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The Coming Kingdom

Chapter 16



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church  
President – Chafer Theological Seminary

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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



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### 1. Kingdom Throughout the Bible

11. Kingdom Mysteries	15. Transfer of Kingdom Authority
12. Church	16. Kingdom Establishment
13. Israel's Discipline & Restoration	17. Eternal State
14. Re-offer of the King/Kingdom	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)

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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).'"



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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)



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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)
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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.”



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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

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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."





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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."



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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.'"



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**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."

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### 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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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.’”



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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).”

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**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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**John 12:31**

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



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### 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)

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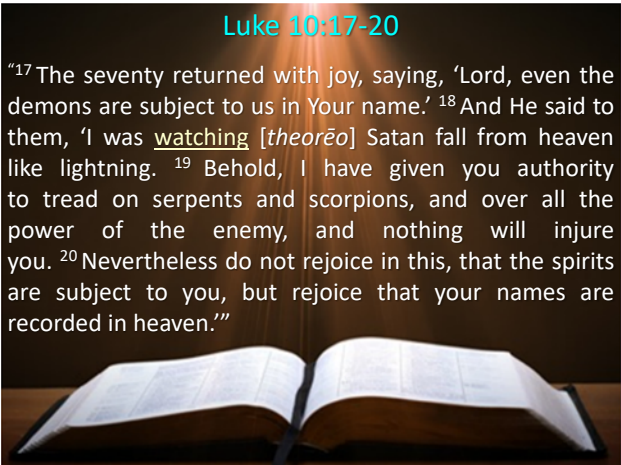
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### Luke 10:17-20

"<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.'"



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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 [*theorēō*], *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.”

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Matthew 12:28

“But if I cast out demons by the Spirit of God, then **the kingdom of God has come upon you.**”





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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

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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.”



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Hebrews 6:5

“<sup>5</sup> and have **tasted** the good word of God and **the powers of the age to come.**”



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

“Both the ‘signs’ (Matthew 11:4; 16:3) and the ‘powers’ (Heb. 2:3; 6:5) of the kingdom—the Messianic, earthly one—were displayed by Christ.”

A. W. Pink (2005). *The Prophetic Parables of Matthew Thirteen*. Bellingham, WA: Logos Bible Software.

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Offer of the Kingdom Framework



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

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.

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Sugar Land Bible Church

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1 Kings 11:38

"<sup>38</sup> Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you."



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Jeremiah 18:7-10

"<sup>7</sup>At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it; <sup>8</sup>if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it. <sup>9</sup>Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant it; <sup>10</sup>if it does evil in My sight by not obeying My voice, then I will think better of the good with which I had promised to bless it."



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Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- Blessings and curses (28)



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Exodus 19:5-6

“Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”



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Matthew 10:5-7

“These twelve Jesus sent out after instructing them: **“Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7** And as you go, preach, saying, ‘The kingdom of heaven is at hand (engizō).’”

REPENT for the KINGDOM OF HEAVEN is at hand.

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Matthew 11:14

“And **if** you are willing to accept *it*, John himself is Elijah who was to come.”

REPENT for the KINGDOM OF HEAVEN is at hand.

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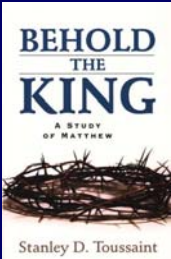
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**Stanley D. Toussaint**  
Behold the King: A Study of Matthew  
(Grand Rapids, Kregel, 2005), 153.



BEHOLD  
THE  
KING  
A STUDY  
OF MATTHEW  
Stanley D. Toussaint

“There is scarcely a passage in Scripture which shows more clearly that the kingdom was being offered to Israel at this time. Its coming was contingent upon one thing: Israel receiving it by genuine repentance.”

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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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### Matthew Outline

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### Offer of the Kingdom Framework



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 1st Century Israel**
7. Postponement in JC’s parables (Luke 19:11-27)
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### Six Parts of a Suzerain-Vassal Treaty in Deuteronomy



- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- **Blessings and curses (28)**

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Daniel 9:26

"<sup>26</sup> Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined."



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Matthew 23:35-36

"<sup>35</sup> so that upon you may fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. <sup>36</sup> Truly I say to you, all these things will come upon this generation."



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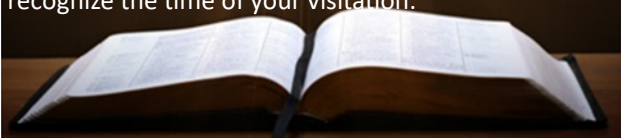
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Luke 19:42-44

"<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."



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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

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Luke 10:9-11

“<sup>9</sup> and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’<sup>10</sup> But whatever city you enter and they do not receive you, go out into its streets and say, <sup>11</sup> ‘Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.’”

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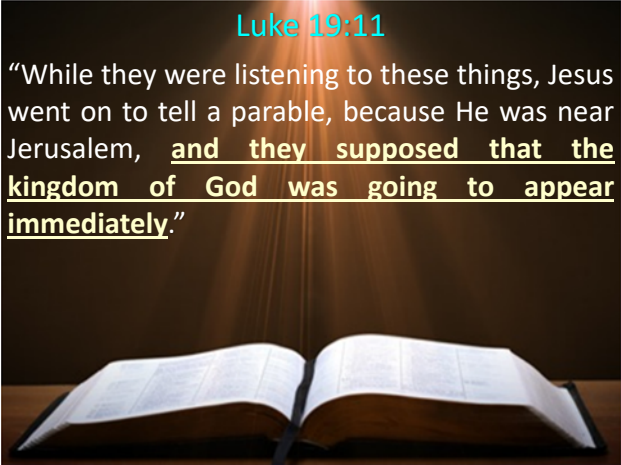
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Luke 19:11

"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 immediately."



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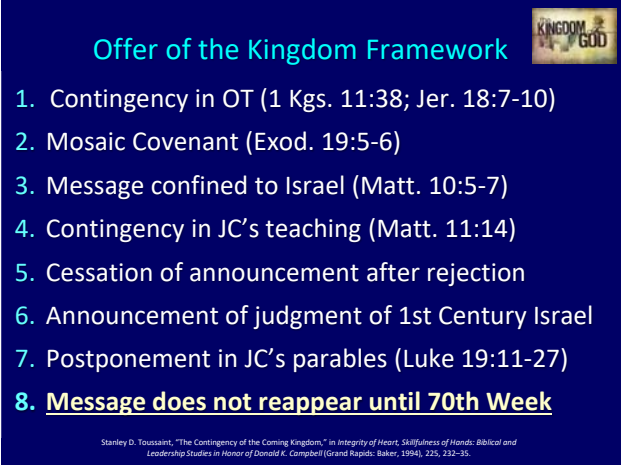
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Matthew 24:14

"This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come."





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Luke 10:9-11

“<sup>9</sup> and heal those in it who are sick, and say to them, ‘**The kingdom of God has come near**’ to you.”<sup>10</sup> But whatever city you enter and they do not receive you, go out into its streets and say, <sup>11</sup> ‘Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that **the kingdom of God has come near.**’”



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Luke 21:25-32

<sup>25</sup> “There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, <sup>26</sup> men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. <sup>27</sup> Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. <sup>28</sup> But when these things begin to take place, ...



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Luke 21:25-32

... straighten up and lift up your heads, because your redemption is drawing near.” <sup>29</sup> Then He told them a parable: “Behold the fig tree and all the trees;<sup>30</sup> as soon as they put forth *leaves*, you see it and know for yourselves that summer is now near. <sup>31</sup> So you also, when you see these things happening, recognize **that the kingdom of God is near.** <sup>32</sup> Truly I say to you, this generation will not pass away until all things take place.”



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Revelation 11:15

"Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ'; and He will reign forever and ever."



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Matthew 12:28

"But if I cast out demons by the Spirit of God, then the kingdom of God has come [phthanō] upon you."





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Luke 17:20

“<sup>20</sup> Now having been questioned by the Pharisees as to when the kingdom of God was coming [erchomai], He answered them and said, “The kingdom of God is not coming [erchomai] with signs to be observed.”



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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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E.R. Craven

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

“In the New Testament . . . *phthanō* occurs only in the later, weakened sense of *reaching to*. . . . The phrase is similar to the one in 1 Thess. 2:16, where, manifestly, it was not designed to represent the wrath spoken of as *already poured forth* upon its objects—they were living men, but as *having reached unto, overhanging* them, comp. also Rom. 9:31; 2 Cor. 10:14; Phil. 3:16; 1 Thess. 4:15. . . . The passages under consideration aptly accord with the idea of a near approach of the *Basileia* to the Jews in the person of Christ, implying an offer of establishment which might be withdrawn; they are equivalent to the declaration of Luke 10:9, 11.”

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CONCLUSION

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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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