

19 ¶ *Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.*

**20 I have found David my servant; with my holy oil have I anointed him:**

21 *With whom my hand shall be established: mine arm also shall strengthen him.*

22 *The enemy shall not exact upon him; nor the son of wickedness afflict him.*

23 *And I will beat down his foes before his face, and plague them that hate him.*

24 *But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.*

25 *I will set his hand also in the sea, and his right hand in the rivers.*

26 *He shall cry unto me, Thou art my father, my God, and the rock of my salvation.*

27 *Also I will make him my firstborn, higher than the kings of the earth.*

28 **My mercy will I keep for him for evermore, and my covenant shall stand fast with him.**

29 *His seed also will I make to endure for ever, and his throne as the days of heaven.*  
(Psalm 89)

These references to the “Davidic Covenant” can be none other than Messianic, and covenant considerations are identical with the New Covenant that appears in the advent of the Incarnation, the life, the death and resurrection of the Son of God, the “Son of David,” our God, our Lord, our Saviour and King. It will be edifying to meditate upon some of the necessities of the Divine Purpose.

1. That God may be *among* us, that He may be immanent as well as man, has made the church to become a habitation of God through the Spirit.
2. That the invisible God may be *seen*. “*Who being the brightness of his glory, and the express image of his person . . .*” (Heb. 1:3). There is no uncertainty about what kind of person God is. In the days of His flesh, He is the express image of the invisible God. The Word that in ages past was only heard, is now seen.
3. That God may *identify* with us. “I have exalted one chosen from among the people.” “*Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*”
4. That God may *save* us and yet be *righteous* (Rom 3:26). That God may justly punish His elect people for their sins with the penalty of death, and yet preserve their lives for His glory, He Himself became their penal substitute. This is usually the only purpose accounted in the Incarnation, and is indeed the focal cause.
5. That God’s *promises, His covenant*, may accrue to us, that we should be His *heirs*. “Also I will make him my firstborn” (Psalm 89:27). The promises were made to “the seed” which is Christ (Gal. 3:16): “*And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*”
6. That God should be *exalted* in it all. “With whom my hand shall be established” (Psalm 89:21). “*Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen*” (Ephesians 3:21).

-C.M.