

**Title:**

**Scripture:** 2 Samuel 23:1-7

**Series:** The Promise of the Messianic Kingdom

1. Introduction:

- a. 2 Samuel 23:1-7 anticipates the certainty of the future Messianic Kingdom. David's last words on record are fixed upon the future.
  - i. If you remember, the psalm in chapter 22 looked back at God's faithfulness to the Davidic kingdom, but the prophecy of 23:1-7 looks forward to how God will one day consummate the greatest kingdom ever known.
- b. This kingdom, the kingdom of Christ, is the ultimate kingdom. From it will flow the final blessings to God's people for all eternity. The promise of the Father was the promise of His kingdom. Jesus established His spiritual kingdom by virtue of His resurrection from the dead. After his resurrection, he declared in **Matthew 28:18B** All authority in heaven and on earth has been given to me.
  - i. Because of His resurrection from the dead, Jesus taught his Disciples to look forward to the second coming, the establishment of the kingdom of God.
    1. **Acts 1:3** He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

- ii. So today, we will explore this coming kingdom, which is assured to those who come to Jesus in faith by His resurrection.

2. Verses 1-3A, 5: God's Kingdom is Certain: 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, the anointed of the God of Jacob, the sweet psalmist of Israel: (2) "The Spirit of the LORD speaks by me; his word is on my tongue. (3) The God of Israel has spoken; the Rock of Israel has said to me...(5) "For does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things and secure. For will he not cause to prosper all my help and my desire?

- a. The introduction (vv. 1-3a) teaches us how to understand the passage. The message to come is divine, an **oracle of God** (v. 1).
  - i. David claims that God has spoken with him, and therefore, David's tongue will speak God's word (v. 2: **The Spirit of the LORD speaks by me; his word is on my tongue**). What David will pass on is nothing more than the absolute Word of God (v. 3A: **The God of Israel has spoken; the Rock of Israel has said to me**).
  - ii. We, too, should consider the message. David wants the reader to understand that what he announces is not David's guess but God's certainty, not a piece of human insight but a clip of divine decree. And if it is God's Word, then it is a sure word and can be depended upon.

iii. David sounds this note of certainty again in verse 5: **For does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things and secure. For will he not cause to prosper all my help and my desire?** He knows that the hope of the future ruler (vv. 3b-4) is found in the fulfillment of the **everlasting covenant** God had already made with him.

1. **2 Samuel 7:16** And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.””

2. Because God initiated this covenant, it is fully secure.

iv. Therefore, the certainty of the coming kingdom should be a source of great comfort for God's people. To look at the often ugliness of history, it would be impossible to see the coming of a righteous Ruler over humanity. Our world is descending into chaos rather than rising to civilization, lost in oppression rather than finding justice. Many of the Lord's people walk through uncertainties and trials, wondering how their apparently senseless circumstances find meaning in God's divine sovereignty.

1. We could never infer the kingdom or its future hope from our personal experience, which is steeped in sin.

2. David, however, tells us that the kingdom is a matter of divine revelation and not wishful

thinking. God has spoken to him and made an everlasting covenant. The thing is sure! We await the Messiah's all-encompassing kingdom and pray for it every time we remember the Lord's prayer. **Your kingdom come!**

- v. God's people seldom have certainty about today or tomorrow, but we have kingdom certainty because we have resurrection fulfillment. This kingdom certainty allows us to go on even amid this sinful world.

3. Verses 3B-4: God's Kingdom Is Beautiful: When one rules justly over men, ruling in the fear of God, (4) he dawns on them like the morning light, like the sun shining forth on a cloudless morning, like rain that makes grass to sprout from the earth.

- a. David sees the messiah as the universal ruler (not merely over Israel but **over humanity**; He is **just**, and the **fear of God** guides His rule (v. 3b).

- i. Verse 4 depicts the reviving, refreshing, and renewing effects of this ruler's reign through imagery of light, sun, rain, and grass imagery. Freshness and vitality are the fruit of this kingdom.

- ii. David's prophecy refers to the Messiah. David certainly believes the ruler is the Davidic king, one from David's dynasty or house (as v. 5 clearly shows).

- 1. We know that David is speaking prophetically of the Final Representative of

his dynasty. David speaks of the last David, Jesus Christ, who will sit on the throne of David and rule forever!

a. **Jesus is the ruler over mankind.** His rule will always be righteous and just! How different from today's government, which is full of corruption, greed, and evil? A time is coming in which all those under Christ's rulership will enjoy the righteousness of perfect governance. Amen!

b. **Jesus is the ruler who fears God!** His rule will be in complete harmony with God the Father. To live under Christ's rule is to live in the Kingdom of God the Father. No more shall we endure the blasphemer's tongue, but all the citizens of this kingdom shall worship in **Spirit and in truth!**

c. **Jesus is the ruler who does not crush or destroy his subjects but refreshes and nurtures them** (v. 4). Each believer will be at peace and provided for.

2. Beloved, do you see how attractive this kingdom is? Humanity has desired this throughout the ages, yet in man's governance, it has never been nor will ever be a possibility. The kingdom is attractive because the King is attractive!

- a. Our deprivation of godly rule can only stir our desire for His kingdom.
  - i. Does this principle not help us explain the attraction we feel in this text?
  - ii. Where, from democracy to dictatorship, have we found a ruler so controlled by godly fear and personal righteousness that his rule revives and renews his people?
  - iii. We are used to the leaders of this age, whether elected or imposed, being immoral, corrupt, oppressive, and power-hungry.
    - 1. They destroy rather than relieve their people.
- b. All of this should stir our appetite for the Final David and the coming kingdom. Praise God for Christ's resurrection, which makes the coming kingdom a certainty!

4. Verses 6-7: God's Kingdom is Exclusive: But worthless men are all like thorns that are thrown away, for they cannot be taken with the hand; (7) but the man who touches them arms himself with iron and the shaft of a spear, and they are utterly consumed with fire.”

- a. Not everyone, however, wants that kingdom to come. Some want no part of a righteous Ruler's reign. They choose to live their way and do not want to bow their

knee in submission. They reject the Gospel by which men are converted from enemies of God to adopted children. The kingdom does not attract them.

According to our passage, these individuals are the **worthless** (lit., Belial).

- i. Belial. / ('bi:lɪəl) / noun. It is identified with Satan and means worthlessness or wickedness in the Old Testament.
- b. If the messianic King is light' (v. 4), the godless, those who reject Jesus Christ, are thorns' (v. 6a); if Jesus brings freshness (v. 4), they inflict pain (vv. 6-7a).
  - i. These worthless individuals will be excluded from the kingdom they despise, **thrown away**, and **utterly consumed by fire**.
    1. Such a thought should cause any unconverted person to tremble before Christ.
  - ii. We learn that the coming kingdom involves restoration for the redeemed and destruction for the unbeliever, salvation, and judgment.
  - iii. Christ's new kingdom will exclude those who want no part in a righteous reign and will not submit to the righteous king.
    1. **Matthew 13:41-42** The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, (42) and throw them into the fiery furnace. In that place, there will be weeping and gnashing of teeth.
    2. This was also the message of John the Baptist when Jesus was inaugurating his kingdom.

- a. **Matthew 3:12** His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.
3. So, we learn that the Messiah's kingdom has boundaries regarding absolute holiness. The godless will be outside of it, so the kingdom, in this sense, is exclusive.
  - a. This teaching is rare today. The contemporary teaching of tolerance, equality, and universalism condemns as heretical anyone who disputes the idea that the gospel is all-inclusive. Even the professing church sometimes hates recognizing any distinctions between Christ's sheep and Satan's goats. But the Bible does not! It is clear and unambiguous that the unbeliever will inherit eternal condemnation.
  - b. Beloved, listen to David and Jesus. They speak the same word: at the last, the godless will stand outside of Messiah's kingdom. Today, this is your warning. Refusing Christ comes at a great cost. Refusing the gospel has great consequences!
    - i. Dear listener, do not refuse the **Gospel**.
  - c. John, the revelator, taught this very truth.



- i. **Revelation 21:8** But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”
  - ii. **Revelation 21:27** But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.
  - iii. **Revelation 22:15** Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.
- d. Even the evangelical prophet Isaiah closes his prophecy by forcing his reader to stand trembling on the edge of hell’s abyss, gazing at the disaster within.
- i. **Isaiah 66:24** “And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.”

- e. Perhaps the prophetic certainty of the destruction of those who are excluded will make you run into Christ's arms today. This has been my prayer.
  - i. **Isaiah 55:6-7** “Seek the LORD while he may be found; call upon him while he is near; (7) let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon.

5. Benediction:

- a. **Revelation 21:5** And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.”

**Public Reading of Scripture:  
Revelation 21:1-8**