

A Historical Study On The Book Of Luke
Teaching #9: Gabriel Announces The King and Kingdom – PART ONE
Luke 1:26-33

In Luke 1:18-25, Gabriel the angel, having been sent from God, revealed the good news about John, the one of Isaiah 40:3-5 who would prepare the way of the Lord. Zechariah asked Gabriel how he and Elizabeth could have a child since both were old in age. Gabriel responded, *“And now you will be silent and not able to speak until the day this happens [the birth of John], because you did not believe my words, which will come true at their appointed time.”*

The silencing of Zechariah is interesting.

As the story unfolds, there seems to be more to the silencing of John than simply because of unbelief. The Jewish people were a people to whom God revealed himself through signs and wonders, which we see in Egypt when God demonstrated his power through signs and wonders for the purpose of displaying his power so people would see the greatness of God and so Pharaoh would release the people of Israel from Egyptian captivity. These signs and wonders continued for the people of Israel. Yet, it had been hundreds of years since God performed signs and wonders among the people of Israel.

After John was born, Zechariah wrote on a tablet that his name was to be John. At this point, Zechariah could **not** speak. However, immediately after writing on the tablet, Zechariah could speak. As a result of this sign and wonder (Zechariah not being able to speak, then suddenly he could speak), the word about John spread throughout the hill country of Judea (Judea is south of Jerusalem).

With this information, there seems to be more to the silencing of Zechariah than simply being silenced for unbelief. It seems to have created the momentum needed to spread the message throughout Judea, and probably into Samaria and Galilee, about the birth of the one of Isaiah 40:3-5 – the one to come before the Christ. As this information spread, the people of Israel became aware the Christ was about to appear and remove all sins and sinners from the earth when he established the kingdom of God on earth.

In our previous study, we examined the removal of all sins and sinners from the earth, leaving only the righteous to live eternally in God’s kingdom (Malachi 4:1-2; Matthew 13:24-50; 1 Peter 3:7-13 and Revelation 20-21).

In this study:

- We will examine the **kingdom** of God to come to earth.
- We will examine the **king** who will rule the kingdom.

By understanding the king and kingdom, we will then be able to understand Gabriel’s announcement to Mary, the one who gave birth to the king of the kingdom.

Let’s start by reading Luke’s account of Gabriel’s appearance to Mary and his message to Mary.

Luke 1:26-28

*In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, **27** to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.*

Galilee was the northern territory of Israel. Mary was from Nazareth, a town in Galilee. The southern territory of Israel was Judea. Located in Judea was the hill country, which is where Zechariah and Elizabeth were from. The hill country of Judea and the town of Nazareth were about 90 miles apart.

Notice the detail Luke provides when he states Gabriel appeared to Mary in the **sixth** month of Elizabeth's pregnancy. Luke provides these type of precise, historical details throughout his book. Luke also states Mary was a virgin and was pledged to be married to Joseph, a descendant of David. The details Luke presents in his book are important because they:

- **Provide** real information about real people at a real time in history, enabling us to have accurate and credible information about Jesus; thus proving what we believe is not fiction but fact.

The details also...

- **Connect** the events to the Jewish Scriptures.

The Bible is an unfolding series of events, starting with the Jewish Scriptures (Genesis – Malachi) that link together to tell the story of God's plan for the earth and the people on the earth. In this series of events, the Bible reveals Jesus as the central figure in the story who fulfills the plan of God. Luke provides key information and details connecting these links together.

We have looked at several of these links so far in our study of Luke.

Link #1: We have seen the link to the names Zechariah, Elizabeth, John, and Jesus to God's promises.

Link #2: We have seen how Luke provides information linking John the Baptist to Isaiah 40:3-5 and Malachi 4:1-6.

Link #3: Another of these links is the announcement by Gabriel to Mary that she would give birth to the one who would establish God's kingdom on earth.

Through Luke's account of this announcement, he is connecting the child-king of Isaiah 9:6-7 to Mary by telling Mary she is the one to give birth to the King.

Luke 1:28-33

*The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." **29** Mary was greatly troubled at his words and wondered what kind of greeting this might be. **30** But the angel said to her, "Do not be afraid, Mary; you have found favor with God. **31** You will conceive and give birth to a son, and you are to call him Jesus. **32** He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, **33** and he will reign over Jacob's descendants forever; his kingdom will never end."*

The words of Gabriel to Mary are a quotation of Isaiah 9:6-7 about a child to be born from the family line of David to be a king who would establish a kingdom of justice, righteousness, and peace on earth. Let's read about this.

Isaiah 9:6-7

*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and **peace** there will be no end. He will reign on David's throne and over his **kingdom**, establishing and upholding it with **justice** and **righteousness** from that time on and forever.*

We see in Isaiah 9:6-7 that a child would be born from the family tree of David who would be a king as David was. This kingdom would be an eternal kingdom marked by three qualities:

- **Quality #1:** Justice – There will be no corruption in this kingdom...all will be treated equally and fairly.
- **Quality #2:** Righteousness – There will no crime in this kingdom...all will live in safety.
- **Quality #3:** Peace – There will be no conflict in this kingdom...all will live in unity.

This kingdom will be an eternal kingdom, starting from the time the king takes the throne of David to reign. When he takes his throne, justice, righteousness, and peace will begin to spread throughout the earth, finding its full fulfillment on the new earth.

The Jewish Prophets Provide More Information About The King And Kingdom

Daniel 2:44

*In the time of those kings, the God of heaven will set up a **kingdom** that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.*

God will set up an eternal kingdom on earth, bringing an end to all other kingdoms. This is where the *kingdom of heaven* and the *kingdom of God* come from when written about in Matthew, Mark, Luke, John, and in the other writings of the Bible concerning this eternal kingdom.

Daniel 7:13-14

*In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His **dominion** is an everlasting dominion that will not pass away, and his **kingdom** is one that will never be destroyed.*

What do we notice about this kingdom?

- It will be ruled by a son of man.
-Son of Man is one of the titles of the Christ.

-Jesus is referred to as the Son of Man (Jesus is referred to as the Son of Man about 85 times from Matthew – Revelation)

-Son of Man means 100% human – see Hebrews 2.

-Jesus is also referred to as the Son of God.

-Son of God means 100% God – see Hebrews 1.

- A king (son of man) will have supreme power over all the earth.
- The king will be worshipped by people in all nations, meaning they will have great admiration and affection for the king.
- The king and kingdom will have **dominion** over all the earth and all people, meaning through the reign of the king, God's will and ways will fill the earth bringing justice, righteousness, and peace.

Daniel 7:27

*Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High [for Most High, see Luke 1:32]. His **kingdom** will be an everlasting kingdom, and all rulers will worship and obey him.*

Let's define the kingdom of God as seen in Daniel 2:44; 7:13-14; and 7:27.

**The kingdom of God is when God's will is done throughout the earth and his ways cover all over all the earth filling the earth with justice, righteousness, and peace. This is the dominion of God.
(see Isaiah 11:9; 40:5; Habakkuk 2:14; Psalm 96)**

This kingdom, whose dominion will fill the earth with justice, righteousness, and peace, will be established and ruled by a king.

Who is this King? What will this King Be like?

Jeremiah 23:5-6 (see also Jeremiah 33:15-16; Isaiah 4:2; 11)

*"The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, a **King** who will reign wisely and do what is just and right in the land. **6**In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteous Savior [see Acts 3:14; 7:52; 22:14; 1 John 2:1].*

- The King will come from the family tree of David.
- The King will be wise and do what is right on earth (land).
- The King's reign will begin in Israel, and the nation of Israel will be at peace (currently, Israel is the most hated nation on earth and is attacked continually.) – When Jeremiah wrote, Israel was divided into two kingdoms, Judah and Israel. They have now reunited under Israel.
- The King's title is *The Lord Our Righteous Savior*, which is the title given to Jesus in Acts 3:14; 7:52; 22:14; 1 John 2:1

Zechariah 9:9-10

*Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your **king** comes to you, righteous and victorious [having salvation], lowly and riding on a donkey, on a colt, the foal of a donkey. I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim **peace** to the nations. His rule will extend from sea to sea and from the River [Euphrates] to the ends of the earth. [Matthew 21:5-7; John 12:15.]*

- The king will be humble.
- The king will end world wars and conflicts.
- The king will bring peace on earth – to the nations.
- The king will rule over all the earth.

Micah 5:2-4

*But you, **Bethlehem** Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be **ruler** over Israel, whose origins are from of old, from ancient times.” Therefore Israel will be abandoned until the time when she who is in labor bears a son, and the rest of his brothers return to join the Israelites. **4**He will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they will live securely, for then **his greatness will reach to the ends of the earth.***

- The king will be born in Bethlehem.
- Israel would go through a time where they would not hear from God until the time came for the Birth of the king – this was 400 years. After the 400 years, the angel Gabriel announced to Zechariah that his wife would give birth to the one of Isaiah 40:3-5. Afterwards, Gabriel announced to Mary she would give birth to the king of Isaiah 9:6-7.
- The king will be like a Shepherd, initially protecting and providing for the nation of Israel. Then his greatness will reach the whole earth.

Based on the Jewish prophets said about the king and kingdom we can define God’s kingdom in the following way:

The kingdom of God is when the king rules and established God’s kingdom on earth. The kingdom of God is when God’s **will** is done throughout the earth and his **ways** cover all over all the earth, filling the earth with justice, righteousness, and peace. This is the dominion of God.
(see Isaiah 11:9; 40:5; Habakkuk 2:14; Psalm 96)

With these verses as the background, let’s return to **Luke 1:31-33** and examine the words of Gabriel to Mary once more.

Luke 1:31-33

You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High [see Daniel 7:27 – Most High is a title for God in the Bible, used about 124 times]. The

*Lord God will give him the throne of his father David, **33**and he will reign over Jacob's descendants forever; his kingdom will never end."*

The announcement of Gabriel to Mary included:

- Mary will give birth to a male child-king (Christ) who will fulfill the prophecy of Isaiah 9:6-7, as well as the other prophecies about the king and the kingdom he will establish.
- The child is to be named Jesus, which means God saves (see [Luke teachings #6 and #8](#) for further teaching on how Jesus saves).
- Jesus will be great and will be called the Son of the Most High. This means he will have divinity and humanity. He will be both fully God as the Son of God and fully human as the Son of Man (see Hebrews 1-2). In Hebrews 1, Jesus is the Son of God-Fully God. In Hebrews 2, Jesus is the Son of Man, meaning fully human (See [Hebrews teachings #2,3, and 4](#)).
- Jesus will be a descendant of David and rule as king from David's throne. Both Joseph and Mary were from the family tree of David.
- He will reign forever over Jacob's descendants, the people of Israel. Jacob was the grandson of Abraham and the son of Isaac. Jacob was renamed Israel.
- Jesus will establish an eternal kingdom on earth. From the other prophecies, we learn the reign of Jesus will extend throughout the earth, bringing justice, righteousness, and peace.

For other verses about Jesus as the King of Israel and the world, see: Matthew 2:1-2; 21:5; 25:34; Matthew 27.; Luke 19:38; John 1:49; 12:13; 12:15; Acts 17:7; 1 Timothy 1:17; 6:16; Revelation 15:3; 17:14; 19:16

The theme of Jesus as the king and the kingdom he will establish is continued in different books of the Bible. As we connect the links about the king and kingdom found in the Scriptures, we will have a more thorough understanding of the king and kingdom.

There is much discussion concerning the kingdom of God that Jesus will establish.

Below are 5 different views of the kingdom.

- **View #1:** The kingdom is a spiritual kingdom that Jesus has already established and now rules from heaven. The return and rule of Jesus began in AD 70 with the destruction of Jerusalem when he returned spiritually but not physically.
- **View #2:** The kingdom is a spiritual kingdom where Jesus rules and reigns as king over the hearts of believers.
- **View #3:** The church, the family of believers on earth, is the kingdom of God. The goal of the church is to advance the kingdom of God on earth politically, relationally, socially, and spiritually until there is peace on earth.
- **View #4:** The kingdom is a physical kingdom Jesus will establish in the future on the earth when he returns and reigns as king.

- **View #5:** The kingdom of God is a real physical kingdom Jesus will establish in the future on earth that will possess the spiritual qualities of love, kindness, joy, justice, righteousness, and peace on earth. Jesus' return will be physical and literal, and every eye will see him when he returns. When this kingdom is established by Jesus, the dominion of God will begin to cover the earth, resulting in the will of God being done on earth and the ways of God covering the earth.

So which kingdom is it?

Serious Bible students put much time into studying the kingdom, yet arrive at different conclusions, though most of them ask the Holy Spirit for guidance in their studies. So it is not an easy task to study the Scriptures and arrive at which kingdom is it in the list above.

The word *kingdom* is mentioned about **41** times in Luke, **52** times in Matthew, **18** times in Mark, **3** times in John, and **8** times in Acts.

Paul mentions the word kingdom **16** times combined in his letters.

The word kingdom is mentioned **2** times in Hebrews, **1** time in 2 Peter, **1** time in James, and **7** times in Revelation.

With this in mind, let's take a look at some of the uses of the word **kingdom** by the writers above, remembering that Mary was the one Gabriel said would give birth to the king who would establish an eternal kingdom of justice, righteousness, and peace as he rules on David's throne.

Jesus Proclaims The Kingdom of God

Luke 4:42-44 (see also Matthew 4:17, 23; 9:35)

*At daybreak, Jesus went out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them. **43**But he said, "I must proclaim the good news of **the kingdom of God** to the other towns also, because that is why I was sent." **44**And he kept on preaching in the synagogues of Judea.*

Jesus Sent His Disciples Out To Proclaim The Kingdom Of God

Jesus and his disciples went throughout the cities, towns, and villages of Israel announcing the good news that the kingdom of God was at hand (Matthew 10:7; Luke 8:1; 9:2, 11; 10:9).

Jesus Explains Who Will Enter The Kingdom of God

Luke 6:20-21

*Looking at his disciples, he said: "Blessed are you who are poor, for **yours is the kingdom of God.** **21**Blessed are you who hunger now, for you will be satisfied.*

Matthew provides more content concerning the explanation of Jesus about who will enter the kingdom of God. Remember, Luke is relying on personal interviews of eye witnesses to validate for Theophilus the person

of Jesus. However, Matthew is an eyewitness. So we get more content about this teaching by Jesus from Matthew.

Matthew 5:2-5

He said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled."

According to the Jewish Scriptures, righteousness is required to live eternally in the kingdom of God. The unrighteous will perish in judgment when they are removed from the earth. Only the righteous will remain to live in the kingdom (see [Luke teaching #5](#)).

The poor in spirit are those who humbly **recognize** their unrighteous, immoral condition and **receive** the righteousness of Jesus. Righteousness has always been by faith/belief. We see this with Abraham (Genesis 15:6). Paul explains righteousness by faith using Abraham as an example in Romans 4 and Galatians 3.

The poor in spirit or those who humbly **admit** they can't gain righteousness through the law (Galatians 2:21), so they **accept** by faith the righteousness of Jesus. Paul writes about this in Romans and Galatians, as well as Philippians 3.

As a result of being declared righteous by God, the poor in spirit now have been made righteous eternally and internally. They are no longer poor in spirit. They have been filled with the righteousness necessary to inherit the kingdom. The spirit of the believer in Jesus is now a spirit that has been made perfect (Hebrews 12:23).

Those who mourn are those who see their sinful condition and realize they can't enter the kingdom of God. Comfort comes to them through the righteousness provided by Jesus and received by faith.

The meek will inherit the earth is from Psalm 37:11. The meek are those who humbly admit their unrighteousness and accept by faith the righteousness provided by Jesus. Inheriting the earth is synonymous for eternal life in the kingdom of God.

The poor in spirit, those who mourn, and the meek are those who hunger and thirst for righteousness. They hunger and thirst for righteousness because they know they do not possess the righteousness required to enter the kingdom of heaven. However, Jesus tells them they will be filled with righteousness. This comforts them.

This filling of righteousness comes through faith in Jesus.

Jesus knew that he was going to the cross to take upon himself the sinfulness and unrighteousness of humanity; then he would freely offer righteousness as a gift of grace received by faith (Romans 3:21-5:21; 2 Corinthians 5:18-21). Those who believed God before the arrival of Jesus were declared righteous on the basis of Jesus' death to come, such as Abraham (Romans 4, Galatians 3) and Noah (Hebrews 11:7)

In contrast to what Jesus said about the poor in spirit, those who mourn, the meek, and those who hungered and thirsted for righteousness were the Pharisees and teachers of the law who mistakenly believed they

possessed the righteousness needed to enter the kingdom of heaven. The false sense of righteousness was based upon their miss-understanding they had obeyed the law. They understood the law was the standard of righteousness, and they mistakenly thought they measured up to the standard based upon their obedience to the law.

The Pharisees and teachers of the law were proud in spirit, bragged about their righteousness, and were arrogant in their self-righteousness; therefore; they did not hunger and thirst for righteousness.

Jesus' sermon on the mount is the amplification of the law to reveal that righteousness cannot be gained through the law because the law requires perfection, and no one meets that standard. Yet Jesus says those who humbly admit they have no righteousness (poor in spirit, mourn, meek, hunger and thirst for righteousness) will be filled with the righteousness needed to live in the kingdom of God. This filling comes through faith in Jesus.

In Romans and Galatians, Paul explains fully how a person is filled with the internal righteousness needed for eternal life, to live eternally in the kingdom of God. Righteousness comes through faith in Jesus. Paul explains how the law reveals our unrighteousness, showing us our need for the gift of righteousness that is received by faith (see Romans 7:7-25 – the law revealed the sinfulness of a man who loved the law but discovered he could not obey the law. The law showed him his sinfulness, leading him to salvation through faith in Jesus.).

Jesus in **Luke 18:18-30** uses the law in the same way.

The rich young ruler asked Jesus what he must do to inherit eternal life, meaning to live forever in the kingdom of God (notice living in the kingdom and eternal life are synonymous in Luke 18:18-30, as well as in Jesus' conversation with Nicodemus). Jesus used the law to show him his sin; therefore, revealing to the man that obedience to the law would not gain him the righteousness needed to grant him entrance into the kingdom of God. This left this disciples asking a question: "If this man, who has tried to obey the law since childhood, can't gain entrance into the kingdom of God through the law, then who can be saved?" Jesus answered, "What is impossible with man (righteousness, salvation through obedience to the law) is possible with God (God freely offers righteousness to all). The humble acknowledge their unrighteousness and receive by faith the righteousness God offers – the righteousness of Jesus that comes through belief.

Remember, we are looking at the use of the word ***kingdom***. The angel Gabriel told Mary she would give birth to the king who would establish the kingdom of God as prophesied about by Isaiah in Isaiah 9:6-7, as well as by other Jewish prophets.

Jesus and his disciples proclaimed the kingdom of God.

Jesus explained who would enter the kingdom.

Jesus also explained what the kingdom would be like in Matthew 13 and Luke 13:18-20.

Jesus was asked by the Pharisees when the kingdom of God would come.

Luke 17:20-21

Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, "The coming of the kingdom of God is not something that can be observed, **21**nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst [the kingdom of God of you is]."

The word is at the end of the original sentence in Luke 17:21 is the word *eimi*.

The definition of *eimi* from the Strong's Concordance is: **I exist, I am** – [CLICK HERE TO VIEW](#)

In the original Greek manuscript, the end of verse 21 reads this way:

...the kingdom of God in the midst of you is.

The word "is" at the end of the sentence is the Greek word *eimi*.

According to Strong's Concordance the word *eimi* means *I exist* or *I am*.

It is the same Greek word Jesus used for *am* in John 14:6 when he said, "I **am** the way..."

With this understanding, it is possible that Jesus' reply to the Pharisees, when they asked when the kingdom would come, was to be understood this way:

The kingdom in the midst of you I am.

Jesus, then, would have been telling the Pharisees that by looking at him, who was in their midst, they were looking at the kingdom of God.

What did Jesus mean in Luke 17:20 by *the kingdom of God is not something that can be observed*? The context will tell us.

The Greek word *observed* in this verse is *paratérésis*. It is only used this one time in the Bible. The meaning of *paratérésis* is to *carefully watch for*. [CLICK HERE](#) to see the definition.

Jesus is responding to the Pharisees question about when the kingdom of God would come. They were daily and diligently (carefully) watching for the establishment of the kingdom of God. However, in their daily and diligent watching for the kingdom to come, they did not see the king of the kingdom standing before their very eyes.

The Pharisee thought the Kingdom of God would immediately come to earth, though they did not know what time. This immediate arrival of the kingdom to earth was a common expectation of the people of Israel.

Therefore, Jesus told a parable about this.

In **Luke 19:11-27**, Jesus told a parable about the kingdom because the people of Israel thought the kingdom would be immediately established. However, the people of Israel rejected him as king, which Jesus amplifies at the end of the parable.

The meaning of the parable was the kingdom could not be established until the king of the king was accepted by the Jewish people. Rather than accepting him as king, they rejected him (Luke 23; John 19)

We will study this parable in a future study.

Let's continue to look at the word kingdom.

Luke 21:1-7, 31

*Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, **6**“As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down.” **7**“Teacher,” they asked, “when will these things happen? And what will be the sign that they are about to take place?”*

31*Even so, when you see these things happening [false Christs, nation against nation, etc...before Jesus returns and establishes the kingdom of God] you know that the **kingdom** of God is near.”*

There are several interpretations of Luke 21 about the return of Jesus and the kingdom of God. We will examine these in a future study.

It seems in Luke 21:7-31 that all the events foretold by Jesus, including his return to establish the kingdom, would happen quickly – and some did. In AD 70, the temple in Jerusalem was destroyed. Yet, Jesus did not return during this time. Why not?

As we read further into the Bible, we read in Ephesians about the mystery. The mystery is something God planned but had not yet revealed through the prophets or through Jesus. Yet, later, through Paul, he did reveal future events that cannot be found in any other parts of the Bible. Let's look at this mystery.

Ephesians 1:9-10 (Berean Study Bible)

*And He has made known to us the **mystery** of His will according to His good pleasure, which He purposed in Christ as a plan for the fullness of time, to bring all things in heaven and on earth together in Christ.*

Ephesians 3:1-6

*Surely you have heard about the administration of God's grace that was given to me for you, **3**that is, the mystery made known to me by revelation, as I have already written briefly. **4**In reading this, then, you will be able to understand my insight into the mystery of Christ, **5**which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. **6**This **mystery** is that through the gospel the Gentiles are heirs together with Israel, **members together of one body**, and sharers together in the promise in Christ Jesus.*

Romans 11:25

*I do not want you to be ignorant of this **mystery**, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.*

As we read through the Bible, it seems the kingdom of God that Jesus spoke about in Luke 21:1-31 has been purposely delayed by God until God's mystery plan for the Gentiles is complete. Once the plan is complete, God will continue his plan for Israel, eventually resulting in the kingdom of God being established on earth when Jesus returns.

Luke 21:1-31 does not mentioned this delay by God because the mystery had not been revealed at that time.

Some of Luke 21:1-31 has been fulfilled, such as the destruction of the temple, but Jesus has not yet returned and established the kingdom of God. We are still in the age of the mystery, the age of the Gentiles, when God is proclaiming the gospel of grace to Gentiles all over the world; together, believing Jews and believing Gentiles make up God's family on earth.

When this time is complete, God will conclude his plan for the nation of Israel that Daniel talked about in Daniel 9. The angel told Daniel that Israel had 490 years left. 483 years have been completed. 7 are still left to be completed for Israel. When the age of the mystery is over, the 7 years will be completed, beginning when the Antichrist signs a 7-year peace plan with Israel. 3 1/2 years into the plan, he sets himself in the temple as God. At the end of the 7 years, Jesus returns as king and establishes the kingdom of God on earth, eventually removing all sin and sinners (those who have rejected him) by throwing them into the lake of fire (see Mathew 13 and Revelation 20). The ultimate kingdom of God will be fully established on the new earth (Revelation 21-22) and his will and ways (dominion) will eternally flow throughout the earth.

VERY IMPORTANT NOTE: At the time of this teaching, I held to the above view of the final 7 years. **I no longer hold to this view.** For an understand of the view I now hold, listen the series of teachings I did in this Luke study called The Redemption of Jerusalem. The series of teaching begin with Luke Teaching #24.

NOTE: For Part Two, see Luke #10.

Thanks for being a part of this Bible study!

All verses are NIV unless otherwise noted.

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