

THE GOSPEL OF THE KINGDOM: Religion vs. Kingdom by Dr. Myles Munroe

<https://www.youtube.com/watch?v=iOB1NsSDIfA>

Introduction: Recovering a Forgotten Message

The teaching begins with a personal testimony describing years spent in church, studying Scripture, seeking wisdom, and pursuing truth, while still experiencing depression, anxiety, and a persistent sense of emptiness. The speaker explains that although he learned about salvation, Jesus, the cross, and the resurrection, there appeared to be an important element missing from his spiritual formation.

Several questions are raised:

- Why do believers still struggle despite knowing God?
- Why do Christians often lack the peace and joy Scripture promises?
- Could there be a central element of Jesus' teaching that has been overlooked?

The audience is encouraged to suspend previous assumptions and approach the subject openly.

"You can't learn anything if you already think you know."

The central premise is that many Christians know about salvation but have never fully understood what Jesus considered His primary message.

Jesus' Primary Message: The Kingdom

The foundation of the teaching is summarized in a single statement:

"The priority of Jesus Christ is the Kingdom."

According to the speaker, modern Christianity often emphasizes subjects that Jesus did not make central in His public ministry.

One of the strongest assertions is:

"Jesus never preached born again." He only mentioned it once to Nicodemus privately.

Scripture

John 3:1-8

"We keep preaching what Jesus never preached."

JESUS EMPHASIZED Matthew 6:33

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Munroe repeatedly observes:

"I got a degree in theology and there was not one class on the Kingdom."

"Jesus said we must seek that first."

"I have a degree in theology and don't know the message."

Fullness of Time and God's Timing

God acts not on a clock or calendar but "When everything is in the right place."

Rome as a Prototype of Kingdom Thinking

A major argument of the teaching is that God chose the Roman era because Roman society already understood Kingdom concepts.

This system is identified as **colonization**.

Unlike previous empires that displaced conquered peoples, Rome transformed conquered territories.

"The Romans didn't bring people to Rome." "They took Rome to the people."

Roman governors represented Caesar and reproduced Roman culture, language, law, customs, and values in foreign lands.

"Wherever the Romans invaded became little Rome."

This becomes a picture of heaven extending its culture into earth.

"Effective communication depends on correct concepts."

Words only communicate effectively when both parties share the same understanding.

Kingdom terminology already existed within Roman culture:

- King
- Lord
- Governor
- Colony
- Citizenship
- Empire

Thus:

"Everything God was going to say would make sense to them."

The first-century world already possessed the vocabulary necessary to understand Kingdom realities.

Jesus as King

Another major theme is that Jesus operated within Kingdom categories rather than religious categories. **"Jesus Christ never claimed that He was a priest." "He claimed He was a king."**

Scriptures Referenced

- John 18
- John 19
- Matthew 27
- Luke 23

Jesus' declaration of Lordship challenged Caesar's authority.

"It was not a religious issue." "It was Kingdom against Kingdom."

Pilate and Jesus are presented as representatives of competing governments. Jesus did not answer religious authorities because he was governmental, not religious. The world doesn't need another religion, nor is it helpful to stand at the Door (Jesus) and not go into the House-Heaven.

John the Baptist and the Kingdom

Matthew 3:2

"Repent, for the Kingdom of Heaven is near."

"He didn't preach baptism." "He wasn't a Baptist."

Baptism is described as identification with a teacher and a worldview.

"Baptism means submission to a master teacher."

Jesus submitted to John's baptism because the Kingdom message being preached by John aligned with His own mission.

The Message Jesus Preached

Several passages are cited to establish Jesus' central message.

Matthew 4:17

"Repent, for the Kingdom of Heaven has arrived."

Matthew 4:23

Jesus traveled throughout Galilee:

- Teaching
- Preaching
- Healing

The message proclaimed was: "The good news of the Kingdom."

Luke 4:43

"I must preach the good news of the Kingdom." "Because that is why I was sent."

Humanity's Search for Meaning

Matthew 5:3 is interpreted as evidence that humanity longs for Kingdom realities.

- "The only thing that can satisfy spiritual emptiness is the Kingdom."
- "You didn't lose a religion." "You lost the Kingdom."

This is offered as an explanation for widespread dissatisfaction with institutional religion.

"Religion does not satisfy spiritual hunger."

Miracles as Evidence of Government

Matthew 12:28

"If I cast out demons by the Spirit of God, then the Kingdom of God has arrived."

"Miracles are not religious activities." "Miracles are evidence of another government."

Matthew 12:29

The strong man passage is interpreted as a clash between kingdoms.

"A greater Kingdom overpowers a lesser kingdom."

Miracles are therefore presented as manifestations of governmental authority.

Kingdom Versus Religion

One of the strongest contrasts developed throughout the teaching is between religion and Kingdom.

Luke 12:32

"It is your Father's *pleasure to give you the Kingdom.*" "Not to give you a religion."

Luke 16:16

"The law and the prophets were until John." "Since then the Kingdom is preached."

Matthew 23:13

"You shut up the Kingdom in men's faces." "You yourselves do not enter."

"Neither do you allow others to enter."

- "Four years in theology." "No class on the Kingdom."
- "Most theology God knows nothing about."

He also observes:

"Jesus never had a problem with sinners." "His greatest opposition was religious people."

The Gospel of the Kingdom

Matthew 24:14

"***This*** Gospel of the Kingdom shall be preached in all the world."

Emphasis is placed on the word ***this***.

"This Gospel of the Kingdom."

"Could it be that the church is holding Him back because we're preaching our own stuff?"

The Kingdom as Present Reality

The teaching argues that believers often postpone Kingdom realities into the future.

Matthew 16:28

Romans 14:17

John 20:22

"The Kingdom of God is righteousness, peace and joy in the Holy Spirit."

The conclusion: "**The government is here now.**"

One of the most repeated statements is:

"You can never appropriate what you postpone."

If believers continually place the Kingdom in the future, they may never experience it in the present.

Citizens, Angels, and Kingdom Protection

The teaching concludes with Kingdom governmental imagery.

"Citizens do not fight." "The army fights."

Within God's Kingdom: "The army is the angels."

Scriptures Referenced

- Psalm 91:11
- Hebrews 1:14
- Exodus 14
- Psalm 34:7

The speaker explains:

"He gives His angels charge concerning you."

"In a kingdom government, the kingdom sends its army to protect its citizens."

Implications include:

- Houses are protected.
 - Families are protected.
 - Businesses are protected.
 - Property is protected.
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Conclusion

The overarching thesis of the teaching is that Jesus' central concern was not religion, denomination, or institutional systems, but the proclamation and manifestation of God's Kingdom.

Major themes include:

- Jesus preached the Kingdom.
- John preached the Kingdom.
- Miracles reveal Kingdom authority.
- Humanity's deepest need is restoration to Kingdom reality.
- The Kingdom is portrayed as a present experience rather than solely a future expectation.
- Religious systems often obscure what Jesus emphasized.

The message returns repeatedly to Jesus' instruction:

Matthew 6:33

"Seek first the Kingdom."

This serves as the organizing principle and central invitation of the entire teaching.