

Dr. Robert Chisholm, 1 & 2 Samuel, Session 19, 2 Samuel 7

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This is Dr. Bob Chisholm in his teaching on 1 and 2 Samuel. This is session 19, 2 Samuel 7, Davidic Covenant. The Lord Decides to Build David a House.

In our next lesson, we're going to be looking at 2nd Samuel chapter 7, which I've entitled, The Lord Decides to Build David a House. David comes before the Lord with the intention of building the Lord a house, a temple. But instead, the Lord said, no, you don't get to do that.

Your son will do that. But I'll tell you what, I'm going to build you a house. I'm going to build you a dynasty.

This is a very important chapter in biblical theology because the Lord initiates, and inaugurates with David in this chapter, what we call the Davidic Covenant. It's not actually called the covenant in this chapter, but later references to it in the Psalms and 2 Samuel 23 do refer to it as a covenant that the Lord makes with David in which the Lord promises David certain things. And so, we'll be looking at this chapter carefully and then talking about the Davidic Covenant as we see it elsewhere in the Old Testament.

The main idea of this chapter could be summarized as follows, the Lord's irrevocable promise to David is reliable and guarantees the realization of his purposes for his covenant community Israel. So, the Lord decides to build David a house, 2 Samuel 7. We read after the king was settled in his palace, this is David, remember he had built a palace with materials and workers that Hiram the king of Tyre had provided, and the Lord had given him rest from all his enemies around him. He said to Nathan the prophet, here I am living in a house of cedar while the ark of God remains in a tent.

So, David sees a problem here. I've got this beautiful palace and the Lord is living, he's identifying the Lord with the ark, of course, the ark is in a tent. That doesn't seem appropriate.

It's interesting that verse 1 talks about the Lord giving David rest from all his enemies. We're not really sure when this would have been because, in a passage in Kings, it seems to indicate that David was always at war. But I think we have to assume that there was an interlude here, somewhere between the battles that we read about in chapter 5 against the Philistines and the Jebusites, somewhere between that period and what we're going to read about in chapters 8 and 10 where David is going to be fighting people east, west, north, and south and defeating them.

There was an interlude. The Lord had given David rest from all of his enemies for at least a brief period of time and so the Lord is going to come to him during this period and make this covenant with him. As we read through the Lord's words in chapter 7, it's a little confusing because the Lord promises David that he's going to give him rest from all his enemies as if that hasn't happened yet.

But yet the text tells us here in verse 1 that the Lord had given David rest. So, I think the best way to resolve this is, this is this period in between these battles where David is experiencing some rest from his enemies where he's not having to fight as much, but then again, the Lord realizes this is temporary and so he's promising David and his dynasty a time when he will indeed give them a more permanent rest, period of rest, from their enemies. At least that's the way I try to harmonize these statements.

So, David is concerned that the ark doesn't have an appropriate house and so he's thinking, temple. Nathan replied to the king, whatever you have in mind go ahead and do it for the Lord is with you. The Lord has been blessing David.

He has won victories. He has been able to, after a false misstep, he's been able to get the ark to Jerusalem and make Jerusalem the religious center of the nation as well. And it's apparent that the Lord is with David.

And so, Nathan picks up on what David is suggesting, and I think this is just advice on Nathan's part. Nathan is a prophet, but I don't understand this as a prophetic word per se. He's going to receive that right after this.

There's going to be clarification, but I think Nathan is just responding to David and saying, I think you need to pursue your desires and your intentions. The Lord is with you at the present moment and so move ahead. But that night, in verse 4, the word of the Lord came to Nathan saying, go and tell my servant David.

So, this is good. The Lord is referring to David as his servant. And in the Old Testament, to be the Lord's servant is an exalted position.

Moses is the servant of the Lord. Many, many times he's called that. And so, this is positive.

The Lord views David as his servant, but he wants Nathan to say to David, this is what the Lord says. And then there's kind of a rhetorical question. Are you the one to build me a house to dwell in? And my understanding of this is that the implication here is David's not going to get to build this house.

And the Lord, I think, wants to make it clear that yes, he has decided to reside among his people, but he doesn't need a temple. Maybe like the typical ancient Near

Eastern deity would. He says I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day.

I have been moving from place to place with a tent as my dwelling. Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, why have you not built me a house of cedar? So, David's intentions are good. He wants to build the Lord a temple that would honor him.

But the Lord is reminding David, I don't need a house. I dwell among my people. I've never expected anyone, to ask anyone to build me a house of cedar.

I'm content to live in a tent. Because really the Lord, his heavenly throne is where he dwells. He's content to live among his people.

He doesn't need some kind of permanent temple made out of cedar. Verse eight, now then tell my servant, David, this is what the Lord almighty says. And he reminds David of his past.

I took you from the pasture from tending the flock and appointed you ruler over my people Israel. I have been with you wherever you have gone. And I have cut off all your enemies from before you.

Now I will make your name great, like the names of the greatest men on earth. And so, the Lord is reminding David, I chose you to be the ruler over Israel. And I have blessed you.

And I've been with you wherever you have gone. And I'm going to make you famous. I'm going to do even more.

Verse 10, and it's not just because the Lord wants to honor David or glorify David. It's all for the good of Israel. And we see this in verse 10.

And I will provide a place for my people Israel and will plant them so they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore as they did at the beginning and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies.

Well, that's that passage that's a little troubling because earlier we were told that he, the Lord had already done this and now he's promising it. But I explained how to harmonize those texts earlier. Verse 10 is a little puzzling in some ways because the Lord had brought Israel into the land long ago under Joshua and he had as it were planted them there.

But I think the Lord is talking about a situation where they are more secure. Even though Israel has been in the land, we have that whole period of the judges where usually because of Israel's sin, they have faced oppression. They have been defeated by surrounding peoples.

And the Lord is talking here about a period of time when there's going to be true security and prosperity and peace where wicked people like the enemies we read about in the book of Judges will not oppress them anymore. And so the Lord is anticipating that for his people Israel. So, the Lord wants to bless David and he wants to bless Israel.

And the Lord declares to you that the Lord himself will establish a house for you. David was thinking about building a house for the Lord, a literal house, a temple. And now the Lord is saying, I'll tell you what, I'm going to establish a house for you.

And he's using the word house, not in the sense of a building. David already has a palace, but a dynasty. And so sometimes the word house can refer to a family and the extension of that family.

And so, in this case, a royal dynasty. When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. Now it becomes apparent in the verses that follow that Solomon is specifically in view here.

He's going to be the next king after David, but there will be a dynasty that continues after this. But the Lord has Solomon in mind here. He is the one who will build a house in my name.

See, we know that Solomon is in view because it was Solomon who actually got to build the temple. And I will establish the throne of his kingdom forever or maybe permanently would be the idea. And then the Lord speaks in terms of father and son.

He's going to establish a special relationship with David and also through David's offspring with the dynasty. And I will be his father and he will be my son. So, the Lord wants to establish a relationship in this case with Solomon that is akin to a father-son relationship.

When he does wrong, there seems to be an assumption that he will. We're all sinful and Solomon will be no different. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands.

So, I may need to punish him severely. But my love, and in Hebrew this is the word *hesed*, it's really a word that refers to loyalty, loyal love. It's not just love in some

emotional sense, but my loyal love will never be taken away from him as I took it away from Saul, whom I removed from before you.

Your house and your kingdom will endure forever before me. Your throne will be established forever. The language that's used in verse 14 is interesting because the Lord has said, I'm going to establish a father-son relationship with your son, with Solomon as the one who will eventually be David's successor.

And the language that's used here when he says, I have to punish him with the rod, you know in Proverbs 3.12 it says that the Lord disciplines and it's this verb that's used there, those he loves as a father, the son he delights in. So, this father-son relationship is going to look a lot like a real-life father-son relationship. When a son disobeys, sometimes he needs to be disciplined and punished, and the Lord says, I will do that as a good father.

I will discipline and punish, and I'll do it with a rod wielded by men, or the rod of men. And Proverbs will often mention this word that's translated as rod, shave it, as an implement used by a father to discipline a son. There are several passages in Proverbs that refer to this form of discipline, and in fact, such discipline is motivated, according to Proverbs 13.24, it's motivated by parental love.

A father who loves his son will implement discipline with the rod. And so, the Lord is really using that metaphor, a father-son, to develop what he's going to do here. And when he talks about the son doing wrong, that's a pretty strong word in Hebrew.

It refers to a serious violation. But it's quite clear here that the Lord is establishing a relationship with David and David's line, and his immediate successor Solomon, that is going to be different than the relationship he had with Saul. Remember he told Saul, you could have had a permanent dynasty, but you forfeited that.

And the Lord is here saying, I am not going to cast you off as I cast Saul off because of his disobedience. Yeah, if your son disobeys, I have to deal with that. I will have to punish him and discipline him.

But as a son, your house and your kingdom are going to endure before me. And so the promise appears to be irrevocable. The Lord is not going to revoke this promise that he is making to David and David's dynasty.

So, Nathan is now going to report all of this to David, and we read in verse 17, that Nathan reported to David all the words of this entire revelation. And then King David went in and sat before the Lord. And here is David's response.

You can imagine he was probably overwhelmed by this promise. And this relationship that the Lord wants to have with him. And so, he asks, who am I,

sovereign Lord? And what is my family that you have brought me this far? David is kind of overwhelmed by all of this.

And he uses a word, he's going to use it several times, seven times in this prayer, Adonai, which refers to the Lord as the master, the sovereign one. And the NIV has translated it, I think appropriately, sovereign Lord. And what is my family that you brought me this far? And as if this were not enough in your sight, sovereign Lord, you also have spoken about the future of the house of your servant.

And this decree, sovereign Lord, is for a mere human. What more can David say to you? For you know your servant, sovereign Lord. And I don't think David is simply saying here, you know your servant, you're familiar with me, you're aware of me, you have knowledge of me.

I think he's using the word know here in a more specialized sense that we see elsewhere in the Bible and in the ancient Near East. It's used in a covenantal sense. And it means to recognize someone in a special way, give special recognition to them.

It's almost equivalent to choosing. You have chosen me as your servant. We see it used this way among other texts in Amos 3, 2, where the Lord says to Israel, only you have I known among all of the nations.

Well, the Lord knows nations. He recognizes them and is aware of them. But he knew Israel.

He gave recognition to Israel in a special way. He chose them to be his covenant people. So, I think when David says, you know your servant here, sovereign Lord, he's talking about this more specialized covenantal sense of the word for know.

He says, for the sake of your word and according to your will, you have done this great thing and made it known to your servant. David continues in his grateful praise of the Lord. How great you are, sovereign Lord.

There is no one like you. And there is no God but you, as we have heard with our own ears. And so, David affirms here what we call the incomparability of the Lord.

Theologians will talk about divine attributes and omniscience, omnipresence, and all of these things, but we rarely hear incomparability used. But it's a very common concept in the Old Testament. Entire monographs have been written about this particular theme and what the Old Testament will do.

The Old Testament will often acknowledge that there's a sense in which the pagan gods exist. They have worshippers, but they're not really deities in comparison to the Lord. The Lord's incomparable.

He's the one and only. He's unique. And so, David is affirming the Lord's incomparability here.

There is no one like you. There are lots of gods out there, according to their worshippers, but no one can compare to you. You're in a different category.

There is no God but you, really. And so, he affirms the Lord's incomparability, and he says, who is like your people? Israel. You are unique, and you have worked in the life and experience of the nation of Israel in a special way that's unique.

The one nation on earth that God went out to redeem as a people for himself and to make a name for himself and to perform great and awesome wonders by driving out nations and their gods from before your people whom you redeemed from Egypt. And so, David is remembering Israel's history and what the Lord has done. The Lord is incomparable, and he has shown Israel his favor.

He delivered them from Egypt and brought them into the land, and you have established your people Israel as your very own forever. And you, Lord, have become their God. See, David understands that any promise the Lord is making to him as the chosen king has implications for Israel.

And it's really Israel that is the Lord's focus. Anything that the Lord is doing for and through David is for, ultimately, the good of Israel. And so, David's destiny is linked with that of the nation.

David understands this, and the Lord's words indicate it as well. Verse 25, And now, Lord God, keep forever the promise you have made concerning your servant and his house. Do as you promised, so that your name will be great forever.

Then people will say, The Lord Almighty is God over Israel. See, once again, he sees any favor that's shown him as having implications for Israel. If you do this for me, Israel will benefit.

And the house of your servant David will be established in your sight. Lord Almighty God of Israel, you have revealed this to your servant, saying, I will build a house for you. So, your servant has found the courage to pray this prayer to you.

Sovereign Lord, you are God. Your covenant is trustworthy. And actually, that's not the an assumption there.

It's your words that are trustworthy. I said before, that covenant's not used here, but the translators have decided to interpret it that way. That's correct, but it's not the actual word bereaved for covenant.

And you have promised these good things to your servant. Now be pleased to bless the house of your servant, that it may continue forever in your sight. For you, Sovereign Lord, have spoken.

And with your blessing, the house of your servant will be blessed forever. So David is overwhelmed by all of this and very grateful. And he understands that the Lord is blessing him.

And in doing so, will bring blessing to Israel. But isn't it interesting that in these final verses, David essentially says, yes, fulfill your promise. You might think that he wouldn't pray that the promise would be fulfilled, that he would say, the Lord promised it, it's going to be fulfilled.

You wouldn't think you would have to ask God to fulfill it. But I don't see this in a negative light, as if there's some doubt on David's part. And he may actually understand that there is an element of conditionality in this, which we'll talk about in a minute.

It may be a way of saying, make us faithful so that the promise is realized. Because the only way it won't be is if we don't live up to our part of the bargain. Another thing that's going on here, however, is I think this is David's way of embracing the promise.

He is saying, yes, I want to be your instrument, whereby you bring blessing to Israel. And you may think, who wouldn't want to be? I'll tell you who, Jacob. If you go back to Genesis chapter 28 when Jacob is running away because his brother Esau wants to kill him because of what he's done, the truth.

He's used to steal things from Esau. The Lord comes to Jacob and says, I want you to be the instrument of my blessing to your family and the nation that's going to come from you. I want you to be the one.

And here's what I want to do for you. I want to bless you. And he basically repeats the Abrahamic promise, which has been extended to Isaac.

And Isaac had prayed as Jacob was leaving, may the Lord extend his promise to you. That's not a done deal yet. And the Lord comes to Jacob and says, I want you to be the instrument of my promise.

And what does Jacob do? He's so selfish and short-sighted that he, and I'm paraphrasing now, pretty much says, slow down there, God. I'll tell you what. If you take care of me on this trip that I'm going to take, and I come back safely, and you bring me back safely, he's bargaining with God, then you'll be my God and we can talk about this bigger whatever that you're proposing here.

But right now, I just want you to take care of me. It's almost as if he's putting God to the test. He does not embrace the promise.

As the story unfolds, God brings him to the point where finally he does embrace the promise, but he doesn't embrace it right away. But in contrast to him, look at David. When David hears this promise from the Lord, he says, yes, Lord, fulfill your promise through your servant.

He embraces the idea of being God's instrument. And that's a big job. There's responsibility on his part, and he's willing to take that, in contrast to Jacob, who just wasn't ready to be the instrument whereby God brings blessing to others.

So that's the passage that we call the key foundational Davidic covenant passage here, 2 Samuel chapter 7. But we need to talk a little bit more about this passage as we see it elsewhere in the Old Testament. This is a foundational text. As we said, oddly enough, the word *berit*, covenant, doesn't actually occur in this passage.

But there are other texts that refer to this promise as being covenantal in nature. In other words, God is binding himself to David and making a promise to him. That's irrevocable.

For example, in 2 Samuel 23.5, David, in his final words, which are called his final words, talks about a perpetual covenant, a *berit olam*, an eternal or perpetual covenant that the God of Jacob has made with him. He's referring to this particular event. We go over to Psalm 89, and the psalmist is praising the Lord's loyal love, and he quotes the Lord as saying, I have made a covenant, *berit*, with my chosen one.

I have sworn to David, my servant. And it would appear that Psalm 89 is also referring back to this event that we read about in 2 Samuel 7. And the Lord talks about there, I will establish your line forever and make your throne firm. That's not an exact quote from 2 Samuel 7, but it is certainly similar.

From what we read in 2 Samuel 7 verses 12 and 13. Later in Psalm 89, the Lord promises David his unending loyalty, his *hesed*, and he asserts that his covenant will not fail. And the Lord also talks about covenant and oath there.

And there are other passages like Psalm 132:11 and Jeremiah 33:21 that talk about the Lord keeping his covenant with David. So even though that terminology is not,

that precise terminology is not used in 2 Samuel 7, they certainly view this as a covenant that the Lord made with David later. Also, this idea of the Lord as the father and David as the son shows up elsewhere.

Psalm 2, where the Davidic king is reciting the Lord's decree, and he said, the Lord said to me, you are my son. Today I have become your father. It's not a literal father-son, the Lord doesn't give birth to children in the literal sense, but it's that same metaphor of father-son that the Davidic king is talking about here, and I think he's referring back to the event in 2 Samuel 7. And in Psalm 89 verses 26 and 27, David calls Yahweh my father, and Yahweh designates David his firstborn.

This is interesting because in 2 Samuel 7, the focus is more on David's offspring, who will be Solomon, and he's going to be the son, the Lord will be the father. But Psalm 89 sees that father-son relationship as applying to David himself, not just his offspring. We also have a passage in Jeremiah 33.

It is clear that the Lord's promise to David is going to be irrevocable. It's going to be a promise that will be fulfilled. And in Jeremiah 33:17, the Lord says, David will never fail to have a man sit on the throne of Israel.

In verses 20 and 21, he says, if you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, then my covenant with David, my servant, can be broken, and David will no longer have a descendant to reign on his throne. It's obvious that's not going to happen in the natural realm. There will be day and night, at least for a long, long time, and you're not going to be able to change that natural cycle that God has established.

And in the same way, this decree that David is going to have a descendant to reign on his throne will be fulfilled. However, that doesn't mean that the Lord was promising an unbroken succession of Davidic rulers, because just prior to this, in Jeremiah 33, the Lord promises to restore his people from exile and repopulate Jerusalem. Well, once the people went into exile to Babylon, the Davidic king was taken off as a prisoner.

There was no functioning Davidic king for a long, long time. And so, it doesn't mean that there would be an unbroken succession. In fact, when Israel went into exile and the Davidic king dynasty was seemingly ended, it looked like the promise had failed.

But then the Lord says in Jeremiah 33:15, in those days and at that time, after he brings them back, I will make a righteous branch sprout from David's line. So that promise in Jeremiah is talking about an unbroken period of rule after the people are restored to their land. And if you're thinking, well, I think that was Jesus, right? Jesus presented himself as the king, as the Messiah.

Yeah, you'd be correct. But of course, he was rejected the first time he came. But eventually, he will establish his rule and the passage in Jeremiah 33 will be fulfilled.

But I think it's important to see that that promise in Jeremiah 33 about never failing to have a man sit on the throne, is set in a time period after the people have come back. From exile. So, we've got plenty of passages that talk about God's covenant with David as seemingly unconditional, as certainly irrevocable, as a promise that will be fulfilled because of who God is.

But there are other texts that are a little tricky. First Chronicles 28:7 through 9, and I'm sorry we don't have time to look all these up and read them in detail. It views the promise as conditional.

In verse 7, as David reflects on the promise, he recalls that Yahweh or the Lord will establish his son Solomon's kingdom if, and that word is used, Solomon faithfully keeps the Lord's commands and judgments. And in verse 9, David actually warns Solomon that he must serve the Lord and seek him. If he abandons the Lord, the Lord will reject him permanently.

And so, it sounds as if there is a condition attached to the promise that we really didn't see in 2 Samuel 7. 2 Samuel 7 anticipated disobedience, but there would be, the promise would be intact. Psalm 132, verses 11 and 12, from the offspring of your body, I will place one upon your throne, the Lord says to David. If your descendants keep my covenant and my stipulation that I will teach them, also their descendants will sit on your throne.

And then many, many passages in the book of 1 Kings seem to indicate that the Lord's promise will be realized through David's descendants, but if those descendants are faithful. So hopefully you can see the tension that we have here. There are some passages where the promise seems to be unconditional.

The Lord is just going to do it. It seems to be completely unilateral, and one-sided. But then there are other texts, especially in Kings, where it seems as if there is some contingency.

There is a condition. David's descendants have to be faithful. The Lord is not going to reward unfaithful rebels.

They have to be faithful for that promise to be realized. And Psalm 89, which we looked at earlier, has a number of verses that talk about the promise as if it were unconditional, it kind of holds these truths in tension. Because there are all these wonderful statements about the promise that God has made to David in the first part of the psalm.

But then what people sometimes fail to realize is that the psalmist shifts his perspective and he begins to lament that the Lord, in spite of his promise, has spurned, and that's a strong word, and rejected, that's a strong word, his anointed one. And he says he's repudiated his covenant with his servant and thrown his crown to the ground. And he asks, what has become of the promise that the Lord made to David? So, the author of Psalm 89 is feeling this tension.

The Lord made this promise to David, seemingly unconditional, irrevocable, but yet in our experience we see the Davidic king humiliated, so where does this leave us? He's confused. Where does this leave us? It appears that the Lord has abandoned the Davidic dynasty and has not kept his covenant. And so, scholars wrestle with this, interpreters wrestle with this.

How are we going to resolve this tension that we see? Well, on the one hand, it's apparent that the Lord has made an irrevocable, and I like that word better than unconditional, because you can see in kings, if is used, and there are conditions of some kind attached to this promise. But it's irrevocable. The Lord is never going to revoke it and take it away like he did with Saul.

The Lord made this irrevocable promise to David to establish his throne, and this is why the Lord can speak of a time beyond the exile when he will make the Davidic dynasty secure and fulfill his promises to David. If you're thinking that when the Davidic king was defeated, Israel was no longer a nation and they were taken off into exile, that ended everything, including the Davidic promise, and that's not true. Jeremiah makes it clear that's not true.

The Lord still is going to fulfill his promises to David. On the other hand, the Lord made it clear to David that the promise did not guarantee the continuing reign of David's descendants if they were disobedient. They could and were cut off from the throne, as Psalm 89 indicates.

The promise remains secure because it's grounded in the Lord's sovereign choice of David prior to his becoming king, 2 Samuel 7, 8, where the Lord goes back and says, I chose you. Back before you were ever a king, I chose you when you were a shepherd. And he establishes a father-son relationship.

He's not going to disown his son. He's going to have to discipline him, but he's not going to disown him. So consequently, divine faithfulness, not the performance of David's descendants, guarantees the eventual fulfillment realization of the covenant.

But obedience by David's descendants was essential if they were going to experience the reality, the practical reality of the covenant and the promise at any given point in time. Failure would bring discipline so severe that it might appear that the promise

was null and void. So, you've got to try to balance these two, the irrevocable side, the conditional side.

You find the same tension with the Abrahamic covenant. If you look at that, the Lord makes promises to Abraham through his descendants. But yet in Genesis 18, the Lord says, I'm going to reveal all of this to Abraham so that he can teach his children.

And these promises will be realized when they serve me as he does. And so, this is one of the great tensions in the Old Testament. The Lord has made these promises, but the people to whom he has made them fail.

And yet they've got to be like Abraham for those promises to be realized. When and how is that going to happen? And of course, the key is Jesus. All roads point to Jesus.

All roads coming out of the Old Testament point to Jesus. And what Jesus does, he comes, he is sinless, he's the ideal Israel. He is the one who does obey the Lord, according to the Abrahamic model.

And he is the ultimate David. He is the Messiah, the anointed one, capital M, capital M. The Messiah, the anointed one. And it's through Jesus that God's promises will be realized, because Jesus will prove worthy.

The promise is irrevocable, and Jesus as the new Israel and the ideal David will be the one through whom God fulfills those promises and that prophecy in Jeremiah. So that's how I try to harmonize these. There's a tension there.

Even in passages that talk about the promises being irrevocable, there are implied conditions. Some of those conditions are actually stated in Kings. But it's not a matter of human beings that can cause the promise to fail.

No. God's promise will be realized, but at the same time, human beings are responsible. And so, we've got to try to explain it in a way that accounts for both of those factors.

And praise God for the Lord Jesus Christ, because it is through him that this problem is going to be solved and God's promise will indeed be realized. In our next lesson, we will be looking at 2 Samuel 8, 9, and 10. And we'll see that David in the aftermath of receiving this promise does well.

He does well. We're going to see him acting in a way that is faithful to what the Old Testament law says about the way a king should operate. And we're also going to see him proving to be faithful to promises that he made to Saul and Jonathan in particular.

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