

# 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



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# 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. 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

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  
Church History



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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. 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)

## 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.’”



# Focus on the Gospels Rather than the Epistles

Gibbs and Bolger; cited in Paul Smith,  
*New Evangelicalism* (Costa Mesa, CA: Calvary, 2011), 119.



“How did Emerging churches come to emphasize the Gospel of the Kingdom? It began with a shift from the Epistles to the Gospels as a way to understand Jesus more profoundly.”

# 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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## John 8:44

“You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies.”



# E.R. Craven

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

“The supposition that He indicated an existing *Basileia* . . . implies that it was set up in (or among) the Pharisees.”





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# Matthew 5:20

“For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.”



## Matthew 23:13

“But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.”



## John 3:5

“Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.”



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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.

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## Luke 17:20-21

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(Luke 17:20-21)

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

"<sup>26</sup> Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, <sup>27</sup> to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary... <sup>32</sup> 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.”

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# 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).’”

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



# 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 1<sup>st</sup> 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 19:42-44

“<sup>42</sup> 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. <sup>43</sup> 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, <sup>44</sup> 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..

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...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.'"

CONCLUSION

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