

# “ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

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## CHAPTER SIX

### DAVID’S THRONE OCCUPIED BY DAVID’S SON AND LORD

The security of David’s throne is guaranteed by the oath of the Lord; nothing can make it more sure. It is almost incredible that any interpreter of Holy Scripture could expect to be listened to who would dare to tell his hearers or readers that the occupancy of David’s throne by the Messiah means nothing more than the reign of Christ in a believer’s heart. The plain, simple, literal sense, whatever it may involve, is the only sense that will satisfy the ingenuous mind. David’s throne consisted in a sceptre swayed over Israel in Jerusalem; and in no sense whatever has David ever had his throne in a believer’s heart. Let us examine the Scriptures which bear on this subject.

Nathan was instructed by the Lord to say to David, **“Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And *thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever*”** (II Samuel 7:11-16).

Here David’s seed is guaranteed *the throne of the kingdom forever*. This is unconditional. It does not depend on the good conduct of his seed. For the sin of David’s seed is anticipated.

**“If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men . . . But my mercy shall not depart away from him . . . *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*”**

Against all contingencies David’s house, David’s kingdom, and David’s throne are secure for ever. For confirmation of this let us look at Psalm 189.

**“I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish *for ever*, and build up *thy throne to all generations*. Selah . . .**

**“Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for *evermore*, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah”** (Psalm 89:3, 4, 27-37).

Here again, against all contingencies, David’s seed and David’s throne are guaranteed, and are as secure as are the sun and moon. The perpetuity of David’s throne is based upon the oath of the Lord, and that oath rests upon His holiness.

In our first chapter we showed from Scripture the guaranteed preservation of Israel as a nation to the end of time. God declares in Jeremiah 31, that as long as the sun and moon remain Israel shall not cease to exist as a nation before Him forever. Here we have David’s throne as permanently secured as the sun and the moon, and as the faithful witness in the sky—the rainbow. The rainbow is indeed *“the faithful witness in the sky.”*

I am writing this in Chillingham, Northumberland, during August, 1888, a month characterized by floods of rain, but the rainbow seen by us just before a brilliant sunset on two separate occasions was perhaps as large and glorious as any seen since the days of Noah, when God made it the sign of His covenant with the earth. **“The faithful witness in the sky”** testifies to the oath of the Lord against another universal flood, and this **“faithful witness”** also testifies on the solemn oath of the Lord to the perpetuity of David’s throne. Isaiah, in predicting the advent of the Messiah and His wonderful titles, announces His reign upon the throne of David, and the perpetuity of His dominion.

**“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice *from henceforth even for ever*. The zeal of the LORD of hosts will perform this”** (Isaiah 9:6-7).

**“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness”** (Isaiah 16:5).

**“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS”** (Jeremiah 23:5, 6).

Now these words, given as they were by the inspiration of the Holy Spirit of God, must, of necessity, be the very best that could possibly be chosen to describe the events which God intended should actually take place.

If the throne of David is to be as literal as was the cross of Calvary; if the advent of the reigning One is to be as literal as was the advent of the suffering One; and if the king to reign on David's throne be as literal as was the servant ministering in washing disciples' feet; then the language could not have been more suitable in which to predict such events. But if no such literal events were ever intended, then the language seems most inappropriate, confusing, and misleading, and an ingenious mind may make it mean anything. When David's throne has become occupied by David's Son and David's Lord, **"At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart"** (Jeremiah 3:17).

**"And the name of the city from that day shall be, the LORD is there"** (Ezekiel 48:35).

The simplicity, clearness, and strength of the language used to describe the perpetuity of David's throne, and the kingly rule of David's Son and Lord, *oblige us to regard the plain and obvious sense as the only true sense*. The throne of David means the throne of David; and the Lord God will do as Gabriel was instructed to announce, **"Give unto Him (Christ) the throne of His father David."**

But the Jew can raise an objection much more formidable than the spiritualizing theory of the Christian. He can object that as Jesus was not the natural son of Joseph, he had *no lineal right to the throne of David* in any sense whatever. The genealogy of Jesus begins with Abraham, as recorded in Matthew's Gospel, and is continued through David and Solomon right down to Joseph, the husband of Mary. But as Joseph was not the father of Jesus, even according to the New Testament, how could Jesus be of the seed of David? Granting that Joseph was a lineal descendant of David, and, as such, had a right to David's throne, Joseph was no more the father of Jesus than was any ordinary Jew, so that the genealogy of Matthew fails to convince a Jew that Jesus was a son of David. The Messiah must be David's natural seed to be eligible for David's throne. So much must be conceded to the Jew.

**"The LORD hath sworn in truth unto David . . . Of the fruit of thy body will I set upon thy throne"** (Psalm 132:11, 12), and no one can say that Jesus was the fruit of David's body through Joseph. It may be further conceded to the Jew, that if Jesus had been the natural son of Joseph, and thus the son of David, He would have possessed on that ground no right to the throne of David, for Jeconiah is in the genealogy, and his seed has been for ever excluded from the throne of David.

**"Thus saith the LORD, write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah"** (Jeremiah 22:30).

As far as the genealogy in Matthew is concerned, there are two counts against the right of Jesus to sit on David's throne—*He was not the fruit of David's body* through Joseph; and, besides, as a descendant of Jeconiah he could not occupy the throne of David. We have thus stated the difficulty of the Jew honestly and frankly.

Now for the solution.

We Christians must willingly admit, for it is simple truth, that Jesus was not the seed of David through Joseph, and also that Jeconiah barred the way to David's throne; nevertheless it is perfectly clear that Jesus was a real and natural descendant of David, and has a valid claim to David's throne; and further, that He is the only Person alive now as known to be of David's seed, and as possessing a right to David's throne.

In meeting this difficulty the Christian and the Jew must agree in this one point that the Messiah must meet the claims of prophetic Scripture.

In the first place the Messiah was to be the seed of the woman. Now whenever natural progeny is referred to, the word "**seed**" is always, with this one exception, applied to the male of man or beast, plainly intimating the miraculous birth of a Deliverer, who was to be a Saviour for the race, as well as the Messiah of the Jews. We have therefore another genealogy of Jesus, given by Luke, that goes beyond Abraham, up to Adam, and to God.

After the call of Abraham it was made clear that the blessing of all nations was to come through his seed, not in the line of Ishmael, but that of Isaac.

Isaac was a child of miracle, and thus typified the miraculous birth of the Messiah, which Isaiah distinctly predicted; for He was to be the offspring of a pure Jewish virgin. "**Behold, a virgin shall conceive, and bear a son.**" Now it is very clear that if the Messiah was to be miraculously born of a virgin, He could not possibly have a human father; and it is equally clear that the virgin must not only be a Jewess, but also in the direct line of David; that is, she must be of the natural seed of David. Jesus could not have been Joseph's son without falsifying prophecy, even though being Joseph's child He would also have been David's seed.

The Scripture must be fulfilled at all cost, so the Messiah must be born of a Jewish virgin without the intervention of a human father.

Now, what follows? Why, that two genealogies are absolutely necessary:

- One to show the literal fulfillment of prophecy in the miraculous birth of the Messiah from a Jewish virgin, and also as coming from the loins of David;
- The other as setting forth the line to the throne of David, and how to reach it.

Messiah was to be "**Abraham's seed**," of Judah's tribe, and from David's house; but also the seed of the woman and the Jewish virgin's child.

Luke gives the genealogy of the Virgin Mary, the mother of Jesus.

She was the daughter of Heli, who became the father-in-law of Joseph, Joseph's natural father being Jacob. Now we shall not only get all difficulty solved, but we shall see how wonderfully God has fenced round the interests of prophecy and the right to David's throne.

Nathan was a son of David as well as Solomon, and Nathan is at the head of Mary's genealogy as a descendant of David, as Solomon is at the head of Joseph's. Joseph and Mary were both descendants of David. Joseph was in both the natural and regal line, and Mary in the natural line only.

It may be asked, however, How can Luke's genealogy be shown to be Mary's, since Mary's name is not mentioned? We have two genealogies—two only: one is certainly that of Joseph through Solomon; the other as certainly belongs to someone else through Nathan; just as the Prince of Wales is at the head of one line, and the Duke of Edinburgh at the head of another, though both the natural offspring of Queen Victoria.

So, then, as Joseph could not have been the father of Jesus without falsifying prophecy, we needed another genealogy, and as *only one other* person was vitally concerned in the matter, inference is quite as good as a name.

A little boy said one morning to his schoolfellow, "We have another child in our house this morning." The schoolfellow asked, "A boy or a girl?" The little fellow said, "Guess." "A boy." "No, guess again." There was no need, he could infer.

Now let us see what evidence we have of Mary's descent from King David.

Turn to the first chapter of Luke's Gospel, and read verses 26 to 35. **"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: *and the Lord God shall give unto him the throne of his father David:* And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."**

Let this portion of Scripture be thoughtfully considered, and it will yield most precious truth.

- It gives us the Jewish virgin of prophecy as the destined mother of the Messiah.
- It gives us her name.
- It gives us the miraculous conception,

- It gives the Divinity of the child—“**called the Son of God**”—

And all this on the testimony of a heaven-sent messenger.

Now the Angel Gabriel, who was sent of God, would certainly know that the child to be born of the virgin Mary would have no human father, but would be miraculously produced by the power of the Holy Spirit, fulfilling exactly the words of the second Psalm, “**Thou art my Son; this day have I begotten thee.**”

The Angel said also to the virgin, “**The Lord God shall give unto him the throne of his father David.**” The Virgin Mary must therefore have been in David’s line. Mark well, the Angel does not say, “The Lord God will give Him the throne of David,” but, “**the throne of His father David.**”

It is only fair in the interest of truth to admit a further difficulty, the solution of which brings glory to God, before whom all difficulties vanish.

Granted that Jesus met the demands of Scripture, as to the miraculous birth of the Messiah from a Jewish virgin, and that the virgin mother was from David’s loins through Nathan, still we must remember that the right to David’s throne was in the line of Solomon, and not in the line of Nathan; just as the British throne is in the line of the Prince of Wales, and not in that of the Duke of Edinburgh.

How then could Jesus, of David’s seed through Nathan, be entitled to David’s throne in the line of Solomon? This is also very simple. Put two or three things together.

Joseph had a right to David’s throne as being in the royal line from Solomon, but even he could not occupy the throne of David, which was barred against him as a descendant of Jeconiah. Besides, Jesus was not, and could not be, Joseph’s son. The Messiah must be the child of a virgin, and of David’s seed. Jesus was the son of a virgin of David’s seed, but not in the royal line of Solomon.

Now, how is the difficulty to be solved?

Simply, and solely as far as we can see, by a marriage between Joseph and the virgin mother of the Messiah. Thus Jesus has *a right* to the throne through Joseph and is eligible to sit on that throne as David’s seed through the Virgin Mary.

By that marriage Jesus, so to speak, walks *round* the two barriers in the genealogy of Matthew, and walks over the one barrier in the genealogy of Luke. The two genealogies were necessary. It was necessary that both Joseph and Mary should be of David’s seed. The marriage between Joseph and Mary was also necessary. Thus we see that the interests of prophecy and the right to David’s throne have been most carefully protected by the Divine hand. Nothing can be more clear or certain than the right of Jesus to David’s throne, nothing clearer or more sure than that Jesus will occupy David’s throne; and it is equally certain that Jesus has never yet occupied David’s throne.

God has sworn unto David His servant, **“Thy seed will I establish for ever, and build up thy throne to all generations;”** and of the Divine child of the Virgin Mary, Gabriel is instructed to say, **“The Lord God shall give unto Him the throne of His father David.”**

In a *risen Jesus* are guaranteed **“the holy and sure blessings of David.”**

Jesus was born King of the Jews, died King of the Jews, and will return by-and-by as the acknowledged King of the Jews, to **“reign in Mount Zion, and in Jerusalem, and before His ancients gloriously”** (Isaiah 24:23).

~ end of chapter 6 ~

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