

“The Promised Land”
(2 Samuel 8)

I. Introduction.

A. Orientation.

1. Last week, the Lord moved His work of redemption forward by establishing His Covenant of Grace with David.
 - a. This was the fifth time He revealed that covenant since the Fall: He did so first to Adam and Eve after the Fall; then to Noah; then to Abraham, then Moses.
 - b. Now, He established His covenant with David.
 - (i) When the Lord had given Israel relative peace from her enemies, David turned to the more important matters of his soul.
 - (ii) He wanted to build the Lord a house, a great Temple where His presence would dwell and where His people might worship Him.
 - (iii) But this wasn't what the Lord had in mind:
 - (a) He was pleased David wanted to honor Him in this way: the intentions of our hearts do matter to Him.
 - (b) But He had reserved that honor for David's son, Solomon, even as David's greater Son, the Lord Jesus Christ, would eventually build the true spiritual Temple: the church.
 - (c) Instead, the Lord told David He would build him a house – a dynasty of kings that would eventually culminate in Christ's exaltation over the whole creation.
 - (d) This was the establishing of the Covenant of Grace with David, and it further laid the foundation of our salvation.
2. Remember that this history we're considering is not only His story – though that is the most important part of it – but it's ours as well – we're intimately involved here.
 - a. Sometimes we feel a disconnect with the Old Testament and perhaps the Scripture as a whole because we're not ethnic Jews.
 - b. But let's not forget who the true Jews are:
 - (i) Paul wrote to the Romans, “For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God” (Rom. 2:28-29).
 - (ii) If you're trusting in Christ this morning, then you are a Jew, a true Israelite, a true son of Abraham and of promise: the kingdom belongs to you.
 - (iii) Ethnic Jews may be related to Abraham by blood, but we are related to Abraham's Seed by His Spirit and so are the heirs of His kingdom.
 - (iv) This is our story, the record of the working out of our salvation.

B. Preview.

1. This morning, we go on now to see that the Lord revealed still further light at the time of David.

- a. We've seen that David was a great type of Christ; the establishing of his kingdom was the establishing of Christ's kingdom; the Lord added a great deal of Scripture in his days to His Word; He added many psalms about Christ through David's prophetic gift and ordained that those psalms be used in worship; He enabled David to conquer Jerusalem as a great type of the church; and the Lord renewed the Covenant of Grace with David.
 - b. Now we see the Lord use David to conquer the remaining land He promised to give Abraham and His people as a picture of what Jesus would do to the world as King.
2. We'll look at two things:
- a. First, that the Lord used David to finish conquering the land of Canaan.
 - b. And second, that He also used David to subdue the several other nations, giving him control for the first time of the whole of the Promised Land.
 - c. We'll the close with a few applications.

II. Sermon.

- A. First, we see that the Lord used David to finish conquering the land of Canaan.
1. Remember that God's giving Abraham and his seed the land was part of the Covenant of Grace; but up to the time of David, they still hadn't possessed it.
 - a. He took the earth away from those of the world – who forfeited it through Adam's sin in the Covenant of Works – to gave it to Noah and his seed on the basis of the Covenant of Grace.
 - b. He promised the land of Canaan and surrounding areas to Abraham to be a picture to them of the promised rest of heaven.
 - c. And when the time finally came, He brought His people into the land through Joshua.
 - (i) Joshua was able to take a large part of it, but not all.
 - (ii) At the end of his life, when the land was divided, many of the original inhabitants were still in the land.
 - (iii) They were left to test Israel – as to whether or not they would obey the Lord – as well as to be thorns in their sides to discipline them.
 - (iv) The Jebusites were still in Jerusalem as we saw last week.
 - (v) Many of the Canaanites were left; and all of the Philistines.
 - (vi) These people were primarily in the land that was allotted to Judah and Ephraim.
 2. This changed during David's reign, when he finally subdued them all.
 - a. He defeated the Jebusites – as we saw a couple weeks ago – the whole nation of the Philistines, and all that remained of the seven nations of Canaan (1 Chr. 18).
 - (i) The Canaanites he made bondservants to Israel.
 - (ii) The Gibeonites had already become servants during the days of Joshua – carving wood, and drawing water for the house of God.
 - (iii) And Solomon put all the remaining Canaanites into service, making them pay a tribute of labor (1 Kings 9:20-22).

- b. The point is that the subjection of the land of *Canaan* was reserved for David.
- B. Second, we see that the Lord also used David to subdue the several other nations, giving him control for the first time of the whole of the Promised Land.
1. Canaan was only a small portion of the land God had promised to give to Abraham.
 - a. The Lord actually promised Abraham all the land from the river of Egypt to the Euphrates. We read in Genesis 15:18-21, “On that day the LORD made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates: the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite.’”
 - b. He renewed His promise of the land at Mount Sinai, “I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you” (Ex. 23:31); “every place on which the sole of your foot treads shall be yours; your border will be from the wilderness to Lebanon, *and* from the river, the river Euphrates, as far as the western sea” (Deu. 11:24).
 - c. And He repeated it also to Joshua: “Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses’ servant, saying, ‘Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory” (Josh 1:1-4).
 2. Joshua was only able to take a small portion of Canaan; but the Lord gave the rest of it and the rest of these nations into David’s hands.
 - a. The land didn’t include just the Canaan that was divided by Lot to the tribes of Israel. It also included the land of the Moabites, Ammonites, Amalekites, Edomites, and the country of Zobah.
 - b. David subdued all of these. He put garrisons in these several countries and they became his servants, as we’ve already read in our text this morning.
 - c. This was the territory over which Solomon reigned, “For he had dominion over everything west of the River, from Tiphseh even to Gaza, over all the kings west of the River; and he had peace on all sides around about him” (1 Kings 4:24).
 - d. Artaxerxes also took note of the fact “that mighty kings have ruled over Jerusalem, governing all *the provinces* beyond the River, and that tribute, custom and toll were paid to them” (Ezra 4:20).
 - e. Joshua, that great picture of Christ, began to give Israel the land, but it was reserved for David, the greater picture and ancestor of Christ, to subdue it all.
 - f. This is one of the reasons Solomon’s dominion is used to represent Christ’s kingdom in Psalm 72:8, “May he also rule from sea to sea and from the River to the ends of the earth.”

III. Application.

- A. This brings us to our first point of application: David's expanded dominion foreshadowed the extent of Christ's reign.
1. As David took the land of Promise according to God's promise, so the Lord Jesus Christ will take the land meant for Him.
 - a. How extensive is His kingdom?
 - (i) He rules over all the kingdoms of the earth: "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and *men of every* language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed" (Dan. 7:13-14).
 - (ii) Which is why He sent His disciples to proclaim the Gospel of the Kingdom of God to every nation under heaven: "And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age'" (Matt. 28:18-20).
 - (iii) His purpose being that all the peoples, especially the kings of the earth, submit to Him: "Now therefore, O kings, show discernment; take warning, O judges of the earth. Worship the LORD with reverence and rejoice with trembling. Do homage to the Son, that He not become angry, and you perish *in* the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!" (Psalm 2:10-12).
 - b. His kingdom will not come to an end until all His enemies submit:
 - (i) David writes, "The LORD says to my Lord: 'Sit at My right hand until I make Your enemies a footstool for Your feet.' The LORD will stretch forth Your strong scepter from Zion, *saying*, 'Rule in the midst of Your enemies'" (Psalm 110:1-2).
 - (ii) And Paul writes, "For He must reign until He has put all His enemies under His feet" (1 Cor. 15:25).
 2. Christ will conquer the world.
 - a. He will not do it through force of arms, but through the Gospel.
 - b. Everyone won't be converted, but many will, the others will be subdued through fear.
 - c. He will do this through those who have been converted:
 - (i) Do you know Christ this morning? Has He conquered your heart? Does your life show it through your obedience to His will?
 - (ii) If not, then submit to Him now – you will bow the knee one day to Him, either willingly out of love for the One who loved you and died for you, or by compulsion when you stand before Him as Judge.
 - (iii) Choose the first; receive the love of Christ and be saved.

(iv) And then do what you can – what the Lord has equipped you to do – to expand the rule of Christ through the Gospel.

- B. Our second application is a further encouragement to do this: The conquering of the Promised Land was more than a promise that Christ would subdue all His enemies in this world – it also points to the subjection of the whole creation to Him in the New Heavens and the New Earth.
1. The Promised Land is often used as a picture of God’s rest.
 - a. The author to the Hebrews tells us that the Israelites who weren’t able to enter into the land failed to enter into God’s rest (Heb. 3-4).
 - b. The Promised Land foreshadows heaven, or more specifically the New Heavens and the New Earth.
 - c. Christ’s work of redemption has consequences for more than just the souls of men – although this is most important – it also has consequences for the Creation: He has redeemed it.
 - d. The only thing He has not redeemed are the wicked who refuse to receive Him – sadly, they will suffer forever for their rejection of Christ and His authority in a lake that burns with fire.
 2. Christ has subdued even the Creation and redeemed it that He might have a place where He can spend eternity with His church.
 - a. It will be a place of blessing, without fear, pain of suffering, tears or death.
 - b. And there the Lord will live with you even as He did with Adam and Eve at the very beginning, only in a much closer relationship – Adam was sinless and this allowed him to be in God’s presence, but you will be clothed with the righteousness and image of His Son, and so He will love you more.
 - c. That’s something to look forward to.
- C. Finally, let’s consider one further application regarding the timing.
1. Should we expect to see the Lord turn back to the Jews before Jesus returns and the eternal state is brought in, as Dispensationalism says?
 - a. One key point in their argument has to do with the fulfillment of the land promise to Israel – they say that God never fulfilled that promise to Israel and so He must in a predominantly Jewish Millennium.
 - b. But we’ve just seen that God did give Israel the land: David conquered it; Solomon reigned over it; God’s people possessed it, but forfeited it through their sins; and as we see later forfeited it as a nation when they rejected Christ and handed Him over to be crucified.
 - c. We should not be looking for a restored Israel, or for the Lord to turn specifically back to them for revival.
 2. We should instead be looking to Christ, to His present reign, and what He would have us to do to advance His kingdom, to conquer this world with the Gospel.
 - a. Let’s be about our Master’s work. There’s still much to be done.
 - b. And let’s seek Him for greater strength to do greater works than we have before while we still have time and opportunity. Amen.