

## THE GOSPEL OF THE KINGDOM & THE GOSPEL OF GRACE

### A. COMPARING FORMS OF GOOD NEWS IN THE NEW TESTAMENT

1. The word “gospel” (*euangelion*) by itself is a \_\_\_\_\_ term that simply means “good news,” but the particular form or type of good news is determined by each \_\_\_\_\_ where *euangelion* occurs. (1 Thess. 3:6; Heb. 4:2)
2. The gospel of the \_\_\_\_\_ is the good news that the kingdom promised to \_\_\_\_\_ in the Old Testament would be fulfilled with the coming of \_\_\_\_\_, the king, contingent upon Israel’s \_\_\_\_\_. (Mark 1:14-15)
3. The gospel of \_\_\_\_\_ is the good news that \_\_\_\_\_, God’s \_\_\_\_\_, also became a \_\_\_\_\_ and died as our \_\_\_\_\_ to pay for all sin, and \_\_\_\_\_ from the dead to guarantee eternal salvation by \_\_\_\_\_ alone through \_\_\_\_\_ alone in Him. (Acts 20:24; 1 Cor. 15:1-4)
4. The \_\_\_\_\_ gospel is the good news that the \_\_\_\_\_ of God’s \_\_\_\_\_ upon the world has \_\_\_\_\_ in which His righteous kingdom rule over the earth will be established \_\_\_\_\_ from that moment onward, so that mankind should \_\_\_\_\_ God and give Him \_\_\_\_\_. (Rev. 14:6-7)
  - *How does this form of good news differ from the gospel of the kingdom?*
  - *How do many non-dispensationalists view the term “gospel” in the New Testament?*
  - *Does the warning of Galatians 1:8-9 mean there is only one form of good news?*

### B. COMPARING THE GOSPEL OF THE KINGDOM & GOSPEL OF GRACE IN MATTHEW

1. “Gospel” (*euangelion/euangelizō*) occurs only 5 times in Matthew, 4 times in reference to the gospel of the \_\_\_\_\_ (4:23; 9:35; 11:5; 24:14) and once in reference to the gospel of \_\_\_\_\_ (26:13).
2. The gospel of the kingdom and the gospel of grace are *similar* in that both messages:
  - a) are forms of \_\_\_\_\_ from God to man.
  - b) have \_\_\_\_\_ at the \_\_\_\_\_ of their message. (John 1:7; 10:41; Acts 19:4)
  - c) require \_\_\_\_\_ and \_\_\_\_\_ for the forgiveness of sins. (Matt. 3:2; 4:17; 21:31-32; Mark 1:4, 14-15; 16:15-16; Luke 24:46-47; Acts 11:18; 20:21; 26:18-20)

3. The gospel of the kingdom and the gospel of grace are *different* forms of good news in that:

a) the \_\_\_\_\_ differs between Israel (Matt. 10:5) and the world (Matt. 28:19; Mark 16:15).

b) the \_\_\_\_\_ of each form of good news differ between John the Baptist (Matt. 3:2), Jesus Christ (Matt. 4:17, 23; 9:35), and the apostles (10:1-7) versus just the apostles (Matt. 28:16-20).

- *How do these differences relate to the claim of some Free Grace proponents that there is only one broad gospel?*

c) the \_\_\_\_\_ of each message differs between the King and His kingdom (3:2; 4:17, 23; 9:35; 10:7) versus Christ's work and grace (26:13).

- *How has a failure to recognize this distinction led to a legalistic gospel in our day?*

d) the \_\_\_\_\_ when each gospel is preached differs as the gospel of the kingdom is proclaimed as good news only before Christ's death and during the future tribulation. (Matt. 24:14)

- *How has Matthew 24:14 often been misinterpreted and what effect does this have on imminency?*
- *Should we proclaim as good news the kingdom message as our "gospel" today or teach and preach about the kingdom? (Acts 8:12; 14:22; 19:8; 20:24-25; 28:23, 31)*

e) the \_\_\_\_\_ and \_\_\_\_\_ are specifically mentioned in association with the gospel of the kingdom but not with the gospel of grace. (Isa. 11:4; 28:18-21; 35:5-6; Matt. 4:23-24; 9:35; 11:5; Luke 7:22; James 2:5)

- *What does this say about the "social justice" gospel of our day?*
- *How does all this apply to you?*