

Common Roots and Destiny

The Emergence Of The Church

Many Christians refer to the Day of Pentecost in Acts 2, as the “birth of the church.” However, a little later

Acts 7:38

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: KJV

The Hebraic Origins of the Church

It was a Jewish Feast Day

In a Jewish city.

With A Jewish preacher

Preaching about a Jewish king David

Proclaiming a Jewish Messiah. Acts 2:36

36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Messiah." NKJV

Peter’s Revelation concerning Jesus:

Matthew 16:15-16

15 He said to them, "But who do you say that I am?"

16 Simon Peter answered and said, "You are the Christ, the Son of the living God." NKJV

A Jewish audience

Peter’s Topic:

He did not preach on personal salvation, healing, deliverance, prosperity etc, but on THE THRONE OF DAVID.

Acts 2:29-33

29 "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.

30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

32 This Jesus God has raised up, of which we are all witnesses.

33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. NKJV

Psalms 132:11-14

11 The LORD has sworn in truth to David; He will not turn from it: "I will set upon your throne the fruit of your body.

12 If your sons will keep My covenant And My testimony which I shall teach them, Their sons also shall sit upon your throne forevermore."

13 For the LORD has chosen Zion; He has desired it for His dwelling place:

14 "This is My resting place forever; Here I will dwell, for I have desired it. NKJV

God Swore A Solemn Oath To David

He will never abandon that oath.

The fruit of his body would sit on David's throne forevermore.

God has chosen Zion for His resting (dwelling) place

The Psalm from which this statement is taken is of a group of Psalms that were used in worship at the temple of God in Jerusalem. They were each called "A Song of Ascent" and this one asks for the Lord to bless the sanctuary, or temple, sometimes referred to as "Zion" after the Mount upon which it was built in Jerusalem.

But this Psalm is also prophetic in nature, referring to a promise the Lord had made to David through the prophet Nathan years before. The promise had involved the establishment of a permanent king who would sit down on the throne of David forever. This King would be a descendant of David.

Where do we look for the fulfillment of this promise? Has it been fulfilled as yet, or is it something to be fulfilled in the future. Many look for a future fulfillment in which Jesus will come back to literal Zion and rule from Jerusalem on David's throne.

Nathan's Prophecy Concerning David's Throne

(2 Samuel 7:12-16) [From the LORD through His prophet Nathan to King David] *"When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who shall come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness will not depart from him, as I took it away from Saul, whom I removed before you. And your house and your kingdom shall endure before Me forever; your throne shall be established forever."*

This prophecy at first presents the Bible student with an interesting question; "Is this prophecy about David's descendant Solomon or about his later descendant Jesus?" The answer must be: "BOTH"!

Building The Lord's House (vs. 13).

In one sense, it is Solomon who built the Lord's house when he built the temple at Jerusalem. But Jesus also built a house for God; made of living stones; a spiritual temple; the church of Christ (1 Corinthians 3:16,17; Ephesians 2:19-22; 1 Peter 2:4,5).

The Establishment Of The Descendant's Kingdom (vs. 12).

The Lord did establish Solomon's kingdom. Under Solomon, the Kingdom of Israel prospered, reaching its zenith. But the physical kingdom of Israel was not established "forever" as it does not exist today. However, it did give birth to God's spiritual kingdom. Jesus established this kingdom (Mark 9:1; John 18:36; Colossians 1:13) and it is indeed eternal and "cannot be shaken" (Hebrews 12:22-29).

Iniquity And Correction (vs. 14).

David did fail God in a very serious and disappointing manner but God graciously forgave and restored him. God had stated that if David sinned against Him, he would be disciplined but not disqualified. David's deep and sincere repentance is seen in Psalm 51.

Solomon also did fall away for a time. The Lord did correct him and he came back to God. Some of the most thought-provoking writings of the wise man Solomon are made about his mistakes and what he learned from them. However, Jesus had no sin Himself (Hebrews 4:15). But he did suffer correction "with the rods of men and strokes of the sons of men" for our sins. He bore our sins on the cross, paving the way for our redemption (Isaiah 53; 2 Corinthians 5:21).

How The Prophecy Has Been Fulfilled

(Acts 2:29-33). "Brethren, I may confidently say to you regarding the patriarch David that He both died and was buried, and His tomb is with us to this day. And so, because he was a prophet, and knew that God had sworn to him with an oath to seat one of his descendants upon his throne, he looked ahead and spoke of the resurrection of Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses. Therefore, having been exalted to the right hand of God, He has poured forth this which you both see and hear."

According to the Holy Spirit, communicating through Peter and the apostles, the promise to "seat one of (David's) descendants upon his throne" was fulfilled by the resurrection and exaltation of the Lord Jesus to the right hand of God. "Therefore, let all the house of Israel know for certain that God has made Him both Lord and Maschiach –the anointed King, this Jesus whom you crucified" (vs. 36).

(Hebrews 1:5,8). The Hebrew writer refers to Nathan's prophecy as being fulfilled as well; "For to which of the angels did He say, 'Thou art My Son, Today I have begotten Thee'? and again, 'I will be a Father to Him, and He shall be a Son to Me'?" and "But of the Son He says, 'Thy throne, o God, is forever and ever, and the righteous scepter is the scepter of His kingdom.'"

Putting It All Together

(Matthew 16:28). "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom." Jesus said this in the first century. Jesus said that those living in the first century would "see the Son of Man coming in His kingdom."

We have already cited in this article many verses speaking of the kingdom of Jesus as already being in existence in the first century following His death, burial and resurrection. Jesus Himself had explained that the kingdom which He would establish in the first century was spiritual in nature, and we find that men and women who subjected themselves to His rule were made partakers in His spiritual kingdom.

We have seen that Jesus has sat down on David's spiritual throne, ruling over spiritual Zion, a kingdom which cannot be shaken.

But wait. The Hebrew writer in one of the passages already cited (Hebrews 12:22-29) talks of the final destruction of the physical heaven and earth (vss. 26,27). What will happen to this eternal kingdom of which we believers are a part when the final hour has passed? How will

it continue to stand when the very cosmos is removed from existence?

The answer is that Jesus is coming again. When He comes, the citizens of His kingdom shall rise, bodies changed to that which is spiritual, immortal and incorruptible. Then Jesus will gather His kingdom together and take us home. You see, He is not coming again to establish His kingdom, but to deliver it up to the Father (1 Corinthians 15:23-26).

The Throne of David

(Isaiah 9:6, 7 KJV) “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, Counsellor, **THE MIGHTY GOD, THE EVERLASTING FATHER**, The Prince of Peace. 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 forever. The zeal of the LORD of hosts will perform this.”

(Luke 1:31-33 KJV) “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**. 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**: **AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER, AND OF HIS KINGDOM THERE SHALL BE NO END.**”

(II Peter 1:11 KJV) “For so an entrance shall be ministered unto you abundantly into the **everlasting kingdom of our Lord and Savior Jesus Christ.**”

(Psalms 132:11 KJV) “**The LORD hath sworn in truth unto David**; he will not turn from it; **Of the fruit of thy body will I set upon thy throne.**”

(Acts 2:29, 30 KJV) “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST to sit on his throne.”

(Revelation 22:16 KJV) “I JESUS have sent mine angel to testify unto you these things in the churches. I am the ROOT and the OFFSPRING of DAVID, and the bright and morning star.”

The ‘Throne of David’ is an ancient biblical term that has not been fully explored and is often misunderstood. The purpose of this bible study is to use the Scriptures to shed some light on this very important concept. If we can understand how the ‘Throne of David’ applies to Jesus Christ, then many of the other Messianic Scriptures will come into better perspective.

This is a deep, yet very simple teaching that if understood, will cause the many false theories and notions about the Kingship of Jesus Christ being taught in religion today to be uncovered. The ‘Throne of David’ is a very elementary truth about the Kingship of Jesus Christ and will be proven by the Scriptures to directly reveal Jesus of Nazareth as the King of Israel, from being foretold of in Old Testament Prophecy to His Birth and until forever, a reign over Jacob (Israel) without end.

The ‘Throne Of David’ In The Old Testament

(1 Samuel 8:3-5). In the days of Samuel the prophet/priest/judge, the elders of national Israel asked Samuel to make a king to judge and reign over them because Samuel had gotten old in years and his sons that he had set up as judges didn’t walk in his righteous ways but instead lusted after money, took bribes, and perverted judgment

Samuel was displeased at this request of the elders of Israel (1 Samuel 8:6), and he prayed to the LORD in order to know what his God thought about this request. Here is what the LORD answered to Samuel...

(1 Samuel 8:7 KJV) “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but **they have rejected me, that I should not reign over them.**”

The LORD GOD was the King over national Israel, but the elders of national Israel weren't satisfied with this. They wanted to be like the pagan nations and have an earthly representative of authority, a 'king figure,' to judge and reign over them.

Samuel was not pleased at this request, and the LORD told Samuel that they weren't rejecting Samuel, but in this request **they were rejecting the LORD GOD Himself to reign over them.** This establishes the fact that the Lord God was the first King of Israel, and later He would appear in flesh as Jesus Christ in the seed of David as their last King, promised in **Psalms 132:11.**

Samuel the prophet later received instruction from God and anointed a man named Saul to be the first king over national Israel. This marks the beginning of the reign of kings in the nation of Israel. God allowed this 'king system,' but not without a stern warning.

Notice that for national Israel and its king to dwell in the blessings and favor of God, things were very conditional, contrary to the opinions and theories of some today.

If the Israelites did wickedly by being unbelieving and disobedient, in rebellion against the Law of the LORD, then the nation of Israel and its king would be consumed (1 Samuel 12:24-25 compare with Deuteronomy 28:15).

Saul later committed sins of disobedience in rejecting the Word of the LORD, and as a result was rejected from being king over national Israel by the LORD (1 Samuel 15:23, 26, 16:1). During Saul's reign, Samuel the prophet was sent to the town of Bethlehem in Judah to anoint another king to reign in replacement of Saul.

God's choice of a king was a man named David, a shepherd of the sheep. Through several ordeals, wars, and political intrigues, David becomes king over Israel and his throne is first set up (2 Samuel 3:10).

¹⁰ *'I, the LORD, will transfer the kingship from Saul's family and establish David's throne over Israel and Judah from Dan to Beersheba.'*"

This David was a man after God's own heart (Acts 13:22),

²² *God removed Saul and made David their king. God spoke favorably about David. He said, 'I have found that David, son of Jesse, is a man after my own heart. He will do everything I want him to do.'*

He ruled in the will of the LORD his God for a span of 40 years as the king over Israel, establishing the nation with judgment and justice (2 Samuel 8:15 and 1 Kings 2:10-11). David worked righteousness in the nation of Israel.

He did not turn aside from anything that the LORD GOD commanded him as king all the days of his life, except in the matter of Uriah the Hittite which was when he had Uriah murdered after committing adultery with Bathsheba, Uriah's wife (1 Kings 15:5).

⁵ *The LORD did this because David did what the LORD considered right: David never failed to do anything the LORD commanded him to do his entire life (except in the matter concerning Uriah the Hittite).*

King David being a man after God's own heart (Acts 13:22) and a king that walked in the will of God according to His Law, was promised by God that a man of his seed would not fail to reign upon the throne in Israel forever (1 Kings 8:25, 1 Kings 9:5, 2 Chronicles 6:16, 2 Chronicles 7:18), as long as they walked in the Law of the Lord.

After taking the Kingdom of Israel from Saul, God established the throne of David, a man after His own heart. The Kingship in Israel would forever be after this man's flesh and blood.

If the children of Israel and the king would forsake the Law of the LORD, then they would be cut-off from even the land that was promised them, which they inhabited (1 Kings 9:6-9).

Of course the ancient warning against Israel that the nation and the king would be consumed if they did wickedly in the sight of the LORD still applied (1 Samuel 12:24-25/Deuteronomy 28:15).

Thus began the 'royal bloodline' of King David. All subsequent legitimate kings in Israel would descend from this 'royal bloodline.' The next king in Israel was Solomon, David's Son. Solomon's reign began well and he was the king who built a temple for the God of Israel (Acts 7:47).

The Inheritance Of The 'Throne Of David' By The Coming King Of Israel In Bible Prophecy

As the years passed by, there were more wicked kings ruling over Israel upon the 'throne of David' than there were righteous kings. So the LORD began to speak to the people of Israel thorough the mouths of the Prophets about a coming righteous Ruler upon the 'throne of David.'

This Ruler would be the King of Israel and heir to David's throne that would establish the nation with judgment and with justice, just like His father David did before Him in ancient times (Isaiah 9:6-7).

It was also prophesied that this Ruler in Israel was to be born in Bethlehem, the city where David lived (Micah 5:2/John 7:42) and where David was first visited and anointed by Samuel the prophet (1 Samuel 16:4, 12-13) in ancient times.

Another prophecy foretold that this King would come to Zion/Jerusalem having Salvation and riding on an ass, and a colt the foal of an ass (Zechariah 9:9 compare with Matthew 21:5).

Zechariah 9:9-10

9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.' NKJV

When this King and Lawgiver came from out of Judah, all of the people of Israel were instructed by their father Jacob (Israel) to be obedient and to gather unto this 'Shiloh' (*Messiah*, Strong's Concordance #7886) as it is written in Genesis 49:10.

The Jewish Understanding

The Jewish understanding of these prophecies was that they pointed to the 'Messiah,' which means 'the anointed one.' This man would be of the royal lineage of King David, and restore righteousness to His people, the nation of Israel.

This Messiah would be the 'King of Israel,' and thus inherit the 'throne of David.' Another 'Messianic title' of this man was 'the Son of God.'

Thus the Jewish understanding was that the titles 'Son of God,' 'Messiah,' 'Shiloh,' and 'The King of Israel' all described the same man,

the One who would inherit the ‘throne of David’ and govern national Israel in righteousness.

The following Scriptures will illustrate the Jewish understanding that all of these titles which I have mentioned were used interchangeably in thought to describe the same figure (Matthew 16:16, Matthew 26:63, Mark 14:61, Mark 15:32, Luke 9:20, Luke 23:2, John 1:41, John 1:49, John 4:25, John 6:69, John 11:27, and John 20:31), the King of Israel who would inherit the ‘throne of David’ and rule national Israel.

To the Jewish people of national Israel, to whom these prophecies were given, the title ‘Son of God’ did not mean the ‘second person’ in a ‘trinity of persons who are each called God,’ but simply described ‘Messiah.’

Jesus Of Nazareth Inherits The ‘Throne Of David’ Through The Royal Lineage Of King David By Mary

Months before the birth of Jesus who is called Christ the Son of God, the angel Gabriel announces to Mary in Luke 1:31-33 that she will give birth to the King of Israel who will be given ‘the throne of his father David’ by the LORD GOD. Luke 1:33 is key in understanding what this means.

(Luke 1:33 KJV) “And he shall reign over the house of Jacob (Israel) forever; and of his kingdom there shall be no end.”

This Word concerning our LORD delivered by the angel Gabriel lets us understand that Jesus was the King of Israel, pronounced to be so even before His Birth! Now remember that in order for a man to qualify being the King of Israel and heir to David’s throne, his lineage back to King David had to be proven.

That is the purpose of Luke 3:23-38, which captures the royal lineage of Jesus through Mary all the way back over a long list of Kings which began with Adam, the first man. David is mentioned in v. 31.

Since Joseph was not Jesus' biological father, we know that Jesus couldn't inherit the legal right to Kingship of the 'throne of David' from the line of Joseph because He is not of Joseph's bloodline. Jesus is, however, born of a woman and is the seed of a woman (Genesis 3:15/Galatians 4:4), so therefore could inherit the Kingship of the 'throne of David' through the royal lineage of King David by His mother Mary of the tribe of Judah.

The New Testament records two genealogies (lineages) that reference Jesus Christ in the Gospels. The first is found in Matthew 1:1-17 and the second is found in Luke 3:23-38. Some teach and believe that these two are one and the same genealogy. However, a closer examination of the facts will prove that these are two different genealogies! Notice that the genealogy in Matthew traces this particular **bloodline through Solomon to David**.

(Matthew 1:6 KJV) "And Jesse begat **David the king**; and **David the king begat Solomon** of her that had been the wife of Urias;"

Also notice how the genealogy in Luke is different from the Matthew genealogy, and traces this particular **bloodline through Nathan to David**.

(Luke 3:31-32 KJV) (Abridged) "...which was the son of **Nathan**, **which was the son of David**...which was the son of Jesse..."

The sons and daughters of King David are listed in 2 Samuel 5:12-16, and the names of both **Solomon AND Nathan** are on this list of sons and daughters of King David in 2 Samuel 5:14. Since Nathan and Solomon are clearly not the same person, then the genealogies in Matthew 1:1-17 and Luke 3:23-38 cannot be the same genealogy!

So these must be the genealogies of **Joseph AND Mary**, because both different genealogies cannot be that of the same person. So which genealogy is that of Joseph, and which genealogy is that of Mary?

Confused yet? Don't be, because this is actually very simple!

The Scripture Matthew 1:16 is plain and states that the genealogy given in the book of Matthew is that of Joseph the husband of Mary. Now we know by two indisputable facts that this Matthew genealogy is not the lineage that Jesus inherited the 'throne of David' from to be King of Israel.

1. Joseph is not the father of Jesus, but Jesus was conceived of the Holy Spirit (**Matthew 1:18/Matthew 1:20**). Jesus did not descend from Joseph according to the flesh, so therefore the 'throne of David' inheritance by Jesus as the King of Israel could not come from Joseph's bloodline, the bloodline listed in Matthew 1:1-17. This is because the inheritance of the 'throne of David' by the Christ was to be a bloodline inheritance, only to one of the royal lineage of King David (Refer to **Psalms 132:11** and compare with **Acts 2:29-30**).
2. Joseph's genealogy has a history of idolatrous kings in Israel, and this list of idolatrous kings began with Solomon (**1 Kings 11:4-9**). There is another king in this genealogy named Jechonias (**Matthew 1:11**), whose father's name is Jehoiakim (**Jeremiah 36:1**). This king burned the scroll containing the prophecy of Jeremiah against Israel for her sins of idolatry. As punishment for this abomination that the king committed against the Word of the Lord by Jeremiah, that particular bloodline from David through Solomon to Jehoiakim and to king Jehoiakim's seed onward after him would have none to inherit the 'throne of David' (**Jeremiah 36:1-3, Jeremiah 36:27-31**). King Jechonias was also cursed in **Jeremiah 22:24-30** as his father was. Therefore, rightful heir-ship of the 'throne of David' to be Israel's King could not come from the Matthew 1:1-17 genealogy upon any.

Now that we see plainly that the inheritance of the ‘throne of David’ to be King of Israel could not come to Jesus Christ from Joseph’s bloodline in Matthew 1:1-17, this leaves us with the Luke 3:23-38 genealogy of Mary to deal with. It is easily proven that the Luke 3 genealogy is that of Mary.

In Biblical times, it was customary in listing genealogies to use the name of the husband, and the Luke genealogy of Mary holds true to this. Hence, the father of Joseph in Matthew 1:16 is a man by the name of Jacob.

However, in Luke 3:23, a man named Heli is listed as the father of Joseph. We know in Matthew 1:16 that Joseph’s father is a man named Jacob, so how can Luke 3:23 be accurate? How can a man have two dads? The answer to the above is simple.

Heli is Joseph’s ‘father-in-law’ by marriage to Mary. **That is how a man can have ‘two dads,’ a father and a ‘father-in-law.’**

So although according to custom in the Biblical times of recording genealogies, Joseph’s name is mentioned in Luke 3:23, it is nevertheless the genealogy of Mary.

This means that Mary was of that ‘royal bloodline’ and lineage of King David, and the ‘throne of David’ was with her and ready to be inherited by her firstborn Son, which was Jesus!

Since only Queens birth sons who are born kings (according to bloodline/lineage/genealogy), then it follows that Mary was the Queen of Israel, only not recognized as such by national Israel. This mother of the Christ-King is pictured in Revelation 12 with a crown on her head according to the heavenly vision. Now many of you may not agree with me that Mary is this crowned woman in Revelation 12, but ask yourself, what else makes sense? Since the Manchild of Revelation 12 is Jesus, what other identity can his mother have besides Mary? The Apostolic

Doctrine is clear that it was Mary who birthed Jesus, so how can the woman of Revelation 12 not be her?

The Woman of Revelation 12 is Mary, and Her Manchild is Jesus! The crown on Mary's head here is a queen's crown no doubt. Mary was royalty because she was in the lineage of King David and about to birth the King of Israel to inherit David's throne at birth. Her Queen status however, was unrecognized.

The reason that I say 'unrecognized' is because the biblical practice of anointing Kings in the bloodline of King David to inherit the 'throne of David' was stopped in Israel when Rome became the world power and came to dominate Israel as one of its provinces.

Rome made national Israel one of its provinces, and placed a line of political 'puppet kings' over Israel (Refer to the books of history in the Apocrypha, or other historical citations). Jesus' Kingship therefore, was likewise 'unrecognized.'

The family of Herod was in power when Jesus was born, but this power of kingship over national Israel was given to the Herod family by Rome (A kingdom of gentile pagans) and not by the LORD GOD. This is why Herod wanted the one who was born King of the Jews (Jesus) from Bible Prophecy to be killed before He could come of age, become King, and take his throne.

Herod wanted his family to stay in power. (Matthew 2:1-8/Matthew 2:16-18) Thus the reign of Jesus as King of the Jews possessing the 'throne of David' at His Birth was to be a revival of the Davidic throne rule in national Israel.

What About Those Unbelieving And Disobedient Israelites Who Reject Jesus As Their King And Savior?

Although there are many Scriptures that may serve to answer this question, one passage answers it most clearly. This passage is in the

form of a parable that Jesus spoke because He was near Jerusalem (Luke 19:11). This parable closely resembles ‘the parable of servants and talents,’ which appears in the Gospel of Matthew (Matthew 25:14-30).

However, the context in Luke of Jesus being a King (nobleman) and how this relates to those of His citizens that reject Him also appears for our learning.

Now we will note that those of His citizens who received Him and became His servants are rewarded according to the quality of their service at the King’s return (Luke 19:13, 15-26). Let us see what happens to those that hate him.

“But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.” (Luke 19:14 KJV)

These ‘citizens’ are Israelites of the house of Jacob. These ‘citizens’ are Israelites who hated Jesus and rejected Him as their King. These would not have Jesus to rule and reign over them in their hearts.

Jesus was given the right by the LORD GOD to rule over the house of Jacob (Israel) forever in Prophecy before His Birth (Luke 1:31-33), and some Israelites confessed His Kingship and became His disciples as obedient citizens in the house of Jacob (Israel) as in Luke 19:38/John 1:49/John 12:13. Hence you have two ‘sets of citizens’ here, obedient citizens, and disobedient citizens.

It is these disobedient citizens which are addressed in the parable in Luke 19:14. It is these disobedient citizens who shouted for the murder of their King because they hated Him so much and did not want Him to reign over them, as it is written in John 19:12-16.

It is these disobedient citizens who, when given the chance by Pontius Pilate before the nation of Israel to confess Jesus as their King, instead chose to reject Him and to commit the sin of idolatry by proclaiming a pagan gentile emperor as their ONLY king instead of Jesus Christ!

“But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.” (John 19:15 KJV)

It is these disobedient citizens which, instead of obeying and becoming Jesus’ disciples under the New Covenant, reviled all that confessed Him with their counter-confession, ‘we are Moses’ disciples.’ These disobedient and unbelieving Israelites did not even believe in the Writings of Moses according to what Jesus Christ said in John 5:39-46.

“Then they reviled him, and said, Thou art his (Jesus’) disciple; but we are Moses’ disciples.” (John 9:28 KJV)

It is these disobedient citizens, which will be dealt with in wrath at the Return of the Lord Jesus Christ, the King of Israel. There are many who follow ‘Dispensational Teaching’ and believe that at the Return of the Jesus Christ, those of the nation of Israel who don’t believe in Jesus as the Christ will repent and believe when they see Him coming in the clouds of heaven in order to be saved instantly.

However, upon His Return, the Lord Jesus Christ has another fate in mind when He finishes the parable in Luke 19:27.

“But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” (Luke 19:27 KJV)

In addition to these very Words of Jesus Christ (the King of Israel), there is the inspired testimony of the Apostle Paul. The Apostle Paul taught that unbelieving Israelites were ‘cut-off’ from the Israel of God, which is the Good Olive Tree, for their unbelief in Jesus as the Christ and King of Israel

Just because the nation as a whole did not recognized Jesus as their King, did not make Him illegitimate. The Jews rejected Jesus to their own peril.

The Apostle Paul also taught that the New Covenant and its children **REPLACED** the Old Covenant and its children (Galatians 4:21-31). Obviously the Law was temporary, having a definite beginning and a definite ending (Galatians 3:19). When that Galatians 3:16 Seed came, then the Law would end. The New Covenant, the everlasting Covenant of Hebrews 13:20, would then be in power. All rejecters of that would be lost.

That which is eternal replaced that which was temporary, because that which was temporary was a mere parenthesis in the overall plan. That which is eternal is preferred before that which was temporary, and that which was temporary only prepared the way for that which is eternal. This is not some great mystery, I speak concerning the Covenants. Galatians 4:21-31 teaches that the bondwoman and her son are cast out **(Galatians 4:30)**.

The Apostle Paul teaches us that at the coming of the Lord, the disobedient and unbelievers towards the Gospel of Jesus Christ will be destroyed. We read of no space for a ‘national repentance for the unbelievers of the nation of Israel’ here, because when Jesus comes again, there will be no time for anyone to be saved. ***It will be too late to be saved at His Coming, according to 2 Thessalonians 1:6-10 compare with Malachi 4:1-3!***

This is because God declares that He is not a respecter of persons many times throughout the Scriptures (Proverbs 24:23, Proverbs 28:21, Acts 10:34, Romans 2:11, Ephesians 6:9, Colossians 3:25, James 2:1, James 2:9, 1 Peter 1:17). God is not any respecter of persons!

Those Jews and Gentiles who reject Jesus’ Kingship over their lives will be lost forever. According to Mark 16:16, all them that believe not shall be damned, and of course this will include unbelieving Jews. In fact, it includes them first, because the Gospel is to them first (Romans 1:16).

Conclusion:

In conclusion, it is the sincere hope and prayer of the author that this Biblical concept, 'the throne of David,' has been presented in a clear and concise manner. Jesus of Nazareth legally inherited the 'throne of David' according to His flesh through the ancient 'royal bloodline' of King David by His mother Mary. The LORD GOD gave this 'throne of David' to Jesus at Birth. This made Jesus of Nazareth the King (Ruler) over the entire nation of Israel, and of His reign there shall be no end (Luke 1:31-33).

Those Israelites of national Israel that rejected His reign were cut-off from among the people Israel. That is why the Apostle Paul teaches us that they are not all Israel, which are of Israel. Only the children of the promise, New Covenant believers in Jesus Christ, are counted for the seed. Romans 9:6-8 compare with Galatians 4:28 will establish the afore mentioned Truth.

Those Israelites of national Israel that accepted His reign are the true seed of Abraham, the Israel of God: His Israel, His Body, His Kingdom, His one sheepfold, His household of faith, His faithful and virtuous Bride which is His Church. The Gentiles ('nations') were later added by being grafted into this obedient and believing remnant Israel of God.

They too became of this Israel of God, which is the Good Olive Tree of Romans Chapter 11. Thus these Gentiles also became the seed of Abraham, the children of God by faith in Jesus Christ, according to Galatians 3:21-29 and Galatians 6:15-16.

These believers in Jesus Christ, who have been obedient to His Gospel of the New Covenant by grace through faith as found in Acts 2:4/Acts 2:38 (Jews) and Acts 10:44-48 (Gentiles), are now joint-heirs according to the promise (Romans 8:17). King Jesus reigns **NOW** over His Church, which is the Kingdom of God (Kingdom of Heaven). He will reign in future upon the 'throne of David'

The Messiah would be a descendant of David:

- " 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will establish the throne of his kingdom for ever." 2

Samuel 7:12-13 - "THE book of the generation of Jesus Christ, the son of David, the son of Abraham." Matthew 1:1

The Throne of David, is forever, permanent, for all generations...

(2Sam.7:16)... - "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

(Psalms 89:4). *I will establish your descendants forever, and build your throne for all generations.*

Luke 1:32, 33. - "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; and he shall reign over the house of Jacob **forever**; and of his kingdom there shall be **no end**."

The Throne of David... of the Messiah:

- The Throne of David was material, temporal... with two states: Judah and Israel.

- The Throne of the Messiah is spiritual, eternal, for ever.... with two states, on Earth and in Heaven, *the kingdom of God is within you.* (Lk.17:20)... *Jesus said, "My kingdom is not of this world... my kingdom is from another place."* (Jn.18:36).

- We notice that in the Old Testament, there is a situation where the government of the two states, Judah and Israel, are joined together in the person of David. In the New Testament, we find a situation where the earthly and heavenly spiritual Kingdoms are united in the Person of Christ the King.

King David Speaks... Christ is sitting on David's throne reigning now:

The whole discussion of whether or not Christ is sitting on David's throne reigning now, or will at some time in the future return to reign on David's throne, can be solved with just a few words from King David himself.

In the the next verses, Peter clears up all misconceptions and all misunderstandings that anyone should have concerning Christ sitting on David's throne. Peter says that David was a prophet, and that he foresaw Jesus sitting on his throne. When? At the resurrection of Jesus. Christ started reigning on David's throne at His resurrection.

Peter, in the very first sermon ever recorded to bring men into the Church or kingdom, used some words that David wrote in Psalms 16:10. Here, Peter tells us explicitly what David was talking about. Read carefully Acts 2:30-31, "*Therefore being a prophet, and knowing that God had sworn with an oath to him, that the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ*",

The Throne of David, temporal... of the Messiah, eternal, permanent:

- "*And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (2Sam.7:16)... I will establish your descendants for ever, and build your throne for all generations. (Psalms 89:4).*

- If the Throne of the Messiah is permanent, forever, is has to be present now on earth... the only one to claim it is the Catholic Pope.

The Real Future For Christ And David's Throne:

- At the end of times, this earth will melt by fire, with all its inhabitants, including the members of the Church of Christ, they will all

disappear (2Pet.3)... all the Throne of David and the Kingdom of God will be only in eternal Heaven.

- If you want to know what Christ will do with David's throne when He returns for the Church, turn to 1 Corinthians 15:23-28 and read it several times, very carefully. We find, in these verses, that **when Christ comes back, it will not be with the intent to start His reign in His kingdom, but rather, just the opposite.** To abolish or destroy all dominion, including death. and to deliver the Church or the kingdom to God;

Most people tend to think that Revelation 20 is the only passage in the Bible that speaks of a future reign of the Lord. Nothing could be farther from the truth. The purpose of this article is to provide an outline summary of the key passages in both the Old and New Testaments that speak of the Lord's future reign.

A. Jesus is returning to reign on earth because the Old Testament prophets say so.

1) The Psalms

a) Psalm 2:6-9 — David says the Messiah will reign over "the very ends of the earth" from Mount Zion in Jerusalem.

b) Psalm 22:27-31 — David again affirms that the Messiah will be given dominion over "the ends of the earth" at the time when He "rules

over the nations."

c) Psalm 47 — The sons of Korah rejoice over the day when the Lord will be "a great King over all the earth," and they state that this will take place when the Lord subdues the "nations under our feet."

d) Psalm 67 — An unidentified psalmist speaks prophetically of the time when the nations of the world will "be glad and sing for joy." This will be when the Lord comes to "judge the peoples with uprightness." At that time the Lord will "guide the nations on the earth" so that "all the ends of the earth may fear Him."

e) Psalm 89:19-29 — The psalmist, Ethan, speaks of the Davidic Covenant and proclaims that it will be fulfilled when God makes His "first-born the highest of the kings of the earth."

f) Psalm 110 — David says a time will come when God will make the enemies of the Messiah a footstool under His feet. This will occur when the Messiah stretches forth His "strong scepter from Zion." At that time He will "rule in the midst of His enemies," for . . . "He will shatter kings in the day of His wrath, He will judge among the nations."

g) Psalm 132:13-18 — An unnamed psalmist speaks of God's fulfillment of the Davidic Covenant. He says this will occur at a time when "the horn of David" springs forth to reign from Zion. He says "His crown will shine," and He will

make Zion His "resting place forever" for He will dwell there.

2) Isaiah

a) Isaiah 2:1-4 — Isaiah says that "in the last days" the Messiah will reign from Mount Zion in Jerusalem and the entire world will experience peace.

b) Isaiah 9:6-7 — The Messiah will rule from the throne of David, giving the world a government of peace, justice, and righteousness. (Note: The throne of David is not in Heaven. It is located in Jerusalem — see Psalm 122. Jesus is not now on the throne of David. He sits at the right hand of His Father on His Father's throne — see Revelation 3:21.)

c) Isaiah 11:3b-9 — The Messiah will bring "righteousness and fairness" to the earth when He returns to "slay the wicked." At that time, the curse will be lifted and the plant and animal kingdoms will be restored to their original perfection.

d) Isaiah 24:21-23 — When the Messiah returns, He will punish Satan and his demonic hordes in the heavens and then will punish "the kings of the earth, on earth." He will then "reign on Mount Zion and in Jerusalem" for the purpose of manifesting His glory.

3) Jeremiah

a) Jeremiah 23:5 — "'Behold, the days are coming,' declares the Lord, 'when I shall raise up for David a righteous Branch; and He will reign

as king and act wisely and do justice and righteousness in the land.'" (Note: The term, "Branch," is a Messianic title.)

b) Jeremiah 33:6-18 — A day will come when the Lord will regather the dispersed of both Judah and Israel and will save a great remnant. At that time the Lord "will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth."

4) Ezekiel

a) Ezekiel 20:33-44 — The Lord says a day will come when He will regather the Jews to their land and will "enter into judgment" with them. He says that at that time "I shall be king over you." He then adds that "the whole house of Israel, all of them, will serve Me in the land."

b) Ezekiel 37:24-28 — The Lord says that He will dwell in the midst of Israel after a remnant of the Jews is regathered to the land and saved, and He promises that "David My servant shall be their prince forever."

c) Ezekiel 39:21-29 — The Lord says that following the battle of Armageddon (verses 17-20), "I will set My glory among the nations; and all the nations will see My judgment which I have executed, and My hand which I have laid on them."

d) Ezekiel 43:7 — While being given a tour of the future Millennial Temple, Ezekiel is told by the Lord: "Son of man, this is the place of My throne

and the place of the soles of My feet; where I will dwell among the sons of Israel forever."

5) Daniel

Daniel 7:13-14,18,27 — Daniel says he was given a vision in which he saw the Messiah ("Son of Man") given dominion over all the earth by God the Father ("the Ancient of Days"). And then he adds in verses 18 and 27 that the kingdom is shared "with the saints of the Highest One," and they are allowed to exercise sovereignty with Him over "all the kingdoms under the whole heaven."

6) Hosea

Hosea 3:4-5 — The Jews will be set aside "for many days," but a time will come "in the last days" when they "will return and seek the Lord their God and David their king."

7) Joel

Joel 3:14-17,21 — Joel says that following the battle of Armageddon (verses 14-16), the Lord will dwell "in Zion, My holy mountain." He repeats this in verse 21. And in verse 17 He identifies Zion as the city of Jerusalem.

8) Micah

Micah 4:1-7 — Micah repeats in greater detail the prophecy contained in Isaiah 2. Like Isaiah, he says the Lord will make Jerusalem the capital of the world. The world will be flooded with peace and prosperity. All believing Jews will be regathered to Israel, and "the Lord will reign over them in Mount Zion."

9) Zephaniah

Zephaniah 3:14-20 — This entire book is devoted to a description of the day the Lord will return to the earth in

vengeance. The prophet says that at the end of that day, when the Lord's enemies have been destroyed, the Jewish remnant will shout in triumphant joy because "the King of Israel, the Lord," will be in their midst.

10) Haggai

Haggai 2:20-23 — The Lord says that a day will come when He will "overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations." Then, using Zerubbabel, governor of Judah, as a type of the Messiah, the prophet adds: "'On that day,' declares the Lord of hosts, 'I will take you, Zerubbabel, son of Shealtiel, my servant,' declares the Lord, 'and I will make you like a signet ring, for I have chosen you,' declares the Lord of hosts." The reference to the signet ring means the Father will grant His Son ruling authority.

11) Zechariah

a) Zechariah 2:10-13 — The Lord says that when He comes, He will "dwell in the midst" of the Jews, possessing Judah as "His portion in the holy land" and again choosing Jerusalem.

b) Zechariah 6:12-13 — When the Messiah ("the Branch") returns, He will build a temple and "rule on His throne," and the offices of priest and king will be combined in Him. Thus, "He will be a priest on His throne."

c) Zechariah 8:2-3 — The Lord promises that when He returns to Zion, He will "dwell in the midst of Jerusalem," and Jerusalem will be called "the city of Truth."

d) Zechariah 9:10 — The Messiah will bring

peace to the nations and "His dominion will be from sea to sea."

e) Zechariah 14:1-9 — The Messiah will return to the Mount of Olives. The Mount will split in half when His foot touches it, and the Jewish remnant left alive in Jerusalem will flee the city and hide in the cleavage of the Mount. Verse 9 says that on that day, "the Lord will become king over all the earth."

B. Jesus is returning to reign over the earth because the New Testament prophets say so.

1) Peter

Acts 3:21 — In his sermon on the portico of Solomon, Peter says Jesus must remain in Heaven "until the period of the restoration of all things about which God spoke by the mouth of His holy prophets from ancient time." The period of restoration spoken of here will occur during the Millennium when the curse is partially lifted and nature is restored (Romans 8:18-23).

2) Paul

a) 2 Thessalonians 1:7-10 — Paul says that when Jesus returns "dealing out retribution to those who do not know God and to those who do not obey the gospel," He will also come for the purpose of being glorified before His saints. The return of Jesus to be glorified before His saints and all the nations of the world is one of the persistent themes of Old Testament prophecy (Isaiah 24:23, Isaiah 52:10,13, Isaiah 61:3, and

Psalm 46:10).

b) 2 Timothy 2:12 — Paul says "if we endure, we shall also reign with Him."

3) John

a) Revelation 12:5 — John sees a vision in which a sun clothed woman (Israel) gives birth to a male child (Jesus) "who is to rule all the nations with a rod of iron."

b) Revelation 19:15-16 — In his description of Jesus returning to earth, John says He bears the title, "King of kings and Lord of lords," and John says He will "rule the nations with a rod of iron."

c) Revelation 20:4,6 — John says that after the return of Jesus to the earth, He will reign with His saints ("those to whom judgment has been given") for a thousand years.

C. Jesus is returning to earth to reign because the Heavenly Host say so.

1) Gabriel

Luke 1:26-38 — When the archangel Gabriel appeared to Mary, he told her that she would bear a son named Jesus who would be called "the Son of the Most High." He then added three promises that are yet to be fulfilled: "the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever; and His kingdom will have no end."

2) The Four Living Creatures and the 24 Elders

Revelation 5:9-10 — When John is raptured to Heaven and finds himself standing before the throne of God (Revelation 4), he hears "the four living creatures" (special angelic creatures called seraphim in Isaiah 6) and "the twenty-four elders" (probably representative of the redeemed) singing a song of praise to Jesus. In this song they say that Jesus is a Worthy Lamb who has made His redeemed a kingdom, "and they will reign upon the earth."

3) The Angels of God

Revelation 11:15 — Voices from Heaven make a proleptic proclamation in the midst of the Tribulation: "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."
(Note: A proleptic statement is one that speaks of a future event as if it has already occurred. This is a common form of expression in prophecy because all future events are settled in the mind of God as if they had already happened in history.)

4) The Tribulation Martyrs

Revelation 15:3-4 — At the end of the Tribulation, right before the final pouring out of God's wrath in the form of the bowl judgments, all the Tribulation martyrs who are in Heaven join together in singing "the song of Moses . . . and the song of the Lamb." In that song, they declare the Lamb (Jesus) to be the "King of the nations," and they proclaim that "all the nations will come

and worship before Thee."

D. Jesus is returning to reign on the earth because Jesus said so.

1) Matthew 19:28 — Jesus said that during "the regeneration" (the same time as "the period of restoration" referred to by Peter in Acts 3:21), He will "sit on His glorious throne," and the Apostles will join Him in judging the twelve tribes of Israel.

2) Matthew 25:31 — Jesus said that when He returns in glory, "the Son of Man . . . will sit on His glorious throne. And all the nations will be gathered before Him" for judgment. The throne of Jesus is the throne of David which has always been located in only one place — in Jerusalem (see Isaiah 9:6-7 and Psalm 122).

3) Acts 1:3-6 — Luke says that Jesus spent 40 days teaching His disciples about the kingdom of God. Then, as He was ready to ascend into Heaven, one of the disciples asked, "Lord is it at this time You are restoring the kingdom to Israel?" The question indicates that Jesus taught a time would come when the kingdom would be restored to Israel. Jesus' response to the question indicated the same thing. He did not rebuke the question. Rather, He simply said it was not for them to know the times and seasons when the kingdom would be restored to Israel.

4) Revelation 2:26-27 — Jesus says that He has a special reward for any "overcomer" who keeps His deeds until the end: "To him I will give authority over the nations; and he shall rule them

with a rod of iron."

5) Revelation 3:21 — Jesus makes it clear that the overcomers will reign jointly with Him: "He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne." Again, the throne of Jesus is the throne of David (Luke 1:32 and Revelation 3:7). The throne of David is in Jerusalem, not in Heaven (Psalm 122). Jesus currently shares His Father's throne. He is not sitting on His own throne and will not do so until He returns to this earth. Then He will allow the redeemed to share His throne with Him.