

I. Second Prophecy About the Resurrection of Christ, from Peter (2 Samuel 7, 1 Chronicles 17, etc.)

- a. The next prophecy about the resurrection of Jesus *is alluded to* by Peter, but not directly quoted.
 - i. Most Bibles provide footnotes whenever the New Testament writers are quoting directly from the Old Testament, to identify the passage being quoted. That helps the reader to see the connection, so that he can check out the passage in the Old Testament in context.
 - ii. However, many times the New Testament writers are only paraphrasing or alluding to a prophecy. In those cases, the best approach is *to know your Old Testament well enough* to recognize what they are referring to.
- b. Let's take another look text we read earlier from **Acts 2**, in Peter's speech to the crowd in Jerusalem at Pentecost.
 - i. (*Peter, referring to David, says...*) "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses." (**Acts 2:30–32**, NKJV)
 - ii. **Question:** Is there really a place in the Old Testament where it actually says that God swore that He would "raise up the Christ", as Peter says here?
 1. Note that in most modern Bibles if an Old Testament passage is quoted directly, it is referenced in the footnotes. However, that is not the case when a passage is merely alluded to (but not actually quoted).
 - iii. **Another Question:** Does it speak directly about "*the Christ*" at all in the Old Testament?
 1. When I check my Strong's Exhaustive Concordance (based on the KJV, where Old Testament is based on the Hebrew of the Masoretic Text), the first place the word "Christ" appears is **Matthew 1:1**.
 - a. "The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:" (**Matthew 1:1**, NKJV)

- b. So many people today might think that the word “Christ” does not appear at all in the Old Testament.
2. However, in the Old Testament that Peter quoted from (the Greek Septuagint) the word “Christ” (exactly the same word we see in the New Testament) appears many times.
3. Lactantius, a prominent Roman teacher who converted to the Christian faith, writing c. 304-313 AD, explained the meaning and significance of the word “Christ”:
 - a. “He is called *Jesus* among men: for Christ is not a proper name, but a title of power and dominion; for by this the Jews were accustomed to call their kings. But the meaning of this name must be set forth... The Jews had before been directed to compose a sacred oil, with which those who were called to the priesthood or to the kingdom might be anointed...so with them the anointing with the holy oil conferred the title and power of king
 - b. ...on this account we call Him Christ, that is, the Anointed, who in Hebrew is called the Messiah.”
 - i. (Source: Lactantius, *The Divine Institutes*, book 4, chapter 7; found in Ante-Nicene Fathers vol. 7, p. 106).
4. Our English word “Christ” is transliterated from the Greek word χριστός (transliterated “christos”). It means the same thing as “Messiah” (Hebrew) or “the Anointed One” (English).
5. The word χριστός (the anointed one) is a noun that is closely related to the common Greek verb χρίω, which means to anoint (for example, to anoint with oil).
6. The word χριστός refers to *someone who is* anointed. It is found dozens of times in the Septuagint. It is used as a general term in the Old Testament referring to someone who is anointed (for example, a prophet or a priest or a king). However, in some cases it refers to The Anointed One of God, the special One who will come in the future. You can only tell from context if it is being used in the general sense versus applying to The Christ.
 - a. The first place where the word “christos” occurs in the LXX is in the discussion about the sin offering in **Leviticus 4:5** and **4:16**, where the term “the anointed one” is applied to the high priest.

- b. Another important example of where the word “christos” in the Old Testament (LXX) is applied to Jesus Christ is when Peter in **Acts 4:25-26** quotes the opening lines of **Psalm 2**, from the LXX. There, Peter says:
 - i. “who by the mouth of Your servant David have said: ‘Why did the nations rage, And the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the LORD and against His Christ.’” (**Acts 4:25-26**, NKJV)
 - ii. Here Peter is quoting word-for-word from **Psalm 2:1-2** in the LXX, where it speaks of the rulers opposing the LORD and His Christ (christos).
 1. That psalm was written by David about 1,000 years before the birth of Jesus.
 2. It speaks of Christ, the King established by God; the One who would rule over God’s kingdom.
 - iii. In that psalm, the Christ is also referred to as being God’s Son.
 1. “...The Lord said to me, ‘You are my Son; today I have begotten you.’” (**Psalm 2:7**, LES)
7. Whenever we see the word χριστός (christos, the anointed one) or χρίω (chrio, to anoint) in the LXX, it is good to consider, from context, whether this might be referring to the Anointed One of God. Some significant examples:
 - a. In **Luke 4**, when Jesus reads from the scroll of **Isaiah**:
 - i. “(*Jesus says*) The Spirit of the LORD is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.’ Then He closed the book and gave it back to the attendant and sat down. And the eyes of all who were in the

synagogue were fixed on Him. And He began to say to them, 'Today this Scripture is fulfilled in your hearing.'" (**Luke 4:18-21**, NKJV)

- ii. Here Jesus is reading from **Isaiah 61:1-2**, with the version he is reading from generally following the LXX closer than the MT (note "recovery of sight to the blind", etc.)
- iii. The word χρίω (chrío) is used in "He has anointed Me to preach the gospel to the poor..."
- iv. Eusebius (c. 260-340) was a famous early Christian historian, author and bishop of Caesarea. In an apologetic work called *Proof of the Gospel*, he explained the significance of Jesus applying this prophecy from **Isaiah 61** to Himself. (Jesus had read the passage and then stated, "Today this Scripture is *fulfilled in your hearing*").
 - 1. The passage said, "the Spirit of the Lord is upon me... He has anointed me..."
 - 2. Jesus was stating here that *He is* the long-awaited "Anointed One", the Christ.
 - 3. (Source: Eusebius, *Proof of the Gospel*, book 4, chapter 16)
- b. Another example where we find the word χρίω (chrío, the verb meaning "to anoint") applied to Jesus is in **Hebrews 1**. Speaking of the divinity of Christ, it reads:
 - i. "But to the Son He says: 'Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.'" (**Hebrews 1:8-9**, NKJV)
 - ii. Here the writer of Hebrews is quoting from **Psalms 45:6-7**. In this case it is a direct word-for-word quote from the Septuagint (where it is designated **Psalms 44:7-8**).

- iii. In this passage the one initially referred to as God (“your throne, O God”), who is over an eternal kingdom, is also the One of Whom it is said “God, your God has anointed You...”.
- iv. The Hebrews writer is using this to prove the divinity of Christ, the Anointed One. The Anointed One (the Son) *is God*, yet also *is anointed by God* (the Father).

c. **Recall Our Earlier Question:**

- i. Earlier, based on what Peter said in **Acts 2**, we asked if there was a place in the Old Testament where it speaks specifically of:
 - 1. “*the Christ*”,
 - 2. one coming from the body of David,
 - 3. being *raised up* to sit on David’s throne,
 - 4. in fulfillment of *an oath God swore to David*.
- ii. **The Answer:** Yes, there is. This can be found in **Psalms 131:10-11** (designated **Psalms 131:10-11** in the LXX):
 - 1. “Because of David, your servant, do not turn back the face of your anointed one (*χριστός* = *Christ*). The Lord swore to David truthfulness, and he will never reject it, ‘From the fruit of your belly I will establish upon your throne;’” (**Psalms 131:10-11**, LXX, LES)
 - 2. Even if you don’t know a word of Greek, you can see in an interlinear Bible that the word for “Christ/ Anointed One” used here in the LXX is identical with the word used for “Christ” in **Matthew 1:1**)
- iii. The writer of **Psalms 132** (designated **Psalms 131** in the LXX) is recalling a promise God had made to David through Nathan the prophet, in **2 Samuel 7** (designated **2 Kingdoms 7** in the LXX; with the parallel account in **1 Chronicles 17**). That promise was confirmed emphatically in **Psalms 89** and **Psalms 132** (designated **Psalms 88 and 131** in the LXX). Let’s look at this prophecy, one of the most amazing in all of Scripture!
- iv. The great prophecy of a king to come from David.
 - 1. Background: David has succeeded Saul as king, consolidates control over the kingdom, comes into Jerusalem and builds a

palace for himself. However, he is distressed that the ark of God is still dwelling in a tent. He wants to build a permanent structure, a temple for God.

2. Nathan the prophet first tells David this is a good idea. Then the word of the Lord comes to Nathan at night. God directs Nathan to tell David that he is *NOT* the one who will build the temple.
3. The message Nathan gives to David is extremely significant. Every phrase is filled with important details. Please pay very close attention as I read this prophecy.
4. Nathan the prophet then tells David: “And it shall be, when your days are fulfilled and you lie down with your fathers, also I shall raise up your seed after you, he who shall be from your belly, and I will establish his kingdom. It is he who shall build me a house, and I will set up his throne forever. I will be a father to him, and he shall be a son to me. And I will not withdraw my mercy from him as I withdrew it from those before you. And I will confirm him in my house and in his reign forever. And his throne shall be established forever.’ In accordance with all these words and all that vision Nathan spoke to David.” (**1 Chronicles 17:11-15**, LXX, NETS)
5. Many of you may be thinking, “This must be a prophecy about *Solomon*”. After all he *was* the son of David, he sat on David’s throne; and Solomon was the one who *built the temple*!
6. Here is a summary of main points of this prophecy:
 - a. After David dies and is buried, the Lord will *raise up* one of David’s offspring.
 - b. He (the One to come from David’s body) will reign on David’s throne, forever.
 - c. He is the one who will build a house for God (the temple). He will be established in God’s house forever.
 - d. God will be a Father to Him; and He will be God’s Son.
7. Solomon believed that he was the one to fulfill this prophecy. The events that follow, related to the promise and prophecy:
 - a. In **1 Kings 1**, David is now old and feeble, but still king. His son Adonijah takes advantage of the situation and has himself appointed king. Nathan and Bathsheba (mother of Solomon) tell David about the plot; David

responds by authorizing Solomon to be anointed king while David is still alive. This is keeping a promise that David had made earlier to Bathsheba, that Solomon (who was not the oldest son) would succeed David to the throne.

- b. In **1 Kings 2**, David reminds Solomon of the promise God had made through Nathan: a kingdom that will never end (provided they follow all the Law of Moses). Then David dies.
 - i. Apparently, *David thought* that the prophecy he had received would be fulfilled by his son, Solomon.
- c. In **1 Kings 5**, Solomon tells Hiram the King of Tyre about the prophecy. He explains to Hiram that he (Solomon) is the son of David, reigning on his father's throne, therefore he is the one who must build the temple. In response, Hiram has cedar logs for the temple construction.
- d. In **1 Kings 6-8**, Solomon oversees the building of the temple.
- e. In **1 Kings 8**, at the dedication of the temple, Solomon confidently recounts the prophecy again, and explains to the people how he had fulfilled it (one from David's body, on David's throne, and had just built the temple).
 - i. It seems clear that Solomon *also* believed that the prophecy that Nathan had given to his father applied to him (to Solomon).
- f. At the dedication, in a prayer Solomon reminds God of the rest of the promise made to David; and asks God to give him and his descendants the kingdom that will never end.
- g. God appears to Solomon in **1 Kings 9** and answers that request. The Lord tells Solomon *that IF he and his sons follow God's commandments and statutes*, the throne of their kingdom will be established forever.
 - i. Of course, we know that after this point in time Solomon and most of his descendants on the throne *did not* follow God's commandments. As a

direct result, their kingdom was ended by the Babylonians.

v. **Question:** *Did Solomon fulfill* this prophecy that was given to his father David?

1. Lactantius noted that many Jews believed this prophecy applied to Solomon, since he was the son of David who built the temple in Jerusalem. However, Lactantius showed why this prophecy *COULD NOT POSSIBLY* have applied to Solomon. Lactantius made his case by stating the following:

a. “Now Solomon received the government of the kingdom from his father himself. But the prophets spoke of Him who was then born after that David had slept with his fathers. Besides, the reign of Solomon was not everlasting; for he reigned forty years. In the next place, Solomon was never called the son of God, but the son of David;

b. “and the house which he built was not firmly established, as the Church, which is the true temple of God, which does not consist of walls, but of the heart and faith of the men who believe on Him and are called faithful.

c. “But that temple of Solomon, inasmuch as it was built by the hand, fell by the hand. Lastly, his father, in the **126th Psalm** [*based on the LXX; designated Psalm 127 in most modern Bibles*], prophesied in this manner respecting the works of his son: ‘Except the Lord build the house, they have labored in vain that built it; except the Lord keep the city, the watchman have stayed awake in vain.’”

i. (Source: Lactantius, *The Divine Institutes*, Book 4, chapter 13; found in Ante-Nicene Fathers vol. 7, p. 113).

2. Consider the points made by Lactantius here, on why this prophecy given to David *could not* have been fulfilled by Solomon.

a. (**Strike 1**) David was told that the promised son who would build the temple would be raised up “when your days are fulfilled, and you rest with your fathers”. However, Solomon was raised to the throne *while David was still alive!*

- b. **(Strike 2)** God promised to “establish the throne of his kingdom forever.” However, Solomon was only on the throne for 40 years. Even *the kingdom of his sons* lasted only just over 400 years. It was terminated by God under the Babylonians, at the time of the captivity.
 - c. **(Strike 3)** The house that he would build was to last forever. It said, “he shall build Me a house...I will establish him in My house and in my kingdom forever”. However, Solomon’s temple was destroyed by the hands of men.
 - d. **(Strike 4)** The Lord had said, “I will be his Father, and he shall be my son.” However, Solomon *was never known as the Son of God*. He was known only as the son of David!
 - e. Lactantius had four devastating strikes against the claim that this promise was fulfilled by Solomon.
 - i. In baseball, it’s “*three strikes and you’re out*”.
 - ii. However, the Lord told Moses in **Deuteronomy 18:22** that whenever a true prophet speaks, *everything he said* must come to pass. Therefore, when it comes to fulfilling prophecy, *just one strike* and you’re out!
 - f. **Conclusion:** Clearly, Lactantius was right! This prophecy *could not* have applied to Solomon. However, all the elements of the prophecy were fulfilled by Jesus about 1,000 years later!
- 3. Superficially, it certainly would appear that this applied to Solomon (son of David, on the throne, built the temple). However, when we look more carefully, we can see things that even Solomon missed.
- vi. **Question:** Why would God give a prophecy that *superficially appeared* to be fulfilled by Solomon (while in reality, it *was not*)?
 - 1. **Possible Answer:** To me, this may be similar to what in sports we call a “head-fake”.
 - a. In many sports (basketball, football, soccer) where you have an opponent you are trying to outwit and get past, this is a popular technique.

- b. Normally, if you are planning to move to the right to go in for the score, you first turn your head to the right and look to the right, so that your eyes can see where you are about to go. However, with a *head fake* you first turn your head to look right (as if you are planning to go right); but then after your opponent adjusts accordingly, you quickly advance in the opposite direction (to the left). By doing this skillfully, you can catch your opponent completely off guard.
 - c. Let us never forget that in God's plan to save man was communicated in advance by the Holy Spirit through the prophets (**Amos 3:7, 1 Peter 1:10-11**).
 - i. God has always had enemies (Satan and those with him) who are trying to anticipate and derail His plans.
 - ii. To counter this, I believe the Holy Spirit, the Spirit of wisdom (**Isaiah 11:2**), has used "head-fakes" like these to mis-direct God's enemies!
- d. **Question:** Out of the *belly* of David? Doesn't that wording seem rather odd, considering that it is applied to *a man*?
 - i. When I read this passage (**1 Chronicles 17**) to my wife Alison and to another Christian, both of them definitely noticed the part where it said the offspring of David would come from "out of his *belly*". It struck them both as odd that the passage would say "out of your belly" to David, *a male*.
 - 1. After all, while a baby comes from the *belly of a woman*, it originates from *another part* of a man's anatomy!
 - ii. The Greek word for "belly" is used in the LXX in **1 Chronicles 17:11** (and in the parallel passage in **2 Samuel 7:12**) as well as in **Psalms 132:11**, where the promise to David is repeated later. The Greek word is *κοιλία* (koilia). You can tell what this word means by looking at examples of where it is used in the New Testament.
 - 1. Jesus uses it in when He says: "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."
(**Matthew 12:40**, NKJV)
 - 2. Actually, Elizabeth (mother of John the Baptist) uses the term when she greets Mary: "Then she spoke out with a loud voice

and said, 'Blessed are you among women, and blessed is *the fruit of your womb!*'" (**Luke 1:42**, NKJV)

- a. This verse is very familiar to Catholics and others who recite a popular prayer that begins with the words, "*Hail Mary...*"!
 - b. While everyone translates this "womb", which is clearly correct in context, it literally means "blessed is the fruit of your *belly*".
 - i. You can easily verify this with a Greek-English interlinear New Testament.
 - c. Note that the phrase "fruit of your belly" is used the LXX, in **Psalms 132:11** (designated **Psalms 131:11** in the LXX). There it recalls the promise made to David and says, as we read earlier, "From the *fruit of your belly* I will establish upon your throne;" (**Psalms 131:11**, LXX, LES)
- iii. So, we can see from how the Greek word "κοιλία" (koilia) is used that it corresponds to our English word "belly". It refers to the lower part of one's torso that includes in the soft tissue of our stomach, intestines, and a woman's womb.
 - iv. Obviously, the seed of the future Christ did not come from David's belly (literally). Why was that term used (twice) in the LXX?
 - v. Irenaeus (bishop of the church in Lyons, who had learned from Polycarp, a disciple of the apostle John) writing around the year 180 AD, provides an interesting interpretation of the peculiar reference to "belly" here in the prophecy to David. This is within a discussion about the virgin birth of Jesus.
 1. "God promised David that He would raise up from the fruit of his belly an eternal King, is the same who was born of the Virgin, herself of the lineage of David. For on this account also, He promised that the King should be 'of the fruit of his belly,' which was the appropriate [term to use with respect] to a virgin conceiving, and not 'of the fruit of his loins,' ...which expression is appropriate to a generating man, and a woman conceiving by a man.
 2. "In this promise, therefore, the Scripture excluded all manly influence; yet it certainly is not mentioned that He who was born was not from the will of man. But it has fixed and established 'the fruit of the belly,' that it might declare the

generation of Him who should be [born] from the Virgin, as Elizabeth testified when filled with the Holy Ghost, saying to Mary, 'Blessed art thou among women, and blessed is the fruit of thy belly;' the Holy Ghost pointing out to those willing to hear, that the promise which God had made, of raising up a King from the fruit of [David's] belly, was fulfilled in the birth from the Virgin, that is, from Mary."

3. (Source: Irenaeus of Lyons, *Against Heresies*; found in ANF vol. 1, pp. 452–453).
- vi. If Irenaeus is correct, the term "belly" was used deliberately by the Holy Spirit to indicate that the promised king would come *from a woman* who was directly descended from David.
 1. In **Matthew 1** and **Luke 3** we have the lineage of *Joseph*, the supposed father of Jesus. (Joseph was considered the legal father of Jesus, but of course not His biological father.
 - a. Early Christian writers understood that although the genealogies provided in **Matthew 1** and **Luke 3** are somewhat different, *both are correct*.
 - i. A man could have one person for his biological father, but (for example, if the biological father died and the boy was raised by his mother and a stepfather) he could have a different man as his legal father.
 - ii. In general, early Christian writers held that Matthew described the natural or biological lineage of Joseph, while Luke described Joseph's lineage "by law". Examples where early Christian writers explain this understanding:
 1. Julius Africanus (writing c. 245), in his *Letter to Aristides*, found in Ante-Nicene Fathers vol. 6, p. 126.
 2. Eusebius, in *Gospel Problems and Solutions*, pp. 38-39; in *Response to Stephanus No. 4*.
 2. Of course, Jesus was physically the offspring of the virgin Mary (not Joseph). However, based on what Gabriel said to Mary, it is clear that Mary was a direct descendant of David as well.

- a. Gabriel told Mary, "...and the Lord God will give Him the throne of His father David." (**Luke 1:32**, NKJV)

3. Eusebius, in *Gospel Problems and Solutions*, wrote:

- a. "...in his divine message to her, Gabriel has included among his prophecies the words: 'and God will grant him the throne of his father, David', making it clear that David was the forebear of the one who is to be her son. What else, logically, could the angel have meant by saying this to the Virgin, but an acknowledgment that she was descended from David?
- b. He could not have used the words, "God will grant him the throne of *his father, David*" to a woman not actually descended from David.
- c. "What do you mean, of his father?' The Virgin would justifiably have asked, if it was not clear that what he said was addressed to a daughter of David, given that she is acknowledging that she 'does not know a man' and has just been told that she is to conceive by the Holy Spirit."
 - i. (Source: Eusebius, *Gospel Problems and Solutions*, p. 23; *Response to Stephanus No. 1*)
- d. Eusebius makes a very good point from what Gabriel says in the announcement to Mary, in **Luke 1**. Based on what Gabriel said to her (that as a virgin she would conceive a son who would inherit the throne of "*his father, David*"), logically, Mary must have been a direct descendant of David.

vii. **Question:** This prophecy from **2 Samuel 7** and **1 Chronicles 17**, is about the king who would come from David, who would reign over the eternal kingdom. What does this have to do with Jesus being resurrected? (which is the *overall focus* of this lesson)

- 1. In **Acts 2**, the point that Peter was making is that God said He would raise up the Christ, the one who came from David, and He just did!
- 2. Both places (Nathan speaking to David in **1 Chronicles 17:11** and **2 Samuel 7:12** in the LXX; and by Peter in **Acts 2:24** and **2:32** (also in **Acts 3:26**), the Greek word translated "raised up" or "set up" is the same Greek word: ἀνίστημι (anistami).

3. Same word Jesus used in **Luke 24:46** where He said, “Thus it was written, that it was necessary for the Christ to suffer and to rise from the dead the third day.”
4. The word used in all these places, ἀνίστημι (anistami) is a very common word used throughout the New Testament and the LXX. It simply means “to raise up”. Just as in English, that term is used in three different senses:
 - a. Literally, to raise up your body, such as from a sitting or reclining position.
 - i. Example: when Moses came down from Mt. Sinai it says, “The people sat down to eat and drink, and rose up to play (**1 Corinthians 10:7**, where Paul is quoting from **Exodus 32:6** in the LXX).
 - ii. Also, in **Acts 14:10**, Paul heals a crippled man in Lystra who is sitting and then tells him, “Rise up straight on your feet”.
 - b. Figuratively, for example to raise up a new leader.
 - i. Example: **Acts 20:30**, where Paul warns the Ephesian elders, “from among yourselves, men will rise up, speaking perverse things, to draw away the disciples after themselves.”
 - ii. Also, in **Exodus 1:8** (LXX) “A new king rose up over Egypt who did not know Joseph.” (Also quoted by Stephen in **Acts 7:18**).
 - c. To be raised up (physically) from the dead.
 - i. Example from **Luke 24:46** where Jesus said, “it was necessary...for the Christ to rise from the dead on the third day”.
 - ii. (From the first passage we looked at in this lesson) Jesus said that all the things written about the Son of Man by the prophets would be fulfilled. Jesus said, “They will scourge Him and kill Him. And the third day He will rise again.” (**Luke 18:33**, NKJV)
 - iii. Many other places it is used this way, throughout the New Testament.

5. Ἀνίστημι (anistami) is one of the two main words used in the New Testament when talking about someone (including Jesus) being resurrected from the dead.
 6. Bottom line: When David was told that God would raise up one of David's offspring, while most people undoubtedly assumed it was meant figuratively, HE MEANT IT LITERALLY. He did indeed "raise up" Jesus from the dead, fulfilling this prophecy exactly, but in a spectacular, unexpected way. *That is the point Peter is making in Acts 2:24 and 2:32.*
- viii. Understanding this prophecy (the promise made to David in **2 Samuel 7** and **1 Chronicles 17**; recounted and confirmed in **Psalms 89** and **Psalms 132**) will help you to understand the significance of several things in the New Testament.
1. In *Gospel Problems and Solutions*, Eusebius answers the question raised by a man named Stephanus, who asked why Matthew gives preference to David in introducing the genealogy of Jesus in Matthew:
 - a. Stephanus had wondered why the gospel of **Matthew** began with the statement: "The book of the birth of Jesus Christ, son of David, son of Abraham"
 2. The answer given by Eusebius:
 - a. "It is because it was to David first, and only to him, that a prophecy was given, confirmed by an oath, that the Christ's birth was, in physical terms, from him." (Eusebius then quotes the prophecies from **2 Samuel 7** and from the psalms that confirm that promise).
 - b. (Source: Eusebius, *Gospel Problems and Solutions*, p. 39; *Response to Stephanus No. 5*)
 3. Eusebius later explained that this is what the angel Gabriel was referring to in his famous announcement to Mary. From the Scriptures, in **Luke 1:30-35**:
 - a. "Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son; and shall call His name JESUS. He will be great; and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.'

- b. “Then Mary said to the angel, ‘How can this be, since I do not know a man?’ And the angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.’” (Luke 1:30–35, NKJV)

4. Eusebius wrote about this:

- a. “Therefore, the throne about which the great angel Gabriel gives the Virgin the good news, prophesying that it will be given to the One who is to be born of her, is this very same throne that God swore to give David, the throne which is ‘as the days of heaven’, ‘as the sun before God’ and ‘as the moon, set firm for eternity’, with the whole nation praying for it to be established.
- b. “Hence, he (*the angel Gabriel*) says to her: ‘And you shall call His name Jesus; He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of his father David’. He goes on, too, to make it clear the kind of throne he is talking about by saying: ‘And He shall reign over the house of Jacob for eternity; and of his kingdom there shall be no end.’
- c. “His explanation agrees with that of the oracles. They were telling David in advance about an eternal, heavenly throne of kingship; exactly so, Gabriel is saying that the One who is to be born of the Virgin will receive the throne of David – that is to say, the throne promised to David, though not by any means actually given to him yet: the heavenly throne, the one lasting to eternity.
- d. “This, then, was the actual fulfillment of the greatest prophecy delivered to David, awaited by the whole people, fulfilled in our Savior Jesus Christ, as Gabriel testified in the words: ‘And he shall reign for eternity; and of his kingdom there shall be no end’.”
- e. (Source: Eusebius, *Gospel Problems and Solutions*, p. 85; *Response to Stephanus No. 15*)

5. Elements of what Gabriel said to Mary clearly identify Jesus as the one who would fulfill the prophecy given to David.

- a. He would inherit the throne of His father, David.
- b. His kingdom would last forever.

- c. He would be called the Son of God.
6. Also, let us consider also the reaction of the crowd, and of Jesus' enemies, upon His '*triumphal entry*' into Jerusalem riding on a donkey, shortly before He was crucified.
- a. Taken together from the accounts in all four gospels, people in the crowd were crying out:
 - i. "Hosanna to the Son of David." (**Matthew 21**)
 - ii. "Blessed is the kingdom of our father David." (**Mark 11**)
 - iii. "Blessed is the king who comes in the name of the Lord." (**Luke 19**)
 - iv. "Blessed is He who comes in the name of the Lord! The king of Israel!" (**John 12**)
 - b. The reaction of Jesus' enemies:
 - i. "Some of the Pharisees called out from the crowd, 'Teacher, rebuke your disciples.'" (**Luke 19:39**)
 - ii. Afterward, when the chief priests and scribes heard the children in the temple area crying out, "Hosanna to the Son of David!" they were indignant and said to Him, 'Do you hear what they are saying?'" (**Matthew 21:15-16**)
 - c. It seems to me that the crowd thought Jesus might be the one promised to come from David, the king who would reign over David's kingdom. This greatly alarmed Jesus' opponents!