

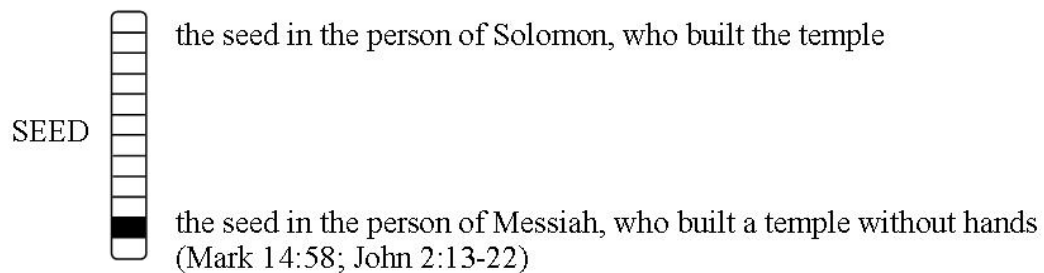
## SKETCH OF PROPOSITIONS AND PRESUPPOSITIONS on the use of 2 Samuel 7:14 in Hebrews 1:5<sup>b</sup>

Virgil Warren, PhD

- I. While 2 Samuel 7:14 must refer to Solomon because Solomon so understood it (1 Kings 6:11-13; 8:17-21), it cannot refer exclusively to him since the context speaks of an eternal seed (2 Samuel 7:16).
- II. By the nature of the case, there can be only one universal eternal kingdom. So Daniel 2:(35) 44; Psalm 89:27 + 4, 36; and therefore the universal kingdom of Psalm 2 (first quotation) and the eternal kingdom of Psalm 110 (last quotation) must all refer to the same thing as the eternal kingdom of 2 Samuel 7 (as well as Psalm 89; Isaiah 9; *etc.*).

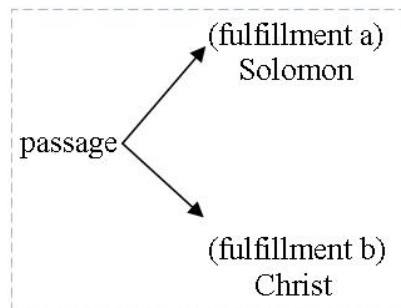
Without hands (Daniel 2:34-35) means "from/by God" (cp. 8:25). This expression and this context in Daniel is probably in the Hebrews writer's mind, because he uses it elsewhere (9:11, 24; cp. Mark 14:58; Acts 7:48; 17:24; 2 Corinthians 5:1; Ephesians 2:11; Colossians 2:11). The phraseology occurs nowhere else in the Old Testament.

- III. Seed is collective for the whole Davidic dynasty as a series, rather than individual for Solomon alone. Psalm 89:29-30ff, a Psalm parallel to 2 Samuel 7, interprets seed as descendants. All the third personal singulars in 2 Samuel 7 are grammatical consequents of the word seed. *He*, *his*, and *him* are grammatically third person singular references to the collective noun seed, rather than *he* as in Solomon. The successive collective descendants of David in turn fill the slot called "seed" with the Messiah as son par excellence.



- IV. The approach is exegetical; its meaning is derivable from the Old Testament text by the principles of interpretation. The approach is not like taking 2 Samuel as one of the following formats:

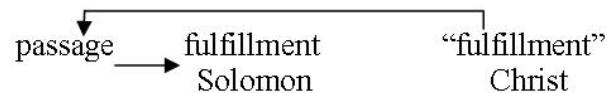
A. A reference to two different things at once



### B. Type to antitype



### C. Accommodation



Note: Biblical interpretation uses no principle that is not found in human language generally (*contra, e.g.*, Milligan, *New Testament Commentary on Hebrews*, p. 60). A person, for example, may intend more in a statement than a hearer can derive from it (as in type-antitype), but that is not the case in this use of 2 Samuel 7:14. The point made can be derived from the Old Testament through the principles of hermeneutics; so revelation is not necessary to understand this Old Testament text in the way the Hebrew writer takes it.