

Dear Friends, There is only one way to the Father, and that is through the Lord Jesus Christ. The Lord Jesus said, *I am the way, the truth, and the life: no man cometh unto the Father, but by me.* Peter exclaimed, *There is none other name under heaven given among men, whereby we must be saved.* Now this includes those who lived in O. T. times! You say, but how did they know Christ? They knew him first by the revelation of God in Genesis 3:15, *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* When Adam was tested as our representative and he transgressed the commandment of God, he and all his posterity (all of us) became sinners. But God would send a redeemer, the seed of the *woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons,* Gal 4:4,5. You say, but how did they get all that from Gen 3:15? As Paul taught in the 1st letter to the Corinthians in chapter 2, verses 12-14, the Holy Spirit taught them. ¹² *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.* ¹³ *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.* ¹⁴ *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* The Holy Spirit illuminated their minds to understand the Gospel with the limited Scriptures that they had. There is only one way to be saved, and that is to believe on the Lord Jesus Christ!

Paul wrote in 1 Cor 12:3 that *no one can say Jesus is Lord, but by the Holy Spirit.* The O. T. saints were also taught about Christ by means of the sacrificial system. God taught Adam and Eve that they could not wash away their sins, that their own righteousness could not justify them in the eyes of God. They tried to hide their shame with the fig leaves. But God did not accept this and sacrificed an animal and clothed them with its skin. This typified what the Lord Jesus would do. In this the Gospel was preached to them. The shed blood typified that Christ's blood would wash away their sins. The animal skins, which clothed them, typified that the righteousness of Christ would be imputed to them. Their faith, which was a gift of God, in this "Gospel" would justify them in the eyes of God. They looked forward to *the Lamb of God, which taketh away the sin of the world.* They, as *Abraham, rejoiced to see my day* (that is the day of the Lord Jesus): *and he saw it, and was glad,* Jn 8:56. The O.T. saints were saved by the Gospel.

The O. T. is full of the Gospel of Christ. The Gospel is in Psalm 110. *The LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.* Paul reasoned from this Psalm in Heb 1:1-3 that *when Christ had by himself purged our sins, he sat down on the right hand of the Majesty on high.* Again in Heb 10:4,14, *For it is not possible that the blood of bulls and of goats should take away sins,...But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.*

Today, we will consider the Covenant that the LORD made with David as it related to Psalm 110. Let us consider the history leading up to the Davidic Covenant. Samuel was faithfully executing his office as Judge under Jehovah, the king, but the people were continually looking for a king, like the other nations. They came to Samuel and said in 1 Sam 8:4,5, *Make us a king to judge us like all the nations.* Samuel was not pleased with this and turned to the LORD in prayer. *The LORD answered: Hearken unto the voice of the people in all that they say to thee: for they have not rejected thee, but they have rejected me, that I should not reign over them,* vs 7. The LORD was their King, but they had not acknowledged or appreciated Him. God granted their request and chose Saul to be their first king. Now the LORD blessed Saul greatly, 1 Sam 9-11, giving him many good qualities, even a heart for the work. However, Saul failed to obey God's specific commandments and the Kingdom was taken from him, 1 Samuel 15:22-28.

Because of Saul's failure to follow the instructions Samuel gave him, the LORD told Samuel that He would find someone more suitable to be king over Israel. Samuel told Saul in 1 Samuel 13:13-14: *The LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people.* David, the son of Jesse, a shepherd boy of

Bethlehem, was the one whom God chose. Paul refers to David this way in Acts 13:22: the Lord said, *I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

1 Sam 7 begins *And it came to pass, when the king sat in his house* and thought on the fact that the LORD did not dwell in an house. Therefore, he desired to build an house for the LORD. But the LORD said to David in 1 Chron 17:4, *thou shalt not build me an house to dwell in.* And then the LORD made this Covenant with David, which is found in 2 Sam 7:10-19 and 1 Chron 17:10-17, where he said that he would build David an house.

Now before we look at this Covenant let me quote the APC Confession of Faith, Chapter 7, Sections 6 and 8 with proof texts, which concerns the Abrahamic and Davidic Covenants. Section 6, the Abrahamic Covenant reads. "To provide for the spiritual welfare of the family, God made a covenant with Abraham establishing the visible church wherein he would be their God and they would be his people (Gen 17:1,2,7,9,10 see also Gen 12 and 15) and promised that in his seed, the Christ, would all the families of the earth be blessed (Gal 3:16). God also promised that a great nation and kings would come from him (Gen 17:6) and to him and his seed the land of Canaan would be given in order to fulfill his purpose of the theocratic kingdom of the Lord Jesus Christ (Gen 17:8; Acts 7:5; Heb 11:9,10,13)."

Section 8, The Davidic Covenant reads. "In partial fulfillment of the terms of the Abrahamic covenant God established an everlasting covenant with David, the king (2 Sam 7:11b-16), to provide out of his seed a theocratic king, the Christ, who would sit on David's throne and rule over the elect nation forever in a new earth wherein dwelleth righteousness (Matt 1:1; Lk 1:32,33; Acts 2:30; Rev 19:15,16; 2 Pet 3:3,4,13)."

The Messiah is the seed of the woman, the seed of Abraham, Isaac, and Jacob, and the seed of David. You might follow these seed promises in Gen 3:15; Gen 17; 2 Sam 7:12; Gal 3:16. Let us look at 2 Sam 7:11b and following. *Also the LORD telleth thee that he will make thee an house.* Here the word *house* means dynasty. ¹² *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.* The seed referred to here is the Messiah or Christ. Notice that this cannot refer to Solomon! For first of all, David was still alive when Solomon was made king. 1 Chron 17 uses the word *expired*, referring to David's death. Second, this Son's kingdom shall be established for ever, vs 13,16, whereas Solomon's did not last forever. Third, Paul quotes verse 14a, ¹⁴ *I will be his father, and he shall be my son,* in Heb 1:5, proving that Jesus is the son of David referred to in this covenant and also proving Jesus Deity.

Notice in this covenantal promise:

This Son of David is God, manifest in the flesh. Vs 14, 19b.

Thine house and thy kingdom shall be established for ever before thee, vs 16a.

Thy throne shall be established for ever, vs 16.

The LORD will bring it to pass, *I will set up thy seed after thee,...I will establish his kingdom,* vs 12.

The prophets taught the same thing.

¹³ *He shall build an house for my name.* Solomon, who also was a type of Christ, built the temple. You will remember that David was forbidden to build this house of God, because he was a man of war, 1 Chron 22:8. David was a type of Christ, and a *man of war*. If you read Rev 19, you will see that the Lord Jesus was a man of war. Note the sword proceeding out of his mouth. These two kings would typify the Lord Jesus. Solomon, as his name means, was a man of peace, and Christ is the Prince of peace, Is 9:7. In John 14:27 Christ said, *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* Solomon built the temple, but this is not the meaning in vs. 13, *He shall build an house for my name.* Paul in Eph 2 has Christ, the Prince of Peace, in mind, as the One who shall build the house. ¹³ *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.* ¹⁴ *For he is our peace, who hath made both one, and hath broken down the middle wall of*

partition between us; ¹⁵ Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; ¹⁶ And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: ¹⁷ And came and preached peace to you which were afar off, and to them that were nigh. ¹⁸ For through him we both have access by one Spirit unto the Father. ¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²² In whom ye also are builded together for an habitation of God through the Spirit. This is the house that David's Son will build.

Christ has brought believing Jews and believing Gentile together, vs 13-22. 13-The Gentiles were once far off. 14-he, himself, is our peace. How has he made peace?-15,16. 17-Jews and Gentiles who believe. 18-it was not so before. 19-ye Gentiles. 20-22 -This house of 2 Sam 7:13

Christ is the Prince of peace, but we must be careful, for there are false Christs, who pretend to teach peace. Over and over the LORD warns these false Christs and their followers, who are the unbelieving, the corrupt, the covetous, the rejecters of God's word, those who have committed abominations, and the idolaters of Judah and Jerusalem, who are saying *peace, peace, when there is no peace*, Jer 6:11, 8:11, Is 48:22. Notice Is 57:19-21. To the believing remnant the LORD says, ¹⁹ *I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. ²⁰ But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. ²¹ There is no peace, saith my God, to the wicked.* They shall not find peace!

The translation of the King James Version in 2 Sam 7:14 is defective. If, as we have shown, the seed of David is the Anointed One, the Messiah, the Christ, not only David's son, but David's Lord (Psalm 110), God, manifest in the flesh, then this one could not sin, because he is God! Notice what the prophet, Isaiah, says, in 9:6,7, referring to the Davidic Covenant, ⁶ *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷ Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.* Notice this kingdom is not established yet. But more of this next time. *The zeal of the LORD of hosts will perform this.* The angel Gabriel told the virgin, Mary, Lk 1:31-33, ³¹ *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³ And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

You will notice that certain things are said of this One in these two passages.

This One is God, manifest in the flesh.
He shall reign upon the throne of David.
His kingdom shall be an everlasting one.
It is God who will bring this to pass.

We must conclude that if this is true, and it is, then this One could not sin. It is said of Christ that (Heb 7:26) he *is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Hebrews 4:15, ¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. In 1 Pet 2:22, Peter wrote concerning Christ Jesus, who did no sin, neither was guile found in his mouth. 1 Jn 3:5, *And ye know that he was manifested to take away our sins; and in him is no sin.* There are many Scriptures which teach this truth.*

So how do we understand 2 Sam 7:14, *If he commit iniquity.* The Hebrew verb here is in the hiphel tense. Gesenius Hebrew Grammar says, "The meaning of the Hiphel is primarily causative of Qal." For instance, if the word in the Qal is

to go forth; the Hiphel would be to bring forth. Under this causative sense is also included the declarative. This clause, therefore, may be translated – If he is made iniquity or if he is declared to be iniquity. Dr. Clark translated it, in suffering for iniquity. Job 9:20 Job said, *If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.* The last clause is translated by Green's Interlinear – he shall declare me perverse. The verb perverse is in the Hiphel. The Apostle Paul, probably referring to 2 Sam 7:14, wrote to the Corinthian church that *He, that is the Father, hath made Him, that is the Son, to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Notice this double imputation. Our sins are imputed to Christ and His righteousness is imputed to us.

Christ was made to be sin for us. The LORD said to David, 2 Sam 7:14, and I believe this is the correct translation, *If iniquity is imputed to him, I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.* Christ, vicariously, bore the sins of his people on Calvary, and the Lord chastened him for it. Acts 2:23 – *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. But God did not leave his soul in hell; neither did he suffer his Holy One to see corruption.* Paul wrote of him in Heb 5:6,7-*Who In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.* In Psalm 88 you see this prayer of Christ when he hung upon the cross.

He is that *servant* of Is 52:13-53:12. Isaiah writes in 52:13, *He shall be exalted and extolled, and be very high.* Paul quotes this passage as referring to the Lord Jesus in Phil 2:8-11. ⁸*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* ⁹*Wherefore God also hath highly exalted him, and given him a name which is above every name:* ¹⁰*That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;* ¹¹*And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* This shall be the result of his being sent by God to redeem his people. John tells us that *He came unto his own and his own received him not.* Isaiah tell us *He is despised and rejected by his own people.* The “we” of Isaiah 53 is unbelieving Israel. He was *smitten of God, and afflicted.* His people Israel thought that this was because he was, as they claimed, a blasphemer, because he said that he was equal with God. Their conclusion was wrong. The LORD was laying on him the iniquity of us all. *He was wounded for our transgressions, he was bruised for our iniquities. It pleased the LORD to bruise him,* for God would have a cleansed and justified people to serve him. See what God has done for you, his people!

The mercy and grace of God is amazing. We live in Tennessee and here we have fire ants. They are a small ant about an eighth of an inch long. They are small, but if you step on their hill and don't move very quickly, they will swarm and bite you, and their bites really hurts. I can attest to this! If you just touch their hill, hundreds will immediately come out. I don't know how they get out of the ground so fast, but they do. We try to get rid of them by sprinkling a poison on their hill, or by putting gas on their hill and then driving a 3 foot stake down the middle of their hill to where the queen is. Then we pour more gas down that hole, and set it on fire, carefully, of course. We show them no mercy!

We, sinners, are like fire ants. We are liars, fornicators, covetous, idolaters, drunkards, thieves, murderers, and so forth. We are but dust. The LORD has every right to discard us and burn us in the fires of hell. Paul writes in Romans 5, ⁶*For when we were yet without strength, in due time Christ died for the ungodly.* ⁷*For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.* ⁸*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* ⁹*Much more then, being now justified by his blood, we shall be saved from wrath through him.* ¹⁰*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.* ¹¹*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.* We thank God for His mercy and grace.

Unbeliever, why do you not flee the wrath of God? Why do you not search the Scriptures? Why do you not flee to the Savior? Some of you at one time may have made a profession of faith in Christ. But that profession is like the New

Year's resolution that is soon forgotten. You hear the word of God, but it goes in one ear and out the other. Or you are ridiculed by family or friends and turn away. Or you cannot give up your Sunday golf or football game or work in the garden or cutting the lawn. I am talking to you about life or death! Why do you choose death? I am talking to you about eternal life with God in Christ's kingdom or eternal damnation! What will you choose? Up to this day you have *received not the love of the truth that you might be saved*. Well know this, dear friend, *for this cause God shall send you strong delusion, that you should believe a lie: that you might be damned who believed not the truth, but had pleasure in unrighteousness*. May today be the day of salvation for you. Turn to this Son of David, who bids you to come unto Him, saying, *him that cometh to me I will in no wise cast out, and he that believeth on me hath everlasting life*. *Come unto me, all ye that labour and are heavy laden, and I will give you rest*, Matt 11:28 .

Let us take note of one last thing concerning the Davidic Covenant. As further proof that this One is not only the Son of David, but David's Lord, as we saw in Ps 110:1, note 2 Sam 7:18-22, and then 1 Chron 17:16,17. Notice that after receiving the covenant David entered into the presence of God in humility and amazement and filled with joy. Please turn to 2 Sam 7:18-22. In Bishop Horsley translates 2 Sam 7:19b, admittedly a difficult passage to translate, "and this is the arrangement about the Man, O Lord Jehovah." And in the parallel passage in 1 Chron 17:17 he translates it "and thou hast regarded me in the arrangement about the Man, that is to be from above, O Lord Jehovah." May you have a believing, joyous, trusting heart like David!! Trust in David's Son and Lord. Amen and amen!! And again we say Amen.