



Upon what do David's brief last words focus? Pastor leads his family in today's "Hopewell @Home" passage. 2Samuel 23:1–7 prepares us for the evening sermon on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us the importance of dwelling upon the divine nature of the Spirit-inspired Scriptures; the light-giving, life-giving, perfectly planned, perfectly sure, and everlastingly increasing reign of Christ; and, the sure and complete wrath of God upon the wicked.

Friday, October 15, 2021 ▫ Read 2Samuel 23:1–7

Questions from the Scripture text: What words are these (v1a)? Whose son is he (v1b)? What was done to him (v1c)? What does v1d call him? v1e? Who has spoken by him (v2a)? Whose word (v2b)? By what mechanism? Who is the Spirit called in v3a? And in v3b? What does He say about whom in v3c? How does this just ruling occur (v3d)? To what three things does v4 compare such a ruler? What does David say about his (his house's) worthiness (v5a)? But what has God done anyway (v5b)? What is this covenant like (v5c)? How has David come to think of this covenant (v5d)? Who will make it effective (v5e)? What does v6 call those who are against David? How can't they be removed? Why not? So how must they be removed (v7)? And what will happen to these "thorns" (cf. Ecc 7:6; Isa 9:18, 33:12) when this is done?

We're coming down to the wire in 2Samuel, with just a couple key passages after this one, but this one introduces itself as "the last words of David." It starts in the present, with roughly a third of the passage spent on the glory of this particular revelation through David in vv1–3b. It looks forward to the future, with the next third of it spent especially upon the coming reign of Christ in vv3c–5. Then, it looks all the way to the end, with the final third of it spent on God's perfect revenge, vv6–7.

God's glorious revelation, vv1–3b. The text could have skipped from v1a all the way to v3c: "Now these are the last words of David... He who rules over men must be just..." It is already a very solemn statement: the dying words of one of the greatest mere men ever to have walked the earth. But there are six more "saying introduction" formulae, with two additional identifications of who David is.

Where our translation reads, "says David" and "says the man," the word is actually a noun, "the utterance of..." (or "the oracle of..."), which is a common formula introducing a prophecy in the Old Testament. The other four formulae speak directly of divine inspiration:

- The Spirit of Yahweh spoke by me. The Spirit is a Person who talks. And one of the ways that He talks is by use of a prophet.
- His word was on my tongue. This gives us an even clearer picture of one of the mechanisms of divine inspiration. The tongue is David's, but the words are God's. Most famously, 2Timothy 3:16 says *all Scripture* is God-breathed. This is what we mean, when we call the doctrine "plenary verbal inspiration." Full/every—word—breathed by God.
- The God of Israel said
- The Rock of Israel spoke to me. David is not only the deliverer of these words but a recipient.

The end of v1 gives us two additional descriptions of David. Not only did God raise him up, but has given him the title "anointed" (anglicized from the Hebrew as "Messiah," and from the Greek as "Christ"). David is a type (forward-looking picture) of the antitypical (the true One to Whom the type looks forward) Christ. God does this not merely for David, but for Jacob, for Israel—for the people whom He has brought into covenant with Himself.

The second description is that David is "the singer of Israel's songs" (the sweet psalmist of Israel, v1e). Yes, he had the privilege of providing much of the material for the building of that earthly temple that anticipated Christ as God's dwelling with man. But, he had the even greater privilege of producing a preponderance of those songs by which Israel (old and new) would sing about Christ and sing in union with Christ. What a glory to have God's words, by God's anointed, even for the singing of God's songs!

God's glorious reign, v3c–5. David here is describing the justness (v3c) and godliness (v3d) of the ideal king. And the people thrive under such a king. His reign is like a sunrise that gives light and joy and renewal (v4a–b). His reign is like the newly invigorated life and freshness brought by a good rain (v4c–d, a great blessing indeed in an arid climate that depended so much on those seasonal rains to finally come).

But David is not like some earthly potentate declaring the greatness of his past reign as he prepares to go the way of all the earth and leave his kingdom in less capable hands. In fact, he doesn't see his hands as like that, or those of his descendants (household, v5a). As much of the rest of the Old Testament will show, David's line will be full of inadequate saints as well as exceeding scoundrels.

How then will such a good reign ever come? Because God has made an everlasting covenant with David (v5b). David already knows the identity of the forever-king promised in 2Samuel 7. He will be the king that comes not as David's way of saving God's people, but as God's faithfully promised (v5b) and carefully planned (v5c) way of saving David (v5d). The great kingdom is not ending with David; rather it will grow divinely with Christ (v5e).

We would be silly and shortsighted if we thought, "how glorious it would have been to be one of David's subjects!" No, at the end of his life, David was thinking, "how glorious it will be to be one of Jesus's subjects!" And now we who believe in Him are enjoying that glory.

God's glorious revenge, v6-7. But not all belong to Christ through faith, and not all rejoice at His kingship. There are those rebellious ones that Psalm 2 describes, who resist the Lord and His Christ. They are indeed thorny (v6a). Who can handle them (v6b-7a)? In many ages, including our own, this has been one of the great questions of God's people. Foundations are destroyed; what can the righteous try (cf. Ps 11:3)? God can handle them (v7b) and will handle them: the thornier they are, the hotter they burn (v7c)!

One of David's great achievements was finally bringing down the Philistines and all Israel's enemies (cf. 3:18). This was such a great part of what it meant to be God's great, anointed king that other than the account of how the temple site came to be selected (ch. 24), the only material that appears after these "last words" is the listing and achievements of the mighty men against the enemies of God and His people (v8-39). Some of these enemies would resurge. Others would arise. God's vengeance through David was not final.

Not so with great David's greater Son. "When the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire He will take vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe" (2Thess 1:7-10). Or, in the words of v7, "they shall be utterly burned with fire in their place." How frightful is God's glorious revenge—a terror to His enemies and consolation to His people!

Whose words are this Scripture passage, and all other passages of Scripture? What difference does that make for their authority? Their effectiveness? The greatness of the privilege of having them? Of what good things can you be sure, with Christ as your King? What great work of Christ in the last day can give you consolation when suffering under His enemies in the present day?

Sample prayer: Our glorious, Triune God, You have given Your Son to be our glorious, messianic King. We praise You for the Word by which You declare Him to us, the perfection in which He rules over us, and the power with which He will avenge us! Forgive us for when we take Your Word lightly. Forgive us for when we fail to draw light and life from having Christ as our King. Forgive us for when we despair at the seeming successes of those who rebel against You. But, by this Your powerful Word, grant that Your Spirit would stir up our faith, which we ask in Your Name, AMEN!

Suggested songs: ARP11 "My Trust Is in the Lord" or TPH374 "All Hail the Power of Jesus's Name"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Second Samuel 23 versus 1 through 7, these are gods words now, these are the last words of David that says David, the son of Jesse that says, the man raised up on high. The anointed of the God of Jacob. The sweet psalmist of Israel. The spirit of Yahweh spoke by me and his word was on my tongue.

The God of Israel said, the rock of Israel spoke to me. He who rules over. Men must be just ruling in the fear of God and you shall be like the light of the morning when the sun rises a morning without clouds, like the tender grass springing out of the earth by clear shining after rain, although my house is not.

So, with God, yet he has made with me and everlasting covenant ordered and all things and secure for this is all my salvation and all my desire. Well, he not make it increase but the sons of Rebellion shall be as thorns thrust away because they cannot be taken with hands, but the man who touches them must be armed with iron and the shaft of sphere and they shall be utterly burned with fire in their place.

This is reading of God's inspired and inherent work.

So we're almost done with the first and second Samuel, the David material, except for first kings opens, with the account of, how David was old and how he had to rescue the kingdom for Solomon. And Solomon became king and so forth. The rest of second Samuel after, this is the account of David's, mighty men in the rest of chapter 23.

And then in chapter 24, the whole incident of how the temple location came to be selected with David, taking the illegal census and then the cursive God, and then the stopping of it at the thrashing. Floor sacrifice and so forth. Of course, that's the big thing because it looks forward not to the earthly temple, but to Christ and his body which is destroyed.

And then after three days, raised up again, the true temple, and his church, which he calls his body also and is a spiritual temple, made a spiritual stones, but this is the self-titled at the beginning

of our passage this morning, the last words of David and it rejoices over three different things.

One is revelation God's glorious. Revelation two is God's glorious rain. And three is God's. Glorious revenge. So God's glorious revelation. That's going to go to the middle of verse three. It's interesting. Yeah, what basically is about four and a half versus of text is introduced by two and a half versus of.

What of what that text is that it's the word of God by the mouth and the pin of David. So more than half the length of the content, is this the last words of David, utterance of the sons of Jesse and utterance of the man raised up on high.

These thus says, thus says, or that's sayeth is very little Hebrew word and it. Introduces prophetic statements, it recognizes him as the anointed of the God of Jacob anointed Messiah Christ. Usually used of him with reference to his office. As a king here, it's used with reference to his office as a prophet.

Because it goes on to say this, sweet psalmist of Israel, or the singer of the songs of Israel. So, David isn't speaking of his own right here. He's been anointed by God set apart by the anointing of God in order to write songs. This is one of the problems with writing man-made songs.

Instead of singing from the scripture is the Bible testifies that the writing of songs is and anointing office role. That means that Christ. It's the lasts almost. In fact, in many ways Christ by his spirit, having spoken through all the prophets as first beer chapter was as or the Holy Spirit, carrying them along the second Peter.

Chapter one, says that what it takes to write a song for the people of God, for the public worship of the people of God. And you have, you have a doctrine of revelation here? Yes, David is speaking. It's his tongue. Verse two, and yet, it's the spirit of Yahweh who is speaking?

It's David's tongue. But it's the spirits word. It's always word and so people will say, oh well, yeah, men aren't perfect. So the Bible can't be perfect. Can't be an errant etc because it was written, my means of men. Well, here's the Holy Spirit, explaining to us how it's perfect because he speaks by a man's tongue or he speaks by a man's pen.

And the words are the words of the Lord in he's emphasizing this, the God of Israel said, the rock of Israel spoke to me. So he's emphasizing over and over and over again. This is by God's anointing. This is by God's spirit. These are God's words. The Bible is a wonderful thing.

It is as if you had a sit down interview, although it's more of a monologue as far as he is concerned with God. Yeah, reporters careers are made by having sit down interviews with the Duke of whatever from England or a sports star. That usually the doesn't speak to people much or reclusive, billionaire, CEO of a company.

The Bible is the Words of God. The way the apostle puts it in. Second Timothy is it's every bit as much God's word as if God was breathing them out to you speaking directly to you and people have thoughts in their heads. And they think God is speaking to them, which we know isn't true.

The Holy Spirit was to complete the words of Christ according to John 16 and he did fulfill that promise. So we have the last words of God and the Bible, but people think they hear words from God and they're so amazed and andthrilled and excited about it. We actually have the words of God which should be amazed and enthralled and excited by it.

Telling people what we've heard, God say, meaning the words of the Bible living and ordering our life according to it. So first is God's glorious revelation. Next is God's glorious. Raid. God is speaking to David about a king, but the king isn't David. Me starts. He who rules over men must be is supplied by the New King James.

It's probably will be or is just ruling in the fear of God is describing a king? That is going to be greater than David. Whenever a good king comes from the line of David. It says, did what was right in the eyes of Yahweh? Like David, like his fathers, but David, when he talks about the justice and the fear of God of this king that, that the Holy Spirit is prophesying about through David's tongue here.

Says, although my house is not so, with God. So David is saying this righteous God fearing King that's being described. Here isn't me, David was described a before it began in contrast to Samuel, not saying no, in contrast this is all sorry to Samuel. God said that he had seen among the sons of Jesse a new king or provided a new king for himself.

That would be a man after God's own heart, Elliott David here is confessing that it's not, it's not David. It is. However, the one who was described in the promise from Nathan in second, Samuel, 7 or through Nathan, in second, Samuel 7. So, he goes on to say, second half of her slide, yet he has made with me and everlasting covenant, God has sworn bound himself to David to bring from him.

The king that is being described here, and we'll spend first and second kings, we're first in second, chronicles first, and second chronicles are written after the exile. And kind of ignore the northern kingdom for the most part and just trace the southern kingdom in the priesthood and trying to say that even though they've gone to Babylon and they've come back that the promise of second Samuel 7 and the forever king and God salvation of Israel is still enforced even though they don't have a kingdom at that time the forever king is still coming.

But it's none of these guys. None of these descendants of David, even just say, you know, Josiah never before after justiah, was there a king? Like he and he saw it after the Lord has God, Yahweh has God with all his heart and soul and strength. And yet, the king is coming because the covenant has everlasting 5b.

It is ordered. That means it's planned, it's not behind schedule, it's not up in the air, it's ordered and it's secured. So, so, it's going exactly according to God's plan ordered and it will come secure. And David says, this is all my salvation and all my desire. So this idea that oh they didn't know about the resurrection or they didn't hope for eternal life or any of that as a bunch of rubbish, David's here at the end of his life.

Speaking is last words and he's saying my salvation is still coming. What I desire is still coming and it's not that temple that my son is building. That I've spent the last half of my life preparing for, you know, collecting all these materials that it's going to be built out of and organizing different orders of Levites for playing instruments or leading singing or keeping the doors or whatever.

All my salvation. All my desire is in the forever king that God has covenanted with an everlasting covenant to bring Now probably almost everyone here knows who the forever king is. Maybe even everyone so Fiat. Do you know who the forever king is?

That he is God. But he's also a man. He's not just the son of God. He's the son of David. Do you know who? That is David. David is David and David's son is or the Son of God is Jesus. Jesus is the forever king. And what is Jesus's reign?

Like, what is it like, to be ruled by Jesus? It's like to have the light of the sun after a period of darkness. So, even the best kings of men are like, darkness and shadow and night and danger, but the kingship of Jesus, the kingdom. The reign of Jesus is light and life, like the morning light of the morning, when the sun rises Malachi would prophesy about Jesus, the end of the Old Testament that he would that he would be the sun as you and of righteousness, that would rise.

He's talking about this righteous king. The he who rules over men must be just righteous. What would rule in the fear of God. So the end of the Old Testament, Malachi is God, is saying the one that David prophesied about second Samuel 23. He's still coming. When he's talking about the rain of King Jesus, full of light, full of light.

Like the tender grass springing out of the earth by clear shining after rain. Now, live in Middle Tennessee, we had tons of rain, the grass repeatedly continually grows, repeatedly has to be cut. We don't have a dry season in which things that are called rivers, but most of the year are just narrow deep cracks in the rock waiting for rain to come and the ground hard and cracked and brown all the time with maybe some stubble that reminds you that vegetation is a possibility at one point in the year and then the spring grain comes and life, shoots out of what was looked like, utterly dead.

And now, there's green grass sprigging out and maybe kids enjoying running around barefoot and feeling the cushiony. Cool moist like accessibility of the grass underneath their feet and it feels like life. So like light after darkness, like life after death. That's what it's like to be. Ruled making Jesus, the simple heart doesn't like to be rolled.

It wants to be God. It wants to be gay. It defines freedom as slavery to itself? What wicked crooked thoughts are. Wicked hearts can have true light and true life is not to be ruled by self. It's to be ruled by Christ. It's to be freed from self to delight in his good law and have light after darkness and life after death and so God's glorious rain.

So we have God's glorious revelation a marvelous. It is to have the word of God have God's glorious rain, how marvelous it is, to be ruled by Jesus. And then we have God's glorious revenge because there is wickedness and we're amazed that God can be patient. And yet there must be an answer verse 6, but the sons of rebellion shall be as thorns thrust away because they cannot be taken with hands, but the man who touches them must be armed with iron and the shaft of a spear.

So when you're burning stuff, you burn those things that are not useful for anything else and you've got these thorns that are that would be useful for burning. But only someone with the right tools and the right skill. Can even collect it to burn it. Because if they try to do it the wrong way, they're gonna end up with a fist, full of blood instead of instead of kindling for their fire.

But the Lord, the Lord knows exactly what he's doing and at the right time and in the right way, he will gather all the wicked, all the rebellious, all those who do not have Jesus, and his righteousness counted for them. All those who have not been by the Holy Spirit's gracious work have not had their hearts often to be subjects of King Jesus and trust in him.

They are called those of rebellion in verse 6 and they will be burned. There shall be utterly burned with fire in place verse 7. So just as God's plan of salvation verse 5 and the kingdom of Jesus is ordered exactly according to plan and secure sure to come and will increase into verse 5 successful.

So also God's plan for the judgment of wickedness is ordered and is exactly according to plan. He's not shocked by the latest thing that the wicked have done on earth. Like we so often seemed to be shocked by, he knows that it's coming and he has pronounced his judgment upon it and his revenge upon, it is sure.

And exactly not just at the right time, but even in the right place, they should and complete complete, they shall be utterly burned. And exactly right with fire in their place. So God's glorious revenge. That's an important part of the teaching of the scripture that the just and holy God, although he's provided this marvelous way to save some sinners whom he has determined to save from, before the world began that he has also, he is also perfectly just and perfectly.

Holy and the time of the punishment of the evil is of the wicked ones are set and is coming. And so which will we be? Will we be the, will we be those who rejoice at his revelation? We love the Bible. The very words of God, the rejoice to be ruled by.

Jesus we enjoy him like light after darkness and life after death, or will? We be those upon whom. His glorious revenge falls. At the end, there are only those two, those two groups who deserve to be in the latter but the Lord and his mercy calls us, invites us to believe in Jesus Christ and belong to his kingdom, and we can ask his holy spirit to give us the faith.

That it would be. So let's do that. Father, we thank you for your word. Generally, the Bible that is full of your words and we thank you for these words of David of yours through David and we pray that you would help us to believe them that your spirit would make them fruitful in our hearts.

And that we would that we would rejoice to be ruled by Christ, and to have your word, don't allow us. We pray to continue in our sin and to be utterly burned with fire for your justice and your holiness are right and good. And right, on time we bless your name for it for we are in many instances, alarmed by the wicked and depressed and grieved that what has done against you and your glory and your word and your people and we praise you for your wrath for.

It is just and righteous even knowing that we deserved it. And so we praise you for your grace that for us and our sin, you have satisfied, your justice and your wrath even in Christ on the cross in your love. So bless your words to us, sweep, right? And Jesus name.

Amen.