



The Davidic Covenant...

Genesis 49:8-12 and 2 Samuel 7:1-16

One of the things that happens when people study covenant theology is that they are often influenced by dispensationalism. Now, I am not trying to grind any sort of theological axe here, I am just trying to state what seems to me to be a simple truth. I do know something about it. I was educated at a dispensational seminary and grew up on a steady diet of dispensational eschatology. Now let me hasten to add that I do not hate dispensationalists nor do I think of them as the enemy. In fact, I admire and respect a good many dispensationalists...men like John MacArthur and S. Lewis Johnson. I admire them because they gravitate toward the doctrines of grace and they have an enormously high view of the Bible. Still, I think that historically dispensationalism has done the church a disservice. I think that is true because dispensationalism tends to focus on the discontinuity or difference between the various covenants of the Bible in such a way that they minimize the continuity of the covenants.

There is a tendency, I think, at least in historic dispensationalism, to look at each of the biblical covenants as if they are not connected at all. Sometimes that tendency works out itself out in extreme cases like it did in the case of C.I. Scofield who seems to have argued that in the Old Testament men were saved by

keeping the law.¹ But that is an exception I think...and it is an exception that has been addressed by a number of modern dispensationalists like Darrel Bock.

Still, dispensationalists tend to focus on the discontinuity of the various covenants of the Bible. But in reality they are closely connected like stepping-stones...like links in a chain. To be sure, there are sometimes elements of discontinuity between the various administrations of the covenant of grace. For example, it is true that the Mosaic Covenant does seem to have a works principle built into it but that was specifically related to the establishment of a theocracy and not to salvation. Still, there are more things similar than dissimilar and running underneath everything was God's covenantal kindness instructing and drawing men to Himself through His promise in Jesus. That is why I have been consistently hammering the point that since the Fall in the Garden all the various covenants or dispensations together form one covenant, the covenant of grace. All of those covenants or dispensations are parts, if you will, of a larger overarching covenant of grace.²

Now this morning, I want to talk about the Davidic covenant. It too has a different emphasis than the other administrations before it. Still it looks very much like the Abrahamic covenant. It is gracious and follows the same royal grant pattern as the Abrahamic Covenant. It is really just one more building block in the covenant of grace...one more building block toward the culmination of God's gracious design in Christ.

Now, most of the time teachers will begin their discussion of the Davidic Covenant with 2 Samuel 7 but I think it might be best to begin it with Genesis 49. I think it is a good place to begin because it foreshadows or predicts the

exaltation of the tribe of Judah long before the Mosaic Covenant and in doing so it foreshadows or predicts the exaltation of both David and Jesus. You see Genesis 49 occurs in Egypt and contains Jacob's blessing on his sons shortly before his death. You probably know that Judah was not the oldest son but obtained a special blessing because of the sin of his older brothers.³

^{ESV} **Genesis 49:8...**"Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. ⁹ Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? ¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples. ¹¹ Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.

You see the promise is that kingship in Israel will never part from the tribe of Judah and that promise is made long before the Mosaic Covenant...long before there was any king in Israel...long before David was born.⁴ It is a promise not conditioned on David's obedience or works. It is a promise based solely upon the gracious promise and plan of God.

Now let's look at 2 Samuel 7.

^{ESV} **2 Samuel 7:1...**Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies, ² the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells in a tent." ³ And Nathan said to the king, "Go, do all that is in your heart, for the LORD is with you."

2 Samuel 7 begins with the fact that God had finally granted a measure of rest to the tumultuous life of David. David had been king over Judah in the city of

Hebron for seven years. He had managed finally to put down the revolt of Ishbosheth⁵ and others and had even taken the impregnable fortress city of Jerusalem. At the point of the narrative in 2 Samuel 7, David had become the king of a united Israel. He had gained dominion over all his enemies. He had even brought the Ark of the Covenant up to Jerusalem with great ceremony and rejoicing. He had done so because the presence of the ark meant the presence and blessing of God.

Now, as a sidebar, I should point out that David was blessed because of his obedience to the Lord. One of the principle points of the book of Samuel is that under the Mosaic Covenant obedience to the covenant brought prosperity. Now I don't mean that obedience brought or earned salvation. Salvation has always been through faith on the basis of the redemptive work of Christ. Nevertheless, under the Mosaic Covenant during the time of the theocracy in Israel obedience to the covenant had real, tangible, physical benefits. Those benefits were typological. That idea is something we have noted and talked about a bit the last few weeks.⁶

Still, when I say David was blessed I am not just talking strictly about spiritual prosperity. I am including that but I am also talking about physical prosperity before the Lord not in the sense that many of the modern television evangelists mean but in the sense of being blessed by God in every kind of way.

Let me give you just one example. In 2 Samuel 6, Michal, Saul's daughter, David's wife, is cursed with infertility because of her hateful, sarcastic rebuke of David.

^{ESV} **2 Samuel 6:12**...And it was told King David, "The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing. ¹³ And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal. ¹⁴ And David danced before the LORD with all his might. And David was wearing a linen ephod. ¹⁵ So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn. ¹⁶ As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart.

It seems that Michal despised David because of his shamelessness in worshipping the Lord. Perhaps she thought he should have maintained himself in a more respectable light.⁷ It may be that she was still grieving over her father or that she blamed David somehow for her father's death but the point is that she despised David for his unbridled worship of God and God despised her womb in return.⁸ David would be prosperous and the house of Saul would forever die on the vine.⁹ There were covenantal implications for David's obedience and for Saul's disobedience. David's seed would be blessed and Saul's seed would be cursed. It is the kind of thing we noted last week in Deuteronomy 27 and 28 and in Leviticus 26.

Returning to 2 Samuel 7, that is exactly what we see. God had given David peace and he was fully aware that all that he possessed had been given as a result of God's covenant mercy. David wanted to do something for God not because he wanted to win God's approval but rather because of the intense gratitude he felt toward God. As he surveyed God's mercy, the thought came to him that it was wrong for him to live in a permanent house and for his covenant keeping God to

be dwelling in a tent. So, he called in the prophet Nathan to reveal the intention he had regarding the building of a house for God.

^{ESV} **2 Samuel 7:1**...Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies, ² the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells in a tent." ³ And Nathan said to the king, "Go, do all that is in your heart, for the LORD is with you."

Now, what is interesting is that it seemed like a good idea to Nathan too.¹⁰ He put his immediate stamp or blessing upon David's design to build a permanent house for God but during the night God informed Nathan that he had other plans.¹¹

^{ESV} **2 Samuel 7:4**... But that same night the word of the LORD came to Nathan, ⁵ "Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in? ⁶ I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. ⁷ In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"' ⁸ Now, therefore, thus you shall say to my servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. ⁹ And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. ¹⁰ And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, ¹¹ from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. ¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he

commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." ¹⁷ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David. ¹⁸ Then King David went in and sat before the LORD and said, "Who am I, O Lord GOD, and what is my house, that you have brought me thus far? ¹⁹ And yet this was a small thing in your eyes, O Lord GOD. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord GOD! ²⁰ And what more can David say to you? For you know your servant, O Lord GOD!

Now, I want you to notice God's words spoken through Nathan the prophet. God asks David whether he is the one who should build the house and He even asks whether He had ever asked for a house? In verse 9, he says:

ESV 2 Samuel 7:5..."Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in? ⁶ I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. ⁷ In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, 'Why have you not built me a house of cedar?'"

God is not being cruel here but instead He is making the point that He is the one who determines such things. Instead of David building God a house, God says He will build David a dynasty. Notice the things He specifically promises David.

ESV 2 Samuel 7:9...And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth.

In verse 11, He says:

^{ESV} **2 Samuel 7:11**...And I will give you rest from all your enemies.

And God adds...

^{ESV} **2 Samuel 7:11**...Moreover, the LORD declares to you that the LORD will make you a house.

Finally, in verse 12 He says:

^{ESV} **2 Samuel 7:12**...When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."

So God promises David that:

- (1) He will make his name great.
- (2) He will give David rest from all his enemies.
- (3) He will make him a house, that is, a dynasty.¹²
- (4) He will allow his seed to build God a house.
- (5) He will establish his throne forever.

Now, I want to make two points here. First, it sounds almost just like the promise made to Abraham. There is the promise of a great name and eternal blessing and of an established land. Secondly, there is the appropriateness of David's

response. There was no poutiness or resentment. Instead, David rejoiced in all that God promised.

ESV 2 Samuel 7:18... Then King David went in and sat before the LORD and said, "Who am I, O Lord GOD, and what is my house, that you have brought me thus far? ¹⁹ And yet this was a small thing in your eyes, O Lord GOD. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord GOD! ²⁰ And what more can David say to you? For you know your servant, O Lord GOD! ²¹ Because of your promise, and according to your own heart, you have brought about all this greatness, to make your servant know it. ²² Therefore you are great, O LORD God. For there is none like you, and there is no God besides you, according to all that we have heard with our ears. ²³ And who is like your people Israel, the one nation on earth whom God went to redeem to be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods? ²⁴ And you established for yourself your people Israel to be your people forever. And you, O LORD, became their God. ²⁵ And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken. ²⁶ And your name will be magnified forever, saying, 'The LORD of hosts is God over Israel,' and the house of your servant David will be established before you. ²⁷ For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house.' Therefore your servant has found courage to pray this prayer to you. ²⁸ And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant. ²⁹ Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever."

Now, David took this promise of the Lord seriously. He appointed his son, Solomon, privately to be king (1Chronicles 23:1) after him and he charged him to be obedient to all that God had commanded. But not only did he privately exhort Solomon to obey the Lord, he also admonished him to do so publicly. In 1 Chronicles, there is a wonderful passage where David publicly tells the nation

what God has promised and he warns Solomon and the nation of the consequences of not following after God.

^{ESV} **1 Chronicles 28:5**...And of all my sons (for the LORD has given me many sons) he has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. ⁶ He said to me, 'It is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father. ⁷ I will establish his kingdom forever if he continues strong in keeping my commandments and my rules, as he is today.' ⁸ Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever.

It is in a sense a public ordination, a public covenant renewal. We know that what follows in chapter 29.

^{ESV} **1 Chronicles 29:1**...And David the king said to all the assembly, "Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the LORD God. ² So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. ³ Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: ⁴ 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, ⁵ and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the LORD?"

It is at that point that the people consecrated themselves before God and vowed to help Solomon live before the Lord in purity and in wisdom. The passage is so

long I won't read it here but there is one particular point that I want to emphasize. It occurs in verses 20-22:

^{ESV} **1 Chronicles 29:20**...Then David said to all the assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed their heads and paid homage to the LORD and to the king. ²¹ And they offered sacrifices to the LORD, and on the next day offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams, and 1,000 lambs, with their drink offerings, and sacrifices in abundance for all Israel. ²² And they ate and drank before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and they anointed him as prince for the LORD, and Zadok as priest.

It is the notion of covenant renewal. The people are renewing their vows before the Lord. They offer sacrifice and they eat before the Lord. They are promising to be God's people as He has promised to be their God and the passage uses the exact same kind of language that we saw earlier in Exodus when Moses and the elders ate before the Lord.

^{ESV} **Exodus 24:9**... Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, ¹⁰ and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. ¹¹ And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

Lastly, the people make Solomon their king. David had already made Solomon the king privately but now the people in an act of covenant renewal bless the Lord and swear a covenant to Solomon as God's king. To accept his rule is to accept the rule of God. Notice the way the author puts it:

^{ESV} **1 Chronicles 29:22**...And they ate and drank before the LORD on that day with great gladness. And they made Solomon the son of David king the second

time, and they anointed him as prince for the LORD, and Zadok as priest. ²³ Then Solomon sat on the throne of the LORD as king in place of David his father. And he prospered, and all Israel obeyed him. ²⁴ All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to King Solomon. ²⁵ And the LORD made Solomon very great in the sight of all Israel and bestowed on him such royal majesty as had not been on any king before him in Israel.

Now, it may be that you are thinking, "Well I see that there were promises made to David. Indeed, there were wonderful promises made to David. But, I am not so sure that it was a covenant like the one made with Abraham or Moses."

If you are thinking that you lay it to rest because of the clear wording of 2 Chronicles 21:7.

^{ESV} **2 Chronicles 21:7**...Yet the LORD was not willing to destroy the house of David, because of the covenant that he had made with David, and since he had promised to give a lamp to him and to his sons forever.

And God could have snuffed out the line of David. Certainly there were times in the divided kingdom of Israel that the descendants of David needed to be wiped out but God spared them, sometimes miraculously. Even when the kingdom of Judah was about to be taken into slavery again by the Babylonians, God had Jeremiah remind the people that the Davidic kingdom would endure.

^{ESV} **Jeremiah 33:19**...The word of the LORD came to Jeremiah: ²⁰ "Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, ²¹ then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. ²² As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and

the Levitical priests who minister to me." ²³ The word of the LORD came to Jeremiah: ²⁴ "Have you not observed that these people are saying, 'The LORD has rejected the two clans that he chose'? Thus they have despised my people so that they are no longer a nation in their sight. ²⁵ Thus says the LORD: If I have not established my covenant with day and night and the fixed order of heaven and earth, ²⁶ then I will reject the offspring of Jacob and David my servant and will not choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them."

But after four hundred years the Davidic kingdom did come to an end or so it seemed. God's promises had been gracious and they had been kind but after Zedekiah there was no king to reign on the throne of David unless, of course, Christ was the fulfillment of all that was promised to David. And that seems to be the point that Matthew is making in his gospel early on with the wise men and regal gifts and so on.

But really there is no place where Matthew could make his point more clearly than in the giving of the genealogy of Jesus.¹³

ESV Matthew 1:1...The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

ESV Matthew 1:2...Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ⁴ and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵ and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,

ESV Matthew 1:6...and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, ⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, ⁸ and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹ and Uzziah the father of Jotham, and Jotham the father of

Ahaz, and Ahaz the father of Hezekiah, ¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, ¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. ¹² ¶ And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, ¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

^{ESV} **Matthew 1:17**...So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

You see the reminder to Matthew's Jewish readers was that Jesus was a descendant of Abraham and thus the fulfillment of all the promises made to Abraham.¹⁴ But he was also the descendant of David¹⁵ but not just any descendant;¹⁶ He was the rightful heir to the throne of David.¹⁷ He was the fulfillment of all that God had promised and it was His throne that would be established forever.¹⁸

I love Paul's simplicity in 2 Corinthians 1:19.

^{ESV} **2 Corinthians 1:19**...For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes. ²⁰ For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. ²¹ And it is God who establishes us with you in Christ, and has anointed us, ²² and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

Let's pray.

¹ Vern Sheridan Poythress, "Presbyterianism and Dispensationalism" in *The Practical Calvinist* edited by L Peter Lillback (Fearn, Ross-shire: Christian Focus Publications, 2002). He writes, "An important dispute nevertheless remains that does touch on the doctrine of salvation. The doctrine of the covenant of grace, as a covenant characterizing redemption from beginning to end, unifies the message of the Old and New Testaments. By contrast, dispensationalists emphasize the discontinuities. They speak of different "dispensations" with characteristically different modes in which God relates to man.² In the eyes of many Reformed people, this differentiation threatens to break up the unity of the Bible and deprive Christians of the use of the Old Testament.

And indeed there is a danger. At times some dispensationalists, in their zeal to distinguish grace from law, used language that suggested there might be different ways of salvation offered for different dispensations. For example, the *Scotfield Reference Bible*, in its note on 1 John 3:7, says baldly, "The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous (Rom. 3.22; Rom. 10.3, *note*)." Commenting on the petition in the Lord's Prayer to "forgive us our debts," the *Scotfield Reference Bible* states, "This is legal ground. Cf. Eph. 4.32, which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. See Mt. 18.32; 26:28, *note*." We hope that Scofield did not intend it, but it sounds as if the Israelites under Moses were saved by works, whereas now the church is saved by grace. "

² WCF 7.6 The confession states, "Under the Gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations."

³ See Pinks discussion of the unfolding of redemptive history leading up to David. Arthur W. Pink, *The Divine Covenants* (Grand Rapids: Baker Books, 1973), 205-210.

⁴ T.M. Moore, *I Will be Your God*, (Phillipsburg, N.J.: Presbyterian and Reformed, 2002), 74. Moore writes, "The covenant with David (2 Sam. 7:8–17) was simply a restatement in more contemporary terms of what had been promised to Judah and foretold by Moses. The covenant with David, therefore, thus has its roots in the covenant with Abraham. David would begin a dynasty of kings, one of whom would rule on the throne of God forever."

⁵ Perhaps, Ishbosheth was not his real name. The name means, "**Man of Shame.**" It is hard to imagine nay mother naming her son Ishbosheth on purpose.

⁶ ^{ESV} **Leviticus 26:3**...If you walk in my statutes and observe my commandments and do them, ⁴ then I will give...

^{ESV} **Leviticus 26:14**...But if you will not listen to me and will not do these commandments...¹⁶ then I will do this to you...

⁷ John Calvin, *Sermon on 2nd Samuel* trans. by Douglas Kelly (Edinburgh: Banner of Truth, 1992), 281. “Now here we see what a plague pride is. For anyone infected with it will not only despise his neighbors, but will even be contemptuous of God. For the foundation of true piety — that is, of the fear of God and of his worship — is humility. Yet while men lift themselves up and are inflated with pride, it is impossible for them to submit themselves to God. With this in mind, if we want to prepare ourselves to worship God properly, let us learn to forget all haughtiness, and not make ourselves believe this or that in order to elevate ourselves. Instead, let us be as nothing. That is how we must begin our worship of God. At the same time, we must converse with our neighbors in all modesty and kindness towards others. Nevertheless, if we tolerate a little pride in ourselves, it will most certainly engender all sorts of trouble, envy, and vexation. Furthermore, let us not seek to stamp underfoot those whom we cannot tolerate as brothers and companions. For it is certain that he who is driven by haughtiness and ambition would like to see everybody put a hundred feet underground and kept under the dirt!”

⁸ Calvin, 293. He writes, “Well, in conclusion it says that God condemned the pride of Michal when he rendered her sterile for the rest of her life. It is true that the Jews, who always seek to invent dreams and reveries, make a gloss on the text here. Where it says that ‘from the day of her trespass, she had no children’ (2 Sam. 6:23), they claim that she had some, but that they were born dead, inasmuch as they could not gain the crown! Now that is a mockery, for it is understood that she was made sterile. If she had had children, if she had had a son, he would have had to be king. It is true that the decree which God had pronounced ought to have been inviolable. Yet according to the general judgment of men, the children who were descended from the family of Saul would have been preferred. Well, God made her sterile and it was to show that he wanted to cut off her family, and that he wanted the royal dignity to be transferred elsewhere.

We have to remember from these words what is fairly common in Scripture: that is, that to have descendants is a blessing of God, a sign of his grace and favor. Also on the contrary, when it pleases him for men to have no offspring, it shows that he is humbling them to that degree, and that he wants them to realize that they are not worthy to have this favor of being called fathers.”

⁹ J.P. Fokkelman, *Throng and City: Vol. 3 Of Narrative Art and Poetry in the Books of Samuel* (Assen, the Netherlands; Van Gorkum, 1990), 198ff.

¹⁰ Calvin, 295-308. Calvin seems unduly rough on Nathan for being presumptuous. It seems to me Nathan had every reason to be presumptuous and is willing to go back and correct his presumption when instructed by the Lord.

¹¹ Fokkelman, 212. He writes, “Nathan too is a fallible human being and God intervenes.”

¹² Michael D. Williams, *Far as the Curse is Found* (Phillipsburg, N.J.: Presbyterian and Reformed, 2005), 185. He writes, “The wordplay on “house” takes on decidedly messianic overtones. In the Messiah, the one who will come from David’s dynasty, God will be tangibly present with his people. God will dwell preeminently in the chosen son of David. In Jesus, the son of David (Matt. 1:1), God temples with his people (John 1:14). The temple of flesh eclipses the temple of stone (John 2:21). God abides, has his place of residence—his house—in Jesus Christ (John 14:1–10).”

¹³ Joyce G. Baldwin, *1 & 2 Samuel* (Downers Grove, Illinois: Intervarsity Press, 1988), 219. Baldwin writes, "It was this promise that gripped future generations, especially in troubled times, and caused the Davidic line to be recorded with more than usual care by different branches of the family, so that when the Gospels came to be written, the evangelists Matthew and Luke each used a genealogy of Jesus that included David but differed in intention and details (Mt. 1:5–6, 20; Lk. 3:31)."

¹⁴ Williams, 183. Williams writes, "Elements of the Davidic covenant refer most obviously to the Abrahamic covenant but also to the Mosaic covenant. In fulfillment of God's covenant promise to Abraham of a people and a land, Abraham's offspring have become a great nation under David. David defeats Israel's enemies and fortifies its borders. His military victories have extended Israel's control over the entire territory promised to Abraham. God gives David rest from his enemies. David unifies the tribes of Israel into a single nation. He transforms it into a national entity.

Thus to no small extent, the kingship of David represents a marked fulfillment of the promises of the Abrahamic covenant. Israel is no longer a nomadic collection of tribes on their way to someplace but rather a nation, a people with a presence in the world, and hence positioned to fulfill their divine calling to be a kingdom of priests and a holy nation, living the word of God among the nations (Ex. 19:4–6). Under David's reign, Israel most fully fulfills this mission.

This covenant also echoes further aspects of Yahweh's promises to Abraham. God's promises to David include a son and heir, a great name, and a special relationship (Gen. 12). But even as the Davidic covenant harks back to God's promises to Abraham, it also evidences astonishing new features. Something new is added to the unfolding story that will drive God's covenantal intentions forward."

¹⁵ Geerhardus Vos, *Biblical Theology* (Edinburgh: Banner of Truth, 1985), 306. "The nativity is connected with the house of God's servant David, as was spoken by the holy prophets."

¹⁶ Michael Horton, *Covenant and Salvation* (Louisville: John Knox Press, 2007), 25. "In contrast to Sinai, the Davidic covenant "is an alliance between YHWH and David, not with Israel per se." (The close relationship between Abraham and David, as representing promise-covenants, is also affirmed by Paul's point in Galatians 3:16, that God made the promise to Abraham's *seed*, meaning Christ, not to *seeds*, meaning individual Israelites.) With great insight, though at variance with the NPP, Levenson notes, "If the Davidic covenant never displaced the Sinaitic in the Hebrew Bible, it did, in a sense, in the New Testament."

¹⁷ Walter Brueggemann, *1 & 2 Samuel* (Louisville: John Knox Press, 1990), 257. Brueggemann writes, "It goes without saying that this text does not intend to point to Jesus." I could not possibly disagree more.

¹⁸ **ESV Hosea 3:4**...For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or household gods. ⁵ Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.