The Throne of David — an Overview

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(Note: All underlining of Scripture quotations for emphasis has been added by the author.)

Throne of David refers to God's promise to David of a lasting dynasty and kingdom (2Sam 7:11-16).
The Old Testament prophets anticipate one ultimate Davidic heir who will reign over God's restored people.[1]
The New Testament declares all these promises to be fulfilled in Jesus, who ascended to the Father's side to rule and reign over God's people forever (Lk 1:32-33; Ac 2:30-36; Heb 1:3-13).[2]

1. Abraham was promised descendants through whom all nations would be blessed (Gen 12:2-3; 22:18).
   Abraham's descendants will become a great nation (Gen 12:2; 13:16; 15:5).
   They will inherit the Promised Land (Gen 12:7; 13:14-17; 15:18-21; 17:8).
   They will be God's own people, living under his rule (Gen 17:7-8; 18:19; cf. Gen 26:5).
   These promises anticipate the Israelite monarchy and empire: kings will come from Abraham's line (Gen 17:6, 16; cf. Gen 35:11); the nation will "possess the gate of their enemies" (Gen 22:17, MEV).
   God's promises to Abraham and to his "seed" — promises concerning an inheritance, a special relationship, dominion, and of mediating blessing to the nations (e.g., Gen 13:15; 17:7-8; 22:17-18) — had ultimate reference to one particular person, one unique Seed: Jesus (Gal 3:16, 19, MEV).
   Theses promises are fulfilled through the gospel:
   All nations are Christ's inheritance and are blessed as they turn to him (Rom 4:13; Gal 3:8, 14).
   Faith joins us to Jesus and makes us children of Abraham and of God (Rom 4:9-25; 9:8; Gal 3:26-29).
2. Jacob, on his deathbed, blessed his son Judah with a promise of perpetual kingship (Gen 49:10).
   Israel's future kings would come from this tribe.
   Ultimately, One will arise to whom kingship rightly belongs: the nations will obey him.
   Linking this prophecy with the earlier promises to Abraham, the expectation arose (in Israel) that the Gentiles would be blessed through their incorporation into Messiah's beneficent kingdom.
3. Balaam, when hired by King Balak of Moab to curse Israel, prophesied about a future Israelite king who would arise to conquer and destroy that nation's enemies (Num 24:17-19).
   This clearly anticipates the rise of David, whose subjugation of Moab and Edom and other surrounding nations (2Sam 8:1-14) in turn foreshadowed the conquests of the Messiah (e.g., Isa 11:14; Am 9:12).

[1] See for example, Isaiah 9:6-7; 16:5; Jeremiah 23:5-6; 33:14-17; Ezekiel 37:24-25; Hosea 3:5; Amos 9:11.
[2] For the related theme of God's kingdom, see my previous article on this website: *God's Kingdom — an Overview*.

4. Moses similarly anticipated Israel's monarchy, in Deuteronomy 17:14-20:
   The Israelites, when finally settled in their land, will want to imitate the surrounding nations by having their own king (17:14).
   Such would represent an implicit rejection of God's rule and kingship (cf. 1Sam 8:7; 10:19).
   The Mosaic Law sought to regulate this inevitability:
   Any future king must be chosen by God; he is not to be a foreigner, nor is he to acquire horses or have many wives or accumulate wealth (17:15-17). He is to place himself under God's authority by having a personal copy of his law and reading it regularly (17:18-19). He is not to view himself as better than his "brothers".
   Obedience to God's law will ensure a long reign for him and for his descendants (17:20).
5. The book of Judges relates what happened to Israel following the death of Joshua.
   With the tribes disunited and good leadership lacking, we see a recurring cycle of apostasy (2:10ff.):
   The people abandon God for idols, so he hands them over to foreign oppressors. They cry out for help, so he provides a "judge" who delivers them. Israel remains faithful only so long as the judge lives (2:19).
   A judge not only settled disputes (Jdg 4:4-5, 1Sam 7:15-17), but was also active on the battlefield to deliver God's people and execute judgment on the oppressor. In that way, too, justice was done!
   God's Spirit came on these men to enable their great exploits (3:10; 6:34; 11:29.; 14:6, 19; 15:14).
   Two appendixes at the end of Judges (chaps. 17 – 18, and 19 – 21) show the extent of the nation's apostasy.
   This section, especially, cries out for good and lasting leadership: "In those days there was no king in Israel. Everyone did what was right in his own eyes" (17:6; 21:25; cf. 18:1; 19:1).
6. Hannah prophesied concerning the future Israelite king, whom she calls Yahweh's "anointed" (1Sam 2:10).
   While every high priest was anointed when set apart for God's service (Lev 4:3; 21:10), this is the first reference to Yahweh's anointed king.
   The Hebrew word for "anointed" is *māšîaḥ* (mashiach), from which the term *Messiah* derives.
   Hannah associates this "messiah" with Yahweh's victory over his enemies and his rule over the nations.
7. Hannah's own son, Samuel, proved to be an effective leader. He was the last of the judges (1Sam 7:15-17).
   He served as a priest (1Sam 2:18; 3:1); he interceded and offered sacrifices on behalf of God's people (1Sam 7:5, 9). As a prophet he proclaimed God's word to them (1Sam 7:3; 12:20-25). In all these ways he foreshadowed Jesus.
8. The Israelite elders came to Samuel and asked him to appoint a king over them (1Sam 8:4-5).
   Samuel recognized this as an implicit rejection of God's rule (1Sam 8:7; 10:19).
   He warned them what a king would be like, and the burdens he would impose (1Sam 8:10-17).[3]
   All this to no avail; they wanted to be like the surrounding nations, with a king to govern and protect them and to act decisively when leading them into battle (1Sam 8:19-20).
9. Saul was the king chosen by God to rule over and deliver Israel from her enemies (1Sam 9:15-17).
   He was anointed by Samuel for that task (1Sam 10:1).
   Samuel explained to the gathered Israelites "the rights and duties of the kingship, and he wrote them in a book and laid it up before the LORD" (1Sam 10:25).
   Saul seems to have been reticent and indecisive — not naturally a fighter or leader.
   Yet when God's Spirit came upon him, he decisively led the people into battle, delivering them from the Ammonite tyrant Nahash (1Sam 11:6-11).
   Israel's first king foreshadowed Jesus in the following ways: Saul was divinely appointed; he was anointed for his role and task; God's Spirit empowered him; he delivered God's people from their enemies.

[3] This king will "take … take … take …" (1Sam 8:11-17).

10. Following Saul's failure, God chose David — a "man after his own heart" — to be king (1Sam 13:14).
    From the Psalms that David composed it is evident that he loved and served God wholeheartedly.
    David's shepherd-training had prepared him well for the task of shepherding God's people (Ps 78:70-72).
    In this he would reflect the way that God himself relates to his people (e.g., Ps 23:1; 28:9; 78:52; 80:1).
11. David was born ca. 1040 BC.
    For 7½ years (ca. 1010-1003 BC) he reigned from Hebron over the tribe of Judah (2Sam 2:11).
    Then, elders from the other tribes came to him requesting that he be their king as well.
    They acknowledged David as being one of them and chosen by God (2 Sam 5:1-2) — therefore qualified to be their king (cf. Dt 17:15).
    So David made a covenant with them "before the LORD".[4] And they anointed him as king (2Sam 5:3).
    David reigned over all Israel from Jerusalem for 33 years. He became king when aged 30, reigning for 40 years altogether (ca. 1010-970 BC) — see 2 Samuel 5:4-5; 1 Kings 2:11.
12. Upon becoming king over the united kingdom (ca. 1003 BC), David captured the fortress of Zion from the Jebusites and took up residence there, renaming it the City of David (2Sam 5:6-9).
    Following the building of his palace we read:

    > *Then David knew for certain that the LORD had established him as king over Israel,*
    > *and that he had elevated his kingdom for the sake of his people Israel.*
    > (2 Samuel 5:12, my translation)

    The success of David's enterprises led him to acknowledged that God was the One who had raised him up, and that he had done so for the benefit of his people Israel.
13. In 2 Samuel 7, God promised to establish for David a lasting "house" — a royal dynasty that would endure forever (7:11-16). This promise was a response to David's own plan to build for God a permanent dwelling.
    Specifically, God promised to maintain a special (father-son) relationship with David's royal heirs (7:14a).
    Discipline might be necessary (7:14b), but David's house and kingdom will endure forever (7:16).
    Lying behind God's election of David and his heirs was his concern for his people — that they might dwell in safety, free from oppression (7:8-11). All of his (and their) enemies would be subdued (Ps 89:22-23).
    Note that the promises of a "great name" for David (7:9) and of a "place" for the people (7:10) echo God's earlier promises to Abraham (Gen 12:2, 7).
    David responded to these promises with a prayer of gratitude (7:18-29).
    God's promises are celebrated in Psalm 132:11-12, and recalled in Psalm 89:19-37.
14. 1 Chronicles 28:5:

    > *"… [The LORD] has chosen Solomon my son to sit on the throne of the kingdom*
    > *of the LORD over Israel."*

    1 Chronicles 29:23:

    > *Then Solomon sat on <u>the throne of the LORD</u> as king in place of David his father. …*

    David's heirs ruled as God's "son", on God's throne, over God's kingdom (1Chr 17:13-14; 2Chr 9:8; Ps 2:7; 45:6). In other words, God's rule over his people was mediated through his earthly representative.

[4] This covenant (with Yahweh as its witness) probably outlined the mutual responsibilities of the king and his people. Recall that Samuel had earlier outlined the king's rights and duties when installing Saul as king (1Sam 10:25).

15. Under David and Solomon, Israel enjoyed a foretaste of the ultimate messianic kingdom.
    The Lord "gave victory to David wherever he went"; nearby nations became subject to him (2Sam 8:1-14).
    David "administered justice and equity to all his people" and appointed capable leaders to maintain order (2Sam 8:15-17). He showed "the kindness of God" to Jonathan's crippled son (2Sam 9:3), but took decisive action when his kindness was rebuffed by a neighboring king (2 Samuel 10).[5]
16. In his sin with Bathsheba and his murder of Uriah (2 Samuel 11), David both violated God's law and abused the authority that God had entrusted to him to shepherd his people.
    God graciously forgave his sin (2Sam 12:13), but there were to be lasting consequences (2Sam 12:10-12).
    David's tragic fall pointed to the need for another king — one not compromised by sin and who would rule and shepherd God's people faithfully.
17. The last chapters of 2 Samuel (chaps. 21 – 24) summarize David's accomplishments.[6]
    21:1-14 and 24:1-25 show David making "atonement" (21:3) for sin that has defiled the land and incurred God's wrath — Saul's sin, and David's own sin. David deals with, and turns aside God's wrath against Israel, so that God again accepts prayer on behalf of the land (21:14; 24:25).[7]
    21:15-22 and 23:8-39 relate the great exploits of David's warriors against the nation's enemies.
    22:1-51 and 23:1-7 are David's songs acknowledging what God has accomplished for and through him.
    In his first song (which is also preserved in Psalm 18) we hear echoes of Hannah's prayer in 1 Samuel 2.[8]
18. Solomon, from the outset, enjoyed the submission of all the nations that David had conquered (1Kgs 4:21).
    The "perfection" of his reign — his extensive rule; the people's happiness and safety (1Kgs 4:20, 25); his fame, wisdom, and justice (1Kgs 4:29-34); God's presence in their midst in the temple — came to typify the ultimate Davidic kingdom (e.g., Isa 9:6-7; 11:1-9; 16:5; Jer 23:5-6; Eze 37:24-28; Mic 4:4; Zec 3:10).
    Such was Solomon's fame that the Queen of Sheba sought an audience with him. Awed by his wisdom and wealth, she praised God for having set him on the throne of Israel to administer justice (1Kgs 10:1-9).
19. Psalm 2 anticipates the Gentile nations that are part of the Israelite empire attempting to rebel against God's anointed king. A futile attempt, in view of God's promises to David!
    From Zion, God's chosen king will rule as God's own "Son" — ultimately over all nations (2:6-9).
    The path of blessing will only be found in submitting to this royal Son (2:10-12).
    Psalm 2 anticipates the final Davidic king: Jesus, in his ascension, was enthroned in the heavenly Zion and invested with universal authority (Ac 2:30-36; cf. Ps 110:1-2; Dan 7:13-14).
    Ironically, this psalm finds fulfillment (in part) in the Jewish leadership's joining together with the Gentiles in crucifying God's anointed Son (Ac 4:25-27).
20. Psalm 45 is a song for the king on his wedding day.
    The psalmist praises the king and prays for his victory over nations and enemies (45:2-5).
    The king is the one addressed in 45:2-9, and in 45:6 he is called "God":
    The Davidic king, as God's vice-regent on earth, is addressed as if he were God incarnate.[9]
    (As noted earlier, David's heir sat on God's throne [1Chr 29:23], ruling as God's son over God's people.)
    Note that Hebrews 1:8-9 cites Psalm 45:6-7 in order to demonstrate Jesus' greatness — indeed, his deity.

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[5] "Kindness" in 2 Samuel 9:1, 3, 7 translates the Hebrew word *ḥeseḏ* (Strong's H2617), often used in reference to Yahweh's own "steadfast love" (e.g., Ex 34:6-7; Ps 103:8, 11, 17). David sought also to show such kindness (*ḥeseḏ*) to King Hanun (2Sam 10:2).
[6] These chapters constitute an epilogue to 1 – 2 Samuel. Their six sections form a chiastic structure: a-b-c-c'-b'-a'. Their additional material (not previously related) is arranged topically and without concern for chronology. The author is showing David's legacy.
[7] David's actions in dealing with God's wrath clearly foreshadow the propitiatory accomplishments of Jesus.
[8] David's song in 2 Samuel 22 relates to Hannah's prayer in the following: God thunders from heaven against his foes (2Sam 22:14; cf. 1Sam 2:10); he saves the humble but brings down the proud (2Sam 22:28); he is the only Rock (2Sam 22:32, 47; cf. 1Sam 2:2); through his anointed king he rules the nations (2Sam 22:44-51; cf. 1 Sam 2:10).
[9] See the NET Bible's footnotes for Psalm 45:6. Via the Bible Gateway website: https://www.biblegateway.com.

21. Psalm 72 is King Solomon's prayer asking for God's help so that the promises made to his father might be carried forward and fulfilled. Ultimately this is a prayer concerning Messiah's rule and reign.
This (future) king will rule with justice and protect the poor and needy (72:2, 4, 12-14).
He will rule forever (72:5), and over all nations (72:8-11).
Psalm 72:11 (MEV): *May all kings bow down before him; may all nations serve him*.
By submitting to this Davidic king, the Gentile kings will bring themselves and their subjects under God's own rule (cf. Ps 2:10-12). In this way, God's promise of universal blessing through Abraham will be finally realized (72:17; cf. Gen 12:3; 22:18).[10]
22. Psalm 110 is the most cited psalm in the New Testament. Thematically it resembles Psalm 2.
David (the author) anticipates the triumphant rule of his ultimate heir, the Messiah.
Yahweh will invite this king to co-rule with him at his "right hand" — the position of honor (110:1).
Concerning this, Rikk Watts observes:

> More explicit than Ps. 2:7's "son," the king's sitting at Yahweh's right hand implies the highest possible authority and honor short of usurpation [of Yahweh's own authority].[11]

David is therefore right to recognize his descendant's superiority and call him "my Lord" (cf. Mt 22:42-45).
When God made his covenant with David, he promised to subdue his enemies (2Sam 7:9-11; Ps 89:22-23).
So here too, this king's rule will extend from his throne in Zion over his enemies (110:2).
Messiah's troops will freely volunteer "on the day of [his] power" (110:3) — the day he exerts himself to take possession of the Gentile nations. His youthful warriors, all clad in priestly attire befitting such a holy war, will come to him like the fresh dew of the early morning.
Then Yahweh's utters an irrevocable decree (110:4):
The royal and priestly offices will be forever united in the person of the Messiah.
Coming from the tribe of Judah, David was prohibited from the priesthood, but his royal Son will know no such limitation. Instead, he will be like Melchizedek, the priest-king of Salem (Jerusalem) who had blessed Abraham a millennium earlier (Gen 14:18-20).[12]
The next section (10:5-7) carries the king into the battlefield. He comes forth from the throne room, where he sat at Yahweh's right hand.
Commentators differ over the identity of "the Lord" (Hebrew: *'Adonay*) in verse 5a:
'Adonay elsewhere in Scripture always refers to God, suggesting that Yahweh is the One who stands at Messiah's right hand ready assist him. But if so, their positions have reversed with respect to verse 1.
Actually, several reasons can be adduced for understanding *'Adonay* to be the Messiah:
Messiah's actions and exploits are clearly the focus of the following verses (110:5b-7).
Also, 110:5a can legitimately be rendered as: "The Lord at your right hand will [shatter kings, etc.]."
If this rendition is correct, *'Adonay* is the Messiah.[13]
Messiah will be victorious over all who oppose his rule: the Gentile nations and their rulers (110:5-6).

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[10] The much-loved hymns "Hail to the Lord's Anointed" and "Jesus shall reign where'er the sun" are based on Psalm 72.
[11] Rikk E. Watts. Section on Mark 12:36. In: G.K. Beale and D.A. Carson, editors, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007), p. 220.
[12] The ultimate union of the royal and priestly offices is further anticipated in Zechariah 6:10-13.
Note that when David brought up the ark to Jerusalem, he performed several tasks normally reserved for the Levitical priests (2Sam 6:13-19). Did he view himself as Melchizedek's successor? See the online article: *David was Wearing a Linen Ephod*, by Rev. W. Reid Hankins. Via https://www.trinitynorthbay.org/2016/01/31/david-wearing-linen-ephod/.
Concerning the separation of the two offices: When King Uzziah later took it upon himself to burn incense in the temple, the priests (whose task it was) rebuked him, and God struck the king with leprosy (2Chr 26:16-21).
[13] The following Bible versions render 110:5a in this latter sense: ASV, AMPC, CSB, CJB, Darby, JUB, KJV, KJ21, RGT, YLT. So does the Greek Septuagint, and so too does the Latin Vulgate.

He will "drink from the brook" as he pursues his enemies; he will "lift up his head" in triumph (110:7).
Like Psalm 2, this psalm anticipates Jesus' ascension and his rule over the nations.
Much later, Daniel prophesied of a man "coming with the clouds of heaven" who is admitted into Yahweh's presence to be granted universal authority (Dan 7:13-14).
Both of these remarkable prophecies are recalled by Jesus in his response to Caiaphas:

> *"From now on you will see the Son of Man seated at the right hand of Power*
> *and coming on the clouds of heaven."*
> (Matthew 26:64)

By applying Psalm 110:1 and Daniel 7:13 to himself, Jesus was affirming his own deity.[14]

23. Consideration of the above (and other) scripture references shows that God's promises to David of a lasting dynasty had ultimate reference to one unique royal heir who would reign forever.
(See Psalms 2, 72, 110; Isaiah 9:6-7; 11:1-5; Jeremiah 33:14-17; Ezekiel 37:24-25; Micah 5:2.)
Now in order to reign eternally, this king must live forever; he will have to overcome death itself.
24. Solomon's unfaithfulness led to the nation being divided.
God in his anger declared that the kingdom would be torn from Solomon — from his son (1Kgs 11:9-12).
Yet for the sake of God's promises to David and his choice of Jerusalem, Solomon's descendants would continue to rule over one tribe (1Kgs 11:13, 32, 36; cf. Ps 132:10-17).
Following Solomon's death (ca. 931 BC), the northern Israelite tribes rebelled and separated from the house of David (1 Kings 12). Judah alone remained loyal. However, this division would not be permanent — the nation will someday be reunited under the rule of the house of David (1Kgs 11:39).
25. The books of 1 and 2 Kings relate the failure of Israel's kings.
All 19 kings of the northern kingdom were evil.
To prevent the Israelites from worshiping in Jerusalem, Jeroboam I set up golden calves at Dan and Bethel.
He built pagan shrines, and instituted his own priesthood, festivals, and sacrifices (1Kgs 12:26-33; 13:33).
Subsequent kings followed his example and led the nation further into sin and idolatry.
Just one northern king, Jehu, was commended by the Lord for destroying Baal worship and for eradicating the house of Ahab, but he, too, maintained the worship of Jeroboam's golden calves (2Kgs 10:28-31).
Eleven of Judah's 19 kings were evil too. The eight "good" Judahite kings were:
Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Jotham, Hezekiah, and Josiah.
For each one we read that he did "what was right" in the Lord's sight.[15]
Yet each of these, like their forefather David, was compromised by sin in some way.
And of these eight, Asa, Joash, Amaziah, and Uzziah went astray in later years.
But despite the failure of David's heirs, the Lord graciously spared Judah and its royal house the judgment he brought on the house of Ahab — their elimination at the hands of Jehu (2Kgs 9:6-9).
He spared them on account of his promises to David:

> *Yet the LORD was not willing to destroy the house of David, because of the covenant*
> *that he had made with David, and since he had promised to give a lamp to him and*
> *to his sons forever.*
> (2 Chronicles 21:7).[16]

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[14] Psalm 110:1 was fulfilled in Jesus' ascension. See Mark 16:19; Acts 2:33-34; 5:31; 7:55-56; Romans 8:34; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22; cf. Revelation 3:21; 22:1, 3.
[15] See 1 Kings 15:11; 22:43; 2 Kings 12:2; 14:3; 15:3; 15:34; 18:3; 22:2.
[16] Compare with 1 Kings 11:36; 15:4; 2 Kings 8:19, and Psalm 132:17.

26. In addition to the 19 kings, one woman ruled over Judah.
    Queen Athaliah's illegitimate six-year reign (ca. 841-835 BC) represented not merely an interruption to Davidic rule, but a great danger to it as well.
    2 Kings 11 relates the story of her seizing power, along with her eventual overthrow in a coup orchestrated by the priest Jehoiada.
    The background: King Jehoshaphat had foolishly allied himself with King Ahab of Israel by marriage: his son Jehoram married Ahab's daughter Athaliah (2Chr 18:1; 2Kgs 8:18).
    Urged on by his wife, King Jehoram promoted Baal worship (2Kgs 8:18).
    Then, after Jehoram passed away, their 22-year-old son Ahaziah became king of Judah (2Kgs 8:26).
    He, too, promoted Baal worship (2Kgs 8:27). After Ahaziah had reigned just one year, both he and his uncle, King Joram of Israel, were killed by Jehu (2Kgs 9:14-28). Athaliah then proceeded to destroy the entire royal family, including her own grandsons, in order to secure the throne for herself (2Kgs 11:1).
    It is important to realize that by this time the royal family of Judah had already been decimated:
    Athalia's late husband had previously murdered all his brothers (2Chr 21:4).
    Ahaziah's older brothers had earlier been killed by marauding Arabs (2Chr 21:16-17; 22:1).
    And Jehu had just recently slain an additional 42 members of the royal family (2Kgs 10:13-14).
    Her plot to destroy the house of David was a serious attack on God's redemptive plan and promises.
    But in this dire situation, Jehosheba, the wife of Jehoiada the priest, saved the rightful heir — one-year-old prince Joash, who was also her nephew — by hiding him in one of their rooms in the temple complex for the duration of Athalia's reign (2Kgs 11:3).
    In the seventh year of Athaliah's reign Jehoiada organized a coup that resulted in her overthrow (and death) and the crowning of seven-year-old Joash as king (2Kgs 11:4-21).
27. The early prophets Hosea, Amos, Isaiah, and Micah anticipate the coming exile of Israel and Judah and the end of the monarchy.[17]
    Yet they also promise restoration and a future Davidic king under whom Israel and Judah will be reunited and their former dominion restored (Isa 9:1-7; 11:1-16; Hos 3:4-5; Am 9:11-15; Mic 4:6-8; 5:2-5a).
    Although David's heirs continued to rule over Judah until 586 BC, their failure was already apparent.
    Restoration would necessitate a different type of king — God's chosen Messiah.
28. The Immanuel prophecy (Isaiah 7)
    Context: King Ahaz and his people are terrified when Israel and Aram invade Judah in 735/734 BC (7:1-2).
    Ahaz is urged to calm down and trust God; the invaders will not succeed (7:3-9).
    God offers Ahaz a miraculous sign to confirm his promise and strengthen the king's faith (7:11).
    But Ahaz has already decided to seek Assyria's help. Feigning piety, he declines God's offer (7:12), so God himself takes the initiative to provide a sign: The birth of Immanuel to a young woman or virgin (7:14).
    Immanuel means "God is with us".
    It is likely that God intended both an imminent and a long-term fulfillment of this promise:
    For Ahaz, the birth of baby Immanuel (probably within the next year) was intended to encourage faith in God, whose presence with them meant that, just as their immediate enemies would soon be destroyed (Isa 7:16; 8:4), so ultimately will Assyria and all other enemies of God's people (Isa 8:9-10).

[17] Hosea and Amos began their ministries from about 760 BC, and Isaiah and Micah from about 740 BC, not long before the Assyrian conquest of the northern kingdom of Israel (733-722 BC).

Note that the Hebrew word *ʿalmāh* (usually rendered "virgin" in 7:14) is a general term for a young woman that leaves room for a non-supernatural fulfillment in Ahaz's day (7:15-16).[18]

With regard to the sign's long-term fulfillment, a supernatural virgin birth is undoubtedly intended.

For this son to be born is further disclosed in Isaiah 9:6-7, and there he is clearly a supernatural figure.

The promise, addressed to the entire Davidic dynasty,[19] represents a stinging indictment of its members:

God was exasperated with their unbelief and failure; none were qualified to be Messiah's father.

Instead, Messiah will be Yahweh's own son (cf. 2Sam 7:14; Ps 2:7, 12; Lk 1:34-35) — truly "God with us".[20]

29. Following, and in response to, the Assyrian invasion of Israel in 733 BC, Isaiah gives further prophecies that build on his Immanuel promise.

    The prophecies of Isaiah 9 – 12 were probably given about 730 BC.

    They include promises of national restoration under a future Davidic king (Isa 9:1-7; 11:1-16; cf. 16:5).

30. Isaiah 9:1-7:

    In 733 BC the Assyrian king Tiglath-Pileser III annexed the northern half of Israel (Galilee) as well as the region east of the Jordan (Gilead). Many of the inhabitants were deported to Assyria (2Kgs 15:29).[21]

    Against this seeming hopelessness, Isaiah prophesies concerning the birth and gift of a son — a king from David's line — through whom God will crush the foreign oppressor and restore the nation.

    Gloom and distress will come to an end for the northern tribes (Zebulun and Naphtali) who had borne the brunt of Assyrian brutality (9:1-2).

    The nation will be restored, and foreign oppression and subjugation will cease (9:3-5).

    The four names of this king (9:6) show his close connection with God himself:

    Wonderful Counselor points to his wise rule and plans of action (cf. Isa 11:2; 28:29; Mic 4:9).

    Mighty God: This title is used of Yahweh himself in Isaiah 10:20-21.

    Everlasting Father refers to his role as a benevolent protector (cf. Isa 63:16).

    Prince of Peace: He will bring universal peace through resolving disputes and enacting just decisions (cf. Isa 2:4; 11:3-9; 42:4).

    His rule will forever expand — characterized by peace, justice, and righteousness (9:7).

    With all this to be accomplished through Yahweh's "zeal" — his "passionate commitment to fulfilling his purposes for his people".[22]

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[18] Some scholars insist that *ʿalmāh* (Strong's H5959) means "virgin", so that Jesus' birth alone fulfills this promise. But Isaiah 7:15-16 implies there was some provisional fulfillment in Ahaz's day. How could a virgin birth still 730 years off serve as a sign for King Ahaz personally? Others claim that if Isaiah had intended *virgin*, he would have employed the more specific term *bᵉṯūlāh* (Strong's H1330). After all, Isaiah does employ *bᵉṯūlāh* in 23:4, 12; 37:22; 47:1; 62:5. (The related Hebrew noun *bᵉṯūlîm* [Strong's H1331] clearly denotes "virginity" in Leviticus 21:13, in Deuteronomy 22:14-20 [5 times], and in Judges 11:37-38 [twice].)
Note that the term *ʿalmāh*, used to describe Rebekah in Genesis 24:43, is rendered "maiden" by several versions (ASV, AMP, BSB, LSB, NASB [1995], NIV [1984], and WEB), and as "young woman" by others (EXB, LEB, NABRE, NCB, NET, NIV [2012], and RSV).

[19] The Hebrew text of Isaiah 7:13-14 makes it clear that God is addressing the entire house of David:
"Is it a small thing <u>for you</u> to weary men, but <u>will you weary</u> also my God? Therefore, the Lord himself will give <u>you</u> a sign."
The underlined verb and prepositions are all 2nd person masculine plural.

[20] A virgin birth is entirely in keeping with God's promises and action elsewhere in salvation-history.
Recall the many "barren" women throughout Israel's history: Sarah, Rebekah, Rachel, Samson's mother, Hannah, Elizabeth. Through divine intervention these women gave birth to patriarchs, saviors, and prophets; God's purposes triumphed despite human disability and failure! All those incidents foreshadowed Mary's virginal conception and birth of the Savior.
See Luke 1:34-37; Romans 4:17; 9:8-9; Galatians 4:23.

[21] This conquest marked the first stage of the destruction of the northern kingdom. Israel ceased to exist as a nation when its capital, Samaria, fell to the Assyrian army after a 3-year siege (724-722 BC). At that time many more Israelites were deported (2Kgs 17:5-6).

[22] See the online article: *To Us a Child Is Born*, by Steven Witmer. Via https://www.desiringgod.org/articles/to-us-a-child-is-born.

Four things serve to connect Isaiah 9:1-7 with the earlier Immanuel promises:
First, this new prophecy concerns a child to be born and a son to be given to Israel.
Second, both promises concern the house of David: this son will reverse its habitual failure (cf. Isa 7:13).
Third, this son's names show his close connection with God himself — he will truly be "God with us".
Fourth, through him God will crush the foreign oppressor and restore the nation, thereby fulfilling the Immanuel promise of Isaiah 8:9-10.

31. Isaiah 11 elaborates on this coming Davidic king:
With David's line cut down in judgment, this king will arise as a shoot from Jesse's "stump" (11:1; cf. 6:13).[23]
God's Spirit will rest upon him, enabling him to rule wisely and with justice (11:2-5).
He will establish peace between former enemies (11:6-9; cf. Isa 2:4; 19:23-25).
God's exiled people will be gathered as in a second and greater Exodus, and their former dominion will be restored (11:11-16).
32. Isaiah 15 – 16 foretells imminent judgment upon Moab — Israel's neighbor and long-term enemy.
Refugees from Moab will seek safety and asylum in Judah from the invading Assyrians (16:2-4).[24]
Proud Moab is advised, in her time of crisis, to submit to the king in Jerusalem (16:1; cf. 2Kgs 3:4).
Ultimate deliverance and security for Moab, and implicitly for all nations, will come only through submission to God's appointed king in Jerusalem (16:4-5).[25]
33. Isaiah 32 – 33 further relates the messianic kingdom to Jerusalem's deliverance from the Assyrian threat.[26]
The ultimate king will reign justly and appoint godly leaders over his subjects (32:1-2).
God will save his people; his life-giving Spirit will undo the devastation caused by the invaders (32:15).
Justice, righteousness, quietness, and confidence will be their lot (32:16-17).
Zion will at last be inhabited by a righteous remnant (33:15-24):
They will see their king; indeed, Yahweh will himself be their judge, lawgiver, king, and savior (33:17, 22).
34. Micah was a contemporary of Isaiah; he, too, prophesied against the backdrop of the Assyrian invasions.
A major theme in Micah is that of the *Shepherd-King* who delivers and gathers a remnant of the nation.
Yahweh himself will fulfill this role (2:12-13; 4:6-8; 7:14), but so also will a certain Man (5:2-5a).
Micah foretells the end of the monarchy, and Judah's exile in and final deliverance from Babylon (4:9-10).
Jerusalem will be besieged and her king humiliated (5:1) — probably a reference to Zedekiah in 586 BC.
But the (human) Shepherd-King will arise from Bethlehem to deliver and rule over Israel (5:2). His origins "from of old" refers to his ancient Davidic lineage, and to the sure promises God made in 2 Samuel 7.
But until his birth Israel will be largely abandoned, without a king and oppressed by enemies (5:3a).
Under this Shepherd-King God's people will be reunited (5:3b), and they will live in complete safety (5:4).
All enemies will be defeated; indeed, they themselves will rule over their former enemies (5:5-9).

[23] Isaiah's messianic "branch" metaphor (in 11:1) is later taken up by Jeremiah (in 23:5; 33:15) and Zechariah (in 3:8; 6:12). The metaphor suggests that the future King will arise from David's decayed and fallen dynasty. Compare this with the hut/booth imagery of Amos 9:11.
[24] Moab's destruction came about with the Assyrian invasion under Sargon II in 715 BC. Isaiah prophesied some three years prior, around 718 BC (cf. Isa 16:14).
[25] There is a wonderful instance of a foreigner submitting to God's appointed King in the gospels: The Canaanite women who sought healing for her daughter (Matthew 15:22-28). Notice how she calls Jesus, "Lord, Son of David" (15:26) — she places herself under his rule. She persists even when rebuffed. And she is totally free from a spirit of entitlement (15:27). Jesus finally rewards her humble faith. This and other instances of Gentile faith anticipated the gospel invitation for non-Jews to enter God's kingdom (cf. Mt 8:5-13).
[26] This prophecy was given just prior to Sennacherib's 701 BC invasion of Judah.

35. For the sake of his promises to David, God kept the Assyrians from taking Jerusalem in 701 BC (2Kgs 19:34).
    Judgment was delayed on account of King Hezekiah and the reforms he instituted (2Chr 32:26; Jer 26:19).[27]
    Though a godly king — the best since David (2Kgs 18:3-6) — Hezekiah sometimes acted foolishly.
    The visitation of the Babylonian envoys (2Kgs 20:12-13) should be contrasted with the earlier visit by the Queen of Sheba:
    Whereas the Queen praised the Lord after seeing Solomon's wealth (1Kgs 10:9), here the foreign envoys come as agents of divine judgment (2Kgs 20:14-18).
    The point being this: Even a good king such as Hezekiah cannot secure God's promises. He cannot stave off judgment. An even better king is needed.
36. The long and wicked reign of Hezekiah's son, Manasseh, set the stage for Judah's exile (2Kgs 21:1-16).
    The last godly king, Josiah, could then only delay, not avert, God's judgment (2Kgs 22:18-20; 23:25-27).
    We read concerning Judah's final kings: "And he did what was evil in the sight of the LORD, according to all that his father(s) had done" (2Kgs 23:32, 37; 24:9; cf. 15:9; 21:20). David's heirs had failed completely!
    The Lord in Jeremiah 22 assesses and divulges the fate of several of these kings:
    Zedekiah (in 22:1-9); Jehoahaz/Shallum, whom Pharaoh Neco had carried off to Egypt in 609 BC (22:10b-12); Jehoiakim (22:13-19); and Jehoiachin (22:24-30).
37. The Lord through Jeremiah pronounced a curse on King Jehoiakim: None of his descendants will sit on David's throne, nor would he receive a proper burial (Jer 36:30; cf. 22:19).
    His son Jehoiachin reigned in Jerusalem for just three months (from December 598 to March 597 BC).
    During those months the Babylonian army was besieging the city.
    A similar curse was pronounced on Jehoiachin: he would be permanently exiled, and none of his descendants will ever sit on David's throne or rule again in Judah (Jer 22:24-30).
    Jehoiachin surrendered to King Nebuchadnezzar. The Babylonians deported him and 10,000 of the city's inhabitants; they also carried off the treasures of the temple and of the royal palace (2Kgs 24:13-15).
    King Jehoiachin died in Babylon. He was the last surviving Davidic king.
38. With Jehoiachin's exile, Nebuchadnezzar placed his uncle Zedekiah on the throne.
    King Zedekiah ruled in Jerusalem for 11 years (597-586 BC).
    Zedekiah's rule clearly did not violate the divine curse on Jehoiachin.
39. Following King Zedekiah's rebellion, the Babylonian army again besieged Jerusalem. They took the city in August 586 BC, setting fire to the temple, the royal palace and the city's houses, and breaking down the city's walls (2Kgs 25:9-10). Many more of the people were exiled (2Kgs 25:11-12).
40. Following the Babylonian exile, no king from David's line ever again reigned in Jerusalem, thereby fulfilling Jeremiah's prophecy (in 22:30) to the letter.[28]
41. Psalm 89 mourns the demise of David's line:
    God's promises to David are recalled — promises of a perpetual dynasty (89:3-4, 19-37; cf. 2Sam 7:11-16), of victory over enemies (89:22-23), and of being the greatest of earth's kings (89:27).
    But the sad reality is that David's line is failing (89:38-45): God has rejected and seems to be angry with his anointed; he has "renounced" his oath and "defiled" the royal crown (89:38-39).
    Instead of victory the king suffers defeat at every turn (89:40-43); shame is his lot (89:45).
    The psalmist appeals to God concerning his former love and solemn promises (89:49).
    For why should God's enemies be allowed to mock his chosen people and king (89:50-51)?

[27] The spiritual reforms initiated by Hezekiah (ruled 715-686 BC), which are related in 2 Kings 18:4 and 2 Chronicles 29 – 31, were probably undertaken in response to the preaching of Isaiah and Micah (Jer 26:18-19; Mic 3:12).
[28] The Hasmonean leaders (ethnarchs and kings) who ruled Judea from ca. 142 to 37 BC, many of whom also served concurrently as the Jewish high priest, were not descendants of King David, nor were they even from the tribe of Judah.

42. With the exile of Judah, the later prophets reiterate the earlier prophets' theme of restoration.
    Both Israel and Judah will return and be reunited as one nation under "David" to dwell in peace and safety (Jer 23:5-6; 30:3, 9; 33:14-17; Eze 34:23-24; 37:15-28).
    Note that in Jeremiah, Yahweh's promise concerning the future Davidic king follows immediately upon his declaration that none of Jehoiachin's descendants will sit on David's throne (Jer 23:5; cf. 22:30).
    How will this dilemma be resolved?
43. As a token of God's faithfulness to his promises, King Jehoiachin was finally released from prison in Babylon and treated with royal dignity (Jer 52:31-34).[29] God's promises cannot fail (cf. Jer 33:25-26).
44. Following the nation's return from exile, Davidic kingship was not restored.
    Jehoiachin's grandson, Zerubbabel, served as the Persian governor of Judah around 520 BC (Hag 1:1).
    Though not actually king, he was the Davidic heir through whom God's purposes would advance.
    Along with the high priest Joshua, Zerubbabel was tasked with rebuilding the temple (Hag 1:14; Zec 4:6-9).
    God further chose Zerubbabel as his new "signet ring" in place of his discarded grandfather, thereby raising him to a position of special honor and royal authority (Hag 2:23; cf. Jer 22:24-30).[30]
    Through him Davidic kingship will be finally restored.
45. Zechariah in 519 BC prophesied concerning a future king-priest.
    Joshua and his fellow priests foreshadowed a man called "the Branch" through whom the nation's sin will be completely removed "in a single day" (3:8-9). The resultant (messianic) peace will be like that enjoyed under Solomon (3:10; cf. 1Kgs 4:25; Mic 4:4).
    Zechariah was later told to get a crown made and to place it on Joshua's head. In this too, Joshua would foreshadow "the Branch" who will build Yahweh's temple and reign as both king and priest, thereby uniting the two offices (6:10-13).
    In prophecies given some years later, Zechariah shows what this king will be like. He will be humble and enter Jerusalem riding on a donkey (9:9). He will bring peace to the reunited kingdom ("Ephraim" = Israel) and to the nations; his rule will extend to the ends of the earth (9:10; cf. Ps 72:8; Isa 2:4).
46. The two books of Chronicles were composed ca. 400 BC. The author interprets Israel's history for the demoralized post-exilic community. He seeks to answer their concerns: Is God still interested in the nation? Are his covenants still in force? Will his promises to David be fulfilled? Is the rebuilt temple significant?
    The author recounts God's promises to David (1 Chronicles 17) and reiterates them often (2Chr 6:10, 15-17, 42; 7:17-18; 13:5, 8; 21:7; 23:3). David's heirs had been privileged to rule as God's "son" (1Chr 17:13) over God's kingdom (1Chr 17:14; 2Chr 13:8). They sat on "the throne of the kingdom of the LORD" (1Chr 28:5) — indeed, on "the throne of the LORD" itself (1Chr 29:23; 2Chr 9:8).
    Therefore, God's promises remain in force — for the nation as well.
47. Jesus' virgin birth and Isaiah's Immanuel promise:
    The Septuagint (LXX) rendering of Isaiah 7:14 is significant. The LXX was a translation of the Hebrew Scriptures, made by Jewish scholars before 200 BC, for the benefit of Greek-speaking Jews in Egypt.
    The LXX usually translates *ʿalmāh* with the Greek *neanis*, meaning "young woman".
    But in two instances the LXX translates *ʿalmāh* with *parthenos*, a word that more consistently means "virgin" — here in Isaiah 7:14, and in Genesis 24:43.

[29] Jehoiachin was released in 561 BC by Nebuchadnezzar's successor Evil-Merodach — after spending 36 years in prison.
[30] A signet ring was worn by the king's representative who exercised his royal authority. Used to stamp documents, it marked them as authentic and authoritative (Gen 41:42; Est 8:8). It could further serve as a pledge or guarantee of full payment.

Concerning this, Craig Blomberg observes:

> This would suggest that already before the New Testament age at least some Jews had come to link the passages in Isaiah 7 – 9 together and to deduce that there would be an additional, longer-term fulfillment of the birth of a messianic king, portended by a more supernatural conception.[31]

48. Matthew (in 1:22-23) is therefore right to relate Isaiah's prophecy to the virgin birth of Jesus.
    Like the LXX translators, Matthew understood that Isaiah's Immanuel prophecies of 7:14 and 8:9-10 relate to the messianic prophecies of 9:1-7 and 11:1-16.
    Messiah will truly be "God with us" through whom Israel will be delivered from her enemies.[32]
    But note: This deliverance is primarily spiritual — Jesus delivers from the guilt and power of sin (Mt 1:21).
49. Likewise from Luke's gospel — from Gabriel's Annunciation to Mary — it is evident that Jesus' virgin birth represents the fulfillment of Old Testament prophecies:
    Luke 1:32: Jesus will be the "Son of the Most High" (cf. 2Sam 7:14; Ps 2:7, 12).
    Luke 1:32-33 strongly echoes Isaiah 9:7, with references to Jesus being given "the throne of … David"; to his reigning over Israel "forever"; to his "kingdom", of which "there will be no end".
50. Addressing Mary's question as to how she, as a virgin, could conceive, Gabriel points to the supernatural creative power of God:

> [35] *… "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy — the Son of God.*
> [36] *And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren.*
> [37] *For nothing will be impossible with God."*
> (Luke 1:35-37)

51. Jesus was a descendent of King David (Rom 1:3; 2Tim 2:8; Rev 22:16).
    Matthew's genealogy traces the royal line of succession — from David via Solomon and later royal heirs down to Joseph, who was Jesus' legal-adoptive father (Mt 1:6-16, 20; Lk 1:27; 2:4).
    Luke's genealogy likely traces Jesus' biological ancestry; Mary was (probably) the daughter of Heli, a descendant of David via Nathan (Lk 3:23-31).
52. The arrival of the Magi from distant lands to worship and offer gifts to the infant king foreshadowed those Gentile nations and rulers who, via the gospel, would come and submit to him (Ps 72:10-11; Rev 21:24).
    Much earlier, the queen of Sheba had brought gifts of gold and spices to King Solomon (1Kgs 10:10).
53. In his baptism Jesus was anointed by the Holy Spirit for his messianic task (Lk 3:22; Ac 10:38).
    The voice from heaven served to identify Jesus as Yahweh's anointed Son and Servant (Ps 2:2, 7; Isa 42:1; 61:1; Lk 4:18).
54. Jesus was enthroned when he ascended into heaven.
    In his Pentecost sermon Peter declares that, because David knew that God had sworn to him with an oath that he would place one of his descendants on his throne, therefore David looked ahead and prophesied concerning the resurrection of the Christ (Acts 2:30-32).
    Peter continues: David in Psalm 110:1 also foretold Jesus' ascension and coronation (Ac 2:33-36).

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[31] Craig L. Blomberg. Section on Matthew 1:23. In: G.K. Beale and D.A. Carson, editors, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007), p. 4.
[32] Zechariah, in his song, stresses Jesus' role as the promised Davidic king who will deliver Israel from all her enemies (Lk 1:67-75).

The resurrection qualified Jesus to sit on David's throne, for the power of death had to be broken if he was to reign forever in accordance with God's promises.

With Jesus' ascension, therefore, Davidic kingship has been fully restored (cf. Isa 9:7; Lk 1:32-33).

The book of Hebrews (in 1:3-13) shows how Jesus' heavenly exaltation fulfills the messianic promises found in Psalm 2:7; 2 Samuel 7:14; and Psalm 110:1.

Daniel's vision of the Son of Man's coronation (in 7:13-14) was similarly fulfilled in Jesus' ascension.

Note that Jesus was installed as King in the heavenly Zion — alongside Yahweh (Ps 2:6; 110:1-2).

His rule is from heaven — over (but not on) the earth. From heaven he subdues his enemies.[33]

55. All nations are Jesus' reward and inheritance (Ps 2:8; Dan 7:14; Isa 49:4-7).

    He wins the nations through the gospel (Mt 28:18-20; cf. Isa 2:3).

    In time, all nations will be converted (Rev 15:4; cf. Ps 86:9).

56. Other Psalms (in addition to Psalms 2 and 110) anticipate Jesus' ascension: Psalms 24, 47 and 68.

    These three Psalms presuppose some sort of liturgical procession.

    Psalms 24 and 68 were composed by David, probably to celebrate his bringing of the ark up to Jerusalem as related in 2 Samuel 6:12ff.

    In Psalm 24, Jerusalem's gates are to open so that Yahweh, "the King of glory", may enter (24:7-10).

    In Psalm 47, God ascends amidst great rejoicing — with "a shout" and "the sound of a trumpet" (47:5) — the psalmist here also evidently recalling the ark's going up to Jerusalem.[34]

    From his sanctuary the ascended king reigns over the Gentile nations (47:8).

    These will finally turn to him and become his people; their leaders will gather in Jerusalem to worship him.

    And so will be fulfilled the ancient promises of blessing through Abraham (47:9; cf. Gen 12:3).

    In Psalm 68, God enters his sanctuary in Zion following his long march from Sinai (68:17, 24; cf. 68:8).

    He ascends on high, leading captives in his train and receiving gifts from men, even from rebels (68:18).

    He is like a victorious king who ascends, after battle, to his place of enthronement; he leads his captives and receives gifts; those who had opposed his rule are forced to submit and bring tribute. With his settling in Jerusalem, Gentile rulers will come there to worship and bring gifts (68:29, 31).

    Note Paul's application of Psalm 68:18: The ascended Lord Jesus has dispensed gifts to his people (Eph 4:8).

    Therefore, what these Psalms relate concerning Yahweh can equally be applied to Jesus — to his ascension into the heavenly sanctuary.

    Each Psalm recounts God's might in battle and his subjugation of enemies (Ps 24:8; 47:3; 68:12, 14).

    God owns and rules over all (Ps 24:1; 47:2, 7-8); the nations will come to worship him (Ps 47:9; 68:29).

    Applying all this to Jesus:

    Following his victory over sin and death and Satan, Jesus ascended into heaven; he now rules the nations as his inheritance; they will come to worship him in "Jerusalem".

57. God has in this way fulfilled his promises to David. He has exalted Jesus to be "the firstborn, the highest of the kings of the earth" (Ps 89:27; cf. Col 1:15; Rev 1:5; 19:16).

58. Jesus' "gospel conquest" of the Gentiles also proves that David's throne has been restored.

    James explicitly teaches this in Acts 15:13-21 — his address to the Jerusalem Council:

    James regards the conversion of the Gentiles as something foretold by various Old Testament prophets (Ac 15:14-15), and he goes on to cite just one example: Amos 9:11-12.

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[33] It is also from heaven that he serves as our high priest; his origination from the tribe of Judah prohibits him from fulfilling this role on earth (Heb 7:13-17; 8:4). The curse placed on Jehoiachin would seemingly also prohibit him from reigning as king on earth.

[34] 2 Samuel 6:15: *So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.* The Hebrew verb translated "brought up" (here and in 6:12) implies just that — an ascent into the city. (Cf. Ps 24:3; 68:18.)

There, Amos foretells the raising up of David's fallen "booth" — his tent or hut.

Additionally, Israel's former extensive rule (enjoyed under David and Solomon) over their enemies ("Edom") and over tributary nations will be restored.[35]

In Amos, this restoration of Davidic rule and empire occurs in the context of Israel's national restoration after having experienced God's judgment and discipline (Am 9:11-15; cf. 9:1-10).

Note that the phrase "all the Gentiles who are <u>called by my name</u>" (Ac 15:17; cf. Am 9:12) expresses God's <u>ownership</u> of the world's nations.[36]

The Expanded Bible (EXB) rendition of Amos 9:11-12 is helpful:

> 11 *"In that day I will ·restore [rebuild; raise up] the ·tent [hut; shack; [C] referring to the weakened state of the Davidic dynasty] of David that has fallen, and ·mend [repair] its broken places. I will ·rebuild [restore; raise up] its ruins as it was ·before [in days long ago/of antiquity].*
>
> 12 *Then Israel ·will take over [possess; conquer] ·what is left [the remnant] of Edom and the other nations that ·belong to me [[L] are called by my name]," says the LORD, who will make it happen.*

Jesus is David's heir (royal descendant) who sits on David's throne. He has restored the dilapidated "hut" or "shack" of David to its former glory. Through him, Israel's dominion over the nations is restored.[37]

59. It would seem, then, that David's military excursions and his incorporation of surrounding nations into his empire anticipated and foreshadowed the gospel conquests of King Jesus.

Paul seems to have appreciated this:

In Romans 15:9-12, he cites from four Old Testament passages to prove that God had always intended for Gentiles to be included as his people: Psalm 18:49, Deuteronomy 32:43, Psalm 117:1, and Isaiah 11:10.[38]

In context, Paul is urging harmony and forbearance in church life between Jews and Gentiles on the basis that Christ has accepted and welcomed them both (Romans 15:1-13, esp. vs. 7). In Christ, God has fulfilled his promises to the Jews, and the Gentiles have likewise received mercy (Rom 15:8-9).

Consider the context of Paul's first citation: Psalm 18:49.

In 18:43-50 David is acknowledging Yahweh as the One who has granted him victory and dominion over surrounding nations:

> 43 *… You have made me the head of nations; <u>a people whom I have not known serve me</u>.*
>
> 47 *… [God] subdues the people under me.*
>
> 49 *Therefore I will give thanks to You, O LORD, among the nations, and sing praises to Your name.*
>
> 50 *He gives great deliverance to His king, and shows lovingkindness to His anointed, to David and to his descendants for evermore.*
>
> (Psalm 18:43, 47, 49-50, MEV)

David in the Psalms speaks prophetically on behalf of his greater Son, the Messiah (cf. Rom 15:3b).

Here, David mentions people serving him with whom he has had no previous dealings or relationship.

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[35] The territorial extent of David's victories and of Solomon's reign are related in 2 Samuel 8:1-14 and 1 Kings 4:21, 24.

[36] Bearing (or being called by) God's name was a privilege that belonged solely to his covenant people (Isa 43:7; 63:19). Yet Amos anticipates the nations also belonging to God — and that <u>as Gentile nations</u>, distinct from Israel.

[37] So, in answer to the apostles' question (Ac 1:6), Jesus has indeed restored the kingdom to Israel.

[38] Paul's four citations are taken from the Septuagint. Romans 15:9 is probably citing Psalm 18:49 rather than 2 Samuel 22:50 — the wording here is closer to that of Psalm 18:49 (LXX).

The relevance of this to the Gentile response to the gospel is obvious.[39]

Consider, too, Paul's last citation: Isaiah 11:10 (LXX). The apostle evidently viewed this prophecy as being similarly fulfilled in his day via the gospel, as the "knowledge of the LORD" (Isa 11:9) spread throughout the Roman world. Isaiah 11:6-9 depicts perfect harmony between natural enemies (predators and prey) under Messiah's rule. Indeed, the peace, reconciliation, and security to be enjoyed in the messianic kingdom is a prominent Isaianic theme. See Isaiah 2:4; 9:6-7; 16:4-5; 19:23-25; 32:1-2; 35:9.

And so it is that the gospel brings about peace and reconciliation between former enemies — diverse groups become united under the lordship of Christ. In Paul's day, the natural hostility between Jews and Gentiles was being eroded as they worshipped God together (Rom 15:5-7; Eph 2:14-15).

60. Following Paul's lead, references in the Psalms to the victories and dominion to be enjoyed by David's royal heirs (e.g., Psalms 2, 45, 72, 110) should be viewed as finding ultimate fulfillment in the incorporation of people into Messiah's kingdom via the gospel. In this way, peoples and nations are blessed in accordance with the promises made to Abraham. See Romans 4:13; Galatians 3:8, 14 (cf. Gen 12:3; 22:18; Ps 72:17).

    But note the spiritual nature of this conquest:

    Jesus, via the gospel, rules over all who voluntarily submit to him as Lord and Savior.

    Indeed, Paul's task as the apostle to the Gentiles was to bring the nations to "the obedience of faith", by which is meant the obedience to Christ that true faith inevitably inspires (Rom 1:5; 16:26; cf. 15:18).

61. The book of Revelation is to be understood in terms of the fulfillment of Old Testament prophecy:

    It shows the first-century coming "with power" of the promised kingdom (Mk 9:1; cf. Rev 11:15-18).[40]

    God is seated on his throne ruling the nations (4:9-10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; cf. Ps 47:8).

    Jesus is enthroned too (3:21; 7:17; 22:1, 3); he is the "King of kings and Lord of lords" (19:16; cf. 1:5; 17:14).

    Here we see the fulfillment of Psalm 110: Messiah putting down all who oppose his rule.

    He comes on the clouds (1:7) to judge his enemies:

    The Harlot (18:2-24); the Beast and false prophet and their allies (19:11-21); the Devil (20:10); then Death itself as the final enemy (20:14; cf. 1Cor 15:25-26).[41]

    The kingdom finally comes with the sounding of the seventh and last trumpet[42] — coinciding with the Resurrection and with the judgment of both the living (nations) and the dead:

    > [15] *The seventh angel sounded [his trumpet], and there were loud voices in heaven,*
    > *saying: "The kingdoms of the world have become the kingdoms of our Lord, and of His*
    > *Christ, and He shall reign forever and ever."*
    > [16] *And the twenty-four elders, who sat before God on their thrones, fell on their faces*
    > *and worshipped God,* [17] *saying: "We give You thanks, O Lord God Almighty, who is and*
    > *was and who is to come, because You have taken Your great power and begun to reign.*
    > [18] *The nations were angry, and Your wrath has come, and the time has come for the*
    > *dead to be judged, and to reward Your servants the prophets and the saints and those*
    > *who fear Your name, small and great, and to destroy those who destroy the earth."*
    > (Revelation 11:15-18, MEV)

[39] Isaiah 55:5 seems to intentionally echo Psalm 18:43: Zion gloriously restored under "David" will attract the Gentile nations.

[40] As Revelation repeatedly emphasizes, its prophecies were to be fulfilled in the very near future (Rev 1:1, 3; 22:6, 10).

[41] Paul, alluding to Psalm 110:1, wrote that Christ "must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death" (1Cor 15:25-26). In Revelation 20, Death and Hades are the very last enemies to stand in the way of Christ's all-encompassing rule. To all intents, Jesus has "abolished" death for God's people (2Tim 1:10; cf. Jn 8:51; 11:26).
But death is never finally abolished for the wicked; their destiny is the lake of fire — the "second death" (Rev 20:15; 21:8).

[42] Presumably this seventh trumpet is the one that Paul refers to that raises the dead (1Cor 15:52; 1Thes 4:16).

62. John's last vision (Revelation 21 – 22) shows what Jesus has finally accomplished:
    Jesus is enthroned in the heavenly Zion, alongside the Father (Rev 22:3b; cf. Ps 2:6; 110:1-2; Ac 2:30-36).
    With his enemies destroyed, all things in heaven and on earth have come under his headship (Eph 1:10, 22).
    Concerning things <u>in heaven</u>:
    "Jerusalem" is the final, heavenly reward of the Old Testament saints (Heb 11:10, 16) and the first-century martyrs (Rev 21:7).
    We are shown, in Revelation 20:14, the destruction of Jesus' final enemy: Death and Hades.
    In AD 70 Jesus unlocked Hades-Paradise; the saints and martyrs were released and judged and admitted into the heavenly city — there to live in God's presence forever (Rev 1:18; 20:11-15; 21:7).[43]
    The saints' admittance into heaven via resurrection represented the end of Man's long exile — an exile that began with Adam's expulsion from the Garden and which continued posthumously in Paradise.
    Concerning things <u>on earth</u>:
    Jerusalem is also on earth (Rev 21:2, 10):
    It represents Jerusalem restored after judgment — in fulfillment of Old Testament prophecy.
    - It is Christ's Bride — the Church, the people of God (Rev 21:2, 9; cf. Eph 5:25ff.).
    - It is where believers "live" under the New Covenant (Heb 12:22).
    - It is the capital and seat of government of the new (post-70 AD) world order:
      Jesus, with the Father, is enthroned therein (Rev 22:1, 3b), and the surrounding nations are firmly under his/their rule (Rev 12:5; cf. Ps 2:6-9).
      The saints co-reign with Christ from Jerusalem (Rev 2:26-27; 5:10; 22:5; Dan 7:18, 27).
    - The city (as the Church) serves as a light and ministers gospel healing to the nations (Rev 21:24; 22:2):
      The wicked outside are invited to repent and enter through the gates (Rev 22:14-15, 17).
      In time, all nations will come to worship God in Jerusalem (Rev 15:4; cf. Ps 86:9; Isa 2:1-3; Mt 28:18-19).

    Revelation therefore shows the throne of David as fully restored, with all nations being blessed through his beneficent rule (Psalm 72; Isa 9:6-7; 11:1-10; 42:1-4; Lk 1:32-33).
63. Thus, God's kingdom has come — his eternal kingdom promised in the Old Testament.
    Of this kingdom Jesus is (and will remain) the king-priest "forever" (Ps 110:1-4; Heb 6:20; 7:17, 21, 24).
    And since he is king forever (2Sam 7:16; Ps 72:5; Isa 9:7; Dan 7:14; Lk 1:33; Rev 11:15), the world itself must continue on, if not literally forever, certainly for a very long time.
    Sinners (on earth) will always need a priestly mediator to intercede for them (Heb 7:25; Rom 8:34; 1Jn 2:1).

[43] This heavenly city is also our eternal, posthumous destiny (Heb 13:14). With the Resurrection now past, we enter heaven immediately when we die (2Cor 5:1-10).