

1 Chronicles 17:1-15

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- [0 : 0 0] It's good to see you. Take your Bibles. Go with me to the book of 1 Chronicles. 1 Chronicles chapter 17. 1 Chronicles chapter 17 is where we'll be at this evening.
- 1 Chronicles 17 will be in verses 1 through 15 will be our text tonight. 1 Chronicles 17 verses 1 through 15 and we are cutting it off.
- For the sake of our time and then we'll get into Sunday night. The Lord willing we will finish up the 17th chapter. So this is where we're at. Let's open up with a word of prayer and then we'll get started. Father thank you so much for this day.
- Thank you just for the blessing of being able to gather together with brothers and sisters in Christ. To be encouraged to be renewed in our walk with you.
- Father we pray that you be with those in the back working with our children and our youth. We ask that you give them wisdom as they magnify Christ.
- [1 : 0 5] We pray that in all ways you would be glorified there. We ask that you would be with us as we open up the word of God with one another. And as we study it it would be so much more than a gaining of information.
- But Father we ask that it would speak to our hearts and minds. We ask that the truth would take root within us and it would conform us and mold us to be more like you for your glory and honor. And we ask it all in Jesus name. Amen.
- Just for... Well we'll probably reference it several times tonight. I know we will reference it tonight. I don't know if we'll take the time to turn there.
- But just so you got a heads up. 2 Samuel chapter 7. You can probably go ahead and mark 2 Samuel chapter 7. That's the parallel passage to what we're going to read tonight. And so there's...
- When we get near the end there's one thing. One little difference that I want to point out to you. It's really not a difference. It is a... Rather it's a fulfillment. So okay. Let's get right into the word of God together.
- [2 : 0 4] 1 Chronicles 17 starting in verse 1. Let's put ourselves in context. So... David has just recently brought in...
- If we go back and read the chapter prior to this. Just recently brought in the Ark of the Covenant. He had attempted to bring it in the 13th chapter in an improper way. Putting it on a new cart. Uzzah reached out his hand and died. After that episode then we see that really David knows that he's established.
- Because the kings around him are sending him material to build his house. He builds his house. So there's a lot going on. He's in Jerusalem. He wants to bring back the Ark of the Covenant. Hasn't been around the people of God for over 20 years.
- So they complete that after a 3 month period of it being away because of their failure. They bring the Ark of the Covenant back in the proper manner. With the right people. In the right attitude. It's such a time of rejoicing and worship and celebration.

And really all that's going on in the 16th chapter. And there's a place that was prepared for it. David had prepared a tent to bring in the Ark. Now at this time we don't get this in the Samuel account.

[3 : 11] But we do get it in 1 Chronicles. If you remember the Ark of the Covenant is in Jerusalem. But the altar is in another location. So the ministries of the Levites are divided here between the altar and the Ark.

So we don't have a proper tabernacle anymore. We don't have a place of central worship. But the Ark of the Covenant there is in the middle of Jerusalem. And it's in this tent. And that's where we pick it up.

Okay. And it came about when David dwelt in his house that David said to Nathan the prophet. Behold I am dwelling in a house of cedar. But the Ark of the Covenant of the Lord is under curtains.

Then Nathan said to David. Do all that is in your heart for God is with you. It came about the same night that the word of God came to Nathan saying. Go and tell David my servant.

Thus says the Lord. You shall not build a house for me to dwell in. For I have not dwelt in a house since the day that I brought up Israel to this day. But I have gone from tent to tent and from one dwelling place to another.

[4 : 11] In all places where I have walked with all Israel have I spoken a word with any of the judges of Israel. Whom I commanded to shepherd my people. Saying why have you not built for me a house of cedar.

Now therefore thus shall you say to my servant David. Thus says the Lord of hosts. I took you from the pasture from following the sheep to be leader 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 name like the name of the great ones who are in the earth. I will appoint a place for my people Israel. And will plant them so that they may dwell in their own place.

And not be moved again. And the wicked will not waste them anymore as formerly. Even from the day that I commanded judges to be over my people Israel. And I will subdue all your enemies.

Moreover I tell you that the Lord will build a house for you. When your days are fulfilled that you must go to be with your fathers. That I will set up one of your descendants after you.

[5 : 12] Who will be of your sons. And I will establish his kingdom. He shall build for me a house. And I will establish his throne forever. I will be his father. And he shall be my son. And I will not take my loving kindness away from him.

As I took it from him who was before you. But I will settle him in my house. And in my kingdom forever. And his throne shall be established forever. According to all these words.

And according to all this vision. So Nathan spoke to David. I want you to see this evening. The Davidic covenant. A continuation of God's faithfulness. The Davidic covenant. A continuation of God's faithfulness.

Now if you've been with me. And you've been patient enough to walk with us. As we went through this. You say well why are we looking at this again. Because it is almost verbatim. The record that we have recorded for us in 2 Samuel.

Now I've asked you to kind of mark that. 2 Samuel chapter 7. Because there is some differences. That I will point out to you in just a moment. But again there are times and epochs. In which it bears repeating and looking at it.

- [6 : 11] Because when the word of God declares something to us. One time we ought to take notice. And say yes we need to understand this. When the word of God repeats itself. Then it is very becoming upon us.
- To stop and to see why it is there. A second time. Now 1 and 2 Kings. In comparison to 1 and 2 Chronicles. And even if we go over to 2 Samuel.
- Which is where we find this account. We understand they are written in different seasons. Of the nation of Israel. I know we continue to say this. But it bears repeating.
- Because it bears understanding. If we want to understand the text. We need to take it in context. Of the text. So that we can know why it is there. And who wrote it. And to what reason they were writing it for.
- You say oh well it's the inspired word of God. It is without error. It is perfect. And I agree with you. But God in his inspiration. Moved a particular person.
- [7 : 06] At a particular time. To write a particular word. And the student of the word. Longs to understand that. As best as he can. Or she can.
- 1 and 2 Chronicles. Are post Babylonian captivity. Now you say well yes. I know this pastor. You keep telling us this right. Well it'll have bearing on understanding.
- Tonight as well okay. So it is written. After they come out of Babylonian captivity. Actually it's written. To the grandchildren. Of those. Who responded. To the decree. From King Cyrus. That whosoever will.
- Can return back to Jerusalem. So it's written some time. After. The Babylonian captivity. It is. The last. Of the writings. Of the Old Testament. Except for. The book of Malachi.
- Now we have it here. Record it for us. Very early. In our Old Testament. But in Hebrew. Scripture. It is not that way. It is at the very end of it. And it is there. And if you remember. To remind.
- [8 : 01] And to reinforce. The nation. Who they are. It is not showing them. What they have done. Wrong. That's 1 and 2 Kings. 1 and 2 Kings. Probably written by Jeremiah.
- Or someone of that time. Who is telling us. Why they went into the Babylonian captivity. How they have failed. How they have rebelled. How they have messed up. 1 and 2 Chronicles.
- While it acknowledges that. It does not spend. As a significant amount of time. Upon the failures. As a matter of fact. We find very little. Information. About the northern kingdom of Israel.
- In 1 and 2 Chronicles. In comparison to 1 and 2 Kings. Because the focus. Is not on how we messed up. The focus is on. How we will be restored. It's a very different perspective.
- We need to know. Who we are. As God's people. So that we can understand. How we should worship him. How we should be set apart. Who it is that we're looking to lead us. And who it is that we're expecting.
- [8 : 57] To reign over us. There are particular people. That are of great importance. In these books. And it is the family. And lineage of David. We find every one of those. Kings mentioned. And it is the tribe of Levi.
- And the Levitical priest. There's a great amount. That we will come to. In 1 Chronicles. That really details. The activities. Of the Levites. As it pertains to the national worship.
- Now we say all that. So that we can understand. Why the author put this here. And what bearing it has. Upon the people of God. It is a continuation. Of God's faithfulness.
- We know it. As the Davidic covenant. I want you to see. Just three things. This evening. Now I know it's. You have to dig a little bit. Further. But you just had a meal. I know it's hot in here. So don't fall asleep on me.

And I know it's Wednesday night. Some of you say. It's not hot in here. Well it is up here. Okay. So. Don't. It's Wednesday night. We can dig a little further. We can open our minds. Okay. Number one. I want you to see the position of man.

[9 : 53] Notice here. The position of man. Both Samuel. And the chronicler. Tells us. That. And it came about. When David.

Dwelt. In his house. So this is a time. When David is secure. Well he is established. He is not only. Moved. The Ark of the Covenant back. He is established.

If you remember. When. The king. Was sending him material. To build his house. He said. He knew. That he was established. As king. God. Confirmed to him. Because others. Outside.

Of the land of Israel. Were recognizing. The reality. That he was the king. Not only had he. Endured. The civil war. Of seven and a half years. Now he has established.

His throne. Upon all of Israel. Because all the people of Israel. Have come. And anointed him again. He has moved. The capital city. To Jerusalem. And people outside. Of the land of Israel. Are sending him materials.

[10 : 47] So that he can build. His houses. It is at that point. Where he realizes. Hey. I am indeed. The king. Of the land. He is a person. Now. No longer on the run.

No longer feigning. In sanity. No longer in hiding. No longer. Really. In the wilderness places. Now. It will come back. Again later. We know that. During Absalom's rebellion. But he is no longer running.

With his mighty men. But rather. He is in a place. Of what we would call. Relative ease. We know from the text. That he has taken on. Other wives. We are not here to get in that. He has had other children.

Of those. There is one. That is really. Greatly important. That is mentioned. Not only for us. In first and second. Or first kings. But it is also mentioned. In first chronicles. And that is the man Nathan. And we need to know that.

Not because Nathan. Ever set up on the throne. But because Nathan. Is in the lineage. Of Christ. Through Mary. Because it really. Those lineages. That we find. Are very important. So you can kind of.

[11 : 43] Keep that in mind. Here in just a minute. As we get to the end. But we notice here. The position of David. So when he gets to this place. Where he is like. Okay. I have arrived. I am here. And he looks at the prophet Nathan.

And he says. He says. I dwell in this house. While the ark of the covenant. Of the Lord. Dwells in the tent. And then prophet looks at him. Nathan says. Do whatever is in your heart.

Now. That is a. Sure testimony. Because. He is the king. And he can do. Exactly whatever is in his heart. He has the. Authority. He has the ability. He has the. Willingness. To do this.

He has the material. Right. And he is in the position. To be able to do this. Now. I want you to understand. Because I know. Sometimes when I get into this. I kind of get some kind of.

Puzzled looks. And you know. Even your pastor's wife. Says. I don't know honey. So just stay with me. A little bit. It's okay. And if you say. I don't know. Don't look at me. Say I don't know honey. But if you say. I don't know pastor. Then you know.

[12 : 37] We can make our way through that. Okay. There's only one thing. In here right now. But anyway. Notice. What's going on here though. Okay. David has a.

Good desire. And his desire is. This is the ark. Of the covenant. Of the Lord. And it's in the tent. And that's a great desire.

And David feels. As if he is in the position. To be able to build. The house. For the Lord. But the question is.

Is any man. Really. In position. To build a house. For the Lord. God almighty. Because David. May be sitting. Upon the throne.

In Jerusalem. And he may be able. To do. Whatever is in his heart. But on that very night. The Lord said. To Nathan. David. Will not.

[13 : 35] Build. My house. Because no matter. What grand position. Man holds. In this earth. He is still. Constrained. By the one.

Who uses this world. As his footstool. No matter how much. He thinks he has arrived. No matter how much. He thinks that he is. Above and beyond.

He is still. Constrained. By one. Who rules. From a higher court. David. David.

Is in the position. To do whatever. He wills. Until. The Lord. Speaks. And notice. How the Lord. Reveals himself. Over and over again. It is. Capital L. Capital O. Capital R.

Capital D. We know. That's Yahweh. Right. The covenant. Name of God. But then it says. But thus says. The Lord of hosts. Now that's a totally. Different name. That's not Yahweh. That is. The Lord of heaven's armies.

[14 : 32] Says this. David. You may be. The king. Of Israel's army. You may be. The one. Who has slain. His tens of thousands. You may be. The one. Who can defeat. The giant.

With a sling. And a stone. But I am. The Lord. Of heaven's armies. And when I speak. The world responds. So what we notice. Is.

In his. Earthly position. David. Thought. It would be fitting. And it was a good intention. We're not here to. Belittle the intentions. Or the desires. It was a good desire. But he realizes.

Very quickly. That unless the Lord God. Gives him the ability. To do it. He is in. No position. Whatsoever. To establish.

This house. We must understand that. We must realize. The reality that. No matter where we're at. No matter what position. We hold. No matter what.

[15 : 25] Stance we take. Among mankind. There is still. A higher court. That rules over us. And it is not until. He declares it so. That it may be so. So we notice.

The position of man. The position of man. Really is. Reinforced. With the second reality. And that is. The power of God. Now. Sunday night. If you're here. We'll get to this.

I love this. This next section. Really where David. Responds. To what the Lord. Tells him. And I love. How the author. Of Chronicles. Puts it. Where it says. Then King David.

Went in. And sat. Before. The Lord. Sat on the floor. Before the Lord. Now. We say. Oh yeah. Well that makes sense. No. I'm talking about. Kings don't sit.

In anybody's presence. Because that is. To put yourself. Under that person. And the author. Reminds us. That here is the king. Getting on the floor. At the feet. Of the Lord God Almighty.

[16 : 20] Because he's acknowledging. This very thing. We see here. The power of God. Look at what it says. It came about that night. That the word of God. Came to Nathan. Saying. Go and tell David. My servants.

He reminds David. Of his. True position. You may be the king. Of the land. But you are the servant. Of the Lord. This is.

The grand word. That. Even the saints. Of the New Testament. Use over and over again. Paul refers to himself. As the slave of Christ. And it is. To put one. Under. Someone else's authority.

And someone else's power. But we see this reality. He says. Go and tell David. My servant. Thus says the Lord. You shall not build a house. For me to dwell in. So he. He gives. The no. Right. He says. You're not going to do it.

And then he reminds David. Of who he is. That is. Who David is. And the only reason he is that. Is because God had made him that way. He says. I am the one. Who have brought you up.

[17:17] He says. I'm going to establish Israel. I'm going to put Israel. In a place. Now. There's irony here. That David was wanting to make a place for God. And God says. I'm going to establish a place.

For my people. Right. I'm going to establish a place. In a land. Where they will be left alone. And I will dwell among them. He says. I've not declared to anyone. Here. We see his power. He said.

At any moment. I could have told any judge. And any ruler. Build me a house. But I have not done that. I have been content. To move from place. To place. To place. With my people. To allow my glory. To dwell among them.

And then he says. I took you from the pasture. From following the sheep. To be leader of my people. So I took you. And I made you leader. I have been with you. Wherever you have gone.

And have cut off your enemies. From before you. And I will make your name. Great. I will make you a name. Like the name of the great ones. Who are on earth. I will appoint a place. For my people Israel. And will plant them.

[18:08] So he reminds David. That the only reason. David is in the position. He is in. Is because the power of God. Has established it for him. God says.

I took you. I made you. I defended you. I kept you. And I will raise you. So here's a humbling reality. That man.

No matter what position. He holds. Understand. That he is there. Simply because of the power of God. That has been exhibited. And displayed. In his life.

David is a man. After God's own heart. We understand that. He is a man. Who desires to serve. But he is a man. Nonetheless. And we know that he is not perfect. Much of that is recorded for us.

Chronicles does not record. All the failures of David. The sin with Bathsheba is not there. But we will find the sin of his counting. And numbering the people. But yet the humanity of David. Is exhibited. But the reality that David.

[19:04] Is used of the Lord God. Really is a demonstration. Not of David's value. Or worth. But of God's power. It is really an amazing thing.

That we have seen. David is the only man. In the Old Testament. That I have found. And I know I have shared this with you before. And I ask you to. To double check me on this. As you make your way.

And you read through the Old Testament. And some of you are reading through it right now. And I have looked. David is the only man. In the Old Testament. That I have found. That is told. That we are told. That he is covered.

With the spirit of the Lord. From that day forward. When Samuel anoints him. It says that the spirit of the Lord. Comes upon him. From that day forward. Now. There is a difference.

In the Holy Spirit's activity. On that side of the cross. And this side of the cross. In the Old Testament. The Holy Spirit. Covered an individual. Much like you put a coat on. Or a cloak on. It would cover you. In the New Testament.

[20 : 00] Christ says. I send to the Father. So that the Father. Will send the helper. To dwell in you. Right. So now we have the fullness. Of the spirit in us. The Old Testament. You were covered. You were not renewed. You were led. And guided.

But the flesh. Was still exhibited. Within you. And we see. The spirit moving. It covered Saul. And he prophesied. Among the prophets. And then it left him. And we see it doing. Over and over again. We see it.

Continually doing that. In the Old Testament. But with David. It says. He's covered. From that day forward. Which is very telling. It's the only one. In the Old Testament. That I have found. That it says that about. That the spirit. Of the Lord.

God. Moves with him. From that day forward. Now sure. There are things. He does in the flesh. Because. He's casting off. That covering. And exhibiting the flesh. That still exists.

Within him. But yet. Everything that he has. Is a testimony. To the power of God. Because the reality is. David should not have been. That mighty. David should not have been. That powerful. David was the least.

[20 : 52] Of all of his brothers. He was the less. Likely one. To be the one. Anointed as king. He was the last choice. Of anyone out there. But God. And it is a testimony.

To the power of God. Now. The last thing. Which really is. What the passage is all about. Because until we understand. The position of man. That though he.

Holds the highest position. In the land. It is nothing. Without the courtroom. Of heaven. So we see the power of God. What's going on here? Number three. We see the purpose.

Declared. We have this recorded for us. In second Samuel. Because it seems like an odd thing. Right? I mean. If you had the desire.

There have been things. There have been a number of things. Over the years. That I said. Oh. I would really love to do this. For the Lord God. I love Jesus so much. I want to do this. And then in prayer. God told me no. But I don't stand up. And tell you all the things.

[21 : 46] That God told me no about. Right? I don't say. I really wanted to do this. But God said no. We just don't do that. Because. No is no. Right? We understand that we. We walk by faith. And we say. Well I'd love to do this.

As a church. We've said that. We've said. Well if the Lord leads us. We'll do this. And when the answer comes back no. Then we don't talk about it anymore. But here's an occurrence. Where David had desire. He wanted to do something. For the Lord God.

God told him no. And it's recorded for us twice. And we know. That it's recorded. Because of what follows. It's not because of David's desire. But rather. It's because of God's declaration.

The purpose is in what God is doing. Not what David wants to do. David wants to build a house. God. Is establishing a house. And we see this.

Look at what it says. We refer to it as the Davidic covenant. He says. Moreover. I tell you that the Lord. Will build a house. For you. So David had said.

[22 : 42] I want to build a house for the Lord. The Lord answers back. And says. I will build a house for you. Now David is talking about. A physical structure. Right? The Lord God. Is not talking about. A physical structure. Because David is living in his house.

So he's talking about. What we would refer to as a dynasty. One of the testimonies. That the divided kingdom shows us. In 1st and 2nd Kings. And here again. In 1st and 2nd Chronicles. Is the enduring faithfulness of God.

To the dynasty. Of David's lineage. When we look at the northern kingdom. There is family. After family. After family. After family. That reigns. Right? One family reigns. Another one comes to power.

They kill all the males. In this one. And they take the throne. And it happens over. And over. And over again. There is but one dynasty. In the southern kingdom of Judah. Going into the Babylonian captivity.

And then 70 years later. That same dynasty. The Davidic lineage. Is continued on. And we can trace that lineage. All the way into the book of Matthew. And it is a testimony.

[23 : 38] To the faithfulness of God. But it is because. Of what God declares here. I tell you that the Lord. Will build a house for you. When your days are fulfilled. And you must. Go to be with your fathers. That is something that nobody. Really wants to think about.

You must. Go to be with your fathers. Says you must die. For it is appointed unto man. Once to die. He says. When your days are fulfilled. You must go to be with your fathers.

That I. Now this is where we get some variance. And I'll ask you. I'll ask you to see it. In just a minute. That I will set up. One of your descendants. Now that word descendants. Literally means seed.

It's singular. It's not plural. Pay attention to this. If you're studying scripture. You need to kind of trace. I always say. Trace the line. Right. Trace the seed. After Adam and Eve.

Fall in sin. The declaration of God. Is that he tells Eve. That the seed of a woman. Will crush the head of Satan. So we trace. In a singular. He doesn't say. The seeds of a woman.

[24 : 36] Because first of all. Women don't have seeds. It's the men. It's the seed of a woman. Singular. So the promise was never. That mankind. Would crush the head of Satan. If you think you can go around. Defeating Satan on your own.

You're fighting a losing battle. But it said. The seed. Singular. Of a woman. Would crush the head of Satan. That's a really odd way to say it. But that's what it said. And then you keep tracing. The lineage. And you keep finding the seed.

The seed of Abraham. Singular. Would be the blessing to the nations. It does not say. That Israel. As a nation. Would be a blessing to the nations. But that the seed. Singular. Of Abraham. Would be a blessing.

To the nations. And we keep tracing. We keep tracing. Now we come to David. And the seed. Of David. Will be established. Singular. It doesn't say. The seeds. Plural. Or the descendants.

Plural. But one singular seed. And we can find it. Until we meet that seed. Who is the seed. Of a woman. And the seed. Of Abraham. And the seed. Of David. And we trace that lineage. All the way through scripture.

[25 : 31] Look at what it says. The descendant after you. That. Who will be of your sons. And I will establish his kingdom. Now there we have some variation.

Let's stop right here for just a moment. So that we understand. Without getting too critical. Okay. When we're reading the Old Testament.

And in particular. When we're reading. Books of prophecy. Or things that pertain to prophetic word. We need to understand that there's. It's inerrant.

But it's progressive revelation. That is God is pulling back. A little bit more. And a little bit more. Now. It's what we refer to as. The progressive revelation. Until we get to the book of Hebrews.

Hebrews chapter one. Opens up with. In various ways. And in various portions. God spoke to the people. Long ago. But in these latter days. He has spoke to us. Through Jesus Christ.

[26 : 31] His son. Now we have the. Full revelation. Of the will of God. Found in the person. Of Jesus Christ. But the author of Hebrews. Tells us that God. Revealed things. In various portions. Not all at once.

Because the reality is. That if God. And I say this about my life. I came to Christ. Right before I turned 21. I'll be 45 this year. Okay. So it's been some time. But if God had told me.

The night I accepted Christ. As my savior. If he had revealed to me. Everything he was going to do. In my life. I probably would have ran away. The last thing I wanted to do.

Was be a pastor. The last thing. I mean. Not that I had anything. Against pastors. I liked them. I just didn't really think. That I was going to be one. Right. The last thing I ever. I just. There's a lot of things. That were not on my to-do list.

Right. There were a lot of things. That I didn't want to give up. There are a lot of things. That I said. Hey. I don't see anything wrong with this. There. But he progressively. Revealed to me. In a relationship. What he was asking me to do.

[27 : 31] All of it found. In the person. Of Jesus Christ. In each one of our lives. It is that way. He does not just throw it on us. At one time. And boom. We see everything. We're supposed to do. From now. Until he calls us to glory.

That's. We don't walk in relationship with him. We don't have to have a. Daily fellowship. Or daily time with him. If that were the case. In the Old Testament. It's much the same way. He is revealing.

More and more. And more of himself. We see it. When he reveals. A name of God. And we pay attention to that. When he declares. A new name. We have never found.

Because it's. Something different. Right. The very first time. We ever find the name. Jehovah Jireh. The Lord will provide. Is when God had to provide. A sacrifice. Because Isaac was laid upon the altar.

So now we know. We serve a God who provides. Right. We know that Jehovah Nisi. The Lord is my banner. When Joshua was fighting. In the battle. In the valley. And Moses hands get tired.

[28 : 26] And they have to hold his hands up. And it wasn't the hands being held up. It was the banner of praise to God. And it reveals to us. That he is our praise. Right. So we see more and more of God.

In the beginning. God created the heavens and the earth. That word is Elohim. It's the plural version of El. Right. So it gives us a hint. To God existing in plurality.

And it makes no sense. If we are just natural students. Of the Hebrew language. Why would you tell me that God is us? In the beginning. Elohim created the heavens and the earth. In proper grammar. It would have been El.

Created the heavens and the earth. It would have been singular. Because it was but one God. But it's a plurality. And then when we stay in scripture. All of a sudden. Then we meet father, son, and Holy Spirit. Right. So we begin to see these things being peeled back.

And we understand it. When we encounter this page. This passage of scripture. In 2 Samuel chapter 7. Which was written. Long before.

[29 : 25] The Babylonian captivity. There is this anticipation. Then an immediate descendant of David. Was who they were looking for.

In 2 Samuel. God is revealing to him. Now. We have to be careful. Because we are not causing doubt. We are also knowing that God speaks through the individual.

Right. So he is telling him. The descendant of David. One who would be his very own son. Is how it declares. In 2 Samuel. But then by the time we get here. It says.

One that will be of your sons. Even David himself says. On Sunday night. We will see it if the Lord allows us to. That God is declaring things to him. That are in the distant future.

David knew things that were. That God was declaring. Were things. Very far off. And yet. We finish on. Because he says. He will be one of your sons. And then we get to verse.

[30 : 26] 12. He says. And I will establish his kingdom. He shall build for me a house. And I will establish his throne forever. I will be his father. And he shall be my son.

And I will not take my loving kindness. Away from him. As I took it from him. Who was before you. Now. Stay with me. This is where we have to really get into it. Because when we read in 2 Samuel.

The understanding is. That he is speaking of Solomon. Because immediately. The following day. He says. And if he sins. I will rebuke him. Or when he sins. I will correct him. And he will repent. And I will say this.

So. We are saying. Well sure. Solomon is supposed to build the temple. And David begins to make preparations. And God blesses that temple. With his glory. His glory falls down there.

His glory shines. And Solomon's temple. Is one of those magnificent wonders. But put yourself in the setting. Of the author of Chronicles now.

[31 : 22] Solomon's temple has been built. Has been burnt. The Ark of the Covenant is gone. Jeremiah had declared in Jeremiah 3.16. That it would not be rebuilt.

The glory of the former temple. Is long forgotten. Because when they rebuilt it. When we read the book of Ezra. And Nehemiah. We find that when they rebuild the temple. That there is this smaller temple there.

And you couldn't discern. Between the shouts of rejoicing. And the cry of mourning. Because some people were excited. They saw a temple. And some people were weeping. Because they knew it failed.

In comparison to what they had had before. So there is no glorious house. Here anymore. So as they are writing this. Herod's temple is still some ways away.

Don't cast your blessing upon Herod's temple. By the way. Okay. We will get to that here later. But. They are looking at this saying. Maybe God was speaking.

[32 : 21] About another one. Because there is some difference right here. Look at what it says. It says. But I will settle him in my house.

And in my kingdom. Forever. And his throne. Shall be established. Forever. Here is a big difference. If you go to 2 Samuel chapter 7.

The wording there is. I will establish him in your house. And in your kingdom. Forever. Forever. Now. God is declaring. I will establish him in my house.

And in my kingdom. Forever. So what is the difference? Now we know. As the people of God. We are looking for a king. Who does not necessarily reign. Upon earth. But reigns.

From the throne room of heaven. It is not David's house. And David's kingdom. As it is implied.

[33 : 21] In 2 Samuel. And 2 Samuel. They have seen. What the kingdom of man can do. They have seen it in the. Heyday of its glory. During the time of Solomon. And yet they have seen that splendor fall.

And be divided. And now God reinforces. It is the same promise. God is not saying something different. He is just. Reinforcing. And he is opening up. A little bit more. The one you are looking for.

Is one who will be in my house. And in my kingdom. Which by the way. That seed of David. That is in. The throne room. Of heaven.

Is Jesus Christ. Jesus Christ. And his kingdom. And his kingdom. Will endure forever. When we looked at this. In 2 Samuel. We asked a question. Is the author.

Speaking of Solomon here. Is he speaking of another. By the time. We get to. First Chronicles. We know without a doubt. He is not talking about Solomon. Now retrospect.

[34 : 20] They look back. And they know it is not Solomon. And so God is allowing the author. To reinforce what. History has already testified. You are not looking for Solomon.

To build a great house. You are looking for my son. To come. And I am his father. And he is my son. And he will build my house. And he will dwell in my house.

In my kingdom. And it will be forever. And ever. Now that is a big difference. Because we are not looking. For a king to come. And build a building. We are looking for a king.

To come. And build a spiritual house. Which Peter tells us. That we are being built. Into a spiritual house. Stone upon stone. Upon stone. The ultimate.

Fulfillment. Of this prophetic word. Is the same thing. God has been saying. Since the book of Genesis. One is coming. That will re. Establish.

[35 : 15] Fellowship with God. And sinful man. He is not just coming. To build a nice fancy temple. He is coming. To set up on the throne.

And to intercede. And if we. Follow these covenants. Every one of these covenants. The Adamic covenant. The Noah covenant.

The Abrahamic covenant. The Davidic covenant. We keep. Following the covenants. And the promise. Is reinforced. Over. And over. And over again. One is coming.

Who will reign forever. Set up on the throne. And reestablish. Fellowship between man and God. What's going on.

And again. By the way. In Hebrew scripture. During the time of Christ. Where he speaks of the writings. The very last books. They had in the writings.

[36 : 10] Were these. And what God is doing. In his revelation. Is he's getting narrower. And narrower. And narrower. He's focusing the attention. Where it could only be one person.

Listen. The options are very limited. Who among. David's children. Can say that. God is their father. The author of Hebrews says.

Who did God say. That's my son. He didn't say that. About the angels. Right. He called Moses his servant. But Jesus is his son. He says.

So we must pay. Double. Attention. To the son. Lest we fall. It is a continuation. Of God's faithfulness.

To narrow our focus. And to show us. The one that we're looking for. To reestablish. Who we are. As the people of God. Not just the land of Israel. But who we are.

[37 : 07] As the people of God. For the glory of God. Thank you brothers. First Chronicles 17. Verses 1 through 15. To reestablish. Thank you.