

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



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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2. The Main Problem with Kingdom Now NT interpretations
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4. Why does it matter?



1. Kingdom Throughout the Bible

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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



THE INTERIM AGE

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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



Matthew 13 Parables

- Public parables (13:1-2)
 - Sower (13:1-9, 18-23)
 - Wheat and tares (13:24-30, 36-43)
 - Mustard seed (13:31-32)
 - Leaven (13:33)
- Private parables (13:36)
 - 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 Parables

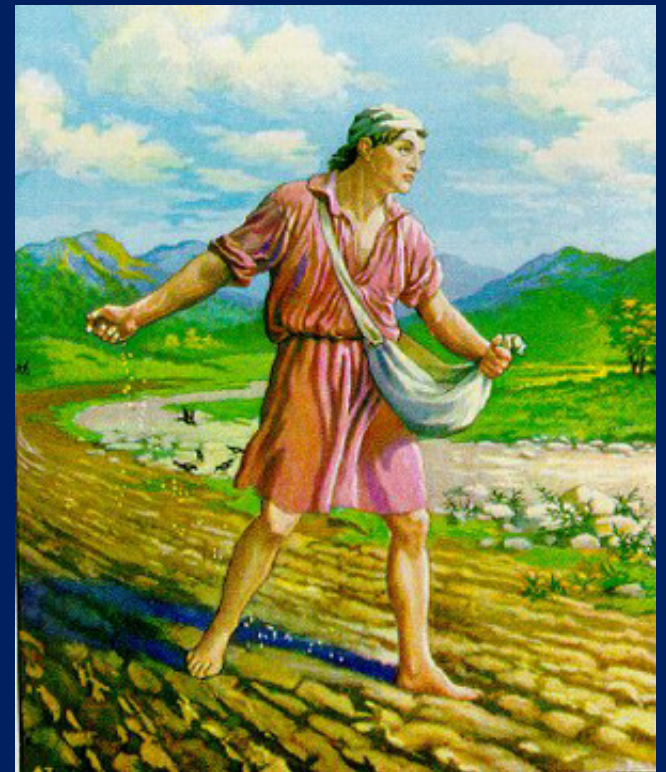
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Matthew 13 Parables

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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Matthew 13:3 (NASB)

“And He spoke many things to them in parables, saying, “Behold, the sower went out to sow.”



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*.”



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.”

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.”



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“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.”



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Matthew 13 Parables

Wheat & Tares:

Difficult to distinguish
between the saved and the
unsaved within professing
Christendom



Why The Parable of the Wheat and the Tares Does Not Teach Kingdom Now Theology

1. Both grow together (13:30)
2. The Tares will increase (13:30)
3. No separation until the end of the age (13:39-43)
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5. Kingdom to be established at age's conclusion (13:43)



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Matthew 13:30 (NASB)

“Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, ‘First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.’”



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“This parable, like the former, also supplies a most conclusive refutation of the unscriptural dreams of post-millennialism. They believe that, through the preaching of the Gospel (under the blessing of God), the cause of Christ will extend, until the whole earth is filled with the knowledge of the glory of the Lord as the waters cover the sea. But Christ here explicitly declared that the wheat and the tares should “grow together until the harvest,” which He defined as “the end of the age.” He gave no hint that the “tares” would gradually die out, or that they would decrease in numbers; but announced that, at the end, they would be found in such quantity as to need binding “in bundles.”

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Matthew 13:39 (NASB)

“and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.”



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.”



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Matthew 13:43 (NASB)

Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN **in the kingdom** of their Father. He who has ears, let him hear.”



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