

THE MILLENNIAL KINGDOM TO DISPENSATIONALISM

Is DAVID'S KINGDOM

Scofield states the following regarding the Davidic kingdom in his comments on Ephesians 1:10: “The Dispensation of the Fullness of Times. This seventh and last of the ordered ages which condition human life on earth is identical with the kingdom covenanted David (2 Sam. 7:8-17; Zech. 12:8; summary Luke 1:31-35; 1 Cor. 15:24) and gathers into itself under Christ all past ‘times.’ The time of oppression and misrule ends by Christ taking His kingdom (Isa. 11:3,6). The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2:34-35; Rev. 19:15-21)” (Ibid., 1250).

To the contrary, the Scriptures reveal that the kingdom was set up by Christ, as He was the Stone of Daniel (Dan. 2:34-35). In Romans 9:32, Paul states that the Jews stumbled over that stone.

How can you stumble over a stone that has not yet come? Peter says that Christ was the stone that the builders rejected and that He is the chief cornerstone (Acts 4:11-12; 1 Pet. 2:4-10). How is it possible to miss this point? (For more on this topic, see Handout, “Daniel’s Stone and Prophetic Biblical History.”)

How do the dispensationalists deal with this problem? They have to invent a scheme. They postpone the kingdom that Jesus set up in Mark 1:14-15. This postponement theory makes the Church a substitute for the kingdom that Christ failed to establish during His time on earth. The Church became an afterthought of God, whose ability in setting up the kingdom was waylaid by sinful man. In his comment on Luke 19:10, Scofield calls this “the postponed kingdom” (Ibid., 1102).

So Jesus died a king without a kingdom. But what do the Scriptures say? To the very last, Jesus confessed that He was king

and that He had a kingdom (John 18:33-37). The inspired Word declares that Jesus was hailed as king on Palm Sunday when He marched into Jerusalem (Matt. 21:15), which was the prophetic fulfillment of Zechariah 9:9.

Rather than postponing the kingdom, Jesus took the kingdom away from Israel: “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it” (Matt. 21:43; see w. 33-46). Isaiah wrote, “Therefore thus says the Lord God; ‘Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily’” (Isa. 28:16). The New Testament takes this stone of Jewish prophecy and applies it to the Church (1 Pet. 2:6-8; Eph. 2:20; Matt. 21:4-45). Do not these scriptures tell us that the Church has inherited the kingdom aspects and the promises that were given to Old Testament Israel?

Scofield states what Christ's return to Israel would mean: "To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophesies of her national re-gathering, conversion, and establishment in peace and power under the Davidic Covenant (Acts 15:14-17 with Zech. 14:1-9)" (Ibid., 1148). Does this mean that God is going to favor a handful of Jews with the Davidic Covenant at His second coming while bypassing the millions of Jews in this present age?

The scripture concerning the return of Israel to their land was fulfilled at their return from Babylon under the decree of Cyrus. After the Babylonian captivity, where are scriptures to back up this claim? There are none!

In his commentary on Acts 15:14-17, Scofield has James reprophesying the prophecy of Amos 9:11-12 as being yet future instead of saying that prophecy was fulfilled when the Gentiles

came into the Church. On Matthew 11:20, Scofield continues, “The kingdom of heaven announced as ‘at hand’ by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been *morally* rejected. The final official rejection is later (Matt. 27:31-37)” (Ibid., 1011).

If Scofield is correct in his comments on Matthew 11:20, would this mean that Jesus forgot He had postponed the kingdom when later He gave the keys of that kingdom to Peter (Matt. 16:19)?

Why did Peter on the Day of Pentecost quote so profusely from the Jewish Old Testament (Joel 2; Pss. 16; 110) and apply it to the Church if the kingdom was supposed to be postponed?

Dispensationalists say these prophecies are all about Jesus and the Messianic or millennial kingdom, whereas Peter applies them to the Church. Is biblical inspiration fallible? (See Handout, “Jesus Is King of His Kingdom, As Prophesied by the Prophets.”)