

# 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. Eden                  | 6. Old Testament Prophets      |
| 2. Abrahamic Covenant    | 7. Post exile                  |
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| 4. Divided Kingdom       | 9. Rejection of the Offer      |
| 5. Times of the Gentiles | 10. Interim Age                |



# 1. Kingdom Throughout the Bible

11. Kingdom Mysteries

12. Church

13. Israel's Discipline &  
Restoration

14. Re-offer of the  
King/Kingdom

15. Transfer of Kingdom  
Authority

16. Kingdom Establishment

17. Eternal State

18. Testimony of Early  
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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.”



## 2. The Main Problem with Kingdom Now NT interpretations

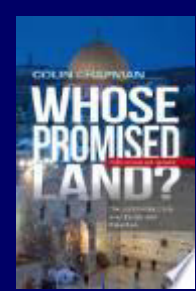
- a. The kingdom is always earthly (Gen. 15:18-21)  
over a repentant Israel (Ezek. 36–37)
- b. The kingdom will only manifest after a time of  
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tribulation (Jer. 30:7; Dan. 9:24-27)





## 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)



## 2. The Main Problem with Kingdom Now NT interpretations

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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)**



# 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)



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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

## 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).’”

**REPENT** for the  
**KINGDOM OF HEAVEN**  
is at hand.



## 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)





# 1. Passages from Christ's ministry

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## Matthew 5:3, 10

<sup>3</sup> “Blessed are the poor in spirit, for theirs is *(eimi)* the kingdom of heaven...” <sup>10</sup> “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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# 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.”

# 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

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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## 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; <sup>6</sup> but rather go to the lost sheep of the house of Israel. <sup>7</sup> And as you go, preach, saying, ‘The kingdom of heaven is at hand (*engizō*).’”





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*The Dispensational and Kingdom Implications of  
the 'Lord's Prayer' In Matthew 6:9-13*



*Matthew 6:9-13*

## Matthew 6:9-13

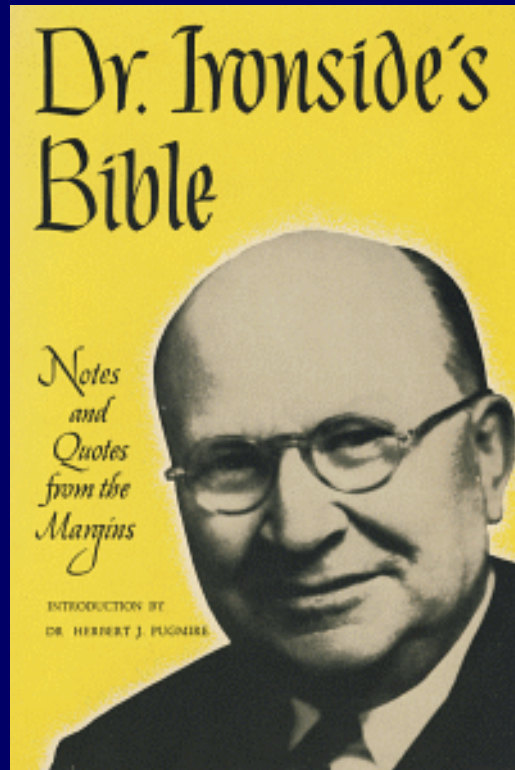
“<sup>9</sup> Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. <sup>10</sup> Your kingdom come. Your will be done, On earth as it is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And do not lead us into temptation, but deliver us from evil.’”





# Harry Ironside

*Henry Allen Ironside, Expository Notes on the Gospel of Matthew (New York: Loizeaux, 1948), 63.*



“Jesus Himself could not pray for it, for it includes a request for forgiveness of sins, and He was ever the Sinless One.”

# Matthew's Purposes

- To explain that Jesus in whom they had believed was the long-awaited Jewish Messiah
- To explain why the kingdom had been postponed despite the fact that the king had arrived
- To explain the interim program of God during the kingdom's absence

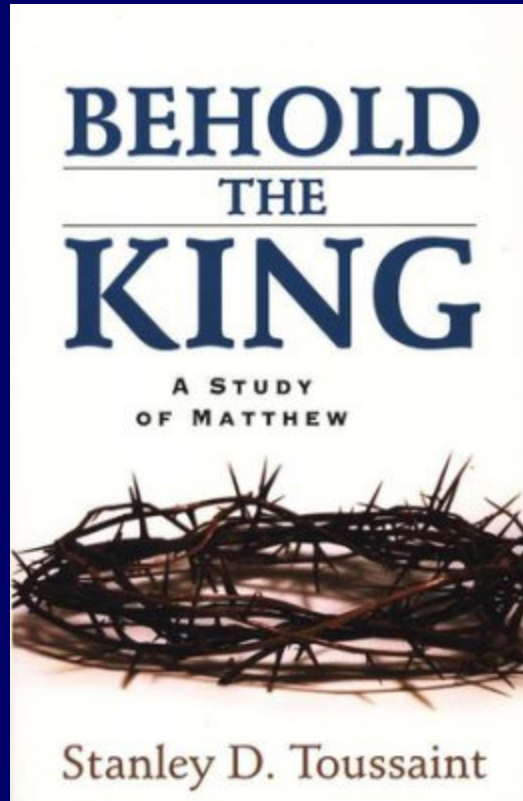


Toussaint, *Behold the King*, 18-20



## Stanley D. Toussaint

Behold the King: A Study of Matthew  
(Grand Rapids, Kregel, 2005), 112.



“The sample prayer, it can be concluded, is given in the context of the coming kingdom. The first three requests are petitions for the coming of the kingdom. The last three are for the needs of the disciples in the interim preceding the establishment of the kingdom.”



# Lord's Prayer (Matt 6:9-13)

## I. Requests for the Kingdom to Come (9b-10)

- A. Hallowed be your name (9b)
- B. Your kingdom come (10a)
- C. On earth as it is in heaven (10b)



## II. Requests for the meeting of interim needs (11-13)

- A. Daily bread (11)
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## Isaiah 29:23

“But when he sees his children, the work of My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob And will stand in awe of the God of Israel.”





# Ezekiel 36:23

“I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,” declares the Lord GOD, “when I prove Myself holy among you in their sight.”



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# OT PROPHETS DESCRIBE THE KINGDOM

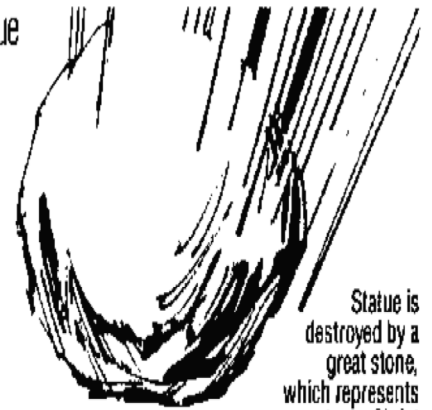


- Kingdom Characteristics
- Is. 2:1-4; 11:6-9; 65:17-25
  - ◆ Jerusalem = center of world spiritual and political authority
  - ◆ Perfect justice
  - ◆ World peace
  - ◆ Peace in the animal kingdom
  - ◆ Universal spiritual knowledge.



# Statue & Stone

2. A Statue  
and a  
Stone



Statue is  
destroyed by a  
great stone,  
which represents  
Jesus Christ



HEAD  
GOLD

WORLD POWER  
BABYLON  
606-539

CHEST AND ARMS  
SILVER

WORLD POWER  
PERSIA  
539-331

STOMACH AND THIGHS  
BRASS

WORLD POWER  
GREECE  
331-323

LEGS AND FEET  
IRON & CLAY

WORLD POWER  
ROME  
322 B.C.—A.D. 476  
FUTURE

## Daniel 2:44

“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.”





# College of Biblical Studies

## Doctrinal Statement

The imminent return of the Lord, which is the blessed hope of the Church, is to be followed in order by: the tribulation; the establishment of the reign of Christ on earth for one thousand years; the eternal state of punishment for the unsaved and the eternal state of blessing for the saved (Titus 2:13; 1 Thess. 1:10; 4:13-18; 5:4-10; Rev. 3:10; Matt. 24:21, 29, 30; 25:31; Rev. 20:1-6, 11-15; Matt. 25:46).



# SLBC Position Statement No. 4



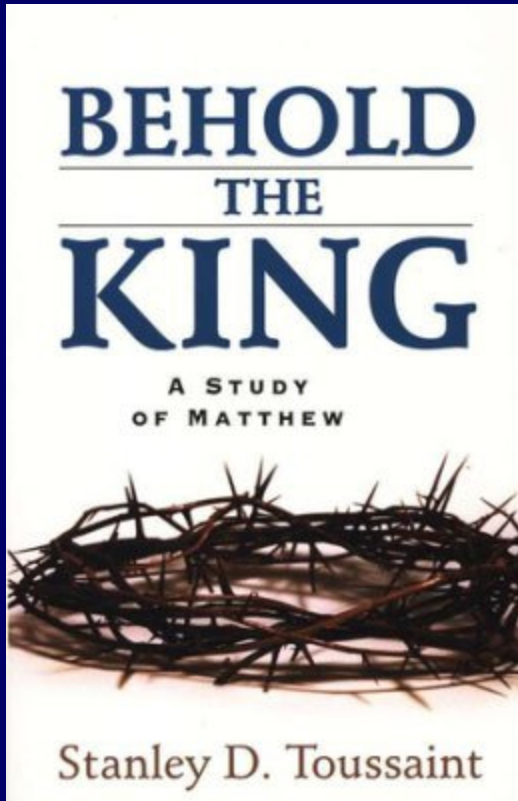
**DISPENSATIONS** - A Dispensation is a specific manner in which God governs during a particular period of time. We are a dispensational church. That is, we believe that God has chosen to administer or govern His purpose on earth through man under varying dispensations. These changes in government are a result of God's choice, and do not indicate that His character ever changes. *At least three of these dispensations* are mentioned in the Bible and are the subject of extended revelation, viz.: *the Dispensation of the Mosaic Law, the present Dispensation of Grace, and the future Dispensation of the Millennial Kingdom.* In interpreting the Bible, we believe that *these are distinct and should not be intermingled or confused.*



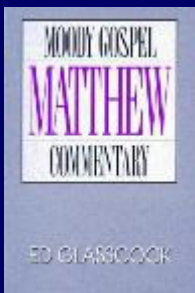
## Stanley D. Toussaint

Behold the King: A Study of Matthew  
(Grand Rapids, Kregel, 2005), 108.

Toussaint criticizes “those who with Platonic concepts subjectively spiritualize the future aspect of the kingdom of God in Christ’s teaching.”







## Ed Glasscock

*Matthew, Moody Gospel Commentary*  
(Chicago: Moody, 1997), 147.

“It should be remembered that Jesus was teaching His disciples how to pray, and the petitioning for God to bring about His kingdom certainly indicates that the world in which we live is not yet under His rule. Jesus introduced the kingdom at His appearing (cf. Matthew 4:17) but was rejected by His own people who chose to have Caesar as their king (John 19:15). He was not declaring that the kingdom would come in the hearts of His servants but that it would exercise dominion over the whole earth (*gē*). Thus, even though He was the Messiah and brought the promise of the kingdom to the nation, the kingdom is still expressed in eschatological terms, “let it come,” because it is not yet realized in human history since the Messiah was rejected and killed.”

# Lord's Prayer (Matt 6:9-13)

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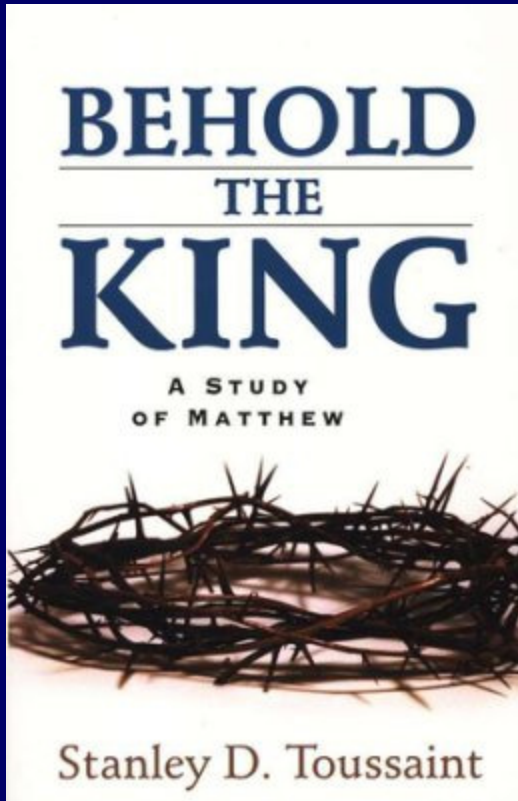




## Stanley D. Toussaint

Behold the King: A Study of Matthew  
(Grand Rapids, Kregel, 2005), 110.

In other words, Matthew 6:10b  
“is an appeal for God’s  
sovereignty to be absolutely  
manifested on earth.”





## Revelation 11:15

<sup>15</sup> “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.’”



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# John Walvoord

*Matthew: Thy Kingdom Come*  
(Chicago: Moody, 1974), 53.

## Matthew 6:9-13

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“In verse 11, the petitions are changed to the first person relating to human need.”

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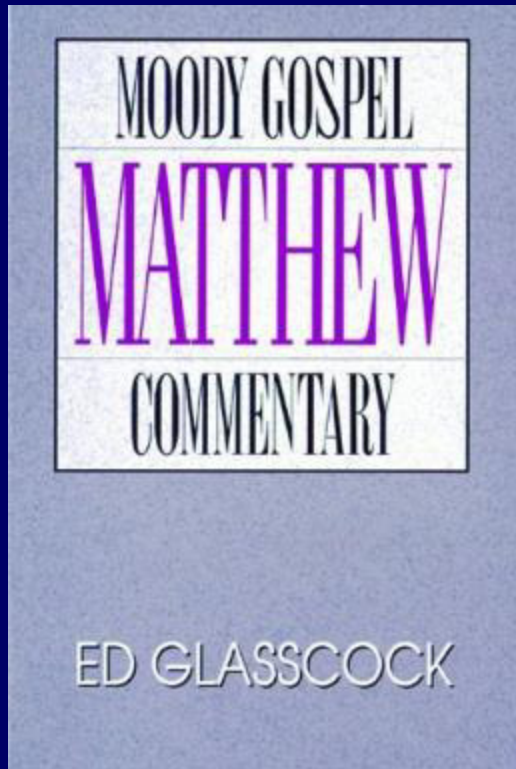
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# Ed Glasscock

*Matthew*, Moody Gospel Commentary  
(Chicago: Moody, 1997), 148.

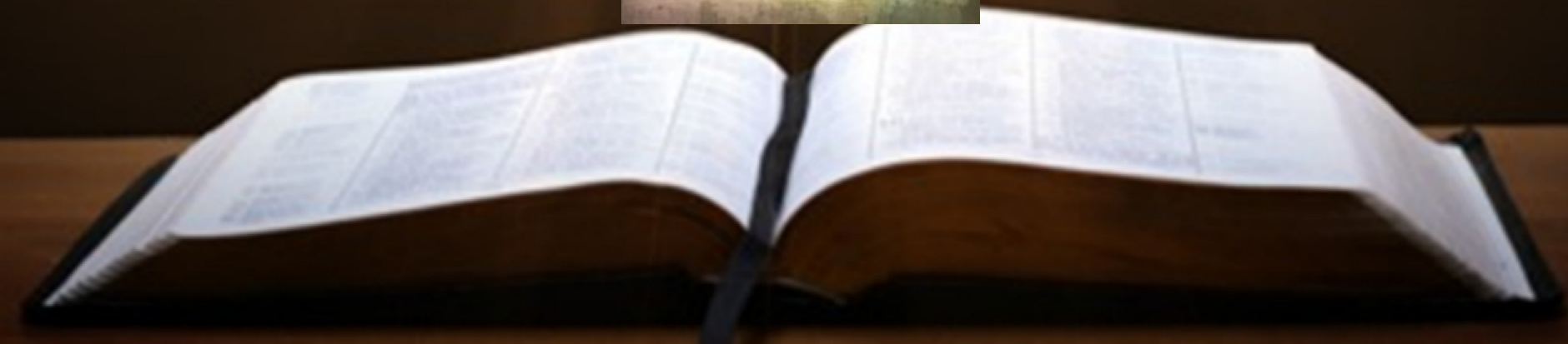
“According to Glasscock, ‘Bread’ was most likely used figuratively for food in general (Gen. 3:19).”





## Amos 9:13

“Behold, days are coming,” declares the LORD,  
“When the plowman will overtake the reaper  
And the treader of grapes him who sows seed;  
When the mountains will drip sweet wine  
And all the hills will be dissolved.”



## Isaiah 65:21-22

“<sup>21</sup> They will build houses and inhabit *them*;  
They will also plant vineyards and eat their fruit.  
<sup>22</sup> They will not build and another inhabit,  
They will not plant and another eat;  
For as the lifetime of a tree, *so will be* the days  
of My people, And My chosen ones will wear  
out the work of their hands.”



## Zechariah 8:12

“For *there will be* peace for the seed: the vine will yield its fruit, the land will yield its produce and the heavens will give their dew; and I will cause the remnant of this people to inherit all *these things.*”







# Matthew's Audience

Stanley D. Toussaint, *Behold the King: A Study of Matthew* (Grand Rapids, Kregel, 2005), 15-18.

## ■ Jewish

- ◆ OT citations
- ◆ Five fold structure
- ◆ Jewish vocabulary
- ◆ Jewish subject matter
- ◆ Genealogy (Matt 1; Luke 3)
- ◆ Focus on Peter (Gal 2:7-8)
- ◆ Unexplained Jewish customs
- ◆ Church fathers

## ■ Believers: Eusebius, Origen





# Divisions of Five

Toussaint, *Behold the King*, 15-18



1. Sermon on the Mount (5-7)
2. Missions Discourse (10)
3. Kingdom Parables (13)
4. Humility Discourse (18)
5. Olivet Discourse (24-25)

***“...and when Jesus had finished saying these things”***  
***(7:28; 11:1; 13:53; 19:1; 26:1)***



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## II. Requests for the meeting of interim needs (11-13)

- A. Daily bread (11)
- B. Forgive us as we forgive others (12)
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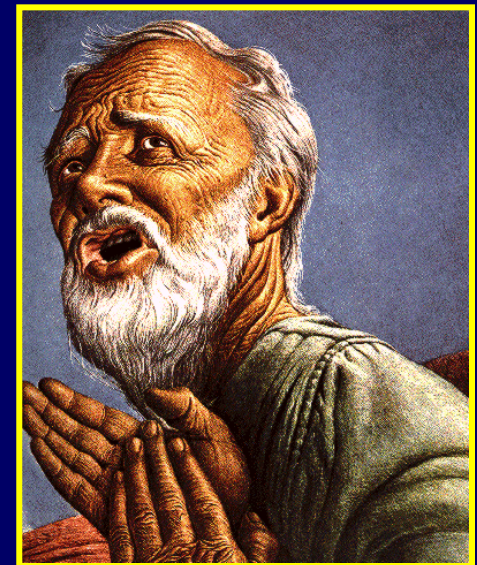
## Matthew 6:9-13

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# Passage Conditioning Salvation on Faith Alone (*Sola Fide*)

- Genesis 15:6
- John 3:16; 5:24; 6:28-29, 47; 16:8-9; 20:30-31
- Acts 16:30-31
- Romans 1:16; Ephesians 2:8-9
- Hebrews 11:6



# Belief – God's One Condition for Justification

## Gen 15:6

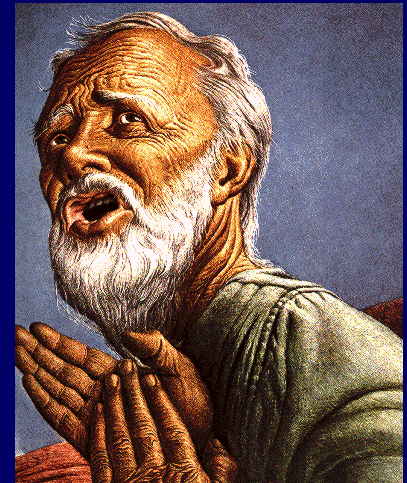
Then he believed in the LORD; and He reckoned it to him as righteousness.

## 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..."





# Belief-God's One Condition for Justification



“...because upwards of 150 passages of Scripture condition salvation upon believing only  
(cf. John 3:16; Acts 16:31).

Lewis Sperry Chafer, vol. 7, *Systematic Theology*  
(Grand Rapids, MI: Kregel Publications, 1993), 265-66.

## Matthew 6:9-13

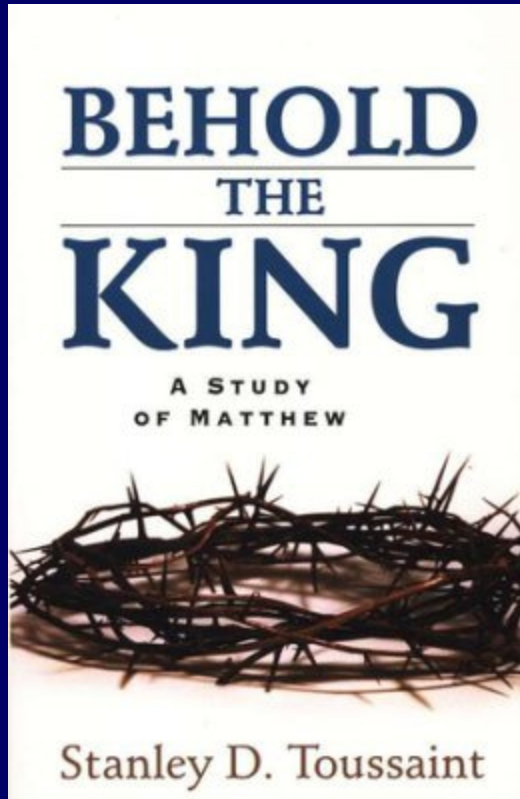
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## Stanley D. Toussaint

Behold the King: A Study of Matthew  
(Grand Rapids, Kregel, 2005), 111.



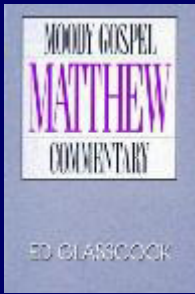
Toussaint explains, “Judicial forgiveness is not in view (Acts 10:43) but fellowship (1 John 1:5–9). It is impossible for one to be in fellowship with God as long as he harbors ill will in his heart.”



## John Walvoord

*Matthew: Thy Kingdom Come*  
(Chicago: Moody, 1974), 53.

“The Christian already forgiven judicially should not expect restoration in the family unless he, himself, is forgiving.”



## Ed Glasscock

*Matthew*, Moody Gospel Commentary  
(Chicago: Moody, 1997), 148-49.

“It is not likely here that the issue of forgiveness is referring to initial redemptive forgiveness (for salvation) but the forgiveness for offense against the Father in the perpetual daily life situation (for fellowship). There is no salvific passage that requires the one being saved to perform any act, such as forgiving others, in order to gain forgiveness. The overwhelming testimony of Scripture is that salvation from eternal torment is a free gift not granted on the basis of any act (Eph. 2:8-9; Titus 3:5; Rom. 4:5; etc.)”

# Three Tenses of Salvation

<b>Phase</b>	<b>Justification</b>	<b>Sanctification</b>	<b><u>Glorification</u></b>
<b>Tense</b>	<b>Past</b>	<b>Present</b>	<b><u>Future</u></b>
<b>Saved from sin's:</b>	<b>Penalty</b>	<b>Power</b>	<b><u>Presence</u></b>
<b>Scripture</b>	<b>Eph 2:8-9; Titus 3:5</b>	<b>Philip 2:12</b>	<b><u>Rom 5:10</u></b>



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# Lord's Prayer (Matt 6:9-13)

## I. Requests for the Kingdom to Come (9b-10)

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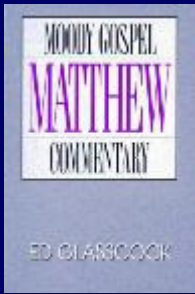
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## Ed Glasscock

*Matthew*, Moody Gospel Commentary  
(Chicago: Moody, 1997), 150.

“...and the object from which we are to seek deliverance is evil. More literally it should be understood as 'the Evil One.'...The petition of the model prayer, then, is for God to allow us to undergo the testing but to be rescued from the snare of the Evil One, the Devil.”

# Satan's Progressive Defeat

1. Initial eviction from heaven (Isa 14:12-15; Ezek 28:12-17)
2. Eden (Gen 3:15)
3. Pre-diluvian world (1 Pet 3:19-20)
4. Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)
5. Mid point of the Tribulation (Rev 12:9)
6. Beginning of millennium (Rev 20:2-3)
7. End of millennium (Rev 20:10)





# Names & Titles Demonstrating Satan's Post-Fall, Earthly Authority

(Job 1:7; 2:2; Luke 4:5-8; Rom. 8:19-22)

- Prince of this world (John 12:31; 14:30; 16:11)
- God of this age (2 Cor. 4:4)
- Prince and power of the air (Eph. 2:2)
- Who the believer wrestles with (Eph. 6:12)
- Roaring lion (1 Pet. 5:8)
- Whole world lies in his power (1 John 5:19)



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CONCLUSION

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