

The Covenant with David
Sermon Prepared for WellSpring Church
August 7, 2011
II Samuel 7:1-17

Subject: The Covenant with David
Complement: Is being fulfilled in Jesus Christ
Big Idea: Jesus is David's Great Son

1. Introduction

a. Engage

b. Review

i. Looking at the Covenants

ii. Covenant at Sinai/Mosaic Covenant

iii. Deut as an example

1. Preamble 1:1-8

2. Historical Prologue 1:9-4:43

**3. Stipulations/Conditions the Decalogue
(Ten Commandments) 4:44-5:33**

**4. Exposition of the First Commandment 6:1-
11:32**

**5. Exposition of the Second Commandment
12:1-31**

**6. Exposition of the Third Commandment
12:32-14:21**

**7. Exposition of the Fourth Commandment
14:22-16:17**

**8. Exposition of the Fifth Commandment
16:18-18:22**

**9. Exposition of the Sixth Commandment
19:1-22:12**

**10. Exposition of the Seventh
Commandment 22:13-23:14**

**11. Exposition of the Eighth
Commandment 23:15-24:7**

**12. Exposition of the Ninth
Commandment 24:8-16**

**13. Exposition of the Tenth
Commandment 24:17-26:19**

14. Blessings and Curses 27:1-30:20

15. Witnesses to the covenant 31:1-29

iv. Joshua's life and successes

v. The time of the Judges

1. No King
2. Every Man did what he thought was right
3. The Sad Cycle of the Time of the Judges
 - a. Israel forsakes Yahweh and worships false gods (Serves the Baals)
 - b. Yahweh, incited to anger, give Israel over to foreign plunderers.
 - c. The people cry to God because of their oppression and repent from their sins.
 - d. Yahweh, moved to Pity, raises up a judge who saved Israel from the invader
 - e. Repeat Step one
- vi. The people demand a King
 1. Saul
 2. David
- c. Preview: God gives his covenants with Adam, With Abraham and with the people of Israel through Moses a greater specificity
 - i. Eve seed
 - ii. Abraham Seed
 - iii. Moses a people, a nation of priests
 - iv. David's tribe (Judah) and his own family.
- d. Big Idea: Jesus is David's Greater Son promised in II Sam. 7

2. Looking at II Samuel 7:1-7

- a. Background
 - i. Samuel rejected because of sons
 - ii. Saul chosen and rejected
 - iii. David, a man after God's own heart chosen and given success.
 1. Anointed by God
 2. Anointed by Judah
 3. Anointed by Israel
 4. Ark brought to Jerusalem
- b. David's Desire and Idea Announced—To build a permanent house, a dwelling for God. 1-3
- c. God's Response 4-17
- d. Question: How is this a covenant?
 - i. Typical Covenantal Elements

1. Divinely initiated
2. Historical narrative
3. Mutually binding
- ii. The witness of Scripture
 1. II Sam. 23:5
 2. II Chron. 7:17, 18
 3. I Kings 2:4
 4. Psalm 89:1-4; 28-37, 39 (note the "if" language)
 5. Psalm 132:1-12 (here are obligations)
 6. Jeremiah 33:14-22

Let's break this out a bit

3. Two Men with Good Intentions make a bad assumption
 - a. David assumes God wants a physical and permanent dwelling (Just like the other nations had kings, so too their gods had houses)
 - b. David assumes God wants, or will be pleased to have him build it.
 - c. Nathan assumes that David's plan is at worst benign and at best pleasing to God.
 - d. John Calvin takes both David and Nathan to task for their presumption and their prayerlessness.
 - e. How do we do this very thing?
 - i. We assume that if we think something is a good thing, God will agree with us.
 - ii. We then ask for and seek from God the thing that we have decided is good.
 - iii. Our requests easily become demands (we are even told that we are to demand from God, speak positively, believe and act in faith that God will give us what we want and have decided is good)
 1. Psalm 37:4
 2. Psalm 84:11 No good thing will he withhold
 3. Matthew 17:20 If you have faith like a mustard seed you can move mountains
 4. John 14:13-14; 15:16; 16:23 what ever you ask in my name, according to my will...
 - 5.

- iv. We pray about something and then because we have prayed and haven't heard a distinct no answer, or felt a negative feeling about the decision we move ahead and do it—because we want it, think it is good for us, and God hasn't explicitly said no.
 - 1. Marriage
 - 2. Job Change
 - 3. Moving up in our life style
- f. Notice that neither man sought God
 - i. Nathan as a prophet had a direct line to God
 - ii. They both had access to the mysterious ummin and thummin

“Therefore, let us consider ourselves. If what happened to such an excellent prophet, what might it be with us who are not nearly so advanced in the knowledge of the truth of God? Let us remember... namely, whenever we are strongly motivated to honour God, let us not be guided by our own imagination. Let us not attempt anything beyond his Word, but rather be so inline with it that we allow him to govern us and guide us by the path that he knows to be right.” (John Calvin, Sermons on 2 Samuel, p. 298)

- g. We will do well to remember to ask things according to God's will
 - i. How will God get the most glory for the things I am requesting?
 - ii. How will my trust and faith be increased?
 - iii. How will sin's grip be lessened and decreased in my life because of the thing I am asking for?
 - iv. How will others see Christ more fully and clearly in me because of the things I am requesting?
 - v. How will God's definition of Good be seen in this thing?
 - vi. How am I exhibiting ultimate love to God and ultimate love for others by asking for this thing?
- 4. God replaces man's good intentions with his perfect plan and grand design—IN other words what is God's response to this plan of David's?

- a. **God's asks, "When Did I ever say I wanted a house? Why are you putting words in my mouth?"**
 - i. **Here we see the great truths of God's Transcendence and Immanence**
 - ii. **Transcendence – His bigness, his otherness.**
 - 1. **God fill all being, but he is separate from all being as he is the make and creator.**
 - 2. **Danger is seeing God as uninvolved, far away, disconnected, impersonal**
 - iii. **Immanence – His nearness and closeness**
 - 1. **God is a very present help in time of need Dt. 4:7; Jer. 23:23-24, Psalm 34:18**
 - 2. **Danger making God small enough to understand, indistinct from creation, pantheism.**
 - iv. **Even though God is other, God came near, he condescended to human weakness and made himself to dwell in a tabernacle—a moveable tent. Where his people went he too went.**
- b. **God is saying my relationship with you is not about what you do for me, it is about what I do and what I have done for you. It is always about out response to the initiation of God. God does not wait for us to act before he acts. He is always the first mover.**
- c. **God reminds David of what he has done for him**
 - i. **I took you from the pasture to the Palace; from thje sheepfold to the throne.**
 - ii. **I have been with you all of your days and in all of your battles, it is I who have fought for you and who have given you your successes.**
- d. **God Tells David what future great things he will do for David**
 - i. **I will make a name for you v.9**
 - ii. **I will give my people a place to dwell v. 10**
 - iii. **I will give you and my people safety and security v. 10**
 - iv. **I will give you rest from your enemies v. 11**
 - v. **You will not make me a house, I will make you a house. I love what God does here. David wants to make a house, a permanent dwelling place for God. God instead promises to make a house, that is a dynasty or perpetuity for David.**

God promises an offspring, and he promises a kingdom that is forever (vv. 13, 15, 16)

- e. How are we to understand this?**
 - i. Solomon**
 - ii. David's Descendants—Rheoboam lost 10/12s of the kingdom**
 - iii. But there was a descendant of David on the throne of the Smaller Southern part of the kingdom until the exile to Babylon over 300 years later**
 - iv. However, there is no throne in Jerusalem today and there hasn't been a Davidic king for over 2400 years! Is this covenant with David made null void by the disobedience of the David line of Kings?**
 - v. Consider this:**
 - 1. Isa. 9:6, 7**
 - 2. Isa. 11:1; Jer. 23:5,6**
 - 3. Ezk. 34:23-34**
 - 4. Heb. 1:1-5**
 - 5. God came to dwell with us, with humanity in a house of human flesh—John 1:14**
 - f. King Jesus is the fulfillment of this prophecy and we his people are the kingdom that has been established forever.**

5. How do we apply this Grand Design to Jesus?

- a. David from pasture to palace; Jesus from Heaven to Earth**
- b. God to David: "I have been with you wherever you have gone"; Jesus who had been eternally in the presence of God the Father left to come from heaven to earth**
- c. God to David: "I will make name for you; Isaiah 53:3**
He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not." **But at the Name of Jesus Every knee will now and every tongue confess that He is Lord."**
- d. God to David: I will appoint a place for you you [to olive]; Jesus came and had no place to lay his head.**
- e. God to David: "I will give you rest and Peace"; Jesus who "rested" three days in the tomb is Our peace!**
Roamns 5:1, 10; Eph, 2:14

- f. God to David: "I will make you a house a people ; Jesus "cut off" without earthly descendants**
- g. God to David: If your son sins I will strike him with the rod; Jesus afflicted for our sins**

6. There is more

- a. Christ is now exalted**
- b. Christ has a home in heaven**
- c. He has been given a name above all names and promises a new name for his children**
- d. He is seated at the right hand of God**
- e. There is an eternal rest for the people of God**
- f. His house will contain those from every tongue and people and tribe and nation**
- g. There is no rod of punishment for the people of God—all who have faith in Jesus are forgiven forever.**

7. Transition to the Lord's Supper: It is this eternal son of David whom has come to save us. It is he whom we worship. It is he who is the promise of God. It is he whom we see in the communion elements.

- a. Calvin in closing: "But beyond the fact that God has manifested himself in the person of his son, we also have the baptism and the Lord's supper—in which God declares that our Lord Jesus has power to wash us so as to cleanse all our uncleanness, and that his blood never fails or dries up, but that it still flows today by the virtue of the Holy Spirit, so as to flood and cleanse our souls."**