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 19



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?



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



3. Passages from Paul's Writings



a. Walk worthy of the kingdom (1 Thess. 2:12)

b. Kingdom power (1 Cor. 4:20)

c. He must reign until… (1 Cor. 15:23-28)

d. Kingdom is not eating & drinking (Rom. 14:17)

e. King of Kings & Lord of Lords (1 Tim. 6:15)

f. **Transferred into the Kingdom (Col 1:13)**

g. Fellow workers for the Kingdom (Col. 4:11)

Colossians 1:13

"For He rescued us from the domain of darkness, and transferred us to **the kingdom of His beloved Son**."



Acts 26:17-18

“[17] rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, [18] to open their eyes so that they may turn from darkness to light and **from the dominion of Satan to God**, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”





Charles Ryrie

Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor, 1986), 298.

"Because the King was rejected, the messianic, Davidic kingdom was (from a human viewpoint) postponed. Though He never ceases to be King and, of course, is King today as always, **Christ is never designated as King of the church** (Acts 17:7 and 1 Timothy 1:17 are no exceptions, and Revelation 15:3, "King of saints," kjv, is "King of the nations" in the critical and majority texts). Though Christ is a King **today, He does not rule as King**. This awaits His second coming. Then the Davidic kingdom will be realized (Matt. 25:31; Rev. 19:15; 20). Then the Priest will sit on His throne, bringing to this earth the long-awaited Golden Age (Ps. 110)."

Colossians 1:18

"He is also **head of the body, the church**; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything."



Two Issues

(Colossians 1:13)

A. Universal vs. Theocratic kingdom

B. *Dejure vs. Defacto* distinction



Two Issues

(Colossians 1:13)

A. **<u>Universal vs. Theocratic kingdom</u>**

B. *Dejure vs. Defacto* distinction



Universal vs. Theocratic Kingdom

	Universal Kingdom	Theocratic Kingdom
Time	Eternal (Ps 93:1-2)	Future (Dan 2:44)
Scope	Universal (Ps 103:19)	Earthly (Dan 2:35, 44-45)
Rule	God rules directly (Dan 4:17)	God rules indirectly through a human (Ps 2:6-9)
Existence	Always (Ps. 93:1-2)	Contingent upon a human response (Exod. 19:5-6; Matt. 3:2; 11:2-6, 14; 23:37-39)

Alva J. McClain, *The Greatness of the Kingdom* (Grand Rapids: Zondervan, 1959), 19-21

Colossians 1:13

"For He rescued us from **the domain of darkness**, and transferred us to **the kingdom of His beloved Son**."



1 John 5:19

“We know that we are of God, and that the whole world lies in the power of the evil one.



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

"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

"From that time Jesus began to preach and say, '**Repent**, for the kingdom of heaven is at hand.'"



Matthew 10:5-7

“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**.’”



Colossians 1:13

"For He rescued us from the domain of darkness, and transferred us to **the kingdom of His beloved Son**."



Two Issues

(Colossians 1:13)

A. Universal vs. Theocratic kingdom

B. *Dejure* vs. *Defacto* distinction



B. *Dejure* vs. *Defacto* distinction

(Colossians 1:13)

1. The nature of the prison letters
2. Inheritance
3. Domain
4. Redemption

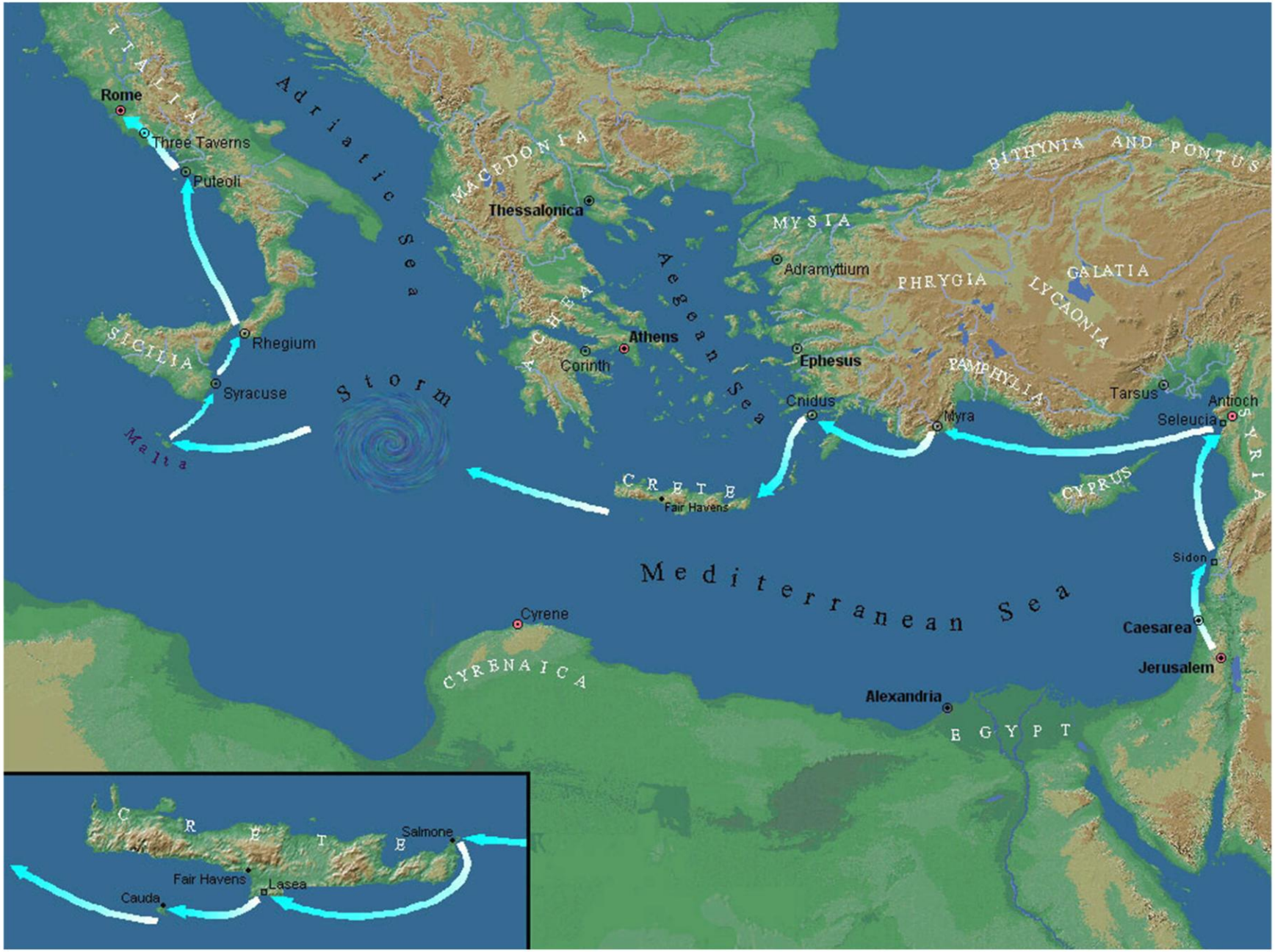


B. *Dejure* vs. *Defacto* distinction

(Colossians 1:13)

1. **The nature of the prison letters**
2. Inheritance
3. Domain
4. Redemption




ITALIA
Rome
Three Taverns
Puteoli
Adriatic Sea
MACEDONIA
Thessalonica
BITHYNIA AND PONTUS
MYSIA
Adramyttium
PHRYGIA
GALATIA
LYCAONIA
Aegean Sea
ACHAIA
Athens
Corinth
Ephesus
PAMPHYLIA
Tarsus
Antioch
Seleucia
SYRIA
SICILIA
Rhegium
Syracuse
Storm
Malta
Cnidus
Myra
CRETE
Fair Havens
CYPRUS
Sidon
Mediterranean Sea
Cyrene
Caesarea
Jerusalem
CYRENAICA
Alexandria
EGYPT
CRETE
Salmone
Fair Havens
Lasea
Cauda

Every Geographical Location in Acts/Epistles



Philippians 3:20

"For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ."



Ephesians 2:6

"and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus."



Every Geographical Location in Acts/Epistles



Colossians 1:13

"For He rescued us from the domain of darkness, and transferred us to **the kingdom of His beloved Son**."



B. *Dejure* vs. *Defacto* distinction
(Colossians 1:13)

1. The nature of the prison letters
2. **Inheritance**
3. Domain
4. Redemption



Colossians 1:12-13

"[12] giving thanks to the Father, who has qualified us to share in the **inheritance [*klēros*]** of the saints in Light. [13] For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son."



Acts 26:17-18

"[17] rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, [18] to open their eyes so that they may turn from darkness to light and **from the dominion of Satan to God**, that they may receive forgiveness of sins and an **inheritance [*klēros*]** among those who have been sanctified by faith in Me."



1 Peter 1:4-5

“[4] to *obtain* an **inheritance [*klēronomia*]** *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, [5] who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”



B. *Dejure* vs. *Defacto* distinction

(Colossians 1:13)

1. The nature of the prison letters
2. Inheritance
3. **Domain**
4. Redemption



Colossians 1:13

"For He rescued us from the **domain** of darkness, and transferred us to **the kingdom of His beloved Son**."



1 John 5:18

“We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.”



Ephesians 6:12

"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*."



Ephesians 6:12

"For our struggle is not against flesh and blood, but against the rulers, against the **powers (*exousia*)**, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*."



Colossians 1:13

"For He rescued us from the **domain [*exousia*]** of darkness, and transferred us to **the kingdom of His beloved Son**."



B. *Dejure* vs. *Defacto* distinction

(Colossians 1:13)

1. The nature of the prison letters
2. Inheritance
3. Domain
4. **Redemption**



Colossians 1:13-14

“[13] For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son. [14] in whom we have **redemption [*apolytrōsis*]**, the forgiveness of sins.”



Luke 21:28

"But when these things begin to take place, straighten up and lift up your heads, because your **redemption [*apolytrōsis*]** is drawing near."



Romans 8:23

"And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the **redemption [*apolytrōsis*]** of our body."



Ephesians 1:13-14

"[13] In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, [14] who is given as a pledge of our inheritance, with a view to the **redemption** [***apolytrōsis***] of God's own possession, to the praise of His glory."



Ephesians 4:30

"Do not grieve the Holy Spirit of God, by whom you were sealed for the day of **redemption [*apolytrōsis*]**."



E.R. Craven



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

"Col. 1:13. At first glance, the passage apparently teaches that believers are already translated *de facto* into the Basileia; it may however legitimately be regarded as teaching a *de jure* translation. Not only does this interpretation bring the passage into harmony with the great mass of Scripture, but it seems to be required by the immediately preceding and succeeding contexts; believers are not yet delivered *de facto* from the *exousia* of Satan (Eph. 6:12), nor have they yet received *de facto*, certainly not in completeness, the *apolytrōsis* (comp. Luke 21:28; Rom. 8:23; Eph. 1:14; 4:30)."



Alva J. McClain

Alva J. McClain, The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures (Grand Rapids: Zondervan, 1959), 435.

"The context here suggests that the action must be regarded as *de jure* [by right] rather than *de facto* [in reality]. Believers have been "delivered . . . from the power of darkness," the apostle declares. Yet in another place he warns that we must still wrestle "against the rulers of the darkness of this world" (Eph. 6:12). Our translation into the Kingdom of Christ, therefore, must be similar to that act of God when He "raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). Although we are not yet *de facto* seated in the heavenlies, the thing is so certain that God can speak of it as already done. In the same sense, we have been (aorist tense) transferred judicially into the Kingdom of our Lord even before its establishment."

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3. Passages from Paul's Writings



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c. He must reign until… (1 Cor. 15:23-28)
d. Kingdom is not eating & drinking (Rom. 14:17)
e. King of Kings & Lord of Lords (1 Tim. 6:15)
f. Transferred into the Kingdom (Col 1:13)
g. **Fellow workers for the Kingdom (Col. 4:11)**

Colossians 4:11

"and also Jesus who is called Justus; these are the only **fellow workers for [*eis*] the kingdom of God** who are from the circumcision, and they have proved to be an encouragement to me."



Order of Paul's Letters

1. Galatians (A.D. 49)
2. 1–2 Thessalonians (A.D. 51)
3. 1–2 Corinthians (A.D. 56)
4. Romans (A.D. 57)
5. Ephesians, Colossians, Philemon, Philippians (A.D. 60–62)
6. 1 Timothy, Titus (A.D. 62–66)
7. 2 Timothy (A.D. 67)



Galatians 5:21

“envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the **kingdom** of God.”



1 Thessalonians 2:12

"so that you would walk in a manner worthy of the God who calls you into His own **kingdom** and **glory**."



2 Thessalonians 1:5

"This is a plain indication of God's righteous judgment so that you will be considered worthy of the **kingdom** of God, for which indeed you are suffering."



1 Corinthians 6:9-10

“9 Or do you not know that the unrighteous will not inherit the **kingdom** of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the **kingdom** of God.”



1 Corinthians 15:24

"then comes **the end**, when He hands over the **kingdom** to the God and Father, when He has abolished all rule and all authority and power."



1 Corinthians 15:50

"Now I say this, brethren, that flesh and blood cannot inherit the **kingdom** of God; nor does the perishable inherit the imperishable."



Ephesians 5:5

"For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the **kingdom** of Christ and God."



2 Timothy 4:1, 8

“I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His **kingdom**…In the **future** there is laid up for me the **crown** of righteousness, which the Lord, the righteous Judge, will award to me **on that day**; and not only to me, but also to all who have loved **His appearing**.”





Alva J. McClain

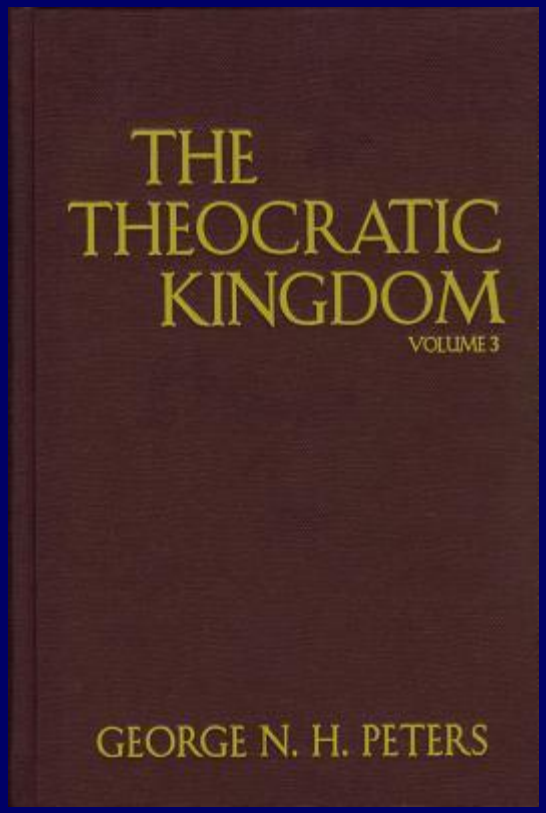
Alva J. McClain, The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures (Grand Rapids: Zondervan, 1959), 436.

"The Greek preposition here is *eis*, and therefore the passage may be read in harmony with the idea of a future Kingdom, toward which as a glorious goal all the labors of the Church are directed."



G.N.H. Peters

Theocratic Kingdom, 1:600



"There is only *one* kingdom. . . . and believers become *'heirs'* of it. . . . The apostles represent themselves and co-laborers as working for it still future, Col. 4:11; 2 Thess. 1:5; 2 Tim. 4:18; Heb. 12:28, etc."

CONCLUSION

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

