

Session 15 (Actual)

In our previous session we examined the events that led up to David being anointed as king by Samuel. In those events, we saw God's criterion for choosing a king; that he be "a man after God's own heart." God was not concerned about the outward appearance, but looked for something in the heart. As for David, God was doing more than just choosing a king, but was looking for someone he could display to Israel as a type of sonship and someone through whom God could give, in written form, the basic structure of adoption. This makes perfect sense as God's intention from the start was to utilize adoption for Israel, just as He does for us. While God uses adoption in both programs to accomplish His purposes, the doctrine that is applied to the adoption is vastly different. And you should already know the reason why it is so different.

We learned that what God was looking for, and found in David, was exactly what a father would be looking for in any son that he was considering for adoption. We learned that "being a man after his father's heart" is the first thing any father looks for when looking for a son to adopt. This attitude in the son is non-optional and is so important that if none of the father's natural children had that attitude in them, he will look outside of his family to find one that is suited to take over the family business.

We also began to see that a proper definition of that phrase includes more than someone "having a love for God" or "an interest in spiritual things". Those things would be true, but they are not what is meant by the phrase "a man after mine own heart." For David, that phrase indicated a desire to have the things that were in God's heart to be written upon his (David's) heart. For us, it means the same thing; we want the things in our Father's heart written on our hearts. That means that what the Father likes, we like. What the Father dislikes, we dislike as well. What is important to the Father is now important to us and what the Father disdains, we also despise. If that attitude is not present in you, even though you are an adopted son, your education is not going to be taking place. It doesn't matter if you show up for every Bible class and memorize every answer; if this attitude is not in you, then the curriculum is not going to be effectually working in you to bring you to the first level of your sonship. No wonder the first thing your heavenly Father does is "adjust our attitude" so that we can receive the education as sons. For that is exactly what he does in Romans 8

Why is it important for us to know this? Knowing about this attitude is important because Paul is going to inform us in Romans 8 that even though we were adopted when we received Christ as our Savior, if this same attitude is not in us, we will not be educated as sons. Being a son "after your heavenly Father's heart" is your first and most basic condition to being educated as the adopted son you have been made to be. And it is because you have already been adopted that the first thing your Father does, before He ever begins your actual education, is that He says some things to adjust your attitude so that you will be a son "after God's own heart."

One of the first things your Father does is explain some things about His business and “what’s in it for you.” He is going to tell you some of what will be expected from you and how things are going to be different than before you began this sonship education. He is going to discuss the change in relationship, the change in communication and what you should expect (both good and bad) when you cry Abba, Father and begin your sonship education.

Finally, we left off as we were examining how David thought about himself. Let’s reread those last verses from last time.

A Son to a Father/Only Beloved to a Mother

Now, let’s notice what David says about himself in these verses.

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.² For I give you good doctrine, forsake ye not my law.³ For I was my father's son, tender and only *beloved* in the sight of my mother.⁴ He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

While this can be applied to God the Heavenly Father, the context is one of David speaking to his son Solomon and educating him. David is the one doing the speaking here. You need to catch what David says here about his own relationship with his father (that God knew all about) that helps us understand this concept of being a man after God’s own heart.

Proverbs 4:3 For I was my father's son, tender and only beloved in the sight of my mother.

This will go along with that issue we noted before that out of all of David’s brothers, he was the only one who responded properly to his sonship education. I have to say, just as an aside, apart from understanding these verses with regard to sonship, about the only thing you can get out of vs. 3 is that it is a “poetic way of saying that he is the natural-born son of this father and mother.” In other words, David is saying in a “flowery sort of way” that he is a son in his family. And that is not at all what is being done here. When you think about the word “son” meaning only a natural born son – what young man is not “his father’s son?” So that alone should tell you this is not what this verse is about. It is about being an adopted son – which is something more than just being a natural born son, (a condition in which all his brothers found themselves). David is setting himself apart because he was different from the others; different by adoption!

Also notice that he says he is “tender and only beloved in the sight of my mother.” Notice that it does not say “most beloved” but “only beloved.” This is not telling you that David’s parents did not love or care about the rest of their children. Neither is this a comparison as the word “only” is being used here instead of the word “more.” Because “only beloved” follows “I was my father’s son,” this tells you something about David with regard to his sonship! He had 7 other

brothers, yet he was the only one who was an adopted son and he was the only one chosen to be king!

The truth of the matter was, David’s 7 brothers were not “beloved in the sight of his mother” in the context that is presented here, just as those boys were not “their father’s sons” in that context of adoption and sonship. (And note: if you pay attention to the usage of father and mother in the opening chapters of Proverbs, the context is driving at the same issue.)

Even though the New Covenant hasn’t yet been given (but the Palestinian Covenant made it clear that God was going to do something with the heart of a justified person), the terminology in vs. 4 sounds a lot like the New Covenant. (Heart writing!)

What I hope you are beginning to see is just how important of an issue it is (at the very outset of the sonship education, even before it actually begins), that you see the depth and the importance in that statement and that issue of what makes a son teachable and able to be educated by his father: the issue that he is “a man after mine own heart.”

Before we move on to the next issue, I want to take this opportunity to drive home an aspect of meaning in what David says in Proverbs 4 when he says that he is “my father’s son and the only beloved in the sight of my mother”. I want you to see that there is a specialized relationship between an adopted son and his father and that is part of what David is describing in Proverbs 4:3. We are going to see this very clearly in just a moment, but I wanted to point this out for now so it would already be in your thinking when we get to it.

“A Man After God’s Own Heart”

Being “a man after God’s own heart” is an expression that encapsulates a great deal about the attitude of the son. You can see that by what that phrase does NOT say.

It doesn’t say the things of the wisdom of men. For example, it doesn’t say:

- I’m looking for a brilliant son
- I’m looking for a son who is a quick learner
- I’m looking for a son who has the characteristics of a leader
- I’m looking for a son who has the look of success
- I’m looking for a son with a captivating personality

Those are the things that come from the competing wisdom to God’s wisdom. They are not, however, what your heavenly Father (or any adoptive father that truly understands what he is doing) is looking for when He is looking for a son to educate and have labor alongside Him. In fact, none of those enter into what it means to be a man after God’s own heart. You can meet God’s criterion for being just what He is looking for without having any of the things in the above list. Those things don’t enter into your heavenly Father’s thinking at all.

But notice that it also does not say some things that you might be thinking in conjunction with sonship, for these also would miss the mark as compared to “a man after mine own heart.” The difference is that the things in the following list will certainly be true, but they fall short of conveying what it means to be a man after God’s own heart. That is why God doesn’t describe what He is looking for in any of the following ways.

For example, God doesn’t say:

- ‘a man after mine own thoughts’ or
- ‘a man after mine own ways’ or
- ‘a man after mine own business’ or
- ‘a man after mine own wealth’
- or any such things

No, it’s “a man after mine own heart.” There is something more (something bigger in scope) God is driving at than those things listed above. You need to understand that there is an attitude that both a son must have, and that the Father looks for, that is an indicator or marker that sonship education can get underway.

When God uses the terminology of “a man after mine own heart,” He is not saying, in addition to all those other things that He is not saying, that He is looking for “a man who loves me with all his heart.” Now I’m not telling you that an adopted son doesn’t love his father, of course he does. What I’m telling you is that the love a son has for his father is NOT what the father (earthly or heavenly) is looking for in adoption.

One of the doctrines that is going to emerge out of all this – and we won’t really get to it for a while, but we will encounter it before we get out of the book of Romans – is the proper doctrinal understanding of “love,” especially as it pertains to sonship. I’m talking about “godly love” and “godly charity.” Because of what we normally think about love and its importance, there is a tendency to think that what God is looking for in an adopted son or daughter is that they love Him with all their heart. They even remember reading that somewhere.

Deuteronomy 6:1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: ² That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. ³ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. ⁴ Hear, O Israel: The LORD our God *is* one LORD: ⁵ And thou shalt **love the LORD thy God with all thine heart**, and with all thy soul, and with all thy might.

God told that to Israel in the midst of reminding them of their performance contract under the Law. That is not to say that you and I should not love God with all our heart, we should. What I am saying is that this is command given to Israel as God dealt with them as children. When it comes to you and me being dealt with as adopted sons under grace, what God is looking for from us is more than just whether we love him with all our heart. This may be difficult for you to understand right now, but it is possible for you to honestly say that you love God with all your heart and still not have that one single ingredient that God is looking for in a son that He wants to educate to labor alongside Him.

Since we are talking about love, let me ask you a question. Where in the Bible is the word “love” used for the first time? Did you guess that it was in the Garden of Eden? No matter what you suppose about Adam and Eve and how they felt about each other, there are no verses in your Bible that tell you that Adam loved Eve or that she loved Adam.

The first mention of the word “love” is in the book of Genesis, only it is in chapter 22. I want us to look at it. The first time the word “love” is used in the Bible, it is not used to describe feelings between a man and a woman or between a mother and a daughter.

Genesis 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, **Take now thy son, thine only son** Isaac...

Before we finish reading the verse, here is a question for you: “was Isaac Abraham’s only son?” Didn’t he also have a son called “Ishmael?”

Genesis 16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 15 And Hagar bare Abram a son: and **Abram called his son's name**, which Hagar bare, **Ishmael**. 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

You can see that vs. 15 says that “Abram called his son’s name, ...Ishmael.” He has another son. And by the way, you tell from his age given in vs. 16 that this boy is born about 14 years ahead of Isaac. So when God says to Abraham in Genesis 22, “take now thy son, thine only son Isaac,” he is not using the word “only” to describe how many sons Abraham has.

There is an important principle to be learned here: that even though a father may have other sons, there is a reason why one of them can be called an “only son!” And that is just what David was describing in Proverbs 4:3 when he said he was “my father’s son and the only beloved of my

mother.” But that’s not all I need you to see. That same verse contains the first mention of the word love and it describes the love of a father for his son; the love of Abram for Isaac.

But what I want you to see is that when God says that David is “a man after His own heart,” He is not describing how much David loves Him. When God uses the exact terminology, “a man after mine own heart,” God is pulling together a whole bunch of things that the son has learned about his father and witnessed in his father that sets his attitude to undergo the curriculum for sonship. In other words, what a son learns about his father and what he sees in his father is meant to cultivate and produce in him, a particular attitude that when it is seen by his father, it defines the son as being “a man after mine (the father’s) own heart.”

Now, I want to talk about the word “heart.” Here it is in a nutshell. God talks about your inner man as having a soul, and will sometimes talk about what it does and what goes on there. Then God will talk about your human spirit and what it does and what goes on there. But when God wants to gather up all the workings of your inner man and talk about them in one ‘ball of wax’ (so to speak), He’ll use this word heart.

So, when God is talking about a ‘man after mine own heart,’ He’s not just talking about a man after God’s thoughts (although it includes that, but it’s more than that) or talking about a man after God’s ways (although it is that, but it’s more than that) or even a man after God’s business (although it is that too, but it’s more than that).

The phrase “a man after mine own heart” is a very broad, general description (that is, the son really doesn’t have any fine details yet), but it describes what the son’s attitude is of his Father; about the scope of all that his Father is! And our English word “heart” conveys that very attitude perfectly!

The word “heart” is perfect because it embraces not just the thoughts (thinking the thoughts of the Father), but it also contains the idea of the likes of the Father; (liking what the Father likes and disliking what the Father dislikes) and the values of the Father (valuing what he values & esteems).

Even though we have not yet seen everything there is to see, for now, all you need to understand is this: all the son sees in his Father, the son wants. His attitude is set for that in that, he is ready to begin knowing what the Father likes and dislikes, what impresses the Father and what doesn’t, what is important to the Father and what isn’t; in short, all those things that make up the Father’s “heart.” And wanting that is what it means to be “a man after mine own heart.”

That was always David’s attitude. In spite of David’s faults and failings, that attitude in him never changed, which is why He was the “son of his father” and the “only beloved of his mother” and why he was the one anointed as king and why he was the one with whom God made

a covenant regarding the kingdom, the throne and a king that would come from the line and seed of David.

That attitude in David is reflected all through his life. For example, in 1 Samuel 17, David has a much different attitude than his brothers had about the battle with the Philistines and Goliath in particular. In fact, the showing of this difference is a big part of why this particular event is included in the Scriptures. You aren't just learning a Sunday School story, but you are learning about David and what attitude was in him that was different from those around him; even his own brothers.

Jesse must have done a pretty good job with David for David knew a lot:

- He knew about God's Jehovahness and grace
- He knew about God's Jehovah "name"
- He knew something of God's business
- David knew something about God's likes and dislikes

And just as aside, that is exactly what is supposed to happen in the "childhood" stage under the tutors and governors. That is the time that a child's education is supposed to accomplish some specific things in the child. We'll get to some of these shortly, but my point here is that Jesse did a pretty good job preparing David for something much greater to come.

Now, let's go to I Samuel and observe the difference between David and his brothers (and everyone else, for that matter). Jesse has 8 sons and the 3 eldest sons are with Saul, preparing to fight the Philistines. Every day, Goliath comes out to challenge Israel to send out a champion to fight with him, winner take all. The Bible says that the men of Israel ran from the giant in fear and none would face him. There came a time when Jesse wants to know how his sons are doing and he decided to send David to check on them.

I Samuel 17:17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; 18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.²⁰ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.²¹ For Israel and the Philistines had put the battle in array, army against army.²² And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.²³ And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.²⁴ And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

Now we begin to see some differences in David; not just in courage but in why he is courageous.

1 Samuel 17: 26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? 28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. 29 And David said, What have I now done? Is there not a cause? 30 And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. 31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. 32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. 33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

So David gather 5 smooth stones and walks into the valley to meet the giant in battle.

1 Samuel 17:41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. 43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee **in the name of the LORD** of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that **the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.**

Notice that David is coming in “the name of the LORD of hosts.” David knows at least some of the Jehovah compound names and what they mean. In vs. 47 David is showing his understanding of God’s Jehovahness when he says that “the LORD saveth not with sword and spear.” He furthers his understanding of God’s Jehovahness when he says the “battle is the LORD’S” and that God will be the One to give the giant into David’s hands. There is a lot more to see in this passage but all we are after for now is that you see David already has an

understanding of some very important things. No doubt, Jesse was instrumental in that part of David’s education.

One of the main reasons this story gets such a large amount of space in the Bible is because it is putting on display the attitude of “a man after God’s own heart,” which David was. Evidently, David was the only one in the whole bunch that knew God’s heart on this matter—and that’s why David was the one God chose to utilize in that ‘interlude’ period whereby God was giving Israel a foretaste picture in advance of God being a Father to them and them being God’s sons!

That statement: David was “a man after God’s own heart” is a sonship statement! God graciously extends the interlude to Israel so that He can use David in this ‘foretaste in advance’ capacity. David was educated by his father, Jesse, and David will then function one day as a father, himself, and in turn, educate his son, Solomon.

So why doesn’t it stop with David? Did you ever wonder why God included the reign of Solomon in the interlude? There is a reason God does not just show David as a son, it is because when God puts the curriculum for sonship education down in writing, there is a need to have, not just the example of a son, but to also display that educated son functioning as a father to his son and educating him. That way, the entire process of sonship is put on display! There are several ways in sonship in which God says a son can (and should) function as a father. A son will one day function as a father to his own son. The man who serves in the office of bishop (pastor) not only is a son, but he will turn around and lead a local assembly through the curriculum as a father. The apostle Paul spoke of this when he referred to the fact that not many pastors were functioning in that “father” capacity. Instead, they more like a tutor who could only teach “about the father.”

1 Corinthians 4:15 For though ye have ten thousand **instructors in Christ**, yet have ye not many **fathers**: for in Christ Jesus I have begotten you through the gospel.

Actual end of Session 16

Session 17 (Actual)

As we go through this, you will see that God is going to have two of David’s sons dealt with as a father to a son:

- 1) Solomon
- 2) David’s “greater” son—the Lord Jesus Christ

Matthew 1:1 The book of the generation of **Jesus Christ, the son of David**, the son of Abraham.

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou **Son of David**, have mercy on us.

Matthew 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, **Is not this the son of David?** 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, **behold, a greater than Solomon is here.**

Matthew 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, **Hosanna to the Son of David:** Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, **The Son of David.** 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Both Solomon and Jesus are dealt with as a Father to a son. David educates his son, Solomon and God the Father educates His Son, Jesus.

Isaiah 50:4 The Lord GOD hath given me the tongue of the learned, **that I should know** how to speak a word in season to him that is weary: he wakeneth morning by morning, **he wakeneth mine ear to hear as the learned.** ⁵ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. ⁶ I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. ⁷ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. ⁸ *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

But let's get back to David. David realizes what is going on in this interlude. Israel came through the 450 years of the 1st cycle of judgment during the time of the judges. At the end of the 1st cycle, they were pronounced ready and deserving for the 2nd cycle of judgment to come upon them. Instead, God gives them an interlude from the judgments and brings in an unparalleled period of prosperity, blessing and victory.

This was unexpected and undeserved by the nation. But God had a purpose in doing this. You can say that God was showing mercy, but there is more going on here than just God putting His mercy on display.

God has bigger plans; in fact, “sonship” plans! During this interlude, David is anointed king over Israel and before God ever made His covenant with David, David has some measure of understanding about what is happening. He knows he is living in an undeserved interlude of blessing and prosperity. He also knows that normally they would be under the judgment of the 2nd cycle of Leviticus 26.

While David may not have had a complete understanding of why God was being long-suffering and gracious to them, he did see that it was the right time to take advantage of that issue and call for God's house to be built so that He would make it a permanent arrangement, so that God would do for them what they couldn't do for themselves.

As an indication of what is in David's heart (and this is what we are after in all of this), David wants to do something very badly. In order to get this “something” accomplished, the first thing David did was bring the ark to Jerusalem. Do you know why David wanted to bring the ark back to Jerusalem? What David is doing and what David is wanting is an indication of what is in David's heart.

I'm saying all of this because I really want you to have it settled in your own mind that when we say that the statement “a man after mine own heart” is a sonship statement, that you really do see that's not a stretch of the meaning, but it really is that.

The thing in David's heart, that makes him bring the ark to Jerusalem, is that David wants to build God a permanent house there. Because David is “a man after God's own heart” he wants God to dwell with them permanently, just as God was going to do back in the beginning! Now, David doesn't want God to dwell among them permanently just because he really loves God or wants God for a neighbor or anything like that. Those are the kinds of reasons that are in the hearts of saints in this day but those are not “sonship” reasons. David has “sonship” reasons; “adoption” reasons; “his Father's business” reasons.

For David, this isn't some gushy, “I just love God and want Him close” kind of thinking. This is the intelligent thinking of a son who understands the heart of his Father and has decided that

what the Father is interested in – he will be interested in. In other words, David is wanting to do this for the purpose of laboring with his Father in His business!

So what does that have to do with building God a permanent house? David understood about being a son, about being instructed as a son, about the curriculum of sonship and what being an adopted, educated son was designed to accomplish. David knows that if God is dwelling in their midst (and this interesting because the New Covenant hasn't even been given yet) they will not be educated by some tutor about their Father, but they will be taught by their Father personally – as sons! And David wants that!

David has just seen the demonstration of God's Jehovahness (for example in his military victories—that Jehovah-nissi concept—the Lord our conquering hero) - and now he realizes that they need to have God implement the entirety of His Jehovahness for them. In other words, David understood that now is the time (almost in anticipation of what God was about to do) for God to implement His Jehovahness and David wanted God to begin living with them on this earth in Israel and doing just that!

David accurately perceived all of that because he was “a man after God's own heart.” And God indeed does just that in the giving of the Davidic Covenant, which is the mechanical means of implementing His Jehovahness and grace!

All that is the backdrop for the Davidic Covenant being brought in; sonship is actually the backdrop for the Davidic covenant being put into effect! - (see II Samuel 7:1-17)

2 Samuel 7:1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. 4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I

commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 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. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

In 2 Samuel 7, God makes the covenant with David and along with that, He promises that no matter what, this interlude of blessing will continue all the way through the reign of David's son, Solomon.

This confirms that it wasn't just that David loved the Lord—but that he understood some things about God's business and he wanted to labor with the Lord in His business. He understood what God had given to Israel; he had been taught by his father who God was as far as His Jehovahness & grace and he called upon that Jehovahness. He saw Israel's need for God to permanently operate with them based on His Jehovahness and grace; and he tries to build God a house for that to happen; for God to come and dwell with them and be for them what they could never be for themselves.