

The Kingdom in the Gospels The Announcement

The Birth Announcement of the King to Mary (SEE Luke 1:31-33):

The Genealogy of the King – Mat. 1 and Luke 3

The King’s Urgent, Sudden Announcement to the Nation:

Designations for the King’s Reign:

- The kingdom of heaven – Mat. 3:2
- The kingdom of God – Mat. 12:28
- “Your Kingdom” referring to the Father – Mat. 6:9
- “My Kingdom”, referring to Christ – Luke 22:30

The King is Authenticated by Miracles – SEE Mat. 4:23-24

The King Delegates Regal Power

The Expected Outcome of Multiplied Miracles:

The Kingdom is Near But Not Yet Here

When asked by the Pharisees when it would come, He announced: “The kingdom of God is in your midst” (Luke 17:21) because the King Himself was in their midst.

They hadn’t entered the kingdom and the kingdom hadn’t come in fullness but with Jesus present, doing the deeds of the King and offering His reign to Israel, it was “in their midst”.

Or, if you stick with a strictly literal, “is among you”, then this is a futuristic use of the present tense; “it will be among you”, open, obvious, unmistakable, public; SEE Rev. 1:7

KJV says “The kingdom of God is within you.” This is a very poor and misleading translation because He is speaking to unbelieving enemies! It certainly wasn’t “within” them as some spiritual kingdom in their hearts. Neither was the kingdom of God present yet in fullness, as Luke 17:22ff makes clear.

What was missing was repentance on their side and an outpouring of effectual or saving grace on the Jews from God’s side.

Nonetheless, the Announced Kingdom of John, Jesus, The Twelve and The Seventy was still a real, legitimate offer from God to have His chosen, Mediatorial Ruler to come and rule over them with truth and justice.

The Identity – How do we understand the Kingdom Jesus announced and offered Israel?

Every reason to think the kingdom of God in the NT is the exact same as that predicted and promised by the Old Testament prophets.

NOT social, spiritual then physical, spiritual only

NOT the dual-kingdom view: first coming He offered only a spiritual kingdom but at second coming He will establish on earth a literal Millennial Kingdom.

This is the “already/not yet” view of George Ladd, the view now called progressive dispensationalism. Ladd’s teachings start with one unified kingdom but then he develops two phases or realms of this one kingdom, but in practice this slips into a two kingdom view: the first was spiritual and is still present and the second is an earthly, Davidic kingdom.

Ladd says the Jews rejected the spiritual kingdom that He offered and that if He had offered the physical kingdom of David, they would have accepted it. He goes on to say that each coming offers its own unique kingdom – the first a spiritual reign, the second a physical reign.

McClain: “What Dr. Ladd seems to be doing is to abstract two elements or aspects from the one Mediatorial Kingdom and make of them two kingdoms to be established respectively at two separate times on earth, and occupying two separate ages.”

Correct View: One Kingdom view. What Jesus announced and offered was identical to the promised and described kingdom of the OT prophets. It will be established on earth at His second coming. This is the only biblical view because it is supported by the material in both Testaments taken at its normal or face value.

What are the Facts?

- 1. The absence of any formal definition of the Kingdom in its initial announcement indicates that the Jewish hearers were expected to know exactly what was meant by “the kingdom of heaven/God”.**
- 2. Jesus never indicated His view differed from the OT prophets.**
- 3. When Jesus used the terms “kingdom of heaven” and “Son of man” in preaching the kingdom, He was drawing solely from the OT prophetic concept.**
- 4. Jesus constantly appealed to the OT prophets in support of His kingdom claims and His message of the Kingdom.**
- 5. The gospel records always connect the kingdom preached by Jesus with the Kingdom of OT prophecy.**
 - a. Nativity accounts – Luke 1 and 2
 - b. Adult Ministry accounts, Mat. 4 and 12
 - c. He assumes to Himself the position of Bridegroom, a reference back to Isa. 61 and 62 that speaks of God being married to His people in the kingdom to come; thus His presence on earth was a time for eating, drinking and feasting, not a time for fasting, for the Bridegroom was with the Bride and His long promised kingdom was at hand.
- 6. Events surrounding His appearance indicate a literal identity between the Kingdom preached in the Gospels and that of OT prophecy.**
- 7. In our Lord’s message of the Kingdom and His authenticating works we find all the essential aspects of the OT prophetic Kingdom.**
 - a. **The Spiritual Element –**
 - b. **The Moral Element –**
 - c. **The Social Element –** see the sermon on the Mt.
 - d. **The Ecclesiastical Element –**
 - e. **The Political Element –**
 - f. **The Physical element**

In considering the Identity of the Kingdom, consider this admission by A.B. Bruce, an amillennialist, regarding the preaching of John the Baptist:

“We know what John meant when he spoke of the kingdom. He meant the people of Israel converted to righteousness and in consequence blessed with national prosperity. And that being his ideal and aim, he was a gloomy man, and those who were with him became affected with his gloom. For he saw too soon and too well that the conversion of Israel to righteousness was a very improbable event.”