

## The Davidic Administration of the Covenant of Grace

“And of his kingdom there will be no end,” (Luke 1:33).

### Recap ~ Where we've been

- A failed Covenant of Works in the Garden
- A pre-existing Covenant of Redemption
- A substantially unified Covenant of Grace
- Four Administrations:
  - Adamic Administration (Genesis 3)
  - Noahic Administration (Genesis 9)
  - Abrahamic Administration (Genesis 12; 15; 17)
  - Mosaic Administration (Exodus 20)

### What we've observed:

- Growing enmity between the offspring of the serpent and the offspring of the woman.
- Growing clarity regarding the offspring of the woman who will crush the head of the serpent.

### The Seed of the Woman:

- Will crush the head of the serpent (Genesis 3:15)
- Will be a Shemite (Genesis 9:26)
- Will be of the family of Abraham (cf. Genesis 17:7; Galatians 3:16)
- Will be a prophet (Deuteronomy 18:15 – 22), priest (Exodus 28:1ff), and king (Deuteronomy 17:14 – 20)

### “Would You Build Me a House to Dwell In?” (2 Samuel 7:1 – 17)

What do we learn about God – who He is, what He has done, what He will do – in this passage?

- The God who tabernacles with His people (vv. 6 – 7) God is recounting his gracious history with his people, beginning in the wilderness when he said to set up the tabernacle: “I’m going to dwell there. . . my presence will be in this tabernacle (this smoke, this cloud descends on the tabernacle). . . I’m going to travel with you . . . you’re sojourners and exiles, I’m going to be on this journey with you to the Promised Land.”
- The God who made a shepherd a prince (v. 8) God is King, David is prince.
- The God who appoints a place for His people and plants them (v. 10a) Shortly under the reign of King Solomon, God gave them all the land He had promised to Abraham, in the Abrahamic Covenant. He has fulfilled every promise in a physical sense. They won’t be wandering nomads anymore; they will have a home. There is a tension, however. This fulfillment is not permanent. They still have people battling against them. Exile into Assyria and Babylon still awaits them.
- The God who gives peace and rest (vv. 10b – 11) Israel has been at war since they left slavery in Egypt. David has fought many battles, and finally God’s people are finding rest. This rest will be short-lived.
- The God who builds a house for David forever (vv. 12 – 16) This king will come, not only from the line of Judah (Genesis 49:10), but specifically from the line of David. This offspring of David will rule forever (2 Samuel 7:13). Comparing the stability of the southern kingdom of Judah and even though it ends in exile in Babylon, every king of Judah is a Davidic king. What you find in the

northern kingdom with the ten tribes that split off. . . dynasty after dynasty . . . none of these dynasties last more than 100 years. . . all these lines are fighting each other for supremacy.

### **A brief defense:**

#### **The Davidic Covenant as a covenant (2 Samuel 23:5; Psalms 89:3, 28, 34; 132:12).**

- “These are the last words of David. . .” (2 Samuel 23:1). David is reflecting on what God has done in his life: “For does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things and secure,” (2 Samuel 23:5).

### **Summary:**

A descendant of David will build a house for God, but only after God has established David’s house permanently to rule over His people.

### **Will God Build a House?**

Why might the promises of 2 Samuel 7 be in doubt at the end of the Old Testament?

Not only is David’s house in disarray at the end of the Old Testament, but the house of God is a shell of its former glory.

- No descendant of David is on the throne at the end of the Old Testament. There is no king ruling over God’s people.
- Solomon built the temple in the tenth century BC.
- Solomon’s temple was destroyed by Nebuchadnezzar in 586 BC.
- After the exiles returned to Jerusalem in 516 BC, the temple was rebuilt, but the elders were weeping because the temple was “so pathetic.”
- God’s glory, God’s Spirit, never descended on the temple like it did under Solomon.
- Just before the birth of Christ, Herod took 46 years to rebuild the temple, restoring some of its former glory.
- Herod’s temple was destroyed in 70 AD. It’s not standing any longer.

“Inherent in every Old Testament type was an inadequacy which demanded some more perfect fulfillment.” (Robertson, 250)

### **When God Builds a House**

God has fulfilled this covenant through Christ.

1. Luke introduces Jesus by his relation to David (Luke 1:32 – 33).
2. John introduces Jesus as the God who *tabernacles* with his people (John 1:14).  
The glory that never returned to the temple is now present in the coming of the Lord Jesus Christ.
3. Jesus presses, throughout his ministry, for an emphasis beyond the physical temple complex of the Second Temple Period, a structure (and its importance for God’s covenant people) which is quickly passing away. (John 1:19; John 4:21; Luke 19:45 – 56; Luke 21:6)  
About forty years after the death of Christ, that temple was destroyed by the Romans.
4. Jesus is crucified, in part, due to his statements about the temple and his recognized kingship. (Matthew 26:61; Matthew 27:11)  
There’s a tension about Jesus’ statements about the temple, his own body, and what’s going to happen to the physical temple complex.  
These two themes from 2 Samuel 7 – the house of David and king from the line of David – are even present at the crucifixion.

5. Jesus viewed himself not only as Davidic king, but as the embodiment of the temple.  
(John 2:21 – 22)
6. Early apostolic teaching recognizes Jesus' kingship and also the fading importance of the temple.  
(Acts 2:30 – 31; Acts 7:48)  
Peter / Stephen: A shift takes place from what people are considering a physical temple complex and saying somehow this temple is associated with Jesus and his body . . . God never really dwelled in a house made with hands.
7. Apostolic teaching recognizes the true nature of the Temple project undertaken by the true Davidic Architect-King, Jesus Christ. (Ephesians 2:19 – 22; 1 Peter 2:4 – 5)  
Paul: foundation (apostles and prophets), cornerstone (Christ Jesus), holy temple (redeemed people) a dwelling place for God by the Spirit  
Peter: Living Stone (Lord Jesus) rejected by men but in the sight of God chosen and precious, living stones (redeemed people) built up as a spiritual house to be a holy priesthood

### **Summary:**

The Lord Jesus is the Davidic Architect-King anticipated by God's covenant promises in 2 Samuel 7. He currently reigns over his people (and all things) from God's right hand, and is, even now, constructing a temple not made with hands, but a holy, spiritual temple built with the living stones of his redeemed people from every age and place.

### **Uses** (David shows us the way to respond in his prayer in 2 Samuel 7:18 – 29)

- Covenant theology should cultivate an honest and deep humility within us (2 Samuel 7:18).  
"Who am I, O LORD God. . .?"
- Covenant theology should not only give fuel to our praise, but also content to our praise (2 Samuel 7:22).  
"You are great, O LORD God. For there is none like you, and there is no God besides you . . ."  
On this first Sunday of Advent, we can praise God that he did send his Davidic King to tabernacle among us for a time. That King is reigning at his right hand building up his temple right now. That project will not be done until he returns to set all things right.
- Covenant theology should provide deep assurance that God has done what he has spoken (cf. 2 Samuel 7:25; Luke 1:32 – 33).  
"And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken."  
"He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and his kingdom there will be no end."  
David longed to hear those words fulfilled.

### **The way forward:**

The New Covenant anticipated by the prophets Jeremiah and Ezekiel and consummated by the Lord Jesus Christ.