

LIVING IN THE WORD

WITH DR. GARY YATES

PART 15 | THE DAVIDIC COVENANT III

In 2 Samuel 7:12-15, God promises to establish David's throne and kingdom forever through his sons that would come after him. But what happens to those promises with the Babylonian captivity and the end of the Davidic dynasty when the final two kings in the Davidic line (Jehoiachin and Zedekiah) are taken away to Babylon? Psalm 89:38-51 asks if the Lord has forgotten the oath he swore to David and pleads with God to act in accordance with his covenant promises and commitments. The Prophets and the Psalms are the two parts of the Old Testament that give us the strongest affirmations that God has not forgotten his promises to David and that he will one day restore the Davidic kingdom. Before and after the exile, there are at least 20 passages from the Old Testament prophets that speak of an ideal Davidic ruler that would come at a future time. The Book of Isaiah is often referred to as "the fifth gospel" for the special way it focuses on the promise of a coming Messiah. The book of Psalms highlights that same continuing and ongoing hope of a future king who will fulfill the covenant promises that God made to David. We will look at key passages from the Prophets and Psalms that inform this hope of the future king and how they shape our understanding of Jesus as the fulfillment of these promises.

Read the following passages:

Isaiah 9:1-7

Isaiah 11:1-9

Jeremiah 23:1-6

THE COVENANTS: PART 15

Ezekiel 34:20-24 / 37:24-28

Micah 5:2-6

Zechariah 9:10-17

Psalm 2

Psalm 110

Matthew 22:43-45

Questions for Discussion:

1. What are the key features of the future Davidic king (Messiah) described in Isaiah 9 and 11? What attributes of the Messiah are most prominent and how do these passages shape our understanding of the person, work, and character of Jesus as the fulfillment of these promises?
2. How do we see the future Davidic king described in Jeremiah 23, Ezekiel 34, and Ezekiel 37? What would have been especially important for the original audiences in these prophecies and how does this king differ from the rulers and leaders they are used to? What New Testament connections do these passages make us think of and how do these passages inform our understanding of Jesus as our Lord and King?
3. In light of the Davidic covenant, what is significant about Bethlehem being identified as the place of origin for the future Messiah in Micah 5? How does this come about in the New Testament? What features and roles of the future king are emphasized in this passage and how does this prophecy inform our understanding of Jesus as the fulfillment of this prophecy?

THE COVENANTS: PART 15

4. How do we see the first and second coming of Jesus portrayed in Zechariah 9:10-17? Would this idea of Messiah coming twice have been clear to the original readers of this prophecy? What challenges are there to seeing Jesus as the fulfillment of this prophecy and what other challenges are there to seeing Jesus as the fulfillment of these other messianic prophecies concerning the future Davidic ruler?
5. Psalm 2 is a messianic psalm that is repeatedly referenced in the New Testament, but is this passage exclusively about Jesus? Why or why not? How do we see the Davidic Covenant at work in the details of Psalm 2 and what is being promised to the Davidic king? Why is Jesus the only son of David who can fulfill what this psalm promises and envisions?
6. What about the message of Psalm 110 would have made this an especially important messianic prophecy for New Testament Christians as they tried to understand and explain how Jesus fulfilled the Davidic covenant? What question does Jesus raise from this psalm in Matthew 22:43-45?
7. Psalm 2 is a psalm/prayer that portrays the coronation of a new king. What do we learn about when and how Jesus enters into his kingship from the New Testament references to Psalm 2 in passages like Matthew 3:17; Matthew 17:1-8; Acts 13:26-34; Revelation 19:11-16? What is unusual about the coronation of Jesus that differs from what we expect with a normal king? What do we learn about Jesus as a king from these passages? Note how this “coronation” language is associated with both the first and second comings of Jesus.
8. What is something that you have learned about God in this study that you can share with someone else to be an encouragement to them or

THE COVENANTS: PART 15

to initiate a Gospel conversation with someone who does not know Christ?