

2 Samuel 07 - The Davidic Covenant

- I. David's faith (2 Sam 1:1—10:19)
 - (2) Spiritual victory (6:1—7:29)
 - (B) Davidic covenant (7:1-29)

2 Samuel 7

(B) Davidic covenant (7:1-29) (Cf. 1 Chr 17:1-15)

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

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

1 After the king had settled down in his palace and the LORD had given him respite from all of his surrounding enemies,

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;

- God gave David the Davidic Covenant after He had subdued all David's enemies (Cf. v9)

- "...rest" - in this context, it means security from enemies and peace from wars

— The Israelites anticipated entering into rest in the Promised Land since their wilderness wanderings (Deut 12:9)

— Joshua had given them a measure of rest (Joshua 21:44; 22:4; 23:1)

— Now, with David's victories, they enjoyed a larger measure of rest than they had anytime in their history (v1,11; 1 Kings 5:4; 1 Chr 22:9,18; 23:25; 2 Chr 14:7; 15:15; 20:30)

2 that the king said to Nathan the prophet, "See now, I live in a house of cedar, but the ark of God remains within the tent."

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

2 he told the prophet Nathan, "Look now, I'm living in a cedar palace, but the Ark of God resides behind a tent curtain."

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.

- After David had become well settled in Jerusalem and was enjoying a period of peace, his thoughts turned to the idea of building a more permanent structure in which the Lord could reside among His people

- The tent, he felt, was no longer suitable, especially in comparison with his own elaborate palace of cedar (Cf. 5:11)
- He longed to give back to the Lord, who had given him so much
- David's heart was to establish God's sovereignty in the consciousness of His people

The view of the ancient Near East and in Israel at this time was the people did not consider a king's sovereignty fully established until he had built himself an appropriate palace. They regarded the kings as the vice-regents of their gods, therefore they viewed the temples of the gods as the palaces of the true kings. David thought it was inappropriate for him, as second-in-command, to live in a magnificent palace while his Commander-in-Chief's dwelling was a temporary, much less impressive, structure.

3 **Nathan** said to the king, "Go, do all that is in your mind, for the LORD is with you."

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

3 Nathan replied to the king, "Go do everything you have in mind, because the LORD is with you."

3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

- "Nathan" - after Samuel's death, Nathan, Gad and other prophets brought God's Word to Israel's leaders and people (1 Sam 22:5; 2 Sam 12:1-14,25; 24:11-13,18; 1 Kings 1; 1 Chr 21:18)

- Having communicated his desires to Nathan, whose initial response was favorable, David would soon learn that his intentions were premature

— God was also pleased with David's desire (2 Chr 6:8)

4 But in the same night, the word of the LORD came to Nathan, saying,

4 But in the same night the word of the LORD came to Nathan, saying,

4 But later that same night, this message came to Nathan from the LORD:

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

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

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

5 "Go tell my servant David, 'This is what the LORD says:

""Are you going to build a house for me to inhabit?"

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; rather, I have been moving about in a tent, that is, in a dwelling place.

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

6 After all, I haven't lived in a house since the day I brought up the Israelis from Egypt until now. Instead, I've moved around in a tent that served as my dwelling place.

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.

- The divine message to David through Nathan is almost identical here as its wording in 1 Chr 17:1-15

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

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

7 Wherever I moved among the Israelis, did I ever ask even one tribal leader of Israel whom I commanded to shepherd my people Israel, 'Why haven't you built me a cedar house?'

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

- God gave commands for a tent, never a permanent structure (Ex 25-31)

David's concern was for God's glory, but his vision of what would bring God glory was too small. God's purpose was about more than David's life, the temple, or the kingdom of Israel. God redirected David's plan in order to lift high His amazing grace to the world through His Son. God commended the heart desire behind David's plan (2 Chr 6:8), but the Lord's purpose for David was infinitely greater than David's good intent.

3 Reasons God Rejected David's Plans

(1) There was no pressing need to do so since the Ark had resided in tents since the Exodus. The tent is currently occupied was the one David had pitched for it in Jerusalem (6:17), not the Tabernacle that then stood at Gibeon (1 Chr 16:1,39; 21:28-30)

(2) God had not commanded His people to build Him a permanent temple. Before God raised up kings in Israel, God Himself dealt directly with the tribes of Israel during the

period of the Judges, at a time when the tribal leaders were responsible to shepherd the Israelites in their areas.

(3) David was the wrong person to build a temple since he had shed much blood (Cf. 1 Chr 22:8; 28:3). He had become ritually unclean because of all the killing he had been responsible for during his long reign. This was not true of Solomon (Cf. 1 Kings 6:1).

Notice that it was not because God was disciplining David or had rejected him that He prohibited David's good intention. God was simply redirecting His servant. He was to be a ruler (v8), not a temple builder. Similarly, God does not always permit us to carry out our desires to honor Him, such as becoming a pastor or missionary. He sometimes makes this impossible because He wants us to serve Him in other ways.

8 Now then, this is what you shall say to My servant David: 'This is what the LORD of armies says: "I Myself took you from the pasture, from following the sheep, to be leader over My people Israel.

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

8 ""Now therefore this is what you are to tell my servant David: 'This is what the LORD of the Heavenly Armies says: "I took you from the pasture myself—from tending sheep—to become Commander-in-Chief over my people, that is, over Israel.

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:

- This is the first of three crucial times that God used Nathan to direct David (7:1-17; 12:1-14; 1 Kings 1)

Since the Exodus the LORD had resided among the people in a temporary structure. There was no need now for anything different. In fact it was not God's will for David to build Him a house; instead God would build a house for David!

God had called David from inauspicious beginnings to be a shepherd of God's people (v8). Likewise, God had gathered Israel to Himself and would plant them securely in their own land. The house to be built for David would be a royal house, a dynasty of kings. It would originate with him but would never end (v16). The kingdom and its throne would be permanent, a realm over which the Son of David would reign forever (Cf. 23:5).

9 And I have been with you wherever you have gone, and have eliminated all your enemies from you; I will also make a **great name** for you, like the names of the great men who are on the earth.

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

9 ""Furthermore, I have remained with you everywhere you have gone, annihilating all your enemies right in front of you. I will make a great reputation for you, like the reputation of great ones who have lived on earth.

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.

- "...great name" - reminiscent of the Abrahamic Covenant (Gen 12:2)

— Suggests that the Davidic kingship is incorporated into the Abrahamic Covenant

— This is reinforced by the reference to Israel dwelling in their own place, free from enemies (v10; Cf. Gen 15:18-21; Deut 11:24)

The Davidic Covenant (Cf. 1 Chr 17:10b-15) [Covenant, Davidic](#)

The promises God made to David here are an important key to understanding God's program for the future. The emphasis of this account of the Davidic Covenant is on Solomon. The emphasis in the second account (1 Chr 17:10b-14) is on the Messiah.

Abrahamic Covenant



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

10 And I will establish a place for My people Israel, and will plant them, so that they may live in their own place and not be disturbed again, nor will malicious people oppress them anymore as previously,

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

10 I will establish a homeland for my people—for Israel—planting them so they may live in a secure location where they will never be disturbed anymore. Wicked people will no longer afflict them, as happened in the past

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,

- The promise that the people of the Lord, David's kingdom Israel, would have an enduring land of their own was also based on earlier commitments of the Lord

— The seed of Abraham, God said, would be given Canaan as a home forever (Gen 13:15; 15:18; 17:8; Deut 34:4)

11 even from the day that I appointed judges 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**.

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

11 when I had commanded judges to administer my people Israel. I'll also grant you relief from all your enemies."

"The LORD also announces to you: "The LORD will himself build a house for you.

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

- "...rest from all your enemies" - this promise implies that rest from all Israel's enemies— even greater than the nation was currently experiencing (v1,9)—is future

- "...make a house for you" - it was not God's will for David to build Him a house; instead it was His will that He would build a house for David!

— "house" = dynasty; David is promised that he will be the head of a dynasty

— David intended to build a physical "house" to honor the Lord, but God promised David a living "house" to endure forever

Sometimes life's greatest blessings flow out of its profoundest disappointments. Our willingness to do what little we can for Him will be repaid many times over by the outpouring of His lavish and surprising acts of grace both now and in the ages to come.

[Merrill]

One of the reasons so many of us are so poor today is because we do so little for the Lord. We never get in a position where He can do much for us. We can learn a lesson from David. David wanted to do something great for God, and God did something far greater for him.

[J.V. McGee]

12 When your days are finished and you lie down with your fathers, I will raise up your **descendant** after you, who will come from you, and I will establish his kingdom.

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

12 When your life is complete and you go to join your ancestors, I will raise up your offspring after you, who will come forth from your body, and I will fortify his kingdom.

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.

- "...descendant" - *zera*, offspring, seed; a collective singular, which can refer to either one descendant or many descendants (Gen 13:15; 17:8; Cf. Gal 3:16)
- David will have a descendent (Solomon) through whom this kingdom will pass, along with an innumerable multitude who would proceed from his body, however the ultimate fulfillment is in Jesus Christ
- From Gen 3:15, we now know the person who the Seed will come through (David → Solomon)
- Part of what God promised David here pertained to Solomon, part to all of David's posterity, and part to Jesus Christ (Cf. Matt 3:17)
- God repeated to David here that after he dies, the throne would pass to Solomon, one of David's sons, and the kingdom will be established in his hand (Cf. 1 Chr 22:9-10)

The descendant of David through whom God will fulfill His promises completely is Jesus Christ. In view of what God said of Him in Luke 1:32-33, there are five major implications of the Davidic Covenant for the future:

- (1) God must preserve the Jewish people as a nation
- (2) He must bring them back into their Land
- (3) A descendant of David (i.e., Jesus Christ) must rule over them in the land
- (4) His kingdom must be an earthly kingdom, as opposed to a spiritual rule from heaven
- (5) This kingdom must be everlasting

All conservative Christian interpreters recognize that the seed promise has its ultimate fulfillment in Christ. Here, the amillennial and premillennial differences in eschatology are raised: the amillennial position is that Christ is now on the throne of David in heaven, equating the heavenly throne with the earthly throne of David, whereas the premillennial view is that the Davidic throne will be occupied at the Second Coming when Christ assumes his rule in Jerusalem.

The difficult questions that separate dispensational and non-dispensational interpreters relate to how many of the covenant promises have been fulfilled in Christ's first coming and present ministry and how many remain for the future. Two key elements of the covenant promise stand at the center of the controversy: (1) a royal dynasty or house, and (2) a kingdom with universal blessing.

Dispensationalists believe that these two things will be fulfilled in the future through Israel, whereas non-dispensationalists believe they are being fulfilled in the present through the Church. David and Solomon both understood the promise of a kingdom to refer to a literal earthly kingdom for Israel (v18-29; 2 Chr 6:14-16). Therefore, dispensationalists look for the fulfillment to be a literal earthly kingdom for Israel.

God did not condition His promises to David here on anything. There are no "if" conditions stated, but there are nine "I will" commitments given. Thus, we can count on their complete fulfillment.

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

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

13 He will build a Temple dedicated to my Name, and I will make the throne of his kingdom last forever.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

- "He" - Solomon will be the one to build the Temple David wanted to construct

- "...I will establish the throne of his kingdom forever" - God will establish his throne, not Solomon himself, for eternity

— His right to rule, symbolized by the throne, would last to eternity

— It is the Messiah Himself who is established forever, not merely the Dynasty, Kingdom and Throne

The Davidic Covenant promised four eternal things:

- (1) An Eternal Dynasty
- (2) An Eternal Kingdom
- (3) An Eternal Throne
- (4) An Eternal Person

The eternality of the Dynasty, Kingdom and Throne are guaranteed only because the seed of David culminated in the Person who Himself is eternal.

The Messiah holds three offices: Prophet, Priest, King. However, He does not function in all three offices simultaneously. Rather, the functioning of these three offices is carried out chronologically:

- Prophet: During His 1st coming and earthly ministry
- Priest: Since His death and resurrection, while in heaven, until He returns
- King: He has not yet functioned in the office as King. This will be inaugurated at His 2nd coming, when He re-establishes the Davidic Throne upon which He will sit to rule as King over Israel and King of the World.

Other passages that speak to the Messiah sitting on David's Throne: Ps 89:3-4,29,34-37; Is 9:6-7; 16:5; Jer 23:5-6; 33:14-26; Amos 9:11-12; Zech 14:9; Luke 1:31-33.

14 I will be a father to him and he will be a son to Me; when he does wrong, I will discipline him with a rod of men and with strokes of sons of mankind,

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

14 I will be a father to him, and he will be to me a son who, when he commits iniquity, I will discipline with the rod wielded by armies and with wounds inflicted by human beings.

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:

- Solomon would sin and God would have to punish him, but he would never remove the right to rule from him (v15; Cf. Heb 12:5-11). Nothing could keep Him from establishing David's family, dynasty, kingdom and throne forever.

— David and all his heirs, except One, sinned, yet human unfaithfulness can never diminish God's loyal lovingkindness

— Thus, David's house (dynasty), his kingdom (the people of Israel and their Land), and his throne (the right to rule) would remain forever

15 but **My favor** shall not depart from him, as I took *it* away from Saul, whom I removed from you.

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

15 But I'll never remove my gracious love from him as I did from Saul, whom I removed from your presence.

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

- "...My favor" - *hesed*, a covenant word describing God's loyal love

— Use of *hesed* here ensures the fulfillment of the promises, which are unconditional

— God's loyal love will never be removed from Solomon as it was from Saul

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

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

16 Your dynasty and your kingdom will remain forever in my presence—your throne will be secure forever.""

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

- David's descendant, Jesus, the Son of God, has come and will come again to reign on David's throne (Rev 11:15)

- The Davidic House or Dynasty, the Davidic Throne, and the Davidic Kingdom are eternal

Note that God did not promise that the rule of David's descendants would be without interruption. The Babylonian captivity and the present dispersion of the Jews are interruptions (Cf. Rom 9-11). Indeed, Jesus taught that the Jews would experience domination by Gentile powers during "the times of the Gentiles" (Luke 21:24), namely, from the time Gentiles assumed sovereignty over Israel's affairs (i.e., Nebuchadnezzar's conquest of Jerusalem in 586 BC) until Jesus Christ restored sovereignty to Israel (i.e., when He returns to rule at His second advent). Even though the present State of Israel enjoys a limited measure of sovereignty, Gentiles still dominate its affairs, and a Davidic king is not leading it. However, the privilege of ruling over Israel as king would always belong to David's descendants.

17 In accordance with all these words and all of this vision, so Nathan spoke to David.

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

17 Nathan communicated this complete oracle to David with precisely these words.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

The promise that David and his seed would be kings fulfilled the even more ancient Abrahamic Covenant blessing that the patriarchs would be the fathers of kings (Gen 17:6,16; 35:11). To Judah, great-grandson of Abraham, was given the explicit pledge that a promised ruler would come from Judah (Gen 49:10). Samuel anointed this one from Judah, David himself, of whom the Lord said, "He is the one" (1 Sam 16:12). David was aware of his election by God and of the theological significance of that election as part of the messianic line that would result in a divine Descendant and King (Ps 2:6-7; 110; Cf. Ethan's words in Ps 89:3-4). The prophets also attested to the Davidic Messiah, the One who would rule over all and forever on His throne (Is 9:1-7; 11:1-5; Jer 30:4-11; Ezek 34:23-24; 37:24-25; Amos 9:11-15).

As for a temple, David would not be allowed to build it, but his son after him would have the honor of doing so (2 Sam 7:12-13). That this refers to a literal house and not a dynasty is clear from the context, which speaks of the results that would follow if the son would be disobedient to the Lord (v14-15). This could not be true of the King who is spoken of as the climactic figure of the Davidic dynastic line.

These verses, then, are a good example of an OT passage in which some elements find fulfillment in the immediate future (Solomon and other strictly human descendants of David), while other elements will be realized only in the more distant future (Jesus Christ, the Son of David; Cf. Luke 1:31-33, et al.).

18 Then David the king came in and sat before the LORD, and he said, "Who *am* I, Lord GOD, and who *are the members of* my household, that You have brought me this far?"

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

18 Then King David went in to the presence of the LORD, sat down, and said: "Who am I, Lord GOD, and what is my family, that you have brought me to this?"

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?

- David's heartfelt response to the oracle of Nathan is one of the most moving prayers in Scripture...

- David starts with thanksgiving for the blessing of God just pronounced (v18-21)

19 And yet this was insignificant in Your eyes, Lord GOD, for You have spoken also of the house of Your servant regarding the distant future. And this is the custom of mankind, Lord GOD.

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

19 And this is still a small thing to you, Lord GOD—you also have spoken about the future of your servant's house, and this is the charter for mankind, O Lord GOD!

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?

20 Again what more can David say to You? For You know Your servant, Lord GOD!

20 Again what more can David say to You? For You know Your servant, O Lord GOD!

20 "What more can David say to you, and you surely know your servant, Lord GOD.

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For the sake of Your word, and according to Your heart, You have done all this greatness, to let Your servant know.

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

21 For the sake of your word and consistent with your desire, you have done all of these great things, informing your servant.

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.

22 For this reason You are great, Lord GOD; for there is no one like You, and there is no God except You, according to all that we have heard with our ears.

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

22 And therefore you are great, Lord GOD, there is no one like you, there is no God except for you, just as we've heard with our own ears.

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.

- David's prayer now moves to praise for what God had done in the past (v22-24)

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

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

23 "And who is like your people, like Israel, the one nation on earth that God went out to redeem as a people for himself, to make a name for himself, and to carry out for them great and awe-inspiring accomplishments, driving out nations and their gods in front of your people, whom you redeemed to yourself from Egypt?

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?

24 For You have established for Yourself Your people Israel as Your *own* people forever, and You, LORD, have become their God.

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

24 You have prepared your people Israel to be your very own people for ever, and you, LORD, have become their God!

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.

25 Now then, LORD God, the word that You have spoken about Your servant and his house, confirm *it* forever, and do just as You have spoken,

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

25 "And now, LORD God, let what you have spoken concerning your servant and his household be done—and let it be done just as you've promised.

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.

- David now prays for the future fulfillment of God's promises

— He included humility (v18), gratitude (v19), praise (v22), remembrance (v23-24), and acknowledgment (v25-29) in this prayer

26 so that Your name may be great forever, by saying, 'The LORD of armies *is* God over Israel'; and may the house of Your servant David be established before You.

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

26 May your name be made great forever with the result that it is said that the LORD of the Heavenly Armies is God over Israel, and that the household of your servant David may be established before you.

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.

27 For You, LORD of armies, God of Israel, have given a revelation to Your servant, saying, 'I will build you a house'; therefore Your servant has found courage to pray this prayer to You.

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

27 For you, LORD of the Heavenly Armies, the God of Israel, have revealed this to your servant, telling him, 'I will build a dynasty for you,' so that your servant has found fortitude to pray this prayer to you.

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

28 Now then, Lord GOD, You are God, and Your words are truth; and You have promised this good thing to Your servant.

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

28 "Now therefore, Lord GOD, you are God, and your words are true, and you have spoken to your servant these good things.

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

- Knowing that God keeps His Word gave David courage to pray expectantly

29 And now, may it please You to bless the house of Your servant, so that it may continue forever before You. For You, Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed forever."

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

29 So may it please you to bless the household of your servant, so that it might remain forever in your presence, because you, Lord GOD, have spoken, and from your blessing may the household of your servant be blessed forever."

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.

David's response to this magnificent revelation concerning the nature of his kingship was to acknowledge the Lord's goodness in bestowing it (v18-21) and to extol God's incomparable sovereignty (How great You are...! There is no one like You, v22). This, David said, was seen especially in God's selection of Israel and His redemptive grace on her behalf (v23-24). Finally he prayed that the promise God had made might indeed find fulfillment to the glory of His own holy name—so that His name would be great forever (v25-29). Interestingly David addressed God 8x as O Sovereign LORD [NIV], v18-20,22,28-29), words that translate the Hebrew '*Adonay* (lit., "Lord") *Yehoveh*. David expressed his humility before God by referring to himself as "Your servant" 10x (v19-21,25-29).

Application

(1) David had learned that victory was not to escape pressure, but to stand up under it by faith in the Lord Almighty.

(2) God chooses each person's position of power and authority.

(3) Anger at God's wrath shows we only want part of God—His grace, but not His perfect Law or holy character