

Fulfilled Prophecies

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Judgment Series - Twelve Thrones



By Dan Maines
Twelve Thrones

Matthew 19:28

Jesus told His apostles, "Truly I say to you, that you who have followed Me, in the regeneration, when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."

† This promise shows the apostles sharing in Christ's royal authority. The "regeneration" speaks of the New Covenant order that began when the old covenant system passed away. Their thrones were not physical seats in a future millennium, but

positions of covenantal authority as Christ reigned from heaven.

Luke 22:28-30

On the night before His death, Jesus confirmed this promise. "You are those who have stood by Me in My trials, and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel."

† To eat and drink at His table is New Covenant fellowship. The apostles, as witnesses of His resurrection, would declare who belonged to the true Israel of God. Their judging was not about condemning nations with swords, but about pronouncing covenant blessings and curses through the gospel.

Acts 2:32-36

After the resurrection and ascension, Peter proclaimed that God had made Jesus "both Lord and Christ." The apostles immediately exercised the authority Jesus promised. Their preaching called Israel to repentance, separating those who embraced Messiah from those who rejected Him. This fulfilled the role of judging the tribes.

† Peter's proclamation at Pentecost was the public confirmation that Jesus now reigned on David's throne in heaven. By declaring Him "both Lord and Christ," the apostles announced that the promised kingdom had already begun, not as an earthly monarchy, but as the New Covenant reign of the risen Messiah.

† Their call to "repent and be baptized" divided Israel covenantally. Those who received the Spirit became the true Israel of God, while those who rejected the message remained under judgment.

† This preaching was itself an act of judgment, just as Jesus said in John 12:48 that His word would judge the last day. The apostles' Spirit filled testimony drew the boundary line between the old covenant nation and the new covenant people of God, fulfilling the promise that they would sit on twelve thrones judging the twelve tribes.

Ephesians 2:20

Paul states the church is "built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone."

† Their foundational role means their authority endures through their inspired teaching. The twelve thrones represent this unshakable foundation on which the New Covenant temple is built.

Covenantal Judgment

† Their judgment was covenantal, not political. Galatians 6:16 calls believers the "Israel of God." Through their Spirit empowered preaching and writing, the apostles identified the true people of God. Those who rejected their witness remained under the old covenant curse. Those who believed were gathered into the New Jerusalem.

Historical Fulfillment

† By AD 70 the old covenant order collapsed. Jerusalem and the temple were destroyed, confirming the apostles' authority and Christ's reign. Josephus records the horrors of the siege, a visible sign that the verdict they proclaimed had come to pass.

† The apostles' words, preserved in scripture, still judge. As Hebrews 4:12 says, "the word of God is living and active," discerning the thoughts and intentions of the heart.

Additional Scriptural Witnesses

† Revelation 21:12-14 shows the New Jerusalem with twelve foundation stones bearing the names of the twelve apostles of the Lamb, a direct picture of their continuing covenantal authority.

† Matthew 16:19 records Jesus giving Peter the keys of the kingdom, symbolizing the apostolic role of opening and closing covenant access.

† Daniel 7:13-14, 27 foretells the Son of Man receiving everlasting dominion and the saints sharing the kingdom, fulfilled when Christ ascended and the apostles ruled with Him.

† 1 Corinthians 6:2 reminds believers that "the saints will judge

the world," echoing the apostles' first century judgment of Israel.

Early Church Testimony

† Clement of Rome (c. AD 96) wrote that the apostles, "fully assured through the resurrection of our Lord Jesus Christ," appointed leaders in every place, a witness to their governing role in the early church.

† The Epistle of Barnabas (early 2nd century) speaks of the apostles laying the foundation of the spiritual temple, confirming their foundational authority.

Historical Context

† Tacitus, Histories 5.13, describes Jerusalem's destruction as a divine judgment, reflecting the very verdict the apostles announced.

Validation Notes

† Promise and role, Matthew 19:28, Luke 22:28-30, define the judging of Israel as an apostolic, covenantal task tied to Christ's enthronement.

† Inauguration, Acts 2:32-36, with Daniel 7, shows enthronement fulfilled in the ascension, the saints sharing His kingdom.

† Boundaries by the word, John 12:48, Hebrews 4:12, explain judgment through the apostolic gospel, not civil courts.

† Structure and permanence, Ephesians 2:20, Revelation 21:12-14, ground the church on the apostles, matching the twelve thrones image.

† First century outcome, Josephus and Tacitus, aligns with covenant judgment on old Jerusalem in AD 70, confirming the apostolic verdict.

How It Applies to Us Today

† We stand on the same foundation. The apostles' doctrine defines the true church. Their writings still separate belief from unbelief.

† We are called to remain faithful to their testimony, knowing

Christ reigns and His kingdom is present.

† The twelve thrones remind us that God's plan is complete. The covenant they announced is everlasting, and the true Israel of God continues in every believer who follows the Lamb.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Matthew 19:28; Luke 22:28-30; Acts 2:32-36; Ephesians 2:20; Galatians 6:16; Hebrews 4:12; Revelation 21:12-14; Matthew 16:19; Daniel 7:13-14, 27; 1 Corinthians 6:2; John 12:48; Clement of Rome, 1 Clement 42-44; Epistle of Barnabas 4; Josephus, Jewish War 6.4, 6.9; Tacitus, Histories 5.13

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