

David's Heir: The Five Prophecies of the Davidic Covenant; Three Words in the Covenant Establishing Perpetuity of Davidic Kings: "House, Kingdom, Throne," 2 Sam 7:16; Matthew's Messianic Genealogy of Jesus: the Chart Pedigree, Matt 1:1; Uses of the Title "Messiah": the Anointed One, Ps 18:50; 89:20, 28-29, 34-36; 132:11

16. The Lord now reveals to Nathan the eternal significance of this covenant to David:
- 2 Samuel 7:16 - "Your [David's] house [the Davidic bloodline] and your kingdom [Israel] shall endure before Me forever [the kingdom is permanent]; your throne shall be established forever [rulership of the Davidic line through Christ is eternal].**
- v. 17 - In accordance with all these words and all these visions, so did Nathan communicate the Davidic Covenant to David.**
17. There are five prophecies contained in the Davidic Covenant:
- (1) David will have a son that will succeed him on the throne of Israel and who will establish his kingdom.
 - (2) That son will be Solomon; it is he that will build the temple.
 - (3) The Davidic dynasty on the throne of Israel is established for eternity.
 - (4) Even though Solomon will fail, enter reversionism, and become involved in idolatry, the covenant will not be broken but remain in force.
 - (5) The house of David, his throne, and his kingdom are established forever.
18. The Lord uses three words in the covenant that expresses the immutability of David's right to the throne of Israel.
19. The word "house" is **בַּיִת** (*bayith*) and it refers to the dynasty of a monarch, in this case the house of David.
20. The dynasty of a monarch requires a kingdom which is the word **מַמְלָכָה** (*mamlachah*) which denotes the realm over which the person possesses royal authority.
21. That authority is indicated by the word **כִּסֵּא** (*kisse'*) which indicates the sovereign power possessed by its occupant.
22. Dynasty, kingdom, authority: these are the articles of leadership possessed by those who sit on David's throne.
23. Solomon will inherit these attributes from David and subsequently shall others down through Zedekiah (597-586 B.C.).
24. The line is halted by the Babylonian captivity and is not reestablished upon the nation's return from Babylon.
25. The next legitimate occupant of the throne of David will be the One who will claim it in perpetuity, our Lord Jesus Christ.
26. That the covenant makes ultimate reference to Jesus Christ is established by the genealogies in Matthew 1 and Luke 3. The former traces the Lord's genealogy from Abraham through Solomon to Joseph (Matthew 1:1-17).
27. Luke's genealogy of the Lord is tracked in reverse order beginning with Joseph back to David through Nathan and continuing all the way to Adam through Abraham (Luke 3:23-38).
28. Verification of the Lord's fulfillment of the Davidic Covenant is contained in each of these Gospels, but we will evaluate Matthew's account in detail.

29. Matthew's Gospel certifies Jesus as Messiah emphasizing the Davidic connection by using the phrase "son of David" nine times compared to three uses by Mark, two by Luke, and one by John ("seed of David").

MATTHEW'S MESSIANIC GENEALOGY OF JESUS:

Matthew 1:1 - The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

1. The first word of the New Testament is **βίβλος (biblos)** and it means "scroll." The autographs of all twenty-seven New Testament books were written on papyrus.
2. Papyrus is a tall reed unique to Egypt's Nile River delta. Its stem was processed into a writing material that was in use from 3500 B.C. and was used primarily by the Roman government into the fifth century A.D.
3. All of the extant manuscripts of the New Testament are papyri that date back to the second through fourth century A.D. and include a large percentage of New Testament books.
4. In context, *biblos* refers specifically to the record or table of the Lord's genealogy indicated by the noun **γένεσις (génésis)**: "genealogy." The term for this since the fifteenth century is "chart pedigree":
A genealogical stemma¹ or table; a genealogy drawn up or exhibited in some tabular form. One's line of ancestors; lineage, descent.²
5. The translation would become, "The record of the chart pedigree." Whose pedigree is recorded is that of **Ἰησοῦς (Iēsoús)**: "Jesus."
6. Matthew then distinguishes Jesus as "the Messiah" although his manuscript does not use the Hebrew word but the Greek **Χριστός (Christós)**: "Christ."
7. The New American Standard translates *Christós* with an English translation of the Hebrew equivalent **מָשִׁיחַ (Mashiach)**: "Messiah."
8. Messiah and Christ mean "the anointed one," a term that was mostly applied to the kings of Israel, i.e., David, Solomon, and to those of the Northern and Southern Kingdoms during the time of the divided monarchies.
9. Jesus is indeed the Anointed One or the Messiah that we worship by the name of Jesus the Christ. Some background on the use of the title Messiah in the Old Testament is important to our understanding of the importance of Matthew's use of *Christós*.

MESSIAH: Its substantive use is restricted to the king; he only is called "the Lord's anointed," e.g. Saul [David applied the term to Saul in 1 Samuel 24:6, 10]; David [called this in 2 Samuel 19:21 and 23:1]. In the Psalms the king is designated the "anointed."

It was the later Jews of the post-prophetic period who, guided by a true instinct, first used the term in a technical sense.

The Messiah is the instrument by whom God's kingdom is to be established in Israel and in the world. The hope of a personal deliverer is thus inseparable from the wider hope that runs through the Old Testament.

¹ "A scroll (as among the ancient Romans) containing a genealogical list" (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. "stemma.")

² *Oxford English Dictionary* (New York: Oxford University Press, 1971), s.v. "pedigree."

The term “Messianic” is used in a double sense to describe the larger hope of a glorious future for the nation, as well as the narrower one of a personal Messiah who is to be the prominent figure in the perfected kingdom.

The Messiah in the Old Testament. The chief element in the conception of the Messiah in the Old Testament is that of the king. Through him as head of the nation Jehovah could most readily work out His saving purposes. It was by His Spirit that the king was qualified for the righteous government of the people, and by His power that he would become victorious over all enemies. The passage on which the idea of the messianic king who would rule in righteousness and attain universal dominion was founded in Nathan's oracle to David in 2 Samuel 7:11ff.³

10. The title of Jesus as “the Anointed One” Who would govern the idyllic kingdom prophesied to David in 2 Samuel is indicated next with the designation **υιοῦ Δαυίδ (huiou Dauíd)**: “son of David.” The Hebrew looks like this: **דָּוִד (Dawith)**, but pronounced Davíd and in Zíva Davíd.
11. Nathan's prophetic announcement in 2 Samuel combined with other Old Testament passages concerning the Davidic line caused the terms Messiah and Christ to become attached to the awaited personality they referred to as the “son of David.”
12. The word translated “Anointed” in numerous Old Testament passages is the Hebrew *Mashiach* and it is often found in verses related to the Davidic line:

Psalm 18:50 - (A Psalm of David) He gives great deliverance to His king, and shows unfailing love to His **anointed**, to David and his descendants forever.

Psalm 89:20 - (Psalm of the Davidic Covenant. A Maskil of Ethan. [A Messianic Psalm.]) “I have found David My servant; with My holy oil I have **anointed** him.”

v. 28 - “My unfailing love I will keep for him forever, and My covenant shall be confirmed to him.

v. 29 - “So I will establish his descendants forever and his throne as the days of heaven.”

v. 34 - “My covenant I will not violate, nor will I alter the utterance of My lips.

v. 35 - “Once I have sworn by My holiness; I will not lie to David.

v. 36 - “His descendants shall endure forever and his throne as the sun before Me.”

Psalm 132:10 - For the sake of David Your servant, do not turn away the face of Your **anointed**.

v. 11 - The Lord has sworn to David a truth from which He will not turn back: “Of the fruit of your body I will set upon your throne.”

³ James Crichton, “Messiah,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 3:2039–40.