

1



2

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, *Faith Undone*, 163.

3

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.

4

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.

5

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, *Faith Undone*, 158.

6

Russell Moore
 President: Ethics and Religious Liberties
 Commission of the Southern Baptist Convention



"The locus of the kingdom of God in this age is within the church, where Jesus rules as king. As we live our lives together, we see the transforming power of the gospel and the in breaking of the future kingdom."

Justin Taylor, "An Interview with Russell Moore," www.thegospelcoalition.org.

7

Kingdom



Rick Warren, cited in Oakland, *Faith Undone*, Kindle edition.

"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?"

8

The Coming Kingdom
 Chapter 22-26




Dr. Andy Woods


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

9

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?




10

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11

Dominoes in a Row



12


Areas of Systematic Theology

- Prolegomena – Introduction
- Theology – Study of God
- Christology – Study of Christ
- Pneumatology – Study of the Holy Spirit
- Anthropology – Study of Man
- Hamartiology – Study of sin
- Soteriology – Study of salvation
- Angelology – Study of angels
- **Ecclesiology – Study of the Church**
- **Eschatology – Study of the end**




13


Dr. Robert Lightner



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)

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), 438-39.

“Theological confusion, especially in matters which have to do with the church, will inevitably produce consequences which are of grave practical concern. The identification of the Kingdom with the church has led historically to ecclesiastical policies and programs which, even when not positively evil, have been far removed from the original simplicity of the New Testament *ekklēssia*. It is easy to claim that in the ‘present kingdom of grace’ that the rule of the saints is wholly ‘spiritual,’ exerted only through moral principles and influence. But practically, once the church becomes the Kingdom in any realistic theological sense, it is impossible to draw any clear line between principles and their implementation through political and social devices. For the logical implications of a present ecclesiastical kingdom are unmistakable, and historically have always led in one direction, i.e., political control of the state by the church.”

15



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), 438-39.

“The distances traveled down this road by various religious movements, and the forms of control which were developed, have been widely different. The difference is very great between the Roman Catholic system and modern Protestant efforts to control the state; also between the ecclesiastical rule of Calvin in Geneva and the fanaticism of Münster and the English ‘fifth-monarchy.’ But the basic assumption is always the same: The church in some sense is the kingdom, and therefore has a divine right to rule; or it is the business of the church to ‘establish’ fully the Kingdom of God among men. Thus the church loses its pilgrim character and the sharp edge of its divinely commissioned ‘witness’ is blunted. It becomes an *ekklesia* which is not only in the world, but also of the world. It forgets that just as in the regeneration of the soul only God can effect the miracle, even so the ‘regeneration’ of the world can only be wrought by the intrusion of regal power from on high (Matt. 19:28).”

16

9 Ways Kingdom Now Theology Impacts the Church

1. Loss of “pilgrim” status
2. Social Gospel
3. Ecumenical & interfaith alliances
4. Rejection or marginalization of Bible prophecy
5. Building the wrong kingdom
6. Charismatic theology
7. Prosperity Gospel
8. Anti-Israelism
9. Lordship Salvation




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18



Lewis Sperry Chafer
 vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 350.

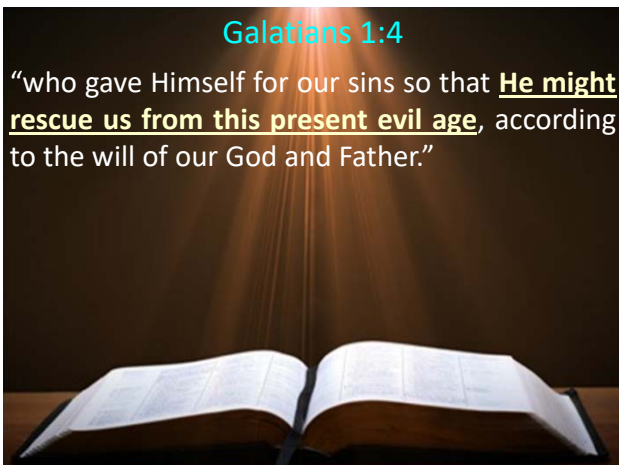
“So the church was fully warned from the beginning about the nature of this age, and taught concerning her pilgrim character while here and her holy calling and separateness from the ‘evil age.’”



19

Galatians 1:4

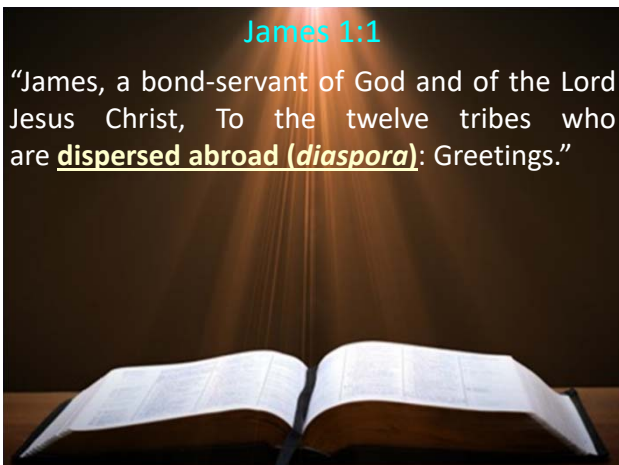
“who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father.”



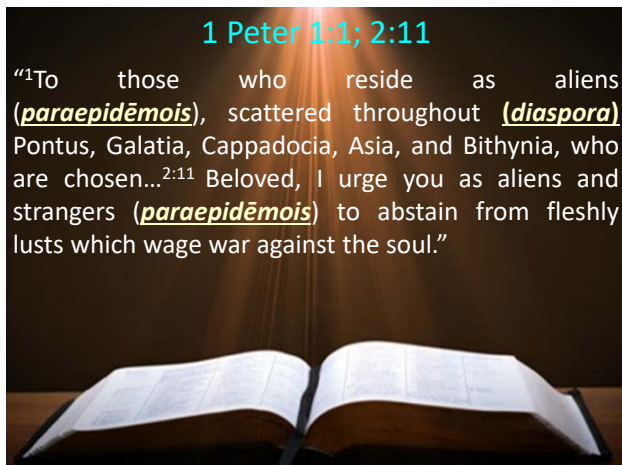
20

James 1:1

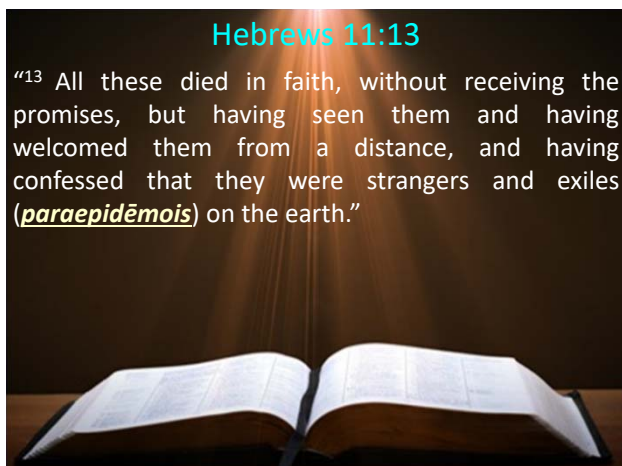
“James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad (diaspora): Greetings.”



21



22




23

9 Ways Kingdom Now Theology Impacts the Church

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24



Holistic Redemption?

“Negative-thinking theologians looked at the doctrine of sin, salvation and repentance...through distorted glasses tinted with mortification mentality. Too many prayers of confession of sin and repentance have been destructive to the emotional health of Christians...I am not fully forgiven until I allow God to write his new dream for my life on the blackboard of my mind, and I dare to believe 'I am; therefore, I can. I am a child of God...**God has a great plan to redeem society**...The emerging church, reformed according to the needs of self-esteem-starved-souls under the Lordship of Christ.... will help us to affirm the concept that 'While God's ideas may seem humanly impossible, he will give us these ideas which will lead to glorious, self-esteem-generating success.'”

Robert H. Schuller, *Self-Esteem: The New Reformation* (Waco, TX: Word Books, 1982), 104-05.

25

Progressive Dispensationalism & Social Gospel

Craig Blaising, "Dispensationalism: The Search for Definition," in *Dispensationalism, Israel and the Church*, ed. Craig Blaising and Darrell Bock (Grand Rapids: Zondervan, 1992), 14, n. 3; Idem, "Theological and Ministerial Issues in Progressive Dispensationalism," in *Progressive Dispensationalism*, ed. Darrell Bock and Craig Blaising (Wheaton, IL: Victor, 1993), 288-89.




“Unfortunately, present-day dispensationalists have written very little in proposing a theology of social ministry...if we as a community of Christ worked on creating our community as a model of social justice and peace, then we really would have some suggestions to make for social reform in our cities and nations.”

26


Emergent Church & the Kingdom

“The church has been preoccupied with the question, ‘What happens to your soul after you die?’ As if the reason for Jesus coming can be summed up in, ‘Jesus is trying to get more souls into heaven as opposed to hell, after they die.’ I just think a fair reading of the Gospels blows that out of the water.”



Brian McLaren, cited in Oakland, *Faith Undone*, 203.

27




Charles Ryrie
Dispensationalism, Page 176

“Holistic redemption can easily lead to placing unbalanced, if not wrong, priorities on political action, social agendas, and improving the structures of society.”



28

Kingdom



Rick Warren and 1,700 Leaders Launch the Peace Coalition at “Purpose Driven Summit,” accessed November 15, 2014


“P.E.A.C.E. is an acronym for Promote reconciliation; Equip servant leaders; Assist the poor; Care for the sick; and Educate the next generation. Coalition members see these actions as Jesus’ antidote to five ‘global giants,’—problems that affect billions of people worldwide: spiritual emptiness, self-centered leadership, poverty, pandemic disease, and illiteracy.”

29

Social Gospel Confusion

“P.E.A.C.E. is an acronym for:

- ◆ Promote reconciliation;
- ◆ Equip servant leaders;
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Coalition members see these actions as Jesus’ antidote to five “global giants,”—problems that affect billions of people worldwide: spiritual emptiness, self-centered leadership, poverty, pandemic disease, and illiteracy.”

“Rick Warren and 1,700 Leaders Launch the Peace Coalition at Purpose Driven Summit,” accessed November 15, 2014, <http://www.christiannewswire.com/news/249586720.html>

30

The Great Omission

- Romans 1:16-17
- Matthew 28:19
- John 20:21
- Luke 24:46-49
- Acts 1:4-8



31

9 Ways Kingdom Now Theology Impacts the Church

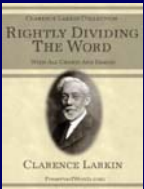
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32

Clarence Larkin

Rightly Dividing the Word, 48.




"The great mistake the Church has made is in appropriating to herself in this Dispensation the promises of earthly conquest and glory which belong exclusively to Israel in the 'Millennial Age.' As soon as the Church enters into an 'Alliance with the World,' and seeks the help of Parliaments, Congresses, Legislatures, Federations and Reform Societies, largely made up of ungodly men and women, she loses her spiritual power and becomes helpless as a redeeming force."

33

Evangelicals and Catholics Together




34




Ecumenisim

Matt Slick, "Rick Warren's Comments on Roman Catholicism,"
accessed July 20, 2015, <http://www.carm.org>.

"We have far more in common than what divides us. When you talk about Pentecostals, charismatics, evangelicals, fundamentalists, Catholics, Methodists, Baptists, Presbyterians, on and on and on and on. Well, they would all say we believe in the trinity; we believe in the Bible; we believe in the resurrection; we believe salvation is through Jesus Christ. These are the big issues. Sometimes Protestants think that Catholics worship Mary like she's another god. But that's not exactly catholic doctrine. . . . and people say well what are the saints all about? Why are you praying to the saints? And when you understand what they mean by what they're saying there's a whole lot more commonality."

35



Ecumenisim

Matt Slick, "Rick Warren's Comments on Roman Catholicism,"
accessed July 20, 2015, <http://www.carm.org>.

"Now there are still real differences, no doubt about that. But the most important thing is if you love Jesus, we're on the same team. The unity that I think we would see realistically is not a structural unity but a unity of mission. And so, when it comes to the family, we are co-workers in the field on this for the protection of what we call the sanctity of life, the sanctity of sex, and the sanctity of marriage. So there's a great commonality and there's no division on any of those three. Many times people have been beaten down for taking a biblical stance. And they start to feel, "Well, maybe I'm out here all by yourself." No, you're not (italics added)"

36

The Five Solas (Alone or By Itself)


- *Solus Christus*-Christ alone
- *Sola Fide*-faith alone
- *Sola Gratia*-grace alone
- *Sola Scriptura*-Scripture alone
- *Soli Deo Gloria*-To the glory of God alone



37




38




Ecumenisim

http://m.youtube.com/watch?v=nu7_rtUQIE0


“To my Islamic brother here from Italy, I would say I’m not really interested in inter-faith dialogue; I’m interested in inter-faith projects. We’ve got enough talk. So . . . a few weeks ago, at Georgetown University, we brought in three imams, we brought in three Catholic priests, we brought in three evangelical pastors, and we brought in three Rabbis and we said, ‘What can we do about AIDS?’ And we started on some common ground on those issues; what can we do that we all care about?”

39




Ecumenisim
https://www.youtube.com/watch?feature=player_detailpage&v=UeNsPIC3vE

"I humbly ask this in the name of the one who changed my life, Yeshua, *Isa*, Jesus [Spanish pronunciation], Jesus, who taught us to pray."



40



Ecumenisim
 Eric Berger, "Rick Warren Invokes the Name of Islamic Jesus at Obama Inauguration" (January 2009), accessed January 4, 2015, <http://www.ericberger.com/emailers/2009/update1-21-2009.htm>.

"'Isa' in no way represents the Jesus of the Bible but is instead the false Jesus of the Qur'an (Koran) and the Muslim Hadith. 'Isa' (pronounced 'eee-sa') is the Islamic Jesus who was but a prophet and who certainly did not experience a sacrificial death on a cross let alone resurrect from the dead. In fact, in Islam the prophet Isa is actually the destroyer of Christianity—not it's Savior. Obviously, this is simply NOT the same Jesus as is Yeshua."

41

Conclusion

42

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