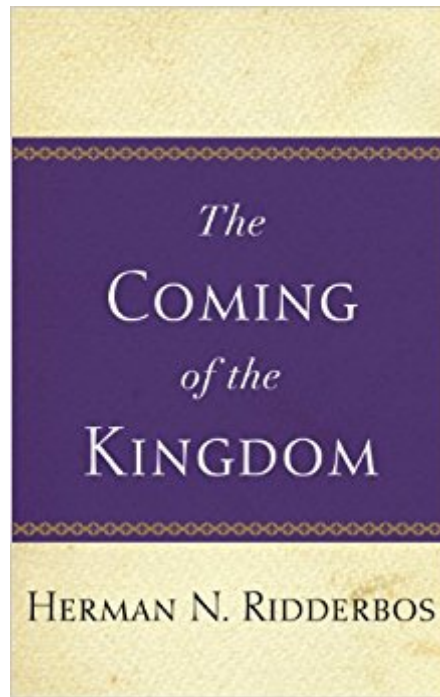


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# Coming Of The Kingdom



## Synopsis

This volume is a monumental study of the preaching of Jesus according to the synoptics. It is a veritable treasure house of informative and stimulating exegesis of large segments of the synoptic texts. Special mention may be made, by way of illustration, of the illuminating and helpful discussion of the parables and of the apocalyptic discourse of Mark 13.

## Book Information

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## Customer Reviews

'The history of salvation is the heart of the New Testament kerygma.' p xxiii German liberal theology had shown an upsurge in eschatological analyses when Ridderbos re-stated the authenticity of Scripture. Especially the Gospel narratives had come under intense scrutiny and criticism by anti-supernaturalists. Of course, as the obvious title (and quote above) to this present volume implies, they have to be rejected. The claims of Jesus, Ridderbos will show, take precedence over everything else. To the future revelation of kingly glory Ridderbos attached certain provisos: 'The kingdom of God is not a state or condition, not a society created and promoted by men. It will not come through an immanent earthly evolution, nor through human moral action; it is not men who prepare it for God. The kingdom of heaven is, therefore, absolutely transcendent in its origin, it is the revelation of God's glory. Viewed from the human standpoint, therefore, the kingdom of heaven is in the first place something to keep praying and waiting for with perseverance.' p 24 In opposition to every kind of metaphysics, Ridderbos believes the revelation of the kingdom is the revelation of Christ, thereby emphasizing the christological character of the evangelical message. The

incarnation led to the proclamation which led to the realization. 'The manifestation of the kingdom of heaven cannot be conceived as an impersonal metaphysical event, but the coming of God Himself as king. This conception is borne out by a whole series of parables about the kingdom of God.' p 25 The stage is set for a redemptive-historical supremacy in hermeneutics by doing justice to both the eschatological view and the present character of the kingdom.

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