

David's throne and kingdom — restored in Christ

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In this article we show how David's throne and kingdom have been restored through Jesus.

Both *Israel* and *Jerusalem* have been restored, and so has dominion over the Gentiles.

Old Testament promises

1. **2 Samuel 7:11-16:** God promised to establish for David an eternal dynasty.
Lying behind God's election of David and his heirs was God's concern for his people — that they might dwell in safety, free from oppression (7:8-11).
2. **Psalms 2, 72, 110:**
 - Messiah will be enthroned at Yahweh's right hand (110:1).
From the heavenly Zion he will rule and judge the world's nations (2:6ff.; 110:2, 5-6).
 - His beneficent rule will last forever and encompass all nations (72:5-11).
 - Those who oppose him will be disciplined or destroyed (2:8-9; 110:5-6).
 - He will be a priest-king forever (110:4).
3. **Hosea** pronounced God's coming judgment upon the northern kingdom of Israel:
He prophesied during Israel's last years, prior to and during the nation's dismemberment by the Assyrians.¹
Yet ultimately the Israelites will "return and seek the LORD their God, and David their king," and thereby enjoy all his benefits (3:5). Having long been in revolt against the house of David, the Israelites will return and submit themselves to God's appointed king (cf. Eze 37:21-24).
4. **Amos** (like Hosea) pronounced God's judgment upon the northern kingdom:
Following judgment, restoration will take place.
 - Davidic kingship will be reestablished, along with dominion over surrounding nations (9:11-12).
(As above, the Israelites must recognize that God's salvific purposes are tied to the house of David.)
 - Israel will return from exile, and the ruined cities will be rebuilt.
Never again will they be uprooted from their land (9:14-15).

¹ Hosea and Amos commenced their prophetic ministries ca. 760 BC. The ministries of Isaiah and Micah commenced ca. 740 BC, not long before the Assyrian conquest of the northern kingdom (733-722 BC). Jerusalem was captured and sacked by the Babylonian army in July/August 586 BC. It was only then that Davidic kingship ceased.

5. **Isaiah** prophesied against the backdrop of the Assyrian conquest of the northern kingdom:
 - Jerusalem herself is unfaithful, like a harlot (1:21).
She too will be judged, purged of evildoers, and finally restored to faithfulness (1:24-26).
The nations will go there to learn from God's law, resulting in international peace (2:1-4).²
 - A virgin will give birth to "Immanuel", who will deliver God's people from their enemies (7:14; 8:9-10).
This royal son will reign over God's people forever, bringing justice and security for all (9:1-7; 11:1-10; 16:5; 32:1; 33:17).
 - Israel and Judah will be gathered from exile in a new and greater Exodus (11:11-16).
Dominion over surrounding enemies will be restored (11:14).
 - Along with Israel, the whole world will finally be blessed.
For on Mount Zion God will prepare a feast for all nations; he will destroy death and wipe away tears and remove his people's disgrace from the earth (25:6-8; cf. 24:23).

Anticipating the future Babylonian exile, Isaiah spoke of One who will definitively save God's people:

 - Jerusalem will be restored and the exiles gathered (chaps. 40 – 66).
 - Through Yahweh's Servant the nation's sin will be atoned for (chap. 53).³
 - The Servant's saving work will extend to the Gentiles (42:1, 4, 6; 49:6; 52:15; 55:4-5; 56:6-8).
6. **Micah** (like Isaiah) prophesied against the backdrop of the Assyrian conquest:
 - From Bethlehem a Shepherd-King will arise to rule over the restored nation (5:2-5a).
His origins "from of old, from ancient times" refers to his lineage — the promises made to David.
But until his birth, Israel will be "abandoned" — without a king and oppressed by enemies (5:3).
 - Under this Davidic Shepherd-King the restored remnant will live in peace and security and rule over their former enemies (5:4-9).
7. **Jeremiah** prophesied against the backdrop of the Babylonian threat:
 - Davidic kingship would soon come to an end (22:24-30).
But God will raise up a new (Davidic) king to reign over the restored nation (23:5-6; 30:9; 33:15-16).
 - God will establish a New Covenant with his restored people (31:31-34).
In this new relationship, God will write his law on their hearts so that each person will truly know him.
He will forgive their sins (31:34) and give them singleness of heart to obey him (32:39).
8. **Ezekiel** in exile in Babylon foretold that:
 - God will gather his exiled people to their land (34:11-24).
This restoration will be like a resurrection of people long dead (37:1-14; the Dry Bones Vision).
 - God will cleanse them from sin, grant them a new and responsive heart, and impart his Spirit to enable them to obey him (36:25-27; 37:23).
 - "David" will be prince and shepherd over the restored nation — forever (34:23-24; 37:24-25).
 - God will establish a "covenant of peace" with them (34:25; 37:26).
 - He will dwell in their midst; he will be their God, and they his (holy) people (37:27-28).

² The prophetic sequence here is repeated in the book of Revelation, where the harlot-city Babylon is judged (in chap. 18) and in her place comes a faithful bride (chap. 21). The former city is (old) Jerusalem (Rev 11:8). Thus, New Jerusalem = Jerusalem restored!

³ Isaiah prophesied concerning the nation's deliverance from Babylon through Cyrus (41:2, 25; 44:28; 45:1-5, 13; 46:11; 48:14-15). Yet it's clear that Isaiah looks beyond Cyrus: his prophecies are punctuated with several "Servant Songs" that foretell the coming of One who will definitively save and restore. These Songs are found in Isaiah 42:1-7; 49:1-9; 50:4-9, 52:13 – 53:12; 61:1-3. Unlike Cyrus, Yahweh's Servant will save by dealing with the root cause of the exile — the nation's sin (Isaiah 53; cf. 50:1). These prophecies are, of course, fulfilled in the person and work of Jesus.

9. **Daniel** in exile prophesied concerning a “son of man” who will ascend on the clouds into Yahweh’s presence to be granted universal authority (Dan 7:13-14).

Daniel’s vision of the statue (chap. 2) and of the beasts (chap. 7) depict the period of Gentile dominion over (and oppression of) God’s people that would end with the coming of the Messiah.

The “saints” (i.e., God’s people) will share in Messiah’s rule (7:18, 22, 27).

10. **The post-exilic prophets:**

- God will overthrow the world’s politico-military order when he fulfills his (messianic) promises. David’s throne will yet be restored (Hag 2:21-23).
- A future priest-king will deal decisively with the nation’s sin (Zec 3:8-9; 6:9-13).
- This king will enter Jerusalem riding on a donkey. He will bring peace; his rule will extend to the ends of the earth (Zec 9:9-10).
- At that time “living waters” will flow from Jerusalem (Zec 14:8). God will reign over the whole world (Zec 14:9).
- Messiah will judge and purify Israel; the wicked will be destroyed (Mal 3:1-5; 3:17 – 4:6).

New Testament fulfillment

The promised King has been born (Mt 1:21; Lk 1:32-33).

With Jesus’ advent the kingdom was “at hand” (Mt 3:2; 4:17; 10:7).

Some to whom he spoke would witness his return in glory as King and Judge (Mt 16:27-28; 24:30-34).

They would live to see the kingdom coming “with power” (Mk 9:1).

Those who condemned him would live to “see” him ruling and judging from God’s right hand (Mt 26:64) — in fulfillment of Psalm 110 and Daniel 7:13-14.

Immanuel

Jesus would accomplish a spiritual (not politico-military) deliverance:

“He will save his people from their sins” (Mt 1:21).

Matthew cites from Isaiah 7:14, where the context is deliverance from foreign enemies (cf. Isa 8:9-10; 9:1-7).

But Matthew understood the ultimate enemy to be the sin within us, as well as death and Satan and hell.

He knew that Isaiah was speaking ultimately of spiritual deliverance:

In Isaiah 40 – 66, Yahweh’s Servant effects deliverance from enemies and restoration for God’s people by dealing with the root cause of their exile — their own sin (Isaiah 53; cf. 50:1).⁴

Expectations of the Jews under Roman rule

Apart from a brief period of independence (142 to 63 BC), the Jews had remained under foreign rule.

This is how we find the nation around the time of Jesus’ birth:

Under the yoke of Roman rule and with Old Testament promises yet unfulfilled, the Jews viewed themselves as being, to all intents, still in exile. And therefore, still under God’s judgment.

Devout Jews of that time longed for the definitive deliverance that the Messiah would bring.

⁴ The deliverance to be accomplished by Jesus was to be of a spiritual (not political) nature. Jesus emphasizes this fact in his dialogue with the Jews in John 8:31-36.

Via divine revelation, Mary, Zechariah, and Simeon knew that Jesus was the promised One.

Their respective “songs” reveal their deep faith in God and his promises.

They understood that through Jesus, Old Testament prophecies relating to Israel’s salvation were about to be realized. That God was about to:

- fulfill his covenant promises to Abraham (Lk 1:54-55, 72-73).
- “visit” and redeem his people (Lk 1:68; cf. Ex 4:31).
- deliver Israel from her enemies (Lk 1:71, 74), and from the darkness and death of foreign oppression (Lk 1:79; cf. Isa 9:2).
- provide salvation through the forgiveness of sins (Lk 1:77).
- accomplish his promised end-time salvation — for Gentiles as well as Jews (Lk 2:30-32; cf. Isa 49:6).

Simeon was “waiting for the consolation of Israel” (Lk 2:25) — a reference to the comfort that the Messiah would bring to God’s people when he restored their fortunes (e.g., Isa 40:1-2; 49:13; 51:3, 52:9).

And Anna spoke of the Christ-child to those in the temple who were eagerly awaiting “the redemption of Jerusalem” (Lk 2:38; cf. Isa 52:9; Lk 1:68; 24:21).

Luke notes similar expectations in Joseph of Arimathea (Lk 23:51), and in Cleopas and his friend (Lk 24:21).

The New Covenant

Jeremiah, in chapters 30 – 33, prophesies concerning Israel’s restoration.

Davidic kingship will then be restored (30:9; 33:15-16).

At that time God will establish a New Covenant with the nation (31:31-34).

He will forgive their sins (31:34) and give them singleness of heart to obey him (32:39).

Ezekiel, in chapters 34, 36 – 37, similarly foretells Israel’s restoration.

He, too, refers to restored Davidic kingship (34:23-24; 37:24-25).

At that time God will cleanse the nation from sin; he will grant them a new and responsive heart and impart to them his Spirit to enable them to obey him (36:25-27; 37:23).

And he will establish a lasting “covenant of peace” with them (34:25; 37:26).

The all-important question is this:

Has this New Covenant materialized, and has the gift of the Spirit been imparted?

The answer is a resounding YES.

Jesus, through his death, resurrection and ascension, has brought about these awesome blessings.

At the Last Supper he instituted the New Covenant in his blood (Mt 26:28; Lk 22:20).

The New Covenant promised in Jeremiah 31 has indeed arrived, as also Hebrews 8:8-13 affirms.

Furthermore Jesus, in John 3:5-8 and alluding to the promises of Ezekiel 36:25-27, states that believers are those who have been born of water and of the Holy Spirit. The Spirit, poured out at Pentecost, imparts to believers the gifts of regeneration and inner obedience.

So, if these (Old Testament) promises have been fulfilled, it follows that “Israel” has also been restored.

And along with Israel, Davidic kingship and dominion over the Gentile nations must have been restored as well.

David's throne restored

Jesus was enthroned when he rose from the dead and ascended into heaven.

In his Pentecost sermon Peter declares that, because David knew that God had sworn to him with an oath that he would place one of his descendants on his throne, therefore David looked ahead and prophesied concerning the resurrection of the Christ (Acts 2:30-31).

Indeed, the promises to David were fulfilled in both Jesus' resurrection and his ascension (Ac 2:30-36).

Therefore, the throne of David has been fully restored in Jesus (Lk 1:32-33; cf. Isa 9:7).

Note that Jesus was installed as King in the heavenly Zion — alongside Yahweh (Ps 2:6; 110:1-2).

His rule is from heaven — over the earth but not on the earth.

It is from heaven that he subdues his enemies (Psalm 110; Mt 26:64).

That Psalm 110:1 was fulfilled in Jesus' ascension may be deduced from the following:

Matthew 26:64; Mark 16:19; Acts 2:33-34; 5:31; 7:55-56; Romans 8:34; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22; cf. Revelation 3:21; 22:1, 3.

The author of Hebrews, seeking to demonstrate Jesus' greatness, cites from 2 Samuel 7:14 and from Psalms 2, 45 and 110, affirming that all these promises/prophesies have been fulfilled with Jesus having ascended to the Father's side (Heb 1:3-13).

Likewise, Daniel's "son of man" vision was fulfilled in Jesus' ascension (Dan 7:13-14).

The restoration of David's throne necessarily implies a people and a kingdom over whom David's heir rules.

Jesus' rule and the gospel

The gospel is "the good news of the kingdom of God" (Lk 4:43; 8:1; 16:16).

It's the proclamation that, through Jesus, God's kingdom has finally come (Ac 8:12; 19:8; 20:25; 28:23, 31).

Jesus co-rules with the Father (Rev 11:15; Ps 110:1-2; Dan 7:13-14).

The gospel calls people to recognize that very fact — to confess him as Lord and as God (Rom 10:9; Php 2:9-11), and to submit to his rule through repentance expressed in baptism (Mt 3:2; 4:17; 28:18-20; Ac 2:36-38).

God's kingdom is of a spiritual-moral nature rather than political or external.

The Pharisees sought an earthly monarchy, like that of David, but Jesus repudiates this notion entirely:

²⁰ ... *"The kingdom of God does not come with observation. ²¹ Nor will they say, 'Here it is!' or 'There it is!' For remember, the kingdom of God is within you."*
(Luke 17:20-21, MEV).⁵

To be sure, Jesus is enthroned in heaven and rules over the nations.

Yet here, Jesus emphasizes the spiritual nature of his rule.

He rules us via his word and Spirit: the kingdom involves godly living and obedience (Rom 14:17; Col 2:6).

We confess him as Lord — as God, and as our king.

Thus, the kingdom has its throne in human hearts.

⁵ The Greek term here is *entos* (Strong's G1787), rightly translated as "within" by the MEV, KJV, and NIV1984.

The term occurs elsewhere in the New Testament only in Matthew 23:26, where it clearly denotes "inside" as opposed to "outside". Had Luke intended "midst" (ESV, NASB), he would very likely have employed the Greek adjective *mesos* (Strong's G3319) instead.

As Christians we are incorporated into this kingdom (Col 1:13).

Apart from spiritual new birth one can neither perceive nor enter the kingdom (Jn 3:3, 5).

Our kingdom “weapons” involve persuasion and reasoned arguments (2Cor 10:4-5; cf. Ps 149:6-9; Jn 18:36).

Jesus’ rule over the nations

Jesus’ gospel “conquest” of the Gentiles proves that David’s throne has been restored.

James explicitly teaches this in **Acts 15:13-21** — his address to the Jerusalem Council:

James regards the conversion of the Gentiles as something foretold by the Old Testament prophets (15:14-15), and he goes on to cite just one example: Amos 9:11-12.

Jesus has raised up David’s fallen tent; he has rebuilt its ruins and restored it to its former glory (15:16).

All this so that the Gentiles might seek the Lord, for they, too, belong to him (15:17).

(A more detailed treatment of Acts 15:13-21 is given in the Appendix.)

And so, through the gospel, Christ exercises dominion over the nations.

But note that this is a spiritual, not a politico-military, conquest:

Jesus conquers through the gospel; he rules over all who voluntarily submit to him as Lord and Savior.

In **Romans 15:9-12** Paul cites several Old Testament passages to show that it was always God’s intention to include the Gentiles. Isaiah 11:10 (LXX) specifically predicted Messiah’s rule over the Gentiles.

Paul’s whole mission was to call the nations to the obedience that comes through faith (Rom 1:5; 15:18; 16:26).

Through his apostolic priestly service the Gentiles were being reclaimed for God (Rom 15:16).

Psalms 2 notes that while the nations are Jesus’ reward and inheritance, their rulers don’t submit to him willingly.

Of necessity he rules “with a rod of iron” (2:9).

So he rules them providentially, punishing and disciplining them as he deems necessary.

The restoration of Israel

The apostles in Acts 1:6 question Jesus about the restoration of Israel.

While Jesus doesn’t directly answer, it can reasonably be claimed that the subsequent events related in the book of Acts constitute an affirmative answer:

Israel was indeed about to be restored — in the gathering of God’s elect people through the gospel.

How is Israel restored?

Answer: “Israel” is first of all restored in Jesus, then in those who belong to him.

Jesus was the One true and faithful Israelite (Isa 49:3).

He obeyed God’s law perfectly in the wilderness (Lk 4:1-12).

He was the true and faithful Son of God (Lk 3:22, 38; cf. Ex 4:22; Hos 6:7; 11:1ff.).

He represented Israel both in his death and in his resurrection:

His death was the ultimate exile; his resurrection, the ultimate restoration.

His death/exile on behalf of Israel (in Isaiah 53) meant that the nation would be finally restored, not destroyed.

But now, “Israel” includes all the people of God — Gentiles too — who belong to Jesus and for whom he died and rose again. God’s people, who are “in Christ” and identified with him, comprise the true, spiritual Israel. Old Testament prophecies of restoration are thereby fulfilled.

For example, Ezekiel’s Dry Bones Vision (Eze 37:1-14) finds fulfillment in Israel’s spiritual restoration under the New Covenant as the true “Israel of God” — comprising both Jewish and Gentile believers (Gal 6:16).

We should relate all that we have discussed so far — the restoration of Davidic kingship, of Israel, and of dominion over the nations — to the promises God made to Abraham. Specifically, to the promises of an inheritance and of blessing to the world through Abraham’s seed (Gen 12:3, 7; 22:18).

These promises are fulfilled through the gospel:

For all nations are Christ’s inheritance and are blessed as they turn to him (Rom 4:13; Gal 3:8, 14; Ps 2:8, 12).

Faith joins us to Jesus and makes us children of Abraham and of God (Rom 4:9-25; 9:8; Gal 3:26-29).

The Jewish Remnant

While “Israel” now constitutes believing Jews and Gentiles, we should perhaps note a role for ethnic Israel in the fulfillment of God’s promises.

Paul in Romans 9 – 11 discusses this matter at length. His question is this:

With the nation’s failure to believe in Jesus, have the promises of God for Israel failed (Rom 9:1-6)?

Paul goes on to show that God’s promises had ultimate reference to an elect remnant within the nation.

Moreover, he seems to anticipate a yet future mass turning of ethnic Jews to their Messiah (Rom 11:11-32).

The Old Testament prophets often spoke concerning this remnant — those of the nation who survive God’s judgments. With evildoers destroyed, the righteous remnant alone will remain, or return from exile to repossess their land and city. See Isaiah 1:9; 4:2-3; 6:13; 10:20-23; 11:11, 16; 28:5; 37:31-32; 46:3; 49:6; Jeremiah 23:3; 50:20; Ezekiel 9:4-6; Joel 2:32; Amos 5:15; 9:8; Micah 2:12; 4:7; 7:18; Zephaniah 2:7, 9; 3:12-13; Malachi 4:1-3.

First-century Jewish Christians viewed themselves as constituting this faithful remnant (see Romans 11:1-6).

The Hebrews author addresses these believing Jews, urging them to remain faithful in view of God’s imminent judgment on their nation (cf. Heb 10:25, 30, 39).

And, Revelation 7:1-8 shows the first-century Jewish remnant being sealed by God to exempt them from coming judgment (cf. Eze 9:4-6). 12,000 are sealed from each Israelite tribe, 144,000 in total. That they come from all twelve Israelite tribes shows that Old Testament promises concerning the ultimate reunion of both kingdoms — Israel and Judah — have been fulfilled through Christ (cf. Isa 11:12-13; Jer 3:18; 23:5-6; Eze 37:15-24; Hos 1:11).⁶

⁶ This Jewish remnant constituted a sort of *firstfruits* of God’s great harvest of people for his kingdom — see James 1:1, 18; Revelation 14:4.

Messiah's peaceable kingdom

Messiah's rule brings security and peace for God's people.

Diverse groups are reconciled to each other as they are united in Christ.

Such peace/reconciliation is a prominent theme in Isaiah (see 2:4; 9:7; 11:6-9; 19:23-25).

Significantly, Isaiah 11:10 (LXX) is cited by Paul in Romans 15:12 in the context of his appeal for Christian unity.

It would seem, therefore, that Isaiah 11:6-9 is fulfilled when diverse groups dwell together in harmony in Christ's Church and kingdom: weak and strong, Gentiles and Jews, and so forth.

See Romans 15:1-13; Ephesians 2:14-15; Galatians 3:28; Colossians 3:11.

God's kingdom in the book of Revelation

Revelation shows the first-century coming "with power" of the promised kingdom (Mk 9:1; cf. Rev 11:15-17).⁷

God is seated on his heavenly throne ruling the nations (4:9-10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; cf. Ps 47:8).

Jesus is enthroned too (3:21; 7:17; 22:1, 3); he is the "King of kings and Lord of lords" (19:16; cf. 1:5; 17:14).

Revelation shows the fulfillment of Psalm 110: Messiah exerting his power to take possession of the Gentile nations, judging those who oppose his rule.

He comes on the clouds (1:7) to put down his enemies: the Harlot (18:2-24), and the Beast and false prophet and their allies (19:11-21).

The Devil is defeated (20:10); so too is Death — the last enemy (20:14; cf. 1Cor 15:25-26).⁸

John's last vision (Revelation 21 – 22) shows what Jesus has finally accomplished.

Jesus is enthroned in the heavenly Zion, alongside the Father (Rev 22:3b; cf. Ps 2:6; 110:1-2).

With his enemies destroyed, all things in heaven and on earth have come under his headship (Eph 1:10, 22).

Concerning things in heaven:

"Jerusalem" is the final, heavenly reward of the Old Testament saints (Heb 11:10, 16) and the first-century martyrs (Rev 7:14-17; 21:7).

John sees and relates the destruction of the last enemy — Death and Hades — in Revelation 20:14:

In AD 70 Jesus unlocked Hades-Paradise; the saints and martyrs were released and judged and admitted into the heavenly city — there to live in God's presence forever (Rev 1:18; 20:11-15; 21:7).⁹

Such admittance into "Jerusalem" via resurrection is to be regarded as the end of Man's exile that began in the Garden and continued even beyond the grave in Hades-Paradise.

Concerning things on earth:

Jerusalem is also on earth (Rev 21:2, 10):

It represents Jerusalem restored after judgment — in fulfillment of Old Testament prophecy.

- It's Christ's Bride — the Church, the people of God (Rev 21:2, 9; cf. Eph 5:25ff.).
- It's where believers "live" under the New Covenant (Heb 12:22).

⁷ As Revelation makes clear, its prophecies were to be fulfilled in the very near future (Rev 1:1, 3; 22:6, 10).

⁸ Paul, alluding to Psalm 110:1, wrote that Christ "must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death" (1Cor 15:25-26). Revelation 20:14 depicts this also: Death and Hades are the last of Christ's enemies to stand in the way of his all-encompassing rule.

Jesus has to all intents "abolished" death for God's people (2Tim 1:10; cf. Jn 8:51; 11:26).

But death is never finally abolished for the wicked; their destiny is the lake of fire — the "second death" (Rev 20:15; 21:8).

⁹ This heavenly city is also our eternal, posthumous destiny (Heb 13:14). With the Resurrection now past, we enter heaven directly when we die, being immediately clothed with our new spiritual body (2Cor 5:1-10).

- It's the capital and seat of government of the new (post-70 AD) world order:
Jesus, with the Father, is enthroned therein (Rev 22:1, 3b), and the surrounding nations are firmly under his/their rule (Rev 12:5; cf. Ps 2:6-9).
The saints co-reign with Christ from Jerusalem (Rev 2:26-27; 5:10; 22:5; Dan 7:27).
- The city (as the Church) serves as a light and ministers gospel healing to the nations (Rev 21:24; 22:2):
The wicked outside the city are invited to repent and enter through the gates and partake of the tree and water of life (Rev 22:2, 14-15, 17).
In time, all nations will come to worship God in Jerusalem (Rev 15:4; cf. Ps 86:9; Isa 2:1-3; Mt 28:18-19).

Revelation therefore shows the throne of David as fully restored in Christ, with all nations being blessed through his beneficent rule.

John's final vision shows the fulfillment of Old Testament prophecy: Christ's kingdom has come, and the world is being transformed through the gospel. See Psalm 72; Isaiah 9:6-7; 11:1-10; 42:1-4; Luke 1:32-33.

Conclusion

- Jesus is David's royal heir (Lk 1:32-33).
- The throne of David was fully restored when he rose from the dead and ascended into heaven (Ac 2:30-36).
- Jesus' gospel "conquest" of the Gentiles proves that David's throne has been restored (Ac 15:13-21).
- All nations belong to him, and he will win them through the gospel (Ps 2:8; Rom 4:13; Gal 3:8; Rev 15:4).
- All nations are (or will be) blessed through his beneficent rule (Psalm 72; Isa 9:6-7; 11:1-10; 42:1-4).

No need, therefore, to adopt the Premillennial view — the notion that Davidic kingship won't be restored until Jesus returns to begin his millennial reign from a literal throne in Jerusalem.

Such a view is completely at variance with Scripture; it fails to appreciate the spiritual nature of Messiah's kingdom.

Appendix: David's throne in Acts 15

Jesus' gospel "conquest" of the Gentiles proves that David's throne has been restored.

James explicitly teaches this in Acts 15:13-21 — his address to the Jerusalem Council:

James regards the conversion of the Gentiles as something foretold by the Old Testament prophets (Ac 15:14-15), and he goes on to cite just one example: Amos 9:11-12.

There, Amos foretells the raising up of David's fallen "booth" — his tent or hut.

Additionally, Israel's former extensive rule (enjoyed under David and Solomon) over enemies ("Edom") and over tributary nations will be restored.¹⁰

In Amos, this restoration of David's dynasty and empire occurs in the context of Israel's national restoration after having experienced God's judgment and discipline (Am 9:11-15; cf. Am 9:1-10).

Note that the phrase "all the Gentiles who are called by my name" (Ac 15:17; cf. Am 9:12) expresses God's ownership of the world's nations.¹¹

The Expanded Bible (EXB) rendition of Amos 9:11-12 is helpful:

¹¹ *"In that day I will ·restore [rebuild; raise up] the ·tent [hut; shack; ^creferring to the weakened state of the Davidic dynasty] of David that has fallen, and ·mend [repair] its broken places.*

I will ·rebuild [restore; raise up] its ruins as it was ·before [in days long ago/of antiquity].

¹² *Then Israel ·will take over [possess; conquer] ·what is left [the remnant] of Edom and the other nations that ·belong to me [^Lare called by my name],” says the LORD, who will make it happen.*

Jesus is David's heir; he sits on David's throne.

He has restored the dilapidated "hut" or "shack" of David to its former glory.

Through him Israel's dominion over the nations is restored.¹²

But note that this is a spiritual, not a politico-military, conquest:

Jesus conquers through the gospel; he rules over all who voluntarily submit to him as Lord and Savior.

¹⁰ The territorial extent of David's victories and Solomon's reign are related in 2 Samuel 8:1-14 and 1 Kings 4:21, 24.

¹¹ Bearing (or being called by) God's name was a privilege that belonged solely to his covenant people (Isa 43:7; 63:19). Yet Amos anticipates the nations also belonging to God — and that as Gentile nations, distinct from Israel.

¹² So, in answer to the apostles' question (Ac 1:6), Jesus has indeed restored the kingdom to Israel.