



The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God

George Eldon Ladd

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Ladd, whose work has included much technical study of the doctrine of the kingdom, here presents a practical and devotional scriptural study of the many aspects of the kingdom, based on the parables, the Sermon on the Mount, and other key passages.

The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God Details

Date : Published March 13th 1990 by Eerdmans (first published June 1959)

ISBN : 9780802812803

Author : George Eldon Ladd

Format : Unknown Binding 143 pages

Genre : Religion, Theology, Christian, Christianity



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From Reader Review The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God for online ebook

Edem Morny says

In the wake of all the sensationalism generated by the dispensationalist and pietist views of the kingdom, George Eldon Ladd was ahead of his time in drawing our minds to focus on both "The kingdom now, and the kingdom to come". Brilliant groundwork. Read NT Wright if you want to know more on the subject.

Jeremie Hamby says

So Good

I'm a senior pastor in the Texas Panhandle, and I heard about this book while watching a John Wimber (founder of the Vineyard Church) video from the 90's, and he said this book by George Ladd helped form his thoughts about the Kingdom of God more than any other book besides the Bible. That spoke highly to me about the book, so I ordered it and enjoyed it thoroughly.

John Colvin says

"The Gospel of the Kingdom" is a thought provoking yet brief explanation of the meaning of "the Kingdom" in the New Testament. This has helped me greatly in my reading of the New Testament and early Christian literature. Ladd has a refreshing view progressive dispensationalism, which he gets into later in the book that helps simplify a very broad and sometimes confusing position. This book is a fantastic introduction to New Testament Theology for both the scholar and the layman.

Justin Dillehay says

As one who leans toward amillennialism, I must admit that Ladd forces me to respect the historic pre-mil position even more by showing how it might fit within the two-age model of history.

Luke Bray says

Ladd's book has significantly shaped my understanding of the Kingdom of God. For years, the term "kingdom of God" had been very ambiguous and difficult to wrap my hand around. He carefully and clearly explains his understanding of Kingdom theology in this little volume. Ladd's thesis is that the Kingdom of God is the rule, the reign, and the government of God in this age in the hearts and lives of those who yield themselves to Him, and in the next age over the entire world.

Below, I have added my outline of this book. Excellent work and I would recommend it to every Christian.

INTRODUCTION:

Oswald Smith notes the exemplary nature of Ladd's volume on the Kingdom of God.

According to Smith, Ladd's interpretation of the parables and the Sermon on the Mount are clear and very informative. He recommends the volume to ministers, students, and all Christians everywhere.

CHAPTER 1:WHAT IS THE KINGDOM OF GOD

The meaning of the Kingdom of God can be hermeneutically ambiguous; however, the foundation for the idiomatic expression “Kingdom of God” should be understood as “God’s Rule or Reign.”

Question 1: What is the Kingdom of God?

1. Adolf von Harnack reduced the Kingdom of God to the subjective realm or personal experience of an individual in relation to God.
2. Albert Schweitzer defined the Kingdom of God, as an apocalyptic realm that would be inaugurated by Jesus’ return and that would begin a heavenly existence.
3. Christian tradition associates the Kingdom of God with the Church. As the Church grows, the Kingdom grows. The influence of the Church of Christ infiltrates human existence on every level. Ladd notes, “The Gospel of redeeming grace has the power to save the social, economic, and political orders as well as the souls of individual believers” (16).
4. Others identify the Kingdom of God as a pattern for human society.
5. The Kingdom of God is a present spiritual reality (Rom 14:17).
6. The Kingdom of God is an inheritance, which God will give to His people (Matt 24:34).
7. The Kingdom of God is a realm into which followers of Jesus have entered (Col 1:13).
8. The Kingdom of God is a future realm, which Christians will enter when Jesus returns (2 Pet 1:11).
9. The Parables metaphorically describe the realities of the Kingdom.
10. The Kingdom of God is complex. While it is a present spiritual reality, it is also a realm into which Christians have entered and will fully enter when Jesus returns.

Question 2: What is the meaning of “kingdom”?

1. Contemporary Dictionary- A state or monarch the head of which is a king; dominion; realm. ‘Kingdom’ also refers to the people who are ruled by a king.
2. The idiom’s meaning in the OT and NT refers to the rank, authority, and sovereignty exercised by a king. Kingdom is the authority to rule, the sovereignty of the king.
3. Illustration: Herod traveled to Rom in order to gain the authority to reign as King in Israel in 63 BC.

Threefold Understanding of “Kingdom”

1. God’s Reign
2. The realm into which Christians may now enter to experience the blessings of His reign.
3. A future realm, which will come only with the return of Jesus Christ into which all Christians will enter and experience the fullness of his reign.

CHAPTER 2: THE KINGDOM IS TOMORROW

God’s Kingdom will only be fully realized at the Return of Jesus, which will begin the Age to Come where humanity will experience the complete blessing of living under his reign.

The Current Age and the Age to Come

1. Popular Christianity contrasts this life with the life to come with the words earth and heaven.
2. The Biblical concept of eternity does not preclude the reality of time.
3. The terms aion and kosmos are not interchangeable and must be understood in their original sense.
4. The two ages are separated by the return of Jesus Christ and His resurrection from the dead.

The Contrast of the Two Ages

1. The Current Age is dominated by evil, wickedness, and rebellion against the will of God.
2. The Age to Come is the age of God's sovereign rule over all things.
3. The Current Age is hostile of the Gospel, and men often conform to this Age instead of surrendering to the Gospel of the Kingdom of God.

The God of this Age

1. God has permitted Satan to exercise authority and power throughout the duration of this Age.
2. The root of evil in this Age: blindness, darkness, and unbelief.
3. Satan's primary method of influencing humanity is to blind them to the truth of the Gospel of Jesus.

Differing Levels: The Current Age and the Age to Come

1. The Current Age and the Age to Come are not on equal levels. The current Age is evil and the Age to Come will witness the fullness of God's Kingdom, His perfect reign.
2. Humanity will never experience the full blessing of God's Kingdom in This Age.
3. There will be no world wide conversion prior to the Return of Jesus
4. People will suffer because they no longer belong to the Current Age and are now subject to its hostility.
5. The Kingdom of God will never be fully realized apart from the personal, glorious, and victorious Return of Jesus Christ.

CHAPTER 3: THE KINGDOM IS TODAY

The transition from this Current Age to the Age to Come will not be at one single point. The Ages overlap between the Resurrection of Jesus Christ and the Second Resurrection of the Dead.

The Arrival of the Kingdom of God in the Current Age

1. The Power of the Age to Come has penetrated the Current Evil Age
2. The current overlapping of the Ages forces believers to live "between the times." They are caught up in the conflict of the ages.
3. The resurrection of the Lord Jesus is the beginning of the final resurrection, which establishes hope for the coming of the Kingdom of God.
4. The Kingdom of God means the reign of our Lord Jesus Christ until all His enemies are put under His feet (1 Cor 15:23).
5. The reality of God's Kingdom in the Current Age is put on display by the binding of Satan (i.e. exorcism, healing, Satan's authority/blinding undermined)

God's Kingdom Means the Divine Conquest Over His Enemies

1. God has invaded the realm of Satan
2. The blessings of the Messianic Age are now available to those who embrace the Kingdom of God.

CHAPTER 4: THE MYSTERY OF THE KINGDOM

The mystery of the Kingdom: Before the end of the age, God has entered into history in the person of Christ to work among men, to bring to them the life and blessings of His Kingdom.

Mystery Defined

1. Something, which has been kept secret through, times eternal but is now disclosed.
2. The Parables of Jesus display the newly revealed mystery of God's Kingdom

Matthew 13: Kingdom Parables

1. The Kingdom of God is here but not with irresistible power.
2. The Kingdom of God has come to people and yet people can reject it.
3. There will be a day of judgment that will bring the final separation between the righteous and the wicked.
4. The Kingdom of God is present among humanity but in a form not previously revealed.
5. The Kingdom of God is here among humanity, but in a form that was never expected.
6. The Kingdom of God may seem insignificant or small, but it will eventually fill the earth.
7. The Kingdom is a gift that cannot be earned and it is extremely costly.
8. The Kingdom of God has come in an unexpected manner, but it will bring about the Age to Come and the judgment.

CHAPTER 5: THE LIFE OF THE KINGDOM

Eternal life belongs to the future Kingdom of glory and to the Age to Come, yet this eternal life has become available to man in the present evil age. Life is the Kingdom of God means going about every day in the present evil Age living the life of heaven. It means living in fellowship with God under His rule.

Life Now & Life Eternal

Future

1. The example of Jesus' conversation with the rich young man demonstrates that eternal life is connected with the Age to Come.
2. Paul writes about his longing for a house not made by human hands, which displays his futuristic understanding of eternal life.
3. The Book of Revelation describes the beauty and source of eternal life; namely, the life of God disseminated from the throne.

Now

1. "He who believes in the Son has everlasting life" (John 3:36).
2. Eternal life belongs to the Kingdom of God, to the Age to Come; but it, too, has entered into the present evil Age that men may experience eternal life in the midst of death and decay.

What is Eternal Life?

1. Eternal life means the knowledge of God (John 17:3).
 - a. Knowledge connotes a personal relationship.
2. Life eternal means that we have already been brought into a personal relationship with God here and now. Life eternal means that we have already been introduced to God. Life eternal means that God has become our God and we have become His people, and that we have begun to share a fellowship with Him; we have begun to share His life.
3. The Knowledge of God includes both intellectual understanding and personal application (a doing of the truth).
4. During this period of time, believers know dimly, but in the Age to Come they will know as God knows them. (1 Cor 13).
5. In the Age to Come, believers will have a perfected body—a spiritual body. It is a body whose life, whose energy is derived from Spirit—God's Spirit.

6. The indwelling presence of the Spirit of God is a down payment to the promise of eternal life.
7. The Resurrection of Jesus will renovate the whole structure of human existence.

CHAPTER 6: THE RIGHTEOUSNESS OF THE KINGDOM

The righteousness of the Kingdom is a manifestation of the life of the Kingdom. The righteousness of the Kingdom has been imparted to the sons of the Kingdom through Christ and the Holy Spirit.

False Righteousness

1. “Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven”. (Matt 5:20).
2. Pharisees were notorious for their self-discipline and meticulous rule keeping. They were the professional religious people of their day and this statement of Jesus would have caused great panic in the hearts of his hearers.
3. Through the Sermon on the Mount, Jesus makes it obvious that it is not the outward act which is the all-important thing, but the attitude of a man’s heart.

Kingdom Righteousness

1. Kingdom Righteousness says what you are is more important than what you do.
2. The righteousness that God demands, He must give to us, or we are lost. The only life, which can be made pure, is the life, which knows the power of God’s Kingdom, His rule.

CHAPTER 7: THE DEMAND OF THE KINGDOM

The Kingdom has come here and now. It demands a response from all those it encounters—it demands “repentance.”

The Context of the Demand

1. Every person’s life is made of various decisions.
2. The essence of the repentance determines the quality of present life and future destiny.
3. The most basic demand of the Kingdom is a response of man’s will. People must submit to the rule of God and turn away from their own perceived kingships.

The Decisions

A Radical Decision

1. Some decisions are easily made, but making a decision for the Kingdom of God can be difficult and require great energy (Matt 11:12).
2. The violence of the Kingdom is experienced through the personal subjugation that takes place in submitting to God’s rule (Mark 9:47; Matt 10:34; Luke 14:26).
3. The Kingdom demands that followers of Jesus deny self.

An Eternal Decision

1. This decision determines a person’s future destiny.
2. Jesus will deny those who have denied him and he will confess love for those before his father who have confessed their love for him on earth.

CHAPTER 8: THE KINGDOM, ISRAEL AND THE CHURCH

God’s Kingdom is at work in the world and is engaged in a mortal struggle with evil. The Church is the

community of the Kingdom of God and is to press the struggle against satanic evil in the world.

The Kingdom of God & Israel

1. The relationship between the Kingdom of God, Israel, and the Church is not explicitly discussed in the Bible.
2. It must be understood that Jesus did offer the Kingdom of God to the Nation of Israel, but they rejected His reign.
3. In the Kingdom of God, a personal invitation to receive the blessing is offered to all who will accept God's rule in their lives.
4. In the Old Testament, God had dealt with Israel primarily as a family and a nation.
5. Jesus' offer of the Kingdom to Israel was not a political or militarily proposition. Therefore, they refused to recognize his Kingdom.
6. The inner circle of Jesus' disciples eventually realized the nature of Jesus' Kingdom. This is apparent in Peter's great confession (Matt 16:16).

The Kingdom of God & the Church

1. Jesus' purpose was not to restore Israel to her former glory, but rather to create a new people.
2. Jesus gave the keys of the Kingdom of God to the Church. (The powers to open or close the doors, which give forth the blessings of the Age to Come, were given to the Apostles/Church).
3. The Kingdom of God, as the redemptive activity and rule of God in Christ, created the Church and works through the Church in the world.
4. The Kingdom of God is working in the world through the disciples of Jesus. Those who have submitted to him now constitute the Church. The Kingdom of God has invaded the realm of Satan in the person and mission of Christ to deliver men from sin and darkness; and the conflict between the Kingdom of God and the powers of darkness.

CHAPTER 9. WHEN WILL THE END COME?

Jesus Christ will return after the Church has fulfilled her divinely appointed mission—the evangelization of the world.

Discussion of Matthew 24:14

Question by the Disciples

1. "When will the end come?"
2. This question continues to be the driving question for many Christians.
3. The disciples wanted to know when the end would come and when Jesus would establish His kingdom.

Answer by Jesus

1. Jesus describes the trajectory of this Age down to the end.
2. It will always be hostile to the Gospel and to the Church.
3. Wars, famines, earthquakes, etc... will continue right to the end of the Age.
4. The Love of man will grow cold.

Message, Mission, & Motive

1. Message

- a. The message is the Gospel of the Kingdom, this Good news about the Kingdom of God.
- b. The Gospel of the Kingdom of God is the reign of God in the person of His son, Jesus Christ, for the purpose of putting His enemies under His feet.

2. Mission

- a. The Good News of the Kingdom of God must be preached throughout the entire world for a witness to all nations.
- b. Humanity's purpose is wrapped up in this mission.
- c. The ultimate meaning of history between the Ascension of Jesus and His return is found in the propagation and witness of the Gospel to the world.

3. Motive

- a. Christ will return when the church has accomplished her task of taking the Gospel to the entire world.
- b. The Church's responsibility is not to save the world, but the message of the Gospel of the Kingdom is powerful and transformative.

Jason Hagen says

Excellent!

A clear, thorough and much needed look into the dynamics of God's kingdom. This is a must read for anyone who seeks to better understand God's redemptive rule in life and history.

Michael says

Subtitled 'Scriptural Studies in the Kingdom of God,' Dr. Ladd gives a clear and practical explanation of the central message of Jesus' ministry: The Kingdom of God is at hand. If you are familiar with the concept of the Kingdom is both "already/not yet," this is the book that started it all. It is both an excellent study of a difficult doctrine to define and a wonderful devotional on the second coming of Christ. I was very pleasantly surprised by this book and look forward to re-reading it.

Chris Curry says

Historic Premillennialism is often given the title of "pessimistic" because of those who ignorantly equivocate it with Dispensational Premillennialism, or at least associate it as being almost the same system. But this couldn't be further from the truth!

In Ladd's "The Gospel of the Kingdom" you won't find a case for the Millennium nor a commentary of Revelation 20, but what you will find is exegetical case for the Kingdom of God, what it is, and what it is not. Many will be surprised at how well-balanced, optimistic, and realistic the Historic Premillennial view of the kingdom truly is!

With the model of "the already and not yet" Ladd brilliantly exegetes the Scriptures to show how God sovereignly works through redemptive history, how Christ and His church are victorious, the defeat of sin and Satan and death, the eschatological evangelization of the world, and how we are now today (in this current Age) experiencing the blessings of the Kingdom and of the Age to Come, and yet how we are awaiting its full consummation when Christ returns victoriously in glory.

This book is a bit wordy, but if you can get through that then you'll be fine! I commend Ladd for his work and I recommend it to all Christians interested in the study of the kingdom.

Matthew Prydden says

This exploration of Jesus' teaching of Kingdom of God is written with great clarity and very easy to navigate through, and is such an important subject because its teaching needs to be pieced together and properly interpreted to be properly understood. G.E Ladd really does an excellent job of that, but I also found his exploration to be really convicting. Certain chapters really had quite a profound effect on my thinking, as I realized the inadequacy of my own understanding and application. My only real complaint is that I would have enjoyed an even fuller and more in-depth exploration that what is given, but what is given is very good and very helpful indeed.

Luke Miller says

Definitely should have read this book years ago. Ladd traces the "kingdom" theme in story of Scripture, defining it as the rule and reign of God. He demonstrates that the mystery of the kingdom for the Jews involved the already/not yet aspects of the kingdom (among other things). Along the way, he shows how these themes are developed in the Sermon on the Mount, the parables, and Paul's letters. The chapters were originally lectures, so they are a little wordy at times, but still well worth the time for someone who wants to understand the storyline of the Scripture.

David says

What is the kingdom of God? How does it relate to the Church?

I found this book and had heard it was influential when it was written a few decades back. Ladd argued that the Kingdom of God is both present and future - Jesus inaugurated the kingdom while there is more yet to come. This is, as I said, influential for I have read and believed this view in many New Testament scholars such as NT Wright. Thus, to some degree, this book was kind of a letdown.

I most appreciated his discussion of kingdom and church. He argues that God has always been building a kingdom and the church is the instrument now of the expansion of the kingdom. So the church is not the kingdom (as some have said) but the church builds the kingdom. The kingdom is greater than the church. The church began at Pentecost. We might say that people prior to Jesus were/are in the kingdom though not the church and those of us in the church are also being ushered into the kingdom.

I do not buy into his view of the millennium. On one hand, I appreciate he rejects dispensationalism in favor of a more historic premillennialism. On the other hand, I still find taking the millennium in Revelation 20 as symbolic of the entire time of the church makes the most sense. On the third hand, I realize as I write this how tribal such debates are - does anyone outside Christian circles really care? Haha.

Overall, this is a good little book on some important aspects of New Testament theology. Preachers and interested Christians who stumble upon it at a used bookstores may want to pick it up. I imagine most

preachers who have been to seminary recently, or read people like NT Wright, have picked up on the best ideas found here already.

Mike E. says

This book answers the question, "What is the kingdom of God?" It is written by a scholar, but the book is not scholarly. Originally given as lectures/sermons to a popular audience, this book demonstrates fidelity to Scripture and practical application. Ladd intentionally avoids some controversial issues (imminence and the tribulation, e.g.) but this is part of what makes this book so widely applicable. Regardless of your eschatology, you will profit from this book. This book is for those who want to do some serious reading about the kingdom of God without footnotes and theological jargon. Refreshing.

This book is part of the curriculum for EFCA GATEWAY Phase 2--that's why I read it.

The book is available for free on-line here:

<http://gospelpedlar.com/articles/Last...>

Ladd asks and answers the question:

How can the Kingdom of God be a present spiritual reality and yet be an inheritance bestowed upon God's people at the Second Coming of Christ?

"Our problem, then, is found in this threefold fact: (1) Some passages of Scripture refer to the Kingdom of God as God's reign. (2) Some passages refer to God's Kingdom as the realm into which we may now enter to experience the blessings of His reign. (3) Still other passages refer to a future realm which will come only with the return of our Lord Jesus Christ into which we shall then enter and experience the fullness of His reign. Thus the Kingdom of God means three different things in different verses."

What is the kingdom of God? Ladd answers:

"The Kingdom of God is basically the rule of God."

Quotes:

From chapter 2:

Satan's basic desire is to keep men from Christ. His primary concern is not to corrupt morals nor to make atheists nor to produce enemies of religion. Indeed religion which rests upon the assumption of human adequacy and sufficiency is an enemy of the light.

From chapter 4:

The mystery of the Kingdom is this: The Kingdom of God is here but not with irresistible power. The Kingdom of God has come, but it is not like a stone grinding an image to powder. It is not now destroying wickedness. On the contrary, it is like a man sowing seed. It does not force itself upon men. Some, like the good soil, receive it; but there are many others who do not receive it.

From chapter 5:

Kingdom righteousness demands that I have no evil in my heart towards my fellow man. It is obvious that such a heart righteousness can itself be only the gift of God. God must give what He demands. If we know the righteousness of the Kingdom of God, the anger and the animosity which frequently rises within us because we are fallen human beings can be transformed into an attitude of love and concern. The righteousness of God's Kingdom is the product of God's reign in the human heart. God must reign in our lives now if we are to enter the Kingdom tomorrow.

On the difficulty of applying Jesus' Sermon on the Mount (chapter 6):

This teaching has been a stumbling-block to many. How can we possibly apply the Sermon on the Mount in this evil world and live by its standards? If any one interprets these words literally, he certainly cannot conduct a business venture or protect his own interests. Recently I passed through a small New England village where I lived as a boy, and I stopped at one of the two general stores to see a man whom I remembered from my boyhood. His name was on the sign over the door, but the store was locked up and inside all was confusion. I stopped at the other store up the street and asked, "What has happened to John X, that his store is locked up ? " I was told that John had been too kind and generous. He trusted everybody. He gave such unlimited credit that he became bankrupt. He had to go out of business because of his debts.

Is this not what the Sermon on the Mount tells us to do? If we should obey it with wooden literalness, this would be the inevitable frequent result. If the Western nations literally practised non-resistance and liquidated all military resources, we would at once find ourselves under a world-wide tyranny of Communism. However, we have already discovered that our Lord sometimes uses radical metaphors which were not intended to be taken with rigid literalness. He was concerned with the condition of the heart, with the inner attitude of mind.

Along with what is said in this passage are some other principles which have never been abrogated. Paul under inspiration insists upon the principle of law and order. In Romans 13: 4-5, he asserts that judicial procedures are of divine origin. Furthermore, our Lord himself did not fulfil the letter of this verse if it be construed with wooden literalness. In John 18: 19 ff., the High Priest asked Jesus about his teaching, and Jesus said, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me?" One of the officers standing by struck Jesus with his hand, and said, "Is that how you answer the high priest?" Jesus did not turn the other cheek; he rebuked His assailant with the words, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" (v. 23).

We must therefore look beneath the letter of this teaching to discover its meaning.

From chapter 7:

On Marriage:

When a man and a woman have shared a human affection which is in turn sanctified by a mutual love for God and His Kingdom, they are the happiest people on earth.

On Self-denial:

Denial of self does not mean that I am to deny myself things. It means to deny myself, not to deny things to myself. "If any man would come after me, let him deny himself and take up his cross . . ." (Luke 9:23). Self-denial is self-centred; denial of self is Christ-centred. Denial of self means death, nothing less. A cross is an instrument of death. Obviously, the saying does not mean that every Christian must suffer physical death. It does mean, however (and we speak carefully), that every disciple of Jesus must be ready to die.

This is what cross-bearing means: a readiness to die with and for Christ. It means complete dedication to Christ . . .

On the gospel & human death:

This is the good news about the Kingdom of God. How men need this gospel! Everywhere one goes he finds the gaping grave swallowing up the dying. Tears of loss, of separation, of final departure stain every face. Every table sooner or later has an empty chair, every fireside its vacant place. Death is the great leveller. Wealth or poverty, fame or oblivion, power or futility, success or failure, race, creed, or culture—all our human distinctions mean nothing before the ultimate irresistible sweep of the scythe of death which cuts us all down.

From Chapter 9:

On living in the world when we belong to the King & Kingdom:

We are not rosy optimists, expecting the Gospel to conquer the world and establish the Kingdom of God. Neither are we despairing pessimists who feel that our task is hopeless in the face of the evil of This Age. We are realists, Biblical realists, who recognize the terrible power of evil and yet who go forth in a mission of worldwide evangelization to win victories for God's Kingdom until Christ returns in glory to accomplish the last and greatest victory.

John Rimmer says

It was refreshing to stumble onto someone who was premillennial, but not into the Tim Lahaye insanity. I discovered with Ladd that my eschatology is basically what has always been known as historic premillennialism, a system that has been around since the earliest writings of the church fathers. It fell away from prominence with the rise of postmillennialism, but has always been around, making a bit of a resurgence during the 20th century.

Brian Pate says

I am reading this book in conjunction my sermon series on the KINGDOM. I thoroughly enjoyed reading this book! He connects the biblical dots in a simple and exciting way! Below are my notes as I am reading

the book:

WHAT IS THE KINGDOM?

- Jesus came to show us how to enter the K (Matt 5:20; 7:21, p. 14)
- Kingdom = "authority to rule" (p. 19)
- Seek first his kingdom = seek his reign in our lives. Thy kingdom come = prayer for God to be King over all the world (p. 21)

THE KINGDOM IS TOMORROW

- Church: glory of Christ concealed
- Millennium: glory of Christ manifest
- Age to come: Christ hands authority over to the Father
- "There will be two stages in the resurrection of the dead and two stages in the defeat of Satan. There is one resurrection at the beginning of the Millennium (Rev. 20:4-5) and a second resurrection at its end (vv. 12-13).

THE KINGDOM IS TODAY

- Now we experience an appetizer of what is to come. We are delivered from the present evil age (Gal 1:4) and not conformed to this age (Rom 12:2) because "the Kingdom of God has invaded this evil Age that men may know something of its blessings even while the evil Age goes on" (p. 41).
- "The Kingdom of God therefore is the reign of God through Christ destroying the enemies of God's reign" (p. 43) and the last enemy is death (1 Cor 15:26).
- Christ's resurrection started the Final Resurrection (pp. 43-44)
- Matt 12:28 - the Kingdom has penetrated this evil Age (p. 49).
- "The blessings of the Messianic Age are now available to those who embrace the Kingdom of God. We may already enjoy the blessings resulting from this initial defeat of Satan" (p. 50).

THE MYSTERY OF THE KINGDOM

- Mystery = "something which has been kept secret through times eternal but is now disclosed" (p. 52).
- The mystery of the kingdom is that it has not come with the persuasive power many expected - yet. It is small now (mustard seed) but it is of inestimable value (costly pearl).
- Great treatment of parables in Matt 13.

THE LIFE OF THE KINGDOM

- Eternal life is future but we enjoy it now. It consists of:
 1. The knowledge of God (John 17:3) - partial knowledge now but full fellowship one day.
 2. God's Spirit dwelling within us. We do not have our inheritance yet, but we have the HS as a down payment.
- "Already we have within us the life of heaven.... We already participate in the life that belongs to God's future Kingdom; not indeed in its fulness, but nevertheless in reality" (p. 76). "The future has already begun" (p. 78).

THE RIGHTEOUSNESS OF THE KINGDOM

- Matt 5:20 - "The Sermon on the Mount outlines the conditions of entrance into the Kingdom of Heaven" (p. 79).
- Great exposition of Matt 5: the law of purity, honesty, love and forgiveness.
- "The righteousness which God's Kingdom demands, God's Kingdom must give. It must be of grace or I am lost.... The righteousness of the Sermon on the Mount is the righteousness of the man who has experienced the reign of God in his life" (p. 93).

THE DEMAND OF THE KINGDOM

- "The Kingdom makes one fundamental demand: the demand for decision" (p. 96). Repent. Take up the cross.

THE KINGDOM, ISRAEL AND THE CHURCH

- The kingdom no longer works through Israel, but through the church. "The Church is a kingdom because it shares Christ's rule" (p. 117, Rev 1:6).

WHEN WILL THE KINGDOM COME?

- Great treatment of Matt 24:14

1. The message: "The Gospel of the Kingdom is the announcement of what God has done and will do. It is His victory over His enemies. It is the Good News that Christ is coming again to destroy for ever His enemies. It is a gospel of hope" (p. 130).
2. The mission: Great philosophy of history
3. The motive: When we finish the task of world evangelism, then the Lord will return.

Ron Mosby says

Ladd does a good job in describing the truth that the main theme of the Bible is the kingdom. That doesn't mean the book is without problems - for example, Ladd's assertion that the age of the Law and the Prophets ended with John is totally inaccurate. This is a widespread belief because Gentiles are strangers to the Law. But this fact should not take away from the fact that Ladd presents a well thought out explanation of this idea of the kingdom of God.
