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3

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



4

3. Passages from Paul's Writings

- a. Walk worthy of the kingdom (1 Thess. 2:12)
- b. Kingdom power (1 Cor. 4:20)
- c. He must reign until... (1 Cor. 15:23-28)**
- d. Kingdom is not eating & drinking (Rom. 14:17)
- e. King of Kings & Lord of Lords (1 Tim. 6:15)
- f. Transferred into the Kingdom (Col 1:13)
- g. Fellow workers for the Kingdom (Col. 4:11)



5

1 Corinthians 15:23-28


"²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, ²⁴ then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵ For He must reign until He has put all His enemies under His feet."



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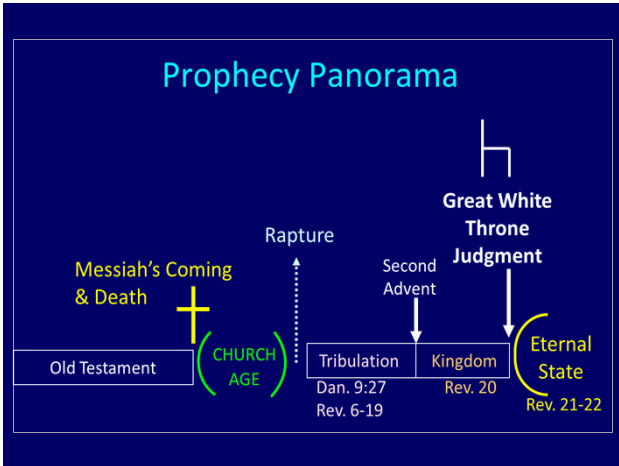
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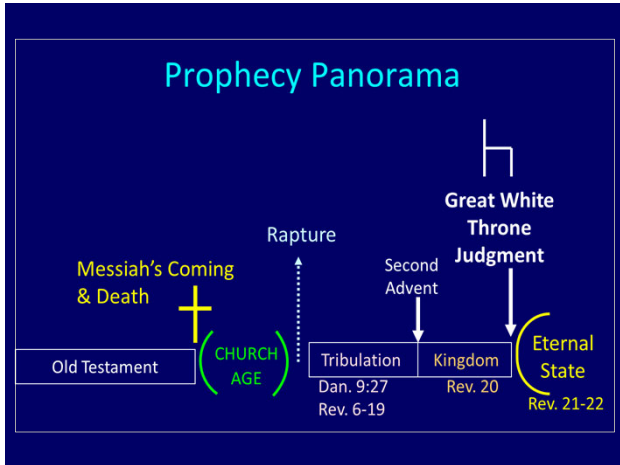
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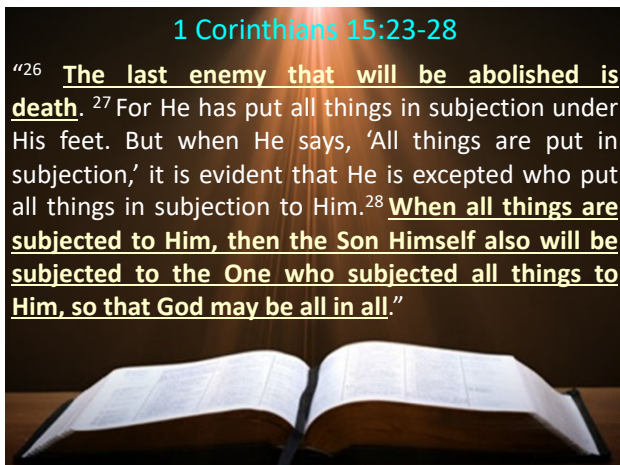
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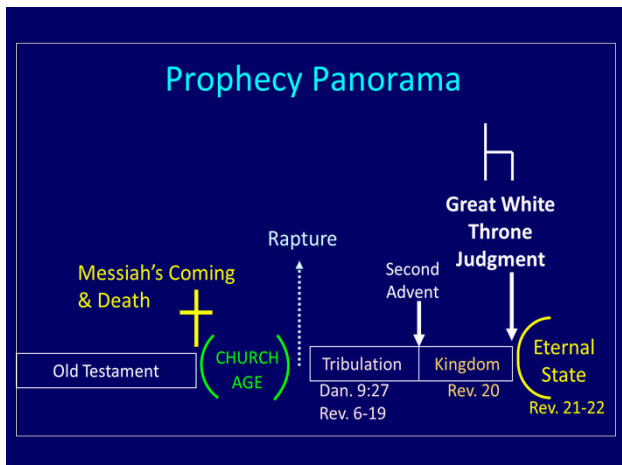
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18

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19

Psalm 8:4-6


⁴ What is man that You take thought of him, And the son of man that You care for him? ⁵ Yet You have made him a little lower than God, And You crown him with glory and majesty! ⁶ You make him to rule over the works of Your hands; **You have put all things under his feet.**"



20

Genesis 1:26-28

²⁶ Then God said, "Let Us make man in Our image, according to Our likeness; and let **them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.**"
²⁷ God created man in His own image, in the image of God He created him; male and female He created them. ²⁸ God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and **subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.**"



21



22

1 Corinthians 15:23-28

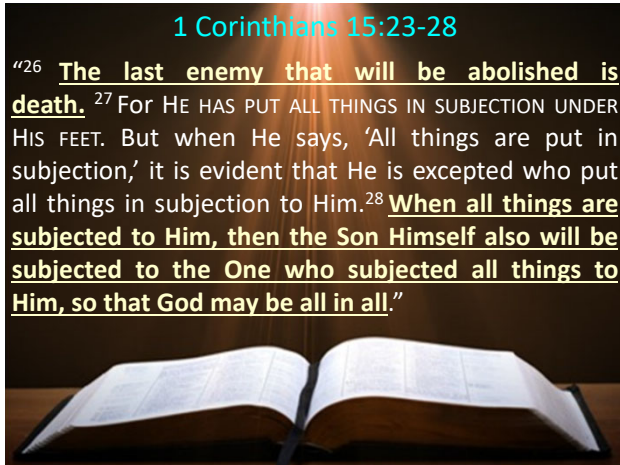
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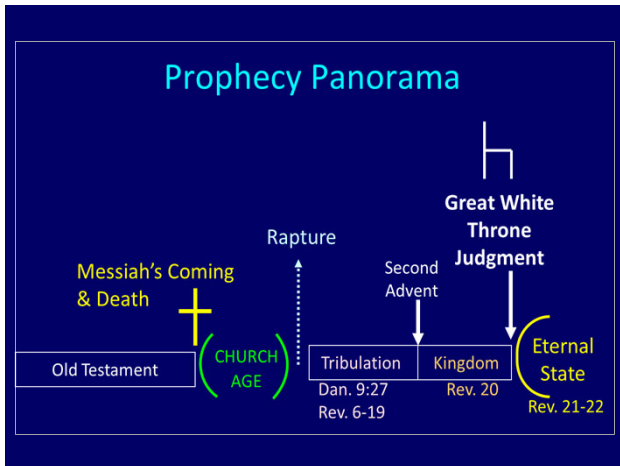
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24



25



26



27



Progressive Dispensationalism & Kingdom Now Theology
 Craig Blaising, "The Kingdom of God in the New Testament," in *Progressive Dispensationalism*, ed. Craig A. Blaising and Darrel L. Bock (Wheaton, IL: Victor, 1993), 273-74.

"An intermediate kingdom may be implied from Paul's delineation of the historical stages of the resurrection in 1 Corinthians 15:20-28. In verses 23-24, Paul marks off three stages of resurrection: Christ the first fruits, after that those who are Christ's at His coming, then comes the end...The reign of Christ which precedes the final and everlasting revelation of the eschatological kingdom covers whatever time elapses between the second and third stages of resurrection. That reign may in fact extend back to the first stage, that of Christ's resurrection, since we have seen that Paul repeatedly speaks of Christ's present reign using the language of Psalm 110:1 (which language is also used here in 1 Cor. 15:25)."

28

1 Corinthians 15:23-28

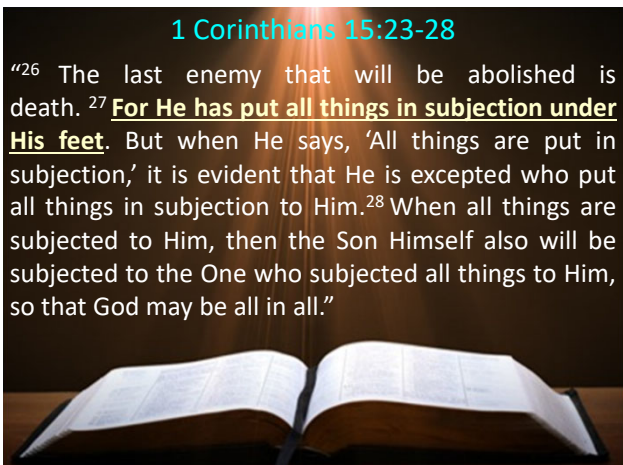
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Three Problems
(1 Corinthians 15:25, 27)


- A. Parameter's of Christ's reign should be defined by the immediate context (1 Cor. 15:23-24)
- B. Ps. 110:1-2 (vs. 25) and Ps. 8:4-6 (vs. 27) speak of Christ's direct earthly reign
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37

Psalm 110:1-2

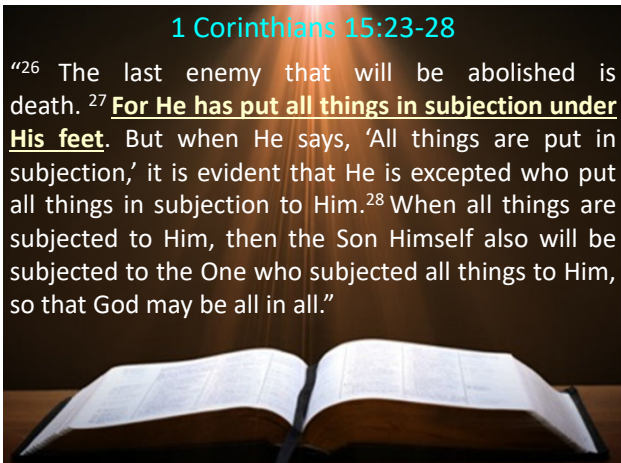
"¹The LORD says to my Lord: 'Sit at My right hand **Until** I make Your enemies a footstool for Your feet.'
²The LORD will stretch forth Your strong scepter from **Zion**, saying, '**Rule in the midst of Your enemies.**'"



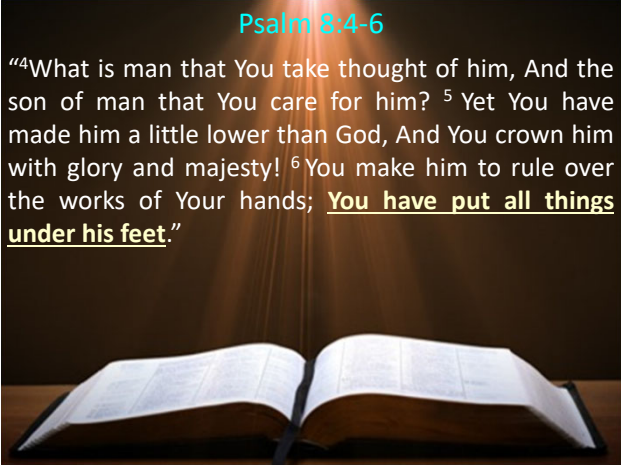
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39



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41




42



Michael J. Vlach
 Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles, CA: Theological Studies, 2015), 99-101.

“With 15:25 Paul says, “He must reign until He has put all his enemies under His feet” (25). The “must” means it is necessary that Jesus reigns. Paul’s wording in verse 25 is a reference to Psalm 110:1–2, which states: “The Lord says to my Lord: ‘Sit at My right hand until I make Your enemies a footstool for Your feet.’ The Lord will stretch forth Your strong scepter from Zion, saying, ‘Rule in the midst of Your enemies.’” The allusion to Ps. 110:1–2 is evidence that the “reign” of Jesus is a future earthly reign. The context of Psalm 110 is David’s Lord, the Messiah, sitting at the right hand of God for a session in heaven “until” He begins His earthly reign over His enemies from “Zion” in Jerusalem.”


43



Michael J. Vlach
 Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles, CA: Theological Studies, 2015), 99-101.

“In reference to Ps. 110:1, the author of Hebrews says that Jesus is “waiting” at the right hand of the Father (see Hebrews 10:12–13). When the heavenly session from the Father’s throne is over, God installs His Messiah on earth to reign over it from Jerusalem. From our current historical perspective, Jesus is currently at the right hand of God the Father but this will be followed by a reign upon the earth. Thus, Jesus “must” reign from earth because Psalm 110 says this must happen. . . . Jesus the Son and Messiah must have a sustained reign in the realm where the first Adam failed (see Gen. 1:26, 28; 1 Cor. 15:45).”


44



Michael J. Vlach
 Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles, CA: Theological Studies, 2015), 99-101.

“With 15:27, Paul quotes Ps. 8:6: “For He has put all things in subjection under His feet.”. . . The use of Psalm 8 is further evidence the Paul is thinking of a future earthly reign of Jesus. Psalm 8 explains and expands upon Gen. 1:26–28 and its truth that God created man to rule successfully over the earth. *The last Adam, Jesus, must succeed from and over the realm where the first Adam failed—earth.* The last Adam’s destiny is not to rule from heaven in a spiritual kingdom. He is to rule *from and over* the earth just like the first Adam was supposed to do. But unlike Adam, Jesus will succeed.”

45




Michael J. Vlach
 Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles, CA: Theological Studies, 2015), 99-101.

“Those who place Jesus’ kingdom reign in this age from heaven over a spiritual kingdom are not giving justice to an important part of God’s kingdom program—which is for man to reign over the earth as God originally tasked him to do. Jesus as the ultimate Man and representative of mankind will fulfill this task. A spiritual reign from heaven does not complete what God requires in Gen. 1:26–28 and Psalm 8. God expects a successful reign over the earth and Jesus the Son will accomplish this task. Then He will hand the kingdom over to the Father.”

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47

1 Corinthians 4:5, 8

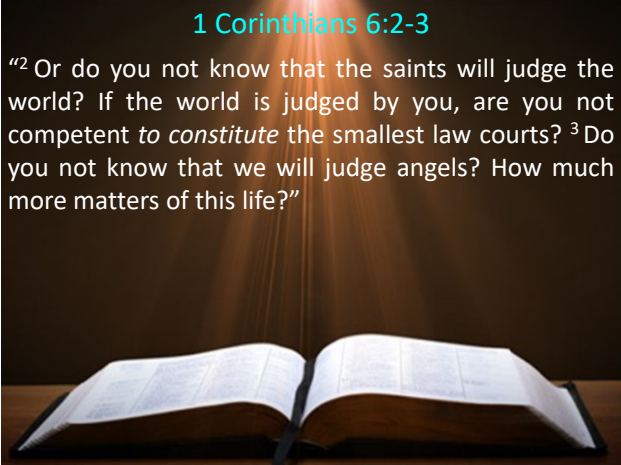
⁵“Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God... ⁸ You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you...”



48

1 Corinthians 6:2-3

"² Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent *to constitute* the smallest law courts? ³ Do you not know that we will judge angels? How much more matters of this life?"




49



Michael J. Vlach
Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles, CA: Theological Studies, 2015), 103.

"As shown, the grammar of 1 Cor. 15:20–28 indicates a future reign of Jesus after His second coming to the earth. Yet the context of 1 Corinthians also strengthens this understanding. Paul viewed the kingdom reign as future in 1 Corinthians 4 and 6. With 1 Corinthians 4:8 he chided the Corinthians for thinking they were already reigning when they were not ("I wish that you had become kings so that we also might reign with you"). And in 1 Corinthians 6:2–3 he stated that the kingdom reign of the saints involves judging angels, something that clearly was not happening in the present. So even before we arrive at 1 Corinthians 15 Paul already indicated that the kingdom is future."

50



Michael J. Vlach
Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles, CA: Theological Studies, 2015), 103.

"As 1 Corinthians 4:8 and 6:2–3 reveal, a close connection exists between the kingdom reign of Messiah and the reign of those who belong to Messiah. So if Paul clearly places the kingdom reign of the saints in the future (which he does) in 1 Cor. 4:8 and 6:2–3, this makes it likely that the kingdom of the Son described in 1 Corinthians 15:20–28 is future as well. What Paul revealed earlier in 1 Corinthians helps inform what he is claiming later. Hence, both grammar and context indicate a futuristic understanding of Jesus' reign in 1 Corinthians 15."

51

1 Corinthians 6:9-10

“⁹ Or do you not know that the unrighteous will not inherit the **kingdom** of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ¹⁰ nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the **kingdom** of God.”



52

1 Corinthians 15:50


“Now I say this, brethren, that flesh and blood cannot inherit the **kingdom** of God; nor does the perishable inherit the imperishable.”




53

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55

Romans 14:17

“for the kingdom of God is [estin] not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”




56

Two Issues
(Romans 14:17)

- A. The kingdom is spiritual only and not earthly
- B. The kingdom is a present reality



57



George Eldon Ladd
 George Ladd, *The Gospel of the Kingdom* (Grand Rapids: Eerdmans, 1959), 16–18.

“The Word of God does say that the Kingdom of God is a present spiritual reality. ‘For the kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit’ (Rom. 14:17). Righteousness and peace and joy are fruits of the Spirit which God bestows now upon those who yield their lives to the rule of the Spirit. They have to do with the deepest springs of the spiritual life, and this, says the inspired apostle, is the Kingdom of God. . . . **The Kingdom is a present reality.** . . . It is an inner spiritual redemptive blessing (Rom. 14:17) which can be experienced only by way of the new birth.”

58

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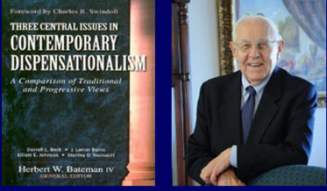


59

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), 246.

“It was common for the Jews to say ‘not . . . but’ and simply mean that the emphasis is not this but that.”



60

Matthew 8:11


"I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven."



61

Hosea 6:6


"For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings."



62

Matthew 6:19-20

"¹⁹ Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal."



63

1 Peter 3:3-4

"³ Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴ but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God."



64

1 Corinthians 4:20

"For the kingdom of God does not consist in words but in power."



65

Zechariah 8:23

Thus says the LORD of hosts, "In those days ten men from all the nations will grasp the garment of a Jew, **saying**, 'Let us go with you, for we have heard that God is with you.'"



66

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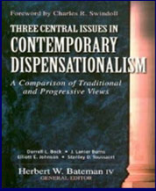



67

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“in that coming kingdom the emphasis will not be on food but on spiritual realities.”

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70

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 [estin] a natural body, there is [estin] also a spiritual body.”



71

Romans 14:10-12

“¹⁰ But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. ¹¹ For it is written, ‘AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.’ ¹² So then each one of us will give an account of himself to God.”



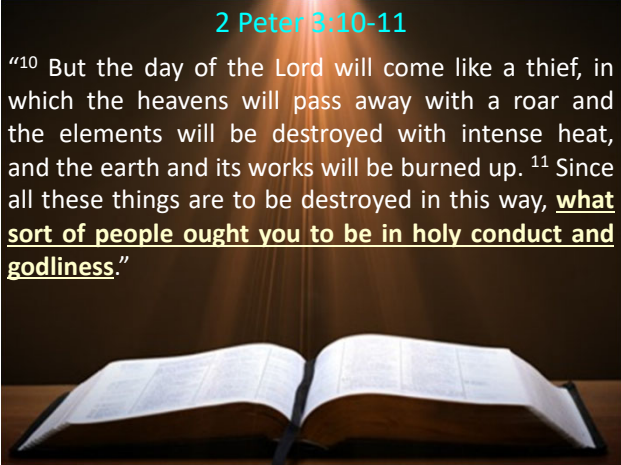
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75


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), 246.

"In that coming kingdom the emphasis will not be on food but on spiritual realities. If that will be true in the future, the Christian's present conduct should reflect it. The future does influence the present (cf. 2 Peter 3:11)."




76



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), 434.

"The thought here fits a *future* Kingdom better than a present one. For surely in the present life no one can deny the importance of meat and drink; but so far as the Church is concerned in the future kingdom these things will be of no consequence. Therefore since the church is to reign in the Kingdom, its members should not judge or grieve one another in such matters here and now (cf. vss. 13–21). All disputes of this nature should be left for the 'judgment seat of Christ,' which will inaugurate His Kingdom upon the earth (vs. 10)."

77

CONCLUSION

78

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(Romans 14:17)

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