

One God and One Kingdom of God

Dispensationalists use one verse as a basis for constantly dividing:

2 Tim 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Hyper-Dispensationalism can be researched in an on-line encyclopedia.

Those who specifically identify themselves as 'Mid-Acts' believe that 'the church, the body of Christ' began with the salvation of Saul in Acts 9, who was called Paul in Acts 13:8.

They claim to use the epistles of Paul as their ONLY source for knowledge of salvation and how to live. That, in itself, is a defiant rejection of the very God-breathed words penned by the apostle they say they follow:

2 Tim 3:16 All scripture is given by inspiration of God,
and is profitable

- for doctrine,
- for reproof,
- for correction,
- for instruction in righteousness:

Dispensationalists and in particular, 'Mid-Acts-Hyper-Dispensationalists make Paul's epistles of a 'distinctive character' 'different' from the other prophets and apostles and thus, they fall into grave error. They reject the teachings of Jesus, saying they are not for them, though He said:

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing:
the words that I speak unto you, they are spirit, and they are life.

May we 'behold our King' in faith (John 12:15) ... not in doubt (John 19:14)!

The proper name of the one true God is 'Jehovah' meaning 'the existing One'. God instructed His people HOW to show their love for Him:

by teaching and talking about His word ALL the time:

Deut 6:4-9 Hear, O Israel:

The LORD (Jehovah) our God (Elohiym) is one LORD (Jehovah):

- 5 And thou shalt love the LORD thy God with all thine heart,
and with all thy soul, and with all thy might.
- 6 And these words, which I command thee this day, shall be in thine heart:
- 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
- 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
- 9 And thou shalt write them upon the posts of thy house, and on thy gates.

First, recognizing then, responding to, by acting on, this truth - **LOVE**

for God (1st) and others (2nd) is what brings people into God's kingdom:

Mark 12:28-34 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, **The first** of all the commandments is, Hear, O Israel; **The Lord our God is one Lord:**

30 And thou shalt **love the Lord thy God** with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And **the second** is like, namely this, Thou shalt **love thy neighbour** as thyself. **There is none other commandment greater than these.**

32 And the scribe said unto him, Well, Master, thou hast said the truth: for **there is one God; and there is none other but he:**

33 And **to love him** with all the heart, and with all the understanding, and with all the soul, and with all the strength, **and to love his neighbour** as himself, is more than all whole burnt offerings and sacrifices.

34 And **when Jesus saw that he answered discreetly,** (wisely, having good judgment, prudently, carefully, practically) he said unto him,

Thou art not far from the kingdom of God.

And no man after that durst ask him any question.

In English grammar, the word 'am' is a state-of-being verb. It is the way the self-existent God described Himself, when Moses asked His name:

Exo 3:13-15 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, **What is his name?** what shall I say unto them? (John 8:56-58 identifies Jesus as 'I AM') (and see Heb 11:24-26)

14 And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:

this is my name for ever,
and this is my memorial unto all generations.

Moses knew the 'true' habitation of God's people was only 'in the Lord'.

The 'earthly land' was a temporary refuge, being a picture of the 'heavenly land' that was eternal (Psa 37:29,34; Psa 132:13-14; Heb 11:16, 12:22; Gal 4:26). God has always been and will always be:

Psa 90:1-2 **Lord, thou hast been our dwelling place**
in all generations.

2 Before the mountains were brought forth,
or ever thou hadst formed the earth and the world,
even **from everlasting to everlasting, thou art God.**

God's mercy endureth for ever (Psa 118:1-26 every single verse!).

God's subjects in His kingdom receive His mercy. Notice how they live:

Psa 103:17-19 But **the mercy of the LORD is from everlasting**
to everlasting upon them that fear him,
and his righteousness unto children's children;

18 To such as **keep his covenant,**
and to those that **remember his commandments to do them.**

19 **The LORD hath prepared his throne in the heavens;**
and his kingdom ruleth over all.

The Lord's people are in His kingdom. The Greek word <politeuma> translated 'conversation' as a commonwealth of citizens is from the same Greek root as <polites> written 3 times and translated 'citizen/s':

Phil 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Those (such as 'mid-Acts-hyper-dispensationalists) who are looking for a thousand year Jewish kingdom to be set up in 'earthly Jerusalem' with a rebuilt temple and animal sacrifices are waiting in vain. The 'everlasting land' could never be on this sin-cursed earth it will be on the new one:

Isa 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. (Isa 65:17)

2 Peter 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Jesus' birth His name His government His peace His throne

His kingdom His judgment His justice were all foretold:

Isa 9:6-7 For unto us a child is born, unto us a son is given:
and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counseller,
The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

God the Father gave His only begotten Son (John 3:16). His name is JESUS:

Luke 1:31-33 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

(Luke 1):32 He shall be great, and shall be called the Son of the Highest:
and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever;
and of his kingdom there shall be no end.

We know and believe and understand that the LORD Jehovah ALONE is
the Saviour. There is NONE other beside Him. He is the ONLY Saviour:

Isa 43:10-11 Ye are my witnesses, saith the LORD (Jehovah),
and my servant whom I have chosen:
that ye may know and believe me, and understand that I am he:
before me there was no God formed,
neither shall there be after me.

11 I, even I, am the LORD (Jehovah);
and beside me there is no saviour.

Jehovah in the OLD testament is the Lord Jesus Christ in the NEW
testament because Jehovah our God is ONE Jehovah. Jesus Christ, God
the Son left heaven's glory to come to earth in a body of flesh (Heb
10:5, Phil 2:5-11, 2 Cor 8:9) to die for our sins (1 Cor 15:3-4; Rom 5:8;
Matt 26:28; Heb 10:10-12; Psa 22, 69; Isa 53) and be our Saviour:

Luke 2:10-11 And the angel said unto them, Fear not: for, behold,
I bring you good tidings (Greek <euaggelizo> also translated 'preach' 23
times, and 'preach the gospel' 22 times, including Rom 1:15, 10:15, 15:20;
1 Cor 1:17, 9:16, 9:18, 15:1-2; 2 Cor 10:16, 11:7; Gal 1:8-9,11,16,23,
4:13; Eph 2:17, 3:8; 1 Thess 3:6; Heb 4:2,6; 1 Pet 1:12,25, 4:6; Rev 14:6)
of great joy, which shall be to all people.

11 For unto you is born this day in the city of David
a Saviour, which is Christ the Lord.

The name 'Christ' in the New Testament Greek is like 'Messiah' in the Old
Testament Hebrew. It means 'Anointed One' the 'One Chosen of God'
(Isa 61:1; Luke 4:14-19; John 1:32-33,41; Psa 45:7; Acts 4:27, 10:38).

Peter (Acts 2:14) confidently proclaimed the authority of 'Who Jesus is':

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

David's prophecy was fulfilled by the Lord Jesus Christ at His **1st advent**:

Acts 4:24-28 And when they (Peter and John - Acts 4:19) heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? (Psa 2:1-6)

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

The elements of Christ's **2nd advent** (Heb 9:27-28) are described to be:

At the last trump (1 Cor 15:50-55) which **in scripture** is the 7th trumpet,

Jesus will come in the clouds with His mighty angels (1 Thess 4:13-18, Matt 24:29-31) and bring His kingdom **VISIBLY** as "every eye shall see Him"

(Rev 1:7). He will gather together His elect and take vengeance on them

that do not obey the gospel of our **Lord - Jesus - Christ** (2 Thess 1:7-10):

Rev 11:15 And the **seventh** angel sounded (that's the angel of God sounding the trump of God); and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Mid-Acts-Hyper-Dispensationalists refuse to accept that PAUL wrote about the SAME 'kingdom of God' as all the other prophets of scripture.

The kingdom of God that is on earth now that is 'within us' and 'not with observation' (Luke 17:20-21) will be established visibly, when Jesus comes, at the 'consummation' (Dan 9:27) 'in the regeneration' (Matt 19:28):

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

There will not be a 'millennial' kingdom of only a thousand years:

Dan 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

These are the promises that God made in the beginning of time, when He foretold of a Seed of the woman (Gen 3:15), of Abraham (Gen 22:18), of David (Psa 132:11, Rom 1:3, 2 Tim 2:8) which was Christ (Gal 3:16):

Acts 3:19-21 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

'The kingdom of Christ and of God' (same Greek word <basileia> translated plural in Rev 11:15) is 'the kingdom of heaven' and 'the kingdom of God':

Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. (also 1 Cor 6:9-10, Gal 5:19-21)

By inspiration of God, PETER specifically stated that **PAUL wrote about THESE THINGS in ALL his epistles** (2 Peter 3:15-16).

In the context of 2 Peter 3: 1-14, these things concern the last days, at the coming of the Lord, when the heavens and earth will be burned up with fire, and Jesus will bring new heavens and a new earth, wherein is no sin

which were the VERY SAME THINGS that the prophets and apostles spoke:

2 Peter 3:2 That ye may be mindful of
the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

At the consummation, in the end of the world, at His appearing,

Jesus will **SHOW** Himself for Who He is: King of kings, and Lord of Lords:

1 Tim 6:14-15 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew,
who is the blessed and only Potentate,
the King of kings, and Lord of lords;

This is the 'same 2nd appearing' of our Lord Jesus Christ with judgment:

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

This is when Jesus will return as King of kings and Lord of lords:

Rev 19:16 And he hath on his vesture and on his thigh a name written,
KING OF KINGS, AND LORD OF LORDS.

You can NOT have more than one '2nd appearing' (though mid-Acts-ers do):

Heb 9:27-28 And as it is appointed unto men once to die,
 but after this **the judgment:**

28 So Christ was once offered to bear the sins of many;
 and unto them that look for him shall he appear the second time
 without sin unto salvation.

This is the one and only 'next' appearing of our Lord Jesus Christ that Paul explained to Timothy. His appearing is linked to His judgment and His kingdom. They will be in the day of the Lord, the day of God, the day of Christ:

2 Tim 4:1 I charge thee therefore before God, and **the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;**

In the context of speaking of Jesus Christ (1 Tim 1:12-16) as the King, Paul told Timothy to KEEP these things that were prophesied before:

1 Tim 1:17-20 Now unto **the King eternal, immortal, invisible, the only wise God,** be honour and glory for ever and ever. Amen.

18 **This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee,** that thou by them mightest war a good warfare;

19 **Holding faith,** and a good conscience; which some having **put away concerning faith** have made shipwreck:

20 Of whom is Hymenaeus ('who concerning the truth have erred, saying the resurrection is past already and overthrow the faith of some' as he did not 'rightly divide' the word of truth - 2 Tim 2:15-18) and Alexander; whom I have delivered unto Satan, that they may learn **not to blaspheme.**

Paul taught from the OLD testament scriptures about God's kingdom and that Jesus was the Messiah, the Christ, the King in the kingdom of God:

Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom **he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets,** from morning till evening.

These Bible truths are NOT to be denied yet mid-Acts-ers deny them:

Acts 28:30-31 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 **Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ,** with all confidence, no man forbidding him.

Quoting Psa 45:6, God's SON rules in His kingdom, which is God's kingdom:

Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

King Jesus reigns both now (invisible) and forever (visible):

Psa 22:28 For the kingdom is the LORD'S:
and he is the governor among the nations.

May we 'rest' (2 Thess 1:7) with the saints who believe the scriptures,
that, although we suffer trouble for the kingdom of God now we will be
avenged and glorified (Rom 8:17, 30, 2 Tim 2:17) when Jesus comes:

2 Thess 1:4-6 So that we ourselves glory in you in the churches of God for
your patience and faith in all your persecutions and tribulations that ye en-
dure:

5 Which is a manifest token of the righteous judgment of God,
that ye may be counted worthy of the kingdom of God,
for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them
that trouble you;

May we be blessed with 'spiritual eyes' to 'see' Jesus the King,
and exclaim in faith with Thomas:

John 20:28 And Thomas answered and said unto him,
My Lord and my God.

This is David Dowell saying, "Think about it!"