

## 2 Samuel 7:12-16, Psalm 89

### An Everlasting Promise

Last week we studied this pivotal scripture:

- **2 Samuel 7:12-16** - "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

This promise by God to David of an everlasting dynasty was a pretty big deal, so we need to look at it again more closely.

The thread of promise begins back in Genesis and the prophetic hint of the Deliverer, the Coming One.

- **Genesis 3:15** - "And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here is a prophecy of final victory over the cause of evil, although without mention of kingship, or a house, or eternity.

Then God makes a promise to Abraham:

- **Genesis 17:19** - "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

This includes an "everlasting" aspect to the covenant with Isaac and his seed after him.

Then we find a prophecy given as Jacob blessed his children:

- **Genesis 49:10** - "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Here we see kingship (the sceptre) mentioned. David was of the tribe of Judah, as would be the Messiah we find out later.

The promise to David was remembered throughout Israel's history, and clung to when

everything else seemed to fall apart:

- **Psalm 89:3-4, 20** - "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah....I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him."

(Read all of **Psalm 89**)

Despite the talk about David, God Himself is also called king of Israel:

- **Psalm 89:18** - "For the LORD is our defense; and the Holy One of Israel is our king."

And yet David is the type of Messiah, the Anointed One:

- **Psalm 89:20** - "I have found David my servant; with my holy oil have I anointed him:"

Paul - **Acts 13:22** - "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."

- **Psalm 89:21-22** - "With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him."

- This passage is applied to the Messiah by the rabbis (Yalkut Simeoni, par. 2. fol. 56. 3.)

- **Psalm 89:24-25** - "But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers."

- **Revelation 10:1** - "He (the angel) placed his right foot on the sea and his left foot on the land"

From the Mediterranean Sea to the Euphrates was the boundary of the land according to ancient promise (**Deuteronomy 11:24**). But this probably also signifies universal power and authority.

### **Son of the Father**

**Psalm 89:26-27** - "He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth"

This passage is interpreted of the Messiah by the Jews (Shemot Rabba, s. 19. fol. 104. 4.)

- See **2 Samuel 7:14** - "I will be his father, and he shall be my son.

David also talks about his promise from God in Psalm 2:

- **Psalm 2:6** - "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

- **Hebrews 1:5,8** - "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?...But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

- **Acts 13:33** - "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

### Verified by the Prophets

- **Isaiah 42:1** - "Here is My Servant, whom I uphold, My Chosen One, in whom My soul delights. I will put My Spirit on Him, and He will bring justice to the nations."

- **Ezekiel 34:22-24** - "I will save My flock, and they will no longer be prey. I will judge between one sheep and another. I will appoint over them one shepherd, My servant David, and he will feed them. He will feed them and be their shepherd. I, the LORD, will be their God, and My servant David will be a prince among them. I, the LORD, have spoken."

Isaiah identifies this shepherd, "My servant David" with the Branch:

- **Isaiah 4:2** - "On that day the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of Israel's survivors."

- **Isaiah 9:7** - "Of the increase of His government and peace there will be no end. He will reign on the throne of David and over his kingdom, to establish and sustain it with justice and righteousness from that time and forevermore. The zeal of the LORD of Hosts will accomplish this."

- **Isaiah 11:1-5** - "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

The Targum identifies the “suffering servant” in **Isaiah 52-53** as the Messiah - “Behold my servant Messiah shall prosper...”

The Masoretic text of the key verse **Isaiah 53:5** reads “But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement for our peace was upon him, and with his stripes we were healed.”

This is quoted in the New Testament referring to Jesus (**1 Peter 2:24**).

But the Targum restates this verse to emphasize a different aspect:

The Targum Jonathan of **Isaiah 53:5** - “But he will build up the Holy Place, (or build the sanctuary) which has been polluted for our sins, and delivered to the enemy for our iniquities; and by his instruction peace shall be increased upon us, and by devotion to his words, our sins will be forgiven us..”

i.e. it’s as if the Temple was polluted and destroyed for our iniquities, and salvation requires a new Temple, which the Messiah will “build.” This makes sense if Jesus body is seen as the temple, and His resurrection leads to a new Temple made up of believers as living stones.

Jeremiah identifies the Branch with the Lord of Righteousness:

- **Jeremiah 23:5** - “Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and He will reign wisely as King and will administer justice and righteousness in the land. 6In His days Judah will be saved, and Israel will dwell securely. And this is His name by which He will be called: The LORD Our Righteousness.”

He repeats this a few chapters later:

- **Jeremiah 33:14-16** - “Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.”

Zechariah says the Branch will build the Temple:

- **Zechariah 6:12-13** - "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The Targum paraphrases the words, "behold the man Messiah is his name." The Talmud refers to the Messiah as the Branch, as does the Eikah Rabbah, a talmudic-era **midrash** on the Book of Lamentations.

### 'The Sure Mercies of David'

- **Psalm 89:29** - "My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

We can participate in this promise, also expressed as the "sure mercies of David"!

- **Isaiah 55:3** - "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee."

Quoted in **Acts 13:34** - "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."

As the angel said to Mary:

- **Luke 1:30-33** - "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Affirmed by Zacharias when Jesus was brought to the Temple for dedication after He was born:

- **Luke 1:68-75** - "Blessed be the Lord, the God of Israel, because He has visited and redeemed His people. And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life."

- **1 Corinthians 15:25** - "For he must reign, till he hath put all enemies under his feet."

The promises about David's "throne" are also directed to us if we believe:

- **Revelation 3:20-21** - "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and dine with him, and he with Me. To the one who is victorious, I will grant the right to sit with Me on My throne, just as I overcame and sat down with My Father on His throne."

- **Revelation 5:9-10** - "...for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

We are seated with Him in heavenly places now, Paul says.

- **Ephesians 2:6** - "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"

These promises span many thousands of years culminating in Christ's resurrection. The Sure Mercies of David - in fact all the promises of God - are in Jesus Christ "yea and amen."

- **2 Corinthians 1:20** - "For all the promises of God in Him are Yea, and in Him Amen, to the glory of God through us."

Finally - at the end of the Lord's Prayer:

- **Matthew 6:13** - "For thine is the kingdom, and the power, and the glory, for ever. Amen."

This was a common conclusion of Jewish prayers or after the recitation of the Shema: "for the kingdom is thine, and thou shalt reign in glory for ever and ever."

The response from the congregation was : "Blessed be the name of the glory of his kingdom, for ever and ever."

Since we don't have a king in America, we are not familiar with what submitting in loyalty and faithfulness to a sovereign entails.

When we ascribe to Christ the ultimate authority as King of Kings and Lord of Lords, we need to realize what that means - We have surrendered the right to ourselves. We have nothing that is not under His control. His power as well as His authority is supreme. We belong to Him, not to ourselves.

And that is our great blessing and privilege!