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 15



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?



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Kingdom Now?

"Sometimes the places where God's effective or actual rule is not yet carried out, and His will is not yet done, lie within the lives and little kingdoms of those who truly have been invaded by the eternal kind of life itself–those who really do belong to Christ because His life is already present and growing within them. The "interior castle" of the human soul, as Teresa of Avila called it, has many rooms, and they are slowly occupied by God, allowing us time and room to grow. That is a crucial aspect of the conspiracy. But even this does not detract from the reality of the '***kingdom among us***.' Nor does it destroy the choice that all have to accept it and bring their life increasingly into it."

Dallas Willard, The Divine Conspiracy, p. 30.

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 at time of tribulation (Jer. 30:7; Dan. 9:24-27)

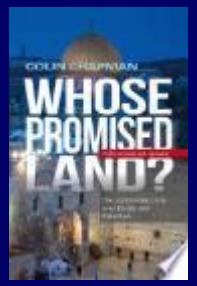


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Colin Chapman

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."

Spiritual Form of the Kingdom
Some Problems

1. God cannot lie (Num. 23:19; Titus 1:2; Heb. 6:18)

2. Truth is determined by its conformity to prior Scripture (Deut. 13:1-5; Acts 17:11; Gal. 1:6-9; 1 Thess. 5:21; 1 Cor. 14:29; 1 John 4:1; Rev. 2:2)



3. Overwhelming NT kingdom references are future (Matt. 6:10; Acts 14:22)

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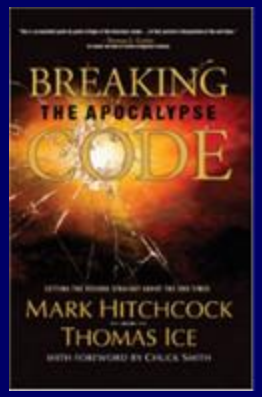


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Thomas Ice

Thomas Ice, “Amillennialism,” in The Popular Encyclopedia of Bible Prophecy (Eugene, OR: Harvest House, 2004), 20.

Acts 14:22 - “strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, ‘Through many tribulations we must enter the kingdom of God.’” "If they were in the kingdom, this statement would make no sense.”





2. The Main Problem with Kingdom Now NT interpretations

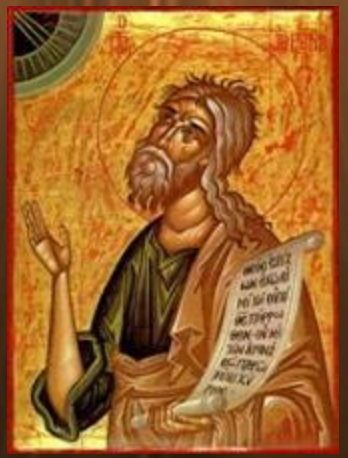
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Jeremiah 30:7

“ Alas! **for that day is great**, **There is none like it**; And it is the time of Jacob’s **distress**, But he will be **saved** from it.”




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Daniel 9:24

Seventy weeks have been decreed for your people and your holy city, **to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place**.





6 Prophecies WILL BE fulfilled V.24c

1) "to finish transgression"
2) "to make an end of sin"
3) "to make atonement for iniquity"
4) "to bring in everlasting righteousness"
5) "to seal up vision and prophecy"
6) "to anoint the most holy place"

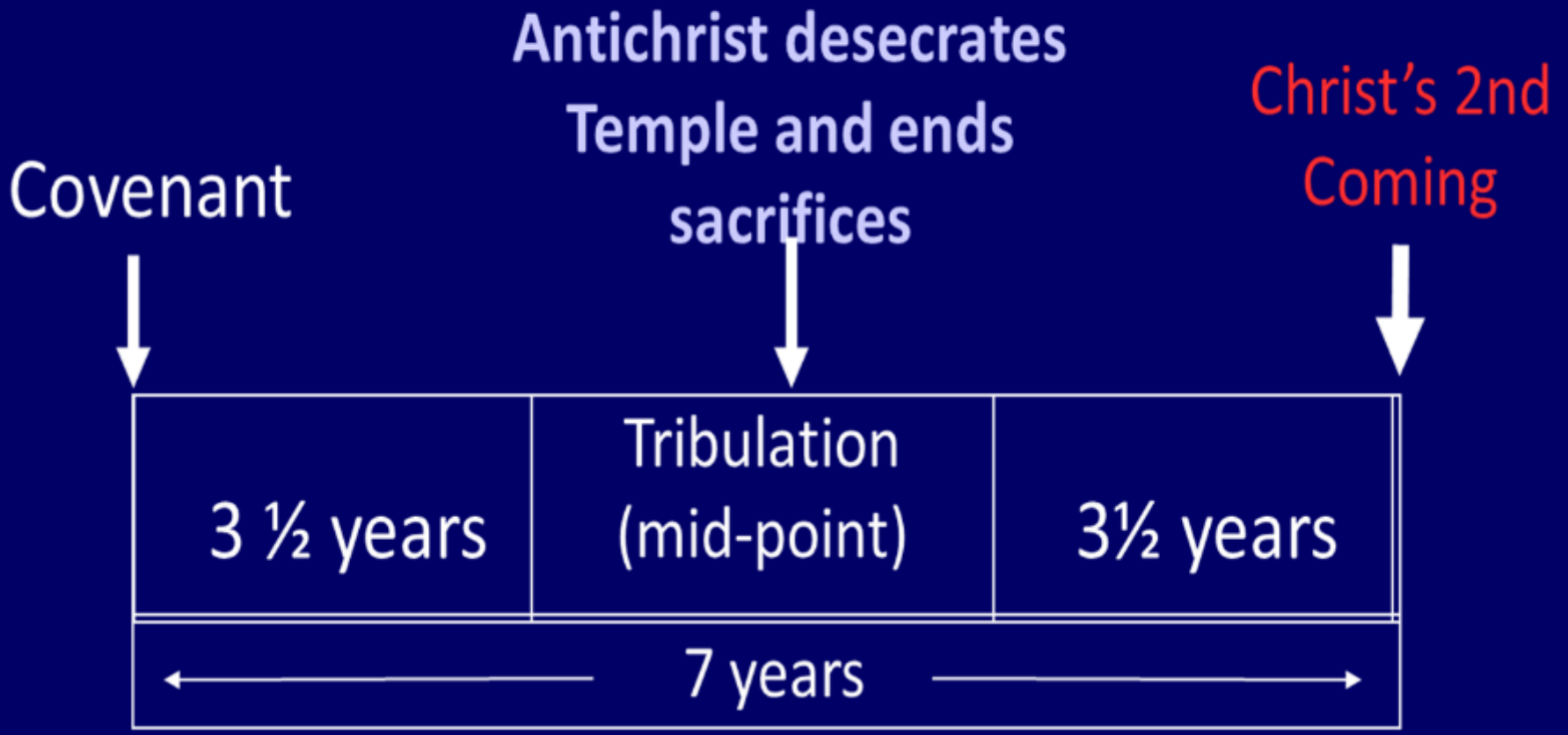
Arnold Fructenbaum, *Footsteps of the Messiah,* p.191-4

Daniel 9:27

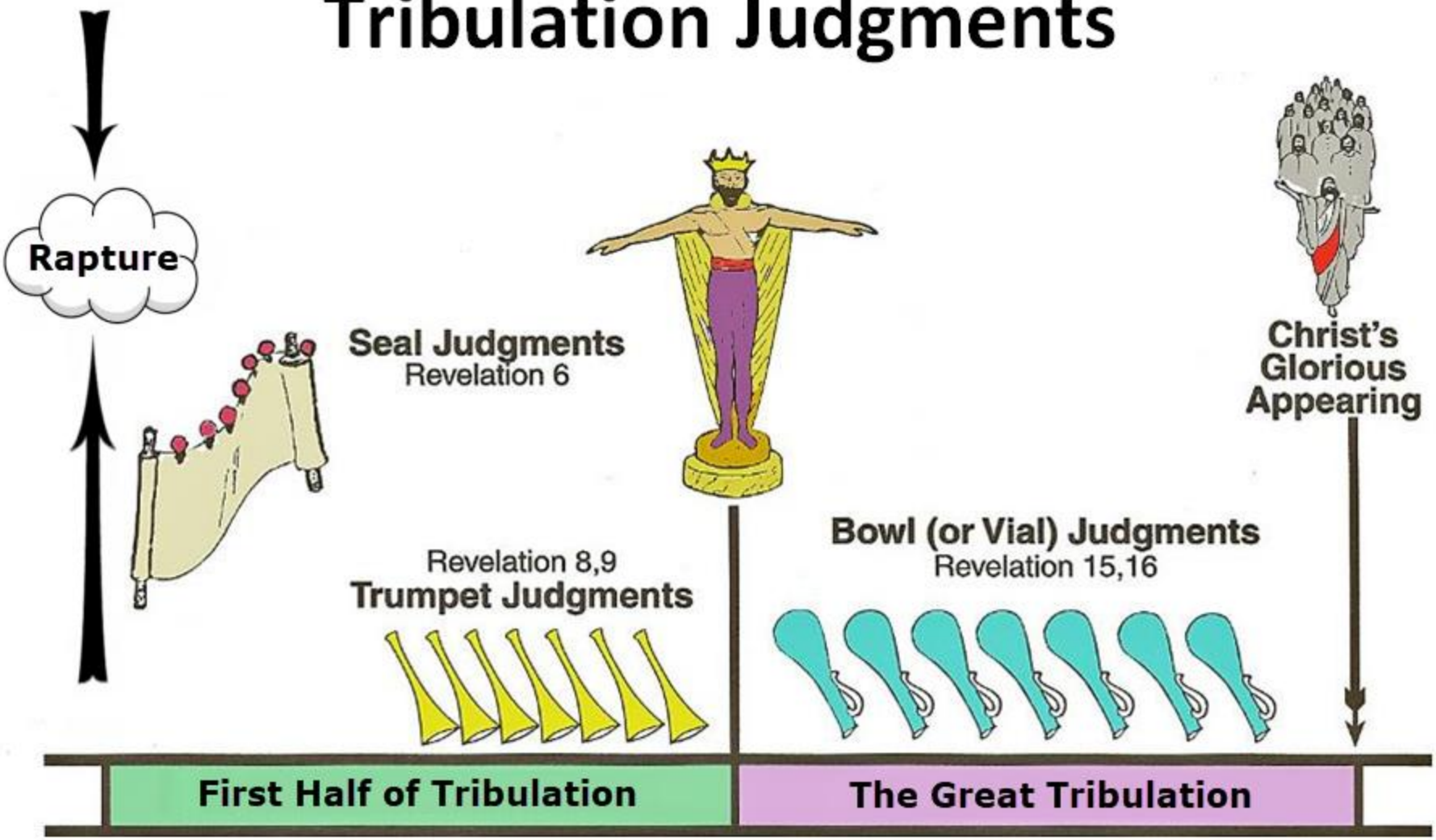
And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.



DAN 9:27 OVERVIEW OF TRIBULATION PERIOD



Tribulation Judgments



Stanley D. Toussaint

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), 231.



"If the kingdom began in the ministry of Christ, where is the prophesied judgment in the Gospels? Were the Old Testament prophets and John incorrect in their message?"

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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



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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. 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)

1. Passages from Christ's ministry



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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** (*engizō*).'"



Matthew 4:17

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



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** (*engizō*).’”



a. The kingdom is at hand (Matt. 3:2)

1) Engizō (James 5:8-9)

2) Kingdom is undefined

3) Christ's later ministry (Matt. 20:20-23; Acts 1:6-7)

4) Christ's immediate presence (Deut. 17:15)



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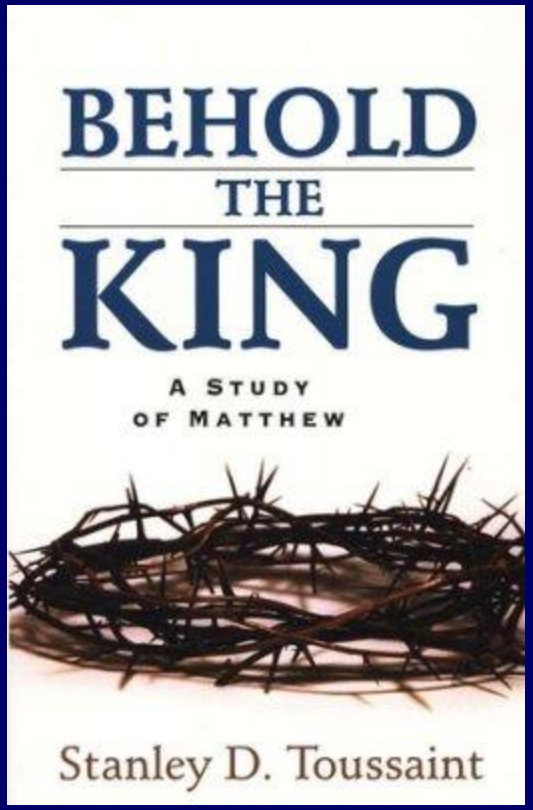
“[8] You too be patient; strengthen your hearts, for the coming of the Lord is near (*engizō*). [9] Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.”





Stanley D. Toussaint

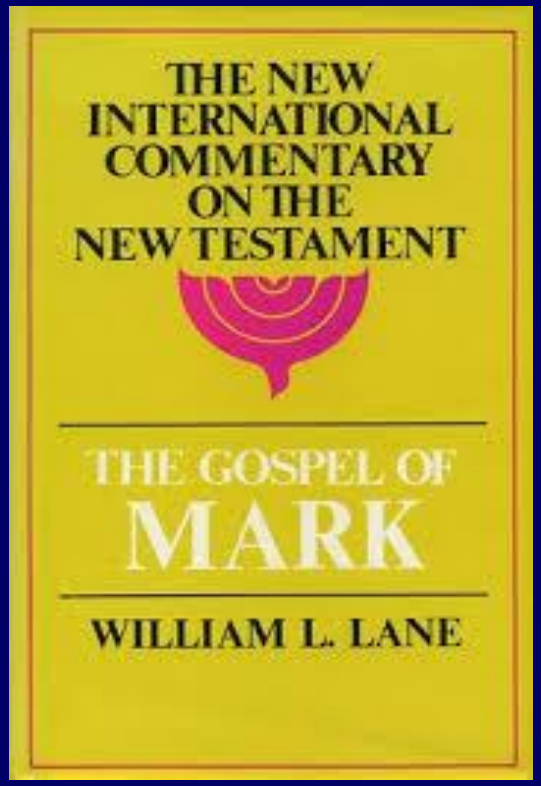
Stanley D. Toussaint, Behold the King: A Study of Matthew (Grand Rapids, Kregel, 2005), 63.



"…that the kingdom had drawn near and was then in a condition of nearness."

William Lane

William Lane, The Gospel According to Mark (Grand Rapids: Eerdmans, 1974), 65, n. 93.



"The linguistic objections to the proposed rendering 'has come' are weighty, and it is better to translate 'has come near.'"

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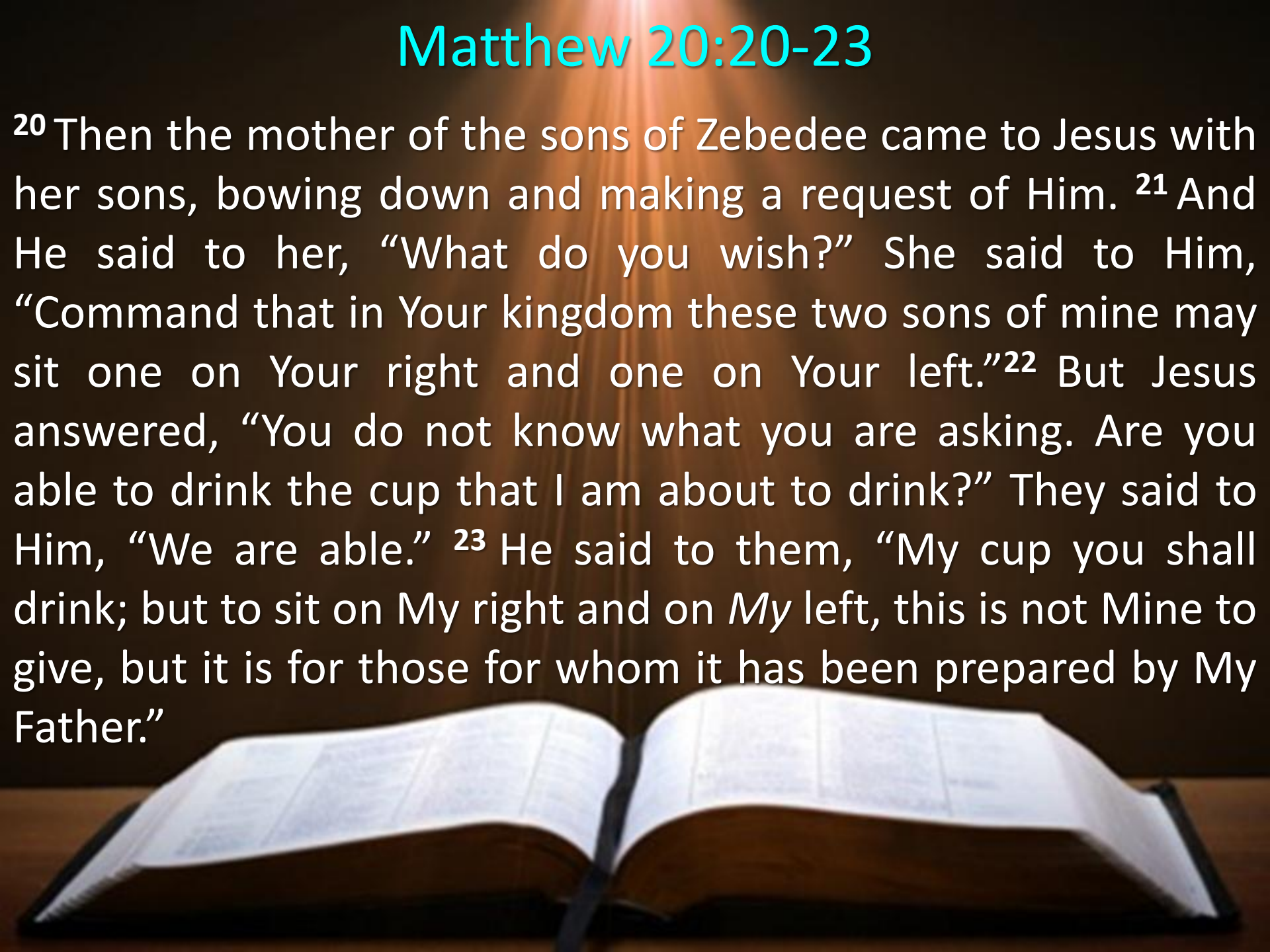
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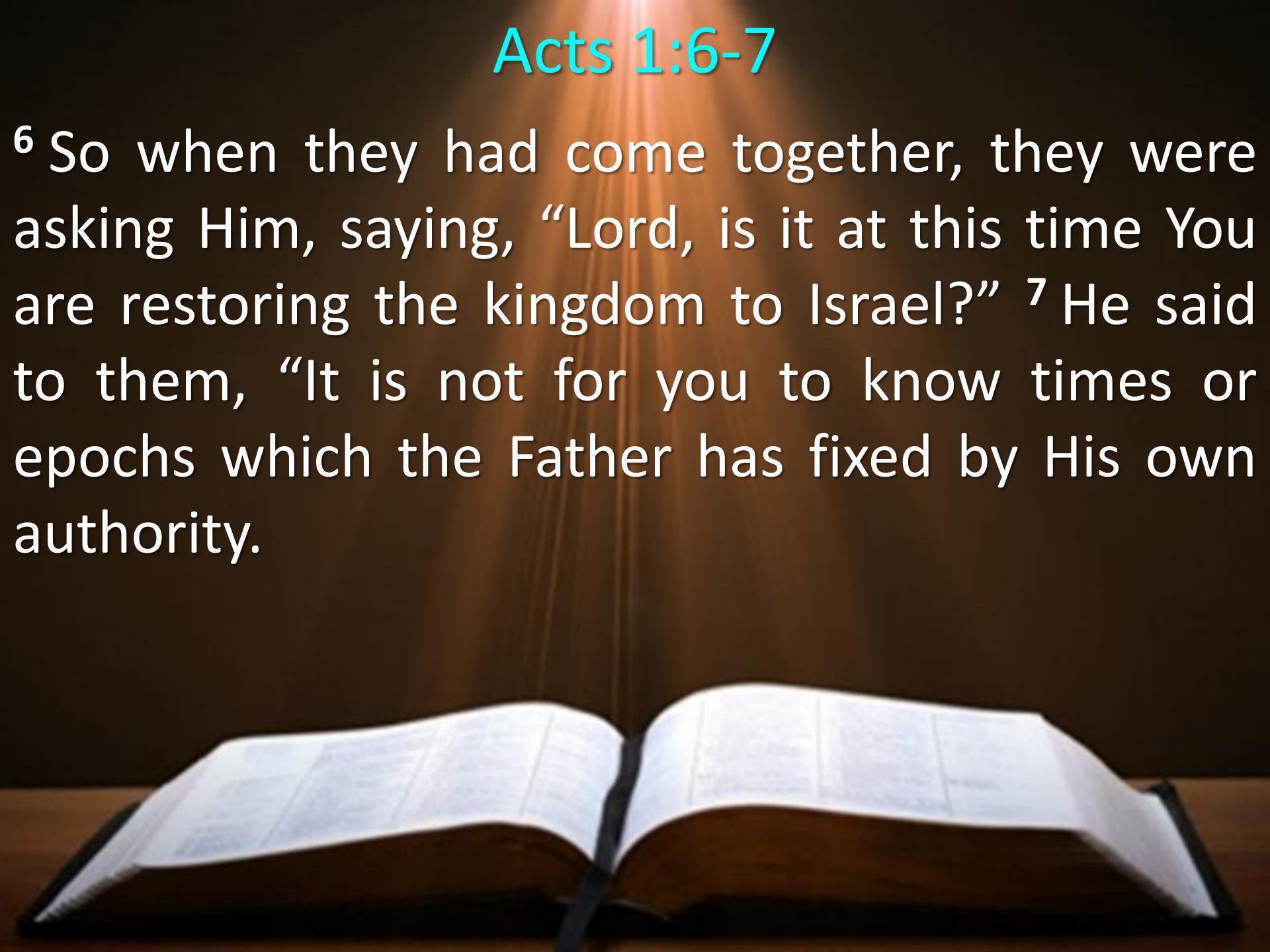
Matthew 20:20-23

20 Then the mother of the sons of Zebedee came to Jesus with
her sons, bowing down and making a request of Him. 21 And
He said to her, “What do you wish?” She said to Him,
“Command that in Your kingdom these two sons of mine may
sit one on Your right and one on Your left.”22 But Jesus
answered, “You do not know what you are asking. Are you
able to drink the cup that I am about to drink?” They said to
Him, “We are able.” 23 He said to them, “My cup you shall
drink; but to sit on My right and on *My* left, this is not Mine to
give, but it is for those for whom it has been prepared by My
Father.”



Acts 1:6-7

6 So when they had come together, they were
asking Him, saying, “Lord, is it at this time You
are restoring the kingdom to Israel?” 7 He said
to them, “It is not for you to know times or
epochs which the Father has fixed by His own
authority.



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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."



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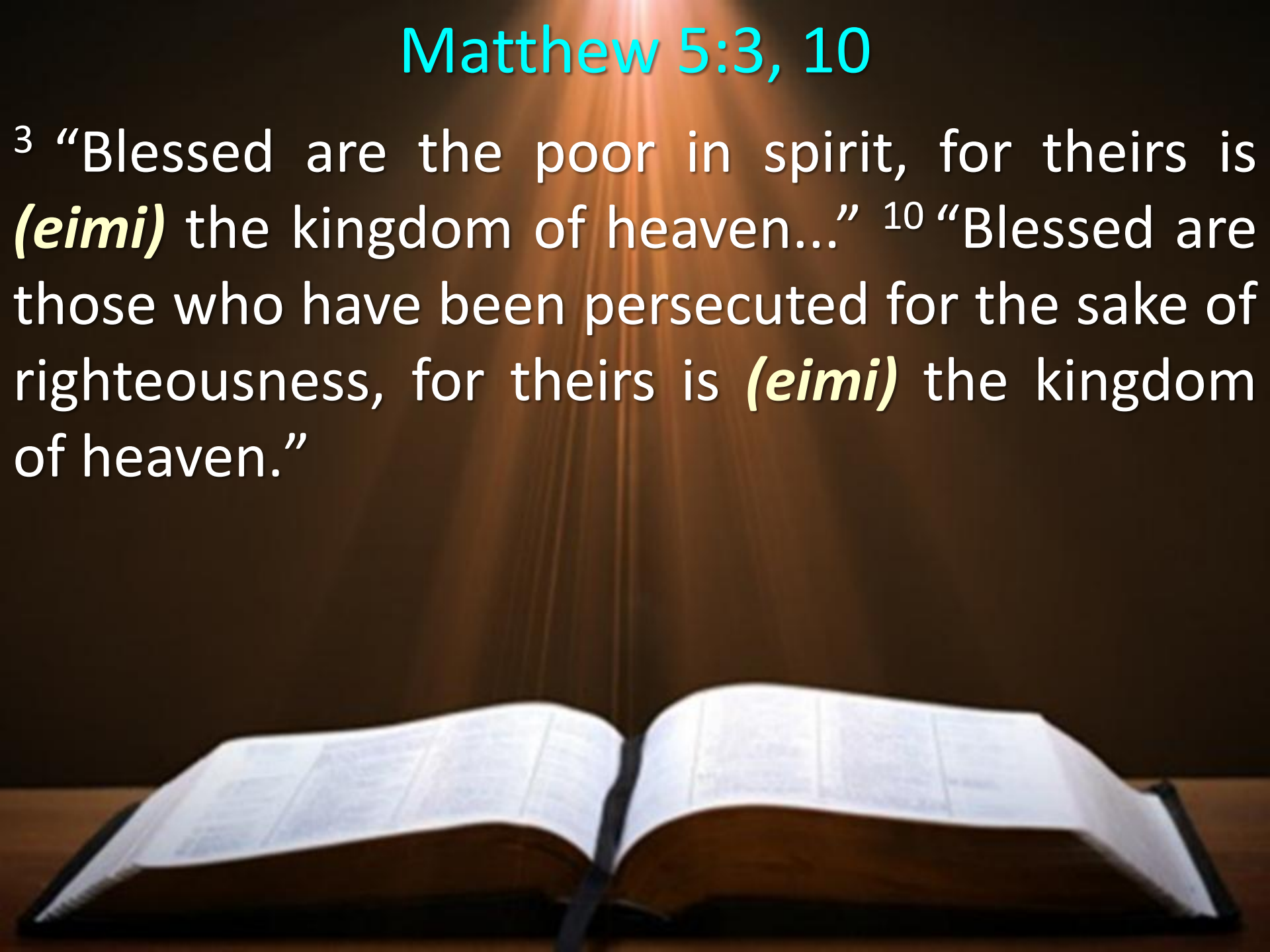
e. The kingdom suffers violence (Matt. 11:12)

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g. The kingdom has come upon you (Matt. 12:28)

Matthew 5:3, 10

3 “Blessed are the poor in spirit, for theirs is ***(eimi)*** the kingdom of heaven...” 10 “Blessed are those who have been persecuted for the sake of righteousness, for theirs is ***(eimi)*** the kingdom of heaven.”



b. Theirs is the kingdom (Matt. 5:3, 10)

1) Future (Matt. 5:19, 20; 6:10, 33)
2) Futuristic present
3) Kingdom undefined?
4) Matthew 10:5-7



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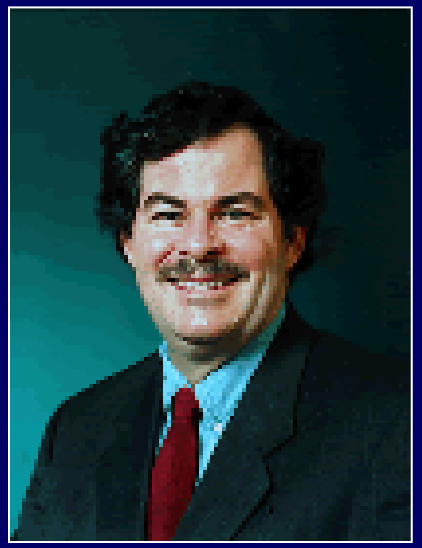
2) **Futuristic present**

3) Kingdom undefined?

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Futuristic Present



"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."

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.

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."





Stanley D. Toussaint

Stanley D. Toussaint, Behold the King: A Study of Matthew (Grand Rapids, Kregel, 2005), 96.

Those who are to inherit the kingdom are called blessed *now* because all these things shall be theirs. All of the verbs are future in verses three through ten except two. [According to M'Neile] "The present tense of *estin* ["is"] must not be pressed: it is timeless, and in Aramaic the connecting verb would not be used. As a potential right, the kingdom is theirs now and always: as an actual possession it is still future, as is shown by the verbs in *vv*. 4–9, which describe various aspects of the bliss." Montefiore also makes an excellent comment on the present tense of the copulative. "The present tense of the copula 'is' must not be pressed. There would have been no verb in the original. *The future tense* in the next verses makes it certain that the future is also meant here. The Kingdom is the eschatological Kingdom: the Kingdom which is to come.

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CONCLUSION

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