

Thy Kingdom Come



Matthew 6:9-13

Emergent: Kingdom



“He selected 12 and trained them in a new way of life. He sent them to teach everyone this new way of life...Even if only a few would practice this new way, many would benefit. Oppressed people would be free. Poor people would be liberated from poverty. Minorities would be treated with respect. Sinners would be loved, not resented.”

Brian McLaren, *A Generous Orthodoxy*, 111.

Emergent: Kingdom



“Industrialists would realize that God cares for sparrows and wildflowers—so their industries should respect, not rape, the environment. The homeless would be invited in for a hot meal. *The kingdom of God would come*—not everywhere at once, not suddenly, but gradually like a seed growing in a field, like yeast spreading in a lump of bread dough, like light spreading across the sky at dawn.”

Brian McLaren, *A Generous Orthodoxy*, 111.

Emergent: Kingdom



“The Kingdom of God is a central conversation in emerging communities...And let me tell you ‘Kingdom of God’ language is really big in the emerging church” (Italics added).

Doug Pagitt, cited in Oakland, 163.

Emergent: Kingdom



“If Revelation were a blueprint of the distant future, it would have been unintelligible to its original readers...In light of this, Revelation becomes a powerful book about the kingdom of God here and now, available to all.”

Brian McLaren, cited in Oakland, 158.

Kingdom



“I stand before you confidently right now and say to you that God is going to use you to change the world...I'm looking at a stadium full of people right now who are telling God they will do whatever it takes to establish *God's Kingdom* "on earth as it is in heaven.” What will happen if the followers of Jesus say to Him, “We are yours?” What kind of spiritual awakening will occur?”

Rick Warren, cited in Oakland, Kindle edition.

Kingdom



- “If we are to be a part of this coming kingdom, God expects our lives – our churches and faith communities too – to be characterized by these authentic signs of our own transformation: compassion, mercy, justice, and love – demonstrated *tangibly*. Only then will our light break forth like the dawn, our healing quickly appear, and our cries for help be answered with a divine *Here am I.*”

Stearns, *Hole in the Gospel*, 57.

Kingdom



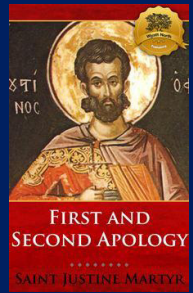
- “The gospel that we have been given – the whole gospel – is God’s vision for a new way of living...Christ’s vision was of a redeemed world order populated by redeemed people – now. *To accomplish this, we are to be salt and light* in a dark and fallen world, the “yeast” that leavens the whole loaf of bread (the whole of society). *We are the ones God has called to be His Church. It’s up to us. We are to be the change. But a changed world requires change agents, and change agents are people who have first been changed themselves.*”

Stearns, *Hole in the Gospel*, 276, 243-44.

Every Geographical Location in Acts/Epistles



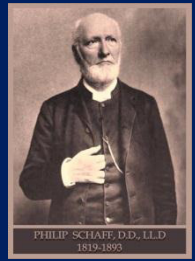
Justin Martyr



"But I and every other completely orthodox Christian feel certain that there will be a resurrection of the flesh, followed by a thousand years in the rebuilt, embellished, and enlarged city of Jerusalem as was announced by the prophets Ezekiel, Isaiah, and the others."

Justin Martyr, *Dialogue with Trypho*, 80

Philip Schaff



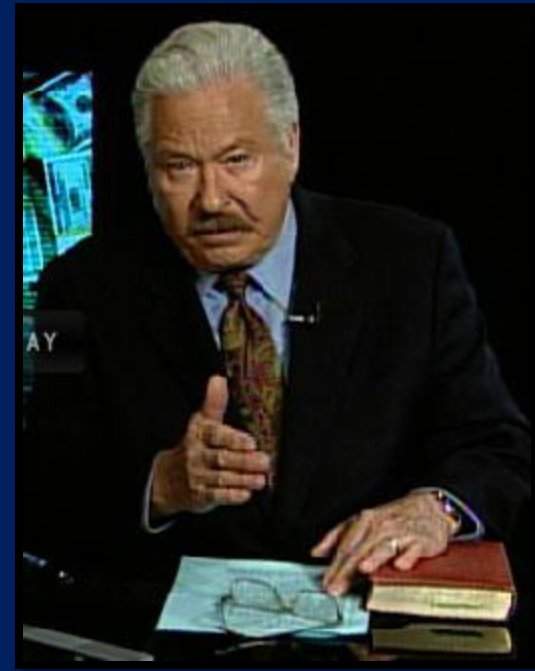
"The most striking point in the eschatology of the ante-Nicene age (A.D. 100–325) is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius. ."

Philip Schaff, *History of the Christian Church* (Grand Rapids: Eerdmans, 1976), 2:614.

Every Geographical Location in Acts/Epistles



Bestselling author Hal Lindsey warned what could happen to the church in the last days if she began to see herself as the establisher of God's kingdom: “The last days of the church on the earth may be largely wasted seeking to accomplish a task that only the LORD Himself can and will do directly.”



Hal Lindsey, *The Road to Holocaust*, 269

Purposes of the Local Church

- Glorify God (Eph 3:21)
- Edify the saints (Eph 4:11-16)
- Fulfill the Great Commission (Matt 28:18-20)



Matthew's Audience

- 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



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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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

Matthew and the Kingdom



- Kingdom offered
- Kingdom rejected
- Kingdom postponed
- Kingdom ultimately accepted
- Interim program?

MESSENGERS OF THE KINGDOM



- John the Baptist
 - ◆ 3:2
- Jesus Christ
 - ◆ 4:17
- 12 Apostles
 - ◆ 10:5, 7

Transition from Public to Private Ministry

	Public	Private
Scripture	1–12	13–28
Focus	Nation	Remnant
Miracles	Proof to nation	Training for remnant
Offer	Prominent	Disappears
Teaching	Discourse	Parabolic
Interim program	Not mentioned	Prominent

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)



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KING OF THE KINGDOM



■ Kingdom Characteristics

Is. 2:1-4; 11:6-9

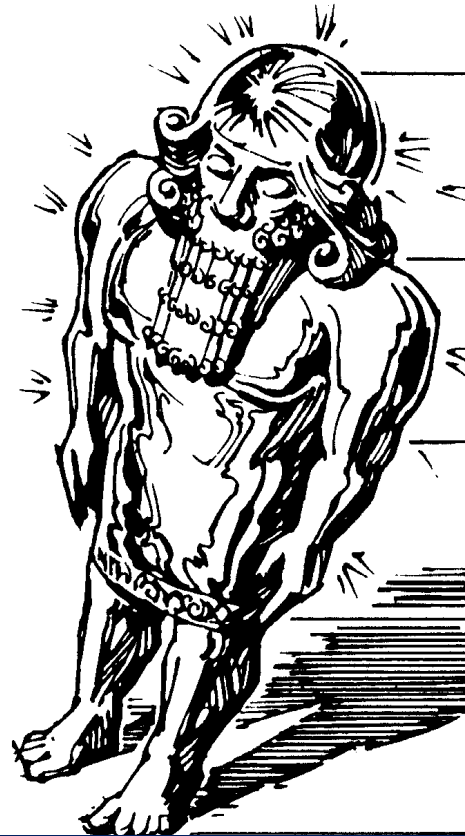
- ◆ Spiritual
- ◆ Ethical
- ◆ Political
- ◆ Earthly
- ◆ Social

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

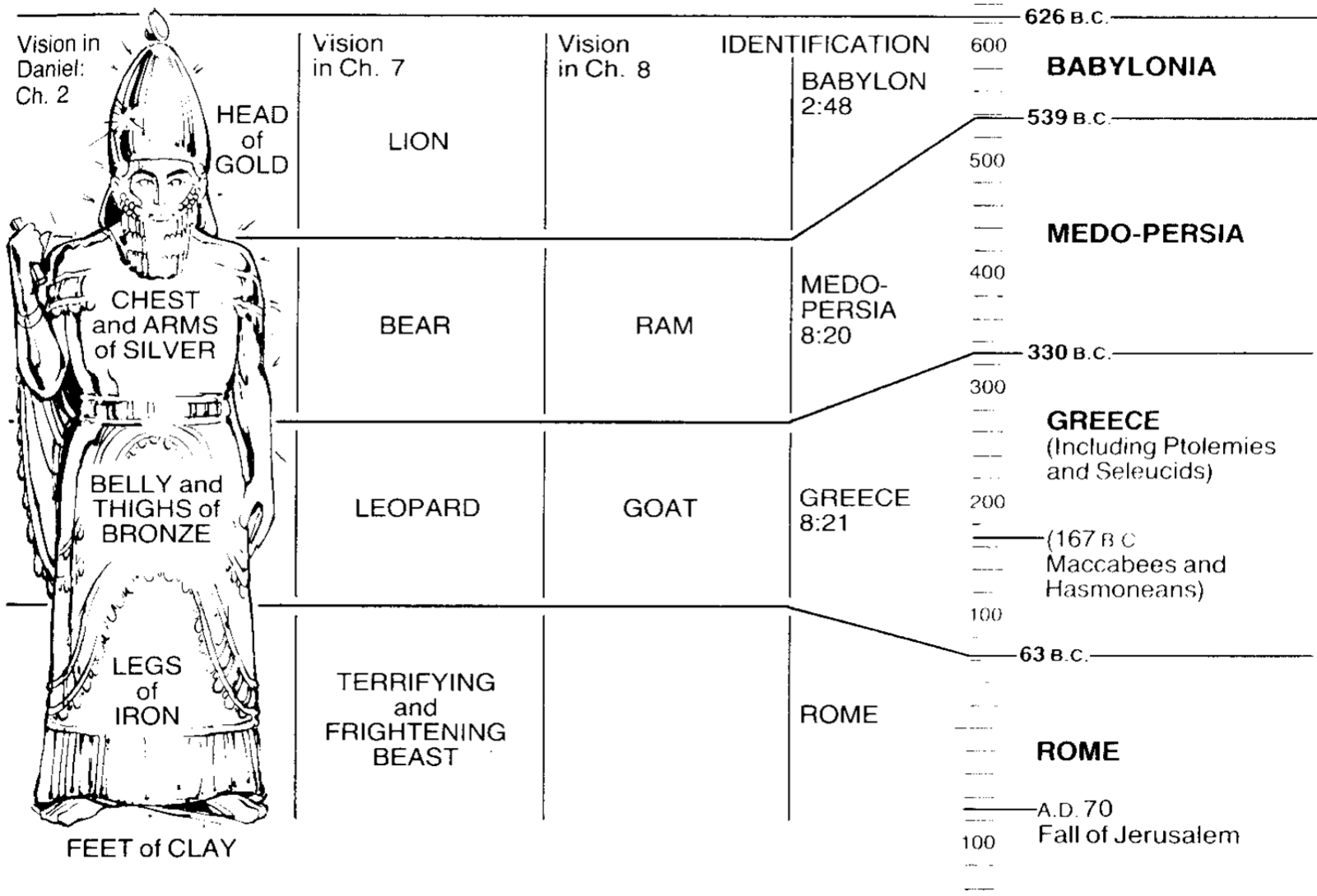
WORLD POWER
GREECE
331-323

LEGS AND FEET
IRON & CLAY

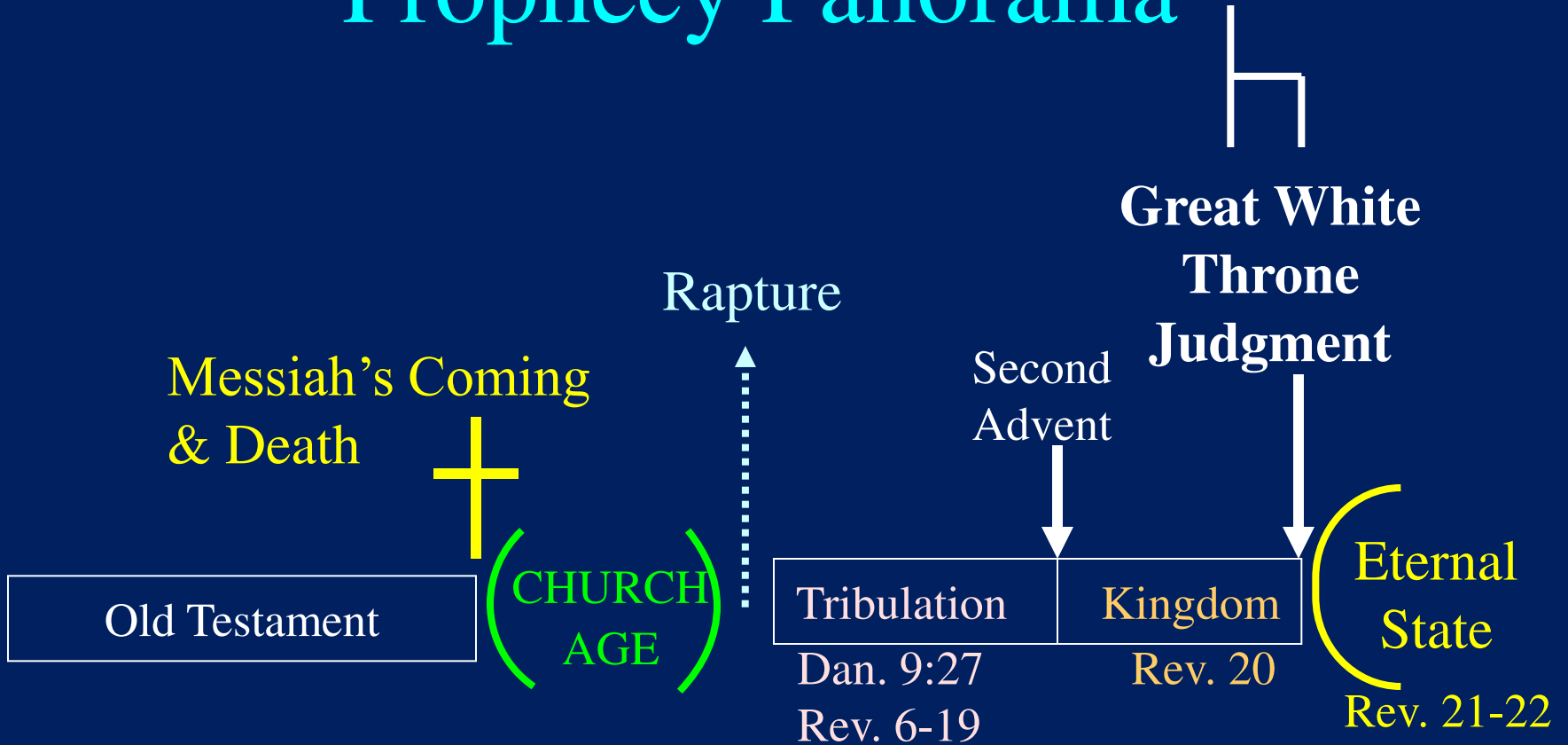
WORLD POWER
ROME
322 B.C.—A.D. 476
FUTURE

Identification of the Four Kingdoms

Chronology of Major Empires in Daniel



Prophecy Panorama



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).

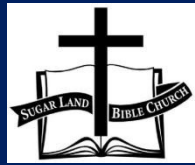
Dallas Theological Seminary

Doctrinal Statement



- We believe that the dispensations are stewardships by which God administers His purpose on the earth through man under varying responsibilities... We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scriptures, viz., the dispensation of the Mosaic Law, the present dispensation of grace, and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

SLBC Position Statement



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.*

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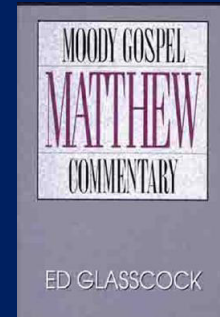
Three Tenses of Salvation

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



Fellowship

“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.).”



Ed Glasscock, *Matthew* (Chicago: Moody, 1997), 148-49.



- 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..."

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

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



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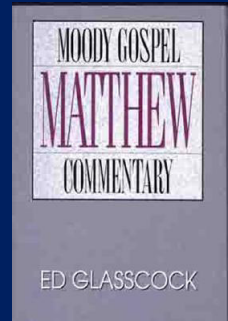
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Evil One



"...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."

Ed Glasscock, *Matthew* (Chicago: Moody, 1997), 150.

Satan's Progressive Defeat

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



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