

1




2



3

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



4

3. Passages from Paul's Writings

- a. Walk worthy of the kingdom (1 Thess. 2:12)
- b. Kingdom power (1 Cor. 4:20)
- c. He must reign until... (1 Cor. 15:23-28)
- d. Kingdom is not eating & drinking (Rom. 14:17)
- e. King of Kings & Lord of Lords (1 Tim. 6:15)
- f. Transferred into the Kingdom (Col 1:13)
- g. Fellow workers for the Kingdom (Col. 4:11)**



5

Colossians 4:11

"and also Jesus who is called Justus; these are the only **fellow workers for [eis] the kingdom of God** who are from the circumcision, and they have proved to be an encouragement to me."




6

Galatians 5:21

“envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”



7

1 Thessalonians 2:12


“so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.”



8

2 Thessalonians 1:5

“This is a plain indication of God’s righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.”



9

1 Corinthians 6:9-10

“⁹ Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ¹⁰ nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”



10

1 Corinthians 15:24

“then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.”



11

1 Corinthians 15:50


“Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.”



12

Ephesians 5:5


“For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.”




13

2 Timothy 4:1, 8

“I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom...In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.”




14



Alva J. McClain

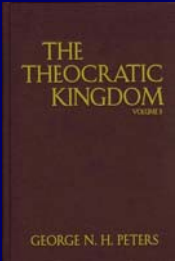
Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1959), 436.

“The Greek preposition here is *eis*, and therefore the passage may be read in harmony with the idea of a future Kingdom, toward which as a glorious goal all the labors of the Church are directed.”



15

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



“There is only *one* kingdom. . . . and believers become ‘*heirs*’ of it. . . . The apostles represent themselves and co-laborers as working for it still future, Col. 4:11; 2 Thess. 1:5; 2 Tim. 4:18; Heb. 12:28, etc.”

16

The Coming Kingdom
 Chapter 20



Dr. Andy Woods
 Senior Pastor – Sugar Land Bible Church
 President – Chafer Theological Seminary


17

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




18




4-5 Passages from:
The General Letters & Revelation

- a. Receiving a kingdom (Heb. 12:28)
- b. A kingdom of priests (1 Pet. 2:9)
- c. A kingdom of priests (Rev. 1:6)
- d. Fellow partaker in the kingdom (Rev. 1:9)
- e. Jesus has the key of David (Rev. 3:7)
- f. Jesus has already overcome (Rev 5:6)




19



4-5 Passages from:
The General Letters & Revelation

- a. Receiving a kingdom (Heb. 12:28)
- b. A kingdom of priests (1 Pet. 2:9)
- c. A kingdom of priests (Rev. 1:6)
- d. Fellow partaker in the kingdom (Rev. 1:9)
- e. Jesus has the key of David (Rev. 3:7)
- f. Jesus has already overcome (Rev 5:6)




20

Hebrews 12:28

“Therefore, since we receive [*paralambanō*] a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.”





21



Alva J. McClain
 Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1959), 436.

“It is not unusual for Scripture, on behalf of believers, to assert *ownership* regarding certain blessings even before they are *possessed* in Christian experience. Compare 1 Corinthians 3:21–22 where ‘all things’ are said to belong to the believer, yet among these things are some that are yet ‘to come.’ The ownership is legally certain, though the experience of possession may be future.”




22

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

“the reception of the Basileia herein spoken of manifestly may be *de jure*. Believers on earth receive a sure title to their future possession.”




23



**4-5 Passages from:
 The General Letters & Revelation**


- a. Receiving a kingdom (Heb. 12:28)
- b. A kingdom of priests (1 Pet. 2:9)**
- c. A kingdom of priests (Rev. 1:6)
- d. Fellow partaker in the kingdom (Rev. 1:9)
- e. Jesus has the key of David (Rev. 3:7)
- f. Jesus has already overcome (Rev 5:6)



24

1 Peter 2:9

“But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”




25



26

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.”



27



Paul J. Achtemeier
 Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*
 (Minneapolis: Augsburg Fortress, 1996), 152.


“The twofold description of the new community (2:5; 2:9–10) shows by its language that the church has now taken over the role of Israel.”



28

Two Issues
 (1 Peter 2:9)


- A. Similarity is not equality
- B. 1 Peter is not addressed to Church at large



29

Two Issues
 (1 Peter 2:9)

- A. Similarity is not equality
- B. 1 Peter is not addressed to Church at large




30

Two Issues
(1 Peter 2:9)

A. Similarity is not equality


B. 1 Peter is not addressed to Church at large



31

B. 1st Peter not Addressed to Church at Large


1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. Conclusion
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



32

B. 1st Peter not Addressed to Church at Large


1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. Conclusion
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



33

1. Evidence from 1 Peter


- a. Omission "to the Church/Churches of" (1 Pet. 1:1)
- b. "Scattered" or *diaspora* (1 Pet. 1:1)
- c. "Aliens" or "sojourners" or *parepidēmois* (1 Pet. 1:1; 2:11)
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)
- e. Singular nouns (1 Pet. 2:9)
- f. Peter's sphere of ministry (Gal. 2:7-8)



34

1. Evidence from 1 Peter



- a. Omission "to the Church/Churches of" (1 Pet. 1:1)
- b. "Scattered" or *diaspora* (1 Pet. 1:1)
- c. "Aliens" or "sojourners" or *parepidēmois* (1 Pet. 1:1; 2:11)
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)
- e. Singular nouns (1 Pet. 2:9)
- f. Peter's sphere of ministry (Gal. 2:7-8)



35

1 Peter 1:1


"Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen."

36

1. Evidence from 1 Peter



- a. Omission "to the Church/Churches of" (1 Pet. 1:1)
- b. **"Scattered" or diaspora (1 Pet. 1:1)**
- c. "Aliens" or "sojourners" or *parepidēmois* (1 Pet. 1:1; 2:11)
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)
- e. Singular nouns (1 Pet. 2:9)
- f. Peter's sphere of ministry (Gal. 2:7-8)



37

1 Peter 1:1

"Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered [diaspora] throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen."

38


Diaspora of 1 Peter 1:1

- New Testament
 - ◆ John 7:35; James 1:1
- LXX (Septuagint)
 - ◆ Deut 28:25; 30:4; Isa 49:6; Jer 41:17; Ps 174:2; 2 Macc 1:27; Jdt 5:19
- Pseudepigraphical
 - ◆ Pss. Sol. 8:28; T. Asher 7:2

39

1 Peter 1:1


“Peter, an **apostle** of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen.”



40

1. Evidence from 1 Peter

- a. Omission “to the Church/Churches of” (1 Pet. 1:1)
- b. “Scattered” or *diaspora* (1 Pet. 1:1)
- c. **“Aliens” or “sojourners” or *parepidēmois* (1 Pet. 1:1; 2:11)**
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)
- e. Singular nouns (1 Pet. 2:9)
- f. Peter’s sphere of ministry (Gal. 2:7-8)



41

1 Peter 1:1


“Peter, an apostle of Jesus Christ, To those who reside as **aliens [*parepidēmois*]**, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen.”



42

1 Peter 2:11


“Beloved, I urge you as aliens [parepidēmois] and strangers to abstain from fleshly lusts which wage war against the soul.”



43

Hebrews 11:13


“All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles [parepidēmois] on the earth.”



44

1. Evidence from 1 Peter


- a. Omission “to the Church/Churches of” (1 Pet. 1:1)
- b. “Scattered” or *diaspora* (1 Pet. 1:1)
- c. “Aliens” or “sojourners” or *parepidēmois* (1 Pet. 1:1; 2:11)
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)**
- e. Singular nouns (1 Pet. 2:9)
- f. Peter’s sphere of ministry (Gal. 2:7-8)



45

1 Peter 2:12


“Keep your behavior excellent among the **Gentiles [ethnos]**, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.”




46

1 Peter 4:3

“For the time already past is sufficient for you to have carried out the desire of the **Gentiles [ethnos]**, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.”



47




Arnold Fruchtenbaum
The Messianic Jewish Epistles, Ariel's Bible Commentary
 (Tustin, CA: Ariel, 2005), 319.

“However, there is no exegetical basis for such a conclusion. That meaning is not consistent with the normal usage found elsewhere in the New Testament (i.e., Rom 11:11–14). The word *Gentile* should be understood in its common, primary meaning as a reference to non-Jews.”

48

1. Evidence from 1 Peter



- a. Omission "to the Church/Churches of" (1 Pet. 1:1)
- b. "Scattered" or *diaspora* (1 Pet. 1:1)
- c. "Aliens" or "sojourners" or *parepidēmois* (1 Pet. 1:1; 2:11)
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)
- e. **Singular nouns (1 Pet. 2:9)**
- f. Peter's sphere of ministry (Gal. 2:7-8)



49

1 Peter 2:9



"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."

50

Galatians 3:28

"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

51

Romans 10:19


“But I say, surely Israel did not know, did they? First Moses says, ‘I will make you jealous by that which is not a nation [*ethnos*], By a nation without understanding will I anger you.”



52

1. Evidence from 1 Peter


- a. Omission “to the Church/Churches of” (1 Pet. 1:1)
- b. “Scattered” or *diaspora* (1 Pet. 1:1)
- c. “Aliens” or “sojourners” or *parepidēmois* (1 Pet. 1:1; 2:11)
- d. Peter distinguishes his audience from the Gentiles (1 Pet. 2:12; 4:3)
- e. Singular nouns (1 Pet. 2:9)
- f. **Peter’s sphere of ministry (Gal. 2:7-8)**



53

Galatians 2:7-8


“7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised ⁸ (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles).”



54

Order of Paul's Letters


1. Galatians (A.D. 49)
2. 1-2 Thessalonians (A.D. 51)
3. 1-2 Corinthians (A.D. 56)
4. Romans (A.D. 57)
5. Ephesians, Colossians, Philemon, Philippians (A.D. 60-62)
6. 1 Timothy, Titus (A.D. 62-66)
7. 2 Timothy (A.D. 67)



55

B. 1st Peter not Addressed to Church at Large


1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. Conclusion
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



56

2. Answering Arguments for a Gentile Audience


- a. "former ignorance" (1 Pet. 1:14)?
- b. "empty tradition handed down by your fathers" (1 Pet. 1:18)?
- c. Transition "from darkness to light" (1 Pet. 2:9)?
- d. "Idolatry" (1 Pet. 4:3)?
- e. Peter's Greek name (1 Pet. 1:1)



57

2. Answering Arguments for a Gentile Audience

- a. "former ignorance" (1 Pet. 1:14)?
- b. "empty tradition handed down by your fathers" (1 Pet. 1:18)?
- c. Transition "from darkness to light" (1 Pet. 2:9)?
- d. "Idolatry" (1 Pet. 4:3)?
- e. Peter's Greek name (1 Pet. 1:1)



58

1 Peter 1:14


"As obedient children, do not be conformed to the former lusts which were yours in your ignorance."



59

2. Answering Arguments for a Gentile Audience

- a. "former ignorance" (1 Pet. 1:14)?
- b. "empty tradition handed down by your fathers" (1 Pet. 1:18)?
- c. Transition "from darkness to light" (1 Pet. 2:9)?
- d. "Idolatry" (1 Pet. 4:3)?
- e. Peter's Greek name (1 Pet. 1:1)



60



61



62


2. Answering Arguments for a Gentile Audience

- a. “former ignorance” (1 Pet. 1:14)?
- b. “empty tradition handed down by your fathers” (1 Pet. 1:18)?
- c. **Transition “from darkness to light” (1 Pet. 2:9)?**
- d. “Idolatry” (1 Pet. 4:3)?
- e. Peter’s Greek name (1 Pet. 1:1)

63

1 Peter 2:9


“But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”



64

2. Answering Arguments for a Gentile Audience

- a. “former ignorance” (1 Pet. 1:14)?
- b. “empty tradition handed down by your fathers” (1 Pet. 1:18)?
- c. Transition “from darkness to light” (1 Pet. 2:9)?
- d. **“Idolatry” (1 Pet. 4:3)?**
- e. Peter’s Greek name (1 Pet. 1:1)



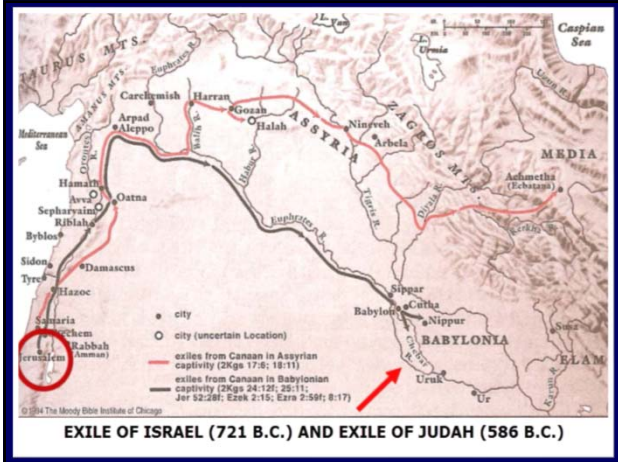
65

1 Peter 4:3

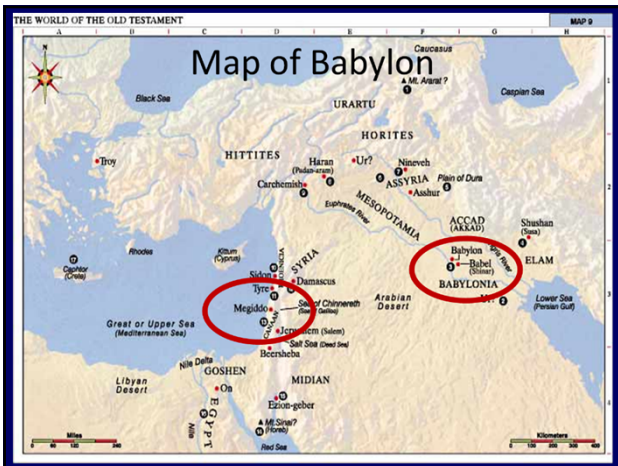
“For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.”



66



67




68



69

Galatians 5:20


"¹⁹ Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ **idolatry**, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God."



70

2. Answering Arguments for a Gentile Audience

- a. "former ignorance" (1 Pet. 1:14)?
- b. "empty tradition handed down by your fathers" (1 Pet. 1:18)?
- c. Transition "from darkness to light" (1 Pet. 2:9)?
- d. "Idolatry" (1 Pet. 4:3)?
- e. Peter's Greek name (1 Pet. 1:1)



71

1 Peter 1:1

"**Peter [petros]**, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, who are chosen."



72



73




74




75

B. 1st Peter not Addressed to Church at Large

1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. Conclusion
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



76




Gerald Bray
Gerald Bray, "James, 1–2 Peter, 1–3 John, Jude," in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: InterVarsity, 2000), 65.

"With few exceptions, the Fathers believed that this letter was written by the apostle Peter and sent to Jewish Christians in the *Diaspora* (Eusebius of Caesarea, Didymus, Andreas, Oecumenius). They recognized that the letter has close resemblances to James, and they accounted for this by saying that both men were apostles to the Jews, though Peter seems to have concentrated more on those who lived outside Palestine (Andreas)."

77

B. 1st Peter not Addressed to Church at Large


1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. Conclusion
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only




78

B. 1st Peter not Addressed to Church at Large

1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. **Conclusion**
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only



79




Arnold Fruchtenbaum
The Messianic Jewish Epistles, Ariel's Bible Commentary
 (Tustin, CA: Ariel, 2005), xvii.

“Of the twenty-one epistles in the New Testament, five were written to Jewish believers dealing with the needs of Jewish believers and specific issues that Jewish believers faced. There are things in these epistles applicable to all believers, but some are true only of Jewish believers. These five epistles are Hebrews, James, I & II Peter, and Jude.”


80

B. 1 Peter not Addressed to Church at Large

1. Evidence from 1 Peter
2. Answering arguments for a Gentile audience
3. Church Fathers
4. **Conclusion**
 - a. Limited application of 1 Peter
 - b. 1 Peter 2:9 aimed at the Jewish remnant within the Church only




81



Arnold Fruchtenbaum
The Messianic Jewish Epistles, Ariel's Bible Commentary
 (Tustin, CA: Ariel, 2005), 336, 344.

"It should be kept in mind that Peter is writing to Jewish believers. Throughout Scripture, there are always two Israels: Israel the whole that comprises all Jews; and, Israel the Remnant that comprises only believing Jews. Here, Peter distinguishes between the Remnant and the non-Remnant. Replacement Theology, however, relies on this passage as proof that the true Israel is the church. . . ."


82



Arnold Fruchtenbaum
The Messianic Jewish Epistles, Ariel's Bible Commentary
 (Tustin, CA: Ariel, 2005), 336, 344.

"This is a favorite passage for those who teach Replacement Theology. They teach that what the Old Testament stated to be true of Israel, Peter now applies and states to be true of the church. Thus, they conclude that the church has replaced Israel. However, there is no hint in the epistle that Peter is addressing the church as a whole. On the contrary, in the epistle's introduction (1:1-2), he stated that he was addressing Jewish believers who specifically comprised what was the then Remnant of Israel— . . .

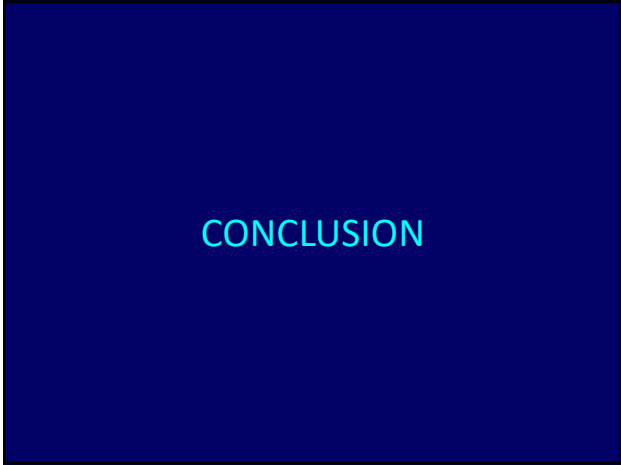
83



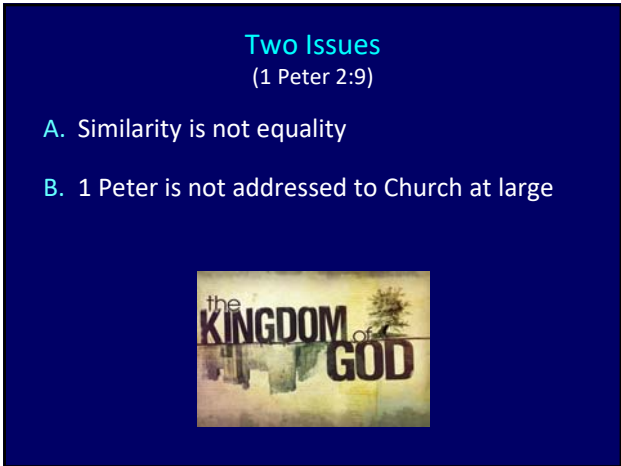
Arnold Fruchtenbaum
The Messianic Jewish Epistles, Ariel's Bible Commentary
 (Tustin, CA: Ariel, 2005), 336, 344.

. . . the *Israel of God*. It is important to recognize that the contrast Peter makes here is not between the church and Israel, or between believers and non-believers, or between unbelieving Jews and believing Gentiles. Rather, the contrast here is between the Remnant and the Non-Remnant of Israel. Peter's point is that while Israel the whole failed to fulfill its calling, the Remnant of Israel has not failed to fulfill its calling."

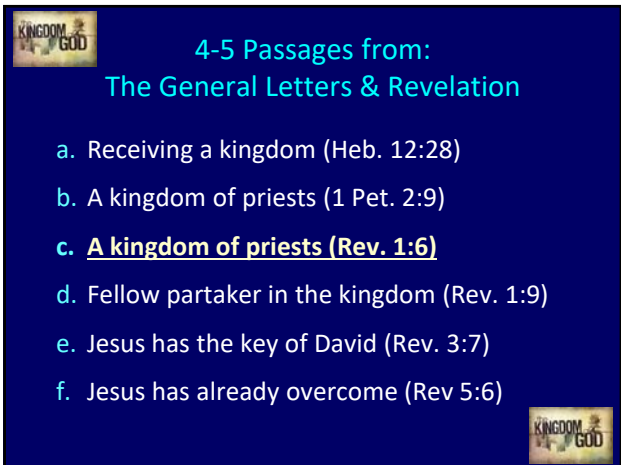
84



85



86



87
