

2 Samuel 7 Commentary

PREVIOUS

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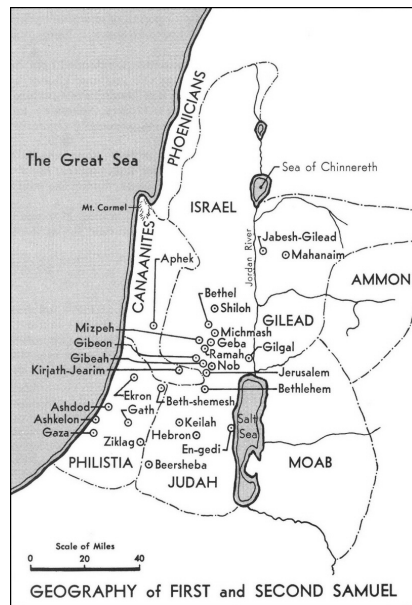
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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[2 Samuel Chart](#) from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1Chr 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.



Map of David's Kingdom-ESV Global

Map of Cities in 2 Samuel

2 Samuel 7:1 Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies,

- **the king:** 1Ch 17:1-15 Da 4:29,30
- **the LORD had given:** Jos 21:44 Josh 23:1 1Ki 5:4 2Ch 14:6 Ps 18:1 Pr 16:7 Lu 1:74,75

Related Passage:

1 Chronicles 17:1+ And it came about, when David dwelt in his house, that David said to Nathan the prophet, "Behold, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains."

Joshua 21:44+ And **the LORD gave them rest on every side**, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the LORD gave all their enemies into their hand.

Joshua 23:1+ Now it came about after many days, when **the LORD had given rest** to Israel from all their enemies on every side, and Joshua was old, advanced in years,

GOD'S GIFTS -DAVID'S HOUSE AND REST

Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies- Rest from all his enemies would give David an opportunity to focus on the LORD in a way he had previously not been able to do. David's house was in effect a gift for God's Spirit had surely stirred King Hiram (see David's reaction in 2Sa 5:12) to send materials and men to build David his house (2Sa 5:11+, 1Ch 14:1).

THOUGHT - Why had Yahweh given David rest (and see the rest in the [passages in Joshua](#))? I submit it was because David was obedient. His life even to this point was not about perfection, but it was about direction, even as was the case with Joshua. Trust and obey for there is no other way to be happy (resting) in Jesus than to trust and obey! Take a moment and soak in the beautiful song [Jesus, I Am Resting, Resting](#) (ponder the beautiful lyrics!) sung by Steve Green. As the greater Son of David promised "**Come** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) to Me, all who are weary and heavy-laden, and **I will give you rest.** 29 "**Take** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) My yoke upon you and learn from Me, for I am gentle and humble in heart, and **YOU WILL FIND REST FOR YOUR SOULS.** 30 "For My yoke is easy and My burden is light." (Mt 11:28-30+). Have you come to Jesus? Has the Spirit stirred your

heart giving you the desire and power (Php 2:13NLT+) to come and to take from the loving Lord that you might experience His incomparable rest, not and for all eternity? Come! Take! Rest!

Related Resource:

- [Rest in the Bible](#) - main page with index below
- [Introduction to Rest](#)
- [Definition of Rest](#)
- [References on Rest](#)
- [Scriptures on Rest](#)
- [NT Words for Rest](#)
- [Rest Modeled by the Father and Son](#)
- [Rest: A Life... Not a Land](#)
- [Rest: Historical Perspective](#)
- [Rest: Soteriological Perspective](#)
- [Rest: Scriptural Perspective](#)
- [Rest: In Hymns, Illustrations, Quotations](#)
- [Rest: Hudson Taylor's Spiritual Secret](#) - excerpts related to **rest** from his classic book
- [The Promise Theme and the Theology of Rest by Walter C. Kaiser, Jr.](#)

2 Samuel 7:2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the Ark of God dwells within tent curtains."

- **Nathan:** 2Sa 12:1 1Ch 29:29
- **I dwell:** 2Sa 5:11 1Ch 14:1 Jer 22:13-15 Hag 1:4
- **the Ark:** Ps 132:5 John 2:17 Ac 7:46
- **curtains:** 2Sa 6:17 Ex 26:1-14 40:21 1Ch 16:1 2Ch 1:4

Related Passage:

1 Chronicles 17:1+ And it came about, when David dwelt in his house, that David said to Nathan the prophet, "**Behold**, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains."

Psalm 132:1-7 ([Spurgeon](#)) A Song of Ascents. Remember, O LORD, on David's behalf, All his affliction; 2 How he swore to the LORD And vowed to the Mighty One of Jacob, 3 "Surely I will not enter my house, Nor lie on my bed; 4 I will not give sleep to my eyes Or slumber to my eyelids, 5 **Until I find a place for the LORD, A dwelling place for the Mighty One of Jacob.**" 6 Behold, we heard of it in Ephrathah, We found it in the field of Jaar. 7 Let us go into His dwelling place; Let us worship at His footstool.

Spurgeon's Exposition of Psalm 132:5 - Until I find out a place for the Lord, an habitation for the mighty God of Jacob. He resolved to find a place where Jehovah would allow His worship to be celebrated, a house where God would fix the symbol of His presence, and commune with His people. (See [rest of comment below](#))

Acts 7:48-50+ "However, the Most High does not dwell in houses made by human hands; as the prophet says: 'HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' says the Lord, 'OR WHAT PLACE IS THERE FOR MY REPOSE? 'WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?'

Psalm 116:12 What shall I render to the LORD For all His benefits toward me?

DAVID'S DESIRE DWELLING FOR YAHWEH

that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the Ark of God dwells within tent curtains." - Parallel passage 1Ch 17:1 says "the ark of the covenant of the LORD is under curtains." David having a house (and rest in that house 2Sa 7:1+) stirred thoughts in David's heart for God Who did not have a house.

Hiram, the king of Tire, had sent his workmen, and they had built for David a cedar palace in the city of Jerusalem. David had been king for about 15 years, (probably about 45!) and he had subdued all of Israel's enemies, and he was at rest at home. David wanted

to do something for God!

Utley on tent - The problem has to do with which tent is being referred to here. It seems that the tabernacle of the wilderness, first set up in the Promised Land at Shiloh (cf. Josh. 18:1; 19:51; 1 Sam. 2:22), was later moved to Gibeon, where it stayed during David's life (cf. 1Ch 16:39-40; 2 Chr. 1:2-6) and was not moved to Jerusalem until Solomon's reign (cf. 2 Chr. 1:3-4,13).

Nathan the prophet will surface later in the context of David's sin with Bathsheba (2Sa 12:25ff+, Ps 51:1+ in the title) and several times in the life of Solomon.

Nathan the Prophet in the OT - 2 Sam. 7:2; 2 Sam. 12:25; 1 Ki. 1:8; 1 Ki. 1:10; 1 Ki. 1:22; 1 Ki. 1:23; 1 Ki. 1:32; 1 Ki. 1:34; 1 Ki. 1:38; 1 Ki. 1:44; 1 Ki. 1:45; 1 Chr. 17:1; 1 Chr. 29:29; 2 Chr. 9:29; 2 Chr. 29:25; Ps. 51:1

2 Samuel 7:3 And Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you."

- **do:** 2Ki 4:27
- **all that:** 1Sa 16:7 1Ki 8:17,18 1Ch 22:7 28:2 Ps 20:4 37:4
- **for the:** 1Sa 10:7 1Jn 2:27

NATHAN'S NATURAL RESPONSE - "GO"

And Nathan said to the king, "Go, do all that is in your mind (literally "heart"), **for the LORD is with you** =- Parallel passage in 1Ch 17:2+ has "Then Nathan said to David, **Do** all that is in your heart, for God is with you". Nathan spoke presumptuously from his own opinion without prayer and consultation with Yahweh.

2 Samuel 7:4 But it came about in the same night that the word of the LORD came to Nathan, saying,

- **night:** Nu 12:6 1Ch 17:3 Am 3:7

Related Passages:

1 Chronicles 17:3+ It came about the same night that the word of God came to Nathan, saying,

Numbers 12:6+ He said, "Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream.

Amos 3:7 Surely the Lord GOD does nothing Unless He reveals His secret counsel To His servants the prophets.

GOD'S WORD CORRECTS HIS PROPHET NATHAN

But - Term of contrast = introduces a supernatural Word for Nathan in contrast to his natural, reasonable response in v1.

it came about in the same night that the word of the LORD came to Nathan, saying- Hebrew = "the word of the LORD was [i.e., came] to Nathan." Parallel Passage in 1Ch 17:3 is identical. Yahweh speaks to the prophet in the night in a vision (2Sa 7:17).

Davis quips "Later that night revelation rejected reason....God's servants often mean well but lack the wisdom of God. In the present case a human plan (vv. 1-3) must be corrected by a divine revelation (vv. 4-17)." (Ibid).

2 Samuel 7:5 "Go and say to My servant David, 'Thus says the LORD, "Are you the one who should build Me a house to dwell in?"

- **To dwell in:** 1Ki 5:3 8:16-19 1Ch 17:4 22:7,8 23:3-32

Related Passages:

1 Chronicles 17:4+ "Go and tell David My servant, 'Thus says the LORD, "You shall not build a house for Me to dwell in;

1 Chronicles 22:8 "But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars; you shall not build a house to My name, **because you have shed so much blood on the earth before Me.**

1 Chronicles 28:3 "But God said to me, **You shall not build a house for My name because you are a man of war and have shed blood.'**

NATHAN'S QUESTION TO DAVID FROM YAHWEH

Go and say to My servant (['ebed](#); [doulos](#), cf 2Sa 3:18+) **David, 'Thus says the LORD, "Are you the one who should build Me a house to dwell in? - Parallel passage 1Ch 17:4 has a declaration rather than a question - "You shall not build a house for Me to dwell in." (cf 1Ch 22:7-12) The implicit answer is "No!"**

Utley - This was the key question. Should David, a man of war (cf. 1 Chr. 22:8; 28:3), build YHWH's temple/house or should his son, a man of peace?

Bergen - The Lord's words recorded here constitute the longest recorded monologue attributed to him since the days of Moses (197 words). The prodigious size of this divine pronouncement suggests that the writer intended it to be interpreted as centrally important—perhaps on a plane with the Torah itself....The covenant that the Lord established with the house of David became the nucleus around which messages of hope proclaimed by Hebrew prophets of later generations were built (cf. Isa 9:1–7; 11:1–16; 16:5; 55:3; Jer 23:5–6; 30:8; 33:15–26; Ezek 34:23–24; 37:24–25; Hos 3:5; Amos 9:11; Zech 12:7–8). To a people broken and humbled by invaders sent as agents of divine punishment, the Lord's promise to David of a kingdom that "will endure forever" (v. 16) was the seed of hope that resurrected a nation. The Lord's promise of an enduring house for David became Israel's assurance that God would once again lift the nation up and cause it to flourish anew....**The Lord's words recorded here arguably play the single most significant role of any Scripture found in the Old Testament in shaping the Christian understanding of Jesus.** The divine declarations proclaimed here through the prophet Nathan are foundational for seven major New Testament teachings about Jesus: that he is

- (1) the son of David (cf. Matt 1:1; Acts 13:22–23; Rom 1:3; 2 Tim 2:8; Rev 22:16, etc.);
- (2) one who would rise from the dead (cf. Acts 2:30; 13:23);
- (3) the builder of the house for God (cf. John 2:19–22; Heb 3:3–4, etc.);
- (4) the possessor of a throne (cf. Heb 1:8; Rev 3:21, etc.);
- (5) the possessor of an eternal kingdom (cf. 1 Cor 15:24–25; Eph 5:5; Heb 1:8; 2 Pet 1:11, etc.);
- (6) the son of God (cf. Mark 1:1; John 20:31; Acts 9:20; Heb 4:14; Rev 2:18, etc.); and
- (7) the product of an immaculate conception, since he had God as his father (cf. Luke 1:32–35). (Borrow [1 & 2 Samuel - New American Commentary](#))

In the title of Psalm 18:1+ David though by this time is likely a king makes no mention of his royal title but gives his better title identifying himself as Yahweh's **servant** so that we read

For the choir director. A Psalm of David **the servant of the LORD**, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said, "I love You, O LORD, my strength."

NET Note - The title "my servant" or "servant of the LORD" is reserved in the Bible for distinguished personages, people who are truly spiritual leaders, like Moses, David, Hezekiah, and also the Messiah.

THOUGHT - My servant is a beautiful description and should be the one all of God's children strive for and desire to hear from Jehovah. May God's Spirit so work in all of our lives that we might all one day hear from our Master's lips, those precious words "Well done good and faithful slave ([doulos](#) servant), I will put you in charge of many things, enter into the joy of your master." (Mt 25:23) In Jesus' Name. Amen. God is looking for *faithfulness* in His servants and He will take care of their *fruitfulness* and their future commendation. Make Steve Green's song your prayer beloved follower and servant of Christ - [Find Us Faithful](#).

Believer's Study Bible - The context and grammar indicate that the emphasis in God's reply through Nathan was on the pronouns. Rather than David building a literal house for God, God would build David a figurative house. The throne of Israel would stay in the Davidic family and would eventually be occupied by One who would rule forever (see 2Sa 7:11, 13, 16). The Lord explains

elsewhere why Solomon and not David would build the temple (cf. 1Ch. 22:8; 28:3).

Paradoxically a bondservant of the Most High God is one of the most privileged, noblest professions in the world. Little wonder that notable men of God in the have always been called the servants of God. The list of names includes:

- **Moses** (Dt 34:5+ Ps 105:26± Mal 4:4±)
- **Caleb** (Nu 14:24+) But My servant Caleb, **because he has had a different spirit and has followed Me fully**, I will bring into the land which he entered, and his descendants shall take possession of it.
- **Joshua** (Josh 24:29+)
- **David** (Ps 18:1±, 2Sa 7:5+, 2Sa 3:18+ Ps 78:70)
- **Paul** (Ro 1:1±; Phil 1:1+; Titus 1:1±)
- **Peter** (2 Pe 1:1±)
- **James** (James 1:1±)
- **Jude** (Jude 1:1±)
- **Prophets** (Amos 3:7; Jer 7:25).
- _____ (**Your name dear believer**) (Acts 2:18±; 1Co 7:22+; Ep 6:6±; Col 4:12±; 2Ti 2:24±).
- [SPECIAL TOPIC: MY SERVANT.](#)

2 Samuel 7:6 "For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle.

- **I have not:** Jos 18:1 1Ki 8:16 1Ch 17:5,6
- **I have been moving about :** Ex 33:14-15 Ex 40:35-38 Lev 26:23,24,27,28 Nu 10:33-36 De 23:14 2Co 6:16 Rev 2:1
- **in a tent:** Ex 40:18-19,34 Ac 7:44

Related Passages:

1 Chronicles 17:5+ for I have not dwelt in a house since the day that I brought up Israel to this day, but I have gone from tent to tent and from one dwelling place to another.

Numbers 10:33-36+ (Thus they set out from the mount of the LORD three days' journey, with the ark of the covenant of the LORD journeying in front of them for the three days, to seek out a resting place for them. 34 The cloud of the LORD was over them by day when they set out from the camp. 35 Then it came about when the ark set out that Moses said, "Rise up, O LORD! And let Your enemies be scattered, And let those who hate You flee before You." 36 When it came to rest, he said, "Return, O LORD, To the myriad thousands of Israel.")

2 Corinthians 6:16+ Or what agreement has the temple of God with idols? **For we are the temple of the living God**; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

1 Corinthians 6:19+ Or do you not know that **your body is a temple of the Holy Spirit who is in you** whom you have from God, and that you are not your own?

GOD REVIEWS HIS DWELLINGS

For - Yahweh explains why David was not the one who should build the house, later will give a more specific reason in 1 Chronicles 22:8 and 1 Chronicles 28:3.

I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day- Since the Exodus, God only had a portable tent (tabernacle), but no permanent structure. This was true some 400 years earlier and was still true.

but - By contrast.

I have been moving about in a tent, even in a tabernacle- God's presence was with the tent/tabernacle, manifest by His shekinah glory ("glory cloud" over the tabernacle). Given the fact that the worship center at Shiloh was destroyed, one has to wonder if His shekinah glory was present in "the house of Abinadab" in Kiriath-jearim where the Ark was returned from the Philistines (1Sa 7:1-2+). The only other mention of the Ark in First Samuel was in 1Sa 14:18 when Saul called for the Ark to be brought from Kiriath-jearim. However the text of 1Sa 14:18 suggests that what Saul called for was the ephod, not the Ark. Was the Ark in a

tent/tabernacle at the house of Abinadab? The text is not clear.

Dale Ralph Davis - Do you see what Yahweh is saying about himself? He is the God who travels with his people in all their topsyturvy, here-and-there journeys and wanderings. Do his people live in tents? So does he. Are they a pilgrim people on their way to the land of promise? So he is the pilgrim God, sharing the rigors of the journey with them. Perhaps we glimpse now why Yahweh wants no cedar temple yet. He must make a secure place for Israel first (v. 10). He will not rest till he gives rest to his people (cf. Deut. 12:9–11)! Can you not see the astounding condescension of our God here? How can this revelation fail to overwhelm us and move us to adoring tears? 'I have been travelling around in a tent ... with all the sons of Israel.' (2 Samuel - Out of Every Adversity)

Spurgeon on God's response to David's desire to build Him a house --At that time, in all David's land, there was no proper place for that Ark whereon the Lord had placed the mercy seat, where prayer could be offered, and where the manifested glory shone forth. **All things had fallen into decay, and the outward forms of public worship were too much disregarded;** hence the King resolves to be first and foremost in establishing a better order of things. **Yet one cannot help remembering that the holy resolve of David gave to a place and a house much more importance than the Lord himself ever attached to such matters.** This is indicated in Nathan's message from the Lord to the king—"Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? 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. 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?" Stephen in his inspired speech puts the matter plainly: "Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands." (Acts 7:48+) **It is a striking fact that true religion never flourished more in Israel than before the temple was built, and that from the day of the erection of that magnificent house the spirit of godliness declined.** Good men may have on their hearts matters which seem to them of chief importance, and it may be acceptable with God that they should seek to carry them out; and yet in His infinite wisdom He may judge it best to prevent their executing their designs. God does not measure His people's actions by their wisdom, or want of wisdom, but by the sincere desire for His glory which has led up to them. David's resolution, though he was not allowed to fulfil it, brought a blessing upon him: **the Lord promised to build the house of David**, because he had desired to build the house of the Lord. Moreover, the King was allowed to prepare the treasure for the erection of the glorious edifice which was built by his son and successor. The Lord shows the acceptance of what we desire to do by permitting us to do something else which his infinite mind judges to be fitter for us, and more honourable to himself. (From [Spurgeon's comment](#) on Ps 132:5).

2 Samuel 7:7 "Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'"

BGT 2 Samuel 7:7 ν π σιν ο ς δι λθον ν παντ Ισραηλ ε λαλ ν λ ησα πρ ς μ αν φυλ ν το Ισραηλ νετειλ μην ποιμα νειν τ ν λα ν μου Ισραηλ λ γων τ τι ο κ κοδομ κατ μοι ο κον κ δρινον

LXE 2 Samuel 7:7 wheresoever I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying, Why have ye not built me a house of Cedar?

KJV 2 Samuel 7:7 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?

NET 2 Samuel 7:7 Wherever I moved among all the Israelites, I did not say to any of the leaders whom I appointed to care for my people Israel, "Why have you not built me a house made from cedar?"

CSB 2 Samuel 7:7 In all My journeys with all the Israelites, have I ever asked anyone among the tribes of Israel, whom I commanded to shepherd My people Israel: Why haven't you built Me a house of cedar?

ESV 2 Samuel 7:7 In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"

NIV 2 Samuel 7:7 Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, "Why have you not built me a house of cedar?"

NLT 2 Samuel 7:7 Yet no matter where I have gone with the Israelites, I have never once complained to Israel's tribal leaders, the shepherds of my people Israel. I have never asked them, "Why haven't you built me a beautiful cedar house?"

- **Wherever I have gone:** Lev 26:11,12
- **to shepherd My people Israel:** 2Sa 5:2 Ps 78:71,72 Isa 40:11 Jer 3:15 23:4 Eze 34:2,15,23 Mic 5:4 Mt 2:6 *marg: Joh 21:15-17 Ac 20:28 21:28 1Pe 5:1

Related Passage:

1 Chronicles 17:6+ "In all places **where I have walked** with all Israel, have I spoken a word **with any of the judges of Israel**, whom I commanded to shepherd My people, saying, 'Why have you not built for Me a house of cedar?'"

GOD NEVER COMPLAINED THAT HE HAD NO HOUSE

Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel(judges of Israel - 1Ch 17:6+), **which I commanded to shepherd** (protect, feed, lead) **My people Israel, saying, 'Why have you not built Me a house of cedar** - Note repetition of God's personal pronouns (I, I, I, My, Me). The implied answer is "No," God never spoke a word to Israel questioning why they had not built Him a house. NLT paraphrases it "I have never once complained to Israel's tribal leaders."

2 Samuel 7:8 "Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, 'I took you from the pasture, from following the sheep, that you should be ruler over My people Israel.

- **I took you from the pasture:** 1Sa 16:11-12 1Ch 17:7 Ps 78:70
- **ruler:** 2Sa 6:21 12:7 1Sa 9:16 10:1
- See excellent summary by Michael Grisanti - [2 Samuel 7:8-16 The Davidic Covenant](#)

Related Passage:

1 Chronicles 17:7 "Now, therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, to be leader over My people Israel.

1 Samuel 16:11-12+ And Samuel said to Jesse, "Are these all the children?" And he said, "There remains yet the youngest, and behold, **he is tending the sheep.**" Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." 12 So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, "**Arise, anoint him; for this is he.**"

Matthew 2:6+ 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH **A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.**'"

DAVID SELECTED TO BE ISRAEL'S SHEPHERD

Watch the interesting pattern beginning in verses 7-8 which remind David of three things God has accomplished in his life to this point. All are true. All should undergird David's faith in what follows, because beginning in the middle of verse 9 there is a literal barrage of "I will" (or "will") statements by God, all of which promise things that will be true of David, either in his lifetime or after his lifetime. In short, the past "indicatives" (mood of reality) should enable David to lay hold by faith of the future "indicatives" (mood of reality, but in the future)!

Now therefore, thus you shall say to My servant (['ebed](#); [doulos](#), of 2Sa 3:18+) **David** - See [comments My servant David](#) on 2Sa 7:5. God is Possessor ("**My**") of David and of **my people Israel**. The promises that God gives in the Davidic Covenant are based solely on the sovereign grace of Yahweh and is not related to David's character or actions. David is king and receives these covenant promises simply because God's heart willed it to be so! If we read the Davidic Covenant literally, the promises were given to a literal David and to a literal nation of Israel and were not given to the church (which did not even exist), so to attempt to say these promises now apply to the church is to yank the text out of context, a practice that usually results in misinterpretation of the text (see [note on Replacement Theology](#))

'Thus says the LORD of hosts ([Jehovah Sabaoth, LORD of hosts of armies](#)), **"I took you from the pasture, from following the sheep, that you should be ruler over My people Israel** (who would behave like sheep! cf Isa 53:6+) - Yahweh selected David from

a position that was not highly respected in Israel. From a shepherd of sheep to a shepherd of figurative sheep, for "All of us like sheep have gone astray, each of us has turned to his own way." (Isa 53:6+). Sheep are easier to lead than people!

Note that the LORD of armies here reminds David of 3 facts - (1) Took you out of shepherding sheep to shepherd "sheep" (figurative), (2) Was with you wherever you went (Protector) (2Sa 7:9) and (3) Gave you victory over all your enemies (Deliverer - in 2 Samuel 8, describing cutting off of enemies, "Helped" is used twice (2Sa 8:8, 14), the same Hebrew word "yasha" from which we get "Yeshua" - "Jehovah Saves"!)). David can only nod in agreement with Yahweh's reminder. Now with his faith stimulated by the past acts of his faithful God, Yahweh will declare one of the greatest (multi-part) prophetic statements in the entire Bible in 2Sa 7:9b-17.

While the word covenant is not used in these promises to David in 2 Samuel 7:8-14, they are referred to as the "Davidic Covenant" This name is substantiated because God's promises to David are referred to as a covenant in the passages that follow...

2 Chronicles 13:5 "Do you not know that the LORD God of Israel gave the rule over Israel forever to David and his sons by a **covenant of salt**?"

2 Samuel 23:5 (DAVID) "Truly is not my house so with God? For **He has made an everlasting covenant** with me, Ordered in all things, and secured; For all my salvation and all my desire, Will He not indeed make it grow?"

2 Chronicles 21:7 Yet the LORD was not willing to destroy the house of David because of the **covenant which He had made with David**, and since He had promised to give a lamp to him and his sons forever.

Psalm 89:3-4 "I have made a covenant with My chosen; I have sworn to David My servant, 4I will establish your seed forever And build up your throne to all generations." Selah.

Psalm 89:20-21, 28, 34-37 "I have found **David My servant**; With My holy oil I have anointed him, with whom My hand will be established; My arm also will strengthen him.....**28** "My lovingkindness I will keep for him **forever**; And **My covenant shall be confirmed to him..... 34-37** "**My covenant I will not violate**, Nor will I alter the utterance of My lips. 35 "Once I have sworn by My holiness; I will not lie to David. 36 "His descendants shall endure **forever** And his throne as the sun before Me. 37 "It shall be established **forever** like the moon, And the witness in the sky is faithful." Selah.

Isaiah 55:3 "Incline your ear and come to Me. Listen, that you may live; And I will make an **everlasting covenant** with you, According to the **faithful mercies shown to David**.

Jeremiah 33:20-25+ "Thus says the LORD, 'If you can break **My covenant** for the day and **My covenant** for the night, so that day and night will not be at their appointed time, 21 then **My covenant may also be broken with David My servant** so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers. 22 'As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I will multiply the descendants of David My servant and the Levites who minister to Me.'" 23 And the word of the LORD came to Jeremiah, saying, 24 "Have you not observed what this people have spoken, saying, 'The two families which the LORD chose, He has rejected them'? Thus they despise My people, no longer are they as a nation in their sight. 25 "Thus says the LORD, 'If My covenant for day and night stand not, and the fixed patterns of heaven and earth I have not established, 26 then I would reject the descendants of Jacob and **David My servant**, not taking from his descendants rulers over the descendants of Abraham, Isaac and Jacob. **But** (STRATEGIC TERM OF CONTRAST) I will restore their fortunes and will have mercy on them (ISRAEL).'"

QUESTION - [What is the Davidic covenant?](#)

ANSWER - The Davidic Covenant refers to God's promises to David through Nathan the prophet and is found in 2 Samuel 7 and later summarized in 1 Chronicles 17:11-14 and 2 Chronicles 6:16. This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God's faithfulness and does not depend at all on David or Israel's obedience.

The Davidic Covenant centers on several key promises that are made to David. First, God reaffirms the promise of the land that He made in the first two covenants with Israel (the Abrahamic and Mosaic Covenants). This promise is seen in 2 Samuel 7:10, "I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore." God then promises that David's son will succeed him as king of Israel and that this

son (Solomon) would build the temple. This promise is seen in 2 Samuel 7:12–13, "I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name."

But then the promise continues and expands: "I will establish the throne of his kingdom forever" (verse 13), and "Your house and your kingdom will endure forever before me; your throne will be established forever" (verse 16). What began as a promise that David's son Solomon would be blessed and build the temple turns into something different—the promise of an everlasting kingdom. Another Son of David would rule forever and build a lasting House. This is a reference to the Messiah, Jesus Christ, called the Son of David in Matthew 21:9.

The promise that David's "house," "kingdom," and "throne" will be established forever is significant because it shows that the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign. The covenant is summarized by the words "house," promising a dynasty in the lineage of David; "kingdom," referring to a people who are governed by a king; "throne," emphasizing the authority of the king's rule; and "forever," emphasizing the eternal and unconditional nature of this promise to David and Israel.

Other references to the Davidic Covenant are found in Jeremiah 23:5; 30:9; Isaiah 9:7; 11:1; Luke 1:32, 69; Acts 13:34; and Revelation 3:7. GotQuestions.org

QUESTION - [What is replacement theology / supersessionism?](#)

ANSWER - Replacement theology (also known as supersessionism) essentially teaches that the church has replaced Israel in God's plan. Adherents of replacement theology believe the Jews are no longer God's chosen people, and God does not have specific future plans for the nation of Israel. Among the different views of the relationship between the church and Israel are the church has replaced Israel (replacement theology), the church is an expansion of Israel ([covenant theology](#)), or the church is completely different and distinct from Israel ([dispensationalism/premillennialism](#)).

Replacement theology teaches that the church is the replacement for Israel and that the many promises made to Israel in the Bible are fulfilled in the Christian church, not in Israel. The prophecies in Scripture concerning the blessing and restoration of Israel to the Promised Land are spiritualized or allegorized into promises of God's blessing for the church. Major problems exist with this view, such as the continuing existence of the Jewish people throughout the centuries and especially with the revival of the modern state of Israel. If Israel has been condemned by God and there is no future for the Jewish nation, how do we explain the supernatural survival of the Jewish people over the past 2,000 years despite the many attempts to destroy them? How do we explain why and how Israel reappeared as a nation in the 20th century after not existing for 1,900 years?

The view that Israel and the church are different is clearly taught in the New Testament. Biblically speaking, the church is distinct from Israel, and the terms *church* and *Israel* are never to be confused or used interchangeably. We are taught from Scripture that the church is an entirely new creation that came into being on the day of Pentecost and will continue until it is taken to heaven at the rapture ([Ephesians 1:9–11](#); [1 Thessalonians 4:13–17](#)). The church has no relationship to the curses and blessings for Israel. The covenants, promises, and warnings of the Mosaic Covenant were valid only for Israel. Israel has been temporarily set aside in God's program during these past 2,000 years of dispersion (see [Romans 11](#)).

Contrary to replacement theology, dispensationalism teaches that, after the rapture ([1 Thessalonians 4:13–18](#)), God will restore Israel as the primary focus of His plan. The first event at this time is the tribulation ([Revelation chapters 6–19](#)). The world will be judged for rejecting Christ, while Israel is prepared through the trials of the great tribulation for the second coming of the Messiah. Then, when Christ does return to the earth at the end of the tribulation, Israel will be ready to receive Him. The remnant of Israel who survive the tribulation will be saved, and the Lord will establish His kingdom on this earth with Jerusalem as its capital. With Christ reigning as King, Israel will be the leading nation, and representatives from all nations will come to Jerusalem to honor and worship the King—Jesus Christ. The church will return with Christ and will reign with Him for a literal thousand years ([Revelation 20:1–5](#)).

Both the Old Testament and the New Testament support a premillennial/dispensational understanding of God's plan for Israel. The strongest support for premillennialism is found in the clear teaching of [Revelation 20:1–7](#), where it says six times that Christ's kingdom will last 1,000 years. After the tribulation the Lord will return and establish His kingdom with the nation of Israel, Christ will reign over the whole earth, and Israel will be the leader of the nations. The church will reign with Him for a literal thousand years. The church has not replaced Israel in God's plan. While God may be focusing His attention primarily on the church in this dispensation of grace, God has not forgotten Israel and will one day restore Israel to His intended role as the nation He has chosen ([Romans 11](#)). GotQuestions.org

Related Resources from Gotquestions:

- [What does it mean that the church has been grafted in Israel's place?](#)

- [What is spiritual Israel?](#)
- [Who are the seed of Abraham?](#)

2 Samuel 7:9 "And I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.

- **And I:** 2Sa 5:10, 8:6,14, 22:30,34-38 1Sa 18:14 1Ch 17:8
- **cut off:** 2Sa 22:1 1Sa 31:6 Ps 18:37-42 89:23
- **a great:** Ge 12:2 1Sa 2:8 1Ch 17:8 Ps 113:7,8 Lu 1:52
- **like:** Ps 87:3-6

Related Passage:

Genesis 12:1-3+ Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

1 Chronicles 17:8 "I have been with you wherever you have gone, and have cut off all your enemies from before you; and I will make you a name like the name of the great ones who are in the earth.

2 Samuel 5:10+ David became greater and greater, for (GOD WAS WITH HIM) the LORD God of hosts ([Jehovah Sabaoth, LORD of hosts of armies](#)) was with him.

Psalm 89:20-24+ "I have found **David My servant**; With My holy oil I have anointed him, 21 With whom My hand will be established; My arm also will strengthen him. 22 "The enemy will not deceive him, Nor the son of wickedness afflict him. 23 "But **I shall crush his adversaries before him, And strike those who hate him.** 24 "My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted.

GOD'S PROMISE TO MAKE DAVID'S NAME GREAT

And I have been with you wherever you have gone and have cut off all your enemies from before you (Lit - Heb. from thy face) - God's presence and protection have been ever present.

THOUGHT - Beloved follower of Christ, can this not be said of our lives. While it may not yet appear all our enemies are cut off, we have not yet seen the end of the story! Hold on, our Redeemer is coming! For encouragement regarding this sure hope listen to [Rich Mullins' My Deliverer](#) and especially the words "My Deliverer is coming. My Deliverer is standing by....He will never break His promise!"

and I will make you a great name, like the names of the great men who are on the earth- Yahweh of hosts gives David a "consolation" prize, so while he cannot build the Temple for God, God will build him (so to speak) a **great name**. This promise is similar to the one Yahweh gave Abraham declaring "And I will make you a great nation, And I will bless you, And **make your name great**; And so you shall be a blessing." (Ge 12:2+)

As an aside, it is interesting that every other mention of **great name** refers to God Himself - Jos 7:9; 1Sa 12:22; 1Ki 8:42; Jer 44:26; Ezek 36:23

J. Vernon McGee points out, "God says to Nathan, 'You go tell David that I will make him a house.' David said, 'I want to build God a house.' God says, 'David, you can't do it you're hands are bloody. You can't build a house, but I know the desires in your heart. I will give you credit for building me a house, and I will build you a house.' Isn't that just like the Lord? You can't outdo the Lord."

2 Samuel 7:10 "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly,

BGT 2 Samuel 7:10 κα θ σομαι τ πον τ λα μου τ Ισραηλ κα καταφυτε σω α τ ν κα κατασκηνη σει καθ αυτ ν
κα ο μεριμν σει ο κ τι κα ο προσθ σει υ ς δικ ας το ταπειν σει α τ ν καθ ς π ρχ ς

LXE 2 Samuel 7:10 And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning,

KJV 2 Samuel 7:10 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,

NET 2 Samuel 7:10 I will establish a place for my people Israel and settle them there; they will live there and not be disturbed any more. Violent men will not oppress them again, as they did in the beginning

CSB 2 Samuel 7:10 I will establish a place for My people Israel and plant them, so that they may live there and not be disturbed again. Evildoers will not afflict them as they have done

ESV 2 Samuel 7:10 And 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, as formerly,

NIV 2 Samuel 7:10 And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning

NLT 2 Samuel 7:10 And I will provide a homeland for my people Israel, planting them in a secure place where they will never be disturbed. Evil nations won't oppress them as they've done in the past,

- **will plant them:** 1Ch 17:9 Ps 44:4 Ps 80:8 Jer 18:9 Jer 24:6 Eze 37:25-27 Am 9:15
- **not be disturbed again:** Ps 89:22-23 Isa 60:18 Eze 28:24 Ho 2:18 Rev 21:4
- **any more as formerly:** Ex 1:13,14,22 Jdg 4:3 6:2-6 1Sa 13:17

Related Passages:

1 Chronicles 17:9+ "I will appoint a place for My people Israel, and will plant them, so that they may dwell in their own place and not be moved again; and the wicked will not waste them anymore **as formerly**,

Genesis 15:18 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

Genesis 17: 7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.⁸ **"I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession;** and I will be their God."

Jeremiah 24:6 'For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Ezekiel 37:25-27+ **"They will live on the land that I gave to Jacob My servant**, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, **forever**; and David My servant will be their prince **forever**. 26 "I will make a covenant of peace with them; it will be an **everlasting covenant** with them. And I will place them and multiply them, and will set My sanctuary in their midst **forever**. 27 "My dwelling place also will be with them; and I will be their God, and they will be My people (cf Jer 31:31-34)

Hosea 2:18 "In that day I will also make a covenant for them With the beasts of the field, The birds of the sky And the creeping things of the ground. And I will abolish the bow, the sword and war from the land, And will make them lie down in safety.

Amos 9:11-15+ **"In that day I will raise up the fallen booth of David**, And wall up its breaches; I will also raise up its ruins And rebuild it as in the **days of old**; 12 That they may possess the remnant of Edom And all the nations who are called by My name," Declares the LORD who does this. 13 "Behold, **days are coming**," declares the LORD, **"When** the plowman will overtake the reaper And the treader of grapes him who sows seed; **When** the mountains will drip sweet wine And all the hills will be dissolved. 14 "Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. 15 **"I will also plant them on their land, And they will not again be rooted out from their land** Which I have given them," Says the LORD your God.

GOD'S PROMISE OF THE LAND TO ISRAEL FOREVER

I will also appoint a place for My people Israel and will plant them- I will also appoint a place is interesting as in fact it was a prophecy made long before. What place? The land promised to Abraham, Isaac and Jacob (see Ge 12:1+ "the land which I will show you." Ge 13:15 "all the land which you see, I will give it to you and to your descendants **forever**.") **Plant them** implies that the redeemed of Israel will grow and flourish, a truth which will become a reality in Israel in the coming Messianic Kingdom. You can get a preview of this glorious time in the beautiful description in Isaiah 35:1-10+.

That - (Term of purpose) God's purpose for appointing and planting.

They (ISRAEL) may live in their own place and not be disturbed again, (TIME PHRASES IN **GREEN** ON THIS PROPHETICALLY RICH PAGE) **nor will the wicked** (unrighteous, violent, unjust) **afflict them any more as formerly** - NLT has a good paraphrase of **the wicked** rendering it as "Evil nations." **Not be disturbed again** implies that they (Israel) have been disturbed, a fact borne out by past and present world history! This awaits the return of the Son of David as King of kings, the Prince of peace, Who will establish peace in His Messianic Kingdom in which Israel will never again be **disturbed** or afflicted by the **wicked** because the wicked will have been removed (cf Rev 19:17-21+) and are not allowed to enter into the glorious Messianic Kingdom!

The parallel passage in 1Ch 17:9+ amplifies the idea of **not be disturbed** by adding the purpose clause "so that they may dwell in their own place and **not be moved again**." In short, God promises a future permanent possession to His people Israel!

The **Septuagint** translates **may live** with **kataskenoo** (from **kata** = down, intensifies meaning of + **skenoo** = pitch one's tent) which literally means "to pitch one's tent" and to settle permanently. This same verb is used to describe Yahweh's dwelling in Nu 35:34+ = "I the LORD am **dwelling** in the midst of the sons of Israel." Indeed, in the Messianic Kingdom

The promise that Israel would have an enduring land of their own was also based on earlier commitments of the Lord. The seed of Abraham, God said, would be given Canaan as a home forever (Ge 13:15; 15:18; 17:8; Dt. 34:4).

2 Samuel 7:11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you.

BGT 2 Samuel 7:11 π τ ν μερ ν ν ταξα κρις π τ ν λα ν μου Ισραηλ κα ναπα σω σε π π ντων τ ν χθρ ν σου κα παγγελε σοι κ ριος τι ο κον ο κοδομ σεις α τ

LXE 2 Samuel 7:11 from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou shalt build a house to him.

KJV 2 Samuel 7:11 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.

NET 2 Samuel 7:11 and during the time when I appointed judges to lead my people Israel. Instead, I will give you relief from all your enemies. The LORD declares to you that he himself will build a dynastic house for you.

CSB 2 Samuel 7:11 ever since the day I ordered judges to be over My people Israel. I will give you rest from all your enemies. " 'The LORD declares to you: The LORD Himself will make a house for you.

ESV 2 Samuel 7:11 from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house.

NIV 2 Samuel 7:11 and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies. " 'The LORD declares to you that the LORD himself will establish a house for you:

NLT 2 Samuel 7:11 starting from the time I appointed judges to rule my people Israel. And I will give you rest from all your enemies. " 'Furthermore, the LORD declares that he will make a house for you-- a dynasty of kings!

- **even**: Jdg 2:14-16 1Sa 12:9-11 Ps 106:42
- **I will give you rest** : 2Sa 7:1 Job 5:18,19 34:29 Ps 46:9
- **the LORD will make a house**: 2Sa 7:27 Ex 1:21 1Ki 2:24 11:38 1Ch 17:10 1Ch 22:10 Ps 89:3-4 127:1 Pr 14:1

Related Passages:

1 Chronicles 17:10+ even from the day that I commanded judges to be over My people Israel. And I will subdue all your enemies. Moreover, I tell you that the LORD will build a house for you.

Psalms 110:1+ A Psalm of David. The LORD says to my (DAVID'S) Lord (MESSIAH): "Sit at My right hand Until I make **Your enemies** a footstool for Your feet."

GOD'S GIFT OF REST AND A HOUSE FOR DAVID

even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies- 1Ch 17:10+ explains how Israel will finally experience rest for God says "I will **subdue** (literally "will humble", "make low") all (not some but **ALL**) your enemies (those hostile to you, who hate you; Lxx = [echthros](#))." Israel's enemies hated them in the past and continue to hate them in the present and until the Son of David, their Deliverer returns to save them when He comes from Zion (Ro 11:26+).

The LORD also declares to you that the LORD will make a house for you- This is a prophetic promise to David that will be fulfilled in the future. So instead of David making a house for Yahweh, Yahweh the Great Architect of the universe, promises to make a "**house**" for David, not a literal house, but a figurative house, referring to his lineage, his offspring. Psalm 89 alludes to this "house," Yahweh declaring "I have made a covenant with My chosen; I have sworn to **David My servant**, I will establish your seed (LINE OF MESSIAH) **forever** and build up your throne to **all generations** (A PROPHECY FULFILLED IN AND TO David's Son and his Lord, the Great Progenitor, the Second Adam, the Everlasting Father)." Selah. (Ps 89:3-4+) See also Hebrews 3:6+ " Christ was faithful as a Son over His **house**—whose **house** we are, if we hold fast our confidence and the boast of our hope firm until the end."

Yahweh's promise motivates David to pray - "For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, '**I will build you a house**'; therefore Your servant has found courage to pray this prayer to You." (2Sa 7:27)

Sidlow Baxter ([Explore the Book](#)) has an excursus on the Davidic Covenant -

We must now turn to chapter 7, the chapter in which the Davidic covenant is made known. On no account should we fail to weigh duly the fact and the terms of this covenant; for, besides largely affecting all that follows in the Scriptures, it determinatively affects the whole history of mankind, especially that part which is yet future. It is one of the supremely great passages of the Bible, and one of the principal keys to the Divine plan of history. From the time when this covenant was announced, the Jews have always believed that the Messiah must come of David's line. They believed it in the time of our Lord, and they believe it now. That the Messiah should indeed be of David's line was later affirmed by the prophets, in such passages as Isa 11:1; Jer 23:5; Ezek 37:25; and in accord with such prophecies the angel Gabriel announced to Mary, concerning Jesus: "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; and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end."

The Davidic covenant is uttered in the following words (2 Sam 7:11-16).

The first important significance of these words is that here we have the Divine confirmation of the throne in Israel. Hitherto, as we have seen, the throne of Israel was a man-appointed throne (see 1 Sam 8). It had been conceded at the clamouring of the people. Saul, the first king, was the man of the people's choice; for although he was Divinely selected and anointed and presented to the people, the choice was finally left with the people. Hitherto, also, the throne of David had rested upon the choice of the people - first of the men of Judah, and then of the other tribes. But now the throne of David is confirmed by Divine appointment. It now becomes stately incorporated into God's plan for Israel, and, through Israel, for the race, from that time forth to the end of the ages.

The second important fact here is the predicted perpetuity of the Davidic dynasty. Three things are made sure to David - (1) a "house," or posterity; (2) a "throne," or royal authority; (3) a "kingdom," or sphere of rule; and then in 2Sa 7:16 all three are secured to him "forever." "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." This is emphatic language. That thrice-occurring expression, "forever," is not just to be taken in a popular sense as meaning that Solomon's descendants should hold undisputed possession of the kingdom for many centuries. To take the expression in this popular-way is ruled out by other Scriptures where we find references or allusions to this passage, notably Ps 89, which is both a confirmation and an exposition of the Davidic covenant. See Ps 89:29: "His seed also will I make to endure forever, and his throne as the days of heaven." And see Ps 89:36-37: "His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon." There is no mistaking words like these. To crown the solemn emphasis, the covenant is sealed with an oath. See Ps 89:35: "Once have I sworn in my holiness that I will not lie unto David." See also Acts 2:30+. This covenant, let

it be most definitely understood, has to do with a literal posterity, and a literal throne, and a literal kingdom. To start "spiritualising" it into meaning a heavenly posterity and a spiritual kingdom synonymous with the Christian Church is to violate the very first principle of Scripture interpretation, namely, the principle that plainly spoken words should at least be accepted as meaning what they say.

The third great fact to grasp concerning this Davidic covenant is its Messianic implication. The emphatic threefold repetition of the promise to establish the kingdom of David forever could only be fulfilled in the coming Messiah; and it has always been understood, therefore, as finding its final fulfilment in Him. In the words spoken to David, no doubt, Solomon is first in view; but the promise looks on through the long succession of human kings, and on through the present long dispersion, to find its culmination in Him who having already been to earth as prophet, and having now ministered in the heavenly sanctuary as priest, shall yet return in glory as David's greater Son, the King of kings and Lord of lords, of whose kingdom "there shall be no end, upon the throne of David, to order it and to establish it with judgment and with justice from henceforth even forever" (Isa 9:7).

It is because this Davidic Covenant finally envisages Christ that it is unconditional. Certainly, inside the covenant there is a provision made against possible sin and failure by David's reigning sons, in the words of 2Sa 7:14: "If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men"; but this is not a condition on which the fulfilment of the covenant depends, for the next verse immediately goes on to say: "But my mercy shall not depart away from him, as I took it from Saul who I put away before thee." That clause is put into the covenant to cover Solomon and his erring human descendants until the true and perfect King should come. As in the Abrahamic covenant the promised "seed" was Isaac, in the immediate sense, and Christ in the ultimate sense (Gal 3:16), so, in the Davidic covenant the promised "son" is Solomon, in the immediate sense, and Christ in the ultimate sense. Now it is noticeable that both the Abrahamic and the Davidic covenants are unconditional; and their being so is due to this fact that they both find their final fulfilment in Christ, for there can be no failure on Christ's part.

And again, this Davidic covenant marks a fourth major development in Messianic prophecy. The first great prophecy was made to Adam, in Gen 3:15, where we are told that the seed of the woman should bruise the head of the serpent. The second was made to Abraham, in Gen 22:18, "In thy seed shall all the nations of the earth be blessed." The third was made through Jacob, in Gen 49:10 - "The sceptre shall not depart from Judah ... until Shiloh come." The fourth is now made to David in 2 Sam 7. See the development then. First, in the case of Adam, the promise is to the race in general. Then, in the case of Abraham, it is to one nation in the race - the nation Israel. Then, in the case of Jacob, it is to one tribe in that nation - the tribe of Judah. Then, in the case of David, it is to one family in that tribe - the family of David. Thus are we prepared for that completing word which Isaiah adds still later, namely, that the coming Seed of the woman, Son of Abraham, Lion of Judah, and Heir of David, should be born of a virgin.

Notice that in the covenant God says of David's son: "He shall build an house for my Name." David, being a man of war, could not really typify Christ as Melchisedek, who is King of peace: this glory was reserved for Solomon. David established the kingdom over which Solomon reigned. But Christ will be both David and Solomon. As David, He will conquer all foes and set up the kingdom on earth; and, as Solomon, He will reign in everlasting peace. Even so, may He soon come! (Maranatha Lord Jesus!)

2 Samuel 7:12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

- **When:** 1Ki 2:1 8:20
- **you lie down:** De 31:16 1Ki 1:21 Da 12:2 Ac 13:36 1Co 15:51 1Th 4:14
- **I will raise up your descendant after you:** Ge 15:4 1Ki 8:20 1Ch 17:11 Ps 89:29 132:11,12 Isa 9:7 Isa 11:1-3,10 Mt 22:42-44 Ac 2:30

Related Passage:

1 Chronicles 17:11-12 "When your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants after you, who will be of your sons; and I will establish his kingdom.

Galatians 3:16+ Now the promises were spoken to Abraham and to his **seed** (DESCENDANT). He does not say, "And to **seeds**," as referring to many, but rather to one, "And to your **seed**," that is, Christ.

GOD'S PROMISE TO ESTABLISH KINGDOM OF DAVID'S SUCCESSOR

When your days are complete - God has ordained the number of **days** each of us will live.

THOUGHT - Given this truth, a great prayer to frequently pray is Psalm 90:12+ "So teach us to number **our**

days (NOT OUR YEARS!), That (PURPOSE) we may present to You a heart of wisdom." As **Spurgeon** so eloquently says "*Instruct us to set store by time, mourning for that time past wherein we have wrought the will of the flesh, using diligently the time present, which is the accepted hour and the day of salvation, and reckoning the time which lieth in the future to be too uncertain to allow us safely to delay any gracious work or prayer. Numeration is a child's exercise in arithmetic, but in order to number their days aright the best of men need the Lord's teaching. We are more anxious to count the stars than our days, and yet the latter is by far more practical.*" Another great prayer is Ps 39:4+ "LORD, make me to know my end and what is the extent of my days. Let me know how transient I am (cf Jas 4:14+, 1Ch 29:15, Eccl 6:12, Job 7:6, 7 Job 9:25, 26 Job 14:1, 2, Ps 37:2 Ps 39:5, 6, Ps 90:4-6, 9, 10 Ps 102:3, 11, Ps 103:15,16 Ps 144:3-4 Isa 38:12,13 Isa 40:6,7 Jas 1:10, 11 1Pe 1:24 2Ki 19:26)."

Adoniram Judson once wrote "**A life once spent is irrevocable. It will remain to be contemplated through eternity...** If it has been a useless life, it can never be improved. Such will stand forever and ever. The same may be said of each day. When it is once past, it is gone forever. All the marks which we put upon it, it will exhibit forever... Each day will not only be a witness of our conduct, but will affect our everlasting destiny (**Note:** Not in loss of salvation but of rewards - cp 1Co 3:11-15+, Jn 15:5, 2Co 5:10+, cp 1Ti 4:7, 8+). No day will lose its share of influence in determining where shall be our seat in heaven. How shall we then wish to see each day marked with usefulness! It will then be too late to mend its appearance. It is too late to mend the days that are past. The future is in our power. Let us, then, each morning, resolve to send the day into eternity in such a garb as we shall wish it to wear forever. And at night let us reflect that one more day is irrevocably gone, indelibly marked." (See page 33-34 of [A memoir of the life and labors of the Rev. Adoniram Judson](#)) (See also Redeem the Time and [video talk I gave to a group of men](#))

And you lie down with your fathers - Lie down is a euphemistic way to speak of David's death and is paralleled in the NT by the picture of saints falling asleep ([koimao](#) - same verb used in Septuagint to describe David's lying down) in Jesus (1Th 4:14+), absent from the body present with the Lord (2Co 5:8+) (not true with David who went to Sheol, the cool side - see Abraham's bosom in Lk 16:19-31+)

KJV Study Bible - Like the Abrahamic covenant (Gen. 17) and the New Covenant (Jer. 31:31-37), the Davidic covenant constitutes an unconditional promise of God (cf. 1 Chr. 17:11-15).

I will raise up (Lxx = [anistemi](#) - see [note below](#)) **your descendant** (SEED) **after you, Who will come forth from you, and I will establish his kingdom - I will** (repeated) is God's promise assuring that this will come to pass! David had multiplied wives (contra Dt 17:17+) and thus had many descendants, but here **descendant** is singular (cf Gal 3:16+), speaking in context (cf 2Sa 7:13) not even of Solomon (who would have a kingdom and thus would represent near and partial fulfillment of the prophecy), but of David's greatest Son, the Messiah, for only His kingdom would be established forever as stated in 2Sa 7:13.

Note that there is surely a play on words in the phrase "**I will raise up your descendant**" because it is translated in the Septuagint with the verb [anistemi](#) which is the same verb used to describe Jesus as (1) being born ("The Lord God shall raise up for you a prophet like me" - Acts 3:22+) and then (2) as being resurrected from the dead (Acts 2:24+ = God **raised Him up** [\[anistemi\]](#) again." Acts 13:34+ = "He **raised Him up** [\[anistemi\]](#) from the dead, no more to return to decay.").

Isaiah 9:6-7+ For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be **no end** to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From **then on and forevermore.** **The zeal of the LORD of hosts will accomplish this.**

Luke 1:31-33+ "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 "He will be great and will be called the Son of the Most High; and the **Lord God will give Him the throne of His father David;** 33 and **He will reign over the house of Jacob forever, and His kingdom will have **no end.**"**

Henry Morris - As with many Old Testament prophecies, this remarkable "Davidic Covenant" has both a near and far application. Solomon was David's "seed," and he did "build an house for my name," but the ultimate fulfillment is in the greater Son of David, the Lord Jesus Christ, Who was "a Son over His own house; whose house are we" (Hebrews 3:6+). (Borrow [The Defender's Study Bible](#))

Ryrie summarizes the **Davidic Covenant** - This great covenant that God graciously made with David included the following provisions: (1) David would have a son who would succeed him and establish his kingdom (2Sa 7:12); (2) that son (Solomon), rather than David, would build the Temple (2Sa 7:3a); (3) the throne of Solomon's kingdom would be established forever (2Sa 7:13b); (4)

though David's sins justified chastening, God's lovingkindness (Heb., hesed, steadfast love; see Hos. 2:19) would be forever (2Sa 7:14-15); (5) David's house, kingdom, and throne would be established forever (2Sa 7:16). The covenant did not guarantee uninterrupted rule by David's family (and, in fact, the Babylonian Exile interrupted it), but it did promise that the right to rule would always remain with David's dynasty. Jesus Christ is the ultimate fulfillment of these promises (Luke 1:31-33) and, although at this present time He is not ruling from the throne of David (Heb 12:2), at His Second Coming He will assume this throne. See notes on Mt. 1:11; Mt 19:28; Acts 15:15. (Borrow [Ryrie Study Bible](#))

[Back to the Bible](#) - Dealing with Disappointments 2 Samuel 7:12-13

Two paraplegics were in the news at about the same time. Kenneth Wright, 24, was a high school football star and later an avid wrestler. A broken neck sustained in a wrestling match in 1979 left him paralyzed from the chest down. The former athlete prevailed upon two friends to take him in his wheelchair to a wooded area where they left him alone with a twelve-gauge shotgun. After they left, he committed suicide.

The second paraplegic was Jim McGowan. At the age of 19, Jim was stabbed and also left paralyzed from his chest down. But he made news when he successfully completed a parachute jump. Jim lives alone, cooks his meals, washes his clothes and cleans his house. He has written three books, and he did the photography for America's first book on the history of wheelchair sports. Two men with major disappointments: one chose to view life positively, the other didn't.

David also had a major disappointment. He had his heart set on building a house for the Lord. But God said no. David could not, but his son Solomon would. David chose to respond to that disappointment by focusing on the positive. He thanked and praised God for the good things He was going to do in his life and that of his family (2 Sam. 7:18-29).

Disappointments always give us a choice. We can concentrate on what's wrong, or we can find the silver lining. One way leads to despair, the other to fulfillment.

Are you focusing on the negative? Look instead at the way God is blessing you in spite of that disappointment. See His hand of good in everything that happens to you...even if it's different from what you planned.

What you focus on is what you get.

2 Samuel 7:13 "He shall build a house for My name, and I will establish the throne of his kingdom forever."

- **He shall:** 1Ki 5:5 6:12 8:19 1Ch 17:11-12 22:9,10 28:6,10 Zec 6:13 Mt 16:18 Lu 1:31-33 Heb 3:3 1Pe 2:5
- **I will establish:** 2Sa 7:16 1Ch 28:7 Ps 89:4,21,29,36,37 Isa 9:7 49:8 Lu 1:32,33

Related Passage:

1 Chronicles 17:12 "He shall build for Me a house, and I will establish his throne forever.

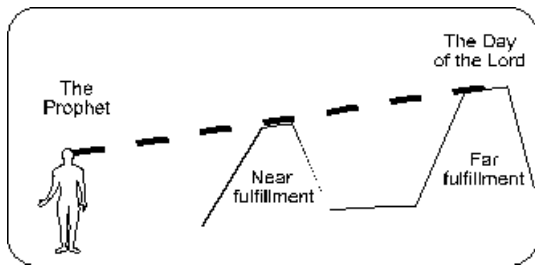
Hebrews 3:6+ but Christ was faithful as a Son over His **HOUSE**—whose **HOUSE** we are, if we hold fast our confidence and the boast of our hope firm until the end.

Romans 1:1-3+ (**MESSIAH FROM LINE OF DAVID**) Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures, 3 concerning His Son (FULLY GOD), who was **born of a descendant of David** according to the flesh (FULLY MAN)

Matthew 1:1+ (**MESSIAH FROM LINE OF DAVID**) The record of the genealogy of **Jesus the Messiah, the son of David**, the son of Abraham:

Isaiah 11:1,10+ (**MESSIAH FROM LINE OF DAVID**) Then a **shoot** (MESSIAH) **will spring from the stem of Jesse** (DAVID'S FATHER), And a branch from his roots will bear fruit....10 Then in that day The nations will resort to **the root of Jesse** (MESSIAH), Who will stand as a signal for the peoples; And His resting place will be glorious.

Acts 13:22-23+ (**MESSIAH FROM LINE OF DAVID**) "After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.' 23 "From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus,



Near and far fulfillment diagram

TWO PROMISES ONE NEAR & ONE FAR

He shall build a house for My name (cf Heb 3:6+), **and I will establish the throne of his kingdom forever** - As shown in the diagram above, this prophecy has a NEAR and FAR (FUTURE) fulfillment. The near fulfillment would be with David's son Solomon who would build a house for Yahweh, but it would be destroyed. Only Messiah will fulfill this prophecy completely, for only **the throne of his kingdom** will endure forever and ever.

The prophets spoke of the Davidic Messiah, Who would rule over all and rule forever on His throne. See Isa 9:1-7; 11:1-5; Jer 30:4-11; Ezek 34:23-24; 37:24-25; Amos 9:11-15.

King James Bible Commentary. - Again, the primary reference in this chapter is to Solomon and his building of the Temple as a literal building dedicated to God. The word "house" is used as a figurative term for the people of God in both the Old Testament and the New Testament. Christians today are the "house" of God, built and ruled over by Jesus Christ the Son of David (cf. I Pet 2:5 and Heb 3:3-6).

Spurgeon remarks that "the Lord promised to build the house of David, because he had desired to build the house of the Lord."

2 Samuel 7:14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

BGT 2 Samuel 7:14 γ ὁμοί α τ ε ς πατ ρ α κα α τ ς σ τ α ι μοι ε ς υ ν κα ν λθ ὀικ α α το κα λ γ ξ ω α τ ν ν β δ ν δ ρ ν κα ν φα ρ ς υ ν ν θ ρ π ω ν

LXE 2 Samuel 7:14 I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men.

KJV 2 Samuel 7:14 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:

NET 2 Samuel 7:14 I will become his father and he will become my son. When he sins, I will correct him with the rod of men and with wounds inflicted by human beings.

CSB 2 Samuel 7:14 I will be a father to him, and he will be a son to Me. When he does wrong, I will discipline him with a human rod and with blows from others.

ESV 2 Samuel 7:14 I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,

NIV 2 Samuel 7:14 I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

NLT 2 Samuel 7:14 I will be his father, and he will be my son. If he sins, I will correct and discipline him with the rod, like any father would do.

- **I will be:** 1Ch 17:13 28:6 Ps 89:20-37 Mt 3:17 Heb 1:5
- **when he commits iniquity:** Ps 89:30-35
- **I will:** De 8:5 Job 5:17 Ps 94:12-13 Pr 3:11-12 Jer 30:11 1Co 11:32 Heb 12:5-11 Rev 3:19

Related Passage:

1 Chronicles 17:13 "I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you.

Hebrews 1:5 For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?

2 Corinthians 6:18 "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty.

Revelation 3:19 "Those whom I love, I reprove and discipline; therefore be zealous and repent.

GOD WILL BE FATHER TO DAVID'S OFFSPRING

I will be a father to him and he will be a son to Me- The writer of Hebrews relates these words to Jesus writing "For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again, "**I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME**"? (Heb 1:5)

Henry Morris - Here is an ancient testimony that this son of David would also be uniquely "the Son of God," as cited and confirmed in Hebrews 1:5. Christ never committed iniquity, but "he was bruised for our iniquities," for "the LORD hath laid on him the iniquity of us all" (Isaiah 53:5,6).

King James Bible Commentary - The immediate and primary reference is to God's blessing upon and direction of Solomon in his building of the Temple and his rule over the people of God. But the writer of the book of Hebrews quotes this verse as being fulfilled in Jesus Christ, who is the Son of God in the highest sense. There is in fact another (third) fulfillment, for it is quoted also in 2 Corinthians 6:18 as referring to believers who are in a lesser sense "sons" of God.

when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men- David is a sinner and begets sinners who will commit iniquity and will justly receive the discipline of the LORD which they deserve. The fact that God has given David unconditional covenant promises does not exempt either he or his descendants from God's hand of discipline. This passage emphasizes the principle of judgment within the family of God (cf 1Co 11:31+), for our Father's discipline is always remedial, not penal (Heb 12:5-11+), while the punishment of the wicked is penal, not remedial! Amazing grace indeed!

POSB - When Solomon did wrong, God did chastise and punish him (1 Kings 11:1-13; 1 Kings 11:31-38). In fact, it was because of Solomon's sin that the kingdom was torn from his hand and split into two nations (1 Kings 11:31-38). (The Preacher's Outline & Sermon Bible – 2 Samuel)

MacArthur - As a human father disciplines his sons, so the Lord would discipline David's descendants, if they committed iniquity. This has reference to the intermediary seed until Messiah's arrival (any king of David's line from Solomon on). However, the ultimate Seed of David will not be a sinner like David and his descendants were, as recorded in Samuel and Kings (cf 1Pe 2:21, 2Co 5:21). Significantly, Chronicles, focusing more directly on the Messiah, does not include this statement in its record of Nathan's words (1Ch 17:13).

Pulpit Commentary - The rod of men; that is, such punishment as men fitly receive for their faults. David's natural posterity was to be exempt neither from human depravity, nor from punishment, nor from the changes and chances of mortal life. With them, as with men generally, there would be a tangled skein, of virtue and sin, of folly and wisdom, of terrible fall and penitent recovery. But there was to be no blotting out of David's lineage. Great earthly houses, in the long course of events, one after another become extinct, and even the tabernacle of David was to fall (Amos 9:11), but not forever. God would "raise up its ruins" in Christ, and "build it as in the days of old." So in Isaiah 9:1 there is the same thought of the complete down-hewing of David's earthly lineage, yet only to rise again to nobler life and vigour, in the Branch, or Sucker, that was to spring from the fallen trunk.

2 Samuel 7:15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.

BGT 2 Samuel 7:15 τ ὁ λ ε ς μου ο κ ποστ σω π α το καθ ς π στησα φ ν π στησα κ προσ που μου

LXE 2 Samuel 7:15 But my mercy I will not take from him, as I took it from those whom I removed from my presence.

KJV 2 Samuel 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away

before thee.

NET 2 Samuel 7:15 But my loyal love will not be removed from him as I removed it from Saul, whom I removed from before you.

CSB 2 Samuel 7:15 But My faithful love will never leave him as I removed it from Saul; I removed him from your way.

ESV 2 Samuel 7:15 but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.

NIV 2 Samuel 7:15 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.

NLT 2 Samuel 7:15 But my favor will not be taken from him as I took it from Saul, whom I removed from your sight.

NRS 2 Samuel 7:15 But I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you.

NJB 2 Samuel 7:15 But my faithful love will never be withdrawn from him as I withdrew it from Saul, whom I removed from before you.

NAB 2 Samuel 7:15 but I will not withdraw my favor from him as I withdrew it from your predecessor Saul, whom I removed from my presence.

YLT 2 Samuel 7:15 and My kindness doth not turn aside from him, as I turned it aside from Saul, whom I turned aside from before thee,

- But my: 2Sa 7:14,16 1Sa 19:24 Ps 89:28,34 Isa 55:3 Ac 13:34-37
- as I took: 1Sa 15:23,28 16:14 1Ki 11:13,34-36 Isa 9:7 37:35

GOD PROMISES HIS HESED IS FOREVER

but - What is the contrast? God has just stated he would discipline David and his descendants when they sinned, so one might begin to think that this would result in withdrawal of His covenant promises. God says "**but**..."

My lovingkindness ([hesed](#); Lxx - [eleos](#)) **shall not depart** (sur; Lxx - [aphistemi](#)) **from him, as I took it away** (sur; Lxx - [aphistemi](#)) **from Saul, whom I removed** (sur; Lxx - [aphistemi](#)) **from before you** - There is no parallel passage on this verse in 1 Chronicles 17, remembering that one of the goals of First Chronicles is to encourage the exiles returning from Babylon. This passage states that David and descendants may (will) sin but their sin will not exceed God's mercy. **Lovingkindness** is a word closely related to covenant and expresses both God's loyalty to His covenant, His steadfast love for His people and His faithfulness to keep His covenant promises.

Three times the same verb **depart** (sur; Lxx - [aphistemi](#)) is used to describe Saul's spiritual condition - (1) 1Sa 16:14+ "Now the Spirit of the LORD departed (sur; Lxx - [aphistemi](#)) from Saul, and an evil spirit from the LORD terrorized him." (2) 1Sa 18:12+ says "Saul was afraid of David, for the LORD was with him but had **departed** (sur) from Saul." (3) In 1Sa 28:15+ Saul himself acknowledges that "God has **departed** (sur; Lxx - [aphistemi](#)) from me and no longer answers me."

Lovingkindness (02617) [hesed/chesed/heced](#) is the idea of faithful love in action and often in the OT refers to God's lovingkindness expressed in His covenant relationship with Israel (His "loyal love" to His "Wife" Israel [cp Hos 2:18, 19, 20-see [note](#), [Is](#) 54:5, Je 31:32] = His "loyalty to covenant"). God's **hesed** His denotes persistent and unconditional tenderness, kindness, and mercy, a relationship in which He seeks after man with love and mercy (cp God immediately seeking man Ge 3:9, who was immediately hiding Ge 3:8 trying to cover their shame Ge 3:7 - contrast God's lovingkindness manifest by spilling blood to provide skins to cover their shame! Ge 3:21). In general, one may identify three basic meanings of **hesed**, and these 3 meanings always interact -- **strength**, **steadfastness**, and **love**. Any understanding of **hesed** that fails to suggest all three inevitably loses some of its richness. **Love** by itself easily becomes sentimentalized or universalized apart from the covenant. Yet **strength** or **steadfastness** suggests only the fulfillment of a legal (or similar) obligation. **Hesed** refers primarily to mutual and reciprocal rights and obligations between the parties of a relationship (especially Jehovah and Israel). But hesed is not only a matter of obligation but is also of generosity. It is not only a matter of loyalty, but also of mercy. **Hesed** implies personal involvement and commitment in a relationship beyond the rule of law.

2 Samuel 7:16 "Your house and your kingdom shall endure before Me forever; your throne shall be established forever." "

- 2Sa 7:13 Ge 49:10 2Ki 19:34 1Ch 17:13,14 Ps 45:6 Ps 72:5,17-19 Ps 89:36,37 Isa 9:7 Da 2:44 7:14 Mt 16:18 Lu 1:32-33 Joh 12:34 Heb 1:8 Rev 11:15

Related Passage:

1 Chronicles 17:14 "But I will settle him in My house and in My kingdom forever, and his throne shall be established forever." "

DAVID'S HOUSE & THRONE WILL BE FOREVER

Your house and your kingdom shall endure before Me forever; your throne shall be established forever - Note that beginning in 2Sa 7:9 there are 17 "will" or "shall" statements by God all indicating prophetic promises. Clearly these two uses of **forever** indicate that this is future prophecy which will be consummated in the Kingdom of the Son of David, Christ Jesus, which will endure forever and ever. Amen.

Luke sums up this prophecy writing "He (SON OF DAVID - MESSIAH) will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end." (Lu 1:32-33+)

2 Samuel 7:17 In accordance with all these words and all this vision, so Nathan spoke to David.

- 1Ch 17:15 Ac 20:20,27 1Co 15:3

Related Passage:

1 Chronicles 17:15 According to all these words and according to all this vision, so Nathan spoke to David.

NATHAN'S PROPHECY COMPLETED TO DAVID

In accordance with all these words and all this vision, so Nathan spoke to David - The prophet got it right the second time, for the first was his reason (2Sa 7:3) and the second was God's revelation!

2 Samuel 7:18 Then David the king went in and sat before the LORD, and he said, "Who am I, O Lord GOD, and what is my house, that You have brought me this far?"

BGT 2 Samuel 7:18 κα ε σ λθεν βασιλε ς Δαυιδ κα κ θισεν ν πιον κυρ ου κα ε πεν τ ς ε μι γ κ ρι μου κ ριε κα τ ς ο κ ς μου τι γ πηκ ς με ως το των

LXE 2 Samuel 7:18 And king David came in, and sat before the Lord, and said, Who am I, O Lord, my Lord, and what is my house, that thou hast loved me hitherto?

KJV 2 Samuel 7:18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?

NET 2 Samuel 7:18 King David went in, sat before the LORD, and said, "Who am I, O LORD God, and what is my family, that you should have brought me to this point?"

CSB 2 Samuel 7:18 Then King David went in, sat in the LORD's presence, and said, Who am I, Lord GOD, and what is my house that You have brought me this far?

ESV 2 Samuel 7:18 Then King David went in and sat before the LORD and said, "Who am I, O Lord GOD, and what is my house, that you have brought me thus far?"

NIV 2 Samuel 7:18 Then King David went in and sat before the LORD, and he said: "Who am I, O Sovereign LORD, and what is my family, that you have brought me this far?"

NLT 2 Samuel 7:18 Then King David went in and sat before the LORD and prayed, "Who am I, O Sovereign LORD, and what is my family, that you have brought me this far?"

- **sat:** 1Ch 17:16 Isa 37:14
- **Who am I:** Ge 32:10 Ex 3:11 Jdg 6:15 1Sa 9:21 15:17 18:18 Ps 8:4 Eph 3:8

Related Passage:

1 Chronicles 7:16 Then David the king went in and sat before the LORD and said, "Who am I, O LORD God, and what is my house that You have brought me this far?"

DAVID SITS BEFORE THE LORD GOD

Then David the king went in and sat before the LORD, and he said, "Who am I, O Lord GOD, and what is my house, that You have brought me this far - Keep context in mind - David's dream of building a house for the LORD is taken away, but when God explains how He will build a house for David, David does not even remember to bring it up again in this prayer! The fact that David **went in** indicates that this was somewhere in the new tent he had made for the Ark. It is interesting that no priest ever "sat" in the inner shrine. This is like a "face to face" discussion, but is essentially a monologue as David speaks from v18-29 and God just patiently listens to him. In 2 Sa 7:27 David calls this "monologue" a prayer. The parallel is in 1 Chr. 17:16-27. This is a good question. Why was God so good to him? David is amazed at God's grace shown to him in bringing him **this far!**

THOUGHT - Amazement at God's totally undeserved grace in each of our lives is a good attitude for all God's children to express to our Father! He has saved us, is daily saving us (progressive sanctification) and given us the sure hope that He will save us in the future when we "be like" His Son (1Jn 3:2+). (See [Three Tenses of Salvation](#))

Ryrie - 1Sa 7:18-29 David's prayer exemplifies the proper response of a believer to God's revealed will. Rather than mourn the loss of the privilege of building the Temple, David rejoiced in the promise of future blessing and acknowledged God's sovereignty. (Borrow [Ryrie Study Bible](#))

2 Samuel 7:19 "And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of Your servant concerning the distant future. And this is the custom of man, O Lord GOD.

BGT 2 Samuel 7:19 κα̅ κατασμι̅κρ̅ ν̅θη̅ μικρ̅ ν̅ ν̅ πι̅ ν̅ σου̅ κ̅ ρ̅ι̅ μου̅ κ̅ ρ̅ι̅ε̅ κα̅ λ̅ λ̅η̅σ̅α̅ς̅ π̅ ρ̅ το̅ ο̅ κου̅ το̅ δο̅ λου̅ σου̅ ε̅ ς̅ μα̅κρ̅ ν̅ ο̅ το̅ς̅ δ̅ ν̅ μο̅ς̅ το̅ ν̅ θ̅ρ̅ που̅ κ̅ ρ̅ι̅ μου̅ κ̅ ρ̅ι̅ε̅

LXE 2 Samuel 7:19 Whereas I was very little before thee, O Lord, my Lord, yet thou spakest concerning the house of thy servant for a long time to to come. And is this the law of man, O Lord, my Lord?

KJV 2 Samuel 7:19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?

NET 2 Samuel 7:19 And you didn't stop there, O LORD God! You have also spoken about the future of your servant's family. Is this your usual way of dealing with men, O LORD God?

CSB 2 Samuel 7:19 What You have done so far was a little thing to You, Lord GOD, for You have also spoken about Your servant's house in the distant future. And this is a revelation for mankind, Lord GOD.

ESV 2 Samuel 7:19 And yet this was a small thing in your eyes, O Lord GOD. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord GOD!

NIV 2 Samuel 7:19 And as if this were not enough in your sight, O Sovereign LORD, you have also spoken about the future of the house of your servant. Is this your usual way of dealing with man, O Sovereign LORD?

NLT 2 Samuel 7:19 And now, Sovereign LORD, in addition to everything else, you speak of giving your servant a lasting dynasty! Do you deal with everyone this way, O Sovereign LORD?

- **And this:** 2Sa 12:8 Nu 16:9,13
- **but thou:** 2Sa 7:11-16 1Ch 17:17
- **And this:** Ps 36:7 Isa 55:8,9 Eph 2:7 3:19,20

Related Passage:

1 Chronicles 17:17 "This was a small thing in Your eyes, O God; but You have spoken of Your servant's house for a great while to come, and have regarded me according to the standard of a man of high degree, O LORD God.

Ephesians 3:20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

**DAVID EXPRESSES WONDER
AT PRESENT & FUTURE PROMISES**

And yet this was insignificant in Your eyes, O Lord GOD - What is this to which David refers? He has just referred to how far the LORD had brought him and his family (2Sa 7:18). The ESV says "And yet this was a small thing in your eyes." The NIV has "And as if this were not enough in your sight, O Sovereign LORD." David seems to be overwhelmed that God Who had already done so much for him, would now condescend to reveal to him what he would do to and through him in the future.

As **Blaikie** says "David expresses wonder at the past, at God's selecting one obscure in family and obscure in person; he wonders at the present: How is it Thou hast brought me thus far? and still more he wonders at the future, the provision made for the stability of his house in all time coming."

for You have spoken also of the house of Your servant concerning the distant future. **NLT**= "And now, Sovereign LORD, in addition to everything else, you speak of giving me a lasting dynasty!" David clearly recognized that much of what God had spoken in 2Sa 7:5-16 were promises that would be fulfilled in the future (cf "when your days are complete" - 2Sa 7:12).

And this is the custom of man, O Lord GOD - Some see this as a question - **NET** = "Is this your usual way of dealing with men, O LORD God?" Other versions see it as a declaration - **ESV** = "this is instruction for mankind, O Lord GOD!"

[NET Note](#) - Heb "and this [is] the law of man"; KJV "is this the manner of man, O Lord God?"; NAB "this too you have shown to man"; NRSV "May this be instruction for the people, O Lord God!" This part of the verse is very enigmatic; no completely satisfying solution has yet been suggested. The present translation tries to make sense of the Masoretic Text by understanding the phrase as a question that underscores the uniqueness of God's dealings with David as described here. The parallel passage in 1 Chr 17:17 reads differently (see the note there).

MacDonald says "And this is the custom ('law' in margin) of man, O Lord GOD" (v. 19b NASB) means that God had treated David with the same love and condescension that He commanded men to show to one another."

2 Samuel 7:20 "Again what more can David say to You? For You know Your servant, O Lord GOD!"

BGT 2 Samuel 7:20 κα τ προσθ σει Δαυιδ τι το λαλσαι πρς σ κα ν ν σ ο δας τ ν δο λ ν σου κ ρι μου κ ρι ε

LXE 2 Samuel 7:20 And what shall David yet say to thee? and now thou knowest thy servant, O Lord, my Lord.

KJV 2 Samuel 7:20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

NET 2 Samuel 7:20 What more can David say to you? You have given your servant special recognition, O LORD God!

CSB 2 Samuel 7:20 What more can David say to You? You know Your servant, Lord GOD.

ESV 2 Samuel 7:20 And what more can David say to you? For you know your servant, O Lord GOD!

NIV 2 Samuel 7:20 "What more can David say to you? For you know your servant, O Sovereign LORD.

NLT 2 Samuel 7:20 "What more can I say to you? You know what your servant is really like, Sovereign LORD.

- knowest: Ge 18:19 1Sa 16:7 Ps 139:1 Joh 2:25 21:17 Heb 4:13 Rev 2:23

Related Passage:

1 Chronicles 17:18 "What more can David still say to You concerning the honor bestowed on Your servant?
For You know Your servant.

WHAT MORE CAN DAVID SAY

Again what more can David say to You? - 1Ch 17:18 adds "concerning the honor bestowed on Your servant." In a sense David is speechless!

THOUGHT - How long has it been since you sat before the Lord absolutely overwhelmed with God's goodness, especially when God has just said no to us about something

Redpath points out, "As David sat in the presence of the Lord, thinking of God's goodness in spite of his negative answer, he said, 'And what can David say more unto thee? For thou, O Lord God, knowest thy servant. When a little child is in real need, she will say, 'Mommy, Mary Ann has such a bad pain.' She won't say I have a pain but will use her own name. Have you noticed how children do that? 'Daddy, Johnny wants to go for a walk with you.' Of course, they grow out of it very quickly but that is characteristic of the little child. 'What can David say more unto thee?' As this man faced a negative answer, as he sat down before the Lord and worshipped in the recognition of God's goodness until he was speechless, he became as a little child before the presence of the Lord. I am sure that is one reason why God said no - - just to make him like that. Has he done that for you? And when God has said no to the ambition of your life, to closer to his heart and shows you that every need of your soul is met by his promises. He wants to teach you in the face of his negative answer to learn to make your own every possible promise in the book."

For You know (intimately) **Your servant, O Lord GOD- NLT** - "You know what your servant is really like, Sovereign LORD." David rightly understands that God sees all. He saw his heart when he was shepherding the sheep, when he was at Nob, when he was at Gath acting crazy, when he almost blew it with Nabal, when he was in the caves, when he inquired of the LORD, etc, etc. God saw the good, the bad and the ugly (the name of an old Clint Eastwood movie), and yet He did not depart from him or toss him aside and start over again! Notice also that David repeatedly refers to himself as Yahweh's **servant** in this last section (10x in 8v) - 2Sa 7:19 2Sa 7:20 2Sa 7:21 2Sa 7:25 2Sa 7:26 2Sa 7:27 2Sa 7:28 2Sa 7:29. Yes, David is the now the King of Israel, but he sees himself as the servant of the true King, Yahweh. This is just another reason David is called a man after God's own heart!

2 Samuel 7:21 "For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know.

- **word:** Nu 23:19 De 9:5 Jos 23:14,15 Ps 115:1 138:2 Mt 24:35 Lu 1:54,55,72
- **according:** Mt 11:26 Lu 10:21 12:32 1Co 1:1 Eph 1:9 3:11

Related Passage:

1 Chronicles 17:19 "O LORD, for Your servant's sake, and according to Your own heart, You have wrought all this greatness, to make known all these great things.

GOD'S HEART AND WILL REVEALED TO DAVID

For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know- David understands that the LORD acts in synch with His prophetic word (cf 2Sa 7:27-28) which can be fully trusted. According to Your own heart speaks of God's love and mercy, which determine His good and acceptable and perfect will.

Anderson - Here David puts the focus on the positive rather than the negative. This is what we have to do when we get a no to our plans, that the no means that what he is getting ready to do is for the sake of his word and it is according to his will that he has done the great thing he has done. For David, he recognizes that it is more important for God's word and God's will to prevail rather than David's way. When God says no to some desire in his heart, remember that his plan is much better. Maybe you have dreamed of some life work that you have been unable to accomplish because you have a family of kids to care for. Maybe God's plan is for you to prepare one of your kids to do the work and do it better than you ever could. That is just one example. I am sure you can relate many more if you really think about it. Just be sure and get God's mind about everything.

2 Samuel 7:22 "For this reason You are great, O Lord GOD; for there is none like You, and there is no God besides You, according to all that we have heard with our ears.

- **For this reason:** De 3:24 1Ch 16:25 2Ch 2:5 Ps 48:1 86:10 96:4 135:5 145:3 Eze 36:22,32
- **none:** Ex 15:11 De 4:35 32:39 1Sa 2:2 Ps 86:8 89:6,8 Isa 40:18,25 Isa 45:5,18,22 Jer 10:6,7 Mic 7:18

Related Passages:

1 Chronicles 17:20 "O LORD, there is none like You, nor is there any God besides You, according to all that we have heard with our ears.

NO GOD LIKE THE LORD GOD

For this reason - David's conclusion is based on the greatness of God to let him know what was in His heart for His people Israel.

You are great, O Lord GOD; for there is none like You, and there is no God besides You, according to all that we have heard with our ears - **Heard with our ears** would refer to special which Israel had received. This verse speaks of the uniqueness of Yahweh. David is affirming Israel's belief in [MONOTHEISM](#).

Play the beautiful spiritual song [There is None Like You](#).

There is none like You, "
No one else can touch my heart like You do,
I can search for all eternity Lord
And find, there is none like You.

Your mercy flows like a river wide,
And healing comes from Your hand.
Suffering children are safe in Your arms,
There is none like You.
There is none like You,
(There is none like You, Lord)

2 Samuel 7:23 "And what one nation on the earth is like Your people Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and to do a great thing for You and awesome things for Your land, before Your people whom You have redeemed for Yourself from Egypt, from nations and their gods?"

BGT 2 Samuel 7:23 κα τ ς ς λα ς σου Ισραηλ θνος λλο ν τ γ ς δ γησεν α τ ν θε ς το λυτρ ασσθαι α τ λα ν το θ σθαι σε νομα το ποι σαι μεγαλω σην κα πιφ νειαν το κβαλε ν σε κ προσ που το λαο σου ο λυτρ σω σεαυτ ξ Α γ ππου θνη κα σκην ματα

LXE 2 Samuel 7:23 And what other nation in the earth is as thy people Israel? whereas God was his guide, to redeem for himself a people to make thee a name, to do mightily and nobly, so that thou shouldest cast out nations an their tabernacles from the presence of thy people, whom thou didst redeem for thyself out of Egypt?

KJV 2 Samuel 7:23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

NET 2 Samuel 7:23 Who is like your people, Israel, a unique nation on the earth? Their God went to claim a nation for himself and to make a name for himself! You did great and awesome acts for your land, before your people whom you delivered for yourself from the Egyptian empire and its gods.

CSB 2 Samuel 7:23 And who is like Your people Israel? God came to one nation on earth in order to redeem a people for Himself, to make a name for Himself, and to perform for them great and awesome acts, driving out nations and their gods before Your people You redeemed for Yourself from Egypt.

ESV 2 Samuel 7:23 And who is like your people Israel, the one nation on earth whom God went to redeem to

be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods?

NIV 2 Samuel 7:23 And who is like your people Israel--the one nation on earth that God went out to redeem as a people for himself, and to make a name for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt?

NLT 2 Samuel 7:23 What other nation on earth is like your people Israel? What other nation, O God, have you redeemed from slavery to be your own people? You made a great name for yourself when you redeemed your people from Egypt. You performed awesome miracles and drove out the nations and gods that stood in their way.

- **what one:** De 4:7,8,32-34 33:29 Ps 147:20 Ro 3:1,2
- **went:** Ex 3:7,8 19:5,6 Nu 14:13,14 Ps 111:9 Isa 63:7-14 Tit 2:14 1Pe 2:9 Rev 5:9
- **make:** Ex 9:16 Jos 7:9 1Ch 17:21 Isa 63:12,14 Eze 20:9 Eph 1:6
- **great thing:** De 10:21 Ps 40:5 65:5 66:3 106:22 145:6
- **people:** De 9:26 15:15 Ne 1:10
- **nations and their gods:** Ex 12:12

Related Passage:

1 Chronicles 17:21 "And what one nation in the earth is like Your people Israel, whom God went to redeem for Himself as a people, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt?"

WHAT NATION LIKE ISRAEL WHO GOD REDEEMED

And what one nation on the earth is like Your people Israel- This is rhetorical for there is no nation like the nation of Israel, for they alone can claim the great title **Your people Israel**.

whom God went to redeem for Himself as a people and to make a name for Himself- 1Ch 17:21 "to make You a name by great and terrible things," The redemption of Israel was not just to rescue Israel from slavery but ultimately that God's Name would be exalted among all the peoples. In this way they would see the acts of the true God which would show all the other so-called gods to be counterfeit. It would also show the pagan nations that there was a God Who was so powerful that He could redeem Israel from the most powerful nation on earth!

and to do a great thing for You and awesome things for Your land,

before Your people whom You have redeemed for Yourself from Egypt, from nations and their gods

2 Samuel 7:24 "For You have established for Yourself Your people Israel as Your own people forever, and You, O LORD, have become their God.

- **You have established:** Ge 17:7 De 26:18
- **art become:** 2Sa 7:23 Ex 15:2 De 27:9 1Ch 17:22 Ps 48:14 Isa 12:2 Jer 31:1,33 Jer 32:38 Ho 1:10 Zec 13:9 Joh 1:12 Ro 9:25,26 1Pe 2:10

Related Passages:

1 Chronicles 17:22 "For Your people Israel You made Your own people forever, and You, O LORD, became their God.

Deuteronomy 26:18+ "The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments;

GOD ESTABLISHED ISRAEL AND BECAME THEIR GOD

For You have established for Yourself Your people Israel as Your own people forever, - NET = "You made Israel your very own people for all time." This is because of God's everlasting covenant faithfulness that they are "His people, a treasured possession."

and You, O LORD, have become their God - This is the relationship aspect of God's everlasting covenant. For example we see this same truth in Jeremiah 31:33+ where God declares "this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and **I will be their God, and they shall be My people.**"

Henry Morris - forever. It is evident that David understood these promises of the Davidic Covenant to apply specifically to the people of Israel, as well as to himself and his promised son. That being so, it is significant that God said nothing to modify this understanding. It is true that eventually God will indeed give "my Son...the uttermost parts of the earth for thy possession" (Psalm 2:7,8), but He also promised Israel that "David my servant shall be king over them...And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt;...and my servant David shall be their prince for ever" (Ezekiel 37:24,25). As Gabriel promised Mary: "And he shall reign over the house of Jacob forever" (Luke 1:33). (Borrow [The Defender's Study Bible](#))

2 Samuel 7:25 "Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm it forever, and do as You have spoken,

BGT 2 Samuel 7:25 κα ν ν κ ρ ι μου κ ρ ι ε τ μα λ λ η σ α ς π ε ρ το δο λου σου κα το ο κου α το π σ τ ω σ ω ν
ω ς α ν ο ς κ ρ ι ε παντοκρ τω ρ θε το Ισραηλ κα ν ν καθ ς λ λ η σ α ς

LXE 2 Samuel 7:25 And now, O my Lord, the Almighty Lord God of Israel, confirm the word for ever which thou hast spoken concerning thy servant and his house: and now as thou hast said,

KJV 2 Samuel 7:25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

NET 2 Samuel 7:25 So now, O LORD God, make this promise you have made about your servant and his family a permanent reality. Do as you promised,

CSB 2 Samuel 7:25 Now, LORD God, fulfill the promise forever that You have made to Your servant and his house. Do as You have promised,

ESV 2 Samuel 7:25 And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken.

NIV 2 Samuel 7:25 "And now, LORD God, keep forever the promise you have made concerning your servant and his house. Do as you promised,

NLT 2 Samuel 7:25 "And now, O LORD God, I am your servant; do as you have promised concerning me and my family. Confirm it as a promise that will last forever.

- **confirm it forever:** Ge 32:12 Ps 119:49 Jer 11:4,5 Eze 36:37

Related Passage:

1 Chronicles 17:23 "Now, O LORD, let the word that You have spoken concerning Your servant and concerning his house be established forever, and do as You have spoken.

DAVID'S BOLD PRAYER: CONFIRM IT FOREVER

Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm it forever, and - Now that David has praised the Lord who he is and what he has done for him individually and for the nation Israel, he now turns to petition. David is coming boldly before the throne of grace to beseech God to fulfill His promise forever, making it a permanent reality. As noted above the monologue from vv 18-29 is David's prayer.

Anderson - How much the Lord loves for us to claim the promises of the Book and to beseech him in accordance with those promises which he has made. What a delight it is for our Father to fulfill those promises in his own good time and accordance with his faithful character.

“Standing on the promises of Christ my King,
Through eternal ages let his praises ring.
Glory in the highest I will shout and sing,
Standing on the promises of God.
Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail
Standing on the promises of God.”

Do as You have spoken - This is an additional bold prayer to do as You have promised.

2 Samuel 7:26 that Your name may be magnified forever, by saying, 'The LORD of hosts is God over Israel'; and may the house of Your servant David be established before You.

BGT 2 Samuel 7:26 μεγαλυθη η τ νομ σου ως α νος

LXE 2 Samuel 7:26 Let thy name be magnified for ever.

KJV 2 Samuel 7:26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

NET 2 Samuel 7:26 so you may gain lasting fame, as people say, 'The LORD of hosts is God over Israel!' The dynasty of your servant David will be established before you,

CSB 2 Samuel 7:26 so that Your name will be exalted forever, when it is said, "The LORD of Hosts is God over Israel." The house of Your servant David will be established before You

ESV 2 Samuel 7:26 And your name will be magnified forever, saying, 'The LORD of hosts is God over Israel,' and the house of your servant David will be established before you.

NIV 2 Samuel 7:26 so that your name will be great forever. Then men will say, 'The LORD Almighty is God over Israel!' And the house of your servant David will be established before you.

NLT 2 Samuel 7:26 And may your name be honored forever so that everyone will say, 'The LORD of Heaven's Armies is God over Israel!' And may the house of your servant David continue before you forever.

NRS 2 Samuel 7:26 Thus your name will be magnified forever in the saying, 'The LORD of hosts is God over Israel'; and the house of your servant David will be established before you.

NJB 2 Samuel 7:26 so that your name will be exalted for ever and people will say, "Israel's God is Yahweh Sabaoth." Your servant David's dynasty will be secure before you,

NAB 2 Samuel 7:26 Your name will be forever great, when men say, 'The LORD of hosts is God of Israel,' and the house of your servant David stands firm before you.

YLT 2 Samuel 7:26 And Thy Name is great unto the age, saying, Jehovah of Hosts is God over Israel, and the house of Thy servant David is established before Thee,

- **Your Name may be magnified:** 1Ch 17:23,24 1Ch 29:10-13 Ps 72:18-19 Ps 115:1 Mt 6:9 Joh 12:28
- **before:** Ge 17:18 1Ch 17:23,24 Ps 89:36

Related Passage:

1 Chronicles 17:24 "Let Your name be established and magnified forever, saying, 'The LORD of hosts is the God of Israel, even a God to Israel; and the house of David Your servant is established before You.' (**NET** renders it "so it may become a reality and you may gain lasting fame, as people say, 'The LORD who commands armies is the God of Israel.' David's dynasty will be established before you, 1Ch 17:24NET)

1 Chronicles 29:10-13 So David blessed the LORD in the sight of all the assembly; and David said, "Blessed are You, O LORD God of Israel our father, forever and ever. 11 "Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all. 12 "Both riches and honor come from

You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. 13 "Now therefore, our God, we thank You, and praise Your glorious name.

Psalm 72:18-19+ Blessed be the LORD God, the God of Israel, Who alone works wonders. 19And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.

GOD OF ISRAEL MAGNIFIED FOREVER

That - (term of purpose) David now expresses the purpose for his bold prayers in 2Sa 7:25.

Your Name may be magnified forever, by saying, 'The LORD of hosts is God over Israel- NLT = "And may your name be honored forever so that everyone will say, 'The LORD of Heaven's Armies is God over Israel!'" The reason for the petition to ask the Lord to keep his promise to David is so that the Lord's name will be great, and men will say, "The Lord Almighty is God over Israel!"

And may the house of Your servant David be established before You- NAS and NLT makes this sound like a prayer, but most versions render it as a declarative prophetic sentence. Thus the NIV = "And the house of your servant David will be established before you."

2 Samuel 7:27 "For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, 'I will build you a house'; therefore Your servant has found courage to pray this prayer to You.

BGT 2 Samuel 7:27 κ ρ ι ε παντοκρ τωρ θε ς Ισραηλ πεκ λυψας τ τ ο ν τ ο δο λου σου λ γων ο κον ο κοδομ σω σοι δι το το ε ρ εν δο λ ς σου τ ν καρδ αν αυτο το προσε ξασθαι πρ ς σ τ ν προσευχ ν τα η ν

LXE 2 Samuel 7:27 Almighty Lord God of Israel, thou hast uncovered the ear of thy servant, saying, I will build thee a house: therefore thy servant has found in his heart to pray this prayer to thee.

KJV 2 Samuel 7:27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

NET 2 Samuel 7:27 for you, O LORD of hosts, the God of Israel, have told your servant, 'I will build you a dynastic house.' That is why your servant has had the courage to pray this prayer to you.

CSB 2 Samuel 7:27 since You, LORD of Hosts, God of Israel, have revealed this to Your servant when You said, "I will build a house for you." Therefore, Your servant has found the courage to pray this prayer to You.

ESV 2 Samuel 7:27 For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house.' Therefore your servant has found courage to pray this prayer to you.

NIV 2 Samuel 7:27 "O LORD Almighty, God of Israel, you have revealed this to your servant, saying, 'I will build a house for you.' So your servant has found courage to offer you this prayer.

NLT 2 Samuel 7:27 "O LORD of Heaven's Armies, God of Israel, I have been bold enough to pray this prayer to you because you have revealed all this to your servant, saying, 'I will build a house for you-- a dynasty of kings!'

NRS 2 Samuel 7:27 For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house'; therefore your servant has found courage to pray this prayer to you.

NJB 2 Samuel 7:27 since you, Yahweh Sabaoth, the God of Israel, have disclosed to your servant, "I am going to build you a dynasty." Hence, your servant has ventured to offer this prayer to you.

NAB 2 Samuel 7:27 It is you, LORD of hosts, God of Israel, who said in a revelation to your servant, 'I will build a house for you.' Therefore your servant now finds the courage to make this prayer to you.

YLT 2 Samuel 7:27 For Thou, Jehovah of Hosts, God of Israel, Thou hast uncovered the ear of Thy servant, saying, A house I build for thee, therefore hath Thy servant found his heart to pray unto Thee this prayer;

GWN 2 Samuel 7:27 You, LORD of Armies, God of Israel, have revealed it especially to me, saying, 'I will build a house for you.' That is why I have found the courage to offer this prayer to you.

- **revelation**: Heb. opened the ear, Ru 4:4 1Sa 9:15 *marg: Ps 40:6

- **I will:** 2Sa 7:11
- **found:** 1Ch 17:25,26 Ps 10:17

Related Passage:

1 Chronicles 17:25 "For You, O my God, have revealed to Your servant that You will build for him a house; therefore Your servant has found courage to pray before You.

**DAVID'S COURAGE TO
PRAY TO YAHWEH**

For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, 'I will build you a house'- See the principle - revelation stimulates prayer to God.

THOUGHT - This is a good pattern to emulate. When we read the Word in the morning, do we walk away saying "I've checked off that box in my spiritual discipline list?" Or do we walk away, pondering it, praying it, praising God for what we have learned about Him and His ways?

therefore Your servant has found courage to pray this prayer to You - GWN - " That is why I have found the courage to offer this prayer to you." David is praying for fulfillment of the Davidic Covenant.

2 Samuel 7:28 "Now, O Lord GOD, You are God, and Your words are truth, and You have promised this good thing to Your servant.

BGT 2 Samuel 7:28 κα ν ν κ ρ ι μου κ ρ ι ε σ ε θε ς κα ο λ γ ο ι σου σ ο ν τ α ι λ η θ ι ν ο κα λ λ η σ α ς π ρ τ ο
δο λ ο υ σου τ γ α θ τ α τ α

LXE 2 Samuel 7:28 And now, O Lord my Lord, thou art God; and thy words will be true, and thou hast spoken these good things concerning thy servant.

KJV 2 Samuel 7:28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

NET 2 Samuel 7:28 Now, O sovereign LORD, you are the true God! May your words prove to be true! You have made this good promise to your servant!

CSB 2 Samuel 7:28 Lord GOD, You are God; Your words are true, and You have promised this grace to Your servant.

ESV 2 Samuel 7:28 And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant.

NIV 2 Samuel 7:28 O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant.

NLT 2 Samuel 7:28 For you are God, O Sovereign LORD. Your words are truth, and you have promised these good things to your servant.

NRS 2 Samuel 7:28 And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant;

NJB 2 Samuel 7:28 Yes, Lord Yahweh, you are God indeed, your words are true and you have made this generous promise to your servant.

NAB 2 Samuel 7:28 And now, Lord GOD, you are God and your words are truth; you have made this generous promise to your servant.

YLT 2 Samuel 7:28 And now, Lord Jehovah, Thou art God Himself, and Thy words are truth, and Thou speakest unto Thy servant this goodness,

GWN 2 Samuel 7:28 "Almighty LORD, you are God, and your words are trustworthy. You promised me this good thing.

BBE 2 Samuel 7:28 And now, O Lord God, you are God and your words are true and you have said you will

give your servant this good thing;

- **words:** Nu 23:19 Joh 17:17 Titus 1:2

Related Passage:

1 Chronicles 17:26 "Now, O LORD, You are God, and have promised this good thing to Your servant.

Numbers 23:19 "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?"

John 17:17 "Sanctify them in the **truth**; **Your word is truth.**

GOD ALONE IS GOD AND HIS WORDS & PROMISES ARE TRUE

Now, O Lord GOD, You are God, and Your words are truth, and You have promised this good thing to Your servant- Three aspects about God - (1) He is God, (2) His words are truth and (3) He has promised.

MacArthur - David's prayer indicated that he fully accepted by faith the extraordinary, irrevocable promises God made to David as king and to Israel as a nation.

2 Samuel 7:29 "Now therefore, may it please You to bless the house of Your servant, that it may continue **forever** before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed **forever.**"

BGT 2 Samuel 7:29 καὶ νῦν ρῆσαι καὶ ἐλγήσον τὸ οἶκόν σου τὸ εἶναι ἐστὶν ἀνά νύκτα σου πῶς ἐκρίμου κριε λησας κα π τ ς ε λογ ας σου ε λογηθ σεται ο κος το δο λου σου ε ς τ ν α ν α

LXE 2 Samuel 7:29 And now begin and bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord, my Lord, hast spoken, and the house of thy servant shall be blessed with thy blessing so as to continue for ever.

KJV 2 Samuel 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

NET 2 Samuel 7:29 Now be willing to bless your servant's dynasty so that it may stand permanently before you, for you, O sovereign LORD, have spoken. By your blessing may your servant's dynasty be blessed on into the future!"

CSB 2 Samuel 7:29 Now, please bless Your servant's house so that it will continue before You forever. For You, Lord GOD, have spoken, and with Your blessing Your servant's house will be blessed forever.

ESV 2 Samuel 7:29 Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever."

NIV 2 Samuel 7:29 Now be pleased to bless the house of your servant, that it may continue forever in your sight; for you, O Sovereign LORD, have spoken, and with your blessing the house of your servant will be blessed forever."

NLT 2 Samuel 7:29 And now, may it please you to bless the house of your servant, so that it may continue forever before you. For you have spoken, and when you grant a blessing to your servant, O Sovereign LORD, it is an eternal blessing!"

NRS 2 Samuel 7:29 now therefore may it please you to bless the house of your servant, so that it may continue forever before you; for you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever."

NJB 2 Samuel 7:29 What is more, you have deigned to bless your servant's dynasty, so that it may remain for ever before you; for you, Lord Yahweh, have spoken; and may your servant's dynasty be blessed with your blessing for ever.'

NAB 2 Samuel 7:29 Do, then, bless the house of your servant that it may be before you forever; for you, Lord GOD, have promised, and by your blessing the house of your servant shall be blessed forever."

YLT 2 Samuel 7:29 And now, begin and bless the house of Thy servant, to be unto the age before Thee, for Thou, Lord Jehovah, hast spoken, and by Thy blessing is the house of Thy servant blessed -- to the age.'

GWN 2 Samuel 7:29 Now, please bless my house so that it may continue in your presence forever. Indeed, you, Almighty LORD, have promised it. With your blessing my house will be blessed forever."

BBE 2 Samuel 7:29 So may it be your pleasure to give your blessing to the family of your servant, so that it may go on for ever before you: (for you, O Lord God, have said it,) and may your blessing be on your servant's family line for ever!

- **may it please You to bless the house of Your servant** Nu 6:24-26 1Ch 17:27 Ps 115:12-15
- **forever:** 2Sa 22:51

Related Passage:

1 Chronicles 17:27 "And now it has pleased You to bless the house of Your servant, that it may continue **forever** before You; for You, O LORD, have blessed, and it is blessed **forever**."

2 Samuel 22:51 "He is a tower of deliverance to His king, And shows lovingkindness to His anointed, To David and his descendants **forever**."

DAVID'S PRAYER TO BLESS HIS HOUSE FOREVER. AMEN

Now therefore, may it please You to bless the house of Your servant, that it may continue **forever before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed **forever** - David prays again for blessing on the house of David.**

Beginning in verse 13 in the context of the Davidic covenant and David's praise for this covenant, the word FOREVER is a keyword occurring 8x in 6 verses - 2Sa 7:13 2Sa 7:16 2Sa 7:24 2Sa 7:25 2Sa 7:26 2Sa 7:29