

Session 5: Moses, David, and the Story of Israel

Faith, Hope, and Love: Rediscovering the Essentials of Christianity

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Review

After the flood, Noah and his family populate the cleansed earth. While the flood caused all of the earth's unrighteous to perish, humanity was still wicked *at heart*. As the descendants of Noah gather to build a temple-tower and make a name for themselves (contrary to the purpose for which humanity was created – to extol the greatness of God), God comes down and confuses their language as an act of merciful judgment. *Families* and *nations* are formed, and the man who was supposed to bring *rest* from the curse had failed.

God would choose a man from the line of Shem and make a covenant with him. Abraham would be the family through whom the promised *seed* would come. The newly formed nations be *blessed* through Abraham's nation. God would give him a *great name*, emphasizing him as a royal figure. Kings would come from his line, and his large family would be given a very large plot of land as a permanent inheritance from God.

God's covenant with Abraham laid the framework for five important beliefs in Jewish expectation:

- 1) The resurrection from the dead
- 2) A Jewish kingdom
- 3) Global prominence
- 4) Relationship with God
- 5) Blessing

From Abraham forward, the Genesis 3:15 promise is infrequently mentioned directly in scripture. The Abrahamic covenant is mentioned or alluded to much more. However, the promise of the seed, restoration, resurrection, and the reversal of the curse is contained within the promises made to Abraham.

Abraham has two sons – Ishmael and Isaac. Isaac is chosen to continue the promise (Genesis 22:16-18). Isaac and his wife Rebekah have twins, Esau and Jacob. Though Esau was the firstborn, Jacob is elected to carry on the promises made to Abraham (Genesis 28:13-14).

Jacob goes on to have twelve sons, and no further clarification is made about who is *elect* for the promises made to Abraham. However, nearing the end of his life, Jacob pronounces blessings on his sons and declares that a *ruler will come through Judah's line* who will subdue their enemies, highlighting the governmental significance of the *seed*.

Israel and the Covenants

1. In general, the covenants God makes with Israel stand as the clearest prefiguring to an ultimate solution to the curse and the breach of relationship between God and man. The covenants are governmental in nature and contain *terms* through which God and man can interact and relate based on mutual faithfulness to the agreement.
2. The Abrahamic covenant was the clearest promise given that God would in fact fix and restore all things. Through it, God expounded upon Genesis 3:15 and pledged to make all things right through the vehicle of Abraham's *lineage* and *land*.
3. The family of Jacob, called Israel, owed their existence to the covenant that God made with their grandfather Abraham. Israel became a corporate *mediatorial entity* through that covenant. Just as a city on a hill cannot be hidden, God promised to use Jacob's descendants to shed abroad the knowledge of Himself and to restore man and creation to its original blessedness. However, the Abrahamic covenant did not actually include an answer to the problem that caused the need for restoration in the first place – the sin of man.

Moses and the Exodus

1. After a famine in the land had sent Jacob's sons to Egypt, the people of promise spend hundreds of years away from the land that God had given to their grandfather Abraham (see Exodus 12:40 and the prophecy in Genesis 15:13-14). Pharaoh, the wicked king of Egypt, oppressed and enslaved Israel in an attempt to reduce their growing population. When his plan fails, the Egyptians require midwives to kill babies during childbirth and eventually order the killing of all Israelite male infants (Exodus 1:8-22).
2. These events set the context for the arrival of a deliverer, *Moses*. Moses narrowly escapes death by being placed in an ark in the Nile (Exodus 2:1-10). He is found and adopted by an Egyptian, and later settles among the Midianite tribes where he starts a family. In many ways, Moses prefigures Israel as a nation:

“The figure of Moses, this child born as a type of saviour figure, not only saves Israel but also embodies Israel at times. His rescue from the water prefigures the nation's salvation from the water; his escape after the death of the Egyptian (Exodus 2:11-15) is a prelude to the Israelites' flight after the death of many Egyptians (Exodus 12:29-39); his experience of being in the desert for forty years

(Exodus 2:21-25) foreshadows the same for Israel (Numbers 14:33); his divine encounter before the burning bush (Exodus 3) anticipates Israel before the fire at Sinai (Exodus 19-24).”¹

3. God looked upon the descendants of Jacob with mercy and promised to deliver them from the oppression of Pharaoh through Moses. We must not forget that all of God’s unique dealings with the people of Israel have their foundation in His covenant with Abraham.

“the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew.”

(Exodus 2:23–25 ESV)

4. In glorious fashion, the Creator of the heavens and the earth puts His power on display to deliver His people and rout their enemies. The purpose of the plagues raise and answer the question of who really has dominion – the firstborn son of the Egyptian god, Pharaoh, or the firstborn son of Yahweh, Israel (Exodus 4:22).
 - a. Water is turned into blood (Exodus 7:20)
 - b. Plagues of frogs, lice, flies, and locusts cover the land (Exodus 8:6,17,24; 10:13-15)
 - c. Hail mingled with fire (Exodus 9:24)
 - d. Darkness and death of the firstborn (Exodus 10:22; 12:29-30)
 - e. Parting of the Red Sea and judgment upon the Egyptian army (Exodus 13:21-22; 14:19-31)
5. Israel is called God’s *firstborn son* (Exodus 4:22) – they have inherited the role of Adam as *the son of God*. Israel is the one in whom the *image of God* is transmitted. God calls them out of Egypt to *serve* and *minister* to Him (Exodus 5:1; 7:16; 8:20; 9:1; 9:13; 10:7). The parallels of covenant, “son”, and priestly service with Adam, Seth, and Noah scarcely have to be mentioned. As a “kingdom of priests” (Exodus 19:3-6), Israel was to make the ways of God known to the world and to bring the nations into right relationship with God.
6. The goal of the exodus is both *geographical* and *theological*. God intends to plant Israel in the land He had promised Abraham and his descendants. He also intends to build a new Eden-like sanctuary so that He can dwell with His people, just as He once did in Eden’s garden.

¹ Dempster, *Dominion and Dynasty*, p. 94

Sinai, the Law, and the Dwelling Place of God

1. After their miraculous deliverance from Egypt, Israel stays at *Mount Sinai* for eleven months (Exodus 19:1 – Numbers 10:11). Some of the most significant events in Israel's history take place during that time, therefore Sinai stands as central to the Torah. The overall theme of this period is *consecration* so that God may *dwell among* the people of Israel.

“I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people. I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect.”

(Leviticus 26:11–13 ESV)

2. At Sinai, Israel enters into a covenant with God that is markedly different than the covenants made with Abraham, Isaac, and Jacob. First, the covenant is a *corporate covenant*. Rather than between God and one individual, the covenant is made between God and an entire nation. Second, the covenant sets forth *specific conditions* for both parties. Israel's obedience will lead to blessing and disobedience will lead to curse and death (Deuteronomy 28).
3. The intended outcome of God's covenant at Sinai was for an obedient Israel to mediate the knowledge of God, “image” Him to the nations, and to bring God's *blessing* to the world. Israel would be God's “treasured possession” among the rest of the nations (Exodus 19:5-6), a people of immense value to God, and a “holy nation”, a people marked out for holy service to God. They would be a “kingdom of priests”, a servant nation of ministers depending upon faith in God. Obedient Israel would show that *dominion* meant *service*. Through obedience to the covenant, Israel would reclaim the lost dominion of humanity.
4. In this stage of history, the promise of the *seed* takes a back seat. Far more than the momentary encounters with God we see with the patriarchs, God visits Israel at Sinai and sets forth a plan for *dwelling*. The ordinances of the Levitical system and the atonement provided through sacrifice allowed for the possibility of a measured recovery of the way God dwelt with man in Eden's garden-temple.
5. Israel agrees to the covenant and to obey its terms. With Moses as the mediator (Exodus 20:18-21), the covenant is ratified with blood sprinkled on the altar and on the people. Moses, Aaron, his sons, and Israel's leaders are permitted to ascend Sinai and see God without being harmed (Exodus 24:11). Once again, God is expressing His desire to be near and dwell with humanity.

6. Moses returns to the heights of Sinai where God is dwelling and receives plans for the *tabernacle*, the temporary structure to house Yahweh as He moved in the wilderness with the children of Israel as they journey to the land God had promised them.

“And let them make me a sanctuary, that I may dwell in their midst. Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.”
(Exodus 25:8–9 ESV)

7. Yet as Moses lingered on the mount with God for 40 days, the people grow impatient. Under Aaron’s leadership, they build a golden calf to represent its God, succumbing to idolatry. Because God’s commandment had been broken, He threatened to destroy the people due to their violation of the covenant. But Moses pleads with God to save Israel on the basis of the promises He made with Abraham. Because of faithfulness to His word, God relents and has mercy. The covenant was now in crisis, and the relationship between God and His people would remain strained from this point forward.

“Turn from your burning anger and relent from this disaster against your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’” And the LORD relented from the disaster that he had spoken of bringing on his people.”
(Exodus 32:12–14 ESV)

8. It is in this context that Moses, emboldened by God’s mercy, asks to see God’s face. Moses is granted a partial vision of the LORD (his back) as He proclaims His name (Exodus 34:6-7). God cuts another covenant with Israel that is essentially a restoration of the old one². Moses descends Sinai with the two new tablets. His face shines with glory (Exodus 34:29-35) and he “images” God – contrary to the golden calf that Israel had set up.
9. The covenant was off to a rough start. The tabernacle is not a permanent structure, and Israel had already come close to destruction because of their sin. Would Israel be able to maintain their covenant obligations with Yahweh?

² The stipulations are repeating the earlier ones: Exodus 34:11-12 (23:32,33); 34:14 (20:3); 34:17 (20:4); 34:18 (23:15); 34:21 (23:12); 34:22 (23:16); 34:25 (23:18); 34:26 (23:19).

Sacrifice and the Law

1. The book of Leviticus shows us that *sacrifice* was the prescription given on how the descendants of Jacob were to conduct themselves as the elect people of God. The Law was set in place to account for their sin and to instruct them in holiness *in order that He might dwell among them*.

Then Moses said to Aaron, “This is what the LORD has said, ‘Among those who are near me I will be sanctified, and before all the people I will be glorified.’”

(Leviticus 10:3 ESV)

“And you shall not profane my holy name, that I may be sanctified among the people of Israel. I am the LORD who sanctifies you”

(Leviticus 22:32 ESV)

2. The ordinances of the law, the ritual purifications, the sacrificial system, and the priesthood together revealed the fundamental strife between the holiness of Yahweh and the sinfulness of man. The Law was aimed at addressing the question: *How can God dwell with man, and how can real relationship be possible when God and man are at such odds with one another?*
3. The Law set forth a specific day each year, the *Day of Atonement*, where the high priest gained immediate access to God in the Most Holy Place where blood of a sacrifice was sprinkled on the ark of the covenant (Leviticus 16:15) and where the priest symbolically placed his hands on a scapegoat and confessed the sins of the community. The goat’s departure indicated the removal of sin (Leviticus 16:22), ensuring another year of dwelling with a holy God.
4. The Law also set forth blessings for obedience and severe curses for disobedience (Deuteronomy 28). The curses, which far outweigh the blessings, speak much of military invasion and exile from the land, foretelling a difficult future for Israel ahead.
5. The *Song of Moses* (Deuteronomy 32) predicts Israel’s failure and exile, but is followed by a blessing (Deuteronomy 33) where Moses speaks to the tribes of Israel. Just as Jacob blessed his sons before he died, Moses blesses Israel before he dies outside of the promised land.
6. Israel would finally enter the land promised to them after 40 years of wandering in the desert because of their disobedience. But as time passed, the human heart’s propensity to sin caused Israel to become unfaithful to the covenant and the Law. The tumultuous years of Israel’s history, riddled with

so much rebellion and very little repentance, proved the insufficiency of the Law to reconcile God and man.

7. Aside from Genesis 49, Balaam's prophecy in Numbers 24 is probably the most significant prophecy concerning *the seed* up until the time of Israel's prophets and kings. However from the birth of Samuel onward, an overwhelming amount of insight is given concerning *the seed* and *the dwelling place of God*.

“God brings him out of Egypt and is for him like the horns of the wild ox; he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows. He crouched, he lay down like a lion and like a lioness; who will rouse him up? ... I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. And one from Jacob shall exercise dominion”
(Numbers 24:8–9, 17, 19 ESV)

The Kings of Israel

1. After Moses died, Joshua led the people of Israel into Canaan, the land promised to the patriarchs in the covenant with Abraham. Joshua encouraged the people to be faithful to the covenant God had made with them at Sinai, but Israel constantly came up short.
2. The Lord would raise up *judges* in Israel to deliver them from their enemies and rule over them for a time. Yet the recurring theme throughout that period was *covenant breaking*. The book of Judges sets forth a cyclical pattern of:
 - a. Covenant breaking and sin against the LORD
 - b. Discipline from the LORD in the form of aggression from other nations
 - c. A call to repentance and a cry for help from the people
 - d. A judge is raised up by the LORD who rescues the people
3. At the end of the book of Judges, the author makes a striking comment that lays the foundation for the age of the kings of Israel:

“In those days there was no king in Israel. Everyone did what was right in his own eyes.”
(Judges 21:25 ESV)

4. The monarchical age of Israel sprang up out of the desperate cry of a barren woman, Hannah. The birth of her son Samuel would mark the end of the period of the judges in Israel. The nation lacked the authority of a king, the voice of a prophet, and the ministry of the priesthood, and the people had fallen into gross perversion and idolatry. Yet hope is given as the LORD raised up Samuel. Hannah was the first to use the term *messiah*, and it is widely recognized that it was with her prophecy that messianic tradition formally began.

“The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king and exalt the power of his anointed (Hb: *mashiyach* – transliterated *messiah*).”
(1 Samuel 2:10 ESV)

5. Samuel would later be asked by the elders of Israel to appoint a king for them, *like all the other nations around them* (1 Samuel 8:5). The reason why this was problematic was not because of their desire for a king, but that their king *would be like those of all the other nations*. God had planned for a kingly figure from the start. (Genesis 1:26-28) Abraham and Sarah were told that kings would come from them (Genesis 17:6, 16). That same promise was reaffirmed to Jacob (Genesis 35:11), who would go on to bless his son Judah with reference to a king (Genesis 49:10). Balaam would prophesy a king from Israel (Numbers 23:21, 24:17) and Moses laid down regulations for Israel’s king (Deuteronomy 17:14-20). The problem with Israel’s request is made clear by Gentry:

“The problem was not, then, in wanting a king. It was in wanting one like the nations. Kingship in Canaan at this time was centralized, absolute, and contained the potential abuse of power. In addition, there was a danger that through alliances, compacts, and treaties the Israelites would depend on others and not on the Lord. Moreover, since kings would come to the throne by dynasty and not by direct intervention from the Lord, God’s direct rule of the people could be thwarted.”³

6. Saul was selected as the first *messiah* of Israel, yet it quickly became clear that he was not the man to lead the descendants of Jacob into obedience to the covenant and the fear of the LORD. Yahweh rejects Saul, and the shepherd-boy David is raised up in his place.

³ Gentry, *Kingdom Through Covenant*, p. 392

The Davidic Covenant

1. The “man after God’s own heart” would ascend to the throne through peril, sword, madness, and persecution. After David expressed his desire to build a permanent house for the LORD to dwell, Nathan the prophet received the following promise concerning the future of Israel, David himself, and David’s house (family):

“And I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring (seed) after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

(2 Samuel 7:9–16 ESV)

2. Each phrase in this promise to David is laden with meaning.
 - a. *Verse 9*: For God to “make for [David] a great name” implies continuity with the Abrahamic covenant and God’s promise to make Abraham’s name great.
 - b. *Verse 10-11*: God reiterates the promise given to Abraham of the everlasting possession of the land in Canaan. This is critical because it reveals that from God’s perspective, that dimension of the Abrahamic covenant remained unfulfilled. Israel did not yet have permanent, perpetual possession of the land.
 - c. *Verse 12*: Like others before him, the promise is made to David’s *seed*, linguistically and conceptually linking this covenant with the progressive unfolding of Genesis 3:15.

- d. The concept of a *monarchy* had been revealed to Abraham. The *tribe* was revealed through Judah, and now the *line of kings* was being revealed through David.
 - e. *Verse 13*: The promise of the *seed* is linked to the building of God's house, or *dwelling place*.
 - f. *Verse 14*: This Davidic king inherits the role of Adam and Israel as "the son of God". In order to "image" God to the nations, he must walk in the prescription for the king given by Moses in Deuteronomy 17:16-20 – to embody God's law in all that he says and does.
 - g. *Verse 16*: Though David's descendants would wander and be disciplined, God promised to place David's seed on the throne *forever*.
3. The moral failure of Solomon and the eventual collapse of the Davidic dynasty through the Babylonian Exile painfully revealed the now obvious fact that none of those who had been *Messiah* up until that point were the one spoken of by Nathan the prophet. None of their thrones had been established, and none of their houses remained. Similar to what occurred with the promises in the Abrahamic covenant regarding the land, many years would pass with the throne vacant in Jerusalem, even after Israel's return from exile. The LORD's words to David wouldn't truly be fulfilled until the coming of the long-awaited *seed*.

The Tabernacle of David and the Psalms

"Then he appointed some of the Levites as ministers before the ark of the LORD, to invoke, to thank, and to praise the LORD, the God of Israel. Asaph was the chief, and second to him were Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, who were to play harps and lyres; Asaph was to sound the cymbals, and Benaiah and Jahaziel the priests were to blow trumpets regularly before the ark of the covenant of God."

(1 Chronicles 16:4–6 ESV)

"David and the chiefs of the service also set apart for the service the sons of Asaph, and of Heman, and of Jeduthun, who prophesied with lyres, with harps, and with cymbals...They were all under the direction of their father in the music in the house of the LORD with cymbals, harps, and lyres for the service of the house of God."

(1 Chronicles 25:1, 6 ESV)

1. While the Tabernacle that Moses had built was operating in Gibeon, David brought the ark into Jerusalem, placed it beneath a tent, and commanded singers and musicians to minister before God. It was in this context that many of the Psalms came forth.
2. Beyond any other king in the Old Testament, David was a picture of the *Messiah* to come. It was during his life and reign that a unique window of God's dwelling was experienced by the people as God rested over the mercy seat atop Mount Zion.
3. Many of the Psalms can be categorized into three general categories:

- a. The *seed*

- i. Psalm 2 joins three critical concepts of *messiah* (*anointed*), *king*, and *son* all into one identity, linking them inseparably to the *seed*. It also furthers the theme of universal dominion of this one to come.

“The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed... I have set my King on Zion, my holy hill.” I will tell of the decree: The LORD said to me, “You are my son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter’s vessel.” (Psalms 2:6–9 ESV)

- ii. Psalm 72 continues this theme of universal dominion where all kings and all nations will serve this great Davidic king. Additionally, language from the Abrahamic covenant is found here.

“He shall have dominion also from sea to sea, And from the River to the ends of the earth. Those who dwell in the wilderness will bow before Him, And His enemies will lick the dust. Yes, all kings shall fall down before Him; All nations shall serve Him. His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; All nations shall call Him blessed.” (Psalms 72:8–9, 11, 17 NKJV)

- iii. Psalm 89 continues the clear but sparse sonship motif seen in Psalm 2 and the Davidic Covenant. Like the latter, the identity of *son* provides the foundation for the King's exaltation as the highest in the whole earth.

“My faithfulness and my steadfast love shall be with him, and in my name shall his horn be exalted. I will set his hand on the sea and his right hand on the rivers. He shall cry to me, ‘You are my Father, my God, and the Rock of my salvation.’ And I will make him the firstborn, the highest of the kings of the earth.”

(Psalms 89:24–27 ESV)

b. *The dwelling place of God*

- i. After David established his throne and tabernacle in Jerusalem, the city took on greater significance in the prophetic Scriptures. The Lord had revealed Israel as the land of His dwelling, and now it was clear that an actual city was to be the locus of His presence.

“There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her; she shall not be moved; God will help her when morning dawns. The nations rage, the kingdoms totter; he utters his voice, the earth melts. The LORD of hosts is with us; the God of Jacob is our fortress. Selah”
(Psalms 46:4–7 ESV)

“Great is the LORD and greatly to be praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King. Within her citadels God has made himself known as a fortress.”

(Psalms 48:1–3 ESV)

c. *The seed and the dwelling place of God*

- i. As we have seen in Genesis 28 and other passages, the Psalms contain instances where the promise of the *seed* and *the dwelling place of God* emerge.

“Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in. Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle! Lift up your heads, O gates! And lift

**them up, O ancient doors, that the King of glory may come in. Who is this King of glory? The LORD of hosts, he is the King of glory! Selah”
(Psalms 24:7–10 ESV)**

**“Gird your sword on your thigh, O mighty one, in your splendor and majesty!
In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds! Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you. Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;”
(Psalms 45:3–7 ESV)**

**“how he swore to the LORD and vowed to the Mighty One of Jacob, “I will not enter my house or get into my bed, I will not give sleep to my eyes or slumber to my eyelids, until I find a place for the LORD, a dwelling place for the Mighty One of Jacob.”
The LORD swore to David a sure oath from which he will not turn back: “One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne.”
For the LORD has chosen Zion; he has desired it for his dwelling place: “This is my resting place forever; here I will dwell, for I have desired it. There I will make a horn to sprout for David; I have prepared a lamp for my anointed. His enemies I will clothe with shame, but on him his crown will shine.””
(Psalms 132:2–5, 11–14, 17–18 ESV)**

4. The task that David yearned to complete – to build a house for the LORD – was appointed to his son Solomon. Roughly forty years after David had erected his tent with the ark in Jerusalem, the Temple was built. When it was dedicated, the LORD filled the house again with His glory.

“and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the LORD), and when the song was raised, with trumpets and cymbals and other

musical instruments, in praise to the LORD, “For he is good, for his steadfast love endures forever,”
the house, the house of the LORD, was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.
Then Solomon said, “The LORD has said that he would dwell in thick darkness. But I have built you an exalted house, a place for you to dwell in forever.””
(2 Chronicles 5:13–6:2 ESV)

The Prophets

1. Joel

“The LORD roars from Zion, and utters his voice from Jerusalem, and the heavens and the earth quake. But the LORD is a refuge to his people, a stronghold to the people of Israel.
“So you shall know that I am the LORD your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it ... But Judah shall be inhabited forever, and Jerusalem to all generations. I will avenge their blood, blood I have not avenged, for the LORD dwells in Zion.””
(Joel 3:16–21 ESV)

2. Isaiah

“It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it,”
(Isaiah 2:2 ESV)

“Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy.”
(Isaiah 4:5 ESV)

“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.”
(Isaiah 9:6–7 ESV)

**“There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.”
(Isaiah 11:1–2 ESV)**

**“then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness.””
(Isaiah 16:5 ESV)**

**“Then the moon will be confounded and the sun ashamed, for the LORD of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.”
(Isaiah 24:23 ESV)**

**“On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.”
(Isaiah 25:6 ESV)**

**“Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street;”
(Isaiah 42:1–2 ESV)**

**“Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.”
(Isaiah 52:13 ESV)**

**“The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory. Your sun shall no more go down, nor your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended.”
(Isaiah 60:19–20 ESV)**

3. Jeremiah

**“At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart.”
(Jeremiah 3:17 ESV)**

**“Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’”
(Jeremiah 23:5–6 ESV)**

“Behold, the days are coming, declares the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: ‘The LORD is our righteousness.’”

**“For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel,”
(Jeremiah 33:14–17 ESV)**

4. Micah and Zephaniah

**“But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. And he shall be their peace. When the Assyrian comes into our land and treads in our palaces, then we will raise against him seven shepherds and eight princes of men;”
(Micah 5:2, 4–5 ESV)**

**“Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The LORD has taken away the judgments against you; he has cleared away your enemies. The King of Israel, the LORD, is in your midst; you shall never again fear evil. On that day it shall be said to Jerusalem: “Fear not, O Zion; let not your hands grow weak. The LORD your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.”
(Zephaniah 3:14–17 ESV)**

5. Ezekiel and Daniel

“And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a

throne was a likeness with a human appearance. And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around.

**Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.”
(Ezekiel 1:26–28 ESV)**

“Thus says the Lord GOD: “I myself will take a sprig from the lofty top of the cedar and will set it out. I will break off from the topmost of its young twigs a tender one, and I myself will plant it on a high and lofty mountain. On the mountain height of Israel will I plant it, that it may bear branches and produce fruit and become a noble cedar. And under it will dwell every kind of bird; in the shade of its branches birds of every sort will nest. And all the trees of the field shall know that I am the LORD; I bring low the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish. I am the LORD; I have spoken, and I will do it.””

(Ezekiel 17:22–24 ESV)

“and he said to me, “Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies of their kings at their high places,”

(Ezekiel 43:7 ESV)

“And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever,”

(Daniel 2:44 ESV)

““I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

(Daniel 7:13–14 ESV)

- a. It is interesting that during the exile God began to add another sliver of the picture to His prophets through the revelation of the Son of Man. The promise of the Son of David continued to broaden to a ubiquitous reign and rule that would touch all of mankind. As Israel languished in the gloom of captivity, the light of Messianic hope was shed abroad to the Gentile nations.
- b. Though the fundamental concept persisted, progressive revelation through the covenants and promises had increasingly shifted the language of the current of redemption from *seed* to *king*.
- c. Thus, further significance of the Son of Man title being applied to the Messianic concept is the way in which it harkens back to the original promise of Genesis 3:15 by employing seed terminology.
- d. An ideal, archetypical man who would reclaim the dominion forfeited by Adam is foretold by Daniel. Yet His origins would be from above and He would have an everlasting dominion that would know no end.