

ABSTRACTS:

Waltke, Bruce K. "The Irruption of the Kingdom of God." CTR, 2004, N.S., 2(1):3-13.

Jesus Christ's offer of the kingdom of God in the Synoptic Gospels brings to fulfillment the expectation of the Primary History that God will establish his moral kingdom over the nations through national Israel. On the other hand, in the NT God's kingdom now transcends the geospatial boundaries of national Israel. The people of the kingdom are no longer primarily Abraham's progeny but the nations themselves. The land of the kingdom is now in the eternal rest. The law, no longer written on stone, is inscribed on hearts by the Holy Spirit. The king's throne is no longer in earthly Jerusalem but in heavenly Mount Zion. ADS

Davids, Peter H. "The Kingdom of God Come with Power." CTR, 2004, N.S., 2(1):15-33.

The kingdom of God proclaimed by Jesus presented an alternative to the Roman and Herodian kingdoms. It demanded that a person be completely loyal to God, leaving all others beside. Though the kingdom was present in the person of Christ, it was at the same time a coming kingdom; it was already and not-yet. The not-yet is manifested in that, although miracles occurred at times, they did not always happen when requested. Miracles and the proclamation of the kingdom go hand in hand in Acts, though miracles are not always present. The data of Acts suggests that the one constant in the expansion of the kingdom is the proclamation of Jesus as king. ADS

Moore, Russell D. "What Hath Dallas to do with Westminster? The Kingdom Concept in Contemporary Evangelical Theology." CTR, 2004, N.S., 2(1):35-49.

From their very beginnings evangelicals have held to divergent understandings of the kingdom of God, threatening their theological consensus. In recent years, however, evangelicals have coalesced around a consensus about the centrality and meaning of the kingdom of God and how the kingdom relates to evangelical understandings of eschatology, soteriology, and ecclesiology. Dispensationalists, traditionally holding to a wholly future kingdom, have acknowledged its "already" aspects, and covenantalists have begun to incorporate a future aspect of the kingdom. The kingdom consensus means that the most significant impasses between dispensationalist and covenant theology have been overcome, signaling the possibility of a more coherent evangelical theological focus on the kingdom of God in Christ. ADS

Metts, H. Leroy. "The Kingdom of God: Background and Development of a Complex Discourse Concept." CTR, 2004, N.S., 2(1):51-82.

Thoroughly reviews the idea of the kingdom of God in the history of biblical interpretation, in its OT, Second Temple Jewish, and NT uses, culminating in a complex suggested reading of the idea of the kingdom of God. The kingdom of God is a complex, multistage, multifaceted discourse concept including: the universal, eternal sovereignty of God; the mediated, irruptive, non-coercive sovereignty of God; the present mediated, exalted sovereignty of God; the mediated, coercive, apocalyptic, millennial sovereignty of God; and the final, eternal sovereignty of God. ADS

Driggers, B. Carlisle. "Empowering Kingdom Growth and the Southern Baptist Convention: A Spiritual Movement." CTR, 2004, N.S., 2(1):83-89.

Outlines the history of the Empowering Kingdom Growth initiative, from its inception at the South Carolina Baptist Convention in 1992 and its adoption by the Southern Baptist Convention (SBC) in 2002 to its current impact on SBC activity. ADS

Streett, Andrew D. "The Kingdom of God: A Selective Bibliography." CTR, 2004, N.S., 2(1):91-101.

Lists books, articles, and essays relevant to study of the biblical and theological concept of the kingdom of God. ADS