

1Chronicles 17

1Chronicles 17:1–17

The Davidic Covenant

Outline of Chapter 17:

Introduction

| | | |
|-----|-------|--|
| vv. | 1–2 | David Wants to Build a Permanent Structure for the Ark of the Covenant |
| vv. | 3–15 | The Davidic Covenant |
| vv. | 16–27 | David's Prayer of Response to God |

Addendum

Charts, Short Doctrines and Maps:

Introduction

| | | |
|----|----|---|
| v. | 1 | Our Takeaway from 1Chronicles 17:1 |
| v. | 1 | Why Doesn't God Require David to Bring the Ark and the Tabernacle Together? |
| v. | 4 | Why Doesn't God Allow David to Build a Temple for Him? |
| v. | 5 | What Does it Mean for an Omnipresent God to Concentrate His Presence? |
| v. | 5 | Domiciles Occupied by the Lord |
| v. | 6 | God Walks with His People |
| v. | 8 | God is with David (and He is with Us) |
| v. | 10 | God Subdues Our Enemies |
| v. | 11 | The Near and Far Fulfillment of the Davidic Covenant |
| v. | 11 | The Davidic Covenant is Applied only to Jesus |
| v. | 14 | Interpretations of "I will establish him [Him] in My House." |
| v. | 14 | Progressive Revelation and the Messiah to Come |
| v. | 14 | Order of Events |
| v. | 17 | Commentators Interpret 1Chronicles 17:17 |
| v. | 19 | According to God's Thinking |
| v. | 21 | Assaults on the Four Divine Institutions in the United States |
| v. | 21 | The Uniqueness of Israel |
| v. | 21 | A Quick View of Redemption |
| v. | 21 | Links to the Doctrine of Redemption |
| v. | 23 | The Word <i>House</i> in 1Chronicles 17 |
| v. | 23 | Covenant Theology |
| v. | 24 | Scofield on the Title <i>the Lord of Hosts (Jehovah Sabaoth)</i> |
| v. | 24 | Titles: the God of Israel and the God to Israel |
| v. | 26 | Lists of the Promises of God |
| v. | 27 | The Sufferings of Christ and the Sufferings of Man |
| v. | 27 | David Never Forgets this Promise of God |

| | |
|----------|--|
| Addendum | The Inconsistencies of the Samuel Text and the Chronicles Text |
| Addendum | What About the Accuracy of the Bible? |
| Addendum | Textual Criticism |

Addendum
Addendum
Addendum
Addendum

Why Does God Preserve 2Samuel 7 and 1Chronicles 17?
A Complete Translation of 1Chronicles 1
A Complete Translation of 1Chronicles 17 and 2Samuel 7
Additional Resources on the Davidic Covenant

| Doctrines Covered | | Doctrines Alluded To | |
|-------------------|--|----------------------|--|
| | | | |

| Psalms Alluded To | | | |
|--|----------|--|--|
| | | | |
| Chapters of the Bible Appropriately Exegeted with this Chapter | | | |
| 2Sam. 7 | Psalm 89 | | |

| Definition of Terms | |
|--------------------------------------|---|
| Autograph | An autograph is an exact copy of the original text of any book of the Bible. |
| Client Nation | Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. |
| Cycles of Discipline | A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends. |
| Divine Dynasphere | The palace or the sphere in where lies divine assets and privileges that God has given to each Church age believer. Hence divine dynasphere can be equated to the PPOG, or predestination noted in the Bible. |
| Edification Complex Structure | We build within our own souls a structure based upon doctrine from the Word of God. This structure gives us the very framework from which our lives are defined, guided and made content. More info is found here (there is a second part to this lesson as well): http://www.gracedoctrine.org/word/Doctrines/Edification%20Complex%20of%20the%20Soul,%20Part%201.htm |
| Fifth Cycle of Discipline | The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. |

| | |
|--|---|
| Hypostatic Union | <p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>The two natures of Christ maintain their complete identity while being joined in personal union forever. The characteristics of His human nature belong to the human part of Him; the characteristics of His divine nature belong to the God part of Him. Each nature has its own attributes that adhere to that nature. In other words, there is no mixture of the two natures. He is never half-God and half-man or half-man and half-God..</p> |
| Progressive Revelation | God reveals bits and pieces of eternal truth to man throughout time. We may be made aware of the Trinity in the first chapter of Genesis; however, we do not know all there is to know about the Trinity in that first chapter. |
| Textual Criticism | Textual criticism is the science of determining which text in the Bible is most accurate, if there are 2 or more different readings for the same passage. |
| Variant Reading | When two ancient texts have slightly different text, the differences are called <i>variant readings</i> . |
| Some of these terms were coined by R. B. Thieme Jr. during his 50+ year ministry at Berachah Church. | |
| <p>Some of these definitions may have been taken from</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://www.bigrick.org/pubs/terms.pdf</p> <p>http://www.gbible.org/_files/pdf/Doctrine_of_The_Divine_Decree.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d&sf=rea&did=28</p> <p>http://www.realtime.net/~wdoud/topics/chastisement.html</p> | |

An Introduction to 1Chronicles

Introduction: 1Chron. 17 is our third foray into the Davidic Covenant. We were first introduced to it in **2Sam. 7**. Then we went to **Psalms 89**, which is far more than a repetition of the Davidic Covenant. Portions of the Abrahamic and Palestinian Covenants came into play. Furthermore, **Psalms 89** was designed, in part, to be read by Jews in all periods of time, and then to believe in Jesus Christ as a result.

When something is important, God repeats it. When I was first saved, I knew next to nothing about the Bible (even though I had attended many churches of many persuasions over the years prior to my salvation). I remember that one of the things that struck me weird was that there were 4 gospels. Why are there 4 historic accounts of the life of Jesus Christ? Once I began to learn some doctrine, it became very clear that God made certain that the life and crucifixion and resurrection of Jesus Christ are the most certain historical events in all human history. If one puts all religious and anti-religious bias aside, and just examines Jesus Christ from an historical approach, there is no person in history, say prior to the 1600's, who is so well documented. When we examine an historical event or set of events, it is important for us to have an eyewitness source. If not an eyewitness (called a primary source), then a secondary source, someone who has spoken to an eyewitness. Two of the gospels (Matthew and John) are eyewitness reports. Matthew and John were both there for most of the events which they recorded, and their gospels are so different, that this emphasizes just how differently eyewitnesses can observe the same event (they are not contradictory; but they are different). Luke and Mark are secondary sources; they both talked to people who were observers of the events of their gospels. Luke used other documents and personal interviews and Mark got his information from Peter.

The second important thing when it comes to an historical event (or series of events) is, how far removed in time are copies of the recording of the events from the events themselves? Most of the gospels appear to have been written decades later, which is, admittedly, sometime later than we would like them to have been written, but, the writers of the gospels were not principally writers. Matthew was a tax collector, Peter and John were fishermen, and Luke was a physician who later became an historian. So none of these men were the kind of men who would generally write down anything, except for Luke.

The third consideration is how far removed in time are our copies of the recording of an event or events from the original manuscripts? Here, the Bible is head and shoulders above all other historical documents. Josh McDowell showed in his excellent book *Evidence that Demands a Verdict* (and its many incarnations since then) that we have manuscripts closer in time to when they were written than any other set of ancient historical documents and that we have more manuscripts than can be found for any other historical or literary document. The research which McDowell did is found on many internet sites (including my own), and one good example is: a paper which compares the **Bible and the Quran**: (<http://www.debate.org.uk/topics/history/bib-qur/bibmanu.htm>), by Jay Smith. The second link lists the many ancient manuscripts from that general era, how many we have and how close they are to the original manuscripts written by Matthew, Mark, Luke and John.

The 4th reason for the importance of the gospels is, the number of witnesses and their agreement concerning the events themselves. What we have are 4 men who agree in all of the essentials about the Person of Jesus Christ.

This brings us to the Davidic Covenant, found 3 times in the Bible, and referenced many times besides that (2Sam. 23:5 1Chron. 22:6–13 28:2–10 2Chron. 6:4–11, 14–17 7:17–18 13:5, 8 21:7 23:3 Isa. 9:6 Jer. 33:19–22 Luke 1:32–33 Acts 2:29–36). God is making certain that all Jews (and some of us Gentiles) know and understand His promises to David and that these promises are going to stand till the end of time. This is also to stir up Jews. A Jew read the Davidic Covenant (particularly in Psalm 89) and it should give him or her pause. He (or she) reads these promises, and they are quite clear; and any normal person ought to ask, “Where are you, God? When will you fulfill these promises?”

Now, from the outset, I must admit, I do not see another reason for this additional quoting of the Davidic Covenant, apart from it emphasizing just how important this covenant is. Insofar as I can determine, there is not a dime’s worth of difference between 1Chron. 17 and 2Sam. 7. A handful of phrases will be left out, and a word here or there, in almost every verse, is different. I will note all of the differences in the Hebrew exegesis.¹

What is interesting is, when David received this promise from God, there was a great deal of possibility before him. Although no dynasty of any sort had been established at this point in time, the Davidic Covenant promised David an eternal dynasty. So, this was first written down as David looked off into the future. The writer of Chronicles is recording this information somewhere between 500–400 B.C. At this point in time, there is no Davidic dynasty (although his line is being watched). The Jews have just returned from being in exile (516 B.C.) and there is no indication that any sort of a kingship was every established after this time. Although the history of Israel during the intertestamental times is limited (perhaps the best history we have is Josephus’ rather than the Apocrypha), none of it includes the reestablishment of the Davidic dynasty. However, the writer of Chronicles (properly, he is an editor) spends more time dealing with this promise made to David even during a time period where no such dynasty even existed (even more so than did the writers of Samuel or Kings). The editor of Chronicles, therefore, was looking forward to the Messiah, the eternal King of Israel.

In a previous chapter of Chronicles, I transferred many of the notes from its corresponding Samuel chapter. However, I have not done that here. So, although there will be certainly some overlap, almost none of the notes from 2Sam. 7 will be reproduced here (nor will any of the text of this exegetical study be reproduced in 2Sam. 7). I think I did bring 3 charts from 2Sam. 7 into this study.

Because 2Sam. 7 = 1Chron. 17 (something which occurs in several chapters of Chronicles), I will provide a word-by-word comparison between the two chapters within the Hebrew exegesis. I will also lay out the nearly literal

¹ I also came across a half a dozen minor errors in the Hebrew exegesis, which I will eventually change in 2Sam. 7 and repost.

translations of both chapters **side-by-side** at the end and discuss the **inconsistencies** of the two texts, the **accuracy of the Bible** and a little about **Old Testament textual criticism** at the end of this study.

[Return to Chapter Outline](#)

[Return to the Chart Index](#)

David Wants to Build a Permanent Structure for the Ark of the Covenant

2Samuel 7:1–3

Slavishly literal:

And so he is in which remained David in his house; and so says David unto Nathan the prophet, “Behold, I am remaining in a house of cedar and an Ark of a Covenant of Y^ehowah underneath curtains.”

Moderately literal:

And it was in the place where David stayed, in his house, when [lit., **and**] David said to Nathan the prophet, “Listen, I stay in [this] house of cedar but the Ark of the Covenant of Y^ehowah [stays] underneath curtains.”

David, while staying in his home, said to Nathan the prophet, “Look, I am living in the house of cedar while the Ark of the Covenant of Jehovah remains underneath curtains.”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation, respectively). When there are serious disparities between my translation and Brenton’s, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those ancient translators.

Masoretic Text (Hebrew)

And so he is in which remained David in his house; and so says David unto Nathan the prophet, “Behold, I am remaining in a house of cedar and an Ark of a Covenant of Y^ehowah underneath curtains.”

Peshitta (Syriac)

Now it came to pass when David dwelt in his house, David said to Nathan the prophet, Behold, I dwell in a house which is covered with the beams of cedars, but the ark of the covenant of the LORD is resting in the midst of the tent of hair of goats.

Septuagint (Greek)

And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord is under *curtains* of skins.

Significant differences:

And now it came to pass is a reasonable translation of the Hebrew *and so he is*. Both *when* and *as* are reasonable translations of *in which*. When comparing these texts, I look for anything which would suggest that the Greek translators had a different text to work from than what we have today.

Thought-for-thought translations; paraphrases:

| | |
|-----------------------------|---|
| CEV | Soon after David moved into his new palace, he said to Nathan the prophet, "Look around! I live in a palace made of cedar, but the sacred chest is kept in a tent." |
| Easy-to-Read Version | After David had moved into his house, he said to Nathan the prophet, "Look, I am living in a house made of cedar wood, but the Box of the Agreement sits under a tent. {I want to build a temple for God.}" |
| Good News Bible (TEV) | King David was now living in his palace. One day he sent for the prophet Nathan and said to him, "Here I am living in a house built of cedar, but the LORD's Covenant Box is kept in a tent!" |
| <i>The Message</i> | After the king had made himself at home, he said to Nathan the prophet, "Look at this: Here I am comfortable in a luxurious palace of cedar and the Chest of the Covenant of GOD sits under a tent." |
| New American Bible | After David had taken up residence in his house, he said to Nathan the prophet, "See, I am living in a house of cedar, but the ark of the covenant of the LORD dwells under tentcloth." |
| New International Readers V | David settled down in his palace. Then he spoke to the prophet Nathan. He said, "Here I am, living in a palace that has beautiful cedar walls. But the ark of the covenant of the Lord is under a tent." |
| New Jerusalem Bible | It happened, once David had settled into his palace, that David said to the prophet Nathan, 'Here am I living in a cedar-wood palace, while the ark of the covenant of Yahweh is under awnings.' |
| New Life Bible | Now when David lived in his house, he said to Nathan the special preacher, "See, I am living in a house of cedar wood. But the special box with the Law of the Lord is under a tent." |
| New Living Translation | When David was settled in his palace, he summoned Nathan the prophet. "Look," David said, "I am living in a beautiful cedar palace,[a] but the Ark of the Lord's Covenant is out there under a tent!" |
| Revised English Bible | Once David was established in his palace, he said to Nathan the prophet, 'Here am living in a home of cedar, while the Ark of the Covenant of the LORD is housed in a tent.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------------|---|
| Bible in Basic English | Now when David was living in his house, he said to Nathan the prophet, See, I am living in a house of cedar-wood, but the ark of the Lord's agreement is under the curtains of a tent. |
| Complete Apostles' Bible | And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord <i>is</i> under <i>curtains</i> of skins. |
| <i>God's Word</i> TM | When David was living in his house, he said to the prophet Nathan, "I'm living in a house made of cedar, while the ark of the LORD'S promise is inside a tent." |
| HCSB | When David had settled into his palace, he said to Nathan the prophet, "Look! I am living in a cedar house while the ark of the LORD's covenant is under tent curtains." |
| JPS (Tanakh) | When David settled in his palace, David said to the prophet Nathan, "Here I am dwelling in a house of cedar, while the Ark of the Covenant of the LORD is under tent-clothes" |
| NET Bible® | <p>God Makes a Promise to David</p> <p>When David had settled into his palace [Hebrew, <i>house</i>], <i>he</i> [Hebrew, <i>David</i>; The pronoun "he" has been used in the translation here to avoid redundancy in keeping with contemporary English] said to Nathan the prophet, "Look, I am living in a palace [Hebrew, <i>house</i>] made from cedar, while the ark of the LORD's covenant is under a tent [Hebrew, <i>tent curtains</i>]." When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.</p> |

Literal, almost word-for-word, renderings:

| | |
|---------------------------------|--|
| A Conservative Version | And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of LORD [dwells] under curtains. |
| Updated <i>Emphasized Bible</i> | And it came to pass, when David had taken up his abode in his house, that David said unto Nathan the prophet, Look, I am dwelling in a house of cedars, but, the ark of the covenant of Yahweh, is under curtains. |
| English Standard Version | Now when David lived in his house, David said to Nathan the prophet, "Behold, I dwell in a house of cedar, but the ark of the covenant of the LORD is under a tent." |
| LTHB | And it happened, as David sat in his house, that David said to Nathan the prophet, Behold, I am living in a house of cedars, and the ark of the covenant of Jehovah is under curtains. |
| New King James Version | Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of the covenant of the LORD is under tent curtains." |
| A Voice in the Wilderness | Now it came to pass, when David had been dwelling in his house, that David said to Nathan the prophet, Behold now, I am dwelling in a house of cedar, but the ark of the covenant of Jehovah is under curtains.. |
| Young's Updated LT | And it comes to pass as David sat in his house, that David says unto Nathan the prophet, "Look, I am dwelling in a house of cedars, and the ark of the covenant of Jehovah is under curtains " |

What is the gist of this verse? David recognizes all that God has done for him, and says to Nathan, "I live in a house of cedar, but the Ark of God is inside a tent."

1Chronicles 17:1a = 2Samuel 7:1a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| 'ăšher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |

The bêt^h preposition and 'ăšher together mean *where, wherever, wheresoever; in the place where*.

2Sam. 7:1 has, instead of b^e 'ăšher, the following:

| | | | |
|-----------------------------|---------------------------------|--------------------------------------|----------------------------|
| kîy (כִּי) [pronounced kee] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
|-----------------------------|---------------------------------|--------------------------------------|----------------------------|

The darkened portions of the Hebrew exegesis is text from the Samuel manuscripts which is not found in the Chronicles manuscripts.

1Chronicles 17:1a = 2Samuel 7:1a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| yâshab (יָשָׁב) [pronounced yaw-SHAH ^h V] | <i>to remain, to stay; to dwell, to live, to inhabit; to sit</i> | 3 rd person masculine singular, Qal perfect | Strong's #3427 BDB #442 |
| Dâvid (דָּוִד); also Dâviyd (דֹּוִיִּד) [pronounced daw-VEED] | <i>beloved and is transliterated David</i> | masculine proper noun | Strong's #1732 BDB #187 |
| 2Sam. 7:1 has the following instead: | | | |
| melek ^e (מֶלֶךְ) [pronounced MEH-lek] | <i>king, ruler, prince</i> | masculine singular noun with the definite article | Strong's #4428 BDB #572 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1004 BDB #108 |

Translation: *And it was in the place where David stayed, in his house,...* During David's time as king, he had period of time when there was not much going on. David was sitting in his house, and he began to look around and think things over. This could have occurred very soon after Hiram, the king of Tyre, built David a palace (which appears to have occurred first in time). In fact, this is by far the most reasonable approach to take. We are told in 1Chron. 14:1 that Hiram built a palace of cedar for David and David will say that he is living in a house (palace) of cedar. Therefore, that is no reason to assume a different historical order.

2Samuel 7:1b is not in 1Chronicles

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|---|
| The following is found in 2Samuel but not in 1Chronicles | | | |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| nûwach (נָוַח) [pronounced NOO-ahkh] | <i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i> | 3 rd person masculine singular, Hiphil imperfect | Strong's #5117 (and #3240) BDB #628 |
| The LXX has a legitimate verb here, but one which has a slightly different English translation: <i>to give an inheritance</i> is the meaning of the LXX verb. | | | |

2Samuel 7:1b is not in 1Chronicles

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| min (מִן) [pronounced min] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| çâbîyb (בִּיבֹי) [pronounced saw ^b -VEE ^b V] | <i>around, surrounding, circuit, round about, encircle</i> | adverb | Strong's #5439 BDB #686 |
| The min preposition and çâbîyb mean <i>from round about, from every side</i> . | | | |
| min (מִן) [pronounced min] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| kôl (כֹּל) [pronounced kohl] | with a plural noun, it is rendered <i>all of, all; any of</i> | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| 'âyab (אֵיבָ) [pronounced aw-YA ^b V] | <i>enemy, the one being at enmity with you; enmity, hostility</i> | masculine plural, Qal active participle; with the 3 rd person masculine singular suffix | Strong's #340 BDB #33 |

Translation: None. We are told in 2Sam. 7:1 that God had given David rest on every side from his enemies. During our lives here on earth, there are going to be periods of time when life is easy and non-eventful.

Application: When you have some downtime, some time to relax, then it is important to make use of it. The most important thing for the individual believer to do is to take in doctrine when his life is running smoothly. This gets you prepared for the difficulties which will inevitably come upon you.

You may wonder why the writer of Chronicles leaves this out—the NIV Study Bible suggests² that David's wars would be covered in 1Chron. 18–20, so that it would seem odd to speak of a cessation of hostilities and then follow this with a chapter all about hostilities. The NIV Study Bible suggests that (1) the chronicler left this out because there would be chapters to follow which deal with war and (2) David did not have any peace and rest until near the end of his life (suggesting that this chapter occurs after all of David's wars). Although I will grant that, possibly, the editor of Chronicles did not want to include this statement about David having rest from his enemies because wars will be covered in the chapters to come, this does not mean that 1Chron. 17 (or, 2Sam. 7, for that matter) are chronologically out of order. David did not fight nonstop wars for the first few decades and then it all stopped. Like the nation Israel today, there is a war every now and again. David may have faced more wars than most, but that does not mean that he never enjoyed a moment's peace. Very likely, there were months and sometimes even years here and there when David was not engaged in a campaign somewhere. However, what this does suggest is, the records for Samuel were written down very near the time that these incidents occurred. There is a great deal of detail in 2Sam. 7, which suggests that this history was recorded soon after it occurred. That David, a few months later, went to war against the Philistines, does not negate this period of peace which he enjoys. It only suggests that the history of Samuel was written down as it occurred as opposed to being recorded at the end of David's life.

² The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 601 (footnote).

1Chronicles 17:1b = 2Samuel 7:2a1a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 2 nd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| Dâvid (דָּוִד); also Dâviyd (דִּיִּד) [pronounced <i>daw-VEED</i>] | <i>beloved and is transliterated David</i> | masculine proper noun | Strong's #1732 BDB #187 |
| 2Sam. 7:1 has the following instead: | | | |
| melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>] | <i>king, ruler, prince</i> | masculine singular noun with the definite article | Strong's #4428 BDB #572 |
| 'el (אֶל) [pronounced <i>e</i>] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Nâthân (נָתַן) [pronounced <i>naw-THAWN</i>] | <i>given; one who is given; transliterated Nathan</i> | masculine singular, proper noun | Strong's #5416 BDB #681 |
| nâbiy' (נָבִי) [pronounced <i>naw^b-VEE</i>] | <i>spokesman, speaker, prophet</i> | masculine plural noun with the definite article | Strong's #5030 BDB #611 |

Translation: ...*when* [lit., *and*] *David said to Nathan the prophet*,... There are some unusual particles here. It is possible that ...*in which...and...* means ...*during which...when...* In any case, David has some downtime and notice how he is spending this downtime—he is chatting with Nathan the prophet. We do not know all that is going on here, whether David had called for Nathan to come into the palace or whether this was a Bible class of sorts. There is nothing here or in 2Sam. 7 where David seems to specifically call for Nathan, suggesting that Nathan may have been there for awhile.

This is Nathan's first appearance in Scripture (also, of course, in 2Sam. 7:2). Very little is said about him, where he came from, how David knew he was a prophet, where he was living, how often he went and talked to David. His position relative to David is assumed, not stated. We will see that David, the most powerful man in Israel, will recognize the authority of Nathan. At some future time, we will examine Nathan in more detail.

1Chronicles 17:1c = 2Samuel 7:2b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--------------------------------------|--|
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| 2Samuel has the following instead: | | | |

1Chronicles 17:1c = 2Samuel 7:2b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>look, see, behold, view, see here, listen up</i> | 2 nd person masculine singular, Qal imperative | Strong's #7200 BDB #906 |
| nâ' (נָא) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| 'ânôkîy (אֲנִי) [pronounced awn-oh-KEE] | <i>I, me; (sometimes a verb is implied)</i> | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| yâshab (יָשַׁב) [pronounced yaw-SHAH ^h V] | <i>inhabiting, staying, remaining, dwelling, sitting</i> | Qal active participle | Strong's #3427 BDB #442 |
| b ^e (בְּ) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'erez (אֶרֶז) [pronounced EH-rez] | <i>cedar</i> | masculine plural noun with the definite article | Strong's #730 BDB #72 |

2Sam. 7 lacks the definite article, which is one letter which would precede *cedar*.

Translation:...“Listen, I stay in [this] house of cedar... David is taking stock of his life and his situation. He is greatly blessed. He had admired Jerusalem and Mount Zion since he was a young man. To him, it is one of the most beautiful places that He has ever seen. Now, as King of Israel, one of the most powerful men of his world, David looks around and is appreciative of where he is in life. He lives in a wonderful palace of cedar.

Hiram, the King of Tyre, built this great palace for David (1Chron. 14:1).

Application: Our wealth and possessions are relative. Many of us live in houses superior to those lived in by kings of ancient days. I have a wonderful system of indoor plumbing, refrigerated food, and air conditioning. Although ancient man had a lot more technology than we realize, if David saw your house and all that was in it, he would probably prefer it to his kingly palace (as would be true of almost any ancient king). Although the size of a king's palace may have been great (I am unlearned in this area, being only familiar with the residences of rulers over the past few hundred years), the great conveniences which we enjoy would have made David jealous. So, when evaluating your place in this world, bear in mind, you can always find someone who lives in a bigger and nicer home and you can always find someone who lives in a lesser home. What God does is provide us the inner ability to be content with what He has given us. I know people who have houses which are larger and more exquisite than my own; however, I am very happy with what God has given me. I do not feel pressure or anxiety or any necessity to find a nicer home than the one in which I live. The next time you become so concerned about your possessions, realize that, if you are an American, then you live better than 90–95% of the rest of the world. If you are unhappy with where you live, then your problem is a spiritual one rather than an environmental one.

Application: Have you ever wondered about these hyper-environmentalists? That we live in a country with clean water and clean air is a great blessing. In the past half-century, the United States has come a long ways when it comes to balancing normal growth with our environment. However, there are some environmentalists out there

who are extremely concerned about their environment and they think that America is sliding into some great environmental mess. Most of their problem is, they are not content with what God has given them. This is why people can live in the greatest environment in the world in the greatest economy in the world, and yet, be dissatisfied and thinking that our country is on the wrong track (whatever that means).

Application: This does not mean that all environmental concerns are wrong, nor does it mean that the believer ought not to be concerned with his environment. Many believers love to hunt and fish or sail or garden or hike; and the great creation which God has made is a wonder to behold and enjoy. Therefore, preserving aspects of what God has given us is a wonderful thing, and provides great enjoyment for many of us. God told Adam to subdue the earth. God has given us a great many resources, like oil, and there is not reason why we ought not use what God has given us. As we build and expand, we ought to take thought to preservation of certain areas as well. It is all a balance. Even when someone wants to get away from it all and build a house way out in the country; they soon find out that there are a great many things in nature which they do not like—swarms of insects, poison oak and snakes. So the person who puts up a house out in the wild also will tame much of the wild in his immediate vicinity. He may not desire a lawn, but most people will clear away the brush from around the house and cut down the high grasses and even remove a tree or two. It is all a balance. The problem is, when you become obsessed with your environment, with the actions of others, and when you believe that your happiness is directly impacted by your environment. When you somehow believe that your happiness is related to drilling for oil in ANWR (Alaskan National Wildlife Reserve) or not drilling for oil in ANWR, then you have a spiritual problem. We live in the devil's world and we will never be able to fix the devil's world. This does not mean that we completely ignore the environment nor does it mean that we devote most of our lives to *saving* the environment. Usually, there is a reasonable balance which needs to be established. I believe that we ought to use our own resources or be ready to use them (shale oil in Colorado or oil and natural gas from ANWR and offshore drilling), but if this does not occur during my lifetime, I am not going to stress over it.

1Chronicles 17:1d = 2Samuel 7:2c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|-----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾărôwn (אֹרֹן) [pronounced <i>uh-ROHN</i>] | <i>ark, chest; Ark</i> | masculine singular construct | Strong's #727 BDB #75 |
| b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>] | <i>covenant, pact, alliance, treaty, alliance; contract</i> | feminine singular construct | Strong's #1285 BDB #136 |
| 2Sam. 7 lacks the word <i>covenant</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 2Sam. 7:2 has instead: | | | |
| ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the definite article | Strong's #430 BDB #43 |
| tachath (תַּחַת) [pronounced <i>TAH-khath</i>] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition of location or foundation | Strong's #8478 BDB #1065 |

1Chronicles 17:1d = 2Samuel 7:2c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|------------------------------|-----------------------------|
| tachath is not found in 2Sam. 7:2. They have, instead: | | | |
| yâshab (בָּשַׁב) [pronounced yaw-SHAH ^b V] | <i>inhabiting, staying, remaining, dwelling, sitting</i> | Qal active participle | Strong's #3427 BDB #442 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E] | <i>midst, among, middle</i> | masculine singular construct | Strong's #8432 BDB #1063 |
| With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . with the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> . | | | |
| y ^e rîy'âh (הַעֲרִי) [pronounced y ^{ee} -ree-GAWH] | <i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i> | feminine plural noun | Strong's #3407 BDB #438 |

There is a definite article in 2Sam. 7:2.

Translation: ...but the Ark of the Covenant of Y^ehowah [stays] underneath curtains." What appears to be the order of things is, (1) David attacks and takes control of Jerusalem; (2) Hiram builds a palace of cedar for David; (3) David brings the Ark of God into Jerusalem, into the city walls, and deposits it in a tent (but not the Tent of God); and now (4) David is considering this situation. He is in a palace of cedar and God's Ark is essentially outdoors in a tent. To David, this just does not make sense. The Ark of God is far more important to Israel than David is.

That the Ark has been kept in a tent is found in Ex. 40:19–21 2Sam. 6:17 1Chron. 15:1 16:1 17:5 2Chron. 1:4.

If David lives in a house of cedar and the Ark of the Covenant is underneath tent curtains, that seems like quite an inequity. The implication is, Israel is now in a permanent place, David is in a permanent palace, so it seems logical that the Ark is placed into a permanent structure rather than a tent. It did not seem right to David for him to live in this grand palace—probably the nicest home in all of Israel—and the Ark of God was in this tent.

We do not know whether this is all that David says or if Nathan understands the gist of what is being said without David going any further. This sort of thing is quite common in the Bible—to understate rather than to overstate a thing. Not a word is said about David's exact plans. All that is presented here and in Samuel is just a short interchange between these two men. I am sure that David had more to say than, "Here I am in a house made of cedar, and the Ark of God is sitting within a tent." I am sure that he had a vision of what he wanted to be done, which he probably explained to Nathan. However, God the Holy Spirit did not believe that to be very important, and so we do not know exactly what David's plans were (although we can reasonably conclude that they involved building a more permanent structure for the Ark of God).

There are several things to take notice of here:

Our Takeaway from 1Chronicles 17:1

1. David does not say, “But God is underneath curtains.” Despite all of the heathen influences around Israel, the Bible never speaks of the Ark of God as being God. Men are never urged to worship the Ark of God.
2. Secondly, what David wants to do, or plans to do, is a lot less important than what God plans to do. Therefore, we spend a total of one verse on David’s ideas, and vv. 4–14 on what God is going to do.
3. Thirdly, this helps us to understand why David does not reunite the Tent of Meeting with the Ark.
 - a. This would be exactly what we would expect David, a man of God to do—to fetch the Tabernacle of God and bring it to Jerusalem, and then to put the Ark inside of it (in the Holy of Holies).
 - b. However, David’s plans here are to, instead, build a permanent structure for the Ark.
 - c. God, when speaking to David through Nathan, will indicate that David’s son, Solomon (unnamed here) will build a permanent dwelling for the Ark of God.
 - d. God does not require David to, in the meantime, bring the Tent of Meeting to Jerusalem.

Most kings in David’s position would be looking to increase the size of their kingdom or to bring more wealth into the treasury. David is given some time off and he determines that the place where the Ark is kept is important to him. This is on his mind. Keeping the Ark of God in a tent when David himself lives in a great palace made of cedar just seems wrong to him.

Although some exegetes³ place these events near the end of David’s life, I don’t think that David lived all of this time and suddenly he realizes that he is living in a house of cedar, but the Ark of God is in a tent. As a young boy, David had been enthralled with the city of Jerusalem and its great beauty; and now David, one a boy who followed after his family’s sheep, was ruling Israel from the city of Jerusalem, living in a palace built for him by the King of Tyre. I doubt that it took David 30 or 40 years to recognize what would seem like an obvious inequity. I think that David recognized this early on in his life in Jerusalem. David was grace orientated all of his life. He did not finally become spiritually mature at the end of his life. David was a principled man who knew the Bible early on. Therefore, one of the first things to occur to him as he first sits upon his new throne in his new cedar palace is, Jehovah Elohim, the God of Israel.

Chapter Outline

Charts, Maps and Short Doctrines

This leads us to the question:

Why Doesn’t God Require David to Bring the Ark and the Tabernacle Together?

1. You will notice that God will not say to David, “Since Solomon will be building a permanent dwelling for My Ark, in the meantime, you need to go fetch the Tabernacle and bring it to Jerusalem [or take the Ark to where the Tabernacle is].”
2. David, as a type of Christ, will be emphasized, over the next 40 years.
3. The Ark is never spoken of as being God, even though this is how heathen saw their own religious artifacts. But the Ark was a type of Christ.
4. Although God will not say this specifically, David will be seen as a type of Christ, as will his son Solomon.
5. David represents Christ in His 1st and 2nd Advents. He is a type of Christ. Jesus will return and slaughter the unbelieving heathen who have descended upon Jerusalem to war.
6. Solomon will represent Jesus in His Millennial reign.
7. For most of the history of Israel, the Ark, which is a type of Christ, will be hidden. It is kept within the Holy of Holies inside of the Tabernacle. However, for one generation, the children of Israel will behold our Lord.
8. Therefore, the emphasis during the time of David is David himself, right in front of his people, just as Jesus will be right in front of His people.

³ For one example, *The Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 17:1.

Why Doesn't God Require David to Bring the Ark and the Tabernacle Together?

9. Therefore, Israel is to focus upon their king, the king whom they see, rather than upon the Ark of God.

When David goes awry in his actions, this is why God dealt with him so harshly. When you are out in front of people and you represent Jesus Christ, you can also reflect poorly upon Him. How many times have you heard people decrying Christians as hypocrites? I have a cousin who, every time some man of God would fall, he would immediately email the web article about it. It was important to him to let me know what a bunch of hypocrites Christians were. This, quite obviously, gave me the opportunity to make the gospel clear, and to explain why the behavior of this or that believer was not my concern; however, this guy has always been quite hard-hearted.

Chapter Outline

Charts, Maps and Short Doctrines

Finally, even though David has this in mind and God will say *no*, David found grace in God's sight for thinking of this without God having to prompt him. **So it was until the days of David, who found favor in the sight of God and asked to find a dwelling place for the God of Jacob. But it was Solomon who built a house for him (Acts 7:45b–47).**

Application: It would be fantastic for me to be able to put on the internet a complete doctrinally correct, exegetical study of the Old Testament, and even better if I could do so with the New as well. However, I realize that, because of my sin nature and the amount of time which I have remaining in my own human life, that is unlikely. Every day which God gives me to study His Word and to explain it as best that I can, is a blessing. However, this project will continue after I have passed away—not because I have someone lined up to take my place, but God does. Just as David began to restore Israel's spiritual life by bringing the Ark into Jerusalem, Solomon will complete this project by building a Temple in Jerusalem. Many of us have the opportunity to understand what our spiritual gift is and what we are able to do with it, and many of us will begin a project which we know we will not finish. A missionary may speak to a few hundred people; a pastor might have a congregation which is limited in size—he may be accurately teaching 20 or 30 believers, while hearing about mega-churches which add that many believers each Sunday. Life is simple. You keep growing in grace and in the knowledge of God's Word; you stay in fellowship as often as possible, and you do what God puts before you. This may include a grand project which you know that you will not complete in your lifetime. This is nothing to despair about.

Application: This ought to be applied to your own temporal life as well. You may have a dream house or this dream existence or this ideal salary or retirement or position which you believe in your next step (or your eventual step). You may or may not reach whatever goals you have set. As long as it does not interfere with your spiritual life, it is good to have goals and it is good to look ahead in life. However, bear in mind, God is going to throw you a curve ball now and again. A lot of things have happened to me over the past 50+ years. The city that I live in, the house that I live in, my present-day vocation, the amount of time that God has given me to write—these are things which I would have never foreseen or predicted. A year before each of these things occurred, I had not the slightest clue that they would. What God has placed before me, from time to time, was difficult and disconcerting; and, at other times, unbelievably wonderful. All of it, as He promises, has worked together for good.

And so says Nathan unto David, "All which [is] 1Chronicles 7:2 Then Nathan said to David, "Do all that [is] in your heart, do, for Elohim [is] with you." your heart, for Elohim [is] with you."

Then Nathan said to David, "Do all that is in your heart, for God is with you."

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so says Nathan unto David, "All which [is] in your heart, do, for Elohim [is] with you." |
| Septuagint (Greek) | And Nathan said to David, "Do all that is in your heart; for God is with you." |
| Significant differences: | None. |

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|---|
| CEV | Nathan replied, "The LORD is with you--do what you want." |
| Easy-to-Read Version | Nathan answered David, "You may do what you want to do. God is with you." |
| The Message | Nathan told David, "Whatever is on your heart, go and do it; God is with you." |
| New Century Version | Nathan said to David, "Do what you want to do, because God is with you." |
| Revised English Bible | Nathan answered, 'Do whatever you have in mind, for God is with you.' |
| Today's NIV | Nathan replied to David, "Whatever you have in mind, do it, for God is with you." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | And Nathan said to David, Do whatever is in your heart, for God is with you. |
| God's Word™ | Nathan told David, "Do everything you have in mind, because God is with you." |
| NET Bible® | Nathan said to David, "You should do whatever you have in mind, ⁵ for God is with you." |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | ...and Nathan said unto David, `All that [is] in your heart do, for Elohim [is] with you.... |
| WEB | Nathan said to David, Do all that is in your heart; for God is with you. |
| Young's Updated LT | And Nathan says unto David, "All that is in your heart, do, for God is with you." |

What is the gist of this verse? Nathan sees no problem with David's idea (which is apparently to build a permanent place of worship which would contain the Ark); and he tells David to go ahead with it.

1Chronicles 17:2a = 2Samuel 7:3a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| Nâthân (נָתַן) [pronounced naw-THAWN] | given; one who is given; transliterated Nathan | masculine singular, proper noun | Strong's #5416 BDB #681 |
| 'el (אֵל) [pronounced el] | unto, in, into, toward, to, regarding, against | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED] | beloved and is transliterated David | masculine proper noun | Strong's #1732 BDB #187 |

1Chronicles 17:2a = 2Samuel 7:3a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| Again, we have David's name here in Chronicles and <i>the king</i> in 2Samuel. | | | |
| melek ^e (מֶלֶךְ) [pronounced MEH-lek] | king, ruler, prince | masculine singular noun with the definite article | Strong's #4428 BDB #572 |
| kôl (כֹּל) [pronounced koh] | the whole, all, the entirety, every | masculine singular noun | Strong's #3605 BDB #481 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | that, which, when, who, whom | relative pronoun | Strong's #834 BDB #81 |
| Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, all whose, all where, wherever</i> . | | | |
| b ^e (ב) [pronounced b ^{eh}] | in, into, at, by, near, on, with, before, against, by means of, among, within | a preposition of proximity | No Strong's # BDB #88 |
| lêbab (לִבָּב) [pronounced lay-BAHB ^v] | mind, inner man, inner being, heart | masculine singular noun with a 2 nd person masculine singular suffix | Strong's #3824 BDB #523 |
| There are two imperatives found in 2Sam. 7; one found here in 1Chron. 17. | | | |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | go, come, depart, walk; advance | 2 nd person masculine singular, Qal imperative | Strong's #1980 (and #3212) BDB #229 |
| ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH] | to do, to make, to construct, to fashion, to form, to prepare, to manufacture | 2 nd person masculine singular, Qal imperative | Strong's #6213 BDB #793 |

Translation: Then Nathan said to David, “Do all that [is] in your heart,... Nathan listened to what David was saying, and considered it, and it made sense to him. So he gives David the go-ahead.

1Chronicles 17:2b = 2Samuel 7:3b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| kîy (כִּי) [pronounced kee] | for, because; that; when | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohîm | masculine plural noun with the definite article | Strong's #430 BDB #43 |
| Interestingly enough, 2Sam. 7 has Y ^e howah here, and 1Chron. 17 has Elohîm; but this is the exact opposite from 1Chron. 17:1d. | | | |

1Chronicles 17:2b = 2Samuel 7:3b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ʿîm (עִם) [pronounced <i>geem</i>] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity with the 2 nd person masculine singular suffix | Strong's #5973 BDB #767 |

Translation: ...for Elohim [is] with you.” I suspect that the difference in the quotation, is, one of those who copied these words, either in Samuel or Chronicles, switched *Y^ehowah* and *Elohim*, and the slight difference between these two passages is the result.

Nathan certainly considered what David had to say, and, since there was no evidence to the contrary, decided that what David was suggesting made perfect sense to him. Nathan must have simply assumed that God would go along with this idea of David's.

Application: Just because someone uses holy language; and just because they are spiritually mature and use holy language, does not mean that they are always right. On a whole other topic, when I was new to buying houses, I sometimes listened to my tenants when they gave me their *expert opinion* about this or that. After a few years, I realized that they often did not have a clue, but what they said simply sounded very convincing.

This is certainly what Nathan had to say. However, he was wrong. Believers are fallible; believers can be wrong, even great ones. When it comes to prophetic utterances, Nathan was 100% right. However, sometimes, when it comes to what David ought to do, Nathan here is wrong. He is giving it his best shot, and he cannot think why God would oppose such an idea, so he not only gives David the go-ahead, but assures him that God is with him on this project.

Application: You are uniquely designed to run your own life. People who go in for counseling and guidance are often trying to shortcut spiritual growth. They are in a jam or they have painted themselves into a corner, and they want to know how to get out of it. With doctrine, you are going to have an idea as to what you ought to do. In my own life, I have had surprisingly little trouble when it came to figuring out what I ought to do. This does not mean that I have always done the right thing—far from it—but rarely have I, in real life, been stumped with a decision.

Application: I am not faulting David here for seeking guidance. He is going to do something which is not found in the Law. He has carefully read through the Scriptures (in order to figure out how to properly move the Ark), and building a permanent structure for the Ark of God is not found among God's directives. So David does the most sensible thing that he can—he calls upon Nathan the prophet for his input. We may pray before a difficult decision; we may consult with family members; we may consult with people who seem spiritually mature; however, we will need to make this decision ourselves. David here has what seems to be an advantage—Nathan the prophet can actually communicate with God, so he can determine without a doubt what is the right thing to do. However, God has given us the complete Word of God, something which David and Nathan did not have. God gave us God the Holy Spirit, which David and Nathan could lose. God gave us all of the spiritual assets which Jesus Christ Himself possessed in His humanity. It was His humanity which was tested and it was His humanity which endured the cross. What I am saying is, do not be jealous of David because he could go to Nathan the prophet in order to figure out what to do. God has given every believer in the Church Age all of the spiritual assets necessary to make every decision in life and to face very difficulty in life. And He has promised us that He will not test us beyond what we are able to bear.

Chapter Outline

Charts, Maps and Short Doctrines

The Davidic Covenant

2Samuel 7:4–17

And so he is in the night the that and so is a Word of Elohim unto Nathan, to say,... 1Chronicles 17:3 And it is in that night that the Word of Elohim comes [lit., is] to Nathan, saying,...

But the Word of God came to Nathan that night, saying,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And so he is in the night the that and so is a Word of Elohim unto Nathan, to say,...
 Septuagint (Greek) And it came to pass in that night, that a Word of the Lord came to Nathan, [saying],...

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV That night, the LORD told Nathan...
 Good News Bible (TEV) But that night God said to Nathan,...
 New American Bible But that same night the word of God came to Nathan:...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English But that same night, the word of God came to Nathan, saying,...
 HCSB But that night the word of God came to Nathan:..
 NET Bible® That night God told Nathan the prophet,...

Literal, almost word-for-word, renderings:

Concordant Literal Version And it comes to pass on that night that a word of Elohim is unto Nathan, saying,...
 A Conservative Version And it came to pass the same night, that the word of God came to Nathan, saying,...
 MKJV And it happened the same night the Word of God came to Nathan, saying,...
 Young's Updated LT And it comes to pass on that night that a Word of God is unto Nathan, saying,...

What is the gist of this verse? Nathan goes home, and God speaks to him that night.

1Chronicles 17:3 = 2Samuel 7:4

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|-------------------------------------|---|---|----------------------------|
| wa (or va) (וּ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | to be, is, was, are; to become, to come into being; to come to pass | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |

1Chronicles 17:3 = 2Samuel 7:4

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| lay ^l lâh (לַיְלָה) [pronounced LAY-law] | night; that night, this night, the night | masculine singular noun with the definite article | Strong's #3915 BDB #538 |
| hûw' (אוּהוּ) [pronounced hoo] | that, this | masculine singular, demonstrative pronoun; with the definite article | Strong's #1931 BDB #214 |
| wa (or va) (וּ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | to be, is, was, are; to become, to come into being; to come to pass | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| dâbâr (דָּבָר) [pronounced daw ^b -VAWR] | word, saying, doctrine, thing, matter, command | masculine singular construct | Strong's #1697 BDB #182 |
| ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim | masculine plural noun | Strong's #430 BDB #43 |
| Again, Y ^e howah and Elohim are switched in the Samuel and Chronicles texts. | | | |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as Jehovah, Yahweh, Y ^e howah | proper noun | Strong's #3068 BDB #217 |
| ʿel (אֶל) [pronounced el] | unto, in, into, toward, to, regarding, against | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Nâthân (נָתַן) [pronounced naw-THAWN] | given; one who is given; transliterated Nathan | masculine singular, proper noun | Strong's #5416 BDB #681 |
| lâmed (לְ) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| ʾamar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | Qal infinitive construct | Strong's #559 BDB #55 |

Translation: And it is in that night that the Word of Elohim comes [lit., is] to Nathan, saying,... Although Nathan figured that he had given David good advice, God did not see things that way. So, God contacts Nathan.

As in the Samuel text, we do not know whether God came to Nathan in a dream or in that state of mind that we are in right before waking up or before going to sleep. We know that we are not asleep yet, but our conscious mind seems not to be fully conscious.

In fact, given this particular unknown, it is important to note that God the Holy Spirit is particularly vague when it comes to God's exact methods of contact with men in the Old Testament. There are times when these are clear (when God appears as the Angel of the Lord to this or that believer); but most of the time, exactly what Nathan

experiences and how this all transpires, is not told to us. One of the most explicit descriptions is Num. 12:6: [And He said, "Hear now My words. If there is a prophet among you, I Jehovah will make Myself known to him in a vision, and will speak to him in a dream."](#) Even this is quite vague in terms of mechanics. Similarly, when it comes to determining God's will with His ephod or through casting lots, this information is also not revealed directly to us. Why is this? Do you see how goofy people have gotten with the gift of tongues (no longer extant)? God does not want us to get more weird with more details like direct contact with Him. Our contact with God is through His Word made real to us by God the Holy Spirit.

["Go and say unto David My servant, 'Thus said Y^ehowah, Not you \[even\] you build for Me the house to dwell;..."](#) ^{1Chronicles 17:4} ["Go and say to David, My servant, 'Thus says Y^ehowah, You \[even\] you will not build a house for Me to dwell \[in\];..."](#)

["Go and say to David, My servant, 'Thus says the Lord, You, even you, will not build the temple for Me to dwell in;..."](#)

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | "Go and say unto David My servant, 'Thus said Y^ehowah, Not you [even] you build for Me the house to dwell;..." |
| Septuagint (Greek) | "Go and say to David My servant, Thus said the Lord, You will not build Me a house for <u>Me</u> to dwell in it. |

Significant differences: There is an additional reference *for Me* in the Greek text.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | ...to go to David and tell him: David, you are my servant, so listen carefully: You are not the one to build a temple for me. |
| Easy-to-Read Version | God said, "Go and tell these things to my servant David: The Lord says, 'David, you are not the person to build a house for me to live in. |
| Good News Bible (TEV) | "Go and tell my servant David that I say to him, 'You are not the one to build a temple for me to live in. |
| <i>The Message</i> | "Go and tell my servant David, This is GOD's word on the matter: You will not build me a 'house' to live in. |
| New Jerusalem Bible | 'Go and tell my servant David, "Yahweh says this: You must not build a temple for me to live in. |
| New Life Bible | "Go and tell My servant David, 'This is what the Lord says. "You will not build a house for Me to live in. |
| New Living Translation | "Go and tell my servant David, 'This is what the Lord has declared: You are not the one to build a house for me to live in. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------------|---|
| Bible in Basic English | Go and say to David my servant, The Lord says, You are not to make me a house for my living-place:... |
| Complete Apostles' Bible | Go and say to David My servant, Thus says the Lord: You shall not build Me a house to dwell in.. |
| <i>God's Word</i> TM | "Say to David, my servant, 'This is what the LORD says: You must not build this house for me to live in. |
| HCSB | "Go to David My servant and say, 'This is what the LORD says: You are not the one to build Me a house to dwell in.. |

NET Bible®

"Go, tell my servant David: 'This is what the LORD says: "You must not build me a house in which to live..

Literal, almost word-for-word, renderings:

English Standard Version "Go and tell my servant David, 'Thus says the LORD: It is not you who will build me a house to dwell in.

Young's Updated LT "Go, and You have said unto David My servant, Thus said Jehovah, You will not build for Me the house to dwell in;...

What is the gist of this verse? God tells Nathan, "Go back and tell David, you are not going to build a house for Me to dwell in."

1Chronicles 17:4a = 2Samuel 7:5a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|-------------------------------------|
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | go, come, depart, walk; advance | 2 nd person masculine singular, Qal imperative | Strong's #1980 (and #3212) BDB #229 |
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wâw conjunction | No Strong's # BDB #251 |
| ʾamar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 2 nd person masculine singular, Qal perfect | Strong's #559 BDB #55 |
| ʾel (ל) [pronounced el] | unto, in, into, toward, to, regarding, against | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED] | beloved and is transliterated David | masculine proper noun | Strong's #1732 BDB #187 |
| ʿebed (עֶבֶד) [pronounced ĠE ^B -ved] | slave, servant | masculine singular noun with the 1 st person singular suffix | Strong's #5650 BDB #713 |

The Samuel text has *unto My servant, unto David* instead.

In the Samuel text, 4 early printed Hebrew editions, the Latin, Greek and Syriac all leave out the extra *unto* (which is probably the better reading).⁴ I am assuming that *my servant* and *David* are still transposed.

Translation: "Go and say to David, My servant,... One of the fascinating things here is, God does not go to David and tell him, "You've got it all wrong, David; you are not going to build this house for Me." God goes to Nathan instead. God has set up a hierarchy of authority, and we are expected to adhere to that chain of command.

Let me give you a modern-day example: if the President of the United States, arguably the most powerful person on this planet, places himself into a church or under a particular pastor, then the president is submitting himself to the authority of that pastor. This is perhaps why even our good presidents have had difficulties in enacting consistently divine establishment laws and policies—because they are unaware of the proper line of authority.

⁴ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

Or, they are arrogant, and refuse to acknowledge that authority. Or, more obviously (but off topic), they are listening to a pastor who knows little or nothing.

Application: There are men in various doctrinal congregations who make a great deal of money; some might be able to buy and sell every other person in the congregation. However, they are to be under the authority of the authority of the pastor of that church.

Application: There are men of great wealth who attempt to *buy* the pastor or expect to have a greater say in the way things are run because they give the church considerably more money than anyone else. When a pastor realizes this is what is being done, the pastor needs to give back the money and tell the individual to get the hell out of his office. A pastor ought not to compromise his principles here in any way.

Application: I hope that it is obvious that the pastor of a church does not lay down the law to specific individuals, either by calling on them personally or by the way they teach a passage ("And if God has blessed you with great material blessings, more than anyone else, then you need to give to the church"). The pastor, mindful of his authority, should still teach the Word of God, as if there is no particular distinction between his congregants. A pastor may have the ear of the president, but the pastor does not make public policy. The pastor teaches the Word of God and the imprinted Word of God of the soul of the leader makes national (or local) decisions.

Application: God has given everyone a soul and He has implanted a set of thinking and reasoning processes in that soul as well as volition. There is little good accomplished if a pastor or if a congregation manages to bully anyone (a leader or just any congregant) into this or that direction. It is not up to the pastor to hook up some electrodes to you and to fire them off when he knows you are sinning. Undue coercion is not a part of the Christian life. There are the normal social and legal pressures; and there is the teaching of the Word of God. However, given that, the believer is on his own to make his own decisions.

In other words, God has a specific chain of command, but in that chain of command is our own volition. It is the choices which we make from our own free will which impacts the Angelic Conflict. God lays it on the line to Nathan and Nathan lays it on the line to David. However, David will do what he chooses to do. From his own volition, David will decide whether to obey God's Word or not (in this case, of course, he will obey God's Word).

1Chronicles 17:4b = 2Samuel 7:5b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| kôh (כֹּה) [pronounced koh] | so, thus, here, hence | adverb | Strong's #3541 BDB #462 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal perfect | Strong's #559 BDB #55 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as Jehovah, Yahweh, Y ^e howah | proper noun | Strong's #3068 BDB #217 |

Translation: ...*Thus says Y^ehowah*,... God makes it clear to Nathan, who will then make it clear to David, that this Word comes from God. God is making this specific pronouncement. It will also be clear in this chapter that David accepts what Nathan says as coming from God.

1Chronicles 17:4c = 2Samuel 7:5c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| lô' (לו' or לא) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| The Samuel text has, instead: | | | |
| hă (ה) [pronounced heh] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. | | Strong's #none BDB #209 |
| Before an imperative or before a mandate, hă acts as a negative. | | | |
| 'attâh (אתָּ) [pronounced aht-TAW] | you (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| bânâh (בָּנָה) [pronounced baw-NAWH] | to build, to rebuild, to restore | 2 nd person masculine singular, Qal imperfect | Strong's #1129 BDB #124 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |
| bayith (בַּיִת) [pronounced BAH-yith] | house, residence; household, habitation as well as inward | masculine singular noun with the definite article | Strong's #1004 BDB #108 |
| House lacks the definite article in Samuel. | | | |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| yâshab (בָּשַׁב) [pronounced yaw-SHAH ^B V] | to remain, to stay; to dwell, to live, to inhabit; to sit | Qal infinitive construct, pausal form | Strong's #3427 BDB #442 |
| The Samuel text affixes a 1 st person singular suffix to the construct. | | | |

Translation: ...You [even] you will not build a house for Me to dwell [in];... God uses the 2nd person masculine singular pronoun here to emphatically tell David that he would not build a house for God. God is not saying, “No house for Me will ever be built.” This emphatic use of the pronoun means the negation is being specifically applied to David.

There is an interesting limitation which David seems to place himself under—David never conflates the Ark of God with God; he never deifies the Ark in any way. However, God speaks of Himself as dwelling within a tent. God is not the Ark nor is God in the Ark; but God chooses to, in some way, confine Himself to being within the Tent where the Ark is. The 2nd member of the Godhead, Jehovah Elohim, appears to be able to limit Himself to be manifest in one place at a time. In our context, this is in the Tent of God, although we have many specific manifestations throughout the Old Testament (the burning bush, the cloud over Israel, etc.). In the Dispensation of the Hypostatic Union, Jesus Christ is God, manifested in one place at one time.

As we go through these words of God, it will be plain that God is not simply dismissing out of hand David's idea of a permanent dwelling place for the Ark. However, God has a time and place for everything. This must conform

to God's plan. Solomon building a Temple will conform to His plan; David building a Temple does not. As God has said, *"For My thoughts are not your thoughts, nor your ways My ways, says Jehovah. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."* (Isa. 55:8–9).

For the most part, I have not taken any of the text of 2Sam. 7 and placed it into my commentary of 1Chron. 17. However, just in case you have not gone through the study of 2Sam. 7, this following set of points is very important and is taken directly from my exegetical study of 2Sam. 7.

Why Doesn't God Allow David to Build a Temple for Him?

1. The overarching principle is this: David foreshadows Jesus in His 1st and 2nd Advents (never clearly separated in the Old Testament) and his son Solomon will foreshadow our Lord's Millennial reign.
2. David was a man of bloodshed and war (1Kings 5:3 1Chron. 22:7–8 28:3) whereas his son, Solomon, was a man of peace. In this way, David more aptly represented our Lord in His 2nd Advent, when He will return and wipe out hundreds of thousands of warriors who are converging upon Israel (Rev. 14:20 describes the blood as being as high as the horse's bridle).
 - a. Now, one might object at this point and say, *this means that David is a man of war, so he is not worthy of building a Temple for God; Solomon was a man of peace, so he will build God's Temple.* That idea is completely and totally wrong.
 - b. First of all, the wars which David fought were battles of the Lord (1Sam. 25:28). David did not have the option of making nice with Israel's enemies in order to keep from going to war. In most cases, foreign countries were the aggressors (2Sam. 5:17–25). In other words, David going to war is within God's plan. It is what he was required to do. David, had he attempted to make peace at any price, would have put his people into slavery. Solomon was a man of peace *because* David was a man of war. Solomon and Israel lived in great peace and prosperity because David killed their enemies on the battlefield. Again and again, the Bible looks back on David with greater affection and admiration than upon Solomon. So, Solomon is not somehow superior to David and therefore, the better man to build the Temple.
 - c. Solomon will enjoy peace for two reasons: (1) David soundly defeated the enemies of Israel and (2) God wanted Solomon to foreshadow our Lord's Millennial reign. There is nothing to suggest that Solomon was able to negotiate peace where David could not.
 - d. David was clearly closer to God than was Solomon, although both men contributed a great deal of Scripture (David wrote many of the psalms; Solomon wrote Proverbs, Ecclesiastes and the Song of Solomon). David suffered some significant personal failings in his life; Solomon spent much of his time pursuing human viewpoint, unhindered by financial constraints (the book of Ecclesiastes).
 - e. Keil and Delitzsch write: *But inasmuch as these wars were necessary and inevitable, they were practical proofs that David's kingdom and government were not yet established, and therefore that the time for the building of the temple had not yet come, and the rest of peace was not yet secured. The temple, as the symbolical representation of the kingdom of God, as also to correspond to the nature of that kingdom, and shadow forth the peace of the kingdom of God. For this reason, David, the man of war, was not to build the temple; but that was to be reserved for Solomon, the man of peace, the type of the Prince of Peace (Isa. 9:5).* Again, the primary point is, Solomon was a picture of Jesus Christ ruling over the earth in the Millennium.
3. David needed to focus on national security (1Kings 5:3–4).
4. Although, from a human standpoint, Solomon was probably better suited to oversee the building of the Temple more than David, David certainly had access to men who were able to build great structures (Hiram, King of Tyre, for instance, who built David's palace).
5. David was allowed to begin stockpiling materials that Solomon would use to build the Temple (1Chron. 22:2–19). Just as God sets the foundation for all the would occur in Christ, so David lays a foundation for Solomon.

One of these passages really requires us to take a second look at it: 1Kings 5:2–3: Solomon sent this message to Hiram: *"You know my father David was not able to build a temple for the name of the LORD his God. This was because of the warfare all around him until the LORD put his enemies under his feet."* Where have you

heard this line before? Psalm 110:1: **The LORD declared to my Lord: "Sit at My right hand until I make Your enemies Your footstool."** God the Father said to God the Son, **"Sit at My right hand while I make Your enemies Your footstool."** I told you how David represents our Lord in His 1st and 2nd Advents, and it is over this period of time when God the Father makes the enemies of God the Son His footstool. These are angelic enemies and human enemies. David's destruction of Israel's enemies parallels and foreshadows this, just as David is a shadow-figure (a type) of Jesus Christ. The writer of Hebrews will quote this passage twice (Heb. 1:10 10:13), clearly referring to God the Son. **But this Man [Christ Jesus], after offering one sacrifice for sins forever, sat down at the right hand of God. He is now waiting until His enemies are made His footstool** (Heb. 10:12–13). Peter also quotes this in Acts 2:34–35 in his first evangelistic sermon on the Day of Pentecost. In fact, we find this in 3 of the gospels and quoted twice by Paul (Matt. 22:42–45 Mark 12:36 Luke 20:42–43 1Cor. 15:25 Eph. 1:22).

God will place all of His enemies under the feet of Jesus (under His control) at the end of the 2nd Advent. Jesus will kill millions of people who have not believed in Him and who have attacked Israel. Similarly, God will put all of Israel's enemies under David's feet—he will be a man of war and he will wipe out Israel's enemies.

After David, Solomon will rule over Israel, a peaceful kingdom. After the 2nd Advent, our Lord will rule over Israel, a peaceful kingdom, for His Millennial reign. Because of this parallel, God applies these words both to David in 1Kings 5:2–3 and also applies these same words to Jesus Christ at the end of the 2nd Advent.

Some of these reasons came from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 824 (footnote). The Keil and Delitzsch quote is from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:8–11.

Chapter Outline

Charts, Maps and Short Doctrines

...for not I have lived in a house from the day which I brought up Israel as far as the day the this. And so, I am from tent unto tent and from a dwelling place. 1Chronicles 17:5

...for I have not lived in a house from the day that I brought Israel up to this day. I am from tent to tent and from a dwelling place [to another dwelling place].

.for I have not lived in a house from the day that I brought Israel up out of Egypt even to this day. I have moved from tent to tent, and from one dwelling place to another.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Latin Vulgate | For I have not remained in a house from the time that I brought up Israel, to this day: but I have been always changing places <u>in a tabernacle, and in a tent</u> , |
| Masoretic Text (Hebrew) | ...for not I have lived in a house from the day which I brought up Israel as far as the day the this. And so, I am from tent unto tent <u>and from a dwelling place</u> . |
| Peshitta (Syriac) | For I have not dwelt in a house since the day that I brought up Israel out of Egypt to this day; but I moved from tent to tent. |
| Septuagint (Greek) | For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been <u>in a tabernacle and a tent</u> ,... |

Significant differences: At the end of this verse, the Greek text is closer to the Hebrew text of 2Samuel than it is to the Hebrew text of 1Chronicles. The Syriac text matches the Hebrew almost exactly, with the exception of the final few words, which are not found in the Peshitta (at least, not in my English translation of the Peshitta); nor are they found in the Latin. Like most differences, even though these are pronounced, they do not change the meaning of the verse itself.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| CEV | I didn't live in a temple when I brought my people out of Egypt, and I don't live in one now. A tent has always been my home wherever I have gone with them. |
| <i>The Message</i> | Why, I haven't lived in a 'house' from the time I brought up the children of Israel from Egypt till now; I've gone from one tent and makeshift shelter to another. |
| New American Bible | For I have never dwelt in a house, from the time when I led Israel onward, even to this day, but I have been lodging in tent or pavilion... |
| New Century Version | From the time I brought Israel out of Egypt until now I have not lived in a house. I have moved from one tent site to another and from one place to another. |
| NIRV | I have not lived in a house from the day I brought Israel up out of Egypt until now. I have moved my tent from one place to another. I have moved my home from one place to another. |
| New Jerusalem Bible | I have never lived in a house from the day when I brought Israel out until today, but have kept travelling from tent to tent and from shelter to shelter. |
| New Living Translation | I have never lived in a house, from the day I brought the Israelites out of Egypt until this very day. My home has always been a tent, moving from one place to another in a Tabernacle.. |
| Revised English Bible | Down to this day I have never dwelt in a house since I brought Israel up from Egypt, I lived in a tent and a tabernacle. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------------|--|
| Bible in Basic English | For from the day when I took Israel up, till this day, I have had no house, but have gone from tent to tent, and from living-place to living-place. |
| Complete Apostles' Bible | For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent,... |
| <i>God's Word™</i> | I haven't lived in a house from the day I brought Israel out of Egypt to this day, but I've gone from tent site to tent site, moving the tent of meeting from one location to another. |
| HCSB | From the time I brought Israel out of <i>Egypt</i> until today I have not lived in a house; instead, I have moved from tent to tent and from tabernacle <i>to tabernacle</i> . |
| JPS (Tanakh) | From the day that I brought out Israel to this day, I have not dwelt in a house, but have [gone] from tent to ten and from one Tabernacle [to another]. |
| NET Bible® | For I have not lived in a house from the time I brought Israel up from Egypt to the present day. I have lived in a tent that has been in various places. |
| NIV – UK | I have not dwelt in a house from the day I brought Israel up out of Egypt to this day. I have moved from one tent site to another, from one dwelling-place to another. |

Literal, almost word-for-word, renderings:

| | |
|--------------------------|---|
| English Standard Version | For I have not lived in a house since the day I brought up Israel to this day, but I have gone from tent to tent and from dwelling to dwelling. |
| LTHB | “for I have not dwelt in a house from the day that I brought Israel up until this day, but I have gone from tent to tent, and from one tabernacle <i>to another</i> . |
| Young's Updated LT | ...for I have not dwelt in a house from the day that I brought up Israel till this day, and I am from tent unto tent: and from the tabernacle. |

What is the gist of this verse? God has not lived in any sort of a house from the day that He brought Israel up out the Egypt until the day that this is said.

1Chronicles 17:5a = 2Samuel 7:6a–b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| kîy (כי) [pronounced <i>kee</i>] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| lô' (לֹא or אֵין) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâshab (בָּשַׁב) [pronounced yaw-SHAH ^b V] | <i>to remain, to stay; to dwell, to live, to inhabit; to sit</i> | 1 st person singular, Qal perfect | Strong's #3427 BDB #442 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun | Strong's #1004 BDB #108 |
| Samuel has the additional lâmed preposition inserted here. | | | |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ⁵ We can render the two together as <i>for from, even from, from</i> . | | | |
| yôwm (יוֹם) [pronounced <i>yohm</i>] | <i>day; time; today (with a definite article)</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| There is no definite article in the Samuel text. | | | |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| The relative pronoun is not found in the Samuel text. | | | |
| 'âlâh (אֵלָה) [pronounced gaw-LAWH] | <i>to cause to go up, to lead up, to take up, to bring up</i> | 1 st person singular, Hiphil perfect | Strong's #5927 BDB #748 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| The Samuel text includes ...the sons of... | | | |
| bên (בֶּן) [pronounced bane] | <i>son, descendant</i> | masculine plural construct | Strong's #1121 BDB #119 |

⁵ Dictionary of Foreign Words in English; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

1Chronicles 17:5a = 2Samuel 7:6a–b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|---|
| Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |
| The Samuel text includes the phrase ... <i>from Egypt</i> ... | | | |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| Mitsʿrayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>] | <i>Egypt, Egyptians</i> | proper noun | Strong's #4714 BDB #595 |
| The Samuel text includes the wâw conjunction below: | | | |
| wê (or vê) (וְ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿad (עַד) [pronounced <i>gahd</i>] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |
| yôwm (יוֹם) [pronounced <i>yohm</i>] | <i>day; time; today</i> (with a definite article) | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| zeh (זֶה) [pronounced <i>zeh</i>] | <i>here, this, thus</i> | demonstrative adjective with the definite article | Strong's #2063, 2088, 2090 BDB #260 |

Translation: ...*for I have not lived in a house from the day that I brought Israel up to this day*. There are some textual differences from the book of Samuel, which are noted in the Hebrew exegesis. God is omnipresent, meaning that He is everywhere. However, He has chosen to concentrate His presence as the Ark of God.

This brings up the very reasonable question,...

What Does it Mean for an Omnipresent God to Concentrate His Presence?

1. God is omnipresent, so that He is everywhere; He observes everything.
2. God is not omnipresent in the sense of *being* all things; that is, God is *not* the ocean, the ground, the birds, etc. This is a distortion of omnipresence.
3. Therefore, for God to be everywhere does not contradict the idea that He has concentrated His presence into one place at one time.
4. The Ark represents Jesus Christ, Who is One Person, Who could only be in one place at one time. The Messiah was fully God and fully man. Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life.
5. The Ark symbolized Jesus Christ.
 - a. It was made out of acacia wood, which represents humanity; and over lain with gold, which represents deity.
 - b. On top of the Ark was a mercy seat, where the priest, once a year, would place blood, to indicate the crucifixion of Jesus.

What Does it Mean for an Omnipresent God to Concentrate His Presence?

- c. On both sides of the mercy seat, as a part of the Ark, were two winged cherubs, who represent the angels and the Angelic Conflict. One represents the elect angels and the other the fallen angels.
- d. Inside of the Ark was Aaron's rod which budded (representing resurrection); the pot of manna (representing logistical grace); and a copy of the book of the Law, which is God's Word and a standard which we cannot meet.
6. The Ark was to be treated as holy; set-apart from all else. God is holy and perfect; and we are in a fallen world where everything goes to dust eventually (another word occurred to me, which might be more descriptive). So the Ark was placed inside a compartment which was inside the Tabernacle of God (this place was called the Holy of Holies). Many generations of Israel never even saw the Ark. Only the High Priest went into the Holy of Holies of sprinkle blood on the mercy seat, and he only did this once a year.
7. So, like God, the Ark was essentially unseen. People who knew the Mosaic Law knew that the Ark existed and where it was, but they had never seen it before.
8. People who went up to the Ark and treated it as common often died as a result. 1Sam. 4–7
9. Even men of God, who simply touched the Ark, died. 1Chron. 13
10. This indicates that God is perfect and holy and man is not; therefore, man can have no direct contact with God.
11. God may allow His power to be seen by His localized Presence. When God went with Israel in the desert, He was a cloud by day and a pillar of fire by night. On several occasions, God showed His great power, e.g., when He caused a river of water to burst from a rock.
12. In these various instances, the idea is, God was presenting a type of Christ, Who would come to us in time. Jesus is fully God and fully man. Men worshiped Him, but men did not worship any of these previous manifestations which represented Him. Those things merely represented Jesus Christ, and we were never told to worship that which represented Him.
13. All localized manifestations of God represented the Messiah to come.

The 2nd Person of the Trinity, Jehovah Elohim, appears to be the Member of the Godhead Who willingly chooses to confine Himself to one place at a time.

Chapter Outline

Charts, Maps and Short Doctrines

The end of v. 4 and the beginning of v. 5 synch up to read: "You [even] you will not build a house for Me to dwell [in]; for I have not lived in a house from the day that I brought Israel up to this day." Gill suggests⁶ that, prior to this, God did dwell, in some form, in some structure in Egypt. We have no record any such house of worship; however, Joseph—the son of Jacob who was prime minister of Egypt—was a devout believer in Jesus Christ. From the earliest times to the time of the Patriarchs, animal sacrifices were offered to God to represent Jesus Christ dying for our sins on the cross. There is no reason to think that this was not somehow codified during the time Israel lived within Egypt. We have many times when Abraham, Isaac and Jacob built altars to Jehovah Elohim and sacrificed various animals to Him. Therefore, it is reasonable to assume such worship occurred in Egypt. Furthermore, as prime minister of Egypt, Joseph had a great deal of authority as well as money. It is reasonable to suppose that, early on, there was an altar and a formal place in Egypt where the Jews (and other believers) went to worship God. As Gill points out, *Israel...enjoyed for many years great plenty, prosperity, and liberty, before their servitude, the vast numbers they increased to and the long continuance of them in Egypt, for more than two hundred years. Would it not seem strange that they should build houses for religious worship, and even one grand and splendid for public service?*⁷

⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Chron. 17 introduction.

⁷ Ibid.

1Chronicles 17:5b = 2Samuel 7:6c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 1 st person singular, Qal imperfect | Strong's #1961 BDB #224 |
| The following participle is in the Samuel text but not the Chronicles text: | | | |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>properly: to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow</i> | Hithpael participle | Strong's #1980 (and #3212) BDB #229 |
| <p>The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i>. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>).⁸ (5) The Hithpael can also be used in a passive rather than in a reflexive sense (see Gen. 22:18).⁹ The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.</p> | | | |
| min (מִן) [pronounced min] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'ohel (אֹהֶל) [pronounced OH-heh] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular noun | Strong's #168 BDB #13 |
| 'el (אֶל) [pronounced eh] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'ohel (אֹהֶל) [pronounced OH-heh] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular noun | Strong's #168 BDB #13 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced min] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |

⁸ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

⁹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

1Chronicles 17:5b = 2Samuel 7:6c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--------------------------------------|-----------------------------|
| The Samuel text has the bēyth preposition instead, as it is more in line with the verb found in Samuel but not in Chronicles. | | | |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's # BDB #88 |
| mîsh ^e kân (מִשְׁכָּן) [pronounced mîsh ^e - KAWN] | <i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i> | masculine singular noun, pausal form | Strong's #4908 BDB #1015 |

This is the word translated tabernacle throughout the end of Exodus. This is the word used more often for the *tabernacle* of God, as well as for *temporary dwelling place* (2Chron. 29:6 Job 18:21 Jer. 9:19), as found in Ex. 26, 36, 40 Num. 1, 3, 9 (yet, interestingly enough, rarely in Leviticus). the two words occur together in Ex. 40:2 Num. 3:25. The latter word seems to be more of a permanent structure, yet still based on the concept of a tent. It is less than a house, but more than a tent. *Semi-permanent structure, semi-permanent tent, temporary dwelling place* all give a sense as to the meaning of mîsh^ekân. It is a tent, nonetheless and can be taken up and pitched again (Num. 1:51). This appears to be a semi-permanent structure, like our modern day trailer home in function. You will note that Keil and Delitzsch render this *pavilion*. This threw me for a bit, so I looked it up. The first definition, *a light, usually open building used for shelter, concerts, exhibits, etc.* is what I thought of. However, one of the secondary meanings of this word is *a large and elaborate tent*. This is how we should understand this word. Keil and Delitzsch add: *Even in the present day, a Beduin, as he approaches an encampment, knows the tent of the sheikh immediately; it is denoted by its size, often also by the lances planted at the door, and also, as is easily imagined, by the rich arrangement of cushions and carpets.*¹⁰

The NET Bible gives this translation and comment: [For I have not lived in a house from the time I brought Israel up from Egypt](#) [The words "from Egypt" are supplied in the translation for clarification] [to the present day. I have lived in a tent that has been in various places](#) [Hebrew "and I was from tent to tent and from tabernacle." The words "to tabernacle" should probably be added at the end of the sentence to complete this prepositional phrase and produce symmetry with the preceding prepositional phrase. The words probably fell from the text by homoioteleuton.].

Translation: [I am from tent to tent and from a dwelling place \[to another dwelling place\]](#). Here we have an example of ellipsis, where the additional text seems to make perfect sense, and the verse appears to be lacking without it. However, we do not find these final few words in the Masoretic text. The Greek, Latin and Syriac texts all appear to be even more abbreviated. However, the general understanding that *God went from tent to tent* is maintained in all of the ancients texts.

I will make the assumption that God the Son moved with the Ark rather than with the Tabernacle.

¹⁰ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 470.

| Domiciles Occupied by the Lord | |
|--------------------------------|---|
| Tent | Commentary |
| The Tabernacle | Apparently, right next to Mount Sinai or not far from Mount Sinai, the people of Israel constructed the Tabernacle and the Ark of God. Ex. 25–31 give the detailed instructions from God to Moses to construct these things. The actual construction takes place in Ex. 35–38. The Tabernacle is erected for the first time in Ex. 40 and the Glory of the Lord fills the Tabernacle (Ex. 40:34–35). The Tabernacle appears to be where the Ark was kept, even though the Tabernacle was moved about to various cities (Gilgal, Nob, Shiloh). ¹¹ |
| No longer in the Tabernacle? | When Eli was a judge over Israel and Samuel was a young man, the Ark was taken from the Tabernacle and into battle against the Philistines. The Philistines captured the Ark. My educated guess would be that, during this time, God no longer was a presence in the Tabernacle. The wife of Phinehas the priest named her son, born at this time, Ichabod, which means <i>the glory has departed from Israel</i> . 1Sam. 4:19–22 |
| The Heathen Temple of Dagon | When the Philistines captured the Ark of Israel, they brought it into their various cities and into the temple of Dagon. The figure of Dagon is first knocked over and later, after Dagon is righted, it is next found laying in front of the Ark with its head and hands cut off. For this to take place, this suggests to me that the Lord was here in this heathen temple, as opposed to being in the Tabernacle. That these things take place suggests that is where Jehovah Elohim is; and the words of the wife of Phinehas confirm this. 1Sam. 4:18–5:12 |
| The House of Abinadab | The Ark caused the Philistines no end trouble, and they finally returned it to Israel. The Israelites, at first, treated the Ark as common, and many of them died because of it. Men of Kiriath-jearim came and got the Ark, taking it to Kiriath-jearim and the house of Abinadab. We do not know any of the details here, whether this was an actual house or whether this designation simply referred to Abinadab's property on which the Ark was kept. However, a superficial reading of the text seems to indicate that this was actually Abinadab's house where the Ark was kept. 1Sam. 5–7 |
| The House of Obed-edom | David made an attempt to move the Ark, but he essentially followed the methods of the Philistines rather than the Bible, so this resulted in the death of Uzzah. David stopped the proceedings and the Ark was kept for a few weeks in the house of Obed-edom. 2Sam. 6:1–12 |
| David's Tent | When David brought the Ark of God into Jerusalem, he had prepared a tent in which to place the Ark. In the latter half of this chapter, David will be said <i>to go in and sit before the Lord</i> , which suggests that he went into this tent which he had constructed and sat before the Ark of God. 1Chron. 16:1 17:16 |
| The Temple of Solomon | God commissions David's son, Solomon, to build the Temple, and the Ark will be placed in the Temple, and God's presence will be in this Temple. 1Kings 8:27 |

I make the obvious assumption that God was with the Ark and that the Glory of God is confined to one place at one time. This is more than an assumption, as we have the words of the wife of Phinehas and the things which occur within the heathen temple of Dagon to support this position. Furthermore, the humanity of Jesus Christ is in one place at one time—right now, He is at the right hand of God.

¹¹ I covered the movement of the Ark and the Tabernacle in great detail in 1Sam. 10:3.

God is also omnipresent, and, although I have no little difficulty squaring that with the specific presence of the Revealed Member of the Trinity in one place at one time, the Bible does emphasize God's omnipresence. **The tabernacle of witness was among our fathers in the wilderness, as commanded by God, speaking to Moses to make it according to the pattern that he had seen. Which also having received it by inheritance with Joshua, our fathers, with Joshua, in taking possession of the nations whom God drove out before the face of our fathers until the days of David, who found favor with God and desired to find a tabernacle for the God of Jacob; but Solomon built Him a house. But, the Most High does not dwell in temples made with hands, as the prophet says, "Heaven is My throne and earth is My footstool. What house will you build Me, says the Lord, or what is the place of My rest? Has not My hand made all these things?"** (Acts 7:44–50; Isa. 66:1–2a).

So, there is a specific presence of God, much like the humanity of Jesus Christ; and the omnipresence of God. God was never confined to the Tabernacle or to the Temple or somehow tied to the Ark. He chose to make His presence in these places, but He was never confined to them.

Chapter Outline

Charts, Maps and Short Doctrines

It is possible that the idea is, God the Son has been within the Holy of Holies in several places throughout the Middle East (from when the Tabernacle was constructed and when it was moved from city to city; e.g., Shiloh or Gilgal or Nob). However, the Bible seems to be much more concerned with the location of the Ark, whereas, during the same time period, the Tabernacle is mentioned only incidentally. This suggests to me that God's Presence was more consistently with the Ark rather than with the Tabernacle.

The main verb, which occurs at the beginning of this verse, means *to remain, to dwell, to live*. God is referring to the Ark, and the Ark has been in various places, but never in a permanent building before. God has also apparently chosen to confine Himself, as the 2nd Person of the Trinity, to this place as well.

In all where I have walked in all Israel, what word did I speak with one of [the] judges of Israel, who I commanded to shepherd My people, to say, "To why have you not built to Me a house of cedar?"?

¹Chronicles
17:6

Wherever I have walked throughout all Israel, have I spoken a word with any of the governors of Israel—[those] whom I have commanded to shepherd My people—saying, "Why have you not built a house of cedar for Me?"?

At any time when I have traveled throughout all Israel, have I ever said, even one time, to any leader of Israel—to any man I have commanded to shepherd My people— "What did you not build a house of cedar for Me?"?

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | In all where I have walked in all Israel, what word did I speak with one judges of Israel, who I commanded to shepherd My people, to say, "To why have you not built to Me a house of cedar?"? |
| Peshitta (Syriac) | Behold, wherever I have walked with all Israel, did I speak a word to any of the judges of Israel whom I commanded to <u>judge</u> my people Israel, saying, Why have you not built me a house <u>which is covered with</u> cedars? |
| Septuagint (Greek) | In all places through which I have walked with all Israel: did I ever speak to any one <u>tribe</u> of Israel whom I commanded to shepherd my people, saying, Why is it that you have not built me a house of cedar? |

Significant differences: The Greek text has singular noun *tribe* where the Hebrew text has *judges* and the Hebrew text of Samuel has the plural noun *tribes*. There are two possibilities: the

Greek translators either had the word *tribes* in front of them in the Chronicles text, and they went with that or, they did some very early textual criticism, recognized how close the words *tribes* and *judges* were and opted for the Samuel text. The latter seems to be the most likely to me, as the Syriac (and the Latin) went with *judges*. In any case, these two words are almost identical in the Hebrew, and either word can mean *leaders*.

Interestingly enough, we find the verb *to shepherd, to feed* in the Hebrew text of Chronicles and Samuel, but the Syriac rendered this *to judge*. My guess is this was their stab at textual criticism; however, the verbs are quite different in the Hebrew (unlike the words for *tribes* and *judges*). I do not know if the final few words of the Syriac are a loose English rendering or found in the Syriac text. There is no affect upon the overall meaning.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | I chose special leaders and told them to be like shepherds for my people Israel. But did I ever say anything to even one of them about building a cedar temple for me? |
| Good News Bible (TEV) | In all my traveling with the people of Israel I never asked any of the leaders that I appointed why they had not built me a temple made of cedar.' |
| New American Bible | ...as long as I have wandered about with all of Israel. Did I ever say a word to any of the judges of Israel whom I commanded to guide my people, such as, 'Why have you not built me a house of cedar?' |
| New Century Version | As I have moved with the Israelites to different places, I have never said to the leaders, whom I commanded to take care of my people, "Why haven't you built me a house of cedar?" ' " |
| NIRV | I have moved from place to place with all of the people of Israel. I commanded their leaders to be shepherds over them. I never asked any of those leaders, 'Why haven't you built me a house that has beautiful cedar walls?' " ' " |
| New Jerusalem Bible | In all my travels with all Israel, did I say to any of the judges of Israel, whom I had commanded to shepherd my people: Why do you not build me a cedar-wood temple? |
| New Living Translation | Yet no matter where I have gone with the Israelites, I have never once complained to Israel's leaders, the shepherds of my people. I have never asked them, "Why haven't you built me a beautiful cedar house?" |
| Revised English Bible | Whenever I journeyed with Israel, did I ever ask any of the judges whom I appointed shepherds of my people why they had not built me a cedar house? |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | In all the places where I have gone with all Israel, did I ever say to any of the judges of Israel, whom I made the keepers of my people, Why have you not made for me a house of cedar? |
| JPS (Tanakh) | As I moved about wherever Israel went, did I ever reproach any of the judges of Israel whom I appointed to care for My people Israel: Why have you not built Me a house of cedar? |
| NET Bible® | Wherever I moved throughout Israel, I did not say [In the Hebrew text the statement is phrased as a rhetorical question ("Did I say?") meaning "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?' " ' " |

Literal, almost word-for-word, renderings:

| | |
|---------------------------------|--|
| Updated <i>Emphasized Bible</i> | Wherever I have wandered with all Israel, did I ever speak a word, with one of the judges of Israel—whom I charged to shepherd my people—saying, Why haven't you built Me a house of cedars? |
| English Standard Version | In all places where I have moved with all Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people, saying, "Why have you not built me a house of cedar?" |
| LTHB | Wherever I have walked up and down among all Israel, have I spoken a word with any of the judges of Israel, whom I commanded to feed My people, saying, Why have you not built a house of cedars for Me? |
| Young's Updated LT | Wherever I have walked up and down among all Israel, did I speak a word with one of the judges of Israel—whom I commanded to feed My people—saying, Why have You not built for Me a house of cedars? |

What is the gist of this verse? God asks David, who knows the history of Israel, if he knows of any time that God asked any national or tribal leader to build a house of cedars for the Ark of God.

1Chronicles 17:6a = 2Samuel 7:7a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| kôl (לכ) [pronounced kohl] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun without the definite article | Strong's #3605 BDB #481 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |

In Joshua 1:7, Owen and the NASB translates these three words *wherever*; Young: *in every [place] whither*; Rotherham and the KJV: *whithersoever*. In 2Sam. 7:7, the NASB renders this *wherever*, but Owen translates it *in all places*. Young, in an unusual move, renders this *during all [the time] that* in 2Sam. 7:7. Literally, this is *in all which*; and *wherever* is a good modern rendering.

| | | | |
|--|---|---|---|
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | <i>properly: to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow</i> | 1 st person singular, Hithpael perfect | Strong's #1980 (and #3212) BDB #229 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| kôl (לכ) [pronounced kohl] | <i>every, each, all of, all; any of, any</i> | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |

Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.

The word *son of* is not found in the Chronicles text, but it is in the Samuel text.

1Chronicles 17:6a = 2Samuel 7:7a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|------------------------------|----------------------------|----------------------------|
| bên (בן) [pronounced bane] | son, descendant | masculine plural construct | Strong's #1121 BDB #119 |
| Yis'râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation: [Wherever I have walked throughout all Israel,...](#) God has been a part of Israel throughout its history, having been formed by Him. In the Samuel text, this refers to God walking among the men of Israel; in the Chronicles text, it sounds more as if God is walking throughout the land of Israel. In any case, the emphasis is upon God's relationship to Israel.

This verb conveys a very personal relationship with God, which, quite obviously, continues into the New Testament when our Lord walked on this earth. The Bible never portrays God as some sort of ethereal, impersonal force, but always as a personal God, who walks beside His people and throughout their land with them.

Bear in mind, in these verses below, in order for a man to walk with God, God must be also walking with that man.

God Walks with His People

| Scripture | Commentary |
|----------------------|--|
| Gen. 3:8 | God walks in the garden to talk to Adam and Eve after they sinned: And they heard the voice of Jehovah God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of Jehovah God in the middle of the trees of the garden. |
| Gen. 5:22–24 | Enoch walks with God: And Enoch walked with God three hundred years after he fathered Methuselah. And he fathered sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God, and then he was not, for God took him. |
| Gen. 6:9b | Noah walks with God: Noah was a just man and perfect in his generations. Noah walked with God. |
| Gen. 17:1–3 | God tells Abram to walk before Him: When Abram was ninety-nine years old, Yahweh appeared to Abram, and said to him, "I am God Almighty. Walk before me, and be blameless. I will make my covenant between me and you, and will multiply you exceedingly." |
| Gen. 48:15–16 | Jacob blesses Joseph and his sons, and speaks of his fathers walking before God: Jacob blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the angel who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude in the midst of the earth." |

| God Walks with His People | |
|---------------------------|---|
| Scripture | Commentary |
| Lev. 26:11–12 | God promises His people that He would walk among them: And I will set My tabernacle among you. And My soul shall not abhor you. And I will walk among you and will be your God, and you shall be My people. This will be the 1 st Advent and the Millennium. |
| Deut. 2:7 | Moses tells the people of Israel that God has walked with them through the desert and up to the place right outside of Israel: For Jehovah your God has blessed you in all the works of your hand. He knows your walking through this great wilderness. Jehovah your God has been with you these forty years. You have lacked nothing. Because God was there, the Jews lacked nothing. I should add that, the Jews living in the desert wilderness for 40 years, and retaining their population, is a great testimony to logistical grace. |
| Deut. 23:14 | God continually walked with Israel, providing them great blessing: For Jehovah your God walks in the middle of your camp, to deliver you and to give up your enemies before you. Therefore your camp will be holy, so that He may see no unclean thing in you and turn away from you. Since God is among them, God expect Israel to obey His laws and statutes. |
| 2Cor. 6:16–18 | Because God walks with us, we are enjoined to be set apart to Him: And what agreement does a temple of God have with idols? For you are the temple of the living God, as God has said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people." Therefore come out from among them and be separated, says the Lord, and do not touch the unclean thing. And I will receive you and I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty. |

It should be pointed out that, at the very beginning, God walked with Israel. However, what was emphasized afterward was for Israel to walk in God's laws. Deut. 9:19 26:17 28:9 30:16 Joshua 22:5 1Kings 2:3

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:6b = 2Samuel 7:7b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| hă (ה) [pronounced <i>heh</i>] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. | | Strong's #none BDB #209 |
| dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>] | <i>word, saying, doctrine, thing, matter, command</i> | masculine singular noun | Strong's #1697 BDB #182 |
| dâbar (דָּבָר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 1 st person singular, Piel perfect | Strong's #1696 BDB #180 |

1Chronicles 17:6b = 2Samuel 7:7b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|-----------------------------|
| 'êth (אֵת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only;</i> but it can also mean a <i>composite unity; possibly particular; anyone</i> | numeral adjective construct | Strong's #259 BDB #25 |
| shâphaṭ (שָׁפָט) [pronounced shaw-FAHT] | <i>those judging, the ones judging [governing]; judges, governors</i> | masculine plural construct, Qal active participle | Strong's #8199 BDB #1047 |
| 2Sam. 7:7 has the following word instead: | | | |
| shêbeṭ (שִׁבְט) [pronounced SHAY ^b -vet] | <i>rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i> | masculine plural construct | Strong's #7626 BDB #986 |

This is *rod, staff, tribes, rulers* in 2Sam. 7:7, and *judges* in 1Chron. 17:6. In the Hebrew, *tribes* is שִׁבְט and *judges* is שָׁפָט; the letters ב and פ are actually identical in the Hebrew, with the exception of a the apex under the upper stroke in the פ. This particular font makes these letters look much more different than they really are. Therefore, we probably have an error in the text here in Samuel. In 2Sam. 7:11, the writer will speak of the judges again, which suggests that the mistake is in the present-day Samuel text.

Keil and Delitzsch make the argument that this should be *rod, staff, club; tribe*. They write: *if שָׁפָט had been the original expression used in the text, it would be impossible to explain the origin and general acceptance of the word שִׁבְט*. For this very reason, therefore, we must regard שִׁבְט as the original word, and understand it as referring to the tribes, which had supplied the nation with judges and leaders before the tie of David, since the feeding, i.e., the government of Israel, which was in the hands of the judges, was transferred to the tribes to which the judges belonged. This view is confirmed by Psalm 78:67–68, where the election of David as prince, and of Zion as the site of the sanctuary, is described as the election of the tribe of Judah and the rejection of the tribe of Ephraim.¹² I do not follow their argument, because we find *tribes* used at least 100 times prior to this use, so its meaning is already well-established.

| | | | |
|---|------------------------------|-----------------------|----------------------------|
| Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |
|---|------------------------------|-----------------------|----------------------------|

Translation: ...have I spoken a word with any of the governors of Israel—... God knows that David knows his own history. David, in order to move the Ark of God, studied the Scriptures, and learned the Law and learned about what place Israel played in the plan of God. Therefore, David knew this history, and he knew that God never spoke to any leader in Israel.

A minor point: we have a question stated inside of a question. This is the overall question or the beginning of the overall question. The overall question is rhetorical: "Have I, at any time, spoken a single word to any leader of Israel, saying..." God, obviously, had never had such a conversation before. Not one time did He say to any leader of Israel, what I need you to do is build a permanent home for My Ark.

¹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:6–7.

1Chronicles 17:6c = 2Samuel 7:7c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| tsâvâh (צָוָה) [pronounced tsaw-VAW] | <i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i> | 1 st person singular, Piel perfect | Strong's #6680 BDB #845 |
| lâmed (ל) [pronounced l̥] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| râ'âh (רָאָה) [pronounced raw-GAWH] | <i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i> | Qal infinitive construct | Strong's #7462 BDB #944 |
| ʾêth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ʿam (עַם) [pronounced gahm] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 1 st person singular suffix | Strong's #5971 BDB #766 |
| The next two words are found in the Samuel text but not in the Chronicles text. | | | |
| ʾêth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation:...[those] whom I have commanded to shepherd My people—... In Samuel, God the Holy Spirit used a word which could have referred to a tribe or to a family or to a leader of Israel in the previous portion of this verse; here, we have the very similar word generally translated *judges*. These words are almost identical in the Hebrew. However, in this portion of v. 6, He makes it clear that this word, whether it ought to be *tribes, leaders, judges* or *governors*, must refer to a leader of some sort over Israel, as God commands such a one to shepherd His people.

God always had a system of authority in place, and God tells us that this system of authority in any nation is appropriate (Rom. 13). At the time that I write this, Israel is in a ground offensive against Hamas. In this war, as in any war, innocent people are being killed. Hamas will often set up in or near specifically civilian buildings or in or near religious buildings, and then cry foul when innocents are killed. Hamas was not just tolerated by the Palestinians, but elected to power. They could not be more appropriate leaders to the Palestinian people. Therefore, when innocents are killed, it is appropriate. Israel has taken every precaution not to kill civilians and Hamas has done everything possible in order to make civilian deaths a part of this war. The root for all of this is, an intense hatred of the Jews, which many parents pass along to their children.

To continue in this aside, I have watched portions of several Muslim demonstrations, including some here in the United States, where the children are made a part of this demonstration (which suggests that they are begin filled

with the same hatred as is found in the Gaza strip). I heard one woman cry out, "Return to the ovens" or words to that effect. These are words of hatred, and this is hatred for God's people, Israel. We do not get to have hatred in our hearts for God's people. This hatred and anger has destroyed much of the Middle East. The U.A.E. and Dubai are places which exemplify what can be done when a people put their hatred on the back burner and move forward with free enterprise. The filth and poverty found throughout most of the Middle East is a direct result of their hatred for the Jew.

One of the greatest blessings which I have observed in my lifetime is to see the anti-Semitism of some in the Republican party move clearly and firmly into the Democratic party. This anti-Semitism gave us a political party where one branch of this party was absolutely wrong. One of the results of this shift was Jimmy Carter (who ought to be an embarrassment for Democrats) and Ronald Reagan, one of the greatest presidents of my lifetime.

Now, I am going in a round about fashion to get to this point, but, for an Arab nation to receive great blessing, all they need to do is, *not hate the Jews*. Any Arab nation that will tolerate Christians and Jews as a part of their nation will become the greatest, most blessed nation of all the Arab nations. One example of this is Dubai and the U.A.E. These are Arab entities which have turned away from being concerned with the Jews, and, instead of pumping money into anti-Semitic causes, they are pumping money into their own economies and building some of the greatest structures in the world. Quite obviously, there will be some anti-Semitism in Dubai and in the U.A.E. However, I can guarantee you that it is nothing like the hatred found in Palestine or in Iran. Which places are greatly blessed and which places are not?

One of the reasons that the United States is so greatly blessed is, we have taken a strong, almost unequivocal, pro-Israel stance. I also write this while we are in a recession. What is clear in our present-day politics is, there is a lost of anti-Semitism bursting out in our Muslim population as there is in the Democratic party. Therefore, we find ourselves as a country in one of the early cycles of discipline. Similarly, there is a lot of anti-Semitism seen world-wide; and, hand-in-hand with this is, a world-wide recession.

1Chronicles 17:6d = 2Samuel 7:7d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| lâmed (ל) (pronounced l ^e) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |
| mâh (מַה) [pronounced maw] | <i>what, how, why</i> | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. | | | |
| lô' (לֹא or אֵין) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| bânâh (בָּנָה) [pronounced baw-NAWH] | <i>to build, to rebuild, to restore</i> | 2 nd person masculine plural, Qal perfect | Strong's #1129 BDB #124 |

1Chronicles 17:6d = 2Samuel 7:7d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'erez (אֶרֶז) [pronounced EH-rez] | <i>cedar</i> | masculine plural noun | Strong's #730 BDB #72 |

Translation: ...saying, "Why have you not built a house of cedar for Me?" This completes the question within a question. The overall question is, *have I ever said the following to any leader of Israel?* What God has never said to any leader of Israel is, "Why have you not built a house of cedar for Me?"

God is not telling David that this is completely out of line or that a permanent structure is completely out of the question. God is simply pointing out that, He has never made such a demand of any Israeli leader before. God did tell His leaders to shepherd Israel (to guide and take care of Israel); but God never told an Israeli leader, "Now that you are in the land, I want you to build a grand structure for Me."

There is a great reason for this, and it has been lost over these centuries. In fact, the absolute humbleness of the Tabernacle as opposed to the grandeur of the Temple has great meaning for us. When the Messiah was to come, the Jews were not to look for some grand leader to lead their armies against their oppressors. In His 1st Advent, our Lord came as a man, almost indistinguishable from any other man (remember that Judas had to actually point Jesus out); and there was nothing about Him which, from His outward appearance, which would cause us to recognize that this is the Lord of Glory (Isa. 53:2). Therefore, God wanted the humble Tabernacle to be a firm part of Israel's early history (for the first 500 years or so). When Solomon builds the grand Temple, this speaks of Jesus Christ in the Millennium, ruling from Jerusalem (as does Solomon's reign). However, the cross must come before the crown, just as the Tabernacle had to come before the Temple, just as David had to come before Solomon. And, so that you are completely clear on this, David represents our Lord in His 1st and 2nd Advents (when He will slaughter millions of people—anti-Semites, by the way—at the end of the Great Tribulation). David as the humble shepherd boy and then David as the great leader of Israel who defeated all of his enemies, is a type of Christ, both in His 1st Advent and when He comes again. Solomon represents our Lord in the Millennium. The Tabernacle represents our Lord's 1st Advent whereas the Temple represents His 2nd Advent and the Millennium.

I have mentioned progressive revelation in the past, and this is a perfect example of progressive revelation. Although the Messiah has been telegraphed since Gen. 3:15 as well as His suffering on the cross for our sins as our substitute (Gen. 22), little has been said about the Millennium. When we get to Solomon's reign and his building of the Temple of God, then we will have a parallel that we can draw between Solomon and the Millennial reign of Jesus Christ. From that point on, there will be more revealed about the Millennium.

God is not dismissing David's intentions out of hand saying, "Hell no, no one is going to build a house of cedar for Me because this is not in the plan." God is simply making certain that we recognize that He has not made such a thing a requirement. God is making sure that we recognize, this is 100% David's idea, but that it is a part of His plan as well.

Another example of this is the city Jerusalem. God the Son, in the Millennium, will rule from Jerusalem. This is not because God looked around the world and decided, "Jerusalem seems like the best place for Me." David chose Jerusalem. Because David chose Jerusalem, Jesus Christ will rule from Jerusalem. This should drive home to you just how important your free will is to God. You should be amazed that the free will choices which you make are actually important to God and are a part of His plan.

And now so you will say to My servant, to David, now speaks Y^ehowah of armies, 'I took you from the pasture from following the flock to be a prince over My people, Israel. 1Chronicles 17:7

"Now, therefore, you will say to My servant David: 'Thus speaks Y^ehowah of the armies: I took you from the pasture, from following the sheep, to be a prince over My people, Israel.

"This you will say to My servant David: 'Thus speaks Jehovah of the Armies: I took you from out of the pasture, away from following after sheep, to be a prince over My people, Israel.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And now so you will say to My servant, to David, now speaks Y ^e howah of armies, 'I took you from the pasture from following the flock to be a prince over My people over Israel. |
| Peshitta (Syriac) | Now therefore thus shall you say to my servant David, Thus says the LORD of hosts: I took you from the sheepfold, even from following the sheep, that you should be king over my people Israel; |
| Septuagint (Greek) | And now thus will you say to My servant David, Thus says the Lord <u>Almighty</u> , I took you from the sheepfold, from following the flocks, to be a ruler over My people Israel. |
| Significant differences: | The Greek has <i>Lord Almighty</i> ; the Latin, Syriac and Hebrew all have <i>Lord of [the] Armies</i> . The Hebrew word I translated <i>pasture</i> is also translated <i>sheepfold</i> , so there is no discrepancy there. The word I translated <i>prince</i> can also be translated <i>ruler</i> , which agrees with the other ancient texts. So there is only one disputed word here. |

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | David, this is what I, the LORD All-Powerful, say to you. I brought you in from the fields where you took care of sheep, and I made you the leader of my people. |
| Easy-to-Read Version | "Now, tell these things to my servant David: The Lord All-Powerful says, 'I took you from the fields and from taking care of the sheep. I made you king of my people Israel. |
| Good News Bible (TEV) | "So tell my servant David that I, the LORD Almighty, say to him, 'I took you from looking after sheep in the fields and made you the ruler of my people Israel. |
| <i>The Message</i> | "So here is what you are to tell my servant David: The GOD-of-the-Angel-Armies has this word for you: I took you from the pasture, tagging after sheep, and made you prince over my people Israel. |
| New Century Version | "Now, tell my servant David: 'This is what the Lord All-Powerful says: I took you from the pasture and from tending the sheep and made you king of my people Israel. |
| NIRV | "So tell my servant David, 'The Lord who rules over all says, "I took you away from the grasslands. That is where you were taking care of your father's sheep and goats. I made you ruler over my people Israel. |
| New Living Translation | "Now go and say to my servant David, 'This is what the Lord of Heaven's Armies has declared: I took you from tending sheep in the pasture and selected you to be the leader of my people Israel. |
| Revised English Bible | 'Then say this to my servant David: This is the word of he LORD of Hosts: I took you from the pastures and from following the sheep to be prince over my people Israel. |
| Today's NIV | "Now then, tell my servant David, 'This is what the LORD Almighty says: I took you from the pasture, from tending the flock, and appointed you ruler over my people Israel. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | So now, say to my servant David, The Lord of armies says, I took you from the fields, from keeping sheep, so that you might be a ruler over my people Israel;... |
| God's Word™ | "Now this is what you will say to my servant David: 'This is what the LORD of Armies says: I took you from the pasture where you followed sheep so that you could be the leader of my people Israel. |
| NET Bible® | "So now, say this to my servant David: 'This is what the LORD who commands armies says: "I took you from the pasture and from your work as a shepherd to make you a leader of my people Israel. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Updated Bible Version 2.11 | Now therefore thus you will say to my slave David, Thus says Yahweh of hosts, I took you from the sheepcote, from following the sheep, that you should be leader over my people Israel:... |
| WEB | Now therefore thus shall you tell my servant David, Thus says Yahweh of Hosts, I took you from the sheep pen, from following the sheep, that you should be prince over my people Israel... |
| Young's Updated LT | And now, thus You will say to My servant, to David, 'Thus says Jehovah of Hosts, I have taken you from the habitation, from [following] after the sheep, to be leader over My people Israel,... |

What is the gist of this verse? God reminds David that He, God, took David out from obscurity to rule over Israel.

1Chronicles 17:7a = 2Samuel 7:8a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘attâh (אתָּה) [pronounced <i>gaht-TAWH</i>] | <i>now, at this time, already</i> | adverb of time | Strong's #6258 BDB #773 |
| When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another. | | | |
| kôh (כֹּה) [pronounced <i>koh</i>] | <i>so, thus, here, hence</i> | adverb | Strong's #3541 BDB #462 |
| ‘âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 2 nd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| lâmed (ל) (pronounced <i>l</i>) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |
| ‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #5650 BDB #713 |

1Chronicles 17:7a = 2Samuel 7:8a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|-----------------------|----------------------------|
| lâmed (ל) (pronounced ^e) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |
| Dâvid (דָּוִד); also Dâviyd (דִּיֵּד) [pronounced daw-VEED] | <i>beloved</i> and is transliterated <i>David</i> | masculine proper noun | Strong's #1732 BDB #187 |

Translation: "Now, therefore, you will say to My servant David:..." As pointed out before, there is a hierarchy here, an order of authority. Even though David was the sovereign in his land, God made certain that David knew that there was authority over him, and this authority was in the person of Nathan. David understood this because, when thinking about building a permanent home for the Ark of God, he first bounced the idea off of Nathan.

1Chronicles 17:7b = 2Samuel 7:8b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| 'attâh (אַתָּה) [pronounced <i>gaht-TAWH</i>] | <i>now, at this time, already</i> | adverb of time | Strong's #6258 BDB #773 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal perfect | Strong's #559 BDB #55 |
| Owen lists this as recurring in this verse from before, making it a 2 nd person masculine singular, Qal imperfect; however, this is more likely a 3 rd person masculine singular, Qal perfect. | | | |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ts ^e bâ'ôwth (צְבָאוֹת) [pronounced <i>tz^eb-vaw-OHTH</i>] | <i>armies, hosts; wars</i> | masculine plural noun, simply the plural of Strong's #6635, but often used in titles | Strong's #6635 BDB #838 |

The Greek has *Almighty* here, but the Hebrew, Latin and Syriac all have *Armies*.

Translation: "...Thus speaks Y^ehowah of the armies:..." *Jehovah of the armies* is one of the most common titles for God found in the Old Testament. This refers to God and the millions of elect angels who are with Him. This will be quite apparent when God returns and destroys all those who oppose Him at the 2nd Advent.

1Chronicles 17:7c = 2Samuel 7:8c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|-----------------------------------|---|---|--------------------------|
| 'ânîy (אֲנִי) [pronounced aw-NEE] | <i>I, me; in answer to a question, it means I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |

1Chronicles 17:7c = 2Samuel 7:8c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|--|
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i> | 1 st person singular, Qal perfect; with the 2 nd person masculine singular suffix | Strong's #3947 BDB #542 |
| min (מִן) [pronounced min] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| nâveh (נֹוֹה) [pronounced naw-VEH] | <i>inhabiting, dwelling, abiding; as a substantive: a seat; a habitation or an area [or region] of habitation [for man, God, shepherds, shepherd's flocks]; meadow, pasture</i> | masculine singular adjective; masculine singular noun | Strong's #5116 BDB #627 |
| mê'achar (מֵאַחֵר) [pronounced may-ah-KHAHR] | <i>from, from after, from (being) after, from behind, from following after</i> | compounded prepositions | Strong's #4480 BDB #577 and Strong's #310 BDB #29 |
| tsô'n (צֹן) [pronounced tzohn] | <i>small cattle, sheep and goats, flock, flocks</i> | feminine singular collective noun with the definite article | Strong's #6629 BDB #838 |

Translation: ...I took you from the pasture, from following the sheep,... God has, in many societies and many nations, taken leaders from the most humble of circumstances and has put them in charge. We have seen this over and over even in our own presidency. The first president to be born in a hospital was Jimmy Carter. Many of our presidents have come from very humble means and origins.

David not only came from humble means, but, in his family, he was seen as the least in his family. When the prophet Samuel went to Jesse to anoint one of his sons as king, it never occurred to Jesse that this son would be David.

The way that God states this is somewhat tongue in cheek. David is leading the people of Israel, and God reminds him that, at one time, the sheep used to lead him around.

Asaph, in a broad sweeping historical psalm, also refers to David being taken from the pasture or sheepfold (Psalm 78:70).

1Chronicles 17:7d = 2Samuel 7:8d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|------------------|---------------------------|
| lâmed (ל) (pronounced l ^e) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |

1Chronicles 17:7d = 2Samuel 7:8d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | Qal infinitive construct | Strong's #1961 BDB #224 |
| nâgîyd (נָגִיד) [pronounced naw-GEED] | <i>prince, crown-prince, leader, ruler, noble</i> | masculine singular noun | Strong's #5057 BDB #617 |
| ‘al (עַל) [pronounced ‘ah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| ‘am (עַם) [pronounced ‘ahm] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article | Strong's #5971 BDB #766 |
| This additional preposition is in the Samuel text but not in the Chronicles text. | | | |
| ‘al (עַל) [pronounced ‘ah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| Yisʿrâ’êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation: ...to be a prince over My people, Israel. Again, we have one small preposition left out (as compared to the Samuel text) which changes the meaning of the text, but not of the overall verse. In Samuel, God chose David *to be a prince [leader] over My people, over Israel*. Here, David is seen as exercising his authority over God's people, the Jews; and as exercising his authority of the nation Israel. In Chronicles, David is seen as being the prince-leader of God's people, who are Israel. So, when dealing with specifics, there is a difference between the Samuel and Chronicles text. However, both sets of text are true statements.

And so I am with you in all which you have gone and so I cut off your enemies from your faces and I have made for you a name as a name of the great ones who [are] in the earth. 1Chronicles 17:8 **I have been with you wherever you have gone and I have cut off your enemies from before you. I have made your name like the names of the great ones on the earth.**

I have been with you no matter where you went. When you faced enemies, I cut them off right in front of you. I have made your name great on this earth, as notable as any famous or powerful person.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so I am with you in all which you have gone and so I cut off your enemies from your faces and I have made for you a name as a name of the great ones who [are] in the earth.

Septuagint (Greek)

And I was with you in all places where you went, and I destroyed all your enemies from before you, and I made for you a name according to the name of the great ones that are upon the earth.

Significant differences: The Greek *in all places* appears to be a legitimate translation of the Hebrew. The Greek *destroyed* is a legitimate translation for the Hebrew verb I rendered *cut off*. So, essentially, there are no differences between the Hebrew and Greek texts here.

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|--|
| CEV | Wherever you went, I helped you and destroyed your enemies right in front of your eyes. I have made you one of the most famous people in the world. |
| Easy-to-Read Version | I have been with you everywhere you went. I went ahead of you and I killed your enemies. Now I will make you one of the most famous men on earth. |
| Good News Bible (TEV) | I have been with you wherever you have gone, and I have defeated all your enemies as you advanced. I will make you as famous as the greatest leaders in the world. |
| <i>The Message</i> | I was with you everywhere you went and mowed your enemies down before you; and now I'm about to make you famous, ranked with the great names on earth. |
| New Century Version | I have been with you everywhere you have gone. I have defeated your enemies for you. I will make you as famous as any of the great people on the earth. |
| New Jerusalem Bible | I have been with you wherever you went; I have got rid of all your enemies for you. I am going to make your fame like that of the greatest men on earth. |
| Revised English Bible | I have been with you wherever you have gone, and have destroyed all the enemies in your path. I shall bring you fame like the fame of the great ones of the earth. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------------|---|
| Bible in Basic English | And I have been with you wherever you went, cutting off before you all those who were against you; and I will make your name like the name of the greatest ones of the earth. |
| Complete Apostles' Bible | ...and I was with you in all places that you went, and I destroyed all your enemies from before you, and I made for you a name according to the name of the great ones that are upon the earth. |
| <i>God's Word</i> ™ | I was with you wherever you went, and I destroyed all your enemies in front of you. I will make your name like the names of the greatest people on earth. |
| HCSB | I have been with you wherever you have gone, and I have destroyed all your enemies before you. I will make a name for you like that of the greatest in the land. |
| NET Bible® | I was with you wherever you went and I defeated all your enemies before you. Now I will make you as famous as the great men of the earth. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | ... and I am with you whithersoever you have walked, and I cut off all your enemies from your presence, and have made for you a name like the name of the great ones who [are] in the earth. |
| MKJV | And I have been with you wherever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men in the earth. |
| Young's Updated LT | And I have been with you wherever you have walked; and I have cut off all your enemies from before you; and have made for you a name like the name of the great ones in the earth. |

What is the gist of this verse? Wherever David has gone, God has been with him, cutting off his enemies before him and making his name great on this earth.

1Chronicles 17:8a = 2Samuel 7:9a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|---|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 1 st person singular, Qal imperfect | Strong's #1961 BDB #224 |
| ʿîm (עִם) [pronounced ġeem] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity with the 2 nd person masculine singular suffix | Strong's #5973 BDB #767 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's # none BDB #88 |
| kôl (כֹּל) [pronounced kohl] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun without the definite article | Strong's #3605 BDB #481 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| In Joshua 1:7, Owen and the NASB translates these three words <i>wherever</i> ; Young: <i>in every [place] whither</i> ; Rotherham and the KJV: <i>whithersoever</i> . In 2Sam. 7:7, the NASB renders this <i>wherever</i> , but Owen translates it <i>in all places</i> . Young, in an unusual move, renders this <i>during all [the time] that</i> in 2Sam. 7:7. Literally, this is <i>in all which</i> ; and <i>wherever</i> is a good modern rendering. | | | |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 2 nd person masculine singular, Qal perfect | Strong's #1980 (and #3212) BDB #229 |

Translation: I have been with you wherever you have gone... Wherever David has been, whether in Israel or outside of Israel, whether in fellowship or out, God has always been there.

Application: God has made perfect provision for us no matter where we are, and God is always there with us. There is no difficulty in life where God is not right there with us. Along the same lines, there is no difficulty in life which we have faced which caught God off-guard.

Many times, we are told that God is with David.

God is with David (and He is with Us)

| Scripture | Text |
|----------------|---|
| 1Sam. 18:14 | And David behaved himself wisely in all his ways. And Jehovah was with him. |
| 1Sam. 18:28–29 | And Saul saw and knew that Jehovah was with David, and that Michal, Saul's daughter, loved him. And Saul was still more afraid of David. And Saul became David's enemy continually. |

| God is with David (and He is with Us) | |
|---------------------------------------|--|
| Scripture | Text |
| 2Sam. 7:9 | And I was with you wherever you went, and have cut off all your enemies out of your sight, and have made you a great name like the name of the great ones in the earth. |
| 1Chron. 17:2 | And Nathan said to David, Do all that is in your heart, for God is with you. |
| 2Sam. 8:6 | And David put garrisons in Syria of Damascus. And the Syrians became servants to David, bringing gifts. And Jehovah preserved David wherever he went. |
| 2Sam. 8:14 | And he put garrisons in Edom. He put garrisons throughout all Edom, and all the men of Edom became David's servants. And Jehovah preserved David wherever he went. |
| God is with us as well: | |
| Num. 14:9 | Only do not rebel against Jehovah, neither fear the people of the land. For they are bread for us. Their protection has moved from them, and Jehovah is with us. Do not fear them. |
| 2Chron. 13:12 | And behold, God Himself is with us as Commander, and His priests with sounding trumpets to cry alarm against you. O sons of Israel, do not fight against Jehovah, the God of your fathers, for you shall not prosper! |
| Psalms 9:9 | Jehovah also will be a refuge for the oppressed, a refuge in times of trouble. |
| Psalms 46:7 | Jehovah of Hosts is with us; the God of Jacob is our refuge. |
| Matt. 28:19–20 | Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world. |
| Isa. 41:10 | Do not fear; for I am with you; be not dismayed; for I am your God. I will make you strong; yes, I will help you; yes, I will uphold you with the right hand of My righteousness. |

It should be reassuring that God is with us, just as He is with David. As Rom. 8:31b tells us: **If God is for us, who can be against us?** As and Paul prayed concerning Timothy: **May the Lord Jesus Christ be with your spirit. Grace be with you. Amen** (2Tim. 4:22).

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:8b = 2Samuel 7:9b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| wa (or va) (וַ) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| kâraṯh (כָּרַח) [pronounced kaw-RAHTH] | <i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i> | 1 st person singular, Hiphil imperfect | Strong's #3772 BDB #503 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

1Chronicles 17:8b = 2Samuel 7:9b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|----------------------------|
| kôl (כָּל) [pronounced kohl] | with a plural noun, it is rendered <i>all of, all; any of</i> | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| ʾâyab (אֵיֶב) [pronounced aw-YA ^B V] | <i>enemy, the one being at enmity with you; enmity, hostility</i> | masculine plural, Qal active participle; with the 2 nd person masculine singular suffix | Strong's #340 BDB #33 |
| min (מִן) [pronounced min] | <i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Together, mipânîym mean *from before your face, out from before your face, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that*.

Translation: ...and I have cut off your enemies from before you. David, since he is a believer in Jesus Christ, has faced a lot of enemies, and God continually cut off his enemies from before him. Even though I believe that David is a young king at this point, this statement covers him going all the way back to when he began to serve under Saul. He not only faced the enemies of Israel but he faced Saul himself as an enemy.

Application: Although I certainly have my own personal defects, I do not go out looking to make enemies. However, I have ended up with enemies at many places where I have worked, and with people with whom there should have been no animosity. However, I have had people develop a quick animosity for me without knowing much about me. However, like David, I have also seen these enemies cut down by God. Let me make this absolutely clear: this is not something which you need to initiate; this is not a place where you need to help God. God has His perfect timing as well as His perfect reasons, and He will deal with your enemies as per His plan. Now, admittedly, there were a number of occasions when I wish that God would have acted a day or a month or a year sooner; however, God has perfect timing, and when He chooses to do something is up to Him. We need not get involved.

Application: I hope that this is obvious, but let me say it just in case—we do not look to make enemies. We do not go out in this world with the intention of pissing people off. As Jesus told His disciples: “Remember, I am sending you out as my Messengers like sheep among wolves. So be as wise as serpents, and as blameless as doves.” (Matt. 10:16).

1Chronicles 17:8c = 2Samuel 7:9c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|-----------------------------|
| w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 1 st person singular, Qal perfect | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition; with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| shêm (שֵׁם) [pronounced <i>shame</i>] | <i>name, reputation, character</i> | masculine singular noun | Strong's #8034 BDB #1027 |
| The following word is found in the Samuel text but not the Chronicles text. | | | |
| gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>] | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine singular adjective | Strong's #1419 BDB #152 |
| kaph or k ^e (כּ) [pronounced <i>k^e</i>] | <i>as, like, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| shêm (שֵׁם) [pronounced <i>shame</i>] | <i>name, reputation, character</i> | masculine singular construct | Strong's #8034 BDB #1027 |
| gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>] | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine plural adjective with a definite article | Strong's #1419 BDB #152 |
| When used as a substantive, as here, gâdôwl means <i>a great [mighty, noble] man</i> . | | | |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's # none BDB #88 |
| ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, ground, soil</i> | feminine singular noun with the definite article | Strong's #776 BDB #75 |

Translation: I have made your name like the names of the great ones on the earth. David was moved up in society much in the way that God had dealt with Moses and with Joseph. God took David from a humble beginning and made him one of the great kings on earth. We may want to argue this point, but if you were to ask

random people what king they remember prior to the birth of Christ, David's name would come up as often as any other.

And I appointed a place for My people Israel and I planted him [Israel] and he tabernacled below him and he is not agitated again and they have not added sons of unrighteousness to wear him out as that in the first.

1Chronicles
17:9

I have appointed a place for My people Israel. I planted them and they dwelt [there] instead of them [the indigenous heathen]. Furthermore, Israel [lit., *he*] will no longer be agitated nor will they worn out [by] men of unjust violence [or, *unrighteousness*] as in the past,...

I have determined in eternity past a particular place for My people Israel. I will plant them there and they will live in that area instead of the indigenous heathen. Furthermore, Israel will no longer be worn down [by continued military attacks] afflicted by men of unjust violence as in the past;...

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Latin Vulgate | And I have given a place my people Israel: they will be planted, and will dwell therein, and <u>will be moved no more</u> , neither will the children of iniquity <u>waste</u> them, as at the beginning, |
| Masoretic Text (Hebrew) | And I appointed a place for My people Israel and I planted him [Israel] and he tabernacled below him and he is not agitated again and they have not added sons of unrighteousness to wear him out as that in the first. |
| Peshitta (Syriac) | I will also appoint a place for my people Israel and I <u>will cause them to settle</u> , and <u>they shall dwell in their place</u> and <u>shall be moved no more</u> ; neither shall the wicked men <u>carry them captive</u> any more, as formerly. |
| Septuagint (Greek) | And I will appoint a place for my people Israel, and I will plant him, and <u>he will dwell by himself</u> , and <u>will no longer be anxious</u> ; and the son of iniquity will no longer afflict [or, <i>humiliate</i>] him, as at the beginning,... |

Significant differences: *Will cause them to settle* (from the Peshitta) is a reasonable translation for the Hebrew verb. The Hebrew text *he tabernacled below him*, and I believe the correct understanding is, the Israelites will occupy the land instead of the indigenous heathen, which they conquered. The Hebrew text can be reasonably understood to mean that; however, it is easy to see how another translator could come upon this text, and see it differently, as the text is not easy to work with. My point is, there may not be any discrepancy between the texts at this point. The verbs which follow that phrase appear to be different in the English renderings, but these are all reasonable renditions of the same Hebrew verb.

The final verb could be the result of dealing with a difficult Hebrew text or it is possible that there may have been a different Hebrew verb here in the text employed by the ancient translators into Greek or Syriac.

The over-arching principle, which remains unchanged in all of these ancient versions is, God placed Israel in the land, and He assures them He will be with them. The specifics might be slightly different in the ancient texts. However, as is most often the case, there are no primary or secondary or ever tertiary doctrines which are affected by the different texts.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| CEV | I have given my people Israel a land of their own where they can live in peace. They will no longer have to tremble with fear--evil nations won't bother them, as they did... |
| Easy-to-Read Version | I am giving this place to my people Israel. They will plant their trees, and they will sit in peace under those trees. They won't be bothered anymore. Evil people won't hurt them like they did at first. |
| Good News Bible (TEV) | I have chosen a place for my people Israel and have settled them there, where they will live without being oppressed any more. Ever since they entered this land they have been attacked by violent people, but this will not happen again. I promise to defeat all your enemies and to give you descendants. |
| <i>The Message</i> | I'm going to set aside a place for my people Israel and plant them there so they'll have their own home and not be knocked around anymore; nor will evil nations afflict them as they always have,... |
| New American Bible | I will assign a place for my people Israel and I will plant them in it to dwell there henceforth undisturbed; nor shall wicked men ever again oppress them, as they did at first,... |
| New Century Version | I will choose a place for my people Israel, and I will plant them so they can live in their own homes. They will not be bothered anymore. Wicked people will no longer hurt them as they have in the past... |
| NIRV | " ' "I will provide a place where my people Israel can live. I will plant them in the land. Then they will have a home of their own. They will not be bothered anymore. Sinful people will no longer crush them, as they did at first. |
| New Life Bible | I will choose a place for My people Israel, and will plant them. So they will live in their own place and not be moved again. Never again will they be under the power of sinful men, as they were before,... |
| New Living Translation | 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,... |
| Revised English Bible | I shall assign a place for my people Israel; there I shall plant them to dwell in their own land. they will be disturbed no more, never again will the wicked wear them down as they did.... |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------------|--|
| Bible in Basic English | And I will make a resting-place for my people Israel, planting them there, so that they may be in the place which is theirs and never again be moved; and never again will they be made waste by evil men, as they were at first,... |
| Complete Apostles' Bible | And I will appoint a place for My people Israel, and I will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning,... |
| <i>God's Word™</i> | I will make a place for my people Israel and plant them there. They will live in their own place and not be troubled anymore. The wicked will no longer frighten them as they used to do... |
| HCSB | 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 continue to oppress them as they formerly have... |
| NET Bible® | I will establish a place for my people Israel and settle them there; they will live there and not be disturbed anymore. Violent men will not oppress them again, as they did in the beginning... |

Literal, almost word-for-word, renderings:

| | |
|--------------------------|---|
| English Standard Version | And I will appoint a place for my people Israel and will plant them, that they may dwell in their own place and be disturbed no more. And violent men shall waste them no more, as formerly,... |
|--------------------------|---|

| | |
|-----------------------------|---|
| Green's Literal Translation | And I will prepare a place for My people Israel, and he will plant, and he will dwell in his place, and shall not be made to tremble any more; nor shall the sons of wickedness waste him any more, as at the first;... |
| NRSV | I will appoint a place for my people Israel, and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall wear them down no more, as they did formerly,... |
| Young's Updated LT | And I have prepared a place for My people Israel, and planted it, and it has dwelt in its place, and is not troubled any more, and the sons of perverseness add not to wear it out as at first. |

What is the gist of this verse? God prepared the Land of Promise for His people and He placed them there. The intention was for them to dwell in peace and prosperity. It was Israel, as we find out in the first chapter of Judges, who caused her own problems by straying from God. However, there will come a time, in the Millennium, where God will completely protect Israel from all harm.

1Chronicles 17:9a = 2Samuel 7:10a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ or וַ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions. | | | |
| sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>] | <i>to put, to place, to set; to make; to appoint</i> | 1 st person singular, Qal perfect | Strong's #7760 BDB #962 |
| mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>] | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular noun | Strong's #4725 BDB #879 |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʿam (עַם) [pronounced <i>gahm</i>] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 1 st person singular suffix | Strong's #5971 BDB #766 |
| This additional lâmed preposition is found in Samuel (in most manuscripts), but not in Chronicles. There is some dispute over this additional preposition even in the book of Samuel. | | | |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| The additional lâmed preposition is not found in the Latin, Syriac, Aramaic or in 3 early printed editions of the Hebrew. ¹³ | | | |

¹³ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

1Chronicles 17:9a = 2Samuel 7:10a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|------------------------------|-----------------------|----------------------------|
| Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation: *I have appointed a place for My people Israel.* Just as we found in a previous verse, the preposition is not found here, but in the Samuel text, which does change the specific meaning, but does not do any sort of damage to divine truth. God has picked a place on this earth for His people, and that is a much larger area than they occupy at this moment in time.

I should point out that the nation Israel may be wiped out or it may disappear, but God will regather the Jews and He will put them right there next to the Mediterranean Sea.

1Chronicles 17:9b = 2Samuel 7:10b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions. | | | |
| nâṭaʿ (נָטָע) [pronounced <i>naw-TAHÇ</i>] | <i>to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish</i> | 1 st person singular, Qal perfect; with the 3 rd person masculine singular suffix | Strong's #5193 BDB #642 |

Translation: *I planted them...* The idea that God will plant the Jews in the Land of Promise indicates permanence. God's planting of the Jews, including the initial planting and that which will take place at the beginning of the Millennium is found in several passages: Psalm 44:2 92:13 Isa. 61:3 Jer. 24:6 32:41.

1Chronicles 17:9c = 2Samuel 7:10c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|-----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>] | <i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i> | 3 rd person masculine singular, Qal perfect | Strong's #7931 BDB #1014 |

1Chronicles 17:9c = 2Samuel 7:10c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|-----------------------------|
| tachath (תַּחַת) [pronounced TAH-khahth] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition of location or foundation; with the 3 rd person masculine singular suffix | Strong's #8478 BDB #1065 |

Translation: ...and they dwelt [there] instead of them [the indigenous heathen].... This is a rather difficult phrase, as it reads *and he has tabernacled instead of him*. However, this is reasonably understood to mean that Israel (which is who this verse is all about) will live in the Land of Promise instead of their enemies.

1Chronicles 17:9d = 2Samuel 7:10d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lô' (לֹא or לוֹ) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| râgaz (רָגַז) [pronounced rawg-GAHZ] | <i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7264 BDB #919 |
| ôwd (וְעוֹד) [pronounced gôhd] | <i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i> | adverb | Strong's #5750 BDB #728 |

With the negative, this means *never again, no more, not...anymore, not again*.

Translation: ...Furthermore, Israel [lit., he] will no longer be agitated... Quite obviously, from the time of David forward, Israel was agitated and perturbed. The exception is, during the time of Solomon; and he represents the Millennium, another long period of time, when Israel would remain in the land undisturbed.

These two verses give us a great arc of Israel's history: the original planting of Israel into the land God gave her (v. 9a) to the Millennium (v. 9b), picking up along the way, David being taken from the sheepfold and being made king over Israel (vv. 7–8).

There will be a time when God will regather all of the Jews to Israel (Ezek. 34:13) and they will be agitated no more (Isa. 60:18 Ezek. 37:25 Amos 9:15).

1Chronicles 17:9e = 2Samuel 7:10e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions. | | | |
| lô' (לֹא or לוֹ) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâçaph (יָצַח) [pronounced yaw-SAHPH] | <i>to add, to augment, to increase, to multiply; to add to do = to do again</i> | 3 rd person masculine plural, Hiphil imperfect | Strong's #3254 BDB #414 |
| bên (בֵּן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine plural construct | Strong's #1121 BDB #119 |
| ʿavêlâh (אֲוֵלָה) [pronounced <i>gahv^e-LAW</i>] | <i>unrighteousness; injustice; iniquity, unjust violence</i> | feminine singular substantive | Strong's #5766 BDB #732 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bâlâh (בָּלָה) [pronounced <i>baw-LAW</i>] | <i>to consume, to wear out [by use], to fall apart completely; to enjoy, to use to the full; to afflict, to trouble</i> | Piel infinitive construct, with the 3 rd person masculine singular suffix | Strong's #1086 BDB #115 |
| Samuel has this verb instead: | | | |
| ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>] | <i>to oppress, to depress, to afflict</i> | Piel infinitive construct with the 3 rd person masculine singular suffix | Strong's #6031 BDB #776 |
| It would be difficult to mistake one verb for the other. | | | |
| kaph or k ^e (כ) [pronounced <i>k^e</i>] | <i>like, as, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| Together, kaʾăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . | | | |
| b ^e (ב) [pronounced <i>b^e</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |

1Chronicles 17:9e = 2Samuel 7:10e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| rîshôwnâh (רִשׁוֹנָה) [pronounced ree-show-NAW] | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i> | feminine singular adjective with the definite article | Strong's #7223 BDB #911 |

With the bēyth preposition, rîshôwnâh means *first, in front, in the first rank; before, formerly, previously, aforetime*.

These four words together are rendered *as before, as formerly, as at the first, as in the beginning; as in the past; and more informally as they have done, as they used to do*.

Translation: ...nor will they worn out [by] men of unjust violence [or, unrighteousness] as in the past,... The difference in verbs here is somewhat confusing. The verb in the Samuel text seems the most reasonable (*to oppress, to depress, to afflict*); similar meanings for the verb in Chronicles seem to be added as an afterthought (*to afflict, to trouble*), for this passage in particular. However, the primary Piel meanings for this verb (*to consume, to wear out [by use]*) might be reasonable, as this implies, in this context, constant wearing down of the Jews. For a modern-day example of this, simply go to Israel today and observe the daily bombings by the Palestinians, designed to wear the Jews out.

To properly understand this verse, recall that Israel was first enslaved by the Egyptians (Ex. 1:13–14 2:23) and, after conquering the land, Israel continually faced outside attacks from other nations during the time of the Judges. They were being oppressed by men of unrighteousness; they were being worn down by men of unrighteousness. Much of this continued in Israel's history, up to and including the reign of David. However, during the reign of Solomon, there was very little of this. After Solomon, Israel went astray again, and the unrighteous heathen from all around them began to attack again.

Application: One of the keys in this sweeping history is, Israel decayed on the inside first. Israel succumbed to idolatry first. *Then*, heathen nations began to make trouble for Israel. One of the reasons why we are given the Old Testament is so that we can recognize historical trends, which the Old Testament establishes. Most of us live in the United States, the greatest nation on earth. We have been blessed as has no other country before us. At one time, 90% or more of Americans believed in God, and many of them believed in Jesus Christ. Black churches were emotional and loud, but they taught the crucifixion of Jesus. Many denominations in the US differed on this or that point, but they almost all solidly placed their faith in Jesus Christ. Various doctrines separated us because we, as people, cared about these things. They were important to us. That has changed. Even though we are still a nation of believers, the number of believers has decreased. We elected a president who attending a church which taught Black Liberation Theology, which is a far cry from the gospel-based churches from the past. We have a significant minority in this country who side with Palestine in the most recent Israeli-Palestinian conflict (January 2009). Obviously, we have moral issues where 1 out of 4 babies are aborted, often for convenience sake or as retro-active birth control. We have moved away from the essential divine institutions of volition, right man/right woman, family and nation. These are all bad signs. And now we are in the second cycle of discipline, which is economic disaster (at this point, the disaster is quite mild). God does this to get our attention. God does this to nudge us toward Him. We have a country full of people who believe that government can solve these problems (I write this in January 2009). Placing your faith in government (or in a president) is no different than placing your faith in an idol. If you think that government can solve this problem and that depending upon government to solve this problem is the best approach, then you are worshiping an idol. The more we turn toward idols and away from God, the worse things will get.

...and for from days I commissioned judges over My people Israel. And I have subdued all your enemies. And I declare to you that a house will do for you Y^ehowah. ^{1Chronicles 17:10} ...[as] from the days that I commissioned judges over My people Israel. And I subdued all your enemies. Furthermore, I declare to you that Y^ehowah will construct a dynasty [lit., *house*] for you.

...and from the days that I commissioned judges over My people Israel. Also, I subdued all of your enemies. Further, I declare to you that I will build a dynasty for you.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | ...and for from days I commissioned judges over My people Israel. And I have subdued all your enemies. And I declare to you that a house will do for you Y ^e howah. |
| Peshitta (Syriac) | And since the day that I made you a judge over my people Israel, I have given you rest from all your enemies. Moreover the LORD has declared to you that <u>the kingdom is established forever</u> . |
| Septuagint (Greek) | And from the days when I appointed judges over my people Israel. Also I have humbled all your enemies, and I will <u>increase</u> you, and the Lord will build you a house. |
| Significant differences: | The Greek is quite different from the Hebrew, Latin and Syriac—God promises to <i>increase</i> Israel in the Greek, but He <i>declares</i> certain things to Israel in the other 3 languages. As usual, even though this is a fundamental difference, there are no doctrines which are affected by this difference. The Syriac text has God establishing a kingdom for David forever. The Hebrew text may be so interpreted. |

Thought-for-thought translations; paraphrases:

| | |
|-----------------------------|---|
| CEV | ...when I let judges rule my people, and I will keep your enemies from attacking you. Now I promise that like you, your descendants will be kings. |
| Easy-to-Read Version | Those bad things happened, but I chose leaders to care for my people Israel. And I will also defeat all your enemies. |
| New Century Version NIRV | ...when I chose judges for my people Israel. I will defeat all your enemies. That is what your enemies have done ever since I appointed leaders over my people Israel. But I will bring all of them under your control. |
| New Jerusalem Bible | ...ever since I instituted judges to govern my people Israel; I shall subdue all your enemies. Yahweh moreover tells you that he will build you a dynasty. |
| New Life Bible | ...from the time that I told judges to rule My people Israel. I will put under your power all those who hate you. And I say to you that the Lord will build a house for you. |
| New Living Translation | ...starting from the time I appointed judges to rule my people Israel. And I will defeat all your enemies. |
| Revised English Bible | ...in the past from the day when I appointed judges over my people Israel; and I shall subdue all your enemies. 'But I shall make you great and the LORD will build up your royal house |
| Today's NIV | ...and have done ever since the time I appointed leaders over my people Israel. I will also subdue all your enemies. " I declare to you that the LORD will build a house for you:... |

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

God's Word™

NET Bible®

From the time when I put judges over my people Israel; and I will overcome all those who are against you; and I will make you great and the head of a line of kings..

...ever since I appointed judges to rule my people Israel. I will crush all your enemies. I even tell you that I, the LORD, will build a house for you.

...and during the time when I appointed judges to lead my people Israel. I will subdue all your enemies.

" ' "I declare to you that the LORD will build a dynastic house [Here the word "house" is used in a metaphorical sense, referring to a royal dynasty. The Lord's use of the word here plays off the literal sense that David had in mind as he contemplated building a temple ("house") for the Lord. In the translation the adjective "dynastic" is supplied to indicate that the term is used metaphorically.] **for you!**

Literal, almost word-for-word, renderings:

The Amplified Bible

Since the time that I commanded judges to be over My people Israel. Moreover, I will subdue all your enemies. Furthermore, I foretell to you that the Lord will build you a house (a blessed posterity).

Updated Emphasized Bible

...even from the days when I put judges in charge over my people Israel, and have subdued all your enemies,—that I might make you great, yea, a house, will Yahweh build for you.

WEB

...and as 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 Yahweh will build you a house.

Young's Updated LT

Yea, even from the days that I appointed judges over My people Israel. "And I have humbled all your enemies, and I declare to you that a house does Jehovah build for you.

What is the gist of this verse? Israel suffered under the Egyptians (v. 9) and during the time of the Judges (v. 10a). God would humble Israel's enemies in the future, and establish David's dynasty as well.

1Chronicles 17:10a = 2Samuel 7:11a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|------------------------------------|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ¹⁴ We can render the two together as <i>for from, even from, from</i> . | | | |
| yâmîym (יָמִים) [pronounced yaw-MEEM] | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i> | masculine plural noun | Strong's #3117 BDB #398 |

¹⁴ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

1Chronicles 17:10a = 2Samuel 7:11a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|-----------------------------|
| The word <i>day</i> in the Samuel text is singular and with a definite article. | | | |
| yôwm (יוֹם) [pronounced <i>yohm</i>] | <i>day; time; today</i> (with a definite article) | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>] | <i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i> | 1 st person singular, Piel perfect | Strong's #6680 BDB #845 |
| shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i>] | <i>those judging, the ones judging [governing]; judges, governors</i> | masculine plural, Qal active participle | Strong's #8199 BDB #1047 |
| ʿal (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity with the 1 st person singular suffix | Strong's #5921 BDB #752 |
| ʿam (עַם) [pronounced <i>gahm</i>] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the definite article | Strong's #5971 BDB #766 |
| Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation: ...[as] from the days that I commissioned judges over My people Israel. The verse and chapter divisions are not inspired. Vv. 9b and 10a belong together: I have appointed a place for My people Israel. I planted them and they dwelt [there] instead of them [the indigenous heathen]. Furthermore, Israel [lit., *he*] will no longer be agitated nor will they worn out [by] men of unjust violence [or, *unrighteousness*] as in the past, [as] from the days that I commissioned judges over My people Israel. (vv. 9–10a). During the time of the judges, Israel faced some very difficult times. Every few decades, another country would invade them and demand tribute. Judges 2:14-18 3:8 4:3 6:3-6. God is promising that, at some point in time, that this will no longer be the case.

1Chronicles 17:10b = 2Samuel 7:11b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kânaʿ (כָּנָע) [pronounced <i>kaw-NAHG</i>] | <i>to bow down, to bring anyone low, to humble, to subdue</i> | 1 st person singular, Hiphil perfect | Strong's #3665 BDB #488 |

The Samuel text has, instead:

1Chronicles 17:10b = 2Samuel 7:11b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|-------------------------------------|
| nûwach (נָח) [pronounced NOO-ahkh] | <i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i> | 1 st person singular, Hiphil perfect | Strong's #5117 (and #3240) BDB #628 |
| ’êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| The Samuel text has the two following prepositions instead: | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| min (מִן) [pronounced min] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| kôl (כֹּל) [pronounced kohl] | with a plural noun, it is rendered <i>all of, all; any of</i> | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| ’âyab (אֵיבָ) [pronounced aw-YA ^B V] | <i>enemy, the one being at enmity with you; enmity, hostility</i> | masculine plural, Qal active participle; with the 2 nd person masculine singular suffix | Strong's #340 BDB #33 |

Perhaps God originally said, “And I subdued all of your enemies and gave you rest from them”?

Translation: [And I subdued all your enemies](#). The verb found here is quite different from the verb in the Samuel text (see the Hebrew exegesis above). Either the Samuel or the Chronicles text is wrong, or God originally said, [“And I subdued all of your enemies and gave you rest from them.”](#) The compound sentence actually seems to fit here even more than what is found in the Samuel or Chronicles text.

The time that this was spoken and that time that the Chronicles text was written down is separated by many centuries. God spoke these words to Nathan (to be then repeated to David) around 1000 B.C. The author of this portion of the Samuel text probably recorded this not too long after (perhaps, Nathan woke up from this message from God and wrote these things down before even going to see David). However, the author of Chronicles wrote these things down long after they were first said—500–600 years later (Chronicles is thought to have been composed 450–438 B.C.; quite possibly by Ezra). In other words, these words were written down (copied, for the most part) hundreds of years after the grand monarchies of David and Solomon. These words were copied, and thus affirmed, after Israel had been returned from a 70 year captivity. They were no longer a great and powerful country, and yet this author of Chronicles believed it necessary to record these words once again. [“I have subdued your enemies and I have given you rest from them.”](#)

God is always portrayed as being intimately involved in our lives and involved in the conflicts which we face.

| God Subdues Our Enemies | |
|-------------------------|---|
| Scripture | Text/Commentary |
| Psalms 18:37–50 | I have pursued my enemies and overtaken them; nor did I turn again until they were destroyed. I have shattered them, and they cannot rise again; they have fallen under my feet. For You have girded me with strength for the battle; You have humbled under me those who rose up against me. You have also given me the neck of my enemies; so that I might destroy those who hate me. They cried, but there was none to save; even to Jehovah, but He did not answer them. Then I beat them small as the dust before the wind; I cast them out like the dirt in the streets. You have delivered Me from the strivings of the people; You have made Me the head of the nations; a people whom I have not known shall serve Me. As soon as they hear of Me, they shall obey Me; the sons of strangers shall bow down to Me. The sons of strangers shall fade away and be afraid out of their strongholds. Jehovah lives; and blessed be my rock, and let the God of my salvation be praised. It is God who avenges me, and humbles the people under me. He delivers me from my enemies; yea, You lift me up above those who rise up against me; You have delivered me from the violent man. Therefore I will give thanks to You, O Jehovah, among the nations, and sing praises to Your name, magnifying the salvations to His king, and working mercy to His anointed, to David, and to his seed forevermore. You will notice, like many Scriptures, this morphs from David into the Son of David. |
| Psalms 21:8–9 | Your hand shall find out all Your enemies; Your right hand shall find out those who hate You. You shall make them as a fiery oven in the time of Your presence; Jehovah will swallow them up in His wrath, and the fire shall devour them. |
| Psalms 89:18–23 | For Jehovah is our shield; yea, our King is the Holy One of Israel. Then You spoke in a vision to Your holy one, and You said, I have laid help on a mighty one; I have lifted up a chosen one out of the people. I have found David, My servant; with My holy oil I have anointed him. My hand shall be always with him; My arm also shall make him strong. The enemy shall not use force on him, nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague those who hate him. This is the psalm wherein God's promises to David are found once again. |
| Psalms 110:1–2 | Jehovah said to my Lord, Sit at My right hand until I place Your enemies as Your footstool. Jehovah shall send the rod of Your strength out of Zion; rule in the midst of Your enemies. Although God the Father promises this to our Lord, He also deals with our enemies. |
| 1Cor. 15:24–26 | Then is the end, when He delivers the kingdom to God, even the Father; when He makes to cease all rule and all authority and power. for it is right for Him to reign until He has put all the enemies under His feet. The last enemy made to cease is death. Again, although these are promises of God the Father made to God the Son, there is still some applicability to us. |

To understand just how screwed up we are as a nation, we find people completely unable to figure out what to do about our enemies. I recall seeing one celebrity calling for understanding of the cause of the radical Muslims after the attacks of 9/11, and yet, the very same person excoriated President George Bush. No harsh words for terrorists who killed 3000 Americans; but unrelenting hatred for our own president.

There are people who will claim to be nonviolent, or call for a foreign policy of little or no violence; yet, when they are in a demonstration, they will physically attack conservative types. So that there is no confusion: you will have personal enemies as your life progresses. People at your job, neighbors of yours, and many others will lie about you, talk behind your back, and do things, in general, to make your life miserable. Those are the enemies which you love impersonally. That is, you do not hate them, you do not gossip about them, you do not fantasize about revenge against them, and you do not plot revenge against them.

On the other hand—and this is one reason we need to understand the Old Testament—enemies of our nation, that we war against, are to be killed. We do not send soldiers into battle and then tell them to turn the other cheek. We do not allow attacks against the United States and say, “I guess we just need to understand these people better.” We kill our national enemies.

Along the same lines, when we have national enemies in our camps (like the prison camp in Guantanamo Bay), we do not suddenly make them recipients of the rights of American citizens. When they are not parties to the Geneva Convention and if they do not adhere to any of the rules of the Geneva Convention, then we are under no obligation to place ourselves under Geneva Convention restrictions.

Scriptures mostly taken from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 17:10.

Chapter Outline

Charts, Maps and Short Doctrines

A nation rots from the inside out. There is a spiritual rot, which includes being unable to face reality, and unabashed idolatry. In the United States, we are suffering from all of that. The Black church is a great illustration of this. African-Americans (before they believed it was important to be so designated), were strong of faith. They had solid families and very low unemployment. Black unemployment before the Great Depression was lower than white unemployment. Their churches taught salvation by faith alone in Christ alone. With the advent of Martin Luther King Jr., some Black churches became more activist in nature, trying to achieve equality in the United States. Although this is certainly a worthy goal, it should never have been the focus of the Black church. That was 50–60 years ago. 20–30 years ago, these same churches who had walked away from the clear gospel of Jesus Christ now began to teach Black Liberation Theology, which is Marxism dressed up special for the African-American (Liberation Theology first began to rear its ugly head in churches throughout South America, with the objective of turning a country toward socialism). This is spiritual rot, and with it, we have a myriad of related social problems—the destruction of the Black family, the increase of out-of-wedlock children, the increase of crime—particularly Black on Black crime, the increase of abortions of Black babies. All of this is a result of some very subtle changes in the spiritual life of African-Americans.

We face the same thing throughout our nation. Since I began writing this, we have elected a man for president who has absolutely nothing to recommend him for this position apart from being good looking, intelligent, moderately well-spoken, and Black. 56% of our country voted for a man who has absolutely no understanding or experience with free enterprise, business or the military.

1Chronicles 17:10c = 2Samuel 7:11c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wâw conjunction | No Strong's # BDB #251 |
| nâgad (נָגַד) [pronounced naw-GAHD] | to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that | 1 st person singular, Hiphil imperfect | Strong's #5046 BDB #616 |

1Chronicles 17:10c = 2Samuel 7:11c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| The Greek verb here means, instead, <i>to increase</i> . | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| The Samuel text has, instead: | | | |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i> | 3 rd person masculine singular, Hiphil imperfect | Strong's #5046 BDB #616 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: [Furthermore, I declare to you...](#) Again, there is a different in text between Chronicles and Samuel. It is possible and reasonable that God said, [“Furthermore, I declare to you...”](#) and that Nathan said to David, [“Furthermore, Jehovah declares to you...”](#) The Samuel text is known for being corrupt, so it is possible that is the problem here (and elsewhere) was poor manuscripts which may have even been incomplete, where the missing portions were reproduced from memory by an enslaved people.

The Temple of Solomon would have been a library repository for all of the sacred Scriptures (which were separate scrolls), and this Temple was destroyed circa 586 B.C. by the Chaldeans. That these books were sacred was known, but how they were preserved is not. However, after the people of Judah had been removed from their land by the Chaldeans and later returned to the land by the Persians (who conquered the Chaldeans), somehow many of their records were intact—including all of these genealogical records found at the beginning of Chronicles.

1Chronicles 17:10d = 2Samuel 7:11d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--------------------------------------|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| The Samuel text has, instead: | | | |
| kîy (כִּי) [pronounced kee] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun | Strong's #1004 BDB #108 |

1Chronicles 17:10d = 2Samuel 7:11d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...that Y^ehowah will construct a dynasty [lit., *house*] for you. There is a play on words here, which is often found in the word of God. David wants to build a house for the Ark of God and God says, "I will build a house for you." Well, David is already sitting in a huge cedar palace constructed for him by Hiram, King of Tyre, so God is not saying, "Listen, David, I am going to build you an even better house than this." God is going to build for David and from David a dynasty. At the time this was said, it was a bold prophecy, as Saul, Israel's first king, had no dynasty whatsoever. One weak son attempted to set himself up as king and was assassinated. David will take care of another relative of Saul's. So, Saul went from having several sons, any of whom could have followed him, to no dynasty whatsoever, essentially. David's sons, on the other hand, occupied the throne of United Israel and, later, Judah. However, far more important than this is, Jesus—as the Son of David—would occupy this throne, as the King over all the Earth, in the Millennium.

And he is when fulfilled your days to go with your fathers, and I will [cause to] raise up your seed after you who is from your sons and I will establish his reign.

And it is when your days are fulfilled, [when you] go with your fathers, then I will raise up your seed after you—[one] who is from your sons—and I will establish his kingdom.

And when your days are fulfilled and you have gone to be with your fathers, I will raise up your seed after you—a man from your sons—and I will establish his kingdom.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

Masoretic Text (Hebrew)

And he is when fulfilled your days to go with your fathers, and I will [cause to] raise up your seed after you who is from your sons and I will establish his reign.

Peshitta (Syriac)

And it shall come to pass when your days are fulfilled that you shall go to be gathered with your fathers, I will raise up your offspring after you, who shall come out of your loins, and I will establish him in your kingdom.

Septuagint (Greek)

And it will come to pass when your days will be fulfilled, and you will sleep with your fathers, that I will raise up your seed after You, who will be of your bowels, and I will establish his kingdom.

Significant differences:

Most significantly, the Samuel text, Syriac and Greek all have the additional text *who will come from your bowels*. The Latin does not have this phrase. Instead of *going* to be with one's fathers, the Greek speaks of David *sleeping* (as in death) with his fathers (as does the Hebrew text in Samuel).

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | I'll choose one of your sons to be king when you reach the end of your life and are buried beside your ancestors. I'll make him a strong ruler,... |
| Easy-to-Read Version | When you die, and you join your ancestors, then I will let your own son be the new king. The new king will be one of your sons. And I will make his kingdom strong. |
| Good News Bible (TEV) | When you die and are buried with your ancestors, I will make one of your sons king and will keep his kingdom strong. |
| <i>The Message</i> | When your life is complete and you're buried with your ancestors, then I'll raise up your child to succeed you, a child from your own body, and I'll firmly establish his rule. |
| New Century Version | ...when I chose judges for my people Israel. I will defeat all your enemies. " I tell you that the Lord will make your descendants kings of Israel after you. |
| NIRV | Some day your life will come to an end. You will join the members of your family who have already died. Then I will give you one of your own sons to become the next king after you. I will make his kingdom secure. |
| New Jerusalem Bible | And when your days are over and you have gone to join your ancestors, I shall appoint your heir -- who will be one of your sons -- to succeed you, and I shall make his sovereignty secure. |
| New Life Bible | When your days are over, the time will come when you must go to be with your fathers. But then I will put into power one of your sons after you. I will make him king. |
| New Living Translation | For when you die and join your ancestors, I will raise up one of your descendants, one of your sons, and I will make his kingdom strong. |
| Revised English Bible | When your life ends and you go to join your forefathers, I shall set up one of your family, one of your own sons, to succeed you, and I shall establish his kingdom. |
| Today's NIV | When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|---|
| Bible in Basic English | And when the time comes for you to go to your fathers, I will put in your place your seed after you, one of your sons, and I will make his kingdom strong. |
| <i>God's Word™</i> | ""When the time comes for you to go and be with your ancestors, I will send one of your descendants. He will be one of your sons. I will establish his kingdom. |
| JPS (Tanakh) | When your days are done and you follow your fathers, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom. |
| NET Bible® | When the time comes for you to die, I will raise up your descendant, one of your own sons, to succeed you, and I will establish his kingdom. |

Literal, almost word-for-word, renderings:

| | |
|--------------------|--|
| MKJV | And it will be, when your days have ended so that you must go to be with your fathers, I will raise up your seed after you, who shall be from your sons. And I will make his kingdom sure. |
| Young's Updated LT | And it will come to pass, when your days have been fulfilled to go with your fathers, that I have raised up your seed after you, who is of your sons, and I have established his kingdom,... |

What is the gist of this verse? God promises to raise up one of David's sons, after David is gone, and establish his kingdom.

1Chronicles 17:11a = 2Samuel 7:12a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| These first two words (above) are not found in the Samuel text. | | | |
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>] | <i>to fill, to make full; to be filled, to be full, to fulfill</i> | 3 rd person plural, Qal imperfect | Strong's #4390 BDB #569 |
| yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>] | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #3117 BDB #398 |

Translation: *And it is when your days are fulfilled,...* God continues His promise to David. We all come to the end of our lives, and when David comes to his, God will bring certain things to pass.

1Chronicles 17:11b = 2Samuel 7:12b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|---|
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>] | <i>to go, to come, to depart, to walk; to advance</i> | Qal infinitive construct | Strong's #1980 (and #3212) BDB #229 |
| The Greek has, instead, the verb <i>to sleep</i> . This is the same as the Samuel text (noted below). | | | |
| ‘îm (עִם) [pronounced <i>geem</i>] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity with the 2 nd person masculine singular suffix | Strong's #5973 BDB #767 |
| Instead of the first 3 words above, the Samuel text has: | | | |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâkab (שָׁכַב) [pronounced <i>shaw-KAH^bV</i>] | <i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i> | 2 nd person masculine singular, Qal perfect | Strong's #7901 BDB #1011 |

1Chronicles 17:11b = 2Samuel 7:12b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|--------------------------|
| 'êth (אֵת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| 'âb (אָב) [pronounced aw ^b v] | <i>father</i> , both as the head of a household, clan or tribe | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1 BDB #3 |

Translation:...[when you] go with your fathers,... The differences which we find between this and the Samuel text again suggests to me that much of the Samuel text may have been reconstructed from memory. What we have here are statements which essentially mean the same thing. In the Chronicles text, we speak of David *going with his fathers*, and the Samuel text has the more common *lying down with his fathers*. It is as if someone knew the text quite well, but did not completely recall this or that portion of a verse. Or, it is as if we are dealing with a badly destroyed manuscript, and someone who has recited the text many times has been called in to fill in the blanks.

It is my own opinion that it is the Samuel text which is weak, and I primarily base this opinion upon the many commentaries which speak of the Samuel text as being the most poorly transmitted text in the Old Testament.

Allow me to suggest at least one scenario: the writer of Chronicles has access to the royal texts, and has an accurate copy of the Samuel text. He reads through the king's records and records the book of Chronicles. In the national difficulties which follow over the next 100 or so years, the remaining Samuel manuscripts are either lost or those which remain are in terrible condition.

Another plausible explanation, is that the writer of Chronicles has pieces and portions of manuscripts and the king's records, many of which are in horrid condition, and he believes that he ought to put together a record of what has happened over the previous centuries. When he comes to unreadable passages in Samuel, he puts down what he remembers from hearing and reading this passages in the past. In later days, after Chronicles has been committed to paper, other Samuel texts, preserved in other areas, become available.

Although the second explanation is more logical to me, I still have this feeling that, somehow, the Samuel text was preserved more accurately in Chronicles and the Samuel text we have today is the weaker text.

To add to this general confusion, the Greek matches the Hebrew text from Samuel but the Latin agrees with the Masoretic text. If all we had was the Greek text, we might suppose that our present-day Chronicles text is incorrect in this verse. However, the Latin translation, made a few centuries later, agrees exactly with the Masoretic text of Chronicles that we have. This might lead one to believe that over that critical period of a few hundred years, the Chronicles text got corrupted. However, the Syriac text, which comes along even later, agrees in part with the Samuel text and in part with the Masoretic text.

In any case—and this is what is most important—I have not come across any textual differences between Samuel, Chronicles or any of the ancient translations of either of these books which ever caused me to entirely rethink the historical narrative which is presented or any doctrine, fundamental or tertiary. So, regardless of what has happened historically, God has not allowed falsehood to be carried in the Samuel or Chronicles texts.

All of these points on textual criticism will be discussed in greater depth in the **Addendum** for this chapter.

1Chronicles 17:11c = 2Samuel 7:12c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|------------------------|---------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

In this case, the wâw conjunction continues the thought of a compound conditional sentence. *When this happens, **then** this will occur* is the idea here.

| | | | |
|--|--|---|----------------------------|
| qûwm (קוּם) [pronounced <i>koom</i>] | <i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i> | 1 st person singular, Hiphil perfect | Strong's #6965 BDB #877 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>] | <i>a seed, a sowing, an offspring; progeny</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #2233 BDB #282 |
| 'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>] | <i>behind, after; following; after that, afterwards; hinder parts</i> | preposition; plural form; with the 2 nd person masculine singular suffix | Strong's #310 BDB #29 |

The preposition 'achârêy appears to have a rare substantive use as well; here, it can mean *the end of, the butt of, the end portion; the back*.

Translation: ...then I will raise up your seed after you... As we saw in the text of Psalm 89, there are many passages which ought to be interpreted in two ways. The seed being raised up after David could be seen as Solomon but also, seen as being Jesus Christ.

1Chronicles 17:11d = 2Samuel 7:12d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |

1Chronicles 17:11d = 2Samuel 7:12d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| bên (בן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1121 BDB #119 |
| The Samuel text has, instead: | | | |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>] | <i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3318 BDB #422 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| mê'îym (מַעֲיִם) [pronounced <i>may-GEEM</i>] | <i>internal organs, inward parts, intestines, bowels; figuratively the womb; organs of procreation, loins; emotions; stress, love</i> | masculine plural noun (this noun is always found in the plural); with the 2 nd person masculine singular suffix | Strong's #4578 BDB #588 |

Translation:...—[one] who is from your sons—... Both Solomon and Jesus were sons of David. In the Hebrew, the word *son* also means *descendant*.

1Chronicles 17:11e = 2Samuel 7:12e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kûwn (כּוּן) [pronounced <i>koon</i>] | <i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i> | 1 st person singular, Hiphil perfect | Strong's #3559 BDB #465 |
| ʾêth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| mal ^e kûwth (מַלְכוּת) [pronounced <i>mahl-KOOTH</i>] | <i>royalty, royal power, reign, kingdom</i> | feminine singular noun with 3 rd person masculine singular suffix | Strong's #4438 BDB #574 |

The Samuel text has the very similar noun:

1Chronicles 17:11e = 2Samuel 7:12e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| mam ^e lâkâh (מַמְלָכָה) [pronounced mahm ^e -law-kaw] | kingdom, sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king | feminine singular noun with 3 rd person masculine singular suffix | Strong's #4467 BDB #575 |

Translation: ...and I will establish his kingdom. God established the kingdom of Solomon (future from when this promise was originally given); and God will establish the kingdom of Christ.

It is very clear that Jewish theologians saw the Davidic Covenant as a near and a far fulfillment. Often people, long after the fact, point at this or that verse, and say, "This really refers just to David's son Solomon; you are getting fanciful to throw in the idea of a Savior of all mankind." But, not only did ancient Jewish Theologians see it that way, but the Bible sees it that way as well.

The Near and Far Fulfillment of the Davidic Covenant

| Near Fulfillment | Far Fulfillment |
|---|---|
| David tells Solomon what God had promised: Behold, a son shall be born to you who shall be a man of rest. And I will give him rest from all his enemies all around. For his name shall be Solomon, and I will give peace and quietness to Israel in his days. He shall build a house for My name. And he shall be My son, and I will be his Father (1Chron. 22:9–10a). | And then David adds these words, also from God: And He shall be My Son, and I will be His Father. And I will establish the throne of His kingdom over Israel forever (1Chron. 22:10b). You will notice that one sentence provides and overlap going from a Solomon fulfillment to a Jesus fulfillment. |
| David said, "And of all my sons (for Jehovah has given me many sons), He has chosen Solomon my son to sit on the throne of the kingdom of the Lord over Israel. And He said to me, Solomon your son shall build My house and My courts, for I have chosen him to be My son, and I will be his Father." (1Chron. 28:5–6; 2Sam. 7:13–14a). | Yet David himself understood that this had a fulfillment in the far future as well, because he then says, "And I will establish His kingdom forever if He will always do My commandments and My judgments, as at this day." (1Chron. 28:7; 2Sam. 7:16). Solomon did not have a kingdom which was established forever, nor did he always obey all God's commandments. Furthermore, David was not so stupid as to think that Solomon would obey all of God's commandments for all of his life. |
| Solomon recognized that he was the fulfillment of this promise, saying to the elders at the dedication of the Temple: "And it was in the heart of my father David to build a house for the name of Jehovah, the God of Israel. And Jehovah said to my father David, Because it was in your heart to build a house to My name, you did well that it was in your heart. Only, you shall not build the house, but your son who shall come out of your loins, he shall build the house to My name. And Jehovah has performed His Word which He spoke, and I have risen up instead of my father David. And I sit on the throne of Israel, as Jehovah promised. And I have built a house for the name of Jehovah, the God of Israel (1Kings 8:17–20). | And yet, in the very same speech, Solomon asks, prophetically, "But will God indeed dwell on the earth? Behold, the heavens and the heaven of heavens cannot contain You. How much less this house which I have built?" (2Kings 8:27). Solomon himself, with these very words—words which he does not quite understand himself, asks, "Will God live on this earth?" In his mind, Solomon is saying, "No, God cannot dwell in this Temple, as He is omnipresent" but what he says out loud, and what we read centuries later, is entirely different. "Will God live on this earth?" |

The Near and Far Fulfillment of the Davidic Covenant

Near Fulfillment

Years later, a psalmist writes about this covenant that God made with David: **Jehovah has sworn to David in truth; He will not turn from it; Of the fruit of your body I will set on the throne for you** (Psalm 132:11).

Far Fulfillment

Then he adds these words: **If your sons will keep My covenant and My testimonies which I shall teach them, their sons shall also sit on your throne forever. Jehovah has chosen Zion; He has desired it for His dwelling-place.** This is My rest **forever**; here I will dwell; for I have desired it (Psalm 132:12–14). God's eternal rest will be upon Zion, the place that David chose.

It is important to see how God almost seamlessly moves from Solomon fulfilling these promises to David's Greater Son fulfilling these promises. The reason this is important is, there are a number of 1st and 2nd Advent prophecies woven together in much the same way. There are many prophecies which have both a near and a far fulfillment. This is the genius of the Bible, which is the mind of Christ.

Chapter Outline

Charts, Maps and Short Doctrines

The Davidic Covenant is Applied only to Jesus

Of this Descendant of David, Isaiah writes: **His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.** There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. **The zeal of Jehovah of Hosts will do this** (Isa. 9:6b–7).

And then, long after David and Solomon, Jeremiah writes: **Behold, the days come, says Jehovah, that I will raise to David a righteous Branch, and a King will reign and act wisely, and will do judgment and justice in the earth. In his days Judah will be saved, and Israel will dwell safely. And this is His name by which He will be called, Jehovah, our Righteousness** (Jer. 23:5–6).

Zechariah associates the One building the Temple as the Messiah to come. **So speaks Jehovah of Hosts, saying, Behold the Man whose name is The BRANCH! And He shall spring up out of His place, and He shall build the temple of Jehovah. Even He shall build the temple of Jehovah; and He shall bear the glory, and shall sit and rule on His throne. And He shall be a priest on His throne; and the counsel of peace shall be between them both** (Zech. 6:12a–13).

Throughout the New Testament, Jesus is called the *Son of David* (Matt. 9:27 12:3 15:22 20:30–31 21:9, 15 Mark 10:47–48 Luke 18:38–39). Paul calls Him the Seed of David (Rom. 1:3 2Tim. 2:8).

An angel refers to Jesus as the fulfillment of the Davidic Covenant in Luke 1:30–32: **And the angel said to her, "Do not fear, Mary, for you have found favor with God. And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David."**

Jesus, of course, poses a question to the religious types, as to who the Messiah is—is He the Son of God or the Son of David. **While the Pharisees were gathered, Jesus asked them, saying, What do you think of Christ? Whose son is he? They say to Him, David's. He said to them, How then does David by the Spirit call him Lord, saying, "the LORD said to my Lord, Sit on My right until I make Your enemies Your footstool for Your feet?" If David then calls Him Lord, how is He his son? And no one was able to answer Him a word, nor did anyone dare from that day to question Him any more** (Matt. 22:41–46). We understand the Hypostatic Union; but the pharisees and theologians of that day did not. This incident is important enough to be found in Mark and Luke as well.

The Davidic Covenant is Applied only to Jesus

And this basic misunderstanding (or lack of a full understanding) is how men are split: Then when they heard the Word, many of the people said, Truly this is the Prophet. Others said, This is the Christ. But others said, Does the Christ come out of Galilee? Has the Scripture not said that Christ comes from the seed of David and out of the town of Bethlehem, where David was? So a division occurred in the crowd because of Him. And some of them desired to seize Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees. And they said to them, Why have you not brought him? The officers answered, Never did any man speak as does this Man. Then the Pharisees answered them, Also, have you not been deceived? Is it not true that not any of the rulers or of the Pharisees have believed into him? But this crowd, not knowing the Law, is cursed. Nicodemus said to them, (he who came to Jesus by night, being one of them), Does our law judge the Man before it hears Him and knows what He does? They answered and said to him, Are you also from Galilee? Search the scriptures and see that a prophet has not been raised out of Galilee. And they each went to his own house (John 7:40–53). Do you see, the entire argument centers around, how can Jesus come from Galilee (that is, be just a man) and yet, at the same time, be the Messiah?

Finally Jesus calls Himself **the Root and Offspring of David** in Rev. 22:16, which is the last chapter of the Bible.

Chapter Outline

Charts, Maps and Short Doctrines

He [even] he will build for Me a house and I will establish a throne of his kingdoms as far as forever. ^{1Chronicles 17:12} **He [even] he will build a house for Me and I will establish the throne of his kingdom forever.**

He will build a house for Me and I will establish His kingdom forever.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | He [even] he will build for Me a house and I will establish a throne of his kingdoms as far as forever. |
| Peshitta (Syriac) | He will build a house to My name, and I will establish the throne of his kingdom for ever. |
| Septuagint (Greek) | He will build Me a house, and I will set up his throne forever. |
| Significant differences: | None. |

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | ...and no one will be able to take his kingdom away from him. He will be the one to build a temple for me. |
| Easy-to-Read Version | Your son will build a house for me. I will make your son's family rule forever. |
| Good News Bible (TEV) | He will be the one to build a temple for me, and I will make sure that his dynasty continues forever. |
| <i>The Message</i> | He will build a house to honor me, and I will guarantee his kingdom's rule forever. |
| New Century Version | He will build a house for me, and I will let his kingdom rule always. |
| NIRV | " "He is the one who will build me a house. I will set up his throne. It will last forever. |
| New Jerusalem Bible | He will build a temple for me and I shall make his throne secure for ever. |
| New Living Translation | He is the one who will build a house-a temple-for me. And I will secure his throne forever. |
| Revised English Bible | It is he who will build me a house, and I shall establish his throne for all time. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|---|
| Bible in Basic English | He will be the builder of my house, and I will make the seat of his authority certain for ever. |
| NET Bible® | He will build me a house, and I will make his dynasty permanent. |

Literal, almost word-for-word, renderings:

| | |
|--------------------|---|
| LTHB | He shall build a house for My Name, and I shall establish the throne of his kingdom forever.. |
| Young's Updated LT | He builds a house for My Name, and I have established the throne of his kingdom unto the age. |

What is the gist of this verse? David's son would build a house for God's name and his throne would be established forever.

| 1Chronicles 17:12a = 2Samuel 7:13a | | | |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| hûw' (אוּה) [pronounced hoo] | he, it; himself as a demonstrative pronoun: <i>that, this</i> | 3 rd person masculine singular, personal pronoun | Strong's #1931 BDB #214 |
| This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used. | | | |
| Hûw' is also used as a masculine singular, demonstrative pronoun and is rendered <i>that; this</i> . | | | |
| bânâh (בָּנָה) [pronounced baw-NAWH] | <i>to build, to rebuild, to restore</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1129 BDB #124 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun, pausal form | Strong's #1004 BDB #108 |
| The next two words are found in the Samuel text but not in Chronicles. Also <i>for Me</i> is found in the Chronicles text, but not in the Samuel text. | | | |
| lâmed (ל) (pronounced l ^e) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |
| shêm (שֵׁם) [pronounced shame] | <i>name, reputation, character</i> | masculine singular noun with the 1 st person singular suffix | Strong's #8034 BDB #1027 |

Translation: He [even] he will build a house for Me... You will note the slight difference in the text between the Samuel and Chronicles texts. In the Chronicles text, Samuel is building a house for God, and in the Samuel text, he is building a house for the reputation of God. This is a legitimate quote from the writer/editor of Chronicles to leave the final two words out. Solomon, who was David's son, would build the Temple, where people would worship, and where the Ark would be housed.

Just as we have already seen, this promise has a double-fulfillment. You will recall that *house* was also used to mean a *dynasty* (on rare occasions, but certainly in this context—v. 10). So we may also understand this to be translation, **He** (God the Son) **will build a dynasty for Me** (God the Father). Jesus Christ will establish a 1000 year reign on the earth in the Millennium.

1Chronicles 17:12b = 2Samuel 7:13b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kûwn (כּוּן) [pronounced <i>koon</i>] | <i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i> | 3 rd person masculine singular, Pilel (Polel) imperfect | Strong's #3559 BDB #465 |
| The Polel is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB. | | | |
| 'êth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kiççê' (כִּי־עֵז) [pronounced <i>kis-SAY</i>] | <i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i> | masculine singular construct | Strong's #3678 BDB #490 |
| mam ^e lâkâh (מַמְלַכָּהּ) [pronounced <i>mahm^e-law-kaw</i>] | <i>kingdom, sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #4467 BDB #575 |
| 'ad (עַד) [pronounced <i>gahd</i>] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |
| 'ôwlâm (עוֹלָם) [pronounced <i>go-LAWM</i>] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: ...and I will establish the throne of his kingdom forever. God would establish the line of David to rule over Israel till the end of human history (until God creates a new heavens and a new earth). Jesus Christ, of course, will be the person in David's line Who will rule forever.

The nation Israel split into two nations, the Northern Kingdom did not continue to be ruled by the House of Judah, and, for that reason, showed themselves to be apostate in my other ways as well. God finally removed them by the 5th Cycle of Discipline. The Southern Kingdom also went astray, and the people were also removed from their land, thus [temporarily] ending the dynasty of David. However, **A Shoot goes out from the stump of Jesse, and a Branch shall grow out of his roots. And the Spirit of Jehovah shall rest on Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah** (Isa. 11:1–2). So, the dynasty of David will be cut off, just as a tree is cut off at its stump; however, from that stump will grow a Shoot, a Branch,

which is the Lord Jesus Christ. This illustrates perfectly the sudden end of the Davidic dynasty, when the southern kingdom is overrun and removed from the land. That will cut off the royal Davidic line. However, the line of David would continue, as a shoot coming from this root. Isaiah says of this Branch: *His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. The zeal of Jehovah of Hosts will do this* (Isa. 9:6b–7).

| | | |
|--|------------------------------|--|
| <p>I am to Him to a Father and He is to Me to a Son; and My grace I will not remove from with Him as which I removed from whom was to your faces.</p> | <p>1Chronicles 17:13</p> | <p>I will be to Him a Father and He will be to Me a Son; and I will not remove My grace from His custody just as I removed from [him] who was before you.</p> |
|--|------------------------------|--|

I will be to Him a Father and He will be to Me My Son. I will not remove My grace from David as I removed it from Saul.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | I am to him to a Father and he is to Me to a son; and My grace I will not remove from with him as which I removed from whom was to your faces. |
| Peshitta (Syriac) | I will be his father and he shall be my son; and I will not take my mercy away from him, as I took it from <u>Saul</u> , who was before you. |
| Septuagint (Greek) | I will be to him a father, and he will be to me a son: and my mercy will I not withdraw from him, as I withdrew it from them that were before you. |
| Significant differences: | The English translation of the Peshitta identifies the king before David by name. Other than that, the texts are equivalent. |

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | I will be like a father to him, and he will be like a son to me. I will never put an end to my agreement with him, as I put an end to my agreement with Saul, who was king before you. |
| Easy-to-Read Version | I will be his Father, and he will be my son. Saul was the king before you. And I took away my support from Saul. But I will never stop loving your son. |
| Good News Bible (TEV) | I will be his father, and he will be my son. I will not withdraw my support from him as I did from Saul, whom I removed so that you could be king. |
| <i>The Message</i> | I'll be a father to him, and he'll be a son to me. I will never remove my gracious love from him as I did from the one who preceded you. |
| New Century Version | I will be his father, and he will be my son. I took away my love from Saul, who ruled before you, but I will never stop loving your son. |
| New Jerusalem Bible | I shall be his father and he will be my son, and I shall not withdraw my favour from him, as I withdrew it from your predecessor. |
| New Living Translation | I will be his father, and he will be my son. I will never take my favor from him as I took it from the one who ruled before you. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------|---|
| <i>God's Word</i> ™ | I will be his Father, and he will be my Son. And I will never stop showing him my love as I did to your predecessor. |
| NET Bible® | I will become his father and he will become my son. I will never withhold my loyal love from him, as I withheld it from the one who ruled before you. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | I will be his father, and he shall be My son; and I will not take My mercy and steadfast love away from him, as I took it from him [King Saul] who was before you. |
| Concordant Literal Version | I am to him for a father, and he is to Me for a son, and My kindness I turn not aside from him as I turned it aside from him who was before you,... |
| LTHB | I shall be a Father to him, and he shall be a son to Me; and I will not take My mercy away from him, as I took it away from him who was before you;... |
| NRSV | I will be a father to him, and he shall be a son to me. I will not take my steadfast love from him, as I took it from him who was before you,... |
| Young's Updated LT | I am to him for a father, and he is to Me for a son, and My kindness I turn not aside from him as I turned it aside from him who was before you. |

What is the gist of this verse? God says that He will be a Father to this son [Son] of David; and that He would never remove His grace from him [Him].

1Chronicles 17:13a = 2Samuel 7:14a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| ʾānîy (אֲנִי) [pronounced <i>aw-NEE</i>] | <i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 1 st person singular, Qal imperfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʾâb (אָב) [pronounced <i>aw^bv</i>] | <i>father</i> , both as the head of a household, clan or tribe | masculine singular noun | Strong's #1 BDB #3 |

Translation: *I will be to Him a Father...* Recall that this promise was made both about Solomon and about David's Greater Son, Jesus Christ. This was written long after Solomon's reign, at a time when Israel was no longer a sovereign nation with a powerful king from the tribe of Judah. However this promise still stands, and the editor of Chronicles chooses to keep this promise in this text.

1Chronicles 17:13b = 2Samuel 7:14b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hûw' (הוּא) [pronounced <i>hoo</i>] | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i> | 3 rd person masculine singular, personal pronoun | Strong's #1931 BDB #214 |

1Chronicles 17:13b = 2Samuel 7:14b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used. | | | |
| Hûw' is also used as a masculine singular, demonstrative pronoun and is rendered <i>that; this</i> . | | | |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בן) [pronounced bane] | <i>son, descendant</i> | masculine singular noun | Strong's #1121 BDB #119 |

Translation: ...and He will be to Me a Son;... The most important aspect of the Davidic Covenant was the Son Who was to come, David's Greater Son, the Lord Jesus Christ. The writer of Chronicles is, in part, looking back at Solomon, during the glory days of Israel; but, more importantly, he is looking forward to the 1st Advent.

2Samuel 7:14c–f not found in the Chronicles text

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER] can be used to introduce and apodosis and be rendered <i>if, when</i> . | | | |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's # none BDB #88 |
| 'âvâh (אָוַע) [pronounced gaw-VAW] | <i>to make crooked, to make perverted; to act perversely; to cause to bend (twist, distort)</i> | Hiphil infinitive construct with the 3 rd person masculine singular suffix | Strong's #5753 BDB #730 |
| w ^e (or v ^e) (וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| yâkach (יָכַח) [pronounced yaw-KAHK] | when there is a dispute involved: <i>to hammer out a decision or an agreement to resolve a conflict, to render a decision; to argue, to dispute</i> | 1 st person singular, Hiphil perfect; with the 3 rd person masculine singular suffix | Strong's #3198 BDB #406 |

When there is no dispute involved, this word means: it means *to correct, to rebuke, to refute, to reprove, to correct [with punishment]*.

2Samuel 7:14c–f not found in the Chronicles text

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|------------------------------|----------------------------|
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| shêbet (שֵׁבֶט) [pronounced SHAY ^e -vef] | <i>rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family</i> | masculine singular construct | Strong's #7626 BDB #986 |
| ʾănâsîym (אֲנָשִׁים) [pronounced uh-NAW-seem]; also spelled ʾîyshîym (אִישִׁים) [pronounced ee-SHEEM] | <i>men; inhabitants, citizens; companions; soldiers, followers</i> | masculine plural noun | Strong's #376 BDB #35 |
| w ^e (or v ^e) (ו or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| negaʿ (נֶגַע) [pronounced NEH-gahg] | <i>bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]</i> | masculine plural construct | Strong's #5061 BDB #619 |
| bên (בֶּן) [pronounced bane] | <i>son, descendant</i> | masculine plural construct | Strong's #1121 BDB #119 |
| Owen mistakenly has a singular construct here. | | | |
| ʾâdâm (אָדָם) [pronounced aw-DAWM] | <i>a man, a human being, mankind, Adam</i> | masculine singular noun | Strong's #120 BDB #9 |

[Translation: ...when he acts perversely [or, *if he is twisted or distorted*], **then I will correct him** [or, *I will render a (just) decision*] **with a rod of men and with the bruises** [or, *welts*] **of the sons of Adam** [or, *mankind*].] The editor of Chronicles apparently understood, to some degree, the double-fulfillment of these words. However, when it came to this portion of the verse, he left them out. These words were applied to Solomon (in his mind) and he did not realize that these words could also be applied to the Messiah (see my exegesis of 2Sam. 7:14), so he left them out. What this tells us is, the editor of Chronicles understood that these promises made to David would be fulfilled by the Messiah as well as by Solomon. Since Solomon was long dead, the chronicler leaves these words out, incorrectly applying them only to Solomon in his own mind. This does not call into question the text, as, editing out some text here and there is not illegitimate. It tells us what the thinking and knowledge of the chronicler was. We can look into his brain and recognize: (1) he knew that these promises were from God; (2) that these promises were about Solomon and about the Messiah to come; (3) so he preserved the portions which showed a fulfillment in Solomon, while emphasizing their future application to the Messiah to come.

We have discussed progressive revelation before. The writer/editor of Chronicles did not understand all about the Messiah to come. So, this portion of the text did not line up with the Messiah (in his own mind), so he leaves it out. Individually, we experience progressive revelation in our own lives. When we are saved, we know about next to nothing. I recall reading and claiming John 3:16 (or one of the similar verses to this). Even though I had gone to church on many occasions prior to this, I did not even understand the resurrection or where Jesus was. If memory

serves, I did not know that Jesus ascended to the Father before eyewitnesses. At this point in my life, I understand more than that, and, ideally speaking, I will have more pieces of Christian theology put together as my life goes on. Just as, in life, we continue to learn and grow, we do so as well in our spiritual lives as well. This suggests to me that this writer/editor did not fully grasp or appreciate the Messiah and the Suffering Servant, and that he simply applied this text which he left out to Solomon exclusively.

1Chronicles 17:13c = 2Samuel 7:15a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|--|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>] | <i>grace, benevolence, mercy, kindness</i> | masculine singular noun with the 1 st person singular suffix | Strong's #2617 BDB #338 |
| lô' (לֹא or אֵין) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| çûwr (סוּר) [pronounced <i>soor</i>] | <i>to cause to depart, to remove, to cause to go away; to take away; to turn away from</i> | 1 st person singular, Hiphil imperfect | Strong's #5493 (and #5494) BDB #693 |

All of the Hiphil meanings for this verb are *to cause to turn aside, to cause to depart, to remove, to take away, to put away, to depose; to put aside, to leave undone, to retract, to reject, to abolish*.

The Samuel text has, instead:

| | | | |
|---------------------------------------|---|---|--|
| çûwr (סוּר) [pronounced <i>soor</i>] | <i>to turn aside, to depart, to go away</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5493 (and #5494) BDB #693 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| ‘îm (עִם) [pronounced <i>geem</i>] | <i>with, at, by, near</i> | preposition of nearness and vicinity; with the 3 rd person masculine singular suffix | Strong's #5973 BDB #767 |

Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of*.

The Samuel text has, instead:

| | | | |
|------------------------------------|--|---|----------------------------|
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation with the 3 rd person masculine singular suffix | Strong's #4480 BDB #577 |
|------------------------------------|--|---|----------------------------|

In Samuel, the Greek, Latin and Syriac, reads: *I will not remove My grace from him*.

Translation: ...and I will not remove My grace from His custody... Looking back, although Solomon got way out of line and pursued life in the human realm as did no other man (the book of Ecclesiastes), God kept him as the king over Israel and did not removed His grace from Solomon.

However, this is also applicable to Jesus Christ Who functioned just as we function, test driving the exact same spiritual equipment as we have in the Church Age. He developed the same edification complex structure and He operated in the same Divine Dynasphere as we do. Both of these concepts were covered in reasonable detail in **Psalm 89** (the **Edification Complex**) and **2Sam. 7** (the **Divine Dynasphere**).

Jesus Christ functioned in His life with the divine operating assets, which assets God never removed from Him. These exact same operating assets are available to all believers.

David Guzik, in his Commentary on the Old Testament, writes: *God's promise to David was all the more important because of when the Chronicler wrote about it - after the exile, when there was no independent kingdom of Israel and the throne of David seemed vacant. The Chronicler had the faith to see that this promise was not broken even when it plainly seemed to be. He knew that Messiah would indeed come from the seemingly dead line of David and reign forever. He had faith in what the prophets foretold as a greater fulfillment of these promises.*¹⁵

1Chronicles 17:13d = 2Samuel 7:15b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|---|
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, according to; about, approximately</i> | preposition | No Strong's # BDB #453 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . | | | |
| ṣûwr (סוּר) [pronounced soor] | <i>to cause to depart, to remove, to cause to go away; to turn away from</i> | 1 st person singular, Hiphil perfect | Strong's #5493 (and #5494) BDB #693 |
| min (מִן) [pronounced min] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

The Samuel text has, instead:

¹⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Chron. 17:1–27.

1Chronicles 17:13d = 2Samuel 7:15b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| min (מִן) [pronounced <i>min</i>] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| ‘îm (עִם) [pronounced <i>geem</i>] | <i>with, at, by, near</i> | preposition of nearness and vicinity; with the 3 rd person masculine singular suffix | Strong's #5973 BDB #767 |
| Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i> | | | |
| Shâ’ûwl (שׂאֻל) [pronounced <i>shaw-OOL</i>] | which is transliterated <i>Saul</i> ; it means <i>asked for</i> | masculine proper noun | Strong's #7586 BDB #982 |
| The Greek text in Samuel reads <i>...as I took it from those...</i> | | | |
| ’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| çûwr (סוּר) [pronounced <i>soor</i>] | <i>to cause to depart, to remove, to cause to go away; to turn away from</i> | 1 st person singular, Hiphil perfect | Strong's #5493 (and #5494) BDB #693 |
| min (מִן) [pronounced <i>min</i>] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| lâmed (ל) [pronounced <i>l^o</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>] | <i>face, faces, countenance; presence</i> | masculine plural noun (plural acts like English singular) with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |
| Together, the two prepositions and pânîym mean <i>from before you, from your presence, from a position before you</i> . However, this also expresses source or cause, and is also rendered <i>because of you, on account of you</i> . | | | |
| The Greek, Latin and Syriac text in Samuel read: <i>...whom I removed from My presence.</i> | | | |

Translation: *...just as I removed from [him] who was before you.* This is an interesting change. As you may have noticed, there is a lot left out of the Hebrew of Samuel, as well as some minor changes. This covenant was made with David, and this particular promise which was made to him indicated that God would not remove His grace from David or from his line as God had removed it from Saul. However, the writer of Chronicles, several hundred years later, recognizes that Israel is no longer a sovereign state; there is no longer a son of David on the throne; and Israel no longer enjoys the great prosperity that it did under David and Solomon (and, to a lesser extent, under Josiah and Hezekiah). Certainly, God would not removed His grace from Solomon or from Jesus Christ as He did from Saul. However, it may seem as if God has removed His grace from Israel and from the line of David. This is not so. The line of David is lying dormant for a few centuries, just as Israel will lie dormant, so to speak. However, in the

Millennium, the premier nation, the most important nation of that era will be Israel, and there will be Son of David on the throne (Jesus the Messiah).

And I made Him stand in My house and in My kingdom as far as the long duration and His throne is established as far as a long duration. ^{1Chronicles 17:14} **And I will established Him in My house and in My kingdom forever; and His throne will be established forever.**

Finally, He stands established in My house and in My kingdom forever; and His throne will be established forever.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Latin Vulgate | But I will <u>settle</u> Him in My house, and in My kingdom forever: and His throne shall be most firm forever. |
| Masoretic Text (Hebrew) | And I made Him stand in My house and in My kingdom as far as the long duration and His throne is established as far as a long duration. |
| Peshitta (Syriac) | But I will <u>make</u> him <u>a ruler</u> in my house and in my kingdom forever; and his throne shall be established for evermore. |
| Septuagint (Greek) | And I will <u>establish</u> him in my house and in his kingdom forever; and his throne shall be set up for ever. |

Significant differences: *To establish* is a reasonable translation of the first Hebrew verb. The apparent Syriac and Latin verbs seem more distant from the Hebrew verb. The 2nd Hebrew verb is very similar—a synonym in fact—and the Latin, Greek and Syriac have translations which appear to agree. There are no significant variations apart from the first verb.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | I will make sure that your son and his descendants will rule my people and my kingdom forever. |
| Easy-to-Read Version | I will put him in charge of my house and kingdom forever. His rule will continue forever!" |
| Good News Bible (TEV) | I will put him in charge of my people and my kingdom forever. His dynasty will never end.' " |
| <i>The Message</i> | I will set him over my house and my kingdom forever; his throne will always be there, rock solid." |
| New American Bible | ...but I will maintain him in my house and in my kingdom forever, and his throne shall be firmly established forever." |
| NIRV | I will place him over my house and my kingdom forever. His throne will last forever." ' |
| New Living Translation | I will confirm him as king over my house and my kingdom for all time, and his throne will be secure forever." |
| Revised English Bible | But I shall give him a sure place in my house and kingdom for all time, and his throne will endure for ever.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | But I will make his place in my house and in my kingdom certain for ever; and the seat of his authority will never be overturned. |
| <i>God's Word</i> ™ | I will place him in my royal house forever, and his throne will be established forever." |
| NET Bible® | I will put him in permanent charge of my house and my kingdom; his dynasty will be permanent [Hebrew "and his throne will be established permanently."]."" |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | But I will settle him (Him) in My house and in My kingdom forever; and his (His) throne shall be established forevermore. |
| English Standard Version | ...but I will confirm him in my house and in my kingdom forever, and his throne shall be established forever." |
| Green's Literal Translation | ...and I will make him stand in My house and in My kingdom forever; and his throne shall be made to stand forever. |
| LTHB | ...and I will make him stand in My house and in My kingdom forever; and his throne shall be made to stand forever. |
| NRSV | ...but I will confirm him in my house and in my kingdom for ever, and his throne shall be established for ever. |
| A Voice in the Wilderness | And I will establish him in My house and in My kingdom forever; and his throne shall be established forever. |
| Young's Updated LT | And I have established Him in My house, and in My kingdom unto the age, and His throne is established unto the age." |

What is the gist of this verse? God would establish the Son of David in His house and in His kingdom forever, with His throne always established forever.

1Chronicles 17:14a = 2Samuel 7:16a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿâmad (עמד) [pronounced <i>gaw-MAHD</i>] | <i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i> | 1 st person singular, Hiphil perfect; with the 3 rd person masculine singular suffix | Strong's #5975 BDB #763 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bayith (בית) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1004 BDB #108 |
| The Samuel text is, instead: | | | |
| ʾâman (אמן) [pronounced <i>aw-MAHN</i>] | <i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i> | 3 rd person masculine singular, Niphal perfect | Strong's #539 BDB #52 |
| bayith (בית) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #1004 BDB #108 |

Translation: I will established Him in My house... God the Father establishes God the Son in His Own House. What I assume this means is, God the Son will sit down at the right hand of God the Father in the Throne Room of God. One may want to interpret *My house* as a reference to Israel; and, in context, this understanding is also reasonable.

There are probably 4 ways in which we may understand this portion of v. 14 to be fulfilled (from the time that it was given).

Interpretations of "I will establish him [Him] in My House."

1. The Messiah would sit on the right hand of God, which would reasonably establish Him in God's house (as He would be in the throne room of God). Psalm 110:1–2
2. God would dwell on this earth and the land of Israel would be seen as His house. In the Millennium, Jesus will rule over the world from the land of Israel. This is called the *House of Jacob* in Luke 1:30–33.
3. Solomon ruled over Israel, and, in this way, was established over God's house of Israel. 1Kings
4. One of the most meaningful acts of Solomon in his kingship was building the Temple of God; so his kingship was established and preserved *by means of* building this Temple.

Obviously, the first 2 are future and the last 2 are historical, both to us and to the writer of Chronicles. Quite obviously, Solomon is the imperfect culmination of these promises; and that Jesus the Messiah is the perfect fulfillment of all that God has said here.

The writer of Chronicles obviously was focused on the future event, which gave the people of Israel hope.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:14b = 2Samuel 7:16b–c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| mal ^e kûwth (מַלְכוּת) [pronounced <i>mahl-KOOTH</i>] | <i>royalty, royal power, reign, kingdom</i> | feminine singular noun with 1 st person singular suffix | Strong's #4438 BDB #574 |
| The Samuel text has, instead (you may recall that we had this situation before as well): | | | |
| mam ^e lâkâh (מַמְלָכָה) [pronounced <i>mahm^e-law-kaw</i>] | <i>kingdom, sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i> | feminine singular noun with 2 nd person masculine singular suffix | Strong's #4467 BDB #575 |
| ‘ad (עַד) [pronounced <i>gahd</i>] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |

1Chronicles 17:14b = 2Samuel 7:16b–c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun, with the definite article (there was no definite article in the Samuel text) | Strong's #5769 BDB #761 |

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?) ; from a point in time to far into the future; to the end of this age.*

The Samuel text adds the following:

| | | | |
|--|--|--|----------------------------|
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Together, they mean *before you, before your face, in your presence, in your sight, in front of you.* When used with God, it can take on the more figurative meaning *in Your judgment.*

This reads *before Me* in the Greek and Syriac.

Translation: ...and in My kingdom forever;... When Jesus Christ establishes the Millennium here on earth, the earth will again be completely under the rule of God. Satan and his angels will all be incarcerated and fallen man will await his final judgment. God's kingdom will be brought to the earth.

1Chronicles 17:14c = 2Samuel 7:16d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| wê (or vê) (וְ or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| The Samuel text does not have this previous conjunction. | | | |
| kiççê' (כִּסְעֵי) [pronounced <i>kis-SAY</i>] | <i>throne, seat of honor; seat of judgment; royal dignity, authority, power</i> | masculine singular noun, with the 3 rd person masculine singular suffix (the Samuel text has a 2 nd person masculine singular suffix) | Strong's #3678 BDB #490 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |

1Chronicles 17:14c = 2Samuel 7:16d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--------------------------------------|--|-------------------------|----------------------------|
| kûwn (כּוּן) [pronounced koon] | <i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i> | Niphal participle | Strong's #3559 BDB #465 |
| ʿad (עַד) [pronounced gahd] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |
| ʿôwlâm (עוֹלָם) [pronounced go-LAWM] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: ...and His throne will be established forever. The reign of Jesus will begin in on earth in the Millennium and continue over the new heavens and the new earth, created after the Millennium. An angel appears to Mary, before Jesus is born, and he delivers a promise to her. And the angel said to her: "Fear not, Mary, for you have found grace with God. Listen, you will conceive in your womb and you will bring forth a Son: and you will call His name Jesus. He will be great and He will be called the Son of the Most High. And the Lord God will give to Him the throne of David His father: and He will reign in the house of Jacob forever. And of His kingdom there will be no end." (Luke 1:30–33).

Progressive revelation is God revealing a little at a time about this or that topic. Although we have the Trinity and the omnipotence of God all revealed in the first chapter of Genesis, we do not learn everything that there is to know about those items right then and there. God reveals the Messiah as early Gen. 3:15 (He is called the Seed of the Woman); however, we learn more and more about Him as the Old Testament unfolds.

Progressive Revelation and the Messiah to Come

| Comments | Supporting Scripture |
|--|--|
| David had studied the Mosaic Law in order to move the Ark. He knew that God had promised Israel a Messiah. | God promised Adam and Eve that the coming Messiah would be the Seed of the Woman (Gen. 3:15). God promised Abram that through him, all of the nations of the earth would be blessed (Gen. 12:1–3). Jacob, will in the Spirit, prophesied that the Messiah would come through the ruling tribe of Judah (Gen. 49:10; and Judah was not the ruling tribe at this time). |
| It is reasonable to suppose that David knew the writings of Joshua, the Judges and Samuel as well. | This great King out of Israel would destroy all of Israel's enemies (1Sam. 2:10). David knew that Samuel had warned Saul that his kingdom (i.e., his dynasty) would not stand because of Saul's disobedience (1Sam. 13:14 15:28). David was aware—obviously by this time—that he was Saul's replacement (1Sam. 16:1, 12–14). This was even understood by Saul and his son Jonathan (1Sam. 23:15–18). |
| God then revealed information to David through Nathan, a mediator between God and man. | Through this revelation by Nathan, David became acutely aware that the Messiah promised in the past would come through his own line (2Sam. 7:12–16 1Chron. 17:11–14 Psalm 89:20–29). |

Progressive Revelation and the Messiah to Come

| Comments | Supporting Scripture |
|--|--|
| As David wrote psalms, God revealed more information about his Seed to Come. | God would place His King on Mount Zion and put under His control all of the nations of the earth (Psalm 2:6–8). Messiah would also suffer greatly at the hands of man (Psalm 22). He would be a Priest, a King and God (Psalm 110). |
| In this same tradition, more and more would be revealed about the Messiah to Come. | Messiah would be born of a virgin (Isa. 7:14; born of a virgin = Seed of the Woman). Messiah would be called the Mighty God and He would rule over all the earth (Isa. 9:6–7). He would come from the root of Jesse (David's father) and the Holy Spirit would be upon Him (Isa. 11:1–5). When Israel has been scattered throughout the earth, God would regather them and establish a King before them (Jer. 30:4–11). Israel's people are likened to a sheep, and one Shepherd would be put over them, like David (Ezek. 34:23–24 37:24–25). Israel would be restored under Him, and He would come from the fallen house of David (Amos 9:11–15). Yet the people would pierce Him, and later weep over Him as one would weep over the loss of his firstborn (Zech. 12:10). |

Although these are by no means all of the Scriptures predicting the Coming Messiah; they give a taste of the progressive nature of His revealing in the Scriptures.

If this interests you, see also [Jesus Christ in the Old Testament](#); [Jesus in the Old and New Testaments](#); and [Messianic Prophecies](#). The PDF versions of these documents are the exact same web address, but with the extension *.pdf instead of *.htm. Although I certainly missed some Scriptures, between those 3 studies, you ought to find the lion's share of all the Messianic passages as well as their fulfillment. An important supplement to these studies is the [Doctrine of Intercalation](#), which lists the Scriptures we find our Lord's 1st Advent (fulfilled) and 2nd Advent (still to be fulfilled) prophesied in the same passage.

This set of points was inspired by a few words and lists of Scriptures in Eugene H. Merrill, *1,2 Chronicles*; ©1988; © by Lamplighter Books; p. 54.

Chapter Outline

Charts, Maps and Short Doctrines

It might be worthwhile to see history from the beginning of time, as this verse alludes to these events:

| Order of Events | | |
|--|---|-----------------------------|
| Epoch | Commentary | Scripture |
| Angelic creation | God creates the heavens and the earth; and all of the angels. Time begins. | Gen. 1:1 |
| The fall of Satan and his angels. | Satan falls from grace, vowing to be like the Most High, taking a third of the angels with him. God judges the angels, but the sentence is not carried out. | Isa. 14:11–15 Rev. 12:4 |
| The ice age | The earth is packed in ice and becomes a wasteland, empty and void of life. It appears as if the fallen angels might be confined to this frozen earth and that this is a partial result of the angels who sinned. | Gen. 1:2 |
| Restoration of the earth and the creation of man | God restores the earth, making it liveable again, and creates man. He allows angels to observe this. | Gen. 1:3–2:25 Job 38:2–7 |

| Order of Events | | |
|--|---|---|
| Epoch | Commentary | Scripture |
| Man in innocence | Man exists for some time in innocence, where there is only one sin that man can commit, and that is the eating from the Tree of the Knowledge of Good and Evil. | Gen. 2:15–25 |
| The fall of man | Satan deceives the woman and she eats from the forbidden tree. Adam takes fruit from this tree from her hand. | Gen. 3 |
| Fallen man before the flood | A myriad of things occur, including children and the first murders. | Gen. 4–5 |
| Corrupted mankind | Fallen angels find themselves able to sexually engage human females. A corrupt race of half-men/half-angels walks the earth. The only ones who are uncorrupted are Noah, his wife and family. God direct Noah to build an Ark to protect his family and the various animals of the earth. | Gen. 6 |
| The flood | God floods the entire inhabited earth. The only way this is possible is for the mountains to not be as tall then as they are now. | Gen. 7–8 |
| Fallen man after the flood | Noah and his family emerge from the Ark after the earth is flooded. The lifetime of man decreases with each generation. Bacteria become an integral part of man's life, which includes the fermentation of juice. | Gen. 9–10 |
| The first UN building and the confusion of the languages | Men gather together into one city and attempt to build a great building. God confuses man's language and men are separated into various groups, which become various peoples and nations. | Gen. 11 |
| The line of Abraham | The Bible focuses on the line of Abraham. Abram (his original name) believes in Jehovah Elohim and this is credited to him as righteousness. We follow 4 generations of Israel until 3 generations move into Egypt. | Gen. 12–50 |
| The formation of Israel | Egypt enslaves the Jews, even though, at one time, Joseph, the great grandson of Abraham, was the prime minister of Egypt. The Jews are enslaved for 400 years until God calls them out of Egypt. | Ex. 1–18 |
| Israel becomes a nation | God brings Israel from Egypt into the desert, bringing them toward the Land of Promise. Joshua takes the Jews into the Land of Promise and they conquer it. | Ex. 18–Joshua 22 |
| Israel under the judges | After Joshua, various leaders arose (called Judges), and they led Israel out of many downward spirals (Israel would move away from God, God would allow a Gentile nation to overpower them, and then God would raise up a leader to defeat this power, when they turned toward Him). | Judges |
| Israel under a monarchy | After the final judge, Eli, Israel demanded a king to protect them, and God gave them Saul, then David, and then Solomon. | 1Sam. 1–1Kings 11 1Chron. 10–2Chron. 9 |

| Order of Events | | |
|--|--|---|
| Epoch | Commentary | Scripture |
| The divided kingdom | Northern and southern Israel split into two nations. The Northern Kingdom was called Israel or Samaria; and the Southern Kingdom was called Judah. The Northern Kingdom never seemed to have a good king and the people seemed to be almost constantly in spiritual adultery. | 1Kings 12–2Kings 15 2Chron. 10–27 Joel, Jonah, Amos, Hosea, Micah, Isaiah |
| The Northern Kingdom suffers the 5 th cycle of discipline | In 721 B.C., Assyria takes the people of northern Israel into captivity. | 2Kings 16–17 2Chron. 28 |
| The Southern Kingdom (Judah) | During the same time period, Judah has good and bad kings. | 1Kings 18–2Kings 23 2Chron. 29–35 Nahum, Zephaniah, Habakkuk, Jeremiah |
| The Southern Kingdom suffers the 5 th cycle of discipline | In 586 B.C., Nebuchadnezzar defeats Judah and carries them off into captivity. | 2Kings 24–25 2Chron. 36:1–21 Daniel, Ezekiel, Obadiah |
| Israel is brought back to the land | Persia defeats Chaldea and inherits their captives, which includes Israel. After Israel has been in captivity for 70 years, Cyrus the Great allows the people of Israel to return to Judah and to rebuild. | 2Chron. 36:22–23 Ezra–Nehemiah Esther Haggai, Zechariah, Malachi |
| The intertestamental history | Between the return of the Jews to the land and the birth of Christ, there appears to be very little which is known about this time period (approximately 400 years). There does not appear to be a reinstatement of the line of Davidic kings; there seems to be some subservience to some degree by the Greeks, then Egypt, then by the Seleucids and finally by the Romans. Some of the apocrypha gives us some limited information here—that the Maccabees unsuccessfully rebelled against the Seleucids—but this information comes from books which are not entirely historically accurate. It is unclear as to the amount of freedom the Jews enjoyed or exactly what their interactions were with these various ancient superpowers. | The Apocrypha (which is not the inspired Word of God). |
| The dispensation of the Hypostatic Union | God became a man, marking the center of man's history. Jesus died for our sins giving us a relationship with God; and He also test-drove, so to speak, the spiritual life which believers today enjoy. | Matthew, Mark, Luke and John |
| The pre-canon Church Age | The church universal began to be formed on the Day of Pentecost, around 33 A.D. During this time period, we have many miraculous spiritual gifts, e.g., healing, miracles and tongues; all of which showed signs of fading before the pre-canon age was over. | Acts |
| The post-canon Church Age | Around 90–100 A.D., John penned the final words of Revelation, and this closed the canon of Scripture and completely ended the use of miraculous gifts (these probably had faded out decades previous). This takes us to contemporary history. | John 14–17 The Epistles Rev. 1–3 |

| Order of Events | | |
|--|--|---|
| Epoch | Commentary | Scripture |
| The Tribulation | The church will be removed from the earth (all people who believe in Jesus Christ, regardless of their status, denomination or lack thereof), and the earth will have a period of time when there are no believers on this earth. Satan will act quickly to bring about a glorious age, but even he will not be able to control all of the actions of the unbelievers who remain on this earth. This will be a time of sudden and great moral decay as well as universalism. At the beginning of the Tribulation, many Jewish people will believe in Jesus Christ (along with many others). 144,000 of them will be evangelists, spreading the Word of God throughout the world (as Jews will be found in every nation on earth). There will be a great deal of death and destruction, with 4 armies gathering to battle right in the midst of Israel. Jesus will return and destroy these armies. | Isa. 63:1–6 Joel 2:1–13 Mat. 24–25 Rev. 4–19 |
| The Millennium | God will begin a period of time with perfect environment and with believers only. Jesus will regather all Israel into a huge area which will include the present-day Israel, Lebanon, Syria, and portions of Iraq and Saudi Arabia. Jesus will rule from Mount Zion in Jerusalem. | Isa. 5:26–30 11 14:1–3 65 Joel 2:16–3:21 Habak. 2:14 Zech. 8 10:6–12 Rev. 20:1–6 |
| The Gog and Magog rebellion | Although the Millennium will begin with only believers and the knowledge of God will fill the earth, there will still be some unbelievers and some who sin. Satan and his angels will be released from their temporary prison at the end of the Millennium and they will lead the masses to rebel against Jesus Christ. | Rev. 20:7–8 |
| The final judgment and punishment of Satan, fallen angels and fallen man | This Gog and Magog rebellion will be put down and Satan, the fallen angels and all unbelievers will be thrown into the Lake of Fire. | Rev. 20:9–15 |
| The eternal state | God will create a new heavens and a new earth. Obviously, Jesus will rule over this new heavens and new earth. | Rev. 21–22 |
| Essentially, the entire history of man and angels is found here, as well as the entirety of the Bible. | | |

Chapter Outline

Charts, Maps and Short Doctrines

As all the words the these and as all the vision 1Chronicles
the this, so Nathan spoke unto David. 17:15

According to all these words and according to
this entire vision [or, *revelation*], so Nathan
spoke to David.

Nathan conveyed all that God said and all that he saw to David.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) *As all the words the these and as all the vision the this, so Nathan spoke unto David.*
 Septuagint (Greek) *According to all these words, and according to all this vision, so spoke Nathan to David.*

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV *Nathan told David exactly what the LORD had said.*
 Easy-to-Read Version *Nathan told David about the vision [196] and about all of the things that God had said..*
 Good News Bible (TEV)
The Message *Nathan told David everything that God had revealed to him.*
 Nathan gave David a complete and accurate report of everything he heard and saw in the vision.
 New American Bible *All these words and this whole vision Nathan related exactly to David.*
 New Century Version *Nathan told David everything God had said in this vision.*
 New Jerusalem Bible *Nathan related all these words and this whole revelation to David.*
 New Life Bible *Nathan told David all these words from all this special dream.*
 New Living Translation *So Nathan went back to David and told him everything the Lord had said in this vision.*
 Revised English Bible *Nathan recounted to David all that had been said to him and all that had been revealed.*
 Today's NIV *Nathan reported to David all the words of this entire revelation.*

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English *So Nathan gave David an account of all these words and this vision.*
God's Word™ *Nathan told David all these words and everything he had seen.*
 HCSB *Nathan recounted all these words and this entire vision to David.*
 JPS (Tanakh) *Nathan spoke to David in accordance with all these words and all this prophecy.*

Literal, almost word-for-word, renderings:

English Standard Version *In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.*
 Young's Updated LT *According to all these words, and according to all this vision, so spoke Nathan unto David.*

What is the gist of this verse? Nathan now goes to David and tells him what God said. .

That which we have read—vv. 4–14—were all spoken to Nathan in a vision. This verse simply tells us that Nathan will go back to David and revise his answer to David desiring to build a Temple for God.

1Chronicles 17:15a = 2Samuel 7:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| kôl (כֹּל) [pronounced kohl] | with a plural noun, it is rendered <i>all of, all; any of</i> | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |

1Chronicles 17:15a = 2Samuel 7:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| K ^e kôl (כֹּל) appear to mean <i>as all, according to all, just as all, exactly as all</i> . | | | |
| dâbâr (דָּבָר) [pronounced daw ^b -VAWR] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural noun with the definite article | Strong's #1697 BDB #182 |
| ʾêlleh (אֵלֶּה) [pronounced ALE-leh] | <i>these, these things</i> | demonstrative plural adjective with the definite article | Strong's #428 BDB #41 |

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31).

Translation: [According to all these words...](#) Interestingly enough, the narrative here is closer in verbiage to the Samuel text than are the quotations. Again, my hypothesis is that the Samuel text which we have was constructed in part from memory at some point after the Chronicles were written. This would account for it being among the weakest text in the Old Testament.

1Chronicles 17:15b = 2Samuel 7:17b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| kôl (כֹּל) [pronounced kohl] | with a plural noun, it is rendered <i>all of, all; any of</i> | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |

K^e kôl (כֹּל) appear to mean *as all, according to all, just as all, exactly as all*.

| | | | |
|---|---|---|----------------------------|
| châzôwn (חֲזוֹן) [pronounced khaw-ZOHN] | <i>vision, a prophetic vision, a divine revelation; an oracle</i> | masculine singular noun with the definite article | Strong's #2377 BDB #302 |
|---|---|---|----------------------------|

The Samuel text has the very similar noun:

| | | | |
|--|---|---|----------------------------|
| chizzâyôwn (חִזְיֹון) [pronounced khiz-zaw-YOHN] | <i>vision, night-vision; oracle, prophecy, revelation</i> | masculine singular noun with the definite article | Strong's #2384 BDB #303 |
|--|---|---|----------------------------|

Although this might be the older word (found in the text of Job), this word is found once in Zechariah, a post-exilic prophet. Changing the word here does not appear to be simply updating to a more current vocabulary, although, in general, this Samuel word is found in older texts while the word found above is generally found in newer texts.

1Chronicles 17:15b = 2Samuel 7:17b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|----------------------------|-------------------------|---|--|
| zeh (זֶה) [pronounced zeh] | <i>here, this, thus</i> | demonstrative adjective with the definite article | Strong's #2063, 2088, 2090 BDB #260 |

Translation: ...and according to this entire vision [or, revelation],... The only different word is found here, and it appears to be a synonym, built upon the same base.

Nathan goes to David and tells him everything which he recalls from his vision (or, revelation). There appears to be a difference between this revelation and what John saw. God seems to have communicated directly to Nathan in words. Nathan did not see visions and then try to put these visions into words. On the other hand, the Apostle John, in the Revelation, actually saw and heard things, and he attempted to describe these things using a 1st century vocabulary. What he observed are things which will occur in the 21st century or beyond, so there is a lot of technology involved here which is difficult for John to describe.

1Chronicles 17:15c = 2Samuel 7:17c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| kên (כֵּן) [pronounced kane] | <i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i> | properly, an active participle; used primarily as an adverb | Strong's #3651 BDB #485 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Piel perfect | Strong's #1696 BDB #180 |
| Nâthân (נָתַן) [pronounced naw-THAWN] | <i>given; one who is given; transliterated Nathan</i> | masculine singular, proper noun | Strong's #5416 BDB #681 |
| 'el (אֶל) [pronounced e/] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED] | <i>beloved and is transliterated David</i> | masculine proper noun | Strong's #1732 BDB #187 |

Translation: ...so Nathan spoke to David. Nathan relayed all of these words to David. Again, it appears as if God spoke words to Nathan and that Nathan spoke these words to David.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

David's Prayer of Response to God

2Samuel 7:18–29

And so goes in the king David and so he sits to faces of Y^ehowah and so he says, "Who [am] I, O Y^ehowah Elohim, and what [is] my house that you have brought me as far as this?"

Then King David went in and he sat before Y^ehowah and said, "Who [am] I, O Y^ehowah Elohim, and what [is] my house that you have brought me this far?"

King David then went in and sat before Jehovah and said, "Just who am I, O Lord Jehovah God [or, O Lord God], and what is my house, that you have so richly blessed me?"

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Latin Vulgate | And king David came and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that You <u>should give</u> such things to me? |
| Masoretic Text (Hebrew) | And so goes in the king David and so he sits to faces of Y ^e howah and so he says, "Who [am] I, O Y ^e howah Elohim, and what [is] my house that you have brought me as far as this?" |
| Peshitta (Syriac) | And King David came and sat before the LORD and said, Who am I in thy presence, O LORD God, and what is my house, that You have brought me to this eminence? |
| Septuagint (Greek) | And king David came and sat before the Lord, and said, Who am I, O Lord God and what is my house, that You have <u>loved</u> me forever? |
| Significant differences: | The only problem is the final verb, which appears to be identical in the Syriac and in the Hebrew; however, the Greek and Latin appear to be looking at very different verbs. The English of the Peshitta, however, ends with an odd word, which sets it apart from the Greek and Hebrew texts. Although these are fundamental differences, there are no theological doctrines which are compromised or changed because of the differences in these other ancient texts. |

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|--|
| CEV | David went into the tent he had set up for the sacred chest. He sat there and prayed: LORD God, my family and I don't deserve what you have already done for us,... |
| Easy-to-Read Version | Then King David went {to the Holy Tent} and sat before the Lord. David said, "Lord God, you have done so much for me and my family. And I don't understand why. |
| Good News Bible (TEV) | Then King David went into the Tent of the LORD's presence, sat down, and prayed, "I am not worthy of what you have already done for me, LORD God, nor is my family. |
| <i>The Message</i> | King David went in, took his place before GOD, and prayed: Who am I, my Master GOD, and what is my family, that you have brought me to this place in life? |
| New American Bible | Then David came in and sat in the LORD'S presence, saying: "Who am I, O LORD God, and what is my family, that you should have brought me as far as I have come? |
| New Century Version | Then King David went in and sat in front of the Lord. David said, "Lord God, who am I? What is my family? Why did you bring me to this point? |
| New Jerusalem Bible | King David then went in, sat down in Yahweh's presence and said: 'Who am I, Yahweh God, and what is my lineage, that you have led me as far as this? |
| Revised English Bible | Then King David went into the presence of the LORD and, taking his place there, said, 'Who am I, LORD God, and what is my family, that you have brought me thus far? |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|---|
| Bible in Basic English | Then David the king went in and took his seat before the Lord, and said, Who am I, O Lord God, and what is my family, that you have been my guide till now? |
|------------------------|---|

God's Word™

Then King David went into the tent and sat in front of the LORD. "Who am I, LORD God," he asked, "and why is my house so important that you have brought me this far?"

NET Bible®

David went in, sat before the LORD, and said: "Who am I, O LORD God, and what is my family,²⁵ that you should have brought me to this point?"

Literal, almost word-for-word, renderings:

The Amplified Bible

And David the king went in and sat before the Lord and said, Who am I, O Lord God, and what is my house and family, that You have brought me up to this?

WEB

Then David the king went in, and sat before Yahweh; and he said, Who am I, Yahweh God, and what is my house, that you have brought me thus far?

Young's Updated LT

And David the king comes in and sits before Jehovah, and says, "Who am I, O Jehovah God, and what my house, that You have brought me to this point?"

What is the gist of this verse? David goes to the tent which he built for the Ark of God, enters into it, and begins to pray to God. He asks God *who am I* to deserve such treatment by God.

1Chronicles 17:16a = 2Samuel 7:18a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (אוּב) [pronounced <i>boh</i>] | <i>to come in, to come, to go in, to go, to enter</i> | 3 rd person masculine singular, Qal imperfect | Strong's #935 BDB #97 |
| melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>] | <i>king, ruler, prince</i> | masculine singular noun with the definite article | Strong's #4428 BDB #572 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>] | <i>beloved</i> and is transliterated <i>David</i> | masculine proper noun | Strong's #1732 BDB #187 |

Translation: *Then King David went in...* David leaves Nathan and he goes to pray to God. Since we know exactly what David said in this prayer, it is reasonable to suppose that David wrote part of the book of Samuel (or that he conveyed this prayer to Nathan or that Nathan was a witness to this prayer).

1Chronicles 17:16b = 2Samuel 7:18b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^sV</i>] | <i>to remain, to stay; to dwell, to live, to inhabit; to sit</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3427 BDB #442 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

1Chronicles 17:16b = 2Samuel 7:18b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| pânîym (פָּנִים) [pronounced paw-NEEM] | face, faces, countenance; presence | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . | | | |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...and he sat before Y^ehowah... The only place where David could instantly go to, to speak to God, would be the tent which he had constructed for the Ark. So David is now standing (or kneeling?) before the Ark of God.

The NIV Study Bible mentions that this passage (and its parallel in 2Sam. 7:16) and 1Kings 19:4 are the only places where prayer is done while sitting down. The physical posture of a person while they are praying is not a spiritual issue. There is nothing in the Bible which suggests that we *ought* to sit down, lay down, kneel or lay prostrate on the ground when praying. The issues are, do we believe in Jesus Christ and are we in fellowship. The unbeliever, apart from his prayer of faith, has no direct contact with God. The believer out of fellowship has no direct contact with God.

Let me go off on a tangent-analogy here. If you play poker for chips, these chips are either used for fun or they represent money. Now, you can win hand after hand after hand and build up a pile of chips, but if they don't represent money, then you have not gained anything. However, if your chips can be cashed in for money, then winning several hands becomes more important. When you are out of fellowship, there is nothing eternal or meaningful attached to your activities. You might pray, you might sing in a choir, you might give great gobs of money to the church, but all of this is like playing poker with chips that cannot be cashed in. However, if you are in fellowship, these chips are worth something, and you can cash them in later for great sums of money (or, insofar as eternity goes, you may cash them in for great rewards).

1Chronicles 17:16c = 2Samuel 7:18c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---------------------------------------|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive | No Strong's # BDB #253 |
| ʾamar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| mîy (מִי) [pronounced mee] | who, whom; occasionally rendered how, in what way | pronominal interrogative; the verb <i>to be</i> may be implied | Strong's #4310 BDB #566 |

1Chronicles 17:16c = 2Samuel 7:18c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---------------------------------|
| ʾānôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>] | <i>I, me;</i> (sometimes a verb is implied) | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |
| The Samuel text has, instead: | | | |
| ʾădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 & #136 BDB #10 |
| There are actually 3 forms here: ʾădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנִי) [pronounced <i>uh-doh-NEE</i>]. | | | |
| This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiae</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>). | | | |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...and said, "Who [am] I, O Y^ehowah Elohim,... David understood, to some degree, the full impact of the promises which God was making to him. So David is quite taken by the words of God. He asks God, *who am I?* In the Old Testament, only specific believers took an important part in the plan of God. In the Church Age, things are considerably different. We all have a potentially important part to play in God's plan, as we all have even greater operating assets than did David, and we all have the Holy Spirit.

1Chronicles 17:16d = 2Samuel 7:18d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mîy (מִי) [pronounced <i>mee</i>] | <i>who, whom; occasionally rendered how, in what way</i> | pronominal interrogative; the verb <i>to be</i> may be implied | Strong's #4310 BDB #566 |

1Chronicles 17:16d = 2Samuel 7:18d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---------------------------------------|--|---|----------------------------|
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1004 BDB #108 |

Translation: ...and what [is] my house... David asks if there is anything about his house or lineage which stood out to God, for any reason, for God to make direct promises to David. Bear I mind that Reuben was the firstborn, and, for this reason, ought to be the ruling family of Israel. Joseph upstaged Reuben because Reuben could not be a leader when it was necessary for him to be a leader. Joseph had two sons, Ephraim and Manasseh, but neither of them rose to become prominent ruling families. The first king of Israel came from the tribe of Benjamin. However, David is from the tribe of Judah. There are all of these reasons why these other tribes ought to be ruling Israel, but they are not. And from obscurity, God picks David, just as God has picked many great leaders from humble backgrounds and has exalted them.

As throughout this chapter, we have yet another meaning or understanding for the word *house*. In the introduction to **2Sam. 7**, I covered the 6 different ways that *house* is used in this chapter of Chronicles (and Samuel).

1Chronicles 17:16e = 2Samuel 7:18e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|-------------------------------------|--|--|----------------------------|
| kîy (כִּי) [pronounced kee] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| bôw' (אוּב) [pronounced boh] | <i>to take in, to bring, to come in with, to carry</i> | 2 nd person masculine singular, Hiphil perfect; with the 1 st person singular suffix | Strong's #935 BDB #97 |
| 'ad (דַּעַ) [pronounced gahd] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |
| hălôm (הֵלֹם) [pronounced huh-LOHM] | <i>here, hither, to or towards [a place], near</i> | adverb | Strong's #1988 BDB #240 |

Together, these words mean *thus far* or *hitherto*, which is old English for *up to this [that] time, until this time, to now*. I think that a reasonable rendering would be *up, up to this point in time, to this place in time, thus far*.

Translation: ...that you have brought me this far? David went from being an ignored little shepherd boy off in the wilderness to leading the people of Israel as Israel's greatest king.

Application: Bobby Thieme makes reference to this sort of thing in his sermons and I have noticed it in my own life. Look at what has happened in your life since you became a believer in Jesus Christ. You may have an inkling as to all of the different directions in which you could have gone—I certainly do; and it is amazing that God has taken notice of me and has brought me this far. If you have been a believer for over 5 years, then this should impact you. You should be able to look back on your life and not just see progress, but you ought to be able to see God's hand in your life as well. If you cannot, then you are not progressing spiritually.

Application: As believers in Jesus Christ, with all the same divine operating assets as Jesus had, we are poised to have an eternal impact in this world. It does not matter how humble or unsubstantial your background is; God

has a plan for your life and your life will have eternal consequences. Let me offer an analogy here: functioning in the spiritual life not only gives you peace and strength to live this life, but it is like investing in the right stocks and bonds for the next life. Have you ever wished that you had bought 1000 shares of Microsoft when it was a new company? This is much the same thing. A small investment now yields incredibly great rewards in the future. The small investment is not difficult. It improves your life in the here and now. In fact, to better illustrate this analogy, it is as if God has given you the capital to invest, and then, on top of that, has given you the best stock tips. In fact, an even better analogy is, He has given us the information in order to make great stock picks.

And so a small thing this in Your eyes O Elohim and so you speak beyond a house of Your servant to from a distance and You see me as a succession of the Adam, the ascent—O Y^ehowah Elohim.

1Chronicles
17:17

Yet, this is an insignificant thing in Your eyes, O Elohim. Furthermore, You speak concerning the house [or, *dynasty*] of Your servant from a [great] distance [or, *concerning the distant future*] and You see me as the succession of man [lit., *Adam*]*—the ascent—O Y^ehowah Elohim.*

Isn't this all insignificant in Your eyes, O God? You speak of the dynasty of Your servant far into the future as the ascent and the continued succession from Adam, O Lord God.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Latin Vulgate | But even this has seemed little in Your sight, and therefore You have also spoken concerning the house of Your servant for the time to come: and You have <u>made me remarkable above all men</u> , O Lord God. |
| Masoretic Text (Hebrew) | And so a small thing this in Your eyes O Elohim and so you speak beyond a house of Your servant to from a distance and You see me as a succession of the Adam, the ascent—O Y ^e howah Elohim. |
| Peshitta (Syriac) | And yet this was a small thing in Yours eyes, O LORD God; for You have also spoken of Your servant's house <u>for a great while to come; for all the men who worship You with all their heart, You bring out of the darkness into the light</u> , O LORD God. |
| Septuagint (Greek) | And these <u>things</u> were little in Your <u>sight</u> , O God: You have also spoken concerning the house of Your servant from a distance, and You have looked upon me <u>as a man looks upon his fellow, and have exalted me</u> , O Lord God. |

Significant differences: The plural of *things* in the Greek may either be an interpretation of the translators or just the way things are said in the Greek. The Greek uses the words *in Your presence [sight]* instead of *in Your eyes*, which is probably a matter of interpretation.

The Syriac *for a great while to come* is also how Brenton had rendered the Greek. It is probable that the Hebrew phrase can be translated in both ways.

I have no explanation for the very long phrase at the end in the Syriac.

The final Greek phrase may simply be an interpretation, as the Hebrew is rather difficult at this point. Similarly, the final phrase in the Latin may be more of an interpretation from the Hebrew than a word-for-word translation.

Thought-for-thought translations; paraphrases:

CEV ...and yet you have promised to do even more for my descendants. You are treating me as if I am a very important person.

| | |
|------------------------|--|
| Easy-to-Read Version | Besides all those things, you let me know what will happen to my family in the future. You have treated me like a very important man. |
| Good News Bible (TEV) | Yet now you are doing even more; you have made promises about my descendants in the years to come, and you, LORD God, are already treating me like someone great. |
| <i>The Message</i> | But that's nothing compared to what's coming, for you've also spoken of my family far into the future, given me a glimpse into tomorrow and looked on me, Master GOD, as a Somebody. |
| New American Bible | And yet, even this you now consider too little, O God! For you have made a promise regarding your servant's family reaching into the distant future, and you have looked on me as henceforth the most notable of men, O LORD God. |
| New Century Version | But that was not enough for you, God. You have also made promises about my future family. Lord God, you have treated me like a very important person. |
| NIRV | I would have thought that you had already done more than enough for me. But now, God, you have spoken about what is going to happen to my royal house in days to come. Lord God, you have treated me as if I were the most honored man of all. |
| New Jerusalem Bible | Yet, to you, O God, this seemed too little, and now you extend your promises for your servant's family into the distant future, making me see as it were a whole succession of men, and it is Yahweh God himself who raises it up. |
| New Life Bible | This was a small thing in Your eyes, O God. You have spoken of Your servant's house for a long time to come. You have thought of me as if I were an important man, O Lord God. |
| New Living Translation | And now, O God, in addition to everything else, you speak of giving your servant a lasting dynasty! You speak as though I were someone very great, O Lord God! |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------------|---|
| Bible in Basic English | And this was only a small thing to you, O God; but your words have even been about the far-off future of your servant's family, looking on me as on one of high position, O Lord God. |
| Complete Apostles' Bible | And these things were little in Your sight, O God; You have also spoken concerning the house of Your servant for a long time to come, and You have looked upon me as a man looks upon his fellow, and have exalted me, O Lord God. |
| <i>God's Word</i> ™ | And this you consider to be a small act, God. You've spoken about the distant future of my house. LORD God, you've shown me the generation of the great man. |
| HCSB | This was a little thing to You, God, for You have spoken about Your servant's house in the distant future. You regard me as a man of distinction, LORD God. |
| JPS (Tanakh) | Yet even this, O God, has seemed too little to You; for You have spoken of Your servant's house for the future. You regard me as a man of distinction, O LORD God. |
| NET Bible® | [<i>You regard me as a man of distinction</i> ; meaning of the Hebrew is uncertain]. And you did not stop there, O God! You have also spoken about the future of your servant's family. You have revealed to me what men long to know [The translation "You have revealed to me what men long to know" is very tentative; the meaning of the Hebrew text is unclear. The text appears to read literally, "and you see me like the searching of man, that which is upward," which is nonsensical. The translation above assumes the following: (1) The Qal verb translated "you see me" is repointed as a Hiphil, "you showed me," (2) רֹוֹת (tor) is understood in the sense of "searching, exploring," and (3) הַלְעֵמָה (hamma'alah) is taken in a temporal sense of "that which lies beyond." Thus one could translate, "you have shown me what men search for, what lies beyond."], O LORD God. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| English Standard Version | And this was a small thing in your eyes, O God. You have also spoken of your servant's house for a great while to come, and have shown me future generations, O LORD God! |
| Owen's Updated Translation | And this was a small thing in Your eyes, O God. You have also spoken of Your servant's house for a great while to come and You have shown me as he turn of man (future generations) and the step, O Yahweh God. |
| Updated Bible Version 2.11 | And this was a small thing in your eyes, O God; but you have spoken of your slave's house for a great while to come, and you see me according to the rank of man placed high, O Yahweh God. |
| A Voice in the Wilderness | And yet this was a small thing in Your eyes, O God; and You have also spoken of Your servant's house for a great while to come, and have regarded me according to the manner of a man of high degree, O Jehovah God. |
| WEB | This was a small thing in your eyes, God; but you have spoken of your servant's house for a great while to come, and have regarded me according to the estate of a man of high degree, Yahweh God. |
| Young's Updated LT | And this is small in Yours eyes, O God, and You speak concerning the house of Your servant afar off, and have seen me as a type of the man who is on high, O Jehovah God! |

What is the gist of this verse? David recognizes that what God is doing—telling David what is to come to pass—is not that big of a deal for God to do; but that God sees David in this succession of men from whom Messiah will come. .

When I explained this verse in Samuel, I must admit to running into a lot of trouble. The Chronicles text appears to be easier to understand. Also, seeing this taken apart word by word is going to prove to be a significant factor in understanding this verse, as even the most literal of translations don't seem to capture what is here.

1Chronicles 17:17a = 2Samuel 7:19a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|---|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore</i> | wâw consecutive | No Strong's # BDB #253 |
| qâṭôn (קָטָן) [pronounced <i>kaw-TOHN</i>] | <i>to be small, to be little, to be insignificant, to be of little worth</i> | 3 rd person feminine singular, Qal imperfect | Strong's #6994 BDB #881 |
| The following word is found in the Samuel text but not in the Chronicles text: | | | |
| ʿôwd (וְעַד) [pronounced <i>gohd</i>] | <i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i> | adverb | Strong's #5750 BDB #728 |
| zô'th (זֹאת) [pronounced <i>zoth</i>] | <i>here, this, this one; thus; possibly another</i> | feminine singular of zeh; demonstrative pronoun, adverb | Strong's #2063 (& 2088, 2090) BDB #260 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine plural noun with the 2 nd person masculine singular suffix | Strong's #5869 (and #5871) BDB #744 |

1Chronicles 17:17a = 2Samuel 7:19a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| Together, the bêyth preposition and 'ayin mean <i>in your eyes</i> is used, it means <i>in your opinion, to your way of thinking, as you see it</i> . | | | |
| Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |
| The Samuel text has the following vocatives instead: | | | |
| ʾădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | <i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: Yet, this is an insignificant thing in Your eyes, O Elohim. Like most of us, David cannot even comprehend of the vastness of the universe or the complexity of it all. That God has even a word to say to David is amazing to David. That God makes an actual covenant with David is even more remarkable. If you are reading this, you are probably of humble means; can you imagine if the prophet Nathan told you that you would have a dynasty which would last forever and that the Seed of the Woman, the Son of God, would come to the world through you? David, a new king over Israel, has not let this go to his head. He recognizes that he is significant in this universe. He will never give a speech to his people and talk about how, because he is now king, the waters of the oceans will begin to recede or that the planet would now begin to heal. He recognizes just how very insignificant he is in this world, even as the king of Israel.

1Chronicles 17:17b = 2Samuel 7:19b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 2 nd person masculine singular, Piel imperfect | Strong's #1696 BDB #180 |
| ʿal (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity with the 1 st person singular suffix | Strong's #5921 BDB #752 |

1Chronicles 17:17b = 2Samuel 7:19b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| When not showing a physical relationship between two things, 'al can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i> . It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i> ; in the Hebrew, there are <i>helping prepositions</i> . | | | |
| The Samuel text has the following two particles instead: | | | |
| gam (גַּם) [pronounced <i>gahm</i>] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| 'el (אֶל) [pronounced <i>e/</i>] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |

Translation: *Furthermore, You speak concerning the house [or, dynasty] of Your servant...* David understands that God is speaking beyond his own dynasty. David may, at best, be looking down the road 1 or 2 or even 3 generations, but he understands that God is looking far into the future with what He has said. God knows about the future of David's house; David recognizes God's omniscience in this.

1Chronicles 17:17c = 2Samuel 7:19c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|------------------------------------|----------------------------|
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ¹⁶ We can render the two together as <i>for from, even from, from</i> . | | | |
| râchôwq (רָחוֹק) [pronounced <i>raw-KHOHK</i>] | <i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i> | Noun/adjective | Strong's #7350 BDB #935 |
| Min + râchôwq mean <i>from afar off, from an emotive distance; possibly, for a great while to come, for a long time to come, in the far future, far into the future, in the distant future</i> . | | | |

¹⁶ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

1Chronicles 17:17c = 2Samuel 7:19c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| The two prepositions along with rāchôq mean <i>from afar off, from a great distance</i> ; possibly, <i>for a great while to come, for a long time to come, in the far future, far into the future, in the distant future</i> . | | | |

Translation: *...from a [great] distance* [or, *concerning the distant future*]... Either God is speaking to David from a great distance or God is looking a great distance down the road from David. Both are true; and the latter option is probably what is in view here. God is looking into the distant future.

Bear in mind, for God to even bother to do this is quite amazing to David. He knows that he is a man of weakness, a man with feet of clay (like all of us). Yet, God not only looks far into the future of David's line, but then He tells David all about it.

1Chronicles 17:17d (=) 2Samuel 7:19d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|------------------------------------|
| w ^e (or v ^e) (ו or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i> | 2 nd person masculine singular, Qal imperfect with the 1 st person singular suffix | Strong's #7200 BDB #906 |
| kaph or k ^e (כ) [pronounced <i>k^e</i>] | <i>as, like, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| tôwr (טוֹר) [pronounced <i>tohr</i>] | <i>circlet, plait, turn (of hair or gold), that which goes in a circle; succession, order; custom, manner, mode</i> | masculine singular construct | Strong's #8447 & 8448 BDB #1064 |
| 'ādām (אָדָם) [pronounced <i>aw-DAWM</i>] | <i>a man, a human being, mankind, Adam</i> | masculine singular noun with the definite article | Strong's #120 BDB #9 |
| ma'ālâh (מַעְלָה) [pronounced <i>mah-ġuh-LAW</i>] | <i>what comes up; steps, stair, stories, ascent; degrees; an upper room</i> | feminine singular noun with the definite article | Strong's #4609 BDB #752 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |

The Samuel text is quite different at this point, sharing only the names of God and Adam with the Chronicles text:

1Chronicles 17:17d (=) 2Samuel 7:19d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|--|
| zō'th (זֹאת) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine singular of zeh; demonstrative pronoun, adverb | Strong's #2063 (& 2088, 2090) BDB #260 |
| tôwrah (הֲרִט אוּ הֲרִוט) [pronounced TOH-rah] | <i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i> | feminine singular construct | Strong's #8451 and #8452 BDB #435 |
| 'âdâm (אָדָם) [pronounced aw-DAWM] | <i>a man, a human being, mankind, Adam</i> | masculine singular noun with the definite article | Strong's #120 BDB #9 |
| 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | <i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

We do not know if David said both sets of text to God, or whether only one of these represent accurately what David said. In any case, I do believe the Chronicles text to be correct, although moderately difficult to explain.

Translation: ...and You see me as the succession of man [lit., Adam]—the ascent—O Y^ehowah Elohim. David is one of the few men to have an idea as to what his place is in history. God sees David in this great succession of man, from Adam to David and beyond—the ascent of mankind, so to speak. However, there is no language used here to indicate that David sees himself as an improvement on Adam. There is just this great succession of events, all in the mind of God, and David is a significant part of these events, despite the fact that David is so insignificant in this universe.

Application: One of the amazing things about living right now, right where you are, is that God has made it possible for us to fully exploit our spiritual assets. Any one of us can be as great as David was. Any one of us can have an impact in history as much as David has. Any one of us can receive incredible rewards in heaven, far beyond we could ever imagine in this life, because God has given us greater spiritual assets than any man in any previous dispensation. Any one of us can receive great earthly rewards. Now, don't misunderstand me—no great savior is going to be born from your loins nor will the oceans begin to recede and the planet begin to heal because of your life here on this earth. However, your individual impact can be as great or even greater than David's, because God has given you and I more than He has even given David. David, at any point in time, could have the Holy Spirit taken from him. He got so far out of fellowship and for so long, that was a real possibility. We, on the other hand, can pick ourselves off the ground, from wherever we are in this life—no matter how many times we have failed—name our sins to God, and move forward, and then exploit to the max our spiritual assets.

An apropos verse would be Eph. 3:20: **Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us.**

Here is how other commentators understood this phrase:

Commentators Interpret 1Chronicles 17:17

| Scripture | Text/Commentary |
|---------------------------------------|---|
| Barnes | <i>You have elevated me above other men, by making my kingdom perpetual, regarding me as if I were a man of high degree.¹⁷</i> |
| Geneva Bible Translation Notes | <p><i>And [yet] this was a small thing in Your eyes, O God; for You have [also] spoken of Your servant's house for a great while to come, and have regarded me according to the estate of a man of (o) high degree, O LORD God.</i></p> <p><i>(o) You have promised a kingdom that will continue to me and my posterity and that Christ will proceed from me.¹⁸ They see it roughly the same way I do.</i></p> |
| Henry | <p><i>That which is there expressed by way of question (Is this the manner of men, O Lord God?) is here an acknowledgment: "You have regarded me according to the estate of a man of high degree. You have made me a great man, and then treated me accordingly." God, by the covenant-relations into which he admits believers, the titles He gives them, the favors He bestows on them, and the preparations He has made for them, regards them according to the estate of men of high degree, though they are mean and vile. Having Himself distinguished them, He treats them as persons of distinction, according to the quality He has been pleased to put upon them.</i></p> <p><i>Some give these words here another reading: "You have looked upon me in the form of a man who are in the highest, the Lord God"; or, "You have made me to see according to the form of a man the majesty of the Lord God." And so it points at the Messiah; for, as Abraham, so David, saw his day and was glad, saw it by faith, saw it in fashion as a man, the Word made flesh, and yet saw his glory as that of the only-begotten of the Father. And this was that which God spoke concerning his house for a great while to come, the foresight of which affected him more than any thin.¹⁹</i></p> |
| Poole | <i>You have treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, You have regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree, who is also the Lord God, i.e. of the Messiah, who is God-man, i.e. You have given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah.²⁰</i> |

It is almost as if these men are reading a different text than I am.

Chapter Outline

Charts, Maps and Short Doctrines

What can add more David unto You, for honoring Your slave? And You, Your slave, have known.

1Chronicles
17:18

What more could David add [to say] to You, for honoring Your servant? You know Your servant.

Is there anything more that I could say to You? You know Your servant completely.

Here is how others have translated this verse:

¹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Chron. 17:17 (slightly updated).

¹⁸ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Chron. 17:17 (slightly updated).

¹⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 17:17 (slightly updated).

²⁰ Matthew Pool's *Commentary on the Holy Bible*; courtesy of e-sword; ©1963; 1Chron. 17:17 (slightly updated).

Ancient texts:

| | |
|--------------------------|---|
| Latin Vulgate | What can David add more, seeing You have thus glorified Your servant, and known him? |
| Masoretic Text (Hebrew) | What can add more David unto You, for honoring Your slave? And You, Your slave, have known. |
| Peshitta (Syriac) | What more <u>can</u> David <u>boast</u> to speak before You? For <u>the works of</u> Your servant are known, O LORD God. |
| Septuagint (Greek) | What will David <u>do</u> more toward You to glorify <u>You</u> ? And You know Your servant. |
| Significant differences: | <p>The Greek verb found at the beginning in the Greek is a match to the Hebrew verb. I have no idea where the Syriac's first verb came from. Brenton translates the Greek phrase <i>to glorify You</i>, but that <i>You</i> is not found in the Greek. What is found instead is the definite article, which, at one time, was used as a demonstrative. So, this definite article might be rendered <i>this one</i> (which could refer to David). The Latin and Hebrew both have, instead, <i>Your servant</i>. The impact of this verse is greater when David realizes that God has give him great honor.</p> <p>The Greek and Hebrew agree in the final phrase. The English translation of the Syriac throws in <i>the works of</i>. The Latin seems to simplify what is there (I can read a smattering of Latin to tell that <i>servant</i> is only found once in the Latin in this verse).</p> |

Thought-for-thought translations; paraphrases:

| | |
|---|---|
| CEV | I am your servant, and you know my thoughts. What else can I say, except that you have honored me? |
| Easy-to-Read Version | What more can I say? You have done so much for me. And I am only your servant. You know that. |
| Good News Bible (TEV) <i>The Message</i> | What more can I say to you! You know me well, and yet you honor me, your servant. What's left for David to say to this--to your honoring your servant, even though you know me, just as I am? |
| New American Bible | What more can David say to you? You know your servant. |
| New Century Version | "What more can I say to you for honoring me, your servant? You know me so well. |
| NIRV | "What more can I say to you for honoring me? You know all about me. |
| New Jerusalem Bible | What more can David reply to you for the honour you have given to your servant? You yourself have singled out your servant. |
| New Living Translation | "What more can I say to you about the way you have honored me? You know what your servant is really like. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|--|
| Bible in Basic English <i>God's Word™</i> | What more may David say to you? for you have knowledge of your servant. "What more can I do for you in light of the honor you have given to me and since you know me so well! |
| NET Bible® | What more can David say to you? You have honored your servant; you have given your servant special recognition. |
| <i>The Scriptures</i> 1998 | "What more could Dawid? add to You for the esteem of Your servant? For You know Your servant. |

Literal, almost word-for-word, renderings:

| | |
|------|--|
| LTHB | What can David add still more to You concerning the honor <i>being put</i> on Your servant? For You know Your servant. |
|------|--|

| | |
|----------------------------|---|
| NASB | "What more can David still say to You concerning the honor bestowed on Your servant? For You know Your servant. |
| Updated Bible Version 2.11 | What can David [say] yet more to you concerning the honor which is done to your slave? For you know your slave. |
| WEB | What can David say yet more to you concerning the honor which is done to your servant? for you know your servant. |
| Young's Updated LT | What does David add more to You for the honour of Your servant; and You, Your servant has known. |

What is the gist of this verse? David is taken back, almost with nothing to say, given that God has honored him, despite knowing him.

1Chronicles 17:18a = 2Samuel 7:20a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| The Samuel text has the simple wâw conjunction and the Chronicles does not. | | | |
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mâh (מַה) [pronounced <i>maw</i>] | <i>what, how, why</i> | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| yâçaph (יָצַף) [pronounced yaw-SAHPH] | <i>to add, to augment, to increase, to multiply; to add to do = to do again</i> | 3 rd person masculine singular, Hiphil imperfect | Strong's #3254 BDB #414 |
| In the Samuel text, the following adverb and the name of David are switched. | | | |
| ôwd (וְעַד) [pronounced <i>gohd</i>] | <i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i> | adverb | Strong's #5750 BDB #728 |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED] | <i>beloved and is transliterated David</i> | masculine proper noun | Strong's #1732 BDB #187 |
| The next two words are in the Samuel text but not in the Chronicles text: | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | Piel infinitive construct | Strong's #1696 BDB #180 |
| el (אֵל) [pronounced e/] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix | Strong's #413 BDB #39 |

Translation: *What more could David add [to say] to You,...* David is somewhat flummoxed here, uncertain of even what he should say. Here he is praying before God and God has given him these great promises, and David is taken aback. Mentally, he is speechless concerning what he could say. What could he possibly add to what God has pronounced?

I was at an informal union negotiation meeting at a job I worked at; the guys decided to spontaneously protest their low wages and to discuss them with management. One guy there had nothing to say, but, periodically, he would call out, "Let Norm speak," who was doing most of the speaking on behalf of the workers. He was caught up in all of this, and a little drunk, if truth be told, but he really did not have anything to say. David is not quite at this point. For a moment, David is taken aback in his prayer to God, recognizing all that God has done on his behalf—so much so that David is speechless. However, David also has a soul filled with doctrine, so he will not stop with this verse.

Application: There are times and situations where we are not sure what more we can say or add; and, in many cases, adding and saying nothing is the proper approach. However, David will reach into his soul and pull out doctrinal information from his soul, which information will stand forever in the Word of God. So there are times when God will supply us with additional thoughts which come from our doctrinal resources.

1Chronicles 17:18b (No corresponding text in 2Samuel)

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| kâbôwd (כָּבוֹד) [pronounced kaw ^b -VODE] | <i>glory, abundance, honor</i> | masculine singular adjective that acts like a noun | Strong's #3519 BDB #458 |
| This could be a verb instead: | | | |
| kâbêd (כָּבַד) [pronounced kaw ^b -VADE] | <i>to honor, to glorify, to be great, to be vehement, to be heavy, weighty, burdensome</i> | Qal infinitive absolute | Strong's #3513 BDB #457 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ebed (עֶבֶד) [pronounced GE ^B -ved] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix; pausal form | Strong's #5650 BDB #713 |

Translation: *...for honoring Your servant?* David recognizes what a great honor it is for God to have promised him such things.

1Chronicles 17:18b = 2Samuel 7:20b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| The Chronicles text has a wâw conjunction instead of a wâw consecutive (as is found in the Samuel text): | | | |

1Chronicles 17:18b = 2Samuel 7:20b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ or וִ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| wa (or va) (וּ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'attâh (אַתָּה) [pronounced <i>aht-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| The Samuel text has the verb next. | | | |
| 'êth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see</i> | 2 nd person masculine singular, Qal perfect; pausal form | Strong's #3045 BDB #393 |
| The Samuel text adds the vocatives: | | | |
| 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: *You know Your servant.* David expresses the difficulty that God knows us; He knows our thinking and He knows our every emotion; what can we possibly tell Him in prayer? David will actually illustrate what more he can say to God, and these words will be immortalized by Scripture forever.

O Y^ehowah, in a passing over of Your servant, and as Your heart You have done all the greatness the this to make known all great things. 1Chronicles 17:19 **O Y^ehowah, because of Your servant and according to Your heart, You have accomplished all this greatness to make known all great things.**

O Jehovah, because of Your servant and according to Your essence, You have accomplished all this great thing in order to make known all great things.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Latin Vulgate | O Lord, for Your servant's sake, according to Your own heart, You have shown all this magnificence, and would have all the great things to be known. |
| Masoretic Text (Hebrew) | O Y ^e howah, in a passing over of [or, <i>because of</i>] Your servant, and as Your heart You have done all the greatness the this to make known all great things. |
| Peshitta (Syriac) | For You know that which is in the heart of Your servant, that You have done for him all this greatness in making great Your servant. |
| Septuagint (Greek) | And You have wrought all this greatness according to Your heart. |
| Significant differences: | The Latin, Hebrew and Syriac are quite similar. The Greek leaves off the first half of this verse. |

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|---|
| CEV | It was your choice to do these wonderful things for me and to make these promises. |
| Easy-to-Read Version | Lord, you have done this wonderful thing for me. And you did it because you wanted to.. |
| Good News Bible (TEV) | It was your will and purpose to do this for me and to show me my future greatness. |
| <i>The Message</i> | O GOD, out of the goodness of your heart, you've taken your servant to do this great thing and put your great work on display. |
| New American Bible | O LORD, for your servant's sake and in keeping with your purpose, you have done this great thing. |
| NIRV | Lord, you have done a wonderful thing. You have given me many great promises. All of them are for my good. They are exactly what you wanted to give me. |
| New Jerusalem Bible | For your servant, and since you were so inclined, you have had the generosity to reveal all this greatness to come. |
| Revised English Bible | For the sake of your servant, LORD, in accordance with your purpose, you have done this great thing and revealed all the great things to come. |
| Today's NIV | ...LORD. For the sake of your servant and according to your will, you have done this great thing and made known all these great promises. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | O Lord, because of your servant, and from your heart, you have done all these great things and let them be seen. |
| <i>God's Word</i> ™ | LORD, you've done this great thing for my sake and your own desire. You made this great thing known to me. |
| HCSB | LORD, You have done all this greatness, making known all these great promises because of Your servant and according to Your will. |
| JPS (Tanakh) | O LORD, for Your servant's sake and of Your own accord, You have wrought this great thing, and made known all these great things. [<i>for Your servant's sake and of Your own accord</i> ; meaning of Hebrew is uncertain]. |
| NET Bible® | O LORD, for the sake of your servant and according to your will, you have done this great thing in order to reveal your greatness. |

Literal, almost word-for-word, renderings:

| | |
|---------------------------------|---|
| <i>The Amplified Bible</i> | O Lord, for Your servant's sake and in accord with Your own heart, You have wrought all this greatness, to make known all these great things. |
| <i>Updated Emphasized Bible</i> | O Yahweh, for the sake of Your servant, and according to Your own heart, have You done all this great thing,—making known all the great things. |
| English Standard Version | For your servant's sake, O LORD, and according to your own heart, you have done all this greatness, in making known all these great things. |
| NRSV | For your servant's sake, O Lord, and according to your own heart, you have done all these great deeds, making known all these great things. |

Young's Updated LT

O Jehovah, for Your servant's sake, and according to Your own heart You have done all this greatness, to make known all these great things.

What is the gist of this verse? David Tells God, "You have done all of these great things according to Your Own thinking."

You will recall my hypothesis that, either portions of this Chronicles text or parts of the Samuel text were, at one point, reconstructed from memory (or, so is my theory). So you will notice that, in this verse, we have many of the same words, but they are saying something entirely different. Either text sounds so much like someone had heard this said over and over again, and had to reconstruct it, in part from memory, and the text of Samuel or Chronicles was the result.

1Chronicles 17:19a = 2Samuel 7:21a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| The Samuel text lacks the vocative Y ^e howah here, and some place this vocative with the previous verse, making the Samuel and Chronicles text closer parallels . | | | |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ba'ābûwr (בְּאֲבוּר) [pronounced <i>bah-ġu^b-VOOR</i>] | <i>because of, for, that, for the sake of, on account of, in order that; while</i> | preposition/conjunction; substantive always found combined with the bēyth preposition | Strong's #5668 BDB #721 |
| Actually a combination of the bēyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ābûwr (אֲבוּר) [pronounced <i>ġaw^v-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721. | | | |
| 'ebed (עֶבֶד) [pronounced ĠE ^B -ved] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| The Samuel text has, instead of <i>Your servant</i> , <i>Your word</i> : | | | |
| dābâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1697 BDB #182 |
| If the first letter of this word is obscured, then one could confound these two words. It is even possible that David originally said, <i>because of Your Word and because of Your servant</i> . | | | |

Translation: O Y^ehowah, because of Your servant... God has taken into account who and what David is when He made these promises to him. God knew in eternity past all of the mistakes David would make. He still chose to make this covenant with him.

Application: God knows every mistake we have made and every failing that we have, and He knew these things from eternity past. Yet, He chose to save us in Christ, and, no matter where we are in life, God has made all things possible for us in the spiritual realm.

God's servants include David (Isa. 37:35); the Messiah (Isa. 42:1); Israel (Isa. 49:3) and believers in Jesus Christ (1Cor. 7:21–22).

1Chronicles 17:19b = 2Samuel 7:21b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, just as; according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| lêb (לֵב) [pronounced lay ^b] | <i>heart, inner man, mind, will, thinking</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #3820 BDB #524 |

Translation: ...and according to Your heart,... God has perfect norms and standards and all that He does and all that He says are based upon His perfect essence. When God made this covenant with David, it took into consideration who and what David is as well as Who and What God is.

In a similar fashion, our salvation is based upon who and what we are as well as Who and What God is. God has to maintain His perfect essence in order to save us. He cannot willy nilly save us because He looks at us and pities our sad lives; nor can He save us out of some sort of sentimentality. God's salvation must be based wholly on His character. All that God does must be within the confines of His essence. All that God says and does is a reflection of His thinking and His sovereignty. That is expressed with the phrase *according to Your heart [thinking]*.

All of God's plan is in according with His thinking.

According to God's Thinking

| Scripture | Text |
|-----------------------|---|
| Matt. 11:25–26 | At that time Jesus answered and said, I thank You, O Father, Lord of Heaven and earth, because You have hidden these things from the sophisticated and cunning, and revealed them to babes. Even so, Father, for so it seemed good in Your sight. |
| Eph. 1:7–11 | In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He caused to abound toward us in all wisdom and understanding; having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him, in whom also we have been chosen to an inheritance, being predestinated according to the purpose of Him who works all things according to the counsel of His own will. |
| Eph. 3:8–11 | This grace is given to me (who am less than the least of all saints) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; so that now to the rulers and powers in the heavenlies might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. |

These verses were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 17:19.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:19c = 2Samuel 7:21c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|---|
| 'âsâh (עָשָׂה) [pronounced gaw-SAWH] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 2 nd person masculine singular, Qal perfect | Strong's #6213 BDB #793 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כָּל) [pronounced kohl] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |
| g°dûwlâh (גְּדוּלָּהּ) [pronounced ghed-ool-LAW] | <i>magnitude, greatness, great actions; magnificence, majesty [of God]</i> | feminine singular noun with the definite article | Strong's #1420 BDB #153 |
| There are two other slightly different spellings of this word with roughly the same pronunciation. | | | |
| zô'th (זֶה) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine singular of zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation: ...You have accomplished all this greatness... The greatness to which David refers is the covenant which God made with David. This greatness is all the God has promised David, which includes all that God set in motion in order for these things to come to pass. Or, as Paul puts it: **He who has begun a good work in you will complete it until the day of Jesus Christ** (Philip. 1:6)

1Chronicles 17:19d = 2Samuel 7:21d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--------------------------------------|---|---|----------------------------|
| lâmed (ל) [pronounced l°] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| yâda' (יָדָעַ) [pronounced yaw-DAHG] | <i>to cause to know, to make one know, to instruct, to teach</i> | Hiphil infinitive construct | Strong's #3045 BDB #393 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כָּל) [pronounced kohl] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |

1Chronicles 17:19d = 2Samuel 7:21d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| g ^e dûwlâh (גְּדוּלָּה) [pronounced ghed-ool-LAW] | <i>magnitude, greatness, great actions; magnificence, majesty [of God]</i> | feminine plural noun with the definite article | Strong's #1420 BDB #153 |
| This may possible be, instead... | | | |
| g ^e dôlôwth (גְּדוֹלוּת) [pronounced g ^e -doh-LOHTH] | <i>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</i> | feminine plural adjective (it functions as a substantive here) | Strong's #1419 BDB #152 |
| Instead of <i>great things</i> , the Samuel text has <i>Your slave</i> : | | | |
| ‘ebed (עֶבֶד) [pronounced GE ^B -ved] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |

Translation: ...to make known all great things. It is through this covenant which God made with David that we more fully understand all the great things which God has done. This illuminates even our relationship to God and our salvation.

McGee comments: *Did God do all of this for David because he was a nice boy? No, he wasn't always a nice boy. Neither did God save your and me because we were nice folk. He saved us because of His marvelous, infinite grace. He does so many special things for us, not because of our goodness, but because of His goodness. David is overwhelmed by what God has told him. It is no wonder he could sing those beautiful psalms.*²¹

O Y^ehowah, [there is] none like You and no elohim except You, in all which we heard in our ears.

1Chronicles
17:20

O Y^ehowah, [there is] no one like You and [there is] no [other] god [lit., *elohim*] besides You in any place [that] we have heard of [lit., *in all that we have heard with our ears*; possibly, *according to all that we have heard with our ears*].

O Jehovah, there is no one like You and there is no god besides You in any place that we have heard of.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

O Lord there is none like You: and here is no other God beside You, of all whom we have heard of with our ears.

Masoretic Text (Hebrew)

O Y^ehowah, [there is] none like You and no elohim except You, in all which we heard in our ears.

Peshitta (Syriac)

Therefore I know, O LORD God, there is none like You and there is no God besides You, according to all that we have heard with our ears.

²¹ J. Vernon McGee; *I & II Chronicles*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 58.

Septuagint (Greek) O Lord, there is none like You, and there is no God beside You, according to all things which we have heard with our ears.

Significant differences: The English translation of the Syriac begins with words not found in the Hebrew. The middle prepositional phrase is moderately difficult to translate into English; so the ancient translations may have had some trouble with it as well.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| CEV | No other god is like you, LORD--you alone are God. Everything we have heard about you is true. |
| Easy-to-Read Version | There is no one like you, Lord. There is no God except you. We have never heard of any god doing wonderful things like those! |
| Good News Bible (TEV) | LORD, there is none like you; we have always known that you alone are God. |
| New American Bible | O LORD, there is no one like you and there is no God but you, just as we have always understood. |
| NIRV | "Lord, there isn't anyone like you. There isn't any God but you. We have heard about it with our own ears. |
| New Jerusalem Bible | Yahweh, there is no one like you, no God but you alone, as everything that we have heard confirms. |
| New Living Translation | "O Lord, there is no one like you. We have never even heard of another God like you! |
| Revised English Bible | There is none like you, LORD, there is no God but you, as everything we have heard bears witness. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | O Lord, there is no one like you, and no other God but you, as is clear from everything which has come to our ears.. |
| God's Word™ | "LORD, there is no one like you, and there is no other god except you, as we have heard with our own ears. |
| HCSB | LORD, there is no one like You, and there is no God besides You, as all we have heard confirms. |
| JPS (Tanakh) | O LORD, there is none like You, and there is no other God but You, as we have always heard. |
| NET Bible® | O LORD, there is none like you; there is no God besides you! What we heard [The Hebrew text reads literally, "in all which we heard with our ears," but לְכֹל (b'khol, "in all") should probably be emended to לְכֹל (k'khol, "according to all")] |

Literal, almost word-for-word, renderings:

| | |
|------------------------|---|
| LTHB | O Jehovah, <i>there is</i> none like You; and <i>there is</i> no God except You, according to all that we have heard with our ears. |
| New King James Version | O LORD, <i>there is</i> none like You, nor <i>is there any</i> God besides You, according to all that we have heard with our ears. |
| Young's Updated LT | O Jehovah, there is none like You, and there is no god except You, according to all that we have heard with our ears. |

What is the gist of this verse? No one has heard of any heathen god which is like Jehovah Elohim.

2Samuel 7:22a is not in the Chronicles text

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|-----------------------------|
| ʿal (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| kên (כֵּן) [pronounced <i>kane</i>] | <i>so or thus</i> | adverb | Strong's #3651 BDB #485 |
| Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i> | | | |
| gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>] | <i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i> | 2 nd person masculine singular, Qal perfect | Strong's #1431 BDB #152. |
| ʾădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| In the Greek, David states that the purpose of all that has gone before is so that David (God's servant) can magnify God (<i>that he may magnify You</i>). This is one of the very few places in Scripture where not only is the Greek different, but that there is a very different doctrine taught here. | | | |

Translation: None. In 1Chron. 17:19, there are two references to *greatness* or *great things* (which have the same root). In 2Sam. 7:21, there is one reference to *greatness* and a second reference in 2Sam. 7:22. Again, we have the same root. The second references to *greatness* in 2Samuel and 1Chronicles are different words, but they have the same root. This is the kind of mistake which would be made by a person who is reciting text from memory. He recalls generally what is there, but does not quite get it right.

This does suggest another theory which has occurred to me. Ezra (or whoever the writer of Chronicles was), returns from the diaspora, and he can find no text for Samuel. However, he has committed this book to his memory. Or, in the alternative, he has found a very incomplete and/or damaged manuscript for Samuel (there are other manuscripts of Samuel, but he is not aware of them). He then begins to put together a history of Israel using documents at his disposal and his own razor sharp memory. The problem with this theory is, every writer of Scripture is guided by God the Holy Spirit. Therefore, it would be reasonable to expect for a quotation to be accurate. As we have seen, there are no great changes in overall meaning. At no time, does one text appear to have been intentionally manipulated to put forth some different point of view. In any case, this theory is excellent from a human standpoint, but it does not sit well from the divine viewpoint.

1Chronicles 17:20a = 2Samuel 7:22b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| The proper name Y ^e howah comes from above; it does not occur twice in the Samuel text. | | | |

1Chronicles 17:20a = 2Samuel 7:22b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| The kîy preposition which follows is in the Samuel text, but not in the Chronicles text: | | | |
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| 'êyn (אֵין) [pronounced <i>ān</i>] | <i>nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non- possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation | Strong's #369 BDB #34 |
| kaph or k ^e (כ) [pronounced <i>k^e</i>] | <i>like, as, just as; according to; about, approximately</i> | preposition of comparison or approximation with the 2 nd person masculine singular suffix | No Strong's # BDB #453 |
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| 'êyn (אֵין) [pronounced <i>ān</i>] | <i>nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non- possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation | Strong's #369 BDB #34 |
| 'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |
| zûlâh (זוּלָּה) [pronounced <i>zoo-LAH</i>] | <i>except, besides, only, save that</i> | preposition, conjunction; with the 2 nd person masculine singular suffix | Strong's #2108 BDB #265 |

Translation: O Y^ehowah, [there is] none like You and [there is] no [other] god [lit., *elohim*] besides You... Throughout the Bible, there is an exclusivity ascribed to God. Whether we are speaking of Jesus Christ in the New Testament ("I am the way, the truth and the life; no man comes to the Father but through Me") or the God of Israel in the Old, there is no other God.

On a personal note, when I first worked with the Samuel text, I left out the phrase *[there is] no one like You*. My eyes went to the second *none* and began working from there. I just caught my error in the Chronicles text on my 3rd run-through of that text. I am surrounded by printed texts and texts on my computer; and the correct words are sitting right in front of me; and every single translation shouts these words out to me—and I missed it. It makes me realize just how incredibly fallible I am as compared to those who hand-copied the Hebrew text in the first place. With all of the modern things which I have before me, and it takes me 6 run-through's to catch it (3 for 2Samuel and 3 for 1Chronicles).

David is saying that there is no entity like God and there is no heathen god who is like God. The more you know about the Bible, the more you know about history, the more doctrine that you know, the more that Jesus Christ stands head and shoulders above all else. There is no god like Him. There is no one who is like Him. There is no one who compares which His humanity among mankind (not Buddha, not Confucius, and certainly not Mohammed); and there is no one among the angels or in the imaginations of man who is like Him. God the Holy Spirit inspired David to say what sounds like the same thing twice, but the first speaks of the incomparability of His humanity (Jesus was born without a sin nature and did not sin); and secondly speaks of the incomparability of His Deity.

1Chronicles 17:20b = 2Samuel 7:22c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|-----------------------------|
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| It is suggested by at least the NET Bible ²² (for the Samuel and Chronicles text both) that this should be the kaph preposition. My Syriac version agrees | | | |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, just as; according to; about, approximately</i> | preposition | No Strong's # BDB #453 |
| Rotherham ²³ also has <i>according to all which...</i> He says that this is according to one school of Masoretes. However, most Hebrew texts, along with the Greek and Latin, have <i>in [by] all which...</i> | | | |
| kôl (כֹּל) [pronounced kohl] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun without the definite article | Strong's #3605 BDB #481 |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| In Joshua 1:7, Owen and the NASB translates these three words <i>wherever</i> ; Young: <i>in every [place] whither</i> ; Rotherham and the KJV: <i>whithersoever</i> . In 2Sam. 7:7, the NASB renders this <i>wherever</i> , but Owen translates it <i>in all places</i> . Young, in an unusual move, renders this <i>during all [the time] that</i> in 2Sam. 7:7. Literally, this is <i>in all which</i> ; and <i>wherever</i> is a good modern rendering. | | | |
| shâmaʿ (שָׁמַע) [pronounced shaw-MAHḡ] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 1 st person plural, Qal perfect | Strong's #8085 BDB #1033 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| ʾôzen (אָזֶן) [pronounced OH-zen] | ears | feminine plural noun with the 1 st person plural suffix | Strong's #241 BDB #23 |

Translation: ...in any place [that] we have heard of [lit., in all that we have heard with our ears; possibly, according to all that we have heard with our ears]. Nowhere else in this world is there a god who is like Jehovah Elohim.

²² From <http://bible.org/netbible/index.htm?1ch17.htm> (footnote) accessed January 25, 2009.

²³ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

There does appear to be—and I have not fully researched this—times and places where God has revealed Himself elsewhere. It is unclear as to the details, but, as a for instance, the wise men came from the east (possibly as far as Iran). They saw the Savior's star in the heavens. How did they know there was a Savior and what is the deal about the star? What we do know about the doctrine of heathenism is, no matter where there is positive volition at God consciousness, God will reveal the gospel to that person. Ideally speaking, this will be through an evangelist; and evangelists and missionaries have covered this globe far and wide. However, if necessary, God could make a better witness out of a stone than with many of us. It is possible that, at times, He has.

In any case, that does not contradict what we find here. As far out as David is personally aware of, the God of Israel is not known and heathen gods are worshiped instead. Beyond David's scope of knowledge, we may only speculate. However, God is not willing that any should perish, so if there is a person who would believe in Jesus Christ, no matter where they are, God will get the gospel to them. How this occurs or where it has occurred before, we can, at best, speculate.

And who [is] like Your people, Israel, a goy [or, people, nation] one [or, certain, only] in the earth whom went Elohim to redeem for Himself a people; to place [or, to make] for Himself a name; great things and fearful things to cast out from faces of Your people whom You redeemed for Yourself from Egypt, Goiim [nations].

1Chronicles
17:21

And who [is] like Your people Israel, one nation on the earth whom God went [Greek: led, guided] to redeem for Himself a people and to make for Himself a name; great things and awesome things to cast out from before Your people whom You redeemed for Yourself peoples out from Egypt.

What other nation in this earth is like Your people Israel, the only nation on earth that God redeemed as His people; making His Name known by doing great and marvelous things, driving out various [heathen] peoples from before Your people that you redeemed out from Egypt.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Latin Vulgate | For what other nation is there upon earth like Your people Israel, whom God went to <u>deliver</u> , and make a people for Himself, and by His greatness and terrors cast out nations before their face whom He had delivered out of Egypt? |
| Masoretic Text (Hebrew) | And who [is] like Your people, Israel, a goy [or, <i>people, nation</i>] one [or, <i>certain, only</i>] in the earth whom went Elohim to redeem for Himself a people; to place [or, <i>to make</i>] for Himself a name; great things and fearful things to cast out from faces of Your people whom You redeemed for Yourself from Egypt, Goiim [nations]. |
| Masoretic Text (Samuel) | And who [is] like Your people as Israel, a goy [or, <i>people, nation</i>] one [or, <i>certain, only</i>] in the earth whom went Elohim to redeem for Himself to [be His] people and to place [or, <i>to make</i>] for Himself a name; and to do for you [all] the great thing and fearful things to Your land from faces of Your people whom You redeemed for Yourself from Egypt, Goiim [nations] and his gods [elohim]. |
| Peshitta (Syriac) | And what other nation on earth <u>is united</u> like Your people Israel? For <u>You revealed Yourself from heaven</u> and saved them, and for their sakes You performed great and terrible wonders and <u>brought severe plagues</u> upon the Egyptians until You brought them out from among them. |
| Septuagint (Greek) | <u>Neither</u> is there another nation upon the earth <i>such</i> as Your people Israel, whereas God led him in the way, to redeem a people for Himself, to make for Himself a great and glorious name, to cast out nations from before Your people, whom You redeemed out of Egypt. |

Significant differences: The Greek begins with a negative, but it still properly communicates what is found in the Hebrew. The English translation of the Peshitta is remarkably different, having

a verb and then a phrase not found in the other texts. In the second phrase, both the Greek and Hebrew have the verb *to redeem*; the English translation of the Latin has *to deliver* instead.

What God appears to be casting out, *nations*, is found at the very end of this verse in the Hebrew. The English renderings of the Greek and Latin properly place this word, although the actual Greek places *nations* where the Hebrew does.

The Peshitta seems to focus in on Israel and Egypt; the Latin, Greek and Hebrew seem to focus in on God dealing with other nations after Egypt. Although this is a fundamental change in the text, making it mean something different from what we find in the Hebrew (and I am basing this upon the English translation of the Peshitta), there is no new or changed doctrine here because of this radical change.

Quite obviously, this is a long and convoluted verse, and it would not be a shock to find that portions of it are problematic. However, we ought to be able to figure this out, bit by bit. The gist of the verse and its various implications are not difficult; the overall grammatical construction is what is difficult.

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|---|
| CEV | And there is no other nation on earth like Israel, the nation you rescued from slavery in Egypt to be your own. You became famous by using great and wonderful miracles to force other nations and their gods out of your land, so that your people could live here. |
| Easy-to-Read Version | Is there any other nation like Israel? No! Israel is the only nation on earth that you have done these wonderful things for. You took us out of Egypt and you made us free. You made yourself famous! You went in front of your people, and forced other people to leave their land for us! |
| Good News Bible (TEV) | There is no other nation on earth like Israel, whom you rescued from slavery to make them your own people. The great and wonderful things you did for them spread your fame throughout the world. You rescued your people from Egypt and drove out other nations as your people advanced. |
| <i>The Message</i> | And who is like your people, like Israel, a nation unique on earth, whom God set out to redeem as his own people (and became most famous for it), performing great and fearsome acts, throwing out nations and their gods left and right as you saved your people from Egypt? |
| New American Bible | "Is there, like your people Israel, whom you redeemed from Egypt, another nation on earth whom a god went to redeem as his people? You won for yourself a name for great and awesome deeds by driving out the nations before your people. |
| New Century Version | There is no nation like your people Israel. They are the only people on earth that God chose to be his own. You made your name well known by the great and wonderful things you did for them. You went ahead of them and forced other nations out of the land. You freed your people from slavery in Egypt. |
| NIRV | There is no nation like your people Israel. They are the only people on earth that God chose to be his own. You made your name well known by the great and wonderful things you did for them. You went ahead of them and forced other nations out of the land. You freed your people from slavery in Egypt. |
| New Jerusalem Bible | Is there another people on earth like your people Israel, whom a god has proceeded to redeem, to make them his people and to make them famous and do for them great and terrible deeds, by driving out nations before your people, whom you redeemed from Egypt? |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | And what other nation in the earth, like your people Israel, did a god go out to take for himself, to be his people, making his name great and to be feared, driving out the nations from before your people whom you made free and took out of Egypt? |
| God's Word™ | Who is like your people Israel? It is the one nation on earth that God came to free in order to make its people his own, to make your name known, and to do great and wonderful things for them. You forced the nations and their gods out of the way of your people, whom you freed from Egypt. |
| HCSB | And who is like Your people Israel? God, You came to one nation on earth to redeem a people for Yourself, to make a name for Yourself through great and awesome deeds by driving out nations before Your people You redeemed from Egypt. |
| JPS (Tanakh) | And who is like Your people Israel, a unique nation on earth, whom God went and redeemed as His people, winning renown for Yourself for great and marvelous deeds, driving out nations before Your people whom You redeemed from Egypt. |
| NET Bible® | And who is like your people, Israel, a unique nation in the earth? Their God went to claim a nation for himself! You made a name for yourself by doing great and awesome deeds when you drove out nations before your people whom you had delivered from the Egyptian empire and its gods. |

Literal, almost word-for-word, renderings:

| | |
|---------------------------------|---|
| Updated <i>Emphasized Bible</i> | Who then is like Your people Israel—a nation alone in the earth—whom God went to redeem, to be his own people, to make for Yourself a name for great and fearful things, to drive out, nations, from before Your people, whom You redeemed out of Egypt. |
| LTHB | And what one nation in the earth is as Your people Israel, whom God has brought out to ransom to Himself for a people, to make for Yourself a great and fearful name, to cast out the nations from before Your people, whom You have ransomed out of Egypt. |
| WEB | What one nation in the earth is like your people Israel, whom God went to redeem to himself for a people, to make you a name by great and awesome things, in driving out nations from before your people, whom you redeem out of Egypt? |
| Young's Updated LT | And who is as Your people Israel, one nation in the earth whom God has gone to ransom to Him for a people, to make for You a name great and fearful, to cast out from the presence of Your people whom You have ransomed out of Egypt—nations? |

What is the gist of this verse? David spoke of God's exclusivity in the previous verse; here, he speaks of the exclusivity of Israel, but in relation to God. Israel is a unique nation because of what God has done on their behalf.

In beginning this verse, I want to remind you that this was quite a difficult verse in 2Samuel because of the change of voice as well as the differences between it and the other ancients texts. Understanding what is being said here is really not that difficult.

1Chronicles 17:21a = 2Samuel 7:23a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wâw conjunction | No Strong's # BDB #251 |
| mîy (מִי) [pronounced mee] | who, whom; occasionally rendered how, in what way | pronominal interrogative; the verb to be may be implied | Strong's #4310 BDB #566 |

1Chronicles 17:21a = 2Samuel 7:23a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| ‘am (עַם) [pronounced ‘ahm] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5971 BDB #766 |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, according to; about, approximately</i> | preposition | No Strong's # BDB #453 |
| This additional preposition is not found in the Greek, Latin or Syriac; or in the Chronicles text. However, that could simply be a result of them giving this a smoother translation. | | | |
| Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation: *And who [is] like Your people Israel,...* David recognizes the great and unique history of Israel. No nation on this earth has a history like Israel's. although client nations like the United States and England come pretty close.

Application: Believers in the Church Age and nations in the Church Age look to the Bible for guidance. The New Testament primarily deals with the individual believer, as God does not work through a particular nation as He did in the Age of Israel. However, that does not mean that God does not work through nations. There are some basic national principles about the national entity in the New Testament, but much of what we know about the 4th divine institution is in the Old Testament. We examine Israel to determine how we, the United States, should function as a nation. We have to make some natural distinctions—God is not speaking directly to prophets or indirectly to national leaders like David—but there is a relationship between God and the United States, very similar to the relationship between God and Israel. In fact, we may argue that the United States does more by way of evangelization and the teaching of the Word of God than Israel has done. In any case, when determining the course for this nation and how we as citizens of the United States ought to function spiritually and politically, much of this is found in the Old Testament. The key, of course, is to distinguish Israel from modern nations (like the United States), and to determine what from the Old Testament is applicable and what is not. Quite obviously, no prophet is going to sit next to the President of the United States and tell him, “Go destroy such and such a nation, killing all of their women and children as well.” However, there are nations which God destroyed in the Old Testament, and when nations reveal such characteristics in this time period, we must be willing to deal with them, even if it requires a lot of killing. What we did to Germany and Japan was just and blessed by God. These are great nations today because of the United States. What we did in Korea was just and blessed by God. South Korea is a great and free nation today because of what we did in Korea. The difference between North and South Korea is dramatic and stark. We should have freed North and South; but these two nations, side-by-side, will stand for perhaps centuries to point out the stark difference between freedom and slavery.

When I first began to listen to doctrine in the early 70's, I recall R. B. Thieme Jr. talking about the 4 divine institutions—volition, marriage, family and nation—and how they were fundamental and under attack. At that time, I could accept that they were fundamental—that seemed to be almost self-evident, even to me—a liberal—at that time. However, all out attacks against these institutions seemed perhaps overexaggerated to me. Since then, over the past 30+ years, we have seen an assault on all 4 divine institutions as I could have never imagined.

Assaults on the Four Divine Institutions in the United States

| Scripture | Text/Commentary |
|---|---|
| Divine Institution #1: Volition: | <p>When it comes to volition, we have global warming fanatics demanding that we submit our volition to them, and use the light bulbs they want us to use, drive the cars they think we ought to drive, and set our thermostats where they believe our thermostats ought to be set (some houses in California were built so that a thermostat could be set from a remote location). The United States was based upon freedom, and there is a political segment in this society which is trying to take this freedom away, in the name of the common good.</p> <p>Economic freedom is freedom. The fact that we can take the money that we have earned and determine what we ought to do with it, is freedom. Should we invest it, put in under our mattress, buy a gas-guzzling SUV? This is freedom. The more our government takes from us, either through inflation or through taxing, the less freedom we have. The more people who become dependent upon government, the more we move toward a two-tiered system of slavery—those who are dependent upon the government, and are enslaved in that way; and those who are paying for all the government programs, and are enslaved that way.</p> <p>Along these lines, our previous president (President Bush) and our new president (President Obama) not only believe that they can tax the wealth we have now, but tax wealth for several generations to come.</p> |
| Divine Institution #2: Marriage: | <p>When I was growing up, homosexuality was understood to be a sinful practice. Few people searched out homosexuals to expose them (Rock Hudson and Raymond Burr were both closet homosexuals); but this was a lifestyle which was never flaunted and could be hidden if a person chose to do so. Today, there are schools—American grammar schools—where a homosexual union is taught to be equivalent to a heterosexual union (and there is no opting out of this; parents are not informed up front). There is a very vocal minority of people who demand that marriage be redefined to include homosexual couples, which is going to change, by court fiat, a dramatic number of things in our lives. People who disagree with them are ridiculed and attacked. Those who donated to the marriage act in California have their names and addresses published on a website (not surprisingly, the pro-homosexual marriage person who did this, does not reveal his name and has gone to great lengths to hide his own identify). Marriage between one man and one woman is an institution which has stood for thousands of years, and we may see this corrupted in this generation.</p> <p>The increase in divorce and adultery are also obvious attacks upon marriage.</p> <p>A popular president who sets a standard of adultery in the Oval Office does not help the institution of marriage either.</p> |

Assaults on the Four Divine Institutions in the United States

| Scripture | Text/Commentary |
|---|---|
| Divine Institution #3: the Family: | <p>At one time, almost every television show dealt with a family—a mother, a father and 2 or more children. This changed in the 70's where we began to see some none traditional families, to now (2009) where it is hard to find a television show about a nuclear family, even though there are more nuclear families in the United States than any other kind. Television has lots of single people, lots of divorced people, lots of people living together, and a few off-camera marriages; but now there are very few shows which center on a husband, a wife and 2 or more kids. There was once a television awards group which gave awards specifically to family-friendly shows (like <i>7th Heaven</i>). The last time I viewed this awards show, the mantra was, <i>there are lots of different sorts of families</i>, and television shows which would never have been considered previously were winning awards. The family had become any group of people living in some sort of proximity with one another.</p> <p>Quite obviously, divorce and adultery have taken a heavy toll upon the family over these years.</p> <p>One development is, single mothers have become glorified in this society, and our government goes out of its way to prop up single mothers. The result is, a woman may even find her right man, but, if she marries him, then she may have to give up her monthly stipend from Uncle Sugar. When two people are not connected by marriage, by taking vows before God, even if they choose to live together, it is not the same thing. Another problem is, a woman has no necessity to try to make her marriage work if Uncle Sugar is right there willing to give her money to live on.</p> |
| Divine Institution #4: the Nation: | <p>In this past election (2008), internationalism was very much a major theme. How did the world view us? The accusation that Bush squandered all of the international good will that we had after 9/11. I had one friend—a brilliant college professor—who emailed me, telling me that Obama would restore our standing in the world as a respected nation, and that everything else would proceed from that point as it should. He honestly believed that. That the United States should ever act unilaterally for its own self-interest is an anathema to many liberals in the United States.</p> <p>We have had supreme court justices cite laws and precedents of other countries in order to support this or that ruling. We have people who believe there ought to be an international organization to which we submit our sovereignty. We have a huge number of people who believe that the U.N. is a force for good in the world. International trade and large business conglomerates have done far more to maintain peace than has the U.N. When two countries are interdependent upon one another for goods and services, then they are less likely to go to war with one another.</p> |

In what amounts to a generation and a half, I have observed tremendous attacks against all 4 divine institutions. This is the devil's world, so we ought not to be surprised or confused to see a constant barrage against these 4 fundamental institutions. Sometimes there will be setbacks and sometimes we will make gains. It appears as though we have, as a nation, suffered a lot of setbacks over these past 30 or so years.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Chronicles 17:21b = 2Samuel 7:23b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|--|
| gôwy (גוי) [pronounced GOH-ee] | <i>people, nation</i> | masculine singular noun | Strong's #1471 BDB #156 |
| 'echâd (אחד) [pronounced eh-KHAWD] | <i>one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone</i> | numeral adjective | Strong's #259 BDB #25 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | Strong's# none BDB #88 |
| 'erets (ארץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, ground, soil</i> | feminine singular noun with the definite article | Strong's #776 BDB #75 |
| 'ăsher (אשר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk, to advance</i> | 3 rd person plural, Qal perfect | Strong's #1980 (and #3212) BDB #229 |
| The Greek has the verb <i>to guide</i> here instead, which is a 3 rd person singular. | | | |
| 'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the definite article | Strong's #430 BDB #43 |
| The Samuel text lacks the definite article. | | | |

Translation: ...one nation on the earth whom God went [Greek: *led, guided*]... What follows is a brief explanation for how Israel is unique among the nations. This is the one nation on earth that God went to do something with (that *something* follows). In the south, we might translate *went* as *fixin'-to*.

The key to this verse is that, there is no nation like Israel.

The Uniqueness of Israel

| Passage | Text/Commentary |
|-------------|--|
| Deut. 4:7–9 | For who is a great nation whose God is coming near to them, as Jehovah our God is, in all our calling on Him? And who is a great nation whose statutes and judgments are so righteous as all this Law which I set before you today? Only take heed to yourself and keep your soul carefully, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life. But teach them to your sons, and your sons' sons. One of the great themes of Moses' last set of sermons is the dependence of Israel upon God, and all that God had done for Israel. |

The Uniqueness of Israel

| Passage | Text/Commentary |
|-------------------------|---|
| Deut. 4:31–35 | Israel's greatness and uniqueness were dependent upon God's greatness and uniqueness: <i>For Jehovah your God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them. For ask now of the days past which were before you, since the day that God created man upon the earth, and from the one end of the heavens to the other end of the heavens, where there has been a thing as great as this, or has been heard any like it. Did people ever hear the voice of God speaking out of the midst of the fire as you have heard and live? Or has God gone forth to take a nation for Himself from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes? It was shown to you so that you might know that Jehovah is God, and no one else beside Him.</i> |
| Deut. 33:26–29 | This theme of the uniqueness of both Israel and God is found throughout these sermons of Moses: <i>There is none like the God of Jeshurun, who rides on the heaven to your help, and in His majesty on the clouds. The eternal God is your refuge, and underneath are the everlasting arms. And He shall throw the enemy out from before you, and shall say, Destroy! And Israel shall dwell in safety alone; the fountain of Jacob in a land of grain and wine; and his heavens shall drop down dew. Blessed are you, O Israel! Who is like you, O people saved by Jehovah, the shield of your help, and who is the sword of your excellency! And your enemies shall be found liars to you, and you shall tread on their high places.</i> |
| Psalms 147:19–20 | What God does which is great, is give His Word to the people of Israel: <i>He shows His Word to Jacob, His Precepts and His judgments to Israel. He has not done so with any nation; and they have not known His judgments. Praise Jehovah!</i> |
| Isa. 5:1–7 | This uniqueness of Israel was put into song: <i>Now I will sing to my Beloved a song of my Beloved concerning His vineyard. My Beloved has a vineyard in a very fruitful hill. And He fenced it, and gathered out the stones of it, and planted it with choice vines, and built a tower in its midst, and hewed out a wine vat in it; and He looked for it to produce grapes. And it produced wild grapes. And now, O people of Jerusalem, and men of Judah, please judge between Me and My vineyard. What more could have been done to my vineyard that I have not done in it? Who knows? I looked for it to yield grapes, but it yielded rotten grapes. And now I will tell you what I will do to My vineyard; I will take away its hedge, and it shall be eaten up; and break down its wall, and it shall be trampled down; and I will lay it waste; it shall not be pruned nor dug; but briars and thorns shall come up. And I will command the clouds that they rain no rain on it. For the vineyard of Jehovah of Hosts is the house of Israel, and the men of Judah His pleasant plant; and He look. Israel is God's vineyard.</i> |

The Uniqueness of Israel

| Passage | Text/Commentary |
|-----------------------|--|
| Matt. 21:33–45 | One of the great parables that Jesus told was about Israel and God's unique relationship to Israel (hearkening back to the song of Isaiah 5): Hear another parable. There was a certain housemaster who planted a vineyard and hedged it round about, and dug a winepress in it, and built a tower, and rented it to vinedressers, and went into a far country. And when the season of the fruits drew near, he sent his servants to the vinedressers to receive its fruits. And the vinedressers took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first, and they did the same to them. But last of all he sent his son to them, saying, They will respect my son. But when the vinedressers saw the son, they said among themselves, This is the heir. Come, let us kill him, and get hold of his inheritance. And taking him, they threw him out of the vineyard and killed him. Therefore when the lord of the vineyard comes, what will he do to those vinedressers? They said to Him, Bad men! He will miserably destroy them and will rent out his vineyard to other vinedressers who will give him the fruits in their seasons. Jesus said to them, Did you never read in the Scriptures, "The stone which the builders rejected, this One has become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" Therefore I say to you, The kingdom of God shall be taken from you and given to a nation bringing out its fruits. And he who falls on this Stone shall be broken, but on whomever it shall fall, it will grind him to powder. And when the chief priests and Pharisees heard His parables, they knew that He spoke of them. Not only had Israel rejected God's prophets, but they had killed His prophets, until finally, God sent His Son. |
| Rom. 3:1–3 | One of Paul's arguments was based upon the uniqueness of the Jews. Then what is the superiority of the Jew? Or what is the profit of circumcision? Much, by every way! Chiefly, indeed, because they were entrusted with the oracles of God. For what? If some did not believe, will not their unbelief nullify the faith of God? |

These passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 17:21 Deut. 33:26.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:21c = 2Samuel 7:23c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pâdâh (פָּדָה) [pronounced paw-DAWH] | <i>to ransom, to purchase, to redeem</i> | Qal infinitive construct | Strong's #6299 BDB #804 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |

The Samuel text has an additional lâmed preposition here:

1Chronicles 17:21c = 2Samuel 7:23c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|------------------------------------|----------------------------|
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʿam (עַם) [pronounced ʿahm] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun | Strong's #5971 BDB #766 |

Translation: ...to redeem for Himself a people... God first purchased Israel. We would find out later that God would ultimately pay with the life of His Son for Israel and for all others who believe in Jesus Christ. At the point in time that this was written, it would have been more difficult to specifically define exactly what God *paid* for Israel.

In dealing with mankind, God has approached man in several different ways. During the Age of Israel, God dealt primarily with a nation, and all that He revealed was revealed through prophets to that nation. In the Church Age, God would deal with individuals who are scattered all over the earth. His original prophets to the Church would record the Church Age doctrines, but these would be quickly completed and codified. So, for the bulk of the Church Age, we have a Complete Book of Codes and Standards. God still deals with nations today, but He no longer sends prophets to those nations; but, rather, teachers of His Word. Furthermore, the entire nation is not directly responsible to God, but those who have believed in Jesus Christ are.

There are some basic points which you need to understand about *redemption*:

A Quick View of Redemption

1. *Redemption* means *to purchase, to buy, to pay for*.
2. The Bible is clear from the beginning that redemption involves paying something in order to redeem something else. Redemption always has a cost. Lev. 27:27 Num. 18:15–17
3. Redemption is an important doctrine in the Old Testament and referenced on many occasions. Ex. 3:7–8, 19:4–6 Deut. 15:15 Psalm 77:15 107:2 111:9 Isa. 63:9
4. It is not completely clear in the Old Testament just what God has paid for His people. Ex. 13:15 Psalm 25:2 1Chron. 17:21
5. Quite obviously, our redemption price was God's Son. Specifically, He bore our sins in His Own body on the cross, and that was the price of our redemption. Col. 1:14 Heb. 9:12, 15

Quite obviously, this is not all that you need to know about redemption.

Chapter Outline

Charts, Maps and Short Doctrines

So that I don't duplicate the efforts of others, here are links to the Doctrine of Redemption.

Links to the Doctrine of Redemption

<http://www.doctrine.org/redemption.html>

<http://www.realtime.net/~wdoud/topics/redemption.html>

<http://www.versebyverse.org/doctrine/redemption.html>

Links to the Doctrine of Redemption

<http://www.angelfire.com/nt/theology/redeem.html>

The internet has become a wonderful tool for those who want to learn the Word of God.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:21d = 2Samuel 7:23d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|-----------------------------|
| The Samuel text has the wâw conjunction, but the Chronicles text does not. | | | |
| w ^e (or v ^e) (ו or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| sîym (שׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>] | <i>to put, to place, to set; to make; to appoint</i> | Qal infinitive construct | Strong's #7760 BDB #962 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| shêm (שֵׁם) [pronounced <i>shame</i>] | <i>name, reputation, character</i> | masculine singular noun | Strong's #8034 BDB #1027 |

Translation: ...and to make for Himself a name;... One of the purposes of God going into Egypt and taking out His people was to make for Himself a name or a reputation (Neh. 9:10 Isa. 63:12 Eze. 20:9–10). Some people are confused about this, and think this means that God is saying, “Hey, look at Me, I am really the best; I am God.” That is not at all what is going on. People were saved then by believing in Jehovah Elohim, Who is the pre-incarnate Christ. The more that God is known throughout the world, the easier it is for people to believe in Him. If God has a reputation, and the Jews are telling people, “He is the One God” then people from other lands can choose to believe in Him or not. God making a name for Himself allows them to hear about Him and then to believe in Him.

What God does with Israel has to be unique and it has to be known world-wide. God's reputation is at stake. Furthermore, the actions of the Jewish people were also an issue because they were God's ambassadors. One of the very important aspects of the Law was to give civil, if not benevolent treatment to foreigners living among the Israelites. Many people moved to Israel to worship the God of Israel. God did not want them to be treated as 2nd class citizens.

Application: The United States, a beacon of freedom, success and religious liberty throughout the world goes out of its way to treat new citizens with the exact same rights as those who have lived here for many generations. As a part of our client nation status, we bestow the same rights and freedoms upon new citizens as with the people who were born citizens. This goes hand-in-hand with being a client nation to God. Where we fail is when we either treat our new citizens differently or when we attempt to make them dependent upon the state.

1Chronicles 17:21e = 2Samuel 7:23e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|----------------------------|
| The next 4 words are not found in the Chronicles text; only in the Samuel text. | | | |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | Qal infinitive construct | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 2 nd person masculine plural suffix | No Strong's # BDB #510 |
| g ^e dûwlâh (גְּדוּלָּהּ) [pronounced <i>ghed-ool-LAW</i>] | <i>magnitude, greatness, great actions; magnificence, majesty [of God]</i> | feminine plural noun | Strong's #1420 BDB #153 |
| In the Samuel text, the word above is a feminine singular noun with the definite article. This word in the Chronicles text may be, instead... | | | |
| g ^e dôlôwth (גְּדוּלוֹתָהּ) [pronounced <i>g^e-doh-LOHTH</i>] | <i>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</i> | feminine plural adjective (it functions as a substantive here) | Strong's #1419 BDB #152 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| yârê' (אָרַע) [pronounced <i>yaw-RAY</i>] | <i>to be feared, to be respected, to be reverence; terrible, dreadful, awesome; venerable, August; stupendous, admirable</i> | feminine plural Niphal participle | Strong's #3372 BDB #431 |

Translation: ...great things and awesome things... Even in the Hebrew, this seems a little clunky. We would expect some sort of a verb to indicate that God has done great things and awesome things. I do not know what happened here exactly. In the Samuel text, we have additional words and the primary word is the verb *to do, to make*. We may reasonably insert verbiage like *[by doing] great things and marvelous things*. The idea is, what happened was far more than a simple slave uprising. God, through great and awesome works, brought Israel out of Egypt. Egypt was the greatest world power of that day, and God reduced them to rubble because they would not let His people go.

One of the promises which we ought to know is, **God works all things together for good to them that love Him** (Rom. 8:28). We have a nation of arrogant people—the Egyptians—who have used and abused the Jews, even though, at one time, their coming to Egypt not only blessed Egypt but led them out of a great economic crisis. We have a leader who was probably raised with Moses, who saw great signs done by his hand, yet his negative volition kept the Jews in Egypt so that God had to be even more dramatic when it comes to signs and wonders. We have a people—the Jews—who have been enslaved for hundreds of years, and, although they believed in Jehovah

Elohim, they could not get away from the mindset of slavery. God took all of these situations and circumstances and He worked it all together for good. One of the greatest nations on earth was Israel. The Word of God which we study comes primarily from that nation. God became a man in the person of Jesus Christ, a Jew. This act and His payment for our sins is that which redeems us.

1Chronicles 17:21f = 2Samuel 7:23f

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| The following verb is not found in the Samuel text: | | | |
| gârash (שָׁרַשׁ) [pronounced gaw-RASH] | <i>to expel, to cast out, to throw out, to drive out [away]</i> | Piel infinitive construct | Strong's #1644 BDB #176 |
| The following word is found at the end of this verse, but it properly fits right here. | | | |
| gôwyîm (גוֹיִם) [pronounced goh-YEEM] | <i>Gentiles, [Gentile] nation, people, peoples, nations</i> | masculine plural noun | Strong's #1471 BDB #156 |
| Instead of the verb <i>to expel</i> above, we have the noun in the Samuel text: | | | |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, ground, soil</i> | feminine singular noun with the 2 nd person masculine singular suffix | Strong's #776 BDB #75 |
| min (מִן) [pronounced min] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440 BDB #815 |
| Together, mipânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that</i> . | | | |
| 'am (עַם) [pronounced gahm] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5971 BDB #766 |

Translation: ...to cast out [heathen] peoples from before Your people... What appears to be the meaning here is, before the eyes of the Jews, God removed the Jews and other peoples from Egypt. There was a mixed multitude, as they are called in the King James Bible, who went out from Egypt with the Jews. They and the Jews were expelled from Egypt.

1Chronicles 17:21g = 2Samuel 7:23g

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| pâdâh (פָּדָה) [pronounced paw-DAWH] | <i>to ransom, to purchase, to redeem</i> | 2 nd person masculine singular, Qal perfect | Strong's #6299 BDB #804 |
| lâmed (ל) [pronounced ʾ] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| min (מִן) [pronounced min] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>Egypt, Egyptians</i> | proper noun | Strong's #4714 BDB #595 |
| gôwyîm (גּוֹיִם) [pronounced goh-YEEM] | <i>Gentiles, [Gentile] nation, people, peoples, nations</i> | masculine plural noun | Strong's #1471 BDB #156 |
| The final two words are found in the Samuel text but not the Chronicles text. There is additional commentary on these words in the exegesis of 2Samuel. | | | |
| w ^e (or v ^e) (וּ or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾêlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #430 BDB #43 |

Translation: ...whom You redeemed for Yourself out from Egypt. *Peoples*, here, appears to be the object of the verb. The verb is *to cast out, to expel* and it comes from the previous phrase. The entire verse reads: *What other nation in this earth is like Your people Israel, the only nation on earth that God redeemed as His people; making His Name known by doing great and marvelous things, to drive out Your people that you redeemed—various peoples out from Egypt.* So God is removing *peoples* from out of Egypt (these peoples refer to the Jews and the mixed crowd that went with them). These *peoples* are removed from before the Jews; that is, while the Jews watch, they themselves and this mixed multitude are removed from Egypt. At the same time, these people are redeemed by God—although, as usual, we are never told exactly what God paid for them.

The other possible interpretation moves further ahead in history, when Israel takes the land from the heathen Gentiles who live in the land. So, this people, whom God has redeemed as His people from out of Egypt, drives out the peoples of the Land of Promise from before them. The difficulty is primarily with the placement of *peoples*, which is at the very end of this verse. *And who [is] like Your people Israel, one nation on the earth whom God went to redeem for Himself a people and to make for Himself a name; [doing] great things and awesome things to cast out [heathen] peoples from before Your people whom You redeemed for Yourself out from Egypt.* This understanding and rearrangement of the words into an English sentence actually makes more sense, whereas little has to be added in order for it to make good English sense.

What is amazing is, these are slaves; in fact, these are people who have been enslaved for several generations. An uprising of slaves is quite unusual, particularly when placed in opposition to one of the greatest fighting forces of that day, the Egyptian army. How does a people conditioned to be slaves rise up against the army of their masters? The only explanation is, the God of the Jews brought all of this to pass, and these things made the Name of Jehovah Elohim known throughout the ancient world.

And so You have given Your people Israel for Yourself for people as far as forever and You, O Y^ehowah, were for them for Elohim. ^{1Chronicles 17:22} **You made Your people Israel as [lit., to (be)] Your people forever, and You, O Y^ehowah, have been to them Elohim.**

You appointed Your people Israel as Your people forever, and You, O Jehovah, have been to them their God.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so You have given Your people Israel for Yourself for people as far as forever and You, O Y ^e howah, were for them <u>for</u> Elohim. |
| Peshitta (Syriac) | For Your people Israel You did <u>make</u> Your own people forever; and You, O LORD, did become their God. |
| Septuagint (Greek) | And You have appointed [or, <i>given</i>] Your people Israel as a people to Yourself forever; and You, Lord, did become a God <u>to</u> them. |

Significant differences: The English translation of the Syriac starts out with a different verb; however, it is a reasonable translation of the original Hebrew verb. The final two prepositions in the Hebrew are not duplicated in the Greek. It is possible, however, that the preposition *to, for* before *Elohim* is clunky in the Greek, and so they left it out. With the Greek translation, there were a number of people translating the Old Testament, and, although the translation is quite good, there were no real rules, this being the first translation of this magnitude ever done in human history. Jerome, several hundred years later, was the one who translated the Old and New Testaments into the Latin, and his translation is more exact and consistent. For these reasons, there are probably no real differences between the Hebrew text we use and that used by those who translated this verse into Greek or into Syriac.

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|--|
| CEV | You have chosen Israel to be your people forever, and you have become their God. |
| Easy-to-Read Version | You took Israel to be your people forever. And Lord, you became their God! |
| Good News Bible (TEV) | You have made Israel your own people forever, and you, LORD, have become their God. |
| <i>The Message</i> | You established for yourself a people--your very own Israel!--your people forever. And you, GOD, became their God. |
| New Century Version | You made the people of Israel your very own people forever, and, Lord, you are their God. |
| NIRV | You made Israel your very own people forever. Lord, you have become our God. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|----------------------------|---|
| Bible in Basic English | For your people Israel you made yours for ever; and you, Lord, became their God. |
| NET Bible® | You made Israel your very own nation for all time. You, O LORD, became their God. |
| <i>The Scriptures</i> 1998 | “For You appointed Your people Yisra’ēl to be Your own people forever. And You, יהוה, have become their Elohim. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | Yea, You do appoint Your people Israel to You for a people unto the eon, and You, O Yahweh, have been to them for Elohim. |
| Green's Literal Translation | Yea, You have chosen Your people Israel for Yourself, for a people forever, and You, O Jehovah, have been God to them. |
| LTHB | Yea, You have chosen Your people Israel for Yourself, for a people forever, and You, O Jehovah, have been God to them.. |
| WEB | For your people Israel did you make your own people forever; and you, Yahweh, became their God. |
| Young's Updated LT | Yea, You appointed Your people Israel to You for a people unto the age, and You, O Jehovah, have been to them for a God. |

What is the gist of this verse? The Jews have been designated as God's people for all time and Jehovah Elohim has chosen to be their God.

1Chronicles 17:22a = 2Samuel 7:24a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore</i> | wâw consecutive | No Strong's # BDB #253 |
| nâthan (נָתַן) [pronounced naw-THAHN] | <i>to give, to grant, to place, to put, to set; to make</i> | 2 nd person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| The Samuel text has a different verb here: | | | |
| kûwn (כּוּן) [pronounced koon] | <i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i> | 2 nd person masculine singular, Pilel (Polel) imperfect | Strong's #3559 BDB #465 |
| The Polel is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB. | | | |
| Also found in the Samuel text, but not the Chronicles text: | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'am (עַם) [pronounced gahm] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5971 BDB #766 |

1Chronicles 17:22a = 2Samuel 7:24a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| Yisrâ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ‘am (עַם) [pronounced <i>gahm</i>] | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular noun | Strong's #5971 BDB #766 |
| ‘ad (עַד) [pronounced <i>gahd</i>] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |
| ‘ôwlâm (עוֹלָם) [pronounced <i>go-LAWM</i>] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?) ; from a point in time to far into the future; to the end of this age.*

Translation: You made Your people Israel as [lit., to (be)] Your people forever,... There is a different verb in the Samuel and Chronicles texts here. In Samuel, David speaks of God *erecting, setting up or establishing for Himself* His people; and the Chronicles text has God simply *giving or making* His people Israel His forever. Again, the text found here indicates to me that there was a faulty manuscript somewhere, and that we do not know for certain which text is exactly accurate (I tend to side with the Chronicles text as being the most accurate). However, even with the many textual differences, we have not a single difference in fact or in doctrine.

1Chronicles 17:22b = 2Samuel 7:24b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| w° (or v°) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ’attâh (אַתָּה) [pronounced <i>ah-t-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y°howah</i> | proper noun | Strong's #3068 BDB #217 |

| 1Chronicles 17:22b = 2Samuel 7:24b | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| hâyâh (הָיָה) [pronounced haw-YAW] | to be, is, was, are; to become, to come into being; to come to pass | 2 nd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced l ^o] | to, for, towards, in regards to | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced l ^o] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim | masculine plural noun | Strong's #430 BDB #43 |

Translation: ...and You, O Y^ehowah, have been to them Elohim. God chose to specifically come to the nation Israel and to His people, the Jews. When it came to that which is known about God, God revealed it through the Jews. That there is a unique relationship between God and the Jews is repeatedly taught throughout the Bible: Gen. 17:7 Ex. 19:5–6 Deut. 7:6–8 26:18–19 1Sam. 12:22 Jer. 31:31–34 Zech. 13:9 Rom. 9:4–6, 25–26 11:1–12.

When it comes to the heathen, we only have a few clues. God, for instance, sent Jonah, a most unwilling missionary, to the Assyrians (and he was less than happy when they responded to the gospel of Jehovah Elohim). When Jesus was born, there were *wise men* who came from the far east (probably Iraq), having seen His star. I do not find any information in the Old Testament about the star of Jesus Christ (i.e, something by which we could locate Him at birth or while he is very young). We do not have any extra-Biblical texts which give us any clues either (insofar as I know). So, somehow, hundreds of miles away, across a desert wilderness, men are made aware of the Christ child and are able to navigate their way to Him, even though King Herod is unable to find this Child. This tells me that there was some sort of evangelization which occurred outside of the nation Israel, and, it is possible, that this took place apart from emissaries from Israel (who did the wise men speak to?). From these bare bones clues, we may reasonably suppose that some kind of evangelization and revelation took place outside of the nation Israel; however, God chose to function primarily with His people the Jews, and to give them the Scriptures of Life.

And now, O Y^ehowah, the word which You have spoken upon Your servant and upon his house, is made certain as far as forever and do as which You have spoken,...

1Chronicles 17:23

Now, therefore, O Y^ehowah, the word which You have promised concerning Your servant and concerning his dynasty [lit., *his house*], is made certain forever and do just as You have spoken,...

Now, therefore, Jehovah, make certain forever that which you have promised your servant concerning his house, and do just as You have spoken,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now, O Y^ehowah, the word which You have spoken upon Your servant and upon his house, is made certain as far as forever and do as which You have spoken,...

Septuagint (Greek) And now, Lord, let the word which You spoke to Your servant, and concerning his house, be confirmed forever, and do You as You have spoken.

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | LORD God, please do what you promised me and my descendants. |
| Easy-to-Read Version | "Lord, you made this promise to me and my family. Now, keep your promise forever. Do what you said you would! |
| Good News Bible (TEV) | "And now, O LORD, fulfill for all time the promise you made about me and my descendants, and do what you said you would. |
| <i>The Message</i> | So now, great GOD, this word that you have spoken to me and my family, guarantee it forever! Do exactly what you've promised! |
| New American Bible | Therefore, O LORD, may the promise that you have uttered concerning your servant and his house remain firm forever. Bring about what you have promised,... |
| New Century Version | "Lord, keep the promise forever that you made about my family and me, your servant. Do what you have said. |
| NIRV | "And now, Lord, let the promise you have made to me and my royal house stand forever. Do exactly as you promised. |
| New Jerusalem Bible | 'Now, Yahweh, may the promise which you have made for your servant and as regards his family hold good for ever, and do as you have said. |
| New Life Bible | Now, O Lord, let the Word that You have spoken about Your servant and his house be made sure forever. Do as You have said. |
| New Living Translation | "And now, O Lord, I am your servant; do as you have promised concerning me and my family. May it be a promise that will last forever. |
| Revised English Bible | 'But now, LORD, let what you have promised for your servant and his house stand fast for all time; make good what you have promised. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | And now, Lord, let your words about your servant and about his family be made certain for ever, and do as you have said. |
| <i>God's Word™</i> | "Now, LORD, faithfully keep the promise you made to me and my house forever. Do as you promised. |
| HCSB | "Now, LORD, let the word that You have spoken concerning Your servant and his house be confirmed forever, and do as You have promised. |
| NET Bible® | So now, O LORD, may the promise you made about your servant and his family become a permanent reality! Do as you promised,... |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | `And now, O Yahweh, the word that You have spoken concerning Your servant, and concerning his house, let be steadfast unto the eon, and do as You have spoken;..." |
| MKJV | And now, O Jehovah, let the thing which You have spoken concerning Your servant and concerning his house be established forever, and do as You have said. |
| Updated Bible Version 2.11 | And now, O Yahweh, let the word that you have spoken concerning your slave, and concerning his house, be established forever, and do as you have spoken. |
| Young's Updated LT | And now, O Jehovah, the word that You have spoken concerning Your servant, and concerning his house, let [it] be steadfast unto the age, and do as You have spoken. |

What is the gist of this verse? David prays for God's promises to him to stand forever.

1Chronicles 17:23a = 2Samuel 7:25a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿattâh (הַתָּע) [pronounced <i>gaht-TAWH</i>] | <i>now, at this time, already</i> | adverb of time | Strong's #6258 BDB #773 |
| When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another. | | | |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| <i>Elohim</i> is in the Samuel text, but not in the Chronicles text: | | | |
| ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |
| dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>] | <i>word, saying, doctrine, thing, matter, command</i> | masculine singular noun with the definite article | Strong's #1697 BDB #182 |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 2 nd person masculine singular, Piel perfect | Strong's #1696 BDB #180 |
| ʿal (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| When not showing a physical relationship between two things, ʿal can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i> . It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i> ; in the Hebrew, there are <i>helping prepositions</i> . | | | |
| ʿebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |

Translation: *Now, therefore, O Y^ehowah, the word which You have promised concerning Your servant...* God made certain promises to David through Nathan, and these promises are called *the word* here (which could also be translated *the promise*).

1Chronicles 17:23b = 2Samuel 7:25b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ or וַ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| ‘al (עַל) [pronounced gah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| <p>When not showing a physical relationship between two things, ‘al can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i>. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i>; in the Hebrew, there are <i>helping prepositions</i>.</p> | | | |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1004 BDB #108 |

Translation: ...and concerning his dynasty [lit., *his house*],... *House* can refer to the physical house that one lives in, one's royal line or even those in one's house. Here, God's promises involved David's royal line and how there would be a person on the throne of Israel forever, which would come from David (Jesus Christ).

The word *house* occurs approximately 14 times in this chapter. As a translator, we are always caught between consistently translating a particular word or translating it in the way which it is being used (which can result in the same word being translated in two or more different ways, even within the same verse).

The Word *House* in 1Chronicles 17

| Meaning | Commentary |
|------------------------|---|
| <i>House = House</i> | One may reasonably argue that, that David's own house of cedar is simply a <i>house</i> , but bear in mind that David is king over all Israel and another king has built this house for him. Therefore, it is more reasonable to think of David's house as a <i>palace</i> . |
| <i>House = Palace</i> | David now lives in a <i>house</i> made of cedar (v. 1) which the King of Hiram had built for him which may legitimately be translated <i>palace</i> . David had many wives, and it probably became abundantly clear that housing them in the same bedroom could be quite problematic. Therefore, we may assume that, as king of Israel, with about a half-dozen wives, David lived in a pretty good-sized home. |
| <i>House = Temple</i> | David speaks of building a <i>house</i> for the Lord, which means a permanent structure for the Ark of God, so, in these verses (vv. 4, 6, 12). |
| <i>House = Dynasty</i> | In the ancient world, a family might come to the throne and that same family may rule for one term or it may rule for a hundred or more years. When the same family rules over a country for several generations, we then refer to this as a dynasty. God promises David that his line would become a dynasty which would result in a permanent ruler to come from David (see vv. 10, 17, 23–25, 27). |
| <i>House = Family</i> | Although this is a legitimate rendering of <i>house</i> , it is not so used in this chapter. |

The Word *House* in 1Chronicles 17

| Meaning | Commentary |
|----------------------------|---|
| <i>House = Family Line</i> | Even with all of these meanings, we have a difficult time figuring out which one to apply in v. 16, where David asks God, “ Who am I and what is my house that You have brought me this far? ” Here, he obviously is not referring to any sort of a permanent structure nor is he referring to his wives and children necessarily. He does have a dynasty by divine promise, but David is essentially asking, “What is my <i>house</i> that You have promised me a dynasty?” So here, David is speaking of his family line. |

I presented this same doctrine in 2Sam. 7.

These final 3 uses of *house* in this chapter help to explain why portions of 2Sam. 5 give an overview of David's reign over Jerusalem and Israel, as well as a list of his wives and children, even though these things had not all occurred chronologically before some of the later events in 2Sam. 5. In our books, we have chapter headings which we often place at the beginning of a book; the Hebrew mind often gives us a summary of what occurs, and then goes into greater detail in subsequent chapters—almost like *chapter titles*. Essentially, the writer of Samuel is telling us what to expect: historical narratives about David's family (particularly his sons) and historical narratives about his rulership over all Israel.

This classification was inspired by <http://www.easyenglish.info/bible-commentary/2samuel-lbw.htm> (specifically the commentary which followed 2Sam. 7:1–17).

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

1Chronicles 17:23c = 2Samuel 7:25c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---------------------------------------|---|--|----------------------------|
| ʾāman (אָמַן) [pronounced aw-MAHN] | <i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #539 BDB #52 |
| The Samuel text has a different verb: | | | |
| qûwm (קוּם) [pronounced koom] | <i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i> | 2 nd person masculine singular, Hiphil imperative | Strong's #6965 BDB #877 |
| ʿad (עַד) [pronounced ʿahd] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |
| ʿôwlām (עוֹלָם) [pronounced ʿo-LAWM] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?)*; *from a point in time to far into the future; to the end of this age.*

Translation: ...is made certain forever... Again, there is a different verb. Now, the text of Samuel and Chronicles can both be correct and it is possible that David used both verbs in his prayer. However, the partially destroyed manuscript I believe is the better explanation.

In any case, both verbs pertain. Here, David prays for the Word of God *to be made certain* forever. This includes God's promises to David (the Davidic Covenant).

In brief, Covenant Theology teaches that God has established two great covenants with mankind and a covenant within the Godhead to deal with how the other two relate.

| Covenant Theology | |
|--|---|
| Scripture | Text/Commentary |
| The Covenant of Redemption | <i>The first covenant in logical order, usually called the Covenant of Redemption, is the agreement within the Godhead that the Father would appoint his son Jesus to give up his life for mankind and that Jesus would do so (cf. Titus 1:1-3).</i> |
| The Covenant of Works | <i>The second, called the Covenant of Works, was made in the Garden of Eden between God and Adam and promised life for obedience and death for disobedience. Adam disobeyed God and broke the covenant, and so the third covenant was made between God and all of mankind, who also fell with Adam according to Romans 5:12-21.</i> |
| The Covenant of Grace | <i>This third covenant, the Covenant of Grace, promised eternal blessing for belief in Christ and obedience to God's word. It is thus seen as the basis for all biblical covenants that God made individually with Noah, Abraham, and David, nationally with O. T. Israel as a people, and universally with man in the New Covenant. These individual covenants are called the "biblical covenants" because they are explicitly described as such in the Bible.</i> |
| The Weakness of Covenant Theology | <i>Two primary weaknesses that are often attributed to Covenant Theology as a system are that, first, it requires an allegorical interpretation of many Scripture passages, including prophecy that relates to God's future plans for Israel. Second, critics claim it does not draw a sufficient distinction between the conditional Mosaic covenant of the Law, the other unconditional covenants established by God for Israel, and the "better covenant" established by Jesus (cf. Hebrews 7:22; 8:6-13).</i> |

We have seen the Davidic Covenant in full in 2Sam. 7, 1Chron. 17 and Psalm 89. We have numerous Old and New Testament references to the Davidic Covenant. Covenant theology teaches that all of this is allegorical. That is a lot of time the God the Holy Spirit spent on creating an allegory, which would have undoubtedly led believers in the Age of Israel astray. The Davidic Covenant is one of the many reasons you ought to reject Covenant Theology.

Taken from http://www.theopedia.com/Covenant_theology accessed January 23, 2009.

Chapter Outline

Charts, Maps and Short Doctrines

1Chronicles 17:23d = 2Samuel 7:25d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|------------------------|---------------------------|
| w ^e (or v ^e) (וּ or וַ) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wāw conjunction | No Strong's # BDB #251 |

1Chronicles 17:23d = 2Samuel 7:25d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 2 nd person masculine singular, Qal imperative | Strong's #6213 BDB #793 |
| kaph or k ^e (כ) [pronounced <i>k^e</i>] | <i>like, as, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's # BDB #453 |
| ʾăšher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| Together, kaʾăšher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . | | | |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 2 nd person masculine singular, Piel perfect | Strong's #1696 BDB #180 |

Translation: ...and do just as You have spoken,... David is quite nervy here, as some may think; he tells God exactly what he expects God to do: “Do just as you have promised.” It is a nervy thing for David to tell God what to do; however, God made this promise, and so, David has the right to expect God to fulfill this promise. We are enjoined to **Come boldly before the throne of grace** (Heb. 4:16a); we may come to God and expect that He will fulfill His promises to us.

...and is established and is great Your name as far as forever, to say, Y^ehowah of armies, Elohim of Israel, Elohim to Israel, and a house of David Your servant is established to Your faces.

1Chronicles
17:24

...that Your name be well-established and be magnified forever, that is [lit., to say] Y^ehowah of the Armies, Elohim of Israel, Elohim to Israel. Also, the house [or, *dynasty*] of David, Your servant, will be established before You.

...that Your name will be well-established and be magnified for all time, Jehovah of the Armies, God of Israel and God to Israel. Furthermore, I pray that the house of David, Your servant, will be established before You.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

...and is established and is great Your name as far as forever, to say, Y^ehowah of armies, Elohim of Israel, Elohim to Israel, and a house of David Your servant is established to Your faces.

Peshitta (Syriac)

And let Your works be established forever, and Your name be magnified in the world for ever, so that the people will say, The LORD of hosts is the God of Israel; and let the house of David Your servant be established before You for ever.

Septuagint (Greek)

And let Your name be established and magnified forever, saying, Lord, Lord Almighty God of Israel: and let the house of Your servant David be established before You.

Significant differences:

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| CEV | Then you will be famous forever, and everyone will say, "The LORD All-Powerful rules Israel and is their God." My kingdom will be strong. |
| Easy-to-Read Version | Keep your promise so people will honor your name forever. Then people will say, 'The Lord All-Powerful is Israel's God!' I am your servant! Please let my family be strong and continue to serve you. |
| Good News Bible (TEV) | Your fame will be great, and people will forever say, 'The LORD Almighty is God over Israel.' And you will preserve my dynasty for all time. |
| <i>The Message</i> | Then your reputation will be confirmed and flourish always as people exclaim, "The GOD-of-the-Angel-Armies, the God over Israel, is Israel's God!" And the house of your servant David will remain rock solid under your watchful presence. |
| New American Bible | ...that your renown as LORD of hosts, God of Israel, may be great and abide forever, while the house of David, your servant, is established in your presence. |
| New Century Version | Then you will be honored always, and people will say, 'The Lord All-Powerful, the God over Israel, is Israel's God!' And the family of your servant David will continue before you. |
| NIRV | When your promise comes true, your name will be honored forever. People will say, 'The Lord rules over all. He is the God over Israel. He is Israel's God.' My royal house will be made secure in your sight. |
| New Jerusalem Bible | May it hold good, so your name will be exalted for ever and people will say, "Israel's God is Yahweh Sabaoth; he is God for Israel." Your servant David's dynasty will be secure before you... |
| New Life Bible | Let Your name be made sure and honored forever, saying, 'The Lord of All, the God of Israel, is Israel's God. And the house of Your servant David is made to last before You. |
| New Living Translation | And may your name be established and honored forever so that everyone will say, 'The Lord of Heaven's Armies, the God of Israel, is Israel's God!' And may the house of your servant David continue before you forever. |
| Revised English Bible | Let it stand fast, that your fame may be great for evermore, and let people say, "The LORD of Hosts, the God of Israel, is Israel's God"; and may the house of your servant David be established before you. |
| Today's NIV | ...so that it will be established and that your name will be great forever. Then people will say, 'The LORD Almighty, the God over Israel, is Israel's God!' And the house of your servant David will be established before you. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | So let your words be made certain and your name be made great, when men say, The Lord of armies is the God of Israel; and when the family of David your servant is made strong before you. |
| <i>God's Word™</i> | Your name will endure and be respected forever when people say, 'The LORD of Armies, the God of Israel, is Israel's God.' And the house of David, your servant, will be established in your presence. |
| HCSB | Let your name be confirmed and magnified forever in the saying, 'The LORD of Hosts, the God of Israel, is God over Israel.' May the house of Your servant David be established before You. |
| NET Bible® | ...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 [Hebrew "the Lord who commands armies [traditionally, the Lord of hosts], the God of Israel, Israel's God." The phrases יְהוָה לְאֵלֵינוּ ('elohey yisra'el, "God of Israel") and אֱלֹהֵינוּ ('elohim l'yisra'el, |

"Israel's God") are probably alternative readings that have been conflated in the text.].'
David's dynasty will be established before you,...

The Scriptures 1998

"So let it stand fast, and Your Name be great forever, saying, 'יהוה of hosts, Elohim of Yisra'el, is Elohim to Yisra'el. And let the house of Your servant Dawid? be established before You.'

Literal, almost word-for-word, renderings:

The Amplified Bible

Let it be established and let Your name [and the character that name denotes] be magnified forever, saying, The Lord of hosts, the God of Israel, is Israel's God; and the house of David Your servant will be established before You.

English Standard Version

...and your name will be established and magnified forever, saying, 'The LORD of hosts, the God of Israel, is Israel's God,' and the house of your servant David will be established before you.

MKJV

Let it even be established, so that Your name may be magnified forever, saying, Jehovah of Hosts *is* the God of Israel, a God to Israel. And *let* the house of David Your servant be established before You.

Young's Updated LT

And let it [Your word] be steadfast, and Your name is great unto the age, saying, Jehovah of Hosts, God of Israel, is God to Israel, and the house of Your servant David is established before You.

What is the gist of this verse? David calls for God's reputation to be established forever as the Lord of the Armies and the God of Israel, and that David's dynasty also be established before God.

1Chronicles 17:24a = 2Samuel 7:26a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|-----------------------------|
| The wâw conjunction and the first verb are found in the Chronicles text, but not in the Samuel text. | | | |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'âman (אָמַן) [pronounced <i>aw-MAHN</i>] | <i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #539 BDB #52 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>] | <i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1431 BDB #152 |
| shêm (שֵׁם) [pronounced <i>shame</i>] | <i>name, reputation, character</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #8034 BDB #1027 |
| 'ad (עַד) [pronounced <i>gahd</i>] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704 BDB #723 |

1Chronicles 17:24a = 2Samuel 7:26a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|-------------------------|----------------------------|
| ʿōwlām (עֹלָם) [pronounced <i>go-LAWM</i>] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: ...that Your name be well-established and be magnified forever,... Through God's wonders and signs which He did with respect to Israel, David prays for His name and reputation and essence to be well-established and to be made great (so that all people may know of the God of Israel and believe in Him). When a person leans upon His name, has faith in His name, that person is saved forever.

1Chronicles 17:24b = 2Samuel 7:26b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ts ^e bâ'ôwth (צְבָאוֹת) [pronounced <i>tz^eb-vaw-OHTH</i>] | <i>armies, hosts; wars</i> | masculine plural noun, simply the plural of Strong's #6635, but often used in titles | Strong's #6635 BDB #838 |

Translation: ...that is [lit., to say] Y^ehowah of the Armies,... The name to which David refers to is given here as three titles. The first title is, *Jehovah of the Armies*, which refers to God and all of the elect angels.

Scofield has some excellent remarks regarding this title:

Scofield on the Title *the Lord of Hosts (Jehovah Sabaoth)*

Sabaoth means simply host or hosts, but with special reference to warfare or service. In use the two ideas are united; Jehovah is LORD of (warrior) hosts. It is the name, therefore, of Jehovah in manifestation of power. "The Lord of Hosts, He is the King of glory" (Psalm 24:10) and accordingly in the Old Testament Scripture this name is revealed in the time of Israel's need. It is never found in the Pentateuch, nor directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about eighty times. Haggai in two chapters uses the name fourteen times, Zechariah in fourteen chapters calls upon the Lord of hosts about fifty times. In Malachi the name occurs about twenty five times. In the utmost extremity, the Psalmist twice comforts his heart with the assurance "the Lord of hosts is with us." (Psalm 46:7, 11).

The meanings and uses of this name may thus be summarized:

Scofield on the Title *the Lord of Hosts (Jehovah Sabaoth)*

(1) The "hosts" are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of all divine or heavenly power as available for the need of God's people (Gen. 32:1 32:2 Isa. 6:1-5 1Kings 22:19 Luke 2:13-15).

(2) In use this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure (1Kings 18:15 19:14 Isa. 1:9 8:11-14 Isa. 9:13-19 10:24-27 31:4, 5 Hag. 2:4 Mal. 3:16-17 James 5:4).

I also listed this in 1Sam. 1:3.

From C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 1Sam. 1:3.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

The International Standard Bible Encyclopedia tells us that *[the] Lord of Hosts [is] a name or title of God frequently used in the Old Testament, translated "Yahweh of Hosts" (הוהי תואבצ)*. Evidently the meaning of the title is that all created agencies and forces are under the leadership or dominion of Yahweh, who made and maintains them (Gen. 2:1 Isa. 45:12). It is used to express Yahweh's great power.²⁴

1Chronicles 17:24c = 2Samuel 7:26c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|------------------------------------|----------------------------|
| This first title is not found in the Samuel text (the first 2 words): | | | |
| ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| Yis'râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |
| ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Instead of the lâmed preposition, the Samuel text has the following preposition instead: | | | |
| ʿal (עַל) [pronounced gah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |

When not showing a physical relationship between two things, ʿal can take on a whole host of new meanings: *on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have *helping verbs*; in the Hebrew, there are *helping prepositions*.

²⁴ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Lord of Hosts.

1Chronicles 17:24c = 2Samuel 7:26c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|------------------------------|-----------------------|----------------------------|
| Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |

Translation: ...[Elohim of Israel](#), [Elohim to Israel](#). Two additional titles are given: *the God of Israel*, *the God to Israel*. What has to be understood is, no one in the ancient world could simply willy-nilly believe in whatever they wanted to believe in. They had to believe in Jehovah Elohim, the God of Israel, the God to Israel. His reputation is made great so that all might believe in Him.

The three names by which God was to be known were *Jehovah of the Armies*, *the God of Israel* and *the God to Israel*. The first title indicates God's power and the second two refer to His intimate relationship with Israel.

Titles: the God of Israel and the God to Israel

| Title | Commentary |
|--------------------------|---|
| The God of Israel | This is a very common title found in the Bible. It is found 200 times in the Old Testament and twice in the New. This indicates a special relationship between God and the nation Israel and identifies our Lord. This title is first found in Gen. 33:20 and then only 5 times in the Torah. |
| The God to Israel | This is a very uncommon title, possibly found only here. Here, God is seen as providing for Israel. |

Now, therefore, O Y^ehowah, the word which You have promised concerning Your servant and concerning his dynasty is made certain forever and do just as You have spoken, that Your name be well-established and be magnified forever, that is Y^ehowah of the Armies, Elohim of Israel, Elohim to Israel (1Chron. 17:23–24a). God's great power (*the Lord of the Armies*), God's identity (*the God of Israel*) and God's benevolence (*the God to Israel*) are the ways in which God's name is magnified.

"For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My Laws into their mind and write them in their hearts, and I will be their God, and they shall be My people." (Heb. 8:10; Jer. 31:33).

Chapter Outline**Charts, Maps and Short Doctrines****1Chronicles 17:24d = 2Samuel 7:26d**

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|------------------------------|----------------------------|
| w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |

The Samuel text has the word order ...*Your servant David*...

1Chronicles 17:24d = 2Samuel 7:26d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced daw-VEED] | <i>beloved</i> and is transliterated <i>David</i> | masculine proper noun | Strong's #1732 BDB #187 |
| ʿebed (עֲבָד) [pronounced ʿE ^B -ved] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| kûwn (כּוּן) [pronounced koon] | <i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i> | Niphal participle | Strong's #3559 BDB #465 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: Also, the house [or, dynasty] of David, Your servant, will be established before You. David also prays for his own house—his own dynasty—to be established before God (as God has promised).

Application: We are allowed to pray for ourselves, our families and for the things which God has promised us.

For You, Elohim, uncovered an ear of Your servant, to build to him a house until so found Your servant to pray to faces of You. ^{1Chronicles 17:25} **Because You, Elohim, revealed to Your servant [lit., uncovered the ear of Your servant], to build for him a house; Your servant therefore has found [the will] to pray before You.**

Because You, O God, have said to Your servant, 'I will build a house for you.' Therefore, Your servant has found the courage to pray to You.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | For You, Elohim, uncovered an ear of Your servant, to build to him a house I build until so found Your servant to pray to faces of You. |
| Peshitta (Syriac) | For You, O my God, have revealed the secret to Your servant, and have said to him, Build for yourself a house; therefore Your servant has set in his hear to pray before You this pray. |

| | |
|--------------------------|---|
| Septuagint (Greek) | For You, <u>O Lord</u> , have revealed to the ear of Your servant that You will build him a house; therefore Your servant has found [a willingness] to pray before You. |
| Significant differences: | The vocative in the Greek is <i>Lord</i> rather than <i>God</i> . Everything else indicates no differences in the text. |

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| CEV | ...because you are my God, and you have promised that my descendants will be kings. That's why I have the courage to pray to you like this, even though I am only your servant. |
| Easy-to-Read Version | "My God, you spoke to me, your servant. You made it clear that you would make my family a family of kings. That is why I am being so bold—that is why I am asking you to do these things. |
| Good News Bible (TEV) | I have the courage to pray this prayer to you, my God, because you have revealed all this to me, your servant, and have told me that you will make my descendants kings. |
| <i>The Message</i> | You, my God, have told me plainly, "I will build you a house." That's how I was able to find the courage to pray this prayer to you.... |
| New American Bible | "Because you, O my God, have revealed to your servant that you will build him a house, your servant has made bold to pray before you. |
| New Century Version | "My God, you have told me that you would make my family great. So I, your servant, am brave enough to pray to you. |
| NIRV | "My God, you have shown me that you will build me a royal house. So I can pray to you boldly. |
| New Life Bible | For You, O my God, have made it known to Your servant that You will build a house for him. So Your servant has found strength of heart to pray to You. |
| New Living Translation | "O my God, I have been bold enough to pray to you because you have revealed to your servant that you will build a house for him—a dynasty of kings!. |
| Revised English Bible | You, my God, have shown me your purpose, to build up your servant's house; therefore I have been able to pray before you. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | For you, O my God, have let your servant see that you will make him head of a line of kings; and so it has come into your servant's heart to make his prayer to you. |
| <i>God's Word</i> ™ | You, my God, have revealed especially to me that you will build me a house. That is why I have found the courage to pray to you. |
| HCSB | Since You, my God, have revealed to Your servant that You will build him a house, Your servant has found courage to pray in Your presence. |
| JPS (Tanakh) | Because You, My God, have revealed to Your servant that You will build a house for him, Your servant has ventured to pray to You. |
| NET Bible® | ...for you, my God, have revealed to your servant that you will build a dynasty for him. That is why your servant has had the courage to pray to you. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | For You, O my God, have told Your servant that You will build for him a house (a blessed posterity); therefore Your servant has found courage and confidence to pray before You. |
| English Standard Version | For you, my God, have revealed to your servant that you will build a house for him. Therefore your servant has found courage to pray before you. |
| MKJV | For You, O my God, have told Your servant that You will build him a house. Therefore Your servant has found <i>in his heart</i> to pray before You. |

Young's Updated LT

For You, O my God, You have uncovered the ear of Your servant—to build to him a house, therefore has Your servant found to pray before You.

What is the gist of this verse? God has found the willingness and the nerve to pray these things to God because He revealed all of these promises to David.

1Chronicles 17:25a = 2Samuel 7:27a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|--|----------------------------|
| kîy (כי) [pronounced <i>kee</i>] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| 'attâh (אתָּ) [pronounced <i>aht-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohîm</i> | masculine plural noun with the 1 st person singular suffix | Strong's #430 BDB #43 |
| The Samuel text has, instead: | | | |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ts ^e bâ'ôwth (צְבָאוֹת) [pronounced <i>tz^eb-vaw-OHTH</i>] | <i>armies, hosts; wars</i> | masculine plural noun, simply the plural of Strong's #6635, but often used in titles | Strong's #6635 BDB #838 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohîm</i> | masculine plural construct | Strong's #430 BDB #43 |
| Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | transliterated <i>Israel</i> | masculine proper noun | Strong's #3478 BDB #975 |
| You will notice that both texts have very similar titles for God, and close together, but not exactly in the same places. | | | |
| gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>] | <i>to uncover, [one's ear to hear something]; to reveal, to disclose, to make naked; to remove, to depart; to make [a land] naked of inhabitants, to emigrate, to be led into exile</i> | 2 nd person masculine singular, Qal perfect | Strong's #1540 BDB #162 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ôzen (אָזֶן) [pronounced <i>OH-zen</i>] | <i>ear</i> | feminine singular construct | Strong's #241 BDB #23 |

1Chronicles 17:25a = 2Samuel 7:27a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|-------------------------|---|----------------------------|
| ʿebed (עֶבֶד) [pronounced ʿE ^B -ved] | slave, servant | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |

Translation: *Because You, Elohim, revealed to Your servant* [lit., *uncovered the ear of Your servant*],... Essentially, what will be said here is, "Because you, O God, have revealed Your promises to Your servant, I therefore have the nerve to pray to You to demand that You keep these promises."

1Chronicles 17:25b = 2Samuel 7:27b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|--|----------------------------|
| Not found in the Samuel text is the lâmed preposition and the verb <i>to say</i> : | | | |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʾamar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| Instead, the Chronicles text has the lâmed preposition with this verb: | | | |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bânâh (בָּנָה) [pronounced baw-NAWH] | <i>to build, to rebuild, to restore</i> | Qal infinitive construct | Strong's #1129 BDB #124 |
| The next preposition and suffix are not found in the Samuel text: | | | |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun | Strong's #1004 BDB #108 |
| The Samuel text has the verb <i>to build</i> , found a few words later, and as a 1 st person singular, Qal imperfect. Here we also find the lâmed preposition and the masculine singular suffix (in the Samuel text presented in the 2 nd person, as that is a direct quote). | | | |
| bânâh (בָּנָה) [pronounced baw-NAWH] | <i>to build, to rebuild, to restore</i> | 1 st person singular, Qal imperfect | Strong's #1129 BDB #124 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |

Translation: ...to build for him a house;... The writer of Chronicles has moved to the 3rd person, so we no longer have a direct quote, as we have had previously (and as is found in Samuel), but the gist of what David said, which is perfectly legitimate, so that there is no contradiction between the texts. What this could possibly indicate is, the writer/editor of Chronicles has a bad text of Samuel and he knows roughly what is here, but cannot read the text directly, so he gives the gist of what is here, so that it is not fit within an exact quote.

What David wanted to do for God is to build a Temple (house) for the Ark; and what God has said He will do is build a house for David (i.e., establish his dynasty).

| 1Chronicles 17:25c = 2Samuel 7:27c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| ‘al (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| kên (כֵּן) [pronounced <i>kane</i>] | <i>so or thus</i> | adverb | Strong's #3651 BDB #485 |
| Together, ‘al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i> | | | |
| mâtsâ’ (מָצָא) [pronounced <i>maw-TSAW</i>] | <i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i> | 3 rd person masculine singular, Qal perfect | Strong's #4672 BDB #592 |
| ‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| The following two words are found in the Samuel text, but not the Chronicles text, which may help to explain some of the English translations. | | | |
| ’êth (אֵת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| lêb (לֵב) [pronounced <i>lay^bv</i>] | <i>heart, inner man, mind, will, thinking</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #3820 BDB #524 |

Translation: ...Your servant therefore has found [the will]... And here, the chronicler slips back into exactly what David is saying, which, as you can see in the exegesis, does not match the text word-for-word from Samuel. The Samuel text says what David found (*the heart*) in order to say these things to God.

| 1Chronicles 17:25d = 2Samuel 7:27d | | | |
|--|--|------------------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
| lâmed (ל) [pronounced <i>l^o</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

1Chronicles 17:25d = 2Samuel 7:27d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| pâlal (פָּלַל) [pronounced paw-L AHL] | <i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i> | Hithpael infinitive construct | Strong's #6419 BDB #813 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

The Samuel text lacks *to Your faces* and has instead:

| | | | |
|---|---|---|---|
| 'el (אֵל) [pronounced e/] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix | Strong's #413 BDB #39 |
| 'êth (אֶת) [pronounced ayth] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH] | <i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i> | feminine singular noun with the definite article | Strong's #8605 BDB #813 |
| zô'th (זֶה) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine singular of zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation: ...to pray before You. David's prayer for God to keep his Word is rather bold, and even more so in the text of Samuel.

Application: It is okay with God if we make demands of Him consistent with His will and promises. Obviously, we know these things through His Word. *And this is the confidence that we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we desired of Him* (1John 5:14–15).

And now, Y^ehowah, You [are] He, the Elohim, and so You speak upon Your servant the good thing the this.

1Chronicles
17:26

Now, therefore, Y^ehowah, You [are] He, Elohim, and You have promised this good thing concerning Your servant.

You, Jehovah, You are He, You are God, and this wonderful thing You have promised concerning Your servant.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And now, Y ^e howah, You [are] He, the Elohim, and so You speak upon Your servant the good thing the this. |
| Peshitta (Syriac) | And now, O LORD, You are God, and all Your words are true, with which You have promised this goodness to Your servant. |
| Septuagint (Greek) | And now, Lord, You <u>Yourself are</u> the God, and You have spoken these <u>good things</u> concerning Your servant. |
| Significant differences: | The Greek actually has a verb at the beginning, whereas, this verb is implied in the Hebrew. The Hebrew suggests that <i>He</i> is the object of that verb. The Greek does not have the 3 rd person masculine singular pronoun here. <i>Good things</i> is in the plural in the Greek, but it may represent not a different original text, but just a more common way to express this in the Greek. The final Greek preposition, <i>concerning</i> , is consistent with the Hebrew preposition, <i>upon</i> . As usual, the differences which exist are trivial at best. |

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|--|
| CEV | You are the LORD God, and you have made this good promise to me. |
| Easy-to-Read Version | Lord, you are God. And God, you yourself promised to do these good things for me. |
| Good News Bible (TEV) | You, LORD, are God, and you have made this wonderful promise to me. |
| <i>The Message</i> | GOD, being the God you are, you have spoken all these wonderful words to me. |
| New Century Version | Lord, you are God, and you have promised these good things to me, your servant. |
| NIRV | Lord, you are God! You have promised many good things to me. |
| New Jerusalem Bible | Yes, Yahweh, you are God indeed, and you have made this generous promise to your servant. |
| Revised English Bible | Be pleased now to bless your servant's house, so that it may continue always before you; you it is who have blessed is, and it shall be blessed for ever.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------------|---|
| Bible in Basic English | And now, O Lord, you are God, and you have said you will give this good thing to your servant:... |
| <i>God's Word</i> TM | "Almighty LORD, you are God. You promised me this good thing. |
| HCSB | LORD, You indeed are God, and You have promised this good thing to Your servant. |
| JPS (Tanakh) | Now, it has pleased You to bless Your servant's house, that it abide before You forever; for You, O LORD, have blessed and are blessed forever. |
| NET Bible® | Now, O LORD, you are the true God; you have made this good promise to your servant. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| English Standard Version | And now, O LORD, you are God, and you have promised this good thing to your servant. |
| Green's Literal Translation | And now, O Jehovah, You are God Himself, and You speak this goodness concerning Your servant. |
| Updated Bible Version 2.11 | And now, O Yahweh, you are God, and have promised this good thing to your slave:... |

Young's Updated LT

And now, Jehovah, You are God Himself, and You speak concerning Your servant this goodness.

What is the gist of this verse? David simply reminds God that He is God, and that He has made these [unsolicited] promises to David.

1Chronicles 17:26a = 2Samuel 7:28a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿattâh (הָתָע) [pronounced <i>gaht-TAWH</i>] | <i>now, at this time, already</i> | adverb of time | Strong's #6258 BDB #773 |
| When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another. | | | |
| ʾădônây is not found in the Samuel text. | | | |
| ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: *Now, therefore, Y^ehowah, ...* Now David moves to conclude his thoughts. He speaks directly to Jehovah God. It is interesting to note, when it comes to God speaking to David, Nathan is the go between; however, when it comes to David speaks to God, it is done directly.

Application: This does set the pattern for us even in the Church Age. We learn Who and What God is by the Holy Bible as taught by a pastor-teacher. However, we do not go to this pastor-teacher in order to pray to God (or to any other ecclesiastical figure). When it comes to our exhale of faith and knowledge, it is done directly to God.

1Chronicles 17:26b = 2Samuel 7:28b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| ʿattâh (הָתָא) [pronounced <i>aht-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| hûwʾ (אוּה) [pronounced <i>hoo</i>] | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i> | 3 rd person masculine singular, personal pronoun | Strong's #1931 BDB #214 |

This pronoun can be used in the emphatic sense. Sometimes, the verb *to be* is implied when this pronoun is used.

Hûwʾ is also used as a masculine singular, demonstrative pronoun and is rendered *that; this*.

1Chronicles 17:26b = 2Samuel 7:28b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|--------------------------|
| ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the definite article | Strong's #430 BDB #43 |

Translation: ...You [are] He, Elohim,... David recognizes Jehovah's absolute sovereignty. This means that God has the power to bring to pass all that He has promised David. God also is omniscient, so that He knows from eternity past all that David would do and all the his progeny would do. Therefore, God will not later retract these promises and say, "Hey, I didn't know that you and your descendants were going to screw things up so much." Finally, God can be depended upon—He is faithful. What He says is truthful, and He will stand by what He promises.

2Samuel 7:28c is not found in the Chronicles text

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1697 BDB #182 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| ʿemeth (אֱמֶת) [pronounced <i>EH-meth</i>] | <i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i> | feminine singular noun | Strong's #571 BDB #54 |

Translation: None. [The Samuel text reads: [And Your words are faithful and dependable](#)]. In the previous phrase, we may draw that conclusion from what we know of God when it comes to Him keeping His Word.

1Chronicles 17:26c = 2Samuel 7:28d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| wa (or va) (וּ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive | No Strong's # BDB #253 |
| dâbar (דָּבָר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 2 nd person masculine singular, Piel imperfect | Strong's #1696 BDB #180 |

1Chronicles 17:26c = 2Samuel 7:28d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|---|---|
| ‘al (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity | Strong's #5921 BDB #752 |
| The Samuel text has a different proposition here: | | | |
| ‘el (אֶל) [pronounced <i>e</i>] | <i>unto, in, into, toward, to, regarding, against</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| ‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| The mark of the direct object is found in the Samuel text, but not in the Chronicles text. | | | |
| ’êth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| tôwbâh (טוֹבָה) [pronounced <i>TOWB-vaw</i>] | <i>welfare, benefit, good, good things</i> | feminine singular adjective which can act like a substantive; with the definite article | Strong's #2896 BDB #375 |
| zô'th (זֹאת) [pronounced <i>zoth</i>] | <i>here, this, this one; thus; possibly another</i> | feminine singular of zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation: ...and You have promised this good thing concerning Your servant. David points out that the God of the Universe, the God of Israel, has promised this good thing—the fulfillment of the Davidic Covenant—to David. God said it, so David knows that he can depend upon God fulfilling this promise to him. This is one of the many reasons that we do not *spiritualize* these promises found in the Old Testament. It would make little sense for God to make these promises, for David and Nathan to understand, repeat and depend upon them; and then for God to, centuries later, say, “Yeah, but that’s not exactly what I meant. You need to understand this promise more generally that I will do really good things to those who love and obey Me.” Although the evil doctrine, Covenant Theology, teaches this, such a doctrine almost makes God duplicitous and shift.

Application: We can depend upon God to keep His promises to us. We find these promises in His Word.

Although I already listed in 2Sam. 7 these sites where one can go for God’s promises, this is a worthwhile chart to repeat.

| Lists of the Promises of God | |
|---|--|
| Site | Commentary |
| http://www.intouch.org/site/c.dhKHIXPKluE/b.2994717/k.9C49/Gods_Promises.htm | This appears to be an excellent site, where are about 90 headings (ambition, anger, belief, etc.), and for each of these headings, there are a set of promises. |
| http://www.geocities.com/perkinshome/promise.html | This appears to be a small, homemade site, where there are a list of promises. Even though it appears to be directed toward children, these promises apply to us as well. |
| http://thepromisesofgod.org/ | Although this appears to be a half-finished site (well, so is mine!), this is still a good place to go for a list of God's promises. |
| http://bible.christiansunite.com/Torreys_Topical_Textbook/ttt454.shtml | Here, you can read God's promises in 7 different translations. |
| http://promises-of-god.info/index.html | Another list with an interesting setup. |
| http://www.whatsaiththescripture.com/Promises/Clarkes_Bible_Promises.html | This is actually the text of a very old book, which is nothing but a classification and listing of a huge number or promises from the Word of God. The links are down a ways on this page. |

My only problem with most of these sites is, they use the KJV of the Bible when quoting a promise.

Let me make it clear that I do not necessarily endorse any of these sites or whatever else may be found on these sites. However, it is hard to screw up, "here is the topic and here is what God has promised about that topic."

I have, on another occasion, come across a site with a greater listing of promises, but I cannot seem to find it now.

The best place to put these promises are in your soul. Memorize the ones which you find pertinent to your life and then, when a circumstance occurs requiring a promise, then demand to God in prayer that He stand by His promise to you.

Chapter Outline

Charts, Maps and Short Doctrines

Remember, *it is impossible for God to lie* (Heb. 6:18).

And now, You willingly chose to bless a house of Your servant to be to forever to Your faces, for You, Y^ehowah, have blessed and are being blessed to forever.

Therefore, You willingly choose to bless the house of Your servant to be forever before You, for You, O Y^ehowah, have blessed and are being blessed forever.

Therefore, You willingly choose to bless the house of Your servant to always be before You, for you, O Jehovah, You have blessed [my house] and You are blessed forever.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Latin Vulgate | And You <u>have begun</u> to bless the house of Your servant, that it may be always before You: for seeing You blessed it, O Lord, it will <u>be blessed</u> forever. |
| Masoretic Text (Hebrew) | And now, You willingly chose to bless a house of Your servant to be to forever to Your faces, for You, Y ^e howah, have blessed and are being blessed to forever. |
| Peshitta (Syriac) | Now therefore <u>reveal</u> thyself to bless the house of Your servant, that it may be before You forever; for You, O LORD God, have spoken, and of Your blessing will all the houses of righteous men <u>be blessed</u> for ever. |
| Septuagint (Greek) | And now You <u>have begun</u> to bless the house of Your servant, so that it should continue for ever before You: for You, Lord, have blessed it, and do <u>You bless it</u> for ever. |
| Significant differences: | The first verb in the Greek is quite different, as, apparently, the first verb in the Syriac. The Greek and the Latin appear to be in agreement here, suggesting that their text was slightly different. |

Although it appears as if the final verb is the same, it appears as though it is God Who is being blessed in the Hebrew (that is a judgment call on my part, but I believe that is the accurate understanding of the text). Some translators may have had trouble with the notion that God is blessed in all of this, and so had David or his house being blessed forever.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| CEV | Now please bless my descendants forever, and let them always be your chosen kings. You have already blessed my family, and I know you will bless us forever. |
| Easy-to-Read Version | Lord, you have been kind enough to bless my family. You were kind enough to promise that my family will serve you forever. Lord, you yourself blessed my family, so my family really will be blessed forever!" |
| Good News Bible (TEV) | I ask you to bless my descendants so that they will continue to enjoy your favor. You, LORD, have blessed them, and your blessing will rest on them forever." |
| <i>The Message</i> | As if that weren't enough, you've blessed my family so that it will continue in your presence always. Because you have blessed it, GOD, it's really blessed--blessed for good! |
| New Century Version | You have chosen to bless my family. Let it continue before you always. Lord, you have blessed my family, so it will always be blessed." |
| NIRV | You have been pleased to bless my royal house. Now it will continue forever in your sight. Lord, you have blessed it. And it will be blessed forever." |
| New Jerusalem Bible | What is more, you have deigned to bless your servant's dynasty, so that it may remain for ever before you; and since you, Yahweh, have blessed it, blessed will it be for ever.' |
| New Life Bible | Now it has pleased You to bring good to the house of Your servant. May it last forever before You. For when You bring good to something, O Lord, good is with it forever." |
| New Living Translation | And now, it has pleased you to bless the house of your servant, so that it will continue forever before you. For when you grant a blessing, O Lord, it is an eternal blessing!" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | And now you have been pleased to give your blessing to the family of your servant, so that it may go on for ever before you; you, O Lord, have given your blessing, and a blessing will be on it for ever. |
| <i>God's Word</i> ™ | Now, you were pleased to bless my house so that it may continue in your presence forever. Indeed, you, LORD, have blessed it. It will be blessed forever." |

NET Bible®

Now you are willing to bless your servant's dynasty so that it may stand permanently before you, for you, O LORD, have blessed it and it will be blessed from now on into the future."

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | Therefore may it please You to bless the house (posterity) of Your servant, that it may continue before You forever; for what You bless, O Lord, is blessed forever. |
| Concordant Literal Version | ...and now, You have been pleased to bless the house of Your servant, to be to the eon before You; for You, O Yahweh, have blessed, and it is blessed to the eon. |
| MKJV | And now let it please You to bless the house of Your servant so that it may be before You forever. For You have blessed, O Jehovah, and it is blessed forever. |
| Updated Bible Version 2.11 | ...and now it has pleased you to bless the house of your slave, that it may continue forever before you: for you, O Yahweh, have blessed, and it is blessed forever. |
| Young's Updated LT | And now, You have been pleased to bless the house of Your servant, to be to the age before You; for You, O Jehovah, have blessed, and it is blessed to the age." |

What is the gist of this verse? David recognizes that God willingly blesses him and his progeny forever, and that God blesses and is blessed in all of this.

The text of Chronicles and Samuel is quite different. There are many of the same words, but the meanings are different. However, in the overall view of things, the general meaning is not dramatically changed.

1Chronicles 17:27a = 2Samuel 7:29a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i>] | <i>now, at this time, already</i> | adverb of time | Strong's #6258 BDB #773 |
| When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another. | | | |
| yâ'al (יֵאָל) [pronounced <i>yaw-AHL</i>] | <i>to willingly chose, to be willing to, to give ascent to; to undertake, to attempt, to try</i> | 2 nd person masculine singular, Hiphil imperfect | Strong's #2974 BDB #383 |
| In the Samuel text, this verb is an imperative. | | | |

Translation: *Therefore, You willingly choose...* What God does here is a free will act. David did not attempt to coerce this promise from God; David did not pray fervently for these things to come to pass, and God then decided, "Oh, hell, why not; you are blessed, David." God chose to do this in eternity past.

1Chronicles 17:27b = 2Samuel 7:29b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|-----------------------------------|--|------------------------------------|---------------------------|
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

1Chronicles 17:27b = 2Samuel 7:29b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | Piel infinitive construct | Strong's #1288 BDB #138 |
| Instead, the Samuel text has the wâw conjunction with the Piel imperative of the same verb. | | | |
| w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 2 nd person masculine singular, Piel imperative | Strong's #1288 BDB #138 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | generally untranslated; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |

Translation: ...to bless the house of Your servant... What God chose was to bless the house of David, which refers—given the promises which we read—to David and his sons who would follow him.

1Chronicles 17:27c = 2Samuel 7:29c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|---|------------------------------------|----------------------------|
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | Qal infinitive construct | Strong's #1961 BDB #224 |
| lâmed (ל) (pronounced <i>l^e</i>) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |

1Chronicles 17:27c = 2Samuel 7:29c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|--|----------------------------|
| ʿôwlâm (עֹלָם) [pronounced <i>ô-LAWM</i>] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |
| ʿôwlâm together with the lamed preposition mean <i>forever</i> | | | |
| lamed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |
| Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> . | | | |

Translation: ...to be forever before You,... These promises which God makes to David stand forever.

1Chronicles 17:27d = 2Samuel 7:29d–e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|--|---|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, because; that; when</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| ʾattâh (אַתָּה) [pronounced <i>aht-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| ʾădônây is found in the Samuel text, but not in the Chronicles text. | | | |
| ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] | <i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i> | masculine plural noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| This verb occurs in the Samuel text, but not in the Chronicles text. | | | |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 2 nd person masculine singular, Piel perfect | Strong's #1696 BDB #180 |

1Chronicles 17:27d = 2Samuel 7:29d–e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|----------------------------|
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 2 nd person masculine singular, Piel perfect | Strong's #1288 BDB #138 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to be blessed, to be praised, to be caused to prosper [by God]</i> | Pual participle | Strong's #1288 BDB #138 |
| In the Samuel text, we have the following phrase instead: | | | |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced <i>min</i>] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| b ^e râkâh (תְּכָה) [pronounced <i>braw-KAW</i>] | <i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i> | feminine singular noun with the 2 nd person masculine singular suffix | Strong's #1293 BDB #139 |
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to be blessed, to be praised, to be caused to prosper [by God]</i> | 3 rd person masculine singular, Pual imperfect | Strong's #1288 BDB #138 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| ‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| lâmed (ל) (pronounced <i>l^e</i>) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |
| ‘owlâm (עוֹלָם) [pronounced <i>‘o-LAWM</i>] | <i>long duration, forever, perpetuity, antiquity, futurity</i> | masculine singular noun | Strong's #5769 BDB #761 |

‘owlâm together with the lâmed preposition mean *forever*

Translation: ...for You, O Y^ehowah, have blessed and are being blessed forever. If you examine the Hebrew, this seems to indicate that, not only does God bless, but He Himself is blessed in all of this. Although this is not in

agreement with the Latin, Syriac or Greek, they are not in agreement with one another. I suspect that they had difficulties with the concept of God being blessed in all of this.

David ends this prayer much the way that God wrapped up His promise to David: [And I will settle him in My house, and in My kingdom forever. And his throne shall be established forever](#) (1Chron. 17:14). This promise would stand forever; David's throne would be established forever; God's kingdom would continue forever; and God has blessed and is blessed forever.

Chapter Outline

Charts, Maps and Short Doctrines

I have, on a couple of occasions, attempted to explain God being blessed in all of this (in His plan). And there are times that I rebel, and ask, "Do You know what it is like to be on this earth? Do You fully understand the suffering on this earth?" However, the incarnation of Jesus Christ, and all that we know of Him, indicates that He is fully cognizant of our day to day life and our day to day sufferings.

The Sufferings of Christ and the Sufferings of Man

| Comments | Scripture |
|--|--|
| God is not so separate from us that He has no idea what our life is really like. | For we do not have a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted just as we are, yet without sin (Heb. 4:15). |
| We know that Jesus suffered as did no one else on the cross, bearing our sins: | For Christ also once suffered for sins, the just for the unjust, that He might bring us to God, indeed being put to death in the flesh, but made alive in the Spirit (1Peter 3:18). |
| Peter assures us: | But the God of all grace, He calling us to His eternal glory by Christ Jesus, after you have suffered a little, He will perfect, confirm, strengthen, and establish you (1Peter 5:10). |
| Therefore, let us say with Paul: | For I have come to the conclusion that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed in us (Rom. 8:18). |

It is important to remember that God knows all that we are going through.

Chapter Outline

Charts, Maps and Short Doctrines

David will never forget this incident with Nathan (Nathan relating God's Word to David) or even his own prayer to God.

David Never Forgets this Promise of God

First David gathered the supplies necessary for this project and then, when Solomon was old enough to recognize some of what he would be responsible for, David laid it all out for him: [Then David said, This is the house of Jehovah God, and this is the altar of the burnt offering for Israel. And David commanded the strangers in the land of Israel to be gathered. And he set masons to cut squared stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the couplings, and bronze in abundance without weight, and also cedar trees without number, for the Sidonians and the Tyrians brought in cedar trees in abundance to David. And David said, Solomon my son is young and tender, and the house to be built for Jehovah is to be highly magnificent, for a name and for beauty to all the lands. I will now prepare for it. And David prepared abundantly before his death. And he called for Solomon his son, and commanded him to build a house for Jehovah, the God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build a house to the name of Jehovah my God. But the Word of Jehovah came to me, saying, You have shed much blood and have made great wars. You shall not build a house to My name because you have shed much blood on the earth](#)

David Never Forgets this Promise of God

in My sight. Behold, a son shall be born to you who shall be a man of rest. And I will give him rest from all his enemies all around. For his name shall be Solomon, and I will give peace and quietness to Israel in his days. He shall build a house for My name. And he shall be My son, and I will be his Father. And I will establish the throne of his kingdom over Israel forever. Now, my son, may Jehovah be with you and bless you, and build the house of Jehovah your God as He has said of you. Only may Jehovah give you wisdom and understanding, and direct you concerning Israel, so that you may keep the Law of Jehovah your God (1Chron. 22:1–12).

When David later made it clear to all Israel that Solomon was to succeed him, he again spoke of this unfinished project: And David gathered to Jerusalem all the rulers of Israel, the rulers of the tribes, and the commanders of the divisions that ministered to the king by division, and the commanders over the thousands, and commanders over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the eunuchs and the mighty ones, even to every mighty one of valor. And David the king stood up on his feet and said, Hear me, my brothers and my people. I had in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building. But God said to me, You shall not build a house for My name, because you have been a man of war and have shed blood. But Jehovah, the God of Israel chose me before all the house of my father to be king over Israel forever. For He has chosen Judah to be the ruler, and of the house of Judah the house of my father. And in my father's house He was pleased to make me king over all Israel. And of all my sons (for Jehovah has given me many sons), He has chosen Solomon my son to sit on the throne of the kingdom of the Lord over Israel. And He said to me, Solomon your son shall build My house and My courts, for I have chosen him to be My son, and I will be his Father. And I will establish his kingdom forever if he will always do My commandments and My judgments, as at this day. And now in the sight of all Israel, the congregation of Jehovah, and in the hearing of our God, keep and seek for all the commandments of Jehovah your God, so that you may possess this good land and leave it for an inheritance for your sons after you forever (1Chron. 28:1–8).

With this in mind, David later prayed: May Jehovah hear you in the day of trouble, the name of the God of Jacob set you on high, sending you help from the sanctuary, and upholding you out of Zion. He will remember all your offerings, and accept your burnt sacrifice. Selah. May He grant you according to your own heart, and fulfill all your plans. We will rejoice in your salvation, and in the name of our God we will set up banners; may Jehovah fulfill all your prayers (Psalm 20:1–5).

Covenant Theologians, who try to spiritualize the Davidic Covenant, understand it in a completely different way than did David, to whom the promise was made.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

www.kukis.org

[Exegetical Studies in Chronicles](#)

1Chronicles 17 Addendum

The differences between the Samuel text and the Chronicles text are important here, because we are dealing with what God said and with what David said. It would not be a problem if this was simply narrative and the writer/editor of Chronicles was taking a few liberties. So let's compare the two authors and the reasons for the discrepancies.

The Inconsistencies of the Samuel Text and the Chronicles Text

1. Although the text of the Chronicles text was quite similar to the Samuel text, it is not exactly the same, even in places where a direct quote is found in both sets of texts.
2. The Samuel text was composed around 1000 B.C. while the Chronicles text was composed about 500–400 B.C.
3. The Samuel text was probably composed by primary and secondary sources (by those who were actually

The Inconsistencies of the Samuel Text and the Chronicles Text

- eyewitnesses to the events or by someone who interviewed someone else who was an eyewitness) and the writer of Chronicles based his text upon existing documents of his day.
4. The Chronicles text is so close to the Samuel text that, it is clear that the writer of Chronicles actually used the Samuel text as one of his source texts.
 5. However, the texts are different enough to suggest several theories:
 - a. The writer of Chronicles occasionally was given to paraphrase or to abbreviate the Samuel text. This would account for nearly half of the differences in this chapter.
 - b. The writer of Chronicles occasionally summed up what was said rather than to give a direct quote. This would only account for a verse here or there.
 - c. Since 500–600 years had passed since Samuel was written, some of the words and phrases may have become outdated and more difficult to understand.¹ To see how much language changes, simply look at the King James Version of the Bible or read some unabridged Shakespear. One might have a general idea as to what is going on, but many of the nuances of the language are lost on us. As we have seen, at no time is the essential meaning or intention lost. A person reading the Samuel text would understand the same thing as the person reading the Chronicles text.
 - d. The Samuel text used by the writer of Chronicles was significantly different from the text which we possess today. This could account for every difference between the texts.
 - e. There were errors in the transmission of both sets of texts, which were often preserved as separate texts.
 6. Bear in mind, God the Holy Spirit guided the writers of Samuel and the writer of Chronicles. So, any intentional changes made by the writer of Chronicles (e.g., to edit a verse or to paraphrase a quote) was guided by God the Holy Spirit.
 7. However, since God the Holy Spirit guided the writer/editor of Chronicles, we may assume that the direct quotes are accurate. However, this would allow the editor to paraphrase or abbreviate the Samuel text (not a direct quote), to sum up a quotation rather than to quote it directly, and to edit out some text. In this way, the accuracy of the original Chronicles text would be certain.
 8. Also bear in mind, God the Holy Spirit also preserved the text of the Bible, but, quite obviously, not perfectly. We do not have a single text of any Old or New Testament book which we could call an autograph (an autograph is an exact copy of the original text of any book of the Bible).
 9. God allowed either us or the author of Chronicles to deal with text which is not completely accurate. However, this does not affect the fundamental doctrines of Scripture. For instance, at no time in theological history do you have the Samuel-ists and the Chronicle-ists who have built their fundamental doctrines upon either the Samuel text or upon the Chronicles texts. Even though there are differences in the text—including exact quotations—none of these differences have any affect upon our faith or our doctrines.
 10. Although there were one or two places where one could say, *this text is a direct quote and this text tells what was said*; this was not the case for each and every difference between the texts.
 11. There have people who have accused believers in the Bible throughout the centuries of changing the text of the Bible. If this were the case, don't you think that those religious fanatics would have gone through and matched up numbers and taken the text of direct quotes and made them identical? There are many instances of Scripture where it is clear that copyists sought to preserve the text which was before them, no matter what—even if that text did not match up with text elsewhere in the Bible.
 12. That the book of Samuel is judged to have the most poorly preserved text of the Old Testament books is consistent with the significant number of differences which we find here between the Samuel and the Chronicles texts.
 - a. I should point out that, the Old Testament Bible was not one book to the ancient Jews, but many scrolls. Therefore, it is possible to have a better copy of one book (like Exodus) than another (like Samuel). These were separate manuscripts.
 13. We have had instances in the history of Israel where the Word of God was difficult to find or when there were very few copies in existence (during Josiah's reign, there appeared to be but one copy of the text in existence and that had actually been misplaced for some time—2Chron. 34:15).
 - 14.

¹ This is suggested by Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 17:1.

Chapter Outline

Charts, Maps and Short Doctrines

Now, just in case this causes you to become concerned over the accuracy of the Bible you hold,...

What About the Accuracy of the Bible?

1. Maybe you did not realize that there are actual errors in the Bible. Now that you are finding this out, it is possible that you have become concerned.
2. Even though there are 200,000 variants in the New Testament, if a single word is spelled differently in 3000 texts, that is considered to be 3000 variants.
 - a. There are actually 10,000 places in the New Testament where variants exist.
 - b. Philip Schaff has determined that about 400 of the variant readings caused any sort of doubt about the textual meaning, and only 50 of these were of any significance. According to Schaff, not a single variation altered *an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching*. I would disagree with Schaff's assessment when it comes to the very end of the book of Mark.
3. Geisler and Nix (and Bruce Metzger) compare the *Iliad* to the New Testament for several reasons:
 - a. They are approximately the same length—the New Testament is 20,000 lines long and the *Iliad* is 15,600 lines long.
 - b. They are both ancient texts (the *Iliad* was written in 800 B.C., the New Testament in the first century A.D.).
 - c. They are both considered ancient texts.
 - d. There are more extant manuscripts for the *Iliad* than any other ancient book (643) outside of the Bible.
 - e. In antiquity, men memorized Homer's *Iliad* just as men would later memorize the New Testament and had already memorized the Old.
 - f. People quoted from the *Iliad* on matters concerning heaven, earth and Hades.
 - g. Many generations of men read Homer as a primer (as many generations did the Bible).
 - h. A mass of scholarly writings and commentaries were written about each, almost from the very beginning.
 - i. Both were imitated and supplemented.
 - j. Homer was the most widely read author of antiquity.
4. In the New Testament, 40 lines (or, 400 words) are in doubt. This is approximately 0.5% corruption of the text (unheard of, by the way, in any ancient text).
5. In the *Iliad*, 764 lines are in doubt. This represents 5% corruption (10x more than the New Testament).
6. When it comes to accuracy, the New Testament is more accurate than Shakespeare's writings. John Lea writes, *It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight years, should be far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript [form]...With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must related rather to the interpretation of the word than to any doubts respecting the words themselves. but in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur.*
7. There are more problems with the Old Testament than with the New; however, if you have gone with me through any chapter, you have found that the bulk of these problems are trivial.

From Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, pp. 361, 366–367. I highly recommend this book if any of this material is interesting to you.

Some information from Josh McDowell, *Evidence that Demands a Verdict, Historical Evidences for the Christian Faith, Volume I*; Thomas Nelson Publishers (Nashville). ©1972, 1979 by Campus Crusade for Christ, Inc.; p. 43.

McDowell was quoting from Bruce Metzger's *Chapters in the History of New Testament Textual Criticism*, Grand Rapids: William B. Eerdmans Publishing Co., 1963; pp. 144–145; from Philip Schaff's *Companion to the Greek Testament and English Version*, Rev. ed. New York: Harper Brothers, 1883, p. 177; and from E. G. Turner's *Greek Manuscripts of the Ancient World*, Princeton: Princeton University Press, 1971; p. 97.

The quote about Shakespear comes from McDowell's *The New Evidence that Demands a Verdict*; ©1999 by Josh McDowell; pp. 9–10, which he takes from John Lea's *The Greatest Book in the World*, Philadelphia: n. p., 1929, p. 15. When it comes to apologetics, the work which McDowell has done is fantastic.

Chapter Outline

Charts, Maps and Short Doctrines

This leads us to the science of...

Textual Criticism

1. God has given many men throughout history a variety of gifts, and one of these gifts, I submit to you, is the gift of textual criticism. Textual criticism is the science of determining which text in the Bible is most accurate, if there are 2 or more different readings for the same passage. We have dozens of manuscripts of some books; and we have thousands of manuscripts of others. These books have variant readings; that is, one reading may have a wâw conjunction and another may have a lâmed preposition instead. There are some men who have devoted their lives to textual criticism. What they have dedicated their lives to is, to compare the readings, and make a determination which reading is probably the original reading. There are certain axioms of textual criticism:
 - a. The oldest text is generally the best text.
 - b. The more complex or abstruse reading is probably the best text.
 - c. A manuscript with few errors probably has the better reading than a manuscript with many errors.
 - d. The manuscript which is in the original language of Hebrew, Aramaic or Greek is probably more accurate than an ancient manuscript which is a translation (into Greek or Latin or Syriac).
 - e. The shorter reading is generally preferred.
 - f. The reading which best explains the variants is preferred.
 - g. The reading found in the most diverse geographical areas is preferred.
 - h. The reading which most conforms to the style of the author is preferred.
 - i. The reading which shows the least doctrinal bias is preferred.
2. The textual critic also takes a variety of things into consideration:
 - a. Sometimes, it is obvious that a copyist rewrites the same phrase a second time in a variant text.
 - b. Sometimes, a copyist will leave out text. There may be a specific phrase which occurs twice in a text. The copyist writes down this text, looks back at the original, but sees this phrase the second time it is written, and copies down the text there, leaving the text out which is in the middle. Let me make up an example: *Blessed be God, our Savior; Blessed be God, Jehovah of the Armies*, might be the original text. The tired copyist writes down, instead, *Blessed be God, Jehovah of the Armies*., leaving out *...our Savior, Blessed be God...*
 - c. There are some letters which can be mistaken for other letters. If the previous copyist copied a letter poorly, or if a manuscript is cracked and damaged, one might write ʿ where the text should have been a ʿ (or vice versa). There are many such similar letters, and such mistakes are found throughout Scripture.
3. The purpose of the textual critic is to put together the manuscript which most accurately represents what the original author said.
4. Although, the idea of sitting down with 4–100 ancient texts, and comparing them word by word, letter by letter, may seem like the worst job in the world to you, this is what some men do as the function of their spiritual gift. These are men whose names you have not heard and would not recognize (for the most part), who are not give great accolades from their peers, who are not written up in Christian magazines as great heroes of the faith; and yet they are great heroes of the faith. When a believer discovers and utilizes his or her spiritual gift, sometimes millions of people profit from the function of their gift, even if they are

Textual Criticism

completely unknown to those who have profited from their gift. The very fact that you have a Bible in your hand (or on the computer) is, in part, due to dozens and sometimes hundreds of men who spent their lives doing work which might be seen as very mundane, and I can guarantee you, this work was not financially rewarding.

5. Despite the variant readings which abound in the text of the Bible, if you have gone through any chapter of my study of Samuel, you have observed two things:
 - a. Rarely does a variant reading actually impact the overall meaning of a verse. It may change the meaning of a sentence, but the overall verse often means about the same thing; and almost never do we find differences so substantive as to actually profoundly change the meaning of a passage. The primary example of a textual difference which actually profoundly changes a verse is in 1Samuel where King Saul calls for the *Ark of God* to be brought to him for guidance, but, the text should read *Ephod of God*. The Ephod is used by kings to determine God's will; the Ark was not. These words are very similar in the Hebrew, and confounding them is a distinct possibility. Of the entire book of Samuel, this was the most dramatic variant reading. Most of the others were either very trivial or they had little or no impact on the overall meaning of the passage. Most of the time, in the text of Samuel, where I point out a variant reading, I know most people are thinking, *well, that does not really matter; the difference is diddly squat; why even bother to mention it?*
 - b. Most variant readings are quite trivial.
6. The example of a chapter of the Bible which is most often cited to give an example of variant text is Isa.
7. One of the few places in the Bible where it is clear that someone made an attempt to impose a non-Biblical view of things upon the Scripture is at the end of the book of Mark. This book appears to end abruptly, and there are a dozen or so verses tacked onto this book, which apparently were not in the original. This is the passage where the disciples are going out into the world and drinking poisons, but not dying, and handling poisonous snakes, without fear. Textual critics have determined that Mark 16:9–20 was added text and not in the original text of Mark. At least one Bible leaves this text out (the Updated Bible version) and two ancient manuscripts lack this text (Codex Sinaiticus and Codex Vaticanus). Other versions include the translation, but indicate that there are problems with the text (the Bible in Basic English, the English Standard Version, the Good News Bible, the Holman Christian Standard Bible, the Message, the Net Bible, the New American Bible, the New American Standard Bible, the New Century Version, the NKJV, the New Life Bible, the New Living Translation Phillips, Today's NIV, the NIV [surprisingly enough, not all flavors of the NIV have this note], the NRSV, the Westcott-Hort text, Weymouth, Wuest).

If this short study was interesting to you, may I also suggest:

[The Basic Doctrine of Inspiration \(HTML\)](#) ([PDF](#))

[The Doctrine of Inspiration \(HTML\)](#) ([PDF](#))

[A Study of Inspiration \(HTML\)](#) ([PDF](#))

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

If we have two nearly identical texts, why do we need them?

Why Does God Preserve 2Samuel 7 and 1Chronicles 17?

1. The texts of 2Sam. 7 and 1Chron. 17 is essentially the same. This may lead us to ask, *why do we need them both?*
2. First of all, the Davidic Covenant is extremely important. Therefore, we find it laid out 3 times in the Bible (2Sam. 7 1Chron. 17 Psalm 89) and alluded to throughout the Bible (e.g., 1Kings 8 Jer. 33: Mark 11:10 Acts 13:34 Rev. 5:5 22:16).
3. Because the Old Testament was not preserved as one book, but for many centuries was preserved as dozens of books, these different texts provide a check on one another. Even though the Samuel text appears to be a weak text (comparatively speaking), we find that, over a period of thousands of years, there is no loss of doctrinal content or insertion of human morality, laws or customs as divine.

Why Does God Preserve 2Samuel 7 and 1Chronicles 17?

4. Comparing the two chapters certainly helps a textual critic develop rules and laws to guide him in his choice of the better text, both here and elsewhere.
5. Apart from textual criticism, since these books were preserved separately, some people had access to Samuel, but not to Chronicles, others has access to some of the Psalms, but not to either historical book. So, apart from having a direct affect on us, this made certain that more people were aware of the Davidic Covenant. We know this to be true simple because so many people called our Lord, *the Son of David*.
6. Since there are 3 witnesses to the Davidic Covenant (Psalm 89, 2Sam. 7 and 1Chron. 17) its contents are made certain. No one should be able to negate, nullify or alter God's promises to David (as covenant theologians have done).
7. Finally, in general, Chronicles gives us the divine perspective whereas, Samuel gives us more of the human perspective. Both texts are inspired by God the Holy Spirit, but Samuel gives us information which men would find most important while Chronicles records that which God finds to be the more important.

That, for hundreds of years, no one came and *fixed* the text of Samuel or of Chronicles so that chapters like this would be completely in synch indicates to us that the scribes had great reverence for the Word of God, even when discrepancies in the text would have been confusing.

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Chronicles 17

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

David Tells Nathan that he Wants to Build a Permanent Dwelling for the Ark of God

And it was in the place where David stayed, in his house, when [lit., *and*] David said to Nathan the prophet, "Listen, I stay in [this] house of cedar but the Ark of the Covenant of Y^ehowah [stays] underneath curtains."

David, while staying in his home, said to Nathan the prophet, "Look, I am living in the house of cedar while the Ark of the Covenant of Jehovah remains underneath curtains."

Then Nathan said to David, "Do all that [is] in your heart, for Elohim [is] with you."

Then Nathan said to David, "Do all that is in your heart, for God is with you."

God Speaks to Nathan, Giving him the Davidic Covenant

And it is in that night that the Word of Elohim comes [lit., *is*] to Nathan, saying,

But the Word of God came to Nathan that night, saying,

"Go and say to David, My servant, 'Thus says Y^ehowah, You [even] you will not build a house for Me to dwell [in]; for I have not lived in a house from the day that I brought Israel up to this day. I am from tent to tent and from a dwelling place [to another dwelling place].

"Go and say to David, My servant, 'Thus says the Lord, You, even you, will not build the temple for Me to dwell in; for I have not lived in a house from the day that I brought Israel up out of Egypt even to this day. I have moved from tent to tent, and from one dwelling place to another.

Wherever I have walked throughout all Israel, have I spoken a word with any of the governors of Israel—[those] whom I have commanded to shepherd My people—saying, "Why have you not built a house of cedar for Me?"?

At any time when I have traveled throughout all Israel, have I ever said, even one time, to any leader of Israel—to any man I have commanded to shepherd My people— "What did you not build a house of cedar for Me?"?

A Complete Translation of 1Chronicles 17

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
|---|---|
| <p>“Now, therefore, you will say to My servant David: ‘Thus speaks Y^ehowah of the armies: I took you from the pasture, from following the sheep, to be a prince over My people, Israel. I have been with you wherever you have gone and I have cut off your enemies from before you. I have made your name like the names of the great ones on the earth.</p> | <p>“This you will say to My servant David: ‘Thus speaks Jehovah of the Armies: I took you from out of the pasture, away from following after sheep, to be a prince over My people, Israel. I have been with you no matter where you went. When you faced enemies, I cut them off right in front of you. I have made your name great on this earth, as notable as any famous or powerful person.</p> |
| <p>I have appointed a place for My people Israel. I planted them and they dwelt [there] instead of them [the indigenous heathen]. Furthermore, Israel [lit., <i>he</i>] will no longer be agitated nor will they worn out [by] men of unjust violence [or, <i>unrighteousness</i>] as in the past, [as] from the days that I commissioned judges over My people Israel. And I subdued all your enemies.</p> | <p>I have determined in eternity past a particular place for My people Israel. I will plant them there and they will live in that area instead of the indigenous heathen. Furthermore, Israel will no longer be worn down [by continued military attacks] afflicted by men of unjust violence as in the past; and from the days that I commissioned judges over My people Israel. Also, I subdued all of your enemies.</p> |
| <p>Furthermore, I declare to you that Y^ehowah will construct a dynasty [lit., <i>house</i>] for you. And it is when your days are fulfilled, [when you] go with your fathers, then I will raise up your seed after you—[one] who is from your sons—and I will establish his kingdom. He [even] he will build a house for Me and I will establish the throne of his kingdom forever. I will be to Him a Father and He will be to Me a Son; and I will not remove My grace from His custody just as I removed from [him] who was before you. And I will established Him in My house and in My kingdom forever; and His throne will be established forever.</p> | <p>Further, I declare to you that I will build a dynasty for you. And when your days are fulfilled and you have gone to be with your fathers, I will raise up your seed after you—a man from your sons—and I will establish his kingdom. He will build a house for Me and I will establish His kingdom forever. I will be to Him a Father and He will be to Me My Son. I will not remove My grace from David as I removed it from Saul. Finally, He stands established in My house and in My kingdom forever; and His throne will be established forever.</p> |
| <p>According to all these words and according to this entire vision [or, <i>revelation</i>], so Nathan spoke to David.</p> | <p>Nathan conveyed all that God said and all that he saw to David.</p> |
| <p style="text-align: center;">After Nathan Speaks God’s Words to David, David Prays in Response to God</p> | |
| <p>Then King David went in and he sat before Y^ehowah and said, “Who [am] I, O Y^ehowah Elohim, and what [is] my house that you have brought me this far? Yet, this is an insignificant thing in Your eyes, O Elohim. Furthermore, You speak concerning the house [or, <i>dynasty</i>] of Your servant from a [great] distance [or, <i>concerning the distant future</i>] and You see me as the succession of man [lit., <i>Adam</i>]<i>—the ascent—O Y^ehowah Elohim.</i></p> | <p>King David then went in and sat before Jehovah and said, “Just who am I, O Lord Jehovah God [or, <i>O Lord God</i>], and what is my house, that you have so richly blessed me? Isn’t this all insignificant in Your eyes, O God? You speak of the dynasty of Your servant far into the future as the ascent and the continued succession from Adam, O Lord God.</p> |
| <p>What more could David add [to say] to You, for honoring Your servant? You know Your servant. O Y^ehowah, because of Your servant and according to Your heart, You have accomplished all this greatness to make known all great things.</p> | <p>Is there anything more that I could say to You? You know Your servant completely. O Jehovah, because of Your servant and according to Your essence, You have accomplished all this great thing in order to make known all great things.</p> |

A Complete Translation of 1Chronicles 17

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
|--|--|
| <p>O Y^ehowah, [there is] no one like You and [there is] no [other] god [lit., <i>elohim</i>] besides You in any place [that] we have heard of [lit., <i>in all that we have heard with our ears</i>; possibly, <i>according to all that we have heard with our ears</i>]. And who [is] like Your people Israel, one nation on the earth whom God went [Greek: <i>led, guided</i>] to redeem for Himself a people and to make for Himself a name; great things and awesome things to cast out [heathen] peoples from before Your people whom You redeemed for Yourself out from Egypt. You made Your people Israel as [lit., <i>to (be)</i>] Your people forever, and You, O Y^ehowah, have been to them Elohim.</p> | <p>O Jehovah, there is no one like you and there is no god besides You in any place that we have heard of. What other nation in this earth is like Your people Israel, the only nation on earth that God redeemed as His people; making His Name known by doing great and marvelous things, driving out various [heathen] peoples from before Your people that you redeemed out from Egypt. You appointed Your people Israel as Your people forever, and You, O Jehovah, have been to them their God.</p> |
| <p>Now, therefore, O Y^ehowah, the word which You have promised concerning Your servant and concerning his dynasty [lit., <i>his house</i>], is made certain forever and do just as You have spoken, that Your name be well-established and be magnified forever, that is [lit., <i>to say</i>] Y^ehowah of the Armies, Elohim of Israel, Elohim to Israel.</p> | <p>Now, therefore, Jehovah, make certain forever that which you have promised your servant concerning his house, and do just as You have spoken, that Your name will be well-established and be magnified for all time, Jehovah of the Armies, God of Israel and God to Israel.</p> |
| <p>Also, the house [or, <i>dynasty</i>] of David, Your servant, will be established before You. Because You, Elohim, revealed to Your servant [lit., <i>uncovered the ear of Your servant</i>], to build for him a house; Your servant therefore has found [the will] to pray before You. Now, therefore, Y^ehowah, You [are] He, Elohim, and You have promised this good thing concerning Your servant. Therefore, You willingly choose to bless the house of Your servant to be forever before You, for You, O Y^ehowah, have blessed and are being blessed forever.</p> | <p>Furthermore, I pray that the house of David, Your servant, will be established before You. Because You, O God, have said to Your servant, 'I will build a house for you.' Therefore, Your servant has found the courage to pray to You. You, Jehovah, You are He, You are God, and this wonderful thing You have promised concerning Your servant. Therefore, You willingly choose to bless the house of Your servant to always be before You, for you, O Jehovah, You have blessed [my house] and You are blessed forever.</p> |

[Return to Chapter Outline](#)

www.kukis.org

[Return to Charts, Maps and Short Doctrines](#)

[Exegetical Studies in Chronicles](#)

In case you wonder why I spend time putting together this complete translation at the end, it is for the primary reason that, I examine this material word-by-word and verse-by-verse. However, when all of this is put together, the large number of *and so's* which are found in the Hebrew do not sound as they should in English. Therefore, when I look upon this chapter as an entire unit, I go back and make certain that all of the verses reasonably connect, so that one could read the entire translation of the nearly literal translation and the reasonably literal paraphrase, and judge it to be reasonable English.

And just for comparison's sake, I am going to lay 2Sam. 7 down right next to 1Chron. 17. In most cases, I simply took the Samuel translation and modified it as per the Hebrew of the Chronicles text for maximum consistency.

A Complete Translation of 1Chronicles 17 and 2Samuel 7

A Reasonably Literal Translation of 1Chron. 17

A Reasonably Literal Translation of 2Samuel 7

David Tells Nathan that he Wants to Build a Permanent Dwelling for the Ark of God

And it was in the place where David stayed, in his house, when [lit., *and*] David said to Nathan the prophet, "Listen, I stay in [this] house of cedar but the Ark of the Covenant of Y^ehowah [stays] underneath curtains."

And it is, when the king lived in his [royal] home that Y^ehowah give him rest from every side from all of his enemies. The king then said to Nathan the prophet, "Look [here], please: I live in a house [made of] cedar [trees] and the Ark of Elohim is living in the midst of a curtain."

Then Nathan said to David, "Do all that [is] in your heart, for Elohim [is] with you."

Then Nathan said to the king, "All that [is] in your heart, go [and] do, for Y^ehowah [is] with you."

God Speaks to Nathan, Giving him the Davidic Covenant

And it is in that night that the Word of Elohim comes [lit., *is*] to Nathan, saying,

And it is on that [very] night that the word of Y^ehowah came [lit., *is*] to Nathan, saying,

"Go and say to David, My servant, 'Thus says Y^ehowah, You [even] you will not build a house for Me to dwell [in]; for I have not lived in a house from the day that I brought Israel up to this day. I am from tent to tent and from a dwelling place [to another dwelling place].

"Go and say to My servant David, 'Thus says Y^ehowah: Will you build for Me a house to live in? For I have not lived in a house from the day [that] I brought up the sons of Israel out from Egypt even to this day, but [lit., *and so*] I have been moving about in a tent and in a Tabernacle [or, *in a tent, namely the Tabernacle*].

Wherever I have walked throughout all Israel, have I spoken a word with any of the governors of Israel—[those] whom I have commanded to shepherd My people—saying, "Why have you not built a house of cedar for Me?"?

Wherever I have gone [or, *walked*] with all the sons of Israel, did I [ever] speak a word with anyone of the tribes [possibly, *judges*] of Israel whom I commanded to shepherd My people Israel, saying, "Why have you not built Me a house of cedar [trees]?"

"Now, therefore, you will say to My servant David: 'Thus speaks Y^ehowah of the armies: I took you from the pasture, from following the sheep, to be a prince over My people, Israel. I have been with you wherever you have gone and I have cut off your enemies from before you. I have made your name like the names of the great ones on the earth.

"Now, therefore, you will say to My servant David: 'Thus speaks Y^ehowah of the armies: I took you from the pasture, from following the sheep, to be a prince over My people, over Israel. I have been with you wherever you have gone and I have cut off your enemies from before you. I have made your name great, like the names of the great ones on the earth.

I have appointed a place for My people Israel. I planted them and they dwelt [there] instead of them [the indigenous heathen]. Furthermore, Israel [lit., *he*] will no longer be agitated nor will they worn out [by] men of unjust violence [or, *unrighteousness*] as in the past, [as] from the days that I commissioned judges over My people Israel. And I subdued all your enemies.

I have appointed a place for My people, for Israel. I planted them and they dwelt [there] instead of them [the indigenous heathen]. Furthermore, Israel [lit., *he*] will no longer be agitated nor will they be afflicted [by] men of unjust violence [or, *unrighteousness*] as in the past, [as] from the day that I commissioned judges over My people Israel. So I caused you to rest from all your enemies.

A Complete Translation of 1Chronicles 17 and 2Samuel 7

| A Reasonably Literal Translation of 1Chron. 17 | A Reasonably Literal Translation of 2Samuel 7 |
|---|--|
| <p>Furthermore, I declare to you that Y^ehowah will construct a dynasty [lit., <i>house</i>] for you. And it is when your days are fulfilled, [when you] go with your fathers, then I will raise up your seed after you—[one] who is from your sons—and I will establish his kingdom. He [even] he will build a house for Me and I will establish the throne of his kingdom forever. I will be to Him a Father and He will be to Me a Son; and I will not remove My grace from His custody just as I removed from [him] who was before you. And I will established Him in My house and in My kingdom forever; and His throne will be established forever.</p> | <p>Furthermore, Y^ehowah declares to you that Y^ehowah will construct a dynasty [lit., <i>house</i>] for you. When your days are be fulfilled and you lie down with your fathers, I will raise up your progeny after you, who will come from your loins and I will establish his kingdom. He [even] he will build a house for My name and I will establish the throne of his kingdom forever. I will be to him a Father and he will be to Me a son; when he acts perversely [or, <i>if he is twisted or distorted</i>], then I will correct him [or, <i>I will render a (just) decision</i>] with a rod of men and with the bruises [or, <i>welts</i>] of the sons of Adam [or, <i>mankind</i>]. And My grace will not depart from him [or, <i>I will not remove My grace from him</i>] as I removed [it] from the possession of Saul, whom I removed from before you [or, <i>because of you</i>] [or, <i>whom I removed from My presence or whom I removed from a position before Me</i>]. Your dynasty [lit., <i>house</i>] has been made firm [and stable] and your kingdom [will be] forever. Before you [Greek and Syriac read <i>before Me</i>], your throne is firmly established forever.”</p> |
| <p>According to all these words and according to this entire vision [or, <i>revelation</i>], so Nathan spoke to David.</p> | <p>According to all these words and according to this entire vision [or, <i>revelation</i>], so Nathan spoke to David.</p> |
| <p style="text-align: center;">After Nathan Speaks God’s Words to David, David Prays in Response to God</p> | |
| <p>Then King David went in and he sat before Y^ehowah and said, “Who [am] I, O Y^ehowah Elohim, and what [is] my house that you have brought me this far? Yet, this is an insignificant thing in Your eyes, O Elohim. Furthermore, You speak concerning the house [or, <i>dynasty</i>] of Your servant from a [great] distance [or, <i>concerning the distant future</i>] and You see me as the succession of man [lit., <i>Adam</i>—the ascent—O Y^ehowah Elohim.</p> | <p>Then King David went in and he sat before Y^ehowah and said, “Who [am] I, O Lord Y^ehowah [lit., <i>my Adonai Y^ehowah</i>], and what [is] my house that you have brought me this far? Yet, this is an insignificant thing in Your eyes, O LORD Y^ehowah [or, <i>my Adonai Y^ehowah</i>]. Furthermore, You speak regarding the house of Your servant from a [great] distance [or, <i>concerning the distant future</i>] and this [is] the Law [or, <i>custom</i>] of man [lit., <i>Adam</i>], O LORD Y^ehowah [or, <i>my Adonai Y^ehowah</i>]. And what more could David say to You? You know Your servant, O Adonai Y^ehowah [or, <i>my Adonai Y^ehowah</i>].</p> |
| <p>What more could David add [to say] to You, for honoring Your servant? You know Your servant. O Y^ehowah, because of Your servant and according to Your heart, You have accomplished all this greatness to make known all great things.</p> | <p>Because of Your words and according to Your heart, You have accomplished all of these great things to instruct Your servant. Therefore, You are great [or, <i>stand praised</i>], O Adonai Y^ehowah [or, <i>my Adonai Y^ehowah</i>], for [there is] no [other] god [lit., <i>elohim</i>] besides You in any place [that] we have heard of [lit., <i>in all that we have heard with our ears</i>; possibly, <i>according to all that we have heard with our ears</i>].</p> |

A Complete Translation of 1Chronicles 17 and 2Samuel 7

| A Reasonably Literal Translation of 1Chron. 17 | A Reasonably Literal Translation of 2Samuel 7 |
|--|---|
| <p>O Y^ehowah, [there is] no one like You and [there is] no [other] god [lit., <i>elohim</i>] besides You in any place [that] we have heard of [lit., <i>in all that we have heard with our ears</i>]; possibly, according to all that we have heard with our ears]. And who [is] like Your people Israel, one nation on the earth whom God went [Greek: <i>led, guided</i>] to redeem for Himself a people and to make for Himself a name; great things and awesome things to cast out [heathen] peoples from before Your people whom You redeemed for Yourself out from Egypt. You made Your people Israel as [lit., <i>to (be)</i>] Your people forever, and You, O Y^ehowah, have been to them Elohim.</p> | <p>And who [is] like Your people Israel, one nation on the earth whom God went [Greek: <i>guided</i>] to redeem for Himself to [be His] people [or, <i>regarding a people</i>] and to make for Himself a name; and to do for You great and awesome things with reference to Your land and because of Your people whom You redeemed for Yourself out from Egypt, [from its] people and its gods. The Greek reads: And who [is] like Your people Israel? [And what] other nation on the earth leads them as the God [leads them]? To redeem by Him [this] people; to appoint You a name; to make majestic and [to make] an appearance; [and] to remove You from before Your people. You redeemed for Yourself peoples [whom you took] out of Egypt, and [the] Tabernacle. You established for Yourself Your people Israel as [lit., <i>to (be)</i>] Your people forever, and You, O Y^ehowah, have been to them Elohim.</p> |
| <p>Now, therefore, O Y^ehowah, the word which You have promised concerning Your servant and concerning his dynasty [lit., <i>his house</i>], is made certain forever and do just as You have spoken, that Your name be well-established and be magnified forever, that is [lit., <i>to say</i>] Y^ehowah of the Armies, Elohim of Israel, Elohim to Israel.</p> | <p>Now, therefore, O Y^ehowah Elohim, the word which You have promised concerning Your servant and concerning his dynasty [lit., <i>his house</i>], establish [or, <i>fulfill</i>] forever and do just as You have spoken, that Your name be magnified forever, that is [lit., <i>to say</i>] Y^ehowah of the Armies, Elohim over Israel.</p> |
| <p>Also, the house [or, <i>dynasty</i>] of David, Your servant, will be established before You. Because You, Elohim, revealed to Your servant [lit., <i>uncovered the ear of Your servant</i>], to build for him a house; Your servant therefore has found [the will] to pray before You. Now, therefore, Y^ehowah, You [are] He, Elohim, and You have promised this good thing concerning Your servant. Therefore, You willingly choose to bless the house of Your servant to be forever before You, for You, O Y^ehowah, have blessed and are being blessed forever.</p> | <p>Also, the house of David, Your servant, will be established before You. Because You, O Y^ehowah of the Armies, Elohim of Israel, revealed to Your servant [lit., <i>uncovered the ear of Your servant, saying</i>], 'I will build a house for you;' Your servant therefore has found the will [lit., <i>his heart</i>] to pray this prayer to You. Now, therefore, my Adonai Y^ehowah, You [are] He, Elohim, and Your words are truthful [and reliable], and You have promised this good thing to Your servant. Therefore, willingly choose and bless the house of Your servant to be forever before You, for You, my Adonai Y^ehowah, have spoken and from Your blessing, the house of Your servant will be blessed forever.</p> |
| <p>Quite obviously, the Samuel text is just slightly more talky than the Chronicles text.</p> | |

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

www.kukis.org

[Exegetical Studies in Chronicles](#)

If you have followed along as I have written this (2Sam. 7, Psalm 89 and now 1Chron. 17) you may be sick of studying the Davidic Covenant by now. However, if you want more...

Additional Resources on the Davidic Covenant

Verse by verse:

Additional Resources on the Davidic Covenant

<http://www.versebyverse.org/doctrine/davidicov.html>

Robert McLaughlin Bible Ministries:

<http://www.gbible.org/print.php?tid=6030>

Arthur Pink:

http://www.pbministries.org/books/pink/Divine_Covenants/divine_covenants_06.htm

<http://www.biblefragrances.com/studies/covenants.html>

http://www.johnankerberg.org/Articles/_PDFArchives/biblical-prophecy/BP1W0702.pdf

http://www.ankerberg.org/Articles/_PDFArchives/biblical-prophecy/BP1W1002.pdf

<http://www.velocity.net/~edju/David1.htm>

These references are good for the Davidic Covenant, but they do not constitute an endorsement for that particular site (apart from the first two sites).

Chapter Outline

Charts, Maps and Short Doctrines

And the angel said to Mary, “Do not fear, Mary, for you have found favor with God. And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord God shall give 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.” (Luke 1:30–33).