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David's Prayer to ADONAI
Second Samuel 7:18-29
and First Chronicles 17:16-27

David's prayer to ADONAI DIG: How is God's sovereignty underscored in the way David addresses Him in this prayer? In the actions David credits to ADONAI? How would you describe Isra'el's relationship to YHVH here? Why does David want the LORD's promise kept forever so badly? How does God's action and character give David courage to pray like this? Why did David ask the LORD to do what God had already promised to do?

REFLECT: How do you respond to the promises of a trust-worthy YHVH? How, primarily, have you addressed the Lord: With introductions? Requests? Confession? Thanksgiving? What does this say about your relationship with Him? What would you like to adopt from David's example in this regard? What "good things" do you desire which conform to God's will? Who are you concerned about pleasing?

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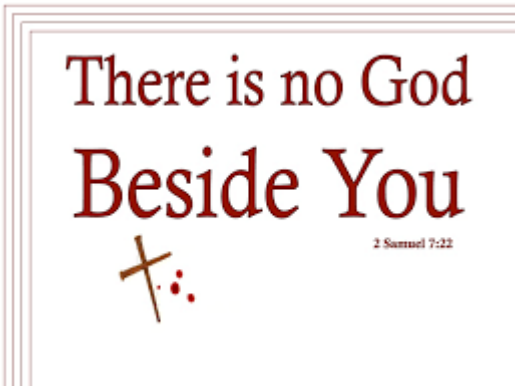
Today we have a universal Church made up of Jews and Gentiles **(Ephesians 2:14)** because **YHVH** used **David's** family to bring our **Savior** into the world, and there is a future for **Isra'el** because **ADONAI** gave **David** a throne forever. The way that **David** responded to this great news from **God** is a good example for us to follow today. **He** humbled **himself** before **the LORD**, and at least ten times called **himself a servant** of **God**.

The present – gratitude for God's favor: Then King David went in and sat before the Ark of the Covenant inside the tent that he had pitched for it (Second Samuel 7:18a; First Chronicles 16:1a). As believers, we no longer need a **tent** to sit in when **we** worship **ADONAI**. When **Christ** died, the curtain of the Temple was torn in two (see the commentary on **The Life of Christ, to see link click Lw – Accompanying Signs of Jesus' Death**). Therefore, there is no longer any separation between the believer and the throne of **ADONAI**, as **we cry,**

"Abba, Father" (Romans 8:15b). Abba is an informal Aramaic term for **Father**, implying intimacy, tenderness, dependence and a complete lack of fear or anxiety. Modern equivalents would be *daddy* or *papa.* Because we now have personal access to **Him**, we can call out *daddy,* just as children do to their earthly fathers. We are **His** adopted children (see the commentary on **The Life of Christ Bw – What God Does For Us at the Moment of Faith**), and have direct access to **God the Father** through **Yeshua ha-Meshiach**.

God accomplished this **reconciliation** on behalf of mankind. When that **curtain** was **torn in two from top to bottom**, it symbolized a change in our relationship where a state of hostility and estrangement was justly replaced by one of peace and fellowship. **For if we were reconciled with God through His Son's death when we were enemies, how much more will we be delivered by His life, now that we are reconciled (Romans 5:10 CJB)!**

Nothing could be more humbling than to hear **the word of the LORD**, spoken directly to one's most pressing situation in life, hence **David's** question: **Who am I, Adonai ELOHIM; and what is my family, that has caused You to bring me this far?** It was **God's** grace that had brought **David** a long way – from the sheepfolds to the throne – and now **the LORD** had spoken about **his** descendants far into the future. **David** addresses **YHVH** as **Adonai ELOHIM (LORD God)** seven times, and which only occurs here in the books of **Samuel**. Only a **God** of sovereign grace would give such a **covenant** (see **Ct – The LORD's Covenant with David**), and only a **God** with sovereign power could fulfill it. **Yet in Your view, Adonai ELOHIM, even this was too small a thing; so You have even said that Your servant's dynasty will continue on into the distant future.** We must forgive **David's** goosebumps. **Is this Your usual way of dealing with man, Adonai ELOHIM?** In one sense, the answer is no, because **God** chose **the house of David** to bring **His Son** into the world; but in another sense, the answer is yes, because any sinner can trust **Jesus Christ** and be saved and enter into the family of **God**.[293] **What more can I say to You about the honor You are bestowing on Your servant? David** doesn't have words to express **his** gratefulness. Words failed **him**, but **God** knew what **he** felt. **For You know Your servant intimately. Adonai ELOHIM, it is for the sake of Your word** (the prophecy of **David's** kingship was made through Nathan) **and in accordance with Your own heart that You have done all this greatness and revealed it to Your servant (2 Samuel 7:18b-21; First Chronicles 17:16b-19 CJB).**



The past – praise for what God has already done: You are great, ADONAI, God, and there is no God beside You – all the works of **God** handed down throughout biblical history **confirms that there is none like You.** Because of the **covenant, David** and all the family of **Isra'el** were **His people.** So **David** could ask: **Who can be compared with Your people, with Isra'el? YHVH** is **the LORD** of all **the nations**, but **He** did great things for **Isra'el**, **His** chosen **people**. **David** recognized the wonderful truth that **YHVH** had chosen **Isra'el** to be **His people forever**![294] **What other nation on earth did God set out to redeem and make into a people for Himself? You made Yourself a reputation by doing for Your Land things that even for You are great and terrifying, for the sake of Your people whom You redeemed for Yourself from Egypt and from other nations and from their gods. You set up Your people for Yourself as Your people forever; and you, ADONAI, became their God (Second Samuel 7:22-24; First Chronicles 17:20-22 CJB).** By recalling the exodus events and the establishment of **Isra'el's** tribes in **the Land** of Canaan, **David** declared **his** faith in **the God** of **His** fathers, and identified **his** role in **ADONAI's** continuing purpose. The living **YHVH** unified history, giving meaning to both the past and the present.

The future – prayer for God's fulfillment of His covenantal promises: The third part of **David's** prayer and praise looked to the future as revealed in the **covenant** just delivered to **the king**. **So now, ADONAI, God, establish forever the word You have spoken** through the prophets **concerning Your servant and his house be confirmed forever. David** believed **it**, and **he** asked **YHVH** to fulfill that word for **His people, "Do what You have promised."**[295] But like us, **David** needed to trace the steps in the discussion in order to be certain that **his** feet were on solid ground, so by turning the promise into a prayer he both endorsed **his** acceptance of **God's** word through Nathan the prophet, **he** also, by repetition,

made it a part of Scripture for future generations.[296] **May Your name be confirmed and magnified forever, then the people will** say: **ADONAI-Tzva'ot is God over Isra'el, is Isra'el's God, and the dynasty of Your servant David will be set up in Your presence. You, ADONAI-Tzva'ot, God of Isra'el, have disclosed to Your servant, "I will build you a house." This is why Your servant has the courage to pray this prayer to you (Second Samuel 7:25-27; First Chronicles 17:23-25 CJB).**

It wasn't enough for **David** to simply hear the promises and believe them; **he** also prayed to **the LORD** to fulfill them. **Now, Adonai ELOHIM, You alone are God, Your words are truth; and You have made this wonderful promise to Your servant. So may it please You to bless the family of Your servant and thereby cause it to continue forever in Your presence. For You, Adonai ELOHIM, have said it. May Your servant's family be blessed forever by Your blessing (Second Samuel 7:28-29; First Chronicles 17:26-27 CJB).**

Therefore, **David** gave up **his** intention of building **the Temple**. Though **he was the king of Isra'el, he** accepted that **he** had to defer to a **Higher Authority**, that of **the God of Isra'el**, to whom **he** owed **his** calling through the prophet Samuel, **his** preservation as Sha'ul tried over and over again to kill **him**, and **his** accession to the throne by common consent of **the people**. This put **David** in the role of **a servant** . . . **Your servant** . . . as **David** called **himself** ten times over this prayer.

David was far from perfect, as we will soon find out, but **he** had grasped that all-important truth of servanthood about **himself**. **He** was sensitive to rebuke and repented when he stepped out of line. For this reason, **he** knew forgiveness and the restoration of fellowship, both of which had eluded Sha'ul because he could never bring himself to take his hands off the steering wheel of the government, or readily admit being wrong. It is beyond ironic that Sha'ul, by clinging tenaciously to what he regarded as his kingly prerogative, lost the kingdom; whereas **David**, being more concerned with honoring **the LORD** than guarding **his** own reputation, had **his** Kingdom made secure forever.[297] There is a lesson there for all of us.

The bold prayer of **David** is an ideal match for the remarkable prophecy of **Nathan**. **David** and **ADONAI** had reached an understanding. It was clear where they both stood. **God** was deeply committed to **David**, and **David** would insist on that commitment. **Yerushalayim** would be the residence of **the king**, **the city of David**. **David**, like **his** distant relative **Jacob**, would **not let YHVH go unless YHVH blessed him (Genesis 32:26)**, and **blessed him forever**. **David** is a bold

model of faith. **David**, without embarrassment, would hold **the LORD** to the promise of the **Covenant**. **He** would not let circumstances talk **him** out of the promise, and **he** would not despair. Nor would **he**, in false respect, release **God** from **His** commitment. **David** was a hard bargainer both on earth and before heaven. But **the God of Abraham, Isaac and Jacob** had invited **David** into that kind of mutual relationship.[298]

Do you have a relationship with **ADONAI**? Do you have an understanding with **God**?

Imagine a ship filled with people crossing the Atlantic. In the middle of the ocean there is an explosion. The ship is severely damaged and slowly sinking. Most are dead, and the rest are rushing for the lifeboats. Now suppose one man doesn't know about the lifeboat, so he does not get aboard. He doesn't have knowledge, so he is not saved. Suppose another man knows about the lifeboat and believes it will save him, but he is grief-stricken over seeing his wife killed, so he chooses not to get aboard and dies with his wife. He has knowledge and mental assent, but he is not saved. Others believe the lifeboat will save them, and they get into the boat. They are saved by **faith**, that is, they have knowledge, mental assent, and **trust.** However, it is not their **faith** that saves them, no matter how much **faith** they have. It is the lifeboat. Saving **faith** trusts **Christ**, and **Messiah** saves.[216]

Around 1900, before the days of rock stars and sports heroes, some of the most famous people were known for daring feats, like climbing mountains, escaping from chains and vaults, and swinging on the flying trapeze. None was more famous than the great Charles Blondin of France, the greatest tightrope walker in the world. One time he walked the tight rope across Niagara Falls in Ontario, Canada. He would walk across with a balance bar, he would ride across on a unicycle, and sometimes, with someone with a lot of **faith** in him, he would carry a trusting soul across on his shoulders. One day he wheeled a boy across in a wheelbarrow. Everyone saw it and cheered. The boy put his life into Blondin's hands. That is what **faith** is, putting our life in **Christ's** hands. When Blondin got to the other side of Niagara Falls, he asked the crowd if they believed he could do it again and go back across. They all said, "Yes, we believe you can do it." At that he said, "Then get in the wheelbarrow." That is **faith.** As far as **Christ** is concerned, are you in the wheelbarrow?

If you have accepted **Yeshua Messiah** by **faith**, see my commentary on **The Life of Christ Bw – What God does for Us at the Moment of Faith**.