



BI620 NT Intro 1

Module 6-7

REVELATION

Christopher Cone, Th.D, Ph.D, Ph.D

drcone.com

calvary.edu

Authorship

- John was the last surviving apostle.
- While he had been spared martyrdom, he still suffered exile at the island of Patmos (1:9), at the hands of the emperor Domitian.
- It was during this exile, between 85-95 AD, that he recorded the last component of God's revealed word, the Revelation of Jesus Christ.
- It is evident that John was uniquely set apart for the special task of recording this Revelation (Jn. 21:20-24).

Setting

- **1** The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated *it* by His angel to His bond-servant John,
- **2** who testified to the word of God and to the testimony of Jesus Christ, *even* to all that he saw.
- **3** Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near. – Rev 1:1–3.

Setting

- 4 John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,
- 5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood—
- 6 and He has made us *to be* a kingdom, priests to ^bHis God and Father—to Him *be* the glory and the dominion forever and ever. Amen. — Rev 1:4–6.

Setting

- 7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.
- 8 “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”
- *The Patmos Vision*
- 9 I, John, your brother and fellow partaker in the tribulation and kingdom and ^eperseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. – Rev 1:7–9.

Setting

- 10 I was ^ain the Spirit on the Lord's day, and I heard behind me a loud voice like *the sound* of a trumpet,
- 11 saying, "Write in a book what you see, and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." – Rev 1:10–11.

Purpose

- **10** And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near.
- **11** “Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy.”
- **12** “Behold, I am coming quickly, and My reward *is* with Me, to render to every man according to what he has done.
- **13** “I am the Alpha and the Omega, the first and the last, the beginning and the end.” – Rev 22:10-13

Purpose

- **14** Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.
- **15** Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.
- **16** “I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.” Rev 22:14-16

Purpose

- **17** The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.
- **18** I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book;
- **19** and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.
- **20** He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus.
- **21** The grace of the Lord Jesus be with all. Amen. Rev 22:17-21

- The only book that offers a blessing to those who read, hear, and heed the words of the prophecy (1:3; 22:7).
- Likewise it pronounces a unique curse for adding to or taking away from the words (22:18-19).
- **The Conclusion of the Church – 1-3**
- **The Tribulation – 4-18**
- **The Return of Christ – 19**
- **The Kingdom Initiated – 20**
- **Ushering in Eternity – 21-22**

REVELATION			85-95 AD	
Revelation 1-11: God’s Promises Fulfilled				
1	The Things You Have Seen: The Commission of John			
The Things Which Are	Letters to the Seven Churches	2:1-7	To Ephesus	
		2:8-11	To Smyrna	
		2:12-17	To Pergamum	
		2:18-29	To Thyatira	
		3:1-6	To Sardis	
		3:7-13	To Philadelphia	
		3:14-22	To Laodicea	
2-3				
The Things Which Shall Take Place After These Things (part 1)	4	The Twenty Four Elders & the Four Beasts		
	The Book and the Lamb: The Seven Seals	5 The Lamb Worthy to Open the Book		
		6:1-2	1 st Seal: Conquering	
		6:3-4	2 nd Seal: War	
		6:5-6	3 rd Seal: Famine	
		6:7-8	4 th Seal: Death	
		6:9-11	5 th Seal: Martyrs Cry for Vengeance	
		6 th Seal 6:12-7:17	6:12-17	Earthquake/Catastrophe
			7 The Remnant (Israel/Nations)	
	8-11 7 th Seal (7 Trumpets)	8:1-7	1 st Trumpet: Scorched Earth	
		8:8-9	2 nd Trumpet: Scorched Sea	
		8:10-11	3 rd Trumpet: Wormwood	
		8:12-13	4 th Trumpet: Darkness	
		9:1-12	5 th Trumpet: The Abyss	
		9:13-11:14	6 th Trumpet: Army/Book/Witnesses	
		11:15-19	7 th Trumpet: Kingdom Approaches	
4-11				

The Things Which Shall Take Place After These Things (part 2): The Panorama		
Revelation 12-22: God's Promises Fulfilled		
Pre-Tribulation 12:1-5	12:1-2 The Woman (Israel)	
	12:3-4 The Dragon (Satan)	
	12:5 The Male Child (Christ)	
Early Tribulation 12:6-16	12:6 The Woman Protected	
	12:7-16 Michael Wars With the Dragon	
Latter Tribulation	12:17 The Dragon Enraged	
	13:1-10 The Beast From the Sea	
	13:11-18 The Beast From the Earth	
	14:1-5 The Lamb and the 144,000	
	14:6-7 Proclaiming the Gospel	
	14:8 Destruction of Babylon	
	14:9-12 Destruction to Beast Worshipers	
12:17-14:20	14:13 Blessing	
	14:14-20 Reaping	
Conclusion Of the Tribulation	15 Their Commission	
	The 7 Angels	
	The 7 Bowls of Wrath	
	16:1-2 1: Malignant Sores	
	16:3 2: Polluted Sea	
	16:4-7 3: Polluted Waters	
	16:8-9 4: Scorching Sun	
	16:10-11 5: Darkness & Pain	
	16:12-16 6: Assembling at Armageddon	
	16:17-19:4 7: Judgment of Babylon	
15-19	19:5-10 Marriage of the Lamb	
	19:11-16 The 2 nd Coming	
	19:17-21 Armageddon	
20:1-6 The Millennial Kingdom		
20:7-10 Satan's Last Stand		
20:11-15 Final Judgment: The Great White Throne		
Eternity	21:1-8 New Heaven & New Earth	
21-22	21:9-22:5 New Jerusalem	
	22:6-21 Conclusion	

BI620 NT Intro 1

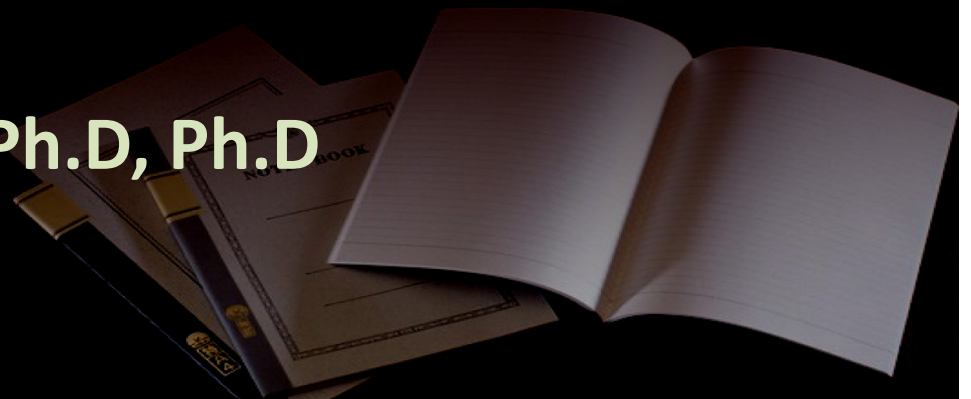
Module 8

Critical and Hermeneutic Issues

Christopher Cone, Th.D, Ph.D, Ph.D

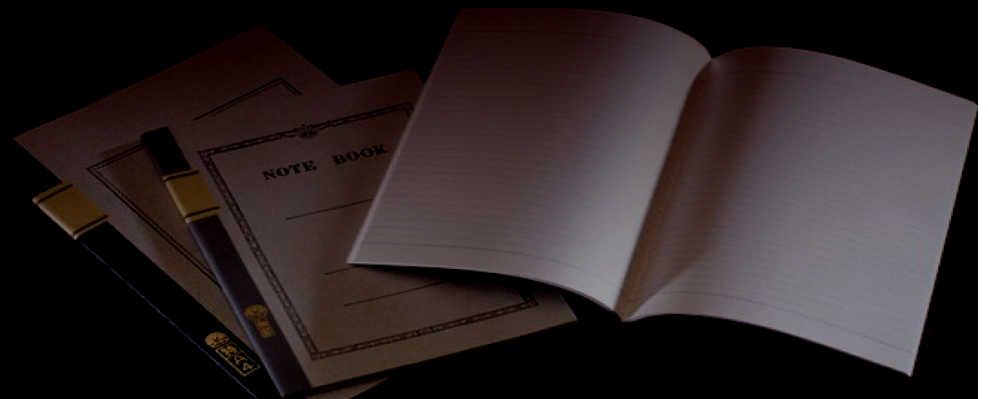
drcone.com

calvary.edu



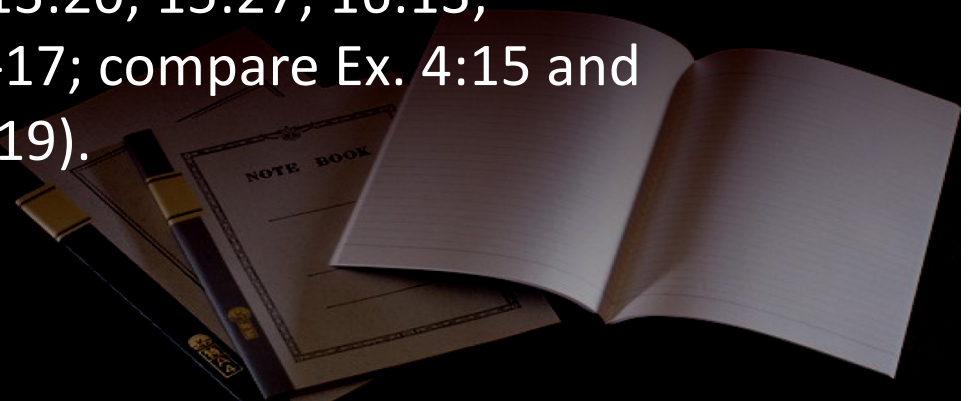
Textual Criticism

- Higher Criticism
 - Dealing with author identity
 - Issues like authorship, timing, cultural background
- Lower Criticism
 - Dealing with the reliability of the text itself
 - Especially focused on manuscript variants



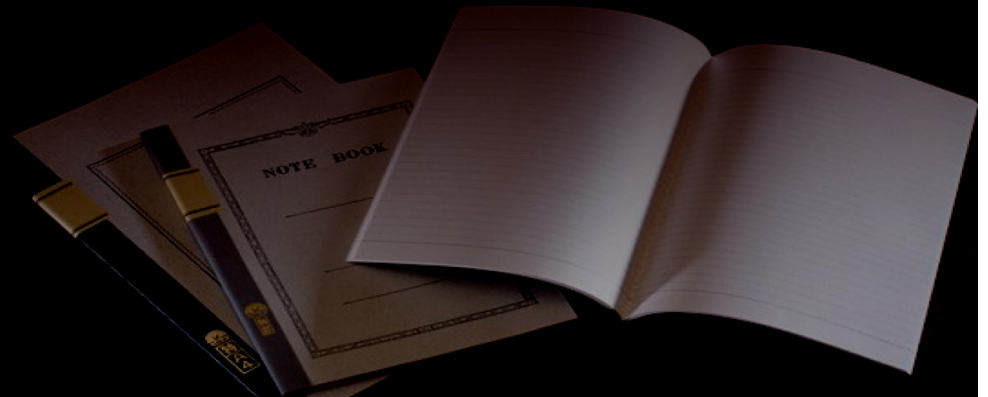
Christ and the NT

- Christ, in promising the coming of the Holy Spirit, identified His role in revelation and inspiration of New Testament writings (Jn. 16:12-15).
- He commissioned the apostles to bear witness of the truth He would reveal (Mt. 10:14, 15; 28:19; Lk. 10:16; Jn. 13:20; 15:27; 16:13; 17:20; Acts 1:8; 9:15-17; compare Ex. 4:15 and 1 Cor. 14:37; Rev. 22:19).



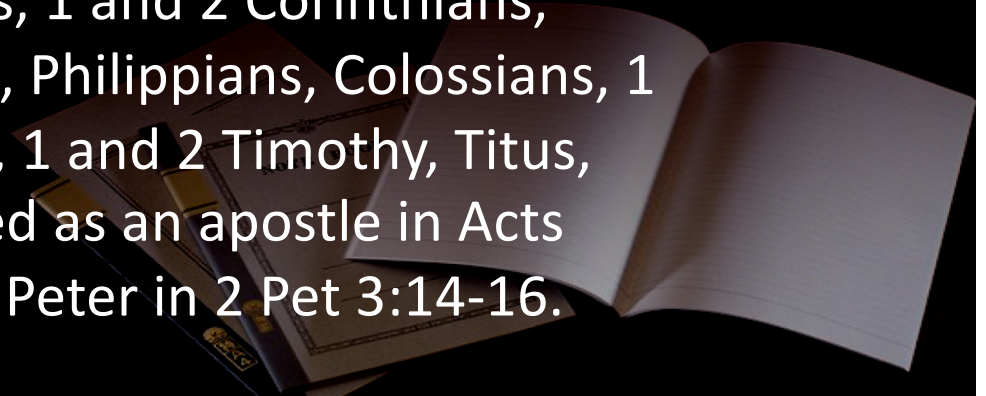
Christ and the NT

- Apostles, therefore, make authoritative claims for their writings (i.e., note Paul's claims in 1 Cor. 2:13; 14:37; Gal. 1:7-8; 1 Thes. 4:2,15; 2 Thes. 3:6, 12, 14).
- Those specifically referenced as apostles account for the greatest volume of New Testament writings.



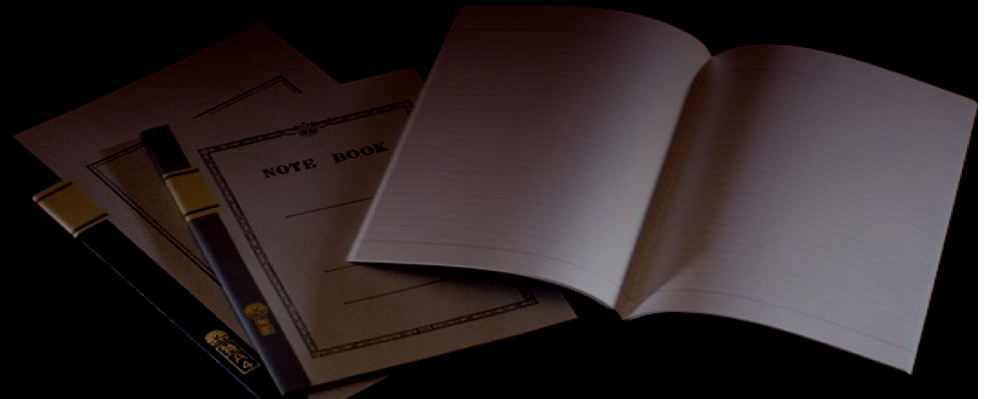
Apostles and the NT

- Matthew – wrote the Gospel of Matthew – identified as an apostle in Mt 9:9, Mk 3:18, Lk 6:15, Acts 1:15
- John – wrote the Gospel of John, 1, 2, and 3 John, and Revelation – identified as an apostle in Mt 10:2, Mk 1:18-19.
- Paul – wrote Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon – called as an apostle in Acts 9:4-6, recognized by Peter in 2 Pet 3:14-16.



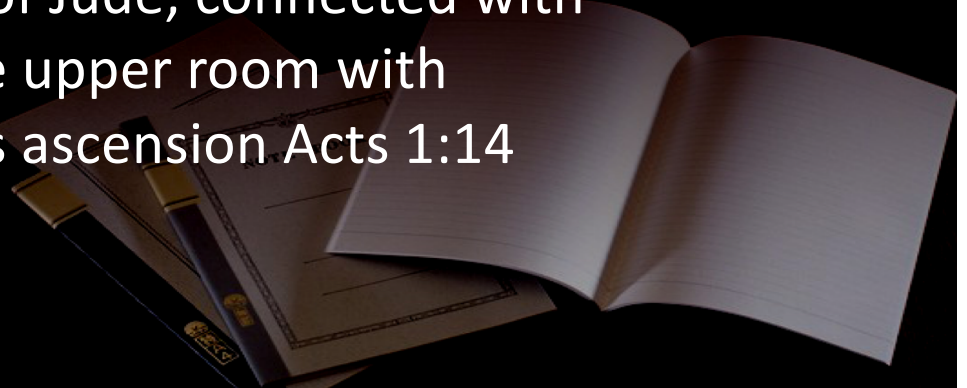
Apostles and the NT

- Peter – wrote 1 and 2 Peter, called an apostle in Mt 4:18
- James – wrote the Epistle of James, was Jesus' brother, and acknowledged as having apostolic authority by Paul (Gal 1:19), in the upper room with apostles after Christ's ascension Acts 1:14



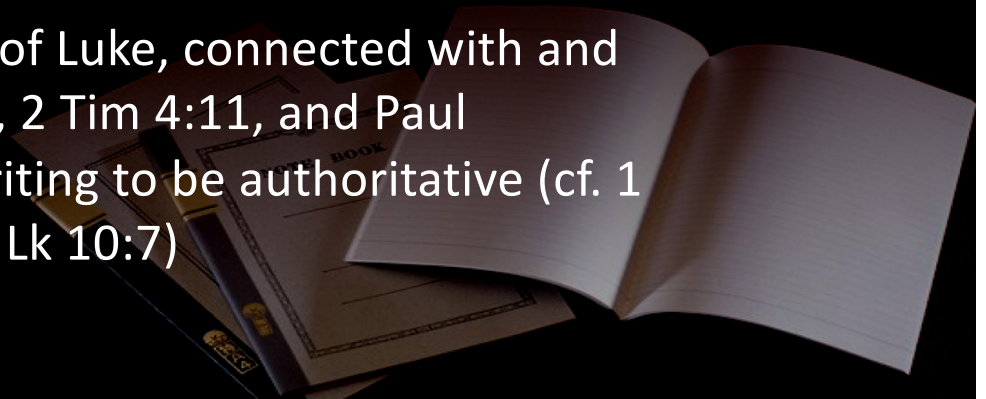
Apostolic Connections and the NT

- John Mark – wrote Gospel of Mark, connected with and commended by Paul, 2 Tim 4:11
- Luke – wrote Gospel of Luke, connected with and commended by Paul, 2 Tim 4:11, and Paul considered Luke's writing to be authoritative (cf. 1 Tim 5:18, Deut 25:4, Lk 10:7)
- Jude – wrote Epistle of Jude, connected with James (Jude 1), in the upper room with apostles after Christ's ascension Acts 1:14



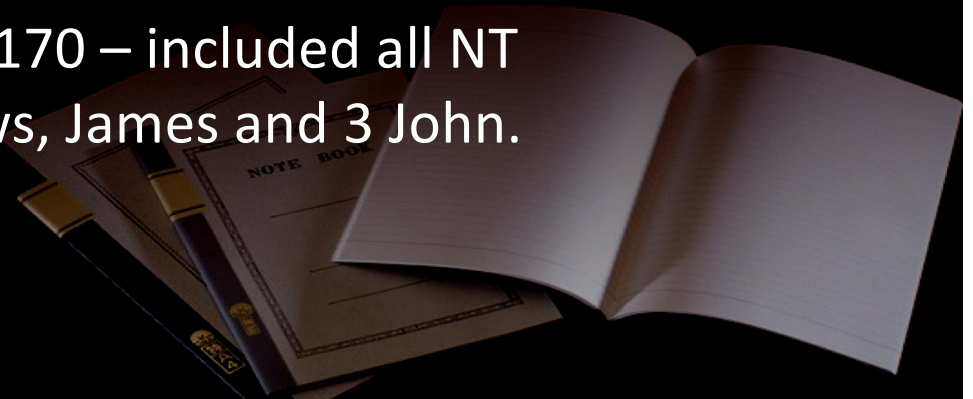
Apostolic Connections and the NT

- The only remaining book not accounted for is Hebrews.
 - Author could not have been Paul (2:2-4).
 - Apollos? 1 Cor 16:12, commended by Paul, called mighty in the Scripture (Acts 18:24).
 - Barnabas? Acts 11:24, 13:2, commissioned by the Holy Spirit, connected with Paul
 - Luke? Wrote Gospel of Luke, connected with and commended by Paul, 2 Tim 4:11, and Paul considered Luke's writing to be authoritative (cf. 1 Tim 5:18, Deut 25:4, Lk 10:7)



External Recognitions

- Clement of Rome identified 8 NT books in AD 95
- Ignatius of Antioch identified 7 in AD 115
- Polycarp, 15 in AD 108
- Irenaeus, 21 in AD 185
- Hippolytus 22 in AD 170-235
- Muratorian Canon – 170 – included all NT books except Hebrews, James and 3 John.

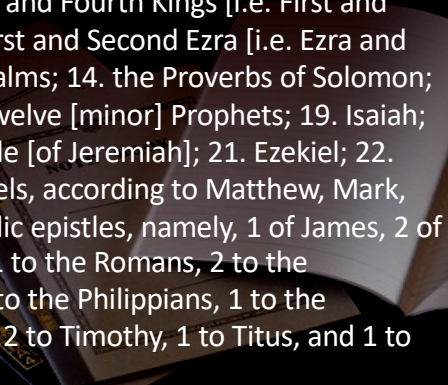


External Recognitions

- Council of Laodicea – 363 – identified OT (including Baruch and Epistle of Jeremiah) and 26 books of NT (all but Revelation) <http://www.bible-researcher.com/laodicea.html>

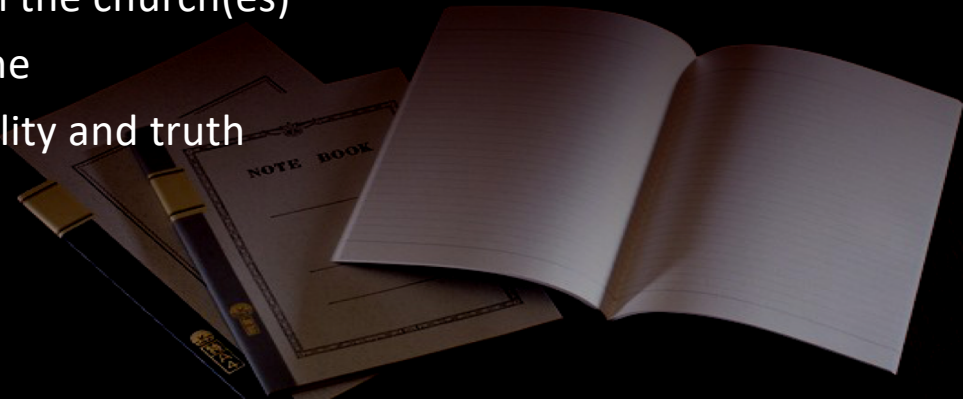
– “59. Let no private psalms nor any uncanonical books be read in church, but only the canonical ones of the New and Old Testament.

60. It is proper to recognize as many books as these: of the Old Testament, 1. the Genesis of the world; 2. the Exodus from Egypt; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua the son of Nun; 7. Judges and Ruth; 8. Esther; 9. First and Second Kings [i.e. First and Second Samuel]; 10. Third and Fourth Kings [i.e. First and Second Kings]; 11. First and Second Chronicles; 12. First and Second Ezra [i.e. Ezra and Nehemiah]; 13. the book of one hundred and fifty Psalms; 14. the Proverbs of Solomon; 15. Ecclesiastes; 16. Song of Songs; 17. Job; 18. the Twelve [minor] Prophets; 19. Isaiah; 20. Jeremiah and Baruch, Lamentations and the Epistle [of Jeremiah]; 21. Ezekiel; 22. Daniel. And the books of the New Testament: 4 Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles; seven catholic epistles, namely, 1 of James, 2 of Peter, 3 of John, 1 of Jude; fourteen epistles of Paul, 1 to the Romans, 2 to the Corinthians, 1 to the Galatians, 1 to the Ephesians, 1 to the Philippians, 1 to the Colossians, 2 to the Thessalonians, 1 to the Hebrews, 2 to Timothy, 1 to Titus, and 1 to Philemon.



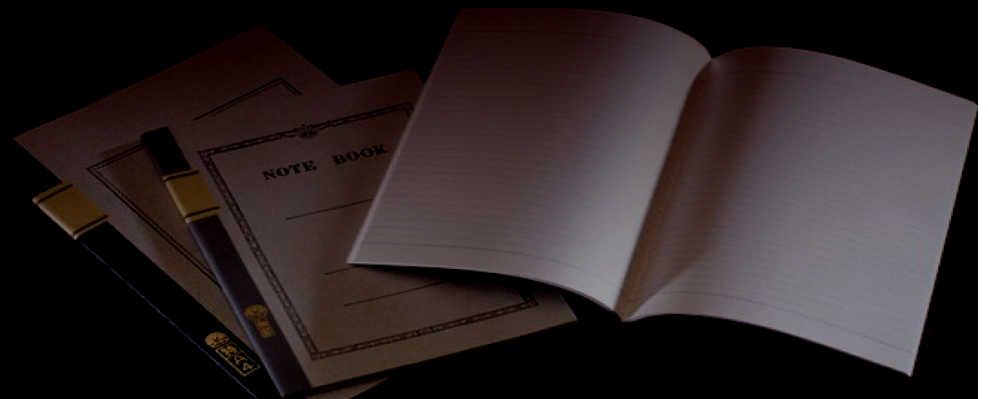
External Recognitions

- Councils of Hippo – 393 – identified all 27 books of the NT
- Council of Carthage – 397 – listed all 27 books of the NT
- Basic principles followed:
 - Apostleship or connection with an apostle
 - Level of acceptance in the church(es)
 - Consistency in doctrine
 - The “quality” of morality and truth

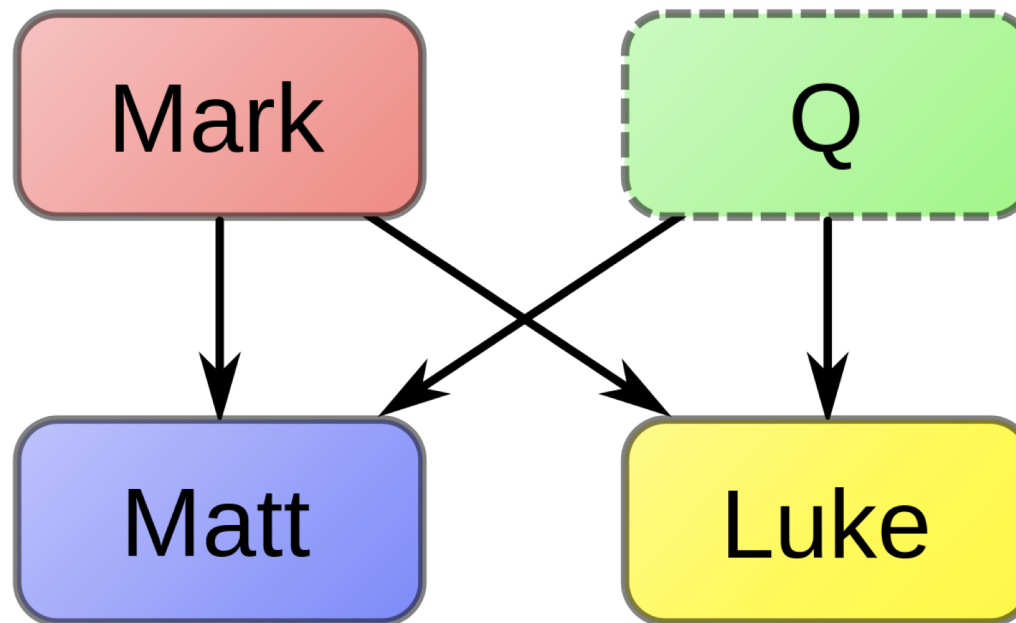


Confidence Based on Christ

- While these external affirmations are helpful, it is the internal material – especially from Christ that gives us the greatest confidence that the New Testament that we have today is what God revealed.

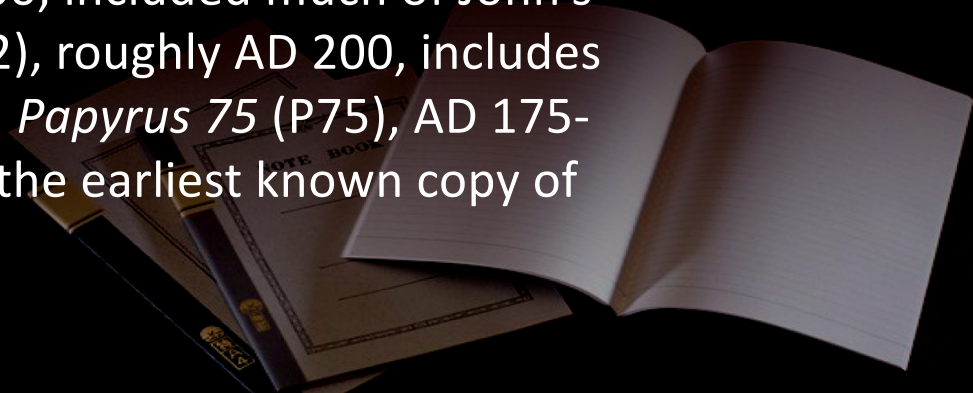


The Q Theory



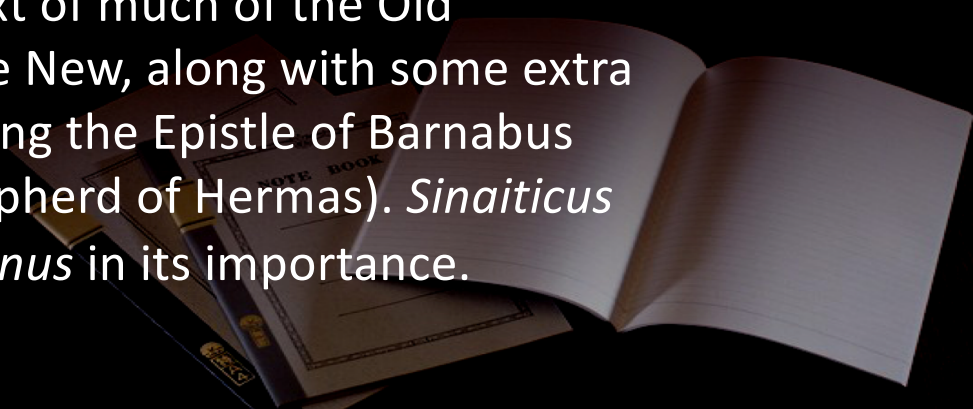
Lower Criticism: Key Manuscripts

- *Papyrus 46* (P46), AD 200, provided an early testimony to the Epistles of Paul, including much of Romans, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1 and 2 Thessalonians. P46 also included the Book of Hebrews (for this reason some recognize it as Pauline, despite internal evidence to the contrary).
- *Papyrus 66* (P66), AD 200, included much of John's Gospel. *Papyrus 72* (P72), roughly AD 200, includes Jude, and 1 and 2 Peter. *Papyrus 75* (P75), AD 175-225, includes John and the earliest known copy of Luke.



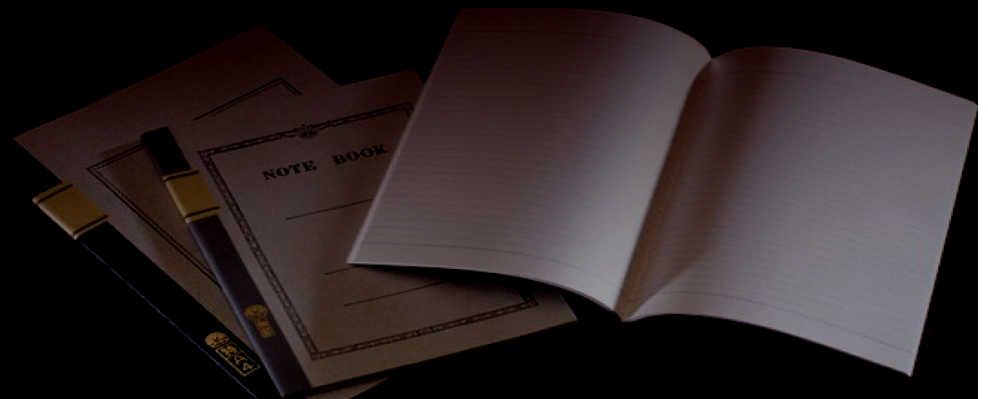
Lower Criticism: Key Manuscripts

- *Codex Vaticanus* (identified as “B”) is an early 4th century uncial, containing much of the LXX and a significant portion of the New Testament. *Vaticanus* provides the greatest manuscript evidence for the authenticity of the NT.
- *Codex Sinaiticus* (commonly identified simply as “א,” the Hebrew letter, aleph) is a 4th century uncial which contained the Greek text of much of the Old Testament and all of the New, along with some extra biblical writings (including the Epistle of Barnabus and sections of the Shepherd of Hermas). *Sinaiticus* is second only to *Vaticanus* in its importance.



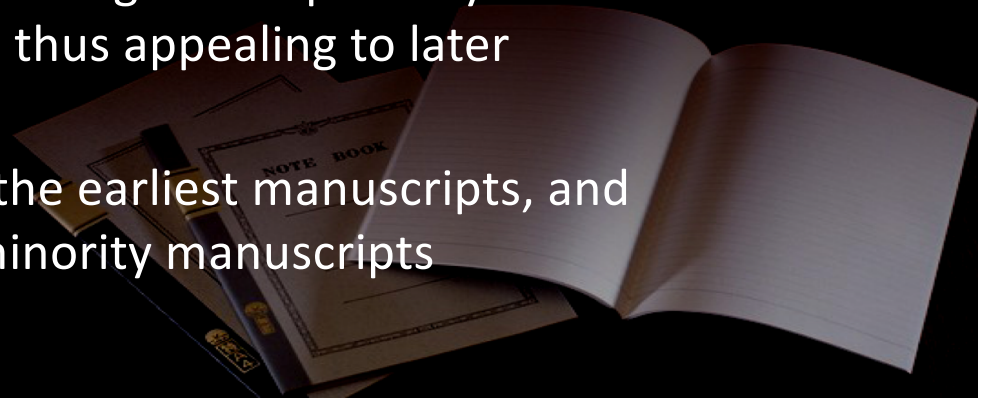
Lower Criticism: Key Manuscripts

- *Codex Alexandrinus* (identified as “A”) is a mid-5th century uncial from Alexandria, and provides along with *Vaticanus* and *Sinaiticus* significant evidence for NT authenticity. *Alexandrinus* contains nearly all of the OT (with only tiny portions missing) and most of the NT.



Lower Criticism: Key Textual Traditions

- *Textus Receptus* – the received text, based on Erasmus' Greek texts in 1516-1519. a 1633 edition refers to the text as “received by all.” Erasmus relied on a small number of later manuscripts. (Tyndale Bible, KJV)
- Majority Text – relies on the greatest plurality of all the Greek Manuscripts, thus appealing to later manuscripts
- Critical Text – relies on the earliest manuscripts, and thus often appeals to minority manuscripts



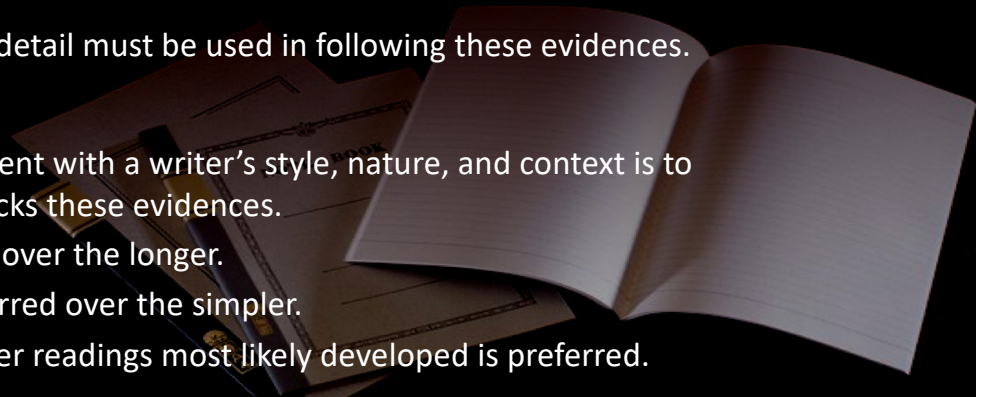
Lower Criticism: Majority Text Methodology

- Majority Text methodology for choosing between variants:
 - (1) Any reading overwhelmingly attested by the manuscript tradition is more likely to be original than its rival(s)...(2) Final decisions about readings ought to be made on the basis of a reconstruction of their history in the manuscript tradition. This means that for each New Testament book a genealogy of the manuscripts ought to be constructed. (Hodges and Farstad, The Greek NT according to the Majority Text, 2nd Ed. (Nashville, TN, Thomas Nelson, 1985), xi-xii).



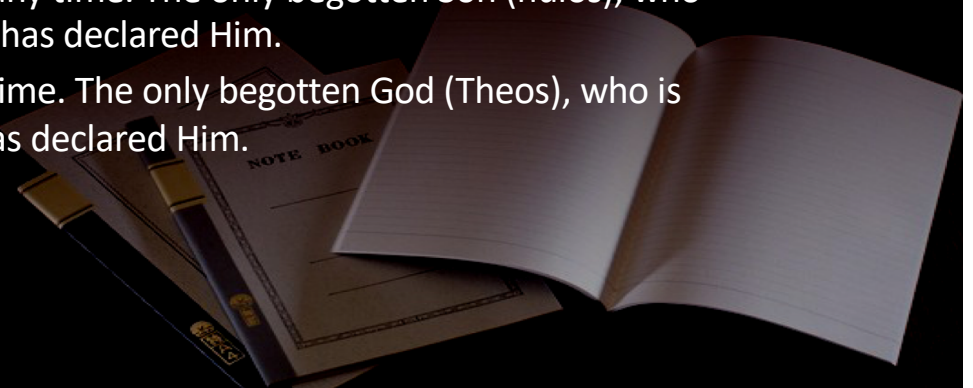
Lower Criticism: Critical Text Methodology

- Critical Text methodology for choosing between variants:
 - External evidences:
 - (1) That which is supported by earliest external sources is generally authentic.
 - (2) Age, location, and character, rather than number of manuscripts is more determinate of authenticity.
 - (3) When there is broadly evidenced conflict, special attention should be placed on agreement between manuscripts originally separated by the greatest distances.
 - (4) Great care and attention to detail must be used in following these evidences.
 - Internal evidences:
 - (1) The reading which is congruent with a writer's style, nature, and context is to be preferred over that which lacks these evidences.
 - (2) Shorter reading is preferred over the longer.
 - (3) The difficult reading is preferred over the simpler.
 - (4) The reading from which other readings most likely developed is preferred.



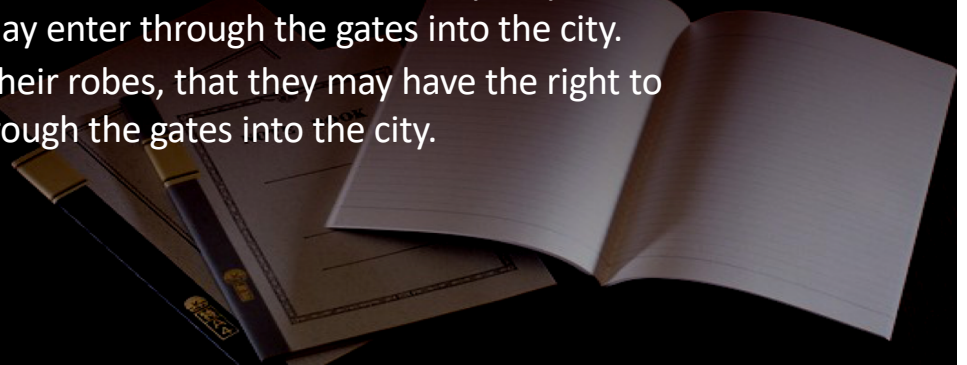
Lower Criticism: Some Examples of Variants

- Matthew 18:11
 - MT/TR: For the Son of Man has come to save that which was lost.
 - CT: Omitted
- Mark 16:9-20
 - Omitted in CT.
- John 1:18
 - MT/TR: No one has seen God at any time. The only begotten Son (huios), who is in the bosom of the Father, He has declared Him.
 - CT: No one has seen God at any time. The only begotten God (Theos), who is in the bosom of the Father, He has declared Him.
- John 7:53-8:11
 - Omitted in CT.



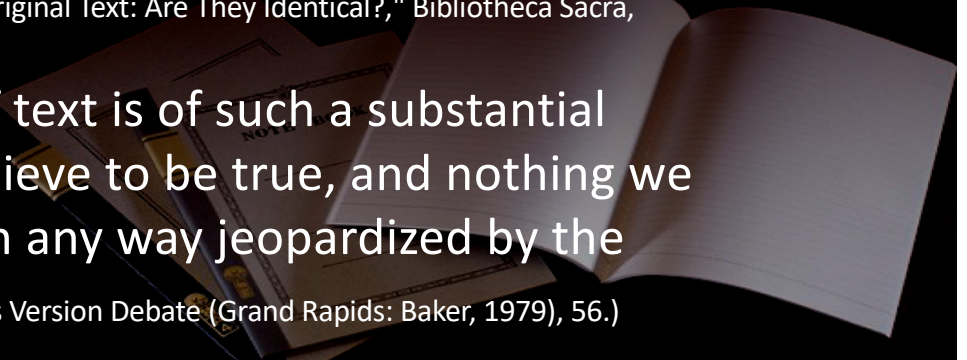
Lower Criticism: Some Examples of Variants

- 1 John 5:13
 - MT/TR: These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and in order that you may continue to believe in the name of the Son of God.
 - CT: These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life.
- Revelation 22:14
 - MT/TR: Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.
 - CT: Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter through the gates into the city.



Lower Criticism: NT Reliability in Spite of Variants

- Nearly 6,000 Greek NT manuscripts, internal consistency is roughly 99.5% pure.
- We have copies of copies, and those copies are largely reliable and represent with incredible precision earlier manuscripts.
- A comparison of the MT and the CT show 98% agreement.
(Wallace, Daniel, "The Majority Text and the Original Text: Are They Identical?," Bibliotheca Sacra, April-June, 1991, 157-8.)
- D.A. Carson: "The purity of text is of such a substantial nature that nothing we believe to be true, and nothing we are commanded to do, is in any way jeopardized by the variants." (Carson, D.A., The King James Version Debate (Grand Rapids: Baker, 1979), 56.)

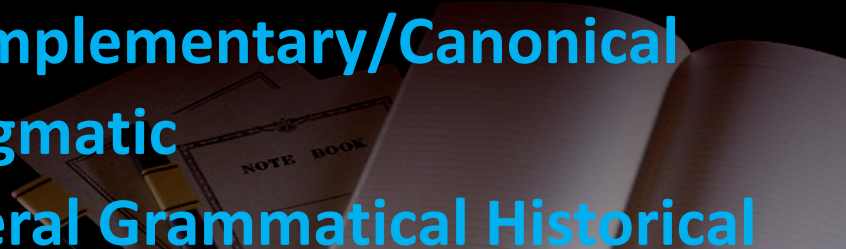


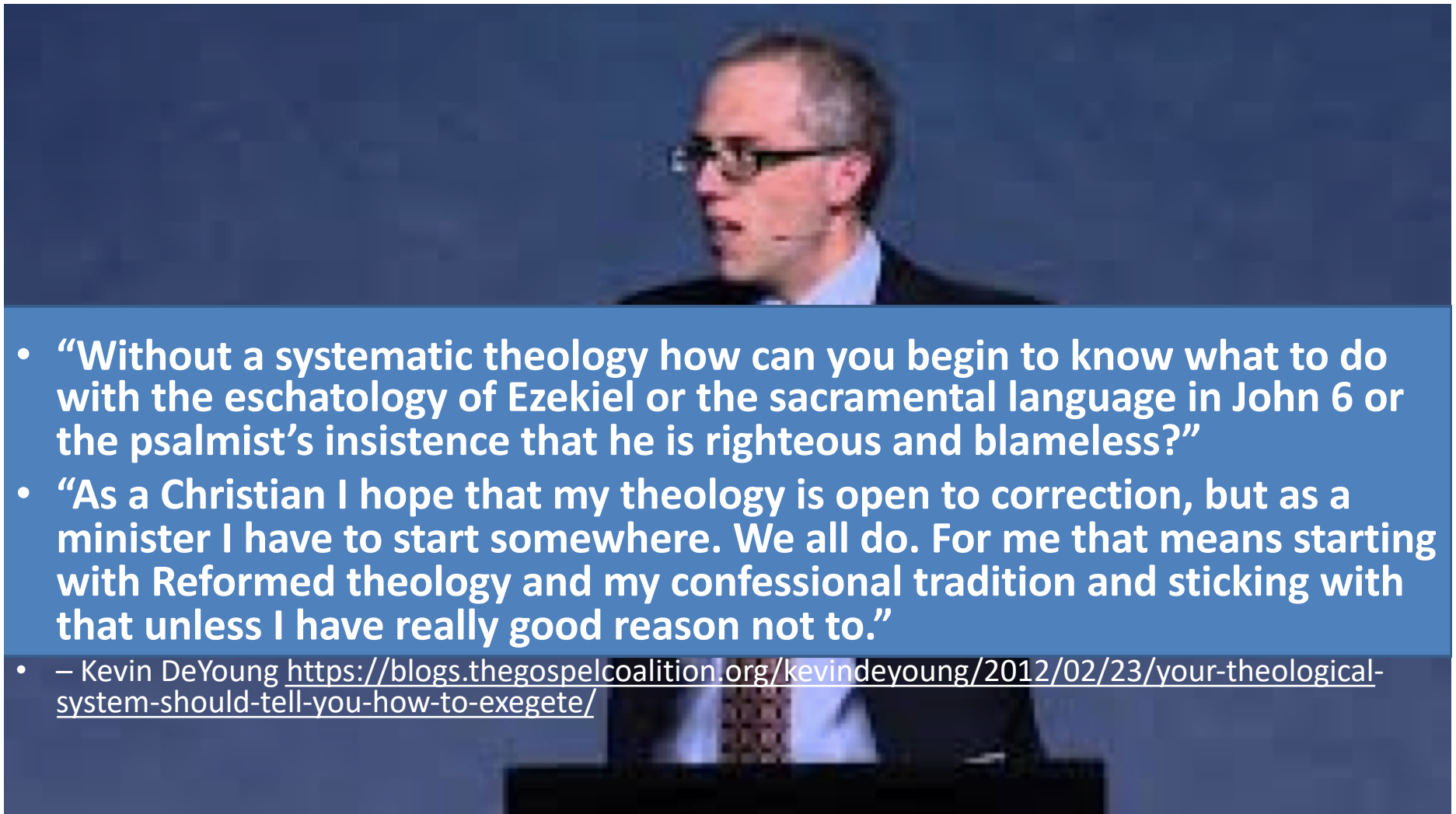


**IF OLIVE OIL IS
MADE OF OLIVES...**

**BABY OIL IS
MADE OF.....**

Hermeneutic Models

- Theological
 - Allegorical
 - Spiritualization
 - Genre
 - Trajectory/Postmodern/Cultural
 - Complementary/Canonical
 - Dogmatic
 - Literal Grammatical Historical
- 



- “Without a systematic theology how can you begin to know what to do with the eschatology of Ezekiel or the sacramental language in John 6 or the psalmist’s insistence that he is righteous and blameless?”
- “As a Christian I hope that my theology is open to correction, but as a minister I have to start somewhere. We all do. For me that means starting with Reformed theology and my confessional tradition and sticking with that unless I have really good reason not to.”
- – Kevin DeYoung <https://blogs.thegospelcoalition.org/kevindeyoung/2012/02/23/your-theological-system-should-tell-you-how-to-exegete/>

Five Perspectives on Revelation

- **Historicist** – identifies the current age as the final age, fits the history of the present age into allegorical interpretation of Revelation
- **Preterist** – prophecy of events culminating in 70AD, relies on allegorical
- **Idealist** – the events are timeless symbols, rather than prophecy
- **Progressive Dispensationalist** – 4:1 still yet future, but already not yet aspect of kingdom
- **Futurist (Dispensational)** – Everything after 4:1 is still yet future

Futurist

- Everything after 4:1 is still yet future
- Based on literal grammatical historical hermeneutic
- The critique: 1:1,3, 22:6, 10. Imminent? 2 Pet 3:1-9

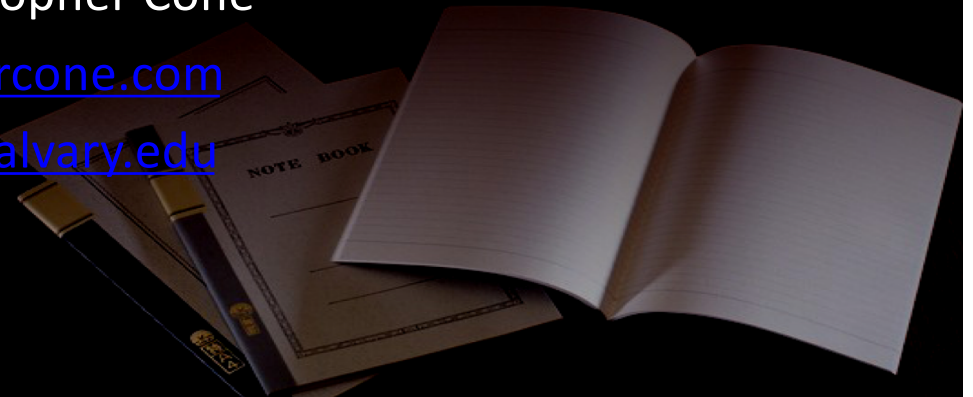
3 Views on the Kingdom

Imminent, Already Not Yet, and Not Yet

Dr Christopher Cone

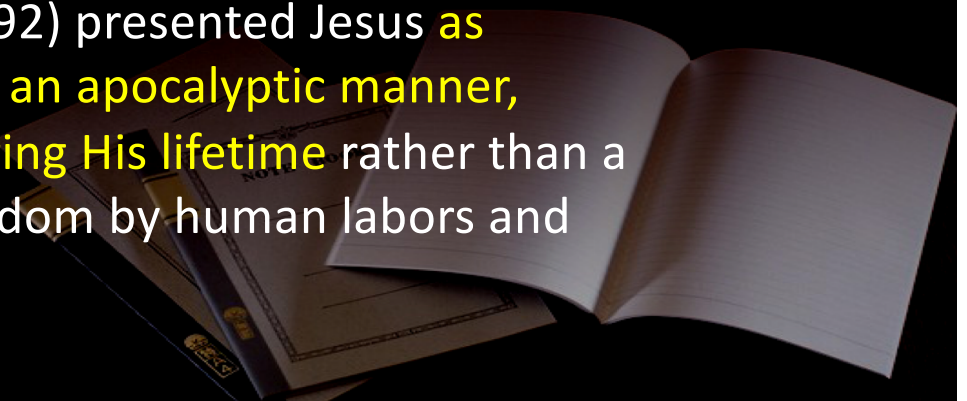
www.drcone.com

www.calvary.edu



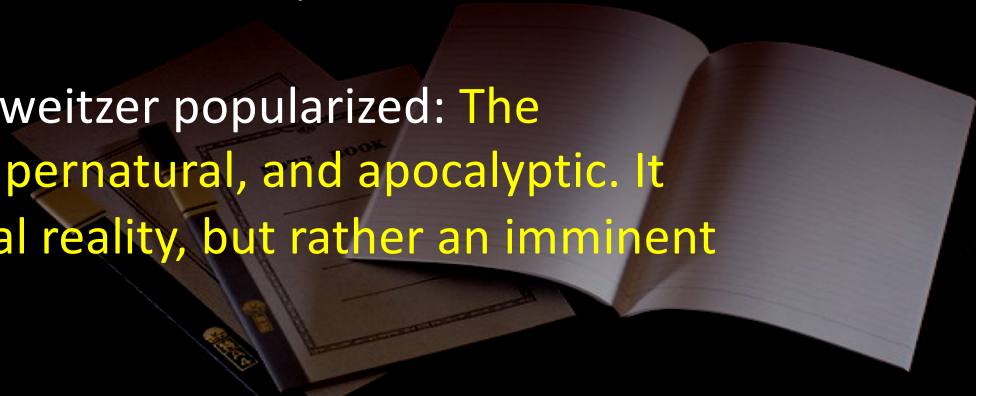
The *Imminent View*

- Popularized by Johannes Weiss (1863-1914) and Albert Schweitzer (1875-1965), Schweitzer called it *consequente Eschatologie* (consistent or thoroughgoing eschatology).
- Weiss's *Die Predigt Jesu vom Reiche Gottes (Proclamation of the Kingdom of God)* (1892) presented Jesus as proclaiming the kingdom in an apocalyptic manner, expecting it imminently during His lifetime rather than a gradual building of the kingdom by human labors and morality.



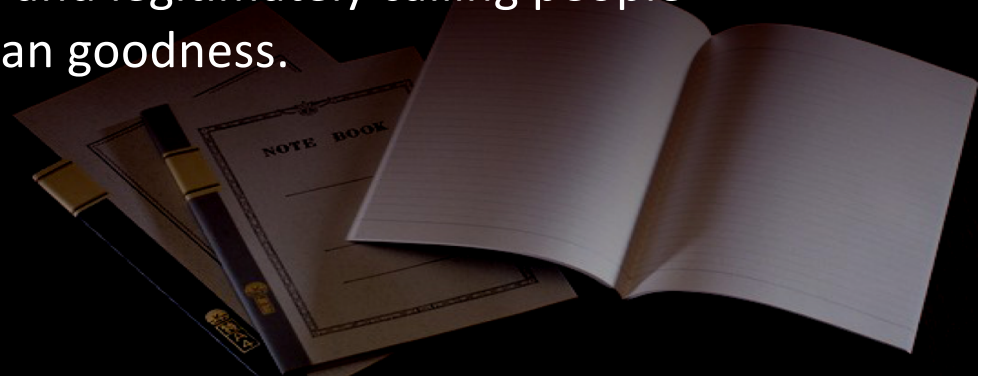
The *Imminent View*

- Apocalyptic: **eschatological with a view to consummation**
- Albert Schweitzer's *The Mystery of the Kingdom of God* (1901):
 - Jesus advocates imminent supernatural kingdom
 - Repentance, not morality, the way into the kingdom. Schweitzer understood the Sermon on the Mount to represent an interim ethic.
- What Weiss theorized, Schweitzer popularized: **The kingdom was imminent, supernatural, and apocalyptic. It was not an internal spiritual reality, but rather an imminent supernatural reality.**



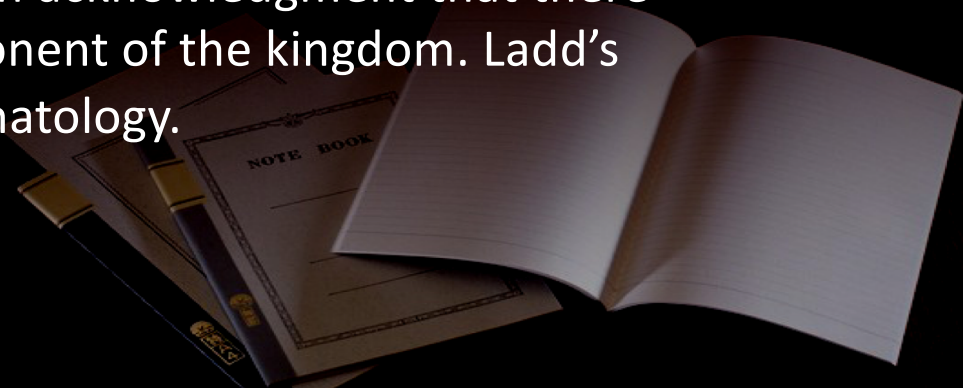
The *Imminent View*

- Implications:
 - (1) popularized the idea that Jesus's teachings were apocalyptic
 - (2) even though Schweitzer believed Jesus to be wrong in His eschatology, he still viewed Jesus as having died for the sins of humanity and legitimately calling people to follow his humanitarian goodness.



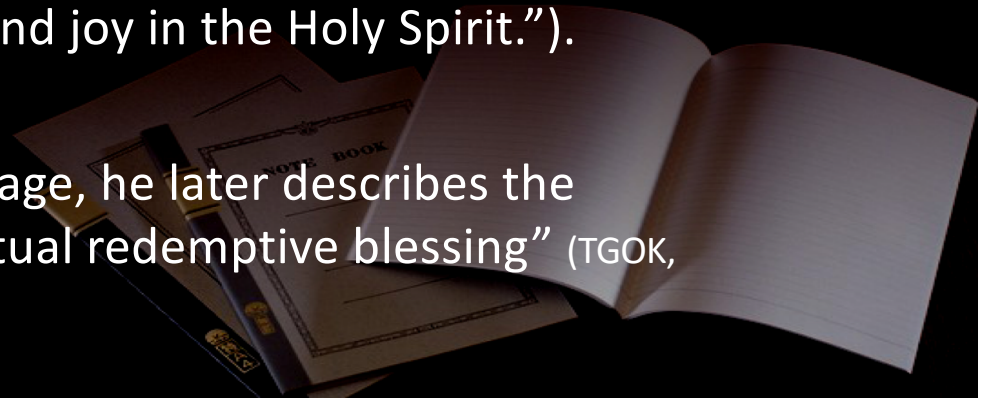
The *Already Not Yet* View

- C. H. Dodd (1884-1973) advocated realized eschatology – the idea that Jesus was not presenting the kingdom as future, but as present here and now.
- George Eldon Ladd (1911-1982) tried to balance out Dodd's realized eschatology with an acknowledgment that there was a still yet future component of the kingdom. Ladd's was an *already not yet* eschatology.



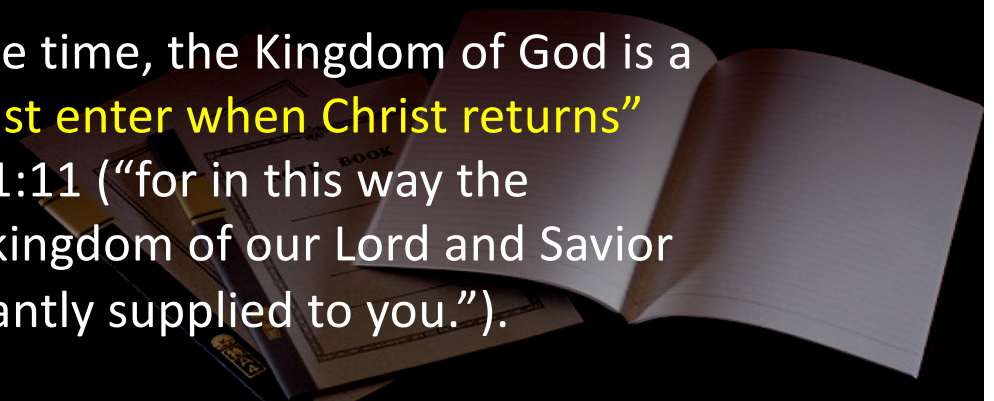
The *Already Not Yet* View

- Ladd: the Scriptures contain a “bewildering diversity of statements about the Kingdom of God” (*The Gospel of the Kingdom*, 16).
- “The Word of God *does* say that the Kingdom of God is a present spiritual reality” (TGOK, 16), citing Romans 14:17 (“for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”).
- Alluding to that same passage, he later describes the kingdom as “an inner spiritual redemptive blessing” (TGOK, 18).



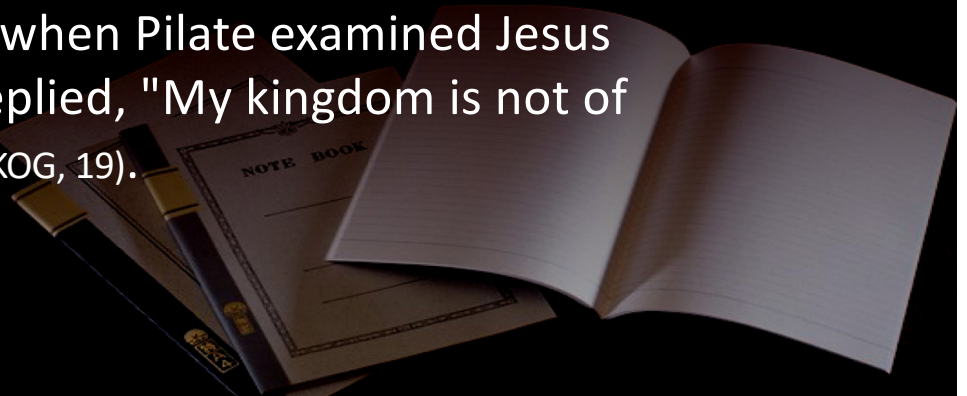
The *Already Not Yet* View

- Ladd notes, “our Lord describes those who received His message and mission as **those who now enter into the Kingdom of God**” (TGOK, 17), citing Luke 16:16 (“The Law and the Prophets *were proclaimed* until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.”).
- Yet he admits, “At the same time, the Kingdom of God is a **future realm which we must enter when Christ returns**” (TKOG, 17), citing 2 Peter 1:11 (“for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.”).



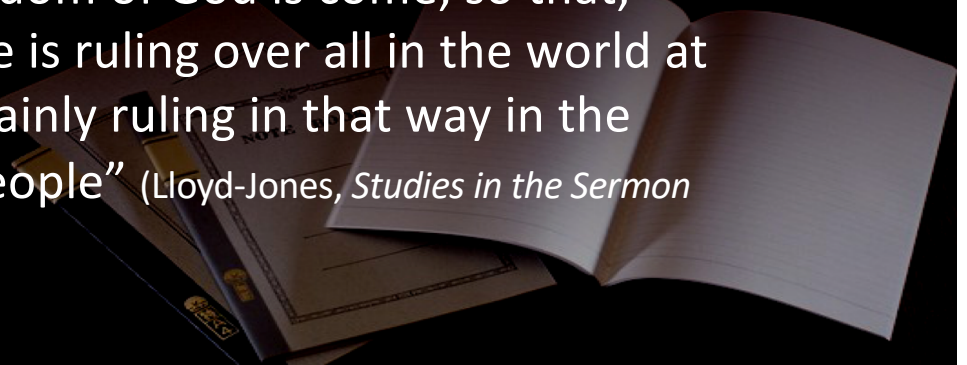
The *Already Not Yet* View

- Ladd relies on the present tense to argue *not just timing, but also location*: “The parables of the Kingdom make it clear that in some sense, the Kingdom is present and at work in the world. The Kingdom of God *is* like a tiny seed which becomes a great tree; it *is* like leaven which will one day have permeated the entire bowl of dough (Luke 13:18-21). Yet on the other hand, when Pilate examined Jesus about His teaching, Jesus replied, “My kingdom is not of this world” (John 18:36)” (TKOG, 19).



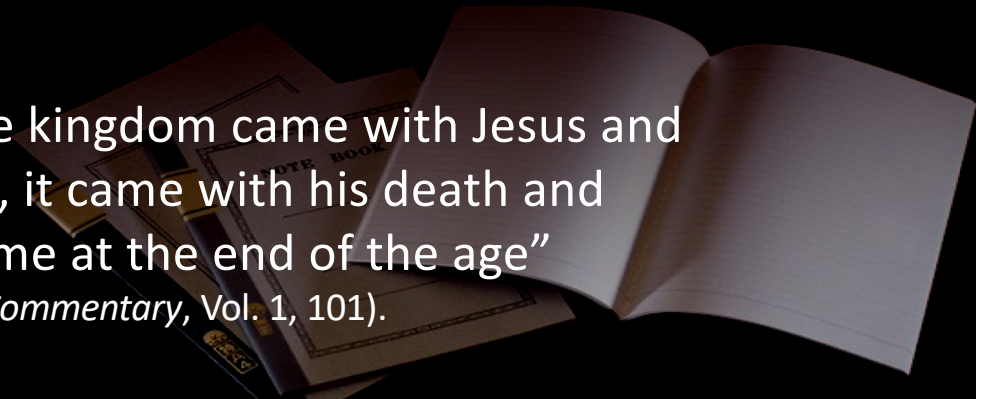
The *Already Not Yet* View

- D. Martyn Lloyd-Jones: “It is a kingdom which is to come, yes. But it is also a kingdom which has come. ‘The kingdom of God is among you’ and ‘within you’; the kingdom of God is in every true Christian. He reigns in the Church when she acknowledges Him truly. The kingdom has come, the kingdom is coming, the kingdom is yet to come. Now we must always bear that in mind. Whenever Christ is enthroned as King, the kingdom of God is come, so that, while we cannot say that He is ruling over all in the world at the present time, He is certainly ruling in that way in the hearts and lives of all His people” (Lloyd-Jones, *Studies in the Sermon on the Mount*, 16).



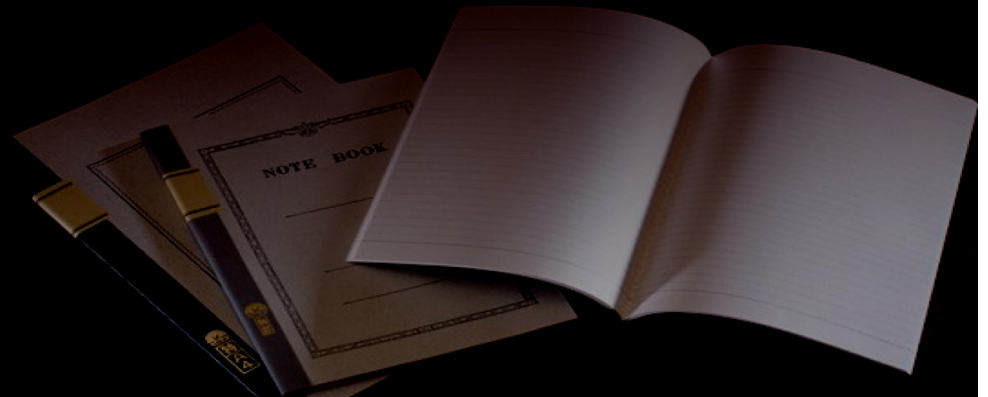
The *Already Not Yet* View

- Progressive Dispensationalists like Darrell Bock build on Ladd's foundation of **already not yet**: "covenant theologians of the past have tended to overemphasize the 'already' in their critiques of dispensationalism, while underemphasizing the 'not yet'" (Bock, "The Reign of the Lord Christ," *Dispensationalism, Israel, and the Church*, 46).
- D.A. Carson, observes, "the kingdom came with Jesus and his preaching and miracles, it came with his death and resurrection, and it will come at the end of the age" (Carson, *Matthew, Expositor's Bible Commentary*, Vol. 1, 101).



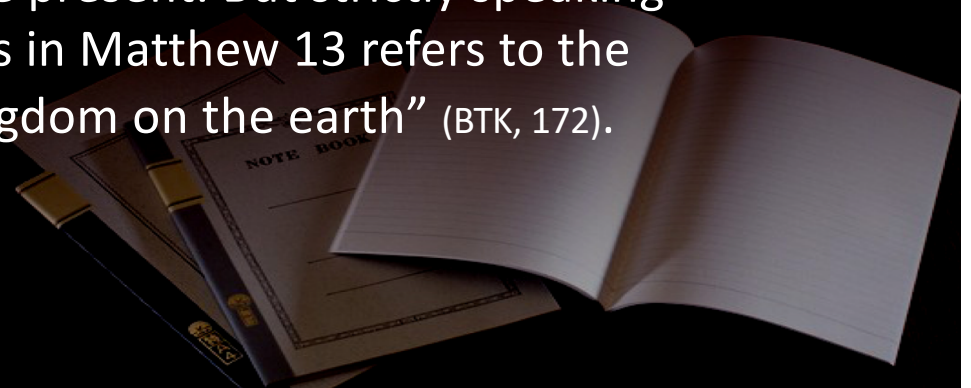
The *Not Yet* View

- John Darby (1800-1882) observes, "In fact we know John was beheaded, and the Lord was crucified, and the kingdom presented in Him, and by Him, was rejected by Israel. By-and-by it will be set up visibly and in power. Meanwhile the church is set up, because the kingdom is not set up in this manifested way" (Darby, *Collected Writings*, 25:47).



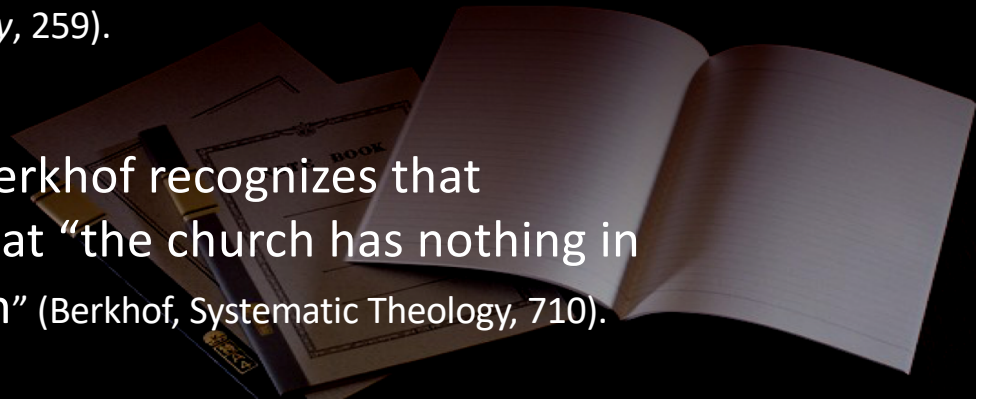
The *Not Yet* View

- Stanley Toussaint notes that Matthew 13:11 does not refer to “a kingdom in the so-called ‘mystery form’” (*Behold the King* [1980], 172).
- He adds, “The kingdom exists [now] only in the sense that the sons of the kingdom are present. But strictly speaking the kingdom of the heavens in Matthew 13 refers to the prophesied and coming kingdom on the earth” (BTK, 172).



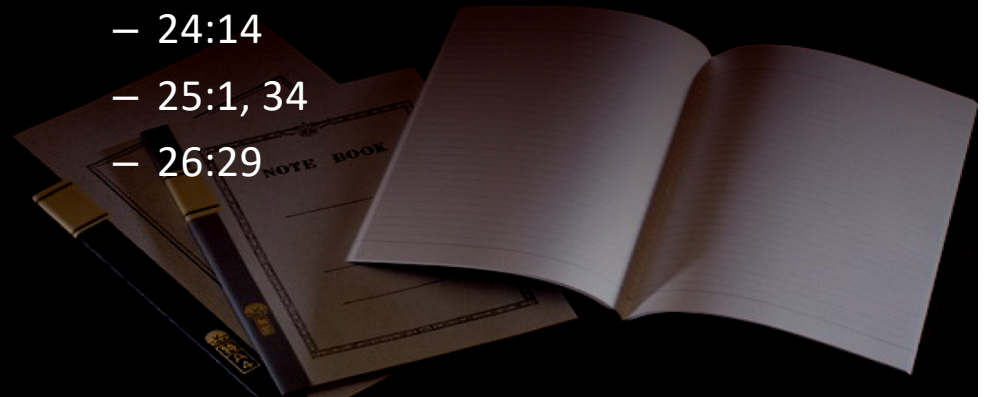
The *Not Yet* View

- Charles Ryrie: “Because the King was rejected, the Messianic, Davidic kingdom was (from a human viewpoint) postponed. Though He never ceases to be King and, of course, is King today as always, Christ is never designated as King of the church...Though Christ is a King today, He does not rule as King. This awaits His second coming. Then the Davidic kingdom will be realized (Matt. 25:31; Rev. 19:15; 20)” (Ryrie, *Basic Theology*, 259).
- Even covenantalist Louis Berkhof recognizes that dispensationalism holds that “the church has nothing in common with the Kingdom” (Berkhof, *Systematic Theology*, 710).



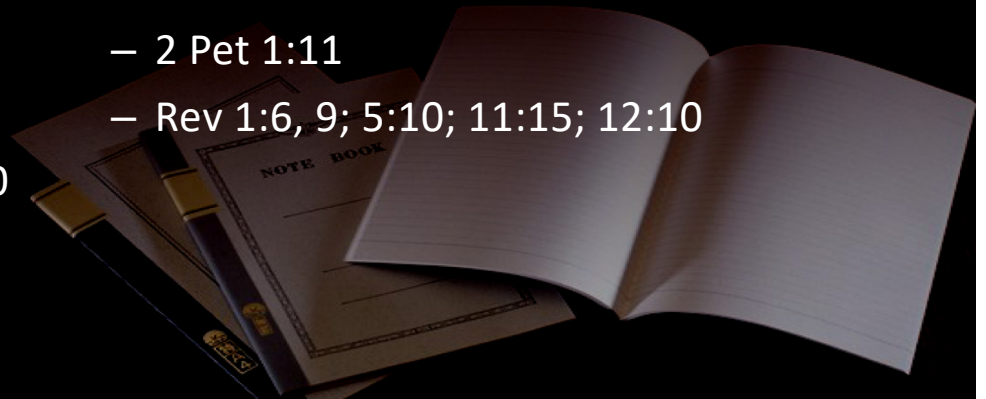
The *Not Yet* View

- Matthew: 51 direct references – nearly 1/3 of all NT references to “kingdom”)
 - 3:2
 - 4:17,23
 - 5:3, 10, 19-20
 - 6:10, 13, 33
 - 7:21
 - 8:11-12
 - 9:35
 - 10:7
 - 11:12
 - 12:28
 - 16:19, 28
 - 18:1, 3-4, 23
 - 19:12, 14, 23-24
 - 20:1, 21
 - 21:31, 43
 - 22:2
 - 23:13
 - 24:14
 - 25:1, 34
 - 26:29



The *Not Yet* View

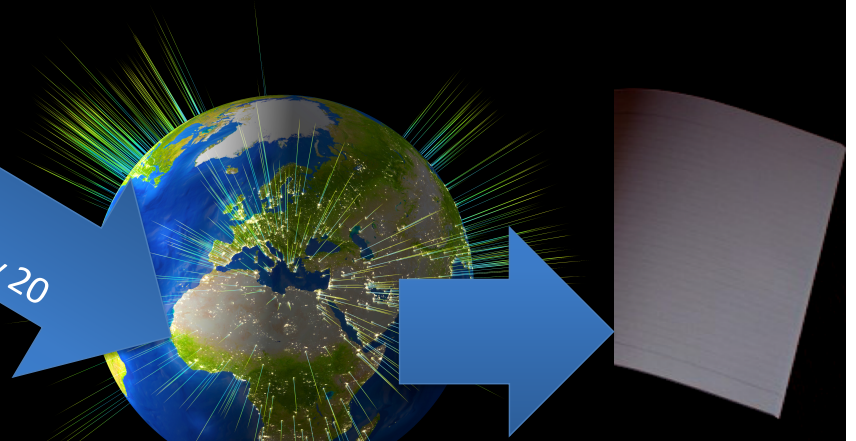
- Acts:
 - 1:3, 6
 - 8:12
 - 14:22
 - 19:8
 - 20:25
 - 28:23, 31
- Pauline Epistles:
 - Rom 14:17
 - 1 Cor 4:20; 6:9-10; 15:24, 50
 - Gal 5:21
 - Eph 5:5
 - Col 1:13 – pivotal passage;
- 4:11
- 1 Thes 2:12
- 2 Thes 1:5
- 2 Tim 4:1, 18
- Other passages:
 - James 2:5
 - 2 Pet 1:11
 - Rev 1:6, 9; 5:10; 11:15; 12:10



What is the Kingdom of the Heavens?

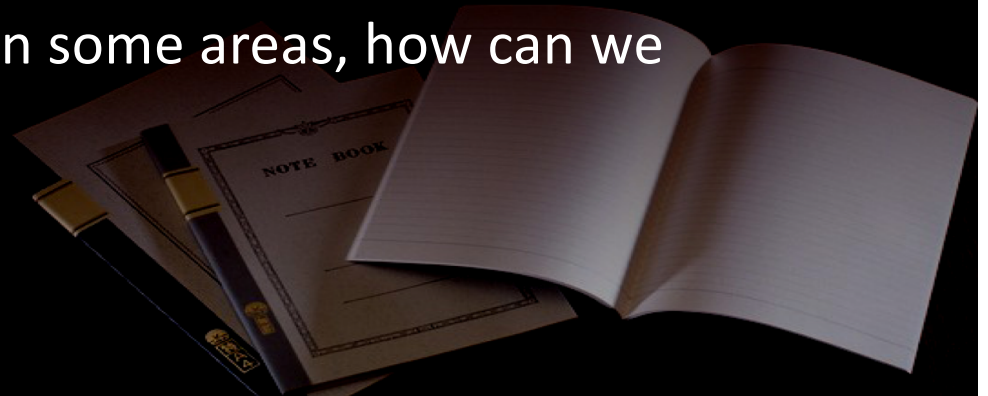
God's eternal spiritual kingdom

Come to earth in physical form
2 Sam 7; Rev 20



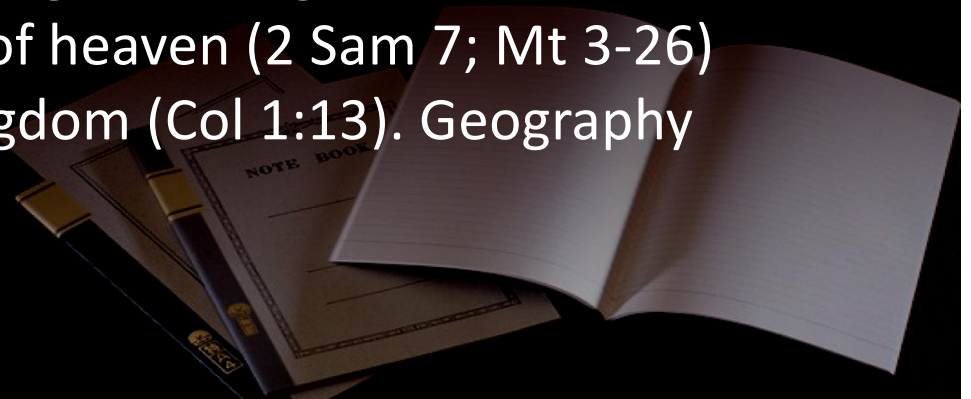
So What?

- The *Imminent* view denies literal grammatical historical hermeneutics and treats Jesus's teaching as non-authoritative.
- The *Imminent* view represents Jesus as eschatologically incorrect, but morally correct. If Jesus can be so wrong in some areas, how can we trust Him in others?



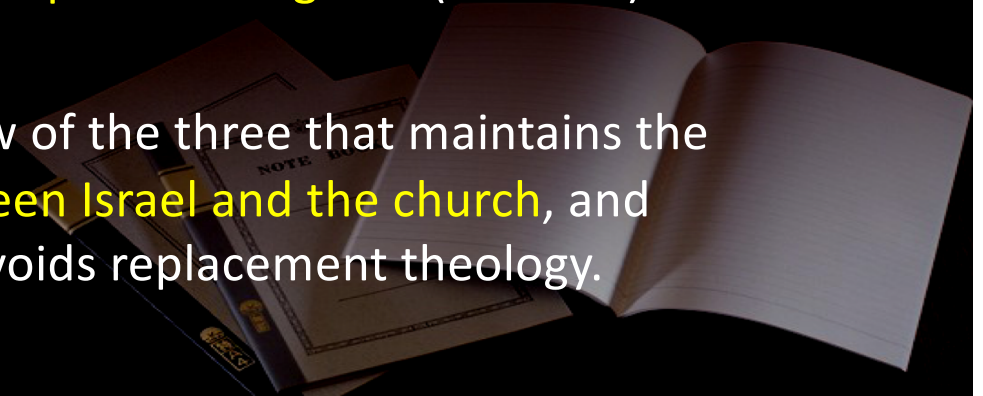
So What?

- The *Already Not Yet* view is arbitrary in its hermeneutics, and disregards the principle of single meaning.
- The *Already Not Yet* view brings the church into Israel's promises, by failing to distinguish between the promised kingdom of heaven (2 Sam 7; Mt 3-26) and Christ's present kingdom (Col 1:13). Geography matters.



So What?

- The *Not Yet* view is the only view of the three that is **consistent** in its application of literal grammatical historical hermeneutics.
- The *Not Yet* is the only view of the three that recognizes a **distinction between** the promised **kingdom of heaven** (2 Sam 7; Mt 3-26) and Christ's **present kingdom** (Col 1:13).
- The *Not Yet* is the only view of the three that maintains the **complete distinction between Israel and the church**, and thus is the only one that avoids replacement theology.



What is the Kingdom of the Heavens?

God's eternal spiritual kingdom

Come to earth in physical form
2 Sam 7; Rev 20

