

**RECONSTRUCTION**  
**YA Winter Con 2025**  
**Session #5 –What Is the Gospel?**

**Have you ever wondered how the average Christian in America practices their faith? I would like to begin tonight's lesson by sketching a brief **profile of the statistically average Protestant Christian in the United States**. This portrait is based off of current, published research that examines the faith and practice of Americans who identify as Christian.**

1. This individual will attend any form of worship gathering / service at their local church once a month.<sup>1</sup>
2. There is a decent chance that this person has not been baptized as a believer.
3. This individual has not shared their faith with anyone over the past six months, and maybe shares their faith on average once a year.<sup>2</sup>
4. This individual gives roughly 2.5% of their income to any form of church, religious non-profit, or secular non-profit.
5. There is a 38% chance that this individual is divorced.<sup>3</sup>
6. There is a 58% likelihood that this individual does not serve in any capacity at their local church.<sup>4</sup>
7. However, there is a 54% likelihood that this individual does watch pornography at least once a month.<sup>5</sup>
8. Finally, there is a 94% likelihood that this person doesn't have a biblical worldview (meaning they unknowingly disagree with at least one major pillar of the Christian worldview).<sup>6</sup>

*This is not a particularly encouraging profile. These statistics reflect the high level of nominal, cultural Christianity present within our context. I would like to take a moment to compare this profile to the profile of a follower of Christ that is outlined in the New Testament writings. Let's look at a few key passages.*

This individual will attend any form of worship gathering / service at their local church once a month

**Hebrews 10:24-25** – And let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

There is a decent chance that this person has not been baptized as a believer

**Matthew 28:18-20** – And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

This individual has not shared their faith with anyone over the past six months, and maybe shares their faith on average once a year

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<sup>1</sup> <https://www.pewresearch.org/religion/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>

<sup>2</sup> <https://www.thegospelcoalition.org/article/study-most-churchgoers-never-share-the-gospel/>

<sup>3</sup> Bradley R.E. Wright, *Christians Are Hate-Filled Hypocrites ...and Other Lies You've Been Told*, (Minneapolis, MN: Bethany House, 2010), p. 133.

<sup>4</sup> <https://research.lifeway.com/2023/05/23/most-churchgoers-say-they-want-to-serve-fewer-actually-do/>

<sup>5</sup> <https://www.barna.com/trends/over-half-of-practicing-christians-admit-they-use-pornography/>

<sup>6</sup> <https://www.crosswalk.com/headlines/contributors/milton-quintanilla/survey-finds-that-only-6-percent-of-professing-christians-have-a-biblical-worldview.html>

**Romans 10:14-15** – How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!”

This individual gives roughly 2.5% of their income to any form of church, religious non-profit, or secular non-profit

**Acts 20:35** – In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”

There is a 38% chance that this individual is divorced

**Matthew 5:31-32** – “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

There is a 58% likelihood that this individual does not serve in any capacity at their local church<sup>7</sup>

**I Corinthians 12:7** – To each is given the manifestation of the Spirit for the common good.

There is a 54% likelihood that this individual does watch pornography at least once a month<sup>8</sup>

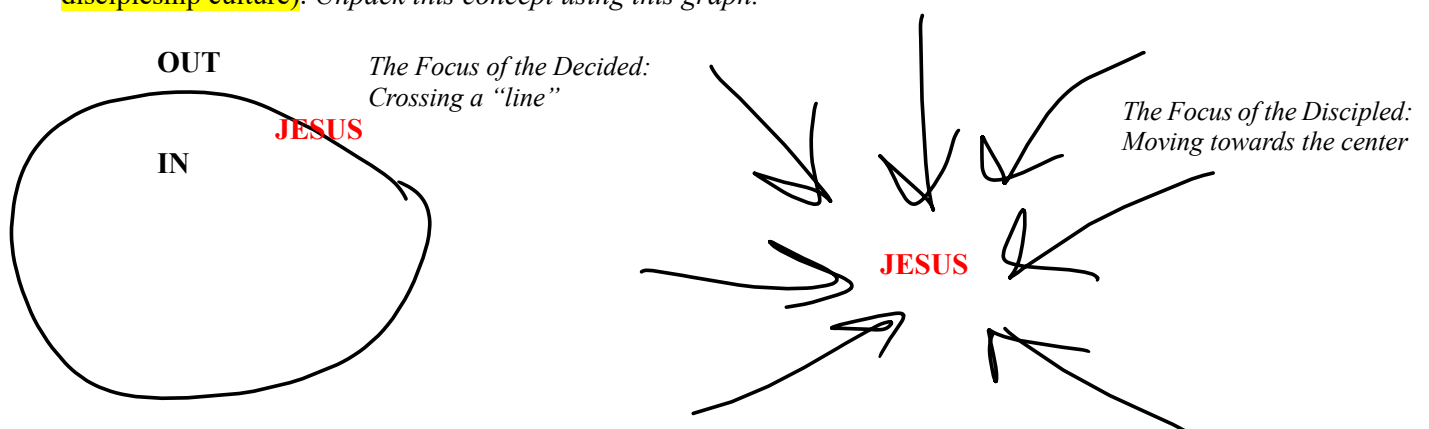
**Ephesians 5:3** – But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

There is a 94% likelihood that this person doesn’t have a biblical worldview (meaning they unknowingly disagree with at least one major pillar of the Christian worldview)<sup>9</sup>

**Hebrews 5:14** – But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

*Obviously, there is a disconnect between the biblical profile of a follower of Jesus and the mainstream profile of a person who “identifies” as a follower of Jesus. Or another way to say this:*

There is a disconnect between “**The Decided**” and “**The Discipled**” (AKA: A salvation culture vs. a discipleship culture). *Unpack this concept using this graph.*



<sup>7</sup> <https://research.lifeway.com/2023/05/23/most-churchgoers-say-they-want-to-serve-fewer-actually-do/>

<sup>8</sup> <https://www.barna.com/trends/over-half-of-practicing-christians-admit-they-use-pornography/>

<sup>9</sup> <https://www.crosswalk.com/headlines/contributors/milton-quintanilla/survey-finds-that-only-6-percent-of-professing-christians-have-a-biblical-worldview.html>

*This introduction draws to the surface the Discipleship Dilemma of the Modern Evangelical Church: Many people who identify as “Christian” do not pursue discipleship.*

- A. Though widespread, this mindset is totally contrary to the expectation of the New Testament. In the N.T., we can clearly see that Jesus never desired a “fan base” that is a mile wide but an inch deep.
- He has always been interested in faithful followers & devoted disciples, not fair-weather fans. If this is the case, then how did we get here? Why are so many people in America self-identifying as part of “**The Decided**” (they identify as a Christian); yet they are simultaneously refusing to move towards being a part of “**The Discipled**”?<sup>10</sup>
  - This is a hugely important question to answer. We must find a solution to the “Discipleship Dilemma” because this dilemma is ultimately crippling the body of Christ. I personally believe that the widespread presence of nominal Christianity is the greatest threat to the American church.
- B. So... what is the root cause? What is at the heart of the discipleship dilemma?
- Here is what I believe is the root cause of the discipleship dilemma: **The narrow lens, truncated gospel message that pervades American Christianity**. It’s how churches and professing believers both understand and announce the gospel of Jesus.
  - Now... I understand that this is a bold, provocative statement. And, I would like to spend the rest of the evening unpacking and defending it.

*As we now segue to the topic of the “gospel,” I would like to begin with a quick table talk question:*

*What is the gospel? // If someone at work asked you, “I hear Christians use the word ‘gospel’ a lot. What does the word, ‘gospel’ mean?” How would you respond to them?*

## **I. What Is the Gospel?**

- A. Most commonly offered answer: **Jesus died for my sins so that by believing in Him I can go to heaven when I die.**
- For years, this would have been my answer as well. The good news of the gospel is that Jesus lived and died in my place, rose from the dead – and now I can go to heaven when I die if I place my faith in Jesus.
  - **Is that good news? Absolutely.** It’s incredible news! However, this definition of the good news of the gospel is both incomplete and slightly inaccurate.
  - Now, PLEASE HEAR ME. This doesn’t mean that if you believed this gospel or if you defined the gospel in this way that you are not saved or are totally wrong.
  - Rather, it is a challenge for us to reexamine the Bible afresh and allow the Bible to define the gospel in its own terms. And that is precisely what we are going to do.
- B. We are going to put into practice what we learned this weekend at Winter Con!
- **First, we are going to deconstruct the narrow lens, truncated gospel message that pervades American Christianity.**
  - **Then, we are going to reconstruct a more biblically faithful, nuanced, and compelling understanding of the gospel.**

## **II. Deconstructing the Narrow-Lens, Truncated Gospel Message**

- A. **Allowing the Bible to define “gospel” in its own terms.**
- In the earliest written account of Jesus’ life, **the gospel of Mark**, we are introduced to the message of the “gospel” extremely early – verses 14-15 of chapter 1.
  - Now realize, this is the earliest recorded words of Jesus! These words are pronounced immediately following His baptism and temptation in the wilderness. It comes at the commencement of His earthly ministry. *Here’s what Jesus says:*

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<sup>10</sup> The terminology of the “Decided” vs. the “Discipled” is taken from Scot McKnight’s 2016 book: *The King Jesus Gospel: The Original Good News*

**Mark 1:14-15** – Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, “**The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.**”

- Jesus said repent and believe the “what”? **The Gospel.** And how does Jesus define the Gospel? He says, “It’s time, the kingdom of God has come near!” The Good News that Jesus announced was that the reign of God has arrived. The Kingdom is HERE!
- Now... did you catch what the “gospel” cannot mean here? **Answer:** Jesus’ death and resurrection. It cannot mean that because Jesus tells them to repent and believe – and He had yet to die and be resurrected. Jesus cannot be commanding people to believe in something that they literally have zero capacity to know about or understand!

*This is not an isolated usage. This is how Jesus repeatedly defines the gospel. Just look:*

**Matthew 4:17:** “From that time Jesus began to **preach** (the verbal form of the word gospel), saying, “Repent, for the kingdom of heaven is at hand.”

**Matthew 4:23:** “And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.”

**Luke 4:17-19:** “And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 18 “The Spirit of the Lord is upon me, because he has anointed me to proclaim **good news** to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed 19 to proclaim the year of the Lord’s favor.”

**Luke 4:42** – And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, 43 but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.”

*From Jesus’ own usage of the word “gospel,” what should our working definition of gospel be?*

**Our working definition:** **The Kingdom of God has arrived.**

- Now, let’s pause to consider an important question: Does this definition of gospel fit with how the word was used outside of the Bible in its original language - koine Greek?
  - **Answer:** Absolutely. Just consider the meaning of this word in the original Greek.
- Our word “gospel” is a translation of the Greek word: *Εὐαγγέλιον*.
  - *Εὐαγγέλιον* is a compound word, *εὖ* means good, *αγγέλιον* means story or news. Hence, *εὐαγγέλιον* literally means: “Good News.”
- This is where our name, “Evangelical” comes from. *Εὐαγγέλιον* = Evangelicals are “good-news-people.”
  - Though “gospel” is only used in Christian circles today, this wasn’t the case in Jesus’ day. “Gospel” was a traditionally secular word, not sacred word.
  - To understand what is meant by the word gospel, it is crucial for us to recognize that the New Testament didn’t invent this word.
- Though “gospel” was a rare word in the ancient world, it had a very specific usage.
  - If the New Testament authors chose this rare word to capture one of the most important concepts in Christianity, then we need to carefully understand what it meant. How did the Biblical authors and original audience understand and use this word?

- *Here are a couple examples:*
    - 1) **The Roman Emperor Augustus, who reigned during the life of Jesus, applied this word to himself.** He issued a "gospel / good news" (εὐαγγέλιον) regarding his reign over the empire. Essentially, his "gospel" was that he was now King / Emperor.
    - 2) **Similarly, an εὐαγγέλιον, a good news / gospel, was announced by the Roman Senate concerning the coronation of the Emperor Claudius who ruled just after Jesus, from 41-54 AD.**
  - Scholars have catalogued each occurrence of this word in known Greek writings and it turns out this word, *εὐαγγέλιον*, was always used to refer to some major royal or national news that impacted the lives of many.
    - The king has won the war, and that nation is secure. Sound out the *εὐαγγέλιον*
    - An emperor took the throne, we have a king! Proclaim a *εὐαγγέλιον*
    - *εὐαγγέλιον* is a word that always had royal and kingdom overtones.
  - So here is our definition of how *εὐαγγέλιον* was used in 1<sup>st</sup> century Rome: **Gospel means good news – specifically royal / national good news that will change the lives of many.**
- B. **Putting All of This Together – We can now identify the “gospel / good news” that Jesus proclaimed.**
- Answer: The gospel according to Jesus is the reign of God coming to Earth because upon the cross, Jesus will be exalted as King. The Kingdom is here – and Jesus is King of all!
    - The shortest way to say this profound truth is something that we read right past in our New Testaments all the time: **“Jesus Christ.”**
    - **“Christ” is not Jesus’ last name 😊 It’s a title: A Royal Title.** It’s connected to the Hebrew word for *Messiah*. It means “The Anointed One of God” – aka “the Promised King.” Jesus Christ is shorthand for saying, “Jesus of Nazareth is Israel’s anointed King who reigns over all of the nations.”
  - Listen to how Paul explains the gospel in these terms in Romans 1:1-4. This is particularly revealing because this is one of only two places where Paul explicitly defines the gospel.

**Romans 1:1-4** – Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,

- **“The Gospel of God”** – concerning His Son, the descendant of David (*This is Kingly / Royal language – Jesus is the fulfillment of the Davidic Covenant in II Samuel 7*).
- **What’s Paul’s announcement? Jesus is King / Christ / Lord (the Son of God).** His Kingship is declared in power through His glorious resurrection.
- This is an announcement that would get you KILLED in the first century!
  - **According to Rome: who is the “Son of God?” (a title actually used by the Roman Empire)**  
**Answer: CEASER!**
  - **According to Rome: who is the one and only King? Answer: CEASER!**
  - **According to Rome: what is the worldwide, unending Kingdom? ROME!**
- There is no other King but Caesar & no other Kingdom but Rome! To declare another King or Kingdom was a death sentence.
  - **Do you realize that this is precisely what got Jesus killed? When the Jewish leaders went before Pilate, what charge did they make against Jesus to have Him executed?**
  - They played the “kingship / kingdom card” with Pilate.

**John 19:12-16:** From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.” 13 So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. 14 Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” 15 They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” 16 So he delivered him over to them to be crucified.

- **What does Pilate then hang above the cross?** A sign that reads: “**King of the Jews.**” The gospel was the published charge for Jesus’ crucifixion!
- The irony is unavoidable. What Pilate said in sarcasm proved to be true – Jesus is the King.
- If the gospel message was just, “Jesus died as our substitute” – that wouldn’t likely get someone killed in the 1<sup>st</sup> century.
- BUT, if the gospel is the good news of Jesus – that through His life, death, and glorious resurrection He began His reign as the only true King over all creation... then it demands a response: Is this gospel message nonsense? Or is it true? And if it is true, then it changes everything!

*And this is exactly how the early church understood the gospel and the response that the gospel of the Kingship of Jesus demands. Just listen to Peter’s first sermon on the day of Pentecost.*

**Acts 2:29-36** – “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. 32 This Jesus God raised up, and of that we all are witnesses. 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. 34 For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, Sit at my right hand, 35 until I make your enemies your footstool.” 36 Let all the house of Israel therefore know for certain that God has made him both **Lord and Christ**, this Jesus whom you crucified.”

- I hope you understand how radical this is. Peter is preaching at the same people who crucified Jesus – just weeks after the resurrection. And He preaches the same message that got Jesus killed. **Jesus is King.** **Will you believe it and be transformed by it?**

**C. I am convinced that the gospel that we normally hear and even proclaim is FAR TOO narrow in scope. It’s truncated** (a word that means to shorten by cutting off a key part).

- As evangelicals, we have inherited a very narrow understanding of the gospel – the gospel as the antidote for my personal sin. While it is certainly good news that Jesus came to earth to die on the cross so that my sins can be forgiven, and therefore I can have a right relationship with God – this is just one facet of the good news. The good news of Jesus’ gospel is more comprehensive and all-encompassing.
- The good news of Jesus’ gospel is that He is the Christ – He is the rightful King – Who has brought God’s reign to earth through His life, death, and resurrection. The Good News is that the Kingdom of God has arrived through Jesus the Messiah – and Jesus invites us to be a part of this Kingdom! God commands everyone everywhere to respond to this Gospel by turning to Him in repentance and receiving Jesus Christ as the King and Savior.

D. The difference this revision of how we define the gospel makes.

The Narrow-Lens, Truncated Gospel	The Wide-Lens, King Jesus Gospel
Focal Point: ME	Focal Point: Jesus
Time Orientation: Future (I get to go to heaven when I die)	Time Orientation: Present (I am a citizen of the Kingdom of Heaven right here & right now)
View of Jesus: Savior	View of Jesus: Jesus Christ – the Savior King
View of Sin: Bad things that I do that I deserve to be punished	View of Sin: Active rebellion against the King of the universe
Right response to the gospel: Believe that Jesus died for my sins	Right response to the gospel: Repent from my sins and confess my allegiance to King Jesus

*From this chart, I think we can see why we have a discipleship dilemma. We can better understand why many of “the decided” don’t want to become “the disciplined.”*

E. The narrow lens, truncated gospel makes the gospel message all about us. It’s about me going to heaven... my sins being forgiven... what Jesus can do for me... and how Jesus can improve my life.

- When this takes place, the gospel gets whittled down into a **spiritual fire insurance policy**: Because of your sins, you are headed for Hell when you die. Accept Jesus as your Savior – and you can be forgiven and go to heaven.
- Many individuals like the idea of going to heaven when they die instead of going to Hell, so they become part of the “decided.” They “decide” to ask Jesus to forgive their sins. Now they are in! They are set! They have their fire insurance.
- Jesus is their personal Savior! However, they fail to see that Jesus is not just their Savior – but their King. And being a part of His Kingdom always brings radical transformation to His Kingdom citizens. Yet, many instead view “discipleship” and submission to Jesus as Lord in all areas of their lives as an optional accessory.
- The narrow-lens, truncated view of the gospel isn’t wrong... it’s just small and incomplete. It confuses an essential piece of the gospel (the forgiveness of our sins through Jesus) for the whole.

*Now that we have deconstructed the narrow-lens view of the gospel, I would like to reconstruct our understanding with the wide-lens King Jesus Gospel.*

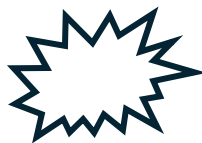
### III. Reconstructing the Wide-Lens, King Jesus’ Gospel

A. A Big Story that makes sense of the gospel (the Big Story of Scripture)

#### 1) CREATION

**Genesis 1:1** – In the beginning, God created the heavens and the earth.

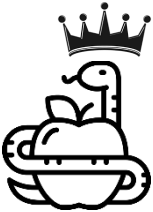
**Genesis 1:27-28** – So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”



## 2) FALL



Did God really say?  
You won't surely die!



### SIN & SATAN NOW RULE

Sin breaks four key relationships:  
God, other, creation, and self

## 3) REDEMPTION



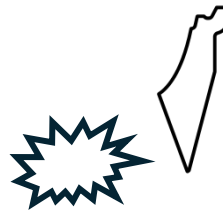
Genesis 3:15

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Genesis 49:10

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs;

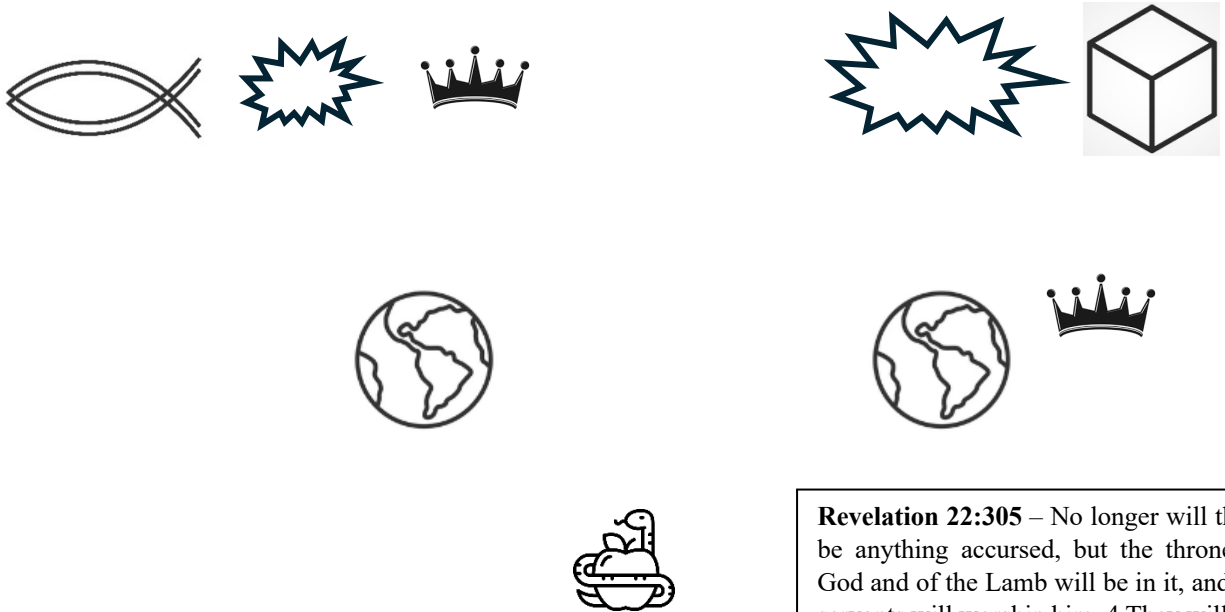
Israel = Failed Royal Priesthood



Philippians 2:5-11



#### 4) RESTORATION



**Revelation 22:305** – No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. 4 They will see his face, and his name will be on their foreheads. 5 And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

#### **KINGDOM of GOD = God's Reign Through God's People Over God's Place**

Jesus as King / the reality that the Kingdom of God has arrived demands a response! Our response is how we experience salvation.

#### **IV. The Right Response to the Wide-Lens King Jesus Gospel**

(which leads to)

The Good News    +    The Right Response    =    Salvation    ----->    Obedience/ Allegiance

(The King Jesus Gospel)    \_\_\_\_\_

\_\_\_\_\_

#### **The Gospel Equation**

- Good news PLUS the Right Response EQUALS Salvation WHICH LEADS TO Obedience
- Jesus is King PLUS Repentance and Faith EQUALS salvation which leads to transformation
- The message of the King Jesus gospel DEMANDS a response.
  - Will you embrace JESUS as your KING? Or, will you keep being the King of your own Kingdom? Are you ready to get off the throne of your life?
  - **Right Response: Romans 10:9-10** – Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved.

- **How do we define FAITH?** Believing in our heart that Jesus died as the King to save creation from its fallen, sin-filled condition. (**Ephesians 2:8-10**)
- **How do we define REPENTANCE?** Confessing that Jesus is LORD. Meaning, we follow Jesus as the KING of our lives.
  - Recognizing the sin problem of our heart. We have a KING who died to pay for our sins
- **What happens when we remove the final piece (obedience / transformation)?** It's Incomplete. New Kingship = New way of living.
- **What happens when we move the final piece over to the left side of the equation?**
  - Works based religion. Every other religion in the world is built on the following premise – I obey, and therefore I'm accepted.

**Conclusion:** We MUST differentiate between the gospel, and the response to the gospel. The gospel is not faith and repentance. That's the response, or implication of the gospel. The gospel itself is a royal, life-altering, news proclamation.

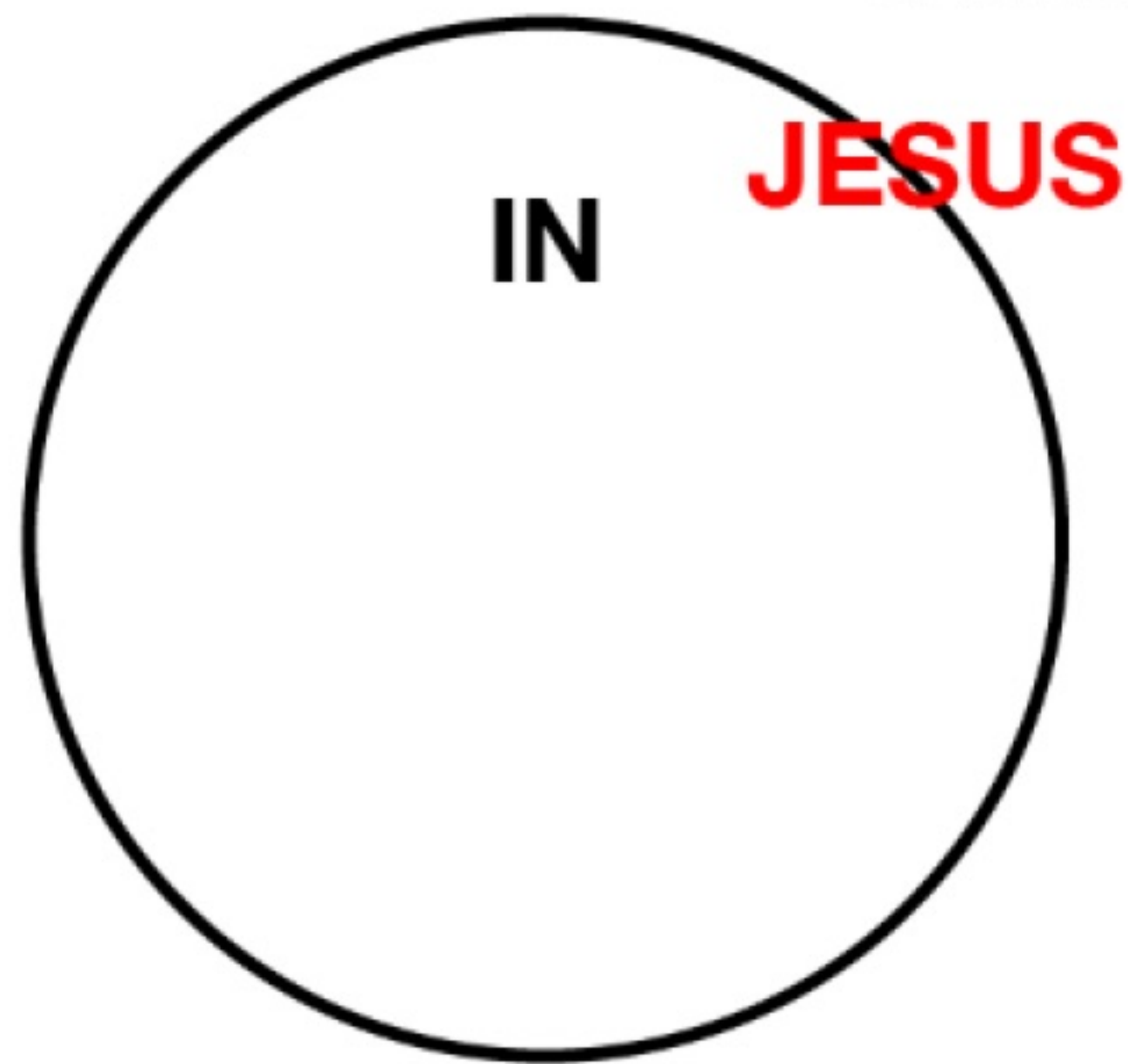
### *Discussion Questions:*

1. What stood out to you most about tonight's definition of the gospel compared to how you've typically heard it presented?
2. How have you seen the discipleship dilemma play out personally or in the lives of others (the disconnect between the "decided" and the "discipled")?
3. How does the idea of the gospel as "good news of the kingdom" reshape how you think about your role as a follower of Christ?
4. What are some practical ways we can live out the reality of the kingdom of God in our daily lives?
5. How do we balance the personal aspect of salvation with the corporate and cosmic implications of the gospel?
6. What does it mean to "make disciples" in the context of the King Jesus Gospel? How is this different from just "winning converts"?

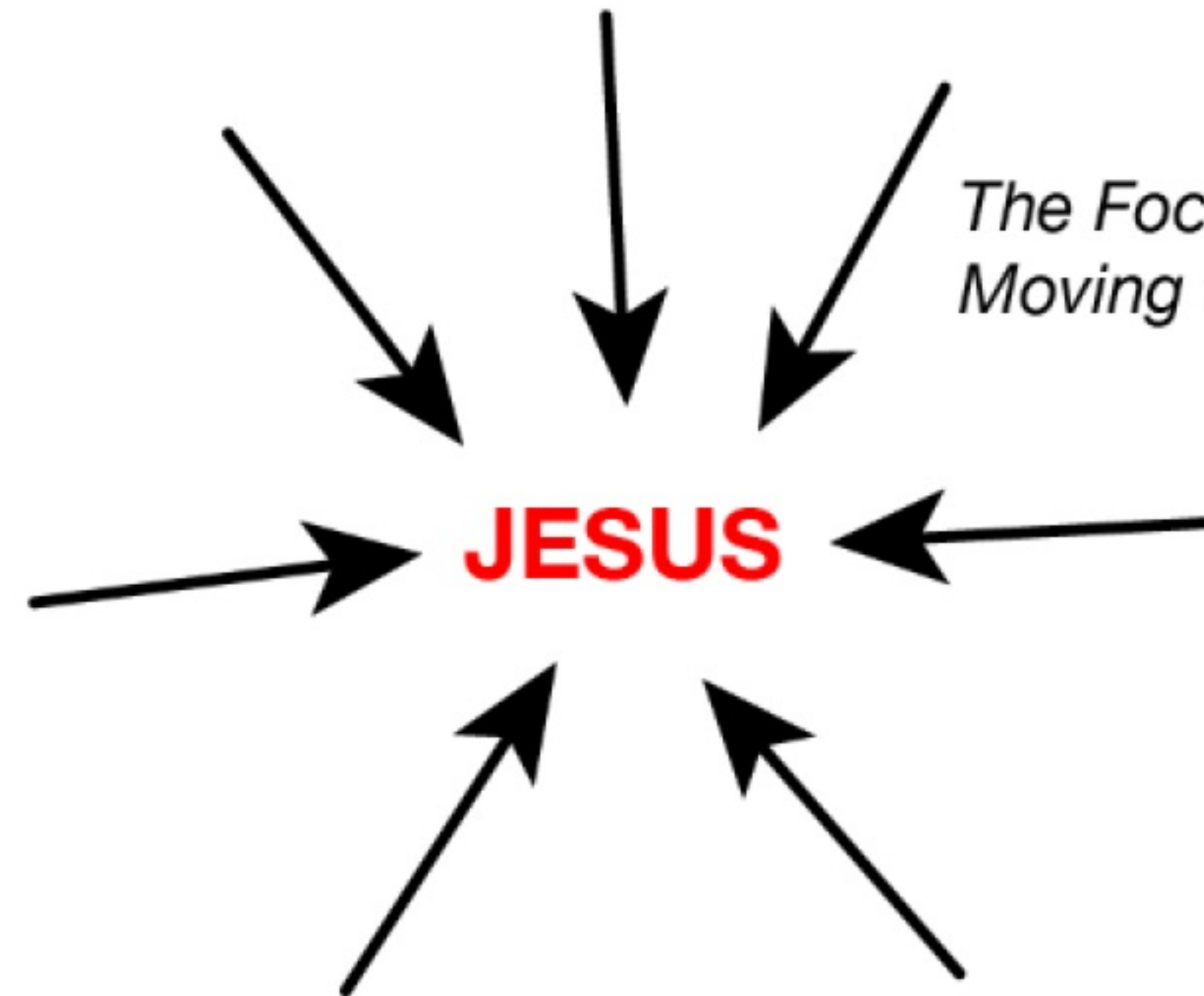
# “The Decided” vs “The Discipled”

**OUT**

*The Focus of the Decided:  
Crossing a “line”*

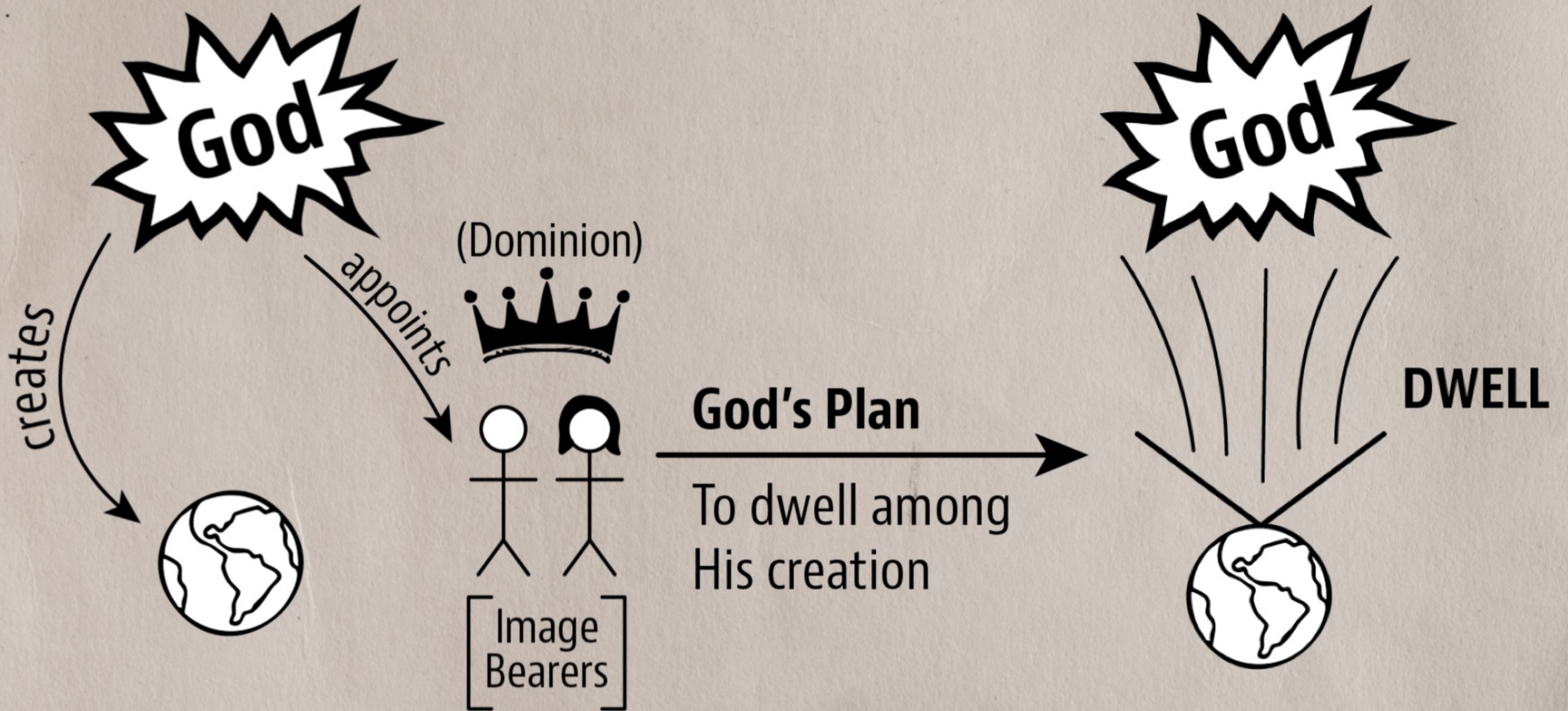


*The Focus of the Discipled:  
Moving towards the center*

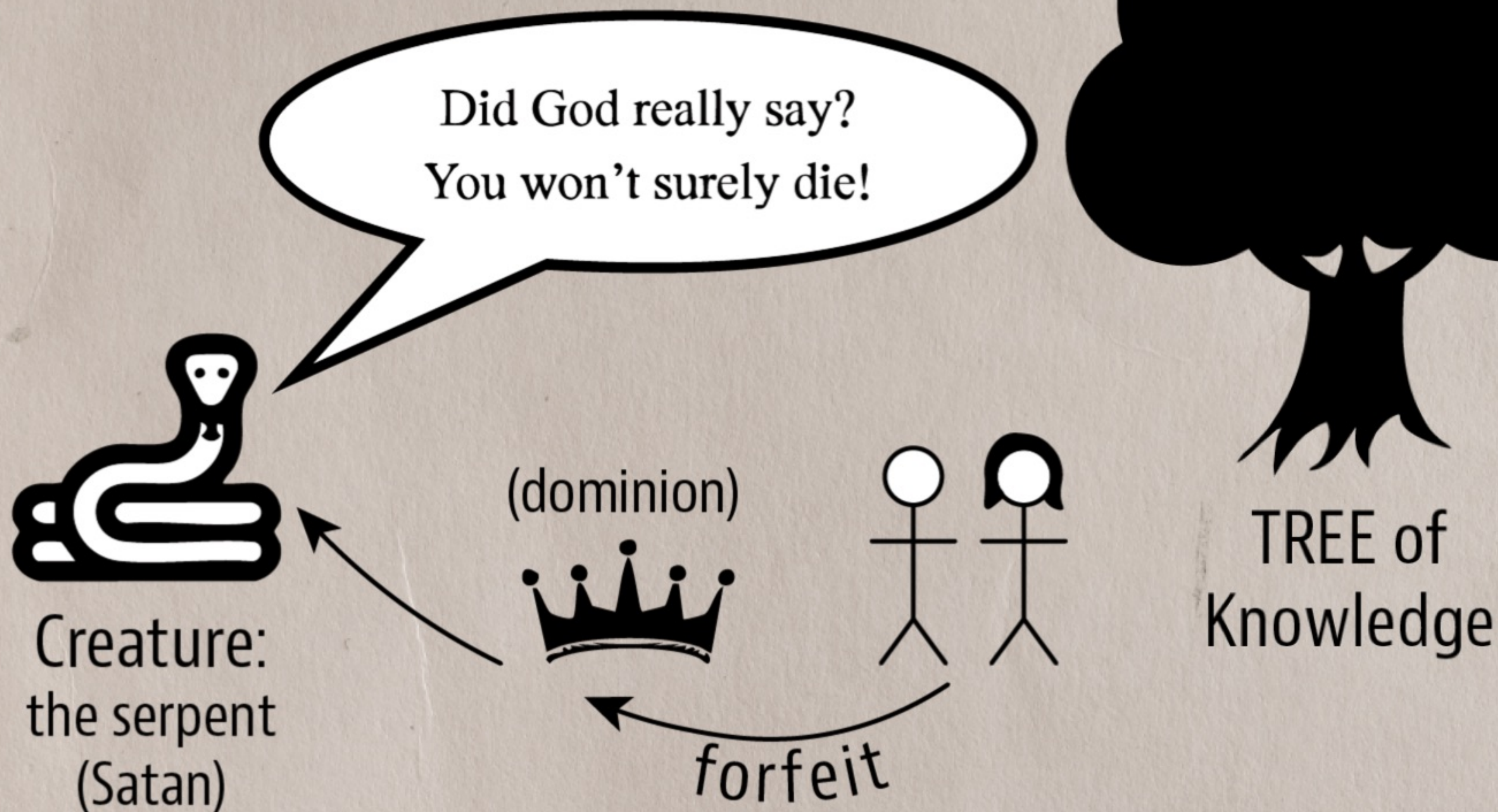


<b>The Narrow-Lens, Truncated Gospel</b>	<b>The Wide-Lens, King Jesus Gospel</b>
Focal Point: ME	Focal Point: JESUS
Time Orientation: Future (I get to go to heaven when I die)	Time Orientation: Present (I am a citizen of the Kingdom of Heaven right here and now)
View of Jesus: Savior	View of Jesus: Jesus Christ – the Savior King
View of Sin: Bad things that I do that I deserve to be punished	View of Sin: Active rebellion against the King of the universe
Right Response to the Gospel: Believe that Jesus died for my sins	Right Response to the Gospel: Repent from my sins and confess my allegiance to King Jesus

# 1 – CREATION

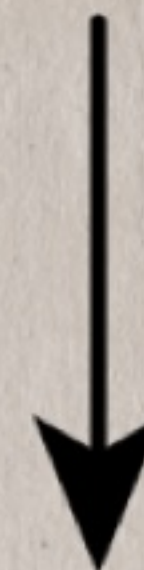


## 2 – FALL



### Consequences:

The universe is turned upside down.



\*Instead of ruling & reigning, humans become subject to a creature

\*God cannot dwell among sinful, broken, rebellious creation

# 2 – FALL



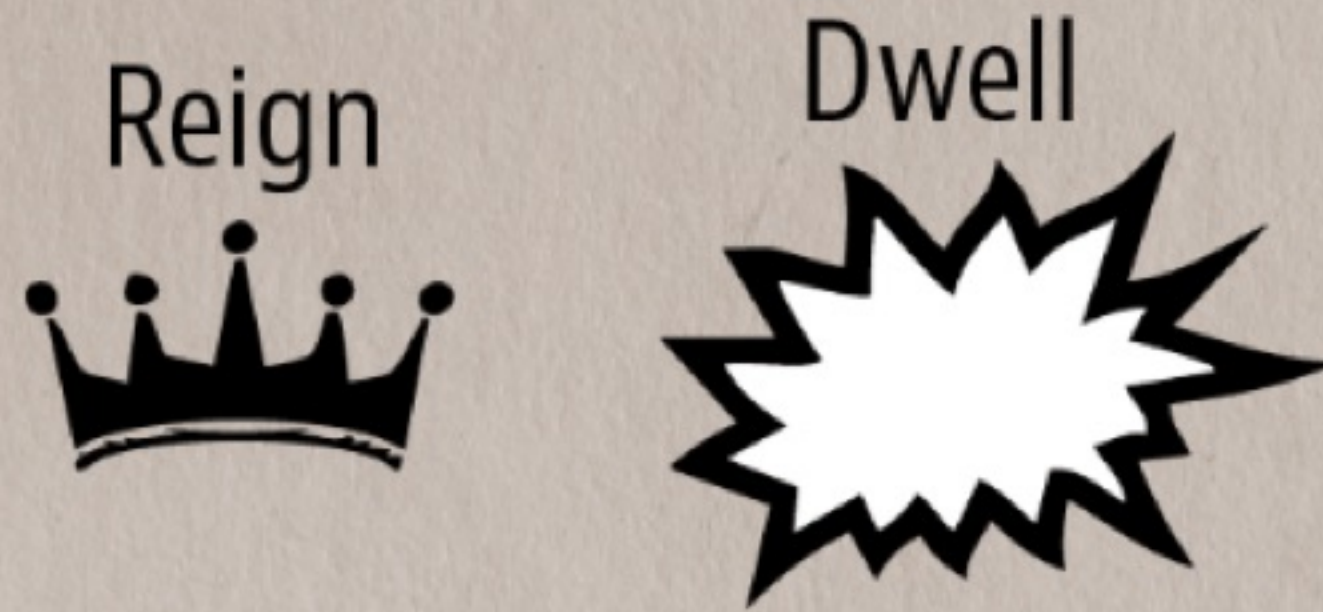
## **SIN & SATAN NOW RULE**

Sin breaks four key relationships:  
God, others, creation, and self

= "the Kingdom of this world"

# 3 – REDEMPTION

God refuses to change His original plan. He will reign through His people over His place (creation) & will dwell with them. First, He must make a way.



Israel = Failed Royal Priesthood

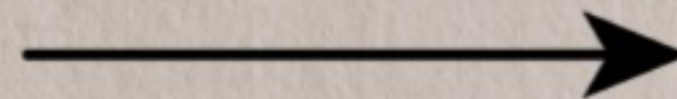
Genesis 3:15

“I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Genesis 49:10

“The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs”

Next chapter  
of the story



No Dwelling



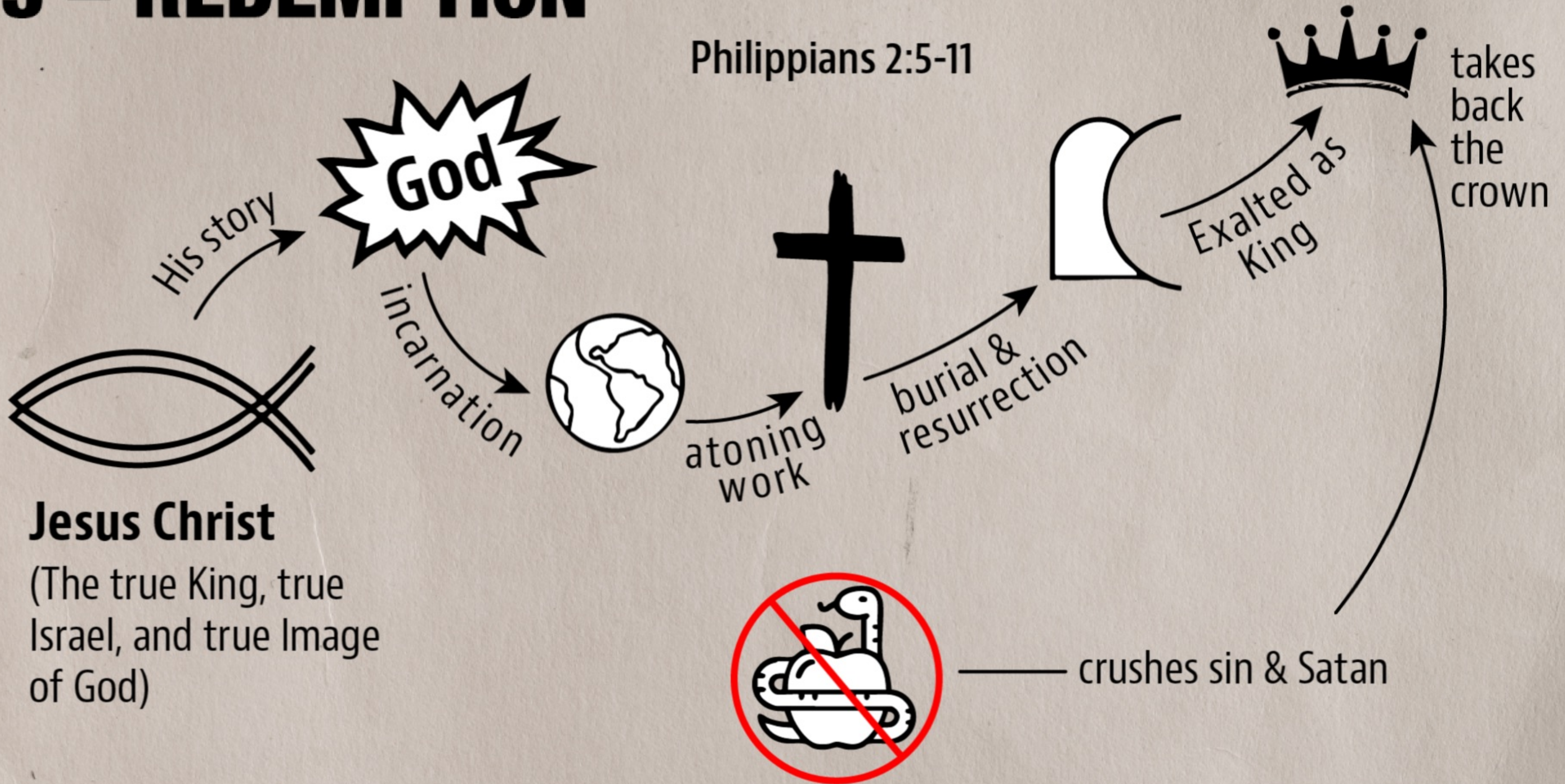
No Reign

Due to Israel's  
constant sin

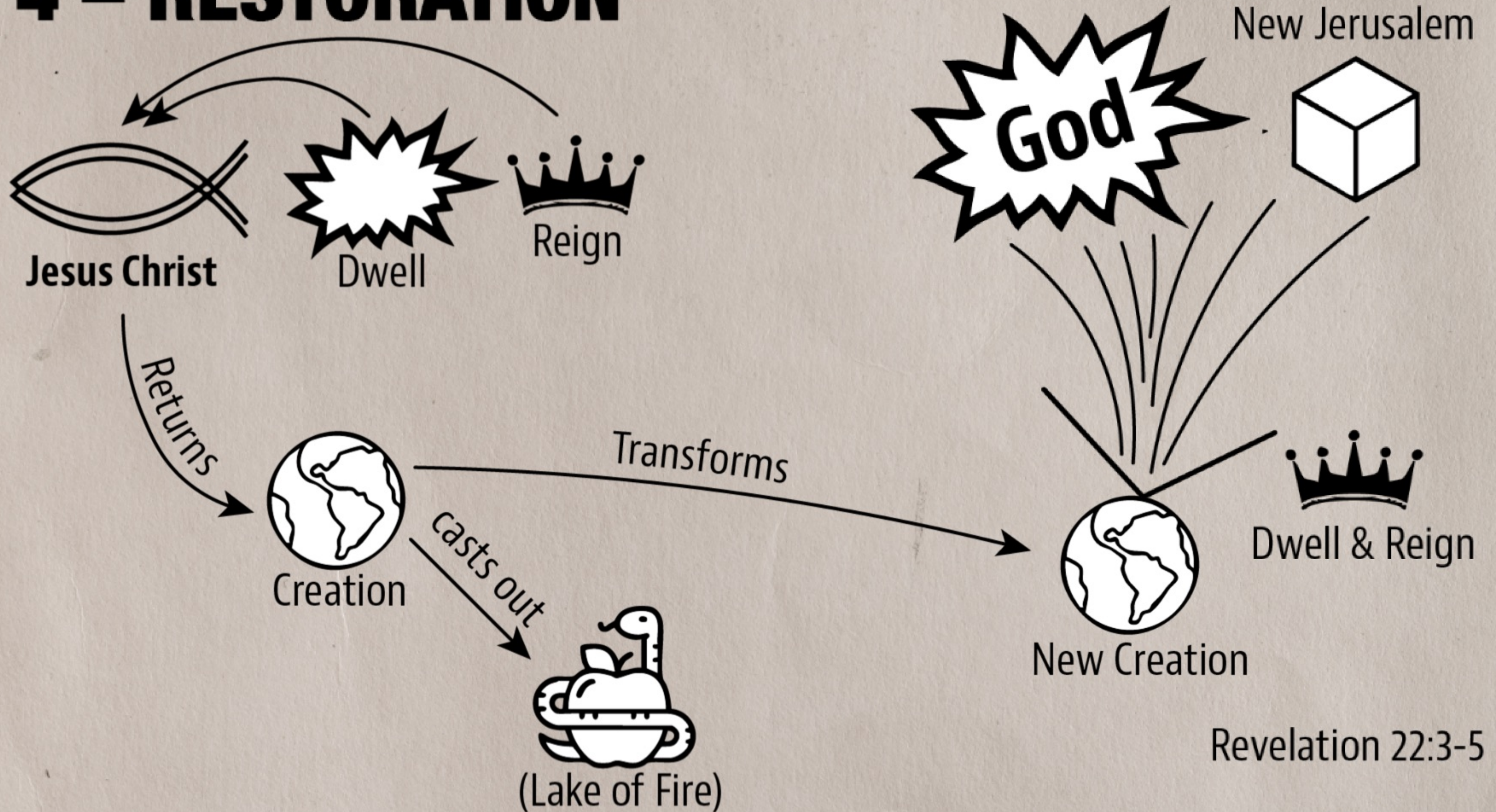


# 3 – REDEMPTION

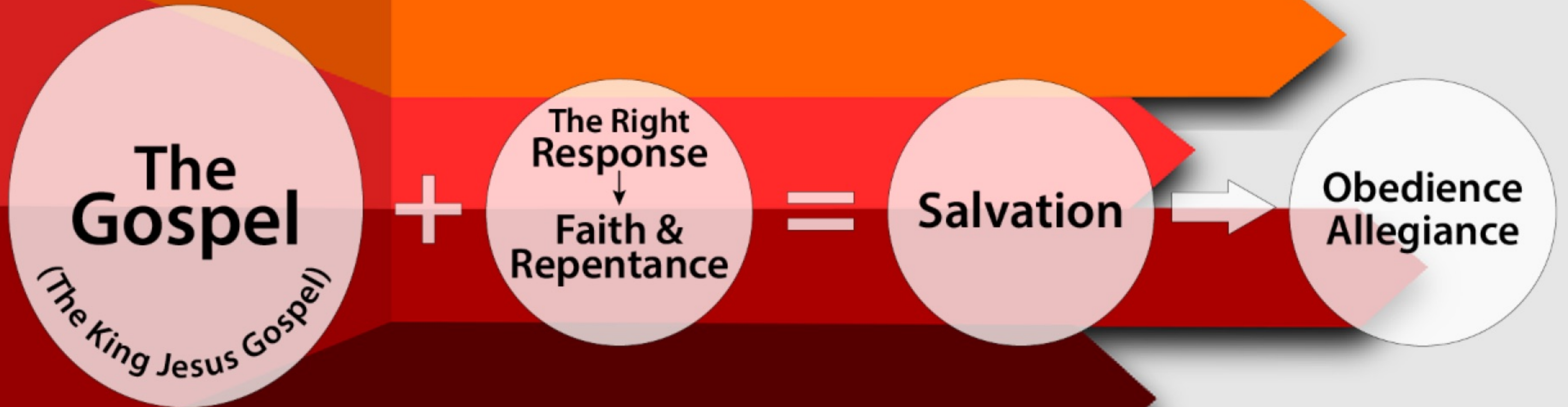
Philippians 2:5-11



# 4 – RESTORATION



# The Gospel Equation



# Decision → Disciplined

