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 16



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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1. **<u>What does the Bible Say About the Kingdom?</u>**
2. The Main Problem with Kingdom Now NT interpretations
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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



1. Kingdom Throughout the Bible

11. Kingdom Mysteries	15. Transfer of Kingdom Authority
12. Church	16. Kingdom Establishment
13. Israel's Discipline & Restoration	17. Eternal State
14. Re-offer of the King/Kingdom	18. Testimony of Early Church History



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



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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. **<u>The kingdom is in your midst (Luke 17:21)</u>**
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)

Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, **the kingdom of God is in your midst**.’”



E.R. Craven

"*Excursus on the Basileia*," in Revelation of John,
J. P. Lange (New York: Scribner, 1874), 96.

"This passage, probably, by the advocates of the prevalent theory of the *Basileia*, is regarded as their most important proof-text, both as to its *nature* and *present establishment*."



h. The Kingdom is Within Your Midst

(Luke 17:20-21)

1) Does not say “the kingdom is within you”

2) Sufficiency of the offer of the kingdom framework

3) Possibility of a futuristic rather than present reality



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Luke 17:20-21 (NCV)

“Some of the Pharisees asked Jesus, “When will the kingdom of God come?” Jesus answered, ’God’s kingdom is coming, but not in a way that you will be able to see with your eyes. People will not say, ‘Look, here it is!’ or, ‘There it is!’ because **God’s kingdom is within you**.’”



1. The Kingdom is Within You?

a. Addressing the Pharisees (Luke 17:20; John 8:44)

b. People enter the kingdom (Matt. 5:20; 23:13; 25:31-46; John 3:5)

c. Perfect rule of Christ? (Rev. 12:5; 1 Thess. 5:19; Rom. 6:12; Eph. 4:30)

d. Kingdom always retains its terrestrial meaning

e. Subsequent and latter ministry of Christ (Matt. 19:28; 20:20-21; 26:29; Luke 23:42; Mark 15:43; Acts 1:6)

f. NASB provides a better translation



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2. Sufficiency of the Offer of the Kingdom Framework

a. King & Kingdom went together (Isa. 9:6-7; Dan. 7:13-14; Luke 1:26-27, 32)

b. Review of the Offer of the Kingdom framework

c. Kingdom offer rejected by Israel (Luke 19:14, 42, 44, 11)

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Isaiah 9:6-7

6 **For a child will be born to us, a son will be given to us; And the government will rest on His shoulders**; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.7 **There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore**. The zeal of the Lord of hosts will accomplish this.



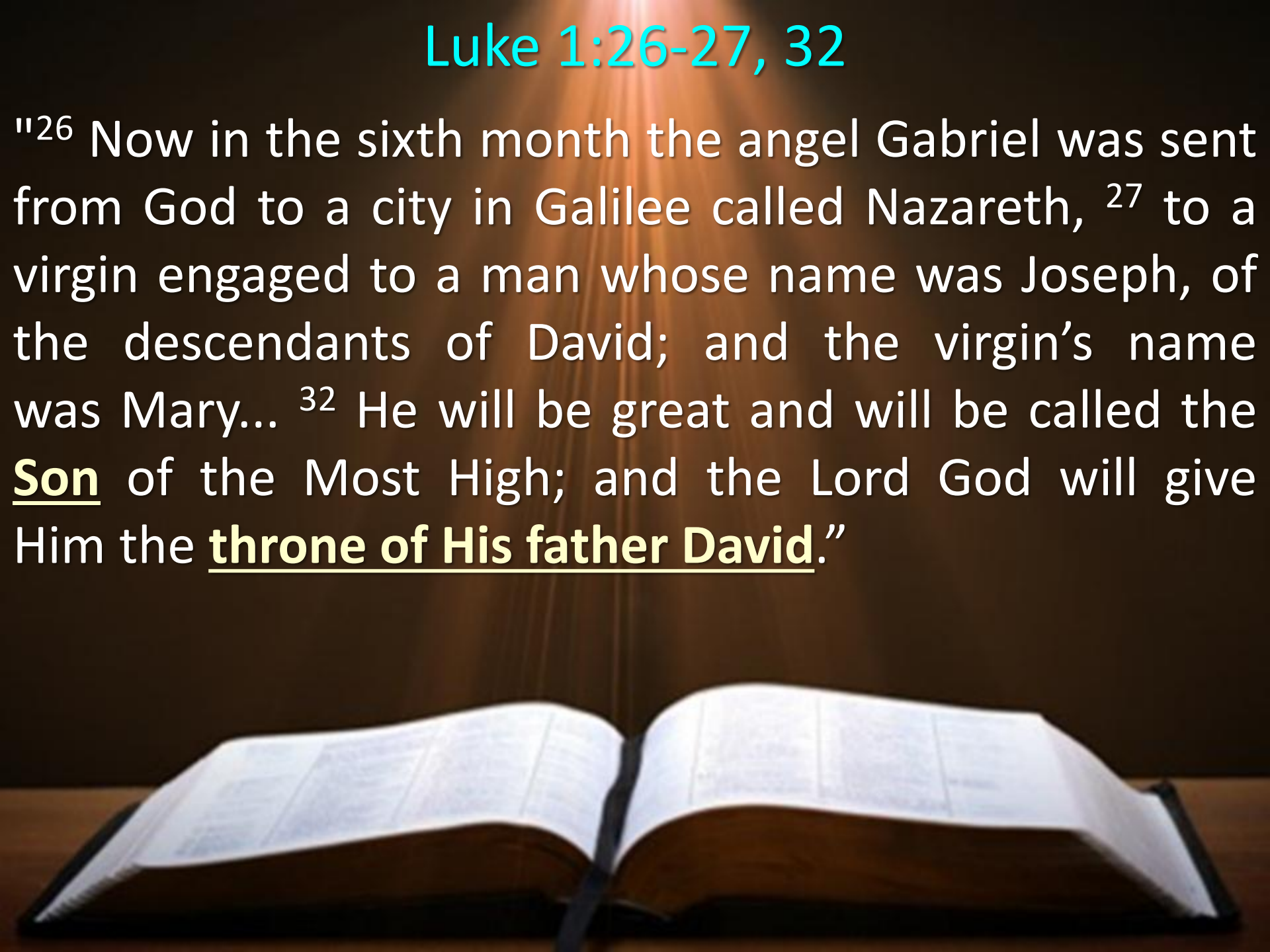
Daniel 7:13-14

"In my vision at night I looked, and there before me was one like a **son of man**, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and **his kingdom** is one that will never be destroyed."



Luke 1:26-27, 32

"[26] Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, [27] to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary... [32] He will be great and will be called the **Son** of the Most High; and the Lord God will give Him the **throne of His father David**."





E.R. Craven

"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96.

"Now, remembering the close connection in the Jewish mind between the establishment of the *Basileia*, and the glorious coming of the Son of Man—a connection established by the prophecy of Daniel (7:13, 14), and not previously rebuked but approved by Jesus (Luke 9:26, 27)—let anyone hypothesize as the meaning of . . . *with the signs of a gradual approach*, and of . . . *in the midst of*, and read the entire passage, vers. 20–30."

Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘**The kingdom of God is not coming with signs to be observed**; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.’”



2. Sufficiency of the Offer of the Kingdom Framework

a. King & Kingdom went together (Isa. 9:6-7; Dan. 7:13-14; Luke 1:26-27, 32)

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d. Offer will be received by future Israel (Luke 21:31)



Matthew and the Kingdom

Toussaint, *Behold the King*, 18-20

- Kingdom predicted (Isa 11:6-9)
- Kingdom offered (Matt. 3:2; 4:17; 10:5-7)
- Kingdom rejected (Matt. 12:24)
- Kingdom postponed (Matt. 13)
- Interim program? (Matt. 16:18; 28:18-20)
- Kingdom ultimately accepted (Matt. 24:14; 25:31)



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*).'"



Messengers of the Kingdom In Matthew

Toussaint, *Behold the King*, 18-20



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

Offer of the Kingdom Framework

Stanley D. Toussaint, *"The Contingency of the Coming Kingdom,"* in Integrity of Heart, Skillfulness of Hands: Biblical and Leadership Studies in Honor of Donald K. Campbell (Grand Rapids: Baker, 1994), 225, 232–35.

1. Contingency in OT (1 Kgs. 11:38; Jer. 18:7-10)
2. Mosaic Covenant (Exod. 19:5-6)
3. Message confined to Israel (Matt. 10:5-7)
4. Contingency in JC's teaching (Matt. 11:14)
5. Cessation of announcement after rejection
6. Announcement of judgment of 1st Century Israel
7. Postponement in JC's parables (Luke 19:11-27)
8. Message does not reappear until 70th Week



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."



Max Zerwick



Max Zerwick, *A Grammatical Analysis of the Greek New Testament* (Rome: Pontificio Istituto Biblico, 1996), 251–52.

"In view of the fact that Christ was addressing the Pharisees modern exegetes generally prefer to translate 'among' but this meaning is elsewhere unknown. Secular and patristic evidence has been adduced (by C.H. Roberts) for an extension of the meaning 'within', viz. *in your hands* (ref. that for which one is responsible), *in your power of choice* (cf. 'it lies with you'), i.e., from the human side the K[ingdom] is yours if you choose it, if you will it."

Walter Elwell

Walter Elwell and Philip Comfort, Tyndale Bible Dictionary
(Wheaton, IL: Tyndale House, 2001), 207.

"Another example is that in *koine* Greek, the expression *entos humon* (literally, 'inside of you') often meant 'within reach.' Thus, Jesus' statement in Luke 17:21 could mean, 'the kingdom is within reach.'"



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John 1:11

"He came to His own, and those who were His own did not receive Him."



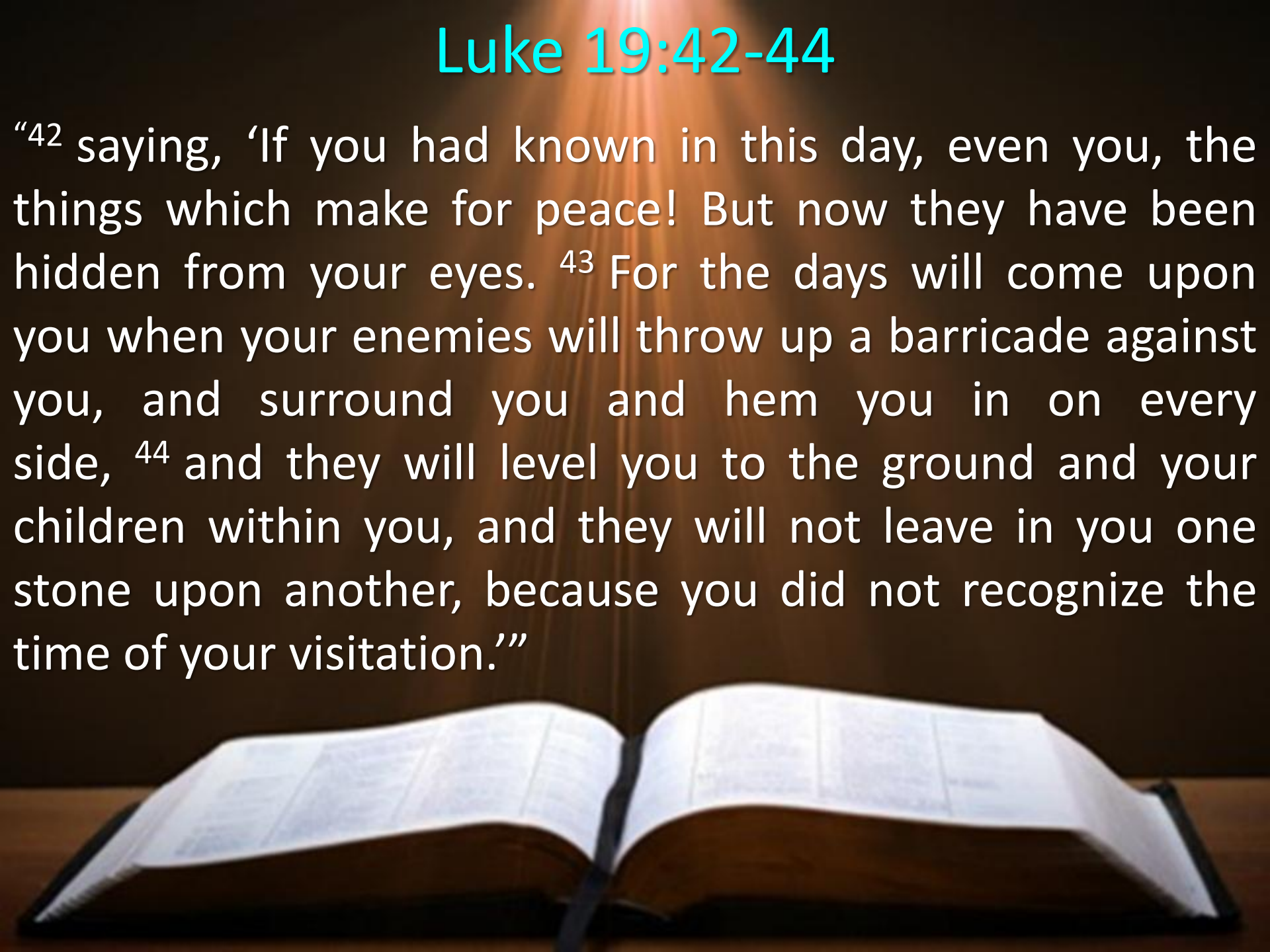
Luke 19:14

“But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’”



Luke 19:42-44

“42 saying, ‘If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. 43 For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, 44 and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.’”



Luke 19:11

"While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, **and they supposed that the kingdom of God was going to appear [*anaphainō*] immediately**."



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Luke 21:31

"So you also, **when you see these things happening**, recognize that **the kingdom of God is near**."



Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘**The kingdom of God is not coming with signs to be observed**; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.’”



Luke 21:31



Stanley D. Toussaint and Jay A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *Bibliotheca Sacra* 164 (April–June 2007): 138, 141.

"If the kingdom had already come, why did Jesus prophesy the future Tribulation in Luke 21:31 and say in connection with that series of events, 'When you see these things happening, recognize that the kingdom of God is near'? The implication is clear: This kingdom is not near now. It was near (in the sense that Jesus personally offered it to Israel), but then it ceased being near. Then in the future Tribulation the millennial kingdom will again be near. . . . In 10:9, 11 the seventy were told to preach that the kingdom of…

Luke 21:31



Stanley D. Toussaint and Jay A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *Bibliotheca Sacra* 164 (April–June 2007): 138, 141.

…God had drawn near. But in 19:11 the disciples thought the kingdom was close at hand, but it was no longer near. This contrasts… with 10:9, 11. Again Israel's rejection of the Lord is seen in the words of the citizenry, 'We do not want this man to reign over us' (19:14). But this parable teaches more than Jewish rejection; it also affirms that the Lord's followers have responsibilities to fulfill *in the interim* while He is gone. Because Israel had rejected the King, the kingdom was postponed; it was no longer 'at hand.'"

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3. Futuristic Rather than Present Reality

a. Rejection of the offer (Luke 17:22, 25)

b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)



c. Present tense? (Luke 17:20-21)

1) Pharisees asked the question in the present tense (Luke 17:20)

2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)

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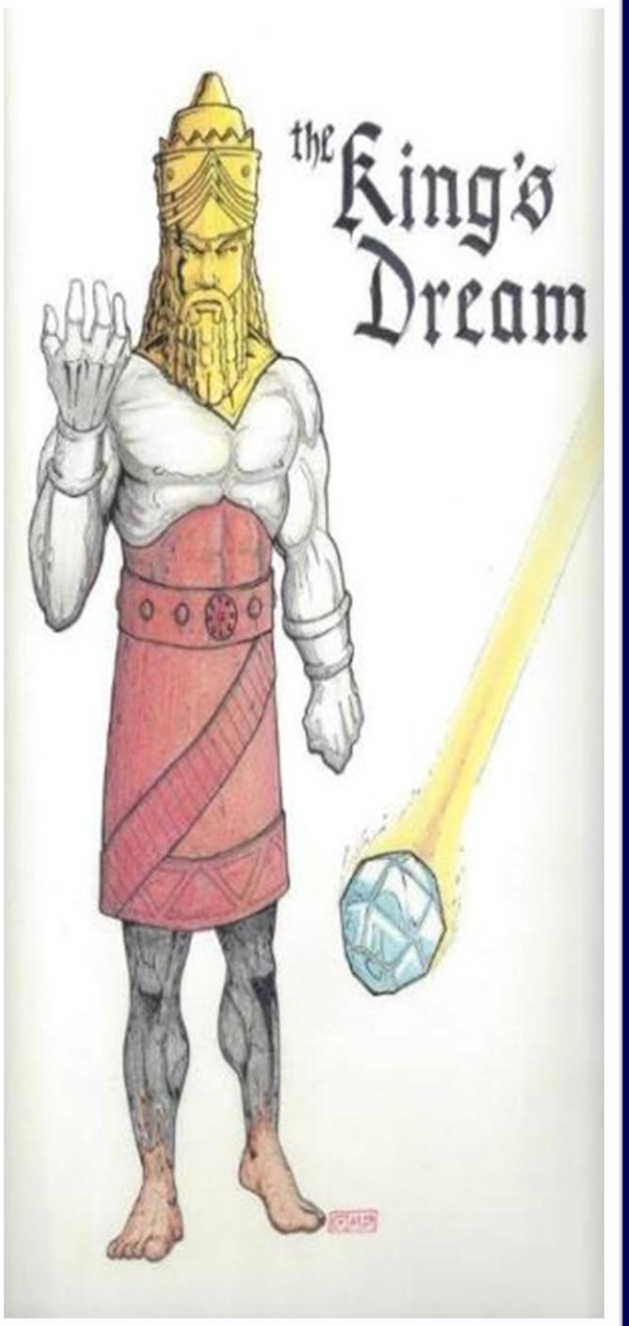
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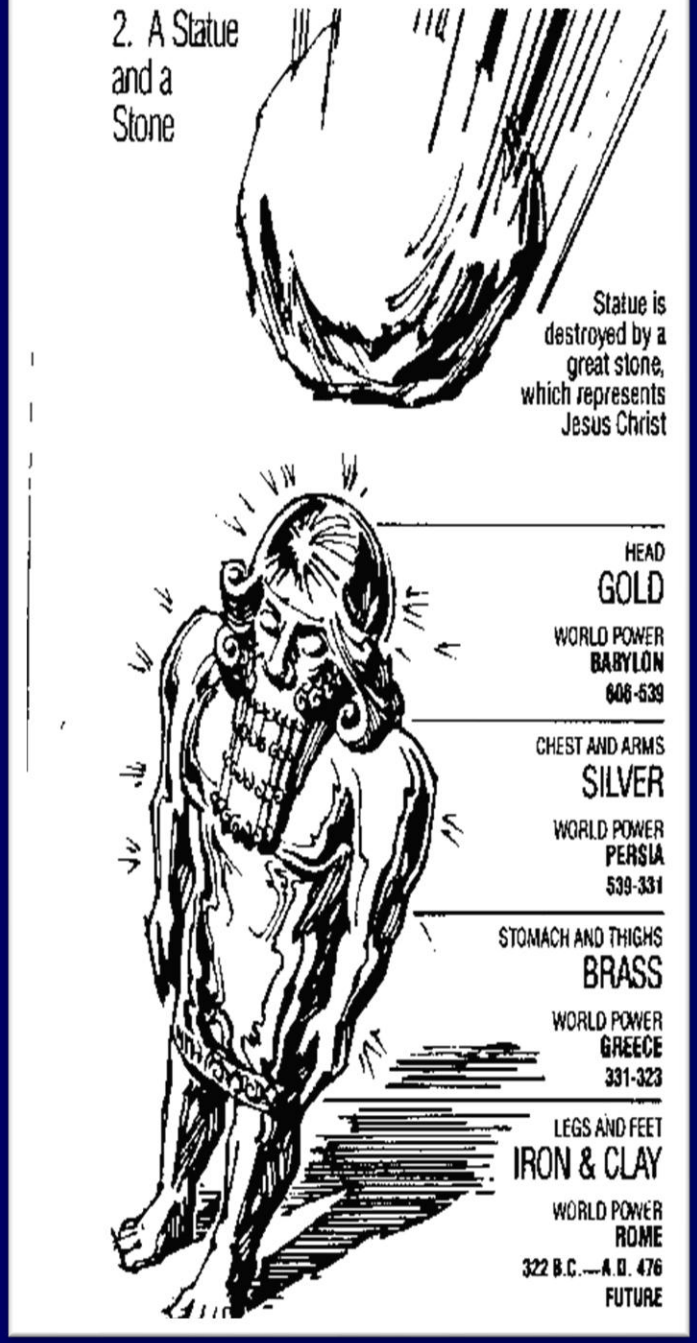
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Statue & Stone



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E.R. Craven

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

"Does it not become manifest that this passage, so far from teaching the doctrine of a present establishment of the Basileia, must be numbered amongst those that connect the establishment with the Second Advent?"



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Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was **coming [*erchomai*]**, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God **is [*eimi*]** in your midst.’”



E.R. Craven



"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96.

"In the E. V. there is a difference in tense between the question of the Pharisees and the answer of Jesus—they asking, when the Basileia *should* come, and He answering, it *cometh* not with observation, it *is* within you—which necessarily implies a declaration of then existing establishment. This difference is altogether unauthorized—both the question and the answer are in the present; the question of the Pharisees should be translated "when cometh (*erchetai*) the kingdom of God?" The question was asked in the vivid, . . .

E.R. Craven



"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96.

. . .dramatic present; it manifestly had reference to the future; it would be in defiance of every conceivable law of language to suppose that our Lord, in following the lead of His questioners, intended to indicate a different tense. The question and the answer are but illustrations of that law proper to all languages, but pre-eminently to the Greek."

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2 Peter 3:8

"But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day."



Joshua 6:2

"The LORD said to Joshua, "See, I have given Jericho into your hand, with its king *and* the valiant warriors."



Romans 8:29–30

29 For those whom He **foreknew**, He also **predestined** *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.



Jude 14

"It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, 'Behold, the Lord **came** with many thousands of His holy ones.'"



Futuristic 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.



"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.**"

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."



E.R. Craven



"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96-97.

"[P]re-eminently to the Greek, by which a certain future may be represented by a verb in the present; illustrations may be found, Matt. 26:2 (after two days is the feast of the Passover, and the Son of Man is betrayed, etc.); 1 Cor. 15:42–44 (it is sown in corruption, it is [in the future resurrection] raised in incorruption)....To the conclusion that the language of our Lord must be understood as having reference to the future, it may also be remarked, we are shut up by the following considerations: The supposition disconnects His words from the immediately-following address to the disciples, whilst the contrary supposition brings them into manifest and beautiful connection therewith, and with His other utterances In this connection may be considered that class of passages which…

E.R. Craven

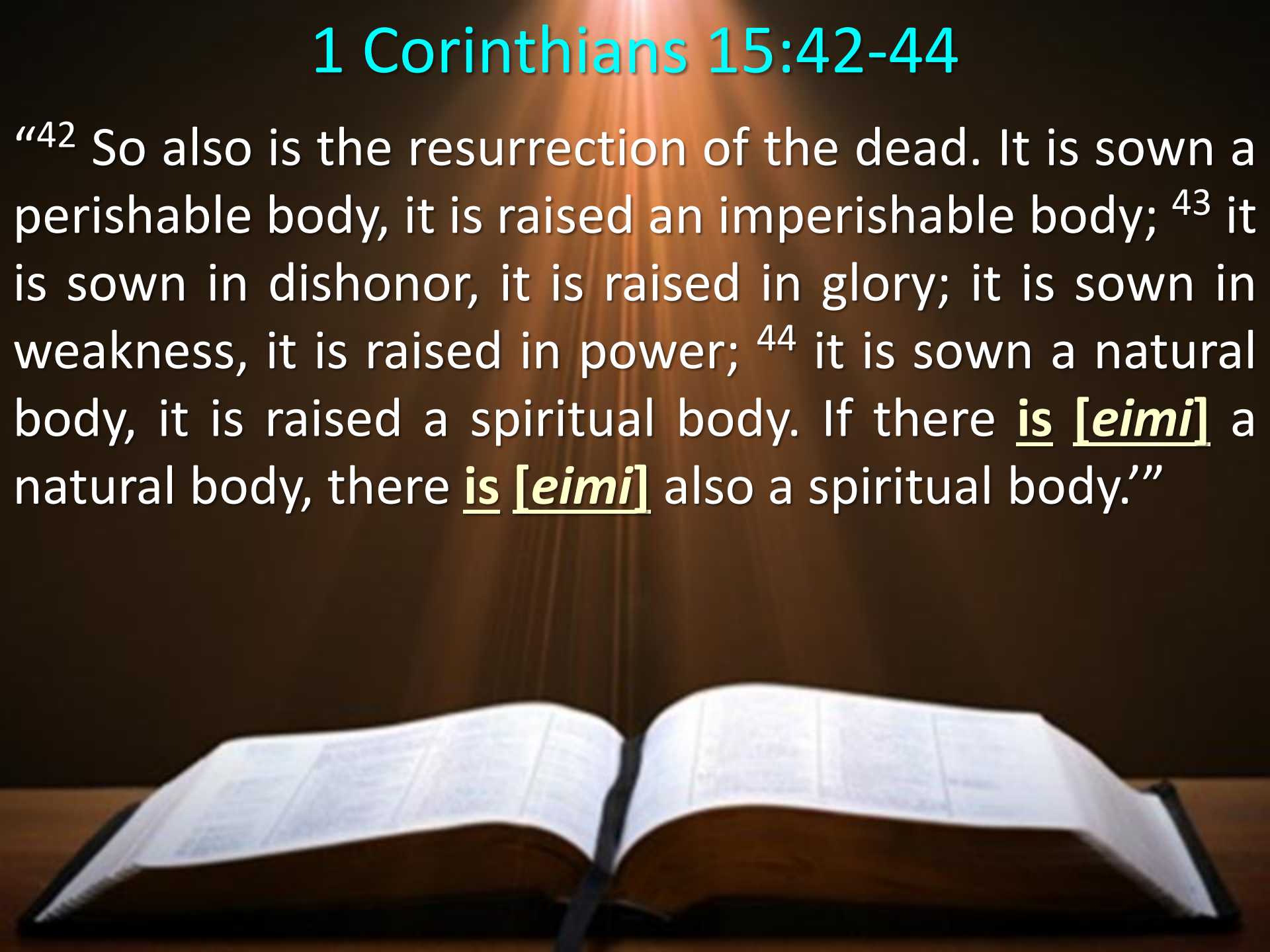


"*Excursus on the Basileia*," in Revelation of John, J. P. Lange (New York: Scribner, 1874), 96-97.

…are regarded as teaching the doctrine of a present Basileia from their use of present verb when mentioning it. (Reference is not now had to those in which there is taught in the context that apparently requires the hypothesis of a present kingdom—each of these receives an independent consideration). These passages are: all those parables which thus refer to the Basileia, Matt. 13:31, 38, 44, 45, 47, etc.; also Matt. 11:11; Rom. 14:17. These, it is admitted, are all consistent with the hypothesis of a present kingdom; but, under the rule set forth under the preceding head, they are all grammatically consistent with that of a certain future establishment."

1 Corinthians 15:42-44

“42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there **is** [***eimi***] a natural body, there **is** [***eimi***] also a spiritual body.’”



CONCLUSION

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1. Passages from Christ's ministry



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