

240501-4 2Samuel 7, David Desires to Build a House for God—CThurman

When David became king over all of Israel and after he dispossessed the Jebusites from the city of Jerusalem and moved his throne there, Hiram, king of Tyre, built him a house. (cf. 2Sa.5.11) Then David desired to bring the ark, which had been a long time located at Kirjathjearim, to Jerusalem. The decision to move the ark was said to be *right in the eyes of all the people* (cf. 1Chro.13.4), and it was the right thing to do. But there was a problem with the way that they decided to move the ark.

David chose mighty men, priests of the sons of Aaron and the Levites (of the families of Kohath, Gershon, and Merari) to assist with bringing up the ark of God. They loaded the ark onto a cart and began the eight-mile trek to Jerusalem. The sons of the house of Abinadab (evidently sons of Aaron) were present, Eleazar, Ahio, and Uzzah. Ahio was at the front of the cart and Uzzah, toward the rear. But suddenly the oxen which pulled the cart stumbled. At this Uzzah reached forth his hand and touched the ark, and for this the LORD slew him immediately. No one was to touch the holy things of the Lord. (cf. Nu.4.15)

Being ignorant of the word of God, David and all the people were confused and feared to continue with the ark. So, they brought the ark to the house of Obededom, and here it remained here for three months. And the LORD blessed Obededom and all his household because of the ark. In the meantime, David and perhaps some of the Levites, began to search the Books of Moses and they found out where they had gone wrong. They found that the ark was to be transported upon the shoulders of those of the house of Kohath. So, David points out, particularly to the house of Aaron how they and he had failed to seek the LORD and conduct the ark as they should have, *after the due order*, or as the LORD directed them by His word.

Now knowing the correct way to transport the ark they went back to the house of Obededom brought it into Jerusalem with great rejoicing, and entered it into the new tent that David had prepared for it. Then David returned home to bless his house. But when his wife Michal chided him for uncovering himself as worthless men do he evidently put her away, and she never bore any children.

Reference to David uncovering himself seems to mean that David had liberally, openly, boldly, freely worshipped before all the people, something Michal thought was inappropriate for a king to do. It is to seriously doubted that I this has anything to do with David becoming naked before the people.

At this we took the time to explain 2Sam.21.8, which refers to the *sons of Michal*. And this text tells us that Michal raised up her older sister's (Merab) children for her husband Adriel.

In this chapter the LORD forbids David from building a house for the LORD. There is parallel text to this, and it is found in **1Chronicles chapter 17**.

Chapter 7

יָשַׁב

1 ¶ And it came to pass, when the king sat in his house, and the LORD dwelt, v.2

Just a reminder, LORD is tss. from the Hebrew יְהוָה, Jehovah, meaning the Ever-living One.

had given him rest round about from all his enemies;

had given rest, Hiphil pret. of the verb נָוַן, tss. *to rest, to be in quiet*, etc.

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 (בְּתוֹךְ) curtains.

under, תַּחַת, part. preposition tss. *instead, under, stead, beneath*, 1Chr.17.1

within, בְּתוֹךְ, see תּוֹךְ, a masc. noun tss. *midst, amongst, within*.
curtains, יַרְיָעָה, a fem. noun always tss. with the English *curtain*.

The old tabernacle of Moses was covered by ten curtains made of fine twined, and blue, and purple, and scarlet, having cherubim embroidered throughout. These ten curtains were divided equally and joined together so that there were two large curtains. In the edge of the one were made 50

loops, and on the edge of the other 50 golden taches. This made the first large covering that was laid upon the gold-covered shittim wood framework of the original tabernacle. From the inside of the tabernacle this would be what was viewed when one looked upwardly. It was a heavenly view. And when this covering was laid upon the tabernacle framework correctly the golden-taches fell directly over the spot where the vail was hanged, that divided the sanctuary from the most holy place.

The next covering was made of not ten, but eleven curtains of goats' hair. These curtains were also divided, six and five, and these two parts were joined together, instead of with gold taches, brass taches. The larger part would be to the front of the tabernacle and the extra length was folded back upon itself. When this covering was laid upon the fine-twined linen covering, the brass taches would also fall upon the place where the vail was hanged inside the tabernacle.

The next covering was made of rams' skins dyed red. This was laid upon the covering of goats' hair. The next covering was made of badgers' skins and this was laid upon the covering of rams' skins dyed red. The badgers' skins was the only covering visible from outside the tabernacle.

Moses' tabernacle is presently located in the high place at Gibeon. David tried to go to it once. (cf. 1Chr.21.29) And Solomon did resort to it. (cf. 2Chr.1.3, 6)

But David erected another tent in Jerusalem to put the ark of God in. What materials he constructed it of is not said, but the text does reference plural *curtains*. (cf. 1Chr.15.1) We don't know but perhaps the new tabernacle coverings resembled the Moses' tabernacle.

David being settled in a house thought that the ark of God should also be situated in a house, a permanent dwelling-place. So, he thinks that he should be the man to build such an house for the ark. The idea sounds great and the prophet Nathan immediately agrees. It would have been a good thing to pray about.

How many times have we responded to something that sounds great at first, but after a little more thought we begin to have a change of mind. I suspect, if you're like me, many times.

Qal imper. of יָלַךְ and עָשָׂה

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

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

When the word of the LORD comes the truth concerning the matter is revealed.

saying,

Qal imper. of יָלַךְ Qal pret. of אָמַר ibid.
5 Go and tell my servant David, Thus saith the LORD,
say (to) says

Shalt thou build me an house for me to dwell in?

build, Qal fut. of the verb בָּנָה, tss. *to build, to make, to build up, to repair*; 2Sa.5.9, 11; 7.5, 13, 27; Qal pret.; 7.7, *build ye*; 24.21, Qal infin., *to build*.

for me to dwell in, Qal infin. of the verb יָשַׁב .

1Chr.17.4 *Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:*

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.

Since the time that the original tabernacle was erected (some 536+ yrs. ago [cf. note @ 2Sa.6.17]), which was one year after Israel was delivered from

Egyptian bondage, the LORD has not dwelt in any house. And to this time the LORD continues to inhabit a tent.

Recall that a tabernacle is another word for tent, the Hebrew אֹהֶל. A tent represents the temporal nature of the human body for the children of God.

*2Pe.1.13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance;
14 Knowing that shortly I must put off [this] my tabernacle, even as our Lord Jesus Christ hath shewed me.*

The Lord Jesus' had two bodies, one natural, which was offered up to God as the sufficient sacrifice to God for sins, and the other in which he was raised (the same body), but spiritual or glorified. The last is considered to be an house, or a permanent structure.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

...

10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].

2Co.5.1 ¶ For we know that if our earthly house of [this] tabernacle were dissolved (speaks of temporary nature of this present body), we have a building of God, an house not made with hands, eternal in the heavens. (the permanent nature of the spiritual or glorified body)

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked. (a bare soul)

4 For we that are in [this] tabernacle do groan, being burdened (heavy, pressed, weighted): not for that we would be unclothed (come into a bodiless existence), but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit.

1Co.15.42 So also [is] the resurrection of the dead (referring to the body of the elect). It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made (3s. aor. of γίνομαι, became) a living (acc. sing. fem. part. pres. of ζάω) soul; the last Adam [was made] a quickening (acc. sing. neut. part. pres. of ζωοποιέω, life-producing) spirit.

46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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

to feed, Qal infin. of the verb פָּעַר, tss. to shepherd, to pastor, to entreat, to herd, to be a companion, to keep, to feed (1Chr.17.6, directly below).

Israel, saying, Why build ye not me an house of cedar?

1Ch 17:6 Wheresoever I have walked with all Israel, spake I a word to any of the ***judges** of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

*Qal part. Poel of the verb טַפַּח, tss. *to judge, to execute, to defend, to rule, to deliver, to contend, to plead, etc.*; this refers to the judges, kings, rulers of Israel.

The LORD never spoke a word to any judge, ruler, elder, king, shepherd of Israel to build Him a house to dwell in.

8 Now therefore so shalt thou say unto my servant David, Thus saith the

יְהוָה אֱלֹהֵינוּ, vss. 26, 27

LORD of hosts, ¹I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

sheepcote, נֶחֱלֶה, a masc. noun, tss. habitation, sheepcote, dwelling place, dwelling, fold, stable, pleasant place.

sheep, צֹאן, comm. noun, tss. sheep, flock, cattle, small cattle, lamb.

the LORD of hosts – is the LORD of armies, battle, warfare (אֱלֹהֵינוּ, masc. noun). So, the LORD rules over all, ESPECIALLY, over Israel and from Israel. The LORD has made it so that everything revolves around the nation of Israel, and for His glory.

9 And ²I was with thee whithersoever thou wentest, and have cut off all
have been (see Hebrew at 1Chr.17.8)

thine enemies out of thy sight,
lit. from your face,

and have cut off, Hiphil fut. of the verb כָּרַת, to make, to cut down, to destroy, to make a league, to hew, to cut off, to chew, to free, to fail, etc.

out of thy sight, masc. pl. of the noun, פְּנֵים, with the prefixed preposition, מִן, tss. face, open, before, sight, presence, reason, forepart, front, from.

Saul is gone, the Philistines are dispelled for the time, the Jebusites were run out of Jerusalem. Perhaps at this time, with such victories all of the enemies were fearful to do anything against David.

and have made thee a great name, like unto the name of the great [men] that [are] in the earth.

10 Moreover³ **I will appoint a place for my people Israel, and will plant them,**
ordain (2Chr.17.10), put fasten

moreover I will appoint, Qal pret. of the verb אָשׁוּ, tss. to make, to put, to set, to lay, to order, to bring, to appoint, to work, to ordain, to mark.

and will plant, Qal pret. of the verb נָטַע, tss. to plant, to fasten (Ecc.12.11).

Ec.12.11 The words of the wise [are] as goads, and as nails fastened [by] the masters of assemblies, [which] are given from one shepherd.

that they may dwell in a place of their own, and move no more;
abide, continue, remain disturbed

that they may dwell, Qal pret. of the verb שָׁכַן, to dwell, to abide, to remain, to rest, to continue; synonymous to the Greek verb μένω.

move, Qal fut. of the verb רָגַז, tss. to tremble, to rage, to be disquieted, to quake, to stand in awe, to fall out, to be afraid, to be wroth, to fret, to be in shock, to move.

neither shall the children of wickedness afflict them any more, as beforetime,
add to humble them at the first,
waste, 2Chr.17.9 “ “ beginning

wickedness, עֲוֹנוֹת, a fem. noun tss. wicked, iniquity, unjust, unrighteousness, perverseness.

shall ... any more, Hiphil fut. of the verb הוֹסִיף, tss. to add, again, to put, to bring more, to proceed, any more, henceforth.

afflict, Piel infin. of the verb הָפַח, tss. to be gentle, to afflict, to trouble, to humble, to force, to weaken, to hurt, to ravish.

11 *And as since the time that I commanded judges [to be] over my people Israel, And since the time (1Ch 17:10)*

and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

The LORD's message to David by Nathan was 1. I took you to be rule over my people. 2. I will appoint a place for Israel and plant them there. 3. I will build you (David) a house.

What follows in vss.12-17 is the Davidic Covenant, which involves both Solomon and the Lord Jesus. (cf. 1Chr.17.11-15, of Christ Jesus; 22.7-10)

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.*

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

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:*

The 'if' allows for one that cannot sin, the Lord Jesus Christ. We would not say of our 'if' we sin, or 'if' we die. We would say 'when.'

1Chr.17.13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took [it] from [him] that was before thee ...

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

Mercy here pertains to appoint Saul to be king over Israel. This mercy was removed from him.

1Sa 15:23 For rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from [being] king.

This is not the case with David and his house. This mercy to rule over Israel is established for ever.

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

1Chr.17.14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

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

Rather than David building a house for God to dwell in, God will build David's house. The reason for the LORD choosing another man to build him a house is given in 1Chr.22.7-10; 28.1-7.

David shed much blood in wars. The man that the LORD would have to build Him a house would be a man of peace (Solomon, David's son).

18 ¶ *Then went king David in, and sat before the LORD, and he said,*

Perhaps the picture is that David sat in front of the tent in which the ark of God was placed.

David speaking from v.18-29 (to the end of the chapter).

Who [am] I, O Lord GOD? and what [is] my house, that thou hast brought me hitherto?

This can be a little confusing, but in the remaining verses of this chapter there are two pairs of name for the LORD used: **Lord GOD** (יְהוָה אֱלֹהֵינוּ), six times, and **LORD God** (יְהוָה אֱלֹהִים), twice. The name Jehovah is tss. into English LORD (all caps) except when combined with the Hebrew Adonai. Then it is tss. into English GOD (all caps).

LORD, יְהוָה, is found twice (vss. 19, 24)

God, אֱלֹהִים, is found three times (vss. 22, 23, 28)

LORD of Hosts, God over or of Israel, יְהוָה צְבָאוֹת אֱלֹהֵים עַל-יִשְׂרָאֵל, or יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל is twice (vss. 26, 27, respectively)

R-L אֱלֹהֵינוּ יְהוָה

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken
Adonai Jehovah

also of thy servant's house for a great while to come.
concerning from afar off (the future)

for a great while to come, לְמִרְחוֹק, preff. לְ & מִ, to the adj. רְחוֹק, tss. afar off, far off, a great while to come, long ago, far abroad.

תּוֹרָה, Torah

R-L אֱלֹהֵינוּ יְהוָה

And [is] this the manner of man, O Lord GOD?

law

Adonai Jehovah

1Ch 17:17 And [yet] this was a small thing in thine eyes, O God; for thou hast [also] spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

Men are accustomed to treating men with bias. They treat well those of high degree, of unusual character, power and highness. This is not you, O LORD GOD. You treat me, a *nobody* as if I am a *somebody*.

The LORD is not taken by surprise at who we are. He knew David, and he knows us, and yet he still loves us, and still appoints us our service. He knows our very thoughts which to us are yet future.

Ps 139:2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

He knows these things of us and still we are not consumed and still he would use us in the service of His only Son.

La 3:22 [It is of] the LORD'S mercies that we are not consumed, because his compassions fail not.

Ge 32:10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ...

20 And what can David say more unto thee? for thou, Lord GOD,
add yet to say R-L אֱלֹהֵי יְהוָה Adonai Elohim

יָדָע
knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all
Because of your word, after, as

these great things, to make thy servant know [them].
this greatness – Hiphil infin. of יָדָע – (to)
cause your

22 Wherefore thou art great, O LORD God: for [there is] none like thee,
Jehovah Elohim, v.25

אֱלֹהִים
neither [is there any] God beside thee, according to all that we have heard with
Elohim
our ears.

23 And what one nation in the earth [is] like thy people, [even] like Israel,

(God's)

אֱלֹהִים

whom God went to redeem for a people to himself, and to make him a name,
Elohim

Hebrew pl. pronoun

and to do for you great things and terrible, for thy land, before
(a people, Israel) (God's)

thy people, which thou redeemedst to thee from Egypt, [from] the nations
(God's) (God)

וְאֱלֹהֵי

and their gods?

(gods – may refer to idols or to the judges, princes and rulers of those nations.

אֱלֹהִים, Elohim, many times refers to princes or rulers of the people. (cf. Ex.12.12; 21.6, *judges*; 22.8, 9, *judges*; Deu.10.17; Jos.22.22; 1Sa.2.25, *judge*; 6.5; 28.13; 2Chr.2.5; Ps.82.1, 6; 95.3; 97.9; 135.5; 136.2) See 1Sa.26.20, men were moving David to go serve another king rather than Saul.

24 For thou hast confirmed to thyself thy people Israel [to be] a people
established

thou hast confirmed, Polel fut. of the verb כָּוַן, tss. *to establish, to fashion, to be stable, to fit, to meet, to ready, to stand, to right, to set in order.*

יְהוָה

אֱלֹהִים

unto thee for ever: and thou, LORD, art become their God.

Jehovah

Elohim

Due.26.16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 *Thou hast avouched the LORD this day to be thy God,
caused to say
so, to affirm, declare*

*thou hast avouched, Hiphil (causative act.) pret. of the verb
אָמַר, tss. to say, to speak, to tell, to command, to call, to
avouch.*

*and to walk in his ways, and to keep his statutes, and his
commandments, and his judgments, and to hearken unto his voice:
18 And the LORD hath avouched thee this day to be his
affirmed, declared*

*peculiar people, as he hath promised thee, and that [thou]
special, own proper*

*peculiar, סִגְלָה, s'-oo-lah, a fem. noun tss. special, peculiar,
peculiar treasure, mine own proper good, my jewels; Ex.19.5;
Deu.7.6; 14.2; 1Chr.29.3; Ps.135.4; Ecc.2.8; Mal.3.17.*

*shouldest keep all his commandments;
19 And to make thee high above all nations which he hath made, in
praise, and in name, and in honour; and that thou mayest be an holy
people unto the LORD thy God, as he hath spoken.*

יְהוָה אֱלֹהִים

**25 And now, O LORD God, the word that thou hast spoken concerning thy
Jehovah Elohim**

**servant, and concerning his house, establish [it] for ever,
(David) uphold, perform**

*establish, Hiphil imper. of the verb קָוָה, tss. to enjoin, to confirm, to
perform, to stir up, to uphold, to continue, to establish, to stand.*

and do as thou hast said.

26 And let thy name be magnified for ever, saying, The great

יְהוָה צְבָאוֹת אֱלֹהִים עַל־יִשְׂרָאֵל

LORD of hosts [is] the God over Israel: and let the house of thy servant
Jehovah Sabbaoth is Elohim over Israel (vss. 8, 27)

David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed אֶת־אָזְנוֹ
Jehovah Sabbaoth, Elohim discovered, (the ear)
uncovered

hast revealed, Qal pret. of the verb הִגִּיל, tss. to be led away captive, to be open, to publish, to uncover (2Sa.6.20, Niphal pret.; 6.20, Niphal infin.), to discover (2Sa.22.16, Niphal fut.), to exile (2Sa.15.19, Qal part. Poel); to reveal (2Sa.7.27, Qal pret.).

to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

cf. 1Co.2.9-16. No man can know the mind of God except that He first reveal it to him. David could never have imagined that God had determined to do any of these things had God not first revealed them to him.

28 And now, O Lord GOD, thou [art] that God, and thy words be true, אֱדֹנָי יְהוָה אֱלֹהִים
Adonai Jehovah Elohim are truth

Tit 1:2 ... God ... cannot lie ...

Nu 23:19 God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good?

2Co 1:20 For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that (purpose)

אֲדַבְּרֵי יְהוָה

it may continue for ever before thee: for thou, O Lord GOD, hast spoken [it]: and
always

for ever, עוֹלָם, a masc. noun tss. *always, perpetual, for ever, everlasting, etc.*

with thy blessing let the house of thy servant be blessed for ever.

As long as the blessed Lord God of Israel exists is as long as Israel shall exist and be blessed.