

Chapter 7

Dauids good purpose to build a Temple is differred by Gods appointment. 12. With promise that his sonne shall performe it, and be established in the kingdom. 18. For al which he rendereth thanks to God.

And it came to passe when the king sat in his house, and our Lord had geuen him rest on euery side from al his enemies, ² he sayd to Nathan the prophet: Doest thou see that I dwell in a house of cedar, and the arke of God is sette ^ain the middes of skinnes? ³ And Nathan sayd to the king: Al that is in thy hart, goe doe, because our Lord is with thee. ⁴ And it came to passe in that night: and behold the word of our Lord to Nathan, saying: ⁵ Goe, and speake to my seruant Dauid: Thus sayth our Lord: Shalt thou build me a house to dwell in? ⁶ For neither haue I dwelt in house from the day that I brought the children of Israel out of the Land of Ægypt, vntil this day: but I walked in tabernacle, and in tent. ⁷ Through out al the places, that I haue passed with al the children of Israel, speaking did I speake to one of the tribes of Israel, which I commanded to feede my people Israel, saying: Why did you not build me a house of cedar? ⁸ And now these thinges shalt thou say to my seruant Dauid: Thus sayth the Lord of hostes: I tooke thee out of the pastures following the flockes, that thou shouldest be prince ouer my people Israel: ⁹ and I haue bene with thee wherefoeuer thou hast walked, and haue slayne al thine enemies from thy face: and haue made thee a great name, according to the name of the great ones, that are in the earth. ¹⁰ And I

^a The tabernacle made by Moyfes was a goodlie thing, but being couered with skinnes and in manie respectes insufficient for Gods seruice, Dauid desired to build a glorious Temple. But was not permitted to do it, for mysterie sake to signifie that Christ the true Salomon should build his Church, that farre excelleth the Synagogue of the Iewes, and old Testament. *S. Augustin. li. 17. c. 8. de ciuit.*

wil appoint a place for my people Ifrael, and wil plant it, and they fhall dwel vnder it, and fhall be trubled no more: neither fhall the children of iniquitie adde to afflict them as before. ¹¹ From the day that I appointed Iudges ouer my people Ifrael: and I wil geue thee reft from al thine enemies. And our Lord foretellethe thee, that our Lord wil make thee a houfe. ¹² And when thy daies fhall be accomplifhed, and thou fhalt fleepe with thy fathers, I wil rayfe vp thy feede after thee, which fhall come forth of thy wombe, and ^a)I wil eftablifh his kingdom. ¹³ He fhall build a houfe to my name, and I wil eftablifh the throne of his kingedome for euer. ¹⁴ ^b)I wil be to him for a father, and he fhall be to me for a fonne: who if ^c)he fhall do any thing vniuftly, I wil rebuke him in the rod of men, and in the plagues of the fonnes of men. ¹⁵ But my mercie I wil not take away from him, as I tooke from Saul, whom I remoued from thy face. ¹⁶ And thy houfe fhall be faithful, and ^d)thy kingdom for euer before thy face, and thy throne fhall be firme continually. ¹⁷ According to al thefe wordes, and according to al this vifion, fo did Nathan fpeake to Dauid. ¹⁸ And Dauid went in, and fate before our Lord, and faid: Who am I ô Lord God, and what is my houfe, that thou haft brought me thus farre? ¹⁹ But this alfo hath femed litle in thy fight ô Lord God, vnles thou didft fpeake alfo of the houfe of thy feruant for a long time: for this is the law of Adam, Lord God. ²⁰ What can Dauid therefore adde yet, to fpeake vnto thee? for thou knoweft thy feruant ô Lord God. ²¹ For thy word, and according to thy hart thou haft done al thefe great thinges, fo that thou wouldeft notifie it to thy feruant. ²² Therefore art thou magnified ô Lord God, becaufe there is none like to thee, neither is there a God befides thee,

^a He that fuppofeth this great promife to be fulfilled in Salomon, erreth much fayeth S. Auguftin. *ibidem*.

^b S. Paul expoundeth this of Chrift. *Heb. 1. v. 5.*

^c This can not be faied of Chrift, but of Salomon, and of anie chriftian, fo this place hath manie literal fenfes.

^d The Sea Apoftolique, & prietly powre in the Church of Chrift, is this perpetual kingdom. *S. Epiphanius. Herefi. 29.*

in al thinges that we haue heard with our eares. ²³ And what nation is there in the earth, as thy people Ifrael, for the which ^a)God hath gone, that he might ^b)redeme it to be his people, and might make him felfe a name, & doe for them great wonders, and horrible thinges vpon the earth, before the face of thy people, whom thou redemeft to thy felf out of Ægypt, from the nations and from their goddes. ²⁴ For thou haft confirmed thy people Ifrael to be an euerlafting people: and thou Lord God art become their God. ²⁵ Now therefore ô Lord God, raife vp for euer the word, that thou haft fpoken vpon thy feruant, and vpon his houfe: and doe as thou haft fpoken, ²⁶ that thy name may be magnified for euer, and it may be faid: The Lord of hoftes is God ouer Ifrael. And the houfe of thy feruant Dauid shal be eftablished before our Lord, ²⁷ becaufe thou ô Lord of hoftes God of Ifrael haft reueled the eare of thy feruant, faying: A houfe I build thee: therefore hath thy feruant found his hart to pray thee with this prayer. ²⁸ Now therefore ô Lord God, thou art God, and thy wordes shal be true: for thou haft fpoken to thy feruant thefe good thinges. ²⁹ Beginne therefore, and bleffe the houfe of thy feruant, that it may be for euer before thee: becaufe thou Lord God haft fpoken, by thy bleffing shal the houfe of thy feruant be bleffed for euer.

^a Here and in manie other places the Hebrew word is of the plural number, *Elohim*, *Goddes*, fignifying more diuine Perfons.

^b The worke of mans Redemption is appropriated to God the Sonne.