

The Davidic Covenant – Reading esp. 2 Samuel 7, Psalm 89

Additional definition of a covenant by * T N Wright, 1 Corinthians, Paul for Everyone, p. 242

At the heart of Jewish belief is the conviction that the one God, YHWH, who had made the whole world, had called Abraham and his family to belong to him in a special way. The promises God made to Abraham and his family, and the requirements that were laid on them as a result, came to be seen in terms either of the agreement that a king would make with a subject people, or sometimes of the marriage bond between husband and wife. One regular way of describing this relationship was 'covenant', which can thus include both promise and law. **The covenant was renewed at Mount Sinai with the giving of the Torah; in Deuteronomy before the entry to the promised land; and, in a more focused way, with David (e.g. Psalm 89).**

There are numerous references to David in the Gospels particularly in the genealogies and birth narratives of Matthew and Luke. Jesus is referred to as the son of David in the synoptic gospels on numerous occasions.

Summary of the Davidic Covenant (DC)

- The DC inaugurates a divinely designed model of kingship for the nation.
- The DC implements the kingship of GOD (YHWH) among the people at a deeper and higher level.
- The DC carries forward the purposes of God expressed in the Israelite covenant (better known as the Mosaic Covent) and further back to the covenant with Abraham.

2 Samuel 7 — Outline

I. God's promise to David	1-17
A. David's plan	1-3
David proposes to build a house for YHWH	
B. God's promise	4-17
1. Will you build a house for me?	4-7
2. I will build a house for you!	8-16
a. Promises to be realised during David's lifetime	8-11a
b. Promises to be realised after David's death	11b-16
i. The covenant promises-Yahweh's part	11b-13
<u>Seed, kingdom, throne (eternal)</u>	
ii. The covenant relationship—the King's part	14-15
<u>Obedience in a father-son relationship</u>	
iii. Summary of the covenant promises.	16
<u>an eternal seed , an eternal kingdom, an eternal throne</u>	

II. David's prayer to God.	18-29
A. David's praise and worship	18-24
1. Wonder	18-20
2. Praise	21-24
B. David's requests	
1. David asks God to confirm his word	25-27
2. David expresses trust in God's word	28
3. David asks God to bless his house	29

The Davidic Covenant is not unconditional. It rests on the obedience of the King. vs. 14f. It is likened to that of a son to a father, a father-son relationship.

I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. But I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you.

Psalm 89, God's Covenant with David

The Psalm written after the Deportation to Babylon asserts that the promises of 2 Sam 7:11b-17 will be fulfilled.

- The DC is both conditional and unconditional. Although Psalm 89 stresses the unconditional aspect of the DC the conditional sides emerges in verses 30-33.
- God's faithfulness is emphasised, but the need for the king to observe the Torah is clearly stated.
- The covenant is guaranteed by God.

Relationship of the Davidic covenant to the Israelite Covenant

The king of Israel is to be the administrator of the Israelite Covenant

- dependent on God for victory,
- represent God's justice,
- embodies in his person the obedience of the people

The king wears the ephod, symbolising the priestly function

Relationship of the Davidic covenant to the Abrahamic Covenant

- The DC was a means to fulfil the promises made in the AC.
- God will give rest to his people and give them a place.
- God will use David to bring blessing to the nations as promised in the AC.

Further Study

God's kingdom through God's Covenants, A Concise Biblical Theology, Peter J Gentry and Stephen J Wellum, 2015

YouTube: Kingdom through covenant – A lecture series, esp The Davidic Covenant, Dr Peter J Gentry