

Title:           **2 SAMUEL**  
                  **Christ God's King**  
Text:           2 Samuel 7:12-13, 16  
Subject:       *Survey of 2 Samuel*  
Introduction:

The Book of God has been providentially arranged in the order in which we have it for a purpose. The Lord has not given us a record of the various historic events in a chronological order. To the natural mind, the order in which the various Books of the Bible are arranged might appear confusing. If Job was written before Genesis, why does it appear in the middle of the Old Testament rather than nearer the beginning? If 2 Timothy was written after Romans, why does Romans appear as the first of Paul's Epistles?

### **PROVIDENTIAL ORDER**

I am personally convinced that one reason for the arrangement of Scripture in the order in which we have the Sacred Volume is that the order in which the Books of the Bible are presented is providentially intended to set before us the progressive order of Divine Revelation. For that reason, it is very helpful, as we read and study Holy Scripture, to see the connection of each Book in its setting with the other Books of Inspiration.

In Genesis, the Book of Beginnings, the Lord God made a covenant with Abraham and his seed in which he promised him an everlasting inheritance of grace in Christ. That inheritance was typically set forth in the land of Canaan.

In Exodus, Leviticus, Numbers and Deuteronomy God gives us the instructions of his holy law, by which he declares that he will give that inheritance, fulfill his covenant and bestow his grace only upon a holy people in a way that is altogether righteous and

just, without any compromise of his own holy character. But we are sinful people, a race altogether void of holiness. Does that shut the door of hope against us? Not at all.

Before the Books of the Law are closed, Moses died, declaring that there is no hope of God's covenant and its promises being accomplished by our obedience to the law. Moses could not bring Israel into Canaan. And we can never find rest by our obedience to God's holy, because we have no ability to obey it. Righteousness cannot come by the law (Gal. 2:21). *“By the deeds of the law There shall no flesh be justified in his sight...Man is justified by faith without the deeds of the law”* (Rom. 3:20-28).

When Moses died, God raised up Joshua, a great type of the Lord Jesus Christ, to deliver Israel and bring them into the possession of the land of Canaan. In the Book of Joshua Canaan typifies the rest awaiting God's elect in the final consummation of salvation in resurrection glory (Heb. 4:1-11). By the hand of Joshua God gave Israel all that he promised to Abraham in covenant mercy (Joshua 21:43-45; 22:4; 23:14). All of that, of course, was typical of the fact that Christ, our Joshua, has obtained for God's elect (the whole Israel of God) all the blessings of grace and glory promised us in the everlasting covenant by the merits of his own blood and righteousness (Heb. 6:20; 9:12).

The next Book of the Bible is Judges. As in the Book of Joshua the land of Canaan was typical of our heavenly inheritance with Christ, in the Book of Judges Canaan typifies the believer's present experience of grace. The land was filled with enemies; and throughout the days of the judges Israel was engaged with their enemies. Even now, all the blessings of covenant grace are the rightful property of all who trust Christ. But we have countless enemies within, with whom we have unceasing warfare (Rom. 7:14-23; Gal. 5:17-23).

Joshua speaks of heavenly glory. Judges describes our present experience. Then, the Book of Ruth shows us how the Lord our God will accomplish his purpose of grace for us by Christ, our lawful, Kinsman Redeemer. We lost everything in our Father Adam. But our great Boaz has recovered all for us, in total compliance with and full satisfaction of all the demands of God's holy law.

Then, in 1 and 2 Samuel, the Lord shows us that our Redeemer, our Savior, that One into whose hands the Lord God has entrusted the everlasting deliverance of his people is the King of Glory, into whose hands the Lord our God has put all dominion over all flesh, that he might give eternal life to all his people. Here David typifies our Savior as God's great King established upon his throne.

### ONE MAN

2 Samuel covers the same time in history as 1 Chronicles. In 1 Samuel three men are prominent: Samuel, Saul, and David. 2 Samuel is a Book about one man, God's servant David; but that one man is set before us throughout the Scriptures as an eminent type and picture of our Lord Jesus Christ. In fact, many of the passages of Inspiration, where David's name is used cannot be interpreted as applying to David himself in a strict sense. They do apply to David; but it is obvious that they look beyond David to Another.

Look, for example, at 2 Samuel 7. The repeated use of the word "*forever*" in this chapter make it clear that God's promises concerning the throne, and kingdom, and seed spoken of in this chapter cannot be fulfilled in any earthly throne, or kingdom, or man. The promises must and do find their fulfillment in our Lord Jesus Christ, the Son of God and the Son of David, and his Church and Kingdom (7:12-16).

(2 Samuel 7:12-13) "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. (13) He shall build an house for my name, and I will stablish the throne of his kingdom for ever."

(2 Samuel 7:16) "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

**Proposition:** David, as God's anointed and enthroned king over all Israel as a nation, was typical of our Lord Jesus Christ, who is God's anointed and enthroned King in Zion, over all the Israel of God, his Church.

Do not misunderstand me. I do not suggest that there is no application of these promises and the rest of what is written in 2 Samuel to David personally and to all God's elect in this world, who are, like David, sinners saved by the grace of God. Clearly, David is representative of all God's people in this world. His life and experiences were representative and typical of ours, as I will show you. But the ultimate fulfillment of David's life and dominion as God's anointed king must be found in Christ. This is not my interpretation of this Book, but God's. I am not interested in promoting or defending any system of doctrine. We interpret Scripture with Scripture. (Compare Psalm 16 and Acts 2.)

(Psalms 16:8-11) "I have set the LORD always before me: because *he is* at my right hand, I shall not be moved. (9) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. (10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. (11) Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore."

**How do we interpret those words?** Yes, these words were David's words. Yes, he spoke of his own hope of the resurrection and ours<sup>1</sup>. They speak of our hope, too. But the Holy Spirit specifically tells us that this Psalm finds its ultimate fulfillment in the Lord Jesus Christ.

(Acts 2:22-36) "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. (29) Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (32) This Jesus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God

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<sup>1</sup> Whenever we read the messianic psalms or any other prophetic portion of Holy Scripture (Ps. 40; 69; etc.), we must not imagine that the writer is not speaking of his own, present experience. He is. As he does, the passage certainly relates to us and to our experience. But the fuller, more glorious, ultimate message of the passage is the person and work of our Lord Jesus Christ.

exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (34) For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, (35) Until I make thy foes thy footstool. (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

## GOD'S KING

### I. First, I want us to look at David as a type of Christ, God's King.

A. David describes the character of God's King in 2 Samuel 23:1-5.

(2 Samuel 23:1-5) "Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, (2) The spirit of the LORD spake by me, and his word *was* in my tongue. (3) The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. (4) And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain. (5) Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow."

God's King is here described as...

- "The man who was raised up on high" (Phil. 2:8-11).
- "The anointed of the God of Jacob."
- The man by whom the Spirit of God speaks.
- "Just, ruling over men in the fear of God."

- “As the light of the morning, when the sun riseth, even a morning without clouds.”
- “As the tender grass springing out of the earth by clear shining after rain.” (Christ’s Humiliation—Incarnation—Resurrection)
- One with whom God has made an everlasting covenant ordered in all things and sure.
- One who has no desire but the fulfillment of that covenant.

**This King is Christ!** While David was a man in whom these things were exemplified to a great degree, he was not the King in whom these things are completely found. This King is Christ our Savior.

B. Abner described **the work of God’s King** in 2 Samuel 3:17-18.

(2 Samuel 3:17-18) "And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you: (18) Now then do *it*: for the LORD hath spoken of David, saying, **By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.**"

This is exactly what the Scriptures everywhere assert concerning Christ (Dan. 7:14; Matt. 1:21; John 17:2; Acts 5:30-32).

(Daniel 7:14) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

(Matthew 1:21) "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

(John 17:2) "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

- Christ has a people, God's Israel, his elect.
- Christ came into this world, lived, died, arose, and ascended on high to save his people from all their enemies.
- He is now enthroned with universal power and dominion to give eternal life to his people. Save them he will—By Redemption—By Regeneration—By Resurrection!

(Acts 5:30-32) "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. (31) Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (32) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him."

**C. God's King is the Man anointed by him to be King.**

David was anointed as king over Israel three times: first in his father's house, then over Judah, and finally over all Israel. The Lord Jesus Christ is as King by God himself (Ps. 45:7; Heb. 1:9): first in his Father's house, then at his baptism, and finally in the hearts of chosen sinners.

(Psalms 45:7) "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

(Hebrews 1:9) "Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*, hath anointed thee with the oil of gladness above thy fellows."

### A KING IN EXILE

Though he was God's anointed king, while he was in exile, Saul ruled over the people.—Though Christ is King over all his people, he is a despised and rejected King, and the Prince of this world, the Prince of darkness, holds sway over the hearts of the Lord's people until they are saved by his grace.

### THE KING ACKNOWLEDGED

At God's appointed time all of Judah were gathered to David and gave themselves to their king (2 Sam. 2:4; 1 Chron. 12:18).

(2 Samuel 2:4) "And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabeshgilead *were they* that buried Saul."

(1 Chronicles 12:18) "Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band."

### This is what happens in the joyful experience of conversion.

The Lord God graciously causes chosen sinners to bow to Christ as their Lord and King with gladness, devoting themselves to him in adoration, love, and praise (Ps. 44:4; 110:1-3).

(Psalms 44:4) "Thou art my King, O God: command deliverances for Jacob."

(Psalms 110:1-3) "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (3) Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Thank God for our great King, the Lord Jesus Christ. He is a King like no other, King of kings and Lord of lords! Christ our King is himself God almighty. Yet, he is one of us and one with us (Deut. 17:15; Heb. 2:17). "*The King is near of kin to us*" (2 Sam. 19:42).

(Deuteronomy 17:15) "Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother."

(Hebrews 2:17) "Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people."

**D. Christ our King is saving his people from all their enemies.**

The Lord God promised Israel that David their king would save them from all their enemies. Typically he did so. From the day that he slew Goliath to the day that he went to glory, we never read of David being defeated by any foe. He went forth conquering and to conquer; and conquer he did.

So it is with Christ our King. He vanquished Satan, cast out our enemy and accuser, and bound him with the mighty chain of his

omnipotence, and has made us more than conquerors by his grace (John 12:31-32; Rev. 20:1-3).

(John 12:31-32) "Now is the judgment of this world: now shall the prince of this world be cast out. (32) And I, if I be lifted up from the earth, will draw all *men* unto me."

(Revelation 20:1-3) "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. (2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, (3) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

As "*David took the strong hold of Zion*" (2 Samuel 5:7), the Lord Jesus took his place on the throne of God to save his own (Rom. 14:9; Heb. 9:12:10:9-14).

(Romans 14:9) "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

(Hebrews 9:12) "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*."

(Hebrews 10:9-14) "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) From henceforth expecting till his

enemies be made his footstool. (14) For by one offering he hath perfected for ever them that are sanctified."

**The King of Glory came to us in saving mercy**, entered our hearts, bound the strong man and cast him out, sitting up his throne in our hearts. Christ came "*that we being delivered out of the hand of our enemies might serve him without fear*" (Luke 1:74). And he never fails to accomplish his purpose (Isa. 9:6-7; 1 Cor. 15:25).

(Isaiah 9:6-7) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

(1 Corinthians 15:25) "For he must reign, till he hath put all enemies under his feet."

**E. He who is the King of Glory reigns upon the throne of grace.**

In the story of Mephibosheth (chap. 7 the Holy Spirit gives us a marvellous picture of the grace of God flowing to sinners through Christ our King. He takes the fallen sons of men, helpless, lame, and poor, men who are his own enemies, and makes us to sit at the King's table as the King's own sons "*to eat bread at his table continually.*" This grace, God's boundless, infinite grace comes to us, as it did to Mephibosheth, because of a covenant made with our great King David (Christ) long before we were born.

(Song of Songs 5:1) "I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

## **GOD'S PEOPLE**

II. **As I said in the beginning, David is also typical of us, God's people in this world.** That is the next thing I want us to see.

David was a man after God's own heart (1 Sam. 13:14). He was not such a man by nature. David was, like us all, a fallen, depraved, sinful man by nature. Yet, grace made him a man after God's own heart. That's the kind of man I want to be. When the Lord God looked into David's heart, he saw in that man a man after his own heart.

In spiritual things the heart is the matter of utmost concern. We must not neglect our outward conduct. We must not fail to maintain good works. We must not ignore our responsibilities in outward things. But true religion is an inward thing. We can get everything right on the outside and yet be lost. Things have got to be made right on the inside. "*The LORD looketh on the heart!*" Will we ever learn that? God is not impressed with those things that impress men! Our Lord Jesus said to the Pharisees, "*Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God*" (Luke 16:15).

God looks on the heart! God searches the heart! God demands heart faith, heart obedience, heart worship! God requires the heart! He says, "*My son, [give me thine heart], and let thine eyes observe my ways*" (Pro. 23:26). God alone knows the heart, and

the heart alone knows God! The heart is the matter of primary concern.

When the Lord God looked upon David's heart and declared him to be a man after his own heart, what did he see? What did God see in David's heart that set him apart from other men? When the Lord looked upon David's heart, this is what he saw in David a heart conquered by his grace, ruled by his Spirit, trusting him.

We are not told when, or where David began to believe God, only that he did. At some point in time, when he was still a young man, David committed himself to the Lord God. Like Abraham before him, like his father, Jesse, David believed God, and it was imputed unto him for righteousness. To believe God is simply to trust him, to take him at his word.

A. Here's the lesson.—**There is only one way you and I can please God.** There is only one way any sinner can ever be pleasing to the holy Lord God; and that is by faith in Christ (Heb. 11:5-6; Rom. 3:31).

(Hebrews 11:5-6) "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. (6) But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."

(Romans 3:31) "Do we then make void the law through faith? God forbid: yea, we establish the law."

If we would walk before God accepted and well-pleasing in his sight, we must walk before him in faith, trusting his Son, and his Son alone as our Savior, trusting Christ alone for the totality of our acceptance with God (1 Cor. 1:30-31).

**B. David rejoiced in God's electing love** (1 Sam. 6:20-21).

In chapter 6 we see him leaping and dancing before the ark of God. He knew what that ark represented. He knew that that ark represented God's redemption of his people by the blood of Christ, the Lamb of God. He could not get beyond the wonder of God's grace to him. Therefore, he humbled himself before the people, before the Lord, with joy and gladness. His wife, Michael, saw it and despised him for his worship. And David told her that the source of his joy was something she could not understand, because she had not experienced it. The source of his joy was God's electing mercy, love and grace (Ps. 65:4).

(2 Samuel 6:20-21) "Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! (21) And David said unto Michal, *It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.*"

(Psalms 65:4) "Blessed *is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*"

**C. Throughout his life, David, being a man of faith, a man who believed God, humbly bowed to the will of God.**

When the Lord killed Uzzah, David acknowledged that the fault was his. "*The Lord our God made a breach upon us, for that we sought him not after the due order*" (1 Chron. 15:13). When he

wanted to build a house for God, the Lord refused to allow it; but did permit him to gather the materials with which his son would build the temple. David was overwhelmed by God's goodness to him (7:18-22). He said, "*Do as thou hast said, and let thy name be magnified forever*" (7:25-26). When the Lord God killed his infant son, David washed his face and worshiped God. David exemplifies the fact that faith bows to Christ. Faith humbles itself beneath the mighty hand of God. Faith submits to the will of God. Even when his beloved son Absalom was slain, because of the evil David had done, and when thousands perished under the judgment of God because of his stubborn pride in numbering Israel, though his heart was broken, though his soul was crushed by the experiences, David bowed to the Lord God.

**D. Though David was a believer, though he was a man after God's own heart, he was a sinner still, in constant need of grace.**

Chapters 11 and 12 tell us the sad, sad story of David's terrible fall and its consequences. Here is a constantly repeated lesson, a lesson we must learn, a lesson from which we need to learn much.—God's saints in this world are sinners still, sinners saved by grace. Chosen in electing love, forgiven by blood atonement, accepted in the Beloved, and saved and kept by pure, free, sovereign, indestructible, omnipotent grace!

Let us make no excuse for our sin or our sins. Let us, instead, acknowledge and confess our sins, and trust our Savior still, as David did.

(Psalms 32:1-5) "*Blessed is he whose transgression is forgiven, whose sin is covered. (2) Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. (3) When I kept silence, my bones waxed old through my roaring all the day long. (4) For day and night thy hand was*

heavy upon me: my moisture is turned into the drought of summer. Selah. (5) I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah."

(Psalms 51:1-5) "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. (2) Wash me thoroughly from mine iniquity, and cleanse me from my sin. (3) For I acknowledge my transgressions: and my sin *is* ever before me. (4) Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. (5) Behold, I was shapen in iniquity, and in sin did my mother conceive me."

(Romans 4:8) "Blessed *is* the man to whom the Lord will not impute sin."

(1 John 1:7-10) "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us."

(1 John 2:1-2) "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (2) And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world."

E. **Believing God, David died in peace, falling back and resting upon God's everlasting covenant and its immutability** (2 SAM. 23:5).

(2 Samuel 23:5) "Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow."

Dying in the Lord, dying in faith, he was, is, and shall forever be a blessed man. "*Blessed are the dead which die in the Lord from henceforth.*" Blessed are all who die as David died, believing God.

### **THE KING'S RETURN**

III. Now, turn to 2 Samuel 19:9, and **let me just say a word or two about our King's return.**

Remember, when David was anointed as king over Judah, seven years passed before he was anointed king over all Israel. So after the complete, perfect accomplishment of God's purpose of grace he whom God raised up and exalted shall be acknowledged as King by all in his glorious second advent. We have a picture of our Lord's return in chapter 19.

David had been away from Jerusalem for some time because of Absalom's revolt. Now that the rebel was dead, the people longed for David's immediate return.

(2 Samuel 19:10) "And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"

When David heard how they longed for his return, he sent messengers saying, “I’m on my way back to you. And the people said, “Come on!”

(2 Samuel 19:14) "And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants."

Now, look at verse 15.

(2 Samuel 19:15) "So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan."

That is a pretty good picture of our Redeemer, our great King and us.

(Revelation 22:12-13) "And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. (13) I am Alpha and Omega, the beginning and the end, the first and the last."

(Revelation 22:20-21) "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. (21) The grace of our Lord Jesus Christ *be* with you all. Amen."

When, at last, our great Savior and King does return, when our “*Lord the King is come again in peace,*” we will go out to meet him in the resurrection (1 Thess. 4:13-18; 1 Cor. 15:51-58).

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<sup>1</sup> Date: Tuesday Evening—April 8, 2003—Wichita Falls, TX (03/10/03)  
Tape # X-53a  
Readings: *Larry Criss and David Burge—Psalm 51:1-17 and 32:1-5*