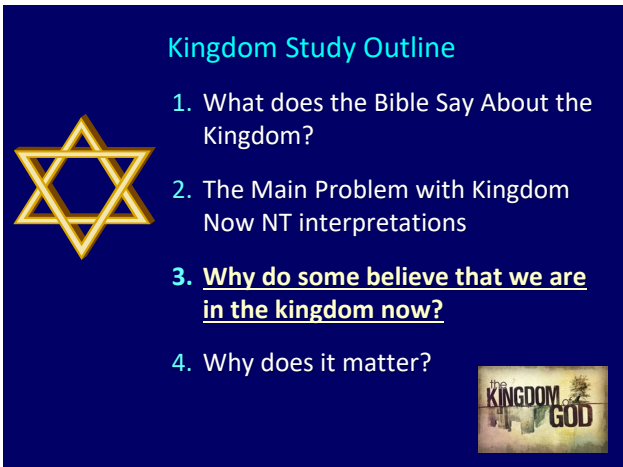


1



2



3

4

5

6

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.”



7

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

8

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

9

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

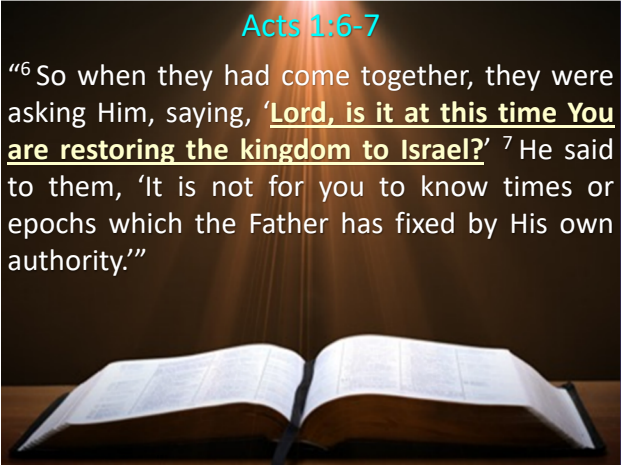
e. A present Davidic Throne misunderstands the mystery nature of the Church

f. A present Davidic Throne misunderstands the parenthetical nature of the Church

10

Acts 1:6-7

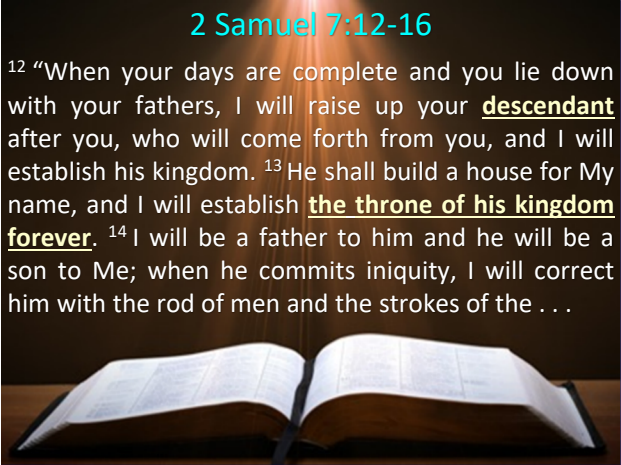
"⁶So when they had come together, they were asking Him, saying, 'Lord, is it at this time You are restoring the kingdom to Israel?' ⁷ He said to them, 'It is not for you to know times or epochs which the Father has fixed by His own authority.'"



11

2 Samuel 7:12-16

¹² "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. ¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ 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 . . .



12

2 Samuel 7:12-16

. . . sons of men, ¹⁵ but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you. ¹⁶ Your house and your kingdom shall endure before Me forever; your throne shall be established forever.” ¹⁷ In accordance with all these words and all this vision, so Nathan spoke to David.”

13

Abrahamic Covenant

ABRAHAMIC Genesis 15		
LAND	SEED	BLESSING
LAND Deuteronomy 29-30	DAVIDIC 2 Samuel 7:12-16	NEW Jeremiah 31:31-34

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

14

Acts 1:6-7


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

15

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.”




16

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.”’



17



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.

18

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."



19

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.)."

20

E.R. Craven

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




"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."

21

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."

22

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!"






23

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
Majority v. Minority	David's Men	Matt. 7:13-14

24

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."



25

Romans 8:29–30

²⁹ 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; ³⁰ and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.



26

Joshua 6:2

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



27

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.'"



28

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."

29

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."



30

1 Corinthians 15:42-44


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



31

Acts 2:30

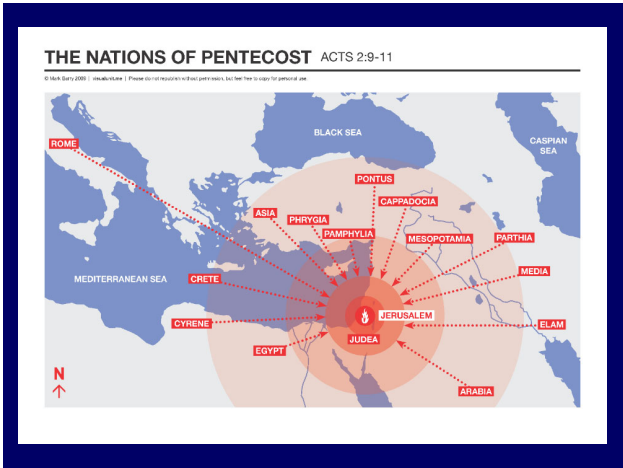
“And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE.”



32

Levitical Feasts (Lev. 23)			
Feast	Season	Purpose	Type
Passover	Spring	Redemption	1 Cor. 5:7
Unleavened Bread	Spring	Separation	John 6:35
1st fruits	Spring	Praise	1 Cor. 15:20
Pentecost	Spring	Praise	Acts 2:1-4
Trumpets	Fall	New Year	Matt. 24:31
Atonement	Fall	Lev 16	Zech. 12:10
Booths	Fall	Wilderness provision	Zech. 14:16-18

33

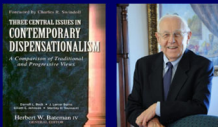


34


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."




35



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?"



36

1 Peter 1:4-7, 13


"⁴to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶ In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, ⁷ so that the proof of your faith, *being* more precious than gold which is . . .



37

1 Peter 1:4-7, 13


. . . perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ...¹³ 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."



38

2 Peter 1:11, 16


"¹¹ for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you...¹⁶ 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."



39

Acts 3:19-21


“¹⁹ 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; ²⁰ and that He may send Jesus, the Christ appointed for you,²¹ 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.”



40

Acts 3:19-21

“¹⁹ 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; ²⁰ **and [kai]** that He **may send [apostellō]** Jesus, the Christ appointed for you,²¹ 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.”




41

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 ὥτως 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.”



42

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 χρόνων, ‘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 χρόνων emphasizing the duration of the time.”

43

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 ἀναψυξις (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...

44

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 ἀποστείλῃ (‘send’) of the subordinate clause ὅπως ἂν in . .

45

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...

46

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.




...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 ἀποστείλῃ ('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...

47

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.



... 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 in the eschatological distress, but rather the final salvation (like the χρόνοι ἀποκαταστάσεως, 'restoration')." "

48

Christ's Three Offices

1. Prophet – 1st Coming (Matt. 4:17)

2. Priest – Present Session (Heb. 4:15)


3. King – 2nd Coming (Isa. 9:6-7; Matt. 25:31)



49

Hebrews 10:12-13

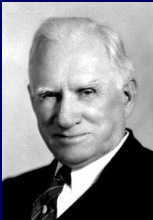
“¹² but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, ¹³ waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.”



50

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.”

51

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."




52

Hebrews 6:20

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



53



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."

54

CONCLUSION

55

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



56
