



LESSON THREE

The Seed of David Becoming the Son of God

Scripture Reading:

2 Samuel 7

- 7:1 And as the king dwelt in his house and Jehovah gave him rest all around from all his enemies,
7:2 The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the Ark of God dwells within curtains.
7:3 And Nathan said to the king, All that is in your heart go and do, for Jehovah is with you.
7:4 And in that night the word of Jehovah came to Nathan, saying,
7:5 Go and say to My servant David, Thus says Jehovah, Is it you who will build Me a house for Me to dwell in?
7:6 For I have not dwelt in a house, since the day I brought the children of Israel up out of Egypt to this day; but I went about in a tent and in a tabernacle.
7:7 In all My going about among all the children of Israel, did I ever speak a word to any of the tribes of Israel, whom I commanded to shepherd My people Israel, saying, Why have you not built Me a house of cedar?
7:8 And now thus shall you say to My servant David, Thus says Jehovah of hosts, I took you from the pasture, from following the sheep, that you might be ruler over My people, over Israel;
7:9 And I have been with you in every place that you have gone and have cut off all your enemies before you; and I will make a great name for you, like the name of the great ones who are on the earth.
7:10 And I will appoint a place for My people Israel and will plant them there, that they may dwell in their own place and be disturbed no more; and the sons of wickedness will ill-treat them no more as before,
7:11 Even since the time when I commanded that there be judges over My people Israel; and I will give you rest from all your enemies. Moreover Jehovah declares to you that Jehovah will make you a house.
7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;
7:15 But My lovingkindness will not depart from him, as I took it away from Saul, whom I put away before you.
7:16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.
7:17 According to all these words and according to this whole vision did Nathan speak to David.
7:18 Then King David went and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house that You have brought me this far?
7:19 And this was yet a small thing in Your sight, O Lord Jehovah; but You have spoken also of the house of Your servant for a great while to come; and is this the custom for man, O Lord Jehovah?
7:20 And what more can David say to You? For You know Your servant, O Lord Jehovah.
7:21 For Your word's sake and according to Your own heart, You have done all this greatness to make Your servant know it.
7:22 Therefore You are great, O Lord Jehovah; for there is none like You, nor is there any God besides You, according to all that we have heard with our ears.

- 7:23 And who is like Your people Israel, a nation unique on the earth, which God went to redeem to Himself as a people in order to make a name for Himself and to do for You what is great and awesome for Your land and before Your people, whom You have redeemed to Yourself out of Egypt, from the nations and their gods?
- 7:24 And You have established Your people Israel to be a people to You forever, and You, O Jehovah, became their God.
- 7:25 And now, O Jehovah God, confirm forever the word which You have spoken concerning Your servant and concerning his house, and do as You have spoken.
- 7:26 And may Your name be magnified forever when men say, Jehovah of hosts is God over Israel; and the house of Your servant David will be established before You.
- 7:27 For You, O Jehovah of hosts, God of Israel, have revealed to Your servant, saying, I will build you a house; therefore Your servant has found it in his heart to pray this prayer to You.
- 7:28 And now, O Lord Jehovah, You are God, and Your words are true, and You have spoken this good matter to Your servant;
- 7:29 Now therefore may it please You to bless the house of Your servant, that it may be before You forever; for You, O Lord Jehovah, have spoken it. And with Your blessing may the house of Your servant be blessed forever.

QUESTIONS:

Section 1:

1. What does God want David to realize? How does this apply to us and our need?
2. What is God's economy according to the reading? What are some verses that strongly indicate that the Triune God wants to build Himself into us?

Section 2:

1. According to 1 Corinthians 3:12, what building materials should be used in building the church? What do these materials signify?
2. What is the intrinsic significance of 2 Samuel 7? What should our response be?

Section 3:

1. How do we see the matter of the seed of David becoming the Son of God in both the Old Testament and in the New Testament?
2. Please explain the matter of deification. How can we see it in the Bible?

Section 4:

1. What is God doing in us today and how did He accomplish this?
2. What is Christ wanting to accomplish by His working in us and how can we see this from the Bible?

----- [SECTION 1] -----

A CHAPTER OF PROPHECY THROUGH TYPOLOGY

Those who study the Bible realize that two matters in the Bible are not easy to understand—typology and prophecy. The book of Revelation, for example, is mainly a book of prophecy, but this book also contains quite an amount of typology. Hence, Revelation is a combination of prophecy and typology. The situation is the same with **2 Samuel 7**. This chapter conveys a great prophecy, but this prophecy is unveiled through typology. We may say that it is a prophecy in typology.

BUILDING THE CHURCH WITH CHRIST AS THE UNIQUE ELEMENT

In **2 Samuel 7** David, like many of us, had the mistaken concept that God needed him to build something for Him. When some hear this they may wonder how this concept can be wrong since we today are endeavoring to build up the church. Is building the church not a matter of building something for God? To answer this question we need to realize that apparently we are the ones who are building the church, but actually God is the One who is building the church with Christ as the unique element. When we are about to do some building work by speaking for God, He may check with us, saying, “Do you intend to build My house? With what material will you build My house?” If we say that we are building up the church with Christ, God may ask us how much we have of Christ. This exposes our shortage of Christ. We need Christ not merely in name and in knowledge; we need the real Christ, Christ as the Spirit in resurrection. We all need more and more of Christ.

We may have much knowledge of the Bible and be able to teach the Bible to others, but this is not the way to build up the church. The church is not built with the knowledge of the Bible. The church is built with Christ as the unique element. Many times, after trying to build up the saints with Christ, I have had to ask myself, “How much of Christ have you really ministered to the saints? Did you minister only doctrine and the high truths concerning God’s economy, or did you minister the real Christ, the genuine Christ, the reality of Christ in resurrection as the Spirit?” Then I had to confess my shortage of Christ and

repent, saying, “Lord, forgive me. I am still short of You. I need You to be wrought into me. I need more of You to be constituted into my being.”

OUR NEED FOR GOD TO BUILD UP CHRIST INTO OUR INTRINSIC CONSTITUTION SO THAT WE MAY BE RECONSTITUTED

In **2 Samuel 7** David wanted to build God’s house, but in this chapter God wanted David to realize that he needed God to build Christ into him. Thus, **2 Samuel 7** is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Perhaps now we can see that **2 Samuel 7** simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being.

GOD’S ECONOMY BEING TO WORK HIMSELF INTO US IN CHRIST AS HIS EMBODIMENT

At this point we need to consider once again what God’s economy is. God’s economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (**1 Cor. 15:45b**). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, “To me, to live is Christ,” and “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (**Phil. 1:21; Gal. 2:20**).

CHRIST MAKING HIS HOME IN OUR HEARTS

The New Testament verse that best indicates that Christ is building Himself into us is **Ephesians 3:17**. Here Paul says that Christ is making His home in our hearts. This is building. What is of crucial importance today is the question concerning how much of Christ has been built

into us. How much has Christ been built not only into your spirit but into your heart in order to make His home there?

Our spirit, the central part of our being, is surrounded by our heart, which is composed mainly of our mind, emotion, and will. Christ is in our spirit, but how much has Christ made His home in our heart? Most of our hearts are still vacant, not occupied, saturated, and soaked with Christ. Every day our hearts are filled with other things. As a result, Christ is imprisoned in our spirit.

Ephesians 3 indicates strongly that the Triune God is building Himself into us in Christ's making us His home. Paul bowed his knees to the Father and prayed that He would grant us, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man (**vv. 14, 16**) so that Christ may make His home in our hearts. Here we have the Divine Trinity: the Father is the One to whom Paul prayed; the Spirit is the One who carries out the strengthening; and Christ the Son is the One who is making His home in our heart. By building Himself into our being, He makes our heart, our intrinsic constitution, His home.

----- [SECTION 2] -----

BUILDING THE CHURCH WITH THE PROCESSED AND CONSUMMATED TRIUNE GOD

In **1 Corinthians 3:12** Paul said that there are two categories of building material—wood, grass, and stubble, which are human and worldly, and gold, silver, and precious stones, which are precious treasures and transformed materials. If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (**v. 17**). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people.

BUILDING THE CHURCH WITH THE TRIUNE GOD AS THE SOURCE, THE ELEMENT, AND THE ESSENCE

In **Matthew 16:18** the Lord Jesus said, "I will build My church." But how is the church to be built? The church is built with the Triune God: with the Father as the source, with the Son as the element, and with the Spirit as the essence. This is clearly indicated in **Ephesians 4:4-6**. According to these verses, the whole church, the Body of Christ, is a mingling of the human frame with the Triune God as the source, the element, and the essence. On the one hand, the gifted persons perfect the saints unto the work of the ministry so that the Body may build up itself in love. On the other hand, the processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being.

We need to have this realization as we are working for the Lord. It is not adequate simply to present to others some knowledge concerning God's economy and other divine, spiritual, and heavenly things. We need to dispense the Triune God into others. Through our prayer, fasting, repentance, and confession, the Triune God can fill us, saturate us, and mingle with us as our source, element, and essence. Then we can go with Him and work with Him. If we are filled with the Triune God, when we speak He will flow out and be ministered to others for their nourishment.

A PROPHECY CONCERNING THE TRIUNE GOD WORKING HIMSELF INTO US TO MAKE US HIS HOME

Second Samuel 7 is a prophecy predicting that the church will be built up by God Himself among His people in the New Testament. Christ is the One who actually builds God's house, God's temple. Christ is also the element in which and with which the church as God's house is built. In this chapter God seemed to be saying to David, "David, thus far you are still vacant and empty. Do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house."

The intrinsic significance of **2 Samuel 7** is that the Triune God is working Himself in His

processed and consummated Trinity into His chosen people. Therefore, **2 Samuel 7** is a chapter on the Triune God working Himself into us to make us His home (Christ with the church) and to produce a seed (the all-inclusive Christ). Here we have a house and a seed. Christ is the house, and Christ is also the seed. Christ is the element, and Christ is also the issue. Christ is everything.

This Christ is both God's house and our house. Hence, we and God have a mutual abode. Christ abides in us, and we abide in Him. He and we, we and He, are mingled together as one entity. The universe is waiting for this. **Romans 8** tells us that the whole universe is eagerly awaiting the expression of the Triune God mingled with the tripartite man through His building, which is by Himself, with Himself, in Himself, and for Himself. This is what we all need, and this is what the universe needs.

----- [SECTION 3] -----

THE SEED OF DAVID BECOMING THE SON OF GOD

In **2 Samuel 7:12-14a** Jehovah said to David, "When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son." The word concerning "your seed" and "My son" indicates that the seed of David would become the Son of God, that the seed of a man would become God's Son.

This thought is continued very strongly in the New Testament, particularly in **Romans 1:3 and 4**. Here Paul says, "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord." Here we have the same thought as in **2 Samuel 7:12-14a**—that the seed of David becomes the Son of God. These verses reveal, on the one hand, that Christ is the seed of David and, on the other hand, that He, the seed of David, has been designated the Son of God. When we compare these two portions of the Word, we see that both in the Old Testament and in the New

Testament we have the matter of the seed of David becoming the Son of God.

DAVID BEING A MAN ACCORDING TO THE HEART OF GOD BUT NOT BEING GOD IN LIFE AND IN NATURE

In **2 Samuel 7** we see that David had a good heart toward God and wanted to build a house for God. However, God intervened and did not permit David to do this, because David did not have an adequate and thorough view of God's economy. After stopping David from building Him a house, God went on to reveal something further concerning His economy. In this chapter, therefore, the divine revelation took a great step forward.

The Bible tells us that David was a man according to God's heart (**1 Sam. 13:14**). Under the influence of this word, many Bible students have estimated David too highly. Yes, David was a man according to the heart of God, but, as the remainder of **2 Samuel** and the book of **Psalms** show us, he was still a man in life, in nature, and in constitution. He was a man according to God, but he was not God in life and in nature. David could not say, "To me, to live is Christ" or "It is no longer I who live, but it is Christ who lives in me" (**Phil. 1:21a; Gal. 2:20**). At the most, David was a "photograph" of God's heart, but he was not God in life and in nature.

DEIFICATION—BECOMING GOD IN LIFE AND IN NATURE BUT NOT IN THE GODHEAD

This brings us to the matter of deification—God's intention to make the believers God in life and in nature but not in the Godhead. Athanasius referred to deification when at the council of Nicea in A.D. 325 he said, "He [Christ] was made man that we might be made God." Although the term *deification* is familiar to many theologians and Christian teachers, during the past sixteen centuries only a small number have dared to teach regarding the deification of the believers in Christ.

I have not been influenced by any teaching about deification, but I have learned from my study of the Bible that God does intend to make the believers God in life and in nature but not in the Godhead. For instance, **1 John 3:2** says, "Beloved, now we are children of God, and it has not yet been manifested what we will be. We

know that if He is manifested, we will be like Him because we will see Him even as He is.” This verse clearly reveals that we will be like God.

God makes us like Him by imparting His life and nature into us. **Second Peter 1:4** says that we have become “partakers of the divine nature.” **John 1:12-13** says that we were born, regenerated, by God with His life. As God’s children we are “baby gods,” having God’s life and nature but not His Godhead. The Godhead is unique; He is the only One who should be worshipped.

We have been born of God and today, having God’s life and nature, we are partially like Him. One day, when He comes, we will be wholly and entirely like Him.

It was wonderful for David to be a man according to God’s heart, but it was not sufficient. God wants those who can say, “I am not just a person according to God’s heart. I am God in life and in nature but not in His Godhead.” On the one hand, the New Testament reveals that the Godhead is unique and that only God, who alone has the Godhead, should be worshipped. On the other hand, the New Testament reveals that we, the believers in Christ, have God’s life and nature and that we are becoming God in life and in nature but will never have His Godhead.

----- [SECTION 4] -----

THE SEED OF DAVID BEING BOTH DIVINE AND HUMAN

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David’s seed and that this seed would be called God’s Son. This seed would be both divine and human. **Hebrews 1:5** indicates that this refers to Christ as God’s firstborn Son. Furthermore, as we have seen, **Romans 1:3-4**, which corresponds to **2 Samuel 7:12-14a**, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, **2 Samuel 7:12-14a** and **Romans 1:3-4** reveal to us a human and divine person.

OUR NEED FOR GOD TO WORK HIMSELF IN CHRIST INTO US AS OUR LIFE, NATURE, AND CONSTITUTION

Just as the photograph of a person does not have the life and nature of that person, so David, a photograph of God’s heart, did not have the life and nature of God. Even though he was a man whose heart was according to God, he did not have anything related to God organically. What David needed is what we need today. We need God to build Himself in Christ into our humanity. This means that we need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God’s heart—we are God in life and in nature but not in the Godhead. We today are not outwardly as high as David was, but we can declare that we have God’s life, nature, and constitution.

In order to accomplish this, God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead.

GOD’S DESIRE TO BUILD HIMSELF IN CHRIST INTO US IN ORDER TO HAVE A MUTUAL ABODE

Many Christians are still trying merely to have a behaving, a living, and a being that are according to God’s heart, but they do not have the concept that God desires to build Himself in Christ into our being. What He is building into us will be His abode, which will be our abode also. Hence, it becomes a mutual abode. The New Jerusalem is this mutual abode. On the one hand, the New Jerusalem is the dwelling place of God; on the other hand, it is also our eternal dwelling place (**Rev. 21:3, 22**). For eternity the New Jerusalem will be the fulfillment of the Lord’s brief word in **John 15:4**: “Abide in Me and I in you.”

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce this mutual abode. We often

say that Christ is living in us and working in us. Now we need to ask this question: What is Christ wanting to accomplish by His working in us? The answer is that Christ is working in us to build up God's habitation by building Himself into us.

David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God's house and David's house. This mutual abode is also unveiled in **John 14:23**: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode will be not only for the Triune God but also for us. What God builds up in us is both God's habitation and our habitation.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (**Matt. 16:18**) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing.

THE TRIUNE GOD BECOMING OUR INTRINSIC CONSTITUTION

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God. That will be the seed of David and the Son of God—something divine and human satisfying God's need and our need for a mutual abode. The New Jerusalem is the consummation of this mutual abode, and we will all be there.