

---

# VIDEO LECTURE MODULE: BIBLICAL THEOLOGY

---

## LECTURE 14: DAVID

Lecture Presenter: Robert D. McCurley M.Div.



**The John Knox Institute**  
of Higher Education

*Entrusting our Reformed Inheritance to the Church Worldwide*

**John Knox Institute of Higher Education**

*Entrusting our Reformed Inheritance to the Church Worldwide*

© 2019 by John Knox Institute of Higher Education

All rights reserved. No part of this publication may be reproduced in any form or by any means for profit, except in brief quotations for the purposes of review, comment, or scholarship, without written permission from the publisher, John Knox Institute, P.O. Box 19398, Kalamazoo, MI 49019-19398, USA

Unless otherwise indicated all Scripture quotations are from the Authorized King James Version.

Visit our website: [www.johnknoxinstitute.org](http://www.johnknoxinstitute.org)

Rev. Robert McCurley is the minister of the Gospel at Greenville Presbyterian Church in Greenville, SC, a congregation of the Free Church of Scotland (Continuing). [www.freechurchcontinuing.org](http://www.freechurchcontinuing.org)

# *Module*

---

## **BIBLICAL THEOLOGY**

**30 LECTURES**

***ROBERT D. McCURLEY M.Div.***

**21 CHAPTERS OLD TESTAMENT · 9 CHAPTERS NEW TESTAMENT**

### *Old Testament Lectures:*

1. Introduction
2. Creation
3. Fall
4. Noah
5. Abraham
6. Patriarchs I
7. Patriarchs II
8. Exodus
9. Sinai
10. Tabernacle
11. Sacrifices
12. Priesthood
13. Inheritance
- 14. David**
15. Psalms
16. Solomon
17. Temple
18. Kingdom
19. Prophets
20. Exile
21. Restoration

### *New Testament Lectures:*

22. Incarnation
23. Atonement
24. Resurrection
25. Pentecost
26. Church
27. Union
28. Application
29. Mission
30. Glory

# Lecture 14

---

## DAVID

### *Lecture Theme:*

God's covenant with David further intensifies the promise of the coming Seed. David's future Son will be greater than David, as the King of kings, and his kingdom will be an eternal kingdom.

### *Text:*

“Men and brethren, let me freely speak unto you of the patriarch 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” (Acts 2:29, 30).

## TRANSCRIPT LECTURE 14

Children often enjoy copying a picture with the use of a blank piece of thin translucent tracing paper. When they lay the thin paper over top of the picture, they can see through it to the image underneath. They then use their pencil to copy the artwork below. They take great delight in the final product, which is of course only possible because of the original. Likewise, we are told that King David was a man after God's heart. The Lord traced out His own character in the heart and life of his servant David in order that he might reflect God's own glory. God raised up David to exemplify God's rule and to advance God's kingdom.

Let me begin with a few questions. Was it sinful for Israel to desire a king? Why did they need a king? What role would the king have? What did God reveal about His plan of redemption through the reign of David? How is God's covenant with David connected to the rest of God's grand story? Where is Christ revealed in this period of history, and how is David connected to the coming of Christ? Throughout the whole Old Testament, the fact of God's people possessing the land points to the future reality of living as God's people in His kingdom. In Joshua, Judges, and Ruth, we see a kingdom emerging, but we're left wondering, 'Where is the king?'

We'll consider a few points under this lecture. First of all, preparation for David. Under Moses and Joshua, Israel became a national theocracy with God as their supreme King and the authority of His law as their standard. The period of judges demonstrated their slothfulness and rebellion and their need for more than temporary judges given to a single generation. They needed a king, but a certain type of king. Ruth reveals that David's ancestry emerged from an instance of kinship redemption. God's king would rule in order to redeem. We see the description of God's king in Psalm 72:14, "He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."

God prepared the way from within the service of the tabernacle. Remember the account given to us of Hannah's son of impossibility, Samuel, who would prepare the way as a preacher of repentance and righteousness.

He would anoint David as king. Notice the words in Hannah's song in I Samuel 2:10, "the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed." We learned in the previous lecture that prophets, priests, and kings were all anointed, and their offices pointed forward to the Lord's Anointed, Jesus Christ. The expectation of a Messianic King goes all the way back to Genesis 49, and we see it unfold beautifully under David. But notice that there are some transitions that take place during this period. The worship of God is transferred from Shiloh to Jerusalem. The leader of God's people transitions from the period of judges to the house of David, and the tribal league, if you will, in Israel ends up becoming a unified kingdom.

As you approach the beginning of I Samuel, there's a question that we end up facing. It's a question about the problem of kingship. What do I mean by that? Let me ask you a question. Was Israel's request for a king sinful? In some ways, it does seem so because we read in I Samuel 12:12, "And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king." And again, in I Samuel 8:7, "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Israel recognized the problem because in I Samuel 12:19 it says, "And all the people said unto Samuel, Pray for thy servants under the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." That raises a problem, but the request for a king was not sinful in itself. How do we know that? Well, because God promised a king in Genesis 49:10, and even the law itself provides for a king, for example, Deuteronomy 17. Hannah prophesied of a coming king.

The problem was found in the people. They requested, they said, "a king to judge us like all the nations" (I Samuel 8:5), "a king to judge us like all the nations." The desire to be like the nations was rebellion against the command of God. That is why God says, "show them the manner of the king that shall reign over them" (I Samuel 8:9). You see, it was the manner, not the matter, of kingship. God disapproved of their desire to imitate the nations and thereby reject their God. It was a rejection of the covenant and of God's rule. They wanted security and safety, not from the provisions of God's covenant, but in a way that no pagan ruler could ever provide. But God would provide a king after His own heart, David, one who would exemplify the Lord's rule. But before that happens, the people rebelled, and God permitted the choice of Saul to give them a taste of their sin. If they had waited on God, He would have provided a king according to His law. Therefore, Saul represents the people's rejection of the Lord, of Jehovah, as King.

We come to see that Saul rejected the word of the Lord, and the Lord therefore rejected him as king. That brings us to David himself. Now, we need to return to our question raised toward the end of the last lecture about the genealogy at the end of the book of Ruth. One of the main purposes of Ruth is to supply us with the genealogy of David and to pave the way to the rise of his reign. You'll notice this genealogy began with Pharez, who you should remember was the illegitimate son [from] the incestuous relationship between Judah and his daughter-in-law, who was pretending to be a harlot. The family tree further reveals that David had a significant proportion of Gentile ancestors. In fact, he was 3/16 Gentile. This included Rahab, a harlot who came to faith, and Ruth, a believing Moabitess. This has further significance when you turn to the first chapter of the New Testament, Matthew 1, and discover that this same genealogy continues to the person of Jesus.

Here is the gospel writ large. But when God rejected Saul, we read in I Samuel 13:14, "the LORD hath sought for him a man after his own heart." It goes on a bit later, "thou hast not kept that which the LORD commanded thee," speaking to Saul. And then, if you take that passage and turn to when Samuel anointed David, we read in chapter 16:7, "the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." From David's youth all the way through to his old age, he had the consistent testimony of having both a shepherd's heart and a warrior spirit. He reflected God's own character. Psalm 80:1 one describes God: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." By way of parallel, II Samuel 5:2 says of David, "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." See the combination of Shepherd King coming together in David? Here is God's own estimation of David [in] I Kings 9:4, "as David thy father walked, in integrity of heart, and in uprightness," and in I Kings 14:8, "as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in my eyes."

And you may be thinking to yourself, 'Well, we know about David's history.' And you know, of course, of David's public sins, and you may think to yourself that Saul's sins seem less significant by contrast, but Saul repeatedly defied the first table of the law, the first four commandments, in what many think of as small details. But, as we saw in the lecture on Sinai, the first table has first priority. His hypocritical response was to make excuses and to blame others. David by contrast had a great love for God's law and a passion for God's worship done God's way. He did violate second table commandments, but his heart was borne out in acute brokenness, repentance, and renewed obedience, as we see in Psalm 51. God chose David as a man after His own heart to be the great king and the sweet psalmist of Israel.

Secondly, we need to consider the covenant with David. The climax of the unfolding of the Covenant of Grace in the Old Testament comes in God's covenant with David. God's purpose to redeem His people finds expression in the way He instituted His rule over them. The seed of the woman will be a kingly seed. There are three events that set the stage leading to God's covenant with David in II Samuel 7. First of all, in II Samuel 5, David conquered Jerusalem, which was set in the middle of the country, joining the two major sections: north and south. Jerusalem would become the centerpiece and the jewel of the kingdom, and Jerusalem become a picture of the New Testament church as evidenced in the language of the New Testament. So, for example, [in] Galatians 4, Paul refers to the church as the "Jerusalem which is above... is the mother of us all" (verse 26). You see the church described in Revelation 21 as the city, as Jerusalem, coming down from heaven.

The second significant event is found in II Samuel 6 where David brought the ark of the covenant to Jerusalem. The ark represented the throne of God, the place of God's presence and lordship on earth. David longed for the manifestation of God's reign and to bring his own domain, David's domain, under God's authority. This provides the backdrop for the merger of David's kingship with God's throne, which we'll talk more about in a moment. The third event is found in II Samuel chapter 7:1. David found rest from all of his enemies as foretold in God's promise regarding the land, and so he will rule from a position of security under God. These three events anticipate in shadow form the coming of Christ's present reign.

After his resurrection, Christ ascended on high to the heavenly Jerusalem, the Mount Zion from which God reigns, and Christ merged His Messianic throne with God's eternal Lordship. He said in Matthew 28:18, "All power is given unto me in heaven and in earth." Christ the King will serve as a covenant Mediator. He will represent the people before God and God before the people. You should also notice the great emphasis that is placed on the connection between David's passion to build God's house and God's promise to build David's house, that is, his posterity. David's zeal was for the glory of God, and God secured that with the promise to David that would be fulfilled in the coming of Christ, Who would dwell among His people and Who would reign triumphantly in the advance of His eternal kingdom.

The rest of the Old Testament will continue to appeal to the Covenant of David, to the sure mercies of David, exemplifying the development of the Covenant of Grace and setting before Israel God's promises, calling them to faith and repentance and renewed obedience. But the key verse in the Davidic Covenant is found in the reference to David's seed in II Samuel 7:14, "I will be his father," God says, "and he shall be my son." What does that mean? He is a man that will be God's own Son. These words would have rattled the minds of those who heard them. The seed of David would be that Man, would be God's own Son. Now, this is quoted in reference to Christ in Hebrews 1:5, "For unto which of the angels said he had any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me Son?" showing the superiority of the glory of Christ. David's promised Son will be God's own Son, and so we need to explore this next.

Thirdly, David's greater Son. The Lord promised that David's seed would sit upon his throne forever without interruption. Well, we hear that. We understand it, but then we read forward in the Bible and in history, and it appears that the reign of David's house eventually ceased. What do we make of this? Well, here is where we begin to see the greater glory of what God promised to David. We saw that David's throne was made God's throne. The two are brought together, and so it doesn't surprise us, at the coronation of Solomon, [that] we read in I Chronicles 29:23, "Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him." The throne of David's house served as an earthly symbol of God's own heavenly throne from which He ruled His people through His anointed king.

The promise to David's seed is found in Christ. Paul wrote to the Romans, and he said, "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Romans 1:3). Christ is the One Who would ascend and be exalted to sit upon God's eternal throne. He now rules in heaven at the right hand of God, the New Testament fulfillment of the Old Testament shadow found in the merger of David's throne and God's throne. At the end of Revelation, we hear Christ say from heaven, "I am the root and the offspring of David" (Revelation 22:16). The Old Testament continued to prophesy of Christ's coming. For example, Isaiah 11:1–2 prophesied of Christ, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.

Christ is called the King of Kings. He is described as Messiah the Prince, the Prince of the kings of the earth, the Governor of the nations, all language drawn from Scripture. The New Testament makes repeated references to the present reign of Christ as the ascended King. Peter at Pentecost says, "Men and brethren, let me freely speak unto you of the patriarch David" (Acts 2:29). He goes on, "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" (Acts 2:30). You see that? The Lord Jesus Christ sitting upon the throne of heaven fulfills the promise to David. We sing of Christ's kingship all through the Psalms. Psalm 72 points to Christ's glorious reign and finds its fulfillment in Christ's own kingdom, which "shall have dominion also from sea to sea, and from the river unto the ends of the earth" (verse 8). We read the thrilling descriptions of Christ at the end in verses 17 to 19, which conclude with these words, "And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen." Christ's throne fulfills the promise to David's throne, and His throne is above and beyond the expansion of David's kingdom.

His glory will fill not the original promised land, but it will fill the whole earth. The answer to Shorter Catechism question 26 says, "Christ executeth the office of a King in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies." The exercise of Christ's reign is a great comfort to the Christian, but there's more. Every contemporary believer belongs as a citizen of Christ's kingdom. We have been born in various countries, but our ultimate citizenship is in heaven. Our loyalties and allegiance do not belong to our country of birth but to the unshakable and permanent kingdom of Christ, which will outlast all other nations. But there is even more. As sons and daughters of God, believers are of royal blood as joint heirs with Christ. That means Christians are kings. Every Christian is a king. God has made us kings and has promised that all who overcome will sit with Christ upon His throne and judge angels. We see this in Revelation 1, Revelation 3, and so on.

And so, Christ's kingship is connected to the experience and privileges of the Christian. Well, if you put the pieces together, we start with David, and we look at the preparation and all that God did to raise up David as a king after His own heart who would have passion for God's glory and would uphold His worship and His law, who would rule in the place of God as His representative, exercising the reign of God over His people. We begin there, but we connect all of that, in the reign of David and the covenant with David, to Christ. And in connecting it to Christ, as we have just seen, we connect it to the Christian. These passages, like the rest of the Old Testament, are exceedingly relevant for the contemporary believer.

Well, in conclusion, God's covenant with David further intensifies the promise of the coming seed. David's future Son, the Lord Jesus Christ, will be greater than David. He will be the King of kings, and His kingdom will be an eternal kingdom. But David was not just a king. He was also a prophet, and God planned another very important role for David to play, one that would exert a daily influence over God's people for the rest of history. In the next lecture, we will discover exactly what God intended.