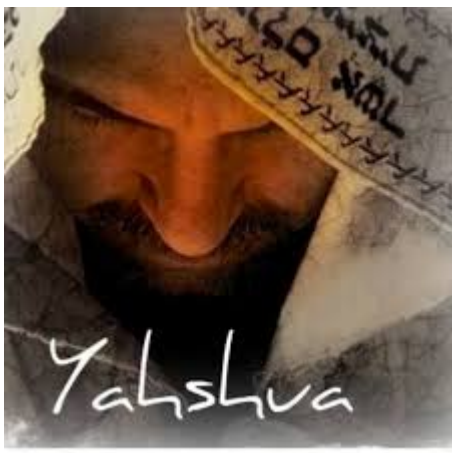


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The Dispensation of the Messianic Kingdom Revelation 20:1-10

The seventh and last dispensation is called the Dispensation of the Messianic Kingdom, or Millennial Kingdom. The Messianic Kingdom is the most common Jewish name because it emphasizes who the ruler will be. The Millennial Kingdom is the most common Gentile name because it emphasizes that it will last one thousand years. The dispensation covers the period of **Revelation 20:1-10**. Although it is only ten verses long, it covers a span of a thousand years.

There are seven dispensations described in the Bible: (1) the Dispensation of Innocence or Freedom (**Genesis 1:28 to 3:5**); (2) the Dispensation of Conscience or Self-Determination (**Genesis 3:6 to 8:14**), (3) the Dispensation of Civil Government (**Genesis 8:15 to 11:32**), (4) the Dispensation of Promise or Patriarchal Rule (**Genesis 12:1 to Exodus 18:27**), (5) the Dispensation of the Torah (**Exodus 19:1 to Acts 1:26**), (6) the Dispensation of Grace (**Acts 2:1 to Revelation 19:21**), and (7) the Dispensation of the Messianic or Millennial Kingdom (**Isaiah 4:2-6, 11:1 to 12:6, 54:11-17, 60:1-22; Revelation 20:1-10**). This Kingdom is called many names in Scripture. In **Matthew 19:28**, Jesus calls it **the renewal of all things**. **Acts 3:19** describes the Kingdom as **times of refreshing**, while **Acts 3:21** calls it **the time . . . to restore everything**. Rabbi Sha'ul refers to it in **Ephesians 1:10** as **when the times will have reached their fulfillment**.



The key **person** in this dispensation will be **the Messiah** because **He** will be dispensing direct new revelation (**Isaiah 2:2-4**). The Messianic Dispensation will be based upon this new revelation.

Mankind's **responsibility** will be the same as that of the sixth dispensation and that is the responsibility to the New Covenant. Obedience to the New Covenant means to accept the gift of righteousness that **God** offers to everyone through faith in **Jesus Christ**. There will be a second aspect and that is obedience to **the King** and the new commands **He** will issue during that period. Certain aspects of the Torah will be reinstituted. So in the Dispensation of the Kingdom there will be something old and something new. The old is the responsibility to respond to the demands of the New Covenant, which means to exercise faith in **Jesus Christ** and **His** substitutionary death, burial and resurrection. The new is obedience to **Jesus**, who will be visible here on earth and obedience to the commands **He** will decree.

The **test** during that Dispensation will be for each one born into the Kingdom to personally receive and accept **the King** as his or her personal **Lord**, not in place of the gospel, but with the gospel. To accept the gospel means that one believes that **Jesus** died for their sins, and that **He** was buried and rose again (**First Corinthians 15:3-7**). Added to this will be the reality that **Jesus** is **Lord** of their lives.

But then comes the **failure**. At the end of the Millennium those as numerous as the sands of the seashore will rebel against **Messiah the King**. Satan will be released from the abyss long enough to deceive humanity once again. The nations will come together for one last rebellion against **God's** authority and will attempt to invade Isra'el, even the holy city of Jerusalem, to make war against **the King**.

The **judgment** will be the destruction of all these invaders by fire out of heaven.

Grace will also be displayed in three ways during this dispensation. First, there will be the fulfillment of all prophecies in the TaNaKh. Every prophecy that has remained unfulfilled will find its fulfillment during the Messianic Kingdom. Secondly, it will be a period of prosperity for all so that every man will be able to sit under his own vine, or under his own fig tree. Thirdly, there will be immortality for the saved in that believers in the Kingdom will not die. Only unbelievers in the Kingdom will die (**Isaiah 65:20**).

This is the seventh dispensation and when it ends, history will move from the aspect of time to the aspect of eternity as it enters the Eternal Order.⁴³⁵

*Dear Wonderful and Eternal Heavenly **Father, You** are so Awesome! What a joy to think of*

living with **You** forever in **Your** home of eternal peace and joy in heaven. Please open the hearts of my family and friends to choose to follow **You** now – even in trials. Help them to see that the pains of life on earth will be over soon and are so minor compared with the great joys of eternity. May they focus on how long eternity is and live wisely, loving **You** now so they may go to live with **You** in heaven forever. **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18). You are a fantastic father! In Your holy Son's name, and power of His resurrection. Amen.**