

Great David's Greater Son

The Life of David

By Chris Hand

sermonaudio.com

Bible Text: 2 Samuel 7:1-17
Preached on: Sunday, May 2, 2021

Crich Baptist Church
Market Place, Crich
Derbyshire. DE4 5DD (UK)

Website: www.crichbaptist.org
Online Sermons: www.sermonaudio.com/crichbaptist

We continue then this evening our study on the life of David, by ourselves we're just taking a few of the major events, a few of the highlights. We're leaving considerable chapters, amounts of narrative really untouched, briefly referring to them, glancing references here and there but trying to distill out, as it were, some of the main lessons, the main features of David's life, his experience, what it teaches us. And we've seen, haven't we, that his route to the throne has been a route that has been marked by great oppression, persecution, personal suffering, and the Psalms give eloquent testimony, don't they, to that suffering and the things that he had to endure, well, yes, not only coming to the throne but then after he had ascended to the throne.

Well, the title for this evening's sermon which will tell you what the final hymn is as well, "Great David's Greater Son." Great David's greater son, hence the hymn we've just had, the readings that we've had as well because we should never lose sight, should we, of the fact that while David's life is full of lessons to us, his faith and his love for God, the man after God's own heart, is something for us all to really desire to be also. He is an example in all that he endured, his mistakes that he made, we learn from those, and say, "Well, that won't be us," and look to God to fulfill on that. But there are bigger things, too, aren't there, things that he uniquely represented, something about him and him, how he came to the throne and the suffering that attended his progression, the things that he did, the great victories that were his, having rest from all his enemies as we read in 2 Samuel 7. Well, they point us forward, don't they, to somebody else, somebody greater, somebody who is going to eclipse even David and his greatness. Well, he was indeed a great king, he was the archetypal king, the obedient king, the king who was a man after God's own heart, as we continually remind ourselves. But beyond him comes one who will fulfill more perfectly the role of being king, king of Israel. He's going to ascend to a throne that will be more secure, long lasting, have features about it that will eclipse David's throne, David's kingdom, David's achievements, victories, for we are seeing, aren't we, here the Lord Jesus Christ.

We're seeing his kingdom, him the King of kings, the Lord of lords. Of course, there are so many startling similarities, aren't there? Born in Bethlehem, that's David's hometown. It's the city of David, isn't it there, that is the place where Joseph and Mary. We read about Mary, didn't we, in Luke 1 and the visit from the angel and Elizabeth was in her

sixth month of pregnancy and how they were eventually going to have to go to Bethlehem, David's birthplace, straight away our attention is drawn to that. And we see David defeating evil, having great victories, Goliath the most obvious, and our Lord Jesus Christ who is going to destroy the devil's power, destroy death. He's going to come secure the greatest victories of all and open that way to heaven for us. It was the hymn, wasn't it, "O come, O come, Immanuel," it's him, isn't it, rod of Jesse, David's father, that one who is going to come, key of David, the one who is going to open the way to heaven for us. David couldn't do that but yet we would call a type, a type. He has something in his life, the example of it, the features, characteristics of it that are pointing forward to the Lord Jesus Christ that are a help in our identifying that he is the one, that the Lord Jesus, he is the one. Being born in Bethlehem, well, the Pharisees should have paid very great attention to that and should then have watched as he, himself, triumphs over their opposition, their persecution just as David had to. They should have noted that he had followers, people whose allegiances as they shifted from Saul to David, so allegiance, many people shifted from the Pharisees to following the Lord Jesus Christ.

So there are many ways in which we can see and here is Nathan's prophecy. He was the prophet, wasn't he, to whom this word was given about the house that God was going to build for David, a dynasty, that there was going to be a line following from his and right at the end in verse 16 of that passage we see, "Your house and your kingdom shall be established forever before you. Your throne shall be established forever." Some throne, isn't it? That's going to be some kingdom where the king is established forever. How many kingdoms have got that kind of inbuilt longevity? But this one does and its power and authority and its glory, the obedience of the king who is going to assume that throne, his honor, the extent of his rule, but it will make David's look small by comparison it is true, and it is the Lord Jesus Christ that is spoken of here who's coming from the line of David is here predicted and which was fulfilled, as we're reading there from Luke 1. David himself was already there, already on the same page as Nathan because, remember, some of the clearest prophecies of the coming of the Lord Jesus and the ministry he would fulfill was Psalms of David. Psalm 16, Psalm 22, Psalm 110 where David foresees that from him there is going to come Lord, one that will be his son whom he, David, will call Lord, and that would sit upon the throne following after the order, priestly order of Melchizedek, which we also were thinking about, weren't we, a few weeks or so ago.

Well, let's move on to the first heading, it's this: David's noble aim. David's noble aim because this prophecy comes, doesn't it, as a result of further disclosure from heaven correcting a plan that actually Nathan had approved of, David, his desire to build a house for the Lord. That's where it all began and it's not where it's going to finish because the Lord declines the offer and instead returns, repays the compliment here with considerable interest. But let's stay with David's noble aim. Not surprising, is it, David was a man after God's own heart, that he should have God in the forefront of his thinking, that he should be giving himself no rest, he's restless, he's pacing around while he, himself, has got to see to a palace. Hiram, king of Tyre, act of honor to David, 1 Chronicles 14, you can read about it there verses 1 to 2, builds this house for David recognizing some greatness there in David for David is very very well established, very comfortable but he doesn't feel comfortable that he has this and who is he, David, just a human being, just a man, king,

sure but was a man who always knew his place, didn't he? And God, where was God's dwellingplace? In Jerusalem, sure, it was there but not with any of the glorious trappings of the tabernacle, in a more makeshift tent, in something far more temporary in that way. But the worship as we thought the other week, was somewhat chaotic, somewhat in disarray, and that weighed on David. It didn't weigh on Saul but it weighed on David and it left him feeling dissatisfied that there he, David, was sort of stretched out on his couch and enjoying the luxury indeed that this cedar palace and there's the Lord, is the Lord, a king dwelling in a tent, not having there all of the proper dignity, beauty of what the tabernacle would have offered. But beyond that, David could see, no, it needed a proper housing, a proper solid structure to really show forth God's dignity.

That is what God deserved and so it was David's heart to build a house for the Lord, build a temple, if you like. Of course, that's going to be Solomon's duty to do that, not David's, but David is a good lesson to us here, isn't he? Good motive. Good motive which Nathan recognizes. He recognizes that and blesses David, "Whatever is in your heart to do, go ahead and do it." Because it was a good motive that David was determined that he was not going to neglect the glory and the honor of God, that his own comforts come second place, his own situation second place. How could he suffer it that the Lord was suffering a comparative indignity that he, David, an earthly king, is in this very considerable structure and the Lord was in a more makeshift tent and that that is where his glory was confined, as if to say to the world that actually earthly kings were more important than the God of heaven and earth and that was insufferable to David.

Well, it's a reminder to us there, isn't it, as well that our thoughts are ever with the house of God, our thoughts are ever with the cause. Is it prospering? What can be done? What contribution can be made? Prayers, finances, our thoughts, questions, encouragements, what is there that we can do to see the Lord's work prosper? Well, we haven't had anything quite as grand as the temple project in mind but we're thankful we have a roof that's with a bit of gushing may come this week, don't hold me to that, mind you, but may come this week. Others things too, a Swift box as well which are going to be assembled up there and, well, what we said, sighted up there and we have other things too before we are absolute absolute finished or as good as finished and that work has been done. Sacrifices and foregoing of different things to make that happen and how many friends in other churches and given sacrificially to that. And that's an example and David's the example to us, isn't he? There is his noble aim that I can't be comfortable with all the things I have and the pleasant things I'm enjoying while there's God's work is neglected, while the work, the cause of the gospel is somewhere second, third, fourth place in priority.

No, David could not suffer that and neither should we when we look on, look on at the cause here, how weak we are, how needy we are, how small we are, while we want God to be honored and we want this building to be used for his honor and that while buildings, buildings, buildings become somewhat the focus, I'm afraid still are for a bit yet, but we're making progress and we're glad to report but we're wanting it all to serve a higher and a greater end and that God's honor, God's kingdom, that his glory might be something that more people, more people would appreciate than they do. It grieves us, doesn't it, just

how little appreciated he is, how people just go around and enjoy spring days, spring weather, the rest of it there, and liberties returning as we were mentioning in prayer, but without really, without really a serious thought about God. No thanksgiving. Nothing returned to him. And we're grieved at that, that God's honor is neglected.

So David had a noble aim, God first, God's work first, God's glory first, and we're a work in progress, aren't we ourselves as we attempt that to be our priority too with everything else. I know necessary things, we all have to live, we all need places to live in and so forth, but we also have there God's glory very much in view. That's the chief end. So our second heading: God's greater aim. That was David's noble aim but God had actually a greater aim and it wasn't as though God hearing of David's plan suddenly comes up with this plan to sort of outbid him, if you will, or in some way here a sudden occurrence to the Lord that, "Ah, this is what I'll do instead." The Lord knew what he was going to do and knew from eternity.

All his works are known to him and here was the moment for that plan to become a little clearer, to emerge, something more of it. We believe in progressive revelation, that it's not all there in Genesis 1, and that it takes time, a lot of time at times, hundreds of years have to pass before something more is added, some greater sort of specific detail is added in to help us to narrow it down, narrow it down. Who is this coming one? What is this promise? How is it going to be fulfilled? It gets clearer and clearer as we go on and, in a sense, it takes a quantum leap forward here in this passage, this prophecy that Nathan is given where there is this greater plan, this greater aim of God now brought out, now disclosed. It amazes David and had we read on we would see his astonishment that God should speak to him and speak of his house like this. That was the Lord's intention to build a house and in verses 11 to 16, a dynasty for David. Not a literal building so much, not something here in respect of an outward trapping of glory but to build for him a family line that would culminate in the most significant person ever to come into the world.

Now, of course, it's partly fulfilled in Solomon. Partly fulfilled in Solomon. Solomon in his glory and at his best is representing to us something there. So our Lord when he was on earth had to say to the people that a greater than Solomon is here. Solomon had a grandeur, had something there of power and splendor and preeminence and he's hinted at here, isn't he, the seed who will come from your body and he's going to build the house, he's going to build the literal house, the temple which indeed God will suffer to be built and for his glory to be known there. And he's going to be a father to him. He shall be my son. But look, if he commits iniquity, I will chasten him with the rod of men, with the blows of the sons of men. That's what Solomon was going to find when he commits iniquity, and he does, that he's going to get chastened as are all the other kings that follow from the line of David. Some would do much better and others particularly towards the end who would do very badly and are chastened. So the end there finally, the kingship is sort of pushed to one side into exile, things go and the line of David goes underground. It's now just a sort of underground sort of source and a stream there that's still running. It looked almost as if it was done and finished.

So Solomon is in view and these physical descendants of David, yes, they're in view, but then there is someone greater than Solomon who is also in view. Psalm 89, which we've quoted before, verses 34 to 37, "My covenant I will not break, Nor alter the word that has gone out of My lips. Once I have sworn by My holiness; I will not lie to David: His seed shall endure forever, And his throne as the sun before Me; It shall be established forever like the moon, Even like the faithful witness in the sky." And that follows on from earlier teaching that David's descendants, if they forsake his law, they break his statutes, will be punished, their transgressions with the rod and their iniquity with stripes which is what Nathan has already said that's what's going to happen to these earthly descendants if they disobey, they're going to find God chastening them.

Now beyond them, there's one who will not disobey and won't need that chastening and who is going to be the one whose throne will endure forever as the Son before me, and you'll see that the Psalmist here is saying that God has pledged this, he has sworn by his holiness and will not lie to David. But as he's spoken to David, despite at times a way the whole Davidic kingship seemed to be in absolute freefall and exile into Babylon as though it was dead and buried, and yet, no, there is going to be a completion, this enduring throne that will be as the Son before me that will be brightness and have permanence written all over it.

But indeed this is simply the way the further outworking that you have in Genesis 3 and the promise there of one who is going to bruise Satan's head, the promised Messiah who would come. It's there again when Abraham is given promises that there's going to be one of his seed and going to be blessing all the nations of the earth. It's there. And then in Genesis 49, it narrows it down that where is this rule, where is this one who is going to have great power and authority coming from? The line of Judah, from that tribe. Genesis 49, reading from verse 8 and onwards where Jacob blesses his children as he approaches death. "Judah, you are he whom your brothers shall praise; Your hand shall be on the neck of your enemies; Your father's children shall bow down before you. Judah is a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him? The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes. His eyes are darker than wine, And his teeth whiter than milk." That's Judah, the promise there of rule, that enemies are going to be bowing down like a lion and be able to seize its prey and be fully satisfied, lie down in peace. Then this idea of a donkey and bound to the vine and you have fruitfulness, you'll have safety and protection. These are of great value and to have your donkeys and they'll all be absolutely safe and flourishing with teeth whiter than milk and eyes darker than wine. There's a promise there of Judah assuming a place beyond the other tribes of Israel right there in Genesis 49.

Then it narrows down further, so from within the tribe of Judah, this family, David's family, this family that is part of the tribe of Judah but now the Lord, as it were, homes in further and says from this man and one of his descendants this coming Savior from Genesis 4 through Genesis 12 through Genesis 49 is coming. And that is why so much of

the announcements of the Lord's coming are full of the language of David, why so many of our Christmas carols are full of the language of David. He gets referred to because this is the fulfillment of these promises such as 2 Samuel 7, Psalm 89, and others that we could have read also. Just to refresh our memories in some of these occurrences of these references. Luke 1 and there verses 30 to 33 that we read a moment ago, and the angel came to Mary in Nazareth, "Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.'" That's really just quoting 2 Samuel 7 and the prophecy of Nathan and Psalm 89 and what that has said, that this one that will be born to Mary, David's line just as her husband Joseph of David's line, both of them from that household, and this is the one who is going to reign over the house of Jacob forever and of his kingdom there will be no end.

Right there and further on too, Luke 1. Now we're looking at the prophecy of Zacharias, his mouth now open, his tongue loosened since John has been born and he's confirmed that his name shall be John. Now his words, his mouth is opened and he's prophesying. Luke 1 reading from verse 67, "Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: 'Blessed is the Lord God of Israel, For He has visited and redeemed His people, And has raised up a horn of salvation for us In the house of His servant David, As He spoke by the mouth of His holy prophets, Who have been since the world began, That we should be saved from our enemies And from the hand of all who hate us, To perform the mercy promised to our fathers And to remember His holy covenant.'" He goes on to speak of Abraham and how it traced back to him, why traced back to the beginning of the world, isn't it? Since the world began, prophecies that were there given and which were passed on.

Luke 2 and we're right there, aren't we, in the whole of the birth narrative is to read from chapter 2, 5 verses, "And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria. So all went to be registered, everyone to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child." All coming to fulfillment. The genealogies of Joseph and Mary you can find there in Matthew and Luke tell us they're all from the right family. They're there by rights going to Bethlehem. That's where they belong because they're from David's line.

Then in Romans 1 by way of a comment there in one of the epistles, he writes in chapter 1, the first three verses, "Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh." There we have it, born according to the seed of David according to the flesh.

Then that kingdom, then, is an established one, that his throne is established, but notice how it came about, that though it's permanent, it's immovable, it's unshakable, it's eternal, and yet just as with David, coming to that place of coronation when he will be glorified with so much humiliation and so much persecution, so much hardship, and as David found himself on the receiving end of his own countrymen, our Lord Jesus found himself with the Pharisees, Sadducees, all the chief priests and elders and scribes ranged against him. A few noble exceptions but for the most part ranged against him, suffering in humiliation in ways in which he wasn't allowed to teach freely, what was challenged every time, counter accusations against him opposing what he's saying, and that was his to have to endure, to be called all kinds of things, insults, dishonors to his name and which he endured.

Extraordinary obedience. Extraordinary obedience. David is a man after God's own heart and the Lord Jesus Christ's obedience all the more so, it extends beyond that, extends to such an extent, doesn't it, that he is willing to die for his people to win his people, a people who hated him, who were all God-haters by nature, yet he died for his enemies, died when we were still enemies that he might purchase us, that his blood could atone for our sin, could blot out our transgressions and obtain for us righteousness from heaven and we're not enemies anymore but those that he loves, those that now he will honor, honor with salvation and he will give to us heaven itself.

So it is established by extraordinary obedience, this throne established by extraordinary exaltation, unmissable, that is, his resurrection, unmissable, identifies him so clearly as the one proceeding from David who is the King of kings, the Lord of lords, and Peter preaches to that effect, doesn't he, there in Acts 2. He exalts Jesus Christ, that's who it is, exalted to the right hand of God, made both Lord and Christ.

And beyond that, in the book of Revelation, time and time again the references back to David and then putting his present glory in that context occur again and again. Revelation 5:5, John seeing that the glory of God, "one of the elders said to me, 'Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.'" He is in charge of history. He is the one who has been given executive power. Who is he? Well, he's the lion. He's Genesis 49, wasn't he? He's the lion of the tribe of Judah. The root of David comes from his lines, proceeded from him, and he's the one that is going to lead and rule over all things.

Later on in Revelation, this in Revelation 19:11 and following there, "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. His 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. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now 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. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS." That's great

David's greater son. David has his victories and had those that followed him, but here our Lord Jesus Christ brings this to a wonderful, rich fulfillment.

We might just take lastly in Revelation 22:16, "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." It goes back to 2 Samuel 7, all of those references, all that the Lord Jesus Christ now brought into blazing glory in the book of Revelation traces its origin back, back to David, back to him as the one, the descendant from David after the flesh.

Well, I finish briefly with some indications for us. There are many, aren't there, but we need just a few for us to think of. He is our Lord Jesus Christ, our great King, whether in Revelation 19, fighting, defeating all of our enemies. He is also our great High Priest. In that way David actually did occupy something of a priestly function at times, he shows us forward to how the Lord Jesus is going to be prophet, priest and king. David, in fact, already in embryo was fulfilling some of those offices.

Well, this King, how he loves his people, how he loves his people. David, yes, loved his people, served them loyally, but our Lord Jesus Christ, how much the more he does and from that position of great authority, permanence of his throne, that love will never cease, never be compromised, never be a light that's put out, and that love is there for us each day. We wake, we know Christ loves us, his banner over us, his love is of affection, is ever upon us and can fulfill everything that David could not. He's only one man, very finite, limited understanding, but our Lord Jesus Christ, there is nothing that escapes his kingly eye, his wisdom, his knowledge, his omniscience. And his eye is upon us, dear friends, upon us. He calls us beloved, he calls us friends and that is some position we have for the great King of kings and he calls us friends and promises us great things to come.

He is a King who rules for us. For us, for each of us in that way as members of the church, living stones in this great temple of the Lord, the dwellingplace of God. And he rules for us, determines our paths, sets a route for us, and does it in such a way that is remarkable and you only see how remarkable it is when you look back on it and can see how did he think that through, how did he know that I'd make that mistake, and how did he know that I'd be in that place, at that time, and that he'd have that person there meet me and that book was there on the shelf and I just happened to read it, etc. etc. We, all of us, have a testimony of God's overruling on our behalf to benefit us spiritually, save us from our sins, and to hold us there, to keep us there, to preserve us in Jesus as we're thinking in Jude, carry us through.

But as that King who's ruling for us, he's so approachable, so so approachable. We might be terrified of the things we'll read about them in Revelation, the wrath of God and the fierceness of which justice will be implemented, and it will, yet to us he turns and favors us and assures us that all is well, that we are in him and he is doing this actually on our behalf, that he is going to destroy the enemies of the church, all oppressors and persecutors are going to be brought to nothing.

He's a King that gives us a work to do. David had work for people to do, his mighty men that he had and all the exploits that they did, and we also at work for our King. The King calls us ambassadors. We're servants, yes, but we're ambassadors which is a dignity in itself, to speak for him, represent him, to live in a way that represents incredibly. So in life and in speech, we are acting for the King of kings, the Lord of lords and we're clothed with that honor and with that dignity.

And finally, he is the King that we will serve in heaven. We're going home. We're traveling to be with him. And what at the moment when we read Revelation, step back from it, marvel at it, that's the world above, that's the things there that seem so different to what we're used to and the struggles and the battles of everyday life. But sure, that's where it's all at and that's where we're going, and that's where we're going to serve him forever and forever, for his kingdom is established, 2 Samuel 7, Nathan told us that. It's told there to Mary by the angel and it's proved by all that our Lord Jesus did for his people, raised to glory, never to lose that glory, never to fail in office, never to be a disappointment. A kingdom established and secure, all things in this covenant ordered and sure, and we will behold him, we will serve him, and we will be there in his presence forever and forever.

Well, this is great David's greater son and that's some son, isn't it, that he has there to come. That's some Lord that we have to honor, obey and love in these days. All in scripture, all foreseen, all foretold, what an amazing book and we can have confidence in the book because we have confidence in the God who spoke this and who spoke into being, may happen all that he had promised, and this great promise that was made to David as got said in Psalm 89, he does not lie. He did not lie to David, didn't lie to anybody, and we live to enjoy the fruits of that and have our great Savior Jesus Christ to admire, appreciate and respect for now and forever.

GREAT DAVID'S GREATER SON

(Sermon Summary)

Reading: 2 Samuel 7: 1-17.

David's route to the throne has been through suffering. In this respect, he reminds us very much of a greater King to come, who was also born in Bethlehem, had a group of followers, and had to defeat evil through suffering. Like with David, people recognized that the Lord Jesus Christ had the Spirit of God very much upon Him and saw that He too was replacing a decaying and apostate leadership with something better.

Nathan's prophecy, which we read of in this chapter, speaks with great clarity about David's line, something which David also foresaw clearly as we learn from Psalms 16, 22, and 110. David foresees a Son of his, whom he would be calling 'Lord'. This is great David's greater Son, our Lord Jesus Christ. He is going to surpass David in glory, power, authority, honour, obedience, longevity, and scope.

1. David's noble aim.

David, as we have seen on a number of occasions, is a man after God's own heart. He puts God first in everything. As we have also seen, he is living in a cedar palace which Hiram, the King of Tyre, has built for him (1 Chronicles 14:1-2). But David feels the disconnect between himself, living in comfort, while the Ark of the Covenant, the very symbol of the Lord's presence on earth, is in a tent. David therefore resolves to provide for the Lord something greater for His dwelling place.

It is a noble aim and comes from good motives. It is so easy to be looking after ourselves and neglecting the things of God. We are always to be examining ourselves regarding our stewardship. Do we give liberally? Are we willing to forego comfort and ease for the sake of the Lord's cause? If we neglect to provide for the Lord's work, it is to dishonour the Lord Himself. It is a good statement to the community of the value we place on the Lord's work that we have undertaken the re-roofing of the church building.

2. God's greater aim.

Although the project David has in mind spoke well of him, it was not what the Lord desired (vv5-7). The Lord, therefore, declines David's offer. A reason is that David is a man of blood (1 Chronicles 28:30). He is still at war, not at peace. It is to be his son, Solomon, who will build the house for the Lord.

But God actually promises to David that He will build for David a house, or royal dynasty (vv11-16). He is telling David that He will perpetuate his line, including the place that Solomon will occupy, but more importantly it is someone greater than Solomon that is in view – our Lord Jesus Christ (see Psalm 89:34-37). This is a further unfolding of the Lord's plan to bring a Saviour into the world. It began in Genesis 3 and took further shape through the promise to Abraham in Genesis 12. The origin of the Saviour was narrowed down to the tribe of Judah (Genesis 49:8-12) and here it is narrowed down further and located in the family of David. It is a clear prophecy of the coming of our Lord Jesus Christ, a descendant of David after the flesh.

This is spoken of much in the New Testament. We see it plainly in the events and prophecies leading up to the birth of the Lord Jesus (Luke 1:30-33; Luke 1: 67-71; and Luke 2:1-5). The genealogies show us that, whether traced through Mary's line (Luke 3:31), or his adopted father, Joseph's (see Matthew 1:6-7, 20), David is in the Lord's family tree. Paul states this in Romans 1:1-3. This dynasty then is permanent, eternal, immovable and unshakeable. It is established, in spite of the opposition of the Pharisees and chief priests. It is to be established through suffering and persecution.

It is, furthermore, to be established upon the total obedience of the Lord Jesus. He is the Servant of the Lord who gains a people for God by dying to purchase them. His glory is to be concealed (John 19:36-37) as He humbles Himself on behalf of those He came to die for.

Now, His dynasty is established by exaltation. He has been properly recognised and crowned (Acts 2: 29-36). At His visible return, every knee will bow to Him (Revelation 5: 5; Revelation 19: 11-16; and Revelation 22:16). David, as king, is a type of Christ, his greater Son.

3. Some implications for us.

There are some things in this that are a great comfort to us as believers.

He is the King-Priest who loved us so much that He was willing to die for us. His banner over us is love. His eye of affection is upon us and He calls us 'beloved.'

As a King He rules on our behalf. He determines our path through life, sets a route forward for us and is there to be consulted in prayer. He helps us through all the uncertainties that are before us.

He is a King who sets us, His subjects, working for Him. He sends us out to represent Him as ambassadors, in what we say and what we do. He is then the King we will serve one day in heaven. His kingdom will be established, and we will be established with Him. We will be able to behold and magnify Him.