

L2E – WHOSE THRONE WAS DAVID’S THRONE?

Dispensationalism states that Christ is to sit on _____ literal throne when He comes back the second time to set up His Messianic kingdom.

Consider the following:

- 1 Kings 2:12: “Then Solomon sat on the throne of _____; and his kingdom was firmly established.” Note that at David’s death, Scripture says, “Then Solomon sat on the throne of his father David.” David’s throne!
- 1 Kings 8:20: “So the Lord has fulfilled His word which He spoke, and I have filled the position of my father David, and sit on the _____, as the Lord promised; and I have built a temple for the name of the Lord God of Israel.” Solomon says he had filled the

position of his father David and sat on the throne of Israel.

Therefore, the throne of David and the throne of Israel are

- 1 Chronicles 28:5: “And of all my sons (for the Lord has given me many sons), He has chosen my son Solomon to sit on the throne of the _____ over Israel.”
- 1 Chronicles 29:23: ‘Then Solomon sat on the _____ as king instead of David, his father.’

Here David’s throne is called the throne of the Lord [Yahweh], whose throne was it?

Are the four thrones in these scriptures the same throne?

Why does God call David’s throne the throne of the Lord?

Which throne is the throne of David?

Since David’s throne was promised to the Messiah, which of these thrones, according to Acts 2:30-31, was Jesus resurrected to sit upon while being at the right hand of God in heaven?

Psalm 132:11 states, “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.” Peter through the inspiration of the Holy Spirit on the Day of Pentecost takes Psalm 132:11 and applies it to the resurrected Christ: “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 _____, he, foreseeing this, spoke concerning the resurrection of the Christ” (Acts 2:30-31).

This is a direct fulfillment of Psalm 132:11 in that Christ was the one who was the fruit of David’s body. Therefore, after Christ’s resurrection and ascension, He was seated on the throne of David in _____. Would this throne be a literal or spiritual throne?

John F. Walvoord says regarding Luke 1:31-33, “If interpreted literally, the promises of the Old Testament assure a future restoration of Israel and a _____ kingdom of David in the millennial period” (Walvoord 1982, 16). Doesn’t that ignore what the Bible has said?

However, according to 1 Chronicles 29:23, David’s throne was “Yahweh’s” or the “Father’s” throne. In Revelation 3:21, Jesus says that He is sitting on the _____ throne. What kind of a throne would that be? Surely it is not the literal throne that David sat on.

Don’t the following scriptures prove that it was meant for David’s Seed (Christ) to be the fulfillment of the promise?

- Isaiah 9:6-7 states that from the time of birth of the Messiah, the throne of David would be given to the Son and it would be “from that time forward even _____.”

- In Luke 1:31-33, the angel told Mary that she was to be the mother of the Messiah and that “the Lord God will give Him the _____.

And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

- In Acts 2:25-36, Peter, quoting Psalm 132:11 and 16:10, affirmed that Christ was resurrected from the dead, ascended into heaven, and was seated on the right hand of God on _____ (vv. 30-31).
- In Romans 15:12, Paul, quoting from Isaiah 11:1,10, states that Christ was resurrected to reign over the Gentiles. Christ cannot reign if He is not on the throne. Based on this New Testament affirmation, how can dispensationalists say that Isaiah 11 has not yet been fulfilled and that it belongs to a future age?

- In Revelation 3:21, Jesus Himself affirmed from heaven that He was on the Father's throne. This throne was the same throne attributed as being David's throne in 1 Chronicles 29:23, on which David's son Solomon sat when he took David's place. In Revelation 5:5, Jesus declared Himself to be the Lion of the tribe of Judah and the _____.

If dispensationalism is right, Jesus died a king without a kingdom. This would be an absolute absurdity! However, when absurdity reigns, confusion makes it look good. The postponement theory is confusing. It is a dispensationalist's main key for Israel to have a literal hold on the land and have a Jewish kingdom called the millennium. Without this man-made theory of postponement, they would find no place for a Jewish kingdom yet to come.

Never once did Jesus ever cause us to believe that His kingdom would be racial (Jewish), national, or geographically located in Palestine. In the kingdom that Jesus instituted, the Bible says “For God so loved the world,” not just _____ (John 3:16).

Personal Review

WHAT WOULD IT MEAN BIBLICALLY

IF THE KINGDOM WERE POSTPONED?

In conclusion, if the kingdom were postponed, it would mean that God is subject to man and that when Christ was rejected as an earthly king, He had to suspend His kingdom. Yet the Bible states, “No one can restrain His hand or say to Him, ‘What have You done’” (Dan. 4:35). God has *never* been subject to man—nor will He ever be!

Postponement would also mean, as dispensationalism teaches, that Christ came to set up the millennial kingdom on earth with Israel as the head nation, but when they rejected Him, He had to postpone the kingdom.

It would mean that in the setting up of the kingdom, there would have been no need for the cross. The cross would have been unnecessary. This is most dangerous!

The Bible teaches that Christ's death was planned from the foundation of the world. Revelation 13:8 states, "All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world." (see also Rev. 17:8) In Matthew 20:28 Jesus in His own words said that He came "to give His life a ransom for many." Peter tells us that "the precious blood of Christ . . . was indeed foreordained from the foundation of the world" (1 Pet. 1:19-20).

The postponement of the kingdom is unscriptural because it would mean that if the kingdom had been set up, it would have lasted for only a thousand years. Where would that leave us today? Where do dispensationalists get their thousand years from for a millennial kingdom, as Revelation 20 had not yet been written? To the contrary, Daniel prophesied that when the Messiah came, His kingdom would stand forever (Dan. 2:44; 4:3; 7:14, 18, 22, 27).

Why did the New Testament believers continue to talk about the kingdom and Jesus as king until the last book of the Bible was written? (cf. Acts 8:12; 14:22; 19:8; 20:25; 28:23; Rom. 14:17; 1 Cor. 4:20; Col. 1:13; 4:11; 2Thess. 1:5; 1 Tim. 1:17; 6:15; Rev.1:9; 15:3, 17:14; 19:16)

Finally, if there is no kingdom now, why does the book of Hebrews positively affirm that we have received a kingdom that cannot be moved? “Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear” (Heb. 12:28).