

The Davidic Covenant The Seed of David to Build God a House

Genesis 3:15 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.

Genesis 9:8-9 And God spake unto Noah, and to his sons with him, saying, **9** And I, behold, I establish my covenant with you, and with your seed after you;

Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: **2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: **3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 15:4-6 And, behold, the word of the LORD [*came*] unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. **5** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. **6** And he believed in the LORD; and he counted it to him for righteousness.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Genesis 22:16-18 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [*son*]: **17** That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [*is*] upon the sea shore; and thy seed shall possess

the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Genesis 49:10-11 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]. 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

In II Samuel chapter 6 David brings the Ark to Jerusalem. This chapter should be compared to I Chronicles 15 & 16 ff. David also appointed singers to sing psalms and praises to God around the Tabernacle. As an example:

Psalm 105:1-3 O give thanks unto the LORD; call upon his name: make known his deeds among the people. 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD. (in the N.T. we are told)

Ephesians 5:18-19 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

The Children of Israel are slowly changing from a pastoral nomadic people living in tents with mostly sheep goats and cattle ... gathering the agricultural fruit, vegetables and grains of the land. This was during the Late Bronze age the conquest and Early Settlement period. In Iron age-I the period of some of the Judges and the early United Monarchy under Saul is described in I Samuel. Old habits are hard to break but now slowly Israel is beginning to settle down some moving from tents to what Archaeologists call the Israeli four room houses digging more cisterns, planting and or improving orchards, vineyards and crops.

II Samuel 7:1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

David has never known any peace from his enemies ... but now some like Moab and Ammon are subdued. This "house" referred to in V:1 was that magnificent palace built of the cedars of Lebanon.

Some believe David's conscience began to hurt him, due to the contrast between his own palatial residence and the humble quarters where the ark of God was kept. David is not actually here quoted as saying that he intended to build a better place for the ark, but Nathan the prophet (is mentioned here for the first time in the Bible) properly understood this was on the king's mind.

II Samuel 7:3 And Nathan said to the king, Go, do all that [is] in thine heart; for the LORD [is] with thee.

Nathan gives an off the cuff or off the top of his head remark or just a opinion not the "word of the Lord". Nathan did not here speak as God's messenger, but as merely a friend of the king. He did not say, "Thus saith the Lord." And thus Nathan was NOT exercising the office of the prophet or speaking under the inspiration of the Holy Spirit.

II Samuel 7:4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

God is now going to tell Nathan what He thinks about men's attempt to worship Him through architecture. This passage is God's veto of David's proposal to build Him a house or Temple. "Scholars" have overlooked the fact that this passage downgrades the Jewish Temple to the status of an unauthorized innovation and the truth is that from the beginning it was never God's plan for Israel to possess it. Yes, God accommodated it, just as he did their evil desire for a king.

Very little good was to come from the monarchy or the temple. The Scriptures throughout both the O.T. and the N.T. portray God's true house as spiritual and even the Tabernacle which was physical, was portrayed through Types and Shadows the future Spiritual New Testament worship of the Church ... which is NOT a building but Christians.

II Samuel 7:5-7 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 Whereas I have not dwelt in [any] house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all [the places] wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

God is saying I have never cared about stuff like that ... God is not limited to the city of Jerusalem or a building called the temple.

God is eternal, omnipotent and omnipresent ... everywhere all the time. God later allowed a Temple, just like He allowed a king but He cannot be confined to some architectural wonder. Man has always had a hard time understanding that fact. During the Middle ages men invented architectural evangelism in which men sought to depict God through great and grand Gothic cathedrals ... such as Saint Peter's Basilica, Notre Dame Cathedral or Westminster Abbey.

This is a lesson the rich Church still has not fully grasped. Real estate and Church buildings are very expensive and most of our contribution, gifts and offerings are consumed in paying for lavish comfortable architecture called a Church Building that we still think evangelizes through entertainment, pleasure, comfort seated in the lap of luxury. One televangelist needs a 747 to fly from his Atlanta mega-church building to New York so he can preach in another of his

mega-building there on Sundays. Another has a fleet of small private jet planes, not just one but four. Those spellbinders live in their lavish mansions on this earth, one with an air-port at his palatial home ... I'll take my mansion in the sky traveling to worlds unknown! I drive a 1995 Buick, we feed the poor and homeless and preach the Gospel to the Whole Wide World daily ... with a contribution of mostly less than a thousand dollars a week ... God can do anything with nothing!

Isaiah 66:1-2 Thus saith the LORD, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest? 2 For all those [things] hath mine hand made, and all those [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.

Remember the rich young ruler ... some religious outfits like the top two land owners in the world might remember the words of Jesus and "sell all you have and give it to the poor and come and follow me"

Did the Jewish Temple have God's full approval?

The answer to this question is an unqualified No. If it had been God's will, He would never have destroyed it twice on the very same day, the 9th day of Av! What is the chance of that happening 656 years apart?

It was the temple crowd who engineered the crucifixion of our Lord Jesus Christ and opposed the preaching of the gospel. They were not merely thieves and robbers but liars and murderers as well.

Significantly, as we have seen in our study of Types and Shadows, the Book of Hebrews bypasses and ignores the Jewish Temple altogether, identifying all of the typical functions mentioned in Exodus, NOT with the temple in Jerusalem, but with the tabernacle. Christ himself is the True House or Temple of God.

John 2:19-21 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.

Jesus said of Herod's Temple:

Matthew 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The first Christian martyr Stephen was murdered by the Temple outfit and their crowd. Most of Stephen's sermon was a Jewish history lesson to rebuke the priesthood and their crowd's concept of the Temple being the only Holy Place: Their charges against him were cf:

Acts 6:13-14 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

The word translated "this" is really the article which should be translated "the" so their words indicate their belief "this is the only holy place". Most of Stephen's defense rebukes that idea.

Acts 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran (Haran),

Stephen's sermon is pointed, logical, and powerful, not intended to conciliate, but to show the Jews their own sins. The God of glory appeared unto ... Abraham ... in Mesopotamia ... a long way from Jerusalem and "this (the) Holy place" See Gen. 12:1. Abraham's childhood home was at Ur of the Chaldees in Mesopotamia, the country between the Euphrates and Tigris rivers.

Acts 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

God is universal and was with him even in Egypt not “this Holy Place”.

Acts 7:29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

God was with Moses far from “this Holy place” in Jerusalem in the land Midian and He even told Moses in Midian cf:

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.

Acts 7:36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

What makes a place Holy is the presence of God and God is where His people are in “Egypt, the Red sea and the wilderness” ... and here and there and everywhere, All the time is God today with His people.

Acts 7:45-50 Which also our fathers that came after brought in with Jesus (yeshiva=Joshua) into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; 46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven [is] my throne, and earth [is] my footstool: what house will ye build me? saith the Lord: or what [is] the place of my rest? 50 Hath not my hand made all these things?

And that means that the Jewish edifice was a False Temple.

The true temple of God today is the "spiritual body" of Christ, namely, his holy church ... the people of God.

I Corinthians 6:19-a What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

It is no contradiction of this truth that God's Glory which was a representation of the Holy Spirit did indeed, for a time dwell within the temple of Solomon, but Ezekiel gives the dramatic account of how that Spirit left it with the sound of a mighty rushing wind and the glory of the Lord is forever separated from the secular temple.

Ezekiel 11:22-23 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel [was] over them above. 23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which [is] on the east side of the city.

He went out to the Mount of Olives making way for the Babylonian destruction of Solomon's Temple in 586 BC. We see the very same prophetic picture of the presence of God leaving the Herodian Temple to stand upon the Mount of Olives prior to the Roman destruction of the Temple in 70 AD prophesied in:

Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (God willing I promise to teach on this when we get to Zech.)

Also God's command through the prophets for the rebuilding of the Jewish Temple in the times of Ezra and Nehemiah cannot be interpreted as God's approval of the temple. That command to rebuild

the temple is in the same category as Christ's command to Judas Iscariot to get on with it for you are wedded to it.

John 13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

After forbidding him to go because of his love of money & his determination to have it, the holy angel's command for Baalam to:

Numbers 22:35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

After Solomon, it was far too late in Israel's history to change their infatuation with a Building as an earthly temple.

The prophet Amos, long after the glory of Solomon's Temple had so enamored the children of Israel, Amos prophesied that,

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old

Amos here plainly, spoke of the temple of Solomon as a condition "fallen" from the tabernacle of David. He also viewed the temple of Solomon as "the ruins" of the original tabernacle, and he included a promise that "in that day," that is, in the times of the Messiah, the tabernacle would be rebuilt. Amos wrote these words in the eighth century, and yet at that time when Solomon's temple had been standing more than a century he said, "The tabernacle of David is fallen." That cannot mean that God had replaced it with Solomon's temple. Why was the Tabernacle of David fallen?

I Kings 11:1-11 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, [and] Hittites; 2 Of the nations

[concerning] which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: [for] surely they will turn away your heart after their gods: Solomon clave unto these in love.3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass, when Solomon was old, [that] his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as [was] the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as [did] David his father. 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant

I Kings 14:21-26 And Rehoboam the son of Solomon reigned in Judah. Rehoboam [was] forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name [was] Naamah an Ammonitess. 22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 23 For they also built them high places, and images, and groves, on

every high hill, and under every green tree. 24 And there were also sodomites in the land: [and] they did according to all the abominations of the nations which the LORD cast out before the children of Israel. 25 And it came to pass in the fifth year of king Rehoboam, [that] Shishak king of Egypt came up against Jerusalem: 26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

This glorious promise in Amos was, of course, fulfilled, as indicated by the words of James in the New Testament.

Acts 15:16-18 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world.

Thus, the witness of the O.T. prophets and the inspired writers of the N.T. alike bypassed and ignored both the Solomonic and the Herodian Temples of the Jews, stressing the truth that God's Church would be a rebuilding, not of any temple, but of the tabernacle of David. Note that James quoted Amos here, but he also indicated "the prophets" (plural) had also taught the same thing.

The temple may have had its place in unifying national Israel, but it stood in the way of a more lofty and universal faith in God who dwells with the poor and the humble and those with a contrite heart. God is in their midst wherever they are gathered together.

The O.T. view that is the Temple of Solomon was a mistaken innovation. "It is against the idea of the temple as an earthly dwelling place of God that the author (of Samuel) is writing." The great

disaster in any theory of God's dwelling in some earthly temple lies in the limitation in such a concept, thus effectively restricting the presence of the universal all-wise, omnipotent, and omniscient God to some given location ... in this case the Temple mount on Jerusalem.

The answer to the question: Did the Jewish Temple have God's full approval? which stands at the head of this little essay with the dramatic words of

1 Chronicles 17:4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

II Samuel 7:4-5 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

This, of course, is a negative of I Chronicles 17:4; and a number of reasons lay behind the prohibition. (1) "It would leave the impression that God was limited to a certain location; (2) David was a man of war and guilty of much bloodshed; and (3) David did not have time to build the temple I Kings 5:3-4 says because of the wars he had yet to fight.

It appears that the one and sufficient reason why God forbade David to build a temple was merely that God did not want it nor did He ever want it

II Samuel 7:8-11 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great [men] that [are] in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges [to be] over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

Is there a contradiction in Vs 9 & 11? Certainly not! II Samuel 7:9 refers to the enemies God had already cut off; and II Samuel 7:11 refers to the future enemies of David from whom God would also give him rest ... the Philistines for example will be brought to heel.

“... Also the LORD telleth thee that he will make thee an house.”. The "house" which the Lord here promised to make for David has no reference whatever to a palace or to any kind of a physical residence. It is a promise that God would establish his dynasty as a ruling family in Israel, and that God would give David a great name among all the distinguished rulers over the kingdoms of men. It is an indisputable fact that God did exactly what He here promised to do for David.

Significantly, this was not a conditional promise; God's promise to accomplish this was in no sense dependent upon the merit or the righteousness of those persons who would compose that dynasty. This is simply the family of David, through whom Christ would be born.

Remember the real explanation of what God said in this prophecy is to be found in the writings of the following prophets of the O.T. and especially in the inspired writings of the New Testament where Jesus is often referred to as the “Son of David”

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

This next verse is called by learned men “The Davidic Covenant”.

Ii Samuel 7:12-17 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. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 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: 15 But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

This prophecy has a double meaning.

First being somewhat fulfilled in David’s son Solomon and the entire Davidic Dynasty of the Kings of Judah up until the Babylonian captivity.

Second: The “seed” of David Par-excellence the Messiah Jesus Christ.

Ii Samuel 7:12 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.

Jesus has been given a kingdom. There are 2 opinions among evangelicals today as to the timing and meaning of Jesus receiving his Kingdom. Some believe Jesus will receive His Kingdom at His 2nd Coming and then set upon David’s throne and begin a millennial 1,000

year reign on the earth. However this does not fit this prophecy. At the return of Jesus the Dead are raised and David will be alive then.

John 6:40 And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

So the pre-millennial idea is Jesus would then set up His Kingdom. But the kingdom promised to David and the Messiah in II Samuel 7:12 is to be given “when thy days be fulfilled, and thou shalt sleep with thy fathers” when David is dead and in his grave.

The second opinion must be the correct one that the Kingdom of God was given to Christ on Pentecost in AD 30 and Christ is now seated upon the throne of David’s and ruling in the hearts of His Church which is His people as Peter said.

Acts 2:29-36 Men [and] brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

II Samuel 7:13 He shall build an house for my name, and I will establish the throne of his kingdom forever.

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

I Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth

Hebrews 3:6-a But Christ as a son over his own house; whose house are we ...”

I Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth

I Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

II Samuel 7:14 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:

Psalm 2:7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee

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

Acts 13:32-33 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 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.

Hebrews 1:5 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?

In this verse the Hebrew writer quotes both Psalm 2:7 and II Samuel 7:14, showing both prophecies have been fulfilled in Jesus Christ.

These other passages in the Bible make it clear that only of Jesus Christ was it ever said that God was his father and that He was God's son. Any notion that this refers to Solomon is ridiculous. "There is neither proof nor evidence that Solomon was "a saved person," much less that God was his father and that he was God's son in any sense whatever.

" If he commit iniquity," These are the words, seized upon by many who wish to apply these words to Solomon; but they don't fit Solomon at all. When did God ever punish Solomon with the rod of men, or inflict upon him the stripes of the sons of men? On the other hand, the inspired Isaiah, using these very words, said,

Isaiah 53: 5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed

Such glaring facts which are totally at variance with any intelligent application to Solomon.

Adam Clarke, one of the truly great scholars of the past couple of centuries, gives us the correct translation, as follows:

EVEN IN HIS SUFFERING FOR INIQUITY; I SHALL CHASTEN HIM WITH THE ROD OF MEN (WITH THE ROD DUE TO MEN) AND WITH THE STRIPES (DUE TO) THE CHILDREN OF MEN

Yes indeed, Christ suffered "for iniquity," but not for iniquity committed by Him. As stated in that verse already cited from Isaiah, "He was wounded for our transgressions; he was bruised for our iniquities.

II Samuel 7:15 But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee.

II Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.

II Samuel 7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Sources: KJV, theWord.com, Clark and Coffman commentaries,