

God promised the land to Israel (Gen 13:15; 15:16; etc.). Jacob promised the kingship to Judah (Gen 49:10). Isaiah, Micah and Jeremiah prophesied the Babylonian Captivity and return (Isa 39:7; 44:28; Mic 4:10; Jer 25:9-12). Of course, a naturalistic theology will postdate these prophecies or otherwise interpret them, but without justification. They are ingrained in the OT material.

Similarly, there are prophecies that look to a farther horizon. The Davidic Covenant of 2 Sam 7 is given in words that seem somewhat ambiguous to us; it speaks of an eternal house for David. This clearly refers to the Davidic dynasty, but is it a hyperbole referring to his royal successors, or does it refer finally to Christ? We might debate the word "forever" in 2 Sam 7:29, but it might be of more interest to see how David's contemporaries and his successors interpreted these words. In Ps 110, David refers to a figure called his "Lord" who would rule in Zion and would be an eternal priest. Sceptics do not admit that David wrote this Psalm, though Christ affirmed it (and built his argument on it, Matt 22:43). There was surely no human in Jerusalem whom David called Lord. And, contrary to the Mowinckel view of divine kingship in Israel (H. Frankfort in *Kingship and the Gods* even denies divine kingship in Babylon), neither David nor his successors in Jerusalem were priests, nor were they considered divine. To whom then did the prophecy refer? The Pharisees had no answer when Christ asked them this pointed question (Matt 22:46). The NT takes this Psalm as directly referring to Christ.

Isaiah 9:6 predicts a royal birth of David's line. To whom did Isaiah refer? The terms seem to go beyond any possible hyperbole. They do not refer to Hezekiah who was born well before the Assyrian invasion mentioned in the context. It would be strange indeed if Isaiah were hoping for another king beyond Hezekiah -- Manasseh is an unlikely candidate! Reason says that the hope of Israel at that time was not just another king but a different kind of king - a root of Jesse, a righteous judge, who was to bring in an age of peace (Isa 11:9-10, etc.). Space does not allow an expansion of Mic 5:2; Jer 23:5; Zech 9:9; etc. (See the author's essay in the Appendix to *A Systematic Theology of the Christian Religion* by J. Oliver Buswell, Jr. and his further study of the Messianic Psalms in *The Biblical Expositor*, edited by C. F. H. Henry.) The claim is that the OT directly predicts a superhuman King of David's line who is both king and priest and, indeed, divine (Ps 45:6).

How does the NT interpret these and similar prophecies? They are fulfilled in Jesus of Nazareth. As already mentioned, Jesus himself confounded the Pharisees with Ps 110 (Matt 22:45). Matthew quotes the Pharisees' acceptance of Mic 5:2 (Matt 2:6). Peter declares that David was a prophet who saw down the centuries to Christ and wrote in Ps 16 of him and his resurrection (Acts 2:25-31). Paul, also quoting Ps 16:10, argues that it could not have referred to David, but does refer to Christ (Acts 13:34). This interpretation and translation of Ps 16:10 has indeed been questioned. The writer has supported it in the study on "Psalms" in *The Biblical Expositor*, mentioned above. But at least the majority of biblical exegetes through the years have alleged that in these major