



## 2 Samuel 6-7

**Tape #7093**  
**2 Samuel 6-7**  
**By Chuck Smith**

### **Chapter 6**

In the fifth chapter, David becomes established as the king in Israel. He decides to make Jerusalem the capital of the nation: so there he built his palace. God began to work through David and in David and conquering over their enemies on all sides. But David realized that these people were people who were dedicated to God, their existence, they owe to God. It was God who brought them out of Egypt that was God who was established the nation. David decided to make Jerusalem the spiritual capital of the nation as well to unite the tribes, so that they would becoming to Jerusalem for the various feast.

Later on Jeroboam when he broke away from the tribe of Judah, established the Northern kingdom realized what a value it was for the people to have a religious center where they all gathered. That is why Jeroboam established the religious centers in Samaria and in Dan telling people, Come here to worship God for he felt that they continue to return to Jerusalem. Their heart would soon be drawn after the king of Judah again.

David built a tabernacle in Jerusalem, the house, the ark of the covenant, and he decided to bring the ark of the covenant back to Jerusalem. What David had in mind was wise and it was a good desire. The ark of the covenant had been for many years in Kirjath-jearim about eight miles west of Jerusalem. When the ark of the covenant was returned from the Philistines, it was brought to Kirjath-jearim and had been there now for about seventy years. But now David is decided to bring it from the house of Abinadab and bring it back to Jerusalem. A right thing but it went about it the wrong way.

*So again David gathered together all of the chosen men of Israel thirty thousand men. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from there the ark of God.*

If you go back to the book of Joshua chapter 15, you will find that the name of Kirjath-jearim in formal times was Baale, so here they use the formal name of the city, but Baale and Kirjath-jearim are one in the thing.

*So they went to bring up the ark of God, whose name is called by the name of Jehovah of hosts that dwells between the cherubims. And they set the ark of God on a new cart, and brought it from the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.*

Now, here is doing the right thing in a wrong way. When the Philistines returned the ark of the covenant to Israel because it had become a real burden to them, everywhere the ark of the covenant went, the people broke out with boils in the land of the Philistines, and plague would break out upon them. And then they finally brought that ark to Ekron, the people said, "Why do you hate us? Don't bring that thing here. We don't want it. It's a plague. It's a curse."

So the Philistines decided to send the ark of the covenant back to Israel, they figured they couldn't live with this thing. And they took a cart and set the ark on a cart, and they had a couple of

oxen pulling the cart. That is not God's prescribed way of transporting the ark of the covenant.

In the book of the Law, God told how the ark of the covenant was to be transported was to be born by priest on their shoulders. They had rings in the ark of the covenant. They would put this gold covered sticks through the rings and the priest would bear it upon the shoulders. It was to be covered so no man could look upon it and they weren't to touch the ark of the covenant, then God had given definite prescribed ways by which it should be transported. Rather than searching the law of God and finding out how the ark should be transported, they just followed the example of the Philistines. They transported the thing on the cart. Get a cart and let the oxen pull it, and they were following the method of the Philistines in the transporting of the ark.

It was sort of borrowing from the world to do the work of God. I think that that was a great danger today in the church that seeks to borrow the method of the world to accomplish the purposes of God. So many times we seek to borrow the medicine techniques for advertising for promoting.

The church becomes just a big promotional thing, and people are getting hustle, and people are getting hassle as we seek to use the method of the world in the accomplishing of the purposes of God. God has pretty much prescribed the way by which the church is to grow. He tells us in the book of Acts that they continue steadfastly in the apostles' doctrine in fellowship in the breaking of bread and in prayer. And the Lord added to the church daily such as should be saved.. There were no full page ads in the Jerusalem Post. But somehow we feel that we have to copy the world, but it is a sign of weakness.

I believe that if the church will be what God wants the church to be, God will still do for the church what He wants to do. As we gathered together to study the Word, as we gathered together to pray, as we gathered together to experience and to share the communion, the fellowship the oneness in Christ, as we gathered together to break bread, the Lord will add to the church those that should be saved. You see, that's his job. Isn't it interesting how that we are so often trying to do His job? Jesus said, "I will build my church and the gates of hell shall not prevail against it." And still we find ourselves trying to copy the world in building by using Madison Avenue techniques of the advertising.

So they were following the pattern of the Philistines. And they brought the ark out of the house of Abinadab. Now Abinadab was the fellow who was there seventy years ago, but in the Hebrew when it says Uzzah and Ahio were the sons of Abinadab, Eleazar was his son was placed in charge of the keeping of the ark of the covenant years earlier, and these fellows are probably grandsons of Abinadab, but there is no way in the Hebrew to express that, so they just call the sons because back down the line was Abinadab, the old man of the clan.

*So they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. That is he was probably up and front guiding the oxen. And David and all of the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets*

These were probably not cornets horns like you think today, but it is thought that they were sort of either a stick with rings that we are used as the percussion and they would shake it in beat with the music, pieces of wood that you would click together in times with music, and with the cymbals.

Quite an assembly and quite a lot of pray to bring of the ark of the covenant back to Jerusalem. Thirty thousand people, all of them singing, rejoicing, praising the Lord with these different types of instruments as they are coming along toward Jerusalem.

*And when they came to Nachon's threshing floor, This was probably very close to Jerusalem. Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.*

Evidently there was a they ran over a rock and the cart began to sort of shaken, so Uzzah put forth his hands just to stabilize the ark of the covenant. Again a direct violation of the law of God, no man was to touch it,

*And thus the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and he died by the ark of God.*

So in the midst of this gala celebration, in the midst of the religious fervor and excitement, this fellow puts forth his hand and violated the law of God by touching the law of God. Up until this point, David did not have a deep respect for the ark of God. Certainly by this experience, David realized how solemn was the worship of God, and how important it was to follow the plans that God has set for.

*David was angered because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah which means the breech of Uzzah. David was afraid of the Lord that day.*

He began to learn the respect the fear of the Lord, Oh, that God would help us, to have a greater reverence, a greater respect and a greater fear for God.

I sort of cringe when people talk with that buddy, buddy kind of talk concerning God, "Oh my good buddy upstairs you know, he will watch over me. They start referring to God and this good body kind of language. We are talking about the holy, righteous creator of the universe who dwells there surrounded by the cherubim who night and day sees not saying, "holy, holy, holy, Lord God all mighty which is, which was, and which is to come." Awesome, eternal creator. Thank God Jesus did bring us into a beautiful relationship of that of Father and Son. But be careful of disrespect.

David learned to respect God. He was sort of overwhelmed at this point of the awesomeness of God.

*David was afraid of the Lord that day, and he said, How shall the ark of the Lord come to me?*

He began to realize, "Hey, I'd better not dwell near this place. I am not too good a guy, myself." And he was afraid of this thing. I don't want to get near it. This thing is dangerous.

*So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside to the house of Obed-edom the Gittite. And the ark of the Lord continued in the house Obed-edom the Gittite for about three months: and the Lord blessed Obed-edom, and all his household.*

David just found the closest house of the Levi and he just parked the ark there. "You guys take care of it, I can't handle this thing." God began to bless the house Obed-edom. Word came to David, "Hey, man, Has that guy blessed these last three months?"

So it was told the king, saying, "The Lord has blessed the house of Obed-edom and all that pertained to him because of the ark of God." So David went and brought up the ark of God from the

house of Obed-edom into the city of David with gladness.

And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

Now in second ? first Chronicles fifteen, the same event is recorded and we are told then in First Chronicles that David had them search and find out how they would bring up the ark of the covenant. Before it is brought to Jerusalem, the second time, he is not going to follow the method of the Philistines, but he is going to find out how God would have that thing moved then, this he should have done the first time.

Now he is doing the same thing, but this time he is doing it the right way. He is having the priest bear it by its poles on their shoulders. He is offering sacrifices. As soon as they started to move it, they moved it about thirty feet, then they offered this sacrifices unto the Lord. As they brought it then into Jerusalem, into the tent, or the tabernacle that David had built again they offered sacrifices before the Lord.

Here we read where David danced before the Lord with all of his might. This was a dance which sort of spinning and half circles; and David was girded with a linen ephod. He had taken off his royal kingly garments. He had put on the garment of a slave, of a servant. He got out there with the common people, dressed as the common people in a linen garment, the garment of a slave. He there danced before the Lord showing to the people that all of them work equal before God. I may be a king when I am before the people, but when I am before God, I am just like anybody else, David is declaring. We are all the same before God. God does not respect persons.

*So David and all of the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and she saw her husband, king David leaping and dancing before the Lord; and she despised him in her heart. She was upset.*

Now David wrote two songs for this occasion. These for the songs that the people were singing as they brought the ark of the covenant. The first, actually, David wrote one song but it is in two of the Psalms. The first is in Psalm 105 verses 1 to 15. They were singing, "O Give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face forevermore. Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generation. Which covenant he made with Abraham, and his oath unto Isaac; And he confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, "Unto thee will I give the land of Canaan, the lot of your inheritance:" When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; He allowed no man to do them wrong: yes, he reprov'd kings for their sakes; Saying, "Touch not mine anointed, and do my prophets no harm."

The rest of the song that David composed for this event is ninety six Psalms which followed after the first fifteen verses here. The ninety six Psalms "O sing unto the Lord a new song and so forth. This was the song David composed for this special occasion. You say, "How do you know that?" It is written in first Chronicles chapter sixteen, and if you read the Psalm that David composed, you will find out that they are the same as these two songs.

Later the songs were just compiled and brought together. They handled for the people of Israel, so they took the Psalm that David had composed for this occasion, put two of them together, and you have it in first Chronicles sixteen. We've got trouble at home with Michal.

*And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering, the burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. And he dealt among all of the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, a good piece, you know, a flesh is in italics, but no doubt just a good chunk of beef, and a flagon,*

It is translated of wine, but flagon is actually a cake of grapes, I mean raisins. If you take the raisins into blocks, and it was a flagon or a block of grapes, raisins.

*So all the people departed every one to his house.*

Exciting, glorious day. The ark of the covenant is resting in the tabernacle. Everyone is celebrated. They've been singing, they've been rejoicing with a spiritual eye, you know, you are just really "Nothing can touch me now." you know, "Boy." It's so victory, you know, you feel like Satan can't touch it.

David in this spiritual high, ecstasy, goes home now to bless his family. And Michal the daughter of Saul came out to meet David before he could get to the rest of the family and she said, "How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!"

"Didn't you look cute out there? You know, linen robe of all things. What a disgrace, David! Not being legal and kingly and wearing your royal garments. Didn't you look cute?" He thought nothing could touch you. You know, I sort of sometimes fear those special mountain top experiences because you know that Satan is going to challenge. There is a valley coming, and it's so often when you are in a spiritual high, that Satan will hit you in the solar plexus and just knock all of the air out of you. You know, it is almost straight down from this high to a low as Satan lays his heavy trip on you. Sad!

*David turned to Michal and it is interesting how that cutting words breed cutting words. If you take out the sword, your tongue in begin to cut with it. You will find that the other person will take out their swords and begin to cut back. Cutting words breed cutting words. So David said to her, It was before the Lord, which chose me above your father, and before all of his house, to appoint me ruler over the people of the Lord, over Israel: And therefore I will play before the Lord. I wasn't doing it before the people. I was doing it before the Lord who chose me above your dad and his household. I will be even more vile than this, and will be base in my own sight: and those maiden servant girls that you were talking about that you said that, "I had behaved so shamelessly in front of them. I shall be had by them in honor. Therefore Michal the daughter of Saul had no child unto the day of her death.*

Quite a price! It was a shame in that culture not to bear children.

Chapter 7

*So it came to pass, when the king sat in his house,*

Now the ark of the covenant is there, the enemies have been subdued, David has been prosperous. But the ark of the covenant is there in the tent that David had prepared for it. So he was sitting in his own cedar palace. The Lord has given him rest from all of his enemies, and

*the king said to his friend, Nathan, the prophet, Look, I am dwelling in the house of cedar, but the ark of God is just covered with curtains. And Nathan said to the king, Go, do all that is in your heart; for the Lord is with you.*

David was expressing to Nathan his desire to build the temple. “Here I am dwelling in this beautiful cedar palace. God’s ark is dwelling in it, tent. I am going to build the house for God, the house for the people to worship God, house to keep the ark of the covenant.”

*And it came to pass that night, that the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shall you build me a house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but I have walked in a tent and in a tabernacle. In all of the places wherein I have walked with all the children of Israel did I ever speak a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?*

All of the judges and all of those that God raised up to rule over the people never want to God’s command them or ask them to build them a house, a house of cedar.

*Now therefore this is what you are to say unto my servant David, Thus saith the Lord of hosts, I took you from the sheepcote, from following the sheep, to be the ruler over my people, over Israel. And I was with you whithersoever you went, and have cut off all your enemies out of your sight, and have made you a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time, And as since the time that I commanded judges to be over my people Israel, and have caused you to rest from all of your enemies. Also the Lord tells you that he will make you a house. And when the days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. And I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.*

So here is David expressing to Nathan his desire to build a house for God, and Nathan without inquiring of the Lord, just off the top of his head, so, “Oh, splendid, David, Do all that is in your heart. God is with you.”

That night the Lord awakened Nathan and said, “Nathan, you blew it. You encouraged David to build my house. Can’t happen. David’s hands are bloody. This guy has killed too many people. I am the God of peace. It would not be consistent to have David to build me a house. I can’t allow him to do it. You are going to have to go back and give David the sad news that he can’t build a house for me. But you tell David, my servant, that I will build him a house. I will establish his kingdom.” So Nathan came back to David with a message. “God took you David from sheepcote from following at ? you had

a humble beginning, David. You were a little shepherd boy and God made you king.”

God reminds us sometimes of our past, we were nothing, and yet God chose us to reign as kings and priests with him forever. I took you from the sheepcote, from following the sheep, made you the king over my people, over Israel. I was with you wherever you went. God reminds them how He was present with David. I cut off all of your enemies. I’ve made your name great, past, future, when your days are fulfilled and you sleep, I will allow your son to sit upon the throne, establish the kingdom with him and he will build a house.

Now verse fourteen is interesting because it shows us how that God deals with His children. God brings chastisement into the lives of His children whom the Lord loved, He chasten them, but the chastening of the Lord is always, I can’t get the word, remedy all right, that’s the word I wanted. The chastening of God’s children is always remedy. It is always for correction, whereas the chastening of the Lord upon the wicked is always punishment.

God punishes us to remedy, a problem of our lives. God punishes the wicked to punish them for what they have done. So God declares that His mercies will not be departed. When he does wrong, I will take care of him, I will chastise him. I will bring this t? upon him. There will be the chastisement.

God chastises us as His children, and really when you are chastened of the Lord, you should rejoice because number one, it proves you are a child of God. If you were not a child of God, He wouldn’t chasten you. My son despise not the chastening of the Lord whom the Lord love it, he chasten him.

*My mercy shall not depart away from him, as I took it from Saul who I put away. And your house and here is the c?, your house and your kingdom shall be established for every before thee: and thy throne shall be established for ever.*

David interpreted rightly this declaration that the Messiah was to arise from his descendants. He would be a part of the lineage that would bring the Messiah to the earth. His kingdom, thy kingdom shall be established for ever that is through Jesus Christ, and thy throne shall be established for ever. That was fulfilled in Christ.

*According to all of these words, and according to all this vision, so did Nothan speak unto David. Now David went in, and sat down before the Lord, and he said, Who am I, O Lord God? and what is my house, that you have brought me to this position?*

Yes, you have made me king. You’ve given me this beautiful palace. You’ve blessed me with victories over my enemies. You’ve given me fame and glory and honor. Who am I, Lord, God? You should do this for me. He acknowledges that he was nothing, the humble beginnings. He acknowledges the goodness and the grace of God that had been showered upon him.

*And this was yet a small thing in your sight. This is really nothing Lord compared to what you’ve promised you are going to. You have spoken also of your servant’s house for a great while to come. And is this the manner of man, O Lord God?*

Lord, only you showed this kind of grace. Only you showed this undeserved goodness. Man is always looking for the qualified deserving people to reward. God calls those who are unqualified to be still upon them His glory, His honor, His power, His riches. God chooses the poor, the weak upon which to be strong and by his grace and glory, just confound the wise of the world.

I have to look at my own life to my God has done, and I often chuckle because I know how undeserving and unworthy. I am of all the God has done, but He has done it for me just to encourage people.

It is interesting when God first began to bless Calvary Chapel. We were outgrowing our little church and having to move. Another man who was pastoring a church in Costa Mesa that started out about the same size as our church was encouraging his people as they were watching the growth of Calvary Chapel, and as exciting things were happening, and he was telling his people, "If God can do it for Chuck Smith, He can do it for anybody." The man was right. That's why God did it for Church Smith to encourage anybody. God can do it for you. It doesn't do it as a reward to a person who is deserving. He is not as man, but he bestows His grace. He lifts up the lowly. Oh, How great is our God! So you've spoken Lord of a great while to come.

*And what can David say more unto thee? for thou, Lord God, knowest thy servant.*

"Lord, I can't, I can't say anything more. You just have to know. You read my heart. You know what I feel inside and there are emotions that are so deep and so full that you cannot really express them with words. Languages becomes then a barrier, a hindrance. You just have to be silent and let God read your heart. The love, the feelings, the emotions that are there. Then David prayed and he said,

*for your word's sake, and according to your own heart, have you done all of these great things, to make your servant know them.*

"Lord, you didn't do it for my sake, for the fact that I was worthy, I was deserving. I recognized that, Lord. You did it for your word's sake. You did it so it might bring glory to you." That's why God chooses unlikely people to do as work in order that the glory may be to God, and not of us. God does things that are almost ludicrous..

Paul said, "For we have this treasure in earthen vessels." Now you owned the whole diamond. Where would you keep it, a thing that is large and that is expensive, you probably keep it in a gold box lined with velvet in a vault in some bank, some place, that thing is valuable. You need a fitting box to keep it in, you know. You wouldn't throw it in a cigar box or something. You would want a fancy jewelry box for that thing. God's glorious treasure, where does he put it? In this clay pots, earthen vessels. That the glory may be to God and none of us. He puts this glorious treasure, the gospel of Christ, in earthen vessels, so that we don't draw attention to ourselves. People see the work, and they say, "Only God could do that." And that's what He wants. He wants people, they give glory to His work.

So David acknowledges that, when he said, "Lord, it's for your word's sake, and according to your own heart, that you've done these great things and you've allowed me to know them.

*Wherefore you are great, O Lord God: Now I am praying. I am David, the king. You are great, O Lord God: for there is none like you, neither is there any God beside you, according to all that we have heard with our ears.*

Lord, You are it. You are great. There is none like you, neither is there any God beside you. I am in the process of writing three books at the present time. I've just completed commentary on James that is being ready for the publisher now. We are writing a book more or less on the history of Calvary

Chapel bringing up to date following the work of God's spirit. And I am gathering research for a book that I hope to write as soon as this second is completed. A book that will trace the desire to be God that began with Satan before man was created, and that perpetrated Satan's fault.

The lord that Satan used to deceive Eve, you will be as God. The claim that will ultimately be made by the Antichrist as he stands in the temple of God proving that he is God and he is me? to be worshipped as God, and in the wings we will pick up the hope of the Mormons to be god's to have their own planets and populate and oversee their development. We will also pick up the new agers who feel that we are on the verge of the great new quantum leap of the evolutionary spiral upwards and man is about to become god.

And unfortunately the same concept has brought into the church by some of those adherents of that positive confession. And they now telling you why you can't speak things into existence because you are god and you have the capacity of god, for God exercised faith when He spoke the world into existence and these same potentials are yours, and as you come to the full understanding of your position and your rank, and all you can speak the word of faith and you can create your own reality by the words that you speak, and I have their quotations, I have their books. This is the thing that disturb me and cause me to do the research and to write this next book that I am going to be doing.

David said, "You are the only God. There is no other." God said that about Himself to the false prophets in the time Isaiah. He said, "I alone am God. I know no other gods." They used to put people in the funny farm for thoughts like that thinking they were Napoleon or thinking they were god, but now it has become a very popular thing. This thirty five thousand year old man who is speaking through his channeler revealing the mysteries of the ages to us muttons. What is the message? You are gods.

But you see the whole thing is setting the stage for the Antichrist to come soon upon the scene and declare to the people that "I am God. Worship me as God." It's been a part of the Hindu religion. It's something that is not going to go away. It's going to develop and continue until it will center in the Antichrist, himself, but this is all preparatory. David said, "You only are God. There is no other beside thee.

*And what one nation in the earth is like you people, even like Israel, who you went to redeem. You went down to Egypt and you took them out, and you redeemed them from their slavery that they might be your people. You might make your name great. And you've done great things in awesome for your land before your people what you have redeemed from Egypt, from that nations and their gods? For you have confirmed to yourself your people Israel to be a people unto thee for ever: and you, Lord, are become their God.*

Now notice this. God has confirmed to Himself the people of Israel to be a people unto Him forever. There are those today who are declaring that God is through with Israel that they have been set aside and that God's whole purposes now are to be accomplished through the church. And the church is Israel, and they take all of those promises that relate to Israel, and they apply them to the church, but in the same token they take all of the things of judgment that are come upon Israel before God restores His unfaithful bride.

They apply those to the church and thus they put the church in the Great Tribulation. That is the error that they make those and say that, "The church is going through the Great Tribulation. Have to also set Israel aside and say, "God is through with Israel. It's all over for Israel. They have their chance and opportunity, and now the church is Israel. Then they make the application of the passages of the Scripture that refer to Israel to refer to the church, and thus they twisting end up with the church and the

Great Tribulation. It's is not good biblical access to Jesus because God confirmed to Israel to be His people, Israel forever.

*And You Lord have become their God. And now, O Lord God, that word which you have spoken concerning your servant, concerning his house, establish it for ever, do as you said. And let your name be magnified for ever, God said to David, "I have made your name great. but David said, Lord, let your name magnified forever, the Lord of hosts is the God of Israel, and let the house of your servant, David be established before thee. for thou, O Lord of host, God of Israel, has revealed to your servant, saying, I will build you a house: therefore has your servants found in his heart to pray this prayer unto thee. "Lord, I am wiped out. You said you are going to build my house, I can't. Oh, Lord, glory." Therefore now let it please you to bless the house of your servant, that it may continue for ever before you: for you, Lord, have spoken it: and with your blessing let the house of your servant be blessed for ever.*

So Lord, Do what you said. You are going to do. And glorify and magnify thy name. Beautiful prayer David responds to God's promise to build Him a house to raise up from His seed, the Messiah, to rule over the earth.