

## **The Davidic King Arrives to Jerusalem**

### **Introduction:**

Today is Palm Sunday, which commemorates the arrival and triumphant entry of Jesus of Nazareth to Jerusalem. Today begins what Christians commonly refer to as Passion Week, or Holy Week. Of course historically, this week in the life of our Lord Jesus culminated in His arrest, trials, crucifixion, and resurrection, which occurred on the first day of the following week. All four Gospels record the event. Let us read each of the Gospel accounts of this event of Palm Sunday in order to consider all of the details and perspectives.

### **I. The Gospel Accounts**

#### **A. Matthew 21:1-11**

Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. <sup>3</sup>And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

<sup>4</sup>All this was done that it might be fulfilled which was spoken by the prophet, saying:

<sup>5</sup>“Tell the daughter of Zion,  
‘Behold, your King is coming to you,  
Lowly, and sitting on a donkey,  
A colt, the foal of a donkey.’”

<sup>6</sup>So the disciples went and did as Jesus commanded them. <sup>7</sup>They brought the donkey and the colt, laid their clothes on them, and set Him on them. <sup>8</sup>And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. <sup>9</sup>Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!  
‘Blessed is He who comes in the name of the LORD!’  
Hosanna in the highest!”

<sup>10</sup>And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”

<sup>11</sup>So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”

#### **B. Mark 11:1-11**

Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples; <sup>2</sup>and He said to them, “Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it. <sup>3</sup>And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it here.”

<sup>4</sup>So they went their way, and found the colt tied by the door outside on the street, and they loosed it. <sup>5</sup>But some of those who stood there said to them, “What are you doing, loosing the colt?”

<sup>6</sup>And they spoke to them just as Jesus had commanded. So they let them go. <sup>7</sup>Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. <sup>8</sup>And many spread their clothes on the road, and others cut down leafy branches from the trees and spread them on the road. <sup>9</sup>Then those who went before and those who followed cried out, saying:

“Hosanna!  
‘Blessed is He who comes in the name of the LORD!’  
<sup>10</sup>Blessed is the kingdom of our father David  
That comes in the name of the Lord!  
Hosanna in the highest!”

<sup>11</sup>And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

### **C. Luke 19:28-44**

<sup>28</sup>When He had said this, He went on ahead, going up to Jerusalem. <sup>29</sup>And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, <sup>30</sup>saying, “Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. <sup>31</sup>And if anyone asks you, ‘Why are you loosing it?’ thus you shall say to him, ‘Because the Lord has need of it.’”

<sup>32</sup>So those who were sent went their way and found it just as He had said to them. <sup>33</sup>But as they were loosing the colt, the owners of it said to them, “Why are you loosing the colt?”

<sup>34</sup>And they said, “The Lord has need of him.” <sup>35</sup>Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. <sup>36</sup>And as He went, many spread their clothes on the road.

<sup>37</sup>Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, <sup>38</sup>saying:

“Blessed is the King who comes in the name of the LORD!  
Peace in heaven and glory in the highest!”

<sup>39</sup>And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.”

<sup>40</sup>But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

<sup>41</sup>Now as He drew near, He saw the city and wept over it, <sup>42</sup>saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. <sup>43</sup>For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup>and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

### **D. John 12:12-16**

<sup>12</sup>The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took branches of palm trees and went out to meet Him, and cried out: “Hosanna! ‘Blessed is He who comes in the name of the LORD!’ The King of Israel!” <sup>14</sup> Then Jesus, when He had found a young donkey, sat on it; as it is written: <sup>15</sup>“Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt.” <sup>16</sup>His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.

What is the major thrust of these accounts?

## II. The Son of David arrived to Jerusalem as the promised King of Israel

We just read in the passages before us of the entrance of Jesus of Nazareth into Jerusalem. He arrived to this city as the promised Messiah, the Son of David, the promised King who would reign over Israel forever. We read in the account of Matthew, “All this was done that it might be fulfilled which was spoken by the prophet, saying:

<sup>5</sup>“Tell the daughter of Zion,  
‘**Behold, your King is coming to you,**  
Lowly, and sitting on a donkey,  
A colt, the foal of a donkey.’”

This is a quotation of Zechariah 9:9.

It is clear that the people of Jerusalem anticipated the arrival of their Messiah. The crowds declared and celebrated Jesus of Nazareth to be the One that they had long hoped for, the One whom they had longed to come. Each of the three Synoptic Gospels--Matthew, Mark, and Luke--culminated in the declaration of the people, celebrating the arrival of their promised King. In that each account concludes with the declaration of the people, each of these three episodes may be classified as “pronouncement stories.” In other words, the emphasis and purpose of each episode culminates in the final declaration that this Jesus, is the promised Son of David, the King of Israel, who has arrived to inaugurate and establish His kingdom.

The Synoptic Gospels vary slightly in the declarations of the crowd. **The Gospel of Matthew** records the crowd crying out:

“Hosanna to *the Son of David!*  
‘Blessed is He who comes in the name of the LORD!’  
Hosanna in the highest!” (Matt. 21:9)

**Mark**, however, records these words of the people:

“Hosanna!  
‘Blessed is He who comes in the name of the LORD!’  
<sup>10</sup>Blessed is *the kingdom of our father David*  
That comes in the name of the Lord!  
Hosanna in the highest!” (Mark 11:9, 10)

The Gospel according to **Luke**, however, records the disciples of Jesus celebrating His entrance into Jerusalem. We read in Luke 19:37ff this account:

<sup>37</sup>Then, as He was now drawing near the descent of the Mount of Olives, **the whole multitude of the disciples** began to rejoice and praise God with a loud voice for all the mighty works they had seen, <sup>38</sup>saying:

“**Blessed is the King who comes** in the name of the LORD!’  
Peace in heaven and glory in the highest!”

All of four Gospel accounts announce and celebrate the arrival and inauguration of the King, that God had long before promised to Israel.

Matthew, Mark, and John’s accounts state that the crowds welcomed Jesus with loud cries of “Hosanna.” Hosanna is an Aramaic word, the common language of the Hebrew people in first century Palestine. It was a word commonly associated and used in the annual celebrations of the Jews, especially

that of the Passover and the Feast of Tabernacles. During these two festivals the people would read the Hallel Psalms, which included Psalms 113 through 118. The word, Hosanna, was originally associated with Psalm 118:25, which reads, “Save now, I pray, O LORD; O LORD, I pray, send now prosperity” (NKJ). The Hebrew word, Hosanna, is the word translated as “save.” Crying out “Hosanna” was the formal way in which the people were calling out to the Son of David to save them. Now though the word, Hosanna, is quite common to us, recognize that it is only transliterated<sup>1</sup> in the Biblical record in these accounts of the Triumphant Entry of Jesus into Jerusalem on Palm Sunday.

This event of Palm Sunday is the formal announcement of Jesus fulfilling His calling as the Son of David to rule over the promised kingdom of God. This Son of David and the kingdom over which He rules is the realization of the hope of Israel, in which the people of God would receive the forgiveness of their sins and then in the restored Davidic kingdom they would live in joy, peace, and righteousness, even as they are governed by their promised King. Jesus became Lord over His kingdom through His suffering and death of His crucifixion and when He was raised and ascended into heaven to be seated on the throne of glory. The Lord Jesus commenced His reign as the Son of David upon His ascension into heaven. When He sat down in His Father’s throne in heaven, He sat down on the throne promised to His father, King David. In fulfillment of Old Testament prophecy the risen Lord Jesus came before God the Father and received the messianic kingdom promised to Him and His people. For example, we read Daniel 7:13f:

I was watching in the night visions,  
And behold, One like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,  
And they brought Him near before Him.  
Then to Him was given dominion and glory and a kingdom,  
That all peoples, nations, and languages should serve Him.  
His dominion is an everlasting dominion,  
Which shall not pass away,  
And His kingdom the one  
Which shall not be destroyed.

Now the crowds who welcomed and celebrated Jesus as the promised Son of David did not understand the true nature of the kingdom that Jesus was inaugurating, nor did they understand the events that would transpire that week which resulted in the coronation of Jesus over His kingdom. The Jews failed to understand the spiritual nature of the kingdom that the promised Son of David would bring to them. The Jews were wrong in that they anticipated an earthly, political kingdom, which would ascend in power and prominence over the other nations of the world. The people that praised Jesus on Palm Sunday, called for the crucifixion of Jesus on “Good” Friday. They rejected Jesus as their king. The Lord Jesus spoke of His rejection in a parable He taught. He said of them, “His citizens hated him, . . . saying, ‘We will not have this man to reign over us.’” (Luke 19:14).

There is a painting that portrays in one scene the whole event of this last week of Jesus in Jerusalem. The scene has in its foreground a lone donkey standing chewing on palm leaves. It is obviously intended to be the donkey that Jesus rode eating the branches that had been strewn in its way. But in the background is a hill on which a cross stands.

But we know from the Scriptures that the rejection of Jesus by the people resulted not in the failure of Jesus to assume His rule, but rather led to and resulted in kingly authority conferred upon Him. The

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<sup>1</sup> Transliteration is not translation. The translation of the Hebrew word, *hosanna*, is “save (us)”, but the transliteration of the Hebrew word is the transference of each Hebrew letter and syllable into the equivalent letters and syllables in English. In Hebrew, Aramaic, Greek, and English, the word is pronounced the same: “hosanna.” The Hebrew Word is translated (not transliterated) in a number of places in the Old Testament, including Judges 7:2; 2 Kings 6:26; Psalm 12:2; 20:10; 28:9; 44:4; 60:7; 98:1; 108:7.

suffering that He endured at the hands of sinners qualified Him to be the Savior; His suffering and death were the very means by which He became Lord, securing and assuring the salvation of His people. For although the world rejected Jesus, God the Father vindicated His Son by raising Him from the dead and enthroning Him over the Kingdom of God. This is testified in both Testaments. We read in Psalm 2:

Why do the nations rage,  
And the people plot a vain thing?  
<sup>2</sup>The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the LORD and against His Anointed, saying,  
<sup>3</sup>“Let us break their bonds in pieces  
And cast away their cords from us.”  
<sup>4</sup>He who sits in the heavens shall laugh;  
The Lord shall hold them in derision.  
<sup>5</sup>Then He shall speak to them in His wrath,  
And distress them in His deep displeasure:  
<sup>6</sup>“Yet I have set My King On My holy hill of Zion.”  
<sup>7</sup>“I will declare the decree:  
The LORD has said to Me,  
‘You are My Son,  
Today I have begotten You.  
<sup>8</sup>Ask of Me, and I will give You  
The nations for Your inheritance,  
And the ends of the earth for Your possession. (Psalm 2:1-8)

We also read of the same reality in the New Testament. This Psalm is quoted being applied to the resurrection and enthronement of Jesus Christ (Cf. Acts 13:33; Heb. 5:2, 5). We also read of the old man, Simeon, who saw the infant Jesus in the temple.

<sup>25</sup>And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup>And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup>So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, <sup>28</sup>he took Him up in his arms and blessed God and said: <sup>29</sup>“Lord, now You are letting Your servant depart in peace, According to Your word; <sup>30</sup>For my eyes have seen Your salvation <sup>31</sup> Which You have prepared before the face of all peoples, <sup>32</sup>***a light to bring revelation to the Gentiles, and the glory of Your people Israel.***” (Luke 2:25-32)

Simeon was not referring to two different kingdoms, a spiritual Kingdom of God and an earthly kingdom of David over Israel. He was speaking of the one realized kingdom promised to Israel in the Old Testament. This child, the Lord's Christ, or Messiah, entered into His reign upon His resurrection from the dead and His ascension into heaven.

The apostle Paul declared forthrightly that the exaltation of Jesus Christ to His rule as King was the result of His suffering and death. Paul wrote,

<sup>5</sup>Let this mind be in you which was also in Christ Jesus, <sup>6</sup>who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup>but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. <sup>8</sup>And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. <sup>9</sup>***Therefore God also has highly exalted Him and given Him the name which is above every name,*** <sup>10</sup>that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup>and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phi. 2:5-11)

However, the people of Jerusalem did not understand how God would enthrone this Son of David through this manner of His death. Even His own disciples were wrong in their understanding of what had transpired in that last week of our Lord's earthly ministry. This ignorance and error was not due to any failure on Jesus' part to instruct them, for He had foretold of His rejection, suffering and death, and resurrection that would occur when they arrived at Jerusalem. But even after the resurrection, the Lord had to rebuke His disciples due to their failure to understand what had transpired before them. Jesus told two of His disciples, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! ***Ought not the Christ to have suffered these things and to enter into His glory?***" (Luke 24:25f). He declared that His suffering must precede the glory of His reign as King.

### **III. Those who wrongly teach that Jesus did not inaugurate the kingdom promised to David.**

But it is a sad commentary that not many evangelicals today believe what we have just declared regarding the present reign of Jesus Christ as the Son of David over God's promised kingdom to Israel. They have been taught wrongly that although Jesus as the Son of David "offered" the promised kingdom to Israel, because the people of Israel rejected Jesus as their King, God withdrew the offer of the Kingdom, postponing its realization until the second coming of Jesus Christ. They believe that only then will Jesus be enthroned as the Son of David over Israel. He will then rule from "David's throne" in earthly Jerusalem for a 1,000 year millennium. They teach that only then King Jesus will be enthroned over the restored national (political) state of Israel, which will be the ruling nation over the Gentile nations of the world. They fail to see the present glory of the Lord Jesus as the reigning Son of David over (reconstituted) Israel, in which the (believing) Gentile nations of the world have come to rest.

Here are some statements that reflect their errant views of the Davidic kingdom:

Jesus was set aside as King at his baptism, then he validated his messianic claims by his authoritative teaching, signs, and miracles. The nation refused to respond in faith and obedience to Jesus' claims and ministry and lost the blessings that could have been theirs. (Remember that blessings can be lost by disobedience without invalidating the promises of the unconditional covenant.) The Davidic kingdom was not inaugurated and Jesus did not begin to rule.<sup>2</sup>

The same writer describes his understanding of a future earthly Davidic kingdom of Israel:

This aspect of the kingdom of God is yet future and, as the name implies, will last for a thousand years. This facet of the kingdom will fulfil the great eternal, unconditional covenants of the Old Testament, particularly the Davidic covenant (2 Samuel 7). As was discussed in previous chapters, this kingdom will be on earth, where Jesus Christ will physically, literally rule after his second coming. This aspect of the kingdom of God is sometimes called the messianic kingdom, since the ruler will be the Messiah.

This is the kingdom that John the Baptist declared was "at hand," and this is the kingdom that was offered to the nation of Israel by both John the Baptist and Jesus. It was this aspect of the kingdom that was rejected by the nation when they spurned the Lord Jesus. But in the future time of the tribulation, Israel will once again be offered this kingdom. At that time they will accept it, and Jesus will rule on the throne of David.<sup>3</sup>

I regard this as terrible error. The Kingdom that God promised to the Son of David was not to be inaugurated unless and until unbelieving Jews chose to accept it. The apostles declared forthrightly that in spite of the rejection of Jesus by the Jews, God the Father enthroned Him as King of kings and Lord of lords.

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<sup>2</sup> Paul N. Benware, *Understanding End Times Prophecy* (Moody Publishers, 1995, 2006), p. 70.

<sup>3</sup> *Ibid*, p. 192.

When Jesus Christ returns, there will be a full manifestation of the kingdom, but it will be of the kingdom over which He now reigns.

Here are a few more comments that reflect the errant view that the Davidic kingdom is a future reality only after the second coming of Jesus Christ.

Jesus is not sitting on His throne now, but He will sit on the throne of David at His second coming. Not in the rapture of the saints when we go up in the air to meet Him, but after our honeymoon in Heaven when Jesus comes visibly, bodily, literally, with all His holy angels to reign on this earth, "THEN shall He sit upon the throne of His glory." Certainly that kingdom is in the future, not the present. Do not be discouraged, dear Christian, for all God has promised He will do, and the Savior shall have the kingdom that rightfully belongs to Him and shall reign on the throne of David on the earth.<sup>4</sup>

Here is another claim that the kingdom that Jesus will rule over was offered to Israel but was postponed because of Israel's unbelief:

Now let us review: Jesus came to Israel as her Messiah. But He taught such lofty spiritual principles that He was rejected by the Jewish leaders. This meant that the kingdom of Old Testament prophecy could not be established at that time. As this unbelief moved toward its climax, Jesus began to prepare His disciples for His crucifixion, His resurrection, and the church age. Then, He died on the cross to pay for our sins and rose again to break death's power. Someday He will return to bring in the postponed kingdom and to reign over the earth in glory.<sup>5</sup>

#### **IV. Old Testament prophetic passages regarding the kingdom that are fulfilled through Jesus Christ.**

##### **A. Isaiah 9:1-9**

The prophet Isaiah gave forth this prophecy of the coming kingdom that would be ruled over by the Son of David.

Nevertheless the gloom will not be upon her who is distressed,  
As when at first He lightly esteemed  
***The land of Zebulun and the land of Naphtali,***  
And afterward more heavily oppressed her,  
By the way of the sea, beyond the Jordan,  
***In Galilee of the Gentiles.***  
<sup>2</sup>***The people who walked in darkness***  
***Have seen a great light;***  
***Those who dwelt in the land of the shadow of death,***  
***Upon them a light has shined.***

<sup>3</sup>You have multiplied the nation  
And increased its joy;  
They rejoice before You  
According to the joy of harvest,  
As men rejoice when they divide the spoil.  
<sup>4</sup>For You have broken the yoke of his burden  
And the staff of his shoulder,  
The rod of his oppressor,  
As in the day of Midian.

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<sup>4</sup> John R. Rice, *The Coming Kingdom of Christ* (Sword of the Lord Publishers, 1945, p. 75.

<sup>5</sup> Herbert Vander Lugt, *God's Plan in All the Ages* (Zondervan, 1979), p. 156.

<sup>5</sup>For every warrior's sandal from the noisy battle,  
And garments rolled in blood,  
Will be used for burning and fuel of fire.  
<sup>6</sup>For unto us a Child is born,  
Unto us a Son is given;  
And the government will be upon His shoulder.  
And His name will be called  
Wonderful, Counselor, Mighty God,  
Everlasting Father, Prince of Peace.  
<sup>7</sup>Of the increase of His government and peace  
There will be no end,  
***Upon the throne of David and over His kingdom,***  
To order it and establish it with judgment and justice  
From that time forward, even forever.  
The zeal of the LORD of hosts will perform this.

We read in Matthew's Gospel that this prophecy began to be fulfilled when Jesus began to minister in Galilee. We read in Matthew 4 these words:

<sup>12</sup>Now when Jesus heard that John had been put in prison, He departed to Galilee. <sup>13</sup>And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,  
<sup>14</sup>***that it might be fulfilled which was spoken by Isaiah the prophet,*** saying:

<sup>15</sup>“The land of Zebulun and the land of Naphtali,  
By the way of the sea, beyond the Jordan,  
Galilee of the Gentiles:  
<sup>16</sup>The people who sat in darkness have seen a great light,  
And upon those who sat in the region and shadow of death  
Light has dawned.”

<sup>17</sup>From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.”  
(Matt. 4:12-17)

The Scriptures declare that the prophecy of the Davidic King reigning commenced with the person of Jesus and His proclamation that the kingdom of heaven was at hand. The kingdom of heaven, elsewhere, called the kingdom of God, is the kingdom that God had promised to the Son of David.

## **B. Isaiah 11:1-10**

There shall come forth a Rod from the stem of Jesse,  
And a Branch shall grow out of his roots.  
<sup>2</sup>The Spirit of the LORD shall rest upon Him,  
The Spirit of wisdom and understanding,  
The Spirit of counsel and might,  
The Spirit of knowledge and of the fear of the LORD.

<sup>3</sup>His delight is in the fear of the LORD,  
And He shall not judge by the sight of His eyes,  
Nor decide by the hearing of His ears;  
<sup>4</sup>But with righteousness He shall judge the poor,  
And decide with equity for the meek of the earth;  
He shall strike the earth with the rod of His mouth,



And with the breath of His lips He shall slay the wicked.  
<sup>5</sup>Righteousness shall be the belt of His loins,  
And faithfulness the belt of His waist.

<sup>6</sup>“The wolf also shall dwell with the lamb,  
The leopard shall lie down with the young goat,  
The calf and the young lion and the fatling together;  
And a little child shall lead them.  
<sup>7</sup>The cow and the bear shall graze;  
Their young ones shall lie down together;  
And the lion shall eat straw like the ox.  
<sup>8</sup>The nursing child shall play by the cobra’s hole  
And the weaned child shall put his hand in the viper’s den.  
<sup>9</sup>They shall not hurt nor destroy in all My holy mountain,  
For the earth shall be full of the knowledge of the LORD  
As the waters cover the sea.

<sup>10</sup>“And in that day 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.”

Those who advocate a postponed Davidic Kingdom until the second coming of Christ often cite this passage to argue their position. And clearly the Davidic Kingdom is in view. David is referenced in **verse 1**, “There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots.” Jesse was David’s father. “A Rod from the stem of Jesse” speaks directly to David, but looks forward to the Son of David, Jesus Christ. We see in **verse 9** that the kingdom is world-wide in scope, “They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea.” “My holy mountain” is a reference to the promised Kingdom.

But is this a prophecy of a future 1,000 year early kingdom of David? No, it is a prophecy of present Kingdom of God over which Jesus is Lord. Verses 2 through 5 set forth His character and the manner that He governs His kingdom. Verses 6 through 9 describe the state of peace that exists for His people within His kingdom; it depicts a kingdom with the curse of the fall removed. But it is verse 10 that makes clear this is a prophecy of the Kingdom of God in this present age, for the apostle Paul quoted this verse in **Romans 15:7-12**. He used this verse to show the church at Rome that they are the realization of this prophecy from Isaiah 11. Paul showed in the context of Romans 15:7-13 that the Scriptures had prophesied of Gentile conversions in this church age. Here are the apostles’ words:

<sup>7</sup>Therefore receive one another, just as Christ also received us, to the glory of God. <sup>8</sup>Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, *to confirm the promises made to the fathers,* <sup>9</sup>*and that the Gentiles might glorify God for His mercy,* as it is written:

“For this reason I will confess to You among the Gentiles,  
And sing to Your name.”

<sup>10</sup>And again he says:

“Rejoice, O Gentiles, with His people!”

<sup>11</sup>And again:

“Praise the LORD, all you Gentiles!

Laud Him, all you peoples!”

<sup>12</sup>And again, Isaiah says:

*“There shall be a root of Jesse;  
And He who shall rise to reign over the Gentiles,  
In Him the Gentiles shall hope.”*

### C. Amos 9:11-15

Here the prophet declares the future restoration of the Davidic kingdom. The house of David had “fallen”; that is, there had been no sons of David ruling on the throne of David for a prolonged period of time. But God determined that He would again cause a Son of David to become King over Israel. In Amos 9 we read this prophecy.

“On that day I will raise up  
The tabernacle of David, which has fallen down,  
And repair its damages;  
I will raise up its ruins,  
And rebuild it as in the days of old;

<sup>12</sup>That they may possess the remnant of Edom,  
And all the Gentiles who are called by My name,”  
Says the LORD who does this thing.

<sup>13</sup>“Behold, the days are coming,” says the LORD,  
“When the plowman shall overtake the reaper,  
And the treader of grapes him who sows seed;  
The mountains shall drip with sweet wine,  
And all the hills shall flow with it.

<sup>14</sup>I will bring back the captives of My people Israel;  
They shall build the waste cities and inhabit them;  
They shall plant vineyards and drink wine from them;  
They shall also make gardens and eat fruit from them.

<sup>15</sup>I will plant them in their land,  
And no longer shall they be pulled up  
From the land I have given them,”  
Says the LORD your God. (Amos 9:11-15)

Again, those who advocate a postponed Davidic Kingdom, that it will not be established until Jesus returns, argues their position from this passage. But again, the New Testament declared that this prophecy as fulfilled in this present age. Jesus Christ is ruling over the promised Kingdom of David. We read in Acts 15 of the outcome of the Jerusalem Council of the early church. The elders and apostles in Jerusalem met to consider what standards of righteousness to impose upon Gentile converts. There we read these words:

<sup>12</sup>Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. <sup>13</sup>And after they had become silent, James answered, saying, “Men and brethren, listen to me: <sup>14</sup>Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. <sup>15</sup>And with this the words of the prophets agree, just as it is written:

<sup>16</sup>After this I will return  
And will rebuild the tabernacle of David, which has fallen down;

I will rebuild its ruins,  
And I will set it up;  
<sup>17</sup>So that the rest of mankind may seek the LORD,  
Even all the Gentiles who are called by My name,  
Says the LORD who does all these things.’

<sup>18</sup>“Known to God from eternity are all His works. <sup>19</sup>Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, <sup>20</sup>but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. <sup>21</sup>For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.” (Acts 15:12-21)

The passages may be multiplied to demonstrate that the Jesus, the Son of David, has become the King over the Kingdom of God, even the nation of Israel reconstituted under the new covenant that had been prophesied in the prophets.

**Conclusion:**

Jesus Christ, the Son of David, is Lord. Although He was rejected by man, God His Father has raised Him from the dead and did confer upon Him all kingly authority. He is the Lord in who we trust and rest.

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Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all. <sup>18</sup>The grace of our Lord Jesus Christ be with you all. Amen. (2 Thess. 3:16, 18)

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