

Lesson 5: The Destiny of David

Primary Verses: “But David said to Abishai, ‘Don’t destroy him! Who can lay a hand on the LORD’s anointed and be guiltless? As surely as the LORD lives,’ he said, “the LORD himself will strike him; either his time will come and he will die, or he will go into battle and perish. But the LORD forbid that I should lay a hand on the LORD’s anointed. Now get the spear and water jug that are near his head, and let’s go.’ So David took the spear and water jug near Saul’s head, and they left. No one saw or knew about it, nor did anyone wake up. They were all sleeping, because the LORD had put them into a deep sleep.” 1 Samuel 26:9-12 (NIV)

Teaching Text: 1 Samuel 24-26

Supporting Text: 1 Samuel 22-23

The Wilderness: David’s life is now taking on a familiar shape that we have seen in earlier passages and patriarchs of Israel’s past. Like Abraham, he is traveling in the wilderness on his way to destiny armed with nothing but a promise. He meets with Jonathan, who is a brother to him, much like Jacob met with his brother Esau in a wilderness setting. David’s status reminds us of Moses, who was a fugitive. Finally, like the Hebrews on their way to the promised land, he is granted “heavenly bread” in that he ate consecrated, holy bread meant only for priests. God provided for him just as He had done for earlier heroes of the faith.

The Woman: The story of David’s interactions with Nabal and Abigail is a long one and seemingly disjointed. However, it does fit in, not only with past themes but it also contains an unpleasant omen for David’s future. While in the wilderness, Nabal refused to help David, like Edom and Moab refused to help Israel. In fact, although David is largely responsible for helping Nabal to prosper in shepherding, Nabal is set on depriving and cheating him much like Laban cheated Jacob. Interestingly enough, in both English and Hebrew “Nabal” is “Laban” spelled backwards! Abigail is the hero in this segment of the story in that God uses her to deliver David from wrong doing.

The Waiting: This is the great theme of David’s time before the kingship. With the grace of God internally and the external help of God through Abigail, David is generally seen as a man of great restraint. This makes him the perfect opposite of Saul who, unfortunately, has no fear or sense of how his reckless actions harm others (1 Samuel 22:16-19) and even bring division in the nation (verses 6-8 earlier in the same chapter). Saul acts as one whose kingship depends upon his own ability to preserve it while David acts like one whose future as king depends on the Lord.

Questions to Consider: How is Saul’s animosity against David ultimately (even if not immediately) a battle against God? Remember 1 Samuel 15—is there significance in David cutting Saul’s robe? How is Abigail’s advice to David not only helpful for Nabal but a warning that, if heeded, would have avoided David’s greatest series of sins as king? Should David have taken her as his wife? Why or why not?

Challenging the Class: How many of us, when given the right situation will reveal ourselves to be opportunists and not Christians trusting in God? Consider how David’s example exposes our hearts!

Lesson 6: The King is Dead, Long Live the King

Primary Verses: "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou was slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!" 2 Samuel 1:24-27 (KJV)

Teaching Text: 1 Samuel 31—2 Samuel 2:7

Supporting Text: 1 Samuel 28-30

Saul's end is as tragic as the pretext that brought him to the kingship. Recall that the Lord had informed Samuel of the true intent behind the people's desire for a king: they had rebelled against Yahweh and rejected Him as king. Unfortunately, King Saul had rejected the divine commission by which he was to be God's agent of wrath against the Amalekites (1 Samuel 15:1-3). When Saul began to multiply excuses and present "alternative facts" as a rationale for his failure to confess his sin, the prophetic utterance was plain—rebellion is no different from divination. 1 Samuel 28 brings the irony full circle as we now find the rebellious king engaging in an act of divination.

David's story, however, continues to remind us more and more of earlier narratives concerning Jacob and Israel in the pre-Exodus period. Just as Jacob and his family were eventually found in Egypt due to harsh conditions in the land (famine), David leaves the land of his fathers and goes among the Gentiles in the land of the Philistines due to being treated as a lawless fugitive. Though he finds favor in the eyes of a foreign king and is even given the city of Ziklag like the Hebrews were given Goshen, he is eventually forced out of the land due to fear that he might defect and join Philistine enemies in war (1 Samuel 29:1-5, Exodus 1:8-10). Though he is greatly harmed by Saul's incomplete assignment, David faithfully executes war against the Amalekites. Symbolically, we can see that David is and will be everything Saul is not.

Questions to Consider: Saul consults a medium and, in essence, blames this blatant sin on God's silence. How are Saul's own actions to blame for his plight? Consider how significant this particular sin of Saul's was (1 Chronicles 10). How does King Saul's death become an occasion for idol worship? How is this consistent with what we already know of Philistines? In 2 Samuel 1, David takes very swift action when being informed by the Amalekite of Saul's death. Considering the account in 1 Samuel 31:1-6, was David's action against him justified? What potential motive could the Amalekite have had for his version of events? What does 2 Samuel 1:11-16 tell us about David's heart towards Saul? How is David's lament over Saul and Jonathan potentially abused in our modern day? How would you defend against profane accusations regarding David and Jonathan?

Challenging the Class: The Amalekite of 2 Samuel 1 had no category for understanding how one could be merciful towards his adversary. Saul treated David as his enemy but David never sought to avenge himself, but labored to act lovingly toward him instead. Consider how a pure heart towards those who hate you demonstrates not only God's power in you, but and His gracious gospel towards your enemy!

Lesson 7: David's House in the Ark of the Covenant

Primary Verses: "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to Me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him as I took it from Saul, whom I put away from Me before you. And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever." 2 Samuel 7:12-16 (ESV)

Teaching Text: 2 Samuel 6-7

Supporting Text: 2 Samuel 5, Numbers 4:1-15, Psalm 89:19-37

Uzzah's Error: It is the way of rebellious man to revel in the perfect expressions of His mercy, but to recoil at the righteous execution of His justice. One cannot, however, see the depth of His kindness without first perceiving the height of His indignation. In the case of Uzzah, he is put to death for what some might mistake as loyal love. But God broke out against him for violating very clear laws prescribed for those who handle the most holy things. As theologian R.C. Sproul put it, "The presumptuous sin of Uzzah was that he assumed his hands were less polluted than the dirt."

Unpretentious Exaltation: David's work and warfare led to worship. Though he was initially discouraged by the first and failed attempt to bring the Ark of the Covenant to Jerusalem, he would not allow this delay to be a denial. David challenged the Levites to greater faithfulness to God's word, he organized singers and musicians to ensure the appropriate atmosphere for worship, and personally embodied the joy of the Lord in dance (see 1 Chronicles 15:11-29). David was not merely a warrior/king, but a worship leader for the people he was called to shepherd. His desire to honor God culminated in a longing to build a house for God rather than the tent where God was now "residing."

Ultimate Expression: God's response to David's dream was truly "exceedingly, abundantly, above all [David] could ask or think." David wanted to make God's name great and give Him a house, but instead, God countered with an offer David could not refuse. God would make David's house an everlasting one by establishing the rule of a dynastic descendant of his forever and ever. David sought to do for God, but it is God's glory to do for creatures what they cannot do for themselves. We see this perfectly in Christ's Cross.

Questions to Consider: Uzzah paid severely for acting either in ignorance or insubordination to the law of God. How many of us are potentially set up for such consequences due to slackness in reading/heeding God's law? How would you respond to the charge of some that a prophet of God can be in error due to Nathan's apparent mistake in 2 Samuel 7:1-3? How does David's prayer in 2 Samuel 7:18-29 become a model for praying according to God's will?

Challenging the Class: Ironically, the language of John 1:14 harkens back to the idea of a tent or tabernacle. Yet, Jesus speaks of His body also as a temple in John 2:12-22!

Lesson 8: The Splendor of a King

Primary Verses: “So David reigned over all Israel; and David administered judgment and justice to all his people. Joab, the son of Zeruiah, was over the army; Jehoshaphat the son of Ahliud was recorder, Zadok the son of Ahitub and Ahimelech the son of Abiathar were the priests; Seraiah was the scribe, Benaiah the son of Jehoiada was over both the Cherethites and Pelethites; and David’s sons were chief ministers. No David said, ‘Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan’s sake?’” 2 Samuel 8:15-9:1 (ESV)

Teaching Text: 2 Samuel 8-9

Supporting Text: Psalm 72

It is most certain that in his exaltation of God, David unwittingly set up opportunity for God to elevate him. No one should suppose that David worshipped God *in order for* God to glorify or otherwise gratify him and his house. In such a case, that would not be sincere praise, but mere flattery to bribe God in return for His blessings. If that kind of arrangement could be done, it would not only speak poorly of the false worshipper, but it would also debase God’s power to see the heart and make Him susceptible to human manipulation. God forbid!

Instead, we should see another principle at work here. In Psalm 115, we find both a warning and a word to the wise. Speaking of idols, the inspired author says, “They have hands, but they do not handle; feet they have, but they do not walk; nor do they mutter through their throat. Those who make them are like them; so is everyone who trusts in them. O Israel, trust in the LORD...” (Psalm 115:7-9a). The teaching is clear: we become like whatever/whoever we worship. In his analysis of the biblical theme of idolatry, G.K. Beale said it this way, “What people revere, they resemble, either for ruin or for restoration.”

Thus, in David’s love of God’s Word, lavishing praise on his Lord, and laboring in prayer, we can expect to see him look more and more like the object of his affections. King David’s success in his reign and religion are seen clearly in the chapters we examine in this lesson. Like Yahweh, David is successful against his enemies and makes administration over his own a joy to them and not a burden. He establishes peace and the boundary lines fall on pleasant places for Israel. Not only that, but David’s acts of lovingkindness also reflect the grace of God who remembers His promises of old. Is it any wonder that David is the most beloved of all kings in Israel?

Questions to Consider: How does David’s conquest compare with the promise of land made to Abraham in Genesis 15:18? Is there a symbolic significance in the military victories over the four nations/groups that David defeated (geography will help here!)? Mephibosheth’s name means, “from the mouth of shame” or “he scatters shame” and “Lo-debar” means “nothing” or “no word.” How does this information help enrich the generous gesture of King David to his brother/friend Jonathan’s son?

Challenging the Class: The goal of your sanctification is for the full restoration of God’s image in your life. Are you passively waiting for it or passionately pursuing it through the Word, prayer, and worship?

The Davidic Covenant

"I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you" (vv. 14-15).

- 2 Samuel 7:1-17

The Mosaic covenant represented a huge step forward in regard to the covenant of grace, as it established laws and rituals designed to help Israel cultivate hope in a Messiah who would save them from their sin and render the perfect obedience that fallen humanity cannot. In this way, the Mosaic covenant pointed beyond itself and demonstrated that while it is an important part of God's ongoing revelation of His grace, something more would be needed to solve the problem of sin. The covenant of grace would need to be unfolded further if salvation was to occur.

Importantly, the Mosaic law calls for obedience that issues forth from a circumcised heart (Deut. 10:12-22), but the provisional nature of its sacrifices, because they had to be repeated and could not cleanse sin, meant that God would have to do more than give the law. He would also have to change the hearts of His people and provide them with a king who would rule in righteousness. Deuteronomy 17:14-20 looks forward to this king, and in the Davidic covenant we see this hope begin to be fulfilled.

Our Creator established His covenant with David after the king brought the ark of the covenant to Jerusalem, which was the divinely appointed place for worship (2 Sam. 6). With the ark in the right location, David longed to build a fitting house for it, a temple for God to dwell in. However, God responded and told the king that he would not be the one to build His house. Instead, the Lord would build a house for David (7:1-17). God initiated a gracious covenant with David and his descendants, noting that He chose David's line, that this line would rule the people of the Lord, and that even if discipline of David's family should prove necessary, God would never take His love away from David and his sons (vv. 8-16).

In time, discipline did become necessary. Most of David's sons according to the flesh were not sons according to the promise, and they led the people of God into flagrant, impenitent sin. Thus, they were exiled as promised in Deuteronomy 28:58-68 (see 2 Chron. 36:15-21). But the exile did not mean that the Lord had broken His promise to

never stop loving David and his line. Thus, we have the famous prophecy in Amos 9:11-15 that David would be restored to the throne—not David himself but rather a king from David's line. This king would be disciplined as well, not for His own sin but for the sin of His people. And having atoned for sin, He would be installed as king forever (Rom. 1:1-4; 3:21-26).

Coram Deo

God's gracious promise to David reminds us that God's mercy does not come at the expense of His justice. The Lord pledged to discipline David's line, which ultimately alludes to the justice that the Messiah would receive in behalf of His people. When God forgives us, it is because Christ has satisfied the Lord's just demands in our place. His grace to us is that we do not experience His wrath, and thus we can see His mercy in its glory.

Passages for Further Study

Genesis 49:8-10

Hosea 3:1-5

Zechariah 12:10

Matthew 1:1-17

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The Eternal Kingdom-Already Initiated in Christ, But Yet to Come in its Fullness

Thursday, 05 Jul 2007

By Timothy M. Monsma

By union with Christ, believers already participate in the Kingdom in a provisional way. Yet we still yearn for the complete eradication of sin and the perfect worship of our King. Somewhat like Old Testament believers in the wilderness, we are a nation of pilgrims waiting for the bounded territory of the promised land.

Christians everywhere are called to battle the forces of evil in this world. Understanding biblical teaching on God's Kingdom should be a powerful weapon in this battle against evil.

The Bible's Kingdom Vision

The four gospels mention the Church (*Ekklesia*) only twice (Matt. 16:18 and 18:17), but they mention the Kingdom (*Basileia*) 125 times. Jesus taught us to pray, "Thy kingdom come." He also said, "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33).

Why is the Kingdom, which is mentioned often throughout the New Testament, so important? To answer that question, let us consider question and answer 102 of the *Westminster Shorter Catechism*:

What do we pray for in the second petition? In the second petition, which is, Thy Kingdom come, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it: and that the kingdom of glory may be hastened.

There is a kingdom of darkness (Satan's Kingdom) in the world, and the Kingdom of Light (or of Grace) grows at the expense of the kingdom of darkness. The Kingdom of Grace was present already in Old Testament times in the Kingdom of Israel. In New Testament times, this Kingdom of Grace is called the Kingdom of Heaven, the Kingdom of Christ, or the Kingdom of God.

When I was a college student I learned this simple definition of God's Kingdom: "It is the rule of God in the hearts and lives of his people." There are two problems with this short definition. First, it does not do sufficient justice to all that God has revealed about his Kingdom(s)-past, present, and future-in Scripture. Secondly, it brings nothing concrete to mind that people can apprehend. God's people cannot develop enthusiasm for that which they cannot grasp. Most, therefore, have no vision for the blessings of Kingdom living. Allow me to present three outstanding characteristics of God's Kingdom today.

Three Characteristics of the Kingdom Today

1. The Kingdom is both realm and rule. "Realm" points to dominion or territory while "rule" points to jurisdiction over this territory. Scholars who place a heavy emphasis on Kingdom as rule or jurisdiction, see no need to distinguish God's rule over all the earth from his rule over his people both before and after the coming of Christ.

But the Bible makes a clear distinction: "Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation" (Exod. 19:5,6). Herman Ridderbos, Dutch Biblical theologian, recognizes this distinction when he writes, "The Old Testament speaks of a general and a particular kind of kingship of the Lord. The former concerns the universal power and dominion of God over the whole world and all the nations, and is founded in the creation of heaven and earth. The latter denotes the special relations between the Lord and Israel." (1)

The "authority both in heaven and on earth" mentioned by Jesus in Matt. 28:18 was given to Christ when he ascended into heaven and was seated at God's right hand. This authority is not the same as his kingship over his people, because they *willingly* serve Christ as Lord and King, whereas all others are under his ultimate control whether they want to be or not. I agree with Biblical theologian Geerhardus Vos that although "Kingdom" originally pointed to the authority to rule, in the New Testament it came to mean "if not a territory or body of subjects, at least a realm, a sphere of life, a state of things, all of these more or less locally conceived." (2)

2. Christ's Kingdom is both present and future. On this point both New Testament scholar George E. Ladd (3) and Herman Ridderbos agree. Christ came during the first century and established his Kingdom in a provisional way; he will come again with power and glory fully to establish his Kingdom at some future date.

The congruence of thought by these two scholars is important because Ladd is premillennial and Ridderbos is not. Their agreement establishes a platform on which many Christians can stand together even before they have sorted out their specific eschatological views.

The coming of the Kingdom in the person of Jesus on this earth 2,000 years ago is especially apparent in his power over the demons. The miracle of healing the demon possessed was not just a sign of God's mercy for suffering humanity. It was a sign of his triumph over Satan's kingdom of darkness. "But if I drive out demons by the finger of God, then the Kingdom of God has come to you" (Luke 11:20).

The fullness of the Kingdom is still to come. But there are already many signs of a Kingdom presence in this world even now. Therefore God's people can take heart. They don't see the sunrise as yet, but they see the first rays of the dawn, assuring them that the Kingdom of Glory is surely on the way.

3. The Kingdom of Christ in this present age includes a body of people. Ridderbos comes very close to espousing this position when he describes church members as follows: "They are also those in whose life the Kingdom takes visible form, the light of the world, the salt of the earth,

those who have taken on themselves the yoke of the Kingdom; who live by their King's commandments and learn from Him (Matt. 11:28-30)." (4)

If the Kingdom came in a provisional way in the person of Jesus Christ, and if all believers share his anointing, they, too, participate in this provisional Kingdom. New Testament believers are like Old Testament believers in the wilderness. The Israelites in the wilderness possessed no territory with boundaries. But they are a nation of people anticipating bounded territory when they entered the promised land. New Testament Christians are a nation drawn from all parts of the earth anticipating a promised land that will be theirs when Christ returns (Matt. 5:5).

Several parables of the Kingdom describe it as a body of people. They hear the word, understand it, and produce fruit (Matt. 13:23). They are like wheat that grows in spite of the weeds and will eventually be gathered into the barn (Matt. 13:30). They are like good fish that will be separated from the bad fish (Matt. 13:49). They are like virgins, some wise and some foolish.

God's people are Kingdom citizens. "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves" (Col. 1:13). "To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father" (Rev. 1:5-6).

Kingdom citizens are not all those who happen to do civic good under the influence of God's common grace. If the rule of God's New Testament Kingdom could be extended that far, it would become so attenuated as to leave it without power. God's Kingdom of Grace, past, present, future, is a Kingdom of saving grace purchased by the death and resurrection of its king.

When God's people realize that the Kingdom is both realm and rule, present and future, and counts all Christians as its citizens, then these citizens will begin to have a clear vision of the obligations that accompany their citizenship. Christians will visualize the Kingdom still more fully when they see both the close relationship and the distinction between Kingdom and Church.

Kingdom and Church

Medieval Roman Catholic theology identified Kingdom and Church. In their reaction to the Reformation, Catholic theologians used this identification to insist on loyalty and submission to the institutional church. The pope in this view is Christ's representative on earth, and in a monarchy one does not question the king's representative. Hierarchy necessarily accompanies monarchy.

The reformers separated Church and Kingdom. Their key text was Luke 17:20-21: "Jesus replied, the Kingdom of God does not come visibly, nor will people say, Here it is, or, There it is, because the kingdom of God is within you." The Kingdom, they said, is the invisible church and the attributes of *this* church cannot be used to define the visible church.

The view of Dutch theologian and statesman Abraham Kuyper that all Christians are called to honor God throughout human society allowed confessional Christians to see biblical teaching in a new light. The Kingdom became a sphere of activity broader than the institutional church but

accountable to Jesus Christ the King. Ridderbos observed: "Perhaps one could speak in terms of two concentric circles, of which the Church is the smaller and the Kingdom the larger, while Christ is the center of both." (5) He demonstrated in his exhaustive study of the Gospels (6) that many parables and sayings of Jesus were intended to help the Jews of his day to understand that his Kingdom was entirely different from the nationalist Kingdom of Old Testament times. Nonetheless this spiritual New Testament Kingdom fulfilled Old Testament prophecies.

To all that, one can add an important observation: The ancient Israelites were often called to gather together for worship, instruction, and decision-making. Silver trumpets were used to summon the people (Num. 10:1-10). Such special meetings were called in Hebrew *Qahal* or *'Edah*. The Septuagint translators often used the Greek word *Ekklesia* to translate these Hebrew words. The Israelites, therefore, were Israelites seven days a week regardless of where they were or what they were doing. But on specified occasions the Israelites went to "church" (*Ekklesia*) or assembly.

In New Testament times God's people are always Kingdom citizens. But on Sundays and on other days they become a church when they assemble for worship and instruction. If we are clear on the difference between the Israelite nation and the *Qahal*, we will also understand the difference between Kingdom and Church. Kingdom is the more basic category because God's people are, by definition, Kingdom citizens wherever they are and whatever they do. They *become* a church when they assemble for worship, instruction, or spiritual business.

Church and Kingdom are intimately related as an engine is intimately related to the car in which it is placed. The engine is the most essential part of the car, but an engine without the rest of the car is useless. The Church is to the Kingdom like an engine is to a car. *When God's people are in church they are to be instructed on how to live as Kingdom citizens the rest of the time when they are not in church.*

The diagram illustrates the relationship of Church, Kingdom, and the world. The cross at the center stands for Jesus Christ who is head of the Church and King over his Kingdom. The inner circle represents local churches, or the gathering of God's people for worship and instruction. The vertical lines, surrounded by a wavy circle, represent God's Kingdom people who are in church on Sunday but out in the world the remainder of the week. The horizontal lines represent citizens of the kingdom of darkness who generally have no interest in attending church.

Kingdom citizens interact with the citizens of this world often on a daily basis, and the intersecting lines represent this interaction. Their goal should be to live in the light of the Gospel and in alliance with other Christians, in such a way that they become a light in this dark world. They are ever to remember Paul's instruction to the Roman Christians: "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21).

The institutional Church also has contact with the world every time it seeks to fulfill the Great Commission, and the diagram does not convey this aspect of the Church's work. Nonetheless, this is definitely an important part of the work, for the Great Commission was given to apostles who became foundation stones of the Church (Eph. 2:20). As the Church fulfills its primary task

to preach and to teach, all Kingdom citizens are to let their light shine by their deeds so that what they do ratifies before the world what the Church is teaching.

When both the intimate relationship *and* the distinction between Kingdom and Church are understood by God's people, they will by God's grace have the vision and the energy needed to be telling witnesses for him in every sector of human society. Furthermore, they will not confuse the vocation of Christians in the world with the calling of the Church as an institution. A vision of God's righteous Kingdom sending its light into the darkness of this world is a tool in the Christian armory that has grown rusty from lack of use. Let's take it out and use it!

Footnotes

1 [[Back](#)] *The Coming of the Kingdom* (Philadelphia: Presbyterian and Reformed, 1962), p. 4.

2 [[Back](#)] *The Teaching of Jesus Concerning the Kingdom of God and the Church* (New York: American Tract Society, 1903), p. 28. (Reprinted with a new format by P & R Publishing in 1972).

3 [[Back](#)] Ladd wrote extensively on the subject of the Kingdom. See *The Gospel of the Kingdom* (Grand Rapids: Eerdmans, 1959) and *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974).

4 [[Back](#)] "Kingdom of God, Kingdom of Heaven" in *The New Bible Dictionary*, J. D. Douglas, ed. (London: InterVarsity, 1968), p. 693.

5 [[Back](#)] Ibid.

6 [[Back](#)] *The Coming of the Kingdom* (see footnote 1). *When the Time Had Fully Come* (Grand Rapids: Eerdmans, 1957).

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