

**PREFACE**

So far in our study we have

- begun at the beginning—the first messianic prophecy in God’s word at Genesis 3: 15:
 

“And I will put enmity  
Between you and the woman,  
And between your seed and her seed;  
He shall bruise you on the head,  
And you shall bruise him on the heel.”
- traced the early prophecies though the Pentateuch, with an emphasis on the *lineage* of the Christ;
- looked at some of the life and work of the prophesied Messiah in the OT;

After that we examined closely the Messiah’s role as

- prophet, then
- priest.

Now that we have just “completed” a two-part consideration of the preincarnate Christ, we are ready for an examination of His third role as king—which quite naturally and organically will lead us into what the OT has to say about Messiah’s role in the end times—and all eternity.

**Sidebar:** After our last two sessions, I realize that some of you feel like I’ve “dumped the truck” with all the information and Scripture passages we have looked at regarding the preincarnate Christ.

Let me assure you: the truck is still at the quarry getting loaded! By that I don’t mean to imply that this class has only just begun; what I mean is that there is so much of Christ in the OT that it would be impossible to cover it all in such a venue as this. [e.g., [spreadsheet](#)] Do not imagine for a moment that this study has been exhaustive (although for some it may, admittedly, be *exhausting*). Take my word for it: much has been left on the cutting-room floor.

A logical place to begin an examination of the Messiah’s kingly role is 2 Samuel 7 [Joyce Baldwin writes, “[This chapter was to become the source of the messianic hope as it developed in the message of prophets and psalmists.](#)”] for this is where the Lord God made a covenant with King David that his reign would never end. And, as we have seen before, this covenant—this prophecy, as it were—had both immediate/local application (primarily in David’s son, Solomon) and future/universal application in the Messiah. But the most important aspect of this passage I want to bring out is the association of the future Messiah with King David.

We need to “firmly establish” this fundamental detail of the association of the Messiah to David.

**DAVID = MESSIAH?**

As we have already seen in our journey through the OT Messianic prophecies, often when the text speaks of David, or his throne, scholars then project this onto the future, eternal throne of the Christ. Just as in our text:

**Read 2 Samuel 7:16.**

But how do we know that this association is correct? What evidence have we that these literal references to David's throne ultimately speak of the throne of Messiah? On what basis can we assume that where the Bible speaks of David we are correct to interpret this as a Messianic reference? Here are just two answers to this:

### *The Dead Sea Scrolls*

Interpretation of the Hebrew Bible prior to the birth of Jesus made this connection. From the Dead Sea Scrolls, discovered in the late 1940s and 1950s, we know that the Jewish sect of the Qumran community—often referred to as the Essenes—and responsible for the scrolls, made the Messianic connection to 2 Samuel 7. The scroll fragments date, roughly, to the late inter-Testamental period to shortly after the time of Christ (150 BC to AD 70).

In "A Midrash [exegesis, interpretation] on the Last Days," the text, speaking of 2 Samuel 7:12-14, says in part, "He is the Branch of David who shall arise with the Interpreter of the Law [to rule] in Zion [at the end] of time."

### *The Angel Gabriel*

A far more fascinating—and authoritative—source is the angel Gabriel in what he announced to the virgin Mary.

#### **Read Luke 1:31-33.**

Well, there it is. [overlays perfectly 2 Samuel 7; "reverberates with echoes of Nathan's oracle" (Youngblood)] The authorized messenger sent by God the Father to announce the birth of Jesus to His mother declared flat-out that

- He will be the **Son of God**;
- He will sit on **the throne of David**, His "**father**";
- He will reign over Israel **forever**; and
- His **kingdom will never end**.

### **2 SAMUEL 7**

Now to our text, and the context is familiar to most. Chapter Seven opens with King David victorious over all his enemies, living in his brand new cedar house. Now at rest, and feeling a bit guilty over dwelling in such a splendid palace while the ark of God still sits in a tent, he seeks the counsel of the prophet Nathan, who offhandedly replies, "Hey, you're king: do what ever you want."

But, as Walter C. Kaiser points out, "not everything a prophet says is inspired." Nathan's immediate counsel to the king was not from the Lord, and later that same night the Lord set the prophet straight: He had never asked for "a house of cedar," but when He *did* ask for one, David would not be the one to build it.

The key passage for our consideration begins near the end of v11. With King David wanting to build a house for the Lord, the Lord replies, No, but "the Lord will make a house for *you*." (emphasis added)

**house** = *bayit* (buy'-yith) = probably from <H1129> (banah) abbreviation; a **house** (in the greatest variation of applications, especially **family**, etc.) :- court, home[born], [winter] house (-hold), inside (-ward), **palace**, place, + **prison**, + steward, + tablet, **temple**, web, + within (-out); **household**, **dynasty**.

**Read 2 Samuel 7:12-17. [not KJVs]**

Now, let's work through this passage, ferreting out not just the face-value of the text on the page, but how it applies both to David and Christ—that is, both to David's literal earthly dynasty, and to the eternal Messianic kingdom.

<i>v12</i>	<i>Immediate</i>	<i>Messianic</i>
When your days are complete and you lie down with your fathers,	All of this would take place after the death of King David; he would not see it happen in his own time.	
I will raise up your descendant after you,	one (literally, seed) from David's loins	
who <b>will</b> come forth from you,	That is, not an existing son, but one not yet born; not, for example, Absalom [3 <sup>rd</sup> son, born while David was still in Hebron], but Solomon.	Matthew 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:
and I will establish his kingdom.	1 Kings 3:13 "I have also given you [Solomon] what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days."	Mark 11:9-10 Those who went in front and those who followed were shouting: "Hosanna! Blessed is He who comes in the name of the Lord; Blessed is the coming kingdom of our father David; Hosanna in the highest!"

So far, from King David's perspective, this *could* all apply to a literal, human son who will be born to him before he dies—as it could apply to the beginning of v13. But then the oracle moves into eternity; now it is clear that the Lord is speaking of events far beyond the life span of any mere human king.

<i>v13</i>	<i>Immediate</i>	<i>Messianic</i>
He shall build a house for My name,	This future son (i.e., Solomon) would build the Jerusalem temple.	Solomon would begin the building of the Davidic dynasty, culminating in its last king, Jesus the Christ.
and I will establish the throne of his kingdom forever.	Because the Davidic line ended with the Messiah, it would continue forever, since Christ, the Son of God, reigns eternally.	

*He shall build a house for My name,*

Prior to this study I had always thought of this statement in terms of Solomon being the one who would build the Jerusalem temple. But the declaration takes on a remarkable import when the term "house" is applied even here to the dynastic kingdom, culminating in Christ. **He [Solomon] shall build [through his offspring, seed] a house [dynasty] for [that would lead to and end with] My name [My Son, Messiah, Savior].**

<i>v14</i>	<i>Immediate</i>	<i>Messianic</i>
I will be a father to him and he will be a son to Me;	Like his father David, Solomon would enjoy a special relationship with Yahweh (see 1 Kings 3: 3-15)	Hebrews 1:5 For to which of the angels did He ever say, "You are My Son, Today I have begotten You"? And again, "I will be a Father to Him And He shall be a Son to Me"?
when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,	Solomon will indeed go off-track and not only he, but all of Israel would pay the price of his disobedience—to the extent that after him the kingdom of Israel would split in-two.	Though David and Solomon here prefigure Christ [type/antitype], this does not mean that every aspect of the immediate covenant/prophecy accurately describes and can be applied to the Son of God.

*I will be a father to him and he will be a son to Me*

Note that the beginning of this verse is declared in terms of *adoption*—not natural birth (begetting). In natural terms, of course David would be a father to this future son, just as he would be a son to David. But the one speaking here is Yahweh, and His declaration is that Solomon would be “adopted” by Him in a special way, just as his natural father (David) had been.

A healthy father/son relationship includes discipline, and before all is said and done, Solomon will indeed require discipline. In fact, his later rule and the rule of his immediate descendants was so bad that it caused God to split the nation in-two. Solomon takes ultimate blame for that disastrous consequence.

<i>v15</i>	<i>Immediate</i>	<i>Messianic</i>
but My lovingkindness shall not depart from him,	This is a covenantal love: no matter how rebellious successive kings were, no matter how much the people of Israel rebelled against God, He would never totally abandon Israel. There would always be a remnant preserved.	In His high priestly prayer, shortly before He would be nailed to a cross at His Father's insistence, Jesus spoke at length about the Father's love for Him, ending with, "...and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them." (John 17:26)
as I took it away from Saul, whom I removed from before you.	The Lord did not establish Saul in the same way. In fact, Hosea wrote, I gave you a king in My anger And took him away in My wrath. (Hosea 13:11)	

The predominant thread running through this passage has been the eternity of this “house,” this “kingdom.”

v12: I will establish his kingdom.

v13: I will establish the throne of his kingdom forever.

v15: My lovingkindness shall not depart from him

And now, at the close of this covenantal passage, it is reinforced again—twice.

<i>v16</i>	<i>Immediate</i>	<i>Messianic</i>
Your house and your kingdom shall endure before Me forever;	The Davidic line would never reach an end, nor would it be replaced by another. The true Messiah, Jesus, would be the last in the line, but since He would never die, the Davidic dynasty would be without end.	Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.” (Revelation 11:15)
your throne shall be established forever.		but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet. (Hebrews 10:12-13)

**2 Samuel 7:12-17**

12 “When your days are complete and you lie down with your fathers, **I will raise up your descendant after you, who will come forth from you**, and I will establish his kingdom.

13 “**He shall build a house for My name, and I will establish the throne of his kingdom forever.**

14 “**I will be a father to him and he will be a son to Me;** when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.

16 “**Your house and your kingdom shall endure before Me forever; your throne shall be established forever.**”

17 In accordance with all these words and all this vision, so Nathan spoke to David.

*The Son Who Would be King (1)***Luke 1:31-33**

31 “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

32 “**He will be great and will be called the Son of the Most High;** and the Lord God will give Him the throne of His father David;

33 and He will reign over the house of Jacob forever, and His kingdom will have no end.”

**Hebrews 1:8**

But of the Son He says,

“**Your throne, O God, is forever and ever,**

And the righteous scepter is the scepter of His kingdom.”

**Revelation 11:15**

Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become **the kingdom of our Lord and of His Christ; and He will reign forever and ever.**”

**Hebrews 1:5**

For to which of the angels did He ever say,

“You are My Son,

Today I have begotten You”? And again,

“**I will be a Father to Him**

**And He shall be a Son to Me**”?

**Hebrews 10:12-13**

12 but He, having offered one sacrifice for sins for all time, **sat down at the right hand of God,**

13 waiting from that time onward until His enemies be made **a footstool for His feet.**

# Christ in the OT

## The Son Who Would be King (1)

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