



"We are workers together with Him..." (2 Cor. 6:1)

2 SAMUEL 7: THE SEED OF DAVID

Wayne Jones

Have you ever had a perfect idea? You were convinced that this thing needed to be done. You were proud of your thoughtfulness, creativity, and ingenuity. It was a no-brainer. At least, that is what you thought about it. Then you shared it with someone else – maybe with your spouse, your best friend, a co-worker, or your boss. Immediately you could tell that they did not share your enthusiasm. In fact, they thought your perfect idea was, in actuality, a terrible idea.

If you have ever found yourself in the scenario described above, then maybe you can understand what David was feeling in the seventh chapter of 2 Samuel when his plan to build God a more permanent housing structure was rejected. David's logic was reasonable (2 Sam. 7:1-2). Since God had provided peace and safety in David's kingdom, and now that David was living in a "house of cedar," how could David leave the ark of God in a tent? Even Nathan, the great prophet of God, agreed with David's reasoning and encouraged him to proceed (7:3).

Then came the disappointment. That very night God revealed that David would not be allowed to follow through with his plans to build this house. Yet, the disappointment soon turned to hopeful anticipation as God continued to talk. In the revelation that was given that night, we find one of the greatest prophecies and series of promises found in the Old Testament.

Instead of David building a house for God, someone in David's lineage would build a house, a kingdom, and sit on a throne (7:12-13). For a man currently sitting on a throne in a time when kingdoms rose and fell like waves of the ocean, the rest of God's promise was

encouraging and seemingly impossible. David's sin would not prevent this promise from coming true. God would chastise him for his mistakes, but He would not remove David's seed from the royal line (7:14-15). Finally, this promised kingdom would never succumb to military advances or internal treachery. This kingdom would stand forever. What a thrilling message this must have been for the king after God's own heart!

Lest we leave the impression that this was all about David and what God was doing *for* him, it should be noted that these promises were actually God's way of working *through* David to fulfill His scheme of redemption. The promises recorded in 2 Samuel 7 are an extension or continuation of the promises that began to be made just after the fall of man in the

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Editor

Cody Westbrook



"We are workers together with Him..." (2 Cor. 6:1)

DANIEL 2:44: IN THE DAYS OF THESE KINGS

Solomon said, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). Few illustrations of that truth could be given that are better than what is recorded about Nebuchadnezzar in the book of Daniel. That Nebuchadnezzar was a prideful king, there can be no doubt. Time and again he saw powerful illustrations of Jehovah's supremacy and sovereignty, yet to no avail, until finally he was humbled by Jehovah, so that he came to the realization that "the most High ruleth in the kingdom of men" (Dan. 4:32).

Of all the illustrations of God's power over the nations, perhaps the most thrilling is found in Daniel 2. In that monumental chapter scripture reveals that Nebuchadnezzar had a dream that troubled him. He saw a great image standing before him. The figure that he saw possessed a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay (Dan. 2:31-33). He then saw a stone cut without hands out of a mountain. That stone struck the feet of the figure and broke them. The figure then fell to the ground, crumbling into pieces, which the wind picked up and blew away. The stone then became a great mountain that filled all the earth (Dan. 2:34-35).

Daniel revealed clearly the interpretation of what the king saw. The figure represented four world empires. Namely, the Babylonian, Medo-Persian, Grecian, and Roman Empire. Each of these would rise to greatness in its own right, but ultimately be defeated (study Daniel closely and notice that Jehovah decides when nations will rise and fall). While speaking of the Roman Empire, Daniel made this statement: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall

break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). Through the eyes of prophecy, Daniel saw the greatest kingdom that would ever come into existence—God's kingdom.

"But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). During the reign of the Roman Empire, the time was right for God's eternal purpose to be fulfilled (Eph. 3:9-11). Thus, "the Word was made flesh and dwelt among us" (John. 1:14). What began to be revealed in the garden (Gen. 3:15) was now to be realized. Jesus' message was, "repent, for the kingdom of Heaven is at hand" (Matt. 4:17). Mark 9:1 records, "... There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Jesus came to establish His kingdom, which He did on the first Pentecost following His ascension (Acts 2). The Father has given Him all power in Heaven and on earth (Matt. 28:18), and He is presently reigning as King of His Kingdom (see Acts 2:22-36).

The fact that God's Kingdom was coming was a revelation to Nebuchadnezzar, and to all of the world, that Jehovah reigns supreme as sovereign of the Universe. God's Kingdom, the church, is superior in every way to every kingdom or nation that will ever exist. It is a spiritual Kingdom (John 18:36), the borders of which cannot be limited to any locale. It is ruled by the King of Kings and Lord of Lords (Rev. 19:16). He reigns "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come" (Eph. 1:21). Salvation is found within it (Eph. 5:23), and would to God that all men would bow their knee in submission and recognition, that "the most High ruleth" (Dan. 4:32).

CW

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THE JEW'S MESSIAH

Daniel F. Cates

The synonymous terms Messiah (Hebrew) and Christ (Greek), meaning “anointed one,” found their ultimate, specific realization in Jesus, though the term had been variously applied in a general sense to others such as priests (Lev. 4:3), kings (1 Sam. 24:6; 2 Sam. 19:21), and even the Gentile Cyrus (Isa. 45:1). That ultimate, specific realization is likely alluded to in Daniel 9:25-26 and applied by inspiration over two hundred times in the New Testament. Andrew confidently told Peter, “We have found the Messiah, which is, being interpreted, the Christ” (John 1:41). Matthew, writing to Jews, began his Gospel account, “The book of the generation of Jesus Christ” (1:1). John, writing his Gospel account to all, explained his use of a few events from Jesus’ life thus: “But these are written, that ye might believe that Jesus is the Christ, the Son of God;” (20:31). Peter charged, “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36). The Hebrews writer told His Jewish audience, “Consider the Apostle [one sent-DFC] and High Priest of our profession, Christ Jesus;” (Heb. 3:1). The reason that these New Testament writers constantly contended that Jesus was the Messiah is likely primarily due to one factor: The Jews were expecting the Messiah to come. Even the Samaritan woman acknowledged that fact, saying, “I know that Messiah cometh, which is called Christ:” (John 4:25). Three questions naturally follow: first, did the Jews accept Jesus as the Messiah? Second, if not, then what were they looking for in a Messiah? Third, why did they not see Jesus as the Messiah?

The simple answer to the first question is “No.” The Jews, generally, did not recognize Jesus as the Messiah—in fact, to this day some Jews are yet anticipating the coming of that one, while others have given up on the idea that one will come and view their heritage secularly and politically rather than spiritually. In the mid-second century A.D., Trypho the Jew wrote, “We all expect that Christ will be a man of men. We believe that Elijah, when he comes, will anoint him” (Ante-Nicene Fathers, I.219). Tertullian, half a century later, wrote, “To this day, in short, it is Christ that they are looking for, not Jesus. And they interpret Elijah to

be Christ, rather than Jesus” (Ante-Nicene Fathers, III.334).

The second question is answered by the third century writer Hippolytus, who wrote,

And they allege that this one will be king over them--a warlike and powerful individual. After having done battle with the nations, he will restore Jerusalem the royal city for them. And into this city he will collect together their entire race and bring it back once more into ancient customs. (Ante-Nicene Fathers, V.138)

That this expectation was in place in the time of the Lord is evident from Acts 1:6 which records the disciples asking Jesus, “Lord, wilt thou at this time restore again the kingdom to Israel?” The kingship of the one to come was a constant Old Testament theme (Isa. 9:6-7; Jer. 23:5-6; 33:16; Eze. 37:24,25; Joel 3:16,20).

If Jesus were a king,--He was (Rev. 17:41), then why did the Jews not recognize Him? There are perhaps two primary reasons: first, the Jews misunderstood the nature of the King; and, second, the Jews misunderstood the nature of the kingdom. The Jews expected a proud, powerful, awe-inspiring figure who would through his very presence command respect, forgetting that Zechariah wrote,

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (Zec. 9:9; cf Luke 19:30-35)

Similarly, the Jews expected a kingdom rivaling Rome in physical, military supremacy, being unaware of the trial of Jesus before Pilate:

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? ... Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence (John 18:33; 36)

CW

MY KINGDOM IS NOT OF THIS WORLD

Steven Lloyd

I would summarize the Story of the Bible in this way: it opens with God as the King of the universe. He establishes a special relationship with the nation of Israel. This special nation eventually rejects God from being King and asks for a man to rule over them in order to be like the nations around them (1 Sam. 8). God gives them a king. He gives them many kings, and the kings end up becoming the problem. Even the best of them are flawed. The books of 1 & 2 Kings tell that sordid story, but the prophets announce that God will rule as King once again. This is what Israel longed for during their years of exile.

When Jesus came on the scene, He seemed to be the likely candidate—the one who would deliver them from their oppressors and create a sovereign nation. The Gospel accounts support their expectations, but the disciples of our Lord were thrown for a loop because the kingdom God established was not the kingdom they expected. When Jesus stood before Pilate, he said,

My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world. (John 18:36)

Twice, Jesus emphasizes the point that His kingdom is not of this world.

This is not to say that the kingdom had nothing to do with the world. John makes the striking statement, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever” (Rev. 11:15). When Jesus says that His kingdom is not of this world, He is saying that the source or origin of His kingdom are not of this world. The disciples were right about Jesus. He was the One through whom God would rule. He was seated on David’s throne when He ascended and was exalted to sit at His Father’s right hand. This is one of the main points of Peter’s sermon on Pentecost (Acts 2:22-36).

The supernatural activity that accompanied Jesus’ ministry is another indicator that His kingdom was not of this world. When Nicodemus approached Jesus by

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night, he said, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him” (John 3:2). We often think of the signs Jesus performed as evidence that He was God in the flesh, and that is fine (John 20:30, 31), but it is evidence of more, in particular, of the otherworldly nature of the kingdom. One of the many supernatural activities of our Lord was casting out demons. On one occasion, He was accused of having done so by the prince of demons. After reasoning with His accusers, Jesus informed them, “If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you” (Luke 11:20). Jesus’ power over the demonic world was evidence that the kingdom is come.

Jesus implied the same thing when disciples of John came asking if He was the one to come or whether they should look for another. Jesus said,

Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me. (Matt. 11:4-6)

This echoes what Isaiah wrote in 35:5-6 and 61:1. Anyone familiar with Isaiah would have recognized Jesus’ response as a prophetic indicator concerning the kingdom.

There are other aspects of Jesus’ kingdom that distinguish it as otherworldly, but one final aspect is its permanence. Kingdoms of men come and go. They have been removed, or “shaken” (Hag. 2:6, 21). We have received a kingdom that cannot be shaken (Heb. 12:27). It cannot be shaken precisely because it is not of this world.

CW

PSALM 24: THE KING OF GLORY

Trent Kennedy

The twenty-fourth Psalm comes as the third of three Psalms that are often studied together. Some have titled Psalm 22 through 24 as, “the Cross, the Crook, and the Crown.” Studying these Psalms this way allows the reader to see Jesus as Savior, Shepherd, and Sovereign. When we begin to see Christ from many different angles (e.g. Isa. 9:6, Col. 1:13-23, Rev. 1:12-16), we can know the Messiah and grow in our relationship with Him.


In Psalm 24 the Bible student sees the sovereignty of God (vv. 1-2); learns what it takes to enter the presence of a Holy God (vv. 3-6); and finds the glorified, vindicated, honorable, conquering savior (vv. 7-10). Through this transition of the text, eternal truths can be learned (cf. Rom. 15:4). Namely, that the only way to come into the presence of God Almighty is through the glorified Christ, for He is the Trailblazer (John 1:9-18, Acts 2:33-39, Rom. 1:2-6, 2 Tim. 2:8-13, Heb. 6:19-20). When further consideration is given to Psalm 24, the humble heart knows that he must approach God in holiness and in purity (vs. 4); however, it is clear that no man lives sinless upon this earth (Rom. 3:23, 1 John 1:8). Therefore, while a righteous man can enter the dwelling of God, he can stand in the holy place, he can ascend the hill of Jehovah; he can only do it through the cleansing blood of Jesus Christ (Heb. 9:22, 1 Pet. 1:18-19). In a very real sense, it is the purity and sinlessness of Jesus (Ps. 24:4, Heb. 4:15) that allows us to then enter into the presence of God through the way He has left (Jn. 14:1-6). Truly, this Psalm speaks to the power (vv. 1-2), person (vv. 30-6), and prestige (vv. 7-10) of Christ. The Messiah is worthy of praise (cf. Rev. 5:8-14).

While this Psalm could be ascribing glory to Jehovah God at any time throughout eternity and particularly in the life of David, for meditation's sake, let us consider one particular instance in all of history which corresponds to this Psalm.

Jesus Christ, God the Word from eternity (John 1:1-2), the Creator (John 1:3, Col. 1:16), the one who hung the earth upon nothing and formed its seas and dry lands is sitting upon His rightful throne in eternity and through the Patriarchal period and the Mosaic period of Old Testament history. This is the description

of Psalm 24:1-2. Then the question is posed in verse 3: who could possibly stand before God upon the Holy Hill (cf. Hab. 1:13)? Who could possibly go on behalf of His brethren (cf. Isa. 52:13-53:12)? Who could possibly open the scroll that no one in the heaven, nor on the earth, nor under the earth was able to open or to even look upon (Rev. 5:2-3)? It is no wonder that the prophets sought and searched diligently just how God's will would be accomplished (1 Pet. 1:10-11). It is no wonder that the angels wondered at these things as well (1 Pet. 1:12)! But, the answer was God's mystery (Eph. 3:8-11). The answer to these questions was such that eye had not seen nor ear heard nor had even entered into the mind of man (1 Cor. 2:9). The answer was, is, always has been and always will be Jesus Christ, the ONE in whom all riches and treasures of wisdom of God's divine plan were hidden and are now revealed (Col. 2:2-3). He is the answer, in its completeness, to Psalm 24:3-6. Finally, the plan of God revealed. God became man (John 1:14) and offered Himself in the flesh (Phil. 2:5-8) in the place of mankind (John 3:16-17, 1 John 4:9-10). The Holy God demonstrated His love, mercy, and grace by sending Jesus in the last days to reveal His eternal plan (Heb. 1:2). Now, after having been crucified and resurrected, Jesus Christ, God the Word, ascends to His rightful and majestic place in Heaven. This reception is the description of Psalm 24:7-10. This homecoming is far more powerful than even Christ's triumphal entry into Jerusalem as the wavering mob shouted Hosanna (Matt. 21). This is the true triumphal entry into Zion, the homecoming of the “King of glory.”

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CHRIST'S POST-JUDGMENT STATUS

Don Walker

In the prologue of his gospel account, John informed us that the Word which “always was,” “always was with God,” and “always was God,” “was made flesh, and dwelt among us” (John 1:1; 14). The Hebrews writer, in chapter 2:9-14, explained why it was that God had to become flesh. In this context he presented two major reasons why Christ coming in the flesh was essential. First he wrote, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb. 2:9). Second, he concluded the context with this point. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14). To accomplish both of these goals, it was essential for God, Who is Spirit, to become man, who is flesh. While in the flesh Jesus Christ, the Son of God fulfilled the purpose of the Father perfectly. Jesus said, “And he that sent me is with me: the Father hath not left me alone; **for I do always those things that please him**” (John 8:29, Emp. DWW). Because Jesus

Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him ... (Phil. 2:7-9)

Jesus was “proven to be the Son of God by the power of His resurrection” (Rom. 1:4), and was raised to reign at the right hand of God (Acts 2:30ff). At this moment, we are under the authority of our King Jesus as He reigns as “Lord of lords and King of kings” (Rev. 17:14, 19:16).

As we continue to study our Bibles we learn that the last great prophetic event to unfold will be the Judgment, when men stand before their Creator, both good men and evil, and give account of the lives they have lived on this earth (John 5:28, 29). That brings us to the question of this article. What will be the status of Jesus Christ, the Son of God after the Judgment? With our remaining space, we will address this

question from a Biblical perspective.

First let us consider how His choice to “become man” will influence His standing after judgment. In 1 Timothy 2:5 Paul wrote, “For there is one God, and one mediator between God and men, the man Christ Jesus.” Paul wrote these words after Christ died on the cross, after He was raised and ascended to sit on the right hand of the Father and yet; Christ was still “the man Christ Jesus.” It would be a mistake to assume that after His work here on earth that He ascended to the exact same position He held before He became flesh. In other words, we cannot assume that He laid aside all tie and association with man at that point. For Paul clearly reveals that He is still “the man, Christ Jesus.” We would do well to consider another passage from the pen of Paul. In Philippians 3:20-21 we read,

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

What is interesting to note here is that when Jesus returns He possesses a body. When we study 1 Corinthians 15 we learn that it is a “spiritual body,” but it is a body nonetheless. In fact, it is a body like unto the body that we will possess in eternity. The conclusion to be drawn is that this is a result of God, Jesus Christ, Who is Spirit, choosing to humble Himself and become man (Phil. 2:7, 8). This cannot be said of God the Father or God the Holy Spirit. It was a result of the Logos’ choice to take on Him the form of man. We need to keep this in mind as we continue consideration of other passages.

Next we would turn our attention to Hebrews 2:11-13. There the writer says,

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and

the children which God hath given me.

This should immediately call to mind Psalm 22, which depicts our Saviour's death on the cross. In that passage the Hebrew writer found two passages, which convey the relationship that Jesus has with those who properly respond to His suffering and death. Psalm 22:22 reads, "I will declare thy name unto my brethren: In the midst of the congregation will I praise thee." Again we read in verse 25, "My praise shall be of thee in the great congregation: I will pay my vows before them that fear him." Without going into great detail concerning this passage we would highlight the fact that Jesus is very closely associated with those to whom He has a physical link. That link, in this context, is two-fold. First, He shares their physical nature and secondly, they share His love for the Father. These are those that are in the Kingdom, which shall be delivered up to God the Father in the end (1 Cor. 15:24). Paul expresses some very interesting truth in 1 Corinthians 15. In verse 25, we read, "For he must reign, till he hath put all enemies under his feet." "Till" is an adverb of time, which indicates that the reign of Christ shall cease at some point. Paul continues,

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. 15:28)

To say that this passage is profound and amazing is an understatement to say the least. When we add Romans 8:16-17 it really emphasizes the cost of Jesus' choice to "become flesh." It says, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." This was only made possible by Jesus' choice to associate with those in the flesh.

Because man sinned and separated himself from God, Jesus chose to provide the price for the wages of sin (Rom. 6:23). That choice necessitated His becoming flesh because Spirit does not bleed or die. So Christ "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8).

After Jesus defeated Satan and took possession of "the keys of hell and of death" (Rev. 1:18), He was raised to sit at the right hand of God and to reign (Acts 2:30-31). That is exactly what He is doing

at this moment. However, because of His choice to become man for man's spiritual benefit, He continues to have that tie to man and will even when He steps down from that reign (1 Cor. 15:25) to stand among His brethren. His benevolent choice was one that had significant ramifications. As those who have benefited from our Lord's grace, we Christians should continually bow down on our knees and thank our Lord and Saviour Jesus Christ. May His Name be exalted and extolled by those He is not ashamed to call brethren.

CW

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Garden. There, God promised a seed (Gen. 3:15). Later He identified Abraham as the one through whom that seed would come (Gen. 12:1-4). This time, God added the promise of a nation and a land to the original seed promise.

Now, in our assigned text, the seed line is narrowed again. The Savior of Genesis 3:15 would come through Abraham, Isaac, Jacob, Judah, and David. Every new piece of information given to David is to be understood in light of what had already been promised and would later be aligned with what other prophets would reveal about this plan. Isaiah would reveal that the building location of this promised house would be Jerusalem (Isa. 2:2-3). Daniel would identify that this promised kingdom (the one that would never be destroyed and that would last forever) would be built during the reign of the third ruling empire following the Babylonians (Dan. 2:44) – namely, the Roman Empire. Unlike any other plan ever devised recorded in any other book ever written, God's plan from the time of Adam through Abraham and David would always be consistent. Its fulfillment was never in doubt.

2 Samuel 7 is not the first inspired prophecy concerning the Messianic age nor would it be the last on the pages of the Old Testament. It is, however, one of the most faith-building, soul-stirring promises ever made. Thanks be to God that we can read it, verify it, and benefit from it as we live in that kingdom promised so long ago.

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