

# THE COMING KINGDOM



What Is the Kingdom and  
How Is Kingdom Now Theology  
Changing the Focus of the Church?

**Andrew M. Woods**

Foreword by Thomas Ice

# The Coming Kingdom

## Chapter 17



Dr. Andy Woods

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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?



# Kingdom Study Outline

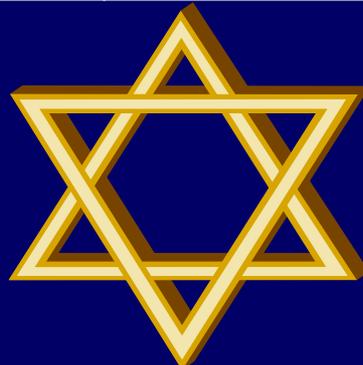


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# 1. Kingdom Throughout the Bible

- |                          |                                |
|--------------------------|--------------------------------|
| 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                |



# 1. Kingdom Throughout the Bible

11. Kingdom Mysteries

12. Church

13. Israel's Discipline &  
Restoration

14. Re-offer of the  
King/Kingdom

15. Transfer of Kingdom  
Authority

16. Kingdom Establishment

17. Eternal State

18. Testimony of Early  
Church History



# 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?
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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)

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2. Passages from Acts
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## 2. Is Jesus Now Reigning from David's Throne?

(Acts 2)



- a. David's Throne is Earthly
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# 1 Kings 2:11-12

“The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. And Solomon sat on the throne of David his father, and his kingdom was firmly established.”



## 2 Samuel 7:12-16

“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. <sup>13</sup> He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, <sup>15</sup> but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you. <sup>16</sup> Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”  
<sup>17</sup> In accordance with all these words and all this vision, so Nathan spoke to David.”





## John F. Walvoord

*Israel in Prophecy* (Grand Rapids: Zondervan, 1962), 84-85, 87.

“The covenant with David is not only given twice in its major content— namely, II Samuel 7 and I Chronicles 17—but it is also confirmed in Psalms 89. In this and other Old Testament references there is no allusion anywhere to the idea that these promises are to be understood in a spiritualized sense as referring to the church or to a reign of God in heaven. Rather, it is linked to the earth and to the seed of Israel, and to the land...There is no indication that this kingdom extended to a spiritual entity such as the church nor that the throne in view is the throne of God in heaven rather than the throne of David on earth...Such a situation does not prevail in this present age and is not related here or elsewhere to the reign of Christ from the throne of His Father in heaven.”

## Matthew 20:20-21

“Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. And He said to her, ‘What do you wish?’ She said to Him, ‘Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left.’”



# Matthew 25:31

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.”



## 2. Is Jesus Now Reigning from David's Throne?

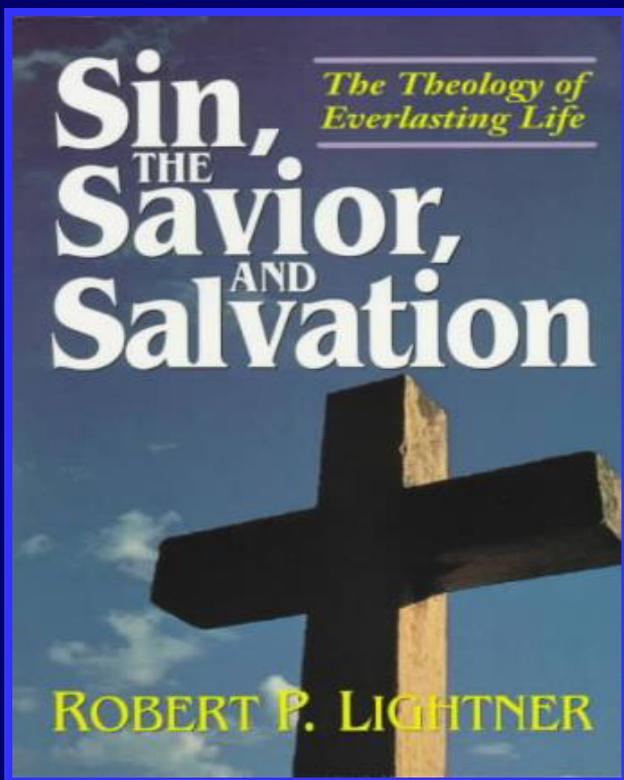
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## Is Jesus Now Reigning on David's Throne?



“So, they have not only changed the people to include the Church, but they have also changed the place where the covenant is to be fulfilled. Now it’s not only on earth, but it’s also in heaven. . . . The people have changed and the place has changed.”

Robert Lightner, “Progressive Dispensationalism,” *Conservative Theological Journal* 4, no. 11 (March 2000): 53–54.

<b>Changes</b>	<b>Biblical Davidic Throne</b>	<b>Davidic Throne Now?</b>
<b>Place:</b>	<b>Earth</b>	<b>Heaven</b>
<b>People:</b>	<b>Israel</b>	<b>Gentile Church</b>
<b>Israel:</b>	<b>Converted</b>	<b>Unconverted</b>

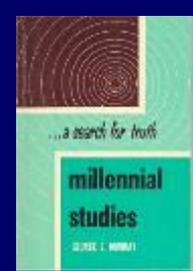


## George Eldon Ladd

A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), 336–37.

“[T]he new redemptive events in the course of *Heilsgeschichte* have compelled Peter to **reinterpret the Old Testament**. Because of the resurrection and ascension of Jesus, Peter **transfers the messianic Davidic throne from Jerusalem to God’s right hand in heaven**. Jesus has now been enthroned as the Davidic Messiah on the throne of David, and is awaiting the final consummation of his messianic reign. . . . This involves a rather **radical reinterpretation of Old Testament prophecies**, but no more so than the entire **reinterpretation** of God’s redemptive plan by the early church. In fact, it is an essential part of this **reinterpretation** demanded by the events of redemptive history. . . . Jesus is enthroned as the Messiah. . . . He must reign until all his enemies are made a stool for his feet.”





## George Murray

George Murray, *Millennial Studies* (Grand Rapids: Baker, 1948), 44.

“The Davidic Covenant, of which much has been said, was to the effect that his seed would sit upon his throne and had its natural fulfillment in the reign of King Solomon. Its eternal aspects include the Lord Jesus Christ of the seed of David; and in the book of Acts, Peter insists that Christ’s resurrection and ascension fulfilled God’s promise to David that his seed would sit upon his throne (Acts 2:30). Why insist, then, on a literal fulfillment of a promise which the Scriptures certify to have had a spiritual fulfillment?”

# J. Dwight Pentecost

*Things to Come, Page 103*

“The amillennialist is bound to argue for a conditional covenant and a spiritualized fulfillment, so that the throne on which Christ is now seated at the right hand of the father becomes the ‘throne’ of the covenant, the household of faith becomes the ‘house’ of the covenant, and the church becomes the ‘kingdom’ of the covenant. . . . This makes the church the ‘seed’ and the ‘kingdom’ promised in the covenant. The kingdom becomes heavenly, not earthly. . . . **Only by extensive allegorization can such a view be held.**”





## Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 315.

“Similarly, the earthly kingdom that according to the Scriptures had its origin in the covenant made to David, which is mundane and literal in its original form and equally as mundane and literal in uncounted references to it in all subsequent Scriptures which trace it on to its consummation, is by theological legerdemain (trickery, deception) metamorphosed into a spiritual monstrosity in which an absent King seated on His Father’s throne in heaven is accepted in lieu of the theocratic monarch of David’s line seated on David’s throne in Jerusalem.”



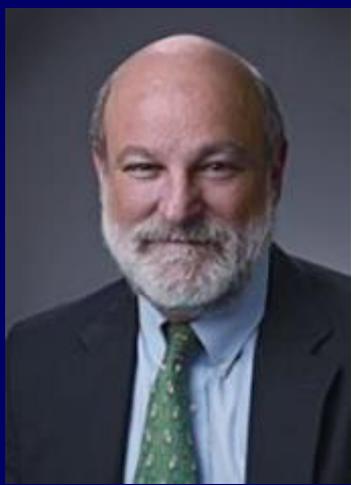
## Darrell Bock

“Evidence from Acts,” in *The Coming Millennial Kingdom*, ed. Donald Campbell and Jeffrey Townsend (Chicago: Moody, 1992), 194.

“The Davidic throne and the heavenly throne of Jesus at the right hand of the Father are one and the same.”



# “Complementary Hermeneutics” in Progressive Dispensationalism



“...the New Testament does introduce change and advance; it does not merely repeat Old Testament revelation. In making complementary additions, however, it does not jettison Old Testament promises. The enhancement is not at the expense of the original promise.”



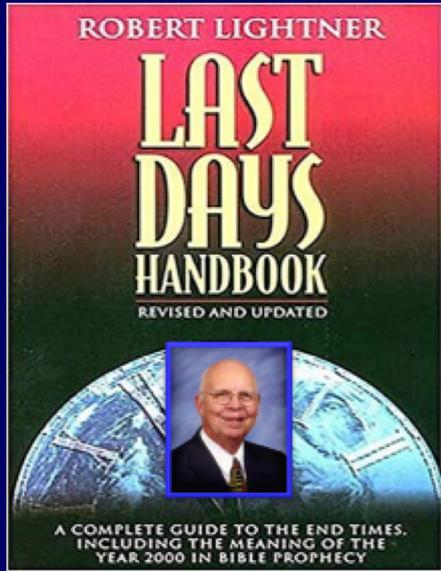
## Darrell Bock

“The Reign of the Lord Christ,” in *Dispensationalism, Israel and the Church*, ed. Craig Blaising and Darrell Bock (Grand Rapids: Zondervan, 1992), 49, 51..

This novel interpretive approach allows mere “crucial linking allusions,” or “pictorial descriptions” Jesus as the heir to David’s Throne to expand the original terrestrial promise of the Davidic Throne so that it now encompasses a current spiritual form of the Davidic Kingdom with Jesus presently ruling from a celestial Davidic Throne.



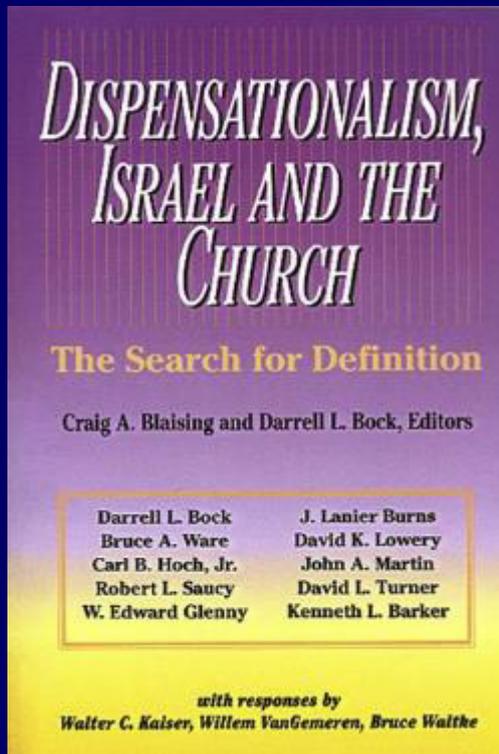
# Is Jesus Now Reigning on David's Throne?



“Complementary hermeneutics’ must not be confused with the historic orthodox doctrine of progressive revelation. The latter truth means that God revealed His truth gradually, sometimes over a long period of time. What was revealed later never changed the original revelation, however. The meaning and the recipients of the original promise always remain the same.”

# Blaising

*Dispensationalism, Israel, and the Church*, p. 29



“But when that which is in fact new is presented and accepted as if it had always been the case, the result is not only historical confusion but a conceptual naïveté that resists both the idea and the fact of further development within the tradition.”



## Charles Ryrie

Charles C. Ryrie, *Dispensationalism*, rev. ed. (Chicago: Moody, 1995), 146.

“Although these early conferences were called to oppose postmillennialism and to promote premillennialism, today progressive dispensationalists focus on them as examples of ecumenicity in order to justify their interest in finding a rapprochement between dispensationalism and covenant theology. The early conferences in America sought no such rapprochement between themselves and postmillennialists or annihilationists or perfectionists.”



## Charles Ryrie

Charles C. Ryrie, *Dispensationalism*, rev. ed. (Chicago: Moody, 1995), 175.

“As an example of the slippery nature of this complementary hermeneutic if applied to other concepts, consider the concept of ‘temple.’... The body of an individual Christian is the temple of the Spirit (1 Cor. 6:19). The local church is a temple of God (1 Cor. 3:16), as is the universal church (Eph. 2:21). What, then, is the meaning of temple in Revelation 11:1-2? A literal hermeneutic answers that it refers to an actual building in the tribulation period since there is no indication in the text that points to any other interpretation.”



## Charles Ryrie

Charles C. Ryrie, *Dispensationalism*, rev. ed. (Chicago: Moody, 1995), 175.

“But using the complementary hermeneutic one could conclude that it refers to a community of believers (since that meaning is found elsewhere in the New Testament), thus placing the church in the tribulation period. Progressives have not used their complementary hermeneutic to conclude this, though it could be so used...The important question is simply this: Are there limits on the use of a complementary hermeneutic, and, if so, how are these limits to be determined and by whom?”

# Is Jesus Now Reigning on David's Throne?

“What if you apply the complementary hermeneutic to all of Scripture? . . . What if the complementary hermeneutic, used by progressives in Acts 2 to substantiate the fact that the kingdom has been inaugurated, in part, would be applied universally to all prophetic matters of Scripture ever given? One could not know for sure precisely who was involved in the prophecy or where it would be fulfilled until either the prophecy was fulfilled or the canon of Scripture was closed. . . . If the same hermeneutic was applied to other areas of prophecy, like it is applied to the Davidic covenant, you could never be sure of anything in the Scripture until it was either fulfilled or the canon was closed. Then, of course, you know there is not going to be any further revelation, ‘change.’”

Robert Lightner, “Progressive Dispensationalism,” *Conservative Theological Journal* 4, no. 11 (March 2000): 53–59, 62.



# Is Jesus Now Reigning on David's Throne?

“Until that time, all prophecy is open to complementation. For example, when God, through the prophets, predicted the Assyrian captivity of Israel and the Babylonian captivity of Judah, they couldn't really be sure that it was an exclusive captivity of Assyria. Who knows, but what, the Babylonians would have been included, or vice versa. . . . Because it involves people and if the people involved in the Davidic Covenant can change and include other people, then why can't the people change in these other prophecies? If the place can change in the Davidic Covenant as in Acts 2, then why can't the place change in other prophecies of Scripture? Other people or other places can be brought in totally changing the original promise in later revelation. . . . Take another illustration. All prophecy or prediction in the Bible, which involves a specific place and people, might be changed in later revelation.”

Robert Lightner, “Progressive Dispensationalism,” *Conservative Theological Journal* 4, no. 11 (March 2000): 53–59, 62.



# Is Jesus Now Reigning on David's Throne?

“How about Daniel 2, Daniel 7, Daniel 9?, and the Gentile world powers, are we to understand those nations, when given, exclusively as those nations? Maybe not; maybe later revelation would change them...Just like some today have an open view of God, the complementary hermeneutic, whether they admit it or know it, is an open view of Scripture as well, to this extent, until the prophecy is realized, it is fulfilled, or the canon has closed. It is not open any longer, please understand me, but I mean that until the canon was closed or the prophecy was fulfilled, it had to be open, if you apply the same hermeneutic to other passages of Scripture. The promise of the land, the promise to Israel, might involve another people later on. I consider this to be a serious danger. . . . If you apply their complementary hermeneutic across the board to other Scripture, it is devastating.”

Robert Lightner, “Progressive Dispensationalism,” *Conservative Theological Journal* 4, no. 11 (March 2000): 53–59, 62.



# How Could the Early Church Test All Things if God Changed His Original Promises?

1. Deut. 13:1-5
2. Isa. 8:20
3. Acts 17:11
4. Gal. 1:8-9
5. 1 Thess. 5:20-21
6. 1 Cor. 14:29
7. 1 John 4:1
8. Rev. 2:2



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## John 17:5

“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”



## Parallels

## Davidic

## Jesus

**Anointing:**

**1 Sam. 16**

**Acts 2:33-35**

**Inauguration:**

**2 Sam. 5**

**Matt. 25:31**

**Usurper:**

**Saul**

**Satan**

**Interim:**

**1 Sam. 24; 26**

**1 John 5:19**

**Choice (sight v. faith):**

**Saul v. David**

**Satan v. Jesus**

## Roman 8:34

“who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of **God**, who also intercedes for us.”



## Revelation 12:5

“And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.”



# Two Thrones

Rev 3:21

“He who overcomes, I will grant [future tense of *didōmi*] to him to sit down with Me on My throne, as I also overcame and sat down [aorist tense of *kathizō*] with My Father on His throne.”



# Revelation 22:1

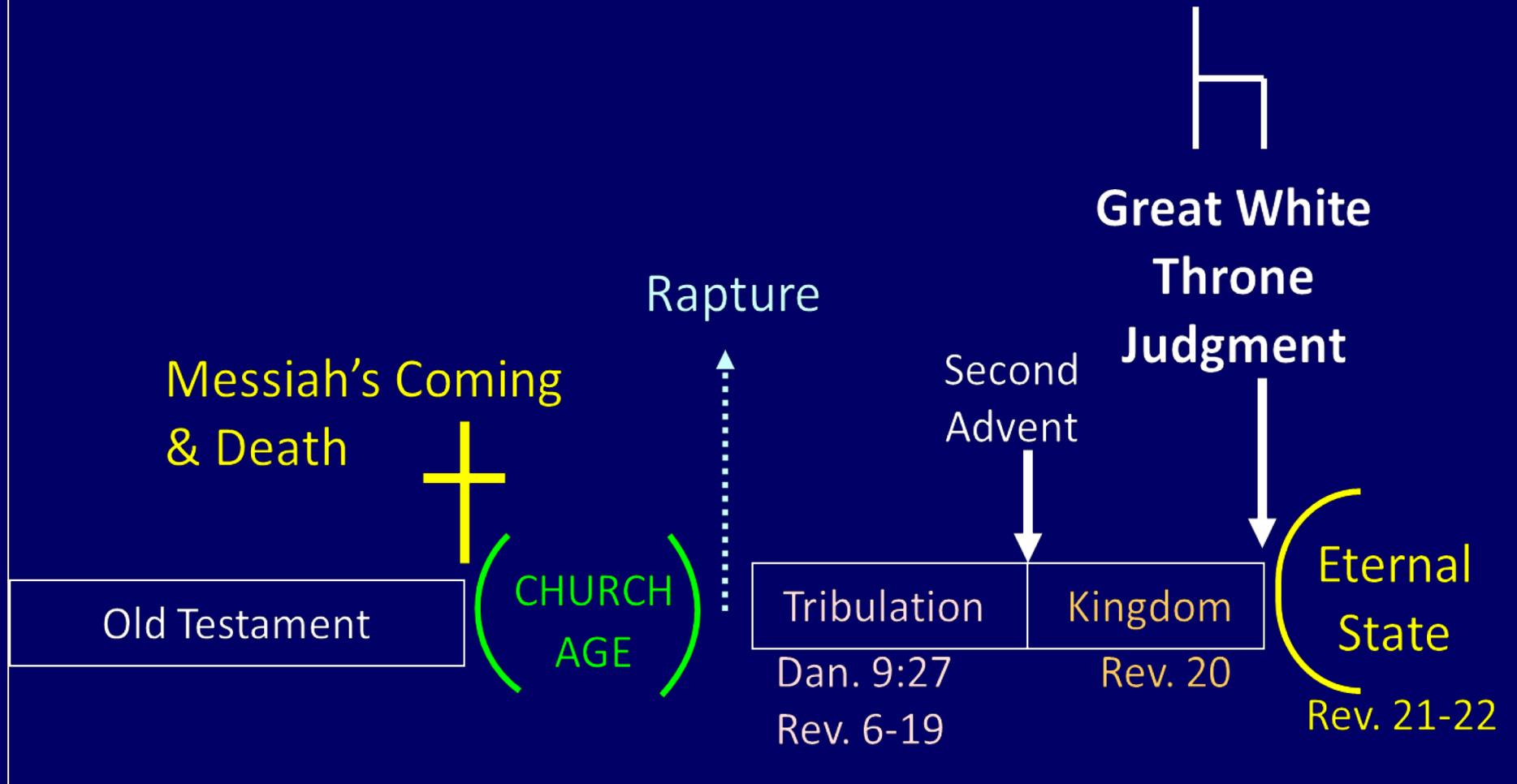
“Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb.”



## Revelation 3:21 in Progressive Dispensationalism

“One may object that the throne at the right hand of God is not the Davidic throne, which is earthly. The objection might be raised by appealing to a text like **Revelation 3:21**, where Jesus distinguishes between ‘my throne,’ in which the overcomer will sit, and the Father’s throne, on which Jesus currently sits. The argument is made that the throne on which Jesus sits in Acts is the Father’s throne, not David’s...this throne of the lamb, set next to the Father, is alluded to again in **Revelation 22:1**. This is the same throne that Jesus occupies in the consummation! He exercises Davidic rule now even as he will exercises it then.”

# Prophecy Panorama



# Eternal State is Future

- No Satan (Rev 20:10)
- No sea (Rev 21:1)
- No death, crying, or pain (Rev 21:4)
- No Sun (Rev 22:5)
- No Moon (Rev 21:23)
- No night (Rev 21:25)
- No evil (Rev 21:27)
- No curse (Rev 22:23)



# The 7 Churches in Revelation

Rev. 1:11





## William Newell

*The Book of the Revelation* (Chicago: Moody, 1935), 75.

“The name comes from *laos*, people, and *dikao*, to rule: the rule of the people: ‘democracy,’ in other words.”





## Acts 1:6-7

“<sup>6</sup> So when they had come together, they were asking Him, saying, ‘Lord, is it at this time You are restoring the kingdom to Israel?’ <sup>7</sup> He said to them, ‘It is not for you to know times or epochs which the Father has fixed by His own authority.’”

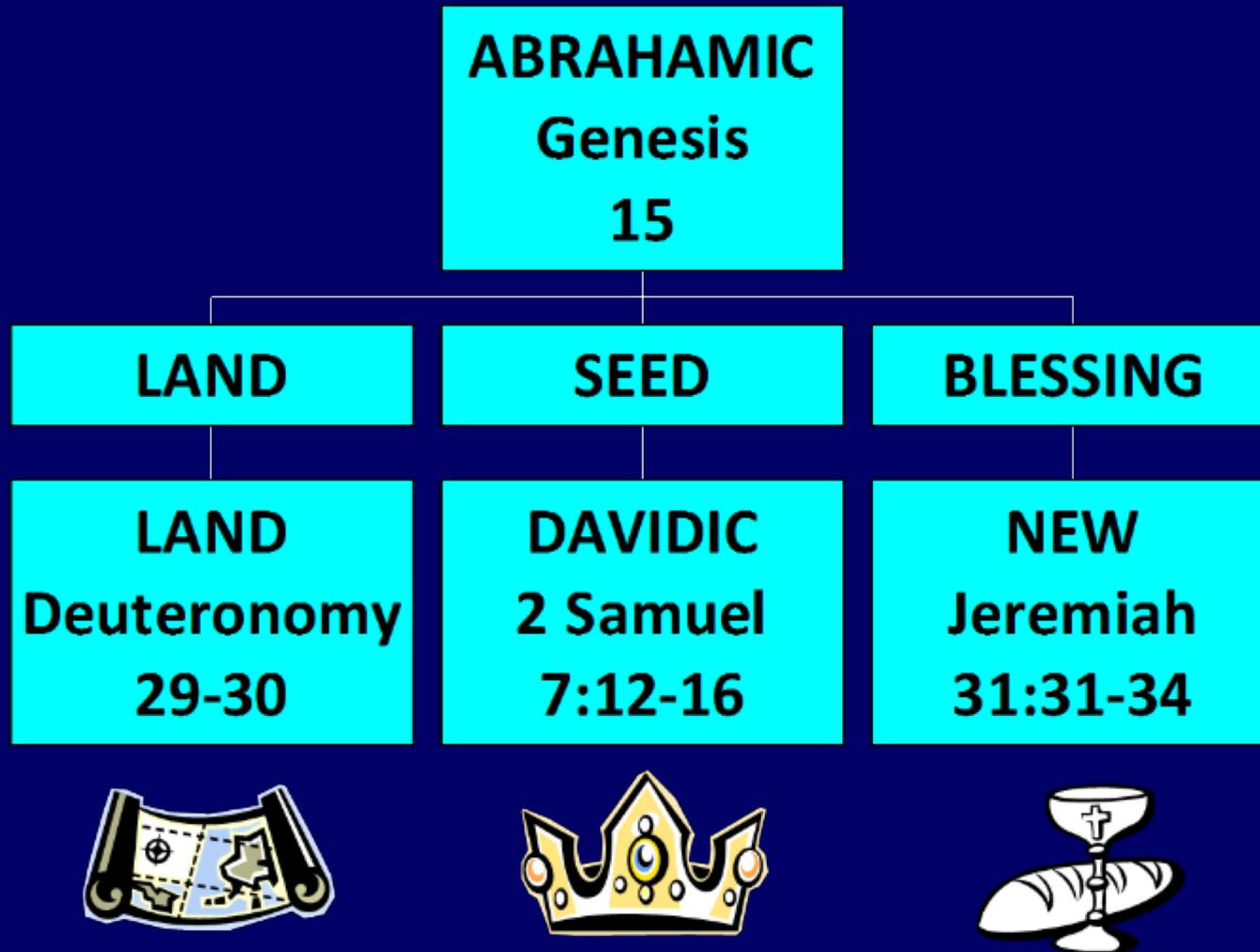


## 2 Samuel 7:12-16

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# Abrahamic Covenant



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

## Acts 1:6-7

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# J. Dwight Pentecost

Dwight Pentecost, *Thy Kingdom Come* (Wheaton, IL: Victor Books, 1990), 269.

“This passage makes it clear that while the covenanted form of the Theocracy has not been cancelled and has only been postponed, this present age is definitely *not* a development of the Davidic form of the kingdom.”



## Acts 2:34-35

“For it was not David who ascended into heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.”’”





## Elliott Johnson

Elliott Johnson, "Hermeneutical Principles and the Interpretation of Psalm 110," *Bibliotheca Sacra* 149 (October–December 1992): 433–34.

Peter's use of Psalm 110:1 in Acts 2:34–35 is often used to justify Christ's present Davidic enthronement. Yet of Psalm 110, Elliott Johnson observes that the Messiah's present position as depicted in this Psalm fails to include imagery of coronation. Only Christ's priestly activity is mentioned. Such coronation imagery would certainly have been mentioned if in fact the Psalm were intended to describe Christ's enthronement as Davidic King.

## Acts 2:30

“And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE.”



## E.R. Craven

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



“It is assumed by many that the exaltation of ver. 33 constitutes the session on the throne of David of ver. 30. But the assumption is wholly gratuitous. **Nowhere in his sermon did the apostle declare the oneness of the two events;** and most certainly the exaltation there spoken of does not imply the session as already existing—it may be an exaltation begun, to culminate in a visible occupancy of the throne of David. (The visible establishment by an emperor of the seat of his government in the heart of a once revolted province, does not derogate from his dignity—does not imply an abdication of government in the rest of his empire.)”

## E.R. Craven

*“Excursus on the Basileia,”* in Revelation of John,  
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“But beyond this, not only is the assumption gratuitous; it is against probabilities that amount to certainty. The apostle, be it remembered, was arguing with Jews, to prove that the absent Jesus was the Messiah (ver. 36); he was arguing with those, one of whose most cherished beliefs it was that the Messiah should occupy a visible throne. To suppose that, under such circumstances, he should advance a doctrine at war with this belief without a word of explanation or proof, and that too in a sentence capable of an interpretation consistent therewith, is inconceivable.”

## E.R. Craven

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



**“The interpretation suggested by the writer is confirmed not only by its consistency with the previous teachings of our Lord, but by the address delivered by the Apostle Peter shortly after, Acts 3:19, 20.** The literal translation of the passage referred to is as follows. . . . “Repent ye, therefore, and be converted, that your sins may be blotted out, in order that the times of refreshing may come from the presence of the Lord, and that He may send the Messiah Jesus, who was appointed unto you, whom the heavens must receive until the times of the restitution of all things,” etc. It is also confirmed by the subsequent teachings of the apostle in his epistles; comp. **1 Peter 1:4–7, 13; 2 Peter 1:11, 16; the kleronomia and apokalypsis of the I Epistle are manifestly synonymous with the basileia and parousia of the II.**”

## John 1:29

“The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!”



## Parallels

## Davidic

## Jesus

**Anointing:**

**1 Sam. 16**

**Acts 2:33-35**

**Inauguration:**

**2 Sam. 5**

**Matt. 25:31**

**Usurper:**

**Saul**

**Satan**

**Interim:**

**1 Sam. 24; 26**

**1 John 5:19**

**Choice (sight v. faith):**

**Saul v. David**

**Satan v. Jesus**

## 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.”



## Romans 8:29–30

<sup>29</sup> 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; <sup>30</sup> and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.



## Joshua 6:2

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



## 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 (*parágō*), and *also* its lusts; but the one who does the will of God lives forever.”



# 1 Corinthians 15:42-44

“<sup>42</sup> So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; <sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup> 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.”



## Acts 2:30

“And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE.”



# Levitical Feasts (Lev. 23)

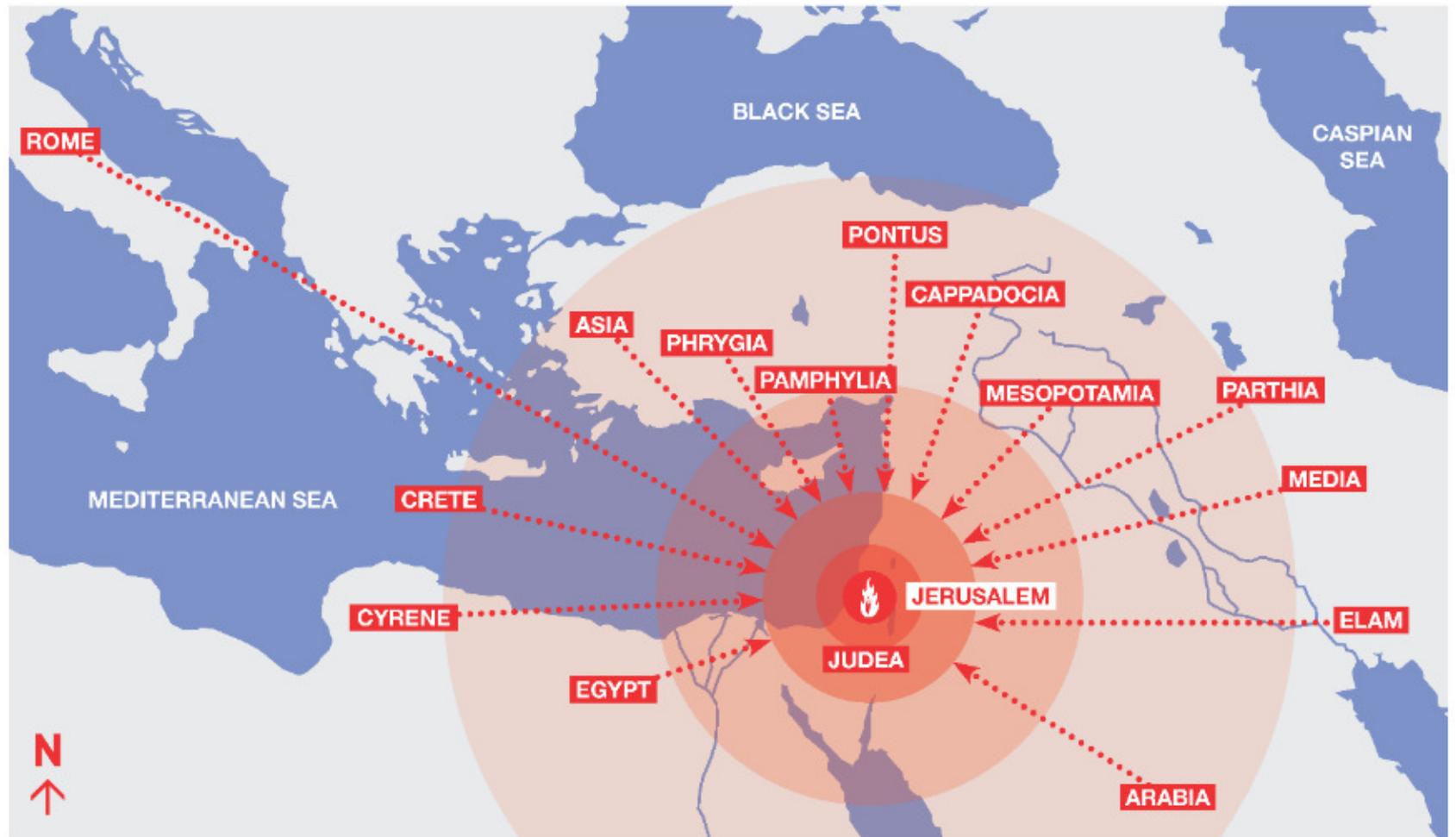
<b>Feast</b>	<b>Season</b>	<b>Purpose</b>	<b>Type</b>
<b>Passover</b>	Spring	Redemption	1 Cor. 5:7
<b>Unleavened Bread</b>	Spring	Separation	John 6:35
<b>1st fruits</b>	Spring	Praise	1 Cor. 15:20
<b>Pentecost</b>	Spring	Praise	Acts 2:1-4
<b>Trumpets</b>	Fall	New Year	Matt. 24:31
<b>Atonement</b>	Fall	Lev 16	Zech. 12:10
<b>Booths</b>	Fall	Wilderness provision	Zech. 14:16-18

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# THE NATIONS OF PENTECOST ACTS 2:9-11

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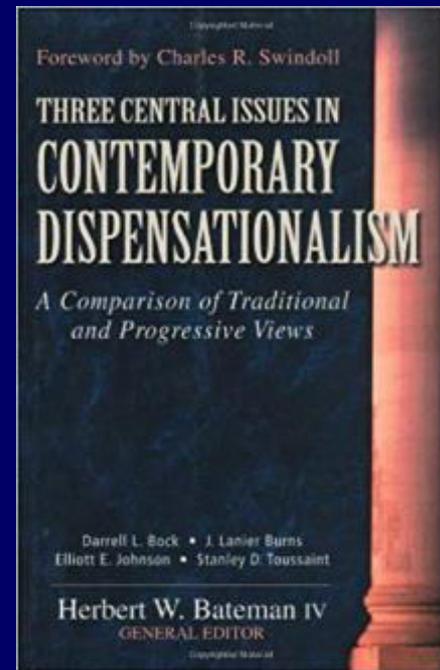




# Stanley D. Toussaint

“Israel and the Church of a Traditional Dispensationalist,” in *Three Central Issues in Contemporary Dispensationalism*, ed. Herbert W. Bateman (Grand Rapids: Kregel, 1999), 242.

“[T]he word Kingdom does not occur in Acts 2. . . . It is difficult to explain why Luke does not use the term if the kingdom is being inaugurated. He employs it forty-five times in the gospel and uses it two more times in Acts 1. . . . [O]ne would expect Luke to use the word if such a startling thing as the inauguration of the kingdom had taken place. The fact that Luke uses kingdom only eight times in Acts after such heavy usage in his gospel implies that the kingdom had not begun but was in fact, postponed.”





## Charles Ryrie

Ryrie, *Dispensationalism*, 169

“If Christ inaugurated His Davidic reign at His Ascension, does it not seem incongruous that His first act as reigning Davidic king was the sending of the Holy Spirit (Acts 2:33), something not included in the promises of the Davidic Covenant?”

# 1 Peter 1:4-7, 13

“<sup>4</sup> to *obtain* an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, <sup>5</sup> who are protected by the power of God through faith for a salvation ready to be revealed in the last time. <sup>6</sup> In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, <sup>7</sup> so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ...<sup>13</sup> Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.”



## 2 Peter 1:11, 16

“<sup>11</sup> for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you...<sup>16</sup> For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.”



## Acts 3:19-21

“<sup>19</sup> Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; <sup>20</sup> and that He may send Jesus, the Christ appointed for you,<sup>21</sup> whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.”



## Acts 3:19-21

“<sup>19</sup> Therefore repent and return, so that your sins may be wiped away, in order that [hopōs] times [kairos] of refreshing may come [erchomai] from the presence of the Lord; <sup>20</sup> and [kai] that He may send [apostellō] Jesus, the Christ appointed for you,<sup>21</sup> whom heaven must receive until *the* period [chronos] of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.”



# Acts 3:19-21



Stanley D. Toussaint and Jay A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *Bibliotheca Sacra* 164 (April–June 2007): 138, 144.

“The two clauses that follow ὅπως go together. In other words the clause ‘that the times of refreshing may come from the presence of the Lord’ must be taken with the words ‘and that He may send Jesus.’ As Haenchen puts it, ‘The two promises are complementary statements about one and the same event.’ Nothing grammatically separates the promises; in fact they are joined together by the connective καὶ. The noun ἀναψύξεως, translated “refreshing,” is a New Testament *hapax legomenon*. It is used in Greek literature in various forms to refer to ‘cooling by blowing, refreshing, relieving, resting.’ It occurs in the Septuagint only in Exodus (Eng., 8:15; LXX, v. 11), where it refers to relief from the plague of frogs.”

# Acts 3:19-21



Stanley D. Toussaint and Jay A. Quine, "No, Not Yet: The Contingency of God's Promised Kingdom," *Bibliotheca Sacra* 164 (April–June 2007): 138, 141.

“Schweizer correctly observes, ‘The context makes sense only if the ‘times of refreshing’ are the definitive age of salvation. The expression is undoubtedly apocalyptic in origin. . . . The reference, then, is to the eschatological redemption which is promised to Israel if it repents.’ Furthermore the plural καιροὶ, ‘times,’ in Acts 3:19, parallels the plural noun χρονῶν, ‘seasons’ or ‘times,’ in verse 21 (which is translated ‘period’ in the NASB). The two terms refer to the same era, and the plural forms simply emphasize duration. The context makes it clear that the synonyms refer to the future kingdom, with καιροὶ emphasizing the quality of time and χρονῶν emphasizing the duration of the time.”

# Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"  
*Bibliotheca Sacra* 151, no. 602 (April–June 1994): 223–25.

“Bock argues for two separate time periods for these events in support of his ‘already, not yet’ view on the Davidic kingdom. He says the ‘periods of refreshing’ refer to the present time when sins can be wiped away through repentance, and that the ‘times of restoration of all things’ refers to the millennium. ‘Among the points in support of this distinction is that in the LXX translation by Symmachus, a reference to the descent of the Spirit in Isaiah 32:15 uses the term ἀνάψυξις (refreshment), a term related to the one in Acts 3:20.’ However, the context of Isaiah 32:15 refers to millennial blessings to national Israel, a fact that supports the single-stage restoration view, not a two-phase ‘already, not...

# Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"  
*Bibliotheca Sacra* 151, no. 602 (April–June 1994): 223–25.

...yet' restoration. Walker suggests a two-stage restoration in Acts 3:19–21. He, like Bock, maintains that the *καιροὶ ἀναψύξεως* ('times of refreshing') relates to special experiences of grace and blessing in this age, whereas the *χρόνων ἀποκαταστάσεως* ('period of restoration') in verse 21 refers to the climactic age of blessings for the nation of Israel in fulfillment of Old Testament messianic promises. . . ." "The main weakness in dividing these two events into separate time periods is that the text connects the events with a coordinating *καὶ* ('and') in Acts 3:20. The syntactical structure coordinates the two verbs *ἔλθωσιν* ('come,' v. 19) and *ἀποστείλη* ('send') of the subordinate clause *ὅπως ἂν* in . . .

# Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"  
*Bibliotheca Sacra* 151, no. 602 (April–June 1994): 223–25.

verse 20 with the two main verbs μετανοήσατε ('repent') and ἐπιστρέψατε ('return') in verse 19. Repentance and turning to God result in the coming of the times of refreshing and the sending of Jesus Christ at the restoration of all things God spoke about in the prophets. The sending of Jesus Christ will provide the personal presence that will result in the times of refreshing. These results are not events separated by time. They are mutual benefits that will come when the Father sends the Son so that believers may be refreshed in His presence. Conzelmann argues that 'the parallelism between the two halves of the verse shows that the καιροὶ ἀναψύξεως, 'times of refreshing,' are not intervals of respite...

# Acts 3:19-21



John A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?,"  
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...in the eschatological distress, but rather the final salvation (like the χρόνοι ἀποκαταστάσεως, 'restoration')." "The main weakness in dividing these two events into separate time periods is that the text connects the events with a coordinating και ('and') in Acts 3:20. The syntactical structure coordinates the two verbs ἔλθωσιν ('come,' v. 19) and ἀποστείλη ('send') of the subordinate clause ὅπως ἂν in verse 20 with the two main verbs μετανοήσατε ('repent') and ἐπιστρέψατε ('return') in verse 19. Repentance and turning to God result in the coming of the times of refreshing and the sending of Jesus Christ at the restoration of all things God spoke about in the prophets. The sending of Jesus Christ will...

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# Christ's Three Offices

1. Prophet – 1<sup>st</sup> Coming (Matt. 4:17)
- 2. Priest – Present Session (Heb. 4:15)**
3. King – 2nd Coming (Isa. 9:6-7; Matt. 25:31)



## Hebrews 10:12-13

“<sup>12</sup> but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, <sup>13</sup> waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.”





## William Newell

*The Book of the Revelation* (Chicago: Moody, 1935), 82.

“Our Lord is not now on His own throne, the throne of David. He is at the Father’s right hand, on the Father’s throne, and is now the Great High Priest, leading the worship of His saints; and also our Advocate against the enemy. But He is there in an expectant attitude.”

## Hebrews 7:3

“Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.”



## Hebrews 6:20

“where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.”





# John F. Walvoord

John F. Walvoord, *The Millennial Kingdom* (Findlay, OH: Dunham, 1959), 203.

“The New Testament has fifty-nine references to David. It also has many references to the present session of Christ. A search of the New Testament reveals that *there is not one reference connecting the present session of Christ with the Davidic throne*. While this argument is, of course, not conclusive, it is almost incredible that in so many references to David and in so frequent reference to the present session of Christ on the Father’s throne there should be not one reference connecting the two in any authoritative way. The New Testament is totally lacking in positive teaching that the throne of the Father in heaven is to be identified with the Davidic throne. The inference is plain that Christ is seated on the Father’s throne, but that this is not at all the same as being seated on the throne of David.”

CONCLUSION

# 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



## 2. Is Jesus Now Reigning from David's Throne?

(Acts 2)



- a. David's Throne is Earthly
- b. A Davidic heavenly Throne changes its original meaning
- c. No NT verse places Jesus currently of David's Throne
- d. The Davidic Throne comes into existence only after the Times of the Gentiles have run their course
- e. A present Davidic Throne misunderstands the mystery nature of the Church
- f. A present Davidic Throne misunderstands the parenthetical nature of the Church