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Zacharias 05 Praise- David Covenant Luke 1:67-80

Luke 1:67-80, *Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: ⁶⁸ "Blessed is the Lord God of Israel, For He has visited and redeemed His people, ⁶⁹ And has raised up a horn of salvation for us In the house of His servant David, ⁷⁰ As He spoke by the mouth of His holy prophets, Who have been since the world began, ⁷¹ That we should be saved from our enemies And from the hand of all who hate us, ⁷² To perform the mercy promised to our fathers And to remember His holy covenant, ⁷³ The oath which He swore to our father Abraham: ⁷⁴ To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear, ⁷⁵ In holiness and righteousness before Him all the days of our life. ⁷⁶ "And you, child, will be called the prophet of the Highest; For you will go before the face of the Lord to prepare His ways, ⁷⁷ To give knowledge of salvation to His people By the remission of their sins, ⁷⁸ Through the tender mercy of our God, With which the Dayspring from on high has visited us; ⁷⁹ To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace." ⁸⁰ So the child grew*

and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

The Latin word for "blessed" is **Benedictus** hence this song is known as Benedictus of Zacharias.

Zachariah's praise to God.

V 69 he records the name of David.

V 73 he records the name of Abraham

V 77 he records the forgiveness of sin.

Zachariah, in his song of praise here, is linking it to very specific covenants given in the Old Testament.

Covenant to David,

Covenant to Abraham, and

Covenant about the forgiveness of sins, the New Covenant.

We can divide Zachariah's praise then into those three parts.

Fulfilment of the Davidic Covenant,

Fulfilment of the Abrahamic Covenant, and

Fulfilment of the New Covenant.

All these three covenants are what we would call salvation covenants, / saving covenants.

These covenants have to do with blessings that come by salvation.

No one will experience the fullness of the Davidic Covenant apart from salvation. Everyone who is saved will participate to one degree or another in the fulfilment of the Davidic Covenant.

No one will enter the full blessing of the Abrahamic Covenant apart from salvation and all who believe will to some degree enter into the fullness of the promises and blessings of the Abrahamic Covenant.

No one will either experience the Davidic Covenant or the Abrahamic Covenant if they do not experience the forgiveness of sin provided in the New Covenant.

So, these are covenants which have to do with salvation!

- The Davidic Covenant is universal, insofar as it relates to the universal and eternal rule of Jesus Christ.
- The Abrahamic Covenant is national, insofar as it deals primarily with promises made by God to Israel for blessing.
- The New Covenant is personal, in that it deals with how God works for the forgiveness of sin in the life of an individual.

- The Davidic Covenant, universal,
- The Abrahamic Covenant, national,
- The New Covenant, personal.

Monumental moment in the unfolding of the continuity of redemptive history. The coming of Jesus connects specifically to the Old Testament. It is the completion of all Old Testament promise, covenant, and hope.

It is the fulfilment of the greatest promises of God. Zacharias in this praise sees the coming of Messiah as the fulfilment of the three great covenants that involve salvation in the Old Testament:

- ✓ The Davidic Covenant,
- ✓ The Abrahamic Covenant, and
- ✓ The New Covenant.

Zacharias, that priest, that Old Testament expert who spent most of his time in the Old Testament, most of his time explaining its significance to the people in the little village in the hill country of Judea where he served as a priest, knew what was going on.

- He knew that all Old Testament promise was about to be fulfilled.
- He knew that his son was the forerunner of the Messiah and the Messiah could not be far behind.

- He already knew the mother of the Messiah was pregnant, namely Mary. She had just spent three months in their home.
- He knew the Messiah was coming and with the Messiah would come all the fulfilment of Davidic promise, Abrahamic promise and all the fulfilment of the New Covenant.

Every Jew had hoped and dreamed.

Luke 2:38, *And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.*

An elderly lady named Anna had sixty-four years spent in the temple praying and fasting that this would happen.

- This was the coming of the Messiah.
- This was the dawn of redemption.
- This was fulfilment of Davidic and Abrahamic and New Covenant promise.
- This was the great monumental high point in the saga of God's redemption promised to and through His people Israel.

Mary's praise was personal.

She was praising God for sending her a Saviour.

She was praising God for what He was going to do personally in her life and the lives of others.

Zacharias does not give us a personal song, he gives us a song that is as broad as the stream of redemptive history, embracing all those who will come to know God through the means of salvation provided in the Saviour.

This is transitional, from the Old to the New.

Zacharias is filled with excitement because the birth of John triggers messianic fulfilment.

V 69-70, *And has raised up a horn of salvation for us In the house of His servant David, ⁷⁰As He spoke by the mouth of His holy prophets, Who have been since the world began,*

This is the fulfilment of Davidic promise, the Davidic Covenant. He knows what every Jew knew that the Messiah would come in the royal line of King David and would restore the kingdom, the great kingdom of David.

- David was the great king.
- David was the righteous king.
- David was the defining king.
- David was God's king.

David who established the great kingdom which began to decline through his son. By the time Solomon got done with David's kingdom, it had been split. By the time the split kingdom disappeared, everything was gone. But the great apex was the kingdom of David.

They longed for the restoration of the greatness of the Davidic kingdom when Messiah came. All the Jews expected that to happen.

Zacharias is not giving a song of praise for John, his son. But this makes that impossible because the "horn of salvation" is in the house of David. Both Zacharias and Elizabeth were from the line of Aaron. They were both in the priestly line, not at all descendants of David.

Clearly, he is indicating the Messiah here and not his son. He does refer to his son in this praise.

V 76, *“And you, child, will be called the prophet of the Highest; For you will go before the face of the Lord to prepare His ways,*

Mary was of the line of David. Mary had been three months living with Zacharias and Elizabeth. Certainly, Zacharias had learned about her background. She had not married Joseph though she was betrothed to him. Zacharias had no way of knowing whether she ever would because it had not happened, but she was with child and the child was the Messiah.

Mary was in the line of David will be borne out in her genealogy given in Luke chapter 3. So, the father of Jesus is indicated by the genealogy of Matthew 1 was in the Davidic line, and he was the legal father, not the physical father. The mother of Jesus was also in the line of David so that from her He received His royal blood. From His father He received His royal right. This was a Son of David.

Psalm 132:17, *There I will make the horn of David grow; I will prepare a lamp for My Anointed.*

Let us look at original **Davidic Covenant**.

2 Samuel chapter 7

David the king is in his house and he is in comfort because he has got a strong military position and the enemies are resting. David is very comfortable, and he has got this incredible palace. The palace of David was quite remarkable.

David's looking around at his palace and he says, "I am in this palace and God's in a tent," because the Ark of the Covenant was still in the tabernacle, there was no temple.

David was concerned that he had a house, a palace, and God was in a tent that had been around a long time and had been basically torn down.

David went to Nathan the prophet and he had a conversation. He expressed to him saying that he was dwelling in a nice house of cedar, the Ark of God dwells in a tent. This is not right.

Nathan thought it was a great thought. David wanted to build house for God. He was going to build God a greater house than the house of cedar, God is God, He deserves something better.

2 Samuel 7:3, *Then Nathan said to the king, "Go, do all that is in your heart, for the Lord is with you."*

The problem with that was Nathan had not checked in with God. Nathan exercised a little independent authority and told David that that was a great idea.

2 Samuel 7:4-9, *But it happened that night that the word of the Lord came to Nathan, saying, ⁵"Go and tell My servant David, 'Thus says the Lord: "Would you build a house for Me to dwell in?"⁶ For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. ⁷Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " ' ⁸Now therefore, thus shall you say to My servant David, 'Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. ⁹And I have been with*

you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth.

David, you are going to have a great name. Indeed, he does to this day. You are going to be world famous.

2 Samuel 7:10, *Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,*

- ✓ I am going to make your name great,
- ✓ I am going to give your people, the people of Israel, a great land.
- ✓ I am going to plant them in that land.
- ✓ I am going to bring them to a place where they will never be disturbed again, nor will the wicked afflict them anymore as formerly.

This is the Davidic Covenant.

- ✓ I promise a great nation.
- ✓ I promise a perpetual name of David.
- ✓ I promise the land and you will be in it and
- ✓ you will be at peace and there will be no conflict and your enemies will not move against you.

That is what God promise.

2 Samuel 7:11, *since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that He will make you a house.*

God is talking about the great Davidic kingdom.

David do you want to make a house for the Lord?

God says, I Am going to make a house for you.

What God means here is not just a building, but a massive sphere of rule. God is going to bring you a kingdom, David.

God is going to bring you a kingdom of peace, and tranquillity. A kingdom where you are no longer at the assault point from your enemies. No longer those who hate you will persecute, oppress, and afflict you. God is going to bring you a kingdom of rest and peace in your own land and you are going to be planted and you are not going to be disturbed.

I Am not going to let you build Me a temple.

2 Samuel 7:12, *“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.*

Who was that?

Solomon.

2 Samuel 7:13, *He shall build a house for My name, and I will establish the throne of his kingdom forever.*

Solomon is going to build that house. The Solomonic temple was a wonder of wonders.

"And I will establish the throne of His kingdom forever."

This is one of the wonderful things about prophecy. It talks about a near fulfilment which is sort of like a small preview what is to come, and a far fulfilment.

Solomon's kingdom. He did build a house, but it was not forever. The Solomonic temple does not exist. The Babylonians reduced it to dirt and rubble. In 586 B.C. the Babylonians demolished the Solomonic temple.

Solomon's kingdom did not last forever. As his life was a life of sin, the power of the Davidic kingdom, even though God made him rich in spite of himself, his sin began to eat away at the greatness of that kingdom. It diminished and diminished until at the end of Solomon's life the great kingdom of Israel, the great Davidic kingdom split. He literally brought it to an end and the northern part became the kingdom of Israel, and the southern part, the tribes of Judah and Benjamin, constituted the kingdom of Judah.

Solomon by his iniquity literally split the Davidic kingdom. It did not last forever. It just lasted for his lifetime.

After that we have the divided kingdom which lasted for a little while until the northern kingdom became so idolatrous and sinful. God sent the Assyrians in 722 B.C. and they swept the northern kingdom away into exile from which they never returned. Only the Southern kingdom was left.

But by the time of 605, 597 and 586 the southern kingdom is destroyed at the hands of the Babylonians. They are swept away, and they have no kingdom in Israel at all!

Here that the Lord is going to give him a son who will establish the throne of His kingdom forever, it was not Solomon.

Solomon did build His temple, to the far fulfilment of an eternal kingdom.

2 Samuel 7:14-16, *I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ¹⁵ But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. ¹⁶ And your house and your kingdom shall be established forever before you. Your throne shall be established forever.””*

Solomon is referred to in verse 14 as one who will be a son, but commit iniquity, be corrected.

But verse 16 refers to the Messiah, who will establish a kingdom enduring forever with a throne established forever.

So, God said to Nathan to tell David that it is a nice gesture, he wants to build Me a house. But David will not do that. God is going to extend the kingdom of David through his son Solomon and beyond to bring a greater Son who will establish the name of David and his kingdom forever.

God was talking about the greater Son of David, not Solomon but Messiah.

The Jews understood this as the Davidic Covenant.
The word "covenant" is not used there!

2 Samuel 23:5, *“Although my house is not so with God, Yet He has made with me an everlasting covenant, Ordered in all things and secure. For this is all my salvation and all my desire; Will He not make it increase?*

The last words of David. David refers to that as the Davidic Covenant, ordered in all things and secured.

David said God has made an irrevocable, and inviolable covenant with me to give me a greater Son who will establish an eternal kingdom.

This is the Davidic Covenant.

- It is irrevocable.
- It is eternal.

There will be a King out of David's line who will reign forever. There are at least forty Old Testament passages directly connected to these verses.

Parallel presentation of the Davidic Covenant in **1 Chronicles 17:4-15**.

An explicit reference to the Davidic Covenant in Psalms.

Psalms 89:30-37, *“If his sons forsake My law And do not walk in My judgments, ³¹If they break My statutes And do not keep My commandments, ³²Then I will punish their transgression with the rod, And their iniquity with stripes. ³³Nevertheless My lovingkindness I will not utterly take from him, Nor allow My faithfulness to fail. ³⁴My covenant I will not break, Nor alter the word that has gone out of My lips. ³⁵Once I have sworn by My holiness; I will not lie to David: ³⁶His seed shall endure forever, And his throne as the sun before Me; ³⁷It shall be established forever like the moon, Even like the faithful witness in the sky.”*

The promise was that there would come one out of the loins of David, the seed of David, and God protected the Davidic line through some marvellous, providential, and miraculous means. God protected the Davidic line so that all the way down at the time of Christ the Davidic Line is still pure. Joseph is in it, and

Mary is in it, and Jesus is truly by blood and right to rule a Son of David.

They knew this was going to come.

Isaiah 9:6-7, *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.*

Psalms 2 says He will come, and He will rule the nations with a rod of iron.

Prophet Zechariah said He would descend at some point to establish His kingdom on the Mount of Olives and He would from that point establish a rule over the world.

It is repeated over and over in the Old Testament.

Psalms 110:1-2, *The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." ²The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!*

The Davidic promise said this:

There will come a great King who will establish a kingdom forever, a kingdom of peace, of righteousness, of safety, of protection. We will be in the land and we will be preserved in the land, protected from our enemies in the land from which the great King will rule over the entire world.

This promise is all over in the Old Testament and Zacharias knew what was happening. The forerunner to the Messiah had been born just a week earlier and he knew that Mary was pregnant with the Messiah and all the Davidic promise was about to burst into fulfilment.

The great universal promises were about to come to pass.

Zechariah 14:9, *And the Lord shall be King over all the earth. In that day it shall be— “The Lord is one,” And His name one.*

The summation of the Davidic Kingdom. The Lord, the Messiah will be King over the earth, a literal earthly messianic kingdom established on the earth.

Zachariah was excited about this with all those who had been looking for the redemption of Jerusalem. He was thrilled about it. He expected it to come immediately.

What Zacharias did not know was the Messiah would come, the Messiah would be a King, but people will reject Him.

When Jesus was asked by Pilate, are You a King, He admitted He was.

The King would come, He did have the power to establish His Kingdom, but He did not establish it.

Reason: Because the subjects of the King rejected the King.

"We will not have this man to rule us." This was their cry! We do not want Him as our King. They killed the King, no kingdom. But that does not change the promise of God. That does not change the irrevocable promise of God because the Scriptures tell us that the King will come once more and establish His kingdom.

Zacharias could not have seen that gap. Like anybody, he did not understand all the distinctions of prophetic fulfilment. He could never have anticipated that the long-awaited Messiah would be rejected by His people.

John 1:11, *He came to His own, and His own did not receive Him.*

He could not have anticipated that they would wind up along with the Romans, executing the King.

He could never have imagined anything but other than the King would come,

- He would overthrow Rome,
- He would bring peace and prosperity to Israel,
- He would destroy any hostile enemies,
- He would rule the world, and

- The increase of His government there would be no end and He would rule the world with peace and righteousness.

That is all he could have expected. The Davidic Covenant was universal. It covered the whole world in the rule of Messiah.

When Jesus told them about the Temple would be destroyed completely, the Herodian temple, the disciples did not understand.

They sked Him what are we supposed to look for, for Your ascendancy? When are You going to ascend and rule?

Even after His death and resurrection they said to Him, "Will You at this time bring the kingdom?" (**Acts 1:6**)

They had no way of knowing anything other than that the Messiah will come, fulfil the Davidic Covenant, establish the kingdom in Israel, take David's throne, rule over Israel and the world, bring a kingdom of peace.

God will open the heavenly flood gates of saving grace and wash the nation Israel. At the time when they embrace their King, they will then receive their kingdom.

Zechariah 12:10, *“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will*

mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

In the New Testament, Romans chapter 11, Paul says there is coming a day when Israel will be saved and grafted back into the trunk of blessing, using a sort of an agriculture metaphor. When that happens, then the kingdom comes.

When we come into Revelation 19, we see the return of Jesus Christ, His Second Coming.

Israel has seen their Messiah, they have believed.

By this time, 144 thousand Jews are preaching the gospel all over the world.

The book of Revelation tells us two Jewish witnesses in Jerusalem will have such an impact that a great portion of the city of Jerusalem repents and turns to believe the gospel.

An angel is flying through the sky preaching the gospel in the mid-heavens so that the gospel is literally being preached all over the face of the earth. People are being converted. At this point Israel is saved. That is when Zechariah's prophecy is fulfilled, "They look on Him whom they have pierced," they mourn, they repent, they embrace Him, they are saved.

At that point we come to the response of the great King when the people have acknowledged Him.

Revelation 19:11-16, *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹²His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ¹³He was clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. ¹⁵Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. ¹⁶And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.*

Jesus comes in glory, out of heaven, to establish His kingdom. It is an earthly kingdom described in chapter 20.

He takes hold of Satan, binds him for the thousand-year period. That is why it is called the Millennium. Satan will be thrown into the pit or abyss for that period of His rule, establishes thrones.

Revelation 20:4, *And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their*

hands. And they lived and reigned with Christ for a thousand years.

That is the establishment of His kingdom. It is still future, it has not happened, but it will because the Word of God is irrevocable.

So, the Messiah will come. But Zacharias did not realize there would be two thousand years between His first coming and Second Coming. He did not know that he could not have known that. He was so thrilled and so excited to see Davidic Covenant fulfilment.

There are hundreds of Old Testament scriptures that speak about the future Davidic Kingdom.

In the book of Isaiah there are hundreds of references to the future kingdom, as well as in Ezekiel, as well as in Daniel, as well as in other places, Micah, and many other places.

What Isaiah says about the Kingdom?

Isaiah says about the character of the Messiah's kingdom when He comes to rule on the throne of David in Israel and over the world.

- The Lord will restore the faithful remnant of Israel to the Land to inhabit the kingdom.
- The Lord will defeat all of Israel's enemies, providing protection for His people.

- In the Kingdom Israel will enjoy great prosperity of many kinds.
- The city of Jerusalem will rise to world preeminence.
- Israel will be the centre of world attention in the kingdom.
- Israel's mission in the kingdom will be to glorify the Lord.
- Gentiles in the kingdom will receive blessing through the channel of faithful Israel.
- Worldwide peace and righteousness will prevail in the kingdom under the rule of the Prince of Peace.
- Moral and spiritual conditions in the kingdom will reach their highest plane since the fall of Adam.
- Governmental leadership in the kingdom will be superlative with the Messiah heading it up, the perfect dictator who is righteous and true.
- Humans will enjoy long life.
- If you die at 100 you die as a baby.
- Knowledge of the Lord will be universal in the kingdom.
- The world of nature will enjoy a great renewal.
- A lion will lie down with a lamb and children can play with a poisonous snake.
- Wild animals will be tame in the kingdom.
- Sorrow and mourning will not exist in the kingdom.
- An eternal kingdom as part of God's new creation will follow the millennial kingdom.
- The King will judge overt sin in the kingdom, and He will judge it swiftly.

It is the kingdom on which the Covenant of David is fulfilled. God said to David, "I will give you a King, one of your descendants, who will reign in a kingdom of peace and righteousness and that will be forever."

We will be there!!

What if you are dead?

Remember those people in white linen, those people coming out of heaven in white linen on white horses in Revelation 19? That is us returning with Christ.

If we are with the Lord when He comes back to establish His kingdom, we are coming with Him. He comes with His saints, the Scripture says. We will come back.

We will assist Christ in the rule of His kingdom, as will Israel and as will the saints on earth. So together we will be the church triumphant, and the church militant still alive on earth ruling with Christ. All believers of all ages will be collected into that kingdom.

In fact, the imagery of Revelation in part describes this as a bride. The whole of all redeemed humanity will ultimately be contained in the bride of Christ that will occupy the bridal city, the New Jerusalem, which hovers over the earth during the kingdom. We will all be there, some alive at that time who come to Christ during the tribulation, but those of us already with the Lord will return to reign with Him.

This is the greatest moment of redemptive history; this is the apex of everything.

Now the forerunner to the Messiah has been born. The Messiah is already conceived by God in the womb of this young 13-year-old virgin girl.

The Messiah will soon be born, and it is only a few years and Zacharias and Elizabeth must have had a conversation. They would have loved stay healthy to be remain alive. Hoping they could be around when the Messiah established His kingdom, they wanted to be there for what they thought would be the overthrow of Rome, the destruction of all the enemies.

What did they expect to happen in the Davidic Kingdom?

V 71, That we should be saved from our enemies And from the hand of all who hate us,

Psalm 106:10, He saved them from the hand of him who hated them, And redeemed them from the hand of the enemy.

When the Messiah comes and establishes His Kingdom, what it means is salvation from our enemies and from the hand of all who hate us.

Messiah would come and knock off the Romans. They were weary of the hostilities and the assaults and the attacks and the

oppression and the murderous intent of Gentile nations against them.

- They wanted their independence.
- They wanted their freedom.
- They wanted the pagans out of their land.
- They were tired of the Roman idols desecrating their land.
- They were tired of the Greek occupation.

They got rid of the Greek occupation for a little while through the Maccabean revolution and then the Romans came and reintroduced their idolatrous institutions into that land and took away their right to rule and their religion, their freedom.

Not only did they have Romans, but they had Edomite kings.

What could be worse than having an Edomite as your king, the Herod's?

They felt that when the Messiah comes, He is going to establish the Davidic Kingdom and He will rule, and all enemies will become subject to Him as He establishes the kingdom of peace all over the globe.

They were excited.

This was a great moment for Zacharias and everybody else who knew what was going on.