

Second Samuel 7, is one of the great chapters of the Bible. It contains what's commonly called the Davidic Covenant. David was anointed king over all Israel (5), he relocated the Ark of the Covenant to Jerusalem (6), and now God enters into a covenant with him (7).

Most of us know that Scripture is filled with covenants. In fact, our Bible is divided between the Old and New Covenants (Testaments). Simply put, the OC was made with physical Israel and was typical of the NC made with true Israel.

The OC includes the covenant made with Abraham, Moses, and David—these three covenants are necessarily connected. Perhaps we can put it like this—the OC was with the physical nation of Israel and was given in three stages—it was first given to Abraham (Abrahamic Covenant), then to Moses (the Mosaic Covenant), and then to David (the Davidic Covenant). These are not so much three distinct covenants as they are three stages of the same covenant (what the NT calls the OC).

If you think about it brethren, it's far more simple than we make it. The OC (OT) shadowed the NC (NT). The one was physical and temporal, whereas the other is spiritual and eternal. This then brings us to 2Samuel 7, a chapter which divides itself into three parts: David's Desire (vv1-9), God's Promise(s) (vv10-17), and David's Prayer (vv18-29).

- I. David's Desire (vv1-9)
- II. God's Promise (vv10-17)
- III. David's Prayer (vv18-29)

#### I. David's Desire (vv1-9)

1. We learn from v1, that David had defeated the majority of his enemies, and was experiencing a time of peace and rest.
2. V1—"Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around."
3. This doesn't deny that David will have further battles, but it simply affirms he was experiencing a time of rest.
4. This rest afforded David a time to reflect upon his own present condition and the condition of the ark of the covenant.
5. V2—"The king said to Nathan the prophet, 'See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.'"
6. In other words—David was dwelling in a glorious palace, while the Ark remained in the tabernacle he reconstructed.
7. V3—"Then Nathan said to the king, 'Go, do all that is in your heart, for the LORD is with you'"—that is, Go and fix the situation.
8. It's rather evident that Nathan knew what David meant—he knew that David desired to build a house for God.
9. Now, let me say in passing, that here we are introduced to the prophet Nathan, for the first time in Holy Scripture.
10. Nathan, as you know, will play an important part in David's life from this point forward, and in the life of Israel.
11. It appears that Nathan was a bit hasty in giving David permission to build the temple—he simply assumed it was a good idea.
12. V4—"But it happened that night that the word of the LORD came to Nathan saying, 'Go and tell My servant David, thus says the LORD: Would you build a house for Me to dwell in?'"
13. And so, from v4-9, the Lord provides various reasons why it wasn't His will for David to build Him a house (temple).

14. Now, it's important to notice the nature of this question—it's rhetorical in nature—the emphasis should be placed on the words YOU and ME—"Would YOU build a house for ME to dwell in?"
15. In other words, the LORD is never dependent upon anyone for anything. God doesn't need David to make Him a house.
16. He then provides two reasons David was forbidden to make Him a house: (1) It wasn't time for God to dwell in a house.
17. This is the point of vv6-7—the LORD tells David, as long as His people dwell in tents, He was content to dwell in a tent.
18. The point being—the time would come when His people rest in the land (under Solomon), then He too will dwell in a house.
19. While His people dwell in tents, He too will dwell in a tent—but when they dwell in houses, He too will dwell in a house.
20. In other words, what we find here is this—God identifies with His covenant people—He identifies with their situation.
21. Dale Ralph Davis—"Do his people live in tents? So does he. Are they a pilgrim people on their way to the land of promise? So he is the pilgrim God, sharing the rigors of the journey with them."
22. This is why David was not allowed to build the temple—it was because it wasn't time yet for God to dwell in a temple.
23. David's reign was on the tail end of Israel's journey—it's true they had rest under Joshua, but this was temporary.
24. And so as we shall see, it's not until Solomon's reign, does Israel experience rest, and so it's not until Solomon, that God too dwells in a house.
25. Dale Ralph Davis—"This is why God wants no cedar temple yet. He must make a secure place for Israel first. He will not rest till He gives rest to His people."
26. 1Chron.22:6-10—"Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. And David said to Solomon: 'My son, as for me, it was in my mind to build a house to the name of the LORD my God; but the word of the LORD came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. 'Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. 'He shall build a house for My name, and he shall be My son, and I *will be* his Father; and I will establish the throne of his kingdom over Israel forever.'"
27. This passage obviously sheds light upon 2Sam.7—it's David's recounting to Solomon, why he did not build the temple.
28. David was not allowed to build the temple because his reign was one of war—"You have shed much blood and have made great wars."
29. In contrast to this, God says of Solomon—"Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name."
30. In other words—the reason Solomon would build God's house was because his reign was one of peace and rest.
31. Thus, God would rest (He would dwell in a house), only when His people rest—or dwelt in the land with peace and rest.
32. (2) It was God's intent to make David a house, vv8-9—"Now 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. And 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.'"
33. The LORD underscores the gracious nature of God's covenant relations—God initiated this relationship with David.
34. It wasn't about David building a house for God, but it was about God building a house for David—this covenant was gracious.

35. This is seen in bringing together the book-ends of v5 and v11—"Would you build a house for Me to dwell in? v11—"Also the LORD tells you that He will make you a house."
36. We will see under the next main heading, by "house" in v11 is meant a dynasty—a vast and long-lasting reign.
37. This is why David was forbidden to build a house for God—God wanted to make clear His promises where unmerited.
38. He wanted to alleviate any notion that God was going to build David's house because David built God's house.
39. Obs.1—Christians should concern themselves with God's house—v1 portrays David is very commendable way.
40. He has a big house and rest from all his enemies, and yet, he was concerned more with God's house than his own.
41. It's very easy to reach a certain age and station in life when things are good—money is good—health is good.
42. And it's easy to forget about God and the state of the church—David didn't allow success to blind his mind to eternal matters.
43. Richard Philips—"David's attitude should be imitated by all who find themselves settled and successful in life. In modern society, when someone has 'made it,' he or she is supposed to 'retire' in luxury and ease. For many, this retirement leads to a restless boredom. An antidote for Christians is to devote spare resources of time and money to honoring God and serving his gospel. Rather than sitting on our thrones, seeking to do things for ourselves, we do better to seek some special way in which we can serve Christ's church and advance gospel missions."
44. Obs.2—Christians should submit all their desires to God—David never had the change to do what he wanted to do.
45. He wanted to build a house for God—that was a very good thing—and yet, it wasn't in God's will for it to happen.
46. David had to submit his will to God's will—just because we want something that's good, doesn't mean it'll happen.
47. 1Ki.8:18-19—"But the LORD said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well that it was in your heart. Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.'"
48. Obs.3—Christians should rejoice at God's grace—in many ways, this is the primary point of this entire chapter.
49. David wanted to do something great for God (which is a very good thing), but God intended to do something great for David.
50. O brethren—the Christian religion is all about grace—it's about God coming to earth, to do something for man.
51. It is NOT in the first place about us doing anything for God, but it's about God, in Christ, doing something for man.
52. Mk.10:45—"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
53. Perhaps I can put it like this—God in the gospel first serves man, so that man, by His grace, then serves God.

## II. God's Promise (vv10-17)

1. Beginning with v10, the LORD no longer is reminding David of what He has done, but now what He will do.
2. V10—"Moreover (in addition to what I've already done) I will appoint a place for My people Israel, and will plant them."
3. There are basically three promises within verses 10-17—He will plant His people in the land, He will deliver them from their enemies, and He shall make David a house.

4. I want to summarize these three promises by the words—dwelling, deliverance, and dynasty—but before I come to these, I want to say three introductory things.
5. (a) These promises are covenantal—by this I mean, at the very heart of these promise is a covenant God makes with David.
6. Historically, we refer to this covenant as the Davidic Covenant, which is kind of the third stage of the OC with Israel.
7. We know that these promises are a covenant, not because the word "covenant" is used, but because of further revelation.
8. Ps.89:34-35—"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."
9. Here God Himself interprets the promises made to David as a covenant—notice His covenant, word, and oath are the same thing.
10. God promised, swore, or covenanted with David, that He would bless his seed, and establish his throne forever.
11. (b) These promises are certain—this of course logically follows the fact that these promises are a covenant to David.
12. God has sworn by His holiness, which is another of saying—whatever God has promised David he will fulfill.
13. Thus, if you notice, the phrase "I will" is used seven times in 2Sam.7:10-17: v10—"I will appoint a place for My people Israel" "I will plant them" v11—"The LORD tells you that He will make you a house" v12—"I will set up your seed after you" v13—"I will establish the throne of his kingdom forever" v14—"I will be his father, and he shall be My son."
14. These are all unconditional and certain promises—they are all based upon God's integrity and covenant faithfulness.
15. (c) These promises are typical—by this I mean, while they have a historical application to Solomon, they ultimately refer to Christ.
16. (1) Dwelling, v10a—"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."
17. Now, the first thing that needs saying about this promise is—it had an initial and literal fulfillment under Solomon.
18. This was the original promise to Abraham—God would give them the land of Canaan as their personal inheritance.
19. This promise was given to Abraham, was realized under Moses (in great part), and comes to completion under David.
20. The imagery of planting underscores "permanence"—they would be planted in the land—"and move no more."
21. But this is not the final fulfillment of this passage, we know from other prophecies and the NT, that it refers to the church.
22. Jer.24:6-7—"For I will set My eyes on them for good, and I will bring them back to this land; I will build them and not pull them down, and I will plant them and not pluck them up. Then I will give them a heart to know Me, that I am the LORD; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart."
23. Here we find similar imagery—God promises to establish a people in the land—planting and building them (God's people are likened to a field and building).
24. 1Cor.3:9—"For we are God's fellow worker; you are God's field, you are God's building"—the church is a field and building—Christ is the soil and foundation (we are planted in and built upon Christ).
25. (2) Deliverance, v10b—"nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies."
26. In other words, the LORD is promising a time when Israel will endure a time of peace and rest from their enemies.

27. From the time of the judges onward, they were fought against their enemies, but a time is coming when they will rest from all their enemies.
28. Thus, from the very beginning of their existence, the nation of Israel faced many enemies—without and within.
29. But a time is coming, says the LORD, when they shall have rest from their enemies and endure a time of peace.
30. Now it's very important to understand that in the very first place this refers to the rule and rein of king Solomon.
31. 1Chron.22:9—"Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days (He shall build a house for My name)."
32. In other words, the LORD is foretelling a time of peace and rest under Solomon, in which Israel would be delivered from her enemies.
33. But the NT applies these verses (and imagery) to the deliverance of the church from her spiritual enemies (sin and Satan).
34. Lk.1:68-71 (the words of Zacharias)—"Blessed is the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn (power or king) 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."
35. (3) Dynasty, v11b—"Also the LORD tells you that He will make you a house"—by house is not meant a physical house but a dynasty.
36. The LORD says three things about David's dynasty—death does not annul it, it cannot destroy it, time will not exhaust it (I have taken these points from Dale Ralph Davis' helpful commentary).
37. (a) Death does not annul it, vv12-13—"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. He shall build a house for My name, and I will establish the throne of his kingdom forever."
38. God promised David that he will have a son from his own body to sit on his throne, and he will build God's house.
39. This obviously refers to Solomon, who would be David's physical offspring and would build the physical temple.
40. In other words, this promise would not die with David, but would continue far after his death in his descendants.
41. And yet, we learn from the NT, that the son promised David, was not ultimately Solomon, but Christ, his greater son.
42. It's for this reason, the Scriptures often refer to Christ as the Son of David, who sat on the throne of His father David.
43. Acts 2:30-31—"Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne."
44. In other words, David, because he was a prophet, knew that Solomon was not the ultimate and final fulfillment of God's promise.
45. He knew that eventually, from his own body, would come the Messiah, who would be raised from the dead to sit on his throne.
46. (b) Sin cannot destroy it, vv14-15—"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. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you."
47. In the first place, this promise must be applied to Solomon, who would be spiritually adopted and become a son of God.
48. This of necessity means God would save Solomon (as He did David), and give him a heart after God's own heart.
49. Furthermore, He promises never to leave nor forsake Solomon, but when/if he sins, He will lovingly chasten him.
50. But another thing that needs saying is, the first part of v14, is quoted and applied to Christ in the NT (Heb.1:5).

51. Heb.1:5—"For to which of the angels did He ever say: I will be to Him a Father, and He shall be to Me a Son?"
52. Now, as you know, Christ was the Father's Son from eternity—the Son was always the Son and the Father always the Father.
53. But what we have here promised in Heb.1:5, is that unique covenant relationship would exist between the Father and Christ (as the GodMan).
54. Thus, the phrase "if he commits iniquity, I will chasten him with the rod" can hardly be applied to Christ as He was sinless (though the chastisement for our peace was upon Him, and by His stripes we are healed).
55. But it's interesting how this promise is worded in Psalm 89:30-33—notice the phrases "his sons" (plural) and "him" (singular).
56. Ps.89:30-33—"If his sons forsake My law and do not walk in My judgments, if they break My statutes and do not keep My commandments, then I will punish their transgression with the rod, and their iniquity with strips. Nevertheless My lovingkindness I will not utterly take from him, nor allow My faithfulness to fall."
57. In other words, because the promise is made to Christ (I will be his Father and he My Son), those who are in Christ receive the same promise.
58. Gal.3:26-29—"For you are all sons of God through faith in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."
59. (c) Time will not exhaust it, v16—"And your house and your kingdom shall be established forever before you. Your throne shall be established forever."
60. This of course can only be applied to Solomon in a very qualified sense—his kingdom lasted 40 years and he had other sons who were kings also.
61. But eventually the kings of Judah ceased, until the fullness of time came, and David's greatest Son sat on his throne.
62. Lk.1:32-33—"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."

### III. David's Prayer (vv18-29)

1. Verses 18-29, describe the response of David to God's gracious promises, in the form of an extended and beautiful prayer.
2. V18—"Then King David went in and sat before the LORD; and he said: 'Who am I, O Lord God? And what is my house, that You have brought me this far?'"
3. This prayer is simply too instructive to consider it here, thus, I think we will come back to it next week (Lord-willing).
4. Let me just say in closing—How else can we respond this morning but by humbling ourselves before God in prayer and praise!
5. Who are we that God has set His love and grace upon us! Who are we to receive such a gracious and free salvation!