

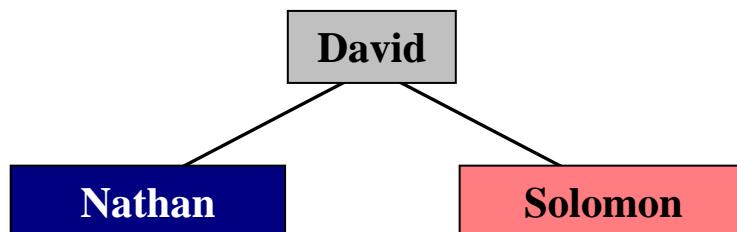
## **#1162 The Curse of Jehoiakim and the Lineage of Jesus Christ – The Two Nathans, part 1**

We will finalize this series of The Curse of Jehoiakim and the Lineage of Jesus Christ with discussions about **the two Nathans**, referring to (i) Nathan, the son of David by Bathsheba and brother of Solomon, and (ii) Nathan, the prophet to David.

### **Nathan, the brother of Solomon**

whom passed the line of descent of the Messiah, Jesus Christ (Luke 3:31). Nathan was David's third son born *in Jerusalem* (2 Samuel 5:14, 1 Chronicles 3:5). Solomon was the fourth son born in Jerusalem. Six sons had been born to David earlier, while he was at Hebron (1 Chronicles 3:1-3).

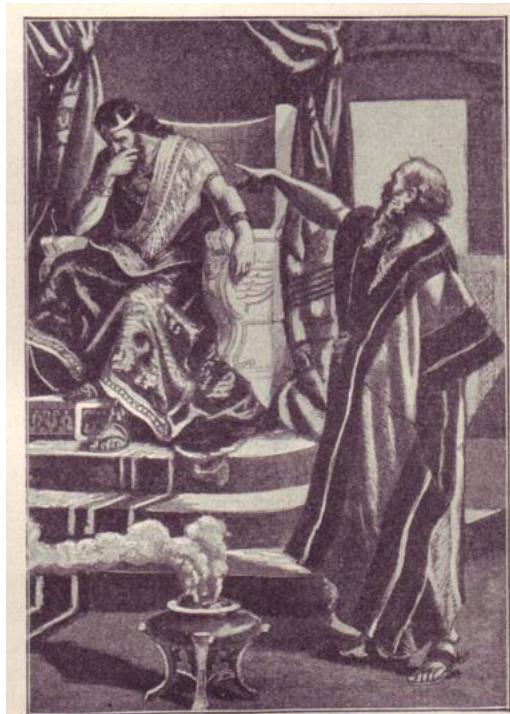
The son of David and Bathsheba whose name was Nathan is most notable in scripture as the son of David through



### **Nathan, the prophet to David**

the reigns of David and Solomon. It was Nathan who told David that he would not be the one to build the Temple (1 Chronicles 17:1-15), and that instead it would be the son of David (with the double meaning of Solomon and Jesus Christ) who would build the Temple and have his throne established forever. It was Nathan who confronted David about the double sin of his adultery with Bathsheba and his murder of Uriah the Hittite (2 Samuel 12:1-15). At the birth of Solomon, the Lord had Nathan the prophet give Solomon the name of Jedidiah, which means *beloved of the Lord*. [The point at the moment is to see how much Nathan the prophet was involved with the life and future of Solomon.] When David was near death, Nathan advised Bathsheba to tell David of the plan of David's son Adonijah (born to Haggith in Hebron) to take the throne. Bathsheba related the news to David, who ordered that Solomon be proclaimed king (1 Kings 1:8-45).

Nathan was a prophet during



Nathan confronts David about Bathsheba

**Key Understanding: *The two Nathans*.** The Lord had significant reasons for Nathan, the prophet to David, and Nathan, the son of David, having the same name, and living at the same time. The purpose of this subject matter of the two Nathans will be to see that the Lord designed the relationship between the “righteous” prophet Nathan and an “unrighteous” King David for the design of directly pointing to the future lines of David, a

“righteous” branch through Nathan, son of David (spiritually reflected through the righteous prophet Nathan), and an ultimately “unrighteous” branch through Solomon, son of David (spiritually reflected through the unrighteousness of King David). The Lord could have picked another of the many sons of David for the lineage of the Messiah, Jesus Christ, but chose Nathan, as a reflection back to the “righteous” prophet Nathan, purposely in contrast to the “unrighteousness” of King David. In short, Nathan the Branch was “righteous” as Nathan the prophet was righteous, while Solomon the Branch would reflect “unrighteousness” as King David represented unrighteousness.

*1 Chronicle 3:1-9 (KJV) Now these were THE SONS OF DAVID, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelite; the second Daniel, of Abigail the Carmelitess:*

*2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:*

*3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.*

*4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.*

*5 And these were born unto him in Jerusalem; Shimea, and Shobab, and NATHAN, and SOLOMON, four, of Bathshua [Bathsheba] the daughter of Ammiel:*

*6 Ibhar also, and Elishama, and Eliphelet,*

*7 And Nogah, and Nepheg, and Japhia,*

*8 And Elishama, and Eliada, and Eliphelet, nine.*

*9 These were all the sons of David, beside the sons of the concubines, and Tamar their sister.*

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