

## Stop # 3 – the Throne of David: A Watershed Doctrine

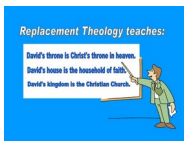


Does your church or assembly use the book, Mission Praise? Well if they do, sometime stop and look at number 454....

Majesty, worship His Majesty;  
Unto Jesus be glory, honour, and praise.  
Majesty, kingdom, authority,  
**Flows from His throne**  
Unto His own, His anthem raise.  
So exalt, lift up on high the name of Jesus,  
Magnify, come glorify,  
**Christ Jesus the King.**  
Majesty, worship His Majesty,  
Jesus who died, now glorified,  
King of all kings.

As I have traveled to many churches and assemblies, I have notice that this hymn has become very popular. If you will, as a hobby, I look over the hymns wherever I go and I have found a very interesting trend. It does not have to be Mission Praise; it can be most any modern hymnal. I either found that many of the newer hymns are consciously or unconsciously based upon Replacement Theology and teach that Jesus Christ is ruling in heaven today from David's throne.

### A Make or Break Doctrine



Replacement Theology teaches:

- that the Throne of David is Christ's Throne in heaven
- The Bible's references to David's House are considered to be applying to "the household of faith," and
- David's kingdom is the Church.



The location of the Throne of David is a "make or break" doctrine.

Non-Replacement Theologians hold the position that today Jesus Christ is in heaven, seated at the right hand of the Father on the Father's throne. From there He is interceding for us as our Advocate and Lord. He is not King yet, for He is not in His earthly kingdom.

The difference between Replacement Theology and non-Replacement Theology is great when it come to this area of biblical teaching and this difference must be considered before one chooses his route in his theological flight.

Behind the issue is the Davidic Covenant given by God to King David some 3000 years ago.

Replacement Theology teaches that Jesus Christ fulfilled the Davidic Covenant during His first earthly advent, 2000 years ago. Hence, it is of little importance today.



However, Replacement Theologians admit that the fulfillment of the Davidic covenant either makes or breaks one of these two theologies.

If this is correct then it is more than just a minor issue, it directly affects each individual Christian and his view of the world, of history, and the place of Jesus Christ today in his daily life.



- It affects the way Christians view Jewish people
- It affects the quality of our exegesis
- It affects our view of history as well as how we perceive God’s plan for history
- It affects our relationship with our Lord, both now and in the future.

It is an extremely important concept because it is very relevant to our lives today.

## The Davidic Covenant – What is it?



Next in importance to the Abrahamic covenant in the Old Testament doctrine of premillennialism stands the Davidic covenant – the promises of God to David that his seed, throne, and kingdom would endure forever.<sup>1</sup>

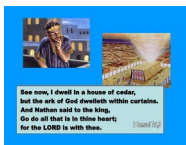
### Some Background: Turn to 2 Samuel 7



God established David, as King, over the entire nation of Israel<sup>2</sup>

*And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;*

2 Samuel 7:1



David desired to build God “a permanent house of worship” in Jerusalem (2 Sam.

7:2-3).<sup>3</sup>

*<sup>2</sup>That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. <sup>3</sup>And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.*

<sup>1</sup> Walvoord, 194.

<sup>2</sup> Renald Showers. *There Really is a Difference*. (Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1990), 85.

<sup>3</sup> Ibid.

As a result of David’s desire to build God a house, God gave David a promise of great significance, which today we call, the Davidic Covenant. He reiterated it in several other passages – 2 Sam. 23:5; 2 Chr. 7:18; 21:7; Ps. 89:3-4, 28-29, 34-37; Jer. 33:19-26.<sup>4</sup>

## GOD’S PROMISE IS IN 2 SAMUEL 7:8-16



<sup>8</sup>Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheeppcote, from following the sheep, to be ruler over my people, over Israel:

<sup>9</sup>And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.



<sup>10</sup>Moreover ***I will appoint a place for my people Israel, and will plant them***, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

<sup>11</sup>And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make ***thee an house***.

In David’s day, the term “David’s house” could only mean his posterity or descendents and thus, through them his throne and his kingdom were to continue forever.<sup>5</sup>



<sup>12</sup>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***.

The term “kingdom” could only mean one thing to David, the political kingdom over Israel.<sup>6</sup>

<sup>13</sup>***He shall build an house for my name, and I will stablish the throne of his kingdom for ever.***

<sup>14</sup>I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

<sup>15</sup>But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

<sup>16</sup>And ***thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.***

<sup>4</sup> Showers, 85.

<sup>5</sup> Walvoord, 195.

<sup>6</sup> Walvoord, 196.



The expression “*for ever*” signifies that the Davidic authority and Davidic kingdom or rule over Israel shall never be taken from David’s descendents.<sup>7</sup>



Furthermore, the way in which God stated this indicated that He would never transfer the kingdom to another family line.<sup>8</sup> It is a promise that David’s seed will reign forever, but it was not a promise that the seed had to follow Solomon’s line, it actually went through his son Nathan. Time prevents us from examining the full implications of this. God assured David that his **throne** will continue forever, meaning David’s seed will rule over Israel forever.

**WHAT IF ISRAEL OR DAVID’S LINE SINNED – COULD THE COVENANT BE BROKEN?**

Psalm 69 reiterates the content and **makes the covenant immutable** and sure even though Israel sins.<sup>9</sup> Additionally, the Davidic Covenant was again reiterated to Israel during her period of apostasy and disobedience...and again confirmed in the New Testament – at the birth of Jesus – by the angel Gabriel in Luke 1:32-33. Thus, sin cannot annul the covenant (cf. II Sam. 7:15).<sup>10</sup>

**SUMMARY**

In summary, the provisions of the Davidic covenant are:

- David is to have a child, yet to be born, who shall succeed him and establish his kingdom – v. 12.
- This son (Solomon) shall build the temple instead of David – v. 13
- The throne of David’s kingdom shall be established forever – v. 13
- The throne will not be taken away from him (Solomon) even though his sins justify chastisement.



- David’s house, throne, and kingdom shall be established forever<sup>11</sup> - vs. 13, 16 – from the days of David through to Herod, all understood the term “House of David” to be his biological seed, the kingdom to be the nation of Israel, and the throne of David the authority from God to rule that kingdom.

<sup>7</sup> Walvoord, 196.  
<sup>8</sup> Walvoord, 196.  
<sup>9</sup> Walvoord, 197.  
<sup>10</sup> Paul Lee Tan, 192-3 footnote.  
<sup>11</sup> Walvoord, 195.



We are now at a decision point of our theological journey. The throne of David is the dividing point. Where you stand on this determines which flight you take. You can't take both – The Throne of David forces a decision. I would like us all to follow along and just set aside these theological differences while we consider God's Word.



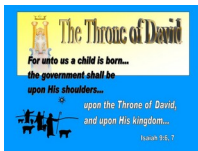
We should never be enemies over it, but we must be true to God's Word. I would ask that you put aside your theological bias and presuppositions, put aside your emotion, and think this through carefully.



## Was the Davidic Covenant COMPLETELY FULFILLED at Christ's first advent?

### Why this question?

There is **NO difference of opinion as to Who** is the fulfillment of the Davidic Covenant as the promised Messiah, it is the Lord Jesus Christ.



Isaiah 9:6, 7 answers this.

*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.*

*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.*

The issue is:

Has Christ fulfilled all of the conditions of the covenant, or

Will Christ fulfill them in the future?

That is when does Christ fulfill it, not if.<sup>12</sup>

<sup>12</sup> Walvoord, 198.



Concerning the issue two answers are offered – either:

- (1) Christ fulfils the promise by His present session at the right hand of the Father in heaven;
- (2) Christ will fulfill the promise upon His future return to the earth by righteously reigning from David’s earthly throne in Jerusalem during the millennium.

Unfortunately, most interpreters of Scripture usually adopt an answer to the question by considering **which answer fits their larger system of doctrine**.<sup>13</sup>

The true answer lies in an understanding of God’s use of Throne. **There are 11 direct references to the Throne of David in the Bible.**

### First Biblical Reference

Turning to the first Biblical reference to the throne of David

found in **2 Samuel 3**, we see that it refers to more than just a physical chair.

2 Samuel 3 tells us that, following the fall of Saul, there was division in the land of Israel. That division was between those loyal to the fallen king Saul and those loyal to King David. Abner offered to unite the opposing forces and bring all under King David’s rule.

With the unification of Israel under David, David’s kingdom was established and the Throne of David indicates David was ruling and that the **Throne was the symbol of his kingdom and authority**.

*To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.*

2 Samuel 3:10

Even though David died in 911, the designation, Throne of David, continued to be used as the synonym of King Solomon’s kingdom and authority - 1 Kings 2:12 we read...

*Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.*

**This means that from King David’s time onward, the symbol of the kingdom and authority of the nation of Israel continues to be the “Throne of David.”**



This term never changes; it always **refers to the kingly line of David**, regardless of who is king. All who sat on that throne were the king of Israel, if they were of the seed of David. In verse 24,

*Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, ...*

<sup>13</sup> Walvoord, 198.



The throne became the symbol of authority of a king and his kingdom. Where the throne sits is the centre of that Kingdom. Thus, if Jesus Christ is sitting on the Throne of David today, the throne of David must be in heaven. If He is not sitting on the Throne of David, then the kingdom must be somewhere else.

The Bible does say that Christ is currently at the right hand of the Father in heaven. And the Bible does speak of the Throne of God, so is God’s Throne the same as the Throne of David?



### **Throne of God**

Obviously, the Throne of God must be at the center of God’s Kingdom. But what do we mean by the term “God”?



We believe that God is One God in three Persons. We can’t explain it fully. However, we know that God the Father, God the Son, and God the Holy Spirit are each Deity acting with perfection and carrying out a single will. We know they are one God. We cannot fully understand the Tri-Unity because the idea comes from an infinite God and is not man-conceived. We can just accept what the Bible teaches.

As we study the Throne in heaven, we find:

### **GOD IS:**



...the **King of all Creation**? The Bible tells us that the LORD is

*“the true God, he is the living God, and an everlasting king...”*

Jeremiah 10:2-5, 10.

Furthermore, Psalm 145:13 tells us that God’s **kingdom is everlasting**:

*Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.*

We learn that the Lord reigns **over all creation and all that is within it**.

*<sup>11</sup>Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for **all that is in the heaven and in the earth is thine**; thine is the kingdom, O LORD, and thou art exalted as head above all. <sup>12</sup>Both riches and honour come of thee, and*



*thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.*

1 Chronicles 29:11, 12

Therefore, nothing lies outside of God’s rule. That includes the heavens, the earth, and hell.

Since God is above all, by the very definition of God, He alone has authority and power to rule. Since God has created a vast creation, including men and angels, He has subjects to rule, and finally, He does exercise the rule in controlling the world, universe, and nations. Thus, this is truly a universal kingdom of God.

### ***Definition of God’s Universal Kingdom***



God’s universal kingdom is God’s rule through His exclusive, sovereign dominion over all of creation, a rule without pause or end.

Again, this throne is in heaven.

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

Psalm 103:19 [see also Psalms 93]



But Jesus Christ tells us two things about the Throne in heaven. 1. It is His Father’s throne and 2) He has His own throne, separate from His Father’s throne:

*<sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. <sup>21</sup> To him that overcometh will I grant to sit with **me in my throne**, even as I also overcame, and am set down with **my Father in his throne**.*

Revelation 3:20,21

By this statement we find that the throne in Heaven is the Father’s throne and the Son also has a throne, but His throne is **described as a FUTURE throne**.



Matthew 6:10 says “Thy Kingdom come.” [see also Psalms 97 and 99]

Matthew 25:31 **When** the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

### **[How are we to understand this?](#)**



Well, how did Peter and the average Jewish man understand it? As a literal throne or the heavenly throne? **Turn to Acts chapter 2:**



Peter is speaking at Pentecost, a very familiar event. Notice, in verse 29 he is speaking to the Jewish people, “men and brethren.” This feast was a unique feast among Israel’s seven feasts of the Lord. Every Jewish man had to come to Jerusalem to observe this feast – one of three such pilgrimages each year. This feast had a slight element of mystery about it. It was the only feast that had two loaves of bread brought into the Temple, one was leavened, and one was unleavened. Based upon Passover, leavened bread was unclean, yet God commanded it. This feast also marked a first fruit of a new crop for the year, wheat. This feast also reminded the observers of Ruth, the Gentile, who became the mother of Jesse, the father of King David.

Now in verse 29, Peter reminds them of King David and then goes on to speak of the resurrection of Christ, in verse 31.



Now look at verse 30.

*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;*

Acts 2:30

Now if we can answer the following questions, we can determine what is Christ’s throne:

1. Who is hearing this message? – Peter’s “men and brethren” – Jewish people
2. **[Click]** What does the word, Christ mean? – Messiah
3. **[Click]** From whose loins, according to the flesh, did Christ come? – King David’s
4. What was the oath given to David? – The Davidic Covenant
5. **[Click]** Whose throne? The throne of David

Clearly, the reference could only have been understood by Peter’s listeners as being the Throne of David and that the Messiah, Jesus of Nazareth, would sit upon it.



Both Replacement theologians and non-Replacement Theologians would agree to this.

However, now we split paths. Where do we go from here? I would answer this by considering.

### 1. What is Christ’s function at the Father’s Throne, right now?



We begin to find an answer by first determining exactly how the Scriptures describe where Christ is in heaven ...

The first martyr Steven informs us

*But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing **on the right hand of God**,*

Acts 7:55

Mark tells us

*So then after the Lord had spoken unto them, he was received up into heaven, and **sat on the right hand of God**.*

Mark 16:19

Paul tells us

*Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even **at the right hand of God**, who also maketh intercession for us.*

Romans 8:34

*If ye then be risen with Christ, seek those things which are above, where Christ sitteth **on the right hand of God**.*

Colossians 3:1

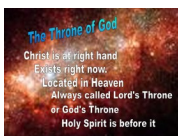
*But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

Hebrews 10:12

*Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

1 Peter 3:22

Clearly, Jesus Christ is at the right hand of the Father's Throne, today, right now, in heaven.



We would notice from Scripture that

the throne in heaven is always called the Lord's Throne, the Father's Throne, or God's Throne



**What does "at the right hand of God" mean?**

First of all, we agree that God's throne is where God is. We have already seen that God the Father is on the Throne in heaven (Rev. 3:21). We can read about two significant events in Scripture, where someone is at the right hand of the king.



The first is when Bathsheba went to her son, Solomon, to speak for Adonijah.

*Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and **she sat on his right hand.***

1 Kings 2:19

The second is where the Lord Jesus Christ describes the final separation of believers from unbelievers just prior to the Millennial rule. He will be on His throne and He will place the believers on His right hand.

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

Matthew 25:34

History indicates that it was the practice for a king to place honored individuals right next to his throne on his right side. From there these individuals would be given authority to exercise the king's will. When a king was King of kings, he would be seated in the throne and those kings under him would be placed in a semi-circle around him on their thrones. They were really sub-kings who carried out the commands of the King of kings. Such was Nebuchadnezzar's rule.



Notice from Mark 10:37 and the request of the disciples just how this concept reflected that picture.

*They said unto him, Grant unto us that we may sit, **one on thy right hand, and the other on thy left hand, in thy glory.***

Mark 10:37

Thus, the right hand of God the Father is a place of exaltation (Acts 2:33) and subordinate authority to the King (1 Peter 3:22). God the Father has sent God the Son to the earth and received Him back into Heaven. There God the Father exalts God the Son by having Him sit on the right hand, just as Solomon had done to honor his mother. In this exalted position, we read that Christ is



### **A HIGH PRIEST INTERCEEDING FOR US:**

*Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

Hebrews 8:1 (see also Romans 8:34; Hebrew 4:14-16; 7:24, 25)

### HERE HE IS OUR MEDIATOR

*For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus;*

1 Timothy 2:3-5

### HE IS ALSO OUR SAVIOUR

*Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

Acts 5:31

Notice, as a Prince and Saviour he is to bring about Israel's repentance and forgiveness.

### HE IS OUR LORD, NOT OUR KING YET

*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

2 Peter 3:18

Notice, Peter and the Apostles never call Christ a king, but a Prince or Lord. His kingship is coming when His kingdom comes. Recall, where the throne is, there is the kingdom.



Interestingly, the Throne of David in the NT is always spoken of in the future tense and it is upon the earth.



How long will the Lord Jesus Christ be at the right hand of God?

*Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.*

Acts 2:33-35

Christ's enemies have not yet been made His footstool. Finally, we should note that a search of the New Testament reveals that there is not one single reference connecting the present session of Christ with the Davidic throne.<sup>14</sup>

### Another Time Indicator



**Matthew 19 verse 28-**

<sup>14</sup> Walvoord, 203.

*And Jesus said unto them, Verily I say unto you, That ye which have followed me, **in the regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

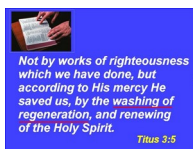
## IN THE REGENERATION



Notice the word, regeneration. This word is taken from the Greek, which is *paliggenesia* [paliggenesia pal-ing-ghen-es-ee'-ah], and is made up of two Greek words.

- The first is the *palin* [pal'-in] meaning “again,” specifically, the idea of “a repetition of action.”
- The second word is *genesis* [genesis ghen'-es-is]. You know this word; it is the word for “beginning.” Did you know that you spoke Greek?

Putting the two words together we get “genesis again” or a repeat of the beginning or genesis.



This word is used only one other time in the Bible that is in Titus 3:5.

*Not by works of righteousness which we have done, but according to his mercy he saved us, **by the washing of regeneration**, and renewing of the Holy Ghost;*

In this verse Paul is saying that the “*washing of regeneration*” saves us. This verse and its context tells us that one is made righteous by being “genesised” again, the same idea as “born again” used in John 3.

When you receive Jesus Christ as your saviour you are born again. That does not mean you go back to age 0. The actual idea conveyed in both John 3 and Titus 3 is that you are **“restored to the original state God planned for you.”**

Because there are only two uses of “regeneration” in the Bible, we need to search further to define when the regeneration will occur.

Recalling **Acts 1:6**, where the disciples asked the same question, “When?” Note carefully that they are speaking to the Lord after the resurrection during the 40 days of His teaching. Notice the subject of the teaching during those 40 days as given by Dr. Luke in **verse 3**.

*To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and **speaking of the things pertaining to the kingdom of God:***



The kingdom of God was very important to them, for they had now seen the Lord crucified and through that, salvation had been accomplished. The Messiah had fulfilled the His role in providing salvation as the Lamb-Messiah, and now they expected Him to assume the earthly kingdom rule as King of Israel, the King-Messiah.

*When they therefore were come together, they asked of him, saying, Lord, **wilt thou at this time** restore again the kingdom to Israel?*



This word “*restore*” is similar to regeneration. It means, “**to return to the former state.**”



Thus, restoration returns it back to the original state.

- In Titus 3:5 it is speaking of our **spiritual restoration** to God.
- In Matthew it is speaking of the **physical restoration** of the earth to its original state..

The risen Messiah is saying that when He exercises His rule over the earth, it will be upon a restored earth, restored again to its original state, physically and spiritually. Truly, this is impossible for man, but it is possible for God. Do you see?

### WHEN IS THE REGENERATION?

The disciples asked if it was at this time, right after the resurrection. Now 2000 years later we wonder “When”?

Jesus had already given Peter the timetable for the restoration and it is found in **Matthew 17**.

### THE TRANSFIGURATION



Just prior to this, in **Chapter 16**, Jesus explained that He must go to Jerusalem, be tried, crucified, and rise from the dead on the third day [v. 21] according to the Scriptures as spoken by the prophets. This was a new message to them. It was the introduction of the Gospel of salvation.

Typically, Peter resisted the idea and spoke up. At the end of the discussion, the Lord made an important statement:

*Verily I say unto you, There be some standing here, which shall not taste of death, **till they see the Son of man coming in his kingdom.***

Matthew 16:28

Who in this verse will see the Son of man coming in His kingdom?

Just six days later, Peter, James, and John went with the Lord up to a high mount and there they saw “*the Son of man coming in His kingdom* [**verse 2**].” They were allowed to witness Jesus Christ’s true glory accompanied by Moses and Elijah.

### BOOTHS OF THE KINGDOM

Peter responded by wanting to build three tabernacles or booths. Here his Judaism came out. He knew that at a future Feast of Tabernacles, according to the prophets, the Messiah would come to Jerusalem and take His seat upon the Throne of David to rule for 1000 years.

Yes, this was taught before the days of the New Testament. Ancient records show that many rabbis and teachers in Israel held this belief. How else do you think Simeon, Anna, Mary, the shepherds, and others knew to be looking for the Messiah’s coming? Even the wise men from the east, understanding Daniel’s teaching, knew the time was near. Secular, historical records also show a movement of the day looking for a coming Messiah.

**Today** few look for the Lord’s coming or believe in such a thing, but there is still a remnant that does. The tabernacle booths could not be constructed, for the Cross still lay before Him. The Messiah had to become the Lamb Messiah before He could be the King Messiah.



In the Regeneration Jesus Christ will be seated on David’s Throne in Jerusalem.

**Where His throne is there is His kingdom.** Around Him will be the twelve thrones of the apostles, whose responsibility it will be, to judge and counsel the millennial Jewish people.

The idea of several thrones is not new. Ancient mythology had Zeus and his wife, Hera, each supposedly on a throne on Mount Olympus. Zeus and Hera’s thrones faced down the Council Hall towards the door leading into the open courtyard. **Along the sides of the hall stood ten other thrones**, five on each side, each one belonging to the other ten prominent Olympians. In this myth is reflected both a concept of more than one king ruling and a methodology of ancient days.

Ezra [7:12] calls Artaxerxes the king of kings.

*Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.*

The use of the term indicates that Artaxerxes had many sub-kings and kingdoms subject and tributary to him;



Finally, we read in **Revelation 3:21** we read,

*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and **am set** down with my Father in his throne.*

In heaven, remember, Jesus is seated at the right hand of God the Father. Recall that on earth, the night of the Lord's betrayal, the disciples were arguing over who would sit at the Lord's right hand in His kingdom. This concept was nothing new to someone in the Middle East. We read of no record in the Bible that the disciples are now sitting at Christ's Throne. John tells us in **1 John 5:4** who these will be.

*For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

Are you one who has overcome and been born again? Then you shall reign with the Lord as a king-priest. Look at **Revelation 20:1**

*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup>And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup>And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

This is the restoration. Satan, the usurper, will be bound and thrown into the bottomless pit, Christ will be upon the earth and the millennial age will begin. Now notice the next verse.

*<sup>4</sup>And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.he government of the Lord and His Bride has come upon the earth. The king is in the realm and exercising rule on His throne. The prayer of the saints is answered and the kingdom has come.*

You say, hold on here, I have been taught that the kingdom is now and Christ is the King. Have you sung any hymns saying that? I have been told it is a spiritual kingdom. Who is right?

Turn to **Matthew 24:14**

*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*



Turn to **Matthew 25:31**.

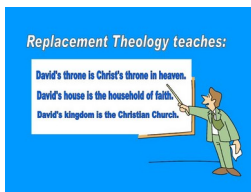
*<sup>31</sup>When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup>And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: <sup>33</sup>And he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup>Then shall the King say unto*

***them on his right hand.*** *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

Notice carefully, the gospel of the kingdom will be preached to the entire world; the end of the age [literally] shall come. Among Jewish scholars and the ancient writings, there were two ages; **the pre-Messianic age and the Messianic 1000-year age**. Through out the Gospels any reference to the end of the age, the end, etc. meant the pre-Messianic age. The disciples knew it had not happened at the resurrection. **Acts 1:6**

*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

Thus, God’s plan is to restore the earth to its original form and to have His ruler rule in this earthly restored realm. But this time the Last Adam<sup>15</sup> and his wife, the Bride of Christ will be sinless, regenerated people, who freely chose to be in God’s earthly realm. Thus, He will create such a kingdom with a perfect governmental leadership, headed by Jesus Christ Himself, the last Adam.



Replacement Theology denies all of this.

- It teaches that David’s throne is Christ’s throne in heaven.
- David’s house is the household faith
- David’s kingdom is the Christian church.

In order to do this Scriptural texts must be allegorized or spiritualized. Is this the way you read your newspaper? No, of course not, we all read it in its literal context. Therefore, if we consider the Bible in the same way, we conclude that:



David’s throne will literally be Christ’s earthly throne in Jerusalem

David’s house – refers to his descendants and ultimately to Christ

David’s kingdom is literally Israel

<sup>15</sup> And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 1 Corinthians 15:45.



Be very careful which route you take!