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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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### Acts 2



- I. 2:1-4 – The falling of the Holy Spirit
- II. 2:5-8 – The manifestation of the gift of tongues
- III. 2:9-12 – Those present from the known world
- IV. 2:13-15 – Too early for drinking
- V. 2:16-21 – Manifestations taught in the OT (Joel 2)

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### Acts 2



- VI. 2:22-35 – Christ as the source of the manifestations
  - ◆ 2:22 Miracle worker
  - ◆ 2:23 Rejected by Israel
  - ◆ 2:24-29 Resurrected (Ps 16:8-11)
  - ◆ 2:30-32 Davidic descendant (Ps 132:11)
  - ◆ 2:33-35 At God's right hand (Ps 110:1)

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**Acts 2**



- VII. 2:36 – Conclusion
- VIII. 2:37 – Conviction
- IX. 2:38-41 – Exhortation
- X. 2:42-47 – The first church meeting

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**Darrell Bock**

Darrell Bock, "The Reign of the Lord Christ," in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 49–50.

"The **crucial linking allusion** appears at this point. Peter notes that David was a prophet. Not only was David a prophet, he was the conscience beneficiary of an oath God had made to him that "one of the fruit of his [David's] loins" (KJV) would sit on his throne (Acts 2:30). The term kathisai (to sit), which is reintroduced in the citation of Psalm 110 (note kathou, "sit," in v. 34). The allusion in verse 30 is to Psalm 132:11, a Psalm which is strongly Israelitish and national in tone (see vv. 12–18). The Psalm in turn is a reflection of the promise made to David in 2 Samuel 7, especially verse 12. This 2 Samuel passage is better known as the Davidic covenant. What is **crucial** is that David's awareness of this covenant promise is immediately **linked** to his understanding of the resurrection in Psalm 16, which in turn is immediately tied to the resurrection proof text of Psalm 110 (vv. 31–35)."

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**Darrell Bock**

Darrell Bock, "The Reign of the Lord Christ," in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 49–50.

"*Being seated on David's throne is linked to being seated at God's right hand.* In other words, Jesus' resurrection-ascension to God's right hand is put forward by Peter as a fulfillment of the Davidic covenant, just as the allusion to Joel fulfills the new covenant. To say that Peter is only interested to argue that the Messiah must be raised misses the point of the connection in these verses and ignores entirely the allusion to Psalm 132 in the Davidic covenant. This passage and Luke 1:68–79 also counter the claim that no New Testament text asserts the present work of Jesus' as a reigning Davidite sitting on David's Throne. The throne on which Jesus is said to sit is the one promised to David's descendent through the Davidic promise of 2 Samuel, which was initially passed on through Solomon. Jesus sits here as David's promised Son on David's promised Throne. This fits Old Testament imagery as well. The idea of sitting describes the idea of rule, as the parallelism of Jeremiah 22:30 shows. **As the Davidic heir, Jesus sits in and rules from heaven.**"

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

1. Lack of harmony with earlier information in Luke about the Davidic Throne
2. Acts 2:30 & 34 employ different verbs
3. The mere activity of sitting is not enough to equate the thrones
4. Failure to factor in Peter's Jewish audience
5. Linking is not the same thing as equating
6. The point of the Acts 2 sermon relates to the source of the Spirit and not the Davidic Throne
7. Linkage fails to allow each Psalm to have its own distinctive input



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**Luke 1:32-33**

“He will be great and will be called the **Son of the Most High**; and the Lord God will give Him **the throne of His father David**; and He will reign over the **house of Jacob** forever, and His kingdom will have no end.”



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**Alva J. McClain**  
 Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1959), 282.

“The ‘throne of David’ here is not God’s throne in heaven, nor is the ‘house of Jacob’ a reference to the Christian church. As Godet rightly observed: ‘These expressions in the mouth of the angel keep their natural and literal sense. It is, indeed, the theocratic royalty and the Israelitish people, neither more nor less, that are in question here; Mary could have understood these expressions in no other way.’”

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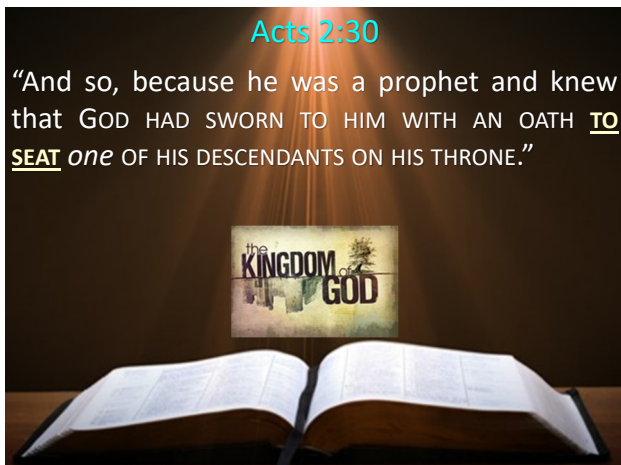
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**Acts 2:30**

“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.”



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

Verse:	Acts 2:30	Acts 2:34
Psalm	132:11	110:1
Verb:	kathízō	káthēmai
Kind of verb:	Transitive	Intransitive
Translation	To seat or place	To sit

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- Is Jesus Now Reigning from David's Throne?  
(Acts 2)
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  - Acts 2:30 & 34 employ different verbs
  - The mere activity of sitting is not enough to equate the thrones**
  - Failure to factor in Peter's Jewish audience
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**Zane Hodges**  
 Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues In Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 176.

"Technical considerations aside, the use of a verb for sitting proves nothing about whether or not the two thrones are to be identified. What else does one do on a throne? Suppose that one states, "Mr. Smith is destined to sit in the governor's chair in Austin and currently is sitting in the chair of the Chief Justice of the Texas Supreme Court." Would anyone ever conclude from this that the words "sit" and "sitting" intimate that the two chairs in question are identical? Obviously not."

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

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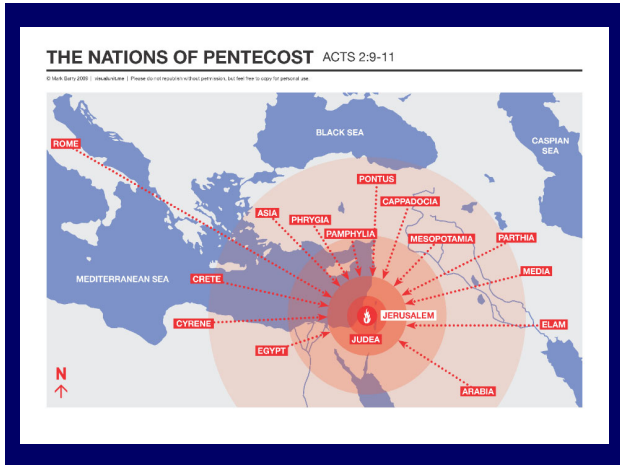
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 **Zane Hodges**  
 Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 176.

"It is perfectly safe to say that no one in Peter's day could have been expected to glean from his words that somehow the throne of David and God's extraterrestrial throne were to be identified. **For that idea to be clear, it would have to be stated directly. But Peter does not do that here, nor does any writer anywhere else in the New Testament.** What is truly relevant is Bock's observation that the quotation found in verse 30 comes from a Psalm (132) "which is strongly Israeliteish in tone." This, of course, is precisely what we saw in connection with Luke's first reference to the throne of David in Luke 1:28-33. The true character of the Davidic throne is that it is indeed Israeliteish in tone, and hence "earthly." Nothing indicates that such characteristics can be applied to the celestial throne of God."

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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 176-77.

"And even if it is, "linking" is not equivalent to "identification." Bock's argument contains a logical fallacy. Bock has rested much on the idea of "linking" without acknowledging that two things can be linked without any necessity that they be equated. Certainly there are various senses which the throne of David can be linked with God's celestial one. After all (as Paul teaches us in Romans 13) all earthly power proceeds from God in heaven. If anyone is entitled to occupy David's throne in a future day, it would certainly be David's descendant who now occupies the right hand of the throne of God."

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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 176-77.

"Indeed, the writer of Hebrews presents our Lord as seated "at the right hand of the Majesty on high" (Heb. 1:3) where He is "waiting till his enemies are made his footstool" (Heb. 10:12-13). It is most certainly not while He is on the heavenly throne that He achieves the victories associated with the Davidic throne in Luke 1 (see earlier discussion). On the heavenly throne He simply waits for that. But His presence on God's throne is a guarantee that someday He also will sit on David's throne as Victor over all of Israel's enemies. This is the true link between the heavenly and earthly sessions of Christ. **But the idea that the two thrones can in any sense to be equated is illusory. It is not supported by any hard data at all.**"

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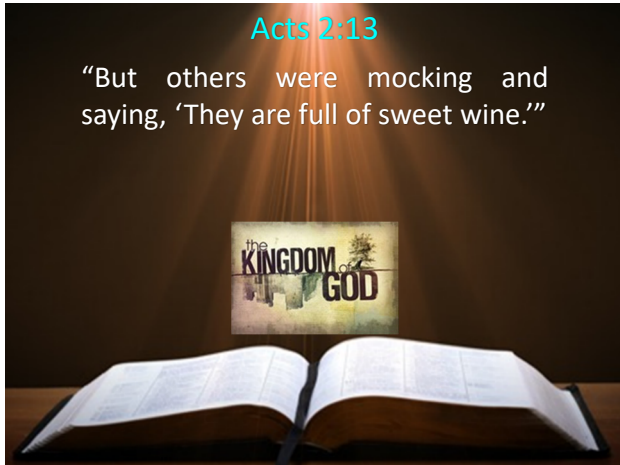
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A Comparison of the Olivet and Upper Room Discourses		
Discourse	Olivet	Upper Room
Scripture	Matt 24–25	John 13–17
Location	Mount of Olives	Upper Room
Passion week	Third day	Sixth day
General focus	Farewell: Israel	Hello: Church
Specific focus	Israel's future	Divine provisions
Prompting	Temple's destruction	Christ's imminent departure
Explanations	Written OT	Unwritten NT
Apostles	Israel (Matt. 19:28)	Church (Eph. 2:20)

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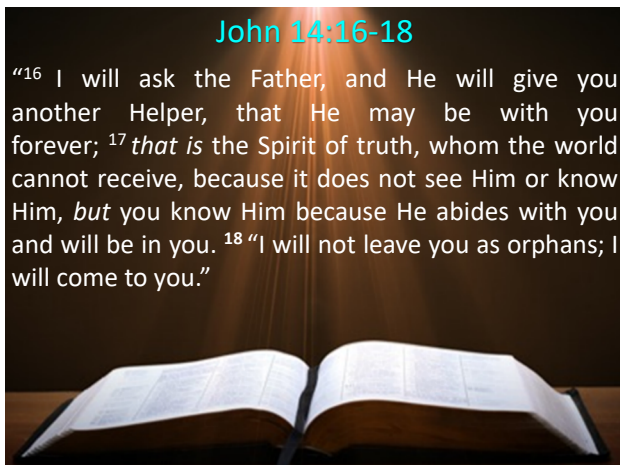
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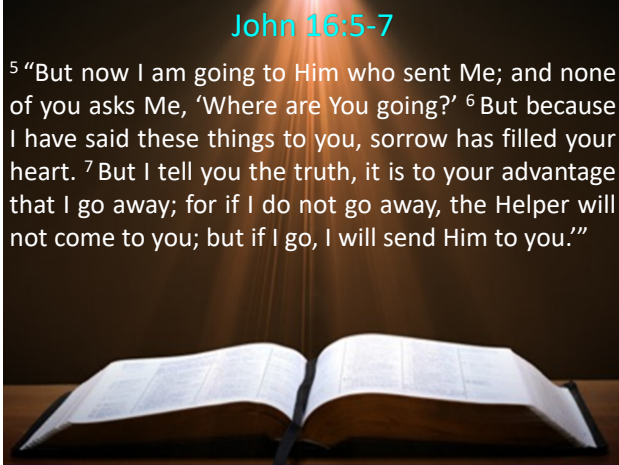
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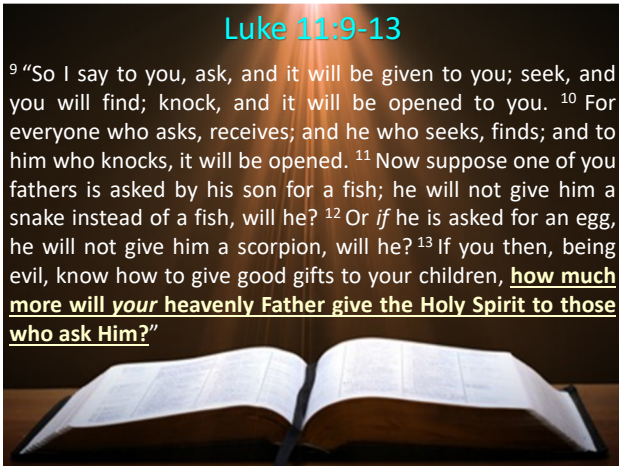
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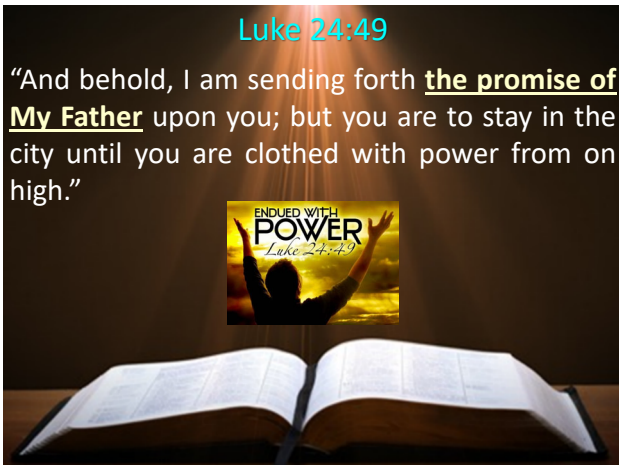
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**Acts 1:4-5**

“<sup>4</sup>Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, ‘Which,’ *He said*, ‘you heard of from Me; <sup>5</sup>for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.’”



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**Acts 2:33**

“Therefore having been exalted to the right hand of God, and having received from the Father **the promise of the Holy Spirit**, He has poured forth this which you both see and hear.”



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**John 15:18-19**

<sup>18</sup>“If the world hates you, you know that it has hated Me before *it hated* you. <sup>19</sup>If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.”



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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 177.

"Yet even apart from this consideration, Bock misses the point of the quotation from Psalm 110 in Acts 2. As verse 33 makes clear, the real link is with the outpouring of the Holy Spirit. It is a well-confirmed New Testament teaching that the gift of the Holy Spirit is the *direct consequence* of our Lord's ascension to the Father. According to John's Gospel, the Lord informed the disciples, "it is to your advantage that I go away; for if I do not go away, the helper will not come to you; but if I depart, I will send him to you" (16:7). Earlier He had also said, "and I will pray to the Father, and He will give you another helper, that He may abide with you forever" (14:16)."

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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 177.

"Our Lord's return to the Father and His intercession there are necessary to the outpouring of the Holy Spirit. Thus, in Luke-Acts the gift of the Spirit is termed "the promise of the Father" for which the disciples must wait until after Jesus' ascension to Heaven (Luke 24:49; Acts 1:4). Bock labels Psalm 110 a "resurrection proof text." However, it is not an explicit statement of the resurrection since the resurrection is not mentioned in the Psalm. It does prophesy enthronement at God's right hand. The point of Peter quoting Psalm 110 is simply this: the seated Christ is the source of the Spirit's outpouring. By His intercession He has secured what God the Father promised. This is precisely what Acts 2:33 states: "therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you see and hear."

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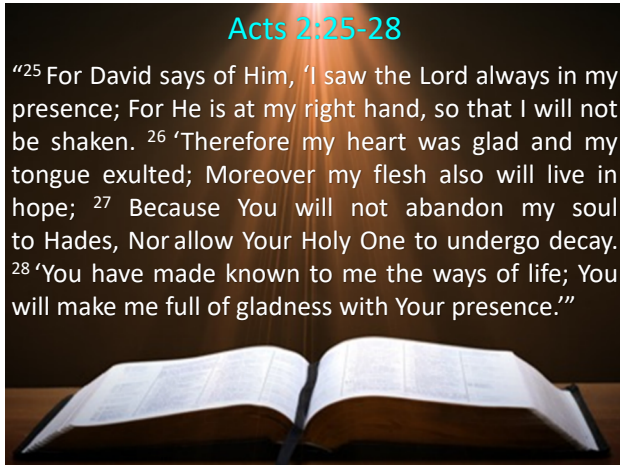
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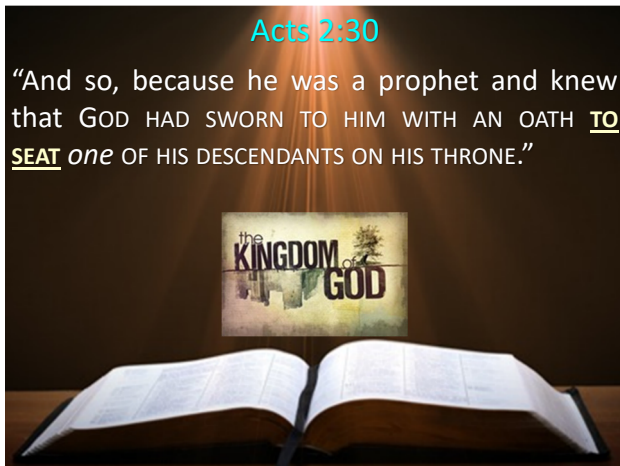
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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 178.

"This precise point—the ascension—is in view in Acts 2:34: "For David did not send into heavens, but he says himself . . ." It is simply incorrect to treat Psalm 16 as linked with Psalm 110 by asserting that both are resurrection proof texts. Psalm 16 is, but Psalm 110 is not. **Rather, Peter quoted each Psalm with its own quite distinct emphasis in support of two different elements in his presentation.**"

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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 172, 178.

"The kingdom was not restored, and it is quite wrong to identify the throne of David with God's extraterrestrial throne. . . . A contemporary movement within dispensationalism that calls itself "progressive dispensationalism" has taken a novel tact in regard to Israel's kingdom. Their analysis, however, remains inchoate, their efforts to elucidate notwithstanding. . . . We conclude, then, that Bock's linkage between the two quotations breaks down under scrutiny."

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**Zane Hodges**  
Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 172-178.

"And his next statement is an enormous leap into thin air: "In other words, Jesus' resurrection-ascension to God's right hand is put forward by Peter as a fulfillment of the Davidic covenant, just as the allusion to Joel fulfills the new covenant." The argumentation that has led up to this conclusion proves (as we have seen) absolutely nothing that even impinges on the identification Bock wishes to make. . . . Acts 2 will remain a focal point in dispensational discussion, as well it should. But classic dispensationalism can treat this text straightforwardly and with a minimum of complexity. Progressive dispensationalism, on the other hand, is forced to rely on intricate, subtle, and ultimately invalid arguments."

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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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