

# THE MAJESTY OF THE MONARCHY

## Studies in II Samuel

### Lesson 5

## REIGNING WITH KING DAVID

### Chapter 7

The emphasis in this passage is not on Solomon but on the Messiah.

David is promised a dynasty (verse 10b). Sometime after his death, a descendant of one of his sons will be established in the kingdom (verse 11). The Samuel passage spoke of one of David's own sons, Solomon; but Chronicles speaks of a descendant of one of David's sons, namely, Jesus, who was a descendant of Nathan, a son of David. This descendant of David, the Messiah, will also build God a temple, the millennial temple, and His throne will be established forever (verse 12). God's mercy will never be removed from this One (verse 13). Since the Samuel passage emphasized Solomon, there was the possibility of sin. But since the Chronicles passage emphasizes the Messiah, there is no possibility of sin, and hence, no mention of sin. Finally it is this person Himself that is established forever and not merely the dynasty, kingdom and throne (verse 14).

In essence then, the Davidic Covenant promised four eternal things: an eternal dynasty, an eternal kingdom, an eternal throne, and an eternal person. The eternity of the dynasty, kingdom, and throne are guaranteed only because the seed of David culminated in the person who is Himself eternal.

Christ holds three offices: Prophet, Priest and King. However, He does not function in all these offices simultaneously. Rather, the functioning of these three offices is to be carried out in a chronological sequence. During His ministry on earth at His first coming, Christ functioned in His office of a Prophet. But this ceased at the time of His death. Since His death and resurrection, and until He returns, Christ is functioning in His office of a Priest. This duty will cease at the second coming of Christ. Jesus has never yet functioned in His office of a King. For Him to do so, there must be the re-establishment of the Davidic throne upon which Christ will sit to rule as King over Israel and King of the world. This duty will begin at the second coming.

Matt. 4:17 "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." A kingdom or literal reign of God on earth was promised in the Old Testament to Israel in 2 Sam. 7:16. This future kingdom was the major theme of the prophets' messages (Isa. 2:1-4; Jer. 23:1-8; Ezek. 20:33-42; Dan. 2:31-45; Hosea 3:4-5; etc.).

📖 It will be theocratic - Isa. 7:14

📖 It will be Heavenly in character - Jer. 33:14-17

📖 It will be in Jerusalem and world wide - Isa. 2:1-3; Ps. 72:11,17

📖 It will be established by the returning king - Zech. 2:10-13

📖 It will be spiritual - Jer. 31:34

Judaism in Jesus' day interpreted the David Kingdom as being Messianic. The Davidic Kingdom is often mentioned in the New Testament: Luke 1:32; Mark 11:10; Acts 22:29-32

**IS THIS THE SAME KINGDOM JESUS SPOKE OF WHEN HE PREACHED "THE KINGDOM OF HEAVEN IS AT HAND"? YES!**

## **I. JESUS WAS RECOGNIZED AS THE PROMISED MESSIAH.**

**A. At His birth - Luke 1:31-33; Matt. 2:2**

**B. By His Herald - Matt. 11:13-14; 17:10-13 cf. Mal. 4:5-6.**

**II. THE KINGDOM WAS ANNOUNCED AS AT HAND (IMMINENT).**

- A. By Christ - Matt. 4:17
- B. By the Twelve - Matt. 10:7
- C. By the Seventy - Luke 10:9,11

**III. THE TERM "KINGDOM OF HEAVEN" WAS WELL KNOWN TO THE JEWS.**

- A. Jesus Never Once Paused to Define It.
- B. The Jews Understood Him.

**IV. THE KINGDOM WAS REJECTED IN THE PERSON OF THE KING.**

- A. The Presentation and Authentication of the King (Matt.1:1-11:1)
- B. The Opposition to the King - Matt. 11:2-16:12
- C. The Final Rejection of the King - Matt. 16:13-28:20

**V. THE KINGDOM POSTPONED.**

- A. Rejected, the King Turns from Israel - Matt. 12:14-15
- B. The King Announces a New Temporary form of the Kingdom - Matt. 13
- C. The King Announces a New Program - Matt. 16:13-20
- D. The King Promises the Future Kingdom - Matt. 24:27-31; 19:28-30; Matt. 21:42-43

**VI. THE KINGDOM IN RELATION TO CHRIST'S MAJOR DISCOURSES.**

- A. **The Sermon on the Mount (Matt. 5-7)**  
The present aspect and principles of the Kingdom

- B. **The Parables of Matt. 13**  
The mystery form of the Kingdom in this age

- C. **The Olivet Discourse (Matt. 24-25)**  
The events of the Kingdom prophesied

- D. **The Upper Room Discourse (John 14-16).**  
The new relationship of this age