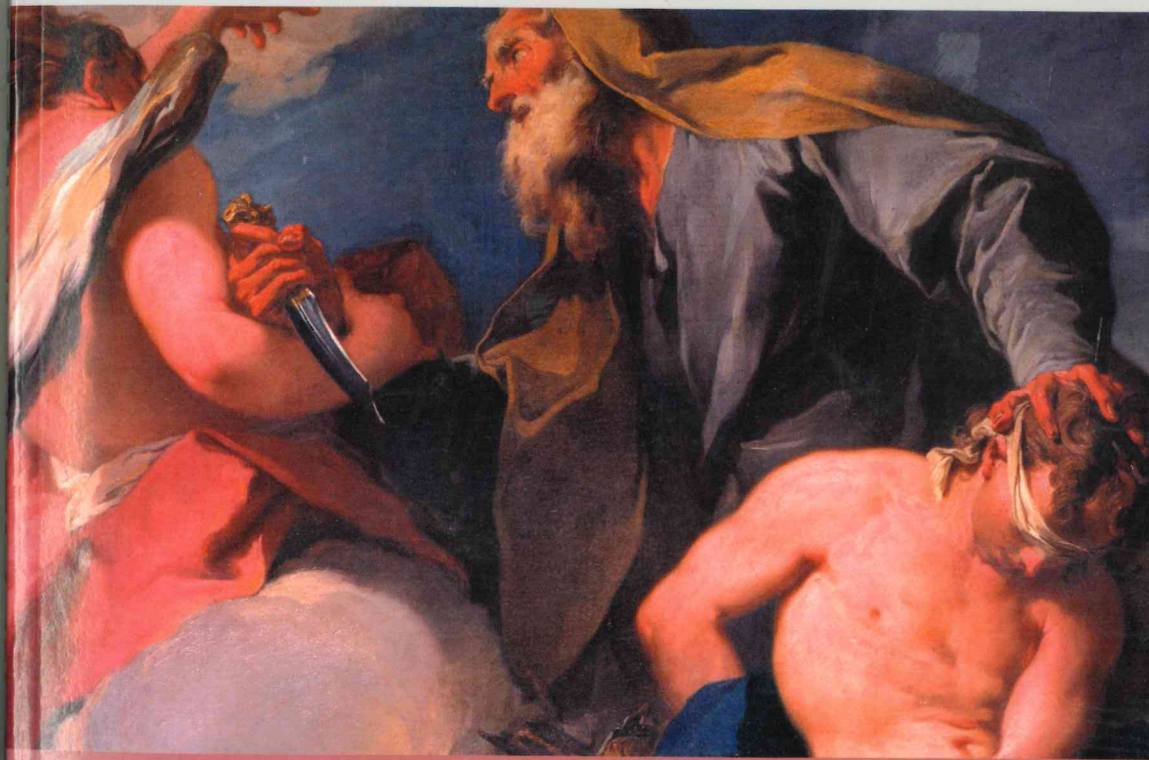


JOURNEY

THROUGH

SCRIPTURE

# GENESIS TO JESUS



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## LESSON SIX

# The Covenant With David

In this lesson we move to the fulfillment of the third covenant oath: the establishment of a kingdom through Abraham's line.

### Into the Promised Land

Moses leads the people of Israel out of Egypt to Mount Sinai, where they make—and then break—the covenant (see Exodus 19, 32). Shortly thereafter they reject God's call to enter the Promised Land, and they are condemned to wander in the desert for forty years until the entire adult generation (except for Caleb and Joshua) dies (see Numbers 14:20–35).

After Moses dies Joshua finally brings the people into the land that was promised to Abraham, Isaac and Jacob-Israel (see Joshua 3–4). Joshua leads Israel in a series of battles to take back the land from the wicked people who took it while the Israelites were slaves in Egypt (see Joshua 6; 8–12). After they reclaim their land, Joshua allots portions to each tribe (see Joshua 13–21). He also renews the Deuteronomic covenant with Israel at Shechem (see Joshua 24:14–27).

Israel fights for generations against the Canaanites under certain men and women—called judges—whom God raises up to lead the people in a series of victories. Throughout the time of the judges, there is a three-D cycle: 1) *Disobedience*: one or more tribes become complacent about covenant faithfulness; 2) *Defeat*: God allows an enemy to humble the Israelites through defeat and servitude; 3) *Deliverance*: the Israelites cry out to God for help, and he sends a judge to deliver them and govern them in peace for a time. This cycle repeats many times.

### Saul, the First King

Samuel—the last of the judges, a priest and a prophet—wants his sons to take his place, but the elders of Israel say it's time for a change: They want Samuel to



appoint a king so they can be governed as are the nations nearby (see 1 Samuel 8:1–5). Samuel anoints Saul as the first king of Israel (see 1 Samuel 10:1). God exalts the humble when he chooses Saul from the smallest tribe, the tribe of Benjamin—the tribe of the youngest brother of the twelve sons of Israel (see 1 Samuel 9:21).

Saul, however, falls into error. First, rather than waiting for the prophet Samuel to offer sacrifice before a major battle, Saul presumes to offer the sacrifice himself. Samuel lets him know that this act of disobedience will cost him the dynasty. His sons will not succeed him as king (see 1 Samuel 13:8–14).

Second, Saul disobeys God's direct order to "strike Amalek, and utterly destroy all that they have" (1 Samuel 15:3). In the battle against the Amalekites, Saul spares their king and saves the best animals from the slaughter, with the pretext that the people will sacrifice these animals to the Lord (see 1 Samuel 15:8–9, 15). God's will must be done God's way, however; he desires obedience more than sacrifices (see 1 Samuel 15:22; Psalm 51:17). Saul's presumption costs him the kingdom. Shortly thereafter the Spirit of God departs from him, and he is plagued with an evil spirit (see 1 Samuel 15:26; 16:14).

### David's Rise to Power

Without telling Saul, Samuel goes to the house of Jesse in Bethlehem, where he anoints David (the youngest of eight sons) as the second king of Israel (see 1 Samuel 16:11–13). David is a man after God's own heart (see 1 Samuel 13:14). For the honor of God's name, he defeats the Philistine champion Goliath with a slingshot (see 1 Samuel 17). He subsequently becomes a part of Saul's household, soothing Saul during his fits by playing music on a lyre. Saul doesn't know that this is the future king—filled with God's Spirit—who is calming him.

David's friendship with Jonathan, Saul's son, is unique. Jonathan knows that David will take his father's place, but he is at peace with God's plan (see 1 Samuel 20). However, when Saul realizes that David is God's anointed one, he tries to hunt David down to kill him. David, out of respect for Saul's office, does not kill Saul even when he has an opportunity to do so. Later on, when King Saul and his sons perish (see 1 Samuel 31), David laments over Saul and Jonathan (see 2 Samuel 1). He also offers a permanent place in his home and at his table for Saul's only living grandson, Mephibosheth (see 2 Samuel 9).

David conquers the last stronghold of the Canaanites, the famous city of

Jerusalem (see 2 Samuel 4:6–10). Here God desires to dwell in the midst of his people, now that they have defeated their enemies (see Deuteronomy 12:10–11). David realizes that the Deuteronomic covenant has been fulfilled. He expresses his desire to build a temple (see 2 Samuel 7:1–2; Psalm 132); however, God has other plans.

David can't build a house for the Lord—too much blood is on his hands from battle—but the *Lord* will build *David* a house! There are three levels of meaning of *house* (*bayith*): (1) *family*: God gives David a son; (2) *dynasty*: God promises David that a royal heir will reign on the throne of the kingdom forever; (3) *temple*: God will allow David's son Solomon to build the temple, the house of God (see 2 Samuel 7:13).

### David as Liturgical Leader

God's family has expanded from a *marriage* (Adam), to a *household* (Noah), to a *tribe* (Abraham), to a *nation* (Moses) and finally now to a *kingdom* (David). The Davidic kingdom is more than a political entity; it is God's means of extending his covenant.

At Mount Sinai God called Israel to be a "kingdom of priests" (Exodus 19:6), but they failed to achieve this calling. Now God establishes the son of David on Jerusalem's Mount Zion as a priest-king through whom Israel's calling is restored.

David is a king, but he also aspires to *priestly* service: he wears a Levitical garment, he leads the procession of the ark of the covenant from the house of Obadiah into the tabernacle in Jerusalem, he offers sacrifices, he blesses the people in the name of the Lord, and he serves the people bread, meat and wine (see 2 Samuel 6:14–19). He also writes numerous songs for use in Israel's worship, many of which are ascribed to him in the Book of Psalms.

God makes David a king and a priest. Not only does David conquer the land and rule as king, but he also receives the blueprint for the temple and its worship (see 1 Chronicles 28:19). He organizes the liturgical celebration, including the duties of the Levites, ministers and choirs in the tabernacle (see 1 Chronicles 15:16–24).

The Book of Leviticus describes thank offerings (see Leviticus 7:12–15), yet it is David who makes them a prominent aspect of Israel's liturgical life (see Psalms 22; 69; 100; 116). David commands the Levites to offer thank offerings

(*today*) perpetually before the ark (the sign of God's presence in the tabernacle). Here we have the first mention of perpetual adoration (see 1 Chronicles 16:37–42).

### Jesus as the New David

The Davidic covenant is the final covenant between God and Israel. It is the “climax” of the Old Testament. Compare the key Davidic covenant text with the angel Gabriel's description of Jesus to Mary at the Annunciation:

2 Samuel 7:8–17	Luke 1:32–33
“a great name” (9)	“He will be great”
“he shall be my son” (14)	“will be called Son of the Most High”
“your throne shall be established” (16)	“God will give to him the throne of his father David”
“forever” (16)	“reign... forever”

There are seven primary and three secondary characteristics of the Davidic covenant we want to examine.

**Primary Features of the Davidic Covenant.** *The Son of David is the Son of God.* God swears that David's son will be God's son (see 2 Samuel 7:14; Psalm 2:7). On the day of his enthronement the Davidic king was anointed by a Levite. Once he was anointed, he was God's son. The Davidic king is thus called God's “first-born” (Psalm 89:27). In the Davidic king Israel's original calling finds partial fulfillment.

Firstborn Son	Priest-King
<i>Israel:</i> God's firstborn son (Exodus 4:22)	Kingdom of priests (Exodus 19:6)
<i>David:</i> God's firstborn son (Psalm 89:27)	King and priest (Psalm 110:1–4)
<i>Jesus:</i> the eternal Son of God (Hebrews 1:6)	The high priest who reigns in heaven (Hebrews 8:1)

*The Davidic king is a “messiah.”* In Hebrew the word for “anointed one,” *mashiach* [mah she' ah], means “messiah.” The Davidic king was crowned in order to be enthroned; he was anointed by a Levitical priest in order to be consecrated. The royal anointing was associated with the reception of God's Spirit (see 1 Samuel 16:13). David (see Psalm 89:20–21), Solomon (see 1 Kings 1:32–40) and other Davidic kings (see 2 Kings 11:12; 23:30; 2 Chronicles 23:11) were all anointed.

Jesus is the true anointed one of God. The Greek word for “anointed one” is *Christos*. Jesus is the “son of David” according to the genealogy of Joseph (Matthew 1:1). Jesus is baptized by John the Baptist (a Levite), whose father is a priest (see Luke 1:5; John 1:32). Following Jesus' baptism, the Holy Spirit descends on him, and God declares Jesus to be his beloved Son (see Mark 1:9–11). Immediately following his baptism, Jesus announces the coming of the kingdom of God. He is thirty years old when he begins his ministry—the same age David was when he began to reign as king (see 2 Samuel 5:4; Luke 3:23).

*The Davidic kingdom is international.* God's covenant with Israel under Moses was national in scope; his covenant with David is international in scope. David's royal cabinet includes non-Israelites (see 1 Chronicles 11:11–12). Solomon establishes covenant treaties with other nations, like Tyre (see 1 Kings 5:1–12). The kingdom is not limited to nations around the land of Canaan. Psalm 72 describes Solomon's reign in universal terms (verses 8 and 11). God's covenant extends through the kingdom to all nations (see Psalm 2:8).

Jesus instructs the apostles to make disciples of “all nations” (Matthew 28:19). He commissions them to spread the gospel “to the end of the earth” (Acts 1:8; see 13:47).

*The Davidic kingdom is located in Jerusalem.* Jerusalem is the political capital for the Davidic kingdom, but Mount Zion in Jerusalem is to be the spiritual center of Israel, the place where nations will gather before God's presence. Psalm 87:5 states that peoples of all nations will be united to the Lord on Mount Zion.

On Mount Zion, in the Upper Room, Jesus establishes his reign when he institutes the Eucharist. In the same Upper Room his disciples receive the Holy Spirit on Pentecost. The author of the Letter to the Hebrews refers to the heavenly Jerusalem as Mount Zion, the city of the living God, our place of worship (see Hebrews 12:22–24).



*The temple of Solomon is a place of worship.* The temple is the place God chooses for his name to dwell (see 1 Kings 8:27–29). This fulfills Moses' prophecy in Deuteronomy 12:10–12. The temple is a place of prayer and worship for Israel and all of the nations.

God gives Israel an architectural sign that embodies the covenant. Moses makes a temporary "tent of meeting" (that is, tabernacle) for Israel alone to worship God (with no music) on Mount Sinai. Through David and Solomon God establishes his temple, which includes gentiles in its construction (see 1 Kings 5:1–12) and worship (see Luke 7:2–4). Here music also becomes integral to the worship of God.

Ancient Israel believed that the temple was built on a sacred rock, the foundation stone (*eben shetiyah* [eh vahn shet' ee yah] in Hebrew) where Abraham offered Isaac (see 2 Chronicles 3:1). Just as the son of David (Solomon) built the temple on the foundation rock, so the Son of David (Jesus—one "greater than Solomon" in Matthew 12:42) will build the temple on Peter the rock (see Matthew 16:18). Jesus refers to his body as the temple when he predicts that the temple will be destroyed and three days later be rebuilt (see John 2:19–21). Jesus reigns now in the heavenly temple (see Hebrews 8:5).

*God gives the king wisdom to build, to govern and to teach.* God asks Solomon what he wants; Solomon asks for wisdom so that he will be able to govern a vast empire justly (see 1 Kings 3:5–12). This pleases God so much that he gives Solomon not only wisdom but also wealth and a long life (see 1 Kings 3:13–14, 28; 4:29). God gives Solomon wisdom to build and dedicate the temple (see 1 Kings 6; 8) and to instruct all nations in God's ways when they seek his wisdom (see 1 Kings 4:34; 10:1–10).

Solomon sends God's wisdom throughout the world. Wisdom literature—such as Proverbs, Ecclesiastes, Song of Solomon and Wisdom of Solomon—is attributed to him. These books are similar to "wisdom" books written by other ancient civilizations; but unlike the Torah, the wisdom books of Solomon don't contain the ritual laws peculiar to Israel. Thus the wisdom books communicate the universal moral and ethical norms for all the nations.

Jesus is the true Son of David through whom wisdom comes to the world (see 1 Corinthians 1:30). He instructs the nations in the ways of the Father. Through him God's Wisdom (the Holy Spirit) is given (see John 12:7–15).

*The kingdom is an everlasting kingdom.* David's kingdom is everlasting (see 2 Samuel 7:13; Psalm 89:36–37). The Davidic dynasty is the longest lasting

dynasty in recorded history: from 1000 to 586 BC one of David's sons ruled in Jerusalem. No other kingdom has had an unbroken line of dynastic succession comparable to the Davidic dynasty.

But a four-hundred-year dynasty is not "everlasting," is it? In 586 BC it seems as though God's promise to David fails. The Davidic king is caught, and his sons are killed before him (see 2 Kings 25:7). But the prophets remind Israel of God's promise: the kingdom will be restored, and a son of David will reign.

In Jesus God's covenant oath is fulfilled. As the Son of David who reigns in heaven, Jesus transfers the kingdom to the heavenly Jerusalem. His kingdom is truly an everlasting kingdom!

**Secondary Features of the Davidic Covenant.** *Solomon establishes a throne for the queen mother.* Like other kings before and after him, Solomon has more than one wife but only one mother, Bathsheba. Solomon's mother is given a crown and reigns as queen (see 1 Kings 2:19). This exalted position continues throughout the Davidic line and is referred to as the *giberah* [gib' e rah].

Since Jesus is the King of Kings, his mother, Mary, is the chosen mother. She serves the kingdom of heaven in an exalted position.

*The prime minister rules the kingdom as chief steward under the king.* He is given *keys* that denote his *authority* and the *succession* involved in this position (see Isaiah 22:15–22).

Jesus establishes Peter as his prime minister in Matthew 16:19. Though Peter denies him three times (see Matthew 26:69–75), Jesus commissions Peter to lead the disciples when he appears to them on the beach (see John 21:15–19).

*The todah (or "thank offering") becomes the primary liturgy celebrated in the temple* (see Leviticus 7:11–15; 1 Chronicles 16). David wrote many *todah* or "thank offering" psalms, which follow a similar pattern of three stages. Psalm 50 illustrates these.

First, a person in a life-threatening situation cries out to God for deliverance and makes a voluntary vow to offer a sacrifice of thanksgiving upon being saved. "Offer to God a sacrifice of thanksgiving, / and pay your vows to the Most High; / and call upon me in the day of trouble" (Psalm 50:14–15).

Second, God promises to respond. "I will deliver you" (Psalm 50:15).

Third, the rescued individual offers a sacrifice in the temple and brings bread to be blessed. He gathers his family and friends and shares with them the consecrated unleavened *bread* (the only time in the Old Testament when laypeople

could eat consecrated bread) and a *cup* of wine, proclaiming the Lord's deliverance. "And you shall glorify me" (Psalm 50:15).

Through the *todah* Israel learned to offer afflictions to God in thanksgiving. The psalms explain that this act of thanksgiving is what the Lord truly wants (see Psalm 69:30–31).

The Greek word for thanksgiving is *eucharistia* [you car ist ee' uh], from which we get the word *Eucharist*. Jesus offers himself through the Church's eucharistic offering. In this offering we eat consecrated bread and proclaim Christ's death and resurrection over the cup. We also offer ourselves.

### The Kingdom Established

One way in which David does not resemble Jesus is in his sin (see 2 Samuel 11). David is not where he is supposed to be: He remains at home instead of leading the troops in battle. He lingers at his window, watching Bathsheba bathe on her roof. He longs for her, though she is the wife of Uriah, a Hittite warrior and one of David's most trusted soldiers.

David invites Bathsheba into his bedchamber, and he commits adultery with her. When she conceives, David tries to cover up his sin. When the cover-up fails, David sets Uriah up to be killed in battle.

The prophet Nathan confronts David and pronounces God's judgment: The sword will never depart out of David's house, and his child will die. David repents deeply, praying Psalm 51, the great psalm of contrition. Then he marries Bathsheba.

When Bathsheba delivers their son, he is very ill, and he dies shortly afterward. David and Bathsheba comfort each other and conceive another son, Solomon, who becomes David's heir to the throne.

Shortly after Solomon's coronation the three promises made to Abraham in Genesis 12:2–3 are fulfilled: *land and nationhood* (see 1 Kings 4:21); *a great name through a royal dynasty* (see 2 Samuel 7:9; 1 Kings 4:20–21; see Genesis 22:17–18); and *worldwide blessing* through God's temple and wisdom (see Psalm 72:17). The movement from Moses and the nation of Israel to David's kingdom—from Sinai to Zion—is complete:

### Moses and Israel

Mount Sinai in the wilderness

Exclusive, national

Tent for Israel's worship

Sin offerings

*Torah*, law of God

### David's Kingdom

Mount Zion in Jerusalem

Inclusive, international

Temple for all to worship

Thank offerings

*Hokmah*, wisdom of Solomon

### The Fall of the Kingdom and the Promise of Restoration

In anticipation of future kings of Israel, Moses gives three warnings in Deuteronomy 17:16–17: do not multiply *weapons*, *wealth* or *wives*. King Solomon, at first, leads the people in wisdom. Tragically, however, he fails to heed all three warnings: he multiplies *weapons* (horses used for battle) (see 2 Chronicles 9:25, 28) and *wealth* (see 1 Kings 10:14, 23–25, 27). His political alliances through marriage result in seven hundred *wives* and three hundred concubines. They in turn draw Solomon's heart away from the Lord (see 1 Kings 11:1–5).

Due to Solomon's sin God allows the kingdom to be divided after his death. The ten northern tribes rebel against the Davidic king and form the northern kingdom of Israel. The two southern tribes (Judah and Benjamin) form the southern kingdom of Judah, and a Davidic king continues to rule them (see 1 Kings 11:9–40).

In 722 BC the Assyrians conquer the northern kingdom of Israel and permanently scatter the people among the nations. In 586 BC the Babylonians capture the southern kingdom of Judah after they destroy Jerusalem and the temple. After seventy years in exile, the "Judahites" (or "Judeans" or "Jews") return to their land and slowly rebuild the temple under Zarubbabel and then Ezra and Nehemiah. However, they still struggle against their enemies.

In the Mosaic covenant Israel has a twofold administration. God establishes the Levites to uphold the Law and to co-administer the civil codes with the elders in Israel. God also calls judges—men and women—to rescue the Israelites and rule them by the Spirit.



Something similar happens in the Davidic covenant. Although the Davidic king is the political leader of the people, responsible for the Law, God sends his Spirit upon the prophets—men like Nathan, Isaiah and Jeremiah. The prophets foretell God's restoration of the Davidic kingdom through a messiah. Isaiah 53:4–6 states that the Messiah will not be triumphant by winning a great military battle. On the contrary he will suffer greatly, but through his sufferings he will atone for sins. The Messiah will offer himself as a sacrifice to God. Jeremiah 31:31–34 explains that through the Messiah, God will establish a “new covenant” to restore his family. Through the new covenant God's plan to make us his covenant family will be fulfilled (see Jeremiah 32:36–41).

The future Son of David will defeat evil once and for all. He will restore the kingdom as God's worldwide covenant family. The next lesson will focus on the final stage in God's covenant plan, the new covenant. God fulfills all of his Old Testament promises in Christ—the Son of David, the Messiah!

### Review Questions for Personal Study

1. What is the twofold role of David? In what way is he a king and a priest?
2. What are the seven major characteristics of the Davidic covenant?
3. How do these characteristics relate to Christ and his work?
4. What role do the prophets play, and how does it relate to the role of the judges in the Mosaic covenant?
5. How do the prophets describe the victory of the coming Messiah?

### Recommended Verses to Memorize

Jeremiah 31:31–33

Matthew 1:1

Luke 1:32–33

## LESSON SEVEN

# Jesus: Fulfillment of the Promises

Salvation history reveals how God works through the covenants of the Old Testament to make us his family. In the person and work of Jesus Christ in the new covenant, God fulfills his promises to Adam, Abraham, Moses and David. This lesson highlights Jesus' perfect fulfillment of these Old Testament types.

In Christ we have a new creation, a new exodus and a new kingdom.

### The New Moses

Jesus' birth parallels Moses' birth. Both Jesus and Moses are born during the reign of a ruthless king; both tyrants kill other Hebrew male children (“the slaughter of the innocents”). Both Jesus and Moses find safety in Egypt. Finally, after the tyrant's death, both come out of Egypt, pass through waters and are led into the desert.

**Ministry.** Jesus fasts for forty days and forty nights, as did Moses. Jesus is tempted by Satan in the desert, just as Israel was tested in the wilderness. To rebuke the devil Jesus cites the very passages from Deuteronomy 6—8 where Moses explained to Israel why they failed the test they faced in the wilderness. Deuteronomy 8:3 says the people do “not live by bread alone.” Deuteronomy 6:16 says, “You shall not put the LORD your God to the test.” Deuteronomy 6:13 exhorts them to serve God alone. Jesus succeeds where Israel failed.

After his forty-day fast, Jesus begins his public ministry by declaring the new covenant law on a mountain (see Matthew 5—7), the Sermon on the Mount. After his forty days' fast, Moses also gave Israel the law of God from a mountain—Mount Sinai. Jesus' mission is to fulfill God's Word—not to abolish the Law and the prophets (see Matthew 5:17). Thus he does not relax the law of Moses; he *internalizes* it and *intensifies* it. For example, while Moses