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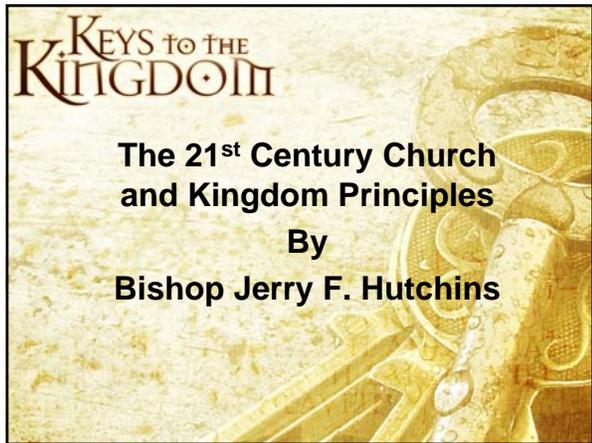
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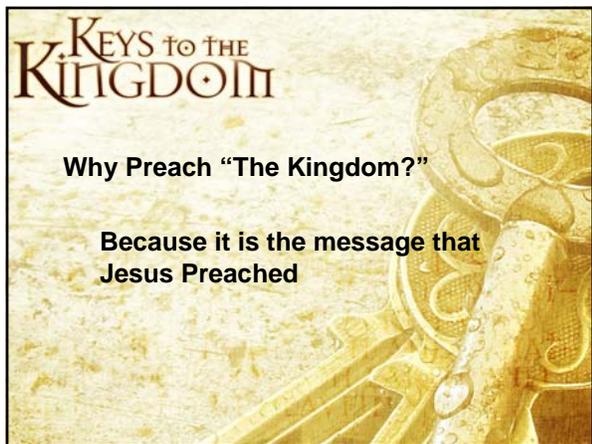
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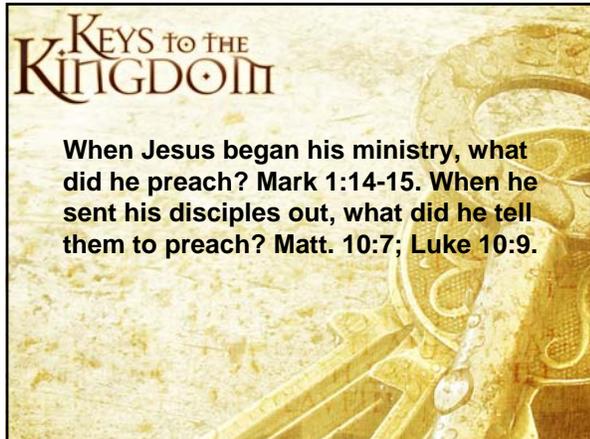
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**KEYS TO THE KINGDOM**

When Jesus began his ministry, what did he preach? Mark 1:14-15. When he sent his disciples out, what did he tell them to preach? Matt. 10:7; Luke 10:9.



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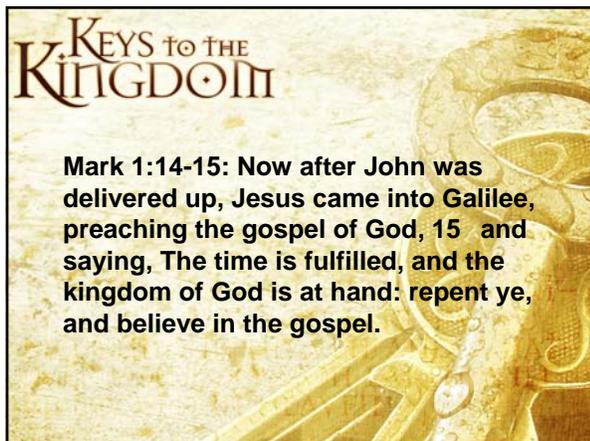
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**KEYS TO THE KINGDOM**

Mark 1:14-15: Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.



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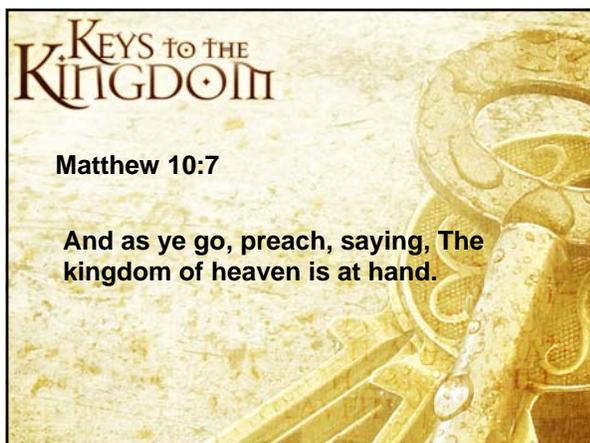
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**KEYS TO THE KINGDOM**

Matthew 10:7

And as ye go, preach, saying, The kingdom of heaven is at hand.



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**KEYS TO THE KINGDOM**

- **Luke 10:8-9**  
And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

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**KEYS TO THE KINGDOM**

Jesus was clearly announcing the kingdom—not just the king—as being near. It is also clear that he was talking about nearness in terms of *time*, not geography. "The time is fulfilled...." The time had come for God's kingdom to be established.

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**KEYS TO THE KINGDOM**

Likewise, when the disciples preached that the kingdom was near, they were not talking about the king, and they were not talking about a nearby territory. They were announcing that God's kingdom would soon be there.

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**KEYS TO THE KINGDOM**

"Time" here is not a chronos but kairos

**Kairos** (καιρός) is an Ancient Greek word meaning the "right or opportune moment". The ancient Greeks had two words for time, [chronos](#) and kairos. While the former refers to chronological or sequential time, the latter signifies "a time in between", a moment of undetermined period of time in which "something" special happens. What the special something is depends on who is using the word. While chronos is quantitative, kairos has a qualitative nature.

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**KEYS TO THE KINGDOM**

- **Kairos is an Ancient Greek word meaning the "right or opportune moment".**

**Chronos refers to chronological or sequential time.**

**Kairos signifies "a time in between", a moment of undetermined period of time in which "something" special happens.**

**While chronos is quantitative, kairos has a qualitative nature.**

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**KEYS TO THE KINGDOM**

- I. **The message of the Kingdom is a NOW message and not just a message of Eschatology**

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**KEYS TO THE KINGDOM**

- How did Jesus describe the kingdom of God? Mark 4:26-29. What part of the story is like the kingdom—is it the seed, or the growth, or producing more seed, or the harvest—or are all these things part of the description of the kingdom? Is Jesus describing a sudden arrival of the kingdom, or a slow process?

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**KEYS TO THE KINGDOM**

- What is another way Jesus described the kingdom of God? Verses 30-32. (Similar parables are in Matt. 13:31 and Luke 13:18.) Jesus described the kingdom not just as a seed, but as the smallest seed. What contrast was he developing? Would the kingdom begin in power and glory, or as something very small?

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**KEYS TO THE KINGDOM**

In the shortest parable, what did Jesus compare the kingdom to? Luke 13:20-21 or Matt. 13:33. When yeast is first mixed into bread dough, how noticeable is it? However, does a small amount produce a large result? Is Jesus describing a dramatic beginning? A sudden event?

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**KEYS TO THE KINGDOM**

- If the message of the Kingdom were strictly Eschatological, then the parables would reference a sudden event. The parables of Jesus on the Kingdom reference a slow process that many will not grasp.

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**KEYS TO THE KINGDOM**

- In these three parables, Jesus is describing the growth of the kingdom. It begins small and inconspicuous, but it grows large. In the parable of the wheat, it also produces a crop for harvest.

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**KEYS TO THE KINGDOM**

- These three parables do not describe a millennial kingdom. They do not fit well with a kingdom that begins in a blaze of glory at Jesus' return. Rather, these parables describe the kingdom of God that exists for many years before the return of Christ. These parables describe a long, slow growth process for the kingdom.

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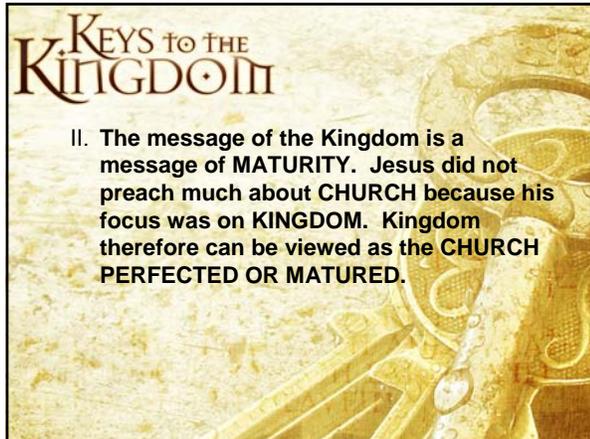
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**KEYS TO THE KINGDOM**

II. The message of the Kingdom is a message of MATURITY. Jesus did not preach much about CHURCH because his focus was on KINGDOM. Kingdom therefore can be viewed as the CHURCH PERFECTED OR MATURED.



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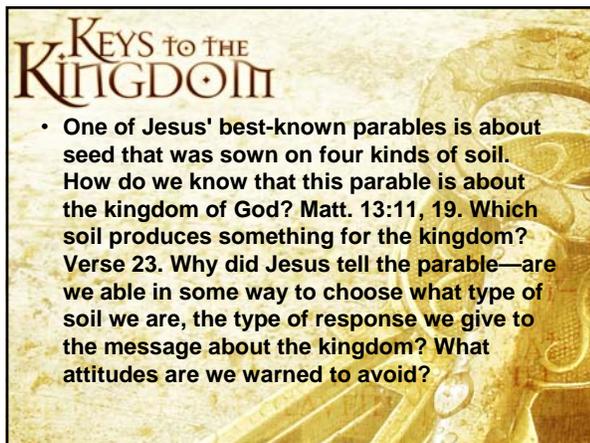
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**KEYS TO THE KINGDOM**

- One of Jesus' best-known parables is about seed that was sown on four kinds of soil. How do we know that this parable is about the kingdom of God? Matt. 13:11, 19. Which soil produces something for the kingdom? Verse 23. Why did Jesus tell the parable—are we able in some way to choose what type of soil we are, the type of response we give to the message about the kingdom? What attitudes are we warned to avoid?



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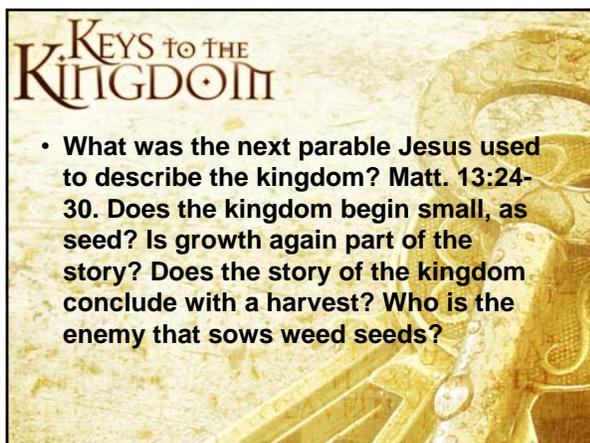
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**KEYS TO THE KINGDOM**

- What was the next parable Jesus used to describe the kingdom? Matt. 13:24-30. Does the kingdom begin small, as seed? Is growth again part of the story? Does the story of the kingdom conclude with a harvest? Who is the enemy that sows weed seeds?



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**KEYS TO THE KINGDOM**

- These two parables do not describe a millennium in which Satan is powerless. Rather, they describe a time in which Satan is working, snatching away the message that was sown in people's hearts and causing weeds to grow among God's people.

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**KEYS TO THE KINGDOM**

- The kingdom of God, according to these parables, is not a utopia in which everything is perfect. It is a time of struggle, trials, worries and deceit—but it is also a time of growth that leads toward God's harvest.

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**KEYS TO THE KINGDOM**

- In these parables, the harvest is at "the end of the age." The harvest is the time when God's people will be resurrected to be with the Lord forever. These descriptions of the kingdom therefore end with the return of Christ, rather than beginning with it. These parables describe a kingdom that exists in this age, a kingdom that will also include a future judgment.

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**KEYS TO THE KINGDOM**

- When Jesus preached the gospel of the kingdom of God, this is the way he described it. He was not preaching about a millennium of peace and prosperity, but a long period of growth in which his disciples are to produce fruit for the kingdom.

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**KEYS TO THE KINGDOM**

The message of the Kingdom is a Message of Response and Responsibility. It is not just a message of hearing and believing.

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**KEYS TO THE KINGDOM**

- In another short parable, Jesus compared the kingdom to what? Matt. 13:44. Did the story begin with the kingdom as hidden? Did it remain hidden throughout the story? How did Jesus describe the response of a person who discovered the value of the kingdom?

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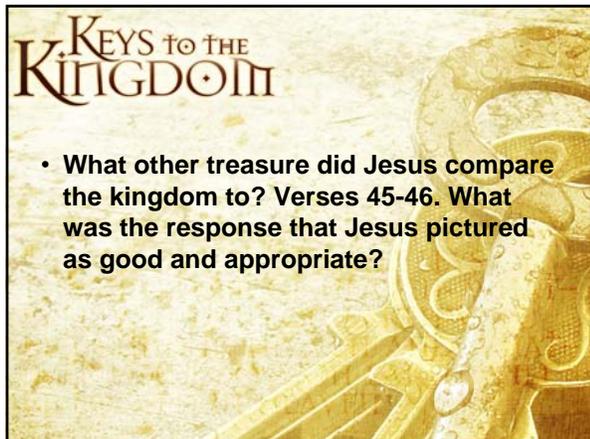
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**KEYS TO THE KINGDOM**

- **What other treasure did Jesus compare the kingdom to? Verses 45-46. What was the response that Jesus pictured as good and appropriate?**



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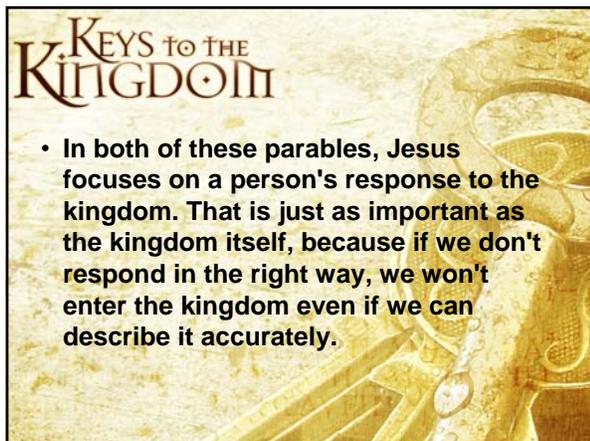
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**KEYS TO THE KINGDOM**

- **In both of these parables, Jesus focuses on a person's response to the kingdom. That is just as important as the kingdom itself, because if we don't respond in the right way, we won't enter the kingdom even if we can describe it accurately.**



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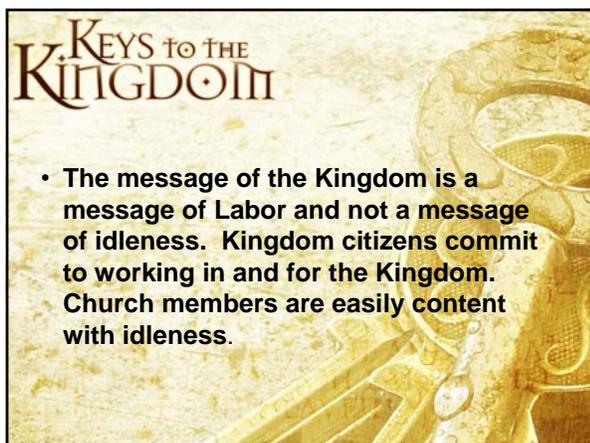
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**KEYS TO THE KINGDOM**

- **The message of the Kingdom is a message of Labor and not a message of idleness. Kingdom citizens commit to working in and for the Kingdom. Church members are easily content with idleness.**



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**KEYS TO THE KINGDOM**

- **Matt. 20:1-16. Were all the workers given the same amount? Did they do an equal amount of work? Does everyone like the way the kingdom of God gives rewards? Why would anyone grumble against God's generosity?**

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**KEYS TO THE KINGDOM**

- **In the parable of the talents, the workers were given different amounts of money. In this parable, who complained about the way God rewards his servants? Matt. 25:14-30. Does the story describe the kingdom as including a long time period before the master returns? Were the workers expected to bear fruit for the kingdom? What is the end result of those who do not?**

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**KEYS TO THE KINGDOM**

- **Just as the good seeds produce grain for the harvest, the good servants work for their master. Everyone in the Kingdom works or faces serious consequences.**

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