

**Daystar**



**Daystar Institute  
of Biblical Theology  
& Leadership Development**

**WALKING IN THE WAY OF CHRIST  
AND THE APOSTLES  
THEOLOGICAL READER – PART TWO**



**Peter Briggs**

# **WALKING IN THE WAY OF CHRIST AND THE APOSTLES**

## **THEOLOGICAL READER – PART TWO**

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<sup>1</sup> Figures are numbered internal to each chapter and appendix with the chapter number followed by the figure number. Thus, the figure number inherently reveals where it is located.



## **PART 2.**

# **THE GOSPEL OF THE KINGDOM OF GOD**





## 7. AUTHORITY OF THE KING <sup>2</sup>

### Chapter Summary

The preface to the Great Commission in Matthew 28:18 is Christ's assertion of His kingly authority over the entire universe, which was formally conferred by God the Father in conjunction with Jesus' resurrection in accordance with Psalm 2, Acts 13:33, Romans 1:4, 1 Corinthians 15:27ff, Philippians 2:5ff, and Colossians 1:15ff. Thus, His command to "make disciples of all nations" takes on a whole new dimension of significance. ***The making of disciples is the means by which we are to expand the kingdom of God.*** Thus, an essential aspect of becoming a disciple of Jesus Christ is the voluntary and joyful submission to Christ's authority as King.

### Learning Objective

The learning objective of this chapter is to grasp and internalize at a deep and profound level with the kingly authority of Jesus Christ, including our proper response to that authority.

### Messiah as King

The prophets of the Hebrew Scriptures understood that when the Messiah came, He would establish a kingdom. In Daniel 7:13-14, the prophet claims that the Messiah would be given dominion, glory, and a kingdom that would never pass away or be destroyed. Furthermore, this kingdom would consist of people from every tribe and language gathered to serve Him. Many devout Jews, including Zechariah and his wife, Elizabeth (Luke 1:5ff), Simeon (Luke 2:25ff), Anna (Luke 2:36), and Joseph of Arimathea (Mark 15:43), were looking forward with eager expectation for the coming of the Messiah and the establishment of the kingdom of God on earth.

### Confused Expectations

The prophets of the Hebrew Scriptures all saw the first and second advents of the Messiah as contiguous; that is, the visions which they received from the Holy Spirit did not distinguish between the two advents.<sup>3</sup> This resulted in considerable confusion among Jews of the early 1<sup>st</sup> century AD as to how the kingdom of God would present itself. They expected a dynamic and magnificent appearance of the Messiah King to establish His earthly reign, which would be accompanied by the vanquishing of Israel's enemies. Israel would be established as the preeminent nation under the

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2 Marcie Kinzer contributed substantially to the development of this chapter.

3 We discussed this aspect of prophetic visions in Chapter 4 in the section on *Interpreting Apocalyptic Literature*. In particular, see Figure 4-3, together with the associated text.

kingship of the Messiah, far surpassing its greatest former glory, and the Messiah would reign forever. Therefore, the coming of the Messiah, to most of the waiting Jews, was a time of consummation and fulfillment of all the glorious restoration promises of the Hebrew Scriptures. This confused expectation is cogently expressed by the question posed by the disciples to Jesus after His resurrection in Acts 1:6.

So when they had come together, they asked him, “Lord, will You at this time restore the kingdom to Israel?” [Acts 1:6, adapted from the ESV]

### False Expectations

The kingdom that Jesus came to establish, however, did not correspond to the expectations of devout Jews of the 1<sup>st</sup> century AD. According to Matthew 3:2, John the Baptist came proclaiming that the kingdom of heaven was at hand. His associated demand was for repentance and a lifestyle that indicated that repentance was real. He rebuked the Pharisees and Sadducees for thinking they could enter the kingdom of God on the basis of religious works without understanding its spiritual and moral requirements. With his emphasis on repentance, John prepared the way for a new kingdom paradigm. This kingdom would first of all be **spiritual and moral**, rather than **geographical and political**.

### A New Kingdom Paradigm

From the beginning of His ministry, Christ repeatedly announced His intention to establish the kingdom of God. The Sermon on the Mount is essentially His enumeration of the qualifications and requirements for kingdom citizenship. Only the King Himself, or His ambassador, would possess the authority to proclaim the laws of the kingdom. It is impossible to miss the close connection in the Sermon on the Mount between the kingdom and righteousness, such as clearly stated by Jesus in Matthew 5:20. During Jesus’ earthly ministry, when he was healing the sick and casting out demons, thereby demonstrating the power of God to the astonished crowds, he was effectively proclaiming that the promised Messianic kingdom was, in fact, breaking into their reality (Matthew 12:28, Luke 54:15-21).

### Importance of Acknowledging the King

Another radical element of the kingdom teaching of Christ is His assertion that the kingdom of God had, in some sense, already existed and had belonged to the nation of Israel. Yet their refusal to abide by the laws of the kingdom, and their rejection of the authority of God as their King were grounds for the kingdom of God being wrested from their grasp.<sup>4</sup> Therefore, to be a part of His kingdom today, it is imperative that we acknowledge and submit to the authority of the King, who is, in fact, Jesus Christ, the promised Messiah.

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4 Refer to Matthew 8:10-12 and Matthew 21:43.