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He Will Reign on David's Throne

9: 7

He will reign on David's throne DIG: On what basis will Messiah reign on David's throne? When will that begin? What does it mean that there will be no end to the increase and peace of His reign? How will Christ reign on David's throne? Who will make it happen? What is the difference between zeal and jealousy? What follows the thousand-year millennial Kingdom? How is it assured?

REFLECT: Where will you be when David's throne is reestablished? What will it mean to you personally? What kind of a world will it be then? How will it be different? If you are a believer, how does it make you feel to know what great lengths the LORD has gone to prepare a place for you (John 14:1-4)? When times get tough, how does it help you get through the day? How will you feel living in the eternal City of Tziyon?

The gospels reveal a Jewish expectation, during the life of **Messiah**, which a **divine King** would **reign** on the throne of **David**. In fact, **He** was executed on the charge that **He** claimed to be **King of the Jews**, thus implying political and military rebellion against Rome (**Mark 11:10, 15:2a and 26**). The request of **James** and **John** for seats on **His left and right** suggests that the apostles viewed **Jesus' Kingdom** in terms of political authority and social supremacy (**Mark 10:35-45**). Furthermore, the question posed by the disciples in **Acts 1:6** indicates a nationalistic understanding of **His Kingdom**. **Jesus Himself** was well aware of the popular expectations surrounding **the Davidic Messiah**.



Although **Yeshua** accepted **the Davidic sonship of the Messiah**, during **His** First Coming, **He** rejected the nationalistic and militaristic ideas of **the Son** (or descendent) of **David** that were so much a part of Jewish expectation. Interestingly, **He** never claimed to be the son of **David**. Even **Yeshua's** answer to the question Pontius Pilate put to **Him** regarding **His** kingship was vague in the original Aramaic (**Mark 15:2b**). The most natural interpretation of **Jesus'** reluctance in this matter is that **He** wished to avoid any tendency on the part of the Jewish nation to see **Him** as primarily a military leader who would overthrow Rome (**Luke 22:47-53, John 6:15, 18:33-38**). (Like the other prophets, **Isaiah** was not aware of the great time gap between **Messiah's** two Comings). However, this will all change at **His** Second Coming. At that time there will be no ambiguity. Who **He** is will be completely obvious, because **He will reign on David's throne and over His Kingdom, establishing and upholding it. He** will reign from the Most Holy Place in Jerusalem for a thousand years (see the commentary on **The Life of Christ, to see link click Db - The Nine Missing Articles in Messiah's Coming Temple**).

There are four components of **Isra'el's** final restoration, and each one is based on a specific covenant (see the commentary on **Revelation Fj - My Chosen People Will Inherit My Mountains**). The fourth component is the reestablishment of the throne of king **David**, which is based on **the Davidic Covenant (Second Samuel 7:11b-16; First Chronicles 17:10b-14)**. **The Messiah** holds three offices: prophet, priest and king. However, **He** does not function in all these offices simultaneously. Rather, the functioning of these three offices is to be carried out in a chronological sequence. During **His** first ministry on earth, at **His** First Coming,

Yeshua functioned in the office of a prophet. But this ceased at the time of **His** death. Since **His** death and resurrection, and until **He** returns, **He** is functioning in the office of a priest. This ministry will cease at the Second Coming. **Yeshua** has never yet functioned in the office of a king. For **Him** to do so, there must be the reestablishment of the throne of **David** upon which **He** will sit to rule as King over **Isra'el** and **King** of the world (**Psalm 89:3-4, 29, 34-37; Jeremiah 33:17-26; Amos 9:11-12**). This ministry will begin at the Second Coming. The promises that **ADONAI** made to **Isra'el** have not been forgotten. **Isra'el** is yet to enjoy all the promises of the four unfulfilled, unconditional covenants, each of which points respectively to the four components of **Isra'el's** final restoration.

Of the increase of His government and peace there will be no end (9:7a). Once again it is clear that **Isaiah** has **the far eschatological future** in mind. This **Person** will not be a king among kings in **Isra'el**. More accurately, **He** will be the final **King, the King** to end all kings. This is why **Isaiah** foresees the ideal **Davidic** sovereign. **ADONAI** has not rejected **His** ancient promise to **David**, but the fact that the promise was made did not legitimize everything that one of **David's** descendants, such as Ahaz, might do. But what it does mean, as with the nation of **Isra'el**, is that **YHVH** will work in history to keep **His** promise and **His** integrity at the same time. There will be **One** who establishes the throne of **David** on the basis of justice and righteousness as opposed to cruelty and intimidation. At that time, it will be quite clear that **God is with us (Cb - The LORD Himself Will Give You A Sign)**, not only in deliverance from the threat of the Syria-**Isra'el** alliance (**Bx - The Hearts of Ahaz and His People Were Shaken**), but in an endless rule of justice, righteousness and peace.

Isaiah acknowledged that the reason **Messiah will reign on David's throne and over his Kingdom, establishing and upholding it (9:7b)**, is **the zeal of ADONAI-Tzva'ot. It will** only happen because **He will accomplish it (9:7d)**. The coming of the millennial **Kingdom**, and then the Eternal Order (see the commentary on **Revelation Fq - The Eternal State**), after it, depends on **Ha'Shem**, not **Isra'el**. **He** promised it, and **He** is a promise keeper. Without **His** sovereign intervention there would be no **kingdom** of **Isra'el**.

Zeal and jealousy are two sides of the same coin. Both speak of concern for someone that long to be first place in their life. Jealously, as it is used today, depicts someone who is petty, self-centered, and unreasoning. **Zeal**, however, portrays a consuming concern for the other person's best interest and a burning desire to protect them. One is positive and noble, while the other is negative and small-

mindful. **The LORD's zeal** for **His wife** is both just and righteous (see my commentary on **Revelation Ft - Come, I Will Show You the Bride, the Wife of the Lamb**). Even though **she** was unfaithful to **Him**, "**Return, faithless people, declared the LORD, for I am your husband**" (**Jeremiah 3:11-20**), **He** redeemed **her** (**Hosea 3:1-5**) even though **she** had committed spiritual adultery (**Hosea 1:2**).

With justice and righteousness Messiah will uphold **David's** throne **from that time on and forever (9:7c)**. His rule will have **no end (Samuel 7:14, 27; Micah 4:7; Luke 1:33; Revelation 11:15)**. The messianic **Kingdom** itself lasts for one thousand years. Yet, according to the promises of **God's** Covenant with **David (Second Samuel 7:5-16)**, there was to be an eternal dynasty, an eternal City (see my commentary on **Revelation Fu - The New Jerusalem had a Great, High Wall with Twelve Gates**), and an eternal throne. The eternal existence of the dynasty is guaranteed because it ends in the eternal person of **Yeshua Messiah**. However, the eternal existence of the throne and **the Kingdom** must also be assured. **The Millennial Kingdom** will end after a thousand years. But **God's Kingdom** will continue **forever and ever** into the Eternal State, because **Jesus** will continue to rule on **David's** throne.