

The Gospel of the Kingdom

**77 Questions
and Answers**

by Debra Johnson

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OF THE KINGDOM**

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*This book is
affectionately dedicated
to
Jesus Christ
because He never left me.*

D.R.J.

The Gospel of the Kingdom: 77 Questions and Answers

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THE APOSTLES' DOCTRINE

1. Why are the apostles important to the gospel of the kingdom?

The apostles are important to the gospel of the kingdom because their doctrine comes from God Himself. The apostles' doctrine is the doctrine of God. When Jesus prayed for them in John 17:8, He said to God, **“For I have given unto them the words which Thou gavest me, and they have received them.”** He also said, **“Neither pray I for these alone, but for them also which shall believe on Me through their word;”** (John 17:20.) The apostles had the doctrine of God, which they received from Jesus.

Some people dispute the accuracy of the apostles' doctrine and those people claim that they will take their doctrine from Jesus, and not from any of the apostles. However, Jesus disclaims any doctrine of

His own that is separate from God. He said in John 7:16, **“My doctrine is not mine, but His that sent me.”** The apostles’ doctrine is not the doctrine of Jesus. The apostles’ doctrine is the doctrine of God.

2. **What is a doctrine?**

The word doctrine means teaching or instruction.

3. **What is an apostle?**

Jesus called and trained twelve men to preach and teach to the Jews, or as we call them today, the nation of Israel. While Jesus was training them, the men were called the disciples because they were learning the ways of Jesus. A disciple is a follower or learner. After the disciples had mastered the lessons of Jesus, the men were called apostles. Matthew 10: 2 – 4 lists the apostles: **“Now the names of the twelve apostles are these; The first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother;**

Philip and Bartholomew; Thomas, and Matthew the publican; James the

son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus,

Simon the Canaanite, and Judas Iscariot, who also betrayed him.”

Since Judas committed suicide after he had betrayed Jesus, a man who called himself Paul was selected by God to be the twelfth apostle.

4. What is the apostles’ doctrine?

Generally, the apostles’ doctrine is every teaching of God that the apostles instructed people as recorded in the Holy Bible. The gospels and letters of the New Testament can be referred to as the apostles’ doctrine, because those gospels and letters contain the teaching of God via Jesus and the apostles.

Specifically, the apostles’ doctrine is the teaching of the kingdom of heaven which is also known as the kingdom of God. The teaching and preaching of the kingdom is the most important message of Jesus’ ministry.

5. Why is the doctrine of the kingdom the most important message of Jesus’ ministry?

God had made a promise to the Jewish King David during Old Testament times that one of his ancestors would set up an infinite kingdom. In 2 Samuel 7:12 and 13, the prophet Nathan delivered a message from God to King David and told him: **“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.**

He shall build an house for my name, and I will stablish his throne of his kingdom for ever.”

By His teaching and preaching the gospel of the kingdom to the Jews, Jesus was demonstrating that He was the Messiah to the Jews. Some of the Jews recognized this at the time, and called Jesus the Son of David because they believed He was the Messiah and was about to set up an eternal kingdom. The two blind men believed in Jesus: **“And when Jesus departed thence, two blind men followed him crying, and saying, Thou Son of David, have mercy on us”** (Matthew 9:27). Many Jews believed that Jesus was the Messiah, and called Him Son of David because of their faith in Him.

6. Did Jesus actually teach and preach the doctrine of the kingdom?

Yes, He did, according to the Scriptures. He was talking about the kingdom, describing the kingdom, and letting the Jews know that the kingdom was now accessible to them. The Scriptures record:

“From that time, Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand” (Matthew 4:17.)

“And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom” (Matthew 4:23.)

“And He opened his mouth, and taught them, saying,

Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5: 2 and 3.)

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven” (Matthew 5:10.)

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but

whoever shall do and teach them shall be called great in the kingdom of heaven” (Matthew 5:19.)

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33.)

“And another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field” (Matthew 13:24.)

“Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:” (Matthew 13:31.)

“Another parable spake he unto them, the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened” (Matthew 13:33.)

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (Matthew 13:44.)

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls;” (Matthew 13:45.)

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:” (Matthew 13:47.)

In the gospel of Mark, Jesus was **“preaching the gospel of the kingdom of God” (Mark 1:14.)** In the gospel of Luke, Jesus told the people, **“I must preach the kingdom of God to other cities also: for therefore am I sent” (Luke 4:43.)**

That is exactly what Jesus did in Luke 8:1, which reads: **“And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.”** In the gospel of John, Jesus explained to Nicodemus: **“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3.)**

All four gospels cite multiple Scriptures which refer to Jesus’ actually teaching people about the kingdom. Even after His

resurrection, Jesus “shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:3.)

7. Did the apostles teach and preach the doctrine of the kingdom?

Yes, they did, according to the Scriptures:

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Acts 8:12.)

“And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God” (Acts 14: 21 and 22.)

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God” (Acts 19:6 – 8.)

“And when they had appointed him [the Apostle Paul] a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening” (Acts 28:23.)

“And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:30 and 31.)

8. Was Jesus the first to preach the doctrine of the kingdom?

No, John the Baptist was the first to preach the doctrine of the kingdom. Matthew 3:1 and 2 indicate: “**in those days**

came John the Baptist, preaching in the wilderness of Judaea,

And saying, Repent ye: for the kingdom of heaven is at hand.”

9. Why was the kingdom first preached by John the Baptist and not by Jesus the Messiah?

The doctrine of the kingdom was first preached by John the Baptist in order to fulfill two Old Testament prophecies that before the Messiah came to earth, God would send a forerunner to prepare the Jewish people for the Messiah. The purpose of John the Baptist was to prepare the people by telling them about the way of the Lord, which is the doctrine of the kingdom, and by baptizing them in order to prepare the people to enter the kingdom.

One prophecy is found in the last two verses of the last chapter of the last book of the Old Testament, which is titled

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the

fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Malachi 4:5 and 6.) Jesus said that John was the Elijah who was sent to prepare the Jewish people for His coming: **“For all the prophets and the law prophesied until John.**

And if ye will receive it, this is Elias [a different spelling of Elijah], **which was for to come”** (Matthew 11:13 and 14.)

The other prophecy is found in Isaiah 40:3: **“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.”** In the gospel of Matthew, John and his preparation of the Jews are described: **“For this is he that was spoken of by the prophet Esaias** [a different spelling of Isaiah], **saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.**

And the same John had his raiment of camel’s hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

Then went out to him Jerusalem,

and all Judaea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins” (Matthew 3:3 -6.)

Jesus confirmed John’s identity as His forerunner in Matthew 11: 7 – 10: “And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings’ houses.

But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

For this is he, of whom it is written, Behold, I send My messenger before thy face, which shall prepare thy way before thee.”

John the Baptist preached the doctrine of the kingdom before Jesus did in order to prepare the people for God’s (and the apostles’) doctrine of the kingdom.

THE GOSPEL OF THE KINGDOM

10. What is a gospel?

The word gospel means to announce a good message.

11. What is a kingdom?

A kingdom is a place where a king rules.

12. What is the kingdom of heaven?

The kingdom of heaven is where God rules.

13. What is the kingdom of God?

The kingdom of God is where God rules.

14. Are the kingdom of heaven and the kingdom of God the same?

Yes, and the two terms are used interchangeably in the Scriptures. The term

“kingdom of heaven” is used more frequently in the gospel of Matthew; in Mark, Luke, John, and the letters of the New Testament, the term “kingdom of God” is used more often.

For example, Matthew 19:23 reads, **“Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.”** Jesus uses different words to repeat the same idea in the next verse which reads: **“And again I say unto you, it is easier for a camel to go through the eye of a needle [under a very low bridge], than for a rich man to enter the kingdom of God”** (Matthew 19:24.)

15. Why are two terms, the kingdom of heaven and the kingdom of God, used in the Scriptures to describe one thing?

A more accurate perception of the kingdom can be acquired when the kingdom is viewed via two terms as opposed to one term. Two descriptive terms are better than one for the same reason that having two eyes is better than having one eye. With two eyes or two terms, depth perception and a sense of perspective are

established. With one eye or one term, the view is flattened, and it is difficult to perceive how objects are related. Natural and spiritual realities are more clearly interpreted through multiple perceptors.

16. If the kingdom of heaven and the kingdom of God have the same meaning, then does being in heaven mean the same as being in God?

Yes, whatever heaven is, that's where God is. That's the implication of the terms "God" and "heaven" in the comprehension of the concept of the kingdom. Whatever God is, that's where heaven is. Where heaven is, that's where God is. What God is, that's what heaven is. When we have access to heaven, we have access to God. When we have access to God, we have access to heaven. Being in heaven is the same as being in God. Being in God is the same as being in heaven.

The interchangeable terms "kingdom of heaven" and "kingdom of God" imply heaven is not a place to be reached only after the death of the body. The gospel of the kingdom teaches us that we have access to heaven now in this lifetime, just

as we have access to God now in this life-time.

17. Is the kingdom referred to by any terms other than “kingdom of heaven” and “kingdom of God”?

Yes. There are multiple terms for the kingdom. One term for the kingdom is life: “**Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.**

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Matthew 18:8 and 9.)

Another term for the kingdom is kingdom of their Father: “**Then the righteous shall shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear”** (Matthew 13:43.)

Another term for the kingdom is kingdom of Christ and of God: “**For this ye know, that no whoremonger, nor unclean person, nor covetous man, who**

is an idolator, hath any inheritance in the kingdom of Christ and of God" (Ephesians 5:5.)

Another term for the kingdom is His heavenly kingdom: "**And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for ever and ever**" (2 Timothy 4:18.)

Yet another term for the kingdom is the everlasting kingdom of our Lord and Savior Jesus Christ: "**For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ**" (2 Peter 1:11.)

Another term for the kingdom is the kingdom of our God: "**And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night**" (Revelation 12:10.)

18. Is one thing referred to by multiple terms anywhere else in the Scriptures?

Yes, the ark, which is the wooden box that contains the Ten Commandments, is referred to in the Scriptures by multiple terms. There is only one ark that the Old Testament Jews used to carry the Ten Commandments, but that same ark is given several names:

“And thou shalt put into the ark the testimony which I shall give thee” (Exodus 25:16.)

“And thou shalt put it before the vail that is by the ark of the testimony” (Exodus 30:6.)

“And they departed from the mount of the LORD three days’ journey: and the ark of the covenant of the LORD went before them in the three days’ journey, to search out a resting place for them” (Numbers 10:33.)

“And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD” (Joshua 6:7.)

“And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;” (I Samuel 3:3.)

“And the temple of God was opened

in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:19.)

19. Is the kingdom inside or outside a person?

The kingdom is inside a person. Jesus explained in Luke 17:21: “**Neither shall they say, Lo here! Or lo there! for behold, the kingdom of God is within you.**”

20. Can the kingdom be seen with the eye?

No, the kingdom cannot be observed or seen with the human eye. Luke 17:20 records Jesus’ explanation: “**And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.**” Observation means the act of taking notice or the fact of being observed. The kingdom cannot be perceived by any of a person’s five senses.

21. Is the kingdom clearly manifested or is the kingdom hidden?

Jesus gives examples in two parables to demonstrate the hidden aspect of the kingdom. **“Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened”** (Matthew 13:33.)

He also explained in Matthew 13:44: **“Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”**

22. Can the kingdom be perceived mentally or with the mind?

No, the kingdom cannot be perceived mentally or with the mind. The only way a person can understand or see the kingdom is by being born again. In John 3:3, Jesus explained this: **“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”**

23. Since the kingdom can be seen neither with the eye nor with the mind, how did

Jesus describe the kingdom to people?

Jesus used parables to describe the kingdom because there is nothing in this world that is exactly like the kingdom. Parables are needed to give an approximation of the kingdom's reality.

24. What is a parable?

A parable is a story that is told to illustrate a comparison.

25. What is an example of how Jesus used a parable?

Jesus explained the importance of the kingdom by using this parable from Mark 4:30 – 34: **“And He said, Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?**

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

And with many such parables spake He the word unto them, as they were able to hear it.

But without a parable spake He not unto them: and when they were alone, He expounded all things to his disciples.”

Every parable has a surface meaning that is instantly comprehensible and a hidden meaning regarding the kingdom that has to be explained to people. The surface meaning of the parable of the mustard seed is something that appears minor can, under the correct conditions, develop into the greatest of its kind. The hidden meaning of the parable of the mustard seed is that the gospel of the kingdom appears to be more insignificant than the doctrines of other religions. However, just as the mustard seed grows to be greater than the other herbs, the gospel of the kingdom is far greater than other religious doctrines because it is the only one that leads to union with God.

Union with God is the goal of all religions and religious practices. As a mustard tree towers over other herbs and performs functions (such as shooting out

great branches so that the birds can live in it), that other herbs cannot fulfill, so does the gospel of the kingdom perform the function that other religions cannot: the Kingdom supplies access and union with God to everyone who wants Him.

THE KEYS OF THE KINGDOM

26. How can a person enter the kingdom?

Keys are required for a person to enter the kingdom.

27. What is a key?

A key serves to reveal, discover, or solve something.

28. Why are keys required to enter the kingdom?

Jesus said that the kingdom has keys when He spoke to the Apostle Peter in Matthew 16:18 and 19: **“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

Peter, then, had the keys of the kingdom. The word keys is plural, therefore more than one key is necessary for entrance into the kingdom.

29. When did Peter use the keys of the kingdom?

Peter used the keys of the kingdom to let people enter the kingdom in the second chapter of Acts: **“Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?”**

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:37 and 38.)

30. What are the keys of the kingdom?

The keys of the kingdom are the directions mentioned in Acts 2:38: **Repent, and be baptized every one of you in the name of Jesus Christ for the re-**

mission of sins, and ye shall receive the gift of the Holy Ghost.”

31. How many keys of the kingdom exist?

Three keys of the kingdom exist. The keys are: [1] Repent, [2] be baptized every one of you in the name of Jesus Christ for the remission of sins, [3] ye shall receive the gift of the Holy Ghost.

The first key is repentance or a person's turning away from sins he has committed in the past. The second key is water baptism of a person in the name of Jesus. This is also known as being born of water because a person is born or led up out of the water after he is baptized. The third key is a person's receiving the gift of the Holy Ghost which is always manifested by the person's speaking in tongues or divine languages after he has received the invisible gift which he can sense in his belly or navel area. This is also known as being born of the Spirit because after a person has received the gift of the Holy Ghost, he is (or should be) born or led by the Spirit of God. Obedience to the second and third keys is what Jesus meant by the term “born again.”

32. What does “born again” mean?

Being born again means that a person has obeyed the keys of the kingdom. Only a person who has repented will be baptized in Jesus’ name and receive the gift of the Holy Ghost. Obedience to the second key constitutes being born of water. Obedience to the third key constitutes being born of the Spirit.

Nicodemus asked Jesus two questions about being born again in the third chapter of John: **“Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?”**

Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth: so is every one that is born of the Spirit” (John 3:4 – 8.)

33. Can a person become born again by accepting Christ as his personal Savior?

There are no Scriptures in the Holy Bible that indicate Jesus asked to be accepted as a personal Savior or as anything else by anyone. Jesus did not even use the word accept in the Bible. According to the third chapter of John, being born again requires action involving water and Spirit, not acceptance.

34. Is there any other way for a person to enter the kingdom without obeying the three keys of the kingdom (or Acts 2:38)?

If a person does not obey the three keys of the kingdom (or Acts 2:38), that person will not be able to enter the kingdom during his lifetime. This is why Jesus says “...**Ye must be born again**” in John 3:7. Obeying the keys of Acts 2:38 is the only way for a living person to enter the kingdom. The Apostle Peter was the only apostle who received the keys of the kingdom. Only by obeying Peter’s directions

in Acts 2:38 can a living person enter the kingdom.

35. Does God expect people to understand the gospel of the kingdom before they obey the keys of the kingdom (or Acts 2:38)?

No, Jesus does not expect people to understand the gospel of the kingdom before they obey the keys of the kingdom (Acts 2:38.) According to the Scriptures, it is impossible for a person to comprehend the gospel of the kingdom until after he has obeyed the keys of the kingdom. In the same discussion with Nicodemus: **“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God”** (John 3:3.) Only a person who has been baptized in Jesus’ name and filled with the gift of the Holy Ghost with the evidence of speaking in divine tongues is able to understand or perceive the gospel of the kingdom. The gospel of the kingdom is incomprehensible to anyone who has not obeyed Acts 2:38.

This is why Jesus said in Luke 18:17:

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” Little children obey directions without being able to understand the purpose behind those directions. People who enter the kingdom do so because they obey Acts 2:38 without being able to understand the gospel of the kingdom. They obey Acts 2:38 because they love God and want to demonstrate their love by their obedience to Peter’s directions to enter the kingdom, just as a little child obeys adults.

36. Does Jesus expect people to understand the gospel of the kingdom after they have entered the kingdom by obeying Acts 2:38?

Yes, Jesus does expect people to understand the gospel of the kingdom after they have entered the kingdom, but they will have to be taught by someone who understands the gospel of the kingdom. Knowledge of the gospel of the kingdom is not instantaneous after a person has obeyed the keys of the kingdom. Jesus discussed this issue with the disciples in

Matthew 13:52: “Then He said unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” A scribe is a writer. A person who is able to teach and explain the gospel of the kingdom using the Scriptures will be like the head of a family because he has the complete understanding of the meaning of the New and Old Testaments (as the head of a family has the knowledge of everything that occurs in the home) and is able to bring out the precepts of God in both testaments to others. This is the type of person who is able to teach the gospel of the kingdom.

37. How important is the first key of repentance?

A person cannot enter the kingdom unless he repents. It is impossible for a person to access God without repentance. If a person believes that he and all his actions are inherently correct, he can never enter the kingdom. Jesus discussed the issue of self-righteousness:

“And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.” Although the Pharisee was a doctrinally strict Jew and the publican was an odious collector of public taxes, the publican was viewed more positively by Jesus because he ac-

knowledged his sinful state (spiritual deficiency.)

In order to enter the kingdom, a person must repent of his sins. This can be done privately or publicly, according to the style of the assembly. In some churches, the altar workers will ask people, “Have you repented?” or “Are you sorry for sins you have committed in the past?” A yes answer (and no further personal history or details) to either question is a sufficient response and qualifies as completion of the first key of the kingdom. In some churches, a person who asks to be baptized in water is assumed to have already repented of his sins. A person’s walking down an aisle during an altar call, or a person’s calling the church to request water baptism can also serve as indicators that a person has already repented, and has completed the first key of the kingdom.

38. How important is the second key of water baptism in the name of Jesus Christ?

A person cannot enter the kingdom unless he is baptized in water in the name

of Jesus Christ. Jesus gave directions to the apostles in Matthew 28:19 and 20: **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” The apostles obeyed this commandment by baptizing people in water in the name of Jesus Christ, which is the name of the Father, the Son, and the Holy Ghost. The first instance of people’s being baptized in water in Jesus’ name occurs in Acts 2:38 – 41: **“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**

For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls.”

The Apostle Philip also baptized people in the name of Jesus Christ: **“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women”** (Acts 8:12.) Philip baptized a black man who was a politically powerful eunuch in Acts 8:36 – 38: **“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized?”**

And Philip said, If you believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”

The Apostle Peter told Gentile believers to get baptized in Jesus’ name in Acts 10:48: **“And he commanded them to**

be baptized in the name of the Lord Jesus. Then prayed they him to tarry certain days.”

The Apostle Paul instructed a repentant warden in Acts 16: 29 – 33: “**Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,**

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straight-way.”

When the Apostle Paul discovered men who had been baptized by John the Baptist, he upgraded their baptism: “**And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism.**

Then said Paul, John verily baptized with the baptism of repentance, say-

ing unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus”
(Acts 19:3 – 5.)

If people have not been baptized in the name of Jesus Christ, they should get baptized in the name of Jesus Christ as the people in the above Scripture did. About 100 years after the death of the last surviving apostle, a dispute arose because some people who did not carefully read their Bibles felt that people should be baptized “in the name of the Father, and of the Son, and of the Holy Ghost” instead of “in the name of Jesus Christ,” which is the way the apostles baptized people. The people who did not carefully read their Bibles prevailed, and at the Council of Nicea in 325 A.D., a pope named Constantine decided that people would be baptized according to “in the name of the Father, and of the Son, and of the Holy Ghost.”

Today, Constantine’s baptism is still used in the Catholic Church, in all Protestant churches, and in many churches and assemblies that do not have Protestant ori-

gins. Churches listed in the Yellow Pages as Apostolic or Apostolic Faith generally baptize according to Acts 2:38. If a person wants to be baptized, it is wise to call an Apostolic church and ask: Do you baptize according to Acts 2:38? If the response is yes, make arrangements to get baptized in Jesus' name there as soon as possible. If the response to the question is "no", or "we baptize according to Acts 2:38 and/or Matthew 28:19," keep calling churches until the correct response is heard. A person must be baptized in water in the name of Jesus Christ in order to enter the kingdom.

If a person refuses to be baptized in the name of Jesus, he shall be unable to enter the kingdom, and shall be eternally separated from Jesus. In Matthew 7:22, note how the phrase "in thy name" is repeated. The people are trying to justify that even though they refused to get baptized in Jesus' name, they did other actions in Jesus' name. Pay close attention to the response of the Lord: **"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.**

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity' (Matthew 7:21 – 23.)

These Scriptures very clearly demonstrate that a person must be baptized in water in the name of Jesus Christ in order to enter the kingdom. Performance of any other activities in the name of Jesus does not cancel or affect this requirement.

39. How important is the third key of receiving the gift of the Holy Ghost with the evidence of speaking with tongues?

A person cannot enter the kingdom unless he has received the gift of the Holy Ghost. Since the Holy Ghost is the invisible Spirit of God, the only way a person knows he has received the Holy Ghost is that he will begin to speak a divine language that he has not spoken before immediately after receiving the Holy Ghost.

When the apostles and the others that

were with them received the gift of the Holy Ghost, they began to speak divine languages: **“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance”** (Acts 2:4.)

The Apostle Peter was surprised to see that Gentiles received the Holy Ghost: **“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.**

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God... (Acts 10:45 and 46.)

After the Apostle Paul had upgraded the baptisms of the men who had been baptized by John, they received the Holy Ghost: **“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied”** (Acts 19:6.)

Jesus was referring to a person’s receiving the gift of the Holy Ghost when

He cried in John 7:37 and 38: **“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.**

He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water.

(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” As a person is receiving the gift of the Holy Ghost, he will experience a sensation in his belly or navel area. The evidence of receiving the Holy Ghost is not sensations, but the person will hear himself speaking a divinely inspired language.

People who do not carefully read their Bibles believe that they can receive the Holy Ghost without speaking in other tongues. The Apostle Paul wrote: **“...Now if any man have not the Spirit of Christ, he is none of his”** (Romans 8:9.) Without a person’s speaking in tongues, there is no evidence that he has received the Holy Ghost.

A person cannot enter the kingdom

without having received the gift of the Holy Ghost as manifested by a person's speaking divinely inspired languages. There are many people today who believe that speaking in tongues is of God, but some believe this is an optional gift, and not a requirement. That belief is wrong, and cannot be supported by the Scriptures.

After a discussion of the appropriate times during a worship service for speaking in tongues, the Apostle Paul concludes the discussion in I Corinthians 14:39: **“Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.”** There are no Scriptures which support the view that speaking in tongues was a requirement only for a certain group of people or for a certain period of time in history.

Generally, a church or assembly that practices baptism according to Acts 2:38 shall also believe in receiving the gift of the Holy Ghost with the evidence of speaking with other tongues (also according to Acts 2:38.) If a person wants to receive the Holy Ghost, he should call an Apostolic church that baptizes according to Acts 2:38 and ask to meet with an altar

worker or minister. A person can receive the Holy Ghost at any time and at any place, but praising the Lord with the encouragement of others helps some people to focus better. No human being can give anyone the Holy Ghost. (If someone claims to have that ability, leave that person immediately and do not return.) When a person hears himself speaking a divine language, this means the person has received the Holy Ghost and has completed the third key of the kingdom.

40. How important is entering the kingdom?

Jesus said that people who refused to do His will would be eternally separated from Him, no matter what spiritual accomplishments they had attained. In Matthew 7:21, Jesus said: **“Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.”**

If a person believes that Jesus is Lord, that belief will not enable a person to enter the kingdom. If a person accepts Christ as his personal Savior, that acceptance

will not enable a person to enter the kingdom. Only a person's obedience to Acts 2:38 will enable a living person to enter the Kingdom.

41. Are Christians the only people in the kingdom?

Jesus said the Old Testament patriarchs were in the kingdom, and not only New Testament Christians. He said, **“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven”** (Matthew 8:11.)

42. Do the keys have to be obeyed in a particular order?

A person does not have to obey the keys in a particular order. Some people receive the Holy Ghost first, then they are baptized in Jesus' name. The Apostle Peter watched Gentiles receive the Holy Ghost as he preached to them, then he told them to get baptized: **“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.**

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles, also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days” (Acts 10:44 – 48.)

Repentance can be regarded as the invisible key. A person can repent at any time, yet his repentance may not be visible to others. Occasionally, a person does get baptized in Jesus' name without fully repenting. When this occurs, the person does not receive the Holy Ghost until he has totally repented for his sins. When people have been baptized, yet days and months have passed without their receiving the gift of the Holy Ghost, the delay is due to the lack of the first key, which is repen-

tance. A repentant person can instantly receive the Holy Ghost. No matter what order the keys are obeyed, whenever they are followed, a person enters the kingdom.

43. What is the difference between entering the kingdom and inheriting the kingdom?

To enter the kingdom means to go into the kingdom. A person enters the kingdom by obeying the three keys of the kingdom which are identified by the Apostle Peter in Acts 2:38: **“Then Peter said unto them, [1] Repent, and [2] be baptized every one of you in the name of Jesus Christ for the remission of sins, and [3] ye shall receive the gift of the Holy Ghost.”** In order to enter the kingdom on this earth, a person has to be alive and breathing air. Any living person who obeys the keys enters the kingdom.

To inherit the kingdom means to come into possession of the kingdom as a successor. Only those people who are deemed as righteous by Jesus after they have died shall permanently inherit the kingdom. Jesus distinguishes between people who have obeyed His Word and

people who have been disobedient to His Word. Matthew 25:31 – 36 reads: **“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:**

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

For I was hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger and ye took Me in:

Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.”

The difference between entering the kingdom and inheriting the kingdom is that any of the living who obey Acts 2:38 can enter the kingdom, but only the righteous

dead inherit the kingdom. Jesus illustrated the difference in this parable: **“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:**

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

And shall cast them into the furnace of fire: There shall be wailing and gnashing of teeth” (Matthew 13:47 – 50.)

44. How is the term enter into the kingdom mentioned in the Scriptures?

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matthew 5:20.)

“Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matthew 7:21.)

“ And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven” (Matthew 18:3.)

“ It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire” (Matthew 18:8.)

“ It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire” (Mark 9:47.)

“ Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5.)

“ ... we must through much tribulation enter into the kingdom of God” (Acts 14:22.)

45. How is the term inherit the kingdom mentioned in the Scriptures?

“ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God (I Corinthians 6: 9 and 10.)

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God...” (I Corinthians 15:50.)

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revelings, and such like of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Galatians 5:19 – 21.)

THE MYSTERIES OF THE KINGDOM

46. What is a mystery?

The word mystery comes from the Greek word *mysterion*, which is the secret worship of a deity. A mystery is also something that cannot be explained.

47. Is the kingdom a mystery?

Yes, the kingdom is a mystery because it is the secret worship of God. The kingdom is also a small group of mysteries. The kingdom is a mystery that can be accessed after one has understood two other mysteries that cannot be explained to people who have not obeyed the keys of the kingdom (Acts 2:38.)

Jesus described the kingdom as a mystery to the disciples: **“And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these**

things are done in parables:” (Mark 4:11.)

48. Since the kingdom is a mystery and a group of mysteries, how can a person understand the kingdom?

A person can understand the mystery and the mysteries of the kingdom after he has obeyed the keys of the kingdom (Acts 2:38) and after he has been instructed in the mysteries of the kingdom. Jesus explained the mystery and the mysteries of the kingdom to the disciples: **“And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand”** (Luke 8:10.)

During Jesus’ ministry, the disciples were not able to understand the mysteries of the kingdom because they could not obey the third key of the kingdom until after Jesus’ resurrection. In the second chapter of Acts, the disciples received the gift of the Holy Ghost with the evidence of speaking in divine tongues: **“And when the day of Pentecost was fully come, they were all with one accord in one place.**

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1 – 4.)

The disciples had repented and had been baptized during Jesus’ ministry when He walked the earth preaching to people. At that time, the disciples had obeyed the first two keys of the kingdom. After the disciples had received the Holy Ghost, they were able to understand the mysteries of the kingdom that Jesus had instructed during His days on the earth.

49. How is the kingdom a mystery and a group of mysteries?

Jesus said the kingdom is a mystery in Mark 4:11 which begins: “**And He said unto them, Unto you it is given to know the mystery of the kingdom of God...**” He also referred to the king-

dom as having plural mysteries in Luke 8:10: “**And He said, Unto you it is given to know the mysteries of the kingdom of God...**”

The kingdom is a mystery hidden inside two other mysteries. For example, a chicken’s egg consists of a shell, an albumen (the white of the egg), and a yolk. The yolk is the actual egg from which the baby chick shall develop. The yolk is one thing, and not more than one thing. The kingdom is also one thing, and that one thing is a mystery. Therefore, Jesus calls it the mystery of the kingdom.

The yolk is surrounded by the albumen and the shell. The albumen and the shell are two things, and they are parts of the egg. Similarly, the mystery of the kingdom is hidden within two mysteries. Jesus calls these two parts the mysteries of the kingdom. After a person has obeyed the keys of the kingdom (Acts 2:38), that person must understand the mysteries of the kingdom before he is able to understand the mystery of the kingdom.

50. What are the mysteries of the kingdom?

There are three mysteries of the kingdom:

1. the mystery of Babel
2. the mystery of Babylon
3. the mystery of the kingdom

51. What is the mystery of Babel?

The mystery of Babel is that the event which occurred at Babel caused the language of human beings to become flawed or imperfect. This is what happened at Babel: **“And the whole earth was of one language, and of one speech.**

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar: and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the LORD came down to see the city and the tower, which the children of men builded.

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth” (Genesis 11:1 – 9.) The mystery of Babel is that every language of man is now flawed or imperfect.

52. What is the mystery of Babylon?

The mystery of Babylon is that Satan has total control over every aspect of people. Just as a fish in the sea is saturated mentally, physically, and spiritually by water, every human being on earth is saturated mentally, physically, and spiritually by Satan. All thoughts, emotions,

and actions find their source in Babylon, who is Satan represented as a wayward woman who was once married to God. The angel explained the mystery of Babylon to the Apostle John: **“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.**

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name

written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns” (Revelation 17:1 – 7.) Satan, who is the devil, completely controls everything people do or think.

The angel further explains the mystery of Babylon to John: **“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues [languages]”** (Revelation 17:15.)

Satan’s control over man through Babylon is total. People absorb and are saturated in the spirit of Satan as a fish in the sea absorbs and is saturated by water. Peoples, multitudes, and nations are words with essentially the same meaning.

Though the three words mean the same, they are used together in Revelation 17:15 to emphasize the complete control Satan has over man. Satan even controls the international tongues or languages of man – he had this control before, during, and after the confounding of language at Babel. Since human language is controlled by Satan, so are the thoughts, which originate and are expressed through language, of every human being on earth.

The woman is depicted in a sitting position. To sit means to rule. Satan also rules man through human leadership. All rulers of organizations, towns, cities, states, and nations are controlled by Babylon. Babylon controls human leadership because she (Satan as a woman) controls human thought and the thought process. Every human leader must think, plan, and organize to attain his vision. At every point in every mental and spiritual process, from vision to plan to method, Babylon is in control. The mystery of Babylon is that Satan is completely in control of man.

53. What is the mystery of the kingdom?

This is the mystery of the kingdom:

anyone who obeys Acts 2:38 enters into the spiritual rule of God and exits the spiritual rule of Satan.

54. How is the mystery of the kingdom related to the mystery of Babel?

The mystery of Babel is that every tongue of man is imperfect. God must be praised correctly and not in a flawed manner. Regarding the worship of God, Jesus said: **“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him,**

God is a Spirit: and they that worship Him must worship Him in spirit and in truth” (John 4:23 and 24.)

After Jesus’ resurrection, He commanded the apostles: **“And he said unto them, Go ye into all the world, and preach the gospel to every creature.**

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues;” (Mark 16:15 – 17.)

The mystery of the kingdom is related to the mystery of Babel because speaking in languages that are not inspired by man or Satan is the third key of the kingdom. When a person receives the gift of the Holy Ghost with the evidence of speaking in tongues, the tongues are divinely inspired by the Spirit of God. Speaking in tongues is the sign that the third key of the kingdom has been obeyed.

55. How is the mystery of the kingdom related to the mystery of Babylon?

When a person obeys Acts 2:38 and enters the kingdom, he is no longer under the rule of Satan. He is now in a covenant relationship with God. He is spiritually joined to God. The total control of Babylon over every aspect of his human existence is over.

56. Is the mystery of the kingdom related to the New Testament?

The mystery of the kingdom is the New Testament. Prior to Jesus' resurrection, there was no agreement with God for all people. The Old Testament (or The Law) was solely for the Jews, who were the de-

scendants of the Twelve Tribes of Israel, who were descended from the patriarch Abraham.

The word testament means a last will or covenant. Jesus taught and preached the doctrine of the kingdom. After His death on the cross, the doctrine of the kingdom was taught and preached by all of the apostles. The kingdom is the New Testament because it is God's covenant with all people who obey Acts 2:38, which contains the keys of the kingdom. Entering the kingdom is the only Biblical way for a person to become one with God, and thereby achieve the oneness of spirit that is implicit in every covenant. By entering the kingdom, a person takes part in God's New Testament with man.

ABIDING IN THE KINGDOM

57. What does abide mean?

To abide means to rest or to remain.

58. How does a person abide in the kingdom?

A person abides in the kingdom by continually praying to God or by continually praising the Lord.

59. What does continually mean?

To perform an action continually means to do it all the time, and to proceed without interruption or stopping.

60. Does God expect a person to continually pray to or praise Him like a robot?

Although God does expect everyone who abides in the kingdom to continually pray to or praise Him, this act is accomplished over time. For those who have

not yet reached that level of spiritual maturity, they can worship God according to Philippians 4:8 which reads: “**Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things** Also, a person can worship God by singing a song in his heart or out loud to God according to Ephesians 5:19 – 21: “**Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.**”

61. How does a person pray to God?

To pray to God is to talk to God, whether aloud so that others can hear or silently, so that others are not aware of the prayer.

62. How does a person praise the Lord?

A person praises the Lord by giving thanks to God. If a person says, “Thank You, Jesus,” that is an example of praise.

63. Does God expect people who have entered the kingdom to abide in the kingdom?

Yes, God does expect people who have entered the kingdom to abide in the kingdom. If a person enters the kingdom and does not abide in the kingdom, that person shall not inherit the kingdom. Jesus explained this issue in Matthew 22:1 – 2 and 8 – 13: “**And Jesus answered and spake unto them again by parables, and said,**

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Then saith he to his servants...

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants; Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”

The surface meaning of this parable is that a person who responded casually to a formal event was severely punished. The hidden meaning is that although everyone is invited to enter the kingdom, everyone does not remain there. There is a proper response after a person has entered the kingdom.

There is also an improper response that is illustrated in this parable of a person who has entered the kingdom. The man who came to the wedding without a wedding garment indicated by his lack of appropriate apparel that he was not willing to obey the rules of protocol. Thus, he was not allowed to enjoy the wedding or inherit in the kingdom.

The proper response for a person who has entered the kingdom is to abide in the kingdom by continually praying to or praising God. A person who does this shall inherit the kingdom. The Apostle Peter describes the behavior of people who have obeyed Acts 2:38: **“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness and into His marvellous light.”**

64. How does a person continually pray to or praise the Lord?

The simplest means of continually praying or praising God is to gently repeat, “Thank You, Jesus” aloud or silently within one’s mind. The Apostle Paul encouraged the church to do this in Hebrews 13:15: **“By Him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.”**

65. Should a person be physically or mentally isolated in order to continually pray to or praise the Lord?

No, a person does not have to be physically or mentally isolated in order to abide in the kingdom. A person can go to his job or attend to his daily responsibilities while silently abiding in the kingdom. His lips do not have to move, nor does any sound have to come out of his mouth. A person who is continually praying to or praising the Lord can maintain a pleasant demeanor, politely speak to and respond to people, and interact appropriately with others around him as he fulfills his required assignments. After the Apostle Paul encouraged the Christian Jews to continually praise Jesus, he further instructed them: **“But to do good and to communicate forget not: for with such sacrifices God is well pleased”** (Hebrews 13:16.)

There may be times when a person who is abiding in the kingdom wishes to pray alone or isolate himself physically from others in order to concentrate on his prayer and minimize the distractions of daily life. This is appropriate behavior for someone who is abiding in the kingdom, as long as his daily duties are being completed. Any one who claims that abiding

in the kingdom gives him a right to ignore and be rude to people is not abiding in the kingdom, but is using the gospel of the kingdom to hurt others. That is ungodly behavior.

When a person is abiding in the kingdom, no one else has to know. Others may notice a peaceful demeanor or a glow around the face of a person who is abiding in the kingdom. When others ask about this, the person abiding in the kingdom should tell them about Jesus and the gospel of the kingdom at the appropriate time and place.

66. Did Jesus encourage people to continually pray or praise God?

Yes, Jesus did command people to continually pray. In the 18th chapter of Luke, He told a parable to the disciples about prayer: **“And He spake a parable unto them to this end, that men ought always to pray, and not to faint;**

Saying, There was in a city a judge, which feared not God, neither regarded man:

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them?" (Luke 18:1 – 7.)

Jesus tells the disciples in Luke 21:36: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

67. Is abiding in the kingdom by continually praying or praising God a strict doctrine?

Jesus explained that the way that leads to Him is contracted and rigid: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14.) Yet, even in the Old Testament, the Jews

were commanded to focus their minds on God. Jesus responded to a question in Mark 12:29 and 30: **“And Jesus answered him, The first of all the commandments is, Hear O Israel; The Lord our God is one Lord:**

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

The Apostle Peter encouraged the people to bind their minds: **“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;”** (1 Peter 1:13.)

The Apostle Paul directed the people to triumph over Babel and Babylon by controlling their thoughts: **“(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds [Babel and Babylon];)**

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and

bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:4 and 5.)

68. What is the difference between abiding in the kingdom, abiding in Jesus, abiding in Jesus’ love, abiding in God’s love, being in God, being in Christ Jesus, abiding with God, walking in the light, being in the light, abiding in the light, having the word of God abide in you, dwelling in God, walking in the newness of life, walking in the Spirit, walking as children of light, walking in truth, walking in love, and walking in the fear of the Lord?

There is no difference in these terms. They all refer to a person’s continuing to pray or praise the Lord after he has entered the kingdom.

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7.)

“If ye keep my commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love” (John 15:10.)

“And now, little children, abide in

Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming” (I John 2:28.)

“Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him” (I John 3:6.)

“But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.

He that saith he abideth in Him ought himself also to walk, even as He walked” (I John 2:5 and 6.)

“There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Romans 8:1.)

“Brethren, let every man wherein he is called, therein abide with God” (I Corinthians 7:24.)

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7.)

“He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in

the light, and there is none occasion of stumbling in him" (I John 2:9 and 10.)

"I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:14.)

"And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us" (I John 3:24.)

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4.)

"This I say then Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16.)

"If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25.)

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Ephesians 5:8.)

"I have no greater joy than to hear

that my children walk in truth” (3 John 4.)

“And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour” (Galatians 5:2.)

“Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied” (Acts 9:31.)

69. What happens as a person abides in the kingdom or abides in Jesus?

As a person abides in the kingdom or in Jesus, he begins to bring forth spiritual fruit. Jesus explains the process in John 15:1 – 5: “I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, ex-

cept it abide in the vine; no more can ye, except ye abide in Me.

I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.”

70. What is spiritual fruit?

The Apostle Paul describes spiritual fruit in Galatians 5:22 and 23: “**But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,**

Meekness, temperance: against such there is no law.”

Paul describes spiritual fruit again in Ephesians 5:9: “(**For the fruit of the Spirit is in all goodness and righteousness and truth;**)”

He defines the kingdom as spiritual fruit in Romans 14:17: “**For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**”

71. Is it possible for a person to bear evil spiritual fruit?

It is impossible for a person to abide

in the kingdom or in Jesus and bear evil spiritual fruit. If a person does not abide in the kingdom or in Jesus, he will bear no fruit of the Spirit of God, yet that person can bear evil spiritual fruit. Jesus explains that person in Matthew 7:15 – 20: **“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.**

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.”

72. Do any parables illustrate the growth of spiritual fruit in the kingdom?

This parable from Luke contains Jesus’ description of various spiritual con-

ditions and spiritual fruit: “**And when much people were gathered together, and were come to Him out of every city, He spake by a parable:**

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among the thorns; and the thorns sprang up with it, and choked it.

And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, He cried, He that hath ears to hear, let him hear.

And His disciples asked Him, saying, What might this parable be?

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the Word of God.

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

And they which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Luke 8:4 – 15.) Continually abiding in the kingdom occurs over time, and spiritual fruit grows with the spiritual maturity and experience of a person who has entered and is abiding in the kingdom.

73. Other than spiritual fruit, are there any changes that occur as a person abides in the kingdom or abides in Christ?

Yes. In addition to his bearing spiri-

tual fruit, two changes shall occur in the life of a person who abides in the kingdom. God will begin to live inside the person who abides in Christ. John 14:23 states: **“Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him.”**

God will grant the will of the person who abides in the kingdom or in Christ. John 15:7 states: **“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.”**

74. Why is it initially difficult for a person to continually pray or praise God?

Satan is opposed to continual prayer, and especially the continual praise of God. A person’s difficulty in focusing on continual prayer or praise is due to double opposition: the opposition of Satan, and the opposition from the carnal mind of the person who is attempting to continually pray or praise God. The Apostle Paul defined the carnal mind in Romans 8:7: **“Because the carnal**

mind is enmity against God: for it is not subject to the law of God, neither indeed can be .”

Any person who is determined to enter or to remain in the kingdom shall face double opposition, and must spiritually fight to overcome the opposition. Jesus explained this determination in Luke 16:16: **“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it .”**

The person who continually prays or praises God makes spiritual war against the two opposing forces. This spiritual struggle was described by Jesus in Matthew 11:12: **“And from the days of John until now, the kingdom of heaven suffereth violence, and the violent take it by force .”** This means the place where God rules undergoes the struggle of spiritual warfare. “The violent take it by force” means that those who remain in the kingdom must mentally and spiritually act with purpose (violence) because they shall be mentally and spiritually opposed by Satan and their own carnal minds. The result of both forces pushing against the de-

termination of the person who is entering or plans to remain in the kingdom is violence in the kingdom.

75. Isn't the gospel of the kingdom rather uncomplicated?

The gospel of the kingdom is a simple, easily understood doctrine to those who have obeyed Acts 2:38. The Apostle Paul commented on this aspect in 2 Corinthians 11:3: **“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”**

76. What priority should a person place on the gospel of the kingdom?

Jesus said, **“But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you”** (Matthew 6:33.)

77. How can a person get more information about the gospel of the Kingdom?

A person can obtain more knowledge of the gospel of the Kingdom by carefully reading the Old and New Testaments of

the King James version of the Holy Bible.
Amen!

Why You Should Read

The Gospel of the Kingdom

- **Comprehend the doctrine of the apostles**
 - **Learn how to enter the kingdom**
 - **Distinguish between entering the kingdom and inheriting the kingdom**
- **Find out why Jesus said He had no gospel separate from the Father**
 - **Understand why people who won't get baptized in Jesus' name shall be forever lost**
- **Know why everyone who receives the Holy Ghost shall speak with other tongues**
 - **Discover how to abide in the kingdom**