

“The Davidic Covenant”
(2 Samuel 7)

I. Introduction.

A. Orientation.

1. Last week, we considered the glorious picture the Lord gave His people of the NT church in the city of Jerusalem.
 - a. Jerusalem was a city with a rich spiritual history, but it eventually fell into idolatry.
 - (i) It was earlier ruled by Melchizedek – that great type of Christ – who must have led his people in the worship of the true God.
 - (ii) But after he died, and as the Lord continued to narrow down the peoples through whom He would send His Son, the people of that city fell away from the Lord into idolatry.
 - (iii) By the time Joshua brought God’s people into the land, they had become cursed like the rest of people of Canaan.
 - (a) This seems eventually to happen in every area where the Lord allows His Spirit to work powerfully and then the people withdraw from Him.
 - (b) Where there is greater privilege, there is greater responsibility.
 - (1) This United States had a rich spiritual foundation, but we have turned away from it, which is why we are in our present condition.
 - (2) We need to pray that the Lord would call us back to Himself; unless He does, our country will never prosper, but will eventually be destroyed.
 - b. But with the coming of David as king, the Lord redeemed Jerusalem back to Himself.
 - (i) When David first became king, the city was still under the control of the Jebusites.
 - (a) Joshua tried to take it, but failed.
 - (b) Saul, Israel’s first king, failed as well.
 - (ii) But David succeeded.
 - (a) The Lord had reserved this honor for him.
 - (b) He redeemed the city from the hands of his enemies.
2. This event pointed to God’s redemption through Christ.
 - a. David redeemed a city from his enemies that would become the headquarters of his authority, where God would place His name and where He would dwell.
 - b. This pictures perfectly what Jesus would do in the future in redeeming His people – His church, His New Jerusalem – from the hand of their enemies, upon whom He would put His name and dwell within them.

- c. It was meant to place Jesus and His salvation before their eyes, that they might desire to be a part of that holy city.
- d. And it is meant to challenge us in the same way.
 - (i) Are you a part of the city God is building, the New Jerusalem?
 - (ii) Will God own you on that day and welcome you into His kingdom?
 - (iii) You can only know He will, if you are trusting in Jesus Christ to save you through His death on the cross, where He paid the price for everyone who would believe on Him.

B. Preview.

1. We move on now to another way the Lord advanced His work of salvation in David's days: by renewing the Covenant of Grace with David.
 - a. After all the Lord has done for David, he now sets his heart on building a house for God.
 - b. But God tells David that it His intention to build him a house instead that will last forever.
2. What we'll look at this morning is the fifth revelation of God's Covenant of Grace in His covenant with David. And we'll consider two things:
 - a. First, the circumstances under which the Lord made this covenant.
 - b. And second, the fact that this is the fifth revelation of the Covenant of Grace.

II. Sermon.

- A. First, let's consider the circumstances under which the Lord made this covenant.
 1. David wanted to build a house for the Lord.
 - a. It was a time of peace.
 - (i) The Lord had given Israel rest from her enemies, from warfare.
 - (ii) This meant extra time for David to turn his attention more fully to the things that had to do with his soul.
 - b. He saw that the Lord had prospered him.
 - (i) He had given him victory over those who threatened Israel.
 - (ii) He lived in a great house, a house of cedar.
 - (iii) He had accumulated a great deal of wealth.
 - c. But what had he done to honor the Lord? The symbol of God's presence – the Ark of the Covenant – was still being kept in a tent.
 - (i) We don't often think along these lines: we think too much about what we want, while we don't give too much thought about what we might do to honor the Lord.
 - (ii) David wanted to honor Him, which means his heart was in the right place.
 2. But when David communicated this to Nathan, the Lord's prophet, the Lord communicated to David that He had something more to give him: David would not build Him a house, rather He wanted to build David a house.

- a. The Lord acknowledged that what David wanted to do was good (2 Chr. 6:8) – even if we can’t follow through on what we might like to do for the Lord because it isn’t His plan, it still honors Him that we want to do it.
 - b. This wasn’t what God had planned: He wanted David’s Son, a man of peace, to build His house (2 Sam. 7:13).
 - c. And in order to bring this about, the Lord would build David’s house (v. 16).
 - d. This was a great blessing the Lord was giving David, one that included the fact that God’s Son would come from David’s line.
- B. This, secondly, was the fifth revelation God made of His Covenant of Grace.
- 1. In making this promise to David, the Lord was actually establishing the line from which His Son would come and His throne.
 - a. The Lord said to David, “Your house and your kingdom shall endure before Me forever; your throne shall be established forever” (2 Sam. 7:16).
 - b. This promise would be fulfilled in Jesus, the Son of David.
 - (i) David’s kingdom ended long ago as far as an earthly kingdom.
 - (ii) But it continues in Christ, who, being David’s Son, ascended into heaven and sat down at the right hand of God.
 - (iii) The fact that this covenant has ultimately to do with Jesus Christ makes it a further revelation of the Covenant of Grace.
 - 2. This also make it the fifth time the Lord revealed the Covenant of Grace, beginning with Fall.
 - a. Before the Fall, there was another covenant in force: the Covenant of Works.
 - (i) This is the covenant God made with Adam that would bring him life or death, depending on whether or not he obeyed the Lord.
 - (ii) This is the covenant he broke that condemned us all to death, from which Jesus also came to save us.
 - b. When Adam broke that covenant, the Lord first revealed the Covenant of Grace.
 - (i) He gave Adam and Eve the promise that a seed would arise from the woman who would destroy the serpent.
 - (ii) From that time on, everyone who believed God’s promise, who trusted in that coming Seed, was saved.
 - c. Afterwards, He revealed this covenant to Noah and his family.
 - (i) Because mankind had broken His covenant (the Covenant of Works through Adam) they no longer had any right to the world.
 - (ii) And so the Lord took it away from them with the Flood and gave it to Noah and his family, along with a new promise of dominion over the earth, now based on the Covenant of Grace, instead of the Covenant of Works.
 - d. He revealed this covenant a third time to Abraham and confirmed it to Isaac and Jacob.

- (i) He promised to give Abraham the land of Canaan – that pointed to the new heavens and earth.
 - (ii) He promised him many children and that many nations would come from his loins – which pointed to the fact that he would be the father of both believing Jews and Gentiles.
 - (iii) He promised Abraham that his seed would possess the gates of their enemies, which started with his victory over Chedorlaomer and the four kings – which pointed to the dominion Christ would have over the world.
 - (iv) And He gave him the sign and seal of circumcision to confirm these blessings – this sign pointed to the righteousness which was available through the Promised Seed by faith.
- e. The Lord revealed the Covenant of Grace a fourth time to Moses in the wilderness.
- (i) Here the Lord reissued the standard of righteousness in the Moral Law (the Ten Commandments) to show what man had to do to enter heaven.
 - (ii) He also gave Moses the Ceremonial Law to show them what their sins deserved (death) and to point them to the promised Seed of Abraham.
- f. Now, with David, we see its fifth revelation.
- (i) The Lord said to David, “Your house and your kingdom shall endure before Me forever; your throne shall be established forever” (2 Sam. 7:16).
 - (ii) This was the establishing of the Covenant of Grace with David: that the Messiah – Jesus Christ – would come through his line and would rule on his throne forever.
 - (iii) David understood this as God’s establishing this covenant with him and so treasured it as the greatest blessing the Lord had ever bestowed on him. In David’s last recorded words, we read, “The Spirit of the LORD spoke by me, and His word was on my tongue. The God of Israel said, the Rock of Israel spoke to me, ‘He who rules over men righteously, who rules in the fear of God, is as the light of the morning *when* the sun rises, a morning without clouds, *when* the tender grass *springs* out of the earth, through sunshine after rain.’ Truly is not my house so with God? For He has made an everlasting covenant with me, ordered in all things, and secured; for all my salvation and all *my* desire, will He not indeed make *it* grow?” (2 Sam. 23:2-5).
 - (iv) This covenant was the covenant of grace that had everything to do with David’s, Israel’s and our salvation, as we are told in Isaiah 55:1-3: “Ho! Every one who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost. Why do you spend money for what is not bread, and your wages for what does not satisfy? 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 mercies shown to David.”

III. Application.

- A. It was on the basis of the Covenant of Grace, the covenant God made with David, that He offered salvation to the people of God.
1. The way of salvation has always been the same: not through works, but through faith in Christ.
 2. Everyone who was saved in the Old Covenant was saved by looking forward to and trusting in Jesus Christ.
- B. It's on this same basis that the Lord still offers salvation today.
1. That's good news, because as we've already seen, God will not accept us as we are.
 - a. We are guilty of Adam's sin; we have eaten of the forbidden tree.
 - b. We have sinned again and again against His commandments.
 - c. Any one sin is enough to condemn us forever, but we have committed many sins.
 - d. We need Christ to bring us into heaven; He's our only hope.
 2. But this is exactly what He offers you this morning purely out of His free grace:
 - a. In the passage from Isaiah we've just read, Christ makes an offer that is still valid:
 - (i) If you're thirsty, He says, come to the water and drink.
 - (ii) If you're hungry for salvation, come and receive it freely.
 - (iii) You can waste your whole life trying to make God accept you through your own supposed good works, but He won't because you don't have any good works: all our works are like filthy rags in His eyes.
 - (iv) If you listen to what Jesus says instead, and come to Him, He will give you life; He will save you; the Lord will make an everlasting covenant with you, according to the faithful mercies shown to David; He will receive you as His child.
 - b. Have you taken Him up on His offer this morning?
 - (i) If not, what's holding you back? What can be more important than your eternal safety? Is what's holding you back worth your soul? Is it worth an eternity of suffering in hell?
 - (ii) Jesus says, "For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?" (Matt. 16:26).
 - (iii) Whatever it is, turn away from it. Turn from your sins, trust Jesus to save you, and the Father will receive you. Amen.