

# Jesus as king in the Book of Revelation

Most scholars agree that the book of Revelation has been in

\_\_\_\_\_ from the absolute beginning of the New Covenant and will continue until Christ returns and introduces Paradise Restored. This is based on the following data:

- Jesus is ruler of the kings of the earth (Rev. 1:5). This is the fulfillment of an aspect of the Davidic covenant as seen in Psalm 89:27, “Also I will make him my firstborn, the highest of the kings of the earth.”
- Jesus rules the nations and grants \_\_\_\_\_ to the overcomers (Rev. 2:26-27).
- Jesus the Davidic king has the key of David (Rev. 3:7; cf. Isa. 22:22).
- Jesus as the Davidic king sits on His throne, which is also called the Father’s throne (Rev. 3:21). Peter declares that on Jesus’ \_\_\_\_\_, He sat upon David’s throne

(Acts 2:30-31). Therefore, the thrones in these passages have to be one and the same.

- King Jesus is the Lion of the tribe of Judah and the Root of David. He is the slain Lamb seen in the midst of the throne (Rev. 5:5-6).
- At the end, the King will summon all nations to the bar of judgment (Rev. 11:15; 19:11-21).
- When the King comes, His reward will be with Him to give to every man according to his works (Rev. 11:18; 20:12-13).
- Jesus is the king of the saints (Rev. 15:3).
- The King is the Alpha and the Omega, the Beginning and the End, the First and the Last (Rev. 21:6). Therefore, there is nothing out of His \_\_\_\_\_.
- Jesus is the root and offspring of David (Rev. 22:16) and fulfills Isaiah 11:1,10. The book of Revelation refers to Isaiah \_\_\_\_\_ times.

- The King will usher in eternity and the restored paradise (Rev. 21; 22).

As king, Jesus is on the throne of David ruling over His kingdom. The Churches are a part of that ruling process, as we are meant to institute His mandate and commandment in those that we reach and into the world. This means there is a \_\_\_\_\_ of success and failure in a Church, as seen in the seven letters of admonition and encouragement written.

All this took place while they were under the power of Rome and her deities—in other words, there was no \_\_\_\_\_ with Rome as an institution. King Jesus wrote to His Churches in order that they would not imitate culture but resist.

This ended in the \_\_\_\_\_ of Christianity over the state and instituting Christian Government.

Though, it would be corrupted with false doctrine (Roman Catholicism), due to a \_\_\_\_\_ of interest by Christians, who are called to rule, as they are led by godly Pastors, not be ruled, by popes and priests.

As king, He has fulfilled all the functions of the Davidic covenant. There is nothing in that covenant left for Christ to fulfill.

Craig A. Blaising, in his book Progressive Dispensationalism, says, “We have traced in some detail the fact that the New Testament presents Jesus’ present position and activity as a fulfillment of the Davidic covenant” (Blaising 1993, 179-180, emphasis mine). However, a sentence later he reverses himself by saying, “We need to note that the New Testament does indicate that the \_\_\_\_\_ aspects of Jesus’ Davidic kingship will be fulfilled in the future.”

How can Blaising state that Jesus was the fulfillment of the Davidic covenant and then in the next statement say that there is yet to be a \_\_\_\_\_ of His kingship? Is this an endeavor to make room for a future millennial kingdom in which Jesus will sit as a political king on David's throne? The question remains: Where in the New Testament are the \_\_\_\_\_ aspects of David's kingship spoken that were not fulfilled in Jesus, the Root and Offspring of David, who is now on David's throne? There are none!

This is part of the great tragedy that is the 20th Century. Satan has deceived many Christians into thinking that they don't have a part to play as a collective force within politics. Thus, throughout the 1900s in most countries that were formerly Christian countries, they abandoned their duties in the State to institute Christian religion as state policy.

The countries which did maintain that policy did not survive the 20th century.

# Details of the Davidic Covenant

The promises of the Davidic covenant such as mercy, righteousness, and peace \_\_\_\_\_ their fulfillment under David (2 Sam. 23:1-5). However, they have now come to their fulfillment in the Lord Jesus Christ (Acts 13:34). Mercy was and is Christ ruling on the throne (Heb. 4:16; Luke 18:13, 1 Cor. 15:25).

Only the king of righteousness could bring in perfect righteousness. Jeremiah calls the Messiah “the Lord our \_\_\_\_\_” (Jer. 23:5-6). Isaiah 62:1-2 states, “For Zion’s sake I will not hold My peace, and for Jerusalem’s sake I will not rest until her righteousness goes forth as brightness, and her salvation as a lamp that burns. The Gentiles shall see your righteousness.” This, \_\_\_\_\_ has done: “But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption” (1 Cor. 1:30).

Likewise, 2 Corinthians 5:21 states, “That we might become the righteousness of God in Him.” Is there yet a righteousness that will go beyond the righteousness of God that has been given to us in our Lord Jesus Christ?

Jesus Christ, the Prince of Peace, has brought in peace. "For He Himself is our peace. . . and He came and preached peace to you who were afar off and to those who were near" (Eph. 2:14,17, from Isa. 57:19). Jesus said, “These things I have spoken to you, that in Me you may have peace” (John 16:33).

Jesus is the total fulfillment  
of the Davidic covenant in all aspects

# Jesus Is The Fulfillment Of The Branch Prophecies

Isaiah 4:2 states, “\_\_\_\_\_ the Branch of the Lord shall be beautiful and glorious.” Isaiah 11:1, 10 states, “There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots... and \_\_\_\_\_ there shall be a Root of Jesse Who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious.”

Who is this Branch of the Lord and the Root of Jesse? Through New Testament fulfillment, the Branch and Root of Jesse is the Lord Jesus. Consider the following:

- Matthew 1:1 states, “The book of the genealogy of Jesus Christ, the Son of David.”
- Revelation 5:5-6 applies the “Root of David” to Christ the slain Lamb.

- In Revelation 22:16, Jesus Himself acclaims that He is “the Root and the Offspring of David.”
- In Revelation 3:7, Jesus says that He has “the key of David,” which is the fulfillment of Isaiah 22:22.
- In Romans 1:1-4, Paul introduces himself as, “Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.”
- Romans 15:12 states, “And again, Isaiah says, ‘There shall be a root of Jesse and He who shall rise to reign over the Gentile;<sup>1</sup> in Him the Gentiles<sup>2</sup> shall hope.’”

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1 The Nation

2 The Nations

In this last verse, Paul considered the prophecy in Isaiah 11:1, 10 to be \_\_\_\_\_ it to Christ's kingship, resurrection, and reign over the Gentiles when He came the first time. Jeremiah prophesied that the Babylonian captivity of Judah would be their "time of Jacob's trouble." Jeremiah 30:7,9 states, "Alas! For the day is great, so that none is like it; and it is the time of Jacob's trouble, but he shall be saved out of it. . . but they shall serve the Lord their God, and David their king [the Branch] whom I will raise up for them." This is about what would happen around the time of the resurrection.

According to Jeremiah 30:9, Israel's trouble would \_\_\_\_\_  
\_\_\_\_\_ God raised up for them "David their king," that is, Christ the Messiah. According to Psalm 132:11 (and its fulfillment in Acts 2:30-36), Christ at His resurrection and ascension was placed on David's throne in heaven.

Isaiah prophesied as to the functions of the throne: “That in mercy the throne will be established; and One will sit on it in truth in the tabernacle of David, judging and seeking justice and hastening righteousness” (Isa. 16:5). Luke 18:9-14 and Hebrews 2:17 and 4:16 declare that Jesus Christ was merciful and is on the throne of mercy now in heaven. Isaiah 16:5 further accentuates the fulfillment of Amos 9:11-12 and Acts 15:15-17, because Christ is sitting in truth \_\_\_\_\_, seeking justice and hastening righteousness. All of these prophecies are already fulfilled in Christ.

## Jeremiah’s Prophecy About the Branch

In Jeremiah 23:5-6, the prophet wrote, “Behold the days are coming,’ says the Lord, ‘That I will raise to David a Branch of righteousness, a King shall reign and prosper . . . In His day, Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: “The LORD Our Righteousness.””

In Jeremiah 33:15-16, the prophet states that God promised Israel a Branch of David: “In those days and at that time I will cause to grow up to David a Branch of righteousness. He shall execute judgment and righteousness in the earth. In those days Judah will be saved, and Jerusalem will dwell safely, and this is the name by which she will be called, ‘The Lord Our Righteousness.’”

1<sup>st</sup> Corinthians 1:30 states that Jesus Christ is our \_\_\_\_\_, and in 2<sup>nd</sup> Corinthians 5:21, we read that we are made the “righteousness of God in Christ.” Christ alone made satisfaction to the justice of God for man’s sins, and He alone is the \_\_\_\_\_ of the righteousness that God will accept. Therefore, Jeremiah’s prophecy is fulfilled in Christ. This leaves us with no doubt as to the fact that Jesus the Messiah is the king of righteousness and the root of Jesse, David’s greater Son. Isaiah prophesied, “Behold, a king will reign in righteousness” (Isa. 32:1). That king is Jesus!

Jeremiah 22:1-10 speaks to the fact that Israel had broken God's Covenant and therefore would be carried into captivity, some never to return. In Jeremiah 31:31-34, God promised He would bring in a New Covenant that Israel \_\_\_\_\_.

This covenant the writer to the Hebrews repeats twice as being the covenant that Christ brought (Heb. 8:8-13; 10:15-17). Hebrews 13:20 calls it an "everlasting covenant." This means that there cannot be another covenant. Through this covenant, Christ fulfilled Daniel 9:26-27 and Hebrews 9:26 and 10:18, 26.

**It is not something yet to be fulfilled.**