

2 Samuel 7

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[0 : 00] Bible is going to me to 2 Samuel, go with me to 2 Samuel chapter 7, 2 Samuel chapter 7, 2 Samuel chapter 7 is where we will be as we just continue to make our way through scripture and we are making our way at this moment through 2 Samuel.

And one of the beauties of preaching through the Bible, it's not something that I envisioned when I began this, I just really had desire to do it.

Really the Lord gave me a desire just to start in Genesis and just start preaching through. I haven't been as others and did it every service, some have done it and just maintained that.

But anyway, one of the beauties of that is we see how scripture builds upon itself, builds upon one another, how it fits together. And we are at a passage in particular this evening that really just furthers the messianic revelation.

So we'll see that. So it's exciting when we get to that. Let's open up with a word of prayer and then we'll get in our text. Lord, so thankful for the opportunity we have to gather together. Lord, we rejoice in every great privilege opportunity it is to come and to look at your word.

[1 : 21] We count it a joy. We count it an honor. Lord, we realize that your word is the answer to our request. Lord, it is the assurance for every doubt.

Lord, and it is the ground for every hope and every expectation. So Lord, as we read it and we study it this evening, God, we pray that you would help us to come to a greater understanding of it.

Lord, that we would see it as a whole, that we would see how it fits together, not only in your word, but how it has place in our life for your glory.

Lord, we pray that we would come to a great understanding, not just to gain information, but Lord, that our lives may be shaped, conformed and transformed by what we see and we read in the word of God.

And we ask it all in Christ's name. Amen. Amen. 2 Samuel chapter 7. We are in the midst of David's rule.

[2 : 18] David has been anointed now three times. He is king over all of Israel. He is setting upon his throne in the city of David, which is Jerusalem.

Again, another one of those places of great importance, that if we isolate it, we don't understand really just the beauty of it until we begin to see all that takes place.

Just this past Wednesday, how we were looking at David coming in before the Ark of the Covenant into Jerusalem and how he had a linen ephod over on top of these fine linen garments and he was dancing.

And in isolation, what we see is David walking before a box, dancing in what we would think is kind of acting crazy. At least that's what his wife Michael thought. But when we see the grand scheme of scripture, we understand that there was a king in Jerusalem at that time called Salem named Mechizedek, who was both priest and king.

And then we see David coming into the same city wearing the garments of the priest and the garments of the king because he is pointing back to Mechizedek, also pointing forward to Jesus Christ, who will be both priest and king because there will be another priest and king who comes into that same city riding on the back of a donkey.

[3 : 39] Just the beauty of scripture. Right? Just the beauty of scripture. One of the things that we have seen in studying David is the ultimate fulfillment of all things pointing to Christ.

And it is something that is not incidental or coincidental. It is very intentional. Because it is here that we begin to see this opening up of the revelation. Until the 10th chapter, we see in 2 Samuel 7, 8, 9, 10, things are going extremely well for David.

We see the prosperity of his kingdom. And just like I believe it was the old pastor, Andrew Bonner, who once said that we need the same faith after we get there that we had as we were going there.

Because in 2 Samuel chapter 11, there seems to be a turn. There doesn't seem to be a turn. There is the failures of David. In case we begin to esteem David and put him up on a pedestal, instead of realizing he's not the man that we're looking for, he was the man for that time, but he's not the man for all times, we are reminded the further we get into scripture that David falls short because ultimately he's pointing to another.

Now that other is Jesus Christ. We say all that because in reading 2 Samuel chapter 7, we come to another one of the covenants of God, the Davidic covenants in particular.

[5 : 04] And we see, as our title this evening, a covenant of eternal rule. So we are reminded by what we know, how the scripture unfolds, that this isn't about David.

David is a part of this, but it isn't about David. Okay? The Abrahamic covenant is not about Abraham. He's a part of it, but it's not about him.

So we understand these covenants are building upon one another. That's enough. Let's get into the text. 2 Samuel chapter 7. Now it came about when the king lived in his house, and that the Lord had given him rest on every side from all his enemies, that the king said to Nathan the prophet, See now, I dwell in the house of cedar, but the ark of God dwells within tent of curtains.

Nathan said to the king, Go and do all that is in your mind, for the Lord is with you. But in the same night, the word of the Lord came to Nathan, saying, Go and say to my servant David, Thus says the Lord, Are you the one who should build me a house to dwell in?

For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day. But I have been moving about in a tent, even in a tabernacle.

[6 : 22] Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd my people, Israel, saying, Why have you not built me a house of cedar?

Now therefore, thus you shall say to my servant David, Thus says the Lord of hosts, I took you from the pasture following the sheep to be ruler over my people Israel.

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

I will also appoint a place for my people Israel, and will plant them, that they may live in their own place, and not be disturbed again. Nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over my people Israel, and I will give you rest from all your enemies.

The Lord also declares to you, that the Lord will make a house for you. When your days are complete, and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

[7 : 29] He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be a father to him, and he will be a son to me. When he commits iniquity, I will correct him with the rod of men, and the strokes of the sons of men.

But by loving kindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before me forever.

Your throne shall be established forever. In accordance with all these words, and all this vision, so Nathan spoke to David. Then David the king went in and sat before the Lord, and he said, Who am I, O Lord God?

And what is my house, that you have brought me this far? And yet this was insignificant in your eyes, O Lord God, for you have spoken also the house of your servant concerning the distant future.

And this is the custom of men, O Lord God. Again, what more can David say to you? For you know your servant, O Lord God, for the sake of your word, and according to your own heart, you have done all this greatness to let your servant know.

[8 : 36] For this reason you are great, O Lord God, for there is none like you, and there is no God besides you, according to all that we have heard with our ears. And what one nation on the earth is like your people Israel, whom God went to redeem for himself as a people, and to make a name for himself, and to do a great thing for you, and awesome things for your land before your people, whom you have redeemed for yourself from Egypt, from nations and their gods.

For you have established for yourself your people Israel as your own people forever. And you, O Lord, have become their God. Now therefore, O Lord God, the word you have spoken concerning your servant and his house, confirm it forever.

And do as you have spoken, that your name may be magnified forever by saying, The Lord of hosts is God over Israel. And may the house of your servant David be established before you.

For you, O Lord of hosts, the God of Israel, have made a revelation to your servant, saying, I will build you a house. Therefore, your servant has found courage to pray this prayer to you.

Now, O Lord God, you are God, and your words are truth. And you have promised this good thing to your servant. Now therefore, may it please you to bless the house of your servant, that it may continue forever before you.

[9 : 56] For you, O Lord God, have spoken. And with your blessing, may the house of your servant be blessed forever. 2 Samuel chapter 7. We see here a covenant of eternal rule.

A covenant of eternal rule. Again, this furthers the progression of the messianic hope. It is one of those passages in which we come to which the hope of the coming Messiah is not only reintroduced, but it is rekindled and refired.

It is one of those passages that the nation of Israel to this day looks back and says that the coming Messiah, even if they are looking wrongly, that the coming Messiah that they are anticipating will set upon the throne of David.

It is the promise that the Messiah will set upon the throne and rule the earth. This is the covenant that establishes all of the eternal rule and the right of the descendant of David to reign not only in heaven but upon the earth to have a physical kingdom.

We look at it as that which points to the millennial kingdom we see in the book of Revelation where Jesus ascends upon the throne of David for he has the keys of the kingdom of David and he establishes his throne upon the earth.

[11 : 15] We know he is already sitting on his throne in heaven but there will be a day where he rules on earth as well. That is rooted and grounded in this passage. It is a covenant of eternal rule.

A number of things that I want you to see. The first thing I want you to see is we see a heart of purpose. A heart of purpose. It says, Now it came about when the king lived in his house and the Lord had given him rest on every side from all of his enemies.

So we come to a time where David's at rest. Now this is important. This is even instrumental. As to what follows this because what we have now is David undistracted, unhindered, really able to focus on what he wants to focus on rather than having to deal with what he has to deal with.

Up to this point he has known that God is going to make him king. Up to this point he has been fleeing from the presence of Saul. He has been uniting the people of God. He has been returning the Ark of the Covenant.

He has been fighting the enemies of God, the Jebusites in Jerusalem, the Philistines when they came into the land. But now there comes a time of rest. And it is during this time of rest where there is undistracted, undivided attention that David really reveals his heart.

[12 : 28] Now we know that he is a man after God's own heart. But we understand that the purpose of his heart was more than just bringing in the covenant into Jerusalem to put it on display. Really as he is sitting here and he has nothing else to distract him in his heart of hearts he says I am going to build a house for God.

Now that is not a bad desire. It is not a wrong desire. We understand that God does not allow him to do it. But we see a lot about an individual by what he has in his heart when nothing else can captivate his attention.

That is what he thinks on, what he dwells on, and what he purposes. When the have to's are removed and he gets to think about what he wants to do.

And here in David in this moment of peace and security and calmness begins to dwell upon his wants. And his want is to build a house for the name of God.

Now that is a grand desire and it is grand even in its nature because he is magnifying the presence of God. In his heart of hearts he realizes he is living in a house paneled in cedar and God's presence is being manifest in a tent of curtains.

[13 : 38] And to him that doesn't seem right. We are reminded right before God kind of humbled the king he walked around on his rooftop remember this king right?

He walked around on his rooftop and he had a time of rest and he says look at this great kingdom that I have built look at all this land that I have secured and then God says this very night you will be humbled. Remember that. Turned him into a beast and seven years he ate from the ground and the dew covered his hair and all these other things.

Remember Solomon has nothing else to do so he writes a book about this the book of Ecclesiastes he gains wisdom he gains entertainment he gains wives he gains pleasures he gains enjoyment in the end he says vanity of vanities nothing is worth anything.

We see all these things right? But here at this moment when David has moments of peace and security his heart overflows with the desire to build a house for God.

What we see is these are the seeds of usefulness for the things of God because that which was in his heart was being manifested through his lips and he tells Nathan first mentioning of Nathan by the way it is Nathan who will come and rebuke David it is Nathan who is used mildly throughout this the prophet Gad had been with David as well he's not dead he works side by side with Nathan later on but this is the first mentioning of Nathan so he comes to Nathan and says well I have something I want to do and Nathan gives him permission to follow his heart he doesn't say well you can do everything you want to do he just says as is in your heart so go with it right?

[15:13] Gives him permission to pursue the desires of his heart why? Because the desires of his heart are for the things of God we understand that those whom God blesses those whom God uses are those who have a heart of purpose and here David's heart is purposed for the things of the Lord that doesn't mean that he's going to get to do we know he doesn't he's not going to get to do what he has in his heart to do but yet God sees an individual whom he can work through because it's not man's purposes and plans but God's purposes and plans that come about but the heart of the man really has an issue or really has an impact on how these things happen so we see a heart of purpose now we spend most of our time on the second thing and that is a sovereign promise because this sovereign promise is actually the Davidic covenant in particular this is the bulk of the passage that very night God speaks to Nathan and tells Nathan that David will not build him a house now we know from the Chronicles account that the reason David can't build a house is because he's a man of bloodshed he's shed too much blood he's not a man of peace but he's a man of bloodshed having shed too much blood

God has not ordained that David will be the one who builds the temple now stay with me in this passage but he has something he wants to say to David he says you will not build a house for me but I will build a house for you and he speaks to David of building his house that is his dynasty his eternal rule establishing his name with his descendant singular by the way pay attention to this that would follow after him and God comes to him with this great promise and as with every other covenant notice this is an unconditional promise based solely upon the power and the authority of the word of God that is these things come about because God declares they will come about not because David is faithful to bring them about notice that because if we don't notice that by the time we get to 2 Samuel chapter 11 and then following those passages we begin to see the great downward fall of the man David we will despair because we will think there is no way these things are coming about because none are righteous no not one all will fall short of the glory of God and if we read these promises as if they dependent upon the faithfulness of the man that God is speaking to rather than the faithfulness of the God who is speaking we would be disheartened later on because we would think that there is no way it is going to happen we see the problems that arise in David's household as a direct result of his sin we see the death that reigns in the nation as a direct result of David's sin when we go back to Abraham we have the Abrahamic covenant and we have the promise that God has with Abraham and yet after that we find Abraham lying a couple of times regarding his wife we see him failing miserably but we are reminded of the reality that the covenants of God are not dependent upon the faithfulness of man but they are dependent solely and completely and entirely on the word of God that is important you only have one conditional covenant in scripture and that is

Mount Sinai I will be your God and you will be my people if if and that is the covenant of law Mount Sinai and that is not to disregard it is not to say because the law is holy the law giver is holy and the law is holy the standard is holy but what we have found in that conditional covenant all people fall short we don't get very far into the ifs before we realize that I can't do that if but praise God that his covenants that he makes with his people are unconditional covenants and they are based solely and completely and entirely upon his work notice the repetition I will I will I will I will do this I will do this I will do this God is not saying David I'm going to give you the strength to do this and then I will empower you to do this and and your your name will be established because of the great works which you do he says

I will give you a name that is great I will raise up the descendant and her seed after you I will establish his kingdom forever I will establish your throne forever I will I will I will that's important when you say well pastor why we spend so much time here because how we interpret the covenants in the Old Testament will dictate how we interpret the covenant in the New Testament and we are in the covenant of the blood of the Lamb and if we interpret the covenants in the Old Testament as conditional upon man's obedience if we're not careful when we come to salvation the covenant of salvific works we will we will interpret it as conditional upon my faithfulness now it is the work of Christ on the cross which redeems man I should live and I ought to live in faithful obedience as a result of what he has already done not to earn the reward the reward is present because of what he has done the promise is established because of the work which is finished my life is changed the way I live and the decisions

I make and the directions I go and the sin that I try to cast off and I lay aside and the burden that I seek to be freed from are not that which will gain the covenantal promise but that which is done because of the covenantal promise big difference life looks different because the work is already done life doesn't look different because we're trying to finish it we change how we live based upon how we interpret the covenants God comes with this unconditional covenant based solely upon his word this covenant as I've already said narrows the focus on the expected Messiah it narrows the focus with the fall of man it's sometimes referred to as the edemic covenant but it really shouldn't be the edemic covenant because it has nothing to do with Adam the proto evangelium in Genesis 3 15 says that the seed of a woman will crush the head of Satan it's first mentioning of the gospel that Satan will bruise his heel but he will crush his head so the very first covenant that we have is that the anticipated Messiah will be the seed of a woman seed singular

[22 : 14] God does not say that the seeds or the descendants of a woman will crush the head of Satan says that the descendant or literal translation seed of a woman will crush the head of Satan so the first opening up we have of the anticipated Messiah is that it will be the he will be the seed of a woman we go a little bit further in the scripture and we get to Genesis 15 and we have the Abrahamic covenant you said Genesis 12 is the call of Abraham Genesis 15 is the Abrahamic covenant in Genesis 15 we realize that not only will it be the seed of a woman it will be from the family of Abraham because we find this word that the descendant of Abraham will be a blessing to all nations again singular seed literal seed that the seed will be the blessing to all nations so now we go from being the seed of a woman further opened up that is of the seed of Abraham we read a little bit further and we get into the end of the book of Genesis and we find out that this seed will be from the tribe of Judah that the one who would reign will reign from the tribe of Judah so now as we're moving forward we see the seed of a woman who will be from the descendants of Abraham and in particular be from the tribe of Judah and then we open up 2 Samuel chapter 7 and we find not only will he be from the tribe of Judah he will be from the family of David see the further we go in the

Old Testament the more narrow the focus becomes that by the time we get to the end of the book of Malachi we know exactly who we're looking for that way when we turn to Matthew 1 1 and we meet him we know that's him God is so good in his word because we will get to Micah 5 that tells us that this one from the family of David will be born in Bethlehem will even know his birthplace this is why the wise men from the east or the Magi from the east knew exactly who they were looking for because scripture gets very very very narrow God puts so many restrictions upon who the Messiah could be that there could only be one who would fulfill it and that one is Jesus Christ we find that narrowing of our anticipation in this passage now we need to come to this reality because David is told these things he says in verse 9

I have been with you wherever you have gone out and have cut off all your enemies from before you and I will make you a great name like the names of the great men who are on the earth I will also appoint a place for my people Israel will plant them that they may live in their own place and not be disturbed again nor will the wicked afflict them any more as formerly even from the day that I commanded!

judges to be over my people Israel and I! God has a place for his people he gives them a land there's people in particular it's the descendants of Abraham they have a purpose to be a light to the world here God promises them peace that is the fulfillment of this covenant will bring peace to the people of God now that is extended to us because we are grafted in you got to stay with you in this theology right in the book of Romans you are grafted into the family of Israel you being a wild olive plant have been grafted into the natural olive plant and therefore these covenantal promises have application to you as well so there's people with a place and a purpose and now all of a sudden they're promised peace the fulfillment of this covenant brings peace and then God gets very particular now I know we've had this discussion here before and we kind of get into it a little bit and I don't want you to say the Bible does not contradict itself so just stay with me

I want you to understand it so it's going to bring them peace singular seed after you who will come forth from you and I will establish his kingdom again singular his kingdom he singular shall build a house for my name and I will establish the throne of his kingdom forever I will be a father to him and he will be a son to me now I will go ahead and tell you new American standard says when he commits iniquity probably the best translation word belongs to the King James because in other places the scripture is translated this way as if it's one of those conjunction words right so when if you go back and forth it's used different ways in different places that's not to say in ASB had it wrong but in this passage it can be translated either way so when slash if he commits iniquity

[27 : 12] I will correct him with the away from Saul now that if that when if is instrumental to our interpretation of the passage because stay with me when David hears this promise we go over and we see the prayer of David David says in verse 19 I know I'm causing you to chase a little bit but it's worth pausing because it's important that we understand the right fulfillment of this David makes this declaration that God has spoken to him concerning the house of your servant concerning the distant future so God acknowledges that the Davidic covenant and the promises attached to it are a thing of the distant future he himself declares that it's not something that's going to come about quick he says God you've told me things that are for the future when we open up the book of first kings we start getting into the chronicles of the kings not the book of chronicles but first and second kings the author of first kings begins to raise up for us

Solomon as we see Solomon we anticipate that he is the fulfillment of the Davidic covenant now I'm going to say that I've said this before I don't think that Solomon is wrong in building the temple of God David had prepared laid aside he built the temple but Solomon is not the true full fulfillment of this covenant and it's very clear and that's where the when if comes into play and we have time on a Sunday night so we'll go through this David sees it as being in the future the author of first kings raises up Solomon and as we look at Solomon we anticipate this is the one that will fulfill everything that God has declared this is the one the problem is Solomon begins to deviate from the things of God Solomon begins to increase the number of horses and he gets them from Egypt which God had said that they should not go to Egypt and get horses again scripture never contradicts itself he had began to amass horses not only that he began to build cities with stables and

God had said that the true king would not build cities to hold the horses in and he did it and Solomon began to multiply wives and Solomon began to really default on his worship and Solomon began!

to fall down and then God gave over Solomon so we cannot see that this is the fulfillment of this because when we read this passage it's very singular in its focus and what the author of first kings shows us is that with every coming descendant of David we anticipate that he could be the one this is where the when and if comes in that we think this is the one that's going to fulfill the Davidic promise this is the one whose kingdom will be established forever but when he sins and if he sins God disciplines him and it reminds us this isn't the one we're looking for another we're looking for another there's only one who fulfills every single requirement of this promise there's only one that we can say that God raises up a seed of David there's only one that we can say that

God establishes his kingdom forever there's only one that we can say truly builds a house for God there's only one that we can say would never come to an end and he refers to God as his father and that is Jesus Christ and I've told you this before because the reality is when the temple was built in all of its splendor Solomon's temple falls it didn't last right it's it's it's not established forever it's a beautiful temple it's one of the wonders of the ancient world I understand it and we see this and it falls as well we see all these things right we see this reality that these temporary temples are not it the full picture is the temple which Christ builds and this is where the beauty of it is we are a spiritual household being built up one another we are living stones as

[31 : 40] Peter reminds us joined to one another being built into a spiritual house Jesus tells us that we are the temple of God that is the church being built up for the glory of God we are the temple that endures forever that doesn't give us place that's his work right the church will not fail the church will not falter the church will not stumble we are his building being built for the glory of God we are reminded over and over and over again in the new testament that we are a spiritual household we are united we are the temple of God Paul reminds the believers at Corinth that right that the spirit of God dwells inside of them they are the!

that it is the church that this is really pointing to one other than Solomon it's pointing to Christ and that the ultimate fulfillment now while the descendants of David play part and role and they have a portion in it they are not the final answer the true answer is Jesus Christ he is the seed of David whose throne will be established forever!

He is the one who builds the temple that will endure forever He is the one you say well then was David wrong in setting aside the material I'm not saying that because David had a heart to glorify God is Solomon wrong in building his temple I'm not saying that because he had a heart at that moment to fulfill!

the desires of God and this great thing it is wonderful the Old Testament let's not get caught up saying oh this is it this is it it is not it until we get to Jesus Christ that's it he's the one because every picture every type every prophetic word has its ultimate fulfillment in

Jesus Christ ultimate fulfillment in Jesus Christ third and final thing we see a heart of purpose a sovereign promise and a humble! see the prayer of David and what a beautiful prayer it is it says and then David the king went in and sat before the Lord again David goes in before the presence of God and it says that he sat down rather than being one standing at attention ready to get orders to follow and go do he set in humble submission at the feet of the king of kings and lord of God for what God is going to do because again when you read this covenant there is nothing for David to do God has declared what he is going to do so David goes and he sits and we see here that David refers to himself as the servant by the way God refers to

[35 : 06] David for the first time in scripture in verse 4 that the Lord came to David and said go in verse and that's important because the last person he referred to as his servant was Moses right and David he refers to himself as the servant of God and he does it with joy and he counts it as a great privilege and this is the king of the land who is kind of a great honor to refer to himself as the servant of God but you notice that when he comes with his praise he is in humble submission and he is praising God for everything God just said and everything God has declared but his praise is rooted in the character and the name of God he repeats the names of God very very intentionally he gives great emphasis upon the names of God and he roots his praise in the name of God it says then David the king went in and set in the presence of a covenant

God because he is welcome there he is in a covenantal relationship with him now this is where I want you to pay attention who am I oh Lord God notice that Lord is different it capital L lower case O R D and in God that name is Adonai Yahweh Adonai Yahweh and he repeats that name Adonai Yahweh who am I Adonai Yahweh and he says it again there O Lord God verse 19 O Lord God Adonai Yahweh again verse 19 O Lord God Adonai Yahweh verse 20 O Lord God Adonai Yahweh verse 22 O Lord God Adonai Yahweh he keeps saying this Adonai Yahweh Adonai Yahweh Adonai Yahweh why is he using this name of God because that is the very name that God with the covenant of David because it's the same God making them just like the Abrahamic covenant was not dependent upon the faithfulness of Abraham but the faithfulness of

Adonai Yahweh so too the Davidic covenant is not dependent upon the faithfulness of David but the faithfulness of Adonai Yahweh Adonai meaning the Lord sovereign God who rules and reigns over all things Yahweh being his covenant he is the sovereign ruling God who I am in covenant relationship with the same name and he roots his praise in the character of God and then he begins to call him the Lord of hosts and gives him this he declares his names praise is rooted in the character of God we need to know who it is we're praising right we're not just saying just a general God this is a God in very particular ways he is Jehovah Nisi he is all these things right he is the Lord Saboth all these names of God he is over all these things it reveals traits of himself just as

I said over and over again the more we know of individuals is dependent upon how we refer to them by name and we know that so he roots his praise in the names and the characters of God and he connects that with the name and the character of God who made a covenant with Abraham and he would have known that because he is standing in the presence of a covenant God so he would know of the Abrahamic covenant we also understand not only is praise rooted in the character of God the foundation of praise it's grounded in God's past dealings because he shifts from focusing on what God has just declared to him that he reminds himself in this prayer and this praise of what God has done in the past he starts referring to God like God who what other God is like you who would redeem a people and call them for his own name for his glory that would redeem his people and set them free that would call them out of land helped us we understand that it is grounding praise in past activities we don't raise stones or ebenezers so that we can look back and go oh I wish

I was there we do it so that when we're here we can look back there and see what God did back there and we have reason to praise while we stand here because not only is praise rooted in the character of God is grounded on what you know he's done in the past this is why I say faith is not blind faith is the substance of things hoped for the evidence of things not seen and the reason we have evidence of things not seen is because we can look behind us and see what he's already done and it gives me faith for the moment that I stand in because the character of God does not change and when I can see what he did in the past I can see the faithfulness of God in the past it gives me confidence and ground for praise in the present it is this grounding of the individual this is why we do not need to forget what God has done we don't dwell there but it grounds our praise today you say well I don't feel like praising God and your feelings praise is dependent upon his physician and when you understand his character and his names and you look back and you see his faithfulness and you see what he done then we have every reason to praise praise is what anticipates the complete fulfillment of everything

[40 : 48] God has declared so this praise builds right he comes before God and he praises him for who he is you are! you character he praises him for what he did in the past God you redeemed him and then he anticipates based on what he knows of God that God will absolutely fulfill everything he's promised he declares to God he says may your name in verse 26 that your name may be magnified forever saying that the Lord of God over Israel and may the house of your servant David be established before so David based on what God has said okay won't you establish my name since you made this promise to me oh God I'm going to anticipate that you will do it for you O Lord of hosts the God of Israel have made a revelation to your servant saying I will build you a house therefore your servant has found courage to pray this prayer to you now

O Lord God you are God and your words are truth and you have promised this good thing to your servant now therefore may it please you to bless the house of your servant that it may continue forever before you he has the boldness to ask God to establish his house forever for you O Lord God have spoken and with your blessing may the house of your servant be blessed forever praise gives him the opportunity to anticipate that God will fulfill what he's promised this is why it is so important to know what God has said because how can we go before him and praise him for what he's going to do if we have not seen what he declared he is doing this is why it's important to understand the word of God it gives us boldness in prayer it is not boldness in self we cannot go name it and claim it and say God you're going to do this this and this and God I declare that you have to do this rather it is going to for who you are

I want to praise you for what I've seen you do in the past and Lord I'm going to praise you because I know I already know what you're going to do in the future because you've already declared it to us and just to be honest in the moments when I'm I'm not praising him is the moments where I forget what he's already told me he's going to do but David he had this revelation from God Nathan had come and spoke to him and said this is what God says so then David goes before God and praises him because he really expects God to do what he said he's going to do I wonder at times do I live with that same expectation do I really expect that God is going to do!

He said he's going that I would pour my heart my mind over scripture because I want to know right I want to know because I want to not hold him accountable I just want to talk to him about what he's about to do I want to know oh God I can't wait to see this and this and this God I can't wait to see all these things now we don't want to take it out of context sure but we want to understand too that God has entered into eternal covenants with his people for his glory for his rule for his purposes and how comforting it is to know so that when we go before him in praise we can come in humble sitting at his feet adoration and praise saying God I know who you are by the way!

you are the God when David met you in Jerusalem you are the God who is on the throne when Pilate condemned my savior you are the God who called me to yourself you are the same God I know the character of God I know the names of God God I can look back and see what you done in the past and that gives me foundation to praise you but Lord as I praise you I want to praise you for what you're about to do because you've declared to me in your word what you're about to do and I come with a humble adoration and expectation of these things are going to come about and it's when his people live that way we begin to see these things come about let's pray and we'll be dismissed!

[45 : 45] Lord and Savior Jesus Christ we see Lord Jesus that you're the very one we hope for the one we long for the one we desire to see to fulfill every word that is declared in scripture we thank you that you are the beginning and the end you are the alpha and the omega you are the amen to every word of God you bring it to completion so Lord we pray as we live our lives we would align them for your purposes and your calling and your glory we pray that we would submit to you in ways like no other in order that we would walk humbly before you anticipating you to do all that you have declared and promised Lord we just thank you for this day we ask that you be with us as we get ready to leave we pray that you would use us this week help us to offer hope to a hurting world or help us to encourage those around us give us the words to say and the actions!

to do may you be glorified Lord Jesus through your church and we ask it all in Christ's name Amen I thank you guys so much for your time and attention this evening I really appreciate it and pray that you have a good week and a good rest of your evening thank you to to I to