

## The House God Builds

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2 Samuel / The Davidic Covenant / 2 Samuel 7

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### **Text: 2 Samuel 7**

**Call:** *“The grass withers and the flower fades,”*

**Response:** *“But the word of the Lord endures forever.”*

## The House God Builds

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## **Introduction**

As we come to 2 Samuel 7, we are not entering a random moment in David's life, we are standing at one of the great hinges of redemptive history. The last two chapters have brought us to a remarkable crossroads. David has taken Jerusalem from the Jebusites, establishing it as the city of the king. And in chapter 6, the ark of the covenant, the very symbol of God's presence, has been brought into that same city. For the first time in Israel's story, the throne of the king and the ark of God sit side by side. In this moment, the storylines of Israel's kingship and Israel's priesthood begin to braid together, preparing us for the One in whom every thread of redemptive history finds its fulfillment, Jesus Christ. Jerusalem has become the seat of the king, and the ark has brought the priestly presence

into that same city, two great biblical trajectories now running side by side, preparing the way for the One who unites them perfectly.

This is the behind the curtain backdrop to chapter 7. David is finally at rest. The kingdom is secure. The ark is in Jerusalem. The city of the king has become the city of God's dwelling. Everything seems poised for David to take the next step in devotion and leadership. But just when David is ready to act, God interrupts, not to rebuke him, but to reveal something far greater than David could have imagined. In this chapter, God unfolds the Davidic covenant, a promise so sweeping and so gracious that it becomes one of the central pillars of the entire Bible. Here God shows us again that His kingdom never advances by human initiative but always by His sovereign, surprising grace. And here the streams of kingship, covenant, and God's dwelling begin to converge in a way that points us unmistakably toward David's greater Son.

And it's right at this moment, when the king is settled, the city is secure, and the ark rests in Jerusalem, that chapter 7 opens, inviting us to watch what David does next and what God does for David.

## 1. The King At Rest (v 1–3)

The narrative opens on a scene that David could only have dreamed of just a few years earlier. He is no longer a fugitive sleeping in caves, no longer a desperate commander leading a band of outcasts. The days of running from Saul, of hiding in foreign lands, and of civil war are over. This is the exhale at the end of a long and bloody struggle.

### 1.1 A Kingdom Established (v1)

In **verse 1** there are two important points I want us to see. The first one is easy to get, and the second one might pass us by if we don't stop and focus on it.

First, the text is very careful to tell us the source of this peace. It wasn't David's military genius or the might of his armies that secured the kingdom. The text explicitly says, "...the Lord had given him rest." David's stability here, is not ultimately the fruit of his own skill, but of God's covenant faithfulness. And this is a pattern we see throughout the Bible, every true advancement along the redemptive timeline begins with what God has sovereignly done,

not what man dreams up. God gave David rest. Which brings us to our second point from verse 1.

Secondly, this peace, this security, this palace that David was given, was all a gift. This rest is the context God has created for the revelation that is about to come. All of chapter 7 happens in the space that God created for it by granting to David here this rest. Here comes the key that we might miss if we don't focus on it. What does a man after God's own heart do when God gives him rest? He doesn't put his feet up and drift into comfortable retirement. His heart turns immediately to the honor of his God. Don't even get me started on the American idol of retirement, but David had no ideas of slowing down. All of this kind of thinking brings us to David's righteous idea in verse 2.

## **1.2 A Zeal for God's House (v2)**

In **verse 2** what rises in David's heart is not pride because of his position, but humble piety. His reasoning is natural. He probably thought in just this way, "Here I am in a magnificent palace built from the cedars of Lebanon, a symbol of permanence, and glory. But the ark of the covenant, the sacred symbol of the presence of the King of Heaven, sits where it has for centuries, inside a tent, behind some curtains. So, David's desire flows directly from the circumstances God Himself has orchestrated. David has a palace, the ark has a tent. David has stability, the symbol of God's presence is mobile. In light of this, David is not wrong to feel the tension. His instinct is good. His zeal is sincere. His desire is godly. But here is the lesson, and it's meant to land with a feather, not with a lash, even the best intentions cannot set the agenda for God's kingdom.

## **1.3 A Prophet's Quick Counsel (v3)**

**Verse 3** is our first introduction to Nathan the faithful prophet, but in this moment he speaks as a godly friend and an encourager of his King. He sees David's desire and immediately affirms it. "Go, do all that is in your heart, for the LORD is with you." When Nathan does this he is not being careless, he is responding to what appears to be a good and godly plan. The king's motives are pure. The desire is honorable. The logic is sound. David wants to honor God, and Nathan, playing the part of the encourager, applies sanctified common sense, a godly king wants to do a godly thing for the glory of God, what's there to even question? It looks like a green light. And so the plan seems sealed. The king is resolved, the prophet has blessed it, and the project appears to carry divine approval.

But, right here we learn something vital, even the most faithful leaders can mistake good ideas for God's will. Even prophets can assume that what seems spiritually reasonable must be divinely endorsed. There is a warning for the church today, for elders, for deacons, and for every believer. We can craft plans that are strategic, sensible, and sincerely aimed at honoring God, and still move ahead without submitting those plans to God's Word and the wisdom He provides.

That's exactly where David and Nathan find themselves at the end of verse 3, everything looks settled. David is ready to launch the greatest building project in Israel's history. And it is precisely here, in this moment of human certainty, that God steps in to overturn every assumption these two have made, and reveal a plan infinitely more glorious.

## 2. The Lord Speaks (v 4-7)

### 2.1 A Divine Interruption (v. 4-5)

The first thing I want to notice is in **verses 4 and 5** and it's how graciously God handles this moment. The word of the LORD comes to Nathan, the same man who had just given the encouraging yes is now he is entrusted to deliver God's authoritative correction. It must have been humbling for the prophet, yet it shows God's kindness even in redirecting His servants. Nathan is sent to deliver a message that begins with a gentle but penetrating question: "Are you the one to build Me a house to dwell in?"

The emphasis falls on the "you". God is not questioning the idea of a house, but the assumption behind it, who initiates the work, who sets the agenda, who is building for whom. God's "No" is not a rebuke of David's heart or his intentions, it's a redirection of David's plan. He halts David's human initiative so that his own, far greater redemptive plan can shine. David longs to do something great for God, but God is about to do something infinitely greater for David. Before He unveils his plan, he graciously sets aside David's.

### 2.2 A God Who Dwells With His People (v 6-7)

In **verses 6 and 7** we get to understand the why behind God's redirection of the plan. He

reminds David of his history with Israel. He says, "I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling."

This is quite the beautiful picture. God is the "Pilgrim God." He is not a static deity of a particular geographic place, confined to a region or a building. He is the God who travels with his people. When they lived in tents in the wilderness, he lived in a tent. When they were unsettled in the period of the Judges, his dwelling was mobile. He identifies with the journey of his people. He condescends to share in their wanderings.

Then he asks a powerful rhetorical question in verse 7, did I ever ask anyone to build me a house?

The answer is a resounding no! God was never discontent with the tent. He never demanded a palace. David's plan, though it was noble, was based on a human sense of what God deserved, not on what God had ever commanded. This reminds us that God is not contained by cedar or stone. And while a temple will one day be part of his plan, he will choose the time, he will choose the place, and most importantly, he will choose the builder of his true and final dwelling.

So God has lovingly put David's plan on hold, soft as a feather without any lash, but he doesn't now leave him in silence. And before God reveals what He is about to do, he first reminds David of everything He has already done, grounding all the future grace in a history of unstoppable past grace.

## 3. The Covenant Remembered (v 8-11)

### 3.1 From Shepherd to Prince (v 8-9)

In **verse 8** David's rise from pasture to palace is a living testimony that God alone raises up His servants and he is the architect of every stage of redemption. God's plan for David starts off with his past resume of grace to David. Notice the repetition of that word "I". This is God's resume on display. This is his history with David.

In **verse 9** God reminds him, You did not achieve this throne, David. I took you from the pasture. You weren't born a prince, you were a shepherd, the forgotten, left out son in the field, but my choice fell on you. This is God's grace.

God reminds him, You did not survive on your own cunning. I was with you in every cave, on every battlefield, in every moment of despair. This is God's presence.

God reminds him, You did not conquer your enemies by your strength alone. I cut them off from before you, from Goliath, to the Philistines, to the house of Saul. This is God's power.

David's entire life, is a living testimony that God alone raises up His servants and defeats their enemies. He is the architect of every stage of redemption. God is reminding David that his whole life is a story that he has written, and the author is about to write the next chapter.

### **3.2 A People Planted in Peace (v 10-11)**

Then, in **verses 10 and 11** God's grace widens its lens. The promise doesn't terminate on David alone, the king is blessed for the sake of the kingdom. Do we remember that from chapter 5?

2 Samuel 5:12 "And David knew that the Lord had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel."

So, God says, "I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more..."

The language here is profound. God uses the image of planting, language that echoes back to the Garden of Eden. He promises to give His people not just a piece of land, but a home. A place of shalom, of deep security and peace, where they can finally rest without fear. This is a promise of a deeper rest than the land itself could ever provide. And we, who live on this side of history, know already that this rest was never fully realized. The people were disturbed again. Violent men did afflict them again. The exile was still to come. We read about this rest in Hebrews.

Hebrews 4:8-9 "For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God,"

This partial, unfulfilled promise creates a holy longing; it anticipates the greater, final, and perfect rest that Christ alone will secure for His people, the true rest that the writer to the Hebrews says "still remains for the people of God."

### 3.3 The Great Reversal (v 11b)

And then, after reminding David of His past grace to him and His future grace for Israel, God delivers the theological bombshell, the pivot point or hinge on which the entire Bible turns. At the end of **verse 11**, He tells David,

"...Moreover, the Lord declares to you that the Lord will make you a house."

Let that sink in. David, the man of noble intentions, with the encouraging prophet Nathan wanted to build God a house of cedar and stone. And God says, No, David. That plan is far too small. I am going to build you a house of flesh and blood. Not a house with cedar walls and golden inlays, instead God promises a different kind of house. A dynasty, a house of people.

In the pagan world, a king built a house for his god to try and earn or secure the god's favor. But the God of the Bible shatters this transactional religion. He interrupts David's plan to show that His blessing is not for sale. It can't be earned by good deeds or magnificent temples, it is a gift of grace from beginning to end.

This is the great reversal. The word for "house" can mean a temple, but it can also mean a dynasty. God takes David's word and turns it on its head. This relationship is not you building for me, but Me building for you. The kingdom of God is not built from the ground up by human effort, it is built from heaven down by God's own grace.

Here, grace completely reverses human expectation and magnifies God's glorious initiative. This is the heart of the Gospel. We come to God with our good works, our religious efforts, our plans to build a life worthy of Him. And God interrupts us with the scandal of grace and says to us, **REST**. I have built the house. It is a gift. It is my Son. This one sentence changes everything, not just for David, but for all of us.

And now, after turning David's plans upside down with the sheer force of grace, God begins to unveil the promise that will define the rest of Scripture.

## 4. The House Promised (v 12-16)

### 4.1 A Son to Reign (v 12 to 13)

God begins with the immediate future. In **verse 12**, he gives a profound comfort to David. David will die, but his own death will not be the end of the story. God is going to build a house and is promising dynastic succession. The near scope fulfillment, the immediate son, we know from history, is Solomon. **Verse 13** continues and here, God graciously includes a part of David's original desire. A physical house will be built for God's name, but it will be built by David's son, according to God's timing and God's plan. So Solomon, the immediate son, is the type. He is the historical picture. He will build the physical temple in Jerusalem, a magnificent structure of stone and gold.

But we can't help but notice the promise that surrounds this, "I will establish the throne of his kingdom forever." This points way beyond the type to the antitype. Solomon builds a temporary, physical house, but only Christ, the true and greater Son of David, builds the everlasting house of God. Jesus himself said, "I will build my church, and the gates of hell shall not prevail against it." The house Christ builds is not made of stone, but of living stones, it's built from a redeemed people from every tribe, tongue, and nation, forming a spiritual temple where God dwells by His Spirit.

### 4.2 A Fatherly Discipline (v 14-15)

In **verses 14 and 15** we see even more clearly that this near term fulfillment is Solomon and the kings who follow him. They will sin. They will wander. They will need discipline. And God will discipline them, sometimes severely, but he will never revoke his covenant. Unlike Saul, David's receives the promise that his line will never be cast aside. Saul is like the first Adam, who was given a kingdom but lost it through disobedience (a Covenant of Works failure). David, in contrast, foreshadows the second Adam, Christ, who establishes the kingdom through the Covenant of Grace.

This fatherly discipline prepares the way for the One Son who will never need discipline, the sinless Son, Jesus Christ. He is the only King in David's line who never commits iniquity. And

yet, in the amazing mystery of grace, it is Jesus Christ the sinless son who bears the rod of discipline for us. The blows that should have fallen on David's sons fall on David's greater Son.

The covenant holds because Christ holds it. The mercy promised to David's line is secured forever in the obedience of Jesus.

### **4.3 A Throne Established Forever (v 16)**

God concludes this section of our text with a thunderous, threefold promise of permanence that echoes through eternity. In **verse 16** we read, "Your house and your kingdom shall be made sure forever... Your throne shall be established forever."

This is the promise that creates a glorious crisis from the Old Testament. How can a throne last forever when the kings who sit on it are sinful and mortal? How can a kingdom be eternal when it is eventually conquered and its people sent into exile? As we read the records, the historical line of Davidic kings fails. The throne does become vacant.

Has God's promise failed? Has His word returned void? Absolutely not. This apparent failure is precisely what teaches Israel then, and us now, that an unending promise requires an unending King. An eternal throne demands a sinless, immortal King. Each failure of a conditional, historical king guarantees that God must provide a King who can fulfill the conditions perfectly.

This promise casts our hearts forward, creating a desperate hope for the Son of David who is also the Son of God. It points us to the one who sits on David's throne even now at the right hand of the Father, Jesus Christ, whose government and peace will have no end. This is the undefeatable, unstoppable promise of God.

When God finishes speaking, the weight of this covenant drives David not to pride, but to prayer and the king now responds to grace with worship. Take note of that. What does grace do for you in your life, if it does not draw out this kind of awestruck "sitting before God" spend some time investigating how that can be.

## 5. The King in Prayer (v 17-29)

### 5.1 Humble Wonder (v 18 to 21)

In **verses 18 to 20**, David's first instinct is not to stand in accomplishment, but to sit before the Lord. The king takes the posture of a beggar. The crowned man sits before the God who placed that crown on his head. And his first words flow from a heart stunned by humility, "Who am I, O Lord God, and what is my house, that you have brought me thus far?" This is the perfect starting place for any of us when we contemplate the sheer grace of God.

So, that's what David does, he marvels that God's grace has carried him from the pasture to the palace, and now this same grace promises to carry his house into the distant future. And notice the effect it has on the sitting king, God's grace does not inflate David, it humbles him. The more God exalts David, the lower David bows. This is a mark of true grace in a true believer. It never produces arrogance, it always produces awe.

But right between 18 and 20, is **verse 19**, where David's wonder deepens. After recounting the promise of a future house, he exclaims, "And this is instruction for mankind, O Lord GOD!" This is a staggering moment. David realizes this promise isn't just about his own family line. He is coming to understand that this covenant is God's redemption charter for all humanity.

For centuries, God's people had clung to the promise God made to Abraham, this is the "what" of redemption. That a Seed would come who would bring blessing to all the nations. That is what is going to be happening. But the "how" was still a mystery. In this moment, David is beginning to understand that God has just revealed another redemptive puzzle piece, the "how." The Davidic Covenant, the promise of a King on an eternal throne, is the very method God will use to fulfill His ancient promise to Abraham. The blessing will flow to the world through a King from David's line. David is being blown away not by just the promise of a private dynasty, it's the divine plan for world redemption.

David recognizes that this plan is rooted not in his own worthiness, but entirely in God's sovereign will. He says in **verse 21**, it is "Because of your promise, and according to your own heart" that God has done this. It is all of God. And this profound understanding, that he is a central part of God's plan to save the world, doesn't make him proud. It crushes him with gratitude and propels him into worship. We need to see these same things and follow David there, into worship.

## 5.2 A God Like No Other (v 22-24)

David's focus immediately shifts from "Who am I?" to "How great you are!" in **verse 22**. This is the great confession of monotheism. Only a God who is utterly unique, who stands outside of creation and directs history, could make and keep such a promise. David then connects God's uniqueness to the uniqueness of His people in **verse 23**. He understands that both he and the people of Israel exist for one purpose, to display God's name and God's saving power. The people are not great in themselves, they are great because of the God who redeemed them. The king is not great in himself, he is great because of the God who chose him. It is all for the glory of God.

And then **verse 24** ties the whole covenant story together. This is the heartbeat of the covenant, God giving himself to his people and giving his people to Himself. David sees that the promise made to him is not a departure or interruption from God's earlier work but the continuation of it.

The God who redeemed Israel is the God who now establishes David's throne.

The God who promised Abraham a seed is the God who now promises David a son.

The God who set his name on a people now sets his name on a king.

This plan has always been about the glory of God on display, from the Old Testament to the New. It is written into the worship of David, and we can't fail to see it here. The God who exalts the humble, who redeems a people, who establishes a kingdom, and who unfolds His purposes across generations is a God like no other. And when we see Him as David sees Him, worship becomes the only fitting response.

## 5.3 A Promise Pleaded (v 25-29)

Finally, after being humbled by grace and lost in worship, David turns in his prayer to petition. But this is no ordinary asking. This is bold, confident, faith filled prayer. Why, why can David do this? Because he is simply asking God to do what God has already said He will do. These are the most beautiful prayers!

He says in **verse 25 to 27**, the promises of God are the fuel for the prayers of David as they

always should be for God's people. David prays boldly because God has spoken. The promise isn't just something to be framed on a wall and admired. It is something to be held onto, to be trusted in, and to be pleaded in prayer. This elevates prayer from merely asking for things to participating in a relationship for God's glory. We pray God's promises back, just like David here, so that when the answer comes, it's not just a fulfillment of a promise, but an answer to the prayer of His beloved child, giving him double the reason to praise his glory.

In **verses 28 and 29** David ends by asking God to bless his house "forever," standing firmly on the foundation of God's own "forever" promise. And so should we. The promises of God, secured in Christ, are not merely to be admired, they are to be pleaded back to Him in prayer, believed, and lived upon. David sat down before the Lord, overwhelmed by grace, and stood firmly on the promise of God. Awakening Church may we always do the same.

## 6. Application And Call To Christ

Now Awakening Church, as we come to the end of our time in this chapter, what could this ancient promise to a king mean for us, here, today? It means everything. Because the story of David is a mirror of our own story.

We have seen David, at the peak of his power, a man after God's own heart, wanting to do a great and noble thing for God. He wanted to build God a house. And we have seen God graciously interrupt him, not to reject his heart, but to reveal a plan of pure, unilateral grace: "David, you will not build a house for me. I will build a house for you."

So, in this we see the very heart of our relationship with God. Every single one of us, by nature, is a builder. We spend our lives constructing "houses" that we hope will make us acceptable. We build houses of good works, of moral effort, of religious observance, of reputation. We build them with the best intentions, and we come to God hoping He will be pleased with our work, that He will accept the structures we have made.

And to every one of us who comes to Him with our self built houses, God speaks the same word of grace that He spoke to David, Rest. Stop building. I have already built the house.

The House that God has built is not a building or even a dynasty, it is a Person. His name is Jesus.

He is the true Son of David who never sinned and never needed discipline, but who took the "rod of men" and the stripes of God's wrath for us.

He is the one who builds the true temple, the church, a house of living stones.

He is the King who sits on David's throne forever, a throne that cannot be shaken.

He is the perfect house God has built, both the dwelling place of God among us, and the only safe refuge for us to dwell in.

This brings us to the call of this text, and it is a call to you today.

First, if you are here today and you are not a Christian, you are still trying to build your own house. You are working, striving, and laboring to make yourself acceptable to God, to your family, to yourself. And the message of the gospel to you is this, your house will never be strong enough. It will not stand in the storm of God's judgment. The call of the gospel is to stop building. It is a call to lay down your tools, to abandon your own failing project, and by faith, to move into the perfect, finished, eternal house that God has built for you in His Son. Turn from your works and trust in the King. Believe that His perfect life and His sacrificial death are enough to make you acceptable to God forever.

And for those of us who are already in Christ, for those of us who live in the house that God has built, our response should be the same as David's.

Our response is awestruck and humble wonder. Like David, we should sit before the Lord and ask, "Who am I, that you have brought me into this eternal house? That you have made me a living stone in your temple?" This grace should never produce pride, only awe of our God.

And our response continues with bold prayer. We, just like David, have the promises of God. The entire New Covenant is ours in Christ. We are not to merely admire them, we are to plead them! We pray with confidence, not because of who we are, but because our King sits on the throne and He has secured every promise for us.

This is how we pray for our children, this is how we pray for evangelism, this is how we pray

for unity in the church.

The great message of 2 Samuel 7, and the great redemptive message of the entire Bible, is that God is the great Builder. He has built a house for His people, and its cornerstone is his Son, King Jesus. Our only job is to stop our own frantic building, and by faith, enter in. Because in that house, in Christ our King, our rest is secure, our welcome is eternal, and our place in his kingdom is established forever.

David looked forward to the King who would come. We look back to the King who has come, and who is coming again. Oh, Awakening Church, won't you enter into Christ?

## 7. Questions for Reflection and Discipleship

Please be encouraged to use these questions for reflection throughout the week and Awakening discipleship group discussions.

1. Chapter 7 highlighted that even David's "good and godly plan" was interrupted by God because "even the best intentions cannot set the agenda for God's kingdom." Think of a current plan, ministry, or ambition in your life that is good and God honoring. How does this chapter challenge you to hold that plan with an open hand, actively submitting it to God's sovereign right to interrupt and redirect you for His greater glory?
2. We learned that God was not angry about being the "Pilgrim God," who told David, "I have been moving about in a tent for my dwelling." How does this truth, that God is not a distant king demanding a palace, but a present Father who condescends to travel with us in our unsettled wanderings, shape your perspective on a current situation of uncertainty, trial, or transition in your own life?
3. The chapter powerfully contrasts Saul (like Adam, under a "Covenant of Works failure") with David's line (secured by the Covenant of Grace). How does truly grasping that your salvation by God is based on his unbreakable promise in Christ, and never your performance? How can this free you from the fear of being "cast aside" when you sin? How should this truth deepen your assurance and worship?
4. David's immediate response to grace was to sit and ask, "Who am I, O Lord God... that you

have brought me this far?" Will you take time this week, I mean really make a plan to do it, and sit before the Lord and ask that same question. Reflect on your life before Christ and his specific works of grace for you since salvation, how does honestly answering the question "Who am I?" lead you, like David, away from pride and into a deeper sense of awe and worship?

5. This chapter shows that the Davidic Covenant was God revealing the "how" (a King) for the Abrahamic "what" (blessing the nations). Because you are now a citizen of King Jesus' kingdom, how does this truth motivate you to pray for and participate in the work of the gospel? Do you actively make plans to evangelize either among your neighbors or your own family? Do you know and believe that you are part of God's ultimate fulfillment of this redemptive plan?

## **Questions for small children during family devotion:**

Please be encouraged to use these questions in family devotion throughout the week, especially for young minds learning about Christ.

1. Why did King David feel sad that he lived in a nice palace while the Ark of God was in a tent? (His sadness showed that he loved God and wanted to honor Him).
2. Did God let David build Him a house? (No, God sent Nathan to change his plans).
3. What kind of "house" did God promise to build for David instead? (A family of kings that would last forever).
4. Who is the forever King that God promised would come from David's family? (Jesus!)
5. What should we do to "enter into the house that God built" of Jesus? (We turn away from our sin and believe in Jesus. We trust His promises, just like David did!)