


---

---

---

---

---

---

---

---




---

---

---

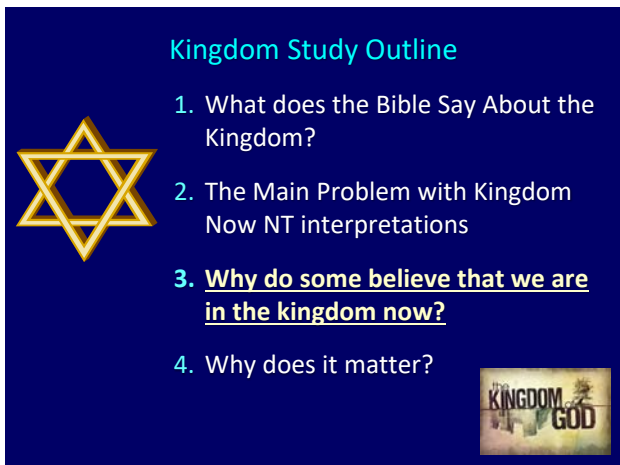
---

---

---

---

---




---

---

---

---

---

---

---

---

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




---

---

---

---

---

---

---

---

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




---

---

---

---

---

---

---

---

**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. 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




---

---

---

---

---

---

---

---

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

---

---

---

---

---

---

---

---



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."

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.

---

---

---

---

---

---

---

---



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.



---

---

---

---

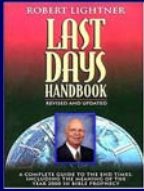
---

---

---

---

### 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.”

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

---

---

---

---

---

---

---

---



### 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.



---

---

---

---

---

---

---

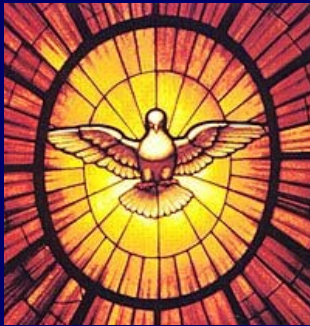
---

---

---

### 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



---

---

---

---

---

---

---

---

---

---

### 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



---

---

---

---

---

---

---

---

---

---






---

---

---

---

---

---

---

---

Kingdom 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

---

---

---

---

---

---

---

---




---

---

---

---

---

---

---

---



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.”

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.

---

---

---

---

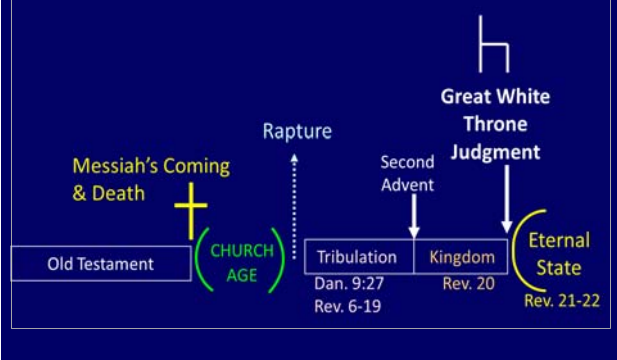
---

---

---

---

### 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)



---

---

---

---

---

---

---

---




---

---

---


---

---

---


---

---



**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.”




---

---

---

---

---

---

---

---




---

---

---

---

---

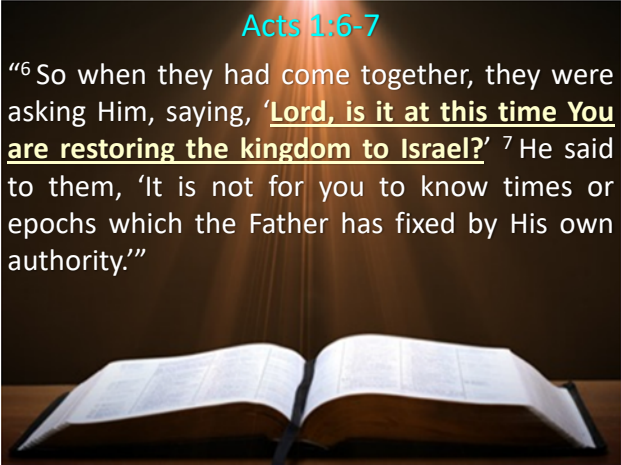
---

---

---

**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**

<sup>12</sup> “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 . . .




---

---

---

---

---

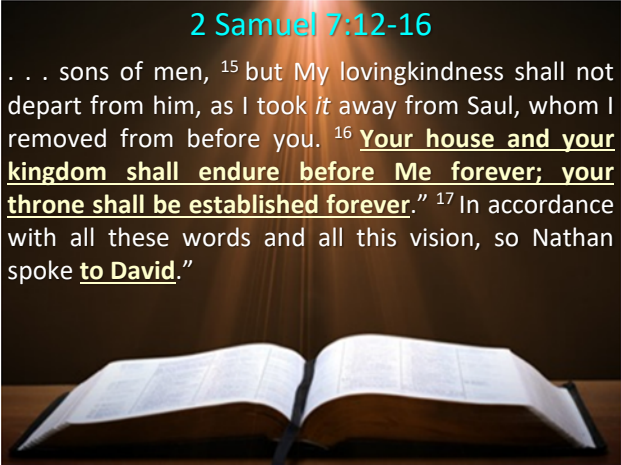
---

---

---

**2 Samuel 7:12-16**

. . . 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.**”




---

---

---

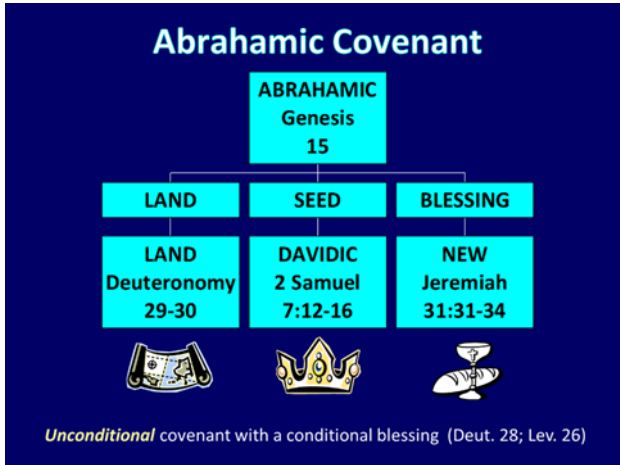
---

---

---

---

---




---

---

---

---

---

---

---

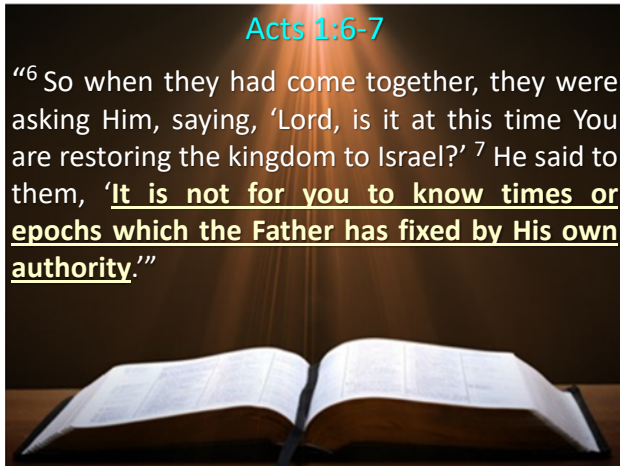
---

---

---

---

---




---

---

---

---

---

---

---

---

---

---


---

---

**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,*  
 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."

---

---

---

---

---

---


---

---

---

---

**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."

---

---

---

---

---

---

---

---

---

---






---

---

---

---

---

---

---

---

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

---

---

---

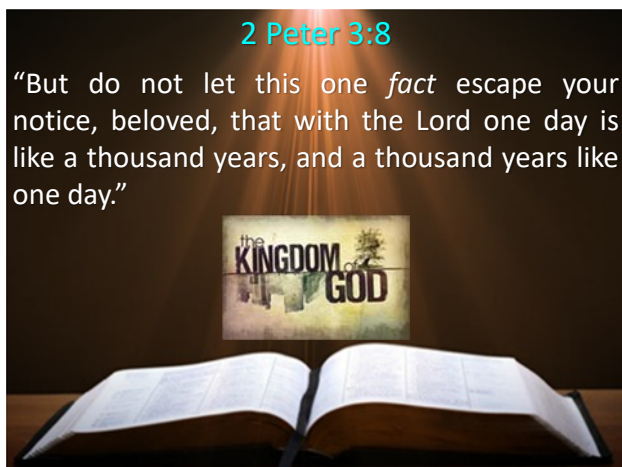
---

---

---

---

---




---

---

---

---

---

---

---

---

**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.”

the KINGDOM GOD




---

---

---

---

---

---

---

---

**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.’”

the KINGDOM GOD




---

---

---

---

---

---

---

---

### 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.”



---

---

---

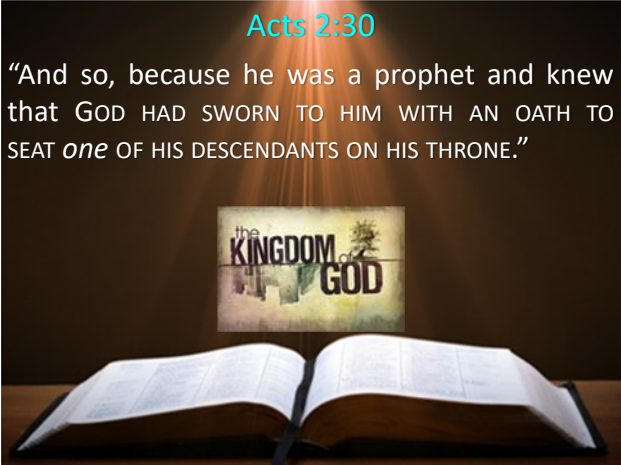
---

---

---

---

---




---

---

---

---

---

---

---

---

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
<u>Pentecost</u>	<u>Spring</u>	<u>Praise</u>	<u>Acts 2:1-4</u>
Trumpets	Fall	New Year	Matt. 24:31
Atonement	Fall	Lev 16	Zech. 12:10
Booths	Fall	Wilderness provision	Zech. 14:16-18

---

---

---

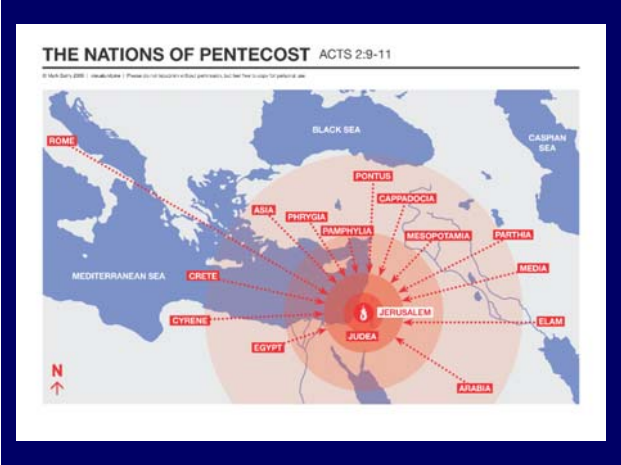
---

---

---

---

---




---

---

---

---

---

---

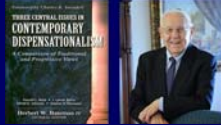
---

---

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 . . .



---

---

---

---

---

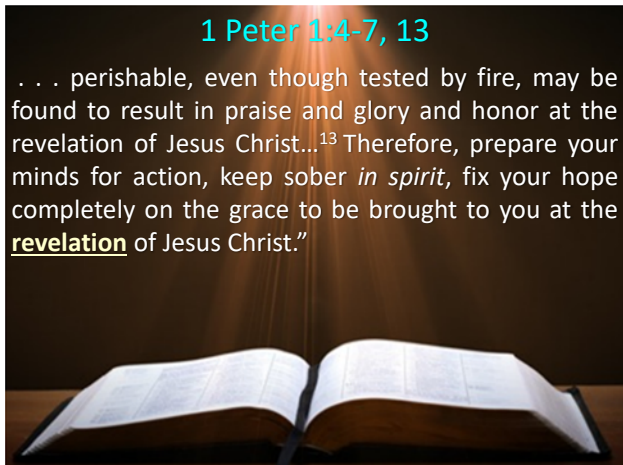
---

---

---

**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...<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."




---

---

---

---

---

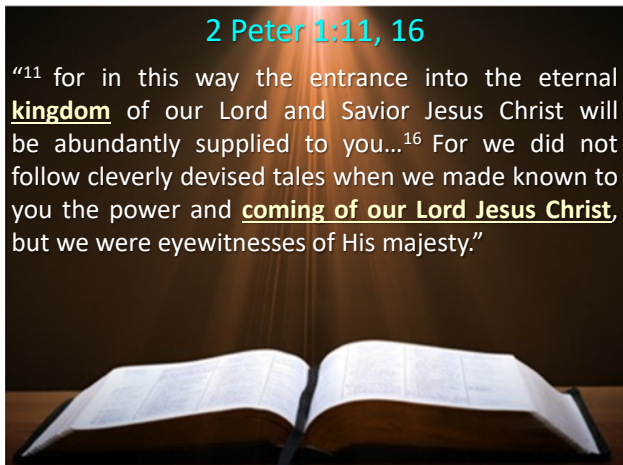
---

---

---

**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."




---

---

---

---

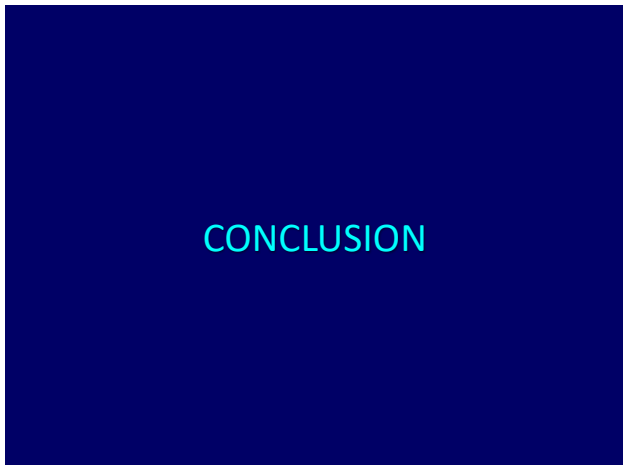
---

---

---

---

**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




---

---

---

---

---

---

---

---