
There Is Only One Gospel

THE Apostle Paul said: "But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!" (Galatians 1:8, 9). As if to emphasize the fact that there is only one gospel, the Apostle repeated the same wording twice.

The Gospel Was Preached to Abraham

"The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, 'All the nations will be blessed in you.'" (Galatians 3:8).

It Is the Gospel of the Kingdom of God

"Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people." (Matthew 4:23).

Belief in the Gospel of the Kingdom of God is Necessary to Salvation

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." (Romans 1:16). With these four facts in mind let us proceed to a detailed study of the gospel of the Kingdom of God.

Though the gospel of the Kingdom of God was preached to Abraham, it did not take definite shape until at the time of the covenant that God made with David. David offered to build a house for God. But God spoke to him through the Prophet Nathan forbidding him. Instead, God made the following promise to David: "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will

establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever." (2 Samuel 7:12,13). That promise that was made to David is repeated many times in the Scriptures, and was confirmed to Solomon.

The promise of the everlasting nature of David's kingdom and his family is repeated so many times in the prophecies that it would be utterly impossible in this short space to cite them. Several of the more important ones must suffice. "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this." (Isaiah 9:6, 7). This, and other like passages, show that Christ is the descendant promised to David, and that He should rule on the throne of David, and there is to be no end to His Kingdom. "'Behold, *the* days are coming," declares the Lord, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, 'The Lord our righteousness.'" (Jeremiah 23:5,6).

The "Weeping Prophet" paints anything but a picture of gloom in the foregoing passage. There he speaks definitely of the same Kingdom over which Christ shall reign. "In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth ... For thus says the Lord, 'David shall never lack a man to sit on the throne of the house of Israel'" (Jeremiah 33:15, 17). Even the Pharisees recognized that the Christ would come in the family of David: "Now while the Pharisees were gathered together, Jesus asked them a question: "What do you

think about the Christ, whose son is He?" They said to Him, "*The son of David.*" " (Matthew 22:41, 42).

The Nature of the Kingdom

Any kingdom has certain essential parts: so with the Kingdom of God. 1) It has land: "The Lord will possess Judah as His portion in the holy land, and will again choose Jerusalem." (Zechariah 2:12). The Psalmist, in speaking about Christ's Kingdom. says: "May he also rule from sea to sea And from the River to the ends of the earth." (Psalm 72:8). 2) It has people: "Then the sovereignty, the dominion and the greatness of *all* the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him." (Daniel 7:27). Simeon said, when he had the baby Jesus in his arms in the temple: "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; For my eyes have seen Your salvation, Which You have prepared in the presence of all peoples, A Light of revelation to the Gentiles, And the glory of Your people Israel." (Luke 2:29-32). "Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever.' (Revelation 11:15) This last passage gives not only the people but the extent of the Kingdom and its duration forever. 3) It has a King and other rulers: "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey." (Zechariah 9:9). To Mary, the mother of Jesus, the angel of the annunciation said: "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end." " (Luke 1:32, 33). The passage quoted before from Daniel says that the saints

will be rulers with Jesus in His Kingdom. The Apostle Paul also said: "The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*." (Romans 8:16, 17). From the foregoing it will be evident that: the Kingdom of God is going to be on the earth, with its capital in Jerusalem; Christ is going to be the King; the church is going to be joint-heirs with Him; the Kingdom will last forever.

Baptism Necessary

How do we gain entrance into that Kingdom? By baptism into the name of Christ (Galatians 3:27-29); and by living the kind of life thereafter which is set forth in the Sermon on the Mount in Matthew 5, 6 and 7. Paul and Peter and the other writers set forth the same set of requirements.

When shall the Kingdom of God be? That answer is left indefinite in the Scriptures: "So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority" (Acts 1:6, 7). That was the last message that Jesus gave to His followers before He ascended to heaven. But we do have many statements of the kind of thing that will exist before the coming of the Kingdom of God. Jesus said that before He should come the confusion and strife in the world would come to a climax. (Matthew 24 and 25.) Paul also spoke of the state of affairs in the world at that time when writing to Timothy. (2 Timothy 3:1) Wars are growing worse and more devastating with each new one; man's economic, social, and moral life is degenerating. Man never did know how to govern himself, Only with the coming of the Savior and King will the world know the peace that men desire.

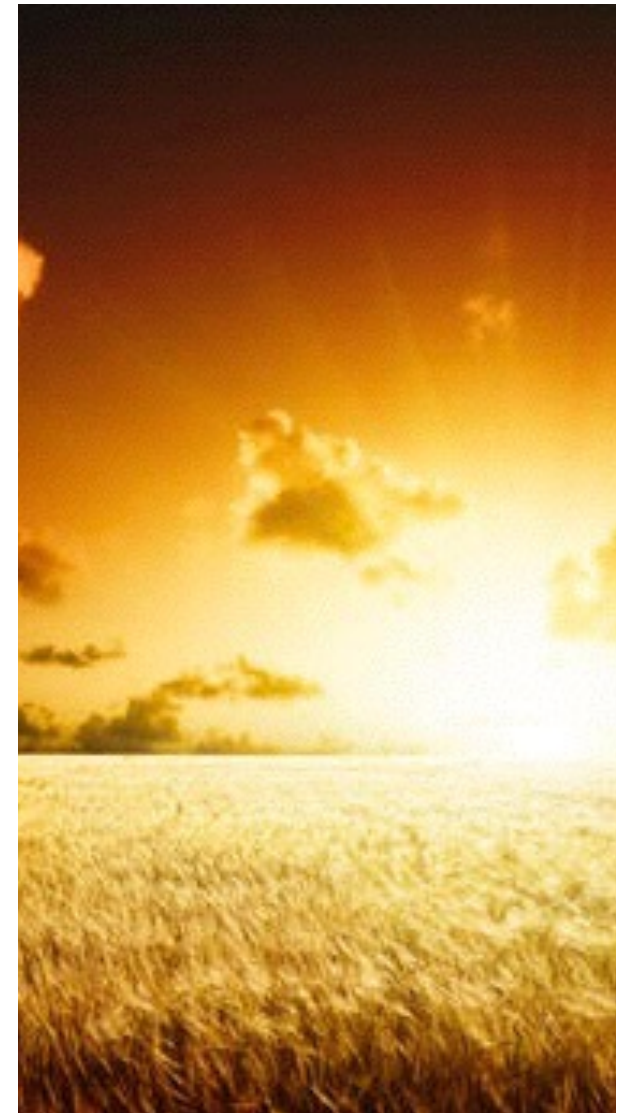
The conditions that shall exist when Christ's Kingdom is established are such as to fulfill the desires of all those who are His followers. There

shall be eternal peace (Isaiah 11:35; Psalm 35; 72, and other passages too numerous to mention); there shall be no more sickness or death (Isaiah 33:24; 1 Corinthians 15: 24-26); there shall be justice and equity for the poor. (Psalm 72; Isaiah 11; and many others.)

"May he judge Your people with righteousness And Your afflicted with justice. . . . May he vindicate the afflicted of the people, Save the children of the needy And crush the oppressor. . . . In his days may the righteous flourish, And abundance of peace till the moon is no more. . . . For he will deliver the needy when he cries for help, The afflicted also, and him who has no helper." (Psalm 72).

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The Gospel of the Kingdom of God



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