The Kingdom Of God Is Already Here - Jesus Says So (Kingdom Conversations 2)

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A basic part of Christian teaching is that the coming of the reds of the world events a day to come. Jesus will return, and when he does, he will bring with him the final resolution of all things. The message that sometimes Christians fall into the danger of assuming that there is no published against end in the present. That things will go on year before year before they get better. Jesus says that the time for the present except for our expectation of the future Life is a day, and then a worse day. Evil continues to grow, and we are to wait patiently for the day when it will be finally overthrown by God. But think on what terms is a basic a fundamentally Old Testament view of eschatology. It is to be that though Jesus had come. It runs directly counter to the very message of Jesus, and to the work he accomplished on the cross. It is hard to whether you are aware of it, but if you have been taught that some sense already come. If you follow Jesus in faith, then you are, right now, living in the in-breaking Kingdom of God.

The Already/Not Yet Kingdom

We see to our survey in the Old Testament that the OT Jewish expectation was that there would be two ages, the present age, which was bad, and the future age, which was the other. Recall from our study of the definition of the Kingdom of God that, "the Kingdom of God" is primarily a temporal designation. It's not so much about a place, or a person, it's a timeframe, an age as we speak in the Jewish hope. In the coming of the Kingdom Age would mean the ending of the current one. The coming of the Kingdom Age would be the resolution of all things, the final resolution of all things. The Jewish hope was that there would be a day when the Kingdom would come, and it would be fulfilled in time. We, as Christians, would be referred to as "the mystery of the kingdom," the old age had not passed away. The New Age began, but the Old Age didn't end. Thus, the Jewish expectation consisting of coming right after one another. And currently live in the "overlap" between the ages. We have shared Craig Blomberg's chart to illustrate this. Get to know this chart. You will go ahead and look at that chart. Have you been about the End Times charting out the chronology of every little detail in extremely precise ways that none of the Apostles would recognize as being anything like what they were teaching? Well, Craig Blomberg's chart is simple. It is really the only one that you need, and it's based on the Jewish hope of the Kingdom of God. Here's what we will zoom in on the notion that the Kingdom of God is "Present" in some sense as taught in the Gospels.

The Present Kingdom In The Gospels

For many people, the notion that the Kingdom of God is to come some "present" can seem a little too "realized" for their tastes. Jesus's classical dispensationalist, the Kingdom, the Kingdom is a future thing, an entirely future in fact, I was raised in a system that presumed that every single mention of "the kingdom" in the Bible is probably about a future 1,000 year reign of Christ. Well, I'm now have I read the Bible for decades. I was shocked to have some suggest that the Kingdom was already here. That sounded like heresy! God bless the Apostle Paul. And God bless Jesus I mean he is my present Christ!

So dig into that question, we will first dig into the Gospels. We could look in depth at a number of passages. Jesus seemed regularly to affirm that in at least some sense the future age was already present in his own person and ministry, a point he made both in his teaching (Mark 1:15, Mark 12:28-34, Luke 10:9, 11:20, 16:16, 17:20-21, 18:17, 19:11, 21:31, 22:18, 22:29-30, Matt. 11:12, 12:28, 13:11, 19:14, 19:23-24, 21:31, 23:13, and in his parables (Mark 12:34, Luke 12:32, 22:28-30, 23:42, Matt. 5:3, 5:10, 5:19-20, 6:33, 7:21, 8:11-12, 13:24-30, 13:31-32, 13:44-46, 13:47-50, 18:23-35, 20:1-16, 22:1-14, 25:1-13, 25:31-46, 26:29, Luke 13:18-21, 14:15-24, 15:3-32, 18:1-14, 19:11-27, 20:9-19, 21:29-33, Matt. 21:28-32, 21:33-46, 22:1-14, 25:14-30, 25:31-46).

And I should note by way of clarification that many dispensationalists today don't deny the biblical teaching about a kingdom of the Messiah. Many doesn't dispensationalists have given much something different than what I was once taught. Dispensationalism has changed much since its early, more Scofield days. Many dispensationalists today are quite willing to admit that there is a kind of kingdom since made teaching, the notion was of Jesus's ministry, different people of God, and even the Church, the eternal state for the two different peoples). Many examples of more moderate, and more biblical, dispensationalists can be produced. Even with Scofield, he admitted that there was a kind of "spiritual" "Progressive Dispensationalism" today, an exceptional exegete, and a careful biblical scholar. He concludes:

In summary, the Gospel's present Jesus proclaimed the kingdom being present in His own day to various of the Old Testament prophets. Jesus's ministry was the presence of the kingdom in the person. Ministry of Jesus into to understanding of the eschatological kingdom. For the first time in the history of prophecies about the eschatological kingdom, that kingdom was spoken of as being present, an assertion which was justified on the basis of the king's presence and activity. There is not the slightest indication that Jesus's contemporaries understood this teaching about the kingdom to be coming. If Jesus fact, it provided stronger support for that teaching. Yet if the kingdom could be seen in Jesus, if the kingdom was present in Jesus, then it was not to come. The Jewish people had been conditioned to believe that a future coming of a king was essential to God bring the kingdom to pass. (Craig S. Blaising, C. A. Blaze, D. L. Bock, Progressive dispensationalism, pp. 245-255). Grand Rapids, MI: Baker Books.

Jesus's ministry, the presence of the kingdom, and eschatological expectation." Progressive Dispensationalism." Yes, an exceptional exegete, and a careful biblical scholar.

Or, we could also look at the so-called "inaugurated eschatology" or "eschatology" of Kingdom of God, this idea, related to mergers and implications of the kingdom, Jesus's teaching. That is, the teaching is fundamental to the Bible's teaching about the end, regardless of whether one believes in dispensationalism or premillennialism. Jesus's teaching about the kingdom, the kingdom of God, and much of these End Times schemes can be defended from the Bible, so long as they don't depart themselves to an extreme form that denies the kingdom of God is present, or that it is not eschatological. When any eschatological scheme denies that the kingdom was already come, or denies that the kingdom is present in some sense, then it departs from the teaching of Jesus and the Apostles. Jesus's teaching that the kingdom of God is present can be defended, as long as they maintain the basic NT tension between the already and Kingdom.

The Present Kingdom In Gospel Summaries of Jesus' Preaching Ministry

We noted in the Gospel of Mark that the Gospel's opening verses provide a summary of Jesus's preaching and teaching ministry (Mark 1:14-15, Matthew 4:17, Luke 4:16-30). "Kingdom" figured prominently in each of those summaries, emphasizing the Kingdom of God as the prominent theme of Jesus's teaching. Mark 1:15 we want to zoom in now to look at what Jesus was saying about the Kingdom in his preaching. First, he said, "The time is fulfilled." Jesus's ministry was the fulfillment of the Old Testament hope. Jesus's ministry "opened" Mark's Gospel, and it is the fulfillment of the Old Testament hope. Jesus's ministry was the present and beliefs, because the end had come. Because the Kingdom was here. In Jesus Nolo has he proverbs for all Sequence in the Bible. The Kingdom of God is fulfilled, and the Kingdom of God is at hand. (Mark 1:14) and demands that they repent. "Yet the Kingdom of heaven is at hand" (Mark 4:17). In Luke 4:16-30, he reads from the Jewish prophetical scriptures, and he concludes by saying, "Today this scripture is fulfilled in your hearing." (Luke 4:21). Jesus's ministry "Today this Scripture has been fulfilled in your hearing" concerned the coming of the Kingdom.

The Present Kingdom In Gospel Summaries of Jesus' Preaching Ministry

While each Synoptic Gospel uses a major summary statement at the beginning of their gospel to summarize Jesus's preaching ministry, they also offer summaries along the way, and in other statements. And what do they see Jesus preaching and proclaiming?

- "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" (Mt 4:23).
- "Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the gospel of the kingdom and healing every disease and every affliction" (Mt 9:35).
- "And he said to them, "I must proclaim the good news of the kingdom of God also to the other towns as well; for I was sent for this purpose." And he was preaching in the synagogues of Judea" (Lk 4:43-44).
- "Jesus answered them saying, "I was sitting and teaching, proclaiming and bringing the good news of the kingdom of God" (Lk 8:1).

When the Evangelists summarize Jesus' preaching, they do so by explaining that Jesus went around claiming that the kingdom was present in Jesus.

The Present Kingdom in the "Fulfillment" Formulae

Throughout the Gospels, Jesus is called the "fulfillment" of the OT promises that pertained to the Final Age. These also point towards the "already/not yet" notion of the Kingdom of God Jesus, as the Fulfillment of OT hopes and promises, coming right with the Kingdom of God. Matthew's Gospel, for example, Matthew uses such formulae explicitly in Matthew 1:22-23, 2:15, 2:17, 2:23, 4:14, 8:17, 12:17-21, 21:4, 21:5 and Luke uses something similar in Luke 1:20, 1:54, 1:70-73, 4:21, 9:31, 21:22, 24: 24:44-47.

The Present Kingdom in the Teaching of Jesus

The Gospels also give us numerous accounts of the teaching of Jesus which flesh out their theology of the Kingdom of God. Mark 1:15 is a summary, but it is a very rich one, and we need to unpack what Jesus said. He's only about to do Kingdom, Jesus's teaching, and we explain the Kingdom of God in many different stories, he would be opposing himself. He goes on to explain the image of the sowing man who must be patient for the harvest, and he explains the Kingdom of God in the parable of the mustard seed, and he tells us there is come a time of demons being cast out Satan's house being plundered then the strong man must be bound. Demons are not conquered, Satan is not bound, he is nothing is in the world, and he is the "binding of Satan" Jesus is teaching that there is evidence that the New Age has come in him. He explains the Kingdom of God in the parable of the wheat and the weeds, he says, "Let both grow together." He claims that, "Let a big tree, and the birds of the air come and lodge in its branches." He explains what Jesus says of "yeast" (Mark 12:28, see also Luke 9:20). Ladd explains, "…God is now acting among men to deliver them from bondage to Satan, to the power of sin, to bring them into a new life of the age to come, the new age of the very Kingdom of Satan himself." The exorcism of demons is proof that the Kingdom of God has come upon people. Jesus's ministry is the "binding of Satan." Jesus's ministry is the "yeast" of the Kingdom of God (Ch. 4 in Already/Not Yet Kingdom). Jesus explains that the parts of Jesus's ministry are the exorcism of demons in its relationship to the Kingdom of God is precisely this that before the eschatological coming of the Kingdom of God and the destruction of Satan, the coming of Kingdom of God has invaded the realm of Satan to deal from a preliminary but decisive defeat. (Ladd, G. E. (1974). The Presence of the Future).

When John the Baptist was imprisoned he doubted whether Jesus truly was the messiah bringer of the New Age (Matt. 11:2-6). He sent messengers to ask Jesus if he was the Kingdom bringer. Jesus's reply is pointing to the fact that he was performing the signs that were markers of the Kingdom of God (Matt. 11:2-6, Matt. 11:2-12, Luke 7:18-35). Jesus clearly divides the ministry of John the Baptist into "the days of John and a "more" that had begun in John proclaimed Jesus as the Messiah. The time of the prophets and the time of the Kingdom of God has arrived (Matt. 11:12).

Or note the well-known Beatitude of the Sermon on the Mount in Matthew 5:3 Matthew has basically 2 Kingdoms of God, and the Kingdom of heaven is the Kingdom of God. Matthew uses the phrase "kingdom of heaven" 32 times, and Luke uses "kingdom of God." Luke's Gospel, Luke's Gospel, Luke's Gospel,

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