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#448

2 Samuel 7:8-16<sup>1</sup>  
The LORD establishes  
the Throne of David forever  
Last Sunday of Reformation & Endtime –  
Sunday of Christ the King  
Supplementary Lectionary Series  
“A,” Old Testament

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<sup>8</sup> “Now then, tell my servant David, ‘This is what the LORD Almighty says: I took you from the pasture and from following the flock to be ruler over my people Israel. <sup>9</sup> I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth. <sup>10</sup> And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning <sup>11</sup> and have done ever since the time I appointed leaders [judges] over my people Israel. I will also give you rest from all your enemies.

”The LORD declares to you that the LORD himself will establish a House for you: <sup>12</sup> When your days are over and you rest with your fathers, I will raise up your Offspring to succeed you, who will come from your own body, and I will establish his Kingdom. <sup>13</sup> He is the One who will build a House for my Name, and I will establish the Throne of his Kingdom forever. <sup>14</sup> I will be his Father, and he will be my Son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. <sup>15</sup> But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. <sup>16</sup> Your House and your Kingdom will endure forever before me; your Throne will be established forever.”

THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID  
I. A HOUSE BUILT THROUGH SUFFERING  
II. A HOUSE THAT ENDURES FOREVER

In the Name of Jesus, through whom God builds an Eternal Home for believers, Dear Fellow-Redeemed.

This is the Last Sunday of the Church year. Next Sunday is the First Sunday in Advent and begins a New Church Year. This Last Sunday of the Church Year is called: “The Sunday of Christ the King.” On this Sunday especially we are reminded that Jesus is King of kings and Lord of lords (Revelation 19:16b). But we are also reminded of what Jesus endured in order to be proclaimed King of kings and Lord of lords. It is through

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<sup>1</sup> *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984. All Scripture references are taken from this translation unless noted otherwise.

Jesus' suffering and death on the cross, that God builds and establishes an eternal House and Kingdom for believers – believers in Jesus. Through the Old Testament Prophet Nathan, the LORD Almighty proclaims that he himself will build up his Kingdom and his House through One of King David's successors – One of King David's descendants. For, THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID ... I. A HOUSE BUILT THROUGH SUFFERING; and, II. A HOUSE THAT ENDURES FOREVER.

## THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID I. A HOUSE BUILT THROUGH SUFFERING

David was now King over the united Kingdom of Judah and Israel. He had power and control. He lived in relative ease and comfort. He had a beautiful palace for himself. He did not think it was right that he live in a palace but that the House of the LORD was still a tent. David wanted to build a House for the LORD – a Temple – for the LORD's presence among Israel was still demonstrated in the Tabernacle or Tent which had accompanied Israel for centuries, way back to the time that the LORD, through Moses, had brought Israel out of the slavery of Egypt. But the LORD Almighty set David straight about this building of a House.

David had in mind to build a physical house for the LORD, a temple. The LORD had in mind to build a spiritual House for himself and for his people – people like David and other believers. It would be at that time and in that place that David and all believers would rest from their enemies.

David had enemies. David had endured suffering. David had faced many of the physical enemies of Israel as described in the Book of Deuteronomy: “The Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites” (Deuteronomy 7:1), in addition to the Philistines, Edomites, Midianites and Ammonites. While these peoples were practically defeated, their remnant would continue to rise up against David and Israel in the future. Yet during all these challenges, the LORD had not forsaken David. The LORD says through his Prophet Nathan,

***<sup>9</sup> I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth. <sup>10</sup> And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning <sup>11</sup> and have done ever since the time I appointed leaders [judges] over my people Israel. I will also give you rest from all your enemies (7:9-11).***

Not only had David suffered at the hands of and from the opposition of these enemies, but so had Israel. There was never a time and would never be a time in the history of the

world when Israel would live in undisturbed peace and tranquility. Moreover, the LORD mentions one of the enemies in particular that had risen up against David from within Israel.

From within Israel, from the Tribe of Benjamin, Saul had come up against David. The LORD had made Saul King over Israel; but Saul had rejected the LORD and so the LORD had abandoned Saul and withdrew his love from him. When it was revealed to Saul that the LORD intended to turn the Kingdom of Israel over to David, Saul took his wickedness even further and tried on many occasions to kill David. Saul was one of David's enemies, and Saul caused David suffering. But there would be One coming in the future who would completely win the struggle for his people – but for him too there would be suffering and struggle.

The LORD Almighty says that he will raise up One of David's Offspring to succeed David as King. The word translated as "Offspring" is "Seed" in Hebrew; and that word is not plural but singular. St. Paul refers to this very point when he writes to the Galatians,

***The promises were spoken to Abraham and to his Seed. The Scripture does not say "and to seeds," meaning many people, but "and to your Seed," meaning One person, who is Christ (Galatians 3:16).***

The same promise of the LORD made to Abraham is also made to David, that a "Seed," a "Descendant," not plural but singular, would come from David and establish this Kingdom. But this "Seed" would also suffer.

The "Seed" would suffer. Concerning this "Seed," the LORD Almighty says, "I will be his Father, and he will be my Son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men" (7:14). This cannot refer to David's immediate successor Solomon. While Solomon was probably disciplined as a child, he was never punished "with the rod of men, with floggings inflicted by men." The only one who fits this description is the "Seed," the "Descendant," Jesus. But when did Jesus do wrong to be, as a result, punished "with the rod of men, with floggings inflicted by men"?

The Bible assures us that Jesus himself did no wrong. Peter writes in his First Epistle, that Jesus "committed no sin, and no deceit was found in his mouth" (1 Peter 2:22; cf. Isaiah 53:9). The Bible assures us that Jesus was "without blemish or defect" (1 Peter 1:19). Jesus is holy, blameless, righteous and innocent. But, the sins of the world were laid upon him.

Isaiah writes,

***<sup>4</sup> Surely he took up our infirmities  
and carried our sorrows,  
yet we considered him stricken by God,***

***smitten by him, and afflicted.***  
***<sup>5</sup> But he was pierced for our transgressions,  
he was crushed for our iniquities;  
the punishment that brought us peace was upon him,  
and by his wounds we are healed.***  
***<sup>6</sup> We all, like sheep, have gone astray,  
each of us has turned to his own way;  
and the LORD has laid on him  
the iniquity of us all (Isaiah 53:4-6)***

The LORD placed on Jesus “the iniquity,” the sin, the transgression of all. St. Paul puts this truth in a simple phrase, “God made him who had no sin to be sin for us” (2 Corinthians 5:21a). Note what God did to Jesus. God made Jesus “to be sin.” Here is the wrong for which David’s “Seed,” “Successor,” and “Descendant” is punished. Jesus, the sinless Son of God, is punished for the sins of the world which he carries upon himself. It is through Jesus’ suffering and death that the LORD Almighty builds and establishes a House of David and for all believers – believers in Jesus.

#### APPROPRIATION

David begins by thinking that he can build a house for the LORD. David could not do that. Neither can you. You cannot build a house for the LORD. You cannot come into God’s House in Heaven, thinking that you have done something to merit residence in that House. You cannot come into God’s House in Heaven because you are a sinner.

The LORD blessed David; but David was still a sinner. David needed a Savior. The LORD has also given blessings to you; but you are still a sinner. You need a Savior. You have that Savior, Jesus. Through his suffering and death, Jesus builds a House for you. Jesus made this plain when he said,

***<sup>2</sup> In my Father’s House are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am (John 14:2,3).***

Notice the same kind of emphasis in what Jesus says here to what the LORD Almighty said to David. Jesus’ disciples did not build the Father’s House. Jesus built that House. Jesus built that House by his suffering and death on the cross. Jesus did this so that you could live with him in his House, in his Kingdom. For the only way in which you can come into Jesus’ Kingdom and live in Jesus’ House in heaven is through the forgiveness of sins that Jesus gives you.

Only with your sins removed by Jesus can you come into God’s heavenly House. Peter proclaimed in his First Epistle, “Christ died for sins once for all, the righteous for the unrighteous, to bring you to God” (1 Peter 3:18a). Jesus died for your sins “to bring you

to God” – to bring you into God’s House in Heaven. It is through faith in Jesus that you have residence in God House in Heaven – residence forever.

## THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID II. A HOUSE THAT ENDURES FOREVER

The House that the LORD Almighty builds would endure and exist forever. The LORD Almighty says to David, “When your days are over and you rest with your fathers, I will raise up your Offspring to succeed you, who will come from your own body, and I will establish his Kingdom” (7:12). The time would come when David would die. David would not continue to live on this earth forever. But the “Offspring,” “Seed” (singular), “Descendant,” that would come from David – that One’s Kingdom would be established forever. The LORD says concerning this person, “He is the One who will build a House for my Name, and I will establish the Throne of his Kingdom forever” (7:13). This “Offspring,” “Seed” (singular), “Descendant,” of David is Jesus.

The Angel Gabriel announced to Mary,

***<sup>30</sup> .... “Do not be afraid, Mary, you have found favor with God. <sup>31</sup> You will be with Child and give birth to a Son, and you are to give him the Name Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. The LORD God will give him the Throne of his father David, <sup>33</sup> and he will reign over the House of Jacob forever; his Kingdom will never end” (Luke 1:30b-33).***

Notice how the promise made to David and his “Seed” or “Descendant” is fulfilled in Jesus. Jesus would possess “the Throne of his father David.” Jesus would “reign” over this House forever. Jesus’ “Kingdom will never end.” In Jesus, David’s House and Kingdom would endure forever and be established forever (cf. 7:16). Moreover, David would see this fulfillment with his own eyes.

David could confessed in Psalm 23, “I will dwell in the House of the LORD forever” (Psalm 23:6b). In eternity, David would see and dwell in this Kingdom, this House of the LORD forever. So will you.

### APPROPRIATION

You too, as a believer in Jesus, will see the House and Kingdom of the LORD forever. That House and Kingdom is not a kingdom of this earth or world. The kingdom of this earth and world is a kingdom of wickedness and oppression. The kingdom of this earth and world is a kingdom of sin, depravity and disappointment. Moreover, you are tempted to focus on the kingdom of this world.

You are tempted to focus on the kingdom of this earth and this world. You purchase a home; you own property; you claim possessions to belong to you. These things are only

temporary. Such things may be taken from you in this life; and, for sure, you cannot take them with you when you die. As Job proclaimed, “Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away” (Job 1:21a). In his First Epistle to Timothy, St. Paul echoes these words of Job: “We brought nothing into the world, and we can take nothing out of it” (1 Timothy 6:7). The possessions, wealth, riches, pleasures and prestige of this world does not belong to you forever. But what does belong to you forever is the forgiveness of all your sins through Jesus.

By faith in Jesus, your sins are forgiven. By faith in Jesus you have a place in the House which Jesus built through his suffering and death. By faith in Jesus, you have a place in Jesus’ Kingdom of Heaven forever.

### CONCLUSION

The LORD God Almighty has remembered his promise to King David of the Old Testament. God sent his Son Jesus – true God and true man, the “Seed” and “Descendant” of David – God sent this God-man to build and establish his House, his Kingdom, forever. Jesus suffered to establish this Kingdom. Through Jesus’ suffering the sins of the world have been removed. By believing in Jesus, you have a place in his Kingdom forever. Amen.

- I. Prelim Obsv
- A. King David was settled. His enemies defeated. He lived in a beautiful palace. But he sensed a difference. He was ensconced in luxury but the Ark of God was still in a tent – the Tabernacle. David wanted to change this. David wanted to build a Temple to the LORD.
- B. In his Word to Nathan the Prophet, the LORD pts out that he has dwelt in a tent & never asked to dwell in a house. The LORD asks the ? are you, David, going to build a house for me. The ? goes beyond the physical. David himself wld not build the L’s House; Jesus wld do that. And it wld be a spiritual house not a physical house.
- C. Text.
  1. Nathan is to carry the L’s message to King David.
  2. The L took David from shepherding sheep to be ruler “over my people Israel.”
    - a. These are the L’s people.
    - b. They are not David’s people.
    - c. David is merely their shepherd under the L.
  3. The L has been w David wherever David went.
  4. The L “has cut off all your enemies.”
  5. The L will make David’s name grt “like the names of the grtst men of the earth.”
    - a. Lk 1, the Name of J will be great
    - b. J is the grtst name
    - c. J name above all names
  6. The L will provide a place for “my people Israel.”
  7. Israel will have a home of their own > heaven
  8. The wicked will no longer disturb Israel > heaven, Revelation
  9. The L wld give David rest “from all your enemies” > heaven thru J
  10. The L wld build & establ a house for David
    - a. Not the other way @r
    - b. J blds the house
    - c. Solomon’s prayer at the dedication of the Temple, ““But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!” (1 Kings 8:27).
  11. The L wld raise up an offspring of David from David’s own body.
    - a. Immed Solomon
    - b. Long term J
  12. This one wld bld the L’s House
  13. The L wld establ this one’s throne & kgdom forever.
  14. The L wld be Father to this one
  15. “When he does wrong, I will punish him with the rod of men, with floggings inflicted by men” (14b).
    - a. Solomon the Kingdom taken away from him & divided.
    - b. Jesus
      - i) 1 Peter 2:22. “He committed no sin, and no deceit was found in his mouth.” (Cf. Isaiah 53:9).
      - ii) Hebrews 4:15b. “we have one who has been tempted in every way, just as we are—yet was without sin.”

- iii) Isaiah 53:6b. the LORD has laid on him the iniquity of us all.”
- iv) 2 Corinthians 5:21. “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”
- v) 1 Peter 1:18,19.  
<sup>18</sup>For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, <sup>19</sup>but with the precious blood of Christ, a lamb without blemish or defect.
- vi) Jesus is punished for the sins of the world which were laid upon him.
- vii) Jesus became sin for us.
- viii) Jesus became sin for me.
- ix)
- x)
- xi)

- c.
- d.
- e.
- 16. But the LORD wld never remove his love from this descendant as the LORD removed his love from disobedient Saul
  - a. John 3:35. “The Father loves the Son and has placed everything in his hands.”
  - b. John 5:20. “The Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.”
  - c.
  - d.
  - e.
- 17. David’s House & Kingdom endures forever before the L.
- 18. David’s Throne will be established forever.
- 19. > heaven.
- 20. Thru JC, the Son of David, David’s Lord.
- 21.
- 22.
- 23.

D.  
E.  
F.

II. Exegesis

t/a+b;x] hw:hyò rm'a; hKo dwI%d;l] yDib][ 'l]  
rm'atoAhKo hT;[ 'wò<sup>8</sup>  
.laer;c]yIAL[ ' yMi[ 'Al[ ' dygI+n: t/yh]li  
÷aXo=h' rj'a'me hw<%N:h'A÷mi òyTij]q'l] ynIa}  
òy=n<P;mi òyb,yòaoAlK;Ata, ht;rik]a'w:  
T;k]l'+h; rv,a} lkoB] ò%M][i hy<h]a,w:<sup>9</sup>  
.År,a;B; rv,a} μylidoGòh' μveK] l/d+G: μve òl]  
ytici[;wò  
d/[= zG¾r]yI al¿wò wyT;+j]T' ÷k'v;wò wyTi[]f'nòW  
laer;c]yIl] yMi[ 'l] μ/qm; yTim]c'wò<sup>10</sup>  
.hn:/variB; rv,a}K' /t+/N[ 'l] hl;wò[ 'AynEb]  
WpysiyæAal¿wò  
òyb<=yòaoAlK;mi òl] ytiyoynIh}w" lae+r;c]yI  
yMi[ 'Al[ ' μyfip]vo ytiyWixi rv,a} μ/Yh'A÷mil]W<sup>11</sup>  
.hw:hyò òL]Ahc,[ }y" tyIb'AyKi hw:+hyò òl]  
dyGIhiwò

òyr,+j}a' ò[]r]z¾Ata, ytimoyqih}w"  
 òyt,+boa}Ata, T;b]k'v;wÒ òym,%y: Wal]m]yI yKi <sup>12</sup>  
 ./Tk]l'm]m'Ata, ytinæykih}w" òy[<=Memi axeyE  
 rv,a}  
 .µl;/[Ad[' /Tk]l'm]m' aSeKiAta, yTinÒn"kowÒ  
 ymI=v]li tyIB'Ahn<b]yI aWh <sup>13</sup>  
 ÷bE=l] yLiAhy<h]yI aWhwÒ ba;+l] /LAhy<h]a,  
 ynIa} <sup>14</sup>  
 .µd;a; ynEB] y[egÒnIb]W µyvi+n:a} fb,veB]  
 wyTij]k'howÒ /t+/[}h'B] rv,a}  
 .òyn<p;L]mi ytirosih} rv,a} lWa+v; µ[ime  
 ytirosih} rv,a}K' WNM<=mi rWsy:Aal¿ yDis]j'wÒ <sup>15</sup>  
<sup>2</sup>.µl;/[Ad[' ÷/kn: hy<h]yI ò+a}s]Ki òyn<=p;l]  
 µl;/[Ad[' òT]k]l'm]m'W òt]yBe ÷m'a]n<wÒ <sup>16</sup>

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<sup>2</sup> Biblia Hebraica Stuttgartensia, (Deutsche Bibelgesellschaft Stuttgart) 1990.

t/a+b;x] hw:hyò rm'a; hKo dwI% d;l] yDib][ 'l]  
 rm'atoAhKo hT;[ 'wò<sup>8</sup>  
 .laer;c]yIAL[ ' yMi[ 'Al[ ' dygI+n: t/yh]li  
 ÷aXo=h' rj'a'me hw<%N:h'A÷mi òyTij]q'l] ynIa}

Vocable & Root	I.D.	Definition	Comment/Significance
hw<%N:h' hw<n:	Noun, masc sg + h' article.		From the abode of a shepherd.
rj'a'me rj'a'	Adverbial particle + ÷mi prep	After, following, following after / behind.	From following after
÷aXo=h' ÷axo	Noun, masc & fem + h' article	Flock.	Small cattle, sheep, goats, flock.
dygI+n: dygIn:	Noun, masc sg	Ruler.	Prince // one of J' names.
AV - ruler 20, prince 9, captain 6, leader 4, governor 3, nobles 1, excellent things 1; 44 1) leader, ruler, captain, prince 1a) ruler, prince 1b) prince-overseer 1c) ruler (in other capacities) 1d) princely things <sup>3</sup>			

<sup>3</sup> *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

Vocable & Root	I.D.	Definition	Comment/Significance

8) "And now, thus you shall say to my servant, to David, 'Thus says the LORD of Sabaoth, "I myself took you from following after the flock to be Ruler over my people, over Israel. ...

- A. The Prophet Nathan was to carry this message to King David who had in mind to bld a Temple for the LORD.
- B. The L refers to David as "my servant."
- C. The L refers to himself as "The LORD of Sabaoth."
  - 1. LORD, Yahweh, eternal, covenant, grace, punishes, forgives +.
  - 2. Sabaoth, armies, mighty, almighty, none greater or more powerful.
- D. The L himself took action, David did not.
- E. The L himself took David from being a shepherd of sheep.
- F. The L make David Ruler of his People, Israel.
- G. The L did this.
- H.
- I.
- J.

òy=n<P;mi òyb,yÒaoAlK;Ata, ht;rik]a'w:  
 T;k]l'+h; rv,a} lkoB] ò%M][i hy<h]a,w: 9  
 .År,a;B; rv,a} μylidoGÒh' μveK] l/d+G: μve òl]  
ytici[;wÒ

Vocable & Root	I.D.	Definition	Comment/Significance
ht;rik]a' w:	Hiph imf 1cs cohortative + W: consecutive	Cut off, destroy.	Nb cohortative.

Vocable & Root	I.D.	Definition	Comment/Significance
tr'K;			

9) "" ... And I was with you wherever you went, and I cut off all your enemies from before your face, and I made for you a great name, like the names of the greatest ones who are on the earth. ...

- A. NB how the LORD makes it clear that he took action on behalf of David – not the other way around.
- B. Wherever David went, even when he was hiding out among the Philistines, the L was with him.
- C. The L cut off all David's enemies.
  1. Present earthly enemies no longer a threat.
  2. Through the coming Messiah, the L would also cut off the threats of the devil, the world and David's own sinful nature.
- D. The L made David's Name great.
  1. Many kings descending from him.
  2. The King of kings coming from him.
  3. All related to King David.
- E. Thus King David's name was among the names of the greatest one on the earth.
  1. Genesis 6:4a, "The Nephilim were on the earth in those days—and also afterward." The tyrants of old.
  - 2.
- F.
- G.
- H.

d/[ = zG<sup>3</sup>/<sub>4</sub>r ]yI al;wò wyT;+j]T' ÷k'v;wò wyTi[ ]f'nòW  
 laer;c]yI] yMi['l] μ/qm; yTim]c'wò <sup>10</sup>  
 .hn:/variB; rv,a}K' /t+/N['l] hl;wò['AynEb]  
 WpysiyæAal;wò

Vocable & Root	I.D.	Definition	Comment/Significance
wyT <sup>i</sup> [ ]f'n ÒW [f'n:	Qal perf, 1cs + W correlative + 3ms sfx objective	Plant, establish.	
÷k'v;wÒ ÷k'v;	Qal perf, 3ms + wÒ correlative	Settle dwn; dwell; abide.	
wyT';+j]T' tj'T'	Prepositional particle + 3ms sfx objective.	Instead, under, beneath.	

AV - instead, under, for, as, with, from, flat, in the same place; 24  
1) the under part, beneath, instead of, as, for, for the sake of, flat, unto, where, whereas  
n m  
1a) the under part adv accus  
1b) beneath prep  
1c) under, beneath  
1c1) at the foot of (idiom)  
1c2) sweetness, subjection, woman, being burdened or oppressed (fig)  
1c3) of subjection or conquest  
1d) what is under one, the place in which one stands  
1d1) in one's place, the place in which one stands (idiom with reflexive pronoun)  
1d2) in place of, instead of (in transferred sense)  
1d3) in place of, in exchange or return for (of things mutually interchanged) conj  
1e) instead of, instead of that  
1f) in return for that, because that in compounds

Vocable & Root	I.D.	Definition	Comment/Significance
1g) <b>in, under, into the place of</b> (after verbs of motion) 1h) from under, from beneath, from under the hand of, from his place, under, beneath <sup>4</sup>			
zG <sup>3</sup> <sub>4</sub> r ]yI zg <sup>3</sup> <sub>4</sub> r:	Qal imf 3ms	Tremble, quake, be agitated.	
Wpysiyœ ¹s'y:	Hiph imf, 3mp	More, again; to cause to add; to cause to increase.	
hl;wÒ[ ']	Noun, fem sg	Injustice, iniquity, wickedness, perverseness.	
/t+/N[ 'l ] hn: [ ;	Piel infin construct + l ] prep 3ms sfx objective	To humble, to afflict; to enforce.	
hn:/variB ; hn:/vari	Adj, fem sg + <b>B</b> ; prep	Beginning time; early time.	

10) “” ... And I will set a place for my people, for Israel, and I will plant them, and I will settle them into their place, and they will no longer tremble (be afraid), and the sons of the wicked will not increase to afflict them, as in the beginning. ...

- A. NB how the L describes his cont'd action for both David and his people Israel.
1. This will be the Israel of blvrs in J, the Messiah, the Christ, the Anointed One.
  2. For not all who are descended from Israel are Israel.

<sup>4</sup> *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

3. Those who blv are children of Abraham.
4. For the LORD has made him the father of many nations.
- B. The L will set up a place for them.
  1. *"I will provide a place for my people Israel.* It is for this purpose that the Lord has made David king, and through David he will do it."<sup>5</sup>
  2. West Side Story, "There's a place for us. A time and place for us. Hold my hand and we're half way there."
- C. The L plants them in this place – unmoveable.
- D. They will settle into this place and dwell in it and under it – security.
- E. No longer will they be afraid or tremble.
  1. Revelation.
  2. The old order of things has passed away.
  3. 2 Peter 3, a new heaven and a new earth, the home of r/ness.
- F. The wicked will no longer gather together against them.
- G. The wicked will no longer afflict them.
  1. devil.
  2. world.
  3. sinful nature.
  4. all gone.
  5. Where are they who condemned you?
- H. As happened before.
  1. Israel was always opposed by enemies.
  2. The church militant.
  3. no more.
- I.
- J.
- K.

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<sup>5</sup> Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

òyb<=yòaoAlK;mi òl] ytiyoynIh}w" lae+r;c]yI  
 yMi['Al[' μyfip]vo ytiyWixi rv,a} μ/Yh'A÷mil]W <sup>11</sup>  
 .hw:hyò òL]Ahc,[}y" tyIb'AyKi hw:+hyò òl]  
 dyGIhiwò

Vocable & Root	I.D.	Definition	Comment/Significance
÷mil]W ÷mi	Prep particle + W conjunctive, copulative		And to from.
ytiyWixi hw:xi	Piel perf, 1cs	Commanded. Appointed.	
ytiyoynIh }w" j'Wn:	Hiph perf, 1cs + W" correlative.	To cause to rest, to cause to give rest.	Give rest; make quiet (> comfort).
dyGIhiwò dg"n:	Hiph perf, 3ms + wò correlative	Tell, declare, announce, report.	

11) “” ... Even from the days when I commanded judges / deliverers over my people, Israel; and I will give rest to you from all your enemies,” the LORD declares to you, for the LORD will make a House for you. ...

A. During the time of the Judges, Deliverers, the LORD appointed Judges to deliver his people from their enemies. Samuel was the last of these judges.

B. The LORD will give rest to David from all his enemies.

1. Temporal.
2. Spiritual.
3. Wicked Triumvirate.
4. From death, the grave, the devil and his power.
5. Eternal deliverance, rest and comfort.
6. No more tears for fears.
7. The Sabbath rest of the forgiveness of sins (cf Hebrews 4 etc.).

C. Now the crowning grace: The LORD will build for David a House.

1. Solomon et al only a temp fulfillment.
2. Ultimate fulfillment in Jesus.
3. Hebrews 3:1-6.

<sup>3:1</sup> Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess. <sup>2</sup> He was faithful to the one who appointed him, just as Moses was faithful in all God's house. <sup>3</sup> Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. <sup>4</sup> For every house is built by someone, but God is the builder of everything. <sup>5</sup> Moses was faithful as a servant in all God's house, testifying to what would be said in the future. <sup>6</sup> But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.

- a. A truism is presented in the words, "every house is built by someone, but God is the builder of everything"; God created all things.
- b. The greater and more impressive and important truth in the context is that Jesus is the builder of God's House of believers – the Church ....

- 4.
- 5.
- 6.

D. Jesus is the builder of this House for David and for all who believe in Jesus.

E. *"Make you a house.* Even Solomon's temple served only as a temporary habitation of God. It would give way to that "offspring" of David who "dwelt" (tabernacled) among men and in whom "all the fullness of God was pleased to dwell" bodily. (Jn 1:14; Cl 1:19; 2:9)"<sup>6</sup>

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<sup>6</sup> Roehrs, Walter R.; and Franzmann, Martin H., *Concordia Self-Study Commentary*, (Saint Louis, MO: Concordia Publishing House) 1988, c1979.

F. “the LORD himself will establish a house for you. Compare this statement with the rhetorical question of v. 5. In a beautiful play on words God says that David is not to build him a house (temple); rather, God will build David a house (royal dynasty) that will last forever (v. 16). God has been building Israel ever since the days of Abraham, and now he commits himself to build David’s royal house so that the promise to Israel may be fulfilled—rest in the promised land. It is God’s building that effects his kingdom. This covenant with David is unconditional, like those with Noah, Abram and Phinehas (see **note** on Ge 9:9; see also chart on “Major Covenants in the OT”), grounded only in God’s firm and gracious purpose. It finds its ultimate fulfillment in the kingship of Christ, who was born of the tribe of Judah and the house of David (see Ps 89:30–38; Isa 9:1–7; Mt 1:1; Lk 1:32–33, 69; Ac 2:30; 13:23; Ro 1:2–3; 2Ti 2:8; Rev 3:7; 22:16).”<sup>7</sup>

G.  
H.  
I.

òyr,+j}a' ò[}r]z¼Ata, ytimoyqih}w"  
 òyt,+boa}Ata, T;b]k'v;wÒ òym,%y: Wal]m]yI yKi <sup>12</sup>  
 ./Tk]l'm]m'Ata, ytinøykih}w" òy[<=Memi axeyE  
rv,a}

Vocable & Root	I.D.	Definition	Comment/Significance
Wal]m]yI al;m;	Qal imf, 3mp	Be full; be accomplished; be fulfilled; be ended.	
T;b]k'v;w Ò	Qal perf, 2ms + wÒ correlative	Lie dwn; rest.	

<sup>7</sup> Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

Vocable & Root	I.D.	Definition	Comment/Significance
bk'v;			
ytimoyqih }w" μWq	Hiph perf, 1cs + W" correlative	Cause to arise, raise; set up; raise up.	NB the 1cs & the Hiphil causative: The LORD of Sabaoth does this.
ò[ }r ]z¾ [ r' z<	Noun, masc sg construct + 2ms possessive.	Seed.	NB the singular @b which St. P makes much in Galatians, the Scripture does not say "seeds" meaning many, but "seed" meaning one – who is CJ.
axeyE ax;y:	Qal imf, 3ms	Go out, come out; go forth, come forth; proceed.	Immed: Solomon et al Kings. Long term: CJ, Son of David & Son of God.
òy[ <=Memi μyI[ 'me h[ ,me	Noun, masc pl construct + ÷mi prep + 2ms sfx possessive	Internal organs, loins,	From David himself. But again ... Immed: Solomon et al Kings. Long term: CJ, Son of David & Son of God. Just as Levi gave a 10 <sup>th</sup> to Melchizedek thru Abraham who still had Levi in his loins, even tho Levi was born of Jacob / Israel.
ytinøykih }w" ÷WK	Hiph perf, 1cs + W" correlative	To establish; to set up.	
/Tk ]l 'm ]m '	Noun, fem sg construct + 3ms sfx possessive.	Kingdom.	

Vocable & Root	I.D.	Definition	Comment/Significance
hk ; l ; m ] m '			

12) "" ... For your days will be fulfilled / completed / ended, and you will rest with your fathers, and I will raise up your seed after you, who will come out from your loins, and I will establish his Kingdom. ...

- A. David wld die.
- B. David wld rest w his fathers - > in heaven. Sabbath rest.
- C. The LORD of Sabaoth wld raise up David's seed after him.
  - 1. NB the singular.
  - 2. Galatians 3:16-18.
 

<sup>16</sup> The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. <sup>17</sup> What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. <sup>18</sup> For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.
  - 3. Both the immed and long term fulfillment come from David's loins.
    - a. Solomon
    - b. CJ, the Son of David and Son of God.
  - 4. The LORD of Sabaoth, Hosts, Almighty, will do this.
    - a. His promise.
    - b. His power.
    - c. All things are possible w him.
  - 5.
  - 6.
  - 7.
- D. The LORD wld establish the Kingdom of this successor of King David.
  - 1. Solomon's Kingdom was the greatest for all the history of temporal Israel.
  - 2. Jesus' Kingdom far exceeds that of Solomon.
- E.
- F.
- G.

.μl;/[Ad[ ' /Tk]l'm]m' aSeKiAta, yTinÒn"kowÒ  
ymI=v]li tyIB'Ahn<b]yI aWh <sup>13</sup>

Vocable & Root	I.D.	Definition	Comment/Significance
hn<b]yI hn:B	Qal imf, 3ms	Build. Establish.	
yTinÒn"ko wÒ ÷Wk	Piel perf, 1cs + wÒ correlative	Supra. Establish.	NB again the L taking the action. The Piel indicates the intensive activity.

13) "" ... He himself will build a House for my Name; and I will establish the Throne of his Kingdom forever. ...

- A. "Kingdom for ever. The Davidic dynasty lasted some 400 years. God did not "lie to David" (Ps 89:35 ff.). His promise to *establish ... his kingdom forever* remained in effect until there came to "the throne of his father David" the "Son of God" of whose "kingdom there will be no end." (Lk 1:32-33)"<sup>8</sup>
- B. This takes it beyond Solomon.
- C. This takes us to our LJC.
- D. Luke 1:26-37.  
<sup>26</sup>In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, <sup>27</sup>to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. <sup>28</sup>The angel went to her and said, "Greetings, you who are highly favored! The LORD is with you."

<sup>8</sup> Roehrs, Walter R.; and Franzmann, Martin H., *Concordia Self-Study Commentary*, (Saint Louis, MO: Concordia Publishing House) 1988, c1979.

<sup>29</sup> Mary was greatly troubled at his words and wondered what kind of greeting this might be. <sup>30</sup> But the angel said to her, “Do not be afraid, Mary, you have found favor with God. <sup>31</sup> You will be with Child and give birth to a Son, and you are to give him the Name Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. The LORD God will give him the Throne of his father David, <sup>33</sup> and he will reign over the House of Jacob forever; his Kingdom will never end.”

<sup>34</sup> “How will this be,” Mary asked the angel, “since I am a virgin?”

<sup>35</sup> The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the Holy One to be born will be called the Son of God. <sup>36</sup> Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. <sup>37</sup> For nothing is impossible with God.”

1. Here is the long term fulfillment of the promise given to David.
2. Isaiah 9:7. “Of the increase of his government and peace there will be no end. He will reign on David’s Throne and over his Kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty [Sabaoth] will accomplish this!”
3. Lamentations 5:19. “You, O LORD, reign forever; your Throne endures from generation to generation.”
4. Revelation 11:15b. “The kingdom of the world has become the Kingdom of our LORD and of his Christ, and he will reign for ever and ever.”
5. Revelation 19:6b. “Hallelujah! For our LORD God Almighty reigns.”
6. Revelation 19:16b. “KING OF KINGS AND LORD OF LORDS.”
- 7.
- 8.
- 9.

E. His Kingdom will never end.

1. The Kingdom of Solomon wld end – and in disgrace.
2. The Kingdom of Jesus endures in glory forever and ever.

F.  
G.  
H.

÷bE=l ] yLiAhy<h ]yI aWhwÒ ba;+l ] /LAhy<h ]a,  
ynIa} <sup>14</sup>

.µd;a; ynEB] y[egònIb]W µyvi+n:a} fb,veB]  
wyTij]k'howò /t+/[}h'B] rv,a}

Vocable & Root	I.D.	Definition	Comment/Significance
/t+/[}h'B] ] hw:[;	Hiph infin construct + B] prep + 3ms sfx possessive	To do perversity; to do iniquity.	NB the hiphil. It cld be argued: When he is caused to do perversity or to commit iniquity. This cld pt to the laying of the sins of others upon him.
wyTij]k'h owò jk'y:	Hiph perf, 1cs + wò correlative + 3ms sfx objective	Punish.	

AV - reprove 23, rebuke 12, correct 3, plead 3, reason 2, chasten 2, reprover + 376 2, appointed 1, arguing 1, misc 9; 59

1) to prove, decide, judge, rebuke, reprove, correct, be right

1a) (Hiphil)

1a1) to decide, judge

1a2) to adjudge, appoint

1a3) to show to be right, prove

1a4) to convince, convict

1a5) to reprove, chide

1a6) to correct, rebuke

1b) (Hophal) to be chastened

1c) (Niphal) to reason, reason together

1d) (Hithp) to argue<sup>9</sup>

<sup>9</sup> *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

Vocable & Root	I.D.	Definition	Comment/Significance
<b>fb, veB ]</b> <b>fb, ve</b>	Noun, masc sg construct + <b>B ]</b> prep	Rod, club, staff, truncheon.	Also clan, tribe.
<b>y[ egònIb ]</b> <b>W</b> <b>[ g" n&lt;</b>	Noun, masc pl construct + <b>W</b> copulative, conjunctive + <b>B ]</b> prep	Stroke, plague, stripes, wound. Whip. Flogging,	Cf. Pontius Pilate w Jesus.

14) “” ... And I myself will be for him a Father; and he himself will be for me a Son. When he is caused to commit wickedness (sin, perversity), then I will punish him with the rod of men and with floggings by the sons of man. ...

- A. This does not happen to King Solomon but to Jesus. King Solomon is not the fulfillment of this. Although one cld argue that Solomon as a little boy may have been disciplined, but certly not in the harshness described here.
- B. NB the two names used for men: **μyvi+n:a}** > **vyai** (mortal man) and **μd;a;** mankind. All of mankind is involved in this for Jesus takes away the sin of the world by his suffering and death +.
- C. It is the LORD who does the punishing. He uses the agency of people to accomplish this. He punishes his own Son for the sins of the world.
- D. Yet this is his Son and he is his Father.
  - 1. J' baptism
  - 2. J' transfiguration
  - 3. Psalm 2:7ff.
- E. Isaiah 53 – the suffering servant of the LORD.
- F. “*his father ... my son.* This familial language expresses the special relationship God promises to maintain with the descendant(s) of David whom he will establish on David’s throne. It marks him as the one God has chosen and

enthroned to rule in his name as the official representative of God's rule over his people (see notes on Ps 2:7; 45:6; 89:27). In Jesus Christ this promise comes to ultimate fulfillment (see Mt 1:1; Mk 1:11; Heb 1:5)."<sup>10</sup>

G.  
H.  
I.

.òyn<p;L]mi ytirosih} rv,a} lWa+v; μ[ime  
ytirosih} rv,a}K' WNM<=mi rWsy:Aal¿ yDis]j'wò <sup>15</sup>

Vocable & Root	I.D.	Definition	Comment/Significance
ytirosih} rWs	Hiph perf, 1cs	Cause to turn aside, cause to remove, depart.	

15) "" ... And my mercy / covenant love / steadfast love / grace I will not turn aside from him, as I turned aside from Saul whom I turned aside before your face. ...

- A. "my love. God's special and unfailing favor"<sup>11</sup>
- B. While this Son of David would be punished, the LORD wld continue to love him and show grace and mercy twrd him.
  - 1. "Father, into thy hands I commit my spirit."
  - 2. J' resurrection on the 3<sup>rd</sup> day is testimony to the Father's satisfaction with the sacrifice of atonement of his Son, Jesus.
- C. The LORD had turned away from Saul who first turned away from the LORD.
- D. The LORD had turned Saul away from before David.
  - 1. Altho David had two opportunities to kill Saul, he wld not for Saul was the LORD's anointed.

<sup>10</sup> Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

<sup>11</sup> Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

2. The LORD wld take care of bringing about Saul's death and exalting David as King of Israel.

- E. Grace. +
- F.
- G.

.μl;/[Ad[ ' ÷/kn: hy<h]yI ò+a}s]Ki òyn<=p;l]  
 μl;/[Ad[ ' òT]k]l'm]m'W òt]yBe ÷m'a]n<wÒ <sup>16</sup>

Vocable & Root	I.D.	Definition	Comment/Significance
÷m'a]n<wÒ ÷m'a;	Niph perf, 3ms + wÒ correlative	To be established, made firm.	Amen.
÷/kn: ÷Wk	Niph ptc, masc sg	To be set up; established; fixed; enduring.	

16) “” ... And your House and your Kingdom will be established forever before your face; your Throne will be established forever.””

- A. “*your throne will be established forever.* See **note** on v. 11; see also Introduction: Contents and Theme. The promise of an everlasting kingdom for the house of David became the focal point for many later prophecies and powerfully influenced the development of the Messianic hope in Israel.”<sup>12</sup>
- B. Thus again we see that this cannot refer to Solomon’s throne or kingdom nor to Solomon himself. For the Kingdom, the House and the King would be set up, firmly fixed, established forever.
- C. This pts alone to CJ.
- D. Supra Revelation quotes.
- E. But this wld be before David’s face. David wld see it and be glad.

<sup>12</sup> Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

1. In soul and spirit now.
2. In body and soul and spirit at the resurrection.
3. So also we.

F.  
G.  
H.

III. Law & Gospel; Sin & Grace

A. Law & Sin

1.

B.

C. Gospel & Grace

1.

D.

E.

IV. Preaching Values

A. Look and marvel and wonder and be amazed at what the LORD of Hosts does.

B.

C.

D.

E.

V. Common Taters

A.

B.

C.

VI. PSS & T&Ps

THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID

I. A HOUSE BUILT THROUGH SUFFERING

II. A HOUSE THAT ENDURES FOREVER

VII. Outline

INTRO (tipt)

A. Last Sunday Ch Year

B. Christ the King Sunday

C. J is King of kings & L of lords

D. He is the one who builds the House of the LORD

E. His Kingdom endures forever

F.

G.

H.

THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID

I. A HOUSE BUILT THROUGH SUFFERING

II. A HOUSE THAT ENDURES FOREVER

I. A HOUSE BUILT THROUGH SUFFERING, 8-11,14b,15

- A. David was now Kg over Israel & Judah united
- B. He had power and control
- C. He had a wonderful house in which to live
- D. Wanted to build a house for the LORD, glory
- E. But David was not to & cld not bld the L's House
- F. Thru the Prophet Nathan, the L Almighty of Hosts addresses David
- G. 11b
- H. Yet it wld be a house establ thru suffering
- I. David's suffering 8,9
- J. The L w David yet David had suffered
- K. Challenged
- L. Esp King Saul 15b
- M. Struggle
- N. Israel had suffered too
- O. 10,11
- P. Did not live undisturbed.
- Q. Dwellers in Canaan tried to exterminate them
- R. Dt Amalekites, Hittites etc. all Israel's enemies
- S. Made Israel suffer & struggle
- T. They came to the time of David thru suffering
- U. One left yet
- V. L spks 12,13 about this one
- W. But struggle there too
- X. 14
- Y. Cld not be Solomon for not much suffering there except that wh a child might go thru
- Z. Pts to CJ
- AA. J do wrong no
- BB. But the wrongs of all laid on him & he suffered for them
- CC. The LORD Almighty wld build & establ the House of David thru the Suffering of the Son of David, Jesus
- DD.
- EE.
- FF.

APPROPRIATION/APPLICATION

- A. w/out this suffering of J, there is no house, no kingdom, no heaven
- B. For heaven is the dwelling place of the LORD Almighty
- C. Pure & perfect, holy & righteous
- D. Into whose presence sinful man cannot come
- E. The only way in wh mankind can come into God's prescence is if sin is removed.
- F. J does this thru his suffering
- G. 1 Peter 3:18a. "Christ died for sins once for all, the righteous for the unrighteous, to bring you to God"

- H. Thru faith in J the blvr benefits from J' redemptive wrk, from J suffering and participates in J' Kingdom forever
- I. Approp to you
- J.
- K.
- L.

#### THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID

- I. A HOUSE BUILT THROUGH SUFFERING
- II. A HOUSE THAT ENDURES FOREVER

#### II. A HOUSE THAT ENDURES FOREVER. 11b,12,13,14a,16

- A. 12a) David wld die & be buried & be w his fathers, faithful blvrs up to this time, in heaven
- B. 12b) An offspring of David wld succeed him
  - 1. Yes Solomon, immed fulfillment
  - 2. but a longer term, & eternal fulfillment
  - 3. 13, this cannot be Solomon of his throne & kingdom not establ forever
- C. This can only be the LJC
- D. About whom the angel Gabriel spoke to Mary Lk 1
- E. Thru this J, v. 16.
- F. Moreover, David wld see this w his own eyes
- G. In eternity
- H.
- I.
- J.

#### APPROPRIATION/APPLICATION

- A. So will you see this Kingdom w your own eyes in eternity.
- B. Not now for now a time of wicked oppression
- C. No solid or long lasting home
- D. Do not put your trust in these for
- E. Naked come and naked go, Job
- F. But final rest comes thru Kg J
- G. Forgiveness of sins ....
- H. Eternal life in J' Kingdom forever
- I. So we will be w the L forever, 1 Thess
- J.
- K.
- L.

#### THE LORD ALMIGHTY BUILDS A HOUSE FOR DAVID

- I. A HOUSE BUILT THROUGH SUFFERING
- II. A HOUSE THAT ENDURES FOREVER

#### CONCLUSION

- A. God has remembered his promise to OT Kg David
- B. He has built up his Kingdom and Throne
- C. Remains forever
- D. In Jesus
- E. Who suffered & d to take away sins
- F. So that those who blv in him may live in his Kingdom forever
- G.
- H.
- I.