

I've suggested that within v3b and v4—we have a prophecy of the Messiah—both regards to His character (v3b), and kingdom (v4)—this morning—I suggested that v4 is a description of Christ's coming—both into our dark world and dark hearts—thus the essence of David's final prophecy concerns the blessings of being partakers of Christ's kingdom—when He enters a heart—He enters with both LIGHT and LIFE—the SUN and RAIN...

This brings us to v5 and David's response to his prophecy—that is—he now applies his prophecy to himself (v5), and the wicked (vv6-7)—in short—while the kingdom of Christ brings with it radical and eternal changes—this doesn't mean—that every day is all sun and all rain—without remaining troubles and tribulations...

- I. The Nature of his Condition
- II. The Causes for his Condition
- III. The Comforts in his Condition

I. The Nature of his Condition

1. Here I must first address a translation issue—the NIV, ESV, and NAS—have rendered the phrase—"Is not my house so with God..."
2. That is—they understand David as saying—Is not my house a reflection of joy and happiness that this kingdom brings...
3. In contrast to this—the KJV and NKJV have the phrase—"although my house is not so with God"—that is—they understand David as lamenting the present condition of his house...
4. Now—the issue here is not one of translation but texts—that is—the Hebrew texts used by the newer translations—omit the word "not"...
5. Thus the Old and New King James Versions have it negative—"my house is NOT" and the other translations have it positive—"my house is..."
6. Which is correct—well simply put I don't know—and I've chosen to do as always—stick to the NKJV translation...
7. Furthermore—I suggest that the KJV and NKJV's translation—better harmonizes with the context of the passage...
8. Having spoken about the joys and happiness that the Messiah's reign would bring—David contrasts that with the present condition of his own house...
9. It was the promise of God—that David's house and kingdom would be established—and that for all eternity...
10. He then—in the remainder of v5—finds great comfort in the sure promises of God—as found in Jesus Christ...
11. Here—I want to answer the question—what does he mean by "my house"—[1] his kingdom, [2] his family, [3] his soul...
12. [1] His kingdom—sometimes the Scriptures speak of David's house as his kingdom—as if the two were one...
13. 2Sam.7:11—"Also the LORD tells you that He will make you a house"—that is—a mighty dynasty or kingdom...
14. 2Sam.7:16—"And your house and your kingdom shall be established forever. Your throne shall be established forever..."
15. [2] His family—that is—his immediate house—his household or family—which had numerous problems in it...
16. [3] His soul—this mustn't be overlooked—whatever David meant by "house"—he's certainly included in it...
17. J.C. Ryle—"He looks forward with a prophetic eye to the future coming of the Messiah, the promised Saviour, the seed of Abraham, and the seed of David. He looks forward to the advent of a glorious kingdom in which there shall be no wickedness, and righteousness shall be the universal character of all

the subjects. He looks forward to the final gathering of a perfect family in which there shall be no unsound members, no defects, no sin, no sorrow, no deaths, no tears. And he says, the light of that kingdom shall be 'as the light of the morning when the sun riseth, even a morning without clouds.' But then he turns to his own family, and sorrowfully says, 'My house is not so with God.' It is not perfect, it is not free from sin, and it has blots and blemishes of many kinds. It has cost me many tears. It is not so as I could wish, and so as I have vainly tried to make it..."

II. The Causes for his Condition

1. Here I want to briefly suggest the causes behind his trouble—what were the primary reasons behind his troubles...
2. [1] Sin—that is—David's sin was a cause of his condition—in fact—it was the primary or dominant cause...
3. [2] Sinners—by this I mean—the sins of others—other people within his household and within his kingdom...
4. [3] Satan—that is—Satan tempted him and sought to bring him into despair—he brought chaos to his house...
5. 2Sam.12:7-14—Then Nathan said to David, "You *are* the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. 8 'I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more! 9 'Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon. 10 'Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.' 11 "Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give *them* to your neighbor, and he shall lie with your wives in the sight of this sun. 12 'For you did *it* secretly, but I will do this thing before all Israel, before the sun.' " 13 So David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. 14 "However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also *who is* born to you shall surely die..."

III. The Comforts in his Condition

1. Here—I want to spend the remaining time—focusing upon the realities or truths that brought David comfort...
2. V5—"Although my house is not so with God, Yet He has made with me an everlasting covenant, ordered in all things and secure..."
3. That is—although my house presently knows pain and sorrow—my hope lies upon the sure promise of God...
4. Although—my sin is the largest cause of my pain and sorrow—my salvation lies in the righteousness of another...
5. Although now all my joys are tempered with sorrow—my salvation and desire—are all focused on another...
6. The coming righteous King, whose kingdom brings with it light and life—is the foundation of all my joys...
7. Thus—the first thing that needs to be explaining—is what does the Scripture mean by the word—COVENANT...
8. The word "covenant" means—a solemn pledge or promise—the Scriptures are full of various kinds of covenants...
9. Sometimes a covenant is between two men—for example, we saw recently, David's covenant with Jonathan...
10. But usually—in speaking about a covenant or the covenants—we refer to those covenants between God and men...

11. Theologically—when it comes to the covenants of God—we begin with the covenant the Father made with His Son in eternity past...
12. Our Confession refers to this as the Covenant of Redemption—because the covenant concerned our redemption...
13. In short—the Father promised the Son that He would give Him an elect bride, and a name above every name...
14. The Son promised that He would become incarnate and pay for the sins of His wayward and rebellious people...
15. The elect are promised eternal life in this covenant—as they are considered in union with their covenant Head...
16. Now—this eternal covenant is made know in time, through the historical covenants made with Abraham, Moses, and David...
17. These three historical covenants, concern the election, salvation, and preservation of God's nation of Israel...
18. In the Abrahamic covenant the nation is elected, in the Mosaic it is saved, and in the Davidic it is preserved...
19. In other words—within these historical covenants—the salvation of the elect, in and through Christ, was shadowed...
20. Thus the promises of these covenants find their ultimate fulfillment in the person and work of Jesus Christ...
21. Thus—the apostle Paul, in Eph.2:12, speaks about—"the covenants [plural] of the promise [singular]"—many covenants one promise...
22. Thus—the covenant that God made with David, the Davidic covenant, had its ultimate fulfillment in Christ...
23. 2Sam.7:12-16—When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 "I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. 15 "But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. 16 "And your house and your kingdom shall be established forever before you. Your throne shall be established forever [Jos.1:11; 3:5; Ezek.34:23-25; 37:24-26; Jer.23:5-6; Isa.55:3-4]." ' ' "
24. This passage constitutes the heart of what is commonly called the Davidic Covenant—or God's covenant to David...
25. There are other passages, such as Psalm 89:3 and Jeremiah 33:21, that expressly refer to this promise as a covenant...
26. Now—notice that at the core of this covenant is God's promise that—David will have a son to sit upon his throne...
27. Now—let me make clear that this promise finds some fulfillment in Solomon—who would sit on David's throne...
28. But there are two reasons why I suggest that this promise, this covenant, ultimately refers to David's greater Son...
29. [a] Its language—that is—over and over again language is used that can hardly be applied to Solomon's rule and reign...
30. V13—"I will establish his kingdom forever...16 And your house and your kingdom shall be established forever before you. Your throne shall be established forever..."
31. [b] Its NT witness—that is—twice within the NT—this very passage is quoted and applied to Christ (Acts 2:30; Heb.1:5)...
32. This brings me back to our text—and the source of David's comfort—"He has made with me an everlasting covenant..."
33. Although my house is presently mingled with all sorts of sorrows and pains—"Yet, He has made with me a covenant..."
34. The God of Abraham—has made with me a promise—and this promise is—"all my salvation and all my desire..."

35. That is—the essence of this promise is Christ—who is the source of my salvation and the object of all my desire...
36. Now—what David then does is—provide a threefold description of this covenant—that brings him comfort...
37. [1] It is everlasting—that is—it will never have an end—the promises given it—have an everlasting application...
38. [2] It is ordered—"He has made with me an everlasting covenant, ordered in all things"—it is fully prepared...
39. This Hebrew word rendered "ordered" means—"to arrange or set in order"—it means—"to prepare fully..."
40. David says this covenant is—"ordered in ALL THINGS"—that is—all things necessary for our eternal salvation...
41. Every single thing—that any poor sinner will ever need—is ordered within this blessed and eternal covenant...
42. [3] It is secure—"he has made with me an everlasting covenant, ordered in all things and secure"—or sure...
43. This covenant is built upon the promise of God—it is as sure as God's promise—it is unbreakable and certain...

IV. Observations

1. [1] All Christians will have an "although"—"although my house is not so with God"—that is—we all have problems...
2. That fact that Christ has established His kingdom within our hearts—in no way removes all trouble from our house...
3. Now—obviously many of the troubles David knew were the result of God's loving chastisement due his sin...
4. As I sought to clarify—not all of our troubles are the direct result of our sins—there are many causes or factors...
5. But—the simple fact is this—all Christians will be forced to endure remaining darkness and even bareness...
6. [2] All Christians should find comfort in the covenant—"yet He has made with me an everlasting covenant..."
7. While it's true that all Christians, to various degrees, will have an "although"—they also have a—"yet" as well...
8. Ps.89:30-34—"If his sons forsake My law And do not walk in My judgments, 31 If they break My statutes And do not keep My commandments, 32 Then I will punish their transgression with the rod, And their iniquity with stripes. 33 Nevertheless My lovingkindness I will not utterly take from him, Nor allow My faithfulness to fail. 34 My covenant I will not break, Nor alter the word that has gone out of My lips..."