

THE COVENANT WITH DAVID

THE COVENANT KING

- The Lord is progressively revealing his glorious portrait of Jesus Christ through David. Beginning in Genesis 3:15, he sketched the basic contours of the covenant of grace.
 - The redeemer is not only a descendant of Adam and Eve, but also Abraham and Sarah. He is the righteous law-keeper and prophet, the perfect sacrifice and great high priest. Now, the Lord shows us that he is also our *king*.
 - The Westminster Standards on Christ's kingly office
 - Shorter Catechism 26
 - Larger Catechism 45
 - The Israelites asked for a king (1 Samuel 8–12 and the background of Deuteronomy 16:18–17:20).

2 SAMUEL 7

- The key text for the Davidic covenant is 2 Samuel 7 (and its parallel in 1 Chronicles 17). We should recognize that the word "covenant" is not mentioned here in 2 Samuel 7.
 - Earlier in this course, we considered whether the word must be used in the institution of a covenant in order for it actually to be a covenant. That is one objection to the covenant of works.
 - Even though this is not called a covenant in 2 Samuel 7, David calls it a covenant in 2 Samuel 23:5. And we find many other references (2 Chron 13:5; 21:7; 2 Kings 8:19; Ps. 89:3; 132:11; Isa. 55:3; Jer. 33:20–21).
- After David settled in, he thought he would build a house for the ark of God. He dwelt in a house while the ark was still in a tent. What the Lord says is truly remarkable. It is the establishment of the Davidic covenant.

THE BINDING OF GOD

- A covenant is an agreement between two parties with stipulations for blessings and curses attached to obligations.
 - In a covenant two parties are bound together.
 - No one can bind God, but he binds himself willingly by his own word. God cannot lie, and once he gives his word, he will do it.
- Several features of the Old Testament provide context for God's word to David.
 - God established the covenant of grace with Adam and Eve in the Garden of Eden. He promised that the seed of the woman would crush the head of the serpent.

- God made a covenant with Abraham, promising him a people and a place (Gen. 15:4).
- Some of the aspects of this covenant refer to Solomon (Acts 7:47).
 - David's son, Solomon, built the temple for the Lord in Jerusalem between 966 and 959 B.C. (1 Kings 6:1–38).
 - But this can also be understood in terms of successive fulfillment. Ultimately, this covenant is about Jesus Christ, the Son of God.

THE SON OF GOD

- The genealogy in Matthew 1 makes it clear that Jesus descends from David.
 - Consider Jesus's claims and how they speak to the promises God gives to David in 2 Samuel 7.
 - He is the Son of God (Matt. 27:43; Mark 1:1; Luke 22:70; John 20:31; Acts 9:20; Heb. 1:5)
 - He will build a temple (Matt 26:61; 27:40; Mark 14:58; 15:29; John 2:19–22)
 - He possesses an eternal throne (Matt. 19:28–29)
 - He possesses an imperishable kingdom (Luke 22:29–30; John 18:36).
 - This language echoes God's promise to Abraham. He didn't need to take matters into his own hands, but the Lord would raise up a child of promise from his own body. Likewise, God would raise up a king.
 - Of course, our Lord Jesus Christ was born in the flesh.
 - But even after his substitutionary death, he was raised up and coronated as king. David died, but his descendant was raised from the dead to reign forever (Acts 2:30; 13:23).
 - Psalm 2; 110
 - Romans 1:3–4
- What God did to the dynasty of Saul he will never do with the dynasty of David.

THE HOUSE OF GOD

- The house of God theme is highly significant in the Davidic covenant. "House" can be used many ways: a building, a dynasty, a people, or kingdom. All of these uses are at work in this passage and its preceding covenant-historical context.
- It would not be David, who would build a house for the Lord. It would be the son of David.
 - Ultimately, it would be David's Lord. Indeed, Jesus Christ *is the temple*. He is the house where God dwells, because he is God incarnate (John 1:14).
 - And Jesus alone will build his church, the body of Christ.
- This notion is carried into the New Heavens and the New Earth as well (Rev. 21:22).