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 20



Dr. Andy Woods

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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





4-5 Passages from: The General Letters & Revelation

a. Receiving a kingdom (Heb. 12:28)

b. <u>A kingdom of priests (1 Pet. 2:9)</u>

c. A kingdom of priests (Rev. 1:6)

d. Fellow partaker in the kingdom (Rev. 1:9)

e. Jesus has the key of David (Rev. 3:7)

f. Jesus has already overcome (Rev 5:6)



1 Peter 2:9

"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."




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

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.”





Paul J. Achtemeier

Paul J. Achtemeier, *1 Peter: A Commentary on First Peter* (Minneapolis: Augsburg Fortress, 1996), 152.

"The twofold description of the new community (2:5; 2:9–10) shows by its language that the church has now taken over the role of Israel."



Two Issues
(1 Peter 2:9)

A. Similarity is not equality

B. 1 Peter is not addressed to the Church at large



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B. 1st Peter not Addressed to Church at Large

1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. Conclusion
   a. Limited application of 1 Peter
   b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



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a. Omission “to the Church/Churches of” (1 Pet. 1:1)

b. “Scattered” or *diaspora* (1 Pet. 1:1)

c. “Aliens” or “sojourners” or *parepidēmois* (1 Pet. 1:1; 2:11)

d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)

e. Singular nouns (1 Pet. 2:9)

f. Peter’s sphere of ministry (Gal. 2:7-8)



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1 Peter 1:1

“Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen.”



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Diaspora of 1 Peter 1:1

- New Testament
  - John 7:35; James 1:1
- LXX (Septuagint)
  - Deut 28:25; 30:4; Isa 49:6; Jer 41:17; Ps 174:2; 2 Macc 1:27; Jdt 5:19
- Pseudepigraphical
  - Pss. Sol. 8:28; T. Asher 7:2

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1 Peter 2:11

"Beloved, I urge you as **aliens [*parepidēmois*]** and strangers to abstain from fleshly lusts which wage war against the soul."



Hebrews 11:13

"All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and **exiles** [***parepidēmois***] on the earth."



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1 Peter 2:12

"Keep your behavior excellent among the **Gentiles** [***ethnos***], so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation."



1 Peter 4:3

"For the time already past is sufficient for you to have carried out the desire of the **Gentiles [*ethnos*]**, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries."





Arnold Fruchtenbaum

The Messianic Jewish Epistles, Ariel's Bible Commentary (Tustin, CA: Ariel, 2005), 319.

"However, there is no exegetical basis for such a conclusion. That meaning is not consistent with the normal usage found elsewhere in the New Testament (i.e., Rom 11:11–14). The word *Gentile* should be understood in its common, primary meaning as a reference to non-Jews."

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e. **Singular nouns (1 Pet. 2:9)**

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"But you are a chosen **race**, a royal priesthood, a holy **nation**, a **people** for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."



Galatians 3:28

“There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”



Romans 10:19

“But I say, surely Israel did not know, did they? First Moses says, ‘I will make you jealous by that which is not a **nation** [***ethnos***], By a nation without understanding will I anger you.’”



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Galatians 2:7-8

“7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles).”



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)



B. 1st Peter not Addressed to Church at Large

1. Evidence from 1 Peter
2. **<u>Answering arguments for a Gentile audience</u>**
3. Church Fathers
4. Conclusion
    a. Limited application of 1 Peter
    b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



2. Answering Arguments for a Gentile Audience

a. "former ignorance" (1 Pet. 1:14)?

b. "empty tradition handed down by your fathers" (1 Pet. 1:18)?

c. Transition "from darkness to light" (1 Pet. 2:9)?

d. "Idolatry" (1 Pet. 4:3)?

e. Peter's Greek name (1 Pet. 1:1)



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1 Peter 1:14

"As obedient children, do not be conformed to the former lusts which were yours in your **ignorance**."



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1 Peter 1:18

"knowing that you were not redeemed with perishable things like silver or gold from **your futile way of life inherited from your forefathers**."



Mark 7:13

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



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"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you **out of darkness into His marvelous light**."



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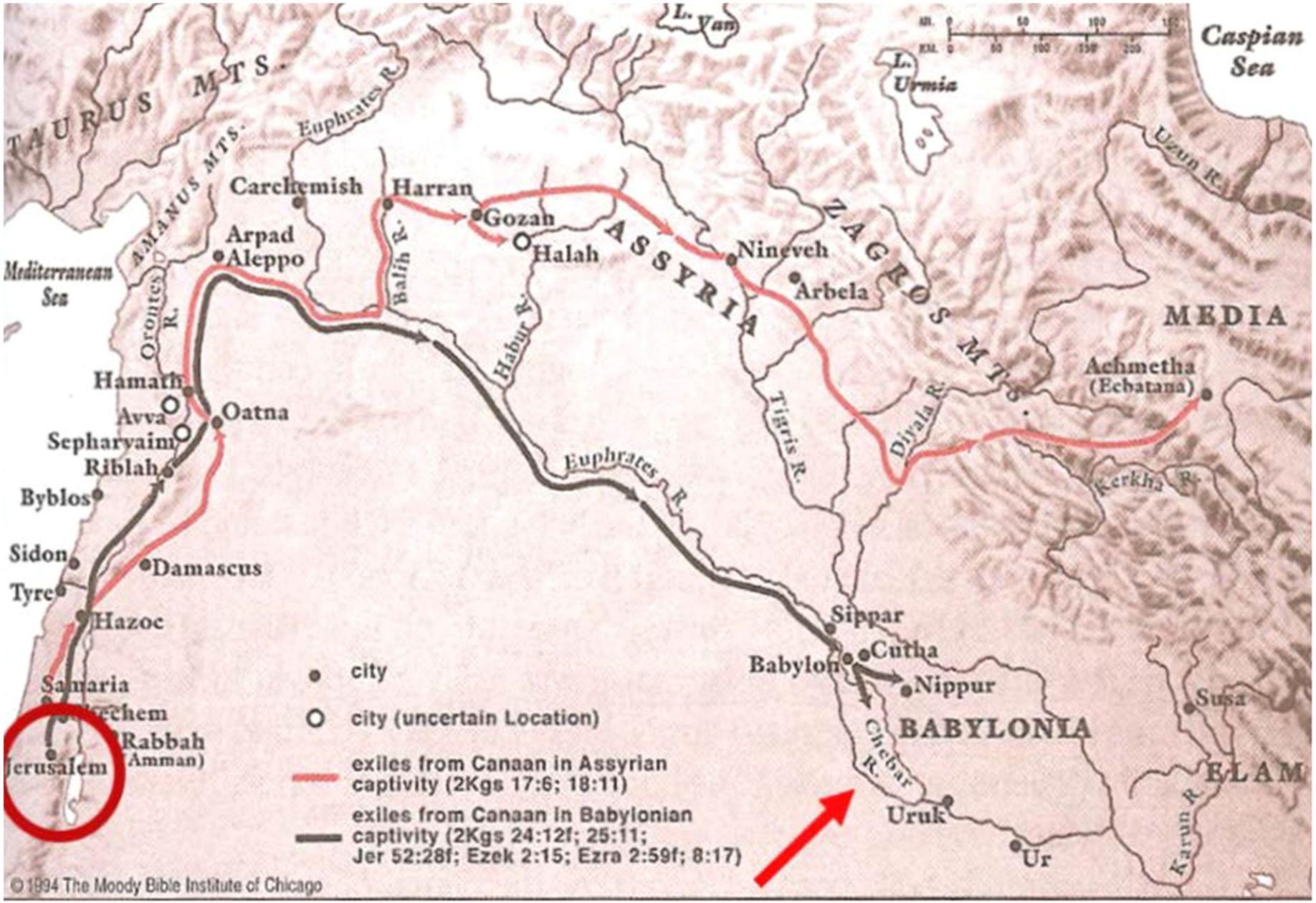
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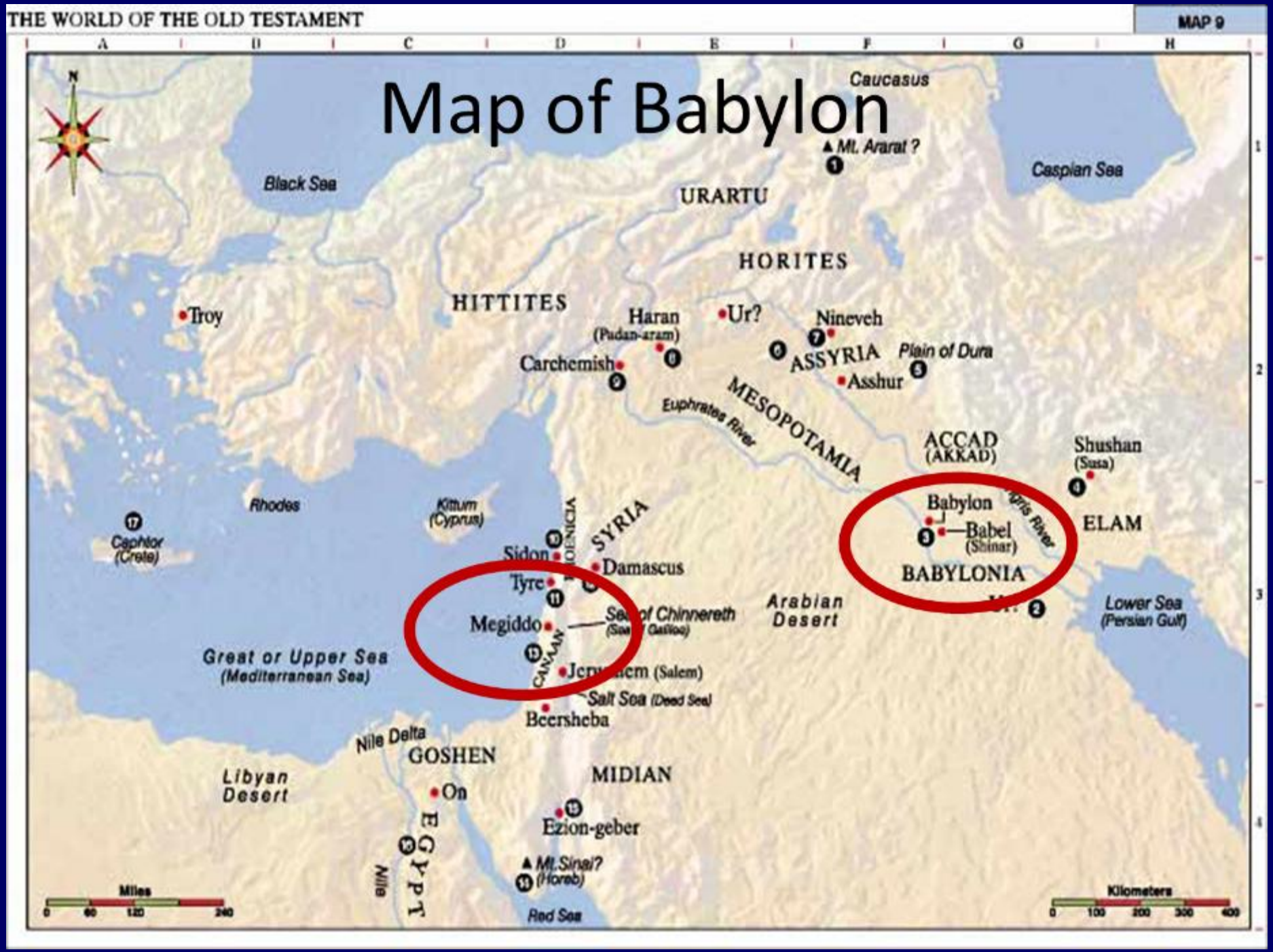
1 Peter 4:3

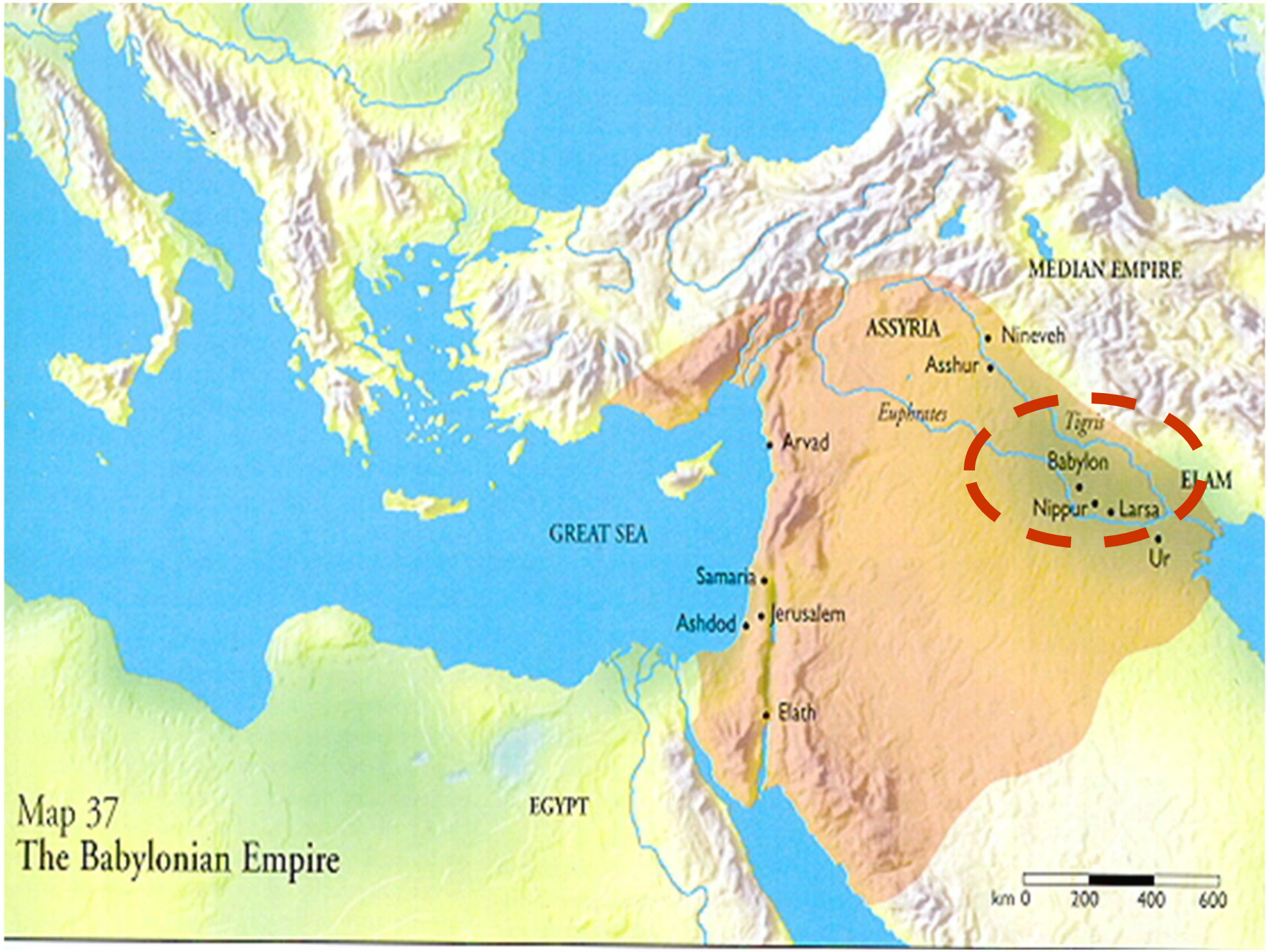
"For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable **idolatries**."





EXILE OF ISRAEL (721 B.C.) AND EXILE OF JUDAH (586 B.C.)


THE WORLD OF THE OLD TESTAMENT
MAP 9
Map of Babylon
Caucasus
Mt. Ararat ?
Black Sea
Caspian Sea
URARTU
HORITES
HITTITES
Troy
Haran
(Padan-aram)
Ur?
Nineveh
Carchemish
ASSYRIA
Plain of Dura
Asshur
Euphrates River
MESOPOTAMIA
ACCAD
(AKKAD)
Shushan
(Susa)
Rhodes
Kittum
(Cyprus)
Caphtor
(Crete)
PHOENICIA
SYRIA
Sidon
Damascus
Babylon
Babel
(Shinar)
ELAM
BABYLONIA
Tyre
Megiddo
Sea of Chinnereth
(Sea of Galilee)
Arabian
Desert
Lower Sea
(Persian Gulf)
Great or Upper Sea
(Mediterranean Sea)
CANAAN
Jerusalem (Salem)
Salt Sea (Dead Sea)
Beersheba
Nile Delta
GOSHEN
MIDIAN
Libyan
Desert
On
Ezion-geber
EGYPT
Mt. Sinai?
(Horeb)
Red Sea
Miles
Kilometers



Map 37
The Babylonian Empire

Galatians 5:20

“19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 **idolatry**, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 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.”



2. Answering Arguments for a Gentile Audience

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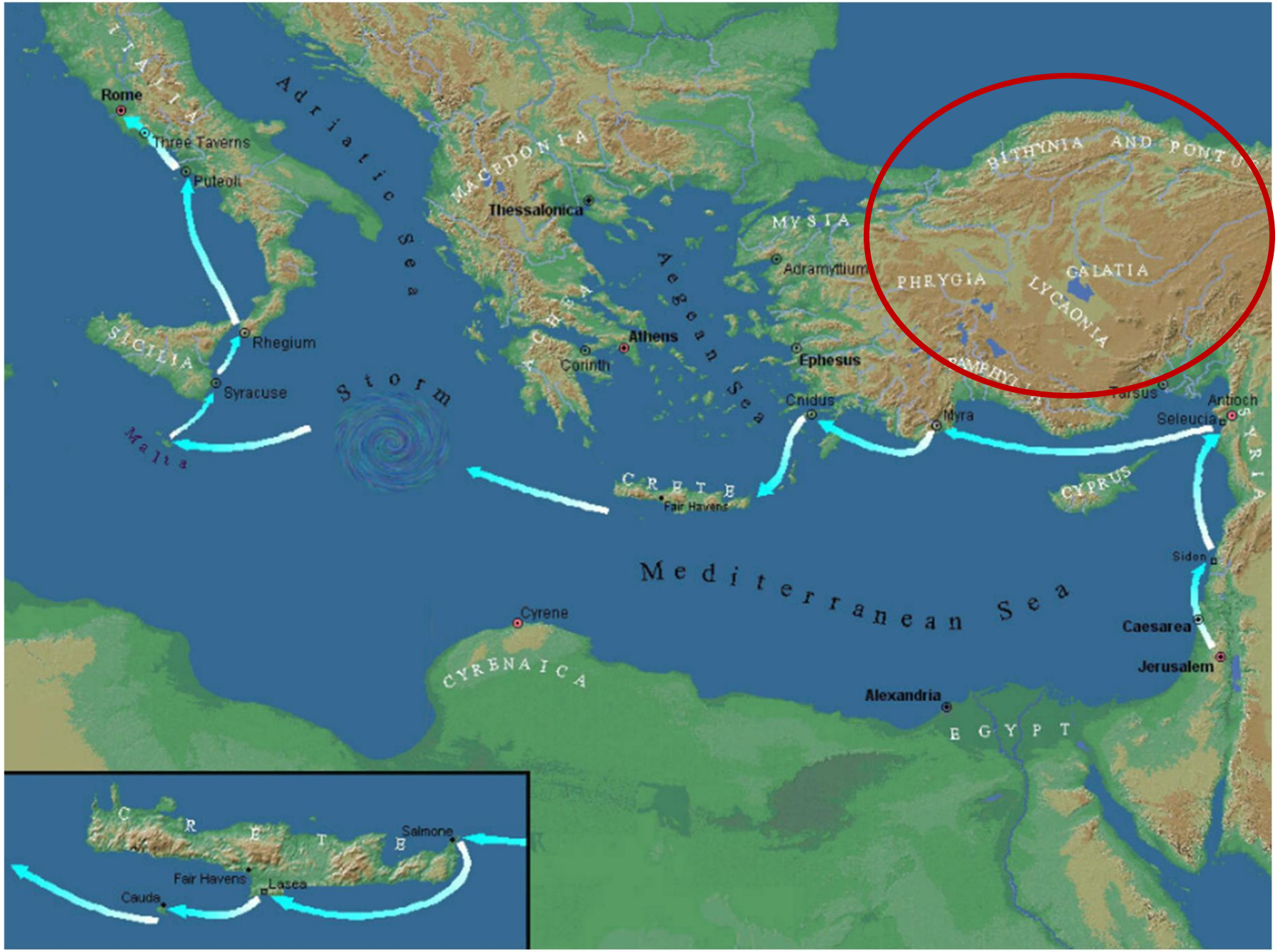
"**Peter [*petros*]**, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, who are chosen."



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ITALIA
Rome
Three Taverns
Puteoli
Adriatic Sea
MACEDONIA
Thessalonica
MYSIA
Adramyttium
BITHYNIA AND PONTUS
PHRYGIA
GALATIA
LYCAONIA
PAMPHYLIA
Aegean Sea
ACHAIA
Athens
Corinth
Ephesus
SICILIA
Rhegium
Syracuse
Storm
Malta
Cnidus
Myra
Tarsus
Antioch
Seleucia
SYRIA
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



B. 1st Peter not Addressed to Church at Large

1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. **Church Fathers**
4. Conclusion
    a. Limited application of 1 Peter
    b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only





Gerald Bray

Gerald Bray, "James, 1–2 Peter, 1–3 John, Jude," in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: InterVarsity, 2000), 65.

"With few exceptions, the Fathers believed that this letter was written by the apostle Peter and sent to Jewish Christians in the *Diaspora* (Eusebius of Caesarea, Didymus, Andreas, Oecumenius). They recognized that the letter has close resemblances to James, and they accounted for this by saying that both men were apostles to the Jews, though Peter seems to have concentrated more on those who lived outside Palestine (Andreas)."

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Arnold Fruchtenbaum

The Messianic Jewish Epistles, Ariel's Bible Commentary
(Tustin, CA: Ariel, 2005), xvii.

"Of the twenty-one epistles in the New Testament, five were written to Jewish believers dealing with the needs of Jewish believers and specific issues that Jewish believers faced. There are things in these epistles applicable to all believers, but some are true only of Jewish believers. These five epistles are Hebrews, James, I & II Peter, and Jude."

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Arnold Fruchtenbaum

The Messianic Jewish Epistles, Ariel's Bible Commentary
(Tustin, CA: Ariel, 2005), 336, 344.

"It should be kept in mind that Peter is writing to Jewish believers. Throughout Scripture, there are always two Israels: Israel the whole that comprises all Jews; and, Israel the Remnant that comprises only believing Jews. Here, Peter distinguishes between the Remnant and the non-Remnant. Replacement Theology, however, relies on this passage as proof that the true Israel is the church. . . . ."



Arnold Fruchtenbaum

The Messianic Jewish Epistles, Ariel's Bible Commentary (Tustin, CA: Ariel, 2005), 336, 344.

"This is a favorite passage for those who teach Replacement Theology. They teach that what the Old Testament stated to be true of Israel, Peter now applies and states to be true of the church. Thus, they conclude that the church has replaced Israel. However, there is no hint in the epistle that Peter is addressing the church as a whole. On the contrary, in the epistle's introduction (1:1–2), he stated that he was addressing Jewish believers who specifically comprised what was the then Remnant of Israel— . . .



Arnold Fruchtenbaum

The Messianic Jewish Epistles, Ariel's Bible Commentary (Tustin, CA: Ariel, 2005), 336, 344.

. . the *Israel of God*. It is important to recognize that the contrast Peter makes here is not between the church and Israel, or between believers and non-believers, or between unbelieving Jews and believing Gentiles. Rather, the contrast here is between the Remnant and the Non-Remnant of Israel. Peter's point is that while Israel the whole failed to fulfill its calling, the Remnant of Israel has not failed to fulfill its calling."

Two Issues
(1 Peter 2:9)

A. Similarity is not equality

B. 1 Peter is not addressed to Church at large





4-5 Passages from: The General Letters & Revelation

a. Receiving a kingdom (Heb. 12:28)

b. A kingdom of priests (1 Pet. 2:9)

c. **A kingdom of priests (Rev. 1:6)**

d. Fellow partaker in the kingdom (Rev. 1:9)

e. Jesus has the key of David (Rev. 3:7)

f. Jesus has already overcome (Rev 5:6)



Revelation 1:6

"and He has made us to be **a kingdom, priests** to His God and Father—to Him be the glory and the dominion forever and ever. Amen."



Two Rules of Interpretation



- Search the **immediate** context
  - Walvoord: 26X
- Search the **remote** context
  - Old Testament
  - Thomas: 278 / 404 verses

CAST OF 3 CHARACTERS

Revelation 12:1-5

1. SON = **MESSIAH**
   - *Ps. 2:9; Acts 1:9*
2. DRAGON = **SATAN**
   - *Rev. 12:9; 20:2*
3. WOMAN = **ISRAEL**
   - *Gen. 37:9-10*

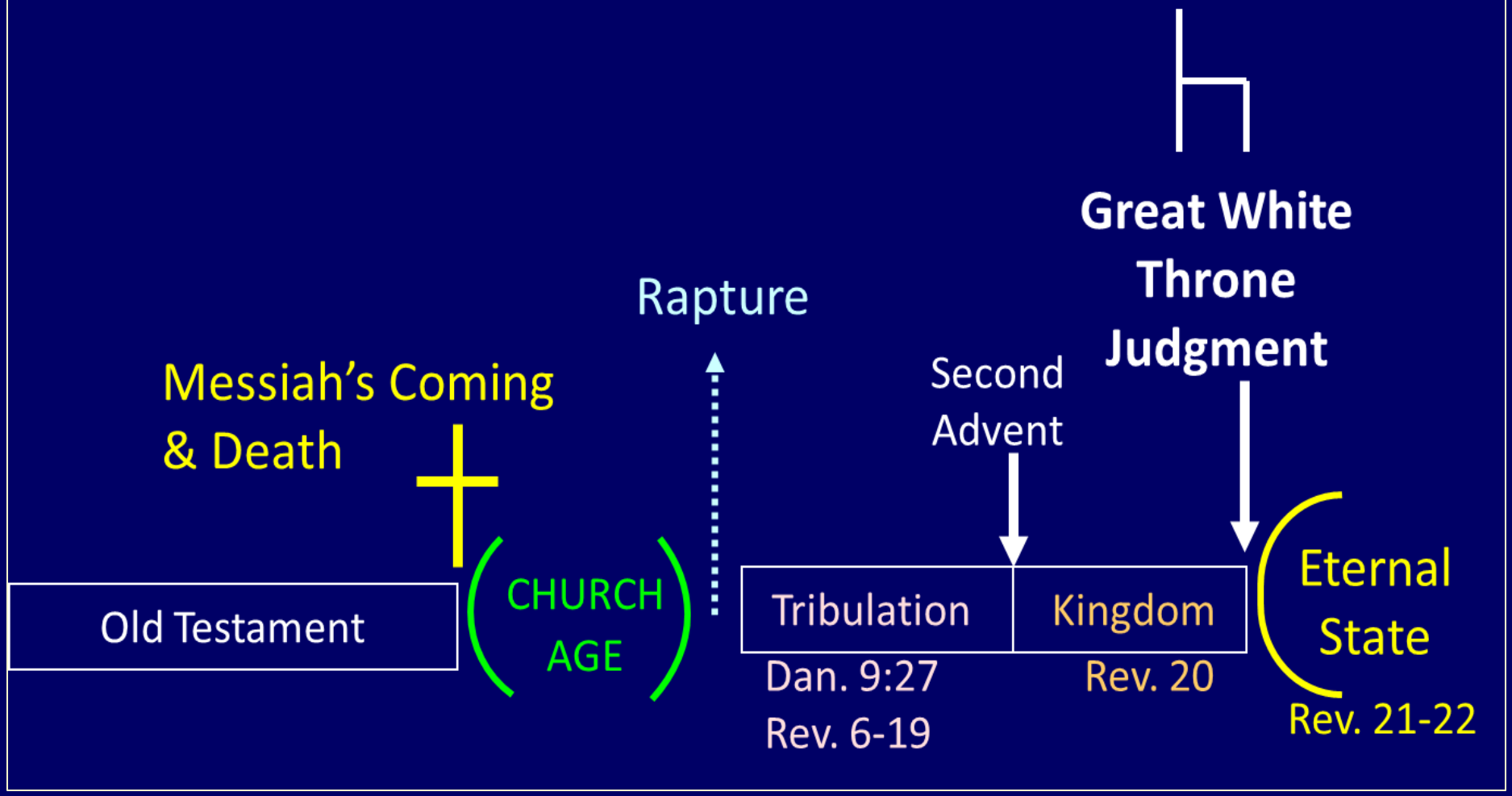


Revelation 5:10

"You have made them to be a **kingdom and priests** to our God; and **they will reign [*basileuō*]** upon **the earth [*gē*]**."



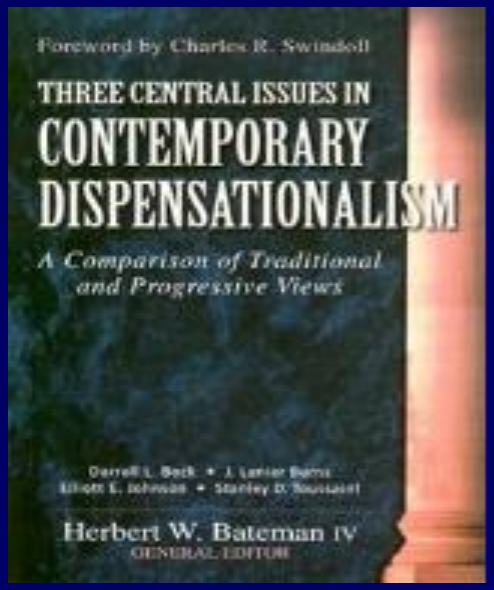
Prophecy Panorama



Stanley D. Toussaint

"Israel and the Church of a Traditional Dispensationalist," in Three Central Issues in Contemporary Dispensationalism, ed. Herbert W. Bateman (Grand Rapids: Kregel, 1999), 248.

"The explanation of this verse is found in 5:10 (NASB), which anticipates the future reign of believers with Christ."







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a. Receiving a kingdom (Heb. 12:28)

b. A kingdom of priests (1 Pet. 2:9)

c. A kingdom of priests (Rev. 1:6)

d. <u>Fellow partaker in the kingdom (Rev. 1:9)</u>

e. Jesus has the key of David (Rev. 3:7)

f. Jesus has already overcome (Rev 5:6)



Revelation 1:9

“I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.”



Revelation 5:10

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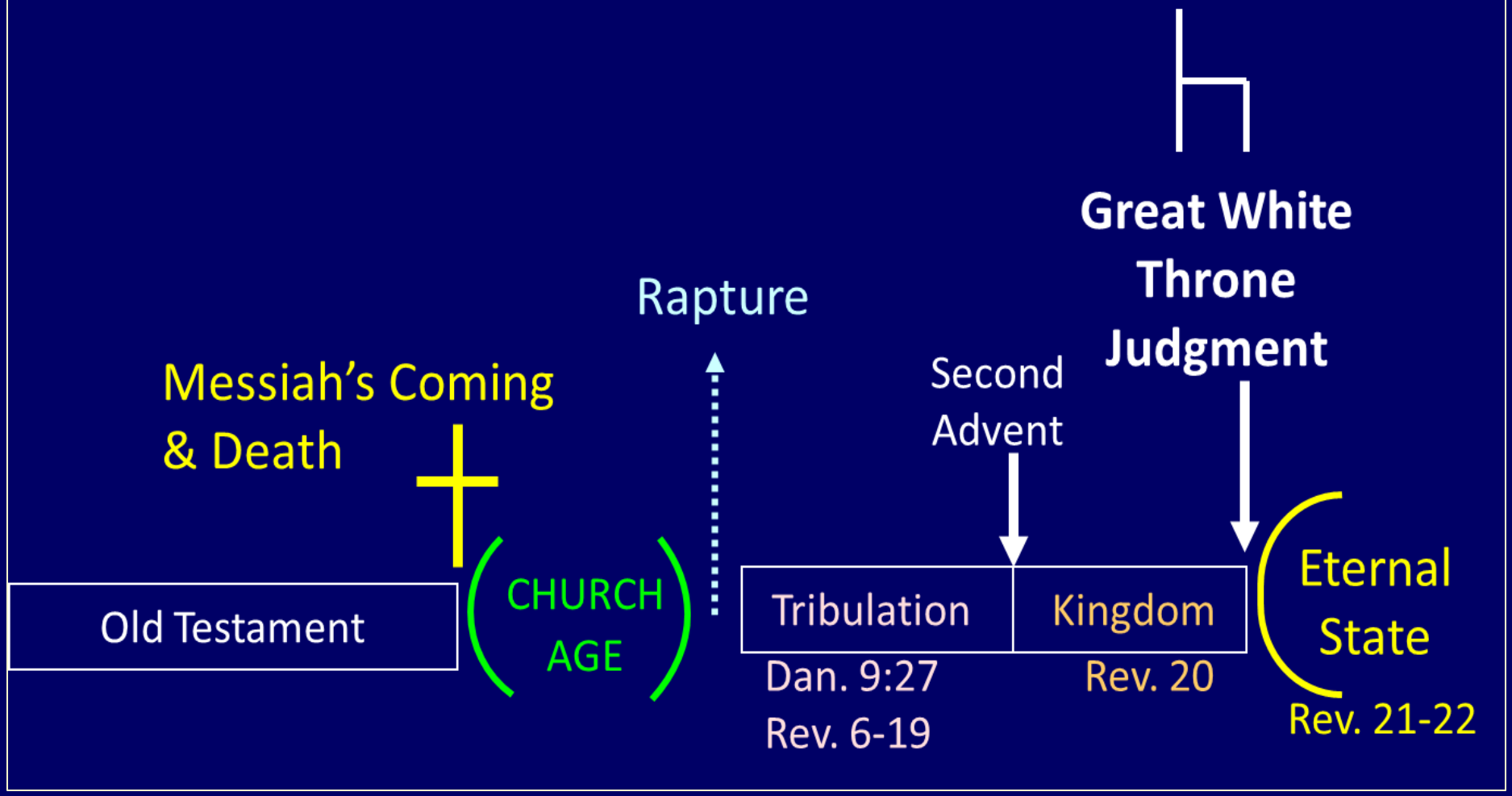


Revelation 11:15

15 “Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘**The kingdom of the world has become the kingdom of our Lord and of His Christ**; and He will reign forever and ever.’”

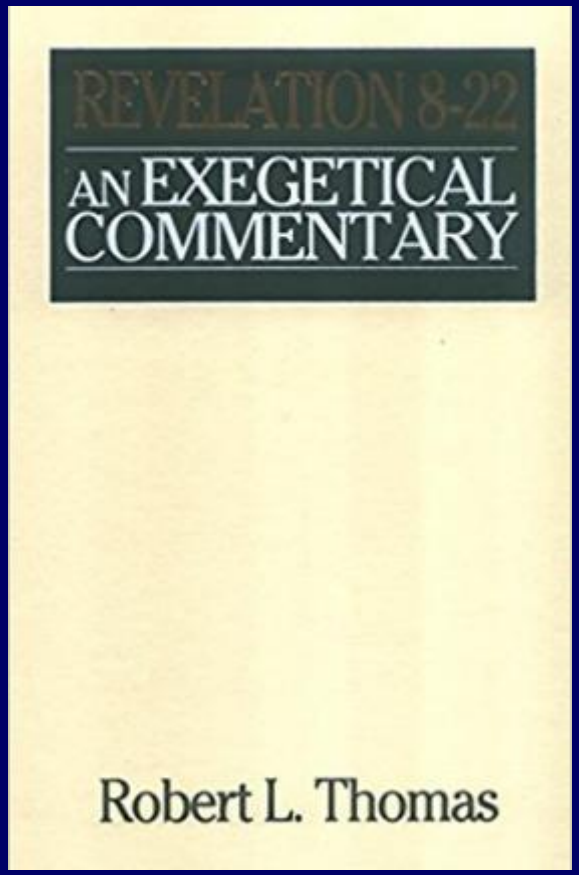


Prophecy Panorama



Dr. Robert Thomas

Revelation 1 to 7: An Exegetical Commentary
(Chicago: Moody Press, 1992), 87.



Dr. Robert Thomas observes that, "Little difference of opinion exists over the meaning of *basileia* [kingdom] in 1:9. It is the millennial kingdom described more fully in Revelation 20."

CONCLUSION



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