

## L2C – QUESTIONS AND ANSWERS

If the promises of the Old Testament were written to literal Israel and not to \_\_\_\_\_ under the everlasting Covenant, why did Peter call believers “a kingdom of priests” (1 Pet. 2:5, 9), as taken from Exodus 19:6 in which Israel became God’s \_\_\_\_\_ people? Why did Jesus call the faithful a kingdom of priests in Revelation 1:6 and 5:10 if He was not applying Exodus 19:6 to all believers?

Since Abraham is the father of the Jewish nation, why is his promised covenant of redemption then applied as being fulfilled in believers (Acts. 3:22-26; Rom. 4; Gal. 3:15-19,29) if the believers of every race do not inherit the \_\_\_\_\_?

Paul said that he received his truths by revelation from Jesus Christ (Gal. 1:12). Why then was he still preaching the kingdom and Christ as king as late as A.D. \_\_\_\_\_ (Acts 17:7; 28:31)

if Jesus had already postponed the kingdom? Was Jesus wrong in His revelation to Paul?

Gabriel's annunciation to Mary in Luke 1:30-33 was the fulfillment of Psalm 2:6. Why was the \_\_\_\_\_ of His father David promised to Mary's son at the time of his birth (Isa. 9:6-7), stating it would be from "this time forth," if it was to be postponed for several thousand years? Did God send an angel who didn't know about the Dispensational postponement of the kingdom? Or did God not understand the future?

Furthermore, why did Peter, who was supposed to know about the postponement, later proclaim in Acts 2:29-35 that it was thus prophesied of Christ that on His \_\_\_\_\_ He would take the throne of David?

In Romans, Paul also affirms this prophecy as being fulfilled by Christ's resurrection when he quotes the prophet Isaiah,

“There shall be a root of Jesse; and He who shall rise to reign over the Gentiles,<sup>1</sup> in Him the Gentiles<sup>2</sup> shall hope” (Rom. 15:12).

Do not these references establish the fact that Christ took His reigning position on the throne at His resurrection and ascension into heaven? How could both Peter and Paul, inspired by the Holy Spirit, be wrong and the dispensationalists be right?

Was John, the apostle of love, wrong in Revelation 1:9 when he said he was, both, “in the tribulation and \_\_\_\_\_ and patience of Jesus Christ”? How long after Calvary was this? How come John, an apostle of Christ who suffered \_\_\_\_\_ of Christ, did not know that Jesus had postponed the kingdom? Was John not there at the time it was supposed to have been postponed?

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<sup>1</sup> The Nations.

<sup>2</sup> The Nations.

Rutgers, in his book *Premillennialism in America*, wrote, “The kingdom postponed will then ‘be restored to its rightful place *as soon as the church* \_\_\_\_\_” (Rutgers 1930, 202-204, emphasis mine). Harry Ironside, a dispensationalist, wrote an entire book on the Church called *The Great Parenthesis* (Ryrie 1978, 136). On this basis, the dispensationalists postpone Christ’s kingdom for a Jewish millennium and thus make the Church a \_\_\_\_\_ for a \_\_\_\_\_ on Christ’s part to establish the kingdom when He came the first time.

Nonsense!

# THE BIBLE AND THE KINGDOM OF GOD

A biblical view of the kingdom is important because it will determine one's outlook on the entire New Testament. It will also determine one's outlook on the second coming of Christ and the consummation<sup>3</sup> (\_\_\_\_\_ ) of the world.

In Mark 1:14-15, Jesus said three things about the kingdom.

First, He said that *the time was* \_\_\_\_\_.

To what time being fulfilled was Jesus referring? It had to be something prophetically recorded by the prophets concerning the kingdom that He was now preaching and setting up. Second, Jesus said that *the kingdom was* \_\_\_\_\_. What kingdom?

Daniel 2 foretold the kingdom that would be set up by the arrival of the Messianic king: “In the days of these kings the God of heaven will set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people;

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<sup>3</sup> consummation n: the act of bringing to completion

it shall break in pieces and consume all these kingdoms and it shall stand forever" (Dan. 2:44).

God's kingdom was to be set up *in the days of these kings*, and Rome was the last of those kingdoms. It was then that Christ the "stone" was born; therefore, this kingdom could not be yet \_\_\_\_\_ . This stone kingdom would last forever and could not be postponed. In it, Jesus would stand in the forefront as the person of the kingdom with salvation and eternal life as its motif. Innate in this motif lies the reign of Christ and His kingdom (Isa. 52:7; Rom. 10:15). Rome, the fourth kingdom in the prophecy of Daniel 2:31-45, was in power when Jesus the Messiah came.

### **Note the following:**

- It was then that Jesus was born as \_\_\_\_\_ (Matt. 2).
- It was then Jesus set up His \_\_\_\_\_ (Mark 1:14-15).

- Jesus was hailed as king as He \_\_\_\_\_ into Jerusalem (Matt. 21:4-5).
- Jesus died as \_\_\_\_\_ (John 18:36-37; 19:19-22).
- Jesus rose from the dead and gave instruction to His disciples regarding His \_\_\_\_\_, which was still in existence after the resurrection (Acts 1:3).
- Jesus declared that the power of the \_\_\_\_\_ would be in the coming of the Holy Spirit (Acts 1:1-8; Mark 9:1; Matt. 16:28; Luke 9:27).

*Repent and believe the gospel* was the third thing Jesus said in Mark 1:14-15 concerning the kingdom. In the proclamation of the kingdom of God, sinners \_\_\_\_\_ that kingdom (John 3:3-5). Dispensationalists say the \_\_\_\_\_ was postponed, but not the \_\_\_\_\_ of that kingdom, which is the basis for entering the kingdom. This gospel Christ ordered to be preached until He returned (Matt. 24:14).