



Teaching Sermon Notes: “David: The Covenant of the Kingdom, Part One”  
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## David: The Covenant of the Kingdom, Part One

With the Davidic covenant we come to the climax of the revelation of the covenant of grace in the OT. In this covenant God formally establishes how He shall rule among His people. The kingdom arrives.

God had revealed Himself already as Lord of the covenant, but now He openly situates His throne in a single locality. He will reign from Mt. Zion in Jerusalem.

The kingdom has come and the king has come. With David the ark comes to Jerusalem in triumph. God associates His kingship with the throne of David, rejecting the tribe of Ephraim and delighting in designating the tribe of Judah and the house of David as His chosen instrument for rule (Psalm 78.60-72). In the covenant with David, God formalizes the bond by which God's kingdom will come among His people. So we need to look at 2 Samuel 7.

**1**Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, **2**that the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.”

**3**Then Nathan said to the king, “Go, do all that *is* in your heart, for the LORD *is* with you.”

**4**But it happened that night that the word of the LORD came to Nathan, saying, **5**“Go and tell My servant David, ‘Thus says the LORD: “Would you build a house for Me to dwell in? **6**For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. **7**Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, ‘Why have you not built Me a house of cedar?’ ”’ **8**Now therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. **9**And I have been with you wherever you have gone, and have [a]cut off [destroyed] all your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth. **10**Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, **11**since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. Also the LORD [b] tells you [declares to you] that He will make you a [c]house [royal dynasty].

**12**“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. **13**He shall build a house for My name, and I will establish the throne of his kingdom forever. **14**I will be his Father, and he

shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the [d] blows of the sons of men. **15**But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. **16**And your house and your kingdom shall be established forever before [e]you [LXX, Me]. Your throne shall be established forever.” ’ ’ ”

**17**According to all these words and according to all this vision, so Nathan spoke to David.

### David's Thanksgiving to God

**18**Then King David went in and sat before the LORD; and he said: “Who *am* I, O Lord GOD? And what is my house, that You have brought me this far? **19**And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant's house for a great while to come. *Is* this the manner of man, O Lord GOD? **20**Now what more can David say to You? For You, Lord GOD, know Your servant. **21**For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know *them*. **22**Therefore You are great, [f]O Lord GOD. For *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears. **23**And who *is* like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods? **24**For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.

**25**“Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said. **26**So let Your name be magnified forever, saying, ‘The LORD of hosts *is* the God over Israel.’ And let the house of Your servant David be established before You. **27**For You, O LORD of hosts, God of Israel, have revealed *this* 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.

**28**“And now, O Lord GOD, You are God, and Your words are true, and You have promised this goodness to Your servant. **29**Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord GOD, have spoken *it*, and with Your blessing let the house of Your servant be blessed forever.” NKJV

[https://biblehub.com/nkjv/2\\_samuel/7.htm](https://biblehub.com/nkjv/2_samuel/7.htm)

God had already anointed David as king over all Israel, but He had not inaugurated the covenant with David. Several things happened prior.

1. David took Jerusalem from the Jebusites and set up the locality of his throne (2 Samuel 5). He ruled for over seven years from Hebron. Hebron was a city strategically located in the midst of the territory belonging to Judah. Then he moved to capture a city not yet taken by Israel but which was in a centralized location for the emerging nation.
2. David brought the ark of God to Jerusalem (2 Samuel 6). He wanted his rule to be associated with the throne of God and so give the fullest expression to the concept of theocracy.
3. God gave David rest from all his enemies (2 Samuel 7.1). The throne in Israel was secured as never before. Not every foe had been annihilated, but God gave rest from oppression. This was a true blessing.
4. God set the stage for an interconnection between David's throne and God's throne, between David's son and God's son. “A situation of rest from oppressing enemies anticipates appropriately the eschatological kingdom of peace.” (Robertson, The Christ of the Covenants, page 231)

Now that the historical stage has been set, God sovereignly administers the covenant of David as He further reveals His grace.

**1. God identifies with His people.** As God begins the establishing of the Davidic covenant, He identifies with His people. “I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle.” (2 Samuel 7.6) God had sojourned with His people, but His glory was housed in a tent, even as Israel lived in tents. See also 1 Chronicles 17.5. God was willing to dwell as His people dwelled.

**2. God reinforces the Immanuel principle.** In 2 Samuel 7.9 God says, “I have been with you wherever you have gone.”

**3. God connects dynasty and dwelling-place.** David wants to build a house (dwelling-place) for God. God queries how a mortal man can determine the permanent dwelling-place for the Almighty. 2 Samuel 7.5. Then God inverts David’s thought and says that He will make for David a house (dynasty). Perpetuity is the point. David wanted God to have a permanent dwelling-place in Israel. God says He will establish a perpetual dynasty of David. These two will be linked, but the order of grace must be maintained. First the grace, then the work. Nevertheless, David’s rule is bound to God’s rule and vice versa.

**4. God establishes a father-son relationship in this covenant.** David’s son connects with God’s son. By covenant, David and his descendants will have the rightful throne, sitting on Israel’s throne forever. God will be David’s father and David shall be God’s son. 2 Samuel 7.14 This relationship culminates in Christ, the son of David, the son of God. Psalm 2, Romans 1.3, 4, Hebrews 1.5

**5. God establishes the sure mercies of David in the midst of chastening.** Israel’s king in the flesh will not be divine, but subject to chastening as one loved by God. (2 Samuel 7.14) Nevertheless, David is assured of mercy. He will not die but live. A divine Messiah will come, Isaiah 9.6, Psalm 45.7, who will be both son of David/son of God.

**6. God makes two pivotal promises. One promise concerns the line of David. The other concerns the locality of Jerusalem.** David’s line will be connected with Jerusalem’s throne. David is sorely chastened, and because of Solomon’s sin, God tears the kingdom from him and gives it to his servant (1 Kings 11.11). Yet one tribe will be given to Solomon’s son for David’s sake and for the sake of Jerusalem. (1 Kings 11.13, 32-36) God will preserve the line of David in a remnant and keep His covenant with David. Throughout God maintains the lineage and the location according to the Davidic covenant promises. E.g. 1 Kings 15.4, 2 Kings 8.19. The destiny of the dynasty will depend on God’s mercy. 2 Kings 19.34, 2 Kings 20.6, 2 Kings 21.4, 7. When Manasseh sins, God declares that He will cast off Jerusalem and the temple. 2 Kings 23.26f. 400 years of dynasty from David to the fall of Jerusalem, longer even than the 18<sup>th</sup> dynasty of Egypt, which endured for about 250 years. (Robertson, *ibid*, page 239) Unlike the instability of the northern kingdom’s capital, Jerusalem stands as God’s chosen city and the vantage-point from which God orders the reign of David’s dynasty/house. God took His people from being tent dwellers to inhabitants of a kingdom, settled and secure. Nonetheless, it was merely a shadow of the reality to come.

**7. God Himself assumes total responsibility for the fulfillment of His purpose to redeem a people to Himself.** This is the ultimate goal of the covenant of grace and God’s covenant with David fits integrally into that purpose. Thus most certainly will God establish a kingdom for

Himself among redeemed sinners, and covenantal lovingkindness will not be taken from David as it was taken from Saul. Nothing will thwart God's purpose to establish a messianic royal line through David. There may be chastening, there may be reduction to a remnant, but there will not be annihilation.

#### **8. The conditional aspect of God's covenants concerns individual participation in them.**

Under Abraham the uncircumcised male was to be cut off. Under Moses the disobedient would not enter God's rest. Under David the sinful king was to be beaten with the rod of men. Full participation in the blessings of the covenant had a condition, which when met assured blessing. Overall, God's purposes to redeem a people to Himself will most certainly be realized, but from the individual's viewpoint, he/she is not relieved from obligations to the stipulations of the covenant. The covenant is to be kept by the obedience of faith. Jesus Christ satisfied in Himself all the obligations of the covenant. He was circumcised, He kept the Law, He bore in Himself the chastening judgments deserved by David's seed through covenant violations. In Christ the Davidic covenant assuredly comes to fulfillment.

David's throne was considered as coordinate with God's throne. (1 Chronicles 29.22) Jesus the Christ, the anointed One of Israel is seated at God's right hand. His present reign fulfills the OT anticipations and so where the King is, so is His throne. Acts 2.30-36. Hebrews 12.22-24 tells us that believers in Christ are now come to Mount Zion, to the heavenly Jerusalem. The significant Jerusalem is no longer the "present" Jerusalem, but the Jerusalem above. Galatians 4.25, 26. It is from this Jerusalem above that life in God's kingdom begins. Christ's throne in heaven at God's right hand is David's throne in the Jerusalem above. From there He rules the whole world in righteousness.

Jesus is King over a kingdom. To be king in Israel is to be in covenant relation to Yahweh. To be king in Israel is to mediate the covenant to the people as national head. (2 Samuel 5.3, 2 Kings 23.1-3; Jeremiah 34.8). As king, he possesses authority to bind the people in covenant obligation. As king and covenant mediator, he represents God in his authority as covenant Lord to the people and represents the people to God. As king and head of the people, he embodies them and their cause before the Lord. As king the national form of the covenant becomes personal. As son the king shares the throne with God his Father. As son he has perpetual access to the father. As son he serves as covenantal mediator. Jesus is Son, king, and heir. Because He is Son, He is Priest and mediator. (Hebrews 1.1-14, Hebrews 5.5, 6) The Davidic covenant establishes this vital role of the King/Son.

Jesus Christ, Divine Messiah, is God the Son, Son of God, King of kings, and Lord of lords, to whom every knee will bow in heaven above and on earth and under the earth. (Philippians 2:10) Amen.

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May Your kingdom come; Your will be done, on earth as it is in heaven,

*Mary Craig*

Mary Craig, D. Min.

**"And to you and your descendants I will give the land of your sojourn--all the land of Canaan--as an eternal possession; and I will be their God." Genesis 17:8**

“And He told me, “It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life. He who overcomes shall inherit all things, and I will be his God and he shall be My son.” Revelation 21:6, 7.

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