


The Coming Kingdom
Chapter 10




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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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Five Preliminary Observations

- 1. An Authentic Age
- 2. An Age Caused by Israel's Unbelief
- 3. A Mystery Age
- 4. A Priestly Age
- 5. An Important Age



THE INTERIM AGE

- 1. The Inter-advent Age (Matt. 13)
- 2. The Church Age (Matt. 16:18)



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Background to the Matthew 13 Parables

1. Their position in Matthew's Gospel
2. Their mystery nature
3. They do not represent the kingdom
4. They represent course of the present age
5. The experiences of the kingdom's sons
6. They are taught in parables
7. Their two-fold division



Matthew 13 Parables

- Public parables (13:1-2)
 - Sower (13:1-9, 18-23)
 - Wheat and tares (13:24-30, 36-43)
 - Mustard seed (13:31-32)
 - Leaven (13:33)
- Private parables (13:36)
 - Earthen treasure (13:44)
 - Pearl of great price (13:45-46)
 - Dragnet (13:47-50)
 - Householder (13:51-52)





"Judging from the mass of Christian writings and from utterances in public address and prayer, this age is assumed by many, without question, to be the Kingdom of Christ; though no Scripture is found to warrant that conclusion."

Lewis Sperry Chafer, *Satan: His Motives and Methods* (Grand Rapids: Kregel, 1990), 29.

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Matthew 13 Parables

The Sower:
Preaching of the gospel with various results



Why The Parable of the Sower Does Not Teach Kingdom Now Theology

1. The sower went out to sow (13:3)
2. The Word of the Kingdom enters hearts (13:19)
3. Only one type of soil is fruitful (13:23)
4. Satan is active (13:19)



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Matthew 13 Parables

Wheat & Tares:

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




Why The Parable of the Wheat and the Tares Does Not Teach Kingdom Now Theology

1. Both grow together (13:30)
2. The Tares will increase (13:30)
3. No separation until the end of the age (13:39-43)
4. Satan is active (13:25, 28, 38-39)
5. Kingdom to be established at age's conclusion (13:43)



Isaiah 11:9 (NASB)

“They will not hurt or destroy in all My holy mountain, **For the earth will be full of the knowledge of the LORD As the waters cover the sea.**”



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Matthew 13:30 (NASB)

“Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, ‘First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.’”



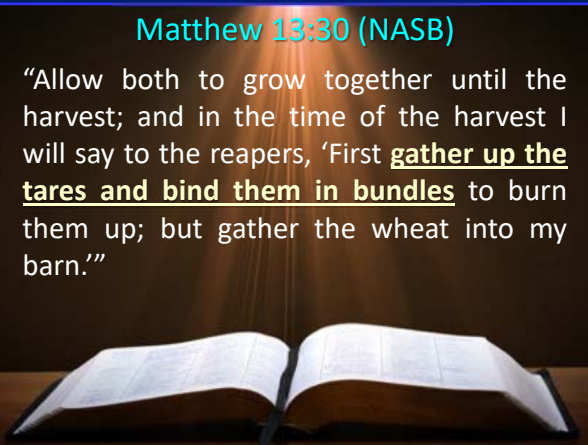
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The Prophetic Parables of Matthew Thirteen - A. W. Pink

"This parable, like the former, also supplies a most conclusive refutation of the unscriptural dreams of post-millennialism. They believe that, through the preaching of the Gospel (under the blessing of God), the cause of Christ will extend, until the whole earth is filled with the knowledge of the glory of the Lord as the waters cover the sea. But Christ here explicitly declared that the wheat and the tares should "grow together until the harvest," which He defined as "the end of the age." He gave no hint that the "tares" would gradually die out, or that they would decrease in numbers; but announced that, at the end, they would be found in such quantity as to need binding "in bundles."

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Matthew 13:39 (NASB)

“and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.”



Revelation 20:1-3 (NASB)

“Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. ² And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; ³ and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.”



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Matthew 13:43 (NASB)

Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN **in the kingdom** of their Father. He who has ears, let him hear.”



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Matthew 13 Parables

The Mustard Seed:

Christendom will experience great numerical and geographical expansion from a humble beginning and yet will ultimately represent an apostate form at great variance from its pure origins



Why The Parable of the Mustard Seed Does Not Teach Kingdom Now Theology

- 1. Must be understood in harmony with the first two parables (Matt. 13:23, 30)
- 2. A great tree whose roots go into the earth (Matt. 13:32; Philip. 3:20; 1 Pet. 2:11)
- 3. Herbs become a tree? (Matt. 13:32)
- 4. Birds = Satan (Matt. 13:32, 4, 19; Gen. 15:11; Deut. 28:16; Rev. 18:2)
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“Third, that which Christ here describes is a monstrosity. We are aware that this is denied by some, but our Lord’s own words are final. He tells us that when this mustard-seed is grown it is the ‘greatest among herbs, and becomes a tree’ (v. 32). ‘Herbs’ are an entirely different specie from trees. That which distinguished them is that their stems never develop woody tissue, but live only long enough for the development of flowers and seeds. But this ‘herb’ became a ‘tree;’ that is to say, it developed into something entirely foreign to its very nature and constitution.”

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“The *history* of Christendom clearly confirms this...Failing to intimidate as the roaring lion, he now sought to insinuate as the subtle serpent. Ceasing to attack from without, he now worked *from within*. In the first parable the assault was from without—the fowls of the air catching away the Seed. In the second parable his activities were from within—he sowed his tares *among* the wheat. In the third parable we are shown the effects of this. Satan now moved worldly men to seek membership in the churches of God. These soon caused the Truth to be watered down, discipline to be relaxed, that which repelled the world to be kept in the background, and what would appeal to the carnal mind to be made prominent...The lowly upper room had long been forsaken, and the honors of kings’ courts coveted...Thus we may discern in the first three parables of Matthew 13 a striking and sad forecast of the *development of evil*. In the first, the Devil caught away part of the good Seed. In the second, he is seen engaged in the work of imitation. Here, in the third, we are shown a corrupted Christianity affording him shelter.”

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