

Introduction

I'm always struck by Paul's words in 2 Timothy 4:7: **"I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."**

1. As we near the end of our study of 2 Samuel, we come to a passage that states, **"Now these are the last words of David."**
  - a. There are two ways this is generally interpreted:
    - 1) One is that these are the very last words David uttered before he died—your study Bible may suggest otherwise because 1 Kings 2 records David's conversation with Solomon before he dies, but that's a weak argument because suggests these words couldn't have come after that conversation
    - 2) The other interpretation is that these words are the last prophetic utterance David made—in other words, the last thing he said or wrote under the inspiration of the Holy Spirit
    - 3) There is no reason not to assume both are true, though the timing of when David wrote it is not critical
  - b. The passage can be broken down into two parts:
    - 1) Introduction (1):
      - a) The first sentence is clearly the words of the author of 2 Samuel
      - b) The rest of verse 1, the second sentence, also likely belong to the author of 2 Samuel and serves as a declaration about David
    - 2) The Psalm itself which has three parts (2-7):
      - a) David REVEALS that the Lord spoke to him (2)
      - b) David REPEATS the words of the Lord (3-4)
      - c) David RELATES how the Lord's words apply to him (5-6)
  - c. The psalm itself can be categorized as a royal psalm since the theme is David's role as king, but it is also a psalm of confidence and assurance where David expresses his belief that he ruled as a righteous king
  - d. The psalm is also Messianic in that it foreshadows the future King, Jesus Christ (e.g. David as a type of Christ)
  - e. As we study this passage today we will see:
    - a. David's divine appointment as king (1)
    - b. David's divine calling as king (2-4)
    - c. David's divine proof as king (5-6)

A. David's divine appointment as king (READ 1)

1. As I've already stated, the words of this verse belong to the author of 2 Samuel and serve as his introduction
2. He twice refers to David's words as an oracle:
  - a. This is captured more literally in the NET and ESV: **"Now these are the last words of David: The oracle of David, the son of Jesse, the oracle of the man who was raised on high..."**
  - b. The literal Hebrew word is *neum* or utterance which in contexts like this refers to a prophetic utterance received from the Lord
  - c. As the author introduces David's words, he uses three different designations for David and these represent David's divine appointment as king and prophet and the fulfillment of prophecy:
    - a. He refers to David as **"the son of Jesse"**:
      - 1) When Jacob (Israel) was on his deathbed he prophesied regarding the future of his 12 sons and we find his prophesy regarding Judah in Genesis 49:8-10 (READ)
      - 2) Notice both the royal and Messianic concepts and terms: Lion of Judah, scepter, Shiloh, donkey's colt, washing his garments in wine/blood
      - 3) It was through Judah that God would establish the ruler(s) of Israel, and finally the ultimately King, Jesus
      - 4) Jesse was a direct descendent of Judah, and as Jesse's son David met the required genealogy to serve as Israel's earthly king, as did Jesus Christ the eternal king
    - b. The author refers to David as **"the man who was raised on high, the anointed of the God of Jacob"**—this is a direct reference to God's divine appointment of David as king:
      - 1) Announced to Samuel in 1 Samuel 16:1: **"Now the LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons."**
      - 2) God reminded David in 2 Samuel 12:7b: **"It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul."**
      - 3) We see in the NT how this applies to Jesus as we are told that God would ultimately raise up Jesus to take the throne of David as King of Kings and Lord of Lords (READ Acts 2:30-32)
    - c. Finally, he refers to David as the **"sweet psalmist of Israel"**:
      - 1) This identifies David as a prophet and we see this in the 80 or so psalm authored by him in the OT
      - 2) Once again, it also foreshadows Jesus' role as prophet (John 12:49-50): **"For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 50 "I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."**
3. David's confidence and assurance began with an understanding that the Lord appointed him to be his servant and king:
  - a. Did you know that's where our confidence and assurance as Christians begin as well?
  - b. Jesus told his disciples, **"You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you."** (John 15:16)

- c. We know this is not only true of the Apostles, but every believer, because the Bible says we were chosen by God before the foundation of the world to be blameless and holy before Him (READ Ephesians 1:3-14)
- d. Our divine calling and appointment as God's children is the ultimate basis for any confidence we have in our relationship with Christ

B. David's divine calling as King (2-4):
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1. David's words begin here with a declaration that the Lord spoke to him (READ 2-3a)
2. The actual oracle, or what the Lord declared to him, is then found in v. 3b-4 (READ) and the premise is that a king who rules a certain way would cause Israel to flourish and grow:
  - a. If he rules over men "**righteously**" (3b):
    - 1) The most basic meaning of this word, saddiq, is to conform to an ethical, moral standard and the emphasis here is on the execution of justice
    - 2) Psalm 145:17 says, "**The Lord is righteous in all his ways and holy in all his works**" and notice the emphasis on the Lord's "**ways**" and His "**works**"
    - 3) The king was supposed to be the ultimate earthly arbiter of truth and justice, and he was to do this as a reflection of the Lord and in accordance with the Mosaic Law
  - b. If he rules "**in the fear of God**" (3b):
    - 1) The best definition of what it means to fear the Lord is found in Deuteronomy 10:10-12 (READ):
      - a) To walk in all His ways and love Him
      - b) To serve Him with all of one's heart and soul
      - c) To keep His commands
    - 2) Deuteronomy 10:20 describes this as "**cling[ing] to Him**", "**swear[ing] by His name**", and making Him our "**praise**"
    - 3) While the previous phrase emphasized the king's role in executing justice for his people, this phrase emphasized personal love and devotion to the Lord
  - c. The Lord told David that if a king possessed these qualities, then he would be just like the sunlight that shines on a cloudless morning or appears after the rain that causes the grass to grow (4)
3. David's divine calling was to rule with the righteousness of God, in the fear of God, so that in doing so he would bring growth and prosperity to Israel:
  - a. At the end, as David assessed his life, he could confidently say this is what he had done.
  - b. While he wasn't perfect, he obviously took God's words to heart because he ruled as a man after God's own heart and the Bible says he "**did right**" in the eyes of the Lord
  - c. Unfortunately, only a handful of the 40 kings that came after David followed in his footsteps (the Bible says 30 "**did evil**", only 4 "**did right**", 3 did right in their youth but evil in the old age, and Jehu was mixed)
  - d. Fortunately for Israel, and for us, Jesus will ultimately take his throne as the Kings of Kings and fulfill these qualities perfectly (Jeremiah 23:5): "**Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 "In His days Judah will be saved,**

**And Israel will dwell securely; And this is His name by which He will be called, 'The LORD our righteousness.'**"

4. So, Like David, we too have a divine calling and it's not so different than his:
  - a. He was called to lead Israel as a righteous king who love the Lord
  - b. We have a calling as well and Paul describes it for us in Ephesians 4:1-16 (READ)
  - c. And like David, we too can have assurance and confidence before God if we can honestly say that we focus on and strive to live according to this calling

C. David's divine proof as King (5-6)

1. David now turns to an assessment of himself and his reign with a rhetorical question (5a): **"Truly is not my house so with God?"**:
  - a. In other words, to paraphrase, **"Have I not ruled in this way, in righteousness and the fear of God?"**
  - b. The KJV/NKJV render this as a negative, **"Although my house is not so with God"**, but all other English translations render it as an affirmative statement or question and there is better support for this grammatically and contextually
2. As proof that he did indeed lead Israel in righteousness and the fear of God, David offers up how the Lord had blessed him (5b-7):
  - a. The wording of the NIV captures this probably better than any other English translation (5): **"If my house were not right with God, surely he would not have made with me an everlasting covenant, arranged and secure in every part; surely he would not bring to fruition my salvation [e.g. deliverance] and grant me my every desire."**
    - 1) Why would the Lord make an everlasting covenant with David unless he was convinced David would rule them faithfully? (READ 2 Samuel 7:8-11)
    - 2) Why would He continually bring about David's deliverance and grant him his desires?
  - b. This is not something the Lord does with the wicked (READ 6-7):
    - 1) The wicked are like useless, thorny branches which are tossed away and burned
    - 2) The implication is that such would be the fate for David if he were anything other than the righteous God fearing king he claimed to be
3. When David reflected on how the Lord had blessed him, it further grew his confidence and assurance that he had reigned in righteousness and the fear of the Lord:
  - a. Last week we saw how David thanked and praised the Lord for rewarding his righteousness
  - b. We learned that this is something the Bible promises to those who love, honor, and obey the LORD—in fact, David wrote in Psalm 19:11 that there is great reward in keeping God's commandments
  - c. Like David, when we see the Lord's blessings in our life our confidence and assurance should grow.
  - d. Listen to what Paul wrote Timothy (1 Timothy 6:17-19): **"17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."**