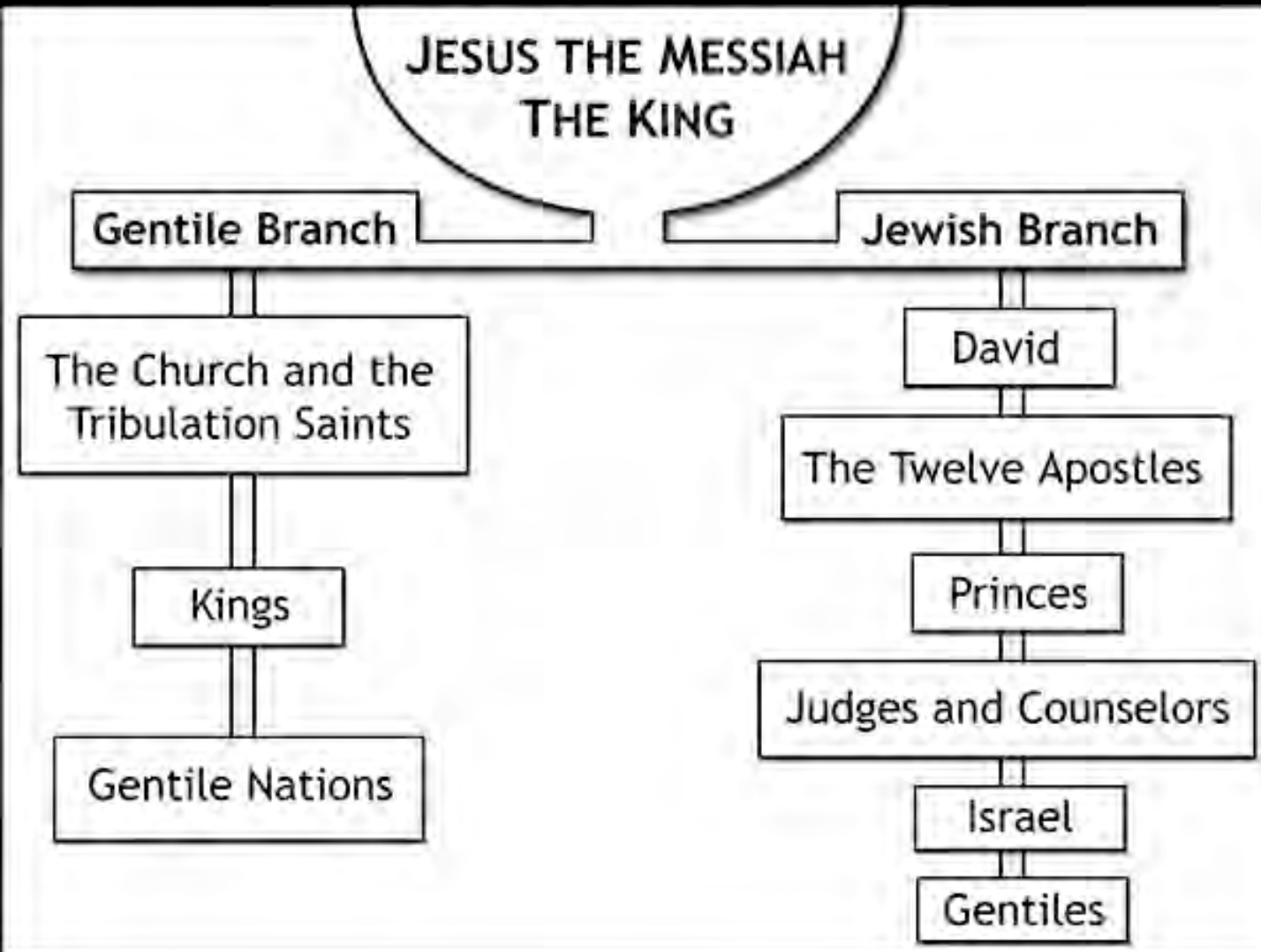


Pentwater Bible Church

Ezekiel Message 107
November 5, 2017



Government of the Messianic Kingdom by Arnold Fruchtenbaum.

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Ezekiel

Message One-Hundred Eight

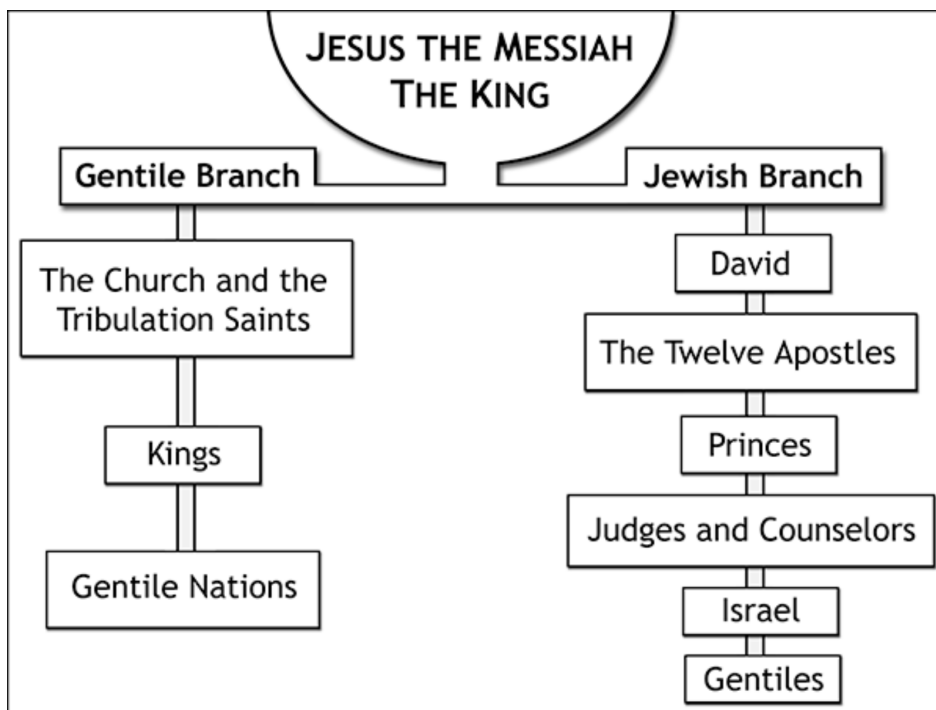
THE LORD'S GOVERNMENT IN THE MESSIANIC KINGDOM

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Daniel E. Woodhead

THE GOVERNMENT OF THE MESSIANIC KINGDOM

The Messianic Kingdom will be administered through an absolute monarchy with a definite chain of command and lines of authority. The Person of Jesus the Messiah will be the sole monarch with complete control over the government of the entire earth. The delegated authority will be split into two branches: a Jewish branch of government and a Gentile branch, each in turn having a chain of command. It can be charted out as follows:



This chart is by Arnold Fruchtenbaum.¹

KING JESUS THE MESSIAH

That the Messiah is to sit upon the Throne of David and rule in a kingdom over Israel with a dominion extending over all the Gentiles is the clear teaching of the Old and New Testaments. The Davidic Covenant and those verses that speak of the Messiah as king over a literal kingdom follow.

¹ Fruchtenbaum, A. G. (2003). *The footsteps of the Messiah : a study of the sequence of prophetic events* (Rev. ed., pp. 386–387). Tustin, CA: Ariel Ministries.

THE ESTABLISHMENT OF THE THRONE

That it is in the program of God to set up His Son as the King in Jerusalem.

Psalm 2:6–8:

⁶Yet I have set my king Upon my holy hill of Zion. ⁷I will tell of the decree: Jehovah said unto me, Thou art my son; This day have I begotten thee. ⁸Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession (ASV, 1901).

The Messianic governmental Throne will be established in Jerusalem, but the control will extend throughout the entire earth with every Gentile nation falling under His domain. The Messiah's ruling upon the reestablished Throne of David and ruling over a kingdom is clearly displayed in the prophets.

Isaiah 9:6–7:

⁶For 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, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this (ASV, 1901).

A child is born into the Jewish world Who is a Son of the House of David upon Whom the reins of government will rest (v. 6a). Yet names are given to this child that can only be true of God Himself (v. 6b). The eternality of the Davidic Dynasty, Throne, and Kingdom is assured, for it rests in the God-Man. As to His humanity, He is a descendant of David. As to His deity, He is eternal and so is His Throne. With these facts clearly established, Isaiah proceeds to describe the establishment of the rule of the Messianic King. The government that will be set up will increase in authority and in peace, and there will be no end to the Throne of David or of the rule of the Messiah, for it is the God-Man Who will establish it and Who will uphold it. It will be characterized by justice and righteousness forever. The guarantee that it will be so established is the burning zeal of God, a zeal that will continue to burn until the Kingdom is realized. Because God's zeal intends to perform it, it will surely come about. Several Prophets spoke of this.

Micah 5:2

²But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting (ASV, 1901)

God speaking through Zechariah says the Messiah's authority will extend to the entire earth.

Zechariah 14:9

⁹*And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one (ASV, 1901).*

Isaiah 16:5

⁵*And a throne shall be established in lovingkindness; and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness (ASV, 1901).*

Again Isaiah declares again that a throne will surely be established on the basis of God's loyal love. The One sitting on the Throne will be a member of the House of David Who will be characterized by truth. He will be the King and Judge, ensuring that justice is carried out—a justice which is of the character of the righteousness of the King.

Jeremiah 23:5–6:

⁵*Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness (ASV, 1901).*

Again, there is a descendant of David Who will sit on David's Throne. Yet this descendant is called *Jehovah our righteousness*, so the One sitting on David's Throne is none other than the God-Man. And because it is the God-Man, His reign will be characterized by wisdom, justice, and righteousness. It is in Him that the security of Israel will be found.

Jeremiah 33:14–17

¹⁴*Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. ¹⁵In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. ¹⁶In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called: Jehovah our righteousness. ¹⁷For thus saith Jehovah: David shall never want a man to sit upon the throne of the house of Israel..(ASV, 1901).*

Beginning with the reaffirmation of God's intention to fulfill His covenant with David (v. 14), Jeremiah restates the basic points of his statements in 23:5–6 (vv. 15–16). Under no circumstances will the House of David be allowed to become extinct (v. 17). The rest of Jeremiah 33 continues to reaffirm God's intention to fulfill all the conditions of the Davidic Covenant.

That the reestablishment of the Davidic Throne with the Messiah reigning over the Kingdom of Israel was announced by the angel Gabriel to Mary.

Luke 1:30–33:

And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end” (ESV).

Gabriel explains the future authority of that Son. As in the Isaiah and Jeremiah passages, the Son will be born into the Jewish world and is to sit on David’s Throne as the God-Man (v. 32). As to His deity, He is the Son of God, but as to His humanity, He is a descendant of David. The Son will be given the Throne of David by divine appointment. He is to reign over Israel, and there is to be no end to His rule (v. 33). This announcement of Gabriel concerning the establishment of Jesus as a King on David’s Throne is clearly rooted in the prophecies of the Davidic Covenant and in the prophecies of the Old Testament.

THE CHARACTER OF HIS REIGN

One major characteristic, stemming from the absolute monarchy that will exist, is that He will rule with a rod of iron is found in several passages.

Revelation 12:5

⁵And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne (KJV).

Revelation 19:15:

¹⁵And out of his mouth proceeds a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness of the wrath of God, the Almighty (KJV).

This iron-handed rule is rooted in Psalm 2:9 and will be a necessity due to the fact that nations will exist and the people populating them will still have their sin nature. The Kingdom will not be a democracy, but an absolute monarchy or an absolute benevolent dictatorship.. The reign of the Messianic King will be a strict one, and the righteous and just laws emanating from Jerusalem will have to be obeyed.

Psalm 72:1–19:

*¹Give the king thy judgments, O God, And thy righteousness unto the king’s son
²He will judge thy people with righteousness, And thy poor with justice. ³The mountains shall bring peace to the people, And the hills, in righteousness. ⁴He will judge the poor of the people, He will save the children of the needy, And will break in pieces the oppressor. ⁵They shall fear thee while the sun endureth, And so long as the moon, throughout all generations. ⁶He will come down like rain upon the mown grass, As showers that water the earth.*

⁷*In his days shall the righteous flourish, And abundance of peace, till the moon be no more.* ⁸*He shall have dominion also from sea to sea, And from the River unto the ends of the earth.* ⁹*They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust.* ¹⁰*The kings of Tarshish and of the isles shall render tribute: The kings of Sheba and Seba shall offer gifts.* ¹¹*Yea, all kings shall fall down before him; All nations shall serve him.* ¹²*For he will deliver the needy when he crieth, And the poor, that hath no helper.* ¹³*He will have pity on the poor and needy, And the souls of the needy he will save.* ¹⁴*He will redeem their soul from oppression and violence; And precious will their blood be in his sight:* ¹⁵*And they shall live; and to him shall be given of the gold of Sheba: And men shall pray for him continually; They shall bless him all the day long.* ¹⁶*There shall be abundance of grain in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth.* ¹⁷*His name shall endure for ever; His name shall be continued as long as the sun: And men shall be blessed in him; All nations shall call him happy.* ¹⁸*Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things:* ¹⁹*And blessed be his glorious name for ever; And let the whole earth be filled with his glory. Amen, and Amen (ASV, 1901)*

This entire Psalm describes the reign of the righteous King. His reign will be characterized by justice, holiness, and righteousness so that the innocent will receive justice, while the guilty will be condemned (vv. 1–7). The extent of His domain will clearly be universal and international (vv. 8–11). It will extend from *sea to sea*, a reference to the western (Mediterranean Sea) and eastern (Dead Sea) boundaries of the millennial Israel. Furthermore, it will extend from *the River*, that is, the Euphrates, which is the prophesied northern boundary of the restored Jewish State. One would expect the next phrase to describe the southern boundary as the “brook of Egypt,” but instead, the Psalmist writes *unto the ends of the earth*. The point being made is that although the Throne is set up in the Land of Israel, as seen by the mention of the western, eastern, and northern boundaries, the rule will not be confined to Israel alone. It will overflow the boundaries of Israel, reaching to the ends of the earth (v. 8). His friends and enemies alike will do obeisance to Him (v. 9), and all other kings among the nations will subject themselves to His authority (vv. 10–11). Because He will rule with a rod of iron and in justice, holiness and righteousness, any and all injustices against the righteous will be severely rectified, and the righteous will be exalted (vv. 12–15). His reign will be further characterized with an abundance of productivity (v. 16). All will be blessed in the King and they will bless Him, for He is the eternal God-Man (vv. 17–19).

So, the Lord Jesus will be both the King of Israel and the King of the world. Under His absolute authority and monarchy there will be two branches of government established, the Gentile branch and the Jewish branch.

THE GENTILE BRANCH OF GOVERNMENT

1. The Church and the Tribulation Saints

The part that the Church is to have in the millennial reign of the Messiah is found in

Revelation 20:4–6:

⁴ *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.* ⁵ *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.* ⁶ *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (KJV).*

In verse four, John describes the saints who are to co-reign with the Messiah. First, there are those to whom judgment has been given. This would be a reference to the Church saints who were raptured at some time preceding the Great Tribulation. The judgment spoken of is that of the Judgment Seat of the Messiah, the judgment of the believer's works. In fact, it is the outcome of this judgment that will determine the position of each Church saint in the Kingdom. A second group of saints who are to co-reign with Him are those who *had been beheaded for the testimony of Jesus*. These are the believers who will be martyred during the first half of the Great Tribulation and were mentioned under the fifth Seal (Rev. 6:9–11). A third group are those who did not worship the Antichrist or his image, nor received the mark of 666 on their forehead or on their right hand. Since these things were initiated only at the middle of the Tribulation, this third group of saints are those of the second half of the Great Tribulation. So then, both Church and Tribulation saints will co-reign with the King for one thousand years.

The facts of verse four mark the conclusion of the first resurrection. The first resurrection is the resurrection of all righteous ones and is separated from the second resurrection by one thousand years. Jesus was resurrected three days after His death, and thus He became the firstfruits of the first resurrection (1 Corinthians 15:23). The Church saints will be resurrected at the Rapture some time before the Tribulation (1 Thessalonians 4:16). Finally, the Old Testament saints (Isaiah 26:19; Dan. 12:2) and the Tribulation saints (Revelation 20:4) will be resurrected in the seventy-five day interval between the Tribulation and the Millennium. It has already been shown that death during the Kingdom will be for unbelieving Gentiles only. Therefore, since only unbelievers die during the Millennium, no resurrection of millennial saints will be necessary. As a result, the first resurrection will be totally complete with the resurrection of the Tribulation saints. One thousand years will pass before the second resurrection is brought to completion.

2. Kings

As has been mentioned earlier, in Psalm 72, the different Gentile nations will have kings over them. These kings will have their natural bodies, while the saints who will be over them will have their spiritual, resurrected, and glorified bodies. While the individual kings will be the supreme rulers over their own nations, they themselves will be under the authority of the Church and Tribulation saints. The Gentile branch of government, the chain of command will be from Messiah to the Church and Tribulation saints to the kings of the Gentile nations.

THE JEWISH BRANCH OF GOVERNMENT

1. *David: The King and Prince*

The absolute monarchy of the Messiah will extend to Israel as well as to the Gentile nations. But directly under the Messianic King, having authority over all Israel, will be the resurrected David, who is given both titles of king and prince. He will be a king because he will rule over Israel, but he will be a prince in that he will be under the authority of the Messiah. Just as all the Gentile nations will have kings, so will Israel. The difference is that the Gentile kings will all have their natural bodies, while David will have his resurrected body. We have already seen that David will be a prince under Messiah but King over Israel.

2. *The Twelve Apostles Over the Twelve Tribes*

On two occasions, Jesus promised the Twelve Apostles that in the Kingdom they will be in authority over the Twelve Tribes. The time referred to is that of *the regeneration* or renovation of the earth, when Jesus will sit upon the reestablished Throne of David in His glory.

Matthew 19:28:

²⁸ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (KJV).

Luke 22:28–30:

²⁸ Ye are they which have continued with me in my temptations. ²⁹ And I appoint unto you a kingdom, as my Father hath appointed unto me; ³⁰ that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel (KJV).

The Millennial Kingdom that the Father appointed for the Son was extended by Jesus to the Twelve Apostles. The difference is that Messiah's domain will be over all the world, David's rule over all Israel, while the Apostles' jurisdiction will be over particular tribes. The Twelve are promised two privileges with this appointment. The *first* is that they will be continually with Jesus and eating and drinking at His table throughout the Kingdom period. The *second* privilege is to have their own thrones from which they will rule over the Tribes of Israel.

Unfortunately, nothing is said as to which Apostle is to rule over which tribe. the answer to that question awaits the fulfillment in the future Kingdom.

3. *Princes*

In addition to the already-specified positions of government, there is the mention of other rulers simply entitled as *princes*. Two prophets were to convey this aspect of the Kingdom.

Isaiah 32:1:

¹ *Behold, a king shall reign in righteousness, and princes shall rule in justice (ASV, 1901).*

Ezekiel 45:8:

⁸ *In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes (ASV, 1901).*

The resurrected Zerubbabel, will be a prince in the Kingdom.

Haggai 2:20–23

²⁰ *And the word of Jehovah came the second time unto Haggai in the four and twentieth day of the month, saying, ²¹Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; ²²and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. ²³In that day, says Jehovah of hosts, will I take you, O Zerubbabel, my servant, the son of Shealtiel, says Jehovah, and will make you as a signet; for I have chosen you, says Jehovah of hosts (ASV, 1901).*

The time of Zerubbabel's exalted position will be after the shaking of the heavens and the earth (vv. 20–21) and the destruction of the invading armies (v. 22). Both of these will occur at the Second Coming. It is after these events that Zerubbabel is promised an exalted position (v. 23) which will make him as close to God as a signet ring is to a king. Zerubbabel has been chosen for an exalted position in the Kingdom and will apparently be among the princes mentioned by the other two prophets. Zerubbabel is also of the House of David.

4. Judges and Counselors

Isaiah 1:26:

²⁶ *And I will restore your judges as at the first, and your counsellors as at the beginning: afterward you shall be called The city of righteousness, a faithful town (ASV, 1901).*

This position of authority will be particularly related to the City of Jerusalem. These rulers will be responsible for the dispensing of justice in a judicial sense, and there will be no perversion of this justice.

5. Israel Over the Gentiles

The final characteristic in the chain of command in the Jewish branch of government is that Israel is to become the head over the Gentiles. It will be in a dotted line relationship. While the Gentiles will report to the Messiah, He will have them working for Israel.

The fact that the Gentiles will work for the Jews was part of God's promises to Israel in the Books of Deuteronomy and Isaiah.

Deuteronomy 15:6:

⁶ For Jehovah your God will bless you, as he promised you: and you shall lend unto many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you (ASV, 1901).

The leadership over the Gentiles is to be part of Israel's reward for obedience.

Deuteronomy 28:1:

¹ And it shall come to pass, if you shall hearken diligently unto the voice of Jehovah your God, to observe to do all his commandments which I command you this day, that Jehovah your God will set you on high above all the nations of the earth (ASV, 1901).

Deuteronomy 28:13:

¹² And Jehovah will make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you shall hearken unto the commandments of Jehovah your God, which I command you this day, to observe and to do them (ASV, 1901).

Isaiah 14:1–2:

¹ For Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. ² And the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and for handmaids: and they shall take them captive whose captives they were; and they shall rule over their oppressors (ASV, 1901).

The Gentiles will not only conduct the Jews back to the Land of Israel, but they will be possessed by Israel. They will become servants to Israel. Similar passages are found in Isaiah 49:22–23 and 61:6–7. The chain of command in the Jewish branch of government is from the Messianic King to David, to the Twelve Apostles, to the princes, to the judges and counselors, over all Israel, which will be serving as the head of the Gentiles. The rod of iron that will characterize the rule of the government in the Kingdom will be implemented through various spheres and positions of authority.²

Next message: The Book of Hebrews

E-mail: Pentwaterbiblechurch@scofieldinstitute.org Call: Toll Free 877-706-2479

² Fruchtenbaum, A. G. (2003). *The footsteps of the Messiah : a study of the sequence of prophetic events* (Rev. ed.). Tustin, CA: Ariel Ministries. Much of this entire article was gleaned from this resource by Dr. Fruchtenbaum.