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

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?



The Coming Kingdom

Chapter 21



Dr. Andy Woods

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Three Miscellaneous Arguments Advanced by "Kingdom Now Theology"

1. Alleged NT silence on a future kingdom
2. New Testament's focus on the Eternal State
3. Jesus Christ's alleged present inactivity



Three Miscellaneous Arguments Advanced by "Kingdom Now Theology"

1. **<u>Alleged NT silence on a future kingdom</u>**
2. New Testament's focus on the Eternal State
3. Jesus Christ's alleged present inactivity





Bruce Waltke

Kingdom Promises As Spiritual, in Continuity in Discontinuity: Perspectives on the Relationship Between the Old Testament and New Testament, p.273

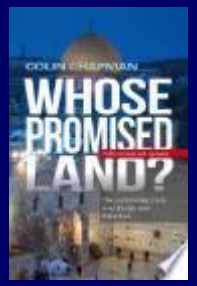
"Not one clear **New Testament** passage mentions the restoration of Israel as a political nation or predicts an earthly reign of Christ before His final appearing. None depicts the consummate glory of Christ as an earthly king ruling over the restored nation of Israel. The silence is deafening."



Gary DeMar

End Times Fiction: A Biblical Consideration of the Left Behind Theology (Nashville, TN: Nelson, 2001), 203.

"Where is this 'super sign' found in the Bible? Not in the **New Testament**. There is not a single verse in the entire **New Testament** that says anything about Israel becoming a nation again. Nothing prophetic in the **New Testament** depends on Israel becoming a nation again. If Israel becoming a nation again is such 'a significant sign,' then why doesn't the **New Testament** specifically mention it?"



Colin Chapman

Colin Chapman, Whose Promised Land? The Continuing Conflict over Israel and Palestine (Oxford, England: Lion, 2015), 262.

"When the New Testament writers like John had seen the significance of the land and the nation in the context of the kingdom of God which had come into being in Jesus of Nazareth, **they ceased to look forward to a literal fulfillment of Old Testament prophecies of a return to the land and a restoration of a Jewish state**. The one and only fulfillment of all promises and prophecies was already there before their eyes in the person of Jesus. The way they interpreted the Old Testament should be the norm for the Christian interpretation of the Old Testament today."

The Knox Seminary Open Letter to Evangelicals

http://www.bible-researcher.com/openletter.html

"Instructively, this same Simon Peter, the Apostle to the Circumcision, says nothing about the restoration of the kingdom to Israel in the land of Palestine. . . . No New Testament writer foresees a regathering of ethnic Israel in the land, as did the prophets of the Old Testament after the destruction of the first temple in 586 B.C."

Bruce Scott Responding to Gary Burge

"Christian Anti-Zionism: On the Wrong Side of History, Justice, and the Bible," Israel My Glory January/February 2014, 33.

"[They] use a fallacious argument from silence to prove their point. They falsely assume their position on the holy land is true simply because the New Testament writers spoke so infrequently of God's land promises to Israel and Israel's restoration to its land. On one occasion, when confronted about his argument from silence, Gary Burge countered, "It is such a loud silence."



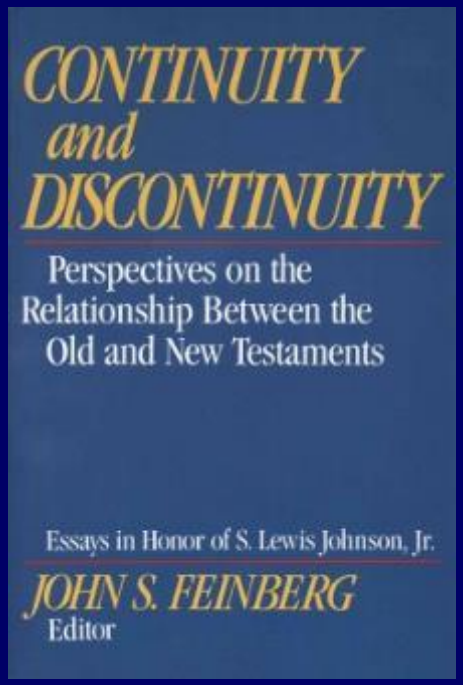
Arnold Fruchtenbaum

"Israel's Right to the Promised Land," 21, accessed February 4, 2015, http://www.pre-trib.org

"Furthermore, the New Testament does not have to mention something specific from the Old Testament to maintain that the Old Testament promise is ongoing. What the author needs is a clear statement that says all the Land Promises have been fulfilled in at least a spiritual way, but this does not exist in the New Testament."

Paul D. Feinberg

"Hermeneutics of Discontinuity," in Continuity and Discontinuity: Perspectives on the Relationship between the Old and New Testaments, ed. John S. Feinberg (Wheaton, IL: Crossway, 1988), 124.



"Why should something that is clearly a matter of Old Testament revelation have to be *repeated* in the New Testament for it to have continuing validity? Should not the very opposite be the case? Should not the promises of the Old Testament be regarded as still in effect *unless the New Testament states otherwise?*"

Ephesians 3:3-6

“that by revelation there was made known to me the **mystery**, as I wrote before in brief. [4] By referring to this, when you read you can understand my insight into the **mystery** of Christ, [5] which in other generations was not made known to the sons of men, as it has now been revealed to His holy **apostles** and prophets in the Spirit; [6] **to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus** through the gospel”.



“Mystery” Defined

“In the N.T, it [*mystērion*] denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit.”

W. E. Vine, Merrill F. Unger, and William White, *Vine's Complete Expository Dictionary of the Old and New Testament Words* (Nashville: Nelson, 1996), 424.



Randall Price

The Temple and Bible Prophecy: A Definitive Look at Its Past, Present, and Future (Eugene, OR: Harvest, 2005), 596.

"However, there are good reasons why the promise of Israel's national restoration, so often stated in the Old Testament, would not be repeated in the New Testament. First, the Old Testament, as the Bible of the early church, already contained sufficient instruction on the subject, and New Testament authors would have assumed this doctrine and expected their audiences to understand it from the Old Testament text. The frequent citations and allusions to the Old Testament by New Testament authors demonstrate that the Old Testament had priority as the first authoritative revelation of God containing everything necessary to understand the divine program, which had its fulfillment in Christ. The New Testament was. . .



Randall Price

The Temple and Bible Prophecy: A Definitive Look at Its Past, Present, and Future (Eugene, OR: Harvest, 2005), 596.

"…not written to replace the Old Testament, but to add new revelation that attended to the coming Messiah and the formation of the church. Therefore, the New Testament does not need to repeat Old Testament revelation concerning national Israel, but builds upon it by explaining the relationship between Israel and the church. . . . While the New Testament does not change the original intent of its authors, who wrote about Israel's future restoration in the land, neither does it feel compelled to repeat what was already taught and understood in Scripture. Second, the New Testament does not put Israel in a central position, as does the Old Testament, because the church has become the. . .



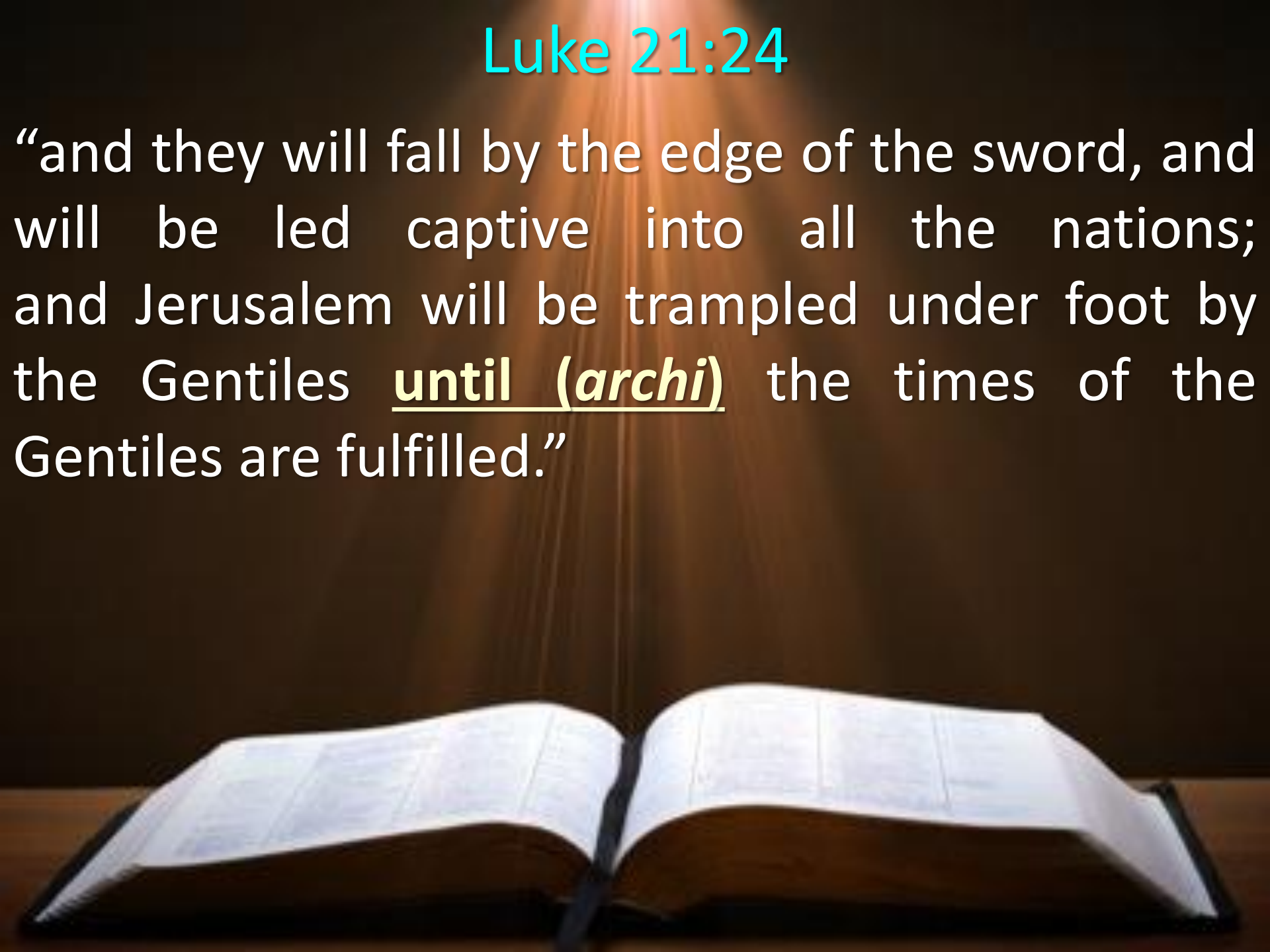
Randall Price

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. . .central position in salvation history. The New Testament epistles are written for the instruction of the church, and therefore should not be expected to include discussions about Israel's restoration."

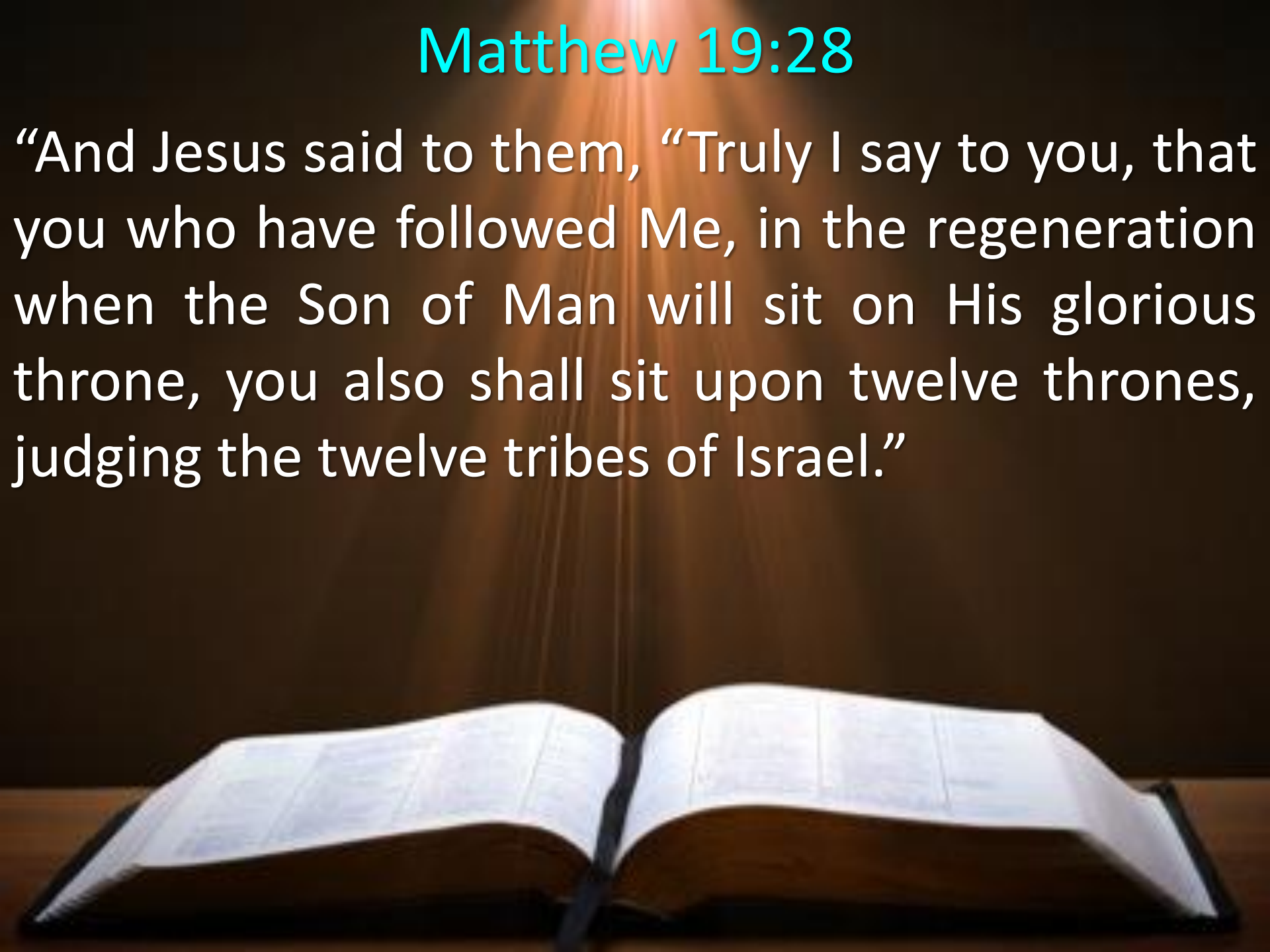
Luke 21:24

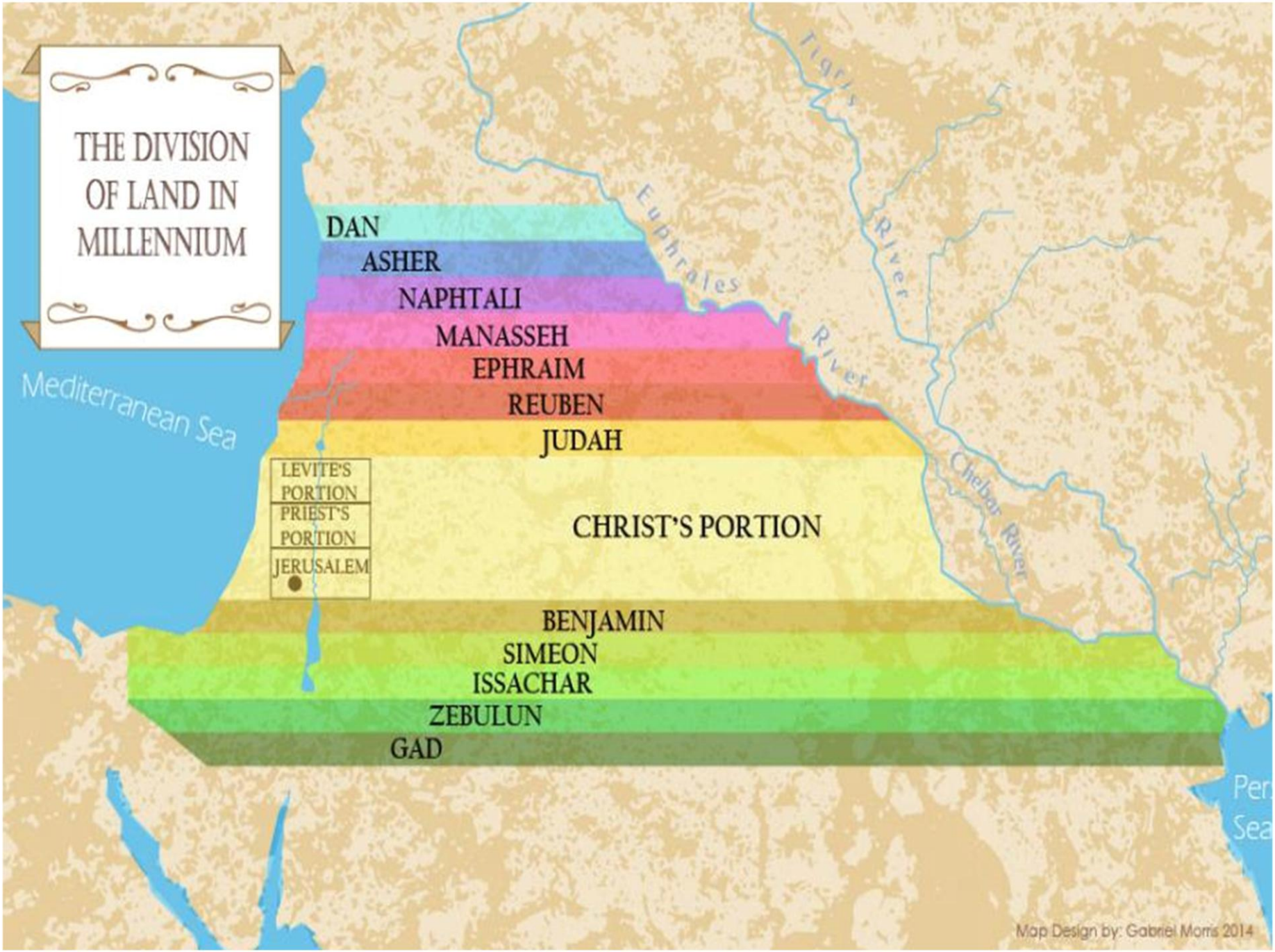
"and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles **until (*archi*)** the times of the Gentiles are fulfilled."



Matthew 19:28

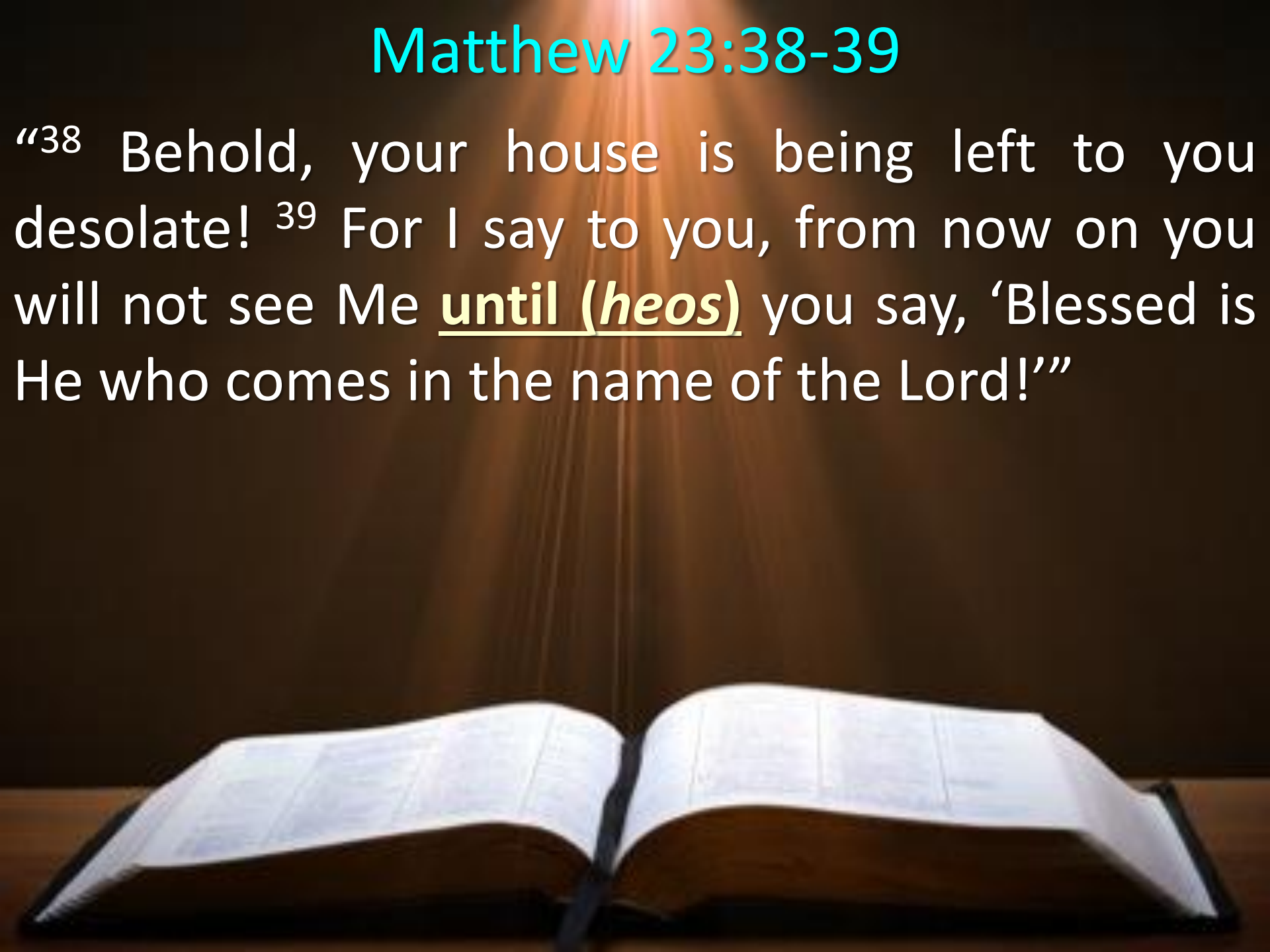
“And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.”




THE DIVISION OF LAND IN MILLENNIUM
Mediterranean Sea
Euphrates River
Tigris 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
Map Design by: Gabriel Morris 2014

Matthew 23:38-39

“38 Behold, your house is being left to you desolate! 39 For I say to you, from now on you will not see Me **until (*heos*)** you say, ‘Blessed is He who comes in the name of the Lord!’”



Romans 11:25-27

“25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a **partial hardening** has happened to Israel **until** the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, ‘**The Deliverer will come from Zion**, He will remove ungodliness from Jacob.’ 27 ‘**This is My covenant with them**, **When I take away their sins**.’”



Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND	SEED	BLESSING
LAND **Deuteronomy** **29-30**	**DAVIDIC** **2 Samuel** **7:12-16**	**NEW** **Jeremiah** **31:31-34**





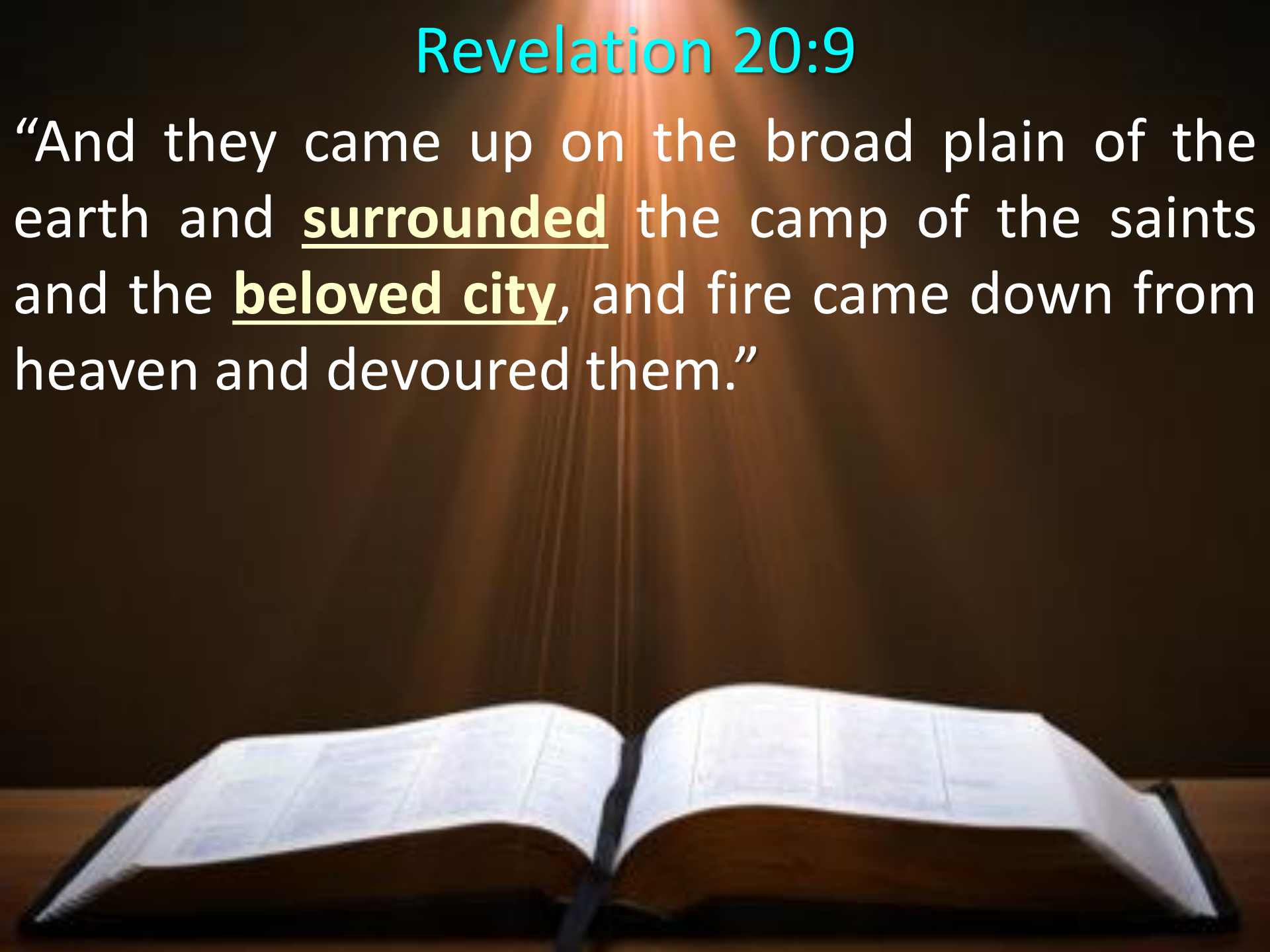


Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

Distinctions Between 144,000 & Multitude	
144,000	**MULTITUDE**
Revelation 7:1-8	**Revelation 7:9-17**
Numbered	**Innumerable**
Jews	**All nations**
Sealed	**Slain**
Sealed before the Tribulation	**Converted out of the Tribulation**
Hitchcock and Ice, *The Truth Behind Left Behind*, 77	

Revelation 20:9

"And they came up on the broad plain of the earth and **surrounded** the camp of the saints and the **beloved city**, and fire came down from heaven and devoured them."



Isaiah 2:2-3

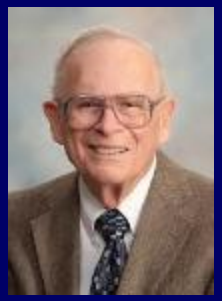
“[2]Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.[3] And many peoples will come and say, ‘Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths.’ For the law will go forth from Zion And the word of the LORD **from Jerusalem**.”



Zechariah 14:16-18

“16 Then it will come about that any who are left of all the nations that went against **Jerusalem** will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. 17 And it will be that whichever of the families of the earth does not go up to **Jerusalem** to worship the King, the LORD of hosts, there will be no rain on them. 18 If the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.”





Robert Thomas

Four Views on the Book of Revelation, page 207.



"At the end of the Millennium that city will be Satan's prime objective with his rebel army, because Israel will be a leader among the nations."

Revelation 21:12

"It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are **the names of the twelve tribes of the sons of Israel**."



Three Miscellaneous Arguments Advanced by "Kingdom Now Theology"

1. Alleged NT silence on a future kingdom
2. **New Testament's focus on the Eternal State**
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Galatians 4:26

"But the Jerusalem above is free; she is our mother."



Hebrews 11:10, 16; 12:22

“10 for he was looking for the **city** which has foundations, whose architect and builder is God…16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a **city** for them…12:22 But you have come to Mount Zion and to the city of the living God, the **heavenly Jerusalem**, and to myriads of angels.”



2 Peter 3:13

"But according to His promise we are looking for **new heavens and a new earth**, in which righteousness dwells."



The Knox Seminary Open Letter to Evangelicals

http://www.bible-researcher.com/openletter.html

"Instructively, this same Simon Peter, the Apostle to the Circumcision, says nothing about the restoration of the kingdom to Israel in the land of Palestine. Instead, as his readers contemplate the promise of Jesus' Second Coming, he fixes their hope upon the new heavens and the new earth, in which righteousness dwells."



Arnold Fruchtenbaum

Footsteps of the Messiah, rev. ed. (Tustin, CA: Ariel, 2003), 10–11.

"The majority of the things found in the first twenty chapters of the Book of Revelation are found elsewhere in the Old Testament. Only the last two chapters deal with things totally new. . . . The value of the Book of Revelation is not that it provides a lot of new information, but rather it takes the scattered Old Testament prophecies and puts them in a chronological order so that the sequence of events may be determined. However, the material found in the last two chapters is totally new material which describes the Eternal Order. The Old Testament prophets never foresaw anything . . .

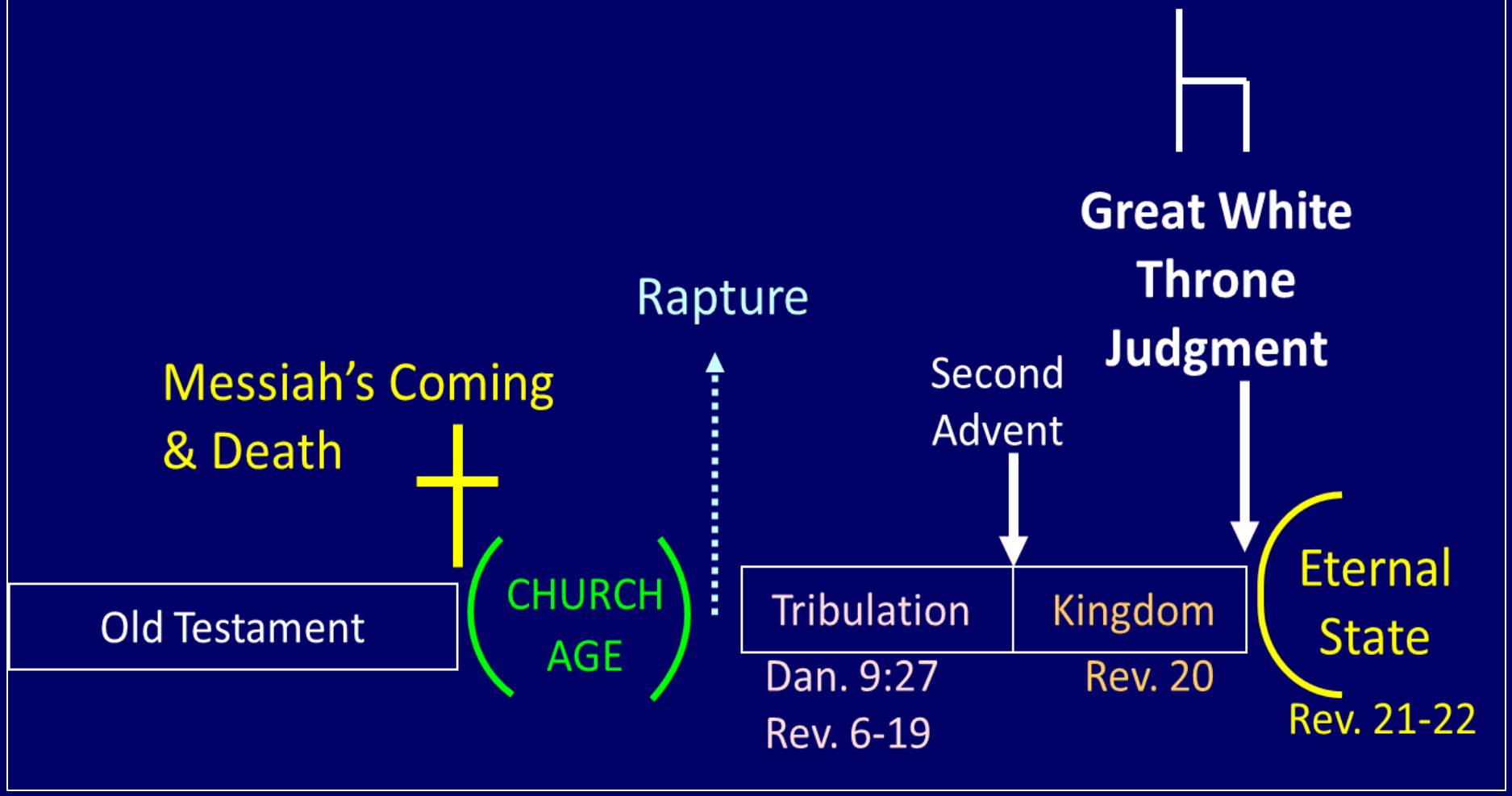


Arnold Fruchtenbaum

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. . . beyond the Messianic kingdom. Indeed the kingdom was the high point of Old Testament prophecy and no prophet ever saw anything beyond that. But the Eternal Order is the high point of New Testament prophecy, and Revelation 21 and 22 provide new information, as they describe the Eternal Order.”

Prophecy Panorama



Mark Hitchcock

101 Answers to the Most Asked Questions About the End Times
(Sisters, OR: Multnomah, 2001), 212.

"Christ will rule over His kingdom on this present earth for one thousand years, and He will reign forever. The future kingdom of God has two parts or phases. Phase one is the millennial reign of Christ on this earth (Rev. 20:1–6), and phase two is the eternal state (Rev. 22:5). As I once heard it described, the Millennium is the front porch of eternity."

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Dave Anderson

The King-Priest of Psalm 110 in Hebrews (New York: Lang, 2001), 2.

"But clearly Jesus did not set up a natural theocratic kingdom with Himself as the king ruling from Jerusalem on earth before His resurrection. So, what happened to the kingdom He promised? It was postponed, many NT interpreters suggest. . . . But if the premillennial view just espoused is true, that leaves the question concerning the present ministry of Christ. **What is He doing right now**?"



Dave Anderson

The King-Priest of Psalm 110 in Hebrews (New York: Lang, 2001), 296.

"But classical or revised dispensationalists should also recognize the *already* eschatology of Hebrews. **Christ is not passive on the throne**. He is reigning. He has subjects. And because He is the forerunner, there are many present blessings which belong to the eschatological age which can be enjoyed now because the Davidic Covenant with some of its blessings has been inaugurated."



Steven Waterhouse

Not by Bread Alone (Amarillo, TX: Westcliff, 2007), 97.

"The Bible teaches that Christ is now at the right hand of God in glory (Acts 7:56; Col 3:1; Heb. 1:3; 8:1; 12:2). He is not in the least inactive."





Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

"The present ministry of Christ in heaven, known as His session, is far-reaching both in consequence and import. It, too, has not been treated even with a passing consideration by Covenant theologians, doubtless due to their inability—because of being confronted with their one covenant theory—to introduce features and ministries which indicate a new divine purpose in the Church and by so much tend to disrupt the unity of a supposed immutable purpose and covenant of God's. Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer's security, the present session of Christ has been eschewed by Arminians in a manner equally unpardonable..."



Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

"This neglect accounts very well for the emphasis of their pulpit ministrations. The Christian public, because deprived of the knowledge of Christ's present ministry, are unaware of its vast realities, though they are able from childhood itself to relate the mere historical facts and activities of Christ during His three and one-half years of service on earth. That Christ is doing anything now is not recognized by Christians generally and for this part-truth kind of preaching is wholly responsible. It yet remains true, whether neglected by one or the other kind of theologian, that Christ is now engaged in ministry which determines the service and destiny of all those who have put their trust in Him."

Christ's High Priestly Activities in His Present Session

1. Sustains creation (Col. 1:16-17)
2. Head over the Church (Eph. 1:22-23)
3. Groom of the Church (Eph. 5:22-33)
4. Building the Church (Matt. 16:18; Acts 2:41; 4:4)
5. Bestowal of Spiritual Gifts (Eph. 4:7-12)
6. Melchizedekian High Priestly role (Heb. 6:20)
7. Keeps the Saints (John 10;27-29; 1 Pet. 1:5)
8. Intercedes for the Saints (Rom. 8:24; Heb. 7:25)
9. Advocate for the Saints (Heb. 9:24; 1 John 2:1)
10. Restores broken fellowship (1 John 1:9)
11. Disciplines His children (Heb. 12:5-13)

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Matthew 16:18

"I also say to you that you are Peter, and upon this rock I will build [*oikodomeō*] My church; and **the gates of Hades WILL NOT overpower it**."



Progress Reports in Acts

- Clearest: Acts 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31
- Less clear: Acts 1:15; 2:41; 4:4, 31; 5:14, 42; 8:25, 40; 11:21; 13:49; 17:6

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Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 277.

"The effect of the Christian's sin upon himself is that he loses his fellowship with God, his joy, his peace, and his power. On the other hand, these experiences are restored in infinite grace on the sole ground that he confesses his sin (1 John 1:9)."



Charles Ryrie

Ryrie, *Dispensationalism*, 169



"If Christ inaugurated His Davidic reign at His Ascension, does it not seem incongruous that His first act as reigning Davidic king was the sending of the Holy Spirit (Acts 2:33), something not included in the promises of the Davidic Covenant?"



Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 278-79.

"Over and above all the stupendous present ministry of the resurrected, exalted Savior already noted is the attitude which He is said to maintain toward the day when, coming back to the earth, He will defeat all enemies and take the throne to reign. Important, indeed, is the revelation which discloses the fact that Christ is now in the attitude of expectation toward the oncoming day when, returning on the clouds of heaven, He will vanquish every foe....Hebrews 10:13 records His expectation, which reads: 'From henceforth expecting till His enemies be made His footstool.... As High Priest over the true tabernacle on high, the Lord Jesus Christ has entered into heaven . . .



Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 278-79.

…itself there to minister as priest in behalf of those who are His own in the world (Heb. 8:1–2). . . . The fact that He sat down on His Father's throne and not on His own throne reveals the truth, so constantly and consistently taught in the Scriptures, that He did not set up a kingdom on the earth at His first advent into the world, but that He is now 'expecting' until the time when His kingdom shall come in the earth and the divine will shall be done on earth as it is done in heaven. 'The kingdoms of this world' are yet to become 'the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever' (Rev. 11:15), Father and He will give Him the nations for His . . .



Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 278-79.

. . .inheritance and the uttermost parts of the earth for His possession (Ps. 2:8). However, Scripture clearly indicates too that He is not now establishing that kingdom rule in the earth (Matt. 25:31–46), but that rather He is calling out from both the Jews and Gentiles a heavenly people who are related to Him as His Body and Bride. After the present purpose is accomplished, He will return and 'build again the tabernacle of David, which is falling down' (Acts 15:13–18). Though He is a King-Priest according to the Melchizedek type (Hebrews 5:10; 7:1–3), He is now serving as Priest and not as King."

CONCLUSION

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