

Your House Is My House:
The Davidic Promise at an Intersection of Scriptural Exegesis of Scripture

Abstract

The Davidic promise (2 Sam 7:1–17//1 Chron 17:1–15) makes exegetical allusions to the blessing of Judah (Gen 49:8–12) and the place legislation (Deut 12:2–29). These allusions are actualized in the house of David and the house of Yahweh, respectively. David and Solomon make a running series of interpretive interventions with Nathan’s oracle that are embedded in the Deuteronomistic and Chronic narratives. The royal duo’s exegetical interactions target implications that stem from the expectations for the house of David and the house of Yahweh, as well as others go back to the blessing of Judah and the place legislation to draw out additional exegetical outcomes. The present study investigates these exegetical enhancements of subtle interpretive allusions to Torah expectations that intersect within the Davidic promise.

Thesis

David and Solomon exegetically enhance subtle interpretive allusions to Torah expectations that intersect within the Davidic promise. Nathan’s oracle binds together the expectations of the blessing of Judah and the place legislation by interconnecting the house of David and the house of Yahweh.

(1) Davidic Promise Mediated by Nathan

[Jacob said] “The scepter (שֵׁבֶט) shall not turn aside (סור) from Judah” (Gen 49:10a).

I will be a father to him and he will be a son to me, when he does wrong I will punish him with **the rod** (שֵׁבֶט) of mortals and with wounds inflicted by humans. But my covenantal loyalty **shall not depart** (סור Qal) from him, as **I removed it** (סור Hif) from Saul whom **I removed** (סור Hif) before you (2 Sam 7:14-15, emphases mine).

(2) Interpretation of Nathan’s Promise by Deuteronomistic Solomon

(bold and underlining signify verbal parallels in Hebrew and italics signify similar concepts)

When the king had settled in his house and Yahweh **granted him rest** from his enemies **all around** ... [Nathan said] “I **will grant you rest** *from all your enemies*. Yahweh declares to you that Yahweh will establish a house for you.¹² 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.¹³ He will build a house for my name, and I will establish the throne of his kingdom forever.” (2 Sam 7:1, 11b–13)

[Solomon said] You know that my father David was not able to build a house for the name of Yahweh his God because of battles all around him, until Yahweh *put them under his feet*.⁴ But now Yahweh my God has **given me rest on every side**, and there is no adversary or trouble.⁵ So I intend to build a house for the name of Yahweh my God, as Yahweh told my father David, saying, ‘*Your son whom I will put on the throne in your place will build the house for my name.*’” (1 Kgs 5:3–5[17–19])

(bold and underlining signify verbal parallels in Hebrew and broken underlining signifies marking of citation)

But you shall seek the place Yahweh your God **will choose from among all your tribes to set his name there** for his dwelling. (Deut 12:5)¹

I have not lived in a house from the day I brought the Israelites up out of Egypt to this day ... Now, say to my servant David, “Thus says Yahweh Almighty: ‘I took you from the pasture, from tending the flock, to be ruler over my people Israel ... He [David’s seed] will build a house for my name, and I will establish the throne of his kingdom forever.’” (2 Sam 7:6a, 8, 13)

Then he [Solomon] said: “Blessed be Yahweh, the God of Israel, who with his own hand has fulfilled what he promised with his own mouth to my father David. For he said, ¹⁶ ‘From the day I brought my people Israel out of Egypt, I have not chosen a city from among all the tribes of Israel to have a house built so that my name might be there, but I have chosen David to be over my people Israel.’ ¹⁷ My father David had it in his heart to build a house for the name of Yahweh, the God of Israel. ¹⁸ But Yahweh said to my father David, ‘Regarding that it is in your heart to build a house for my name, your heart was right. ¹⁹ Yet, you shall not build the house, but your son, who comes forth from your body—he will build the house for my name.’ ²⁰ Yahweh has upheld the promise he made. I have risen in place of David my father and now I sit on the throne of Israel, just as Yahweh promised, and I have built the house for the name of Yahweh, the God of Israel. ²¹ **I have set up a place there** for the ark, in which is the covenant of Yahweh that he made with our ancestors when he brought them out of Egypt.” (1 Kgs 8:15–21)

(italics signify finite verbs and underlining infinitive uses of “to be”)

I took you (לְקַחְתִּיךָ Q pf) from the pasture, from tending the flock, to be ruler over my people Israel (לְהִיזֹת נָגִיד עַל-עַמִּי יִשְׂרָאֵל). (2 Sam 7:8)

I have not chosen (בְּחַרְתִּי Q pf) a city from among all the tribes of Israel to have a house built so that my name might be there (שֶׁמִּי שָׁמַיִם), but *I have chosen* (וַאֲבַחֵר Q wcp) David to be over my people Israel (לְהִיזֹת עַל-עַמִּי יִשְׂרָאֵל). (1 Kgs 8:16)

¹ My translation of Deut 12:5 follows MT—the more difficult reading. For a detailed critique of Richter’s conjectural emendation, see Gary Edward Schnittjer, *Old Testament Use of Old Testament* (Grand Rapids: Zondervan Academic, 2021), 197, n. 17.

(bold and underlining signify verbal parallels in Hebrew)

He [Yahweh] **will give** you **rest from all** your **surrounding enemies** so that you live in safety. Then the place that Yahweh your God chooses to place his name ...” (Deut 12:10b–11a, emphasis added)

[Nathan:] I will raise up your seed after you who will be one of your own sons, and I will establish his kingdom. He will build a house for me. I will establish his throne forever. I will be his father and he will be my son. (1 Chr 17:11b–13a)

[David:] Behold, a son will be born to you who will be a man of rest. **I will give him rest from all his surrounding enemies**. For his name will be Solomon, and I will grant peace and quiet to Israel all of his days. He will build a house for my name. He will be my son and I will be his father. I will establish the throne of his kingdom over Israel forever. (22:9–10)

(emphasis signifies verbal parallels in Hebrew)

The word of Yahweh came to me, saying, “You have shed much blood and have engaged in many *battles*. *You will not build a house for my name because you have shed much blood upon the earth before me.*” (22:8)

God said to me, “*You will not build a house for my name because you are a man of battles and you have shed blood.*” (28:3)

(emphases added)

Yahweh the God of Israel chose me of all my father’s house to be king over Israel forever. For *he chose Judah* as leader, and from the tribe of Judah he chose my father, and from my father’s sons he was pleased to make me king over all Israel. And of all my sons ... *he chose Solomon* ... He said to me: “*Solomon your son will build my house and my courts, for I have chosen him to be my son and I will be a father to him.*” (1 Chr 28:4–7, emphases added)

(regular font signifies verbatim parallels in Hebrew, bold signifies a plus, and underlining signifies verbal parallels in Hebrew with Deut 12:5)

From the time I brought my people Israel out of Egypt I did not choose a city in any tribe of Israel to build a house for my name to be there, but I have chosen David to be over my people Israel. (1 Kgs 8:16)

From the time I brought my people out of the land of Egypt I did not choose a city in any tribe of Israel to build a house for my name to be there, **and I did not choose a person to be leader over my people Israel. But now I have chosen Jerusalem for my name to be there**, and I have chosen David to be over my people Israel. (2 Chr 6:5–6)

Unless noted otherwise all translations mine based on BHS/BHQ.