

## David's Last Words

Call to Worship: Psalm 1

1st Scripture: Isaiah 9:6-7

2nd Scripture: 2 Samuel 23:1-7

Hymn Insert- *By Faith*

Hymn #667- *To God Be the Glory*

Hymn #81- *A Mighty Fortress*

### Introduction:

Having worked through almost the entire life of David, together, over the last two years or so, you may have noticed something very unique about King David, concerning any prophetic association that he had. There was no indication that God had ever spoken to David by means of visions, dreams or in any direct sense, was there? In fact, when God spoke to David, generally, it was through the high priest, Ahimelech, followed by his son, Abiathar (who carried the linen ephod), or a prophet, such as Samuel or Nathan. And yet, when you look at the text in front of us, which we are told, contains the last words of David, in verses 2-3a, David uses language about himself, which would clearly indicate that he was a prophet. "The Spirit of the Lord spoke by me, and His word was on my tongue. The God of Israel said, the Rock of Israel spoke to me..." Upon reading these words, if you didn't know they were written here, you might assume that someone like Isaiah or Jeremiah or Ezekiel or even one of the minor prophets had spoken them. But very clearly, David is referencing himself. And while David here, is going to explain a specific portion of prophetic inspiration, which he has received from God, I believe that the language of verse two indicates that David is not merely making a statement about the content of these specific words. In other words, when David is saying, "The Spirit of the Lord spoke by me, and His Word was on my tongue," yes, this is certainly with reference to what David is about to say, but it is also a general statement, affirming, that David was used in a prophetic sense, as well.

How is this the case? Well, here is the uniqueness concerning David's prophetic office. David's Book of prophecy, unlike Isaiah, Jeremiah and the rest of the prophets, is given to us in the form of poetry and song, isn't it? David's prophetic utterances are likened to what we just worked through in chapter 22, and of course, we know, that they fill the bulk of the Book of Psalms. In fact, some of the most profound statements of prophecy; indeed, some of the most

profound statements of prophecy, which make use of the literal words of the Messiah, our Lord Jesus Christ, are found in the Psalms, are they not?

Now, why do I say all of this? Well, mostly to explain what the author here means, by what he states in verse 1. Notice, he says, "Now these are the last words of David." Keeping in mind all that I have just said, we can look at this text, with the proper assumption in mind. And that assumption is, first of all, that these are not David's *literal* last words. In other words, David did not necessarily take his last breath, after speaking these very words. Rather, we can presume instead, in accordance with the entire context, that, more than likely, these are the last *divinely inspired* words, which David has spoken. To that end, they could make a good preface or closing word, to all that David has written in his divinely inspired, Psalter. Needless to say, brethren, whatever the case might be, the fact that they are labelled as, his "last words," ought to move us to take special consideration of them. The sweet Psalmist (end of verse one); the man, after God's own heart, has some final, significant, divinely inspired message, to pass on to us. Therefore, let us take heed.

## **I. David's Last Words**

Now, as we consider David's last words here, for the sake of time, I want to divide this into four main sections. But first, let me just note the main thrust of the text. The primary purpose of David's last words, given here, is to emphasize the great contrast between godly rulers and ungodly rulers. And so, to that end, we can break up the text into the following sections:

- 1) The Introduction (vs. 1-3a)
- 2) A Description of the Godly Ruler (vs. 3b-4)
- 3) Where David and His House Stand (vs. 5)
- 4) A Description of the Ungodly Ruler (vs. 6-7)

### 1) The Introduction (vs. 1-3a)

In the introduction then, David simply reminds us of who it is that is speaking, and the means by which, the one speaking, spoke. And the power behind this type of an introduction, is that it ought to compel us to listen carefully to the message that he is giving to us. Suppose for a

moment that you had received a hand written letter in the mail, and above the sender's address, you read the name, "Joe Schmo." Now, more than likely, you would not give too much attention to what was written in that letter, if you even decided to open it. You might just immediately tear it up and throw it in the trash, or at the least, even if you read it (out of curiosity), you would not be too moved by the message given in the content of the letter. But suppose, it was the president of the United States, or Warren Buffet or some well known sports athlete or actor/actress. And they wanted to invite you to some special event, by means of this personal, handwritten letter. You might be more apt, to give heed to the message.

Well here, David states who he is, and the means by which he spoke, so as to compel his audience, to give all the more heed to what he was saying. And again, this wasn't David being arrogant, or David seeking to unrighteously exalt himself. Rather, this is David, whom everyone knew, and especially David himself (as we have seen in the Psalm, which precedes this, and which we have just spent seven weeks going over), that God had chosen to graciously exalt David over the nations. This was God's chosen anointed, and that is what made David special in any sense and "heedworthy." Notice...

- a) David reiterates who he is in verse 1. [Elaborate]
- b) David reiterates, by what means he spoke, and is now speaking, in verses 2-3a.

And so, we ought to give special heed to this speaker, because God has anointed and exalted him, and because, he speaks, as the beloved Psalmist, and a mouthpiece of God, at that!

## 2) A Description of the Godly Ruler (vs. 3b-4)

Notice, there is a general description given of the godly ruler, followed by the fruit of such a one's reign:

a: General Description: "He who rules over men must be just, ruling in the fear of God" (vs. 3b). One given the privilege and responsibility of ruling over a people, must be just. He must be righteous and desirous to exercise righteous judgment. He must not be partial. He must not be persuaded by bribes. He must not rule, as unto his own self-interests, but unto the good and welfare of his subjects. All in all, such a one must be governed himself by the

Supreme Ruler of heaven and earth. He must be compelled by a personal, sincere, fear of the living God. For, one who walks in the fear of God, will rule, as one, who recognizes that he is ever before the face of God, who sees not only our actions, but the very thoughts and motives of our hearts, as well.

b: The Fruit of a Godly Ruler: "And he 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" (vs. 4).

What is the fruit, which springs forth, out of the tree of the godly ruler, who is firmly planted in the healthy soil of a "fear of God?" He is a blessing to his kingdom, isn't he? He is a useful tool in the hands of God, fit to be an instrument of blessing and fruitfulness to the people of God. Israel was well known for going through some seasons of dryness and aridness. But when the rain came, what a blessing it was, to begin to see patches of fresh grass beginning to spring up, out of the once arid soil. To see flowers and lively plants growing out of formerly parched ground, was a rich blessing to the wilderness landscape. The godly king is like that. He is a refreshment, a breath of fresh air, a sign of life and growth and beauty. He is like the sun, which breaks through the dusk of morning, inviting everyone to bask in its rays, unto the productivity of a new day! He is as a clear day, without clouds, without obscurity; a telescope with a new and clean lens, opening up the eyes of his people to a galaxy of blessed truth. All in all, a godly king brings great joy and refreshment to his subjects. He is good for the nation, because he leads by godly conviction, and those whom he leads, are directed unto the same godly conviction. The domino effect is glorious. The king walks with the Lord, the people, who follow the king, walk with the Lord, and the Lord's blessing is upon His people. And so, clearly the great privilege, along with the sobering responsibility and accountability of the king, ought to compel him to walk in the fear of God, since he often has such a broad effect, on so many precious souls!

### 3) Where David and His House Stand (vs. 5)

Now, this portion of the text is actually quite profound. Before David moves on to contrast the wicked ruler with the godly ruler, which he has just described, he inserts some

telling information about himself, that adds something weighty to the overall equation. You see, one might expect that, if David were to add something personal about himself, anywhere within this text, it would be information that makes him look good, in accordance with the qualities of a godly king. But, notice what he does here:

He begins by saying, "Although my house is not so with God..." (vs. 5a)! Now, what exactly is David beginning to say here? He is saying that his house has not properly represented the godly ruler, which he has just portrayed, in his description of the godly ruler. He is saying that his house has missed the mark. And when we consider what has happened with the natural heirs and princes, such as Amnon and Absalom (and Adonijah to follow), we can appreciate what David is saying here. But, notice how he continues:

"Although my house is not so with God, yet He has made with me an everlasting covenant, ordered in all things and secure..." (vs. 5a&b).

And so, what is David saying here? The one, who reigns, governed by a fear of God, can expect great fruitfulness and blessing. He will be "prosperity" to his people. And although my house has failed in this regard, yet, God has graciously secured an *everlasting* covenant with me, which gives me every bit of hope that He will, yet, overcome our faults, and bring about the same blessing. Where I and my family have failed and grossly fallen short, God will more than fill in the gap, and bring about blessing upon his people, wholly by His grace! He has covenanted with me to this end, and this covenant, being gracious and undeserved, is irrevocable! It is ordered in all things and secure; as secure as God Himself is, on His throne!

"For this is all my salvation and all my desire (that the people of God would be blessed and fruitful); will He not make it increase?" (vs. 5c). Will He not fulfill such a desire, indeed, increase and firmly establish it, since He has covenanted with me unto it, and that, no thanks to any merit on my part? In other words, it was undeserved and gracious from the outset, how then could even the failures of my house, prevent it from coming to pass?

#### 4) A Description of the Ungodly Ruler (vs. 6-7)

"But the sons of rebellion shall all be as thorns thrust away, because they cannot be taken with hands..." (vs. 6).

Again, we have the antithesis of the godly ruler, given here. Those who are rebels; those who do not rule justly, because they lack a fear of God, having no concern for his revealed will, will be a detriment to their subjects. They will not bring forth good fruit. Indeed, they will be as thorns, producing nothing good, and pricking and injuring those who are subject to them. Clearly, the reality of one's fear or lack thereof, of God, is the determining factor for the ultimate prosperity of the kingdom, over which they reign. And such rebels are unreasonable and unapproachable, having no genuine desire for the good of the nation.

"But the man who touches them must be armed with iron and the shaft of a spear, and they shall be utterly burned with fire in their place" (vs. 7).

They are stubborn and hardened in their rebellion; they are incapable of being reasoned with, and ultimately, like thorns, they need to be torn out of place and burned with fire. They offer nothing good or profitable unto the realm, over which they reign. They only injure and harm, with their self-serving motives and poor judgments. They are full of pride and they are set in their way, presuming themselves to be untouchable. That is, until they face a divinely appointed opposition, who, armed with iron weaponry, comes in and tears them out of their place, and burns them to ashes, within their own palace. Ultimately, the wicked, ungodly ruler serves no productive benefit for his kingdom, and so, he will be destroyed, by divine appointment!

Such is the contrast, which David would leave behind, with this final, divinely inspired message. And it is more than fitting, as a godly king and ruler, who is preparing to deliver the reins over to his son, Solomon, and the Davidic lineage, to follow in the years to come.

## **II. Closing Thoughts and Applications**

Having worked through David's final words here, brethren, let us then conclude our time, by considering a few closing thoughts and applications:

1) Consider the truth of these words, as revealed, following the life of David, in all that is recorded in the Books of I & II Kings and I & II Chronicles. We know what David doesn't know, at this point, do we not? We know how Israel will fair, following the life of David, right up to the present day, do we not?

And what do we find? In all but a handful of cases, what was the state of Israel, under her future kings? Did not Solomon fall into gross idolatry at the end of his reign? And what happened to the peace and prosperity of the kingdom, at that point? Was it not the case, that the peace, enjoyed from all sides, was then intruded upon, leading to war and toil, and rebellion amongst enemies that once served David? Did not the kingdom of Israel itself split in two, with David's seed, reigning only over the southern portion of the kingdom, for the duration of the time, which Israel enjoyed her own independence as a nation? And there was not a single godly king in the north, for the entire period of the divided kingdoms, leading to several ungodly dynasties, replacing former ungodly dynasties. And there were a small handful of godly kings and reformers, who served the Lord, in the southern kingdom, which did indeed serve to bring blessing upon Judah for a time (in accordance with David's prophetic utterance here), until she turned to idolatry again, under the leadership of those who refused to walk faithfully in the fear of YHWH.

And ultimately, both the northern kingdom and the southern kingdom, having become stubborn and rebellious kingdoms of thorns, were torn out by iron and the shaft of the spear, until the land was totally inhabited by foreigners and jackals and wild animals. Jerusalem was burnt with fire, the wall was torn down, and the temple was utterly destroyed. Indeed, the Word of God is true, and it alone, endures forever!

And so, by way of first application, let us see here, in the wise and divinely inspired words of David, the absolute certainty of all that God says, concerning the necessary consequences of the actions of man, be it for good or evil. And by this gauge, we can examine our own hearts, and the heart of our nation, and draw conclusions, based upon what is infallibly revealed here in this text, and in this Book as a whole! [To the unsaved; Regarding our nation]

2) Even the best of the kings, were men at best, but there are two critical realities, revealed here, which ought to offer great encouragement to the Christian:

a) Christ is the epitome of the godly ruler, described here, and He guarantees the eternal prosperity of all who put their hope and trust in Him. Do you serve this King? Have you bowed the knee to Him? Then you can be certain, that you are part of an eternal kingdom that can never fail! We have the sun, at its highest and most illuminative point in the sky; it is noonday with

respect to truth and mercy, in Christ! And we have, in Christ, a single root, who grew up out of this dry, parched, condemned, corrupt earth, righteous and without sin. And He waters the parched ground, such that all, who are grafted in Him; all, who are rooted in Him, by faith, will be as a well-watered garden, producing holy and righteous fruit, unto the glory of God! He removes all of the clouds of sin and doubt and confusion and darkness, shining the pure light of His grace, on all who trust in Him!

b) As there was mercy for David, because of an eternal covenant made by God, with him, which ensured that David would have a seed on the throne forever, there is unending mercy for all, who are in Christ, by a better, eternal covenant, which ensures that we will forever reside in the kingdom of His grace and mercy and righteousness! Like David, our house has fallen quite short of the glory of God, but like David, we are justified freely, by the grace of God, which is ours in Christ Jesus, our Lord! If you are in Christ, then you are eternally blessed, because He has taken away all of your sins, such that they will never again, be charged to your account! You are in a covenant of adoption, where you are forever loved and received by God, all in the Beloved Christ Jesus! Brethren, live redemptively, like you believe this, because it is true, if you are truly in Christ! And while walking in Christ does not pull us away from our responsibility of seeking to walk in the fear of God and in the keeping of His commandments, it does motivate us all the more to do so, with sincerity, thankfulness and love, and always under grace, so that we never have to fear the dreaded curse, which comes upon all, who fail to do so perfectly, apart from the righteous covering of the Lord Jesus Christ!

AMEN!!!

Benediction: Jude 1:24-25