

MSB224

MORE Seed and Bread

BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder ∴ David R. Hetteema, Director

THE DAVIDIC COVENANT

by John C. Ribbens

One of the least understood, and yet, the greatest covenants in Scripture is that which God made with His servant David. The importance of this covenant is based on the fact that it provides the structure on which God has determined to bring Israel into the place of prominence, unique in all the earth. At this moment in time in the history of this people, they have been greatly scattered across the length and breadth of the earth. The pre-World War II eastern European Jewish population, which numbered about 5,200,000 has now been reduced to an estimated 140,000. Their land has been confiscated and plundered. They have been stripped of their material possessions. Yet the promises of blessing are enormous and certain.

In the recitation of the Davidic Covenant in 1 Chronicles 17:7-14, and in 2 Samuel 7:8-16 we have the record of what God has promised on behalf of His people Israel. In this covenant we are told, **Also I will ordain a place for My people Israel, and I will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning** (1 Chron. 17:9). As for David we are told, **"He shall build Me an house, and I will stablish his throne forever"** (1 Chron. 17:12). It goes on to say, **"But I will establish him in Mine house, and My kingdom forever and his throne for evermore"** (1 Chron. 17:14). The words "ever" and "evermore" are a translation of the Hebrew noun *o/am* which, like the Greek *aion* has the idea of everflowing. What God promised David is that He would "build him an house." Recall that in the former life of David, he told his son, Solomon,

It was in my mind to build an house unto the name of the Lord my God, but the word of the Lord came unto me saying, Thou hast shed

blood abundantly, and hast made great wars. Thou shalt not build an house unto My name, because thou hast shed much blood on the earth in my sight (1 Chron. 22:7-8). History records that Solomon, instead, was charged to build the house of the Lord at Jerusalem on Mount Moriah" (2 Chron. 3: 1). The record of the dedication of Solomon's temple is found in 2 Chronicles 6. In that prayer of dedication, Solomon said, **Blessed be the Lord God of Israel, Who spake with His mouth to my father David saying. . . I chose no city among the tribes of Israel to build an house in. . . But I have chosen Jerusalem, that My name might be there, and I have chosen David to be over My people Israel** (2 Chron. 6:4-6).

That majestic temple was subsequently destroyed by King Nebuchadnezzar, as recorded in 2 Chron. 36:19.

This temple was rebuilt by Cyrus King of Persia, according to Ezra 1:2 and 6: 15-16. That Temple was called Zerubbabel's temple because of his interest in its erection.

Herod's temple superseded Zerubbabel's. Its construction was commenced in the eighteenth year of Herod's reign in 20-19 BC, and was the temple referred to in John 2:20 which was subsequently destroyed during the siege of Jerusalem by the Romans in 70 AD, and lies in ruins to this very day.

It is significant that there is to be yet a future temple. This one is described in Ezekiel 40-43. Ezekiel's prophecy looks to the future to a time of the regathering and reconstitution of the great nation Israel. The reconstitution and re-establishment of the great nation of Israel is clearly affirmed in the Davidic Covenant. That covenant looks to a future time when Israel, long scattered among the nations, will be restored and regathered to her ancient land.

Confirmation of that covenant that God made with David is clearly established in numerous Old Testament Scriptures. Jeremiah 33:14-26 declares, in no uncertain terms, God's intention for the future of the nation of Israel. God declares, **Behold the days come, saith the Lord, that I will fulfill that good thing which I have promised unto the house of Israel and to the house of Judah** (Jer. 33:14-17). What is meant by "that good thing" is clearly defined in the following verses. We rest assured that when God says, "I will", this is precisely what He intends. It says, **In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the**

land (Jer. 33:15). The impact this work will have on the nation of Israel staggers the imagination. The reference to "the Branch of righteousness" can only mean Messiah, the great Jehovah of the Old Testament, the Lord Jesus of the New Testament. In Isaiah 11 there is a divine commentary on "the stem of Jesse and the Branch." It says there that he who is "Jesse's root" as well as Jesse's branch shall be manifested in such resplendent majesty as to be an ensign (a banner) around whom the peoples shall rally, and to it shall the nations seek. This can only speak of the future when the manifest government of God fills the earth. In that day, **He shall set up and ensign for the nations, and shall assemble the outcasts of Israel (the dispersed) and gather together the dispersed of Judah from the four corners of the earth** (Isa. 11: 12).

Further confirmation of God's intention to fulfill His covenant with David is found in Jeremiah. There it declares, **Behold, the days come, saith the Lord, that I will raise unto David, a righteous Branch, and a King shall reign and prosper, and shall exercise judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, "The Lord Our Righteousness"** (Jer. 23:5-6). Israel, as a nation, is yet to be preserved and dwell in safety. This is in great contrast to conditions affecting the life of that people who currently occupy the land of Palestine. The prophet Jeremiah adds in another place, **Behold the days come, saith the Lord, that I will perform that good thing I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and justice in the land. In those days shall Judah be saved, and Jerusalem will dwell safely. . . for thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel** (Jer. 33:14-17). The absolute assurance of the fulfillment of this covenant is provided in the words of Jeremiah 33:20-21. The prophet says, Thus saith the Lord; **If ye can break My covenant of day, and My covenant of night, and that there should not be day or night in their season; Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests My ministers.** This goes on to say, **Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return,**

and have mercy on them (Jer. 33:25-26).

What greater witness could be called upon in support of God's determination to fully enact all of the terms of the Davidic covenant. Some men claim familiarity with these great promises, yet deny their fulfillment. To deny the future fulfillment of these promises is to impugn the character of God. God's determination to fulfill His covenant with David is as certain as day and night, and the ordinances of heaven and earth. In the Psalms it declares, **I have made a covenant with My chosen, I have sworn unto David My servant: Thy seed will I establish forever, and build up thy throne to all generations** (Psa. 89:3-4). The term "forever" signifies that the Davidic Covenant will be fulfilled in relation to the eon; that time during which God will yet flow out to Israel and all mankind. It is written in Psalm 89:20-37, **I have found David My servant; with My holy oil have I anointed Him: with whom My hand shall be established: Mine arm shall also strengthen him. . . My covenant will I not break, nor alter the thing that is gone out of My lips. Once I have sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne** (The symbol of his government) **as the sun before Me, it shall be established forever as the moon, and as a faithful witness in heaven** (Psa. 89:20, 34-37).

The fact remains, that as of the present moment in history, "David is both dead and buried," but look at the full quotation which says: **Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher (tomb) is with us to this day. . . for David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit Thou on My right hand, until I make Thy foes Thy footstool** (Acts 2:29-35). If there is no resurrection, then David has no future, as it says, "For if the dead rise not, then even those which have fallen asleep in Christ have perished" (1 Cor. 15:16-18). However, since the prophets and Psalms speak so eloquently of a glorious future for David, we can rest assured the time will come when David will hear the voice of the Son of God and live. Thus far, the clear statements of Scripture confirm that David will ascend the throne of the house of Israel, and never want a man to sit on that throne. Following the death of David, Solomon, his son said, **And the Lord hath performed His word that He spake, and I am risen up in the room of my father and sit on the throne of Israel, as the Lord promised** (1 Ki. 8:20). Indeed Solomon did ascend the throne of Israel, but with the strict prohibitions stated in 1 Kings 9:3-5. This demanded

obedience, integrity of heart, and uprightness. Solomon reigned in Jerusalem, over all Israel for 40 years (1 Ki. 11:42), but Solomon's defection, by turning his heart after other gods, brought his rule to an ignominious end. Nevertheless, God's commitment to David is such that his future role to sit upon the throne of Israel is absolute. Jeremiah's words confirm this when he says, **For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the lord, and I will cause them to return to the land I gave to their fathers, and they shall possess it . . . But they shall serve the Lord their God and David their king, whom I will raise unto them** (Jer. 30:3,9). There are men who deny that these words spoken of David are to be understood literally. For example, Charles Lee Feinburg, formerly of the Dallas Theological Seminary and Talbot Seminary, argues "that God would not design a culminating age with two supreme rulers on earth" (from **The Prophecy of Ezekiel**, Pg. 216). What Feinburg fails to understand is that during the pre-millennial Kingdom of God, Christ will remain in heaven seated on the throne of His glory "**until I make Thine enemies Thy footstool**" (Psa. 110:1). Christ shall rule over all mankind, "**For Thou shalt judge the peoples righteously, and govern the nations upon the earth**" (Psa. 67:4). At the same time David will rule as God's vice regent over the house of Jacob forever (in respect of the eon).

In the Gospel of Luke it speaks of Jesus Christ as the "**Son of the highest, and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever:**" Christ in heaven and David on earth, will rule over the house of Israel in fulfillment of God's great covenant with that nation. David does not govern the nations, but as God's duly constituted ruler over the house of Israel and Judah, he will be in a position to be a source of great blessing to the nations as well. This comes about, "**In the day when God will raise up the tabernacle of David that is fallen**" (the Davidic scene, Amos 9: 11). In the words of the prophet Ezekiel, "**And I, the Lord, will be their God, and My servant David a prince among them; I the Lord have spoken it**" (Ezk. 34:11-15,23-24); " . . .

And My servant David shall be their prince forever (in relation to the eon) (Ezk. 37:24-25)."

The world now awaits the Divine Assumption of Sovereignty. Divine intervention will produce the long awaited manifest Kingdom of God. David shall arise from the dead and assume his unique role under the terms of the

Davidic covenant. This is what I believe: David will yet rule as the representative on earth of the greater Shepherd King who rules in the heavens. In view of the enormous conflicts in the Middle East and in the world at large, I pray, "**Thy Kingdom come, Thy will be done in earth as it is in heaven**" (Matt. 6:10).

END

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