

My latest continuing studies on the KH and the KG

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The phrase, "kingdom of heaven" stated only in Matthew.

Mt. 4:23 "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Mt. 9:35 "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Mt. 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"The gospel of the kingdom is not the gospel of the grace of God. This does not infer that there are two gospels. There is only one gospel; but there are many facets of it. The gospel of the kingdom was the announcement that the kingdom of the heavens was at hand. It meant to get ready for the King. It required a heart condition that would accept and follow the King who was then going to the cross." (McGee, Matthew, V1, p. 128).

In Mt. 10, Jesus sends the 12 apostles to the "lost sheep of Israel" to preach the gospel of the kingdom (Mt. 10.7). Obviously, these verses do not contain our commission. Our commission is in Ac. 1.8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Notice that we are to include Samaria and the uttermost part of the earth, while Jesus instructed the twelve in this chapter to stay out of Samaria and not to go into the way of the Gentiles but only to "the lost sheep of the house of Israel." Jesus instructed them, "And as ye go, preach, saying, The kingdom of heaven is at hand" (Mt. 10.7). How was it "at hand?" It was at the hand in the person of the King—He was in their midst. The kingdom of heaven (God the Holy Spirit) is within us when we receive Christ.

John the Baptist prepared the way for the King, the Messiah, the Lord Jesus Christ. (Mt. 3.1-3: "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.").

While Christ Jesus was on earth, the King of the Kingdom was present. (Mt. 3:2: And saying, Repent ye: for the kingdom of heaven is at hand; Mt 4:17: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.")

Christ, as King, preached the KG (Lk. 16:16 "The law and the prophets were until John: since that time the **kingdom of God** is preached, and every man presseth into it.").

The church is in the KH, but the KH is the reign of the heavens over the earth. The Jews to whom the Gospel of Matthew was directed understood the term to be the sum total of all the prophecies of the Old Testament concerning the coming of a King from heaven to set up a kingdom on this earth with heaven's standard. This term was not new to them (Daniel 2:44; 7:14, 27).

Thus, even when the KH is established on earth, men will have a choice. They will still choose whether to be born again (See Jn. 3) to enter the KG.

Matthew refers to more OT prophecies than any other book in the Bible. One would expect this since it is written to the Jews. Matthew also moves farther into the NT than any of the other Gospels. For example, no other Gospel writer mentions the church, but Matthew does (Mt. 6:18). The “kingdom of heaven” is an expression which is peculiar to this Gospel.

The Kingdom of Heaven is the theme of the Gospel of Matthew. The one who is going to establish that kingdom on the earth is the Lord Jesus. The kingdom is all important. The Gospel of Matthew contains three major discourses concerning the Kingdom:

1. THE SERMON ON THE MOUNT. That is the law of the kingdom. A partial list of what will be enforced in that day.
2. THE MYSTERY PARABLES. These parables in Matthew 13 are about the kingdom. Our Lord tells us that the kingdom of heaven is like a sower, like a mustard seed, and so on.
3. THE OLIVET DISCOURSE. This looks forward to the establishment of the kingdom here upon this earth.

Dr. J. Vernon McGee gives an interesting division of Matthew:

“BEHOLD YOUR KING”

1. **Person of the King—Chapters 1-2**
2. **Preparation of the King—Chapters 2-4:16**
3. **Propaganda of the king—Chapters 4:17-9:35**
4. **Program of the King—Chapters 9:36-16:20**
5. **Passion of the King—Chapters 16:21-27:66**
6. **Power of the King—Chapter 28**

Mt. 4:23 “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” Jesus is *teaching* in their synagogues, and He is preaching the Gospel of the kingdom. The gospel (good news) of the kingdom is that it is at hand in the person of the King. They are to accept and receive Him.”

Matthew 6:33-4 “**33** But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. **34** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” This verse is in the Sermon on the Mount which is the constitution for the KH. In the KH, when it comes, those things mentioned in Mt. 6:33-34 (clothing, food, drink) will be added to them. Today, we must work to obtain these things. The KG is in the KH, the rule of the heavens over the earth, but the KG is not the KH.

Matthew 5-7 is the Sermon on the Mount, the law of the KH:

- (1) Relationship of the Subjects of the KH to self (Mt. 5:1-16)
- (2) Relationship of the Subjects of the Kingdom to Law (Mt. 5:17-48)
- (3) Relationship of the Subjects of the Kingdom to God (Mt. 6:1-34)
- (4) Relationship of the Subjects of the Kingdom to Each Other (Mt. 7:1-29)

Jesus gave the Sermon on the Mount to the disciples. In our day, men need first to come to Christ. While the kingdom is actually in abeyance, the present state of it is a place where the seed is sown, and the seed is the Word of God. Our business in the world is to sow the seed, and the day is coming when Christ will establish His kingdom upon this earth.

The Sermon on the Mount is a glorious passage of Scripture. Don't bypass it. If you read it aright, it will bring you to the Person of Jesus Christ. It will show you how you do not measure up to its precepts. It will show you that you are weak and guilty. It will make you cry for mercy and will bring you to the Person of Christ for salvation. When you accept Christ as Savior, He will give you the Holy Spirit who will enable you to live on this high standard.

Jesus commissioned 12 to preach the Gospel of the Kingdom to the nation Israel (Mt. 5-7,)

I agree with most of what the notes below have to say about the Kingdom of Heaven ("KH") and the (KG).

N1 to Zech. 12:8, p976. Kingdom in O.T., Summary:

I. Dominion over the earth before the call of Abraham

- (1) Dominion over creation was given to the first man and woman (Ge. 1:26, 28). Through the fall this dominion was lost, Satan becoming "prince of this world" (Mt. 4:8-10; Joh. 14:30).
- (2) After the flood, the principle of human government was established under the covenant with Noah (Ge. 9:1, *note*). Biblically this is still the charter of all Gentile government.

II. The Theocracy in Israel. The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the race might be worked out (see "Israel" Ge 12:1-3; Ro 11:26, *summary*). Among these purposes is the establishment of a universal kingdom. The order of the development of Divine rule in Israel is:

- (1) The mediatorship of Moses (Ex. 3:1-10; 19:9; 24:12).
- (2) The leadership of Joshua (Jos. 1:1-5).
- (3) The institution of Judges (Jg. 2:16-18).
- (4) The popular rejection of the Theocracy, and choice of a king—Saul, (1 Sa. 8:1-7; 9:12-17).

III. The Davidic kingdom

- (1) The divine choice of David (1 Sa. 16:1-13).
- (2) The giving of the Davidic Covenant (2 Sa. 7:8-16; Ps. 89:3-4,20-21,28-37).
- (3) The exposition of the David Covenant by the prophets (Isa. 1:25-26; Zec. 12:6-8). See margin, "Kingdom" and refs. [Isa. 1:25-26 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. **N1 to Is. 1.26, p714:** "Under the kingdom the ancient method of administering the theocratic government over **Israel** is to be restored. Cf. Jdg. 2:18; Mt. 19:28 ("And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.)."] The kingdom as described by the prophets is:

- (a) Davidic, to be established under an heir of David, who is to be born of a virgin, therefore truly man, but also "Immanuel," "the mighty God, the everlasting Father, the Prince of Peace" (Isa. 7:13; 9:6; 11:1; Jer. 23:5; Eze. 34:23; 37:24; Ho. 3:4-5).
- (b) A kingdom heavenly in origin, principle, and authority (Da. 2:34-35, 44-45) but set up on the earth, with Jerusalem as the capital (Isa. 2:2-4; 4:3; 24:23; 33:20; 62:1-7; Jer. 23:5; 31:38-40; Joe. 3:1,16-17).
- (c) The kingdom is to be established first over regathered, restored, and converted Israel, and then to become universal (Ps. 2:6-8; 22:1-31; 24:1-10; Isa. 1:2; 11:1,10-13; 60:12; Jer. 23:5-8; 30:7-11; Eze. 20:33-40; 37:21-25; Zec. 9:10; 14:16-19).

(d) The moral characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the Lord will be universal; beast ferocity will be removed; absolute equity will be enforced; and out breaking sin visited with instant judgment; while the enormous majority of earth's inhabitants will be saved (Isa. 11:4,6-9; 65:20; Ps. 2:9; Isa. 26:9; Zec. 14:16-21). The N.T. (Re. 20:1-5), adds a detail of immense significance--the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace. (Isa. 11:4-9; Ps. 72:1-10).

(e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world-powers (Ps. 2:4-9; Isa. 9:7; Da. 2:35,44; 7:26-27; Zec. 14:1-19. See Zec. 6:11, *note*).

(f) The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future (De. 30:3-5; Ps. 2:1-9 Zec. 14:4).

(g) The chastisement reserved for disobedience in the house of David (2 Sa 7:14; Ps. 89:30-33) fell in the captivities and world-wide dispersion, since which time, though a remnant returned under prince Zerubbabel, Jerusalem has been under the overlordship of Gentile. But the Davidic Covenant has not been abrogated (Ps. 89:33-37) but is yet to be fulfilled. (Ac. 15:14-17).

N1, p996 to Mt. 3.2. "(1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt 6:10 "Thy kingdom come. Thy will be done in earth, as it is in heaven.") The phrase is derived from Daniel, where it is defined (Da 2:34-36,44; 7:23-27; Daniel 7:27 "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.") as the kingdom which the God of heaven will set up after the destruction by "the stone cut out without hands," of the Gentile world-system. It is the kingdom covenanted to David's seed (2 Sa 7:7-10) described in the prophets; (Zec 12:8, *Note*) and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel (Lu 1:32-33).

(2) The kingdom of heaven has three aspects in Matthew:

(a) "at hand" from the beginning of the ministry of John the Baptist Mt 3:2 to the virtual rejection of the King, and the announcement of the new brotherhood Mt 12:46-50

(b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age Mt 13:1-52 to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13., and which have to do with the sphere of Christian profession during this age;

(c) the prophetic aspect--the kingdom to be set up after the return of the King in glory. Mt 24:29-25:46; Lu 19:12-19; Ac 15:14-17 See "Kingdom (N.T.)" Lu 1:33; 1Co 15:28 Cf. "Kingdom of God," Cmt. on Mt 6:33."

In the Sermon on the Mount, Christ first speaks of the **Kingdom of God** (not the **Kingdom of Heaven**—the Sermon on the Mount is the constitution for the **Kingdom of Heaven**, Christ's direct millennial rule over the earth) as recorded in Matthew 6:33. Even during the Millennial reign of Christ (the period of the **Kingdom of Heaven**), people, as now, are to seek the **Kingdom of God**; all on earth will be in the **Kingdom of Heaven** so there is no need to seek it. Christ will be ruling over the earth. However, Christ instructs everyone to seek the **Kingdom of God** even during that period.

FN 1 to Mt. 6.33, p1003. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [The kingdom of God is to be distinguished from the kingdom of heaven (Cmt. on Mt 3:2), in five respects:

1. The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations (Lu 13:28-29: There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God; Heb 12:22-23: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,) while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth Cmt. on Mt 3:2; 1Co 15:24-25: "1 Corinthians 15:24-25 "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. For he must reign, till he hath put all enemies under his feet."
2. **The kingdom of God is entered only by the new birth [My addition: Everyone in the Kingdom of Heaven will not be born again because it is an earthly kingdom made up of lost and saved]** (Joh 3:3,5-7: 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 5-7 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.. **The kingdom of heaven, during this age, is the sphere of a profession which may be real or false.** Cmt. on Mt 13:3; **Mt 25:1,11-12.**
3. Since the kingdom of heaven is the earthly sphere of the universal kingdom of God (according to Schofield. I would note that not everyone in the KH is saved, but they are to seek the KG (salvation and adoption as children by God), the two have almost all things in common. For this reason many parables and other teachings are spoken of the **kingdom of heaven** in Matthew, and of the **kingdom of God** in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net Mt 13:24-30,36-43,47-50 are not spoken of the **kingdom of God**. In that kingdom there are neither tares nor bad fish. But the parable of the leaven Mt 13:33 is spoken of the **kingdom of God** also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. Cmt. on Mt 13:33.
4. The **kingdom of God** "comes not with outward show" Lu 17:20 but is chiefly that which is inward and spiritual Ro 14:17 (I would say it begins on the inside and moves to the outside—the saved person in this age is indwelt by the Holy Spirit, is alive spiritually whereas before he was dead in trespasses and sins, and should, if possible, become part of a local church of Christ, a spiritual organism) while the kingdom of heaven is **organic**, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zech 12.8, note; (N.T.), Lu 1.31-33 1Co 15.24, note; Mt 17.2, note.) Cmt. on Zec 12:8, Lu 1:31-33 Cmt. on 1Co 15:24 Cmt. on Mt 17:2
5. The kingdom of heaven merges into the kingdom of God when Christ, having put all enemies under his feet, "shall have delivered up the kingdom to God, even the Father" **1Co 15:24-28** Cmt. on Mt 3:2]

Lk. 13:18-19: "Then said he, Unto what is the **kingdom of God** like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

Lk. 16:16 "The law and the prophets were until John: since that time the **kingdom of God is preached, and every man presseth into it."**

Clark: "The law and the prophets were until John - The law and the prophets continued to be the sole teachers till John came, who first began to proclaim the glad tidings of the kingdom of God: and now, he who wishes to be made a partaker of the blessings of that kingdom must rush speedily into it; as there will be but a short time before an utter destruction shall fall upon this ungodly race. They who wish to be saved must imitate those who take a city by storm - rush into it, without delay, as the Romans are about to do into Jerusalem. See also on **Mt 11:12** (note)."

Burlkitt: "Our Saviour in these words gives the Pharisees to understand that their contempt of his person and doctrine was the more inexcusable, because they lived in and under the clearest light of the gospel: the preaching of

the law and the prophets continued but until John the Baptist came among you; since which time the gospel has been clearly preached both by him and myself unto you; and it has pleased God to give my doctrine great acceptance in the world. Though you Pharisees reject it, yet every one, that is, very many, press into it; so that the doctrine which you mock, the holy doctrine of the gospel, others will embrace. Yet lest, while Christ spoke thus highly of the gospel, the Pharisees should reproach him as a destroyer of the law, he shows that the obligation of the moral law was of eternal force, and that heaven and earth should sooner pass, than the obligation of the law cease; which yet the Pharisees most shamefully violated, particularly the seventh commandment, which they brake by permitting and practising divorces, upon upon unjustifiable grounds. [New Paragraph]: Learn hence, that the moral law, in all the branches of it, which is summarily comprehended in the ten commandments, is an eternal rule of life and manners, which is to stand in force as long as the world stands, and the frame of heaven and earth endures. ”

FBN: “**Every man**; the Saviour alludes to the fact that the despised publicans and sinners are pressing into the kingdom of heaven, while the proud Pharisees reject it.”

Geneva: “The Pharisees despised the excellency of the new covenant with respect to the old, being ignorant of the perfect righteousness of the law; and Christ declares by the seventh commandment how they were false expounders of the law.”

JFB: “**and every man presseth**, &c.--Publicans and sinners, all indiscriminately, are eagerly pressing into it; and ye, interested adherents of the mere forms of an economy which is passing away, "discerning not the signs of this time," will allow the tide to go past you and be found a stranded monument of blindness and obstinacy.”

Lightfoot: “[*And every one presseth into it.*] ... I would therefore join and continue the discourse in some such way as this: "You *laugh me to scorn*, and have my doctrine in derision, boasting yourselves above the sphere of it, as if nothing I said belonged at all to you. Nor do I wonder at it; for whereas the Law and the Prophets were until John, yet did you deal no otherwise with them, but changed and wrested them at your pleasure by your traditions and the false glosses ye have put upon them. And when with John Baptist the kingdom of heaven arose and made its entry among you, *every one useth violence and hostility against it*, by contradiction, persecution, and laughing it to scorn. And yet, though you by your foolish traditions have made even the whole law void and of none effect, it is easier certainly for heaven and earth to pass away, than that one tittle of the law should fail. Take but an instance in the first and most ancient precept of the law, 'The man shall cleave unto his wife'; which you, by your traditions and arbitrary divorces, have reduced to nothing; but that still remains, and will remain for ever, in its full force and virtue; and he that puts away his wife (according to the licentiousness of your divorces) and marrieth another, committeth adultery.”

Poole: “We had the sum of these words: Cmt. on Mt 11:12 and Cmt. on Mt 11:13. The connection of these words in this place seems to be this: Do not think it strange that I preach some doctrines to you which seem new to you, though indeed they are no other than was before contained in the precepts of the Old Testament; for the law and the prophets, the preaching of them, held but till John, since whose time the gospel hath been preached, which gives you a clearer light into the will of God than you had before; and it pleaseth God to give it a great acceptance in the world, though you reject it; *every man presseth*, that is, many press, *into it*; so as God will not want a people, though you mock and deride the gospel, instead of embracing of it, as you ought to do.”

RWP: “**Entereth violently into it** (*eis autên biazetai*). A corresponding saying occurs in Mt 11:12 in a very different context. In both the verb *biazetai*, occurs also, but nowhere else in the N.T. It is present middle here and can be middle or passive in Matthew, which see. It is rare in late prose. Deissmann (*Bible Studies*, p. 258) cites an inscription where *biazomai* is reflexive middle and used absolutely. Here the meaning clearly is that everyone forces his way into the kingdom of God, a plea for moral enthusiasm and spiritual passion and energy that some today affect to despise.”

Wesley: “The law and the prophets were in force until John: from that time the Gospel takes place; and humble upright men receive it with inexpressible earnestness. Mt 11:13.”

Mt. 11:12: “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

Abbot: “Mt 11:12. The meaning is, that, from the commencement of the preaching of John the Baptist, until the present time, great multitudes had come with the utmost zeal and ardor, desiring to be received into the kingdom of the Messiah.”

Burkitt: “... There is also another exposition of those words; **The violent take the kingdom of heaven by force:** that is, the publicans and sinners, and poorer sorts of people, who were looked upon by the scribes and pharisees as persons who had no right to the blessings of the Messiah; these, as violent invaders and bold intruders, embrace the gospel, and do as it were take it by force from the learned rabbies, who challenged the chiefest place in this kingdom: and accordingly our Saviour tells them Mt 21:31. [New paragraph] The publicans and harlots go into the kingdom of God before you; for you believe not John coming to you in the way of righteousness, but the publicans and harlots believed him, when at the same time the Pharisees and lawyers rejected, &c. being not baptized of him.”

Clarke: “The kingdom of heaven suffereth violence - The tax-gatherers and heathens, whom the scribes and Pharisees think have no right to the kingdom of the Messiah, filled with holy zeal and earnestness, seize at once on the proffered mercy of the Gospel, and so take the kingdom as by force from those learned doctors who claimed for themselves the chiefest places in that kingdom. Christ himself said, The tax-gatherers and harlots go before you into the kingdom of God. See the parallel place, Lu 7:28-30. He that will take, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest: all hell will oppose him in every step he takes; and if a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly. This requires a violent earnestness.”

FBN: “**From the days of John the Baptist;** from the days of his public appearance, when the kingdom of heaven, which before that had been something future, first began to come as something present. **Violence--by force;** men were strongly excited, and they pressed to hear and receive the gospel.”

PNTC: “**From the days of John the Baptist until now the kingdom of heaven suffereth violence.** The idea is, that from the time when John began preaching, men of violence were trying to force their way into the kingdom. It is compared to a walled city that men try to storm and enter. They tried a little later to make Jesus a king by force.”

See also, Lightfoot, Poole, Schofield, Wesley

Lk. 7:28: “For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.”

Lk. 17:20-21: “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

Abbot: “*With observation;* with circumstances of pomp and ceremony.” “*Is within you.* It is a spiritual kingdom, having its seat in the feelings and affections of the soul.”

Barnes: “*With observation.* With scrupulous and attentive looking for it, or with such an appearance as to *attract* observation--that is, with pomp, majesty, splendour. He did not deny that, according to their views, the time was drawing near; but he denied that his kingdom would come in the *manner* in which they expected. The Messiah would not come with pomp like an earthly prince; perhaps not in such a manner as to be *discerned* by the eyes of sagacious and artful men, who were expecting him in a way agreeable to their own feelings. The kingdom of God is within men, and it makes its way, not by pomp and noise, but by silence, decency, and order, 1Co 14:40.” “His

movements attract observation, and become the common topic of conversation. The inquiry is, Where is he? which way will he go? and it is a matter of important *news* to be able to say where he is. Jesus says that the Messiah would not come in that manner. It would not be with such pomp and public attention. It would be silent, obscure, and attracting comparatively little notice. Or the passage may have reference to the custom of the *pretended* Messiahs, who appeared in this manner. They said that in this place or in that, in this mountain or that desert, they would show signs that would convince the people that they were the Messiah. Comp. Cmt. on Ac 5:36. [New paragraph] *Is within you*. This is capable of two interpretations. 1st. The reign of God is *in the heart*. It does not come with pomp and splendour, like the reign of temporal kings, merely to control the external *actions* and strike the senses of men with awe, but it reigns in the heart by the law of God; it sets up its dominion over the passions, and brings every thought into captivity to the obedience of Christ. 2nd. It may mean the new dispensation is *even now among YOU*. The Messiah has come. John has ushered in the kingdom of God, and you are not to expect the appearance of the Messiah with great pomp and splendour, for he is now among you. Most critics at present incline to this latter interpretation. The ancient versions chiefly follow the former.”

Burkitt [on v20 – no comment on v21]: “The generality of the Jews, and particularly the Pharisees, expected that the promised Messiah should be a temporal prince, and deliver them from the Roman yoke, under which they groaned. Accordingly the Pharisees here demanded of our Saviour, **When the kingdom of God**, of which he had so often spoken, **should come?** Christ answers them, **That his kingdom cometh not with observation:** that is, with pomp and splendor, which men may observe and gaze upon; but he tells them, the kingdom of God was now among them, by the ministry of John the Baptist and himself; and was already set up in the hearts of his people, by the secret operations of his Holy Spirit. [] Learn hence, that the false notion which the Jews had of the Messiah and his kingdom, (that he himself was to be a temporal prince, and his kingdom a secular kingdom, to be set up with a great deal of noise, pomp, and splendor,) did hinder the generality of them from believing in him. [] Secondly, that the kingdom which Christ designed to set up in the world, was altogether spiritual, not obvious to human senses, but managed in the hearts of his people by the sceptre of his Spirit. **My kingdom cometh not with observation, but is within you.**”

Clarke: “Cometh not with observation - With scrupulous observation. That this is the proper meaning of the original, μετα παρατηρησεως, Kypke and others have amply proved from the best Greek writers. As if he had said: "The kingdom of God, the glorious religion of the Messiah, does not come in such a way as to be discerned only by sagacious critics, or is only to be seen by those who are scrupulously watching for it; it is not of such a nature as to be confined to one place, so that men might say of it, Behold it is only here, or only there: for this kingdom of God is publicly revealed; and behold it is among you; I proclaim it publicly, and work those miracles which prove the kingdom of God is come; and none of these things are done in a corner." [] Dr. Lightfoot has well observed that there are two senses especially in which the phrase "kingdom of heaven," is to be understood. [] 1. The promulgation and establishment of the Christian religion. 2. The total overthrow of the Jewish polity. [] The Jews imagined that when the Messiah should come he would destroy the Gentiles, and reign gloriously over the Jews: the very reverse of this, our Lord intimates, should be the case. He was about to destroy the whole Jewish polity, and reign gloriously among the Gentiles. Hence he mentions the case of the general deluge, and the destruction of Sodom and Gomorrah. As if he had said: "The coming of this kingdom shall be as fatal to you as the deluge was to the old world, and as the fire and brimstone from heaven were to Sodom and Gomorrah." Our Lord states that this kingdom of heaven was within them, i.e. that they themselves should be the scene of these desolations, as, through their disobedience and rebellion, they possessed the seeds of these judgments. See on Mt 3:2 (note).” “Lo here! or, lo there! - Perhaps those Pharisees thought that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Joash was by Jehoiada the priest. See the account, 2Ch 23:1-11.”

FBN: “**Not with observation**; not with outward pomp and display, so that you can mark its progress, as you would that of an army, and say of it, "Lo here!" or, "Lo there!"” “**Within you**; the true reign of Christ is in the hearts of men, and it had already begun among them.”

Geneva: "The kingdom of God is not discerned by many although it is most present before their eyes, because they foolishly persuade themselves that it is to come with outward pomp. **b.** With any outward pomp and show of majesty to be known by: for there were still many plain and evident tokens by which men might have understood that Christ was the Messiah, whose kingdom had been so long looked for: but he speaks in this place of those signs which the Pharisees dreamed of, who looked for an earthly Messianic kingdom." "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is 'within you. **c.** You look around for the Messiah as though he were absent, but he is amongst you in the midst of you."

JFB: "Lu 17:20-37. COMING OF THE KINGDOM OF GOD AND OF THE SON OF MAN. **20-25. when, &c.**-- To meet the erroneous views not only of the Pharisees, but of the disciples themselves, our Lord addresses both, announcing the coming of the kingdom under different aspects. **It cometh not with observation**--with watching or lying in wait, as for something outwardly imposing and at once revealing itself." "**21. Lo here! . . . lo there!**--shut up within *this* or *that* sharply defined and visible geographical or ecclesiastical limit. **within you**--is of an internal and *spiritual* character (as contrasted with their *outside* views of it). But it has its *external* side too."

Lightfoot seems to get the KG and the KH confused in that he goes through verses 37 and equates the two.

TFG: "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, **The kingdom of God cometh not with observation.** The question of the Pharisees was doubtless a covert criticism. **More than three years before this Jesus had begun to say that the kingdom of heaven was at hand (Mt 4:17); and they thought that after all this preparation it was high time that the kingdom should commence.** The Pharisees were looking for some manifestation of the sovereignty of God in the realm of the civil and the external, which would raise the Jewish nation to conspicuous supremacy, but they are told that the work of the kingdom is internal and spiritual (Joh 3:8; 18:36; Ro 10:8; Col 1:27), and that its effects are not such as can be located in space. They were seeking honors and joys, and would find contempt and sorrow (Am 5:18-20)."**"The kingdom of God is within you. Ro 14:17.** Some have thought it strange that Jesus should say "within you" when addressing the Pharisees, but the word "you" is used generally and indefinitely."

See also, PNTC, Wesley. Schofield seems off in some respects.

Lk. 19:10 "For the Son of man is come to seek and to save that which was lost."

Lk. 22:29 "And I appoint unto you a kingdom, as my Father hath appointed unto me;" Was the Lord appointing a kingdom to His church here? Lk. 22:30 says, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This would indicate that the kingdom He was appointing was to his apostles and the **kingdom of heaven.**

Romans 14:17 "For the **kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."**

[For more study]: Lk. 19.11-27. *Parable of the ten pounds: the postponed kingdom.* (See Lk. 17.21, *note*; Ac. 1.6-8, *note*.) Lk. 19:11: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the **kingdom of God** should immediately appear."

The four Gospels record the eternal being, human ancestry, birth, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. **Taken together, they set forth, not a biography, but a Personality.**

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records Joh 21:25 a connected story of His life. For some adequate reason -- perhaps lest we should be too much occupied with "Christ after the flesh"-- it did not please God to cause

to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke's Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. **We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ--they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for himself.**

This is the essential respect in which these narratives differ from mere biography or portraiture. "The words that I speak unto you, they are spirit, and they are life." The student in whom dwells an ungrieved Spirit finds here the living Christ.

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible." Ps. 10:16; 1Ti 1:17. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom 2 Ti. 2:11-12; Re. 1:6; 3:21; 5:10; Ro. 8:15-18; 1 Co. 6:2-3. **However, I believe that Christ will be king and we will be co-heirs and co-rulers under Him.** Also, Christ is the head, bridegroom of the local church (with all that the NT explains about this relationship). **The local church is to submit to Christ. Heb. 2:8 "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Colossians 4:1 "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Heb. 9:11 "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building."**

Christ's priestly office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor. Heb 5:1; 8:1-3

So Christ, on the cross, entered upon his high-priestly work, offering Himself without spot unto God Heb 9:14 as now He compassionates His people in an ever-living intercession Heb 7:23. Of that intercession, John 17 is the pattern. Joh 17:1-26.

Distinguish, in the Gospels, interpretation from moral application. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God, **whatever their position dispensationally.** It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of the religious formalists whether under law or grace.

Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. **The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so; for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King and Servant, and God; and John's eternal Son is also King, and Servant, and Man.**

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists record the ministry of John the Baptist.

3. All record the feeding of the five thousand.

4. All record Christ's offer of Himself as King, according to Micah.

5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.

6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of his passion, but a ministry keyed to a new note of universality, and of power.

7. All point forward to His second coming.

Matthew is the Gospel of the "Branch . . . unto David" (Jer. 33:15). The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of

Abraham" (Mt. 1.1). This connects him at once with two of the most important of the Old Testament Covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise. 2 Sa. 7:8-16; Ge 15:18. ... The Abrahamic Covenant is in seven parts. One is: (7) "In thee shall all the families of the earth be blessed." This is the great evangelic promise fulfilled in Abraham's Seed, Christ Ga. 3:16; Joh. 8:56-58. See Abrahamic Covenant. It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman Ge. 3:15.

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type Ge. 22:1-18; Heb. 11:17-19.

But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" Jer. 23:5; 33:15. Matthew records His genealogy; His birth in Bethlehem the city of David, according to Mic 5:2, the ministry of His forerunner according to Malachi Mal. 3:1. His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26.-28.) does Matthew turn to the earlier covenant, and record the sacrificial death of the son of Abraham.

The sphere and character of Christ's Kingly Office are defined in the Davidic Covenant 2 Sa. 7:8-16 and refs, as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom. Isa. 11:2-5; Jer. 23:5; 33:14-16 The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and glory of Messiah. 1 Pe. 1:10-11 The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled Lu. 1:30-33; Ac. 2:29-36; 15:14-17 just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming. Ac. 3:25; Ga. 3:6-14.

Mark is the Gospel of Jehovah's Servant the Branch" (Zech. 3.8). Everywhere the servant character of the incarnate Son is manifest. **Jesus is seen as the mighty worker, rather than as a unique teacher.** The key verse is Mark 10:45: **"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."** The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? But this lowly servant who emptied Himself of the "form of God," "and was found in fashion as a man," was nevertheless, "the mighty God" (Isa. 9.6), as Mark distinctly declares (1.1), and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a Gospel of deeds, rather than of words. The best preparation of the heart for the study of Mark is the prayerful reading of Isa. 42:1-21; 50:4-11; 52:13-53:12; Zec. 3:8; Php. 2:5-8.

Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the **key-verse Lu 19:10. "For the Son of man is come to seek and to save that which was lost."** In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. **The parables peculiar to Luke have distinctively the human and the seeking note.** But Luke is careful to guard the Deity and Kingship of Jesus Christ Lk. 1:32-35. **Luke, then, is the Gospel of "the man whose name is The BRANCH" Zec. 6:12.**

The book of Luke is "in order (1.3). The facts in Luke were learned from eyewitnesses and ministers of the word (1.2) and also from revelation (1.3).

Lk. 1.5-25: *Birth of John the Baptist Foretold.* Zecharias and Elisabeth had no child and were old. Zecharias, a priest was burning incense in the priest's office before the Lord, when an angel (Gabriel—1.19) appeared unto him who told him that his prayer was heard and that his wife would bear him a son to be named John. John would be great in the sight of the Lord and would drink neither wind nor strong drink and would be filled with the Holy Ghost from his mother's womb. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Lk. 1.17).

Lk. 1.26-38. *The annunciation.* Gabriel appears and speaks to Mary. He tells her she shall conceive “in thy womb (1.31) and bring forth a son. She is to call his name JESUS. “He shall be great, and shall be called the Son of the Highest: and **the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end**” (Lk. 1.32-33). “Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the **Son of God**” (Lk. 1.34-35).

Lk. 1.39-45. *Mary visits Elisabeth.* “And it came to pass, that, when Elisabeth heard the salutation of Mary, **the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:** And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.” (Lk 1.41-45).

Lk. 1.46-56. *the magnificat.* (Cf. 1 S. 2.1-10).

Lk. 1.57-80. *Birth of John the Baptist.* Zacharias filled with the **Holy Ghost** and prophesied saying:

“Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant **David**; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy *promised* to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father **Abraham**, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called **the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins,** 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel” (1.68-80)

Mt. 1.18-25; 2.1; Lk. 2.1-7; cf. Jn. 1.14. *The conception and birth of Jesus.* “But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for **he shall save his people from their sins**” (Mt. 1.20-21). This speaks of the Savior from sin as well as the son of David (who will rule the world during the millennial reign).

Lk. 2.8-19. *Adoration of the Shepherds.* This was on the day of the birth of Jesus. “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Lk. 2.10-11). **Luke speaks of the Saviour “to all people,” not of the King of Israel.**

Lk. 2.8-20; Cf. Lk. 1.59. *Circumcision of Jesus.*

Lk. 2.25-35. *Adoration of Simeon.* Simon was “waiting for the consolation of Israel” (2.25). The Holy Ghost which was “upon” Simeon (1.25) revealed to him.... Lk. 2:28-32: Simon “took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: **For mine eyes have seen thy salvation,** Which thou hast prepared before the face of all people; **A light to lighten the Gentiles, and the glory of thy people Israel.**”

Lk. 3.46-48. *Adoration of Anna.* Anna “**spake of him to all them that looked for redemption in Jerusalem**” (2.38). “**Redemption**” means to pay for something, not to put down by force. Redemption means “to deliver by paying a price.” For an excellent comment on “redemption” see Schofield’s N1 to Romans 3.24.

Lk. 2.39-40 *Return to Nazareth: the silent years.*

Lk. 2.41-52. *Jesus and his parents at the Passover.* They unknowingly leave Jesus behind in Jerusalem, go back and find Him teaching the doctors in the temple, hearing them and asking them questions.

Mt. 2.1-12. *Visit of the Magi.* Note. The wise men knew of the coming “King of the Jews” and were led by a star to His birthplace. The chief priests and scribes also knew where He was to be born, from the writings of the prophets. Those writing explained both His 1st and 2nd comings, that he would be not only a King who would be earthly savior but also that He would die for the sins of every person who has ever lived (Cf. Is. 53, the Messianic Psalms, and the prophets which told as much about our Lord, and more, than the New Testament tells). They knew about both the Davidic and Abrahamic Covenants. They, like Adam, Eve, Cain, and Abel, were told by God of the coming Savior. They should have known all this from the Old Testament Scriptures.

Mt. 2.13-15. *The flight of the Magi.* Mt. 2.16-18. *The Slaughter of the innocents.* Mt. 2.19-23; Cf. Lk. 2.39-40: *The return from Egypt to Nacereth.*

Mt. 3.1-12; Lk. 3.2-17; Jn. 1.6-8, 19-28. *Ministry of John the Baptist.*

Mt. 3:2 “And saying, **Repent ye: for the kingdom of heaven is at hand**” (Mt. 3.2). John’s baptism depended upon confession and repentance (Mt. 3.6, 11). Mt 3:11 “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire.**” Lk. 3.16: “John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire.**”

Mt. 3.13-17; Mk. 1.9-11; Lk. 3.21-22: *The baptism of Jesus.* After Jesus was baptized by John the Baptist, he was “led up of the spirit into the wilderness to be tempted by the devil” Mt. (4.1; Mk. 1.12, 13; Lk. 4.1-13). The devil left him and the “angels came and ministered unto him” after He resisted the temptations of the devil by quoting the word of God (Mt. 4.2-11).

Mt. 4.12-16; Mk. 1.14; Lk. 4.14-15. *Jesus returns to Galilee.*

Lk. 4.16-30. *Jesus in the synagogue at Nazareth.* He reads from Isaiah 61.1-2 and quits reading. **N2 to Lk. 4.19, p1077:** “A comparison with the passage quoted, Is. 61:1-2 affords an instance of the exquisite accuracy of Scripture. **Jesus stopped at, "The acceptable year of the Lord," which is connected with the first advent and the dispensation of grace Ge. 3:15. Cmt. on Ac. 1:11, "the day of vengeance of our God" belongs to the second advent, De. 30:3. Cmt. on Ac 1:11, and judgment.**” Lk. 4:21 “**And he began to say unto them, This day is this scripture fulfilled in your ears.**”

Lk. 3.23-38: *The genealogy of Mary, mother of Jesus.*

Jesus went to **Capernaum** and began His public ministry (Mt. 4.12-13). From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand** (Mt. 4.17).

Mk. 1.23-26; Lk. 4.31-37. *Jesus goes to **Capernaum**, and casts out demons.*

Mt. 8.14-17; Mk. 1.29-38; Lk. 4.38-41. *Jesus heals Peters wife’s mother, and many others.* **Lk. 4:42-44:** “And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, **I must preach the kingdom of God to other cities also:** for therefore am I sent. And he preached in the synagogues of Galilee.”

Lk. 5.1-11. *The miraculous draught of fishes.* (Cf. Jn. 21.6-8).

He called his disciples, forming his church, his assembly, and others recognized his assembly:

1. Lk. 5:10-11 “And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; **from henceforth thou shalt catch men.** And when they had brought their ships to land, they forsook all, and followed him.”
2. (Mt. 4.18-20; Mk. 1.16-18): first, Peter and Andres his brother (v20: “And they straightway left their nets, and followed him.”);
3. (Mt. 4.21-22; Mk. 1.19-20) then James and John, the sons of Zebedee (v22: And they immediately left the ship and their father, and followed him.);
4. Jesus calls Matthew (Mt. 9.9; Mr. 2.14, Lk. 5.2-19)(v9b: “And he arose, and followed him).
5. The Pharisees said to Jesus’ disciples in Mt. 9.11, “Why eateth your Master with publicans and sinners?”
6. Mk. 2:15: And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.” Jesus answered them to include: Mk. 2:19- 20 “And Jesus said unto them, Can the children of the bridechamber fast, while **the bridegroom** is with them? as long as they have **the bridegroom** with them, they cannot fast. But the days will come, when **the bridegroom** shall be taken away from them, and then shall they fast in those days.”
7. Also, the disciples of John came to him and asked Jesus, “... Why do we and the Pharisees fast oft, but thy disciples fast not? (Jn. 9.14);”
8. The Pharisees ask about His disciples: Mk. 2:24 “And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?”

Mt. 8.2-4; Mk 1.40-44; Lk. 5.12-16: *Jesus heals a leper.* Mt. 9.2-8; Mk. 2.1-12; Lk. 5.17-26: *Jesus heals a paralytic.* Jesus 1st forgives his sins, and asks the Pharisees and doctors of the law (who accuse Him of blasphemy) which is easier: to forgive sins or heal. Then he heals the man.

Jesus enters **Capernaum** and (1) heals a leper (Mt. 8.1-4; Mk. 1.40; Lk. 5.12-14). (2) Jesus heals the centurian’s servant (Mt. 8.5-13; Lk. 7.1-10). (3) Heals Peter’s wife’s mother and cast devils out of many (and there were great multitudes about hi (Mt. 8.14-18); and He commanded to depart to the other side (v 18). Professed disciples tested (Mt. 8.19-22). Jesus stills the waves (Mt. 8.23-27; Mk. 4.36-41; Lk 8.22-25). Jesus casts out demons at Gadara and the whole city came out and asked besought Him to depart (Mt. 8.28-34; Mk. 5.1-21; Lk. 8.26-40).

Jesus calls Matthew (Mt. 9.9; Mr. 2.14, Lk. 5.27-29).

Jesus returns to **Capernaum**: heals the palsied man before the scribes who thought “This man blasphemeth” because Jesus said to the man, “Thy sins be forgiven thee.” Jesus’ responded to their thoughts by pointing out that His authority to forgive sins was proven by His (God’s) authority over the physical (v 3) (Mt. 9.1-8; Mk. 2.3-12; Lk. 5.18-26).

Mt. 9.10-15; Mk. 2.15-20; Lk. 5.29-35: *Jesus answers the scribes and Pharisees.* Only the Pharisees are mentioned in Mt. In all 3 books, Jesus says, **I came not to call the righteous, but sinners to repentance** (wording not exact in the 3 accounts). He also spoke of the **bridegroom** being with them in all 3. This is in reference to the **kingdom of God**, not the **kingdom of heaven**.

Parable of the garment and bottles (Mt. 9.16-17; Mk. 2.21-22; Lk. 5.36-39).

Mt. 4:17 “From that time Jesus began to preach, and to say, Repent: for the **kingdom of heaven** is at hand.”

Then “Jesus went about all Galilee, teaching in their synagogues, and preaching the **gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people” (Mt. 4.23). ... “ And there followed

him great multitudes of people from Galilee, and from Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.”

FN 2 to Mt. 5.2: Having announced the **kingdom of heaven** as "at hand," the King, in Mat 5-7, Jesus declares the principles of the kingdom (my addition to Schofield's comments: and also some principles for the **kingdom of God**). The Sermon on the Mount has a **twofold application**:

(1) **literally to the kingdom**. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e.g.:

- **Isa 11:4** [Isa. 11: The Davidic kingdom set up: (The King's Ancestry (v1); (2) The source of the King's power: the sevenfold Spirit (Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD); (3) The character of His reign (vs3-5); (4) The quality of the kingdom (vs. 6-8)(surely these verses should convince the dominionist that they cannot set up the kingdom without Christ, that only Christ can and will establish the Kingdom of heaven); (5) The extent of the kingdom (the earth full of the knowledge of the Lord) (v 9); (6) How the kingdom will be set up (vs. 10-16). [Isa. 12 deals with the worship of the kingdom; Isa. 32-35: Promise and warning: tribulation: the King-Deliverer.].
- **Isa. 32:1**: "Behold, a king shall reign in righteousness, and princes shall rule in judgment."
- **Da 9:24**: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive. **Mt 5:21-22,27-28**. Here lies the deeper reason why the Jews rejected the kingdom. They had reduced "righteousness" to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g.) **Isa 11:4**. The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this [Psm. 72:11 "Yea, all kings shall fall down before him: all nations shall serve him."]. **For these reasons, the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church**. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven. **Mt 6:12,14-15**. Under grace the Christian is exhorted to forgive because he is already forgiven. **Eph 4:30-32**.

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering, will be filled. The merciful are "blessed," the pure in heart do "see God." **These principles fundamentally reappear in the teaching of the Epistles**. My addition: **The Matthew account seems to speak primarily to the KH but also to the KG for some purposes, esp. when the Luke account is considered (see below)**.

Margin: saying The beatific character, unattainable by effort, is wrought in the believer by the Spirit, **Ga 5:22-23**. Galatians 5:22-23: But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

My note:

- The Matthew account references the **kingdom of heaven** (5.3, 19, 20; 6.8-15 (model prayer); 7.21-23. **But in 6.32, the kingdom of God is referenced: Mt. 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."** Plus some of the teachings in the Mt. account apply to the **kingdom of God**—e.g., Mt. 12-20.
 - The Luke account references the kingdom of God. Lk. 6:20: "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the **kingdom of God**." *Parable of the house built on the rock* (Mt. 7.24-27; Lk. 6.47-49).
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Mt. 5:17-30: Relation of Christ to the law. **N1 to Mt. 5:17, p1000**: “Mt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” [Christ's relation to the law of Moses may be thus summarized:

1. He was made under the law **Ga 4:4**.
2. He lived in perfect obedience to the law **Joh 8:46; Mt 17:5; 1Pe 2:21-23**.
3. he was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g.) **Lu 10:25-37** but confirming the promises made to the fathers under the Mosaic Covenant **Ro 15:8**.
4. He fulfilled the types of the law by His holy life and sacrificial death **Heb 9:11-26**.
5. He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe **Ga 3:13-14**.
6. He brought out by His redemption all who believe from the place of servants under the law into the place of sons **Ga 4:1-7**.
7. He mediated by His blood the New Covenant of assurance and grace in which all believers stand **Ro 5:2; Heb 8:6-13** so establishing the "law of Christ" **Ga 6:2** with its precepts of higher exaltation made possible by the indwelling Spirit.]

Jesus **heals** the woman with an issue of blood, and raises the daughter of a ruler (Mt. 9:18-26; Mk. 5:22-43; Lk. 8:41-56); Two blind men **healed**: a **demon cast out** (Mt. 9:27-34); Jesus preaches and heals in Galilee (Mt. 9:35-38, Mk. 6:5, 6). Matthew 9:35: “And Jesus went about all the cities and villages, teaching in their synagogues, and **preaching the gospel of the kingdom**, and healing every sickness and every disease among the people.”

Jesus instructs the twelve and sends them to Israel only to preach the kingdom of heaven (v7) , not to the Gentiles (Mt. 10). Mt. 10:1: “**And when he had called unto him his twelve disciples**, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Mt. 10:5-7 “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. **And as ye go, preach, saying, The kingdom of heaven is at hand.**” Nonetheless, the scope of the verses in Mt. 10 go beyond the KH to the sphere of service during the present age and individual salvation. V23 has in view the preaching of the remnant (Is. 1:9; Ro. 11:5, note) in the Tribulation period (Psm. 2:5; Re. 7:14, note), and immediately preceding the return of Christ in glory (De. 30:3; Ac. 1:9-11, note).

This is not the same as in Lk. 10 in which Jesus sent forth the seventy to preach in every city where he would come. Lk. 10:11-12 “Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the **kingdom of God** is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.”

Apostle means “one sent forth.” See N1, p1008 on the apostles before and after the kingdom of heaven rejected.

After Jesus sends his disciples, he departed to teach and preach in their cities (Mt. 11:1). John the Baptist, in prison, sends disciples to question Jesus (Mk. 11:2-19; Lk. 7:18-35). Mt. 11:12: “And from the days of John the Baptist until now the **kingdom of heaven suffereth violence**, and the violent take it by force.” Lk. 7:28: “For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the **kingdom of God** is greater than he.

John the Baptist was in prison as recorded in Mt. 11. Also, in Mt. 11, Jesus rejected, predicts judgment and begins his new message (not the kingdom of heaven but personal discipleship Mt. 11:28-30). Then, Jesus “came into Galilee, preaching the **kingdom of God**” (Mk. 1:14). Mk. 1:14-15: “**Now after that John was put in prison, Jesus came into Galilee, 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.**”

Jesus rejected, predicts judgment on the cities because they repented not (Mt. 11.20-27; Lk. 10.13-24). The new message of Jesus: not the kingdom, but personal discipleship (Mt. 11.28-30: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”)

Mt. 12.1-8; Mk. 2.23-28; Lk. 6.1-5: Jesus declares himself Lord of the Sabbath. In Mt. 12.3, Jesus action is highly significant. “What David did” refers to the time of his rejection and persecution by Saul. (1 S. 21.6). **Jesus here is not so much the rejected Saviour as the rejected King**; hence the reference to David. The healing of the withered hand on the Sabbath (Mt. 12.10-14; Mk. 3.1-6; Lk. 6.6-11). Jesus heals all the multitudes at the sea of Tiberius (Mt. 12.15-21; Mk. 3.7-12). “[H]e shall shew **judgment to the Gentiles** (v18). **“And in his name shall the Gentiles trust”** (v21).

Mt. 10.2-4; Mk. 3.13-19; Lk. 6.12-19. **The twelve chosen.** Mk. 3:14: **“And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils,”** Lk. 6:13: **“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;”**

Lk. 7.11-18. *The widow’s son raised from the dead.* Lk. 7:16: “And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That **God hath visited his people.**” (Immanuel, God with us).

In Mk. 8.22-26 Jesus comes to Bethsaida, takes a blind man outside of the town and heals him. Schofield, N1, to Mk. 8.23, p1056 says, “Our Lord's action here is most significant, Having abandoned Bethsaida to judgment Mt 11:12-24. He would neither heal in that village, nor permit further testimony to be borne there Mr 8:26. **The probation of Bethsaida as a community was ended, but He would still show mercy to individuals.** Cf Re 3:20.”

Lk. 7.36-40. *Jesus in the Pharisee’s house.* In Pharisee’s house, a woman, a sinner, washed his feet and anointed they with ointment. The Pharisee criticized Jesus for allowing this. Jesus then tells him *the Parable of the creditor and two debtors* (Lk. 7.41-50). Jesus then forgives the woman for her sins—she loved Him much as shown by her actions.

Lk. 8.1-3. *Jesus preaches and heals in Galilee.* Lk. 8:1: “And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the **kingdom of God: and the twelve were with him,**”

Lk. 8.4-15; Mt. 13.1-23; Mk. 4.1-20. *Parable of the sower* (see below Mt. 13.1-52).

Mt. 11.15-21; Mk. 3.7-12: Jesus and the multitudes (at the Sea of Tiberias). “...[H]e shall show judgment unto the Gentiles.... And in his name shall the Gentiles trust. (Lk. 12.18-21; quoting Isaiah 42.1-4). N2 to Mt. 12.18: “This too is most significant. The rejected King of Israel will turn to the Gentiles (Cf. Mt 10:5-6). In fulfilment this awaited the official rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ. Lk. 24:46-47; Ac. 9:15; 13:46; 28:25-28; Ro. 11:11.”

The unpardonable sin: ascribing to Satan the works of the Spirit (Mt. 12.31-32). Destiny in words (Mt. 12.33-37).

The worthlessness of self-reformation (Mt. 12.43-45; Lk. 11.24-28).

The new relationships (a family of God)(Mt. 12.46-50; Mk. 3.31-35; Lk. 8.19-21). Mt. 12:50: “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

Mt. 13.1-52: The mysteries of the kingdom of heaven. Notice: In Mt. 13.10, the disciples, after he had spoken the first parable, asked him “Why speakest thou

in parables?” His answer is in verses 11-17 where he refers to prophets and apparently to the Jews.

But in Mk. 4, after the parable of the sower when he was alone, **“they that were about him with the twelve asked of him the parable”** (v10). Mark 4:11-12 **“And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.”** Then Jesus tells the parable of the candle (Mt. 5.15, 16; Mk. 4.21-25; Lk. 8.16-18; 11.33-38). [Mk. 4:26 **“And he said, So is the kingdom of God, as if a man should cast seed into the ground.”** Schofield calls vs 26-29 unconscious growth. This is only in Mk.] **In Lk., 8.10,** Jesus says, after the parable: **“Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Then, he spoke the parable of the mustard seed (vs. 30-33), but unlike in Mt., he likens it to the kingdom of God. Then in Mr. 33 it is recorded that Jesus spoke to them with many parables and that when they were alone, he explained the parables to His disciples. Also, in Lk. 13.18-19, he says, “Unto what is the kingdom of God like? and whereunto shall I ressemble it? ...” He likens it to a grain of mustard seed.**

Lk. 9.1-9; Mt. 10.1-42; Mk. 6.7-13. *The twelve sent forth to preach.* Lk. 9:1-2 **“Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. Mt. 10:5-7 “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.”**

Lk. 9.10-17; Mt. 14.13-21; Mk. 6.30-44. *The apostles return: the five thousand fed.* Lk. 9:11: **“And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.”**

Lk. 9.27-36; Mt. 17.1-8; Mk. 9.2-8. The transfiguration: Schofield says that the transfiguration is a picture of the *future* kingdom (I think from Schofield’s view, he had to be speaking of the kingdom of heaven. However, the text does not say kingdom of heaven. Jesus took only Peter, James and John (Mt. 16.28, 17.1-13). In Mk. 9.1-13 and Luke 9.27-36, the transfiguration is a picture of the **kingdom of God**. Mark 9:1 **“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”** (also in Lk. 9.37) Prior to those verses on the transfiguration, all 3 accounts speak of use of life, the value of a soul. However, Matthew, in foretelling of his death and resurrection (Mt. 9.21-27 directly before the account of the transfiguration) speaks of the 2nd coming when **“the Son of man shall come in the glory of his Father with the angels,”** and **“reward every man according to their works”** (Mt. 9.27): that would relate to the kingdom of heaven. However, that does not mean that the transfiguration is a picture of the kingdom of heaven. **Taken together, I think it is, as explicitly stated in Mark and Luke, a picture of the kingdom of God.** At His 2nd coming, Christ will come with the angels, not with Moses and Elijah.

Lk. 9.49-50; Mk. 9.38-40: *The rebuke of sectarianism.*

Lk. 9.51-56; Cf. Jn. 7.2-10. *The new spirit of grace: final departure from Galilee.* After the disciples ask him if He would have them call fire down from heaven as did Elias to destroy those who had not received him in a Samaritan village, Jesus **“Luke 9:54-56: “And when his disciples James and John saw this, they said, Lord, wilt thou that we**

command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village."

Lk. 9:57-62 (Schofield cross-references Mt. 8:18-22, but the two accounts are not totally parallel). Lk. 9:60 "Jesus said unto him, Let the dead bury their dead: but go thou and preach the **kingdom of God**." Lk. 9:62 "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the **kingdom of God**."

Lk. 10:1-12. Jesus sends forth "other seventy also to preach in every city where He would come. Lk. 10:11-12 "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the **kingdom of God** is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." **Mt. 10: Jesus instructs the twelve and sends them to Israel only to preach the kingdom of heaven (v7)**, not to the Gentiles. **Mt. 10:1: "And when he had called unto him his twelve disciples,** he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Mt. 10:5-7 "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Nonetheless, the scope of the verses in Mt. 10 go beyond the KH to the sphere of service during the present age and individual salvation. V23 has in view the preaching of the remnant (Is. 1:9; Ro. 11:5, note) in the Tribulation period (Psm. 2:5; Re. 7:14, note), and immediately preceding the return of Christ in glory (De. 30:3; Ac. 1:9-11, note).

Lk. 10:17-20. After Jesus pronounces judgment, **the seventy return** with joy saying "even the devils are subject to us." Jesus tells them to rejoice because their names are written in heaven. Jesus rejoiced and then turned to His disciples and said, "23-24: And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Lk. 10:25-29. *A lawyer questions Jesus.* (Cf. Mt.22:34-40; Mk. 12:28-34). Lk. 10:30-37: *Parable of the good Samaritan.* Lk. 10:38-42. *Martha and Mary in contrast.*

Lk. 11:1-4. *Jesus' doctrine of prayer.* **Lk. 11:5-10: Parable of the importunate friend.** "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Lk. 11:10). **Lk. 11:11-13: Parable of fatherhood.** "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Lk. 11:13)?

Lk. 11:22-30, Mt. 12:22-30; Mk. 3:22-30: *A blind dumb demoniac healed: the Pharisees blaspheme.* Mt. 12:28 "But if I cast out devils by the Spirit of God, then the **kingdom of God** is come unto you."

Lk. 11:24-28; Mt. 12:43-45: *The worthlessness of self-reformation.* This speaks of the working of the spirit, the **kingdom of God**.

Lk. 11:29-44; Mt. 12:38-42: The sign of the prophet Jonas: Jesus foretells his death and resurrection (). Mt. 12:41-42: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because **they repented at the preaching of Jonas**; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Lk. 11:45-54. *Jesus denounces woes upon the lawyers.*

Lk. 12:1-15; Mt. 16:6-12; Mk. 8:13-21: **Jesus teaches His disciples concerning the "leaven" (doctrine of the Pharisees).** Lk. 12:12: "For the Holy Ghost shall teach you in the same hour what ye ought to say." Again, this is an attribute of the **kingdom of God**, not the **kingdom of heaven**.

Lk. 12:16-33: *Parable of the rich fool.* Luke 12:31 "But rather seek ye the **kingdom of God**; and all these things shall be added unto you."

Lk. 12:35-41; Mt. 24:37-25:30: *Parable and warning connected with the second coming.* Lk. 12:36: "And ye yourselves like unto men that wait for their lord, **when he will return from the wedding**; that when he cometh and knocketh, they may open unto him immediately."

Lk. 12:42-48. *Parable of the steward and his servants.*

Lk. 12:49-59. *Christ a divider of men.*

Lk. 13.1-5. *Men are not to judge, but to repent.* “Except ye repent, ye shall all likewise perish” (vs.3, 5).

Lk. 13.6-9 (Cf. Isa. 5.1-7; Mt. 21.18-20): *Parable of the barren fig tree.* Lk. 13.10-17: *The woman loosed from her infirmity.*

Lk. 13.22-33: *Teachings on the way to Jerusalem.* He answers “are there few that be saved? (asked in v. 23). **Lk. 13:28-29:** “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the **kingdom of God**, and *you yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.”

Lk. 14.1-6. *Jesus heals on the Sabbath.* Lk. 14.7-15: *Parable of the ambitious guest.* **Lk. 14:15** “And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the **kingdom of God.**”

Lk. 14.16-24 (Schofield says Cf. Mt.22.1-14). *Parable of the great supper.* Lk. 14.25-27 (Schofield says Cf. Mt. 10.37-39): *Discipleship again tested.* Lk. 14.28-29: *Parable of the tower.* Lk. 14.31-32: *Parable of the king going to war.* Lk. 14.34-35 (Cf. Mt. 5.3; Mk. 9.50): *Parable of the savourless salt.*

Lk. 16.1-2. *The murmuring Pharisees.* Lk. 16.3-7: *Parable of the lost sheep.* Lk. 15.3-10 (Cf. Mt. 18.12-14): *Parable of the lost sheep.* Lk. 15.8-10: *Parable of the lost coin.* Lk. 15.12-32: *Parable of the lost (prodigal) son.* **In all these parables, there is a repentance by he who was lost.** This is **individual repentance**, a repentance which brings one into the **kingdom of God.**

Lk. 16.1-13. *Parable of the unjust steward.*

Lk. 16.14-17. *Jesus answers the Pharisees.* Lk. 16:16 “The law and the prophets were until John: since that time the **kingdom of God** is preached, and every man presseth into it.”

Lk. 16.18 (Cf. Mt. 5.31, 32; Mk. 10.2-12; 1 Co. 7.10-15). *Jesus and Divorce.*

Lk. 16.19-31. *The rich man and Lazarus.*

Lk. 17.1-6 (Cf. Mt. 18.7, 15). *An instruction in forgiveness.* Lk. 17.7-10: *A parable of service.* Lk. 17.11-19: *Ten lepers healed.* Only one of the ten cleansed lepers (a Samaritan) returned and thanked the Lord.

Lk. 17.20-21: “And when he was demanded of the Pharisees, when the **kingdom of God** should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the **kingdom of God** is within you.”

Lk. 17.20-37 (De. 30.3; Ac. 1.9-11, note). **Jesus foretells his second coming.**

Lk. 18.1-8. *Parable of the unjust judge.*

Lk. 18.9-14. *Parable of the Pharisee and the publican.* **Personal salvation; the kingdom of God**—it does not come by force, but by personal repentance toward God and faith in our Lord Jesus Christ.

Lk. 18.15-17; Mt. 19.13-15; Mr. 10.13-16: *Jesus receives and blesses little children.* **Lk. 18:16-17:** “But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the **kingdom of God.** Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child shall in no wise enter therein.” **Mt. 19:14** “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the **kingdom of heaven.**” In Mt., they brought little children to Him that he should put His hands on them and pray. In Mk., they brought little children to Him that He should touch them. In Lk. they brought infants that He might touch them. In both Mt., Mk., & Lk. the disciples rebuked those who brought the little children. **Mt. 19:14** “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the **kingdom of heaven.**” **Mk. 10:14-15** “But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the **kingdom of God.** Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child, he shall not enter therein.” The Lk. account is like the Mk. account and mentions the KG. In Mt. it says He lay His hands on them and departed. Mk. says He lay His hands on them and departed. Lk. does not record what Jesus did then.

Lk. 18.18-30 (Mt. 19.16-30; Mk. 10.17-31): *The rich young ruler.* See below.

Lk. 18.35-43 ICf. Mt. 20.29-34; Mk. 10.46-53). *A blind man healed near Jericho.*

Lk. 19.1-10. *Conversion of Zacchæus*. Lk. 19:9-10 “And Jesus said unto him, This day is **salvation** come to this house, forasmuch as he also is a son of Abraham. **For the Son of man is come to seek and to save that which was lost.**”

Lk. 19.11-27. *Parable of the ten pounds: the postponed kingdom*. (See Lk. 17.21, *note*; Ac. 1.6-8, *note*.) Lk. 19:11: “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the **kingdom of God** should immediately appear.”

Lk. 19.41-44 (Cf. Lk. 13.34, 35). *Jesus weeps over Jerusalem*.

Lk. 20. *Jesus authority questioned by chief priests and scribes* (1-8).

Lk. 20.9-18. *Parable of the vineyard* (This is also in Mt. 21.33-46 analyzed below as I went through Mt.).

Lk. 20. *Question of the tribute money*. (19-26. This is also in Mt. 22.15-22; see below). *Jesus answers the Sadusees about the resurrection* (27-38. See below, Mt. 22.23-33). *Jesus questions the scribes* (39-47. see below Mt. 22.41-46).

Lk. 21. *The widow's mite: Jesus' estimate of giving*. (Mk. 12.41-44). *The Olivet discourse* (5 et. seq.).

Lk. 22. ... *The disciples warned of coming conflicts* (35-38). ...

Lk. 23. *Jesus sent before Herod* (6-12).

Lk. 23:51-52 “(The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the **kingdom of God**. This *man* went unto Pilate, and begged the body of Jesus.” The account in Mt. 27.57-61 does not mention the KG or KH. The account in Mk. does: Mark 15:43: “Joseph of Arimathea, an honourable counsellor, which also waited for the **kingdom of God**, came, and went in boldly unto Pilate, and craved the body of Jesus.” Joseph of Arimathea was a disciple of Jesus Jn. 20.38. The account in Jn. does not mention the KH or the KG.

Jn. 1:11-13 “**He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**” If a Jew received Him, that Jew became a son of God, born of the spirit. This is spiritual, not earthly, New Testament, not Old Testament. Jn. 1:33: “And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is **he which baptizeth with the Holy Ghost.**” Jn. 3:3: “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the **kingdom of God.**” Jn. 3:5: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the **kingdom of God.**” Jn. 3:12 “If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?” Jesus, in Jn. 3, goes on to tell them how they can have eternal life. God sent His son into the world to give those who trusted Him as Savior eternal life, not earthly life. He came to die for all men, Jew and Gentile. The Jews, as a nation, rejected Him as Lord and Savior. Had they accepted Him as such, He would have established both His earthly and heavenly kingdoms.

Jesus was not in heaven. He had been in heaven but came down from heaven. Jn. 3:13 “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” Jn. 3.16: God sent his only begotten son. Jn. 3.31: Jn. 3:31 “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.” **Jn. 3:34** “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*” FBN: By measure; John and the apostles received the Holy Spirit only in a certain measure, but Christ without measure. **John 6:38** “For I came down from heaven, not to do mine own will, but the will of him that sent me.”

God is a spirit: Jn. 4:23-24: “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship him in spirit and in truth.” The Jews could not worship Him because they rejected Him. Had they accepted Him as Messiah, they could and would have worshipped Him. Jesus told the woman at the well that He was the Messiah (4.25), she believed. as did many of the Samaritans whom she told (v39-42).

Jn. 5.33-47: The fourfold witness to Jesus: John the Baptist; the works; the Father; the Scriptures ... Moses wrote of me....

Jesus is the bread of life: Jn. 6:22-66 The great discourse on the bread of life. Jesus is speaking of eating His flesh, the bread of life. He is not speaking of a fleshly eating but a spiritual eating (63-66). As a result of what He was saying, many of his disciples went back, and walked no more with him because they had believed not (64-66). He said in verse 47-48: “Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.” Peter’s confession of faith follows this discourse on the bread of life and the walking away of many of his disciples.

The will of God: Jn. 6:39-40 “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

Holy Ghost not yet given: Jn. 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Christ the light of the world as long as he is in the world. Jn. 9:5 “As long as I am in the world, I am the light of the world.” Jn. 12:35-36, 46 “Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. ... 46 “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

Jn. 10. Discourse on the good shepherd (1-21).

Jn. 10:17-18 “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

Jn. 11.4-6. Judas was a thief.

Jn. 18:35-37 “**35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**”

Jn. 20:22-23: “And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost:** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” **This after his resurrection and as he appeared to the disciples.**

Jesus returns to Nazareth, teaches in synagogue, again rejected (Mt. 13:53, Mk. 6:1-6; cf. Lk. 4:16-32). Herod’s troubled conscience, murder of John the Baptist (Mt. 14:1-14; Mk. 6:14-29; Lk. 9:7-9). The five thousand fed (Mt. 14:15-18; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14).

Notice **His disciples are always with Him** as in Mt. 14:12-13, 15-21 (Jesus feeds the 5,000), 22-35 (Jesus stays, disciples on a ship in storm, Jesus comes to them walking on the sea, saves Peter, the wind ceased...). The disciples are there with Him learning. As He rebukes the Pharisees, his disciples hear it (Mt. 15; Mk. 7:1-15). They tell Him the Pharisees are offended...; Jesus instructs them (Mt. 15:13-20; He says to them, “Are ye also without understanding?” v16. Then he explains what He meant). Disciples with him when he is asked by a woman of Canaan, a **Syrophenician** (Greek: see Mk. 7:26 in which it is revealed that here daughter had a devil) woman, to heal her daughter. Disciples beseech Him to send her away. But she worships Him. He heals her daughter because of her faith (v28). Many healed near Galilee (Mt. 15:29-31; Mk. 7:31-37). Disciples with Him as the four thousand fed (Mt. 15:32-39; Mk. 8:1-9).

Peter’s confession (Mt. 16:13-16; Mk. 8:27-30; Lk. 9:18-21; Jn. 6:68, 69).

First mention of Christ’s church (Mt. 16:18). **Matthew 16:18** **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

He charges His disciples to tell no man that he was Jesus the Christ (Mt. 16:20). N2 to Mt. 16:20, p1002 “The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and "at hand." The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "Head over all things to the church." Eph 1:20-23. The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection Mt. 16:21. It is a turning-point of immense significance.” My thoughts: Yet, he was preparing His church already. This note by Schofield is not completely right since He is building the foundations of His church. In fact, He is the chief cornerstone:

- Matthew 21:42 “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?” Jesus “has become [present] [He was still living] the head of the corner.
- Mark 12:10 “And have ye not read this scripture; The stone which the builders rejected is become the head of the corner.” Jesus “is [present] become [He was still living] the head of the corner.
- Luke 20:17 “And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?” Jesus “is [present] become [He was still living] the head of the corner.
- Ephesians 2:20 “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” The foundation is a part of the building. The foundation of the church was laid while Jesus was alive. Jesus’ church (assembly) He founded while he walked on the earth. To that church which was built before Christ was crucified, were added 3000 souls on the day of Pentecost (Acts 2:41). Ephesians 2:19-22 “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”
- Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.
- 1 Peter 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

He shews his disciples of his death and resurrection, Peter rebukes Him; Jesus teaches his disciples “if any man come after me” to deny himself, take up his cross, and follow Him, etc. (Mt. 16:21-27; Mk. 8:31-38; Lk. 9:22-27). Jesus teaches the people and the disciples the true use of life and value of a soul (Mt. 16:24-27; :k. 9:23-26). **This is separate from teaching on the kingdom of God and relates to the kingdom of heaven.**

Jesus heals the lunatic son (vexed possessed by a devil); the disciples could not; **Jesus teaches them why they could not – lack of faith** (Mt. 17.14-21; Mk. 9.14-29; Lk. 9.37-43). Jesus again foretells his death and resurrection (Mt. 17.22-23; Mk. 9.30-32; Lk. 9.43-45). They could not have such faith and do such things until Jesus empowered them by baptizing them with the Holy Spirit—which He did on the day of Pentecost. Also, Jesus told the disciples when they asked Him privately, “Why could not we cast him out?”, “This kind come forth by nothing, but by prayer and fasting.”

Peter misspeaks in answering they which received the tribute money who came to him, Jesus reaction, etc. Again, Jesus teaches Peter. (Mt. 17.24-27; Cf. Mk. 12.13).

Mt. 18.1-10; Mk. 9:33-37; Lk. 9:46-48: The disciples **ask**, as recorded in Matthew, “Who is the greatest in the **kingdom of heaven**?” Jesus teaches them. *The sermon on the child* (Mt. 18.2-10).

- In the Mt. account, the sermon is related to the **kingdom of heaven**. [The disciples **ask** who would be greatest in the kingdom of heaven.]. Jesus teaches them: “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the **kingdom of heaven**” (vs. 3,4).
- In Mk. 9.33-37, Jesus, “when he came to Capernaum” asks the disciples “What was it that ye **disputed** among yourselves by the way?” They had **disputed** “who *should be* the **greatest** (does not say “in the KH”).
- In Lk., the disciples **reason** among themselves (not ask, as in Mt.), which of them should be **greatest** (period: does not say “in the KH”); and Jesus, perceiving the thought of their heart, sets a child by Him and says, “And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great (Lk. 9.48; that is the only verse).
- I haven’t figured out the significance of the above. But it makes me aware of the importance of the bus ministry at Charity Baptist.

Mt. 9.42-43. *Jesus solemn warning of hell*. Here, Jesus is speaking of entering the **kingdom of God** (v47).

Mt. 18.11-14; Lk. 15.3-7. **Jesus teaches the disciples on the lost sheep: the seeking Lord**. Here, the Lord says, “The Son of man is come to seek and save that which was lost and compares it to “one of these little ones perishing.” vs. 11-14. Then he teaches on church discipline.

Mt. 18.15-19: **Jesus teaches his church on Discipline in the church**. In verse 20 He says, “Where 2 or 3 are gathered in my name, there am I in the midst of them” (v20).

Mt. 18.21-35; Lk. 17.3, 4. **Jesus teaches Peter who asks**: “how oft shall my brother sin against me, and I forgive him? till seven times?” (*The law of forgiveness in the kingdom*). The story of the king who, when asked by his servant to have patience & he would pay all, moved with compassion loosed him; then the servant did not have compassion with his debtor.... **Notice that this comes directly after the Lord is speaking of discipline in the church**. Notice: Matthew 18:35” “So likewise shall my heavenly Father do also **unto you**, if ye from your hearts forgive not every one his brother their trespasses.”

Mt. 19. *Jesus again in Judaea. Christ and divorce* (vs.1-12; Mk. 5.31, 32; Mk. 10.1-12; Lk. 16.18; 1 Co. 7.10-15).

The Rich young ruler. Mt. 19.16-26; Mk. 10.17-30; Lk 18-18-30; Lk. 10.25-30.

The rich young ruler asks Jesus what he must do to have eternal life (Mt. 19.16), Mk. 10.17, Lk. 18.18). The rich young ruler did not ask what he had to do to be rewarded in the kingdom of heaven (the millennial reign, the earthly reign of Jesus); apparently he was not much concerned with his earthly state since he was rich. Nonetheless, Jesus lets him know that his eternal fate is related to his view of temporal matters. Jesus tells him to go sell all he has, give to the poor, and come and follow Him; He relates having eternal life to the first four of the Ten Commandments which have to do with man's relationship to God, not the last six commandments which have to do with man's relationship to man. The rich young ruler had already stated that he had conformed to those commandments with have to do with man's relationship to man. Jesus tells him to give away all his earthly possessions and follow Him (God the Son).

- In the Matthew account, Jesus says “unto his disciples,” after the rich man went away sorrowful because he had great possessions, “Verily I say unto you, That a rich man shall hardly enter into the **kingdom of heaven**. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**” (vs. 23-24). Notice, Jesus includes both the KH & the KG. In the Mk. & Lk. accounts, the authors only reference the KG in quoting Jesus.
- In the Mark account, Jesus is quoted as saying, “And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the **kingdom of God**! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the **kingdom of God**! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**” Mk. 10.23-25).
- In the Luke account, Jesus is quoted as saying, “And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the **kingdom of God**! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the **kingdom of God**” (Lk. 18.24-25).

In all the accounts, Jesus tells the rich young ruler that if he sells all he has, gives it to the poor, and follows Him, he will have treasure in heaven. Obviously, the rich young ruler is not being promised temporal earthly prosperity and possessions, but is being told that if he gives all his earthly possessions and follows Jesus, that he will be saved, not because he did something for His salvation, but because He repented toward God and trusted Jesus (put His faith in Jesus Christ). Jesus promises him that he will have treasure in heaven, not on earth. Jesus was telling the rich young ruler that if he gave up all he had, turned to and followed Jesus, he would immediately have eternal life which (eternal life to begin when one becomes part of the KG). Even though he would give up all his earthly possessions, Jesus then, in talking to the disciples also indicated that this rich Jew, by rejecting the kingdom of God was also rejecting, unbeknownst to him, participation or entry into the kingdom of heaven. This participation in the kingdom of heaven The disciples, being Jewish followers of our Lord, were also promised positions in the kingdom of heaven, the millennial reign.

Then the disciples ask, “Who then can be saved?” (v25).

In all the accounts, the disciples ask, “who then can be saved?” The accounts in Mk. & Lk. add Peter’s statement, “We have left all and followed thee.”

Mt. 19.23-24; Mk. 10.23-29; Lk. 18.24-25. *The warning against riches.*

- Matthew 19:23-26: "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the **kingdom of heaven**. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible."
- Mark 10:29-31 “And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that *are* first shall be last; and the last first.” [This promises both earthly (with persecution) and heavenly reward. One must be willing to give it all up for Christ to enter the KG, to be saved.]
- Luke 18:29-30 “And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the **kingdom of God's** sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.” Even with persecution, one will receive manifold more even in this present time. His eternal life starts now and continues into the world to come.

Matthew 19:27-30: “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the **regeneration** when the Son of man shall sit in the throne of his glory, **ye also shall sit upon twelve thrones, judging the twelve tribes of Israel**. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, **and shall inherit everlasting life**. But

many that are first shall be last; and the last shall be first.” Jesus answers Peter concerning the place of the apostles in the kingdom and....

Definition of regeneration (from Swordsearcher) Fausset (Easton also defines): **Regeneration** *palingenesia*. Only twice in the New Testament: **Tit** 3:5 of the regeneration of the soul by the Holy Spirit, and **Mt** 19:28 the regeneration of the body and of the material world. (See BAPTISM.) Besides his natural birthday the believer has a spiritual birthday in this life, and a birthday to glory in the life to come. The marks of regeneration are given **1Jo** 3:9,14; 5:1,4. Only if God's Spirit regenerate the soul now will the same Spirit quicken to immortality and glory the body hereafter (**Ro** 8:11; **Php** 3:21).

The third and crowning step will be the regeneration of our home, this earth, and of "the whole creation," "the restitution of all things" (**Ac** 3:21; **Mt** 19:28; **Ro** 8:19-23). Nations and society shall be first regenerated in the millennial world, with Israel as their priest-kingly head (**Isa** 2:2-4,11); wars shall cease, and even the wild beasts cease to rage. (See THOUSAND YEARS.) (Revelation 20; **Isa** 65:16-25). The final regeneration of the earth and nature shall be after the millennium (Revelation 21; **2Pe** 3:7-13).

N1 and 2 to Mt. 19:28 “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” [Note 1 **regeneration** Gr. "palingensia" = "re-creation," "making new." The word occurs once again in **Tit** 3:5. There it refers to the new birth or a believing person; here to the re-creation of the social order, and renewal of the earth **Isa** 11:6-9; **Ro** 8:19-23 when the kingdom shall come. (See "Kingdom (O.T.)," Cmt. on **Zec** 12:8 Cmt. on **1Co** 15:24. Note 2 **judging** Disclosing how the promise **Isa** 1:26 will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship. **Jg** 2:18.]

Mt. 5:31, 32; 19:1-9; Mk. 10:1-10; Lk. 16:18; 1 Cor. 7:10-15). *Jesus' law of divorce*. Jesus answers the Pharisees on this. Alos taches in the house his disciples when they ask him (Mk. 10:10).

Matthew 20. Jesus continues to speak of the **kingdom of heaven** likening it “unto a man that is an householder which went out early in the morning to hire labourers into his vineyard.” See Mt. 20:1-15.

Mt. 20:1-17. **Jesus again foretells His death and resurrection**. See also, Mk. 10:32-34; Lk. 18:31-34; see Mt. 12:38-42; 16:21-28; 17:22, 23).

Mt. 20:20-28, Mk. 10:35-46. **James and John come worshipping Jesus and through their mothers who that their sons sit on Jesus right and left hand at His kingdom. The ten were there and were moved with indignation.**

Mt. 20:29-34; Mk. 10:46-52; Cf. Lk. 18:35-43. Jesus heals 2 blind men.

Mt. 21; Zech. 9:9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-19. “**The King's public offer of himself as King**” or “**The triumphal entry**.” The people receive Him as the promised King.

Mt. 21:12-17; Mk. 11:15-18; Lk. 19:45-47; Cf. Jn. 2:13-16): *His second purification of the temple. He healed the blind and lame in the temple. The chief priests and scribes are sore displeased. Jesus leaves them and goes to Bethany (v17). He returns to the city.*

Mt. 21:18-22; Mk. 11:12-14, 20-24. *The barren fig tree cursed.*

Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8: **The chief priests and elders ask Jesus by what authority He does these things....**

Mt. 21:28-32. *Parable of the two sons.* Matthew 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, **Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.**

Mt. 21:33; Mk. 12:1-12; Lk. 20:9-19: *Parable of the householder demanding fruit from his vineyard.*

Matthew 21:42-44 “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**” Note. This is not in Mk.; it is partially in Lk. absent the part about the kingdom of God being taken from them.] [Then, the chief priests and Pharisees sought to lay hands on Him but feared the people.]

Mt. 22; Lk. 14:16-24. *Parable of the marriage feast.* “The **kingdom of heaven** is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding: and they would not come.” (vs2, 3). But the account in Lk. 14:16-24 is an account of a great supper and is different from the Mt. parable in other significant ways. “Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready” (vs. 16-17).

Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26. *Jesus answers the Herodians. Question of the tribute money.* (sent with the disciples of the Pharisees). Matthew 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Mt. 22:23-33; Mk. 12:18-27; Lk. 20. 27-38. *Jesus answers the Sadducees* who deny that there is any resurrection concerning whose wife she (who was married several time) will be in the resurrection..

Mt. 22:34-40. *Jesus answers the Pharisees* (who asked what is the great commandment in the law).

Mt. 22:41-46; Mk. 12:35-40; Lk. 20:41-44. *Jesus questions the Pharisees* (He asked whose son Christ is).

Mt. 23:1-12; Mk. 12:38-40; Lk. 20:45-47. *The marks of a Pharisee.* Matthew 23:10-12 “**Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**”

Mt. 23:13-36; ~~Mk. 12:38-40; Lk. 20:47.~~ *Jesus denounces woe upon the Pharisees.* Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye **shut up the kingdom of heaven** against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Matthew 23:34 “**Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.**”

Mk. 12:41-44; Lk. 21:1-4. *Jesus and the widow's mite.*

Mt. 23:37-39; Lk. 13:34, 35. *The lament over Jerusalem.* **N1 to Mt. 23:39, p1032** “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (The three "untils" of Israel's blessing: (1) Israel must say, "blessed is He" Mt 23:39; Ro 10:3-4 (2) Gentile world-power must run its course. Lu 21:24; Da 2:34-35. (3) The elect number of Gentiles must be brought in. Then "the Deliverer shall come out of Zion." etc. Ro 11:25-27.)

Mt. 24:14: “**And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**” Also, but for the elect's sake those days (the great tribulation) shall be shortened (Mt. 24:22; Mk. 13:20. See Lk. 21:12-19 concerning the elect during the great tribulation. Luke 21:17-18: “And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish” See also, Lk. 21:34-36.

Mt. 24; Mk. 13; Lk. 21.7-. *The Olivet Discourse*. Notice, in Mt. 24.3, the disciples asked Him “When shall these things be? and what shall be *the sign* of thy coming, and the end of the world? They are asking about His second coming. He says that “they who endure unto the end, the same shall be saved.” From N2 to Mt. 34.3, p.1132-33:

“Verse 14 (Matthew 24:14 “And this **gospel of the kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.”) has specific reference to the **proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant** **Isa 1:9; Re 14:6-7. Cmt. on Ro 11:5.**” This gospel of the kingdom must have must refer to the **gospel of the Kingdom of God**, not the Kingdom of heaven.

Luke 21:31 “So likewise ye, when ye see these things come to pass, know ye that the **kingdom of God** is nigh at hand.”

Mt. 24.27-31; Mk. 13.24-37; Lk. 21.25-36. *The Olivet Discourse: (5) the return of the King in glory.*

Mt. 25. *The Olivet discourse continued: (6) the Lord's return tests the real **state of the kingdom of heaven** in mystery.* See Mt. 25. v1 & v14 on things likened to the kingdom of heaven.

Mt. 26; Mk. 14; Lk. 22. *The Jewish authorities consult to put Jesus to death; Jesus anointed by Mary of Bethany; Judas Iscariot sells the Lord; the preparation for the Passover; the Last Passover; **Jesus institutes the Lord's supper**; Jesus foretells Peter's denial; Jesus' agony in the Garden; The first prayer; The sleeping disciples; the second prayer; the third prayer; the betrayal and arrest of Jesus; Jesus brought before Caiaphas; Peter denies the Lord.*

As to the Lord's institution of the Lord's supper (Mt. 14.22-25; Lk. 22.1-20; 1 Co. 11.23-25): In Mt. account, Jesus says,

- Matthew 26:29 “But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”
- Luke 22:16-18 “For I say unto you, I will not any more eat thereof, until it be fulfilled in the **kingdom of God**. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the **kingdom of God** shall come.”

Mt. 27; Mk. 15: *The Sanhedrin deliver Jesus to Pilate. Judas unavailing remorse. Jesus interrogated by Pilate. Jesus or Barabbas? Barabbas released.* [Mt. 27.27-32; Mk. 15.16-23; Lk. 23.26-32; Jn. 19.16, 17 **The King crowned with thorns**. Mt. 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, **Hail, King of the Jews!**]

Mk. 15:43 “Joseph of Arimathaea, an honourable counsellor, which also waited for the **kingdom of God**, came, and went in boldly unto Pilate, and craved the body of Jesus.”

Mt. 27.35-44; Ga. 3.11-14. *The law fulfilled in Christ* Mt. 27:37 “And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**” Mt. 27:44 “**The thieves also, which were crucified with him, cast the same in his teeth.**”

The death of Jesus.

The Dispensation of the Law ends. Mt. 27.51-56; See Jn. 1.17, *note*; Heb. 9.3-8; 10.19, 20.

The entombment of Christ. The sepulcher sealed and guarded.

Mt. 28; Mk. 16. *The resurrection of Jesus Christ, and events of that day.* [His disciples held the resurrected Jesus by the feet and worshipped Him: Mt. 28.9.]

Mt. 28.16-20; Mk. 16.15-18. *Jesus in Galilee: the great commission.* **The disciples worshipped Him at Galilee.**

THE GREAT COMMISSION GIVEN HIS CHURCH: Matthew 28:18-20 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Mark 16:14-18 “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, **Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

Luke 24:46-53 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: **And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.** And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: **but tarry ye in the city of Jerusalem, until ye be endued with power from on high [baptized with the Holy Ghost – see Mt. 3.11, Mk. 1.8.** And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. **And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God.** Amen.”

After the Gospels (After Christ’s ascension)

The phrase “kingdom of heaven is not found in Acts.”

Ac. 1:1-3 “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, **after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:** To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and **speaking of the things pertaining to the kingdom of God:**”

Ac. 1:6 “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time **restore again the kingdom to Israel?**”

Ac. 8.12 “But when they believed Philip preaching the things concerning the **kingdom of God**, and the name of Jesus Christ, they were baptized, both men and women.”

Ac. 14.22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the **kingdom of God.**”

Ac. 19.8 “And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the **kingdom of God.**”

Ac. 20.25 “Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the **kingdom of God**, shall see my face no more.”

Ac. 28.23 “Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the **kingdom of God**, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”

Ac. 28.31 “Preaching the **kingdom of God**, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”