



Session 10: The Dispensation of Kingdom

A Quick Review

- > A dispensation begins when a fundamentally new revelation is given by God which changes mankind's responsibility to God and man.
- > Neither a richer understanding nor a fulfillment of prophecy constitutes the beginning of a dispensation.
- > A failure to recognize the fundamental change is the most common error in Biblical interpretation, leading to painful and drastic consequences of Christian thought and practice.

The Dispensation of Kingdom

- > Why is it called the dispensation of Kingdom?
 - > The most prominent feature of the dispensation is the reign of Jesus Christ as King, on the throne of David.
 - > The age is also called the Millennium and, in Jewish circles, the Messianic Age.
 - > Those who use the phrase “Kingdom of God” to refer to the activity of the church or the realm of God’s sovereignty have a misunderstanding of the Kingdom age.
- > Where do we find this dispensation in the Bible?
 - > 2 Samuel 7:12-16 is the first mention of the Kingdom of God.
 - > From this point forward, all Biblical mention of the Kingdom is in reference to this first and primary understanding of the Kingdom.
 - > The Messianic Age is presented in Scripture as coming just after “the Day of the Lord,” which is a day of judgment. The Hebrew prophets are filled with teachings about this coming age.
 - > If the Day of the Lord has not yet occurred, the Kingdom of God has not yet begun.
 - > Representative passages for the Day of the Lord: Is 13:6, Jer 46:10, Joel 1:15, 2:1
 - > Has the Day of the Lord come? Joel 2:31, Malachi 4:5, 1 Thes. 5:2
 - > First the Day of the Lord, then the Messianic Age
 - > Isaiah 13:6 compared to 14:1-7
 - > Jeremiah 46:10 compared to 46:27-28

- > Joel 1:15 & 2:1 with Joel 3:17-18
- > The majority of the teaching about the Kingdom Age is in the Old Testament prophets, interspersed with warnings about the Day of the Lord.
- > The book of Revelation gives detail to the Day of the Lord, and then defines the Kingdom Age with a 1,000 year initiation, thus the period is also called the Millennium.
- > One of the clearest teachings of the Kingdom of God is Daniel 2:44
- > One of the clearest teachings on the nature of the Kingdom is Amos 9:11-15
- > Unless Jesus Christ is reigning as physical King, the Kingdom has not begun
 - > He came as King: Luke 1:32-33
 - > He was rejected as King: Luke 9:14
 - > He died as King: Matthew 27:37
 - > He will return as King: Revelation 19:16
 - > The spiritualization of these and other kingship passages has no merit, and a study of the Old Testament would only lead to one conclusion: the Messiah will someday reign as a physical King of a physical Kingdom.
- > Characteristics of the coming Kingdom:
 - > The end of war - Isaiah 2:4
 - > The beginning of the end of the curse of Genesis 3 - Isaiah 35:1-2, 30:23-34
 - > The end of the viciousness of the animal kingdom - Isaiah 11:6-9
 - > The introduction of world-wide prosperity - Jeremiah 31:12, Ezekiel 34:25-27
 - > The end of physical weakness - Isaiah 33:24, 29:18, 65:20
- > There is a very pervasive teaching that the Kingdom of God is spiritual and was inaugurated sometime in or shortly after the days of Jesus.
 - > This is only possible with the spiritualization of clear teachings.
 - > If the clear teachings have been fulfilled spiritually, are they also going to be fulfilled physically?
 - > If they are going to be fulfilled physically, how do we know that the spiritual fulfillment is a real fulfillment and not just a spiritual benefit of the Age of Grace?
 - > Were other Messianic prophecies physically or spiritually fulfilled?
 - > Prophecies of the first coming?
 - > Prophecies of Messianic ministry?
 - > Prophecies of the second coming?
 - > To make the Kingdom spiritual, we have to accuse the Apostles of not understanding the Kingdom, yet this goes...
 - > against Scripture Mark 4:11, Matt. 13:16
 - > against prudence: Did the announcement of the Kingdom mean one thing to the hearers and another thing to the Lord? If so, why did the Lord allow others to proclaim it? Luke 1:67-79 explains what the Jews of the first century understood about the Kingdom, and they were never corrected by Jesus.
- > If you believe the Kingdom of God is future and physical, your theology will avoid almost every theological error of today's world.