

2 Samuel 7:1-11, 16ⁱⁱ

Now when the king was settled in his house, and the LORD had given him rest from all his enemies around him, the king said to the prophet Nathan, "See now, I am living in a house of cedar, but the ark of God stays in a tent." Nathan said to the king, "Go, do all that you have in mind; for the LORD is with you." But that same night the word of the LORD came to Nathan: Go and tell my servant David: Thus says the LORD: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" 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 prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the LORD declares to you that the LORD will make you a house. Your house and your kingdom shall be made sure forever before me; your throne shall be established forever.

ⁱⁱ **About 2 Samuel 7:1-11, 16**

The books of 1 and 2 Samuel tell of David's reign. They are court histories probably written during Solomon's reign. Chapter 7 explains why David, whose reign was considered the high point of Jewish history, did not build the temple, although he desired to do so. The chapter is divided into Nathan's prophecy (vv. 1-17) and David's prayer (vv. 18-29).

The Hebrew word sometimes translated "house" is alternately played on in several ways in the passage. It means "palace" (v. 1), "temple" (v. 5), "dynasty" (v. 11) and "family status" (v. 18). This chapter became the basis for the establishment of the Davidic covenant, in which God swore that David's line on the throne would never cease.

After the fall of Jerusalem and the overthrow of the monarchy (587 B.C.), the Davidic covenant came to be understood as God's assurance of a future ideal king from David's line, and this hope became an essential part of the Jewish expectation of the Messiah.