

## The Restoration of the Davidic Government

### Part 1

### Chapter 10



At the Council of Jerusalem in 50 A.D., a number of critical issues facing the early church were addressed. The Council of Jerusalem dealt with the growth dynamics and needs of early Christianity as it developed in the then-current world environment. The decisions made on these issues were to prove to be watershed positions which were to affect the direction of Christianity for centuries.

The 'restoration of David' was referenced by James, the brother of Jesus, at this council meeting (Acts 15:16-18). James' reference was a textual extrapolation of Amos 9:11-12, and some issue decisions cited at this council were delayed until they could be implemented in the restoration of David, as James implied and the prophecy in Amos states. Thus the future restoration of David was an expected and anticipated reality of the early Christian church.

However, in the Christian church today, the concept of the restoration of the Davidic government is problematic. It is problematic because years of theological development have projected unique denominationally-oriented eschatological forecasts. (Eschatology is the branch of Christian theology concerned with final events in the history of the world or mankind.) Some Christian eschatological interpretative systems have focused on a catastrophic end of the world (Historicist), while others have seen a world-ending climax of an anti-Christ deceiving the Jews while the Christians are raptured into another place (Futurist); while other Christians are eschatologically agnostic and have not set a finalized position.

All these positions merit review and consideration, as all projections have a developed textual exegetical justification and rationale or they could not be argued persuasively and maintain a large following of dedicated believers. But an authoritative and conclusive view must account for all eschatological possibilities. It is the position of *ChristianText.com* that the restoration of the Davidic government is an eschatological possibility which has not been fully considered, or has been unduly and prematurely discounted.

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*ChristianText.com* also posits that end-time church ideology is progressive and is providential--that is, certain understanding comes to light in the Christian church as needed by current circumstances. As such, textual validity is analogous to following a road map. It is a guide for understanding direction and remaining focused in a labyrinth of intersecting road-way alternatives. And, as in travel, as one section map is completed, a new adjoining map continues route information with appropriate routing updates. But an updated map may reveal new unexpected details needed to complete destination oriented travel. Such is the concept of the Restoration of the Davidic government to prevalent eschatological conclusions which were developed in the previous two centuries, if not prior. To the 21st century Christian it is a matter of current relevance to re-evaluate data to assure accuracy and timeliness of Christian expectations--in this exercise some updated route/concept modifications may be expected and may be expedient.

A review of mainstream Christian interpretative systems is presented in Chapter 7. The systems reviewed are Futurism, Historicism, Preterism, Amillennialism, Allegorism, Old Testament Jewish interpretation and the Idealist/Spiritual System and Covenant Theology. Textualism is presented as a new interpretative option. The abstraction level of this review is that of the initiated Christian who has had some acquaintance with comparative Christian interpretative thought. Although the material can be reviewed by the layman--it is particularly addressed to the Christian intelligentsia.

According to the American Religious Identity Survey (ARIS) conducted in 2001, there were 159,030,000 persons in the United States identifying themselves as Christians. A more recent survey (*Time*, March 10, 2008) indicates 23.9% were Roman Catholic, 18.1% were Mainline Protestant and 26.3% indicated Evangelical Protestant affiliation. Of these, some 36 million Christians identify with the Allegorist viewpoint, possibly 10-15 million with the Historicist viewpoint, and some 40 million hold the Futurist viewpoint. (The Futurist viewpoint may encompass many additional adherents as the growing Evangelical movement appears to be predominantly Futurist.) Some 11 million persons are associated with denominations holding other viewpoints, including Preterism and the Idealist/Spiritual positions. Since identified viewpoints cited represent only a fraction of the nominal Christians in the United States it is clear that not all viewpoints have been identified or declared. The Textualist materials presented in *ChristianText.com* are new to most Christians--they are offered to the entire Christian community for consideration as they relate to established Christian expectations.

## **The Ancient Davidic Kingdom**

The government of David (2 Samuel 1-24: 1 Kings 1-2) existed from approximately 1010 B.C. through 970 B.C. It was followed by the reign (970-930 B.C.) of David's son Solomon. (1 Kings 2-11) Together the Davidic/Solomonic government spanned only some eighty years--this was one thousand years before the establishment of Christianity--1,700 years before Islam developed.

The capital city of the Davidic government, Jerusalem, mentioned some 650 times in the Hebrew Bible, was founded by King David. The Biblical record indicates that in the seventh year of David's reign, he moved against Jerusalem, capturing it from the Jebusites (Canaanite control). Jerusalem was of great religious importance, as its history went back to Salem, the royal city of Melchizedek, the priest of the Most High God. It was Melchizedek who received tithes from Abraham and who recognized his authority--in turn, Melchizedek gave his blessing to Abraham. David now enhanced Jerusalem's importance with the tribes of Israel by bringing the ark of God from Kiriath-jearim to the city and placed it on Mount Zion, north of the city. According to the book of Deuteronomy, Yahweh had chosen Jerusalem as his dwelling place, and it carried his name. Jerusalem had become central to the tribes, and they were now under united control.

David's son, Solomon, inherited the government from his father and began an expansive building program which included a new palace, a separate palace for his queen, a new assembly hall, a new treasury (the house of the forest of Lebanon) and an imposing temple which he built north of the citadel, in the area where the Dome of the Rock and the el-Aqsa mosque now stands.

Solomon's extensive building programs and expensive life style brought his administration into heavy debt, requiring onerous taxation and forced labor--policies which turned the tribes of Israel against the house of David. It was Solomon's son, Rehoboam, who against advice, continued the heavy taxation policies of his father. And the kingdom subsequently divided over these oppressive administration policies. This division ultimately ended the dynasty of David. The promise of God, though, was to repair the damage done to David's kingdom by errors of his son and grandsons' administrations.

**"In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old;.."  
(Amos 9:11 RSV)**

## **Biblical Documents Predict the Restoration of the Davidic Government**

Ancient Israel had been subjugated by Babylon and taken into exile because Israel had failed to institute social justice, opting instead to allow Bál land policies to create a wealthy class and a poverty class in Israel. A time prophecy given by Daniel (See Chapter 10, Part II: *The Predicted Restoration of the Davidic Government - Prophetic Timing*) indicated that the exile, the distress of Jacob, was to span 2,300 plus years, after which the exile judgment was to be reversed and there was to be a restoration of Israel. A specific message regarding this restoration was given by Jeremiah and is recorded in the 30th chapter of the book by his name. It reads:

**"The word that came to Jeremiah from the Lord: Thus says the Lord, the God of Israel: Write in a book all the words that I have spoken to you. For behold, the days are coming, says the Lord, when I will restore the fortunes of my people, Israel and Judah, says the Lord, and will bring them back to the land which I gave to their fathers, and they shall take possession of it.**

**These are the words which the Lord spoke concerning Israel and Judah: 'Thus says the Lord: We have heard a cry of panic, of terror, and no peace. Ask now, and see, can a man bear a child? Why then do I see every man with his hands on his loins like a woman in labor? Why has every face turned pale? Alas! that day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it. And it shall come to pass in that day, says the Lord of hosts, that I will break the yoke from off their neck, and I will burst their bonds, and strangers shall no more make servants of them. But they shall serve the Lord their God and David their king, whom I will raise up for them.' "**

**Jeremiah 30:1-9 RSV**

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Chapter 10, Part I,  
are shown as a  
sample of this  
chapter.**

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