

# THE TRUE GOSPEL

## 100 SCRIPTURES ABOUT THE KINGDOM OF GOD

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### THE KINGDOM OF GOD IS WITHIN YOU

Luk 17:20 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:

Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the **KINGDOM OF GOD** is within you.

Note: Most of the Christian world teaches that the Kingdom of God is within you. And they quote this scripture to back up this teaching. However, this teaching reduces the Kingdom of God from being the very goal of our entrance into eternal life and the most important message from God to mankind down to being an unexplained something within you. The key to coming out of this false teaching is to see that Jesus was not speaking to his disciples when he said this. He was speaking to the Pharisees who hated him.

Some who do see that Jesus was speaking to the Pharisees, teach that the meaning here must be that 'within you' means 'in the midst of you'. In other words, Jesus, who represented the Kingdom of God, was standing in the midst of the Pharisees to whom he was speaking - for why would Jesus say that the Kingdom was 'inside' of the Pharisees, many of whom wanted to kill him?

The reason this interpretation is wrong is because the word 'entos' really does mean 'inside of you'. (Luk 17:21) is one of only two verses where this word 'entos - within' is used. The other is Mat 23:26 which says, "Cleanse first that which is 'within' the cup and platter," And here the meaning of 'within you' means obviously 'inside your soul'. So it is true that Jesus did indeed mean to say to the Pharisees that the Kingdom of God is 'inside of you', that is, inside your soul. But what is the explanation for him saying such a thing to those Pharisees? How could the Kingdom of God be within them?

The answer to this problem can be found in Mat 21:33-41, in the parable of the householder who hired husbandmen to take care of his vineyard. But instead of providing the fruits of it to the householder's servants whom he sent to them, the wicked husbandmen beat and even killed the servants. In this parable the householder represents God; the husbandmen represent the Pharisees and the vineyard represents the Kingdom of God. Jesus said to the Pharisees in verse 43, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This parable shows how God had given to the Pharisees the 'Kingdom of God and they were supposed to be the administrators of its teachings and fruits. This must be the explanation of

what Jesus said, that the Kingdom of God was, at the time he spoke to them, 'within' the Pharisees.

Later, the administration of the Kingdom of God was taken from the Pharisees just as he said and given to the New Testament Church of God.

The administration of the Kingdom of God, its teachings and fruits, are 'within' the New Testament Church of God today. But, like the Pharisees of old, the Kingdom of God can be taken away from 'within' them if they do not rightly administer its teachings and fruits, but rather mistreat people and send them away empty.