

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 10



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



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THE INTERIM AGE

1. The Inter-advent Age (Matt. 13)
2. The Church Age (Matt. 16:18)



Five Preliminary Observations

1. An Authentic Age
2. An Age Caused by Israel's Unbelief
3. A Mystery Age
4. A Priestly Age
5. An Important Age



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1. The Inter-advent Age (Matt. 13)

2. The Church Age (Matt. 16:18)



Background to the Matthew 13 Parables

1. Their position in Matthew's Gospel
2. Their mystery nature
3. They do not represent the kingdom
4. They represent course of the present age
5. The experiences of the kingdom's sons
6. They are taught in parables
7. Their two-fold division



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Matthew 12:24 (NASB)

“But when the Pharisees heard *this*, they said, “This man casts out demons only by Beelzebul the ruler of the demons.”



Transition from Public to Private Ministry

	Public	Private
Scripture	Matt. 1–12	Matt. 13–28
Focus	Nation	Remnant
Miracles	Proof to nation	Training for remnant
Offer	Prominent	Disappears
Teaching	Discourse	Parabolic
Interim program	Not mentioned	Prominent
Crucifixion; Resurrection	Not mentioned (4:17)	Prominent (16:21)

Matthew Outline

Pedigree of the king (1–2)

◆ Preparation of the king (3–4)

◆ Pedagogy of the king (5–7)

• Power of the king (8–9)

– Program of the king (10)

– Progressive rejection of the king (11–12)

– Preparation of the king's disciples (13–20)

• Presentation & rejection of the king (21–23)

◆ Prophecies of the king (24–25)

◆ Passion of the king (26–27)

Proof of the king (28)

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The Prophetic Parables of Matthew Thirteen - A. W. Pink

“[In Matthew 12] we are told, ‘But when the Pharisees heard it, they said, This fellow doth not cast out demons, but by Beelzebub the prince of the demons’—there they committed the sin for which there was no forgiveness. Following our Lord’s sentence upon the Pharisees for their unpardonable blasphemy, we are next told, ‘Then certain of the scribes and the Pharisees answered, Master, we would see a sign from Thee’ (v. 38). His response was that the only sign which should be given to that evil and unfaithful generation should be that of ‘the sign of the prophet Jonah’—i.e., that after three days in the place of death the Servant of God should come forth and go unto the Gentiles. Following this, the Lord solemnly pronounced the coming judgment of Heaven upon that wicked generation, so that their last state should be worse than the first (vv. 43–45). . . .”

The Prophetic Parables of Matthew Thirteen - A. W. Pink

“The parables of this chapter **[Matthew 13] were spoken by Christ ‘the same day’** as when the Pharisees had taken council together to destroy Him, as when they had committed the unpardonable sin, as when He had pronounced solemn judgment upon the Nation, and as when He had severed the fleshly ties which united Him to the Jews and had intimated that henceforth there should be a people united to Him by spiritual bonds. Thus the relation between Matthew 12 and Matthew 13 is that of **cause to effect**; in other words, Matthew 12 makes known the cause which led up to Christ’s acting as He did in the thirteenth chapter: that cause was Israel’s rejection of their King and His rejection of them. His action in Matthew 13:1 was indicative of a great **dispensational crisis**, it was an anticipation of what is found developed at length in the books of Acts—God, temporarily, turning away from the Jews and turning unto the Gentiles.”

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Matthew 13:11 (NASB)

Jesus answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.”



“Mystery” Defined

“In the N.T, it [*mystērion*] denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit.”

W. E. Vine, Merrill F. Unger, and William White, *Vine's Complete Expository Dictionary of the Old and New Testament Words* (Nashville: Nelson, 1996), 424.

Matthew 13:16-17 (NASB)

“But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷ For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”



Matthew 13:35 (NASB)

“This was to fulfill what was spoken through the prophet: ‘I WILL OPEN MY MOUTH IN PARABLES; I will utter things hidden since the foundation of the world.””



The Prophetic Parables of Matthew Thirteen - A. W. Pink

“The eleventh verse of Matthew 13 supplies yet another key, in the word “*mysteries* of the kingdom of heaven.” In Scripture the term “mystery” signifies a Divine *secret* made known by the Holy Spirit. This is confirmed by what is told us in verse 35, namely, that Christ was here uttering “things which have been kept secret from the foundation of the world.” Thus, in these parables, Christ was making known that which was *outside* the scope of O. T. prediction, something which God had *not* made known to Israel through the prophets. This needs to be carefully noted, for it refutes the popular interpretation of these parables.”

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“There are many who regard the parables of Matthew 13 as containing predictions of the ushering in of the Millennium: those of the Mustard-tree and the Leaven are regarded as being parallel with the promise that “the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.” But *that* statement is found in Isaiah 11:9: *that* was no “secret” in O. T. times! Therefore, none of the parables in Matthew 13 can be treating of the same subject as Isaiah 11:9, or what is stated in verse 35 would not be true. No; Matthew 13 deals with something *nowhere* revealed in the O.T.; it is an entirely new revelation.”

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Matthew 13 Parables

- Sower (13:1-9, 18-23)
- Wheat and tares (13:24-30, 36-43)
- Mustard seed (13:31-32)
- Leaven (13:33)
- Earthen treasure (13:44)
- Pearl of great price (13:45-46)
- Dragnet (13:47-50)
- Householder (13:51-52)

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Matthew 13:38 (NASB)

“and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*.”



Galatians 4:7 (NASB)

“Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”



Word of the Kingdom?

“When Jesus explained in Matthew 13:36–43 His parable of the tares among the wheat (vv. 24–30), He said “the sons of the kingdom” and “the sons of the evil one” are represented by the good seed and the tares, respectively (v. 38). The latter are obviously unbelievers, and the former are sons of the kingdom not in the sense that the kingdom is present but in the sense that as believers they will inherit the millennial kingdom.”

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Divisions of Five in Matthew



1. Sermon on the Mount (5-7)

2. Missions Discourse (10)

3. Kingdom Parables (13)

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

4. Humility Discourse (18)

5. Olivet Discourse (24-25)

Why Did Jesus Teach in Parables in Matthew 13?

1. To fulfill prophecy (Matt. 13:34-35)
2. To conceal and reveal (Matt. 13:16-17)



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Matthew 13:35 (NASB)

“This was to fulfill what was spoken through the prophet: ‘I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.’”



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Matthew 11:20-24 (NASB)

“Then He began to denounce the cities in which most of His miracles were done, because they did not repent. ²¹ ‘Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. ²² Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in *the* day of judgment than for you.’”



Matthew 11:20-24 (NASB)

²³And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.

²⁴Nevertheless I say to you that it will be more tolerable for the land of Sodom in *the* day of judgment, than for you.”



Matthew 13:16-17 (NASB)

“But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷ For truly I say to you that many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.”



Ephesians 2:20 (NASB)

“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*.”



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Matthew 13:1-2 (NASB)

“That day Jesus went out of the house and was sitting by the sea. ² And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach.”



Matthew 13:36 (NASB)

“Then He left the crowds and went into the house. And His disciples came to Him and said, ‘Explain to us the parable of the tares of the field.’”



Matthew 13 Parables

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 - ◆ Leaven (13:33)
- Private parables (13:36)
 - ◆ Earthen treasure (13:44)
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 - ◆ Householder (13:51-52)

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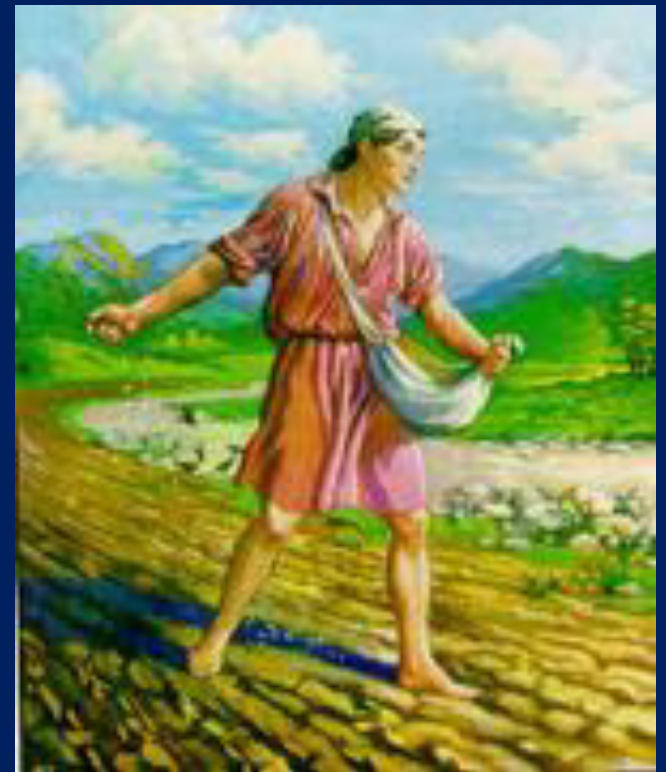
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Matthew 13 Parables

The Sower:

Preaching of the gospel
with various results



Why The Parable of the Sower Does Not Teach Kingdom Now Theology

1. The sower went out to sow (13:3)
2. The Word of the Kingdom enters hearts (13:19)
3. Only one type of soil is fruitful (13:23)
4. Satan is active (13:19)



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The Prophetic Parables of Matthew Thirteen - A. W. Pink

“The words ‘*went forth* to sow,’ or as Mark’s Gospel puts it ‘*went out*’ were indicative of the great dispensational change which was soon to be introduced. There was no longer to be a planting of vines or fig-trees in Israel, but a going out of the mercy of God unto the Gentiles; therefore what we have here is the *broadcast* sowing of the Seed in the field at large, for as verse 38 tells us ‘the field is *the world*.’”

Isaiah 2:2-3 (NASB)

“Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.³ And many peoples will come and say, ‘Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths.’ For the law will go forth from Zion And the word of the LORD from Jerusalem.”



Zechariah 14:16-18 (NASB)

“Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. ¹⁷ And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. ¹⁸ If the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.”



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Matthew 13:19 (NASB)

“When anyone hears the word of the kingdom and does not understand it, the evil *one* comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.”



The Prophetic Parables of Matthew Thirteen - A. W. Pink

“In verse 19 it is called ‘the *word* of the kingdom,’ while in verse 38 we read ‘the good seed are the *children* of the kingdom.’ Like produces like: the word of the kingdom produces sons of the kingdom: the fruit is according to the Seed!”

Matthew 13:38 (NASB)

“and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*.”



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John 3:5 (NASB)

“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.”



Matthew 25:34 (NASB)

“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”



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Matthew 13:23 (NASB)

“And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.”



Isaiah 11:9 (NASB)

“They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.”



The Prophetic Parables of Matthew Thirteen - A. W. Pink

“In other words, we are shown what the results of this broadcast sowing of the Seed would be. First of all, most of the ground upon which it fell would prove unfavorable: the hard, shallow, and thorny soils were uncongenial to productiveness. Second, external opposition would be encountered: the birds of the air would come and catch it away. Third, the sun would scorch, and that which was lacking in moisture at its roots would wither away. Only a *fractional* part of the Seed sown would yield any increase, and thus all expectations for the ultimate *universal* triumph of the Gospel were removed. The plain teaching of our present parable should at once dissipate the optimistic but vain dreams of post-millenarians...Instead of that, the Lord Himself has plainly warned us that instead of the fruitage from the Gospel showing an increase, there would be a marked decrease; for when speaking of the fruit borne He said, “which also bears fruit, and brings forth, some an hundred fold, some sixty, some thirty” (v. 23).”

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Revelation 20:1-3 (NASB)

“Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. ² And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; ³ and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.”



Zechariah 14:16-18 (NASB)

“Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths. 17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. 18 If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the Lord smites the nations who do not go up to celebrate the Feast of Booths.”



Conclusion

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