

# 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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1. What does the Bible Say About the Kingdom?
2. The Main Problem with Kingdom Now NT interpretations
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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)



## Kingdom Study Outline



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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



# 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



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

## 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 (1 John 2:17)
- 3) Kingdom undefined?
- 4) Matthew 10:5-7



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## 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)
  - B. Forgive us as we forgive others (12)
  - C. Deliver us from evil (13)



Toussaint, *Behold the King*, 107-112

## 1. Passages from Christ's ministry



- a. The kingdom is at hand (Matt. 3:2)
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- f. Satan falls like lightning (Luke 10:18)
- g. The kingdom has come upon you (Matt. 12:28)

## Matthew 6:33

<sup>33</sup> “But seek first His kingdom and His righteousness, and all these things will be added to you.”





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## 2 Peter 3:10-11

“<sup>10</sup> But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.<sup>11</sup> Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness.”



## E.R. Craven

E. R. Craven, "*Excursus on the Basileia*," in *Revelation of John*, J. P. Lange (New York: Scribner, 1874), 95.

"The exhortations of our Lord to 'seek the Kingdom of God,' Matt. 6:33; Luke 12:31. It is manifest that both these exhortations are consistent with the hypothesis of a future Kingdom—as though He had said, So act, that when the Basileia is established you may enter it. Indeed the contexts of both exhortations require that we should put that interpretation upon them: the one in Matt. follows the direction to pray 'Thy Kingdom come'(ver. 10), and that in Luke is manifestly parallel with the exhortation to wait for an absent Lord (vers. 35–40)."



## 2 Corinthians 5:20

“Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.”





## 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)



## Matthew 13:38

“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

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



## Sons 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.”

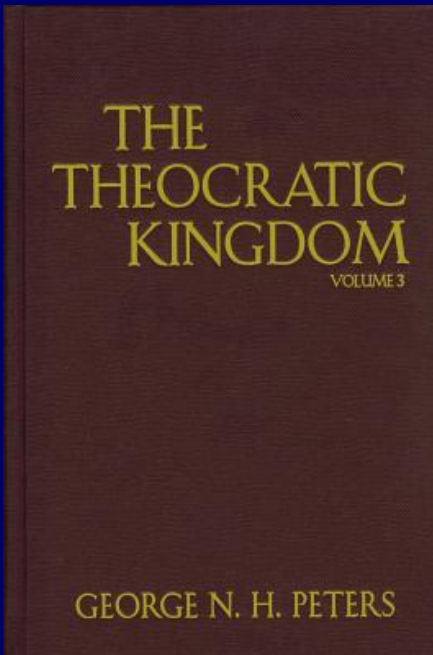
Stanley D. Toussaint and Jay A. Quine, “No, Not Yet: The Contingency of God’s Promised Kingdom,” *Biblioteca Sacra* 164 (April–June 2007): 140.

## James 2:5

“Listen, my beloved brethren: did not God choose the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?”



G.N.H. Peters,  
*Theocratic Kingdom*, 1:600



“If the church is the Kingdom,  
and believers are now in it,  
why designate them ‘heirs,’  
etc., of a Kingdom?”



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## Matthew 11:12

“From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.”



## Luke 16:16

“The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.”





# 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

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## Matthew 11:16-19

<sup>16</sup> “But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other *children*, <sup>17</sup> and say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.’ <sup>18</sup> For John came neither eating nor drinking, and they say, ‘He has a demon!’ <sup>19</sup> The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”



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## Luke 10:17-20

<sup>17</sup> The seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name.' <sup>18</sup> And He said to them, 'I was watching Satan fall from heaven like lightning. <sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. <sup>20</sup> Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.'"







## Darrell Bock

Darrell Bock, "The Reign of the Lord Christ," in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 40–41.

“Though the Acts message has more detail and focuses more clearly on Jesus, the message is essentially the same: *the reign of God is inaugurated*. In that inauguration the deliverance of God in the future God has been guaranteed.... Luke 10:18 confirms the arrival of authority with the announcement of the kingdom. Here the ministry of the messengers is also discussed. Jesus notes that he saw the fall of Satan from heaven, a clear message of defeat for the arch demon in the exorcism ministry of the Seventy-two. In Judaism, the coming of the Messiah and the demonstration of His authority were seen as marking the end for Satan.... In Luke 10:18, however, the stress is on current events in Jesus’ earthly ministry that spell the defeat for Satan. The image of Satan’s defeat is important for it pictures his fall not just from heaven, but from rule as the next passage shows. The portrait of Luke 10 is of Jesus’ authority *as expressed in His followers....*”



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“Although this is not Satan’s ultimate fall (Rev. 20:7–10), his authority now stands challenged and defeated in a decisive way. The ministry of Jesus and the disciples is a turning point. The exorcisms by Jesus and the disciples are tied to the kingdom’s presence, as the next key text, Luke 11:20, makes clear. Any attempt to limit the meaning of this fall of Satan to just the activity of Jesus or to see it as merely proleptic fails. Any appeal to the presence of God’s kingly power in the person and message of Jesus misses the significance of this transfer of power to others and ignores the kingdom association Jesus makes in explaining these activities in Luke 11:20.”

## f. Satan Falls Like Lightning (Luke 10:18)

- 1) The eternally existent Christ saw Satan fall in the remote past (Isa. 14:12-15; Ezek. 28:12-17) indicating His power over Satan & forms the basis of His exhortation to His disciples
- 2) Subsequent Scripture never indicates Satan's weakened power over the Earth (Luke 22:3, 31; Acts 5:3; John 12:31; 13:27)
- 3) Imperfect tense "watching"?





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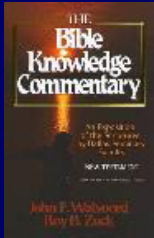




## J. Dwight Pentecost

*The Words and Works of Jesus Christ: A Study of the Life of Christ* (Grand Rapids: Zondervan, 1981), 297–98.

“After completing the ministry entrusted to them, the seventy-two returned to report to Christ. They seem to have been preoccupied with the miracles they had performed. They made no report on the response of the people to their ministry but reported on the response of the demons to the exercise of the authority that Christ had entrusted to them. It was necessary for Christ to rebuke the seventy-two. He reminded them that the authority was not theirs. It was His. He had conferred it on them (v. 19). This authority belonged to Him because He had expelled Satan from heaven at the time of his original fall (Luke 10:18; cf. Ezek. 28:12–15 to Isa. 14:12–15).”



## John Martin

“Luke,” in *The Bible Knowledge Commentary, New Testament*, ed. John F. Walvoord and Roy B. Zuck (Colorado Springs, CO: Chariot Victor, 1985), 233.

“When the messengers came back, they were excited that even the demons had submitted to them in Jesus’ name. This was true because of the authority Jesus had given them. They had such authority because Satan’s power had been broken by Jesus. He answered them, I saw Satan fall like lightning from heaven. *Jesus was not speaking of Satan being cast out at that precise moment*, but that his power had been broken and that he was subject to Jesus’ authority. However, Jesus said the cause for their joy should not be what they could do in His name but in the fact that their names were written in heaven. The personal relationship of a believer with God should be the cause of his joy. The authority given to these workers and the promise of no harm from snakes and scorpions was given for this particular situation (italics added).”

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- 3) Imperfect tense "watching"?



## John 12:31

“Now judgment is upon this world; now the ruler of this world will be cast out.”







## 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)
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## Luke 10:17-20

“<sup>17</sup> The seventy returned with joy, saying, ‘Lord, even the demons are subject to us in Your name.’ <sup>18</sup> And He said to them, ‘I was watching [*theorēō*] Satan fall from heaven like lightning. <sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. <sup>20</sup> Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.’”



## Frederick L. Godet

Frederick L. Godet, *A Commentary on the Gospel of St. Luke*, trans. E. W. Shalders & M. D. Cusin, 2 vols., vol. 2 (New York: I. K. Funk and Co., 1881), 2:24.



“The word ἐθεώρουν [*theorēo*], *I was contemplating*, denotes an intuition, not a vision. Jesus does not appear to have had visions after that of His baptism. The two acts which the imperfect *I was contemplating* shows to be simultaneous, are evidently that informal perception.”

# CONCLUSION

## 1. Passages from Christ's ministry



- a. The kingdom is at hand (Matt. 3:2)
- b. Theirs is the kingdom (Matt. 5:3, 10)
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