

The Gospel of the Kingdom

Series 1-20

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Introduction to the Gospel of the Kingdom Series

There are two doctrines in the New Testament that Satan has fought harder than any others. The first is the deity of Christ. The second is the distinction between the gospel of the kingdom and the gospel of the grace of God. He attacks them because these two doctrines expose him. They strip his camouflage. They cut through his theological fog. They tear down every counterfeit gospel he uses to blind the minds of men. And he knows if the average believer ever understands the difference between the kingdom message preached by Christ and the mystery gospel revealed to Paul, the entire structure of modern apostasy collapses like a rotten scaffold.

This is why this doctrine is almost never taught. It is why it is ignored in pulpits. It is why seminaries bury it under Greek verb charts and doctrinal statements. It is why denominational systems pretend the verses do not exist. Because this doctrine is the master key that unlocks the New Testament. It explains the apparent contradictions. It clarifies the Sermon on the Mount. It separates Israel's promises from the church's promises. It exposes the confusion that has corrupted modern preaching. And most importantly, it protects the gospel of grace from being smothered under the demands of kingdom righteousness.

The entire Bible hinges on the distinction between God's program for Israel and God's program for the body of Christ. The failure to distinguish these programs has produced every major doctrinal disaster in the last two thousand years. It produced Roman Catholic sacramentalism. It produced Protestant works salvation. It produced covenant theology. It produced the charismatic counterfeit signs movement. It produced preterism. It produced amillennial darkness. It produced the idea that the church replaces Israel. It produced the belief that salvation is earned by endurance, obedience, law keeping, and perseverance. All of these heresies exist because men refuse to recognize what God separated.

When Jesus Christ came the first time, He came as Israel's Messiah offering a literal kingdom on a literal throne in a literal land. The message He preached had nothing to do with the finished work of the cross because the cross had not occurred. The gospel He preached had nothing to do with justification by faith because that doctrine was not yet

revealed. He preached repentance to Israel. He preached righteousness to Israel. He preached the kingdom to Israel. He offered signs to Israel. He called Israel to prepare for their King. He restricted His message to the lost sheep of the house of Israel. None of that resembles Paul's gospel. None of it resembles New Testament salvation for the body of Christ.

When Christ rose from the dead and ascended, He revealed a new message to a new apostle. That message was the gospel of the grace of God. That message was the revelation of the mystery. That message created the body of Christ. That message offered salvation apart from the Law. That message gave justification by faith alone. That message opened the door to Gentiles without converting them to Judaism. That message revealed a heavenly people distinct from Israel's earthly kingdom. And that message ends when the church is caught up to meet the Lord in the air.

Once the body of Christ departs, God resumes His dealings with Israel. The kingdom gospel returns. The everlasting gospel is preached. The tribulation prepares Israel for the King. The throne of David is restored. The promises made to Abraham, Isaac, Jacob, and David are fulfilled exactly as written. Not spiritualized. Not allegorized. Not redefined. Literally fulfilled.

This series exists to lay out these truths in full force. Twenty essays that pull no punches. Twenty essays that set aside the traditions of men and allow the Book to speak plainly. Twenty essays that restore the distinctions God placed in Scripture. Twenty essays that will enable the reader to finally understand why the Gospels read differently from the Epistles, why the Sermon on the Mount is not the plan of salvation, why Paul's letters unveil mysteries unknown before, why the book of Acts transitions between programs, and why Revelation picks up where the prophets left off.

This is not a light study. This is not an optional doctrine. This is not academic trivia. This is the doctrinal foundation for understanding the entire New Testament. Without this distinction, the Bible becomes a maze. With this distinction, everything falls into place. The whole Book unlocks. Matthew through John opens up. Acts makes sense. Romans to Philemon stands firm. Hebrews through Revelation finds its rightful audience. Prophecy and mystery fall into perfect harmony.

This is the most important doctrinal series a believer will ever study because it determines how you interpret every chapter in the New Testament. It is the difference between bondage and liberty. It is the difference between works and grace. It is the difference between Israel and the church. It is the difference between the kingdom and heaven. It is the difference between prophetic revelation and mystery revelation. It is the difference

between rightly dividing and wrongly dividing. And it is the difference between confusion and clarity.

This introduction is the doorway. The twenty essays that follow are the path. Walk through the door. Follow the path. And for the first time, the New Testament will make sense from beginning to end. Not because of scholars. Not because of tradition. But because the Bible itself, rightly divided, will shine with the glory God intended from the moment He inspired it.

This is the Gospel of the Kingdom Series. And once you grasp this doctrine, you will never read the Bible the same way again.

1 of 20: The Gospel of the Kingdom

The Coming King and His Earthly Throne

1. The King Steps Into His Own Story

When a man opens the New Testament, he is not stepping into a spiritual fairy tale or a poetic metaphor about goodness ruling the heart. He is stepping straight into the arrival of a literal King who came preaching a literal kingdom tied to a literal throne promised to a literal nation. The Gospel of Matthew opens the door and shouts it into the face of every scholar who tries to spiritualize it. The very first verse grounds the whole Gospel in bloodline, genealogy, and covenant. The Scripture declares that Jesus Christ is “the son of David, the son of Abraham” (Matthew 1:1). That is not mystical symbolism. That is Jewish title deed. David represents the throne. Abraham represents the land. Christ stands as the inheritor of both. When He shows up, the kingdom is not a church revival or spiritual awakening in the soul. It is the promised restoration of the Davidic monarchy, as God swore with an oath in the Old Testament.

Every page of the Gospels reinforces that Christ came proclaiming the kingdom promised to Israel. John the Baptist does not start his ministry with a deep theological explanation of justification by faith. He steps onto the stage, points a bony finger at the nation of Israel, and says, “Repent ye, for the kingdom of heaven is at hand” (Matthew 3:2). Not a kingdom in heaven. A kingdom of heaven. It is heaven’s kingdom coming down to earth, exactly as Daniel saw it when the stone cut without hands smashes the Gentile kingdoms and fills the whole earth. John announces preparation for an earthly takeover, not a church age mystery. Jesus Christ picks up the same message word for word in Matthew 4:17 because He is not

preaching Paul's gospel. He is offering Israel the kingdom that had been promised since Nathan prophesied that God would "establish the throne of his kingdom for ever" (2 Samuel 7:13).

This kingdom is the theme of Christ's preaching, His miracles, His parables, and His confrontations with the Pharisees. You cannot make it invisible without doing violence to the text. The Gospels insist that the King has come, but Israel is not ready. The gospel of the kingdom is the announcement that the rightful ruler has stepped into His own land to reclaim it and sit where David sat. That throne is not in your heart. It is in Jerusalem.

2. The Davidic Covenant and the Legal Right of the King

God bound Himself by covenant to David. He swore that David would never lack a man to sit upon his throne and that this throne would endure "for ever" (Psalm 89:4). When Christ came, that covenant was not a theological lesson. It was a legal claim. Before the King could take His throne, the law and the prophets had to testify that He had the right to it. The genealogy in Matthew 1 and the virgin birth in Luke 1 do exactly that. Jesus is the son of David by legal right through Joseph, recorded by Matthew, and the son of David by blood through Mary, recorded by Luke. God arranged the lines perfectly so nobody could contest the legal legitimacy of the King.

When Gabriel appears to Mary, he does not talk about church membership or spiritual blessings in heavenly places. He talks about a throne. The Scripture says that the Lord "shall give unto him the throne of his father David" and that He "shall reign over the house of Jacob for ever" (Luke 1:32 to 33). Anyone who pretends that Christ was preaching an invisible spiritual kingdom when He walked the earth has ripped Gabriel's announcement to shreds. The message is Jewish from top to bottom. Christ did not come to create a new religion. He came to fulfill the covenants made with the fathers, and the central covenant was the restoration of David's throne.

The gospel of the kingdom is built directly on that foundation. It is the proclamation that the long promised King has arrived in the land and is ready to establish the political, earthly, visible, and literal government Isaiah foresaw when he wrote that "the government shall be upon his shoulder" (Isaiah 9:6). Nothing about that description suggests a spiritual reign in the heart. Governments do not sit on hearts. Thrones do not rest in emotions. Crowns do not float in the air of mystical symbolism. The King came to rule the nations with a rod of iron, and the throne He intends to occupy sits on Mount Zion, not in the imagination of religious commentators who refuse to take their Bible literally.

3. The Kingdom Announced, Offered, and Confirmed by Power

When Christ begins His public ministry, He does not preach Calvary. He does not preach the blood atonement. He does not preach the mystery of the body of Christ. He preaches the kingdom. His message is simple, urgent, and unmistakably Jewish. “Repent, for the kingdom of heaven is at hand” (Matthew 4:17). The kingdom is at hand because the King is at hand. The message is not a statement of personal salvation. It is a national proclamation. Christ is calling Israel to repent in preparation for the restoration of the throne.

To confirm this message, Christ performs signs nobody else could touch. Isaiah said the Messiah would open the eyes of the blind, unstop the ears of the deaf, and cause the lame to leap like a deer. When John the Baptist begins to doubt, Jesus tells his disciples to report back exactly those signs. “The blind receive their sight, and the lame walk... and the poor have the gospel preached to them” (Matthew 11:5). That is kingdom power. Christ proves He is the King by demonstrating the miracles that accompany the Davidic throne. These are not random acts of compassion. They are the credentials of sovereignty.

Every healing, every exorcism, every miracle is a preview of the millennial age when the King reigns in righteousness, and the curse is rolled back. Christ does not heal to show love. He heals as a sign to Israel that the kingdom of God has come upon them. He sends out the disciples with power to heal, raise the dead, cleanse lepers, and cast out devils. These miracles are the exact powers Israel’s Messiah was expected to demonstrate. The gospel of the kingdom is inseparable from signs because it is the announcement of a literal kingdom, not the revelation of a spiritual mystery.

4. The Kingdom Message to the Nation of Israel

Christ’s kingdom gospel is tethered to the nation of Israel with chains of steel. When He sends out His disciples in Matthew 10, He gives them direct orders that cut the legs out from under every universalist interpretation. He commands them, “Go not into the way of the Gentiles” and “go rather to the lost sheep of the house of Israel” (Matthew 10:5 to 6). That is not the church age. Paul spends his entire ministry breaking down the wall between Jew and Gentile. Christ upholds it and strengthens it. The gospel of the kingdom is national, racial, geographical, and covenantal. It is addressed to one people and one people only.

The message is that the King has arrived, and Israel must repent as a nation to receive the kingdom. Christ weeps over Jerusalem because the city “knew not the time of thy visitation” (Luke 19:44). Israel was supposed to recognize her King, but the religious leaders rejected Him out of envy and pride. When Christ rides into Jerusalem on a colt, fulfilling

Zechariah's prophecy that Israel's King would come "lowly, and riding upon an ass" (Zechariah 9:9), the city erupts with shouts of "Hosanna to the son of David" (Matthew 21:9). The people know exactly who He is, and the Pharisees know exactly what it means.

But Israel's acceptance must be national for the kingdom to be established. The King cannot sit on David's throne with a divided, rebellious nation. Christ preaches righteousness, justice, and obedience as conditions for national blessing. The kingdom gospel demands repentance because the kingdom is not a spiritual abstraction. It is an earthly government that requires Israel to be ready for the King. The offer is real, the conditions are clear, and the kingdom is tied directly to Israel's response.

5. The Sermon on the Mount as Kingdom Blueprint

The Sermon on the Mount is not Christian doctrine for the church age. It is the constitution of the millennial kingdom. When Christ says, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5), He is not speaking of spiritual blessings. He is speaking of literal inheritance. The earth will be ruled by Christ from Jerusalem, and the meek who follow the King in righteousness will occupy it under His reign.

The laws in Matthew 5 to 7 are kingdom statutes for a visible, physical government. Christ does not abolish the Law of Moses. He intensifies it. He declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (Matthew 5:18). Heaven and earth have not passed. The law is not abolished. Christ applies it with millennial authority. He sets forth laws of righteousness that will govern the earth when He reigns as King.

The Sermon on the Mount is impossible to obey in the flesh. That is the point. It demands supernatural righteousness, the righteousness of the King Himself. These are the laws that will govern the world when Christ sits on David's throne and rules the nations. They are impractical for the church age because they were not written for the church age. They were written as the constitution of the kingdom that Israel rejected.

6. The Rejection of the King and the Postponement of the Kingdom

Israel's rejection of Christ is not a tragic accident. It is the hinge on which the entire biblical timeline turns. When Christ pronounces judgment on Chorazin, Bethsaida, and Capernaum, He makes it clear that the kingdom was genuinely offered but nationally rejected. The King stands before Israel with the full authority of heaven, but the religious leaders accuse Him of working miracles through the power of Beelzebub. The kingdom

gospel reaches its crisis point in Matthew 12 when Israel attributes the King's miracles to Satan. That national blasphemy effectively postpones the kingdom.

Christ begins speaking in parables because the mysteries of the kingdom cannot be revealed to a nation in unbelief. He declares that the kingdom will be taken from them and given to a nation bringing forth the fruits thereof. Israel forfeits the kingdom blessing for a time. The King withdraws. The offer is postponed. The kingdom gospel does not end. It is set aside until the future tribulation when Israel will once again be called to repent and accept her King.

7. The Earthly Throne and the Future Restoration

The gospel of the kingdom never dissolves into spiritual symbolism. The prophets saw a literal King sitting on a literal throne in a literal city ruling literal nations. Zechariah writes that the Lord will "sit as king upon the throne of David" (Zechariah 6:13). Ezekiel declares that David will be prince over Israel in the millennium. Isaiah proclaims that "of the increase of his government and peace there shall be no end" (Isaiah 9:7). The New Testament does not reinterpret these promises. It confirms them. Peter preaches that the heavens must receive Christ "until the times of restitution of all things" (Acts 3:21). That restitution is the reinstatement of the Davidic kingdom.

Christ will return, defeat the nations, bind Satan, and establish His throne in Jerusalem. The throne He claims is the same throne the angel promised Mary. The very throne David was promised. The same throne Christ preached in His earthly ministry. The kingdom gospel announces that throne. It is the message that the King has come and will come again to complete the work that Israel rejected. When Christ returns, the kingdom gospel will be preached again in the tribulation as a witness to all nations. The message of Matthew 24 is a millennial message addressed to Israel and will be fulfilled when the King appears in power and great glory.

8. The Distinction Between the Kingdom Gospel and the Gospel of Grace

Paul's gospel is not Christ's earthly kingdom gospel. The gospel of the kingdom announces an earthly reign tied to David's throne. Paul's gospel announces salvation through the blood of Christ apart from works. The gospel of the kingdom demands repentance and righteousness for national blessing. Paul's gospel declares that salvation is "not of works, lest any man should boast" (Ephesians 2:9). The gospel of the kingdom requires endurance

to the end for salvation in the tribulation. Paul's gospel promises eternal security through faith in the finished work of Christ.

The kingdom gospel is preached to Israel as a nation. Paul's gospel is preached to individuals from all nations without distinction. Christ kept the disciples away from Gentiles. Paul was sent primarily to Gentiles. Christ demanded obedience to the commandments. Paul declares that believers are not under the law. Christ's gospel is built on prophecy. Paul's gospel is built on the revelation of a mystery hidden from ages and generations.

These distinctions are not optional. They are necessary to understand the Bible as it stands without wresting it into the mold of theological tradition. The gospel of the kingdom is not the gospel of the grace of God. They are different messages for different dispensations with different conditions and different outcomes. They never contradict. They fit together like the pieces of a divine puzzle.

9. The Final Witness of the Coming King

The first coming of Christ was the King presenting Himself to His people. The second coming will be the King reclaiming His throne. The gospel of the kingdom begins with a manger but ends with a throne. It begins with a Jewish carpenter walking dusty roads but ends with the Son of God splitting the sky in judgment. The message is not a plea for personal reformation. It is the royal announcement that the King is coming again whether the world is ready or not.

The earthly throne of Christ is not a metaphor. It is the future center of world government. When He reigns from Jerusalem, the nations will beat their swords into plowshares. The lion will lie down with the lamb. The desert shall blossom as the rose. This is the world Christ described when He preached the gospel of the kingdom. It is the world the prophets longed for and the world Israel rejected. It is the world Christ will establish by force when He returns with the armies of heaven.

The gospel of the kingdom magnifies the majesty of the King. It exalts His right to rule. It declares the certainty of His return. The throne is His by covenant, by bloodline, by prophecy, and by conquest. When He comes again, the crown will be placed on His head, and the kingdoms of this world will become the kingdoms of our Lord and of His Christ. That is the gospel of the kingdom. It is the announcement that the King has come, will come, and must come to take His throne.

2 of 20: The Gospel of the Kingdom

Repent, for the Kingdom Is at Hand

1. The Voice Crying in the Wilderness and the Summons of a Nation

When the Old Testament closes with the curse of Malachi, four hundred stone cold years of silence drop like a coffin lid on the nation of Israel. No prophet speaks. No angel appears. No miracle breaks the silence. Then, without warning, a man steps out of the desert wearing camel hair and leather, and he speaks with the thunder of Elijah. His voice rips through the complacency of Israel and shatters the religious routine of the Pharisees and Sadducees. He does not preach theology. He does not preach atonement. He does not preach the cross. He opens his mouth and declares, “Repent ye, for the kingdom of heaven is at hand” (Matthew 3:2). That is not a message of church revival. That is not spiritual symbolism. That is a national summons for Israel to prepare for a physical kingdom under a physical King who has stepped onto the stage.

John the Baptist is not the founder of Christianity. He is the forerunner of the King. His task is to prepare Israel as a nation to receive the Messiah. His call to repentance is the legal requirement for the kingdom. A nation cannot receive its King while in rebellion. God sends John as a bulldozer to level the ground, break the hard soil, and confront the religious hypocrisy embedded in Israel’s leadership. John calls the Pharisees a “generation of vipers” because they were poisonous to the flock. He warns them to “bring forth therefore fruits meet for repentance” (Matthew 3:8) because fruitless religion cannot stand in the presence of the coming King.

The kingdom John announces is not invisible. It is not spiritualized. It is not symbolic. It is the kingdom Daniel saw when the stone cut without hands would crush Gentile empires and fill the earth with righteousness. It is Isaiah’s kingdom when the Lord would reign in Jerusalem with justice and peace. It is the covenantal kingdom promised to David when God swore that a son from his line would sit upon his throne for ever. John preaches repentance not because repentance saves the soul in the church age, but because repentance prepares a nation to receive its rightful King.

The Jews know exactly what John is preaching. They flock to the Jordan River because they believe the kingdom is about to break in upon them. They are not waiting for a spiritual experience. They are waiting for the Messiah to restore Israel’s glory. The Pharisees and Sadducees, threatened by the influence of John’s message, show up to investigate. John does not flatter them. He does not accommodate their traditions. He warns them that judgment is coming and that the King is near with His fan in His hand, ready to purge His

floor (Matthew 3:12). That is kingdom language. It is the language of a King coming to judge His nation.

The repentance John demands is the repentance of a people who must prepare for a visible government. The kingdom is at hand because the King is at hand. Repentance is the preparation for a coronation Israel will reject but cannot avoid when Christ returns in glory.

2. The King Arrives and Preaches the Same Message

When Jesus Christ begins His public ministry, He does not modify John's message. He repeats it word for word. "Repent, for the kingdom of heaven is at hand" (Matthew 4:17). The unity between John's message and Christ's message is deliberate. Both proclaim the same gospel. It is the gospel of the kingdom, not the gospel of the grace of God revealed through Paul. Christ does not preach His death, burial, and resurrection. The disciples do not understand the cross even when He explains it plainly. The Scripture says, "they understood none of these things" (Luke 18:34). They are not preaching grace because they do not even comprehend the cross.

What they do understand is the kingdom. Christ calls it the kingdom of heaven because it is heaven's kingdom coming to earth. It is the theocratic government predicted by the prophets. Christ preaches repentance to Israel because Israel's spiritual condition is corrupt. The leaders have turned the law into a weapon, turned the temple into a marketplace, and turned the commandments of God into traditions of men. Christ confronts Israel with the same call John preached because the King cannot rule over a nation living in hypocrisy.

Christ affirms this when He declares, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24). The gospel of the kingdom is strictly Jewish in its scope. Christ does not command the gentiles to repent. He does not preach a universal spiritual kingdom. He preaches the restoration of David's throne, which belongs exclusively to Israel. Repentance is the doorway by which Israel must enter the kingdom. It is the national condition for blessing.

Christ goes further than John because He carries the authority of the King Himself. When He says, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15), He means that the King stands in their midst. The time is fulfilled because the King is physically present. God is prepared to establish the kingdom if Israel repents. That repentance must be national for the kingdom to be inaugurated, which is why Christ focuses His ministry entirely on Israel.

In this gospel, repentance is not the repentance preached by Paul in Romans. It is not the acknowledgment of personal sinfulness leading to faith in the shed blood. It is the repentance of a nation returning to its covenant God and preparing for the visible rule of the Messiah on earth. The gospel of the kingdom is not about the heart. It is about the throne. Christ preaches repentance because the King cannot sit where rebellion dwells.

3. The Twelve Preach the Same Kingdom Message

When Christ calls the Twelve, He commissions them to preach exactly what He and John preached. He commands them, “As ye go, preach, saying, The kingdom of heaven is at hand” (Matthew 10:7). Their message is not an improvisation. It is a continuation of the same kingdom offer. They are forbidden to go to the gentiles or the Samaritans. Christ says plainly, “Go not into the way of the Gentiles” (Matthew 10:5). That restriction demolishes every attempt to make the gospel of the kingdom the same as the gospel now preached in the church age. The kingdom gospel concerns Israel exclusively.

The Twelve go out with power to heal the sick, cleanse lepers, raise the dead, and cast out devils. These signs are not random miracles. They are kingdom credentials. The prophets predicted that the Messiah would bring healing to the nation as signs of kingdom restoration. Every miracle the disciples perform serves as a witness that the kingdom is near and that Israel must repent to receive it. This is exactly why Christ declared that if He cast out devils by the Spirit of God, then the kingdom of God had come upon them (Matthew 12:28). The miracles are the foretaste of the millennial reign.

Their preaching is not evangelism in the modern sense. They are not preaching salvation by grace through faith. They are not preaching the blood atonement. They are not preaching the mystery of the body of Christ. They are preaching preparation for the King to take His throne. This is why Christ warns them that persecution will come and that their message will divide families. The kingdom requires loyalty to the King above all else.

The message of the Twelve is inseparable from the physical kingdom. They preach repentance because the King will cast out rebels when He establishes His throne. Christ warns that judgment will fall on cities that reject His messengers. He declares that it will be more tolerable for Sodom and Gomorrah than for those cities (Matthew 10:15). The gospel of the kingdom is a royal summons with consequences for disobedience. Repentance is the national requirement for the kingdom. Without repentance, Israel cannot be restored.

4. Repentance as National Preparation and Covenant Restoration

Repentance in the kingdom gospel is not the private sorrow of an individual sinner. It is the collective repentance of Israel as a nation. When Christ weeps over Jerusalem and says, “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not” (Matthew 23:37), He is lamenting national refusal. Israel’s repentance is the hinge on which kingdom blessing turns.

The prophets are filled with promises conditioned on national repentance. God tells Israel, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways” (2 Chronicles 7:14). That promise is the backbone of the kingdom gospel. John, Jesus, and the Twelve call Israel to repentance because repentance is the prerequisite for kingdom restoration. When Christ says, “The kingdom of God is within you” (Luke 17:21), He is not spiritualizing the kingdom. He is telling the Pharisees that the King Himself stands in their midst. The kingdom is present because the King is present, not because the kingdom is internal.

Repentance means Israel must turn from the hypocrisy of the Pharisees, return to the law of Moses in truth, and prepare for the Messiah. Christ calls the leaders blind guides, fools, hypocrites, and whited sepulchres because they prevent the nation from repentance. He condemns their traditions because they nullify the commandments of God. The repentance Christ demands is the rejection of corrupt leadership and the acceptance of the King.

This is why Christ tells Israel that unless they repent, they shall all likewise perish (Luke 13:3). He is not talking about spiritual damnation. He is warning them that national judgment is coming. Israel must repent or face destruction. That destruction arrives in AD 70 when the Roman army burns Jerusalem to the ground. The kingdom is postponed because Israel refuses the King.

Repentance is the key that unlocks kingdom blessing. It is the door through which Israel must walk. It is the preparation for the King to sit on David’s throne.

5. Why Repentance Is Required for a Physical Kingdom

A physical kingdom requires a righteous nation. Christ will not sit on a throne surrounded by rebellion. The kingdom is not merely political. It is moral, spiritual, and national. Isaiah describes it as a kingdom where “with righteousness shall he judge the poor” (Isaiah 11:4). Jeremiah describes it as a kingdom where the King reigns wisely and executes judgment and justice in the earth (Jeremiah 23:5). That kingdom requires a nation prepared to obey the King.

Repentance cleans the national house. Israel must repent to prepare for the restoration of the Davidic monarchy. The kingly line was corrupted by centuries of rebellion, idolatry, and political compromise. Christ comes to restore the throne in purity. His call to repentance is the cleansing of the land before the coronation.

Repentance is also the covenantal requirement for blessing. The Mosaic covenant promises blessings for obedience and curses for disobedience. When Christ preaches repentance, He is calling Israel back into covenant alignment. The kingdom cannot come to a nation under covenant curse. Israel must repent to receive covenant blessing.

The physical kingdom requires physical obedience. Christ demands righteousness because the laws of the kingdom demand it. He intensifies the law in the Sermon on the Mount because the kingdom requires holiness greater than that of the scribes and Pharisees. The repentance Christ preaches is not optional. It is the cornerstone of the kingdom.

6. The Crisis Point of Rejection and the Turning of the Kingdom Message

The gospel of the kingdom reaches its climax in Matthew 12. Israel's leaders commit the national sin of blaspheming the Holy Spirit by attributing Christ's miracles to Satan. When they declare that Christ casts out devils by Beelzebul, the kingdom offer is effectively rejected. Christ declares judgment on that generation and shifts His teaching into parables. He reveals mysteries of the kingdom because the nation is no longer worthy to hear plain truth.

This rejection of the King postpones the kingdom. The message does not disappear. It is suspended until the tribulation when Israel will once again be called to repent. Christ warns that the generation that rejects Him will face destruction. He also promises that Israel will not see Him again until they say, "Blessed is he that cometh in the name of the Lord" (Matthew 23:39). That future repentance will precede the kingdom at the second coming.

The cross is not the message of the kingdom. It becomes the foundation of Paul's gospel when the kingdom is postponed. The disciples never preach the cross in the gospels. They preach repentance for the kingdom. After the rejection, Christ reveals the mystery of His suffering and resurrection, but the kingdom gospel does not become the gospel of grace. The kingdom gospel remains its own message tied to Israel's repentance and the restoration of David's throne.

7. The Return of the Kingdom Gospel in the Tribulation

The gospel of the kingdom will be preached again after the rapture. Christ declares that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come” (Matthew 24:14). That is tribulation context. The church is gone. Israel is back in the center. The call to repentance returns. The coming King is about to arrive. The trumpet judgments, the bowls of wrath, and the appearing of the Son of Man are tied to the kingdom gospel.

The repentance in that time is national and urgent. Israel will be surrounded by enemies, deceived by the antichrist, and driven to cry out to God. Zechariah says that they will look upon Him whom they have pierced and mourn for Him as for a firstborn son (Zechariah 12:10). That mourning is the national repentance required for the kingdom. Christ will return when Israel repents. The tribulation preaching prepares the nation for the King.

The gospel of the kingdom is not a relic of the past. It is the prophetic message of the future. It will thunder through the world once again as the King prepares to return and take His throne in Jerusalem.

8. The Final Word on Repentance and the Kingdom

Repentance is the heartbeat of the gospel of the kingdom because the King requires righteousness in His land. John preached it. Jesus preached it. The Twelve preached it. The prophets predicted it. The tribulation preachers will thunder it again. It is the preparatory call for a nation to receive its King. It is not Paul’s gospel. It is not the message of the cross. It is the call for Israel to return to her God so the King may sit upon the throne of David.

The kingdom is physical. The throne is physical. The reign is physical. The righteousness is physical. The government is physical. And the repentance must be national and physical. The gospel of the kingdom cannot be understood apart from repentance because the kingdom cannot come apart from repentance.

Christ came offering the kingdom. Israel refused. Christ will come again, and Israel will repent. The King will take His throne. And the gospel of the kingdom will stand vindicated.

3 of 20: The Gospel of the Kingdom

Signs, Wonders, and the Jewish Mandate

1. The Kingdom Gospel Cannot Exist Without Signs

From the moment God called Israel out of Egypt, He established one principle that never changes throughout the Old Testament. Jews do not move without signs. They do not believe without signs. They do not accept a prophet, a message, a covenant, or a king without visible confirmation. The Scripture is explicit when it declares, "For the Jews require a sign" (1 Corinthians 1:22). That verse is not an insult. It is a divine description of the covenantal relationship between God and Israel. The gospel of the kingdom rests on that principle. When John the Baptist, Jesus Christ, and the Twelve step onto the stage of history preaching that the kingdom is at hand, the message requires visible authentication because they are speaking to a nation bound to God by signs.

You cannot separate the kingdom from signs because the kingdom is the fulfillment of every sign God ever gave His people. The prophets said the blind would see, the deaf would hear, the lame would walk, and the captives would be delivered when Messiah came. Isaiah wrote that the Messiah would open "the eyes of the blind" and unstop "the ears of the deaf" (Isaiah 35:5). These signs do not belong to the church. They are not part of the mystery body of Christ. They are kingdom credentials. When Christ appears, He works those signs not as random displays of divine compassion but as fulfillment of prophecy. Every miracle is a billboard announcing that the King has arrived and that Israel must repent.

The kingdom gospel is the gospel of the King physically present among His people. A physical King requires physical proof. A visible throne requires visible authentication. That is the Jewish mandate. When Moses appeared before Israel, they did not accept him because he was eloquent. They accepted him because God gave him signs. He cast his rod down, and it became a serpent. He put his hand in his bosom, and it became leprous. He turned water into blood. Every major shift in Israel's history is accompanied by signs. Elijah calls fire down on Mount Carmel. Elisha parts the Jordan. Gideon receives the fleece. Joshua sees the sun and moon stand still. The Jews do not move without signs.

So when John the Baptist begins preaching, Israel waits for a sign. When Christ begins preaching, Israel expects signs. When the Twelve go forth, they are commanded to perform signs. The gospel of the kingdom requires signs because it is directed at Israel, and Israel is the nation to whom God promised signs. Anyone who confuses this with the church age is either biblically illiterate or spiritually lazy. The kingdom gospel is inseparable from visible signs, wonders, and apostolic power because it is the gospel of a literal earthly kingdom offered to a covenant nation that demands proof before enthroning a king.

2. The Prophets Predict the Signs of Messiah's Reign

The prophets did not describe a spiritual metaphor when they predicted the coming kingdom. They described a physical transformation of Israel's national life. The Messiah would come with supernatural power because His kingdom would restructure the entire political, physical, and spiritual landscape. Isaiah proclaimed that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isaiah 11:4). That is civil government, not spiritual abstraction. The prophets saw the desert blooming, the lame leaping, and the blind seeing. These signs were not symbolic of spiritual enlightenment. They were literal miracles tied directly to the inauguration of the kingdom.

When Christ appears, He works the exact signs predicted by the prophets. In Matthew 11, when John the Baptist begins to doubt whether Christ is the Messiah, Jesus does not rebuke him. He simply instructs John's disciples to report the signs. He says, "The blind receive their sight, and the lame walk... and the poor have the gospel preached to them" (Matthew 11:5). That is the prophet Isaiah walking off the page and onto the roads of Galilee. Christ does not appeal to philosophical arguments or theological reasoning. He appeals to signs because signs authenticate the kingdom.

The prophets predicted that the Messiah would destroy demonic oppression. When Christ casts out devils, He declares that it is a sign that "the kingdom of God is come unto you" (Matthew 12:28). That verse alone destroys every attempt to spiritualize the kingdom. Casting out devils is not a metaphor. It is the visible declaration that the King has arrived and is exerting authority within His domain. Christ is reclaiming Israel from satanic control. That reclamation is visible, dramatic, and supernatural. The kingdom is present because the King is crushing the enemy's power through visible signs. That is the gospel of the kingdom.

The prophets also predicted that the Messiah would raise the dead. When Christ raises Jairus's daughter, when He stops the funeral procession in Nain and raises the widow's son, when He calls Lazarus out of the tomb, He is not performing random acts of kindness. He is demonstrating kingdom authority. Resurrection power is the signature of the King. The kingdom is not a spiritual idea. It is the physical transformation of the human condition. Christ raises the dead as a sign that the curse will be reversed when He sits on David's throne.

The kingdom gospel is built on these prophetic signs. Israel cannot accept the King without the signs predicted by the prophets. Christ fulfills them because the kingdom is literal, and its arrival demands visible confirmation.

3. Christ's Miracles as Credentials of the Davidic Throne

Christ does not perform miracles to validate His deity. He performs miracles to validate His kingship. His deity needs no validation. Heaven proclaimed it when the Father said, "This is my beloved Son" (Matthew 3:17). His miracles are performed to fulfill the covenant promises made to David. When Gabriel told Mary that her child would sit on "the throne of his father David" (Luke 1:32), Christ's miracles were already implied. A Davidic King must demonstrate Davidic authority. The prophets described that authority in supernatural terms. Christ works miracles because they are the credentials of the throne.

Every miracle is a declaration of kingship. When Christ stills the storm, He is demonstrating dominion over creation. When He multiplies the loaves and fishes, He is previewing the abundance of the millennial reign. When He heals a paralytic and says, "That ye may know that the Son of man hath power on earth to forgive sins" (Matthew 9:6), He is declaring His authority to rule and judge. His miracles are not for entertainment. They are kingdom signs.

When He walks on water, He is showing mastery over the chaos that controlled the Gentile empires symbolized by the sea in Daniel. When He casts demons into the swine, He is demonstrating that the King has authority over all principalities and powers. When He heals the man born blind, He is demonstrating that the King can restore everything the curse destroyed. These miracles are not random. They are deliberate, prophetic, covenantal, and national.

Christ's miracles provoke controversy because the religious leaders know exactly what they mean. They understand that these signs are the credentials of the Messiah. When Christ cleanses the temple and heals the blind and the lame right in front of them, they know that He is claiming kingly authority over the temple. The children cry out, "Hosanna to the son of David" (Matthew 21:15), and the leaders are enraged because the signs match the prophecy.

The kingdom gospel requires signs because the King comes with power. Without signs, the kingdom cannot be offered to Israel. The signs prove that the King has arrived. Christ performs them because He is the King entering His own creation to claim His throne.

4. The Apostles Given Kingdom Power to Confirm the Offer

When Christ sends out the Twelve, He does not send them empty handed. He empowers them with the exact signs He demonstrated Himself. Matthew writes that Christ gave them "power against unclean spirits, to cast them out, and to heal all manner of sickness and all

manner of disease” (Matthew 10:1). They are not performing miracles to establish the church. They are performing miracles to confirm the kingdom offer to Israel.

The apostles preach the same message Christ preached. They declare, “The kingdom of heaven is at hand” (Matthew 10:7). That message is meaningless without signs. So Christ gives them power that corresponds exactly to the messianic signs predicted by the prophets. They cleanse lepers, raise the dead, heal the sick, and cast out devils. These signs are the authentication of their message. The kingdom gospel is validated by kingdom power.

Their miracles confirm the national offer. When the apostles go into a city and work miracles, that city is responsible for its response. Christ warns that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for cities that reject the apostolic witness (Matthew 10:15). That is not church age evangelism. That is kingdom accountability.

The apostles work miracles because they are the ambassadors of the kingdom. Their power is not permanent. It is not connected to the mystery of the body of Christ. It is connected to the kingdom offer. Once that offer is rejected nationally, the signs begin to diminish. By the time Paul writes his final letters, he no longer heals freely. He tells Timothy to “drink no longer water, but use a little wine for thy stomach’s sake” (1 Timothy 5:23). The kingdom signs fade because the kingdom is postponed. But during Christ’s earthly ministry, the signs are abundant because they are the authentication of the gospel of the kingdom.

5. National Confirmation and the Judgment of Unbelief

The kingdom gospel is not personal. It is national. It is not aimed at individuals seeking salvation. It is aimed at a covenant people responsible for accepting or rejecting their King. This is why signs were necessary. A nation cannot accept a king without national confirmation. When Christ works miracles in Chorazin, Bethsaida, and Capernaum, He expects national repentance. When they refuse to repent, He pronounces judgment. He declares that Tyre and Sidon would have repented long ago if they had witnessed those signs (Matthew 11:21). That is national accountability.

Christ condemns the entire generation for rejecting His signs. He declares, “A wicked and adulterous generation seeketh after a sign” (Matthew 12:39). That is not a rebuke of the desire for signs. It is a rebuke of rejecting the signs already given. Christ is not condemning the Jewish mandate. He is condemning the failure to respond to it. Israel demanded signs for every major shift in its history. God provided them through Christ in abundance. The problem was not the demand for signs. The problem was the rejection of the signs.

When Christ cast out devils, healed the sick, cleansed lepers, and raised the dead, Israel was supposed to recognize the King. Instead, the leaders accused Him of working through Satan. That accusation is the turning point of the kingdom gospel. Christ pronounces judgment on that generation and begins speaking in parables to conceal truth from the unbelievers. The signs were given as national confirmation. Their rejection becomes national condemnation.

The kingdom gospel requires visible proof because it aims at a nation, not a congregation. The signs confirm the King. The miracles demand repentance. Israel's refusal becomes the cause of the postponement of the kingdom. The apostles continue preaching with signs through the first part of the book of Acts because the kingdom is still being offered to Israel. When Israel rejects Stephen, the last national prophet, the kingdom signs begin to fade, and God turns to the gentiles with the mystery of the body of Christ.

6. The Distinction Between Kingdom Signs and Church Age Doctrine

One of the greatest heresies in modern Christianity is the attempt to drag kingdom signs into the church age. When Pentecostals, charismatics, and prosperity preachers claim apostolic power, they reveal their ignorance of dispensational truth. The kingdom signs are tied to Israel's covenant relationship with God. They are not promises to the church. The church is not a sign seeking body. The church is a faith driven body. The Scripture says, "We walk by faith, not by sight" (2 Corinthians 5:7). That is the exact opposite of Israel's mandate.

The kingdom gospel is not the gospel of grace. The kingdom gospel relies on signs because it is directed at Israel. Paul's gospel relies on faith because it is directed at the body of Christ. The attempt to blend the two is spiritual schizophrenia. Christ healed every sickness and cast out every devil because He was offering the kingdom. Paul leaves Trophimus sick at Miletum because the kingdom is postponed. Kingdom miracles are not the normal state of the church age. They belonged to the kingdom offer.

The apostolic signs diminish as Israel's rejection hardens. In Acts 3, Peter heals a lame man because the kingdom is still being offered. In Acts 20, Paul revives Eutychus because apostolic authority is still active. But by the time Paul writes the pastoral epistles, the signs have almost disappeared. The church does not need signs to validate its message because its message is not the kingdom offer. It is the mystery revealed by the risen Christ. The gospel of grace does not require signs because it does not require national confirmation.

The kingdom gospel requires signs. The church age gospel does not. That distinction is essential. If you mix them, you destroy both.

7. The Kingdom Signs Will Return in the Tribulation

The kingdom signs did not disappear permanently. They are suspended until the kingdom gospel returns in the tribulation. Christ declares that before the end comes, “this gospel of the kingdom shall be preached in all the world” (Matthew 24:14). That is not Paul’s gospel. Paul’s gospel ends at the rapture. The kingdom gospel is revived because the King is about to return.

In the tribulation, signs explode across the world. The two witnesses call fire down from heaven and shut up the sky. They turn water to blood. They unleash plagues. These signs echo the miracles of Moses and Elijah because the kingdom offer is back on the table. Israel will once again be confronted with visible proof that God is moving in judgment and preparing for the return of the King. The 144,000 sealed Jews will preach with supernatural protection and authority. Signs will accompany their message because the gospel of the kingdom demands national confirmation.

The miracles in Revelation are kingdom signs. The angel flying in the sky preaching the everlasting gospel is a kingdom sign. The judgments poured out on the earth are kingdom signs. When Christ appears in the clouds with power and great glory, Israel will finally recognize the one they rejected. Zechariah writes that they will look upon Him whom they have pierced and mourn for Him (Zechariah 12:10). That national repentance is the catalyst for the restoration of the kingdom.

The signs of the tribulation are not for the church. They are for Israel. They prepare the nation for the King. They confirm the kingdom gospel. And they announce that the reign of Christ is imminent.

8. The Final Witness of the Jewish Mandate for Signs

The kingdom gospel cannot be preached without signs because the kingdom cannot be offered without proof. God established the Jewish mandate for signs as part of His covenant with Israel. The prophets predicted the signs. Christ fulfilled the signs. The apostles continued the signs. The tribulation will restore the signs. The entire kingdom program is built on visible supernatural affirmation.

Signs testify that the King has arrived. Wonders testify that the throne is near. Apostolic power testifies that God is calling the nation to repent. National confirmation is required because the kingdom is national, political, visible, and physical. The gospel of the kingdom

is the gospel of the King in the midst of His people, proving His identity through signs predicted centuries earlier.

The kingdom will come again. The King will return. The throne will be established in Jerusalem. And the signs of the kingdom will blaze again across the earth as Christ takes His rightful place as the Son of David.

4 of 20: The Gospel of the Kingdom

The Law Confirmed, Not Cancelled

1. Christ Did Not Come to Abolish the Law but to Reinforce It

When the King stepped onto the stage of human history, He did not bring a new religion. He did not introduce a spiritual system of enlightenment. He did not sweep the Old Testament aside like a pile of dusty tradition. When Christ opened His mouth in the Sermon on the Mount, He declared words that modern theologians choke on. He said, “Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil” (Matthew 5:17). That sentence alone destroys every attempt to merge Paul’s gospel of grace with the kingdom gospel preached during the earthly ministry of Jesus. Christ did not come to cancel the law. He came to confirm it, intensify it, elevate it, and press it into the conscience of Israel with sharper authority than Moses ever displayed.

The kingdom gospel is rooted in the law. It stands on covenant ground. It is directed toward a nation under the law, not a body under grace. When Christ preached the gospel of the kingdom, He did not tell Israel that the law was obsolete. He told them that obedience to the law was the preparation for the kingdom. He declared that “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law” (Matthew 5:18). Heaven and earth have not passed. Therefore, during His earthly ministry, the law remained in full force, untouched, unaltered, and enforced with divine severity.

This is where the amateurs stumble. They read Paul’s letters and then run back to the Gospels and shove grace into places where it does not belong. Christ did not preach salvation by grace through faith in His shed blood. He had not yet shed His blood. He did not preach the body of Christ. That body was a mystery hidden from ages and generations. He did not preach the cancellation of the law. He preached the confirmation of the law. The

gospel of the kingdom is the announcement of the King coming to rule His nation under the righteous standards of the law.

Christ did not come to weaken the law. He came to magnify it. He took the law and stretched it so tight across Israel's conscience that no Pharisee could hide behind ceremonial righteousness. He condemned hatred as murder, lust as adultery, and swearing at all as from evil. He demanded perfection when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). That is not grace. That is kingdom righteousness. That is the law confirmed in its fullest power.

2. The Sermon on the Mount as Millennial Legislation

Every verse in Matthew 5 to 7 is saturated with legal authority. Christ stands as the lawgiver, not the redeemer. He is not at Calvary. He is on Sinai in human form. He is rewriting the statutes of Moses into the constitution of the millennial kingdom. When He says, "Ye have heard that it was said by them of old time... but I say unto you" (Matthew 5:21 to 22), He is not canceling the law. He is asserting the authority to interpret it. Only the King of Israel can reinterpret the law and apply it with divine authority. The Sermon on the Mount is not a spiritual pep talk. It is millennial legislation.

Christ confirms the law by intensifying it. Moses said, "Thou shalt not kill." Christ says hatred is murder. Moses said, "Thou shalt not commit adultery." Christ says lust is adultery. Moses said divorce was permitted under certain conditions. Christ says that divorce for any cause except fornication leads to adultery. Christ does not relax the law. He tightens it. He does not soften the penalties. He heightens them. This is not grace. This is the righteous standard of a kingdom where sin will be judged with perfect equity.

The Sermon on the Mount fits perfectly with the prophets who described the kingdom as a reign of righteousness. Isaiah declared that the King would "judge with righteousness" and "reprove with equity" (Isaiah 11:4). Jeremiah declared that in His days "Judah shall be saved, and Israel shall dwell safely" (Jeremiah 23:6). That safety and righteousness demand strict legal enforcement. The King is preparing Israel for the kingdom by pressing the law into their hearts with supernatural authority.

The Sermon on the Mount is not church age doctrine. The church does not enter the kingdom through law. The church enters the body of Christ by grace. Paul declares, "Ye are not under the law, but under grace" (Romans 6:14). That statement directly contradicts the tone and content of the Sermon on the Mount. The contradiction disappears when the dispensations are correctly divided. The Sermon on the Mount belongs to the kingdom

gospel. Paul's message belongs to the mystery gospel. Christ confirms the law because He is preaching a kingdom gospel to Israel, not a grace gospel to the church.

3. Christ's Teachings Reinforce Mosaic Commandments

Throughout His earthly ministry, Christ reinforces the authority of the Mosaic law. When a leper approaches Him for healing, Christ tells him, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded" (Matthew 8:4). The King of Israel does not supersede Moses. He directs the healed man to fulfill the law. He keeps Israel within the legal system because the kingdom gospel operates under the law.

When a rich young ruler asks Christ how to inherit eternal life, Christ does not preach grace. He does not say, "Believe on the Lord Jesus Christ and thou shalt be saved." He says, "If thou wilt enter into life, keep the commandments" (Matthew 19:17). That is the law in full force. Christ lists the commandments and tells him to obey them. That is not the church age gospel. That is kingdom gospel. The King stands before a Jew living under the law and tells him to obey the law.

When Christ sends out the Twelve, He tells them not to go to the gentiles. He restricts their message to "the lost sheep of the house of Israel" (Matthew 10:6). They preach repentance under the law because Israel's repentance is required for the kingdom. They heal, cleanse, and cast out devils, but they do not preach grace. They preach kingdom righteousness. Christ warns them that "the servant is not above his master" (Matthew 10:24), and the master is fulfilling the law. His servants must do the same.

Christ commands obedience to the law because the law is the foundation of the kingdom. The kingdom is not built on grace. It is built on righteousness, justice, and obedience. Christ confirms the law because He is preparing Israel for the kingdom. He cannot cancel the law until His death, burial, and resurrection complete the work of redemption. Until then, Israel remains under the law, and the King confirms it in every action, every command, and every rebuke.

4. The Law as National Covenant, Not Personal Deliverance

The kingdom gospel is national. It concerns the relationship between Israel and her God. The law is the national constitution of Israel. It is the covenant that binds the people to the land and the land to the throne. When Christ preaches the law, He is calling Israel back to covenant faithfulness. The law is the foundation of the national relationship. Christ does

not preach personal salvation in the sense of Paul's gospel. He preaches national repentance to receive the King.

The Beatitudes describe national blessing. When Christ says, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5), He is not talking about church age salvation. He is describing the kingdom where the meek will literally inherit the land. That blessing is tied to Israel's national repentance and obedience to the law. The law governs the land. The kingdom rests on the law. Christ confirms the law because the kingdom cannot be established without it.

Christ's harshest condemnations are aimed at the leaders who corrupted the law. He calls the Pharisees hypocrites, blind guides, fools, serpents, and vipers. He condemns them for transgressing the law by their traditions. He declares that they have made the commandment of God of none effect by their traditions (Matthew 15:6). The King is restoring the law to its rightful place. He is cleansing the national covenant so He can establish the kingdom.

Christ confirms the law because the law is the covenant foundation of the kingdom. Israel cannot enter the kingdom without returning to the law. Christ does not cancel the law because He is preparing Israel for the kingdom, not introducing the church age. The law remains in force until the cross. After the cross, the church is placed under grace. But during Christ's earthly ministry, the law governs the relationship between Israel and her King.

5. The Law Intensified as Preparation for the Kingdom

Christ intensifies the law because kingdom righteousness exceeds pharisaic righteousness. The Pharisees obeyed the law externally but violated it internally. They tithed mint, anise, and cumin but omitted judgment, mercy, and faith (Matthew 23:23). Christ exposes their hypocrisy by extending the law to the heart. He confirms the law by applying it with divine authority to motives, desires, and thoughts.

Christ demands that His followers go beyond the minimum requirements of the law. He commands them to "turn the other cheek" and "go the second mile" and "love your enemies" (Matthew 5:39 to 44). These commands are not sentimental spirituality. They are the behavioral requirements of subjects living under the reign of the Messiah. The kingdom will be governed by righteousness that transcends the legalistic obedience of the Pharisees. Christ confirms the law by intensifying its demands.

The law requires justice. Christ requires perfect justice. The law requires purity. Christ requires purity of heart. The law requires love of neighbor. Christ requires love of enemies. The law demands obedience. Christ demands perfection. This is not grace. This is the King asserting His authority over His subjects and preparing them for the standards of the kingdom.

Grace comes after the cross. It does not come in the gospel of the kingdom. Kingdom righteousness is strict, demanding, comprehensive, and perfect. Christ confirms the law because the kingdom requires a righteous nation. Israel must be holy because the King is holy. Christ uses the law to purify the nation. He confirms it, enforces it, and reveals its true meaning.

6. Paul's Gospel Contradicts the Kingdom Law Only When the Dispensation Changes

When Paul appears on the scene, the dispensation changes. The kingdom is postponed. Israel rejects the King. The cross becomes the focal point of divine revelation. The law no longer governs the people of God. Grace replaces law. Faith replaces obedience. The body of Christ replaces the national covenant. This is why Paul declares with absolute authority, "Ye are not under the law, but under grace" (Romans 6:14). This statement contradicts the teachings of Christ during His earthly ministry only if the dispensations are confused.

Christ confirms the law because He is preaching the kingdom gospel to Israel. Paul abolishes the law because he is preaching the mystery gospel to the body of Christ. Christ tells the rich young ruler to keep the commandments. Paul tells the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Christ tells the disciples not to go to the gentiles. Paul says that in Christ there is neither Jew nor Greek (Galatians 3:28). Christ tells His followers that forgiveness depends on forgiving others. Paul says we are forgiven "for Christ's sake" (Ephesians 4:32).

These contradictions dissolve when the Bible is rightly divided. Christ confirms the law because Israel is under the law. Paul declares the law fulfilled in Christ because the body of Christ is under grace. Christ preaches law because the kingdom is at hand. Paul preaches grace because the kingdom is postponed. The law is confirmed during Christ's earthly ministry and set aside after the cross because the dispensation has changed.

The church does not live under the law. It lives under grace. The kingdom gospel confirms the law. The mystery gospel sets it aside. These truths must be kept separate or the Bible becomes a battlefield of confusion. Christ preached the law in full force because He was offering the kingdom. Paul preached grace in full force because he was revealing the

mystery. Both are true. Both are biblical. Both are necessary. But they belong to different dispensations.

7. The Law Confirmed for the Tribulation and Millennial Kingdom

The kingdom law confirmed by Christ does not vanish after the cross. It goes into suspension during the church age, but it returns in full force during the tribulation and the millennium. Christ's teachings in the Sermon on the Mount will govern Israel in the kingdom. The commandments He gave regarding righteousness, mercy, justice, and purity will be enforced by divine authority when He sits on David's throne.

The tribulation saints will be judged according to their obedience. Christ declares that those who endure to the end shall be saved (Matthew 24:13). That is not grace. That is law. The tribulation gospel is the kingdom gospel revived. It demands obedience, endurance, and righteousness. The law confirmed during Christ's ministry will govern the tribulation because Israel will once again be under law, not grace.

When Christ returns, He will rule the nations with a rod of iron (Revelation 19:15). The law will be enforced worldwide. The Sermon on the Mount will be the constitution of the world government. The meek will inherit the earth because the King will rule the earth. The pure in heart will see God because the King will dwell among His people. The law will be confirmed again in perfect righteousness.

The church age is the only period in human history where the people of God are not under the law. The kingdom gospel confirms the law. The tribulation gospel enforces the law. The millennium establishes the law as the global standard. Paul's gospel of grace is the exception, not the rule. Grace governs the church. Law governs the kingdom.

8. The Final Word on Christ Confirming the Law

Christ did not come to weaken the law. He did not come to soften the law. He did not come to abolish the law. He came to confirm the law in all its righteous severity. The kingdom gospel stands on the foundation of the law. Christ preached repentance, obedience, righteousness, and perfection because He was preparing Israel for the kingdom. The law remains in full force during His ministry because the King was offering the kingdom.

Paul's gospel does not contradict Christ. It supersedes Christ's kingdom message only because the dispensation changed. Israel rejected the King. The kingdom was postponed. Grace replaced law. But the law confirmed by Christ will return. It will govern the

tribulation. It will rule the millennium. The King will sit on the throne of David and enforce the law with divine authority.

The gospel of the kingdom confirms the law. The gospel of the grace of God fulfills and replaces it for the church age. The two gospels do not mix. They cannot mix. They belong to different dispensations, different messages, different audiences, and different divine purposes.

Christ confirmed the law because the King had come. Paul preached grace because the King had been rejected. The law will return when the King returns. And the world will know that the law confirmed by Christ is the law that governs the kingdom of God.

5 of 20: The Gospel of the Kingdom

The Sermon on the Mount as Kingdom Constitution

1. The Most Misapplied Passage in the Entire New Testament

If there is one section of Scripture that has been twisted, butchered, spiritualized, allegorized, and shoved through every theological meat grinder on earth, it is Matthew chapters five through seven. For two thousand years the Sermon on the Mount has been stuffed into church doctrine, social reform, political activism, monastic piety, pacifist propaganda, and evangelical sentimentalism. Modern Christianity has turned the greatest piece of millennial legislation ever delivered into a code of personal salvation. Nothing could be further from the truth. The Sermon on the Mount is not the gospel of grace. It is not Christian living in the church age. It is the constitution of the millennial kingdom. It is the legal foundation upon which Christ will govern the world when He returns and sits on the throne of David.

Christ begins the sermon by sitting, not standing. Matthew 5:1 says that “when he was set, his disciples came unto him.” A king sits when delivering law. A rabbi stands. Christ is not acting as a teacher. He is acting as a monarch. He is not explaining justification by faith. He is announcing the statutes of His administration. He is giving the terms under which His future subjects will live when He rules the nations with a rod of iron. The Sermon on the Mount is not Christian ethics. It is kingdom legislation.

Every verse in these chapters is directed to Israel, not the body of Christ. The audience is Jewish. The setting is Jewish. The language is Jewish. The promises are Jewish. The

warnings are Jewish. The references to the law, the altar, Jerusalem, the Sanhedrin, and the kingdom of heaven all place the sermon firmly within the context of the Jewish kingdom promised in the Old Testament. The King is outlining the commandments that will govern His earthly kingdom. The church does not live under these laws. The church lives under grace. The Sermon on the Mount belongs to the gospel of the kingdom, not the gospel of the grace of God.

Christ is not telling people how to get saved. He is telling Israel how the world will operate when He sits on the throne of David. The failure to divide these chapters correctly has produced some of the greatest theological disasters in church history. Those who try to follow the Sermon on the Mount as church doctrine end up in bondage, confusion, despair, or self-righteous delusion. Christ is revealing the constitution of His kingdom, not the plan of salvation.

2. The Beatitudes Describe Blessings in a Physical Kingdom

The Beatitudes are not inward spiritual attitudes for Christians. They are outward promises of physical blessings in a literal earthly kingdom. When Christ says, “Blessed are the meek, for they shall inherit the earth” (Matthew 5:5), He is not talking about spiritual maturity. He is describing a literal inheritance. The meek will inherit land. Not heaven. Not a metaphor. Land. That inheritance is millennial. It belongs to the kingdom.

Christ says, “Blessed are they that mourn, for they shall be comforted” (Matthew 5:4). That is Israel mourning in the tribulation when they look upon Him whom they have pierced and weep as for an only son. Zechariah 12:10 predicts that national mourning. That mourning is followed by national restoration. The comfort is the kingdom. The church does not inherit the earth. The church goes to heaven. The Beatitudes are kingdom promises addressed to Israel.

Christ says, “Blessed are the merciful, for they shall obtain mercy” (Matthew 5:7). That is not church age forgiveness. That is conditional kingdom mercy. In the Sermon on the Mount, forgiveness is earned. Christ says, “If ye forgive men their trespasses, your heavenly Father will also forgive you” (Matthew 6:14). But the opposite is equally true. “If ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:15). That is not church age doctrine. Ephesians 4:32 says believers are forgiven “for Christ’s sake,” not because they forgive others. Grace is unconditional. Kingdom mercy is conditional.

Christ is describing the legal requirements of His coming kingdom. The Beatitudes are the blessings bestowed on those who meet the qualifications of kingdom citizenship. They do

not describe salvation through faith in the blood of Christ. They describe national blessings granted when the King reigns from Jerusalem.

3. The Law Intensified, Not Relaxed

Christ does not weaken the law. He tightens it. He does not abolish the commandments. He intensifies them. He does not soften Moses. He sharpens him. Christ declares, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law” (Matthew 5:18). Heaven and earth have not passed. Therefore, during the kingdom gospel, the law remains in full force.

The King asserts His authority to interpret and apply the law in absolute terms. He says, “Ye have heard that it was said by them of old time... but I say unto you” (Matthew 5:21 to 22). Christ is acting as the divine lawgiver. He is giving statutes for His kingdom. He declares that hatred is murder, lust is adultery, rash swearing is evil, and unrestrained anger is worthy of judgment. He sets standards that no human being in the flesh can meet without supernatural assistance. That assistance will be available during the millennium when the Spirit of God is poured out on Israel and the curse is lifted from the earth. But those standards are not church age doctrine.

Christ demands perfection, saying, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). That is not a salvation requirement. It is a kingdom requirement. The King demands perfect righteousness in His government. Those who will reign with Him in the millennium will obey these statutes because they will be regenerated, glorified, and empowered by the indwelling Spirit. But no church age believer is commanded to keep the Sermon on the Mount to get saved. The Sermon on the Mount is law. Paul says plainly, “Ye are not under the law, but under grace” (Romans 6:14).

Christ confirms the law and expands it because the kingdom will operate under a perfect legal system. The church does not operate under law. It operates under grace. The Sermon on the Mount is the statute book of the kingdom.

4. The Sermon Regulates National Life, Not Church Fellowship

Christ speaks of murder, adultery, oath making, ceremonial offerings, judgment, councils, and the altar. These references all concern public life in a theocratic society. They are not instructions for a church body. They are the legal framework for a government.

Christ says that whoever is angry without cause is “in danger of the judgment” (Matthew 5:22). That is civil accountability. He says those who call another a fool are in danger of “hell fire.” That is not eternal damnation in the church age. It is divine punishment in the kingdom. Christ also says, “Agree with thine adversary quickly” (Matthew 5:25). That is judicial procedure. The church does not operate courts of law. The kingdom does.

Christ says if someone sues you for your coat, give him your cloak also (Matthew 5:40). That is not the moral standard of the church. It is kingdom law. It is the standard of a society where the King rules in righteousness and settles disputes without corruption. It is the legal expectation of a population living under perfect justice.

Christ regulates giving through the offering system. He speaks of giving alms in secret (Matthew 6:3). That is Jewish giving. He regulates prayer using the model known as the Lord’s Prayer. That prayer does not belong to the church. It asks, “Thy kingdom come. Thy will be done in earth, as it is in heaven” (Matthew 6:10). The church is not waiting for the kingdom to come to earth. The church is waiting to be taken to heaven. That prayer is kingdom legal language.

The Sermon on the Mount regulates national life under Christ’s rule. It is not a church manual. It is a kingdom constitution.

5. The Warnings Are Legal, Not Evangelical

The Sermon on the Mount contains warnings that terrify anyone who tries to apply them to Christian salvation. They warn of hell fire, judgment, loss, destruction, and exclusion from the kingdom. None of these warnings refer to the loss of church age salvation. They concern kingdom citizenship, not eternal security.

Christ warns that those who break the least commandment will be “least in the kingdom of heaven” (Matthew 5:19). That is not salvation. That is ranking in the kingdom. Christ warns that those whose righteousness does not exceed the righteousness of the scribes and Pharisees “shall in no case enter into the kingdom of heaven” (Matthew 5:20). That has nothing to do with justification by faith. It concerns entrance into the millennial kingdom at Christ’s return.

Christ warns that those who do not forgive others will not be forgiven (Matthew 6:15). That is not church age doctrine. Believers are forgiven regardless of whether they forgive others because forgiveness is grounded in the finished work of Christ. But kingdom citizens must forgive to receive mercy because kingdom mercy is conditional.

Christ warns that the broad way leads to destruction (Matthew 7:13). That destruction is temporal judgment in the kingdom context. It is not eternal damnation for a New Testament believer. Christ warns that false prophets will be judged by their fruit (Matthew 7:15 to 20). That is kingdom discernment, not church age spiritual evaluation.

The warnings in the Sermon on the Mount are legal consequences in a theocratic kingdom. They are not the terms of salvation under grace.

6. The Sermon on the Mount Requires Conditions Impossible for the Flesh

The demands Christ makes are impossible for any human being not living in a restored creation under the direct rule of the King. He commands men to completely avoid anger, lust, retaliation, and oaths. He commands them to love enemies, bless persecutors, and do good to those who hate them. These commands are impossible in the flesh. Only a resurrected or Spirit empowered population can live under these conditions. That population will exist in the millennium, not in the church age.

Christ demands secrecy in giving, prayer, and fasting. He demands that treasures not be laid up on earth. He demands absolute trust in God for material provision. He commands people not to worry about food, drink, or clothing (Matthew 6:25 to 34). That is impossible in the church age. It will be possible in the kingdom when Christ rules from Jerusalem, the earth yields abundance, and the curse is reversed.

Christ demands absolute obedience. He says that those who hear His sayings and do them are like a wise man who built his house upon a rock (Matthew 7:24). Those who hear and do not obey are like fools destroyed by the storm. That is not salvation by grace. That is kingdom law. Christ will judge His kingdom based on obedience.

The Sermon on the Mount cannot be fulfilled by the church because the church is sinful flesh living in a cursed world without the physical presence of the King. It will be fulfilled when Christ reigns visibly on the earth.

7. Paul's Gospel Stands in Stark Contrast to Kingdom Law

Paul does not preach the Sermon on the Mount. Paul contradicts it at every critical point because he is preaching a different dispensation. Paul says believers are "not under the law" (Romans 6:14). Christ says the law remains until heaven and earth pass. Paul says believers are complete in Christ (Colossians 2:10). Christ demands perfection equal to the Father. Paul says believers are forgiven because of Christ's sacrifice (Ephesians 4:32).

Christ ties forgiveness to human performance. Paul says believers should judge matters within the church (1 Corinthians 6:2). Christ says judge not that ye be not judged (Matthew 7:1). These are direct contradictions unless the dispensations are divided.

Christ preached kingdom law under the gospel of the kingdom. Paul preached grace under the gospel of Christ. Christ preached conditions for entering the kingdom. Paul preached unconditional salvation by grace through faith. Christ preached the law intensified. Paul preached the law fulfilled. Christ preached national righteousness. Paul preached imputed righteousness. Christ preached obedience as the measure of blessing. Paul preached spiritual blessings given freely in Christ.

The Sermon on the Mount is incompatible with Paul's doctrine unless one understands that the kingdom gospel and the mystery gospel belong to different audiences and different dispensations.

8. The Sermon on the Mount Will Govern the Millennial Kingdom

When Christ returns, He will set up His throne in Jerusalem. Isaiah says, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:3). That law is the Sermon on the Mount. It is the constitution of the kingdom. The King will enforce it perfectly. The nations will be judged by it. Israel will be restored under it. The planet will operate under the statutes Christ delivered in Matthew chapters five through seven.

The kingdom will be a time of unprecedented righteousness. The curse will be reversed. Satan will be bound. Justice will be perfect. Peace will be enforced. The Sermon on the Mount will function as the legal code for a world ruled by Christ. The meek will inherit the earth. The merciful will obtain mercy. Those who hunger for righteousness will be filled. These promises are literal, not symbolic. They will be fulfilled when the kingdom is established.

The Sermon on the Mount belongs to the future kingdom. It will not be fulfilled in the church age. It cannot be fulfilled by sinners living in a cursed world. It will be fulfilled when the King returns and rules the earth with perfect righteousness.

9. The Final Witness of the Kingdom Constitution

The Sermon on the Mount is the most majestic legal document ever delivered. It is the constitution of the kingdom. It declares what the kingdom will be, how it will operate, how

its citizens will behave, and how its King will rule. It is not the plan of salvation. It is not the Christian life. It is the legal code of the millennial government.

Those who try to force the Sermon on the Mount into the church age end up destroying grace, perverting salvation, and corrupting doctrine. Those who rightly divide the word of truth see the sermon as the blueprint for the world Christ will rule. Matthew five through seven belong to Israel, the kingdom, the millennium, and the gospel of the kingdom.

The King ascended, but He will return. When He does, the Sermon on the Mount will be the law of the land. The constitution has already been written. The King has already spoken. And the world will bow to the statutes He proclaimed on that mountain long ago.

6 of 20: The Gospel of the Kingdom

The Lost Sheep of the House of Israel

1. The Kingdom Gospel Begins With a Narrow Audience and a National Mandate

The first rule of understanding the gospel of the kingdom is simple. The message was never universal, never global, never gentile in scope, and never directed toward the body of Christ. The gospel of the kingdom is restricted to one people, one nation, one covenant, and one prophetic program. Christ Himself defined the boundaries when He declared, “I am not sent but unto the lost sheep of the house of Israel” (Matthew 15:24). That single statement wipes out centuries of theological confusion. It clarifies the mission of Christ during His earthly ministry and places the kingdom gospel exactly where it belongs, within the national relationship between God and Israel.

When John the Baptist stepped out of the wilderness with a leather girdle around his waist and fire in his message, he was not preaching to Rome, Greece, Egypt, or Syria. He was preaching to Israel. “Repent ye, for the kingdom of heaven is at hand” (Matthew 3:2). The kingdom he announced was the kingdom promised to David, not a universal religious system. The Messiah he proclaimed was the Jewish King, not the head of a gentile church. The baptism he conducted was the baptism of repentance for Israel. There is not a gentile in sight because gentiles have no covenant, no prophecies, no promises, no throne, and no land connected to the kingdom.

Christ continues the same restricted ministry. When He sends out the Twelve, He commands them, “Go not into the way of the Gentiles, and into any city of the Samaritans

enter ye not” (Matthew 10:5). That is not the Great Commission. That is the Great Restriction. The gospel of the kingdom has geographical and racial boundaries. It is aimed at the people to whom the kingdom belongs. The gentiles are not part of that program. They are excluded from priority, excluded from promises, and excluded from the offer of the kingdom.

This truth offends modern Christianity because modern Christianity worships universalism. But the Bible does not. The Bible is a Jewish book dealing with a Jewish Messiah offering a Jewish kingdom to a Jewish nation based on Jewish covenants. The gospel of the kingdom is not the message of the church. It is the announcement of the restoration of the Davidic throne. Gentiles do not belong in that picture.

The King presented Himself to Israel because Israel alone had the legal claim to the kingdom. Christ did not come to establish a spiritual feeling or mystical experience. He came to restore the kingdom promised to David. That kingdom cannot be transferred to gentiles. It belongs by covenant to Abraham, Isaac, Jacob, and their physical descendants.

The gospel of the kingdom is restricted because God restricts it. Christ preached to Israel because Israel’s repentance is the condition for the kingdom. Gentiles do not enter that covenantal arrangement. The lost sheep of the house of Israel are the rightful heirs of the kingdom. The gospel of the kingdom belongs exclusively to them.

2. Christ’s Mission Statement Defines the Scope of the Kingdom Offer

Christ’s mission was publicly declared in Nazareth when He read from Isaiah and announced the arrival of the acceptable year of the Lord. But even that announcement was directed to Israel. He did not proclaim liberty to Roman slaves or healing to gentile nations. He proclaimed fulfillment of Jewish prophecy for Jewish people. His entire mission statement is wrapped in the Old Testament covenant relationship.

When the Syrophenician woman begged Him to heal her daughter, Christ did not immediately grant the request. He said, “It is not meet to take the children’s bread, and to cast it to dogs” (Matthew 15:26). That verse enrages liberals, embarrasses commentators, and humiliates scholars who think Jesus came to build a universal brotherhood of man. But it reveals the truth. Christ distinguished between covenant children and gentile outsiders. He was sent to the lost sheep of the house of Israel because the kingdom belongs to them.

Christ’s refusal to prioritize gentiles is not unkindness. It is covenant faithfulness. The promises of the kingdom were made to Israel. The throne was given to David. The land was promised to Abraham. The Messiah was prophesied for Jacob’s seed. Christ honors that

covenant. He honors the prophetic order. He honors the national relationship God established with Israel. The gentiles have no place in that arrangement until after Israel rejects the King and the kingdom is postponed.

When Christ sent the apostles, He reinforced the restriction. He commanded them, “Go rather to the lost sheep of the house of Israel” (Matthew 10:6). That is not evangelism. That is kingdom preparation. Israel must accept the King before the kingdom can be established. Gentiles have no role in that acceptance. They cannot receive a kingdom that does not belong to them.

Christ’s mission was legislative, not evangelistic. He came to confirm the promises made to the fathers, not to inaugurate the church age. He came to call Israel to repentance, not to call gentiles to salvation. He came to restore David’s throne, not to build a universal spiritual kingdom. The gospel of the kingdom is the gospel of the King offering Himself to His nation. The lost sheep of Israel are the audience because they are the heirs. Gentiles are spectators. They have no legal standing under that message.

3. The Kingdom Is Jewish by Prophecy, Covenant, Geography, and Government

The kingdom gospel is restricted to Israel because the kingdom itself is restricted to Israel. The Old Testament does not speak of a universal kingdom where gentiles rule beside Israel. It speaks of a kingdom where Israel is the head and the gentiles are blessed in submission under Israel’s authority. The prophets declare that the nations will come to Jerusalem for instruction, but Israel will rule them. Isaiah says, “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isaiah 2:3). That is not Rome. That is not Antioch. That is not Athens. That is Jerusalem, the capital of the kingdom.

God made a covenant with Abraham to give him the land forever. He reaffirmed that covenant with Isaac and Jacob. He promised the land, the throne, and the blessing to Israel. When Christ appears, He comes as the heir. He comes as the son of David. He comes as the king of the Jews. Pilate writes the title, “Jesus of Nazareth the King of the Jews” (John 19:19), because that is His official identity.

The kingdom belongs to Israel politically, geographically, and covenantally. That is why Christ restricted the message to them. The gentiles could not receive the kingdom. They had no legal claim. They were outside the covenants, strangers to the promises, and without God in the world. When Christ sent His messengers, He told them to avoid gentile cities entirely. The message was not for gentiles. It was for Jews.

Every prophecy concerning the kingdom is Jewish in language and scope. Zechariah speaks of the Lord reigning in Jerusalem. Ezekiel describes the land being restored to Israel. Jeremiah speaks of David's throne being reestablished. Daniel sees the Son of man receiving a kingdom from the Ancient of Days. None of these visions include the church. They all concern Israel.

The kingdom gospel cannot be universal because the kingdom is not universal. It is Israel's inheritance, Israel's promise, Israel's throne, and Israel's national glory. Christ preached to Israel because He was offering them what rightfully belonged to them.

4. The Disciples Were Forbidden to Preach to Gentiles

One of the clearest proofs that the kingdom gospel is restricted to Israel is the direct prohibition Christ placed on His disciples. When He sent the Twelve, He commanded them in explicit terms not to preach to gentiles. He said, "Go not into the way of the Gentiles" (Matthew 10:5). That command is impossible to reconcile with modern theology unless the dispensations are divided. Christ restricted the kingdom message because the kingdom belonged to Israel. The gentiles were excluded from priority and from the offer.

The disciples were told exactly where to go and exactly where not to go. They were told to avoid gentile population centers. They were told to avoid Samaria. They were instructed to focus exclusively on Israel. That is not the Great Commission. That is a national covenant mission.

The miracles they performed were also tied to Israel. The kingdom signs prophesied in Isaiah were Jewish signs. Cleansing lepers, healing the blind, restoring the lame, and casting out devils were not universal spiritual metaphors. They were literal miracles validating the presence of the King. Gentiles were not the intended recipients of those signs. Israel was.

The disciples obeyed Christ's command because they understood the nature of the mission. They were not building the church. They were preparing Israel for the kingdom. They were calling the nation to repentance so the King could take His throne. Gentile cities were excluded because gentiles were irrelevant to the kingdom.

It is only after Israel rejects the King that gentiles become the focus of God's program. The church age begins because Israel refuses the kingdom. But during the gospel of the kingdom, gentiles have no priority. They are excluded from the message because the message has nothing to do with them.

5. The Syrophenician Woman and the Priority of Israel

Christ's interaction with the Syrophenician woman is one of the most revealing episodes in the Gospels. A gentile mother pleads for healing for her demon oppressed daughter. Christ refuses. He does not immediately respond. He does not show universal compassion. He repeats the covenantal boundaries and says plainly, "It is not meet to take the children's bread, and to cast it to dogs" (Matthew 15:26). That statement does not reflect cruelty. It reflects covenantal order.

The bread belongs to the children of the covenant. The kingdom blessings belong to Israel. The gentiles are outside the house. They are not citizens. They are not heirs. They are not recipients of the promises. Christ refuses her because He is honoring the prophetic hierarchy. The kingdom gospel belongs to Israel.

The woman persists. She accepts the covenantal hierarchy and appeals to grace on the basis of humility and faith. Christ grants her request because she accepts Israel's priority. She acknowledges her status as an outsider. She does not claim equality. She does not demand entitlement. She reinforces the divine order.

This passage is not a warm devotional story. It is a doctrinal declaration. Gentiles do not belong in the kingdom gospel. They receive mercy only by acknowledging Israel's priority. They do not receive the kingdom offer. They receive crumbs.

Christ used this encounter to reinforce the boundaries of His mission. He was sent to Israel. The kingdom belongs to Israel. Gentiles have no priority. They cannot receive what does not belong to them.

6. The Kingdom Gospel Ends With Israel's Rejection, Not Gentile Inclusion

The gospel of the kingdom does not expand to include gentiles. It collapses under Israel's national rejection. Christ does not redirect the kingdom offer to gentiles. He postpones the kingdom entirely. The church age begins not because the kingdom expands but because the kingdom is rejected.

In Matthew 12, the nation commits the unpardonable sin of attributing Christ's miracles to Satan. That national blasphemy terminates the kingdom offer. Christ begins speaking in parables to conceal truth from the unbelieving nation. He announces judgment. He predicts the destruction of Jerusalem. He postpones the kingdom. He does not universalize it. He suspends it.

In Matthew 23, Christ laments over Jerusalem and says, “Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:39). The kingdom will not come until Israel repents nationally. Gentiles cannot trigger that repentance. Only Israel can.

The kingdom gospel ends in the book of Acts when Israel stoned Stephen. That act is the judicial rejection of the King. The kingdom is postponed. The gentiles remain outside the kingdom program. The church age begins with Paul, not with the disciples, and Paul does not preach the gospel of the kingdom. He preaches the gospel of the grace of God.

The kingdom gospel does not expand. It ends. It does not shift. It is suspended. Gentiles are brought in through a different gospel entirely, unrelated to the kingdom. The kingdom gospel remains restricted to Israel until the tribulation.

7. The Kingdom Gospel Will Return in the Tribulation and Again Exclude Gentile Priority

The gospel of the kingdom will be preached again in the tribulation, exactly as Christ said, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14). That is not Paul’s gospel. That is the kingdom gospel revived. The preachers will be Jewish. The audience will be global, but the priority will still be Israel. Gentiles will be judged based on their treatment of Israel. Christ divides the sheep and goats based on how the nations treated “these my brethren” (Matthew 25:40). Those brethren are not Christians. They are Israelites, the future kingdom missionaries.

The 144000 are Jews, not gentiles. The two witnesses are Jewish prophets, not church age evangelists. The tribulation saints respond to a Jewish kingdom message, not the gospel of grace. Israel remains the focal point. Gentiles are blessed or cursed based on Israel.

The kingdom gospel never loses its Jewish character. Even when preached globally, it remains centered on Israel. The kingdom will be restored to Israel at the second coming. Christ will reign on the throne of David. Israel will rule over the nations. The gentiles will be subordinate.

The kingdom gospel is always Jewish in priority, Jewish in promise, Jewish in covenant, and Jewish in fulfillment.

8. Final Witness: The Lost Sheep of Israel Remain the Center of the Kingdom

The gospel of the kingdom is not universal. It is national. It is not for gentiles. It is for Israel. It is not for the church. It is for the kingdom. Christ did not come to seek the nations. He

came to seek “the lost sheep of the house of Israel” (Matthew 15:24). He did not send His disciples to the world. He sent them to Israel. He did not preach to gentiles. He ministered to His own.

The kingdom belongs to Israel. The King belongs to Israel. The throne belongs to Israel. The promises belong to Israel. The prophets spoke to Israel. The covenants were made with Israel. The land was given to Israel. And the gospel of the kingdom is the announcement of Israel’s coming restoration.

Gentiles enter God’s program only after Israel rejects the kingdom. They enter through Paul, not through Christ’s earthly ministry. They enter through grace, not through kingdom law. They enter through a mystery, not through prophecy.

The gospel of the kingdom is restricted because God’s plan is structured. Christ honored that plan. He preached to the heirs of the kingdom, not to those outside. The lost sheep of the house of Israel remain at the center of the kingdom gospel, and they will remain at the center when the King returns to establish His throne.

7 of 20: The Gospel of the Kingdom

The Cross Concealed, Not Yet Preached

1. The Most Ignored Truth in the Entire New Testament

If there is a single truth that detonates the myth that the gospel of the kingdom is the same message Paul preached, it is this. During Christ’s earthly ministry the cross was concealed. It was not preached. It was not understood. It was not believed. It was not expected. The disciples were not trusting in the death, burial, and resurrection of Christ because they had no idea it was coming. The shocking truth, which most commentators flee from like a plague, is that the gospel of the kingdom required absolutely no belief in the cross.

Christ Himself repeatedly tells His disciples that He will be delivered, crucified, and raised again. But every time He tells them, they do not understand it. They cannot comprehend it. They are blinded to it. They reject it. They argue against it. Peter even rebukes Christ and says, “Be it far from thee, Lord” (Matthew 16:22). The Holy Spirit sums up their blindness in Luke 18:34. “And they understood none of these things. And this saying was hid from them, neither knew they the things which were spoken.” If that verse alone were believed, every

pulpit in America would have to throw away its modern evangelical propaganda and start rightly dividing the word of truth.

The modern preacher assumes that everyone who followed Christ had already accepted the cross. They preach Matthew, Mark, Luke, and John as if the disciples were New Testament saints living on the resurrection side of Calvary. But Scripture testifies loudly that they were not. They were Old Testament Jews under the law following their Messiah and proclaiming an earthly kingdom. They were not preaching salvation through the shed blood of Christ. They were preaching repentance, righteousness, and the restoration of David's throne.

You do not have to guess about that. Christ explicitly told them what they were preaching. Matthew 10:7 records His words. "And as ye go, preach, saying, The kingdom of heaven is at hand." Not a word about the cross. Not a syllable about the resurrection. Not a hint of justification by faith. Why. Because the cross had not yet occurred. It was not yet revealed. It was concealed to preserve the prophetic order and to offer Israel a legitimate opportunity to receive their King.

The gospel of the kingdom has nothing to do with the gospel preached after the resurrection. The cross is the heart of Paul's gospel. It is completely absent from the kingdom gospel. The disciples did not understand the cross because the kingdom offer did not require it. The message was prophetic, not redemptive. It concerned the throne, not the atonement. It concerned Israel's repentance, not the church's salvation. The cross was concealed because the kingdom was being offered. Once the kingdom was rejected, the cross was revealed.

2. Christ Announced the Kingdom, Not His Sacrifice

When Jesus Christ came preaching, He did not begin by saying, Believe that I will die for your sins. That message never crossed His lips during the kingdom preaching period. Instead He declared, "Repent, for the kingdom of heaven is at hand" (Matthew 4:17). His preaching was political, national, prophetic, and theocratic. It had nothing to do with the New Testament mystery revealed later to Paul.

The King had arrived. The throne was at the door. The kingdom promised to David in Second Samuel seven was ready to appear. Christ proclaimed the gospel of the kingdom because the King was physically present. He was offering Himself to Israel. That offer required repentance and righteousness, not faith in a future crucifixion that no one yet understood.

When Christ performed miracles, they were kingdom signs. Isaiah prophesied that the blind would see, the lame walk, the lepers be cleansed, and the deaf hear when the kingdom arrived. Christ fulfilled those signs because He was offering the kingdom. But those miracles were not proofs of His atoning death. They were proofs of His Davidic kingship.

When the disciples were sent out, they preached the exact same message Christ preached. They healed the sick, cast out devils, and raised the dead. They did everything except preach the cross. They could not preach the cross because they did not know it. They were not looking for a crucified Messiah. They were looking for a conquering King. Their message was the restoration of Israel.

If the disciples had been preaching the cross, the New Testament record would show it. But instead it shows the opposite. Not only did they lack understanding, but Christ intentionally withheld the meaning of His coming death from them. Mark 9:32 says, "But they understood not that saying, and were afraid to ask him." The kingdom message has no requirement of cross faith. The King had come. The cross was concealed. The kingdom was being offered.

The modern failure to distinguish between these gospels is the reason why commentators butcher the Gospels and try to cram Christian salvation into passages dealing with Israel's national restoration. Christ was not preaching His atoning work. He was preaching His kingly authority. The kingdom gospel was a political proclamation, not a redemptive revelation.

3. The Disciples Rejected the Idea of a Crucified Messiah

It is impossible to preach the cross while rejecting it. Yet that is exactly what the disciples did throughout Christ's ministry. When Christ told them He must go to Jerusalem, suffer, be killed, and be raised again, Peter rebuked Him. "Be it far from thee, Lord, this shall not be unto thee" (Matthew 16:22). If Peter was trusting in Christ's death, he would not rebuke it. He would welcome it. He would embrace it. He would recognize it as the fulfillment of prophecy. But he does the opposite.

They were following a Messiah, not a Redeemer. They were expecting a throne, not a cross. They were offering a kingdom, not salvation by grace. They did not understand the prophecies of Isaiah fifty three. They did not interpret the suffering servant as a literal crucifixion. They saw Messiah as a King, not a sacrifice. Their ignorance is not surprising. The Old Testament emphasized the reign of Christ far more than the death of Christ. The

prophets foresaw a glorious throne, a restored kingdom, and a worldwide reign of righteousness.

The disciples represent the Jewish expectation of the time. They are not New Testament Christians. They are Old Testament believers under the law awaiting the kingdom. They are looking for political deliverance, not spiritual atonement. They expect Christ to overthrow Rome, not to be executed by Rome. They expect Him to ascend David's throne, not hang on a cross.

Luke 24 proves this after the resurrection. The disciples on the road to Emmaus say, "But we trusted that it had been he which should have redeemed Israel" (Luke 24:21). Their disappointment proves that they had no understanding of the cross. They thought the crucifixion destroyed the kingdom hope. They had no idea it fulfilled redemption. Their trust was in the restoration of Israel, not in the shed blood of Christ.

If the disciples were saved by believing in the cross, they would not have been shattered by it. They would have expected it. But instead they abandoned Him. They fled. They despaired. They hid in fear. Their reaction proves they did not believe in a crucified Messiah because the gospel of the kingdom does not require belief in the cross.

4. The Cross Was Concealed to Preserve the Kingdom Offer

The concealment of the cross was intentional. It was part of God's plan to offer the kingdom legitimately to Israel. If Israel had known that crucifying Christ would bring salvation to the world, they might have pursued it to fulfill prophecy instead of rejecting Him out of unbelief. God hid the meaning of the cross to preserve Israel's freewill rejection of the King.

Paul reveals this mystery in First Corinthians 2:7 and 8 where he says, "But we speak the wisdom of God in a mystery... which none of the princes of this world knew. For had they known it, they would not have crucified the Lord of glory." If Satan had known that the cross would defeat him, he would have prevented it. If Israel had known the cross was necessary for atonement, they would not have rejected Christ. God concealed the cross from both angels and men to fulfill His plan.

The disciples were not permitted to understand the cross until after the resurrection. Christ tells them plainly in Luke 9:45, "But they understood not this saying, and it was hid from them." God hid the cross because the kingdom offer had to be legitimate. Israel had to reject the King on the basis of unbelief, not on the basis of a prophetic script they were consciously fulfilling.

The concealment also preserved the unity of Christ's message. He could not preach the kingdom and the cross simultaneously because the kingdom requires national acceptance while the cross requires national rejection. If Israel had accepted Him as King, the kingdom would have been established. The cross would not have occurred. If Israel rejected Him, the kingdom would be postponed and the cross would take place. Both could not occur simultaneously.

Therefore God concealed the cross during the kingdom preaching period. Christ did not preach His death. He did not reveal its meaning. He did not interpret it for His disciples. He did not commission them to proclaim it. He offered Himself as King and allowed the nation to respond freely. Their rejection set the stage for the revelation of the cross after the resurrection.

5. The Kingdom Gospel Demands Repentance, Not Faith in the Atonement

The conditions of the kingdom gospel prove that it is not the church age gospel. When Christ sent the disciples, He did not tell them to preach His death, burial, and resurrection. He told them to preach repentance. "And they went out, and preached that men should repent" (Mark 6:12). That is not Paul's message. Paul says salvation is "not of works" (Ephesians 2:9). But repentance in the kingdom gospel is a national turning back to the law and the covenant.

Christ demanded fruits meet for repentance. John demanded the same. The kingdom gospel is not about receiving imputed righteousness. It is about demonstrating actual righteousness. Christ tells His followers that unless their righteousness exceeds the righteousness of the scribes and Pharisees, they shall not enter the kingdom (Matthew 5:20). That requirement has nothing to do with grace. It is kingdom law.

The Sermon on the Mount is the standard of the kingdom gospel. It demands perfection. It demands obedience. It demands purity. It demands forgiving others to be forgiven. It demands endurance. It demands practical righteousness. The church age gospel makes none of these demands. Salvation is received by faith in Christ's finished work, not by meeting legal conditions.

The kingdom gospel required repentance because Israel as a nation was out of fellowship with God. Their hearts were far from Him. Their worship was corrupted by tradition. Their leadership was apostate. Their religion was self righteous. The kingdom could not be established until the nation repented. The kingdom gospel focused on righteousness because the kingdom is built upon righteousness.

Faith in the atoning work of Christ was not required because the atoning work had not yet occurred. Christ did not preach it. The disciples did not understand it. The message had nothing to do with Calvary. It dealt with national restoration. It dealt with the throne. It dealt with the fulfillment of prophecy. It dealt with the preparation of Israel to receive her King.

6. The Cross Becomes the Message Only After the Resurrection

The cross becomes the gospel only when the kingdom is rejected. Christ rises from the dead. He reveals Himself to His disciples. He opens the Scriptures. He shows them the meaning of His suffering. Luke 24:46 records His commission. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." That revelation is new. It is post resurrection. It is not part of the kingdom gospel.

Even after the resurrection the disciples still ask about the kingdom. They say, "Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6). They are still thinking nationally, politically, and prophetically. They are not thinking about the church because the church is not yet revealed. The mystery of the body of Christ belongs to Paul, not to the Twelve.

The disciples begin preaching the resurrection in Acts because the cross is now revealed. But the full meaning of the body of Christ is still hidden. Peter preaches repentance and water baptism for the remission of sins in Acts 2 because Israel is being given another opportunity to receive the kingdom. The cross is now declared, but the kingdom is still the focus.

The gospel of grace is revealed only when God calls Paul. Paul receives by revelation the mystery of the body of Christ. He declares that salvation comes through believing that Christ died for our sins, was buried, and rose again the third day (First Corinthians 15:3 and 4). That is the church age gospel. That is the message that saves today. That is the message the disciples did not preach during Christ's earthly ministry.

The cross becomes the message only when the kingdom is postponed. The disciples never preached the cross during the kingdom gospel period. The kingdom gospel contains no reference to the cross because it required no belief in it. The cross was concealed because the kingdom was being offered.

7. The Final Witness: Kingdom Gospel and Grace Gospel Cannot Be Blended

The gospel of the kingdom is not the gospel of grace. One belongs to prophecy. The other belongs to mystery. One belongs to Israel. The other belongs to the body of Christ. One concerns the throne of David. The other concerns the church seated with Christ in heavenly places. One demands repentance and righteousness. The other offers salvation by grace through faith in the finished work of Christ. One contains no cross. The other is built entirely upon it.

Christ did not preach the cross during His earthly ministry. The disciples did not believe it. They did not understand it. They did not proclaim it. The cross was concealed because the kingdom was being offered. The King had come. The throne was present. The kingdom was at hand. Israel rejected the King. The cross was revealed. The gospel changed. The dispensation changed. The message changed. The audience changed. And the world was introduced to the unsearchable riches of Christ.

The kingdom gospel required no belief in the death, burial, and resurrection of Christ because it was a political message offering a literal kingdom. The cross was concealed to preserve that offer. Only after Israel rejected the King did God reveal the gospel of grace. Only then did the disciples understand the cross. Only then did they preach it. Only then did the church age begin.

To confuse these gospels is to destroy the integrity of Scripture. To divide them is to honor the plan of God. The gospel of the kingdom was for Israel. The gospel of grace is for the church. And the cross stands as the dividing line between them.

8 of 20: The Gospel of the Kingdom

National Revival vs. Individual Regeneration

1. The Kingdom Gospel Targets a Nation, Not a Soul

One of the greatest doctrinal distinctions in the entire Bible is the difference between the kingdom gospel and the gospel of the grace of God. These two gospels do not run parallel. They do not overlap. They do not touch at any point. They are not two angles of the same diamond. They are two completely different divine programs aimed at two completely different groups with two completely different outcomes. The gospel of the kingdom is a national call to Israel. Paul's gospel is an individual call to any sinner anywhere in the world. To confuse the two is to rip the Bible in half.

The kingdom gospel calls a nation to repent. That nation is Israel. Christ's opening message was not Believe on Me, but Repent, for the kingdom of heaven is at hand (Matthew 4:17). He was not calling Romans, Greeks, Egyptians, or Syrians. He was calling Israel. He was not offering personal salvation. He was offering the kingdom. He was not regenerating individuals. He was seeking national revival. The first chapter of Christ's ministry is political, prophetic, and covenantal, not evangelical. The King had arrived, and the nation was required to submit.

This is why Christ says nothing about individual regeneration during His earthly preaching to the multitudes. He speaks instead of collective repentance, national righteousness, and corporate obedience. His message is national because the kingdom is national. The throne is national. The land is national. The promises are national. The covenant is national. God's entire kingdom program concerns the nation of Israel as a people, not scattered individuals from every nation.

Under the kingdom gospel a Jew does not receive eternal life by believing in the death, burial, and resurrection of Christ. That truth was concealed. Under the kingdom gospel the Jew is required to repent, be baptized, and bring forth fruits meet for repentance. John the Baptist rebukes the Pharisees for relying on their Abrahamic lineage and tells them that God is able of stones to raise up children unto Abraham (Matthew 3:9). He calls them to national repentance because Israel cannot receive the kingdom until the nation itself is restored.

Christ describes Israel as sheep without a shepherd. Not individuals. A nation. He says He is sent to the lost sheep of the house of Israel (Matthew 15:24). That is not an evangelistic slogan. That is a national mission. He is calling the sheep, not calling sinners individually. He is restoring a flock that has wandered. He is not regenerating individuals into a new creature in Christ. He is gathering a nation back to its God.

The kingdom gospel is the call to national revival. It is the demand that Israel repent as a body. It has nothing to do with individual regeneration because the new birth is not introduced as a doctrine until after the cross. And even then it is fully explained only through Paul. Christ addressed Israel as a nation because the kingdom belongs to Israel as a nation. Paul addresses sinners personally because the body of Christ is built one soul at a time. The distinction is absolute.

2. John the Baptist Prepares a Nation, Not Converts Individuals

The forerunner of the Messiah sets the pattern. John the Baptist is not an evangelist preaching personal salvation through the blood of Christ. He is a national prophet calling

Israel to national repentance. His baptism is not Christian baptism. It is a ceremonial preparation for the arrival of the King. The people who come to him are Jews under the law. They are submitting to a national cleansing ritual, not entering a church.

John addresses crowds as Israel. He never speaks of individual regeneration. He never talks about being born again. He never says Believe on the Lord Jesus Christ. He speaks instead of the axe laid to the root of the trees. He warns of national judgment. He declares that the Messiah will purge His floor and gather His wheat into the garner (Matthew 3:12). That is national. It is agricultural imagery applied to the nation. John's message is prophetic, not evangelical.

When the Pharisees and Sadducees come to John, he does not ask them whether they have received Christ personally. He calls them vipers and demands fruits worthy of repentance. Why. Because the kingdom requires national righteousness. Israel's leadership must repent because Israel's national corruption is preventing the arrival of the kingdom. John is preparing a nation, not birthing individuals.

John points to Christ as the Lamb of God, but not in the Pauline sense of atonement. He is identifying the Messiah, not explaining the cross. No one at that time understands that the Lamb will die for sin. They are thinking of the Lamb that will lead the kingdom. They are thinking of the sacrifice that consecrates the nation. The idea of individual regeneration is not yet revealed because the kingdom is being offered.

John's mission proves the nature of the kingdom gospel. It is the call of a covenant people back to obedience. It is national revival, not new birth. The church age doctrine of individual regeneration is not being presented. The kingdom gospel is preparing the nation for the arrival of the King.

3. Christ Preaches Corporate Righteousness, Not Personal Salvation

The Sermon on the Mount is the constitution of the kingdom because it establishes the moral and legal standards Israel must meet as a nation. It is not a plan of salvation. Christ is not telling individuals how to be saved. He is telling Israel how the kingdom will operate. He is calling a nation to righteousness. The church age believer finds his salvation in the finished work of Christ. Israel finds its kingdom entrance in national repentance and obedience.

Christ addresses multitudes as a collective body. He speaks to the nation when He says, Ye are the salt of the earth, Ye are the light of the world (Matthew 5:13 and 14). The ye is plural.

He is speaking to Israel, not to individuals. Israel is the salt. Israel is the light. Israel is the nation chosen to reflect God's righteousness to the world.

Christ speaks of judgment, councils, altars, offerings, and reconciliation with brethren as national functions. These are not church practices. They are the internal legal operations of a theocratic nation. The call to righteousness is national because the kingdom is national. He demands internal purity and outward obedience because the nation must meet the standards required of a people governed by the Messiah.

Christ calls Israel an evil and adulterous generation. Not evil individuals. A generation. A collective body. He weeps over Jerusalem. Not modern sinners. A city representing a nation. His message is consistently national because His mission is to restore Israel. He is not gathering individuals into a spiritual organism. He is calling a nation to return to God.

When He sends the Twelve, He gives them specific instructions. Go to Israel. Heal Israel. Preach to Israel. Call Israel to repentance. Prepare Israel for the kingdom. There is not one mention of individual regeneration. The gospel of the kingdom is focused wholly on the nation's readiness for the Messiah's rule.

4. The Nation's Repentance Is the Condition of the Kingdom

The kingdom gospel cannot be understood unless one grasps the central divine requirement. Israel must repent nationally. God does not bring the kingdom until the nation itself turns. Salvation in the church age is individual. Kingdom entrance is national. Christ cannot sit on David's throne until the nation accepts Him. Paul's gospel creates individuals who are saved personally and spiritually. The kingdom gospel demands corporate repentance and national holiness.

Israel's rejection of the Messiah is always described as a collective act. He came unto His own, and His own received Him not (John 1:11). The leadership rejects Him, and the nation follows blind leaders. The judgment that falls in seventy A.D. is national. The dispersion is national. The blindness is national. Paul says, Blindness in part is happened to Israel until the fulness of the Gentiles be come in (Romans 11:25). The blindness is not personal. It is national.

The restoration will also be national. Zechariah says the Lord will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications, and the nation will mourn as one mourns for an only son (Zechariah 12:10). That is national repentance. Ezekiel says God will put a new spirit in Israel and cause them to walk in His statutes as a nation (Ezekiel 36:27). That is national regeneration in the millennial sense.

Christ declares that the kingdom will not come until Israel as a nation says, Blessed is he that cometh in the name of the Lord (Matthew 23:39). That is not the response of individual believers. It is the public confession of a restored nation. The kingdom requires national repentance. Paul's gospel requires individual faith.

The kingdom gospel is not concerned with born again individuals because the kingdom is not built upon the new birth. The kingdom is built upon national obedience and restored covenant relationship. When the King comes, He will rule a nation that has repented, not a scattered body of individually regenerated saints.

5. Nicodemus and the Revelation of the New Birth as a Future National Reality

Modern readers assume John three is a church age salvation passage. It is not. It is the introduction of the new birth as a national requirement for Israel to enter the millennial kingdom. Christ tells Nicodemus, Except a man be born again, he cannot see the kingdom of God (John 3:3). The kingdom in John's gospel is always the millennial kingdom promised to Israel. Christ is telling a leader of Israel that the nation must undergo a spiritual transformation before it can enter the kingdom.

Nicodemus represents Israel's blindness. He cannot understand spiritual truth because the nation is spiritually dead. Christ rebukes him and says, Art thou a master of Israel, and knowest not these things (John 3:10). Why should Nicodemus know them. Because Ezekiel had already prophesied that God would put a new heart and a new spirit in Israel as part of the new covenant. The new birth is an Old Testament promise directed at Israel. It is not a New Testament revelation for the church until Paul expands its meaning.

The new birth in John three is not presented as the church age doctrine of individual regeneration. Christ is not explaining salvation by grace. He is explaining the spiritual transformation required for Israel to enter the kingdom. The national emphasis remains intact. The discussion is about Israel's future restoration, not the church.

The disciples themselves are not said to be born again during Christ's earthly ministry. The new birth becomes a church doctrine only after the cross and resurrection when the Holy Spirit indwells believers permanently. The kingdom gospel is preached before that indwelling. Therefore the new birth is not part of the kingdom message. It is revealed as a national requirement, not an individual invitation.

When Paul preaches the new birth, he preaches it as individual regeneration into the body of Christ. That body is neither Jew nor Greek. The new birth in the church age produces a

spiritual organism. The new birth in John three points toward the national regeneration of Israel. The distinction is plain.

6. Paul's Gospel Produces Individual Regeneration in a Body With No National Identity

Paul does not preach national revival. Paul preaches individual regeneration into a body that has no political, national, or ethnic boundaries. His gospel is personal. It addresses the sinner directly. It offers salvation by grace through faith in the finished work of Christ. It does not call a nation to repent. It calls a sinner to believe.

Paul says, Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31). That is individual. That is personal. That is church age salvation. Paul does not preach a kingdom. He does not preach national repentance. He does not tell gentiles to join Israel. He tells them they are baptized into one body by one Spirit (First Corinthians 12:13).

In Christ there is neither Jew nor Greek (Galatians 3:28). That abolishes national distinction. There is no national covenant in the body of Christ. There is no land. There is no throne. There is no political order. Paul's gospel is not about restoring a nation. It is about creating a new man. Paul says, If any man be in Christ, he is a new creature (Second Corinthians 5:17). That is regeneration.

Individual regeneration is the hallmark of the gospel of grace. National revival is the hallmark of the gospel of the kingdom. One deals with personal salvation through the cross. The other deals with national restoration through repentance. One creates a spiritual organism with heavenly citizenship. The other prepares a physical nation for an earthly kingdom.

Paul's revelation of the mystery makes this distinction absolute. The body of Christ was hidden from the prophets. It has no connection to the kingdom gospel preached by Christ. Paul is not preparing Israel for a throne. He is preparing sinners for a rapture. He is building a body, not a nation. He is preaching redemption, not restoration.

7. The Tribulation Revives the National Call, Not Individual Regeneration

The gospel of the kingdom will return during the tribulation. The church age will end. The rapture will remove the body of Christ. God's program will shift back to Israel. The message will again be national. The call will again be directed to the lost sheep of the house of Israel. The tribulation is Jacob's trouble, not the church's. Jeremiah says, Alas, for that day is great, so that none is like it. It is even the time of Jacob's trouble (Jeremiah 30:7). Jacob is Israel as

a nation. The tribulation is national judgment. Therefore the gospel preached during that time is national.

Christ says, This gospel of the kingdom shall be preached in all the world for a witness unto all nations (Matthew 24:14). That gospel is the same message preached by John and Christ. Repent, the kingdom is at hand. It is not Believe in the finished work of Christ. The 144000 are Jews. The two witnesses are Jewish prophets. The focus is Israel. The message is kingdom preparation.

The gentiles will be judged based on their treatment of Israel. Christ divides the sheep and goats in Matthew 25 by how they treated His brethren. His brethren are Israel, not the church. This judgment is national. It concerns the nations, not the individuals in the body of Christ. It concerns the kingdom, not the church age program.

The tribulation saints endure to the end to be saved (Matthew 24:13). That is kingdom gospel. That is not grace. That is national survival. It has nothing to do with individual regeneration. The kingdom gospel returns because God returns His attention to Israel. The message is national revival, not personal salvation.

8. The Final Witness: Two Gospels Aimed at Two Completely Different Ends

The gospel of the kingdom calls a nation to repent so the King may rule them. The gospel of grace calls sinners to believe so Christ may indwell them. One is national. One is individual. One concerns a restored throne. One concerns a spiritual body. One demands national righteousness. One offers imputed righteousness. One deals with prophecy. One deals with mystery.

The kingdom gospel is the announcement of the arrival of the King. The grace gospel is the announcement of the finished work of the crucified Savior. The kingdom gospel offers political restoration. The grace gospel offers eternal salvation. The kingdom gospel requires obedience. The grace gospel requires faith. The kingdom gospel concerns earth. The grace gospel concerns heaven.

These two programs are not the same. They are not two parts of one message. They are two distinct divine operations. To confuse them is to destroy dispensational truth. To divide them is to honor the Scriptures.

Israel awaits national revival. The church enjoys individual regeneration. Israel will be restored when the King returns. The church will be removed when the trumpet blows. The distinction is absolute.

The gospel of the kingdom is national revival. The gospel of grace is individual regeneration. And the two shall never be blended.

9 of 20: The Gospel of the Kingdom

The Apostles Before Pentecost

1. The Most Misunderstood Men in the New Testament

If there is any group of men constantly misrepresented by commentators, preachers, academics, and armchair theologians, it is the apostles before Pentecost. These men are repeatedly thrown into the church age as models of Christian belief when the Bible plainly shows they had no understanding of the cross, no concept of the body of Christ, no clue about the new birth in its church age sense, no notion of the indwelling Spirit, and no grasp whatsoever of Paul's mystery. They were not preaching the gospel of the grace of God. They were not even capable of preaching it. Their message, their mission, their understanding, and their doctrinal position were entirely within the confines of the kingdom gospel offered to Israel before the crucifixion.

Christ Himself told them in Matthew 10:7, "And as ye go, preach, saying, The kingdom of heaven is at hand." That is the only gospel they knew. They did not preach faith in the shed blood of Christ because Christ had not yet shed His blood. They did not preach the resurrection because they did not even believe it was going to happen. Mark 9:32 says plainly, "But they understood not that saying, and were afraid to ask him." Their ignorance was not a spiritual deficiency. It was divine design. God intentionally withheld understanding of the cross so that the kingdom offer to Israel would remain legitimate.

The Twelve were Jews under the Law. They were followers of a Jewish Messiah offering a Jewish kingdom to a Jewish nation based on Jewish prophecy. They were not Christians in the New Testament sense. They were saints under the old covenant who were being prepared to sit on twelve thrones judging the twelve tribes of Israel. Christ tells them plainly, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew 19:28). That promise is not church age doctrine. That is millennial doctrine rooted in Israel's national destiny.

Before Pentecost the apostles believed in the kingdom, not the cross. They believed in restoration, not redemption. They believed in the throne of David, not the church. They

believed in national repentance, not individual regeneration. They were proclaiming the kingdom because the King was standing in front of them. And the Holy Spirit makes this truth unavoidable for anyone willing to read the Gospels without forcing Paul's revelation back into passages where it does not belong.

The apostles before Pentecost were kingdom preachers. They were not gospel preachers in the Pauline sense. They were offering the kingdom to Israel based on repentance and righteousness. They were not preaching salvation through faith in the finished work of Christ because that work was neither finished nor understood. Until Pentecost they remained locked into the kingdom program. Anything else is historical fiction.

2. Their Preaching Was Limited to Israel Because the Kingdom Was Israel's

The apostles were instructed to preach only to Jews. No mixture. No universalism. No great worldwide evangelistic endeavor. Christ restricts their ministry with absolute clarity. He tells them, "Go not into the way of the Gentiles... But go rather to the lost sheep of the house of Israel" (Matthew 10:5 and 6). That command is impossible to misunderstand unless one wants to misunderstand it.

The kingdom gospel was national. It could not be preached to gentiles because gentiles had no covenantal claim to the kingdom. Israel alone possessed the promises. Israel alone had the throne. Israel alone had the prophets. Israel alone had the covenants. Israel alone had the lineage through which the Messiah came. The apostles did not preach to gentiles because their message had nothing to do with gentiles.

When they preached repentance they were calling Israel back to covenant obedience. When they healed the sick and cast out devils they were performing Jewish kingdom signs prophesied in Isaiah. When they proclaimed the arrival of the kingdom they were addressing the nation that had the legal right to receive it. The apostles understood that the kingdom belonged to Israel and that the message was directed at Israel.

Every miracle Christ performed was a sign to the nation. Every sermon He preached was addressed to the nation. Every command He gave the apostles was aimed at the nation. The apostles functioned as ambassadors of the King to the covenant people. Their message was not salvation in the church age sense. It was national revival and preparation for the Messianic rule.

This is why the apostles never once in the Gospels attempt to evangelize gentiles. They follow Christ's restriction because He is offering the kingdom. They are not preaching a cross they do not understand. They are not offering eternal life on the basis of a

substitutionary death they do not believe is going to happen. They are kingdom heralds, not New Testament evangelists.

Before Pentecost Israel was the exclusive focus of God's program. The apostles obeyed that divine order because the kingdom gospel is for Israel, not for the world.

3. The Apostles Believed in a Throne, Not a Cross

If you want to know what the apostles actually believed before Pentecost, you do not have to guess. The Gospels tell you directly. When Christ predicts His death, the apostles reject the idea. When He tells them He will be crucified, they rebuke Him. When He speaks of resurrection, they are confused, frightened, or silent. They never once respond with joy or understanding.

Peter rebukes Christ in Matthew 16:22 saying, "Be it far from thee, Lord." That is not the response of a man who believes salvation rests upon the crucifixion. That is the response of a man who believes the crucifixion must not happen. He believes in a King who will reign, not a Savior who will die.

James and John ask for seats on Christ's right and left in the kingdom. They are thinking of thrones. They are not thinking of crosses. Their mother even approaches Christ and asks that her sons be granted exalted positions in the coming kingdom (Matthew 20:20 to 23). That request makes perfect sense under the kingdom gospel. It makes no sense at all if the apostles were preaching the death, burial, and resurrection of Christ.

Even on the night of the Last Supper, the disciples argue about who will be greatest in the kingdom. They are not thinking of redemption. They are thinking of rank. Their minds are fixed on earthly political glory, not spiritual salvation.

The apostles were expecting a literal restoration of Israel. This is why after the resurrection they ask, "Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6). That question is the final nail in the coffin for anyone trying to force them into church age doctrine. Even after the cross, even after the resurrection, even after forty days of instruction, they are still thinking nationally and politically. They are not thinking about the body of Christ. They are not thinking about the gospel of grace. They are thinking about the throne of David.

Everything the apostles believed before Pentecost revolves around the kingdom. Nothing they believed includes the Pauline gospel. The throne dominated their thinking. The cross confounded it. They were kingdom men, not church age Christians.

4. The Apostles Did Not Understand the Cross Because God Hid It From Them

The apostles cannot be blamed for their ignorance concerning the cross. The Holy Spirit says plainly that the meaning of the cross was hidden from them. Luke 18:34 says, “And they understood none of these things. And this saying was hid from them, neither knew they the things which were spoken.” That verse should be written above every commentary on the Gospels. It is the divine explanation for why the apostles preached the kingdom instead of the cross.

The apostles did not understand the cross because God did not allow them to understand it. The kingdom had to be offered legitimately to Israel. If the apostles knew that Israel’s rejection of Christ would bring salvation to the world, they might have supported the crucifixion. They might have encouraged Israel to reject Christ. The cross had to be concealed to preserve Israel’s freewill rejection of the King.

Christ speaks of His coming death, but the disciples cannot comprehend it. In Mark 9:31 and 32 we read that Christ taught them that He would be “delivered into the hands of men” and that He would “rise the third day,” but the disciples “understood not that saying, and were afraid to ask him.” Their ignorance is supernatural. It is not mental limitation. It is divine concealment.

Their confusion persists up to the crucifixion itself. They scatter. They hide. They fear. They had no anticipation of the resurrection because the meaning of the cross was not yet revealed. Even at the tomb the women are surprised. The apostles do not believe the women’s report. Thomas refuses to believe unless he sees the wounds for himself. These are not men who believe in the finished work of Christ. These are kingdom preachers still trapped in the fog of pre-Calvary ignorance.

God concealed the cross during the kingdom preaching period because the kingdom must be presented as a genuine option to Israel. The apostles’ ignorance is proof that the gospel of the kingdom contains no reference to the cross. They could not preach what they did not understand. They did not believe in the cross because the cross had not yet been revealed.

5. Their Message Consisted of Repentance, Miracles, and Messianic Signs

The apostles were kingdom evangelists. Their message consisted of three main components: repentance, miracles, and the proclamation of the Messiah. They were not preaching justification by faith. They were not offering eternal life through belief in the death and resurrection of Christ. They were offering Israel the kingdom through repentance.

When the apostles preached, they called Israel to repent. Mark 6:12 says plainly, “And they went out, and preached that men should repent.” Not believe. Repent. That is kingdom gospel. It is not church age gospel. Repentance was required because the nation was spiritually sick. The kingdom could not be established until Israel turned back to God.

The apostles performed miracles as kingdom signs. Christ gave them power to heal the sick, cleanse the lepers, cast out devils, and raise the dead (Matthew 10:8). These miracles validated the presence of the kingdom. They were not evangelistic tools. They were prophetic fulfillments.

The apostles proclaimed that Jesus of Nazareth was the Messiah. They announced that the kingdom was present because the King was present. They did not preach His atoning death. They preached His authority, His miracles, His teachings, and His identity as the promised Son of David.

Their message was kingdom doctrine, not Christian salvation. It had nothing to do with the cross because the cross was concealed. It had everything to do with the throne because the kingdom was being offered. Their doctrine is not incorrect. It is incomplete. It belongs to a different dispensation.

6. Judas Proves They Were Not Preaching Salvation by the Cross

Judas Iscariot is one of the clearest proofs that the apostles before Pentecost were not preaching the church age gospel. Judas preached the gospel of the kingdom. Judas cast out devils. Judas healed the sick. Judas performed miracles. Judas walked with Christ. Judas obeyed the command to preach repentance. Judas was an apostle carrying out kingdom preaching just like the rest of the Twelve.

But Judas was never saved. He was a devil from the beginning. Christ says plainly, “Have not I chosen you twelve, and one of you is a devil” (John 6:70). If the apostles were preaching the gospel of grace, Judas would have believed it. If they were preaching the cross, Judas would have been forced to confront it. If they were offering salvation by faith, Judas would have been included in the invitation.

But Judas preached the kingdom without believing in Christ personally. He proclaimed the arrival of the King while rejecting the authority of the King. He proclaimed repentance while living in hypocrisy. He performed miracles while being a vessel of Satan. That is only possible under the kingdom gospel. It is impossible under Paul’s gospel.

The fact that Judas participated in kingdom preaching proves that the kingdom gospel is not the gospel of grace. Judas did not trust in the blood of Christ. Judas did not believe in

the resurrection. Judas did not receive the Spirit. Judas did not experience regeneration. But he successfully preached the kingdom gospel because that gospel required repentance and national readiness, not individual salvation.

Judas exposes the error of equating the apostles' preaching before Pentecost with New Testament salvation preaching. The kingdom gospel has no requirement of personal saving faith. It has requirements of obedience, repentance, and national restoration. Judas met those external requirements while rejecting Christ internally. That is kingdom evangelism, not church evangelism.

7. Pentecost Transforms the Apostles From Kingdom Preachers Into New Creatures

Everything changes at Pentecost. Everything. The apostles receive the indwelling Holy Spirit. They are baptized by the Spirit into the body of Christ. Their understanding is illuminated. Their message shifts. Their mission expands. Their doctrine is enriched. Their gospel changes. Pentecost is the dividing line between kingdom preaching and church age preaching.

Before Pentecost the apostles preach repentance for the kingdom. After Pentecost they preach the resurrection. Before Pentecost they preach national restoration. After Pentecost they preach salvation in the name of Jesus Christ. Before Pentecost they misunderstand the cross. After Pentecost they declare it boldly. Before Pentecost they are fearful, confused, and uncertain. After Pentecost they are fearless, confident, and doctrinally sharp.

Peter preaches in Acts 2, but even then the message is still kingdom oriented. He offers the kingdom to Israel again. He says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). That is not Paul's gospel. That is kingdom gospel revived because Israel is given another chance to repent nationally.

The full transition does not occur until Paul is called. Paul receives the revelation of the mystery. Paul declares the gospel of grace. Paul distinguishes the body of Christ from the nation of Israel. Paul preaches justification by faith without works. Paul reveals that salvation is based on belief in the death, burial, and resurrection of Christ. That revelation does not belong to the apostles before Pentecost. It belongs to Paul.

Pentecost is not the birth of the kingdom. It is the beginning of the transition from the kingdom program to the church program. The apostles before Pentecost remain kingdom men until the Holy Spirit lifts the veil. Only then do they grasp the cross. Only then do they

understand salvation. Only then do they cease proclaiming the kingdom and begin proclaiming Christ crucified.

8. Final Witness: The Apostles Before Pentecost Were Kingdom Preachers and Nothing Else

The apostles before Pentecost were not Christians in the body of Christ. They were not preaching the church age gospel. They did not understand the cross. They did not believe in the resurrection until they saw it. They did not comprehend salvation by grace. They did not preach regeneration. They did not preach the indwelling Spirit. They did not preach justification by faith.

They preached the kingdom because the King was present. They proclaimed repentance because the kingdom required national righteousness. They performed miracles because those miracles validated the kingdom. They confined their ministry to Israel because the kingdom belonged to Israel. They rejected the cross because God hid it from them. They were kingdom evangelists sent to prepare a nation for its King.

To confuse their message with Paul's gospel is to commit theological malpractice. The apostles stood on one side of Calvary. Paul stands on the other. The apostles preached a gospel with no cross. Paul preached a gospel built entirely on the cross. The apostles preached repentance for the kingdom. Paul preached faith for salvation. The apostles preached to a nation. Paul preached to individuals. The apostles prepared Israel for a throne. Paul prepares sinners for a rapture.

The distinction is absolute. The apostles before Pentecost were kingdom preachers and nothing else.

10 of 20: The Gospel of the Kingdom

Conditions for Millennial Blessing

1. The Kingdom Is Conditional Because It Is Literal

If there is one truth the modern Christian refuses to accept, it is that the millennial kingdom is conditional. The average pew sitter thinks the kingdom is some spiritual, fluffy, non tangible experience that floats around his feelings and convictions. He thinks Christ's reign

is happening right now in the church. He thinks the Sermon on the Mount applies directly to him while he scrolls through social media. He thinks that because he is saved by grace the kingdom will be handed to him like a participation trophy. But the Bible says otherwise. The kingdom is literal. The kingdom is earthly. The kingdom is Jewish. And because it is literal, earthly, and Jewish, entrance into it is conditional.

Christ makes the conditional nature of the kingdom clear from the start. In Matthew 5:20 He says, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." That is not a church age salvation requirement. That is a kingdom requirement. The scribes and Pharisees had external righteousness. Christ demands internal and external righteousness. He demands righteousness that is visible, active, and obedient. The kingdom is not a reward for the lazy. It is not a gift handed out indiscriminately. It is a political government run by the Messiah. It requires qualified citizens.

Christ demands obedience. Christ demands endurance. Christ demands righteousness. And if anyone thinks this is legalism, they simply do not understand dispensational truth. Salvation in the church age is unconditional because it is based entirely on the finished work of Christ. The kingdom is conditional because it is based on national obedience and personal righteousness. The church is a body. The kingdom is a government. Two different things. Two different requirements.

Israel's entrance into the kingdom has always been tied to obedience. The prophets thundered this truth repeatedly. Isaiah warned that the kingdom blessings would be poured out only when the nation repented. Jeremiah declared that Israel's restoration depended on turning from their wicked ways. Ezekiel promised that God would restore the nation only when the people walked in His statutes and kept His judgments. These are not salvation conditions. These are kingdom conditions.

The kingdom gospel, preached by John, Jesus, and the apostles, was rooted in these prophetic truths. It called the nation to repentance because the kingdom required national righteousness. Christ preached the kingdom with conditions because He was offering the kingdom as a literal political reality. Anyone who tries to drag grace into that message is rewriting Scripture.

2. Obedience as the First Condition: The Kingdom Requires a Subject Who Submits

The cross did not change the nature of the kingdom. It fulfilled prophecy concerning the King, but it did not nullify the conditions attached to the kingdom itself. The kingdom still requires subjects who obey the King. The kingdom still demands submission.

Christ says in Matthew 7:21, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven.” That verse is not church age doctrine. If it were, salvation would be by works. That verse is a kingdom entrance requirement. It demands obedience. The one who does the will of the Father enters. The one who refuses does not. This is not justification by faith. This is qualification for millennial citizenship.

Every kingdom has a constitution. Every kingdom has a legal system. Every kingdom has loyalty requirements. The millennial kingdom is no exception. Christ is not reigning over lawless rebels. He is reigning over righteous subjects. Psalm 2 portrays the Messiah ruling the nations “with a rod of iron” (Psalm 2:9). That rod does not symbolize grace. It symbolizes obedience enforced by authority.

The obedience demanded for kingdom entrance is not superficial. It is not ritualistic. It is heartfelt submission to the King. Christ’s teachings in Matthew 5 to Matthew 7 form the constitution of that kingdom. They are not the plan of salvation. They are the code of conduct for millennial citizens. They deal with anger, lust, oaths, giving, fasting, prayer, relationships, and moral conduct. They demand perfection. Christ says, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

The church age believer who tries to apply that verse to his salvation ends up either a hypocrite or a neurotic. But that verse fits perfectly in the millennial kingdom where Christ reigns visibly and righteousness is enforced externally. Under the kingdom gospel obedience is the first condition for millennial blessing.

Obedience is not a suggestion. It is a requirement.

3. Endurance to the End: A Kingdom Prerequisite, Not Church Age Salvation

The second major condition for millennial blessing is endurance. Christ repeats this truth in the Gospels and in the prophetic passages related to the tribulation. Endurance is not a condition for church age salvation. Anyone teaching endurance as a salvation requirement today is preaching another gospel. But under the kingdom gospel endurance is indispensable because the kingdom is still in prophetic suspension and the tribulation precedes its establishment.

Matthew 24:13 says, “But he that shall endure unto the end, the same shall be saved.” That verse terrifies church age Christians who read it without dispensational understanding. They think salvation requires endurance through trials, persecution, or temptation. They think their perseverance secures their justification. But Christ is not talking about the

church. He is talking about Israel under tribulation pressure. He is talking about Jews who must survive the time of Jacob's trouble and remain faithful to the Messiah until He returns.

Endurance is a kingdom requirement because the kingdom will be established at the Second Advent, not before. Those who survive the tribulation and remain loyal to the Messiah enter the kingdom. Those who fall away, worship the beast, or reject Christ during the tribulation are excluded. Christ says clearly in Matthew 10:22, "Ye shall be hated of all men for my name's sake but he that endureth to the end shall be saved." Saved from what? The context is persecution and death. Saved unto what? Entrance into the kingdom.

Endurance is not part of Paul's gospel. Paul says salvation is a free gift. Paul says salvation is not of works. Paul says salvation is secured the moment a sinner believes on the Lord Jesus Christ. Paul says nothing about endurance determining a believer's entrance into the body of Christ. But the kingdom gospel is different. It requires faithfulness through pressure.

Revelation 2 and 3 affirm this truth repeatedly. "He that overcometh" is promised specific rewards and positions in the kingdom. Those are not church age promises. Those are kingdom promises tied to endurance and loyalty. Overcoming is a condition for millennial blessing.

Christ is not placing regenerated Christians under conditional salvation. He is describing the prophetic requirements for Israel under the kingdom message. They must endure. They must hold fast. They must remain faithful through the trial that precedes the kingdom.

Endurance is a kingdom requirement. Period.

4. Personal Righteousness: Not the Imputed Righteousness of Paul but the Demonstrated Righteousness of the King's Subjects

The third condition for millennial blessing is personal righteousness. Church age saints receive imputed righteousness, as Paul teaches in Romans 4 and Romans 5. But imputed righteousness is not the kingdom requirement. The kingdom requires demonstrated righteousness, visible righteousness, active righteousness that reflects the King's law.

Christ states unequivocally in Matthew 5:20 that unless a man's righteousness exceeds that of the scribes and Pharisees, he cannot enter the kingdom. The scribes and Pharisees were externally righteous but internally corrupt. The kingdom requires internal and external righteousness.

The kingdom gospel stresses this repeatedly. The parable of the ten virgins illustrates it. Five were wise and ready. Five were foolish and unprepared. The foolish virgins are shut out of the kingdom because their righteousness was deficient. Christ concludes the parable with the command, “Watch therefore” (Matthew 25:13). Watching is not a church age salvation requirement. It is a kingdom readiness requirement.

The parable of the sheep and goats reveals the same truth. The sheep enter the kingdom because they demonstrated righteousness by ministering to Christ’s brethren. The goats are excluded because they failed to demonstrate righteousness. That scene is not a church age judgment. It is the judgment of nations before the establishment of the kingdom.

Personal righteousness under the kingdom gospel is not the means of eternal salvation. It is the means of millennial eligibility. No one is redeemed by works. But under the kingdom program fidelity to the King is measured by visible righteousness.

John the Baptist preached this truth when he said, “Bring forth therefore fruits meet for repentance” (Matthew 3:8). Repentance is validated by works. Works verify repentance. Repentance prepares the heart for the kingdom. The kingdom does not belong to rebels, hypocrites, apostates, or religious pretenders. It belongs to the righteous remnant who demonstrate loyalty to the King.

This is why Christ repeatedly says things like, “Blessed are the pure in heart for they shall see God” (Matthew 5:8). The church age believer already sees God by faith. The kingdom believer sees God by purity. Different economy. Different requirement. Different blessing.

Personal righteousness is a kingdom condition.

5. The Kingdom Has Legal Standards Because It Is a Government, Not a Church

Modern Christians collapse all doctrine into a single timeline. They take Paul’s gospel and drag it backward into the Gospels. They take the Sermon on the Mount and drag it forward into the church age. They refuse to recognize that the kingdom is a government with laws, officers, justice, and expectations of obedience. The church is not a government. It is a spiritual body. Confusing these two results in doctrinal chaos and spiritual schizophrenia.

The kingdom will be the most righteous government in history. Christ will reign with perfect judgment. He will enforce righteousness. Isaiah 11:4 says, “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.” There will be no corruption, no bribery, no miscarriages of justice, no loopholes, and no excuses. It is a legal administration that demands legal obedience.

This is why kingdom entrance is conditional. Citizens of that kingdom must conform to the laws of that kingdom. Christ is not running a democracy. He is not running a republic. He is not running a parliamentary system. He will reign as King. His subjects must obey.

This is why Christ's message in Matthew 5 to Matthew 7 is framed as legal instruction. He quotes the Law and then intensifies it. He extends it inward. He does not abolish it. He confirms it. This is the judicial code of the kingdom. When Christ says that those who break the least commandments and teach others to do likewise shall be called least in the kingdom (Matthew 5:19), He is describing a governmental hierarchy based on righteousness.

He is not describing salvation. He is describing rank and position under the King. Legal standards matter under a legal system. The kingdom is a legal system.

Paul's gospel is not legal. It is redemptive. It removes the believer from the dominion of the Law. But the kingdom places the believer under the dominion of the King. Paul's gospel is unconditional because salvation is unconditional. The kingdom is conditional because government is conditional.

Righteous conduct determines rank. Obedience determines blessing. Endurance determines survival. Faithfulness determines qualification. The kingdom has laws because the kingdom is a government.

6. Israel Must Repent Nationally or the Kingdom Cannot Be Established

The kingdom gospel focuses on repentance because Israel's entrance into the kingdom is corporate. The church age focuses on faith because salvation is individual. God is not dealing with a nation in this dispensation. He is dealing with individuals. But in the Gospels God is dealing with Israel as a covenant people. The kingdom requires national repentance.

John the Baptist preaches, "Repent ye for the kingdom of heaven is at hand" (Matthew 3:2). Christ preaches the very same message in Matthew 4:17. The apostles preach that same message when they go out two by two. Repentance is the key that unlocks kingdom blessing.

If the nation refuses to repent the kingdom cannot come. This is why Christ weeps over Jerusalem and says, "O Jerusalem, Jerusalem... how often would I have gathered thy children together... and ye would not" (Matthew 23:37). Their refusal delays the kingdom. Their rejection of the Messiah suspends the fulfillment of the prophetic promises.

Peter holds out a renewed offer of the kingdom in Acts 3:19 when he says, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” That verse is not the gospel of grace. It is a kingdom invitation. Peter is offering national restoration on the condition of repentance.

Israel’s repentance is not a church age requirement. Israel’s repentance is a kingdom requirement. The kingdom cannot be established until the nation repents. This is why the tribulation is designed to break the pride of Jacob. It forces national repentance. It drives Israel to call upon the Messiah. Hosea 5:15 says, “I will go and return to my place, till they acknowledge their offence, and seek my face.” Israel must repent before Christ returns.

National repentance is a condition for millennial blessing. It cannot be bypassed.

7. The Tribulation Tests Those Who Hope to Enter the Kingdom

The tribulation is the final proving ground for those who seek to enter the kingdom. It separates the genuine from the pretenders. It divides the faithful from the fearful. It exposes the hypocrite and purifies the remnant. The tribulation precedes the kingdom because the kingdom is a reward for those who pass the test.

Christ says in Matthew 24 that false prophets will arise, that the love of many shall wax cold, that betrayal will abound, and that persecution will intensify. The tribulation is not designed to destroy Israel. It is designed to refine Israel. Daniel 12:10 says, “Many shall be purified, and made white, and tried.” Those who refuse the mark of the beast, who remain faithful unto death, who endure persecution, and who refuse to worship the antichrist are the ones who enter the kingdom.

This endurance is not part of Paul’s gospel. Paul teaches that believers are sealed by the Spirit and secure in Christ. But under the kingdom program the tribulation functions as a furnace. Those who survive enter the kingdom. Those who fall away are excluded.

Revelation 20 reveals that those who refuse the mark and are executed for their testimony are resurrected to reign with Christ for a thousand years. Their endurance qualifies them for millennial blessing. They do not earn salvation. They earn kingdom entrance.

The kingdom is not a blanket invitation. It is a reward for faithfulness under prophetic pressure. Christ will not populate His kingdom with traitors. He will populate it with those who refused Satan’s rule, endured tribulation, and remained loyal to the King.

Endurance is a kingdom requirement because the tribulation is the final test.

8. The Final Division: Grace Gives Salvation Freely but the Kingdom Rewards Faithfulness

Paul's gospel offers salvation freely. The kingdom gospel offers blessing conditionally. The two must never be confused. Paul says, "For by grace are ye saved through faith and that not of yourselves it is the gift of God Not of works" (Ephesians 2:8 and 9). That is unconditional salvation.

But Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matthew 7:21). That is conditional kingdom entrance.

Paul says salvation is "not by works of righteousness which we have done" (Titus 3:5). But Christ says kingdom entrance requires righteousness exceeding that of the Pharisees. Paul says nothing about endurance determining salvation. Christ says endurance determines survival unto the kingdom.

Paul announces salvation in the present. Christ announces a kingdom in the future. Paul reveals the mystery body of Christ. Christ reveals the prophetic kingdom of Israel. Paul preaches unconditional acceptance. Christ preaches conditional blessing.

The kingdom is not the church. The kingdom gospel is not Paul's gospel. Mixing these two produces theological confusion and doctrinal disaster. The kingdom promises require obedience, endurance, and righteousness. The church promises require faith alone.

If a preacher today teaches kingdom conditions as salvation conditions he is preaching another gospel. But if a preacher removes kingdom conditions from the prophetic program he is gutting Scripture. The only solution is right division.

The kingdom is conditional. Salvation is not. The church receives grace. The kingdom requires faithfulness.

11 of 20: The Gospel of the Kingdom

The Rejection of the King and the Postponed Kingdom

1. The Kingdom Was Offered, Not Allegorized

No student of Scripture can honestly read Matthew, Mark, Luke, and John without seeing one monumental truth staring back at him. Christ offered Israel a literal, physical, earthly kingdom. He did not offer them a spiritual church age. He did not offer them a mystical inward experience. He offered them the very kingdom promised to David in 2 Samuel 7, the kingdom proclaimed by Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve minor prophets. That kingdom was not symbolic. It was not figurative. It was not allegorical. It was real.

Gabriel declares this truth clearly in Luke 1:32 and 33 when he says that Christ “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.” That is not the church. That is Israel. That is not spiritual authority. That is political authority. The throne of David is an actual throne in Jerusalem.

Christ Himself announces the kingdom in Matthew 4:17 when He says, “Repent for the kingdom of heaven is at hand.” Nothing in that declaration is symbolic. It is a national announcement. John the Baptist began the proclamation. Christ continued it. The apostles carried it forward. The nation was given a bona fide offer of the kingdom.

This is where modern Christianity loses its mind. Scholars, professors, commentators, and denominational power brokers twist this literal offer into something spiritual, ethereal, or emotional. They accuse dispensationalists of inventing the doctrine of a postponed kingdom. But the postponement is not a theological invention. It is the plain outcome of Israel’s rejection of her King.

Christ did not come to start a church age. He came to offer a kingdom. The church age appears because Israel rejected the offer. The rejection produces the postponement. The postponement opens the door for the gospel of grace. Without the rejection, there is no postponement. Without the postponement, there is no church age. Without the church age, there is no gospel of grace. The entire structure of the New Testament stands on this one historical pivot point.

Christ offered the kingdom. Israel refused it. God postponed it. That postponement is the key to understanding everything that follows.

2. The Rejection Begins Early Because Unbelief Runs Deep

Israel’s rejection of the King does not begin in Matthew 27 when the nation cries, “We have no king but Caesar” (John 19:15). It begins much earlier. It begins the moment the religious leaders hear John the Baptist thunder, “Repent ye for the kingdom of heaven is at hand”

(Matthew 3:2). The religious elite do not come to repent. They come to inspect. They come to criticize. They come to maintain control.

John calls them a generation of vipers and asks, “Who hath warned you to flee from the wrath to come” (Matthew 3:7). Israel’s rulers were not seeking the kingdom. They were protecting their power. The Spirit of God exposes their unbelief before Christ even begins His earthly ministry. They reject the forerunner. They reject his message. They reject his call to repentance. This prefigures their rejection of the King.

When Christ begins His ministry, the rejection intensifies. In Matthew 9 the Pharisees accuse Christ of blasphemy when He forgives sins. In Matthew 12 they accuse Him of casting out devils by the power of Beelzebub. Christ points to this accusation as the dividing line of national apostasy. He warns them that blasphemy against the Holy Ghost will not be forgiven (Matthew 12:32). That sin is national. It is Israel’s rejection of Christ’s kingdom credentials.

Unbelief runs deep because the nation is spiritually blind. Isaiah prophesied this blindness. Christ quotes Isaiah in Matthew 13 when He explains why He speaks in parables. He says the people have ears that cannot hear and eyes that cannot see. Their heart is hardened. Their understanding is dulled. Their unbelief fulfills prophecy.

This rejection culminates in their hatred of Christ’s authority. When Christ claims to be the Son of God, they pick up stones. When He asserts His authority over the Sabbath, they plot His death. When He raises Lazarus from the dead, they plan to destroy both Christ and Lazarus.

The rejection is not accidental. It is intentional. The nation refuses the King because they refuse the repentance required for kingdom entrance. They want the kingdom without holiness. They want the throne without submission. They want the King without obedience. The kingdom gospel exposes their hypocrisy, and their hypocrisy fuels their hatred.

Israel rejects the King because Israel rejects the terms of the kingdom.

3. The Official Rejection: “We Will Not Have This Man to Reign Over Us”

Christ’s parable in Luke 19 cuts to the heart of Israel’s rejection. He describes a nobleman who goes into a far country to receive a kingdom and return. But the citizens send a message after him saying, “We will not have this man to reign over us” (Luke 19:14). That statement is the prophetic summary of Israel’s attitude toward Christ.

When Pilate presents Christ to the people and asks, “Shall I crucify your King,” the chief priests answer, “We have no king but Caesar” (John 19:15). That is the explicit rejection of the King and the kingdom. Not only do they reject the rightful son of David, they pledge allegiance to a Gentile tyrant. They prefer Caesar to Christ. They prefer bondage to Rome over submission to the Messiah.

Christ came unto His own, and His own received Him not (John 1:11). That rejection is not a minor footnote in redemptive history. It is the turning point of the ages. Israel refuses the King. Therefore Israel forfeits the kingdom. The King withdraws. The kingdom is postponed.

The nation did not reject Christ because of ignorance. They rejected Him because of pride. They rejected Him because their hearts were hardened. They rejected Him because His message demanded repentance, humility, confession, and righteousness. They rejected Him because He threatened their power, their influence, and their false religious system.

When they cried out for His crucifixion, they sealed their national fate. The rejection becomes final in Matthew 23 when Christ pronounces judgment upon Jerusalem. He says, “Behold, your house is left unto you desolate” (Matthew 23:38). The temple, the center of national life, is abandoned by God. The Shekinah presence departs. The glory withdraws. The kingdom is postponed.

Christ follows this judgment with the prophetic declaration, “Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:39). The kingdom is postponed until the nation repents. It is postponed until Israel calls for the Messiah. It is postponed until the Second Advent.

Israel rejects the King. God postpones the kingdom. The church age begins.

4. The Postponement Is Not Failure but Fulfillment

Critics accuse dispensationalists of teaching that God failed to establish the kingdom. But Scripture shows that the postponement is not failure. It is fulfillment. The prophets foresaw both the rejection and the subsequent suffering of the Messiah. Isaiah 53 describes the crucifixion in detail. Psalm 22 records the very words Christ would utter on the cross. Zechariah 11 portrays Israel’s rejection of the Shepherd. Daniel 9 outlines the cutting off of the Messiah.

The rejection was foreknown. It was foretold. It was part of the divine plan. But foreknowledge does not eliminate the reality of the offer. The offer was genuine. The rejection was genuine. The postponement is the natural outcome of the rejection.

The kingdom could not be established after the rejection because the kingdom requires national repentance. The kingdom requires Israel to accept her King. The kingdom requires the nation to embrace the Messiah. Until Israel repents, the kingdom remains postponed.

The postponement does not cancel the kingdom. It delays it. The prophets look beyond the rejection to the restoration. Zechariah 12 says Israel will look upon Him whom they pierced. Ezekiel 36 says God will give Israel a new heart and a new spirit. Jeremiah 31 promises a new covenant with the house of Israel. Isaiah 2 describes the nations flowing to Jerusalem to learn the Lord's ways. These prophecies are not annulled. They are delayed.

Christ Himself affirms this delay. In Luke 21:24 He says Jerusalem will be trodden down of the Gentiles until the times of the Gentiles be fulfilled. That is postponement. In Acts 1:6 when the apostles ask, "Lord, wilt thou at this time restore again the kingdom to Israel," Christ does not deny the kingdom. He postpones the timing. He says the Father has reserved the times and seasons in His own authority.

The postponement is not failure. It is transition. It is the necessary pause between the rejection and the restoration. It is the divine interval during which God turns from the nation to the individual and from Israel to the church.

The kingdom is postponed but guaranteed.

5. The Postponement Opens the Greatest Mystery of Scripture: The Gospel of Grace

This is the part that explodes the mind of any student who follows the text instead of tradition. Israel's rejection of the King does not end God's plan. It opens a door no prophet fully understood. It reveals the mystery hidden in God before the foundation of the world. It brings forth the gospel of grace.

Paul says in Romans 11:11, "Through their fall salvation is come unto the Gentiles." The fall of Israel does not destroy God's purpose. It extends it. It widens it. It pours salvation upon the world. The prophetic program for Israel pauses. The mystery program for the Gentiles begins.

The gospel Paul preaches is not the gospel John preached. It is not the gospel Christ preached in the Gospels. It is not the gospel the apostles preached before Pentecost. Paul calls it "my gospel" in Romans 16:25. It was revealed to him by the risen Christ. It is based on the death, burial, and resurrection of Christ. It offers salvation by grace through faith, without works, without law, without kingdom conditions.

The rejection of the King is the doorway to the gospel of grace. Until Israel rejected the King, the mystery remained hidden. Christ could not reveal the mystery because the mystery depended on His death. The kingdom gospel required the concealment of the cross. But once Israel rejects the King, the cross becomes the means of salvation for the world.

The gospel of grace is not God's backup plan. It is His hidden plan. It is His eternal purpose. It is revealed only after Israel's rejection. The kingdom gospel was public. The gospel of grace was secret. The kingdom gospel was prophetic. The gospel of grace is mysterious. The kingdom gospel was for Israel. The gospel of grace is for the world.

Israel stumbles. God saves sinners. Israel falls. God raises up the church. Israel rejects the King. God reveals the body of Christ.

The rejection opens the greatest revelation of grace the world has ever seen.

6. The Kingdom Is Postponed but Not Cancelled: The King Will Return

The postponement does not change the prophetic future. Christ will return. He will sit on the throne of David. He will rule the nations with a rod of iron. He will restore Israel. He will establish the millennial kingdom.

Acts 3:21 says heaven must receive Christ "until the times of restitution of all things." That restitution is the establishment of the kingdom. It is not spiritual renewal. It is political restoration. The prophets spoke of this restitution. It is future, literal, and inevitable.

Revelation 19 shows Christ returning as the King of kings. Revelation 20 shows Him reigning for a thousand years. Zechariah 14 shows the Messiah standing on the Mount of Olives. Isaiah 11 shows Him ruling with justice. Ezekiel 48 shows the land restored to the tribes of Israel. Jeremiah 33 shows the throne of David reestablished.

The kingdom is postponed but guaranteed. It cannot be canceled because God swore it to David with an unconditional oath. Psalm 89 says God will not lie to David and that his seed will reign. The rejection delays the fulfillment. It does not destroy it.

Christ will return when Israel calls upon Him. Christ will return when the tribulation forces them to repentance. Christ will return when they finally say, "Blessed is he that cometh in the name of the Lord" (Matthew 23:39). When they accept the King, the King will bring the kingdom.

The postponement ends at the Second Advent.

7. The Rejection Explains the Church Age and the Difference Between the Gospels

The entire confusion of modern Christianity comes from ignoring the postponement. When preachers refuse to see the literal kingdom offer, they confuse the kingdom gospel with the gospel of grace. They preach the Sermon on the Mount as the plan of salvation. They turn Matthew into Romans. They treat the apostles before Pentecost as if they were preaching Paul's message. They mix law and grace. They mix kingdom and church. They mix Israel and the body of Christ.

The result is doctrinal chaos. People think they can lose salvation because they read kingdom warnings addressed to Israel. They think the church is the kingdom because they read spiritualizing commentaries. They think Christ's teachings on the Law apply to their justification. They think the parables describe church age salvation. They think the Olivet Discourse describes the rapture. They think the Great Commission commands the church to preach the kingdom.

All of this confusion disappears when the rejection and postponement are acknowledged. The Gospels contain kingdom doctrine for Israel. Romans through Philemon contains grace doctrine for the body of Christ. Hebrews through Revelation returns to the kingdom program for Israel. The church age is the parenthesis created by the postponement. The parenthesis is a mystery age, not a prophetic age.

The rejection of the King explains the difference between the gospels. The kingdom gospel calls Israel to repentance. The gospel of grace calls sinners to faith. The kingdom gospel promises national blessing. The gospel of grace promises personal salvation. The kingdom gospel demands obedience, endurance, and righteousness. The gospel of grace offers salvation without works.

Without the rejection there is no difference. Without the difference there is no church age. Without the church age there is no gospel of grace. Without the gospel of grace there is no salvation for the Gentiles.

The rejection explains everything.

8. Final Witness: The Kingdom Waits for the King and the King Waits for Israel

The story of Scripture is not the story of a failed kingdom. It is the story of a postponed kingdom. Christ came to reign. Israel refused. Christ returned to heaven to await Israel's repentance. In the meantime God builds the church through the gospel of grace. When the church is complete, God will turn back to Israel. The tribulation will break the nation. The nation will repent. The King will return. The kingdom will be established.

The rejection is real. The postponement is real. The future kingdom is real. The gospel of grace is real.

Everything fits because God keeps every promise. He keeps His promises to Israel. He keeps His promises to the church. He keeps His promises to David. He keeps His promises to Abraham.

The King was rejected. The kingdom was postponed. The gospel of grace was revealed. The King is returning. The kingdom is coming.

That is the gospel of the kingdom rightly divided.

12 of 20: The Gospel of the Kingdom

The Transition Through Acts

1. Acts Is Not a Church Age Manual but a Transitional Battlefield

The Book of Acts is the most abused book in the New Testament because men refuse to believe what they read. They force Paul into chapter 2, drag the church into chapter 3, and bury the kingdom in chapter 1. They turn Acts into a denominational playground where everyone grabs a verse to prove their system. Pentecostals grab tongues. Baptists grab baptism. Catholics grab apostolic succession. Everyone grabs something because nobody wants to deal with what the Book of Acts actually is.

Acts is a transition. It is the divine bridge between the gospel of the kingdom and the gospel of the grace of God. It is the record of the fading out of the kingdom offer to Israel and the gradual revelation of the mystery to Paul. It is not a book of doctrine for the church. It is a book of history explaining how one economy ends and another begins. The kingdom gospel does not vanish in one chapter. The grace gospel does not appear instantly. The apostles do not suddenly understand the cross. Israel does not suddenly repent. The church does not suddenly understand its calling. Everything unfolds progressively.

Acts begins with the apostles asking about the kingdom in Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel." That question proves the apostles are still operating under kingdom expectations. Christ does not rebuke them. He postpones the timing. He tells them the Father has the times and seasons in His authority. That means the kingdom is still on the table.

Acts ends with Paul in Rome preaching to Jews who reject his message. Acts 28:27 quotes Isaiah to explain Israel's blindness. After that final rejection Paul declares, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles" (Acts 28:28). That is the moment the kingdom light goes out for Israel as a nation.

Between Acts 1 and Acts 28 the kingdom gospel fades while the gospel of grace rises. One diminishes. One ascends. One closes. One opens. Acts is the record of that divine shift. The failure to recognize this transition is the root of ninety percent of all doctrinal error in Christianity.

Acts is not a pattern for the church. It is the blueprint of a transition.

2. Pentecost Is Not the Birthplace of the Church but the Renewal of the Kingdom Offer

Pentecost is hailed as the birthday of the church by men who never read Peter's sermon. Nothing Peter preaches resembles Paul's gospel. There is no mention of the blood. There is no exposition of the cross. There is no proclamation of justification by faith. There is no invitation to trust in the finished work of Christ. Peter does not preach the gospel of grace. He preaches the gospel of the kingdom.

Peter quotes Joel. Joel is a kingdom prophet. Joel deals with Israel. The outpouring of the Spirit in Acts 2 is a partial fulfillment of Joel 2. Joel 2 has nothing to do with the body of Christ. It has everything to do with Israel's restoration. Peter says explicitly in Acts 2:16, "This is that which was spoken by the prophet Joel."

Peter preaches to "Ye men of Israel" (Acts 2:22). Not to the Gentiles. Not to the body of Christ. Not to the church. His sermon indicts Israel for crucifying the King. He tells them that God has made Jesus "both Lord and Christ" (Acts 2:36). The message is national. It is covenantal. It is prophetic.

When the people ask what to do, Peter does not say, Believe on the Lord Jesus Christ. He says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). That is not Paul's gospel. That is kingdom gospel. It is the renewed offer of the kingdom to the nation on the condition of repentance.

If Israel had repented at Pentecost the kingdom would have been restored. The apostles would have sat on twelve thrones judging the twelve tribes of Israel. The millennium would have begun. The church age would not exist.

Pentecost is not the birthday of the church. It is the reoffer of the kingdom. The offer stands until Acts 7 when the nation rejects the Spirit through the stoning of Stephen.

Acts 2 is Jewish. Acts 2 is prophetic. Acts 2 is kingdom. Nobody in Acts 2 is preaching the gospel of grace.

3. Acts 3 to 7: Israel's Second Chance and Final Refusal

After Pentecost the kingdom offer intensifies. Acts 3 contains the greatest kingdom declaration after the Gospels. Peter heals the lame man at the temple, a miracle that matches Isaiah's prophecy of the kingdom age when "the lame man shall leap as an hart" (Isaiah 35:6). Peter uses that miracle to announce the restoration of all things if the nation repents.

Acts 3:19 says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." That is not the church age. That is the kingdom age. "The times of refreshing" is the millennium. "The restitution of all things" in Acts 3:21 is the millennial restoration of Israel. Peter is offering the kingdom again.

The kingdom is postponed at the cross but reoffered in Acts. God gives Israel another chance. The cross was national blindness. Pentecost is national mercy. Jerusalem receives the offer again. This is why Peter says God will send Jesus Christ back if the nation repents.

But Israel refuses. Acts 4 shows the rulers rejecting the message. Acts 5 shows them resisting the apostles. Acts 6 shows their hostility increasing. In Acts 7 the rejection becomes final. Stephen recounts Israel's history of rebellion. He calls them stiffnecked and uncircumcised in heart. He indicts them for resisting the Holy Ghost. When they hear this, they gnash on him with their teeth and stone him.

Stephen's vision seals the national rejection. He sees Christ standing at the right hand of God. Christ stands because He is ready to return and establish the kingdom. But the nation rejects Him again. Because of that rejection Christ remains seated. The kingdom is postponed, and God turns to the Gentiles.

Acts 7 is the closing of the kingdom door. It is not the beginning of the church age. It is the end of Israel's national opportunity. The kingdom gospel begins fading after this chapter.

The shift now begins.

4. Acts 8 to 10: The Gospel Begins Breaking Jewish Boundaries

After the stoning of Stephen the gospel begins moving in a new direction. The kingdom preaching slows. The gospel of grace begins stirring beneath the surface. God begins laying the groundwork for Paul by slowly breaking Israel's exclusivity.

Acts 8 introduces the Ethiopian eunuch. He is a Gentile proselyte reading Isaiah 53. Isaiah 53 is the clearest Old Testament prophecy of the cross. Philip preaches Christ to him and the eunuch believes. This is not the kingdom offer. This is personal salvation. The eunuch is not told to repent for the kingdom. He is told to believe.

Acts 9 introduces Paul's conversion. Paul is not saved in a kingdom context. He is saved by a personal encounter with the risen Christ. Christ does not reveal the mystery to Paul yet, but He chooses him as the vessel through whom the mystery will be unveiled. Paul becomes the apostle to the Gentiles. The grace gospel will be committed to him.

Acts 10 reveals the salvation of Cornelius, a Gentile. Peter does not preach water baptism for remission of sins. He preaches the forgiveness available through Christ. The Holy Ghost falls upon Cornelius before baptism. That is not kingdom order. That is grace order.

These three chapters show the diminishing of Israel's national priority and the rising inclusion of Gentiles. The kingdom gospel begins weakening. The gospel of grace begins emerging.

Peter is stunned by what happens in Acts 10 because he never expected Gentiles to receive the Spirit. He says in Acts 10:47, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." The Spirit is breaking the kingdom framework.

Acts 8 to 10 is the beginning of the Gentile shift. It is the slow emergence of the gospel of grace. The kingdom gospel is still present but weakening.

5. Acts 11 to 15: The Tension Between Kingdom Preaching and Grace Preaching

Acts 11 shows the Jewish believers confused by Gentile inclusion. They do not understand what is happening because they are still locked into kingdom expectations. They do not possess the revelation of the mystery. They see Gentiles receiving salvation and struggle to reconcile it with the kingdom gospel.

Acts 12 shifts the focus back to Jerusalem. Peter is imprisoned and miraculously delivered. James is killed. The Jerusalem church remains dominant at this stage. The kingdom gospel has not yet faded out of Jerusalem. The apostles still function within a Jewish framework.

They still operate under the afterglow of the kingdom offer. They have not yet embraced the mystery.

Acts 13 marks the beginning of Paul's first missionary journey. Paul preaches justification by faith without the works of the Law in Acts 13:39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." That is the first open declaration of justification by faith in Scripture. It does not appear in the Gospels. It does not appear in Acts 2. It appears in Paul.

The gospel of grace is now being preached. The kingdom gospel begins fading. Gentiles begin responding. Jews begin resisting. The shift intensifies.

Acts 15 is the Jerusalem Council. The issue is whether Gentiles must be circumcised and keep the Law of Moses. That is the heart of kingdom preaching. Circumcision and Law keeping are kingdom conditions. Under Paul's gospel they are irrelevant.

The apostles debate. Peter testifies that Gentiles received the Spirit without the Law. James interprets Gentile salvation as a temporary visitation during which God takes out a people for His name before restoring the kingdom to Israel. James quotes Amos 9, a kingdom prophecy. He explains the situation perfectly. God is visiting the Gentiles now. The kingdom will come later.

Acts 15 marks the doctrinal recognition that the kingdom is postponed and that Gentiles are being saved under a different program. The kingdom gospel is fading. The grace gospel is rising.

6. Acts 16 to 20: Paul's Gospel Takes Center Stage

By Acts 16 Paul is the dominant figure. The Jerusalem apostles fade. Peter disappears from the narrative. The kingdom emphasis dissolves. Paul preaches the gospel of grace across Asia Minor and Greece. The Book of Acts shifts entirely to Paul's ministry.

Acts 16 shows Paul preaching salvation to the Philippian jailer. The jailer asks, "What must I do to be saved" Paul answers, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). That is the gospel of grace. No kingdom conditions. No baptismal formulas. No national repentance. No Sermon on the Mount. Faith alone.

Acts 17 shows Paul preaching in Athens. He calls the Gentiles to repent because God will judge the world by Christ. He preaches the resurrection. Not the kingdom. Not Israel. Not David's throne. The resurrection is the heart of the grace gospel.

Acts 18 introduces Apollos, a man mighty in the Scriptures but preaching only the baptism of John. Priscilla and Aquila educate him in the way of God more perfectly. That distinction itself proves the transition. John's baptism is kingdom preaching. Apollos must transition to grace preaching.

Acts 19 shows disciples in Ephesus who received only John's baptism. They never heard of the Holy Ghost. Paul reorients them into the grace message. This is kingdom disciples crossing into grace theology.

Acts 20 contains Paul's great declaration of the grace gospel. He says in Acts 20:24 that he preaches "the gospel of the grace of God." He says the church was purchased by God with His own blood (Acts 20:28). He warns about wolves entering the flock. He commissions the elders. Everything in this chapter is Pauline. Nothing is kingdom.

By this point the kingdom gospel is nearly extinguished. Through Acts 1 to 7 it dominates. Through Acts 8 to 15 it diminishes. From Acts 16 onward it disappears.

Paul's gospel is now central.

7. Acts 21 to 28: Israel's Final Rejection and the Full Shift to the Gentiles

Acts 21 begins the final push toward Israel's last rejection. Paul goes to Jerusalem to demonstrate unity with the Jewish believers, but the narrative shows that the kingdom church in Jerusalem still clings to Law observance. They are believers, but they are not walking in full Pauline liberty. They still reflect kingdom mentality.

Paul is arrested. Rejection rises. The Jewish leaders oppose his message. The crowds scream for his death. The national blindness resurfaces. Everything that happened in the Gospels now repeats itself. The nation once again rejects God's messenger and rejects God's truth.

Acts 22 shows the Jews rejecting Paul's testimony. Acts 23 shows the conspiracy to kill Paul. Acts 24 shows the nation unwilling to hear. Acts 25 and Acts 26 show Paul appealing to Gentile authorities because Israel refuses to listen. Acts 27 and Acts 28 show Paul arriving in Rome to preach to the Jews there.

Paul explains to the Jews in Rome that the kingdom did not come because the nation rejected the message. He quotes Isaiah 6. He says in Acts 28:27, "For the heart of this people is waxed gross." After quoting Isaiah's prophecy of Israel's blindness, Paul announces the final shift. He says in Acts 28:28, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles."

That is the final turning point. Acts begins with the kingdom offer to Israel. Acts ends with the gospel of grace going to the Gentiles. Acts begins with apostolic kingdom preaching. Acts ends with Pauline grace preaching. Acts begins with Israel at the center. Acts ends with Israel set aside.

The kingdom gospel fades out. The gospel of grace takes its place. The transition is complete.

8. Final Witness: Acts Is the Inspired Record of a Divine Shift, Not a Doctrinal Blueprint

The key to understanding Acts is seeing the transition. The kingdom gospel is preached until Israel rejects it. The gospel of grace is revealed gradually through Paul. The apostles slowly fade as Paul rises. Israel slowly fades as the Gentiles rise. The Law slowly fades as grace rises. Miraculous signs slowly fade as the church is established. Jerusalem slowly fades as Antioch rises. The kingdom slowly fades as the body of Christ emerges.

Acts is not the pattern for the church. Acts is the bridge to the church. Acts is not the normal structure for Christian experience. Acts is the battlefield where two dispensations overlap. Acts is the inspired record of how God moved from dealing with a nation to dealing with individuals.

If a man does not grasp the transition he will mix the gospels, confuse the dispensations, and wreck the doctrines of salvation, church order, spiritual gifts, water baptism, repentance, and the Christian life. Acts is not the place to build doctrine. Acts is the place to observe doctrine changing.

The kingdom gospel fades. The gospel of grace rises. The mystery is revealed. Israel is temporarily set aside. The church age begins.

That is the transition through Acts.

13 of 20: The Gospel of the Kingdom

Paul's Distinct Gospel from the Risen Christ

1. The Gospel Paul Preached Did Not Exist Before Paul

The most explosive truth in the New Testament, the truth that sends scholars into convulsions and commentators into commentary rehabilitation, is the plain biblical fact that the gospel Paul preached did not exist before Paul. It was not preached by John the Baptist. It was not preached by Peter in Acts 2. It was not preached by the apostles before Pentecost. It was not preached by Christ in His earthly ministry. It was not preached by anyone until the risen Christ revealed it to Paul.

Paul states this without apology in Galatians 1:11 and 12. He writes, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." That statement smashes every denominational tradition to pieces. Paul did not get his gospel from the apostles. He did not get it from Christ's earthly ministry. He did not get it from the kingdom preaching of Matthew, Mark, or Luke. He received it through direct revelation from the risen Christ in heaven.

The gospel Paul preached is called "my gospel" in Romans 16:25. No other biblical writer calls their message "my gospel." Paul does because his gospel is distinct. It is unique. It is different. It was hidden. It was revealed to him alone. It was committed to him alone as the steward of the mysteries of God.

This gospel centers on the death, burial, and resurrection of Christ as the finished payment for sin. Paul writes in 1 Corinthians 15:3 and 4, "Christ died for our sins according to the scriptures and that he was buried, and that he rose again the third day according to the scriptures." That message does not appear in the preaching of the apostles before the cross. It does not appear in the message of John the Baptist. It does not appear in the kingdom commission of Matthew 10. It does not appear in the earthly ministry of Christ.

Christ told the apostles repeatedly that He would be crucified and rise again, yet Luke 18:34 states, "And they understood none of these things." They did not believe the gospel of the grace of God because it had not yet been revealed as gospel. The cross was a future event. Its meaning was concealed. Its application to salvation was hidden.

Paul's gospel is revealed only after the resurrection, only after Israel rejects the kingdom, and only after Christ interrupts the program on the road to Damascus. Paul is the watershed. The pivot. The dividing line between two divine administrations. Before Paul there is kingdom gospel. After Paul there is grace gospel. The difference is not small. The difference is monumental.

Paul's gospel did not exist until the risen Christ revealed it.

2. The Gospel of Grace Was a Mystery Hidden From All Ages

Paul's gospel does not just differ from the kingdom gospel. It is called a mystery. A mystery in Scripture is not something spooky or mystical. It is a truth God hid intentionally until the appointed time. Paul writes in Ephesians 3:3 to 5 that "by revelation he made known unto me the mystery" and that it "was not made known unto the sons of men" in previous ages. No prophet ever saw it. No apostle ever preached it. No Old Testament saint ever understood it.

Paul explains that this mystery involves the Gentiles being made "fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Ephesians 3:6). The body of Christ is part of the mystery. The Gentile inclusion without Israel's kingdom is part of the mystery. The gospel of grace as the basis of salvation is part of the mystery. None of these truths appear in the Old Testament. None appear in the Gospels. None appear in the early chapters of Acts.

Colossians 1:26 repeats the truth. Paul says the mystery "hath been hid from ages and from generations, but now is made manifest." The church is not Plan B. The church is the hidden plan revealed only after Israel's rejection. The gospel of grace is the revelation that makes the church possible.

Paul is the steward of this mystery. He writes in 1 Corinthians 4:1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." A steward holds a trust no one else holds. Paul is the custodian of the mystery. No other apostle receives the revelation. Peter admits this when he speaks of "our beloved brother Paul" and confesses that some of Paul's writings contain "things hard to be understood" (2 Peter 3:15 and 16). Peter struggled because Paul dealt in mysteries Peter had never preached.

The gospel Paul preached was hidden from the prophets, from the apostles, and from Israel. It was reserved for revelation through the risen Christ. The kingdom gospel was foretold. The grace gospel was concealed.

The mystery explains the difference.

3. The Kingdom Gospel Preached by Jesus and the Twelve Did Not Contain the Cross

The gospel of the kingdom is not the gospel of the grace of God. Christ and the Twelve preached repentance for the kingdom. They did not preach belief in the finished work of Christ because the work was not finished. They did not preach the cross because they did not understand the cross.

Christ's message in Matthew 4:17 was, "Repent for the kingdom of heaven is at hand." That is not Paul's gospel. That is kingdom gospel. The kingdom gospel does not require belief in the death, burial, and resurrection. It requires repentance and righteousness because it prepares Israel for the kingdom.

When Christ sent the Twelve in Matthew 10 He told them, "Preach, saying, The kingdom of heaven is at hand" (Matthew 10:7). He forbade them to preach to Gentiles. He forbade them to preach to Samaritans. He commanded them to heal the sick, cleanse lepers, and cast out devils. Those signs accompany the kingdom gospel. They do not accompany Paul's gospel.

The apostles could not preach Paul's gospel in Matthew 10 because they did not believe it. When Christ foretold His death Peter rebuked Him saying, "Be it far from thee, Lord" (Matthew 16:22). When Christ spoke of rising from the dead the apostles were "exceeding sorry" (Matthew 17:23). When the cross approached they fled. When Christ rose they did not believe it until they saw Him.

The gospel Paul preached cannot be found in the Gospels because no one in the Gospels understood it. The cross was a mystery until after the resurrection. The resurrection was not preached as good news until Paul declared it so.

The kingdom gospel was for Israel. Paul's gospel is for the world. The kingdom gospel prepared for a throne. Paul's gospel prepares for a rapture. The kingdom gospel looked forward to the Messiah's rule. Paul's gospel looks back at the Messiah's finished work.

Two gospels. Two audiences. Two purposes. One Savior.

4. The Risen Christ Revealed the Gospel Directly to Paul: Not Through the Apostles, Not Through Tradition

Paul's conversion is unique because his calling is unique. Christ did not reveal the gospel to Paul through Peter. Christ revealed it directly from heaven. Paul is the only apostle called after the resurrection. He is the only apostle called from heaven. He is the only apostle given direct revelation of the gospel of grace.

In Galatians 1:15 and 16 Paul says God "called me by his grace, to reveal his Son in me, that I might preach him among the heathen." The revelation came directly. Paul did not consult the apostles for doctrinal understanding. He writes in Galatians 1:17 that he did not go to Jerusalem immediately but went into Arabia. Arabia is where God gives prophets revelation. Moses received the Law in Arabia. Paul receives the gospel in Arabia.

Paul returns after three years and meets Peter and James briefly, but Paul states clearly that they “added nothing to me” (Galatians 2:6). They did not teach him his gospel. They learned from him. Paul confronts Peter publicly in Galatians 2:11 because Peter did not walk according to the truth of the gospel Paul preached.

That confrontation proves superiority. No man confronts an apostle unless he possesses a revelation higher than the apostle’s prior knowledge. Paul’s gospel supersedes the kingdom gospel because it contains the full revelation of the cross.

Acts confirms Paul’s uniqueness. Christ says in Acts 26:16 that Paul is chosen to be a “minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.” Christ will continue appearing to Paul. No other apostle receives progressive revelations from Christ after the resurrection. Paul alone is the recipient of continuing revelation.

Paul receives the doctrines of the church, the doctrines of the body of Christ, the doctrines of spiritual baptism, the doctrines of justification by faith, the doctrines of heavenly citizenship, and the doctrines of the rapture. None of these appear before Paul. Every one of them comes through Paul.

Paul received the gospel directly from the risen Christ.

5. Paul’s Gospel Is Grounded in the Finished Work of Christ, Not the Coming Reign of Christ

The kingdom gospel looks forward. Paul’s gospel looks backward. The kingdom gospel points to the King. Paul’s gospel points to the cross. The kingdom gospel proclaims Christ as Messiah. Paul’s gospel proclaims Christ as the crucified Savior.

In 1 Corinthians 1:23 Paul writes, “But we preach Christ crucified.” No kingdom preacher ever said that. No apostle before Pentecost said that. No prophet ever preached that message to save a sinner. Christ crucified is the centerpiece of Paul’s gospel.

Paul preaches justification by faith. He writes in Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” That truth does not appear outside Paul. Christ told men to keep the commandments. Paul tells men to trust the finished work of Christ apart from the commandments.

Paul preaches reconciliation through the blood. Colossians 1:20 says God made peace “through the blood of his cross.” No preacher in the kingdom program ever makes the blood central. Paul makes it essential.

Paul preaches redemption as a completed transaction. Ephesians 1:7 says, “In whom we have redemption through his blood, the forgiveness of sins.” Redemption is not waiting on the kingdom. Redemption is accomplished at the cross.

Paul preaches the believer’s union with Christ. The phrase “in Christ” or its variations appear over seventy times in Paul’s letters and almost nowhere else. No one before Paul teaches the believer’s identification with Christ’s death, burial, and resurrection.

Paul’s gospel is not a call to prepare for the King. It is the announcement that the King has already accomplished salvation through His death. It is not a summons to repentance for national revival. It is an invitation to trust a finished transaction for eternal life.

Paul’s gospel is the only gospel that saves today.

6. The Apostles Acknowledged Paul’s Gospel as Distinct and Superior for This Dispensation

The apostles did not compete with Paul. They deferred to him. They recognized his gospel as the revelation of God for the Gentiles and the present age. The proof is overwhelming.

In Acts 15, when the question arises concerning whether Gentiles must keep the Law of Moses, it is Paul’s message that settles the issue. Peter testifies that God gave the Gentiles the Holy Ghost without the Law, but it is James who concludes that God is now taking out a people for His name before restoring the kingdom to Israel. James affirms that Paul’s gospel is the Gentile gospel.

In Galatians 2 the apostles give Paul and Barnabas “the right hands of fellowship” and acknowledge that Paul’s ministry is to the Gentiles while theirs is to the circumcision. They do not attempt to preach Paul’s gospel. They recognize it belongs to Paul.

Peter publicly acknowledges Paul’s unique revelation. In 2 Peter 3:15 and 16 he refers to Paul’s writings as Scripture and admits that they contain truths difficult to understand. Those difficult truths are the mysteries. Peter did not preach them. Peter did not receive them. Peter learned them through Paul’s revelation.

Even during the Acts period the apostles never contradict Paul. They may misunderstand the grace program, but they never oppose it. Peter’s error in Galatians 2 was practical, not theological. Paul corrects him and Peter accepts the correction.

The apostles recognized the distinctiveness of Paul’s gospel because the risen Christ gave it to him alone.

7. Paul's Gospel Completes the Cross and Explains Salvation in a Way No One Before Him Ever Did

The cross is the central event of human history, yet until Paul no one understood what it accomplished. The apostles believed Christ died. They believed He rose. They proclaimed those truths as facts. But they did not understand the theological implications until the risen Christ revealed them through Paul.

Paul explains the cross in Romans, Galatians, Ephesians, Philippians, Colossians, and 1 and 2 Corinthians. He explains propitiation, imputation, reconciliation, adoption, sanctification, justification, glorification, and eternal security. None of those doctrines are explained in the Gospels. None are explained in Acts 2. None are explained in the general epistles.

Only Paul unwraps the cross.

Only Paul explains the believer's identification with Christ's death and resurrection. Romans 6 says the believer is "buried with him" and "raised with him." That truth does not appear anywhere in the kingdom gospel because the kingdom gospel is not grounded in the cross.

Only Paul explains salvation as a present possession. Ephesians 2:8 says, "ye are saved." Not will be saved. Not hope to be saved. Saved now. Kingdom salvation depends on the coming kingdom. Paul's salvation depends solely on the finished cross.

Only Paul explains the sealing of the Spirit. Ephesians 1:13 says believers are "sealed with that holy Spirit of promise." That sealing is permanent. No kingdom preacher ever spoke of such sealing.

Only Paul explains eternal security. Romans 8:1 declares, "There is therefore now no condemnation to them which are in Christ Jesus." No one under the kingdom gospel ever speaks with such assurance because the kingdom gospel concerns national blessing, not eternal redemption.

Paul's gospel completes the cross. It unveils salvation. It reveals eternal life as a finished, secured, irreversible reality.

No one understood this before Paul because no one received the revelation before Paul.

8. Final Witness: Paul's Gospel Is the Only Gospel for the Body of Christ

There is no path to salvation today except through Paul's gospel. There is no salvation in the kingdom gospel because the kingdom gospel was never designed to save individuals through the cross. It was designed to prepare Israel for the kingdom. The gospel of grace is the only message by which God saves sinners today.

The risen Christ entrusted this gospel to Paul alone. Paul received it by revelation. Paul preached it without apology. Paul defended it against all corruption. Paul suffered for it. Paul sealed it in thirteen epistles that form the doctrinal foundation of the church.

Paul's gospel is not a supplement to the kingdom gospel. It is not an expansion of the kingdom gospel. It is not an improvement on the kingdom gospel. It is a different gospel for a different dispensation revealed by a different appearance of the same Christ.

Paul's gospel is the gospel for this age, this dispensation, this body, and this church. Reject it and you reject the revelation of Christ. Confuse it and you confuse the entire New Testament. Mix it and you wreck the doctrines of salvation.

Paul's gospel is the direct revelation of the risen Christ and the only gospel that saves today.

This is the gospel according to grace, revealed from heaven, committed to Paul, and preserved for the church until the rapture.

14 of 20: The Gospel of the Kingdom

Faith Alone without Works for the Body of Christ

1. The Greatest Doctrinal Divide in Scripture: Works for the Kingdom, Faith Alone for the Church

There is no greater dividing line in the Bible than the one that separates the gospel of the kingdom from the gospel of the grace of God. One demands works. The other forbids them. One requires endurance. The other eliminates it. One ties blessing to righteousness. The other ties righteousness to Christ alone. One requires repentance for national restoration. The other requires faith for personal salvation. One depends on the earthly reign of a Jewish King. The other depends on the finished work of a crucified and risen Savior.

This division is not subtle. It is not buried in obscure verses. It is not the product of theological imagination. It is written in neon lights across the pages of Scripture. Christ

preached a kingdom gospel filled with conditions. Paul preached a grace gospel free from conditions. Anyone who cannot see the difference does not read the Bible. They read their denomination. The Bible is clear that Paul's gospel contains no works, no endurance requirements, and no kingdom conditions because the body of Christ is saved by faith alone in the finished work of Christ.

Paul declares this truth with absolute authority in Ephesians 2:8 and 9, "For by grace are ye saved through faith and that not of yourselves it is the gift of God not of works, lest any man should boast." Those verses could never exist under kingdom preaching. The kingdom gospel is not by grace through faith. It is by repentance and obedience. The kingdom gospel is not a gift. It is a conditional offer. The kingdom gospel is not without works. It demands works.

The Sermon on the Mount requires perfection. The Olivet Discourse requires endurance. The kingdom parables require fruitfulness, readiness, and righteousness. None of those are optional under the kingdom. But once the cross becomes the means of salvation and the gospel of grace is revealed to Paul, everything changes. Works vanish. Endurance disappears. Conditions evaporate. Everything becomes centered on the finished work of Christ. Paul's gospel is not the kingdom gospel improved. It is the kingdom gospel replaced.

The church is not saved by works because the church is not Israel. The church is not preparing for the throne because the church is seated in heavenly places. The church is not inheriting the earth because the church is going up at the rapture. The kingdom belongs to Israel. Grace belongs to the body of Christ.

The difference is absolute. Without this distinction the New Testament collapses into contradictions and confusion.

2. Paul's Gospel Depends Entirely on the Finished Cross, Not Human Performance

Paul does not build salvation on the teachings of Christ. He builds salvation on the death of Christ. That single shift moves salvation away from behavior and into belief. The kingdom gospel could not do this because the cross had not yet happened. Paul can do this because the risen Christ revealed the meaning of Calvary to him.

Paul writes in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Not by works. Not by righteousness. Not by repentance. Not by baptism. Not by endurance. Justified by faith alone. That verse destroys every manmade

gospel that attempts to merge works and grace. The kingdom gospel cannot say that because kingdom entrance requires righteousness.

Paul continues in Romans 4:5, “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” That verse is the exact opposite of Matthew 5:20 where Christ says a man’s righteousness must exceed that of the Pharisees to enter the kingdom. The kingdom demands righteousness. Paul declares righteousness is imputed apart from works. Two different audiences. Two different economies. Two different gospels.

Paul is the only writer in Scripture who uses the phrase “not of works.” That phrase appears nowhere in the kingdom gospel. It appears nowhere in the Gospels. It appears nowhere in Acts 2 through Acts 7. It appears nowhere in the general epistles. It appears only in Paul because only Paul was entrusted with a gospel where works have no place. The kingdom gospel requires works because it prepares for a government. The grace gospel forbids works because it is grounded in a completed redemption.

Paul says in Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us.” That is not kingdom preaching. That is the voice of a man who received his message from the risen Christ after the kingdom was postponed.

Christ preached the Law. Paul preached deliverance from the Law. Christ preached obedience as the measure of kingdom readiness. Paul preached Christ as the measure of righteousness. Christ preached the conditions of the throne. Paul preached the conditions of salvation.

The gospel of grace is not an improved version of the gospel of the kingdom. It is a different gospel for a different age revealed by the resurrected Christ.

3. The Gospel of Grace Is Faith Alone because the Body of Christ Is Not Israel

The reason Paul’s gospel contains no works is because the body of Christ is not Israel. Israel is an earthly nation with earthly promises. The church is a heavenly body with heavenly promises. Israel inherits land. The church inherits glory. Israel receives a kingdom on earth. The church receives a calling in heaven. Israel awaits a King. The church awaits a Bridegroom.

Paul says in Philippians 3:20, “For our conversation is in heaven.” Israel’s conversation is on earth. Paul says in Ephesians 2:6 that believers are “seated together in heavenly places in Christ Jesus.” Israel will sit on thrones judging the twelve tribes of Israel. Paul says in

Colossians 3:3, “For ye are dead, and your life is hid with Christ in God.” No Jew under the kingdom gospel ever heard such a statement.

Because the church is a spiritual body with a heavenly calling, works have no place in securing salvation. Works belong to earthly kingdoms, not heavenly identities. The church is united to Christ through spiritual baptism, not water baptism. The church is sealed by the Spirit permanently, not conditionally. The church is saved eternally, not probationarily.

Israel’s salvation under the kingdom gospel depends on national repentance. The church’s salvation under Paul depends on personal belief. Israel’s salvation involves survival through the tribulation. The church’s salvation bypasses the tribulation through the rapture.

These differences demand different gospels. The kingdom gospel must include works because Israel’s destiny requires obedience to the King. Paul’s gospel must exclude works because the church’s destiny depends solely on the finished work of Christ. Israel’s gospel prepared a nation for the rule of the Messiah. Paul’s gospel prepares individuals for union with the Messiah.

Faith alone fits the body of Christ because the body of Christ belongs to heaven, not earth.

4. Paul Eliminates Works because Works Destroy Grace

Paul is the most dogmatic writer in Scripture when it comes to excluding works. He does not simply downplay works. He rejects them. He condemns them. He declares them enemies of grace. He states in Romans 11:6, “If by grace, then is it no more of works otherwise grace is no more grace.” That is the most absolute statement in the Bible concerning works and grace. Grace and works cannot mix. They cannot blend. They cannot cooperate. They cancel each other out.

The kingdom gospel does not make this statement because the kingdom gospel contains works. Christ says in Matthew 7:21 that only those who do the will of the Father enter the kingdom. Paul says in Galatians 2:21, “If righteousness come by the law, then Christ is dead in vain.” That statement cannot exist under the kingdom gospel because the kingdom gospel requires righteousness.

Paul says in Romans 3:28, “Therefore we conclude that a man is justified by faith without the deeds of the law.” Without the deeds of the Law. That is a direct contradiction of kingdom conditions. Under the kingdom gospel the Law is confirmed, intensified, and applied. Under Paul’s gospel the Law is excluded, not because it is bad, but because the cross has fulfilled it.

If works have any part in salvation then salvation is no longer grace. If endurance is part of salvation then salvation depends on human performance. If righteousness is required to secure salvation then salvation becomes a reward, not a gift. Paul tears down all these systems.

The gospel of grace stands alone because Christ's work stands alone. Paul eliminates works because works interfere with the cross. The kingdom gospel demands works because Israel must obey the King for the kingdom to come. Paul's gospel forbids works because the church must trust the King who has already come.

The two systems cannot mix without destroying both.

5. Paul Eliminates Endurance because the Church Is Secure in Christ

Kingdom gospel requires endurance because the kingdom follows the tribulation. Christ says in Matthew 24:13, "He that shall endure unto the end, the same shall be saved." That is kingdom salvation. It concerns Israel's survival during the time of Jacob's trouble. It has nothing to do with the body of Christ.

Paul never tells a believer to endure to be saved. He tells believers they are saved now. He says in Ephesians 2:5, "By grace ye are saved." He does not say ye will be if ye endure. He says ye are. He says in Colossians 1:13 that God "hath delivered us from the power of darkness." Past tense. Done. Settled. Final.

Endurance plays no role because salvation is not pending. It is complete. It is finished. It is sealed. Paul says in Ephesians 1:13 that believers are "sealed with that holy Spirit of promise." A sealed believer cannot lose salvation. He cannot lose what God sealed. He cannot undo what Christ finished. He cannot break what the Spirit secures.

Endurance relates to earthly deliverance. Sealing relates to heavenly salvation. The body of Christ is not waiting for salvation. It possesses salvation. It is not striving for the kingdom. It is waiting for the rapture.

Paul eliminates endurance because the church is secure in Christ. Christ's faithfulness guarantees salvation. Christ's righteousness guarantees acceptance. Christ's blood guarantees forgiveness.

Endurance is necessary for Israel because Israel must survive tribulation to enter the kingdom. Endurance is not necessary for the church because the church escapes the tribulation altogether. Paul says in 1 Thessalonians 1:10 that believers are waiting for Christ

“which delivered us from the wrath to come.” Delivered. Not enduring. Escaping. Not surviving.

Endurance does not belong to the body of Christ. Security does.

6. Paul Eliminates Kingdom Conditions because the Church Is Not Under the Kingdom

The kingdom gospel contains conditions because the kingdom is a political, earthly, visible government under the authority of Christ. A kingdom has laws, statutes, expectations, obedience, faithfulness, rewards, and consequences. A kingdom demands loyalty. A kingdom rewards the righteous and punishes the wicked. A kingdom mandates that its citizens walk in righteousness.

The Sermon on the Mount contains kingdom conditions. Christ says, “Blessed are the meek for they shall inherit the earth” (Matthew 5:5). That is kingdom inheritance. Paul never promises the earth to the church. Christ says, “Whosoever shall break one of these least commandments... shall be called the least in the kingdom of heaven” (Matthew 5:19). That is kingdom ranking. Paul never describes kingdom ranking for church saints.

Christ says in Matthew 6:14 that forgiveness depends on forgiving others. That is kingdom forgiveness. Paul says in Ephesians 4:32 that believers forgive because God has already forgiven them. That is church forgiveness.

Christ says in Matthew 25 that the righteous enter the kingdom because they fed the hungry and ministered to His brethren. That is kingdom reward based on works. Paul says in Titus 3:5 that salvation is “not by works of righteousness which we have done.” That is church salvation based on grace.

Kingdom conditions apply to citizens of the kingdom. Paul eliminates those conditions because the body of Christ is not that kingdom. The church is the body of Christ, not the subjects of a kingdom. The church is the bride of Christ, not the nation of Israel. The church reigns with Christ in heavenly places, not on the earth.

Paul eliminates kingdom conditions because he eliminates the kingdom from the church. The church is not under Christ’s earthly reign. It is under Christ’s heavenly position. Kingdom conditions belong to Israel. Grace belongs to the church.

7. Paul Preaches Faith Alone because Works Would Nullify the Cross

The single greatest reason Paul excludes works, endurance, and kingdom conditions is because the cross must stand alone. The cross is not a contribution. It is the entire transaction. Christ did not come to help men save themselves. He came to save them entirely. Christ did not come to improve men's righteousness. He came to replace it with His own.

Paul says in 2 Corinthians 5:21, "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." The kingdom gospel never contains that statement. That truth flies over the head of every kingdom preacher. That truth is the centerpiece of Paul's gospel.

If righteousness comes through works then Christ's death is unnecessary. Paul says in Galatians 2:21, "If righteousness come by the law, then Christ is dead in vain." If endurance is part of salvation then Christ's resurrection is insufficient. If kingdom conditions determine salvation then the cross is unfinished.

Paul preaches faith alone because faith alone honors the cross alone. Works would corrupt it. Human effort would pollute it. Endurance would compete with it. Conditions would eclipse it.

The body of Christ stands on the finished work of Christ alone. No other gospel produces rest. No other gospel produces peace. No other gospel produces security. No other gospel magnifies Christ. Paul's gospel does all of these because Paul's gospel depends on Christ alone.

Faith honors the cross. Works undo it.

8. Final Witness: Paul's Gospel Is the Only Gospel That Requires No Works, No Endurance, and No Conditions

The gospel of grace contains no works because Christ finished the work.

The gospel of grace contains no endurance because Christ guarantees the believer's safety.

The gospel of grace contains no conditions because Christ fulfilled every condition.

Paul's gospel is the only gospel that fits a heavenly church. It is the only gospel that fits a sealed believer. It is the only gospel that fits a finished cross. It is the only gospel that fits the body of Christ.

The kingdom gospel demands righteousness. Paul's gospel declares righteousness. The kingdom gospel demands obedience. Paul's gospel results from Christ's obedience. The

kingdom gospel requires endurance. Paul's gospel rests on the endurance of Christ's suffering. The kingdom gospel prepares for the King's reign. Paul's gospel prepares for the rapture.

There is one gospel for this age. It is Paul's gospel. It is the gospel of the grace of God. It is salvation by faith alone in the finished work of Christ alone. It is the only gospel that saves today.

This is the gospel of grace. The gospel with no works. The gospel with no conditions. The gospel that lifts Christ and removes man entirely from the picture. The gospel revealed by the risen Christ. The gospel committed to Paul. The gospel entrusted to the church. The gospel that saves to the uttermost.

This is the gospel of the body of Christ.

15 of 20: The Gospel of the Kingdom

Jew and Gentile Made One New Man

1. Christ Upheld the Wall Paul Tore Down

There is no subject in the New Testament that exposes the difference between the gospel of the kingdom and the gospel of grace more powerfully than the matter of Jew and Gentile. When Jesus Christ walked this earth He upheld a wall. When Paul wrote his epistles he tore it down. Christ maintained separation. Paul announced unity. Christ ministered to Israel. Paul ministered to the world. Christ commanded His disciples to not go to Gentiles. Paul was sent primarily to them. If a man does not recognize this shift then he will never understand the Bible. He will never rightly divide anything. He will merge kingdoms with grace. He will confuse Israel with the church. He will preach conditions for a kingdom as if they were salvation for a sinner.

Christ said plainly in Matthew 15:24, "I am not sent but unto the lost sheep of the house of Israel." He upheld the wall. When the Syrophenician woman approached Him He called her a dog and said, "It is not meet to take the children's bread, and to cast it to dogs" in Matthew 15:26. That is the King of Israel talking to a Gentile during the earthly kingdom offer. That is not the gospel of the grace of God. That is not the body of Christ. That is not the church age.

Christ told His disciples in Matthew 10:5 and 6, “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.” No Gentiles allowed. No strangers welcomed. No nations invited. That is a fenced gospel for a fenced nation. Christ upheld separation because Israel had to be offered the kingdom first. Israel had to receive the King. Israel had to repent as a nation. Israel had to be restored to their promised land and throne.

But when the risen Christ appears to Paul everything changes. Paul does not maintain the wall. He declares in Ephesians 2:14 that Christ “is our peace who hath made both one and hath broken down the middle wall of partition between us.” That wall remained intact through the entire earthly ministry of Christ and through the early chapters of Acts. But when the gospel of grace is revealed that wall collapses.

Paul is not sent to Israel alone. He is sent to Jews and Gentiles with no distinction. Paul is not bound by the kingdom limitations of Christ’s earthly ministry. He is entrusted with a mystery that was hidden until Israel rejected the King. The gospel of the kingdom cannot break down the wall because the wall was part of the kingdom. The gospel of grace destroys that wall because the church is not part of that kingdom.

One gospel restricts Gentiles. The other absorbs them completely.

2. The Wall Existed Because the Kingdom Belonged to Israel Alone

The reason Christ upheld a wall between Jew and Gentile is because the kingdom He offered belonged to Israel alone. The gospel He preached was the gospel of the kingdom, and that gospel is Jewish from top to bottom. It was promised to Israel in the Old Testament. It concerned the throne of David. It concerned a Messiah ruling from Jerusalem. It concerned a restored nation. It concerned a land inheritance. It concerned a literal kingdom on earth. Gentiles can enter that kingdom only after Israel is restored, not before.

Christ did not preach the gospel of the cross because that message belonged to Paul. Christ preached the gospel of the kingdom because that message belonged to Israel. The kingdom gospel must be Jewish because it concerns a Jewish King on a Jewish throne in a Jewish land fulfilling Jewish prophecies. The church has nothing to do with that.

Israel’s separation from Gentiles was established long before Christ came. They were a “peculiar treasure” to God in Exodus 19. They were a holy nation. They were forbidden from marrying Gentiles. They were forbidden from eating with them. They were forbidden from adopting their customs. The Law preserved the wall so that Israel could remain distinct and ready for the King.

During Christ's earthly ministry the wall remains because the kingdom offer is still valid. Israel must receive the King before the nations can receive the kingdom. Israel's repentance must come first. The gospel of the kingdom cannot include Gentile equality because Gentile equality belongs to a different gospel revealed at a different time.

Christ did not open the door to Gentiles. He refused it. He upheld the wall. He confirmed the Law. He reinforced the separation. He followed the prophetic program. The kingdom message is a message to Israel alone. The Gentiles are not partakers until Israel rises.

But Israel did not rise. They fell. And when they fell God revealed something entirely new.

3. Israel's Fall Opens the Door for the Revelation of the "One New Man"

When Israel rejected the King and crucified Him, the kingdom could not come. When Israel rejected the Spirit in Acts 7 the kingdom could not be restored. When Israel rejected Stephen's message the prophetic program paused. Something new entered the stage. God revealed a mystery hidden from the prophets and unknown to the apostles.

Paul describes this mystery in Ephesians 3:5 and 6 where he says the mystery "is now revealed unto his holy apostles and prophets by the Spirit that the Gentiles should be fellowheirs and of the same body and partakers of his promise in Christ by the gospel." That never happened under kingdom preaching. Gentiles were not fellowheirs. They were strangers. They were cut off. They were dogs under the table.

But now, through Paul's gospel, Gentiles are brought in as equals. Jew and Gentile are made "one new man" as Ephesians 2:15 states. That phrase never appears in the Gospels. It never appears in the kingdom commissions. It is not part of Christ's earthly mission. It is not part of the Sermon on the Mount. It belongs exclusively to Paul's gospel.

The middle wall stood until Paul. The Law stood until Paul. The separation stood until Paul. Christ upheld that wall because He preached a kingdom confined to Israel. Paul tore down that wall because he preached a gospel that unites Jews and Gentiles into a heavenly body.

The "one new man" is not Israel. It is not Gentiles. It is a new creation entirely. It is the body of Christ. It is not found in Matthew. It is not found in Mark. It is not found in Luke. It is not found in John. It is revealed after Israel's fall. It is revealed when the kingdom is postponed. It is revealed only by Paul.

Christ preached the kingdom that maintains distinction. Paul preached grace that eliminates distinction. Two different gospels. Two different economies. Two different purposes.

4. The Middle Wall: What It Was and Why It Had to Fall

The middle wall of partition was not a metaphor created by Paul to make a theological point. It was a literal, physical, spiritual, social, and legal barrier. In the temple of Jerusalem a literal wall forbade Gentiles from entering the inner courts. Inscribed stones warned Gentiles that death awaited them if they passed the barrier. That was not racism. That was divine order. God drew a line between His chosen nation and the rest of the world for the sake of His covenant.

Spiritually the wall was the Law. The Law distinguished Israel from the nations through circumcision, dietary restrictions, Sabbaths, feast days, sacrifices, and ceremonial ordinances. The Law marked Israel as God's people and separated them from the Gentiles. Paul calls these things "the law of commandments contained in ordinances" in Ephesians 2:15. As long as the Law stood Gentiles remained outsiders.

Socially the wall reflected centuries of divine separation. Jews did not eat with Gentiles. They did not fellowship with them. They did not enter their homes. Peter said in Acts 10:28, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation." That wall still stood in Acts 10. It stands until the mystery is revealed.

Legally the wall separated Israel from the nations in God's prophetic timeline. Israel was to be restored. Israel was to be exalted. Israel was to rule the nations. The wall protected Israel until the King came. Once the King was rejected and the kingdom postponed, the wall no longer served its purpose.

Christ could not tear down the wall during His earthly ministry because the kingdom offer was still active. Paul had to tear it down because the kingdom offer had been rejected.

Christ maintained distinction. Paul abolished distinction.

The wall falls because the church is not Israel. The church is not the kingdom. The church is not part of the earthly program. The church is a heavenly body and requires a message that creates spiritual unity, not national separation.

5. Only Paul Preaches Full Equality of Jew and Gentile

When Christ walked the earth He never preached Jew and Gentile equality. He never offered the kingdom on the same basis to both groups. He never called Gentiles equal heirs. He never announced a church where all distinctions disappear. His ministry upheld

the covenantal order. But Paul does not do that. Paul preaches equality because equality belongs to a heavenly body, not an earthly kingdom.

Paul says in Galatians 3:28, “There is neither Jew nor Greek there is neither bond nor free there is neither male nor female for ye are all one in Christ Jesus.” Christ never said that. Christ never hinted at that. Christ never preached anything similar. That statement is a spiritual truth revealed after the resurrection.

Paul says in Romans 10:12, “For there is no difference between the Jew and the Greek for the same Lord over all is rich unto all that call upon him.” That is not kingdom gospel. That is not part of Israel’s prophetic program. That is not Christ’s earthly message. That is Paul’s message based on the finished work of Christ.

Paul says in Ephesians 3:6 that Gentiles are “fellowheirs and of the same body and partakers of his promise in Christ by the gospel.” Israel had promises. Gentiles did not. But now they share equally. Jew and Gentile together. Equal access. Equal standing. Equal inheritance. That is impossible under kingdom law yet mandatory under grace.

Paul preaches equality because the body of Christ is not built on national identity. It is built on spiritual birth. It is built on union with Christ. It is built on the cross and resurrection. The cross removes distinction because the cross removed the Law.

Christ upheld the distinction because the Law had not yet been fulfilled.

6. The Gospel of Grace Creates Unity Because the Cross Finished What the Kingdom Required

The reason the gospel of grace unites Jew and Gentile is because the cross accomplished what no kingdom condition could ever achieve. The cross fulfilled the Law. The cross ended the system of separation. The cross reconciled Jews and Gentiles to God through a single body.

Paul says in Ephesians 2:16 that God reconciled both “unto God in one body by the cross.” Christ’s earthly ministry did not reconcile both groups in one body. It maintained separation. But the cross unites them because the cross ends the Law and ends the distinction created by the Law.

This is why Paul preaches a gospel that includes all men equally. Christ died for all. Paul says in 2 Corinthians 5:14, “If one died for all then were all dead.” Grace levels the field. Grace removes special status. Grace eliminates national distinctions in the matter of salvation.

The kingdom gospel cannot do this because the kingdom requires Israel's exaltation among the nations. The kingdom places Israel above. Grace places all men on equal ground. The kingdom requires obedience to enter. Grace requires faith in what Christ has already accomplished.

Paul preaches unity because unity belongs to a finished work. Christ in His earthly ministry preached separation because separation belonged to a kingdom preparation.

The gospel of the kingdom cannot produce unity between Jew and Gentile. Only the gospel of grace can.

7. The One New Man: A Creation Impossible under the Kingdom Program

The "one new man" is not Israel. It is not Gentiles. It is not a mixed nation. It is not a blended kingdom. It is an entirely new spiritual creation. Paul says in Ephesians 2:15 that God "created in himself of twain one new man so making peace." That phrase is revolutionary.

A new man is not a reformed Israel.

A new man is not a converted Gentile.

A new man is not the kingdom.

A new man is not an improved Judaism.

A new man is not the remnant of Israel.

A new man is not the Gentiles joining Israel.

A new man is a spiritual body created by union with the risen Christ.

Christ never preached that body. The prophets never predicted that body. The apostles never understood that body until Paul explained it.

A new man is heavenly. A new man is seated with Christ. A new man is sealed. A new man is justified. A new man is indwelt by the Spirit. A new man is baptized into Christ. A new man is bone of His bone and flesh of His flesh. A new man is beyond Israel's earthly calling and beyond Gentile estrangement. A new man is the body of Christ.

This new man requires a new gospel. It cannot be formed by kingdom conditions. It cannot exist under the Law. It cannot arise from national repentance. It cannot depend on the Davidic throne. It arises from resurrection. It depends entirely on grace. It is created by a message that removes all distinctions and rests solely on faith.

The gospel of the kingdom cannot create the one new man because the kingdom is not a new man. It is a restored nation.

8. Final Witness: Paul's Gospel Alone Unites Jew and Gentile

Paul's gospel breaks down the wall because it reveals a new body. The gospel of the kingdom maintains the wall because it preserves an old covenant. Christ upheld separation because He dealt with Israel. Paul destroyed separation because he dealt with the church. The two messages are not the same. They cannot be merged without destroying both.

The kingdom gospel produces a nation ready for a King.

The grace gospel produces a body united to a Savior.

The kingdom demands Jewish priority.

Grace eliminates priority entirely.

The kingdom restricts Gentiles.

Grace embraces them.

The kingdom belongs to Israel.

Grace belongs to the world.

The kingdom produces distinction.

Grace produces union.

Only Paul's gospel makes Jew and Gentile one new man because only Paul's gospel is based on a finished cross, a risen Savior, and a heavenly calling.

This is the gospel that makes men equal in Christ.

This is the gospel that unites without conditions.

This is the gospel that destroys the wall forever.

This is the gospel of the body of Christ.

This is the gospel for this age.

16 of 20: The Gospel of the Kingdom

The Heavenly Calling vs. the Earthly Reign

1. Two Destinies Revealed by Two Gospels

There are two great destinies revealed in Scripture and they are not the same. One is earthly. One is heavenly. One belongs to a nation. One belongs to a body. One belongs to Israel. One belongs to the church. One belongs to the gospel of the kingdom. One belongs to the gospel of the grace of God. If a man confuses these two destinies he will confuse the entire Bible. He will not understand prophecy. He will not understand Paul. He will not understand the gospels. He will not understand the difference between the throne of David and the throne of Christ in heaven. He will not understand why the kingdom is postponed. He will not understand why the church is raptured.

The earthly reign is Israel's promise. The heavenly calling is the church's promise. They are not the same promise. They are not the same inheritance. They are not the same future. They are not the same hope. They are not the same blessing. Christ Himself distinguished them. Paul magnified the difference. The prophets predicted the earthly reign. Only Paul reveals the heavenly calling.

The gospel of the kingdom prepares Israel for an earthly throne because Israel has earthly promises. The gospel of grace prepares the church for a heavenly inheritance because the church has no claim to Israel's land, Israel's throne, or Israel's kingdom. Christ said in Matthew 5:5, "Blessed are the meek for they shall inherit the earth." That is the kingdom gospel. Paul says in Philippians 3:20, "For our conversation is in heaven." That is the grace gospel.

Christ promised Israel twelve thrones. Paul promised the church spiritual blessings in heavenly places. Two different realms. Two different programs. Two different destinies. Only a Bible rejector or an amillennial dreamer tries to combine them.

The gospel of the kingdom concerns a King returning to earth to rule. The gospel of grace concerns a Savior calling out a body to take its place in heaven. The gospel of the kingdom deals with a nation's restoration. The gospel of grace deals with individual regeneration. One restores Israel to her land. One unites Jew and Gentile in heaven.

If a man cannot distinguish between Israel's earthly reign and the church's heavenly calling then he has no business teaching the Bible. He will never read the book right.

2. Israel's Promised Earthly Kingdom Is Literal, Visible, and Political

The gospel of the kingdom does not concern heaven. It concerns earth. It concerns thrones. It concerns land. It concerns rule. It concerns judgment. It concerns national restoration. It concerns a literal King on a literal throne in a literal Jerusalem ruling literal

nations. The earthly reign is exactly what the prophets promised. The gospel of the kingdom announces that promise.

Isaiah foretold a government. He said in Isaiah 9:7, “Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom.” That is the earthly throne in Jerusalem. Jeremiah foretold a righteous Branch. He said in Jeremiah 23:5 that a King will “execute judgment and justice in the earth.” Not in heaven. In the earth.

Zechariah foretold that the King would stand on the Mount of Olives. Zechariah 14:4 says, “His feet shall stand in that day upon the mount of Olives.” That is a physical location. That is a physical King returning to a physical place. The gospel of the kingdom is the announcement of that coming King.

The disciples understood this perfectly. They did not expect to go to heaven. They expected Israel to rise. They asked in Acts 1:6, “Wilt thou at this time restore again the kingdom to Israel.” They did not ask about heaven. They asked about the kingdom. They asked about the earthly reign. Christ did not correct them. He delayed it because of Israel’s unbelief.

During Christ’s earthly ministry He upheld the Law. He confirmed the Jewish order. He preached the restoration of Israel. He sent His disciples to Jews only. All of this fits perfectly with the earthly kingdom. None of it fits the heavenly calling of the church.

Israel’s promises always concern earth. Abraham was promised land. David was promised a throne. The prophets promised a restored nation. The gospel of the kingdom offers these things.

The church receives none of them.

3. The Church’s Calling Is Heavenly and Revealed Only by Paul

The gospel of the kingdom never offers heaven. Christ never offered heaven to Israel. He promised the meek would inherit the earth. That is the opposite of heaven. Heaven is not Israel’s inheritance. The church is the only group in the Bible that receives the heavenly calling and that calling is never preached by Christ during His earthly ministry. It is revealed only after the resurrection through the apostle Paul.

Paul says in Ephesians 1:3 that God “hath blessed us with all spiritual blessings in heavenly places in Christ.” Israel’s blessings are not in heavenly places. Israel’s blessings are in Canaan. Israel’s blessings are in Jerusalem. Israel’s blessings are on earth under the Messiah’s rule. Paul says in Ephesians 2:6 that believers are “raised up together and made

to sit in heavenly places in Christ Jesus.” That never appears in the Gospels. The disciples are promised thrones on earth. The church is promised a position in heaven.

Paul says in Colossians 3:2 and 3, “Set your affection on things above not on things on the earth for ye are dead and your life is hid with Christ in God.” That is the heavenly calling. Israel is told to look for the land. The church is told to look above. Israel is told to await the King. The church is told to await the Bridegroom.

Paul says in Philippians 3:20, “For our conversation is in heaven.” No Jew under the kingdom gospel could say that. Their conversation was on earth. Their hope was on earth. Their King was coming to earth. The church’s hope is in heaven because the church is united to Christ in heavenly places.

Paul reveals that the body of Christ is seated with Christ in heaven right now as a spiritual position. That is not an earthly kingdom. That is a heavenly calling.

The gospel of the kingdom cannot create a heavenly people because it prepares an earthly nation. The gospel of grace cannot prepare an earthly kingdom because it creates a heavenly body.

Two gospels. Two destinies. Two calls.

4. Why Christ Did Not Preach Heaven During His Earthly Ministry

Christ did not preach heaven because He came to offer the kingdom to Israel. That kingdom is not in heaven. It is on earth. Christ’s ministry was entirely earthly because it dealt with earthly promises. Christ could not preach the heavenly calling because the heavenly calling belongs to a body that did not yet exist.

Christ was born under the Law. He kept the Law. He confirmed the promises made unto the fathers. Paul says in Romans 15:8, “Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers.” Abraham was promised land. Israel was promised restoration. David was promised a throne. Christ came to confirm these promises. Not to replace them. Not to spiritualize them. Not to redirect them to heaven.

The heavenly calling belongs to a mystery hidden until Israel rejected the kingdom. Christ could not reveal what depended on His death, burial, and resurrection. Christ preached the kingdom because the kingdom came before the cross. Paul preached heaven because the body of Christ is formed after the cross.

Christ did not preach the church because the church did not exist. Christ did not preach the one new man because the one new man is created after the resurrection. Christ did not preach spiritual baptism into His body because that baptism requires the risen Christ. Christ did not preach justification by faith alone because justification by faith alone requires a finished cross.

Christ upheld Israel's earthly hope until Israel rejected Him. Then the heavenly calling was revealed.

5. The Earthly Kingdom Cannot Be Transferred to the Church

Nothing in the gospel of the kingdom can be transferred to the church without destroying both programs. Israel is promised a literal kingdom on earth. The church is promised a heavenly inheritance. If a man tries to apply the earthly promises to the church he robs Israel. If he tries to apply the heavenly promises to Israel he robs the church.

The kingdom belongs to a nation. The heavenly calling belongs to a body. The throne belongs to David. The heavenly position belongs to Christ. The kingdom honors obedience. The heavenly calling honors faith alone. The kingdom requires endurance. The heavenly calling requires belief in a finished work. The kingdom is gained through righteousness. The heavenly calling is gained through imputed righteousness.

Christ told Israel in Matthew 19:28, "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." That is the earthly reign. The church is never promised twelve thrones. The church is never promised Israel. The church is never promised land. The church is never promised Jerusalem. The church is never promised to judge the twelve tribes of Israel.

Paul says in Ephesians 1:18 that the church's inheritance is "in the saints." Not in Canaan. Not in Jerusalem. Not in Israel's land. Not in David's throne. The church inherits spiritual blessings in heaven, not physical blessings on earth.

The destiny of the church is completely incompatible with the destiny of Israel. One reigns on earth. One reigns above it.

6. The Heavenly Calling Comes from Union with the Risen Christ

The church's heavenly destiny is not arbitrary. It flows from the identity of the church itself. The body of Christ is united to the risen Christ. It shares His life. It shares His righteousness. It shares His position. It shares His inheritance. It shares His destiny.

Christ is not seated on the throne of David today. He is seated at the right hand of the Father. Paul says in Ephesians 1:20 that God "set him at his own right hand in the heavenly places." That is where Christ is today. That is where the body of Christ is spiritually positioned. That is why our calling is heavenly. We belong where Christ is.

Paul says in Ephesians 2:6 that God "made us sit together in heavenly places in Christ Jesus." That is not poetry. That is not symbolic. That is a spiritual reality that defines the church's destiny.

Israel cannot follow Christ to heaven because Israel is not spiritually united to Christ in heavenly places. Israel awaits the return of her King to earth. The church awaits the call to meet Christ in the air. The church rises because it belongs above. Israel waits because it belongs below.

The heavenly calling comes from union with the resurrected Christ, not from the teachings of Christ before the cross. The teachings of Christ before the cross prepare Israel for a kingdom. The revelation of Christ after the cross prepares the church for heaven.

The two cannot be mixed. The kingdom belongs to earth. The body belongs to heaven.

7. The Rapture Confirms the Heavenly Calling

The rapture is not part of the gospel of the kingdom. It is not part of Israel's hope. It is not part of the earthly reign. It is not part of the prophetic program. It is exclusively part of the gospel of grace because it concerns the church's heavenly destination.

Paul says in 1 Thessalonians 4:16 and 17 that believers will be "caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." That is a heavenly ascent, not an earthly return.

Christ returns to Israel on the Mount of Olives. He calls the church to Himself in the air. Two different events. Two different purposes. Two different groups.

Paul says in 1 Corinthians 15:51 and 52, "Behold I shew you a mystery." The rapture is a mystery because it was not part of the kingdom program. The prophets never saw it. Christ never preached it. The disciples never asked about it. It belongs exclusively to the body of Christ.

The rapture proves that the church is not waiting for an earthly throne. The church is waiting for a heavenly call. The church leaves earth because it is not Israel. The church leaves earth because it has no covenant with land. The church leaves earth because it has no appointment with wrath. The church leaves earth because its home is above.

The gospel of the kingdom ends with Christ returning to earth. The gospel of grace ends with the church leaving earth. That one distinction shatters every system that tries to mix Israel and the church.

8. The Earthly Reign Is Israel's Reward for Endurance, Obedience, and Faithfulness

The earthly kingdom is not granted to Israel by grace alone. It is granted according to obedience. Christ makes this clear in Matthew 5 through Matthew 7. Christ says in Matthew 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." That is not grace. That is required righteousness. Christ says in Matthew 7:21, "Not every one that saith unto me Lord Lord shall enter into the kingdom of heaven but he that doeth the will of my Father." That is conditional entrance.

Christ says in Matthew 24:13, "He that shall endure unto the end the same shall be saved." That is tribulation endurance to enter the kingdom. Paul never preaches that. He preaches eternal security. He preaches present salvation. He preaches justification by faith.

The earthly reign rewards obedience because Israel's kingdom is a governmental structure. A government requires righteousness. It requires faithfulness. It requires obedience. It requires works.

The church receives none of its inheritance by works. The church's inheritance depends entirely on Christ's finished work. The earthly reign depends on Israel fulfilling the requirements of the kingdom.

Two different gospels. Two different destinies.

9. Final Witness: The Gospel of the Kingdom Leads to Earth, The Gospel of Grace Leads to Heaven

Everything about the gospel of the kingdom points to earth. Everything about the gospel of grace points to heaven.

Christ preaches earth. Paul preaches heaven.

Christ offers thrones. Paul offers spiritual blessings.

Christ returns to Jerusalem. Paul meets Christ in the air.
Christ preached a kingdom. Paul preached a body.
Christ taught endurance. Paul taught security.
Christ upheld the Law. Paul declared freedom from the Law.

The body of Christ is not waiting for an earthly kingdom. The body of Christ is waiting for the heavenly call. The church is not looking for the King to return to the Mount of Olives. The church is looking for the Lord to descend into the air. The church is not preparing for the earthly reign. The church is preparing for the judgment seat of Christ.

The heavenly calling belongs to a heavenly body. The earthly reign belongs to an earthly nation. When God is finished with the Gentiles and the body is removed, then the gospel of the kingdom resumes. Then Israel will again await the earthly throne. Then the King will return. Then the earth will be restored.

But right now the gospel of grace is gathering a people for heaven.

This is the heavenly calling.

This is the destiny of the body of Christ.

This is the truth the prophets never saw.

This is the truth Christ did not reveal until after Israel fell.

This is the truth contained only in Paul's gospel.

This is the truth that separates the church from Israel forever.

17 of 20: The Gospel of the Kingdom

The Mystery Hidden, Now Revealed

1. The Greatest Blind Spot in Christendom: What Was Hidden and What Was Revealed

If there is one doctrine that exposes whether a man has ever opened his Bible with spiritual eyes, it is the doctrine of the mystery. Nothing separates truth from tradition like this subject. Nothing separates the gospel of the kingdom from the gospel of the grace of God like this subject. Nothing explains the difference between Israel and the church like this subject. The mystery is the dividing line God Himself drew between what Christ preached on earth and what Christ revealed from heaven. A man who does not understand the mystery will never understand why the kingdom did not come. He will never understand why Paul's gospel is different. He will never understand the body of Christ. He will never

understand the rapture. He will never understand why Christ said one thing in the Gospels and Paul said another in the epistles.

The mystery is the missing puzzle piece that makes the entire Bible fall into place. Paul says in Ephesians 3:3 that “by revelation he made known unto me the mystery.” Not learned. Not discovered. Not deduced. Revealed. The mystery did not come from reading the Gospels. The mystery did not come from studying the Old Testament. The mystery did not come from listening to Christ’s earthly sermons. The mystery came from the risen Christ speaking directly to Paul.

Paul says in Romans 16:25, “Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began.” Kept secret. Hidden. Concealed. Unknown. That one statement blows half the seminaries in America into theological sawdust. They teach the church in the Gospels. They teach the body of Christ in Matthew. They teach the rapture in John 14. They teach New Testament salvation out of the Sermon on the Mount. They put the church where it does not belong, and they put Israel where she does not belong, because they refuse to take God’s words as written.

The mystery explains why the apostles in the Gospels never preached the cross as salvation. The mystery explains why Christ never preached the new birth the way Paul preached it. The mystery explains why no one expected a rapture. The mystery explains why the disciples asked about the restoration of Israel rather than about the formation of a church.

If a man misses the mystery, he will miss everything that matters.

2. The Mystery Was Not Predictable, Not Visible, and Not Preached Before Paul

The mystery was not a truth hidden in plain sight. It was not a truth gradually unfolding. It was not a truth veiled in symbolic language. Paul does not say it was buried in prophecy. He says it was “kept secret since the world began.” Christ Himself did not reveal the mystery during His earthly ministry. He concealed it. He upheld the kingdom program. He preached the Sermon on the Mount. He offered Israel her kingdom. He commanded the disciples to preach the gospel of the kingdom. He never preached the body of Christ. He never preached the rapture. He never preached justification by faith in the finished cross. He never revealed the one new man.

Paul says in Colossians 1:26 that the mystery “hath been hid from ages and from generations but now is made manifest.” Ages and generations include Abraham, Moses,

David, Isaiah, Jeremiah, Daniel, Malachi, John the Baptist, Peter, James, and John. God hid the mystery from every one of them. God hid it from angels. God hid it from principalities and powers. God hid it from prophets and apostles. God hid it from the disciples during Christ's ministry.

When Christ told the disciples in Matthew 16:21 that He must be killed and raised again, the Bible says in Luke 18:34, "This saying was hid from them neither knew they the things which were spoken." Why. Because the mystery of the cross was hidden until God revealed it after Israel's rejection.

The disciples understood the kingdom. They understood the throne. They understood the restoration of Israel. They understood the signs and wonders. They understood the earthly program. They understood the promises of the prophets. But they did not understand the mystery because the mystery did not belong to them.

The mystery belongs to Paul.

3. The Mystery Body: A New Creature Unknown to the Prophets

The mystery reveals something no prophet ever saw. It reveals a body. A body made of Jew and Gentile. A body joined to Christ spiritually. A body seated in heaven. A body baptized by the Spirit. A body that is neither the nation of Israel nor a Gentile nation. A body that is a new creation.

Paul says in Ephesians 3:6 that the mystery is that "the Gentiles should be fellowheirs and of the same body." The prophets never said that. The prophets said Gentiles would be blessed through Israel. They said Gentiles would come to Israel's light. They said Gentiles would be ruled by Israel. They never said Jew and Gentile would be one body.

Christ did not preach that on earth. He ignored Gentiles except for a handful of exceptions designed to rebuke Israel's unbelief. Christ said in Matthew 15:24, "I am not sent but unto the lost sheep of the house of Israel." That is not the body of Christ. That is not the one new man. That is not the mystery. That is kingdom preaching.

The mystery body is created after the resurrection, not before it. The mystery body is revealed through Paul, not through Peter. Peter preached Israel's restoration in Acts 3. Paul preached a new body revealed from heaven. The disciples preached repentance for killing the Messiah. Paul preached justification by faith apart from the Law.

The mystery body is not Israel blessed. It is not Gentiles converted. It is not a kingdom expanded. It is a new organism with a heavenly destiny that no prophet foresaw.

4. The Mystery Gospel: Salvation by a Finished Cross, Not Kingdom Conditions

The gospel of the kingdom did not preach the cross. It announced a King. It demanded repentance. It required righteousness. It warned of judgment. It offered earthly blessings. It prepared Israel for the physical reign of Christ. The gospel of the kingdom has laws, demands, ethics, and conditions.

But the mystery gospel is different. It preaches Christ crucified. It preaches salvation by grace through faith. It preaches the removal of the Law. It preaches spiritual union with Christ. It preaches imputed righteousness. It preaches the sealing of the Spirit.

Paul says in 1 Corinthians 15:3 and 4, “Christ died for our sins according to the scriptures and that he was buried and that he rose again the third day.” That is the mystery gospel. That is the message Christ did not preach during His earthly ministry. He foretold His death, but He never preached the cross as salvation. He never said, Believe on my death, burial, and resurrection and you will be saved. That message does not appear until Paul.

Paul says in Ephesians 2:8 and 9 that salvation is “by grace through faith... not of works.” That is impossible under kingdom preaching. The Sermon on the Mount demands works. Matthew 24 demands endurance. Luke 18 demands persistent prayer. Matthew 19 requires obedience.

The mystery gospel bases salvation on a finished work, not kingdom conditions. It removes the distinction between Jew and Gentile. It gives the believer a heavenly position. It creates a spiritual family. It ends the Law. It ends the temple. It ends sacrifices. It ends the earthly order. It ends the kingdom offer.

No one preached this gospel before Paul. Not Isaiah. Not Daniel. Not John the Baptist. Not Christ during His earthly ministry. Not Peter in Acts 2. Not Stephen in Acts 7. Only Paul.

5. The Mystery Rapture: A Secret Departure Unknown Until the Body Appeared

If there is one doctrine that proves the mystery beyond all argument it is the rapture. Not the second coming. Not the kingdom return. The rapture. The sudden catching away of the church. The meeting of Christ in the air. The transformation of the body. The escape before the wrath.

Paul says in 1 Corinthians 15:51, “Behold I shew you a mystery.” What mystery. “We shall not all sleep but we shall all be changed.” That is not in the Gospels. That is not in Matthew

24. That is not in Luke 21. That is not in Daniel. That is not in Zechariah. That is not in Revelation 6 through 19. That is Paul's revelation.

Christ never preached the rapture because there was no body to rapture. Christ preached the kingdom because the kingdom was at hand. Christ preached Israel. Christ preached restoration. Christ preached judgment. Christ preached thrones. Christ never preached a heavenly people leaving before the tribulation.

Paul says in 1 Thessalonians 4:16 and 17 that believers "shall be caught up... in the clouds to meet the Lord in the air." That is not the second coming. The second coming brings Christ to earth. The rapture brings the church to Christ. The second coming concerns Israel. The rapture concerns the body.

The rapture is a secret because the body is a secret. The body is a secret because the gospel of grace is a secret. The gospel of grace is a secret because it depends on a finished cross. Everything in the mystery program flows from what Christ accomplished through death and resurrection.

The rapture belongs only to the church because the church alone is united to the risen Christ. Israel is not.

6. Why the Mystery Could Not Be Revealed Before the Cross

The mystery could not be revealed during Christ's earthly ministry because the mystery depends on a finished cross and a risen Christ. The mystery body is created by spiritual baptism into the death and resurrection of Christ. Paul says in Romans 6:3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." You cannot preach that before the death happens.

The mystery gospel depends on the blood of Christ. It depends on justification apart from the Law. It depends on the abolishing of ordinances. Christ had to die, rise, ascend, and then reveal the mystery afterward. That is why He told the disciples in John 16:12, "I have yet many things to say unto you but ye cannot bear them now." They could not bear them because the cross had not occurred. The resurrection had not occurred. The ascension had not occurred. The kingdom had not yet been rejected.

Christ kept the mystery hidden because the mystery belongs to this age. It belongs to the time of Israel's blindness. Paul says in Romans 11:25, "I would not brethren that ye should be ignorant of this mystery... that blindness in part is happened to Israel until the fulness of the Gentiles be come in." As long as Israel was offered the kingdom, the mystery remained concealed. The moment Israel fell, the mystery was revealed.

7. The Mystery Explains Why the Gospels Are Not Church Doctrine

The Gospels contain no mystery. They contain no church. They contain no body. They contain no rapture. They contain no justification by faith. They contain no sealing of the Spirit. They contain no spiritual baptism. They contain no heavenly calling. They contain no “one new man.” They contain no doctrine of Jew and Gentile equality. They contain no teaching that resembles the Pauline epistles.

The Gospels contain the gospel of the kingdom. They contain the announcement of Israel’s King. They contain teachings that prepare Israel for the earthly reign. They contain the Law intensified. They contain kingdom ethics. They contain prophetic fulfillment. They contain miracles and signs for the Jews. They contain judgments for Israel. They contain parables about stewardship.

But they do not contain the mystery.

This is why the Gospels contradict Paul when misapplied. Christ demands righteousness. Paul declares righteousness. Christ demands endurance. Paul promises security. Christ offers the earth. Paul promises heaven. Christ upholds the Law. Paul abolishes it. Christ tells the disciples to preach only to Israel. Paul tells believers to preach to all nations. Christ expects repentance to enter the kingdom. Paul preaches faith alone.

The mystery explains every one of these differences. Without the mystery the Bible becomes a contradiction. With the mystery the Bible becomes perfectly harmonized.

8. Final Witness: The Mystery Revealed to Paul Defines This Age

The mystery body is the church.

The mystery gospel is the gospel of grace.

The mystery coming is the rapture.

None of these were known in the Gospels.

None were known in the Old Testament.

None were known by the prophets.

None were known by the Twelve during Christ’s earthly ministry.

None were known until Christ revealed them from heaven.

The mystery is the program God instituted after Israel rejected the kingdom.

The kingdom gospel ended in Israel’s unbelief.

The mystery gospel began with Paul’s revelation.

The kingdom concerns earth.

The mystery concerns heaven.

The kingdom concerns a nation.

The mystery concerns a body.

The kingdom concerns prophecy.

The mystery concerns revelation.

This is the truth Christendom hates because it exposes every counterfeit gospel. It destroys sacramental salvation. It destroys works based systems. It destroys kingdom builders. It destroys replacement theology. It destroys tradition. It destroys every system that tries to steal Israel's promises or reject Paul's authority.

The mystery is the key to rightly dividing the Word of truth.

The mystery is the gospel for this age.

The mystery is the identity of the body of Christ.

The mystery is the departure of the church.

The mystery is the message that saves today.

This is the truth that was hidden.

This is the truth now revealed.

This is the truth that separates grace from the Law.

This is the truth that marks Paul as the apostle of this age.

This is the truth that God gave to the church and to no one else.

18 of 20: The Gospel of the Kingdom

The Kingdom Gospel Returns in the Tribulation

1. The Kingdom Gospel Paused, Not Cancelled

There is no doctrine that exposes the blindness of modern Christianity more thoroughly than the truth that the gospel of the kingdom returns after the rapture. The average preacher today thinks he is preaching the same message Christ preached on earth. He thinks Matthew, Acts, and Romans all say the same thing. He thinks he is a kingdom builder. He thinks his job is to spread the Sermon on the Mount, advance world peace, and bring in a golden age. He thinks Israel is gone and the church inherited her promises. In plain Bible language he does not know the difference between a sheep and a goat.

The gospel of the kingdom was not spiritualized, cancelled, or absorbed into the church. It was paused. Put on hold. Suspended. Deferred. Not because God changed His mind. Not because the kingdom was symbolic. Not because the throne of David is mystical. Not because Christ's reign is invisible. It was paused because Israel rejected their King. It was paused because the church age had to come first. It was paused because the mystery body had to be formed before God resumed His dealings with Israel.

Christ preached the gospel of the kingdom in Matthew 4:23 where the Bible says, "Jesus went about all Galilee... preaching the gospel of the kingdom." That is not Paul's gospel. Paul does not preach the kingdom at hand. He does not preach miracles, signs, and wonders. He does not preach national repentance. He does not preach the Sermon on the Mount as salvation. Paul preaches the gospel of the grace of God. Two different gospels.

When the church is raptured the age of grace ends and God turns back to the gospel He paused. Matthew 24 is the blueprint. Revelation is the battlefield report. When the church goes up, the kingdom gospel comes down on Israel like a hammer.

2. The Rapture Removes the Body So God Can Resume His Program with Israel

The gospel of the kingdom cannot coexist with the gospel of grace. One requires works, endurance, righteousness, and obedience. The other forbids works and offers salvation as a gift. One is tied to earth. The other is tied to heaven. One centers on Israel. The other centers on the church. One prepares a nation for a King. The other prepares a body for a Bridegroom.

As long as the body of Christ is on earth the kingdom gospel is impossible. God is not dealing with Israel nationally during this age. Paul says in Romans 11:25, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." Blindness stays on Israel until the church age ends. Once the church is gone, the blindness lifts. Once the body is removed, the kingdom resumes.

The rapture is God's evacuation of the heavenly people so He can deal again with the earthly people. Paul tells believers in 1 Thessalonians 1:10 that we "wait for his Son from heaven... which delivered us from the wrath to come." The church cannot be in the tribulation because the tribulation is not for the church. It is for Israel. It is Jacob's trouble. Jeremiah 30:7 says, "It is even the time of Jacob's trouble." Not the time of the church's trouble.

When the church leaves at the rapture, Israel returns to center stage. The Law returns. The temple returns. The signs return. The prophets return. The kingdom gospel returns. The

tribulation is not a continuation of the church age. It is the resumption of the kingdom program interrupted in Acts 7.

3. Matthew 24 Reveals the Kingdom Gospel Preached Worldwide During the Tribulation

Matthew 24 is not church age doctrine. It is tribulation doctrine. Every interpreter who tries to use Matthew 24 for today ends in confusion. Christ is not speaking to the church. He is speaking to Israel about the tribulation. He is describing events that occur after the rapture when the kingdom gospel is preached again.

Christ says in Matthew 24:14, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come.” Notice the phrase. The gospel of the kingdom. Not Paul’s gospel. Not the gospel of grace. The gospel of the kingdom.

That gospel has conditions. It requires obedience. It demands righteousness. It expects endurance. It warns of judgment. It is tied to the coming King. It is heralded by signs and wonders. That is the message preached during the tribulation, not during the church age.

The kingdom gospel is preached in Matthew 24 by Jews fleeing from persecution. It is preached in the midst of war, famine, and pestilence. It is preached while the Antichrist rules the earth. It is preached during the great tribulation described in Matthew 24:21. This is not spiritual revival. It is survival and proclamation.

The church never preaches this gospel. The church is gone.

4. The 144,000 Jewish Evangelists as the Restored Kingdom Preachers

Revelation 7 and Revelation 14 introduce the greatest evangelistic force the world has ever seen. Not Gentiles. Not the church. Not missionaries with Bibles and microphones. One hundred forty four thousand Jewish men sealed by God during the tribulation. They are called “servants of our God” in Revelation 7:3. They are from the literal tribes of Israel. Twelve thousand from each tribe. No spiritualizing. No replacement. Literal Jews.

These men do not preach Paul’s gospel. They are not part of the body of Christ. They are not sealed with the Spirit in the church age sense. They are sealed for protection in order to preach the kingdom gospel.

Their message mirrors Matthew 24. It is national. It is prophetic. It is urgent. It is tied to the imminent return of Christ to earth. It includes warning and judgment. It demands repentance. It prepares Israel for the King.

This is why the greatest revival in history does not happen in the church age. It happens in the tribulation. Revelation 7:9 describes a “great multitude which no man could number.” These are people saved during the tribulation under the preaching of the 144,000. That is the harvest of the kingdom gospel revived.

The kingdom gospel returns because the church is gone and Israel is back on the schedule.

5. Revelation Shows the Kingdom Program Resuming with Power, Signs, and Judgment

The book of Revelation is not a church book. It is a Jewish book. It is filled with Old Testament language, Jewish symbols, prophetic imagery, and kingdom promises. It is the continuation of Daniel, not Romans. It is the fulfillment of Zechariah, not Ephesians.

In Revelation 11 Moses and Elijah appear as the two witnesses. They preach with miracles. They call down fire. They shut heaven so that it rains not. They turn water to blood. These are signs of the Law and the Prophets. This is not church age preaching. This is kingdom age preaching. This is the same type of ministry that accompanied Christ’s earthly preaching of the kingdom.

Revelation 12 shows Israel represented as the woman. Revelation 14 shows the 144,000 Jewish evangelists preaching worldwide. Revelation 19 shows the King returning to judge and reign. Revelation ends not with the church in heaven, but with the kingdom established on earth.

The kingdom gospel returns because Revelation is the completion of the kingdom program halted in Acts 7.

6. Why Paul’s Gospel Cannot Be Preached During the Tribulation

Paul’s gospel cannot function in the tribulation because it is incompatible with a time of judgment and Law. Paul preaches justification by faith apart from works. Christ preaches that works are necessary for entry into the kingdom. Paul preaches eternal security. Christ says in Matthew 24:13, “He that shall endure unto the end, the same shall be saved.” Paul preaches the abolition of the Law. Revelation reinstates temple worship, sacrifices, and Jewish identity.

Paul says in Galatians 1:8 that no other gospel is allowed during this age. But Paul's gospel applies only to this age. After the rapture the age changes. The gospel changes. The message changes. The requirements change.

Salvation in the tribulation is not the same as salvation today. Faith is required, but obedience is required with it. Refusing the mark is required. Enduring persecution is required. Works play a role in demonstrating allegiance to Christ. Grace alone does not operate under Antichrist's rule.

This is why Revelation 14:12 says, "Here are they that keep the commandments of God and the faith of Jesus." Not just faith. Commandments and faith. That is not Paul's gospel. That is tribulation preaching. That is kingdom preaching revived.

7. Matthew 24 Is Literal Future Kingdom Instruction for Tribulation Jews

Matthew 24 is not about Christians waiting for the rapture. It is about Israel waiting for the return of their King. It is about Jews fleeing into mountains. It is about the abomination of desolation. It is about the Sabbath. It is about Judea. It is about deception from false Messiahs. It is about signs in the sun and moon. It is about angels gathering the elect from the four winds.

None of this is church age doctrine.

Christ says in Matthew 24:20, "Pray ye that your flight be not in the winter neither on the sabbath day." No Christian church observes the Sabbath. No Christian flees to Judea. No Christian faces the abomination of desolation. No Christian sees angels gathering Israel into the kingdom.

Israel sees these things in the tribulation.

Christ says in Matthew 24:14 that the gospel of the kingdom is preached during these events. That means Matthew 24 is the framework for the return of kingdom preaching after the rapture.

Matthew 24 is the handbook of tribulation evangelism.

8. The Conditions of the Kingdom Gospel Match the Tribulation Exactly

The conditions of the gospel of the kingdom match the tribulation perfectly. Why. Because the tribulation is the final preparation for the kingdom. After the tribulation Christ returns to establish His throne. Therefore the tribulation gospel is the gospel of the kingdom.

The conditions match.

Christ says in Matthew 24:13, “He that shall endure unto the end the same shall be saved.” That is endurance salvation. That is survival salvation. That is tribulation salvation.

Christ says in Matthew 25:40 that entering the kingdom depends on ministering to His Jewish brethren. Those who help the Jews enter the kingdom. Those who refuse are cast into everlasting fire. That is works based kingdom entrance. That is not grace through faith.

Revelation 14:11 says those who take the mark of the beast have no rest day nor night. Their choice determines their salvation. That is conditional salvation.

Revelation 12:17 says God preserves “the remnant... which keep the commandments of God and have the testimony of Jesus Christ.” Commandments plus testimony. That is kingdom gospel.

The tribulation and the kingdom gospel are identical in requirements and structure. That is why the gospel of the kingdom returns.

9. The Gospel Changes Because the Dispensation Changes

The gospel does not remain the same in every age. That is false doctrine taught by men who refuse to rightly divide. Noah was not told to believe on the death, burial, and resurrection of Christ. Abraham was not told to believe in a crucified Messiah. Moses was not told to place faith in the blood of Christ for salvation. Israel under the kingdom was not told to trust the cross. They were told to repent, be baptized, and prepare for the King.

Paul is the only apostle to preach the gospel of grace because that gospel applies only to this dispensation. When the dispensation ends the gospel changes again.

During the tribulation the gospel of the kingdom is revived because the prophetic program resumes. Israel becomes the focus. Signs return. The Law reasserts its dominion. Works are required. Endurance is mandatory. Baptism and repentance become central again. Faith alone is insufficient.

The change in gospel is not a contradiction. It is a necessity because God deals with different groups in different ages according to His plan.

10. Final Witness: The Kingdom Gospel Returns Because the King Returns

The gospel of the kingdom returns because the King is returning. The gospel of the grace of God prepares people for heaven. The gospel of the kingdom prepares Israel for earth. The church is gone at the rapture. Israel rises again during the tribulation. The kingdom gospel is preached again. The twelve tribes return to prominence. The 144,000 Jews preach the message worldwide. The two witnesses demonstrate signs and wonders. The world is judged. The Antichrist is destroyed. The King descends on the Mount of Olives.

When Christ returns in Revelation 19, He comes to receive a kingdom, not to receive the church. The kingdom gospel fits the second coming. It fits Matthew 24. It fits Revelation. It fits the tribulation. It fits Israel's promises.

The church does not preach the kingdom gospel because the church does not inherit the kingdom. The church leaves. Israel stays. The King returns to Israel. The kingdom is restored. The gospel that announces that kingdom returns.

The gospel of the kingdom is not for this age.
It is for the age to come after the church is gone.
It is paused now.
It returns soon.
It will be preached with fire and fury.
And then the King will sit on His throne in Jerusalem.

The gospel of the kingdom returns in the tribulation because God never broke His promise to Israel.

He only paused it to bring in the mystery.
When the mystery leaves, the kingdom resumes.

19 of 20: The Gospel of the Kingdom

The Everlasting Gospel and the Kingdom Restored

1. When the Church Leaves, Prophecy Takes the Stage Again

There is no doctrine hated more fiercely by modern scholarship than the truth that God's prophetic program resumes the moment the church disappears. Every seminary trained amillennialist, postmillennial social gospel promoter, and kingdom builder trembles at the thought. Why. Because the entire system of replacement theology collapses the moment the church is removed and God turns His attention back to Israel. The everlasting gospel,

the kingdom gospel, the prophets, the covenants, the throne, the land, the judgment, the restoration, and the Messiah on David's throne all roar back to life. The prophetic program they buried under mountains of allegory comes back with fire.

The Bible says in Romans 11:25 and 26, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved." Blindness until. That word alone destroys a hundred years of reformed and Catholic eschatology. Israel's blindness is temporary. It is not permanent. It is not final. It is not judicial forever. It is a pause. Not an end. A postponement. Not a cancellation.

When the church is raptured, the fulness of the Gentiles is complete. The body of Christ leaves the earth. God removes His heavenly people so He can resume His dealings with His earthly nation. Prophecy steps back onto center stage. The everlasting gospel is proclaimed. The kingdom gospel is revived. The tribulation begins. The judgments fall. Israel awakens. The remnant rises. Jerusalem becomes the focus of God's dealings with man once again.

The church age interrupts prophecy. It does not replace it. When the church leaves, God resumes exactly where He left off at the stoning of Stephen. The gospel of grace ends. The gospel of the kingdom returns. The everlasting gospel is proclaimed worldwide.

The prophetic program resumes because God keeps every promise He ever made to Israel.

2. The Everlasting Gospel Is Not Paul's Gospel and Not the Gospel of Grace

Revelation 14 contains one of the most ignored passages in the Bible. Not because it is unclear, but because it is too clear. The everlasting gospel is proclaimed by an angel, not the church, not a missionary, not a preacher, not a Christian. An angel. The Bible says in Revelation 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." You could not force that passage into Paul's gospel with a hydraulic press.

The angel preaches in Revelation 14:7, "Fear God, and give glory to him for the hour of his judgment is come." That is not the message of grace. That is not the message of the cross. That is not justification by faith. That is not salvation by believing the death, burial, and resurrection of Christ. That is a worldwide declaration of judgment. It is a gospel tied to the fear of the Lord and the imminent return of the King.

Paul says in 1 Corinthians 15:1 through 4 that the gospel he received and delivered is the death, burial, and resurrection of Christ. The everlasting gospel does not mention any of those elements. Why. Because the everlasting gospel concerns God's right to reign on

earth. It concerns judgment. It concerns obedience. It concerns the Creator demanding glory from His creation.

This gospel fits the tribulation because the tribulation is the last stage before the kingdom. It is not church age salvation. It is kingdom preparatory preaching. It is angelic proclamation of divine authority and impending wrath.

The everlasting gospel is part of the prophetic program, not the mystery program. It is part of the kingdom, not the church.

The gospel of grace belongs to Paul because the church exists. The everlasting gospel returns when the church leaves, because God's earthly program resumes.

3. The Prophets Saw a Kingdom after Judgment, Not a Church Age of Grace

The prophets never saw the church age. They never saw the one new man. They never saw the body of Christ. They never saw the rapture. They never saw justification apart from the Law. They never saw the indwelling Spirit as the seal of salvation. They never saw Gentile equality. They never saw an age of faith alone salvation.

What did they see. They saw a kingdom on earth that follows judgment.

Isaiah saw a King reigning in righteousness. Isaiah 32:1 says, "Behold, a king shall reign in righteousness." Jeremiah saw the throne of David restored when Israel returns to the land. Jeremiah 23:5 says, "I will raise unto David a righteous Branch." Ezekiel saw the sanctuary rebuilt. Ezekiel 37:27 says, "My tabernacle also shall be with them." Daniel saw a kingdom that breaks all kingdoms and stands forever. Daniel 2:44 says, "The God of heaven set up a kingdom."

Every prophet sees the same sequence. Judgment falls. Israel is restored. The Messiah reigns. Nations submit. The law goes forth from Jerusalem. The world is governed by the King of kings.

This sequence is the prophetic program. It does not include the church age. The church age interrupts this sequence because God calls out a heavenly body before He fulfills the earthly promises.

When the church leaves, the prophetic sequence resumes exactly where it paused. Judgment. Repentance. Restoration. Kingdom. The everlasting gospel is the worldwide announcement that judgment has begun.

Prophecy only works when the church is gone because prophecy concerns Israel and earth. The church concerns heaven.

4. The Judgment Period Is Necessary to Prepare Israel for the Kingdom

The tribulation is not a random catastrophe. It is not a punishment for its own sake. It is not an accident of history. It is a divinely designed furnace to prepare Israel for her kingdom. The tribulation is God's refining fire for His nation.

Daniel 12:10 says, "Many shall be purified, and made white, and tried." Malachi 3:3 describes the Lord sitting as a refiner and purifier of silver. Zechariah 13:9 says, "I will bring the third part through the fire... they shall call on my name."

These passages do not apply to the church. The church is removed before the fire. These passages apply to Israel because Israel must be purified to enter the kingdom.

Christ said in Matthew 24:21 that the tribulation is unlike anything in history. Why such severity. Because the kingdom that follows is unlike anything in history. God purges Israel through distress so He can restore her in glory.

This is why the gospel of the kingdom returns. The gospel of grace cannot prepare Israel for the kingdom. The gospel of grace prepares souls for heaven. The gospel of the kingdom prepares Israel for the earthly reign.

The everlasting gospel fits this era because it warns the entire world to fear God as His wrath falls on earth. The tribulation is the furnace of purification before the kingdom dawns.

5. The Kingdom Gospel Returns Because the King Returns

The simple truth that modern theologians refuse to accept is this. The gospel preached depends on the King's activity. When the King came the first time, the kingdom gospel was preached. When the King went away, Paul's gospel of grace was preached. When the King returns, the kingdom gospel returns.

Matthew 3 preaches, "Repent ye for the kingdom of heaven is at hand." Matthew 4 says Jesus "preached the gospel of the kingdom." Matthew 10 sends the disciples to preach the kingdom exclusively to Israel. None of this resembles the gospel of grace.

In Acts 1:6 the disciples still expect the kingdom. They ask, "Wilt thou at this time restore again the kingdom to Israel." They still do not know about the church because the mystery

had not yet been revealed. Christ ascended. Israel rejected the Spirit in Acts 7. The kingdom paused.

Then the gospel changes.

Paul says in Acts 20:24 that he preaches “the gospel of the grace of God.” Christ never preached that gospel. The disciples never preached it before Acts 15. It belongs to this age alone.

When the church leaves, the gospel changes again. Matthew 24:14 says the gospel of the kingdom is preached worldwide. Revelation 14:6 shows the everlasting gospel preached from heaven. Revelation 11 shows the two witnesses performing signs like Moses and Elijah, exactly as Christ said would occur before His return.

The kingdom gospel returns because the King is returning to restore the kingdom.

6. The Purpose of the Everlasting Gospel Is Global Submission Before Judgment

The everlasting gospel is not salvation by faith alone. It is not grace. It is not the imputed righteousness of Christ. It is a universal demand.

Revelation 14:7 says, “Fear God, and give glory to him for the hour of his judgment is come and worship him that made heaven, and earth, and the sea.” This is the Creator demanding recognition before He unleashes the final judgments. It is a divine ultimatum.

This global declaration serves two purposes.

First, it warns the nations to submit to God before the wrath of Revelation 15 through Revelation 19 destroys them. Second, it prepares the world for the visible return of Christ to earth. No one will be able to claim ignorance when the heavens open and the King descends in Revelation 19:11.

The everlasting gospel is courtroom language. It is the Judge of all creation announcing His authority before delivering the sentence.

The church does not proclaim this gospel because the church is not appointed to wrath. The church is gone.

7. Israel’s Restoration Requires the Return of the Kingdom Gospel

The kingdom gospel is tied to God’s covenant with Israel. When the prophetic program resumes, the gospel tied to that program resumes with it.

God promised Abraham a land. He promised David a throne. He promised Israel a kingdom. He promised that the law would go forth from Zion. He promised that the nations would come to Jerusalem to worship the King. He promised that Israel would be the head and not the tail.

These promises belong to Israel alone. They do not belong to the church. They cannot be fulfilled in the church. They are fulfilled when the kingdom is restored.

Acts 3:21 says heaven must receive Christ “until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets.” The restitution comes after the tribulation. It comes after judgment. It comes after Israel calls on the name of the Lord as Christ prophesied in Matthew 23:39, “Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.”

The kingdom gospel prepares Israel for this moment. The everlasting gospel prepares the world for this moment.

When Israel repents, the kingdom is restored.

8. The Prophetic Program Cannot Be Canceled Because God Cannot Lie

The kingdom must return because God promised it. The everlasting gospel must be preached because prophecy demands it. The tribulation must occur because Daniel’s seventy weeks demand it. Israel must be restored because God cannot lie.

Titus 1:2 says God “cannot lie.” Every covenant with Israel is unconditional except the Mosaic covenant, and that covenant has been replaced by the new covenant promised in Jeremiah 31:31. The new covenant will be fulfilled when Israel is restored nationally. Not spiritually, but nationally.

God promised that David’s throne would be established forever. God promised in 2 Samuel 7:16, “Thy throne shall be established forever.” If the throne does not return to earth, God lied.

God promised that Israel would be regathered into their land in unbelief first, then in belief. Ezekiel 36 and 37 promise a physical regathering and then a spiritual renewal. Unbelief first, repentance later. That is the modern state of Israel.

God promised that the Messiah would rule with a rod of iron. Psalm 2:9 says, “Thou shalt break them with a rod of iron.” Revelation 19 fulfills this promise.

If the kingdom does not return, the prophets are false. If the kingdom is spiritualized, God is mocked. If the kingdom is absorbed into the church, Scripture collapses.

The kingdom returns because God keeps His word.

9. Final Witness: The Everlasting Gospel and the Kingdom Restored

When the church leaves, the age of grace ends, the prophetic program resumes, and the kingdom gospel returns.

Christ preached the kingdom.

Paul preached grace.

The tribulation preaches the everlasting gospel.

The King returns to restore the kingdom.

The everlasting gospel warns the world that judgment has begun.

The kingdom gospel prepares Israel for the return of the Messiah.

The prophetic program brings the King back to Jerusalem.

The restoration program puts Israel at the head of the nations.

The kingdom program fulfills every covenant God ever made.

The church age is the parenthesis.

The mystery is the interruption.

Prophecy is the main theme.

The kingdom is the finale.

The cross bought salvation.

The rapture removes the church.

The tribulation purifies Israel.

The King restores the throne.

The kingdom comes.

The everlasting gospel and the kingdom restored are the final proofs that God's prophetic program is unstoppable and eternal. God keeps every promise He ever made. Not one prophecy fails. Not one word falls to the ground. Not one covenant is broken.

This is the everlasting gospel.

This is the restored kingdom.

This is Israel's future.

This is Christ's reign.

This is God's plan.
And nothing in heaven or earth can stop it.

20 of 20: The Gospel of the Kingdom

Comparing the Two Gospels without Confusion

1. The Failure of Modern Christianity to Rightly Divide

There is no confusion in the Bible until men get involved. The Book itself is crystal clear. It is the preacher, the professor, the denominational headquarters, the self anointed scholar, and the commentary addict who muddies the water. The Book makes a razor sharp distinction between the gospel of the kingdom preached by Jesus, John, and the Twelve, and the gospel of the grace of God given by revelation to Paul. The confusion comes because men are terrified to admit that God revealed something new to Paul. They fear losing their theological systems. They fear losing their traditions. They fear losing their pride. So they flatten the whole Bible into one homogenous message and call it Christianity.

But the Bible refuses to cooperate. The Book draws an unmovable line between two distinct messages. The gospel of the kingdom is tied to a Jewish King, a Jewish throne, a Jewish land, a Jewish covenant, and a Jewish millennium. Paul's gospel is tied to the body of Christ, a heavenly calling, a new man, a mystery revelation, and a salvation independent of the Law. When people confuse these two messages, they produce every doctrinal disaster from sacramental salvation to post tribulation rapture theories to replacement theology to works based perseverance.

The Bible commands the believer to rightly divide. Second Timothy 2:15 says, "Study to shew thyself approved unto God rightly dividing the word of truth." You cannot divide something that is not already divided. God placed the divisions there. The student merely recognizes and obeys them.

The gospel of the kingdom and the gospel of grace are not two versions of the same truth. They are two divinely revealed messages for two different groups at two different times for two different purposes. Blending them together creates spiritual chaos. Separating them restores biblical clarity.

2. The Gospel of the Kingdom as Preached by Christ and the Twelve

The gospel of the kingdom is the first gospel ever preached in the New Testament. It begins before Calvary. It begins before the resurrection. It begins before the mystery is revealed. It begins before the body of Christ exists. It is a Jewish gospel tied to a literal earthly kingdom.

John the Baptist introduces it in Matthew 3:2, “Repent ye for the kingdom of heaven is at hand.” Jesus continues the same message in Matthew 4:17, “Repent for the kingdom of heaven is at hand.” The disciples are commissioned with the same message in Matthew 10:7, “As ye go preach saying, The kingdom of heaven is at hand.” This preaching takes place long before any command to believe in the death, burial, and resurrection.

The kingdom gospel is a call for Israel to prepare for their King. It demands repentance. It demands righteousness. It demands obedience. It demands readiness for the physical kingdom promised through the prophets. It is rooted in the covenants God made with David. Luke 1:32 and 33 declare that Christ will sit on the throne of David and reign over the house of Jacob forever.

The preaching of this gospel is accompanied by signs and wonders. Matthew 10:8 commands the disciples to heal the sick, cleanse the lepers, raise the dead, and cast out devils. These signs validate the kingdom offer to Israel because the Jews require a sign. First Corinthians 1:22 says, “For the Jews require a sign.” These miracles are not random acts of compassion. They are kingdom credentials.

This gospel is directed exclusively to Israel. Christ says in Matthew 15:24, “I am not sent but unto the lost sheep of the house of Israel.” The disciples are forbidden to preach to Gentiles in Matthew 10:5 and 6. Nothing about this gospel resembles the gospel preached after Acts 15. Nothing about this gospel resembles Paul’s message. It is a kingdom message. It is a Jewish message. It is a prophetic message. It is an earthly message. It is a theocratic message.

It is not the gospel of the grace of God.

3. Paul’s Gospel of the Grace of God as a New Revelation from the Risen Christ

Paul’s gospel is not a continuation of the kingdom gospel. It is not an expansion of the kingdom gospel. It is not a spiritualization of the kingdom gospel. It is a new revelation given directly by the risen Christ from heaven. Galatians 1:11 and 12 say, “I certify you brethren that the gospel which was preached of me is not after man. For I neither received it of man neither was I taught it but by the revelation of Jesus Christ.”

Paul's gospel centers on the finished work of Christ. First Corinthians 15:1 through 4 defines it. Christ died for our sins according to the Scriptures. He was buried. He rose again the third day. This message is not preached before the resurrection because it had not yet occurred. It is not preached by the Twelve before Pentecost because they did not understand it. Luke 18:34 says, "This saying was hid from them neither knew they the things which were spoken." The kingdom gospel did not require belief in the atonement because the atonement had not yet been revealed.

Paul's gospel offers salvation by grace through faith without works. Ephesians 2:8 and 9 declare, "For by grace are ye saved through faith and that not of yourselves it is the gift of God not of works." This is not the message of Matthew 24 which teaches endurance to the end. This is not the message of Matthew 6 which ties forgiveness to forgiving others. This is not the message of Matthew 7 which ties entrance into the kingdom to doing the will of the Father. Paul's gospel is a grace message. Not a kingdom message.

Paul's gospel creates the body of Christ. First Corinthians 12:13 says, "For by one Spirit are we all baptized into one body." This body is not mentioned in the Gospels. It is not mentioned in the Sermon on the Mount. It is not mentioned in the earthly ministry of Christ. It is a mystery revealed through Paul. Colossians 1:26 and 27 say, "Even the mystery which hath been hid from ages and from generations but now is made manifest to his saints."

The gospel of the kingdom creates a Jewish remnant awaiting their Messiah on earth. The gospel of grace creates a heavenly body awaiting the rapture.

They are not the same gospel.

4. Why the Gospels Cannot Be Blended without Doctrinal Catastrophe

The average Christian in America is raised on a steady diet of mixed messages. Sermons jump from Matthew to Romans to James to Revelation without the slightest awareness that the Bible contains distinct dispensations with distinct audiences and distinct divine instructions. The result is doctrinal schizophrenia.

Take the Sermon on the Mount. It demands a righteousness that exceeds that of the Pharisees in Matthew 5:20. It demands forgiveness for personal forgiveness in Matthew 6:14 and 15. It dismisses earthly wealth in Matthew 6:19. It condemns judgment in Matthew 7:1. None of these passages teach salvation by grace through faith. They teach kingdom righteousness for Israel preparing for a literal reign of Christ.

Blend the kingdom gospel with Paul's gospel and you will end up with conditional security. You will end with works based salvation. You will end with sacramental systems. You will end with Lordship salvation. You will end with the apostasy of modern evangelicalism.

Blend them and you destroy grace. Blend them and you destroy assurance. Blend them and you destroy the distinct identity of the church.

God does not blend them. Men do.

5. Why Christ Did Not Preach Paul's Gospel on Earth

Critics often accuse dispensationalists of inventing a difference between Christ's message and Paul's, but the difference is in the Bible itself. Christ could not preach the gospel of the grace of God during His earthly ministry because the event upon which that gospel rests had not yet happened. You cannot preach a finished work before the work is finished.

The cross was still future. The resurrection was still hidden. The disciples were still blind to the meaning of Christ's death. Luke 9:45 says, "They understood not this saying and it was hid from them." Luke 24:21 shows that the disciples were still expecting a national deliverance, not a crucified Messiah. They say, "We trusted that it had been he which should have redeemed Israel." They were not preaching the gospel of grace. They were expecting a kingdom.

Christ preached the kingdom because the King was present. Paul preached grace because the King had ascended and revealed a mystery body. Christ preached to Israel. Paul preached to Jew and Gentile equally. Christ offered a throne. Paul offered a heavenly inheritance.

Christ preached present repentance for a present kingdom. Paul preached faith in a finished work for eternal salvation.

Two different audiences. Two different commissions. Two different messages.

6. The Gospel of the Kingdom Returns after the Rapture

Matthew 24:14 says, "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 in this verse is not Paul's gospel. It is the gospel of the kingdom. It appears during the tribulation after the rapture. It is tied to the end. It is tied to Israel's suffering. It is tied to the events leading to Armageddon. It is tied to the return of Christ to earth.

Revelation 7 describes a Jewish remnant sealed for service. Revelation 11 describes two witnesses performing signs like Moses and Elijah. Revelation 14 describes the everlasting gospel proclaimed by an angel. Revelation 12 describes Israel persecuted by the dragon. These events are part of the prophetic program for Israel, not the church.

Paul's gospel belongs to this present age. The kingdom gospel belongs to the tribulation. The everlasting gospel belongs to the entire world during the judgments.

Three distinct messages for three distinct eras.

The church is gone. Israel is back in focus. Prophecy resumes. Kingdom preaching returns.

7. The Two Gospels Compared: A Final Synthesis

After nineteen essays, the picture is crystal clear. God is not the author of confusion. He revealed two distinct messages for two distinct purposes.

The gospel of the kingdom announces a literal earthly kingdom.

Paul's gospel announces a heavenly body.

The gospel of the kingdom prepares Israel for the throne of David.

Paul's gospel prepares the church for the rapture.

The gospel of the kingdom requires signs because Israel requires signs.

Paul's gospel requires no signs because faith comes by hearing the word of God.

The gospel of the kingdom is tied to a covenant nation.

Paul's gospel is tied to a body where there is neither Jew nor Greek.

The gospel of the kingdom preaches repentance and obedience.

Paul's gospel preaches justification by faith without works.

The gospel of the kingdom precedes the cross.

Paul's gospel flows from the finished work of the cross.

The gospel of the kingdom is resumed after the church is removed.

Paul's gospel ends when the body of Christ enters heaven.

Both gospels are true. Both are biblical. Both are God given. Both are authoritative. But they are not the same.

Distinguishing them is not optional. It is mandatory.

8. The Necessity of Distinguishing the Two Messages

The refusal to distinguish these two gospels results in devastating errors. It produces a church that thinks it can bring the kingdom in by social reform. It produces charismatic confusion where modern Christians attempt to replicate the apostolic signs meant for Israel. It produces legalistic systems where grace is mixed with Mosaic principles. It produces confusion about salvation and security. It produces end time predictions that contradict Scripture.

Rightly dividing the two messages restores doctrinal sanity. It clarifies salvation. It safeguards grace. It protects the believer from error. It magnifies the glory of Christ's finished work. It preserves the promises made to Israel. It maintains the integrity of the prophetic program. It keeps the church in its proper heavenly identity. It honors the distinctions God placed in His Book.

The gospel of the kingdom is not the gospel of grace.
The gospel of grace is not the gospel of the kingdom.
God revealed both. God uses both. God fulfills both.
But God never confuses them.

Only men confuse them.

9. Conclusion: The Last Word on the Two Gospels

The Bible opens the New Testament with a King offering a kingdom to Israel. It closes the New Testament with that same King returning to claim that kingdom. Between His first coming and His second coming God interrupts His prophetic program to form a mystery body called the church. That body is formed by the gospel of the grace of God. That gospel is revealed through Paul. That message creates a heavenly people. That people is removed before the tribulation.

When they leave, the kingdom gospel returns. The everlasting gospel is proclaimed. Israel is refined. The nations are judged. The King descends. The kingdom is restored.

The entire Bible flows perfectly when the two gospels are kept distinct. The entire Bible collapses into contradiction when the two are blended. God does not blend them. He reveals them separately. He applies them separately. He fulfills them separately.

The gospel of the kingdom is the message of the earthly throne.

The gospel of grace is the message of the heavenly calling.

The everlasting gospel is the message of divine authority during judgment.

Three messages. Three purposes. One Bible. One Lord. One eternal plan.

Rightly divide them and the Book opens. Blend them and the Book closes.

This is the final word. This is the twentieth stone laid in the foundation of understanding God's program. This is the capstone of the Kingdom Gospel Series. The Book stands vindicated. The distinctions stand clear. The confusion dissolves. God's plan unfolds. The King is coming. The kingdom is literal. The church is heavenly. The gospels differ because God designed them to differ.

No man can improve on God's architecture.

No scholar can flatten His blueprint.

No theologian can force the Bible to bow to tradition.

The Book stands as it is written.

Rightly divided.

Perfect.

Final.

Unshakeable.

The gospel of the kingdom belongs to Israel.

The gospel of grace belongs to the church.

And when the church leaves, the King returns.

The kingdom comes.

And the Bible closes exactly as God wrote it.

Conclusion to the Gospel of the Kingdom Series

After twenty studies that cut through centuries of religious fog, the line in Scripture now stands where God put it. The gospel of the kingdom and the gospel of the grace of God are not two shades of the same truth. They are two divine revelations operating in two distinct eras for two distinct peoples under two distinct programs. The failure to acknowledge that distinction has produced more doctrinal confusion, more theological compromise, and more spiritual blindness than any other neglected truth in the New Testament. This series has restored the clarity that God intended His people to have when He commanded them to rightly divide the word of truth.

The earthly ministry of Jesus Christ was aimed at Israel, rooted in the prophets, grounded in the covenants, and directed toward the throne of David. His message demanded repentance, righteousness, obedience, and readiness for a literal earthly kingdom. He

preached to a nation, not a church. He offered a throne, not a mystery. He called Israel to prepare for a King who would reign in Jerusalem. Nothing about that message resembles Paul's message after the resurrection. Nothing about that ministry mirrors the revelation of the mystery. Nothing about those conditions belongs in the dispensation of grace.

Paul's gospel is an entirely different revelation. The risen Christ from heaven unveiled a salvation independent of the Law, based entirely on a finished work, offered freely to Jew and Gentile alike, and forming a body never mentioned in the prophets. This gospel stands alone in Scripture. It saves without works. It justifies without effort. It seals without conditions. It forms a heavenly people. It operates within the mystery program. And it ends the moment the body of Christ is caught up to meet the Lord in the air.

Once the church is gone, God turns back to Israel and resumes His prophetic program exactly where it paused. The kingdom gospel returns. The everlasting gospel is declared. The remnant is refined. The nations are judged. The King descends. The throne is restored. The covenants are fulfilled. The prophets are vindicated. The Scriptures stand true in every detail. Nothing is spiritualized. Nothing is redefined. Nothing is modified. God completes exactly what He began.

This series has shown that the Bible is not a tangled web of contradictions but a perfectly ordered revelation once the divisions God placed in it are honored. The kingdom gospel never contradicts the gospel of grace because they operate in different eras to different audiences for different purposes. The prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah never contradict the epistles of Paul because they describe different realms. The Sermon on the Mount never contradicts Romans because one addresses a nation preparing for its King and the other addresses a body seated in heavenly places. The book of Acts never contradicts the prophets because it bridges two divine programs.

A believer who grasps this truth steps out of confusion and into clarity. The Bible opens. The Gospels unfold. The Acts period makes sense. The epistles fall into alignment. The prophetic books illuminate the future. Everything fits because God designed it to fit when rightly divided. This doctrine is not optional. It is not advanced. It is not secondary. It is foundational. Without it, the New Testament becomes a battlefield of conflicting commands. With it, the entire narrative of Scripture stands in perfect order from Matthew to Revelation.

The church today is gasping in a fog that it created by blending what God separated. It preaches kingdom ethics in place of grace. It preaches endurance salvation instead of eternal security. It preaches signs meant for Israel and wonders meant for the tribulation. It preaches sermons built from passages that do not apply to the body of Christ. And as a

result, it produces confusion, fear, instability, and doctrinal collapse. This series has been a deliberate dismantling of that confusion by simply restoring the distinctions God placed in His Book.

If the reader has followed this study with an open Bible, a humble heart, and a willingness to let God be true, then he now possesses the most important interpretive key in all New Testament doctrine. He will never again confuse Israel with the church. He will never again confuse kingdom requirements with grace. He will never again confuse prophetic signs with the believer's walk. He will never again force the Sermon on the Mount into the plan of salvation. He will never again lose his bearings in the tribulation passages. He will never again fear losing salvation because his salvation does not rest on conditions found in a different dispensation.

The gospel of the kingdom is God's message to Israel concerning their Messiah and their earthly throne.

The gospel of the grace of God is God's message to the body of Christ concerning a finished work and a heavenly inheritance.

Both are divine. Both are inspired. Both are true. But they are not the same and God never intended them to be the same.

This twenty part series has been a declaration of that truth with the clarity the Bible demands and the boldness that modern Christianity fears. The final word is simple. Let the kingdom gospel stand where God placed it. Let the gospel of grace stand where God revealed it. Let the mystery remain the mystery. Let the prophets remain the prophets. Let the Bible speak as written. And let no man blend together what God Himself has divided.

When these distinctions are honored, the Bible becomes a living Book again. The believer stands rooted in grace. Israel's future shines with prophetic certainty. The church's hope burns brighter than ever. And the plan of God stretches out in perfect harmony across both earth and heaven as the Scriptures intended from the start.

This is the conclusion. This is the clarity. This is the doctrine the modern church forgot. And this is the truth that restores the New Testament to the brilliance God breathed into every word.