**Sermon Research: Week 4**

**The Conductor -** Ticket

A God who gets me to heaven (VS) The Messiah who brings heaven to earth

What do you need God for? Opportunity for salvation after unpacking that this is not about a ticket to heaven.

**Ideas:**

Breaking down each passage, identifying what “The God I Want” passages actually mean, but focusing on “The Messiah” passages.

We are not alone here, Jesus was not the type of King the Jews were expecting or wanting. Maybe dig into this idea as well.

What were they expecting? What did they get?

Our job is to bring heaven to earth.

**Main Points:**

* Subject: Kingdom of Heaven
  + Point #1 - The Messiah’s Kingdom is not worldly
  + Point #2 - The Messiah’s Kingdom is here now
  + Point #3 - The Messiah’s Kingdom in full

**CORE SCRIPTURE:**

**Scripture: The God I Want**

Philippians 3:20-21

**20**But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, **21**who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

Matthew 6:9-13

**9**“This, then, is how you should pray:

“‘Our Father in heaven,  
hallowed be your name,  
**10**your kingdom come,  
your will be done,  
    on earth as it is in heaven.  
**11**Give us today our daily bread.  
**12**And forgive us our debts,  
    as we also have forgiven our debtors.  
**13**And lead us not into temptation,[[a](https://www.biblegateway.com/passage/?search=Matthew%206&version=NIV#fen-NIV-23296a)]  
    but deliver us from the evil one.[[b](https://www.biblegateway.com/passage/?search=Matthew%206&version=NIV#fen-NIV-23296b)]’

Matthew 1:23

**23**“The virgin will conceive and give birth to a son, and they will call him Immanuel”[[a](https://www.biblegateway.com/passage/?search=Matthew%201%3A23&version=NIV#fen-NIV-23168a)] (which means “God with us”).

**Scripture: The Messiah**

The Synoptic Gospels proclaim countless times, “the kingdom of heaven/God has come near”

The Lord's prayers says “Your kingdom come”

“20 Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, 21 nor will people say, ‘Here it is,’ or ‘There it is,’ **because the kingdom of God is in your midst**.” (NIV Lk 17:20–21)

*“Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”* (NIV Jn 18:36)

All through His ministry, Jesus says that the kingdom of heaven had come or was at hand, but he never shows any type of military or political aspirations.

The context of this passage is Jesus' trial before Pilate, it is followed shortly by Pilate’s famous questions “What is truth?”

“15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said:

“The kingdom of the world has become

the kingdom of our Lord and of his Messiah,

and he will reign for ever and ever.” (NIV Rev 11:15)

Revelation 21

New Heaven and a new earth / New Jerusalem / New Eden

**QUESTIONS TO FIND QUOTES ON:**

* What does it mean that the kingdom of heaven starts now?
* What do I miss out on if my only experience of God’s kingdom is when I die?
* What does it mean that the kingdom of God is now but not yet?
* Specifically looking at Luke 17, “Because the kingdom of God is in your midst.”

“Because the kingdom of God is within you. The reason given for not looking for such premonitory signs can be either (1) that the (realized) kingdom had already come into their midst (17:21b) or (2) that the (consummated) kingdom will come suddenly and unexpectedly and when it comes all will know immediately (17:22–37). The first possibility is the correct one, for in 17:20–21 the emphasis is on the already realized dimension of God’s kingdom. The expression “within you” (entos hymōn) can mean “in your hearts,” “in your midst,” or “in your reach.” The first interpretation (“within you”) was much in favor in theological liberalism, which saw God’s kingdom as God’s rule in the human heart. But nowhere else in the Scriptures is God’s kingdom portrayed as an inner condition of the human heart or life. Furthermore the saying is addressed to the Pharisees, who were most unlikely candidates for Jesus’ saying that God rules within their hearts. Even if one makes “you” indefinite and not limited to the Pharisees, the first argument is conclusive: “Jesus speaks of men entering the kingdom, not the kingdom entering men.” Since Jesus the “king” was present, God’s reign had already begun. Thus the text should be translated “in your midst” or “in the midst of you,” as in the RSV and not as in the NIV. The third interpretation, which sees God’s kingdom as having come and at the disposal of Jesus’ hearers if they only accept it (“in your reach”), is less likely than the second; but it is correct in understanding God’s kingdom as having arrived.” *(Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 438.)*

“The Pharisees may have asked their questions out of a genuine interest in the subject. Or, since they knew Jesus often spoke of the kingdom, they may have been interested in his view on the point. Jesus makes it clear that the kingdom is unlike any kingdom with which the Pharisees were familiar. Its coming cannot be observed. It is in the midst of you (entos hymōn), an expression for which a number of meanings have been suggested. a. The kingdom is essentially inward (‘in your hearts’). But this would be unparalleled in the Gospels (though cf. Rom. 14:17). b. The words prophesy the way the kingdom will come: ‘The kingdom will suddenly appear among you.’ This is possible, but if so, the words bear a somewhat unnatural sense. c. The kingdom is ‘within your reach’, i.e. it is attainable if you go the right way about it. But Jesus usually regards the V 3, p 277 p 277 kingdom as God’s gift, not man’s attainment. d. The kingdom is ‘among you’, i.e. it is present in the Person and ministry of Jesus. This seems the way the words should be taken.” *(Leon Morris, Luke: An Introduction and Commentary, vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 276–277.)*