

Promised

2 Samuel 7:27-29

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A. Claim It (vs. 27):

1. For you O Lord of host – In his prayer, David recognizes the authority and power of the Lord and knows that, from his own experiences, the Lord will be a mighty Warrior for His people with His host of angels ready to battle for His people.
 - a) 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 (vv. 25–29). Interestingly David addressed God 7 times as O Sovereign LORD (vv. 18–20, 22, 28–29), words that translate the Hebrew *’ādōnāy* (lit., “Lord”) *Yahweh*. David expressed his humility before God by referring to himself as Your servant 10 times (vv. 19–21, 25–29).^[1]
2. For you, O Lord of host – Because He is the Lord of Host, no one or anything can stand against us “if God is for us who can stand against us.” (Romans 8:31).
3. God of Israel – Not only is He the Lord of Host, but He is sovereign, supreme over all things, and reigns over all as the Creator.
4. The God of Israel – The Lord’s faithfulness in the past should give us confidence as we engage in the future He promises.

5. Have made a revelation to Your servant – The One who has all authority, the mighty Warrior who sovereignly reigns, has clearly exposed His Word to David. The Lord does the same for us by illuminating His Word to help us understand (1 Corinthians 2:10-15). He has provided us with a full revelation (2 Peter 1:3-4).

a) David's humility is remarkable before God. He constantly calls himself a servant not worthy before God (vs. 18-20).

6. Have made a revelation to Your servant – Because the Lord is the powerful, mighty Warrior who is sovereign and has all authority, and David, reflecting on who God is, calls himself a humble servant totally committed and surrendered to His will.

7. He made a revelation to Your servant – When we submit our will to the Lord and humbly serve, the Lord builds the house, and when we serve our families, it will not be in vain (Psalm 127:1-2).

8. I will build you a house – David will endlessly invest his time, and every means possible to establish for the Lord His dwelling place. This ensures a lasting legacy (Psalm 128).

9. Your servant has found courage – Because David fully surrenders to the Lord's will and knows that His all-powerful, mighty Warrior is committed to fighting for His people, there is no longer any need to fear. David is, therefore, now prepared to take any challenges the Lord may place before Him.

a) The word "heart" has a wide meaning in Hebrew, embracing both our intellectual and our moral powers. Here it simply means "courage," as in 1 Sam. 17:32. The Revised Version puts this in the margin: "Therefore hath thy servant been bold to pray this prayer."^[2]

b) It is when we abide in Him He loves on us (John 15:7-10), and we become conquerors (Romans 8:37-39).

10. To pray this prayer to You – David can now mediate before the Lord and have an intercessory prayer life, which becomes a sincere worship before God because his deepest feelings are no longer controlled by fear.

a) Like Daniel (Dn 9:2–5), David did not presume on God’s promises but prayed for God to graciously fulfill them despite the unworthiness of humanity.^[3]

b) This grateful prayer was offered in the tent-shrine David had just erected (18), and nothing more is said here about the proposed temple. The only *house* David mentioned was his own future dynasty (19, 25). He was grateful both for the content of God’s promises and for the fact that they had been made known to him. As he said, it is given to very few individuals to be told the future of their family (19).^[4]

c) It is in the light of this divine promise that David uttered his prayer to Yahweh, which otherwise might have appeared rather presumptuous (see Kirkpatrick, 104).^[5]

B. Trust Him (vs. 28):

1. Now – David heightens his desire to intensely and urgently plead his concerns before God; worship can genuinely begin.

2. O Lord God – David's esteem of God is One who has all authority, maintains His promises and His covenants, endures all things with His mighty strength, and prospers; therefore, what God establishes, nothing can move it.

3. Your words are truth – All of the Lord’s recorded prophetic revelation is unshakable and faithful, and absolutely has no falsehood (Hebrews 6:18).

4. You have promised – The Lord God is repeatedly committed to His covenant for His people and never intends to stop verbally and dynamically communicating what He plans to accomplish (Hebrews 12:4; 1 Peter 1:22-25).
 - a) The promise God made to David, known as the Davidic covenant (Ps. 89:20–37), was built upon the promise God made to Abraham regarding a future nation (Gen. 12:2).^[6]

5. Good thing – What the Lord God has covenanted with His people produces excellent life experiences and practically benefits David, who is His willing and surrendered slave (Micah 6:8).

C. Forever (vs. 29; Proverbs 3:1-3; 19:14; 24:3-4):

1. Now therefore – Because the Lord is faithful to fulfill what He has covenanted to do, David intensely, urgently carves His attention.

2. May it please You – David now confidently asks God to decisively act favorably towards him.
 - a) He truly was a man loyal to God (1 Samuel 13:14).^[7]

 - b) Literally, the verb signifies to make up the mind and set about the doing of the thing proposed. Thus David prays that the blessing may now at once begin to take effect. It is often rendered “please” in our version, because the verb is one used only of a determination resolved upon of the free-will of the purposer.^[8]

3. To bless the house of your servant – David humbly commands God to execute His divine favor to all associated with his house so that he prospers and can experience happiness.

4. May continue forever before you – David desires that God’s favor and goodwill continue forever. He desires that it is always what He is consciously doing because David's blessings always have his complete attention.

5. For You Oh Lord (Adonay not Yahweh) Yehovah has spoken – The One who has all authority and power, faithfully sustaining His covenantal relationship with His people and has verbally communicated, in a dynamic manner, all that He intends for His people to know. There is nothing He wanted to convey that He has not said. We have the truth and nothing but the truth (2 Peter 1:3-4).

a) David did not wait for the historical outworking of the promises before making his confession of faith. He heard Nathan’s prophecy and accepted it immediately as God’s “revealed” word; therefore he found courage to offer his prayer and confession of faith. David’s confession—“O Sovereign LORD, you are God” (v. 28)—mirrors that which he entreated other Israelites to proclaim.^[9]

6. With your blessings – David only desires to gain prosperity and happiness from the Lord God.

a) David views all that he accomplished as the blessings of God (vs. 21, 24).

7. May your servant's house be blessed forever – Even though David commands God to bless His house, he remains a person who is completely committed to endlessly surrendering his life to God's will.

- a) Finally, the right to a literal kingdom or dominion would never be taken from David's posterity. The rule of David's dynasty was interrupted with the Babylonian exile, but the right to rule was never rescinded. The ultimate fulfillment of this promise will be realized in Jesus Christ (Luke 1:31–33; see the fuller discussion of the Davidic covenant in the introductory section).^[10]
8. May the house of your servant be blessed forever – As David humbly submits to the Lord God, he desires that God's goodwill towards him leads to prosperity and happiness in his family and prays it will never end.
9. May the house of your servant be blessed forever – Because God's Word is true and the Lord God is the Mighty Warrior, He *"is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen."* (Ephesians 3:20-21)

^[1] Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 464–465). Victor Books.

^[2] Spence-Jones, H. D. M., ed. (1909). [2 Samuel](#) (pp. 187–188). Funk & Wagnalls Company.

^[3] Beyer, B. E. (2017). [2 Samuel](#). In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 470). Holman Bible Publishers.

^[4] Payne, D. F. (1994). [1 and 2 Samuel](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 325). Inter-Varsity Press.

^[5] Hubbard, D. A., Barker, G. W., Watts, J. D. W., & Martin, R. P. (1989). [Editorial Preface](#). In *2 Samuel* (Vol. 11, p. 128). Word, Incorporated.

^[6] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (pp. 122–123). Tyndale House Publishers.

^[7] Beyer, B. E. (2017). [2 Samuel](#). In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 470). Holman Bible Publishers.

^[8] Spence-Jones, H. D. M., ed. (1909). [2 Samuel](#) (p. 188). Funk & Wagnalls Company.

^[9] Bergen, R. D. (1996). [1, 2 Samuel](#) (Vol. 7, p. 345). Broadman & Holman Publishers.

^[10] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (pp. 122–123). Tyndale House Publishers.