

iii. That is how the Gospel works: It comes announcing Christ's kingdom. The first value of His kingdom is forgiveness. Forgiveness *before* anyone gets up and walks.

iv. That the world might know that such forgiveness is real, those who come into the kingdom of Jesus rise up and walk in His will.

C. The Gospel is about the governance of our *life*, not just *lives*.

### COMPLETING THE SERMON

- How might opening texts inform the answer to the question, "Is the Gospel of the Kingdom which Jesus proclaimed the same as the Gospel we are to proclaim?"
- How might the understanding of the Gospel as the proclamation of the coming, life, death, resurrection, and ascension of Jesus Christ to rule, inform what it means to proclaim the Gospel to others?
- How might the 4 Gospels inform our understanding of the reign of Jesus as King? What does it say who the King is, what His rule is like, and how he differs from earthly kings?
- Why is it essential to understand the Gospel as a public proclamation?
- Why is understanding the Gospel as being about the governance of our lives essential to its being a public proclamation?
- Do you think the Gospel being about the governance of our lives is understood broadly in the church in the West today? Why/why not?
- What are some of the essential aspects of the Gospel which can be seen in the story of the paralytic (Luke 5:15-26)?
- What are some of the substitute rulers (rulers or systems) of our life for which the Gospel of King Jesus intends to supplant?

### Advancing the Gospel of the Kingdom: *The Kingdom Message*

Jerry Cisar — January 9, 2022

Text: Matthew 4:23; 9:35; 24:14; Romans 1:1-6 (ESV)

#### Introduction: Jeopardy

- A. Jeopardy #1: *The proclamation of a new ruler such as a king who will bring about peace and justice among the governed.*
- i. What is \_\_\_\_\_?
  - ii. Is the Gospel of the Kingdom which Jesus proclaimed the same as the Gospel we are to proclaim?
- B. Jeopardy #2: *This man's coming was considered by many to be "a day which we may justly count as equivalent to the beginning of everything, because it restored the shape of everything that was failing and deteriorating... His birthday was the beginning for the world of the gospel, and therefore they devised a way to honor him by beginning the count of time over with his birth."*
- i. Who is \_\_\_\_\_?
  - ii. *A gospel was news of a divine ruler's birth, coming of age, or enthronement, and also his speeches, decrees and acts are glad tidings which bring fulfillment to the longings of the world for justice and peace.*

#### I. The Gospel is about a Powerful King

- A. King, Powerful Prince
- i. "King" or "prince" are metaphors.

Calvin: "Such modes of expression, therefore, do not so much express what kind of a being God is, as accommodate the knowledge of him to our feebleness."

- ii. *Jesus intends to fill the role in our life that people of their day assigned to a king, and people of our day may assign to a whole political system—e.g. democracy.*
- B. The Gospel is the story of Jesus' arrival and ascension to rule over everything in heaven and earth.
- i. Paul's Summary of the Gospel (Romans 1:1-6)

- a) His coming was predicted.
- b) Concerning His Son
- c) Descended from David according to the flesh
- d) Resurrection and Ascension
- e) The work of the Gospel

Paul's ministry was to call all the nations to the obedience that comes from faith (faithfulness, loyalty, allegiance) for His name, His cause.

- ii. Paul's 2<sup>nd</sup> Summary of the Gospel (1 Cor. 15:1-9)
- iii. John: "In the beginning, was the Word."
- iv. Peter's Summary of the Gospel (Acts 10:36-43)
- v. The Gospel incorporates:
  - a) His incarnation (preexistence, incarnation)
  - b) His earthly life (baptism or anointing as King, ministry that describes what his reign is like)
  - c) His death on the cross (suffering on behalf of his people)
  - d) His resurrection (triumph over his enemies: through the Resurrection, God has declared a victor, God has declared a new reign, a new kingdom... a new King)
  - e) His Ascension (Enthroned on high to rule)
  - f) His reign (His present rule over our lives which is available to all)
- C. Jesus' *kingdom* is good because of the effect his rule has over his domain.
  - i. The Gospels are long descriptions of the effect of Jesus' rule.
  - ii. The promised coming of a child to be born is expressed as

the effect of his rule over his dominion (Isaiah 9:6-7)

The Gospel is more than generic good news, it is the proclamation of a new era, a new reign, the reign of Jesus Christ over all the earth!

## II. The Gospel is a Public Proclamation

- A. When one truly believes the Gospel, they spread it abroad. (Luke 5:15-19)
  - i. *Broadcast news*
  - ii. What was spread?
- B. Being public has three strong implications:
  - i. That the Gospel has had transformative effect upon the people who have come into its dominion.
  - ii. That we tell people what God has done for us.
  - iii. That Jesus' reign is for all people in all places.

## III. The Gospel is about Christ's Governance of Our Life

- A. The obedience of faith for his name's sake (Rm 1:5)
  - i. The Gospel is about a new authority over our lives.
  - ii. *We are not under the authority of Moses (the Law), but under the authority of Jesus Christ, the One to whom the Mosaic shadow was always pointing.*
- B. "Human, your sins are forgiven you." (Luke 5:20-26)
  - i. It's easy to say, "Your sins are forgiven." But where's the proof? What's the evidence?
  - ii. The man is forgiven but nothing had yet changed in his life.