

A photograph of a person from behind, wearing traditional brown robes with a fringed hem. They are standing on a rocky, uneven path. The background shows more rocks and some low-lying green and red vegetation.

The Covenant with David

A

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Teaching Series

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The Davidic Covenant

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The Davidic Covenant

I. The Background of the Davidic Covenant

1. The Journey of ISRAEL: *The Book of Numbers*

A) Israel's PATH: For the last two lessons, we've been talking about the Law that God gave to Israel at Mount Sinai; and in doing so, we've been focusing mostly on passages of Scripture from Exodus, Leviticus, and Deuteronomy. But there's one book remaining that we haven't quite dealt with yet: How do we understand *the book of Numbers*? In short, while the other three books of Moses deal with *the content of God's Law*, the book of Numbers deals mostly with *the journey of God's people*.¹

God had set His people free from slavery in Egypt. He had redeemed them. But the goal wasn't just to get them out of Egypt! That was just the beginning. The whole reason the Lord brought them out of Egypt was to bring them into the land He had promised to give them. As Moses reminded Israel in Deuteronomy 6:23, “He brought us out from there *in order to bring us in, to give us the land which He had sworn to our fathers.*” God had redeemed His people; but He had also promised to give them an inheritance. They had passed through the *Red Sea*. But one day they would also cross through the *Jordan River*. And as we meditate on these things, we realize that *Israel's* story is *our* story. We too, as God's people, have been redeemed. *We look back* to the cross as Israel looked back to their redemption from Egypt. And in the same way, we *look forward* to the promise of a future inheritance, just as they did. The day is coming soon when *we too* will cross over the Jordan.

But for Israel, there was quite a distance between the Red Sea and the Jordan River. To make it to the promised land, they had to travel *through the wilderness*. And it was a dangerous journey. The path that led to Canaan was full of trials and temptations. There were pitfalls lurking at every step along the way. It's the book of Numbers that covers this hazardous forty-year journey. And though Numbers may have been written *about them*, it's no less significant *for us*. Israel's story is *our story*: Just as they had to make it through the wilderness to arrive safely home at the promised land, so do we. *Israel's* time in the wilderness is meant to teach us about *our* sojourning as Christians in this life:²

	THE BEGINNING OF THE JOURNEY	THE LONG ROAD HOME	THE END OF THE JOURNEY
OT CHURCH	The Passover & Crossing the Red Sea	<i>Journey through the Wilderness</i>	Crossing the Jordan River
NT CHURCH	Christ's Atonement & New Life in Him	<i>Our Present Christian Pilgrimage</i>	Entering into Eternal Glory

B) Israel's POSITION: There's something that's important for us to clarify at this point. It's true that Israel's redemption from Egypt is a picture for us of the redemption we have in Christ. And it's true that Israel's inheritance in Canaan is a picture of the eternal inheritance reserved for us in glory. We see that God was pleased to teach His people *eternal truths* using *earthly pictures* in the time of the

¹ We could more particularly categorize the five books of the Pentateuch in this way: *Genesis* gives us an introduction to God's Covenant; *Exodus* provides us with a history of God's Redemption; *Leviticus* is essentially a manual for God's Worship; *Numbers* records for us the sojourning of God's People; and *Deuteronomy* contains an exposition of God's Law.

² See Hebrews 3-4 and 1 Corinthians 10, where Israel's time in the wilderness is compared with our present life in this world. Pink says: “[Numbers] treats of the practical side of the spiritual life, tracing the history of the believer in the world. . . It records at greater length than Exodus the history of Israel's journeyings and sojournings. Its theme then is the walk and wanderings of the believer during this life, depicting his testings and trials in the world. . . it represents the experiences we encounter in this scene of sin and suffering, our repeated and excuseless failures and God's long-sufferings. It reveals God maintaining His holy government and yet dealing in grace with His own, destroying unbelieving rebels yet preserving the faithful.” (*Joshua*). As the Reformation Heritage Study Bible notes: “[The Book of Numbers] is an inspired history that teaches more than simple facts; it is replete with spiritual lessons and applications.” (1 Corinthians 10). The ESV Study Bible notes: “[Numbers] deliberately sets out to record what happened on the journey from Mount Sinai to the Jordan River. It does this to instruct future generations of readers with the lessons to be learned from the wilderness experience. It is saying in effect to the reader, ‘Your forefathers made many mistakes on their journey to Canaan; make sure you do not repeat them.’”

Old Testament, much as a Sunday school teacher uses arts and crafts to teach children.³ But though God was pleased to use pictures and types to teach *His people* eternal truths under Moses—what we need to understand is that they were still *His people*. When the Lord first appeared to Moses, He referred to Israel in this way: “I will send you to Pharaoh, so that you may bring *My people*, the sons of Israel, out of Egypt.” (Exodus 3:10). And even with all their failings in the wilderness, the Lord continued to tell them: “I am the Lord *your God* who brought you out from the land of Egypt to be *your God*; I am the Lord *your God*.” (Numbers 15:41). So then, the Lord is *Israel's God* and they are *His people*. God doesn't tell Israel that they are, in a way, *like* His people—but that they are *His people*. He doesn't tell them that He is, in many ways, *like* their God—but that He is their God.⁴

Here's the point: Some say that the people God was leading through the wilderness was just *a picture* of God's people. But they were more than that—they were God's people. Some say Israel was just *a type* of the church; but they were more—they were the church. Israel was the *Old Testament* people of God—but they were no less *the people of God*. They were God's church in the *Old Testament*—but they were no less *the church of the living God*. After all, what does it mean to be the church, but to be God's chosen people; a people among whom God dwells; a people set apart; who are blessed because they sit under the teaching of the gospel; and who confess their faith by also partaking of the sacraments God has instituted? And this is Israel. Moses tells them God had chosen them “to be a people for His own possession” (Deuteronomy 7:6). God dwells in their midst (Numbers 5:3; 14:14; 35:34). Israel is “a people who dwells apart, and will not be reckoned among the nations.” (23:9). God himself tells Balaam not to curse them, “for they are blessed” (Numbers 22:12); and Hebrews 4 tells us that Israel sat under the teaching of the gospel, for they had the same “good news” preached to them as we do to us (vv2,6). They even partook of the sacraments, for Paul says in 1 Corinthians 10: “all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.” (vv1-4).⁵ What we see as we read through the Scriptures is that Israel wasn't just *a picture* of God's people—they were *God's people*. It's for this reason that in Acts chapter 7, when Stephen refers to Israel in the time of Moses, he speaks of them as “the church [*ekklesia*] in the wilderness” (Acts 7:38; KJV). So, Israel wasn't just *a type* of the church—they were the church.⁶

C) Israel's PROBATION: So then, Israel under Moses was the church. They were God's redeemed people. Israel was the church *then*, just as we are *now*. But this is what makes Paul's words all the

³ We've spoken about this in much more detail in earlier lessons; see Sinai Lesson 1 (V.1-7); and Sinai Lesson 2 (II.1-7).

⁴ Remember, this is the very essence of the Covenant of Grace. The Lord used the same language in speaking to Abraham, when He had promised him in Genesis 17:7-8: “I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, *to be God to you and to your descendants after you*. I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; *and I will be their God*.” So if we ask what it means exactly that the Lord was Israel's God, we must say He was *their God in the same way* that He was *Abraham's God*. Further, this is no different than what God had promised concerning the New Testament people of God (Jeremiah 32:38). What we have in the *new* covenant is no different than what *they* had in the *old*.

⁵ Notice, Paul *doesn't* say: They ate *physical* food, but now we eat *the spiritual*; they indeed drank *physical* drink, but we *the spiritual*. No—the food and drink they consumed was spiritual. Further, Paul clarifies for us not only that it was spiritual food and drink they partook of—but that it was *the same* spiritual food and spiritual drink that we partake of; namely, that of Christ. Indeed, the whole thrust of Paul's argument here to the Corinthians is: *Watch yourselves—for you are no different than them*. Calvin explains the passage thus: “Paul premises, that there is no such dissimilarity between us and the Israelites, as to make our condition different from theirs. . . For they were favored with the same benefits as we at this day enjoy; there was a Church of God among them, as there is at this day among us; they had the same sacraments, to be tokens to them of the grace of God; but, on their abusing their privileges, they did not escape the judgment of God. Be afraid, therefore. . .” (*1 Corinthians*).

⁶ On Acts 7:38, the Reformation Heritage Study Bible explains: “The *church* did not begin in chapter 2 [of Acts] but was present already in the wilderness during Israel's exodus. The Greek word translated *church* in the New Testament is the same as that used in the Greek translation of the Old Testament for the assembly or congregation of Israel.” As Calvin also says in his *Institutes*: “The same church existed among them [IE, the Jewish nation], but as yet in its childhood.” (2.11.2). And again: “After Christ's resurrection, the boundaries of God's Kingdom began to extend far and wide among all nations generally. . . Yet many centuries previously he had embraced the Jews with the same great mercy. And because, passing by all others, he chose this one nation in which to confine his grace for a time, he called it his own (Ex. 19:5) and his purchased (Ex. 15:16) people.” (4.16.13). And lastly: “The true church existed among the Jews and Israelites when they kept the laws of the covenant. . . They had the doctrine of truth in the law; its ministry was in the hands of priests and prophets. They were initiated into religion by the sign of circumcision; for the strengthening of their faith they were exercised in the other sacraments. There is no doubt that the titles with which the Lord honored his church applied to their society.” (4.2.7). The idea that Israel was only a type of the church is the traditional Baptist understanding (see Coxe, *Covenant Theology*, pp130ff).

more shocking, when he says: “Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.” (1 Corinthians 10:5). They were the church, but what kind of church were they? In Numbers 14, the Lord refers to them twice as an *evil congregation* (vv27,35). They were witnesses of God’s power; and they sat daily under His teaching. But ultimately, as Psalm 78:21 says, the great majority of them “did not believe in God and did not trust in His salvation.” In other words, they sat in the pews in the wilderness—but most of them never truly had saving faith in the Lord. They were *in* the covenant, but many of them were never truly *of* the covenant. They were the people of God on the outside, but most of them had never come to know and experience Him on the inside. And so, they all came out of Egypt. But many of them never made it to Canaan.

Scripture draws this out for us in an unmistakable way: As we read the book of Numbers, and then on through Deuteronomy and Joshua, we read of two generations: *the first generation* failed to enter into Canaan. The Lord refers to them as an “evil generation” (Deuteronomy 1:35); “a stubborn and rebellious generation”; “a generation that did not prepare its heart and whose spirit was not faithful to God” (Psalm 78:8). God says: “For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways.” (Psalm 95:10). It was *the second generation* under Joshua that entered the land. But the first generation never made it; they fell in the wilderness.

*What are the lessons for us?*⁷ Paul tells us: “Now these things happened as examples for us, so that we would not crave evil things as they also craved. Do not be idolaters, as some of them were. . .Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord. . .Nor grumble, as some of them did, and were destroyed by the destroyer.” (1 Corinthians 10:6-10). In other words: *Watch yourselves, because you are no different than them.* They sat in the pews, just like you do now (10:1). They partook of the sacraments, same as you (vv2-3). They heard gospel teaching (Hebrews 4:2,6) week in and week out. But it never did them any good, “because it was not united by faith in those who heard.” (Hebrews 4:2). There’s a very solemn warning here for us: Being part of God’s people doesn’t guarantee you’re destined for Canaan. Being a member in the church doesn’t guarantee access to eternal glory. It’s a wonderful privilege to be part of God’s people, but the question for each one of us is this: Which kind of His people are you going to be? Are you going to be like the first generation of His people in the wilderness? Or will you be like the second?⁷

2. The Conquest of CANAAN: *The Book of Joshua*

A) Joshua and the RESURRECTION: When Israel had crossed *the Red Sea*, they entered into the wilderness. But when they crossed *the Jordan*, they left their time in the wilderness behind them and stepped into a new world. Canaan was the land that God had been promising to give His people as

⁷ A similar account to 1 Corinthians 10:6-10 of Israel’s sin and God’s judgments is found in Psalm 106:13-33. Paul may have had this passage in mind when he penned 1 Corinthians. We should note here that though the first generation on the whole failed to enter into Canaan because of unbelief, there were exceptions. Moses, Aaron, and Miriam all died in the wilderness, and though they all had their personal failings (as all of us do), no one in their right mind would question their salvation. It doesn’t seem prudent then to draw the conclusion that Caleb and Joshua were the only ones who were truly saved among that whole generation. Some or even many of them may have repented along the way. We simply don’t know. The main point is that the first generation in the wilderness on the whole rejected the Lord. As Paul says in 1 Corinthians 10:5, “*with most of them* God was not well-pleased. . .” This helps to interpret the passages quoted above about the first generation. As Calvin says of Hebrews 3:16-17: “the whole people were justly condemned for unbelief, when the body was torn and mutilated by the defection of the greatest part.” And again: “It may be further asked, whether Moses, and Aaron, and those like them, were included in this number? To this I answer, that the Apostle speaks of the whole community rather than of individuals.” On the other side, some might seek to limit those with whom God was displeased to those only who experienced the divine judgments of plague, fire, serpent bites, and the like. Owen distinguishes between *Especial Provocations* (the egregious sins in the wilderness that required special divine judgment) and *General Sins* (cf. Hebrews 3). And Calvin and Gill interpret (rightly, it seems) those with whom “God was not well-pleased” and thus “laid low in the wilderness” (1 Corinthians 10:5) as referring to those who experienced these kinds of special judgments, which Paul then goes on to describe in verses 6-10. So a question arises: Was God also displeased with those who died of *natural death*—or only with those who perished by means of *direct divine judgment*? We can’t say for sure. What we can say is that whatever kind of death they experienced, the great majority of that first generation proved rebellious, for however they met their end, the fact remains: “*with most of them* God was not well-pleased.” (10:5). That’s the main lesson: “Neither the blessing of the exodus from Egypt nor the privilege of hearing God’s voice guaranteed the generation that died in the desert entry into God’s rest in the promised land. . .Their rebellion (v16), sin (v17) and disobedience (v18; 4:6) were rooted in unbelief—they failed to cling persistently to God’s promise (v19; 4:2-3) and proved by their actions that they were not truly redeemed.” (*Spirit of the Reformation Study Bible*, Hebrews 3:16-19).

an inheritance from the very beginning. But though it had been *a promise* for so long, it was only now under Joshua that it finally became *a reality*. Joshua 21:43-45 is a fitting summary: “So the Lord gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. And the Lord gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the Lord gave all their enemies into their hand. Not one of the good promises which the Lord made to the house of Israel failed; all came to pass.”

So then, God gave His people their inheritance, just as He had promised them. But He also did so in a certain way. God tells Joshua in 1:6, “Be strong and courageous, for *you* shall give this people possession of the land which I swore to their fathers to give them.” So, how would the Lord give His people possession of their inheritance? *Through Joshua*. God had promised them an inheritance, but it would be Joshua who would actually give it to them.⁸ What's the significance? Well, Joshua's name means either, “Jehovah saves” or “Jehovah is salvation.” This may sound familiar, because the name *Joshua* is actually the Hebrew equivalent of the name *Jesus* (in Greek). It's the same name. In the Hebrew it's Joshua; in the Greek it's Jesus; but the meaning of both is: “the Lord is salvation.” And the reason the name is the same is that *Joshua* is being set forth for us as a type of *Christ*: Just like with Israel, God has promised *us* an inheritance—and He gives it to us *through Jesus* our Savior.⁹

NAME	LANGUAGE	MEANING
JOSHUA	HEBREW	
JESUS	GREEK	“The Lord saves”

When we put it all together, we see that the book of Joshua is here to teach us about the eternal land of rest that God has promised to us in Christ. We're currently trudging as best as we can through the wilderness. Right now, eternal glory is a *future promise*. But the day is coming soon when we'll cross that Jordan, and on that day *it will become a reality*. Just like Israel, we'll leave the wilderness behind us and we'll step into a new world—the inheritance that God has promised us and that Jesus died and rose to give to us. Joshua is here to teach us about the final resurrection. But there's a flip side to it as well. The day that Israel set foot in Canaan was *a wonderful day for God's people*. But it was also *a terrifying day for the Canaanites*. The day that Israel stepped into their inheritance was the day the Canaanites lost theirs. The day that God's people were rewarded was the day the Canaanites were judged. The day that the people of God were leaving their sorrows behind them was the day that the sorrows of God's enemies were just beginning. The day that Israel settled into the land was the day the Canaanites were cut off from it. It's not a popular truth, but we're confronted here with what Scripture plainly teaches everywhere: The resurrection will bring joy for some, but terror for others.¹⁰

⁸ Joshua 11:23 emphasizes the same truth: “So Joshua took the whole land. . .and Joshua gave it for an inheritance to Israel”.

⁹ As the Reformation Heritage Study Bible says: “Joshua's name means either 'Jehovah saves' or 'Jehovah is salvation.' it is the Hebrew equivalent to the Greek Jesus.” And again, on the note under Matthew 1:21: “Jesus. The Greek equivalent of the Hebrew name Joshua, meaning 'the Lord is salvation.' *On Joshua as a type of Christ*: “The great agreement there is between the history of Joshua and the things said of him in Scripture, and the things said of the Messiah in the Old Testament, strongly argues Joshua to be a type of the Messiah. [a] There is a great agreement between the names by which he is called in Scripture and the names and things attributed to the Messiah in the Old Testament. His first name was [H]oshea (Numbers 8:8-10), which signifies Savior. . .This name [H]oshea was by Moses changed into Jehoshua. . .IE, the Lord the Savior or Jehovah our Savior, which makes his name still more agreeable to the name and nature of the Messiah. . .[b] Joshua was God's elect; he was called to his office and exalted to his high dignity by God's election and special designation, agreeably to what is said of the Messiah in the prophets. . .[c] Joshua was a man in whom was the Spirit in an eminent manner (Numbers 27:18). . .[d] Joshua was the captain of the host of Israel, that fought their battles for them, and subdued their enemies, though many and mighty. . .[e] Joshua brought the children of Israel out of the wilderness and out of Bashan, and out of great waters, into Canaan a land of rest flowing with milk and honey. . .[f] Joshua was a most glorious conqueror, as the Messiah is everywhere represented to be in the prophecies. Joshua entered Canaan, conquered his enemies, and brought in his people to their rest and inheritance, by his righteousness or strict obedience to God's commands (Joshua 1:2). . .[g] Joshua divided unto Israel their inheritance, as one that God had appointed to be judge, what portion belonged to every tribe.” (Edwards, *Types of the Messiah*, p1826ff). *So it seems that both Moses and Joshua are set forth as types of Christ, but in different ways: Moses* is more set forth as a type of Christ in his humiliation and 1st coming; whereas *Joshua* is set forth more as a type of Christ in his exaltation and 2nd coming.

¹⁰ *On Canaan as a type of glory*: “Israel's entrance into Canaan occurred at the end of their trials in the wilderness. Taking that alone, by itself, we have a foreshadowing of our entrance into Heaven at the close of this life (Revelation 14:13). . .” (Pink, *Joshua*). “God's bringing His people into Canaan, to a state of rest and happiness there, is spoken of as a resemblance of what God would do for his people through the Messiah.” (Edwards, *Works V2*, p1808). *On Christ as the giver of the inheritance*:

B) Joshua and THE CHRISTIAN LIFE: There's a question that arises here: If it's true that the land of Canaan represents the inheritance we'll receive in glory, then why is there so much fighting all the time? Isn't heaven supposed to be a place of rest? If Israel entering into the land of promise is here to teach us about the day we too will enter into our eternal inheritance, why do they continue to have to battle it out with the Canaanites? Well, traditionally it's been understood that Israel entering into the land actually represents a few different truths. On the one hand, crossing the Jordan into Canaan teaches us about *the end of our time here on earth*; but it also serves to teach us about *the beginning of our new life in Jesus Christ*. Entering into Canaan teaches us about the rest that *we'll one day experience in heaven*; but it also teaches us about the rest we *experience now in salvation*. Crossing the Jordan teaches us important truths about *glorification*; but it also serves to teach us important lessons about *sanctification*. In other words, Joshua is also here to teach us about *the Christian life*. And one of the most fundamental truths about the Christian life is that *it is a fight*. Living a holy life isn't easy. Every day we're fighting battles, just like Joshua and Israel in the land of Canaan. There is rest; we enter into the Sabbath rest of Christ. But there is also war, because now we're doing battle with the world on the outside, our own flesh on the inside, and all the threats and lies of the Enemy.¹¹

TWO TRUTHS REPRESENTED BY ISRAEL ENTERING INTO THE LAND OF CANAAN

	CROSSING THE JORDAN	THE REST OF CANAAN	ISRAEL ENTERING INTO CANAAN
REPRESENTS	Entering into Eternal Glory	The Rest of Heaven (Future)	Glorification: The Final Resurrection
	Beginning our New Life in Christ	The Rest of Salvation (Present)	Sanctification: The Christian Life

"As the Israelites of old obtained an inheritance in the promised land, so those in Christ become partakers of that heavenly inheritance which he has secured for them." (Hodge on Ephesians 1:10-11). "As the second portion of [the book of Joshua] focuses on the allotment of Israel's inheritance to every tribe as God had designed, the New Testament explains that Christ gives his people their inheritance. In his resurrection and ascension, Christ received many blessings from God that he distributes to his people in the gifts of the Spirit (Ephesians 4:4-13). Thus the Spirit is the deposit guaranteeing our inheritance to come (Ephesians 1:13-14). When Christ returns in glory, he will grant his people their full and eternal inheritance: to reign with him eternally over the new heavens and the new earth (Revelation 5:10; 22:5)." (*Spirit of the Reformation Study Bible*). *On grappling with the destruction of the Canaanites*: "The doom of Canaan must be compared to the doom of Sodom and Gomorrah: an anticipation in history of God's final judgment. . . Israel was not free to spare those whom God had doomed. . . We may find the concept of a holy war difficult to accept. . . Yet God's commission to Israel was grounded in His righteous judgment against sin. . . The New Testament recognizes the God-given right of the state to use the sword (Romans 13:4), but God has not appointed the state to be the executor of His total justice. That final judgment is given to Jesus Christ, and awaits His return (2 Thessalonians 1:7-10)." (Clowney, *The Unfolding Mystery*, pp137-39). The truth that Jesus will pass judgment on the ungodly on the day of the final Resurrection seems to be set forth in Joshua in a few different passages in particular: *In Joshua 6*, the people blow trumpets for six days and the walls fall down on day seven. The people of Jericho might have thought: "They've been blowing these trumpets for six days—nothing's happened and nothing's going to happen"—but they would have been greatly mistaken. In the same way, now is the six days when the church is being called to blow the gospel trumpet before the unbelieving world; the seventh and final day is fast approaching when the final trumpet will sound, judgment will come upon the unbelieving in a moment, and the earth and all its works will be burned up (cf. 6:24). *In Joshua 10*, the five kings of the Amorites go up to make war with the Gibeonites, who had made peace with Israel. Israel then defends them, and the Amorites are routed before them. The five kings flee and hide in a certain cave (v16); where they are then guarded until Joshua was able to deal with them. At the end of the battle they bring the kings out of the cave; Joshua passes judgment on them and they are executed. So too, the wicked who die in their sins await to stand before the judgment of the greater Joshua. On the day of the final Resurrection, the enemies of God will likewise be brought out to face King Jesus.

¹¹ It seems to be this aspect that the Reformation Heritage Study Bible refers to when it says: "The Promised Land symbolizes the inheritance and spiritual rest that belongs to God's people in the experience and enjoyment of His presence (Hebrews 4:8-11)." And A.W. Pink writes: "this book may be contemplated from two distinct but closely related standpoints: first as the end of Israel's trials and wanderings in the wilderness, and second as the beginning of their new life in the land." (*Gleanings in Joshua*). We've seen many Scriptures that set forth Canaan as a type of eternal glory; but other Scriptures set forth Canaan as a picture of the rest of salvation. This seems to be the meaning in Hebrews 4:3: "For we who have believed enter that rest. . ." and again in verse 10: "For the one who has entered His rest has himself also rested from his works." In Psalm 37, we see the land of Canaan being set forth as *both* the rest of salvation and the rest of glory. Most of the Psalm focuses on the land as our *future* inheritance (verse 9: "But those who wait for the Lord, they *will* inherit the land"), but David also speaks of enjoying the land in the *present* tense in verse 3: "Trust in the Lord and do good; dwell in the land and cultivate faithfulness." While this is *the main answer* to the question asked above (IE, Why all the fighting?), there is *a second answer* as well: We also see the Church fighting in Canaan because Scripture elsewhere tells us that God's people will actually have a role in judging the wicked at the final Resurrection. This is drawn out in Scriptures such as Psalm 149:6-9 and Revelation 2:26-27, where we see God judging the wicked—but doing so *through His people*. The ESV Study Bible draws this out when it notes: "In ways that are not entirely clear, the faithful will participate with God in carrying out the final judgment (1 Corinthians 6:2; cf. Psalm 149:6-7), and Israel's bringing of judgment on the Canaanites foreshadows that great responsibility as well. . ." (*Introduction to Joshua*).

When the Lord had given instructions to His people about taking the land of Canaan, He gave them two separate sets of directions for what to do. For the cities and peoples who were living *outside the land*, they were to offer terms of peace (Deuteronomy 20:10-15). This is to signify *the mission of the church*: We go to the unbelieving world announcing God's coming judgment and offering His terms of peace—the message of the gospel. But as for the cities and peoples living *inside the land*, the Lord commanded: “you shall not leave alive anything that breathes. But you shall utterly destroy them. . .” (Deuteronomy 20:16-17). There were no peace treaties for the Canaanites living inside the land; and this is meant to teach us about *how God wants us to live as Christians*: Just as Israel was to offer no terms of peace to the Canaanites in the land, we are not permitted to make peace with any sin in our life as Christians. As Israel was to show no mercy to the Canaanites, we are to show no mercy to our sin. As Christians, we're not allowed to pick and choose which sinful habits and tendencies need to go and which ones we'd like to keep. God is calling us to do away with any and every kind of sin that we find in our life. What are the things in your life right now that *you* need to be putting to death?¹²

The last thing we could mention here is that Israel wasn't able to just conquer the land overnight; they had to do battle with the Canaanites *for years*. Joshua 11:18 says: “Joshua waged war a long time with all these kings.” In the same way, the Christian life is a war that doesn't end until the day Jesus calls us home. Sanctification doesn't just happen overnight; growing in holiness is a process that takes our entire life. For Israel, conquering *one city* led to doing battle against *another*; there were always more Canaanites to fight. It's the same with us: As soon as we see victory in *one area* of our life, the Lord begins to show us *other areas* that still need His grace as well. Seeing more of our sin may sound like something bad or discouraging, but it's actually the only path for our growth in Christ. Think about it: Joshua and Israel probably didn't want to keep finding those Canaanites—they might have thought: *This is bad!* But it was the only way they would possess the land, because it was impossible to defeat the Canaanites without first discovering where they were! So, for Israel, possessing the land actually took place through the process of finding more and more of the Canaanites. And in the same way, our sanctification in Christ actually takes place through the process of seeing more and more of our sin. Growth in grace happens as we allow the Lord to reveal the hidden idols of our hearts. It's only then that we can confess them, turn from them, and receive Jesus' cleansing once again.¹³ So, we

¹² In speaking of these two distinct aspects in Joshua, Pink says: “As the inheritance which the Lord appointed, promised and gave to Israel, Canaan has rightly been regarded as a type of Heaven, unto which the Church is journeying through this wilderness-world. But Canaan was the scene of fierce battles, and that presents a serious difficulty unto many, though it should not. They point out that Heaven will not be the place of fighting, but of eternal rest and felicity, and then ask, ‘How could Israel’s history in Canaan prefigure our experience on High?’ It did not, but it strikingly and accurately foreshadowed what Christians must accomplish if they are to enter and enjoy ‘the purchased possession’. The book of Joshua not only exhibits the sovereign grace of God, His covenant-faithfulness, His mighty power put forth on behalf of His people, but it also reveals what was *required from them* in the discharge of their responsibility: formidable obstacles had to be surmounted, a protracted warfare had to be engaged in, fierce foes overcome, before they entered into the actual enjoyment of the land. Salvation is indeed by grace, and grace alone, for human merit has no place therein; yet good works are necessary, because it was to fit us for them that grace is given. In Joshua we have a striking and blessed exemplification of the two-foldness of Truth and the perfect balance of its essential parts. The sovereign grace of God and the discharge of His peoples’ responsibility run side by side therein. Canaan was God’s free gift unto Israel, yet they had to fight for possession of it.” (*Gleanings in Joshua*). The Reformation Heritage Study Bible puts it this way: “God dispossessed the Canaanites and gave the land to Israel as their possession. Nonetheless, Israel had to fight to expel the Canaanites. So spiritually, Christ has conquered sin so that it no longer has dominion over us (Romans 6:14), yet we must actively be engaged in fighting against sin (Romans 6:12-13).” Joshua 6:21 records of Jericho: “*They utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey with the edge of the sword.*” Scripture is emphatically telling us that each and every kind of sin is to be put to death: not only the ones we think could do a lot of damage (IE, the men and oxen), but the ones we might otherwise see as harmless (IE, the women, sheep and donkeys). We're to put to death new sins (IE, young), as well as recurring ones (IE, old).

¹³ If it's true that sanctification is a lifetime process then it's going to be pretty important for us to learn how to live out our very imperfect Christian lives in light of the finished work of Christ. Many of us get excessively discouraged by our sin and end up feeling defeated. I call it *the downward spiral*: As soon as we mess up, we're pulled into a downward cycle of discouragement and despair. But there's a word of hope for us here. In Joshua 8:1 we read: “Now the Lord said to Joshua, ‘Do not fear or be dismayed. Take all the people of war with you and arise, go up to Ai; see, I have given into your hand the king of Ai, his people, his city, and his land.’” The reason this is so life-giving is *the context* of these words. In their first battle at *Jericho* (Chapter 6), Israel had conquered. But in their second battle at *Ai* (Chapter 7), they fell flat on their faces: They failed; they sinned; they completely blew it. And in that moment, the temptation would have been to give in to the downward spiral. But God tells them here to get right back up and go back to *Ai*. They didn't have to pout or feel defeated after they blew it. In fact, that was the very thing God was specifically commanded them *not* to do. He was going to send them right back into the game. Just like Israel, God wants us to find new strength and grace, even *right after we've blown it*. We don't have to give in to

shouldn't get disheartened as the Lord shows us the ways we still need to grow. Just like with Israel, the Lord is subduing our enemies, but He's doing it one city at a time. Growth in Christ can be slow; but if you've been a Christian long enough, you can look back on your life and praise God for the ways He *has* changed you. As one put it: "I am not the man I ought to be, I am not the man I wish to be, and I am not the man I hope to be, but by the grace of God, I am not the man I used to be."¹⁴

FOR ISRAEL	Possessing the land happened	...through the process of seeing/ discovering/locating more and more	...of the CANAANITES
FOR US	Sanctification happens		...of our SIN

3. The Time of the JUDGES: *The Books of Judges and Ruth*

A) The Plight of ISRAEL: Many of us have gone through times in our life that we're not proud of as we look back on them. We may not have realized just how bad those dark seasons were at the time, but we blush as we think of them now. That's sort of what the time of the judges was like for Israel. They may not have realized it at the time, but this 350 year span¹⁵ was a dark period in their history. After Joshua dies, things start to get bad, and they only continue to get worse.¹⁶ The spiritual decline of these days followed a specific pattern: 1) The sons of Israel would do evil in the sight of the Lord (2:11ff; 3:7); 2) The Lord gave them into the hands of their enemies (2:14-15; 3:8); 3) The sons of Israel cried out to the Lord to save them (3:9,15); and 4) The Lord would raise up a leader to deliver them (2:16; 3:9,15).¹⁷ These leaders were the judges (2:16); but don't let that name confuse you,

the downward spiral; we don't have to stay defeated. The good news of the gospel is that even in the midst of our failures, we can live a victorious Christian life *because Jesus is our victory*. And because of Him, we can get right back up and move forward in the power of the Spirit, even right after we've blown it, claiming the finished work of Christ for all our failures, and saying with Paul: "One thing I do; forgetting what lies behind and reaching forward to what lies ahead." (Philippians 3:13).

¹⁴ The Reformation Heritage Study Bible says: "That Israel conquered the land in increments vividly pictures the progressive nature of sanctification. . .Victory over one city led to another city to conquer. So we must die more and more to sin and live more and more to righteousness. Sanctification progresses until glorification." Octavius Winslow adds these thoughts on the significance of the fact that Israel wasn't able to drive out the Canaanites completely: "Dear reader, it will be nothing new for you to be informed, that the Canaanites still dwell in the land. You will recollect, that when the children of Israel took possession of Canaan, although they conquered its inhabitants, and took supreme possession and government of the country, yet the former occupants of the soil they could not entirely dispossess. The circumstance is thus recorded: 'The children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.' (Josh. 17:12). Now what these Canaanites, these heathenish idolaters, were to the children of Israel, the natural corruptions of the heart are to the called children of God. After all that Divine and sovereign mercy has done for the soul—though the inhabitants of the land have been conquered, and the heart has yielded to the power of omnipotent grace, and the 'strong man armed' has been deposed, and Jesus has taken the throne—yet the Canaanites will dwell in the land, and we cannot expel them thence. These are the natural corruptions of our fallen nature, the evils of a heart that is but partially renewed, the heathenish lusts, and passions, and infirmities that formerly were the sole occupants of the soil, and still dwell there, and which we shall never, in the present state, entirely dispossess. But what did the children of Israel do to these Canaanites, whom they could not drive out of the cities, but who would dwell in the land? We read in the 13th verse: 'Yet it came to pass, when the children of Israel were waxing strong, that they put the Canaanites to tribute: but did not utterly drive them out.' Now this is what the children of God must do with the spiritual Canaanites that yet dwell in the renewed heart: they cannot be driven out, but they may be put to tribute; they cannot be entirely extirpated, yet they may be brought into complete subjection, and even made to contribute to the spiritual advance of the soul, and to the glory of God. Yes, even these very indwelling and powerful Canaanites, these strong corruptions that war and fight in the renewed soul, may be made subservient to the spiritual benefit of a child of God. Will it not be so, if they lead him to put no confidence in himself, to draw largely from the fullness of grace in Jesus, to repair often to the throne of mercy, to deal much and closely with the atoning blood, to cultivate a watchful, prayerful, tender spirit and daily and hourly to rejoice in Christ Jesus, having no confidence in the flesh? And yet all this may be the result, when the believer has waxen strong in the Divine life, and has learned to put his indwelling corruptions to tribute, though he may not utterly expel them from his bosom. Thus 'God turned the curse of Balaam into a blessing,' (Neh. 13:2) and thus, too, may the renewed soul—often led to exclaim, 'O wretched man that I am; who shall deliver me from the body of this death?'—through a supply of the Spirit of Christ Jesus, and becoming more thoroughly versed in the art of the holy war, be able to turn the risings of his indwelling sins into occasions of more holy and humble walk with God." (*The Fruitless and Fruitful Professor*). The quote is from John Newton, taken from *The Christian Pioneer* (1856; edited by Joseph Winks, p84). It may have originally been more of a reference to the truth of regeneration, but it's no less true as we think about our growth in grace as Christians.

¹⁵ "The events narrated in the book span the approximately 350-year period from the conquest of Canaan (1400 B.C.) until just prior to the time of Samuel, who anointed Israel's first king (1050 B.C.)." (*Spirit of the Reformation Study Bible*).

¹⁶ The ESV Study Bible describes the spiritual declension in this way: "The theme of Judges is the downward spiral of Israel's national and spiritual life into chaos and apostasy. . .[Israel's] disobedience continued and grew more serious—and more debased—throughout the period of the judges. Time and again Israel turned its back on God and embraced the gods and the ways of the Canaanites. . .By the end of the book, Israel had violated its covenant with God in almost every way imaginable."

¹⁷ The enemies that came against Israel included both the remaining peoples living *within the land of Canaan* that Israel had

because they didn't sit in courtrooms—they led God's people in battle against their enemies. And the Lord powerfully used many of these judges to bring deliverance to His people. Sadly though, Israel's sin wasn't just a pattern but a cycle. After the Lord had raised up the judge and rescued His people, they quickly forgot Him, and returned to doing evil in His sight (back to step one). In attempting to explain these dark days in Israel's past, the author of Judges seems at a loss for words, except to say: "In those days there was no king in Israel; every man did what was right in his own eyes." (17:6).¹⁸

Samson is probably the most well-known of the judges. And he's also one of the most baffling and controversial figures in all of Scripture. We don't know what to make of him: "Why should so much attention be given to a judge who squandered his endowment and ignored his calling? Is the history of Samson given for its entertainment value? Is Samson an Israeli Rambo, a Superman for a biblical comic strip?"¹⁹ What do we do with Samson? Why is he in Scripture and what is his life meant to teach us? Believe it or not, the first reason he's in Scripture is that *his life sets forth for us a beautiful prefiguring of the life of Jesus*. Think about it: He was born to deliver God's people, but they didn't understand. So much so that he was bound by his own people and handed over to the Gentiles, who in turn mocked and ridiculed him as he suffered. But in the end he was vindicated; and though he had delivered God's people many times over the course of his life, it was actually his death that would accomplish for them the greatest deliverance of all (cf. 16:30). Gideon had delivered God's people with 300 men; but with Samson, God was showing He didn't even need that many—He could deliver His people with *One*.²⁰ And so, in Samson's life, we see Jesus. *But his life is also a warning to us*. His character is so marred by sin and vice that if his name hadn't been listed among the faithful in Hebrews 11:32, we would have serious doubts that he really knew the Lord.²¹ In this, Samson shows us just how far we as believers can fall into sin, if we're not careful. In Samson we're also confronted with the truth that we can be extremely gifted and yet far from God. Samson was incredibly gifted. I think that's how we can view his great strength. Yet he's a man driven by lust and revenge. How can this be? Here's the scary truth: We can do amazing things for Jesus while being distant from Him. We can be far from God and preach powerful sermons. A lot of us wish for the gifts that Samson had. Careful what you wish for. It was Samson's great strength that led to his downfall in the end.²²

failed to conquer (cf. the Philistines in 3:1-3; chapters 13-16; Jabin in chapter 4) as well as enemies who attacked from *outside the land of Canaan* (cf. Mesopotamia in 3:9-11; Moab/Midian in 3:12-14 and again in chapters 6-8; Ammon in chapter 11).

¹⁸ This is the theme of Judges (cf. 18:1; 19:1; 21:25). It wasn't *all* bad. Often with the deliverance of the judge came spiritual renewal as well. But the judges themselves, though at times commended, are often also overcome with their own flaws; and in the end the spiritual renewal doesn't last, and Israel falls back into doing evil. So that overall, whereas the book of Joshua is marked by conquering, the book of Judges is marked by failure and defeat. The *Reformation Heritage Study Bible* leaves us with this assessment: "There is a remarkable yet pathetic pattern of rebellion, retribution, repentance, and restoration. . .With each cycle of apostasy the nation plummeted to greater depths. . ." The lesson? "The message of Judges is clear. When sin is not thoroughly slain it will rise up to trouble us, but when sin is confessed and mercy is sought God will rise up to save us."

¹⁹ Edmund Clowney asks this question for all of us in *The Unfolding Mystery*, p142.

²⁰ Clowney writes again: "Can the tragic life of Samson point us forward to Jesus Christ? If we catch the force of the narrative, we will see that it must. . .Like Samson, Jesus was bound by the leaders of His own people and handed over to the Gentile oppressors. Like Samson, too, Jesus was mocked as helpless; not blinded, to be sure, but blind-folded, he was made the sport of His captors. Jesus willingly gave up His life. In His death He wrought a deliverance that exceeded the deliverances of his life [cf. Judges 16:30]. . .Threatened by a Philistine army, his own people gladly tied him up and handed him over to the enemy. . .Gideon's tiny force had startled and routed a great invading army of Midianites. But when the Spirit of God came upon Samson, the Lord showed that He had no need for even three hundred. He could deliver by one." (pp146-47; 142-43).

²¹ The ESV Study Bible summarizes his faults in this way: "Samson violated all of the main provisions of his Nazirite vow (13:7; cf. Numbers 6:1-21); he drank wine at his wedding feast (Judges 14:10; 'feast' here [Heb. *mishneh*] is specifically a 'drinking feast'); he had contact with the dead (e.g.14:8-9,19;15:15); and he allowed his hair to be cut (16:17-19). Furthermore, he married an unbelieving Philistine (14:1-20), and he had intimate relations with at least two other Philistine women (16:1,4)." And interacting with Hebrews 11:32-33, it concludes: "Hebrews lists. . .Samson, and Jephthah. . .as examples of those 'who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions' (Hebrews 11:32-33). However, to say that these heroes had some measure of faith is not to say that they were consistent models of faith and virtue."

²² A thousand men couldn't bring Samson down, but one woman could. There's another warning. But why did this happen? Samson was so strong that it seems he began to forget he was a man who needed God. So in some ways, his story is also given in Scripture to explain why it is that the Lord sees fit to keep us dependent on Him—and what it would look like for us if He didn't. As Paul concluded: "Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong." (2 Corinthians 12:10). At the end of Samson's life, we're left with two conclusions: 1) *Sin carries real consequences*. We know from Hebrews 11:32 that Samson was a true believer; but that didn't protect him from losing his eyes, his freedom, and ultimately his life. Grace never nullified consequences. But at the same time: 2) *God's grace is so much bigger than you (and I think it is)*. Samson's hair grew back (16:22) because God let it grow back. And when Samson cried out to the Lord at the end, He was pleased to answer. And God didn't just *forgive*

The time of the judges started off bad. And it only got worse. So that as the author of Judges dipped his pen into the ink for the last time, to etch out the final sentence of his volume, he's forced to write what he had already written many times before. The last verse of Judges reads: "In those days there was no king in Israel; everyone did what was right in his own eyes." (21:25). But even in these words there's hope. If the author is writing about "those days", he must be living in days that were different. Newer days. Days when there *was* a king in Israel. Days when God's people refused to do what was right in *their own eyes* and sought to do what was right in *His*. Yes, the time of the judges was a total train-wreck. We cringe and blush and weep as we read of this dark season in our past. But we can talk about it now as being in our past. And we can do that because God didn't turn on His people when they turned on Him. You'd think at this point God would have thrown in the towel. But that's not what He did. The bride of Christ had torn up her marriage certificate and stormed out the door. What did God do? He bent down, picked up the pieces, and began putting them back together. He would renew His vows with her. He would renew His covenant. There had been no king in Israel, and His people were a mess. He would fix it. He would make it better. He would give them a king in Israel. The time of the judges was about to come to a close. God was ushering in the monarchy.

B) The Story of NAOMI: And so, even as the days of the judges continued, God started putting into motion His plan to raise up a king in Israel. It's in the days of the judges that the book of Ruth takes place (Ruth 1:1); and it's the book of Ruth that records the very first preparations the Lord makes for establishing the monarchy. But don't let the title fool you, because the book of Ruth is really about Naomi. In Hebrew, Naomi means "pleasant", and that was a great way to describe her life. She lived in *Bethlehem*, which means "house of bread." And her husband's name was *Elimelech*, which means "My God is king." She had two boys; and her friends loved her dearly. But when a famine struck the land, Naomi and her family were compelled to sojourn in the land of Moab in search of food. While they were living there, Naomi's husband died; and she was left with her two boys. They later married Moabite women; one of them was Ruth. Life went on for ten years. But while Naomi was anxiously awaiting word of grandchildren in the sunset years of her life, she was forced to hear news of a very different kind: Her two boys had been taken away from her just as her husband had. Naomi was a broken woman. She had left Bethlehem with her husband and her sons. When she came back (Ruth 1:6), the only one with her was her daughter-in-law, Ruth. She had lost everything. When the women in town see her, she responds: "Do not call me Naomi; call me Mara [Hebrew: "bitter"], for the Almighty has dealt very bitterly with me. I went out full, but the Lord has brought me back empty. Why do you call me Naomi, since . . . the Almighty has afflicted me?" (1:20-21).²³

Much of the book focuses on the courtship between Boaz and Ruth, but in and through and behind *their story*, we see the Lord re-entering into another kind of courtship with Naomi.²⁴ The Hebrew

Samson. Even after all he did—God was meaning *to use him* once again for His glory. Friends: It's never too late to cry out to God. If God can forgive *Samson*? He can forgive *you*. And if God meant *to use* Samson again? He'll do the same *with you*.

²³ We might contrast Naomi's experience with Jacob, who went out as one man and returned as two companies (Gen. 32:10). Some believe that Naomi and her family should never have left Canaan, even though there was a famine. It's hard to say if this is true or not. Genesis records a few different famines during the time of the patriarchs. When *Abraham* faces a famine, he leaves (12:10); no commentary is given, but it doesn't turn out well. When there's a famine in *Isaac's* time (26:1), the Lord tells him not to leave, so he stays in Gerar (which is part of Canaan). But in the famine at the end of Genesis, the Lord explicitly tells *Jacob* to go down to Joseph in Egypt. It does seem, though, that this was a unique instance. At the end of the day, I don't think we can say with certainty that Naomi shouldn't have left the land; but that's probably the case. And if it's true she shouldn't have left, it just serves to highlight God's grace to her all the more. It seems there was a lot in these first four verses that this family shouldn't have done—but God pursues them in grace (see the last footnote in this section on Naomi for more).

²⁴ The story of Boaz and Ruth is a beautiful study that we unfortunately don't have the time to study here. One item of note is that according to Matthew 1:5, the mother of Boaz was actually Rahab, the former Gentile from Jericho. Which explains a lot about Boaz and his courtship of Ruth. His own mother had been a Gentile outsider too, who had left her people and gods in order to join the people of God and worship the Lord. Boaz could empathize with a Ruth in a way few Israelite men could (cf. 2:11). Also, Boaz and Ruth are set forth as a beautiful picture of Christ and the church: *Boaz is set before us as a picture of Christ:* 1) in his name: which means, "in him is strength" (Ex.15:2; Ps.18:1; 28:7; 31:4); 2) in his position: he was a kinsmen able and willing to redeem his people (Lev.25:23ff; Num.3:40ff; Deut.25:5-10); 3) in his sympathy: he could sympathize with Ruth because of his own history (2:11; Matt.1:5; cf. Heb.4:15); and 4) in his dealings: his gracious dealings towards Ruth (the foreigner) are wholly unmerited. *And Ruth is set before us as a picture of the Church:* 1) in her place of origin: starting out as a foreigner, excluded from God and His people; 2) in her surrender of all: leaving her people and their gods to join herself to the Lord and His people; and 3) in her poverty of spirit: characterized by poverty of Spirit, amazed at the kindness of Boaz.

draws this out beautifully. Naomi had said the Lord brought her back “empty” (1:21); but later Boaz uses the same word when he gives Ruth heaps of barley, telling her not to go back to Naomi “empty-handed” (3:17). Naomi had said the Lord had “brought her back” empty (1:21), but her story wasn’t over yet. Boaz would marry Ruth. And not only that, he would fulfill his duty to a law that God had required back in Deuteronomy 25. When a husband died without having children, his brother (or a close relative) was to marry his widow; and the first-born child of that union was actually reckoned as belonging to the deceased. Naomi’s sons had both died without having any children. But when Ruth gave birth to her first-born son, that child was then legally reckoned Naomi’s grandson. The women say to Naomi: “May he also be to you *a restorer* of life . . .” (4:15). We could translate it: “May he be to you one who *brings back* life”; because the Hebrew word they use is the same word Naomi had used back in 1:21. God was *bringing back* life. Turns out she got to embrace a grandson after-all.²⁵

HEBREW	MEANING	NAOMI'S SORROWS	GOD'S GRACE
SHUB	“Empty”	God brought me back EMPTY (1:21)	Don't go back to her EMPTY-handed (3:17)
REQAM	“Bring back”	God BROUGHT me BACK empty (1:21)	May he BRING BACK life to you (4:15)

Sometimes the Lord has to empty us of everything we have. But the reason He does it is to fill our empty cups with blessings far beyond our wildest dreams. Naomi had been emptied. She had lost her husband; and she had lost her sons. But in her grandson, the Lord was beginning to *restore life* (4:15). The language is quite intentional: Naomi had been made to walk through a season of *death*. But her story wouldn’t *end* there. No, it would end *with resurrection*. Naomi got just a tiny glimpse of God’s faithfulness to her in the birth of her grandson: In and through this child, the Lord would preserve her covenant line after all.²⁶ Ruth 4:16-17 says: “Then Naomi took the child and laid him in her lap, and became his nurse. The neighbor women gave him a name, saying, ‘A son has been born to Naomi!’ So they named him Obed. . . .” But what Naomi saw was just the beginning. Those were just the first drops of blessing in her cup. Verse 17 goes on to tell us something more about Obed that Naomi would never have known at the time: “. . .He is the father of Jesse, *the father of David.*” That’s right: “Little Obed, the gurgling baby on Naomi’s knee, was the grandfather of David, the most famous king of Israel. . .Naomi doesn’t have a clue about the full value of her story. She has no idea as she feeds Obed mashed up carrots [as he] sat on her knee that one day—one day—he would go on to be the grandfather of David, David the great king of Israel.” See, Naomi had thought herself forsaken of God; barren and desolate. But all the while, God was planning to make her more fruitful than she could ever imagine. And that wasn’t even the best part. In and through this baby on

²⁵ See the second part of the last footnote in the Lesson on the Abrahamic Covenant. This is a beautiful text for so many reasons. *Ultimately the concern here was the covenant.* God had made promises to believers and to their children, and to the entire covenant line that would continue from them. So when a husband died without having any children, this was not only a massive emotional and economic blow; it made it seem as though God’s promises weren’t true; or more accurately, that this individual and his covenant line had been completely cut off from them. And so it was not only to heal the emotional and economic fracture, but to make a provision for fulfilling His promises—in a different but no less of a real way—that the Lord made provision in the duty of the brother of the deceased. *This is also a wonderful example of the doctrine of imputation.* This was, in effect, one of the common forms of adoption in the Old Testament. The child from the new union (in this case Obed) was reckoned as belonging to/being the child of the deceased man (Mahlon; 4:10), though physically he was actually the child of Boaz and Ruth. This is how justification works. Christ’s righteousness is imputed to us—it is reckoned as ours. Though physically and properly it belongs only to Him—just as with adoption—His righteousness is legally reckoned as ours. On the passage in Deuteronomy 25:6, Ainsworth says: “*Stand up in the name of his brother:* That is, be counted and called the seed of the dead man, not of the living. . .Thus Obed, whom Boaz begat of Ruth, is said to be the ‘son of Naomi,’ (Ruth 4:17).” Matthew Poole likewise affirms: “*In the name of his brother:* Shall be called and reputed his son.” And Matthew Henry draws the same conclusion: “the first-born child, which the brother or next kinsman should have by the widow, should be denominated from him that was dead, and entered in the genealogy as his child (vv5-6).” (Henry on Deuteronomy 25:6). *In what Boaz does for Ruth and Naomi we are given other glimpses of the gospel as well.* First, in redeeming the land and acquiring Ruth as his wife, Boaz does this legally, at the city gate, and according to the letter of the law. So too, Christ didn’t go around justice to redeem us, but fully satisfied justice at the cross. Also, it seems that Boaz is seeking to buy from Naomi her land *for the express purpose of giving it* to Naomi’s future adopted grandson. So too, Jesus has paid the full price to purchase our inheritance, and He has done so in order to give it to us as a free gift. Lastly, as Boaz is set forth as a picture of Christ in many ways, he also seems to be set forth as a picture of God the Father. Think of it: this was an immense sacrifice for him. Boaz wasn’t just making a financial sacrifice; he was committing to part with his first-born son. Such was his love that he was willing to give up his first-born (and at the time, only begotten) son in order to restore life to the otherwise perishing (Naomi).

²⁶ See the previous footnote. The greater part of Naomi’s sorrows would have had to do with God’s covenant in Genesis 17.

Naomi's lap, one day a King even greater than David would come. Obed's name comes up again in Matthew 1, where we learn that the Savior himself would be traced back to *Naomi's line*. Truth is, if she could have seen the end of her story, she would have fallen on her face in worship. But she had to wait till glory. *And friends, so do you.* You may not understand what the Lord's doing when He brings you through seasons of deep pain and loss. But maybe when He shows you, *you'll* be the one falling to the ground in tearful praise. He is faithful—and Naomi's story beckons us to trust in Him.²⁷

4. The Rise of the MONARCHY: *The Book of 1 Samuel*

A) Samuel: Samuel was the last of the judges (7:15), and the book of 1 Samuel provides an account of the transition between the judges and the monarchy. God had raised up Samuel when Eli's sons proved themselves to be worthless men (2:29,34; 3:13).²⁸ Samuel's ministry as a judge seems to have mostly consisted in instructing Israel in God's Word and devoting himself to prayer for them (3:21; 12:23; cf. Acts 6:4). Samuel was faithful to his calling, and when he became old, he appointed his sons to be judges after him. But when it was clear that his sons didn't walk in his ways, all the elders of Israel approached Samuel and asked him to appoint a *king* over them to be their judge (8:1-5). Samuel brings the matter to God in prayer, and the Lord tells Samuel to listen to their voice; but the Lord also tells Samuel that in asking for a king, "they have rejected Me from being king over them." (8:7). God was not against the monarchy *per se*; indeed, He's the One who had been orchestrating it. He had promised Abraham that kings would come forth from him (Genesis 17:6,16; cf. 35:11). He had given specific instructions for establishing the monarchy in Deuteronomy 17. And, as we've seen, the whole book of Judges is devoted to showing that what Israel needed most was a *king*. So, it seems, the problem wasn't so much with *what* Israel wanted—but *why* it is they wanted it: They were asking Samuel for a king, "that we also may be like all the nations, that our king may judge us and go out before us and fight our battles." (8:20). They wanted a king *to be more (not less) like the pagan nations around them. And they wanted a king that they could see with their eyes when they went to*

²⁷ The quote is taken from a sermon by George Hawkins on Ruth 4: "The Story of Ruth: A Time to Rejoice." One question that arises here is: *But couldn't God have done this another way?* Couldn't God have chosen Naomi to be the great great grandmother of David without all the pain? Couldn't Obed just have come from Mahlon and Ruth instead of Boaz and Ruth? I think the primary answer is that there is mystery here, and we need to let God be God. But I believe Ruth 1:1-6 might give us some insight into this question as well. In these verses we read that because of the famine, this man and his family originally "went to sojourn" in Moab (1:1). They went *to sojourn*. That's temporary; their intention was never to stay there or settle. But what ended up happening? "Now they entered the land of Moab and remained there." (1:2). So, they ended up settling there. And after Elimelech dies (1:3), they continue to stay; that's when Naomi's sons marry Moabite women (1:4). So, now they're putting down even deeper roots in Moab; and they're there another ten years (1:4). It isn't until Naomi's sons are both taken away that she goes back to the land (1:6). And look at how it's worded. After her sons had died in verse 5, we read: "Then she arose with her daughters-in-law that she might return from the land of Moab, for she *had heard* in the land of Moab that the Lord *had visited* His people in giving them food." (1:6). Naomi "had heard" about the food that God "had given." That implies that she had already known about it for some time. And so, in all these details, I believe that Scripture is hinting to us what had happened: The family went to Moab originally to sojourn temporarily. But they ended up making a pretty good living there and decided to stay—even after they had heard there was food again in Bethlehem. It was only after Naomi's husband and two sons were taken away from her that she is finally compelled to leave Moab and journey back to Bethlehem. Which is why all this is so important: If tragedy had never struck, what would have happened? They would have stayed in Moab. And had the Lord given grandchildren to Naomi in Moab, the roots would have gone down yet deeper still. Which means that when the Lord's appointed time had arrived to send Samuel to Bethlehem to anoint the one He had chosen as king, David wouldn't have been there. Jesse and his family would have been nowhere to be found. They'd still be in Moab. It's in this way that I think we can see how Naomi's sorrows seemed necessary in coming before the glory. Which serves to highlight both God's providence and grace all the more: *God's providence* in that He simply will not allow this family to stay in Moab despite the fact that they seem to have every intention to do so. *And God's grace* in the fact that the reason He is allowing all the pain wasn't to get back at Naomi and punish her for her sins. Probably they should have never left the land in the first place (v1). And after they evaded the famine, they should have gone back to Bethlehem right away instead of settling down in Moab (*remaining*, v2). Clearly, Naomi's sons had no business marrying Moabite women (Deuteronomy 23:3-6). And as the disobedience mounted up, so did the tragedy. So, on the outside it would very much seem as though God was punishing Naomi and her family for their sins. Indeed, this seems to be what Naomi had assumed (1:13,21). But by the end of the book what we realize is that God wasn't punishing Naomi—He was rescuing her. In some ways, she had become like a prodigal daughter; she had run away and had no plans to return. So the Lord came after her—not to take vengeance—but to bring her safely back home. God didn't orchestrate all this to punish Naomi, but to *save* her; not to curse her, but to *bless* her.

²⁸ It's noteworthy that it wasn't just *Eli's sons* who went astray. Later we come to learn that *Samuel's sons* "turned aside after dishonest gain and took bribes and perverted justice." (1 Samuel 8:3). Later still, we find *David's sons* Absalom and Amnon turning away from the Lord; even Solomon falls into idolatry. Why is this such a pattern? It may be that all these men allowed their ministries to become idols. Perhaps they elevated their work to a place it was never meant to hold at the expense of their families. These were also men in prominent positions; so even greater care is needed to shepherd our families in such cases.

battle. God had been their king. But I guess having a king they could see was easier than trusting the One they couldn't. Israel wanted a king for all the wrong reasons. And God would give them a king. But He would do it for His own purposes: God would use the monarchy to bless and renew them.²⁹

B) Saul: Israel wanted a king who would look good and fight their battles for them. So, that's exactly what God gave them when He hand-picked their first king, Saul. This seems to be implied even in the meaning of his name. In the Hebrew, *Saul* means "asked for." Things didn't go well under Saul. And it's as though God was saying: "This is what you asked for." Saul was exactly what Israel wanted in a king: he was "a choice and handsome man, and there was not a more handsome person than he among the sons of Israel; from his shoulders and up he was taller than any of the people." (1 Samuel 9:2).³⁰ Saul was a natural-born leader; he checked all the boxes. But it wasn't long before he stopped listening to God. Saul "rejected the word of the Lord", and the Lord rejected *him* as king (15:23). Turns out, God wanted to teach His people some lessons about leadership, and they would have to learn the hard way. Because the fact was, Israel never needed a natural-born leader. And they didn't need a king who was handsome, mighty, and tall. Other nations may have sought for kings by these standards. But God's people were to be different; and as such they needed a different sort of king. Saul had the face and build of a Hollywood star and he knew how to lead an army. But what Israel needed wasn't a military expert or a celebrity superstar. They needed a man after God's own heart.³¹

²⁹ Howard Jr. says: "Early in 1 Samuel, the elders of Israel came together to ask Samuel to appoint a king over Israel (1 Samuel 8). The problem with this request was *not* that God was against the kingship per se. The opposite was actually the case: God was for it. He had promised kings to Abraham from the beginning (Genesis 17:6,16; 35:11), and He had spoken of kings as His blessings upon the people several times since (see especially Genesis 49:8-12; Numbers 24:7,17). . .The problem with the request for kingship in 1 Samuel 8 was the motivations behind it. The people wanted a king to rule over them 'like all the nations' (1 Samuel 8:5,20). First Samuel 8:20 goes beyond this and reveals the Israelites' true agenda in asking for this king: 'Then we will be like all the other nations, with a king to lead us and *to go out before us and fight our battles*' (italics added). This desire flew in the face of the injunctions in Deuteronomy 17:14-20. . .and it was couched in terms of the common ancient Near Eastern conception of a king as one who would fight the nation's battles and receive the glory for it. . .In effect, this desire served to 'depose' the Lord as Israel's king, for He had been the one who had delivered Israel time and time again. . .Thus, the problem with Israel's request for a king was not that God did not ever want Israel to have a human king. Indeed, kingship was part of His plan from the beginning. However, a proper kingship, in which God retained His supreme place over Israel as its God and its warrior, was not what Israel actually asked for when it requested a king, and that was the reason for the verdicts about its sinfulness." (*An Introduction to the Old Testament Historical Books*, pp159-60).

³⁰ It's clear from 1 Samuel 8:20 (see above) that Israel wanted their king to be a qualified military expert. It's not as clear that Israel was asking for their king to be strong and tall, since the statement in 1 Samuel 9:2 is more of a description of Saul than a demand of the people. But if we compare other Scriptures, I believe we find that this was simply an assumed qualification of the king. This is hinted at in 1 Samuel 10:23-24; but we see it most clearly when Samuel is called upon to go to Bethlehem to anoint the new king. When Samuel begins to look at Jesse's sons, we read: "When they entered, he looked at Eliab and thought, 'Surely the Lord's anointed is before Him.' But the Lord said to Samuel, 'Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.'" (1 Samuel 16:6-7). It's implied here that the assumption was the king should look a certain way.

³¹ One common question that arises as we talk about God's rejection of Saul's kingship is: How can it be that God "regretted" (ESV) or "repented" (KJV) of making Saul king in 1 Samuel 15:11? The Hebrew word here is *nakham*, and it's translated in three different ways in Scripture: 1) "'relent' or 'change one's mind'. . . 2) or 'have pity or compassion'. . . 3) as well as 'be sorry' or 'have regret'." (ESV Study Bible, 1 Samuel 15:29). Here it's used in the third sense: the Lord is *sorry; saddened; grieved*: "[In 15:11], as in Genesis 6:6, the Lord 'regrets' a decision. This means that God feels genuine sorrow when contemplating Saul's sin. But it does not mean that God thinks his decision to make Saul king was a mistake in the overall course of his plans for history (cf. Isaiah 46:9-10)." (ESV Study Bible, 1 Samuel 15:11). And again: "The Hebrew word can mean repenting of one's own sins (impossible for God); finding comfort (inappropriate in this context); or here, God feeling sorrow over man's sins (Isaiah 63:10) and reversing His former course of action (2 Samuel 24:16; Jonah 4:2) in appointing Saul as king, just as He had grieved over the sin of mankind and reversed His act of creating them by destroying them with the flood (Genesis 6:5-7)." (Reformation Heritage Study Bible). Another question is how do we understand this in light of the fact that 1 Samuel 15:29 uses the same word in saying that the Lord "will not. . . change His mind"? How can verse 11 tell us God "repented" but verse 29 tells us that God does not "repent"? Again, the same Hebrew word can be used in different ways in Scripture: "the term as used in 1 Samuel 15:11,35 describes God's own feeling of sorrow or regret that Saul had turned out as he did. . .while in verse 29 God will not regret or change his mind concerning a decision once he has made it." (ESV Study Bible). And again: "There is no contradiction between this statement and the notices in verses 11 and 35 that the Lord was 'grieved' for having made Saul king, even though 'grieved' translates the same Hebrew word as is here rendered 'change his mind.' The point in this verse, as in Numbers 23:19, is that when the Lord makes a pronouncement intended to be final, he cannot, like a human being, be talked out of it." (Spirit of the Reformation Study Bible on 15:29). A third question that arises as we think about Saul is: What happened to him? How did a man who seemed so humble at the beginning end up so arrogant and self-seeking in the end? And what are we to make of him? This is a great question, and an important one. We'll come back to answer it in more depth later in this lesson. But in general, we must understand Saul's life as a warning. He does seem to have such a promising start (we see this especially in 1 Samuel 10); and that's the very thing that makes his sudden decline so shocking. He

C) David: It wasn't long after Saul had been crowned king that God sent Samuel on a mission to find his replacement. The Lord tells Samuel: "Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons." (1 Samuel 16:1). Some of this might sound familiar, because this was the same Jesse from Bethlehem who is mentioned at the end of the book of Ruth. Jesse was the son of Obed (Ruth 4:17,22); and Obed, if you remember, was the adopted grandson of Naomi whom Ruth had born to Boaz. God had done wonderful things in the town of Bethlehem many years before, and He was about to do wonderful things there once again.

But no one had expected the one God had chosen as king: "When they entered, he looked at Eliab and thought, 'Surely the Lord's anointed is before Him.' But the Lord said to Samuel, 'Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.'" (1 Samuel 16:6-7). Jesse had brought seven sons, but God had chosen the one left behind to babysit the sheep. When David is brought in, the Lord tells Samuel to anoint him. And when he does, "*the Spirit of the Lord came mightily upon David* from that day forward." (1 Samuel 16:13). Significantly, we're also told in the next verse that "*the Spirit of the Lord departed from Saul . . .*" In this we see that God's special anointing for leading His people had been taken away from Saul and given to David.³² But though David was now anointed as the new king, it would be years before he'd actually reign. And though he had been entrusted with a *unique privilege*, that also meant he'd have to undergo *unique preparation*. David would have had no way of knowing it at the time, but his path to the throne would be one of hardships, tears, and trials. He would have to spend the next several years of his life in exile, running from Saul in the wilderness. For David, suffering would come before glory; a cross before the crown.

There's so much we learn from David, the man after God's heart: his life is *an example* for us; his sin is *a warning* to us; his sufferings are *an encouragement* to us. But most of all, as we'll see, David's life and kingship are meant to point us to another King who would come after him and through his line. It's true, as we said, that many years *before* David, God had done wonderful things in the little town of Bethlehem. But many years *after* David, the Lord would do wonders there once again. Another king would arise from Bethlehem. God had sent *Samuel, the last of the judges*, to anoint Israel's new king. But later, He would send *John, the last of the prophets*, to anoint Israel's true and everlasting King. David reigned for a time as king over Israel; but the Lord Jesus is the One God has appointed to reign over all as King of kings forever. But Jesus' kingship would also be patterned after David's: Before glory there would have to be suffering; before the crown there would have to be the cross.³³

5. The Context of the COVENANT: *2 Samuel 1-7*

A) God's PLAN (2 Samuel 1-2): David is anointed king as a young man in 1 Samuel 16, and he kills Goliath the giant in the next chapter. But for the rest of the book of 1 Samuel, David is running for his life. After Saul tries to kill him twice, David knows he has to leave town; and he spends the next several years of his life either hiding in the wilderness (Chapters 22-26) or living as a refugee among the Philistines (Chapters 27-31). It was during this time that David penned some of the Psalms (see

falls terribly; and in such a way that he never recovers (so at least it seems). Saul is given as a warning to us, and I think we are to understand his life as a whole in a way similar to the warning spoken to us in Hebrews 12:16-17: "[See to it] that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears."

³² It's important that we don't misunderstand or misinterpret the events of 1 Samuel 16:13-14. The ESV Study Bible rightly notes on verse 14: "*The Spirit of the Lord departed from Saul* as soon as the Lord's Spirit came upon David to anoint him for kingship (see v13). This statement is not relevant to the issue of whether people can lose their salvation; it is not describing the Holy Spirit's role in individual regeneration in a NT sense. Rather, in light of verse 13, it should be seen as being about gaining or losing the Spirit's empowering for the role of king (see 10:1,6,10; 11:6; 16:13; and perhaps Psalm 51:11). From this point to the end of his life, Saul will continually make futile attempts to govern without the empowering of the Holy Spirit."

³³ There are indeed several similarities between the lives and ministries of Samuel and John the Baptist. Another similarity is that just like Samuel's mother, Hannah, John's mother Elizabeth was also barren until the Lord opened up her womb to give her a very special son whom He had set apart for a very special task. Also, just as Samuel had not expected whom it was that God had chosen of Jesse's sons, so John the Baptist tells us twice that he at first "did not recognize" Jesus as the Messiah until the Lord revealed it to him (John 1:31,33). And just as the Spirit of the Lord came mightily upon David after being anointed by Samuel, so too the heavens opened and the Spirit descended upon Christ after being baptized by John (Matthew 3:16-17).

Psalm 34, 52, 54, 56, 57, 59, 63, 142). In some of these Psalms, we find David asking God to judge his enemies. At first, this may seem cruel or vengeful; but the whole point is that *David is refusing to take vengeance himself*. He's calling upon *God* to do what's right rather than taking things into his own hands. During the course of his time in the wilderness, David actually had two opportunities to kill Saul and take over as king (Chapters 24 and 26). Twice, he had the chance to take a short-cut to the throne; to take what was promised to him without having to wait on God's timing. But he refused to do it. David knew there was a difference between the easiest way to the throne and the right way. And the waiting was worth it: Saul is killed in battle, and in 2 Samuel 2:4, David is crowned king.

B) God's PRINCE (2 Samuel 2-5): In 2 Samuel 2:4, David is made king over the tribe and territory of Judah. But at the same time, another king is anointed over the other tribes of Israel: Ish-bosheth, the son of Saul. Ish-bosheth means "man of shame", and this seems to be Scripture's way of telling us that it was wrong of Israel to anoint another as king when God had made it so clear the next king was to be David. 2 Samuel 3:1 gives us a description of the ensuing years: "Now there was a long war between the house of Saul and the house of David; and David grew steadily stronger, but the house of Saul grew weaker continually." *David's kingship would come in stages*. He's anointed in 1 Samuel 16; he's made king of Judah in 2 Samuel 2; but it's only later still that he reigns over all Israel (5:4-5):

STAGES OF KINGSHIP	SCRIPTURE	LOCATION	DURATION	CHARACTERIZED BY
David is Anointed as King	1 Samuel 16:13	Bethlehem	Unknown	Suffering and hardship
David Reigns over Judah	2 Samuel 2:4	Hebron	7 1/2 years	Reigning partially over some
David Reigns over all Israel	2 Samuel 5:1-5	Jerusalem	33 years	Reigning fully over all

C) God's PRODIGALS (2 Samuel 5:1): After he had reigned seven years over Judah, and following the death of Ish-bosheth, all Israel came to David, asking him to reign over them as well. We read in 2 Samuel 5:1, "Then all the tribes of Israel came to David at Hebron and said, '*Behold, we are your bone and your flesh' . . .*' It was a beautiful thing to say. In some ways, it was also a confession. The language of "bone and flesh" echoes back to Genesis 2:23. When the Lord had brought the woman to the man, Adam had said: "This is now bone of my bones, and flesh of my flesh. . ." Israel was to David as Eve was to Adam. They belonged to him, as a wife belongs to her husband; but they had deserted him. Now they came to their senses. For seven years they had rejected their true king; now they're coming back to him like the prodigal to his father. How would David respond? We're given more details of the account in 1 Chronicles 12:39, where we read, "They were there with David three days, eating and drinking. . ." Turns out, David was ready to receive them with a feast of his own.

D) God's PURPOSE (2 Samuel 5:12): After David had been crowned king over all Israel, we read in 2 Samuel 5:12, "And David realized that the Lord had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel." God had done amazing things for David; He took him from the sheepfolds and had made him to reign as king over all Israel. But what was God's purpose behind it all? The Lord had done these things "for the sake of His people Israel." Thing is, as much as the Lord loved David, He wasn't primarily doing this for David's sake—He was doing it *for the sake of His people Israel*. The whole reason the Lord raised up a shepherd was for the purpose of protecting and nourishing His lambs. This is what we see in Psalm 78:70-72: "*He also chose David His servant and took him from the sheepfolds; from the care of the ewes with suckling lambs He brought him to shepherd Jacob His people, and Israel His inheritance. . .*" David realized there was a greater purpose for his rising to the throne than his own exaltation. The very reason David had been made *the shepherd* of Israel was the Lord's care and concern for *His sheep*.

E) God's PLACE (2 Samuel 5): When David had ruled seven years over Judah, he had ruled from Hebron, which was a southern city in the tribe of Judah. Now that he had been anointed king over all Israel, David chose *Jerusalem* as the new and permanent location for his throne. Jerusalem was more centrally located to all the tribes of Israel than Hebron. In fact, we might think of Jerusalem as being the city that connects the tribe of Judah with the rest of the tribes of Israel, since it's reckoned as being both *the most northern city of Judah* (Joshua 15:8) as well as *the most southern city of*

Benjamin (Joshua 18:28). *God was bringing all His people together at Jerusalem.* It would take some work though; the city was still inhabited by the Jebusites. But David and his men go up and take the city; and afterwards, “David lived in the stronghold and called it the city of David.” (2 Samuel 5:9).

F) God's PRESENCE (2 Samuel 6): But it wasn't just David who would now dwell in Jerusalem. In 2 Samuel 6, we witness the king bringing *the ark of the covenant* into the city of David. The ark was associated with the presence of the Lord; so when the ark came into Jerusalem it signified that this is the place where the Living God himself would dwell. God was associating His presence with a very particular place. And since Jerusalem had become the capital city of David's reign, the Lord was also associating His presence with a very particular kingship. This is why 1 Chronicles 29:23 describes the beginning of Solomon's reign by saying: “Then Solomon sat on *the throne of the Lord* as king. . .” David's throne had become *the throne of the Lord*. David's reign now represented the *reign of God*. Not only would God's presence be found in *David's city*; God's reign would be administered in and through *David's throne*. It was God himself who would reign on the throne of David at Jerusalem.³⁴

G) God's PEACE (2 Samuel 7:1): It was after all these things that 2 Samuel 7:1 tells us: “. . .the king lived in his house, and the Lord had given him rest on every side from all his enemies. . .” For years, Israel had been ravaged by the attacks of their enemies. But now, under David, the Lord was giving His people a measure of peace. God had truly done wonderful things for His people Israel: He had chosen and anointed their new king, a man after His own heart. He had appointed a *place*; He had endowed it with His *presence*; and He had given *peace*. The stage was set for the Davidic covenant.

II. An Overview of the Davidic Covenant

*So far in our study of the Covenant of Grace, we've covered God's first promise in Genesis 3:15, God's covenant with Noah, His covenant with Abraham, and His covenant with Israel at Sinai. God's covenant with David is the next stage, and the last, of the Old Testament manifestations of the Covenant of Grace:

I. The Covenant of Works with Adam

II. The Genesis 3:15 promise of a Redeemer:

- A) The Noahic Covenant
- B) The Abrahamic Covenant
- C) The Mosaic Covenant
- D) *The Davidic Covenant*
- E) The New Covenant

*Being the next manifestation of the Covenant of Grace, the Davidic Covenant shares fundamental unity with both the Abrahamic and Mosaic covenants.³⁵ It's through the covenant with David that many of *the promises made to Abraham* find their fulfillment: God had promised that kings would come forth from Abraham (Genesis 17:6); now we finally see the fulfillment. By the end of David's reign, we're also told that, “Judah and Israel were as numerous as the sand that is on the seashore”, which was in fulfillment of God's promise to Abraham as well (Genesis 22:17; 1 Kings 4:20).³⁶ *The requirements given at Sinai* also

³⁴ As Robertson says: “Under David the kingdom arrives. God formally establishes the manner by which he shall rule among his people. Prior to this point, God certainly had manifested himself as the Lord of the covenant. But now God openly situates his throne in a single locality. Rather than ruling from a mobile sanctuary, God reigns from Mt. Zion in Jerusalem. The ark is brought triumphantly to Jerusalem. God himself associates his kingship with the throne of David.” (p229).

³⁵ As Edwards notes: “This was the fifth solemn establishment of the covenant of grace which the church after the fall. . .The first was with Adam; the second with Noah; the third with the patriarchs, Abraham, Isaac, and Jacob; the fourth was in the wilderness by Moses; and now the fifth is made to David.” (*History of Redemption*). Wright says: “The covenant with David is thus presented in the historical record, not as something utterly new or as a break with the past, but as an extension of God's covenant relationship with his people to the line of Davidic kings who would now reign over them.” (*Knowing Jesus*, pp89-90).

³⁶ Rhodes draws this out for us: “Abraham had been promised that some of his descendants would be kings (Genesis 17:6), but so far we've not seen any sign of them. Here, God continues to undo the damage of the fall, by appointing David and his descendants as covenant kings. The missing piece of the covenant jigsaw is in place. . .David's son Solomon takes to the throne, and initially all is well. Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They

continue to apply in the Davidic Covenant: The kings of Israel were commanded to write out a copy of God's Law personally, read it daily, and conform their lives to it (Deuteronomy 17:18-20). Even David's last words to his son Solomon hearken back to Sinai. He says: "Keep the charge of the Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do" (1 Kings 2:3).³⁷

*There are several passages associated with the Davidic Covenant,³⁸ but the two most primary Scriptures are 2 Samuel 7 and Psalm 89. The passage in 2 Samuel 7 records the actual promises God had made to David, while Psalm 89 is written as a later reflection upon those promises. The word "covenant" doesn't actually appear in 2 Samuel 7, but Psalm 89 makes it clear that this was indeed a covenant (vv3,28,34,39).

*There are both temporal and eternal components in God's covenant with David. We've seen this in our study of the other Old Testament manifestations of the Covenant of Grace; and it's the same here in the Davidic Covenant. There are temporal promises God makes to David; promises about David's throne, David's city (Jerusalem), and David's lineage. But behind these temporal promises are eternal realities. Just like with Adam, Noah, Abraham, and Israel, this covenant is here to teach us truths about *the gospel*.

*God's covenant with David sets the stage for the coming of Christ in the gospels. The Davidic Covenant is *the covenant of the kingdom*. And as it's the last stage of the Covenant of Grace in the Old Testament, it shouldn't surprise us that this is the same language our Savior used to preach the gospel. Jesus' message of the kingdom of God wasn't a new teaching—He was simply picking up where the Old Testament had left off. In and through Christ, God was bringing to fulfillment everything that He had spoken to David.

So, God's covenant with David is about *Christ and the gospel*. What are the truths we learn in particular?

1. The FOUNDATION of the Covenant of Grace: *We learn what is the only basis of our hope*
2. The NATURE of the Covenant of Grace: *We learn how it is that God's blessings flow to His people*
3. The WARNINGS and COMFORTS of the Covenant of Grace: *We learn what this all means for us*

III. What we learn from the Davidic Covenant

1. The FOUNDATION of the Covenant of Grace: *We learn what is the only basis of our hope*

We mentioned above that there are both temporal and eternal components in God's covenant with David. It's always been this way.³⁹ All the manifestations of the Covenant of Grace are about Christ

brought tribute and served Solomon all the days of his life.' See the promises being fulfilled? The people of Israel are as many as the sand by the sea, just as God promised Abraham in Genesis 22. They are living in the land stretching from the Euphrates to Egypt, just as God promised Abraham in Genesis 15." (*Covenants Made Simple*). Williams likewise concludes: "Thus to no small extent, the kingship of David represents a marked fulfillment of the promises of the Abrahamic covenant." (*Far As the Curse is Found*, p183). Further, the New Testament also affirms the unity between the Abrahamic and Davidic Covenants in Zacharias' prophecy in Luke 1:68-74 as well as in Paul's connection between the two in Romans 4:1-8. Lastly, in Ezekiel 37:24-28, the new covenant is put forth as the fulfillment of both the Abrahamic (v25) and Davidic (v24) Covenants.

³⁷ The Law of Moses is also an explicit requirement annexed to the Davidic Covenant in Psalm 89:30-33. Referencing this passage, as well as Scriptures such as Psalm 132:11-12 and 1 Chronicles 28:7-8, Francis Roberts says: "As [the Lord] performs Covenant Mercy, so they must perform Covenant Duty. . .the covenant duties and conditions required of David and his seed in this covenant, are the same with those imposed upon Israel and their posterity in the Sinai covenant. . .[So,] This covenant with David did not void or annul the Sinai covenant or the duties thereof. . .David therefore and all his seed remained still under the obligation and duties of the Old Testament or Sinai covenant. . ." (Roberts, *Mystery and Marrow*, pp1052-53).

³⁸ Aside from 2 Samuel 7 and Psalm 89, other important passages are 2 Samuel 23:1-7; as well as Psalms 2, 72, 110 and 132.

³⁹ *On the Noahic Covenant*: "the story of [Noah] and his waters or flood, and God's covenant with him. . .though in the letter the semblance they bear was but of the temporal salvation and deliverance from the flood, yet in the mystery thereof they were. . .intended as figures of God's eternal covenant and mercies unto his elect church, which were to come out of Noah's and his sons loins" (Goodwin, *Works*, V9, p43). *On the Abrahamic Covenant*: "The covenant with Abraham. . .had a double side, one that had in view temporal benefits—like the promise of the land of Canaan, numerous descendants, protection against earthly enemies—and one that had in view spiritual benefits. Nevertheless, this is to be so understood that the earthly and temporal were not for their own sake, but rather so that they would provide a type of the spiritual and heavenly. . ." (Vos, V2, p128). *On the Mosaic Covenant*: "Jesus Christ was the very principal scope and soul of the Law, or Sinai Covenant, in all the doctrines, commands, and promises thereof. . .so that in this whole Sinai Covenant Jesus Christ was primarily intended. . .Christ was the true ark, having the covenant and Law of God fully in his heart and bowels; Christ was the true

and the gospel—but they're wrapped with an outer husk. Eternal truths are wrapped with a temporal shell. In the *Noahic Covenant*, God delivered Noah and his family from the waters of the flood. But the temporal salvation that Noah and his household found in the ark was always meant to point us forward to the eternal salvation God would provide in and through Jesus Christ. In the *Abrahamic Covenant*, God made promises to Abraham of a land, a seed, and blessing. But though at first glance these were only temporal things, we learned that ultimately these promises had to do with Christ. In His *Covenant with Israel at Sinai*, God gave His people all kinds of instructions about the tabernacle, the priesthood, certain feasts, and animal sacrifices. On the surface these things were only temporal and earthly; but they were always meant to teach us eternal truths—to point us to Jesus and the gospel.

THE TEMPORAL AND ETERNAL ASPECTS IN THE OT MANIFESTATIONS OF THE COVENANT OF GRACE:

COVENANT	TEMPORAL ASPECTS (THE HUSK)	ETERNAL SIGNIFICANCE (THE KERNEL)
NOAH	Noah and his family are saved from the flood in the ark	We are pointed to JESUS and the GOSPEL
ABRAHAM	Abraham is promised a land, a seed, and blessing	
SINAI	The tabernacle, the sacrifices, the feasts and priesthood	

We're going to see the same thing in *God's covenant with David*. The Lord makes several wonderful promises to David here in 2 Samuel 7, and we're going to see that each one of them is ultimately and most fully accomplished in Jesus. God's covenant promises to David are about Christ and the gospel. But they're also wrapped in an outer shell of the temporal and earthly. Let's take them one by one:

A) PREEMINENCE (2 Samuel 7:8-9): In 2 Samuel 7, the prophet Nathan comes to David with a message from the Lord. In verses 8-9, Nathan, speaking for God, declares: "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, to be ruler over My people Israel. I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.'" There are a few different elements we can see here, which are in turn expanded upon in other places of Scripture. In these two verses, the Lord rehearses His dealings with David and makes promises to him concerning his *rule*, his *enemies*, and his *name*.

1) David's RULE has been established: We see this in verse 8 in particular. The Lord tells David: "I took you from the pasture, from following the sheep, to be ruler over My people Israel." We see the same truth expanded upon in *Psalm 89:19-21*, which says: "Once You spoke in vision to Your godly ones, and said, 'I have given help to one who is mighty; I have exalted one chosen from the people. I have found David My servant; with My holy oil I have anointed him, with whom My hand will be established; My arm also will strengthen him.'" The Lord had chosen David, and established his rule.

2) David's ENEMIES are subdued: We see this in verse 9: "I have been with you wherever you have gone and have cut off all your enemies from before you..." The Lord also tells David in verse 11, "I will give you rest from all your enemies." Again, there is a parallel passage as we continue to read in *Psalm 89:22-23*: "The enemy will not deceive him, nor the son of wickedness afflict him. But I shall crush his adversaries before him, and strike those who hate him." God will subdue David's enemies.

3) David's NAME shall be enlarged: God tells David later in verse 9: "...and I will make you a great name, like the names of the great men who are on the earth." Again, we're told in *Psalm 89:24*, "My faithfulness and My lovingkindness will be with him, and in My name his horn will be exalted."

All these things the Lord did for David. But in these declarations and promises, we're also pointed to the Greater David; the One who would come forth from David; of whom David was but a type. It's ultimately in Christ that these things find their greatest fulfillment: *David's rule had been established, but only as a picture of the future rule of the Son of David*: The author of Hebrews tells us just this

mercy-seat, covering the curse of the Law; Christ was the true sacrifice, purging away sin, and making atonement by his own blood; Christ was the true table of show-bread, whereon all his Israel are daily presented as acceptable before the Lord. Christ was the true veil, by which, rent, we have open entrance made into the Holy of Holies, heaven itself..." (Roberts, pp765,67).

when he quotes Psalm 45:7: "You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above your companions." (1:9). Here, he cites a passage that uses the same kind of language as in Psalm 89:20-21—but he tells us explicitly that it's speaking of the rule of *Christ* (1:8). *Further, David's enemies were subdued in order to teach us that the same will be true for the enemies of Christ:* The Royal Psalms are filled with the imagery of the Messiah ruling over His enemies (Psalm 2:9; 21:8-12; 45:5; 110:1-2); and Paul says in 1 Corinthians 15:25 that Christ "must reign until He has put all His enemies under His feet." *Lastly, David's name would be enlarged to a degree, but this promise would find its greatest fulfillment in Jesus:* Solomon couldn't have been speaking of any other, lesser king, when he invoked this blessing in Psalm 72:17: "May his name endure forever; may his name increase as long as the sun shines; and let men bless themselves by him; let all nations call him blessed." And Paul tells us that Christ has been given "the name which is above every name, so that at the name of Jesus every knee will bow. . .and. . .every tongue will confess that Jesus Christ is Lord" (Philippians 2:9-11). David's preeminence is meant to point us to the preeminence of Jesus: "He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything *He might be preeminent.*" (Colossians 1:18, ESV):⁴⁰

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
PREEMINENCE	Truths about his rule, enemies, and name	Speaking of DAVID	Speaking of CHRIST

B) SHELTER (2 Samuel 7:10-11a): After the declarations and promises about David, the Lord goes on to make some promises about His people Israel in 2 Samuel 7:10-11. In these verses we read: "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel. . ." In these two verses, we see three promises in particular: The Lord will *place* His people; He will *plant* them; and give them *peace*.⁴¹

1) PLACEMENT: We see this in verse 10, where the Lord tells David: "I will also appoint a *place* for My people Israel. . ." The place the Lord was referring to was Canaan in general, and Jerusalem in particular. And since God himself also had His dwelling in Jerusalem, as represented by the ark, we see that the place God had appointed for Israel was the same place He himself would dwell. This wasn't by accident! The Lord's desire was to dwell with His people. As Psalm 132:13-16 says: "For the Lord has chosen Zion; He has desired it for His habitation. 'This is My resting place forever; here I will dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her needy with bread. Her priests also I will clothe with salvation, and her godly ones will sing aloud for joy.'"⁴²

2) PLANTING: We see this as we continue with verse 10: "I will also appoint a place for My people Israel and will *plant* them, that they may live in their own place and not be disturbed again. . ." Back

⁴⁰ "[I] This promise of subduing all David's enemies had reference, *Immediately* and literally to the enemies of David and his seed in the Kingdom of Israel; *Mediately*, typically and spiritually to the enemies of Jesus Christ in the Kingdom of his Church . . .[and so] this mercy promised was performed and accomplished two ways: 1) *Literally and immediately* to David himself. . . 2) *Spiritually, mystically and mediately*. . .to Jesus Christ the true David, typified by David. . .[III] This promised establishment and strengthening [of David's rule] had its accomplishment also: 1) In David himself. . . 2) In Jesus Christ the primary seed of David. . ." [III] God's increasing and enlargement of David's glory. . .had its accomplishment, much in David, more in Solomon, most of all in Jesus Christ, the chief Son of David. . .who is. . .Lord of Lord's, and King of Kings, and shall reign forevermore." (Roberts, pp1016-20). A.W. Pink, writing on the promises of Psalm 89:19 and following, which were directed to David, even declares: "one has only to weigh the things here said to perceive that they go far beyond the typical David; yea, some of them could scarcely apply to him at all, but receive their fulfillment in Christ and His spiritual seed." (Pink, p245).

⁴¹ As Roberts notes: "This blessing has in it many branches. For herein God promises touching his people Israel; 1) To appoint (or ordain) a place for them. . . 2) To plant Israel, that they may dwell in a place of their own, and move no more. . . 3) Finally, that the children of wickedness should not afflict them (or waste them) any more, as before-time. . ." (pp1048-50).

⁴² Roberts says of Psalm 132: "God promised His presence and residence there, not for any merit or worthiness in Zion; but of His own mere election, grace and affection to Zion. God fetches all arguments and motives from himself, for his favors to his Church. He will dwell in her, because He loves her; and he loves her, because he has chosen her and set his love upon her [Deuteronomy 7:7-8]." (p1046). He also deals with an objection: "But had not God done this already, promising Canaan to Abraham and his seed. . .and giving them possession thereof in the days of Joshua [Joshua 15:1, etc]?" But here. . .God promises more plentiful influences of heaven, and more ample blessings, both in regard of the fruitfulness of the fields and firmness of the kingdom, then formerly. So that the words are to be taken *comparatively*; not absolutely. Besides, till David's days Canaan was not in the complete possession of Israel, for till then the Jebusites possessed the fort or castle of Zion, which David took, and called it the city of David; but afterwards they should have the complete possession of it." (pp1048-1049).

in Exodus 15:17, Moses had prophesied that God would do this very thing for Israel: “You will bring them and *plant* them in the mountain of Your inheritance, the place, O Lord, which you have made for Your dwelling, the sanctuary, O Lord, which Your hands have established.” And later, Scripture tells us in Psalm 80:8, “You removed a vine from Egypt; You drove out the nations and *planted* it.” Even before David’s reign, Israel had been dwelling in the land; but they still had to move about at times when they were put to flight by outside forces.⁴³ In a way they were like potted plants, staying in one place for a time but never putting down roots. Now, God would plant His people under David.⁴⁴

3) PEACE: We read in verses 10-11: “. . .nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel. . .” In the past, Israel hadn’t just been unsettled; they had been oppressed and afflicted. The Lord was saying that would change now under David. And, in a very real sense, it would change now *because of* David. Protecting God’s people from their oppressors was a major part of what Israel’s king was called upon to do. Solomon realized this; and so he prayed in Psalm 72:1-4: “Give the king Your judgments, O God, and Your righteousness to the king’s son. May he judge Your people with righteousness and Your afflicted with justice. Let the mountains bring peace to the people, and the hills, in righteousness. May he vindicate the afflicted of the people, save the children of the needy and crush the oppressor.”⁴⁵

All these things the Lord did for His people, and especially during the reigns of David and Solomon. But just as we saw in the preceding verses, the promises of verses 10-11 have their greatest fulfillment in *gospel* realities. Ultimately, all these things point us forward to what God would do for His people in Christ. The prophets picked up these same promises and applied them to what the Lord would do for His people *in the new covenant*. God spoke through Ezekiel: “I will *place* them and multiply them, and will set My sanctuary in their midst forever.” (37:26). And in describing the result of Jesus’ earthly ministry, Isaiah tells us that God’s people “will be called oaks of righteousness, the *planting* of the Lord, that He may be glorified.” (Isaiah 61:3). Similarly, the Lord says through Jeremiah: “I will rejoice over them to do them good and will faithfully *plant* them in this land with all My heart and with all My soul.” (Jeremiah 32:41). And again, Ezekiel prophesied saying: “They will no longer be a prey to the nations. . .but they will *live securely*, and no one will make them afraid. I will establish for them a *renowned planting place*, and they will not again be victims of famine in the land, and they will not endure the insults of the nations anymore.” (34:28-29). So, God would do these things to a degree for Israel in a physical and temporal sense, but only as a picture of what He would do for His Church in a lasting and eternal sense. In Christ, we have *eternal* security. Jesus did say, “Every plant which My heavenly Father did not plant shall be uprooted” (Matthew 15:13), but it’s also true that no plant which *has been* planted by Him shall ever be removed. God’s people are like His garden, and He says: “I, the Lord, am its keeper; I water it every moment. So that no one will damage it, I guard it night and day.” (Isaiah 27:3). The Lord knows how to keep His people. When He brings us into His kingdom, He plants us there forever. Israel was planted in the earthly Jerusalem. But in Christ, we have come to “the heavenly Jerusalem” (Hebrews 12:22), to “receive a kingdom which cannot be shaken” (12:28). Israel was planted in *the Jerusalem below*. But the Lord did this in order to help us understand that, in Christ, we have been planted in a lasting and eternal city, *the Jerusalem above*.⁴⁶

⁴³ This happened often in the days of the judges as well as in Saul’s reign. See for instance Judges 6:1-2 and 1 Samuel 13:6.

⁴⁴ As Roberts notes: “This metaphor of planting them, imports their firm and secure settlement in Canaan. What is planted (says Peter Martyr) is not easily plucked up by the roots. . .Israel in Egypt were in a strange land, none of their own; and in the wilderness they were in their pilgrimage, not in their heritage; and in Canaan itself they were scarce yet thoroughly rooted, being often disturbed with many sorts of enemies; but they should now take deeper roots, and move no more.” (Roberts, p1049).

⁴⁵ As Roberts says: “By children of wickedness understand the pagan idolaters and persecutors, who lived without God in the world, in all wickedness, as Egyptians, Idumeans, Philistines, Amalekites, etc. These should no more afflict and waste them in their persons and States, as formerly from the beginning: As Egyptians afflicted them in Egypt, as the Amalekites, Edomites, Amorites, Moabites, etc afflicted them in their journey towards Canaan; as the Canaanites, Philistines, and other enemies wasted them in time of the Judges, and under the reign of King Saul. God had now given rest to David from all his enemies, and in comparison of former times, his subjects Israel should not be under any more such afflictions.” (Roberts, p1050).

⁴⁶ For the language of Jerusalem *below* and *above*, see Galatians 4:25-26. The truth of this section might be more particularly divided into two aspects: the Lord promises His people *eternal security* here on earth, as well as *an eternal home* with Him in the new heavens and the new earth. Life in the Jerusalem above begins here; but it continues forever in the new heavens and the new earth. Indeed, though we have complete eternal security in this life, yet, we still are afflicted and oppressed. It seems, then, that this promise will have its fullest and grandest fulfillment in glory. It’s this latter truth that seems to be emphasized in other Scriptures: *Isaiah 25:6-8* says: “The Lord of hosts will prepare a lavish banquet for all peoples on this mountain. . .He will swallow up death for all time, and the Lord God will wipe tears away from all faces, and He will remove the reproach of

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
SHELTER	To plant Israel in a safe place	Jerusalem BELOW	Jerusalem ABOVE

C) DYNASTY (2 Samuel 7:11c-12): The whole context of the word that Nathan has been speaking to David was the desire that David had earlier expressed to Nathan. We're told in 2 Samuel 7:1-2: "Now it came about when the king lived in his house, and the Lord had given him rest on every side from all his enemies, that the king said to Nathan the prophet, 'See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains.'" This didn't feel right to David. Why should he live in a palace while God dwelt in a tent? He felt it only fitting to build a more permanent dwelling place for the Lord. That's where Nathan's next words to David come in. We read in 2 Samuel 7:11: "The Lord also declares to you that the Lord will make a house for you." There is a play-on-words here. David had wanted to build a house *for God*. But the Lord comes back to David through Nathan and tells him it's going to be the other way around: God is going to build a house *for him*. In these verses, the same word is being used, but in different ways. David lived in a house (meaning *palace*). And he wanted to build a house for God (meaning *temple*). But in response to that, the Lord declares that He is going to instead build a house for David (meaning *dynasty*). David had expressed the desire to build *a temple for the Lord*. The Lord comes back promising instead to build *a dynasty for David*.⁴⁷

	WHAT IT WAS	WHAT IT MEANT
DAVID'S PURPOSE	To build a house for THE LORD	By <i>house</i> David meant a TEMPLE
GOD'S PROMISE	To build a house for DAVID	By <i>house</i> the Lord meant a DYNASTY

But what did it mean exactly that the Lord would build a dynasty for David? What would that look like? The Lord himself goes on to clarify and explain. We read in 2 Samuel 7:12, "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom." There are primarily two promises here in verse 12. God is promising: 1) *to raise up for David a particular heir*; and 2) *establish his kingdom*.

His people from all the earth; for the Lord has spoken." And *Isaiah 60:20-21* says: "Your sun will no longer set, nor will your moon wane; for you will have the Lord for an everlasting light, and the days of your mourning will be over. Then all your people will be righteous; they will possess the land forever, the branch of My planting, the work of My hands, that I may be glorified." And *Isaiah 65:17-19* says: "For behold, I create new heavens and a new earth; and the former things will not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness. I will also rejoice in Jerusalem and be glad in My people; and there will no longer be heard in her the voice of weeping and the sound of crying." *Psalm 37:9-11, 29* says: "For evildoers will be cut off, but those who wait for the Lord, they will inherit the land. Yet a little while and the wicked man will be no more; and you will look carefully for his place and he will not be there. But the humble will inherit the land and will delight themselves in abundant prosperity... The righteous will inherit the land and dwell in it forever." *Roberts again deals with a similar objection at this point:* "But how did they move no more, when after this the ten tribes were carried away captive into Assyria, and the tribes of Judah and Benjamin were often times grievously shaken by sundry enemies, and at last shamefully carried captive into Babylon? .The phrase being taken absolutely and simply, as without condition, so this promise was fulfilled: *Literally*, in the days of David and Solomon, the two chief royal types of Christ; for, in their days Israel moved no more out of Canaan their inheritance. [Also]: *Mystically*, this promise had and has its chief accomplishment in the everlasting kingdom of Jesus Christ, who shall reign upon the throne of his father David over the house of Jacob forever, and of his kingdom there shall be no end, it shall never be destroyed, removed or shaken [Luke 1:32-33]. Whereupon the Apostle styles it, 'An unshaken Kingdom, an unmoved kingdom' [Hebrews 12:28]." (p1049). And the Westminster Annotations say of 2 Samuel 7:10: "These promises, though in part fulfilled in David's and Solomon's reign, yet were to have their full accomplishment in the spiritual Kingdom of the Messiah."

⁴⁷ Roberts notes: "David but *purposed* to build God's house. . .God *promised* to build David's house." (Roberts, p1014). And again: "When David had it in his heart to build God a house, God returned him this covenant promise. . .As if God had said, David will thou build me a house? Nay rather, I will build thee a house." (p1025). Robertson writes: "God inverts the pattern of thought: 'Yahweh makes known to you that he, the Lord himself, will make for you a house'. . .David shall not build God's 'house,' but God shall build David's 'house.' The inversion of phrases interchanges 'dwelling-place' with 'dynasty.' In both cases, perpetuity is the point of emphasis. David wishes to establish for God a permanent dwelling-place in Israel. God declares that he shall establish the perpetual dynasty of David." (Christ of the Covenants, p232). And Duncan says: "David had begun this passage by saying, that he wanted to build a house for the Lord. Of course, by that, he meant a temple. Now as you know, the word for house, means palace. And the word for temple, or house, means temple, and the word for dynasty are all the same word in Hebrew. And so there is a play on words going on here. David says 'Lord, I want to build you a house,' meaning a temple, 'because it is not right for me to be in a house,' meaning a palace, 'and You dwell in a tent.' And God comes back and He says, 'David, will you build Me a house,' meaning a temple? No. I will build you a house,' meaning a dynasty. The Lord was not speaking of building David a house of cedar. He was speaking of building David a dynasty."

1) HEIR: This is the first promise: "I will raise up your descendant after you, who will come forth from you. . ." (verse 12). Who is this heir that the Lord would raise up from David, whose kingdom the Lord would establish in such a remarkable way? Well, *at first glance, Solomon seems to be the easy answer.* David had lots of sons, but we know that Solomon was the one who would reign in the place of his father. And the Lord established his kingdom in a powerful way. Scripture describes the grandeur of his reign in the book of 1 Kings: "Judah and Israel were as numerous as the sand that is on the seashore in abundance. . .Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt. . ." (4:20-21). And again: "King Solomon became greater than all the kings of the earth in riches and in wisdom. . .The king made silver as common as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the lowland." (10:23,27). Further, the passage goes on to tell us that this same descendant would be the one to build the house of the Lord (verse 13). And we know that though David had desired to build a house for God, it was Solomon who would build the temple. Besides, Scripture tells us plainly that Solomon was indeed the heir being spoken of here. In 1 Chronicles 22:7-10, David says to his son Solomon, "My son, I had intended to build a house to the name of the Lord my God. But the word of the Lord came to me, saying. . .you shall not build a house to My name, because you have shed so much blood on the earth before Me. Behold, a son will be born to you. . .and I will give him rest from all his enemies on every side; for his name shall be Solomon. . .He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever."

So, in 2 Samuel 7:12, the Lord was speaking of Solomon. But what we find out elsewhere is that He was never speaking *only* of Solomon. In fact, a great number of Scriptures force us to conclude that the Lord was speaking *primarily* of someone else. We get our first hint of this in David's subsequent prayer. As he recalls the promises God had just made to him, he responds in prayer, saying: "You have spoken also of the house of Your servant concerning *the distant future.*" (7:19). The question arises: Was the time of Solomon really what we would call the *distant* future? Well, distant or not, Solomon's reign came; he ascended the throne and built the temple. But soon he too was replaced and others sat on the throne. And yet, the astonishing thing is that hundreds of years *after* Solomon had lived and died, the prophets *continued* to speak of the mighty reign of this particular descendant of David as an event *still yet to come.* Even 200 years after Solomon's time, Isaiah was still looking to the future as he wrote: "Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. . .The Spirit of the Lord will rest on Him. . .and He will not judge by what His eyes see. . .But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth. . ." (11:1-4). Jeremiah prophesied, saying: "Behold, the days are coming,' declares the Lord, 'When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land.'" (23:5; cf. 30:9; 33:14-16). And Zechariah prophesied, saying: "Thus says the Lord of hosts, 'Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne.'" (6:12-13). The prophets had used the imagery of *a branch.* Psalm 132:17 uses different language: "I will cause *the horn of David* to spring forth. . ." The horn of an animal denoted its strength; the imagery is different but the truth is the same: Scripture's telling us that Solomon was just the beginning of the fulfillment; his life was meant to serve as a picture or type of another and Greater Son of David who was still yet to come.⁴⁸

The HEIR of 2 Samuel 7:12	The BRANCH of David	Isaiah 11:1-4; Jeremiah 23:5; Zechariah 6:12-13
	The HORN of David	Psalm 132:17

⁴⁸ The Jews understood this, which is why "son of David" was a common name for the Messiah in Jesus' day (Mark 12:35ff; Matthew 12:23; 21:9). In Zechariah 6:12-13, Joshua the high priest is the one being crowned (verse 11); but—like Solomon—it is only as a type of the Messiah yet to come. As Calvin says: "The vision is now explained. . .God here shows that what he has commanded to be done to Joshua does not belong to him, but has reference to another. . .we clearly conclude, that the minds of the people were transferred to Christ who was to come, that they might not fix their attention on Joshua, who was then but a typical priest." The Spirit of the Reformation Study Bible further elaborates on Zechariah 6:12-13: "Zechariah had earlier stated that Joshua and company were symbols of things to come later (3:8); that is, that their actions were at best the initiations of blessings and judgments that would take place with the coming of the great son of David. Thus it is not surprising that the term ["Branch"] refers to the Messiah as well (see 3:8). Isaiah used it (4:2), as did Jeremiah (23:5-6; 33:15-16), as a title for the Davidic descendant who would rule on David's throne. Early Jewish interpreters also saw the word "Branch" as a Messianic title. The work of Joshua (as well as that of Zerubbabel) foreshadowed the work of Christ, our High Priest. . .and our King."

When Zacharias, the father of John the Baptist, had learned that the Lord was sending to Israel the long-awaited Messiah, he spoke of Jesus' birth in this way: "Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, and has raised up a *horn of salvation* for us in the house of David His servant . . ." (Luke 1:68-69). Jesus is *the horn*. In Revelation 22:16, we read: "I, Jesus, have sent My angel to testify to you these things for the churches. I am *the root and the descendant of David* . . ." Jesus is *the branch*. And Matthew's gospel begins in this way: "The record of the genealogy of Jesus the Messiah, *the son of David*." Jesus is *David's true son*. All this is confirmed by what Scripture tells us in Acts 2:25-36. Taking his stand on the day of Pentecost, Peter referred back to this same verse—2 Samuel 7:12—and this is what he said about it: "because [David] was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, he looked ahead and spoke of the resurrection of the Christ . . ." (vv30-31). According to Peter, 2 Samuel 7:12 is ultimately about *Christ*. So, this promise was *partially fulfilled* in Solomon; but *fully realized* only in Jesus, the Greater Solomon, and true *branch, horn, and Son of David*.⁴⁹

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
AN HEIR	To raise up an heir of David and establish his kingdom	SOLOMON	CHRIST

2) KINGDOM: This is the second promise in 2 Samuel 7:12: "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, *and I will establish his kingdom*." Again, at first glance, this is speaking of Solomon's kingdom. We saw above that God had established Solomon's kingdom in a powerful way. But we mentioned even earlier, if you remember, the fuller significance of what God was planning to do in and through Israel's throne.⁵⁰ When the ark had come to Jerusalem, the Lord wasn't just associating His presence with a particular *place*; He was associating His presence with a particular *kingship*. God was binding together His reign with David's reign; His rule with David's rule; His kingdom with David's kingdom. And it's for this reason that when Solomon ascends to the throne, 1 Chronicles 29:23 tells us: "Then Solomon sat on *the throne of the Lord* as king instead of David his father . . ." The throne of David had become the throne of God himself. God wouldn't just *bless* Solomon's throne; His own reign would actually *be administered* in and through Solomon's throne. God had set His king upon His own throne. Solomon no longer represented only Jerusalem; He now represented God. When he spoke, he no longer spoke only for Jerusalem; He spoke for God. When he exercised authority, he no longer did so as the king appointed by Israel—but as the king who had been appointed by God. And when his enemies rose up against him, they were rising up against God himself. To reject his authority was to reject God's; to refuse His word was to refuse God's; to make yourself his enemy was to make yourself the enemy of God; to rebel against his rule was to rebel against the rule of God.⁵¹

And of course, all this was always meant to point us to the rule and reign of the Greater Solomon that was yet to come. It's in *Jesus* that these things find their true and ultimate fulfillment. For when the

⁴⁹ Roberts says: "God's building of David a house, did primarily imply God's raising up of David's seed from his own loins to sit upon his throne and succeed in his kingdom forever." (p1025). In explaining 2 Samuel 7:12, Roberts notes: "David's seed was: 1) *If*mediate and less *principal*; as Solomon. . . 2) *Mediate and most principal*, as Christ Jesus who according to the flesh came from David's loins." (pp1005). And again: "This covenanted blessing was accomplished: 1) *More Immediately and less principally*, in David's ordinary natural seed. For, his natural posterity did in lawful government sit upon his kingly throne till the Babylonian Captivity, which was about 430 years. . . 2) *More Meditately and principally* this is fulfilled in David's extraordinary natural seed according to the flesh, Jesus Christ. . . The *Natural* line of Christ is brought down by rule from David to the virgin Mary, the real mother of Christ; and the *Legal* line of Christ is drawn down by Matthew from David to Joseph, the supposed father of Christ." (p1026). He concludes: "God's covenant of building David a house, chiefly intended Christ, and had its fullest accomplishment in him" (p1027). And: "Thus, in this great promise of building David a house, by raising up a royal Seed to sit upon his throne forever, God principally intended the building of David's house and kingdom in Jesus Christ for evermore. . ." (p1030). Calvin also calls Christ the "true Solomon" or son in the promise of Psalm 89:30-33 (4.1.27).

⁵⁰ See section I.5.F earlier in this lesson.

⁵¹ Ligon Duncan puts it this way: "The ark represented the throne of God, the presence of God, the rule of God, amongst His people. And to bring the ark into the capital, to the same location, was to emphasize that David's reign in Israel was reflective of the rule of God in Israel. The king of Israel would rule under the direct command of God, whose presence was symbolized in the form of the ark." Wright says: "the Psalmists. . .saw that behind the throne of David stood the throne of Yahweh himself (this is clearest in Psalm 2). . ." (*Knowing Jesus*, pp90-91). Robertson notes: "Under David. . .God formally establishes the manner by which he shall rule among his people. . .now God openly situates his throne in a single locality. . .

angel Gabriel came to Mary, he told her: “behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. . .and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever.” (Luke 1:31-33). It’s *Christ* who would sit on the throne of David. It’s true that Solomon would reign as God’s king for a time; but *Jesus* is the one that God has appointed to reign as His king over the house of Jacob forever. It’s the reign of Jesus that the Father is speaking of when He declares in Psalm 2:6, “But as for Me, I have installed My King upon Zion, My holy mountain.” And it’s to the Christ that God the Father says in Psalm 110:1, “Sit at My right hand until I make Your enemies a footstool for Your feet.” We’re told in Acts that David himself knew that the promise to seat one of his descendants on his throne (in 2 Samuel 7:12) was referring to “the resurrection of the Christ” (2:30-31). And it’s Jesus who “has sat down at the right hand of the throne of God.” (Hebrews 12:2). So, it’s the *kingdom of Christ* that God had promised to establish. What this also means, of course, is that our position before God is totally contingent on our posture towards Jesus: To submit to Him is to submit to the rule and reign of God. But to rebel against His authority is to rebel against God’s; to refuse His word is to refuse God’s; to reject His rule is to reject the rule of God. There’s a vital question here: Have you submitted your life to Jesus?⁵²

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
KINGDOM	To establish the kingdom of David's heir	The Reign of SOLOMON	The Reign of CHRIST

D) HOUSE (2 Samuel 7:13): Having promised to raise up a descendant of David and establish His kingdom, the Lord continues His word to David in 2 Samuel 7:13: “He shall build a house for My name, and I will establish the throne of his kingdom forever.” The second part of this verse is largely a repetition of the promise we just dealt with in verse 12.⁵³ But what about the first part? What is the Lord referring to when He says of David’s heir “He shall build a house for My name”? Well, just as we’ve seen with everything else in this passage, this promise has both a *near and partial fulfillment* as well as a *distant and ultimate fulfillment*. In one sense, this was fulfilled in Solomon, since he was the one who built the temple of the Lord. Indeed, Solomon recalls this very promise as he dedicates the temple in 1 Kings 8:17-20: “Now it was in the heart of my father David to build a house for the name of the Lord, the God of Israel. But the Lord said to my father David, ‘Because it was in your heart to build a house for My name, you did well that it was in your heart. Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name.’ Now the Lord has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord, the God of Israel.” Clearly from this passage, this promise was fulfilled when Solomon built the temple.

But only partially. The New Testament clarifies that this promise of David’s heir building a house for the Lord finds its greatest fulfillment in Christ’s building of the Church. Paul tells us that the Church is the temple of God. He says in Ephesians 2:19-22: “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.” And Peter tells us the same thing when he

God reigns from Mt. Zion in Jerusalem. . .The ark is brought triumphantly to Jerusalem. God himself associates his kingship with the throne of David.” (p229). And speaking of 1 Chronicles 29:22-23, Robertson says: “Notice that the Chronicler is not content to indicate that Solomon in David’s line functions as ‘ruler for the Lord.’ This affirmation would have been striking enough in itself. But the assertion goes even further. Solomon sits ‘on the throne of Yahweh as king!’ The throne of David’s descendants is nothing less than the throne of God itself.” (*Christ of the Covenants*, p250). Which means, in turn: “God is to rule among His covenant people by a Messianic king in the flesh. . .Rather than ruling by the thunderous voice from Sinai, God is going to rule in the flesh via His appointed representative” (cf. Robertson’s audio lecture on the Davidic Covenant).

⁵² Roberts says of 2 Samuel 7:12-13: “This had its *Immediate and secondary* accomplishment in Solomon and the successive seed of David which continued forever, that is, for a long time, till the great year of Jubilee, the time of Jesus Christ; but its *Mediate and primary* accomplishment in the person of Christ Jesus of the seed of David, who should reign over the Israel of God, the Church, forever and ever.” (p1008). And Robertson writes: “The fact that ‘the Christ,’ the anointed one of Israel, is seated at God’s right hand, has everything to do with David’s throne. Christ’s present reign represents the fulfillment of the Old Testament anticipations in this regard. This same perspective is found in New Testament evaluations of the significance of Christ’s exaltation. In Acts 2:30-36, Peter indicates specifically that because David knew that God would seat one of his descendants on his throne, he spoke of the resurrection of the Messiah.” (Robertson, *Christ of the Covenants*, pp251-52).

⁵³ We will deal more with that last word, “forever”, when we get to verse 16, under the promise we will call *Perpetuity*.

writes to Gentile believers: “And coming to Him as to a living stone. . .you also, as living stones, are being built up as a spiritual house. . .” (1 Peter 2:4-5). The author of Hebrews draws out this truth as well, when he says: “Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope until the end.” (Hebrews 3:6). And Jesus himself uses this language when He tells Peter, “I will build My church. . .” (Matthew 16:18). So, while the promise of 2 Samuel 7:13 has a *partial fulfillment* in Solomon’s building of the temple, the *greatest fulfillment* of the promise of David’s heir building a house for God is realized in Christ’s building of His Church.⁵⁴

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
HOUSE	David's heir will build a house for God's name	The TEMPLE of Solomon	The CHURCH of Christ

E) FATHER (2 Samuel 7:14a): After the Lord had promised that David’s heir would be the one to build a house for His name, the Lord continues to speak of this heir in 2 Samuel 7:14, saying, “I will be a father to him and he will be a son to Me. . .” What God is saying here is quite remarkable: Not only would this special heir be *the son of David*—he would be *the son of God*. The heir who would build the house of the Lord and whose kingdom God would establish—he would be known both as David’s son and as God’s son. He would have David for his father—but he would also have God for his father. The Lord is telling us here that this particular son of David would also be the son of God. Again, *the partial fulfillment is in Solomon*. We know this because David himself later recounts what the Lord had said to him, recalling in 1 Chronicles 28:6: “[God] said to me, ‘Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him.’” According to this passage, the one whom God was speaking about was Solomon.

But other Scriptures clarify that this promise of sonship in 2 Samuel 7:14 *has its greatest and ultimate fulfillment in Christ*. The first hint of this is the corollary passage in Psalm 89. In verses 26-27, we see a similar promise. Here, the Lord declares: “He will cry to Me, ‘You are my Father, My God, and the rock of my salvation.’ I also shall make him My firstborn, the highest of the kings of the earth.” But these verses in Psalm 89 are speaking of *David*. In 2 Samuel 7:14, *Solomon* was the one who would have God as his father; but in Psalm 89, it’s *David*. How do we reconcile these two passages? Psalm 89 is interpreting 2 Samuel 7, and helping us to understand that this promise would find its greatest fulfillment, not in Solomon himself, but in another who would come as the Greater David and the Greater Solomon. When the angel Gabriel was sent to the virgin Mary, he had this to say about the child she would conceive in her womb: “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David. . .” (Luke 1:32). So, this promise of divine sonship is most fully realized in *Christ*. We see the same truth in Psalm 2. Here, in verses 7-9, the Messiah recounts the commission that God had given him in this way: “I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, today I have begotten you. Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as

⁵⁴ Roberts says: “This was *Immediately* intended of Solomon, who should build the material and typical temple at Jerusalem, who was God’s son by gratuitous adoption; but *Mediately and primarily* of him that was greater than Solomon, Jesus Christ, who should build the true living temple of God, the Church, of living stones from among both Jews and Gentiles, who was God’s son by eternal generation. . .” (*Mystery and Marrow of Divinity*, p1008). And again, he writes: “This promise was fulfilled: 1) *Literally and typically in David’s immediate seed Solomon*. David found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him a house. . .And [so] King Solomon had a special eye to the accomplishment of God’s promise to David. . .2) *Spiritually and anti-typically in David’s Mediate seed Jesus Christ*, greater than Solomon. For he built, not the material and typical temple, but the spiritual and true temple, the Church, which is the temple and house of the living God [Ephesians 2:20-22; 1 Peter 2:4-5]. This the apostle shows evidently in his epistle to the Hebrews saying, Jesus Christ was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. And Moses verily was faithful in all his house as a servant, but Christ as a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end’ [Hebrews 3:2-6]. In which words these things are plain: 1) That believers are the house of Christ; 2) That this house of Christ is built by Christ. . .3) That Christ has more honor, in that he is builder of this house, than Moses himself, who was only a part of this house a living stone in this building. Moses built the tabernacle; that was much honor; King Solomon built the material temple at Jerusalem, that was more honor; but Jesus Christ builds the spiritual temple, the Church of the faithful; this was most honor of all” (Roberts, p1033-34). The Westminster Annotations likewise affirm: “*He shall build a house for My name*: This is literally to be understood in Solomon; for he it was who was appointed to build the temple. . .But this is to be understood spiritually of Christ, who was to build, to the glory of God’s name, a spiritual and everlasting house, that is, his Church, of which the temple was but a type (Luke 1:32-33; 1 Peter 2:5).” And Pink says: “Like the throne and kingdom mentioned in the same passage, this house is not material, earthly, and temporal, but a spiritual, heavenly, and eternal one. . .” (Pink, p250).

Your possession . . ." The Psalm ends by saying: "Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him." And significantly, the author of Hebrews quotes both 2 Samuel 7:14 and Psalm 2, telling us explicitly that both these Scriptures are referring to Jesus: "For to which of the angels did He ever say, 'You are My Son, today I have begotten You'? And again, 'I will be a Father to Him and He shall be a Son to Me?'" (1:5). So, the New Testament clarifies even further that these Scriptures are speaking of Christ. It's Jesus that was born as "a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead. . ." (Romans 1:3-4). Solomon fulfilled these things in part. But he was only meant to point us to the Greater Solomon who was yet to come. This promise finds its full realization only in Jesus Christ, the son of David who is the Son of God.⁵⁵

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
FATHER	God would be his father, and he would be God's son	SOLOMON	JESUS CHRIST

F) DISCIPLINE (2 Samuel 7:14b-15): In 2 Samuel 7:14b, the Lord continues His word to David, saying, ". . .when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you." Here in the context of verses 12-14, it's clear that the Lord is speaking of Solomon in particular.⁵⁶ But what exactly is He saying? Essentially, the Lord is promising to extend His lovingkindness and His faithfulness not only to David, but also to his son, Solomon. Now, that's not what it *seems like* at first. When we read verse 14b, it sounds pretty bad: *God is going to chasten him with a rod and strokes?* But when we consider what the Lord is saying in the whole of verses 14-15, we get the full picture: The rod and strokes wouldn't be sent as punishment—but for correction. The whole point is that God wouldn't take away His lovingkindness from Solomon, as He had taken it away from Saul (verse 15). Saul went astray; and it seems one of the reasons he did so was that the

⁵⁵ See also what we read in the gospels: Matthew 8:17, 11:27; John 5:17-18; 10:25-30. Roberts again helpfully notes: "David's seed was: 1) *IImediate and less principal*; as Solomon. . . 2) *Mediate and most principal*, as Christ Jesus who according to the flesh came from David's loins. God was a covenant Father to both these sorts of seeds: to his *Immediata* seed, a Father by adoption; to his *Mediate* seed, Christ, a Father by peculiar creation and generation of his human nature. . ." (pp100-5-06). And again: "This promise of paternal relation to David's seed was accomplished and fulfilled: 1) *More Immediata* and less principally upon *David's ordinary seed*. As upon Solomon, David himself being witness: 'And he said unto me, Solomon thy son he shall build my house and my courts; for I have chosen him to be my son and I will be his Father' [1 Chronicles 28:6]. 2) *More Mediatamente* and principally, upon *David's extraordinary seed* Jesus Christ. For the Apostle in his epistle to the Hebrews testifies, that this is the more excellent name, than that of angels, which Christ has by inheritance obtained: 'For unto which of the angels said he at any time, "Thou art my son, this day have I begotten thee?"' And again "I will be to him a Father, and he shall be to Me a son?" [Hebrews 1:5]." (p1032). The Westminster Annotations affirm: "This belonged both to Solomon and Christ, Solomon was God's son by grace and adoption; Christ, by nature and eternal generation, and so his only begotten son (John 1:18; Psalm 2:7; Acts 13:33; 1 John 4:9; Hebrews 1:5). Pink writes: "in their primary and inferior aspects those promises respected Solomon and his immediate successors, but in their ultimate and higher meaning they looked forward to Christ and His kingdom. In the account which David gave to the princes of Israel of the divine communications he had received concerning the throne, he affirmed that God said unto him, 'Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his Father' (1 Chron. 28:6). Yet the application of the same words to Christ Himself— I will be to him a Father, and he shall be to me a Son' (Heb. 1:5) —leaves us in no doubt as to their deeper spiritual import." (*Divine Covenants*, p230). Motyer says: "God said, 'I will be his father and he shall be my son.' (2 Samuel 7:14). What a dramatic thing to say, that the son of David should be the son of God! You see at once where it is going to end: the son of David who is the Son of God. . .So you see the cluster of expectations which centered around the king who would be the son of David and the son of Yahweh." (*The Perfection of the Covenant*; Article 4). And Robertson notes that 2 Samuel 7 "also stresses the connection between David's son and God's son. . .God affirms that the descendants of David shall sit on Israel's throne forever. At the same time, the Davidic king of Israel shall maintain a special relation to God. God shall be his father, and he shall be God's son (v14). . .The relation established between 'son of David' and 'son of God' at the inauguration of the Davidic covenant finds consummation at the coming of Messiah. Jesus Christ appears as ultimate fulfillment of these two sonships. As son of David he also is Son of God. Jesus was 'born of the seed of David according to the flesh, who was declared with power to be the son of God by the resurrection from the dead. . .' (Romans 1:3-4)." (p233).

⁵⁶ Though most of the promises of verses 12-14a are fulfilled both partially in Solomon and ultimately in Christ, verse 14b has no fulfillment in Christ, since He never committed iniquity. As the Westminster Annotations states: "This is to be understood of Solomon, not of Christ. For though our sins were imputed unto him, and he suffered and satisfied for them; in which regard the prophet says, 'He was wounded for our transgressions' (Isaiah 53:5), and the Apostle, 'He was made sin for us', (2 Corinthians 5:21), yet he himself did not commit any iniquity or sin, neither was there any guilt found in his mouth (Isaiah 53:9; 1 Peter 2:22; 1:19)." We will see below that this promise did also have an ultimate fulfillment, but not in Christ; rather: Whereas the partial fulfillment of verses 14b-15 is realized in God's dealings towards *the physical son of David*, the fuller and ultimate fulfillment is realized in God's dealings towards *the spiritual sons of David*. More on this in the paragraph below.

Lord never corrected him. When Saul forsook the right path, God *allowed him* to go astray. But it would be different with Solomon. The Lord would never take away His lovingkindness from David's treasured son. And one way He would demonstrate that lovingkindness would be through discipline. When Saul went astray, the Lord did nothing; but if Solomon would ever start going down the same path, the Lord would stand in his way. God will correct him with "the rod *of men*" and the "strokes *of the sons of men* . . ." In other words, just as a loving earthly father corrects his beloved son, so the Lord would deal with Solomon. He will not deal with him as a judge deals with a guilty criminal—but rather as a father deals with his cherished son. In the first part of verse 14, God had promised to be a *father* to Solomon. Well, here in the second part of verse 14, He's promising to be a *good father*. A good father will discipline his son, and that's exactly what God is promising to do here for Solomon.⁵⁷

And the Lord was faithful to do what He said. Solomon started out great, but it wasn't long before he began wandering away from the Lord. And when he did, God was right there to chasten him, just as He promised (1 Kings 11:14ff). The Lord loved him too much to do otherwise. So, 2 Samuel 7:14 recounts for us God's promise to do this for Solomon in particular. But whereas *this passage* focuses on a single individual, the corollary passage in Psalm 89 gives this promise a wider application. We read in Psalm 89:30-33: "If *his sons* forsake My law and do not walk in My judgements, if they violate My statutes and do not keep My commandments, then I will punish their transgression with the rod and their iniquity with stripes. But I will not break off My lovingkindness from him, nor deal falsely in My faithfulness." So then, in 2 Samuel 7, the promise of loving correction was for *David's son*; but here it's extended to *David's sons*. In the first passage, the promise is made to Solomon alone; but in the Psalm, it's extended to all of David's descendants. Why the change? What is Scripture trying to teach us? It seems the lesson is this: The way God dealt *with Solomon* is the way He will deal *with us* in the Covenant of Grace. Just as with Solomon, the Lord will chasten us, correct us, discipline us; and He will do it just as a father does for his son. The Lord will deal with all the true sons of David in the same way He dealt with Solomon. And isn't this the very thing we read in Hebrews 12:7-10? "God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. . ."⁵⁸

⁵⁷ Ligon Duncan says: "David's heir may experience punishment for sins, but he will not be cast off like Saul. We are likely to read verse 14, very negatively. . . However, you need to understand that in the context of Saul's having been cut off, so that is actually a very positive thing that is being said there. If he stumbles, and he will, like Saul, I will not cut him off. I will discipline him, but I will not cut him off." Roberts says: "God was so resolved upon the perpetuity of David's seed and kingdom, that He resolved, their very sins should not disannul His covenant. . ." (p1037). And again: "Note how the iniquity of David's seed is presupposed. . . God will not break covenant with David's seed. . . yea though they become unfaithful to Him, yet will he remain faithful to them, for his covenant's sake with David." (p1037-38). And Ball notes of Psalm 89:30-33: "*If his children forsake my Law, and walk not in my judgements, if they break my statutes and keep not my Commandments: Then will I visit their transgression with the rod, and their iniquity with strokes; but my lovingkindness will I not take from him, neither will I falsify my truth.*" True it is, the Lord did correct the posterity of David for their sin with moderate correction, and for their profit, that they might be partakers of holiness; but even when it did not bud or come on according to that which seemed to be promised, the Lord was most faithful in his promises. . . Yet the Lord would not destroy Judah, for David his servant's sake, as he had promised him, to give him a light, and to his children forever.' [2 Kings 8:19]" (Ball, p148). Roberts notes likewise: "This promised blessing had its accomplishment. . . upon Solomon himself, for his paganish idolatries, wherewith he gratified all his strange wives; whereupon God threatened to rend all the kingdom save one tribe, out of his sons hand and to give it to Jeroboam the servant of Solomon; also God stirred up adversaries against Solomon. . . [and yet] The promised qualification and mitigation of this chastisement was also accomplished as truly, in that God, in [the] midst of all his judgements upon them for their sins, yet still reserved the kingdom of Judah to David's seed, and raised him up a seed as a lamp or a light to sit upon the throne in Jerusalem, as the story diverse times observes, and the series thereof does plainly evidence. . ." (pp1040-42). On the meaning of *the rod of men*, The Westminster Annotations affirm: "Either by temporal corrections, using men as rods and instruments, so he corrected Solomon in the latter end of his reign, when he fell to idolatry (1 Kings 11:9,14,23,26) and the people of Israel (Isaiah 10:5). Or else the meaning is, that He would correct him for his sins as a loving father his beloved son, with fatherly chastisements for his amendment, and not in wrath to his perdition. For as when He speaks of his destroying punishments inflicted on His enemies, He says, He will not *meet them as a man*, but as a God, who is a *consuming fire* (Hebrews 12:29; Isaiah 33:14). So when He says He will correct them as a loving father, He thus expresses it, that He will draw them unto Him *with the cords of men*, and *with the stripes of the children of men*; IE, not in rigor, but with a gentle and fatherly hand, with much pity and moderation (Jeremiah 30:11)." (cf. also Francis Roberts, *Mystery and Marrow*, p1038).

⁵⁸ In comparing 2 Samuel 7:14 and Psalm 89:30-33, Roberts concludes: "This passage in Samuel seems peculiarly to be intended of Solomon that should build God's house, but the Psalm shows it is also to be extended indefinitely to any of

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
DISCIPLINE	God will lovingly correct David's offspring	David's PHYSICAL son	David's SPIRITUAL sons

G) PERPETUITY (2 Samuel 7:16): The Lord closes with these final words in 2 Samuel 7:16: “Your house and your kingdom shall endure before Me forever; your throne shall be established forever.” Earlier, the Lord had declared a similar truth. In verse 13, the Lord had said of David's heir: “I will establish the throne of his kingdom forever.” And we read in Psalm 89:4, “I will establish your seed forever and build up your throne to all generations.” What's being emphasized in these passages is *the perpetuity of God's promises*. That is, God isn't just promising to do these things for David. He's not just promising to establish David's kingdom and throne; He's promising to establish them *forever*.

David's dynasty is unparalleled in ancient history. After Solomon's reign, the tribes in northern Israel revolted against the Davidic kingdom, and they began appointing their own kings. But the kings who reigned in Israel never had any significant lines of natural succession. The longest successive dynasty for any of the kings in Israel was a few generations at most. David's royal line obviously far outlasted these kings. But how did it compare to other dynasties? What about the great dynasties of Egypt? The average length of royal succession in Egypt during their prime was about 100 years. The longest successive Egyptian dynasty was the famed eighteenth dynasty; it lasted for an incredible 250 years. But the succession of David's royal line endured for *over 400 years*. David's dynasty ruled far longer than even the greatest of Egyptian dynasties. There's no comparison: “there has never been a longer reign of a single dynasty in any land in the history of the world than David's 400 year dynastic reign.”⁵⁹

Never was there another dynasty like David's dynasty. But we're still left with unanswered questions: Didn't God promise that his kingdom would last *forever*? Clearly, 400 years is impressive. But 400 years isn't the same thing as forever. When the Babylonians came up against Jerusalem in 586 B.C., the temple was burned with fire, the people were exiled from their land, and the Davidic king, whom God had promised would reign forever, was deposed from his throne, made to watch the death of his own sons, blinded, and then cast away into prison in a foreign land. It was a living nightmare. God's people were completely and utterly broken. But the most painful part wasn't being exiled from their land or losing loved ones. It was the implication of what this all meant: *Did God break His promise?*

The answer is **No**. And the reason God didn't break His promise is that the promise itself was never ultimately about an earthly, temporal kingdom. The promises God made to David were never really

David's seed: 'If his children forsake my Law . . .' [Psalm 89:30].” (p1038). He goes on: “If David's seed will *sin*, even David's seed shall *smart*. God's covenant with them, exempts them not from afflictions in case of iniquity, but rather assures them of afflictions to their transgressions. . . It is a great discovery of God's fatherly affection and fidelity to his children, that He will chastise them for their sins, and not suffer them to die under these diseases without remedy. . . God's fatherly rod preserves his children from spiritual ruin” (pp1038,40). And again: “Afflictions are God's Jordan, to heal our spiritual leprosy. They are his fullers soap to wash out our spots and stains of sin. They are his fan, to blow away our chaff. They are his refining-pot and furnace to burn up our dross out of us. . . [And] Afflictions are not only Restorative from sin past, but also Preservatives against sin to come. . . They are as a wall or a hedge of thorns to keep His flock from straying and wandering in the bypaths of iniquity. . .” (p1040). And Calvin says of Psalm 89:30ff: “although the posterity of David should fall into sin, yet God had promised to show himself merciful towards them, and that he would not punish their transgressions to the full extent of their desert. . . he does not promise that he will allow them to escape unpunished, which would be to encourage them in their sins; but he promises, that in his chastisements he will exercise a fatherly moderation, and will not execute vengeance upon them to the full extent which their sins deserve. . . This passage teaches us, that when God adopts men into his family, they do not forthwith completely lay aside the flesh with its corruptions, as is held by some enthusiasts, who dream, that as soon as we are grafted into the body of Christ, all the corruption that is in us must be destroyed. . . we are far from such an attainment, so long as we carry about with us this tabernacle of flesh. . .” And again, on the correction of 2 Samuel 7:14 and Psalm 89:30ff: “The scope of both passages undoubtedly is, that whenever God punishes the sins of true believers, he will observe a wholesome moderation; and it is therefore our duty to take all the punishments which he inflicts upon us, as so many medicines.”

⁵⁹ As Robertson says: “the line of David and the capital of Jerusalem had developed a truly remarkable record. From David's accession somewhere around 1000 B.C. to the fall of Jerusalem, over 400 years had transpired. The average dynasty in Egypt and Mesopotamia during their days of greatest stability was something less than 100 years. David's successors even outlasted the long-lived eighteenth dynasty of Egypt, which endured for about 250 years.” (Christ of the Covenants, p239). And Duncan likewise: “It is worth noting that David's dynasty is without parallel in the ancient near east in length of duration. His house ruled Judah for over four hundred years, for longer than the greatest Egyptian dynasty, and in stark contrast, to the numerous ruling families in the Northern kingdom. I am told that there has never been a longer reign of a single dynasty in any land in the history of the world than David's four hundred year dynastic reign.” (From his written lecture on the Davidic Covenant).

fulfilled in Solomon; they were never primarily about Jerusalem; and they were never fully realized in the establishment of David's earthly royal throne. These were the husk; the shell. But the kernel of God's promises in 2 Samuel 7 looked past these things. It's true: David's earthly reign wouldn't last. But the perpetuity God was promising would be realized in another way. Look again at our passage: *God tells David* in verse 16: "Your house and your kingdom shall endure before Me forever . . ." But back in verse 13, it was of *David's heir* that God had said: "I will establish the throne of his kingdom forever." Whose kingdom is it that the Lord will establish forever? Is it the kingdom of David or the kingdom of his heir? It's both, in this way: God would establish the kingdom of David forever. But how would He do it? He would establish David's kingdom *in and through* the kingdom of his heir.⁶⁰

PROMISE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
PERPETUITY	David's kingdom will endure forever	An EARTHLY kingdom	An ETERNAL kingdom

These promises all find their ultimate fulfillment in Jesus Christ. He alone is the true son of David; and He alone is the eternal Son of God. It is He who would build the Church, which is the temple of the Living God. And it's His kingdom and throne that God would establish forever. Isaiah lived long after David and long before Jesus. But as he reflected on the promises God had made to David in 2 Samuel 7, he looked forward and spoke of the Messiah: "*There will be no end to the increase of*

⁶⁰ In asking how the Davidic kingdom could have come to an end at the exile (in light of God's promise), Calvin says: "In short, whenever the Prophets declare that the kingdom of David would be perpetual, they do not promise that there would be a succession without interruption; but this ought to be referred to that perpetuity which was at length manifested in Christ alone." (Jeremiah 33:17). Roberts says: "This promised perpetuity of God's covenant with David, was made good and fulfilled, *Partly*, to David's posterity, successively raised up to sit upon his throne, for a long time together; [but] *Principally* to Jesus Christ, his primary seed, to whom the Lord God gave the throne of his father David [Luke 1:32-33; Acts 13:34-37]." (p1031). And again: "This promised mercy of the perpetuity of David's seed and kingdom, was performed: 1) *More Immediately* and literally to the seed of David, from Solomon till the Babylonian Captivity, in the succession of twenty kings of David's race that sat upon his throne in Jerusalem. . . 2) *More Meditately* and spiritually to Jesus Christ, of the seed of David according to the flesh, whose spiritual and everlasting kingdom over the Church swallowed up the earthly kingdom of David. Of Christ, the angel said to the virgin Mary his mother: 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end' [Luke 1:31-33]." (p1037). Edwards notes: "the glorious promises of the covenant of grace. . .[are] especially contained in these words, 2 Samuel 7:16: 'And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever.' Which promise has respect to Christ, the seed of David, and is fulfilled in him only; for the kingdom of David has long since ceased, any otherwise than as it is upheld in Christ." (*History of Redemption*). Pink says: "The thrice occurrence of 'forever' in 2 Samuel 7:13,16 obliges us to look beyond the natural posterity of David for the ultimate accomplishment of those promises. God did indeed set the carnal seed of David upon the throne of Israel and establish his kingdom, though certainly not unto all generations." (p230). Matthew Henry writes: "The throne of Israel was overturned in the captivity; the crown had fallen from their head; there was not a man to sit on the throne of Israel. . .After their return the house of David made a figure again; but it [is] in the Messiah that this promise is performed that David shall never want a man to sit on the throne of Israel, and that David shall have always a son to reign upon his throne. For as long as the man Christ Jesus sits on the right hand of the throne of God, rules the world, and rules it for the good of the church. . .David does not want a successor, nor is the covenant with him broken." (Jeremiah 33:17). Gill notes: "this is not to be understood of the temporal kingdom of David, which has been at an end long ago. . .this is only true of the man Christ Jesus, of the seed of David, and is his son, to whom has been given the throne of his father David; and who reigns over the house of Jacob forever; and of whose kingdom there is no end (Luke 1:32); and as long as he is King of saints, which will be forever, David will not want a man to sit upon his throne." (Jeremiah 33:17). Robertson says: "In the covenant, assurance was given that the line of David would sit on the throne of Israel forever. Yet unquestionably the descendants of David ceased to occupy the throne of Israel. The Old Testament history of Davidic succession indeed was impressive. It stretched for a period of over 400 years. But it did not last *forever*. It came to an end. . .What is the solution to this problem? The breaking off of Davidic throne-succession in the Old Testament history may be evaluated in terms of the anticipative role of Israel's monarchy. David's line anticipated in shadow-form the eternal character of the reign of Jesus Christ. While God was actually manifesting his lordship through David's line, this human monarchy was serving at the same time as a typological representation of the throne of God itself. David's reign was intended to anticipate in shadow-form the reality of the messianic Redeemer who was to unite with finality the throne of David with the throne of God. . .It is in this context that the failure of the Davidic line must be understood. Inherent in every Old Testament type was an inadequacy which demanded some more perfect fulfillment. . .As the kingdom crumbles all about them, [the Prophets] anticipate the greater day. A greater occupant of David's throne shall come. He shall sit on the throne of his father David forever. He shall rule the whole world in righteousness. He shall merge God's throne with his own, for he shall be Immanuel, Mighty God, God himself." (pp249-51). Duncan: "of course, the promise was not that David would reign for a long time, but that he would reign forever. That very fact led the prophets of the Old Testament to see that this Davidic promise would only be fulfilled in the Messiah, and that is of course exactly how the New Testament interprets it. This reign is ultimately only fulfilled in the reign of the son of David, Jesus Christ and His eternal messianic rule. This promise finds its ultimate fulfillment only in the reign of Christ. The succession of the Davidic kings under the Old Covenant was a type. It was a shadowy figure."

His government or of peace, *on the throne of David* and over his kingdom, to establish it and to uphold it with justice and righteousness *from then on and forevermore*. The zeal of the Lord of hosts will accomplish this.” (9:7). David's kingdom would be established forever because the Messiah would ever live to sit on his throne.⁶¹ Just as Luke 1:32-33 says: “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; *and He will reign over the house of Jacob forever, and His kingdom will have no end.*” The earthly dynasty would come to a close. But the promise would be realized in the eternal Davidic rule of Jesus Christ.

A SUMMARY OF THE PROMISES GIVEN TO DAVID IN 2 SAMUEL 7

PROMISE	VERSE	WHAT GOD DECLARED TO DAVID	NEAR FULFILLMENT	ULTIMATE FULFILLMENT
PREEMINENCE	8-9	Truths about his rule, enemies, and name	Speaking of DAVID	Speaking of CHRIST
SHELTER	10-11	To plant Israel in a safe place	Jerusalem BELOW	Jerusalem ABOVE
AN HEIR	12a	To raise up an heir of David and establish his throne	David's heir is SOLOMON	David's heir is CHRIST
KINGDOM	12b	To establish the kingdom of David's heir	The kingdom of SOLOMON	The kingdom of CHRIST
HOUSE	13	David's heir will build a house for God's name	Solomon will build THE TEMPLE	Christ will build THE CHURCH
FATHER	14a	God would be his father, and he would be God's son	This son of God was SOLOMON	This son of God is JESUS CHRIST
DISCIPLINE	14b-15	God would correct David's offspring with the rod and strokes of men	Speaking of David's PHYSICAL SON	Speaking of David's SPIRITUAL SONS
PERPETUITY	16	God would cause David's throne and kingdom to endure forever	An EARTHLY throne and kingdom	An ETERNAL throne and kingdom

2. The NATURE of the Covenant of Grace: *We learn how it is that God's blessings flow to His people*

David's last words are recorded in 2 Samuel 23:1-7. And here, as his earthly days draw to a close, we still find him meditating on the covenant the Lord had made with him. David says in verse 5: “[God] has made an everlasting covenant with me, ordered in all things, and secured; *for all my salvation and all my desire, will He not indeed make it grow?*” Now, let's ponder over these words for a moment. Back in 2 Samuel 7, the primary emphasis in God's covenant with David was God's promise to send the Messiah through David's line. That's what the covenant was about: The Christ would come into the world as one of David's descendants; He would be a king that would reign on David's throne, and the Lord would establish His kingdom forever. God's covenant with David was about *David's seed*. But now in this passage, David's telling us that God's covenant with him was also about *his salvation*. It's a similar yet distinct truth: In 2 Samuel 7, we learned that the Christ would come *through David's line*; now here we learn that the Christ would come *for David's salvation*. In 2 Samuel 7, we saw God promising that Christ would come *from David*; here we see the truth that Christ would also come *for David*. If 2 Samuel 7 tells us *how it is Christ would come*, here we're told *why it is He would come*.⁶²

⁶¹ God told David in Psalm 89:4, “I will establish your seed forever and build up your throne to all generations” (cf. vv29,36). Indeed, David's throne would be established forever *because* his Seed, Christ Jesus, would ever live to reign upon his throne.

⁶² On 2 Samuel 23:5, the Westminster Annotations say: “*for this is all my salvation, and all my desire:* The only ground of all my hope concerning salvation, and all that I can wish and desire.” And on 2 Samuel 23:5, Roberts says: “As if David had said: This righteousness, holiness, royal splendor and prosperity promised to me and my family are most sweet and precious mercies. . . God's Covenant with me touching all these and like mercies is sure, ordered in all things, and everlasting. Therefore. . . I lay the whole stress of all my Salvation and delight upon this his covenant and this is my great stay and comfort now in my old age when I am going to my grave. . .” (pp1028-29). And again: “this covenant [with David] was. . .ordered in all things, sure, and everlasting; in all these regards it was exceedingly comfortable. And upon these considerations David in his last words notably raised up his consultations upon this covenant, placing all his salvation, and all his delight thereupon. . . And this covenant was his comfort to his last breath, to his dying day. Oh! The covenant and promises of God in Jesus Christ are the safest, surest, sweetest, and most immovable comforts of believers both in life and death.” (Francis Roberts, p1081).

SCRIPTURE	THE DIFFERENCE OF EMPHASIS IN 2 SAMUEL 7 AND 2 SAMUEL 23		
2 Samuel 7:8-17	A Seed FROM David	HOW it is He would come	Jesus would come THROUGH David's line
2 Samuel 23:5	Salvation FOR David	WHY it is He would come	Jesus would come FOR David's salvation

Jesus wouldn't just come as a descendant of David; He would come to save David. He wouldn't just come as David's seed; He would come to be his Savior. By sending the Christ through his line, God wasn't just bestowing a great privilege on David; He was providing for his own deepest spiritual needs. One writer put it this way: "God's covenant with David, was his gospel to David. . .As it was said of Jacob; that his life was bound up in his son's life, so it might be much more said of David, that his life, salvation and delight was bound up in this covenant, and in Jesus Christ. . ."⁶³ God had promised to send the Messiah through David's line, yes; but that was only part of what God was promising to him; that was just the beginning. In God's covenant with David, the Lord was also promising that in and through and because of the Messiah, He would provide for David everything he needed for salvation. In His covenant with David, the Lord was promising to send forth a Savior *through David*; but He was also promising that in and through that coming Savior, He would accomplish salvation *for David*.

And we can see this aspect of the covenant back in Psalm 89 as well. We focused earlier on how this Psalm describes for us that Christ would come from David; but it also gives us glimpses of *the favor God would pour out upon David in and through Christ*. In Psalm 89:24, the Lord declares of David, "My faithfulness and My lovingkindness will be with him. . ."; and in verse 28: "My lovingkindness I will keep for him forever. . ." And again in verse 33: ". . .I will not break off My lovingkindness from him. . ." This was part of the covenant too. God would send Jesus through David's line; but there was more: In and through Jesus, God would deal with David according to His lovingkindness. And isn't this what we see throughout his life? David couldn't get away from God's favor and blessing. It was these mercies that he basked in as he penned those words: "Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of the Lord forever." (Psalm 23:6).

So then, God's mercies would be sent *through David*, in the coming of Christ; but in and through the Christ, God's mercies would also be displayed *to David*. As a result of what the Christ would come and do, David would live all his days in this life under the blessing and favor of God; and when it was time for him to depart this life, he would dwell in the house of the Lord forever. This was part of the covenant too. And it brings us to our next passage. In Isaiah 55:3, we find the Lord making an open invitation to *all men*: "Incline your ear and come to Me. Listen, that you may live; *and I will make an everlasting covenant with you, according to the faithful mercies shown to David*." What's going on here? What's the Lord saying? He's extending to us the very same covenant mercies He had shown to David. This is because the covenant that God made with David was *the Covenant of Grace*. And as such, the blessings and benefits of this covenant that God lavished on David *weren't just for David*. In Christ, *all of God's people* enter into the same mercies that followed David all the days of his life.⁶⁴

⁶³ Francis Roberts. The full quote is: "God's Covenant with David, was his Gospel to David. For, this was a Covenant of Faith, preaching the glad tidings of life and salvation by Jesus Christ to all that believe in him, and particularly to David and all his believing seed. And this is pure Gospel. Oh how sweet was this Gospel Covenant to blessed David, saying of it; *This is all my Salvation, and all my delight!* As it was said of Jacob; that his life was bound up in his son's life, so it might be much more said of David, that his life, salvation and delight was bound up in this Covenant, and in Jesus Christ. . .When therefore we read God's covenant with David. . .we should still remember we are reading the gospel of God in Jesus Christ." (pp1002-03).

⁶⁴ The Hebrew of Isaiah 55:3 literally reads: "And I will make an everlasting covenant with you, *the faithful mercies of David*." Commentators are divided over whether *David* here is referring to king David or to Christ as the Greater David. Personally, I believe the verse is speaking literally of king David, especially in light of the fact that in verses 1-3, Christ seems to be the One speaking to sinners ("Incline your ear and come to Me. . ."). But no matter how you interpret *David* in this verse, you end up with the same truth. If you take David as literal, the meaning is: *I will extend to you the (same) benefits of the Covenant of Grace that were shown TO David (through Christ)*. If you take David as speaking of Christ, the meaning is: *I will extend to you the benefits of the Covenant of Grace which are given THROUGH [the Greater] David, who is Christ*. But in both cases, the blessings and benefits of the Covenant of Grace are freely offered to sinners in and through Jesus Christ. Calvin says: "by this phrase *[the mercies of David]* he declares that it was a covenant of free grace; for it was founded on nothing else than the absolute goodness of God. Whenever, therefore, the word 'covenant' occurs in Scripture, we ought at the same time to call to remembrance the word 'grace'. . ." Edwards likewise: "That this covenant, now established with David. . .was the covenant of grace, is evident by the plain testimony of Scripture. . .in Isaiah 55:3. . .Here Christ offers to poor sinners, if they will come to him, to give them an interest in the same everlasting covenant that he had made with David, conveying to them the same sure mercies. But what is that covenant, in which sinners obtain an interest when they come to Christ, but the covenant of grace?"

We see this truth as well if we turn back to 2 Samuel 7 and Psalm 89. In *2 Samuel 7:14-15*, the Lord had said of Solomon: “I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and strokes of the sons of men, *but My lovingkindness shall not depart from him. . .*” What Scripture is telling us here is that God wasn’t just going to deal with *David* according to His lovingkindness; the Lord would also deal with *Solomon* in grace. Even when Solomon sinned, God wouldn’t take His mercies away from him. And we also saw that in *Psalm 89*, these same mercies are extended, not only to Solomon, but to all of David’s true sons. As we read in verses 30-33: “If his sons forsake My law and do not walk in my judgments. . . Then I will punish their transgression with the rod and their iniquity with stripes. *But I will not break off My lovingkindness from him*, nor deal falsely in My faithfulness.” Notice that it says: Even if *they* go astray (speaking of David’s sons), I will not break off My lovingkindness from *him* (David). What’s the meaning? God’s telling us He will never cut off His mercies from David’s sons, *but He’s also telling us why*. In effect, He’s saying: Even if *David’s sons* go astray, I won’t break off My lovingkindness *from them* because of *him*. We belong to the *Greater David*; and God will never break off His mercies from *us* because of *Him*. In and through Christ, God will always and forever deal with us according to His mercies.⁶⁵

So: *What do we glean from all this about how it is that God’s blessings flow to His covenant people?*

A) God’s blessings flow to His people BY GRACE ALONE: God deals with us in grace. What was true for David and Solomon is true for all of God’s people. He deals with us according to the same “faithful mercies” that He showed to David (Isaiah 55:3). What was true of David in Psalm 89 is also true for us: The Lord’s lovingkindness *is with us* (Psalm 89:24); and that lovingkindness *He will keep for us forever* (v28). Even when we fall into sin (2 Samuel 7:14ff; Psalm 89:30ff), He will *never break off His lovingkindness* from us (Psalm 89:33). Notice that the emphasis is on the fact that the Lord will *continue* to deal with us according to His mercies. *The Psalm isn’t telling us that God dealt with David in His mercy* when He first saved him (IE, past tense); but that *He will never stop dealing with him in His mercy* (IE, looking to the future). See, we know that God *saves us* by grace. But it’s so much more than that. Grace isn’t just something we get at the beginning of our Christian life; it’s how God has promised to deal with us forever. Receiving that grace for the first time is just the beginning.

(*History of Redemption, Section 7*). And Pink says: “These ‘sure mercies’ are extended by Isaiah unto all the faithful as the blessings of the covenant, and therefore may be understood to denote all saving benefits bestowed on believers in this life or that to come. . . Those ‘mercies’ were Christ’s by the Father’s promise and by His own purchase, and at His resurrection they became His in actual possession, being all laid up in Him (2 Corinthians 1:20); and from Him we receive them (John 1:16; 16:14-16). The promises descend through Christ to those who believe, and thus are ‘sure’ to all the seed (Romans 4:16).” The Reformation Heritage Study Bible says: “*Sure mercies of David*: The enduring or firm covenant loyalties and love given to David and his offspring (2 Samuel 7:12-16) and fulfilled in Christ (Acts 13:34).” Isaiah 55:3 is also quoted in Acts 13:34, which Calvin explains in this way: “For because Christ rose rather for our sake than for himself, the perpetuity of life which the Father has given him reaches unto us all, and is ours. Notwithstanding the place of Isaiah which is here cited, seems to make but a little for proof of Christ’s immortality, *I will give you the holy things of David* (Isaiah 55:3). But it is not so. For seeing Isaiah speaks of the redemption promised to David, and affirms that the same shall be firm and stable, we do well gather by this the immortal kingdom of Christ, wherein the eternity of salvation is grounded. . . For this is Paul’s meaning in sum: If the grace be eternal which God says he will give in his Son, the life of his Son must be eternal, and not subject to corruption.”

⁶⁵ This is how traditional theologians have understood Psalm 89:30-33. Calvin says: “God, unquestionably, is speaking of the household of his Church. . . in the promise which he makes of pardoning their offenses. . . the pardon which is here promised belongs to the spiritual kingdom of Christ; and it may be equally gathered from this passage, that the salvation of the Church depends solely upon the grace of God. . . we must understand the passage as amounting to this, that although the faithful may not in every instance act in a manner worthy of the grace of God, and may therefore deserve to be rejected by him, yet he will be merciful to them, because remission of sins is an essential article promised in his covenant. . . Thus the promise is fulfilled, that *he does not withdraw his lovingkindness* from his people. . . It is, however, to be observed, that there is a change of person in the words. After it is said, *If his children shall forsake my law*, etc, it is at length subjoined, *My lovingkindness or mercy will I not withdraw from Him*. It ought surely to have been said, *them* instead of *him*, since it is *children* in the plural number who are before spoken of. But it is very probable that this form of expression is purposely employed to teach us that we are reconciled to God only through Christ; and that if we would expect to find mercy, we must seek for it from that source alone.” And Spurgeon notes: “the seed of the Son of David are apt to start aside, but are they therefore cast away? Not a single word gives liberty for such an idea, but the very reverse. . . Jesus still enjoys the divine favor, and we are in him, and therefore under the most trying circumstances the Lord’s lovingkindness to each one of his chosen will endure the strain. . . This passage sweetly assures us that the heirs of glory shall not be utterly cast off.” Gill also writes: “the spiritual seed of mystical David, are here designed, who may sin, and do sin. . . Nevertheless my lovingkindness will I not utterly take from him: not from Christ. . . nor from all those that are in him. . .” And Matthew Henry likewise says: “Though David’s seed be chastened, it does not follow that they are disinherited; they may be cast down, but they are not cast off. God’s favor is continued to his people. . . for Christ’s sake; in him the mercy is laid up for us, and God says, *I will not take it from him* (verse 33). . .”

David wrote perhaps most clearly about the blessings of the Covenant of Grace in Psalm 32:1-2, and Paul quotes his words in *Romans 4:6-8*, saying: “. . . David also speaks of the blessing on the man to whom God credits righteousness apart from works: ‘Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account.’” There’s a lot that could be said about this passage, but here we can just focus on two truths that help us understand what it means that God deals with us in grace: 1) *Verse 6 tells us that God’s covenant blessings flow to us apart from any good things we do* (“apart from works”). What this tells us is that we can’t earn it; and we don’t deserve it. Sometimes as Christians if we have a season in our life when we’re extra obedient, we find ourselves expecting more of God’s blessing. Why? Because, deep down, we think it’s something that we earn through our obedience. But what David is telling us is that God’s blessing flowing to us actually has nothing to do with how much we’re obeying the Lord; it flows to us freely, and continually, and eternally, by grace. 2) *Verses 7-8 tell us that God’s covenant blessings flow to us in spite of all the ugly sins we commit* (the blessed man has his share of “lawless deeds” and “sins”). As Christians, we tend to think that our sins have the power to temporarily cut us off from God’s blessing. But these verses tell us that God’s mercies flow to us freely, *despite our sin*. Verses 7-8 don’t say: *Blessed are you when you don’t have any lawless deeds*; but rather, *Blessed are those who do have lawless deeds—but they’ve been forgiven*. As hard as it is to believe, God’s blessing isn’t contingent on whether or not we have sin—but on whether or not our sins have been forgiven.⁶⁶

	WHAT WE TEND TO THINK	WHAT SCRIPTURE SAYS	REFERENCE
God’s blessing flows to us . . .	when we are being more obedient	<i>whether we’ve obeyed or not</i>	ROMANS 4:4-6
	when we aren’t sinning very much	<i>whether we’ve sinned or not</i>	ROMANS 4:7-8

1) **OBJECTION ONE:** *What about Scriptures that seem to say God’s blessing was given to David because of his righteousness?* There are certain passages of Scripture, especially in the Psalms, that seem to contradict what we’ve been saying here. David prays in Psalm 7:8, “Vindicate me, O Lord, according to my righteousness and my integrity that is in me.” And again, in Psalm 18:20-24, David says: “The Lord has rewarded me according to my righteousness; according to the cleanness of my hands He has recompensed me. For I have kept the ways of the Lord. . . and I did not put away His statutes from me. I was also blameless with Him, and I kept myself from my iniquity. Therefore the Lord has recompensed me according to my righteousness, according to the cleanness of my hands in His eyes.” We’ve been saying that God dealt with David in grace; that the Lord’s favor was upon him apart from any good that he did and despite the sins he committed. But now David himself seems to be telling us something very different. How do we understand these Scriptures? Well, we can begin by looking at *the context*. David wrote *Psalm 7* in response to false accusations that had been raised against him (see verses 3-6); and it’s in this context that David is pleading for God to vindicate him. David’s not claiming to be perfect or sinless; that’s not what he’s saying. He’s just asserting that he’s innocent in this particular situation; he’s declaring his innocence as it related to the charges that were being brought against him. And it’s the same thing in *Psalm 18*; David had written this Psalm when the Lord had delivered him from all his enemies and from the hand of Saul. David’s not saying that he had been blameless in everything—but that he was blameless as it related to the accusations against him. Before God, David was a sinner; it was before the lies of men that he protested his innocence.⁶⁷

⁶⁶ So, this passage teaches that God’s blessing is neither upheld by our obedience nor nullified by our sin: “the blessed man is not the man who has good works laid to his account but whose *sins* are *not* laid to his account.” (Murray, *Romans*, p134).

⁶⁷ On *Psalm 7:8*, Gill says: “he speaks not of his justification before God, in whose sight he well knew no flesh living could be justified by their own righteousness (*Psalm 143:2*); nor of the righteousness of his person, either imputed or inherent; but of the righteousness of his cause (*Psalm 35:27*); not of his righteousness God-ward, for he knew that he was a sinner with respect to him; but of his righteousness towards Saul, against whom he had not sinned, but had acted towards him in the most righteous and faithful manner (*1 Samuel 24:11*); and therefore desired to be judged, and was content to stand or fall according to his conduct and behavior towards him.” And Plumer writes: “The appeal to his own innocence is confined to the matter respecting which David had been slandered. It has nothing to do with his standing in the sight of God as a sinful man. Before God none more earnestly cried for mercy: ‘Enter not into judgment with thy servant; for in thy sight shall no man living be justified’ (*Psalm 143:2*).” And on *Psalm 18:20-24*, Calvin says: “When [David] presents and defends himself before the judgment-seat of God against his enemies, the question is not concerning the whole course of his life, but only respecting one certain cause, or a particular point. . . The state of the matter is this: his adversaries charged him with many crimes. . . David, in opposition to these accusations, with the view of maintaining his innocence before God, protests and affirms that he had acted

	HOW DAVID PRAYED	WHERE IT IS IN SCRIPTURE
BEFORE THE FALSE ACCUSATIONS OF MEN	David protested his innocence	Psalm 7:8; 18:20-24; 35:24; 43:1
BEFORE THE JUDGMENT SEAT OF GOD	David pleaded God's mercy	Psalm 25:11; 103:10-14; 143:2

2) OBJECTION TWO: *What about Scriptures that seem to say that God's blessing was taken away from David because of his sin?*⁶⁷ Again, we saw earlier that God's blessing flowed freely to David, and to us, despite our sins. But if that's true, how do we understand other Scriptures where David seems to be saying that the Lord took His blessing away from him when he sinned? David writes in *Psalm 31:10*, "For my life is spent with sorrow and my years with sighing; my strength has failed because of my iniquity, and my body has wasted away." Here, David is experiencing a season in his life that we might well describe as being contrary to God's blessing, and he tells us it's all as a result of his sin. In *Psalm 38:3-5*, David says something similar: "there is no health in my bones because of my sin. For my iniquities are gone over my head; as a heavy burden they weigh too much for me. My wounds grow foul and fester because of my folly. . ."; and later in verses 17-18 David says again: "For I am ready to fall, and my sorrow is continually before me. For I confess my iniquity; I am full of anxiety because of my sin." If it's true that God's blessing flows to us despite our sin, how do we understand these kinds of passages? What we need to realize is that there's a difference between *God's blessing* on the one hand and *the enjoyment of His blessing* on the other. God's blessing itself is what we can call EXISTENTIAL; it's always there; it never wanes or changes; and it's never taken away. In Christ, God "has blessed us with every spiritual blessing" (Ephesians 1:3); and His lovingkindnesses "never cease" (Lamentations 3:22). But at the same time, the degree to which we *enjoy* His blessing day to day is EXPERIENTIAL; and when we give in to sin, we miss out on some of that enjoyment. Every day, the sun shines with the same brilliance, but if there are clouds in the sky, you're not going to see it like you would on a clear day. The sun is still there—but the clouds obstruct your view of it. In the same way, God has promised to never cut off His lovingkindness from us. But the degree to which we're experiencing that lovingkindness can vary from day to day. This is why David's prayer in Psalm 51:12 (after he sinned) was, "Restore to me *the joy of Your salvation.*" It wasn't salvation itself that David had lost; it was *the joy of* his salvation that he needed God to restore. He hadn't lost God's blessing—he'd lost the enjoyment of it. When we sin, we're miserable; and when we follow the Lord, there's joy. But the difference isn't any change in God's blessing itself—it's in our enjoyment of it.⁶⁸

	WHAT IS TRUE	SCRIPTURES
EXISTENTIALLY	In the Covenant of Grace, God has given us His blessing	Psalm 89:24,28,34; Romans 4:4-8
EXPERIENTIALLY	We experience the joy of this blessing in different degrees	Psalm 31:10; 38:3-5,17-18; 51:12

Towards the end of his life, David recounts the Lord's covenant with him in this way: "the word of the Lord came to me, saying. . .'Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; *for his name shall be Solomon*. . .and I will establish the throne of his kingdom over Israel forever.' (1 Chronicles 22:8-10). This is significant

uprightly and sincerely in this matter. . .It would be absurd to draw from this the inference that God is merciful to men according as he judges them to be worthy of his favor. Here the object in view is only to show the goodness of a particular cause, and to maintain it in opposition to wicked calumniators. . ." And Spurgeon: "Viewing this psalm as prophetic of the Messiah, these strongly-expressed claims to righteousness are readily understood, for his garments were as white as snow; but considered as the language of David they have perplexed many. Yet the case is clear, and if the words be not strained beyond their original intention, no difficulty need occur. . .David's early troubles arose from the wicked malice of envious Saul, who no doubt prosecuted his persecutions under cover of charges brought against the character of 'the man after God's own heart.' These charges David declares to have been utterly false, and asserts that he possessed a grace-given righteousness which the Lord had graciously rewarded in defiance of all his calumniators. Before God the man after God's own heart was a humble sinner, but before his slanderers he could with unblushing face speak of the '*cleanliness of his hands*' and the righteousness of his life. . .It is not at all an opposition to the doctrine of salvation by grace, and no sort of evidence of a Pharisaic spirit, when a gracious man, having been slandered, stoutly maintains his integrity, and vigorously defends his character. . ." (Calvin).

⁶⁸ This truth unlocks several passages in the Scriptures. It's how we can explain the tension that Scripture tells us on the one hand that God "has blessed us with every spiritual blessing in the heavenly places in Christ" (Ephesians 1:3), and that "The Lord's lovingkindnesses indeed never cease" (Lamentations 3:22); but how on the other hand Jesus tells us in John 13:17, "If you know these things, you are blessed if you do them", and Paul reminds the elders at Ephesus, "It is more blessed to give than to receive" (Acts 20:35). God's blessing is poured out upon us in Christ to the full and in and through and because of Him, it's never taken away or cut off from us. But at the same time, our *enjoyment* of that blessing can vary from day to day.

because David is telling us that even as the Lord was making this covenant with him, God knew about Solomon. The Lord knew Solomon by name long before he was born. Which also means that even as God made His covenant with David in *2 Samuel 7*, He knew about what David was going to do in *2 Samuel 11*: It was Bathsheba, remember, that would give birth to Solomon. God knew about the sins David would commit in the future. David's sin didn't take God by surprise. But His grace would cover his sin. And not only that—He would turn his sin into something beautiful. Remember, *Jesus would come from Solomon*. Now, that never meant there wouldn't be consequences. *There were*. It is likely that his servants never looked at him the same again. In one moment of temptation, David lost what he would never be able to buy back with all the riches of his kingdom. The consequences David brought on himself were devastating, lasting, and irreparable. But even the strokes and stripes he bore for his sin—far from being a sign that God had left him—actually served to verify the promise He had made to him in the covenant: The Lord would indeed punish his sins with the rod and his iniquity with stripes. But He would never break off His lovingkindness from him (Psalm 89:30-33).

B) God's blessings flow to His people THROUGH FAITH ALONE. This is how it was for David, and it's how it is for us. We see this most clearly back in Isaiah 55:3: "Incline your ear and come to Me. Listen, that you may live; and I will make an everlasting covenant with you, according to the faithful mercies shown to David." We already looked at "the faithful mercies" shown to David; and what they were. But here we can notice *how it is* that we enter into those blessings: "*Incline your ear and come to Me. Listen, that you may live...*" The context of the passage is that God has prepared a lavish feast, and He's extending an open invitation to all: "Ho! Every one who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost." (55:1). The banquet is prepared, and the invitation is extended to all men without exception. We're being beckoned; all we need to do is *listen and come*. Further, there's no "cover charge" to pay at the door. All are beckoned to come "without money and without cost." There's no price to pay; no gift to bring. Well, the scene is put forward as a picture for us of God's free offer of salvation. Just as the banquet is set already, God has already done everything on our behalf. All He's asking us to do is *listen* to what He's done for us and come and receive it. It's the language of *faith*. We're ashamed to come empty-handed; we think we need to bring something in return; a gift to offer our host. But God *requires* us to come empty-handed! His blessings flow to us through *faith alone*.⁶⁹

	THE LANGUAGE OF ISAIAH 55:1-3	THE MEANING OF ISAIAH 55:1-3
WHAT'S OFFERED TO US	<i>A lavish banquet</i> is set before us	GOD'S GRACE
HOW WE RECEIVE IT	We simply <i>come</i>	FAITH
	We come <i>without money</i>	FAITH ALONE

This language of *listening* in Isaiah 55:3 is the language of *faith*. And one of the reasons we know this is that Paul picks up this same language of *listening* to speak about faith in Galatians 3:1-5. Here, the Galatian church had gotten off track, and Paul has a few questions for them to help them understand what had happened. So he writes: "This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by *hearing with faith*? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? . . . So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by *hearing with faith*?" The Galatians knew that they had entered into God's blessing by faith alone (v2). But somewhere along the way, they started thinking that though faith alone was enough to *enter into God's blessing*, it wasn't

⁶⁹ Calvin says of Isaiah 55:3: "Besides, this is a description of the nature of faith, when he bids us 'come to himself.' We ought to hear the Lord in such a manner that faith shall follow; for they who by faith receive the word of God have laid aside their desires and despised the world, and may be said to have broken their chains, so that they readily and cheerfully 'draw near to God.' But faith cannot be formed without hearing, (Romans 10:17) that is, without understanding the word of God, and so he bids us 'hear' before we 'come to him.' Thus, whenever faith is mentioned, let us remember that it must be joined to the word, in which it has its foundation." On the requirement of faith in the Davidic Covenant, Roberts says: "The covenant duties and conditions imposed upon David and his seed. . . [necessitate] their keeping covenant by true faith in Jesus Christ, the great mercy and mystery promised both in this [covenant]. . . That Jesus Christ was. . . revealed and chiefly intended in this covenant, I have in this chapter evidenced. . . Therefore true faith in this Christ is necessary to the keeping of this covenant. For, 1) Without true faith Christ herein revealed could not be apprehended by David or his seed. 2) And without true faith, neither their persons nor performances could be accepted. For *without faith it is impossible to please God*." (p1054; cf. p1067).

enough to *continue in God's blessing* every day in their Christian life. They knew they had *obtained* God's blessing by faith alone—but then after they became Christians, they started thinking they had to *maintain* that blessing through their obedience. And don't we fall into the same trap? We know we entered into God's blessing by faith alone, but we start thinking that in the Christian life, His blessing runs on our obedience. We long that God would pour out His blessing upon us, but we believe that whether He actually will or not is directly related to the latest figures in our monthly obedience report (hot off the press). We desire that God would anoint us with His Spirit; and we long to be powerfully used of God, but we don't think it will happen because there's not enough obedience in our checking account to afford blessings like that (maybe if we've saved enough up we can transfer from savings?). But Paul's whole point to the Galatians is that if they entered into God's blessing at the beginning by faith alone (v2), it's by faith alone they continue to receive His blessing every day in their Christian life (v5). God doesn't just freely pour out His blessing upon us in Jesus at the beginning. It's not just at the beginning that we're invited to come with empty hands. His blessing continues to flow to us every day in our Christian life in exactly the same way. We receive it with empty hands. . .*by faith alone*.⁷⁰

OBJECTION: *If it's true that the Davidic Covenant is part of the Covenant of Grace, and the only requirement for entering into these blessings is faith—and faith alone—then how are we to understand certain passages that seem to say that this covenant was conditional on obedience?* There are some Scriptures where David, recounting God's covenant with him, seems to tell us that this covenant was based on the obedience of Solomon, and his sons, and Israel on the whole. In 1 Kings 2:2-4, David admonishes his son Solomon: "Keep the charge of the Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, so that the Lord may carry out His promise which He spoke concerning me, saying, *If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.*" God himself tells Solomon that if he would walk before the Lord, his throne would be established, but He also warns him, saying: "*But if you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them, then I will cut off Israel from the land which I have given them,* and the house which I have consecrated for My name, I will cast out of My sight. . .And they will say, 'Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the Lord has brought all this adversity on them.'" (1 Kings 9:6-9). And Psalm 132:12 recounts God's covenant with David, saying: "*If your sons will keep My covenant and My testimony which I will teach them, their sons also shall sit upon your throne forever.*" Was this covenant conditional on obedience after all?⁷¹

The main thing we have to realize with all these Scriptures is that *the Lord is speaking with reference to His people as a whole*. In these passages, God isn't talking about His dealings with individuals as it relates to their salvation; He's talking about how it is that He would deal with the entire body of the visible church corporately, as a whole. And He's warning them that He cannot and will not bless an unrepentant church. In earlier days, God's people had made the mistake of *trusting in the ark of the covenant* to deliver them instead of truly trusting in the Lord (1 Samuel 4). In days still yet to come,

⁷⁰ We could paraphrase Paul's question in Galatians 3:5 like this: "So then, does God continue to pour out His blessing upon you every day as a Christian because you're keeping His commands, or because you've trusted in Christ?" Verses 2 and 5 are similar, but the main difference is that verse 2 is in the past tense, while verse 5 is in the present. Paul's asking: "How did you enter in to God's blessing at the beginning" (v2)? Was it not by faith alone? "So then, why would you think that His blessing continues to flow to you now every day as a Christian in any other way" (v5)? This same truth is echoed in Romans 8:32, "He who did not spare His own Son, but delivered Him for us all, how will He not also with Him *freely give us all things?*" We tend to think that God gives us *salvation freely* by grace—but every other blessing in the Christian life comes to us based on our level of obedience. Not so: *All things* He continues to *give to us freely*. When we're living as though God's blessing was based on our obedience, we're functionally no better than those who used to buy indulgences from the Roman Catholic Church. It's just that instead of buying salvation in the next life, we're trying to buy spiritual blessings in this life. And instead of using for our currency the treasury of merit of the saints and martyrs, we're using our own private treasury of merit; our own off-shore bank account. But this dishonors God, because when we obey, we expect God's blessing for the completely wrong (and off-based reasons); and when we don't, we feel doomed because our account has run dry. Truth is, God's blessing flowing to us doesn't come from our own bank account at all. It comes from Christ's. And we have free access to it by faith alone in Him.

⁷¹ Other passages that fall into this category are 1 Chronicles 28:5-8 and 2 Chronicles 7:17-22. A similar passage is 1 Kings 6:12, but I believe this particular passage has a different emphasis. We'll get back to it later and deal with it at some length.

the prophet Jeremiah would warn God's people against *trusting in the temple* instead of truly trusting in the Lord (Jeremiah 7:1-15). Here, God himself is warning his people against *trusting in David's throne* instead of truly trusting in the Lord. David's throne wasn't some kind of good-luck charm that would always just automatically make Israel's enemies go away. If Israel turned away from the Lord, God himself would turn against her as an enemy. Earlier in the study, we saw that the first generation under Moses in the wilderness broke faith with the Lord, and they missed out on the blessing. They rejected the Covenant of Grace and so they missed out on *entering the land*. Here, the Lord is giving His people a similar warning: If God's people break faith with Him, even David's throne wouldn't be able to keep them from being *exiled from the land*. It may come as a surprise to some, but this is the way God deals with His people corporately in the Covenant of Grace. It's no different for us today. In Revelation 2:5, Jesus says to the church at Ephesus: "Therefore remember from where you have fallen, and repent, and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent." Jesus wasn't speaking about individuals here; He was speaking about the whole body; and His message was one and the same: He cannot and will not bless an unrepentant church. The fact is: "No church has a secure and permanent place in the world. It is continuously on trial." During the time of David and Solomon, it's as if all Israel was one enormous mega-church. And in these passages, the Lord is warning His people. Because when the church as a whole embraces Christ and follows her Lord, the result is indeed *corporate blessing*. But when the church as a whole rejects her Lord and forsakes His ways, the result is always *corporate judgment*.⁷²

	IF GOD'S PEOPLE	MANIFESTING ITSELF IN	THE RESULT WILL BE	WHICH WOULD MEAN
UNDER DAVID'S RULE	Respond in faith	Corporate Allegiance	Corporate Blessing	Prosperity in the land
	Turn in unbelief	Corporate Apostasy	Corporate Judgement	Exile from the land

C) God's blessings flow to His people IN CHRIST ALONE. Grace is precious, but it doesn't exist apart from Christ. And faith is what God requires, but it means nothing if it's not in Christ. The faith that saves is not just faith in anything; nor is it a faith in God in general; but faith in Jesus. Earlier, we looked at the various promises God had given to David in 2 Samuel 7, and how they were fulfilled in Christ. Here, we're going to look at a few other ways we're pointed to Jesus in the Davidic Covenant. In particular: We also learn truths about the PERSON, the HEADSHIP, and the REIGN of Christ.

1) THE PERSON OF CHRIST: In the promises of 2 Samuel 7, most of the emphasis is on the fact that the Messiah would come forth *from David*. The Messiah would come into the world *as one of David's offspring*, and for that reason he would be called *the Son of David*. We did see in 2 Samuel 7:14 that the Lord also spoke of this particular son of David, saying: "I will be a father to him and he will be a son to Me..." But what exactly did this mean? If this was all that God had said, His people might have been left confused. Thankfully, the Lord made it clear elsewhere exactly what He meant.

Psalm 45 is written as a song of celebration for a royal wedding. The groom set to marry was a great king in Israel (and most likely Solomon himself). But in the midst of this Psalm, we read something

⁷² So then: Individual faith saves; but in the Covenant of Grace God must also deal in a certain manner with the visible church as a whole. And that body is always made up of those who have truly believed and those who haven't. Now if the body as a whole is characterized by those who have embraced the covenant from the heart and are walking in God's ways, that body will experience special measures of God's blessing. But if the body as a whole is characterized by those who are unbelieving and have turned away from following the Lord, that body is ripe for corporate judgment. Leviticus 14 talks about a leprous house; and this is the case of any church or denomination that has been infected with the leprosy of unbelief and rebellion against the Lord; and just as that house was to be torn down and thrown outside to an unclean place, so it was with the house of Israel at the exile; and so it will be for any church or denomination that, on the whole, has turned away from following the Lord. This is the way the Lord deals with His people corporately as a whole: Individual faith saves; but corporate apostasy will result in corporate judgment. Calvin writes the following on Psalm 132:12: "the covenant was perfectly gratuitous, so far as related to God's promise of sending a Savior and Redeemer. . .This may serve to show in what sense the covenant was not conditional; but as there were other things which were accessories to the covenant, a condition was appended, to the effect that God would bless them if they obeyed his commandments. The Jews, for declining from this obedience, were removed into exile." And Roberts notes: "For [certain] sins God is wont to withdraw his presence and residence from a people; and for most of these he forsook Zion and Jerusalem, that once was his delightful rest and habitation." (p1048). There is one more aspect that will help unlock these passages; we'll get to it in the next section. (Quote is from John Stott, *What Christ Thinks of the Church*, p31).

we're not necessarily expecting. *Addressing the groom himself*, the Psalmist declares: "Your throne, O God, is forever and ever; a 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 joy above Your fellows." (vv6-7). Notice that in verse 7, the Psalmist tells us that this royal king had been *anointed by God*, but in verse 6 the Psalmist is telling us that this royal king *himself was God*. How do we make sense of it? The Psalmist is looking past this particular son of David and speaking of the Greater Son of David yet to come, whose kingdom shall be forever. And he's helping us understand that the coming Messiah would be none other than God himself. The author of Hebrews quotes this passage, together with the other passage from 2 Samuel 7:14, and helps us to see both as referring to Christ (1:8-9). And so, Psalm 45:6-7 helps to unlock for us a vital truth about the Messiah's identity: He would come into the world as a man. But He would also come into the world as God himself.⁷³

PSALM 45	TRUTH	EXPLANATION	IMPLICATION
VERSE 7	This king is anointed BY God	The one anointing is God <i>the Father</i>	Jesus is <i>distinct</i> from the Father
VERSE 6	This king himself IS God	The one anointed is God <i>the Son</i>	Jesus is as <i>divine</i> as the Father

Psalm 110 is the most quoted Psalm in the New Testament (see Matthew 22:44; Mark 12:36; Luke 20:42-43; Acts 2:34-35; and Hebrews 1:13). And it's this Psalm that Jesus alludes back to in order to help people understand His identity. The scribes understood well from 2 Samuel 7 that the Messiah would come into the world as the Son of David; that is, as a descendant of David. So far so good; but Jesus had a question for them. We read in Mark 12:35-37: "And Jesus began to say, as He taught in the temple, 'How is it that the scribes say that the Christ is the son of David? David himself said in the Holy Spirit, "The Lord said to my Lord, 'Sit at My right hand, until I put Your enemies beneath Your feet.'" David himself calls him 'Lord'; so in what sense is He his son?' Here, Jesus is referring back to Psalm 110:1; and He's challenging the notions of the scribes. What the Savior is drawing out here is that the Messiah wouldn't just be *David's son*—he would be *his Lord*. In other words, David wouldn't just bring him into the world—David would owe him his allegiance. And further, if David, in his lifetime, is quoting a conversation that had already taken place between God and the Messiah, the implication is that though the Messiah would later *come from David*; yet somehow that Messiah had already existed *before David*. So then: In Psalm 110, God the Father is speaking to God the Son. If 2 Samuel 7 sets forth the Messiah as *the son of David*; Psalm 110 sets him forth as *the Son of God*.⁷⁴

⁷³ Calvin writes on Psalm 45:6-7: "The Jews, indeed, explain this passage as if the discourse were addressed to God, but such an interpretation is frivolous and impudent. Others of them read the word *Elohim* in the genitive case, and translate it of *God*, thus: *The throne of thy God*. But for this there is no foundation, and it only betrays their presumption in not hesitating to wrest the Scriptures so shamefully, that they may not be constrained to acknowledge the divinity of the Messiah. . . Although [Solomon] is called God, because God has imprinted some mark of his glory in the person of kings, yet this title cannot well be applied to a mortal man; for we nowhere read in Scripture that man or angel has been distinguished by this title without some qualification. . . From this we may naturally infer, that this Psalm relates. . . to a higher than any earthly kingdom. . . [for indeed, it] is obvious, from the usual tenor of Scripture, that the posterity of David typically represented Christ to the ancient people of God. . . But, above all, no clearer testimony could be adduced of the application of this Psalm to Christ, than what is here said of the eternal duration of the kingdom. . . Accordingly, although the prophet commenced his discourse concerning the son of David, there can be no doubt, that, guided by the Holy Spirit to a higher strain, he comprehended the kingdom of the true and everlasting Messiah." Plumer likewise notes: "This verse and the next are quoted. . . in Hebrews 1:8-9, for the purpose of establishing the divinity of Jesus Christ. We may rely with infallible certainty upon the interpretation there given. . . The true and proper divinity of Christ is plainly and beyond all question here asserted. The clause refers to him who is by John called *the true God* and by Isaiah *the mighty God*. It cannot without violence be applied to Solomon." And the Reformation Heritage Study Bible says: "One of the most explicit statements in the Bible declaring the deity of Christ, the human Son of David and divine Son of God (Hebrews 1:8-9). . . The Son is God (v6); yet distinct from God the Father, who is the covenant Lord of the Mediator. . . The expressions of this Psalm can hardly refer to anyone else but the incarnate Lord Jesus, both God and the human Son of David, as the New Testament confirms. Neither Solomon nor any king in Israel's monarchy could be rightly addressed as 'God' without further qualification (verse 6), nor receive the eternal praise of the people (verse 17). Even in the Old Testament, believers looked for a coming king who would be God and man (Isaiah 9:6)."

⁷⁴ On Psalm 110:1, the Reformation Heritage Study Bible says: "David. . . acknowledged that his descendant, Christ, would be sovereign over him." And again on Matthew 22:44-45: "Therefore, 'the Son of David' (v42), though human, must be far more than a man. The question, 'Whose son is he?' requires the answer, 'The Son of God.' Jesus was proving from the Scriptures His unique status as the God-man. . ." The ESV Study Bible notes: "Their reply, 'The son of David,' reflected the common understanding that the Messiah would be a royal descendant of David. Jesus then quotes from Psalm 110:1. . . The Pharisees would have recognized this psalm of David as a divinely inspired messianic prophecy. In the psalm, David said that the coming Messiah (IE, David's 'son') will not be just a special human descended from David; he will be David's Lord." Plumer

	HOW THE MESSIAH RELATED TO DAVID		THE IDENTITY OF THE COMING MESSIAH	
	TRUTH	IMPLICATION	TRUTH	IMPLICATION
2 SAMUEL 7	He will come from David	He is David's Son	He will come from David	He will be a man
PSALM 110	Yet He ruled over David	<i>He is David's Lord</i>	Yet He existed before David	<i>He is God himself</i>

The prophet *Isaiah* also spoke of these truths. As He prophesied about the coming Davidic King, he used the imagery of a branch to help us understand the true identity of the Messiah. In *Isaiah 11:1*, we read: “Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. The Spirit of the Lord will rest on Him. . .” Here, Isaiah is telling us that the Messiah would come as a descendant of David: The Christ would sprout forth from Jesse, just as a branch sprouts forth from the root. But later in the same chapter, Isaiah goes on to prophesy in verse 10: “Then in that day the nations will resort to the root of Jesse, who will stand as a signal for the peoples; and His resting place will be glorious.” In verse 1, Jesse was the root and the Messiah was the branch. But now in verse 10 it’s the Messiah who is the root of Jesse! What do we make of this? In verse 1, Isaiah is emphasizing *how it is that the Christ would come* (it would be through David’s line). But in verse 10, the prophet is helping us understand *who it is the Christ would be*. Yes, he would come forth from David (verse 1). But He also existed long before David (verse 10). In one sense He would come as the branch of David; but in another sense, David was the branch who had his life and existence in Him. In verse 1, we see Jesus’ humanity; in verse 11, his divinity. As He himself tells us in *Revelation 22:16*: “I, Jesus, have sent Me angel to testify to you these things for the churches. *I am the root and the descendant of David*, the bright morning star.” The Christ would come as a man; but also as God in the flesh.⁷⁵

	THE CHRIST IS	JESSE IS	THE EMPHASIS	THE DOCTRINE	HIS TITLE AS
ISAIAH 11:1	The Branch	The Root	How it is the Christ will come	His humanity	The Son of David
ISAIAH 11:10	The Root	The Branch	Who it is the Christ will be	His divinity	The Son of God

The angel Gabriel told Mary in *Luke 1:31-32*, “you will. . .bear a son, and you shall name Him Jesus. He will be great and will be called *the Son of the Most High*; and the Lord God will give Him the throne of *His father David*.” The Messiah would be the Son of David, but also the Son of God. He would have David as a father, but He would also be the Son of the Most High. He would come as a man, yes; but He would also come as God himself into the world. Gabriel’s words were precious, but his message wasn’t anything new. This is what the Scriptures had been teaching from the beginning.

2) THE HEADSHIP OF CHRIST: Another way we’re pointed to Christ in the Davidic Covenant is by getting glimpses of His covenant headship. In past lessons, we’ve talked about this at some length. Here, we see Christ’s headship set forth in *pictures from Scripture* as well as in *passages of Scripture*.

A) Seeing Christ’s headship in PICTURES from Scripture: David is often set forth as a type of Christ as the covenant head of His people. Examples abound, but here we’ll just focus on two in particular:

I) DAVID and SAUL: Earlier we talked briefly about the decline of King Saul and David’s ascension to the throne. We saw that Saul was a natural born leader, but he stopped listening to God. We’re baffled by Saul. How did he start out so well and yet end up like he did? Another thing that may be a bit baffling to us is the severity of punishment Saul receives for not waiting for Samuel. He waits for

says: “This language of David clearly implies that his Lord, as to his divine nature, was already in existence, as the eternal Son of God.” And Ryle notes, “[Psalm 110] could only be explained by conceding the pre-existence and divinity of the Messiah.” (*on Matthew 22:44*). Ferguson notes on *Mark 12:35-37*: “The Scribes were correct to say that the Messiah (Christ) would be the son of David, born into his family line. . .They were also correct in thinking that Psalm 110 described the Messiah. But could they answer the question which arose from those twin convictions? How could the great King David speak of his ‘son’ as his ‘Lord’? . . . David’s son could only be his Lord if he existed before him *and* after him. Jesus did not tell the teachers of the law the answer. . .But Jesus knew the answer: David’s Lord was the eternal Son of God. . .” (*Let’s Study Mark*, p204).

⁷⁵ Motyer puts it this way: “*There shall come a shoot out of the stock of Jesse, and a branch out of his roots.* That is to say, out of the line of David there will come this perfect King on whom the Spirit of God will rest in fullness. The branch springs out of the stock of Jesse in verse 1, but in verse 10 he is called the root of Jesse. Whereas by the way of family tree he springs out of Jesse’s line, in reality Jesse exists for the purpose of the branch. *The branch comes before the tree.* He is the root from which Jesse comes—the root and offspring of David, the bright morning star.” (*The Perfection of the Covenant*, Article 4).

nearly the entire seven days for Samuel to come, but at the last minute decides to offer the sacrifice when it seemed Samuel may have been delayed (1 Samuel 13:8-10). It's just afterwards that Samuel arrives; and when he does, he has this to say to Saul: "You have acted foolishly; you have not kept the commandment of the Lord your God, which He commanded you, for now the Lord would have established your kingdom over Israel forever. But now your kingdom shall not endure. . ." (vv13-14).

Isn't this a bit extreme? Does the punishment really fit the crime? And more importantly, is this the way God deals with us now in the Covenant of Grace? Is Saul's sin meant to teach us that if we fail to keep the Lord's commands perfectly as Saul did, God will likewise turn away from us and revoke the blessings He's given to us? No; after all, the Lord told David explicitly in 2 Samuel 7:14-15 that He would not remove His lovingkindness from David's sons as He had removed it from Saul. But what do we make of Saul? *I believe Saul's sin and punishment are set forth before us as a reenactment of Adam's sin and punishment in the garden.* If we compare the two accounts, we find that the story of Saul's downfall is astonishingly similar to the fall of Adam: 1) Saul was given a single command as a test, just as Adam was (1 Samuel 10:8; 13:13-14; cf. Genesis 2:16-17). 2) At face value, that command seemed a light or trivial thing, as perhaps God's command to Adam in the garden. 3) But later we learn that the command God had given Saul carried enormous consequences—just as with Adam (Romans 5:12)—for when Saul disobeys, his whole kingdom is torn away (13:13-14). 4) Samuel comes to Saul with the same words God had spoken to Adam: "What have you done?" (13:11; cf. Genesis 3:13). And just like Adam, Saul's response is to blame others for his sin (13:11; cf. Genesis 3:12).⁷⁶

Saul's sin is being set before us as a reenactment of the sin of the first Adam. But just as Saul is a type of *the first Adam*, so too David is set before us as a type of *the second Adam*. David was a man after God's heart; but he was also a type of Christ: David was from the town of Bethlehem, the same place where Christ would be born. He was anointed by Samuel, the last of the Judges, for his kingly task; in a similar way to how Jesus was baptized by John, the last of the Prophets, at the beginning of His ministry. He was chosen by God to reign over all Israel, and yet his own brothers hated him without cause; as it was with Christ. For David too, the path to the crown would be laced with sufferings. But the Lord had chosen David to reign, and in due time He would crush all his enemies under his feet. So then, just like Adam in the garden, Saul transgressed the command of the Lord. But when Israel's *first king* disobeyed, the Lord raised up a *second king* for His people; this time it would be different. This king would follow the Lord fully where the first had turned away and rebelled. For, "After [the Lord] had removed [Saul], He raised up David to be their king, concerning whom He also testified and said, 'I have found David the son of Jesse, a man. . .who will do all My will.' " (Acts 13:22).⁷⁷

⁷⁶ A similar passage to this is Joshua 7, where Scripture sets forth Achan's sin as a reenactment of the sin of Adam. There, the spoil of just one city was forbidden (6:17), as in Genesis the fruit of just one tree was forbidden. In 7:21, when Achan owns up to his sin, he uses the same three Hebrew verbs that were used to describe Adam and Eve's sin in Genesis 3:6 (*saw; coveted; took*). Further, it was Achan alone who sinned, but his sin is then imputed to all Israel (7:11; Romans 5:12); and as a result, all Israel is judicially punished with God's curse (7:12). So, there's precedent in Scripture for seeing Saul's sin as a type of Adam's.

⁷⁷ Speaking of David as a type of Christ, Roberts says: "Now David was a type of Christ. . .in his condition and state. . .1) Both of them were born of obscure and mean parents in Bethlehem. . . 2) Both of them were advanced from a low and desppicable state to their royal dignity. . . David. . .from the shepherd's staff to the scepter. . .So Christ. . .from the manger to the throne. . . 3) Both of them met with grievous opposition when once it was known that they were ordained and appointed of God for the kingdom. David was so persecuted by King Saul, that he fled to heathen nations. . .Christ as soon as it was noised that he was born King of the Jews, was cruelly persecuted by King Herod, so that he fled to the heathen country Egypt; 4) Both of them having obtained the kingdom, were deeply afflicted by variety of adversaries. . . 5) Both of them at last were exalted to a high and glorious state. David after all his afflictions retained his kingdom in peace and honor. . .So Christ after all his conflicts and sufferings, having conquered his enemies on every side. . .entered into his heavenly glory. . . 6) Both of them had their kingdom enlarged even over strangers. David became head of the heathens about him, so that strangers unknown served him. . .Christ also became head not only of Jews but of Gentiles also, having all power over them. . . 7) Both of them had an everlasting kingdom established upon them. David in some respects only. . .Christ absolutely." (pp1074-75). Ball notes: "David himself was a type, and did bear the person of Christ, and many things spoken of David, were more properly fulfilled in Christ the person typified, than in David; as, 'My God, my God, why hast thou forsaken me? They parted my garments among them, and for my coat they cast lots. They pierced my hands and my feet. . .' " (pp145-46). And Edwards says: "David, as he was the ancestor of Christ, so he was the greatest personal type of Christ of all under the Old Testament. . .Hence Christ is often called David in the prophecies of Scripture; as [in] Ezekiel 34:23-24." (*History of Redemption*). And Thomas Boston likewise concludes: "What the first Adam failed in, the second Adam was to do. And this I take to be represented unto us, in the case of the first and second king of Israel, [namely], Saul and David. Acts 13:22 [says], 'I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will' (*Gr. all my wills*). In which there is a plain view to Saul, who was partial in his obedience to the will of God (1 Samuel 15) and upon that score lost the kingdom for him and his." (p80).

SAUL AS AN ECHO OF ADAM (IN 1 SAMUEL)	DAVID AS A TYPE OF CHRIST
There was a test based on his obedience to a command (13:13-14)	He was also from the town of Bethlehem
The command seemed in itself an insignificant thing (10:8)	Samuel went before him as John before Jesus
But there was more at stake than he may have realized (13:13-14)	Chosen by God yet hated by his own kinsmen
He failed the test as Adam failed his test in the garden (13:8-9)	Suffering before glory; a cross before a crown
The Divine response is: "What have you done?" (13:11)	But in due time his kingdom was exalted
Saul tries to blame others for his sin (13:11)	A lamb towards his friends; a lion to his foes
His sin results in the tearing away of his kingdom (13:13-14)	A king who ruled over Israel in righteousness

II) DAVID AND GOLIATH: Often, the story of David and Goliath is taught in such a way that we are encouraged to be like David and step out in faith. We're exhorted to be bold like David and take a stand for God; to look around at the Goliath's in our society, in the church, or in our personal lives and charge the battle field without fear. But it's only as we understand David as a type of Christ that we begin to see what this passage is really about. This account is in 1 Samuel 17. This is important because Saul's disobedience was still fresh; it was just two chapters earlier where Samuel had said his final goodbye to king Saul. We watched Saul fall from God. Like Adam before him, he transgressed the command of the Lord. So now, here comes Goliath, and it seems as though he's coming against God's people with a sword of justice. Their covenant representative has sinned; and it seems that this must be the day of reckoning. God's people were helpless and hopeless before their enemy. Their fallen king couldn't help them; and they couldn't help themselves. Goliath completely owned them.

But just when it seemed there was no hope, something happened. A father sent his son to his own kinsmen, to seek their welfare. Saul's kingdom was formally torn away from him in *1 Samuel 15*; but God sent Samuel to anoint David as the new king over His people in *1 Samuel 16*. Saul and his men were totally paralyzed before Goliath; so David single-handedly ran to the battle line; this was a battle he would fight alone. David fought against Goliath and conquered. And after David cut off his head, we read in 17:52, "The men of Israel and Judah arose and shouted and pursued the Philistines. . ." It was *David alone* who defeated Goliath; but when he did it meant victory for *all God's people*. And this is what Christ has done for us: We were ruined in Adam; but we conquer now because of Jesus.⁷⁸

B) Seeing Christ's headship in PASSAGES of Scripture: We see this principle of covenant headship not only through types and pictures but also explicitly in particular passages in the Davidic Covenant:

I) SOLOMON'S FAILURE: Earlier we refuted certain Scriptures that seemed to imply the Davidic Covenant was conditional on Solomon's obedience or the obedience of his sons. We showed that in these passages, the Lord was speaking about His Church as a whole. But in some of these passages, Scripture is also setting forth the principle of covenant headship. The Lord tells Solomon in 1 Kings 6:12-13, "if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father. I will dwell among the sons of Israel, and will not forsake My people Israel." Here, the entire well-being of God's people seems to be contingent on the obedience of *one man*. What do we make of it? It's the same principle of covenant headship: "the consequences aren't just for Solomon. Because of this one man's disobedience, the nation will be torn in two. While Solomon kept the covenant, the people were blessed. When Solomon rebels, disaster falls on his whole people." Why? Because Solomon wasn't just any person; as the king, he was the covenant representative of God's people. And so when Solomon failed, we're pointed back once again to Adam's failure in the garden. Solomon's headship over Israel is meant to echo back to Adam's headship over all humanity; Solomon's disobedience is another reenactment of the disobedience of Adam. When he sinned, disaster came upon them all.⁷⁹

⁷⁸ Another passage from David's life that sets forth pictures of covenant headship is 2 Samuel 24. Here, David does what is wrong by taking a census of the people of Israel. It was David who sinned, but because of his sin, the Lord sent a plague upon Israel that ended up claiming the lives of 70,000. So, just like Adam, it was David alone who sinned, but it was the people of Israel who died as a direct result of his sin. So David's sin is set forth as a reenactment of Adam's. But as David is a picture of the 1st Adam, he's also a picture of the 2nd, for as David alone brought about the plague, it was David alone who stopped it.

⁷⁹ Quote is from Jonty Rhodes, *Covenants Made Simple*. We see this principle of headship failure and its results acted out,

II) DAVID'S REWARD: If Solomon echoes back to Adam, then David echoes forward to Christ. There's a passage in 1 Kings 15 that describes the failures of one of the kings of Judah (Abijam). And yet, right after outlining all the ways he went wrong, Scripture tells us in verses 4-5: "But for David's sake the Lord his God gave him a lamp in Jerusalem, to raise up his son after him and to establish Jerusalem, because David did what was right in the sight of the Lord, and had not turned aside from anything that He commanded him all the days of his life, except in the case of Uriah the Hittite." If Solomon gave us a glimpse of a covenant representative in his disobedience, David gives us a glimpse of one who through his obedience merits the favor of God on behalf of the people. We're reminded even in this verse that David wasn't perfect. The point isn't that it was actually David's obedience that secured God's blessing for His people. The point is that David is meant to echo us forward to Christ. David's obedience was flawed. But it's meant to point us forward to the perfect, spotless, obedience of the Greater David yet to come. It's the same truth we've seen all along. Back in Genesis 7:1, we saw that Noah's household was saved from the flood *because of Noah's righteousness*. Then later, in Genesis 22:18 we saw that all the nations of the earth would be blessed *because Abraham obeyed the voice of the Lord*. All these passages convey the same truth. Noah, Abraham, and David all point us forward to the obedience of Christ. Their obedience was simply meant to echo forward to His.⁸⁰

	SCRIPTURE	TRUTH	MEANING
NOAH	"Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time." (<i>Genesis 7:1; cf. Genesis 6:18; 7:23</i>)	Noah's family would be saved because <i>Noah</i> was righteous	<i>Noah's righteousness</i> is meant to point us to the righteousness of JESUS
ABRAHAM	"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (<i>Genesis 22:18; cf. also Genesis 26:4-5, 24</i>)	The nations would be blessed because <i>Abraham</i> obeyed	<i>Abraham's obedience</i> is meant to point us to the obedience of JESUS
DAVID	"For David's sake the Lord [would] establish Jerusalem; because David did what was right in the sight of the Lord" (<i>1Kings 15:5; cf. 2 Kings 19:34</i>)	God would continue to bless Israel because <i>David</i> did right	<i>David's uprightness</i> is meant to point us to the uprightness of JESUS

We saw above there are certain Scriptures that seem to imply that the well-being of Israel completely hinged upon *the obedience of David's son*. In a sense, that's true. But the question is: Which son is really intended? Because *Solomon* did fail. *But the Greater Son of David would triumph*. So, "the role of Jesus Christ as the ultimate seed of David speaks. . .decisively to this question of conditionalism in the covenant. It may be affirmed as emphatically true that David's covenant hinged conditionally on the responsible fulfillment of covenant obligations by Jesus Christ, the seed of David. He satisfied in himself all the obligations of the covenant. . .In Christ, the conditional and the certain aspects of the covenant meet in perfect harmony. In him the Davidic covenant finds assured fulfillment."⁸¹

not just with Solomon but scattered throughout the books of Kings and Chronicles. Speaking of 2 Kings 21:10-12, Rhodes goes on to note: "*Manasseh* brings covenant curses down on his people in two ways. First, he does so as their representative. It is because he sins that God will judge. As their covenant king, his record gives God grounds to punish his whole people. In a sense, they bear the guilt of his crimes. But equally, *Manasseh* made Judah also to sin with his idols.' Here, the problem is not *Manasseh*'s lack of righteousness, but his corrupting effect on his people. Through his influence, they too indulge in grimy, sinful lives. This might sound familiar. It is an echo of Adam in the garden. When Adam sinned, remember, he did so as covenant king of all humankind. Through being united to him, we become corrupt too.' In 1 Kings 14:6-11, God also tells *Jeroboam* that He will cut off every male from his house on account of the evil he had done. *Jeroboam* alone did evil—but his sons are punished on account of his sin. It's the same thing with *Baasha* in 1 Kings 16:1-4 and then *Ahab* in 21:20-22.

⁸⁰ We saw the same truth back in Psalm 89:30-33 in the introduction to *The Nature of the Covenant of Grace*. Here in this passage, David is being set forth as a type of Christ in His covenant headship for His people; and these verses in Psalm 89:30-33 are telling us that even if God's people go astray, the Lord will never cut off His lovingkindness *from them* because of *Him*. We also see this truth in Psalm 132. Gill says on verse 1: "respect in all this may be had. . .to the Messiah, who is the antitype of David. . .and so is a petition that God would remember the covenant of grace made with him; the promise of his coming into the world; his offering and sacrifice, as typified by the legal ones; and also remember them and their offerings for his sake. . .Likewise 'all his afflictions' and sufferings he was to endure. . .both in soul and body; and so as to accept of them in the room and stead of his people, as a satisfaction to his justice." And on verse 10, he says: "For thy servant David's sake: Not for any virtues, or excellencies or merits, of David, literally understood. . .but for the sake of the antitypical David, the Messiah, the son of David according to the flesh, and the servant of the Lord as Mediator; for whose sake, and in whose name, prayers and supplications are made and presented. . .And the request is, that God would not turn such away from him, and cause them to depart from his throne of grace, ashamed and disappointed; but hear and answer their petitions, for his Son's sake."

⁸¹ Quote is from Robertson, *Christ of the Covenants*, pp248-49. Francis Roberts likewise says: "By Jesus Christ especially, the conditioned duties of this covenant had their fullest and exactest accomplishment. David and his seed, even the most religious

REQUIREMENT	SCRIPTURES	SON	IDENTITY	RECORD	RESULT
The Obedience of David's son	1 Kings 6:11-13 and 9:4-5; also 1 Chron. 28:7; 2 Chron. 7:17-18	Solomon Christ	David's <i>initial</i> son David's <i>ultimate</i> son	Failure Triumph	Disaster for Israel Blessing for Israel

3) THE REIGN OF CHRIST: A third way that we see Christ in the Davidic Covenant is by noticing how Scripture speaks about the different stages of his kingship. Through both *the prophecies David penned* and in *the pattern of his own life and reign*, we come to learn much about the reign of Jesus.

A) Learning about Christ's reign from the PROPHECIES of David's psalms: We trust in Jesus today by looking back in history to what He did and believing. But David actually looked forward to Christ with the eyes of faith and trusted in the One who was yet to come. And as he looked ahead and saw Jesus, he also wrote about him. David wrote a good deal about Christ's HUMILIATION: In Psalm 8:4-6, he looks forward to *the incarnation* when he sees that the Messiah would, for a time, humble himself to a place lower than the angels (Hebrews 2:6-9). And prophesying again of the incarnation, David foresees the Christ declaring, "Behold, I come; in the scroll of the book it is written of me" (Psalm 40:7; cf. Hebrews 10:5-9). David also prophesies much of *the sufferings that Christ would endure*. He foretells that the Messiah would be betrayed by a friend (Psalm 41:9; John 13:18); that the Gentiles would gather together against him (Psalm 2:1-3; Acts 4:25-28); that He would be mocked by his enemies for trusting the Lord (Psalm 22:6-8; Matthew 27:39-43); and that His hands and feet would be pierced (Psalm 22:16-17; Matthew 27:35). He foresees that they would divide his garments and cast lots for his clothing (Psalm 22:18; Luke 23:34); that gall and vinegar would be given Him to drink (Psalm 69:21; Matthew 27:48); and that God himself must forsake him (Psalm 22:1; Matthew 27:46). David also prophesies of *the death and burial of Christ*. He would be made to taste "the dust of death" (Psalm 22:15); for a time He would experience Sheol (Psalm 16:10; Acts 2:31; 13:35).

But David also looks forward to Jesus' EXALTATION: The Messiah would be given over to Sheol for a time, but He wouldn't be left there. Speaking of *Christ's resurrection*, David declares in Psalm 16:10: "For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay" (Acts 2:24-32). And foreseeing the *Christ's ascension*, David prophesies in Psalm 68:18: "You have ascended on high, You have led captive Your captives; You have received gifts among men. . ." (cf. Ephesians 4:8-10). David also looks forward to *the eternal reign of Christ*; and to the time after His resurrection and ascension, when He would take His seat at the right hand of the throne of God, until His enemies be made a footstool for His feet (Psalm 110:1; Acts 2:23). So then, we find David prophesying much about the stages of Christ's kingship; both in His humiliation and His exaltation.⁸²

	CHRIST IN HIS HUMILIATION	CHRIST IN HIS EXALTATION
FIRST STAGE	The INCARNATION of the Christ	The RESURRECTION of Christ from the dead
SECOND STAGE	The SUFFERINGS of the Christ	The ASCENSION of Christ into heaven
THIRD STAGE	The DEATH and BURIAL of the Christ	The ETERNAL REIGN of Christ from His throne

B) Learning about Christ's reign from the PATTERN of David's life: We also see the same truths of Christ's humiliation and exaltation woven into David's own life and kingly reign. He was anointed as God's rightful king even from his youth; but though anointed, the first part of his life was a ministry of suffering. His own kinsmen *hated* him, and the rulers of God's people *hunted* him, to such an extent that he had to flee and live in the wilderness (1 Samuel 22-26). Though anointed as God's king, he was persecuted to such an degree he was even driven into exile from the land of Israel; cut off from the land of promise (1 Samuel 27-31). The prophet Isaiah later uses this same language to describe the sufferings of Christ, that "He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due" (53:8). In all this David's life is a pattern of Christ's humiliation.

and righteous of them had their failings and miscarriages, as their histories abundantly declare. But Jesus Christ the Primary Seed of David, fully kept God's covenant and all His charge, walked most religiously and righteously in his Spiritual Kingdom over the House of Jacob; as the Prophets under the Old Testament promised, and the Apostles with other holy penman of the New Testament declare to be performed by him." (p1061). This truth is drawn out more fully in Jeremiah 33:17, 20-21.

⁸² These references were taken from Francis Roberts, *Mystery and Marrow of the Covenant*, pp1083-84.

But if the book of *1 Samuel* is marked by David's afflictions and sufferings, the book of *2 Samuel* is marked by David's kingly reign. If *1 Samuel* is the account of *David in his humiliation*, *2 Samuel* is the account of *David in his exaltation*. Under David, the tribes of Israel are united; and he rules over them with righteousness, and shepherds them "according to the integrity of his heart" (Psalm 78:72). In days past, David had lived as a suffering servant; but now he reigned as the exalted king. But even though David was now sitting on the throne, that didn't mean everything was perfect just yet. There were still battles to be fought with *enemies on the outside* (cf. 2 Samuel 8,10). And sadly, there were also uprisings, revolts, and rebellions that arose against David from *enemies on the inside* (2 Samuel 15-18, 20). In all these things we're pointed to Christ's present exaltation. For Jesus has been raised from the dead, He has ascended to the right hand of God, and that is where He now reigns as King over His people; and indeed, over all things. But though Jesus reigns and God has "put all things in subjection under His feet" (Psalm 8:6; 1 Corinthians 15:27); still, as the author of Hebrews notes, we now "do not yet see all things subjected to him" (2:8). There are still enemies who fight against Him from *outside the church*; and there are still enemies that arise against Him from *inside the church*.⁸³

	CHARACTERIZED BY	DAVID'S REALITY	DAVID'S DWELLING	DAVID'S ENEMIES
1 SAMUEL	David's Humiliation	Hated and Hunted	In the wilderness and outside the land	Do seem to prevail
2 SAMUEL	David's Exaltation	Exalted and Ruling	In the palace and on his royal throne	Don't cease to exist

We do not presently see all things subjected to Christ. But the day is coming when Jesus will return. He is coming again. And when the trumpet sounds, and He returns to judge the earth, men will bow the knee to Jesus whether they want to or not. For "every knee will bow" to Him (Philippians 2:10); if not voluntarily, then it seems, by force. On that day we will finally see all things subjected to Him; for "the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed" (2 Thessalonians 1:7-10). Well, if David's reign is a foretaste of *the beginning* of Christ's exaltation, then Solomon's reign is *the climax*. At the very end of David's reign, there is an uprising. Solomon had been appointed to rule after his father, but David's son Adonijah was making a run to declare himself the new king. But while Adonijah was holding a coronation feast for himself, all of a sudden there was *the sound of a trumpet* (1 Kings 1:39). Solomon had taken his seat on the throne of the kingdom (1:46). And all the traitors who had revolted against his reign were about to be brought to stand before him, face to face. Indeed, the first act of business for Solomon is to deal with all the traitors and enemies in the kingdom. *Adonijah* is executed for his treason; and *Joab*, who had not only followed in the rebellion, but had shed innocent blood all his life, is executed shortly afterwards. Not long after that, Solomon also deals with *Shimei*, who had done much harm to David during his lifetime. Outwardly, these men were part of the community; but inwardly they were rebels. David let them live for a time under his rule, but they are brought to judgment under Solomon. So, Solomon completes the picture: David had reigned, but through trials and hardship; Solomon's reign ushered in unprecedented peace (1 Kings 4:20). During David's rule, there were still enemies without and within, but they are dealt with at the ascension of Solomon. David's kingdom extended over God's people, but Solomon reigned as King of kings, imposing His authority over all. So, if David's reign is *the beginning* of Christ's exaltation, the reign of Solomon is *the culmination*.⁸⁴

⁸³ Calvin comments on Hebrews 2:8: "after having laid down this truth, that Christ has universal dominion over all creatures, he adds, as an objection, 'But all things do not as yet obey the authority of Christ.' To meet this objection he teaches us that yet now is seen completed in Christ what he immediately adds respecting glory and honor, as if he had said, 'Though universal subjection does not as yet appear to us, let us be satisfied that he has passed through death, and has been exalted to the highest state of honor; for that which is as yet wanting, will in its time be completed'. . . It is asked again, 'Why does he say that we see not all things made subject to Christ?' The solution of this question you will find in that passage already quoted from Paul [in 1 Corinthians 15:28]. . . As Christ carries on war continually with various enemies, it is doubtless evident that he has no quiet possession of his kingdom. . . his enemies are not to be subdued till the last day, in order that we may be tried and proved by fresh exercises." And Calvin writes in 1 Corinthians 15:28: "For the present, as the Devil resists God, as wicked men confound and disturb the order which he has established, and as endless occasions of offense present themselves to our view, it does not distinctly appear that *God is all in all*; but when Christ will have executed the judgment which has been committed to him by the Father, and will have cast down Satan and all the wicked, the glory of God will be conspicuous in their destruction."

⁸⁴ Roberts comments: "Solomon the immediate seed of David was also a notable type of Jesus Christ, who was greater than

TIME PERIOD	SCRIPTURE	CHARACTERIZED BY	SIGNIFIES
David's time in the wilderness	1 Samuel	Suffering before glory	Jesus' humiliation (incarnation, passion, death)
David's reign in Jerusalem	2 Samuel	Ruling from his throne	Jesus' present reign in heaven over all things
Solomon's rise to the throne	1 Kings	Subduing of all things	Jesus' coming again to usher in His kingdom

3. The WARNINGS and COMFORTS of the Covenant of Grace: *We learn what this all means for us*

As we seek to wrap up our time, what are some things we can take away from this lesson? What are some final points of application that we can draw out from our lesson on God's covenant with David?

A) There are WARNINGS: David says in 2 Samuel 23:5: “[God] has made an everlasting covenant with me, ordered in all things, and secured; for all my salvation and all my desire, will He not indeed make it grow?” We've already spoken about this verse. But David goes on to say this in verses 6-7: “But the worthless, every one of them, will be thrust away like thorns, because they cannot be taken in hand; but the man who touches them must be armed with iron and the shaft of a spear, and they will be completely burned with fire in their place.” What's he talking about? He's reminding us that the covenant God made with him doesn't automatically just extend to everybody. Those who have trusted in Christ will live under God's favor and blessing all the days of their life. But there are others who will be “thrust away like thorns,” and “completely burned with fire in their place.” Who is David talking about? Well, the phrase that's translated as “the worthless” is literally “sons of Belial” in the original Hebrew. And in the Old Testament, this phrase, “sons of Belial” wasn't just a term for the unbelieving in general. Every other time the phrase “sons of Belial” or “children of Belial” is used in the Old Testament, it's talking about Hebrews who outwardly belonged to the covenant community, but they never truly knew the Lord. So, David's words are a warning *for us*. Jesus picks up the same language in John 15:1, where He says: “Every branch *in Me* that does not bear fruit, He takes away”; and then again in verse 6: “If anyone does not abide in Me, he is *thrown away* as a branch and dries up; and they gather them, *and cast them into the fire* and they are burned.” Jesus is likewise talking about those belong to the church outwardly in the New Testament—but they never truly knew Him. There's a similar warning in Matthew 8:11-12. Jesus tells us: “I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.” In other words, there are *sons of the kingdom* that never really become *sons of the King*. Jesus is saying: Don't let that happen to you. Don't rest until you're sure you have really trusted in Christ. As Psalm 2:8 bids us, “Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!”

B) There are COMFORTS: There is also a final word of comfort for us here in this passage. We've spent a lot of time in this lesson meditating on the eternal security we have in Christ. But here in this text, we're reminded that in Christ, we don't just have *eternal security* in this life; we have *an eternal home* waiting for us in glory. David is writing these last words as he lay on his death-bed. And here at the close of his life, he says in verses 3-4: “He who rules over men righteously, who rules in the fear

Solomon. . . In his Acts, Solomon was a singular type of Jesus Christ. For: 1) Both of them were builders of the house and temple of God. Solomon built the material dead temple. . . But Jesus Christ builds the mystical, spiritual, and living temple, the house and Church of God; of people both from among Jews and Gentiles. . . 2) Both of them ruled righteously. As Solomon in punishing offenders after David's death [1 Kings 2]. . . But Christ is the Lord our righteousness. . . 3) Both of them enriched their subjects abundantly. Solomon enriched his subjects with outward temporal wealth. . . But Jesus Christ enriches his subjects both with outward and inward, temporal, spiritual and eternal wealth.” (pp1077-78). Edwards distinguishes between David and Solomon, saying: “David, a man of war, a man who had shed much blood, and whose life was full of troubles and conflicts, was a more suitable representation of Christ in his state of humiliation, wherein he was conflicting with his enemies. But Solomon, a man of peace, was a representation more especially of Christ exalted, triumphing and reigning in his kingdom of peace.” (*History of Redemption*). Clowney says: “David's charge to Solomon takes account of the difference in their reigns. David bears not only the agony of battle, but also the reproach of those who betrayed and disobeyed him. Solomon brings in the kingdom in which peace is founded on stern justice. David foreshadows the long-suffering restraint of Christ's humiliation. Solomon typifies Christ as the Judge, who ushers in the Kingdom by judging justly.” (*The Unfolding Mystery*, p173).

of God, is as the light of the morning when the sun rises, a morning without clouds, when the tender grass springs out of the earth, through sunshine after rain.” For most, the death-bed is *the setting of the sun*.⁸⁵ At best, death is the end of earthly treasures and kingdoms; and at worst it’s the beginning of eternal miseries. For most, the death-bed is where the sun sets and darkness begins. But David isn’t speaking about *the setting of the sun* as he prepares to die on his bed; *he’s speaking about its rising*. He had a place prepared for him in glory, where he had already shipped all his treasures. And he had his Lord waiting for him there, whom he had known and loved and followed all the days of his life. So, David lay in his own palace; but he wasn’t leaving home—no, he was finally *going home*. David knew that the grace God lavishes upon us in Jesus *in this life* is just the beginning. And he was about to experience the words he himself had penned in Psalm 23:6: “Surely goodness and loving-kindness will follow me all the days of my life, and I will dwell in the house of the Lord forever.”

PSALM 72

GIVE THE KING YOUR JUDGMENTS, O GOD, AND YOUR RIGHTEOUSNESS TO THE KING’S SON.

MAY HE JUDGE YOUR PEOPLE WITH RIGHTEOUSNESS AND YOUR AFFLICTED WITH JUSTICE.

LET THE MOUNTAINS BRING PEACE TO THE PEOPLE, AND THE HILLS, IN RIGHTEOUSNESS.

MAY HE VINDICATE THE AFFLICTED OF THE PEOPLE, SAVE THE CHILDREN OF THE NEEDY AND CRUSH THE OPPRESSOR.

LET THEM FEAR YOU WHILE THE SUN *ENDURES*, AND AS LONG AS THE MOON, THROUGHOUT ALL GENERATIONS.

MAY HE COME DOWN LIKE RAIN UPON THE MOWN GRASS, LIKE SHOWERS THAT WATER THE EARTH.

IN HIS DAYS MAY THE RIGHTEOUS FLOURISH, AND ABUNDANCE OF PEACE TILL THE MOON IS NO MORE.

MAY HE ALSO RULE FROM SEA TO SEA AND FROM THE RIVER TO THE ENDS OF THE EARTH.

LET THE NOMADS OF THE DESERT BOW BEFORE HIM, AND HIS ENEMIES LICK THE DUST.

LET THE KINGS OF TARSHISH AND OF THE ISLANDS BRING PRESENTS; THE KINGS OF SHEBA AND SEBA OFFER GIFTS.

AND LET ALL KINGS BOW DOWN BEFORE HIM, ALL NATIONS SERVE HIM.

FOR HE WILL DELIVER THE NEEDY WHEN HE CRIES FOR HELP, THE AFFLICTED ALSO, AND HIM WHO HAS NO HELPER.

HE WILL HAVE COMPASSION ON THE POOR AND NEEDY, AND THE LIVES OF THE NEEDY HE WILL SAVE.

HE WILL RESCUE THEIR LIFE FROM OPPRESSION AND VIOLENCE, AND THEIR BLOOD WILL BE PRECIOUS IN HIS SIGHT;

SO MAY HE LIVE, AND MAY THE GOLD OF SHEBA BE GIVEN TO HIM;

AND LET THEM PRAY FOR HIM CONTINUALLY; LET THEM BLESS HIM ALL DAY LONG.

MAY THERE BE ABUNDANCE OF GRAIN IN THE EARTH ON TOP OF THE MOUNTAINS;

ITS FRUIT WILL WAVE LIKE *THE CEDARS OF LEBANON*;

AND MAY THOSE FROM THE CITY FLOURISH LIKE VEGETATION OF THE EARTH.

MAY HIS NAME ENDURE FOREVER; MAY HIS NAME INCREASE AS LONG AS THE SUN *SHINES*;

AND LET MEN BLESS THEMSELVES BY HIM; LET ALL NATIONS CALL HIM BLESSED.

BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ALONE WORKS WONDERS.

AND BLESSED BE HIS GLORIOUS NAME FOREVER;

AND MAY THE WHOLE EARTH BE FILLED WITH HIS GLORY.

AMEN, AND AMEN. *THE PRAYERS OF DAVID THE SON OF JESSE ARE ENDED.*

⁸⁵ As Edmund Clowney observes: “Beer commercials on American television have pictured a group of friends sitting on the porch of a lodge after a day of fishing. The sun is setting, and they are sharing a couple of six-packs. It doesn’t get any better than this,’ says one of them. The commercial raises a disturbing question, even for a fisherman who might regard an evening beer as life’s crowning pleasure. Life might not get any better, but it will certainly get worse. Life itself moves toward a sunset, if it doesn’t crash sooner. What meaning does life have that is not canceled by death? Many a six-pack has been emptied in an effort to postpone that question, but the question will not go away.” (Clowney, *The Unfolding Mystery*, pp176-77).