



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?



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	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**
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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)

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)

Luke 17:20-21


"Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, 'The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst.'"



E.R. Craven

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

"This passage, probably, by the advocates of the prevalent theory of the *Basileia*, is regarded as their most important proof-text, both as to its *nature* and *present establishment.*"



h. The Kingdom is Within Your Midst

(Luke 17:20-21)

- 1) Does not say "the kingdom is within you"
- 2) Sufficiency of the offer of the kingdom framework
- 3) Possibility of a futuristic rather than present reality



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Luke 17:20-21 (NCV)

"Some of the Pharisees asked Jesus, "When will the kingdom of God come?" Jesus answered, 'God's kingdom is coming, but not in a way that you will be able to see with your eyes. People will not say, 'Look, here it is!' or, 'There it is!' because God's kingdom is within you.'"



1. The Kingdom is Within You?

- a. Addressing the Pharisees (Luke 17:20; John 8:44)
- b. People enter the kingdom (Matt. 5:20; 23:13; 25:31-46; John 3:5)
- c. Perfect rule of Christ? (Rev. 12:5; 1 Thess. 5:19; Rom. 6:12; Eph. 4:30)
- d. Kingdom always retains its terrestrial meaning
- e. Subsequent and latter ministry of Christ (Matt. 19:28; 20:20-21; 26:29; Luke 23:42; Mark 15:43; Acts 1:6)
- f. NASB provides a better translation



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2. Sufficiency of the Offer of the Kingdom Framework

- a. King & Kingdom went together (Isa. 9:6-7; Dan. 7:13-14; Luke 1:26-27, 32)
- b. Review of the Offer of the Kingdom framework
- c. Kingdom offer rejected by Israel (Luke 19:14, 42, 44, 11)
- d. Offer will be received by future Israel (Luke 21:31)



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3. Futuristic Rather than Present Reality

- a. Rejection of the offer (Luke 17:22, 25)
- b. Future kingdom to come instantaneously (Dan. 2:35, 44; Luke 17:23-33)
- c. Present tense? (Luke 17:20-21)
 - 1) Pharisees asked the question in the present tense (Luke 17:20)
 - 2) Biblical languages sometimes use the present tense to depict future certainty (Ps. 90:4; 2 Pet. 3:8; Josh. 6:2; Rom. 8:29-30; Jude 14; Matt. 13:31, 47; 26:2; 1 Cor. 15:42-44)



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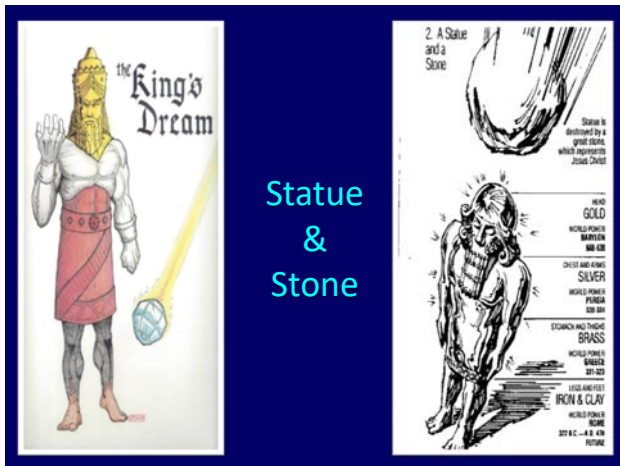
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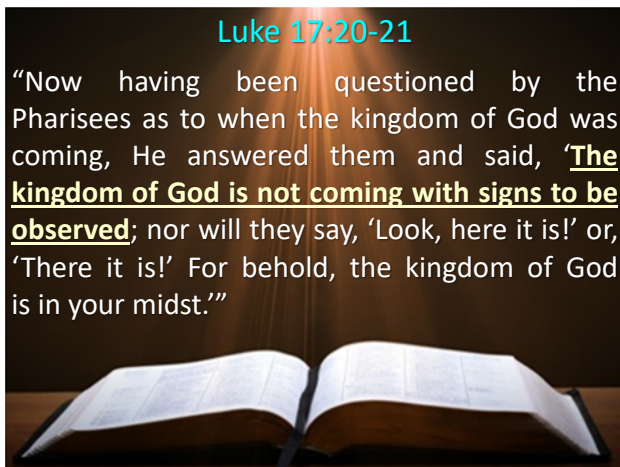


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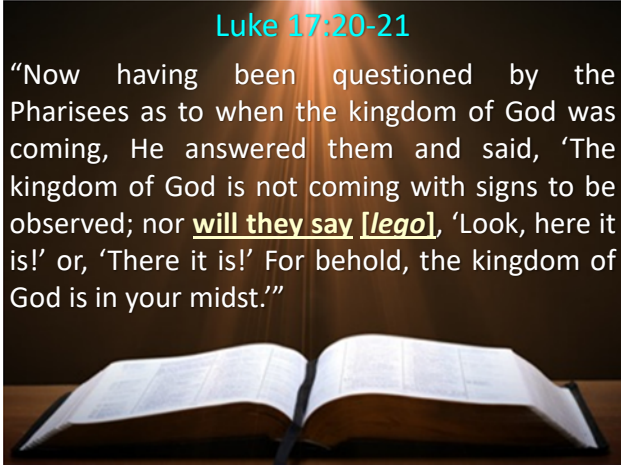







Luke 17:20-21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor **will they say [lego]**, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.”




E.R. Craven
“Excursus on the Basileia,” in Revelation of John, J. P. Lange (New York: Scribner, 1874), 97.

“Does it not become manifest that this passage, so far from teaching the doctrine of a present establishment of the Basileia, must be numbered amongst those that connect the establishment with the Second Advent?”




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Luke 17:20-21

“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 with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God **is [eimi]** in your midst.’”




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"In the E. V. there is a difference in tense between the question of the Pharisees and the answer of Jesus—they asking, when the Basileia *should* come, and He answering, it *cometh* not with observation, it *is* within you—which necessarily implies a declaration of then existing establishment. This difference is altogether unauthorized—both the question and the answer are in the present; the question of the Pharisees should be translated "when cometh (*erchetai*) the kingdom of God?" The question was asked in the vivid, . . .

E.R. Craven
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. . .dramatic present; it manifestly had reference to the future; it would be in defiance of every conceivable law of language to suppose that our Lord, in following the lead of His questioners, intended to indicate a different tense. The question and the answer are but illustrations of that law proper to all languages, but pre-eminently to the Greek."

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2 Peter 3:8

“But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.”



Joshua 6:2

“The LORD said to Joshua, “See, I have given Jericho into your hand, with its king *and* the valiant warriors.”



Romans 8:29–30

²⁹ For those whom He **foreknew**, He also **predestined** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; ³⁰ and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.




Jude 14

“It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, ‘Behold, the Lord came with many thousands of His holy ones.’”



Futuristic Present


Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 535-35.




“The present tense may be used to describe a future event, though. . . . it typically adds connotations of immediacy and certainty....The present tense may describe an event that is wholly subsequent to the time of speaking, although as if it were present.”

1 John 2:17

“The world is passing away (*paragō*), and *also* its lusts; but the one who does the will of God lives forever.”




E.R. Craven
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"[P]re-eminently to the Greek, by which a certain future may be represented by a verb in the present; illustrations may be found, Matt. 26:2 (after two days is the feast of the Passover, and the Son of Man is betrayed, etc.); 1 Cor. 15:42-44 (it is sown in corruption, it is [in the future resurrection] raised in incorruption)...To the conclusion that the language of our Lord must be understood as having reference to the future, it may also be remarked, we are shut up by the following considerations: The supposition disconnects His words from the immediately-following address to the disciples, whilst the contrary supposition brings them into manifest and beautiful connection therewith, and with His other utterances In this connection may be considered that class of passages which...

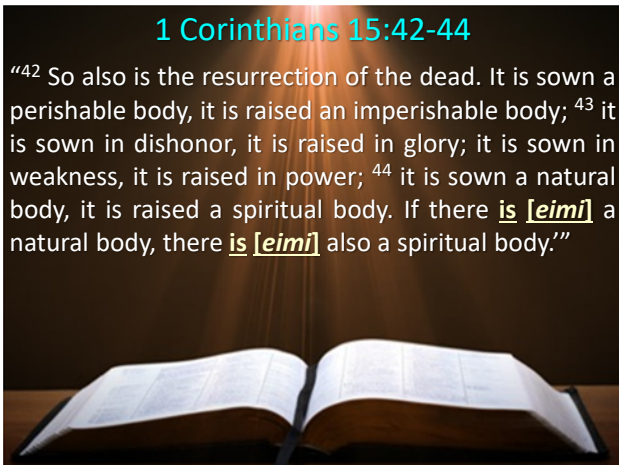
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...are regarded as teaching the doctrine of a present Basileia from their use of present verb when mentioning it. (Reference is not now had to those in which there is taught in the context that apparently requires the hypothesis of a present kingdom—each of these receives an independent consideration). These passages are: all those parables which thus refer to the Basileia, Matt. 13:31, 38, 44, 45, 47, etc.; also Matt. 11:11; Rom. 14:17. These, it is admitted, are all consistent with the hypothesis of a present kingdom; but, under the rule set forth under the preceding head, they are all grammatically consistent with that of a certain future establishment."

1 Corinthians 15:42-44

"⁴² So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; ⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴ it is sown a natural body, it is raised a spiritual body. If there is [eimi] a natural body, there is [eimi] also a spiritual body."



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John 3:3-5

"³ Jesus answered and said to him, 'Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.'⁴ Nicodemus said to Him, 'How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?'⁵ 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.'"



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Clayton Sullivan
Clayton Sullivan, *Rethinking Realized Eschatology*
(Macon, GA: Mercer, 1988), 127..

“Because in these verses the Kingdom is not dealt with extensively, it is impossible to use such references to reach a meaningful understanding of the *basileia*.”

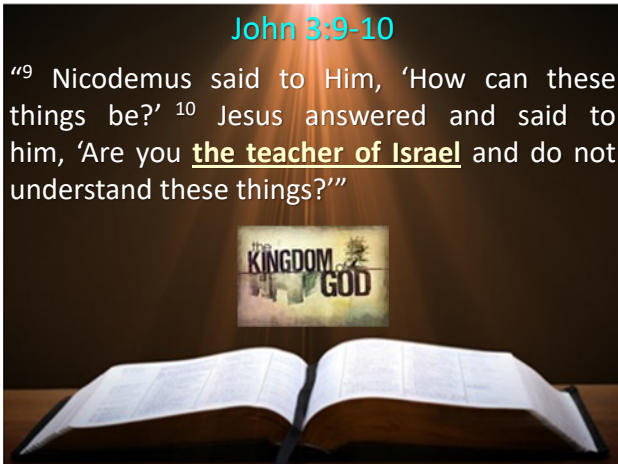


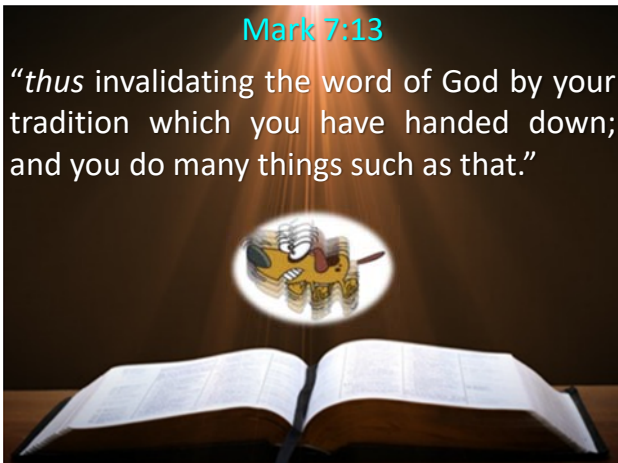
John 3:14-15

“¹⁴ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵ so that whoever believes will in Him have eternal life.”





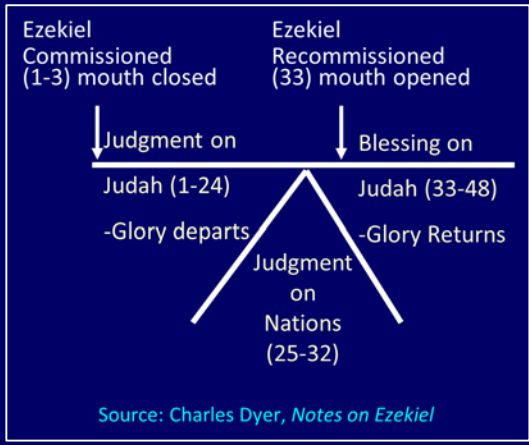




Ezekiel 36:24-28

“For I will take you from the nations, gather you from all the lands and bring you into your own land. ²⁵ **Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.** ²⁶ Moreover, I will give you **a new heart and put a new spirit within you;** and I will **remove the heart of stone from your flesh and give you a heart of flesh.** ²⁷ I will **put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.** ²⁸ You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”





Ezekiel 37:7-11

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. ⁸ And I looked, and behold, sinews were on them, and flesh grew and skin covered them; **but there was no breath in them.** ⁹ Then He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord God, “Come from the four, . . .”



Ezekiel 37:7-11

... O breath, and breathe on these slain, that they come to life.”¹⁰ **So I prophesied as He commanded me, and the breath came into them, and they came to life** and stood on their feet, an exceedingly great army.¹¹ Then He said to me, “Son of man, **these bones are the whole house of Israel**; behold, they say, ‘Our bones are dried up and our hope has perished. We are completely cut off.’”





