

The Ratification of the Davidic Covenant—Its Biblical Trail

Greg Harris

© 2022 Gregory H. Harris

Introduction

Throughout the years, I have had many people approach me and ask two questions, especially when the topic of the conference contains matters related to prophecy. The first question is in this introduction, and the second question is part of the conclusion of this paper. The first question, which is certainly logical to ask—and there is a chapter (Chapter 3) entitled nearly the same way in *The Bible Expositor's Handbook* (OT/NT)—“How can people who love the Lord and believe the Bible reach conclusions on such opposite extremes of interpretation of the Bible?” Answering these questions was not my purpose when I first started writing this paper, but it adds to the information that is in the Handbook by my taking a totally different approach to the answers. You also will see that this paper will answer the second question that is so frequently asked, and we will answer it completely at the appropriate place.

Five Biblical Truths for the Beginning of Our Study

For decades, whether in classes, writings, or conferences, when we came to the ratification of the Davidic Covenant, I would lay out the question—but not the answer—to the biblical account of the ratification, that is the place where the Davidic Covenant officially started and became operative. I could not have done this without first knowing certain truths that we will see as we proceed in our study.

I started doing research for what eventually would become a book [Greg Harris, *The Darkness and the Glory: His Cup and the Glory from Gethsemane to the Ascension* (Kress

Christian Publications: The Woodlands, TX, 2008). Used by permission]. One of the two major components of the book—you can see the book for the other one, if you like—was why the darkness was over the cross. For many who have studied this, by far the most common answer is that God is too holy to look at sin. I believed that myself when I started studying, and fully expected to find numerous examples of that in my studies. Instead, I found just the opposite.

But let's do this in order, and for time's sake we are narrowing this down to **five key biblical truths** that one must know before going further in the study, and we will use them as the foundation for our study:

- (1) ***God is Light***, in essence and attributes associated with Him: "This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all" (1 John 1:5).
- (2) ***As noted, the most common answer to explain why the darkness was over the cross when Jesus was crucified is the view that states that God is too pure to look upon sin, and therefore, He must turn His face away from it.*** I held that position myself for decades.
- (3) ***The main problem with this view is that Scripture does not teach that God must turn His face away from sin; in fact, it teaches just the opposite.***

God gave so many verses that could be used, but we will use one all-encompassing verse that will serve our purposes. Centuries earlier, before the crucifixion of Jesus, in condemning the heinous sins that were done in His very own Temple, God, by means of His prophet, both asks and answers: "***Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it, declares the LORD***" (Jer 7:11)—which God could not have said if He had to turn His face away from sin. The truth that God does not have to turn His eyes away from sin and not see it will play an important part in our study.

- (4) ***However, very surprising to me at first, was that God may choose darkness to reveal His presence and yet conceal it at the same time.*** We will see in more detail that God—whenever He desires—can announce His presence with darkness, both to reveal and conceal His presence. And each time He does this, it is for special reasons that usually reveal important biblical truths.
- (5) ***Simply stated: the darkness over the cross was God ratifying the New Covenant in the blood of the Lamb, Jesus Christ.*** More about each of these as we come to each one.

The Darkness and the Glory, pp. 75–76, present essential truths that we need to know:

The Bible presents some information concerning Christ's death, but not an abundance. The crucifixion of Jesus lasted approximately six hours, from 9:00 A.M. to 3:00 P.M. (Mark 15:25, 33). This was not an unusually long crucifixion. In fact, it was just the opposite. The relatively short time Jesus agonized on the cross before He died surprised Pilate (Mark 15:44–45). It is important to note that the six hours of Christ's crucifixion divide into two quite distinct three-hour segments, with the main division beginning with the advent of the darkness. Matthew, Mark, and Luke specifically place the darkness at about the sixth hour, that is, at noon (Matt 27:45; Mark 15:33; Luke 23:44). Luke gives additional details of how the sun was "obscured," literally translated "failing" (23:45), a point we will pick up later. So the darkness arrived at noon and resided during the last three hours of Jesus' crucifixion. There is one important observation we must make: with the exception of the "My God!" cry of Psalm 22:1 and a few brief statements at the end, all the recorded words of Jesus take place within the first three hours of the crucifixion—that is, before the advent of the darkness. Before the darkness Jesus prayed, "Father forgive them" (Luke 23:34), had interaction with the thief on the cross who ultimately believed, and charged John to care for His mother. After the darkness arrived, Jesus spoke no more until only moments before His death.

We must further note all three Gospel writers add a specific time marker in regard to the darkness. Matthew, Mark, and Luke each employ the same word "until" in describing the darkness. For instance, Matthew 27:45 states, "Now from the sixth hour darkness fell upon all the land *until* the ninth hour." The darkness had a definitive beginning and a definitive ending. Also, it is significant to note the "My God! My God! Why have You forsaken Me?" (Matt. 27:46; Mark 15:34) scream occurred at the end of the darkness, not during it. So by means of

eliminating possible solutions, the darkness could not have been present because the Father turned away from the Son; the darkness occurred for three hours before this final event took place.

So the darkness resided over the cross, and the Son became silent. Again the simple question: why?

(Ends the quote from *The Darkness and the Glory*)

A Brief Biblical Walk Through the Major Covenants of God

For the sake of brevity and clarity, we will often explain or answer in a sentence or two what we are studying. You can study deeper if you like.

FIRST: *The Bible shows that God may use darkness to announce His presence, not as a sign of His absence.*

—**But God does not have to use darkness.** We will be studying the major covenants of God. Search the Scriptures carefully for the Noahic Covenant, first mentioned in Gen 6:19 [future tense] to Gen 9, where God had ratified the Noahic Covenant and had offered very specific promises addressed in this first covenant of God—and you will not find any reference to darkness used to identify His presence.

SECOND: *However, with other major covenants God delineates the darkness therein as being God's presence—not His absence.*

Ratification of the Abrahamic Covenant

Gen 15:1: After these things the word of the LORD came to Abram in a vision, saying,

“Do not fear, Abram,
I am a shield to you;
Your reward shall be very great.”

As part of the ratification of this covenant, God used darkness:

Gen 15:12: *behold, terror and great darkness fell upon him* [Abram].

This was the same day that God ratified the Abrahamic Covenant, in Genesis 15:18–21:

On that day the LORD made a covenant with Abram, saying,

“To your descendants I have given this land,

From the river of Egypt as far as the great river, the river Euphrates: and the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Ratification of the Mosaic Covenant

About 400 years after the ratification of the Abrahamic Covenant, as Moses recounted God’s faithfulness in the past and now to the children of the first generation of Jews that came out of Egypt, the Holy Spirit through Moses explained the circumstances and events of **the ratification of the Mosaic Covenant** in Deut 4:11:

“You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: *darkness, cloud and thick gloom [darkness]*.”

So too with the Ratification of the New Covenant

IMPORTANT: Some translations of the Bible and many other theological references somewhat downplay the ratification of the New Covenant by using lower case letters. The New Covenant should be capitalized as much as Passover is, and as the Temple of the LORD should be.

Jesus pronounced the ratification of the New Covenant at the Last Supper, but He was foretelling the significance of what would be happening the next day during His crucifixion,

Luke 22:19–20: “And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’

And in the same way He took the cup after they had eaten, saying, ‘**This cup which is poured out for you is the New Covenant in My blood.**’”

KEY: Remember Matthew 27:45: “Now **from the sixth hour [noon] darkness fell upon all the land until the ninth [3:00 PM] hour.**”

CONSIDER: **That makes three of the major covenants that God ratified**—the Abrahamic Covenant, the Mosaic Covenant, and the New Covenant—all with darkness clearly being evidence of God’s very presence—not a sign of His absence. Neither did He avert His eyes from the scene during the darkness over the cross/land.

THIRD: *For me, when I did my study, the next part in looking for the biblical solution is to discover similar references that the darkness is evident in the Davidic Covenant, and we actually have two chapters that say almost the exact thing, 2 Samuel 22:10 and 12, and Psalm 18:9 and 11:*

2 Sam 22:10: “He [God] bowed the heavens also, *and came down With thick darkness under His feet.*”

2 Sam 22:12: “And He [God] made darkness canopies around Him,

A mass of waters, thick clouds of the sky.”

And the next reference from Ps 18 is almost identical to 2 Sam 22:10 and 12:

Psa 18:9: “He bowed the heavens also, *and came down With thick darkness under His feet.*”

Psa 18:11: “*He made darkness His hiding place*, His canopy around Him, **Darkness of waters**, thick clouds of the skies.”

—The fact that the almost identical language in 2 Sam 22 and Ps 18 is used for both the ratification of the Abrahamic and Mosaic Covenants makes the case stronger that the darkness is indeed often the presence of God. Also, when God makes a special appearance on earth, anytime that God reveals—and conceals with darkness—His presence is always important.

FOURTH: *Three important interpretational problems exist that need to be solved in order to find the answer as to when the ratification of the Davidic Covenant occurred:*

- (1) As previously noted, part of the problem for finding the specific time or place of the ratification of the Davidic Covenant is because we have nothing in Scripture that states verbatim: this is the ratification of the Davidic Covenant.
- (2) However, the divine inspiration from God gives us a clue from 2 Sam 22:1, “And David spoke the words of this song to the LORD in the day that the Lord had delivered him from the hand of all his enemies and from the hand of Saul,” and the prescript of Ps 18, virtually identical as before: “For the choir director. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul), takes us back to 1 Samuel for the incident noted.
- (3) Because Saul’s attempts to kill David cover a period of years and include different attempts, **I’ll give what I think are three possible options** for the time of the ratification of the Davidic Covenant. Each of the references is fitting to use because each one is in a different context.

The first possibility is with the background of another covenant being made, 1 Sam 23:15–18 would be appropriate:

Now David became aware that Saul had come out to seek his life while David was in the wilderness of Ziph at Horesh. And Jonathan, Saul’s son, arose and went to David at Horesh, and encouraged him in God. Thus he said to him, “Do not be afraid, because the hand of Saul my father will not find you, and you will be king over Israel and I will be next to you; and Saul my father knows that also.”

So the two of them made a covenant before the LORD; and David stayed at Horesh while Jonathan went to his house.

The second possibility is because of the background of the overwhelming numbers that the enemy brought, 1 Sam 24:1-6, and 9-10, where David could have easily killed Saul. Read the entire chapter where David's godliness and faith in God by his works are easily seen:

Now it came about when Saul returned from pursuing the Philistines, he was told, saying, "Behold, David is in the wilderness of Engedi." Then Saul took three thousand chosen men from all Israel, and went to seek David and his men in front of the Rocks of the Wild Goats (1 Sam 24:1-2).

He [David] came to the sheepfolds on the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were sitting in the inner recesses of the cave. The men of David said to him, "Behold, this is the day of which the LORD said to you, 'Behold; I am about to give your enemy into your hand, and you shall do to him as it seems good to you.'" Then David arose and cut off the edge of Saul's robe secretly. It came about afterward that David's conscience bothered him because he had cut off the edge of Saul's robe.

So he said to his men, "Far be it from me because of the LORD that I should do this thing to my lord, the LORD'S anointed, to stretch out my hand against him, since he is the LORD'S anointed" (1 Sam 24:3-6).

And the conclusion of this second possibility: 1 Sam 24:9-12:

David said to Saul, "Why do you listen to the words of men, saying, 'Behold, David seeks to harm you'?"

"Behold, this day your eyes have seen that the LORD had given you today into my hand in the cave, and some said to kill you, but my eye had pity on you; and I said, 'I will not stretch out my hand against my lord, for he is the LORD'S anointed.'

"Now, my father, see! Indeed, see the edge of your robe in my hand! For in that I cut off the edge of your robe and did not kill you, know and perceive that there is no evil or rebellion in my hands, and I have not sinned against you, though you are lying in wait for my life to take it.

"May the LORD judge between you and me, and may the LORD avenge me on you; but my hand shall not be against you.

The third possibility has the background of David spiritually exhausted and ready to concede because of the years of being sought, as 1 Sam 27:1 shows,

Then David said to himself, "Now I will perish one day by the hand of Saul. There is nothing better for me than to escape into the land of the Philistines. Saul then will despair

of searching for me anymore in all the territory of Israel, and I will escape from his hand.”

Any one of these three incidents—or other biblical verses that fit the criteria of God delivering David from Saul and his other enemies—would suffice as proof. We must remember that these verses can be fulfilled only where God came down in darkness—as we have seen—and ratified what would be the Davidic Covenant. Once Saul dies, it is too late in time for the 2 Sam 22/Ps 18 references, remembering that these two biblical chapters were written when Saul was trying to capture and kill David, namely before **1 Sam 31:1–5**:

Now the Philistines were fighting against Israel, and the men of Israel fled from before the Philistines and fell slain on Mount Gilboa. And the Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malchi-shua the sons of Saul. And the battle went heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

Then Saul said to his armor bearer, “Draw your sword and pierce me through with it, lest these uncircumcised come and pierce me through and make sport of me.” But his armor bearer would not, for he was greatly afraid. So Saul took his sword and fell on it.

And when his armor bearer saw that Saul was dead, he also fell on his sword and died with him.

NOTE: Any verse occurring chronologically after Saul dies (1 Sam 31:5) cannot be used with 1 Sam 22 and Ps 18 regarding the possible biblical location of the Davidic Covenant being ratified.

CONSIDER: Many people look to **2 Sam 7**—which is an extremely important biblical chapter, and we will come to this later in our study—as the biblical reference to the ratification of the Davidic Covenant, but this could not be the place because King Saul died long before 2 Sam 7 was written, and, thus, does not meet the biblical criteria.

KEY: Simply stated, we are never told by the Holy Spirit exactly when the events of 2 Sam 22/Ps 18 occur, but it had to be in 1 Samuel while Saul was still alive and in constant pursuit of the promised heir to Israel’s throne, which restricts the time to those chapters within that timeframe.

FIFTH: *Even though the verses do not state that the Davidic Covenant was ratified, that does not mean that the placement of these verses is without significance.* The fact that the Holy Spirit would take this account and move 2 Sam 22 toward the end of 2 Samuel, toward the end of David’s life, again adds to this chapter’s importance with two other chapters connected with it.

SIXTH: *Even though we do not know the specifics of “This day the LORD made a covenant with David,” does not mean that there are no other clues/markers useful to us from 2 Sam*

22/Ps 18. The last verse of 2 Sam 22 and of Ps 18 answers part of how God viewed what He had done.

KEY: David left that day with something he did not have when the chapter began: *a forever promise from* God, the chapter ends this way, in **2 Sam 22:47–50**, first, for context, followed by **2 Sam 22:51**:

“The LORD lives, and blessed be my rock;
And exalted be God, the rock of my salvation,
The God who executes vengeance for me,
And brings down peoples under me,
Who also brings me out from my enemies;
You even lift me above those who rise up against me;
You rescue me from the violent man.
“Therefore I will give thanks to You, O LORD, among the nations,
And I will sing praises to Your name.

—**2 Sam 22:51:** “He is a tower of deliverance to His king,
And shows [covenant-keeping] lovingkindness to His anointed,
To David and his descendants forever.”

—**Psa 18:50:** “He gives great deliverance to His king,
And shows [covenant-keeping] lovingkindness to His anointed,
To David and his descendants forever.”

KEY: The importance of what God did in the last verse in 2 Sam 22 and Ps 18 is to use the word “forever” as the final word for each chapter. This promise was something David did not have until the end of chapter, that with the darkness, the special emphasis the Holy Spirit puts on these final three chapters of 2 Samuel has every component for the ratification of the Davidic Covenant, and remember, too, the Holy Spirit put two almost totally identical chapters of the Bible that adds to the highlighting of these chapters.

KEY: The opening verses *that immediately follow 2 Sam 22:47–51* connect so clearly with what we have previously seen in **2 Sam 23:1–5 about the Davidic Covenant**, even if they had no chapter divisions, and notice the Holy Spirit is the means of the truths revealed, with King David being the human vessel, to bring forth God’s truth:

“Now these are the last words of David.
David the son of Jesse declares,
The man who was raised on high declares,
The anointed of the God of Jacob,
And the sweet psalmist of Israel,

**“The Spirit of the LORD spoke by me, [true source of the content],
And His word was on my tongue. [vessel of expression].**

“The God of Israel said,
 The Rock of Israel spoke to me,
 ‘He who rules over men righteously,
 Who rules in the fear of God,
 Is as the light of the morning when the sun rises,
 A morning without clouds,
 When the tender grass springs out of the earth,
 Through sunshine after rain.’

“Truly is not my house so with God?
For He has made an everlasting covenant with me,
 Ordered in all things, and secured;
 For all my salvation and all my desire,
 Will He not indeed make it grow?”

KEY ALSO: The evidence that the ratification of the Davidic Covenant had occurred is in 2 Sam 22:51:

“He is a tower of deliverance to His king,
 And shows [covenant-keeping] lovingkindness to His anointed,
To David and his descendants forever.”

Notice the switch to past tense in the chapter that follows 2 Sam 23:5: “*For He has made an everlasting covenant with me,*”—which could only be said after the covenant’s ratification in 2 Sam 22, and the promise by God that this is for David’s descendants forever.

SEVENTH: *Without changing any of the initial components at its ratification, God may add or highlight additional blessings or information for His covenants.*

We have seen that no doubt exists about what day God ratified the Abrahamic Covenant, namely, in **Genesis 15:18–21**:

“On that day the LORD made a covenant with Abram, saying,

“To your descendants I have given this land,
 From the river of Egypt as far as the great river, the river Euphrates: and the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Years later, in **Genesis 17**, God added two additional blessings and the sign for the Abrahamic Covenant—but He did not show His presence in darkness this time, nor did the covenant that was already ratified require any additional ratifying. You can read the rest of the chapter on your own; I will limit this to **Gen 17:1–11, beginning with the first 8 verses of Gen 17:**

Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him,

“I am God Almighty;
Walk before Me, and be blameless.
“I will establish My covenant between Me and you,
And I will multiply you exceedingly.”

Abram fell on his face, and God talked with him, saying,

“As for Me, behold, **My covenant is with you [already ratified in Gen 15]**,
And you will be the father of a multitude of nations.
“No longer shall your name be called Abram,
But your name shall be Abraham;
For I have made you the father of a multitude of nations.
“I will make you exceedingly fruitful, and I will make nations of you, and kings
will come forth from you.

*“I will establish My covenant between Me and you and your descendants after you
throughout their generations for an everlasting covenant, to be God to you and to your
descendants after you.*

*“I will give to you and to your descendants after you, the land of your sojournings, all
the land of Canaan, for an everlasting possession; and I will be their God.”*

One additional new item was added: the sign of the Abrahamic Covenant, limiting our study to the first few verses, Gen 17:9–11:

God said further to Abraham, “Now as for you, you shall keep **My covenant**, you and your descendants after you throughout their generations.

“This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

“And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.”

KEY: The LORD added two blessings that were not found in the pronouncement within the ratification chapter of the Abrahamic Covenant in **Gen 15**: (1) God makes this an everlasting covenant (**Gen 17:7**), (2) God makes the ownership of the land of Canaan for an everlasting possession (**Gen 17:8**), and (3) circumcision becomes the sign of the Abrahamic Covenant (**Gen 17:11**).

None of the three that God disclosed in Gen 17 was found in original ratification account in Gen 15. Again, these were wonderful grace acts by God:

- God makes the Abrahamic Covenant an everlasting covenant
- God makes the ownership of the land of Canaan as everlasting
- God makes circumcision the sign of the Abrahamic Covenant

The Abrahamic Covenant and the possession of the land that God gave to Abraham's descendants are still everlasting.

God gave one new sign of the Abrahamic Covenant—circumcision for the males who want to be a part of the Abrahamic Covenant blessing.

EIGHTH: *As Gen 17 added additional blessings after God ratified the Abrahamic Covenant in Gen 15, also 2 Sam 7 does the same thing, years later, with incredible blessings of God about David's lineage.*

NOTE: The opening verse shows that this is years after Saul had pursued and tried to kill David, therefore, 2 Sam 7:1 cannot be the ratification of the of the Davidic Covenant: "Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies"—not having Saul pursuing David in the wilderness.

In the context that David lived in a house of cedar while the ark of God remained in a tent, David desired to build a permanent dwelling for the Lord. The Lord told Nathan to tell King David to proceed with the building. God later approached Nathan the prophet with different news.

NINTH: *David referred to building God a physical house; the LORD will respond with almost pun-like language, stating rather it is He who will build a house—a human lineage/a dynasty/that will eventually include the ultimate Son of David, Christ Jesus, the anointed of God.*

The permanent, eternal/everlasting nature of what God instructs Nathan to tell David is expressed beautifully throughout this passage in **2 Sam 7:4–17, which we will limit to two vital doctrines from God:**

But in the same night the word of the LORD came to Nathan, saying,

“Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”

In accordance with all these words and all this vision, so Nathan spoke to David.

TENTH: *David is overwhelmed by God's grace extended to him and his lineage and understands that whoever the Messiah is, not only must He be the Lion from the Tribe of Judah (Gen 49:9–10), now He must also be the Son of David, as seen in 2 Sam 7:19–21, from which we will use the opening verses:*

“And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of Your servant concerning the distant future. And this is the custom of man, O Lord GOD.

“Again what more can David say to You? For You know Your servant, O Lord GOD! For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know.

ELEVENTH: By “the times of the Gentiles” is when “Ethan the Ezrahite” composed **Ps 89**. The destruction of Jerusalem and the the Babylonian exile had occurred, and no one has sat on David’s throne since the wicked King Zedekiah, who reigned until 586 BC. It is with the eternal/everlasting promises of God and those that are yet to be fulfilled that is the context for this Davidic Covenant Messiah to come, we pray, soon.

KEY: The phrase “the times of the Gentiles” is not used until Jesus spoke it in Luke 21:24: “and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles **until the times of the Gentiles are fulfilled.**” **Jesus was speaking of the long length of time—still longer today—that no one has sat on David’s throne, and Gentiles have ruled.**

Ps 89:1–4 begins:

(Prescript) A Maskil of Ethan the Ezrahite.

I will sing of the lovingkindness of the LORD forever;
 To all generations I will make known Your faithfulness with my mouth.
 For I have said, “Lovingkindness will be built up forever;
 In the heavens You will establish Your faithfulness.”
***“I have made a covenant with My chosen;
 I have sworn to David My servant,
 I will establish your seed forever
 And build up your throne to all generations.” Selah.***

Continuing in **Ps. 89:16–29:**

In Your name they rejoice all the day,
 And by Your righteousness they are exalted.
 For You are the glory of their strength,
 And by Your favor our horn is exalted.
 For our shield belongs to the LORD,
 And our king to the Holy One of Israel.

***“My lovingkindness I will keep for him forever,
 And My covenant shall be confirmed to him.
 “So I will establish his descendants forever
 And his throne as the days of heaven.***

Once more, strongly worded assurances of God being true to His covental promises:

“But I will not break off My lovingkindness from him,
 Nor deal falsely in My faithfulness.
***“My covenant I will not violate,
 Nor will I alter the utterance of My lips.***

*“Once I have sworn by My holiness;
I will not lie to David.
“His descendants shall endure forever
And his throne as the sun before Me.
“It shall be established forever like the moon,
And the witness in the sky is faithful.” Selah.*

Knowing that the promises of God are sure and certain, the psalmist ends with a prayer. Although there will be many Gentile rulers, the Messiah will most certainly come. The closing verses of **Ps 89:49–52** shows faith in what God will ultimately accomplish.

Where are Your former lovingkindnesses, O Lord,
Which You swore to David in Your faithfulness?
Remember, O Lord, the reproach of Your servants;
How I bear in my bosom the reproach of all the many peoples,
With which Your enemies have reproached, O LORD,
With which they have reproached the footsteps of Your anointed.
Blessed be the LORD forever!
Amen and Amen.

KEY: Not for one day has Christ Jesus ever sat on David’s throne. The fulfillment of the Davidic Covenant promises await fulfillment when the Lord Jesus Christ returns to earth in glory and to reign forever.

NOTE: There are many more biblical truths about the Davidic Covenant found in different chapters in *The Bible Expositor’s Handbook*, in other godly resources, or in just reading—and believing and acting on—God’s Word, and these references will be beneficial for those who want to dig deeper into Scripture about what we have studied.

Our last subset of truths:

TWELFTH: The New Testament begins, and virtually ends, with Davidic Covenant truths:

Matt 1:1—“The record of the genealogy of *Jesus the Messiah, the son of David*, the son of Abraham:” (just as God has promised).

And in closing, Rev 22:16, one of last things said by Jesus: “I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.”

Jesus revealed three truths, which are also stated elsewhere in Scripture, that He desires His Church to know and to believe about the Davidic Covenant.

—I am the root: the Davidic Covenant comes from Me.

—and the descendant of David—I was born (Matt 1:1) as a son of David, just as Scripture—and the Lord Jesus Christ demands.

—Christ Himself is the bright morning star with all of its scriptural connotations.

NOTE: If you believe Jesus to be “the bright morning star,” in title or essence, then why not believe the other revelatory truth that **He** stated about Himself.

Rev 22:20–21: “He who testifies to these things says, ‘Yes, I am coming quickly.’
Amen. Come, Lord Jesus.

The grace of the Lord Jesus be with all. Amen.”

THIRTEENTH: Every true covenant of God has God saying some form of having Him say “My covenant” as part of it’s holy and divine identification.

NOTE: We are not putting in every usage, but are limiting it with two examples of each just to show how important it is theologically to have this divine designation. Obviously, there are dozens of more examples of “My covenant” used alone, and there are synonyms that have the same meaning, but not the same wording.

The Noahic Covenant

—God before the Flood (**Gen 6:18**):

But I will establish **My covenant** with you; and you shall enter the ark — you and your sons and your wife, and your sons’ wives with you.

—God after the Flood (**Gen 9:9**):

“Now behold, I Myself do establish **My covenant** with you, and with your descendants after you;”

The Abrahamic Covenant

—God referred to the Abrahamic Covenant that He ratified in Gen 15 as “My covenant”:

Gen 17:2–4:

“I will establish **My covenant** between Me and you,
And I will multiply you exceedingly.”

“As for Me, behold, **My covenant** is with you,
And you will be the father of a multitude of nations.

“I will establish **My covenant** between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.”

Gen 17:9: “God said further to Abraham, ‘Now as for you, you shall keep **My covenant**, you and your descendants after you throughout their generations.

The Mosaic Covenant

—At Mt. Sinai before the ratification of the Mosaic Covenant

Ex 19:5: “Now then, if you will indeed obey My voice and keep **My covenant**, then you shall be My own possession among all the peoples, for all the earth is Mine;”

After the ratification of the Mosaic Covenant in Ex 24, God lists some of the blessings that will occur when national Israel keeps God’s requirements given in the Mosaic Covenant:

Lev 26:9: “So I will turn toward you and make you fruitful and multiply you, and I will confirm **My covenant** with you.”

IMPORTANT: Even the more select and restrictive covenants, such as the one that God made with Phinehas after Phinehas took action for the sake of God and His name being honored, are called by God, “My covenant,” as shown in this short account in **Num 25:12–13:** “Therefore say, ‘Behold, I give him **My covenant** of peace; and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel.’”

The Davidic Covenant

—Long after David had died:

Jer 33:20–21: “Thus says the LORD, ‘If you can break **My covenant** for the day and My covenant for the night, so that day and night will not be at their appointed time, then **My covenant** may also be broken with David My servant so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers.’”

Psa 89:28: “My lovingkindness I will keep for him forever,
And **My covenant** shall be confirmed to him.”

Psa 89:34: “**My covenant** I will not violate,
Nor will I alter the utterance of My lips.”

The New Covenant

—The original early reference for the New Covenant is in **Jer 31:31–34:**

“Behold, days are coming,” declares the LORD, “when I will make a [N]ew [C]ovenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of

Egypt, **My covenant** [in this usage, it is God looking back to the Mosaic Covenant, which national Israel repeatedly violated] which they broke, although I was a husband to them,” declares the LORD.

“But this is **the covenant which I will make with the house of Israel after those days**,” [a longer way that says the same thing as “**My covenant**”] declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. [NOTE: future tense at this point; also]:

“They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

Paul quotes this in Romans about the further forgiveness based on God’s New Covenant:

Rom 11:27 “THIS IS MY COVENANT WITH THEM,
WHEN I TAKE AWAY THEIR SINS.”

Massive Theological Divisions—And For Good Reasons

Peter’s death row epistle—Second Peter—opens this way and reveals and records holy, eternal doctrine about having—and employing—God’s Word, **2 Pet 1:1–4**:

Simon Peter, a bond-servant and apostle of Jesus Christ,
To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; *seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him* who called us by His own glory and excellence. For by these *He has granted to us His precious and magnificent promises*, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

If you remove God’s Word from your mind or your theology, you are left with your own—not God’s—assertions and understanding.

By far the most popular theology, and on the opposite end of the theological spectrum, are those who claim different covenants exist from God that we should have included here, and they consider these to be true biblical teaching. For those who hold that there are extra covenants, some disagreement exists about how many extra covenants there are and how they should be interpreted. Also, sometimes these covenants will be called different names by different people. I have limited this to three (some see four or five or more) and their common characteristics:

So in *seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him* who called us by His own glory and excellence. For by these *He has granted to us His precious and magnificent promises*, we should be able to

find easily the following items as we did in our study of God's Covenants, and find the same truths, since they are considered coming from or equal to the Word of God.

KEY: I'll mark the appropriate box each time we come across biblically an item marked in its appropriate column.

A Biblical Search Trying to Find Whether These Fit 2 Peter 1:1–4

Name of Supposed Covenant	When Its Ratification Happened	Contents of Covenant Ratification	Number of Times That Jesus Quoted Any of These	Number of Times Cited in Scripture	Number of Times God Called Any of These "My Covenant"
Covenant of Grace					
Covenant of Works					
Covenant of Peace					

Is it just me, or can we not look at that chart—and be alarmed—and think that maybe people who believe in these covenants should reconsider their theology?

ALSO: Since none of the covenants with the charts above have a biblical basis, everyone who learns this must be taught it by someone else.

CONSIDER: Inside both sets of those interpretational camps, there are no doubt "wolves among the sheep" for both sides. With what we have seen biblically, if even with best intentions, you still hold to the above inserted covenants as doctrine, you should know that we could not check even one scriptural reference in the columns above, and although people may be godly and earnestly seeking to follow God's teaching in Scripture, but by default, here is what transpires:

Mark 7:8: "Neglecting the commandment of God, you hold to the tradition of men."

Mark 7:9: He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition. . . ."

Mark 7:13: . . . thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

Conclusion and the Second Question

The first question, paraphrased, was how can people who love God and His Bible conclude their theology with drastically different interpretations of Scripture. For those who believe the Bible and are seeking to find truth from it, you cannot be in both categories: God forces people to decide.

Quite often **the second question** follows at the end of the conference—or book, now—“Why didn’t someone teach us these differences, which we have never heard before at any time in our lives, but are so obvious that this is what the Bible teaches?”

I am not responsible for them, but they are responsible before God, as I am, and we who teach will have a stronger standard of judgment (James 3).

The only way they can teach such things—regardless of the motives—is to put away or ignore the true covenants that God claims as His, and substitute manmade covenants. They must also teach that these “the covenants outside the Bible,”—which are the precepts of men—as God’s holy doctrine. Most importantly, not one of their covenants they will use will have God claiming it in some form of “My covenant”—and for good reason.

Pastors, teachers, elders, we close with this, some of the last words recorded of what Jesus said, in Rev 22:16,

“I, Jesus, have sent My angel to testify to you these things for the churches”—which is another way of saying, “I want them to know these nearly last words from”:

I, Jesus, came up with the Covenant of Grace (oops, sorry, that’s not it)
 I, Jesus, came up with the Covenant of Works (oops, sorry, that’s not it)
 I, Jesus came up with the Covenant of Peace (oops, sorry, that’s not it)

Pastors, teachers, elders, does your church know and understand—and believe—as part of its doctrinal statement, the Davidic Covenant that Jesus commanded that He wanted **His** churches to know—and you will have to answer to Him about this. One final time from Rev 22:16 :

“I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.”

Why does Jesus want/command/expect His churches to know and believe that the Davidic Covenant springs from Him (the Root), and thus is eternal, but also, in the Incarnation, when He was born, He could say, “I am the descendant of David”?

Simply stated: **Why** it is so important: virtually all promises—other than His birth, life and death—included in the Davidic Covenant promises are doctrines and prophecies that He must fulfill, when He returns to earth, in and with the Glory of God, as He begins to punish His enemies—especially including, Satan, the Antichrist, and the False Prophet—to reward the faithful, as He begins His eternal reign.