

IV. THE DAVIDIC COVENANT

A. THE PROVISIONS SET FORTH IN THE DAVIDIC COVENANT (II Sam. 7:12-16).

1. The Davidic Covenant is also an eternal and unconditional covenant which contains five distinct features.
 - a. First, God would give David a son and would establish his Kingdom (II Sam. 7:12).
 - b. Secondly, this son (Solomon) would build a house or temple for the Lord's name (II Sam. 7:13).
 - c. Thirdly, this son's throne would be established forever (II Sam. 7:13).
 - d. Fourthly, Solomon's throne would not be taken from him like Saul's throne was taken from him even though he would be chastened for his sins (II Sam. 7:13-15).
 - e. Lastly, David's house, throne, and Kingdom would be established forever (II Sam. 7:16).
David's "house" refers to his physical descendants. His "throne" refers to his royal or kingly line who have the right to rule over Israel and his "kingdom" refers to the political rule of David's son or heir to the throne.
2. The Davidic Covenant, like the Abrahamic and the Palestinian Covenants, was called a covenant by the Lord, was confirmed as a covenant, and has continued through successive generations (Isa. 9:6,7; Jer. 23:5,6; 30:8,9; 33:14-17; Ezek. 37:24,25; Dan. 7:13,14; Hosea 3:4,5; Amos 9:11; Zech. 14:4,9; Lk. 1:68; Acts 15:16,17).

B. THE RELATIONSHIP OF THE DAVIDIC COVENANT TO THE CHURCH.

1. Some in our day have propagated the belief that Christ inaugurated the spiritual aspects of the Davidic Kingdom when He came and began His public ministry. Those who hold this belief view Christ as presently reigning from the right hand of the Father over a spiritual kingdom which they believe to be the church. Most of the proponents of this view deny a literal kingdom.
2. It should be noted that the Davidic Covenant was made with Israel and not with the church, and there are several reasons why we must not confuse the two.
 - a. First of all, the Davidic throne and the Father's throne are two different thrones. Christ is now seated at the right hand of the Father's throne (Heb. 12:2). Christ will yet future sit upon the Davidic throne at His Second Coming (Matt. 25:31).
 - b. Christ is not now reigning as king, He is serving as our High Priest (Heb. 7:23-28).
To make His kingdom synonymous with the church is to abrogate the kingdom promises made to Israel under the Davidic Covenant.
 - c. Notice the parable of the pounds rightly pictures Christ receiving His Kingdom when He returns (Lk. 19:11-27).
 - d. It should also be noted that Christ's first act after His ascension was to send the Holy

Spirit (Acts 2:33). Yet, there is no mention of such an act in the Davidic Covenant (II Sam. 7:8-17).

C. THE IMPLICATIONS THE DAVIDIC COVENANT HAS UPON FUTURE EVENTS.

1. Like the Abrahamic and Palestinian Covenants, there are portions of the Davidic Covenant which have been fulfilled literally.
 - a. First, we see David was given a son (Solomon) who built the temple (II Sam. 12:24; I Kings 5,6).
 - b. Secondly, Solomon's throne was established even though he was chastened for disobedience (I Kings 11:1,4,6,11,12; 14-25).
2. Notice since the Davidic Covenant is an eternal and unconditional covenant, the yet unfulfilled portions must be literally fulfilled some time in the future.
 - a. For the Davidic Covenant to be completely fulfilled the nation of Israel must be preserved as a nation.
 - b. Secondly, Israel as a nation, must be regathered and possess the land given to her under the Abrahamic and Palestinian Covenants.
 - c. The Son of David, the Lord Jesus Christ, must return to the earth and reign bodily and literally over an earthly kingdom.
 - d. The Kingdom established by Christ will be an eternal Kingdom without end (Isa. 9:6,7; Dan. 7:13,14).