



March 8 - The People Long for a King: God's Promise to David

WEEKLY READING - MARK 15 - LUKE 3

TODAY'S PASSAGES 2 SAMUEL 7:1-16; MATTHEW 1:1; LUKE 1:26-33

MAIN POINT

David was God's chosen earthly king. He was promised that God would use one of his descendants to establish an eternal kingdom, of which there would be no end. The birth of Jesus is the fulfillment of that promise and signals the beginning of that kingdom.

BACKGROUND

If we consider the storyline of the Scriptures, we see from the outset Adam and Eve created to rule the world for God, to extend the glory of God over the entire earth. The sin of Adam and Eve, however, deprives them of God's glory (cf. Rom. 3:23), bringing sin and death into the world. The Lord promises, however, to bring salvation to the world through the offspring of the woman (Gen. 3:15). The promise of salvation, the coming of God's kingdom, is to be conveyed through the covenants the Lord makes with his people. He makes covenant promises to Abraham, Isaac, and Jacob (Gen. 12:1-3; 18:18-19; 22:17-18; 26:3-4; 28:14), promising them land (Canaan), offspring, and a blessing that will encompass the entire world. The Lord makes a covenant with Israel, which is to be a kingdom of priests mediating God's blessing to the world (Ex. 19:5-6). Israel's submission to the Lord is designed to show the entire world what it looks like for a people to live in God's place under God's rule. The promises made to Abraham will become a reality through the children of Abraham: the people of Israel. The nature of the promise is clarified further as Israel's history progresses. The promises to Abraham, Isaac, and Jacob will become a reality through a king, a descendant of David (2 Samuel 7; 1 Chronicles 17; Psalms 2; 89; 132).

The story of Israel, however, does not turn out as expected. Israel violates the stipulations of the covenant, and both the northern kingdom (722 BC) and the southern kingdom (586 BC) are exiled because of their sin. The Lord, however, does not abandon his people. He promises a new covenant (Isa. 32:15; 44:3; Jer. 31:31-34; Ezek. 36:25-27) by which the sins of the people will be forgiven and a new David will sit on the throne (e.g., Isa. 9:2-7; 11:1-10; 52:12-53:12; 55:3; Jer. 23:5-6; 30:9; 33:15-26; Ezek. 34:23-24; 37:24-25; Hos. 3:5; Amos 9:11). The Lord promises his people a new covenant, a new creation (Isa. 65:17; 66:22), a new exodus (Isa. 11:11-15; 40:3-11; 42:16; 43:2, 5-7, 16-19, 49:6-11; 51:10), and a new David.

The OT background helps us to understand the message of Luke, for Luke proclaims the fulfillment of these great promises, the realization of God's plan for the world. The first two chapters of Luke, and in fact the entire Gospel, proclaim that the covenants God made with his people are fulfilled in

Jesus. We should interpret the teaching on the kingdom along similar lines. Luke's teaching on the kingdom should be interpreted as the fulfillment of God's covenant promises to his people. We can put it another way: Jesus is the promised Davidic King, the Messiah promised in the OT. The kingdom, Luke teaches us, is becoming a reality because the King, Jesus the Messiah, has come. The prophecies enunciated in the OT are being fulfilled.

CHRIST CONNECTION

We see from these verses that the Lord often fulfills his promises in ways we do not expect, ways that astonish us. The promises of a Davidic dynasty that would not end were given long ago (cf. Isa. 9:2-7), and God ultimately fulfills his promise—and thus we should be patient and continue to hope in God. Our God is a faithful God, who always fulfills his covenant promises. One of the striking affirmations here is that nothing is impossible with God. He can raise the dead and cause a baby to be conceived in a womb apart from sexual relations. God does not promise to do whatever we wish and hope for. Ultimately, we are like Mary: servants of the Lord called upon to have the same humble spirit as hers. We too say to the Lord: may our lives be according to your word and your plan, not ours.

THE FLOW

- 15 minutes - Conversation and relationship-building
 - 5 minutes - Create interest (icebreaker, activity, or quote)
 - 10 minutes - Year of Prayer guided prayer time
 - 40 minutes - Study and apply the Bible
 - 5 minutes - Prayer requests
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INTRODUCTION

As your group time begins, use at least one of these questions to introduce the topic of discussion.

- **What people or images come to mind when you think about what it means to be a king?**
- **Who are some of your favorite kings from history, books, or films? What do you like about them?**

Share information from BACKGROUND and CHRIST CONNECTION to help group members understand the context

Transition/Say - It has been said that the message of the Old Testament is “wait for another king.” While David was a good king, most of the kings who reigned after him were not. Yet through all the wicked kings, God's covenant with David remained. This promise was fulfilled in the birth of Jesus. Jesus thwarted all expectations of what it meant to be a king, but He proved to be a true and better David, who reigns over an eternal kingdom.

YEAR OF PRAYER - GROUP PRAYER

GUIDE YOUR GROUP TO OFFER THEIR PRAYERS OUT LOUD WITH THE ENTIRE GROUP OR PUT PEOPLE INTO GROUPS OF 3-4 TO PRAY TOGETHER.

Pause and ask the Holy Spirit to guide your time of prayer.

Almighty God, I Chronicles 16:11, instructs us to “Look to the LORD and His strength, seek His face always.” We adore You because You alone are great and greatly to be praised” (Psalm 34:3) and Psalm 72:19 tell us “Praise His glorious name forever! Let the whole earth be filled with His glory. Amen and amen!”

Please offer your words of adoration to the Father now. (pause)

Our hearts are grieved over those we know and for those around the world who do not call You Lord and Savior. May we give generously to missions—for those who share the good news in places we can not go. Increase our awareness of the spiritually lost around us and those within our family who’ve yet to acknowledge you as their Savior—their Redeemer—their Lord.

Speak names to the Father of those without salvation. (pause)

Our hearts are full of thanksgiving for Your mercies that were new again this morning. “You have made known to me the path of life; You will fill me with joy in Your presence, with eternal pleasures at Your right hand.” (Psalm 16:11)

Share your words of thanksgiving at this time. (pause)

As we to listen to the Holy Spirit, as we pray, may He guide our petitions and intercessions as we learn to keep company with God the Father. May we grow in our ability to commune with You as naturally and easily as we breathe. Increase our understanding of how best to be Your hands and feet as we serve You.

Life up your prayer requests now to the Lord. (pause)

May we never cease to thank You for our salvation and Your everlasting love. We love You Lord, teach us how to love You more. In Jesus name and for His glory. Amen

STUDY AND DISCUSS

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

HAVE A VOLUNTEER READ 2 SAMUEL 7:1-16.

- **7:1.** David had secured his borders and subdued all his enemies, resulting in the nation’s enjoyment of rest on every side. However, all of this came through God’s blessing.
- **7:2.** David’s words further revealed his heart for the Lord. It made no sense to him that he had so much and the ark of God was housed only by tent curtains.
- **7:3.** Nathan is elsewhere called “Nathan the prophet” (1Ki 1:8,10,22-23). He apparently believed he did not need to consult the Lord about whether David should build God a temple, so he gave the king his blessing.
- **7:6.** God had brought the Israelites out of Egypt over 400 years earlier and had led them to Sinai, where He gave them His statutes. During all that time, He had chosen to make His dwelling place among His people in a tent.

- **7:7.** God's question have I ever asked anyone implied it was His prerogative to have a temple or not. He determined how His people should worship Him.
- **7:8.** The Lord had taken David from the pasture... to be ruler—from a very humble profession to the greatest position of leadership in the nation.
- **7:10.** The Lord's promises of lasting security meant everything to people whose lives were subject to foreign invasions or raids by local tribes.
- **7:11.** The Lord denied David's desire to build Him a house (temple), but He rewarded David's heart by building the king a house (dynasty)—composed of David's descendants.
- **7:12.** God promised David the permanent dynasty Saul could have had (1Sam 13:13-14).
- **7:13.** The phrase I will establish the throne of his kingdom forever did not imply that David's descendants would live forever but that his dynasty and kingdom would.
- **7:14.** The concept of discipline implies reproof or correction, but generally with good intent (Isa 2:4; Hab 2:1).
- **7:15.** God promised David His faithful love (Hb chesed). This term is a rich word, encompassing all that would come to David's line because he belonged to God. On the other hand, the Lord had removed such love from Saul because of his misguided heart.
- **7:16.** Ultimately God's promise to David was fulfilled in the king's most significant descendant, the Lord Jesus Christ, whose throne would be established forever (Lk 1:32-33). David was an unlikely choice as king. He was the smallest and youngest in his family, yet God identified that David would be king, and God used him to conquer the giant Goliath. After David was anointed king, he dealt with constant undermining and suspicion from Saul. Yet despite all of these apparent complications, God still called David, and God still used David to bring about His purpose.

What promises of God do we see in these verses? The word “forever” is used three times in this passage. What does this teach us about God and His plan?

How would David's sin affect his ability to participate in God's plan?

God uses us despite our sin, too. What is God's pleasure in us based upon, if not on our performance before Him?

David offered to build God a house, and God responded by promising to build His house through David. God promised to build David a house that would last forever and bring the Savior of the world through His line. But David would lose sight of God's promise and sin against Him, committing adultery and murder. But because of God's amazing grace, His unwavering covenant remained unchanged despite David's sin. The failings of David point us forward to the true and better David, Jesus Christ.

How does the New Testament show Jesus specifically fulfilling the promises made in this passage?

Consider the specific ways Jesus fulfilled God's promises in 2 Samuel: first, Jesus claimed He would build a temple (Matt. 26:61; 27:40; Mark 14:58; 15:29; John 2:19-22); second, He claimed to possess an eternal throne (Matt. 19:28-29); finally, He claimed to possess an everlasting kingdom (Luke 22:29-30; John 18:36). At the birth of Jesus, God broke into time and established the kingdom of the greatest king who will ever live. Today, we anticipate when He will return and bring us into His kingdom forever.

Jesus is the true king from the line of David. What does it mean for Jesus to be king over your life? How does this change the way you live your daily life?

HAVE TWO VOLUNTEERS READ MATTHEW 1:1 AND LUKE 1:26-33.

- **Matt. 1:1.** The title of this genealogy introduces several important themes in Matthew. Jesus is identified as the Christ, Messiah, the King anointed by God to rule over His people. This is reiterated by identifying Jesus as Son of David (v. 20; 2:2; 9:27; 12:3,23; 15:22; 20:30-31; 21:9,15). OT prophecies like 2Sam 7:16 and Isa 9:2-7 foretold that Messiah (the “anointed one”) would be a descendant of King David. Jesus’ Davidic lineage shows that He meets this qualification. Though the genealogy is otherwise arranged in chronological order, Matthew shifted “Son of David” ahead of Son of Abraham to lay emphasis on the royal title. The title “Son of Abraham” implies that just as Abraham was the father of national Israel, Jesus will be the founder of a new spiritual Israel. The phrase the historical record of Jesus is unusual. OT genealogies are consistently named after the earliest ancestor in the lineage because the Jews considered that person to be most significant since everyone else derived from them. That Matthew names his genealogy after Jesus, the final descendant in the lineage, implies that Jesus is more important than anyone who preceded Him.
- **Luke 1:26-27.** The announcement of Jesus’ birth carried the authority of God. It came in the sixth month, a reference to the sixth month of Elizabeth’s pregnancy with John the Baptist. The term virgin emphasized the purity associated with a young, unmarried woman. Although engaged to a man named Joseph, Mary did not yet live with Joseph. In first-century Jewish culture, engagement (or betrothal) bound them together legally as husband and wife. The wedding and consummation of the marriage, however, followed at a later time. Luke identified Mary’s husband, Joseph, as a member of the house of David. The Jews knew from the Scriptures that the future Messiah would be a descendant of the great King David. This fact supported the identification of Jesus as King. The Child to be born, then, would be identified with the lineage through which the Messiah had been promised (see Isa. 9:6-7; 11:1-5).
- **1:28-30.** Mary was favored because the Lord set His undeserved grace upon her, not because she had earned good standing. Understandably, she was deeply troubled (Gk diatarasso; “confused, perplexed”) by Gabriel’s visit and greeting, wondering how she had come to receive such an honor. Gabriel’s admonishment that Mary not be afraid was the same thing he said to Zechariah (v. 13).
- **1:31-33.** Mary’s conception would be miraculous because she was still a virgin (v. 34). The name Jesus is equivalent to the Hebrew Yeshua (Joshua), meaning “the Lord is salvation.” In Genesis 14:18, God is referred to as “God Most High.” Humanly speaking, Jesus’ lineage would be traced legitimately through the royal family of David because Joseph, Jesus’ adoptive father, was a descendant of David. This made Jesus heir to David’s throne according to God’s eternal covenant (see 2 Sam. 7:13,16).

What would a Jewish person have understood about Matthew calling Jesus “the Son of David”?

In 2 Samuel 7:12, God promised to raise up a descendant of David. Matthew identified Jesus as the true Son of David. In his opening genealogy, Matthew gave Jesus two titles—Son of Abraham and Son of David. Being the “Son of Abraham” meant Jesus is in the line of the promise—the promise from God to redeem His people. “Son of David” meant Jesus is in the line of kingship. Jesus is David’s greater Son because He alone is fit to reign forever.

Why did it matter that Joseph was in the line of David (Luke 1:27)?

How did the angel confirm God’s promises from 2 Samuel? What does this detail of Jesus’ birth teach us about God?

Jesus’ fulfillment of the 2 Samuel prophecies reminds us of God’s faithfulness to keep His promises. How has God shown Himself faithful to you? What promises from Scripture has He upheld in your life?

Being in the line of David meant that Jesus was able to fulfill God’s promises to David because they were dependent on being David’s descendant. God was continually at work in the circumstances surrounding Jesus’ birth to make sure His promises were fulfilled. God’s promise was further

predicted and affirmed by the angelic announcement that the Son in Mary's womb would be the ruler of an eternal kingdom of which there would be no end.

What is the house of Jacob, and what does it mean for Jesus to reign over the house of Jacob?

How is Jesus' eternal kingdom both like and unlike the kingdom God gave to David?

For the people of Israel, David's kingdom was considered the "good old days," where they had peace, power, and a good king who knew and followed the Lord. Yet David's sin brought war to his kingdom and kept him from building a house for the Lord. Like David, Jesus rules over the house of Jacob, but Jesus' power is unlimited and the peace that He brings is eternal. David ruled in one fixed place, but Jesus is the Lord of an unending kingdom, and He established God's house forever.

APPLICATION

Help your group identify how the truths from the Scripture passage apply directly to their lives.

Jesus was a king like David, but He was not the king people expected Him to be. How can we be sure we are following the real King Jesus, instead of one of our own making?

What are some things our culture encourages us to look forward to in life? What does the New Testament encourage us to look forward to instead? How can we help each other look in this direction?

God always makes good on His promises. What are you waiting on or hoping for currently? How can you turn these concerns over to God?

OPTIONAL GROUP ACTIVITY

Activity: "Yes to God"

1) Scene-Setting Reading (2 minutes)

Ask three volunteers:

- Narrator
- Angel Gabriel
- Mary

Have them read Luke 1:26–38 aloud.

Ask the group to listen for: "What emotions might Mary have felt in this moment?"

2) Emotion Mapping (3 minutes)

On a whiteboard or paper, draw a simple timeline of the story.

Ask participants to call out emotions Mary might have experienced at each stage:

- When the angel appears fear, confusion
- When she hears the message wonder, disbelief
- When she asks a question curiosity, honesty
- When she says yes trust, surrender, courage

Discuss briefly: "Which emotion feels most relatable to you when God asks something hard?"

3) Group Reflection (3 minutes)

Discuss:

- What stands out most about Mary's response?
- Why do you think she asked a question before saying yes?
- What makes obedience difficult when God's plan is unclear?

4) Personal "Yes" Moment (1-2 minutes)

Ask participants to complete this sentence: "One area where God may be inviting me to trust Him more is _____."

Encourage them to think about:

- A conversation to have
- A step of generosity
- Letting go of control
- An opportunity to serve others

Closing Thought (30 seconds)

Read Luke 1:38 aloud: "I am the Lord's servant... May your word to me be fulfilled."

Say: "Faith isn't having every answer—it's trusting the One who calls."

Close with a brief prayer for courage and trust.

PRAYER

Prayer Requests of Group Members (be sure to share these with the group and check in on relevant requests)

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-
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Those we are Asking God to Save

Friends -

Family -

Co-workers -

Others -

Close in prayer, Close your time together by thanking God for sending King Jesus in the fullness of time. Praise Jesus for establishing God's rule and reign.