

Lesson 20

The Identity of the Kingdom

I. Introduction

- a. To most readers of the Scripture the notion that anyone could _____ the correlation between the Kingdom prophecy of the Old Testament and that which was announced as “at hand” by our Lord, might seem strange.
- b. Indeed that question has been raised by “supposed” Biblical scholars and their various theories can be summarized under _____ different views.

II. Five Different Views

- a. The _____ View. This view states that Christ carried forward the ethical and social ideals of the prophetic kingdom, excluding the eschatological element, and made these ideals the program of a present kingdom.
- b. Further, these theorists suggest that it is the mandate of His followers to establish a human society on earth _____
- c. Wherever their theory encounters difficult Biblical material that can not fit into their paradigm, the troublesome passages are disposed of by a subjectively determined _____ method which interprets Scripture as natural not Supernatural.
- d. The _____ Eschatological View. This school suggests that at first Jesus wholly embraced the eschatological ideas of the Jews of his day, but that when He encountered opposition, He changed His message.
- e. Some, of this school, believe that perhaps the Gospel writers might have gotten it _____ and that Christ did not change. There is no unanimity among them as to what precise errors or changes are alleged.
- f. The critical attitude here differs essentially from the Liberal-Social school only in the type of Biblical material rejected or retained on so-called “_____” grounds.
- g. The _____ View. This school recognizes the physical nature of Messiah’s first coming but either spiritualizes or omits the physical elements of any subsequent references to an earthly presence.
- h. They deny any _____ reign in an earthly Kingdom and suggest that the supposed thousand year references of the Dispensational view are a period of indeterminate length, rather than a literal one thousand years.
- i. The _____ Kingdom View. This school attempts to make the point that when Christ came the first time He offered to Israel and established on earth a purely spiritual kingdom; and that upon His return He will establish a literal Millennial Kingdom.
- j. The key distinction of this theory is that these two kingdoms are seen as two _____ kingdoms; one spiritual and the other earthly.
- k. The _____ View. Says that the Kingdom announced by our Lord and offered to Israel at His first coming was identical to the Mediatorial Kingdom of OT prophecy, and will be established on earth at His second coming.
- l. This view appears to be supported by the material in both Testaments when taken at its face value (_____). The question is: What are the facts which would prove one theory over another?

III. Six Facts

- a. **The absence of any formal definition of the kingdom in its initial announcement indicates that Jewish hearers were expected to know exactly what Kingdom was meant.**
 1. The announcement of the Kingdom is impressively _____. This suggests that the kingdom being announced was not a new conception but rather a continuation of what was known from prophecy. *Matt 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. KJV*
 2. Although Jesus no doubt would have said a great deal about the Kingdom that is not recorded, it is doubtful that anything _____ to the comprehension of His message would have been omitted.
 3. Since there is no record of any _____ of the Kingdom, it is improbable that any was given. It would have been essential for such a definition to be given if our Lord had intended any radically novel conception of the Kingdom.
 4. In spite of the lack of a formal definition of the Kingdom in the teaching of Christ, He pointed His hearers _____ the OT prophets for a clear understanding of what He meant by the “Kingdom”. *John 3:9-10 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? KJV*
- b. **Our Lord never suggested that His idea of the Kingdom differed in any respect or degree from that presented by the Old Testament prophets.**
 1. The closest scrutiny of the teaching of Jesus has never revealed any break with what the OT prophets taught about the coming Kingdom to Israel. In stead, Jesus continually _____ the prophets. *Matt 5:17-18 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. KJV*
 2. Further, His rejection and death at the hands of His chosen nation effected _____ in His attitude. *Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. KJV*
 3. Christ never hesitated to correct _____. In a doctrine as important as that of the Kingdom of God, if, in the OT prophets, there were anything false or out of line with his own doctrine, He was morally responsible to say so. *Matt 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. KJV*

Lesson 20
The Identity of the Kingdom

- c. **The terms “kingdom of heaven” and “Son of Man” used by Christ in preaching the Kingdom, acquire their significance solely in relation to the Old Testament prophetic concept.**
1. The phrase “kingdom of heaven” does not refer to a kingdom _____ in heaven as opposed to earth, but rather refers to the coming to earth of a kingdom which is heavenly in its origin and character.
 2. Since the Kingdom comes from “heaven” to destroy and supplant earthly kingdoms, it is apparent that there is a _____ between the ideas expressed in Daniel and the expression of “kingdom of heaven”. Dan 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. KJV*
 3. Therefore the only way Christ’s Kingdom message makes sense is to see it as a _____ of the prophetic teaching on that subject.
- d. **Our Lord constantly appealed to the Old Testament prophets in support of His regal claims and His message of the Kingdom.**
1. Beginning with His own introduction of Himself, it is clear that Jesus understood His mission and calling and _____ to OT prophecy predicting the coming King. Luke 4:18-21 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. KJV*
 2. Christ clearly stated His understanding and reaffirmed the notion of the OT doctrine of Messiah as being _____ human and divine. Luke 20:41-44 *And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son? KJV*
 3. Following His death and resurrection, Christ spent a period of at least 40 days giving instruction to His disciples concerning _____: Himself and the Kingdom of God. For this He used the OT as His source. Luke 24:27, Acts 1:3 *Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. KJV Acts 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: KJV*
- e. **The gospel records always connect the Kingdom proclaimed by our Lord with the Kingdom of Old Testament prophecy.**
1. We see this clearly in the _____ accounts. Luke 1:17 *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. KJV*
 2. The words of _____ under the inspiration of the Spirit “a light to lighten the gentiles” are a direct quote from Isaiah 42:32.
 3. _____ in Luke 2:36-38 speaks of this connection using expressions like “consolation of Israel and “redemption of Jerusalem” which are imbedded in the doctrine of the Kingdom of OT prophecy.
 4. Jesus assumes for Himself the position of the “_____” of Israel, which again connects His Kingdom proclamation with that of the OT prophecy. Isa 62:5 *For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. KJV*
- f. **The events attending the appearance of the Messianic King indicate a literal identity between the Kingdom preached in the Gospels and that of the Old Testament.**
1. Not only do the OT prophecies come to pass as literally described but also note that the Gospel writers were _____ of the connection between the OT prophecy and the gospel history as it unfolded before them.
 2. Seventeen times the NT writers use the phrase “_____” to tie events of the gospel record with specific prophecies that were literally being fulfilled before their very eyes.
 3. The measured conformity between prophecy and the gospel accounts is so striking that it should be apparent that a mere spiritual application of these prophecies _____ the intent of God which He has so plainly declared.
- g. **Summary**
1. If the Kingdom preached by Christ is identical to the one taught by Old Testament prophecies, then we can _____ both the Liberal Social and the Critical Eschatological views from further consideration.
 2. What remains is to determine if the _____ which made up the OT prophetic kingdom are present in the NT teaching of Christ.

Application

1. If the Jews who heard the message of the Kingdom were expected to know what it meant and to respond accordingly, do you think that a different expectation is placed on you as a 21st century believer?
2. Take inventory: In what ways are you responding to the message of the Kingdom?