Jesus Son of David (Samuel and Kings)

1. Introduction

a. The 2 books of Samuel and the 2 books of Kings tell of the time after the difficult time of the judges when the Israelites had been left divided and weak. In these books we see God raise up a prophet and a king who bring Israel to great success and into the promises of God.

Acts 13:16-23 *"Men of Israel and you who fear God, listen. [17] The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. [18] And for about forty years he put up with[b] them in the wilderness. [19] And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. [20] All this took about 450 years. And after that he gave them judges until Samuel the prophet. [21] Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22] And when he had removed him, he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' [23] Of this man's offspring God has brought to Israel a Saviour, Jesus, as he promised.*

b. These verses summarise wonderfully where we have come to in our study of Jesus in the Old Testament. Having seen types and shadows throughout the wilderness years and the struggles of the time of the judges we come to the high point of the historical prophetic storyline in the books of Samuel and Kings.

2. Samuel

a. 1 Samuel opens with Hannah lamenting her childlessness.

1 Samuel 1:10-11 *[10] She was deeply distressed and prayed to the Lord and wept bitterly. [11] And she vowed a vow and said, "O Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head."*

b. Samuel was born in answer to Hannah's prayers, and she dedicated him to God. He became a key, stabilizing, transition figure between the period of the judges and the monarchy. God changed the course of a nation through a barren woman's prayer.

c. The New Testament story begins the same way, with Elizabeth, the wife of a priest, being childless until her old age. An angel visits her husband and announces their coming child—John the Baptist, another key transition figure between two ages who announces the coming King.

d. Miraculous births in scripture always seem to signify God intervening and bringing a significant transition for His people. Clearly the most miraculous of all births, that of Jesus, signifies the most dramatic of all transitions in human history.

e. Hannah was desperate, and God answered her prayers. He gave her a son who would become a prophet, a priest, and an anointer of kings ushering in a new era. In doing so, he foreshadowed another miraculous Son who would become the ultimate prophet, the great High Priest, and the anointed King Himself. This Son would usher in an entirely new age.

f. Not only does Samuel foreshadow the miraculous provision of a saviour but also the timing when God chooses to intervene. We read in I Samuel that this was a time when God was quiet.

1 Samuel 3:1 *Now the young man Samuel was ministering to the Lord under Eli. And the word of the Lord was rare in those days; there was no frequent vision.*

g. In the same way there had been 400 years of little revelation prior to the coming of Christ. Often God is quiet prior to bringing great revelation causing us to be hungry and desperate for Him to make Himself known. Both Samuel and Jesus brought great revelation from God – both fulfilling the role of a prophet in a time of great barrenness.

h. In doing this both Samuel and Jesus grew in their wisdom and authority.

I Samuel 3:19-20 *[19] And Samuel grew, and the Lord was with him and let none of his words fall to the ground. [20] And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord.*

Luke 2:52 *[52] And Jesus increased in wisdom and in stature and in favour with God and man.*

i. All of this helps us see the immense significance of the Davidic age in preparing God's people for the greater fulfilment through Jesus. In the same way that the birth of Samuel signifies a dramatic shift for the people of Israel so the birth of Jesus brings the greatest shift in all history for all humanity.

3. The Davidic promise

a. From Genesis to 1-2 Samuel, the Spirit of Christ is inspiring Biblical writers to anticipate David: The covenantal promises to Abraham, Isaac, and Jacob point to the emergence of mighty king (Gen. 17:6, 16; 35:11; 49:9-12); Deuteronomy 17 makes legal preparations for the rule of this king; Numbers 24:15-24 announces a sceptre who will rise from Israel who will rule over the nations; in Judges the nation of Israel spirals out of control without a king in Israel (21:25); while the book of Ruth chronicles YHWH's providential control of history that results in a Davidic genealogy (4:18-22).

b. Moreover, when David comes onto the scene in 1-2 Samuel (and Chronicles), his life is a divinely-intended foreshadowing of the Christ who is to come. In this, the account of David's life is genuinely historical. Yet, all the while, it typifies the life of Christ to come. As we mentioned last time the historical narrative is intended to also be prophetic.

c. In some sense as we come to the life of David we come to the central point of the Old Testament with everything that has gone before leading us to a king who points towards the coming King. From this point on we see, as we move on from the historic David we encounter more excellent prophecies about his greater Son but these prophecies consistently take on a Davidic shape.

2 Samuel 7:8-13 *Now, therefore, thus you shall say to my servant David, 'Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. [9] And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. [10] And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, [11] from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the Lord declares to you that the Lord will make you a house. [12] When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. [13] He shall build a house for my name, and I will establish the throne of his kingdom for ever.*

d. Prophecy takes up the promise of 2 Samuel 7 (Amos 9:11; Hosea 1:11; 3:5; Mic. 5:1-2; Isa. 9:6-7; 11:1-2, 10; Jer. 23:5; 30:9; 33:17, 20-22, 26; Ezek. 34:23-24; 37:22-24). This anointed king would arise from the dynasty of David when–in utter decay and thrust from the throne–it would resemble a hewn trunk (Isa. 11:1-2; Mic. 5:1-2; Ezek. 17:22).

e. God will cause him to grow as a branch from David's house (Jer. 23:5-6; 33:14-17), so that he himself will bear the name "Branch" (Zech. 3:8; 6:12). Despite his humble birth, he will be the true and authentic theocratic king. Coming from despised little Bethlehem, where the royal house of David origniated and to which, driven from the throne, it withdrew (Mic. 5:2; cf. 3:12; 4:8, 13), the Messiah will nevertheless be a ruler over Israel; his origins as ruler–proceeding from God–go back to the distant past, to the days of old.

f. He is God-given, an eternal king, bears the name Wonderful, Counselor, mighty God (cf. Isa. 10:21; Deut. 10:17; Jer. 32:18), everlasting Father (for his people), Prince of Peace (Isa. 9:6-7). He is anointed with the Spirit of wisdom and understanding, of counsel and courage, of knowledge and the fear of the Lord (Isa. 11:2) and laid as a tested, precious foundation stone in Zion (Isa. 28:16).

g. He is just, victorious, meek, a king riding on a donkey; as king he is not proud of his power but sustained by God (Jer. 33:17, 20, 22, 26; Zech. 9:9f.), a king whom the people call and acknowledge as "the Lord our righteousness" (Jer. 23:6f–cf. 33:16, where Jerusalem is called the city in which Yahweh causes his righteous to dwell). He will be a warrior like David, and his house will be like God, like the angel of the Lord who at the time of the exodus led Israel's army (Zech. 12:8; cf. Mal. 3:1). He will reign forever; found a kingdom of righteousness, peace, and prosperity; and also extend his domain over the Gentiles to the ends of the earth (Ps. 2, 45, 72; Ezek. 37:25; Zech. 6:13; 9:10; etc.) (244-45).

h. We will look at many of these promises in future weeks but without the foundation of a Davidic kingship they lose their meaning. Everything is now flowing from the great Davidic Covenant – the last of the personal covenants that lay the foundations for the new covenant.

4. The Davidic Covenant

a. It is in looking at the Davidic Covenant that we see why this king is so significant in the biblical storyline. As Moses typified a saviour who would bring us out of slavery so David typifies a saviour who will rule as a king. Jesus' direct ancestry from the line of David is the messianic promise that we see in this covenant.

b. Why David? Well it would seem that the answer to that question is in the description of David in Acts 13.

Acts 13:22 *….he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.'*

a. David's closeness to the heart of God led him to a revelation that would change his life forever. And that revelation is encapsulated in Psalm 132

Psalm 132:1-5 *Remember, O LORD, in David's favour, all the hardships he endured, [2] how he swore to the LORD and vowed to the Mighty One of Jacob, [3] "I will not enter my house or get into my bed, [4] I will not give sleep to my eyes or slumber to my eyelids, [5] until I find a place for the LORD, a dwelling place for the Mighty One of Jacob."*

b. The covenant comes in response to this desire upon David's heart to find a place for God to dwell on the earth – the same passionate desire that is on God's own heart – to dwell with His people. However, David's plan of building a physical home is not God's plan and so it is Nathan who comes to David and brings God's response to David's plan.

c. Second Samuel 7 records the unconditional covenant which promises David an eternal seed and eternal throne. Some of this covenant refers to earthly promises whilst other elements of David's Covenant pertain to Jesus Christ and would be realized only in the more distant future.

Luke 1:31-33 *And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. [32] 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, [33] and he will reign over the house of Jacob for ever, and of his kingdom there will be no end."*

d. The Davidic Covenant represented God's promises to David, ensuring an everlasting pledge that contained seven blessings:

   i A sure land for Israel forever

   ii No more affliction from nations forever

   iii A Davidic kingdom forever

   iv The fatherly care of God forever

   v A Davidic house forever

   vi A Davidic throne forever

   vii An eternal covenant

e. On behalf of Israel, God assured David that the people would be happy under his leadership as they experienced a quiet place in Canaan (2 Samuel 7:10). This is at the heart of God's promises, repeated over and over again—God would be the Protector and Provider of His people, guaranteeing their future blessing (Genesis 17:6, Ezekiel 34:30-31).

f. God's covenant with David is a guarantee that His purpose to bring to mankind a righteous king would surely be fulfilled (2 Samuel 7:12) God promises to maintain a special relationship with David's descendants (2 Samuel 7:14). God assures David that He will establish an eternal royal dynasty that will outlast any earthly temple or house (2 Samuel 7:16).

g. In Psalm 132, David recalls the many blessings of the Davidic Covenant. This psalm is a prayer that God would remember David's vow concerning a permanent place for the ark.

Psalm 132:11-18 *The Lord swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne.[12] If your sons keep my covenant and my testimonies that I shall teach them, their sons also for ever shall sit on your throne."[13] For the Lord has chosen Zion; he has desired it for his dwelling place: [14] "This is my resting-place for ever here I will dwell, for I have desired it. [15] I will abundantly bless her provisions; I will satisfy her poor with bread. [16] Her priests I will clothe with salvation, and her saints will shout for joy. [17] There I will make a horn to sprout for David; I have prepared a lamp for my anointed [18] His enemies I will clothe with shame, but on him his crown will shine."*

a. These verses record a revelation of the Lord, confirming His earlier covenant to David.

i The Messiah (Christ) is to be of David's flesh and blood (Psalm 132:11).

ii The Messiah is to sit on David's throne (Psalm 132:11).

iii God has chosen Zion as His eternal capital (Psalm 132:13-14).

iv The Messiah shall be a light to the house of David forever (Psalm 132:17).

v The "horn" or "Branch" is the Coming One, who will unite the offices of priest and king (Psalm 132:17; Jeremiah 23:5).

vi David will reign as king eternally under the Messiah (Psalm 132:17).

vii The "Anointed One," first David, then his descendants, and eventually the Messiah will be triumphant over His enemies (Psalm 132:17-18).

b. When we come to look at the words of the Covenant in 2 Samuel 3 we find that these verses do what many prophetic passages in scripture do: they take an extended telescope of events and collapse it down so that the near and distant events are viewed together.

2 Samuel 7:8-17 *Now, therefore, thus you shall say to my servant David, 'Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. [9] And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. [10] And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, [11] from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the Lord declares to you that the Lord will make you a house. [12] When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. [13] He shall build a house for my name, and I will establish the throne of his kingdom for ever. **[14]** I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, **[15]** but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. **[16]** And your house and your kingdom shall be made sure for ever before me. Your throne shall be established for ever.'" **[17]** In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.*

c. These verses speak of the reign of Solomon and his immediate descendants; but also look into the far distance at the first coming of Jesus as the Passover Lamb who takes away the sin of the world, and his second coming as the Lion of the tribe of Judah to establish his everlasting kingdom.

d. So, looking at these verses we see that on the one hand, God promises that Solomon, David's son, will reign in David's place and will build a physical house for God. Hence we have verse 14, speaking about disciplining Solomon when he commits iniquity.

e. But the promise goes far beyond Solomon and his imperfection. Look at verse 13 – *"He shall build a house for my name, and I will establish the throne of his kingdom forever."* Then verse 16 – *"And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."* Clearly here God is not speaking of Solomon.

f. Three times the words *"forever"* appear – confirming the eternal nature of this covenant. No wonder this covenant was central to Israel's hope – when God promises to do something forever, all of eternity is being shaped.

g. Verse 12 tells us that God intends for David to die, but verse 16 says of David *"Your kingdom and your throne will be established forever"*. So this must mean that the kingdom of David would be secured by a descendant. God made a very clear distinction between Solomon and this descendant by depicting Solomon as a sinner who was to be chastened. And we know that Solomon did fall into sin when he married foreign women and worshiped their gods.

h. In fact, this sin of Solomon had far-reaching consequences, resulting in the division of Israel into two kingdoms. Ultimately the northern kingdom was destroyed by the Assyrians, but for the sake of his servant David God spared the tribes of Judah and Benjamin. And it is through these two tribes, direct descendants of David who was from the tribe of Judah, that this future king would come.

1 Kings 11:11-13 *Therefore the Lord said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant.* ***12*** *Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son.* ***13*** *However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem, which I have chosen."*

i. This covenant that God made with David is an important key to understanding God's irrevocable promise of a king, from the line of David, who would rule and reign forever. It is a measure of God's favour towards David because he was a *"man after God's own heart".*

j. Israel learned over the centuries following David and Solomon that if a king disobeyed it always brought the nation to ruin. But the remnant who loved and trusted God knew one thing for sure: God had promised that the throne of David would be established forever.

k. So they came to see that a son of David must be coming who would fulfil the conditions of the covenant, sit on David's throne, and rule forever. If God were true to his word in 2 Samuel 7, he would have to raise up a righteous, obedient son of David to take the throne.

l. The surety of the covenant with David lies ultimately in the fact that *God himself* will come as king and sit upon the throne and of course from our standpoint at this time in history we know that the first part of the promise of this covenant has been fulfilled. When the angel Gabriel appeared to Mary he said:

Luke 1:31-33 *And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.* [32] *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,* [33] *and he will reign over the house of Jacob forever, and of his kingdom there will be no end.*

m. Therefore, beyond any shadow of a doubt the Bible teaches that the promise to David that his descendant would rule forever is fulfilled in Jesus. And so as Jesus entered Jerusalem on Palm Sunday the crowd cried out:

Matt.21:9 *"Hosanna to the* ***Son of David!*** *Blessed is the one who comes in the name of the Lord! Hosanna in the highest!"*