

## **An Eternal Throne     2 Samuel 7**

### **An Eternal Throne     Introduction**

- The Old Testament has a few chapters or passages that we can think of as major landmarks.
- One of these is 2 Samuel 7.
- It is one of the keys to understanding God’s plan – the big story of the Bible – from beginning to end.
  
- Old Testament specialist Walter Kaiser sees four “mountain peaks” in what he calls the “Promise-Plan of God.” They are:
  - Genesis 3:15
  - Genesis 12:2-3
  - 2 Samuel 7
  - Jeremiah 31:31-34.
  
- In 2 Samuel 7, we will see a connection that leads us directly from David to Jesus Christ.
- For example: Matthew 15:22, 20:30-31, 21:6-11

### **David’s Desire     2 Samuel 7:1-3**

- David’s desire was good. He now lived in a palace. He wanted to build a temple to the Lord.
- Nathan the prophet agrees. He sees the Lord’s blessing upon David’s life. He sees the pure motives of David’s heart.
  
- But the Lord had not yet spoken.
- The building of the temple was not to be David’s work, but Solomon’s.
- David would gather materials and leave them for his son.
  - *If you cannot have what you hoped, do not sit down in despair and allow the energies of your life to run to waste; but arise, and gird yourself to help others to achieve. If you may not build, you may gather materials for him that shall.*
    - *F. B. Meyer (1847 – 1929)*

### **God’s Promise     2 Samuel 7:4-17**

- The key to understanding this promise is a play on words involving two meanings of the word “house.”
- A house can be the structure in which we live – or in this case a “temple” for the Lord.
- It can also be a dynasty of kings.
  
- Again, Solomon, not David, would build the temple.
- God would establish the house of David as a permanent dynasty over Israel.
- Beginning in 7:13, the word “forever” appears 8 times in this chapter.

- Nupanga Weanzana, Dean of Bangui Evangelical School of Theology (B.E.S.T.), Central African Republic, comments,
  - *God’s choice of David and his descendants marked an important turning point in the spiritual life of God’s people. From then on, the future of God’s people was linked to solidarity with the family God had chosen. This is why the northern tribes who later separated from Judah were considered apostate, even though they represented the majority of the Israelites. Their separation from and rejection of David’s dynasty was seen as a refusal to submit to the will of God.*

### David’s Prayer 2 Samuel 7:18-29

- David had desires, but he was also prepared to be fully submitted to God’s will.
- He could see that whatever God wanted, it was bigger and better than anything he alone could achieve.
  - *David’s prayer exemplifies the proper response of a believer to God’s revealed will. Rather than mourn the loss of the privilege of building the Temple, David rejoiced in the promise of future blessing and acknowledged God’s sovereignty.*
    - Charles Ryrie

- 7:18 O Lord God = Adonai Yahweh
- This combination of titles for God is unusual in Scripture.
- It appears 6 times in the Bible before this.
- David uses it 5 times here.
- The first 2 times are in Genesis 15, where Abraham is speaking to God about the covenant God made with him.
- 7:19 instruction for mankind = *torat ha’adam*
- NIV’s “mere human” is off the mark.
- KJV or NKJV’s “manner of man” is not much better.
- Walter Kaiser translates it, “a charter for all humanity.”
- In 1958, a French scholar Henri Cazelles suggested “the decree concerning humanity in general.”
- 7:19 instruction for mankind = *torat ha’adam*
- David sees that God is revealing a mind-blowing truth.
- He has just declared something comparable and related to God’s covenant with Abraham.
- It goes beyond both David and Abraham and involves God’s relationship with the whole world.
- David’s head is about to explode with the wonderful goodness of God.
- He is dumbfounded, flabbergasted – choose your favorite word for this feeling in this case.
- Receiving God’s promises to him, he is actually eager to see what God intends to do.

- Take special note of how David prays God's promises back to him.
  - *The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great soever it may be, which God has promised to give.*
    - *Albert Barnes (1798 – 1870)*

## **An Eternal Throne    Conclusions**

- Like David, we are so often focused on the here and now of what we can see and do.
- "I want to build God a temple."
- God's perspective is literally eons and light years bigger than our own. He is constantly trying to move us in his direction.
- *The pleasures of this world, however bright they seem, are but for this one day of life, which is already half over. If they were all they profess to be, and a thousand times more, they would not be worthy to be mentioned in comparison with "pleasures for evermore" at God's right hand.*
  - *Charles Spurgeon (1834 – 1892)*
- Such an attitude necessarily involves submission to God's will – being in harmony with our Father.
- We see it in David's praying according to God's will as revealed by his promises.
- It is saying with Jesus, "Not my will, but Thine be done."
  - *For most of us the prayer in Gethsemane is the only model. Removing mountains can wait.*
    - *"Jack" Lewis, in Letters to Malcolm: Chiefly on Prayer*
- Finally, this chapter leads us to Jesus.
  - See Luke 1:26-33.
- Also notice how 2 Samuel 7:14 can apply both to David's purely human descendants and yet also to Jesus Christ.
  - See Isaiah 53:5-6.