

2 Samuel Chapter 7

Verses 1-2: During this time of “rest” within David’s kingdom, a dream was born. While the context of the dream was peace, the concern was a place. David looked out at the world from his “house of cedar” and saw that there was no permanent place to carry on the work of God.

2 Samuel 7:1 "And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;"

“Sat in his house” (see 5:11). David’s palace was built with help from Hiram of Tyre. Since Hiram did not become king of Tyre until around 980 B.C., the events narrated in this chapter occurred in the last decade of David’s reign.

Rest ... from all his enemies”: David had conquered all the nations that were around Israel (see 8:1-14), for the details which occur prior to (2 Sam. Chapter 7).

This is speaking of a time of peace from wars with the Philistines. David is now, the undisputed king of all Israel.

2 Samuel 7:2 "That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."

“Nathan”: Mentioned here for the first time, Nathan played a significant role (in chapter 12), confronting David’s sin with Bathsheba. And (1 Kings Chapter 1), upsetting Adonijah’s plot to usurp the throne from Solomon.

“Within curtains” (see note on 6:17).

Although David’s zeal for God gave birth to a desire to build a “house” for the “ark of God,” the Lord had in mind a far different and more glorious house, an everlasting dynasty (verse 11). Even the great prophet “Nathan” had to be instructed properly as to the divine purpose.

This again shows that David realizes that the LORD is the real King. He is just acting king. He feels guilty, having a beautiful cedar home, and the LORD is still dwelling in tents. He wants to do something to show the greatness of his God to all the world. At this time, Nathan is acting prophet. Nathan was David's spiritual adviser.

2 Samuel 7:3 "And Nathan said to the king, Go, do all that [is] in thine heart; for the LORD [is] with thee."

“Nathan” responded to David’s question out of turn, before he had received a revelation from the Lord, and his first answer turned out to be inconsistent with God’s will (1 Chron. 17:1-15).

“Go, do”: Nathan the prophet encouraged David to pursue the noble project he had in mind and assured him of the Lord’s blessing. However, neither David nor Nathan had consulted the Lord.

Nathan speaks hastily here. He knows that David has very good intentions. His quick answer is probably, because he knows the love that David has for the LORD.

Verses 4-16: The Lord revealed His will to Nathan in this matter, to redirect the best human thoughts of the king.

2 Samuel 7:4 "And it came to pass that night, that the word of the LORD came unto Nathan, saying,"

The night following Nathan's conversation with David; when the prophet's mind would have been full of what he had heard, and thus prepared for the Divine communication. That communication is distinctly marked as coming from a source external to the prophet himself, by its being in direct opposition to his own view already expressed.

Verses 5-7: David's desire to "build a house" for God to dwell in was noble; but God had given him the role of warrior. The time to build the temple would be after all the battles were won (2 Chron. 6:7-9). Furthermore, the Lord of Israel was not like other nations' gods, who were concerned about the temples that were built for them. God was concerned with raising up a spiritual kingdom of people.

2 Samuel 7:5 "Go and tell my servant David, Thus saith the LORD, Shalt thou build me a house for me to dwell in?"

"Shalt thou build me a house ...?" Verses 5-7 are framed by two questions asked by the Lord, both of which pertain to building a temple for Him. The first question, asking if David was the one who should build the temple, expected a negative answer (see 1 Chron. 17:4). According to (1 Chron. 22:8; 28:3), David was not chosen by God to build the temple because he was a warrior who had shed much blood.

We are not told, whether Nathan was asking the LORD about this, or whether the LORD just makes Nathan aware of His presence, and tells him. It could have been through a dream, or a vision, or even a spoken Word from God. We do know that the LORD communicated with Nathan and told him to go and speak to David before he starts on a house for the LORD. The office of prophet was a divine call from God. Nathan would speak to David the Words the LORD has given him. We see in this, not a direct command not to build the house of the LORD, but showing that the LORD cannot be held in a house made with human hands.

2 Samuel 7:6 "Whereas I have not dwelt in [any] house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

In any fixed or stated place of living.

"Since the time that I brought up the children of Israel out of Egypt, even to this day": A space of five or six hundred years, though he might before.

"But have walked in a tent and in a tabernacle": Moving from place to place while in the wilderness, and since in the land of Canaan, first at Gilgal, then at Shiloh, afterwards at Nob, and now at Gibeon. "Tent" and "tabernacle" are distinguished, though they were but one building and habitation. The tent was the curtains of goats' hair, and the tabernacle the linen curtains (see Exodus 26:1). In (1 Chron. 17:5), it is "from tent to tent, and from one tabernacle to another"; which does not intend variety of tabernacles, but changes of place.

The presence of the LORD in the tabernacle in the wilderness had been obvious to the people by the smoke by day and the fire by night. Perhaps, the fact that the LORD was in the tabernacle (like a tent), was because He would remain with them as long as they kept His commandments. The blessings, received by His presence, were conditional on their keeping His commandments. These people were not aware that the LORD is "omnipresent". He is not confined to just one place at one time. He is everywhere all the time. His obvious presence in the tabernacle was to reassure them. He was not limited to one location.

2 Samuel 7:7 "In all [the places] wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?"

"Why build ye not me an house of cedar?" The second question, asking if the Lord had ever commanded any leader to build a temple for His ark, also expected a negative answer. So, contrary to Nathan's and David's intentions and assumptions, God did not want a house at that time and did not want David to build one.

The LORD had never commanded anyone to build Him a permanent house of Cedar. This would be a little futile, since all the world cannot contain Him. We see in the following Scripture, what Solomon says about this very thing.

2 Chronicles 6:18 "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

Verses 8-16: These verses state the promises the Lord gave to David (verses 8-11a), give the promises to be realized during David's lifetime.

(Verses 11b-16), state the promises that would be fulfilled after David's death. During David's lifetime, the Lord:

- (1) Gave David "a great name" (see note on Gen. 12:2);
- (2) Appointed a place for Israel; and
- (3) Gave David "rest" from all his enemies.

After David's death, the Lord gave David:

- (1) A son to sit on his national throne, who the Lord would oversee as a father with necessary chastening, discipline, and mercy (Solomon); and
- (2) A Son who would rule a kingdom that will be established forever (Messiah).

This prophecy referred in its immediacy to Solomon and to the temporal kingdom of David's family in the land. But in a larger and more sublime sense, it refers to David's greater Son of another nature, Jesus Christ (Heb. 1:8).

2 Samuel 7:8 "Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:"

For it was taken well at his hands, in part, that it was in his heart, and he had a desire to build a house for God, though he was wrong in determining upon it without seeking the Lord. And lest he should be discouraged by the prohibition of him from building, the following things are observed to assure him it was not from disregard unto him, or displeasure at him, that he would not be employed in this service. Since the Lord had given sufficient tokens of his favor to him, and with which he should be content, as having honor enough done him; it was enough that God had raised him up from a low estate to great grandeur and dignity.

"Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel": For that was his employment, to keep his father's sheep, before he was taken into Saul's court, and married his daughter, when after his death he came to have the crown, of Israel. Now this is said, not to upbraid him with his former meanness, but to observe the goodness of God unto him, and what reason he had for thankfulness, and to look upon himself as a favorite of God. Who as a keeper of sheep was made a shepherd of men, to rule and feed them; so, Cyrus is called a shepherd (Isa. 44:28); and Agamemnon. In Homer, he is called "the shepherd of the people".

This is an explanation from the LORD, about the high calling that was on David's life. God had chosen David from a meager childhood to be his servant. There are not many people in the Bible spoken of as servant of God. It is a very high calling. Saul had been a king of the people's desire. David is a king of the LORD's desire. He was to show the world, what a servant of God is. The Messiah (Jesus Christ), was the ultimate of those who are servant of God. He was a visual example of the LORD in heaven, here on the earth.

Jesus is descended from David in the flesh, but in the Spirit, is the God of David. The kingly office that David held over all Israel (physical Israel), is a type and a shadow of Jesus, who will be KING of kings and LORD of lords. Spiritual Israel (all believers in Christ), are waiting for that Day, when Jesus will reign over all the earth, as KING.

2 Samuel 7:9 "And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great [men] that [are] in the earth."

When he went against Goliath, when he went forth against the Philistines, when he was in Saul's court and 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 everywhere, and in everything.

"And have cut off all thine enemies out of thy sight": As Saul, and others in the land of Israel, and the Philistines, and other enemies round about him, so that he had rest from them all.

"And have made thee a great name, like unto the name of the great men that are in the earth": A name for a mighty king, warrior, and conqueror, such as some mighty kings and great men of the earth had obtained. And such fame, being made king over all Israel; and his success against the Jebusites had got him a name, as well as former victories he had been favored with. On account of all which his name and fame had been spread abroad in the world, and he was reckoned as one of the greatest princes in it.

Among flesh and blood men that dwelled upon the earth, David was highly honored. David's reign on the earth was a type and shadow of the millennium reign of Jesus Christ as KING of all the earth. David won every battle, because the LORD was with him. David is the only earthly king that is spoken of in connection with the LORD Jesus.

Mark 12:36 "For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."

Mark 12:37 "David therefore himself calleth him Lord; and whence is he [then] his son? And the common people heard him gladly."

David called Jesus LORD, and yet, He was the ancestor of Jesus in the flesh. Jesus is even spoken of as Son of David.

2 Samuel 7:10 "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,"

"I will appoint a place": I.e. I will make room for them; whereas hitherto they have been much constrained and distressed by their enemies. Or, I will establish (for so that verb sometimes signifies), a place for them, i.e. I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: And I have appointed (or assigned, or given), a place for my people Israel, (to wit, the land of Canaan). And have planted them in it that they may dwell in their own place, and be no more driven to and fro; or rather, and they shall dwell in their own place, etc. I.e. as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue or dwell in it, in spite of all their enemies.

"For my people Israel": Among the favors which God had granted, and would further give to David, he reckons his blessings to the people of Israel, because they were great blessings to David. Partly because the strength and happiness of a king consists in great part in the multitude

and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own.

"In a place of their own": I.e. in their own land, not in strange lands, nor mixed with other people.

"As beforetime": Either, first, as in the land of Egypt; and so he goes downward to the judges. Or secondly, as in Saul's time; he goes to the judges.

The LORD is speaking of the Promised Land. This is the land promised to Abraham, so very long ago. This was the land that the LORD had chosen for the children of Israel. The Lord had gone to great trouble to see that they received this land as their inheritance from Him. This is their permanent home.

2 Samuel 7:11 "And as since the time that I commanded judges [to be] over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee a house."

"He will make thee a house": Although David desired to build the Lord a "house," i.e., a temple, instead it would be the Lord who would build David a "house", i.e., a dynasty.

Rather than allowing David to build a house for Him (7:5), God promised to build "a house" for David that would last forever, culminating in the eternal reign of the Lord Jesus.

The house that the LORD made for Israel was the land of Israel. He had also built them a spiritual house, built to show the world the greatness of the LORD. The judges had been given the people to bring them to the knowledge of the severity of the law if it were not kept, and the blessings that went with keeping the law. God blessed the land, while the judges were ruling the land. Their rebellion against their LORD is what had brought difficulties for them. The establishment of David as king is a shadow of a better kingdom to come through Jesus Christ our LORD.

Verses 12-16: The covenant that was given to Noah and then to Abraham and his descendants was renewed for David. It was an unconditional promise grounded in God's purposes that would one day be fulfilled in the Messiah. Using familial language, God promised that unlike Saul's line, which had ended, David's royal line would continue in dynastic succession until the coming of Christ.

Like the Abrahamic covenant (Gen. Chapter 17), and the New Covenant (Jer. 31:31-37), the Davidic covenant constitutes an unconditional promise of God (1 Chron. 17:11-15). Structurally, it is patterned after the royal grant treaties of the ancient Near East in which a sovereign freely bestows his favor on this chosen recipient. Although several of the items mentioned here inaugurate the benefits of the covenant, such as the promise to David of a "son" (Solomon), who (rather than David), would build the temple (verses 12-13), and through whom the Davidic

kingdom would be established (verses 14-16). The central promise concerns the fact of the everlasting extent of the covenant (verse 16).

2 Samuel 7:12 "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."

“Thy seed”: According to the rest of Scripture, it was the coming Messiah who would establish David’s kingdom forever (see Isa. 9:6-7; Luke 1:32-33).

This is speaking of a time, when David will die and his son, Solomon, takes his place as king of Israel. In this, David is assured that one of his sons will reign as king of Israel.

2 Samuel 7:13 "He shall build a house for my name, and I will stablish the throne of his kingdom for ever."

God did not want a permanent temple to be built until the nation of Israel had conquered the Promised Land and was at rest (1 Chron. 6:31; 28:2-8).

The LORD will have the son of David to build the house of the LORD that David desires to build. The kingdom established in David is a never-ending kingship.

1 Chronicles 17:14" But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore."

2 Samuel 7:14 "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:"

“His father ... my son”: These words are directly related to Jesus the Messiah (in Heb. 1:5). In Semitic thought, since the son had the full character of the father, the future seed or descendants of David would have the same essence of God. That Jesus Christ was God incarnate is the central theme of John’s gospel (see introduction to the book of John).

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

2 Samuel 7:15 "But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee."

This is an expression of the unconditional character of the Davidic Covenant. The Messiah will come to His glorious, eternal kingdom and that promise will not change.

This is speaking of Solomon as a type of king of peace. Solomon's reign will be a reign of peace upon the earth. The chastening from God comes through the men of the earth. God's grace is eternal. This grace is speaking of the grace that is in Jesus Christ. The law is fulfilled in Him and grace will reign in its stead.

2 Samuel 7:16 "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

“Thine house ... thy kingdom ... thy throne”: (Luke 1:32b-33), indicates that these 3 terms are fulfilled in Jesus. “ ... And the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end.”

“For ever”: This word conveys the ideas of an indeterminately long time or into eternity future. It does not mean that there cannot be interruptions, but rather that the outcome is guaranteed. Christ’s Davidic reign will conclude human history.

This verse declares that three essential features make up the ongoing Davidic covenant:

- (1) A “house” – a continued posterity;
- (2) A “kingdom” – a realm of political power; and
- (3) A “throne” – the rulership of that kingdom centered in David’s posterity.

Great stress is put on the “mercy” or (lovingkindness), of God in maintaining this promise. (Psalm 89), reports that although individual members of the house of David may fail to appropriate fully the privileges of the covenant because of their disobedience, the covenant itself remains inviolable (Psalm 89:3-4; 19-24, 27-37). Thus, although Israel was later driven into exile, it will be re-gathered and brought back to the land so that ultimately God’s promise to Israel through the Davidic covenant will be realized in the universal rule of Messiah, David’s “seed” (Jer. 33:19-26; Ezek. 34:22-31; 36:16-38). At that time, the promises of God given in the Abrahamic, Davidic, and New covenants will be realized in full (Ezek. 37:21-28), through Christ, in whom the provisions of these three covenants come together (Matt. 26:28-29, 31-33, 54-55; Luke 1:68-78; Acts 2:29-36; 3:25-26; 15:16-17; Gal. 3:13-16; 26-29; Heb. 9:16-29; Rev. 11:15).

1 Kings 2:45 "And king Solomon [shall be] blessed, and the throne of David shall be established before the LORD for ever."

This is speaking of that never-ending kingdom that is finally established through the LORD Jesus Christ.

2 Samuel 7:17 "According to all these words, and according to all this vision, so did Nathan speak unto David."

All the words of this prophecy, just as they were delivered to Nathan, were exactly expressed by him; he did not vary from them in the least, but with the greatest faithfulness related them.

"So did Nathan speak unto David": Though in the part which related to the history of the house of God, it was contrary to the advice which he had given; but he was not ashamed to retract his sense, when he was made acquainted with the mind of God.

These words of Nathan, which were actually Words of the LORD through Nathan, encouraged David in several ways. God would allow the temple that David wanted to be built. David would not build it, however. It would be built by his son, Solomon. The kingdom of David would be an everlasting kingdom through Jesus Christ.

Verses 18-29: The extension of the covenant to David and his household (7:12-16), elicited this beautiful prayer of thanksgiving to God. David prayed for God's reputation to be praised for all generations through His work in the nation of Israel (see 1 Chronicles 17:16-27). David prayed with awe and thanksgiving over God's sovereign claim to bestow the divine blessing on his seed and nation.

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

"Sat before the Lord": I.e., before the Ark of the Covenant in the temporary tent.

"Who am I ...?" David was overwhelmed by the Lord's promise that He would bring His kingdom through David's seed. In verses 18-29, David referred to himself 10 times as "Your servant" (verses 19:20-21, 25, 26, 27, 28, 29), acknowledging his God-given title, "My servant David" (verse 5).

David never stops being humble before the LORD. David is truly overwhelmed by the promises from the LORD spoken to him through Nathan. David actually stayed for a while before the LORD, is what the sitting means. We know that Solomon would kneel before the altar of the LORD with both of his hands raised in praise, when he dedicated the temple. I would assume he learned this humbleness from David.

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

"A great while to come": David recognized that the Lord had spoken about the distant future, not only about his immediate descendant, Solomon.

"The manner of man": Literally "and this is the law of man." The idea is that God's covenant promise is for an eternal kingdom, whereby the whole world of man shall be blessed, through the coming seed of David. The Davidic Covenant is thus a grant, conferring powers, rights, and privileges to David and his seed for the benefit of mankind, a promise that left David speechless (verses 20-22).

A grateful David realizes that “God” has established “the manner of man” (or mankind), in David’s line. It was nothing less than the basic prescription for the ordering of man’s destiny through David, a privilege and responsibility that he humbly acknowledges and to which he gladly submits (23:2-5; Psalms 2:7-12; 110). For David’s beautiful prayer (verses 18-29, see the note at 1 Chron. 17:16-27).

Whatever the LORD says is an absolute truth and David is aware of that. David is also, very aware that the eternal blessing he had heard is not an earthly blessing at all, but is a heavenly blessing on the house of David. This is not difficult for the LORD, but it is a major thing in the sight of David.

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

In a way of self-abasement or thankfulness for such wonderful favors or in prayer for more and other mercies, he wants words, as if he should say, to express his sense of his own nothingness and unworthiness, and to praise the Lord for all his benefits. And so large are the grants and promises made, that there is no room for him to ask for more.

"For thou, Lord God, knowest thy servant": What a sense he has of his own meanness and vileness, what gratitude his heart is filled with, and what his wants and necessities are, which God only can supply, and does abundantly, even more than he is able to ask or think. The Targum is, "and thou hast performed the petition of thy servant, O Lord God".

This is true of all mankind. The LORD knows what is in our hearts, sometimes, even better than we know ourselves. David knows there is no need to try to explain to the LORD how he feels. The LORD already knows.

2 Samuel 7:21 "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know [them]."

For the sake of the promise he had made to him by Samuel that he should be king, and his kingdom should be established. Or for the sake of the Messiah, that should spring from him; the Word, as the Targum, the essential Word of God. And so the Septuagint version, "because of thy servant", with which agrees the parallel text (in 1 Chronicles 17:19).

"And according to thine own heart": Of his own sovereign good will and pleasure, of his own grace, as the Arabic version, and not according to the merits and deserts of David.

"Hast thou done all these great things": In making him king of Israel, and settling the kingdom in his posterity to the times of the Messiah, who should spring from him.

"To make thy servant know them": As he now did by Nathan the prophet. What he and his should enjoy for time to come; so that it is not only a blessing to have favors designed, purposed, and promised, but to have the knowledge of them, to know the things that are freely given of God.

The following Scripture tells exactly how God feels about His Word.

Psalms 138:2 "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name."

David has weaknesses, just like all of us. The reason that the LORD has chosen to do this through David is, because of God's love, and not David's goodness.

2 Samuel 7:22 "Wherefore thou art great, O LORD God: for [there is] none like thee, neither [is there any] God beside thee, according to all that we have heard with our ears."

Compare (1 Chronicles 17:17). 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.

David knows of the greatness of the LORD. He has been protective of David in every danger. He found David a little shepherd boy and made him a king. David made mistakes, as we all do, but he had a heart that was stayed upon God.

1 Kings 8:23 "And he said, LORD God of Israel, [there is] no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:"

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

"Thy people ... thy land": David is remembering aspects of the Abrahamic Covenant (Gen. Chapters 12, 15, 17).

"Israel" (in verses 18-21), David praised the Lord for His favor to him. In (verses 22-24), David praised the Lord for the favor shown to the nation of Israel (Deut. 7:6-11).

David is looking back when there was no nation of Israel. There was a family of Jacob in bondage to an Egyptian Pharaoh. They had no hope left. The LORD sent Moses and the ten plagues, and freed the house of Jacob from bondage in Egypt. They were made the nation of Israel during their wilderness wanderings. God gave His law to them. The blessings of God were upon them. All he wanted from them was for them to put away false gods and be faithful to Him. Over and over in the Bible, the LORD is spoken of as the LORD God of Israel. They were His chosen people.

2 Samuel 7:24 "For thou hast confirmed to thyself thy people Israel [to be] a people unto thee for ever: and thou, LORD, art become their God."

So long as they were obedient to him, and observed his laws and statutes, and abode by his worship and ordinances, otherwise he would write a "lo-Ammi" (you are not my children), on them, as he has (see Hosea 1:9).

"And thou, Lord, art become their God; their covenant God, they having affirmed him to be their God, and he having affirmed them to be his people (Deut. 26:17).

The original promise was made to Abraham. God keeps His Word. God honored His covenant with Abraham through physical Israel and spiritual Israel (Christians). The gates of hell shall not prevail against spiritual Israel (Christians).

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

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

"The word ... hast spoken" (in verses 25-29), David prayed for the fulfillment of the divine promise spoken to him.

This is like David saying "Amen", so be it. He is pleased that the LORD has chosen to do this. He does not understand why God has chosen to do this through his lineage, but he is pleased and believes that it will happen, because God said it.

Verses 26-29: "Thy words be true": David's prayer indicated that he fully accepted by faith the extraordinary, irrevocable promises God made to David as king and to Israel as a nation.

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

David desired the performance of the above things not so much for his own sake, and for the sake of his family, as for the glory of God. His great concern was, that God might be magnified, and his greatness displayed, in making him and his family great. And particularly that he might be magnified and glorified in that famous Son of his; the Messiah as he has been (John 13:31). And by all his people in the succeeding ages.

"Saying, the Lord of hosts is the God over Israel": The Lord of armies above and below, is God over all, and in a special and peculiar manner God over Israel, literal and spiritual, that takes care of them, supplies, protects, and defends them.

"And let the house of thy servant David be established before thee": As he had promised (2 Sam. 7:16).

Great is the LORD and greatly to be praised. David is saying, let it be. David has decided for himself that he will forever magnify the name of the LORD. The desire of every Christian is that all of their children, grandchildren, and so on will know the Lord and trust Him. David is thrilled that his ancestry will follow the Lord the same as he has done.

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

As He is called (in 2 Sam. 7:26).

"Hast revealed to thy servant", which he otherwise could not have known.

"Saying, I will build thee a house" (see 2 Sam. 7:11).

"Therefore hath thy servant found in his heart to pray this prayer unto thee": Found his heart disposed to this service, or found freedom and boldness in him to put up this prayer to God. What encouraged and emboldened him to do it was the gracious promise of God that he would build up his family, and establish his kingdom. Or otherwise he could not have taken such liberty, and used such boldness with God in prayer, as to have requested it of him.

David is so pleased that the LORD has told him all of this and now, he has found courage to pray, that all the LORD said would be true. He would have felt presumptuous praying for such a wonderful thing, had the LORD not revealed to him that it would happen.

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

The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great whatsoever it may be, which God has promised to give. In this and the two following verses David expresses the same wonder at the riches of God's grace, and the same expectation founded on that grace (which Paul does in such passages as Eph. 1:5-7; 2:7).

This is David speaking confidently that the LORD, He is God. He knows beyond a shadow of doubt, that the LORD is Truth and His Word is True. David is saying, "Lord you said it, and I know all these good things are true".

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

Not according to the merits of him or his family, but according to the sovereign will and pleasure of God; the Targum is, begin and bless. Let the promised blessings begin to descend, that there may be some appearance of the performance of the promise, which may give encouragement that the whole will be fulfilled.

"That it may continue for ever before thee": Under his care and protection.

"For thou, O Lord God, hast spoken it": Whose words never fall to the ground, but have a sure accomplishment.

"And with thy blessing let the house of thy servant be blessed for ever": Even both with temporal and spiritual blessedness.

David is praying that the LORD will not regret placing this wonderful blessing on him. We see a very positive statement from David that he believes the LORD will do, just as He has said. Notice the word "now". David says, "let the blessings begin". We all feel that way. True Christians now are crying out, "Lord Jesus, come quickly". We want to be blessed also.

2 Samuel Chapter 7 Questions

1. Who is the king in verse 1?
2. Who was the prophet David spoke to?
3. What was concerning David?
4. How does Nathan speak hastily in verse 3?
5. What happened that night that made Nathan change his message to David?
6. The office of prophet was a _____ from God.
7. What does the Lord say to David in verse 6?
8. How had the presence of the LORD been obvious to the people in the wilderness?
9. The blessings received by the presence of the LORD were _____.
10. What does "omnipresent" tell us?
11. Had God asked them to build a house of cedar for Him?
12. Why would that be a futile thing to do?
13. What was David called, in verse 8, that few are called?
14. Jesus is descended from David in the _____.
15. Who are spiritual Israel?
16. What was David's reign a type and shadow of?

17. What land is the Lord speaking of in verse 10?
18. Why had God given them judges?
19. When David dies, who will reign in his stead?
20. Who will build the temple?
21. Solomon was a type of king of _____.
22. Nathan's words were actually whose?
23. What question does David ask the Lord in verse 18?
24. When Solomon dedicated the temple, how did he pray?
25. Why is it not necessary for David to explain what is in his heart to the LORD?
26. How does David know of the goodness of the LORD?
27. God honors His promise to Abraham through whom?
28. The _____ of _____ is the God over Israel.
29. How had David found courage to pray?