

# An Eternal Kingdom

2 Sam 7:4-16

SS Lesson for 03/02/2014

**Devotional Scripture:** Dan 7:13-27

## OUTLINE

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OVERVIEW AND APPROACH TO LESSON

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LESSON INTRODUCTION AND BACKGROUND

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*Even when God denies our plans, He promises to warn and deliver us from mistakes (4)*

God is faithful in His deliverance (1 Cor 10:13)

God is a deliver in the past, present and future (2 Cor 1:10)

God knows how to rescue the godly (2 Peter 2:9)

*Even when God denies our plans, He promises to be with us (5-6)*

God has promised to be with us to very end of the age (Matt 28:19-20)

God is present whenever the Church is assembled (1 Cor 5:4)

No one or nothing can separate believers from the love of God (Rom 8:35)

*God denies when we try to out-think Him (7)*

No one can instruct God (1 Cor 2:16)

There is no man wise enough to benefit God (Job 22:2)

God does not and cannot consult with anyone because He is all knowing (Isa 40:14)

*Sometimes God's answer to our plans is "Wait" (7)*

Sometimes because God's grace is all we need (2 Cor 12:9)

Sometimes because we need to be faithful and wait on God (Ps 27:14)

Sometimes God has plans that have not been completed (Rev 6:10-11)

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# Introduction

## Overview and Approach to Lesson

The lesson reminds us that God's Kingdom is **An Eternal Kingdom**. The **study's aim** is to show that the coming of Jesus Christ was in keeping with God's covenant with David, providing one more step in making the Messiah's arrival part of God's promise of an Eternal Kingdom. The **study's application** is to be assured that God is in control of history and that all that He promised will come to pass.

### Key Verse: 2 Sam 7:16

*16 And your house and your kingdom shall be established forever before you. Your throne shall be established forever." " "*

### Commentary from the Bible Knowledge Commentary

Having communicated his desires to the Prophet Nathan, whose initial response was favorable, David soon learned that his intentions were premature. Since the Exodus the Lord had resided among the people in a temporary structure. There was no need now for anything different. In fact it was not God's will for David to build Him a house; instead God would build a house for David! God had called David from inauspicious beginnings to be a shepherd of God's people. Likewise, God had gathered Israel to Himself and would plant them securely in their own land. The house to be built for David would be a royal house, a dynasty of kings. It would originate with him but would never end (verse 16). The kingdom and its throne would be permanent, a realm over which the Son of David would reign forever (cf. 23:5). The promise that David and his seed would be kings fulfilled the even more ancient Abrahamic Covenant blessing that the patriarchs would be the fathers of kings (Gen. 17:6, 16; 35:11). To Judah, great-grandson of Abraham, was given the explicit pledge that a promised ruler would come from Judah (Gen. 49:10). Samuel anointed this one from Judah, David himself, of whom the Lord said, "He is the one" (1 Sam. 16:12). David was aware of his election by God and of the theological significance of that election as part of the messianic line that would result in a divine Descendant and King (Pss. 2:6-7; 110; cf. Ethan's words in Ps. 89:3-4). The prophets also attested to the Davidic Messiah, the One who would rule over all and forever on His throne (Isa. 9:1-7; 11:1-5; Jer. 30:4-11; Ezek. 34:23-24; 37:24-25; Amos 9:11-15). The promise that the people of the Lord, David's kingdom Israel, would have an enduring land of their own was also based on earlier commitments of the Lord. The seed of Abraham, God said, would be given Canaan as a home forever (Gen. 13:15; 15:18; 17:8; Deut. 34:4). As for a temple, David would not be allowed to build it, but his son after him would have the honor of doing so (2 Sam. 7:12-13). That this refers to a literal house and not a dynasty is clear from the context, which speaks of the results that would follow if the son would be disobedient to the Lord (vv. 14-15). This could not be true of the King who is spoken of as the climactic figure of the Davidic dynastic line. These verses, then, are a good example of an Old Testament passage in which some elements find fulfillment in the immediate future (Solomon and other strictly human descendants of David), while other elements will be realized only in the more distant future (Jesus Christ, the Son of David; cf. Luke 1:31-33). David's response to this magnificent revelation concerning the nature of his kingship was to acknowledge the Lord's goodness in bestowing it and to extol God's incomparable sovereignty (How great You are... ! There is no one like You). This, David said, was seen especially in God's selection of Israel and His redemptive grace on her behalf. Finally he prayed that the promise God had made might indeed find fulfillment to the glory of His own holy name—so that His name would be great forever (vv. 25-29). Interestingly David addressed God 7 times as O Sovereign Lord (vv. 18-20, 22, 28-29), words that translate the Hebrew 'ādōnāy (lit., "Lord") Yahweh. David expressed his humility before God by referring to himself as Your servant 10 times (vv. 19-21, 25-29).

### Approach to the Major Outlines in Lesson

The outline of the lesson came from some previous lessons and from the points revealed by the study of the Scriptural text.

Verse	Phrase	Commentary
7	Have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar	God's Denial of David's Plan
16	And your house and your kingdom shall be established forever before you. Your throne shall be established forever	God's Covenant Promise

## ***Lesson Introduction and Background***

### **From the NIV Standard Lesson Commentary**

What constitutes the ideal leader? We might assemble quite a list of traits: expertise, communication skill, honesty, courage, humility, persistence, compassion, levelheadedness. The demands of leadership are many. Success in leadership requires an impressive list of qualities. Then we can ask, "Who has ever embodied the ideals of leadership?" We might name many famous figures of the past and perhaps some from the present. But many leaders we know of today fall short of the ideal. In fact, it is easier to name a leader's faults than to name an ideal leader. Our frustration in finding the ideal leader is nothing new. It is reflected throughout history, and especially in the Bible. Much of the Old Testament focuses on the failures of the leaders of God's people. They failed time after time, generation after generation. "When," the faithful ask, "will God send a leader who truly reflects God's own greatness?" Today's text is central to that question.

Today's text marks a high point in Old Testament history. After generations of living in the promised land under the leadership of judges, Israel had begged God to give them a king, so they could be like the mighty nations around them (1 Samuel 8:5-7). God reluctantly pointed Israel to Saul, a man who appeared quite kingly because of his impressive stature and accomplishments on the battlefield (11:14, 15). But Saul willfully disobeyed God. Rejecting Saul as king, God sent the prophet Samuel to the household of Jesse, where Samuel anointed David, the youngest of Jesse's sons, as king (16:1, 11-13). David rose to prominence soon after he defeated Goliath and won other triumphs on the battlefield. Saul, still on Israel's throne, thought that he had a dangerous rival in David (1 Samuel 18:7-9), so Saul spent the latter years of his life pursuing David off and on to kill him. David hid himself successfully and never attempted to harm Saul directly in retaliation (24:1-7; 26:7-12). Saul was mortally wounded in battle and took his own life (31:4). With Saul dead, the tribe of Judah acclaimed David as king (2 Samuel 2:4). He led Judah's armies in battle against the Jebusites (5:6, 7), conquered their city Jebus, renamed it Jerusalem, and made it his capital. Soon all Israel affirmed David as king. In the early years of his reign, David enjoyed economic and military success. He built himself a palace in Jerusalem (5:11). To that city he brought the tabernacle, Israel's portable center of worship (6:17). As 2 Samuel 7 begins, David had surveyed the situation in Jerusalem and announced that it was unfitting for him to live in a palace while God was worshipped in a tent. At first, the prophet Nathan approved David's plan—presumably to build a temple to replace the tabernacle. At this point our text begins; the date is about 1002 BC (1 Chronicles 17:3-14 is parallel).

## **Major Theme Analysis**

*(Scriptural Text from the New King James Version; cross-references from the NIV)*

## **God's Denial of David's Plan (2 Sam 7:4-7)**

4 But it happened that night that the word of the Lord came to Nathan, saying,

5 "Go and tell My servant David, "Thus says the Lord: "Would you build a house for Me to dwell in?"

6 For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle.

7 Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, "Why have you not built Me a house of cedar?"

## **Even when God denies our plans, He promises to warn and deliver us from mistakes (4)**

*God is faithful in His deliverance (1 Cor 10:13)*

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

*God is a deliver in the past, present and future (2 Cor 1:10)*

He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us,

*God knows how to rescue the godly (2 Peter 2:9)*

if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

## **Even when God denies our plans, He promises to be with us (5-6)**

*God has promised to be with us to very end of the age (Matt 28:19-20)*

19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

*God is present whenever the Church is assembled (1 Cor 5:4)*

When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present,

*No one or nothing can separate believers from the love of God (Rom 8:35)*

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

## **God denies when we try to out-think Him (7)**

*No one can instruct God (1 Cor 2:16)*

"For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

*There is no man wise enough to benefit God (Job 22:2)*

"Can a man be of benefit to God? Can even a wise man benefit him?"

*God does not and cannot consult with anyone because He is all knowing (Isa 40:14)*

Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?

### **Sometimes God's answer to our plans is "Wait" (7)**

*Sometimes because God's grace is all we need (2 Cor 12:9)*

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

*Sometimes because we need to be faithful and wait on God (Ps 27:14)*

Wait for the LORD; be strong and take heart and wait for the LORD.

*Sometimes God has plans that have not been completed (Rev 6:10-11)*

10 They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" 11 Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.

### **God's Covenant Promises (2 Sam 7:8-16)**

8 Now therefore, thus shall you say to My servant David, "Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel.

9 And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth.

10 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,

11 since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that He will make you a house.

12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.

13 He shall build a house for My name, and I will establish the throne of his kingdom forever.

14 I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

15 But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.

16 And your house and your kingdom shall be established forever before you. Your throne shall be established forever."""

### **Deliverance (8)**

*Pray for it (Ps 119:170)*

May my supplication come before you; deliver me according to your promise.

*Depend on God's unfailing love (Ps 119:41)*

May your unfailing love come to me, O LORD, your salvation according to your promise;

*Expect God's deliverance at any age (Isaiah 46:4)*

Even to your old age and gray hairs I am he, I am he who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you.

*God sustains, gives strength and delivers (2 Tim. 4:17-18)*

But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth. [18] The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

## **Integrity (9)**

*God honors integrity (1 Kings 9:4-5)*

4 "As for you, if you walk before me in integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, 5 I will establish your royal throne over Israel forever, as I promised David your father when I said, 'You shall never fail to have a man on the throne of Israel.'

*God tests for integrity (1 Chron 29:17)*

17 I know, my God, that you test the heart and are pleased with integrity. All these things have I given willingly and with honest intent. And now I have seen with joy how willingly your people who are here have given to you.

## **Provisions (10)**

*Provision is a sign of God's faithfulness (Isa 38:7)*

"This is the LORD's sign to you that the LORD will do what he has promised:

*God can bring disasters, but to His people He promises provisions (Jer 32:42)*

"This is what the LORD says: As I have brought all this great calamity on this people, so I will give them all the prosperity I have promised them.

## **Protection (10)**

*Protection because of love (Ps 91:14)*

"Because he loves me," says the LORD, "I will rescue him; I will protect him, for he acknowledges my name.

*Protection because of righteousness (Isa 33:15-16)*

15 He who walks righteously and speaks what is right, who rejects gain from extortion and keeps his hand from accepting bribes, who stops his ears against plots of murder and shuts his eyes against contemplating evil-- 16 this is the man who will dwell on the heights, whose refuge will be the mountain fortress. His bread will be supplied, and water will not fail him.

## **Good leadership (11-12)**

*All authorities have been established by God (Rom 13:1)*

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

*All leaders must give account to God whether good or bad (Heb 13:17)*

Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

## **Children blessed (12-13)**

*God establishes His covenants to all generations (Gen 17:7)*

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

*God is always mindful of His servants and blesses them for all generations (Luke 1:48)*

for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

*The fear of God brings about a promise of blessed children (Ps 112:1-2)*

Blessed is the man who fears the LORD, who finds great delight in his commands. 2 His children will be mighty in the land; the generation of the upright will be blessed.

*Children were given because of the faithfulness of the One who promised (Heb 11:11-12)*

11 By faith Abraham, even though he was past age-and Sarah herself was barren-was enabled to become a father because he considered him faithful who had made the promise. 12 And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

## **Mercy (14-16)**

*Mercy that is prompted by love (Ps 89:28-33)*

28 I will maintain my love to him forever, and my covenant with him will never fail. 29 I will establish his line forever, his throne as long as the heavens endure. 30 "If his sons forsake my law and do not follow my statutes, 31 if they violate my decrees and fail to keep my commands, 32 I will punish their sin with the rod, their iniquity with flogging; 33 but I will not take my love from him, nor will I ever betray my faithfulness.

*Mercy that comes from serving God's purposes (Acts 13:34-37)*

34 The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.' 35 So it is stated elsewhere: "'You will not let your Holy One see decay.' 36 "For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. 37 But the one whom God raised from the dead did not see decay.

*Mercy that endures forever (Ps 106:1)*

1 Oh, give thanks to the Lord, for He is good! For His mercy endures forever.

*Mercy that is shown through God's discipline (Prov 3:11-12)*

11 My son, do not despise the Lord's discipline and do not resent his rebuke, 12 because the Lord disciplines those he loves, as a father the son he delights in.

*Mercy that comes from God being with us (Jer 30:11)*

11 I am with you and will save you,' declares the Lord. 'Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished.'

## **An Everlasting Empire (From the NIV Standard Lesson Commentary)**

In 1968 Mohammed Reza Pahlavi (Mo-ham-id Rih-zah Pah-luh-vee), the Shah of Iran, proclaimed himself “King of Kings, Light of the Aryans.” In 1971 he declared a celebration of the twenty-five hundredth anniversary of the Persian Empire. The festivities lasted four days and cost one hundred million dollars! The guest list included six hundred dignitaries from sixty-nine nations. Only eight years later, the fabled empire and the reign of this “King of Kings” lay in ruins. Muslim fundamentalists overthrew the Shah in 1979 and installed their religious leader, Ayatollah Khomeini (Eye-uh-toll-uh Ko-may-nee), as the sole ruler of their nation. The Shah had fancied himself to be ruler of an empire that had begun with Cyrus the Great in the sixth century B.C. (although he would have been hard-pressed to prove that connection). At any rate, the “timeless empire” that he envisioned came crashing down, and the nation was thrown into chaos. This has been the fate of most of the world’s kingdoms. Regardless of the pretensions of their leaders, nations rise and then fall, and other governments supersede them. So the promise to David that his throne would be established forever was startling news indeed. The New Testament reveals to us that Jesus Christ was the Son of David who has established this everlasting empire—a spiritual kingdom that is not of this world. What a privilege is ours to be citizens of such a kingdom!

## **Davidic covenant (From the Bible Expositor and Illuminator)**

Our text for this week is set in the context of the covenant God made with David. What is a covenant? It is basically an agreement between certain parties to fulfill the stipulations agreed upon. In the case of David, it was an agreement between God and David. What kind of covenant was the Davidic covenant? The Davidic covenant was an unconditional covenant. This meant that the covenant was not based on David’s continued obedience to the Lord. It was essential for David to agree to the covenant with God; but if David or his descendants disobeyed the Lord after the initial agreement, the covenant would still stay in force (cf. II Sam. 7:14-15). The fulfilling of the covenant, then, was not based on David but on the unchanging God who cannot lie. What was the makeup of the Davidic covenant? The Davidic covenant had three parts. The first aspect of the Davidic covenant concerned David’s “house,” that is, his seed, or posterity. God was telling David that his line would continue. Second, God told David that his kingdom would be “established.” This spoke of the rule of David. God made it clear that David’s house and kingdom would be forever, meaning that they would be eternal. Third, David’s “throne,” or authority to rule, would also be established forever. This unconditional promise meant that the Davidic authority and kingdom would forever be in the hands of David’s descendants. The Davidic covenant elaborated on the promised seed of the Abrahamic covenant (Gen. 12:1-3; 13:14-17; 15:1-5). This promise actually had its beginning in God’s promise to Adam and Eve that the seed of the woman would come and bruise the head of the serpent (cf. 3:15). The Davidic covenant finds its fulfillment in Jesus Christ, the seed of David, the seed of Abraham, and the seed of Adam (Luke 1:31-33, 55; 3:23-38). Jesus Christ is the eternal Seed of David who will one day reign from Jerusalem over the entire world during the millennial age. As the true King of Israel and the world, Christ will establish His peace and His justice for all to enjoy. He will demonstrate to all citizens of His kingdom that what the first Adam lost, the Second Adam has regained. All who enter the millennial kingdom will be believers. As time goes by, however, many will not submit to the kingship of Christ; still, His rule will not permit any rebellion. At the end of the millennium, Satan will be loosed from having been bound during the one thousand years. He will deceive those who did not follow Christ in the millennium. God will send fire down from heaven and end their rebellion (Rev. 20:7-9). After the great white throne judgement, Christ will give back to His Father the kingdom on earth He has established (cf. I Cor. 15:27-28). It will then be merged with God’s eternal kingdom. In this sense, the eternal kingdom of David is carried on by Jesus Christ forever. Believers in Christ today are part of God’s eternal kingdom. They will reign someday in the millennium with Christ, the eternal Seed of David.

## **Conclusion and Other Thoughts**

### ***Concluding Thought From Bob Deffinbaugh***

*From the series: A Study of 2 Samuel*

The story of this chapter begins with David's intention to build a house (a temple) for God. God gently rebukes David for this heady plan. David has taken the wrong posture, of helping out God, rather than being the one who has constantly been helped by God. God did very well in taking care of His people when He associated Himself with the ark and the tabernacle. God did not ask for a temple, because He did not need one. God has been behind all of David's successes, and now He is promising even greater glory. And now God returns to the subject of a "house." Would David build a house for God? No, he will not, though his son will. But God now announces to David that He is going to build a "house" for him. The details concerning this "house" are laid out in verses 12-17. This prophecy, like many others, has a near and a distant fulfillment. On the near end is Solomon, David's second son by Bathsheba. It is he who will take David's place and reign over Israel after his death. We know that Nathan's words must refer to Solomon because they include the fact that David's "son" will sin, and that God will correct him. This statement cannot be made of the Messiah, the Son of David who will come to take away the sins of the world and to sit on the throne of His father, David. Unlike Saul, whose dynasty was taken away, David's "house" (his descendants) will be a dynasty, and will reign over Israel.

The descendants of David -- his "house" -- will enjoy a very unique and privileged relationship with God. It is described as a father/son relationship, or should I say a Father/son (and Father/Son) relationship. In the Bible, to be a "son" sometimes means much more than just being the physical offspring of one's father. The term "son" is employed to refer to one who rules in the place of another (the father). Adam was the "son of God" in the sense that he ruled over God's creation as His agent (see Luke 3:38). Satan and the angels are also referred to as "sons" of God in this same sense. Here, Solomon (David's descendant) is also referred to as enjoying a Father/son relationship with God. In this sense, one does not become a "son" at one's birth; a king becomes a "son" of God when God installs him upon the throne (Psalm 2:4-9). This is exactly what God announces to our Lord Jesus Christ. God calls our Lord His "Son" at His baptism (Matthew 3:17; Mark 1:11; Luke 3:22) and at His transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35). Peter makes mention of these words, linking these words to the transfiguration (2 Peter 1:17). The writer to the Hebrews also makes use of these words as proof that Jesus was the promised Jewish Messiah (1:5; 5:5). In 5:5, the author of Hebrews specifically refers to our text in 2 Samuel 7:14 as having been fulfilled in Christ. In Acts 13:33, Paul turns to these words in Psalm 2 as having been fulfilled in Christ, particularly in relationship to His resurrection from the dead. This word "son" or "sons" is also used of those who have come to faith in Jesus Christ. When we are saved by faith, we become the "sons" of God. This term "sons" not only means we become a child of God, but that we become those who will reign with Him (Romans 8:18-23). When Christ returns to this earth and we are raised from the dead, we are adopted as sons in Christ, and we shall reign with Him for all eternity. David will have sons, and these sons will become "sons" of God in that they will rule over Israel. But there will come one very special "son," and through Him all of the promises God has made here and elsewhere (pertaining to the Kingdom of God) will be fulfilled, either in His first coming, or in His return to the earth. David will have many sons, who will reign after him, and he and his sons will become "sons" of God. But the greatest promise of all is that a very special "son" will come, who is a descendant of David, and His kingdom will be eternal. It is in this "Son" that all of David's hopes, all of Israel's hopes, all of our hopes are fulfilled. And this is the essence of the Davidic Covenant. God will give David sons who rule in his place, but God's promises will be fully and finally fulfilled in that special "Son" who is yet to come. These words, spoken by Nathan, are the very word of God. They are given to Nathan in the vision, which necessitates a "revision" of the permission he has given David to build a house for God. God thus speaks to David through Nathan. These are the sure word of God.

*From URL: <https://bible.org/seriespage/building-god%E2%80%99s-house-2-samuel-71-29>*

### **Concluding Thoughts from the NIV Standard Lesson Commentary**

Today's text was a source of hope for Israel for centuries. When rulers were corrupt and enemy nations threatened, God's promise of a great son of David encouraged people to look to a greater future, one secured by God's faithful Word and accomplished by his mighty power. We recognize that God brings this promise to fulfillment in Jesus. He was and is the promised son of David. He was and is God's Son, having exercised

power and authority that God alone possesses. In Jesus, God became present in the world as a human to reclaim what was rightfully his. Jesus established his rule not through military might but through voluntary lowliness. From that position he defeated the forces of darkness by receiving every evil thing that they could deliver, surrendering himself to die by crucifixion for our sins. In dying, rising, and ascending, he assumed the eternal throne, from which one day he will truly and completely rule all the world (Philippians 2:6-11). From that position he now builds the true temple: his people from every nation. God's promise to David involved more than David could have imagined. It involves more than we can imagine, except for the amazing good news of Jesus that we now have. Knowing Jesus as king changes everything.

### ***Practical Points from the Bible Expositor and Illuminator***

1. The Lord is always ready to guide us if we allow Him to do so (2 Sam. 7:4-7)
2. God's perfect character means He provides everything we need, since we can do nothing on our own (vss. 8-9)
3. We trust our Heavenly Father more when we realize how He fulfills His promises to us (vss. 10-11).
4. The Lord provides for us in even the smallest ways (vss. 12-13)
5. If God disciplines us, it is because, as His children, we have a family relationship with Him (2 Sam. 7:14; cf. Heb. 12:6)
6. The Lord's consistent care for us provides stability in an unstable world (2 Sam. 7:15-16)