

This Gospel of the Kingdom

RICARDO TAYLOR

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NO Rights reserved. Until He comes whose right it is,
And I will give it to Him (*Ezekiel 21:27 NKJV*). *The contents of the book is to be used wisely for the advancement of the kingdom of God on planet earth.*

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DEDICATION

I dedicate this book to my Lord and Savior
Jesus Christ who is the King in His kingdom
and who saved me, translating me out of the
kingdom of darkness into His kingdom of
light.

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ACKNOWLEDGMENTS

I want to thank my son, Delandro, for his great work as graphic designer and my wife, Denise Yolanda, for all her help and support, and for always challenging me to bring the best in me that is on the inside to the outside..

PREFACE

This book is designed to teach you the reason you were created and the difference you are supposed to make in the world. The answer to man's quest for purpose and ultimate self-fulfillment is not religion and cannot be found in the theory and practice of socialism, communism or even democracy, which have all failed to create the kind of world we are all searching for. It cannot be found in the realm of economics, medicine or science.

Each of us has in us an inbuilt need for power, for control over our circumstances and the circumstances of life. We were all created not just to exist, but to live a fulfilled and significant life. Then it happened and we have discovered it – It's the treasure hidden in the field, the lost coin, the lost pearl – the Kingdom of God. The kingdom of God is God's answer to your need for power and control, and His answer to the needs of a world lost in sin, immorality, corruption, abuse, scandal and self-deception. That is why the Kingdom was at the heart of the message of Jesus. The kingdom is a paradox which may be hard to understand, but a mystery which has been revealed.

The teaching of this book seeks to simplify and explain the doctrine of the kingdom, the message of the gospel of the kingdom and heaven's reign over planet earth through a people.

Chapter 1 is the introductory chapter which deals with my motivation for writing the book and a correction to the traditional teaching concerning the end of the age. Chapter 2 explains the gospel and what it is. Chapter 3 contrasts the gospel and the Mosaic law. Since every kingdom has laws we automatically assume the law of the kingdom is the Mosaic law. This is not so.

Chapter 4 explains the doctrine of God- Father, Son and Holy Spirit. Chapter 5 paints a portrait of the Son of God, the King of the kingdom. Chapter 6 explains what Christ taught, His doctrine.

Chapters 7 and 8 deals with the reality and development of the kingdom, what the kingdom is, its nature, timing and purpose now and in the future. Chapter 9 brings all this together in the gospel of the kingdom and the priority of preaching.

Chapter 10 deals with a revelation of the heavens, our dominion mandate and how we advance the kingdom on planet earth.

This Gospel of the Kingdom is about heaven's reign over planet earth. I hope you enjoy it.

Ricardo Taylor, January 28th, 2017

CHAPTER 1

INTRODUCTION

I got saved on February 16th, 1992, and became part of a local denominational church in Barbados. The church was very evangelical and I became very evangelical myself, seeking to share my testimony at every turn and to win souls for Christ.

After a year, I was selected to sit on the church's evangelistic committee. A struggling sister church had been assigned by the denomination to our church for our help and encouragement since our church was one of the largest within the denomination. In June 1993, our local Director of Evangelism asked me to preach at the church's morning service. I prepared to preach the first of many messages as a young minister of the gospel of Jesus Christ. My topic was, The coming of the kingdom, the responsibility of the church to witness. My text was taken from Matthew 24:3-14. Verse 14 says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

In verse 3, the disciples had asked the Lord what would

be the sign of His coming and the end of the world? I went on to preach on the signs that Jesus gave as an answer to His disciples which proved that we were in the last days of planet earth and the soon end of the world as follows:

Verse 5: False Christs.

I referenced the Waco massacre on the Texan ranch of a religious cult in 1993, which was the end result of a 50-day siege in which 76 men, women and children lost their lives after members of the sect set fire to the compound six hours following a tear gas attack by federal officials.

Cult leader Vernon Howell, aka David Koresh, was a rogue member of the Branch Davidian group, a breakaway from the Seventh Day Adventist Church which had moved to a remote Texan hilltop, which they named Mount Carmel after a mountain in Israel mentioned in the Old Testament. The group settled in ramshackle houses and dwellings to await the second coming of Jesus Christ.

After a series of factional splits within the group in the early 1990s, Howell changed his name to David Koresh and seized control, telling fellow cult members, who included Australians, that he had been told by God to procreate with the women in the group to establish a “House of David” of his “special people.”

Koresh claimed God also told him to start building an “Army for God” to prepare for the end of days and a salvation for the believers. His prophecy was that a great

apocalyptic battle with Babylon was coming and there would be destruction and fire and death.

Verse 6: Wars and rumors of wars.

Since the last world war between 1939-1945, there has scarcely been any period without a war going on somewhere in the world – Korea, Vietnam, the Middle East, Afghanistan, Kuwait, Somalia to name a few.

Verse 7: Famine and pestilences.

I gave the example of AIDS. Right now, we could also look at the famines in Africa, and pestilences such as SARS, and Ebola.

Verse 11: False prophets. For example, *The Watch Tower* publication of the Jehovah's Witnesses which predicted the return of Christ in 1874, Armageddon in 1914, worldwide anarchy in 1920 and the end of the world in 1975 with a hundred percent failure rate without any apology or explanation.

Verse 12: Iniquity abounding. Sin is definitely abounding on every side.

I went out to present the case for the church taking responsibility to preach the gospel of the kingdom before the end of the world came.

For two decades I have believed that we are living in the last days, with the just-around-the-corner and imminent

return of Christ to rapture the church, to usher in the great tribulation and the end of the world. This was standard evangelical theology handed down from generation to generation and taught in many seminaries the world over.

I had forgotten to do one thing and that was to read verse 1 and verse 2 of Matthew Chapter 24 carefully. These two verses give the background and context to Jesus' response to His disciples' question as to what would the signs of His coming and the end of the world be.

THE END OF THE AGE

The key that unlocks Matthew 24 is to see what Jesus was asked and then how He answered three questions:

1. When shall these things be? (Mt. 24:2)
2. What shall be the sign of Thy coming?
3. And of the end of the world (age)?

As a modern reader, it is easy to jump to the conclusion as I had that Jesus was talking about the end of the world, but Jesus was not talking about the end of the world. He was talking about the end of the age of the Old Covenant in which the temple and all its associated ritual and sacrifices were a large part. Verses 1 and 2 read:

And Jesus went out and departed from the temple: and His disciples came to Him to show Him the buildings of the temple. And Jesus said unto them, See you not all these things, There shall not be left

standing here one stone upon another that shall not be thrown down.

To understand Matthew 24:1-34, which we call the Olivet Discourse, and which is the New Testament centerpiece of our futuristic view of Jesus' powerful prophecy, we need first of all to note that this prophecy is found not only in Matthew 24, but in Mark 13, and Luke 21. In order to get the full picture, the careful student will read and compare all three accounts. This study is crucial and is to be tied to Daniel's prophecy of seventy weeks in Daniel 9. To properly understand Matthew 24:1-34, one must go back to the eight woes that Jesus pronounced upon the Pharisees in Matthew 23:13, 14, 15, 16, 23, 25, 27 and 29. Then come verses 35 and 36.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

"This generation" refers to the contemporary generation, the generation alive at the hearing of Jesus' words.

There really is no sensible explanation as to why Jesus would jump from rebuking the Pharisees and declaring the destruction of the temple to the end of the world. When the disciples asked about the "end of the age," they were not talking about the end of the world. In Greek, the word for world is "kosmos"; whereas, the word for age is "aion." The disciples were asking Jesus about the end of

the “aion” not the end of the “kosmos” as we have wrongly interpreted.

At the time, the disciples did not even understand that Jesus was going to die and be crucified! It is, therefore, very clear from this context that Jesus was saying that sometime in the future He was going to come and bring destruction on Jerusalem and the temple. A destroyed temple would mean no more sacrifices which would mean no more priesthood and rituals. This would be the end of an age or, as we might say, the end of an era. The disciples were asking when the end of the Mosaic covenant era would end, which is the era Jesus had just said would.

We must understand that Christianity is essentially historical. The Bible is full of history. The Scriptures cannot be understood without a foundational knowledge and grasp of historical events. Without this weapon, we are most vulnerable (Hosea 4:6). History records the events that Jesus said would soon happen taking place before the destruction of the Jewish temple in AD 70 which is a part of the record of world history (See The New Complete Works of Josephus by William Whiston).

So, in Matthew 24, Jesus’ disciples asked Him about the end of the Age (of Moses), and Jesus responded about the coming destruction. For three years, Jesus had reached out to His people, and they had not received Him. Near the end of His ministry, He specifically focused on the destruction of the old system.

Previously, in Matthew 21, He told them that the

Kingdom of God would be taken away from them and given to a nation bringing forth the fruit thereof (Matthew 21:43). In Matthew 22, He spoke of casting them into outer darkness (Matthew 22:13). In Matthew 23, He gives a whole chapter of rebukes against the religious leaders, which ended with a statement of how He longed to gather them under His wings, but they would not let Him (see Matthew 23:37). Then, He declared that all the blood of the Old Testament would come in judgment upon that generation's head (see Matthew 23:31–36).

Then, in Matthew 24, Jesus gave very precise, detailed answers to the disciples regarding the coming judgment. It is very clear that this coming destruction was a very large part of the gospel story. Likewise, at the end of the Book of Hebrews, we find a contrast between the physical worship in earthly Jerusalem and the spiritual worship in the Heavenly Jerusalem. At the end of the contrast, the writer says that everything that can be shaken will be shaken (a clear reference to the AD 70 destruction) and that only the spiritual worship will remain...

Yet once more I will shake not only the earth, but also heaven. [Quoting from Haggai 2:6]

Now this, “Yet once more,” indicates the removal of those things that are being shaken, as in things that are made, so that the things which cannot be shaken may remain.

Therefore, since we are receiving a kingdom, which

cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. (Hebrews 12:26-29 NKJV).

We should take note of the reference to fire and specifically the statement that God is a consuming fire. This passage is foreshadowing the fact that God was about to come upon Jerusalem and the earthly worship system as a consuming fire! (See 2 Peter 3:7-10) All throughout the New Testament, we find that the early Church was focused on the coming destruction of Jerusalem. It was an integral part of the Good News that Jesus brought. That judgment would begin first at the house of God (see 1 Pet. 4:17). God was going to clean out His house and fully establish His spiritual Kingdom upon the removal of the previous establishment. The early Church referred to this coming (AD 70) event as the end of the age and the “Day of Judgment.”

This was a major part of understanding Jesus’ message and the mindset of the early Church.

This can be seen clearly from looking at the following scriptures.

The End of the Age

Matthew 13:39 – The harvest is the end of the world (Greek aeon “age”)

Matthew 13:40 – So it will be at the end of this age.

Matthew 13:49 – So it will be at the end of the age.

Math 24:3 - What will be the sign of Your coming, and

the end of the age?

Hebrews 9:26 – But now, once at the end of the ages, He has appeared.

The End

Matthew 10:22 – He who endures to the end will be saved.

Matthew 24:6 – But the end is not yet.

Matthew 24:13 – He who endures to the end shall be saved.

Matthew 24:14 – The end will come.

1 Corinthians 1:8 – Who will also confirm you to the end.

1 Corinthians 10:11 – On whom the ends of the ages have come.

Hebrews 3:6 – Firm to the end.

Hebrews 3:14 – Hold the beginning of our confidence steadfast to the end.

Hebrews 6:11 – Show the same diligence ... until the end.

1 Peter 4:7 – The end of all things is at hand.

The Last Times, Days, etc.

1 Timothy 4:1 – In latter times some will depart from the faith.

2 Timothy 3:1 – In the last days, perilous times will come.

Hebrews 1:2 – [God] has in these last days spoken to us.

James 5:3 – You have heaped up treasure in the last days.

1 Peter 1:5 – Salvation ready to be revealed in the last times.

1 Peter 1:20 – [Who] was made manifest in these last days.

2 Peter 3:3 – Scoffers will come in the last days.

1 John 2:18 – It is the last hour.

Jude 18 – That there would be mockers in the last time.

The Day of the Lord, God, etc.

2 Peter 3:12 – Looking for and hastening the coming of the day of God.

1 Thessalonians 5:2 – The day of the Lord so comes as a thief in the night.

1 Corinthians 1:8 – That you may be blameless in the day of our Lord Jesus Christ.

1 Corinthians 5:5 – That his spirit may be saved in the day of our Lord Jesus Christ.

2 Corinthians 1:14 – You also are ours, in the day of the Lord Jesus.

Acts 2:20 – The great and notable day of the Lord.

Jude 6 – The judgment of the great day.

Romans 2:5 – Treasuring up for yourself wrath in the day of wrath.

The end, the end of the age/ages, the last time, the last days, the day of the Lord, all refer, not to the end of the world, but to the end of the Jewish age or dispensation which was drawing near as predicted by our Lord. They all refer to the same thing, the final consummation of the Jewish theocratic system and economy which was near at hand. The Mosaic economy which had been ushered in amidst the thunders and lightings of Sinai, which had been the divinely instituted medium of communication between God and man had proved to be a comparative

failure through the moral unfitness of the children of Israel. The whole Jewish economy was now about to come to a grinding end amidst the most terrible demonstration of the justice of God. The temple of Jerusalem, for ages the glory and crown of Mount Zion, the sacred shrine in whose place Jehovah was pleased to dwell was about to be destroyed, so that not one stone would be left upon another. The chosen people, the favored nation with whom the God of the whole earth had entered into covenant to be called their King were about to be overwhelmed by the most terrible calamities that ever befell a nation. The close of the “aeon” would be at the same time the inauguration of the reign of God. The old way was about to make way for the new, the law was about to be replaced by the gospel; Moses superseded by Christ; the narrow and exclusive system – the old covenant, which embraced only a single people, was about to be superseded by a new and better covenant which embraced the whole family of mankind and which knew no difference between Jew and Gentile, circumcised or uncircumcised, bond or free. This new economy would be the new order of things in which religion becomes a spiritual service, the human body the very temple of God, every worshipper a priest and God the universal Father of all. This would be a revolution greater than any that had ever occurred in the history of mankind. It would be a new world, the Age of the Kingdom.

We have made a major error in interpreting the scriptures because we were taught that Jesus was prophesying about the end of the world. As a result, our understanding of many New Testament verses has been distorted along

with our understanding of the Kingdom of God and the New Covenant in the blood of Jesus Christ. By doing this we have allowed the power of our manmade traditions to hinder the power of God and to make the word of God of no effect. Quite frankly, we have slandered God by making Him out to be who He is not and developed an end time view of the world which is pessimistic and full of mythology.

WAS THE GOSPEL PREACHED IN ALL OF THE WORLD BEFORE THE END OF THE OLD COVENANT JEWISH SYSTEM (MATTHEW 24:14)

The answer is a definite yes. The prophecy in Matthew meant that the gospel of the kingdom had to be preached to the entire “Roman world,” and every nation receive its testimony before the destruction of Jerusalem. The Bible itself bears witness that this was accomplished.

The Apostle Paul said it was.

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,²⁶ but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;²⁷ to the only wise God, through Jesus Christ, be the glory forever. Amen. (Romans

16:25 NASB)

Paul says here that the gospel of the kingdom had been made know to all the nations in his day. Indeed, the Book of Romans confirms the fulfilment of the prophecy in Chapter 10.

How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? ¹⁵How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!”

¹⁶ However, they did not all heed the good news; for Isaiah says, “Lord, who has believed our report?” ¹⁷ So faith comes from hearing, and hearing by the word of Christ.

¹⁸ But I say, surely they have never heard, have they? Indeed they have;

*Their voice has gone out into all the earth,
And their words to the ends of the world.
(Verses 14-18 NASB).*

The gospel had been preached to the then known world, the Roman world of Paul’s day. (Colossians 1:6; Romans 4:17) This was necessary not only in regards to the Gentiles, but to give God’s chosen people the Jews, who were scattered among the nations, the opportunity of receiving or rejecting the preaching of Christ.

The apostle Luke further records that all who lived in Asia heard the word of the Lord both Jews and Greeks. (Acts 19:10)

Again we have erred greatly in interpreting Christ's words to mean that the gospel of the kingdom had to be preached to the entire world as we now know it before the end would come. Every Christian I know, including myself, was taught these false ideas about the future second coming of Christ from their earliest Christian days. We have read books on it and seen movies about it. It was all we were ever taught. Thus every Christian must unlearn this unbiblical teaching before they can understand the truth of Scripture and the gospel of the kingdom.

The object of any interpreter is to recover the original idea communicated to the original readers. Now that we understand what Jesus was saying in the prophecy of the Olivet discourse, we must let Jesus interpret Paul, Peter, John and all the other New Testament writers, not the other way around. The Olivet discourse is found in the Book of Matthew, Mark and Luke but not in the book of John. This is because the Apostle John would write in detail about the destruction of Jerusalem, the temple and Old covenant world in the Book of Revelations. The Book of Revelations is the unfolding of the victorious Christ and His church over His enemies (Revelations Chapters 1-11) and the Church victorious over Her enemies (Revelations 12-22).

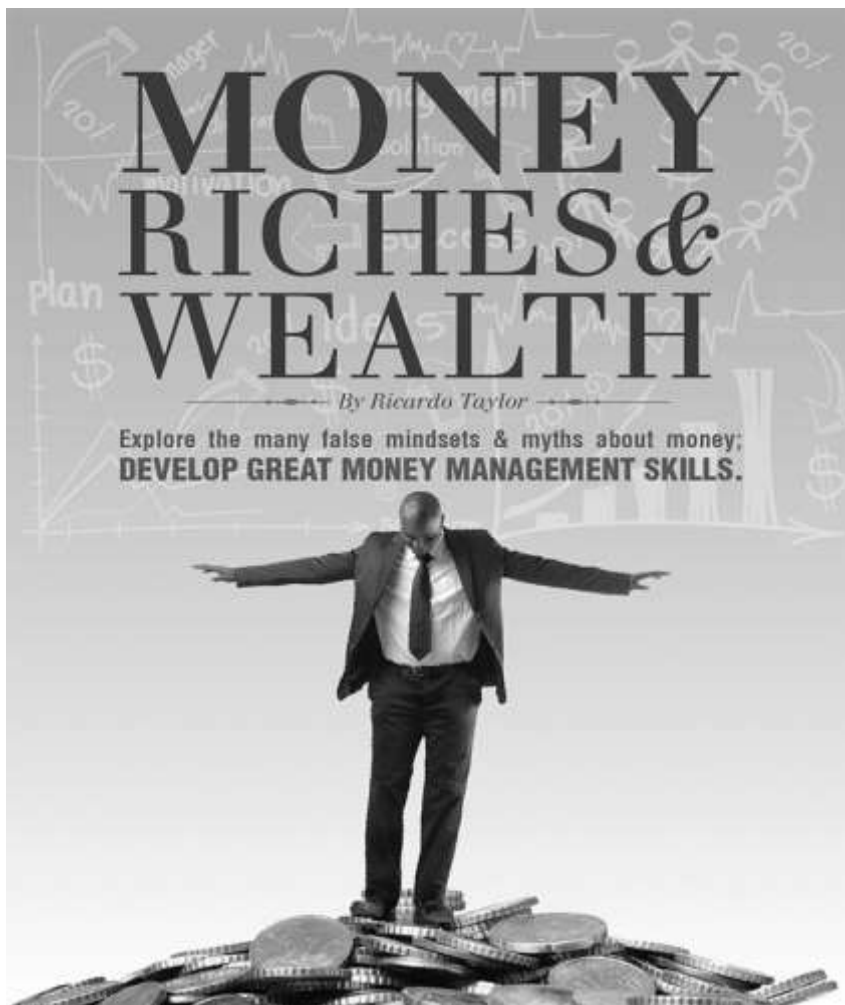
In Revelations, what we witness is the old world of Judaism passing away. Israel's annihilation by the

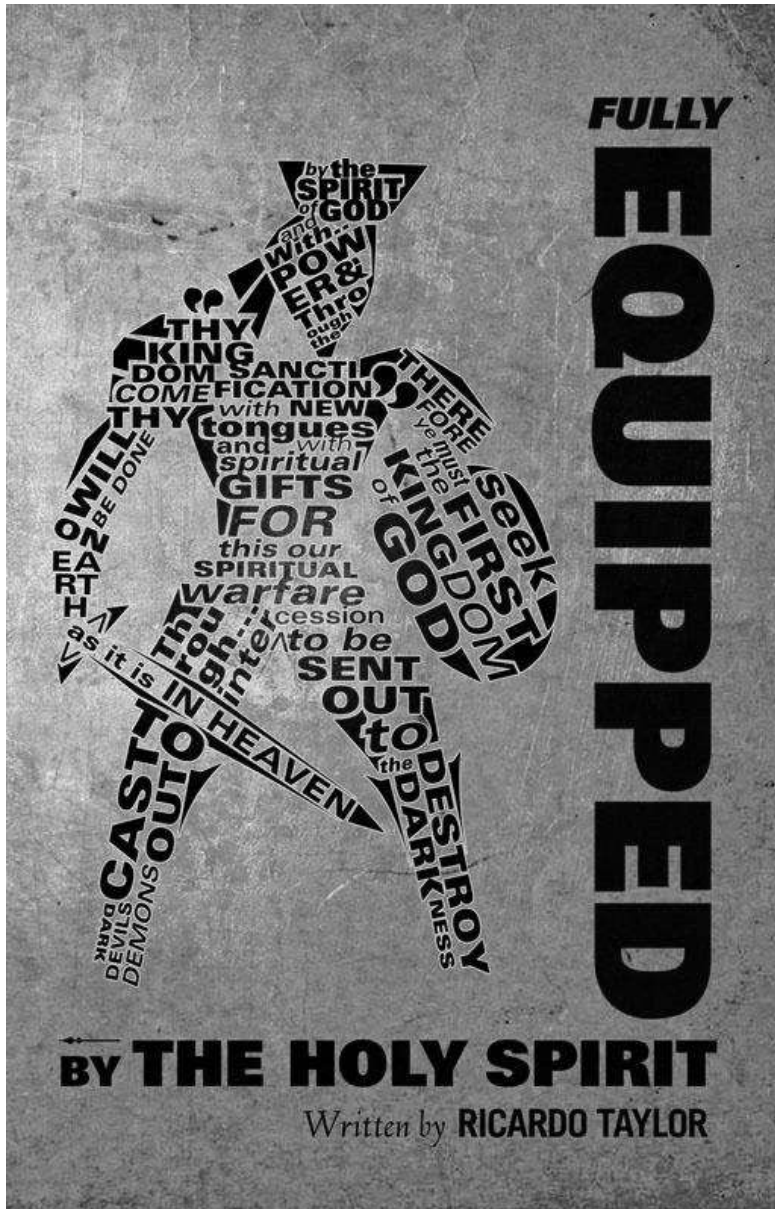
Roman armies in AD 70 (see Luke 21:20) is depicted in descriptive, apocalyptic language similar to the language Christ would use in Matthew 24, the language used – Christ coming in the clouds of heaven with power and great glory, the coming of the Son of man, the sun darkened, the moon not giving light, the stars falling from heaven and the powers of heaven shaken (Matthew 24:27-30) – describing not the last universal judgement, but Christ coming in judgement and vengeance against the Jewish city and nation.

The destruction of Jerusalem did not immediately follow Calvary, but it was an event which was determined by the fact that the Jews rejected Christ. The Book of Daniel did not say that the destruction would happen in the seventieth “week”, but that it was “determined” in the seventieth week. (Daniel 9:26) The destruction would not happen until after another 40 years. During that time, the Apostles and the Church of Jesus Christ were faithful to preach the gospel of the Kingdom. It was the time of transference from a national to an international people of God, what the Apostle Paul describes as the end of the ages, the end that would come upon the first-century church¹. This is the gospel we want to fully understand and we will now look at it in Chapter 2.

¹ Last day madness, Obsession of the Modern Church by Gary Demar, 1999 American vision P. 189.

Other Books by the Author





RICARDO TAYLOR

ABOUT THE AUTHOR

Ricardo C Taylor -ricardoctaylor@gmail.com
<https://www.facebook.com/ricardo.taylor.7796>



Ricardo Taylor is from the beautiful island of Barbados in the Caribbean. He is married to Denise Yolanda his wife of twenty-six years. He and his wife are proud parents of three children.

Ricardo attended the University of the West Indies (Cave Hill campus) in Barbados and graduated with a Bachelor of Science, honours degree in Accounting. He later qualified as a chartered accountant and has been working in business as a money manager ever since. Ricardo has pastored a local congregation in Barbados for over ten years.

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