

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

The Kingdom of God Announced **Selected Passages**

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SermonAudio Blurb: The Gospels open up with clear declarations of the advent of the King which the Old Testament anticipated. The King had come! But then thirty years of silence as the Baby grew and matured until it was time for His unveiling and public ministry to begin. And immediately the message rang forth, “Repent, for the Kingdom of God is at hand.” The gospels play a critical role in connecting the promise of the Old Testament about a King and the Kingdom of God with the first advent of Jesus our Lord. In turn, Acts and the epistles then play an equally important role in explaining the importance and necessity of two advents. In this message we will see how the Kingdom of God is announced and explained by none other than the King Himself.

I. Introduction.

- A. We continue with our short series on the Kingdom of God.
 - 1. I anticipate a total of three more sermons after this one to complete the study and prepare us to appreciate what is being taught in the book of Acts.
 - 2. We have seen that the Kingdom of God is a key concept in the entire bible. But we have also seen that it is complex and has several aspects to it that require careful thinking. Error comes when we only consider one or two aspects and leave out others.
 - 3. The bible is clear that God is King over all of creation. And in that sense we acknowledge with great joy that there is the aspect of the Kingdom of God known as the “universal reign of God.”
 - 4. We have also seen how the Old Testament develops the idea of the Kingdom of God as being one that is mediated through a person as well as a nation. We saw that Genesis begins with kingdom language and that the Old Testament quickly focuses upon specific people and a specific nation as we see Abraham, Isaac and Jacob be revealed. Add to this the covenants God makes with these people and the nation of Israel and we learned how they all point to a coming Kingdom where God would reign over all.

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- B. Now picture in your mind how long 400 years is. Think about what it means to a nation who once enjoyed the presence of God in so many different ways like Israel did.
1. 400 years is about 16 generations assuming a generation is between 20-30 years.
 2. You and I can think back over 2-3 may 4. From there we can read about a couple more before things start getting vague. I know my grandparents, vaguely. I know nothing of my great-grandparents. And it is a complete mystery from that point on.
 3. But this is what we find in the opening chapters of the gospels in the New Testament, 16 generations of people being born, living, marrying, buying and selling, and dying without the presence of God in any meaningful way.
 4. 16 generations of waiting for the promises of the prophets of the Old Testament to come about. Suffering through the Babylonian conquest. The Medo-Persian conquest. The Greek conquest. And now the Roman empire are the conquerors of these people and this nation.
- C. Yet the bible says in Galatians 4:4, But when the fullness of the time came, God sent forth His Son. . . .”
1. Many lost their way in this in-between time. But God did not.
 2. As people lived and died the eternal God continued to move the pieces of humanity and history toward His intended goal, the revelation of the Savior-King.
 3. And this is what we will consider in this sermon. How the Kingdom of God is described and developed in the gospels.

II. The Opening Declarations about The Kingdom of God in The Gospels.

- A. Right away in the pages of the New Testament gospels we see strong statements about the coming kingdom.
1. Matthew 1:1
 - a. Remember the promise in the beginning of Genesis 3:15. A promised seed.
 - b. Then remember the Abrahamic covenant that the seed, or offspring, would be through Abraham.

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- c. Then remember the Davidic covenant in 2 Samuel 7. The seed would be specifically through his line and this final, ultimate Seed would be King.
 - d. Now, with that in mind look at vs 1 of Matthew.
 - (1) “the genealogy of Jesus Christ, the son of David. . .”
 - (2) Do you see how this connects all of what I just described?
 - e. 1:20-25.
 - (1) Here we see Joseph instructed by an angel.
 - (2) The child in the womb is special. He is the Savior of Israel.
 - (3) But also notice vs 22-23. All of this was because the Old Testament prophecies had to be fulfilled. Those promises were not understood in some strange, deeper manner. But rather, as they were written so they were to be fulfilled.
 - (4) So a quick summary of what is seen in chapter 1:
 - (a) The Child is connected to the Davidic covenant.
 - (b) The Child is a Son named Jesus because He shall save His people from their sins. So Matthew is emphasizing here the spiritual salvation necessary for God’s people. Their sins separate them from Him so God sends to them a Savior.
 - (c) And everything done is in accordance to the Old Testament prophecies and promises.
2. Turn to Luke 1.
- a. In vss 26-33 we have one of a series of visitations and announcements.
 - (1) Here it is to the virgin, Mary. What I want you to notice is the content of the announcement.
 - (2) What he is about to tell her is frightening for a young girl in her teens who is a virgin. This is potentially life threatening and certainly damages her reputation. But the angel starts out with vs 26 and 28.

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- (3) But the key for our purposes is vss 32-33. Notice the descriptors:
 - (a) He will be great
 - (b) Son of the Most High.
 - (c) Lord God (NT way of saying YHWH) will give Him.....
 - i) The throne.
 - ii) of His father, David.
 - (d) Reign
 - i) over house of Jacob (another term for Israel).
 - ii) Forever (a clear connection to the Davidic covenant and Old Testament prophecies)
 - iii) And it is worth noting that Jesus does not try to redefine the idea of the house of Jacob to be anything other than its normal meaning, Israel.
 - (e) Kingdom
 - i) It is “His.”
 - ii) with have no end.
 - (4) What Gabriel, the angel, is doing is connecting this event back to the covenant made with David. And he is using these terms on purpose.
- b. Now it is because of what the angel announces to Mary that then she in turns responds a few weeks later with what is known as the Magnificat in vss 46-55.
- (1) She is declaring the glories of God and how the blessings of the promises of God go to those described in vs 50. And it is all based upon a simple, literal understanding of what Gabriel had told her.
 - (2) But key for us is vss 54-55. Note what is said.

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- (a) God is given help to Israel, here described as His servant.
 - (b) And she mentions Abraham and his descendants.
 - (c) So she is connecting this all the way back to the Abrahamic covenant.
 - (d) But also, hear these words from Isaiah in one of the larger sections of the book which describes the promise of a messiah-king.
 - (e) But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, "You are my servant, I have chosen you and not cast you off"; fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand. (Isa. 41:8-10)
- c. Now go backward to 1:11-17.
- (1) Here is the announcement not of the Messiah, but of the forerunner to the father, Zacharias.
 - (2) There the angel quotes from the final chapter of Malachi. This is another Messianic passage just before the 400 years of silence.
 - (3) Now skip down to vss 67-79. Zacharias is prophetically declaring things regarding the coming Child.
 - (a) Read vss 68-74 and notice the terms used and how they are used. Literally, figuratively?
 - (b) Who does point us to from the Old Testament? David and Abraham. And he is appealing to the message of the prophets of the Old Testament. This is not new information but promised truths.
 - (c) Notice vs 71 because it is important in this prophecy.

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- i) He is referencing Psalm 106 here.
 - ii) And this is not merely a salvation in a spiritual sense of salvation from sin and death. Here it is the physical deliverance from their enemies. Too many want to focus on the first aspect and ignore the second, but we can't.
 - iii) And this is important for it hasn't happened still. This is yet future and is connected to Jesus' second coming.
- d. Quick summary so far:
- (1) So now we have the coming Messiah shown to be a king.
 - (2) He is in fulfillment of the covenants of David and Abraham.
 - (3) He will be the King over Israel.
 - (4) He will sit on the throne of David.
 - (5) He will also have a Kingdom that is called "His kingdom."
 - (6) He will deliver/save/rescue Israel not only from sin but from their physical, political enemies.
 - (7) Now keep these in mind and you can understand why there was a huge reaction to His birth but also a disappointment with His death.
 - (8) And it also shows you how even in the early parts of the New Testament there was not the understanding of the first and second advents. (Explain telescopic sense of prophecy).
 - (9) So we have already in these early parts of the gospels a careful connecting backward to the promises of God in the Old Testament. They are showing us that what was actually said in the Old Testament is what we are seeing and what we are to expect to happen.
3. Now go back to Matthew chapter 2.

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- a. Vss 1-2, the Magi came to see the new King they ask, “Where is He who has been born King of the Jews?”
- b. How did they know of His birth? They saw what is called “his star.” This is a very intriguing and yet vague statement that causes many to wonder what is meant. But it is unclear.
 - (1) The Magi apparently came from Babylon, or Chaldea, and were renowned for their study of astrology of the day. It is also interesting that they came from the people out of which Abraham came and where Daniel the prophet in the Old Testament resided and was given many visions from God.
 - (2) What is clear is that they saw it and they understood what it meant. So much so that they traveled a great distance to worship Him. And this travel took a substantial amount of time, perhaps up to two years.
- c. Here we see an early indication in the gospels that though Jesus was the King of the Jews He was also to be worshiped by Gentiles. Which fits with Zechariah 14:9 where we find that the Messiah would be king over the whole world.
- d. So here we see the acceptance of a coming King who would be King over Israel.
- e. This then gets to king Herod who immediately sees this as a threat to him as well as all in Jerusalem—likely the ruling, religious leaders who were in lockstep with the Roman authorities.
- f. Notice what he does in vs 4.
 - (1) Their answer is to appeal to the Old Testament and they quote from Micah 5.
 - (2) I want you to see though how they understood this prophecy in a literal manner. The reality of the location was treated just as written by Micah.
 - (3) And therefore they also understood that the Messiah would be the “ruler.” and that this Ruler would be over the nation of Israel. Why? Because that is what the Old Testament prophesied, it is that simple.

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- g. We get it wrong when we make the coming of Jesus only about the salvation from sin. The Jewish leaders often got it wrong when they made the coming to be merely a political revolution. Both are true and both will occur.
 - (1) The spiritual salvation begins now as all who hope in Jesus and His sacrificial work on the Cross is the basis of forgiveness of our sin.
 - (2) The political reality did not occur in the first coming. Rather, and we will see this more in the next message, it will come when He returns the second time.
 - (a) As Revelation 19:15 describes that event, “From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.”
 - (b) Think back to the sermon Grayson just preached last week on Nahum three. There he speaks of that coming wrath and judgment. The only safety and escape is through faith in Jesus now.
 - (3) But all of this results Herod then seeking to have the Messiah killed by slaughtering all male children 2 and under.
- 4. Now go to Luke 2.
 - a. In vss 8-14 we have the story of the shepherds and the angelic visitation there. It is sufficient to the point that you to notice vss 10-11.
 - (1) This is good news to all the people. This is the gospel. It is that the promised Messiah has been born.
 - (2) Also, notice in vs 11 that it happened in what city? [The city of David]. It is worth noting that the bible makes Jerusalem and Bethlehem cities of David.
 - (a) Jerusalem is called it because David conquered it and took it from Canaanites.

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- (b) Bethlehem is called it because that is his hometown.
 - (3) But what is important is the subtle connection to the Davidic covenant. This child is of the line of David.
 - (4) And then three terms are given. Savior, Christ/Messiah, and Lord. These are all Messianic terms speaking of the coming one anointed by God who would be the Savior-King.
- b. Starting in vs 21, Luke speaks of when Jesus is eight days old. He is to be brought to be circumcised, which was commanded by God to Abraham in that covenant. So again we see the Abrahamic covenant coming into play. I hope as we go through these passages you will see how important the Old Testament is to understand the New. So often we turn it around making the New the way we understand the Old when really it is the opposite.
- c. Here we are introduced to some new characters who again reveal the anticipation that was present regarding the Kingdom of God—Simeon and Anna.
- (1) Notice what vs 25 says about Simeon.
 - (a) A very godly man who was blessed by God. The Holy Spirit was upon him in a unique way and according to vs 26 he knew that he would not die until he saw the “Lord’s Christ.”
 - (b) But what is important for us is the phrase, “looking for the consolation of Israel”
 - (c) This is important to notice, the coming of the Messiah-King is vitally connected to this event call the “consolation.”
 - (d) As you look at the Old Testament prophets you will find over and over the promise that when God’s anointed One comes He will bring comfort or consolation.
 - i) This comfort is not just a nice statement of making you feel better.

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- ii) It involves restoring the nation to its place of honor among the other nations.
 - iii) It involves the putting down all of Israel's enemies who have brought the nation anything but comfort and rest.
 - iv) And, most importantly, this comfort or consolation is that God will bring them near to Him. No longer will they feel His displeasure but instead they will be made whole again, both physically and spiritually. Sins are forgiven.
- (e) Notice his prayer of thanksgiving to God in vs 29-32.
- i) He is now free to die (what a different way of thinking then we have).
 - ii) In Jesus he sees salvation. And this is a holistic salvation. Not merely spiritual, but physical too.
 - iii) And quoting from Isaiah 42 and 49, a major messianic passage, that Jesus was for both the Gentiles and Israel. Again there is the treatment of the Old Testament prophets in a literal manner.
- (2) Then comes Anna, an old woman who was a prophetess who was a widow devoted to helping in the Temple.
- (a) She began to speak to all who would listen to her of what is called the "redemption of Jerusalem."
 - (b) Jerusalem is the capital and is often used to speak of Israel as a whole. But it is also promised to be restored back from all the evil done to it by Israel's enemies.
 - (c) But that day is yet future. There is still much harm to be done to the city, "They will fall by the edge of the sword and be led captive among all nations, and

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Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled” (Luke 21:24).

- (d) But when the King returns in the end it shall be in Jerusalem that He shall reign and it is there that we shall see the fulness of the redemption of Jerusalem.
- (e) I like how it words this passage in vs 38. She was proclaiming these things to all who were looking for the redemption of Jerusalem.
 - i) Not everyone was. Many had forgotten. Many lost their way in that period of waiting.
 - ii) But some had not. Some continued to believe the prophets and they waited.

- B. We have in this short review seen the way the gospels immediately begin to connect what is going to be said and seen with what was declared in the Old Testament.
 - 1. We have seen that they took the words of the prophets in a literal manner and expected things to be as described.
 - 2. We have seen that the coming of the Messiah was a coming of the true King.
 - 3. We have seen that as King He would be the one who would bring Israel back to God and be restored.
 - 4. And we have thankfully seen that He was not to only be king to Israel, but to the nations as well.

III. Conclusion.

- A. When we think about Jesus we think salvation and Savior. But this is not a proper view if it is the only view we keep in our minds.
 - 1. We make all things about forgiveness of sin but the bible makes a much larger promise.

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2. Where are things are finally made new. When enemies are vanquished and God takes vengeance upon all who have not loved His Name nor His people.
 3. It is a fearsome truth that brings hope to His children and should bring terror to those who do not desire Him.
 4. The book of Revelation is frightening to read if you will merely treat it as it is written. Destruction and horror is on most of its pages. For chapters and chapters we see a world that hates its Creator and will not repent even in the face of utter devastation.
 - a. It is exhausting to read it if you read with understanding and care. You want it to just end. You want to see relief and it doesn't come. And you begin to get a sense of truly how bad it is to see the final wrath of God and to be a recipient of it.
 - b. But then, in the end we see our Lord come. Not as a gentle Savior who came to serve and to die. But as the conquering King. We see His majesty. We see His power and glory. And we see Him ruling in justice and righteousness.
- B. This is part of the gospel beloved. It is the Kingdom of God and it is something you should know and yearn for.
1. It is my desire we somehow become like those
 2. We will see as this series continues forward that the gospel is much bigger than often we treat it. And this is something we must learn.
 3. Have you forgotten the Kingdom of God? Do you look for it and desire it? Does your heart break as you see the way this world works? Are you weary of the constant drumbeat of evil?
 4. Do not lose your way beloved. Do not! May we be those people to whom Anna the prophetess spoke when her eyes had seen her Lord.

Community Group Questions

1. When you consider the gospel why is it that often it is not connected to the Kingdom of God? Give this real thought.
2. Does this doctrine help focus you mind differently? Why or why not? And give this thought and seek to answer it honestly. What might hinder you in letting this change you?