

2 Samuel chapter 7 for tonight. This is the chapter where the Lord makes the covenant with King David. You notice the title for this evening, the Davidic Covenant, one of a handful of covenants that we learn about as we study through the Scriptures. and covenants kind of go right along hand in hand with dispensations.

They're slightly different, but they're inextricably linked as we study the Word of God. Covenants mark the major movements of God's dealings with people, and then dispensations help us to describe those moments or those covenants, those movements, and that is That's why I'm always really shocked by people who are like just seriously dug in an anti-dispensationalist. Like they're just completely against it and there's even like among some of the Calvinist circles there's a lot of jokes about dispensationalists online and I just don't get it because all it takes really to become a dispensationalist and to believe in the different dispensations of God's work is simply to read the Bible, to pay attention to the covenants. Notice how they're different.

Notice the time periods that they sit in and then just sort of link that all together and view it as dispensations. It's just so clear to me and I don't know why anyone would really want to kick against that. It's just there in the Word of God. So we've actually studied through five of the covenants already in the Old Testament And we're going to come to our sixth one tonight.

So just real quickly as we've gone through the scriptures, chapter by chapter, verse by verse, Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, 1st Samuel, now 2nd Samuel, we have covered five of the Covenants. The first one, of course, was found in Genesis chapters 1 and 2. That was the Adamic Covenant. And that was centered around mankind's dominion of earth, their commission to be fruitful and multiply on the face of the earth, and then of course the giving of the Sabbath rest.

So that's the first covenant, the Adamic covenant. The second one, Genesis chapters 8 and 9, that would be the Noahic covenant. You remember what that was all about. The sign of that covenant was the rainbow, still is as a matter of fact, and that covenant was centered around God's promise not to destroy mankind with a flood anymore, but instead to preserve creation through established order.

And then we had in Genesis chapters 12, 15, and 17 the Abrahamic covenant, the sign of that being circumcision. And the focus of that covenant was to make Israel a great nation and then as a result of that, bless the entire earth through the nation of Israel. That was an unconditional covenant. Exodus chapters 19 through 24 then that gives us the mosaic covenant.

It breaks the cycle here. It's now a conditional covenant and that is centered around the two tablets of stone, the giving of the law, and the way that it worked was blessings for obeying the law and curses for disobeying the law. And then we come to Numbers Chapter 25, verses 10-13. We have the priestly covenant, an unconditional covenant as the rest of them barring the mosaic covenant.

This was the covenant that God would just unconditionally choose the line of Aaron to establish the priesthood. And then we have, in 2 Samuel chapter 7 now, the sixth covenant, the Davidic covenant. What's that about, you ask? Sorry, no cheating.

If you don't know and you want to know, you've got to stick around for this entire service, this entire teaching. But before we begin reading, before we get going on that, what covenant agreement do you and I currently have with God? It's up there on the screen, in case you needed help. It's the last major covenant that I want to mention tonight.

I feel bad not to. Matthew chapter 26 verses 26 through 29. It is the new covenant. That's what Jesus said in that passage as he was instituting communion.

This is the new covenant in my blood. And what that centers around is that through the shedding of the blood of Jesus to Christ, the Son of God, we have by faith the remission of sins and then perfect righteousness standing with God. All of that through faith is not accomplished through works so that not a one of us get a chance to be boastful and spiritually prideful about it. It's just the best covenant of them all so grateful for it.

God saved the best for last as far as that that was concerned. But let's go ahead then and study the Davidic covenant this evening. Second Samuel chapter seven, verse one. Now when the king lived in his house and the Lord had given him rest from all his surrounding enemies, and let's just stop there for a moment and take that in because this is a big deal.

It is worth noting that for the first time in around 20 years or so, David has no king to run from. He has no tribes to win over. He has no Philistines to fight. He has no national fires to put out.

It's just the good times we're rolling, not just for David, but for the entire nation here. And that gives David some downtime. And it's always important that a leader do good things with their downtime, because their downtime is definitely just as important as anything else that they're doing in their leadership. For example, in chapter 11, we get four good chapters of David before we get to chapter 11, and when we get to chapter 11, David's not going to do a very good thing with his downtime.

In his downtime, he'll see Bathsheba in the bath. And unfortunately the rest, as they say, is regrettable history. So he doesn't do a very good thing with his downtime in chapter 11, but this is not chapter 11. This is chapter 7.

And David's doing a very good thing with his downtime. I think you would expect this from David, being a man after God's own heart, which means a man that is just constantly in pursuit of what the Lord's thinking and what the Lord's feeling and what the Lord's wanting and what the Lord is doing as though He's taking this time to probably reflect on the past, to ponder over the present, and then to vision cast for the future, for the future of His reign, for the future of the nation, and His major constituency in the pastage for His vision casting is, what can we do as a nation to further established a wonderful venue for spirituality and what can we do to honor and bless the Lord? And so we read in verse 2, the king said to Nathan the prophet, and again pause real quick I know we're not moving very fast, but the king said to Nathan the prophet, this is our first introduction to Nathan the prophet, and I want to point this out because I I don't want you worrying about Gad, I just didn't want you losing sleep over Gad the prophet tonight. Okay, Gad didn't mess up and get himself fired.

Gad is still on the scene, he's still a prophet and an advisor to David. It's just that David now has another prophet, this guy by the name of Nathan, these two are going to work together. You can read about it if you peek ahead in 1 Chronicles chapter 29, verse 29. see both of these guys who are there for the duration of David's reign.

They are a support for him. They're the voice of the Lord in his ear. They're advisors for him. It's just that from this time forward, Nathan, for some reason, seems to get out of the scriptural spotlight and Gad just kind of disappears.

But we will read about him in 1 Chronicles 29, 29. He is still there. In verse 2 here, David is using Nathan as his spiritual advisor, and something is eating at David, something is bothering him, so he wants to bounce an idea off of Nathan the prophet and get his advice. So we read in verse 2, continuing on, See now, I dwell in a house of cedar, but the ark of God dwells in a tent.

And that's all David had to say. Nathan knew exactly where David was going with this because this has been David's plan for a very long time since he was in exile. And you can read the Psalm that he wrote when he was on the run from King Saul, Psalm chapter 132. And David says in those first five verses,

remember, O Lord, in David's favor, all the hardships he endured, how he soared to the Lord and vowed to the mighty one of Jacob, I will not enter my house or get into my bed.

I will not give sleep to my eyes or slumber to my eyelids until I find a place for the Lord, a dwelling place for the mighty one of Jacob." Okay, he's talking about a permanent dwelling there. He's talking about a temple. Tabernacle was already in place. He's not saying, I need to build the Lord a tabernacle.

He didn't end up needing to do that, but it's not what he's talking about here. The tabernacle was already there. He's talking about a fixed structure, a temple, a non-movable worship center. And I mean, we read it and you started to read chapter seven with me saying, you know, it didn't work out exactly as David had planned for it to work out.

You know, he went into this whole thing, Psalm 132, about Lord, I won't build my house. I won't sleep a night in that bed until I've built a stationary temple for you. But here we are reading in the first handful of verses already. David's already been living in his house.

And you might want to wonder what happened there, but But don't think too hard about it because in David's defense David was not the one that built this house. He didn't soak his finances into it. He didn't draw up the blueprints and he did not do the building or commission the building of his house. If you remember from 2 Samuel chapter 5 verse 11, this was all from Hiram, the king of Tyre.

his artisans, his craftsmen, his workers build a house for David according to Josephus a splendid palace just crazy amazing and that was sort of as an inauguration gift for King David once he became king over all 12 of the tribes of Israel. And though David didn't spend money on it, though he didn't make that a priority at all, though he probably would have went with his plan, had Hiram not commissioned this and had this done, yet David is starting to feel convicted over the fact that his house is something spectacular and magnificent. Just put yourself in David's sandals for a moment. You know, it's time for worship, so you leave your opulent royal palace to go worship the Lord in His drab tent.

I mean, that's what was happening. And He's starting to feel really bad about that. And I'm completely with David on this. You know, I look at it the same way.

Lord, I can't have a nice place if you don't have a nice place. I would If it's one or the other, I'd rather you have the nice place and me and Maggie will live in a tent. I don't care. I want your house to be nice.

I think most people whose hearts are in the right place, something like this wouldn't sit right with them. They'd have a problem with that. Honestly, wouldn't you be mad if I lived in a 30-bedroom, three-story mansion, And yet, we still needed new shingles for the church building, new siding, new gutters and more parking spaces. Wouldn't you be a little bit upset with me?

I think you should be. Oh, we're bringing that back again for tonight. Awesome. Yeah, you should be upset with me if I did something like that.

In fact, you probably should just find a better church with a better pastor. You know how I feel about that? I'm tempted, as I'm sure you would expect, to start calling out the names of internet preachers and televangelists who live decadent lifestyles. I use that word specifically because it speaks about living lavishly but toward decay for no good purposes.

I'm tempted to call out names of those who live decadent lifestyles and invest all All of what's supposed to be kingdom money into making themselves wealthy, but that's not what tonight is about. We've got a lot of verses to get through and I don't want to sidetrack us. So I am content to know that you know how I feel about that. Verse three, and Nathan said to the king, to David, go do all that is in your heart for the

Lord is with you.

So important note for verse 3, in verse 3, Nathan is not speaking in the official office of prophet. He's not claiming here to have a prophetic word from the Lord to give David the green light to go ahead and build the temple. And the reason I think that's important to point out to you is because if you know anything about Old Testament prophets, you know they had to have a certain profit rating, like a credit rating, right? They had to have a certain record, and what was that record?

100%. They could never be wrong about prophecy. And if they were wrong about prophecy, the punishment according to the law of Moses was to take them out and stone them to death for false prophecy. But that's not what we're seeing from Nathan here.

I want you to know that. He's not giving a word of prophecy. He's simply giving human advice. And it is hasty advice.

We admit that. He's doing what many of us do. He's neglecting to pray about something before he gives advice or before he makes a decision. But I do think that without praying about it, any one of us would give the same advice that the prophet that Nathan gave to David here.

And I'll tell you why, because there's such good support for Nathan to say what he's saying. First of all, it is biblically and prophetically the accurate thing to do, because this was predicted in Deuteronomy chapter 12. I mean, this was what the Lord had called for. The day was going to come when the Lord was going to bring them to a permanent location.

They would not be moving anymore, and they're in that 12th chapter of Deuteronomy, the Lord calls for the move from the stationary tabernacle or tent to the permanent temple. So this was coming. They knew this was coming. You just read it with me.

We're studying about a time of peace and security for Israel. Things are going well. David thinks this has got to be the moment. This has got to be the time.

Nathan agrees. This seems like prophetically the thing to do. And then on top of that, It is coming from a very good place in David's heart for the first time in a long time. The nation of Israel has a leader, a king, that's actually just completely obsessed over the spiritual well-being of the nation.

But if there's a direction where Nathan's advice goes haywire, it would be in the area of timing. It would be in the area of assuming that this would be God's timing and assuming that just because the blessing of the Lord is on David that he would be the right one to do this. That is what Nathan means when he says there in that verse that we just read, verse 3, that the Lord is with you. What he means by that is the Lord is blessing you.

Man, you know, God is all behind you in this stuff. David, so go for it. You should definitely do a green light build the temple. But being blessed by God does not make a person infallible.

Where would we get that idea? All it does is involve you in a partnership with God and when you're in that partnership with God, no matter how blessed you are, you still have some checks and balances. There are still some stops that you need to make along the way in your service to God. those would be stops to make sure that when you're making a decision or when you're acting on something or moving in ministry in some kind of way, you have to make sure that it's God's will in God's way and in God's time.

You have to verify all of those things. All three of those things need to be in place. And it really should not be all that difficult. I know we neglect to do this a lot, but it really shouldn't be all that difficult

Because really we just change up one thing and that would be that instead of determining for ourselves or guessing for ourselves what we think it is that would bless the Lord, instead we just go to Him and we ask Him.

That's it. Lord, is this what you want? Here's what I want to do. Here's what I'm thinking.

Here's what I'm feeling. Here's how I'm wanting to work. But Lord, is it your will? Is it going to be done in your way and is it going to be done in your timing?

Thy will be done, right? Not my will, but Thy will be done praying in the will of the Lord. Verse 4, but that same night after Nathan shot his mouth off and said, yes, go for it, David, that same night the word of the Lord came to Nathan. So what he spoke earlier was not the word of the Lord, but Nathan now is going to receive the word of the Lord for David.

Verse five, go and tell my servant David, not King David, not ruler of Israel, David, but my servant David. He's the king, but he's still my servant. He's a subordinate king. Jesus the Board of the King, to the King of Kings, tell my servant David, thus says the Lord, would you build me a house to dwell in, a fixed structure, not a tabernacle, not a temple.

That's really what you want to do, David. First things, I have not lived in a house, a temple, since the day I brought up the people of Israel from Egypt to this day but I have been moving about in a tent for my dwelling so I didn't have a temple didn't need a temple God was completely fine with meeting the nation of Israel there in the tent in the tabernacle verse 7 in all places where I have moved with all the people of Israel did I speak a word with any of the judges of Israel that would be during the time period of the judges that we studied in the book of Judges and 1 Samuel. Did I ask them for this? Whom I commanded to shepherd my people Israel saying, Why have you not built me a house of cedar?

The Lord wants David to know that he didn't ask for this. He doesn't require this. God was completely content with the way that things were within the nation. He never once complained, Wait a minute.

How come you get a fancy house with expensive cedar wood in it, and I'm stuck behind tent flaps? That's not fair. Where's my fancy house? Not once did God do that, not once did he complain about the situation that he was in there in the tabernacle.

And that does speak volumes about the Lord, of course. There's no way that any of the false gods would have been content with living in, dwelling in shabbier houses than the subservient people that are serving them, that they are ruling over. There's no way that would ever happen with the false gods. Why would that be?

Well, of course, because it is demons behind all of the false gods. That's what Paul teaches us in 1 Corinthians chapter in verse 20. So demons are never going to sit back and be content with anything other than taking and taking and taking from their servants and oppressing and oppressing. So any other religion you want to look at, it would be the basic stand of all of their gods.

But our god, the one true god, he's different. He's fully content in himself. There's really nothing that we could add to him. He's never in a state of need.

He's never discontent or grumbling. And he doesn't do what the false gods do. He doesn't take, take, take an oppressed, oppressed, oppressed. Instead, he gives, he gives, he gives, and he blesses, he blesses, and he blesses.

He pours out lavishly his grace upon undeserving servants. If you didn't pick up on it, that'd be us, every single one of us. Quite different. Now therefore, thus you shall say to my servant David, here's what I

want you to tell David.

Thus says the Lord of hosts, I took to you from the pasture, from following the sheep, that you should be prince or ruler over my people, Israel, verse 9. And I have been with you wherever you went, and have cut off all your enemies from before you. I will make for you a great name, like the name of the great ones of the earth. So it's the Lord establishing something that David didn't have the resume to do this.

The David hasn't got to where he's got without the Lord doing it. The David hasn't fought the wars he's fought without the Lord doing that for him. It's been the Lord all along doing this for David. It's not been David.

So we're establishing that through the word of the Lord here, through the prophet, Nathan. But it's also God's way of saying, David, if it was really a temple that I wanted, if that was my major concern, you think I'd have plucked the shepherd right out of the sheep field, smelling like sheep do-do? You think I'd have picked a shepherd to build me a temple? I know why I picked you.

I knew who you were. If it was a temple that I was preoccupied with, I would have picked a builder. I would have picked an architect to be the king, but David, I picked you. Even though you didn't smell the best out in the sheep field, I picked you because I knew exactly what kind of leader you were going to be.

David, you were a shepherd, and you were a very good and dedicated shepherd, so I picked you because of the shepherd's heart that you have. What I want is not a king or a nation that can build me fancy stuff. What I want is a king that is going to care for and protect the nation with the same tenacity and sincerity that you did with those sheep that you were watching over. Someone who would stand in the ring with giants to protect the sheep.

Someone that would go to war against Philistines just to protect the sheep. David's saying, I'm fine with our arrangement the way it is. This is how I called it. This is how I set it up.

I knew what I was getting into when I picked you and that was intentional, David. And look at that last sentence again. Did God end up pulling this up to the end a great name for David? I mean, you know he did.

As I shared with you before earlier in our studies of the life of David, only the names and titles of God appear more in the scriptures than this guy's name right here, David. His name appears in the Bible more than even Jesus the Christ. Granted, that's because, you know, Jesus came in, you know, about there, and David was in all through here. But point being, and hopefully point understood on your end, God really did make David a great name.

He made David one of our heroes of the faith, but what really, truly gave David a great name is the fact that that the Lord was going to do something special through this guy's lineage, and that's what the Lord is getting to hear in his word for David, verse 10. And I will appoint a place for my people Israel, and I will plant them so that they may dwell in their own place and be disturbed no more, and violent men shall afflict them no more, as formerly, verse 11, from the time that I appointed judges over my people to Israel, and I will give you rest from all your enemies moreover the Lord declares to you that the Lord will make you a house. Okay, first let's deal with a potential problem of interpretation. It would be the problem that you misunderstand the prophecy that is given here, okay, because the Assyrian captivity took place in 722 B.C., so after this.

The Babylonian captivity took place in 605 B.C., so after this. After 70 years of captivity, the nation of Israel was brought back into the land promise, Canaan, Israel, and they stayed there until 70 A.D. when

many of them were killed and the rest of them run out of there and scattered once again, 70 A.D. So what I'm saying is that as we read this, there's still a whole lot of being scattered from the land, being brought back in, being unsettled, being settled for a little while, unsettled.

Again, there's a whole lot of that that would yet need to happen in Israel's history. And here is the Lord promising what would seem like David, you're going to get settled into the place right now and you're never going to have to leave and the enemies are never going to bother you again. The violent men, you're not going to have to worry about them any longer. Now we know that that can't be the prophecy because this is 2026.

And I can't ever remember a period in my adult life when I started paying attention to these things where Israel wasn't fighting the enemy. They weren't fighting tooth and nail to try to keep their land and keep invaders out of their land. But what you need to understand here is that the Lord is not promising this for the present tense. So if you get the timing wrong on this this one again, if you think that this prophecy is given and intended by God to begin right now during the reign of David, you would get this wrong.

And it would seem like the Lord has left this unfulfilled. You got to get the right timing on this. Okay, read the verse carefully. He didn't say, I have appointed.

The Lord didn't say that. The Lord said, I will appoint. So if you just read the verse as it is, it's actually a forewarning that this isn't the final phase of Israel's settlement, that they're going to be scattered again, that they're going to be brought back in, but that eventually they would reach the place where they would no longer be plagued by their enemies. And church, when is that going to happen?

It's going to happen finally, once and for all, at the second coming of Jesus as he sets up his millennial kingdom. His 1000 year rule and reign over the earth. Well then the Lord said, David, you want to make me a house? That's not the way we're going to do.

You're not going to make me a house. David, I'm going to make you a house. But the house I'm going to make for you is going to bless your heart and blow your mind. If you were impressed by what the men of Tyre did, human individuals, if you're impressed with what human individuals built for you, David, wait till you see what I'm going to build for you.

And here's a little hint, a little heads up for you. It's not going to be a physical material house. He's already got that. David's good.

His palace is nice enough, believe me, the men of Tyre, they were really good at this, world renowned for their just massive mega stone structure foundations, and then beautiful cedar wood that they would build those things out of, and then they would just deck it inside with all of these very fancy and expensive furnishings and decorations, he's fine, he's definitely fine. His house is good. But what the Lord is talking about building David is a spiritual house. And what are we talking about when we talk about a spiritual house?

We're talking about spiritual posterity. We're talking about a spiritual lineage. And we're going to continue to read that so you're going to see that. It's godly posterity.

That's That's what the Lord is going to build for David. Good reminder to us that living for money and materials is really a waste of our earthly time. Do it as much as you absolutely have to, to survive and to live. But just remember, you can't take that stuff into eternity with you.

So the minute you take your last breath, you've seen that stuff for the last time. a godly posterity, a spiritual heritage, that's something that you can take into eternity with you. What do I mean by that? I

mean, if you've got a godly posterity and you take your last breath on earth, there's something awaiting you in heaven and that is a reunion with the loved ones that you're taking to heaven with you.

That's far more important. It's far more important that we invest ourselves in raising up godly posterity for ourselves, a spiritual family, so that we can have that reunion in heaven and then spend eternity with them. Why aren't more people directed toward that path? Pretty obvious choice for me.

When your days are fulfilled, when your time is up, and you lie down with your fathers when you croak, I will raise up your offspring after you who shall come from your body and I will establish his kingdom. Verse 13, he shall build a house for my name and I will establish the throne of his kingdom forever. Okay, now this is Bible prophecy, so you shouldn't be all that surprised by me telling you that this is layers deep. I do not believe this has a single interpretation to it.

I believe it has a near interpretation and a far interpretation as much of, especially Old Testament, but even New Testament biblical prophecy does, a near interpretation and a far interpretation, a present or more present and a future. So in the near interpretation, the present interpretation, God was speaking about Solomon, that David was going to have a son named Solomon and that it was going to be Solomon that would succeed him as the king and that it would be Solomon that would end up building this house, this temple for the Lord there in Jerusalem and then the fact that the royal lineage would then continue on from David through Solomon all the way until a particular thing. All right? I don't want to get too far with this, but that's the near interpretation.

In the far interpretation, it would be from David's loins would come one who would build a house for God the Father. Also in the far interpretation, God the Father here is really actually predicting Jesus the Messiah and his rule on the earth and then into eternity. So he's predicting, well, we could look at it in full light as he's predicting the second coming and the Millennial Kingdom of Christ. Now it's not mentioned here but in 1 Chronicles and also in 1 Kings, we get more info about this and why God said no to David.

God had specific reasons. The reason that he gave there in both locations was that, David, I can't have you build me a house because you're a bloody man. You've been through too much war and you have shed too much blood. You have killed thousands and thousands of people and some people have a problem with that because they don't understand where the Lord is coming from when he says that.

I admit it, it could sound like that God is being double-minded. He's the one that charged David to go out and kill the enemies of Israel. And then when David comes back and he's done that, and then the Lord says, okay, well, sorry, you're disqualified now, can't use you, because you've killed too many people. But it's not God being double-minded, it's just God being intentional in what he's going for the building of this temple.

He does not want his temple built on the back of war and death, he wants it built on the back of peace and stability. And I know David's experienced some of that now, that's why he thought the timing would be right on all of this. But the Lord wants there to be a longer time period of peace and stability. He wants the kingdom that's raining during peace and stability to build him a house.

He doesn't want that coming right from war. I mean, you can get into the proceeds of war, you know, spoils of war and all those kinds of things. Like, do you really want blood money, death money, spoil money to build you a temple? If you're the Lord, I would say no.

That's probably a factor in it, but for sure the Lord seems to want this house, this worship center, this all about the peace and security of Israel's spirituality. He wants it built out of the same background for the nation, peace and security. He wants, for whatever his reasons may be, those conditions fully met over an extended period of time before he will give the green light for his temple to be built. Verse 14, I will

be to him a father and he shall be to me a son.

When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men. We have two potential options for how we would interpret verse 14 without getting it doctrinally out of sorts. Option number one would be that God is only speaking about Solomon here and that he drops the far interpretation or the far prediction of the Christ and only refers here to Solomon and that he would just be acknowledging that if Solomon gets out of line, which he will, being a human being he will, that if Solomon gets out of line that God would take the responsibility of chastening him so that he didn't lose him. And God does that because he chastens everyone that he loves.

If you don't like being corrected by the Lord then you're not comfortable with the way that God fully loves. God fully loves like a good parent. He corrects, He chastens, because He loves us too much to let us thin successfully and get away with it, right? If you love your children, you have to chasten them.

You have to. You have to correct them. If you don't, you will end up leading them, raising them to their ruin, you know, the summary of what the Bible teaches. Fair the rod, spoil the child.

Well, let's look at the verses, Proverbs chapter 13 verse 24, whoever spares the rod hates his son. God didn't correct you, that would be because he hated you. Whoever spares the rod hates his son, but he who loves him is diligent to discipline him. Proverbs chapter 22 verse 15, folly is bound up in the heart of a child.

Amen to that. They come packaged that way. to train him for Folly. Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.

And then Proverbs chapter 23, verses 13 and 14, do not withhold discipline from a child. If you strike him with a rod, he will not die. If you spank a kid, it won't kill him. He won't die.

He'll be all right. He'll survive. And if you strike him with the rod, you will save his soul from steal." That's option number one. Option number two would be that this also is the prophecy of Christ, but if it is the prophecy of Christ, then we have the translation incorrect and that where it says, whenever he commits iniquity, then it should be translated to say whenever he carries or bears iniquity.

Now be honest with you, I do not see enough evidence in studying the original language here to put my support behind option number two, so I just stick with option number one. That is what I feel the most comfortable with, that for verse 14 the Lord drops back from the double prophecy. He's no longer giving a near and far. For verse 14 he's speaking only about Solomon, he's going to come back and speak more about the far prediction, the Christ.

And this is, I would say, not only normal for Old Testament prophecy to weave in and out of near and far, to weave in and out of double prophecies, just as the Lord did with the first and second coming and the rapture, all that stuff. It's not unlikely at all. In fact, I would say it's actually a pattern that you find with divine prophecy, biblical prophecy. And that's why you really have to be on your toes when you are interpreting Bible prophecy.

You really do. Verse 15, But my steadfast love will not depart from him, speaking of Solomon for sure, as I took it from Saul, whom I put away from before you. All right, if you're still trying to figure out what's all saved or not, try to figure that out. I mean, sometimes he seems like a really good guy, other times not so much.

Not sure what to think. Well, if you're still trying to figure that out, you do need to factor this verse into your calculations. You need to also include what the Lord said here. And I think once you read this verse, you now know why.

I don't read 1 Samuel chapter 28 where Samuel was summoned from Sheol by the Witch and then he prophesied to Saul that, Saul by tomorrow you and your sons will be with me. That's why I don't read that passage and assume that that is saying that Saul is saved and would then be in the paradise side of Sheol with Samuel. That's why I don't make that assumption because there's just too much negative that's said about Saul. I think it's very likely that when Samuel said that, all that he meant by saying that was to say that, Saul, this time tomorrow you're going to be in the grave like me.

You're going to be in Sheol, the holding place of the dead, just like me. Not necessarily specifying whether it would be the pleasant side of Sheol or the unpleasant side of Sheol. The smoking section or the non-smoking section, right? Just look at what the Lord said here, that He has lifted His steadfast love from Saul and has departed from Saul.

We knew that, that He departed from Saul, that He lifted His Spirit from Saul. We knew that by reading His stories. Now we read here, the Lord saying, I withdrew my steadfast love from Saul. So I just can't stay with any degree of confidence that this guy was saved in the end.

And I know this is like very unpopular kind of teaching for the ones saved. say, folks, because they know that Saul once had the Holy Spirit upon him, and then the Holy Spirit was lifted from him, and then he was possessed, or at the very least oppressed by unclean spirits, demonic spirits. And now here's the Lord saying, I completely lifted my steadfast love from this guy, Saul. You can continue trying to parse through all of that to try to figure out if King Saul was saved or not.

As for me, I'm just going to stick with this. God knows. And God one day, He hasn't yet, but God one day will judge King Saul perfectly and righteously. Verse 16, And your house and your kingdom shall be made sure forever before me.

throne shall be established forever because, of course, the King of Kings and the Lord of Lords is going to come through David's lineage. That's what's being said here. Verse 17, in accordance with all these words and in accordance with all this vision, Nathan spoke to David. Okay, verse four had only told us that the word of the Lord came to Nathan.

We get down now to verse 17 and we find out there was also a vision that we didn't know about associated with the word that the Lord gave to Nathan for David here. And the result of this will be David fully understanding that the word of the Lord that Nathan is delivering from the Lord to him is the promise that God is going to choose the line of David to bring about the Messiah in the future. The Messiah will come from His bloodline. He understands that here completely.

He's going to say as much in the remaining verses, okay? You don't have to take my word for that. He gets the point. Messiah is coming through His lineage, through His next son, Solomon, and then He's just going to be at the end of this chapter completely undone by that, just completely overwhelmed and that of course is going to fulfill for us the famous prophecy of Isaiah chapter nine verses six and seven where the Lord gave this word through Isaiah the prophet for to us the child is born to us the son is given and the government shall be upon his shoulder and his name shall be called wonderful counselor mighty God everlasting father Prince of peace of the increase of His government and of peace there will be no end on the throne of David and over His kingdom to establish it and uphold it with justice and with righteousness from this time forth and forevermore the zeal of the host of the Lord will perform this.

And then of course we have New Testament teaching that acknowledges those Old Testament prophecies of Christ coming through David's line, you know, just the birth account of Luke chapter 1, verses 32 and 33 that came to mind quickly because right there is a statement that says he will be great, speaking of Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father, David, and he will reign over the house of Jacob forever. of

his kingdom, there will be no end.

Paul acknowledges that a couple of times as well. The Jesus came from the line of David and assumed that royalty from David's line, the royal bloodline, from David to Solomon all the way eventually to Jesus the Christ. And let me add that we've now come through progressive revelation regarding the specifics as to specific as God will be about this concerning the roots of Jesus, the Messiah. The Old Testament is progressive revelation.

We've talked about that. The Lord doesn't give it all at once. He gives revelation progressively to His people in the Old Testament. And here's what we've covered as we've studied through the Old Testament.

Did I say New Testament? Old Testament. Here's what we've covered as we've studied through the Old Testament. These are Messiah's roots, recorded gradually and progressively for us as we study through the Bible.

God first told us in Genesis 3 that Messiah would come through the seat of the woman. Okay, that's big because there's no such thing as the seat of a woman. So that's indicating the miraculous is going to take place, that a virgin is going to give birth. I mean literally the virgin birth is in Genesis chapter 3.

But it's really only picking a gender for us, and there's a whole world full of women, a whole world. So it's not very precise, but then we continue studying through the Old Testament, and next we're told that Messiah would come from the seed of Abraham. That was the promise to Abraham. Okay, now we're getting somewhere.

Now we have the line of a patriarch, and I mean he goes way, way back, so still not quite very specific, but you continue studying, you continue reading, and progressive revelation brings us to this. The Messiah would come from the tribe of Judah. Okay, now we've got a specific tribe. We're narrowing it down even further.

And now we get to 2 Samuel chapter 7. And for the first time, really in a clear way, we have been told that The Messiah would come specifically from the lineage of David, so that's helpful. If the person claiming to be the Christ cannot show proof that his line runs through King David, then he can't possibly be the Christ. And of course the Lord did fulfill this.

You can read the genealogies in Matthew chapter 1, Joseph's genealogy, you can read to genealogy in Luke chapter 3, Mary's genealogy, you'll see how ever you want to look at it. If you want to look at it as we would spiritually, not being chauvinistic in any way, the seed of the woman, the virgin giving birth, well, Mary's line goes back through David. If you want to look at it in the chauvinistic way as first century Jews, being honest probably would, and you're going to, regardless of the fact that Joseph wasn't the true Father of Jesus. That's still going to be what's most important to you.

And there you have it, Matthew chapter one, Joseph's line. His line goes through King David as well.