



NOW, THEREFORE, THUS
YOU SHALL SAY TO MY
SERVANT DAVID, 'THUS
SAYS THE LORD OF
HOSTS, I TOOK YOU FROM
THE PASTURE, FROM
FOLLOWING THE SHEEP,
THAT YOU SHOULD
BE PRINCE OVER MY
PEOPLE ISRAEL.

2 SAMUEL 7:8 (ESV)

PROMISE

F U L F I L L E D

DATE

March 21 & 22

WEEK

4 of 5

KEY VERSE

2 Samuel 7:8

SETTING THE STAGE

The establishment of the house of David is an integral part of God's master plan to fulfill the promise made in Genesis to defeat the enemy and crush the head of the serpent. At this point in God's plan, He has brought His people out of Egypt and has given them a good land. He has driven out their enemies, making His presence through guidance and assistance in their battles. But because of their sinfulness in the days of the Judges, God was angered and delivered them into the hands of their enemies. And then, Psalm 78 tells us that God came to their rescue, established sanctuary and remedied their sin. He paved the way for righteousness in setting up His servant David as the shepherd of Israel, and as the Servant King on the throne.

The Davidic Covenant represents one of the most significant moments in His Story and in defining His Plan-Our Purpose as the people of God. Psalm 78, verses 67-72, makes it clear that the placement of David on the throne was of major significance in God's redemptive purpose and was essential to the establishment of a godly rule in Israel. *Continued on page 92 >*

PSALM 78:67-72

He rejected the tent of Joseph;

he did not choose the tribe of Ephraim,

⁶⁸ *but he chose the tribe of Judah,*

Mount Zion, which he loves.

⁶⁹ *He built his sanctuary like the high heavens,*
like the earth, which he has founded forever.

⁷⁰ *He chose David his servant*
and took him from the sheepfolds;

⁷¹ *from following the nursing ewes he brought him*
to shepherd Jacob his people,
Israel his inheritance.

⁷² *With upright heart he shepherded them*
and guided them with his skillful hand.

LESSON OUTLINE

1. The Covenant's Explanation
2. The Covenant's Establishment
3. The Covenant's Meaning Today

THINGS TO KNOW

- In Hebrew, the word for house (bayith), can also mean palace.¹
- In Hebrew, the word for temple and house is the same word for dynasty.¹

PROMISE

F U L F I L L E D

Setting the Stage, continued > The succession of the Davidic kings under the Old Covenant was a pre-illustration of the unbroken eternal reign of the Lord Jesus, who, even now, reigns at the right hand in heaven. Let's take a look at the Davidic Covenant, its explanation and its meaning for us today.

The Davidic Covenant - A Summary

The Davidic Covenant is a covenant that took place between King David and God, when King David made plans to build God a house of cedar. The kingdom of Israel was at rest from their enemies, had been blessed and was prospering, and David realized that he, the King, was dwelling in a house of cedar, but God was still dwelling in a tent. The King shared his thoughts with the prophet, Nathan, who encouraged him to “do what he planned” (2 Samuel 7:1-3). Later that night, God spoke to Nathan, telling him to tell David that He did not want David to build Him a house of cedar, instead, God promised to build David a house. Metaphorically, this meant God would establish the lineage of David. First, He would bless the kingdom of David's son, Solomon. God promised to be a father to Solomon, disciplining him, but also never forsaking him (2 Samuel 7:11-16). Secondly, God promised that David's throne would be “established forever,” and this was fulfilled through the promised Messiah, Jesus Christ, who was a descendant of the house of David, and whose kingdom will reign forever (Psalm 45:6-7; Psalm 89:3-4; Revelation 1:5-6).

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The Davidic Covenant is an unconditional covenant, meaning its fulfillment does not depend on David's actions, or the actions of any of the members of his household. Both David and Solomon committed grievous sins (2 Samuel 11:1-27; 1 Kings 11:4-8), and though these sins were displeasing and hurtful to God, He would still honor His promise to establish David's house eternally. God had purposed to do it, and He would accomplish His promise, despite the sinful actions of men (2 Timothy 2:13).

Jesus Christ was called the Son of David, referring to the everlasting kingship of David's house, according to the Davidic Covenant. The promise that David's house and throne would be established eternally is a prophecy concerning the coming Messiah, specifically, that He would come from the house and lineage of David (Matthew 21:9).

Jesus Christ was called the Son of David, referring to the everlasting kingship of David's house, according to the Davidic covenant.

When God makes a covenant, He is, in essence, writing His own job description of things to come. The reason we study the covenants is because in them we see the biblical proof that God's job description does indeed include the responsibility to withhold no good thing from those who walk uprightly, and to work for those who wait for Him. He turns every strep throat, smashed car and stinging put-down for our eternal good. A simple definition of God's covenants would be: “when God makes a covenant He reveals His own job description and signs it.” In almost every case He comes to the covenant partner, lays His job description out and says, “This is how I will work for you with all my heart and with all my soul and with all my strength if you will love Me as I am, cleave to Me, and trust Me to keep My word.”



Today as we look at God's covenant with David we will see:

1. The covenant's explanation.
2. The covenant's establishment.
3. The covenant's meaning today.

1. THE COVENANT'S EXPLANATION

2 SAMUEL 7:1-11 (ESV) *Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies, ² the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells in a tent."³ And Nathan said to the king, "Go, do all that is in your heart, for the LORD is with you."⁴ But that same night the word of the LORD came to Nathan, ⁵ "Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in?' ⁶ I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. ⁷ In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"' ⁸ Now, therefore, thus you shall say to my servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. ⁹ And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. ¹⁰ And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, ¹¹ from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house.*

David sensed the incongruity of his living in an impressive palace while the Ark of God was still in a tent.

David pours the thoughts of his heart out to his faithful prophet Nathan. He says, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains." David sensed the incongruity of his living in an impressive palace while the Ark of God was still in a tent. I mean, if David was in a palace of cedar, surely, God's ark ought to be an impressive structure! David's own humility and his love for the Lord moved him with the desire to bring about a change in that situation and he shared that desire with Nathan, his friend, his prophet. And Nathan, perceiving the king's sincere motivation, gave his blessing on the project, implied in his words to David. Nathan said, "go and do all that is in your heart, for the Lord is with you."

The Lord's wisdom and kindness are seen in the way that He delivers His message to David through Nathan.

In verses 4-7, we see the Lord's gracious response. The same night that David shared this with Nathan and Nathan instructed him, "Go and do it, the Lord is with you," the Lord came to Nathan and instructed him to put a question to David. God said, "Go and say to My servant David, 'Thus says the LORD, 'Are you the one who should build Me a house to dwell in?'"

Now, look at how good and wise our sovereign Lord is in the way He sends these words to David. God gives these words to David from the mouth of Nathan and not from another prophet, so that the reputation of Nathan would not be impugned. I mean, what would it have been like, if God had sent another prophet to tell this to David. It would have appeared that Nathan had spoken falsely. But God is good, and He allows Nathan to be the one to deliver this news. Just think how perplexing it would have been to David to have had Nathan tell him one thing during the day, then another prophet shows up and says not to do it. The Lord's wisdom and kindness are seen in the way that He delivers this message to David. David is not confused, and Nathan's reputation is not damaged.

In fact, we later find out from the lips of David's son, Solomon, that the Lord told David that He was pleased with what David wanted to do. Turn with me to I Kings.

I KINGS 8:18-19 *But the LORD said to my father David, “Because it was in your heart to build a house for My name, you did well that it was in your heart.”*

Solomon tells us that the Lord told David that He was pleased with the desires of his heart. Then, in 2 Samuel 7:6, the Lord reminds David of an important spiritual truth. He says, *“For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle.”*

Stop for a moment and think how profound those words are.

The sovereign God of Israel is not removed from His people, He is near to His people.

First, they point to God’s willingness to identify with His people. If His people must travel in the wilderness in tents, God is going to be there with them. The sovereign God of Israel is not removed from His people, He is near to His people, and He even shares in their humiliations. Is this not a foretaste of Christ’s tabernacling with His people? And yet, you see it here in the sovereign God of Israel.

Secondly, these words emphasize God’s continual presence with His people. He is not distant or unconcerned. But He is near. He is in the midst of His people. And our glorious Lord Jesus Christ would one day show forth beyond all human expectation, the extent of God’s commitment to be with His people, as John tells us in John 1:14, that *“He was made flesh and He dwelt, He tabernacled among us.”*

In 2 Samuel 7:8-17 the covenant which God inaugurates with David is explained and established. The Lord surpasses Himself in blessing David. He reminds David that it was He who chose him and made him ruler, telling him in verse 8, *“I took you from the pasture, from following the sheep, that you should be prince over my people Israel.”*

God has been with David, He has given him victory over His enemies. God is the one who has made David great, He is the one who will continue to make David great. The Lord reminds him in verse 9, *“And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth.”*

Furthermore, God says in verse 11 that He will establish His people in their own land, and He will give them rest from their enemies. And ultimately, that the Lord Himself will build David a house. *“From the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house.”*

The Lord was not speaking of building David a house of cedar. He was speaking of building David a dynasty.

Notice that Nathan tells David “God will make you a house.” There is an intentional play on words happening here in the Hebrew language. David begun this passage by saying, that he wanted to build a *house* for the Lord. Of course, by that, he meant a temple. In Hebrew, the word for *house* (bayith), can also mean *palace*. Interestingly, the word for *temple* and *house* is the same word for *dynasty* in Hebrew.¹

And so there is a play on words going on here. David says “Lord, I want to build you a **house**,” meaning a temple, “because it is not right for me to be in a **house**,” meaning a palace, “and You dwell in a tent.” And God replies, “David, you will build Me a **house**?” meaning a temple. “No. I will build you a **house**,” meaning a dynasty.

On one hand, you had a king building a house of cedar for God; good intentions and well-meaning heart.

¹ The Hebrew noun (in the common singular) used for house in v. 7, 11, 13, 16 is the same word (bayith in English) and takes the meaning: dwelling, house, palace, temple, receptacle, family, or dynasty. See Hebrew and Aramaic Lexicon of the Old Testament (Halot) pg 124.

On the other hand, you have the Creator of the Universe wanting to build a house for you that is not limited to time or geography. Which one has a bigger vision? From the time that God saw David in the pasture tending sheep as the youngest of 8 boys, God saw beyond the pasture. God saw a dynasty, a lineage, a bloodline that would change history for all time.

The Lord was not speaking of building David a house of cedar. He was speaking of building David a dynasty. That is something Saul wanted but did not get.

Saul wanted Jonathan to sit on the throne and God told Saul that Jonathan would not sit on the throne of Israel. But now God is saying to David, “David, your sons will sit on the throne of Israel.” So, the Lord says, “You will not build Me a house, a temple, but I will build you a house, a dynasty.” He would establish David and his seed after him, as the monarchs of the people of God.

2. THE COVENANT’S ESTABLISHMENT

2 SAMUEL 7:12-17 (ESV) *When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.” ¹⁷ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.*

With these words we have the formal inauguration of God’s covenant with David, though the word covenant is not found here. Other passages explicitly state that this was a covenant inauguration. For instance, in Psalm 89:

PSALM 89:3-4 (ESV) *I have made a covenant with My chosen, I have sworn to David, My servant, your seed will I establish forever and build up your throne to all generations.*

You will also find this type of verbiage in Psalm 132. The covenant insures a number of blessings to David:

1. First, his own flesh and blood will occupy the throne. “*And when thy days be fulfilled and thou shalt sleep with thy fathers, and I will set up thy seed after thee which shall proceed out of your body, I will establish his kingdom*” (v. 12). This is no small promise, given the political instability of the near east kingdoms of David’s time, or for today for that matter.

2. Secondly, David’s heir will fulfill David’s desire by building a house for God. “*He shall build a house for My name.*” (v. 13)

3. Third, David’s heir will stand in unique relationship to God. God will be his father, and he will be His son. Nathan proclaims this amazing word, “*I will be his father and he will shall be My son.*” (v. 14)²

4. Fourth, David’s heir may experience punishment for sins, but he will not be cast off like Saul. Look at that second phrase in verse 14, “*when he commits iniquity, I will correct him with the*

David’s dynasty is without parallel in length of duration.

² Now, we who live under the New Covenant, and who have the precious privilege of addressing God as Father, may not be too startled by that statement, but to the Hebrew ear, it would have been unbelievable. Nowhere else in the Old Testament is an individual so clearly designated a son of God. And yet that is the blessing of David’s covenant.

rod of men and strokes of the sons of man.” On the surface, that looks very negative. However, you need to understand that in the context of Saul’s having been cut off, that is actually a very positive thing that is being said. He is saying, “If he stumbles, and he will, like Saul, I will not cut him off. I will discipline him, but I will not cut him off.” This of course, proved important in the days of Solomon’s disobedience as well as for many of the kings of Judah.

5. Fifth and finally, God makes the astonishing promise that David’s kingdom will last forever in v. 16. *“Your house, your kingdom will be established forever before Me. Your throne will be established forever.”* It is worth noting that David’s dynasty is without parallel in the ancient near east in length of duration. His house ruled Judah for over four hundred years, for longer than the greatest Egyptian dynasty, and in stark contrast, to the numerous ruling families in the Northern kingdom. There has never been a longer reign of a single dynasty in any land in the history of the world than David’s four-hundred-year dynastic reign.

The promise was not that the lineage of David would reign for a long time, but that it would reign forever. That very fact leads the prophets of the Old Testament to say that this Davidic promise would only be fulfilled in the Messiah. That, of course, is exactly how the New Testament interprets it. This reign is ultimately fulfilled in the reign of the son of David, Jesus Christ and His eternal messianic rule. The succession of the Davidic kings under the Old Covenant was a type. It was a shadowy figure. A pre-illustration of the unbroken eternal reign of the Lord Jesus, who, even now, reigns at the right hand in heaven. This promise finds its ultimate fulfillment in the reign of Christ.

3. THE COVENANT’S MEANING TODAY

Jesus Christ, the Son of David, the eternal King of the world will come from heaven and establish a reign of joy and righteousness and peace over all his loyal subjects forever and ever.

The mission of the church today is to submit ourselves to the Son of David who now rules invisibly from heaven until He puts every enemy under His feet. And, our mission is to announce the good news to people in every neighborhood and every nation that they can be happy subjects of Christ’s kingdom forever if they transfer their allegiance from the kingdom of this world to the kingdom of Christ.

To put it another way, personal holiness means learning the attitudes and customs of a new kingdom: the kingdom of Christ. And personal evangelism means telling people that the rightful king of the world against whom they have rebelled is willing to grant amnesty to all who return and live under His rule. Jesus Christ, the Son of David, the eternal King of the world will come from heaven and establish a reign of joy and righteousness and peace over all his loyal subjects forever and ever. And until He comes, the worldwide mission of the church is to extend complete, free, universal amnesty to people from every nation.

HOW HIS PLAN SHAPES OUR PURPOSE

Look at Isaiah 55:1-3. The point of this invitation is that the very sovereignty, wisdom and love of God which assured David of an eternal kingdom can also assure you of God's eternal kindness as a part of that kingdom. Isaiah 55:1-3 says,

ISAIAH 55:1-3 (NIV) *“Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.*

² Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and you will delight in the richest of fare. ³ Give ear and come to me; listen, that you may live. I will make an everlasting covenant with you, my faithful love promised to David.”

The very mercy and faithfulness that guarantees David an eternal kingdom can guarantee you all the joy and righteousness and peace of that kingdom. It is a promise made by God. God is saying to you this morning: “if you will come to me empty-handed and hungry, willing to receive what I give, then I will write for myself in your presence a job description and bind myself with an oath to treat you forever with the same mercy and faithfulness that I have demonstrated in my covenant with David.”

Hear the entreaty of the Lord Jesus Himself in the last chapter of the Bible:

REVELATION 22:16 (ESV) *I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.*

Come to the Son of David, come to the King of Kings, and He will sign with His own blood your personal copy of the job description He has written for Himself- to be God to you. And He will give it to you as an eternal covenant, never to turn away from doing you good.

The choice is yours. What will you do with God's covenant promise?