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**The Coming Kingdom**  
Chapter 17



**Dr. Andy Woods**

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

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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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**1. Kingdom Throughout the Bible**

11. Kingdom Mysteries	15. Transfer of Kingdom Authority
12. Church	16. Kingdom Establishment
13. Israel's Discipline & Restoration	17. Eternal State
14. Re-offer of the King/Kingdom	18. Testimony of Early Church History




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**Kingdom Study Outline**



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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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**Kingdom Study Outline**



1. What does the Bible Say About the Kingdom?
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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)




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**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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**Response to Kingdom Now Problem Passages**

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**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

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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."




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## 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."




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**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 **Psalm 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.”

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**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.’”




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**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.”




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**2. Is Jesus Now Reigning from David's Throne?**  
(Acts 2)



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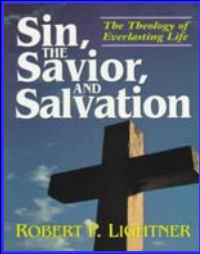
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**Is Jesus Now Reigning on David's Throne?**



"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.

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

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**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.”




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**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?”

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**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.**”




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### 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.”

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### 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.”



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### “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.”

Craig Blaising and Darrell Bock, “Dispensationalism, Israel and the Church: Assessment and Dialogue,” in *Dispensationalism, Israel and the Church*, ed. Craig Blaising and Darrell Bock (Grand Rapids: Zondervan, 1992), 392–93.

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**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.




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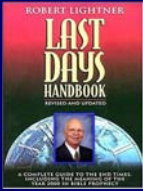
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**Is Jesus Now Reigning on David's Throne?**



"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."

Robert Lightner, *Last Days Handbook* (Nashville: Thomas Nelson, 1997), 210.

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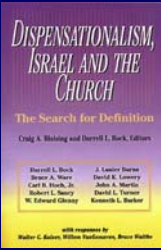
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**Blaising**

*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."

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### 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.”

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### 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.”

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### 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?”

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### 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.



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### 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.



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### 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.



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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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2. Is Jesus Now Reigning from David's Throne? (Acts 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."




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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

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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.”




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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.**”




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### 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.”



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### 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.”



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### 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.”

Darrell Bock, “The Reign of the Lord Christ,” in *Dispensationalism, Israel and the Church*, ed. Craig Blaising and Darrell Bock (Grand Rapids: Zondervan, 1992), 50, 62.

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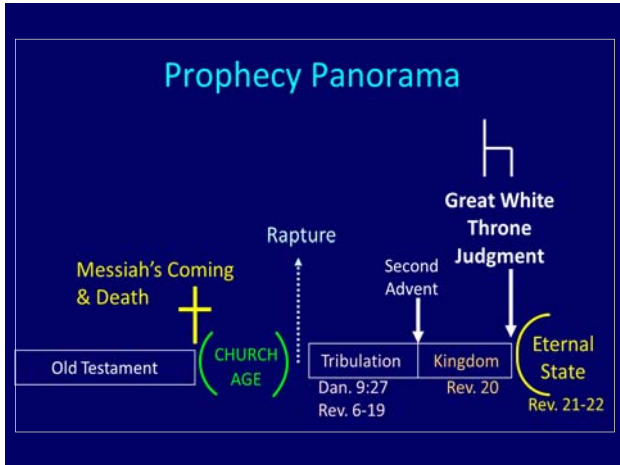
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### Eternal State is Future

- 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)

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**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.”




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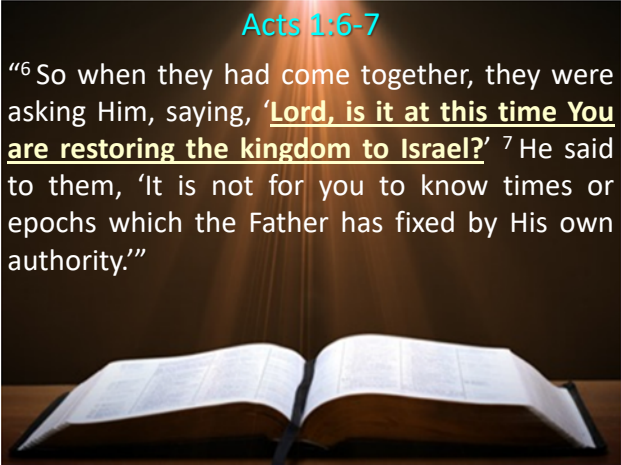
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**Acts 1:6-7**

“<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.’”




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**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.**”

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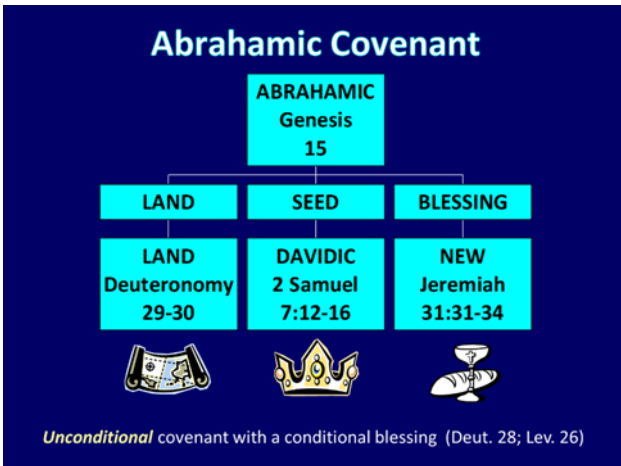
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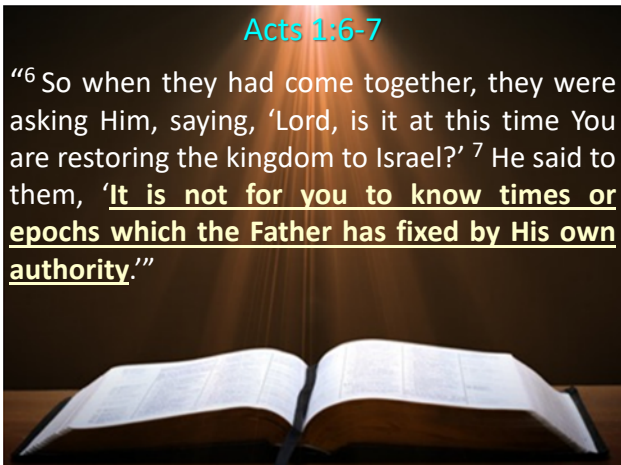
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**Acts 1:6-7**

“<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.**’”




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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.”



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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.”’



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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.

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# CONCLUSION

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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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**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




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