

2 Samuel 7

2 Samuel 7:1–7

The Davidic Covenant

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Doctrines Covered		Doctrines Alluded To	
The Covenants between God and Man		The Ark of God	

Parallel Chapters			
1Chronicles 17			
Psalms Appropriately Exegeted in this Chapter			
Psalm 89	Psalm 132		

Introduction: In the previous chapter, and in 1Chron. 15–16, I discussed how David is doing nothing to unite the Ark of God (which he just moved into Jerusalem) with the Tabernacle of God (which is in Gibeon). 2Sam. 7 explains why. What David has in mind is building a Temple—a permanent structure—within which to place the Ark of God, and as a place where God may be worshiped. David first suggests this to Nathan the prophet and Nathan says, “Sounds like a good idea; go ahead and get things started.” However, God speaks to Nathan that night and tells Nathan that David is not going to build a Temple. Then God lays on Nathan the Davidic Covenant. The Davidic Covenant promises David that he will have a son who will build a Temple for God and that this son would sit on to the throne forever. What is going on is, God gives David a set of prophecies which may be applied both to Solomon and to Jesus Christ, both of whom will sit on the throne of David. Obviously, Jesus Christ will reign over all forever.

There is really no other way of looking at this chapter; we may disagree about where once sentence ends and another begins, but it is difficult to disagree on the outline itself. So, let me give you Gill’s outline (identical to almost everyone else’s) along with his commentary:

Gill Outlines 2Samuel 7	
Scripture	Commentary
2Sam. 7:1–3	This chapter expresses David's concern for building an house for the ark of God, which he communicated to Nathan the prophet, and was approved of by him.

Gill Outlines 2Samuel 7

Scripture	Commentary
2Sam. 7:4–17	Nathan was that night dispatched by the Lord to David, to acquaint him, that as he had for many years dwelt in a tent, and had never given directions to the tribes of Israel, and the rulers of them, to build him an house, so neither should David build him one; but his son that would succeed him in the throne should; and also observes to him the many great things He had done for him, and promises him more, and particularly the establishment of his throne and kingdom for ever, in which he has respect to the Messiah, that should spring from him.
2Sam. 7:18–29	Then follows a prayer of David, in which he expresses the sense he had of the greatness and goodness of God, and of his own unworthiness to receive such favours from him he had, returns him thanks for the promises he had made, and prays for the performance of them.

About the only change which we could actually apply here would be to perhaps subdivide up the second section into 2 or 3 parts. The third section could be broken down into 2 parts as well.

Taken from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7 introduction.

Chapter Outline

Charts, Maps and Short Doctrines

Zodhiates: David's desire to build a house for the Lord sets the stage for one of the key passages in Scripture relating to the coming Messiah...God's message through Nathan (vv. 8–16) is called the Davidic Covenant. It is both an expansion and a clarification of God's promises to Abraham. It represents an unconditional promise to David that he would be the head of an everlasting kingdom (v. 16). David is also promised that his son would reign over Israel (v. 12) and that this son (Solomon) would be the one to build a house for the Lord (v. 13).¹

Although the bulk of this psalm is the Davidic Covenant, it begins with David speaking to the prophet Nathan about building a Temple for God. David refers to the Temple in Psalms 5 27 29 65 138, which suggests to me that, during the time of moving the Ark, David entered into a time of great creativity. He wrote several psalms which are associated with moving the Ark (which psalms we have studied). One author simply suggests that David is calling the Tabernacle a *temple*.² This word is found elsewhere in the psalms, but in most instances, the reference appears to be to the Throne Room of God in heaven (Psalm 11:4 18:6) or to a palace, unrelated to the Jewish religious traditions (Psalm 45:8, 14–15 144:12).

David is sitting at home, in his newly build cedar home (2Sam. 5:11). God has given him rest from his enemies (2Sam. 7:1). David looks around, and sees how greatly he has been blessed, sitting in his cedar home, and it occurs to him that he ought to build a permanent home for God. So, David goes to Nathan the prophet and suggests this (v. 2). Nathan tells David to go ahead and put his plans into motion (v. 3).

God comes to Nathan at night (probably in a dream or a night vision), and tells him what Nathan needs to say to David. Vv. 5b–16 are the words which God says to Nathan, and which Nathan says to David. God first asks David, “**Are you the one who will build a house for Me?**” (v. 5b). Then God reminds David that He has always been in a tent ever since He bought the children of Israel out of Egypt (v. 6). No matter where God traveled with Israel, at no time did He suddenly speak to a leader, to tell him to build a house for Him (v. 7). God then reminds David of his own humble beginnings, and how God took him from being led around by sheep to leading all Israel (v. 8).

¹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 824 (footnote).

² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 7:4–17.

In v. 9, God goes from what He has already done (giving David's enemies in his hand—v. 9a) to what He would do for David in the future (beginning with making David renown in v. 9b). God then speaks of Israel as being planted in a place where they will not be disturbed again (v. 10). God then promises to make a dynasty of David's kingship (v. 11), after which God launches into a dual prophecy, of Solomon and of Christ Jesus to come (vv. 12–16). After David has died, God would raise up his descendant (Descendant) and God would established his (His) kingdom (v. 12). This descendant would build a Temple for God (v. 13). This descendant would be like a son (Son) to God and God would be a Father to him (Him) (v. 14). God's grace would not depart from him (Him) and David's dynasty would be thus established in him (Him) forever (vv. 15–16).

David then goes before God and prays to Him (vv. 18–29). He goes before God and asks who he is for God to have taken him this far (v. 18). He recognizes the insignificance of himself and his own life (v. 19) and is at a loss for words (v. 20). David recognizes that this is within God's Word and character and that there is no other God besides Him (vv. 21–22). David recognizes that there is no other nation which is like Israel insofar as what God has done for that nation (vv. 23–24). David then implores God to bring these things to pass so that He might be glorified (vv. 25–26). David finds the courage to pray such a prayer, as it is based upon God's promises to him and that God's Word is truth (vv. 27–28). Finally, David asks for God's continued blessings upon him and his house (v. 29).

One of the keys of this chapter is the word *house*. David is sitting in his *house* (the palace) and he is thinking about God's *house* (right now, only a tent, but David would prefer to make it into a Temple). God tells David, "No, you will not build a *house* for Me, but I will build a dynasty [*house*] for you."

The primary theme of this chapter is *the Davidic Covenant*. Apart from the New Covenant spoken of in Jeremiah, this is the final covenant made by God to a particular man. God will not make a similar covenant with Solomon, Josiah or Hezekiah. This covenant is so important that we will find Jesus called the *son of David* 16 times in the New Testament. Jesus is called the *son of Abraham* only twice in the New Testament, and those two times within the genealogical records. This is the final and most important covenant, one which is far-reaching with great revelation for the people of Israel.

It is also important in this way: David will, primarily in his psalms, tell us about his Son in a number of ways. Many of David's psalms deal with the Messiah, Who is David's Greater Son, indicating to us that God the Holy Spirit revealed a great deal of information to David. In the psalms, the Messiah is portrayed as the Suffering Servant (Psalm 22) and as entering into His Kingdom of Glory (Psalm 2 24). He is called the Son of God (Psalm 2:7); God (Psalm 45:6–7 102:24–25 110:1); the Son of Man (Psalm 8:4–6); and the Son of David (Psalm 89:3–4, 27, 29). He is seen as a priest (Psalm 110:4), a prophet (Psalm 40:9–10), a king (Psalm 2 24). As a priest, He offers Himself as a sacrifice (Psalm 22 40:6–8; compare with Heb. 10:5–12); as a prophet, He proclaims the name of the Lord as Father (Psalm 22:22 and John 20:17); and, as king, He fulfills the Davidic Covenant (Psalm 89) and He restores man's dominion over the earth (Psalm 8:4–8 and Rom. 8:17–21). His very inner thoughts are revealed in the psalms (Psalm 16:8–11 22:1–22 40:1–17).³

God sees the Davidic Covenant to be so important as to place it in the Bible 3 times (2Sam. 7 1Chron. 17 Psalm 89). The Davidic Covenant is alluded to many times in the New Testament. David wrote most of the psalms cited above, indicating that he understood more about the Messiah, his Greater Son, than any man who came before him. Therefore, we ought to study and understand the Davidic Covenant.

Speaking of the Davidic Covenant, there are things which we ought to understand about God's prophecies. God often tells us about two or more future events within the same verse. God, in the Old Testament, would often seem to be telling us about this or that, and then, suddenly, we find ourselves in the midst of information which is quite different (e.g., there are two passages about Satan, which are *not* preceded by the words, *let me tell you a few things about Satan*). Jesus, who is God, did this exact same thing—He spoke in parables. He would tell us a story which made perfect sense, yet behind it (or, more accurately, along side of it) would be a greater truth.

³ This paragraph comes from hand-written notes which I made inside my Bible; I do not recall the original source of these notes.

In the Davidic Covenant, there will be times we are speaking of Solomon, times we are speaking of David's Greater Son, the Messiah, and times where the verse is reasonably applied to both. This may sound complex, but it really is not. Particularly now, long after these prophecies and promises have been laid out, they are fairly easy to navigate.

In retrospect, such promises seem quite weighty and profound. David himself recognizes this, being intensely awed that God is making such promises to him (2Sam. 7:18–21). What is the key? It certainly was not David's sinless life, as he made mistakes over and over again (which he confessed to God). The key is, David was a man after God's own heart (Acts 13:22). He sought to know and understand God, and God vindicated His Word in David. Do you want blessing from God? Endeavor to know, understand and believe His Word.

The bulk of this chapter is about the Davidic Covenant, where God gives David a litany of promises. Concerning the prophetic nature of these promises, Tholuck observes, *it can be proved, with all the evidence which is ever to be obtained in support of historical testimony, that David actually received a prophetic promise that his family should sit upon the throne for ever, and consequently an intimation of a royal descendant whose government should be eternal. Anything like a merely subjective promise arising from human combinations is precluded here by the fact that Nathan, acting according to the best of his knowledge, gave his consent to David's plan of building a temple; and that it was not till afterwards, when he had been instructed by a divine vision, that he did the very opposite, and assured him on the contrary that God would build him a house...there is no reason for assuming, as De Wette has done, that Nathan's prophecies were not composed till after the time of Solomon;* that "their historical credibility is attested by Psalm 89 (Psalm 89:4–5, 20–38, and especially Psalm 89:20), Psalm 132:11–12, and Isa. 55:3; and that, properly interpreted, they are also Messianic."⁴ The point is that, even if we want to say that someone during the time of Solomon wrote these prophecies down and pretended that they were prophetic, these are Messianic prophecies which would not be fulfilled for another 1000 years.

People who do not like Christianity (who are negative toward God at God consciousness) absolutely hate the idea of prophecy and they try to denigrate it whenever possible. Here, some like De Wette,⁵ try to minimize the prophetic aspect of this chapter and claim, "No one said this to David; Solomon (or someone during his time or later) wrote this down and pretended that it was prophetic." Since this was written so long ago and since the unbeliever does not recognize any other corroborating evidence, we must give some weight to their argument. However, because of the discovery of the Dead Sea Scrolls, it is clear that this was written prior to the time of our Lord, and the prophetic statements about Him are more important and more dramatic. So, even if you try to throw out a portion of the prophetic impact of this chapter, you cannot dismiss it entirely.

Critics of the Bible disparage it in any way that they can. Even though Moses is clearly the writer of books 2–5 of the Old Testament, critics claim that these books are the composition of 4 sets of people. They have to claim that prophecy was written after the events take place; but they have to ignore the greatest prophecies of Jesus Christ, which prophecies were written down before our Lord walked this earth (again, the Dead Sea Scrolls—this was a library which preceded our Lord by about 100 years). I have heard the most absurd theories suggesting that Jesus studied these prophecies and then wandered around trying to fulfill them. What makes such a theory absurd is twofold: where He was born and the events of His earliest years are things which He could not fulfill by doing something; and, the actual crucifixion are given in greater detail in the Old Testament than in the New. Furthermore, such an opinion is fraught with logical holes. If Jesus was anything like we believe Him to be, how can His most basic essence be completely and totally fraudulent? Why would He and His followers go through such incredible persecution for something that they all *knew* was a lie. These would not be religious types who just got caught up in some religion; critics would have them just making this religion up, and therefore, know that their beliefs are fraudulent because they themselves are making these things up. I don't doubt that there are some Christian leaders today whose entire ministry is fraudulent, but they receive approbation, power and wealth, so

⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7 introduction. Keil and Delitzsch are quoting Tholuck's book *Prophets and their Prophecies* (pp. 165-6).

⁵ By the way, it is possible to be a theologian and negative toward God at God consciousness.

they stay with it. Our Lord and His Apostles received poverty, persecution and death. If much of our Lord's life was simply made up, why don't we have many anti-Christ books written by a population who were both literate and hated Christianity? If you keep following these things out to their logical conclusions, the theories are riddled with holes. Furthermore, we have books written by dozens of authors, over a period of over a thousand years (even by the harshest of critics) who all speak of a Lamb without spot or blemish Whose death is efficacious. How is it possible to have such agreement, from the earliest books (Gen. 3–4) to the prophecies (Psalm 18 Isa. 53) to the actual fulfillment of these prophecies (the crucifixion in all 4 gospels) with confirmation by Paul and the other Apostles on the theological implications of our Lord's crucifixion? How do you get dozens of people, most of whom never knew one another as they were separated in time by hundreds of years, to agree on such a theology which is completely foreign to all other world religions? In other religions, almost all of them work from the premise, *be good and God will be good to you*; which premise is rejected completely by Christian theology. How do you get so many people over such a vast period of time to agree to the tenets of a religion which is contrary to every other religion of man? How do you get them to agree to develop and reveal this religion a piece at a time, so that, when viewed holistically, we see how the whole puzzle fits together, but we do not get this complete view from any of the Old Testament books individually. That is, many parts of Genesis are fulfilled, and fleshed out, and explained in greater detail as we go along. We can look back at the animal skins of Gen. 3 or the offerings of Cain and Abel in Gen. 4 or Abram offering up his own son in Gen. 18 and understand their meaning with much more depth today. At the time that these were written and for hundreds of years, we could not entirely *get* what was being said. In the light of the gospels, it all fits together and makes sense. How did authors writing thousands of years ago know what to write so that this would be fulfilled and fleshed out hundreds of years later? You can disparage the Bible and you can make up the most absurd theories about it; but none of these theories pan out logically and every theory which denigrates Scripture leaves more unexplained than the theory explains.⁶

There are other theological theories about this chapter—that it is not prophetic, but that it simply expresses the hopes and dreams of David. However, that approach does not explain how these things just happened to come to pass; nor does that explain how we can have such words which speak of Solomon and also speak of our Lord in His 1st and 2nd Advents. Nor does this explain just how neatly David is a shadow image of our Lord in His 1st and 2nd Advents and how neatly Solomon is a shadow image of our Lord in the Millennium.

You have to bear in mind that, at the heart of these theories is, the Bible cannot be the Word of God; the Bible must be simply the writings of men and it cannot be prophetic. These assumptions must shape the theories of the critic. Now, this does not mean that the believer should not look at the Bible critically and said, *what if Jesus put all the Scriptures in a suitcase and meandered around trying to fulfill everything that He read?* And then you follow such an hypothesis to its logical end, which ends up being a complete rejection of what we know about human nature. Paraphrasing what I read in Josh McDowell many years ago, you can figure Christ for a lunatic or a charlatan or the Lord and Savior of us all; but you cannot call Him simply a good and moral man, because that is an illogical hypothesis which is not borne out by any of the historical evidence. So, it is okay to think about and logically pursue this or that hypothesis, as long as you do this in the pursuit of truth as opposed to giving yourself and excuse to turn away from the Word of God.

The time frame of this chapter: because of the way the writers of Scripture were, one chapter does not necessarily following another chapter chronologically. One commentator suggests that this chapter may have taken place long after chapter 6. However, I think that it is reasonable to place this immediately after 2Sam. 5–6. In this chapter, David makes reference to his cedar palace (2Sam. 5) and to building a permanent cedar structure for the Ark of God (from 2Sam. 6). So, it does make sense for this to occur in close conjunction with the previous two chapters. Furthermore, it is found in this order in both Samuel and Chronicles. To place this in time before the previous chapters would make little sense; and to place this a decade or so after the previous chapter would be possible, but only after a lot of explaining. Therefore, it is reasonable to place this chapter close in time to the building of David's palace and the moving of the Ark into Jerusalem. That would also provide a ready explanation as to why David did not make any attempt to bring the Tabernacle to Jerusalem—there would be no need to if he built a Temple for the Ark. There is no pressing reason to set up the time frame any differently (there is one phrase

⁶ A lot like the theory of evolution.

where David is said to be at peace and not dealing with his enemies, and some use this phrase to propose that this chapter occurred much later in time; we will cover that phrase when we come to it).

To sum up this chapter with a few words: *it is not what we do for God but what God does for us which is important.*

Chapter Outline

Charts, Maps and Short Doctrines

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 2Samuel 7

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 (vv. 1–2) 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. 5–7, 13).
<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. 11, 16, 19, 25–27, 29).
<i>House = Family</i>	Although this is a legitimate rendering of <i>house</i> , it is not so used in this chapter.
<i>House = Family Line</i>	Even with all of these meanings, we have a difficult time figuring out which one to apply in v. 18, 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.

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).

This chapter closely parallels **1Chron. 17** and it is always interesting to see if there is something to be found in a parallel passage which is not found in the original. At the end of this study, I will recommend that you examine **1Chron. 17** next.

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David speaks to Nathan, and Wants to Build a Permanent House for the Ark of God

1Chronicles 17:1–2

Slavishly literal:

Moderately literal:

And so he is that dwells the king in his house and Y^ehowah causes rest to him from round about from all his enemies.

2Samuel
7:1

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.

And it just so happened that, when the king was living in the royal palace, Jehovah gave him rest on every side from all of his enemies.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so he is that dwells the king in his house and Y^ehowah causes rest to him from round about from all his enemies.

Septuagint

And it is when the king sat in his house, and the Lord had given him an inheritance on every side free from all his enemies round about him;...

Significant differences:

It is unclear what God has given to David in the Greek. *An inheritance* is really part of the verb in the Greek (as *to rest* is part of the verb in the Hebrew). The Greek translators may be looking at the same Hebrew verb that we look at, but they chose to translate it with a verb which has a slightly different emphasis. The Latin and Syriac agree with the Hebrew.

Thought-for-thought translations; paraphrases:

CEV

King David moved into his new palace, and the LORD let his kingdom be at peace.

Good News Bible

King David was settled in his palace, and the LORD kept him safe from all his enemies.

NET Bible®

The king settled into his palace [Heb "house" (also in the following verse)], for the Lord gave him relief [Or "rest"] from all his enemies on all sides [The translation understands the disjunctive clause in v. 1b as circumstantial-causal.].

New Century Version

King David was living in his palace, and the Lord had given him peace from all his enemies around him.

New Life Version

King David lived in his house. The Lord had given him rest from all those around him who hated him. At this time,...

New Living Translation

When King David was settled in his palace and the Lord had given him rest from all the surrounding enemies,...

Revised English Bible

Once the king was established in his place and the LORD had given him security from his enemies on all sides,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	While King David was living in his house, the LORD gave him peace with all his enemies around him.
HCSB	When the king had settled into his palace and the LORD had given him rest on every side from all his enemies,...
JPS (Tanakh)	When the king was settled in his palace and the LORD had granted him safety from all the enemies around him,...
New Intl. Readers Version	The king settled down in his palace. The Lord had given him peace and rest from all of his enemies who were around him.

Literal, almost word-for-word, renderings:

The Amplified Bible	WHEN KING David dwelt in his house and the Lord had given him rest from all his surrounding enemies,...
English Standard Version	Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies...
New King James Version	Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around,...
Young's Updated LT	And it comes to pass, when the king sat in his house, and Jehovah has given rest to him round about, from all his enemies,...

What is the gist of this verse? V. 1 sets the initial scene; David is given rest from his enemies and he is sitting in his house.

2Samuel 7:1a			
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
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
kîy (כִּי) [pronounced kee]	for, because; that; when	explanatory conjunction; preposition	Strong's #3588 BDB #471
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^h V]	to remain, to stay; to dwell, to live, to inhabit; to sit	3 rd person masculine singular, Qal perfect	Strong's #3427 BDB #442
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
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
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: And it is, when the king lived in his [royal] home... The first phrase, *and so it is,...* often implies chronological order. It implies a natural following from what has gone before. I will be discussing the time frame

for these events in greater detail later on in this verse, but these words often affix these events either chronologically or logically to what has come before.

When we examined the previous couple of chapters, I suggested that we do not really know when David fought against the Philistines. It was clear that he fought against them early on, and possibly even before moving to Jerusalem; however, this verse here indicates that David did enjoy a period of time wherein he enjoyed peace from his enemies. This began when he moved into his royal home. I think the idea is, David had his palace built for him by Hiram and once David moved in, he enjoyed some peace. We are not told exactly how long, but apparently for a period of a few years.

It is interesting to note that the verb *yâshab* (בָּשַׁב) [pronounced *yaw-SHAH^BV*] is found a half-dozen times in this chapter and *bayith* (בַּיִת) [pronounced *BAH-yith*] is found 15 times, and the name YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*] is found about 12 times. These words mean *to live, to dwell, to stay; house, Temple, dynasty; Jehovah*. Not coincidentally, part of this chapter will be about the house (or *Temple*) where Jehovah will stay. However, the even greater topic of this chapter is the dynasty of David which will remain on this earth forever, which dynasty is David's Greater Son, Jehovah God.

2Samuel 7:1b

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
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
nûwach (חָוַח) [pronounced <i>NOO-akhk</i>]	<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.			
Gnana Robinson, whose opinion I generally do not trust, says that this word does not refer to a physical rest, as in relaxation, but it signifies that David has come to a settled position. ⁷			
lâmed (ל) [pronounced <i>l^e</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
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
çâbîyb (בִּיב) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle</i>	adverb	Strong's #5439 BDB #686

The *min* preposition and *çâbîyb* mean *from round about, from every side*.

⁷ Paraphrased from Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans's Publishing Co., Grand Rapids, ©1993; p. 187.

2Samuel 7:1b

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
kôl (כֹּל) [pronounced <i>kohl</i>]	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
ʿâyab (אֵיב) [pronounced <i>aw-YA^aV</i>]	<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: ...that Y^ehowah give him rest from every side from all of his enemies. After moving into his palace in Jerusalem, the one built for him by Hiram, king of Tyre, David enjoyed a period of peace in his life. Recall that, for much of his life, David has been on the run from Saul, and on both sides of that, he was at war regularly with the Philistines. At this point, David gets a little R and R.

Application: As growing believers, we are going to face a variety of circumstances. There will be times in our lives when God gives us rest from our enemies round about. David takes this opportunity to ponder some spiritual decisions. When God gives you some R and R, what do you do with it? Is doctrine put on the back burner while you fly off to Mexico, New Orleans, SF or wherever? Do you get so involved with your day-to-day activities (doing the yard, cleaning the house, shopping) that you neglect Bible doctrine? When God trusts you with some downtime, use it wisely. Continue your intake of doctrine. Consider your life options. Consider your plans for the future. But, make certain that you still allot the proper amount of time to doctrinal intake. In fact, with downtime, most of the time, you can increase your intake.

Application: This is an aspect of our lives which few of us appreciate. There will be periods of relative calm in our lives (Joshua 21:44 23:1 2Sam. 7:1 1Kings 5:4). We have this or that problem, but, for the most part, we are at peace with our family, in our workplace, and, when we go off to Bible class, we do not have a myriad of financial or physical problems weighing upon us, so that we may take in the teaching of the Word of God without being mentally distracted by our problems. If this is your life at this point in time, you need to appreciate it and thank God for it. It is nice to have a time that we can rest. We need to wisely use the time which God has given us. **Redeeming the time, for the days are evil** (Eph. 5:16). God did not leave you here on this earth after salvation just to take up space; and most of the time, not so you can repeat and embellish your glowing testimony.

Application: In this time that we have on earth, we need to realize 2 things: (1) we need to grow spiritually and (2) we are not alone on this earth. We are going to interact with believers and unbelievers alike; that is part of our life; and we ought to interact with them with doctrine in our souls. We should not look at Charlie Brown, whom God has put in our path, and try to figure out what we can get from him. It is better to ascertain why God placed that person in our lives and how we can interact honorably with him.

It is this sentence which causes many commentators to place these events farther down the road in David's reign. Keil and Delitzsch write *From the words "when the Lord had given him rest from all his enemies round about," it is evident that David did not form the resolution to build the temple in the first years of his reign upon Zion, nor immediately after the completion of his palace, but at a later period.*⁸ The idea is, this portion of v. 1 indicates that David has been at war with his enemies for awhile, and now is enjoying some peace.

⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:1-3.

Let me offer up a different perspective. Israel has always been surrounded by enemies—in some ways, this is the point the book of the Judges. So, for God to give David rest from every side of his enemies can imply that this follows a set of battles, but such an implication is not absolutely necessary. The writer of Samuel (probably David or Nathan) is not necessarily recording these things a few days after these incidents occur. In fact, back in 2Sam. 5, we have already listed David's wives and sons and the length of time which he reigned over Israel. If these words were not inserted several years after David's death into this narrative, then it means that the writer was looking at this point in David's life from an historical perspective. Let's say that someone like Nathan the prophet writes these words and records this information all at once. In 2Sam. 5, the writer of Samuel gives us an overall view of David's kingship, including the number of years that he reigned, as well as the wives and children he fathered. If we have such an overall view as far back as 2Sam. 5, then the author recognizes that there were periods of time in David's life when he was at war and there were times when he enjoyed peace. This is a period of peace, and so designated by this writer does not mean that it follows immediately on the heels of lots of fighting. It makes just as much sense for such a writer, taking the long view, to simply recognize this as a period of peace.

Let me present a slight tweaking to my theory that someone wrote this at the end of David's life: at the beginning of any reign of a king, the official record keeper would write down something like, And King Charlie Brown reigned over all of Israel ___ years and he slept with his fathers after living ___ years. His wives were Missy, Prissy, Sissy, and ___; and his children were ____. As time goes on, these blanks are filled in by either the same writer, or someone who comes along later. This could possibly explain 2Sam. 13:1, which reads: *Saul was ___ years old when he began to reign, and he reigned ___ and two years over Israel.* The problem with my approach is, we should not find the words *and two* in this passage if the numbers were supposed to be added later. Furthermore, we would have known his age at the beginning of his reign. It is a nice theory, but there is no real corroboration for it. An explanation which is just as reasonable is, after much of this had been written, someone went back and inserted the basic king information at the very beginning. This is called a gloss and it does not mean that it does not belong in the Bible; it simply means that someone wrote it down after some of the historical information had been written down.

In any case, in order for the writer to say that David was enjoying peace from his enemies from all around does not require that David has just returned from battling 3 or 4 enemies over a period of a decade; it could also mean that the author had a wider scope of David's life and wars, and recognized that this was a period of peace.

Let me summarize what I have written:

When Did God Give David the Davidic Covenant?

1. The focus of this chapter, although not clear yet, will be the Davidic Covenant; what God will promise with regard's to David's line.
2. The author of this passage makes reference to a period of peace in David's life.
3. For this reason, some have alleged that these events must take place *after* some of the wars and battles found later in the book of 2Samuel.
4. Although this is a possibility, it does not make everything fall into place. This approach is not the key to the puzzle.
5. David has not had a life of peace; Saul had him on the run; David had altercations with various groups, and, since becoming king, there are been situations of intrigue (Ishbosheth) and some specified wars (the taking of Jerusalem).
6. Saul had also spent much of his kingship at war with various nations.
7. Therefore, for an author to say that God had given David peace from his enemies at every side, could simply indicate that, finally, David is at home in his own home, enjoying a little peace and quiet. He had not had this for at least a decade of his life; and the king before him never seemed to enjoy much peacetime either. What I am saying is, these things can be in the mind of the author as he commits these words to paper (well, velum, or whatever).
8. It is also possible that the author of this chapter (possibly David himself) is writing years after these events, which means that the wars which David has been involved in weigh heavily on his mind.

When Did God Give David the Davidic Covenant?

Therefore, making this statement, ...when Y^ehowah give him rest from every side from all of his enemies is apropos.

9. The chapter here fits in well with the timeline of David moving into his new cedar home and his moving the Ark of God into Jerusalem, but not the Tabernacle.
10. This time frame helps to explain *why* David did not move the Tabernacle to Jerusalem as well—his mind was on building a permanent residence for Jehovah (actually, for the Ark of God).

I should point out one thing: David did not see the Ark of God as being God. This was not an idol in David's eyes. David did not go and bow down before and pray to the Ark of God. Now, he might, in the latter third of this chapter, pray while in the tent which he made for the Ark; but at no time does he treat the Ark as though it is something to be worshiped as God.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

If you are cool with these chapters being in roughly chronological order and see no reason to shake things up, you can skip this section. If you want to read further about other opinions on the timeline, I have them below:

Other Opinions on the Timeline

Theologian	Opinion
Barnes	<i>There is no indication how soon after the bringing up of the ark these things occurred, but it was probably at no long interval.⁹</i>
Clarke	<i>And the Lord had given him rest – This was after he had defeated the Philistines, and cast them out of all the strong places in Israel which they had possessed after the overthrow of Saul; but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans. See 2Sam. 8:1–14.¹⁰</i>
Gill	<i>[David remained in his cedar house] which Hiram's servants had built for him, having no occasion to go out to war...and the Lord had given him rest round about from all his enemies; both at home and abroad; though this rest and peace did not last long; for the next chapter gives an account of each of the people he was engaged in war with (2Sam. 8:1).¹¹</i>
Henry	<i>[David] had not been long at rest, nor was it long before he was again engaged in war; but at present he enjoyed a calm, and he was in his element when he was sitting in his house, meditating in the law of God.¹²</i>

⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 7:1.

¹⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 7:1.

¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:1.

¹² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 7:1–3.

Other Opinions on the Timeline

Theologian	Opinion
Keil and Delitzsch	<p><i>From the words “when the Lord had given him rest from all his enemies round about,” it is evident that David did not form the resolution to build the temple in the first years of his reign upon Zion, nor immediately after the completion of his palace, but at a later period (see the remarks on 2Sam. 5:11, note). It is true that the giving of rest from all his enemies round about does not definitely presuppose the termination of all the greater wars of David, since it is not affirmed that this rest was a definitive one; but the words cannot possibly be restricted to the two victories over the Philistines (2Sam. 5:17-25), as Hengstenberg supposes, inasmuch as, however important the second may have been, their foes were not even permanently quieted by them, to say nothing of their being entirely subdued. Moreover, in the promise mentioned in 2Sam. 7:9, God distinctly says, “I was with thee whithersoever thou wentest, and have cut off all thine enemies before thee.” These words also show that at that time David had already fought against all the enemies round about, and humbled them. Now, as all David's principal wars are grouped together for the first time in 2 Samuel 8 and 10, there can be no doubt that the history is not arranged in a strictly chronological order. And the expression “after this” in 2Sam. 8:1 is by no means at variance with this, since this formula does not at all express a strictly chronological sequence.¹³</i></p>
<p>Let me comment on Keil and Delitzsch ideas: although it is true that these chapters are not necessarily in a chronological order, we ought to have good reason to scramble them to achieve a chronological order. We've already had two Philistine invasions (2Sam. 5) and a history of military confrontations under Saul; so saying that God gave David rest on every side from his enemies, fits in well with these chapters occurring in chronological order.</p>	
Wesley	<p><i>That is, was settled in the house which Hiram's men had built for him, then he reflected upon the unsettled state of the ark.¹⁴ I think what Wesley says is key—David is thinking about the Ark and the Tabernacle, now both in different cities.</i></p>
<p>Quite obviously, my opinion lines up with Barnes, Gill, Henry and Wesley.</p>	

Chapter Outline

Charts, Maps and Short Doctrines

Why do I make any sort of a deal out of *when did these events occur?* The narratives in the Word of God are often like a jigsaw puzzle and we must figure out how to put the pieces together so that they fit and make sense. It is possible that David has spent the previous 10 years in war, and now, during a respite, starts thinking about his palace and about the Ark of God. It is also possible—and more likely, in my opinion—that this simply is an event which takes place in the order that we find 2Sam. 1–7—an event which takes place after David has taken Jerusalem and united all of Israel; and after he has moved the Ark of God into Jerusalem.

So, David has just moved the Ark into Jerusalem with great fanfare and celebration. As we have studied, this action was extremely important, as bringing the Ark into Jerusalem—but outside of the Tabernacle—represents Jesus coming into Jerusalem at His 1st Advent. Generations of Israelites never actually saw the Ark of God. It was inside a compartment inside of the Tabernacle (called the Holy of Holies), and only the High Priest saw the Ark. The High Priest went into the Holy of Holies once a year on the Day of Atonement to sprinkle blood on the Mercy Seat of the Ark (if you do not know what I am talking about, see the doctrine [Ark of God](#) or refer back to the previous few chapters where it is discussed in much greater detail). In fact, we may reasonably assume that there may have even been some Israelites who did not know even that the Ark of God existed and where it was.

¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:1–3.

¹⁴ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 7:1.

After all, we have people in the United States who do not know the gospel of Jesus Christ, even though they may live in a city of 1000 churches or in a household where some have believed in Jesus Christ. But, my point is, inside the Tabernacle, the Ark represents Jesus Christ to come. However, when the Ark was carried into Jerusalem, visible to everyone, this represents our Lord Jesus Christ at His 1st Advent coming into Jerusalem.

In the celebration, all of those interested in Israel could see the Ark move by them, carried by Levites. Then it was placed inside of a tent, which represents Jesus in His human body. Those with positive volition who have come to Jerusalem for this celebration represent believers at the time of our Lord, who recognized Him as the Messiah (the Christ).

In reading over the previous two paragraphs, it occurs to me that, if you have just picked up this particular chapter to read, you may not be familiar with all of these terms.

A Brief Old Testament Dictionary

Old Testament Term	Definition	Further Commentary
Ark of God	This was a small box made of acacia wood and overlain with gold (representing the humanity and deity of our Lord).	As point out, this was not an item to be worshiped. For further information, see: http://kukis.org/Doctrines/ArkCovenant.htm
Mercy Seat	On top of the Ark was a rectangle of pure gold, upon which the High priest would sprinkle blood once a year. On both sides of the Mercy Seat were figures of two cherubs (angels).	The gold mercy seat represents the holiness of God. The blood sprinkled upon it represents the sacrifice of Jesus Christ which attains the mercy of God for us. The two angels represent the elect and fallen angels and the angelic conflict.
Holy of Holies	The Holy of Holies is a compartment (room) inside of the Tabernacle of God. No one went into this room but the High Priest, and he entered it only once a year. He was the only man to see the Ark of God in many generations.	The room inside the Tabernacle represents the throne room of God as well as the absolute holiness of God. Man, in his sinful state, has not access to this place.
Tabernacle of God	This is a large, semi-permanent tent, in and around which the worship of Jehovah Elohim is performed.	Interestingly enough, the furniture of the Tabernacle form the shape of a cross, which is partially hidden from sight. See: http://kukis.org/Doctrines/TabernacleModel.htm
High Priest	The High Priest is a direct descendant of Aaron and he is man's link to God. The High Priest is the intermediary between man and God, representing man to God.	This High Priest represents Jesus Christ (Heb. 2:17 3:1 4:14–15). He is our true Mediator (1Tim. 2:5).
Jerusalem	This is where David chose to have the capitol of all Israel.	This will be where Jesus Christ chooses to reign from during the Millennium.
1st Advent	This is the time frame when Jesus walked this earth.	His 2 nd Advent will be when He returns to the earth at the end of the Tribulation.

As I plow through these books of God, chapter by chapter and verse by verse, it makes me realize that most believers do not have a full comprehension of many of the terms which I use. These may be terms common to the Bible, but not always taught; and some terms may have been from the Colonel's vocabulary. This realization makes me think that perhaps I should have one or two dictionaries at the very beginning of every chapter so that, when I toss out the term *mercy seat*, it is more than just a meaningless term. I will take my own suggestion under advisement.

Another alternative is to publish a few dictionaries online and link to them.

Another alternative is to link to dictionaries which are already available online. I have begun a dictionary, but I have not completed it.

Chapter Outline

Charts, Maps and Short Doctrines

Since I am in the midst of thinking about a Bible dictionary, let me suggest some others which may be found online:

Online Bible Doctrines and Theological Dictionaries

One of the best lists can be found at Griffin's Grace Bible Church (there are easily 100 or more visuals here):

<http://www.joegriffin.org/MediaMins/visuals.asp>

A list of about 30 doctrines:

<http://www.countrybiblechurch.us/Doctrines/index.html>

A list of about 30 topics:

<http://www.fgbible.org/index.htm>

A list of about 30 topics:

<http://deanbible.org/andromeda.php?q=f&f=%2FDoctrines>

A list of about 50 or so doctrines:

<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/Bible-Doctrines.htm>

There are in excess of 50 booklets which may be ordered from Thieme Ministries, and there are a handful of these which are available online:

<http://www.rbthieme.org/publicat.htm>

There are about 250 words and doctrines at grace notes (these appear to be notes based partially or fully upon Bob Thieme's teaching):

http://www.gracenotes.info/GN_Topics_FrameSet.htm

This is an excellent tool to search through many of 5 famous Bible dictionaries (like Smith's, ISBE, etc):

<http://net.bible.org/dictionary.php>

You may also download e-sword and these same dictionaries and search them from your own computer:

<http://e-sword.net/downloads.html> (I highly recommend this free computer Bible/Bible resource tool)

Online Bible Doctrines and Theological Dictionaries

My own lists:

A list of almost every discussion of every term or concept found in my online writings (there will be thousands of entries here):

<http://kukis.org/Doctrines/OTTopics.htm>

A list of the doctrines which I have formally examined (there are 83):

<http://kukis.org/page3.html>

Bobby Thieme has mentioned publishing a dictionary of sorts online, but that has not come to pass yet.

I have included this as part of *The List*.

Chapter Outline

Charts, Maps and Short Doctrines

2Sam. 7:1 ([And it just so happened that, when the king was living in the royal palace, Jehovah gave him rest on every side from all of his enemies](#)) is in stark contrast to 2Sam. 11:1–2, where David is restless, it is night, and he should be with his men at war. David, in 2Sam. 7, is at peace and legitimately at home. His mind is on spiritual things, which explains his conversation with Nathan (to follow in the next verse). However, when we get to 2Sam. 11, David will be at home when he should not be; and therefore, his mind goes to more carnal things. The idea is, when you are out of the geological will of God, then this messes you up with regards to living the Christian life.

Application: One of the simplest things in the world is divine guidance, and this throws most believers into a tizzy. *Where should I be? What should I be doing?* These are not difficult concepts. First of all, you need to be in fellowship. That means, when you sin, then you immediately name that sin to God. Not that very day, but that very second. When it is time to go to work, you ought to go to work. When your church opens the doors for Bible class, you ought to go to listen to Bible doctrine. On your off days, when church is not in session, you need about an hour's worth of doctrine and you fit it in at the most opportune time. For me, I had to start getting up early in the morning for doctrine. I found that, if I waited until the end of the day, most of the time, I just fell asleep or could not concentrate. As a morning person, Bible doctrine is best for me in the morning. You ought not to go to places which essentially encourage you to sin (strip clubs, bars, if drinking too much and/or chasing women is a personal weakness, etc.). You need to order your time so that legitimate activity does not overwhelm your spiritual growth (you may be in love with this little missy, but you cannot spend every extra moment with her if that keeps you from God's Word). You also need to sleep and eat. Now, I have pretty much taken care of 23 hours of your day, and maybe more.

Application: *What if I need to move, marry, change jobs? What do I do? Flip a coin?* 1Cor. 7:20 tells us, **Let each man remain in the condition in which he was called.** Do not make life-changing decisions. If God moves you, then you move; if God requires you to change jobs, then you change jobs. However, wherever you are called, you remain where you are called, until you have good and clear doctrinal reasons for doing otherwise. I have personally been in a particular situation at my previous job, and the first 4 or 5 times it occurred, I stayed at the job. The last time it occurred, 15 years later, I left that job. In all of these decisions, I made the correct decision. We are not to simply leave a job because it is difficult or we have one or two difficult co-workers or a difficult boss; we hang in there and do our jobs as unto the Lord. Quite obviously, if you are recently saved and are in a job which requires you to sin as a part of the job, then that is reason to find new employment. However, if you can continue working there without sinning, then you do that. If your boss requires you to perform some dishonest activity, whether lying to customers, clients or the government, then you have reason to leave. If you can discontinue that approach and still do your job, then you no longer have a reason to leave.

Application: Once you become a believer, God is not going to just bless whatever it is that you do. If you marry the wrong person, there will be hell to pay, even if that other person is a believer. So your decisions as a believer become important to your own peace of mind. Bad decisions will increase the difficulties and unhappiness in your life. That is why Paul suggests that, you remain in whatever state you are when called. Do not think that, you are a believer and whatever thing you do, God is going to make it all swell. Now, in a sense, He does. He can take your life, your sins, your bad decisions, and make it all good (Rom. 8:28), but your sins and bad decisions will have unpleasant repercussions. You cannot make a bad decision, and then turn around and say, "Why did God let me marry this guy? What did God let me change jobs?" Part of the Christian life is learning how to make good decisions. That requires doctrine in the soul. If you have just become a Christian or if you have just realized that doctrine is absolutely necessary to your Christian life, then you put off the life-changing decisions until you have some doctrinal sense.

David is a man with doctrine in his soul. He has been making a series of good decisions. At this point, he has made an extremely important decision. He begins to express this decision in v. 2.

<p>And so says the king unto Nathan the prophet, "Look, please: I am dwelling in a house of cedar [trees] and the Ark of Elohim is dwelling in a midst of the curtain."</p>	<p>2Samuel 7:2</p>	<p>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."</p>
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The king then said to Nathan the prophet, "Listen, if you would: at this time, I am living in a house made from cedar trees, yet the Ark of God remains within a cloth partition inside a tent."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	He said to Nathan the prophet, "Do you see that I dwell in a house of cedar, and the ark of God is lodged within skins?"
Masoretic Text	And so says the king unto Nathan the prophet, "Look, please: I am dwelling in a house of cedar [trees] and the Ark of Elohim is dwelling in a midst of the curtain."
Septuagint	...that the king said to Nathan the prophet, Behold <u>now</u> , I live in a house of cedar, and the ark of the Lord dwells in the midst of a <u>tent</u> .
Significant differences:	Both the Greek and Syriac have <i>see now</i> rather than <i>look please</i> ; however, that is a legitimate translation of the Hebrew particle. The Greek has that the Ark is inside of a <i>tent</i> ; the Hebrew and Syriac have <i>curtains</i> instead (which would be the flaps of the tent). It is possible that the Greek translators were taking a minor liberty with the text.

Thought-for-thought translations; paraphrases:

CEV	Then one day, as David was talking with Nathan the prophet, David said, "Look around! I live in a palace made of cedar, but the sacred chest has to stay in a tent."
Good News Bible (TEV)	Then the king said to the prophet Nathan, "Here I am living in a house built of cedar, but God's Covenant Box is kept in a tent!"
New Century Version	Then David said to Nathan the prophet, "Look, I am living in a palace made of cedar wood, but the Ark of God is in a tent!"
NJB	...the king said to the prophet Nathan, 'Look, I am living in a cedar-wood palace, while the ark of God is under awnings.'
New Life Version	the king said to Nathan, the man who spoke for God, "See now, I live in a house of cedar wood. But the special box of God stays within tent curtains."

New Living Translation ...the king summoned Nathan the prophet. "Look," David said, "I am living in a beautiful cedar palace,[a] but the Ark of God is out there in a tent!"

Mostly literal renderings (with some occasional paraphrasing):

Easy English (Pocock) One day, David said to Nathan, the *prophet, `I am living in a palace. And my palace has the best wood, from trees called cedars. But the *ark of God is still in a tent.'

God's Word™ So the king said to the prophet Nathan, "Look, I'm living in a house made of cedar, while the ark of God remains in the tent."

HCSB ...the king said to Nathan the prophet, "Look, I am living in a cedar house while the ark of God sits inside tent curtains."

New Intl. Readers Version Then the king spoke to the prophet Nathan. He said, "Here I am, living in a palace that has beautiful cedar walls. But the ark of God remains in a tent."

Literal, almost word-for-word, renderings:

The Amplified Bible ...The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains.

LTHB The king said to Nathan the prophet, See, now, I am living in a house of cedar, and the ark of God dwells within tent curtains.

NASB ...that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains."

Young's Updated LT ...that the king says unto Nathan the prophet, "See, I pray you, I am dwelling in a house of cedars, and the ark of God is dwelling in the midst of the curtain."

What is the gist of this verse? After moving the Ark to Jerusalem, and after his palace had been built, David spoke to Nathan the prophet, commenting on how he (David) lived in a palace, but the Ark of God was just inside of a tent.

2Samuel 7:2a

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
ʾâmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾel (אֶל) [pronounced e]	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
nâbîy ^ʾ (אֲבִיבִים) [pronounced naw ^b -VEE]	spokesman, speaker, prophet	masculine plural noun with the definite article	Strong's #5030 BDB #611

Translation: [The king then said to Nathan the prophet,...](#) This is the first time that we hear of Nathan the prophet (this is not one of David's sons born to him in Jerusalem; that would make little sense, timewise¹⁵). He is introduced here without any fanfare. We do not know how he and David met, at which point David began asking his advice, or anything else. This does represent a change or an addition to David's entourage. Prior to this, David would inquire of the High Priest via the Ephod to determine what to do. Here, there is no Ephod, and, as far as we can tell, no other things used in determining God's will. It is also interesting to note that Nathan will give his first best guess to David's proposition, and later, God will speak to Nathan and straighten him out, which means that Nathan will go back to David and give a new opinion.

Nathan will show up at 3 key points in David's life: here, where David desires to build a temple for the Ark of God; when David sins by taking Bathsheba and killing her husband (2Sam. 12); and, at the very end of David's life, Nathan was a key player in seeing that Solomon be placed on the throne as David's successor (1Kings 1). Just as important, Nathan's writings are one of the sources for the history from this period of time (1Chron. 29:29 2Chron. 9:29). It is possible that he is the principle author of Samuel and the first portion of Kings.

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 (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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
`erez (אֲרֵז) [pronounced EH-rez]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72

Translation:...“[Look \[here\], please: I live in a house \[made of\] cedar \[trees\]...](#) This most assuredly places us after Hiram, king of Tyre, builds a house for David out of cedar. From what follows, it will be obvious that these events take place after David brought the Ark of God into Jerusalem.

David recognizes that God has blessed him greatly. He looks around and he recognizes all that God has done for him (which is something you ought to do yourself); and he becomes concerned about the Ark which he brought to Jerusalem.

¹⁵ David's son, Nathan (2Sam. 5:14), was probably named after the prophet Nathan.

Application: A decade or so ago, I opened my eyes and looked around and realized just how much God had blessed me. Do I have each and every thing that I want? Not necessarily. Do I have a better life and more blessings than anyone on my street? I have no idea. But what I do know is, God has given me a great deal in this life by way of material possessions, time, health, and, of course, stunning good looks. Could I have a newer car, a larger house, more time, better health, and be even more ruggedly handsome? A definite yes to most of those, and a possible yes to the final thing (I'll admit that Russell Crowe or Brad Pitt may have something on me). But, I recognize that I am in a good place enjoying the wonderful benefits which God has given me. I have a reason for still being alive, and it is not simply to pursue hedonistic pleasures. David also recognizes the great blessings which God has bestowed upon him, and he wants to do something, anything, to show his gratitude and his respect.

We do not know the size of David's palace. My guess is, there were several sets of rooms for his wives and families; however, I don't know that it was as large as the castles we read about in the British Isles. I would suspect that some reading this actually have a house which is larger than David's and is more pleasant to live in, with all the modern conveniences that we have. Our air conditioning, heating, dishwashers, ovens, stoves and refrigerators are things which David, at best, could only dream about; and most of us take these things for granted. I would suspect that had David stepped into the average American home, he would have been completely blown away by what we have. However, for him, as King over all Israel, what David had and where he lived was quite fabulous, given that day and age.

Application: Now, I mention this because you may live in a 30 year old house which is ho-hum average; and you know so many people who live in nicer houses. You may drive a car which is also a bit worn and now considered a late-model car; and you may think that God ought to give you more. What you have is every bit as much as what David had. In his day, what David had may have seemed to be quite impressive; but what we have today by way of modern American housing would simply blow him away. You should not discount your own blessings if God has given you the same thing as He has given your next door neighbors. You should not discount your blessings if you just happen to know 20 other families who live in a lot nicer house than you do. You let God deal with them and you deal with your own relationship with Him as directed by Bible doctrine. Your eyes need to be on God, not on other people and not on things. How do you look toward God? Bible doctrine. You learn Bible doctrine from your right pastor-teacher.

Application: Given that you probably have more by way of conveniences than David did, should indicate to you that an abundance of material possessions is not all that there is to life. I see tons of kids who have far more material possessions than I had as a kid. I have been in the homes of *poor* people who have more things than I had when I was growing up, yet some of them think that they have been short-changed (I do not, by the way). The key is your capacity for life, and David had a great capacity for life.

Application: You may think, *I just want to have more than everyone else; or, I want my fair share; or, I just want these additional items and I will be happy.* It isn't like that. Happiness comes from within; happiness does not depend upon material blessings, happiness depends upon your capacity for life. I don't care what you have and how much more stuff that you have than Charley Brown down the street; you will not be happy consistently apart from spiritual growth.

Matthew Henry contrasts the thinking of Nebuchadnezzar with David: *[David] was not called out to serve God and Israel in the high places of the field, instead, he would employ his thoughts, and time, and estate, in serving him another way, and not over-indulge himself in ease, much less in luxury. When God, in his providence, gives us rest, and finds us little to do of worldly business, we must spend this time wisely. How different were the thoughts of David when he sat in his palace from Nebuchadnezzar's when he walked in his! Daniel 4:29–30 reads: [At the end of twelve months he was walking on the roof of the royal palace of Babylon, and the king answered and said, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" That proud man thought of nothing but the might of his own power, and the honour of his own majesty; David's humble soul is concentrating on how to glorify God, and give honour to Him. David's life](#)*

reveal how *God resists the proud, and gives grace and glory to the humble*. David considered the stateliness of his own habitation (*I dwell in a house of cedar*), and compared with that the modest habitation of the Ark (*the Ark dwells within curtains*), thinking this to be incongruous, that he should dwell in a palace and the Ark in a tent.¹⁶

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 (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
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
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^hV</i>]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	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
tâvek ^e (תַּוֶּכֶּה) [pronounced <i>taw-VEK^e</i>]	<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 (הַעֵיָה) [pronounced <i>y^eree-GAWH</i>]	<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 singular noun with the definite article	Strong's #3407 BDB #438

Translation: *...and the Ark of Elohim is living in the midst of a curtain.*" David brought the Ark of God into Jerusalem and he had set up a tent for it. We do not know any of the specifics of this tent, as they are not important. One might think that David simply refers here to the tent itself; and I suspect that there were cloth partitions (curtains) within the tent, wherein the Tent of God could be found. This is my hypothesis, but whether the Ark of God is within a partitioned area marked by curtains in a tent, or whether it is simply inside a tent, is not important.¹⁷

Now you may wonder why does David use the *curtains of a tent* rather than speak of the *tent* itself. This is done for emphasis; David wants to cast this inequity in the worst possible light. Certainly there are times when you favored one political candidate over another; so when speaking of your preferences, you cast one man in the

¹⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 7:1–3 (heavily edited).

¹⁷ I'll mention that Keil and Delitzsch believe that this simply refers to the tent itself. Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:1–3.

absolute worst light possible, for dramatic emphasis. Davie here speaks of his home being build from cedar wood and the Ark of God is essentially under a tarp. He compares the two residences this way for dramatic emphasis and to make a strong contrast.

To David, this is a distinct point of inequity: he enjoys a semi-permanent cedar house, yet the Ark of God—which is infinitely more important than David—is just inside a cloth partition which is inside a tent. It does not make sense, nor does it seem right.

There are several events which are spoken of here: Hiram builds a cedar palace for David; David brings the Ark of God into Jerusalem and places it inside of a tent which he prepared for it; David recognizes that there is some inequity here, that the Ark of God is in a tent while he, David, is in a palace of cedar. David speaks to Nathan the prophet about this inequity. These events had to have a specific order. I have listed some of the options below.

What Happened When?

David brings the Ark to Jerusalem, Hiram builds a cedar palace for him, and David then becomes concerned about the Ark of God, and voices this concern to Nathan.

Hiram builds a cedar palace for David, David brings the Ark to Jerusalem, all the while thinking that he needs to do more than just place this Ark within a tent (or even within the Tabernacle); so he voices his concern to Nathan.

Hiram builds a cedar palace for David, David brings the Ark to Jerusalem, and then, after a few days, recognizes that things are out of balance, that the Ark is in a tent and David is living in a palace. He voices these concerns to Nathan.

Hiram builds a cedar palace for David, David brings the Ark into Jerusalem, he goes off to war for a few months or years, and then, upon returning, begins to consider his surroundings and those of the Ark.

There are other ways of ordering these events. I mention this because, at some point in time, you may come across this or that verse, and then think that there is some kind of contradiction—that it contradicts the order of events as you see them in your own mind. Here, I simply point out there are several ways of ordering these events.

Scripture seems to place the building of David's house before the moving of the Ark. This means that David was thinking about this inequity even as early as the actual celebration of the moving of the Ark. Soon thereafter, David talks to Nathan about this situation.

These chapters in Samuel seem to lead from one to the other, if not chronologically, at least topically.

It is not absolutely necessary that we determine the exact chronology of any set of events. For some odd reason, I enjoy doing that; and, it helps to show that everything is consistent within this or that opinion of the sequence of events.

Chapter Outline

Charts, Maps and Short Doctrines

So David has come to a point of calm in his life, and he looks around and notices all that God has done for him. He is living in a palace in the city which he chose to live in, but the Ark of God is in a tent. This relative calm allows David to think and to plan, and his mind goes to spiritual things. So he has chosen to built a permanent Temple for the Ark of God, as Jerusalem is a permanent capital city for all Israel. The only problem here is, David has a limited view of things, and God sees and comprehends all of human history at once. Therefore, what seems like a good idea to David and Nathan, two spiritually mature individuals, is not God's plan.

And so says Nathan unto the king, “All that [is] in your heart, go [and] do, for Y^ehowah [is] with you.”

2Samuel
7:3

Then Nathan said to the king, “All that [is] in your heart, go [and] do, for Y^ehowah [is] with you.”

Then Nathan said to the king, “Go and do all that is in your heart, for Jehovah is with you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And so says Nathan unto the king, “All that [is] in your heart, go [and] do, for Y^ehowah [is] with you.”

Septuagint And Nathan said to the king, Go and do all that *is* in your heart, for the Lord *is* with you.

Significant differences: There is an additional conjunction in the Greek.

Thought-for-thought translations; paraphrases:

CEV Nathan replied, "The LORD is with you, so do what you want!"
Easy English (Pocock) Nathan replied to the king, `You should do whatever you have decided to do. The *Lord is with you.`

Good News Version (TEV)
NET Bible® Nathan answered, "Do whatever you have in mind, because the LORD is with you."
Nathan replied to the king, "You should go [Several medieval Hebrew manuscripts and the Syriac Peshitta lack this word] and do whatever you have in mind, [Heb "all that is in your heart."] for the Lord is with you."

New Century Version Nathan said to the king, "Go and do what you really want to do, because the Lord is with you."

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™ Nathan told the king, "Do everything you have in mind, because the LORD is with you."

New Intl. Readers Version Nathan replied to the king, "Go ahead and do what you want to. The Lord is with you."

Literal, almost word-for-word, renderings:

MKJV And Nathan said to the king, Go, do all that is in your heart, for Jehovah *is* with you.
NASB Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you."
Young’s Updated LT And Nathan says unto the king, “All that is in your heart—go, do, for Jehovah is with you.”

What is the gist of this verse? Nathan encouraged David to do what is in his mind.

2Samuel 7:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore	wâw consecutive	No Strong’s # BDB #253

2Samuel 7:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Nāthân (נָתַן) [pronounced naw-THAWN]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
ʾel (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
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
kôl (כֹּל) [pronounced koh/]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	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}]	<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
lêbab (לֵבָב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #3824 BDB #523
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
ʿāsâh (עָשָׂה) [pronounced ġaw-SAWH]	<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

Translation: Then Nathan said to the king, “All that [is] in your heart, go [and] do,... Nathan has apparently become David’s trusted spiritual advisor, although we have no idea as to what events led to this. Out of the blue, David calls Nathan in and poses this question to him: “Why should the Ark of God stay in a tent when I live in a house made out of cedar wood?” We do not know if there was more to this conversation than that; we simply know that David is concerned about this issue of inequity. David may or may not have said, “And so, I want to build a more permanent structure in which to house the Ark of God.” However, we are not told that. Nathan tells David to go and do whatever he is thinking about (whether David expressed these thoughts to Nathan or not). It is reasonable to suppose that Nathan pretty much figured out what David had in mind, even if he did not say it directly. Nathan’s non-specific answer implies that Nathan knows that David wants to produce a more permanent structure for the Ark, and implies that David has not stated this.

This simply tells us the Nathan can read David and that Nathan can give spiritual advice apart from first checking in with God directly.

Application: Why do you think that after all of this time that God puts someone in authority over David? David has come up through the ranks and he has shown great authority orientation and great humility. Why does God insert Nathan at this point, with the idea that Nathan knows what's up more than David? We need authority orientation throughout our lives; we need someone over us so that we do not become a law unto ourselves. One place where we find this in the Christian life is, we are supposed to attend a local church. It does not make any difference whether we are the president of the United States or the business CEO who works 90 hours a week. We need to be under a pastor's authority. I was a taper for a long time and there was suddenly a taper's church in my area. I had a choice—I could sit at home and play the series which I wanted to hear, without having to get into my car and drive, or I could go to this taper's church, which involved being under some limited authority. I attended the church of a handful of people, and, in the long run, it turned out to be a very good thing. During these several years before I moved to the Promised Land (Texas), I saw a lot of tapers come and go. I saw a number of people with no authority orientation (which is easy for me to spot, because I have always had authority problems). These people came and went; there was no consistency; and I can guarantee you, there was no consistency with their walk. If you can't get it together enough to attend Bible class 2–4 times a week, then your life is going to be a mess.

Application: We function as a team. Now, I say these things as a person who prefers to go it alone; in my profession, the last thing I wanted when I was teaching was to be put on this or that *teaching team*. However, when I exegete a verse, I am standing on the shoulders of hundreds of men who have prepared the way for me. These men have done work in the Greek and Hebrew; they have put together concordances, they have written commentary, they have developed translations. If I just opened the Bible and started writing, I can guarantee you, I would get next to nothing done.

Application: There is also the end result of my own work. I have no idea what will happen to it. Will it be carefully read and studied by 2 or 3 men or what? I am a link in the chain of God's plan. A great example of this is Lewis Sperry Chafer and R. B. Thieme Jr. Chafer wrote *Systematic Theology* and founded Dallas Theological Seminary, where Bob went. Chafer, in his day, was well-known to a few in Christendom in his day; but his theology was the basis for what Thieme taught his congregation for the next 50 years. Chafer's students also include Jim Rayburn, founder of Young Life (as well as many of Young Life's first staff members), Ken Taylor, author of The Living Bible translation, and numerous future Christian educators and pastors, including Howard Hendricks, J. Dwight Pentecost, Charles Ryrie, and John Walvoord,¹⁸

2Samuel 7:3b

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
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
'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

Translation: ...for Y^ehowah [is] with you.” Nathan does promise David that God is with him in his endeavors. Nathan knows enough about David and David's thinking to realize that David is pursuing this genuinely, and not for show and not to gain points with God. David's thinking seems to be straight; David himself seems to be

¹⁸ This list was taken from http://en.wikipedia.org/wiki/Lewis_Sperry_Chafer#Ministry accessed June 1, 2008.

straight; therefore, there is no reason for Nathan to assume otherwise or to assume that David's ideas are out of line. However, we are going to find out that God has a time and place for everything.

Application: This is what we want to hear. This is what we want to be confident of. We want to know that God is with us. Do you know how most Christians function? *God, what are you going to give me today? God, make it stop hurting.* This is the thrust of their spiritual life. Have you ever had a child, and all that child understood of your relationship was, *will you buy me this?* When God entrusts you with a child, you want to raise that child to think for himself and to do for himself. When he is high school, you do not want him to call you on the phone to come and tie his shoelaces. When he is 21 or 22, you want him to naturally choose to get a job and to begin paying his share of the way; and—better yet—move out and begin his independent life. This is what God wants for us. Thieme calls this being *spiritually self-sustaining*. You grow to a point where you can make spiritual decisions; you don't have to call your best friend or your pastor to figure out what to do. And, as you grow spiritually, God is with you. As you grow spiritually, you are able to figure out what to do with your life.

Application: As you grow spiritually, you do not need someone else to give you feedback, attention, encouragement and/or guidance. In fact, there will be times here you are just out there alone, all by yourself, making spiritual decisions (I mean, all by yourself by way of human interaction). You have to know, from the doctrine which is in your soul (from your inventory of ideas, as Joe Griffin puts it) what to do with your life. Although God is with us, He is not sitting on our shoulder barking out orders: "Turn left, advance forward; halt; at ease!"

Application: As you examine how you were raised; as you examine how you raise your own son—this should help you to understand how God is raising you. God teaches us through analogous situations all of the time (Jesus constantly spoke in parables). You do not train up your son to run to you for each and every problem. You do not teach your son to whine and complain when things aren't going his way. You do not teach your son to be dependent upon you for everything that he does. Now, if he comes to you and asks your advice now and again, that's alright. If he keeps you on speed-dial so that he can figure out when to turn left and when to turn right, that is a whole other thing. So should be our relationship with God. He has given us His Word and He has given us a mind which is more powerful and more complex than any computer. He has given us a human spirit where we may store spiritual information and He has given us the ability to understand the Word of God taught by a pastor-teacher. God expects there to be a union and an interaction between our minds and His Word.

David has an idea: to build a Temple for the Ark of God. He asks Nathan the prophet about it (although, I do not believe that David is specific here, given Nathan's answer), and Nathan gives him the go-ahead. What David has is an interesting idea, which did not come straight out of the Bible, but was extrapolated from the doctrine in his soul and the blessings which God had given him. Now, even though God will tell David *no*, suddenly, the idea of building a Temple for the Ark of God becomes a new spiritual thing. God did not command Moses to do this; God did not say to Moses, "Okay, once Israel is fully settled into the land, I want you to replace the Tabernacle with a Temple." Yet, not only will this come to pass, but this will be God's will, and there will be a Temple in the land of Israel longer than there was a Tabernacle. All of this proceeds from the doctrine in David's soul. He is sitting on his throne and he looks around at the marvelous cedar palace in which he lives; and then he thinks about the tent where the Ark of God is, and David realizes that this is not as things should be. Here, David's own thinking, his own spiritual maturity, intersect with God's sovereignty in a place unchartered by Scripture.

From the thinking of David's soul, as well as from his life, God paints a picture of the 1st and 2nd Advents of our Lord. In the 1st Advent, God comes to us as a man, in a humble tent. He will return and wipe out all of the enemies of Israel, just as David will do throughout his life. Then, David's son, Solomon, will reign, and he will reign over a great period of peace and prosperity, just as our Lord will reign over this earth in the Millennium. At that time, God the Son will dwell in a more permanent way on the earth, just as the Temple will be a more permanent structure build by Solomon. It is amazing how God ties all of this together, continually giving us shadows of things to come.

You may now be thinking, *this is Nathan, he is a prophet of God, and he is giving David the go-ahead; but I have read ahead, and God will tell David not to build Him a Temple; what gives?* Matthew Henry answers this: *Nathan spoke this, not in God's name, but as from himself; not as a prophet, but as a wise and good man; it was agreeable to the revealed will of God, which requires that all in their places should lay out themselves for the advancement of religion and the service of God, though it seems His will was otherwise, that David should not do this. It was Christ's prerogative always to speak the mind of God, which He perfectly knew. Other prophets spoke it only when the spirit of prophecy was upon them; but, if in any thing they mistook (as Samuel, 1Sam. 16:6—where God sends him to Jesse's home to pick out God anointed, and he looks at Elias and thinks he's the guy; and Nathan here) God soon rectified the mistake.*¹⁹ Bear in mind that David is also a man of God, and this idea has come to him, but God is not going to have David himself follow through on this.

Application: There are going to be times in your life when you get it in your mind to do this or that which seems legitimate (it might even be something you would identify as being spiritual), and God is going to let you know, in some way, that you're not going to do it. Now, God is not going to send Nathan the prophet to your house to straighten you out, nor will He appear to you in a dream, nor will he send a bolt of lightening right in your path to keep you from turning left as you are about to turn left. God speaks to you through His Word, the filling of the Holy Spirit and through a variety of circumstances (but, please do not look for signs or give to God some goofy test to help you figure out what to do). If by examining all of the facts of a situation, while filled with the Holy Spirit, with doctrine in your mind, you come to a conclusion of committing to a course of action, the next thing is to do what you have decided upon. If this is not God's will, then He will throw up road blocks. Now, if you have little or no doctrine and you have no idea how to be filled with the Holy Spirit, then your decision making process is going to be flawed, and you will decide to do some pretty spectacularly dumb things (which is why Paul urges believers not to make any big changes in their lives in 1Cor. 7:20–27). 1John 2:27: **The anointing you received from Him remains in you, and you don't need anyone to teach you. Instead, His anointing teaches you about all things, and is true and is not a lie; just as it has taught you, remain in Him.**

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God speaks to Nathan, and Gives Him the Davidic Covenant

1Chronicles 17:3–15

And so he is the night the this is a word of Y^ehowah unto Nathan, to say,... 2Samuel 7:4 **And it is on that [very] night [that] the word of Y^ehowah came [lit., is] to Nathan, saying,...**

That very night, the word of the Lord came to Nathan, saying,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text
Septuagint

And so he is the night the this is a word of Y^ehowah unto Nathan, to say,...
And it came to pass in that night, that the word of the Lord came to Nathan, saying,...

Significant differences:

None; it appears that the Greek uses *to come* as most other translators did, to render the common verb *to be*.

Thought-for-thought translations; paraphrases:

CEV

That night, the LORD told Nathan...

¹⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 7:3 (some editing).

Easy English (Pocock) That night the *Lord spoke to Nathan. The *Lord said,...
 New Living Translation But that same night the Lord said to Nathan,...

Mostly literal renderings (with some occasional paraphrasing):

HCSB But that night the word of the LORD came to Nathan:...

Literal, almost word-for-word, renderings:

English Standard Version But that same night the word of the LORD came to Nathan,...
 NASB But in the same night the word of the LORD came to Nathan, saying,...
 New King James Version But it happened that night that the word of the LORD came to Nathan, saying,...
 Young's Updated LT And it comes to pass in that night, that the word of Jehovah is unto Nathan, saying,...

What is the gist of this verse? God comes to speak to Nathan in a dream.

2Samuel 7:4

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
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
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun; with the definite article	Strong's #1931 BDB #214
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
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
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
ʿel (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

2Samuel 7:4

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
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

Translation: And it is on that [very] night [that] the word of Y^ehowah came [lit., is] to Nathan, saying,... Nathan believed that his answer was a no-brainer; that he did not need to consult God directly. He knew David's heart and intentions, and, therefore, had no problem with what David intended to do. However, God has a different plan, and He comes to Nathan that night.

You may recall that one of the difficulties in Scripture is determining just exactly how this or that occurs; here, we can be fairly certain that God comes to Nathan in a dream. However, this does not mean that God did not speak to Nathan while in a pre-REM state. The language used here and in v. 17 (where Nathan relays these words to David) emphasize the *words* which are spoken. Although one could take this and v. 17 and try to twist them to say something else, the natural understanding of this passage is, these are words which Nathan is hearing words rather than perceiving images which he sees and talks about (as in, for instance, the book of Revelation).

It is interesting that God goes and speaks to Nathan, who will then speak to David, rather than going directly to David. I think there are two issues here: (1) David is not to view himself as a king and the man to whom God speaks directly; and (2) God speaks to man through an intercessor; in this case, through Nathan. Jesus Christ is our Intercessor; it is only because of our Lord that we have access to God. So, throughout the Old Testament, we find this intercessor relationship again and again (like priests for example).

One of the problem with some Christian denominations is, they do not realize how much of the Old Testament points toward Jesus Christ in the New. Again and again, we have types in the Old Testament, which point to the anti-type, which is Jesus Christ. The mistake that many of these denominations make is, they try to bring their types into the Church Age, even though it should be clear that they should not. For instance, some Christian denominations have some sort of a priesthood—specific men who are called priests. Now, this is outright silly. In the Bible, it is clear that the only priests from the Old Testament are those who are descended from Aaron, who is a Levite (with the exception of Samuel²⁰). Quite obviously, a Catholic priest is not descended from Aaron; he is not even descended from Levi. Furthermore, an Old Testament priest, because he is physically descended from other priests, is going to be married and have children (at least, that will be the case for his father). A Catholic priest is supposed to be celibate. Now if the Jewish priesthood is based upon being a descendant from another priest and a Catholic priest cannot be a descendant from another priest, how much sense does that make? The Catholic Church has tried to copy the Old Testament, but it is a very imperfect copy and they completely ignore both the specifics and the purpose of the priesthood in the Age of Israel.

Today, we are all priests. We can all go to God as priests, because we share our Lord's priesthood. Today, having a specialized priesthood would be like having a specialized intercessory position. It would be like having a bunch of guys at your church who are called *the intercessors* or *the mediators between man and God*. You recognize that is stupid, right? Jesus Christ is our intercessor; He is the only mediator between God and man. Similarly, a specialized priesthood for today is also stupid, for the exact same reasons.

Let's say the Catholic church noticed that there are all of the animal sacrifices in the Old Testament, and decide that they want to duplicate this, but they are going to use donuts instead, which they will roast on a home barbeque

²⁰ It is possible that Samuel was part Levite, which I believe I discussed back in 1Sam. 1–2.

at the front of the church. And instead of the priest putting his hand on the parishioner's head and the other on the donut to transfer the sins, the priest will slap the parishioner on the butt with a flyswatter; and call that all good. Obviously, you see how stupid this all is—to act as though you are following some great commission of God from the Old Testament, but you change up a few details here and there to suit you. The idea that there is this specialized priesthood and that many of them go off to monasteries and live a celibate life for awhile and then they, in some cases, go to various churches and listen to people tell them their sins through an opaque screen, has as much to do with the Old or New Testaments as does my idea of the priest swatting his congregants on the butt with a flyswatter—it is just a dumb idea which is completely unrelated to the Old or New Testaments.

God has proscribed, in both the Old and New Testaments, a system of protocol, which is a rigid, long-established code, prescribing complete deference to superior rank and authority, followed by strict adherence to due order of precedence, coupled with precisely correct procedure.²¹ In other words, in the Christian life, you do not set up some sort of procedure which has some similarities with procedures in the past, and call it good, and that is what your church does for next thousand years.

Now, do not confuse this with some sort of established tradition in the church. At Berachah Church, we meet traditionally on New Year's Eve, and there is fellowship, and this has been done for about 50 years. It is a nice tradition; and yet, Bobby could stop it this year. Bob had Saturday Night at the Movies for a decade or two, and then stopped this tradition. These traditions are different from establishing a priesthood, which is, quite frankly, seen as a more spiritual function than someone who just comes to church for mass.

David and Nathan are adhering to a system of protocol, even though it is of a fairly recent origin (remember, David is only the 2nd king of Israel). But, just as Saul was to be under the spiritual authority of Samuel, so David must be under the spiritual authority of someone else, and here, it is Nathan. David's spiritual authority is also the one acting as an intercessor for him.

In vv. 5–16, we will have God's words spoken to Nathan, which Nathan is to then convey to David. These 12 verses make up the Davidic Covenant, which are also found in 1Chron. 17 and written about in Psalm 89. In v. 17, we are told that Nathan goes to David and says these things.

God is actually speaking to Nathan in a dream, but He is actually speaking to David. Although I (and almost every other exegete) combine vv. 4–17 into one part, we may outline God's Words (God is organized).

An Outline of God's Words to David

1. God tells David that he would not be building a house for Him. 2Sam. 7:5–7
2. God's Covenant to David. 2Sam. 7:8–16
 - a. God identifies Himself. V. 8a
 - b. God tells David what He has done on David's behalf up until this time. Vv. 8b–9a
 - c. What things God would do for David and for successive generations of Israel. Vv. 9b–16
 - i. David's name will be made great. V. 9b
 - ii. God will appoint a place for Israel and give Israel rest from her enemies. Vv. 10–11
 - iii. When David passes, God will raise up his son (Son) to rule after David, and a David's dynasty will be established forever. Vv. 12–16

You will notice that all of this is a gift from God to David. David is not required to do anything to receive these blessings from God.

²¹ A definition that R. B. Thieme Jr. has given about a thousand times.

Chapter Outline

Charts, Maps and Short Doctrines

“Go and say unto My servant, unto David, thus said Y^ehowah, Will you build for Me a house to my living?

2Samuel
7:5

“Go and say to My servant David, ‘Thus says Y^ehowah: Will you build for Me a house to live in?

“Go and speak to My servant David, and tell him, ‘This is from Jehovah: you are not going to build a house for Me to live in.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

“Go and say unto My servant, unto David, thus said Y^ehowah, Will you build for Me a house to my living?

Septuagint

Go, and say to my servant David, Thus says the Lord, You will not build Me a house for Me to dwell in.

Significant differences:

The Hebrew has 2 *unto*'s and the Greek uses one preposition, *face to face with*. Also, in the Greek, we have a clearly negative statement: you will **not** build a house for me. The Hebrew states this negative as a question which demands a negative answer. This will be further discussed in the exegesis. 4 early printed editions of the Hebrew, the LXX, Syriac and Vulgate all have simply *unto My servant David*. Although I am leaning toward the Greek here, I don't know really how much difference it makes.

Thought-for-thought translations; paraphrases:

CEV

...to go to David and give him this message: David, you are my servant, so listen to what I say. Why should you build a temple for me?

Easy English (Pocock)

Go to David and say, "The *Lord has sent this message to you." He says "You must not build a house for me. You are not the right man.

The Message

"Go and tell my servant David: This is GOD's word on the matter: You're going to build a 'house' for me to live in?

NET Bible®

"Go, tell my servant David: `This is what the Lord says: Do you really intend 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.

New Jerusalem Bible

'Go and tell my servant David, "Yahweh says this: Are you to build me a temple for me to live in?

New Living Translation

"Go and tell my servant David, `This is what the Lord has declared: Are you the one to build a house for me to live in?

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

"Say to my servant David, 'This is what the LORD says: Are you the one who will build me a house to live in?

HCSB

"Go to My servant David and say, 'This is what the LORD says: Are you to build a house for Me to live in?

JPS (Tanakh)

“Go and say to My servant David: Thus said the LORD: Are you the one to build a house for Me to dwell in?

Literal, almost word-for-word, renderings:

English Standard Version	"Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in?"
NASB	"Go and say to My servant David, 'Thus says the LORD, "(F)Are you the one who should build Me a house to dwell in?"
New King James Version	"Go and tell My servant David, ` Thus says the LORD: "Would you build a house for Me to dwell in?"
Young's Updated LT	"Go, and you have said unto My servant, unto David, 'Thus said Jehovah, Do you build for Me a house for My dwelling in?"

What is the gist of this verse? Interestingly enough, God speaks to Nathan, and not to David. He makes it clear that this is from Jehovah God, and He asks the question, "Will you build a house for Me to live in?"

2Samuel 7:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
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
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿebed (עֶבֶד) [pronounced GE ^b -ved]	<i>slave, servant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #5650 BDB #713
ʾel (אֶל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
4 early printed Hebrew editions, the Latin, Greek and Syriac all leave out this extra <i>unto</i> (which is probably the better reading). ²²			
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: "Go and say to My servant David,... In a dream, God speaks to Nathan, and He tells Nathan to go speak to David.

²² Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

2Samuel 7:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence</i>	adverb	Strong's #3541 BDB #462
ʾamar (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
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation:...*Thus says Y^ehowah:*... God makes this clear that these words are coming from Him and spoken to David. Although the scene here properly, God speaking to Nathan while he is sleeping, we may see this as God speaking through Nathan to David, as later in this chapter, Nathan will say these things to David (v. 17).

2Samuel 7:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֲ) [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
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (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]	<i>to build, to rebuild, to restore</i>	2 nd 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	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^e V]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #3427 BDB #442

Translation: ...*Will you build for Me a house to live in?* God begins with a question, “Will you be the person who builds a house for Me to live in?”

This is phrased in such a way as to demand a negative answer. Has your teenaged son, on a school night, grabbed the keys to the car and started walking toward the front door, upon which occasion, you said, “You aren’t going out, are you?” You are not idly inquiring as to what he plans to do; you are telling the kid, “You are not going

out.” By the way that you say this, the tone of your voice and the way you ask the question makes it clear to the teen that he needs to turn around, set the keys back down, and go do his homework. Regardless of what the kid says, he understands what you are saying (unless, of course, he’s stupid).

1Chron. 17:3–4 confirms for us that this is God telling David that he will not build a Temple for Him: **But that night the word of God came to Nathan: "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.'"** We will discuss later in 1Chron. 17 the slight difference in the translations.

It is worth noting that God spoke to Nathan immediately, that very night, before David could expend any effort on this project.

Application: We all have our place in the plan of God. Some of us get quite ambitious and we want to establish a church, a seminary, a Bible institute, and flood the radio with the Word of God. Calm down. God has a place for you and me in His plan. He has specific things which He would like for us to do, and we function within the boundaries of our free will and our spiritual growth. David was to bring the Ark into Jerusalem, so as to represent Jesus entering into the city of Jerusalem. Solomon was to build the Temple for the Ark, so as to represent Jesus Christ in His millennial reign over all the earth. I used to be a teacher. There were serious time constraints on my life when it came to working with these kids. If there was a way, I would have been personally involved in almost every one of their lives, trying to help and guide them. However, that just could not be. There are not enough hours in the day to do the basic job of teaching, let alone, get too involved in too many students’ lives. So, there would be some one-on-one interaction offered here and there, depending upon the situation and the circumstances.

Application: Obviously, the biggest time constraint is the number of years that we live on this earth. I would love to write a complete commentary on every book in the Bible; however, I have only so many years to live; furthermore, I sometimes crowd my time with God by doing other things or by making bad decisions. Now, do not get confused over this—we do not function 24-7 for God by way of actually doing things—but there will be times when we are moved to exhaustion by our spiritual function in the plan of God.

Application: On the other hand, you may not have the ambition to do anything in God’s plan. If you have read this far, that indicates positive volition. You simply keep growing in grace and in the knowledge of our Lord Jesus Christ, and there will be a point in time when you desire to have a spiritual impact. But, you must grow first, and act after. Becoming involved in some sort of spiritual service before you grow up spiritually is a waste of time. You simply won’t have the spiritual skills for it and some just won’t have the heart for it.

For I have not dwelt in a house to from a day I brought up sons of Israel from Egypt and as far as the day the this, and so I am going about in a tent and in a Tabernacle.

2Samuel
7:6

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].

You see, I have not lived in a house from the day that I brought the people of Israel out of Egypt even to this day, but, instead, I continually move about within a tent or Tabernacle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

For I have not dwelt in a house to from a day I brought up sons of Israel from Egypt and as far as the day the this, and so I am going about in a tent and in a Tabernacle.

Septuagint For I have not dwelt in a house from the day I brought up the children of Israel out of Egypt to this day, and I have been walking in a lodge and in a tent...

Significant differences: No significant differences.

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.

Easy English (Pocock) I rescued the *Israelites from the country called Egypt. I never had a house from that time until now. I moved from one place to another. A tent has always been my home.

Good News Bible (TEV) From the time I rescued the people of Israel from Egypt until now, I have never lived in a temple; I have traveled around living in a tent.

The Message Why, I haven't lived in a 'house' from the time I brought the children of Israel up from Egypt till now. All that time I've moved about with nothing but a tent.

NET Bible® I have not lived in a house from the time I brought the Israelites up from Egypt to the present day. Instead, I was traveling with them and living in a tent. Hebrew: "in a tent and in a dwelling." The expression is a hendiadys, using two terms to express one idea.

New Century Version Nathan said to the king, "Go and do what you really want to do, because the Lord is with you."

New Jerusalem Bible I have never lived in a house from the day when I brought the Israelites out of Egypt until today, but have kept traveling with a tent for 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. I have always moved from one place to another with a tent and a Tabernacle as my dwelling.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ I haven't lived in a house from the day I took Israel out of Egypt to this day. Instead, I moved around in a tent, the tent of meeting.

HCSB From the time I brought the Israelites out of Egypt until today I have not lived in a house; instead, I have been moving around with the tabernacle tent.

JPS (Tanakh) From the day that I brought the people of Israel out of Egypt to this day I have not dwelt in a house, but have moved about in Tent and Tabernacle.

New Intl. Readers Version I have not lived in a house from the day I brought the people of Israel up out of Egypt until now. I have been moving from place to place. I have been living in a tent.

New International Version I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling.

Literal, almost word-for-word, renderings:

The Amplified Bible For I have not dwelt in a house since I brought the Israelites out of Egypt to this day, but have moved about with a tent for My dwelling.

Updated Emphasized Bible ...seeing that I have not lived in a house since the day that I brought up the sons of Israel out of Egypt, even to this day, but have been wandering in a tent as my inhabitation [Hebrew: "in a tent and in a habitation"]?

English Standard Version I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling.

Young's Updated LT For I have not dwelt in a house even from the day of My bringing up the sons of Israel out of Egypt, even to this day, and I am walking up and down in a tent and in a tabernacle.

What is the gist of this verse? God tells David that He has not lived in a house all of the time since He brought the children of Israel out of Egypt. All of this time, He is walking around in a tent or in a tabernacle.

2Samuel 7:6a

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 לוֹל) [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 ^{AV}]	<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
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> . ²³ 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	Strong's #3117 BDB #398
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<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 <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

²³ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

2Samuel 7:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

Translation: For I have not lived in a house from the day [that] I brought up the sons of Israel out from Egypt... We do have an interesting approach here, that God speaks of Himself as personified in the Ark, or as the Ark. However, a verb which will occur a little later will indicate that God is not confined to the Ark.

Obviously, God has never lived in a house before, so why do we go back to Him bringing the people of Israel out of Egypt? Two reasons: (1) This marks the beginning of the nation Israel and (2) the Ark of God was constructed during Israel's trek through the desert (at the very beginning, after Moses received the Law on Mount Sinai). God led Israel out of Egypt before there was an Ark; but the Ark was made soon after, as per God's specifications. At the same time, the Tabernacle of God was also built, and, when stationary, the Ark was kept in a compartment inside of the Tabernacle.

2Samuel 7:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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 (with a definite article)</i>	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: ...even to this day,... This is the day in which God speaks to Nathan. This sets up a time frame: from the time that Israel left Egypt (actually, a couple of months after) up until David's reign, God has resided in a tent (a Tabernacle is simply a semi-permanent tent).

2Samuel 7:6c

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

2Samuel 7:6c

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>	1 st person singular, Qal imperfect	Strong's #1961 BDB #224
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>).²⁴ (5) The Hithpael can also be used in a passive rather than in a reflexive sense (see Gen. 22:18).²⁵ The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.</p>			
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
ʾohel (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
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 mish ^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

²⁴ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

²⁵ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

2Samuel 7:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>This is the word translated tabernacle throughout the end of Exodus. This is the word used more often for the <i>tabernacle</i> of God, as well as for <i>temporary dwelling place</i> (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. <i>Semi-permanent structure, semi-permanent tent, temporary dwelling place</i> all give a sense as to the meaning of <i>mîsh'kân</i>. 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 <i>pavilion</i>. This threw me for a bit, so I looked it up. The first definition, <i>a light, usually open building used for shelter, concerts, exhibits, etc.</i> is what I thought of. However, one of the secondary meanings of this word is <i>a large and elaborate tent</i>. This is how we should understand this word. Keil and Delitzsch add: <i>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.</i>²⁶</p>			

Translation: ...but [lit., and so] I have been moving about in a tent and in a Tabernacle [or, in a tent, namely the Tabernacle]. We have this interesting relationship between an omnipresent God and this Ark specifically, which is always confined to one place in a point in time. God was the cloud which led Israel and the pillar of fire at night for Israel, even after the construction of the Ark. However, the Ark itself has always been properly kept in the Tabernacle, or, since its return to Israel, in a tent of some sort (we are not given any real specifics as to how the Ark was kept in Kiriath-jearim, but we may reasonably surmise that it was kept in a tent.

The verb used here is in the Hithpael stem. It is basically an intensive reflexive verb. Here, we probably have the iterative use, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). For the most part, the Ark just sat in one place, in the Holy of Holies. It was taken out when moved and it was taken out twice to go to war; but for most of the time, the Ark is inside a room which is inside the Tabernacle.

God is not speaking of the Ark being taken into battle nor is He speaking of when the Ark was moved (e.g., across the Jordan River), because the verb has God moving about inside of a tent. As we try to wrap our heads around this verb, we must bear in mind the Ark itself is never worshiped; it is not seen as God, even though it clearly *shadows* Jesus Christ to come.

One might view this as somewhat of the Triune nature of God. We have God confined to one place at one time, pictured by the Ark, and analogous to our Lord Jesus Christ. We have God as omnipotent, leading Israel out of Egypt and delivering Israel from many difficult situations, which we might see as analogous to the working of the Holy Spirit in our lives. And yet, over all and in all is the omnipresent God, analogous to God the Father.

Most commentators do not interpret this passage as I do. Most see the Ark as moving around with Israel, when Israel moved across the desert from Egypt to the Land of Promise; and then as Israel moved throughout the land conquering it; and then, wherever the Tabernacle was established (Shiloh, Nob, Gibeon).²⁷ It is possible to read this that God said, "I moved about *with the tent; even with the Tabernacle.*" An even more rare, but still legitimate translations would be, "I was moved about *with the tent—even with the Tabernacle*" (the Hithpael can be understood as a passive voice). The idea is, when the Tabernacle was moved, it was moved in pieces, not as a whole; and when the priests moved the Ark, this would be one of the few times the Ark could actually be seen by

²⁶ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 470.

²⁷ See Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 7:6; or Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:6.

the public. In the first case, wherever the Ark moves, He moves along with it by His choice. Another approach is, God willingly confined Himself to the Ark, for the most part, and traveled with the Ark after it had become established.

There are previous passages which legitimize this understanding: [The cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. Moses was unable to enter the tent of meeting because the cloud rested on it, and the glory of the LORD filled the tabernacle. The Israelites set out whenever the cloud was taken up from the tabernacle throughout all the stages of their journey. If the cloud was not taken up, they did not set out until the day it was taken up. For the cloud of the LORD was over the tabernacle by day, and there was a fire inside the cloud by night, visible to the entire house of Israel throughout all the stages of their journey](#) (Ex. 40:34–38). So, certainly God did move along side of the Tabernacle when Israel was in the desert (see also Num. 10:33–36 2Cor. 6:16). This would be in keeping with the first understanding of this verse, where God willingly chose to move about along side of or with the Ark.

It is interesting that God should make such a statement to Nathan, because the Ark had not been inside or along side the Tabernacle since the time of Eli, when the Israeli army snatched it up and took it into battle. This was before Samuel and Saul (they were alive, but they were not leaders at this time). So, although the interpretation of other commentators is reasonable, I prefer understand this to refer to God moving around inside of or with the tent which David constructed for the Ark (and the other tents which had been probably constructed for it over the past 50 years or so) and inside of or with the Tabernacle when the Ark was associated with it. In any case, I believe that God the Holy Spirit meant to evoke images of Jesus Christ walking around in His human body (which body God will be eternally associated with).

With many passages of the Bible, there are often 2 or more things going on at the same time. For instance, in these prophecies which will follow—they will speak both of Solomon, David's son, and of Jesus, God's Son. When we read a passage, we also need to be aware that the human author and the divine author may be telling us different things. In the words used here—the words of God—we may understand this to refer to the Ark of God and the presence of God moving about with Israel, along with the various tents designed for the Ark (by Abinadab, Obed-edom, and David)²⁸ and along side the Tabernacle when it was moved. However, throughout the Old Testament, God reveals Himself and His Son in ways which may not be immediately apparent (and certainly not always clear to the original readers and writers of Scripture). However, in retrospect, we can read a passage like this, and see Jesus Christ in His human body, a body to which He is eternally affixed, just as our souls are completely integral to our human bodies.

The Jewish worship of God was far different than heathen worship of Him. Bear in mind that, David sees this as building a Temple for Jehovah God; but essentially, what will go into the Temple will be the Ark of God, which, David does not deify, per se, nor does he worship the Ark in any way. He treats the Ark with due deference—maybe not in quite the same way that we would deal with uranium, but that is a somewhat similar approach. This is how remarkably different the Jewish religion was from the heathen religions around them. The heathen had god which they built out of wood, stone and precious metals. They built worship halls for these statues and they worshiped before the statues and worshiped the statues themselves. The holiest thing which the Jews had was this Ark of God, and it was clearly recognized as holy, and David speaks of building a Temple for God to mean that he wants to build a Temple for the Ark of God. But, no one in Israel worships the Ark; the Bible never encourages them to worship the Ark; and, throughout most of Israel's history, no one even sees the Ark, apart from the High Priest once a year on the Day of Atonement. So, even from earliest times, the Jews understood that the Ark represented God in some way, but they knew the Ark was not God; nor was God confined in any way to the Ark. In other words, the Jews had a completely unique approach to this, their most holy religious artifact, which approach is borne out in the Word of God.

It is more difficult for us to find a parallel in our own lives. We all have the Word of God in one form or another (on our computer or 1 or several which we can carry about). No one reading this worships his own Bible; no one

²⁸ Although we are not specifically told that Abinadab or Obed-edom built a tent for the Ark, this would be a reasonable deduction.

looking at his Bible imagines that is God. We understand that the Bible is the mind of Christ and the Word of God, but we do not deify it in any way. It is quite a fascinating dichotomy that our Bible is vastly more important than the Ark of God (which, in itself, revealed truth); however, David (and all previous saints) treated the Ark with extreme deference, as required by the Law. In any case, we do not deify and worship the Bible; nor did David deify and worship the Ark.

In all that I have gone in all sons of Israel, did a word I speak with one of tribes of Israel whom I commanded to shepherd My people Israel, to say, "To what you have not built to me a house of cedars?"

2Samuel
7:7

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]?"

In all the places where I have gone out with the sons of Israel, did I ever speak even a word to anyone from the tribes of Israel, anyone that I had commanded to shepherd My people Israel, saying, "Why have you not built Me a house made of cedar?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

In all that I have gone in all sons of Israel, did a word I speak with one of tribes of Israel whom I commanded to shepherd My people Israel, to say, "To what you have not built to me a house of cedars?"

Septuagint

..in all that I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying, "Why have you not built me a house of Cedar?"

Significant differences:

The Hebrew, Latin and Syriac all have *all the sons of Israel*; the Greek only has *all Israel*. We find *a word* in the Hebrew and Latin, but not in the Greek (it is not in the English of the Syriac). There is little effect here upon the overall meaning.

Thought-for-thought translations; paraphrases:

CEV

I chose 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?

Easy English (Pocock)

So I moved with the *Israelites. And I told the rulers of the *Israelites to be like a *shepherd to the people. I never told them to build me a house or *temple from the wood of cedar trees."

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.'

The Message

And in all my travels with Israel, did I ever say to any of the leaders I commanded to shepherd Israel, 'Why haven't you built me a house of cedar?'

NET Bible®

Wherever I moved among all the Israelites, I did not say [Hebrew "Did I speak a word?" In the Hebrew text the statement is phrased as a rhetorical question] **to any of the leaders** [Hebrew "tribes" (so KJV, NASB, NCV), but the parallel passage in 1 Chr 17:6 has "judges."] **whom I appointed to care for** [Hebrew "whom I commanded to shepherd" (so NIV, NRSV)] **my people Israel, "Why have you not built me a house made from cedar?"**

New Century Version

As I have moved with the Israelites, I have never said to the tribes, whom I commanded to take care of my people Israel, "Why haven't you built me a house of cedar?" '

New Jerusalem Bible In all my travels with all the Israelites, did I say to any of the judges of Israel, whom I had commanded to shepherd my people Israel: 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 tribal leaders, the shepherds of my people Israel. I have never asked them, "Why haven't you built me a beautiful cedar house?"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ In all the places I've moved with all the Israelites, did I ever ask any of the judges of Israel whom I ordered to be shepherds of my people Israel why they didn't build me a house of cedar?'

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

JPS (Tanakh) As I moved about wherever the Israelites went, did I ever reproach any of the tribal leaders [this is understood by some to mean *scepters*; 1Chron. 17:6 reads *chieftains*] whom I appointed to care for My people Israel: Why have you not built Me a house of cedar?

New Intl. Readers Version I have moved from place to place with all of the people of Israel. I commanded their rulers to be shepherds over them. I never asked any of those rulers, 'Why haven't you built me a house that has beautiful cedar walls?' " "

Literal, almost word-for-word, renderings:

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

New King James Version Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, `Why have you not built Me a house of cedar?'"

Young's Updated LT During all *the time* that I have walked up and down among all the sons of Israel, a word have I spoken with one of the tribes of Israel which I commanded to feed my people Israel, saying, "Why have you not built to Me a house of cedars?.

What is the gist of this verse? God, through Nathan, asks that, during all of this time, has He ever requested for anyone to build for Him and house of cedar wood.

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 (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
ʿăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

2Samuel 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 (הלך) [pronounced haw-LAHK ^e]	properly: <i>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, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ`êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: *Wherever I have gone [or, walked] with all the sons of Israel,...* God has been all over with the sons of Israel. He brought them up out of Egypt; He wandered with them in the desert below the Land of Promise. He brought them up along the eastern coast of the Dead Sea, until the reached the Jordan River, and then He led them across the Jordan to take the Land of Promise. Lev. 26:6–7 reads: *I will set My tabernacle in your midst, and My soul will not loathe you; and I will walk always in your midst, and will be God to you, and you, you will be people to Me.*

The Land of Promise is a termination point. This is the land which God gave to Israel. God will no longer have to walk with Israel; the Tabernacle will no longer to be something which can be moved from place to place. Therefore, this would be the *logical* place for God to have a *permanent* residence.

David has access to God's Word, and in His Word is a history of God's interactions with Israel. As we have seen with the moving of the Ark, David has studied the Mosaic Law and the other portions of the Bible which were available to him. David knew that he was going in a logical direction; he knew he was thinking outside of the box; however, he knew the Bible well enough that he believed this not to be a sin (building a permanent dwelling for God).

2Samuel 7:7b

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
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 (דָּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182
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>	1 st person singular, Piel perfect	Strong's #1696 BDB #180
ʿêth (אֵת) [pronounced <i>ayth</i>]	<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
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective construct	Strong's #259 BDB #25
shêbeṭ (שִׁבְט) [pronounced <i>SHAY^b-vet</i>]	<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 *judges* in 1Chron. 17:6. In the Hebrew, *tribes* is שִׁבְט and *judges* is שֹׁפְט; 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.

Keil and Delitzsch make the argument that this should be *rod, staff, club; tribe*. They write: *if שֹׁפְט 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.²⁹ 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.

²⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:6–7.

2Samuel 7:7b

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

Translation: ...did I [ever] speak a word with anyone of the tribes [possibly, judges] of Israel... This is moderately difficult to determine. Is God speaking of an individual here or is He speaking of a particular tribe? This could be just as easily rendered *any of the tribes of Israel*. The next phrase will indicate that this is an individual; and the phrase after that will have a plural verb referring back to here, which suggests a plural subject. I think the idea is, God is speaking of any individual who has ruled over Israel and He will refer back to them as a group of men.

God here asks David, through Nathan the prophet, "Have I ever spoken even one word with anyone of any tribe of Israel about..?"

It is actually more likely that the reference here is to *any one of the judges*, as God would have given this responsibility to someone in a leadership position. David knows all about Saul, so, quite obviously, God would have never give such a responsibility to him. However, this question also implies that, David knows the answer to this question. David has been studying not only the Law of Moses but he has also read the book of Judges, and he is familiar with their history and he knows that God never called upon any one of them to build a house for Him.

2Samuel 7:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râʾâh (רָאָה) [pronounced <i>raw-GAWH</i>]	<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 <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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

2Samuel 7:7c

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

Translation: ...whom I commanded to shepherd My people Israel,... This phrase refers back to the person or tribe that God is speaking of, and this phrase indicates that we are speaking of an individual, as individuals rule over a nation, not tribes. God has had many people shepherd over Israel, from Moses to Joshua to any of the judges to Samuel to David.

This is also a point of divine establishment. There needs to be a system of authority in place in a nation. Even though there were several different sorts of governments in Israel, there was a clear authority, whether he be a judge (Gideon) or a king (David, Saul) or a leader of men (Moses, Joshua).

The word *to shepherd* could also mean *to feed*, but that is certainly *not* the meaning here. It is not up to the state or the leader of the state to feed the people. More than any other ancient nation, Israel looked out for the poor. However, when they wanted to eat, and if they lacked money, they could either put themselves into voluntary service (as a private slave) or they could go to one of the fields and harvest a portion of the crop which had been purposely left unharvested. There was no permanent soup kitchen set up in Israel by divine fiat.

Application: In the United States, we have lost our minds with regards to welfare. There are hundreds of thousands of women today whose job it is to get up in the morning, light up a cigarette, and go and sit on their couch in front of a big screened tv. 2 or 3 times a month, they may have to deal with whatever state offices provide them with assistance. When their babies are young, they feed them and change their diapers (all paid for by us) and when they get older, these children are fed and brought up by the school system. This is against the laws of God. God told Adam, “By the sweat of your face you will eat produce [taken from the ground] until you return to the ground” (Gen. 3:19a). There are some extreme cases wherein serious charity is needed. However, when you have a young, healthy mother, who is reduced to biding her time in front of the tv because of welfare and other social programs (like section 8), our government has gone too far. Clinton, with a Republican Congress, began to take the right steps to require work in exchange for food.

Back to our subject: in Israel, there was always a clear authority, who *guided* and who *led* and who *shepherded* God's people. Such a leader had to make the big decisions. Such a leader needed to be ready to defend the country with an established army.

2Samuel 7:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâmar (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

2Samuel 7:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<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 <i>maw</i>]	<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' (אֵין 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
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to rebuild, to restore</i>	2 nd person masculine plural, Qal perfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced ^l]	<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 <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'erez (אֲרֵז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72

Translation: ...saying, "Why have you not built Me a house of cedar [trees]?" God asks David, "Have I asked any of these men to build me a house made of cedar?" Here, we have the plural of the verb used, which, again, suggests that we are speaking of a tribe; however, it could refer to the many individuals shepherding Israel as well.

God is not saying, "This is not to be done; I would like My Ark to remain within a tent." He is asking David, "From where did you get this idea?" God knows that David has searched the Scriptures. David understands a great deal from what he has read. He did not simply read the Bible available to him; he studied it. However, he is taking things one step beyond what we find in the Bible, which is not something which I recommend to the average believer.

God is not berating David for having an original thought. God is not saying, "David, I have never commanded anyone before you to build a house for Me; you have become a presumptuous little twit." What David has proposed to do takes Tabernacle worship one step further. The Tabernacle was specifically designed to be moved from time to time; and, as we have historically observed, it needed to be moved on many occasions. David has established the kingdom of Israel under one king; he has established the capital city of Israel. There is no reason, after this point, to have a moveable Tabernacle. David knows the Law and he is not violating the Law. God did require the construction and use of the Tabernacle; but circumstances have changed, and David is moving the plan of God forward, without suggesting something which is blasphemous.³⁰

³⁰ The NIV Study Bible suggests that this is somehow related to pagan gods who look to their human cult worshipers to build and maintain their temples, statues and altars. *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 439 (footnote). However, this is nothing in this context to suggest that heathen worship is at all in view here.

So God asks David, "Have I asked anyone at any time to build a house of cedar for Me?" Obviously, the answer is *no*. However, this is not phrased in such a way as to demean David or to issue a strict prohibition. In fact, what God will do is allow for this desire of David's to be a springboard from which God would give David a series of promises, which is what this chapter is actually all about.

God will go with David's idea, and He will allow Solomon, David's son, to build the Temple. Allow me to explain why in the short doctrine below.

Although I have covered this material in the past, I want to make certain that it is clear to you:

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. 22:8 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.*
 - 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).
 - 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. 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

This is a little off-topic, but I want to point out one more thing: throughout the history of Israel, God never mandated that the people worship the Ark or the Tabernacle (or, later, the Temple). These things were closely associated with God, as they all spoke of Jesus Christ, but they were never to be worshiped. This puts Israel in contrast to the heathen nations which surrounded Israel. They worshiped their own statues and religious objects; they did obeisance before these objects. No one in Israel, for instance, ever came and bowed and prostrated themselves before the Ark of God (at least, we have no recorded instances of this). Primarily this is true, because God never commanded such worship nor did He allow the hoi polloi to see the Ark. My point in all of this is, the religious artifacts of Israel were treated much differently than the religious artifacts of their surrounding neighbors.

A covenant is a treaty, contract or agreement which is made between two parties. A suzerain vassal covenant is a treaty/contract/agreement/covenant made between two unequal parties. The suzerain (king) dictates all the terms, lays down the law, makes certain promises, and explains the sanctions if the covenant is violated.³¹ What follows is not a suzerain-vassal treaty, which requires the ratification of the vassals and requires something from them (they will have obligations, duties, and/or taxes to render to their suzerain). What follows is known as an unconditional covenant—God makes unconditional promises to David and to Israel concerning what He will do on their behalf in the future. David is not required to do anything in order to receive God’s blessing.

God’s covenant to David does not follow the Suzerain-Vassal Treaty model exactly.

God’s Unconditional Covenant to David and the Suzerain-Vassal Treaty		
Section	Suzerain-Vassal Treaty	Davidic Covenant (2Sam. 7:8b–16)
1. Preamble:	Identifying the Lordship of the Great King & stressing his greatness, dominance & immanence	This is what the LORD of Hosts says:

³¹ Taken from <http://benwitherington.blogspot.com/2007/10/cutting-covenant-and-when-covenant.html> accessed June 3, 2008.

God's Unconditional Covenant to David and the Suzerain-Vassal Treaty		
Section	Suzerain-Vassal Treaty	Davidic Covenant (2Sam. 7:8b–16)
2. Historical Prologue:	Recounting the Great King's previous relationship to his vassal (with special emphasis on the benefits or blessing of that relationship).	I took you from the pasture and from following the sheep to be ruler over My people Israel. I have been with you wherever you have gone, and I have destroyed all your enemies before you.
3. Ethical Stipulations:	Enumerating the vassal's obligations to the Great King (his guide to maintaining the relationship)	God does not list those things which David must do in order to maintain this relationship.
4. Sanctions:	A list of the blessings for obedience and the curses that will fall on the vassal if he breaks the covenant.	There is no list of blessings or cursings which apply to David; however, with respect to David son, God says: I will be a father to him, and he will be a son to Me. When he does wrong, I will discipline him with a human rod and with blows from others. But My faithful love will never leave him as I removed it from Saul (vv. 14–15).
5. Succession Arrangements:	Arrangements and provisions for the continuity of the covenant relationship over future generations.	I will make a name for you like that of the greatest in the land. I will establish a place for My people Israel and plant them, so that they may live there and not be disturbed again. Evildoers will not afflict them as they have done ever since the day I ordered judges to be over My people Israel. I will give you rest from all your enemies. "The LORD declares to you: The LORD Himself will make a house for you. When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom. He will build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him, and he will be a son to Me. When he does wrong, I will discipline him with a human rod and with blows from others. But My faithful love will never leave him as I removed it from Saul; I removed him from your way. Your house and kingdom will endure before Me forever, and your throne will be established forever.

Obviously, I will go into greater detail throughout this study when it comes to explaining what we have here.

The Suzerain-Vassal Treaty outline comes from:

<http://www.agapebiblestudy.com/charts/The%20Covenant%20Treaty%20Format%20in%20Sacred%20Scripture.htm> accessed June 3, 2008. This approach ultimately can be attributed to Meredith G. Kline (see http://faculty.gordon.edu/hu/bi/ted_hildebrandt/OTeSources/02-Exodus/Text/Articles/Kline-TwoTables-WTJ.htm accessed June 3, 2008).

Chapter Outline

Charts, Maps and Short Doctrines

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 over Israel.

2Samuel
7:8

"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.

"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, over Israel.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And now thus will you speak to my servant David: Thus says the Lord of hosts: I took you out of the pastures from following the sheep to be ruler over my people Israel.
Masoretic Text	And now so you will say to My servant, <u>to</u> David, now speaks Y ^e howah of armies, 'I took you from the pasture <u>from following the flock</u> to be a prince over My people <u>over</u> Israel.
Septuagint	And now thus you will say to My servant David, Thus says the Lord <u>Almighty</u> , I took you from the sheep—cote, that you should be a prince over my people, over Israel.
Significant differences:	The Greek has <i>Lord Almighty</i> ; the Hebrew, Syriac and Latin all have <i>the Lord of the Armies [hosts]</i> . The Hebrew, Syriac and Latin all have the additional phrase <i>from following the sheep</i> , which is not found in the Greek.

We find an extra *to* in the Hebrew text which is not in the Greek, Latin or Syriac (at least, not in the English translations of the Latin and Syriac). We have the word *over* twice at the end of this verse in the Greek and Hebrew, but not in the Latin or Syriac (and there is 1 printed edition of the Hebrew which lacks this second *over* as well³²). This *to* is also missing in one early printed edition of the Hebrew. As we find again and again, these are real differences, but they have little overall effect on the overall meaning of the text.

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 English (Pocock)	Nathan, you must give this message to my servant David. "The *Lord is the leader of armies of *angels. And this is what the *Lord says: You were just a young *shepherd who looked after the sheep. But I chose you to lead 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.

³² Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

The Message "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 along after sheep, and made you prince over my people Israel.

NET Bible® "So now, say this to my servant David: `This is what the Lord of hosts says: I took you from the pasture and from your work as a shepherd [Hebrew "and from after the sheep."] to make you leader of 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.

Mostly literal renderings (with some occasional paraphrasing):

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.

HCSB "Now this is what you are to say to My servant David: 'This is what the LORD of Hosts says: I took you from the pasture and from following the sheep to be ruler over My people Israel.

JPS (Tanakh) "Further, say thus to My servant David: Thus said the LORD of Hosts: I took you from the pasture, from following the flock, to be ruler of My people Israel,...

New Intl. Readers Version I have moved from place to place with all of the people of Israel. I commanded their rulers to be shepherds over them. I never asked any of those rulers, 'Why haven't you built me a house that has beautiful cedar walls?' " "

Literal, almost word-for-word, renderings:

English Standard Version Now, therefore, thus you shall say to my servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince 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, over Israel;...

Young's Updated LT And now, thus you will say to My servant, to David: 'Thus said Jehovah of Hosts, I have taken you from the comely place, from after the flock, to be leader over My people, over Israel;...

What is the gist of this verse? This begins a long speech to David spoken by Nathan as per the Word of God, and this will come to be known as the Davidic Covenant. In this verse, God, through Nathan, reminds David that He took him from the sheep pen, away from the sheep, to make him a prince over God's people Israel.

2Samuel 7:8a			
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 (אַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

2Samuel 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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.			
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence</i>	adverb	Strong's #3541 BDB #462
ʿâmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 nd person masculine singular, Qal perfect	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
ʿebed (עֲבָד) [pronounced GE ^B -ved]	<i>slave, servant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #5650 BDB #713
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
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: "Now, therefore, you will say to My servant David:... God works through an intermediary, even though David is a man after God's own heart, and the king over all Israel. God speaks to Nathan and God tells Nathan what he should say to David.

Nathan does have spiritual credibility with David. When David was thinking of building a permanent home for the Ark of God, he talks this over with Nathan. Nathan, apart from any other divine revelation, assumes that there is no problem with David doing this. However, what we might assume to be occurring that very night, God speaks to Nathan, and tells him exactly what to say to David regarding this matter.

Nathan, when he speaks the Word of God to David, will have the full and complete attention of David. David fully believes, when Nathan speaks to him, that this is the Word of God. At no time will David view this merely as Nathan's learned opinion. When I examine the Word of God, I am giving you my learned opinion. I do my best to get it right. After I put together what I believe a verse says, then I double-check this against several other commentators to get their take on it (which sometimes will cause me to change my opinion). But, what I say is not the Word of God; I attempt to get it right, and I expect that I do get it right 95% of the time (actually, I am hoping for a higher percentage when I take a dogmatic position).

This verse will begin a series of verses where God, through Nathan, reminds David of certain things, which will then morph into promises which God will make to David.

Why doesn't God speak directly to David? Two reasons: (1) God does not want David to get fatheaded. David is the ruler over all Israel. A person's spiritual life can be ruined by prosperity or power, and David has both. Can you imagine how someone could become egotistical if he rules over a great country, if he has a boatload of blessings, and if God speaks to him directly? God makes it clear that He will speak to David through Nathan, a

prophet who may have little by prosperity and power—but, he does have authority over David. (2) God continues the theme of mediatorship. There needs to be someone standing between man and God. In this way, God reveals His Son, Jesus Christ. Nathan is a mediator between David and God.

Now you may stop and ask, *Isn't God already speaking to Nathan telling him to tell this to David? Isn't that what is said in v. 5?* From vv. 8–16, we have what is known as the Davidic Covenant. At the beginning of this verse, I set this passage up and compared it to the Suzerain-vassal treaty. This is called an unconditional covenant, because one section will not be a part of the covenant: God will not lay down rules and conditions for David to follow. So, yes, God has already been speaking to David through Nathan;³³ but this will begin a new section.

2Samuel 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿattâh (הָתַע) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
ʿâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<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 bâʾôwth (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:...“Thus speaks Y^ehowah of the armies:...” Here, it is made clear that this is God speaking to David through Nathan. Nathan is not going back to David the next day after ruminating and thinking things over, and coming to a slightly different opinion—this is God of the Universe, the Creator of All, speaking to David through Nathan. These words carry God’s full weight and authority with David. There is no indication that David questions what is said to him.

2Samuel 7:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿānîy (אָנִי) [pronounced <i>aw-NEE</i>]	<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

³³ Properly speaking, this narrative is God speaking to Nathan, and then Nathan will go and say these things to David in v. 17.

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 (מֵאַחַר) [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 reminds David who he is and where he came from. He was a young shepherd pretty much hanging out on the desert, pretty much in the middle of nowhere, watching over a flock of sheep. Even David's own family did not see any strikingly important or inherent qualities in David which set him apart from everyone else—God saw in him a king, in fact, the greatest king over all Israel. Here, David is reminded of his humble beginnings.

The way that this is phrased could be taken as an insult. David is not said here to be leading the sheep; he is said to be following the sheep. So, David was not even a leader from his youth, but a follower of sheep, which is just about as low as a person can be. In any case, David's humble beginnings are found back in 1Sam. 16, as well as God's recognition of his potential (see also Psalm 78:70).

If you are a growing maturing believer, and if you have 5 or more years in your rear view mirror since you began to grow spiritually, you can look back and see amazing things which have been done in your life. When I believed in Jesus Christ almost 40 years ago, I could not have guessed much about any of my life that has come to pass. You may not appreciate what God has done if you look back to yesterday or to last week, but if you have a few years over which you can look back, most growing believers can see a big difference.

2Samuel 7:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	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
nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i>]	<i>prince, crown-prince, leader, ruler, noble</i>	masculine singular noun	Strong's #5057 BDB #617
ʿal (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	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
ʿal (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Yisʿrâʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: ...to be a prince over My people, over Israel. God's plan was for David to become king over all Israel, over God's own people. These entities are listed separately, because *not all Israel is Israel*. *My people* refers to those who have believed in Jesus Christ, known then as the God of Israel, Jehovah Elohim; and *Israel* refers to the entire nation *Israel*, in which there are both believers and unbelievers.

That God put David in charge of Israel, to shepherd His people rather than a bunch of sheep, is found in 1Sam. 9:16 10:1 2Sam. 6:21. This is an amazing rise to power, but certainly not unique.

This is the great contrast—between being an unappreciated shepherd boy in the fields of Judea to becoming king over all Israel. You may recall the David's own family had little respect for him. When Samuel came to Jesse, David's father, in order to anoint the next king of Israel, it never occurs to Jesse that this might be David. When David, as a very young man, shows up on the battlefield wherein he will face Goliath, his older brothers demean him and his questions.

Application: It is important to note that many of our presidents have come from very low places in our society to occupy the highest office in the land (and, given the status of the United States, the most powerful position in the world). Bear in mind, God has His hand in this. He brings down powerful men and he raises up men from nothing (Luke 1:52). In fact, we tend to lose sight of what has occurred in these cases. We like to say, "Anyone in American can go from nothing to becoming the president of the United States. American is a land of opportunity." But the key is, our spiritual heritage—we live in a country where there is a pivot of mature believers, a country where God has blessed us beyond any country ever in the history of man. God promotes these people—who are, for the most part, believers in Jesus Christ—to the highest office of authority in the world. We may questions some of these men and their decisions (e.g., FDR allowing millions of people to be subjected to a godless

Communist dictatorships), but, in one of his speeches, FDR spoke of the United States as being the country where the Word of God was taught (and he was referring specifically to the Bible). God finding and promoting the appropriate leader for our country is done again and again, even if this man is born in a small apartment above a local bank. Many of our presidents came from very humble means—in fact, Jimmy Carter was the first president actually born in a hospital. All presidents prior to him were born at home. Most of our presidents came from humble means. **He raises the poor from the dust; He lifts up the needy from the dunghill, to cause them to sit with nobles; yea, He causes them to inherit a throne of honor; for to Jehovah are the pillars of the earth; and He sets the habitable world on them** (1Sam. 2:8; also see Psalm 113:7–8 Luke 1:52).

Application: We are in the midst of a presidential election at this time, the two candidates being Barrack Obama and John McCain. It is fascinating because God has fashioned one of these men to lead the United States, and not necessarily for the benefit of the United States. We have become a very immoral nation. We have become a nation fueled by lust for money and lust for power and lust for sex, along with a whiney population who think that, because their life is difficult, government is to blame. We have a huge number of our population who are fed, clothed and housed based upon the hard work of others. However, we also have a pivot of mature believers. What God has done in the past, with some nations, is destroy great numbers of people within a nation in order to preserve this nation. Men of great character and bravery will be destroyed, along with men of little or no character. These two men hold the keys as to what will happen in our near and far future; and the reasons for choosing one man over another is a key to the degeneracy or to the honor of the souls who vote for one or the other. God has known all of these things from eternity past. These men are not just random choices—they both represent radically different visions for our country, and they each represent a radically different constituent. Seeing this contest play out has been quite fascinating to me; and it may represent a pivotal moment in the history of the United States.

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 great as a name of the great ones who [are] in the earth.

2Samuel
7:9

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 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 **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 great as a name of the great ones who [are] in the earth.**

Septuagint **And I was with you wherever you went, and I destroyed all your enemies before you, and I made you renowned according to the renown of the great ones on the earth.**

Significant differences: **Apart from the pronoun *for*, there are no significant differences.**

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 English (Pocock) **I have been with you everywhere that you have gone. I defeated all your enemies. Now I will make you as famous as any of the great people in the world.**

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. Now I'm making you famous, to be ranked with the great names on earth.
NET Bible®	was with you wherever you went, and I defeated [Hebrew "cut off"] all your enemies before you. Now I will make you as famous as the great men of the earth [Hebrew "and I will make for you a great name like the name of the great ones who are in 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 as great as the fame of the greatest on earth.
New Life Version	I have been with you in all the places you have gone. I have destroyed from in front of you all those who fought against you. I will make you a great name, like the names of the great men who are on the earth.
New Living Translation	I have been with you wherever you have gone, and I have destroyed all your enemies before your eyes. Now I will make your name as famous as anyone who has ever lived on the 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):

<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 famous 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.
JPS (Tanakh)	...and I have been with you wherever you went, and have cut down all your enemies before you. moreover, I will give you great renown like that of the greatest men on earth.
New Intl. Readers Version	I have been with you everywhere you have gone. I cut off all of your enemies when you were attacking them. " ' "Now I will make you famous. Your name will be just as respected as the names of the most important people on earth.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	...and I was with you wherever you went, and I cut off all of your enemies from before you; and I will make you a name, like the name of the great ones who are in the earth;...
WEB	...and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make you a great name, like the name of the great ones who are in the earth.
Young's Updated LT	...and I am with you wherever you have gone, and I cut off all your enemies from your presence, and have made for you a great name, as the name of the great ones who are in the earth,...

What is the gist of this verse? God continues through Nathan to remind David that He has been with David everywhere that he has gone and, when David had enemies, God destroyed them in his sight. God made David as famous as any person on this earth.

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
<p>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.</p>			
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... This first phrase is interesting, because, as we have studied, there were times when David faced great difficulties and incredible injustices. However, God was with David, in prosperity as well as in adversity (1Sam. 18:14 2Sam. 5:10 8:6, 14 22:30, 34–38 1Chron. 17:8). This is how it is for us—we go through a variety of situations in our lives, some good, some bad, and God is with us throughout.

Application: We may rest assured that God is with us everywhere that we go as well. After all, we all have the indwelling Spirit of God and we have all been baptized into Christ (Rom. 5:5 8:9 1Cor. 12:13—I am assuming that we have all believed in Jesus Christ). Our spiritual assets are made operational by the filling of the Holy Spirit and the function of doctrine in our souls. And, when we are out of fellowship, God is there, encouraging us to get back into fellowship (with divine discipline).

Gill writes about the fact that God was with David throughout his life: *When he went against Goliath, when he went forth against the Philistines, when in Saul's court, when he fled from Saul, and was obliged to go to various places, God was with him protecting and preserving him, prospering and succeeding him every where, and in everything.*³⁴

³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:9.

Application: Some time ago, I wrote an article called the Cacophony of Whining, because, during this election year, I have listened to so many hard-luck stories. I have an apartment in a poor part of town, and what is most remarkable about this is, there are businesses all over the place and, huge numbers of the people that I observe are fat. No one is starving; in Houston, virtually no one is without a job unless that is their choice. The most hunger some of these people have endured is a long line at a fast food restaurant. Yet, I have been subjected to such incessant whining; e.g., someone has been working two jobs and its hard and they aren't getting ahead in life. God has promised man that, from the sweat of his brow, he would bring forth food from a stubborn and fallen earth. In most cases, these people covet the material possessions and the lifestyle of others they have observed (in real life or on TV), and they are working hard and they don't have as much stuff as they think they deserve. Many of these of believers in Jesus Christ and they have no comprehension of the 10th Commandment.

Application: There will always be someone who appears to have more than we have. There will always be someone who appears to have an easier life and an easier job. You can look up and down your street, and most of the time, you can find someone who lives in a better house and someone who lives in a worse house; you can find someone who has a nicer car than yours and someone whose car is worse than yours. God has given us all that is necessary for us to be content; and when we are not, it is our fault, not His and not the government's. The biggest key to your success and to the material things in your life is, doctrine in your soul and, as a result, you do not covet what others have.

Application: I have a younger brother who is much more successful than I am; and he has a huge house in a great location. To me, this is great. I love going over there; I enjoy dinner parties and social events at his house, and I fully understand that there is no reason for me to be jealous of his possessions or of his lifestyle. These are blessings from God. I also have been blessed from God, and I have more than I can say grace over. Furthermore, I have a very full life with the option, most of the time, of doing whatever I want to do. It would be wrong for me to be jealous of my brother and his lifestyle, just as it would be wrong for anyone else to be jealous of mine. There is no need. I know that God has blessed him and I know that God has blessed me. Furthermore, I know that if he and I suddenly changed places somehow, I would be no happier than I am right now. For me, it is great to know him, great to spend time with him and his family, and I receive a great deal of enjoyment and blessing from that.

Up until this point in time, David has led an incredible life. He has lived in the palace of the king and married the king's daughter; and he has lived under the stars as a shepherd; he now heads one of the most powerful nations on earth, and he has lived as a refugee from this same nation; he has been rejected to some degree by man members of his own family, and he has been beloved by millions in Israel. So his life has been quite spectacular. God has a spectacular life for all of us; it may or may not have all the highs and lows of David's life, but God has designed a life for every single one of us in eternity past, and this life is designed to correspond with who we are. What keeps us from fully appreciating and enjoying what God has given to us is, not having the doctrine in our souls to orient to life.

2Samuel 7:9b

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
kârath (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

2Samuel 7:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (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
kôl (כֹּל) [pronounced <i>kohl</i>]	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
ʿâyab (אֹיֵב) [pronounced <i>aw-YA^BV</i>]	<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 <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
pânîym (פְּנֵיַם) [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, 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 has had to deal with personal enemies, like Saul; and with national entities, like the Amalekites or the Philistines. God has always been with David and God has continually delivered David through many difficult circumstances.

Application: As a believer, you will never need to search for enemies. You will not need to develop some level of belligerence in order to cultivate enemies. And the last thing that you need to do is to try to anger family members and friends. You will have enemies; you will have those who barely know you and hate you. There will be believers who develop a dislike for you. In my own personal life, I had someone that I always believed to be an ally, and when he ambushed me, even though all the signs were there, I had not even a clue that he was setting me up. Having enemies in the Christian life is natural. You don't need to—and, in fact, you shouldn't—try to make yourself obnoxious in order to cultivate some enemies. You do not need to be self-righteous; nor do you need to be a know-it-all; nor do you need to correct every person that you speak to. These enemies will present themselves to you. And, as you go through life, God will deal with those enemies. He may not deal with them as quickly as you would like, but He will. You do not have to gossip about them, run them down behind their backs, run around to mutual acquaintances and give your side of the story, or plan some sort of revenge against them. In fact, most of the time when you do those kinds of things, God steps back, taps His foot, and waits for you to get it out of your system; and then, once you are done with whatever nonsense you are engaged in, He handles the situation. You may see the results and you may not. From my own life, I can guarantee that I have seen my own enemies cut off from before me. As a teacher, I worked with a lot of people; so I did not see the judgment against each and every enemy from my past; I can specifically recall two cases where I heard about the end

results. But, we simply need to depend upon God to resolve that which we cannot, and deal with those whom we cannot endear to ourselves.

2Samuel 7:9c

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
ʿāsâh (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>l^e</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
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 (כ) [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> .			
ʿăsher (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
ʿerets (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 great, like the names of the great ones on the earth. We don't know where David is at this point in his life. I suspect that he is in about the 5th year of his reign over the united kingdom. However, God, from eternity past, has made David great—and he is considered great, like the many other men of history who have led great nations and who have had an impact on history. Even people who do not believe that David existed know about him.

During David's life, he became well-known throughout the ancient world. Women of Israel gathered and sang his praises. When David was out of fellowship and riding with the Philistines, many of them knew who David was and his reputation, and by this, God kept David from falling into a morally questionable area (supporting a Philistine who had supported him, which would have required him to raise his sword against Israel). During his life, David was probably the most well-known military hero and political leader of his day (2Sam. 5:10 8:6, 14 22:34–38).

Why is God telling this to David? Why is God telling David that He took David from humble means and promoted him to become one of the great men on earth? God is letting David know that, He is not rejecting David from building a Temple to Him due to any displeasure or disregard.³⁵ God is not unhappy with David nor does God think that David's idea here is stupid. David is called a man after God's own heart (1Sam. 13:14 Acts 13:22). God is telling David that He is pleased with him; and God will make this even more clear by issuing the Davidic Covenant at this point.

And I appointed a place for My people, for 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 afflict him as that in the first.

2Samuel
7:10

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,...

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 agitated nor will they be afflicted by men of unjust violence as in the past;...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And I will appoint a place for my people Israel, and I will plant them, and they will dwell therein, and they will be disturbed no more: neither will the children of iniquity afflict them any more as they did before.

Masoretic Text

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

Septuagint

And I will appoint a place for my people for Israel, and I will plant it [Israel], and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as [he has done] from the beginning,...

Significant differences:

There is an extra *for* in the Hebrew and Greek which is not found in the Aramaic, Latin, Syriac or in 3 early printed Hebrew editions.³⁶ We have had missing prepositions like this throughout these first few verses, and it may be nothing more

³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:8. By the way, I am not footnoting Gill here in order to *prove* this point, but to give him credit for making it.

³⁶ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

than a more compact way to state essentially the same thing in the other languages (which would be the case for the English as well).

The prepositional phrase *by themselves* in the Greek is rather difficult to translate from the Hebrew. This indicates that there is not a problem with the manuscript here. *Son of iniquity* in the Greek is *sons of violence* or *sons of unrighteousness* in the Hebrew, the only difference, really, is the number. This is the only significant difference, and, obviously, it is not that significant. In the Greek, one might interpret this verse as referring to Satan or to a particular king of people; in the Hebrew, it is more obviously applied to the myriads of people who hate Israel.

Thought-for-thought translations; paraphrases:

CEV	I have given my people Israel a land of their own where they can live in peace, and they won't have to tremble with fear any more. Evil nations won't bother them, as they did...
Easy English (Pocock)	I have provided a place for my people *Israel to live. They will live in this country and they will be safe. They will have permanent homes here. Wicked people will not continue to cause trouble for my people. They had trouble in the past...
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 keep you safe from all your enemies and to give you descendants. [vv. 10–11]
<i>The Message</i>	And 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 any more. Nor will evil men afflict you as they always have,...
New Century Version	Also 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 bother them as they have in the past...
New Jerusalem Bible	I am going to provide a place for my people Israel; I shall plant them there; and there they will live and never be disturbed again; nor will they be oppressed by the wicked any more; as they were in former times...
New Life Version	I will choose a place for My people Israel and will plant them, that they may live in their own place and not be troubled again. The sinful will not bring trouble to them any more, as they did 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,...

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	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 oppress 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 afflict them as they have done...
JPS (Tanakh)	I will establish a home for My people Israel and will plant them firm, so that they shall dwell secure and shall tremble no more. Evil men shall not oppress them any more as in the past,...
New Intl. Readers Version	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. Evil people will no longer crush them, as they did at first.

Literal, almost word-for-word, renderings:

LTHB	And I will designate a place for My people Israel, and will plant them, that they may dwell in their own place and not be made to tremble any more. Nor shall the sons of evil afflict them again, as at the first,...
MKJV	And I will appoint a place for My people Israel, and will plant them so that they may dwell in a place of their own, and move no more. Neither shall the sons of wickedness afflict them any more, as before.
New King James Version	Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,...
Young's Updated LT	And I have appointed a place for My people, for Israel, and have planted it, and it has tabernacled in its place, and it is not troubled any more, and the sons of perverseness do not add to afflict it any more, as in the beginning;...

What is the gist of this verse? God has set up a permanent place for His people, for Israel, and He will plant them, and they will remain there untroubled by the surrounding heathen, as has been true of their past.

2Samuel 7:10a

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
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 (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [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 (מַקוֹם) [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>leh</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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The additional lamed preposition is not found in the Latin, Syriac, Aramaic or in 3 early printed editions of the Hebrew. ³⁷			
Yisʿrâʿêl (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, for Israel. God has, from eternity past, chosen a portion of real estate wherein Israel would be able to live. This portion of real estate has been described in several portions of Scripture, and, interestingly enough, does not today seem to live up to its description as a land flowing with milk and honey. However, it is a testimony to God and that these are God's people, for the Jews to occupy approximately 0.2% of the Middle East, that this particular area where they live apparently has no oil, and that hundreds of thousands (if not millions) of Arabs are incredibly incensed about it. In any case, no matter how upset Arabs may be, God has appointed a place for Israel. The circumstances will be discussed as we go further along in this verse.

Application: Now, I do not want you to be confused about the present-day Israel. They exist there by virtue of military power and our support. If the United States withdrew support for Israel, this country might be wiped out overnight. This little country, which is celebrating its 60th birthday as I write this, may live on until the Tribulation and it may be overrun again. There are no guarantees for Israel as a nation during the Church Age. However, for the Millennium, this will become the center of the world, if not the center of the universe.

Application: The United States is very blessed as a nation. What we have and how God has blessed us is incredible. This is tied, in part, to our relationship with Israel and our bond that we have with Israel. Both presidential candidates have vowed continued support for Israel (although, with one candidate, it is not easy to determine whether this is what he really plans to do).

Application: When I was younger, the Republican party, although it had its good points, also had a strong fringe element, one which was anti-Semitic and believed in a variety of Jewish conspiracies. For the reason, the Republican party languished for several decades. Once the Republicans dumped the anti-Semitic faction along with the conspiracy faction (many of whom have gone over to the Democratic party), the Republican party has begun to flourish again, holding the executive branch of our government for a much longer period of time since Reagan (which marks the time at which the Bilderberger Conspiracy theorists left the Republican party).

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.

³⁷ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

2Samuel 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṭa' (נָטַע) [pronounced naw-TAHṬ]	<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...* God has planted Israel and God has uprooted Israel. In fact, this has occurred several times. God first placed Israel in the land under Joshua; eventually, in the Millennium, Israel will be back in the land, and their living there will be more permanent.

We find similar verbiage in Psalm 80:8 Jer. 18:9 24:6 Ezek. 37:25–27 Amos 9:15. The idea is, God plants the nation Israel and then watches over it and takes care of it as one would a garden.

2Samuel 7:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<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
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].* The preposition here is moderately difficult, but one sense is, it means *in place of, instead of, in exchange for*. The heathen were living there in the Land of Promise before. God will plant Israel there instead of the heathen who are there. Israel will live in the Land of Promise instead of the heathen who first occupied it. This will not occur suddenly and miraculously. From the time that God originally promised this to Abraham to the time of David, nearly a millennium had gone by. Under David and Solomon, the kingdom of Israel will reach its zenith, insofar as the Age of Israel goes. However, Israel will occupy a much greater piece of land in the Millennium when our Lord, David's Greater Son, rules over the land.

The Jews occupied the land of the Canaanites between 1400 B.C. and 70 A.D.³⁸ It is quite helpful to have an overview of the history of Israel. Most of the dates below are approximate.

³⁸ It is possible that there have always been Jews in this area, even after 70 A.D.

A Timeline of Israel		
Time Period	Scripture	Commentary
2100–1859 B.C.	Gen. 12–49	From Abraham, the first Jew, to Joseph, his great grandson. God calls Abraham and interacts with Abraham and his progeny. Joseph ends up as prime minister of Egypt, and brings all of his family there to ride out a famine.
1859–1440 B.C.	Ex. 1–15	The children of Abraham remain in Egypt, during which time they are enslaved for hundreds of years. Moses, with the power of God, is able to take his people and lead them out of Egypt.
1440–1400 B.C.	Ex. 16–Deut. 34	Moses leads his people to Mount Sinai, where God gives them the Law, and then Moses takes his people to the Land of Promise. Because of the great failures of these Jews, God leaves them out in the desert for 40 years, killing off those who are 20 and older when they left Egypt (this is the sin unto death).
1400–1397 B.C.	Joshua	Joshua takes the Jews into the Land of Promise and conquers it.
1397–1050 B.C.	Judges 1–1Sam. 8	The period of the Judges. Israel is in the land given them by God and they settle in. However, due to continued national reversionism, God allows other nearby nations to occasionally conquer and subdue Israel.
1050–930 B.C.	1Sam. 9–1Kings 11 Psalms, Proverbs, Ecclesiastes, the Song of Solomon	The United Kingdom. Israel is a united kingdom under the 3 kings Saul, David and Solomon. There are periods of time when a wedge is driven between the northern and southern kingdoms (e.g., between the reigns of Saul and David). The rulership of David and Solomon is considered to be the golden period of Israel.
930–725 B.C.	1Kings 12–2Kings 18, portions of Isaiah, Hosea, Amos and Micah	The Divided Kingdom. The Northern Kingdom (Israel) functions as a nation separate from the Southern Kingdom (Judah) with a different power structure in each kingdom. The Assyrians conquer the Northern Kingdom and remove them from the land.
725–586 B.C.	2Kings 19–25, portions of Isaiah, Nahum, Zephaniah, Jeremiah, Lamentations, Habakkuk, portions of Daniel, portions of Ezekiel	The Southern Kingdom. Judah survived for about 140 years before Babylon conquers the remaining Jews and removed them from the land. Some Jews from the northern kingdom moved south when their land was being conquered.
586–516 B.C.	Esther, portions of Ezekiel, portions of Daniel, Ezra 1–6, Obadiah	The 70 Year Captivity. The inhabitants of Judah live outside of the land in Babylon. Babylon is conquered by Persia. Cyrus decrees that Israel might be returned to rebuild Jerusalem. Some begin to return to the land.
516–400 B.C.	Ezra 6–Nehemiah, Zechariah, Haggai, Malachi	Many of those living in the Persian empire (formerly Babylonia) return to the land of promise, rebuilding the Temple. 400 B.C. marks the end of the writing of the Old Testament.
400–6 B.C.	The Apocrypha,	Judah loses its independence, but it appears to be a gradual

A Timeline of Israel		
Time Period	Scripture	Commentary
	Portions of Luke and Matthew	<p>process. When Alexander the Great conquered such a great portion of land, the Jews in Judah came under his control, but they were apparently granted great privileges (so great, in fact, that the Samaritans revolted against Alexander because of this). However, in contrast to this, a later Hellenistic leader, Antiochus IV, massacred thousands of Jews because of an internal civil strife, and then he plundered the Temple. He returned to Jerusalem in 168 B.C. and destroyed the city, killing the men and selling the women and children into slavery. Some Jews escaped and the staged a revolt under Judah Maccabeus. By 165 B.C., Judah was free of Greek dominance and was ruled by the high priest. However, Hellenistic culture and control eventually took hold over the Land of Promise, which later, in 63 B.C., fell under Roman rule. Rome, in general, was not a cruel master, and allowed for some autonomy and also brought in good roads and public works to the areas which they conquered.</p> <p>During this time, there were some internal battles between the Roman aristocrats. Pompey, who conquered Jerusalem, became a rival of Caesar's for power, and Cæsar defeated his army in 48 B.C.</p> <p>Herod the Great rebuilt the Temple in Jerusalem, which was called Herod's Temple. Herod the Great is the ruler who tried to kill Jesus, the newly born king of the Jews, beginning around 6 B.C. For this, Herod died an excruciatingly painful death in 4 B.C.</p> <p>Rome essentially made 2 demands on the Jews: pay taxes and acknowledge the authority of Rome. Beyond that, Rome allowed the Jews a great deal of religious freedom, although they apparently appointed the high priest and the head of the Sadducees.</p>
6 B.C.–30 A.D	The gospels	<p>Dispensation of the Hypostatic Union. Jesus is on the earth. His actual ministry is quite short—approximately 3½ years. He primarily ministers to the Jews from the Galilee area down into Judea.</p> <p>At this time Rome ruled over Judea (as well as Greece, Syria and North Africa). This actually provided some counterbalance to the priests and sadducees of Judah, who had gone far from the faith of their fathers.</p> <p>The family of Herod continued to rule over the Palestine area; Pontius Pilate is the prefect (governor) of Judea in 26 A.D. After the crucifixion of Jesus, Pilate was soon removed from his post and died a few years later.</p>

A Timeline of Israel		
Time Period	Scripture	Commentary
30–73 A.D.	Acts and the epistles.	<p>The church is founded on the Day of Pentecost. Rome still rules over a huge empire, although Rome did not seek to wipe out the Jewish or Greek cultures (or languages). For many, being a Roman citizen was a good thing.</p> <p>However, relations between the Jews and Rome was on a downward spiral during much of this time. Caligula, one Roman emperor, was about to place a bust of himself in the Temple of the Jews, but was assassinated before he could do this. Claudius, the next emperor, tried to calm Roman-Jewish relations, but turned against the Jews himself. He even expelled the Jews from Rome because of their constant rioting.</p> <p>The Jews revolted against Rome in 66 A.D. Nero, Claudius' successor, dispatched Roman general Vespasian to deal with this, and he had Jerusalem nearing defeat when Nero died and he became emperor of Rome. His son, Titus, completed this war against the Jews, destroying Jerusalem in 70 A.D. and continuing the war against the Jews until all Jewish self-rule was ended. Approximately a million people died during the siege of Jerusalem and nearly 100,000 were put into slavery.</p>

This did not wipe out the Jews, many of whom fled during this war. There would be two more major wars between the Jews and the Romans (115–117 and 132–135). Jews lived throughout the Roman empire during this time as well as beyond.

Much of this came from *The Bible Almanac*, J.I. Packer, Merrill C. Tenney, William White, Jr.; ©1980 Thomas Nelson Publishers; p. 162–186. Supplemental material came from various places in Wikipedia.

Chapter Outline

Charts, Maps and Short Doctrines

2Samuel 7:10d

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
lô` (לוֹ or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râgaz (רָגַז) [pronounced <i>rawg-GAHZ</i>]	<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

2Samuel 7:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwd (וֹד) [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

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

Translation: *Furthermore, Israel [lit., he] will no longer be agitated...* We have a near fulfillment and a far fulfillment for this prophecy. In the short term, Israel would remain in this spot for about another 300 years, with great prosperity under David and Solomon. However, this nation would split into two kingdoms: Israel, the Northern Kingdom, and Judah, the Southern Kingdom. Then northern Israel will be taken from the land and then southern Israel. Therefore, there would be a time in the future when Israel will be agitated, but not for awhile.

We find similar verbiage in Psalm 89:22–23 Isa. 60:18 Ezek. 28:24 Hos. 2:18 Rev. 21:4.

In the long view, at some point in the future, during the Millennium, Israel will be planted in this place for a longer period of time. Now, eventually, there will be a new heavens and a new earth; but, for 1000 years, Israel will live in this land undisturbed.

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 אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<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
ʿav ^e lâh (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

2Samuel 7:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿānâh (עָנָה) [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
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 (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^{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
rîshôwnâh (רִשׁוֹנָה) [pronounced <i>ree-show-NAW</i>]	<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 bêyth preposition, rîshôwnâh means <i>first, in front, in the first rank; before, formerly, previously, aforeside</i> .			
These four words together are rendered <i>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</i> .			

Translation: ...nor will they be afflicted [by] men of unjust violence [or, unrighteousness] as in the past,... Again, this has a short term and a long term fulfillment. During a portion of David's reign and all of Solomon's reign, there would be few problems for the nation Israel from the evil men who surround them or are within their borders. During this time, Israel would enjoy a lot of peace and prosperity (particularly under Solomon). This is in stark contrast with the time of the Judges, where Israel would cycle down into a period of degeneracy and a nearby nation would come and attack and subdue Israel.

The first to afflict Israel in the past was Egypt (Ex. 1:13–14, 22). Then we have several oppressors during the time of the Judges (Judges 1–16). Throughout the time of Eli, Samuel, Saul and David, the Philistines continued to attack Israel. This was the unjust violence to which Israel was subjected.

God would give Israel great protection and blessing for many years. However, even this would change and Israel would go down, and the nation would suffer loss at the hands of men who practice unrighteousness and injustice. There will be approximately 300 years of relative peace; and the reign of Solomon will be perhaps the greatest period of prosperity for Israel.

Application: Modern-day Israel occupies approximately 0.2% of the Middle east, and yet, millions of Arabs are upset over this nation being there. In my present day, Iran calls for the destruction of the Jew. In other countries, there are television shows devoted to children which teach them to hate Jews. In the previous few decades, several nations have attacked Israel. Today, random groups of Palestinians fire rockets continually into Israel.

The Jews are God's chosen people, and therefore, those who serve Satan will constantly move aggressively against Israel.

Application: Our own country is degenerate in many ways, but we have consistently supported the nation Israel and we have bonded with Jews, both in our land and elsewhere. This is one of the things which protects and preserves the client nation United States. If we ever get a president who put Israel on an equal footing with her Arabic neighbors, become very concerned, because that means that the United States could face great national discipline (do you recall President Carter, and what happened during his tenure in office?).

David will spend a great deal of his time on the throne defeating his enemies. As I have mentioned in the past, David is associated with the 1st and 2nd Advents of our Lord (which are not seen as separate events in the Old Testament). This is one reason that God has chosen for David to be associated with the Ark of God sitting in a tent (which is like our Lord's body). Solomon, who rules over Israel during a time of great peace and prosperity, is associated with Jesus Christ during the Millennium. This will be our Lord's semi-permanent rule over this earth, during a time when the lion will lie down with the lamb. This is why Solomon is associated with building the Temple, which represents our Lord's physical rule over this earth.

I should add that the Old Testament nowhere clearly differentiates between the two advents of our Lord. They are sometimes treated separately and often together, but the Jews were somewhat confused because these two advents seemed so different. One of the reasons that the church is seen as an intercalated age, is because, when you remove the Church Age, we have the uninterrupted Age of Israel with the advent of Jesus Christ occurring 7 years before the end of the Age of Israel. If we ignore the Church Age, the 1st and 2nd Advents of our Lord come back to back, and can be perceived as one advent. This comports perfectly with Old Testament prophecy.

The long term prophecy, again, refers to the Millennium, when Israel will not be troubled by these sorts of men.

Many of the translations took the last part of v. 10 and connected it to the first part of v. 11. Many of them also began a new paragraph in the midst of v. 11. For this reason, I will need to later put a chart in of how several translations dealt with this passage.

...and for from the day that I commissioned judges over My people Israel. And I caused rest to you from all your enemies. And declares to you Y^{ehowah} that a house will do for you Y^{ehowah}.

2Samuel
7:11

...[as] from the day that I commissioned judges over My people Israel. So I caused you to rest from all your enemies. Furthermore, Y^{ehowah} declares to you that Y^{ehowah} will construct a dynasty [lit., *house*] for you.

...and from the day that I commissioned judges over My people Israel. Also, I gave you rest from all your enemies. Further, Jehovah declares to you that Jehovah will build a dynasty for you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And for from the day that I commissioned judges over My people Israel and I caused rest to you from all your enemies. And declares to you Y^{ehowah} that a house will do for you Y^{ehowah}.

Septuagint

...from the days when I appointed judges over my people Israel: and I will give you rest from all your enemies, and the Lord will tell you that you will build a house to him.

Significant differences: In the Greek, *David* is building the house *for God*; and in the Hebrew, *God* is building the house *for David*. The Latin and Syriac are in agreement with the Hebrew (which is how it usually goes).

Thought-for-thought translations; paraphrases:

CEV	...when I let judges rule my people. And I have kept your enemies from attacking you. Now I promise that you and your descendants will be kings.
Easy English (Pocock)	...even when I chose judges (leaders) for my people *Israel. Now I will keep you safe from all your enemies. I, the *Lord, am speaking to you. I will make a house for you. (In other words, I will establish your royal family.)
<i>The Message</i>	...even during the days I set judges over my people Israel. Finally, I'm going to give you peace from all your enemies. "Furthermore, GOD has this message for you: GOD himself will build you a house!
NET Bible®	...and during the time when I appointed judges to lead my people Israel. Instead, I will give you relief [or "rest"] from all your enemies. The Lord declares [In the Hebrew text the verb is apparently perfect with vav consecutive, which would normally suggest a future sense ("he will declare"; so the LXX, ἀπαγγελεῖ [apangelei]). But the context seems instead to call for a present or past nuance ("he declares" or "he has declared"). The synoptic passage in 1 Chr 17:10 has וָאֲגִיד (va'aggid, "and I declared"). The construction used in 2 Sam 7:11 highlights this important statement.] to you that he himself [Hebrew "the Lord"] will build a dynastic house [Hebrew "house," but used here in a metaphorical sense, referring to a royal dynasty. Here the Lord's use of the word plays off the literal sense that David had in mind as he contemplated building a temple for the Lord. To reflect this in the English translation the adjective "dynastic" has been supplied.] for you.
New Century Version	...when I chose judges for my people Israel. But I will give you peace from all your enemies. I also tell you that I will make your descendants kings of Israel after you.
New Jerusalem Bible	...ever since the time when I instituted judges to govern my people Israel; and I shall grant you rest from all your enemies. Yahweh furthermore tells you that he will make you a dynasty
New Living Translation	...starting from the time I appointed judges to rule my people Israel. And I will give you rest from all your enemies.

"Furthermore, the Lord declares that he will make a house for you—a dynasty of kings!

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	...ever since I appointed judges to rule my people Israel. So I will give you peace with all your enemies. I, the LORD, tell you that I will make a house for you.
HCSB	...ever since the day I ordered judges to be over My people Israel. I will give you rest from all your enemies. "The LORD declares to you: The LORD Himself will make a house for you.
JPS (Tanakh)	...ever since I appointed chieftains over My people Israel. I will give you safety from all your enemies.
New Intl. Readers Version	"The LORD declares to you that He, the LORD, will establish a house for you That is what your enemies have done ever since I appointed leaders over my people Israel. But I will give you peace and rest from all of them.
	" ' "I tell you that I myself will set up a royal house for you.

Literal, almost word-for-word, renderings:

MKJV	And even from the time that I commanded judges <i>to be</i> over My people of Israel, so will I cause you to rest from all your enemies. Also Jehovah tells you that He will make you a house.
NASB	...even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies The LORD also declares to you that the LORD will make a house for you.
WEB	...and as from the day that I commanded judges to be over my people Israel; and I will cause you to rest from all your enemies. Moreover Yahweh tells you that Yahweh will make you a house.
Young's Updated LT	...even from the day that I appointed judges over My people Israel; and I have given rest to you from all your enemies, and Jehovah has declared to you that Jehovah does make for you a house.

What is the gist of this verse? It appears as though God is promising rest to Israel since He gave judges over Israel, which is somewhat confusing. However, it is clear that God promises that He will make David a house.

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>le</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> . ³⁹ 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
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 (שֹׁפְטִים) [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

³⁹ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

2Samuel 7:11a

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

Translation: ...[as] from the day that I commissioned judges over My people Israel. During the time of the Judges, Israel went through a cycle of degeneracy, which was repeated again and again (see Judges 2:14–16 1Sam. 12:9–11 Psalm 106:42). I have seen a similar cycle play out in history. A people are free; they fall into degeneracy; they trade freedom for security; they fall into bondage to their lusts, and begin to degenerate as a nation from the inside out; they are conquered from the outside; they are in bondage; they fight for their freedom; they gain freedom—and so the cycle repeats itself.

I must admit being thrown by this statement. Is it a continuation of the previous verse? Should it end there? Does it begin a logical statement? There is really no other way to explore the various ways that this can be interpreted without looking at v. 10 as well:

This obviously caused many translators no little difficulty, so where v. 11 really begins and ends is a matter of a number of opinions. Therefore, I will list several approaches here:

Translations of 2Samuel 7:10–11

Ancient texts:

Latin Vulgate

And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more as they did before, from the day that I appointed judges over my people Israel: and I will give you rest from all your enemies. And the Lord foretells to you, that the Lord will make you a house.

Peshitta

Moreover I will appoint a place for my people Israel, and I will plant them and I will make them to dwell in their own place in peace and be disturbed no more; neither will wicked men enslave them any more, as formerly. From the day that I commanded you to be a judge over My people Israel, I have given you rest from all your enemies. Also the LORD declares to you that He will make you a house.

Septuagint

And I will appoint a place for my people Israel, and I will plant them [lit., *it*], and they will dwell by themselves, and will be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning, from the days when I appointed judges over my people Israel: and I will give you rest from all your enemies. And the Lord will tell you that you will build a house to him.

Note that the Peshitta is one of the few manuscripts which ends the thought at v. 10; their primary reason being that the text of v. 11 is quite different from the Greek and the Hebrew texts.

Translations of 2Samuel 7:10–11

Thought-for-thought translations; paraphrases:

New American Bible I will fix a place for my people Israel; I will plant them so that they may dwell in their place without further disturbance. Neither shall the wicked continue to afflict them as they did of old, since the time I first appointed judges over my people Israel. I will give you rest from all your enemies. The LORD also reveals to you that he will establish a house for you.

New Jerusalem Bible I am going to provide a place for my people Israel; I shall plant them there, and there they will live and never be disturbed again; nor will they be oppressed by the wicked any more, as they were in former times ever since the time when I instituted judges to govern my people Israel; and I shall grant you rest from all your enemies. Yahweh furthermore tells you that he will make you a dynasty.

New Living Translation And I have provided a permanent homeland for my people Israel, a secure place where they will never be disturbed. It will be their own land where wicked nations won't oppress them as they did in the past, from the time I appointed judges to rule my people. And I will keep you safe from all your enemies. ¶ And now the LORD declares that he will build a house for you—a dynasty of kings!

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 oppress them as they did in the past, from the day when I appointed judges over my people Israel; and I shall give you peace from all your enemies. ¶ The LORD has told you that he would build up your royal house.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh) I will establish a home for My people Israel and will plant them firm, so that they shall dwell secure and shall tremble no more. Evil men shall not oppress them any more as in the past, ever since I appointed chieftains over My people Israel. I will give you safety from all your enemies. ¶ The LORD declares to you that He, the LORD, will establish a house for you.

New International Version And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies. ¶ The LORD declares to you that the LORD himself will establish a house for you:...

Literal, almost word-for-word, renderings:

The Amplified Bible And I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and be moved no more; and wicked men shall afflict them no more, as formerly, And as from the time that I appointed judges over My people Israel; and I will cause you to rest from all your enemies. Also the LORD declares to you that He will make you a house.

NASB "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel, and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you.

Translations of 2Samuel 7:10–11

New King James Version **Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells [declares to you] you that He will make you a house [royal dynasty].**

I want you to take note that even *to the Amplified Bible* continues v. 10 into v. 11, and this is a rarity for them. They rarely continue one verse into the next, and attempt to present each verse as a separate entity.

You will also notice that many translations present the second half of v. 11 as a new paragraph, as indeed it should be, as we go, temporarily, from the 1st person to the 3rd person. Furthermore, we are dealing with a slightly new topic.

We will explore these differences more fully at the end of this verse.

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[Return to Charts, Maps and Short Doctrines](#)

Here is what is going on: David wants to build a place for the Ark of God—David wants this to be a permanent place where the Ark can always be. God instead tells David what He has done. He’s set up a place for His people Israel and He will put them in that place permanently, a place which will be their own. So, do you see the contrast? David wants a permanent place for the Ark of God, but God instead says that He has provided a permanent place for Israel. And, at some point in time, the evil indigenous and surrounding tribes of people will no longer oppress them, as they have done in the past, going back to the time of the judges. Problems with the peoples in and around Israel essentially began during the time of the judges, but God promises that this will end. That has a twofold fulfillment: (1) at some point in David’s reign (actually, during several periods of time), there would be an extended peace time, which would be continued for the entire reign of Solomon. (2) More importantly, there will be a time in the future when peace would be permanent, and God will provide a permanent rest for Israel from all her enemies.

Application: Even though what David wanted to do was a natural soul response, God continues to pour grace upon David, and counter David’s desire to build a Temple with God’s blessings to David. There are things that we will be able to achieve in our lifetimes and things we will not. I would love to complete an Old and New Testament commentary. However, given the number of years that I will likely live, that appears to be unlikely. It often takes me about 6 weeks to do one chapter. However, God continues to pour blessings, which I certainly cannot complain about.

2Samuel 7:11b

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
nûwach (וּנַח) [pronounced <i>NOO-ahkh</i>]	<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

2Samuel 7:11b

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 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
ʿâyab (אֵיבָב) [pronounced aw-YA ^e 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

Translation: [So I have caused you to rest from all your enemies.](#) Quite obviously, in vv. 10–11, it is difficult to determine where one verse leaves off and where another verse begins. I have changed my mind on this issue several times. However, what seems to be the clincher for me is, in vv. 10–11a, God is speaking about Israel. Here, in v. 11b, He returns to speaking to David (using the 2nd person). Therefore, this is a good place to begin a new paragraph. There is also a good place to begin a paragraph in v. 11c, where God says, [“And the Lord also declares to you...”](#)

Again, there is a two-fold fulfillment for this promise: (1) in David's immediate future and (2) in the Millennium. The immediate fulfillment will be under Solomon. Somewhere near the end of David's reign, he will have conquered as much land as he can conquer, and his enemies around him will no longer come in to invade. This will be true throughout the reign of Solomon, David's son. However, in the long view, there will be multiple attacks against Israel during the Tribulation, but God will give Israel rest throughout the Millennium.

2Samuel 7:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נִגַּדְתִּי) [pronounced naw-GAHD]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	1 st person singular, Hophal perfect	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

2Samuel 7:11c

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

Translation: [Furthermore, Y^ehowah declares to you...](#) This is an interesting move from the 1st person to the 3rd person, and there can be two schools of thought here: (1) God changes from the 1st to the 3rd in order to make a point or in order for His declaration to stand out; or (2) One member of the Trinity (say, Jesus Christ) is revealing the promise of another member of the Trinity to David. Since God the Father planned out what would happen from eternity past, then He would have determined what would happen to David (of course, recognizing that David has free will and adjusting that plan in eternity past to reflect David's free will choices).

2Samuel 7:11d

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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
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^e</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., *a house*] [for you...](#) Again, note the contrast: David wants to build a permanent home for the Ark of God and God herein promises David that He will build for him a house. This does not refer to the palace which Hiram king of Tyre built for David; the key is, God will establish a permanent dynasty for David.

This also continues a precedent—God is going to do a lot more for us than we can ever do for Him. David has an idea as to what he wants to do in service to God, and God tells him not to do it; but, then makes a set of great and wonderful promises to David.

Application: We won't always be able to do all that we have in our minds to do, with regards to divine service. Now, I recognize that there are 3 sets of believers with regards to this: (1) those who could care less; (2) those who are constantly involved in various forms of legalism in order to do service to God; (3) growing believers who have a personal sense of destiny. I will give you a personal for instance: I would love to write a full and complete commentary on every book in the Bible; and if that is not possible, then on every Old Testament book. So far, I

have done a complete commentary on 1Samuel and I will expect to have, over the next 5 or 10 years, complete my commentary on 2Samuel, as well as on the related chapters in the Psalms and Chronicles (I am not particularly pleased with my commentaries written prior to 1Samuel). That leads me to believe that I will not be able to write commentary for the entire Old Testament, as I do not think I will live to the age of 362. When I write, I also note a level of mental exhaustion after a couple of hours. That is, writing for 4–8 hours is just not going to happen. So, I am under a real time constraint. I know what I would like to do, and I recognize what I want to do and what I will do are different things. If you are a believer with a personal sense of destiny, you simply have to be realistic about what you can accomplish, and you need not sweat it if you have set some spiritual goals that you will not meet.

There are some literary nuances to this portion of v. 11. The word used here is the word for *house*, which, in some rare cases, can refer to a dynasty. God uses the word *house* to tie this to the *house* which David wants to construct for the Ark. However, God herein promises David a dynasty, which will be clear by the next phrase. This is essentially a play on words, “You will not build Me a house; I will build you a house” is the gist of what God is saying. Throughout the Bible, God enjoys the language in which He speaks to us, and there are times when interpreting the words of Jesus Christ that we need to bear this in mind. God can be quite serious, as He is with this promise to David, and yet, still be playful with regards to the language. *Playful* is not exactly the word I am looking for, but when reading the words of our Lord, recognize that He often uses figures of speech, as we have here. “You will not build a house [Temple] for Me, but I will make a house [establish a dynasty] for you.” This goes back all the way to the end of v. 5, and stating the implications of what God is telling David (God does not directly say, “You will not build a house for Me;” that is simply the gist of what God says). In between all of this has been God’s dealings with David, His promises about Israel, which He then concludes with the promise to establish David’s dynasty.

in the subsequent verses, God will both tell David what to expect in his life, and what God will do for both David and his son Solomon (and for David’s Greater Son, Jesus Christ).

One further comment: Solomon is not named by name because David does not know which son God is talking about. This is early on in David’s rule, and, if we accept Samuel as being basically chronological, he has not even fathered Solomon yet.

Most translators are aware that there is nothing magic about the verse or chapter divisions in the Bible, these things being added, at time, a millennium or more after the original writing. Therefore, sometimes, a new paragraph will occur in the middle of a verse or one verse will carry on over into the next verse.

I have a few examples below, so that you can see the diverse ways that translators handled this.

How Some Translations Broke up the Middle of 1Samuel 7

Source	Translation/Commentary
<p>The Net Bible 2Sam. 7:8–17 1 paragraph</p>	<p>^{7:8} “So now, say this to my servant David: ‘This is what the Lord of hosts says: I took you from the pasture and from your work as a shepherd to make you leader of my people Israel. ^{7:9} 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. ^{7:10} I will establish a place for my people Israel and settle them there; they will live there and not be disturbed any more. Violent men will not oppress them again, as they did in the beginning ^{7:11} and during the time when I appointed judges to lead my people Israel. Instead, I will give you relief from all your enemies. The Lord declares to you that he himself will build a dynastic house for you. ^{7:12} 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. ^{7:13} He will build a house for my name, and I will make his dynasty permanent. ^{7:14} I will become his father and he will become my son. When he sins, I will correct him with the rod of men and with wounds inflicted by human beings. ^{7:15} But my loyal love will not be removed from him as I removed it from Saul, whom I removed from before you. ^{7:16} Your house and your kingdom will stand before me permanently; your dynasty will be permanent.’” ^{7:17} Nathan told David all these words that were revealed to him.</p>
<p>The New Century Version 2Sam. 7:8–16 2 paragraphs</p>	<p>⁸ "You must 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 leader of my people Israel. ⁹ I have been with you everywhere you have gone and have defeated your enemies for you. I will make you as famous as any of the great people on the earth. ¹⁰ Also 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 bother them as they have in the past ¹¹ when I chose judges for my people Israel. But I will give you peace from all your enemies. I also tell you that I will make your descendants kings of Israel after you.</p> <p>¹² " 'When you die and join your ancestors, I will make one of your sons the next king, and I will set up his kingdom. ¹³ He will build a house for me, and I will let his kingdom rule always. ¹⁴ I will be his father, and he will be my son. When he sins, I will use other people to punish him. They will be my whips. ¹⁵ I took away my love from Saul, whom I removed before you, but I will never stop loving your son. ¹⁶ But your family and your kingdom will continue always before me. Your throne will last forever.' "</p>

How Some Translations Broke up the Middle of 1Samuel 7	
Source	Translation/Commentary
<p>The New International Readers Version 2Sam. 7:8–16 4 paragraphs</p>	<p>⁸ "So tell my servant David, 'The Lord who rules over all says, "I took you away from the grasslands. That's where you were taking care of your father's sheep and goats. I made you ruler over my people Israel. ⁹ I have been with you everywhere you have gone. I cut off all of your enemies when you were attacking them.</p> <p>" "Now I will make you famous. Your name will be just as respected as the names of the most important people on earth. ¹⁰ 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. Evil people will no longer crush them, as they did at first. ¹¹ That is what your enemies have done ever since I appointed leaders over my people Israel. But I will give you peace and rest from all of them.</p> <p>" "I tell you that I myself will set up a royal house for you. ¹² Some day your life will come to an end. You will join the members of your family who have already died. Then I will make one of your own sons the next king after you. And I will make his kingdom secure. ¹³ He is the one who will build a house where I will put my Name.</p> <p>" "I will set up the throne of his kingdom. It will last forever. ¹⁴ I will be his father. And he will be my son. When he does what is wrong, I will use other men to beat him with rods and whips. ¹⁵ I took my love away from Saul. I removed him from being king. You were there when I did it. But I will never take my love away from your son.</p> <p>¹⁶ " "Your royal house and your kingdom will last forever in my sight. Your throne will last forever." " "</p>
<p>The New Living Translation 2Sam. 7:8–18 2 paragraphs</p>	<p>⁸ "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. ⁹ I have been with you wherever you have gone, and I have destroyed all your enemies before your eyes. Now I will make your name as famous as anyone who has ever lived on the earth! ¹⁰ And I will provide a homeland for my people Israel, planting them in a secure place where they will never be disturbed. Evil nations won't oppress them as they've done in the past, ¹¹ starting from the time I appointed judges to rule my people Israel. And I will give you rest from all your enemies.</p> <p>" Furthermore, the Lord declares that he will make a house for you—a dynasty of kings! ¹² For when you die and are buried with your ancestors, I will raise up one of your descendants, your own offspring, and I will make his kingdom strong. ¹³ He is the one who will build a house—a temple—for my name. And I will secure his royal throne forever. ¹⁴ I will be his father, and he will be my son. If he sins, I will correct and discipline him with the rod, like any father would do. ¹⁵ But my favor will not be taken from him as I took it from Saul, whom I removed from your sight. ¹⁶ Your house and your kingdom will continue before me for all time, and your throne will be secure forever."</p>

Those translations which broke this up into two paragraphs (the most common approach) tended to follow the New Living Translation above. I should point out, certain translations keep their verses separate (like *The Amplified Bible* or the KJV) and some have extremely long paragraphs (The Easy English Bible or the NKJV).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

What makes the most sense to me is to treat vv. 10–11a (which is about Israel) parenthetically, or to take v. 11b, and put it back with v. 9, which would give us:

A New Approach to Vv. 8–11

“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. So I caused you to rest from 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 will no longer be agitated nor will they be afflicted [by] men of unjust violence as in the past, from the day that I commissioned judges over My people Israel.

Furthermore, Y^ehowah declares to you that Y^ehowah will construct a dynasty for you,...

Basically, what we have here is a possibly different way of thought organization that I would have (in the original text). God is speaking to David about making his name great, and then parenthetically⁴⁰ (as well as logically), speaks about Israel and what God would do for Israel. God concludes that He would give Israel rest from her enemies, and then goes back to David, saying, “I will give you rest from your enemies too.” At this point, God will focus on Solomon, and, on David’s Greater Son, Jesus Christ.

I have gone over this set of verses many times, and finally, based upon the person used, it all fits together for me now. Vv. 8–9 and 11b are all addressed directly to David about what God would do for David. Vv. 10–11a are all about Israel, where Israel is addressed in the 3rd person. The last half of v. 11 begins a new paragraph. So, one may view v. 11b as a completion of vv. 8–9, returning us from a parenthetical thought, or it can be added onto the end of vv. 8–9 (as I have done here), so that the remarks about Israel are no longer parenthetical, but simply a new subject, giving us 3 paragraphs in these 3 verses.

What is surprising is, some translations like the CEV are known for moving around this or that phrase (which is not illegitimate); however, they did not do this.

When it comes to the understanding of this passage, it can be taken apart, phrase by phrase and examined that way. I just feel better when I have the gist of the author’s sense of organization (in this case, the organization of God’s thinking).

Chapter Outline

Charts, Maps and Short Doctrines

For make full your days and you have lain down with your fathers, and I will raise up your seed after you who comes forth from your internal organs and I have established his kingdom.

2Samuel
7:12

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.

When your days are fulfilled and you lie down with your fathers, I will raise up from your loins one who will come after you, whose kingdom I will establish.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And when your days are fulfilled, and you sleep with your fathers, I will raise up your seed after you, which will proceed out of the bowels, and I will establish his kingdom.

⁴⁰ Matthew Henry was one of the few commentators who also saw this as parenthetical.

Masoretic Text	For make full your days and you have lain down with your fathers, and I will raise up your seed after you <u>who comes forth from</u> your internal organs and I have established his kingdom.
Septuagint	<u>And it is if</u> your days have been fulfilled, and you will sleep with your fathers, and I will raise up your seed after you, [even] your own issue, and I will establish his kingdom.
Significant differences:	There are some words found at the beginning of the LXX which are not found in the MT. In the midst of the MT, you will see a verb along with some other words which may be implied from the LXX text, but which is not found in the MT.

Although the first portion of Jerome's Vulgate sounds different, it is an alternate way of rendering the Hebrew text. The Hebrew, Latin and Syriac texts appear to be identical.

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 in the tomb of your ancestors. I'll make him a strong ruler,...
Easy English (Pocock)	One day you will die. But I will make one of your own sons the king. I will establish his *kingdom.
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, your own flesh and blood, to succeed you, and I'll firmly establish his rule.
NET Bible®	When the time comes for you to die, [Hebrew, "when your days are full and you lie down with your ancestors"] I will raise up your descendant, one of your own sons, to succeed you, [Hebrew "your seed after you who comes out from your insides"] and I will establish his kingdom.
New Century Version	"When you die and join your ancestors, I will make one of your sons the next king, and I will set up his kingdom.
New Jerusalem Bible	And when your days are over and you fall asleep with your ancestors, I shall appoint your heir, your own son to succeed you (and I shall make his royal throne secure for ever.
New Life Version	When your days are done and you lie down with your fathers, I will raise up your son after you, who will be born from you. And I will build his nation.
New Living Translation	For when you die and are buried with your ancestors, I will raise up one of your descendants, your own offspring, and I will make his kingdom strong.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	"When the time comes for you to lie down in death with your ancestors, I will send one of your descendants, one who will come from you. I will establish his kingdom.
HCSB	When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom.
JPS (Tanakh)	When your days are done and you lie with your fathers, I will raise up your offspring after you, one of your own issue, and I will establish his kingship.
New Intl. Readers Version	Some day your life will come to an end. You will join the members of your family who have already died. Then I will make one of your own sons the next king after you. And I will make his kingdom secure.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	And it will be that [so it should be, as per the LXX and 1Chron. 17:11 ⁴¹], when your days are fulfilled and you sleep with your fathers, then I will raise up your seed after you—who proceeds from your body—and I will establish his kingdom.
English Standard Version	When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.
MKJV	And when your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall come out of your bowels. And I will make his kingdom sure.
Young's Updated LT	"When your days are full, and you have lain with your fathers, then I have raised up your seed after you which goes out from your bowels, and have established his kingdom.

What is the gist of this verse? David is told that, when his days are over, God will raise up from him a king whose kingdom God will establish. .

2Samuel 7:12a

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
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow</i>	1 st person singular, Piel imperfect	Strong's #4390 BDB #569
yâmîym (יָמַיִם) [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: *When your days are be fulfilled...* Everyone has a time frame within which their life is led; we have a beginning point and a termination point. Within this time frame, there will be the fulfillment of one's life. God speaks to David of the time when his life has been fulfilled; when he has spent all the time on earth which God has allowed. For David, this time period would be 70 years (2Sam. 5:4).

The verb here is in the imperfect tense, which means, continuous action or action in the future. The kîy conjunction acts as a temporal marker which is associated with the verb *to fulfill* in the imperfect tense. So, this means that what will occur will all occur during the time period when David's days are being fulfilled. The verbs which follow will all be in the perfect tense, indicating completed action.

Now, what is actually happening is, God is speaking to Nathan, and Nathan will speak these words to David, as the new ruler over all Israel. However, this is spoken of as being at the end of David's life, once his time on earth has come to a close—something which will be true of our lives down the road.

⁴¹ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote). My Greek Bible reads differently; however, the difference is quite minor.

2Samuel 7:12b

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
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
ʿêth (אֶת) [pronounced <i>ayth</i>]	<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
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and you lie down with your fathers,... To drive home His point, God adds *and you lie down with your fathers*, a very common phrase indicating that David will die. All those in David's line who have preceded him in death are those who God is speaking of; and God indicates to David that at some point in time, he will die, and be put to rest, just as his fathers died before him.

This could be interpreted in two ways: David has laid down on his deathbed and David has laid down and died. Each understanding leads us to a slightly different fulfillment. *When your days are coming to a close and you have laid down on your deathbed...* or *When your days are coming to a close and you have died...* There is one prophecy here, but there are two fulfillments. The words used here can be understood in both ways, and each approach leads us to a different fulfillment.

While David's days are coming to a close and when he has laid upon his deathbed, apparently not to get up again, *then* God raises up his seed after him. One of the fascinating power struggles of the Bible is Solomon coming to power, which all takes place *while* David is on his deathbed, as his days are being fulfilled (coming to a close). The first few chapters of 1Kings cover the attempted power grab and Solomon's triumph, and these things all take place while David is on his deathbed. This fulfills this prophecy exactly.

There is the second way that this prophecy may be understood. David's days are drawing to a close, and he lays down with his fathers, meaning he dies. After his death, God will raise up Jesus, the Messiah, to reign as David's Greater Son. The imperfect tense of the verb *to fulfill* followed by the perfect tense of the verb *to lie down* (which is not a word which *must* be understood as meaning *to die*) together, using the temporal form of the kîy conjunction (*when*) perfectly sets up this prophecy. So we have two reasonable interpretations from the very beginning, and these will take us into two different directions.

2Samuel 7:12c

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

2Samuel 7:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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. <i>When this happens, then this will occur</i> 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
ʿêth (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
zeraʿ (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
ʿachărêy (אַחֲרַי) [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 ʿachărêy appears to have a rare substantive use as well; here, it can mean <i>the end of, the butt of, the end portion; the back</i> .			

Translation: ...I will raise up your progeny after you,... This is an interesting word to find here; although many English translations say that God is going to raise up a *son* after David, we do not find the word for *son* here; instead, we find the word for *seed*, which may be rendered *offspring* or *progeny*. The idea is, we are dealing with someone who is physically related to David; the one spoken of here has David's genes in him.

There are a couple of things which ought to be noted here. The words used allow for this to refer to Solomon, the near fulfillment, as well as to Christ, the far fulfillment. Even though I have reasonably translated this verb *to raise up*, it can also mean *to establish*. Therefore, we do not have to be looking way down the road for this to be fulfilled, although the verbiage used allows for us to look way off into the future. In other words, with Solomon, who will be alive and a man when David dies, will be established by God as a ruler over all Israel. He becomes a ruler because God establishes him as one (David has a lot of children, and Solomon is far from being his firstborn). This verb also allows for God to raise up—even from birth—One Who will come long after David, even Jesus Christ our Lord.

It is an interesting observation that usually the firstborn of a king succeeded him to the throne. This was the tradition of David's world and time. Solomon, interestingly enough, was not the firstborn—not by a long shot—and he was not even the firstborn from his mother, Bathsheba.

2Samuel 7:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	<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 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
mêʿiyim (מַעֲיָם) [pronounced may-GEEM]	<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: ...*who come out from your loins...* The fact that this person is related to David is emphasized once again in this phrase—*who come out from your loins [your organs of procreation]*. It will become clear that God is not simply speaking of Solomon, but He is speaking of David's greater Son, the Son of Man, Jesus Christ; this is the kingdom which God will establish. Peter tells us, in Acts 2:29b, 30b: "The patriarch David, being a prophet, knew that God swore with an oath to him that of the fruit of his loin, as concerning flesh, to raise the Christ [the Messiah] to sit on his throne." See Psalm 132:11 as well.

Jesus Christ will be legally related to David via David's line through Solomon and eventually through Joseph, our Lord's step-father; and Jesus will be genetically related to David through Nathan (another son of David; not the Nathan to whom God is speaking) and eventually through Mary, our Lord's mother. The first line is found in the beginning of Matthew; the second line is found at the beginning of Luke. Both Nathan and Solomon would be by Bathsheba, whom we will meet in 2Sam. 11 (see 2Sam. 5:14–16 1Chron. 3:5).

2Samuel 7:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kûwn (כּוּן) [pronounced koon]	<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 ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 7:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mam ^e lâkâh (מַמְלָכָה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, sovereignty, dominion, reign, dynasty</i> ; 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. Remember how I told you before that we have the word *house*, but what we are really speaking of is *his dynasty*? This is the word that we find here: it means *kingdom, dominion, reign, dynasty*.

Now you may think contextually and wonder if God has somehow wandered off point. David wants to build a house for the Ark of God, and God speaks about David's greater Son and His eternal dynasty. However, God has not gone off point; He simply thinks with greater complexity than we do. Therefore, He is making a point here, and, at the same time, promising David that a Son from his own loins will reign forever. David desires to build a permanent house for the Ark of God; and God promises to build a permanent house (dynasty) for David.

Let's summarize all of this into a side-by-side comparison:

Two Interpretations of 2Samuel 7:12		
Category	Solomon Prophecy	Messianic Prophecy
2Sam. 7:12	When your days are coming to a close and you lie down on your death bed [soon to be] with your fathers, I will raise up your son after you, who comes out from your loins and I will set up his dynasty.	When your days are being fulfilled and you pass on [to be] with your fathers, I will raise up your Seed after you, Who will come from your loins and I will establish His [eternal] kingdom.
Interpretation	When David's life is coming to a close and while he lays on his deathbed, at that point in time, God will set up Solomon as David's successor.	After David's life comes to an end and he dies, God will raise up a Man directly descended from David and God will establish His kingdom forever.
Biblical Fulfillment	"Now the LORD has fulfilled his promise that he made. For I have risen in the place of David my father, and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel." (1Kings 8:20). See also 1Kings 1–2.	"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ." (Acts 2:29–31a).
Errata	This all took place <i>while</i> David was on his deathbed, just as this prophecy stated would happen.	The line of David leading to Jesus is found in Matthew 1 and in Luke 3.

There are many similar prophecies about the coming Messiah, to be born from the seed of David: *There will come forth a shoot from the stump of Jesse [David's father], and a branch from his roots will bear fruit. And the Spirit of the LORD will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And His delight will be in the fear of the LORD. He will not judge by what His eyes see, or decide disputes by what His ears hear, but with righteousness He will judge the poor, and decide with equity for the meek of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will kill the wicked* (Isa. 11:1–4). That great prophet Isaiah spoke of the Messiah to come many times.

The long view of God raising up the Messiah as David's Seed comports well with God's sense of timing rather than ours. For God, a day is like a thousands years (2Peter 3:8).

Chapter Outline

Charts, Maps and Short Doctrines

It is worth asking, *how much of this does David understand?* It is reasonable to assume that David understands this will be one of his sons on the throne which will continue his dynasty, and through whom David's dynasty will be established. It is also important to note what sort of a prophecy this is. David wrote many Messianic psalms, so I am certain that he had some understanding of the coming Messiah. Whether he understood these words of God to point toward a Messiah when he first heard them, I don't know. However, I think it is reasonable to assume that David, at some point in time, realized that God promised him that his throne and dynasty would be eternal, and that from him would come the Messiah.

I have actually heard someone suggest that, Jesus Christ was just some dude who took the Bible and began to fulfill each prophecy about Himself and then He would check it off and go on to another prophecy. To someone who knows nothing, that probably seems like a reasonable theory. However, this is a prophecy that obviously continues for 400+ years, and it continues to be fulfilled each time a son of David comes to the throne of Israel (more accurately, the Southern Kingdom). After David, every king of Judah was a son of David. This is not the sort of prophecy that one can easily and simply fulfill. We're talking 21 Judæan kings who are all sons of David. The Davidic Covenant is one of the most well-known portions of the Bible. One could not have simply messed with this covenant and added or subtracted from it over the years, because too many people would have known what it says. Someone could not have added this verse to the Davidic Covenant 500 years down the road for two reasons: (1) without this verse, there is no Davidic Covenant—that is, the heart of the Davidic Covenant is this verse; and (2) people who knew the covenant would recognize the phoney insertion.

Also, it seems goofy for someone to pick up the Bible and decide, "Hey, I am going to just wander about and fulfill all these prophecies." To what end would someone do that? Jesus was persecuted and eventually crucified. For a Man Whose reputation as a man of truth, kindness and personal nobility, this seems quite incongruous with someone who simply tried to fulfill as many prophecies as possible for some unknown reason.

There is a second theory—someone could come along and just list all of the kings of Judah falsely as sons of David. If the Old Testament contained obvious inaccuracies like that, then Israel would not have trusted the Old Testament as the Word of God. Furthermore, we seem to have this impression that there was just one grand Bible and that certain miscellaneous people could just come in and make wholesale changes to it and no one would notice. The Bible was read publically and there were several copies of it produced, as it was being written; and it was sometime after all of the writing had been done, when man recognized the Old Testament as a contiguous whole (that is, they began to determine which books belonged in the canon of Scripture). So, throughout Judah, there would have been several copies of the book of Samuel, for instance. In the Dead Sea Scrolls, we have several copies of the same book, just as a library might have. The Bible itself was not seen as a contiguous whole at that time. Almost all Jews recognized the Torah, for instance, as God's Word; and some would have understood the book of Samuel to be God's Word. It was not until around 300 B.C. (or sometime later) when the entire Old Testament canon was recognized. However, prior to this, some people recognized some books as having divine authority. These books were distributed in several places, publically read, and memorized.

There is no way that someone, several hundred years later, would be able to make grand changes in various portions of the Bible and for it to go unnoticed. Furthermore, prophecies go from cover to cover in the Old Testament. Given that there may have been, at any given time, a dozen or so copies of each book, and that these books were read aloud and known, and memorized by some, making wholesale changes throughout the Bible in order to insert or change prophecies is simply out of the question.

What we have is, a many-centuries old respect for Scripture and the words found within. For the history of preservation that we do know, the steps taken in order for a new manuscript to be written were extraordinary (when an old manuscript was becoming too old). In the time of Jesus, this was an actual profession called *scribes*. What they did was, take old manuscripts and recopy them, word for word, letter for letter, and they had a system in order to check the new manuscript. For instance, they knew the exact middle letter of each book (along with a number of other things, which allowed them to perform a check on a completed manuscript).

As I went to Berachah, I made notes in my Bible and revised the translation of this or that verse. The idea that, someone would pick up my personal Bible and then, make wholesale changes to the next translation of the Bible (and that no one would be the wiser) based upon my notes would not be unlike someone making wholesale changes to the Old Testament in order to get some fulfilled prophecy out of it. I have heard that approximately one-fifth of the Bible is prophetic (I have not sat down to count verses).

The Bible is filled with stated and later fulfilled prophecies. Most of the prophecies in the Old Testament are about Jesus Christ. Most Jews recognized the Messianic passages (those which spoke of Jesus) as Messianic. That is, from the Mishna and the Talmud, we know that specific passages were generally understood to be Messianic passages, regardless of their immediate context. We know that these prophecies about Jesus Christ predated our Lord for two clear reasons: (1) the Septuagint is a Greek translation made from the Hebrew Old Testament several hundred years before Christ; and (2) we have Old Testament manuscripts from the Dead Sea Scrolls which predate our Lord. Let me add a 3rd reason: there are millions of Jews who accept and trust the Old Testament as the Word of God, including the Messianic prophecies—which they understand to be Messianic prophecies—and yet they do not recognize Jesus as their Messiah. Their Bible contains the exact same prophecies which my Bible contains. Their explanations as to why this or that prophecy was not fulfilled in Christ are often convoluted; the key is negative volition. The principle remains the same: first there was prophecy, sometimes hundreds of years prior to the incident; and then there was the fulfillment of prophecy.

Millions of people have begun with the approach—*okay, I am willing to be open-minded about the Bible, show me what you've got*—and have become believers because of this. Even former skeptics have become believers based upon the evidence of the Bible. However, they needed to begin with that spark of positive volition toward God, which was evidenced by their willingness to examine such things as, the prophetic nature of the Bible. Anyone who truly has an open mind, cannot help but be convinced of the divine nature of the Bible. Not only is there abundant evidence from prophecy that the Bible is the Word of God, there is the power of Scripture. A person with an open mind who reads the first few chapters of John can find himself transformed.

Allow me to close out this verse with some words of our Lord. The scribes and pharisees continually were trying to catch Jesus in a theological trap, asking this or that question, to see if they could then demonstrate that Jesus did not know what He was talking about. Jesus then turned the tables on them. **Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ [the Messiah]? Whose Son is He?" They said to Him, "The son of David." He said to them, "How is it then that David, in the Spirit, calls Him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet" ' ? If then David calls him Lord, how is He his Son?" And no one was able to answer Him a word, nor from that day did anyone dare to ask Him any more questions** (Matt. 22:41–46). For a believer with a little doctrine, this is an easy question to answer: Jesus is from the literal seed of David, having been descended from David in His humanity. However, Jesus is the God-man, a hypostatic union of true humanity and true divinity, where there is no mixture or transfer of properties or essence, the union being both personal and eternal. Since David's Greater Son is God, David would speak of Him with profound respect and deference.

The response of the scribes and pharisees revealed their limited scope and understanding, because they saw the Messiah as one who would come to deliver them from Roman oppression, but did not comprehend His Divinity or His sacrificial death. Many learned Jewish theologians expected that the Messiah would be a great political leader Who would deliver them from the Romans.

Application: A mistake made by many people with reference to the Bible, is they take a handful of verses and that is their end-all, be-all of divine utterance. I have seen people take passages, e.g., **love your enemy**, and they interpret all Scripture in light of this one verse. Most of the time, they take these few verses which comport well with how they were brought up, and they apply these verses in such a way as to justify their pre-salvation thinking and philosophy. All Scripture is God-breathed, and we cannot take a few random verses and give them preeminence. This is one reason that you need a good pastor-teacher. A good pastor-teacher has already struggled with the overall theology and he should already understand how the Bible is internally consistent.

He [even] he will build a house for my name and I will establish a throne of his kingdoms as far as forever.

2Samuel
7:13

He [even] he will build a house for My name and I will establish the throne of his kingdom forever.

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

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

He [even] he will build a house for my name and I will establish a throne of His kingdoms as far as forever.

Septuagint

He himself will build for Me a house to My name, and I will set up His throne even forever.

Significant differences:

The Greek lacks *of His kingdoms* (which is found in the Syriac and the Latin as well—although it is unclear whether or not this word is plural—it is singular in the English translation which I use of the Latin and of the Syriac).

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 English (Pocock)

It is he who will build a house for me. And I will make sure that his *kingdom lasts always.

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.

The Message

He will build a house to honor me, and I will guarantee his kingdom's rule permanently.

NET Bible®

He will build a house for my name, and I will make his dynasty permanent [Hebrew "and I will establish the throne of his kingdom permanently"].

New Living Translation

He is the one who will build a house—a temple—for my name. And I will secure his royal throne forever.

Mostly literal renderings (with some occasional paraphrasing):

HCSB

He will build a house for My name, and I will establish the throne of his kingdom forever.

JPS (Tanakh)

He shall build a house for My name, and I will establish his royal throne forever.

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 will build a house for My Name, and I have established the throne of his kingdom unto the age.

What is the gist of this verse? Solomon (and later, the Messiah) would establish the throne of David's kingdom. It would be continued forever.

2Samuel 7:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this	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 (הִנָּב) [pronounced baw-NAWH]	to build, to rebuild, to restore	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
bayith (תֵּיב) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun	Strong's #1004 BDB #108
lâmed (ל) (pronounced l')	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	name, reputation, character	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027

Translation: He [even] he will build a house for My name... We possibly have one or two fulfillments for this phrase. Solomon would build a house for the Ark of God. For thousands of years, the impact of the Temple of Solomon (and subsequent temples) will be felt throughout Israel and elsewhere.

Before he dies, David will summon Solomon and say these words to him: "My son, it was in my heart to build a house for the name of the LORD my God, but the word of the LORD came to me: 'You have shed much blood and waged great wars. You are not to build a house for My name because you have shed so much blood on the ground before Me. But a son will be born to you; he will be a man of rest. I will give him rest from all his surrounding enemies, for his name will be Solomon, and I will give peace and quiet to Israel during his reign. He is the one who will build a house for My name. He will be My son, and I will be his father. I will establish the throne of his kingdom over Israel forever.' "Now, my son, may the LORD be with you, and may you succeed in building the house of the LORD your God, as He said about you (1Chron. 22:7–11). David later made this public: David assembled in Jerusalem all the leaders of Israel: the leaders of the tribes, the leaders of the divisions in the king's service, the commanders of thousands and the commanders of hundreds, and the officials in charge of all the property and cattle of the king and his sons, along with the court officials, the fighting men, and all the brave warriors. Then King David rose to his feet and said, "Listen to me, my brothers and my people. It was in my heart to build a house as a resting place for the ark of the LORD's covenant and as a footstool for our God. I had made

preparations to build, but God said to me, 'You are not to build a house for My name because you are a man of war and have shed blood.' "Yet the LORD God of Israel chose me out of all my father's household to be king over Israel forever. For He chose Judah as leader, and from the house of Judah, my father's household, and from my father's sons, He was pleased to make me king over all Israel. And out of all my sons--for the LORD has given me many sons--He has chosen my son Solomon to sit on the throne of the LORD's kingdom over Israel. He said to me, 'Your son Solomon is the one who is to build My house and My courts, for I have chosen him to be My son, and I will be his father. I will establish his kingdom forever if he perseveres in keeping My commandments and My ordinances as he is today.' "So now in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek after all the commandments of the LORD your God so that you may possess this good land and leave it as an inheritance to your descendants forever (1Chron. 28:1–8). When Solomon brought the Ark up to the Temple, which he built, he said the following words: It was in the desire of my father David to build a temple for the name of the LORD God of Israel. But the LORD said to my father David, "Since it was your desire to build a temple for My name, you have done well to have this desire. Yet you are not the one to build it; instead, your son, your own offspring, will build it for My name." The LORD has fulfilled what He promised. I have taken the place of my father David, and I sit on the throne of Israel, as the LORD promised. I have built the temple for the name of the LORD God of Israel. I have provided a place there for the ark, where the LORD's covenant is that He made with our ancestors when He brought them out of the land of Egypt (1Kings 8:17–21).

A simple question: *why does God tell David to wait and to allow his son Solomon to build a house for God? David wants to, David is a great king; why not allow David to build a permanent dwelling for the Ark of God?* It is simple: there are two advents to Jesus Christ: He comes first in the flesh, offering the kingdom to the Jew, and He offers Himself for all mankind. Then He returns and slaughters millions of people, and then removes all evil from the earth. After the 2nd Advent, the throne of God will be established. God wants there to be some distinction between what David does and what Solomon does in this realm. David comes when the house of God is only semi-permanent, as this represents the 1st and 2nd Advents of Jesus Christ (which are not clearly differentiated in the Old Testament). Solomon, who enjoys what appears to be a Millennial-like reign, will supervise the building of a permanent Temple for the Ark of God, which will represent the rule of Jesus Christ over all mankind during the Millennium.

If we are speaking of Jesus Christ, the Son of Man, Whose throne would be forever, what house does He build? Jesus Christ builds the house of Israel and the church, of which He is the chief cornerstone (Psalm 118:22 Luke 20:17 Acts 4:11 Eph. 2:20 1Peter 2:6–7). However, this is not in view here. The two advents of our Lord are presented as one event, and this is foreshadowed by David; and our Lord's Millennial reign is foreshadowed by Solomon.

Jesus will build a Temple in the Millennium: "Behold, the man whose name is the Branch: for He will branch out from His place, and He will build the temple of the LORD. It is He who will build the temple of the LORD and will bear royal honor, and will sit and rule on his throne. And there He will be a priest on his throne, and the counsel of peace will be between them both." (Zech. 6:12b–13).

2Samuel 7:13b

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
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>	3 rd person masculine singular, Pilel (Poel) imperfect	Strong's #3559 BDB #465

2Samuel 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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.			
ʿêth (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
kiççêʿ (כִּי־עֵֶׁ) [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 (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 the 3 rd person masculine singular suffix	Strong's #4467 BDB #575
Owen lists this as a plural, but it is a singular noun.			
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (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 kingdoms forever.* The verbiage here tells us that ultimately, we are speaking of Jesus Christ. Solomon will rule over all Israel; however, our Lord will rule over all the earth. Interestingly enough, this indicates that there will be national entities in the Millennium.

Again, we have a double fulfillment. For Solomon, there would be a multitude of kings which come through him, who are descended from him, and it is these kings whose kingdoms are being spoken of here.

The descriptor, *forever*, indicates that we are speaking of more here than just Solomon. His kingdom did not go on forever, nor was it even unusually long. Our Lord's Millennial rule will be for a 1000 years, followed by His eternal rule. Jesus Christ is called the *Son of David* (Matt. 9:27 12:23 15:22 20:30–31 Luke 1:31–33 Acts 2:25–35) and He will reign at God's right hand (Psalm 2:7 Acts 13:33 Col. 3:1 Heb. 1:13 1Peter 3:22). Jesus Christ will first rule over the entire earth, over every nation and over every people. This is His rule in the Millennium (Isa. 11:6–9 Rev. 20:4, 6), but we also have a similar rule for eternity, which rule we actually know relatively little about.⁴²

⁴² We know that it is a 1000 year reign on earth from Jerusalem over all the nations; we know that this will be perfect environment beginning with believers only—apparently sans their sin natures (although I am not 100% positive about this). According to what I have heard Bob Thieme teach, there will be capital punishment which will be used, which indicates that some people will be born who will sin. I have not personally studied this particular topic in detail. Those are some of the details from His Millennial reign; His eternal reign is something that we know less about. What makes logical sense to me is, people will begin the Millennium without an old sin nature, but some will still choose to sin from their volition, which will give them a sin nature.

We find the Millennial reign of Christ mentioned in several places; here is an Old and New Testament set of passages: For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this (Isa. 9:6–7). "Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and of His kingdom there will be no end." (Luke 1:31–33). But of the Son, He says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom." (Heb. 1:8 Psalm 45:6).

I am to him to a Father and he is to Me to a son; when to his perversion [or, *making crooked*] and I have corrected him in a rod of men and in bruises of a sons of Adam [or, a man, *humanity*].

2Samuel
7:14

I will be to him a Father and he will be to Me a son; 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*].

I will be to him a Father and he will be to me My son. If he goes astray, I will correct and rebuke him with the rods of men and with the welts of the sons of man.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

I am to him to a Father and he is to Me to a son; when to his perversion [or, *making crooked*] and I have corrected him in a rod of men and in bruises of a sons of Adam [or, a man, *humanity*].

Septuagint

I will be to him a father, and he shall be to Me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men.

Significant differences:

No significant differences.

Thought-for-thought translations; paraphrases:

CEV

I will be his father, and he will be my son. When he does wrong, I'll see that he is corrected, just as children are corrected by their parents.

Good News Bible (TEV)

I will be his father, and he will be my son. When he does wrong, I will punish him as a father punishes his son.

The Message

I'll be a father to him, and he'll be a son to me. When he does wrong, I'll discipline him in the usual ways, the pitfalls and obstacles of this mortal life.

New Century Version

"When you die and join your ancestors, I will make one of your sons the next king, and I will set up his kingdom.

New Intl. Readers Version

I will be his father. And he will be my son. When he does what is wrong, I will use other men to beat him with rods and whips.

New Life Version

I will be a Father to him and he will be a son to Me. When he sins, I will punish him with the stick of men. And I will let the sons of men hit him.

New Living Translation

I will be his father, and he will be my son. If he sins, I will correct and discipline him with the rod, like any father would do.

Revised English Bible

I shall be a father to him, and he will be my son. When he does wrong, I shall punish him as any father might, and not spare the rod.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	I will be his Father, and he will be my Son. If he sins, I will punish him with a rod and with blows inflicted by people.
JPS (Tanakh)	I will be a father to him, and he shall be a son to Me. When he does wrong, I will chastise him with the rod of men and the affliction of mortals [i.e., <i>only as a human father would</i>];...

Literal, almost word-for-word, renderings:

English Standard Version	I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,...
NRSV	I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.
Young's Updated LT	I am to him for a father, and he is to Me for a son; whom in his dealings perversely I have even reproved with a rod of men, and with strokes of the sons of Adam.

What is the gist of this verse? God promises that for this progeny of David's that He will be his father and that he would be God's son; and if he goes astray, God would correct him with discipline.

2Samuel 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾānīy (אָנִי) [pronounced aw-NEE]	<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 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
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâb (אָב) [pronounced aw ^o v]	<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... We are talking here of David's son, and God would be a Father to him. Again, there is this twofold fulfilment. Solomon would be a believer in Jesus Christ, and God would be his father.

Jesus Christ, the Son of Man, is also the Son of God; God is His Father. For to which of the angels did God ever say, "You are My Son, today I have begotten you"? Or again, "I will be to him a father, and He will be to Me a son"? God never said these things to any angel; He said these things to His Son.⁴³ And again, when He brings the firstborn into the world, He says, "Let all God's angels worship him." Of the angels He says, "He makes his angels winds, and his ministers a flame of fire." But of the Son he says, "Your throne, O God, is forever and ever,

⁴³ Which pretty much dispels the theology of Jehovah Witnesses, who teach that Jesus is an angel and not God.

the scepter of uprightness is the scepter of your kingdom.” (Heb. 1:5–8 Psalm 2:7 2Sam. 7:14 LXX of Deut. 32:43 Psalm 45:6).

2Samuel 7:14b

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
hûw ^ʾ (אוה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: 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 ^ʾ is also used as a masculine singular, demonstrative pronoun and is rendered <i>that; this</i> .			
hâyâh (הַיָּה) [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 ^e]	<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 ^e]	<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;... Solomon would be a son of God, as is every believer. We are actually sons because we are in Christ Jesus and we share His sonship.

This also refers to Jesus Christ, Who is the Son of God. This is quoted by the author of Hebrews in the first chapter of his book to show that Jesus Christ is God (quoted after v. 14a).

Edersheim comments: *This promise includes Solomon, and it is just as plain that this promise is not confined to Solomon; no unprejudiced reader would so limit it, nor would a sound Jewish interpreter [limit this passage only to Solomon]. It is on this promise that the hope of a Messianic kingdom in the line of David and the title of the Messiah as the Son of David are based. No one who believes in the Messiah would question such an application of this passage, and even the Angel speaking to Mary tells her "Listen, you will conceive in your womb and bear a son and you will call Him Jesus. He will be great and He will be called the Son of the Most High and the Lord God will give Him the throne of His father David. Furthermore, He will reign over the house of Jacob forever and His kingdom will have no end" (Luke 1:31–33) This prophecy refers neither only to Solomon nor to Christ; nor has it a twofold application, but it is a covenant-promises which, extending along the whole line, culminates in the Son of David, and in all its fulness applies only to Him.*⁴⁴

⁴⁴ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 531 (paraphrased).

2Samuel 7:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾăšher (אֲשֶׁר) [pronounced uh-SHER] can be used to introduce and apodosis and be rendered <i>if, when</i> .			
bē (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
ʿāvâh (עָוָה) [pronounced ʿaw-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

Translation: ...when he acts perversely [or, if he is twisted or distorted],... I have been talking about a twofold fulfillment, and then we come across this phrase *if he acts perversely* or *when he acts perversely*. At first, this seems like it could only apply to Solomon, who would get out of line for much of his life. However, this is not the only application here. First of all, notice the verb: it does not mean *to sin, to do wrong, to miss the mark*. Secondly, notice that this verb is in the Hiphil, which is the causative stem. Finally, notice that we have the Hiphil infinitive construct here, rather than the Hiphil imperfect. There is less of an active role here—or, at least, the verb could be taken that way. This might be read *when in His distortion* or *if when He is twisted...* Now, even though this is not properly a Niphal (passive or reflexive stem), this can be understood both as something which the person does (Solomon) or something which the person is or is made to be (Jesus Christ). The precision of the language and morphology gives us two different understandings, which allows for a twofold fulfillment.

Solomon would become twisted; he would act perverted. However, Jesus Christ is sinless; He committed no sins. But, He was closely associated with sin; He was accused of all kinds of sins (His character was maligned; the charges were *distorted*); and sin was placed upon Him—that is, He became our sin-bearer, which was a *perversion* of His character and actions.

2Samuel 7:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wē (or vē) (וְ, וּ) [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]*.

Translation: ...then I will correct him [or, I will render a (just) decision]... We have a verb here which has two related but different sets of meanings. If there is no dispute involved, if there is no mediation to take place, this means that God will *correct, rebuke, and reprove* the other party, which, in this situation, is Solomon. Solomon

would get out of line. Solomon would get involved in all kinds of human pursuits, including education, building, and sex. Solomon will have the means with which to pursue every sort of pursuit and every sort of pleasure, and he does so with great vigor. God will correct Solomon, but much of his misery is simply that which is a natural result from what we has and his putting earthly pursuits before God.

Application: I was a very young believer when I first learned about Solomon, and, in the back of my mind, I really had to take it on faith that all of his money, power, 1000 women, a great education, and all of his building projects would not be a pretty good deal. I had to take it on faith that this was not enough to make Solomon happy. Solomon had it made like no one else. And, Solomon was one up on rock stars today, as he did not have to worry about a paternity suit. Today, many years later, I have a better understanding of Solomon, I have a different mental attitude, and believe that, even with all that he had, he was still able to be miserable. Along the same lines, I do not play the lottery, but for a different reason than you might think. Some people do not play the lottery because they recognize the astronomical odds against winning and others do not play it because they find it to be an immoral choice. However, I personally do not play the lottery because I don't want to win. I have found out over the years that more money means more problems. Most people think that money solves problems. Doctrine in the soul solves problems; doctrine in the soul allows you to deal with pressures (whatever God chooses to allow to happen to you).

Application: Let me add, at whatever point you are in your own spiritual growth, this does not mean that you can handle any pressure in life—you are not the Apostle Paul. However, you can handle the pressures of your life; you can handle what God allows to come your way.

Back to this prophecy:

This is an outstanding verb to use with regards to the judgment of Jesus Christ, with the punishment for our sins being poured out on Him. The noun cognate of this verb is a *mediator*. However, the verb itself has to do with *rendering a decision, resolving a dispute or conflict*; and this is what exists between man and God: there is a dispute and a conflict; we stand before God without anything to recommend us. We have sinned, we possess an old sin nature, and we have Adam's imputed sin within us. We have no way to reach God; there is nothing that we can do or say in order to gain a relationship with Him. However, when God the Father laid our sins upon God the Son, He resolved this conflict, he disposed of the enmity between man and God.

2Samuel 7:14e

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
shêbeṭ (שִׁבְט) [pronounced SHAY ^B -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
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-seem]; also spelled ʾīyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35

Translation: ...with a rod of men... Solomon would be punished by the natural results of his actions; and Jesus Christ would be beaten with rods prior to His crucifixion.

2Samuel 7:14f

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 wāw 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	Strong's# none BDB #88
nega ^c (נֶגַע) [pronounced <i>NEH-gahg</i>]	<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 (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
Owen mistakenly has a singular construct here.			
ʾādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9

Translation: ...and with the bruises [or, welts] of the sons of Adam [or, mankind]. Again, the terminology used here is quite different than what we would expect. Jesus Christ, the second Adam, the son of Adam, if you will, took upon Himself our sins, personified by the bruises which were covering his entire body prior to going to the cross. The sons of Adam are the ones who inflict the bruises on Jesus Christ.

We find this word for bruises, injuries, stripes in Isa. 53:8: *By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?* Isa. 53 is also a chapter of the Bible which refers to the death of our Lord in payment for our sins.

Solomon was not beaten. However, he was bruised in life, despite all that God had given him.

McGee comments on this verse: *The last part of verse 14 is a very strange statement. "If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."* Bishop Horsley gives an interesting translation of this: *"When guilt is laid upon him, I will chasten him with the rod of men."* That is exactly what God is saying now. God says, *"When guilt is laid upon Him, I am going to be His Father, and He will be my Son."* That is the unique relationship between God the Father and God the Son. But, *"If he commits iniquity,"* that is, when iniquity is laid upon Him—when your sin and my sin was put upon Him—it is with His stripes that we are healed. He died on the cross for you and me. He was delivered for our offenses. That is the reason He died on the cross. *"Who his own self bore out sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes you were healed."*—healed from sin. Isaiah the prophet says concerning Christ, *"Yet it pleased the LORD to bruise Him; He put Him to grief."* The One coming in David's line would bear the sins of the world. Isaiah continues to speak of the Lord Jesus when he says, *"Surely He Holy Spirit bore our griefs, and carried our sorrows; yet we did not esteem Him stricken, struck by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes, we are healed. All we like sheep have gone astray; we have turned everyone one to his own way; and the LORD has laid on Him the iniquity of us all"* (Isa. 53:4–6). *"With His stripes we are healed."* Healed of what? We

are healed of sin. Sin is the awful disease that afflicts mankind, my beloved. That is why God says, "I will chasten Him with the rod of men, and with the stripes of the children of men."⁴⁵

This verse, and those surrounding it, are extremely important. This is a promise which God made to David and to the Jewish people in general. We need to fully understand what God is saying here.

"I Will Be a Father to Him and He Will Be a Son to Me" Summarized

1. Our verse reads: *I will be to him a Father and he will be to Me a son; 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].*
2. This verse has an application both to Solomon, David's son (who had not been born yet) and to Christ, David's Greater Son.
3. In 1Chron. 22:9–10, David applies this to his son Solomon: *Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for My name. He shall be My son, and I will be his father, and I will establish his royal throne in Israel forever.'* We find the same thing in 1Chron. 28:6.
 - a. God promised a Father-son relationship with Solomon, David's son who would follow David on the throne of Israel.
 - b. One of the most important aspects of a relationship between a father and a son is discipline. This is the most difficult thing for a father to do, and the most important. A father must exercise some external control of the sin nature of his child so that his child will learn to have some internal control over the sin nature. A simple example of this is, in terms of sexual lust, a man is not monogamous. Many men, if given the opportunity, will choose several sexual partners. However, in order to preserve his family and to maintain a good relationship with his wife, a man must be monogamous. This is a matter of self-control (no man yet has ever died from not having sex). You cannot always do what you want to do. A father teaches this to his son, and often through discipline. Having some control over your sin nature is a matter of normal human morality, which is designed to preserve the human race. Monogamous relationships preserve the human race. Morality is something which believers and unbelievers can both possess and act in accordance with. Morality is not synonymous with spirituality. The father exercises external control over the sin nature of his son, guiding his son to make moral decisions; and, ideally, the result is that his son will exercise similar decisions with regards to self-control.
 - c. David's parenting skills can be called into question, given what his children will do in the future. God's promise here to be a Father to Solomon tells David that He will take up the slack for what David does not do (it is very difficult to run a polygamous family, as there is no clear authority structure). This means that, when Solomon got out of line, God disciplined him.
 - d. God promises to discipline Solomon in two ways: *with the rod of men*, which meant that He would use the actions of other men to discipline Solomon (see 1Kings 11:14); and *with the bruises of the sons of Adam*, meaning that God would use diseases and physical and emotional pain to discipline Solomon.
 - i. As an aside, I should mention that sin has its own natural consequences, which can be quite painful as well.
 - ii. Also, correction is designed for just that; to correct behavior. God's discipline is never excessive nor does He accidentally go over the line. The only time God takes a believer out of this life for discipline is the sin unto death, where the believer has gone too far. The webpage <http://www.biblenews1.com/define/sinuntodeath.htm> gives a short account of the sin unto death. <http://gracenotes.info/topics/sindeath.html> gives another short study on this topic.

⁴⁵ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; pp. 204–205 (slightly edited).

“I Will Be a Father to Him and He Will Be a Son to Me” Summarized

- e. God promises that “I will not remove My grace from him as I did from Saul” in v. 15. Solomon, despite his many failures, would not be removed from the throne. In fact, God used Solomon’s spectacular failures as object lessons for us, and, as an older man, Solomon returned to God, realizing that much of his life spent in human pursuit was wasted. He will chronicle this in Ecclesiastes and in the Song of Solomon. Solomon would remain on David’s throne and his sons would occupy the throne of Judah.
4. This verse also applies to Jesus Christ, David’s Greater Son. “Now listen: You will conceive and give birth to a son, and you will call His name Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give Him the throne of His father David” (Luke 1:31–32). This is also applied to Jesus Christ in Heb. 1:5: For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”? (taken from Psalm 2:7 2Sam. 7:14).
 - a. Quite obviously, Jesus Christ would never act perversely. Jesus Christ was never out of fellowship. He did not have a sin nature and He never chose to act outside of the will of God.
 - b. This verse can read, **If He is twisted** [or distorted], **I will render a just decision**. Jesus took upon Himself the sins of man, making Him, in a sense, twisted and distorted. God rendered a just decision by judging our sins in our Lord’s body.
 - c. Jesus did not, however, pay for our sins either when He was taken to the cross or for the human punishment which He endured on the cross. Jesus endured the rod of men and the welts and bruises on His body in order to go to the cross. While on the cross, when the land went dark, then God poured out our sins on Him, and He was judged for them in His Own body on the cross.
 - d. God rendering a just decision meant that, He judged our Lord on the cross for our sins. Our Lord paid the just penalty that we deserved on the cross. Our sins were poured out on Him and God judged those sins.
 - e. Jesus Christ continued to operate within God’s power system, being filled with the Holy Spirit and having a soul filled with doctrine as he endured being judged for our sins. This allowed Him to endure the judgment for our sins. This is God not removing His grace from Him. When Jesus was resurrected from the dead, this also fulfills God’s promise not to remove His grace from Him.

To the ancient Jew, they understood these passages to be Messianic as well. They knew that this could be applied to Solomon and also to the Messiah.

Chapter Outline

Charts, Maps and Short Doctrines

Let me go on a slight tangent here. The Jews understood this and many other passages to apply to the Messiah; so, why did they not recognize Jesus as the Messiah? Many Jews did believe that Jesus was the Messiah, but there were some who expected Him to come and remove the Romans from being over the Jews. They were unable to distinguish between the 1st and 2nd Advents because of their own selfishness. They wanted to see Rome defeated and destroyed, so that they could live outside of Roman rule. Their selfish desires overruled what was clearly before them. We have a similar situation back in 1Sam. 4, where the Jews have been attacked by the Philistines, and they run and get the Ark to go into battle with them. They misapplied and misunderstood the truth (the meaning of the Ark), and were treating it as a good luck charm and as an idol. For this reason, they were defeated in battle and the Ark was taken from them. The Word of God has to be in your soul in order for you to live an effective Christian life. You cannot bend and twist the Scriptures to accommodate your own feelings. The Jews who misunderstood and misapplied the Ark during the time of Eli were just like those Jews who misunderstood our Lord and misapplied Scripture to Him. He presented Himself clearly as God and He presented proof after proof of His divinity. Their negative volition toward God and toward His plan colored their actions and turned them against Jesus our Lord.

And My grace will not depart from him as which I caused to depart from with Saul, whom I caused to depart from to your faces.

2Samuel
7:15

And My grace will not depart from him [or, I will not remove My grace from him] as I removed [it] from the possession of Saul, whom I removed from before you [or, because of you] [or, whom I removed from My presence or whom I removed from a position before Me].

I will not take my grace from him as I had removed it from Saul, whom I removed in your presence.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And My grace will not depart from him as which I caused to depart from with Saul whom I caused to depart from to your faces.

Septuagint

But my mercy I will not take from him, as I took it from those whom I removed from My presence.

Significant differences:

In the MT, the grace itself is departing in the first phrase; God is the subject in the Greek, Latin and Syriac. In the second phrase, the Greek has His grace being removed from *those* rather than from Saul. In the third phrase, the Greek, Syriac and Latin have removed Saul from *God's* presence rather than from David's. It is unusual for the Greek, Latin and Syriac to be in agreement as opposed to the MT.

As is so often the case, the great differences between the manuscripts here make very little difference in the overall meaning. However, as a judgment call, when the Greek, Syriac and Latin all agree, then that is what I would hang with as the correct text.

Thought-for-thought translations; paraphrases:

CEV

But 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 English (Pocock)

I stopped loving Saul. And I removed him before you became king. But I will never stop loving your son.

Good News Bible (TEV)

But I will not withdraw my support from him as I did from Saul, whom I removed so that you could be king.

The Message

But I'll never remove my gracious love from him, as I removed it from Saul, who preceded you and whom I most certainly did remove.

NET Bible®

But my loyal love will not be removed from him as I removed it from Saul, whom I removed from before you.

New American Bible

...but I will not withdraw my favor from him as I withdrew it from your predecessor Saul, whom I removed from my presence.

New Century Version

I took away my love from Saul, whom I removed before you, but I will never stop loving your son.

New Intl. Readers Version

I took my love away from Saul. I removed him from being king. You were there when I did it. But I will never take my love away from your son.

New Living Translation

But my favor will not be taken from him as I took it from Saul, whom I removed from your sight.

Revised English Bible

But my love will never be withdrawn from him and I withdrew it from Saul, whom I removed from your path.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ But I will never stop showing him my love as I did to Saul, whom I took out of your way.
 HCSB But My faithful love will never leave him as I removed it from Saul; I removed him from your way.
 JPS (Tanakh) ...but I will never withdraw My favor from him as I withdrew it from Saul, whom I removed to make room for you [lit., from before you].

Literal, almost word-for-word, renderings:

The Amplified Bible But My mercy and loving-kindness shall not depart from him, as I took [them] from Saul, whom I took away from before you.
 English Standard Version ...but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.
 LTHB But My mercy shall not be taken from him, as I took it from Saul, whom I put away from before you.
 Young's Updated LT And My kindness does not turn aside from him, as I turned it aside from Saul, whom I turned aside from before you.

What is the gist of this verse? God promises that he will not remove His grace from Solomon (and from Jesus Christ) as He had from Saul.

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 לוֹא) [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 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>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 the Greek, Latin and Syriac, this reads: *I will not remove My grace from him.*

Translation: *And My grace will not depart from him* [or, *I will not remove My grace from him*]... We continue to have a twofold interpretation. God's grace departed from Saul, but it will not depart from Solomon. The idea here is, Saul died the sin unto death for his life; Solomon, although he will go pretty far afield, will be in fellowship during the certain years of his life, and God would not remove His grace from Solomon.

Application: Part of God's continued grace to Solomon, despite his shortcomings and despite his being out of fellowship for long periods of time, is what is called *blessing by association*. Schools, businesses, families, friends

and associates are generally impacted for the better when associated with a positive, growing believer. I have observed these things firsthand in my own life. I have also observed just the opposite sort of result when this or that person or organization disassociated themselves from me. Now, I am not a Moses or a Paul; and I have failed many times in my life; but I do understand the importance of God’s Word in my soul, and God has vindicated me for that simple reason. As you grow spiritually, people and institutions which are associated with you will be blessed by God. Our nation is in a precarious position. One friend of mine from church said something along the lines of, “Remove just one card, and the whole house of cards will come falling down;” speaking of our nation. There are so many areas where we are vulnerable, either to enemies or to circumstances; yet, it is no accident that the United States continues to be the greatest nation of any nation in world history: God has graced us out. God has poured and poured grace upon this nation, because we have a pivot of believers who are growing spiritually day by day.

Back to the interpretation of our passage. **And My grace will not depart from him** [or, *I will not remove My grace from him*]... God will not remove His grace from Jesus Christ, even though Christ will be made sin for us (meaning, future from this passage). God judged our sins which were imputed to Him, and then He raised Jesus from the dead. How Jesus, in His humanity, was able to stand up to this was by virtue of the grace which was in Him, the divine power system.

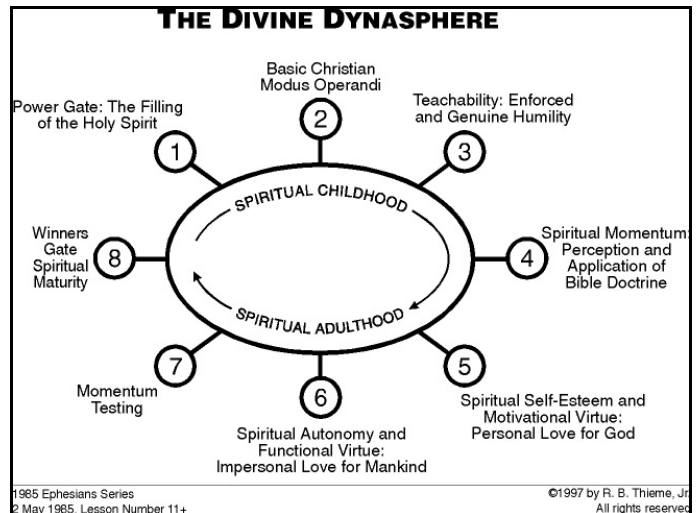
The Divine Dynasphere

The Divine Dynasphere is a designation for what God has provided for each believer in Jesus Christ. It is the power system in which we operate from day to day, which power system is strengthened with spiritual growth.

This power system was test-driven by our Lord Jesus Christ during His 1st Advent. Not only was He able to be sustained without sin for His entire life on this earth, but He was able to function within God’s will according to God’s purpose for His life.

Jesus Christ was never confused about what He should do in this or that case; and He had perfect contentment throughout His life, despite what He faced.

It is His functioning within the Divine Dynasphere which made Him able to bear our sins on the cross.



Picture is from <http://rbthieme.org/images/DivineDynasphere.jpg>
The Divine Dynasphere was first discovered and explained by R. B. Thieme Jr.

Return to the Beginning of the Doctrine

Charts, Maps and Short Doctrines

Let me relate the Divine Dynasphere to you and to Christ bearing our sins:

Pertinent Information on the Divine Dynasphere

1. I mention the Divine Dynasphere because this is related to our Lord dying for our sins on the cross.
2. Jesus Christ, in His humanity, required the spiritual strength to bear our sins.
3. Our Lord grew and matured physically. It is reasonable to assume that, in His humanity, He grew spiritually as well. Luke 1:40 reads: **And the [Christ] child grew and became strong, filled with wisdom. And the grace of God was upon Him.**

Pertinent Information on the Divine Dynasphere

4. For most people, their primary concept of spiritual growth is, they simply sin less and become nicer people. There is much more to it than this.
5. First of all, our Lord did not sin at any time in His life. Secondly, His personality did not interact with all people identically. When our Lord healed someone, they certainly appreciated Him and liked Him. When He excoriated a religious type for their hypocrisy and because they did not believe in Him, they had a much different response to His personality. My point in saying this is, most Christians do not have the slightest clue what spiritual growth is all about, and, most of the time this is because they are rarely ever filled with the Holy Spirit.
6. The Divine Dynasphere provided our Lord the spiritual capacity and strength to bear the sins of the world.
7. Jesus Christ also provided the same spiritual power for every believer in Jesus Christ in the Church Age. That is, you, as a believer in Jesus Christ, can function inside of the Divine Dynasphere, just as He did throughout His life and when He was on the cross bearing our sins (which involves pain and revulsion beyond what we are able to imagine).
8. We begin to function within the Divine Dynasphere when we rebound and begin to learn doctrine. We begin to flesh this power system out, as it were. We function in this system, as long as we are filled with the Holy Spirit. When we sin, we are outside of the Divine Dynasphere; we get back in by naming this sin to God.
9. The Divine Dynasphere is the power system within which we grow to spiritual maturity.
10. Solomon, during some of the final years of his life, began to spend more and more time functioning within the divine power system (the Old Testament, pre-filling of the Holy Spirit version), which allowed him to write several books of the Bible, and gave him some measure of happiness in his final days, which money, women, education, success, achievement, power and legacy did not provide (Solomon, however, was not consistent in his spiritual growth, even at the end of his life).
11. Functioning within the spiritual life is what allowed Solomon to actually enjoy his life at the very end.
12. The more time that log inside the Divine Dynasphere, the more we will grow, and the more enjoyable our lives will become.

Again, what is most important that we get from this is, Jesus functioned within the Divine Dynasphere when He bore our sins on the cross, which is painful beyond our imagination. What is amazing is, He provides that same power system for us to utilize today.

Links to this doctrine on the internet:

<http://allaboardgodstrain.org/DivineGatesofLove.htm> (This is designed for kids, but it is excellent)

Chapter Outline

Charts, Maps and Short Doctrines

I want to make it crystal clear how you access the power system:

Accessing the Power System

1. You must first be a believer in Jesus Christ. You must have, at some point in your life, placed your faith in Jesus Christ for your salvation and for your eternal relationship with God.
2. You enter into the power system by naming your sins to God. We all sin; the idea is to, as quickly as possible, name these sins to God (quickly, quietly, and wherever you are) in order to be in fellowship, and thus, filled with the Holy Spirit.
3. God will provide you opportunities to learn Bible doctrine. 99% of the time, this is going to be by a pastor-teacher. People struggle constantly with, *what is God's will for my life? Should I turn to the left, should I turn to the right, should I go straight ahead?* You need Bible doctrine daily. Whenever your church door is open, you should be there (i.e., when the Word of God is being taught; not when the janitor is there cleaning out the place). On the days when you do not have church, then you need to be reviewing your notes and looking up the passages which were cited; or you need to be listening to additional lessons;

Accessing the Power System

ideally speaking, from the same pastor-teacher. In most of the doctrinal churches, there is a way to get access to what has been taught and there should be no payment or gift required in order to get this teaching (check out <http://kukis.org/Links/thelist.htm> for a list of the doctrinal churches). If you are geographically isolated from these churches, then you need to take in doctrine through some electronic means, e.g., a CD with MP3 files or video files. Many of these sites will allow you to download the teaching directly from their site.

4. As long as you are not listening to Bible teaching when you are supposed to be working, and as long as you have confessed your sins, you will be in the Divine Dynasphere. The teaching of the Word of God to your human spirit will result in spiritual growth, which will result in more time logged inside of the Divine Dynasphere. When you are in Bible class, you know that you are in the geographical will of God.
5. As you spend more time in the power system, as you learn more and more doctrine, and as life happens to you, you will grow within this power system, to spiritual adulthood.
6. It is absolutely important that you are both filled with the Holy Spirit and that you take in doctrine daily. These two things must be done in tandem. You cannot show up to Bible class angry and pissed off and plotting revenge—or, if that is your state of mind, rebound (name those sins to God), before listening to doctrine. Similarly, you cannot simply practice rebound all of your Christian life and expect to get anywhere. You need to grow spiritually, and you grow spiritually by grace and doctrine.
7. Spiritual growth is achieved via the teaching of a pastor-teacher. You cannot get it on your own. The Bible is too complex for you to pick it up and get much out of it. Now, you can, as an unbeliever or as a new believer, pick up the book of John and start reading it, and you will get something out of it. You can, as a new believer, read a few promises here and there and comprehend them and even be able to use them. However, what you will understand will be limited. If you go back to the book of John after 5 years of Bible teaching, and re-read it, you will find yourself recognizing that there is so much more there than you saw in the first place.

It can be very problematic if you are not under the authority of a pastor-teacher. This is obviously more difficult for a person who is not near a good, local church.

Chapter Outline

Charts, Maps and Short Doctrines

Since I cannot find an online resource for this, let me lay down the basics for the divine dynasphere.

The Doctrine of the Divine Dynasphere

Introduction/ Analogies	Commentary
Introduction	<p>God provides for us a precise instrument system in our soul by which we may live the Christian life and produce a maximum amount of divine good. This is called the Divine Dynasphere, a term coined by R. B. Theme Jr., for a system essentially discovered and explained by R. B. Thieme Jr.</p> <p>He has also called this the <i>Love Complex</i> as well as the <i>Interlocking System of Love</i>.</p>

The Doctrine of the Divine Dynasphere

Introduction/ Analogies	Commentary
<p>Introduction Analogy #1</p>	<p>God does not stand over us, barking out orders: "Turn left, turn right, move ahead 20 paces, witness to this person." A drill sergeant may be over his recruits, barking out orders, teaching them everything that he can about keeping them alive in battle; but once they go to war, they have to be able to improvise and innovate besides follow orders. In order to do this, they have to have a soul filled with a system of training and protocol which they receive in basic, because once they are in the field, killing the enemy, they have to depend upon their training, all of which resides in their soul. No amount of training ever covers each and every situation which the soldier will face. His commanding officer may be killed in battle, he may become separated from contact with his commanding officer in battle, he may be given field orders, but once he is in the field, nothing is the same as what the orders anticipated.</p> <p>We, as believers in Jesus Christ, are in a battle of epic proportions known as the Angelic Conflict. We are going to face thousands and millions of situations and have to make millions of decisions, and God's thinking must be in our souls in order for us to know how to function. Furthermore, what you face and what I face in life are completely different. God develops in our soul an instrument panel, by which we may navigate ourselves through our lives. This system is built up in each believer's soul, and accessed by them individually, facing a myriad of circumstances which are different from all other believers. However, the instrument panel, the field manual, the soul-system, the divine dynasphere, is the same.</p> <p>Back to the analogy: two recruits in basic training, working side-by-side, are exposed to essentially the same training and, if stationed together, have the same field manual and same general set of objectives. However, throughout their lives, they will individually face a whole set of circumstances and exigencies on the battlefield which are different.</p>

The Doctrine of the Divine Dynasphere

Introduction/ Analogies

Commentary

Introduction Analogy #2

We have attempted in this nation to create an education system by which to prepare students for life. Since our school system had a non-secular beginning, students in this system were trained spiritually, to some extent; and mentally, so that we learned the English language, a vocabulary, and certain academic skills and, in some cases, functional skills which could be applied to our lives in the future.

I used to teach geometry, and I loved teaching that course. Back when this course had some teeth in it, when not every student had to take it, I used it in order to teach students how to think and how to reason. As I told them many times, "It is unlikely that someone is going to call upon you to bisect an angle using a compass and a straightedge; and no one is going to require you to work through a geometric proof, but there is a thinking process involved here which can be applied to completely other circumstances." A vast majority of my students were only able to listen and memorize, but their skills rarely went beyond this level. Some, when given a mathematical problem, could figure out the answer. However, in a proof, they have the question and they have the answer (so to speak), and now they must figure out how to go from point A to point B. What was more fascinating was, two different students could logically go from point A to point B, and use completely different steps.

Today, education has become essentially a state-mandated indoctrination system. Huge numbers of kids in our schools may not learn how the reproductive system functions, but they will learn how to use a condom. Most of our students may have no idea how to distinguish the Korean War from the Vietnam War, but they are graduated with a liberal pre-disposition. Our students may not be able to understand what is happening on the molecular level of a chemical reaction, but they understand and believe in evolution, and believe it to be the foundation of all science.

However, ideally speaking, a child was to be able to graduate from high school and then enter into the world with enough basic skills to make a life for him or herself. That was the original plan.

The Doctrine of the Divine Dynasphere	
Introduction/ Analogies	Commentary
Introduction Analogy #3	<p>Most parents raise their children to become independent, functioning adults. We do not expect our adult children to come back and ask us to tie our shoes. When they get hungry, we do not expect them to call us and ask, <i>what do we do now?</i> When they face a moral dilemma in their lives, we expect that we have trained them well enough to determine the right thing to do.</p> <p>All of this training takes place within the soul of a child who is being raised year by year to become an adult. We try to develop within this child a complex system of thinking and a set of norms and standards, which this child can draw upon in later life. We may raise 4 children, and each of them is vastly different, yet we try to outfit them with the same basic principles in their souls so that, the first time they drive alone, they don't immediately drive into a tree; so that they immediately go out and get pregnant and/or drunk. This involves a system of thinking, and every parent imparts upon his children a system of thinking by which they will guide their lives.</p> <p>One of the few reality shows which fascinates me is <i>Wife Swap</i> (I think that is the name of it). Now and again, you have parents who have decided that they will allow their child to develop on his own, to make his own course in life and to think for himself. The result is, at age 8 or 10, the kid is an unhappy monster which no concept of self-discipline.</p>
Introduction Continued	<p>God has developed a system of training which, when imbedded in our souls, prepares us for all of the exigencies of life which He puts before us. We all have difference souls, different backgrounds, and we face a myriad of circumstances in our lives; and no one has God over them barking out orders for each and every move; but He develops a system in our souls by which we may function in the Angelic Conflict.</p>
Introduction from Christian Integrity:	<p><i>Every successful system has a purpose, policy and structure of authority. On a football team, the coach's purpose is to win; hi policies promote winning; and his structure of authority takes the talented, the arrogant, the strong, the weak, the lazy, the insouciant, teaches them to concentrate under pressure, and transforms them into one of the finest teams in professional football. The smart coach devises his system to be greater than any of its component parts, greater than any individual player...In God's system, the purpose is to glorify Jesus Christ; the policy is grace; and the authority is the sovereignty of God.</i></p>

The Doctrine of the Divine Dynasphere	
The Gates	Commentary
<p>Gate 1 The Power Gate: the filling of the Holy Spirit</p>	<p>God gives us His power here on earth in order to function in His system, and that power is with us from the first moment that we believe in Jesus Christ. When we get out of fellowship through sin, God provides for us a way to get back into fellowship—by naming our sins to God.</p> <p>Power is one of the things which made the United States a great nation. We could run factories at night, we could produce all kind of goods. I remember when some tasks began to be automated and how people thought this would ruin the United States and that millions of jobs would be lost. However, power led to innovation and to automation, which led to increased production, resulting in the United States becoming a manufacturing giant (at one time).</p> <p>In any case, the key was power; and the key to the Christian life is power—the power of God the Holy Spirit.</p>
<p>Gate 2 Objectivity: basic Christian modus operandi.</p>	<p>When we are first saved, we know very little apart from the gospel. There are some techniques, mechanics, and routines which need to be established, even though we may not fully understand everything that we are doing.</p> <p>The most basic technique is rebound. All believers at the moment of salvation are given the filling of the Holy Spirit, and the first time a believer sins, he loses the filling of the Holy Spirit. We get back into fellowship with God by naming whatever sin or sins we committed.</p> <p>We learn certain promises from God during Bible class or in any other way, and we learn to claim these promises and to depend upon God fulfilling His promises to us. This is known as faith-rest.</p> <p>We go to Bible class and learn to accept the authority of the pastor-teacher there; and we learn doctrine there.</p> <p>We learn to deal with those around us in impersonal love. That is, we may or may not like the person, but we learn to live and let live; we learn not to develop mental attitude sins against those around us, even the irritating folk.</p> <p>As we grow and learn more, each of these basic functions grow and become more and more meaningful. For instance, I could talk at the age of 2 or 3; however, it took me a few more years to develop this skill to where I could teach. At age 1 or 2, I could walk; but it took a few more years to develop this skill.</p>

The Doctrine of the Divine Dynasphere	
The Gates	Commentary
Gate 3 Teachability: enforced and genuine humility	<p>Human viewpoint and cultural conditioning teaches us to be arrogant, self-centered and self-serving. We often think that we know it all, or that we know a lot of it.</p> <p>Once we believe in Jesus Christ, we enter into a whole new world, so to speak, which requires us to listen and learn; and, in many cases, change our minds about some fundamental opinions which we have been raised with. This requires humility. <i>Humility sees reality; humility desires and accepts truth. The marvelous reality of God's...plan gives your life its meaning, purpose and definition.</i></p> <p>We are all subject to some amount of enforced humility: we get it in the home, in the classroom, or on the job. Genuine humility is when we choose to accept an authority over us, e.g., the authority of a pastor-teacher. Ideally, this leads us to an understanding of God's plan, to which we submit.</p>
Gate 4 Spiritual Momentum: perception and application of Bible doctrine	<p>From the pastor-teacher, we learn Bible doctrine, which defines God's plan and reality for us. In Bible class, we need to be filled with the Spirit (gate one), we need to leave our problems at the door (gate two—faith rest), and we need to submit to the authority of the pastor-teacher (gate three).</p> <p>God has made it possible for all believers to understand and to grow from Bible doctrine. At the same time, doctrinal understanding is rare outside of the faith. This explains why, when you read a critique of Christianity, you often wonder, <i>where did they get that from?</i> Their complaints and disagreements often have nothing to do with orthodox faith, and, in most cases, show a complete misunderstanding of the most fundamental doctrine, the gospel. However, any believer, even one with a limited human IQ, can understand and apply doctrine; and grow from doctrine in their soul.</p>
Gate 5 Motivational Virtue: a personal love for God	<p>There are two basic categories of love: personal and impersonal. Personal love is directed toward an object and it is based upon the attributes of the object. Most of us have come to find that, those significant others in our lives with whom we fall in love, are flawed, and sometimes in significant enough ways to make us fall out of love.</p> <p>God is different. God is perfect in all respects, and once we get to know God, through Bible doctrine, we begin to realize that He is deserving of our personal love and that He will never disappoint us.</p> <p>Knowing Who God is and beginning to understand our lives with Him gives us motivation in our daily life. There are aspects of our job which suck, and people that we work with who are like butt-warts, but we learn to perform our job and our duties as unto the Lord, doing our very best, despite all of the distractions and the politics. Part of what motivates us here is that, this is a part of the plan of God and we develop a personal love for God, as well as a trust for His plan.</p>

The Doctrine of the Divine Dynasphere	
The Gates	Commentary
<p>Gate 6 Functional Virtue: impersonal love toward mankind</p>	<p>Every person you know has a sin nature and they have failings. If all you have for a person is personal love, at some point in time, they will disappoint you. When you discover someone's feet of clay, you have to make a decision where to go from there. One option, of course, is to become a hermit and find a house (or a tree) out in the middle of nowhere, because you are so disillusioned with other people.</p> <p>The other option is to stick things out (a good idea if you are married to this person with the feet of clay), and you learn to exercise impersonal love toward them. That is, you do not fill your soul with bitterness, anger, resentment, jealousy, and/or revenge and you treat them with kindness and objectivity. Your impersonal love kicks in when personal love has met its match with reality. You learn, through Bible doctrine, to treat people well, despite the fact that they have feet of clay (as do you). You treat them well based upon the doctrine in your soul; based upon your own personal character.</p>
<p>Gate 7 Momentum Testing: the acceleration of spiritual growth</p>	<p>In school, as we move forward in a course, we are given periodic exams to find out what we know and don't know. We are tested on basic knowledge and how well we have put things together.</p> <p>In life, we are tested as well. We solve people testing by using impersonal love. We solve thought testing with doctrinal rationales. We solve system testing with impersonal love and doctrinal rationales. We deal with disaster testing by using the faith rest drill and doctrinal rationales. We face prosperity testing with genuine humility and we use this time to grow spiritual in grace and knowledge of our Lord Jesus Christ.</p> <p>Although Thieme includes the arrogance and the hate complexes here, I don't see those as a part of momentum testing, but as steps into reversionism, taking us further and further out of the divine dynasphere. That is, we may fall into either of these systems, which would mean, our momentum has stopped and we have retrogressed significantly. When we face people who are inside the arrogance complex or the hatred complex, we deal with them as we deal with any people testing. I can't tell you how many people I've known, including Christians, who have succumbed to these complexes.</p> <p>I think that we could add to this, Satanic testing. I would place Satanic testing with momentum testing, as our Lord was tested by Satan prior to His public ministry. This was His final acceleration prior to a concentrated ministry. We have very few instances of Satanic testing in Scripture. Outside of our Lord, I can think of two: Job and Paul (God allowed Satan to <i>buffet</i> Paul daily). This would be different than God turning a person over to Satan for severe discipline.</p>

The Doctrine of the Divine Dynasphere	
The Gates	Commentary
<p>Gate 8 The Winner’s Gate: spiritual maturity and sharing the happiness of God</p>	<p>We achieve a strategic victory over Satan and his demonic forces when we believe in Jesus Christ (in doing so, we glorify Him). As we grow spiritually, we begin to achieve tactical victories as well, particularly as we pass various tests. Our ability to face these tests and pass them is a matter of grace, so we again glorify God each time we pass a test.</p> <p>Throughout our spiritual growth, we experience happiness and contentment. When you walk out of your geometry class, just having aced a test, there is often a feeling of happiness and exhilaration (if you studied in preparation for it). We will have this throughout the Christian life, as we grow within God’s power system.</p> <p>Consistent contentment and happiness is achieved as we log in more hours in the Spirit, under consistent teaching, facing a series of tests. In here, we have a clear personal sense of destiny and those reaching this pinnacle are called friends of God.</p>
<p>Final Commentary</p>	<p>Although there is a progression here, one must bear in mind that these gates interlock. That is, for instance, you never lose your need for the power of God the Holy Spirit. This becomes a consistent part of your spiritual growth. You will always use basic Christian modus operandi. You do not face stage 3, red alert, Satanic testing every single day. You are always faced with minor things each and every day (as Thieme used to call, <i>the charge of the mosquito</i>). You do not reach some point where doctrine becomes irrelevant. As long as your brain functions and as long as you can access it, you will be taking in doctrine.</p> <p>This system in which we live was test-driven by Jesus Christ in His hypostatic union. He began growing spiritually at a very young age, to a point at which he was able to even deal with the lost theologians of His time as a young boy (Luke 2:46–51), even prior to fully spiritual maturity. However, His short public ministry began after He faced Satanic testing, which marked the point of His spiritual maturity. We rarely appreciate what is actually occurring in these passages, but Jesus was fully human and His spiritual growth was in His humanity. When He was tested by Satan, He passed these tests in His humanity, and His spiritual maturity was a function of spiritual growth in His humanity. Jesus, in His humanity, had to grow just like us (compare Luke 2:40 2Cor. 8:7 2Peter 1:2 3:18). The building blocks of His spiritual maturity (or, more precisely, the basic structure of His spiritual maturity) is the same as ours: the filling of the Holy Spirit, God’s grace, and knowledge of Bible doctrine. The only difference between His spiritual growth and ours is, He did not ever lose the power of the Holy Spirit (and, therefore, He never retrogressed in His spiritual growth).</p>

Taken from R. B. Thieme, Jr., *Christian Integrity*; ©1984 by R. B. Thieme, Jr.; pp. 4–190. I made a few adjustments here and there, making an attempt to clearly designate where these are. All quotes were taken from this book. This is a bare-bones review of the divine dynasphere, and I recommend this book for a more complete dissertation on this topic, which includes much more detail as well as more Biblical references and examples.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Back to our text: Isaiah told those who heard him, to turn to God, and God would make a covenant with them as He had with David: [Incline your ear, and come to Me; hear, that your soul may live; and I will make with you an everlasting covenant, \[as was\] My steadfast, sure love for David](#) (Isa. 55:3). The proof of God’s Word is David

and God's covenant with David. Israel needed only to turn toward God and listen to Him and obey His Word. During Isaiah's time, there was a turning toward God, and God protected the southern kingdom from the Assyrians in a most spectacular way.

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> .			
çûwr (אוּר) [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
ʿîm (עִם) [pronounced ġeem]	<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> .			
Shâʾûwl (שׂוֹאֵל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

The Greek reads *...as I took it from those...*

Translation: *...as I removed [it] from the possession of Saul,...* God gave Saul grace and Saul, for the early part of his kingship, was an excellent king. He led his people out to war, he was successful in battle; he exhibited leadership qualities, and people respected him. However, Saul tended to work primarily with other Benjamites, he began to disobey God's clear commands, and then, he went a little crazy (note the order of these events—Saul first disobeyed God from a clear mind).

We are faced with two divergent paths here. God did a great deal for Saul. God provided Saul with a personal spiritual advisor and guide in the person of Samuel. However, Saul went from being timid to being arrogant, where he rejected Samuel's authority, even though it was Samuel who engineered his ascension to the throne.

Saul's ascension to power and his authority were both a matter of grace. Saul's spiritual advisor to guide him was a matter of grace. Saul rejected the authority of God and fell into mental illness. I have personally known one believer who faced the grace and guidance of Jesus Christ, and he rejected it, and he became miserable in his life. He suffered mental illness as well, but it was, like Saul, a matter of rejecting God's grace and God's Word which caused him to succumb completely to his fragile mental state. Saul became a monster after he rejected

God's grace and authority, attempting, at one point, to kill one of his own sons. My friend never became a monster, but he did become exceedingly unhappy.

God removed His grace from Saul. God protected Saul, God provided all that Saul had, and God provided Saul with Samuel to guide him. Saul obviously was not suffering from a mental illness at first, but his mental attitude sins led him into mental illness. We may reasonably assume that, had Saul pulled close to God, God would have pulled close to Saul, and Saul would not have suffered from a mental illness for the final 20 or 30 years of his life. [Now the Spirit of the LORD departed from Saul, and a harmful spirit from the LORD tormented him](#) (1Sam. 16:14).

2Samuel 7:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
çûwr (וָצֵר) [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 (לְ) [pronounced <i>l'</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 *from before you, from your presence, from a position before you*. However, this also expresses source or cause, and is also rendered *because of you, on account of you*.

The Greek, Latin and Syriac read: [...whom I removed from My presence](#).

Translation: [...whom I removed from before you](#) [or, *because of you*] [or, *whom I removed from My presence or whom I removed from a position before Me*]. In the Hebrew, God is saying that He removed Saul from David's presence. David did leave Israel altogether, and Saul died the sin unto death several years later. That would be God removing Saul from David's (and Israel's) face.

The Greek, Latin and Syriac text say, God removed Saul from *His* presence (not from David's). Although this sounds correct, and, although at first glance, I preferred this reading; the way that this promise is being made to David does not preclude God removing Saul from David. Recall that Saul would continually be pursuing David, until David finally took up residence in Philistine territory. Saul had to be removed from before David in order for David to become king. Furthermore, David would not do this himself. David, on at least two occasions, had the option of killing Saul, and he chose not to, because Saul was Israel's anointed ruler.

If we choose the reading that God removed Saul from His presence, then the proper understanding is, *Saul was removed from being a king before God*. Saul did not lose his salvation, he is not in hell; but he was removed as king and he died the sin unto death.

It might be helpful to see the different ancient language Bibles side-by-side:

Ancient Language Versions of 2Samuel 7:15		
Language	English Translation	Commentary
Greek	But my mercy I <u>will not take from him, as I took it from those whom I removed from My presence.</u>	<p>God will not remove His mercy from Solomon, which mercy He has removed from others whom He has removed from His Own presence.</p> <p>This may also be interpreted that God would not remove His mercy from His Own Son.</p>
Hebrew	And My grace will not depart from him [Solomon; Jesus] as I caused [My grace] to depart from with Saul, whom I caused to depart from your face.	<p>God's grace will not depart from Solomon, which grace He withdrew from Saul, whom he removed from before David.</p> <p>The second interpretation is, God's grace would not be removed from His Own Son, which grace He had removed from Saul.</p>
Latin	But My mercy I <u>will not take away from him, as I took it from Saul, whom I removed from before My face.</u>	<p>God would not remove His mercy from Solomon, as He took it from Saul, whom God removed from His presence (as a king, on earth).</p> <p>The second interpretation is, God would not remove His mercy from His Own Son.</p>
Syriac	But My mercy I <u>will not take from him, as I took it from Saul who was king before you, and whom I put away from before Me.</u>	<p>God would not remove His mercy from Solomon as He had from Saul, who was Israel's king before David and whom God removed from that position.</p> <p>The second interpretation is, God would not remove His mercy from His Own Son.</p>
Hebrew text of 1Chron. 17:13-14	"I will be to him a father, and he shall be to Me a son. I will not take My steadfast love from him, as I took it from him who was before you, but I will confirm him in my house and in my kingdom forever, and his throne shall be established forever!"	<p>God removed his grace and mercy from Saul, who was before David on the throne of Israel. God will not remove it from Solomon or from His Son, Jesus Christ.</p>

Barnes leans toward the alternate readings: *Before Me is probably the true reading in 2Sam. 7:15–16 (if the rest of the text be sound), according to the analogy of 1Sam. 2:30a (Therefore the LORD, the God of Israel, declares: 'I promised that your house and the house of your father should go in and out before me forever'), 1Sam. 2:35 (And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever); whereas the idea contained in the reading, before You, is unparalleled. However, the reading in 1Chron. 17:13–14 is quite different: "I will be to him [Solomon, Jesus] a father, and he shall be to Me a son. I will not take My steadfast love from him, as I took it from him [Saul] who was before you [in time, on the throne of Israel], but I will confirm him in my house and in my kingdom forever, and his throne shall be established forever" which is a reference to Saul, which gives a very good sense, and suggests that the text here may have been corrupted.*⁴⁶ In other words, Barnes suggests, and with good reason, that the text is corrupt in the Hebrew and incorrectly restored in the Greek, Latin and Syriac.

Even though this is rather messy, and even though we have several approaches in these 4 ancient languages, there is a reasonable interpretation for any one of these, which interpretation falls within the mainstream of Bible doctrine.

Chapter Outline

Charts, Maps and Short Doctrines

There is a huge difference between Saul's line and David's line. God cut Saul's royal line off completely. No one in Saul's line would ever be able to have any claim to the throne of Israel, because no one will be left in this line. David's line, on the other hand, extends down through Mary and Joseph, and to Jesus, the God-man.

Scofield makes an excellent point with this passage. God's punishment of His own is remedial but not penal; and His punishment of the wicked is penal, and not remedial. When we punish our own children, the idea is to turn them toward doing that which is right. Even the sin unto death, which is administered to believers, is given with the hope of them being turned around. The pain is to be so severe and the end so certain, and death looming before them so frightening, that it turns some believers around. Those who are not turned around just continue in severe pain until death, as which point they are face to face with the Lord.

And has been founded your house and your kingdom [is] as far as forever. To your faces your throne is firmly established as far as forever.

2Samuel
7:16

Your dynasty [lit., house] has been made firm [and stable] and your kingdom [will be] forever. Before you [Greek and Syriac read before Me], your throne is firmly established forever."

Your dynasty is been made sure and stable and your kingdom will last forever. You will see that your throne will be clearly established forever."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And your house shall be faithful, and your kingdom for ever before your face, and your throne shall be firm for ever.
Masoretic Text	And has been founded your house and your kingdom [is] as far as forever. To <u>your</u> faces your throne is firmly established as far as forever.
Septuagint	And his house shall be made sure, and his kingdom forever <u>before</u> <u>Me</u> , and his throne shall be set up forever.

⁴⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 7:15.

Significant differences: In the Hebrew and Latin, David's throne (or kingdom) is before him [David]; in the Greek and Syriac, it is before God (they read, *before Me*).

Thought-for-thought translations; paraphrases:

CEV	I will make sure that one of your descendants will always be king.
Good News Bible (TEV)	You will always have descendants, and I will make your kingdom last forever. Your dynasty will never end.' "
Easy English (Pocock)	Your family and your *kingdom will continue always. Someone from your family will always be king.' "
<i>The Message</i>	Your family and your kingdom are permanently secured. I'm keeping my eye on them! And your royal throne will always be there, rock solid."
New American Bible	Your house and your kingdom shall endure forever before me; your throne shall stand firm forever.' "
New Century Version	But your family and your kingdom will continue always before me. Your throne will last forever.' "
New Intl. Readers Version	" ' "Your royal house and your kingdom will last forever in my sight. Your throne will last forever." ' ' "
NET Bible®	Your house and your kingdom will stand before me [Hebrew "before you." A few medieval Hebrew manuscripts read instead "before me," which makes better sense contextually. (See also the LXX and the Syriac Peshitta.) The MT reading is probably the result of dittography (note the כ [kaf] at the beginning of the next form), with the extra כ then being interpreted as a pronominal suffix.] permanently; your dynasty [Hebrew "throne"] will be permanent." "
New Life Version	Your house and your nation will be made sure before Me forever. Your throne will be built to last forever.' ' "
New Living Translation	Your house and your kingdom will continue before me [As in Greek version and some Hebrew manuscripts; Masoretic Text reads <i>before you</i>] for all time, and your throne will be secure forever." "

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	Your royal house will remain in my presence forever. Your throne will be established forever." "
HCSB	Your house and kingdom will endure before Me forever, and your throne will be established forever." "
JPS (Tanakh)	Your house and your kingship shall ever be secure before you [Septuagint reads "before Me," i.e., "by My favor"]; your throne shall be established forever."

Literal, almost word-for-word, renderings:

LTHB	And your house shall be established, and your kingdom before you forever. Your throne <i>shall be</i> established forever.
NASB	Your house and your kingdom shall endure before Me forever; your throne shall be established forever." ""
New King James Version	And your house and your kingdom shall be established forever before you [Septuagint reads <i>Me</i>]. Your throne shall be established forever." ""
Young's Updated LT	And steadfast <i>is</i> your house and your kingdom unto the age before you, your throne is established unto the age."

What is the gist of this verse? God continues give promises to David—that his dynasty would be well-established and that his kingdom would last forever and that his throne would last forever.

2Samuel 7:16a

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
ʾâman (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 perfect	Strong's #539 BDB #52
bayith (בַּיִת) [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: *Your dynasty* [lit., *house*] *has been made firm* [and stable]... Saul seemed to go to great lengths to try to insure that his dynasty be perpetuated. You will recall that it appears as though he sent his lead general Abner out from the war against the Philistines and to move his last son, Ishbosheth, to a safe area; and then make him king over all Israel. Although not all of these details are recorded in Scripture, we may reasonably deduce them from the events which occur subsequent to Saul's death. Even so, Saul's son Ishbosheth and Abner both die in the midst of political intrigue (none of which was initiated by David).

However, David does not have to do anything in order to preserve his dynasty—God has seen to that. God perpetuates things, not us. There are celebrities and stars and news makers in this generation who will be unknown to the generation which follows. It does not matter if they are genuine heroes (like Truman or Churchill or Patton or MacArthur) or if they are simply the products of great media attention; God perpetuates a dynasty; we do not.

2Samuel 7:16b

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
mam ^e lâkâh (מַמְלַכָּה) [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
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced <i>gô-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 your kingdom [will be] forever. David's kingdom will be forever, despite the fact that, Israel did not exist for many centuries, and that now there is no king over Israel, but a prime minister. David's throne will be forever, in the person of Jesus Christ, whose humanity is descended from David.

Let me be a bit more specific: Jesus will be on the throne of Israel ruling the world throughout the Millennium; however, we know very little about the eternal state, where God will create a new heavens and a new earth.

2Samuel 7:16c

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
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*.

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

Translation: *Before you* [Greek and Syriac read *before Me*],.... It is difficult to place this prepositional phrase. In most cases, it does tend to occur at the end of a sentence (if memory serves), whereas, I have placed it at the beginning of the final sentence of this passage. All of the translators which I am aware of, place it at the end of the first sentence. I will show the various approaches at the end of this verse.

The Net Bible gives the following explanation: *[The] Hebrew [reads] "before you." A few medieval Hebrew manuscripts read instead "before me," which makes better sense contextually (and agrees with the LXX and the Syriac Peshitta). The MT reading is probably the result of dittography (note the כּ [kaf] at the beginning of the next form), with the extra כּ then being interpreted as a pronominal suffix.*⁴⁷

Although I grasp that there is probably a confounding of כּ and כ, I do not follow the explanation of the Net Bible footnote much more than that. I have looked at the Hebrew text and, although there are a few letters in these words which may be confounded, changing them into their commonly mistaken letters will not change this from *before you* to *before Me*. However, the 2nd person masculine singular suffix kaph is found 3 other times in this verse alone. In order to change this from a 1st person masculine singular suffix to a 2nd person masculine singular suffix, one need only add the kaph ending. I do not know if this is a common mistake made by scribes. However, we do find the same prepositional phrase at the end of v. 15 (*before you*), and it is common from a scribe to look up, see the same word or phrase, and copy it, even though they are copying it from a different verse. This at least gives us a plausible explanation for how this verse may have gotten screwed up and it is tied to a commonly made scribal error.

We will look as to how this changes the meaning at the end of this verse.

⁴⁷ The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from <http://www.bible.org/netbible/index.htm>, 2Sam. 7:16 (footnote). Slightly edited.

2Samuel 7:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kiççê` (כִּסֵּא) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, power</i>	masculine singular noun, with the 2 nd person masculine singular suffix	Strong's #3678 BDB #490
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
´ad (דַּעַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
´ôwlâm (עוֹלָם) [pronounced óo-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: *...your throne is firmly established forever.* We do have a problem with the text. The Greek and Syriac seem to make more sense with God saying, *“Before Me, your throne is firmly established forever.”* However, just because a reading makes more sense, that does not mean that the reading is correct. If David's throne is firmly established before him, yet he only lives to see Solomon take the throne, then it should be obvious that David will have eternal life, and that he will observe, in some way, Jesus Christ ruling over all the world in the Millennium.

We find a parallel passage in Psalm 89:34–37: *My covenant I will not break, nor will I alter the word which has gone out of My lips. Once I have sworn by My holiness that I will not lie unto David, [that] his seed will endure forever, and his thrones as the sun before Me. It will be established forever as the moon, and as a faithful witness in heaven.*

I don't know that I fully grasp the difference between David's kingdom and his throne being firmly established forever; whether there is a nuanced difference here. The two phrases seem quite parallel and identical to me. However, I may be missing something. I think the additional information which is pertinent is that this will be done before David; he will see this all come to pass, indicating that he has eternal life.

I think that the differences would be as follows: David's house being made sure speaks of his lineage; Jesus will be both the legal and biological heir to David's throne. That David's kingdom would last forever refers to the nation Israel as a national entity. The current nation Israel may or may not disappear a few more times in history; but, in the Millennium, it will be a firmly established nation from which our Lord will rule. Finally, that David's throne would last forever refers to his kingship; that those from his loins (actually, the One from his loins) will rule forever.

We have a problem with the MT and Greek differing here; and we have a problem as to where we ought to place this text. I simply used the New King James Version here, making a few minor adjustments.

4 Approaches to 2Samual 7:16

Language	English Translation	Commentary
Greek	And your house and your kingdom shall be established forever before Me. Your throne shall be established forever."'''	God promises David that his lineage and his kingdom would be established forever before God. David's throne would be established forever.
Greek	And your house and your kingdom shall be established forever. Before Me, your throne shall be established forever."'''	God promises David that his lineage and kingdom would be established forever. Before God, David's throne would be established forever.
Hebrew	And your house and your kingdom shall be established forever before you. Your throne shall be established forever."'''	God promises David that his lineage and his kingdom would be established forever before David. His throne would also stand forever.
Hebrew	And your house and your kingdom shall be established forever. Before you, your throne shall be established forever."'''	God promises David that his lineage and his kingdom would be established forever. In fact, before David, his throne would be established forever.

The Greek simply sounds the best and makes the most sense. The Hebrew indicates that, in the Millennium, David will be able to observe the throne of Christ. The Greek Bible (which has a pre-Christ origin), the Peshitta (which has a late origin) and 2 medieval Hebrew manuscripts all have *before Me*. This by no means clinches this particular reading; but it does give it some credence. A significant majority of the English translations also have *before Me* (or an equivalent translation).

Chapter Outline

Charts, Maps and Short Doctrines

Vv. 8–16 mark the David covenant; what God has promised to David.

Summary: All that God Told David—the Davidic Covenant

1. God, through Nathan, Identifies Himself to David as God.
2. This is the God Who took David from being a shepherd to the throne of Israel. David, more than anyone, realizes just how amazing this vertical move is.
3. God has been with David always and He has cut off David's enemies from before him.
4. God promises David that He will make him a great name (or, He will make David's reputation great). Many people even to this day, believers and unbelievers alike, know who David is.
5. God promises for Israel that He will plant them in a particular place and that they would not be moved nor will they be afflicted by their adversaries. This looks forward to the Millennium. However, there will be a near fulfillment, and that will be the reign of Solomon, which was marked by Israel being at peace with her neighbors (much of the reason for this is, Solomon represents our Lord's rein in the Millennium).
6. God promising David a house means that God will establish David's dynasty over Israel (which will, in the future, when the northern and southern kingdoms split, be continued as a dynasty of the southern kingdom, Judah). This, in part, is a continuation as well as a promise of fulfillment of Gen. 49:10, when Jacob, in blessing Judah, said, "[The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.](#)"
7. When David dies, God will bring forth a descendant from David and He will establish this man's kingdom. This refers both to Solomon and to Jesus.
8. God will be a Father to him and he will be a son to God. Again, this refers both to Solomon and to Jesus.
9. God speaks of correcting this man, which obviously can only refer to Solomon. However, the language used in this verse (v. 14) allows for the idea of the imputation of sin upon this person, which would be a reference to Jesus.
10. God's grace will never depart from this man, which refers to Solomon and to Jesus. For our Lord, this

Summary: All that God Told David—the Davidic Covenant

refers to the Divine Dynasphere in which He lived, powered by God the Holy Spirit.

11. David's lineage (or dynasty, signified by the word *house*) would be preserved forever.
12. David's kingdom, Israel, would be preserved forever. Not only will Israel live in this postage stamp of a country, but they will occupy a much larger piece or real estate, which is bloom like a garden in the Millennium.
13. David's throne—his kingship—will be preserved forever. Now, quite obviously, there was a break in David's throne (and, eventually, in his kingdom Israel), but these will be a fixed part of the Millennium.

In case you have ever wondered, *why the Millennium? Why the various dispensations?* God allows His plan to work in a number of different situations, so that we are without excuse. Some will complain about the environment, and had the environment been good, then they would have turned toward God. In the Millennium, the environment will be perfect, and there will be no wars. Some will complain that they would have believed, but they needed God to tell them personally. We have had the dispensation of the Hypostatic Union and we will have the Millennium, and we know that there were people who listened to Jesus, the God-man, and rejected Him; and there are indications that some people will reject the gospel in the Millennium.

Chapter Outline

Charts, Maps and Short Doctrines

C. I. Scofield was a master of brevity, stating the greatest spiritual truths with the least amount of words.

Scofield Analyses the Davidic Covenant

This covenant, upon which the glorious kingdom of Christ "of the seed of David according to the flesh" is to be founded, secures the following:

(1) A Davidic "house"; that is, Posterity, family

(2) A "throne"; that is, Royal authority

(3) A kingdom; that is, Sphere of rule

(4) In perpetuity; "forever"

(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement; but not to the abrogation of the covenant (2Sam. 7:15 Psalm 89:20-37 Isa. 24:5 54:3). The chastisement fell; first in the division of the kingdom under Rehoboam, and, finally, in the captivities. (2Kings 25:1-7). Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns.

The Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psalm 89:30-37) and the Lord God will yet give to that thorn-crowned One "the throne of his father David" (Luke 1:31-33 Acts 2:29-32 15:14-17).

C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 2Sam. 7:16. Slight editing

Chapter Outline

Charts, Maps and Short Doctrines

What is interestesting is, the covenants which God gives never conflict with one another. If these words were simply from man, and, every now and again, some guy would decide, "Hell, Abraham had a covenant with God; let's write one in for me too." If that were the case, then these covenants would come into conflict with one another; or one new covenant would override or supercede an older covenant. However, this is not ever the case. All of these covenants—whether made with Abraham, Issac, Jacob, Israel (as a nation), Moses or David—are all complimentary. Therefore, it would be important to study [The Covenants between God and Man](#).⁴⁸

⁴⁸ I expect to complete this before the end of 2008. Later in this study of 2Sam. 7, we will cover the Covenants to Israel.

Our verse reads: **Your dynasty [lit., house] has been made firm [and stable] and your kingdom [will be] forever. Before you [Greek and Syriac read before Me], your throne is firmly established forever.**"

Gill writes: *Both his [David's] family and his government should be perpetuated, or he should always have one of his family to sit upon his throne; the accomplishment of which, in the beginning of it, he saw with his eyes in his son Solomon, and with an eye of faith in his greater Son the Messiah, in whom only these words will have their complete fulfilment.*⁴⁹

God expects the Jews to hang on to His promises here. At this point in history, they may just seem like words to the average Jew. Since they were spoken, the palace, the Ark and the Temple (not yet built, of course, in David's time) have been torn down, and, at least twice, Jerusalem has been destroyed and the Jews dispersed or defeated (586 B.C. and 70 A.D.). So, today, all the Jew can hold onto are these words, and he is challenged by this: "Do you believe My Word?" God asks the Jew today. "These are My promises to you; do you believe Me?" God does not lie.

As all the words the these and as all the vision the this, so Nathan spoke unto David. 2Samuel 7:17 **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	As all the words the these and as all the vision the this, so Nathan spoke unto David.
Septuagint	According to all these words, and according to all this vision, so Nathan spoke to David.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Nathan told David exactly what he had heard in the vision.
Easy English (Pocock)	Nathan told David everything that the *Lord said.
Good News Bible (TEV)	Nathan told David everything that God had revealed to him.
<i>The Message</i>	Nathan gave David a complete and accurate account of everything he heard and saw in the vision.
NET Bible®	Nathan told David all these words that were revealed to him [Hebrew "according to all these words and according to all this revelation, so Nathan said to David."].
New Intl. Readers Version	Nathan reported to David all of the words that the Lord had spoken to him.
New Jerusalem Bible	Nathan related all these words and this whole revelation to David.
New Life Version	Nathan said to David all these words of 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.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	Nathan told David all these words and everything he had seen.
HCSB	Nathan spoke all these words and this entire vision to David.

⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:16.

JPS (Tanakh) Nathan spoke to David in accordance with all these words and all this prophecy.
 New International Version Nathan reported to David all the words of this entire revelation.

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 told David all the God had told him.

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	No Strong's # BDB #453
kôl (לכ) [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 (לככ) appear to mean <i>as all, according to all, just as all, exactly as all</i> .			
dâbâr (דבר) [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
ʿêlleh (אלה) [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...](#) From v. 5 to v. 16, we have a direct quotation from God that Nathan was to pass along to David. This simply indicates that Nathan did not summarize what God said, but he passed along all that God needed for David to hear. This also indicates to us that Nathan did not dream and see these various things come to pass as images, but that these are the words of God which penetrated his soul. Although this will be called a *vision*, that same word can also mean *revelation* (v. 17b).

2Samuel 7:17b

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, according to; about, approximately</i>	preposition	No Strong's # BDB #453

2Samuel 7:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]	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 <i>as all, according to all, just as all, exactly as all</i> .			
chizzâyôwn (חִזְיֹון) [pronounced <i>khiz-zaw-YOHN</i>]	<i>vision, night-vision; oracle, prophecy, revelation</i>	masculine singular noun with the definite article	Strong's #2384 BDB #303
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: ...and according to this entire vision [or, revelation],... Nathan passed along all that he saw and heard as well. The entire experience he relates to David. Although this sounds as if God spoke to Nathan in a dream, it certainly could mean that, God simply began speaking to Nathan in the evening or when his mind had not fallen into a sleep mode.

2Samuel 7:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced <i>kane</i>]	<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 <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>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
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
ʿel (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
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...so Nathan spoke to David. Nathan goes to David and then passes along all that God told him.

Since this is separated by many pages of exegesis, it might be good to see all of this in one place:

David's Comment/Question

"Look, I live in a house made of cedar, but the Ark of God lives in a tent."

We do not know if this is all that David said. However, behind this thought was a desire to build a Temple in which he could place the Ark of God.

Nathan, the prophet, responds to David, saying, "Go, do all that is in your heart, for the LORD is with you."

Logically, this made perfect sense to Nathan, and he did not even think it necessary to contact God in order to confirm David's suggestion. So, God contacts Nathan in his dream or in a night vision.

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Here is how God answered David; I will present what God said in two sections: what God says about Solomon and what He says about David's Greater Son, Jesus Christ.

God's Promises to David and his Son

Solomon	Jesus Christ
God will establish him after David has lain down with his fathers.	God will establish Him after David has lain down with his fathers.
He will be directly descended from David.	He will be directly descended from David.
God will establish his kingdom.	God will establish His kingdom.
He will build a house to God's name.	He will build a house to God's name. Although I don't know if there is corroborating evidence for this, Jesus may establish a Temple in Jerusalem.
God will establish his throne forever.	God will establish His throne forever.
God will be a Father to him and he will be a son to God.	God will be a Father to Him and He will be a Son to God.
When he gets out of line, God will discipline him.	God will pour our sins out upon Him and judge those sin in His body.
God's grace will not depart from him (God's grace did depart from Saul).	God's grace will not depart from Him (this is the Divine Dynasphere in which our Lord dwelt in His humanity).

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God's Other Promises to David	
Promise	Commentary
<p>I will appoint a place for My people Israel and I will plant them, so that they may live in their own place and be disturbed no more. Furthermore, violent men will not afflict them any more, as before.</p> <p>I will give you rest from all your enemies.</p>	<p>This reiterates the Palestinian contracts, that God would give the Land of Promise to Israel. Throughout the time of the Judges, Israel was almost continually under attack. David has himself dealt with many attacks and would continue to do so throughout much of his reign. However, God promises that there would come a time when Israel's enemies no longer plague her. This will come in the reign of Solomon and later, during the Millennium.</p>
<p>Furthermore, the LORD declares to you that the LORD will make you a house.</p>	<p>God would establish the lineage and dynasty of David. This is the antithesis of Saul's line, which is cut off entirely before David. David's line would continue to rule over the united kingdom and later, over the southern kingdom of Judah.</p> <p>Jesus Christ will continue this rule of the line of David during the Millennium.</p>
<p>Your house and your kingdom will be established forever before Me.</p>	<p>The kingdom of Israel would be continued in the time of Solomon, and, after him, the nation Israel would exist in two kingdoms.</p> <p>Solomon was representative of the Millennium; our Lord, after the completion of the Age of Israel, will establish the nation Israel once again.</p>
<p>Your throne will be established forever.</p>	<p>The rulership of David's Greater Son would be continued in the Millennium.</p>
<p>David's house is his lineage; the establishment of his kingdom is the nation Israel, and his throne will be the line of kings which proceed from David, but, most importantly, the reign of his Greater Son, Christ Jesus.</p>	

Chapter Outline

Charts, Maps and Short Doctrines

God Fulfills these Promises to David in Jesus Christ

Scripture	Commentary
<p>Isa. 9:6–7: For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Strong and Mighty God, The Eternal Father, The Prince of Peace. Of the increase of His government and peace upon the throne of David there will be no end; and upon His kingdom, to order it and to establish it with justice and with righteousness from now on, even forever. The intense passion of Jehovah of the Armies will accomplish this.</p>	<p>God has promised David: <i>When the time comes for you to lie down in death with your ancestors, I will send one of your descendants, one who will come from you. I will establish his kingdom.</i>" (2Sam. 7:12). This promise finds its dual fulfillment in Solomon and later in Jesus Christ, to Whom Isaiah refers. This kingdom will be forever and it will be based upon the justice and the righteousness of God.</p>

God Fulfills these Promises to David in Jesus Christ	
Scripture	Commentary
Matt. 1:1: The Book of the genealogy of Jesus Christ the Son of David, the son of Abraham:...	Although this is the title of the first book of the New Testament, it is also a proper title for the entire New Testament as well. However, what Matthew is doing is summarizing the line of Jesus from Abraham through David. What this tells us is, Jesus is a fulfillment of God's promise to David, that he would have a Son Who would rule forever.
Luke 1:30–33, 69: And the angel said to Mary, "Do not fear, Mary, for you have found favor from God. And behold! You will conceive in your womb and bear a Son, and you will call His name Jesus. This One will be great and will be called Son of the Most High. And the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob to the ages, and of His kingdom there will be no end."	The man Jesus Who would be born to Mary will be given the throne of David from God the Father. God, through Nathan, said to David, "And your house will be established, and your kingdom before you forever. Your throne shall be established forever." (2Sam. 7:16).
Luke 1:67–70: And his father Zacharias [the father of John the baptizer] was filled of the Holy Spirit and prophesied, saying, "Blessed be the Lord, the God of Israel, because He visited and worked redemption for His people. And He raised up a Horn of salvation for us in the house of His servant David; even as He spoke through the mouth of His holy prophets from the age before."	The <i>horn</i> could refer either to that which is prominent (e.g., the horns of a bull) or to the one leading an army (the horn was used to guide and direct the army). Jesus Christ is Jehovah of the Armies (the Lord of Hosts) and He would come from the line of David, as the prophets had spoken.
Acts 2:29–30: Peter stands up and speaks to those who have gathered on Pentecost: Men, brothers, it is permitted to say to you with plainness as to the patriarch David, that he both died and was buried, and his tomb is among us until this day. Being a prophet, then, and knowing that God swore with an oath to him that of the fruit of his loins, as concerning flesh, to raise the Messiah [Christ] to sit on his throne,...	Psalms 132:11 reads: Jehovah has sworn to David in truth; He will not turn from it; I will set one of the fruit of your body on the throne for you. David was a prophet and God had promised to him that from his own loins would come the Messiah to sit upon his throne.
Acts 2:31: Peter continues: "...foreseeing, he spoke about the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption."	David prophesied that God would raise up the Messiah from the dead; the body of the Messiah would not rot in the ground. David wrote: For You will not leave My soul in Sheol; You will not give Your Holy One to see corruption (Psalm 16:10). David's soul would not be left in Sheol, and the body of God's Holy One would not be left in the ground.
Acts 2:32–33: "This Jesus, God raised up, of which we all are witnesses. Then being exalted to the right of God, and receiving the promise of the Holy Spirit from the Father, He poured out this which you now see and hear."	The Jews at Pentecost were aware of Jesus being crucified; it is possible that even some of them were there when He was crucified. Peter testifies that God did not leave His body in the grave to decay, but that God raised Him up. All that these people in the audience have seen is evidence of receiving the Holy Spirit from God.

God Fulfills these Promises to David in Jesus Christ

Scripture	Commentary
Acts 2:34–35: “For David did not ascend into Heaven, but he says, ‘The Lord said to my Lord, Sit at My right hand until I place those hostile to You as a footstool for Your feet.’ ”	David makes it clear that, it was not David who has ascended into heaven, to sit at the right hand of God, but David’s greater Son. Psalm 110:1: Jehovah says to my Lord [Jesus Christ]: “Sit at my right hand, until I make your enemies your footstool.” Jehovah the Father is not speaking to David but to David’s Lord, who will be his Greater Son.
Acts 2:36: Peter concludes: “Then assuredly, let all the house of Israel acknowledge that God made Him both Lord and Christ, this same Jesus whom you crucified.”	So there is no confusion in the minds of these people, Peter proclaims that the same Jesus which they crucified is David’s Greater Son, Whose body did not rot in the grave, Whose soul, body and spirit went to God the Father, sitting at His right hand.
Acts 13:22–23: Paul, in a public forum, spoke out: “And when God had removed Saul, He then raised up David to be their king, of whom He testified and said, ‘I have found in David the son of Jesse a man after my heart, who will do all my will.’ From this man’s [David’s] offspring God has brought to Israel a Savior, Jesus, as He promised.”	When Saul had screwed up once again by disobeying the Word of God, Samuel told him, “But now your kingdom shall not stand. Jehovah has sought out for Himself a man according to His own heart, and Jehovah has appointed him as leader over His people. For you have not kept that which Jehovah commanded you.” (1Sam. 13:14). That this man would come from the line of Jesse is revealed in 1Sam. 16:1. Through David, God would fulfill His promises to Israel and to David.
Rom. 1:1–4: Paul, a slave of Christ Jesus, called as an apostle and singled out for God’s good news—which He promised long ago through His prophets in the Holy Scriptures—concerning His Son, Jesus Christ our Lord, who was a descendant of David according to the flesh and was established as the powerful Son of God by the resurrection from the dead according to the Spirit of holiness.	The good news would be Jesus Christ, the Son of God, a descendant of David. Throughout the New Testament, this fulfillment of God’s promise is key.
2Tim. 2:8: Keep in mind Jesus Christ, risen from the dead, descended from David, according to my gospel.	The good news is, Jesus Christ rose from the dead and is the fulfillment of God’s promises to David.
Rev. 3:7: Jesus, speaking to the church at Philadelphia, says, “To the angel of the church in Philadelphia write: “The Holy One, the True One, the One Who has the key of David, who opens and no one will close, and closes and no one opens says:...”	The key here refers to authority. A person in authority has the key to this or that door, and no one else can open that door, and once it is open, no one else can lock it. That this key is from David is just an indiation of His authority. The key is not just a reference to His authority but to salvation in Him.
Rev. 22:16: “I, Jesus, have sent My angel to attest these things to you for the churches. I am the Root and the Offspring of David, the Bright Morning Star.”	At the end of the Bible, Jesus against affirms His human lineage through David, which He had promised 3000 years ago.

Most of these passages were suggested by *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 429 (footnote).

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 89 also contains the Davidic Covenant, which is where we will go after completing this chapter.

We have no idea what David said back to Nathan. It is not recorded here or in 1Chronicles.

The remainder of this chapter could be broken down into two parts: David offering up thanksgiving to God (vv. 18–24) and praying for the fulfillment of this promise (vv. 25–29).

David's Great Prayer of Faith in Response to the Davidic Covenant

1Chronicles 17:16–27

And so goes in the king David and so he sits to faces of Y^ehowah and so he says, “Who [am] I, my Adonai Y^ehowah, and what [is] my house that you have brought me as far as this?” 2Samuel
7:18

Then King David went in and he sat before Y^ehowah and said, “Who [am] I, O Lord Y^ehowah [lit., *my Adonai Y^ehowah*], 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, and what is my house, that you have so richly blessed me?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so goes in the king David and so he sits to faces of Y ^e howah and so he says, “Who [am] I, my Adonai Jehovah, and what [is] my house that you have brought me as far as this?”
Peshitta	Then King David went in and sat before the LORD, and he said, “Who am I, O LORD God? And what is my house, that You have elevated me to this place?”
Septuagint	And king David came in, and sat before the Lord, and said, Who am I, O Lord, my Lord, and what is my house, that thou hast loved me hitherto [or, <i>so much as this</i>]?
Significant differences:	The final verb is different in the Greek, Hebrew and Syriac. The Latin and Hebrew are in agreement with one another. Since there is no pressing reason that the verb be different, we will accept the Hebrew text.

Thought-for-thought translations; paraphrases:

CEV	David went into the tent he had set up for the sacred chest. Then he sat there and prayed: LORD All-Powerful, my family and I don't deserve what you have already done for us,...
Easy English (Pocock)	Then David went in and he sat in front of the *Lord. David said, `You are God, and you are my master. I am not important. My family is not important. I do not know why you have done this for me.
Good News Bible (TEV)	Then King David went into the Tent of the LORD's presence, sat down and prayed, "Sovereign LORD, I am not worthy of what you have already done for me, 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?"

NET Bible®	King David went in, sat before the Lord, and said, "Who am I, O Lord God, and what is my family, [Hebrew "house"] that you should have brought me to this point?
New Intl. Readers Version	Then King David went into the holy tent. He sat down in front of the Lord. He said, "Lord and King, who am I? My family isn't important. So why have you brought me this far?"
New Jerusalem Bible	King David then went in, sat down in Yahweh's presence and said: 'Who am I, Lord Yahweh, and what is my lineage, for you to have led me as far as this?

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	King David went into the tent and sat in front of the LORD. "Who am I, Almighty LORD," he asked, "and why is my house so important that you have brought me this far?"
HCSB	Then King David went in, sat in the LORD's presence, and said, "Who am I, Lord GOD, and what is my house that You have brought me this far?"

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	Then King David entered and he remained [or, sat] before Yahweh, and he said, "Who am I, My Lord Yahweh, and what is my house, that You have brought me to this point?"
WEB	Then David the king went in, and sat before Yahweh; and he said, Who am I, Lord Yahweh, and what is my house, that you have brought me thus far?
Young's Updated LT	And king David comes in and sits before Jehovah, and says, "Who <i>am</i> I, Lord Jehovah? and what my house, that You have brought me to here?"

What is the gist of this verse? David enters into the tent where the Ark is (presumably) and asks God, "Who am I and what is my house that you have blessed me this much?"

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>	wāw consecutive	No Strong's # BDB #253
bōw' (בּוֹ) [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 Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *Then King David went in...* You will note that David does not have this conversation with Nathan. David does not speak to Nathan and Nathan somehow channels God. You will note that what we is done in Scripture and what is done, say, by a spiritist, is similar, but never exactly the same. David leaves Nathan and he goes *into some place*. The Bible does not tell us where David goes, but I suspect that it is either the tent wherein David placed the Ark (which makes great sense, as this was David's concern and we just completed a

chapter about bringing the Ark to Jerusalem); or, David has gone into the Tabernacle of God. However, the narrative seems to be immediate, and the Tabernacle of God is quite a distance away. Therefore, I would assume that David is sitting in the Tent which he set up for the Ark, as that fits with the general context (this comports quite well with 1Kings 8:22).

2Samuel 7:18b

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
yâshab (יָשָׁב) [pronounced yaw-SHAH ^β V]	<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 l ^ə]	<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 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 ^ə pânîym (לְפָנַיִם) 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 yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^əhowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he sat before Y^əhowah... The Ark speaks most personally of Jesus Christ. It is made from acacia wood overlaid with gold, speaking of His humanity and His deity. In the Ark is the book of the Law, Aaron's rod that budded, and a bowl of manna. The Law both condemns us and instructs us; Aaron's rod speaks of resurrection (it was dead and it comes alive); and the pot of manna speaks of God's provision for us on this earth (what Bob Thieme calls *logistical grace*). On top of the Ark is the Mercy Seat, upon which stands two statues of two angels which look down upon the Mercy Seat. These two angels speak of the angelic conflict, of the fallen and elect angels who observe us from day to day. The Ark speaks of God's plan for mankind, man's place in this world, and God's interaction with man. More importantly, the Ark speaks of Jesus Christ, as without Him, there is no plan of God for our lives; and there is no interaction between us and God.⁵⁰

Almost every commentator⁵¹ makes reference to David's posture here, one of them concluding that standing or kneeling before God is the best. Throughout the Bible, we have a variety of physical positions assumed by those worshiping God, and I am not aware of any of them being superior to the others. The key to worship is what is in your soul, not in the way that you position your body. What is key in this passage will be what David prays to God.

⁵⁰ The alternative explanation is that, David has gone into the Tabernacle of God, but it would have lacked the most holy object of all, the Ark of God. It also leaves us with the dilemma, why didn't David simply take the Ark and place it into the Holy of Holies if he would travel to the Tabernacle to speak with God? This alternate explanation just has too many holes in it to pursue it.

⁵¹ Barnes, Gill, Henry and Wesley, among others. Henry even tells us that kneeling or standing are the preferred ways to pray. Balderdash!

2Samuel 7:18c

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
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
ʾânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
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 & #136 BDB #10
There are actually 3 forms here: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [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 excellentiæ</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 Lord Y^ehowah [lit., *my Adonai Y^ehowah*],... David speaks in a prayer to God, and asks God, “Who am I?” David is grace-oriented. He recognizes that he is nothing before God. His life, even as a king, would seem to be inconsequential before God. Now, we don't think like that. We look at our lives and our jobs and our car and our house and think that we are really something. God must look down on us and think, “Wow, he is quite a guy! I am so lucky to have such a human wandering around on this earth. He is so productive and such a good husband and father; and he has made so much money.” But God does not look at us like that, and, if we have anything, God has given it to us.

A recent (2006) survey says that 90% of Americans pray to God. Now, perhaps many of these are those who pray on Thanksgiving; but the same survey said that 75% of Americans pray daily. After offering thanks, the primary reason for praying is, “Get me out of this jam, God” or, “Give me some more stuff, God.” Most of the time, we place ourselves in this jam, but, so often, when we have problems, we blame God; and when we are prosperous, we pat ourselves on the back for being so smart and financially savvy. This is not David. David was a shepherd boy (as God reminded him) and he went from one of the lowest positions in society to the very highest. David recognized that this is God's doing. I came from a family which struggled, and, because of my father's hard work and God's blessing, we did well. In my generation, we did much better. However, God blessed us in all this. I have looked around at my surroundings and am sometimes amazed as to how much God has done for me. David

reasonably asks, “Who am I?” He is not having an identify crisis; he simply realizes how much God has done on his behalf, and he is asking, “I am not all that special; why have you elevated me to this place?”

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
bayith (בַּיִת) [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

Translation: ...and what [is] my house... With reference to *his house*, David means his wives and his children, his mother, father, and his siblings. There is no one in David's house that he can point to and say, “Well, so-and-so is incredibly great, so, no wonder you bless us so much.” David is grace oriented. He realizes that, before God, he is nothing. All that he has and all that he is, God has given to him.

2Samuel 7:18e

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
bôw' (בָּאוּ) [pronounced <i>boh</i>]	<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 <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
hâlôm (הֵלֹם) [pronounced <i>huh-LOHM</i>]	<i>here, hither, to or towards [a place], near</i>	adverb	Strong's #1988 BDB #240

Translation: ...that you have brought me this far? God pointed out where David was and where he is now, and David is amazed that God would take him so far. This is true grace orientation; this is true humility. The sign of a great man is one who understands that he is undeserving and that God has graced him out. The sign of a great man is someone who continually aspires to live up to the responsibilities which God has given him. It is a completely different mental attitude than the person who says to himself, “I have worked all my life to get to this position; I deserve it.”

David was clearly a mature believer who understood all that God had done for him. This is humility.

Other Statements of Genuine Humility	
Scripture	Commentary
Gen. 32:9–10	And Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD who said to me, 'Return to your country and to your kindred, that I may do you good,' I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps." Jacob, who in most respects, was not much of a believer, still recognizes God's grace and his unworthiness here.
Ex. 3:11	When God tells Moses that He will send him to speak to the Pharaoh of Egypt, Moses says to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?"
Judges 6:15–16	God told Gideon that he would deliver Israel from the Midianite oppression. And Gideon said to God, "Please, Lord, how can I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house." And the LORD said to him, "But I will be with you, and you shall strike the Midianites as one man."
1Sam. 15:17 9:21	And Samuel said, "Though you are little in your own eyes, are you not the head of the tribes of Israel? The LORD anointed you king over Israel. When Samuel tapped Saul to become king over Israel, Saul answered, "Am I not a Benjamite, from the least of the tribes of Israel? And is not my clan the humblest of all the clans of the tribe of Benjamin? Why then have you spoken to me in this way?" If this was not humility on Saul's part, it was at least extreme shyness.
1Sam. 18:18	When Saul offers his daughter to David, David says to Saul, "Who am I, and who are my relatives, my father's clan in Israel, that I should be son-in-law to the king?"
Psalms 8:3–8	The psalmist (David) writes: When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.
Eph. 3:7–10	Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. Paul was the least of the Apostles, being called last, and out from a life of pursuing Christians.

In these passages, we can certainly argue, to some degree, just how much of this reflected true humility and spiritual maturity, but in all cases, these were men who did not see themselves as deserving or being worthy of what God (or man) has placed before them.

Application: What began all of this was, David wanted to build a permanent dwelling for the Ark of God. Instead of just simply saying *no*, God makes a host of promises to David, which promises are known as the Davidic Covenant. It is important to recognize just how much God has given us and just how much He has blessed us.

And so a small thing again this in Your eyes my Adonai Y^ehowah and so you speak also unto a house of Your servant to from a distance and this [is] a law of the Adam, my Adonai Y^ehowah.

2Samuel
7:19

Yet, this is an insignificant thing in Your eyes, O LORD Y^ehowah [or, my Adonai Y^ehowah]. Furthermore, You speak regarding the house of Your servant from a [great] distance [or, concerning the distant future] and this [is] the Law [or, custom] of man [lit., Adam], O LORD Y^ehowah [or, my Adonai Y^ehowah].

Isn't this all insignificant in Your eyes, O Lord Jehovah? You speak of the dynasty of Your servant far into the future as absolutely certain, O Lord Jehovah.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But yet this has seemed little in your sight, O Lord God, unless You also speak of the house of Your servant for a long time to come: for this is the law of Adam, O Lord God.
Masoretic Text	And so a small thing again this in Your eyes my Adonai Y ^e howah and so you speak also unto a house of Your servant to from a distance and this [is] a law of the Adam, my Adonai Y ^e howah.
Septuagint	Whereas I was very little before You [or, in Your presence], O Lord, my Lord, yet you spoke concerning the house of Your servant for a long time to come. And is this the law of man, O Lord, my Lord?
Significant differences:	The Greek <i>in Your presence</i> , is a legitimate translation of <i>in Your eyes</i> . The phrase <i>to from a distance</i> is difficult to understand; it is possible that the Greek translation of <i>for a long time to come</i> is their understanding of it (many good translations similarly translate the phrase this way). Finally, <i>man</i> is a legitimate translation of <i>Adam</i> .

Thought-for-thought translations; paraphrases:

CEV	...and yet you have promised to do even more. Is this the way you usually treat people?
Easy English (Pocock)	But now you have done even more, my master and my God. You have told me, your servant, about the future of my family. You do not usually do this for people, my master and my God.
Good News Bible (TEV)	Yet now you are doing even more, Sovereign LORD; you have made promises about my descendants in the years to come. And you let a man see this, Sovereign LORD!
<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, my Master GOD!
NET Bible®	And you didn't stop there, O Lord God! You have also spoken about the future of your servant's family.
New Century Version	But even this is not enough for you, Lord God. You have also made promises about my future family. This is extraordinary, Lord God.
New Intl. Readers Version	I would have thought that you had already done more than enough for me. But now, Lord and King, you have also spoken about what is going to happen to my royal

house in days to come. Lord and King, is this your usual way of dealing with people?

New Jerusalem Bible	Yet, to you, Lord Yahweh, this seemed too little, and now you extend your promises for your servant's family into the distant future. Such is human destiny, Lord Yahweh.
New Life Version	Yet this was a small thing in Your eyes, O Lord God. You have spoken of Your servant's family in the future. And this is the way of man, O Lord God.
New Living Translation	And now, Sovereign Lord, in addition to everything else, you speak of giving your servant a lasting dynasty! Do you deal with everyone this way, O Sovereign Lord?
Revised English Bible	It was a small thing in your sigh, Lord GOD, to have planned for your servant's house in days long past.
Today's NIV	And as if this were not enough in your sight, Sovereign LORD, you have also spoken about the future of the house of your servant-and this decree, Sovereign LORD, is for a human being!

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	And even this you consider to be a small act, Almighty LORD. You've also spoken about the distant future of my house. Almighty LORD, this is the teaching about the man.
HCSB	What You have done so far was a little thing to You, Lord GOD, for You have also spoken about Your servant's house in the distant future. And this is a revelation for mankind, Lord GOD.
JPS (Tanakh)	Yet even this, O Lord GOD, has seemed too little to You; for You have spoken of Your servant's house also for the future. May that be the law for the people [the meaning of the Hebrew of this sentence is uncertain], O Lord GOD.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then as if this were a little thing in Your eyes, O Lord God, You have spoken also of Your servant's house in the far distant future. And this is the law for man, O Lord God!
English Standard Version	And yet this was a small thing in your eyes, O Lord GOD. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord GOD!
NASB	"And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of Your servant concerning the distant future And this is the custom of man, O Lord GOD.
New King James Version	"And yet this was a small thing in Your sight, O LORD God; and You have also spoken of Your servant's house for a great while to come. <i>Is</i> this the manner of man, O LORD God?
Young's Updated LT	And yet this <i>is</i> little in Yours eyes, Lord Jehovah, and You speak also concerning the house of Your servant afar off; and this <i>is</i> the law of the Man, Lord Jehovah.

What is the gist of this verse? What God has done for David is a small thing for Jehovah to do; yet He speaks from a great distance to David (or with respect to a long ways into the future) concerning his house with the Law.

I must admit to originally being quite intimidated by this verse; it was difficult to determine its exact meaning.

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
qâṭṭôn (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
ʿôwd (עוֹד) [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
Together, the bêyth preposition and ʿayin mean <i>in your eyes</i> is used, it means <i>in your opinion, to your way of thinking, as you see it</i> .			
ʿădônây (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: *Yet, this was an insignificant thing in Your eyes, O LORD Y^ehowah [or, my Adonai Y^ehowah].* What David spoke of is a minor thing for God, or an insignificant thing for God to do. God has prospered David and his household and has taken David from watching over sheep to being king over all Israel; and David further recognizes that this is not difficult for God to do. In fact, it is insignificant; it is a minor thing, for God to prosper David and his family.

Application: This may cause you some distress to realize that it is nothing for God to change your life from this to that. He could do it overnight if He wanted to. If you are in great pain and misery, if you are poor and with no prospects, or whatever state you are in, God can change it, and it is nothing to Him to do it. God could direct your next door neighbor to go buy a lottery ticket and give it to you, and make this the winning ticket. This is nothing to God! God gives on the basis of His character and on the basis of what is in our souls. Do you give your 3 year old child the keys to the family car or the checkbook to the big account? Of course not. This child has absolutely no capacity for these things. He has no appreciation for what these things represent. For many of us, God has to put on some pressure, or we would dump our spiritual lives and go ga-ga over all the stuff in our lives.

Application: God also applies some pressures on mature believers, which pressures greatly impact the lives of others. These situations also have resonance in the Angelic Conflict. We learn a lot about God and ourselves by examining how God has dealt with various men in the past. The angels see this daily in the world, observing God's impact and involvement in our lives. We are, after all, **surrounded by a cloud of witnesses** (Heb. 12:1).

Application: When you come to the realization that God can do and provide anything, then you might figure out that the key to your life is doctrine in your soul. The key to your life is spiritual maturity. In this, you begin to orient to your life and what God has done in your life; you begin to realize that God has had a hand in your life, putting you where you are. God acts with reason and intent. With doctrine in our souls, we begin to apprehend what His reasons and intentions are.

Perhaps, what David is saying here is, this is quite meaningful to him, but he also recognizes that this is a fairly minor thing for God to do or to speak of.

2Samuel 7:19b

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
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>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʿel (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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿebed (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: **Furthermore, You speak regarding the house of Your servant...** Beyond all that God has done for David, He further actually speaks to David; God, the Creator of the Universe, actually speaks to David, and regarding his heirs.

Furthermore, God is speaking *unto the house of David*. I don't know if this means that Nathan is considered to be a part of the house of David or if David's point is, Nathan is speaking for God, and God speaking to the house of David. In any case, what God has promised will impact David's family for the next millennium.

2Samuel 7:19c

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
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> . ⁵² 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 *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*.

The two prepositions along with râchôwq mean *from afar off, from a great 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*.

Translation: *...from a [great] distance [or, concerning the distant future]...* Again, there are two possible understandings of this verse: one is, God is communicating to David and his descendants and is speaking to them from the 3rd heaven, from His throne room. God seems to have a specific presence in the 3rd heaven, in His throne room, which is afar off, and mentioned in the first chapter of Job. God is also omnipresence, and can be found throughout the universe.

The second approach, which is what most translators appear to agree on, is that God is speaking *concerning* the house of David, concerning issues for into the future. It is reasonable to understand this in both ways (*to* the house of David and *concerning* the house of David).

So far, even though we have two possible ways v. 19b can be understood, as well as two possible ways that v. 19c can be understood, and any combination of meanings makes sense. Allow me to paraphrase what I believe that David is saying so far: *"My dynasty must be insignificant in Your eyes, O Lord Jehovah, that you have spoken about my dynasty far into the future."* In other words, David recognizes that God taking notice of his throne and what will happen in the far future must be a very minor thing for God to do; yet God speaks of this far into the future.

Or, God speaks to David about his lineage and throne, which must seem insignificant to God from such a far distance away. This would make the most sense, if we only had the min preposition preceding râchôwq, but we have two prepositions preceding this word, and means that we are dealing with more than the simple preposition *from, away from, off*.

It may be helpful to see these different ways that this verse may be understood:

⁵² *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

Four Readings of 2Samuel 7:19

Scripture	Commentary
Yet, this is an insignificant thing in Your eyes, O LORD Y ^e howah. Furthermore, You speak to the house of Your servant from a [great] distance away.	What God has promised to the house of David is insignificant to the God of the Universe; He speaks to the house of David from a long distance away.
Yet, this is an insignificant thing in Your eyes, O LORD Y ^e howah. Furthermore, You speak to the house of Your servant concerning the distant future.	What God has promised to the house of David is insignificant to the God of the Universe; He speaks to the house of David about what will occur in the future.
Yet, this is an insignificant thing in Your eyes, O LORD Y ^e howah. Furthermore, You speak regarding the house of Your servant from a [great] distance away.	What God has promised to the house of David is insignificant to the God of the Universe; from a long distance away, God speaks about what will happen to the house of David.
Yet, this is an insignificant thing in Your eyes, O LORD Y ^e howah. Furthermore, You speak regarding the house of Your servant concerning the distant future].	What God has promised to the house of David is insignificant to the God of the Universe; God speaks about the house of David and what He will do to the house of David in the future.

You will notice that all combinations of interpretations are legitimate.

Chapter Outline

Charts, Maps and Short Doctrines

2Samuel 7:19d

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
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
tôwrah (תּוֹרָה) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
ʾâdâm (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
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

Translation: ...and this [is] the Law [or, custom] of man [lit., Adam], O LORD Y^ehowah [lit., my Adonai Yehowah]. Perhaps this should be stated that this is the Law for man or the Law for Adam—whatever God speaks is perfect and the Law for all man. That is, God has spoken, He has laid out what will happen in David's genealogy, and this will continue the promise which God delivered to Adam and Eve, that they would be delivered through childbearing. The seed of the woman would be continued through the line of David, leading to the Messiah.

This is a most difficult statement, but perhaps what is meant is, these things which God has said will stand with absolute certainty with respect to man.

In any case, this is an odd phrase, as we had the phrase *the sons of Adam* back in v. 14 (referring to those who would afflict our Lord) followed here by *the law [instruction, doctrine, protocol] of Adam*. It is unusual and perhaps significant to find the name *Adam* twice in this chapter, although I do not feel as if I have fully explored its significance.

I find this to be a difficult phrase: ...and this [is] the law of man [or, the law of Adam], O Lord Jehovah. Luckily, many others took a stab at this phrase, and here is how some others interpreted it. Be forewarned, many of the explanations below had me scratching my head.

Opinions Concerning <i>This is the Law [or, custom] of Man [or, Adam]</i>	
Theologian	Explanation
Barnes	<i>Is this the manner of man – Compare 1Chron. 17:17 [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!]. Our passage may be thus understood: But this is the law (or prerogative) of a great man to found dynasties which are to last into the far future. David expresses his astonishment that he, of such humble birth, and one so little in his own eyes, should not only be raised to the throne, but be assured of the perpetuity of the succession in his descendants, as if he were a man of high degree.⁵³ Barnes sees this as an affirmation of what God has promised David and his line in the future, which astonishes David.</i>
Bullinger	<i>“And is this the manner of man, O Lord God?” The Hebrew is: “And this is a law of humanity;” i.e., the law for, or relating to, or extending to all mankind. Thus is indicated the fact that the blessing given in grace to David was to embrace the whole world in its scope.⁵⁴</i>
Clarke	<i>And is this the manner of man - Literally: And this, O Lord God, is the law of Adam. Does he refer to the promise made to Adam, The seed of the woman shall bruise the head of the serpent? From my line the Messiah will spring, and be the spiritual and triumphant King, for ever and ever.⁵⁵ Clark sees this as referring back to Gen. 3, where David's line is a continuation of the line of Adam, leading to the Messiah.</i>

⁵³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 7:19.

⁵⁴ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 996.

⁵⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 7:19.

Opinions Concerning <i>This is the Law [or, custom] of Man [or, Adam]</i>	
Theologian	Explanation
Gill	<p><i>...and is this the manner of man, O Lord God? That is, to bestow their favors on their inferiors, persons of no worth and merit, and is a profuse manner? It is not; and yet to one so much below You, and so undeserving, have You most largely and liberally given such great and unmerited mercies: or is it the manner, or customary to deal thus with men mean and abject, though it may with great personages that make a great figure in the world? It is not: and yet I am regarded by You as if I was one of the greatest monarchs on earth: this sense agrees with the parallel text in 1Chron. 17:17; "and have regarded me according to the estate of a man of high degree"; or, "this is the law", or "doctrine of the man who is the Lord God" [this is the understanding of Luther and Ociander]. This doctrine contained in the promise now made respects the seed of the woman, the promised Shiloh, the illustrious man, Jehovah's fellow, the incarnate God, the Messiah, who is Jehovah our righteousness, the true God and eternal life.⁵⁶ Gill's explanation is harder for me to follow, but he ties this to Gen. 3 as well, putting David's line in the line of the Messiah to come.</i></p>
Henry	<p><i>What God has laid out upon his people is much, but what he has laid up for them is infinitely more [Psalm 31:19—Oh, how abundant is your goodness, which you have stored up for those who fear you and worked for those who take refuge in you, in the sight of the children of mankind!]. The present graces and comforts of the saints are invaluable gifts; and yet, as if these were too little for God to bestow upon his children, he has spoken concerning them for a great while to come, even as far as eternity itself reaches. Of this we must own, as David here, that it is far beyond what we could expect: Is this the manner of men? First, can man expect to be so dealt with by his Maker? Is this the law of Adam? Considering what the character and condition of man are, it is very surprising and amazing that God should deal with him as he does. Man is a mean creature, and therefore under a law of distance – unprofitable to God, and therefore under a law of disesteem and disregard – guilty and obnoxious, and therefore under a law of death and damnation. But how unlike are God's dealings with man to this law of Adam! He is brought near to God, purchased at a high rate, taken into covenant and communion with God; could this ever have been thought of? Secondly, do men usually deal thus with one another? No, the way of our God is far above the manner of men. Though He be high, He has respect to the lowly; and is this the manner of men? Though He is offended by us, He beseeches us to be reconciled, waits to be gracious, multiplies His pardons: and is this the manner of men? Some give another sense of this, reading it thus: And this is the law of man, the Lord Jehovah, that is, "This promise of one whose kingdom shall be established for ever must be understood of one that is a man and yet the Lord Jehovah, this must be the law of such a one. A Messiah from my loins must be man, but, reigning for ever, must be God."⁵⁷ I must admit that I don't completely follow what Henry is saying.</i></p>
Jamieson, Fausset and Brown	<p><i>...is this the manner of man, O Lord God?--that is, is it customary for men to show such condescension to persons so humble as I am?⁵⁸ Obviously, they take this as a question, which marks the striking difference between man and God.</i></p>

⁵⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:19 [edited].

⁵⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 7:19.

⁵⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 7:19.

Opinions Concerning *This is the Law [or, custom] of Man [or, Adam]*

Theologian	Explanation
Keil and Delitzsch	<p><i>“And this is the law of man, O Lord Jehovah.” “The law of man” is the law which determines ore regulates the conduct of man. Hence the meaning of these words, which have been very differently interpreted, cannot, with the context immediately preceding it, be any other than the following: This – namely, the love and condescension manifested in Your treatment of Your servant – is the law which applies to man, or is conformed to the law which men are to observe towards men, i.e., to the law, You will love your neighbor as yourself (Lev. 19:18, compare Mic. 6:8). With this interpretation, which is confirmed by the parallel text of the Chronicles (in 2Sam. 7:17), “You saw (i.e., visited me, or did deal with me) according to the manner of man,” that words are expressive of praise of the condescending grace of the Lord. “When God the Lord, in His treatment of poor mortals, follows the rule which He has laid down for the conduct of men one towards another, when He shows himself kind and affectionate, this must fill with adoring amazement those who know themselves and God” (Hengstenberg). Luther is wrong in the rendering which he has adopted: “This is the manner of a man, who is God the Lord;” for “Lord Jehovah” is not an explanatory apposition to “man,” but an address to God, as in the preceding and following clause.⁵⁹</i></p>
Wesley	<p><i>Do men use to deal so kindly with their inferiors, as you have done with me? No: this is the prerogative of divine grace.⁶⁰ Like Jamieson, Fausset and Brown, Wesley takes this as a question and sees it as a contrast between the way God is and the way man is.</i></p>

I should add that we do not find this phrase in 1Chron. 17.

Wesley and Jamieson, Fausset and Brown seem to provide the simplest and easiest to understand explanation.

With all of these explanations, I don't feel too badly that I struggled with this portion of v. 19.

Chapter Outline

Charts, Maps and Short Doctrines

To summarizing: **And this is the law of man, O Lord Jehovah**, indicates that what God says with reference to man stands forever. His promises are as strong and as enduring as is His Law. God is Who He is and man is who he is.

And what can add David more to say unto You? And You know Your servant, my Adonai Yehowah.

2Samuel
7:20

And what more could David say to You? You know Your servant, O Adonai Y^ehowah [or, my Adonai Y^ehowah].

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

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And what can add David more to say unto You? And You know Your servant, my Adonai Y^ehowah.

Septuagint

And what shall David yet add to say to You? And now You know Your servant, O Lord, my Lord.

⁵⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:19.

⁶⁰ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 7:19.

Significant differences: In the second sentence, the Greek adds the adverb *now*, which is not found in the Hebrew, Latin or Syriac.

Thought-for-thought translations; paraphrases:

CEV	I am your servant, and you know my thoughts, so there is nothing more that I need to say.
Easy English (Pocock)	I do not know what to say to you, my master and my God. You know all about me. I am just your servant.
Good News Bible (TEV) <i>The Message</i>	What more can I say to you! You know me, your servant. What can I possibly say in the face of all this? You know me, Master GOD, just as I am.
NET Bible®	What more can David say to you? You have given your servant special recognition, [Hebrew "and you know your servant." The verb here refers to recognizing another in a special way and giving them special treatment (see 1 Chr 17:18). Some English versions take this to refer to the Lord's knowledge of David himself: CEV "you know my thoughts"; NLT "know what I am really like."] O Lord God!
New Century Version	"What more can I say to you, Lord God, since you know me, your servant, so well!
New Living Translation	"What more can I say to you? You know what your servant is really like, Sovereign Lord.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™ HCSB	"What more can I, David, say to you, Almighty LORD, since you know me so well! What more can David say to You? You know Your servant, Lord GOD.
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Literal, almost word-for-word, renderings:

MKJV	And what can David say more to You? For You, O Lord Jehovah, know Your servant.
Young's Updated LT	And what does David add more to speak unto You? and You, You have known Your servant, Lord Jehovah.

What is the gist of this verse? David is rendered nearly speechless by God's grace to him. "What else can I add to the thanks I have given? You know my soul." may be the gist of what David is saying. .

2Samuel 7:20a

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
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
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

2Samuel 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwd (ווע) [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
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbar (דַּבַּר) [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>	Piel infinitive construct	Strong's #1696 BDB #180
ʿel (אֶל) [pronounced <i>e</i> ʰ]	<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: *And what more could David say to You?* It is interesting that David speaks of himself in the 3rd person here. What God has promised him renders David speechless. David is amazed, humbled and thankful for what God has promised him, as well as almost speechless.

McGee: Have you ever poured out your heart to God until you did not have anything left to say? That was David's state. He had poured out his heart and was empty; he was just sitting there before Him. I like to pray while I am driving alone in my car. I tell Him everything in my heart until I can't even think of anything else to say. How wonderful He is; how wonderful is our God.⁶¹

What occurs to me are the things which a good parent does for their children. The thousands of diapers which are changed, the thousands of hours of work to provide a roof over the head of the child and to put food on the table; the daily guidance which a parent provides for a child. There is no way an adult can fully appreciate and express their appreciation for all that their parents have done for them. This is where David is, in his state of mind. What can he possibly say to show his appreciation for all that God has done for him, and all that God has promised for him in the future? Furthermore, what more could David ever ask for? God has blessed David beyond any other person on this earth—and yet God continues to pour blessing upon him.

2Samuel 7:20b

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

⁶¹ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 206 (slightly edited).

2Samuel 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
yâdaʿ (יָדָע) [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	Strong's #3045 BDB #393
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
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
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

Translation: *You know Your servant, O Adonai Y^ehowah* [or, *my Adonai Y^ehowah*]. God knows David's heart; God knows his every thought, his every impulse, his every motivation. God knows our hearts; He knows us from the inside. God has the backstage view of us.

Even though David has run out of words to express his awe and gratitude, he knows that God knows his heart.

God Knows What Is in Our Hearts

Passage	Scripture/Commentary
Gen. 18:17–19	The LORD said, "Should I hide from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him." God knew what was in Abraham's soul, and would share will Abraham His promises to him.
1Sam. 16:7	But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart." Samuel went to the family of Jesse and looked over all of his sons, trying to pick out the king among them. God tells Samuel that He can look on the inner man, something Samuel is unable to do.

God Knows What Is in Our Hearts	
Passage	Scripture/Commentary
Psalm 139:1–4	A Psalm of David. O LORD, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, behold, O LORD, you know it altogether. God knew all there was to know about us in eternity past.
John 2:24–25	But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man.
Heb. 4:12–13	Our thoughts and intentions are not hidden from God or from His Word: For the word of God is alive and powerful, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from His sight, but all are naked and exposed to the eyes of Him to whom we must give account.
Rev. 2:23b	“All the churches will know that I am He who searches mind and heart, and I will give to each of you according to your works.”
God knows our hearts, our thoughts, our intentions and our motivations.	
Passages taken from <i>Treasury of Scriptural Knowledge</i> ; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 7:20.	

Chapter Outline

Charts, Maps and Short Doctrines

In a passing over of Your words and as Your heart You have done all the greatness the this to make known Your servant.

2Samuel
7:21

Because of Your words and according to Your heart, You have accomplished all of these great things to instruct Your servant.

For the sake of Your doctrines and according to your essence, You have accomplished all of these great things in order to instruct Your servant.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

In a passing over of Your words and as Your heart You have done all the greatness the this to make known Your servant.

Septuagint

And You have done for Your servant's sake, and according to Your heart You have done all this greatness, to make it known to your servant,...

Significant differences:

The LXX repeats the verb *to do*, whereas it is found but once in the Hebrew. The first phrase of the LXX seems to be quite different from the Hebrew. The LXX seems to continue into the next verse, whereas the MT seems to halt at the end of this verse. The Latin and Syriac, as usual, are in agreement with the Hebrew text.

Thought-for-thought translations; paraphrases:

CEV	You have done this wonderful thing, and you have let me know about it, because you wanted to keep your promise.
Easy English (Pocock)	You decided to do these things. And you said that you would do them. You have done this wonderful thing. And you have told me, your servant.
Good News Bible (TEV)	It was your will and purpose to do this; you have done all these great things in order to instruct me.
<i>The Message</i>	You've done all this not because of who I am but because of who you are--out of your very heart!--but you've let me in on it.
NET Bible®	For the sake of your promise and according to your purpose [Hebrew "for the sake of your word and according to your heart."] you have done this great thing in order to reveal it to your servant [Hebrew "to make known, your servant."].
New American Bible	For your servant's sake and as you have had at heart, you have brought about this entire magnificent disclosure to your servant.
New Century Version	You have done this great thing because you said you would and because you wanted to, and you have let me know about it.
New Intl. Readers Version	You have done a wonderful thing. You have made it known to me. You have done it because that's what you said you would do. It's exactly what you wanted to do for me.
New Jerusalem Bible	Because of your promise and since you were so inclined, you have had the generosity to reveal this to your servant.
New Life Version	Because of Your Word and Your own heart, You have done all these great things to let Your servant know.
Today's NIV	For the sake of your word and according to your will, you have done this great thing and made it known to your servant.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	You've done this great thing because of your promise and your own desire. You made it known to me.
HCSB	Because of Your word and according to Your will, You have revealed all these great things to Your servant.
JPS (Tanakh)	For Your word's sake and of Your own accord [meaning of this sentence uncertain] You have wrought this great thing, and made it known to Your servant.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Because of Your promise and as Your own heart dictates, You have done all these astounding things to make Your servant know and understand.
LTHB	Because of Your Word, and according to Your heart, You have done all this greatness to make Your servant know.
MKJV	For Your Word's sake, and according to Your own heart, You have done all these great things to make Your servant know.
Young's Updated LT	Because of Your word, and according to Your heart, You have done all this greatness, to cause Your servant to know <i>it</i> .

What is the gist of this verse? God has acted according to His own essence and He has made David the recipient of the knowledge of what He has done and what He plans to do.

2Samuel 7:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ăbûwr (בְּעַב) [pronounced <i>bah-gû^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 bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ăbûwr (עַב) [pronounced <i>gaw^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.			
dâbâr (דְּבַר) [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

Translation: [Because of Your words...](#) David has received God's words in a number of different ways: through studying God's Word, through Nathan the prophet, through Abiathar the High Priest, and through what has happened in his life. Here, primarily, David is referring back to what Nathan has just said, which are God's promises to David. These are God's words and He will bring these things to pass because He stands behind what He says.

When God makes a promise, we can depend completely upon that promise.

God Fulfills His Word	
Scripture	Commentary
"God is not man, that He should lie, or a son of man, that He should change His mind. Has He said, and will He not do it? Or has He spoken, and will He not fulfill it?" (Num. 23:19).	When God makes a promise, then He will fulfill His promise; He will not go back on his Word; He will not change His mind.
"Do not say in your heart, after the LORD your God has thrust them out before you, 'It is because of my righteousness that the LORD has brought me in to possess this land,' whereas it is because of the wickedness of these nations that the LORD is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob." (Deut. 9:4–5).	Before Israel was to go over the Jordan to take the land, Moses said these things to them. Israel was not to possess the land, and then say, "We were given this land because we are better than the inhabitants in the land." God is confirming His promise—His Word—which He spoke to Abraham, Isaac and Jacob. God <i>must</i> fulfill His word.

God Fulfills His Word	
Scripture	Commentary
"And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed. But just as all the good things that the LORD your God promised concerning you have been fulfilled for you, so the LORD will bring upon you all the evil things, until He has destroyed you from off this good land that the LORD your God has given you, if you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you." (Joshua 23:14–16).	Joshua, in his final words, reminds Israel that God has brought to pass all that He has promised—He has fulfilled His Word to them. All that God has promised Israel, He has fulfilled; however, now that they are in the land, they are not to chase after some other god or some heathen pantheon.
I will bow down toward Your holy temple and give thanks to Your name for Your constant love and faithfulness. You have exalted Your name and Your word above everything else (Psalm 138:2).	God's <i>name</i> is His <i>reputation</i> , His <i>essence</i> , <i>how He is known</i> . Above all else, God has exalted His word and His reputation.
Jesus promised, "Heaven and earth will pass away, but My words will not pass away." (Matt. 24:35).	When telling His disciples of what would happen in the end time, Jesus made it clear that these words would stand and they would be fulfilled.
"He has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his seed forever." (Luke 1:54–55).	Mary, the mother of Jesus, speaks, inspired by all that has happened. God has helped Israel, as He has promised.
I took these verse suggestions from <i>Treasury of Scriptural Knowledge</i> ; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 7:21.	

Chapter Outline

Charts, Maps and Short Doctrines

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]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to; about, approximately	preposition	No Strong's # BDB #453
lêb (לב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3820 BDB #524

Translation: ...and according to Your heart,... According to God's heart means according to His thinking, according to His essence, according to the doctrine of the Word of God. Everything which was done was done

according to God's directives which He formulated in eternity past; directives which are completely consistent with His character and essence.

God has placed a great deal of importance upon His Word. First of all, there is so much to be found in the Bible that there is no way that we can study and understand all of it. Although I often come across a verse here or there which I cannot fully understand or explain, it is quite gratifying to come across a verse which has been poorly explained in the past, but which becomes clear to me with repeated reading and studying.

For me personally, I go over each verse at least 3 times—once when exegeting the Hebrew, a second time after I have exegeted the Hebrew for the entire chapter, and a third time when I read over what others have said about this verse. I pray that, by that third time, I begin to apprehend the meaning of each verse and how it stands in context.

2Samuel 7:21c

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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʿêth (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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
g ^e dûwillâh (גְּדוּלְלוֹתָ) [pronounced <i>ghed-ool-LAW</i>]	<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 (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: ...You have accomplished all of these great things... The great things which David is speaking about are those things which God spoke to Nathan and which Nathan told to David. These are the things which God had already accomplished in David's life as well as the things which God had promised to accomplish in David's life and in Israel to follow. The verb is in the perfect tense, as God decided to do these things, and, insofar as God is concerned, they are accomplished already, even though they have not occurred in time. David uses the perfect (completed) tense to indicate that, in his own mind, he views these things as having been accomplished as well. He can trust God's word and His heart (thinking, essence and character).

McGee comments: *Did God do all of this for David because he was a nice boy? He wasn't a nice boy, friend, as we are going to see. Neither did God save you or me because we were nice girls or boys. 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. He is wonderful, but we are not. We ought*

to praise His name. David is overwhelmed by what God has told him. It is no wonder that he could sing those beautiful psalms.⁶²

2Samuel 7:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
yâda ^o (יָדָע) [pronounced yaw-DAHG]	to cause to know, to make one know, to instruct, to teach	Hiphil infinitive construct	Strong's #3045 BDB #393
êth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
êbed (עֶבֶד) [pronounced E ^o -ved]	slave, servant	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...to instruct Your servant. Everything which has been done in David's life has been done in order to instruct him and to guide him. As we will find in life, there are two ways in which we can learn things—we can learn things the easy way or the hard way. David had some ability to learn directly from Scripture, as we have talked about earlier—he spent some time at the palace of Saul in his youth, with the possibility of access to the Holy Scriptures there. David apparently has had some close contact with Nathan the Prophet and Abiathar the High Priest, so he has had ample time to learn God's directives. We have also seen that David has gone through various times in his life when he was out of fellowship, and God taught him the hard way as well. In any case, God brought all things to pass to allow David the maximum doctrinal absorption.

The entire verse reads: **Because of Your words and according to Your heart, You have accomplished all of these great things to instruct Your servant.** There are two ways to look at this verse. The perfect tense indicates that God has accomplished what He said He would do. David can either be viewing these things which Nathan conveyed to David as accomplished or David can be looking back on previous promises, which God has fulfilled in him. Jacob, before his death, said, **"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."** (Gen. 49:10). Not only would the tribe of Judah rule over Israel, but all peoples would be in obedience to the ruler of Israel. David is the first step in the fulfillment of this promise. So, even with this promise of God, the perfect tense indicates that David is viewing it as an accomplished event, even though God's promise is essentially beginning to be accomplished under David. When Balaam finally gave his prophecy, he said, **"I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly."** (Num. 24:17–18). At this point in time, it is unclear as to whether these things had been accomplished by David (he has probably defeated the Philistines by this point in time). Furthermore, this is also a reference to the Messiah, Who had not yet come. So, in any case, David and where he is now is just the first step in the fulfillment of the Davidic Covenant and the fulfillment of previous promises from God. Therefore, David is accepting all that God has said, and seeing it as having been completed, even though, from his point in time, it had not all yet come to pass.

⁶² J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 207 (slightly edited).

At the end of his life, when making it known publically that Solomon would be his successor, David spoke to an assembly. Then King David rose to his feet and said: "Hear me, my brothers and my people. I had it 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 I made preparations for building. But God said to me, 'You may not build a house for my name, for you are a man of war and have shed blood.' Yet the LORD God of Israel chose me from all my father's house to be king over Israel forever. For he chose Judah as leader, and in the house of Judah my father's house, and among my father's sons he took pleasure in me to make me king over all Israel. And of all my sons (for the LORD has given me many sons) he has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. David makes it clear that God has chosen the house of Judah to rule over Israel, and that Solomon would continue in this vein, and later said that Solomon would build the Temple which David wanted to build.

Upon which, You were great, my Adonai Y^ehowah, for no elohim except You, in all which we heard in our ears. 2Samuel 7:22

Therefore, You are great [or, stand praised], O Adonai Y^ehowah [or, my Adonai Y^ehowah], for [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].

Because of this, You are great and stand praised, O Lord Jehovah, for there is no god besides You in any place that we have heard of.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Upon which, You were great, my Adonai Y ^e howah, for no god except You, in [as?] all which we heard in our ears.
Septuagint	... <u>that he may magnify You</u> , O my Lord; for there is no one like You, and there is no God, but You among all of whom we have heard with our ears.

Significant differences: The first phrase in the Greek is different, and appears to be an extension of the previous verse: **And You have wrought for Your servant's sake, and according to Your heart You have done all this greatness, to make it known to Your servant, that he may magnify You, O my Lord; for there is no one like You, and there is no God, but You among all of whom we have heard with our ears.** The result or the purpose of what God has done for David is so that David can magnify God (this is the Greek which presents this). This difference is rather significant, insofar as, this is one of the very few places in Scripture where there is a real difference between the Greek and the Hebrew, and where that difference has doctrinal implications. Interestingly enough, the English rendering of the Greek is much more clear than the Greek, which reads **...that the one magnifying You Lord my Lord, that there is no one as You...** The Syriac and the Latin are in agreement with the Hebrew, as is most often the case.

Thought-for-thought translations; paraphrases:

CEV	LORD All-Powerful, you are greater than all others. No one is like you, and you alone are God. Everything we have heard about you is true.
Easy English (Pocock)	You are so great, *Lord God. We ourselves have discovered that nobody is like you. There is no other God.
Good News Bible (TEV)	How great you are, Sovereign LORD! There is none like you; we have always known that you alone are God.

The Message	"This is what makes you so great, Master GOD! There is none like you, no God but you, nothing to compare with what we've heard with our own ears.
NET Bible®	Therefore you are great, O Lord God, for there is none like you! There is no God besides you! What we have heard is true [Heb "in all which we heard with our ears." The phrase translated "in all" לְכֹל (bÿkhol) should probably be emended to "according to all" כְּכֹל (kÿkhol)!]
New Century Version	This is why you are great, Lord God! There is no one like you. There is no God except you. We have heard all this ourselves!.
New Jerusalem Bible	That is why you are great, Lord Yahweh; there is no one like you, no God but you alone, as everything that we have heard confirms.
New Life Version	For this reason You are great, O Lord God. There is none like You. And there is no God but You, by all that we have heard with our ears.
New Living Translation	"How great you are, O Sovereign Lord! There is no one like you. We have never even heard of another God like you!
Revised English Bible	'Lord GOD, you are great. There is none like you; there is no God but you, as everything we have heard bears witness.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	"This is why You are great, Lord GOD. There is no one like You, and there is no God besides You, as all we have heard confirms.
JPS (Tanakh)	You are great indeed, O LORD God! There is none like You and there is no other God but You, as we have always heard.

Literal, almost word-for-word, renderings:

LTHB	For this reason, O Jehovah God, You are great; for there is none like You; and there is no God except You, according to all that we have heard with our ears.
WEB	Therefore you are great, Yahweh God: for there is none like you, neither is there any God besides you, according to all that we have heard with our ears.
Young's Updated LT	Therefore You have been great, Jehovah God, for there is none like You, and there is no God save You, according to all that we have heard with our ears.

What is the gist of this verse? David says, based upon all that God has said and done, that He is great and that there is no other god anywhere else that he has heard of.

2Samuel 7:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</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.

2Samuel 7:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord, Master, my Lord, Sovereign</i> ; can refer to the Trinity or to an intensification of the noun; transliterated <i>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 ([that he may magnify You](#)). 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: *Therefore, You are great* [or, *stand praised*], *O Adonai Y^ehowah* [or, *my Adonai Y^ehowah*],... The perfect tense here does not refer to a past event, but something which is a fixed, integral part of God's character. God did not *become great*; God did not progress to a place where He is finally great; therefore, we do not find the imperfect, where the action is seen as in progress or in the future, but we see a truth here which has always been true. God is great, He is greatly valued, celebrated and praised. God has done great and wonderful things for David, and David, in this way, is recognizing God's greatness and that He is worthy of praise.

Bullinger takes a similar tact, saying that this is equivalent to saying, "*I will declare and praise You as great*" or "*You will be known as great.*"⁶³

2Samuel 7:22b

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
ʾêyn (אין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready</i> ; expresses non-existence, absence or non-possession; <i>[there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels</i> ; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43
zûlâh (לֹא) [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

⁶³ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 570 (slightly edited).

Translation: ...for [there is] no [other] god [lit., *elohim*] besides You... At this time, almost every nation had a god which they worshipped, and some nations worshipped the same heathen god. This is all around David and throughout the nation Israel among the indigenous heathen. However, these are false gods; they do not exist; at best, there are hundreds if not millions of demons behind these gods (i.e., there is not even a one to one correspondence between heathen gods and invisible demons).

Application: We live in the United States “where the Word of God is taught” (Franklin Roosevelt). We live in a nation where people have believed in Jesus Christ and where there is a pivot of growing and mature believers. There is no other god in our land besides the God of the Bible. However, our relation to the other religions of the land is different than what was done in Israel. In Israel, those who worshiped false gods could be executed. We do not do that in the United States because we are not a theocracy (a nation ruled by God). In our land, we have freedom of religion, which allows the Word of God to be taught. When false religions are taught and false doctrine taught, we must tolerate it, as we have no governmental institution which has oversight on what is taught inside of our churches (nor should there be).

There are a number of mindless religious types who believe that all or more religions lead to the same place, and that a sincere commitment is all that is required. The Bible begs to differ.

The Exclusive Nature and Being of God

Scripture	Commentary
<p>“See now that I alone am He; there is no God but Me. I bring death and I give life; I wound and I heal. No one can rescue anyone from My hand.” (Deut. 32:39).</p>	<p>God both gives life and takes it away.</p>
<p>“There is no one holy like the LORD. There is no one besides You! And there is no rock like our God.” (1Sam. 2:2).</p>	<p>This is Hannah’s prayer, where she has become pregnant with Samuel and recognizes that there is no god like Jehovah Elohim.</p>
<p>Lord, there is no one like You among the gods, and there are no works like Yours (Psalm 86:8).</p>	<p>A Davidic prayer where David attests to God’s exclusive Deity.</p>
<p>For who in the skies can compare with the LORD? Who among the heavenly beings is like the LORD? God is greatly feared in the council of the holy ones, more awe-inspiring than all who surround Him (Psalm 89:6–7).</p>	<p>Ezra, who wrote this psalm, not only recognizes God’s greatness, but he makes mention of the angelic council which takes place before God.</p>
<p>Who will you compare God with? What likeness will you compare Him to? To an idol?—something that a smelter casts, and a metalworker plates with gold and makes silver welds for it? (Isa. 40:18).</p>	<p>You cannot compare God to that which man has made with his own hands.</p>
<p>I am the LORD, and there is no other; there is no God but Me. I will strengthen you, though you do not know Me, so that all may know from the rising of the sun to its setting that there is no one but Me. I am the LORD, and there is no other. I form light and create darkness, I make success and create disaster; I, the LORD, do all these things. “Heavens, sprinkle from above, and let the skies shower righteousness. Let the earth open up that salvation sprout and righteousness spring up with it. I, the LORD, have created it (Isa. 45:5–8, 18–22).</p>	<p>God created both light and darkness; no other god can do this.</p>

The Exclusive Nature and Being of God	
Scripture	Commentary
<p>For this is what the LORD says--God is the Creator of the heavens. He formed the earth and made it; He established it; He did not create it to be empty, but formed it to be inhabited--"I am the LORD, and there is no other. I have not spoken in secret, somewhere in a land of darkness. I did not say to the descendants of Jacob: Seek Me in a wasteland. I, the LORD, speak truthfully; I say what is right. "Come, gather together, and draw near, you fugitives of the nations. Those who carry their wooden idols, and pray to a god who cannot save, have no knowledge. Speak up and present your case--yes, let them take counsel together. Who predicted this long ago? Who announced it from ancient times? Was it not I, the LORD? There is no other God but Me, a righteous God and Savior; there is no one except Me. Turn to Me and be saved, all the ends of the earth. For I am God, and there is no other. (Isa. 45:18–22).</p>	<p>God created the heavens and the earth, and there is none like Him; we can only turn to Him to be delivered.</p>
<p>LORD, there is no one like You. You are great; Your name is great in power. Who should not fear You, King of the nations? It is what You deserve. For among all the wise people of the nations and among all their kingdoms, there is no one like You (Jer. 10:6–7).</p>	<p>All should fear and respect God, men from all nations and kingdoms.</p>
<p>Jesus told him, "I am the way, the truth, and the life. No one comes to the Father except through Me. "If you know Me, you will also know My Father. From now on you do know Him and have seen Him." (John 14:6–7).</p>	<p>This same exclusivity is rightly applied to Jesus Christ.</p>
<p>Most of these references were taken from <i>Treasury of Scriptural Knowledge</i>; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 7:22.</p>	

Chapter Outline

Charts, Maps and Short Doctrines

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 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

2Samuel 7:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Rotherham ⁶⁴ 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-MAHG]	<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 (אָזֵן) [pronounced OH-zen]	<i>ears</i>	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*]. David understood that God is operating fairly locally; God has chosen the Jews to be His people and that He is with the Jews in a very limited geographical area. David is saying that he (and other believers with him) have not heard of Jehovah Elohim as functioning as a national God for any other nation that they are aware of; that He has not revealed Himself and is worshipped by many in any other place that they have heard of.

This is actually a great dispensational statement. God did not organize two or three nations that He gave divine revelation to; God spoke to Israel; God interacted with Israel; Israel was the nation within which God worked. No other nation in the history of man has been a theocracy other than ancient Israel. The history of nations and believers today is quite different. A variety of nations have functioned as client nations to God—nations with whom God appears to have a special relationship. There can be more than one nation at a time, one nation can be going down while another nation is on its way up, etc. However, wherever there are a lot of Bibles sold, where there are scholarly works on the Bible being produced, where missionaries first reside before they go out into the world—these are sure signs of a client nation to God.

There is another way that this can be understood: *Therefore you are great, Yahweh God: for there is none like You, neither is there any God besides You, according to all that we have heard with our ears*. That is, David has heard nothing which contradicts what he knows about God. God is great; there is no god like Him and there is

⁶⁴ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 328 (footnote).

no other god beside Jehovah God. He has never heard anything which would cause him to doubt the Word of God. "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?" (Ex. 15:11). "O Lord GOD, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours?" (Deut. 3:24). "Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? To you it was shown, that you might know that the LORD is God; there is no other besides him." (Deut. 4:34–35). God made Himself and His uniqueness known to Moses and to David. We develop a trust for Him in His Word, by His Word being in our souls.

Even though we have two very different ways of understanding this final phrase, both interpretations are true statements, even though David is certainly expressing one of those thoughts, but not the other.

And who [is] like Your people as Israel, a goy [or, *people, nation*] one [or, *certain, only*] in the earth whom went Elohim to redeem for Himself to [be His] people and to place [or, *to make*] 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].

2Samuel
7:23

And who [is] like Your people Israel, one nation on the earth whom God went [Greek: *guided*] to redeem for Himself to [be His] people [or, *regarding a people*] 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.

What other nation in this earth is like Your people Israel, the only nation and people that God redeemed as His people; making His Name known in them, doing great and marvelous things throughout Your land, redeeming Your people from Egypt, its people and its gods.

Here is how others have translated this verse:

Ancient texts:

Of all the verses I have ever compared, this is the biggest mess. The Hebrew verse is difficult enough to understand, and it does not make things any easier by switching between the 2nd and 3rd persons throughout. Even if I laid these texts out side by side, phrase by phrase, there would be some problems with matching portions of them up. If I could have, I would have split this into 2 or 3 verses, but separating and combing phrases is quite difficult as well, in all of the ancient languages.

Fortunately, phrase by phrase, the Hebrew should be reasonably clear. However, the marked differences between the ancient texts indicates that there was obviously a great deal of difficulty with this verse, and many of these differences may have been textual.

Latin Vulgate

And what nation is there upon earth, as your people Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for them great and terrible things, upon the earth, before the face of your people, whom You redeemed to Yourself out of Egypt, from the nations and their gods.

Masoretic Text

And who [is] like Your people as Israel, a goy [or, *people, nation*] one [or, *certain, only*] in the earth; whom went God to redeem for Himself to [be His] people and to place [or, *to make*] for Himself a name; and to do for you [all] the great things and fearful things to Your land from faces of Your people whom you redeemed for Yourself from Egypt, Goiim [nations] and his gods?

Peshitta

And is there a nation on the earth like Your people Israel, whom God saved to be a people for Himself and to make Him a name and to do for him great and notable

deeds upon the earth, as He had done in former days for Your people whom You saved for Yourself out of Egypt, a people whose God You are?
 Septuagint And what other nation in the earth is as Your people Israel? Whereas God was his guide, to redeem for Himself a people to make You a name, to do mightily and nobly, so that You should cast out nations and their tabernacles from the presence of Your people, whom You redeemed for Yourself out of Egypt?

Significant differences: Again, we have a pair of prepositions in the Hebrew both of which are not found in the Greek, Latin or Syriac. The Hebrew has *one nation*, indicating the *only nation* or a *specific nation*. This particular adjective is not found in the other ancient translations.

The LXX then departs from the other ancient texts with the phrase Whereas God was his guide,..., which underlined portions are not found in the other ancient texts. All of them begin this phrase with the relative pronoun, and the Hebrew and Latin have the verb *to go* and the Peshitta leaves this verb out (since I work from an English translation of the Syriac, it may have been left out by the English translators).

The Greek has God making *you* a name, whereas the other texts have God making a name for Himself. However, there is a switch between speaking to God in the 2nd person and speaking of Him in the 3rd person. It is possible the difference of person in the Greek was continuing this 2nd person approach.

In the Hebrew, David says, “to do for you all the great things and fearful things to Your land from the presence of Your people...” In the Hebrew, the changing between the 2nd and 3rd persons is somewhat disconcerting. The Greek and Syriac do not have the latter half of that phrase (it does not mention the land or the people). However, they seem to incorporate similar words to say something else. We find *Tabernacles* in the Greek, which apparently is very similar to *gods*, except that two letters are transposed. The Latin is in agreement with the Hebrew.

The final phrase is the same in the Latin and Hebrew. The last few words are completely cut out of the Greek; and there is a different phrase altogether in the Peshitta.

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 your people could live here.

Easy English (Pocock) There is no other nation like your people *Israel. You, God, rescued them. You chose them as your own people. People abroad know about you because of your people. You did great and wonderful things. Your people were slaves in Egypt so you rescued them. You forced nations and their gods out of the way of your people.

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 have spread your fame throughout the world. You drove out other nations and their gods as your people advanced, the people whom you set free from Egypt to be your own.

The Message And who is like your people, like Israel, a nation unique in the earth, whom God set out to redeem for himself (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?
NET Bible®	Who is like your people, Israel, a unique nation [Hebrew "a nation, one."] on the earth? Their God [Hebrew "whose God" or "because God." In the Hebrew text this clause is subordinated to what precedes. The clauses are separated in the translation for stylistic reasons] went [The verb is plural in Hebrew, agreeing grammatically with the divine name, which is a plural of degree] to claim [Hebrew "redeem."] a nation for himself and to make a name for himself! You did great and awesome acts for your land [Hebrew "and to do for you [plural form] the great [thing] and awesome [things] for your land.'], before your people whom you delivered for yourself from the Egyptian empire and its gods [Heb "from Egypt, nations and their gods." The LXX has "nations and tents," which reflects a mistaken metathesis of letters in אֱלֹהֵי (e'lohav, "its gods") and אֹהֲלָי (ohalav, "its tents")].
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. You did great and wonderful miracles for them. You went ahead of them and forced other nations and their gods out of the land. You freed your people from slavery in Egypt.
New Intl. Readers Version	"Who is like your people Israel? God, we are the one nation on earth you have saved. You have set us free for yourself. Your name has become famous. You have done great and wonderful things. You have driven out nations and their gods to make room for your people. You saved us when you set us free from Egypt.
New Jerusalem Bible	Is there another people on earth like your people, like Israel, whom a god proceeded to redeem, to make them his people and to make a name for himself by performing great and terrible things on their behalf, by driving out nations and their gods before his people?—...
New Living Translation	What other nation on earth is like your people Israel? What other nation, O God, have you redeemed from slavery to be your own people? You made a great name for yourself when you redeemed your people from Egypt. You performed awesome miracles and drove out the nations and gods that stood in their way. As in Greek version (see also 1 Chr 17:21); Hebrew reads <i>You made a great name for yourself and performed awesome miracles for your land. You did this in the sight of your people, whom you redeemed from Egypt, from nations and their gods.</i>

Mostly literal renderings (with some occasional paraphrasing):

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 his name known, and to do great and wonderful things for them. You forced nations and their gods out of the way of your people, whom you freed from Egypt to be your own.
HCSB	And who is like Your people Israel? God came to one nation on earth in order to redeem a people for Himself, to make a name for Himself, and to perform for them great and awesome acts, driving out nations and their gods before Your people You redeemed for Yourself from Egypt.
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 Himself and doing great and marvelous deeds for them [Hebrew <i>you</i> ; apparently denoting Israel] [and] for Your land—[driving out] [so 1Chron. 17:21] nations and their gods before Your people, whom You redeemed for Yourself from Egypt.
New International Version	And who is like your people Israel—the one nation on earth that God went out to redeem as a people for himself, and to make a name for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt [See Septuagint and 1 Chron. 17:21;

Hebrew wonders for your land and before your people, whom you redeemed from Egypt, from the nations and their gods.][?]

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	What [other] one nation on earth is like Your people Israel, whom God went to redeem to be a people for Himself and to make for Himself a name? You have done great and terrible things for Yourself and for Your land, before Your people, whom You redeemed and delivered for Yourself from Egypt, from the nations and their gods.
English Standard Version	And who is like your people Israel, the one nation on earth whom God went to redeem to be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods?
MKJV	And what one nation in the earth is like Your people, like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for You great things and terrible, for Your land, before Your people, whom You redeemed to You from Egypt, from the nations and their gods?
Young's Updated LT	"And who is as Your people, as Israel—one nation in the earth, whom God has gone to redeem to Him for a people, and to make for Him a name—and to do for You the greatness—even fearful things for Your land, at the presence of Your people, whom You have redeemed to You out of Egypt— <i>among the nations and their gods?</i>

What is the gist of this verse? No other nation is like Israel, which nation God has paid for, and which nation is chosen to glorify God. God paid for these slaves and took them out of Egypt, and did this before all other nations and their gods.

This is going to be a long verse, but the Hebrew is fairly easy. David will repeat quite a number of words in this verse, but they are not always used in exactly the same way. We will find the lâmed preposition 9 times in this one verse, which is probably a record. Furthermore, this is all one huge question, which explains the length of this verse.

2Samuel 7:23a

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
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'am (אָם) [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 2 nd person masculine singular suffix	Strong's #5971 BDB #766

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	No Strong's # BDB #453
This additional preposition is not found in the Greek, Latin or Syriac. 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,...* This begins a very long, rhetorical question, which I have separated into about a half dozen sections. David begins this question by asking God, *Who is like Your people, Israel...?* We actually have two kaph prepositions here, and this is literally *Who is like Your people, like Israel...?* Now, usually when the kaph preposition is doubled, it has a different connotation (*as...and as, as...so; how...thus; as well...as*); signifying a completeness of correspondence between two objects. However, in this situation, we are speaking of two things which are synonyms. Israel does not complete *God's people* or vice versa. David is merely recognizing that God's people is equivalent to Israel (or, more accurately, equivalent to the believers in Jehovah Elohim who are in Israel).

What David is saying is, there are no other peoples in the earth and no other nation on the earth who can be compared to Israel. How Israel is so different, David will explain in the remainder of this verse.

Application: Most of you who read this live in the greatest nation on this earth at any time—the United States of America. There is no nation like the United States anywhere; there is no nation which has a history like the history of the United States. We have been clearly blessed of God unlike any other nation in the world; we are clearly distinct from any other nation in the world. There are but a handful of people who want to leave the United States and take up residence elsewhere; there are millions of people who would give all that they own just to live in this land. Bear in mind, the United States is not great because we are great and wonderful people, but because of grace. Believing in Jesus Christ does not make us a better people, although we are quite obviously saved through our faith. Learning God's Word is also a grace operation, and a few people in the United States have chosen to grow in the grace and knowledge of our Lord Jesus Christ.

Personally, if I could choose to live anywhere during any time period, I would choose the United States right now. It is an exciting time to be alive as well as encouraging. I write this near the end of the 2008 presidential race, and never was there a starker difference in the candidates and their approach to government. We have an incredible amount of evil influencing several Christian groups out there, most notably liberation theology, which includes the very nebulous concept of *social justice*. Never has it been so clear who is lying and who is telling the truth; who in the media is objective and who has given themselves totally over to one of the candidates. It is absolutely fascinating; a great time to be alive. I have seen the media go after the Vice Presidential candidate as if she were wearing a scarlet letter (and the media should scrutinize all candidates). However, the media has done no such scrutiny of their own favorite candidate, who has several closets filled with skeletons, few of which have been explored with any real scrutiny. There was a time when the newspaperman who came up with the big scoop on the politician of gross political impropriety would be admired and venerated by his peers. Now, this is only the case if this scoop can be gotten of on set of candidates rather than the other. So, for me, it is fascinating to watch all of this, knowing doctrine, knowing that God has this all taken care of in eternity past. It also makes me realize just what can happen when such a large portion of our nation has turned from God toward their government to provide *social justice*.

David's point will be that Israel is great, not because of any inherent greatness in Israel, but because of God. All we can do is exercise positive or negative volition toward Him.

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
ʿechād (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
The Greek leaves this adjective out of this phrase.			
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
ʿerets (אֶרֶץ) [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
ʿăsher (אֲשֶׁר) [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.			
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

Translation: ...one nation on the earth whom God went [Greek: *guided*]... Here, there is a serious problem with the text. Elohim is a masculine plural noun, but generally takes a masculine singular verb. In fact, I cannot think of a single instance where Elohim, thought of as a reference to the Godhead, ever takes a masculine plural verb; however, here we have a masculine plural verb. Furthermore, the Greek has a masculine singular verb *to guide*; the Syriac has the verb *to save, to deliver*; and the Latin is the same as the Hebrew.

The verb found here is a very common, Hebrew verb, but, as pointed out, it is plural in number. Since *God* (which is *Elohim*, a plural noun) takes a singular verb, this leads me to believe that there is some kind of problem with the text (the problem could be as simple as, a tired copyist changed the verb from singular to plural to go along with the plural Elohim). Whether the Greek and Syriac translators recognized that there was a problem and felt a different verb should be found here; or whether they actually had a different Hebrew verb here, we do not know. In any case, the Hebrew is not off the planet weird, or anything like that. This simply tells us that we are dealing with one specific nation on earth, unlike any other nation, which God blessed.

Kimchi and Gill⁶⁵ both understand this to mean that *Elohim and the plural verb* refers to all 3 members of the Trinity, all of Whom *went* to redeem Israel, all of Whom are involved in this entire process of taking the Jews out

⁶⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 7:23.

of Egypt. Much of Isa. 63 recounts what God the Trinity has done for Israel. Isa. 63:7–11: I will acknowledge the **Lord's** acts of mercy, and sing the praises of the **Lord**, because of everything that the **Lord** has done for us. He has done many good things for the nation of Israel because of his compassion and his unlimited mercy. He said, "They are My people, children who will not lie to Me." So He became their **Savior**. In all their troubles He was troubled, and He was the **Angel** Who saved them. In his love and compassion He reclaimed them. He always held them and carried them in the past. But they rebelled and offended His **Holy Spirit**. So He turned against them as their enemy; He fought against them. Then His people remembered Moses and the distant past. Where is the One Who brought them out of the sea with the shepherds of His flock? Where is the one who put His **Holy Spirit** in them?

Keil and Delitzsch offer a very different, but logical approach: *The construing of Elohim with a plural arises from the fact, that in this clause it not only refers to the true God, but also includes the idea of the gods of other nations. The idea, therefore, is not, "Is there any nation upon earth to which the only true God went?" but, "Is there any nation to which the deity worshipped by it went, as the true God went to Israel to redeem it for His own people?"*⁶⁶ In other words, have the gods of other nations gone to do the things which Jehovah Elohim has done for Israel? The only problem with this is, we would expect this to begin with *what nation on earth has their gods going to...* Instead, we have echad, which means *one [nation]*.

However, even if the Hebrew text stands as it is, we would expect to find an additional preposition here: *...the one nation on earth for whom God went*. For the reason of the plural verb and the missing preposition, the Greek text makes a great deal more sense. Unfortunately, the Greek text has some problems, including an inaccurate translation by Brenton. For this reason, I will need to exegete the **Greek text** as well.

Our passage, with the next phrase, reads: *And who [is] like Your people Israel, one nation on the earth whom God went to redeem [purchase] for Himself to [be His] people...* One of the themes throughout Scripture is God's particular relationship with Israel.

God's Great Blessings to Israel		
Scripture	Text	Commentary
Deut. 4:7–8	What great nation ever had their gods as near to them as the LORD our God is near to us whenever we pray to him? Or what other great nation has such fair laws and rules as all these teachings I am giving you today?	Moses, in his great final speech to Israel, reminds them of how much God has done on their behalf.
Deut. 4:32–34	Search the distant past, long before your time. Start from the very day God created people on earth. Search from one end of heaven to the other. Has anything as great as this ever happened before, or has anything like it ever been heard of? Have any other people ever heard God speak from a fire and lived? You did! Or has any god ever tried to come and take one nation away from another for Himself? The LORD your God used His mighty hand and powerful arm to do this for you in Egypt. He did this using plagues, miraculous signs, amazing things, and war. He did his great and awe-inspiring deeds in front of you.	Moses continues to drive this point home.

⁶⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:23.

God's Great Blessings to Israel		
Scripture	Text	Commentary
Deut. 33:29	You are blessed, Israel! Who is like you, a nation saved by the LORD? He is a shield that helps you and a sword that wins your victories. Your enemies will come crawling to you, and you will stomp on their backs.	Moses continues to remind Israel as to how much God has done on their behalf.
Psalms 147:19–20	He speaks his word to Jacob, His laws and judicial decisions to Israel. He has done nothing like this for any other nation. The other nations do not know the decisions He has handed down. Hallelujah!	God's laws and justice are made known to Israel as well, something which He has not done for other nations.
Rom. 3:1–2	Is there any advantage, then, in being a Jew? Or is there any value in being circumcised? There are all kinds of advantages. First of all, God entrusted them with His word.	Paul also asks about the advantages of the Jews.

Passages all 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, 2Sam. 7:23.

Chapter Outline

Charts, Maps and Short Doctrines

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
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
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	Strong's #5971 BDB #766

Translation: ...to redeem for Himself to [be His] people [or, regarding a people]... God purchases this nation, something which may have been less than clear to the people of Israel at this time. *To purchase* means that God gave something in exchange for His people. As time goes on, we will find that God gave His Son to die on the

cross in order to redeem His people. At this point, it is a phrase that we find every so often in the Old Testament, but which really has no clear explanation until we come to the New.

Along the same lines, we find the word *to propitiate* (which means *to cover, to cover over, to cover up*); God *covered over* our sins temporarily in the Old Testament; He overlooked them, He looked past them; because, in time, Christ had not yet died for our sins. So, God temporarily covered these sins in time until His Son came and paid the full price for them. The verb *to cover over, to propitiate*, like the verb *to redeem*, does not make complete sense until we get to the New Testament fulfillment of the promises of God.

Now, let's put these two phrases together: *And who [is] like Your people Israel, one nation on the earth whom God went [Greek: *guided*] to redeem for Himself to [be His] people...* There is this *one nation on the earth to whom God [plural] went [plural] to purchase for Himself [singular] regarding a people...* As mentioned in the Hebrew exegesis, there are several problems here. First of all, Elohim (God), although plural, rarely takes a plural noun, as we have here (I don't know of any other instance where this occurs). Then we have this phrase *to [regarding?] a people* which just seems to hang there in the air. Because the next phrase begins with a wâw consecutive, it more or less stands on its own where it is. I fill in the blanks with *to [be His] people*; but perhaps we could insert *to [purchase this] people* with equal confidence (that is, very little).

For a side-by-side comparison, I will stick with the most accurate translations:

2Samuel 7:23a–c Compared		
Source	Text	Commentary
Literal Hebrew	<i>And who [is] like Your people as Israel, a goy [or, people, nation] one [or, certain, only] in the earth whom went God to redeem for Himself to [be His] people...</i>	You will notice that I still have inserted the verb <i>to be</i> .
Kukis Version 1	<i>And who [is] like Your people Israel, one nation on the earth whom God went to redeem for Himself to [be His] people [or, regarding a people]...</i>	God is redeeming the people of Israel so that they become His people. The additional words which I have added essentially convey what has come before.
Kukis Version 2	<i>And who [is] like Your people Israel, one nation on the earth whom God went to redeem for Himself to [purchase this] people...</i>	I have simply carried the verb <i>to redeem</i> to apply to <i>the people [Israel]</i> . This is not dramatically different from the understanding above.
21 st Century KJV	<i>And what one nation on the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself,...</i>	Notice how the phrase <i>for a people</i> is moved slightly, to create a more easy-to-understand phrase in the English.
The Amplified Bible	<i>What [other] one nation on earth is like Your people Israel, whom God went to redeem to be a people for Himself...</i>	The Amplified Bible also exchanges the phrases <i>to a people</i> and <i>for Himself</i> . As I did, the Amplified Bible adds in the verb <i>to be</i> .
Literal Translation of the Holy Bible	<i>And who is like Your people, like Israel, the one nation in the earth that God went out to redeem to be a people for Himself,...</i>	This is identical to the Amplified Bible above with regards to the final phrases.

2Samuel 7:23a–c Compared		
Source	Text	Commentary
NASB	"And what one nation on the earth is like Your people Israel, whom God went to redeem for Himself as a people...	Instead of <i>for a people</i> , the NASB slips in <i>as a people</i> . There are reasonable translations for the lamed preposition which include the word <i>as</i> ; but by itself, <i>as</i> is not a good translation.
New King James Version	And who <i>is</i> like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people,...	This is almost identical to the NASB in the final few phrases.
Latin Vulgate	And what nation is there upon earth, as your people Israel, whom God went to redeem for a people to Himself,...	Jerome's translation, to this point, appears to be identical to the Hebrew (I work from the English translation of Jerome's Latin).
Greek Septuagint	And what <u>other</u> nation in the earth <i>is</i> as Your people Israel? <u>Whereas</u> God <u>was</u> <u>his</u> <u>guide</u> , to redeem for Himself a people...	The LXX presents God as guiding Israel, and the verbs which flow out of that (infinitive constructs in the Hebrew), do not seem to be closely affixed to this main verb, <i>to guide</i> .
Syriac Peshitta	And is there a nation on the earth like Your people Israel, whom God <u>saved</u> to be a people for Himself...	The Peshitta leaves out <i>to redeem</i> altogether, and the infinitives which follow the main verb <i>to save</i> are different.

What most of these translations did in order for this to comport more closely to the English, is simply move the phrase *for a people*, which is closer to our English sense. In this way, no words necessarily need to be added in order to make this portion of v. 23 make sense (my addition of the verb *to be* essentially retains this same sense).

The overall meaning is fairly simple: there is no other nation on earth—no other people on this earth—that God has redeemed (paid for) so that they become His people.

When we go to the parallel passage in Chronicles (1Chron. 17:21), we will look at this again, as these two passages were written at separate times (although it should be clear that the writer of Chronicles used the book of Samuel to write down the history of Israel).

Chapter Outline

Charts, Maps and Short Doctrines

v. 23c is followed by a wâw conjunction and two Qal infinitive constructs, which indicates that this thought is continued in one very long sentence. In the Hebrew, a full thought generally includes a verb using the perfect, imperfect tenses. We have already had that verb (*to go*, believe it or not) which is continued with 3 Qal infinitive constructs (*to redeem*, *to make*, *to construct*). So, God is going to go and do some things; or, He has gone and done some things. The perfect tense indicates a completed action, but, bear in mind, what God does can be considered as a perfect (completed) tense because we can depend upon Him doing whatever He says that He will do.

Now, what God has done—so far in this verse—is, He has redeemed Israel, which means that He has paid for Israel. Quite obviously, God will pay for all believers on the cross, and this is a picture of that. We continue in the next few phrases as to what else God has done.

God Redeems Israel, which Typifies His Redemption of Mankind		
Scripture		Commentary
Ex. 3:7–8	The LORD said, "I have seen the misery of my people in Egypt, and I have heard them crying out because of the slave drivers. I know how much they're suffering. I have come to rescue them from the power of the Egyptians and to bring them from that land to a good land with plenty of room for everyone. It is a land flowing with milk and honey where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites live.	God's people, Israel, were in slavery, and God took them out of slavery into a land flowing with milk and honey. We are enslaved to sin and God takes us out of slavery and pays for us with His blood.
Ex. 19:5–6	"If you carefully obey Me and are faithful to the terms of My promise, then out of all the nations you will be My own special possession, even though the whole world is Mine. You will be My kingdom of priests and My holy nation. These are the words you must speak to the Israelites."	God redeemed Israel unconditionally because of Abraham; however, to enjoy God's blessings, and to respond to His love, Israel was to obey Him.
Num. 14:13–16	But Moses replied to the LORD, "The Egyptians will hear about it, for by Your strength You brought up this people from them. They will tell it to the inhabitants of this land. They have heard that You, LORD, are among these people, how You, LORD, are seen face to face, how Your cloud stands over them, and how You go before them in a pillar of cloud by day and in a pillar of fire by night. If You kill this people with a single blow, the nations that have heard of Your fame will declare, 'Since the LORD wasn't able to bring this people into the land He swore to give them, He has slaughtered them in the wilderness.' "	When God threatens to wipe all of Israel out and begin anew with the sons of Moses, Moses reminds God that these are His people whom He has brought out of Egypt. To destroy them in the desert would reflect poorly on God.
Deut. 15:15	Remember that you were a slave in the land of Egypt and the LORD your God redeemed you; that is why I am giving you this command today.	Israel was in slavery to Egypt and God purchased Israel out of slavery, just as we are purchased by His blood.
Psalms 111:7–9	The works of His hands are truth and justice; all His instructions are trustworthy. They are established forever and ever, enacted in truth and uprightness. He has sent redemption to His people. He has ordained His covenant forever. His name is holy and awe-inspiring.	God's works reflect His character and they stand forever; so is His redemption of Israel.

God Redeems Israel, which Typifies His Redemption of Mankind		
Scripture		Commentary
Isa. 63:7–14	I will make known the LORD's faithful love and the LORD's praiseworthy acts, because of all the LORD has done for us—even the many good things He has done for the house of Israel and has done for them based on His compassions and the abundance of His faithful love. He said, "They are indeed My people, children who will not be disloyal," and He became their Savior. In all their suffering, He suffered, and the Angel of His Presence saved them. He redeemed them because of His love and compassion; He lifted them up and carried them all the days of the past. But they rebelled, and grieved His Holy Spirit. So He became their enemy and fought against them. Then He remembered the days of the past, the days of Moses and his people. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit among the flock? He sent His glorious arm at Moses' right hand, divided the waters before them to obtain eternal fame for Himself, and led them through the depths like a horse in the wilderness, so that they did not stumble. Like cattle that go down into the valley, the Spirit of the LORD gave them rest. You led Your people this way to make a glorious name for Yourself.	God redeemed Israel, revealing His faithful love and His gracious character. He led His people Israel into the Land of Promise and gave them rest.
Titus 2:14	Jesus Christ. gave Himself for us to redeem us from all lawlessness and to cleanse for Himself a special people, eager to do good works.	In order to redeem us, our sins must be paid for, and Jesus paid for these sins.
1Peter 2:9–10, 24–25	But you are a chosen race, a royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light. Once you were not a people, but now you are God's people; you had not received mercy, but now you have received mercy...He Himself bore our sins in His body on the tree, so that, having died to sins, we might live for righteousness; by His wounding you have been healed. For you were like sheep going astray, but you have now returned to the shepherd and guardian of your souls.	Peter wrote to the Jews who were scattered throughout the Roman empire, reminding them that they are still God's people, if they believe in the redemption provided by Jesus Christ.
Rev. 5:9–10	And they sang a new song: "You [Lord] are worthy to take the scroll and to open its seals; because You were slaughtered, and You redeemed people for God by Your blood from every tribe and language and people and nation. You made them a kingdom and priests to our God, and they will reign on the earth."	Jesus Christ died for our sins, and by His death we are redeemed to become a kingdom of priests before Him.

References 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, 2Sam. 7:23.

Chapter Outline

Charts, Maps and Short Doctrines

The NIV Study Bible comments: *Israel’s uniqueness did not consist in her national achievements but in God’s choice of her to be His own people (Deut. 7:6–8 33:26–29), to make a name for Himself. The basis for God’s electing love, revealed in His dealings with Israel, did not lie in any meritorious characteristic of the Israelite people, but in His own sovereign purposes (see Deut. 7:6–8 9:4–5 1Sam. 12:22 Neh. 9:10 Isa. 63:12 Jer. 32:20–21 Ezek. 36:22–38).*⁶⁷ This is one of the many places where God’s sovereignty intersects with man’s free will.

2Samuel 7:23d			
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
sîym (שׂוּם) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	Qal infinitive construct	Strong’s #7760 BDB #962
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
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun	Strong’s #8034 BDB #1027

Translation: *...and to make for Himself a name;...* Through the redemption of His people, through taking His people out of Egypt, God makes a name for Himself. It was clear in the exodus that we are not simply dealing with a people who rebel against slavery and walk out of Egypt, but we are dealing with the God of the Jews Who takes His people out of Egypt, defying the pharaoh, the army of Egypt, the people of Egypt, and their false gods in order to remove His people Israel. God gained a great reputation throughout the world for doing this.

I don’t want you to be confused on this point. I don’t want you to think that God wants all of our adoration and love, and for everyone to point at Him and say, “Wow, God is really something.” God makes for Himself a name by means of redeeming Israel in order to bring people to Himself. People, because they knew what God had done for the Jews, believed in Him and were eternally saved. God has done the greatest thing for us that we can imagine: **while we were still sinners, Christ died for us.** While we are in rebellion against Him, while we daily sin against Him, God has made it possible for us to shed out sin natures and to spend eternity with Him. By exalting Jesus Christ, men are more likely to look to Him for salvation.

At this point in time (during the exodus), this is how God evangelized the peoples all around. Egypt was a very central part of the world at that time, and nations surrounding Egypt found out about what happened, and many individuals believed in Jehovah Elohim, the God of the Jews, Who took His people out of Egypt, considered to be a great nation at this time. Not only was Egypt a great and mighty nation, but it would have had innumerable trading partners, from Africa below, with the sea peoples in the north, and with various Asian and Arabic groups

⁶⁷ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 430 (footnote).

to the east. These people would have come to Egypt regularly, and, in perhaps one month's time, Egypt went from being a great and powerful nation with an entire city of slaves, to a beaten down and defeated nation, and their slaves were gone. Their trading partners, witnessing this, would have spread this information throughout the world.

Application: The unbeliever may think that all that is good and righteous is horrible, and all of the sins that they can commit are the greatest things ever. I have a friend who is an unbeliever—in fact, he is more than just an unbeliever, he is extremely anti-God and anti-Christian. He's been involved in all kinds of sins of the flesh, and, my guess is, part of his rejection of God are these sins which he, at one time, enjoyed. At this point in his life, he is married to who appears to be his right woman and he has two children, and, in this way, his life is quite normal. From what I can pick up in our short conversations, this aspect of his life—particularly his children—appear to be the greatest part of his life ever. For the first time in his life, he is aligned with God's provisions, and, from what I can tell, he seems to be pretty happy about it. When contemplating eternity, we ought to recognize that what God has provided in this life—our joys within His boundaries—are wonderful things. We can reasonably trust Him to provide great blessings in eternity, and we will be able to enjoy those blessings without a sin nature.

Application: What God does for us is the greatest part of our lives, and His calling attention to Himself among unbelievers is designed to draw them to Him. The idea is, to provide eternal life for as many who will believe in Him.

2Samuel 7:23e

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
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (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

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

2Samuel 7:23e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
g ^e dûwllâh (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.			
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
yârê' (אָרַע) [pronounced yaw-RAY]	<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: ...and to do for You great and awesome things... God did great works on behalf of Israel in Egypt, and also, when Israel was tromping through the desert toward the Land of Promise. We have discussed these, and certainly, there is some reasonable debate whether these were miracles (outside the realm of nature) or the result of natural causes; but they would have seemed great and awesome to all who observed them or heard what happened (just as my television, my computer and my car seem like great and awesome works to me).

Keil and Delitzsch suggest that *you* here refers to the people of Israel.⁶⁸ However, bear in mind the David is speaking before God, and that throughout this verse, the 2nd person suffixes refer to God. What David is saying appears to be taking place in private, probably in the Tent of the Ark which David set up. David is saying that God the Trinity has acted and done great and awesome things in order to focus attention on God the Trinity, in order to glorify the God of Israel. Even though it is possible that David is outside of the Tent of the Ark praying out loud to God, and that there are people around him, and he refers to them with the 2nd person plural; he refers to Israel throughout this prayer as *Your people Israel* (vv. 23–24). God is referred to in the 2nd person and Israel in the 3rd. So, again, the logical reference here is to the 3 members of the Trinity. There is a reference to God in the 3rd person in this verse (*for Himself*), so there are times when David shifts person; but most logically, this short preposition and its 2nd person masculine plural suffix refers to the Godhead.

This very long sentence is continued, as the next phrase begins with a lâmed preposition and has no main verb in it. V. 23f tells us *where* these great and awesome things are done.

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
'erets (אָרֶץ) [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

⁶⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 7:23.

2Samuel 7:23f

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, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, mipānîym 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> .			
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 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...with reference to Your land and because of Your people... God performed these great acts for their taking possession of the land and because these were believers in Jesus Christ (the first generation were almost all failures, but they believed in Jesus Christ nonetheless).

Now, if I was writing this, I would have said, ...in the land in the presence of Your people... Therefore, I need to explain this phrase in terms of what we find, and not according to the way I would have written it myself. Many of God's great and wondrous works did not occur in the land; in fact, most of them occurred in Egypt and en route to the Land of Promise. However, all that God did that was wondrous and impressive occurred *with reference to* the Land of Promise, as that is where God was taking His people.

Now, God performed most of His work *in the presence* of His people; however, all of what God did was on behalf of His people; all that God did was *because of His people*. His intention was to guide His people to this land, and to prepare them to take the land as well. This would require great faith on their part; in order to go into the land and to take it, that would require them to place a great deal of faith in God and His power.

2Samuel 7:23g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem</i>	2 nd person masculine singular, Qal perfect	Strong's #6299 BDB #804

2Samuel 7:23g

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 2 nd person masculine singular suffix	No Strong's # BDB #510
min (מ) [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 (גוֹיִם) [pronounced goh-YEEM]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156
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
ʿêlôhîym (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

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y^ehowah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

The LXX and 4QSam^a from the Dead Sea Scrolls⁶⁹ has *his [its] tents* here instead of *gods*, which could occur if two letters are transposed.

Translation: ...whom You redeemed for Yourself out from Egypt, [from its] people and its gods. God purchased these people for Himself and He took them out from Egypt and away from the gods of Egypt. Egypt, located where it was, was probably an international city, to some degree, with a variety of people. The Jews themselves had their own city in Egypt.

Another interpretation, which would involve additional verbiage as well, would be: ...whom You redeemed for Yourself out from Egypt, [and from other] nations and their gods. There is more fudging involved with this second translation. However, it is true that, as the Jews wandered around the desert, God also redeemed them from the various nations and their gods; the idea is, as Israel wandered through the desert (particularly on their march east of the land), God protected them from the angry inhabitants of that area.

⁶⁹ Most of v. 23 is obscure in the Dead Sea Scrolls; there are only a couple of words and letters which are readable.

There is a problem with this last portion of v. 23. The Hebrew does not tend to group things as we do, with commas in between and one *and* at the end. So, that is our first problem. Second problem: if we mention the *nations*, then why don't we have *their gods* (or, *their tents*) instead?

This final line is a mess. Let me offer you the approach of the better translations, and finish with the alternative ancient language texts:

2Samuel 7:23d–g Compared

Version	Text	Commentary
Kukis Nearly Literal	...and to make for Himself a name; and to do for you [all] 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.	My translation is fairly literal and based upon the Masoretic text.
English Standard Version	...making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods?	The ESV is also a very literal approach based upon the MT.
Literal Translation of the Holy Bible	...and to make Himself a name, and to do for You great and fearful things for Your land, before Your people which You redeemed to Yourself from Egypt, <i>from</i> nations and their gods?	Israel is said to be redeemed <i>from Egypt, [from] the nations and their gods</i> . The NASB is identical to this, but without indicating that the word <i>from</i> has been added to the text.
New KJV	...to make for Himself a name-and to do for Yourself great and awesome deeds for Your land-before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods?	Israel is said to be redeemed <i>from Egypt, the nations and their gods</i> .
Latin Vulgate	...and to make Him a name, and to do for <u>them</u> great and terrible things, upon the earth, before the face of your people, whom You redeemed to Yourself out of Egypt, from the nations and <u>their</u> gods.	The Latin follows the MT but, at the very end, has <i>their gods</i> instead of <i>his gods</i> . There is quite a difference in the Hebrew, and it would be difficult to confound one with the other.
Greek Septuagint	...to make <u>You</u> a name, to do mightily and nobly, <u>so that You should cast out nations and their tabernacles from the presence of Your people</u> , whom You redeemed for Yourself out of Egypt?	The Greek has God making a name for Himself (which goes into the 2 nd person at this point), so that God can cast out nations and their religious tents from the presence of Israel, whom He has purchased out of Egypt. .
Syriac Peshitta	...and to make Him a name and to do for <u>him</u> great and notable deeds upon the earth, <u>as He had done in former days for Your people</u> whom You saved for Yourself out of Egypt, <u>a people whose God You are?</u>	They Syriac, like the Greek, takes an entirely different tact with the final lines, referring to Israel as a people of God. However, even the English translation of the Syriac is still a little clunky: <i>...a people whose God You are?</i>

Whereas, coming to easy conclusions and interpretations of the first half of this verse was not too difficult; the last half of this verse is particularly difficult, especially because of the final few Hebrew words. I am not aware of any version indicating the difficulties in these last few words.

We will eventually go to the parallel passage in 1Chron. 17, which does not look different to me; which would indicate that the Hebrew rendering stands, despite the difficulty in understanding and interpreting it.

I am also considering exegeting the Greek text, because even a superficial glance indicates that Brenton (whose English translation I depend up) takes great liberties with the text.

Chapter Outline

Charts, Maps and Short Doctrines

Since we are dealing with a document which is, in some places, 3000 years old or more, there are going to be some phrases which we cannot know for certain their meaning.

What Do We Learn from Verses with Textual Problems?

1. First of all, this is a verse where there appears to be a textual problem at the end as well as in the middle.
2. When God redeems us from 3 things, they are generally all strung together with wāw conjunctions.
3. If the Jews are redeemed from *nations*, how do we explain *his gods*?
4. The Latin, Greek and Syriac texts (which are translations from the Hebrew text) deal with this text in radically different ways, each one attempting to make some sense of the Hebrew words. They were also privy to more ancient texts than we have, and there may have been some differences in the text (however, the Dead Sea Scrolls indicate that the Masoretic text as being quite accurate).
5. Believe it or not, this textual problem indicates to us that the text of the Bible is very accurate. If various groups, from time to time, made wholesale changes to Scripture in order to fix this or that, or in order to insert their own theology here or there, it would make sense that, when they came to problematic text like this, that they would fix it. The fact that we have a few verses where textual problems clearly exist, even after the text has been copied and recopied hundreds of times, would tend to support the accuracy of the copyists and their dedication to copying the text accurately, even when they recognized that there was a problem. If a copyist saw this as merely a religious book or an interesting piece of literature worth keeping around, then *fixing* these verses would be commonplace.
6. In other words, a copyist who did not value this work as the Word of God would have had little problem which changing *from Egypt, nations and his gods* to *from Egypt and from nations and their gods* (which is how most English translations dealt with this verse). Or they would have made some other slight change so that the text is smoother. Such a change would have involved two Hebrew letters and they obviously would have smoothed out the verse and its meaning; but, after hundreds of copyists, no one did this.
7. Bear in mind, the addition of these two letters may be exactly what the missing text is. Sometimes, a manuscript after many years, may become unreadable or portions obscured, and it is not out of the question that is what happened here. However, copyists, respecting the text and not knowing this for certain, did not ever add in these two letters. They would rather allow a glaring textual error to stand rather than to add to the Word of God.
8. In this particular verse, the change I suggested would have involved two letters in front of *nations* and two letters at the end of *gods*. A copyist could have convinced himself that a bad manuscript could have resulted in these letters being missing or unreadable. With very little effort, one of a hundred or more copyists, rationalizing in his own mind that he ought to fix this, could have fixed this verse. However, despite the difficulty of the text, and despite the ease with which this text could have been made smoother, no copyist *fixed* the text.
9. This should tell us that from very early on, copyists had complete and total respect for the text as it stood. They did not see themselves as theologians who should insert the correct theological point of view, nor did they view themselves as proofreaders or editors, which would have resulted in fixing this and other verses.
10. English translators do smooth out these verses, inserting additional words and even changing the text

What Do We Learn from Verses with Textual Problems?

- which is there. In some cases, the changes are quite imaginative (the CEV, for instance, is famous for its imaginative and unorthodox translation).
11. What should amaze us is, how few of these verses there are. There are enough to make us realize that the copyists made every attempt to accurately copy the text before them.
 12. As it is, in a typical chapter of 20–40 verses, I tend to come across 0–2 verses where there are clear textual problems (in this case, it is 3 words in the Hebrew in this verse). I typically come across 1–5 verses where I am unable to completely explain what the verse says to my own satisfaction. We ought to recognize that, for a set of books which are 2000–4000 years old, written in a dead, ancient language, this is pretty impressive. If you don't think that is impressive, sit down with the original text of a Shakespear play and try to make sense of every nuance of his work. Not only is the original text in question (there are more problems with the accuracy of Shakespear's text than there is for the Bible), but the English language itself has changed so much in several hundred years to render some of his lines confusing and indecipherable.
 13. What should also be impressive is, we find these same problem texts, most of the time, in all copies, which would suggest a faithful and accurate transmission throughout the history of that manuscript line..
 14. Two of the earliest translations of the ancient world—the Greek Septuagint and the Latin Vulgate—do exactly what we would expect: they smooth out some of the text so that it makes sense.
 15. As an aside, the Greek from time to time, almost gives a paraphrase, although that is rare. Jerome was much more faithful to the Hebrew text (the idea that the Catholic church made wholesale changes to the text in order to put forth their Catholic doctrine has absolutely no basis in fact).
 16. We do the same thing in our modern English translations—what you read often hides a multitude of textual difficulties. A translation, no matter how accurate, is going to smooth out the text as much as is possible. They may qualify this with a footnote (*Hebrew text is uncertain*); but bumpy and confusing text in the Hebrew will always be cleaned up in a translation.
 17. My point is, we can trust the text of the Old and New Testaments—even text like this which is 3000 years old. The fact that we have a very few textual problems which are found in copy after copy after copy indicates to us just how faithful scribes were to the text which was before them.

In the verse that we are dealing with, what makes the most sense is, these 4 letters (actually, 3½ letters), at some point in time became unreadable. Given the manuscript mediums which the ancients used, this would have been a normal occurrence with a very old manuscript. Copyists continued to copy exactly what was there, without fixing or supplementing the text.

Chapter Outline

Charts, Maps and Short Doctrines

Back to the verse: **And who is like Your people Israel, a unique nation on earth, whom God went and redeemed as His people, winning renown for Himself and doing great and marvelous deeds for them** [Hebrew *you*; apparently denoting Israel] **[and] for Your land—[driving out] [so 1Chron. 17:21] nations and their gods before Your people, whom You redeemed for Yourself from Egypt.** Even though there are difficulties in this verse, the overall meaning is quite easy to comprehend. God has never before taken a nation, as He did Israel, form them out from a promise to a man without children, cultivating them within another nation as slaves, and then taking them out of this nation with great signs and wonders, so as to make them into their own nation. God had never carved out a piece of land before and given it to His people, having them do His bidding and destroy all of the heathen nations which populate this land. Nothing like this has been done before in history.

On the other hand, this does not mean that God does not deal uniquely with His client nations. The United States has seen great grace bestowed upon it, even from the very beginning. One of the most fascinating things which I have heard is Michael Medved giving the early history of the United States, leading up to the Revolutionary War, even to the point of revealing how much liquor and how much meat the early colonists consumed (a lot of each). Every now and again, during a special holiday (yesterday was Memorial Day), Michael will wax eloquently about

our history, as I have never heard from any of my history teachers, making our beginnings real and fascinating. God has dealt with the United States as no other nation; and the way He has preserved and prospered us has been a marvel to behold. In many ways, we were like Israel, understanding our manifest destiny, and claiming all of the United States, from shore to shore, as a nation where religions of all kinds are tolerated so that the truth of God's Word might be taught as well.

What follows will be the text of this verse from the Greek Septuagint. Bear in mind that the LXX is not the completely accurate Word of God as is the original text of the Hebrews; however, this is the text which Paul and the other Apostles used. The reason we examine this text is twofold: (1) Here, it differs greatly from the Masoretic text and (2) it may help to provide us with insights into interpreting the Masoretic text.

I must confess that I do have some dread going through the Greek text as well, as the Hebrew was difficult enough to slog through.

2Samuel 7:23 Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
τίς (τίς) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly. or this may be...			
τίς (τίς) [pronounced <i>tihç</i>]	<i>who, what, which</i>	pronoun; interrogative particle	Strong's #5101
Possibly the emphatic of Strong's #5100.			
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
λαός (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
σου (σου) [pronounced <i>sue</i>]	<i>of you, your; from you</i>	2 nd person singular pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
Israël (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	transliterated <i>Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

2Samuel 7:23 Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	Neuter singular noun, nominative case	Strong's #1484
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	neuter singular adjective; nominative form	Strong's #243
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #1093
hôs (ὡς) [pronounced hohç]	<i>like, as; in such a way; even as</i>	comparative particle	Strong's #5613
hodêgeô (ὁδηγέω) [pronounced hohd-ayg-EH-oh]	<i>to lead [guide; instruct]; to be a guide, lead on one's way, to guide; to be a guide or a teacher; to give guidance to</i>	3 rd person singular, aorist active indicative	Strong's #3594
auton (αὐτόν) [pronounced ow-TAHN]	<i>him</i>	3 rd person masculine singular pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; nominative case	Strong's #2316
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
lutroô (λυτρώω) [pronounced lloo-TROH-oh]	<i>to release based upon a ransom; to redeem</i>	aorist middle infinitive verb	Strong's #3084
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular pronoun; locative, dative or instrumental case	Strong's #846

2Samuel 7:23 Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
tithêmi (τίθημι) [pronounced TILTH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	aorist middle infinitive	Strong's #5087
In the middle voice, this means <i>to set or to place [on one's own behalf, for one's self, by one's own order]</i> .			
se (σέ) [pronounced seh]	<i>you</i>	2 nd person singular pronoun; accusative case	Strong's #4771 (Strong's #4571)
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mental attitude]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
poiêō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160
megalōsunê (μεγαλωσύνη) [pronounced meh-g-al-oh-SOO-nay]	<i>majesty [of God]; eminence; great, strong</i>	feminine singular noun; accusative case	Strong's #3172
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
epiphaneia (ἐπιφάνεια) [pronounced eh-p-if-AHN-ī-ah]	<i>an appearing, an appearance; a manifestation</i>	feminine singular noun; accusative case	Strong's #2015
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

2Samuel 7:23 Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekballō (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	future active infinitive verb	Strong's #1544
se (σέ) [pronounced seh]	<i>you</i>	2 nd person singular pronoun; accusative case	Strong's #4771 (Strong's #4571)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, of</i>	preposition	Strong's #1537
prósōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face; countenance, presence, person</i>	neuter singular noun; genitive/ablative case	Strong's #4383
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
sou (σου) [pronounced sue]	<i>of you, your; from you</i>	2 nd person singular pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
My online Bible identifies this negation as a masculine singular genitive, which makes no sense to me. The choice from the various forms of ouk are based upon the letter which follows the negative .			
lutroō (λυτρόω) [pronounced lloo-TROH-oh]	<i>to release based upon a ransom; to redeem</i>	2 nd person singular, aorist middle indicative verb	Strong's #3084
The focus is not properly on the one paying the ransom, but the one receiving a ransom payment.			
seautō (σεαυτῷ) [pronounced seh-ow-TOH]	<i>yourself; to/for yourself; in yourself; by yourself; in your own...</i>	2 nd person masculine singular reflexive pronoun; locative, dative or instrumental case	Strong's #4572
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>Egypt</i>	proper noun, which appears to be a masculine singular; genitive/ablative case	Strong's #125

2Samuel 7:23 Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
I list the first two vowels as a diphthong; Strong pronounces them separately: <i>ah'ee-goop-tos</i> .			
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	Neuter plural noun, accusative case	Strong's #1484
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
skênôma (σκῆνωμα) [pronounced <i>SKAY-noh-mah</i>]	<i>a tent, a tabernacle; the temple as God's habitation; the tabernacle of the covenant; used metaphorically of the human body as the dwelling of the soul</i>	neuter plural noun; accusative case	Strong's #4638

<p>And who [is] like these people of Yours, Israel? Another nation in the earth as leads him, the God, to redeem by Him a people; to place [for oneself] you a name; to make a majesty and an appearing; to cast you out from the face of Your people. You redeem for Yourself out from Egypt peoples and a tent.</p>	<p>2Samuel 7:23 [LXX]</p>	<p>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.</p>
<p>What other nation in this earth is like Your people Israel, the only nation and people that God has led—redeeming this people by Him, placing His name upon these people, making majestic appearances before them and then removing Yourself from them—You redeemed these people whom You took out of Egypt for Yourself and Your purposes, and You took the Tabernacle out as well.</p>		

You may appreciate that even in the Greek, this is one very difficult verse. We have 2 main verbs, 1 at the beginning, and 1 at the end; and in between these are 4 infinitives which describe how God accomplished the main verbs. As I see it, there is an implied verb, *to be*, and then an actual main verb to begin with. David is speaking in prayer to God and looks at this from an historical view, saying, **“Who is like Your people Israel?”**

The second sentence is rather difficult, with a comparative particle which appears to be misplaced (however, most lexicons wax on for several pages about this one particle). This departs from the Hebrew in many ways, one being this first main verb, which can mean *to lead, to guide, to instruct*. If we were to combine the first two phrases, taking some liberties, we would have, **“And who is like Your people Israel, and what other nation on this earth has God led?”** David is recognizing the uniqueness of Israel and the uniqueness of God’s relationship with Israel. God did not just pick miscellaneous nations throughout the history of man, and develop a plan for those nations—but God did such a thing with the nation Israel, which is unique among all nations.

Aa an aside, God has worked within many nations—e.g., the United States—and has blessed many nations as well. However, at no time in history has God so visibly made a claim on a nation and has so visibly made Himself a part of that nation’s history. We know from Bible doctrine that God is very much a part of the United States—however, there are people here who enjoy these great blessings from God, who refuse to acknowledge

Him. In ancient Israel, the people of Israel knew that God brought them out of Egypt into the Land of Promise; and that He appeared to them throughout their history, and that He spoke to them through His prophets.

I will examine these 4 infinitives, but interpret them as active verbs which God (in the 2nd person) as the subject. This is legitimate because these 4 infinitives are closely associated with the two main verbs which bookend them.

How God has shown Israel to be unique among nations is then covered in 4 infinitives: **“You have redeemed this people by Him.”** This phrase seems simple to us: we know that God redeemed Israel by His Son, Jesus. However, this was not quite as clear to the nation Israel. I don’t know how they saw this, whether they understood *him* to refer to Moses or to the appearance of God to them or if they understood God to redeem them by their coming Messiah. In any case, God the Holy Spirit ties the redemption of Israel to Jesus Christ, as He knew the beginning from the end.

The second infinitive may be rendered as follows: **“You have placed Your Name [among them].”** God clearly identified His relationship with the Jews to them and to all the nations surrounding Israel. Placing or setting His Name (reputation, character, essence) essentially means that His involvement with Israel is clearly seen. Again, the illustration of the United States: I personally recognize God’s hand in our history and in our prosperity, but there are many Americans who just think this all happened, and maybe even they think that this all happened because we are so smart. But, to heathen nations and to Israel, God clearly aligned Himself with Israel, and was an integral part of their history. Those in surrounding nations may not have placed their trust in God, but they knew that Jehovah Elohim was their God specifically.

The third infinitive may be rendered: **“You have made a majestic and an appearance,”** which appears to be either an incomplete thought or confusing thought. I believe the idea is, God made Himself manifest to His people in a majestic way. The cloud by day and pillar of fire by night was unmistakable. The many miracles which God performed—the manna and the quail and the water—were marvelous divine acts, clearly from God.

The fourth and final infinitive is probably the most difficult: **“You have removed Yourself from before Your people.”** My interpretation here is, God was closely and visibly aligned with the people of Israel in bringing them into the Land of Promise. However, this was not continued quite so visibly and miraculously as Israel’s history continued. There was no longer a cloud over the people of Israel to guide them, because they had arrived. God was no longer manifest to them as a pillar of fire at night because they now had homes and whatever lighting they personally deemed necessary. So, although God remained with His people, it was not quite as dramatic as in Israel’s previous history. It is possible that this phrase looked forward, to when it would appear that God would abandon Israel (Psalm 89:46)

To sum up: God has led His people Israel as no nation before: He has redeemed them, placed His name with them, has appeared to them in a majestic manner, and then, just as neatly, removed this clearly visible and miraculous contact with them.

David then concludes this grand thought with: **“You redeemed for Yourself peoples [whom you took] out of Egypt, and [the] Tabernacle.”** God purchased Israel—and, later it will be known that He did this with His blood. He took them out of Egypt and took along with them the Tabernacle (which was not taken out of Egypt but constructed at Mount Sinai and then moved with Israel).

What we find in the Greek text is reasonable and it comports well with doctrine which we know. Quite obviously, the text of the Greek and the Hebrew are both quite difficult to unravel and explain.

Now we can return to the Hebrew text.

And so You have set up for Yourself Your people Israel for Yourself for people as far as forever and You, O Y^ehowah, were for them for Elohim.

2Samuel
7:24

You established for Yourself Your people Israel as [lit., to (be)] Your people forever, and You, O Y^ehowah, have been to them Elohim.

You established for Yourself 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	And so You have set up for Yourself Your people Israel for Yourself for people as far as forever and You, O Y ^e howah, were for them for Elohim.
Septuagint	And You have prepared for Yourself Your people Israel to be a people forever, and You, Lord, have become their God.

Significant differences: In the Hebrew, we have a repetition of *for Yourself*; this is found once in the Greek. My English translation of the Latin (which is actually what I work from) only has this phrase once and my English translation from the Syriac has this phrase twice. Despite our inability to determine which is really correct, the meaning is unaltered.

Thought-for-thought translations; paraphrases:

CEV	You have chosen Israel to be your people forever, and you have become their God.
Easy English (Pocock)	You have made the people of *Israel to be your own people always. And you, *Lord, 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 permanently. And you, GOD, became their God.
NET Bible®	You made Israel your very own people for all time [Hebrew "and you established for yourself your people Israel for yourself for a people permanently"]. You, O Lord, became their God.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	You created the people of Israel to be your people forever. And you, LORD, became their God.
HCSB	You established Your people Israel Your own people forever, and You, LORD, have become their God.
New International Version	You have established your people Israel as your very own forever, and you, O LORD, have become their God.

Literal, almost word-for-word, renderings:

MKJV	For You have confirmed to Yourself Your people Israel to be a people to You forever. And You, Jehovah, have become their God.
NASB	"For You have established for Yourself Your people Israel as Your own people forever, and You, O LORD, have become their God.
Young's Updated LT	Yea, You establish to You Your people Israel, to You for a people unto the age, and You, Jehovah, have been to them for [their] God.

What is the gist of this verse? David recognizes that God has established Israel as His people forever, and that He is their God.

2Samuel 7:24a

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
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>	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.			
lâmed (ל) [pronounced <i>lê</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
ʿêth (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
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 2 nd person masculine singular suffix	Strong's #5971 BDB #766
Yisʿrâʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
lâmed (ל) [pronounced <i>lê</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>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	Strong's #5971 BDB #766
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

2Samuel 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ˁōwlām (עולָם) [pronounced ǰo-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: You established for Yourself Your people Israel as [lit., to (be)] Your people forever,... David sums up or concludes or takes one step further the previous verse, where he asks, "What nation has a history like Israel?" gives some reasons why Israel is unique in her relationship to God, and here, tells us the God has established the Jews as His people forever.

David recognizes that he is a part of something much bigger than himself. He doesn't go to God and say, "I know why You have blessed me, O Lord; it is because I am a great man, greater than anyone else in Israel." David recognizes that God has set up Israel as His nation; that the people of Israel are His people, and perhaps we might infer by this that David recognizes that he is simply a part of God's great overall plan. Instead of focusing on himself, David focuses on Israel, over which he rules.

It is extremely important to recognize that God, again and again, speaks of Israel as being His people forever. Now, even though these are David's words, they are recorded forever in the Word of God, making them God's words. There is nothing in this context to mitigate what David is praying; Israel has been chosen by God as His people forever. It does not matter whether we like this or not; it does not matter if we are believers in some great Jewish conspiracy theory; it does not matter if we are Arabic and have been raised to hate all Jews—still, God has chosen this people as His own for all time. We find the permanency of God's choice again and again in Scripture; if we cannot depend upon the Jews as being God's people, then what in His Word can we depend upon?

It is a mistake to think that God has cast off Israel forever. **God's gifts and calling are given without a changing of His mind** (Rom. 11:29).

God's Eternal Relationship with Israel	
Citation	Text/Commentary
Gen. 17:1–8	"As for Me, My covenant is with you, and you will become the father of many nations. Your name will no longer be Abram, but your name will be Abraham, for I will make you the father of many nations. I will make you extremely fruitful and will make nations and kings come from you. I will keep My covenant between Me and you, and your offspring after you throughout their generations, as an everlasting covenant to be your God and the God of your offspring after you. And to you and your offspring after you I will give the land where you are residing--all the land of Canaan--as an eternal possession, and I will be their God." This is God's covenant with Abraham, and, bear in mind that God knows everything from the beginning. He knows every failure of every person and He foreknew the mixed reception that His Son would receive.
Ex. 6:7	And I will take you to Me for a people, and I will be to you a God. And you shall know that I am Jehovah your God, who brings you out from under the burdens of the Egyptians. When God brought Israel out of Egypt, He demonstrated to the world through great wonders that these are His people.

God's Eternal Relationship with Israel	
Citation	Text/Commentary
Deut. 7:6–10	<p>For you are a holy people to Jehovah your God. Jehovah your God has chosen you to be a special people to Himself above all people that are upon the face of the earth. Jehovah did not set His love upon you, nor choose you, because you were more in number than any people, for you were the fewest of all people. But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers, Jehovah has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt. Therefore, know that Jehovah your God, He is God, the faithful God who keeps covenant and mercy with them that love Him and keep His commandments, to a thousand generations. It is difficult to read any of these passages and conclude anything other than God has an eternal relationship with His people, the Jews. To think otherwise calls into question the omniscience and veracity of our God. I say <i>omniscience</i>, because God knew what the Jews would do throughout all human history. I saw <i>veracity</i> because, if we cannot depend upon God's promises to His own people, what can we depend upon?</p>
Deut. 26:18–19	<p>"And today the LORD has affirmed that you are His special people as He promised you, that you are to keep all His commands, that He will put you far above all the nations He has made in praise, fame, and glory, and that you will be a holy people to the LORD your God as He promised." There was a relationship between God and the Jews where God expected obedience to some degree. The end result was, often there would be a spiritual Atlas along with a pivot of mature believers who would deliver the nation Israel in a crisis. In any case, God, because of His omnipotence, knew every success and every failure of the Jewish people from eternity past. God, because of His veracity, would stand by His word to them.</p>
Jer. 32:36–42	<p>"Now therefore, this is what the LORD, the God of Israel, says to this Jerusalem about which you said: It has been handed over to Babylon's king through sword, famine, and plague: I am about to gather them from all the lands where I have banished them in My wrath, rage, and great fury, and I will return them to this place and make them live in safety. They will be My people, and I will be their God. I will give them one heart and one way so that for their good and for the good of their descendants after them, they will fear Me always. I will make with them an everlasting covenant: I will never turn away from doing good to them, and I will put fear of Me in their hearts so they will never again turn away from Me. I will rejoice over them to do what is good to them, and I will plant them faithfully in this land with all My mind and heart. For this is what the LORD says: Just as I have brought all this great disaster on these people, so am I about to bring on them all the good I am promising them." This was related both to the Babylonian captivity as well as to the Millennium. God would return Israel to the land, but they would wander away from Him again, to the point of even rejecting His Son. However, God would bring them close to Him, where they would be His forever—and this is the Millennium which God, through Jeremiah, is speaking about.</p> <p>See Jer. 31 for a similar set of promises.</p>
Hosea 1:9–11a	<p>Then the LORD said: "Name him Not My People, for you are not My people, and I will not be your God. Yet the number of the Israelites will be like the sand of the sea, which cannot be measured or counted. And in the place where they were told: You are not My people, they will be called: Sons of the living God. And the Judæans and the Israelites will be gathered together. They will appoint for themselves a single ruler, and go up from the land." The Jews, at some point, will become a very large population.</p>

God's Eternal Relationship with Israel	
Citation	Text/Commentary
Zech. 13:7–9	<p>“Sword, awake against My Shepherd, against the Man Who is My Associate--the declaration of the LORD of Hosts. Strike the Shepherd, and the sheep will be scattered; I will also turn My hand against the little ones. In the whole land--the LORD's declaration--two-thirds will be cut off and die, but a third will be left in it. I will put this third through the fire; I will refine them as silver is refined and test them as gold is tested. They will call on My name, and I will answer them. I will say: They are My people, and they will say: The LORD is our God.” God, through Zechariah, tells what would come to pass when Jesus would come to His people, the Jews. So, there was prophecy dealing with the Jews falling away from the faith. However, in this prophecy is a promise for the future. “They will call on My name, and I will answer them. I will say: They are My people, and they will say: The LORD is our God.”</p>
Rom. 9:22–33 (Hosea 2:23 1:10 Isa. 10:22–23 1:9 8:14–15 28:16)	<p>And what if God, desiring to display His wrath and to make His power known, endured with much patience objects of wrath ready for destruction? And what if He did this to make known the riches of His glory on objects of mercy that He prepared beforehand for glory—on us whom He also called, not only from the Jews but also from the Gentiles? As He also says in Hosea: I will call "Not-My-People," "My-People," and she who is "Unloved," "Beloved." And it will be in the place where they were told, you are not My people, there they will be called sons of the living God. But Isaiah cries out concerning Israel: Though the number of Israel's sons is like the sand of the sea, only the remnant will be saved; for the Lord will execute His sentence completely and decisively on the earth. And just as Isaiah predicted: If the Lord of Hosts had not left us a seed, we would have become like Sodom, and we would have been made like Gomorrah. What should we say then? Gentiles, who did not pursue righteousness, have obtained righteousness--namely the righteousness that comes from faith. But Israel, pursuing the law for righteousness, has not achieved the law. Why is that? Because they did not pursue it by faith, but as if it were by works. They stumbled over the stumbling stone. As it is written: Look! I am putting a stone in Zion to stumble over, and a rock to trip over, yet the one who believes on Him will not be put to shame. Paul references a number of Old Testament which speak of the Lord to come and how His people would reject Him. Peter wax eloquently in a similar vein, using some of the same Scriptures, in 2Peter 2:6–10.</p>
Rom. 11:1–2a	<p>I say then, Did not God put away His people? Absolutely not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not thrust out His people whom He foreknew. God has not rejected His people, the Jews.</p>

God's Eternal Relationship with Israel	
Citation	Text/Commentary
Rom. 11:5–13a	<p>Even so then, also in this present time a remnant according to the election of grace has come into being. But if by grace, then it is no more of works; otherwise grace is no more grace. But if it is of works, then it is no more of grace; otherwise work is no more work. What then? Israel has not obtained that which it seeks, but the election obtained it, and the rest were hardened even as it is written, "God gave to them a spirit of slumber, eyes not seeing, and ears not hearing" until this day." And David said, "Let their table become for a snare and a trap and a stumbling block and a recompense to them. Let their eyes be darkened so that they may not see, and their back always bowing." I say then, Did they not stumble that they fall? Absolutely not! But by their slipping away came salvation to the nations, to provoke them to jealousy. But if their slipping away is the riches of the world, and their default is the riches of the nations, how much more their fullness? For I speak to you, the Gentiles; since I am the apostle of the Gentiles. Paul has to be precise in what he writes, as he is speaking in the Church Age. In the Church Age, Israel is temporarily set aside and God works through the church universal, who are those who have believed in Jesus Christ. Among the believers in the Church Age is a remnant of Jews, but they, like us, are believers by the grace of God. Paul points out that the negative volition of Israel was foretold, but their stumbling does not mean that they have fallen.</p> <p>Paul says that their falling away allows for Gentiles to be saved, and prays that the riches of the Gentiles will provoke the Jews to jealousy (and a relationship with Jesus Christ).</p>
Rom. 11:17–24	<p>And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them, do not boast against the branches. But if you boast, it is not you that bears the root, but the root bears you. You will say then, The branches were broken off so that I might be grafted in. Well, because of unbelief they were broken off, and you stand by faith. Do not be high-minded, but fear. For if God did not spare the natural branches, fear lest He also may not spare you either! Behold then the kindness, and the severity of God; on those having fallen, severity; but on you, kindness, if you continue in the kindness. Otherwise you also will be cut off. And those also, if they do not continue in unbelief, will be grafted in. For God is able to graft them in again. For if you were cut out of the natural wild olive tree, and were grafted contrary to nature into a good olive tree; how much more these being according to nature will be grafted into <i>their own olive-tree</i>? Paul here speaks to the Romans, to whom he is writing, and warns them not to boast of being branches who have been grafted in to Christ. Furthermore, Jews who believe in Jesus Christ will be grafted back into Him.</p>
Rom. 11:25–29	<p>For I do not want you to be ignorant of this mystery, brothers, lest you should be wise within yourselves; that blindness in part has happened to Israel, until the fullness of the nations has come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. For this <i>is My covenant with them, when I have taken away their sins.</i>" Indeed as regards the gospel, <i>they are enemies for your sakes.</i> But as regards the election, <i>they are beloved for the fathers' sakes.</i> For the free gifts and calling of God <i>are without a changing of the mind.</i> When Paul mentions the <i>mystery</i>, he is speaking of Church Age doctrine, which was hidden from Old Testament prophecy. The blindness of Israel has come to pass that the Gentiles might be saved as well. Paul concludes by saying that God does not change His mind about His gifts and His calling.</p>

God's Eternal Relationship with Israel	
Citation	Text/Commentary
Rev. 21:2–3	And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God. Jerusalem is the city prepared for Jesus Christ as a bride. Mentioning Jerusalem in this verse certainly points to the Jews; however, v. 3 and the general context allows for this to refer to all believers.

It is a severe doctrinal mistake to think that, by the time our Lord's 1st Advent rolled around, that God was so shocked and surprised by the negative volition of the Jews, that He—in disgust—just transferred all of their promises over to us of the church. The Jews are in an eternal relationship with God. You or I would have cast aside the Jews long ago, and thought *good riddance!* God does not think like we do. God has infinite patience, which He can have with us and with the Jews because His Son died for all of our sins. God knew that all of this would come to pass; He know this in eternity past. It is important to recognize that we have 7 more years for the Age of Israel to play out, which it will after the rapture of the church.

Most of these passages were suggested by Zodhiates from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 826 (footnote). Some came from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 7:24.

Chapter Outline

Charts, Maps and Short Doctrines

2Samuel 7:24b

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
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
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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 7:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun</p>	<p>Strong's #430 BDB #43</p>

Translation: ...and You, O Y^ehowah, have been to them Elohim. During this time period, there were a myriad of gods whom the heathen worshiped, and David was aware of them. However, only Jehovah Elohim is the True God, the Creator of man and the universe, and this True God—Jehovah Elohim—is the God of Israel.

And now, O Y^ehowah Elohim, the word which You have spoken upon Your servant and upon his house, fulfill as far as forever and do as which You have spoken,...

2Samuel
7:25

Now, therefore, O Y^ehowah Elohim, the word which You have promised concerning Your servant and concerning his dynasty [lit., *his house*], establish [or, *fulfill*] forever and do just as You have spoken,...

Now, therefore, Jehovah God, establish 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

And now, O Y^ehowah Elohim, the word which You have spoken upon Your servant and upon his house, fulfill as far as forever and do as which You have spoken.

Septuagint

And now, O my Lord, the Almighty Lord God of Israel, confirm the word forever which You have spoken concerning Your servant and his house: and now as You have said...

Significant differences:

The LXX has two *and now*'s, whereas the Hebrew, Latin and Syriac have one. Similarly, the Greek appears to leak over into the next verse, while the other three stop at the end of v. 25.

Thought-for-thought translations; paraphrases:

CEV

And now, LORD God, please do what you have promised me and my descendants.

Easy English (Pocock)

Now, our *Lord and God, do what you have promised to me, your servant, and to my family. *Keep your promise always.

Good News Bible (TEV)

"And now, LORD God, fulfill for all time the promise you made about me and my descendants, and do what you said you would.

The Message

"So now, great GOD, this word that you have spoken to me and my family, guarantee it permanently! Do exactly what you've promised!

NET Bible®

So now, O Lord God, make this promise you have made about your servant and his family a permanent reality.

New American Bible

And now, LORD God, confirm for all time the prophecy you have made concerning your servant and his house, and do as you have promised.

New Century Version

"Now, Lord God, keep the promise forever that you made about my family and me, your servant. Do what you have said.

New Living Translation "And now, O Lord God, I am your servant; do as you have promised concerning me and my family. Confirm it as a promise that will last forever.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ "Now, LORD God, keep the promise you made to me and my house forever. Do as you promised.
 HCSB "Now, LORD God, fulfill the promise forever that You have made to Your servant and his house. Do as You have promised,...
 NIV–UK And now, LORD God, keep for ever the promise you have made concerning your servant and his house. Do as you promised,...

Literal, almost word-for-word, renderings:

English Standard Version And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken.
 LTHB And now, O Jehovah God, establish the Word which You have spoken concerning Your servant, and concerning his house, forever. And do as You have spoken.
 NASB "Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm it forever, and do as You have spoken,...
 NRSV And now, O LORD God, as for the word that you have spoken concerning your servant and concerning his house, confirm it forever, do as you have promised.
 Young's Updated LT And now, Jehovah God, the word which You have spoken concerning Your servant, and concerning his house, establish unto the age, and do as You have spoken.

What is the gist of this verse? David asks God to fulfill His promises to him.

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 (אֲתָחָּ) [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
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
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

2Samuel 7:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (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 Elohim, the word which You have promised concerning Your servant... God has made it clear to David what He plans to do, so David says, “Therefore, concerning what You have promised Your servant...” What God has promised in this chapter is essentially the first installment of the Davidic Covenant.

Chafer: *Once it is understood that God has an eternal plan for Israel distinct from His plan for the Gentiles and the church, prophecy takes on a new character of accuracy and literal fulfillment.*⁷⁰ We have been introduced, in this chapter, to the Davidic covenant (which is going to be given in much greater detail later). God made several covenants with Israel and with the Jews, and it would be worthwhile to review them here:

⁷⁰ Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 411.

The Covenants of God to Israel	
Scripture	Incident
Abrahamic Covenant	<p>Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." Abram [later] passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram and said, "To your offspring I will give this land." (Gen. 12:1–3, 6–7a; see Gen. 15:18–21 for the boundaries of this land). This covenant was restated to Isaac (Gen. 26:3–5) and to Jacob (Gen. 28:13–15 35:9–12).</p> <p>The Abrahamic Covenant is unconditional, and is the foundation for the covenants which follow.</p>
Mosaic Covenant	<p>This is also known as the Mosaic Law, and this is a conditional covenant. The Law consisted of commandments, judgments and ordinances. The commandments were moral imperatives (Ex. 20:1–26); the judgments governed the social life of Israel (Ex. 21:1–24:11) and the ordinances instructed Israel in their religious life (Ex. 24:12–31:18).</p> <p>Paul tells us that the purpose of the law was to clearly condemn mankind (Rom. 7:11–13 Gal. 3:19).</p> <p>It is important that we do not confound the Mosaic Covenant with the Abrahamic Covenant. Brothers, I am going to use a human illustration: Even a human contract, once it has been ratified, no one can annul or change. Now the promises were made to Abraham and his descendant. It does not say, "and to your descendants," in the plural, but in the singular, "and to your descendant," that is, Christ. I mean this: The law which was given four hundred and thirty years later could not annul the contract which had already been ratified by God, so as to cancel the promise. For if our inheritance depends on the law, it can no longer depend on the promise. But it was by promise that God so graciously bestowed it upon Abraham (Gal. 3:15–18). The gist of this is, God made a covenant (contract) with Abraham. God cannot come along 430 years later and change the terms of that contract and say, "Oh, yeah, I forgot; you also must keep the Law for salvation." We cannot do that sort of thing from a human perspective; so do not think that God periodically modifies His promises and adds conditions to them.</p>

The Covenants of God to Israel	
Scripture	Incident
Davidic Covenant	<p>God's covenant with David is very much like the Abrahamic Covenant: unconditional and everlasting. David would have a child and his child would build the Temple that David wants to build. However, much more importantly, an eternal dynasty would come out from David's house. God's promise to David has a two-fold fulfillment: in Solomon and in our Lord Jesus Christ.</p> <p>The Davidic covenant will be confirmed in several places in Scripture, including in Psalm 89, which we will cover next after we complete this chapter in 2Samuel.</p> <p>Some theologians try to <i>spiritualize</i> the Davidic Covenant, to make it refer to <i>Jesus Christ in heaven</i>, but it is clearly related to David's seed, the earth and to the land of Israel in the promise itself. The Angel Gabriel comes to Mary when she is pregnant (but before she realizes that she is) and tells her that her child is the fulfillment of the Davidic Covenant (Luke 1:31–33).</p>
New Covenant	<p>The New Covenant is given in Jer. 31:31–34: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more." See also Isa. 61:8–9 and Ezek. 37:21–28. The New Covenant is related to the church in Matt. 26:28 Mark 14:24 Luke 22:20 2Cor. 3:6 Heb. 8:1–13.</p>

Most of this was paraphrased from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 413–418.

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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 wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced gahl]	<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*.

2Samuel 7:25b

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 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and concerning his dynasty [lit., *his house*],... The word here for *house* can refer to a physical house, but it can also refer to those who live within the house and, metaphorically, for those who would come from those who live in the house; i.e., the *dynasty* of David. As has been explained earlier, *dynasty* is not a common translation for *house*; however, this is a time when such a translation is correct and proper.

2Samuel 7:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced ô-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: ...*establish* [or, *fulfill*] *forever*... The kings from David would rule over Judah until Judah is removed in the 5th cycle of discipline. Even though Judah would be restored, the kingship would not. However, *David's greater Son, Jesus Christ*, will rule over this earth in the Millennium and then over the new heavens and new earth for eternity.

What David is calling upon God to establish is *the word which He has promised David concerning his dynasty*. God is to establish David's dynasty forever.

Application: One of the aspects of our relationship with God which we often do not appreciate is how intertwined we are with God and His plan. David will actually choose the place where Jesus Christ will rule for all time. God chose the line of David within which to be born. It is an amazing thing when God has such a close interaction with lowly man that we are right smack dab in the middle of His plan and our decisions actually impact His plan. David's choice to rule from Jerusalem actually determines where God will rule from. Therefore, we ought to realize that our day-to-day choices actually have an impact on the plan of God. Don't get fatheaded and think, "Yeah, and that is because I am such a great person." Our decisions in our life impact God's plan because He chose to have it that way. We are not pawns being moved around on some great chessboard; we are choosing every single day what we do, and these choices have, in some cases, eternal effects on human history.

2Samuel 7:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, 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>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʿâsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʿâsher (כִּי־אֲשֶׁר) [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,... Again, we have the imperative used here, where, David is, more or less, *ordering* God to do as He has promised or to carry out all that is in His covenant. It should be obvious that David cannot simply *order* God around and tell God what He should do. According to Zodhiates, one of the primary differences between the imperative and the imperfect is that the imperative demands immediate action, so David is taking God at His Word and making what we might call *an imperative of request*, asking that God simply go ahead and do what He plans to do. Perhaps, the idea is, David is saying, "I believe in Your promise, Lord, and I am ready to function in my life, knowing that You will bring these promises to pass."

For many of us, it may seem pretty strong to pray to God and to tell Him to do just as He has promised. There is a second half to this, but, bear in mind, we can always go to God and demand that He do what He has promised us. This is legitimate in prayer.

Application: You might feel like you are being left out here. God has made all of these wonderful promises to David, and here you sit, in a house which needs serious repair, driving a second-hand car, and your job sucks, and nobody likes you; where are your promises? The first promise which God made to us is to save us: **For God so loved the world that He gave His only-born Son, that whoever believes in Him will have everlasting life** (John 3:16). Then God assures us that He would forgive us temporally for any sin that we commit, if we name this sin to Him (1John 1:9). And God continues to pour the promises upon us, to take care of our difficulties and problems, to provide us a way to know Him, to provide us a way to grow spiritually. In fact, what we have is far greater than what David has. The average believer in the Church Age has more operating assets and more promises than what David had. For us, in our spiritual life, the sky is the limit. In fact, in our personal life, the sky is the limit as well. God gives us all that we need to grow and then He blesses us for choosing to grow spiritually. Now, the set of blessings which I have are tailored specifically for me; and those which you have are tailored specifically for you. When we get to v. 27, I will give you several websites that you can go to, where there are hundreds of **God's promises** which are made to you. There is, in fact, some Bible, which can be tailor-made for

you, where all of the promises are made to you specifically (that is, they use your actual name in the text). It is a little cornball, I know, but the actual idea is sound—God has made thousands of promises to us, and we need only go to them and claim them as the need arises.

...and is great Your name as far as forever, to say, Y^ehowah of armies, Elohim over Israel, and a house of Your servant David is established to your faces.

2Samuel
7:26

...that Your name be magnified forever, that is [lit., to say] Y^ehowah of the Armies, Elohim over Israel. Also, the house of David, Your servant, will be established before You.

...that Your name will be magnified for all time, Jehovah of the Armies, God of 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:

Latin Vulgate	That Your name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of Your servant David will be established before the Lord.
Masoretic Text	And is great Your name as far as forever, <u>to say, 'Y^ehowah of armies, Elohim over Israel</u> , and a house of Your servant David is established to your faces.
Septuagint	<u>Let Your name be magnified forever</u> [the Hebrew and the Alexandrian LXX add, "...and let the house of your servant David be established before you"].
Significant differences:	Even if the additional text from the Alexandrian LXX is added, there is still a great deal of text found in the MT which is not in the Greek. The Hebrew, Latin and Syriac are in close agreement here.

Thought-for-thought translations; paraphrases:

CEV	Then you will be famous forever, and everyone will say, "The LORD God All-Powerful rules Israel, and David's descendants are his chosen kings."
Easy English (Pocock)	Then people will always give you honour. People will say, "The *Lord, who is the leader of armies of *angels, is God over *Israel." The family of David, your servant, will continue to be kings.
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 flourish always as people exclaim, 'The GOD-of-the-Angel-Armies is God over Israel!' And the house of your servant David will remain sure and solid in your watchful presence.
NET Bible®	[Do as you promised], so you may gain lasting fame [Hebrew "and your name might be great permanently." Following the imperative in v. 23b, the prefixed verbal form with vav conjunctive indicates purpose/result.], <u>as people say</u> [Hebrew "saying." The words "as people" are supplied in the translation for clarification and stylistic reasons.], `The Lord of hosts is God over Israel!` The dynasty [Hebrew "the house." See the note on "dynastic house" in the following verse.] <u>of your servant David will be established before you,...</u>
New Century Version	Then you will be honored always, and people will say, 'The Lord All-Powerful is God over Israel!' And the family of your servant David will continue before you.
New Intl. Readers Version	Then your name will be honored forever. People will say, 'The Lord rules over all. He is God over Israel.' My royal house will be made secure in your sight.
New Jerusalem Bible	...so that your name will be exalted fo ever and people will say, "Israel's God is Yahweh Sabaoth." Your servant David's dynasty will be secure before you,...

New Life Version	And Your name will be honored forever. It will be said, 'The Lord of All is God over Israel.' May the family of Your servant David be made strong before You.
New Living Translation	And may your name be honored forever so that everyone will say, 'The Lord of Heaven's Armies is God over Israel!' And may the house of your servant David continue before you forever.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Your name will be respected forever when people say, 'The LORD of Armies is God over Israel.' And the house of your servant David will be established in your presence.
HCSB	...so that Your name will be exalted forever, when it is said, 'The LORD of Hosts is God over Israel.' The house of Your servant David will be established before You...
JPS (Tanakh)	And may Your name be glorified forever, in that men will say, 'The LORD of Hosts is God over Israel'; and may the house of Your servant David be established before You.

Literal, almost word-for-word, renderings:

The Amplified Bible	And Your name [and presence] shall be magnified forever, saying, The Lord of hosts is God over Israel; and the house of Your servant David will be made firm before You.
WEB	Let your name be magnified forever, saying, Yahweh of hosts is God over Israel; and the house of your servant David shall be established before you.
Young's Updated LT	And Your Name is great unto the age, saying, Jehovah of Hosts is God over Israel, and the house of Your servant David is established before You,...

What is the gist of this verse? David called upon God to bring His promises to pass (in the previous verse) that His name (reputation, person) is magnified forever. Furthermore, David both confirms and asks that his dynasty stand forever before God.

2Samuel 7:26a

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
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
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced <i>gô-LAWM</i>]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761

2Samuel 7:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>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.</i>			

Translation: ...that Your name be magnified forever,... This needs to be combined with what has come before: Now, therefore, O Y^ehowah Elohim, the word which You have promised concerning Your servant and concerning his dynasty, establish [it] forever and do just as You have spoken, that Your name be magnified forever,... God, by bringing to pass all that He has promised David will, in turn, glorify God's name, and His name (reputation, person) will be magnified throughout the world forever. The idea is, fulfilled prophecy, which is what we are talking about, glorifies God, Who knows the end from the beginning.

Again, Jesus Christ is the only true celebrity in this life, and He is glorified, in part, so that man may turn to Him and be saved by believing in Him. God's Word must stand forever; what God promises, God must fulfill. David asks for this to continue, so that those who are drawn to God will be able to depend upon Him.

2Samuel 7:26b

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
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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ts ^e bâʾôwth (צְבָאוֹת) [pronounced tz ^e b-vaw-OHTH]	<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,... We have two titles for God here and in v. 26c. It is possible that the first is a title and the second identifies God. Bear in mind that David is praying that God's name be elevated because God fulfills His Word to David, His name being *Jehovah of the Armies*.

2Samuel 7:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlôhîym (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

2Samuel 7:26c

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

Translation: ...Elohim over Israel. This is a possible second title for Jesus Christ, *God over Israel*. The entire sentence reads: *Now, therefore, O Y^ehowah Elohim, the word which You have promised concerning Your servant and concerning his dynasty [lit., his house], establish [or, fulfill] forever and do just as You have spoken, that Your name be magnified forever, that is [lit., to say] Y^ehowah of the Armies, Elohim over Israel*. David tells God to stand by His promises to David, and to establish David's dynasty just as He has promised, so that God's name and reputation may be magnified and stand forever.

There are other ways that this sentence is understood.

Various Translations of 2Sam. 7:25–26a

Translator	Text
God's Word™	"Now, LORD God, keep the promise you made to me and my house forever. Do as you promised. Your name will be respected forever when people say, 'The LORD of Armies is God over Israel.'
Holman Christian Standard Bible	"Now, LORD God, fulfill the promise forever that You have made to Your servant and his house. Do as You have promised, so that Your name will be exalted forever, when it is said, 'The LORD of Hosts is God over Israel.'
Kukis	Now, therefore, O Y ^e howah Elohim, the word which You have promised concerning Your servant and concerning his dynasty [lit., his house], establish [or, fulfill] forever and do just as You have spoken, that Your name be magnified forever, that is [lit., to say] Y ^e howah of the Armies, Elohim over Israel.
Literal Translation of the Holy Bible	And now, O Jehovah God, establish the Word which You have spoken concerning Your servant, and concerning his house, forever. And do as You have spoken. And Your name shall be great forever, saying, Jehovah of Hosts is God over Israel, and the house of Your servant David is established before You.
New American Standard Bible	"Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm <i>it</i> forever, and do as You have spoken, that Your name may be magnified forever, by saying, 'The LORD of host is God over Israel';...

Various Translations of 2Sam. 7:25–26a

Translator	Text
New King James Version	“Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish <i>it</i> forever and do as You have said. So let Your name be magnified forever, saying, ‘The LORD of hosts <i>is</i> the God over Israel.’

As you can see, I put in a variety of very good translations, where some ended the sentence at the end of v. 25 and some continued.

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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 wâw 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
ʿebed (עֲבָד) [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
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
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
kûwn (כּוּן) [pronounced <i>koon</i>]	<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 <i>l^e</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*.

Translation: Also, the house of David, Your servant, will be established before You. The NKJV (and others) render this as a jussive: And let the house of Your servant David be established before You. David is affirming and believing what God has told him here.

Again, David is requesting that God fulfill His promises to him, made in the context of this chapter. David recognizes that when God fulfills His promises, this in itself glorifies God.

For You, O Y^ehowah of armies, Elohim of Israel, uncovered an ear of Your servant to say, 'A house I build for you' until so found Your servant his heart to pray to You the prayer the this.

2Samuel
7:27

Because You, O Y^ehowah of the Armies, Elohim of Israel, revealed to Your servant [lit., *uncovered the ear of Your servant, saying*], 'I will build a house for you;' Your servant therefore has found the will [or, *confidence*; lit., *his heart*] to pray this prayer to You.

Because You, Jehovah of the Armies, the God of Israel, have said to Your servant, 'I will build a house for you.' Therefore, Your servant has found the confidence to pray this prayer to You.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	<u>For</u> You, O Y ^e howah of armies, Elohim of Israel, uncovered an ear of Your servant to say, 'A house I build for you' until so found Your servant his heart to pray to You the prayer the this.
Septuagint	Almighty Lord God of Israel, You have uncovered the ear of Your servant, saying, I will build you a house; therefore your servant has found in his heart to pray this prayer to You.
Significant differences:	The Greek leaves out the conjunction <i>for</i> , which conjunction is found in the Latin and Syriac.

Thought-for-thought translations; paraphrases:

CEV	After all, you really are Israel's God, the LORD All-Powerful. You've told me that you will let my descendants be kings. That's why I have the courage to pray to you like this, even though I am only your servant.
Easy English (Pocock)	You are our *Lord. You are the leader of armies of *angels. And you are God over *Israel. You have shown this to me, your servant. You said that you would make my family great. I am your servant. I have been brave enough to pray this to you.
Good News Bible (TEV)	LORD Almighty, God of Israel! I have the courage to pray this prayer to you, 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>	For you, GOD-of-the-Angel-Armies, Israel's God, 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.
NET Bible®	...for you, O Lord of hosts, the God of Israel, have told 46 your servant, 'I will build you a dynastic house [Hebrew "a house." This maintains the wordplay from v. 11 (see the note on the word "house" there) and is continued in v. 29.]' That is why your servant has had the courage [Hebrew "has found his heart"] to pray this prayer to you.
New American Bible	It is you, LORD of hosts, God of Israel, who said in revelation to your servant, 'I will build a house for you.' therefore your servant now finds the courage to make this prayer to you.

New Century Version	"Lord All-Powerful, the God of Israel, you have said to me, 'I will make your family great.' So I, your servant, am brave enough to pray to you.
New Intl. Readers Version	"Lord who rules over all, you are the God of Israel. Here's what you have shown me. You told me, 'I will build you a royal house.' So I can boldly offer this prayer to you.
New Jerusalem Bible	...since you, Yahweh Sabaoth, the God of Israel, have disclosed to your servant, "I am going to build you a dynasty." Hence, your servant has ventured to offer this prayer to you.
New Life Version	For You, O Lord of All, the God of Israel, have shown this to Your servant, saying, 'I will build a house for you.' So Your servant has found strength of heart to pray this prayer to You.
New Living Translation	"O Lord of Heaven's Armies, God of Israel, I have been bold enough to pray this prayer to you because you have revealed all this to your servant, saying, 'I will build a house for you—a dynasty of kings!'

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	You, LORD of Armies, God of Israel, have revealed it especially to me, saying, 'I will build a house for you.' That is why I have found the courage to offer this prayer to you.
HCSB	...since You, LORD of Hosts, God of Israel, have revealed this to Your servant when You said, 'I will build a house for you.' Therefore, Your servant has found the courage to pray this prayer to You.

Literal, almost word-for-word, renderings:

The Amplified Bible	For You, O Lord of hosts, God of Israel, have revealed this to Your servant: I will build you a house. So Your servant has found courage to pray this prayer to You.
NASB	"For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, 'I will build you a house'; therefore Your servant has found courage to pray this prayer to You.
WEB	For you, Yahweh of Hosts, the God of Israel, have revealed to your servant, saying, I will build you a house: therefore has your servant found in his heart to pray this prayer to you.
Young's Updated LT	For Thou, Jehovah of Hosts, God of Israel, You have uncovered the ear of Your servant, saying, A house I build for you, therefore has Your servant found his heart to pray unto You this prayer.

What is the gist of this verse? Because God has made such an incredible promise to David, David feels as if he has the courage to pray to God this prayer we are studying.

2Samuel 7:27a

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>ah-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

2Samuel 7:27a

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
ts ^e bâ`ôwth (תּוֹאֲבָצ) [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
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</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
gâlâh (הִלָּךְ) [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 imperfect	Strong's #1540 BDB #162
ʿêth (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
ʿôzen (אָזֶן) [pronounced <i>OH-zen</i>]	<i>ear</i>	feminine singular construct	Strong's #241 BDB #23
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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâmar (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

Translation: *Because You, O Y^ehowah of the Armies, Elohim of Israel, revealed to Your servant [lit., uncovered the ear of Your servant, saying],... Although, we tend to want to associate uncovering the ear with telling a secret, that is not its use. It means to reveal something; and we find this phrase in Ruth. 4:4 1Sam. 9:15.*

At least one translation continues this thought from the previous verse. If that is not the case, then this must begin a compound sentence.

Literally, God has uncovered the ears of David, which means that God is revealing something to David, God's servant. It is legitimate to look at this as though God is simply speaking to David, but what is conveyed by the verb *reveal* is that, this is something that David could not know apart from God revealing it to him.

David has prayed a pretty bold prayer—he has told God that He expects God to fulfill these promises to him. Essentially, he is acknowledging what God has told him, and is praying to indicate that he expects God to come through on this promise. It is pretty strong language, so David is explaining why he is willing to deal so forcefully with God in a prayer—it is because Jehovah of the Armies, the God of Israel revealed this information to him. This approach by David reveals great confidence in the Word of God, rather than arrogance.

Application: It is legitimate to demand God to fulfill His promises to you. It is not legitimate to have the strong desire for this or that, and then demand that God give those things to you.

2Samuel 7:27b

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	Strong's #1004 BDB #108
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:...*'I will build a house for you;'* What God has revealed to David is, He will build a house for David. David does not quote back God's entire promise; he gives the gist of what God has promised him.

Application: Most believers emphasize or overemphasize what they are going to do for God. Interestingly enough, the Bible emphasizes what God does for us. David desires to build a permanent residence for God, and God tells him instead that He will build his line into a permanent dynasty. As a believer, you need not be so concerned about what you are *doing for God*. You need to be in fellowship and you need to grow in grace and knowledge of His Word, but don't ever think that you can *pay God back* for what He does for you. Don't ever think that you have to, in some way, earn God's respect, love, or blessing. If some church wants to get you *working for God* soon after you are spiritually born, there is something wrong here. We don't serve God as babies any more than a child would help out his family between the ages of 0 and 5. You don't give a newborn a shovel, a lunchpail, and send him out into the world to make a living to help support the family—in fact, you might wait until he is 12 or 20 or even 30 before you expect anything from him in that way. In any case, he needs to get away from being a taker at some point to being a giver; but this does not happen until he receives some physical growth and some character training. New believers are the same way. They need some spiritual growth. A new believer should not be expected to do anything besides grow, and the church should provide for him a place to grow.

Application: Even though David is a mature believer, the emphasis is still upon what God is doing on his behalf.

Application: God does not need you and He does not need me. Taking part in God's plan is a privilege, not a duty. God's plan is going to move full-steam ahead, whether you or I ever experience one ounce of spiritual growth and whether you or I ever lift a finger while in the Spirit. Being able to take part in the greatest plan of the centuries is a privilege, and God allows us enough time on this earth to do so. It is far more satisfying to be in a sporting event than it is to observe a sporting event. Pitching a no-hitter, or, conversely, hitting a home run, is far

more satisfying that watching the same. God will take us all the way from the stands and put us into the middle of the game. However, God does not use people who are not prepared. God does not tap you on the shoulder to go long and cut left, in order to catch the touchdown pass. He puts a person who can take direction and has the strength and power to fulfill what is required of him, as well as the innate muscle memory. What is fantastic in God's plan is, anyone of us can participate, and it is done on a grace basis. God provides the training; God makes certain that we are able to complete the training. God gives us freedom—if we want to be right down there in the midst of the game, God will make that happen. If we want to sit on the sidelines or watch from our television sets, God allows for that as well. But you have to come to practice in order to play. You have to mature as an spiritual athlete in order to take part. God does not take some emotionally-screwed up rookie, who has no clue as to what the various plays are, and throw him into the midst of the game to make that all-important touchdown play. God works with believers who know the play book, so that when God calls this or that play, we actually have a clue as to what we ought to do. If all an athlete can do is run fast and catch a pass, but has no authority orientation and has no idea as to what is in the play book, that coach will not play him. If a football player cannot run a simply play, he is not good to the team. God only uses mature believers; God uses believers who know the play book, which means, believers in Jesus Christ who have doctrine in their souls.

2Samuel 7:27c

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>			
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
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
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
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 [or, confidence; lit., his heart]... Hearing what God has promised him has motivated David to pray to God. It has motivated him to focus on God. It has motivated David to take God at His Word. Hearing God's Word and believing it has given David the courage to pray this prayer to God.

The *heart* generally refers to the entire thinking of the believer, including the soul and the spirit, including the norms and standards of the thinking, including the doctrine which is known in the soul. Therefore, I interpret this to mean *confidence based upon the knowledge of the Word of God.*

Application: When learning even the least little bit about God, the idea of coming **boldly to the throne of grace** and telling God what you expect Him to do seems presumptuous. However, that is what David is doing here, and it is not presumptuous; it glorifies God. God wants us to call Him on His promises; God wants us to demand that He fulfill that which He has promised. God is glorified when we call upon Him to do for us what He has promised us.

Application: Not one of us is going to hear God whisper in our ear that He is going to deliver to us from this or that particular trouble; or that He will make a great name out of our family. However, we can come as boldly to the throne of grace as David does because we have God’s promises in His Word—which number in the thousands (7900 by one source; 1800 by another)—and we can demand that God fulfill these promises to us.

It might be good to be able to find a list of God’s promises. For some of us, writing them on the inside covers of our Bibles is a good idea.

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/Clarks_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.

2Samuel 7:27d

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
pâlal (פָּלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	Hithpael infinitive construct	Strong's #6419 BDB #813
ʿel (עַל) [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
ʿêth (עִתְּ) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿēphillâh (תְּפִלָּה) [pronounced ʿē-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 (זֹאת) [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 this prayer to You. You will note that this is one of the longest prayers in Scripture (12 verses). It does not appear to be a song or a psalm, from what I can tell, but it is replete with a lot of faith in God's Word.

This portion of the verse literally reads, [David] has found his heart to pray this prayer to God. Some (including me) have interpreted this phrase and translated it according to their interpretation.

David Finds the Heart to Pray this Prayer to God

Translator	Translation/Commentary
Contemporary English Version	That's why I have the courage to pray to you like this, even though I am only your servant.
God's Word™	That is why I have found the courage to offer this prayer to you.
Holman Christian Standard Bible	Therefore, Your servant has found the courage to pray this prayer to You. This is the most common translation for <i>his heart</i> .
Keil and Delitzsch	"Therefore Your servant has found in his heart to pray this prayer," i.e., has found joy in doing so.

David Finds the *Heart* to Pray this Prayer to God

Translator	Translation/Commentary
Kukis Nearly Literal Version	Your servant therefore has found the will [or, confidence ; lit., his heart] to pray this prayer to You.
New Jerusalem Bible	Hence, your servant has ventured to offer this prayer to you.
Net Bible	That is why your servant has had the courage to pray this prayer to you.

Because this prayer is in the imperative, many understood this to mean, therefore, David had the *courage* to pray this prayer. *Confidence*, based on knowledge of doctrine, might be a good understanding here. God revealed His promises to David through Nathan, and David believed these promises.

As I have previously said, the *heart* generally refers to the entire thinking of the believer, including the soul and the spirit, including the norms and standards of the thinking, including the doctrine which is known in the soul. Therefore, I would interpret this to mean *confidence based upon the knowledge of the Word of God*.

Chapter Outline

Charts, Maps and Short Doctrines

Heb. 4:16 reads: **Let us therefore with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.** Our confidence is based upon having faith in Jesus Christ (Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God—Heb. 4:14a) and knowing the Word of God (The Word of God is alive and powerful, sharper than any two-edged sword, piercing to the distinguishing of soul and spirit, of joints and marrow, discerning the thoughts and intentions of the heart—Heb. 4:12). It is these two things which allow us to **come boldly (with confidence) to the throne of grace.**

And now, my Adonai Y^ehowah, You [are] He, the Elohim, and You words are truth. And so You speak unto Your servant the good thing the this. 2Samuel 7:28

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.

You, my Lord God, You are He, You are God, and Your words are truthful and dependable, and this wonderful thing You have promised to Your servant.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And now, my adonai Y^ehowah, You He [is] the Elohim, and You words are truth. And so You speak unto Your servant the good thing the this.

Septuagint And now, O Lord my Lord, You are God; and Your words will be true, and You have spoken these good things concerning Your servant.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV LORD All-Powerful, you are God. You have promised me some very good things, and you can be trusted to do what you promise.

Easy English (Pocock)	My master and my God, you really are God. Everything that you say is true. You have made this promise to me, your servant.
Good News Bible (TEV)	"And now, Sovereign LORD, you are God; you always keep your promises, and you have made this wonderful promise to me.
<i>The Message</i>	"And now, Master GOD, being the God you are, speaking sure words as you do, and having just said this wonderful thing to me,...
NET Bible®	Now, O sovereign Lord, you are the true God [Hebrew "the God." The article indicates uniqueness here]! May your words prove to be true [The translation understands the prefixed verb form as a jussive, indicating David's wish/prayer. Another option is to take the form as an imperfect and translate "your words are true."!] You have made this good promise to your servant [Hebrew "and you have spoken to your servant this good thing"]!
New Century Version	Lord God, you are God, and your words are true. And you have promised these good things to me, your servant.
New Intl. Readers Version	Lord and King, you are God! Your words can be trusted. You have promised many good things to me.
Revised English Bible	Now, LORD GOD, you are God and your promises will come true; you have made these noble promises to your servant.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	"Almighty LORD, you are God, and your words are trustworthy. You promised me this good thing.
HCSB	Lord GOD, You are God; Your words are true, and You have promised this grace to Your servant.
JPS (Tanakh)	And now, O Lord GOD, You are God and Your words will surely come true, and You have made this gracious promise to Your servant.
New International Version	O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant.

Literal, almost word-for-word, renderings:

English Standard Version	And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant.
Young's Updated LT	And now, Lord Jehovah, You are God Himself, and Your words are truth, and You speak unto Your servant this goodness.

What is the gist of this verse? David recognizes the veracity of God, as well as His power to bring these things to pass. Therefore, God's promises can be depended upon, because His words are truthful and because He is gracious to His servant David.

2Samuel 7:28a

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
ʿattâh (אַתָּה) [pronounced <i>gah-tawh</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

2Samuel 7:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>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.</p>			
<p>ʿădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]</p>	<p><i>Lord, Master, my Lord, Sovereign</i>; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai</i></p>	<p>masculine plural noun with the 1st person singular suffix</p>	<p>Strong's #113 BDB #10</p>
<p>YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]</p>	<p>transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i></p>	<p>proper noun</p>	<p>Strong's #3068 BDB #217</p>

Translation: *Now, therefore, my Adonai Y^ehowah,...* Or, this could read: *Now, therefore, O Lord Jehovah,...* David again addresses God directly, calling Him Adonai, indicating God's authority. In fact, David calls Him *my Lord*, indicating that he is under God's authority. He calls Him Y^ehowah, as that is His name. Y^ehowah can be used for any particular member of the Trinity.

Y^ehowah (Jehovah) is used to refer to any member of the Trinity individually. Since Jesus is the revealed member of the Trinity, we will find *Jehovah* most often associated with Him in the Old Testament.

The Name *Jehovah* is Applied to All Three Members of the Trinity

Trinity Member	Scripture and Commentary
<p>God the Father</p>	<p>Further, <i>Jehovah declares to you that Jehovah will build a dynasty for you</i> (2Sam. 7:11b). Jehovah the Son, the revealed member of the Trinity, tells David that Jehovah the Father has in His plan a dynasty to be built for David.</p> <p><i>Jehovah declared to my Lord: "Sit at My right hand until I make Your enemies Your footstool."</i> (Psalm 110:1). God the Father tells God the Son (in the Divine Decrees), <i>"Sit at My right hand, until I make Your enemies Your footstool."</i> (Heb. 1:13b).</p> <p><i>Listen to Me [God the Son], Jacob, and Israel, the one called by Me: I am He; I am the First, I am also the Last...Approach Me and listen to this. From the beginning I have not spoken in secret; from the time anything existed, I was there. And now the Lord GOD has sent Me and His Spirit</i> (Isa. 48:12, 16). Jehovah Elohim (God the Father) has sent God the Son (Who speaks from the first person here, and has the title, <i>the First and the Last</i>) and God the Holy Spirit.</p> <p>It is more difficult finding passages in the Old Testament which clearly identify Jehovah with the Father. There are many passages like: <i>"As for Me, this is My covenant with them," says the LORD: "My Spirit who is on you, and My words that I have put in your mouth, will not depart from your mouth, or from the mouth of your children, or from the mouth of your children's children, from now on and forever," says the LORD</i> (Isa. 59:21). Here, one could argue that this is either God the Son or God the Father.</p>

The Name <i>Jehovah</i> is Applied to All Three Members of the Trinity	
Trinity Member	Scripture and Commentary
God the Son	<p>"Behold, the days are coming," declares the Jehovah, "when I will raise up for David a righteous Branch, and He will reign as king and deal wisely, and He will execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which He will be called: 'Jehovah is our righteousness.' (Jer. 23:5–6). You will note that the first use of <i>Jehovah</i> reasonably refers to God the Father and the second time it is used, it refers to God the Son.</p> <p>You ascended to the heights, taking away captives; You received gifts from people, even from the rebellious, so that the LORD God might live there (Psalm 68:18). Eph. 4:8–10 clearly identifies Jehovah Elohim here as Jesus Christ: For it says: When He ascended on high, He took prisoners into captivity; He gave gifts to people. But what does "He ascended" mean except that He descended to the lower parts of the earth? The One who descended is the same as the One who ascended far above all the heavens, that He might fill all things.</p> <p>Jehovah is described as the <i>First and the Last</i> in Isa. 41:4 44:6 48:12, a title which Jesus assumes in Rev. 1:8, 17, 18 22:13, 16.</p>
God the Holy Spirit	<p>We find the title <i>Spirit of Jehovah</i> in Judges 6:34 11:29 13:25 14:6, 19. 15:14 1Sam. 10:6. 16:13–14 Isa. 61:1 (and dozens of additional passages).</p> <p>Isa. 61:1–3a reads: The Spirit of the Adonai Jehovah is on Me, because Jehovah has anointed Me to bring good news to the poor. He [God the Father] has sent Me [God the Son] to heal the brokenhearted, to proclaim liberty to the captives, and freedom to the prisoners; to proclaim the year of the LORD's favor, and the day of our God's vengeance; to comfort all who mourn, to provide for those who mourn in Zion/" (compare Luke 4:17–23). Jesus was powered by God the Holy Spirit in His ministry.</p> <p>Paul, in 2Cor. 3:17, writes: Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. Although we find <i>kurios</i> here in the New Testament, that is the NT equivalent to <i>Jehovah</i>.</p>

This is not an exhaustive study. Some references come from Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. , pp. 333, 399. I supplied the supplementary text.

Chapter Outline

Charts, Maps and Short Doctrines

2Samuel 7:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattâh (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
hûwʾ (הוא) [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

2Samuel 7:28b

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> .			
<p>Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun with the definite article</p>	<p>Strong's #430 BDB #43</p>

Translation: ...[You \[are\] He, Elohim,](#)... David recognizes in this prayer that the God of Israel, David's Lord, is God over all. The definite article means that this does not read *You are He, O God;* but, rather, *You are He, the God.* David completely recognizes God's sovereignty.

2Samuel 7:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>w^e (or v^e) (וּ, or ו) [pronounced <i>weh</i>]</p>	<p><i>and, even, then; namely; when; since, that; though</i></p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]</p>	<p><i>words, sayings, doctrines, commands; things, matters, reports</i></p>	<p>masculine plural noun with the 2nd person masculine singular suffix</p>	<p>Strong's #1697 BDB #182</p>
<p>hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]</p>	<p><i>to be, is, was, are; to become, to come into being; to come to pass</i></p>	<p>3rd person masculine plural, Qal imperfect</p>	<p>Strong's #1961 BDB #224</p>
<p>ĕmeth (אֱמֶת) [pronounced <i>EH-meth</i>]</p>	<p><i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i></p>	<p>feminine singular noun</p>	<p>Strong's #571 BDB #54</p>

Translation: ...[and Your words are truthful \[and reliable\],](#)... God has made a great promise to David and David understands that God's words are truthful, dependable and reliable. David knows that God will keep His promise. David can trust God's words. Therefore, David is not out of line to use the imperative mood in speaking to God about His promises. Num. 23:19: [God is not a man who lies, or a son of man who changes His mind. Does He speak and not act, or promise and not fulfill?](#) Or as Paul writes to Titus in Titus 1:1–2: [Paul, a slave of God, and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness, in the hope of eternal life that God, Who cannot lie, promised before time began.](#)

2Samuel 7:28d

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>	wāw consecutive	No Strong's # BDB #253
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>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʿel (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
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
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭôwbâh (טוֹבוֹת) [pronounced TOWB-vaw]	<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 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: ...and You have promised this good thing to Your servant. The good thing which God promised is that David and his line would become an eternal royal line.

A person's promise is as good as his character; God's character is perfect, and therefore, all that He promises must come to pass. God never lies (Titus 1:2).

And now, willingly choose and bless a house of Your servant to be to forever to Your faces, for You, my Adonai Y^howah, have spoken and from Your blessing blessed a house of Your servant to forever.

2Samuel
7:29

Therefore, willingly choose and bless the house of Your servant to be forever before You, for You, my Adonai Y^howah, have spoken and from Your blessing, the house of Your servant will be blessed forever.

Therefore, willingly choose to bless the house of Your servant to always be before You, for you, Lord Jehovah, have spoken, and the house of your servant stand blessed forever because You have blessed it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And now, <u>willingly choose</u> and bless a house of Your servant to be to forever to Your faces, for You, my Adonai Y ^e howah, have spoken and from Your blessing <u>blessed</u> a house of Your servant to forever.
Septuagint	And now <u>begin</u> and bless the house of Your servant, it is forever before you; for You, O Lord, my Lord, have spoken, and the house of Your servant <u>shall be blessed</u> with your blessing so as to continue forever.
Significant differences:	The first verb in the Greek is an odd choice. According to Thayer, it means <i>to be chief, to lead, to rule</i> ; but it is closely related to the verb which means <i>to begin</i> (which explains Brenton's English rendering here). The Latin agrees with the Greek here and the Syriac lines up with the Hebrew. The house of David <i>receives blessing</i> from God_ (passive voice) in the Greek; God <i>actively</i> blesses David's house in the Hebrew. The English of the Latin and Syriac seem to be in agreement with the Greek.

Thought-for-thought translations; paraphrases:

CEV	Please bless my descendants and let them always be your chosen kings. You have already promised, and I'm sure that you will bless my family forever.
Easy English (Pocock)	I ask you to *bless the family of me, your servant. I pray that my family will always be your servants. You, my master and my God, promised this. You will always *bless the family of your servant.'
Good News Bible (TEV)	I ask you to bless my descendants so that they will continue to enjoy your favor. You, Sovereign LORD, have promised this, and your blessing will rest on my descendants forever."
<i>The Message</i>	...please, just one more thing: Bless my family; keep your eye on them always. You've already as much as said that you would, Master GOD! Oh, may your blessing be on my family permanently!"
NET Bible®	Now be willing to bless your servant's dynasty [Hebrew "house" (again later in this verse). See the note on "dynastic house" in v. 27.] so that it may stand permanently before you, for you, O sovereign Lord, have spoken. By your blessing may your servant's dynasty be blessed on into the future [or "permanently"; cf. NLT "it is an eternal blessing."!]"
New Century Version	Please, bless my family. Let it continue before you always. Lord God, you have said so. With your blessing let my family always be blessed."
New Intl. Readers Version	"Now please bless my royal house. Then it will continue forever in your sight. Lord and King, you have spoken. Because you have given my royal house your blessing, it will be blessed forever."
New Life Version	So now may it please You to bring good to the house of Your servant, that it may last forever before You. For You have spoken, O Lord God. May Your good come to the family of Your servant forever."
New Living Translation	And now, may it please you to bless the house of your servant, so that it may continue forever before you. For you have spoken, and when you grant a blessing to your servant, O Sovereign Lord, it is an eternal blessing!"
Revised English Bible	Be pleased now to bless your servant's house so that it may continue always before you; you, LORD GOD, have promised, and may your blessing rest on your servant's house for ever.'

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Now, please bless my house so that it may continue in your presence forever. Indeed, you, Almighty LORD, have promised it. With your blessing my house will be blessed forever."
HCSB	Now, please bless Your servant's house so that it will continue before You forever. For You, Lord GOD, have spoken, and with Your blessing Your servant's house will be blessed forever."
JPS (Tanakh)	Be pleased, therefore, to bless Your servant's house, that it abide before You forever; for You, O Lord GOD, have spoken. May Your servant's house be blessed forever by Your blessing."

Literal, almost word-for-word, renderings:

MKJV	Therefore, now, let it please You to bless the house of Your servant, to be forever before You. For You, O Lord Jehovah, have spoken. And with Your blessing let the house of Your servant be blessed forever.
Young's Literal Translation	Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever."
Young's Updated LT	And now, begin and bless the house of Your servant, to be unto the age before You, for You, Lord Jehovah, have spoken, and by Your blessing is the house of Your servant blessed—to the age."

What is the gist of this verse? David is essentially confirming God's promise to him, to bless his house (dynasty) forever.

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
ʿattâh (אַתָּה) [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.			
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 imperative	Strong's #2974 BDB #383

Translation: *Therefore, willingly choose...* Again, as we have seen several times in the past, David orders God—he uses the imperative on God—and tells God to willingly choose to do what He plans to do. David bravely uses the imperative on several occasions when praying to God. Now, you might go before God and beg and beg and beg, but David commands God to do certain things.

Application: I am not suggesting that you go to God in prayer and demand that He give you a billion dollars, because He has never made a promise that He would do this. God has not promised you a wife (or a husband) or children or a nice house or an incredible house or a great job or an enviable car—God has not promised you these things. What God has promised David, David is demanding for God to deliver.

Application: What I am saying is this, if you can find in the Bible where God has promised you a brand new red Corvette convertible, then you can go to Him in prayer and demand that He give that to you (and I have been looking high and low for that verse). God has hundreds of promises for us throughout the Bible; you can go to God in prayer and *demand* that He fulfill any one of those promises to you. That is a legitimate prayer. In fact, not only is that prayer legitimate, God wants us to depend upon Him and to demand that He keep His promises to us.

Application: God wants us to function as spiritual adults. This means that we do more than go to Him every time we have screwed up our lives and beg for Him to make it stop hurting. With doctrine in your soul, you will know what you can do and when you can do it; and you often know what to expect from God. God wants you to advance to the point where you know what you can demand of Him and what you cannot demand.

2Samuel 7:29b

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
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<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
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿebed (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: [...and bless the house of Your servant...](#) Again, this is an imperative mood; David is mandating God to bless his house, his family, his progeny...but, David can do this because God has so promised him. We can demand from God what He has promised.

Application: People picture the Christian way of life of one of distress, constant pressure, and being forced to do something you don't want to do (like, say, become a missionary or teach Sunday school). I have a cousin who has told me that I am wasting my time when I study the Bible, yet I have no real complaints about my life—I have a wonderful and blessed life. The United States, which is the greatest nation in history, is filled with believers in Jesus Christ. Now, most of them don't have a clue about their Christian life, but a huge percentage of people in the US are believers. For this reason, God has blessed this nation above every other. Now, granted, there are some Arabic nations where the per capita income is higher than ours, but would you want to live there? Would you want to live in the squalor that the general population lives in, despite the wealth of the country? Would you want to live in a land where you have no freedom? Millions of people want to move to the United States permanently; millions would give up their families, their homeland, their language and their culture, just to live in

the United States. God blesses the United States because there are so many believers here, and, a reasonable percentage of believers here are mature or growing believers. David's use of the imperative mood here reveals that he knows exactly what God has promised him and he is demanding that God bring these things to pass. That is spiritual maturity.

Application: The more that you know and believe the Word of God, the more your life will be blessed. Furthermore, the more you know and believe the Word of God, the more you will appreciate God's blessings to you.

2Samuel 7:29c

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
lâmed (ל) [pronounced <i>lê</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>lê</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
ʿôwlâm (עוֹלָם) [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 lâmed preposition mean <i>forever</i>			
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*.

Translation: *...to be forever before You,...* David is praying for several things: in eternity, David is praying to be forever before God; and when we die, we go straight from here to being face to face with the Lord. David asks that his line, his progeny, always be before God; and God has promised this, and Jesus Christ will sit on the throne of David before God for all eternity. Again, David may legitimately pray for what God has promised to give him.

2Samuel 7:29d

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
ʾattâh (אַתָּה) [pronounced <i>ah-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 (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord, Master, my Lord, Sovereign</i> ; can refer to the Trinity or to an intensification of the noun; transliterated <i>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
dâbar (דָּבַר) [pronounced <i>daw^o-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: ...for You, my Adonai Y^ehowah, have spoken... This is why David is able to pray in this way; because God has spoken this to David, God has promised this to David. We have studied the Davidic Covenant, and God has promised all of this to David. We can take God at His Word; we can believe His promises.

2Samuel 7:29e

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
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 (בְּרָכָה) [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

2Samuel 7:29e

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 construct	Strong's #1004 BDB #108
ʿebed (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
lâmed (ל) (pronounced l ^P)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced ōo-LAWM]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean <i>forever</i>			

Translation: ...and from Your blessing, the house of Your servant will be blessed forever. It reads here *out from God's blessing*; and that is the great blessing which God sovereignly bestows upon His people. From these many blessings, David asks that his house (dynasty and progeny) are blessed forever, which, of course, they will be. This indicates that David did understand, at least to some degree, that his line would be blessed forever, which requires for his line to go on forever.

Essentially what David is doing is acknowledging the terms of God's promise to him.

Addendum

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[Exegetical Studies in Samuel](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 7

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

David Talks to Nathan about Building a House for Jehovah

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."

And it just so happened that, when the king was living in the royal palace, Jehovah gave him rest on every side from all of his enemies. The king then said to Nathan the prophet, "Listen, if you would: at this time, I am living in a house made from cedar trees, yet the Ark of God remains within a cloth partition inside a tent."

Then Nathan said to the king, "All that [is] in your heart, go [and] do, for Y^ehowah [is] with you."

Then Nathan said to the king, "Go and do all that is in your heart, for Jehovah is with you."

A Complete Translation of 2Samuel 7

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God Gives the Davidic Covenant to David through Nathan

And it is on that [very] night [that] the word of Y^ehowah came [lit., is] to Nathan, saying, “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 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]?””

That very night, the word of the Lord came to Nathan, saying, “Go and speak to My servant David, and tell him, ‘This is from Jehovah: you are not going to build a house for Me to live in. You see, I have not lived in a house from the day that I brought the people of Israel out of Egypt even to this day, but, instead, I continually move about within a tent or Tabernacle. In all the places where I have gone out with the sons of Israel, did I ever speak even a word to anyone from the tribes of Israel, anyone that I had commanded to shepherd My people Israel, saying, “Why have you not built Me a house made of cedar?””

“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.

“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, over 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.

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.

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 agitated nor will they be afflicted by men of unjust violence as in the past; and from the day that I commissioned judges over My people Israel. Also, I gave you rest from all your enemies.

A Complete Translation of 2Samuel 7

A Reasonably Literal Translation

Furthermore, Y^ehowah declares to you that Y^ehowah will construct a dynasty [lit., *house*] for you. When your days are 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, *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*]. And My grace will not depart from him [or, *I will not remove My grace from him*] as I removed [it] from the possession of Saul, whom I removed from before you [or, *because of you*] [or, *whom I removed from My presence or whom I removed from a position before Me*].

Your dynasty [lit., *house*] has been made firm [and stable] and your kingdom [will be] forever. Before you [Greek and Syriac read *before Me*], your throne is firmly established forever.” According to all these words and according to this entire vision [or, *revelation*], so Nathan spoke to David.

A Reasonably Literal Paraphrase

Further, Jehovah declares to you that Jehovah will build a dynasty for you. When your days are fulfilled and you lie down with your fathers, I will raise up from your loins one who will come after you, whose kingdom I will establish. He will build a house for My name and I will establish His kingdom forever. I will be to him a Father and he will be to me My son. If he goes astray, I will correct and rebuke him with the rods of men and with the welts of the sons of man. I will not take my grace from him as I had removed it from Saul, whom I removed in your presence.

Your dynasty is been made sure and stable and your kingdom will last forever. You will see that your throne will be clearly established forever.” Nathan conveyed all that God said and all that he saw to David.

David's Prayer in Response to Receiving the Davidic Covenant

Then King David went in and he sat before Y^ehowah and said, “Who [am] I, O Lord Y^ehowah [lit., *my Adonai Y^ehowah*], 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, *my Adonai Y^ehowah*]. Furthermore, You speak regarding the house of Your servant from a [great] distance [or, *concerning the distant future*] and this [is] the Law [or, *custom*] of man [lit., *Adam*], O LORD Y^ehowah [or, *my Adonai Y^ehowah*]. And what more could David say to You? You know Your servant, O Adonai Y^ehowah [or, *my Adonai Y^ehowah*].

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, *stand praised*], O Adonai Y^ehowah [or, *my Adonai Y^ehowah*], for [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*].

King David then went in and sat before Jehovah and said, “Just who am I, O Lord Jehovah, and what is my house, that you have so richly blessed me? Isn't this all insignificant in Your eyes, O Lord Jehovah? You speak of the dynasty of Your servant far into the future as absolutely certain, O Lord Jehovah. Is there anything more that I could say to You? You know Your servant completely, O Lord Jehovah.

For the sake of Your doctrines and according to your essence, You have accomplished all of these great things in order to instruct Your servant. Because of this, You are great and stand praised, O Lord Jehovah, for there is no god besides You in any place that we have heard of.

A Complete Translation of 2Samuel 7

A Reasonably Literal Translation

And who [is] like Your people Israel, one nation on the earth whom God went [Greek: *guided*] to redeem for Himself to [be His] people [or, *regarding a people*] 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., *to (be)*] Your people forever, and You, O Y^ehowah, have been to them Elohim.

Now, therefore, O Y^ehowah Elohim, the word which You have promised concerning Your servant and concerning his dynasty [lit., *his house*], establish [or, *fulfill*] forever and do just as You have spoken, that Your name be magnified forever, that is [lit., *to say*] Y^ehowah of the Armies, Elohim over Israel.

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., *uncovered the ear of Your servant, saying*], 'I will build a house for you;' Your servant therefore has found the will [or, *confidence*; lit., *his heart*] 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.

A Reasonably Literal Paraphrase

What other nation in this earth is like Your people Israel, the only nation and people that God redeemed as His people; making His Name known in them, doing great and marvelous things throughout Your land, redeeming Your people from Egypt, its people and its gods. The Greek reads: What other nation in this earth is like Your people Israel, the only nation and people that God has led—redeeming this people by Him, placing His name upon these people, making majestic appearances before them and then removing Yourself from them—You redeemed these people whom You took out of Egypt for Yourself and Your purposes, and You took the Tabernacle out as well. You established for Yourself Your people Israel as Your people forever, and You, O Jehovah, have been to them their God.

Now, therefore, Jehovah God, establish forever that which you have promised your servant concerning his house, and do just as You have spoken, that Your name will be magnified for all time, Jehovah of the Armies, God of Israel.

Furthermore, I pray that the house of David, Your servant, will be established before You. Because You, Jehovah of the Armies, the God of Israel, have said to Your servant, 'I will build a house for you.' Therefore, Your servant has found the confidence to pray this prayer to You. You, my Lord God, You are He, You are God, and Your words are truthful and dependable, and this wonderful thing You have promised to Your servant. Therefore, willingly choose to bless the house of Your servant to always be before You, for you, Lord Jehovah, have spoken, and the house of your servant stand blessed forever because You have blessed it.

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[Exegetical Studies in Samuel](#)

One of the fascinating things about the Bible is, it has a definite beginning and a definite end. The books of the Bible are not simply some religious books just slapped together. The New Testament also has a beginning: **The book of the genealogy of Jesus Christ, the son of David, the son of Abraham:...** (Matt. 1:1). As I have exegeted from this chapter, much of the prophecy found can be applied to David's Greater Son, Who is Jesus Christ. This

covenant which God makes with David is important enough to be found in 3 places in the Bible (2Sam. 7 1Chron. 17 Psalm 89), and when Jesus is called the Son of David, it is a reference back to this covenant.

In fact, this might be an excellent place to insert the man New Testament references to David and the fulfillment of the Davidic Covenant.

New Testament Fulfillment of the Davidic Covenant in Jesus	
Scripture	Commentary
Matt. 1:1	The book of the genealogy of Jesus Christ, the son of David, the son of Abraham:... The title <i>Son of David</i> identifies our Lord as the Messiah and the King from David's loins who would rule forever.
Matt. 9:27	As Jesus went on from there, two blind men followed Him, shouting, "Have mercy on us, Son of David!" In the gospels, the priests and the sadducees continually rejected Jesus as the Messiah; yet, here are two blind men who can see Who Jesus is.
Matt. 12:23	And all the crowds were astounded and said, "Perhaps this is the Son of David!" The <i>Son of David</i> was a title which was applied to the Messiah; this is what the people said of Jesus after He cast out demons from a man. This was not a title which was just given to any descendant of David's.
Matt. 15:22	Just then a Canaanite woman from that region came and kept crying out, "Have mercy on me, Lord, Son of David! My daughter is cruelly tormented by a demon." When people called Jesus, <i>Son of David</i> , they recognized that He is the Messiah promised in the Davidic Covenant. See also Matt. 20:30–31 21:9–15 Mark 10:47–48 Luke 18:38–39
Matt. 22:41–6	While the Pharisees were together, Jesus questioned them, "What do you think about the Messiah? Whose Son is He?" "David's," they told Him. He asked them, "How is it then that David, inspired by the Spirit, calls Him 'Lord': The Lord declared to my Lord, 'Sit at My right hand until I put Your enemies under Your feet'? If David calls Him 'Lord,' how then can the Messiah be his Son" No one was able to answer Him at all, and from that day no one dared to question Him any more. (see also Psalm 110:1). The pharisees and the scribes continually tried to paint Jesus into a theological corner using Scripture against Him, posing what was, to them, the most difficult questions and mysteries of the Old Testament. Jesus turned this on them, asking them, "Who is David's Son? Why does David, in the Spirit, call Him Lord?" A man should not call his own son <i>Lord</i> . The pharisees and scribes were confused by this, as their Messiah was fully human, but they did not, apparently, recognize His divinity. Quite obviously, they did not recognize that the Messiah stood right there before them. In any case, note that even these scribes and pharisees understood some of the fundamentals of the Davidic Covenant.
Mark 11:9–10	Then those who went ahead and those who followed kept shouting: Hosanna! Blessed is He who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest heaven! (also Psalm 118:26). With the Messiah came the kingdom promised to David, which is a portion of the Davidic Covenant.

New Testament Fulfillment of the Davidic Covenant in Jesus	
Scripture	Commentary
Luke 1:30–33	Then the angel told her, "Do not be afraid, Mary, for you have found favor with God. Now listen: You will conceive and give birth to a son, and you will call His name JESUS. He will be great and will be called the Son of the Most High, and the Lord God will give Him the throne of His father David. He will reign over the house of Jacob forever, and His kingdom will have no end." The angel assured Mary that she would be pregnant with the heir to the throne and the kingdom of David, the Messiah, Whose kingdom would have no end. I should point out that, in order for Mary to understand this, she needed to have doctrine in her soul. Not every person would understand these words.
John 7:40–43	When some from the crowd heard these words, they said, "This really is the Prophet!" Others said, "This is the Messiah!" But some said, "Surely the Messiah doesn't come from Galilee, does He? Doesn't the Scripture say that the Messiah comes from David's offspring and from the town of Bethlehem, where David once lived?" So a division occurred among the crowd because of Him. This is the only reference to David in the book of John. The crowd was split into two groups—which is what Jesus does to all men—saved and unsaved. Some recognized Jesus as <i>the Prophet</i> and others called Him the Messiah. They knew that He had to originate from the town of Bethlehem, as that is where David once lived.
Acts 2:25–30	Some of the first words spoken in the Church Age to a group refer back to the Davidic covenant. Peter said to those assembled before him at Pentecost: "For David says of Him: I saw the Lord ever before me; because He is at my right hand, I will not be shaken. Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh will rest in hope, because You will not leave my soul in Hades, or allow Your Holy One to see decay. You have revealed the paths of life to me; You will fill me with gladness in Your presence. Brothers, I can confidently speak to you about the patriarch David: he is both dead and buried, and his tomb is with us to this day. Because he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants on his throne." (also Psalm 16:8–11).
Rom. 1:1–4	Paul, a slave of Christ Jesus, called as an apostle and singled out for God's good news—which He promised long ago through His prophets in the Holy Scriptures—concerning His Son, Jesus Christ our Lord, who was a descendant of David according to the flesh and was established as the powerful Son of God by the resurrection from the dead according to the Spirit of holiness. Jesus was promised in the Old Testament to be the Son of David, according to the flesh. See also 2Tim. 2:8
Rev. 5:4–6	And I cried and cried because no one was found worthy to open the scroll or even to look in it. Then one of the elders said to me, "Stop crying. Look! The Lion from the tribe of Judah, the Root of David, has been victorious so that He may open the scroll and its seven seals." Then I saw one like a slaughtered lamb standing between the throne and the four living creatures and among the elders. He had seven horns and seven eyes, which are the seven spirits of God sent into all the earth. Only One was worthy to open the scroll, and that was Jesus, from the root of David, the One Who was like a slaughtered lamb.
Rev. 22:16	"I, Jesus, have sent My angel to attest these things to you for the churches. I am the Root and the Offspring of David, the Bright Morning Star." Some of the final words in the Bible are those of Jesus, speaking of Himself as the Son of David,

God's Covenants (Contracts) with Abraham, Isaac and Jacob are covered in [Psalm 105:10](#); God's Covenant with Abraham in the New Testament is in [1Chron. 16:16](#); and God's Covenants with the Patriarchs as found in the Old Testament is in [1Chron. 16:17](#).

Chapter Outline

Charts, Maps and Short Doctrines

From here, we should go to **Psalm 89**, which contains the Davidic Covenant; to **Psalm 132**, which looks back on the Davidic Covenant; and then to the exegesis of **1Chron. 17**, the parallel passage. After these excursions, we will return to 2Samuel 8.

Edersheim speaks of the Davidic Covenant: *Such was the glorious hope opening up wider and wider, till at its termination David could see "afar off" the dawn of the bright morning of eternal glory; such was the destiny and the mission which, in His infinite goodness, God assigned to His chosen servant. Much there was still in him that was weak, faltering, and even sinful; nor was he, whose was the inheritance of such promises, even to build an earthly temple. Many were his failings and sins, and those of his successors; and heavy rods and sore stripes were to fall upon them. But that promise never failed. Apprehended from the first by the faith of God's people, it formed the grand subject of their praise, not only in Psalm 89, but in many others, such as Psalm 2 14 72 110 132, and continued their hope, as expressed in the burning language and ardent aspirations of all the prophets. Righter and brighter this light grew, even unto the perfect day; and when all else seemed to fail, there were still "the sure mercies of David" (Isa. 55:3), steadfast and stable, and at last fully realized in the resurrection of our Blessed Lord and Savior Jesus Christ (Acts 13:32–34).⁷¹*

⁷¹ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 532 (slightly edited).