

THE COMING KINGDOM



What Is the Kingdom and
How Is Kingdom Now Theology
Changing the Focus of the Church?

Andrew M. Woods

Foreword by Thomas Ice

The Coming Kingdom

Chapter 17



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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?



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

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



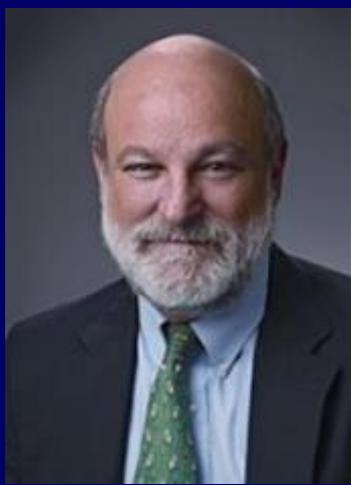
Darrell Bock

“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.”



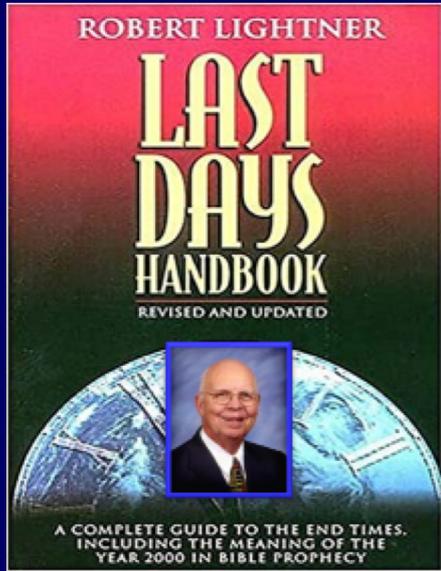
Darrell Bock

“The Reign of the Lord Christ,” in *Dispensationalism, Israel and the Church*, ed. Craig Blasing 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.”



Charles Ryrie

Charles C. Ryrie, *Dispensationalism*, rev. ed. (Chicago: Moody, 1995), 146.

“Although these early [bible] 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.



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“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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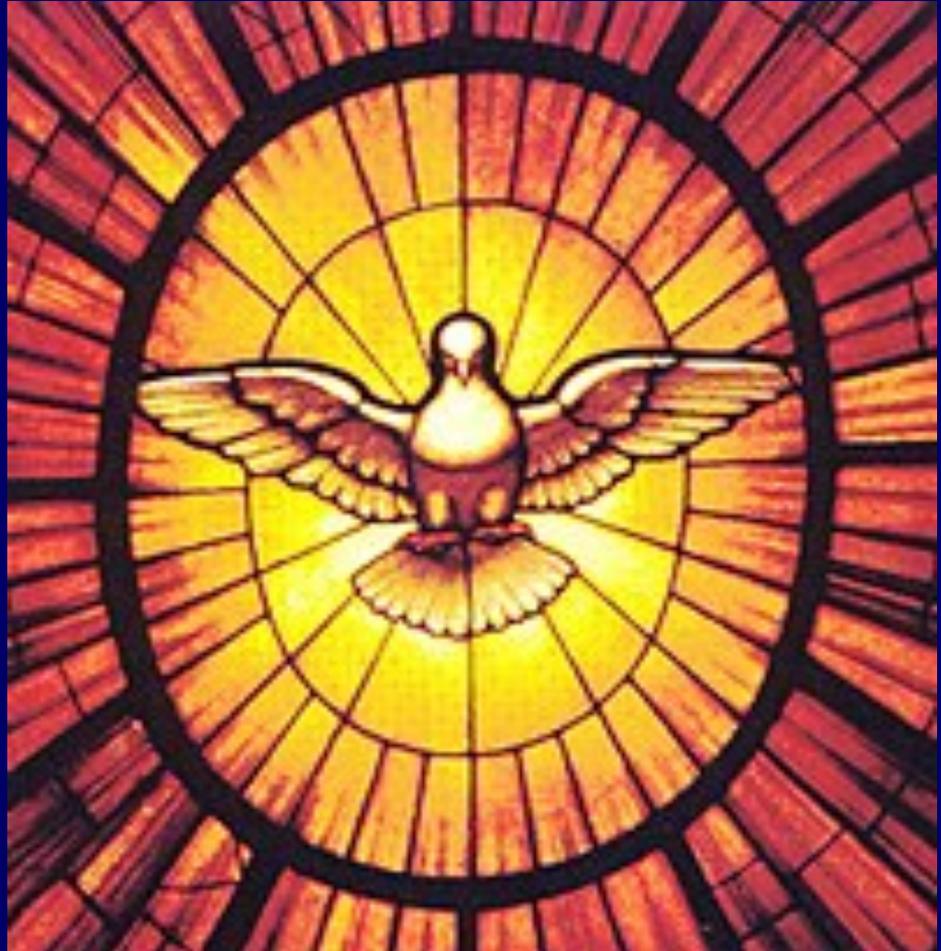
“How about Daniel 2, Daniel 7, Daniel 9?, and the Gentile world powers, are we to understand those nations, when given, exclusively as those nations? Maybe not; maybe later revelation would change them...Just like some today have an open view of God, the complementary hermeneutic, whether they admit 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



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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.”



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

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.”



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

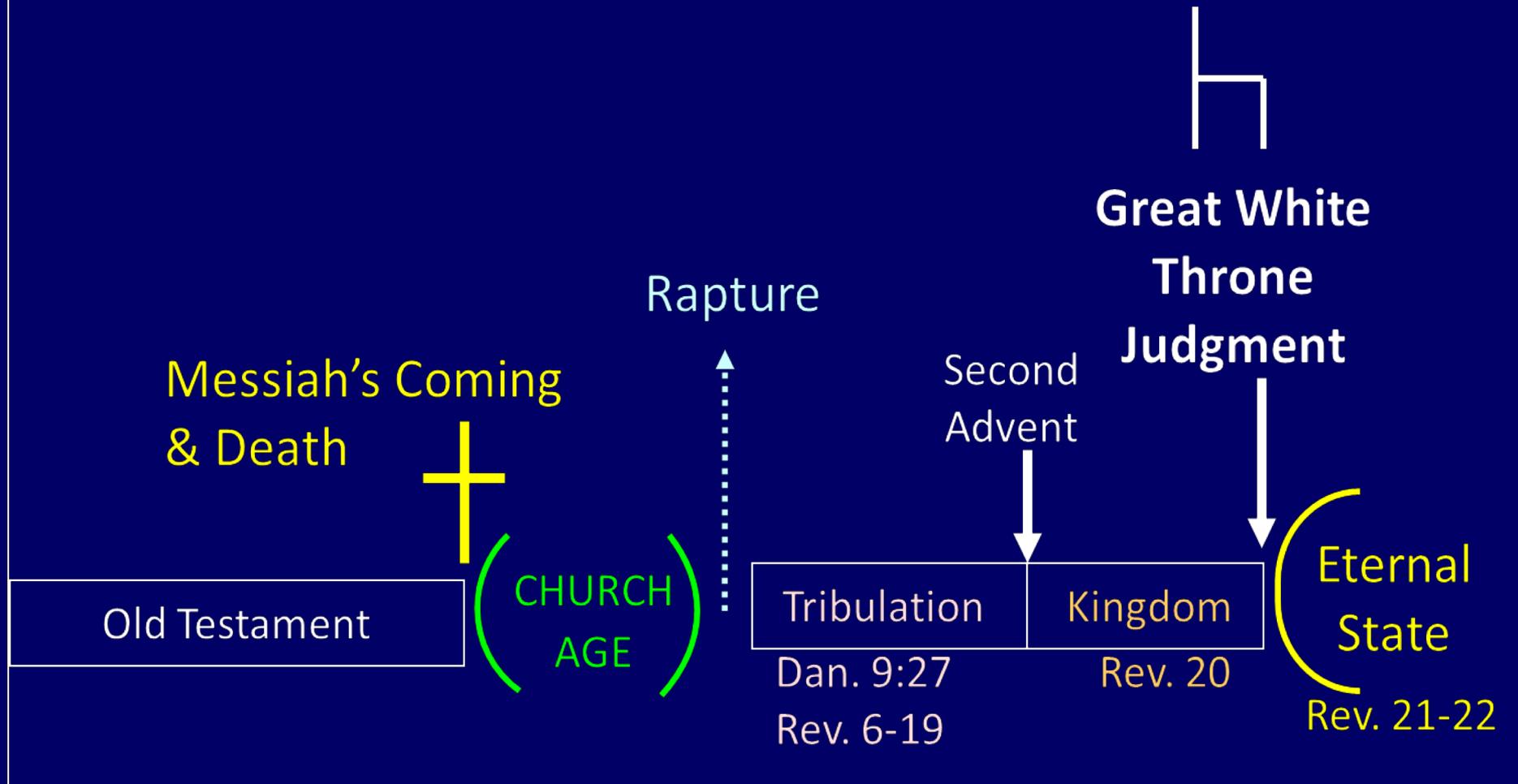
“Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb.”



Revelation 3:21 in Progressive Dispensationalism

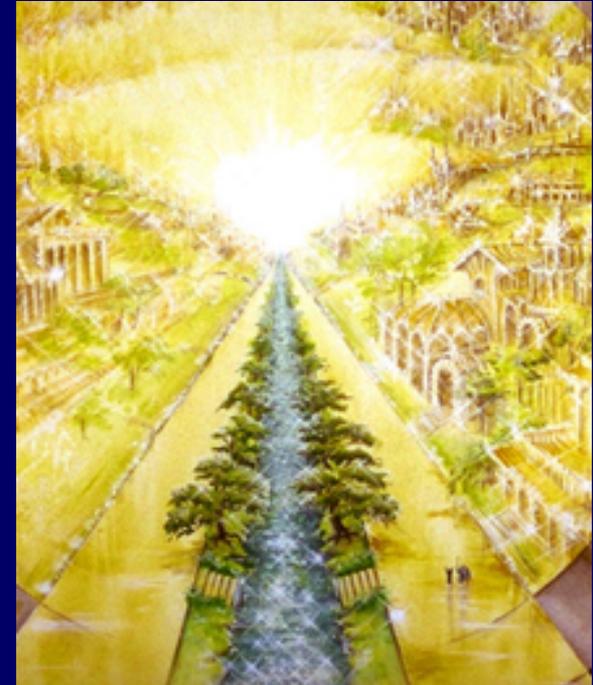
“One may object that the throne at the right hand of God is not the Davidic throne, which is earthly. The objection might be raised by appealing to a text like **Revelation 3:21**, where Jesus distinguishes between ‘my throne,’ in which the overcomer will sit, and the Father’s throne, on which Jesus 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.”

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)



The 7 Churches in Revelation

Rev. 1:11



Patmos



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

“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.’”



CONCLUSION

Response to Kingdom Now Problem Passages

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