



Lesson 2 December 7th, 2024

God's Promise to David

Study Scripture – 2 Samuel 7:4-17

Background Scripture – Genesis 17:6-16; 35:11; 2 Samuel 7:1-17;
1 Chronicles 17:11-14; Psalms 89:1-4, 29, 34, 39

Key Verse:

*“And your house and your kingdom shall be established forever before you.
Your throne shall be established forever.”*

2 Samuel 7:16

INTRODUCTION

Our Study Text encompasses what is popularly known and accepted as the Davidic Covenant. The promises made to David here receive more attention in the Old Testament than any other covenant, except the Mosaic Covenant. In 2 Samuel:7 we will see promises made to David, as well as to Solomon his son and those sons to succeed him.

Most significant, there is also a promise that a descendant of David would sit on the throne eternally...

The significance and import of the Davidic Covenant is underlined by the fact it is referred to and amplified in the writings of some subsequent Old Testament prophets, as well as in New Testament writings.

This chapter became the source of messianic hope as it was developed in the messages of prophets and psalmists. Many scholars would say that this chapter adds significantly to the messianic hope that had its source in Genesis 3:15 and received strengthening through the promises in Genesis 49:10, Numbers 24:17; Deuteronomy 18:15, and others.

The life of David brings to us the important Context of our Study. This context is most important historically. To understand what is happening in David's life we should be aware that his life events can be divided in four parts.

First, he was an apparently lightly thought of, and as an alienated member of his family he was entrusted with the menial job of keeper of his father's sheep.

He was often alone in the wilderness with the sheep, and became fond of meditating on God and composing music when he was not fighting off marauding loins and bears.

Then in the next phase of his life, when all the soldiers, the generals were afraid and running scared, and this included the first king of Israel Saul, he was called on, or pushed, to bravely fight Goliath, the obnoxious, insulting Philistine enemy of Yahweh. He killed Goliath with his sling shot.

In the next phase of his life David served in Saul's court as Saul's fighting soldier, his armour bearer, and musician to stave off Saul's bouts of incipient madness. Then David was forced to flee from Saul's court, and he spent some twelve to fifteen years being pursued by Saul, and even forced to spend some time with the hated pagan Philistines down in Ziklag.

The final period of his life was that of his reign. When Saul was killed David began to rule over the southern tribes of Judah and Benjamin from Hebron.

The first chapters of 2 Samuel gives us insight into the turbulent period of this reign for the family of Saul ruled over the northern ten tribes who appointed as king Saul's weak son Ishbosheth with his chief General and strongman Abner. After about two years with their appointed king in the civil war and the great unrest becoming weaker and weaker while David grew stronger and stronger, the northern tribes reluctantly capitulated after the murder of Abner by Joab, David's strongman.

Ishbosheth's reign ended, and David was anointed King over all Israel. (Chapter 5).

The Chapters from 5 through 10 shows us David consolidating his rule and consolidating the kingdom, after moving the capital from Hebron to Jerusalem, where Melchizedek had reigned as king.

God had chosen Jerusalem as the place from where He would rule, and David accepted God's choice.

The city was occupied by the Canaanite Jebusites who considered the walls as so impregnable they stood on the wall and taunted David saying, "**David, the lame and the blind can defend this fortress**". But David managed in an incredible feat of military genius to break into the city fortress and overwhelmed the Jebusites.

David's next move was to take the Ark that had been housed for some long time in Kiriath-jearin after a disastrous attempt to move it. He finally moved the Ark to Jerusalem with the large, organized priesthood worshipping under his direction.

The unstable and divided nation of Israel was finally united under David following the death of King Saul. This happened approximately 1000 BC (2 Samuel 5–6). So, after a long civil war (3:1–2) and the conquering of the Jebusites and their city of Jerusalem (5:6–7), David made that city the capital of the reunited kingdom of Israel (5:8–12).

Victory over the Philistines followed (5:17–25). After that, David brought the Ark of the Covenant into Jerusalem, (also known as '*the city of David*' (6:16) and placed it inside a tent (6:17).

This move, cemented Jerusalem as both the political and religious capital of the kingdom after the Ark's arrival in Jerusalem, God then allowed David to defeat his enemies, and he extended his Kingdom to include all the land promised to Abraham, from the river of Egypt to the Euphrates, and from the Mediterranean to the Jordan.



David like all the other eastern kings, built for himself an ornate and expensive house for himself using the famous skills of the Phoenicians, but it bothered him that he was living in this lavish residence while the Ark of God was in a simple Tent. He was faced with what he considered to be a grave disparity.

Although he lived in a grand palace (2 Samuel 5:11; 7:2), no permanent abode existed for the Ark of the Covenant (vs. 6–7). Disturbed by this state of affairs, David decided to build a 'house' for God. He was now at ease, and he communicated his plan to the prophet Nathan, who initially offered encouragement and approval for the king to proceed (7:1–3,).

Here is where God gives a warning to us and our leaders. This incident is a classic example of using our common sense to determine what we should do, instead of relying on the word of God.

Nathan the prophet should have known that a prophet cannot declare anything without a specific word from God. He was wrong.

We too are often wrong when we tell the brethren the Holy Spirit told us what to do when we have no specific direction from God.. One writer warns us:

“The warning in Scripture that our desire, no matter how noble they may be, and our hunches, all must be subject to the word of God, which is the final authority. Beginning with verse 4, you have God’s word to Nathan, as he reveals to this prophet what his word to David should have been”.

Apparently, neither man had asked God for His approval, and what follows in Chapter 7 was God’s reaction to the plan (1 Chronicles 17:3–15 is a parallel account).

It is indeed very sad to see the many people who claim to be prophets and who keep on making mistakes and proving they are no prophets.

It is also sad to see many professing believers doing all kinds of actions and making all kinds of pronouncements and offering guidance and comfort to the hurting when they really have no word from God.

Just look at the sad state of the church and the continued suffering of the people at the mistakes which are being made. Many claim to have the key to material prosperity and the brethren will get all the goodies they want by having their kind of “faith” proposed. But sadly the brethren remain poorer than they should be and can hardly in many cases contribute as they would like to the work of God .

But when we look at David it is clear that the great passion of David's heart was to establish Yahweh's sovereignty in the consciousness of His people. This is why he brought the Ark into Jerusalem, the center of the nation (6:12-15). He wanted the capital not only to be a political and military capital, but also a spiritual capital of the nation where the worship of God as God had established and ordered, and the teaching of the commandments was paramount.



Still, David did not just want to bring the Ark into Jerusalem. He wanted to build an appropriately magnificent Temple to honor Yahweh.

But let us not dismiss or forget how God reacted and why He reacted the way even in response to David's desire to honor God (ch. 6), I

Think about what a Tent is. It is a frail, weak structure which is limited. But being in a tent delights God for there He inhabits a tent and shows His glory. One writer therefore reminds us how God approaches the world:

“When God wanted to manifest his glory in his Son, he manifested it in a tent. John 1 says, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and (literally) “tented’ among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth”.

The glory of God was manifested in a tent.

And it is still true today in your life and mine.

God doesn't want us to adorn the tent. He is not impressed by its appearance, its attractiveness, nor is he discouraged by its unattractiveness. He just wants room in our tent.

Isaiah says,

Thus says the Lord

“Heaven is My throne, and the earth is My footstool.

Where then is a house you could build for Me?

And where is a place that I may rest?

For My hand made all these things,

Thus all these things came in being” declares the Lord.

“But to this one I will look,

To him who is humble and contrite of spirit, and who trembles at My word”.

God promised to honor David with a line of descendants that would continue to rule Israel (ch. 7). Thus, God would not only establish David's reign as long as he lived, but forever.

This chapter, along with 1 Samuel 7 (Samuel's revival speech) and 12 (Samuel's farewell speech), is one of the most important in 1 and 2 Samuel theologically. They all contain explanations of God's methods and His intentions. 2 Samuel 7 is rightly regarded as a 'theological summit,' in the Old Testament as a whole.

In King David's mind, the time for the Lord to live in a tent (the tabernacle) was officially over (2 Samuel 7:1–2). What followed the king's decision would be much different than he anticipated.

The issue of the value of a Temple is somewhat controversial. Stephen in Acts 7 noted that God gave Israel the Tabernacle, but the Temple was David's idea. He argued that the Creator did not need a Temple and did not ask for one, since He could not be confined to something built by humans.



In this Chapter, God gave the rationale for Stephen's position in Acts 7. God always preferred to 'live' in a tent among His people, and so had never previously given any instructions to anyone to build a Temple to house Him.

There is no question however that God gave unqualified approval to the eventual building of a Temple.

One writer reinforces this idea:

“Do you see what God is saying to David? David, I do not want you to build a house for me. I will build a house for you see, that is the kind of God we have.

He is not a harsh, demanding Lord who expects us to build something out of our lives. He is the Lord who wants to give.

The Pharisee came to Jesus once and said, “What must we do to work the works of God? How can we pay God back? How can we work the things that God wants us to work?”

Jesus said, “This is the work of God, that you believe in him whom he has sent”.

The only way to work the works of God is to let God work on your behalf, to receive what he has done, to appropriate what he has, to let him pour himself out to you. He wants you to be a tent that he can fill and flood, and in which he can manifest his glory. “David, I will build you a house, I don’t want you to build me a house. Heaven is my throne, and the earth my footstool”

God was speaking, of course, not literally of a house, but of David’s posterity. He was referring to Solomon, who became king after David rested with his fathers. Then he was referring to all the kings of Judah who followed.

The dynasty of David’s house was never taken from the throne of Judah. There were many dynasties in Israel, the northern kingdom, but the dynasty of David endures for five hundred years. And as Nathan said, “Your sons will be chastened if they rebel, but God will not take away from you the right of your descendants to sit on the throne”.

Note then the promise was fulfilled not in the earthly descendants but in a unique descendant, the Messiah, Jesus of Nazareth.

We cannot overestimate the significance of the Study Text to David, to Israel and to all men. This Covenant was established and guaranteed by God Himself. It is a gift to all people, and it is certain that mankind did not deserve these great promises. Let us consider God’s great mercy and grace to us as enshrined in this covenant.

THE TEXT

Verses 1-3. We remember that the Ark of God had finally been brought closer to David, from Gibeah to Jerusalem, after an ill-fated transfer attempt, (2 Samuel 6:1-10).

David became very afraid of the Lord during this incident and pondered how he could bring the Ark to Jerusalem. When it finally arrived in Jerusalem it remained in a tent as it always had been and continued to be called the “tent of meeting” or the “Tabernacle”.



Obviously, David's heart was in the right place, and he was thinking of how to please his God that had so preserved and blessed him. His trusted spiritual advisor Nathan knew David's spiritual state. So when David expressed his desire to house God's Ark in more sumptuous quarters, Nathan quickly concurred and praise David's 'good' intentions. Here Nathan spoke as his friend and not as God's messenger. Note the prophet's great compliment to David, *"The Lord is with thee"*.

Some believe that Nathan's response to David, good and reasonable though it seemed, was presumptuous. The prophet, they reason, answered according to human judgment and common sense; without asking for a word from the Lord.

One writer comment wisely: **"It is of the utmost importance that we should ever test our desires, even the highest and holiest of them, by His will. Work, excellent in itself, should never be undertaken, save at the express command of God. The passing of time will always vindicate the wisdom of the Divine will"**.

God now corrected His two servants. He gave Nathan a direct revelation that very night vetoing David's proposal and putting both in their place.

David's bright idea did not correspond to God's plan. God put a question to both men which called for a negative reply. It is interesting to note that in 1 Chronicles 17:4, God's response is stated as a flat decree: *"Thou shalt not...."*

The meaning of God's words was clear to all concerned. God knew the desires of David's heart and that these desires toward Him were good, and so God answered him in detail, explaining His heart and will.

This was one of those occasions when David should have gone to God and awaited an answer, and Nathan should have sought God's counsel before advising David.

In response to David, God places this King in the proper position that he should have with respect to his God, by calling him His *"Servant"*.

A "servant" normally waits for his Master's direction. Even though He would not accept David's offer, God honored David even while turning down his offer.

Verse 4. *the word of the LORD came unto Nathan, saying. ...* unlike God's direct communication with King Solomon later (1 Kings 3:5), God chose to speak to David indirectly through *Nathan* the prophet. The reason for this difference is a matter of speculation. But perhaps the prophet also needed the forthcoming corrective himself since he had encouraged David in his wrong thinking (vs.3).

The prophet would later risk David's wrath by confronting the king regarding David's sin with Bathsheba and the murder of Uriah (2 Samuel 12). Nathan would also anoint Solomon as David's successor (1 Kings 1:34).



Verse 5. *Go and tell my servant David, ...* God's correction begins here. The issue at hand seems not to be one of disobedience but rather one of presumption. Has *David, God's servant*, presumed that he would be doing God a favor?

Note the high compliment to be regarded as a **servant** of god. It is comforting.

Verse 6. *Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, ...* the kind of house David desired to build was never high on God's list of priorities. To this point, the tabernacle, as prescribed by God to Moses centuries earlier, had sufficed (Exodus 26).

At the future dedication of the Temple, David's son Solomon will cite the words of the verse before us

(1 Kings 8:16). He will note in the same verse that while God was not concerned about choosing a city in which to dwell, He was concerned about choosing a person. This is what the Lord addressed in the next part of His message.

Verse 7. *Why have you not built Me a house of cedar? ...* God had never required a permanent structure for His dwelling, (2 Samuel 5:11). God's faithfulness to His people always far exceeded their faithfulness to Him. Yet God had not called on anyone to respond by building *a house of cedar*

(a temple) as a visual aid (or anything else) to influence their faithfulness.

Verse 8. ... *"I Myself took you from the pasture, from following the sheep, to be leader over My people Israel.*

God gave David a recall of His dealings with him; where He had taken David, reminding him of his origins and the great things that He had done for him. David was stuck in a sheep pen. He was a herdsman, a shepherd, a not so glorious position.

Note David's brother's reaction and derogatory or sneering description of his job when David came to view the conflict with Goliath in 1 Samuel 17:28).

God was with David and did all this for him from early in his life. His promotion from tending sheep to being ruler over "*My People*", was a glorious and auspicious promotion.

Verse 9. *And I have been with you wherever you have gone, and have eliminated all your enemies ...*

God reminded David that He had always been with him, from his humble origins in the field looking after the sheep, to his triumph over Goliath. God was with him in his many trials with Saul, or in putting Israel together as a nation and fighting off other nations so that he might enjoy peace.

In reciting what He had done, and what He was doing, God was setting the stage for telling him what He would do for him in future.



God made David aware that He always protected and preserved him. To that end, all of David's enemies, which were then God's enemies, had fallen to the side. Saul, the Philistines, and any other enemies around David and Israel had been laid low.

In accomplishing these feats, God made a great name for David. Throughout all the lands around he was now known as a mighty King, a mighty warrior, conqueror and servant of the Almighty God. In this God had accomplished His purpose and intention.

Verse 10. And I will establish a place for My people Israel, and will plant them, ...

The greatness God granted David was not for David's benefit alone. The Lord was concerned for His *people Israel*. God desired not only to give David "rest" (2 Samuel 7:1) but also to give His people *a place of their own* and relief from those who had afflicted them in the past. God did indeed desire a place, not for Himself but for His people. This promise would be the fulfillment of the promise God gave Moses (Exodus 3:16–17; 33:1). The agricultural metaphor emphasizes growth and longevity within the land. God would *plant* Israel (Amos 9:15; Jeremiah 31:27–28).

It is God who picked a place for Israel, and it is God who took them and planted them in the place He had chosen. It is God who would nurture and protect Israel from all enemies that surrounded them. These promises were made to Israel.

This was done so that David would realize that all that God had done was for the greater glory of Israel and for mankind. This was done so that Israel would be happy under the administration of God and under the leadership of David. Under David, God would bring about a permanent, secure nation, free from the influence and harassment of neighbors. The wicked would no longer afflict them.

This would be a quiet, undisputed, permanent, glorious possession. It prefigures the 'rest' for the saints which will eventually be given by God. This 'rest' for the saints would be brought about by a descendant of David, says the prophets and apostles.

David and Israel would moreover understand that it was God who gave David all that he had. Now God would give David and the nation much more.

See the following and other passages for explicit reemphasis on these promises. (Isaiah 27:13; 33: 20; 40:2; 49:22; 60:1-22; Ezekiel 20:40 etc.).

The question arises as to whether or not these promises have yet been fulfilled, but it seems clear that this is a promise to be fulfilled in its completion, at some point in the future. Ultimate fulfillment will come with Jesus' second coming and establishment of His millennial reign on earth.

Verse 11. ... and I will give you rest from all your enemies. The Lord also declares to you that the Lord will make a house for you.



To ensure that David understood the continuity of God's actions, God goes back to the 'Time of the Judges', a period when Israel passed through successive cycles of apostasy, repentance, supplication, and then deliverance through the mercy of God.

God reminded David that He God watched over Israel through all of this and had now appointed, preserved and brought him the freedom and the rest which he currently enjoyed. There would in future be a time of peace for Israel.

Obviously, God would not be speaking of the current time as the time of final fulfillment, for David's kingdom and government still faced challenges. There was a glorious future ahead however, even as God decreed for Israel.

The stage was now set for God to reveal the essence or core of the Davidic Covenant. God knew that David had it in his heart to build a palatial house for him, but God determined to build David an enduring house, that is, an enduring dynasty. This was a much more significant gift than the gift of a beautiful, material house David offered God.

Obviously if a King is promised a permanent dynasty in the context of making a nation permanent and secure from all its enemies, this would immediately bring to mind the Abrahamic promises or Covenant. This would give David a sense of the enormity and timeless scope of the promise.

(See Psalm 89).

In the succeeding verses 12 through 16, God spells out the details concerning this house that He, God would build.

We note that like many prophecies, this one had a near or almost immediate fulfillment, as well as a distant fulfillment. It dealt with David's physical offspring that will follow him on the throne, so David knew there would be a "now" benefit for his hereditary monarchy, and then the promise dealt with his offspring that will ultimately sit on the throne. Through his "seed" the promises to Abraham would be fulfilled.

This covenant builds on the preceding covenants:

- the Adamic covenant and the promise where God said he would send a Deliverer to remove the curse from the earth;
- the Noahic covenant where God blessed Noah and his sons, and promised never again to destroy the earth and its living creatures with a flood;
- the covenant with Abraham where God promises Abraham and his descendants three things, namely, land, seed, and blessing and
- the Mosaic covenant where the nation of Israel grew out of Abraham's descendants and where God demanded that Israel love only Him
- (Deuteronomy 6:4-5) with blessings for obedience and curses for disobedience and goes all the way down through history to the establishment of God's reign on earth. (Daniel 2:44-45).



Verse 12. *I will raise up your ^[d]descendant after you, ... and I will establish his kingdom.*

God's promise would come to fruition through a descendant of David who would rise to power after David's death.

The *King James Version* translates the Hebrew expression literally: David's *seed* is the focus of the promise. This word referring to one's descendant or descendants has a rich background in earlier texts of the Old Testament. God uses this word repeatedly in Genesis in promises of redemption (Genesis 3:15; 9:9; 12:7; etc.); the patriarchs Abraham, Isaac, and Jacob received promises regarding their "seed." Now David receives a promise that builds on theirs: God will firmly establish the kingdom of one of David's offspring, one physically descended from him. This wordplay recalls how the Lord would plant Israel in the land (2 Samuel 7:10).

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

Prophecies with dual fulfillments underscore the cohesion of God's plan of salvation found in the Scriptures. Such prophecies have a "nearer" fulfillment, and the one in the verse before us was realized through David's son Solomon (1 Kings 6:1, 37–38; Acts 7:47). He did build *an house* for the Lord. But quickly it became clear that Solomon's *kingdom* would not last forever. He sinned against the Lord by worshipping other gods (1 Kings 11:4, 9–13, 31–33).

For the sake of this promise made to David, God did not strip the kingdom away from Solomon. Nor did God take it entirely from Solomon's heirs—at least not for many generations. But during the Babylonian exile that began in 586 BC, the rule of David's family came to an end.

What, then are we to make of the promise to *stablish the throne of his kingdom forever*? We look to the fulfilment found in Christ (Acts 2:29–36; Hebrews 1:5). While the Temple Solomon built was destroyed (2 Chronicles 36:18–19), Jesus builds believers into God's Temple in the New Testament era

(1 Corinthians 3:16–17; 6:19; 2 Corinthians 6:16; Ephesians 2:19–22).

And Jesus' kingdom has no end (Revelation 11:15).

The first and immediate descendant of David would build a Temple for God. The promise comes again that the throne of David would be established and would continue forever. His royal line would endure.

These are all momentous ideas for David, that of a "house", a "kingdom", a "throne", and all described as "forever" and fits with the reaffirmation of the promise of the land made in the two covenants with Israel, namely, the Abrahamic as well as the Mosaic covenant.

We have a secure, permanent occupation of the Promised land, and now a permanent forever "seed" of David. A descendent of David would always sit on the royal throne, specifically the throne established forever.



Note that the certainty that these promises would be fulfilled rests on God's *faithfulness*. The certainty of fulfillment does not really have much to do with David's or Israel's obedience, even though we are told that there are consequences for disobedience.

Verse 14. *I will be a father to him, and he will be a son to Me; when he does wrong, I will discipline him with a rod of men and with strokes of sons of mankind,*

As in the previous verse, this promise applies first to Solomon and ultimately to Christ. The first statement in the verse before us is quoted in Hebrews 1:5, which clearly affirms its fulfillment in Jesus. But how can sinless Jesus be the fulfillment when He, as the ultimate son of David, did not *commit iniquity*?

We recall that Jesus was treated as though He had committed blasphemy (Matthew 26:65)—the ultimate iniquity.

He took the stripes inflicted by *the rod of men* and was crucified (Isaiah 53:4–5). That suffering was not due to personal guilt; rather, He took upon Himself the punishment that guilty sinners deserve.

The immediate descendant of David who would build the “house” for God would be called God's son.

This is an adoption formula, on which all believers rely, and it means that the “son” would have a special relationship with God. By saying that God would be his Father, it is expressly stated by God that He would not reject him when he sins, which he apparently would do. God would then chasten him without rejecting him.

It is because they are Yahweh's sons that both David and his descendants would enjoy the provisions of the covenant, and David was certain that the terms of the covenant of God would never be withdrawn.

Note the extremely powerful idea of adoption that applies to believers.

Verse 15. *But My favor shall not depart from him, as I took it away from Saul, whom I removed from you.*

We move to a second question: If the promise also applies to King Solomon (reigned 970–931 BC), how can God say that *my mercy shall not depart away from him* when we recall that God judged Solomon for his foolish acceptance of the gods of his many wives who turned his heart away from the Lord (1 Kings 11:4, 9–13, 31–33)?

The key is the phrase *as I took it from Saul*, who was Israel's first king (reigned 1050–1010 BC). The people of Israel had longed to ***“be like all the nations”*** that had kings (1 Samuel 8:7, 20). Following divine guidance, the prophet Samuel was instrumental in shaping Israel's leadership into a monarchy (12:13–15). But Saul's sin and paranoia doomed his kingship (1 Samuel 13:10–14; 15:10–26; 18:8–12; 19:9–10; etc.).

This pattern persisted, ultimately leading to the Lord's rejection of Saul as king



(15:23, 26, 28).

The same cannot be said of either David or Solomon. David was not a perfect man or king, as events yet to come were to demonstrate (Psalm 51). But his heart was not the same as Saul's (1 Samuel 13:14), so God chose to establish a relationship of enduring *mercy* with David. That is proven in the history of kings of Judah, where descendants of David and Solomon reigned after Israel was divided following Solomon's death, even as judgment was enacted (Isaiah 14:1–2). God's power, not David's achievements, was to be the basis for housebuilding, kingdom-securing, and throne-establishing.

The comment about committing iniquity is not a reference to that ultimate and final perfect "son" that would sit on the throne of David. The many prophecies of Isaiah and others make that clear. See Isaiah 53 as one example.

The only chastisement that this one would suffer is the *chastisement of our peace, for by his stripes we are healed*. This one would never sin or commit iniquity. He is the perfect "Servant of Jehovah".

Romans 8:18-23 have special meaning for Christians; those who have come to faith in Jesus Christ and become the "sons" of God. 'Sonship' is an important concept for all believers, as it explains in part why we are so blessed by God.

Hebrews 12 tells us; sonship introduces us to the discipline of the Father when we go astray. Discipline, though unpleasant, tells us we are the sons of God.

Verse 16. *Your house and your kingdom shall endure before ^[1]Me forever; your throne shall be established forever.*

This verse summarizes God's promise to David and concludes His word for the king. Even when Solomon's magnificent temple was reduced to ruins at the hands of the Babylonians in 586 BC, God's promise to David remained unshakable.

That *house*, that *kingdom*, is established in Christ. He is David's true heir (Matthew 1:1). What Jesus said of His church remains true: "*The gates of hell shall not prevail against it*" (Matthew 16:18).

God's promise was given not because David proved worthy where others did not. Moving beyond

2 Samuel 7, we see David's failures: favoritism within his family, sexual immorality, and even murder.

The promise is to David by God's grace. It is an unmerited gift, given to David despite his unworthiness.

It is given to Israel despite the people's unworthiness.

Ultimately, it is offered to all humanity despite all our unworthiness.

This verse then summarizes the terms or promises of the Covenant.



Verse 17. ... so did Nathan speak unto David. ...

Here Nathan the prophet was faithful in telling David what God had told him in a vision. He did not flinch from telling his earthly king the full truth.

This is an example that the men of God should follow.

David's response (7:18–29) reveals that the king knew this promise was not for David's family's glory but for God's.

We too do well to remember that the fulfilled and yet-to-be-fulfilled promises we enjoy are opportunities to praise the Lord and bring glory to His name. Do we?

CONCLUSION

In his famous passage inviting all who thirst to come to the waters, and those who have no money to come, buy and eat, and listen so that you may live, the prophet Isaiah in Chapter 55 tells us what God will do:

Listen carefully to Me, and eat what is good,

And delight yourself in abundance,

Incline your ear and come to Me.

Listen, that you may live;

And I will make an everlasting covenant with you,

According to the faithful (the sure and certain) mercies shown to David".

So, are you really dedicated to God? Is your entire intention to please Him and to do everything for His honour and glory? Or are you modifying things you know you should be doing to meet your own needs?

Remember how God listed the things He did for David to make him remember God had always been with him, protecting him, and guiding him through all the travails of his life.

Can you look at your life and see this great work of God in your life that has made you survive and stay with Him heading for eternal glory?

Count your blessings. Name them one by one.

Does God have to remind you of His blessings on your behalf?

Shame!

Think about that!

And if you are led by the Spirit fall on your knees and never leave His side.

Remember He will give you the sure mercies of David.

King David had to leave the construction of God's house to his son. But God's grand plans went far beyond the building and upkeep of an inanimate Temple.



In Jesus, we are part of God's everlasting and Holy Temple. And one day, we will arrive home in the Lord, enjoying the everlasting Kingdom in ways David could only dream about in his days. This eternal residence, crafted by God, is where Christ, a descendant of David, reigns for all eternity.

The Davidic covenant has immediate as well as far-reaching implications. It speaks about the time when David's son would bring peace and justice to everyone, especially to His faithful disciples. The provisions of the covenant show us God's plan.

“Behold, the days are coming, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the North country, and from all countries whither I have driven them; and they shall dwell in their own land.” Jeremiah 23:5-6.

And again: *“For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”*

We see the fulfillment of all this in Luke 1:31-33.

