

2. DAVID

1040 – 970 BC

David's name is mentioned 85 times in the NT being regarded as the greatest king of ancient Israel. He ruled for forty years, seven years in Hebron, and thirty-three years in Jerusalem after having conquered it. He was a great warrior and spent most of his earlier years fighting Israel's enemies and defeating them.

David was a man after God's heart. He loved God, and as a musician, he composed many of the Psalms. It is there that we find his end-time prophecies. David wanted to build a temple for the Lord, but that task was left to his son Solomon. God made a covenant with David promising him that he would make his name great. He would raise up his offspring after him and establish his throne forever. His son Solomon was the wisest and most famous of the kings of Israel, but the prophecy is Messianic. A common Messianic title is the 'Son of David.'

“Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of it” (Acts 2:29-32).

The Lord judges his enemies and exalts his Messiah

1 Samuel 2:1-10

The tone for the books 1 & 2 Samuel (one book in Hebrew) is set by the song of Samuel's mother Hannah (1 Sam 2:1-10). The last few

lines say: “The Most High will thunder from heaven; the Lord will judge the ends of the earth. He will give strength to his king and exalt the horn of his anointed.” Her words are prophetic because there was not yet a king in Israel. Her words are also eschatological because the Lord’s judgment of the nations from the ends of the earth is at the end of the age, and her phrase “his anointed” is Messianic, the anointed one usually being interpreted as the Messiah. It is interesting to compare the Masoretic Text with the Septuagint here.

MT: “The Lord will judge the ends of the earth; He will give strength to his *king* and exalt the horn of his *anointed*.”

LXX: “He will judge the extremities of the earth, and he gives strength to our *kings* and will exalt the horn of his *Christ*.”

Also, note David’s song in 2 Samuel 22:51:

MT “He gives his *king* great victories; he shows unfailing kindness to his *anointed*, to David and his *descendants* forever.”

LXX: “He magnifies the salvation of his *king*, and works mercy for his *anointed*, even for David and for his *seed* forever.”

The mention of “king” and “anointed” probably related primarily to David in both songs, but the use of the Hebrew word *Mashiach* “Messiah” and the Greek equivalent *Christos* “Christ,” suggest that these songs are also pointing towards the Messiah.

Mary’s praise song, the Magnificat, echoes the song of Hannah and is a response to Gabriel telling her that she would conceive and bear a son whom she to call Jesus: “He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end” (Lk 1:32-33).

God’s promise to raise up David’s offspring and establish his kingdom

2 Samuel 7:10-16

The Lord’s message to David:

And I will provide a place for my people Israel and will *plant them so that they can have a home of their own and no longer be disturbed*. Wicked people will not oppress them anymore, as they did in the beginning and have done ever since I appointed leaders over my people Israel. I will also give you rest from all your enemies. . . . The Lord declares to you that the Lord himself will establish a house for you: When your days are over and you rest with your ancestors, *I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever*. I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. *Your house and your kingdom will endure forever before me; your throne will be established forever.*”

The sentences I have italicized indicate that the promise did not only concern Solomon in the short term, but Israel would live in a place where they would not be disturbed anymore. As for the descendant whose throne and kingdom would last forever; that can only be a long-term prophecy of the Messiah, who will rule forever, when he returns at the end of the age.

Solomon built a great temple, but it was destroyed. The Messiah said: “I will build my Church and the gates of Hades will not overcome it” (Matt 16:18). This Church is the Holy City, the New Jerusalem, which will come down out of heaven from God, prepared as a bride beautifully dressed for her husband” (Rev 21:2).