

EMBASSY COLLEGE



ανηρ ὃς εμπροσθεν μου γεγονεν, οὐ πρωτος μου η̄ν. **31**κᾱγω οὐκ η̄δειν αῡτον, ᾱλλ' ἵνα φανερωθῆ τῷ Ἰσραηλ διᾱ τοῡτο η̄λθον ἐγω̄ ἐν ὕδατι βαπτίζων. **32**Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα.



SYLLABUS AND STUDY GUIDE

Theology of the Kingdom

BT210

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ORIENTATION AND INTRODUCTION

BIBLICAL THEOLOGY OF THE KINGDOM OF GOD

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I. COURSE DESCRIPTION

This is a biblical and theological study of the kingdom of God with an emphasis on how this prominent scriptural theme relates to today's church and its mission.

II. COURSE OBJECTIVES:

- A. Define clearly the biblical kingdom of God.
- B. Document abundantly how the theme of the kingdom relates to the life and mission of the church in the earth today.
- C. Encourage God's people to release their faith to witness the victory of God's kingdom through history and eternity.

III. SUGGESTED TOOLS OF STUDY

- A. The Holy Bible—The New American Standard and/or King James Version
- B. This study guide
- C. Recommended books and articles

IV. SUGGESTED STUDY HABITS

- A. Read this study guide.
- B. Attend every lecture.
- C. George E. Ladd, *The Gospel of the Kingdom: Scriptured Studies in the Kingdom of God*.
- D. Take your own notes during the lectures.

V. CLASSROOM METHODOLOGY

- A. Each lecture is followed by class discussion.
- B. Hold questions until the end of class.
- C. Those interested in tapes of the class may see the chancellor or instructor.

VI. EVALUATION PROCEDURE

- A. Attendance at the lectures.
- B. Familiarity with the study guide.
- C. Pass the examination.

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Lesson 1

DEFINING THE KINGDOM OF GOD (1)

I. The New Testament Greek word for Kingdom—*basilea*

- A. Hebrew corresponding word—*malkuth*
- B. The Hebrew word *melek* (king), comes from *malak* which means “to reign”. The reign of God is:
 - 1. Over all (Ps. 103:19)
 - 2. Glorious (Ps. 145:11)
 - 3. Everlasting (Ps. 145:13)
 - 4. Righteous (Ps. 45:6)
- C. The Kingship of God in the Old Testament
 - 1. The first mention of God as King is in Exodus 15:18. The context is when God as King opposes Pharaoh, the king of Egypt.
 - 2. God is the King of glory (Ps. 24:7-10)
 - 3. God is the King of creation (Ps. 47:2-3; 96:10)
 - 4. God is King of the nations (Ps. 44:4-6, Isa. 43:14-15).
 - 5. God is King of Israel (Ps. 44:4, Numbers 23:21, Deut. 33:5).
- D. *Basilea* denotes sovereignty, royal power, dominion (see Vine).
 - 1. The sphere of God’s rule and reign (the domain of the king)
 - 2. The government of God
 - 3. The acknowledged and unacknowledged authority of God. God is Lord whether His Lordship is acknowledged or not!

II. The Kingdom (*basilea*) of God in the New Testament

- A. The preaching of John Baptist
 - 1. Read Matthew 3:1-2.
 - 2. John preached the arrival and availability of the kingdom. “At hand” means “near and available.”

- B. The teaching and preaching of Jesus.
1. The two main themes of Jesus' teaching were the fatherhood of God and the kingdom of God.
 2. The first public sermon of Jesus according to Mark was about the kingdom of God (Read Mark 1:15).
 3. The last sermon of His earthly ministry was about the kingdom (Read Acts 1:3).
 4. In the Gospels, the term "kingdom of God" occurs over 100 times.
 - a) Some examples: Read Matthew 4:17.
 - b) Read Matthew 9:35.
 - c) Read Matthew 12:28. Jesus not only announced the kingdom, as did John Baptist, He demonstrated its breakthrough into history. Further, Jesus stirred up the opposition of Satan's kingdom.

- C. The preaching and teaching of the apostles.
1. Before Pentecost, the apostles preached the kingdom of God (Matthew 10:7).
 2. After Pentecost, the apostles preached the kingdom of God:
 - a) Acts 8:12
 - b) Acts 19:8
 - c) Acts 20:25
 - d) Acts 28:23

III. Jesus, the Kingdom, and Judaism

- A. Judaism, the setting for Jesus' message about the kingdom
- B. Theological concepts of Judaism as they relate to the kingdom of God.
1. Twofold emphasis on God's kingship: He is king now, but He must also become king. He is spoken of as king of Israel and of all the earth, but He must also become king to rule His people and to manifest His kingship to all the world.
 2. After the Exile, many Jews lost hope of a kingdom in history. In its place, they looked for an apocalyptic revelation of the kingdom in the

future. They lost the sense of God acting in the historical present. Therefore, they despaired of history, feeling that it was given over to evil powers.

3. The rabbinical emphasis related the Kingdom to the Law (Torah) of God. The rabbis taught that anyone who submits to the Law takes upon himself the kingdom of God. The rabbis spoke of repeating the "Shema" (Deut. 6:4) as taking upon oneself the "yoke of the kingdom" (See Robert Lindsey).
4. In Judaism, some politicized the kingdom of God. Jewish zealots led insurrections against Rome. These radicals wanted to bring the kingdom by a sword. According to George Ladd, it is probable that these revolts against Rome were "messianic", i.e., they were not conducted solely for political purposes, but were religiously motivated to hasten the coming of God's kingdom (Ladd, *Theology of the New Testament*, p 63).
5. By Jesus' day, the Jews had, by and large, nationalized the kingdom. The term "kingdom of God" had come to be the slogan of Jewish nationalism.
6. By Jesus' day, many of the Jews had secularized the kingdom. In their desire to be free from Roman oppression, the popular mindset was upon material splendors, political aggrandizement, and secular benefits. Most spiritual expectations were gone.
7. Even Jesus' disciples found it hard to break away from a secularized view of the kingdom (See Matthew 20:20-21). Even after the Resurrection, their question in Acts 1:6 reveals how deeply rooted the political, nationalistic, and unspiritual ideas of the kingdom were in their thinking (Stewart, *The Life and Teaching of Jesus Christ*, pp. 48, 49).

Conclusion: From the clear evidence of Scripture, we conclude that the Lord God has always been sovereign king over all the heavens and the earth. The main issue we must face from a theological perspective is how the sovereign authority of the kingdom of God relates to past, present, and future history.

Notes

Lesson 2

DEFINING THE KINGDOM OF GOD (2)

The Kingdom Has Come—Not Yet

I. The Tension of History and Eschatology

A. Biblically, this tension is defined as the relationship between this present age and the age to come.

1. Greek word, *aion*, translates “age.” The adjective, *aionios*, translates “eternal.” *Aion* is sometimes erroneously rendered “world.” The best Greek word for “world” is *cosmos*. *Cosmos* has to do with the order of creation; *aion* has to do with age and eternity.
2. Jesus and the apostles speak of two ages: (1) this (present) age, and (2) the age to come.
 - a) Jesus’ teaching:
 - (1) Read Matthew 12:32
 - (2) Read Matthew 13:22
 - b) The apostles’ teaching:
 - (1) Read Romans 12:2
 - (2) Read II Cor. 4:4
3. A comparison of the two ages:
 - a) Matt. 13:22
 - b) Luke 16:8
 - c) Romans 12:12
 - d) 2 Cor. 4:4
 - e) 2 Tim. 4:10
 - f) Titus 2:12
 - g) 1 John 2:17

PRESENT AGE (Contrast)

1. Worry
2. Sons of Darkness
3. Conformity
4. Satan
5. Unrighteousness
6. Collapse
7. Will of Satan

AGE TO COME (Connection)

1. Peace
2. Sons of Light
3. Transformation
4. Jesus
5. Righteousness
6. Eternal
7. Will of God