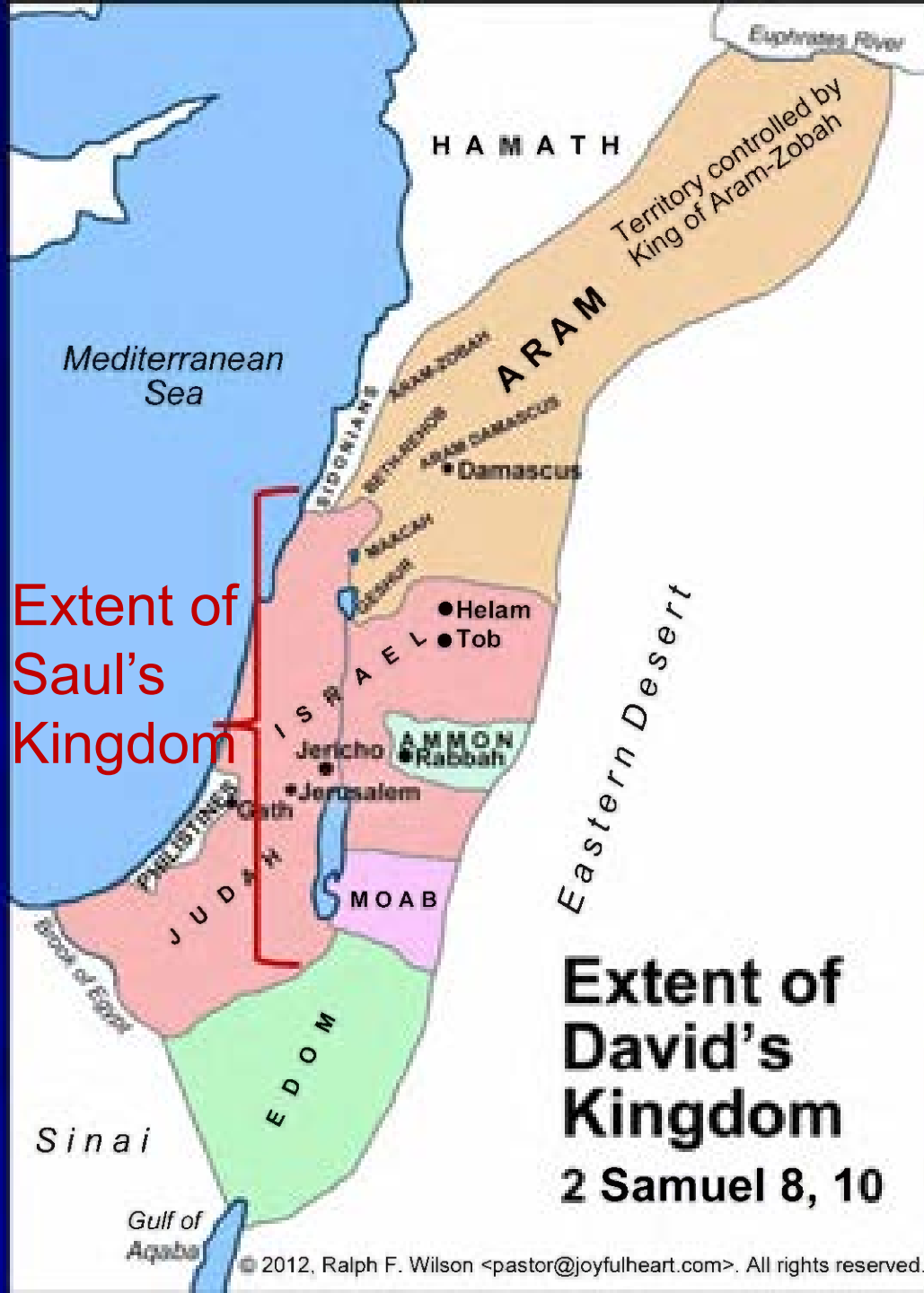


# Unit 8

## United Kingdom



**Extent of  
David's  
Kingdom**  
2 Samuel 8, 10

# David

God's Man for the Kingdom

# ISRAEL IN THE DAYS OF KING SAUL



Mediterranean Sea



Saul's defeat

Ishbosheth's capital

Saul's capital

David's 1<sup>st</sup> capital

David at time of Saul's death

# David

- Under David occurred both unification of the tribes and development into a nation
- Israel's strongest and best king: to be a king like David was the highest accolade of any successor

# King of Judah

## 2 Samuel 1–4

- Response to Saul's death (1.1-27)
- Second anointing: King over the house of Judah (2.1-7)
- His rival: Ish-bosheth (2.8 – 4.12)



# David, King of Judah

## ■ Abner

- instrumental in the enthronement of Ish-bosheth (and was the *de facto* true ruler of “Israel”)
- Established Ish-bosheth in Mahanaim

## ■ Conflict between

Abner & Joab, David's commander (2 Sam 3)



# King of Judah

- Assassination of Ish-bosheth by two of his commanders (2 Sam 4)
- The assassins visit David with the head of Ish-bosheth
- David's response
  - he had both assassins put to death
  - David's reasoning

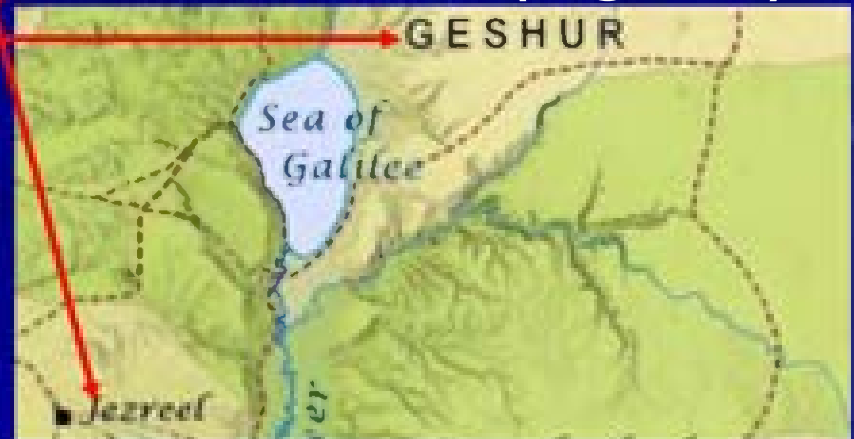
# David's Family

## Seven Wives

- Michal
- Ahinoam of Jezreel
- Abigail
- Maacah, daughter of Talmi, king of Geshur
- Haggith
- Abital
- Eglah

## Sons born at Hebron

1. Amnon (Ahinoam)
2. Chileab (Abigail)
3. Absalom (Maacah)
4. Adonijah (Haggith)
5. Shephatiah (Abital)
6. Ithream (Eglah)





# Consolidation of the Kingdom

5.1 – 6.23

- Third anointing (coronation): over Israel and Judah
  - 30 years old when made King of Judah
  - ruled seven years, six months at Hebron
  - ruled 33 years over unified kingdom
  - ~1010 – 970 BC

# Consolidation of the Kingdom

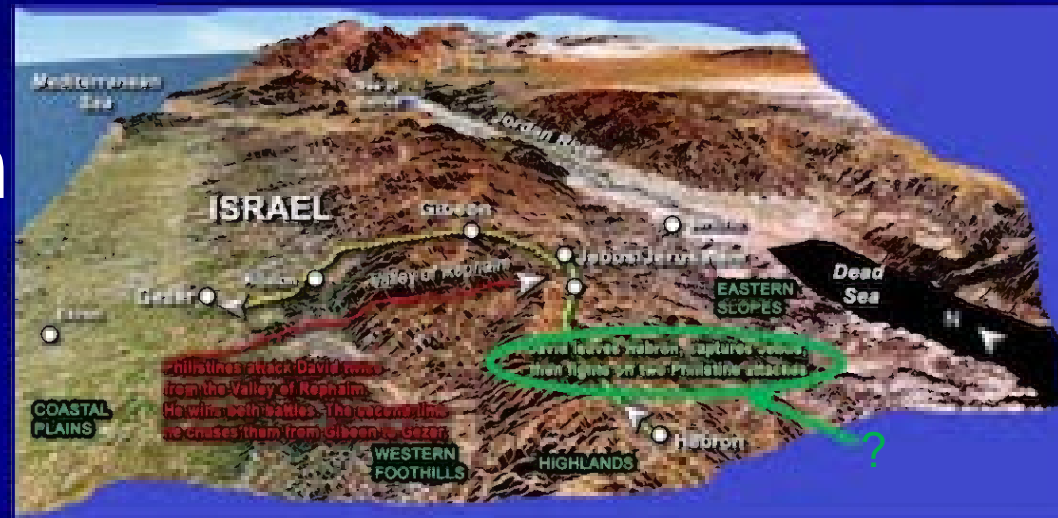
Capital established  
at Jerusalem (5.6-9)

Jebusites

conquered

David's strength  
increased

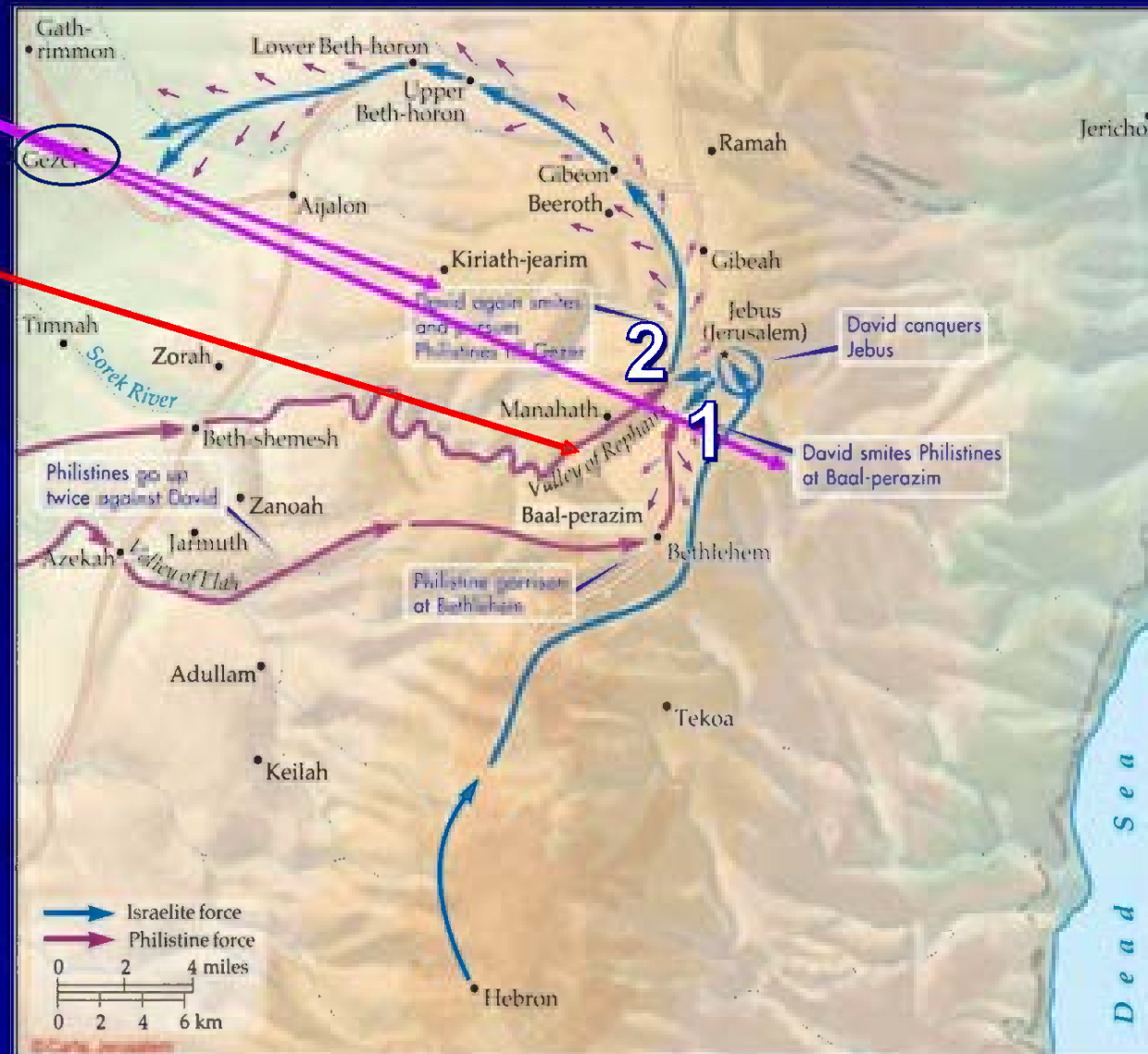
Palace built for  
David



# Consolidation of the Kingdom

## Struggle with the Philistines (5.17-25)

- Two battles
- Valley of Rephaim
- Philistines vanquished; ending their domination over Israel
- Idols carried away (5.21)



# Consolidation of the Kingdom

## Family Update

7. Shammua
8. Shobab
9. Nathan
10. Solomon
11. Ibhar
12. Elishua

13. Nepheg
14. Japhia
15. Elishama
16. Eliada
17. Eliphelet

# Consolidation of the Kingdom

- The ark brought to Jerusalem
  - the sin of Uzzah
  - the transfer interrupted for 3 months
  - the transfer completed
  - David's rejoicing in the LORD

# Davidic Covenant

## 7.1-29

- David's desire to build a permanent place for God
  - Nathan's advice sought
  - Nathan's counsel
    - Initially consent; then, Yahweh's refusal
  - God's word
    - Tabernacle had been his design
    - never commanded a house of cedar
    - **the LORD will make a house for you**

# Davidic Covenant

- David would not build Yahweh a house; **Yahweh would build the House of David**
- David's descendant would succeed him and his kingdom would be established
- Conclusion: David's house, kingdom, throne established forever

# EXCURSUS ON THE IDEA OF SONSHIP

AS DEVELOPED THROUGHOUT  
THE OLD TESTAMENT



# Typology

- *Type* and *antitype* stem from the word *tuπος* in the Greek New Testament
- A *type* in the Old testament is something that images the reality 'over' it
- An *antitype* is a fulfillment or completion of an earlier truth revealed in the Bible
- An *antitype* in the New Testament is foreshadowed by a *type*, its counterpart in the Old Testament

# 2 Samuel 7 and Sonship

- Yahweh establishes a house for David (2 Samuel 7.11b): “The LORD declares to you that the LORD Himself will establish a house for you”
- This irony alone makes sense of what follows: “When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you and I will establish his kingdom forever. He is the one who will build a house for my name” (2 Samuel 7.12f)
- The notion of sonship: “I will be his father and he will be my son” (2 Samuel 7.14 → applied to Jesus in Hebrews 1.5)

# Development of the Notion of Sonship in the Old Testament

- The notion of sonship is **functional**
    - In the Old Testament, the notion of sonship has much less to do with DNA than it has to do with function
    - “Son of” language is part of identification
- Sonship language is bound up with this commonality of function

# The Davidic Covenant in Terms of This Notion of Sonship

- In 2 Samuel 7, the point is that God himself is the supreme king; he's not only king of the universe, but he's king of the Israelites
- A Davidic line now as kings means that they are 'under-kings' to God
- Therefore, each is **son of** God with the particular function of ruling

# The Davidic Covenant in Terms of This Notion of Sonship

- When the text says in 2 Samuel 7.14, “I will be his father, and he will be my son,” to whom is it referring?
  - God completes the sentence in 2 Samuel 7.14: “when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men”
  - Yet, David is assured of a continued dynasty, even if his son sins as did Saul, whose dynasty was just one generation
    - Why?

# The Davidic Covenant in Terms of This Notion of Sonship

- God, through Nathan, tells David that though he will correct his son when he commits iniquity, he will not break his covenant with David
- Though he says he will punish, God continues, “but my lovingkindness shall not depart from him . . . Your house and your kingdom shall endure before me forever. Your throne shall be established forever” (15-16)

# The Davidic Covenant in Terms of This Notion of Sonship

- The promise is of a dynasty that will endure
- This promise of an unending Davidic dynasty turns on God's willingness to 'overlook' sins, to give only temporal punishments, even to the most wicked kings in the Davidic dynasty, because of his covenant with David

# The Davidic Covenant in Terms of This Notion of Sonship

- The referent in verse 14 must be Solomon; he is the one who will build a temple, as verse 13 makes clear
- But, *in principle*, it's referring to all the kings in the Davidic dynasty
  - as each generation brings forth its son to be the king, as he becomes the king he is entering into this place of rule (function)
  - at that point, he becomes "son of God" – *along this reigning axis* – this functional sonship axis



# The Davidic Covenant in Terms of This Notion of Sonship

- The rest of 2 Samuel 7 shows very clearly that David understands what an enormous privilege this is
  - David starts the chapter thinking that he's going to do God a favor, and he ends the chapter by recognizing that God is doing him all the favors
  - this is sheer grace, amazing grace, marvelous grace
  - As recipient of such grace, all he can do is pray to Yahweh (**2 Sam 7.28-29**)

# The Davidic Covenant in Terms of This Notion of Sonship

- Within this framework, the most crucial verse is not verse 14, “I will be his father; he will be my son,” but verse 16, “the dynasty will go on forever”
- Logically, there are only two ways that this dynasty can go on forever:
  - either, in every generation after one “son” dies, there’s *always* his son, an heir, that takes his place
  - the only alternative: that one day there will be **a son** who himself lasts and reigns forever

# The Davidic Covenant in Terms of This Notion of Sonship

- This, in terms of the sweep of biblical theology, is the anchoring of the entire Davidic kingship motif
- There are many places in the Old Testament where this motif surfaces
  - Isa. 9.6-7
  - Ezekiel 34

# The Davidic Covenant in Terms of This Notion of Sonship

- Now, we ought to ask, “Exactly what is the relationship between the “I” who will shepherd and the “David” who comes to shepherd?”
- Scripture gradually develops these anticipations of a great *Davidic* king coming to the throne, to whom Yahweh again says, “Today I have become your father; today I have begotten you, you are my son”

# The Davidic Covenant in Terms of This Notion of Sonship

- Now, looking at Psalm 2.7: “You are my Son, today I have begotten you”
- Psalm 2 begins with the nations in an uproar “Against the LORD and against his **anointed**” (= *mashiach* [Messiah], v. 2); they plan to break away from Yahweh’s **anointed** king
  - God said, “You are my son; today I have begotten you” *when this heir of David actually becomes king*
  - The king steps into the place of rule, and at that point he becomes God’s son *in this reigning (functional) axis*

# The Notion of Sonship in the Old Testament - **Typology**

- There are events, people, institutions which keep recurring through the Old Testament, often anticipating something bigger of the same sort, an anticipation that something greater is coming
- When an institution, an event, or people develop in such a way, it constitutes a pattern
  - the pattern is so obvious that ultimately, the pattern itself becomes recognized as pointing forward
  - the ultimate fulfillment of that pattern (type) is that to which the pattern points (antitype)

# Davidic Typology

- Along this front, we have the *Davidic typology*
  - God himself has ordained a Davidic dynasty that will go on forever until an ultimate Davidic king comes who outstrips David and Solomon
  - We ought to see how the pattern itself is *pointing forward*
  - And it includes not just the glorious, for in Psalm 69, where David is bemoaning being betrayed by his own friends, even that becomes predictive of Christ's sufferings

# Davidic Typology

- Psalm 2 fits into that pattern; “Today I have become your father; today I have begotten you”
- That language is part of this Davidic typology that finds its ultimate referent in that to which the typology points
- In such typology, it is important that we see the Old Testament passages **and their context first**
- In the case of the Davidic typology, recall the root: the initial promise was that this Davidic kingship will never end (2 Samuel 7.16)



# Davidic Typology

- we asked earlier how it might never end
- two centuries later, with Isaiah, the picture of the Davidic king is pretty spectacular
- thus, we see a looking forward to an anointed one, a messiah, who is beginning to attract, in the term itself, what we would call “messianic expectation”

# Davidic Typology

- Jewish exegetes of the first century BC understood this expectation in specific texts
  - this does not mean that they understood all that we know about Christ – his cross and his death and resurrection
  - but it does establish an expectation of one who comes as a Davidic king who, *on that functional ground*, would be called son of God
  - what *other ground* he might be called son of God, the New testament tells us; but on the ground of being the Davidic king, he would be called son of God

# Typology

- Two dangers to be avoided when thinking typologically
  1. Reading the Old Testament context in such narrowly historical terms that you do not see that the Old Testament text is part of the canonical development

# Two Dangers with Typology

2. To have such a “telescope” that you are reading the Old Testament text anachronistically
  - English versions come close to this error when they use upper case letters for types of Christ: “I will surely tell of the decree of the LORD: He said to **Me**, 'You are My **Son**, Today I have begotten **You**” (Ps. 2.7)

# Back to the Davidic Covenant

- David's response
  - Praise
  - David did not complain about the lack of permission to build the Temple
  - He gave himself to preparing for another to build it  
(1 Chronicles 22.1-5, 14-16)

# Davidic Covenant

## The Covenant in the History of Israel

- The Southern Kingdom always had a descendant of David on the throne
- the Northern Kingdom had many different dynasties (Isa 11.1-11)
- The promise continued in the prophets (Jer 23.5f)

# Davidic Covenant in the History of Israel

## Conclusion

- The Christ (Messiah) will be the Son of David
- God is not reacting to David's desire to build the Temple; he is acting sovereignly to fulfill his covenant (with Abraham, Isaac, Jacob, Moses, David . . . us!)