

VII. THE DAVIDIC COVENANT: 2 Samuel 7:8-16

INTRODUCTION.

QUESTION. Why does it matter whether or not you properly understand and apply Covenant Theology?

To answer that, let me point out to you three reasons J.I. Packer gave for why you should study to understand and apply Covenant Theology.

If you are not aware, J.I. Packer, the famous author of *Knowing God*, *Evangelism and the Sovereignty of God*, and *Keep In Step with the Spirit*, is one the greatest Theologians of the 20th century. He died just a few years ago, but had great impact on the world for good. Packer wrote an introduction to Herman Witsius's magnum opus titled, *The Economy of the Covenants Between God and Man: Comprehending a Complete Body of Divinity*. In it, he gives these three answers to the question, *Why should we study Covenant Theology?*

ANSWER 1. "First, the gospel of God is not properly understood till it is viewed within a covenantal frame."

"Jesus Christ, whose saving ministry is the sum and substance of the gospel, is announced in Hebrews the mediator and guarantor of the covenant relationship (Heb. 7:22, 8:6). The gospel promises, offering Christ and his benefits to sinner, are therefore invitations to enter and enjoy a covenant relationship with God. Faith in Jesus Christ is accordingly the embracing of the covenant, and the Christian life of glorifying God by one's words and works for the greatness of his goodness and grace has at its heart covenant communion between the Savior and the sinner."

ANSWER 2. "Second, the Word of God is not properly understood till it is viewed within a covenantal frame."

"The backbone of the Bible, to which all the expository, homiletical, moral, liturgical, and devotional material relates, is the unfolding in space and time of God's unchanging intention of having a people on earth to whom he would relate covenantally for his and their joy."

ANSWER 3. "Third, the reality of God is not properly understood till it is viewed within a covenantal frame."

"Who is God? God is the triune Creator, who purposes to have a covenant people whom in love he will exalt for his glory."

— J.I. Packer, *Introduction: On Covenant Theology*, in Herman Witsius's *On The Covenants Between God and Man* - read the introduction here: <https://www.monergism.com/introduction-covenant-theology>

"Why should you study to understand and apply Covenant Theology? Because by remaining ignorant of it, you do not understand the gospel, the Bible, nor God Himself as you should."

— Summary paraphrase of J.I. Packer's *Introduction: On Covenant Theology*

In all of the Covenants in the Old Testament which God made with man, He was preparing the way for Christ to come into the world to save sinners like you and me.

Galatians 4:3-5 "4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons."

QUESTION. What is a Covenant?

ANSWER. A Covenant is a solemn agreement which establishes a binding relationship between at least two persons, with rules to follow, blessings for faithfulness, and curses or consequences for unfaithfulness.

CON(TEXT). REMIND:

- (i) The Lord established **the Abrahamic Covenant** to give the land of Canaan and further reveal aspects of the New Covenant in Christ.
 - **Christ-Centered Purpose:** To clarify the Savior (promised in Genesis 3:15) would be born as a descendant of Abraham, and promise a land for Abraham's descendants to live in until Jesus would be born.
- (ii) The Lord established **the Mosaic Covenant** to build upon and expand the Abrahamic Covenant, as well as foreshadow the New Covenant in Christ.
 - **Christ-Centered Purpose:** To provide laws for Abraham's descendants to abide by for their preservation in the land until Jesus would be born, and to foreshadow Christ's redemption through the Law, sacrifices, priests, prophets, and mediator.

DOCTRINE. The Lord established the Davidic Covenant to guard His worship, exemplify obedience, represent His people, and further reveal Christ in the New Covenant.

OUTLINE. In this sermon we are going to consider the *prophesies, prominence, promises, precept, punishment, and purposes* of the Davidic Covenant.

I. THE *PROPHECIES* OF THE DAVIDIC COVENANT GO BACK TO THE ABRAHAMIC AND MOSAIC (Selected Scriptures).

I) The Davidic Covenant is Prophesied in the Abrahamic Covenant (Gen. 17:6; 49:10).

- **This is first promised to Abraham in Genesis 17:6:** "I will make you exceedingly fruitful, and I will make you into nations, *and kings shall come from you.*"
- **Then this promise is narrowed down to the tribe of Judah in Genesis 49:10, when Jacob blesses his sons: Jacob says,** "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.*"

II) The Davidic Covenant is also Prophesied in the Mosaic Covenant (Duet. 17:14-20).

- **(Summarize: "Instruction for Kings")**
- **Deuteronomy 17:14-20** "14 When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' 15 you may indeed set a king over you whom the Lord your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. 16 Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the Lord has said to you, 'You shall never return that way again.' 17 And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.
18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 19 And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord his God by keeping all the words of this law and these statutes, and doing them, 20 that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel."

I. THE PROPHECIES OF THE DAVIDIC COVENANT GO BACK TO THE ABRAHAMIC AND MOSAIC (Selected Scriptures).

II. THE **PROMINENCE** OF THE DAVIDIC COVENANT IS PROVED BY IT BEING IN ALL OF THE SCRIPTURES (Selected Scriptures).

I) The Davidic Covenant is in the Books of Moses (Genesis 17:6; Deuteronomy 17:14-20).

- *Which I have just shown you

II) The Davidic Covenant is in the Historical Books (2 Samuel 7).

- **Which I will soon show you in point three*

III) The Davidic Covenant is in the Psalms (Psalm 72, 89, 110, 132).

- **Psalm 72:8-11, 17**

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

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

10 May the kings of Tarshish and of the coastlands
render him tribute;

may the kings of Sheba and Seba
bring gifts!

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

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

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

- **Psalm 89:3-4**

"3 You have said, "I have made a covenant with my chosen one;
I have sworn to David my servant:

4 'I will establish your offspring forever,
and build your throne for all generations.' *Selah*"

- **Psalm 110**

"1 The LORD (YHWH) says to my Lord (Adonai):

'Sit at my right hand,
until I make your enemies your footstool.'

2 The Lord sends forth from Zion
your mighty scepter.

Rule in the midst of your enemies!

3 Your people will offer themselves freely

on the day of your power,
in holy garments;
from the womb of the morning,
the dew of your youth will be yours.
4 The Lord has sworn
and will not change his mind,
'You are a priest forever
after the order of Melchizedek.'
5 The Lord is at your right hand;
he will shatter kings on the day of his wrath.
6 He will execute judgment among the nations,
filling them with corpses;
he will shatter chiefs
over the wide earth.
7 He will drink from the brook by the way;
therefore he will lift up his head."

– **Psalm 132**

"1 Remember, O Lord, in David's favor,
all the hardships he endured,

2 how he swore to the Lord
and vowed to the Mighty One of Jacob,
3 "I will not enter my house
or get into my bed,
4 I will not give sleep to my eyes
or slumber to my eyelids,
5 until I find a place for the Lord,
a dwelling place for the Mighty One of Jacob."
6 Behold, we heard of it in Ephrathah;
we found it in the fields of Jaar.
7 "Let us go to his dwelling place;
let us worship at his footstool!"
8 Arise, O Lord, and go to your resting place,
you and the ark of your might.
9 Let your priests be clothed with righteousness,
and let your saints shout for joy.
10 For the sake of your servant David,
do not turn away the face of your anointed one.

11 The Lord swore to David a sure oath
from which he will not turn back:

"One of the sons of your body
I will set on your throne.

12 If your sons keep my covenant
 and my testimonies that I shall teach them,
 their sons also forever
 shall sit on your throne."
 13 For the Lord has chosen Zion;
 he has desired it for his dwelling place:
 14 "This is my resting place forever;
 here I will dwell, for I have desired it.
 15 I will abundantly bless her provisions;
 I will satisfy her poor with bread.
 16 Her priests I will clothe with salvation,
 and her saints will shout for joy.
 17 There I will make a horn to sprout for David;
 I have prepared a lamp for my anointed.
 18 His enemies I will clothe with shame,
 but on him his crown will shine."

IV) The Davidic Covenant is in the Major Prophets (Is., Jer., Ezek.).

– Isaiah 9:6-7

"6 For to us a child is born,
 to us a son is given;
 and the government shall be upon his shoulder,
 and his name shall be called
 Wonderful Counselor, Mighty God,
 Everlasting Father, Prince of Peace.
 7 Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.

The zeal of the Lord of hosts will do this."

– Isaiah 11:1-9

"1 There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.
 2 And the Spirit of the Lord shall rest upon him,
 the Spirit of wisdom and understanding,
 the Spirit of counsel and might,
 the Spirit of knowledge and the fear of the Lord.
 3 And his delight shall be in the fear of the Lord.
 He shall not judge by what his eyes see,

or decide disputes by what his ears hear,
4 but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
5 Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.
6 The wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.
7 The cow and the bear shall graze;
their young shall lie down together;
and the lion shall eat straw like the ox.
8 The nursing child shall play over the hole of the cobra,
and the weaned child shall put his hand on the adder's den.
9 They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the Lord
as the waters cover the sea."

– **Isaiah 16:15**

"A throne will be established in steadfast love,
and on it will sit in faithfulness
in the tent of David

one who judges and seeks justice
and is swift to do righteousness."

– **Isaiah 55:3**

"Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you an everlasting covenant,
my steadfast, sure love for David."

– **Jeremiah 33:14-26** (The LORD's everlasting covenant with David)

"14 "Behold, the days are coming, declares the Lord, when
I will fulfill the promise I made to the house of Israel and
the house of Judah. 15 In those days and at that time I will
cause a righteous Branch to spring up for David, and he
shall execute justice and righteousness in the land. 16 In
those days Judah will be saved, and Jerusalem will dwell
securely. And this is the name by which it will be called:
'The Lord is our righteousness.'

17 "For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel, 18 and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever."

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.'"

– **Ezekiel 34:20-24**

"20 "Therefore, thus says the Lord God to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. 21 Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, 22 I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep. 23 And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. 24 And I, the Lord, will be their God, and my servant David shall be prince among them. I am the Lord; I have spoken."

– **Ezekiel 37:24-25**

"24 "My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes.

25 They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever."

V) The Davidic Covenant is in the Minor Prophets (Hosea, Amos, Zechariah).

– Hosea 3:5

"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."

– Amos 9:12

"In that day I will raise up
the booth of David that is fallen
and repair its breaches,
and raise up its ruins
and rebuild it as in the days of old. . ."

– Zechariah 6:12-13

"12 And say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord. 13 It is he who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.'"

– Zechariah 12:7-8

"7 "And the Lord will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. 8 On that day the Lord will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, going before them."

VI) The Davidic Covenant is in the Gospel Accounts (Matt. 1, 9, 12, 21, 22).

– Matthew 1:1

"The book of the genealogy of Jesus Christ, the son of David, the son of

Abraham."

- **Matthew 9:27**

"And as Jesus passed on from there, two blind men followed him, crying aloud, 'Have mercy on us, Son of David.'"

- **Matthew 12:23**

"And all the people were amazed, and said, 'Can this be the Son of David?'"

- **Matthew 21:9**

"And the crowds that went before him and that followed him were shouting, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!'"

- **Matthew 22:41-45**

"41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, 'What do you think about the Christ? Whose son is he?' They said to him, 'The son of David.' 43 He said to them, 'How is it then that David, in the Spirit, calls him Lord, saying,

44 "'The Lord said to my Lord,

"Sit at my right hand,

until I put your enemies under your feet"'"?

45 If then David calls him Lord, how is he his son?" 46 And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions."

VII) The Davidic Covenant is in the Acts of the Apostles (Acts 2, 13).

- **Acts 2:23-36**

"23 Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. 25 For David says concerning him,

"'I saw the Lord always before me,

for he is at my right hand that I may not be shaken;

26 therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.

27 For you will not abandon my soul to Hades, or let your Holy One see corruption.

28 You have made known to me the paths of life;

you will make me full of gladness with your presence.'

29 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that God had sworn with

an oath to him that he would set one of his descendants on his throne,
31 he foresaw and spoke about the resurrection of the Christ, that he was
not abandoned to Hades, nor did his flesh see corruption. 32 This Jesus
God raised up, and of that we all are witnesses. 33 Being therefore
exalted at the right hand of God, and having received from the Father the
promise of the Holy Spirit, he has poured out this that you yourselves are
seeing and hearing. 34 For David did not ascend into the heavens, but he
himself says,

“‘The Lord said to my Lord,

“Sit at my right hand,

35 until I make your enemies your footstool.”’

36 Let all the house of Israel therefore know for certain that God has
made him both Lord and Christ, this Jesus whom you crucified.”

– **Acts 13:32-39**

"32 And we bring you the good news that what God promised to the fathers, 33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

"‘You are my Son,
today I have begotten you.’

34 And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way,

"‘I will give you the holy and sure blessings of David.’

35 Therefore he says also in another psalm,

"‘You will not let your Holy One see corruption.’

36 For David, after he had served the purpose of God in his own
generation, fell asleep and was laid with his fathers and saw
corruption, 37 but he whom God raised up did not see corruption.
38 Let it be known to you therefore, brothers, that through this man
forgiveness of sins is proclaimed to you, 39 and by him everyone who
believes is freed from everything from which you could not be freed
by the law of Moses.”

VIII) The Davidic Covenant is in the Epistles (Rom. 1:1-6; 2 Tim. 2:8).

– **Romans 1:1-6**

"1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name

among all the nations, 6 including you who are called to belong to Jesus Christ. . ."

- **2 Timothy 2:8**

"Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel. . ."

IX) The Davidic Covenant is in the Revelation (Rev. 3:7, 22:16).

- **Revelation 5:5**

"And one of the elders said to me, 'Weep no more; behold, the Lion of the tribe of Judah, *the Root of David*, has conquered, so that he can open the scroll and its seven seals.'"

- **Revelation 22:16**

"I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

- **BOYS AND GIRLS**, the Davidic Covenant is in the entire Bible! We need to understand the Covenant God made with David.

The Old Testament Scriptures prophesy, reveal, and dwell on the blessings of the Davidic Covenant.

The New Testament Scriptures begin and end highlighting the fact that Jesus Christ is that true Son of David come to bring to ultimate fulfillment which was promised to David.

Our understanding of God's redemptive purposes and blessings in Christ are incomplete if we do not understand the purposes and blessings of the Davidic Covenant!

II. THE PROMINENCE OF THE DAVIDIC COVENANT IS PROVED BY IT BEING IN ALL OF THE SCRIPTURES (Selected Scriptures).

III. THE PROMISES OF THE DAVIDIC COVENANT ARE SPELLED OUT IN 2 SAMUEL 7 (2 Sam. 7).

DISCLAIMER. Now the word Covenant is not explicitly used here in 2 Samuel 7, yet it is used plenty elsewhere.

- **Psalms 89:3** "I have made a covenant with my chosen one; I have sworn to David my servant."

First consider the context of the Davidic Covenant (2 Sam. 7:1-9a).

2 Samuel 7:1-9a "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.'

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."

Now, there are five particular promises to be observed in the Davidic Covenant.

I) In the Davidic Covenant, the Lord promised to make great David's name (2 Samuel 7:9b).

2 Samuel 7:9b "And I will make for you a great name (*fame/reputation*), like the name of the great ones of the earth."

II) In the Davidic Covenant, the Lord promised rest and peace in Canaan (2 Samuel 7:10-11a).

2 Samuel 7:10-11b "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, 11a from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies."

III) In the Davidic Covenant, the Lord promised David's offspring would be kings (2 Samuel 7:11b-12).

2 Samuel 7:11b-12 "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."

IV) In the Davidic Covenant, the Lord promised David's offspring would build the Temple wherein God would mediate His presence (2 Samuel 7:11c-12).

2 Samuel 7:13a "He shall build a house for my name. . ."

The LORD previously promised there would be a centralized location for

worship in the kingdom of Israel (Deut. 12:8-12).

- **Deuteronomy 12:8-12** 8 "You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes, 9 for you have not as yet come to the rest and to the inheritance that the LORD your God is giving you. 10 But when you go over the Jordan and live in the land that the LORD your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, 11 *then to the place that the LORD your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD.* 12 And you shall rejoice before the LORD your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you."

V) In the Davidic Covenant, the Lord promised David's offspring an eternal kingdom (2 Samuel 7:11c-12).

2 Samuel 7:13b-16 ". . . 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 even if one or multiple of David's son's sin, though the Lord will discipline them as a Father, He will never break His covenant with David.

As Renihan points out, the blessings of the Davidic Covenant were I) an established throne, II) rest and prosperity in Canaan, and III) the presence and protection of God.

III. THE PROMISES OF THE DAVIDIC COVENANT ARE SPELLED OUT IN 2 SAMUEL 7 (2 Sam. 7).

IV. THE PRECEPT OF THE DAVIDIC COVENANT WAS OBEDIENCE TO THE MOSAIC COVENANT (1 Kings 6:12-13).

- **1 Kings 6:12-13** "12 Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you,

which I spoke to David your father. 13 And I will dwell among the children of Israel and will not forsake my people Israel."

There are two specific things to note here in 1 Kings 6:12-13:

I) The Mosaic Covenant controls the Davidic Covenant (v. 12).

II) The King represents the people (v. 13).

V. THE *PUNISHMENTS* OF THE DAVIDIC COVENANT WERE INDIVIDUAL DISCIPLINE AND CORPORATE EXPULSION FROM CANAAN (2 Samuel 7:14; 1 Kings 9:4-9).

I) The Lord promised the punishment of discipline upon David and his sons if they were unfaithful to the Davidic Covenant (2 Samuel 7:14).

2 Samuel 7:14 "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."

II) The Lord promised the punishment of expulsion from Canaan upon the people if David or his sons were unfaithful to the Davidic Covenant (1 Kings 9:6-7).

1 Kings 9:6-7 "6 But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, 7 then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples."

VI. THE *PURPOSES* OF THE DAVIDIC COVENANT WERE TO GUARD, EXEMPLIFY, REPRESENT, AND FURTHER REVEAL (Selected Scriptures).

I) One purpose of the Davidic Covenant was to establish a King that would guard God's worship (1 Kings 8:27-29).

1 Kings 8:27-29 "27 But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built! 28 Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day, 29 that your eyes may be open night and day toward this

house, the place of which you have said, "My name shall be there," that you may listen to the prayer that your servant offers toward this place."

- **BOYS AND GIRLS**, King David and his sons after him were supposed to guard God's Worship and make sure to keep it pure.

- **DR. SAMUEL RENIHAN**:

"Solomon knew that the temple did not contain God, but it did mediate His presence to the people because His name was there. Central to the kingship and the Davidic Covenant was the temple and God's presence.

But as for the king, he must keep the worship of God pure. The purity of the temple worship is his concern and responsibility. The history of the kings from Solomon onward consistently makes this the tipping point of whether a king did what was right in God's eyes. The question is always directed at whether they purified the land from idolatry and led the people in holy worship. Building the temple was not the king's only concern. Guarding the temple of God was the key responsibility of the king. Israelite kingship, therefore has a priestly function. The king was not a priest, but the purity of God's worship and temple were of utmost concern to him." — **Renihan, Samuel. The Mystery of Christ, His Covenant, and His Kingdom (p. 130). Founders Press. Kindle Edition.**

II) Another purpose of the Davidic Covenant was to establish a King who would keep God's Law as an example to the people (Deuteronomy 17:18-20).

Deuteronomy 17:18-20 "18 "And when [the king] sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 19 And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord his God by keeping all the words of this law and these statutes, and doing them, 20 that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel."

- **BOYS AND GIRLS**, King David and his sons after him were supposed to obey God's Law as an example to the people. Leaders should be examples of godly behavior.

III) Another purpose of the Davidic Covenant was to establish a King who would keep God's Law as a representative for the people (1 Kings 9:4-9).

1 Kings 9:4-9 "4 And as for you (Solomon), if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing

according to all that I have commanded you, and keeping my statutes and my rules, 5 then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.' 6 But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, 7 then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples. 8 And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the Lord done thus to this land and to this house?' 9 Then they will say, 'Because they abandoned the Lord their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the Lord has brought all this disaster on them.'"

- **As Sam Renihan rightly says, "As the King goes, so goes the kingdom."**
- **BOYS AND GIRLS, King David and his sons after him were supposed to obey God's Law as a representative of the people. Leaders should be examples of godly behavior.**

IV) The ultimate purpose of the Davidic Covenant was to further reveal Christ Jesus in the New Covenant—He is the ultimate Son of David and eternal King (Selected Scriptures).

[USE FOR INSTRUCTION]

(i) Christ is the King who guards God's worship.

- **John 4:23-26** "23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth." 25 The woman said to him, 'I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.' 26 Jesus said to her, 'I who speak to you am he.'"

(ii) Christ is the King who keeps God's Law perfectly as an example to the people.

- **1 John 2:6** "Whoever says he abides in [Christ] ought to walk in the same way in which he walked."
 - **BOYS AND GIRLS**

USE FOR EXAMINATION

Q. Do you look to Christ as only a Substitute Savior and neglect Him as an Obedient Example?

(iii) Christ is the King who keeps God's Law perfectly as representative for the people.

- **Philippians 3:9-10** "9 [I want to] be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith — 10 that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death. . ."
- **BOYS AND GIRLS**

USE FOR COMFORT

Christ not only kept the Law as our representative, Christians. On the cross, He also underwent the penalty of death and judgment that you and I deserve for breaking the Law!

(iv) Christ is the King whose name will be made great—namely, Lord.

- **Acts 2:34-36**
"34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord,
"Sit at my right hand,
35 until I make your enemies your footstool."
36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

USE FOR WARNING

Unbeliever, Jesus Christ is King. He is Lord. He is the creator and sustainer and Savior and Judge. If you will not have Him as Savior and King you will have Him as Judge and King.

Turn from your sins today and trust in Christ alone for salvation. He will give you eternal life! Come and let us know you want to become a Christian. You need to be baptized and join the church and walk with the church all the days of your life.

USE FOR ENCOURAGEMENT

Jesus Christ is Lord. He will provide for you, protect you, and He will be victorious over all of His and your enemies! Take heart. Press on in obedience and faith. Take dominion in all your spheres of influence because everything belongs to the Lord, Christ.

(v) Christ is the King through whom God gives His people rest, not in Canaan but in Heaven.

- **Revelation 14:13** "And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!""

(vi) Christ is the King whose offspring are not just kings, but kings and priests to God the Father.

- **Revelation 1:5-6** "5 To him who loves us and has freed us from our sins by his blood 6 and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen."

(vii) Christ is the King who builds not the physical and temporary temple under the Old Covenant, but the spiritual and eternal temple under the New Covenant—namely, the Church.

- **i.) The Church is the Temple.**
1 Peter 2:4-5 "4 As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5 you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."
- **ii.) Christ is the one who builds that Temple.**
Matthew 16:18 "I will build my church, and the gates of hell shall not prevail against it."
 - **BOYS AND GIRLS**

(viii) Christ is the King whose kingdom will never end.

- **Isaiah 9:7**
"Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.
The zeal of the Lord of hosts will do this."
- **Revelation 5:9-10**
"9 And they sang a new song, saying,
"Worthy are you to take the scroll
and to open its seals,
for you were slain, and by your blood you ransomed people for God

from every tribe and language and people and nation,
10 and you have made them a kingdom and priests to our God,
and they shall reign on the earth."

USE FOR EXHORTATION

THREE CONCLUDING EXHORTATIONS.

I) Remember Jesus Christ, the Offspring of David.

– 2 Timothy 2:8

"Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel. . ."

II) Weep no more, for the root of David has conquered.

– Revelation 5:5

"And one of the elders said to me, 'Weep no more; behold, the Lion of the tribe of Judah, *the Root of David*, has conquered, so that he can open the scroll and its seven seals.'"

III) Go tell everyone who will listen that Jesus says **"I am the root and the descendant of David, the bright morning star"** (Rev. 22:16).

HELPS

Samuel Renihan on the Covenants at Doctrine and Devotion conference 2020 -
<http://www.doctrineanddevotion.com/2020-doctrine-and-devotion-conference#audio>

Ligonier - <https://www.ligonier.org/learn/articles/davidic-covenant-unfolding-biblical-eschatology>

J.I. Packer's outline concerning why you should study Covenant Theology, from the introduction to Herman Witsius's *The Economy of the Covenants Between God and Man*.

I. Covenant Theology is the Bible's Unifying Hermeneutic (p. 6)

1. **Covenant Theology Structures the Whole of Scripture**

- The covenant concept is "the architectural structure of the Bible" (Packer's phrase), binding Genesis to Revelation into a coherent narrative of God's relational dealings.
- Without it, Scripture appears fragmented—law vs. gospel, OT vs. NT, promise vs. fulfillment.

2. **Covenant Theology Reveals the Unity of God's Plan**

- One God, one purpose, one people across dispensations.
- Prevents atomistic reading; shows progressive revelation as covenantal unfolding.

II. Covenant Theology Guards Against Theological Errors and Imbalances (pp. 6-7)

1. **Covenant Theology Prevents Legalism**

- By emphasizing the **unilateral origin** of the covenant of grace (God's initiative, not human merit), it anchors salvation in divine promise, not performance.

2. **Covenant Theology Prevents Antinomianism**

- The moral law remains the covenant's "directory for grateful living" (third use); obedience flows from relationship, not to earn it.

3. **Covenant Theology Corrects Misunderstandings of Law and Gospel**

- The covenant of works (Adam/Sinai) and covenant of grace (Christ) clarify that the law was never a way of salvation but a tutor to Christ (Gal. 3:24).

III. Covenant Theology Frames Salvation History and Redemptive Reality (pp. 7-8)

1. **Covenant Theology Explains the Trinitarian Foundation of Salvation**

- The **covenant of redemption** (pactum salutis) reveals the eternal agreement between Father, Son, and Spirit—salvation is not an afterthought but divinely decreed.

2. **Covenant Theology Clarifies Christ's Role as Covenant Mediator**

- Jesus is the **surety** of the new covenant (Heb. 7:22), fulfilling the covenant of works and administering the covenant of grace.

3. **Covenant Theology Unifies Old and New Testaments**

- One covenant of grace, two administrations: same substance (justification by faith), different form (shadows → substance).

IV. Covenant Theology Fuels Experiential Piety and Assurance (pp. 8-9)

1. **Covenant Theology Covenant as Relational, Not Merely Transactional**

- God is **Covenant God**—faithful, fatherly, husband-like.
- Believers are **covenant people**—adopted, sealed, obligated in love.
- 2. **Covenant Theology Grounds Assurance in God's Faithfulness**
 - Covenants are **oath-bound promises**; God swears by Himself (Heb. 6:17).
 - Studying them shifts focus from subjective feelings to objective covenant bonds.
- 3. **Covenant Theology Directs Obedience as Grateful Response**
 - "Covenant theology teaches us to live covenantally"—not out of fear, but as children responding to a faithful Father.

V. Covenant Theology Equips the Church for Godly Living in Every Age (pp. 9-10)

1. **Covenant Theology Revives Neglected Biblical Categories**
 - In Packer's day (and ours), covenant theology counters shallow, decision-based Christianity with a robust, relational theology.
2. **Covenant Theology Models Exegetical and Pastoral Integration**
 - Witsius (and Mastricht) show how doctrine must **terminate in doxology and duty**—study covenants to know God *and* walk with Him.
3. **Covenant Theology Directs Believers to Covenant Renewal**
 - Understanding God's covenants leads to personal and corporate recommitment: "Do you live as one in covenant with God?"

Read Packer's entire Introduction: *On Covenant Theology* here: <https://www.monergism.com/introduction-covenant-theology>

STUDY AND DISCUSSION QUESTIONS

Section 1 – Why We Must Study Covenant Theology (Packer's Three Reasons)

1. J. I. Packer says three things are not properly understood until seen "in a covenantal frame." Name them and, in your own words, explain why each one is crippled without covenant theology.
(Gospel, Word of God, God Himself)
2. The preacher calls ignorance of the covenants the root of "stupid" applications of Scripture (Jer 29:11, Abraham's call, dietary laws, etc.).
 - Give one recent example you have heard (in person, online, or in a song) of a promise ripped out of its old-covenant context and applied

directly to New-Covenant believers.

- How does 1689 Federalism (2LBCF 7.3) protect us from this error?
- 3. The sermon claims that remaining ignorant of covenant theology leaves us not understanding the gospel, the Bible, or God "as we should."
 - Is this an overstatement, or is it faithful to 2LBCF 1.1 and 1.6 that Scripture is the only sufficient rule for knowing God and His will?

Section 2 – Definition and Redemptive-H-Flow of a Covenant

- 4. What four elements does the preacher say every biblical covenant contains?
(Parties, solemn binding relationship, rules/precepts, blessings & curses)
- 5. In 1689 Baptist covenant theology, the Covenant of Grace is revealed in history through a series of administrations, but it is one covenant in substance.
 - The preacher says the Abrahamic → Mosaic → Davidic are "built on top of one another" and that Hebrews can call the whole complex "the old covenant."
 - Is this language acceptable within 1689 Federalism, or does it dangerously blur the distinction between the Covenant of Grace and the Old (Mosaic) Covenant? Defend with 2LBCF 7.3 and Scripture.
- 6. "When the fullness of time had come, God sent forth His Son" (Gal 4:4).
 - Trace how each pre-Christ covenant mentioned in the sermon prepared the way for that moment (Adam, Noah, Abraham, Moses, David).

Section 3 – The Davidic Covenant: Prophecies, Prominence, Promises, Precept, Punishment, Purposes

- 7. The Davidic covenant was prophesied long before 2 Samuel 7. Where do we first see it in seed form? (Gen 17:6; Gen 49:10; Deut 17).
Why is it significant that David, not Saul, receives the covenant?
- 8. The preacher says the Davidic covenant appears in every major section of Scripture (Law, Prophets, Writings, Gospels, Acts, Epistles, Revelation).
 - Pick one reference from an Old-Testament section and one from the New Testament that was new to you. How does seeing the Davidic thread change the way you read that book?
- 9. List the five major promises made to David in 2 Samuel 7:9–16.
Which of these are typologically fulfilled in Solomon and which can only be ultimately fulfilled in Christ?
- 10. The preacher repeatedly says the precept (condition) of the Davidic covenant is simply obedience to the already-given Mosaic covenant.

- Why did the earthly kingdom eventually fall (exile)?
 - How does Christ, the obedient Davidic king, succeed where every son of David failed?
11. In the Davidic covenant the king functions as federal head: "as the king goes, so goes the nation."
- How is Christ's representation of His people both similar to and gloriously different from David's representation of Israel? (See Rom 5:12–21; 2LBCF 8.1, 8.5)

Section 4 – Christological Fulfillment and New-Covenant Application

12. Choose one Davidic title for Jesus mentioned in the sermon (Son of David, Root of David, Lion of Judah, Bright Morning Star, etc.) and explain how it magnifies either His person or His work.
13. The preacher says Christ perfectly kept the law in two distinct ways:
- (a) as our example, and
 - (b) as our representative whose obedience is imputed to us.
- Explain the difference and why we must never separate or overemphasize one at the expense of the other.
14. "If you call yourself a Christian and you do not labor to imitate Christ, you are a liar."
- Is this faithful third-use-of-the-law preaching (2LBCF 19.6), or does it risk sounding legalistic?
 - How would you counsel a sensitive believer who feels crushed by this statement?
15. The sermon gives three final exhortations:
- (1) Remember Jesus Christ, risen from the dead, the offspring of David (2 Tim 2:8)
 - (2) Weep no more—the Root of David has conquered (Rev 5:5)
 - (3) Go tell everyone that Jesus is the Root and Descendant of David (Rev 22:16)
- Which of these do you most need right now, and which do you think our church most needs to hear?

Heart-Searching & Application Questions

16. Be honest: Before this sermon series, did you tend to read Old-Testament promises as direct "mail" for you personally, or as part of a progressive story pointing to Christ and His blood-bought church?
17. Christ, the greater Davidic King, now perfectly guards the worship of His church (John 4:23–24).
- In what specific ways could our congregational worship better reflect that

we are under the reign of the final Davidic King rather than the shadows and types of the old covenants?

18. Where in your life is the Spirit currently pressing you to greater conformity to the example of King Jesus—in zeal, in gentleness, in Sabbath observance, in boldness, in compassion, in purity of speech, etc.?
19. Evangelism question: If a coworker asked, “Why should I care about a promise God made to some king 3,000 years ago?”—how would you answer in 2–3 minutes using the Davidic covenant?
20. Close in prayer together using the words of Psalm 110, Psalm 89:3–4, or Revelation 22:16, thanking God that every promise made to David is “Yes” and “Amen” in the risen and reigning Lord Jesus Christ, the Root and Offspring of David, who is building His church and will return to make His enemies a footstool. Amen.

SERMON TRANSCRIPT

Well, brothers and sisters in Christ, friends, visitors, what we are doing in this sermon series is trying to understand what is called covenant theology, which is another way to just say, how should we properly think about the covenants that God has made with people and peoples all throughout history? And if you have not studied this very much before, it might seem like something is like, I do not know. Do we really we really need to know this? Is this really that important? The covenant God made with Abraham thousands of years ago. we are in the new covenant. Why do we need to understand all this? So, why does it matter whether or not you properly understand and apply covenant theology? I am trying to answer that in multiple different ways each week to remind you this is not just some heady thing that is like we want to be smarter than everyone else. So, we are doing a a covenant theology series so you can school all of your Christian friends from other churches who do not know covenant theology as well as you. Has nothing to do with that. We want you to properly understand God. We want you to properly understand the Bible. And we want you to properly understand the gospel. And J.I. Packer, who if you do not know who he is, he his most famous book is called Knowing God, which he wrote, I think, in the 70s. he is perhaps one of the greatest theologians of the 20th century. He died like eight years ago, somewhere around there, maybe less than that. But Packer died but he was wonderfully helpful to the church in the 20th century and then even into the 21st century. He was a master of the Puritans. He was a friend of Dr. Martin Lloyd Jones and heard him preach in person who is Lloyd Jones is the greatest preacher of the 20th century. But Packer, he wrote an introduction to this famous 17th century work on covenant theology by a guy named Herman Witsius. It was

originally in Latin and then they translated it into English. This great work by Herman Witsius and Packer writes the introduction to it and it is called on covenant theology. And it is basically like what is covenant theology and why should you care to read Herman Witsius two volume work on the economy of the covenants from 400 years ago. So Packer writes a very helpful introduction that I will have linked for you in my notes so you can go read it as well. I think you should read it. it is very plain and very helpful. But he gives three answers in that introduction as to why you should understand covenant theology, why you should care. And that he says first of all the gospel of God is not properly understood until it is viewed in a covenantal frame. You do not understand the gospel as you should until you understand what a covenant is and you understand the covenants God has made with Adam first of all then Noah and then Abraham and then all of Israel at Sinai and then David as we are looking at today and then the new covenant the fact that the covenant by which you and I are saved is called the new covenant it is a covenant And so if you do not understand covenant theology, you do not understand the gospel as you should. Second, Packer says the word of God is not properly understood till it is viewed within a covenantal frame. You do not understand the Bible as you should until you understand covenant theology. And certain parts of the scripture were like under the Mosaic covenant. and you do not understand what is going on with the covenants, then you are really going to misinterpret that and try to apply certain things in that covenant to today. We go, "No, that does not apply to today." you will you will read promises even within the framework of the Mosaic Covenant and then you will pull them out of that and apply them to yourself in a stupid way and like base your whole life on it because you do not understand the covenants. Who has seen Jeremiah 29:11 abused in the Christian life? For I know the plans I have for you, says the Lord. Plans for prosperity, not to harm you, but that all your plans are going to succeed. People take that out of Jeremiah 29, which is a promise within the Mosaic covenant to the people of Israel who are in captivity in Babylon. And the Lord is promising them, you are going to be there 70 years. I am punishing you for your disobedience to the Mosaic and Davidic covenant, but I am going to bring you back and set you free from this captivity in Babylon. I am going to let you come back to the promised land of Canaan. that is the point of Jeremiah 29:11. it is not about you. it is about the exiles in the Babylonian captivity. But people who do not understand the covenants just find that and go, "that is about me." Or people read in the Abrahamic covenant when the Lord comes to establish a covenant with Abraham and says, "Abraham, get out. leave your land and go somewhere else. Even though you do not know where you are going, I will reveal where you are going to end up later. do not worry about where you are going to end up. Just stop doing what you are doing and get out and go. And if you do not understand the Abrahamic covenant, you will read things like that and go, you know what? I just feel like the Lord is telling me just like Abraham, I just need to leave. I need to move and go, you know, do this adventure and I do not know where I am going to end up. I am not making this up. I know a person personally who has done that. And my father

even uh gave him counsel and his counsel to this guy was, "Yeah, yeah, but you are not Abraham." So what are you talking about? But all this comes from not understanding the covenants and you do not understand or people be like, "Oh yeah, well God says you cannot eat shellfish, but you all do it." was like, "Yeah, that was part of the food dietary laws in the Mosaic covenant. we are not under the Mosaic covenant." All those kind of things. You need to understand covenant theology or you are not going to understand the gospel. you are not going to understand the Bible. And thirdly, Packer says the reality of God himself, who God is, how God works cannot be properly understood until you understand him in a covenantal framework. Because the one true God, the triune God, Father, Son, and Spirit, is a covenant making and covenant keeping God. So, if you do not understand covenant theology, you do not really understand who God is, what he is like, what he does. You do not understand the gospel as you should, the Bible as you should, or you do not, in addition, you do not understand God. So to summarize Packer's whole thing, why should you study to understand and apply Covenant Theology? Because by remaining ignorant of covenant theology, you do not understand the gospel, the Bible, nor God himself as you should. So do can we all agree we need this? I hope so. Furthermore, in all the covenants in the Old Testament which God made with man, he was preparing the way for Christ to come into the world to save sinners like you and me. It will help you appreciate, not just understand the gospel, but it will help you appreciate the gospel even more when you see all of these covenants are to prepare the way of Christ and they are also foreshadowing what Christ is going to be like and do. All throughout history, God is preparing the way for Christ in the Abrahamic, the Mosaic, and the Davidic covenant. But in each of those covenants too, there are promises in there that are foreshadowing and pointing to Christ and going to help us better understand and appreciate what Christ has done to save sinners like you and me. This is this is what is in the back of Paul's mind in Galatians 4 and five. I think this is what he means by this phrase. it will be familiar to you Christians. But when the fullness of time had come, God sent forth his son. Have you read that in Galatians 4? When the fullness of time had come, God sent forth his son to save sinners like you and me. What does he mean? He means the covenant of works in Adam had been broken and we all fell into sin. The covenant with Noah and all of creation had been established to preserve the world. The covenant with Abraham had been established that the promised savior would be born according to his flesh like as one of his physical descendants and he would be a king and he would bless all the nations. The Mosaic covenant had been established to protect them in the land so that Abraham's physical descendants would not be wiped out, but they would remain until Jesus would be born from their lineage and come to save the world. The Davidic covenant is established promising that the Lord Jesus Christ will be like David but greater and establish a kingdom which will never end and will be king of the entire world. After all of those things in Christ, we get a bigger and bigger picture of Christ under the Old Testament. Then the fullness of time had come. The world was ready. God was ready to put his son on center stage to live

without sin to go to a cross and pay the penalty for our sin and to arise from the dead as the savior and king and begin to take dominion of the entire world. When the fullness of time had come, God sent forth his son. Hallelujah. Now, let me remind you, what is a covenant? we are talking about covenant theology. And a covenant is a solemn agreement which establishes a binding relationship between at least two parties. Could be two people, could be one person and a whole lot of people, could be two peoples'. But a covenant is a solemn agreement which establishes a binding relationship between at least two persons. There are rules to follow, blessings for faithfulness, and curses or consequences for unfaithfulness. that is what a covenant is. And I will remind you that where we are at in this study, the Davidic covenant is now here. And it is the Abrahamic covenant. And then the Mosaic covenant is built on top of the Abrahamic covenant. And now the Davidic covenant is built on top of the Mosaic and the Abrahamic. So the Abrahamic, the Mosaic and the Davidic covenant are all connected and built on top of one another. And when you read, for instance, when you read the book of Hebrews and the apostle to the Hebrews, when he says the old covenant, that is Abrahamic, Mosaic, and Davidic. that is not one or the other. that is he could be talking about any of these three because they are all intricately connected and built on top of one another. So without the Mosaic covenant, there is no Davidic covenant because the rules of the Davidic covenant are revealed in the Mosaic covenant. they are all connected. So believers, this is very important for you to understand. The old covenant, like the apostle to the Hebrews says in the letter to the Hebrews, that means Abrahamic, Mosaic, and Davidic. It could mean any one of those because they are all connected. Got it? Okay. Okay, so we have the Abrahamic, then the Mosaic's built on that, and now we come to the Davidic. And the Lord established the Davidic covenant to guard his worship, to exemplify obedience, to represent his people, and further reveal Christ in the new covenant. that is the doctrine. that is the summary of why the Lord established the Davidic covenant. He established the Davidic covenant. Davidic means with David. He established the Davidic covenant to guard his worship, exemplify obedience, represent his people, and further reveal Christ in the new covenant. Now, as we look at the Davidic covenant, I want to point you to the prophecies of it. These all start with P. And it was not that hard. I did not spend time trying to come up with words that start with P because I think that is a waste of time. But when it is easy, maybe it will help you remember it. I want to consider the prophecies, prominence, promises, precept, punishment, and purposes of the Davidic covenant. So if you take notes, you need the prophecies, prominence, promises, precept, punishment, and purposes of the Davidic covenant. So we will understand what is going on. First of all, the prophecies of the Davidic covenant, prophecy meaning the that they were promised beforehand. The prophecies of the Davidic covenant go back to the Abrahamic and the Mosaic covenant. The Davidic covenant that we are dealing with today, God's covenant with David is prophesied in the Mosaic covenant years earlier and in the Abrahamic covenant even further back. Uh it is first promise to Abraham in Genesis 17:6 when he says in the Abrahamic covenant, "One of your

descendants will be king. Kings will come from you." Like kings are going to come from Abraham's physical descendants. Like Yeah. And that is fulfilled in David and the Davidic covenant. Though David was not the first king in Israel, Saul was. But Saul was the king the sinful people wanted. David is the king that the Lord wanted and that he established his covenant with. there is a reason the Lord did not establish uh we do not have the I do not even know how you would say it, the Saul-ic covenant. We do not have a covenant with Saul because that was the king the people wanted and the Lord gave them to discipline them like oh you want a king like the rest of the world like the rest of the nations there you go he is strong he is tall he is handsome and he is wicked and so then the Lord establishes the Davidic covenant with David the next king that the man that was after God's own heart but that was promised In the Abrahamic covenant, uh the promise even gets narrower. it is not just one of Abraham's descendants will be king, but it gets narrower even in Genesis 49:10 when one of Abraham's descendants, Judah, is said that he and his lineage the king is going to come from. 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. So, the king that was promised to be one of Abraham's descendants gets narrower in Genesis 49, and it is one of Jacob's sons, and it is Judah. And so, it is going to be in the line of Judah. So, it is prophesied in the Abrahamic covenant, but it is also prophesied in the Mosaic covenant when the Lord establishes his covenant with Israel at Mount Sinai because in Deuteronomy 17, the Lord tells them when you have kings, this is what the king shall do. So, it is prophesied even in the Mosaic covenant that they will have kings, they will have a king. And the Lord even gives laws within the Mosaic covenant of how the king must behave himself. So it was prophesied in the Davidic or the Davidic covenant was prophesied in the Abrahamic and the Mosaic. So we should as we are reading the Bible, we should be expecting something like that because kings are promised. Now I want you to consider and this is really just you do not need to turn to all of these passages right now. You just need to listen. And I want you to realize how prominent the Davidic covenant that we are talking about today that is established in 2 Samuel 7, which we are going to get to. But I want you to understand how prominent the Davidic covenant is in your entire Bible. The Davidic covenant is in every single section of your Bible. it is in the law of Moses. it is in the historical books. it is in the wisdom literature. it is in the major prophets. it is in the minor prophets. it is in the gospel accounts. it is in the acts of the apostles. it is in the epistles that are written. And it is in the book of Revelation. it is in every part of your Bible. So, even more specifically, if you do not understand the Davidic covenant, you really do not understand your Bible, you are going to miss so many things because it is prominent. it is in the books of Moses, which I just revealed to you in Genesis 17 and Deuteronomy 17. The Davidic covenant is in the historical books, which I am about to show you in 2 Samuel 7, which we will get to here in a few minutes. The Davidic covenant is in the Psalms, the wisdom literature, Psalm 72, which Lord willing, we are going to sing here in a little bit. it is about the Davidic covenant. May he have dominion from sea to sea and from the

river rivers to the end of the earth. May desert tribes bow down before him and his enemies lick the dust. who is that about? it is about David's offspring that was promised an eternal kingdom and the tribute of all the people shall come to him. Psalm 89 is about the Davidic covenant. You have said, "I made a covenant with my chosen one. I have sworn to David my servant. I will establish your offspring forever and build your throne for all generations." Selah. Psalm 89 is about the Davidic covenant. Psalm 110 is about the Davidic covenant. Psalm 132 is about the Davidic covenant. It begins with, "Remember, O Lord, in David's favor, all the hardships he endured." And then verse 11, the Lord swore to David a sure oath from which he will not turn back. One of the sons of your body, I will set on your throne. So it is all throughout the Psalms. it is in the major prophets. it is continually repeated in the book of Isaiah. You know, you know some of these verses, too. You know Isaiah 9:6 and 7. Christians, if you are any any bit familiar with the Bible, or if you have ever been to a church around Christmas time, or maybe even if you have not, you know Isaiah 96 and 7. For to us a child is born, to us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, mighty God, everlasting Father, Prince of Peace, of the increase of his government, and of peace there will be no end. And on the throne of David, and over his kingdom, to establish it, to uphold it with justice, and with righteousness from this time forth and forever more. The zeal of the Lord of hosts will do this. Isaiah 9:6 and 7 is about the Davidic covenant ultimately fulfilled and promising Christ. Isaiah 11, there shall come forth a chute from the stump of Jesse and a branch from his roots shall bear fruit. Jesse's David's dad. A chute from the stump of Jesse. And when Isaiah is writing, David's been dead 300 years. it is talking about the Davidic covenant. Isaiah 16, a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David, one who judges and seeks justice and is swift to do righteousness. David's been dead. What is he talking about? he is talking about Christ, but he is talking about the promises made in the Davidic covenant. Isaiah 55, Jeremiah 33, Ezekiel 34, Ezekiel 37 all reveal the Davidic covenant. it is also not just in the major prophets. it is in the minor prophets. it is in Hosea 3, Amos 9, Zechariah 6, Zechariah 12, all throughout the Old Testament. Davidic covenant, Davidic covenant. Furthermore, something you might be more familiar with than the major or minor prophets is the gospel accounts, the eyewitness accounts that were written down of Christ's prophesied birth, then his birth, his life, his death, his resurrection, his teaching, his healings, his ministry. How about the first verse of the New Testament? the book of the genealogy of Jesus Christ, the son of David. it is the first verse in your New Testament. it is right there. it is like, oh, Davidic covenant. David is promised an offspring. there will be an eternal king. Matthew starts writing his gospel account and begins with this. The book of the genealogy of Jesus Christ, the son of David. that is not just like David is one of his ancestors. No, he says the son of David, the son of Abraham at the very beginning of Matthew's gospel. What is he saying? The promises made to David about his offspring. that is about Jesus. The promises made to Abraham about his offspring

that will bless all the nations. that is about Jesus. Jesus is the offspring of David and the offspring of Abraham. Matthew 9:27. people in Jesus day who heard him, who saw him, who were even healed by him, they understood this is the one come to fulfill those promises in the Davidic covenant. that is why they called Jesus, you will probably remember sometimes people call Jesus son of David. They cry out to him like Matthew 9:27. Jesus passed on from there. Two blind men followed him, crying aloud, "Have mercy on us, son of David." it is not just like, "I know you are from the tribe of Judah, and David is one of your ancestors." No, son of David is what was promised about one of David's offsprings. that is you. Matthew 21:9, the crowds that went before him and that followed him were shouting, "Hosanna." Do you remember this? when he entered into Jerusalem a few days before his death. it is called the triumphal entry. He enters into Jerusalem riding on a colt and people are shouting hosanna in the highest. But they say hosanna to the son of David. it is all within the Davidic covenant framework. Matthew 12 they said the people were amazed and said can this be the son of David.

Matthew 22 the Pharisees were gathered together. Jesus asked him a question about the Davidic covenant says what do you think about the Christ? Whose son is he? The promised savior that is to come. Whose son is he? They said to him the son of David. He said to them, "How is it then that David in the spirit calls him Lord, saying, 'The Lord said to my Lord, sit at my right hand until I put your enemies under your feet?' If then David calls the Christ, Lord, how is he his son?" And no one was able to answer him a word from that day did not anyone dare ask him any more questions. Christ is saying, he is not saying tricked you. he is saying David's son and David's Lord is me, the God man. My human nature, I am descended from David. My divine nature, I am David's Lord, eternally existing. But the Davidic covenant is in the gospel accounts. it is in the acts of the apostles. It takes the primary place in Acts two when Peter stands up to preach on the day of Pentecost. Says, "This promise was made to David that is he would not see corruption." And then he says, "And he is dead and his bones are right over there. So what are we to do with that?" And Peter's saying that was ultimately about Christ. Christ is the one who fulfills the Davidic covenant, the promises made to David and his offspring. Christ is that offspring. In Acts 13, the same thing. David after he had served the purpose of God in his own generation fell asleep and was laid with his fathers and saw corruption means he did not rise from the dead. But he whom God raised up did not see corruption. he is talking about Jesus. Jesus is the fulfiller of the promises made to David and his offspring. The Davidic covenant is in the epistles. That means the letters that the apostles wrote to the early churches. Just listen to verse three of Paul's letter to the Romans. Chapter one. So beginning of Paul's 16chapter letter. We call it his magnum-opus, like his greatest work on the gospel. The first 11 chapters of Romans is just how to properly understand the gospel. And this is what he says in his introduction to these Christians. I will just read from verse 1 to three. Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised

beforehand through his prophets in the holy scriptures concerning his son, who was descended from David according to the flesh.

Paul puts it right there at the beginning of his letter to the Christians in Rome, the Davidic covenant. he is the fulfiller of the Davidic covenant. Then in 2 Timothy 2:8, he says, "Remember Jesus Christ risen from the dead, the offspring of David as preached in my gospel." This tells Timothy, remember Jesus Christ risen from the dead, the offspring of David as preached in my gospel. it is also in the Davidic covenant is in the book of the Revelation. it is in Revelation 5:5. One of the elders said to John, "Weep no more. Behold, the lion of the tribe of Judah, the root of David, has conquered John." do not be sad. Jesus, all the promises made about him in these covenants, he is the lion of the tribe of Judah. that is Genesis 49, promised within the Abrahamic covenant. he is the root of David promised within the Davidic covenant. The root that would conquer. He has conquered to cheer up. The Davidic covenant was promised and Christ fulfills it eternally. it is also Revelation 22:16 at the very end of your Bible. Revelation 22:16. I Jesus have sent my angel to testify to you John about these things for the churches. This is what Jesus says. I am the root and the descendant of David, the bright morning star. So if we are going to understand our Bibles, we are going to understand Christ, we are going to understand God, we are going to understand history, we really got to understand the Davidic covenant. It is prominent. It is throughout the entirety of the scriptures. Boys and girls, look up here at me. The promises that God makes to David and the covenant that God cuts with David that we are talking about today, that is in the entire Bible. it is talked about in the entire Bible. The whole thing, the promises made to David and his descendant. And Jesus is that descendant. Jesus is the one who fulfills all the promises. And the promises are that he will be a king who will establish a kingdom which will never end. And those who belong to this king, they will be protected. they will be provided for. And all of theirs and the Lord's enemies will ultimately be destroyed. Jesus is the king who will protect us and provide for us forever. that is a main story in the whole Bible. that is Jesus. So there is the prominence of the Davidic covenant. Now go to 2 Samuel 7.

2 Samuel 7. And we will move through this a little bit more quickly so we have plenty of time to understand the ultimate purposes which is where a lot of our application comes in for our everyday lives. First consider just the context of the Davidic covenant in verses 1-9. Verses 1-9. This is the context of it. Now when the king lived in his house, that is David, David's a king, lived in his house, and the Lord had given him rest from all his surrounding enemies, the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells in a tent." So the temple had not yet been built at this time. It was still the tabernacle which they could set up and tear down and move. And David wants to build him, "Build the Lord a temple." Nathan said to the king, "Go do all that is in your heart, for the Lord is with you." Verse four, but that same night the word of the Lord came to Nathan, "Go and tell David, my servant, thus says the Lord, would you build me

a house to dwell in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day. But I have been moving about in a tent for my dwelling. In all places where I have moved, and with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people, Israel, saying, Why have you not built me a house of cedar? Now therefore, thus you shall say to my servant David, "Thus says the Lord of Hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel, and I have been with you wherever you went, and I have cut off all your enemies from before you." So the establishment of the Davidic covenant is with David's desire to build a temple for the Lord. So the Lord manifested his presence above the mercy seat in the ark of the covenant. It is not like the Lord actually lives in a house, but he manifested his immediate presence over the mercy seat of the ark of the covenant. And the ark was kept in the holy of holies inside a tent, the tabernacle. And David's like, I want to build you a house, not just a tent. So that is the context, the Davidic covenant. Now look at the promises of it. Starting in the second half of verse 9 in the Davidic covenant. The Lord promised to make great David's name. Make his name great. I will make for you a great name. This has to do with fame and reputation like the name of the great ones of the earth. So the Lord promised to make great David's name. Secondly, look at verses 10 and 11. The Lord promised rest and peace in Canaan. I will appoint a place for my people Israel and will plant them so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more as formerly. From that time that I appointed judges over my people and I will give you rest from all your enemies. So in the Davidic covenant, the Lord promises to make David's name great and promises rest and peace in Canaan. Next, he promises that David's offspring would also be kings. Not just David as king now, but his offspring would be kings. And ultimately Christ would be that offspring who would be the eternal king. The second half of verse 11 on to 12. Moreover, the Lord declares that the Lord will make you a house. When your days are fulfilled and you lie down with your fathers, that means when you die, I will raise up your offspring after you shall come from your body and I will establish his kingdom. It is ultimately pointing to the Lord Jesus Christ. So he promised his offspring be king. Next, look at the first part of verse 13. In the Davidic covenant, the Lord promised David's offspring would build the temple wherein God would mediate his presence. So not only would he have offspring or kings, this is first of all fulfilled in Solomon his son, ultimately fulfilled in Christ. But concerning Solomon and Christ, in fact, he says, "He shall build a house for my name. Your son is going to be king and he will be the one who builds a house for my name. He is going to be the one who builds the temple." So, the Lord promised David's offspring would build the temple wherein God would mediate his presence. Uh, next in the Davidic covenant, the Lord promised David's offspring an eternal kingdom. Not only will he make David's name great and give them rest and peace in Canaan, not only would his descendants be kings, not only would one of his descendants build the temple, but also the Lord promised David's offspring would

have an eternal kingdom. Second half of verse 13, look at it in 2 Samuel 7. And I will establish the throne of his kingdom forever. And I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men. But my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you, and your house and your kingdom shall be made sure forever before me. Your throne shall be established for ever. So even if one or multiple of David's sons sin, though the Lord will discipline them as a father, he will never break his covenant with David.

So there are the promises of the Davidic covenant. Now I want you to consider the precept of the Davidic covenant. Precept meaning the rules. Every covenant it has parties. This is between the Lord and David. It has promises which we just outlined and it is also got rules or precepts to follow. And what you need to understand is the precept of the Davidic covenant was obedience to the Mosaic covenant which had been established beforehand. The precept of the Davidic covenant, the rules was obedience to the Mosaic covenant. He does not make new rules. Says, "I have already given you the rules that you should follow. First Kings 6:12-13 says this, speaking to Solomon concerning this house that you are building. If you walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you which I spoke to David your father. And I will dwell among the children of Israel and will not forsake my people. has not given him any new rules. is just to obey the Mosaic covenant. Those are the rules of the Davidic covenant. You see how they are all connected. Two specific things that you need to note in first Kings 6 that the Mosaic covenant controls the Davidic covenant. they are connected. The Mosaic controls the Davidic. The precepts of it are there in the Mosaic. And you need to also understand that the king in the Davidic covenant, the king represents all of the people. The king represents all of the people. Listen again concerning this house that you are building. If you individually, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you which I spoke to David your father and I will dwell among the children of Israel and will will not forsake my people. The king represents the people. The Davidic covenant is established for the king to be the representative of the people. And the precepts are the rules, the laws, the commands laid out in the Mosaic covenant. Now consider the punishments of the Davidic covenant. The punishments promised. Every covenant has punishments, curses or consequences threatened for those who break the covenant. So there is people, this is God and David. there is promises. Eternal kingdom ultimately building the temple. Eternal kingdom. One of his descendants will establish a kingdom which will never end. Um there are precepts which we have looked at. Now there are also punishments in any kind of covenant. And the punishments you can see it in verse 14 of 2 Samuel 7. Look at it. 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. So the Lord promised a punishment of discipline upon David and his sons if they were

unfaithful to the to the Davidic covenant. there is one of the punishments, discipline. I will discipline you like a father. Then the Lord in first kings nine promised the punishment of expulsion from Canaan if David or his sons were unfaithful to the Davidic covenant. So he is going to discipline the sons. But if they are unfaithful to the Davidic covenant because the king now represents the kingdom. The king represents the people. If they are unfaithful, then the people will be kicked out of the promised land. they will be disinherited from the promised land of Canaan. Listen to this. First Kings 9:6 and 7. If you turn aside from following me, you are your children and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them. he is speaking to the king. If you (singular) king turn from me worship other gods and he says in verse 7 I will cut off Israel the whole people from the land that I have given them and the house that I have consecrated for my name I will cast out of my sight and Israel will become a proverb and a byword among all peoples.

So the punishments are discipline for David and his descendants and also expulsion from the land of Canaan if the king does not obey. As the king goes, so goes the kingdom is what Sam Renihan continually points out. And he is right. In the Davidic covenant, he the king becomes the representative for the kingdom. And if the king is wicked, all of the people are going to be expelled even from this promised land. Those are the punishments of the Davidic covenant. Individual discipline and corporate expulsion from Canaan. So that is the Davidic covenant. The Lord promised that David would have offspring who are kings and that one of his offspring would establish a kingdom which will never end. it is prominent. it is all throughout your Bible. It had to do with the land of Canaan and then further revealing Christ. And I want to in closing point to you the purposes of the Davidic covenant. Purposes of the Davidic covenant were to guard, exemplify, represent, and further reveal. The purposes of the Davidic covenant were to guard, exemplify, represent, and further reveal Christ. One of the purposes of the Davidic covenant was to establish a king that would guard God's worship. The king would guard God's worship. This is in first kings 8. God will indeed will God indeed dwell on the earth. Behold heaven and the highest heaven cannot contain you, Lord. How much less this house that I have built? Solomon is saying after he builds the temple. Yet have regard to the prayer of your servant and to his plea, oh Lord my God, listening to the cry and to the prayer that your servant prays before you this day, that your eyes may be open night and day toward this house, the temple, the place of which you have said, "My name shall be there." That you may listen to the prayer that your servant offers toward his place. The purpose of the Davidic covenant, one of them was to establish a king that would guard the proper worship of God and outlaw any demon or idol worship to keep the worship of God pure. Another purpose of the Davidic covenant was to establish a king who would keep God's law as an example to all the people in Israel. The king was to keep God's law, obey God's law as the shining example to everyone. And this is under the Mosaic covenant and the Davidic covenant. But you should learn from that that it

is a good thing. It is the duty and role of those in the civil government to be model exemplars, to be examples to the people that they rule over. Anyone who is in any position of authority should be an example to those that they have authority over.

Do you understand? This is why it was unacceptable for Christians in 2016 when Trump is running for presidency and exposed for saying very vile things about women in particular. This is why it was unacceptable for Christians to say, "I am voting for a president, not a pastor." like, yeah, that is not an appropriate response because those in authority are supposed to set examples. Not trying to dog on people who voted for Trump. I am just saying you could have still voted for Trump. that is not an appropriate thing to say ever. I am voting for a president, not a pastor. it is like, yeah, you are missing the point. Because the king and rulers of all kind should be the models, be the examples. Pastors should be examples. Fathers who have authority in the home should be examples. Uh employers should be examples to their employees. Civil government, those in the civil government should be example to those that they have authority over.

The religious leaders of Jesus day were condemned for this because they were supposed to set the example for the other people. But Jesus had to say according to the scribes and the Pharisees, do as they say so far as they are teaching you what God's word says. Do not do what they do. Do as they say, not as they do. And that is a condemnation of those in any kind of authority that is like, well, they are right in what they say, but they are not setting a good example. The king in the Davidic covenant was to set an example to the people. This is why in Deuteronomy 17, when the king is established, the king's job was to take the first five books of the Bible, the law, and to copy it down with his own hand. He had to make his own copies of the law and then bring it to one of the priests. And one of the priests had to approve of it and say, "Yes, you copied it down correctly." Because one of the best ways to memorize something is to write it down. And so the king was to obey God's law as an example to the people. And another purpose of the Davidic covenant was to establish a king who would keep God's law as a representative for the people. Not only as the example, but as the one who represents all the people. So that if the king is wicked, all of the people could be expelled from the land. But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, then I will cut off Israel from this land. If you, David, or one of your descendants do not keep my law, I will cut off Israel from Canaan. So God's law was to be kept by the Davidic king as someone who is a substitute for the people even and represents the people. But the ultimate purpose of the Davidic covenant was to further reveal Christ Jesus. that is the ultimate grand historical part of what is what God is doing in the Davidic covenant. Yes, it is to prepare the people to be led properly and to stay in Canaan and to not be wiped out until Christ would be born from them. But ultimately, the Davidic covenant points us forward to Christ and those things established and promised to David

within it help us appreciate the Lord Jesus Christ even more. So, this is where we end. what is the ultimate purpose? It was to further reveal Jesus Christ in the new covenant. He is the ultimate son of David. He is the eternal king. Christ is the king who guards God's worship. that is what that is ultimately pointing to. Christ is the king who guards God's worship and makes sure that we worship God in spirit and in truth. when he is talking to the woman at the well in John 4, he says, "The hour is coming and is now here when the true worshippers will worship the Father in spirit and truth. For the Father is seeking such people to worship him. God is spirit and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming. He was called Christ. when he comes, he will tell us all things. And Jesus said to her, I who speak to you am he. Said, I know that Jesus clarifies right proper worship. She says, yeah, yeah, I know that the Christ is coming and when he comes, he will tell us these things. And Jesus basically just says, I just did. I am speaking to you. Am he he is the king who guards God's worship. Christ is the king who keeps God's law perfectly as an example to the people. Christ is the ultimate example. he is the king who not only rules over us and says, "Do as I say, not as I do." But he is the king who became a human being so that he would be born under the law and he would live in obedience to God the Father and his role as a mediator and be the perfect example for how you and I must strive to live. he is the king who keeps God's law perfectly as an example to the people. 1 John 2:6, "Whoever says he abides in Christ," this is the Apostle John saying, "Whoever says he is a Christian ought to walk in the same way on which Jesus walked."

What John is saying is anyone who says he is a Christian ought to strive to live after the example of the Lord Jesus Christ. he is the perfect example of how to live, how to walk in obedience to God's commands. Whoever says he abides in Christ ought to walk in the same way in which Jesus walked. Boys and girls, look up here at me. Jesus is not only our savior. he is not only our king. he is not only our prophet, our priest. Jesus is our example. So when you read Matthew, Mark, Luke or John and you see how Jesus acted, how Jesus spoke, you are to look to him in one sense as that is how I am supposed to live. He is our perfect example of obedience. He is our example. And I want all of you to just use that Christ is the king who keeps God's law perfectly as an example. Use that to examine your own life.

There are some people who make the grave mistake as only looking to Christ as an example. it is like that is all he is. he is just an example. You know, he is not a savior. he is not really the king we have to obey. it is just a great example of sacrificial love or something like that. Some people make that huge mistake. I do not think any of you make that mistake. I do not think you think, well, Jesus is not God, but he is a cool example. No, he is God. he is judge. he is Savior. he is redeemer. But examine yourself. Do you actually look to Christ Jesus as an example? You must He is not only prophet and priest. He is king who obeyed the

law of God perfectly in his incarnation as your example. And if you call yourself a Christian and you do not labor to imitate Christ, you are a liar. If Christ is not your example, you are not a Christian.

Christ is the example. "Follow me," He says. That means "imitate me." So when we are wondering how do we obey Jesus? Part of that looks like walking as he walked.

So examine yourself. Do I look to Christ only as a substitute savior and neglect him as an obedient example? You and I are not allowed to do that. he is more than just one facet. he is more than just on the cross. he is also living perfectly without sin. Speaking, acting, doing, refraining from certain things, doing certain things. Some of you guys need to obey Christ or imitate Christ and how bold he is and courageous he is and how he exposes evil. Some of you are so timid and soft and you want to be viewed as nice that you do not imitate Christ in zeal or you get mad when other people do. And some of you do not have any problem with imitating Christ in zeal. like when he talks to the Pharisees and calls them snakes and you are like you are like a sepulcher full of dead men's bones like you are a grave full of dead men. Some of you have no problem talking to people like that. But you do have a problem in imitating Christ in being gentle and lowly, compassionate, kindhearted, tenderhearted, especially to those who are sick or suffering.

Christ is the king who keeps God's law perfectly as an example. He must be your example. He is the example. So look to him not only as savior but as model and then labor by the power of God to follow Christ. But Christ is the king also keeps God's law perfectly as representative for the people. David and his descendants were both to keep the law as the example and also keep the law as the representative. So if the king was wicked, all of the people are affected by it. If the king was righteous, all of the people are affected by it because he represents the people. If the king is righteous, they get to keep living in the land and get all the blessings of the promises of the Abrahamic covenant in the land of Canaan. If he was wicked, kicked out. And that is what happens. that is why they go into exile in Babylon is because the kings are wicked. So you can read first Kings, 2 Kings, 1 Chronicles, 2 Chronicles. And that is the whole point is the kings and it is detailing what the kings did after David because they represent all of the nation of Israel. And so it stops the historical books in the Old Testament stop being so much about Israel, the nation of Israel, the people of Israel. The historical books move to first kings and 2 kings. 1 Chronicles, 2 Chronicles, and detailing the kings because the kings now represent the entire nation. When the kings are wicked, they get expelled from the land. that is just pointing us to appreciate Christ. Not only is he the one who keeps the law as the example, Christ is the king who keeps the law as our representative. And so if Christ keeps the law perfectly, you and I who trust in him alone for salvation, we have accredited to us the righteousness of Christ who kept the law perfectly. he is the king who represents us. And so if the father were to look at you and say, "Why should I let you into my eternal kingdom?" You say, "I

have a king who represents me." And he perfectly kept the law. and he even went to a cross and paid for all of my law breaking. So I have a righteousness that I need in order to get to heaven because the king represents me and he is perfect and he even paid for my imperfections. that is the whole point of the righteousness of God that he gives us through faith in Jesus Christ because he is the king who represents us. Paul says in Philippians 3, I want you or I want to be found in him, found in Christ, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith, that I may know Christ and the power of his resurrection and may share his sufferings, becoming like him in his death. Boys and girls, look up here at me. David and his sons in the Old Testament, they were to obey God's law as a representative for all of the people of Israel, all the descendants of Abraham who lived in their kingdom. So, David's king, then Solomon's king, then their descendants keep being the kings, and they represent all the people in the nation. If they were wicked, the people get kicked out of that land and they become slaves of other people in exile. If they obey, then they get to keep enjoying all the things in the promised land, a land flowing with milk and honey, a great land. And that was ultimately about Jesus pointing us to Jesus. Jesus is the king who represents all of us who trust in him alone. And boys and girls, if Jesus obeys, you get blessing. If Jesus sins, you get cursing. Got it? If Jesus obeys, you get blessing. If Jesus sins, you get cursing. Which are you going to get? Will Jesus ever sin? Will you get cursed? Will you get kicked out of God's kingdom? Kicked out. You cannot. Jesus already lived perfectly without sin and even went to a cross to pay our sin debt so that we would be forgiven of all of our sins. Christ is the king who represents the people by perfectly keeping the law. Believers, you need to use that for comfort. Christ not only kept the law as your representative believers on the cross, he also underwent the penalty of death and judgment that you and I deserve for breaking the law. Christ is our king who represents us. he is also David was promised that his name would be made great. who is that ultimately pointing to? Well, David. His name is great, but ultimately it is pointing to the offspring of David, the son of David. Christ is the king whose name will be made great. Namely, he will receive the title Lord. he will receive the title Lord. that is why we call him the Lord Jesus Christ. He is King of Kings, Lord of Lords. Christ is the king whose name will be made great, namely Lord. that is the whole point of Acts 2:34-36.

David did not ascend into the heavens. Peter says, "But he himself says,"The Lord said to my Lord, "Sit at my right hand until I make your enemies your footstool." Let all the house of Israel therefore know, Peter says to these first century Israelites, "Let all the house of Israel therefore know for certain that God has made Jesus both Lord and Christ. he is Lord. he is received the name that is above every name because he is above everyone. Unbeliever, it should terrify you. The Lord Jesus Christ is the King of Kings, the Lord of Lords. He has no rivals. he is received the great name. He is Lord. He is the creator. he is the sustainer of everyone and everything. he is the savior. he is the judge. If you will not have Jesus unbeliever, if

you will not have Jesus as your savior king, you will have Jesus as your judging king. He is king. You cannot change anything about that. You can just change whether or not he is your savior king or the king who will judge you for your sins. So unbelievers, turn from your sins today and trust in the Lord Jesus Christ alone for salvation. Come and let us know that you want to become a Christian, that you need to be forgiven of your sins, that you need to be reconciled to God. You desperately need this. Jesus is king. You cannot do anything about it. But he offers himself to you as savior who lived and died and arose in place of sinners like you and me. Come and let us know you want to become a Christian. You need to be baptized. You need to join the church. You need to walk with the church all of your days. We will receive you. Christ will receive you and give you eternal life. he is the Lord. Un or believers rather, you should be greatly encouraged by the fact that that promise to David is ultimately fulfilled in Christ. I will make your name great. In Jesus name is great. He is the Lord. He is the king. That should pump you up. The king died for you. The king arose from the dead to be your savior, your protector, your provider.

Jesus Christ is Lord. He will provide for you. He will protect you. He will be victorious over all his and your enemies. he is the name that is above every name. So press on in obedience and faith. My savior, my king is the king who will not faint or grow weary until he has brought justice to victory. Take dominion in all spheres of influence that you have because everything already belongs to the Lord Jesus Christ. he is the king. Also, Christ is the king through whom God gives his people rest, not just in Canaan, but in heaven. That rest that the people have under David, they defeated all their enemies and then the land gets rest. The people get rest. that is ultimately just pointing forward to the ultimate rest that believers have in heaven. Revelation 14:13, I heard a voice from heaven saying, "Write this. Blessed are the dead who die in the Lord from now on. Blessed indeed, says the Spirit, that they may rest from their labors, for their deeds follow them. The rest, not just physical rest, but that deep spiritual rest you and I will get in heaven. The rest that David provided for Canaan, that is just a foreshadowing of the rest Christ provides for Christians. he is the king who gives his people rest. He also gives us a foreshadowing of that deep rest every Lord's day by commanding you to refrain from your ordinary labors and have the whole day taken up in worship and rest. Every Lord's day is a glimpse of heaven as we commune with the saints, as we worship the Lord, as we take of the sacraments, and as we rest from our ordinary labors. Christ is the king who gives his people rest. he is also the offspring whose offspring are not just kings, but kings and priests. Christ has spiritual offspring, all Christians, and he makes us not just kings, but he makes us a kingdom of priests, kings and priests to his God and father. Revelation 15 and 6. he is the king who builds not the physical temple under the old covenant, but Christ is the king who builds the spiritual and eternal temple under the new covenant, namely the church. The church is the spiritual and eternal temple of God where his presence dwells in us by the power of God, the Holy Spirit. Boys and girls, look up here at me. The

temple in the Old Testament, the physical temple that was built, that was just for a time and that was so that when Christ starts saving people, we would understand that we are like that temple. That temple, the immediate presence of God dwelt in the Old Testament temple. And now in the new covenant, you and I who believe in Christ are the temple of God. God's presence dwells in us. This church building has nothing to do, it is not a temple. God's presence does not dwell in this church building, children. God's presence dwells in you if you belong to Christ. So the church is the temple and Christ is the one who builds that temple. So David's offspring is promised to build the temple of the Lord. Yeah, that is first typified in Solomon building the physical temple, but it is ultimately pointing forward to Christ, the greater son of David, who builds not a physical and temporary temple, but builds the eternal spiritual temple of God, namely you and me, Christians, the church. Lastly, Christ is the king whose kingdom will never end. of the increase of his government and of peace there will be no end. I do not care what your theological position is. You cannot deny that Isaiah 9:6 and 7 is about the Lord Jesus Christ. Hobby Lobby knows that it is about Jesus. of the increase of his government and of peace there will be no end.

Three concluding exhortations, and very short:

First, 2 Timothy 2:8. Write that down in your phone, on your notes. Write that down. 2 Timothy 2:8. Remember Jesus Christ risen from the dead, the offspring of David as preached in my gospel. Think about the Davidic covenant, the promises made and how it is ultimately fulfilled in Christ. Remember Jesus Christ, risen from the dead, the offspring of David as preached in my gospel. So remember Jesus Christ, the offspring of David.

Second exhortation, what do we do with this? We need to remember Christ, the offspring of David. And second exhortation is specifically for those of you who are sick or suffering. Weep no more for the root of David has conquered. Revelation 5:5. One of the elders said to John, "Weep no more. Behold, the lion of the tribe of Judah, the root of David, has conquered Christ." believers, no matter what season of life you are in, no matter what sickness has you, no matter what kind of suffering, no matter what kind of clouds of darkness, the lion of the tribe of Judah, the root of David has conquered. And if you belong to him, you will conquer, too. Weep no more. The root of David is conquered.

Now, third exhortation. Finally, go tell everyone who will listen that Jesus says, "I am the root and the descendant of David." Go tell people that that David is pointing to Christ. The promises made to David are ultimately fulfilled in Christ. The whole Bible is dominated by this Davidic covenant that Jesus will establish a kingdom which will never end. Go tell everyone who will listen that Jesus says, "I am the root and descendant of David." Revelation 22:16. So remember Christ, weep no more and go tell everyone about this Davidic king.

Pray with me. Our father, we ask you to help us understand and appropriate the Davidic covenant. Help us to comprehend that it dominates our Bible. That we need to understand it to understand the gospel. that we need to understand it to understand you and understand the Bible. We ask you to save sinners. Cause them to be born again even right now. Even those who do not did not care anything about what I said or what you say through your word. We ask that you change their mind and change their heart. Free them from their love for sin and their disdain for you. Free them even now and enable them to see your glory shining in the face of Jesus Christ who will receive them, accept them, transform them, forgive them. Give them eternal life. Shine light in their darkness. We ask for those of us who are already united to Jesus. Help us to be obedient, to look to Christ as our example, to look to Christ as our representative, and help us to glorify the descendant of David, the Lord Jesus. In his name we pray. Amen.