

The Life of David

Long Live the King

Study 10 | 2 Samuel 7:1-17

News and Needs

Upcoming Events:

June 13th- PSPC Picnic in Park, after the morning worship service

June 18th, 7 pm- Ministry Leaders' Meeting at Hautamaki's

June 19th, 3-5 pm- Bowl to the Death; see site for details

Opportunities to Serve:

- Please remind the tutors in your group that the last Saturday tutoring at John Jay will be June 12th, 10AM-1PM.

"The Promise to the King"

1. How does the covenant God makes with David echo the covenant with Abraham? In what ways does the Davidic covenant carry the covenant with Abraham forward? Which son of David does this covenant find fulfillment and how?

The covenant with Abraham, Genesis 12:1-3

12:1 Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. **2** And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. **3** I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

- both Abraham and David are taken from their father's house to a new place to do a new thing in God's plan of redemption
- both have promise of God's presence
- making for them a great name
- promise of a special place for God's people to dwell
- promise that God will defend his people from enemies
- blessing/rest
- promise that God will build for them a nation/house

One of the key features of Gen. 12:1-3 is that God promises that through his covenant with Abraham, all people will be blessed. This aspect is not as explicit in 2 Sam 7, but it's helpful for us to remember that the kings of Israel were representative of God as the King over all. Israel's earthly kings were meant to bring all under God's gracious and righteous rule by ruling graciously and righteously on God's behalf. So the notion of God blessing Abraham to be a blessing to all people still holds, now through God's appointed king.

The covenant made with David carries the Abrahamic covenant forward in the designation of David's son as the "son of God" (v. 14).

"Prior to David, adoption language was used primarily for Israel as a whole. At the exodus, Moses came to Pharaoh with the demand, "Israel is My son, let him go" (Exod. 4:22-23). Sonship was exclusively a corporate idea in the early part of Israel's history. With the Davidic covenant, however, the corporate identity of the "son" of God was focused in the single person of the Davidic king. The fortunes of Israel would henceforth turn on the iniquity or righteousness of the "son." This does not mean that the conduct of the Israelites in general was unimportant. If they fell into sin, the nation would be judged, but under the Davidic covenant the conduct of the king would be crucial. The blessings and

cursings of Deuteronomy 28 were contingent upon the obedience and disobedience of the king." - Peter Leithart, *A Son to Me* (198-99)

So going forward, the fulfillment of the promises to Abraham are not tied to the royal house of David. David is now that promised seed of Abraham (Gen. 15) who would bring blessing to the nations.

So who is this promised "son" of God on whom the success of God's covenant with mankind will rise or fall? David's son Solomon succeeds David in the throne of Israel. At first, Solomon seems to be a promised son through whom the covenant of God would go forward. Solomon, known for his great wisdom, extends Israel's reign to the largest geographic area it ever enjoyed. But beyond Israel's borders, all nations were brought under Israel's influence, specifically the influence of its wise king, Solomon. And of course, the penultimate accomplishment of Solomon's reign is that he builds that temple his father David sought to build for God. The temple is astounding in its magnificence, the ceremony dedicating the temple a mind blowing event, and the glory of the Lord filled the house Solomon builds. Great start, horrific end. Because Solomon by the end of his life goes after other gods, God becomes angry with him and as a result the kingdom is torn from him (I Kings 11:9-13). Not only is the kingdom torn from Solomon, the kingdom is torn in two. The division of the kingdom into the northern kingdom Israel and the southern kingdom Judah affects the whole of God's people going forward, the cause being Solomon's idolatry and disobedience.

I won't catalog for you how the story goes from here. In summary, Solomon was as good as a son of David Israel got for a long time. Some sons were better than others, but overall the Davidic kings became increasingly wicked. The end result being the complete annihilation of the northern kingdom Israel and the exile of the southern kingdom Judah.

The Davidic dynasty lasted four centuries until the exile. After the exile, no Davidic king ever returns to the throne in Jerusalem. However, throughout the exile the God promised through the prophets that God, in his righteousness, would not allow his promise to David fail. "A 'branch' of David would spring up, and the stump of Jesse would grow back into the royal tree." (Leithart, 197) Jesus, of course, is the true fulfillment of the Davidic covenant, the true "Son of God." Jesus would leave his Father's house, go into a new place, and carry forward God's plan of redemption. Unlike David and the sons after him, Jesus will not turn aside to worship other gods. He will lead the people in right worship of the Father. He will fight on their behalf, even though it means his own suffering and death. In his resurrection, he is vindicated as the true King. And in his ascension he is given greater access to the throne of heaven than even his forefather

David enjoyed. And what more, he brings all those united to him with him to the Father's throne of mercy.

2. Why is it not surprising that God chooses to do what he does with David's good intentions to build God a house to dwell in? What does this teach us about God's fundamental way of relating to his people?

The focus of 2 Samuel 7 is on the Lord building David a house and establish his kingdom. David intended to build a place for David, but the Lord would first provide a place for Israel (v. 10). This is not surprising because the Lord has always worked this way. Before we ever can do great things for God, we need him to first graciously move towards us.

God's fundamental posture towards his people is one of running to meet us. Before we can ever even attempt to do anything to merit God's favor, it is already God's good pleasure to bestow his blessings upon us. David responds to the Lord's gracious initiative to him by saying, "Therefore you are great, O Lord God. For there is none like you, and there is no God besides you, according to all that we have heard with our ears" (2 Sam 7:22).

3. Where is the house for God's name now? How is the Son of David reigning and bringing this kingdom to bear in the world today? What role do we play in the promises given to David?

The Apostle Paul says in Ephesians 2:19-22, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit."

The house for God's name is no longer limited to one temple in Jerusalem. God's people united to Jesus by His Spirit are joined together as a "holy temple in the Lord" a "dwelling place for God by the Spirit."

Because believers are united to Jesus' life by the Spirit, Jesus brings his kingdom rule to bear primarily through his Body, the Church. As we go out as little kings under Jesus as our Great King, we are to extend his gracious and righteous rule over all things. God promises us his presence, just as he did with Abraham, David, and Jesus. God promises us a place, but that promise is no longer limited to a tiny strip on the Mediterranean, it extends over all the globe. We proclaim the name that is above all names, Jesus the Son of God. We bring the kingdom to bear just as King David and King Jesus did before us. By giving up ourselves to fight and protect those

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threatened by the Serpent (1 Sam 17), by seeking God's kingdom before our own (1 Sam 18), by living together in brotherly love (1 Sam 20), by inviting all to come and feast at the king's table (1 Sam 21), by showing compassion and mercy (1 Sam 24), by bearing one another's burdens and crying out for God to act in his justice and mercy (2 Sam 1), and by worshipping together in Spirit and truth (2 Sam 6).

In what ways are we as a community making God's name known to be great? In what ways are we making known that this land belongs to the Lord? In what ways are we bringing God's blessing to bear on all people?

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