THE COMING KINGDOM



What Is the Kingdom and
How Is Kingdom Now Theology
Changing the Focus of the Church?

Andrew M. Woods

Foreword by Thomas Ice

The Coming Kingdom

Chapter 16



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

Kingdom Study Outline



1. What does the Bible Say About the Kingdom?
2. The Main Problem with Kingdom Now NT interpretations
3. Why do some believe that we are in the kingdom now?
4. Why does it matter?



Kingdom Study Outline



1. **<u>What does the Bible Say About the Kingdom?</u>**
2. The Main Problem with Kingdom Now NT interpretations
3. Why do some believe that we are in the kingdom now?
4. Why does it matter?



1. Kingdom Throughout the Bible

1. Eden	6. Old Testament Prophets
2. Abrahamic Covenant	7. Post exile
3. Mosaic Covenant	8. Offer of the King / Kingdom
4. Divided Kingdom	9. Rejection of the Offer
5. Times of the Gentiles	10. Interim Age



1. Kingdom Throughout the Bible

11. Kingdom Mysteries	15. Transfer of Kingdom Authority
12. Church	16. Kingdom Establishment
13. Israel's Discipline & Restoration	17. Eternal State
14. Re-offer of the King/Kingdom	18. Testimony of Early Church History



Kingdom Study Outline



1. What does the Bible Say About the Kingdom?
2. **The Main Problem with Kingdom Now NT interpretations**
3. Why do some believe that we are in the kingdom now?
4. Why does it matter?



2. The Main Problem with Kingdom Now NT interpretations

a. The kingdom is always earthly (Gen. 15:18-21) over a repentant Israel (Ezek. 36–37)

b. The kingdom will only manifest after a time of tribulation (Jer. 30:7; Dan. 9:24-27)



Kingdom Study Outline



1. What does the Bible Say About the Kingdom?
2. The Main Problem with Kingdom Now NT interpretations
3. **Why do some believe that we are in the kingdom now?**
4. Why does it matter?



Response to Kingdom Now Problem Passages

1. Passages from Christ's ministry
2. Passages from Acts
3. Passages from Paul
4. Passages from the General letters
5. Passages from Revelation
6. Miscellaneous Arguments



Response to Kingdom Now Problem Passages

1. **Passages from Christ's ministry**
2. Passages from Acts
3. Passages from Paul
4. Passages from the General letters
5. Passages from Revelation
6. Miscellaneous Arguments



1. Passages from Christ's ministry



a. The kingdom is at hand (Matt. 3:2)
b. Theirs is the kingdom (Matt. 5:3, 10)
c. Thy kingdom come (Matt. 6:9-13)
d. Seek first the kingdom (Matt. 6:33)
e. The kingdom suffers violence (Matt. 11:12)
f. Satan falls like lightning (Luke 10:18)
g. The kingdom has come upon you (Matt. 12:28)

1. Passages from Christ's ministry



h. **<u>The kingdom is in your midst (Luke 17:21)</u>**
i. Born again to enter the kingdom (John 3:3-5)
j. No death until kingdom comes (Matt. 16:28)
k. Kingdom given to another people (Matt. 21:43)
l. Kingdom is not of this world (John 18:36)
m. All authority given to me (Matt 28:18-20)

Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, **the kingdom of God is in your midst**.’”



E.R. Craven

"*Excursus on the Basileia*," in Revelation of John,
J. P. Lange (New York: Scribner, 1874), 96.

"This passage, probably, by the advocates of the prevalent theory of the *Basileia*, is regarded as their most important proof-text, both as to its *nature* and *present establishment*."



h. The Kingdom is Within Your Midst

(Luke 17:20-21)

1) Does not say “the kingdom is within you”

2) Sufficiency of the offer of the kingdom framework

3) Possibility of a futuristic rather than present reality



h. The Kingdom is Within Your Midst
(Luke 17:20-21)

1) **Does not say "the kingdom is within you"**

2) Sufficiency of the offer of the kingdom framework

3) Possibility of a futuristic rather than present reality



Luke 17:20-21 (NCV)

“Some of the Pharisees asked Jesus, “When will the kingdom of God come?” Jesus answered, ’God’s kingdom is coming, but not in a way that you will be able to see with your eyes. People will not say, ‘Look, here it is!’ or, ‘There it is!’ because **God’s kingdom is within you**.’”



1. The Kingdom is Within You?

a. Addressing the Pharisees (Luke 17:20; John 8:44)

b. People enter the kingdom (Matt. 5:20; 23:13; 25:31-46; John 3:5)

c. Perfect rule of Christ? (Rev. 12:5; 1 Thess. 5:19; Rom. 6:12; Eph. 4:30)

d. Kingdom always retains its terrestrial meaning

e. Subsequent and latter ministry of Christ (Matt. 19:28; 20:20-21; 26:29; Luke 23:42; Mark 15:43; Acts 1:6)

f. NASB provides a better translation



h. The Kingdom is Within Your Midst

(Luke 17:20-21)

1) Does not say “the kingdom is within you”

2) **<u>Sufficiency of the offer of the kingdom framework</u>**

3) Possibility of a futuristic rather than present reality



2. Sufficiency of the Offer of the Kingdom Framework

a. King & Kingdom went together (Isa. 9:6-7; Dan. 7:13-14; Luke 1:26-27, 32)

b. Review of the Offer of the Kingdom framework

c. Kingdom offer rejected by Israel (Luke 19:14, 42, 44, 11)

d. Offer will be received by future Israel (Luke 21:31)



h. The Kingdom is Within Your Midst
(Luke 17:20-21)

1) Does not say “the kingdom is within you”

2) Sufficiency of the offer of the kingdom framework

3) **Possibility of a futuristic rather than present reality**



3. Futuristic Rather than Present Reality

a. Rejection of the offer (Luke 17:22, 25)

b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)



c. Present tense? (Luke 17:20-21)

1) Pharisees asked the question in the present tense (Luke 17:20)

2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)

3. Futuristic Rather than Present Reality

a. **<u>Rejection of the offer (Luke 17:22, 25)</u>**

b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)



c. Present tense? (Luke 17:20-21)

1) Pharisees asked the question in the present tense (Luke 17:20)

2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)

3. Futuristic Rather than Present Reality

a. Rejection of the offer (Luke 17:22, 25)

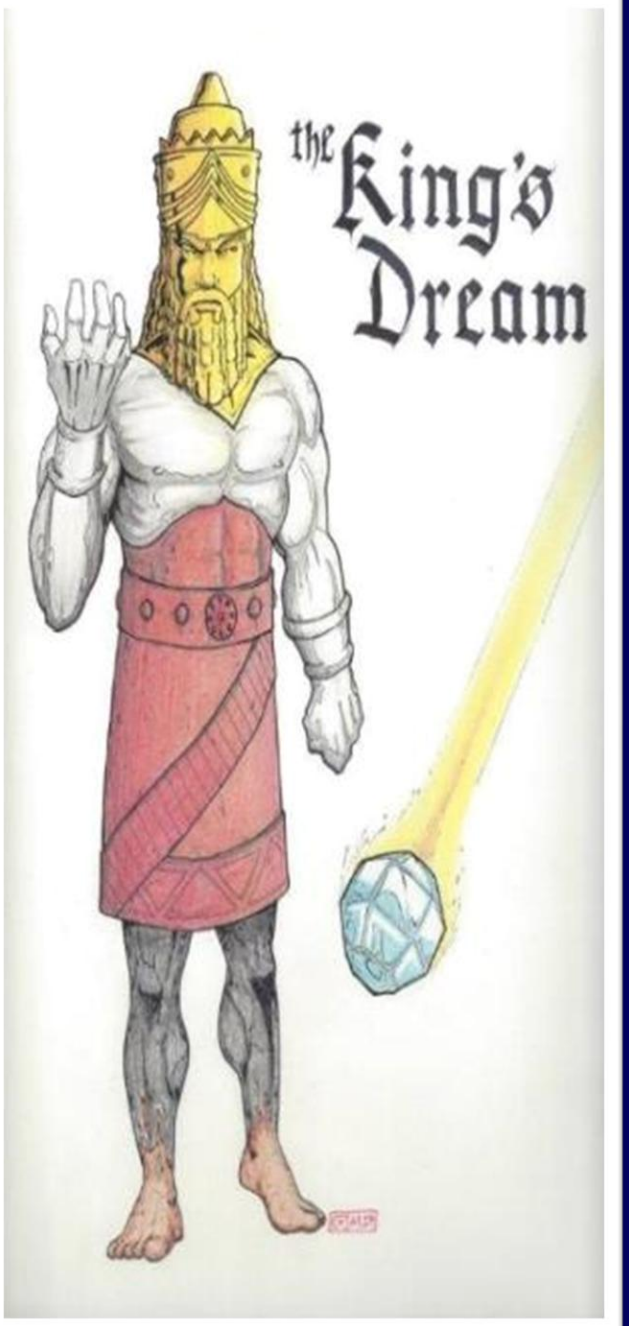
b. **<u>Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)</u>**



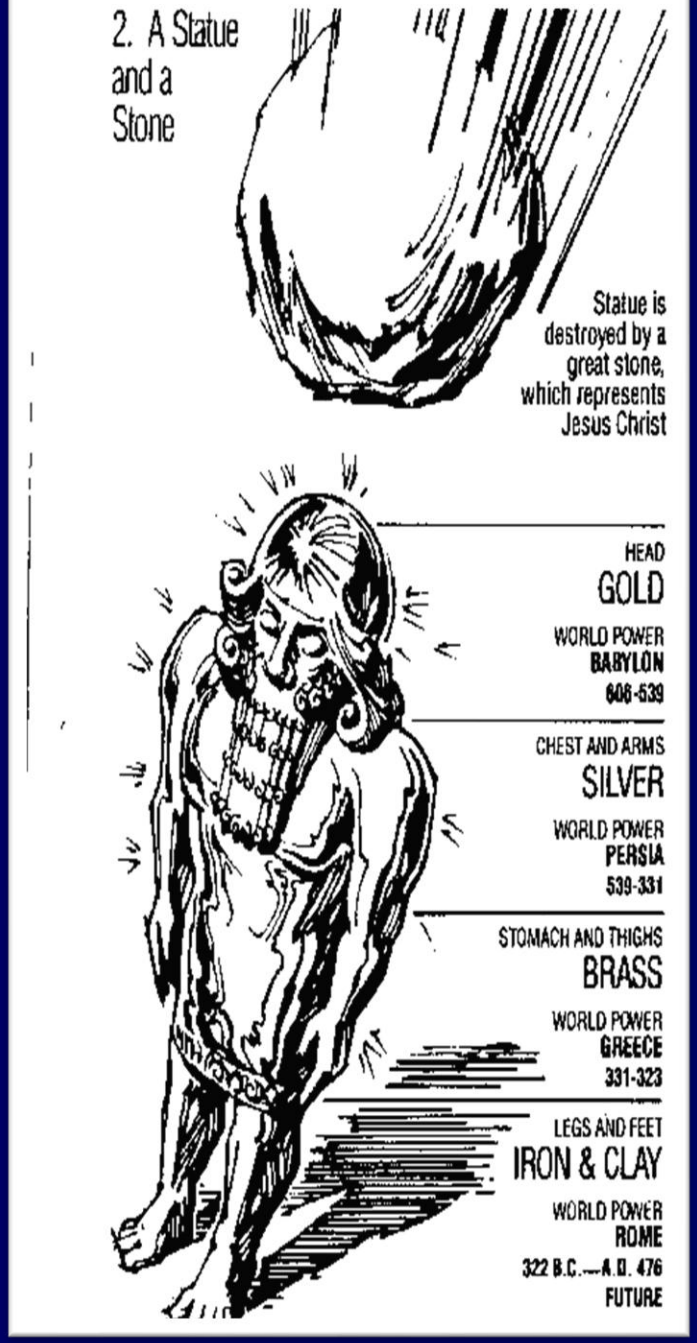
c. Present tense? (Luke 17:20-21)

1) Pharisees asked the question in the present tense (Luke 17:20)

2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)



Statue & Stone



Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘**The kingdom of God is not coming with signs to be observed**; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.’”



Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor **will they say** [***lego***], ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.’”



E.R. Craven

"*Excursus on the Basileia*," in Revelation of John,
J. P. Lange (New York: Scribner, 1874), 97.

"Does it not become manifest that this passage, so far from teaching the doctrine of a present establishment of the Basileia, must be numbered amongst those that connect the establishment with the Second Advent?"



3. Futuristic Rather than Present Reality

a. Rejection of the offer (Luke 17:22, 25)

b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)



c. **<u>Present tense? (Luke 17:20-21)</u>**

1) Pharisees asked the question in the present tense (Luke 17:20)

2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)

Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God **is** [***eimi***] in your midst.’”



3. Futuristic Rather than Present Reality

a. Rejection of the offer (Luke 17:22, 25)

b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)



c. Present tense? (Luke 17:20-21)

1) **<u>Pharisees asked the question in the present tense (Luke 17:20)</u>**

2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)

Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was **coming [*erchomai*]**, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God **is [*eimi*]** in your midst.’”



E.R. Craven



"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96.

"In the E. V. there is a difference in tense between the question of the Pharisees and the answer of Jesus—they asking, when the Basileia *should* come, and He answering, it *cometh* not with observation, it *is* within you—which necessarily implies a declaration of then existing establishment. This difference is altogether unauthorized—both the question and the answer are in the present; the question of the Pharisees should be translated "when cometh (*erchetai*) the kingdom of God?" The question was asked in the vivid, . . .

E.R. Craven



"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96.

. . .dramatic present; it manifestly had reference to the future; it would be in defiance of every conceivable law of language to suppose that our Lord, in following the lead of His questioners, intended to indicate a different tense. The question and the answer are but illustrations of that law proper to all languages, but pre-eminently to the Greek."

3. Futuristic Rather than Present Reality

a. Rejection of the offer (Luke 17:22, 25)

b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)



c. Present tense? (Luke 17:20-21)

1) Pharisees asked the question in the present tense (Luke 17:20)

2) **Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)**

2 Peter 3:8

"But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day."



Joshua 6:2

"The LORD said to Joshua, "See, I have given Jericho into your hand, with its king *and* the valiant warriors."



Romans 8:29–30

29 For those whom He **foreknew**, He also **predestined** *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.



Jude 14

"It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, 'Behold, the Lord **came** with many thousands of His holy ones.'"



Futuristic Present

Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 535-35.



"The present tense may be used to describe a future event, though. . . . it typically adds connotations of immediacy and certainty....**The present tense may describe an event that is *wholly* subsequent to the time of speaking, although as if it were present.**"

1 John 2:17

"The world is passing away ***(paragō)***, and *also* its lusts; but the one who does the will of God lives forever."



E.R. Craven



"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96-97.

"[P]re-eminently to the Greek, by which a certain future may be represented by a verb in the present; illustrations may be found, Matt. 26:2 (after two days is the feast of the Passover, and the Son of Man is betrayed, etc.); 1 Cor. 15:42–44 (it is sown in corruption, it is [in the future resurrection] raised in incorruption)....To the conclusion that the language of our Lord must be understood as having reference to the future, it may also be remarked, we are shut up by the following considerations: The supposition disconnects His words from the immediately-following address to the disciples, whilst the contrary supposition brings them into manifest and beautiful connection therewith, and with His other utterances In this connection may be considered that class of passages which…

E.R. Craven

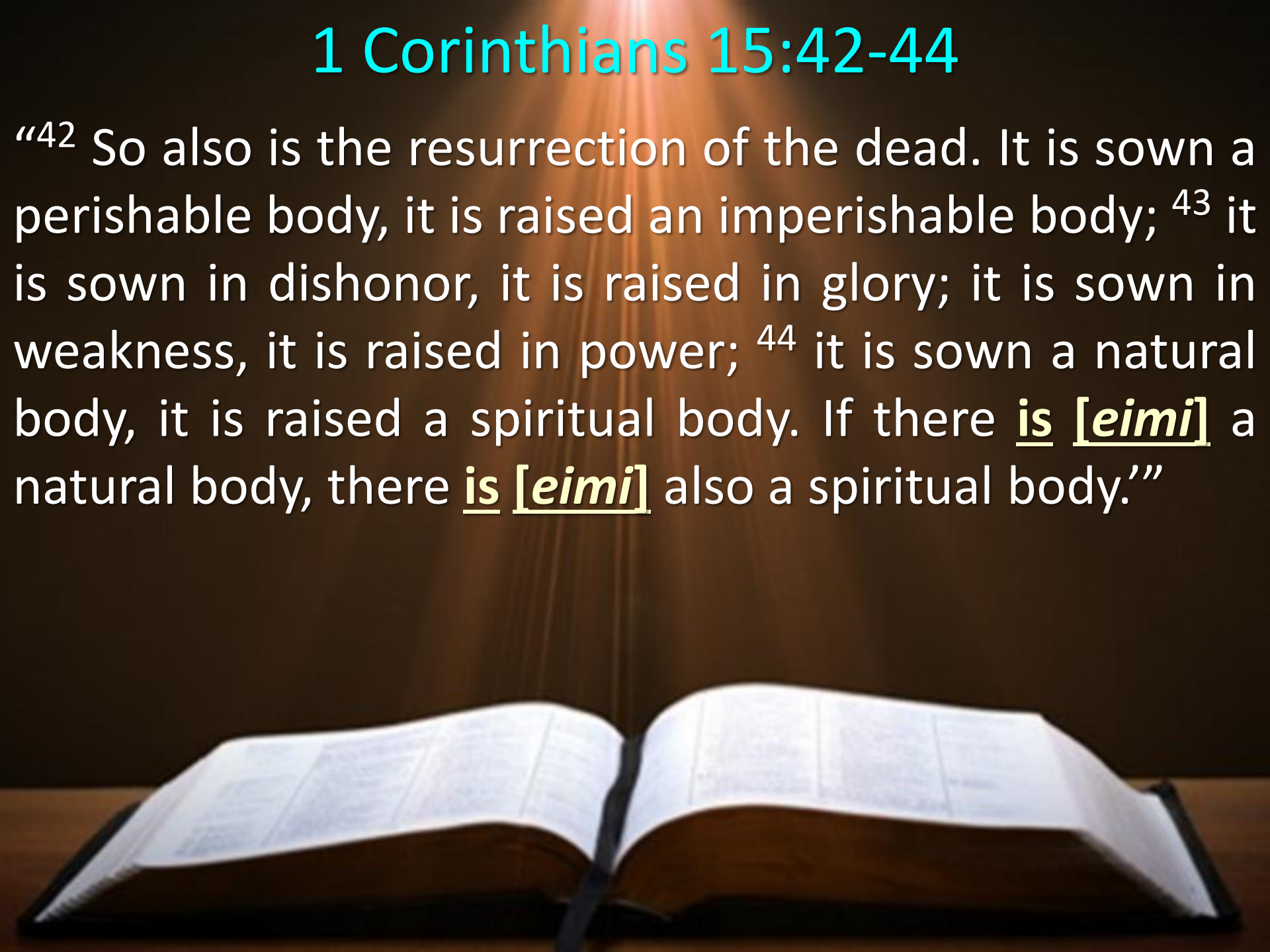


"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96-97.

…are regarded as teaching the doctrine of a present Basileia from their use of present verb when mentioning it. (Reference is not now had to those in which there is taught in the context that apparently requires the hypothesis of a present kingdom—each of these receives an independent consideration). These passages are: all those parables which thus refer to the Basileia, Matt. 13:31, 38, 44, 45, 47, etc.; also Matt. 11:11; Rom. 14:17. These, it is admitted, are all consistent with the hypothesis of a present kingdom; but, under the rule set forth under the preceding head, they are all grammatically consistent with that of a certain future establishment."

1 Corinthians 15:42-44

“42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there **is** [***eimi***] a natural body, there **is** [***eimi***] also a spiritual body.’”



h. The Kingdom is Within Your Midst

(Luke 17:20-21)

1) Does not say “the kingdom is within you”

2) Sufficiency of the offer of the kingdom framework

3) Possibility of a futuristic rather than present reality



1. Passages from Christ's ministry



h. The kingdom is in your midst (Luke 17:21)

i. **Born again to enter the kingdom (John 3:3-5)**

j. No death until kingdom comes (Matt. 16:28)

k. Kingdom given to another people (Matt. 21:43)

l. Kingdom is not of this world (John 18:36)

m. All authority given to me (Matt 28:18-20)

John 3:3-5

“[3] Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.’[4] Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’ [5] Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.’”



John 3:3-5

“[3] Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again he cannot see **the kingdom of God**.’[4] Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’ [5] Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into **the kingdom of God**.’”



Clayton Sullivan



Clayton Sullivan, *Rethinking Realized Eschatology* (Macon, GA: Mercer, 1988), 127..

"Because in these verses the Kingdom is not dealt with extensively, it is impossible to use such references to reach a meaningful understanding of the *basileia*."

John 3:14-15

"[14] As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;[15] so that whoever believes will in Him have eternal life.'"




Mediterranean Sea
CANAAN
Gaza
Dead Sea
Beersheba
Arad
Way to the Land of the Philistines
Migdol
WILDERNESS OF ZIN
Rameses
EGYPT
Tahpanhes
Pithom?
GOSHEN
Succoth?
WILDERNESS OF SHUR
Kadesh-barnea
Punon
WILDERNESS OF PARAN
On
Memphis
Marah?
Timna
Elath
SINAI
Jotbathah?
Ezion-geber?
Nile River
Elim?
Red Sea
Dophkah?
WILDERNESS OF SIN
Hazeroth?
MIDIAN
Red Sea
Rephidim?
Mount Sinai? (Jebel Musa)
0
50
100 mi
0
50
100
150 km

John 3:9-10

“[9] Nicodemus said to Him, ‘How can these things be?’ [10] Jesus answered and said to him, ‘Are you **the teacher of Israel** and do not understand these things?’”



Mark 7:13 (NASB)

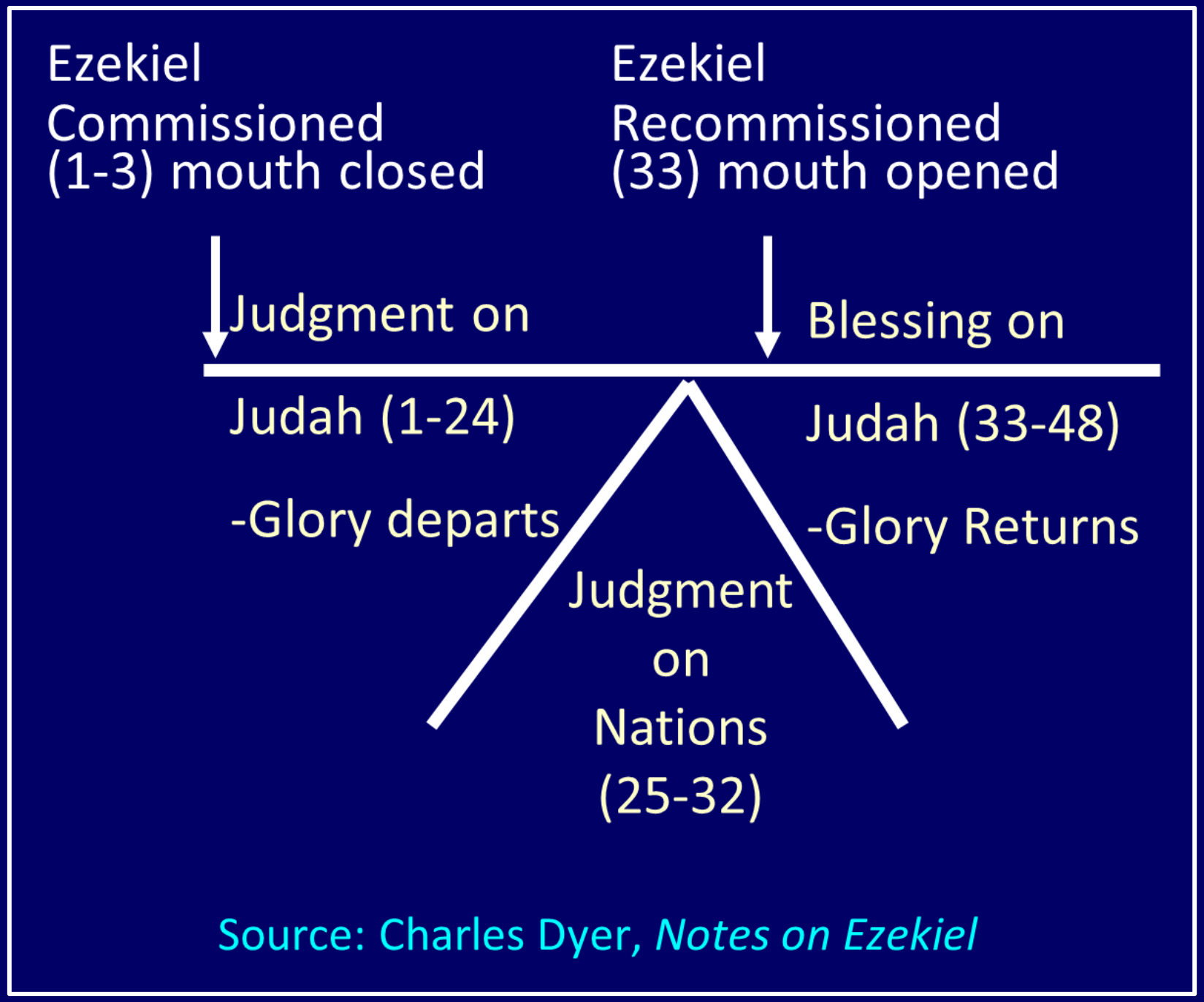
"*thus* invalidating the word of God by your tradition which you have handed down; and you do many things such as that."



Ezekiel 36:24-28

“For I will take you from the nations, gather you from all the lands and bring you into your own land. 25 **Then I will sprinkle clean water on you, and you will be clean**; **I will cleanse you from all your filthiness and from all your idols**. 26 Moreover, I will give you **a new heart and put a new spirit within you**; and I will **remove the heart of stone from your flesh and give you a heart of flesh**. 27 I will **put My Spirit within you** and **cause you to walk in My statutes, and you will be careful to observe My ordinances**. 28 You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”



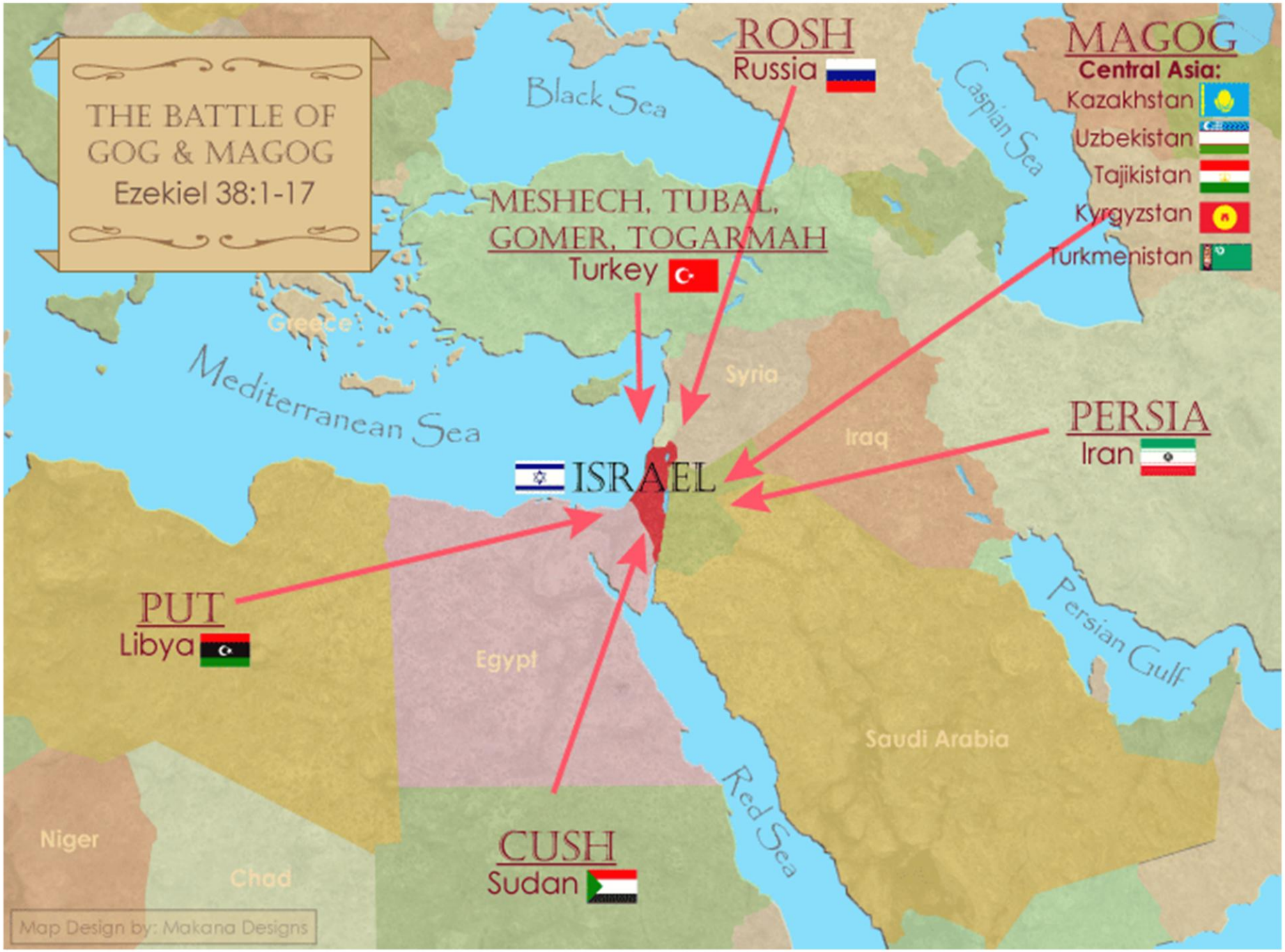


Source: Charles Dyer, *Notes on Ezekiel*

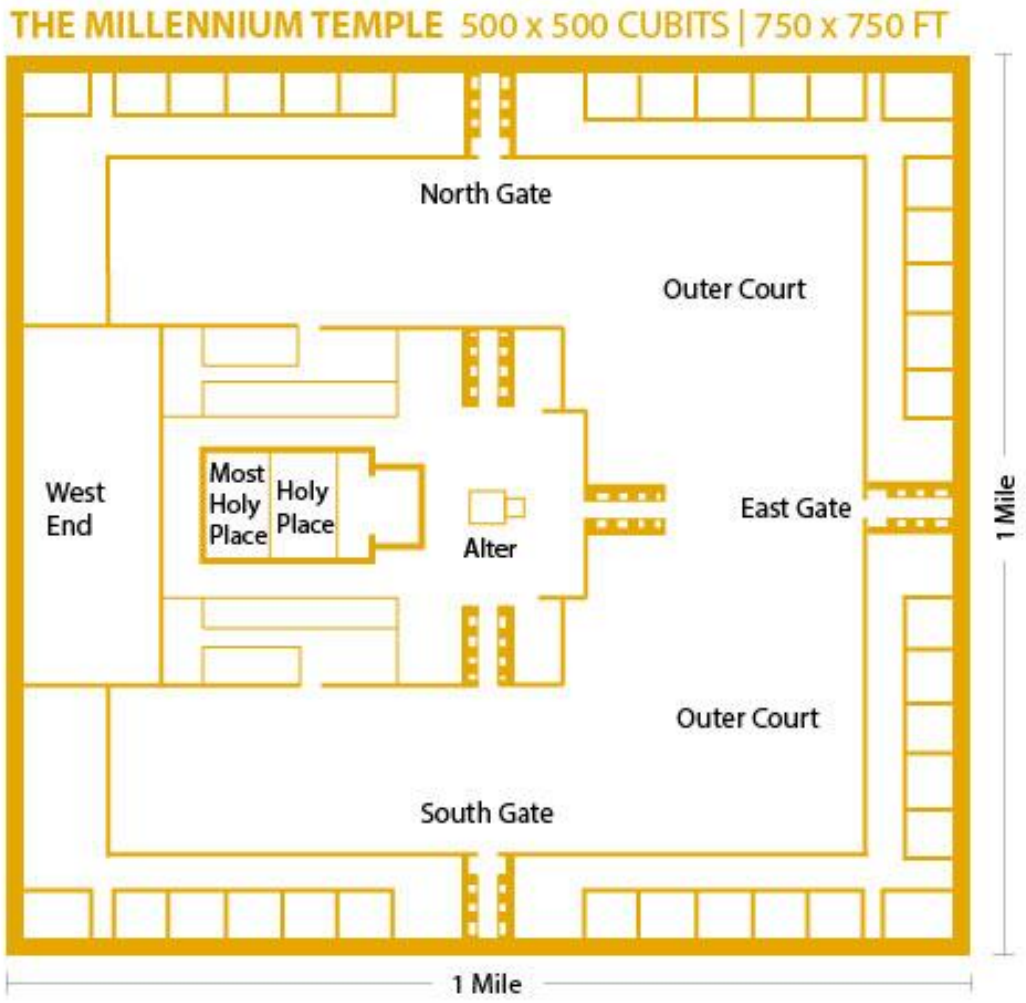
Ezekiel 37:7-11

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. [8] And I looked, and behold, sinews were on them, and flesh grew and skin covered them; **but there was no breath in them**. [9] Then He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord GOD, “Come from the four winds, O breath, and breathe on these slain, that they come to life.”’” [10] **So I prophesied as He commanded me, and the breath came into them, and they came to life** and stood on their feet, an exceedingly great army. [11] Then He said to me, “Son of man, **these bones are the whole house of Israel**; behold, they say, ‘Our bones are dried up and our hope has perished. We are completely cut off’.”




THE BATTLE OF GOG & MAGOG
Ezekiel 38:1-17
ROSH
Russia
MAGOG
Central Asia:
Kazakhstan
Uzbekistan
Tajikistan
Kyrgyzstan
Turkmenistan
MESHECH, TUBAL, GOMER, TOGARMAH
Turkey
ISRAEL
PERSIA
Iran
PUT
Libya
CUSH
Sudan
Black Sea
Caspian Sea
Mediterranean Sea
Greece
Syria
Iraq
Egypt
Persian Gulf
Saudi Arabia
Red Sea
Niger
Chad
Map Design by: Makana Designs

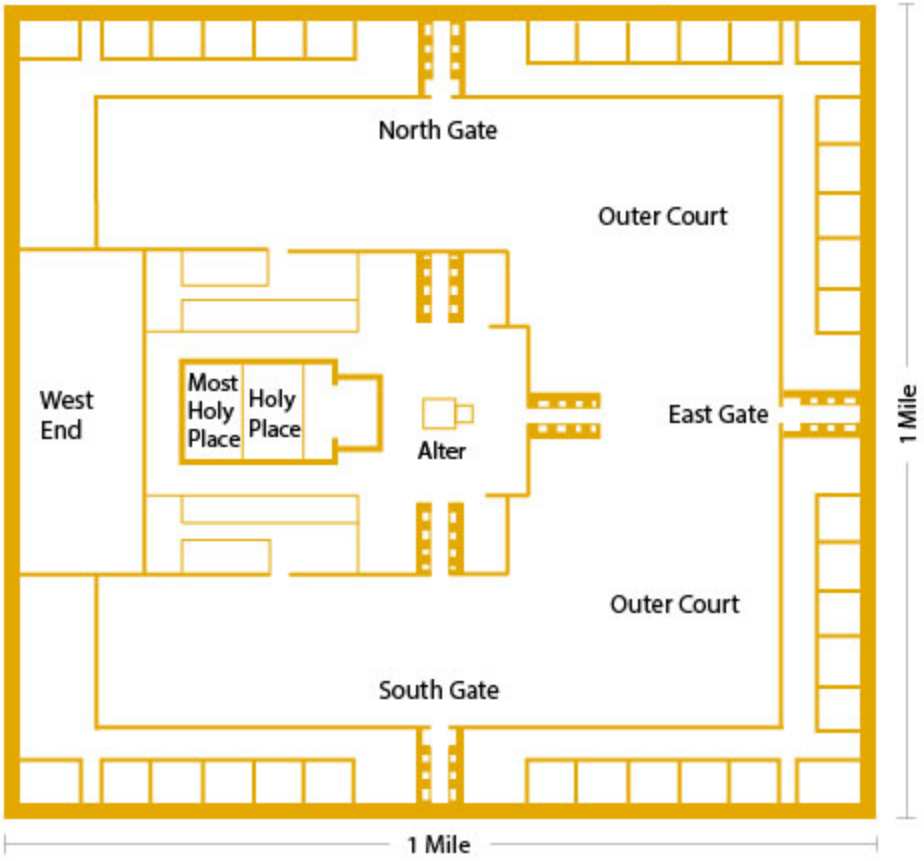
The Millennium Temple



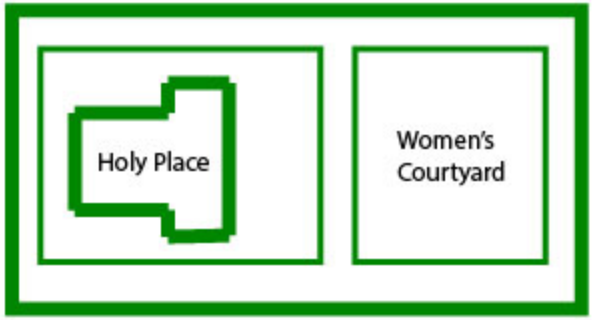
Design by Gabriel Morris | Adapted from Logos Bible Software Infographics

TEMPLE COMPARISONS

THE MILLENNIUM TEMPLE 500 x 500 CUBITS | 750 x 750 FT



HEROD'S TEMPLE

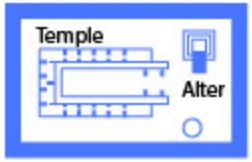


TABERNACLE



100x50 CUBITS | 150x75 FT

SOLOMON'S TEMPLE

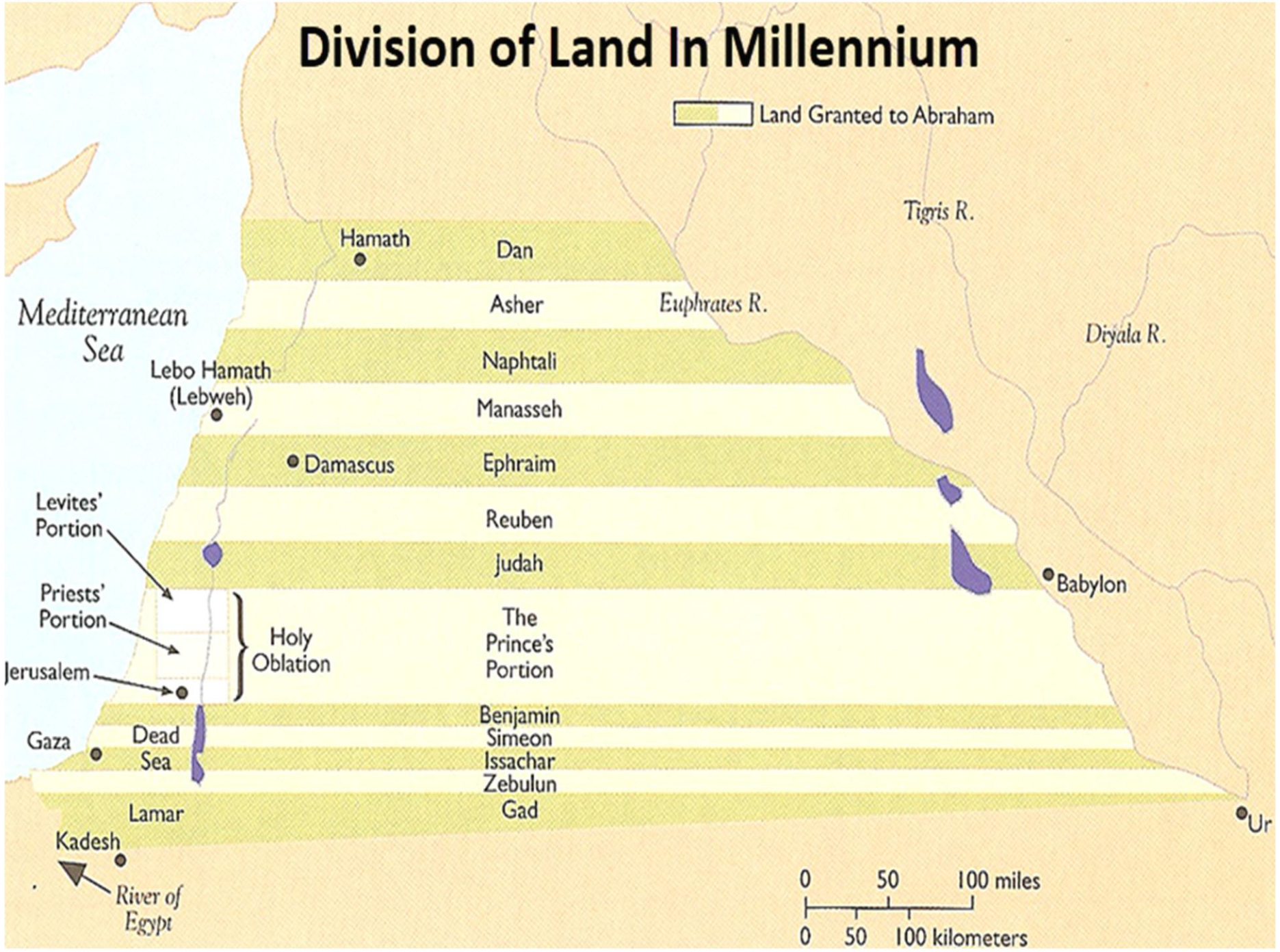


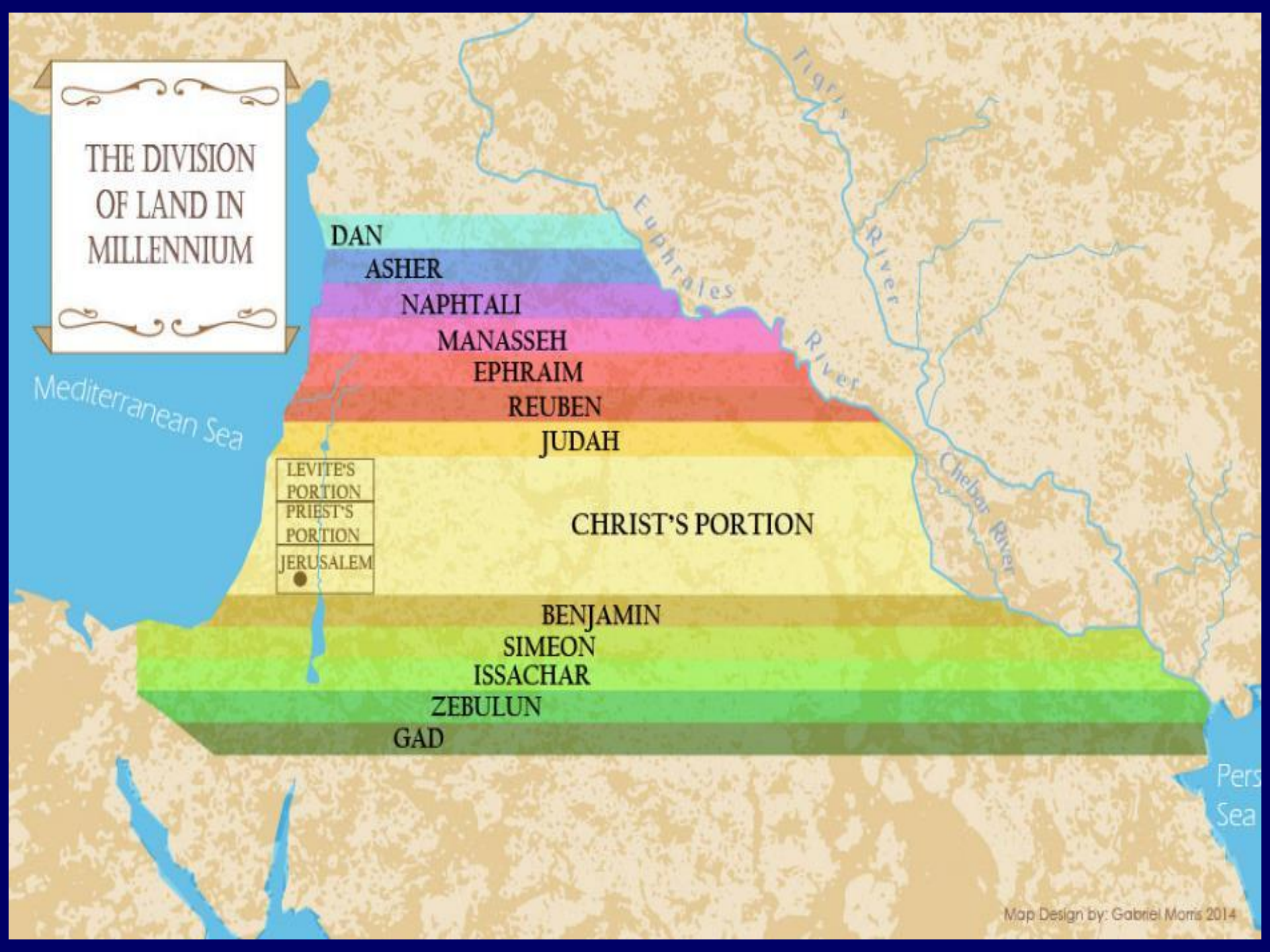
FOOTBALL FIELD



100x50 YARDS | 300x150 FT

Design by Gabriel Morris | Adapted from Logos Bible Software Infographics


Division of Land In Millennium
Land Granted to Abraham
Tigris R.
Hamath
Dan
Asher
Euphrates R.
Mediterranean Sea
Diyala R.
Lebo Hamath (Lebweh)
Naphtali
Manasseh
Damascus
Ephraim
Levites' Portion
Reuben
Judah
Babylon
Priests' Portion
Holy Oblation
The Prince's Portion
Jerusalem
Benjamin
Gaza
Dead Sea
Simeon
Issachar
Zebulun
Gad
Lamar
Ur
Kadesh
River of Egypt
0 50 100 miles
0 50 100 kilometers


THE DIVISION OF LAND IN MILLENNIUM
Mediterranean Sea
Tigris River
Euphrates River
Chebar River
DAN
ASHER
NAPHTALI
MANASSEH
EPHRAIM
REUBEN
JUDAH
LEVITE'S PORTION
PRIEST'S PORTION
JERUSALEM
CHRIST'S PORTION
BENJAMIN
SIMEON
ISSACHAR
ZEBULUN
GAD
Pers Sea
Map Design by: Gabriel Morris 2014

John 3:3-5

“[3] Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again he cannot see **the kingdom of God**.’[4] Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’ [5] Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into **the kingdom of God**.’”



CONCLUSION

1. Passages from Christ's ministry



h. The kingdom is in your midst (Luke 17:21)

i. Born again to enter the kingdom (John 3:3-5)

j. No death until kingdom comes (Matt. 16:28)

k. Kingdom given to another people (Matt. 21:43)

l. Kingdom is not of this world (John 18:36)

m. All authority given to me (Matt 28:18-20)