

Second Samuel: The Davidic Monarchy  
2 Sam 5.6-1 Ki 2.11

How do we explain the promise of a kingdom and kingship to David that is eternal ((7.16) and that involves rest from all enemies (7.10-11) in light of the obvious fact that David died (1 Kgs 2.10) and that his reign involved continuous warfare (“there was war again” 21.15).

The promise is clearly provisional as part of the story of God’s covenant promising and covenant keeping in history. That story looks way ahead to the end of history and eternal Sabbath rest. God is bringing to pass His original covenant with man at the beginning through stages of history with tests of obedience, grace to sinners, and fellowship with His people along the way. God chooses to bring restoration from the fall in a day-by-day stage like process that unfolds in glimpses by His promises. The goal in the promise of the land is the new Eden, the new earth, where God walks with His redeemed human family.

This is the big picture narrative that is vital to understanding the coming of Christ and the church today as a kingdom of priests under the new covenant. Jesus is our shepherd-king as David’s son, the greater David (the greater than David). Jesus is the good shepherd of the sheep who leads us beside still waters. He triumphs over all His and our enemies so we are more than conquerors through Him. Through His accomplishments as our prophet (like Moses), priest (like Melchizedek), and king (like David), He has secured restoration from the fall and all of its effects in a comprehensive way for our coming glory includes the return of the earth to glory (Rom 8.18-39). From the Psalms of David, we will see how this story includes the promise of the resurrection (cf. Acts 2.29-31).

How can we account for the record, the bold and sometimes blunt record, of the sins of the OT saints? David is a great man of faith as a sinner, and we know he is a sinner. Beyond teaching us lessons in godliness by what not to follow (1 Cor 10) and lessons in the grace of God to life and blood sinners, these accounts point up the greater greatness of Christ to whom these saints and their lives point us. The greater David trusted in God and He did so as blameless in way far beyond David’s blamelessness as a repentant sinner (2 Sam 22.21-25); the rewarded one is Jesus the Lord of glory.