

THE DAVIDIC COVENANT – PART 2

INTRO

- God's covenant with David is an expansion and development of the "seed" promises of the AC
- The promise that David and his seed would be kings fulfilled the even more ancient AC blessing that the patriarchs would be the fathers of kings...God promised that he would establish David's kingdom forever

2 Samuel 7:15-16 ~ but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 16 Your house and your kingdom shall endure before Me forever; your throne shall be established forever.



- 3 phrases in vs. 16 really summarize the DC:
 - 1) your house – refers to a dynasty in the lineage of David
 - 2) your kingdom – refers to a people who are governed by a king
 - 3) your throne – refers to the authority of the king's rule
- What began as a promise that David's son Solomon would be blessed and build the temple turns into something different – the promise of an everlasting kingdom
- Another Son of David would rule forever and build a lasting House...Messiah, David's ultimate Son, would rule a kingdom that will never end
- "forever" emphasizes the eternal and unconditional nature of this promise to David and Israel
- The highlight of the DC is the promise to establish a Davidic dynasty

THE DAVIDIC COVENANT IN THE ROYAL PSALMS

- The royal Psalms provide insight into the DC by focusing on the Davidic dynasty and depict the king as one who rules according to the stipulations of the Mosaic Covenant...they discuss God's king and his rule
- "Scholars have categorized a number of Psalms under the heading of 'royal psalms' because they share a common motif – the king. These psalms...draw heavily on the idea of a Davidic dynasty and presuppose the covenant God established with David. They focus on a Davidic figure who, as Yahweh's son, lived in Zion, ruled over God's people, and was heir to the divine promise."¹
- "The royal psalms are steeped in the ideology of the Davidic dynasty and presupposed the promise and oath made to him. They formed a unity centering on the Davidic king who, as Yahweh's son, resided in Zion, the chosen city, ruled over Yahweh's people, and was heir to the promise."²
- "The Royal Psalms are linked with the kings of Israel and offer comfort to the people of Israel and warning to Israel's enemies. God's enemies may resist and revolt, but their efforts are futile. God will establish His king from Jerusalem and he will rule over Israel and the nations with righteousness and justice."³

¹ Michael Grisanti, "The Davidic Covenant," in *TMSJ* 10 (1999), 243-44.

² Walter Kaiser, *Toward an Old Testament Theology*, 159.

³ Michael Vlach, *He Will Reign Forever*, 127-128.

Psalm 2

- This psalm contrasted the hostility of the nations directed at the Lord and his Anointed over against God's answer to them in the Davidic king
- It moves fluidly from the lesser David through the Davidic dynasty to the greater David, Jesus Christ
- In this sense, it pictures the coming rule of the Messiah over the nations that is fulfilled with Jesus
- vv. 1-3 show how wicked people want to free themselves from the authority of God

Psalm 2:1-3 ~ Why are the nations in an uproar And the peoples devising a vain thing? 2 The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, 3 "Let us tear their fetters apart And cast away their cords from us!"

- This opposition is futile...God mocks his opponents

Psalm 2:4-5 ~ He who sits in the heavens laughs, The Lord scoffs at them. 5 Then He will speak to them in His anger And terrify them in His fury, saying,

- God deals with his enemies by installing his king on the earth

Psalm 2:6-8 ~ But as for Me, I have installed My King Upon Zion, My holy mountain. 7 I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. 8 Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.'

- v. 7 announces that the "King" is also God's "Son"...this recalls God's promise to David in 2 Sam 7:14 that "I will be a father to him and he will be a son to Me"...obviously a reference to the Messiah
- The statement that "Today I have begotten You" is prophetic of Christ and applied to him in Hebrews 1:5-6
- v. 8 shows that God intends for his Davidic King to rule over all the nations of the earth...although David and Solomon reigned over Israel, the reign depicted here is a universal one, referring to Messiah's future reign over the whole world
- Such a reign by Messiah leads to a devastating rule in his subjugating might

Psalm 2:9 ~ You shall break them with a rod of iron, You shall shatter them like earthenware.

- The Psalm ends with exhortations for the nations to repent and worship the Son because he will rule the earth and they need to be ready

Psalm 2:10-12 ~ Now therefore, O kings, show discernment; Take warning, O judges of the earth. 11 Worship the LORD with reverence And rejoice with trembling. 12 Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

Psalm 18

- This psalm pictures the victory and triumph of David when God delivered him from his enemies (see superscription)

Psalm 18:1-3 ~ "I love You, O LORD, my strength." 2 The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. 3 I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.

- As a result, God's name was lauded in front of the nations and the covenant was kept forever

Psalm 18:46-50 ~ The LORD lives, and blessed be my rock; And exalted be the God of my salvation, 47 The God who executes vengeance for me, And subdues peoples under me. 48 He delivers me from my enemies; Surely You lift me above those who rise up against me; You rescue me from the violent man. 49 Therefore I will give thanks to You among the nations, O LORD, And I will sing praises to Your name. 50 He gives great deliverance to His king, And shows lovingkindness to His anointed, To David and his descendants forever.

- v. 50 is another royal messianic affirmation of the Davidic Covenant in 2 Sam 7

Psalm 20-21

- These two psalms appear to be paired as a petition for deliverance (Ps 20) and praise for deliverance (Ps 21)...a ceremony before the battle (Ps 20) and a celebration after the battle (Ps 21)
- “Psalm 20, in anticipation of a military campaign, commemorates a 3-phased ceremony regularly conducted by the people in the presence of the Commander-in-Chief on behalf of the king-general.”⁴
- “The first part of Ps. 21 is a thanksgiving for victory; the last part is an anticipation of future victories in the Lord through the king-general. Two scenarios of victory provide a context for praise and prayer to the Commander-in-Chief of Israel’s king-general.”⁵

Psalm 21:7-13 ~ For the king trusts in the LORD, And through the lovingkindness of the Most High he will not be shaken. 8 Your hand will find out all your enemies; Your right hand will find out those who hate you. 9 You will make them as a fiery oven in the time of your anger; The LORD will swallow them up in His wrath, And fire will devour them. 10 Their offspring You will destroy from the earth, And their descendants from among the sons of men. 11 Though they intended evil against You And devised a plot, They will not succeed. 12 For You will make them turn their back; You will aim with Your bowstrings at their faces. 13 Be exalted, O LORD, in Your strength; We will sing and praise Your power.

Psalm 45

Psalm 45:6-7 ~ Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. 7 You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.

- This king-groom was likely a member of the Davidic dynasty
- That this text has both a near application (Davidic king) and a future application to the Messiah is evident from the fact that these two verses are quoted in Hebrews 1:8-9 in reference to Christ

Hebrews 1:8-9 ~ But of the Son He says, “YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. 9 YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.”

- The “anointing” of the king has Messianic implications in that “Messiah/Christ” means “anointed one”

Psalm 72

- This psalm emphasizes the righteousness, blessing, endlessness, and world-wide extent of the Davidic kingdom
- It describes the blessings that flow from the righteousness of God’s theocratic ruler
- The conditions described here go far beyond any historical situation under David or Solomon and, therefore, must point forward to Jesus the Messiah
- “By personal example and deed, the Davidic king was to promote righteousness and justice in the land (v. 1). He would do this by defending the cause of the afflicted, weak, and helpless and by crushing their oppressors

⁴ MacArthur, J., Jr. (Ed.). (1997). [*The MacArthur Study Bible*](#) (electronic ed., p. 759). Nashville, TN: Word Pub.

⁵ Ibid.

(vv. 2, 4, 12-14). The ideal Davidic ruler would occasion the national experience of peace, prosperity, and international recognition (cf. vv. 3, 5-11, 15-17). God promised to give His anointed king dominion over the entire earth (vv. 8-11). Although this psalm may have been written at the beginning of Solomon's reign, it envisions ideals never fully realized in Israel's history. Only during the millennial reign of Christ will the peace and prosperity depicted by this psalm find fulfillment."⁶

Psalm 89

- Psalm 89 affirms the DC and its promise of a perpetual kingdom for David's descendants
- "This psalm describes the author's attempt to reconcile the seeming contradictions between his theology and the reality of his nation's conditions. Through the first 37 verses, he rehearses what he knows to be theologically accurate: God has sovereignly chosen Israel to be His nation, and David's descendants to rule. The last third of the psalm reflects the psalmist's chagrin that the nation had been ravaged and the Davidic monarchy had apparently come to a disgraceful end. To his credit, the psalmist refuses to explain away his theology, but instead keeps the tension, hopefully to be resolved at a later time with the promised reestablishment of an earthly kingdom under one of David's descendants (cf. Pss. 110, 132)."⁷
- After reminding God of his promise to David's house (vv. 1-37), the Psalmist lamented the fate experienced by the Davidic dynasty in his lifetime (vv. 38-51)
- Notice the many provisions of the DC mentioned in this Psalm in vv. 1-37:

- It is called a "covenant"

Psalm 89:3 ~ I have made a covenant with My chosen; I have sworn to David My servant,

Psalm 89:28 ~ My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him.

Psalm 89:34 ~ My covenant I will not violate, Nor will I alter the utterance of My lips.

- David's seed and throne would be established forever

Psalm 89:4 ~ I will establish your seed **forever** And build up your throne to all generations.

Psalm 89:28-29 ~ My lovingkindness I will keep for him **forever**, And My covenant shall be confirmed to him. 29 So I will establish his descendants **forever** And his throne as the days of heaven.

Psalm 89:36-37 ~ His descendants shall endure **forever** And his throne as the sun before Me. 37 It shall be established **forever** like the moon, And the witness in the sky is faithful.

- The righteous Ruler was considered God's anointed

Psalm 89:20 ~ I have found David My servant; With My holy oil I have anointed him,

- The righteous Ruler was strengthened by the Lord

Psalm 89:21 ~ With whom My hand will be established; My arm also will strengthen him.

- The righteous Ruler would defeat David's enemies

Psalm 89:22-23 ~ The enemy will not deceive him, Nor the son of wickedness afflict him. 23 But I shall crush his adversaries before him, And strike those who hate him.

⁶ Michael Grisanti, "The Davidic Covenant," in *TMSJ* 10 (1999), 244.

⁷ MacArthur, J., Jr. (Ed.). (1997). *The MacArthur Study Bible* (electronic ed., p. 821). Nashville, TN: Word Pub.

- He will be exalted

Psalm 89:24 ~ My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted.

- He would have a wide reign

Psalm 89:25 ~ I shall also set his hand on the sea And his right hand on the rivers.

- He would have a Father-Son relationship with God

Psalm 89:26 ~ He will cry to Me, ‘You are my Father, My God, and the rock of my salvation.’

- He will be the highest of the Kings of earth

Psalm 89:27 ~ I also shall make him My firstborn, The highest of the kings of the earth.

- He will be forever loved by God

Psalm 89:28 ~ My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him.

- Even if David’s sons sin, there will be no removal of the dynasty promised in the covenant

Psalm 89:30-33 ~ If his sons forsake My law And do not walk in My judgments, 31 If they violate My statutes And do not keep My commandments, 32 Then I will punish their transgression with the rod And their iniquity with stripes. 33 But I will not break off My lovingkindness from him, Nor deal falsely in My faithfulness.

- The covenant is an unconditional one and the guarantee of a throne that endures forever is guaranteed

Psalm 89:34-37 ~ My covenant I will not violate, Nor will I alter the utterance of My lips. 35 Once I have sworn by My holiness; I will not lie to David. 36 His descendants shall endure forever And his throne as the sun before Me. 37 It shall be established forever like the moon, And the witness in the sky is faithful.”

- Despite these promises of the DC, the Psalmist’s frustration over the current state of the nation in contrast to the promises of the DC reveals the necessity of a coming righteous Ruler
- The idea of a just king who would bring the nation lasting peace and prosperity was still an unfulfilled ideal
- Also, the fact that Davidic rulers could not live and rule in accordance with God’s demands requires a Davidic figure who would one day perfectly satisfy those expectations
- Thus, Psalm 89 ends with a somber realization of the need for someone who could bring complete fulfillment of the glories of the DC

Psalm 110

- Although only 7 verses long, this psalm is not only the most quoted psalm in the NT, it is the most quoted OT passage in the NT
- The topic is God’s King...it presents Jesus Christ as the perfect king and declares his current role in heaven as the resurrected Savior (v. 1) and his role on earth as the reigning Monarch (vv. 2-7)

Psalm 110:1-7 ~ The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.” 2 The LORD will stretch forth Your strong scepter from Zion, saying, “Rule in the midst of Your enemies.” 3 Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. 4 The LORD has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.” 5 The LORD is at Your right hand; He will shatter kings in the day of His wrath. 6 He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. 7 He will drink from the brook by the wayside; Therefore He will lift up His head.

- v. 1 shows that God's man (Christ) is at the right hand of God...he shares a throne with God in heaven ...this place of prominence is unique and is not true of any historic Davidic King...Christ is there only for a period of time ("until I make Your enemies a footstool for Your feet")...when that time period is over, Christ will exercise a rule of total dominance and subjugation of his enemies
- v. 2 describes the ruling that will take place with this superior King – he will reign from Zion (on an earthly throne...as opposed to the heavenly throne of v. 1)
- "God's king, i.e. David's Lord, transfers his presence from the Lord's throne in heaven to a kingly reign on earth from Jerusalem...This reveals a tangible kingly rule from Jerusalem *after* a session in heaven...While closely connected, there is a distinction between sitting at the right hand of Yahweh in vs. 1a and ruling over God's enemies with a strong scepter from Zion in 1b-2. The former takes place in heaven while the latter is from the sphere of Zion (i.e. Jerusalem)."⁸
- vv. 5-6 describe the powerful reign of Messiah

Psalm 144

- This psalm speaks of God as the heavenly warrior who comes to fight on earth on behalf of David

Psalm 144:5-8 ~ Bow Your heavens, O LORD, and come down; Touch the mountains, that they may smoke. 6 Flash forth lightning and scatter them; Send out Your arrows and confuse them. 7 Stretch forth Your hand from on high; Rescue me and deliver me out of great waters, Out of the hand of aliens 8 Whose mouths speak deceit, And whose right hand is a right hand of falsehood.

- It speaks of the song of victory that celebrates God's deliverance and salvation

Psalm 144:9 ~ I will sing a new song to You, O God; Upon a harp of ten strings I will sing praises to You,

THE DAVIDIC COVENANT IN THE LATTER PROPHETS

- The Latter Prophets confirm the hope of a future Davidic ruler who will rule the people in righteousness

Isaiah 9:6-7 ~ For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, **On the throne of David and over his kingdom**, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Jeremiah 30:7-9 ~ 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it. 8 'It shall come about on that day,' declares the LORD of hosts, 'that I will break his yoke from off their neck and will tear off their bonds; and strangers will no longer make them their slaves. 9 **But they shall serve the LORD their God and David their king**, whom I will raise up for them.

Jeremiah 33:14-17 ~ 'Behold, days are coming,' declares the LORD, 'when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. 15 In those days and at that time I will **cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth**. 16 In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she 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'**

Jeremiah 33:20-21 ~ "Thus says the LORD, 'If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time, 21 **then My covenant may also be broken with David My servant so that he will not have a son to reign on his throne**, and with the Levitical priests, My ministers.'"

Ezekiel 37:24 ~ **My servant David will be king over them**, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.

⁸ Vlach, *He Will Reign Forever*, 138-139.

- These texts in the Latter Prophets demonstrate the hope Israel had in the fulfillment of the DC and point to the One who will be the rightful heir to David's throne and will inherit the promises of the DC

THE DAVIDIC COVENANT IN THE NEW TESTAMENT

- The NT identifies Jesus Christ as the perfect ruler who comes as the greater David
- Both Matthew (tracing the genealogy of Christ through Joseph) and Luke (tracing the genealogy of Christ through Mary) trace his lineage through the line of David
- The royal line is passed through Joseph and his physical descent from David is established by Mary's lineage

Matthew 1:16-17 ~ Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah. 17 So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

Luke 3:31-32 ~ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

- Gabriel's prediction to Mary before the child was born proves that he would be the fulfillment of the DC

Luke 1:30-33 ~ The angel said to her, "Do not be afraid, Mary; for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end."

- Zacharias' prophecy after his tongue was loosed pointed ahead to the Lord Jesus Christ as the One who would ultimately and completely fulfill the DC

Luke 1:68-69 ~ Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, 69 And has raised up a horn of salvation for us In the house of David His servant

- Jesus is recognized as the Son of David throughout his earthly ministry

Matthew 9:27 ~ As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!"

Matthew 12:23 ~ All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?"

Matthew 21:9 ~ The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!"

Matthew 22:42 ~ "What do you think about the Christ, whose son is He?" They said to Him, "The son of David."

- God testified that Jesus was the ultimate Davidic Messiah when he raised him from the dead

Romans 1:1-4 ~ Paul, a bond-servant of Christ Jesus, called as 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 born of a descendant of David according to the flesh, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord

- Christ has been given full authority over the Davidic Messianic Kingdom

Revelation 3:7 ~ And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

Revelation 22:16 ~ I, Jesus, have sent My angel to testify to you these things for the churches. **I am the root and the descendant of David**, the bright morning star.

- Many in the NT anticipated the Messiah would sit on David's throne and rule the house of Jacob

HAS THE DAVIDIC COVENANT BEEN FULFILLED?

- While scholars generally agree that Christ is the fulfillment of the DC, there is significant disagreement on when these promises are fulfilled and how they are fulfilled in Christ

Various Positions

| The Amillennial Position | The Progressive Dispensational Position | The Classic Dispensational Position |
|--|--|--|
| Christ is Ruling on David's Throne in Heaven; No Future Literal Kingdom on Earth | Christ is Ruling on David's Throne in Heaven Presently Which Serves as an Initial Fulfillment of His Future Reign on Earth in the Future | Christ is Not Ruling on David's Throne in Heaven Presently; Christ Will Rule on David's Throne on Earth in the Future After His Return |

The Amillennial Interpretation of the Fulfillment of the DC

- The generation of Jews at the time of Christ rejected its Messiah
- Therefore, the nation of Israel lost its privileged position with its Messiah
- Christ therefore is fulfilling the DC within the church
- Christ sits today on the throne of David in heaven, ruling through the church over a spiritual kingdom
- This spiritual kingdom is the rule of Christ from heaven in the hearts of believers
- There will be no future literal millennial kingdom here on earth

The Progressive Dispensational Interpretation of the Fulfillment of the DC

- Jesus is presently ruling in heaven, enthroned as the Davidic king; however, this present ruling does not negate the future, final fulfillment of the DC
- According to this view, Jesus began his Davidic kingship as a result of his resurrection and ascension
- The apostles insist that Christ's resurrection fulfilled the promise to "raise up" David's descendant

- For example, Peter argues in Acts 2 that David predicted in Psalm 16:10 that this descendant would be raised up from the dead and in this way seated be upon his throne

Psalm 16:7-11 ~ I will bless the LORD who has counseled me; Indeed, my mind instructs me in the night. 8 I have set the LORD continually before me; Because He is at my right hand, I will not be shaken. 9 Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. 10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. 11 You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.

Acts 2:30-31 ~ And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID HIS flesh SUFFER DECAY...Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

- Peter argues that this enthronement has taken place upon the entrance of Jesus into heaven in keeping with the language of Psalm 110:1 which describes the seating of David's son at God's right hand

Psalm 110:1 ~ The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

- Peter then declares in Acts 2:36 that Jesus has been made Lord over Israel

Acts 2:36 ~ Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.

- So, the enthronement at the right hand of God is what was promised in Psalm 110:1
- Thus is it claimed that Jesus is now reigning from David's throne in heaven
- Additionally, the following texts show that Jesus is reigning now

Ephesians 1:20-23 ~ which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all.

1 Corinthians 15:22-29 ~ For as in Adam all die, so also in Christ all shall be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

Revelation 1:5 ~ and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.

The Classic Dispensational Interpretation of the Fulfillment of the DC

- Christ, the ultimate Davidic king, came offering the Millennial Kingdom to Israel
- The generation of Jews at the time of Christ rejected its Messiah so the Davidic kingdom was postponed
- Christ sits at the right hand of God in a place of authority today but he is not sitting on the Davidic throne
- The Davidic kingdom is not in existence but waiting for a future time when a generation of Jews will accept its Davidic king...this will occur when Christ returns at his second coming, is received by Israel, and rules on this present earth for 1000 years over Israel
- It is during the Millennial kingdom that all the physical, political, and spiritual aspects promised in the DC will finally and completely be fulfilled
- After the Millennial kingdom, the rulership of Christ will continue as his reign on earth blends into the eternal state on earth

Reasons Christ is NOT Presently Ruling from the Davidic Throne in Heaven

- It is true that several Scriptures in the NT state that Jesus is presently sitting at God's right hand

Acts 7:55-56 ~ But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God."

Romans 8:34 ~ who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Colossians 3:1 ~ Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

1 Peter 3:22 ~ who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

- However, is this the fulfillment of the DC? ➔ For a number of reasons, it is not

Literal Fulfillment of the DC

- The promises of the DC must be interpreted literally...there was an expectation both within the OT and the NT of a literal, earthly kingdom ruled over by a son of David
- The fact that some parts of the DC were historically and literally fulfilled (David having a great name, Israel having rest from their enemies) points to a literal fulfillment of the “throne, house, and kingdom” promises (i.e. an earthly throne with an earthly King ruling over an earthly kingdom in Israel)
- Thus, we can’t assume some of the promises of the DC were fulfilled literally and others spiritually

Unconditional Promises of the DC

- The DC is an eternal, unconditional covenant...since it was made with the physical descendants of Abraham, it must be fulfilled with them and cannot be transferred to another people (i.e. the church)
- “Since God swore on oath, based on His holiness, that His zeal would bring these things to pass, we can be certain that Israel must be preserved as a nation, eventually return to the land of promise, and be ruled over by Jesus Christ, the great son of David.”⁹

Distinction Between the Throne of God and the Throne of David

- The throne of God and the throne of David are not the same thing...there are many thrones mentioned in Scripture (throne of Satan – Rev 2:13; throne of God – Rev 4:2; throne of godly elders – Rev 4:4) so we must not automatically conclude that the throne of God and the throne of David are the same

1. God’s throne is eternal, but David’s is not

- God’s throne has existed from eternity past

Psalm 93:2 ~ Your throne is established from of old; You are from everlasting.

- But David’s throne began in the lifetime of David

2. God rules over the entire universe, but David ruled over a specific area on earth

- They exercise authority over different realms with different boundaries
- Although Jesus may occupy both thrones, that does not mean they are the same throne

3. The two thrones are located in different places

- God’s throne is in heaven

Psalm 11:4 ~ The LORD is in His holy temple; the LORD’S throne is in heaven...

Psalm 103:19 ~ The LORD has established His throne in the heavens, And His sovereignty rules over all.

- However, David’s throne is located on earth and nowhere does the Scripture indicate that the earthly throne of David has been transferred to heaven
- Jesus even makes a distinction between his throne (i.e. the throne of David) and God’s throne in heaven in Revelation 3:21

Revelation 3:20-21 ~ Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

⁹ Paul Benware, *Understanding End Times Prophecy*, 61.

A Right Understanding of the Timing of the Davidic Covenant Fulfillment¹⁰

- Many who espouse an “already/not yet” view of the DC believe that Jesus’ Davidic kingdom reign was inaugurated with his first coming, but the full fulfillment of it awaits his second coming (i.e. PD)
- Yet “[t]he fact that certain matters predicted in the OT have been fulfilled with Jesus’ first (i.e. spiritual blessings of the New Covenant) does not mean the Davidic kingdom is fulfilled in this age. It is quite possible for eschatological promises to be inaugurated in this age without holding that Jesus is sitting upon and reigning from David’s throne.¹¹”
- “Our view is that Jesus’ resurrection and ascension mean Jesus is now fulfilling the promise of Psalm 110:1-2 that David’s Lord, the Messiah, would be seated at God’s right hand for a time *until* the Messiah reigns over His enemies from Jerusalem. In other words, Jesus currently is exalted and shares the throne of deity with the Father in heaven until the time comes for Him to assume the Davidic throne and rule the world from Jerusalem (Matt 19:28; 25:31; Rev 3:21). An exalted position at God’s right hand will one day lead to a reign of the Messiah on earth. So Jesus fulfills the promise of a Davidic King who is at the right hand of God (already), but His messianic kingdom reign from David’s throne on earth is future (not yet). This view affirms an ‘already/not yet’ perspective, but differs from many ‘already/not yet’ proposals that view Jesus as reigning currently from the throne of David...Our proposal contains an ‘already/not yet’ scenario, but it is that of Jesus experiencing a session at the right hand of the Father now (Ps 110:1) with His Davidic reign being not yet (Ps 110:2). The Davidic kingdom reign of Jesus the Messiah is future.”¹²

| Many Already/Not Yet Proposals | Our Proposal |
|--|--|
| Jesus reigns from David’s throne now in heaven and culminates this reign at His return | Jesus, as the ultimate David, possesses all authority at the right hand of the Father now in heaven, but His reign from David’s throne in Jerusalem awaits His return to earth |

- It is best to view the fulfillment of the DC as occurring in 3 phases:

Historic Fulfillment of the DC

- Some elements of the DC were fulfilled shortly after it was given:
 - David’s name became great – 2 Sam 7:9
 - Israel received a place to dwell in safety – 2 Sam 7:10
 - David’s son, Solomon, built a temple for God – 2 Sam 7:12-13
 - Solomon was punished for his sin – 2 Sam 7:14
 - Kings ruled Israel after David died – 2 Sam 7:16

Jesus’ First Coming (Already) Fulfillment of the DC

- Some aspects of the DC were fulfilled with the first coming of Christ
 - The “David” to come arrived in the person of Jesus...the One at the center of this covenant (Matt 1:1)
 - The miracles Jesus performed were connected with the DC in that they verified he was the promised Son of David (Matt 12:22-23) and demonstrated what the kingdom and restoration of all things would look like (Isaiah 11, 35)
 - Jesus has been exalted to a session at the right hand of God, something Psalm 110:1-2 predicted would happen before Messiah’s reign from Jerusalem. This current session at the right hand of God fulfills what David predicted in Psalm 110:1 (not part of the original DC but related to the ultimate Son of David himself). The resurrection and ascension do not mean the Davidic kingdom is inaugurated but it does mean that Jesus’ session at the right hand of God is occurring.

¹⁰ Adapted from Michael Vlach, *He Will Reign Forever*, 569-579.

¹¹ Vlach, *He Will Reign Forever*, 570.

¹² *Ibid.*, 571.

- Jesus' present session in heaven involves receiving kingdom authority; this authority is demonstrated in Rev 5 when Jesus takes the book from the hand of God, demonstrating his power to rule the earth
- Christ's first coming extended salvation to the Gentiles, something promised in the DC as a "charter for mankind" (2 Sam 7:19); now Gentiles can be saved without becoming Jews
- The message of the kingdom (the Gospel) is being proclaimed today (Matt 13:19)
- When people believe the kingdom message (the Gospel) they become "sons of the kingdom" (Matt 13:38) and are related to the kingdom even before its establishment on earth
- Those who believe in Christ should exhibit kingdom righteousness (Matt 5-7)

Jesus' Second Coming (Not Yet) Fulfillment of the DC

- There are still significant parts of the DC that await fulfillment with Jesus' second coming

- Jesus will assume his Davidic throne at his second coming

Matthew 25:31 ~ But when the Son of Man comes in His glory, and all the angels with Him, **then** He will sit on His glorious throne.

- Jesus will reign over the earth after his second coming...an actual area of land

Jeremiah 23:5 ~ "Behold, the days are coming," declares the LORD, "When **I will raise up for David** a righteous Branch; And **He will reign as king** and act wisely And do justice and righteousness **in the land**."

- Permanent peace and protection for the people of Israel await Christ's second coming. This was promised in the DC (2 Sam 7:10-11) but has not occurred yet. It awaits the return of Jesus:

Luke 21:24 ~ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

- Prosperity for the land of Israel awaits Christ's second coming (Amos 9:11-14)

- Christ's reign over the nations awaits the second coming

Revelation 19:15 ~ From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron...

- The reign of the saints upon the earth awaits the second coming

Revelation 5:10 ~ You have made them to be a kingdom and priests to our God; and **they will reign upon the earth**

| Historical Fulfillment | Jesus' First Coming Fulfillment | Jesus' Second Coming Fulfillment |
|-------------------------------|---|--|
| David's name became great | Jesus, the Son of David, is manifest | Jesus assumes/sits upon Davidic throne |
| Israel given a place to dwell | Jesus performed kingdom miracles | Jesus reigns over the earth |
| Solomon builds temple | Jesus exalted to session at the right hand of God | Permanent peace and protection for Israel |
| Solomon punished for sin | Messianic salvation extended to Gentiles | Prosperity for Israel |
| Kings in line of David | Message of kingdom proclaimed today | Jesus' reign over the nations with int'l harmony |
| | Believers in Jesus are "sons of the kingdom" | Reign of the saints on the earth |
| | Believers are to evidence kingdom righteousness | Prosperity for the world |
| | Messiah provides atonement | |