

Thank You, Lord (II Samuel 7)

I. Introduction

A. *This Week in Clear Living*

1. Thankful people honor God.
2. God may change our plans.
3. God honors those that honor Him.
4. God's blessings should elicit our praise.
5. God's servants are humbled by His blessings.

Question: Do thankful people honor God simply by being thankful, or because they are thankful, they do things that honor God? Is there power in praise? Are you humbled by the Lord's blessings to you?

B. In II Samuel 5, David was recognized for his protection of Israel while running from Saul, and at the age of 37-1/2, he was finally made king over all of Israel.

C. *The Quarterly said, "David did not become successful by accident. He became great because he trusted God and his faith in God allowed God's power to work in his life. If you want to be successful, put your faith in God."*

1. Hebrews 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."
2. Faith (*pistis*) - "the conviction that God exists and is the Creator and Ruler of all things, the Provider and Bestower of eternal salvation through Christ, . . . , belief with the predominate idea of trust (or confidence)."

D. In II Samuel 6, David attempted to bring the Ark of the Covenant to Jerusalem. When Uzzah touched the falling Ark, he was instantly struck dead by the Lord.

1. David had not inquired of the Lord, as was so often his way. In this instance, he acted on his own (verse 2).
2. The people were not moving the Ark in the manner that the Lord prescribed.
 - a. They put the Ark on a new cart (verse 3). Exodus 25:10-14 describe how the Ark was made. It was to have rings on its sides so that it could be carried by the Levites on their shoulders.
 - b. In Exodus 25:22, the Ark was to be a special meeting place with the Lord for worship, and David and his men were not in that spirit of worship.
 - c. The Quarterly says that they were careless in their worship. "Desire and effort without obedience brings judgment."
 - d. The wrong people were moving it. Numbers 4:15 says, "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: ***but they shall not touch any holy thing, lest they die.*** These things are the burden of the sons of Kohath in the tabernacle of the congregation."

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3. Leviticus 16:2 indicates that Aaron was only to come to the mercy seat on the Ark at certain times, but David was not adhering to that requirement.
- E. In verses 13-15, they moved the Ark again, and that time they did it correctly.
 1. They carried the Ark, which satisfied Numbers 4:15.
 2. The people were happy and in a mood for worship, which satisfied Exodus 25:22.

Question: David's attitude after he became king was, it's about time Lord. **True or False?** If the answer is false, then what was his attitude?

- II. In our culture, we often hear about the idea of "giving back."
 - A. In verses 1-3, David wanted to give back to the Lord in response to all that the Lord had done for him.
 1. What had the Lord done for him?
 - a. The Lord had promoted him from shepherd boy to king over all Israel.
 - b. The Lord had given him a huge victory over the might giant, Goliath.
 - c. In I Samuel 29:6, the Lord had given David the respect of his enemies (the Philistines). **Proverbs 16:7 says**, "When a man's ways please the LORD, he maketh even his enemies to be at peace with him.""
 - d. The Lord had protected him from Saul.
 2. **How does David's giving back compare to the giving back campaigns that we often see in our society?**
 3. David had had an uncommon love for the Lord.
 - a. He had been upset with Goliath because the giant was defying the army of the living God (I Samuel 17:26).
 - b. Even though he had initially gone about it the wrong way, David had wanted to bring the Ark of the Covenant in Jerusalem.
 - c. Despite his personal struggle with Goliath, he would never cause harm for someone that the Lord had put over him.
 - d. **He behaved himself wisely.** I Samuel 18:5 says, "And David went out whithersoever Saul sent him, [and] behaved himself wisely: ..., and he was accepted in the sight of all the people, and also in the sight of Saul's servants."
 - e. David made a number of serious mistakes. At times, he behaved as poorly as Saul. But whenever he realized that he had done wrong, he was always quick to repent.
 - B. In verses 4-7, the Lord did not seem to want David to build a temple. That seems strange since Nathan had given him the go ahead.
 1. The Lord indicated that He had never asked for a house of cedar.
 2. In this chapter, the author used God's proper name, Jehovah (Yahweh - "the existing One").

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3. Was God upset with David? Was He being ungrateful? Obviously, the answer is NO.
 - a. According to Matthew Henry, God had others task for David to do first. David's higher callings were to:
 - 1) He was supposed to be enlarging Israel's borders.
 - 2) God was inspiring him to write beautiful Psalms that would bring honor and glory to the Lord and be sung in the temple that would be built.
 - b. What do we learn from God's response to David? **It is that the Lord has a perfect plan for each of us individually and that our purpose should be to accomplish that plan.** David wanted to honor the Lord. But God would be more honored and glorified by doing things His way rather than David's way. To be most effective, we must do things in the Lord's timing and according to His plan.
 - c. In fact, David would not build the temple, but his son Solomon would.
 - d. **VERY IMPORTANT.** God was not mad at David. In fact, He was very happy with David. What we have in these verses is a redirection, not a correction.
- C. In verses 8-9, the Lord reminds David of all that He had done for him.
 1. God took him from tending sheep to running a nation.
 2. The Lord overturned all his enemies.
 3. The Lord had made him a great name throughout the region.

Question: In verse 10, something changes. What is it? How does the change in genre from narrative to prophetic affect your interpretation of Scriptures?

- III. Notice in verse 10 that the genre changes from narrative to prophetic. We are no longer reading about what has happened or what is happening. **We are now reading about what will happen.**
- A. Verse 10 says, "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own."
 1. What do we mean when we speak of the fundamentals of the Faith? What are the Fundamentals of our Faith?
 - a. The virgin birth of Jesus.
 - b. His sinless life.
 - c. His death on the cross.
 - d. His resurrection.
 - e. **His Second Coming** (John 14:3 says, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.").

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2. II Samuel 7:10 is speaking of the literal Millennium. Can you see why an Old Testament Jew might have thought that Jesus was supposed to do more than die on a cross for sin?
- B. In the remainder of the chapter, Nathan tells David of things to come (prophecy, not history).
 1. Over 25% of the Bible was written as prophecy, and much of it still has not come to pass.
 2. In verses 11-15, Nathan tells David about Solomon and how that Solomon will build a temple for the Lord.
 3. In verses 16-17, Nathan concludes by telling David that his kingdom will last forever.
 - a. That was quite a contrast compared to Saul.
 - b. David was rewarded for his faithfulness.
 - c. Maybe not to the same degree, but we will also be rewarded for our faithfulness.
 4. In verses 18-29, David praises the Lord for His goodness and asks for continued blessings.
 - a. In verses 18-21, David showed humility.
 - b. In verses 22-24, David praised the Lord.
 - c. In verses 25-29, David asked that the blessings shared with him by Nathan might come to pass.

Question: Are you pre-Tribulation, mid-Tribulation, or post-Tribulation? Are you Premillennial, Amillennial, or Postmillennial?

IV. Eschatology is the study of end things or end times.

- A. Concerning II Samuel 7:10, the question pertains to whether or not the promise to David about a place for Israel to dwell is literal or figurative. In II Samuel 7:16, is the throne of David real or symbolic? How you answer these questions will guide how you believe about the end times and the prophecies of the Book of Revelation.
- B. Some important definitions about the Millennium. The below views pertain to the Second Coming of Christ.
 1. Postmillennium is the belief that Jesus will return to earth after a symbolic reign on earth. One hundred years ago, many people believed this because the world seemed to be getting better and better. It was as though humans would finally get good enough for the Lord to come back again. However, World War I quickly changed peoples' minds.
 2. Amillennium is the belief that Jesus only returns to earth symbolically and that He sets up His kingdom in our heart. This view is still held by many.

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3. Premillennium is the belief that Jesus will literally return to earth in the future and reign for one thousand years.
4. ***Which are you?***
- C. Some important definitions about the Tribulation. The below views pertain to the Rapture.
 1. Pre-Tribulation is the belief that the Church will be raptured out of the earth into the clouds before the Great Tribulation. According to this view, the Church will not go through the Great Tribulation.
 2. Mid-Tribulation is the belief that the Church will be raptured out of the earth into the clouds during the middle the Great Tribulation. According to this view, the Church will go through the first half of the Great Tribulation.
 3. Post-Tribulation is the belief that the Church will be raptured out of the earth into the clouds at the end of the Great Tribulation. According to this view, the Church will go through the whole Great Tribulation.
 4. ***Which are you?***
- D. Why do we believe in a literal rapture before the Great Tribulation and a literal reign by Christ (the Millennium Kingdom) after the Great Tribulation?
 1. On the Millennium, the Old Testament promises to Abraham were literal, not symbolic.
 - a. The promise of a literal seed was fulfilled by Isaac.
 - b. The promise of a literal land will be fulfilled when the Lord finally gives Israel control of all of Canaan.
 - c. **Genesis 12:6-8 says**, "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, **Unto thy seed will I give this land**: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD."
 - d. The land has not been totally given to Israel yet, so that part of the prophecy is still future. The promise of II Samuel 7:13 (David's throne) is also still to come.
 - e. Because the world is not getting better and better, the Postmillennial View is rejected. Because the promises refer to literal things, the Amillennial View is rejected. Because the events are literal and in the future and because Jesus will sit on David's throne, the Premillennium View is accepted.
 2. On the Tribulation, the Church will be spared from the wrath to come, and Jeremiah spoke of the Tribulation as Jacob's trouble, which is a direct reference to Israel.

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- a. I Thessalonians 1:9-10 says, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, ***which delivered us from the wrath to come.***"
- b. I Thessalonians 5:9 says, "For ***God hath not appointed us to wrath***, but to obtain salvation by our Lord Jesus Christ,"
- c. Jeremiah 30:7-9 says, "Alas! for that day is great, so that none is like it: it is even ***the time of Jacob's trouble***; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that ***I will break his yoke from off thy neck***, and will burst thy bonds, and strangers shall no more serve themselves of him: ***But they shall serve the LORD their God, and David their king, whom I will raise up unto them.***"
3. Because we have been spared from the wrath to come and because the Great Tribulation will be God dealing with Israel, the Church does not have any involvement, at all.
- E. Therefore, this analysis supports the Pre-Tribulation and Premillennial Views.

VI. Next week's lesson: Man's Greatest Need (II Samuel 11:1-12:24)