

# The Davidic Covenant

## I. Background

- A. Most Christians today can't understand the idea of Christ being king. This may be due to little Bible teaching on the subject and the decline of monarchies worldwide.
- B. But the kingdom of God is the key theme of the Bible—starting in Genesis 1 itself. Here, God shows himself king over his newly created universe and places humans on earth to rule with him over creation (Gen. 1:26-27).
- C. After man sinned (Gen. 3) and relinquished his rule (at least partially) over to Satan (2 Cor. 4:4), God gave a three-part promise to Abraham (2000 BC)—to give him and his descendants their own **land**, to make them a great and blessed **nation**, and to make the children of Abraham the source of divine **blessing** to the whole earth (Gen. 12:1-3).
- D. Around 1000 BC, God promised David wonderful things to fulfill His covenant with Abraham (2 Sam. 7). God enlarged and confirmed the seed promises to Abraham.

## II. God's Promises to David

- A. The David Covenant essentially promises an eternal throne to David. The Messiah, the Eternal King, will reign on David's throne "forever."<sup>1</sup> The key text is 2 Samuel 7:12-16. What can you learn here about God's promise to David? List these things below:
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- B. All kings who would rule Israel must come from David's line. Beginning with David's son Solomon, the kings of David's family did indeed rule, yet most were spiritual and moral failures disciplined by God (2 Sam. 7:14; cf. Ps. 89:29-37). But God still promised that the ultimate son of David, the Anointed One or Messiah, would someday bring worldwide peace from His throne in Jerusalem (Isa. 2:3; 9:6-7).
- C. The foundation for messianic theology lies in the hope that a Davidic king will one day meet the conditions and restore the whole Davidic covenant (Jer. 33:14-22). Jesus Christ, the ideal Davidic king, will fulfill the Davidic covenant with an eternal kingdom. Christ came to build the spiritual temple in the hearts of all who believe in Him (Eph. 2:19-22). At His Second Coming, He will rule from David's throne (Matt. 19:28).
- D. The Davidic Covenant is part of a sequence of covenants in the Old Testament. These covenants—with Adam, Noah, Abraham, Moses, David, and Jeremiah—form the narrative structure of the Old Testament.

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<sup>1</sup> 2 Sam. 7:13, 16; 1 Kings 2: 4, 45; 9:5; 1 Chron. 22: 8-10; 28:4-7; 2 Chron. 7:17-18; Ps. 89:3-4, 27-29, 34-37; 132:11; Isa. 9:6-7; 11:1, 10; Jer. 22:29; 23:5-6; 30:9; 33:20-21; Ezek. 34:23-25; 37:24-28; 43:6-9; Dan. 3:5; Hos. 3:5; Amos 9:11-12; Mic. 5:2, 4; Zech. 3:8, 9; 6:12, 13; 9:10; 12:8; 13:1; Matt. 1:1-18; Luke 1:30-33. These verses and this handout are adapted from a 2005 SBC class presentation.

### III. Do You Agree or Disagree?

To explore your ideas on this subject, answer any questions below that you can.

- A. Does the Church *replace* Israel as the people of God?
- B. If the Church is the “new Israel,” how does God view *national* Israel today?
- C. If the Church is the “new Israel,” what will happen to God’s *land promises* to Israel?
- D. If the Church is the “new Israel,” does Israel have *any promises* awaiting fulfillment?
- E. Will the nation Israel be *re-established* and restored under her Messiah?
- F. Are all the promises in the covenants *fulfilled*, or do we still await their fulfillment?
- G. Is the kingdom *present or future*?

### IV. Covenant and Dispensational Contrasts

<b>Issues</b>	<b>Covenant Theology</b>	<b>Dispensationalism</b>
<i>David Throne</i>	<i>Christ is the fulfillment of the Davidic promise and is reigning at the right hand of God now (Acts 2:30-36; 13:32-37; Ps. 2)</i>	<i>Christ is seated at the right hand of God, but His Davidic rule will not begin until He sits down on a literal throne in a literal Jerusalem on a literal earth (Luke 1:31-33)</i>
<i>Church &amp; Israel</i>	<i>The Church is the new Israel. All promises to Israel are realized in the church (Gal. 3:28-29; Eph 2:11)</i>	<i>The Church has not replaced Israel. Israel will always have a future (Jer. 23:5-8; 31:35-40)</i>

### V. What Does This Mean to You?

#### FOR FURTHER STUDY

Blaising, Craig A. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan, 1992.

Gibson, Jonathan. *The Story of a Kingdom: A Simple Explanation of the Whole Bible*. 2004. [http://www.sok.org.uk/docs/SOK\\_Study\\_Guide.pdf](http://www.sok.org.uk/docs/SOK_Study_Guide.pdf)

Kaynor, Keith. *When God Chooses: The Life of David*. Illinois: Regular Baptist Press, 1989.

Keathley IV, Hampton. *The Relationship of the Church to Israel*. <http://bible.org/docs/theology/dispn/ct.htm>

Pentecost, Dwight D. *The Biblical Covenants and Eschatology*. <http://www.biblefragrances.com/studies/covenants.html>

Smith, Lee. *The Genealogy of Jesus Christ*. <http://www.arlev.clara.net/genealog.htm>

St. Paul Center for Biblical Theology. *David's Son, David's Lord*. [http://www.salvationhistory.com/online/advanced/class1\\_lesson6\\_1.cfm](http://www.salvationhistory.com/online/advanced/class1_lesson6_1.cfm)

All graphics and images on the Davidic Covenant presentation are taken from these websites:  
<http://www.christcenteredart.com/>  
<http://religion-cults.com/gallery.htm>  
<http://biblia.com/bible>  
<http://thebiblerevival.com/clipart.htm>