

ESCHATOLOGY (84)

(Evidence #1) - The Davidic covenant is specifically called an eternal covenant.
II Samuel 7:13, 16; 23:5

The only way a covenant may be an “eternal” covenant is by the fact that the fulfillment of it completely rests upon the faithfulness of God, because time and time again God’s people have proved themselves to be unfaithful.

(Evidence #2) - The Davidic covenant is a further development of the Abrahamic covenant.

We have already demonstrated that the Abrahamic covenant is unconditional and any covenant that gives further development to this one must also be unconditional or the original character is tarnished.

(Evidence #3) - The Davidic covenant is given after many years of disobedience .

The Davidic covenant was given after the nation Israel had repeatedly disobeyed God. In fact, one reason why Israel was not at peace in her land and why she has not received her kingdom even to this point in time is because of her disobedience. Therefore, when God promises to do this for the nation, it is in spite of her rebellion.

Q-37a – Should we interpret the Davidic covenant literally?

There is a tremendous amount of biblical data that demands a “yes” answer to this question. There is no question that Israel as a nation and David as an individual believed that God would literally fulfill this covenant. There are at least ten proofs that demand a literal interpretation:

Proof #1 - Portions of the covenant already fulfilled were literally fulfilled.

For example, in II Samuel 7:13 it is predicted that David’s son would build a house for God and David’s son, Solomon, literally did do just that (I Kings 8:18-20).

Proof #2 - David interpreted the words of the covenant literally and literally believed God would do what He promised to do.

For example, David’s own response to this proves he believed God would literally fulfill His Word to him (II Samuel 7:18-29). Even on his own death bed, he believed this (II Samuel 23:5; Psalm 89).

Proof #3 - Solomon perceived the covenant made with his father David was literal .
II Chronicles 6:14-16

Solomon recognized these Davidic things had literally come true.

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Proof #4 - The actual language of the covenant is literal language.

When one examines II Samuel 7:12-16 or I Chronicles 17:1-15, the language is literal language. The simple language of these texts presents literal promises of God.

Proof #5 - Other writers in Scripture viewed the covenant God made with David as a literal Covenant. Psalm 89:33-37

Psalm 89 is a psalm written by Ethan, a leading musician (I Chronicles 15:17-19). He was known to be a very wise man (I Kings 4:31). It is quite clear that Ethan was a man who took the promises made to David to be literal promises. If a writer of Scripture, who is identified as skilled and wise, viewed them this way, so should we.

Proof #6 - The esteemed prophet of God, Isaiah, interpreted the Davidic promises literally. Isaiah 55:3

Proof #7 - Gabriel, a high-ranked angel of God, interpreted these words literally and he specifically made a literal connection to the birth of Jesus Christ in his revelatory message to Mary. Luke 1:31-33

Careful reading of this passage reveals three key Davidic words: 1) Throne (1:32); 2) House (1:33a) and 3) Kingdom (1:33b).

Proof #8 - The first major church council meeting in Acts interpreted this covenant literally. Acts 15:14-17

Dr. Charles Ryrie gives an excellent interpretation of this passage: “In regard to the Amos quotation in Acts 15:14-17 ... Gaebelien gives a good analysis of James’ words citing four points in progression of thought. First, God visits Gentiles, taking from them a people for His name. In other words, God has promised to bless the Gentiles as well as Israel, but each in his own order. The Gentile blessing is first. Secondly, Christ will return. This is after the outcalling of the people for His name. Thirdly, as a result of the Coming of the Lord, the tabernacle of David will be built again; that is, the kingdom will be established as promised in the Davidic covenant. Amos clearly declares that this rebuilding will be done “as in the days of old” (9:11); that is, the blessings will be earthly and national and will have nothing to do with the Church, the residue of men will seek the Lord, that is all the Gentiles will be brought to a knowledge of the Lord after the Kingdom is established” (J. Dwight Pentecost, *Things To Come*, pp. 110-111).

Proof #9 - Israel has always longed for and interpreted the Kingdom promises literally.

The national dream of Israel is that one day she would be in her land and have her King reign. We may observe that much turmoil exists in the Promised Land today for this very reason—Israel believes she is literally promised a land, a king and a kingdom.

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Proof #10 - It is clear from the statements of Jesus Christ that He had a literal fulfillment in mind. Matthew 23:37-39; 25:31-34

One cannot help but observe that Jesus Christ literally intended to gather Israel into her Kingdom. However, her rejection of Him brought this plan to a temporary but not permanent halt. The clear testimony of Scripture is that these things will be literally fulfilled in the future.

It is clear that the Davidic covenant must be interpreted literally and in view of this there are five major future implications:

(Implication #1) - Israel as a nation must be preserved.

If Israel is to receive these things, God must preserve her as a nation as George Peters stated: "This (preservation) has been done; and today we see that nation wonderfully continued down to the present, although enemies, including the strongest nations and most powerful empires, have perished. This is not chance work, for if our position is correct, this is demanded, seeing that without restoration of the nation it is impossible to restore the Davidic Kingdom. Every Jew, if we will but ponder the matter, that we meet on our streets is a living evidence that the Messiah will yet someday reign gloriously on David's throne and over His Kingdom, from which to extend a worldwide dominion" (*Pentecost*, p. 114).

(Implication #2) - Israel as a nation must have a national, not just individual, existence and be brought back to her land boundaries.

In 1948 Israel became a recognized nation and she was declared to be a national existence. Ever since this date, Jews have been flocking back to this land. According to Milton Linberg, there were 25,000 Jews in the land in 1880, and that jumped to 713,000 in 1948 after Israel was declared to be a nation and it jumped to 3 million by 1973 and at the present time the population continues to grow. Israel now has a national existence and has been brought to her land and this sets the stage for the fulfillment of the Davidic covenant (*The Jew and Modern Israel*, p. 25).

(Implication #3) - Jesus Christ, the One born in David's lineage, must literally return in order to fulfill the promises of the covenant.

One cannot allegorize or spiritualize any of this or this cannot be fulfilled.

(Implication #4) - The Kingdom over which Christ will reign must be literal.

Just as David was a literal king who reigned over a literal kingdom, so it must be for Christ.

(Implication #5) - The Kingdom over which Christ will reign must be eternal.

To have no end to this Davidic throne demands an eternal, forever covenant with an eternal King.