

## **David's Administration**

Call to Worship: Psalm 76:1-3

1st Scripture: 2 Samuel 8:15-18

2nd Scripture: 2 Samuel 20:23-26

Hymn #34 (Supp)- *As the Deer*

Hymn Insert- *Come People of the Risen King*

Hymn #432- *Jesus, What a Friend for Sinners*

Doxology #45 (Supp)- *Awesome God*

### **Introduction:**

Having crushed the rebellion of Sheba, David has resettled his kingdom, and in our short text for this morning, we are given a fresh look at David's administration.

Some of you may recall, that we had considered the Davidic administration back when David had first established his kingdom, in 2 Samuel 8:15-18 (which we read for our first Scripture reading). By and large, not much has changed, but there are a few differences, which we will take note of this morning. For the sake of avoiding too much repetition, I will seek to avoid turning to the same applications, which we had considered when we looked at David's administration, the first time, in chapter 8.

### **I. David's Administration**

Firstly, certainly, much to David's disappointment, Joab is still the commander of the army of Israel. More than likely, because of Joab's recent success against Sheba, and the great respect which he had with the entire army of Israel, and the struggle which David has had, just to finally reestablish his kingdom, David has had to leave Joab in place, as the commander of the army of Israel. The opportune time to remove Joab was just not found, and so, David will ultimately have Joab dealt with, by his son, Solomon, when he reigns in David's stead. Needless to say, Joab is still in the position of commander of the army of Israel.

Secondly, we are told of Benaiah the son of Jehoiada, who was over the Cherethites and the Pelethites. Again, Benaiah has retained this position, which he had when David had first established his kingdom, as well. This was an extremely important position, because these men made up David's body guard; those who closely surrounded and protected him. And furthermore, as we have seen, when we examined this man in the past, he was a very well trusted and honored man. Not only was he one of David's mighty men (which we will examine in

chapter 23), but furthermore, he winds up being the one who, at the command of Solomon, executes judgment on Joab, thereby replacing Joab, as commander of the army of Israel, during the reign of Solomon. And so, Benaiah was a man to remember, as a well respected and trusted man, of both David and Solomon's administration.

Thirdly, we are told of a man, named Adoram, who was in charge of revenue. Clearly, this is a new office, as no such office was listed in David's earlier administration. Adoram's primary responsibility was to ensure that all of the king's taxes were properly collected. Since David had conquered several foreign nations as well (requiring regular tribute payments from those nations), the need for such an office has become more urgent. Sadly, during the reign of Rehoboam (David's grandson, who follows the reign of Solomon), Adoram is stoned to death by the northern kingdom of Israel, when he tries to collect taxes from them, on behalf of Rehoboam. That was when the kingdom was just divided because of the tyrannical words of Rehoboam, and the great sin of Solomon.

Fourthly, we are told of Jehoshaphat the son of Ahilud, who was the recorder. Again, Jehoshaphat must have been a well respected and faithful man. Not only was he the recorder here, and at the beginning of David's reign, but he likewise, continues into the reign of Solomon.

Fifthly, we are told of Sheva, who was the scribe. And here, is one of the few changes that have been made, since the beginning of David's reign. Back in chapter 8, we are told of a man, named Seraiah (Shavsha), who was the scribe. We don't know the reason for this change. It could be anything from death to retirement to ineptness to betrayal, but, for whatever reason, he was replaced by Sheva.

Sixthly, we are told of Zadok and Abiathar, who were the priests. These, likewise, remain unchanged since the beginning of David's reign. However, at the beginning of Solomon's reign, the high priesthood will shift wholly to Zadok, in fulfillment of God's prophecy against Eli, to whose line, Abiathar belonged. Abiathar will be exiled because of his part in the conspiracy against Solomon, in seeking to make Adonijah king.

And then, seventhly (lastly), and most notably, Ira the Jairite was a chief minister under David. Formerly, at the beginning of David's reign, we were told that David's sons were his chief ministers. For obvious reasons, involving the death of Amnon and the rebellion and death

of Absalom, this change took place. Ira, in their place, became the one, to whom David had delegated various governing duties, in support of his reign. And while we are not told much about this man, Ira (at least that can be confirmed -- there are various suggestions as to who he might be), the change itself, presents us with enough information to ponder.

And so, these men, made up David's administration, at the time that he had reestablished himself, following the rebellion of Absalom.

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

Having worked through a general survey of the text, brethren, while avoiding repeating everything that we have considered when we worked through chapter 8, let us now consider a few closing thoughts and applications for the remainder of our time this morning:

1) One might very well argue that it is not in one's own, personal best interest to serve in the Davidic administration, at least from the standpoint of the world. David was a man, who was often surrounded with conflict, from the time he was a young man (serving King Saul), right up to the present day. And yet, these men, several of whom had served David even before he was made king, stood with him, to the threat of their own lives.

It was risky business to remain loyal to David, and no doubt, these men could not possibly have clung to the security of ensuring their own safety, throughout the course of their service. They took risks, brethren, and they were willing to lose their own lives, if necessary, to prosper the Davidic kingdom. Now, where am I going with this point?

Brethren, it is a very risky thing, as far as the world is concerned, to remain faithful to our King, King Jesus, in a world that is in conflict with Jesus. The Kingdom of God, inevitably is a kingdom, which is in conflict with the natural flow of this world. And so, to be faithful to Jesus, you have to be willing to risk offending others. You have to be willing to deny yourself. You have to be willing to take up a cross, and to follow Him, even unto your own crucifixion, as it were. This is a "given," for all who would sincerely associate with King Jesus. You will suffer mockery, shame, embarrassment, loss, and maybe even persecution and death, should God continue to allow this country to spiral into the demonic path, upon which it is presently treading. And you will have, even so-called Christians, who bear the label of Christ (quite loosely),

speaking out against you, with the world. You will be hated and rejected and mocked for taking a strong stand on homosexual marriage and abortion. You will be despised for honoring the Lord's Day, with a willingness to sacrifice the general pleasures and entertainments, which envelop the world. You will stand out, among a minority, at the risk of your own natural comfort and well being. But, that is what it means to be a part of the administration of Christ!

And so, see in most of these listed here, an example of self-sacrifice and true loyalty, to one, whom the world often despised and hated. And stand with them, unto the service of the Greater King and Son of David, being ready to lose much in this life, if necessary, to advance and prosper His cause and His Kingdom. In the end, you will never regret it!

2) But also, see again, even amongst this administration, one of the ilk of Judas Iscariot, an ungodly and insubordinate man, to whom judgment is long over due, and will soon come. Joab had several noble strengths when it came to military prowess and some level of patriotism. But he was a man, who was sorely lacking in the basic understanding of grace and mercy. He could bring a sword down unto the dissecting of a hair, but he could murder a man in cold blood, just the same. And so, his vices were often far worse than his virtues were good.

Like Joab, one might have all manner of strong gifts in the church; serving abilities, preaching/teaching abilities, administrative abilities, leadership abilities, and yet, lack love, so that all of those abilities are like a constant banging in a beautiful choir. If you have every gift, which the church can possibly contain, and have not love, what good is it? Having the gifts of Christ, without the heart of Christ, is no benefit to Christ or His Kingdom.

Brethren, let us be certain that we are not a Joab in the administration of Christ, useful in so many ways, and yet, lacking in the most crucial areas of grace. Ultimately, the tree is known by its fruit, and Joab revealed a selfish, graceless, insubordinate soul, within that warrior body. One can pretend to serve Christ in so many ways, cloaking the inward reality behind their numerous outward gifts, while harboring a graceless, bitter, jealous and selfish spirit. To be sure, there still are Joab's and Judas's, serving within the administration of Christ, and we ought to examine ourselves; we ought to put our own hearts, up to the litmus test of Christ's love, to ensure that we are truly one of His, in the heart, and not merely on the lips.

3) Finally, young people, I can't stress enough the greatest change that has taken place in David's administration, being that his own children; those, who ought to have been closest to him, were no longer his chief ministers. Ira the Jairite was now in this position.

Obviously, David's oldest two sons, Amnon and Absalom were now dead, which would make them incapable of serving, but David had other sons as well, didn't he? Might it be the case that in some way, their position in the kingdom, got to their heads, leading them to do some of the terrible things, which they had done? Whatever the case, a lack of the "fear of God," very clearly was the downfall of Amnon and Absalom. And sometimes, those who are closest to us, by natural descent, sadly, can be the least trustworthy in helping us advance the cause of Christ.

Young people, consider that your parent's greatest joy with respect to you, is not how well you are doing academically. Certainly, we are happy to see our children doing well in their scholastic progress, but that is not what is most important. Consider that, how well you do in sports, how talented you are, indeed, even how moral you are, while all wonderful achievements, are not attached to our most joyous desires for you. Above all, young people, we want to see you saved! We want to see you entirely dependent upon, and walking with Christ! We want you to recognize the power and extent of your natural depravity; we want you to see the utter bankruptcy of your own goodness and righteousness, so that, you might cast yourselves wholly in the direction of depending upon Christ! We want Christ to be the air you breathe, the food that you eat and the water that you drink, such that, you realize that you live and move and have your very being in Him! Our joy is bound to, you ultimately depending upon Christ, and not yourselves, and certainly not us, because then we can be certain that you are on the path of eternal life! Then, we can be certain that you have entered the narrow gate, which leads to eternal life. That is our greatest and deepest joy; that is our utmost desire for you! Oh, that you would serve alongside of your parents in the administration of Christ, never having to be replaced by someone else.

But you see, young people, you cannot begin, by thinking that it is within you, to do any of these things. Your blessed beginning; your place of receiving true sight, is found in understanding your true, natural blindness and depravity. You cannot make excuses for your sinful thoughts, motives and actions. You must own them as your own, and confess that all such

fatal flaws are engraved in the deepest trenches of your heart and soul. Only then, will you fall on your knees, and cry out to the only Surgeon, who can save, clean and change you! And He will hear the sincere heart, which seeks Him in truth! Oh, may we be a church of repentant sinners, saved by grace, and by grace alone, and not a church of Amnons and Absaloms, who are merely born into a Christian family, but without the life of Christ in them!

AMEN!!!

Benediction: Jude 1:24-25