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David's Last Words
Second Samuel 23: 1-7

David's last words DIG: Which of his idealized terms in verses 1-4 apply to David? Which of these images are more fully realized in David's greater descendant Jesus, the ideal theocratic Ruler to come? In these last words, how does David underscore the divine inspiration of all his recorded words? How does David know all is firm, or right, within his house? How do the ungodly compare with him? How would you summarize David's legacy?

REFLECT: What qualities do you look for in a leader? What happens if a leader lacks integrity and a true fear of YHVH? The fact of divine inspiration begs the question – how? How does God's Word translate into human words? Who inspires you? Can ADONAI speak to you this week? How is that like or unlike divine inspiration to people in the Bible or to the human authors of Scripture?

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These are the last words of David, summarizing **his** final literary legacy to **Isra'el (Second Samuel 23:1a).** This **oracle of David** indicates that **he** was speaking as a prophet, and uttering a **Divine** word. This is expressly stated in **verses 2-3ab**. The theme is the rule of **the** righteous **king**, and **the LORD's** covenant with **David**.[553]

A David speaks in the third person about himself: **David** describes **himself** not in terms of human achievement, but in relation to **his God**, who caused **him** to become **king**. **The oracle of David son of Jesse, the utterance of the man exalted by the Most High, the man anointed by the God of Jacob** to be **king** over all **Isra'el. ADONAI** spent thirty years training **David**, first with the sheep in the fields, then with Sha'ul in the Israelite army, and finally with his own fighting men in the Judean wilderness. Great leaders are trained in private before they go to work in public. But **the Ruach** not only empowered **David** for battle, **He** also inspired **him** to write beautiful **psalms** that still minister to our hearts. When you think of all the trials **David** had to endure in order to give us these **psalms**, it makes you appreciate **them** even more. **He** was **Isra'el's singer of songs (Second Samuel 23:1b-e).** Of the 150 **Psalms** in the scroll of **Psalms**, 73 were said to be written by **David**. However, **David** made it clear that **he** was writing **the Word of God,** not just religious poetry.[554]

> **B David speaks in the first person:** As **the Spirit of God** came upon **Balaam** and enabled **him** to utter **the words of God (Numbers 24:2)**, so also **the Spirit of ADONAI spoke through me (First Samuel 16:12-13), His word was on my tongue,** meaning verbal inspiration**.** That **David** spoke by **the Ruach** on another occasion is affirmed by **Jesus Himself (Matthew 22:43)**. **The God of Isra'el spoke** to **him**, and **David** would repeat nothing but what **the Rock of Isra'el's people** had declared **(Second Samuel 23:2-3ab). David** wants us to understand unmistakably that what **he** announces is not **his** guess but **God's** actual **words**, not a piece of human insight, but a morsel of **Divine** decree. And if it's **YHVH's word**, then it is a *sure* **word** and can be depended upon.
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> How welcome this note of certainty should be for **God's** people. One could not look at the highs and lows of history and come to the conclusion that a righteous Ruler over mankind is coming to reign. Our world seems to be plunging to chaos rather than rising to civilization, wallowing in oppression rather than finding justice. And many of **ADONAI's** own people walk through their personal lives riddled with uncertainties, wondering how their apparently senseless circumstances can find a slice of **Divine** wisdom. We could never infer Kingdom hope from personal experience. **David**, however, tells us it is a matter of **Divine** revelation. Therefore, in one sense, the kingdom of **God** is here now. **Yeshua** said: **The kingdom of God is within you (Luke 17:21).** But in another sense, the messianic Kingdom has not come yet. In other words,

the Kingdom is now, but not yet. It is not a political proposal but a **Divine** certainty. **God's** people in this world seldom have certainty in their circumstances, but we do have certainty in **God's** Kingdom.[555]

> **C ADONAI speaks: A ruler over people must be righteous** (Hebrew: *tzaddik*)**, ruling in the fear of God** and under **Divine** authority**.** Such **a ruler** is to be compared with three wonderful experiences common to everyone everywhere. **A** good **ruler** must be **like the morning light at sunrise on a cloudless day that makes the grass on the earth sparkle after a rain (Second Samuel 23:3cd-4 CJB).** All three elements are necessary for healthy growth of plants, without which all would die. And for society the righteous **ruler** has an equally vital part to play: **May he rule from sea to sea and from the River to the ends of the earth,** says the psalmist, and **may he live forever (Psalm 72:8 and 15).** Lasting peace and security, as well as conservation of natural resources, depend on long-term justice and mercy exercised by godly leaders. They find their resources in **God** and in **His Son**, who indeed **reign forever (Revelation 11:15).**[556] By placing **the Divine** description of the righteous **king** in the middle of the poem, **David's** last words give **ADONAI** the central – and therefore final – word.[557]

B David speaks in the first person: David, meditating on the Divine word, see it in the light of Nathan's prophecy. **For my house** (family, throne and dynasty) **stands firm with God.** This **house** had been **made** secure because of **an everlasting,** unconditional **covenant with me** (**to see link click Ct – The LORD's Covenant with David**)**.** Because this unconditional covenant depends on the Word of **God**, it cannot fail. **The LORD** had made similar unconditional covenants with **Noah (Genesis 9:16)**; **Abraham (Genesis 15:9-21)**; **Phinehas (Numbers 25:13**), and would make a new unconditional Covenant with **Isra'el (Jeremiah 31:31-34)**. **It** follows that, since **David** sought to align **his** will with **God's** will, **all his desires** would bear good spiritual fruit **(Second Samuel 23:5)**. After rejoicing in the fact that every detail of **the LORD's** covenant with **him** was secure, **David** expressed **his** belief that **his salvation** was also secure (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**)**.**

A David speaks in the third person about the ungodly: Not everyone, however, wants the Kingdom to come. Some want no part of a righteous Ruler's

reign. These are **the ungodly** of every age. If **the** messianic **King** is light, **they are like thorn bushes to be pushed aside, every one of them. He** brings life, **they** bring death. **They cannot be taken in one's hand – they** are untouchable**; to touch them one** needs to **use a pitchfork or the shaft of a spear, and then only to burn them where they lie (Second Samuel 23:6-7). The Son of Man will send out His angels, and they will weed out of this Kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth (Matthew 13:41-42).** This teaching is not very popular today. Universalism is not true; everyone isn't going to heaven. There are only two families on this earth, the family of **God** and the family of Satan. The Bible is not ambiguous about this. Listen to **David**. Listen to **Jesus**. **They** convey the same message; the godless will stand condemned. Even at the end of the B'rit Chadashah, **Yochanan** refuses to budge on this point. **The cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – they will be consigned to the fiery lake of burning sulfur (Revelation 21:8). This is the second death** (see the commentary on **Revelation Fp – The Lake of Fire is the Second Death**).

Thus **David's** last words come to an end.