

**Intro:**

We are talking about the Son of David as our theme for Christmas this year. If I had taken some thought about how broad this topic is in the Bible, I might have chosen a different topic!

There is much more to say about the theme ‘the Son of David’ than we will have time for in the seven weeks we’ve allotted to it.

Last week we talked about David and Solomon and especially David’s reaction to the Davidic Covenant. We saw that David really believed God when God made his promises to him. We assured ourselves that we must take God’s promises to us at face value also.

Today I want to turn from the way David reacted to the covenant to take a look at how the nation reacted. I want to focus on the widespread national expectation as we look forward to Christmas.

I also want to stir you up in your expectation of the coming of the King. The national expectation of Israel was right, though their reception of the King when He came was wrong.

I also want you to see God’s viewpoint of the covenant he made with David.

For all of this, we are going to mostly spend our time in two psalms this morning, with a bit of a survey through some of the prophetic passages as well.

Read Pss 89, 132

**Proposition:** The nation expected the King; the church should look for the King.

**I. The place of our psalms in history****A. Psalm 89**

1. Attributed to Ethan the Ezrahite
2. This is probably Jeduthun, one of the founders of a temple choir (1 Chr 15.19; 2 Chr 5.12)
3. The psalm is very likely a composition of the choir, rather than its founder, given the content of vv. 38ff.
4. So we may consider this psalm as possibly composed in the exile, but certainly after the time of David

**B. Psalm 132**

1. After David (see v. 10)

2. Before dedication of Temple? (2 Chr 6.41f., compare vv. 8-10 — but who is quoting who?)

The major point I want you to see, however, is that both psalms are written sometime after the time of David.

The Nation has had some years of living with the Davidic Covenant as part of the promises of God to the people of God, making these psalms, where they touch on the Davidic covenant, a kind of national commentary on what the people thought of the covenant.

- Of course, this is God's commentary as well — God sees things exactly this way since the psalms are inspired.

## II. The emphatic commentary our psalms offer to the national expectation

### A. Highlights from Ps 89

1. First four verses sort of a “title stanza” — this is what the psalm is all about (1-4)
  - a. Note ‘forever’ (1, 2, 4)
  - b. Note ‘establish’ and ‘build up’ (2, 4)
    - 1) Synonyms – ‘establish’ used in Davidic covenant itself: (2 Sa 7.12, 13, 16)
    - 2) Both words have to do with construction
      - a) David wanted to build a house for God
      - b) God intended to build a house for David
    - 3) Notice the structure of the two parallel words
      - a) ‘built up’, ‘establish’ (2)
      - b) ‘establish’, ‘build up’ (4)

What kind of structure is that? Chiasitic.

A device that points to something: v. 3, the centerpiece of the ‘title stanza’, the Davidic covenant — that’s what this psalm is about

2. The second major section speaks of God and his glory on his throne in heaven (5-18)

- a. Emphasizes God's mastery over the created universe (9-13)
- b. Emphasizes the glory of God's moral nature (14-18)
3. The choice of David, ending with the covenant (19-29)
  - a. Note especially vv. 26-29 – ordinary men are not exalted this high: this psalm is ultimately about more than just David
4. God's emphatic purpose (30-37)
  - a. Note that God swears by his holiness (35)
  - b. Note the word 'violate' in vv. 31, 34
    - 1) Lit., 'to profane, defile, pollute, desecrate'
    - 2) Used of Reuben defiling his father's bed (Gen 49.4)
    - 3) Adjective form used 4 times with respect to breaking sexual laws (Lev 21.7, 14)
    - 4) Used in v. 31 of what the sons of David might do to his covenant
  - c. Yet the covenant remains inviolate: God puts all the onus on himself for fulfilling the covenant
    - 1) Note the 'I wills' of the passage: 32, 33, 34, 35
    - 2) "There is no possibility God will alter or rescind any promise in the Davidic covenant. This would be a violation (a polluting, a defiling) of a contract or a covenant that is dependent on the Creator and a violation of the holiness of God upon which God has solemnly sworn to carry out all that He has promised. If anything failed in the slightest as to any detail in the Word, then God would not be the holy God He has claimed to be, for His holiness would literally fail. Then God would fail to be God as He had claimed to be in all His promises made with Abraham, Isaac, Jacob, Israel, and inevitably with all men."<sup>1</sup>
  - d. Finally note v. 30-33: if they break ... I will not break – the covenant is not dependent on man
5. God's emphatic purpose the basis for the expectant prayer of 38-42
  - a. God has cast off the nation

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<sup>1</sup> David Olander, "The Importance of the Davidic Covenant," *Journal of Dispensational Theology* 10, no. 31 (December 2006): 62.

b. How long? — Remember your covenant with David

**B. Highlights from Ps 132**

1. The psalm is a meditation on the return of the Ark of the Covenant to Jerusalem and ultimately to the temple
2. The Ark symbolizes the very presence of God with his people
3. The Lord is reminded of the covenant with David (10-13)
  - a. The speaker is a son of David (note past tense, note ‘Your anointed’)
  - b. The speaker seeks God’s attention ‘for David’s sake’
  - c. The speaker reminds God of his oath
  - d. The speaker speaks of the sons of David keeping the covenant

‘Lo, I come, in the volume of the book it is written of me, to do Thy will, O Lord’

- Which son of David did all these things?

The point of these two psalms is to emphasize the community view (and God’s view) of the Davidic covenant, years after the fact when the covenant was offered.

- There is hope
- There is expectation
- There is almost a sense of urgency and demand

But certainly, at a minimum, we can see that the nation expected the Davidic covenant to be fulfilled.

**III. The ongoing revelation of expectancy in the prophets**

**A. Passages in the prophets touching on David**

1. The Lord will give a sign (Isa 7.13-14)
2. No end to the throne of David (Isa 9.7)
3. Tabernacle of David (Isa 16.5)
4. Key of the house of David (Isa 22.22)
5. The sure mercies of David (Isa 55.3)

6. A righteous Branch (Jer 23.5)
7. I will raise up David their king (Jer 30.9)
8. Branch of righteousness (Jer 33.15)
9. Ezekiel ... (34.23-24, 37.24-25)
10. Hosea 3.5
11. Amos 9.11
12. Zech 12.6-9
13. Zech 13.1

B. These passages illustrate the thinking of the people of God: they expected the Son of David

1. They believed God
2. They expected 'the anointed of God, the Son of David'
3. They expected the Messiah (anointed)

### **Conclusion:**

Is your expectancy in Christ?

Is your faith in Christ?