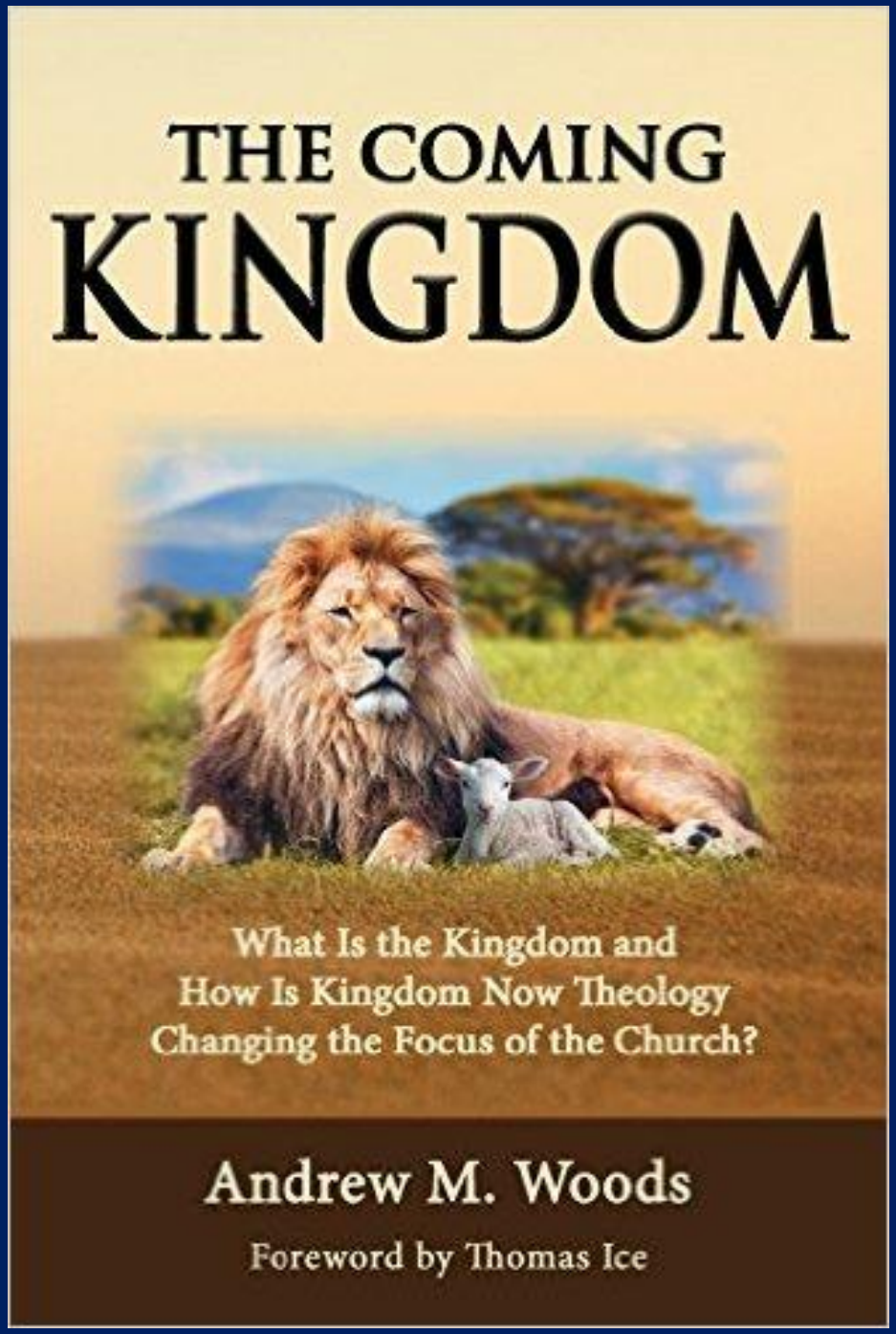

THE COMING
KINGDOM
What Is the Kingdom and
How Is Kingdom Now Theology
Changing the Focus of the Church?
Andrew M. Woods
Foreword by Thomas Ice

The Coming Kingdom

Chapter 7



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

Adjunct Professor of Bible & Theology – College of Biblical Studies

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?



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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



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Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- Blessings and curses (28)

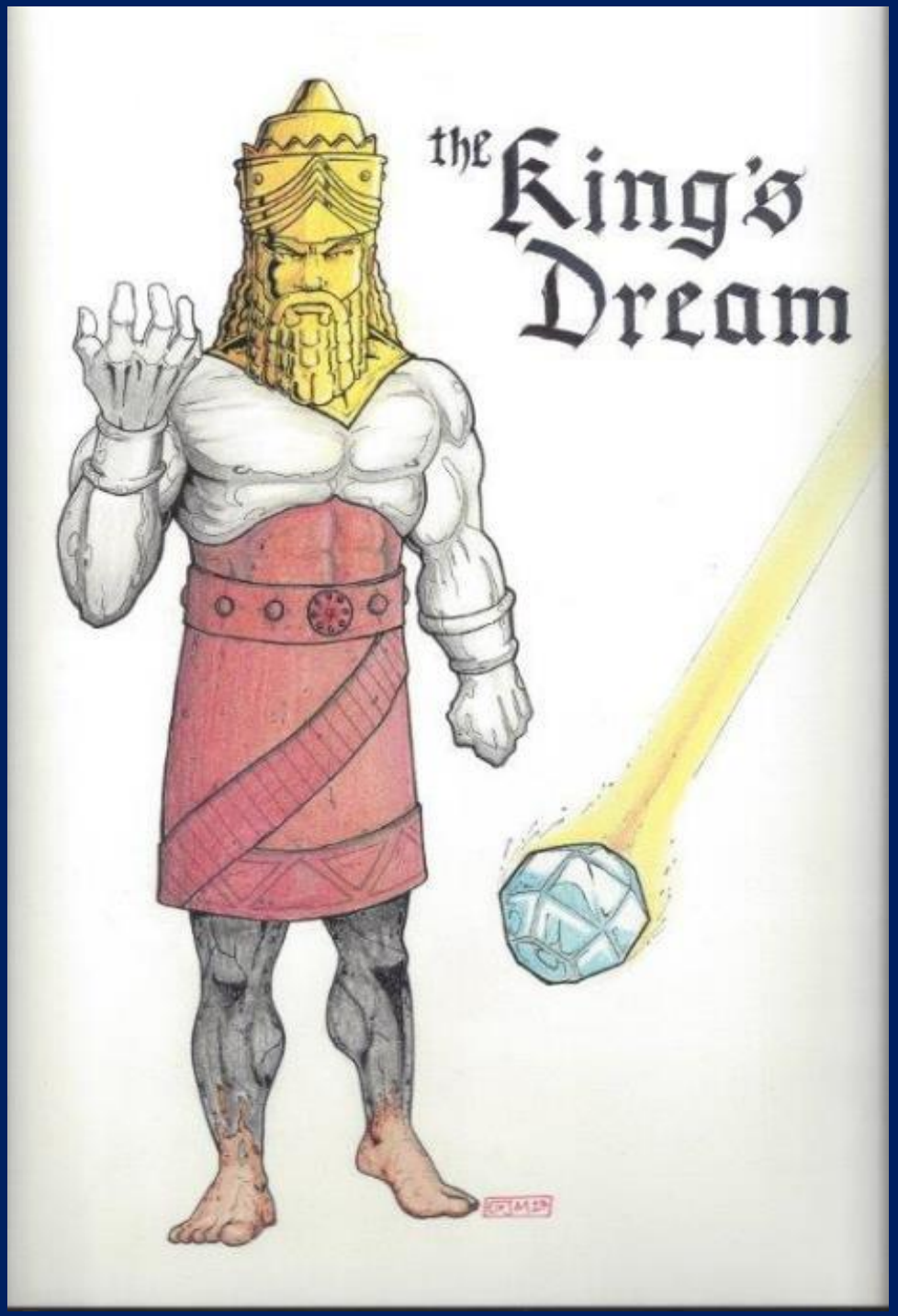


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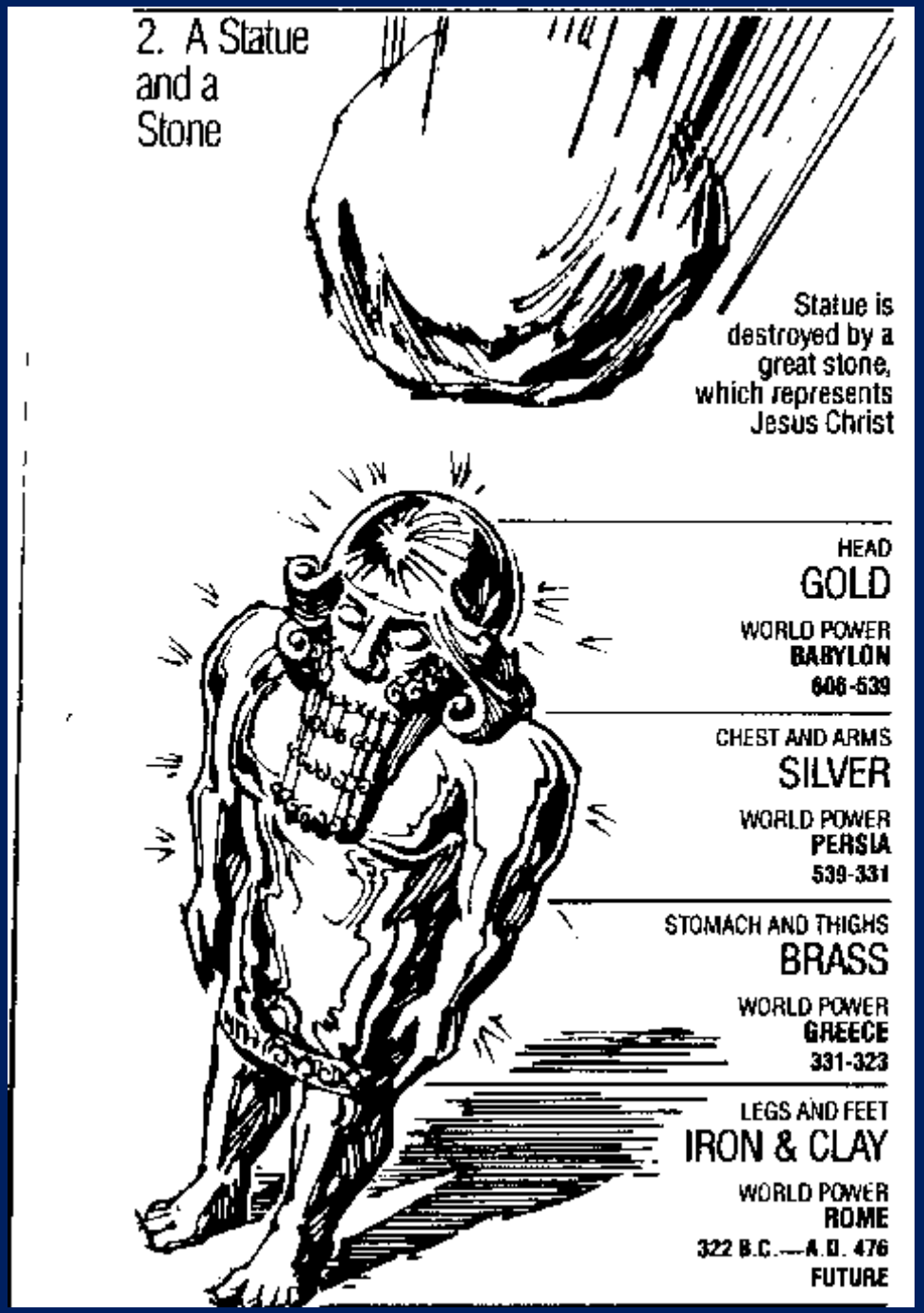
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Statue
&
Stone



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6 Empires

- Babylon (2:36-38) 605-539 BC
- Media-Persia (2:39a) 539-331 BC
- Greece (2:39b) 331-63 BC
- Rome I (2:40) 63 BC – 70 AD
- Rome II (2:41-43) Tribulation
- Kingdom (2:44-45) After 2nd Coming



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NEBUCHADNEZZAR'S 3 SIEGES OF JUDAH

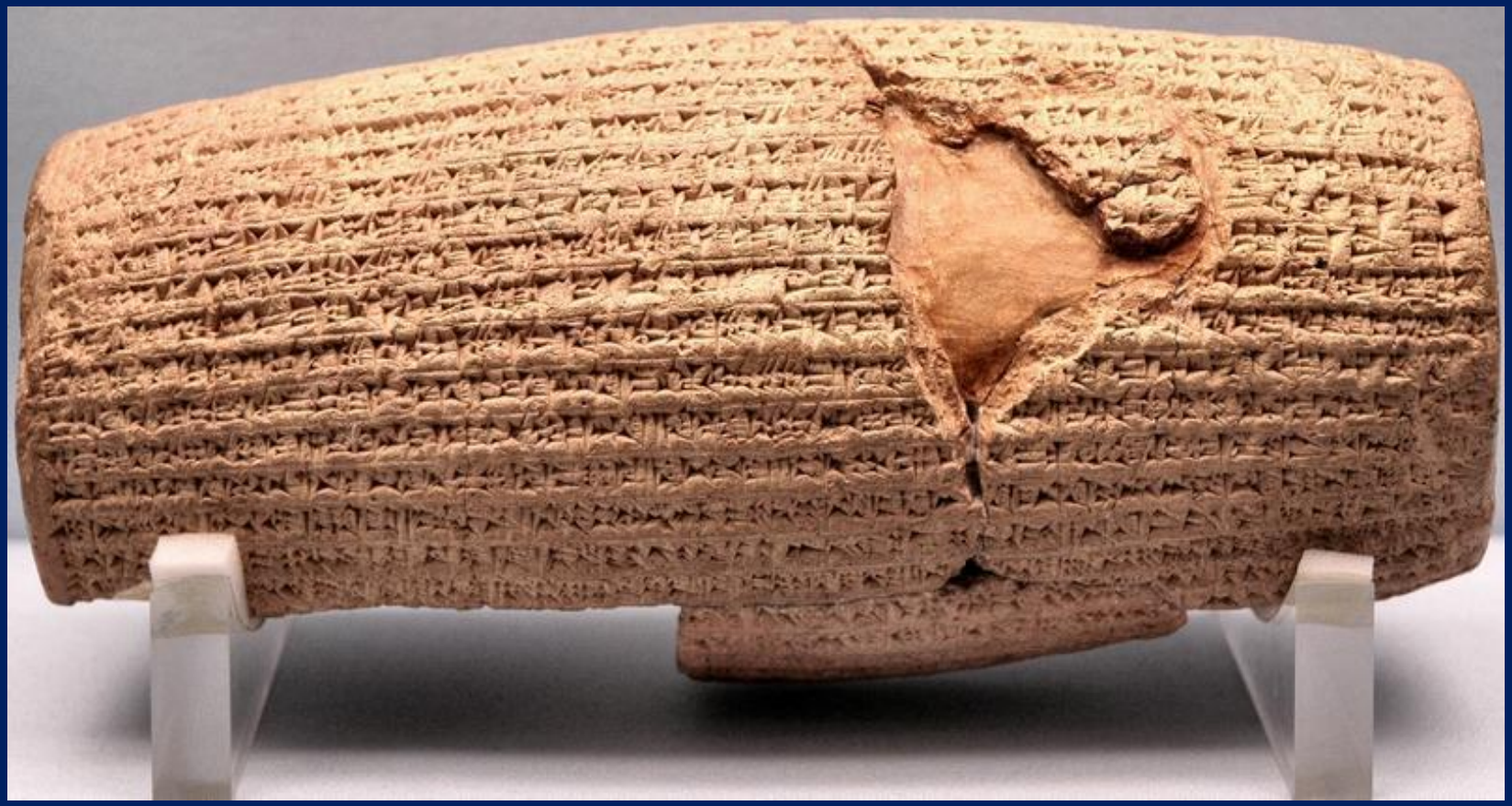
	1	2	3
Year	605	597	586
Scripture	2 Kings 24:1; Dan.1:1	2 Kings 24:10-16; Ezek. 1:1-2	2 Kings 25:1-2, Ezek 33:21
Judah's king	Jehoiakim	Jehoiachin	Zedekiah
Those taken	Daniel & some princes	Ezekiel & majority 10k	Remnant captured, Jerusalem & Temple destroyed

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Cyrus Cylinder



Three Returns

	Date	Duration	Persian king	Jewish leader	Scripture	Purpose	Number of returnees
1st return	538–515 B.C.	23 years	Cyrus (Isa 44:28–45:1)	Zerubbabel	Ezra 1–6; Isaiah 44:28	Rebuilding the temple	50,000
2nd return	458–457 B.C.	2 years	Artaxerxes	Ezra	Ezra 7–10	Adorning of the temple and reforming the people	2,000
3rd return	444–432 B.C.	8 years	Artaxerxes	Nehemiah	Nehemiah	Rebuilding the wall	

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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)

Exodus 19:5-6

“Now then, **if** you will indeed obey My voice and keep My covenant, **then** you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a **kingdom** of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”



Deuteronomy 17:15

"**you shall surely set a king over you whom the LORD your God chooses**, *one* from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman."



John 5:45-47

“Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. 46 For **if you believed Moses, you would believe Me, for he wrote about Me**. 47 But if you do not believe his writings, how will you believe My words?”



Messengers of the Kingdom In Matthew



- John the Baptist – 3:2
- Jesus Christ – 4:17
- 12 Apostles – 10:5-7
- Seventy – Luke 10:1, 9

Toussaint, *Behold the King*, 18-20

Matthew 3:1-2 (NASB)

“Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ‘**Repent, for the kingdom of heaven is at hand**.’”



Matthew 4:17 (NASB)

“From that time Jesus began to preach and say, ‘**Repent, for the kingdom of heaven is at hand**.’”



Matthew 10:5-7 (NASB)

“These twelve Jesus sent out after instructing them: “Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 And as you go, preach, saying, ‘**The kingdom of heaven is at hand**.’”



Luke 10:1, 9 (NASB)

“Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come…and heal those in it who are sick, and say to them, ‘**The kingdom of God has come near to you**.’”



QUESTIONS CONCERNING THE OFFER OF THE KINGDOM

1. Kingdom?
2. Kingdom of Heaven?
3. At hand?
4. To whom was the kingdom offered?
5. Misinterpretation of the kingdom offer?



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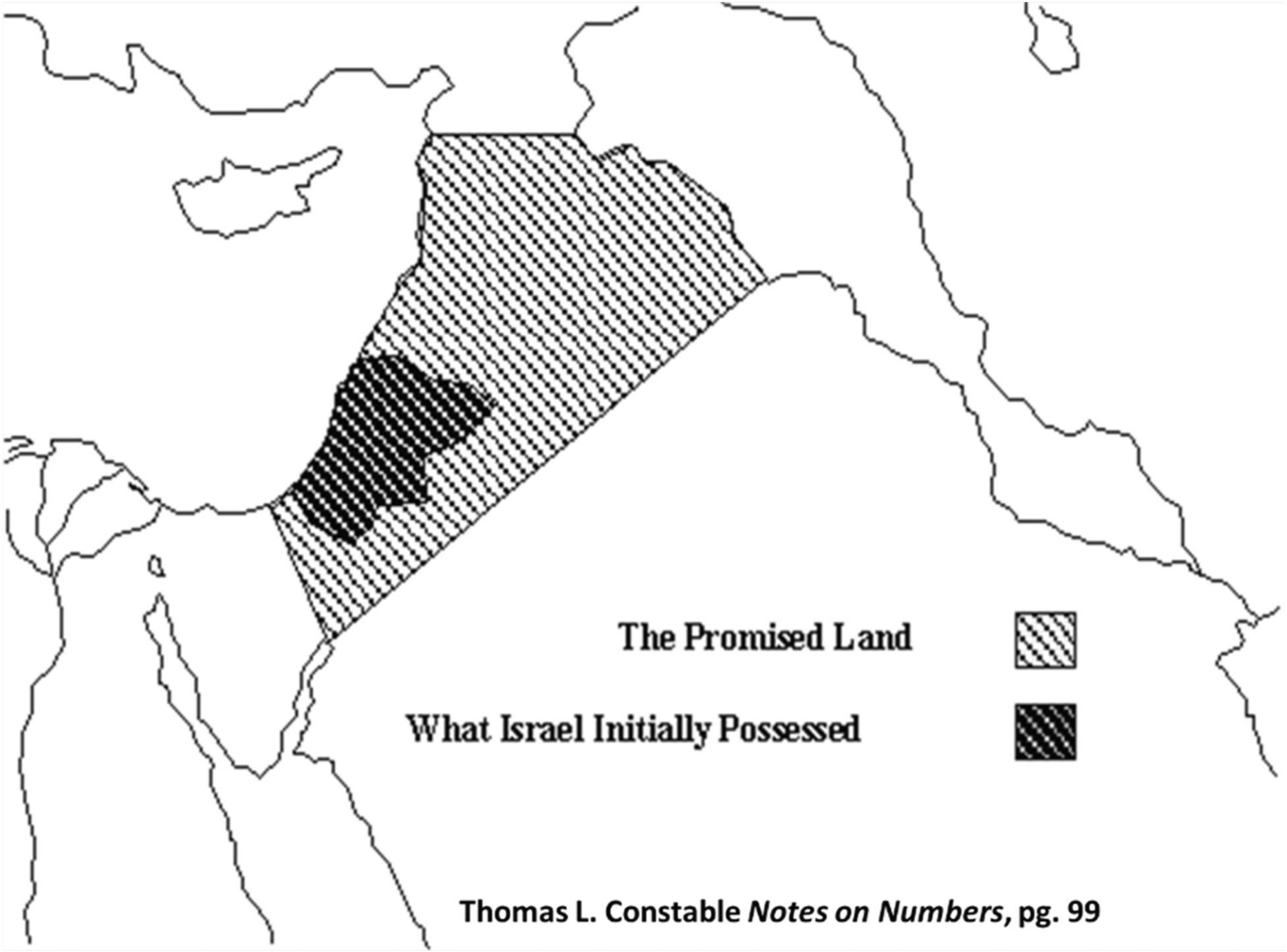
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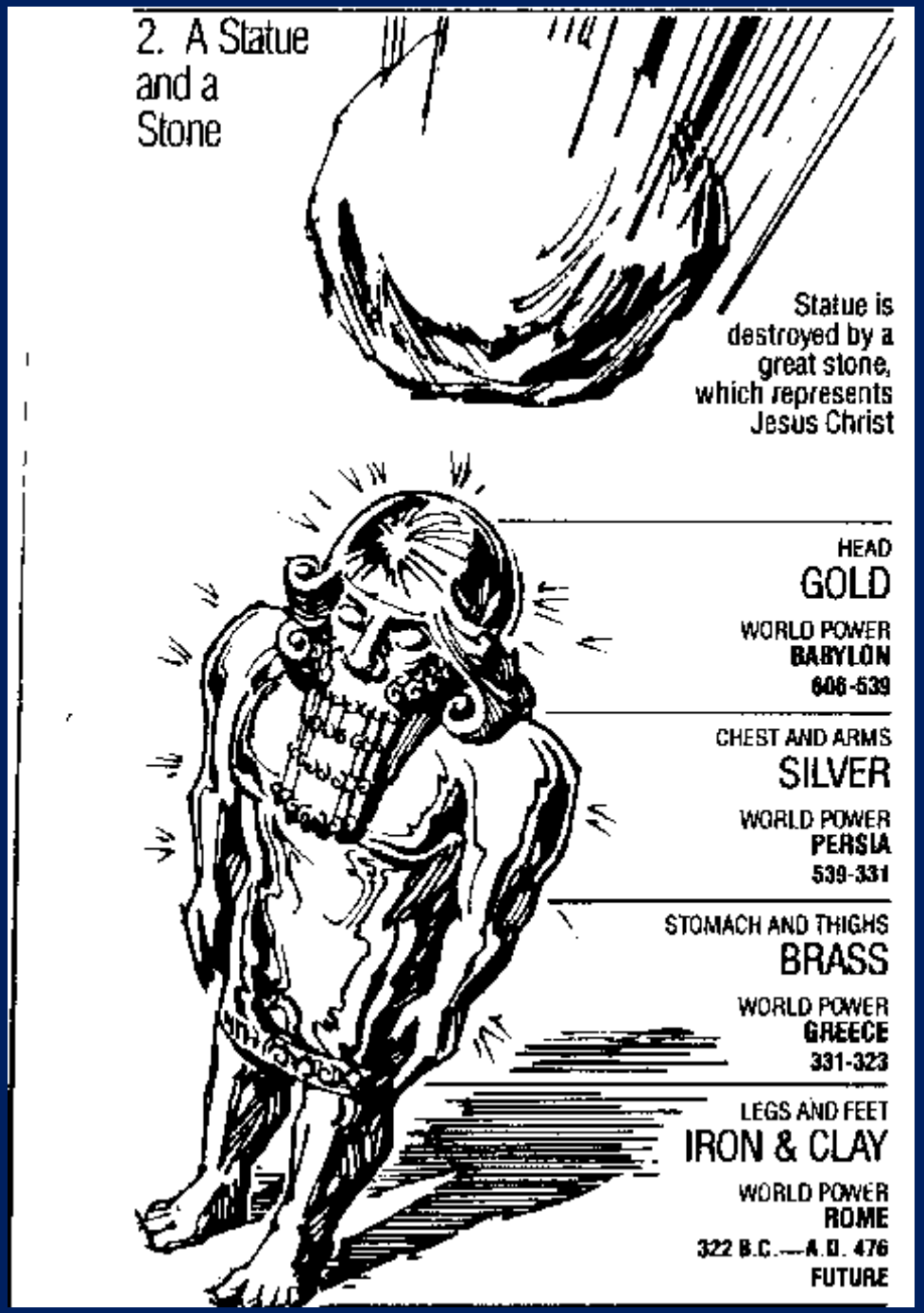


Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)



Thomas L. Constable *Notes on Numbers*, pg. 99

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OT PROPHETS DESCRIBE THE KINGDOM



- Kingdom Characteristics
- Is. 2:1-4; 11:6-9; 65:17-25
  - Jerusalem = center of world spiritual and political authority
  - Perfect justice
  - World peace
  - Peace in the animal kingdom
  - Universal spiritual knowledge.



G. Michael Cocoris

"The nature of communication is such that once authors define a term, they are obligated to use that term the same way, until they notify the readers otherwise."

G. Michael Cocoris, *Repentance: The Most Misunderstood Word in the Bible* (Milwauke, WI: Grace Gospel, 2010), Kindle edition, loc. 366.

The Prophetic Parables of Matthew Thirteen - A. W. Pink

"In [Daniel 2] verse 44 we are told, 'And in the days of these kings (the "kingdom" before referred to) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever.'…Further details concerning it are given in Daniel 7:13, 14 . . . After Daniel, the voice of prophecy was soon silenced, and for four hundred years the people of Israel remained in a state of eager expectation, waiting for God to fulfill His promises. Next appeared John the Baptist, who took…

A. W. Pink (2005). *The Prophetic Parables of Matthew Thirteen*. Bellingham, WA: Logos Bible Software.

The Prophetic Parables of Matthew Thirteen - A. W. Pink. Cont'd)

…up the *kingdom* message just where the O. T. prophets had dropped it. In Matthew 3:1, 2 we read, '…Repent ye: for *the kingdom of heaven* is at hand'—it was 'at hand,' because the King Himself was about to appear in the midst of the Jews. When John said, '*The kingdom of heaven* is at hand,' what do you suppose his Jewish hearers understood by that expression? They had the whole of the O.T. in their hands, but *that* is *all* which they then had. Obviously, all their thoughts would naturally turn to that kingdom which the Son of Man was to receive *in heaven* at the hands of the Ancient of days."

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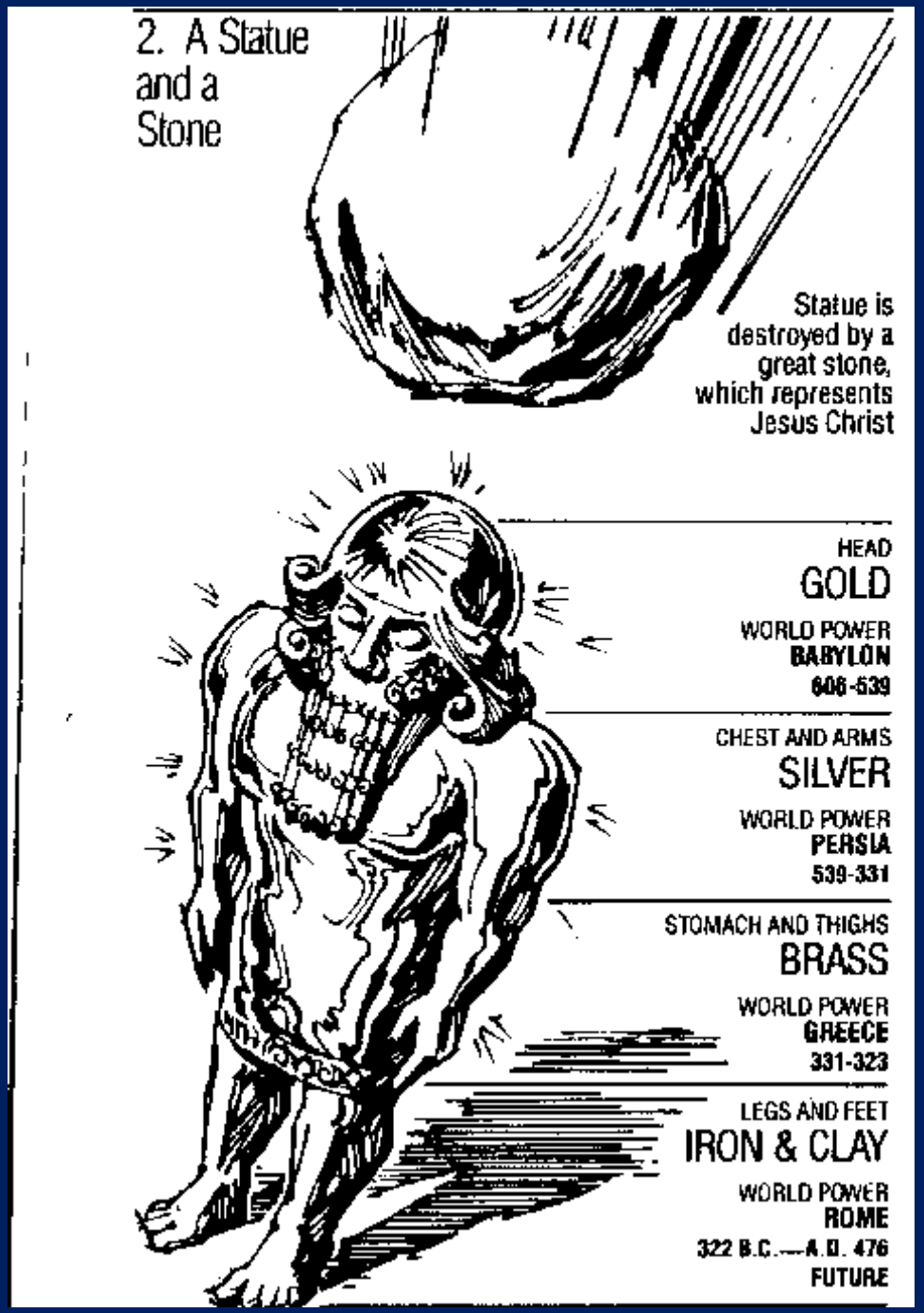


Matthew 10:5-7 (NASB)

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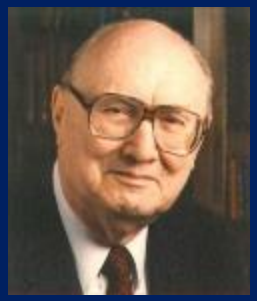
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Daniel 2:44 (NASB)

"In the days of those kings **the God of heaven** will set up a kingdom which will never be destroyed, and *that* kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever."





John F. Walvoord,

Matthew: *Thy Kingdom Come* (Chicago: Moody, 1974), 30.

"What did John mean by 'kingdom of heaven'? While the precise phrase is not found in the Old Testament, it is based on Old Testament terminology. Nebuchadnezzar, for instance, referred to God as the 'King of heaven' (Dan 4:37). Daniel had predicted that the climax of world history would come with the advent of the Son of Man, who would be given an everlasting kingdom. This was likewise to be fulfilled by the prediction of Daniel 2:44 that 'the God of heaven' would 'set up a kingdom, which shall never be destroyed.' Matthew, alone of New Testament writers, uses 'the kingdom of heaven' and rarely uses 'the kingdom of God,' which is often used in parallel passages in the other gospels and throughout the New Testament. Most expositors consider the two terms identical."

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James 5:8-9 (NASB)

“You too be patient; strengthen your hearts, for the coming of the Lord **is near**. 9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.”



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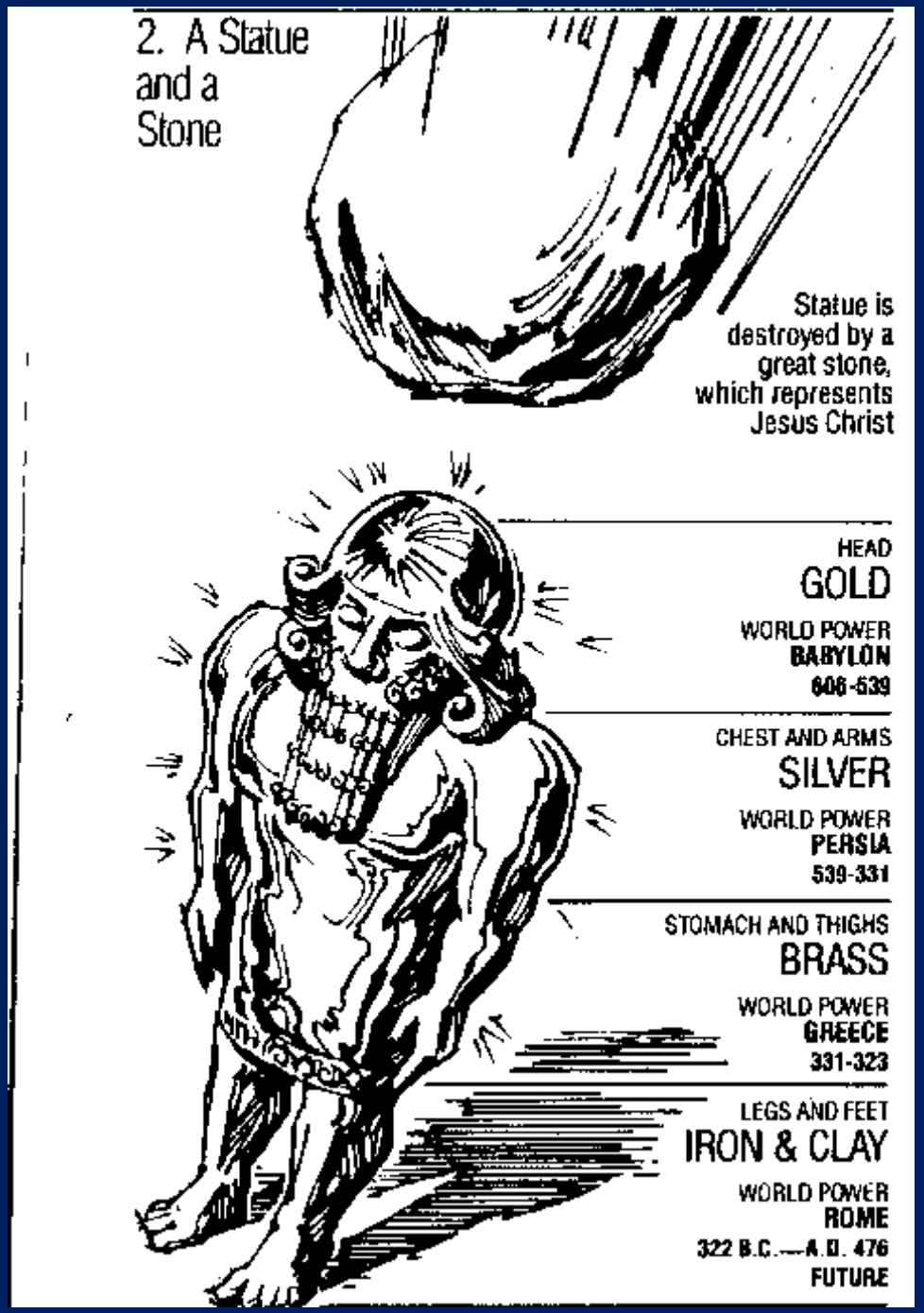


Matthew 15:24 (NASB)

"But He answered and said, '**I was sent only to the lost sheep of the house of Israel**.'"



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The Prophetic Parables of Matthew Thirteen - A. W. Pink

"Had Israel remained in subjection to their King and obeyed His laws, not only would He have continued in their midst, but through them He would have governed the whole earth—as He will yet do in the Millennium."

A. W. Pink (2005). *The Prophetic Parables of Matthew Thirteen*. Bellingham, WA: Logos Bible Software.

Matthew 4:23 (NASB)

"Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming **the gospel of the kingdom**, and healing every kind of disease and every kind of sickness among the people."



Matthew 24:14 (NASB)

"This **gospel of the kingdom** shall be preached in the whole world as a testimony to all the nations, and then the end will come."



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John F. MacArthur

"Listen, the Jews were looking for a political kingdom but **Jesus never offered one**...There's no politics in the Sermon on the Mount. None. There is not one reference to the social, political aspect of the kingdom made here, not one. The Jews were so concerned about the politics and the social life. Jesus makes no reference to that at all...The stress is on being. It's not on ruling or possessing, it is on being...So the political aspect of this message was devastating. It was absolutely everything was the opposite of what they expected a Messiah to say."

https://www.gty.org/library/print/study-guide-chapter/2197



John F. MacArthur,

John F. MacArthur, *The Gospel According to Jesus: What Does Jesus Mean When He Says, "Follow Me"?* (Grand Rapids: Zondervan, 1988), 89.

"We must not forget that Jesus came to seek and to save the lost, not merely to announce the earthly kingdom. When Jesus proclaimed His kingdom, **He was preaching salvation**."

Matthew 28:18-20 (NASB)

“And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. [19] Go therefore and make disciples of **all the nations**, baptizing them in the name of the Father and the Son and the Holy Spirit, [20] teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’”



Matthew 10:5-7 (NASB)

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Acts 16:30-31 (NASB)

“and after he brought them out, he said, ‘Sirs, what must I do to be saved?’ 31 They said, ‘**Believe in the Lord Jesus, and you will be saved**, you and your household.’”




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Black Sea
ROME
Philippi
ASIA MINOR
Corinth
EPHESUS
Antioch
Mediterranean Sea
Jerusalem
Philippi
Map by Gabriel Morris

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Kingdom Gospel vs. Personal Gospel		
	Kingdom Gospel	**Personal Gospel**
Biblical example	Matt. 3:2; 4:17; 10:5-7	Acts 16:30-31
Target audience	National Israel (Matt. 10:5-7)	All nations (Matt. 28:18-20)
Type of salvation offered	National	Personal and individual
Portrayal of Christ	National savior and king	Personal savior
Kingdom expectancy	Imminent	Absent

Kingdom Gospel vs. Personal Gospel

	Kingdom Gospel	Personal Gospel
Contribution to God's program	Appearing of the kingdom	Building of the church (Matt. 16:18; Rom. 11:25b)
Scriptural foundation	Mosaic Covenant (Exod. 19:5-6; Deut. 28:15-68)	Gen. 3:15; 15:6; John 3:16; Gal 3:16
When preached?	Early Gospels and Tribulation (Matt. 3:2; 24:14)	Church Age
Preached today?	No	Yes
Perpetual availability?	No	Yes

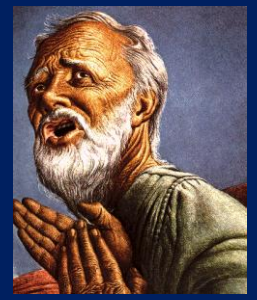
Belief – God's One Condition for Justification

Gen 15:6

Then he **believed** in the LORD; and He reckoned it to him as righteousness.

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever **believes** in Him shall not perish, but have eternal life.



Acts 16:30-31

"Sirs, what must I do to be saved?" They said, "**Believe** in the Lord Jesus, and you will be saved..."

Lewis Sperry Chafer



"Such insistence is too often based on Scripture which is addressed to the covenant people, Israel. They . . . being covenant people, are privileged to return to God on the grounds of their covenant by repentance. There is much Scripture both in the Old Testament and in the New that calls this one nation to its long-predicted repentance. . . . The preaching of John the Baptist, of Jesus and the early message of the disciples, was, 'repent for the kingdom of heaven is at hand'; but it was addressed only to Israel (Matt. 10:5, 6)." The gospel of the kingdom was for the nation of Israel only "and should in no wise be confused with the gospel of saving grace."

Lewis Sperry Chafer, *Salvation: God's Marvelous Work of Grace* (Grand Rapids: Kregel, 1991), 49–50; idem, *Grace: The Glorious Theme* (Grand Rapids: Zondervan, 1972), 132.



Charles Ryrie

So Great A Salvation, Pages 36-37

"Even the New Testament uses the word *gospel* to mean various types of good news, so one has to describe what good news is in view. . . . In the Gospel of Matthew, all but one time the word *gospel* is used concerning the good news of the gospel of the kingdom. This is the message of John the Baptist (Matthew 3:1–2), of our Lord (Matthew 4:17), and of the twelve disciples when they were first sent out by the Lord (Matthew 10:5–7). What was the good news about the kingdom? The correct answer lies in the concept and hope of the kingdom that the Jewish people had at the time of the first coming of Christ. In fact, their hope was for the establishment of the promised rule of the Messiah in His kingdom on this earth, and in the kingdom that would exalt the Jewish people and free them from the rule of Rome under which they lived. But the rule of heaven did not arrive during Jesus' lifetime because the people refused to repent and meet the spiritual conditions for the kingdom. Most only wanted a political deliverance without having to meet any personal requirements for change of life. So the kingdom did not arrive because the people would not prepare properly for it."



George Zeller

"MacArthur also runs counter to traditional Dispensationalism in his understanding of 'the gospel of the kingdom'. . . . He sees this phrase as simply meaning that Jesus was 'preaching salvation'. . . . Dispensationalists understand this as a reference to that preaching which takes place when the Messianic kingdom is 'at hand' which was true in the days of John the Baptist and Christ, and will also be true during the closing years of this age (Matthew 24:14). Nowhere in the New Testament does it say that the gospel of the kingdom is being preached during this church age."

George Zeller, "John MacArthur and Dispensationalism: And Our Response," 14, accessed April 5, 2016, http://www.middletownbiblechurch.org/dispen/jmacdis.htm.



John MacArthur

The Gospel According to Jesus, page 25.

“There is a tendency, however, for dispensationalists to get ***carried away*** with compartmentalizing truth to the point that they make ***unbiblical differentiations***. An almost ***obsessive desire*** to categorize and contrast related truths has carried various dispensationalist interpreters (*Chafer, Ryrie, Hodges, etc.*) far beyond the legitimate distinctions between Israel and the Church. Many would also draw ***hard lines*** between salvation and discipleship (justification and sanctification), ***the church and the kingdom, Christ's preaching and the apostolic message***, faith and repentance, and the age of law and the age of grace." (bold & emphasis mine)



John MacArthur

"I was raised in a dispensational environment; there's no question… But, as I got into seminary, I began to test some of those things. I have been perhaps aptly designated as a ***leaky dispensationalist***…. Here's my dispensationalism – I'll give it to you in one sentence: there's a difference between the church and Israel – period!... At the same time in seminary, I began to be exposed to reading among more Reformed theologians… And over the years of exegeting the scripture, it has again yielded to me a Reformed theology…. I was convinced of it (*Reformed theology*) when I started and I'm more convinced of it now as I've gone through the text. ***I was convinced of it when I started because I read so many noble men who have held that view*** (*Reformed Theology*). It was more at that point hero worship, and now it's become my own."

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Conclusion

QUESTIONS CONCERNING THE OFFER OF THE KINGDOM

1. Kingdom?
2. Kingdom of Heaven?
3. At hand?
4. To whom was the kingdom offered?
5. Misinterpretation of the kingdom offer?

