

Last week, in considering the theme of David's chastisement, I said that chapters 13-21, generally describe the consequences that God brought upon David as a discipline for his sin (as recorded in chapter 11).

Chapter 22 records a Psalm (Ps.18) that David wrote in reflection upon God delivering him from all his enemies.

Chapter 23 records, in the first part, what's called "The last words of David." This doesn't mean, these were the last things David ever said, because he continues to speak throughout chapter 23, 24, and into 1Kings. But these are his final or last words as a prophet. A.W. Pink—"These are the last words of David, not as those merely of a man, but rather as a mouthpiece of God."

This is actually one of the most beautiful prophecies in the entire OT, and yet, one of the least known. Thus, I want to consider three things about this prophecy: its author (vv1-3a), its prediction (vv3b-4), and its application (vv5-7).

- I. Its Author (vv1-3a)
- II. Its Prediction (vv3b-4)
- III. Its Application (vv5-7)

#### I. Its Author (vv1-3a)

1. The first thing David does is identify the human and divine author of the prophecy—human (v1) and divine (vv2-3a).
2. (1) Its human author, v1—"Thus says David the son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel."
3. (a) His pedigree—"David the son of Jesse"—here David underscores his common or humble beginnings.
4. He was but "the son of Jesse"—he didn't come from some royal family but from Jesse who was from Bethlehem.
5. John Gill—"He began with his descent, which was comparatively mean [humble], in order to illustrate the distinguishing goodness of God to him in his exaltation."
6. (b) His exaltation—"the man raised up on high, the anointed of the God of Jacob"—God chose him from his brothers and exalted him as king over all Israel.
7. David was anointed three times—when he was first chosen among his brothers, when he was anointed over Judah, and then when he was anointed over all Israel.
8. Anointing was symbolic of the gift of the Holy Spirit, to equip the person to perform their specific calling.
9. Thus, David was not only chosen and exalted, but equipped—he was "the anointed of the God of Jacob."
10. (c) His occupation—"the sweet psalmist of Israel"—this means, David was not only a king but also a prophet (he wrote the majority of the Psalms).
11. This means, the Psalms describe the experiences of David as the king of Israel, a common Christian, and a type of Christ.
12. (2) Its divine author, v2—"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."
13. The first thing I want to point out in this phrase is its Trinitarian nature—Spirit of the LORD, God of Israel (Father), and Rock of Israel (Son).

14. Furthermore, we find in v2, one of the clearest descriptions of the nature of inspiration in all Scripture.
15. V2—"The Spirit of the LORD spoke by me (or through me), and His word was on my tongue"—this verse combats two common errors (the conceptual and mechanical view).
16. (a) Conceptual view—this view teaches that God merely filled the human author with broad concepts or thoughts.
17. Thus, according to this view, Scripture isn't the word of God as much as thoughts or concepts from God.
18. (b) Mechanical view—this is the opposite error and teaches the Spirit used the human author as a robot.
19. This view is often called "mechanical dictation" and believes the Spirit bypassed (ignored) the human author.
20. But in contrast to these views, v2 teaches that the Spirit of God spoke by or through the human author.
21. Let me illustrate—think of a sailboat on a quiet and calm lake—with a steady breeze filling its sails with air.
22. The boat is absolutely and totally dependent upon the wind—it moves only to the degree that the wind blows.
23. The wind makes the boat move—the boat doesn't make itself move—the wind fills the boat and makes it move.
24. So too—the Spirit of God breathed into the human authors and moved them to author the words of God.
25. 2Pet.1:20-21—"knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit."

## II. Its Prediction (vv3b-4)

1. The first thing I want to say about David's prediction is, it's a prediction or prophecy of the coming Messiah.
2. David is not telling his son Solomon, what a righteous king should be, but what the righteous King will be.
3. David foretells or predicts two things about the coming Messiah—he describes His character and kingdom.
4. (1) His character, v3b—"He who rules over men shall be just, ruling in the fear of God"—this is a description of Christ.
5. It's also by way of application, a description of what every ruler ought to be, regardless of what they rule.
6. Husbands within homes, pastors within churches, and judges within courts, all should be just and rule in the fear of God.
7. But, while all these should be just and rule in the fear of God, only one person did so perfectly and without fault.
8. Mic.5:2—"But you, Bethlehem Ephrathah, *though* you are little among the thousands of Judah, *yet* out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth *are* from of old, from everlasting (Isa.11:1-5)."
9. (2) His kingdom, v4—"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."
10. Here we find two beautiful imageries, both of which are intended to describe the kingdom of the Messiah.

11. (a) Morning sunrise—"And he shall be like the light of the morning when the sun rises, a morning without clouds."
12. The Messiah Himself is likened to the sun that rises upon and dispels the darkness (which refers to ignorance and wickedness).
13. Scripture refers to Christ as "the Sun of righteousness" "the Day-spring from on high" and "the bright and morning Star."
14. (b) Spring rains—"Like the tender grass springing out of the earth, by clear shining after rain"—this refers to the spring rains that replenish the ground.
15. Prior to the rains the ground is dry and barren, but afterwards, when the rains come, the grass springs out of the earth.
16. Thus, the coming of the Messiah is described with two closely related imageries of the sunrise and spring rains.
17. Now, here I have to digress for a few minutes and suggest, these two imageries refer to two comings of Christ (historical and personal).
18. (i) Historical—by this is meant, Christ's historical coming into this world and His gift of the Spirit at Pentecost.
19. Two thousand years ago, Christ, the Light of the world, entered this dark world and poured out His Spirit.
20. Thus, David's prophecy, in the first place, foretold the first advent (coming) of Christ and Day of Pentecost.
21. (ii) Personal—by this is meant, Christ's personal coming into our hearts, and dwelling in us by His Spirit.
22. Prov.4:18—"The path of the just is like the light of dawn, that shines ever brighter unto the perfect day."
23. In other words, the Christian life begins with Christ, "the Sun of righteousness" dawning in our dark hearts, and His Spirit being poured-out into our dry and barren souls.
24. Thus, these two comings of Christ are related—the reason He comes into our hearts personally is because He came historically.
25. Jn.12:46—"I have come as a light into the world, that whoever believes in Me should not remain in darkness."

### III. Its Application (vv5-7)

1. David's final prophecy ends with an application of that prophecy to himself (v5), and the wicked (vv6-7).
2. (1) Himself, v5—"Although my house is not so with God, yet He has made with me an everlasting covenant, ordered in all things and secure, for this is all my salvation and all my desire; will He not make it increase?"
3. The first thing that needs addressing is the difference of translations—while the Old and New King James Versions have v5—"Although my house is not so with God" the ESV and NASB have it "Is not my house so with God?"
4. And for the sake of simplicity, let me suggest the Old and New King James translations best reflect the overall context.
5. David is here contrasting his kingdom with that of the Messiah—while the Messiah's kingdom will be filled with sunshine and spring rains.
6. If you remember, David was told back in 12:10, "the sword shall never depart from your house, because you have despised Me."
7. Within chapters 13-21, we find a record of what that "sword" entailed—sin, deceit, betrayal, and death.

8. Thus, I think what David is saying is this—"Although the Messiah's kingdom will bring light and life, my house has known its share of hardship.
9. V5—"Although my house is not so with God"—that is, it has not known uninterrupted peace and joy.
10. David continues—"yet, He has made with me an everlasting covenant, ordered in all things and secure."
11. If you remember, back in 2Sam.7, God made a covenant with David that His house and kingdom would endure.
12. In short, though David would be chastened for his sins, he would have a son who would sit on his throne.
13. Ultimately speaking, that son would be the Messiah, who would literally come from the line of David.
14. "For this is all my salvation and my desire"—that is, this eternal covenant will concern by eternal salvation.
15. Although my house presently knows pain and sorrow—my hope lies upon the sure promises of God.
16. Although my sin is the largest cause of my pain and sorrow—my salvation lies in the righteousness of another.
17. Although now all my joys are tempered with sorrow—my salvation and desire—are all focused on another.
18. The coming righteous King, whose kingdom brings with it light and life—is the foundation of all my joys.
19. Walt Chantry—"Although David's house and dynasty do not match the justice and righteousness of the coming Ruler, yet by grace God has made with David an everlasting covenant. That covenant, founded on God's pledge, is ordered in all things and secure. God would make David's house increase. From his line the Messiah would come and triumph over all."
20. (2) The wicked (vv6-7)—in these last two verses, David applies the just rule of the Messiah to the wicked.
21. David contrasts himself, a son of the covenant, with those he calls "the sons of rebellion"—they rebel against God and His word.
22. This are those who refuse to bow to the King's just and righteous rule—they rebel against His kingdom.
23. Though David had sinned greatly, he nevertheless had a heart after God and was far from a son of rebellion.
24. He describes their future in two ways that are found throughout Scripture—they are cast away and burned.
25. Historically, our forefathers described the torments of hell in two ways—the pain of loss and the pain of sense.
26. (a) The pain of loss—this is what's meant by being "cast" or "thrust" away from the presence of God.
27. (b) The pain of sense—this is what's mean by being cast into the lake of fire—they endure great pain.
28. And thus, we learn that our Savior's kingdom concerns all men—some bow to Him and others rebel against Him.
29. Thus, in closing I want to return to v5 and suggest a very important lesson that's true for every Christian.
30. Lesson—while every Christian endures hardship in their heart and home, they find comfort in God's covenant.

31. Every Christian without a single exception, can say with David—"Although my house is not so with God."
32. And yet, every Christian can also say—"yet, He has made with me an everlasting covenant, ordered in all things and secure."
33. Every Christian, if he were to be honest with himself, must confess that his heart and home have known distress.
34. Health issues, finance issues, wayward children, sickly spouses and parents, unsaved friends and family.
35. Many Christians find themselves in marriages that are unhealthy and struggling—perhaps married to spouses that express little if any love.
36. Matt.10:34-36—"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.'"
37. Thus, there is a sense in which there's a sword in all of our houses, as there will be division and conflict.
38. O brethren, all Christians, to varying degrees, can say with David—"Although my house is not so with God."
39. And yet, every Christian can also say with David—"Yet He has made with me an everlasting covenant, ordered in all things and secure."
40. Now, if you notice David finds comfort and encouragement in the covenant God made with him (let me suggest three reasons).
41. Reason 1—It's eternal—"yet He has made with me an everlasting covenant"—it's eternal in three ways.
42. First, it originated in eternity, secondly, it never ends, and thirdly, it concerns eternal things—thus, it's an eternal covenant.
43. Now, here I want to remind you a few important things with regards to covenant theology—a brief primer on CT.
44. The Father and Son covenanted together in eternity past—this covenant is made known to Adam and Eve in Genesis 3:15 (where the Messiah is first promised).
45. While this promise (or covenant of grace) isn't fulfilled until the NC, it's shadowed within the OC made with physical Israel.
46. Thus, the OC is a physical and temporal covenant made with the nation of Israel that shadowed the NC.
47. This NC concerns spiritual and eternal things—it provides an eternal family (church) and inheritance (heaven).
48. Now, I trust you can see how this would have brought comfort to David—while his earthly house brought sadness it was only temporary.
49. O brethren, stop and think for a second—I know for a fact that we fail to take this point into consideration.
50. Regardless of our present circumstances in this world, the LORD has made with us an everlasting covenant.
51. And within this everlasting covenant are everlasting blessings—things that will never fade or pass away.
52. Reason 2—It's ordered, v5—"yet He has made with me an everlasting covenant, ordered in all things."
53. The Hebrew word rendered "ordered" means—"to arrange or set in order"—it means—"to prepare fully."

54. David says this covenant is—"ordered in ALL THINGS"—that is—all things necessary for our eternal salvation.
55. Every single thing—that any poor sinner will ever need—is ordered within this blessed and eternal covenant.
56. Perhaps I can put it like this—within the NC, God has prepared everything we need to live for Him here and with Him hereafter.
57. V5—"For this is all my salvation and all my desire"—everything I need for salvation is ordered within this covenant.
58. What else can I desire! What else can I need! All that I need for my eternal salvation is found in this covenant!
59. And here is why—it's all found in Christ the Mediator of this covenant, who alone is the desire of my eyes.
60. Reason 3—It's secure—the covenant is certain and sure for three reasons—the promise of the Father, the blood of the Christ, the power of the Spirit.
61. (a) The promise of the Father—all of the blessings of this eternal covenant rest upon the character of God.
62. (b) The blood of Christ—our Savior Himself described His blood as the blood of the NC (blood of the everlasting covenant).
63. William Cowper—"Dear dying Lamb, thy precious blood shall never lose its power, till all the ransomed church of God be saved, to sin no more."
64. (c) The power of the Spirit, 1Jn.4:4—"You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world."
65. What an unspeakable privilege God's people have—whenever we feel the sharp edges of this sword in our hearts or homes, we can say with David—"Yet He has made with me an everlasting covenant."