

# Israel and the Kingdom of God



**By Dr. Andy Woods**

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# 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.

# 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.

**Russell Moore, President of the 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](http://www.thegospelcoalition.org).



# Universal vs. Theocratic Kingdom

	<b>Universal Kingdom</b>	<b>Theocratic Kingdom</b>
<b>Time</b>	Eternal (Ps 93:1-2)	Future (Dan 2:44)
<b>Scope</b>	Universal (Ps 103:19)	Earthly (Dan 2:35)
<b>Rule</b>	Ruled directly by God (Dan 4:17)	Ruled indirectly by God through a human (Ps 2:6-9)

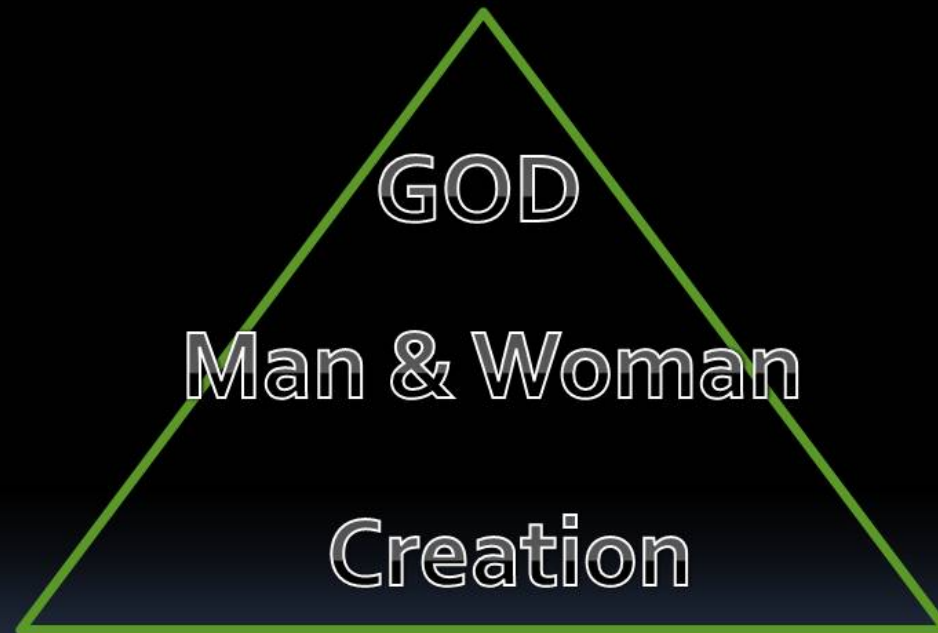
Alva J. McClain, *The Greatness of the Kingdom* (Grand Rapids: Zondervan, 1959), 19-21

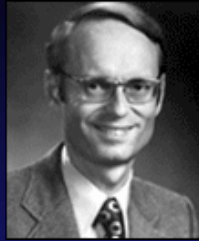
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1. Eden
2. Abrahamic Covenant
3. Mosaic Covenant
4. Divided Kingdom
5. Times of the Gentiles
6. Old Testament Prophets
7. Offer of the King/Kingdom
8. Rejection of the Offer



# Theocratic Administrator





**Charles Ryrie, *Basic Theology*, Page 511**

**“Why is an earthly kingdom necessary? Did He not receive His inheritance when He was raised and exalted in heaven? Is not His present rule His inheritance? Why does there need to be an earthly kingdom? Because He must be triumphant in the same arena where He was seemingly defeated. His rejection by the rulers of this world was on this earth (1 Cor. 2:8). His exaltation must also be on this earth. And so it shall be when He comes again to rule this world in righteousness. He has waited long for His inheritance; soon He shall receive it.”**

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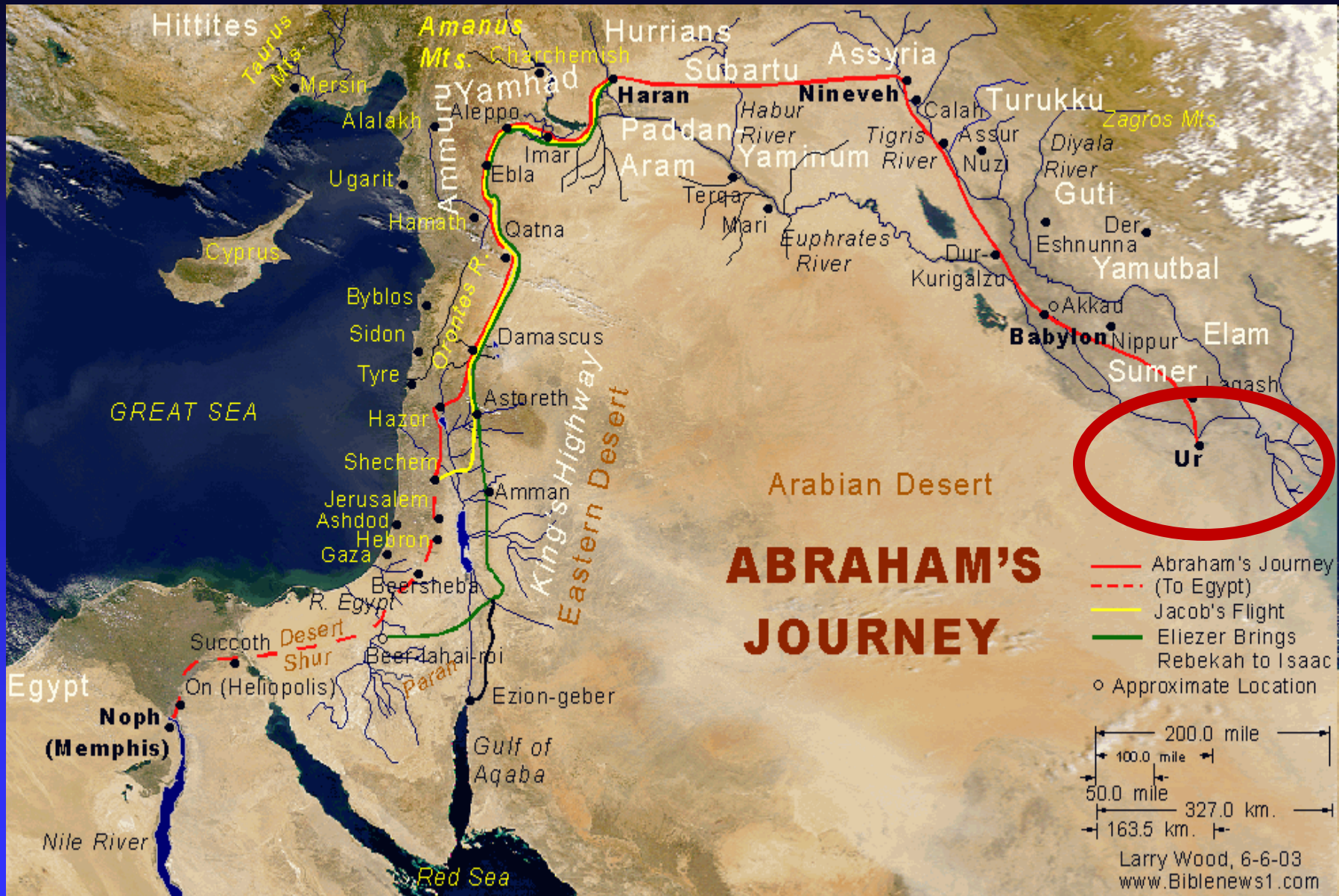


# Spread of the Mother-Child Cult

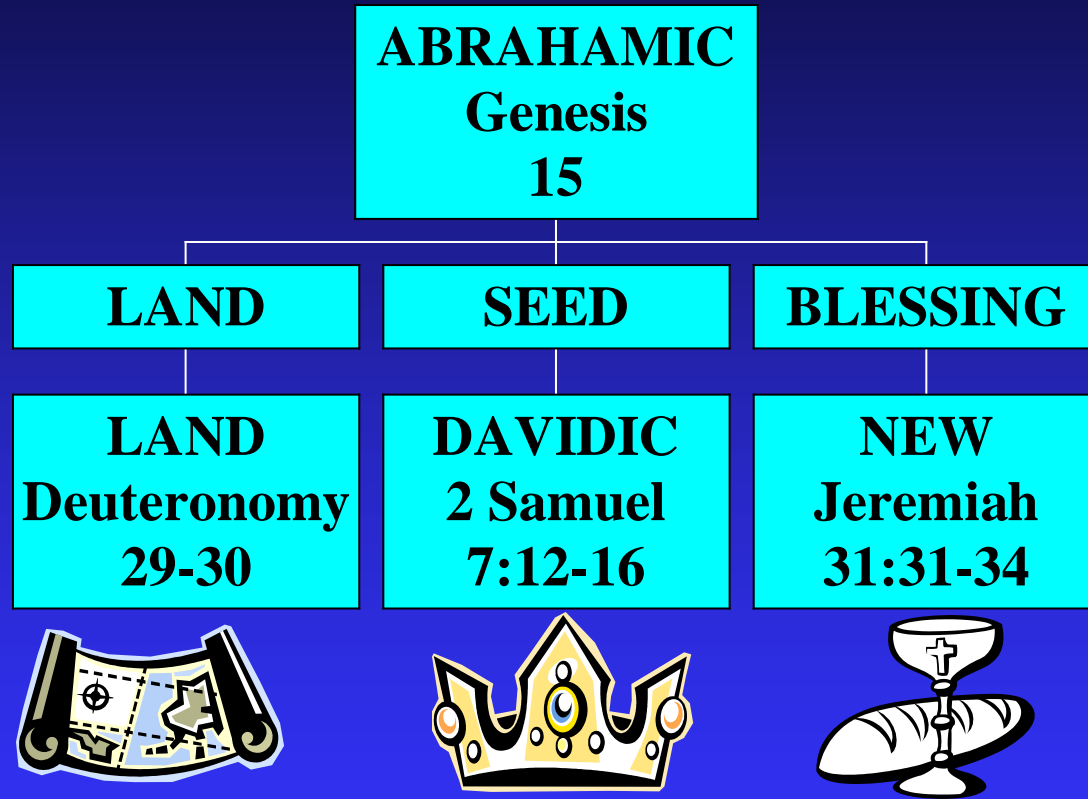
	<b>Mother</b>	<b>Child</b>
<b>Assyria</b>	Ishtar	Tammuz
<b>Phoenicia</b>	Astarte	Baal
<b>Egypt</b>	Isis	Osirus/Horus
<b>Greece</b>	Aphrodite	Eros
<b>Rome</b>	Venus	Cupid
<b>Roman Catholicism</b>	Mary	Jesus

Alexander Hislop, *Two Babylons*





# Abrahamic Covenant

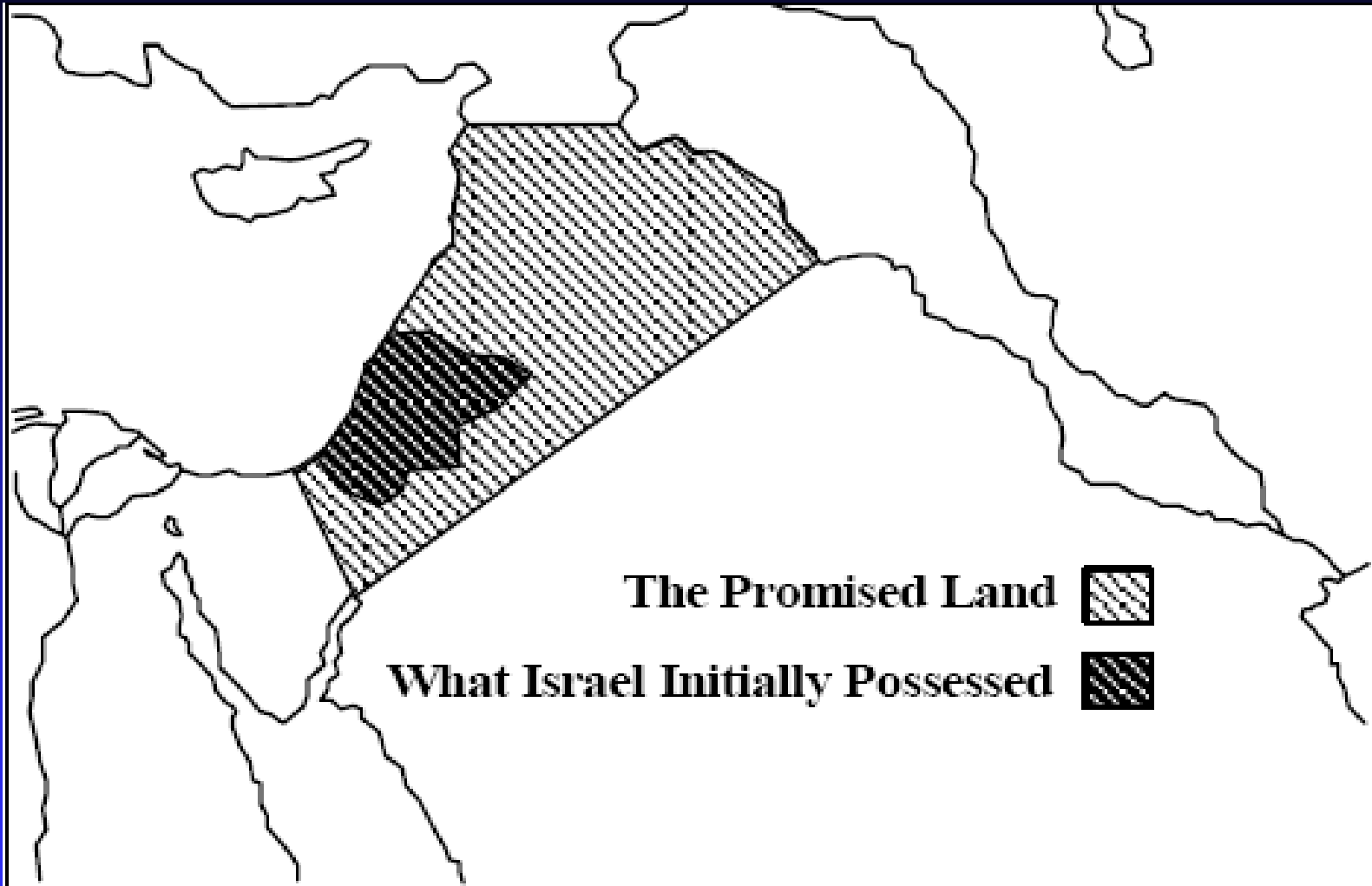


*Unconditional* covenant with a conditional blessing (Deut. 28; Lev. 26)

# Evidence of Abrahamic Covenant's Unconditional Nature

- ANE covenant ratification ceremony (Gen 15)
- Lack of stated conditions for Israel's obedience (Gen 15)
- Covenant's eternality (Gen 17:7, 13, 19)
- Covenant's immutability (Heb 6:13-18)
- Trans-generational reaffirmation despite perpetual national disobedience (Jer 31:35-37)

Walvoord, *The Millennial Kingdom*, 149-52



Thomas L. Constable, *Notes on Numbers*, p.99



# Land Promises Fulfilled in the Time of Joshua or Solomon?

- Extended context (Josh 13:1-7; Judg 1)
- Land gained in conquest was only a fraction of what was promised
- Jerusalem not conquered in Joshua's day (Josh 15:63; 2 Sam 5)
- Forever? (Gen 17:8)
- Reaffirmation of land promises long after Joshua and Solomon's time (Amos 9:11-15)

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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.”

# Exodus 19:5-6



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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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# Divided Kingdom

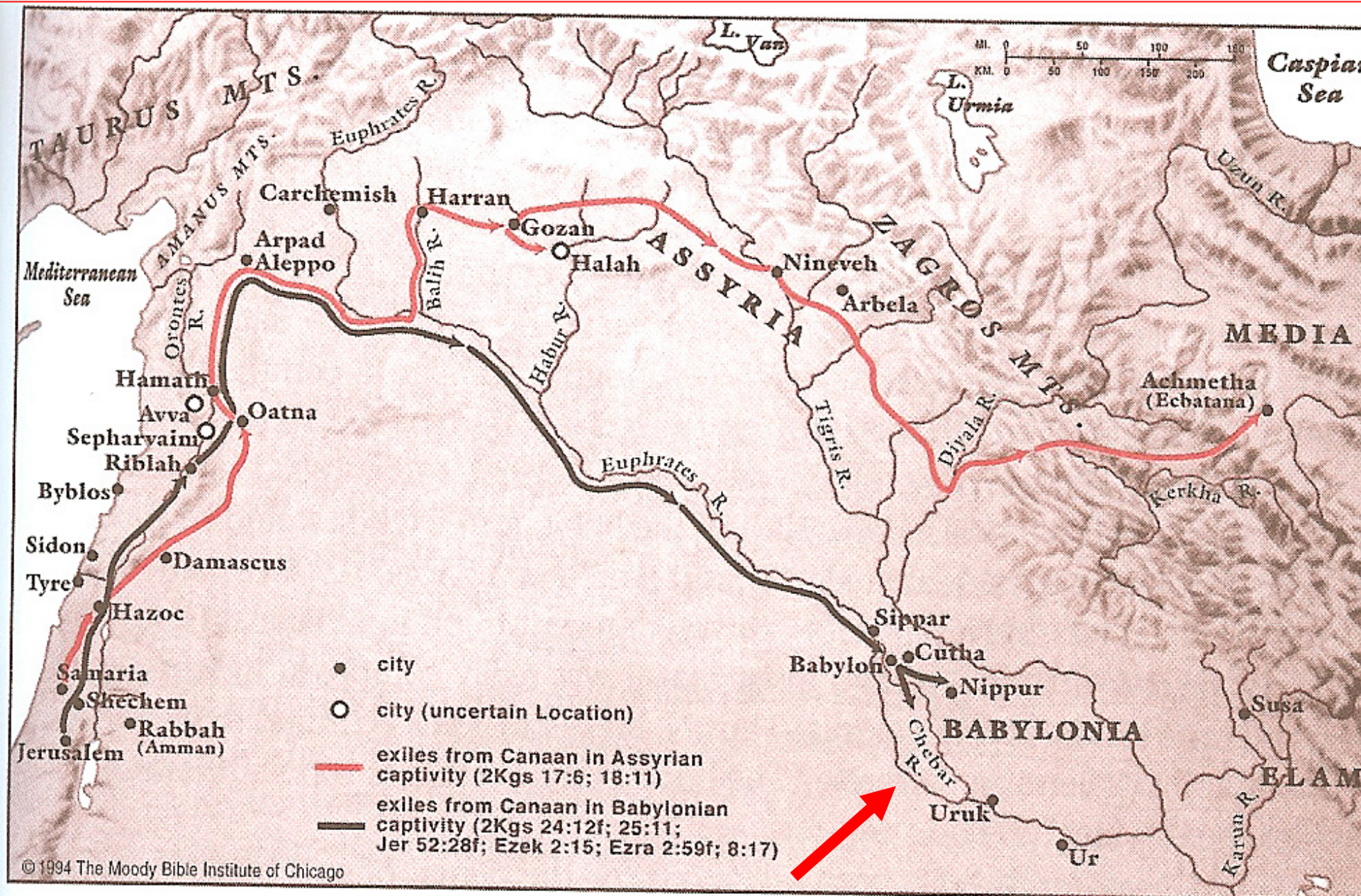


# Israel's Judgments

- Division of the kingdom in 931 B.C.
- Assyrian judgment in 722 B.C.
- Babylonian captivity in 586 B.C.  
(significance of Gen 49:10)







## EXILE OF ISRAEL (721 B.C.) AND EXILE OF JUDAH (586 B.C.)



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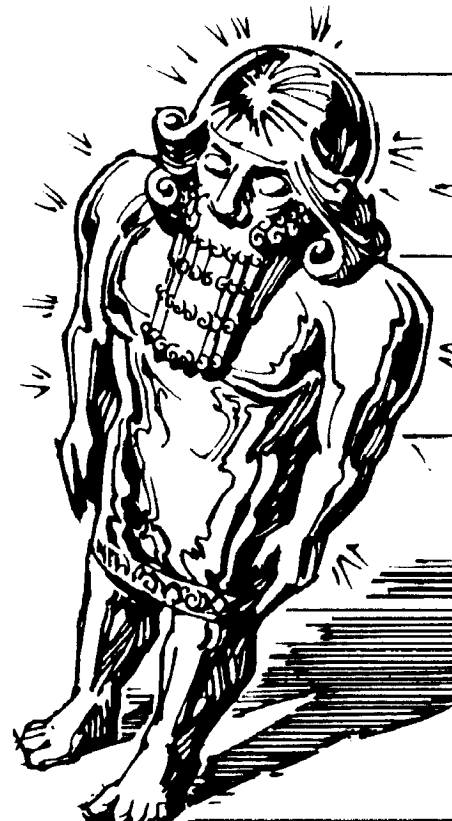


# Statue & Stone

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**

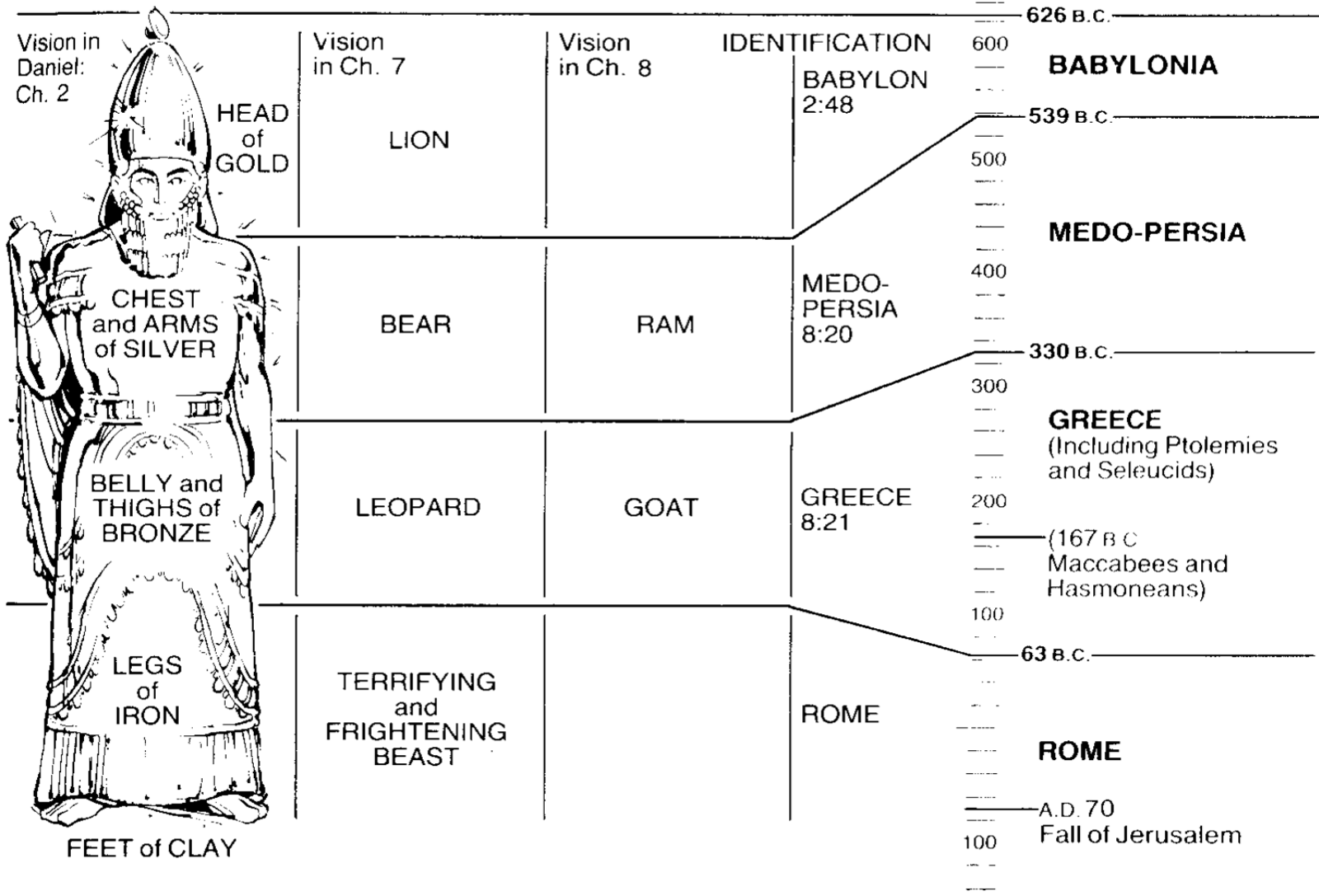
WORLD POWER  
**GREECE**  
331-323

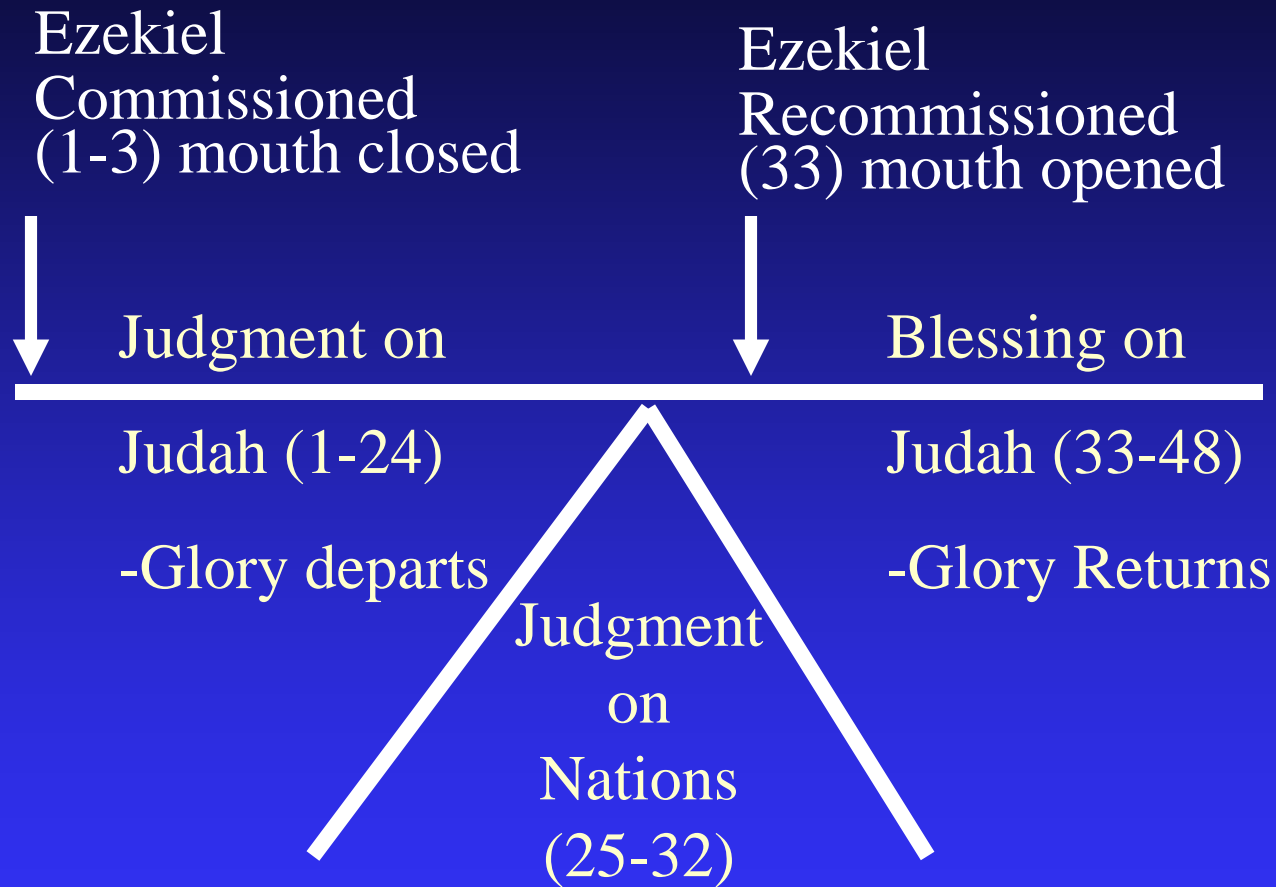
LEGS AND FEET  
**IRON & CLAY**

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

# Identification of the Four Kingdoms

# Chronology of Major Empires in Daniel





Source: Charles Dyer, *Notes on Ezekiel*



“Hence, the iron kingdom with its feet of iron and clay (cf. 3:33-35, 40, 44) and the nondescript beast of 7:7-8 envision...the form in which it will exist *after the church period*, when God will resume His dealing with the *nation* Israel. How futile for conservative scholars to ignore that fact and to seek to find literal fulfillment of those prophecies in history or in the church, when those predictions refer to events yet future and have no application whatever to the church.”

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# OT PROPHETS DESCRIBE THE KINGDOM



- Kingdom Characteristics
- Is. 2:1-4; 11:6-9
  - ◆ Jerusalem = center of world spiritual and political authority
  - ◆ Perfect justice
  - ◆ World peace
  - ◆ Peace in the animal kingdom
  - ◆ Universal spiritual knowledge.

# KING OF THE KINGDOM



## ■ Kingdom Characteristics

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

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

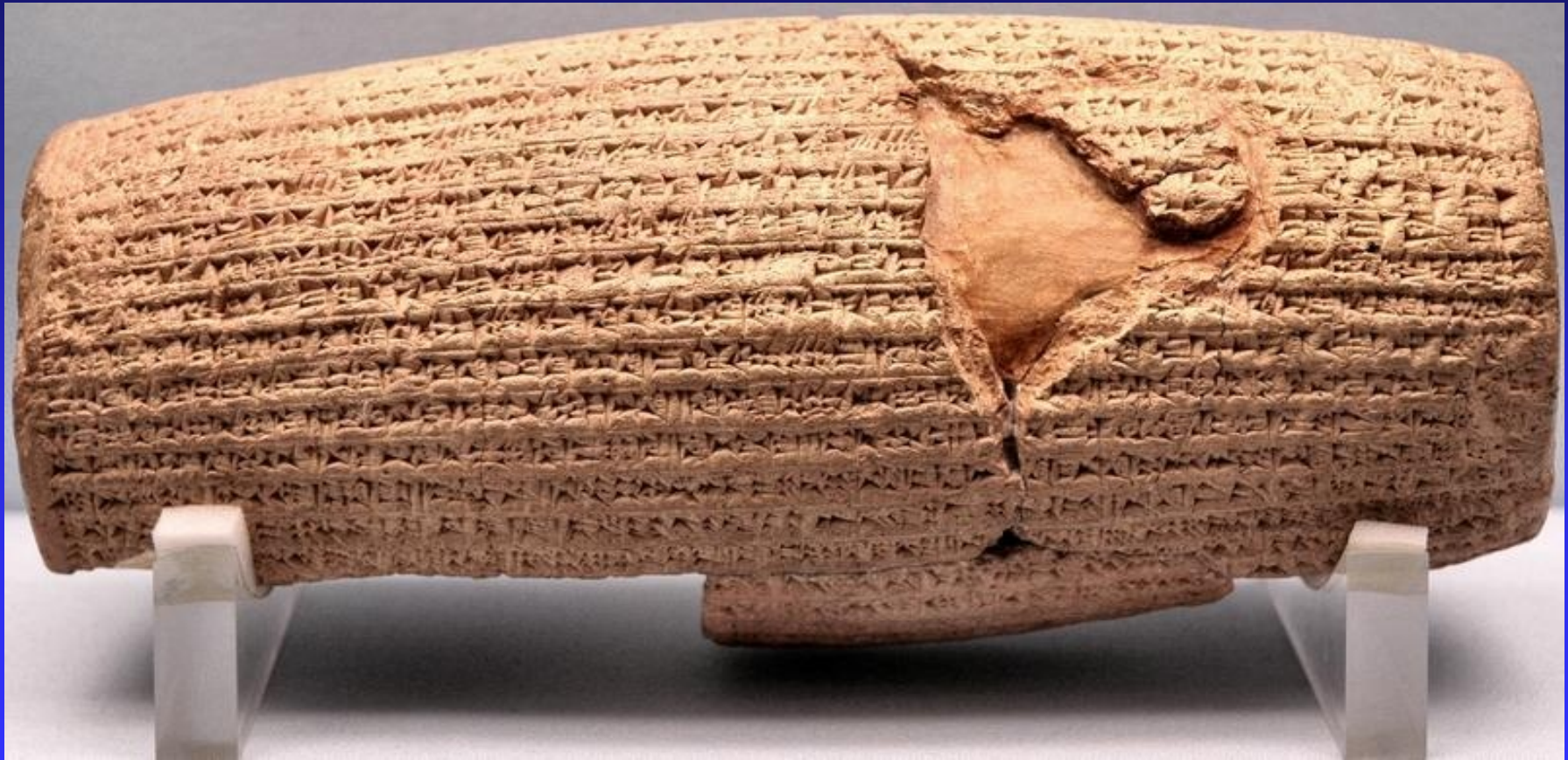
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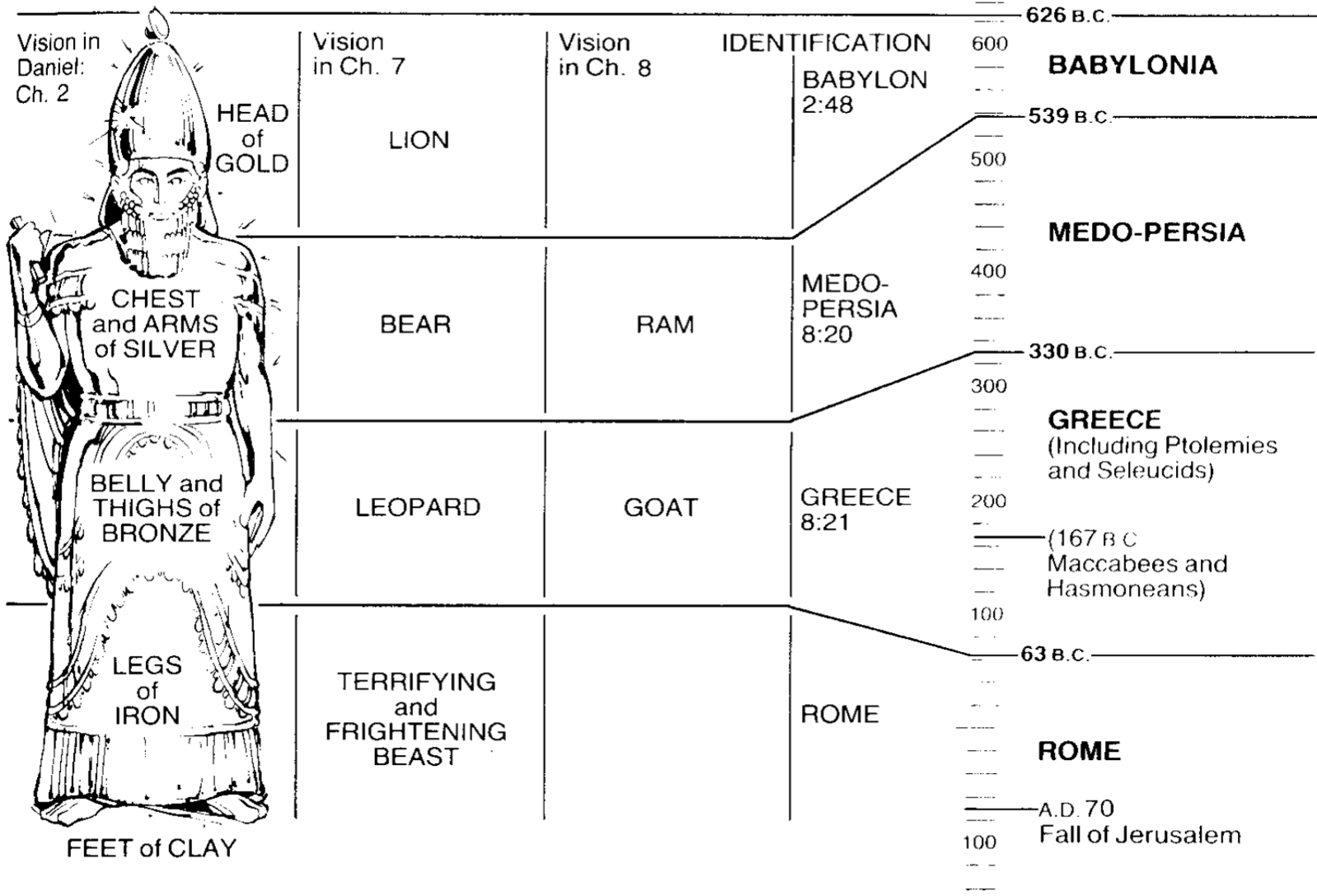
# Cyrus Cylinder





# Identification of the Four Kingdoms

# Chronology of Major Empires in Daniel



# MESSENGERS OF THE KINGDOM



- John the Baptist
  - ◆ Matt. 3:2
- Jesus Christ
  - ◆ Matt. 4:17
- 12 Apostles
  - ◆ Matt. 10:5, 7
- Seventy
  - ◆ Luke 10:1, 9

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# Transition from Public to Private Ministry

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

# Kingdom Throughout the Bible

9. Interim Age
10. Kingdom Mysteries
11. Church
12. Re-offer of the King/Kingdom
13. Transfer of Kingdom Authority
14. Kingdom Establishment
15. Eternal State
16. Early Church Views





“In the N.T, it [*mysterion*] denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit.”

W. E. Vine, *Vine's Complete Expository Dictionary of the Old and New Testament Words* (Nashville: Nelson, 1996), 424.

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# Matthew 13 Parables

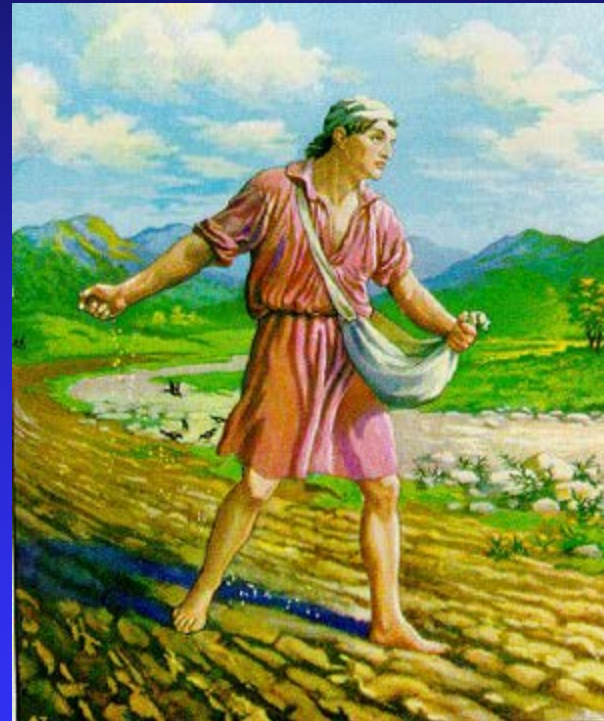
- Sower (13:1-9, 18-23)
- Wheat and tares (13:24-30, 36-43)
- Mustard seed (13:31-32)
- Leaven (13:33)
- Earthen treasure (13:44)
- Pearl of great price (13:45-46)
- Dragnet (13:47-50)
- Householder (13:51-52)



# Matthew 13 Parables

The Sower :

Preaching of the gospel  
with various results



# Matthew 13 Parables

Wheat & Tares:

Difficult to distinguish  
between the saved and the  
unsaved within professing  
Christendom





# Matthew 13 Parables

The Mustard Seed:



Christendom will experience great numerical and geographical expansion from a humble beginning

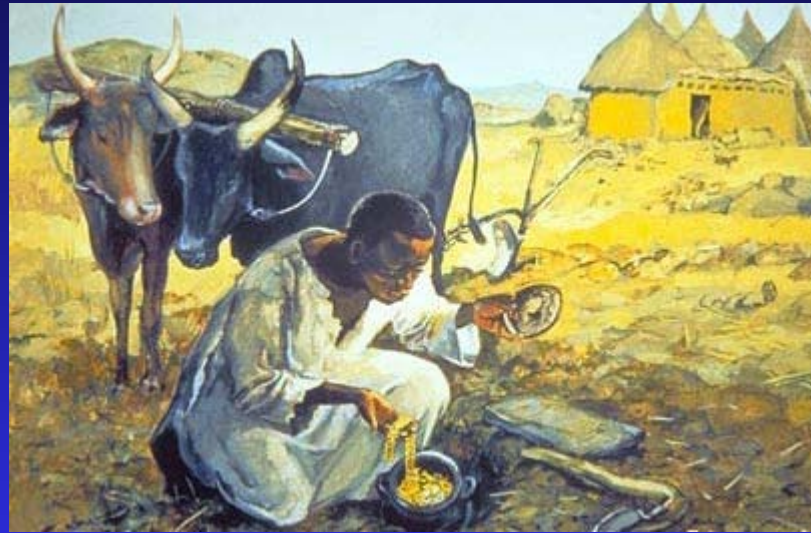
# Matthew 13 Parables

Yeast in the Dough:



Christendom will experience ever increasing internal corruption throughout the age

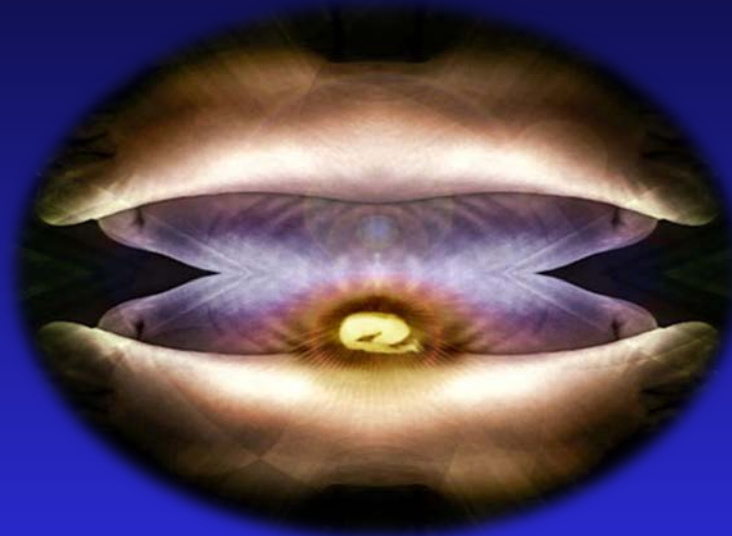
# Matthew 13 Parables



The Hidden Treasure:

Israel will remain in unbelief only to be converted at the age's conclusion

# Matthew 13 Parables



The Pearl of Great Price:  
The Lord will gain a treasure from among the  
Gentiles

# Matthew 13 Parables



## The Dragnet:

The coexistence of the righteous and the wicked  
only to be separated at the age's conclusion



# Matthew 13 Parables



The Householder:

These NT truths must be considered alongside OT revelation to comprehend the totality of God's kingdom agenda

“It is often alleged that the Lord predicted a form of the kingdom for the Church age in His parables, particularly those in Matthew 13. For many years dispensationalists have referred to these parables as teaching a mystery form or a new form of the kingdom...However, nowhere in Matthew 13 or anywhere does the Lord Jesus use the term mystery form. Rather, He refers to the “mysteries of the kingdom of heaven” (v. 11); that is, the Lord in these parables is giving to His disciples new truths about the kingdom that were hitherto unknown. It is strange that so many dispensationalists claim a new form of the kingdom is introduced in Matthew 13. Dispensationalists argue strenuously for a literal, earthly kingdom that is the fulfillment of the Old Testament when John, Jesus, and His disciples announced its nearness. Then suddenly these dispensationalists change the meaning in Matthew 13.”

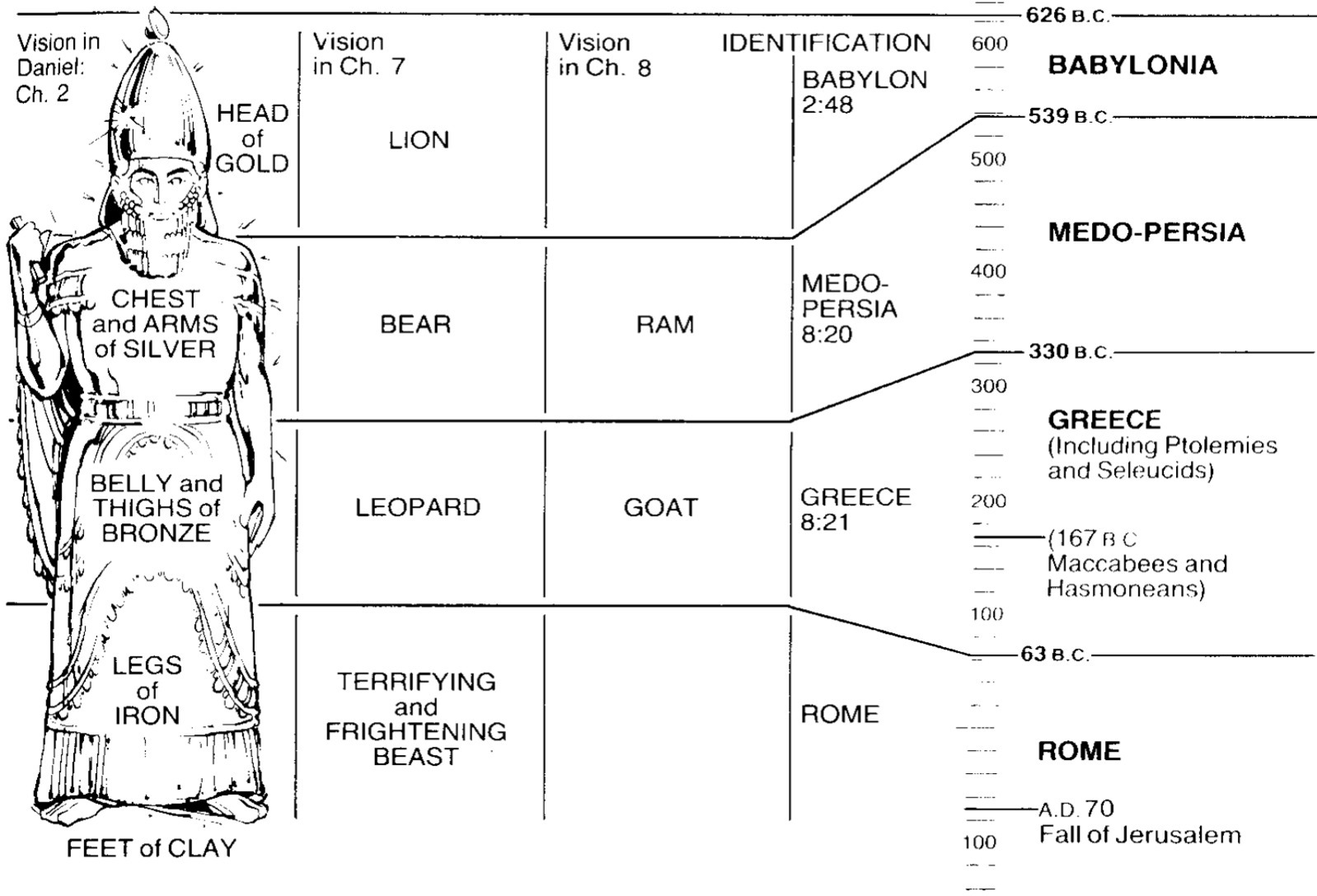
Stanley D. Toussaint, "Israel and the Church of a Traditional Dispensationalist," in *Three Central Issues in Contemporary Dispensationalism*, ed. Herbert W. Bateman (Grand Rapids: Kregel, 1999), 237.

“The fiction of a present ‘kingdom of heaven’ established on earth in the Church, has been lent some support by an incautious terminology sometimes used in defining the “mysteries of the kingdom of heaven” (Matt. 13:11). The parables of this chapter, it is said carelessly by some, describe the kingdom of heaven as now existing in ‘mystery form’ during the Church age. Now it is true that these parables present certain conditions related to the Kingdom which are contemporaneous with the present age. But nowhere in Matthew 13 is the establishment of the Kingdom placed within this age. On the contrary, in two of these parables the setting up of the Kingdom is definitely placed at the end of the ‘age’ (vss. 39 and 49 ASV, with 41-43).”

Alva J. McClain, *The Greatness of the Kingdom* (Grand Rapids: Zondervan, 1959), 440-41.

# Identification of the Four Kingdoms

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# Origin of the Universal Church

- Matt 16:18-future tense
- Eph 2:14-15; 3:9; Rom 16:25-26-mystery
- Eph 4:7-11-spiritual gifts after Ascension
- 1 Cor 12:13-Spirit's baptizing ministry
  - ◆ Acts 1:5-above to begin after Ascension
  - ◆ Acts 11:15-16-above began in the past
  - ◆ Acts 2-only place for beginning of Spirit's baptizing ministry

# 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)



# Discontinuity Between Israel and the Church

	<b>Israel</b>	<b>Church</b>
<b>Marriage</b>	Wife	Bride
<b>Return</b>	2 <sup>nd</sup> advent	Rapture
<b>Leader</b>	King	Head
<b>Beginning</b>	Gen 12	Acts 2
<b>Scripture</b>	4/5	1/5
<b>Covenants</b>	Parties	Beneficiaries
<b>Nation</b>	Political	Spiritual

# Discontinuity Continued

	<b>Israel</b>	<b>Church</b>
<b>Wars</b>	Political	Spiritual
<b>Timing</b>	A quo/ad quem	No time indicators
<b>Priesthood</b>	Have a priesthood	Are a priesthood
<b>Resurrection</b>	1 <sup>st</sup> resurrection	Rapture
<b>Judgment</b>	Ezek 20:33-44	Bema
<b>Eternal state</b>	Gates	Foundations
<b>Entrance</b>	Physical birth	Spiritual birth
<b>Governing principle</b>	Law	NT
<b>Relation to HS</b>	Selective, temporary, subsequent	Universal, permanent, at moment of salvation
<b>Farewell address</b>	Olivet Discourse	Upper Room Discourse

# Church ≠ Kingdom

- NT kingdom references predominantly future
- JC is never called the King of the Church
- JC is never said to be ruling from David's Throne
- Prolonged Church Age carnality
- Church Age Gospel = believe (Acts 16:30-31)
- Church = heir of the Kingdom (James 2:5)
- Church suffers today (John 16:33)
- Satanic influence on the Church (Ephes. 4:26-27)



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# Ultimate Exodus (Rev 11:15)

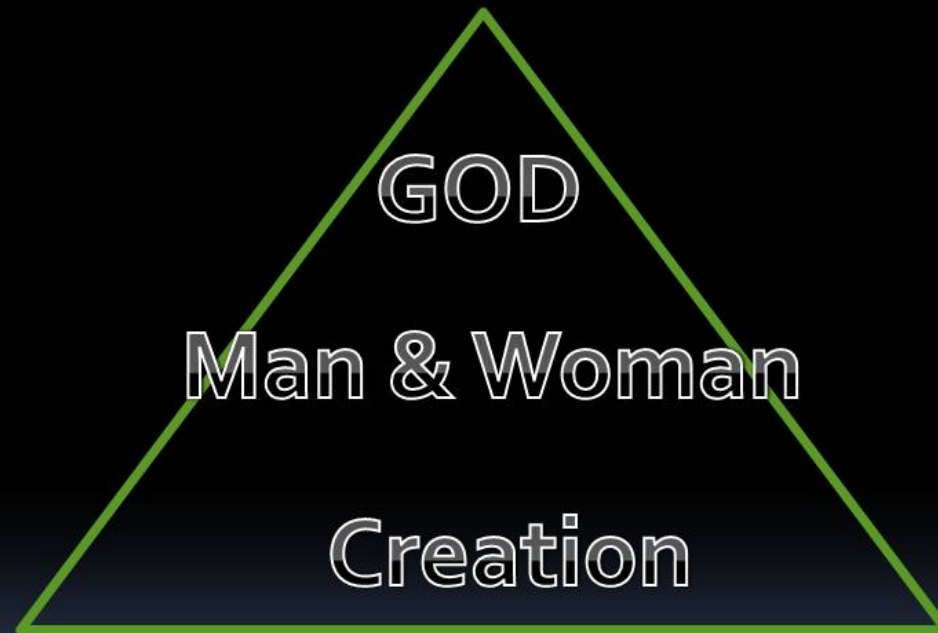
- Sores: 6<sup>th</sup> plague (Ex 9:8-12), 1<sup>st</sup> bowl (Rev 16:1-2)
- Rivers to blood: 1<sup>st</sup> plague (Ex 7:19-21), 3<sup>rd</sup> bowl (Rev 16:4-7)
- Darkness: 9<sup>th</sup> plague (Ex 10:21-23), 5<sup>th</sup> bowl (Rev 16:10-11)
- Hail: 7<sup>th</sup> plague (Ex 9:22-26), 7<sup>th</sup> bowl (Rev 16:17-21)

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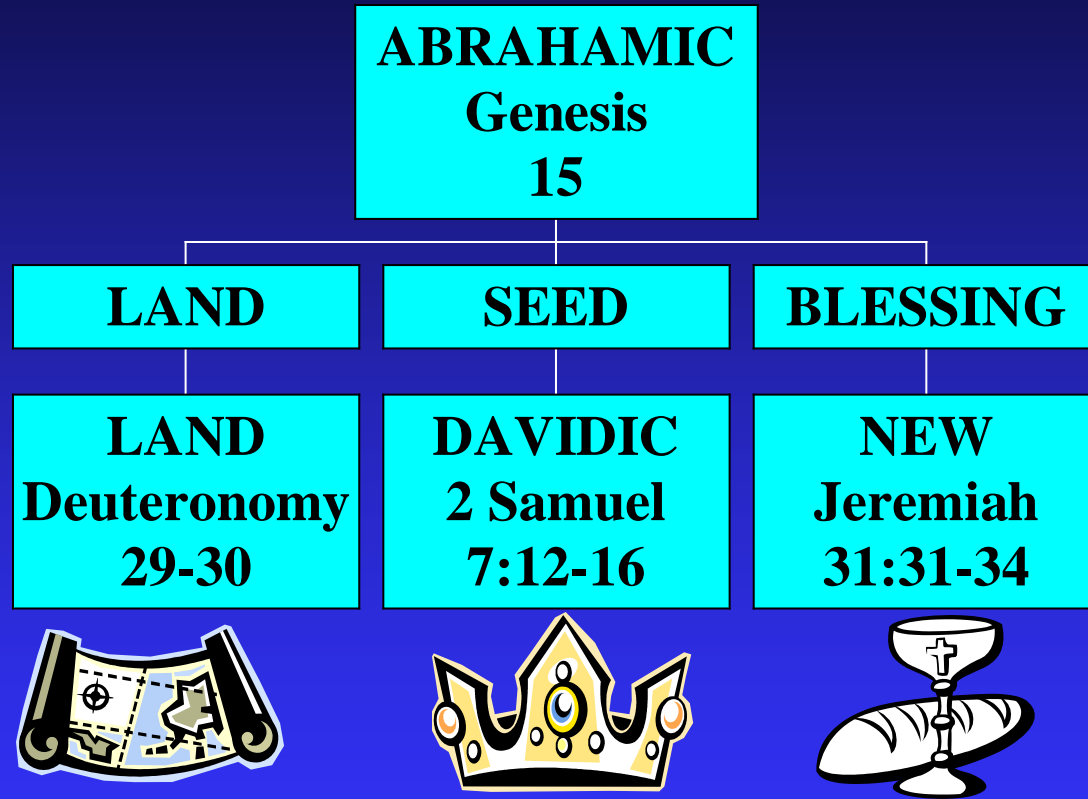


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# Abrahamic Covenant



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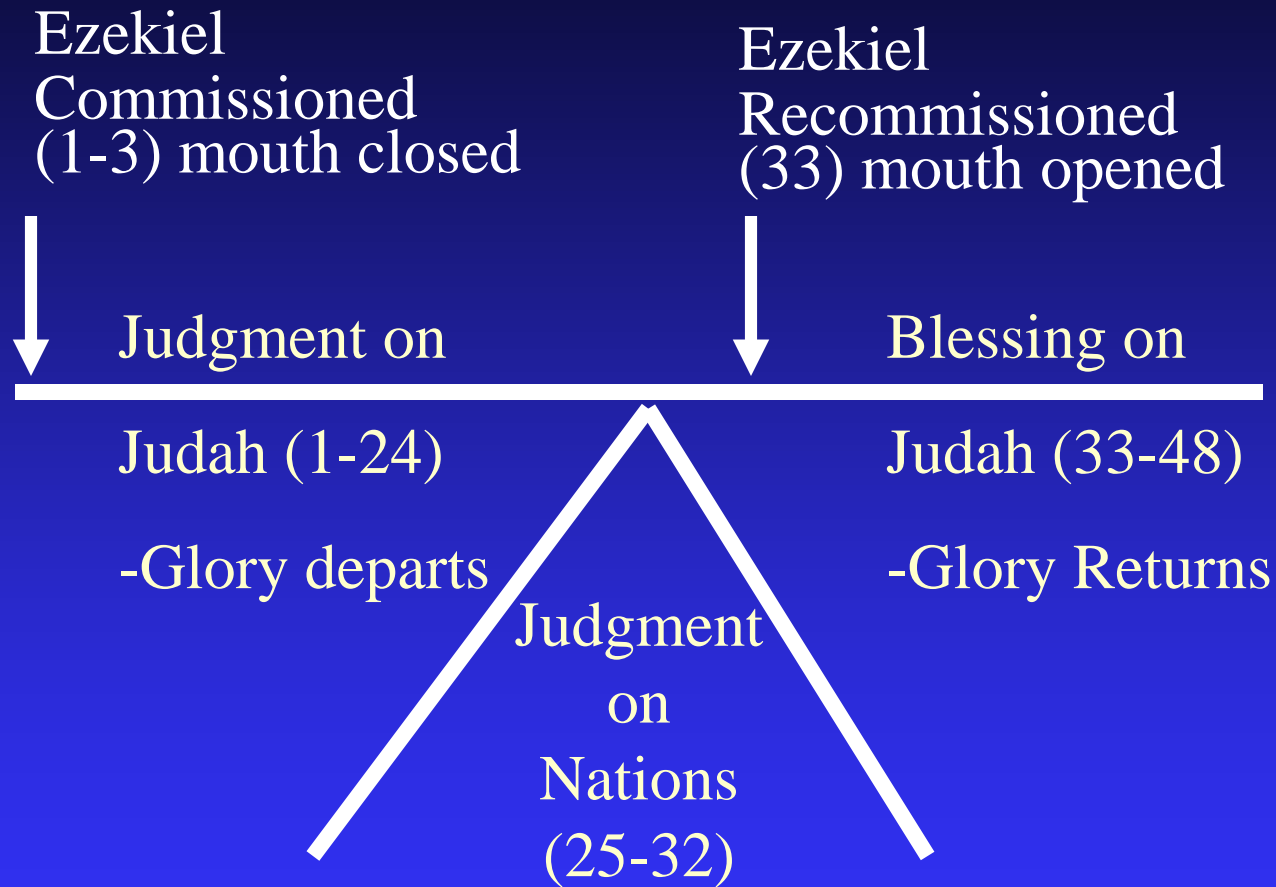
# KING OF THE KINGDOM



## ■ Kingdom Characteristics

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

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



Source: Charles Dyer, *Notes on Ezekiel*

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# Prophecy Panorama



**Great White  
Throne  
Judgment**

Rapture

Messiah's Coming  
& Death



(CHURCH  
AGE)

Old Testament

Second  
Advent

Tribulation

Dan. 9:27  
Rev. 6-19

Kingdom

Rev. 20

Eternal  
State

Rev. 21-22





**Lewis Sperry Chafer, *Systematic Theology*, 8 vols. (Dallas: Dallas Seminary, 1948), 5:359.**

“1. the release of Satan from the abyss, 2. the revolt on earth with judgments upon Satan and his armies, 3. the passing of the old heaven and old earth, 4. the great white throne judgment, 5. creation of a new heaven and new earth, 6. the descent of the bridal city from God out of heaven, and 7. the surrender of the mediatorial aspect of Christ's reign and adjustment to the eternal state immediately following.”





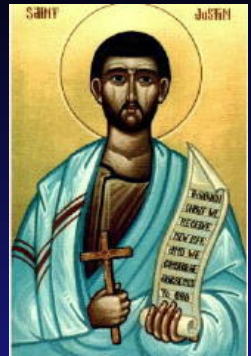
**Charles Ryrie, *Basic Theology*, Page 511**

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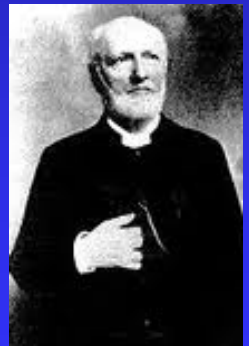




“But I and every other completely orthodox Christian feel certain that there will be a resurrection of the flesh, followed by a thousand years in the rebuilt, embellished, and enlarged city of Jerusalem as was announced by the prophets Ezekiel, Isaiah, and the others.”

Justin Martyr, *Dialogue with Trypho*, 80.

“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.”



Conclusion

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