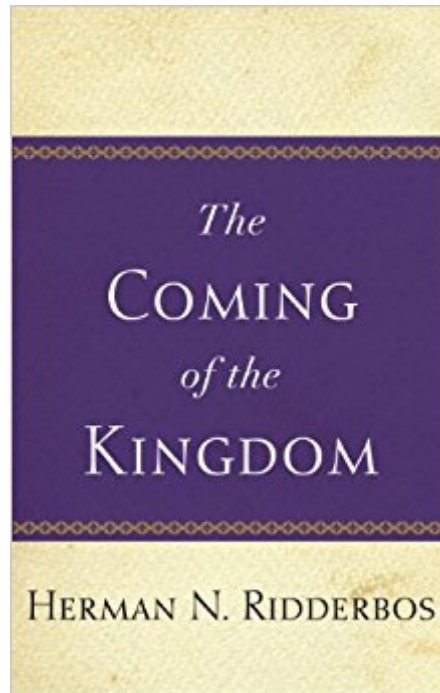




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Coming Of The Kingdom



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. When Ridderbos concludes that the kingdom of God involves both a present and a future aspect, nothing especially startling is disclosed. But the author's treatment of this subject wins unqualified admiration when one takes account of the manner in which, in the context of a thorough and minute examination of the arguments of the representatives of "consistent eschatology" and "realized eschatology," he surveys the pertinent data and evaluates the issues with exceptional exegetical ability. No one perhaps has approached him in the comprehensiveness of the treatment of this matter. And the discussion in this connection of such subjects as the kingdom in relation to Satan's defeat and present working, the miracles as present power and as signs of the future, the parables, and the integration of Jesus' ministry with the coming of the kingdom is highly rewarding. Ned B. Stonehouse, Late Professor of New Testament, Westminster Theological Seminary

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Customer Reviews

Herman Ridderbos has been professor of New Testament studies in the Theological Seminary at Kampen, the Netherlands, since 1943. He has become well known in America through his writings, including a volume on Galatians in the New International Commentary on the New Testament, Paul

and Jesus, When the Time Had Fully Come, The Authority of the New Testament Scripture, Paul: An Outline of his Theology, Studies in Scripture and Its Authority, and a monograph on Bultmann in the Modern Thinkers Series of the International Library of Philosophy and Theology.

Ridderbos gives us an in-depth examination of the key features of Jesus' teaching on the kingdom of God (which came to us by virtue of His incarnation) and its promise (our full entrance into it at His coming again). For a Christian, the fulfillment and the promise of the kingdom of God is one of the most difficult concepts to wrap our minds around even though we live it from day to day. Ridderbos does a masterful job of addressing those theologians who would muddle the concept and debunking their lukewarm theories as well as forcefully expounding on the Biblical teaching that clarify Jesus' teaching on the kingdom. Ridderbos' work is much to be recommended for the uplifting of soul and mind as Christians ponder our unique life in the kingdom of God through Jesus Christ.

When studying the Kingdom of God, I go to Ridderbos quite often. Great work.

Very well written and a very good read.

Herman Nicolaas Ridderbos (1909-2007) was a pastor and theologian in the Reformed Church in the Netherlands, and taught New Testament at the Theological School of the Reformed Churches of the Netherlands. He wrote many other books, such as *When the Time Had Fully Come: Studies in New Testament Theology*, *Paul: An Outline of His Theology*, *The Epistle of Paul to the Churches of Galatia*, etc. He states, "The first thing to do is to establish that there is no material difference between the terms 'kingdom of heaven' and 'kingdom of God.' Mark alone makes use of the latter combination... Matthew ... uses the phrase 'the kingdom of God' only a few times... Almost everywhere else he uses 'the kingdom of heaven.'" (Pg. 18-19) Of the interpretation of Matthew 16:17-18, he says, "many Protestant exegetes have considered that by the words 'this petra,' it was not the person but the faith, the confession or the office of Peter that was meant... In our opinion such explanations are far from convincing. The use of the word 'petra' can be best explained by consulting the original meaning of the word... The most natural view is that 'petra' is simply a repetition of 'petros.' Here, Christ certainly means Peter himself." (Pg. 358-359) On the dating of the Last Supper, he says, "The historical objection must, therefore, be reduced to the description that John seems to give in 19:14 and in 18:28, to the effect that on the day of Jesus' death the paschal meal had still to be eaten... we are here confronted with one of the most difficult questions about the

relation between the synoptics and John... From a historical point of view there is, in our opinion, no other way in the discussion of the synoptic account than to start from the assumption that the institution of the Lord's Supper took place DURING THE PASSOVER MEAL." (Pg. 421, 423) Of Jesus' apocalyptic discourses (Mt 24:15-, Mk 13:14-, Lk 21:20-), he observes, "the way in which Matthew and Mark speak of the cause of the coming tribulation is much less concrete and much more concerned with the desecration of the holy of holies than is Luke who... speaks of the siege of Jerusalem... we must emphatically maintain that what is said in Mark and Matthew about these events was not at all realized completely in the fall of Jerusalem. For it is questionable whether the description of the 'abomination of desolation' can be considered as exhaustively fulfilled by the destruction of the temple in A.D. 70... Luke does not mention the 'abomination of desolation' but speaks of the seige of Jerusalem. And in Luke the tribulation does not have the eschatological coloring that it has in Matthew and Mark... There is only one way in which we may explain this, and that is the coalescence of two motifs in Matthew and Mark... The question as to whether or not Luke's greater distinctness about these things is to be explained in a similar way... must be left undecided." (Pg. 493, 495-496) This is an excellent commentary on many themes of the gospels, and will be of interest to most Christians---not just with a Reformed background---studying the gospels.

Wow!...and again I say wow! This work is monolithic. It is about the "Now but not yet" The Kingdom of God. The Kingdom of God properly understood is the rule of an eternal sovereign God the way He meant it and means it to be. This book leaves no stone unturned in its attempt to explain to the reader exactly what that means to a Christian reader. Ridderbos starts from the beginning with Jesus' statements in the Synoptic Gospels and expounds on what it meant to 1st Century Jews since in context, this is who Jesus was speaking to. As believers we are told this is the place we are to aspire to. It is the pinnacle of our existence, physical and eternal. This is an excellent place to start on that journey of understanding. It is a little heavy in some spots but the theological lessons to be gleaned from this book are nearly superfluous. Anyone that reads it cannot help but come away with a vastly expanded view of their destination as Christians. The once nebulous almost fragmentary image of God's intended goal for us is put in much more lucid terms that we can actually grab on to in this book. Obviously it is not the kind of detail that is going to tell us whether or not angels will have wings or if Uncle Bill will be in heaven but it helps us understand where we need to be...as if the Bible leaves any doubt. Ridderbos does an amazing job of taking what can be a rather complex theological subject and making it readable. Rating: For initiated into the Christian

Faith or people that actually read their Bible this is a resounding:100 out of 100For the uninitiated90 out of 100 (due to terminology)

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