

With this assurance, the disciples went forth to preach the gospel, and Peter on the day of Pentecost clearly showed that David recognised in the covenant made with him, the assurance of his own resurrection and a share in the fulfilment of this promise when Christ returns to the earth at the appointed time.

Peter taking up this theme said of David, 'he is both dead and buried, and his sepulchre is with us unto this day...' Yet David was also a prophet, and we read 'David... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne... spake of the resurrection of Christ'. **(Acts 2:25-31)**

Peter further preached that God 'shall send Jesus Christ... whom the heaven must receive until the times of restitution of all things... spoken by the mouth of all his holy prophets'. **(Acts 3:19-21)**

We too may enjoy the blessings of this wonderful Kingdom of God on earth, at Christ's return, by faith in these promises, belief in Christ, and obedience to him in baptism.

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The covenant with David

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The covenant with David

The word “COVENANT” is frequently found in the Bible in relation to God’s promises to the nation of Israel, and to certain individuals. Unlike the promises made by man to man however, God’s promises are guaranteed by His own existence. **(Heb. 6:13-19)**

The promises made to the patriarchs in Old Testament writings, are the basis upon which God is developing His scheme of salvation for mankind, through Christ His Son; whereby the earth is to be blessed with righteousness and peace for ever.

The covenant with David was a development of a promise made to Abraham, the father of the Jewish race, and confirmed to Isaac and Jacob.

Whilst Abraham was promised that ‘in thee shall all families of the earth be blessed’, **(Gen.12:2-3)** David was shown how this would be realised in a literal Kingdom of God on earth, ruled by one of his descendants.

David was himself a king over the Kingdom of Israel, having succeeded King Saul, whom God rejected because of disobedience. After David had successfully subdued the Philistine nations, the Kingdom was established and Jerusalem made the capital city. David’s throne was described as ‘the throne of the Kingdom of the Lord over Israel.’ **(1 Chron. 28:5)** Israel was the Kingdom of God.

It was under these circumstances, that David was given a promise by God. We can consider this by reference to 2 Sam. 7:1-29. Having built himself a house to live in, David longed to build a permanent Temple for the Ark of God, which hitherto had been housed in a Tabernacle or Tent, but God by the mouth

of the prophet Nathan, indicated that it was not His will that David should do this. However, God used the opportunity to promise David that his house should be established, and His Kingdom stand for ever, and moreover that one in the line of David would be King.

Many important facts are revealed in this promise. God stated ‘I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more...’ **(2 Sam. 7:10)** David was told that a son would be born in his line, who, after David’s death **(2 Sam. 7:12)** would build a house and establish a Kingdom for ever: ‘thy Kingdom shall be established for ever before thee’. **(2 Sam. 7:16)**

Some may say that all this came to pass in the establishment of the Kingdom under Solomon, but although some parts of the promise were accomplished during his reign, certain fundamental aspects could not be.

David clearly recognised that the promise related to later times, as he said in his reply to the Almighty ‘thou hast spoken also of thy servant’s house for a great while to come’. **(2 Sam. 7:19)** Yet David expected to enjoy this promise, for he spoke of the covenant as ‘an everlasting covenant, ordered in all things and sure for this is all my salvation and all my desire...’ **(2 Sam. 23:5)**

To see how David is to enjoy this promise, we have to look to the development of the things promised. David died, and later the Kingdom of Israel, because of disobedience, was divided, and finally taken captive. Of the overthrow of the Kingdom of Judah, the prophet Ezekiel prophesied that God would ‘overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him’. **(Ezek. 21:25-27)**

Jeremiah, a prophet contemporary with Ezekiel, foretold that God would ‘cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely’. **(Jer. 33:14-16)**

Earlier the prophet Isaiah had proclaimed ‘For unto us a child is born, unto us a son is given... of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it...’ **(Isa. 9:6-7)** All these words were spoken long after Solomon’s reign.

Of whom then did the prophets speak? Of none other than Jesus Christ, the Son of God, born of Mary in the line of David. We have the words of the angel to the mother of Jesus before his birth ‘He shall be great, and shall be called 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 (Israel) for ever, and of his kingdom there shall be no end’. **(Luke 1:31-33)**

This promise to the mother of Jesus covers all that was covenanted to David, and leaves no doubt as to the One promised, the extent of the Kingdom, and its effect upon the earth. This is the GOSPEL, the good news that Jesus taught his disciples. He promised that they should sit with him in his Kingdom. **(Matt. 19:28)**

After his resurrection, Jesus talked with the disciples of this coming Kingdom, and when he was taken, up from them into heaven, angels comforted them with the words ‘This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven’ **(Acts 1:11)** ►►