

**2 Samuel 7:16** - “Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”

12. Among the hallowed patriarchs of Israel, David ranks among the most highly revered including Moses, Abraham, Isaac, and Jacob. David was considered the most admired among all the kings of Israel.
13. It is noteworthy within the context of our study to recognize the last words David spoke regarding the prophet Nathan’s revelation of the Davidic Covenant:

**2 Samuel 23:1** - Now these are the last words of David. David the son of Jesse declares, the man who was raised on high [ **sophisticated spiritual life** ] declares, the anointed of the God of Jacob [ **the first anointed king of Israel from the tribe of Judah** ], and the sweet psalmist of Israel,

**v. 2** - “The Spirit of the Lord spoke by me, and His word was on my tongue [ **from doctrine in his soul, David communicated God’s Word** ].

**v. 3** - “The God of Israel said, The Rock of Israel [ **Jesus the Messiah** ] spoke to me, ‘He who rules over men righteously, who rules in the fear of God,

**v. 4** - Is as the light of the morning when the sun rises [ **doctrine is the light of the world** ], a morning without clouds [ **divine viewpoint** ], when the tender grass springs out of the earth [ **as rain causes crops to grow as doctrine does the same for the positive believer** ], through sunshine after rain [ **resultant prosperity of maximum doctrine in the soul** ].’

**v. 5** - “Truly is not my house so with God? For He has made an everlasting covenant with me [ **the unconditional Davidic Covenant** ], ordered in all things, and secured [ **in the divine decree** ]; for all my salvation and all my desire, will He [ **God the Father** ] not indeed make it [ **the Messiah will emerge from the Davidic dynasty in the tribe of Judah** ] grow.”

14. Confirmation that the Messianic bloodline follows David’s line is also needed to verify Jesus as Messiah. Other prophecies will provide proof beginning with:

**Isaiah 11:1** - There shall come forth a root shoot [ **First Advent of Messiah/Christ** ] out of the stump of Jesse [ **David's father** ], and a Branch [ **a Messianic title** ] from his roots will bear fruit.

**v. 2** - And the Holy Spirit of the Lord shall rest upon Him, the spirit of wisdom [ **application of doctrine** ] and understanding [ **perception of doctrine** ], the spirit of counsel [ **residence inside the prototype divine dynasphere** ] and strength [ **virtuous character of the Christian way of life** ], the spirit of knowledge [ **objectivity & insight** ] and the fear of the Lord [ **respect & honor toward God** ]. (EXT)

15. Jesse had seven sons, David being the youngest. Jesse's firstborn was Eliab, but Samuel, a judge, was commissioned by the Lord to anoint the next king of Israel. Samuel rejected Eliab as he did the rest of his brothers until only David was left.
16. Upon Samuel's arrival in Bethlehem, any of Jesse's sons were candidates to be the anointed one: Eliab, Abinadab, Shammah, Nathaneel, Raddai, Ozem, David.
17. But Isaiah has already identified Messiah as the "Branch" in 11:1; Jeremiah will indicate the same in:

**Jeremiah 23:1** - The Lord says, "The leaders [ **priesthood in Old Testament or pastors in the New** ] of my people are sure to be judged.<sup>1</sup> They were supposed to watch over My people like shepherds watch over their sheep. But they are causing My people to be destroyed and scattered!"

**v. 2** - So the Lord God of Israel has this to say about the leaders who are ruling over His people [ **teachers of false doctrine** ]: "You have caused My people to be dispersed and driven into exile. You have not taken care of them [ **not taught true doctrine** ]. So I will punish you for the evil that you have done. I, the Lord, affirm it." (EXT)

<sup>1</sup> "The indictment [of priests or pastors] is found in v. 1 and the announcement of judgment in v. 2" (NET Bible [Dallas: Biblical Studies Press, 2001], 1404, sn, v. 1).

**Jeremiah 23:3** - “Then I myself will regather those of My people who are still left alive from all the countries where I have driven them [ **the several Diaspora** ]. I will bring them back [ **the true regathering of Israel at the 2d Advent** ] to their homeland. They will greatly increase in number.

**v. 4** - “I will install rulers over them who will care for them. Then they will no longer need to fear or be terrified. None of them will turn up missing. I, the Lord, promise it.

**v. 5** - “I, the Lord, promise that a new time will certainly come when I will raise up for them a righteous descendent [ **שִׁמְחָה (semach): a branch; used figuratively of a descendant, a Branch, of David<sup>2</sup>** ] of David. He will rule over them with wisdom and understanding and will do what is just and right in the land.”

18. *Semach* is used in the Tanakh as a figurative word for Messiah, but we also have this expanded use of the word:

Christ is the *Branch*. A branch is the symbol of kings descended from royal ancestors; and, in conformity with, this way of speaking, Christ, in respect of his human nature, is called “a root out of the stem of Jesse, and a branch ... out of his roots” (Isaiah 11:1; Jeremiah 23:5; Zechariah 3:8; 6:12. Christians are called branches of Christ, the Vine, with reference to their union with Him (John 15:5, 6).<sup>3</sup>

19. Jeremiah gives us further assurance that David is the chosen line of the Messiah in:

**Jeremiah 33:17** - “For thus says the Lord, ‘David shall never lack a man to sit on the throne of the house of Israel.’”

**v. 20** - “Thus says the Lord, ‘If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time,

**v. 21** - then, My covenant may also be broken with David My servant so that he will not have a son to reign on his throne ...’

<sup>2</sup> Warren Baker and Eugene Carpenter, “שִׁמְחָה (*semach*),” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 6777.

<sup>3</sup> Unger, *Unger’s Bible Dictionary*, 154.

20. The narrowing of the bloodline of the humanity of Messiah continues to contract. Dr. Scofield comments:

Here, again, is a narrowing of the whole Messianic outlook. We began with a promise that might have been fulfilled in any man born of woman [Genesis 3:15]; it was narrowed first into the man, Abram [Genesis 12:1-3; 17:16-19]; then Ishmael and his posterity were excluded [Genesis 25:12-15], and Isaac chosen; then Esau and his descendants were excluded and Jacob chosen [Genesis 28]; then out of the twelve sons of Jacob, Judah was chosen [Genesis 49:8-12], and, now, out of all Judah, David and his line [2 Samuel 7:12, 16; 23:1-5; Jeremiah 23:1-5; 33:17, 20-21]. Whoever the Messiah is, He must come from the kingly house of David, and therefore must be of Judah—a Jew. Do you not see how the marks of identity are accumulating? It would not do even for a Jew to say, “I am the Messiah,” unless he could establish his Davidic descent.<sup>4</sup>

21. Having confirmed that the Messiah/Christ will be genetically linked to the chart pedigree of Abraham, Isaac, and Jacob, the tribe of Judah, and house of David, we now begin to turn our attention to identifying Immanuel: God with us.
22. The promise given to Isaiah and prophesied by him is the miracle of the virgin birth which he recorded in Isaiah 7:14.

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<sup>4</sup> C. I. Scofield, *Prophecy Made Plain* (Greenville, SC: The Gospel Hour, 1967), 101.