

2Samuel 7:1-16 – “Yahweh will make you a house”

1. Leaving a legacy ...

This building is full of legacies.... something handed down from the past, that remains today

- the candle on the table – prayers for peace in Jerusalem
- the candle stick holders were donated by
- the sound system – legacy of ...
- the table being moved forward off the back wall ...
- the laying of the foundation stone ...

There's another legacy – lectionary sermons and thematic preaching...

- It's the kind of take a joy ride in a helicopter over the forest – and look at some trees...
- But we tend just to look at our favourite bits and ignore the rest

Now, there's much to be commended in lectionary preaching

- Seeing the big picture of God's plans for the world.
- Connecting the various passages to see the way in which God has worked...

And yet, there are parts of the forest, which aren't so attractive, that don't get visited...

- Which can lead to the concept that God mustn't made that tree,
- Or God really couldn't have done that, or this, or the God of the Old Testament is not nice.

However, there's another type of preaching – expository sermons, explaining the text

- It's the kind of walking through the forest – examining every tree, and using the map.

Why expository preaching?

- Because expository preaching seeks to understand passage in its context,
- Its historical context, its literary context, its geographic context
- Why the tree is located in this position, this orientation, water supply, its context

Every text teaches us something about God, something about humanity, and something about God's chosen king.

- It is the same God over all, and therefore all of the Bible will teach us about God
- More, it will reveal God as he is, rather than the God who we want him to be.

Part of expository preaching, exposing the text is digging deeper into what it says.

That's why I put the verses up on the data projector – to show what we're digging up. < Issue >

The deeper we dig, the deeper we understand God and his plans and purposes in the world.

The deeper we see the connections between God's promises and God's fulfilment in Jesus Christ.

2. David's desire – a house for God (vv. 1-3)

And so, as we come to the next instalment of Samuel, David seeks to build a legacy for God.

David sees that there is an imbalance of monumental importance.

On the one hand, a permanent, strong house of cedar where the king resides <<v.2 not read>>

On the other, a temporarily tent, actually, with curtains for God – where God meets with his people

And so he approaches Nathan, whom is introduced for the first time, simply as, 'the prophet'.

And Nathan's response makes sense. << v. 3 >>

I mean, it's Kind David, and he's seeking to do something for God....

So... Nathan issues the edict - "Go, do all that you have in mind"

Well, actually, it reads – "Go, do all that is in your heart."

➔ *Nathan's response – "Do all that is on your heart" (v. 3 c.f. 1Sam 16:7)*

Now, this all seems fairly straight forward – but there's something bigger happening here.

You see, whenever the term 'heart' is used it has special significance.

When God promises to raise up a prophet way back in 1Samuel 2:35,

God promises – "He will do whatever is in My Heart and mind"

That is, God promises that the prophet that comes after Eli, and his wicked sons, Hophni/Phineas,

That prophet will act upon God's desires, God's thoughts, God's will, God's direction.

And so, also, in the classic passage, where David is chosen by that very prophet, Samuel,

We read – << 1Samuel 16:7 >>

Now. The point is here, is not that David has some intrinsic inner quality that only God sees.

No. The point is here, that God looks on his own heart, God chooses because of his own desire.

The heart in focus here, is not David's but God's heart!

It's exactly the same as God's promise about the prophet.

For God promised a prophet who would do whatever is in God's heart.

And so here, now, God chooses a king, according to his own heart!

Now, coming back to 2Samuel 7 – we now have David acting according to his own heart....

Which tells us that God is about to do something big – that something huge is going to happen –

because, even though the king can have the best intentions of his own heart,

The king actually acts according to God's heart!

3. God's intention – a dynasty (house) for David (vv. 4-11)

And so, God speaks about the desire that he has concerning David.

This is the longest recorded speech by God, since Mount Sinai – 197 words from the mouth of God. And the words of God, turn everything David had wanted to do upside down.

Firstly, God spells out exactly whom he is that David should even attempt to build him a house:

Point 1) I don't need a house to dwell in, because if I did, I would've told my people to do it.

Point 2) I was the one who appointed you to be a prince, and to look after my people.

Point 3) I was the one who cut off your enemies, and made your name great.

Point 4) I was the one who appointed the place for my people, so that they can live in peace.

Point 5) I will give you rest from all your enemies.

And then to top all that off, to do something that David couldn't ever imagined!

<< v. 11 – "Yahweh will make you a house." >>

Now, we miss the point here.

This is not simply – God will make him a nice 4 bedroom, 3 carport, 2 living areas, 1 pool, nice home in the burbs.

No. There's an intentional play on words – for the same word "house" means "dynasty".

The word "house" has the connotation of the something like when we say "The house of Windsor" "The House of Windsor" refers to the Royal line that descend from Edward VII.

So here, God is saying, I will build you not just a simple house of cedar,
But I will build you a dynasty – a royal dynasty!

God makes the boldest claim of all – "I will build you a dynasty!"

4. God's promise expressed (vv. 12-16)

And, in fact, God spells out exactly the nature of this dynasty in the last part of his speech.

God fills out this dynasty making speech with three specific promises.

a. "I will raise up your offspring (v. 12) << next slide, click >>

First, God will raise up your offspring.

Now, whilst we know that succession is the most vital part of a monarchy,

And so raising up an offspring would seem like the most obvious way to establish a dynasty.

We need to remember what has just happened.

The line of Saul has just been erased by God, because of Saul's wickedness.

There has been no succession from Saul, because the kingdom was taken from him and given to David.

So here, the promise to establish an offspring is vital for establishing the kingdom.

b. "I will establish his kingdom forever" (vv. 12-13) << click >>

And this 'offspring' – he is the one who will build a house for my name.

And yes, at this point – 'house' really does mean 4 walls and a roof.

So, David's offspring will build God a temple!

But that building of the temple comes in the context of God establishing the kingdom of the offspring!

c. "I will be a father to him" (vv. 14-16) << click >>

And the third promise that God makes – God will enter into a father/son like relationship with him.

When the son commits sin, he will be punished.

But that God will never take away his steadfast love from him!

God will never again do what he did to Saul.

The kingdom of this offspring will be established forever.

5. From promise to reality: Simeon's Announcement (Luke 2:25-32)

And so, centuries later, with there being no kingdom of Israel, a second, inferior temple...

There's a man who was waiting in the king's city, in Jerusalem.

Simeon, the prophet was waiting in the temple – for the consolation of Israel. << Luke 2:29-32 >>

And when Simeon holds this child in his arms and knows.

When Simeon looks upon the face of this child and sees.

When Simeon declares – << Luke 2:29-32 >>

This child is the offspring who establishes God's kingdom forever.

This child is the offspring who will be the dynasty forever.

And this child will do so, not through the discipline of a rod for committing iniquity.

No. This child will become the true Saviour through the sufferings of death on the cross.

This child will become the true king over all through victory over death itself.

This child will deserve all on honour, and glory, and power, and respect,

As this child that sits at God's right hand as our high priest and our king.

6. Legacy leaving vs. Dynasty building

So what does all mean for us? How do we apply all this to our lives?

Here's the application:

We need to be engaged in the activity of dynasty building over and above legacy leaving.

That is, legacy leaving, can be a good and appropriate thing to do.

But over and above that we all need to be involved in building the dynasty of God.

What do I mean by that? How can we be involved in building the dynasty of God?

Therefore with people, there are two ways we engage in dynasty building
Horizontally, and vertically.

Horizontally – we engage in building the dynasty of God, as we reach out to those around us.

- 1) Pray – pray for all those people that you are connected to (e.g.) << Ppt >>
- 2) Connect – share your faith with them (from going to church – to how Jesus shapes your life)
- 3) Invite – invite them to church activities

Vertically, we need to build the dynasty of God, in the next generation, and the next generation.
<<Ppt>>

We need to invest in ministry to children, because they will become the next youth group,
We need to invest in youth group, so that they will become the next young adults,
We need to invest in young adults ministry,
so that they will become the next generation of families.

God has put us here, as his people, not so we can have our own little social club.

But so that we can be a light to the world around us,
So that we can take the hope of Jesus to those who have no hope,
So that we can take the joy of our Saviour to those who put their joy in this fleeting world.

So that we participate in the heavenly reality –

God's dynasty of all tribes and nations and peoples bowing down and worshipping God's king in heaven.

Let's pray.