

Slide 1-The Davidic Covenant –

Slide 2

There are pivotal, important moments in the unfolding of redemptive history, where certain truths about God, who he is, what he is doing- rise to the surface and assume a place of tremendous relevance for everything that transpires afterwards.

And the covenant God makes with David is one of these important moments. God's covenant with David, epitomized by texts like 2 Samuel 7 and 1 Chronicles 17. and Psalm 89- is extremely important in helping us understand how our Bibles hang together, and more to the point, it helps us to understand more fully who Christ the Messiah is, Christ the King Jesus is, and how he rules.

Slide. So where are we?

To understand the Davidic Covenant entails understanding the historical context surrounding it. If we do not give attention to the unfolding historical drama surrounding this covenant, we run the risk robbing the truth of its warmth and pathos, making its truth a collection of cool clinical facts without a context.

Therefore-We have to orient ourselves in the storyline of Scripture as we approach this covenant. You are familiar with the details.

With a wide-angled lens we see the Creation. Then the Fall. Followed by the cataclysmic Judgment that was the Flood. Through Noah and his family, the earth eventually repopulates, and yet sin remains deeply entrenched in human nature.

But God intervenes and calls a certain pagan out of Ur of the Chaldes, Abram, who God would name Abraham. Through Abraham blessings would be mediated to and through his offspring. A new race, a new people, a new nation would be formed. So we get the patriarchs, Abraham and Issac and Jacob.

We see Joseph as well, rising to power as a sort of prime minister over Egypt- blessings mediated through him to this fledgling nation as well.

Then there is the pernicious but certain enslavement of God's people in Egypt. This sets the stage for the Exodus, the great deliverance from bondage, perhaps the most formative event in the history of Israel.

And on the backside of the Exodus, the burgeoning nation is brought to the foot of Sinai, where God enacts the Mosaic Covenant. It's a sweeping agenda that introduces the nation to a structured priesthood, a structured worship, a sacrificial system- these are realities that teach the nation about the treachery of sin, about the necessity of sacrifice- that sin demands death and atonement. The Mosaic covenant instructs about the need for mediation, and restoration with God. A glorious covenant in its own right, revealing God's moral perfections and clearly spelling out certain inbuilt expectations for all humanity.

But despite its glory, the nation nevertheless spirals into patterns of sin and rebellion.

In the course of time, God intervenes. God raises up a judge and the nation is restored- only to rebel. God raises up another judge, the nation is restored, only to rebel again.

And that is the pattern we find ourselves in when we come to biblical material especially relevant to God's covenant with David.

—

Slide 3-With the passage of time, the people of Israel, begin to demand some form of a stable government. In fact, they demand a king. And their motives were not noble.

1 Samuel 8: 5-7: Now appoint for us a king to judge us like all the nations." But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to the LORD. And the LORD said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them.

The people's intentions were evil. Nevertheless, the Lord sovereignly purposes to bring this request to pass in order to accomplish His good plan. In doing so, God formally establishes the category of king in Israel.

Slide 4- But the idea of King is not an entirely novel idea. God was to be their King in the first place.

Elsewhere, the book of Genesis explains that the offspring of Abraham would be a king, for Abraham was promised that “kings shall come from you” (Gen. 17:6 6 I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.) This promise is confirmed to Jacob—“kings shall come from your own body” (Gen. 35:11).

We also learn in Genesis 49:8–10 that the ruler among Israel will come from Judah. “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples” (Gen. 49:10).

So a kingly figure is part of God's ultimate purpose for Israel despite the people's bad motives.

Slide 5- Saul is appointed as the first king of Israel. And most of us are familiar with how Saul turned out. His life was characterized by faithlessness and disobedience. And he was eventually rejected as king over Israel.

A couple of his failures are worth mentioning-

In 1 Samuel 15- King Saul was instructed by God through Samuel to wipe out the Amalekites and their livestock. But Saul and the army spared King Agag and the best of the sheep and cattle, the fat calves and lambs—everything that he deemed good. These they were unwilling to destroy completely.

Second, the night before his confrontation with the Philistine army, King Saul consulted with the medium of Endor- a woman who makes it her business to speak to the dead- (1 Samuel 28). Saul did so because he feared the Philistines more than he feared God.

And as we see King Saul spiral downward in this path of disobedience, David emerges on the scene.

Slide 6- Unlike Saul, David's life is characterized by faith, and the obedience that flows from faith. David, after being anointed by Samuel as king (1 Samuel 16)- exhibits faith and trust in God as he confronts Goliath and the Philistines, while engaging in other great exploits of battle. He also exhibits faith and obedience in how he relates to King Saul, refusing to lift his hand against the Lord's anointed- even though Saul had purposed to do away with David.

And despite Saul's best efforts to deter David's ascension to the throne- David becomes king at the age of 30, initially reigning in the region of Hebron. After ruling in Hebron for a time, David eventually takes control of Jerusalem, and the two tribes, Judah and Israel, are united under his reign.

And this is where we find ourselves when God covenants with David. This is the big picture.

Now let's narrow our focus and look at the perhaps to most formative text that puts the Davidic Covenant on display- 2 Samuel chapter 7. And I am going to ask that you turn there in your Bibles.

I think it is helpful if we read an extended portion of that text because the lion share of our time will be spent addressing various explicit and implicit features associated with this passage.

Slide 7: 2 Samuel 7:1–17

Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies, the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells in a tent." And Nathan said to the king, "Go, do all that is in your heart, for the LORD is with you." But that same night the word of the LORD came to Nathan, "Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I

commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?”” Now, therefore, thus you shall say to my servant David, ‘Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth.

Slide 8-

And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.’” In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

—

We will begin by discussing the Immediate Context-

Slide 9- the Ark

David has now brought the ark of the covenant, along with the tabernacle and the priestly service, the Levites- into the holy city of Jerusalem. And this is a significant event. Up to this point, the Ark of the Covenant, over recent months and years, has experienced an interesting journey to say the least.

The ark was initially captured by the Philistines but was subsequently returned to Israel after several acts of divine judgment on that foreign nation.

To begin with, the Lord's hand was heavy on the people of Ashdod as they took possession of the ark, God bringing devastation on them- afflicting them with tumors. The Ark was then taken to Gath, but there the people experienced more of the same. It was then transported to Ekron, but God's hand was heavy on that place as well. At this point it seemed that the only viable option was to send the Ark away from the region of the Philistines. So it was transported via cattle and cart to Beth Shemesh- where 70 people died after looking into the Ark. It was then sent on to Kiriath Jearim. There it finally found residence in Abinadab's house where Eleazar, his son, would guard the ark of the Lord. And the ark remained at Kiriath Jearim for nearly twenty years.

Here is the question that we must wrestle with- Why was the Lord's hand so heavy, why the judgment associated with the Ark?

Because it represents, it symbolizes the Lord's fearful and holy presence, the Lord's presence in the midst of his people, a mobile sanctuary. And in these texts we see the object that signifies the Lord's holy presence being passed around by foreigners who do not honor or revere his presence. We are reminded of this holy presence of God that is associated with the Ark as David purposes to bring the Ark into the holy city.

## 2 Samuel 6.2

And David arose and went with all the people who were with him from Baale-judah to bring up from there the ark of God, which is called by the name of the LORD of hosts who sits enthroned on the cherubim.

This enthronement language signifies God holy presence bound up with the Ark. And the reality of his presence it is driven home by an event that leaves a lasting impression-

## 2 Samuel 6.5-9

And David and all the house of Israel were celebrating before the LORD, with songs and lyres and harps and tambourines and castanets and cymbals. And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. And the anger of the LORD was kindled

against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God. And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzzah to this day. And David was afraid of the LORD that day, and he said, "How can the ark of the LORD come to me?"

—

After this event David sets aside his plans to bring the ark into Jerusalem, as the fearful reality of God's presence settles in on him in a deeper way. Instead, David takes the Ark aside to the house of Obed-edom the Gittite. And the ark of the Lord remained in the house of Obed-edom the Gittite three months, and the Lord blessed Obed-edom and all his household.

After David realizes the presence of God, though a fearful thing, would be among him and the people in order to bless and not to curse, he finally brings the Ark into the Holy City of Jerusalem.

#### Slide 10- Yahweh's Kingship is Supreme

This is significant. In all that is about to transpire in David's life- the promise- the blessing- the favor- the crown... one thing must remain unmistakably clear- the Lord and His presence must take center stage. The Lord must be seen as the one who is revered, as holy- to use the language of 2 Samuel 6.2- as the one enthroned between the Cherubim. **It is the Lord who rules in the midst of His people.** This is a place no man can ever occupy. The Lord's kingship is supreme. David's kingship is merely God appointed representation that is subservient.

In fact, later, as God addresses David through the prophet Nathan, he doesn't say to Nathan- tell the king this is what the Lord says- God says "Go and tell my servant David, 'Thus says the LORD'" (2 Samuel 7:5).

The Lord is King. Men are servants at best. And the events surrounding the ark make this unmistakable.

---

Slide 11- In due course David establishes residence in magnificent palace of cedar, living in the lap of luxury in comparison with the aging, unimpressive tabernacle. Bear in mind that the tabernacle is essentially a tent, subject to wear and tear, undoubtedly needing repair from time to time, and at this point has quite a bit of mileage on it. By my estimates, it is probably around 400 years old. And David recognizes the incongruity. This arrangement is not fitting.

Moreover, the surrounding pagan nations undoubtedly have their palaces of splendor dedicated to their idols. And in the meantime- we see the Ark of the Covenant finding residence in a structure that is patently impermanent. So David desires to build a permanent dwelling for the Ark of the Covenant- a temple- *the text tells us a "house" in which to place the ark of the covenant.*

Through Nathan the prophet, however, God speaks, and brings David's aspirations to a grinding halt. No doubt this denial came as a bit of a shock to David and Nathan. The suggestion appears to be a homerun- something so obviously good that there is no seeking divine input or approval on the matter. It appeared to be the wise course- and it is as if David saw prophetic approval as a mere formality.

This shows us that what ultimately matters is not what man approves, no matter how significant the man or how reasonable the request- what matters is divine approval, and in this instance, divine approval was categorically denied.

—

Slide 11-

But to be fair, we must give David and Nathan the benefit of the doubt, and take care not to ascribe to them bad motives. God doesn't deal reproachfully with the pair.

I think in the first place David is being biblically minded in his desire to do this thing. David was a man who knew the Scripture. Afterall, as he came to power, he was tasked with carefully copying- at the very least- all the words of God contained in the book of Deuteronomy.



Deuteronomy 17.18- And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests.

And in doing so, inevitably he would have traced out the words Deuteronomy 12- carefully considering them, contemplating their significance.

Deuteronomy 12.5-7

But you shall seek the place that the Lord your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. And there you shall eat before the Lord your God, and you shall rejoice, you and your households, in all that you undertake, in which the Lord your God has blessed you.

And v. 10-14

But when you go over the Jordan and live in the land that the Lord your God is giving you to inherit, and when he gives you rest from all your enemies around,[ think 2 Samuel 7.1 -the LORD had given him rest from all his surrounding enemies] so that you live in safety, then to the place that the Lord your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the Lord. And you shall rejoice before the Lord your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you. Take care that you do not offer your burnt offerings at any place that you see, but at the place that the Lord will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you.

—

So in view of Deuteronomy 12- the thing David proposes is at least in line with Scripture. It was certainly in line with David's success (v.3 Go and do all that is your heart-for the Lord is with you). It is a commendable thing; it would further unify

the nation- so what argument can you reasonably mount against the suggestion? Well- there are several reasons God objects to the proposal.

Slide 12-

Three to four explicit reasons emerge from the text- and I will just mention them in passing and then make a larger observation.

1.The Lord had not explicitly asked for a temple-(2 Sam. 7:6–7);

"6 I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. 7In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?""

2. The promised 'rest' that serves as a prerequisite for the temple's construction in Deuteronomy 12 had still not yet been fully realized-

Now admittedly, 2 Samuel 7 begins in v.1 by declaring that there is now rest- (v. 1 Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies- )

Therefore, the nation has experienced real measures of security amid her enemies. David has won rest for the nation- in measure. There is relative peace. But implied in the text, especially 10 verses later, is that the nation is not yet fully secure, and there is more rest to be won.

Look at 2 Samuel 7 v. 11. "And I will give you rest from all your enemies." So somehow the text tells us in v.1 that there is rest, but v.11 implies that there is more rest to come.

This should cause us to think, to reflect. Even in the Old Testament we encounter this idea of the already, but not yet. There is the inaugurated but not yet consummated. There are realities that are enjoyed now, but God intends that they will one day be enjoyed in fullest measure. And so many realities in the Christian life exist with this tension. And we need to understand that-and be sensitive to that as we read our Bibles.

And of course, hanging over all of this is that only God can give true and ultimate rest. Not David. Not a mere man. Only one can say “come to me all who are weary and heavy laden and I will give you rest”, and that is King Jesus.

All this suggests that David will continue to be a man of war. There is more rest needed. Therefore, the enemy must be further subdued. There will be more battles, more skirmishes, threats from without and threats from within. David is going to continue to be a man of war, by necessity. All you have to do is read the next chapter, 2 Samuel 8. There we see David at it again. Conquering the surrounding nations, God making a great name for David, God giving more rest, more security. David, elsewhere admits that his military exploits had rendered him unsuitable as far as constructing a house for Yahweh was concerned.

1 Chronicles 22:8-But the word of the LORD came to me, saying, ‘You have shed much blood and have waged great wars. You shall not build a house to my name, because you have shed so much blood before me on the earth.

Will God use the same hands that will shed blood of foreigners to be the hands that beckon the foreigner to stream to Zion in order to call the temple a house of prayer? God's answer to David is a firm no.

3. Quite simply, the Lord had selected another man for the task of ‘building a house for his Name’

2 Samuel 7:12-13 When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. 13He shall build a house for my name, and I will establish the throne of his kingdom forever.

Here we have 3, maybe 4 explicit reasons- But at the heart of them all is this truth- it is God alone who takes the initiative at every significant turning point in redemptive history- and He will not have it any other way.

2 Samuel 7.8-9

Now, therefore, thus you shall say to my servant David, ‘Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be

prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth.

This is the divine economy through and through. God will make David's name great-Not the other way around. We see this arrangement in the call of Abraham-it is God's initiative on display in that situation. Abram was a pagan. No thought of the true and living God, no aspirations to be used of God in addressing humanity's plight. Abraham didn't take the initiative; God took the initiative.

Consider Moses and his early ambitions- At first Moses took matters in his own hands. Moses struck down an Egyptian who was beating a fellow Hebrew- and we see where his early zeal got him. He flees to the desert of Midian, where he finds himself working for his father-in-law. Later, when God takes the initiative, Moses is fearful, reluctant, and filled with excuses and arguments- read Exodus chapters 3 and 4-God essentially drags him along with constant reassurances, promises, and demonstrations of power.

*And so it must be at this moment in redemptive history- when God covenants with David.* At all the great turning points, God simply doesn't share his glory with another, not even the man after his own heart. It is as simple as that. It is God who makes his king great, not the other way around. God doesn't operate in an economy of reciprocity like the gods of the pagan world. God doesn't indulge the idea of us repaying him with our acts or service, as if he needs us to make him whole. God has no need of us. He is self-originating. God has life-in-himself. God is absolutely independent. He doesn't need our money or time or gifts or even our praise in order to be perfectly complete and whole and satisfied. He is not dependent on us in any way. We are dependent on him in every way.

This does not mean that he is impersonal or disinterested or *careless about how we relate to him*. He encourages, he carries, he loves, he pleases- he disciplines, he demands, he is intensely personal. But none of these things flow from some sense of need or inadequacy on God's part. We do not make God great; it is God who makes us profitable servants.

As an aside, it seems the text implies that neither Nathan nor David set aside time to earnestly seek God's face in the matter. This such caution us on some level.

We can and should grow in patterns of knowledge and "discernment"- fostering an eagerness to serve the Lord in some great way. *But at the same time- we can put the whole thing on autopilot*, assuming that God's blessing is a forgone conclusion.

We can get everything right- the right doctrine, the right place, the right person. The circumstances can be just right. But we cannot let this displace patterns of prayer and dependence, which are absolute non-negotiables if we are to accomplish anything of lasting value. May God help us.

—

### Slide 13 - A Divine Affirmation

And this brings us to the heart of the Davidic Covenant. David wants to build a "house" for God, but God declares that he himself will build a "house" for David.

Here it is important to understand that there is a subtle play on words going on in the text. The word house can refer to a building, and in this case a temple, but it can also refer to household ***and even to a dynasty***. Therefore, David proposes to build a temple "house" for God- and God tells David no. God then counters David's proposal by telling David that he will build a "house" for David, that is a dynasty.

***v. 5 "Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in?'"***

***v. 11 "Moreover, the LORD declares to you that the LORD will make you a house"***

It is here that God goes on to make remarkable promise to David. God explains that David too will one day die, he will "lie down with his fathers" v.12- But nevertheless, God will see to it that David's royal line will continue after his death.

God declares in verses 12-13 that, "I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever."

To mine this promise for all that its worth, we must approach the text in 2 ways- taking the short view and taking the long view.

In the immediate context, the short view, the text refers explicitly to Solomon. 1 Chronicles 28 makes this abundantly clear. And this is for good reason. David may have felt uneasy about it all. Remarkable exploits. Unprecedented blessing. The nations falling before him. What is there to assure him that he will not go off the rails with misplaced affections, with pride, with unbelief? And even if he does stand the test, what is there to assure him that his son or his son's son will not bring the kingdom crashing down? Will his labors, though blessed and empowered by God, ultimately be for nothing? Will his efforts be an exercise in futility? How do you escape the vanity of it all? It is far too easy for a man to lose his way. I think Solomon wrestled with similar questions- hence we have Ecclesiastes, vanity of vanities, all is vanity.

Moreover, Saul stands as a constant and sobering reminder- He was a great king whose throne was not secure, whose "house" was not built. Saul's son, Jonathan, a good man, David's close companion, met a similar fate to his father.

What will make David any different?

It is here that God meets David with a promise: David will not end up like Saul. His offspring will somehow reign in perpetuity. And even if he does veer of course, and does wrong, God says, "I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul" (7:14-15).

Slide 14-

In the short view, the immediate context, Solomon occupies the horizon. God establishes Solomon's kingdom, Solomon builds God's House, God dealt with Solomon as a Son, and chastened him, and perpetuated his Kingdom.

But then in the text God takes the long view.

v.16 "Your house and your kingdom will endure forever before me; your throne will be established forever"

What are we to make of this? This can only mean one of two things- that there will always be someone on the throne in the line of David, son after son after son after son- or there will one day arise a son who perpetually rules and reigns in the context of an indestructible life- who reigns forever.

And this is precisely what has happened: the promise of an eternal dynasty is fulfilled in Jesus Christ, descendant of David, resurrected and living forever. He establishes an eternal kingdom, ruling from an eternal heavenly throne.

### Slide 15- The Davidic and Abrahamic Covenant

The Davidic covenant is very closely aligned with God's covenant with Abraham. 2 Samuel 7 is filled with these unmistakable allusions to the divine promises given to Abraham. For example, both Abraham and David are:

1. Promised 'a great name' (Gen. 12:2; 2 Sam. 7:9);
2. Both are promised victory over enemies (Gen. 22:17; 2 Sam. 7:11 cf. Ps. 89:23);
3. Both enjoy a special divine–human relationship (Gen. 17:7–8; 2 Sam. 7:24; cf. Ps. 89:26),
4. Both will have a special line of 'seed' through which their name would be perpetuated (Gen. 21:12; 2 Sam. 7:12–16).
5. The descendants of both are obligated to keep God's laws (Gen. 18:19; 2 Sam. 7:14; cf. Pss. 89:30–32; 132:12), and
6. A unique descendant of both would mediate international blessing (Gen. 22:18; Ps. 72:17).

Given these clear connections between the Abrahamic and Davidic covenants, there can be no doubt that they are inextricably bound together. So what is going on here?

In the Davidic covenant the promises made to Abraham are becoming more focused, more narrowed in scope. God is now shining a spotlight on the family from which the promised seed will emerge. We are now looking for the promised

seed of Genesis 3.15, narrowed down to the seed of Abraham in Genesis 15, and the promised seed will now emerge from David's family, a royal descendant of Abraham through David. And that seed is Christ-

Romans 1:3-4: who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.

—

Slide 16-

Conditional verses Unconditional?

The covenant with David has conditions and stipulations. We see this clearly in 2 Samuel 7:14, which refers to Solomon, who will succeed David: "When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men." Psalm 132 sets forth the conditional dynamic in an unmistakable way as well-

Psalm 132 v.12 If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne."

The implication is that individual kings who transgress will not experience unmitigated blessing. They will be reprov'd- disciplined and even removed from the throne if they stray from God's commands. And Israel's history bears this out.

Slide 17-

At the same time the covenant has this unmistakable unconditional quality- as God promises its certain fulfillment. After noting the conditions of the covenant, we read these reassuring words in Psalm 89 v. 33-37:

I will not remove from him my steadfast love or be false to my faithfulness. I will not violate my covenant or alter the word that went forth from my lips. Once for all I have sworn by my holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before me. Like the moon it shall be established forever, a faithful witness in the skies.



So we have this tension- we have a covenant with conditions predicated on obedience, and we also have a pledge of absolute and certain fulfillment from God himself. How do we resolve this tension between the conditional and unconditional statements in the covenant with David? We own it. We acknowledge that God will certainly fulfill his covenant, and we embrace the fact that its fulfillment must be realized through an obedient king.

In one sense this poses a problem- despite a few reforming kings, no mere man in the Davidic dynasty – including David himself – exhibited the irreproachable behavior demanded by the covenant.

Complicating matters is that the kings acted as mediators and representatives of the people. The king becomes the administrator/mediator of the covenant, thus representing God's rule to the people and representing the people as whole (2 Sam. 7:22–24).

So as the king goes, the nation goes. If the king obeyed, the nation prospered, but if the king transgressed, the nation declined. 1 and 2 Kings bear this out. And just like every other covenant mediator we have seen, the Davidic kings are not obedient. The Davidic house is in fact wrought with failure. Because of this failure- the prophets anticipate the need for God to provide a greater King. And there is a litany of prophetic texts that touch on this need for a greater King- especially in the books of Isaiah and Ezekiel-

Slide 18

Isaiah 9:6-7

For to us a child is born, to us a son is given;  
and the government shall be upon his shoulder,  
and his name shall be called Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there will be no end,  
on the throne of David and over his kingdom, to establish it and to uphold it  
with justice and with righteousness from this time forth and forevermore.

The zeal of the LORD of hosts will do this.

In this way, the Davidic covenant prepares us to look for Christ: the obedient King, who will serve as the perfect mediating King, bringing God's rule and reign to this us by inaugurating a new and better covenant.

—

## Slide 19

### The Mosaic Covenant and the Davidic Covenant-

At this point we should note the connection between the covenant with David and the Mosaic law covenant with Israel. The kings were judged for disobedience, just as the nation was judged under the Mosaic covenant for failing to keep the demands of the covenant. Still, the covenant would ultimately be fulfilled through the obedient Israel-Son figure—Jesus, the Christ, who would come and obey for us so that we could experience undeserved blessing. And in this way, the conditional and unconditional elements of the covenant are resolved in his person. And so it is with the Davidic covenant.

And this brings us once again to this notion of typology- in this class we have presented Christ as the true obedient Adam and the true obedient Israel. And now we see His place as the true obedient Davidic King.

—

## Slide 20-

### Sonship in the Davidic Covenant

Whenever a new son of David's line comes to the throne, at that point he becomes God's "son" — note the language of verse 14-

v.14- I will be to him a father, and he shall be to me a son.

What is going on with this designation? It is helpful to remember that when we think of son, we tend to think DNA, categories of paternity and maternity, categories of physical connectedness. *That is not the implication here in this text.*

To understand the language of sonship in the text- we must consider ancient near-east culture. In an agrarian, pre-industrial society, trades were typically passed

along within a family setting. In this way, sons did what their fathers did- If your father was a farmer, you learned the trade as well. If your father reared livestock, then you learned the ins and outs of animal husbandry. Like father, like son.

Therefore, in certain passages of Scripture, “son” can be used to mean “possessing the characteristics” of something. So if you were called Son of Belial- meaning “son of worthlessness”- this is not commentary on actual paternity per se- that Belial is your paternal father- but rather that you carry yourself as if you find your formative influence within the “worthless” family.

Positively, think of beatitudes- “blessed are the peacemakers for they will be called Sons of God.”

This text does not mean that we are sons in the exact same way Jesus is son or anything like that. It means that God is the supreme and true peacemaker, and if our lives are characterized by making peace- and not facilitating unwarranted division- then we are conforming our character to God's character in this arena.

Conversely- in John 8- we see Jesus telling certain combative men that "You are of your father the devil, and your will is to do your father's desires. This isn't some sort of Genesis 6, angel/demon-human progeny dynamic or something of that sort.

It's purely a functional category. The devil was a murderer from the beginning and here these men are scheming to murder Jesus, as if they find their origins and upbringing and formative influence within the confines of the devil's tutelage and instruction.

And so, as the king ascends to the throne, this sonship language becomes an incredibly illuminating category. V.14- I will be to him a father, and he shall be to me a son.

The implication is that the king was to rule and reign like God, displaying God's character- ruling in righteousness- benevolently- with justice, compassion, integrity, all the while doing so under God's rule and reign. In this way he would be called a Son of God, displaying the formative influences of an intimate, secure, disciplined relationship with God as Father.

So you get statements like that of Psalm 2: 6-7: “As for me, I have set my King on Zion, my holy hill.” I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you.

This is enthronement language. We even see it taken up and applied to King Jesus in passages like Hebrews 1.5-

For to which of the angels did God ever say, “You are my Son, today I have begotten you”?

Or again, “I will be to him a father, and he shall be to me a son”?

This passage does not contradict Christ’s eternality, implying that he was created, nor does it imply that at some point Christ wasn't the second person of the Trinity, but now he is. This is enthronement language- as the resurrected, ascended Christ sits down at the right hand of the Majesty on high, God declares to Christ- Hebrews 1:8-9

“Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”

—

## Slide 21

As we close our class this morning, I want to commend to you Psalm 72- this is what is referred to as an Enthronement Psalm.

It is also a prayer for the soon to be king, and judging by the postscript, a prayer offered by David on Solomon’s behalf. It is my opinion that King Solomon is in view as the prayerful Psalm is offered. But as you read the Psalm take notice of the language. The Psalmist's prayers for the king extend beyond what any mere human king would or could ever accomplish. The character, the extent, and then permanence if his reign is nothing short of divine. **Psalm 72**

1 Give the king your justice, O God, and your righteousness to the royal son!

2 May he judge your people with righteousness, and your poor with justice!

3 Let the mountains bear prosperity for the people, and the hills, in righteousness!

4 May he defend the cause of the poor of the people, give deliverance to the children of the needy,

and crush the oppressor!

5 May they fear you while the sun endures, and as long as the moon, throughout all generations!

6 May he be like rain that falls on the mown grass, like showers that water the earth!

7 In his days may the righteous flourish, and peace abound, till the moon be no more!

8 May he have dominion from sea to sea, and from the River to the ends of the earth!

9 May desert tribes bow down before him, and his enemies lick the dust!

10 May the kings of Tarshish and of the coastlands render him tribute; may the kings of Sheba and Seba bring gifts!

11 May all kings fall down before him, all nations serve him!

12 For he delivers the needy when he calls, the poor and him who has no helper.

13 He has pity on the weak and the needy, and saves the lives of the needy.

14 From oppression and violence he redeems their life, and precious is their blood in his sight.

15 Long may he live; may gold of Sheba be given to him!

May prayer be made for him continually, and blessings invoked for him all the day!

16 May there be abundance of grain in the land; on the tops of the mountains may it wave;

may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field!

17May his name endure forever, his fame continue as long as the sun!

May people be blessed in him, all nations call him blessed!

18Blessed be the LORD, the God of Israel, who alone does wondrous things.

19Blessed be his glorious name forever; may the whole earth be filled with his glory!

Amen and Amen!

20The prayers of David, the son of Jesse, are ended.

***Beloved- rejoice- One greater than Solomon has come (Matt. 12:42).***