

Resources:

Mr. Reichert. *Theology 2 Notes. Spring 2019. Pg. 98.* Frontier School of the Bible.
Mr. Miles. *Theology 3 Notes. Pg. 2.* Frontier School of the Bible.
Mr. Buckley. *Dispensations notes. 1994.* Frontier School of the Bible.
Lewis Sperry Chafer. *Systematic Theology Vol. 5. Pg. 95-169.*
Mr. Hornick. *Theology 4 Notes. Spring 2020. Pg. 26-29.* Frontier School of the Bible.

The statement I made last week on this topic of Jesus' teaching was this:

JESUS CHRIST TAUGHT ON A VARIETY OF SUBJECTS IN A VARIETY OF WAYS, AND HOW ONE RESPONDS TO WHAT JESUS TAUGHT IS A MATTER OF LIFE AND DEATH.

We will continue breaking this topic down by observing facts about Jesus' teaching.

Fact #5 - Jesus announced the Kingdom and taught Kingdom standards.

Where Jesus came announcing the Kingdom is particularly found in the gospel of Matthew. We noted last week that Jesus came preaching a gospel of the Kingdom (**Matthew 4:23**). We, who are dispensationalists, believe that the gospel of the kingdom is different than the gospel of grace. We believe there are two distinct gospels presented in the New Testament.

In the New Testament, we find the gospel of the kingdom being presented, and we find the gospel of grace being presented. Remember, gospel means good news. So there is a good news message of the kingdom and there is a good news message of the grace of God. The contents of each of these messages are different. Let me explain.

I'll start with the gospel of grace. What is the gospel of grace? And what are its contents? The gospel of grace is a term used by the apostle Paul in **Acts 20:24**. Paul explained in the letter to the Galatians that this gospel was received by Paul through a revelation of Jesus Christ in **Galatians 1:11-12**. Paul was taught gospel of grace theology by Jesus Himself, after Jesus had died, resurrected, and ascended back to heaven. The theological implications of the gospel of grace are most notably found in **Ephesians 2:8-9**, but what are its contents? What is the good news? Paul described as the actual content of the good news in **1 Corinthians 15:3-5**. The content is summarized by two essential truths. 1) Jesus died for our sins. 2) He rose on the third day. So what is the good news content? Jesus died for our sins and rose again. What are the theological implications of this news? That if we believe on the Lord Jesus Christ, we will be saved. That is the gospel of the grace of God.

Now, let me explain to you the gospel of the Kingdom. What is the gospel of the Kingdom? And what is the content of it? (**Matt. 4:23; 9:35; 24:14; Mark 1:15**). This phrase is different than the phrase "gospel of the grace of God." Also, keep in mind, this phrase "gospel of the kingdom" does not show up in any of the church epistles.

What is the gospel of the Kingdom? This gospel is a good news message that the Messiah of Israel who had been predicted would come, had arrived and the Kingdom that Israel had been promised in the Old Testament, was at hand. That is, the Kingdom age was being offered by the Messiah, Israel's King - Jesus.

What is the content of this gospel of the Kingdom? This Kingdom included predictions that have never before been seen in history, and still have never been seen. For example, in **Isaiah 2:4** we are told that when this Messiah comes and establishes this kingdom, there will be peace that has never been seen before. In fact, there will be no more war among the nations. This Kingdom that was predicted in the Old Testament for Israel was declared to be a literal reality where their King would reign in righteousness and peace over the entire world on this earth. That is predicted in **Psalms 2:4-6**. When Jesus came onto the scene, He was announcing that He is here for Israel so that Israel could enter into that Kingdom. That is what Israel hoped for. That is what Israel longed for, but when Jesus came and presented Himself as the Messiah and as the King of Israel, He did not teach what Israel expected their Messiah to teach. He did not do what Israel expected their Messiah to do, and they rejected Him.

So what happened? Jesus introduced the gospel of grace and the Church age, and the Kingdom age was put on hold until the age of the Gentiles would be complete. That is what Paul explained in **Romans 11:25**. God, at large, has hardened the heart of Israel so that they rejected their King and forfeited their Kingdom for a time. This Kingdom will be given to them at some point in the future, not because of anything Israel has done, but because God keeps His Word and He has promised this Kingdom to Israel, and in the long term perspective of history, for Israel to have that Kingdom, is good news.

So there are two distinct gospels: The gospel of the Kingdom, and the gospel of the grace of God. The kingdom is a message to and for Israel. The gospel of grace is a message pertaining to the Church.

Now it's time to explain fact #5. Jesus announced the Kingdom and taught Kingdom standards. For dispensational theologians, this is most commonly understood as the teaching of the Sermon on the Mount, found in **Matthew 5-7**. Jesus began His Messianic ministry by announcing the standards a person must fit in order to live in and succeed in the Kingdom that Israel was anticipating. And essentially, what Jesus did when He gave His sermon on the Mount, is He said to Israel, "you want to get into the Kingdom? You don't stand a chance."

Jesus was consistently throughout His ministry revealing to people, "you are not worthy. You are a sinner, and you deserve God's judgment."

The major discourse of the Bible in which we believe Jesus announced the Kingdom and presented the Kingdom standards and principles is found in the discourse known as the Sermon on the Mount in Matthew 5-7.

Fact #6 - Jesus announced the Church and taught Church age theology.

I mentioned last week how there was a transition in what Jesus taught. At first, He was presenting the Kingdom for Israel, but as the chapters go on in the book of Matthew, we come to chapter 12 where Jesus declares that the religious leaders of the nation of Israel, at large, had rejected their King and their Kingdom. Jesus announced this in **Matthew 12:41-45**. Jesus basically declared that the hearts of the Pharisees were so hard that they were doomed to judgment and destruction.

Then, when we get to Matthew 16, we are introduced for the very first time in the Bible, the teaching of the Church (**Matthew 16:13-20**). Jesus declared that upon that rock, I will build my church. Charles Ryrie noted, "he does not say, 'upon you, Peter' or 'upon your successors,' but 'upon this rock' - upon this divine revelation and profession of faith in Christ, 'I will build my church.'" Jesus said I will. That means, "I will do this someday in the future. I have not built it yet, but I will build it." So Jesus announced in Matthew 16 that there was coming a new program of God. That program and that people, would be called the church.

Mr. Miles said, "The Greek word for Church is the word *Ekklesia*. The word actually means 'called out ones' and is found 114 time in the New Testament. The Church is a group of people called out from the world unto God (Acts 15:14)."

Jesus taught about the coming Church and the Church age. He also taught Church age theology. The major discourse in which Jesus taught grace age, Church age theology is in the discourse of **John 13-17** known as the upper room discourse. Discourse simply means conversations, or to express oneself. We can't walk through all of that tonight, but I will point out 3 texts to indicate that what Jesus was teaching was Church age truth and has Church age implications and applications.

Text #1 - **John 16:16-17**

Jesus taught the disciples about the change in the ministry of the Holy Spirit upon Jesus ascending to heaven and sending the Spirit. Jesus taught the disciples that the Spirit will be (future tense) in them forever. That is exactly what is taught to Church age believers by Paul in **Ephesians 1:13; 4:30**. It is also taught by Paul that the Holy Spirit was in the believers in Corinth (1 Cor. 6:19). Jesus told the disciples that a day was coming when the disciples would have the Spirit in them, and Paul wrote to the churches saying that day had come and the Spirit was living in believers.

Text #2 - **John 15:4**

Jesus taught the disciples about abiding in Him, or maintaining fellowship with Him. Jesus taught that the disciples could remain in close fellowship with Him even though He was going to the cross the very next day. The apostle John taught the same theology to the Church. During the

Church age, John taught that abiding in Christ was key to the Christian life and walk (**1 John 2:5-6**).

Text #3 - **John 17:18**

During this prayer of chapter 17, Jesus was probably praying in close enough proximity to the disciples that they heard his prayer and were learning from Him while He prayed. He said that He was sending the disciples into the world. Peter picked up on this during the Church age. Peter would understand that when Jesus said, "I have sent them into the world," that would mean that Jesus had commissioned them and sent them. After Jesus was gone into heaven, the disciples would minister for Him during a future time, the age that was immediately to come, the church age (**Acts 10:42**). Peter explained that what Jesus was talking about in the upper room discourse had direct application to the Church age.

Fact #7 - Jesus taught about future things, such as the Tribulation Period and the Second Coming.

Different from teaching about the Kingdom in the Sermon on the Mount discourse, and different from teaching about the Church in the Upper Room discourse, is a discourse of Jesus known as the Olivet Discourse. This is found in **Matthew 24-25; Mark 13, and Luke 21**.

This teaching started with a question from the disciples in **Matthew 24:3**. The disciples asked three questions in one sentence. Those questions were 1) When will these things take place, 2) what will be the sign, not signs, of your coming, and 3) what will be the sign of the end of the age?

Jesus answered all three of those questions specifically throughout the chapters 24 and 25 and Luke 21.

This teaching of the Olivet discourse was not a teaching directed at the Church. This teaching was directed at Israel, and it relates to Israel and the Tribulation Period as well as the Second Coming of Christ to finally and officially set up the Kingdom for Israel. This Olivet discourse explains that the Kingdom will come for Israel, but before it comes, there are certain terrible events that will happen to Israel.

Mr. Hornick said, "the signs of Matthew 24, Mark 13, and Luke 21 are signs of the coming Tribulation Period and of the Second Coming of Christ to the earth to set up His Kingdom. There are no signs given for the Rapture of the church for it is imminent (can occur at any moment - see 1 Thess. 1:9-10; James 5:8) nor for the beginning of the Day of the Lord (which is also the very beginning of the Tribulation Period) for it comes suddenly. (See 1 Thess. 5:1-3)."

Tonight, we picked it up where we left off last week. We explained that Jesus taught on distinct subjects. His teaching addressed different subjects. His teaching was directed at different

audiences. And in the three facts that we discussed tonight, facts 5-7, I think we have made a good case for our stance that Jesus taught on distinct subjects that must not be blended together. He taught about the Kingdom. He taught about the Church. He taught about the future events of His Second Coming. We must keep those categories separated if we are going to rightly divide the Word of Truth.

Each of these facts that we are discussing, I think, confirms our statement that

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HOW ONE RESPONDS TO WHAT JESUS TAUGHT IS A MATTER OF LIFE AND DEATH.**