

## Kingdom Come Kingdom Kindness 2 Samuel 9 & 10

**SERMON RECAP:** Last Sunday's passage from **2 Samuel 8** provides a sketch of David's kingdom which anticipates the coming kingdom of God. The *golden years* of David's reign foreshadow the *golden age* of Messiah's reign, when Jesus will bring perfect peace to earth for 1000 years (**Revelation 19:11-20:6**).

### David's Conquest (8:1-14)

David's conquest reminds us that, in order for God's kingdom to come to earth, God's enemies must be destroyed through "military" might. In the end, man's depravity and his refusal to submit to God's gracious rule will require this. In fact, humanity's sin runs so deep, when Jesus returns in his glory with the heavenly hosts to establish his kingdom of peace on earth, the world will rise up against him in a great battle (Armageddon). Even more telling, after the 1000 years of peace under King Jesus—the most ideal conditions imaginable for people to know and love him as Lord and Savior—there will be another massive uprising against Jesus that will, once again, result in a great battle where God destroys his enemies (including Satan), once-and-for-all. So, David's conquest in **2 Samuel 8**, which established God's "preliminary" kingdom on earth through the nation of Israel, is only a dim foreshadow of the global kingdom Jesus will establish through overwhelming force.

Ironically, even as God was fulfilling his promise to king David to make his name great and give his people a land in which to dwell (**7:9-10**), the seeds of compromise were already showing up in David's life. He was violating or, at least, pushing the envelope toward violating, all three prohibitions God gave for Israel's kings in **Deuteronomy 17**—not to acquire many horses, many wives, and excessive wealth. David was trafficking in all three behaviors: acquiring many wives and concubines (**2 Samuel 5:13**), horses and chariots (**8:4**; cf. **Psalms 20:7**!), and great wealth (**8:9-12**).

### David's Court (8:15-18)

- *David administered justice and equity (righteousness) to all his people*

**Justice and righteousness are THE distinguishing marks of God's kingdom (Isaiah 9:6-7).** God required Israel to *do justice, love kindness, and walk humbly with God.* (**Micah 6:8**) He also required his people to make right past injustices, even though they occurred many years earlier in previous generations (e.g., the positive justice given to the Gibeonites—**2 Samuel 21:1ff**; the negative justice given to Moab and the Amalek—**Deuteronomy 23:3-4; 25:17-19**).

However, Israel failed to uphold justice and righteousness in the land and it led to their eventual demise. 250 years after David when the nation was divided, the prophet Amos confronted the northern tribes for becoming a community where the rich oppressed the poor (**2:7**), the powerful took advantage of the weak (**4:1**), and the privileged trampled on the underprivileged (**5:11**). God admonished his people through Amos, *"Let justice roll down like waters, and righteousness like an ever-flowing stream"* (**5:24**). But they did not listen, and 30 years later, God said, "Enough!" Judgment fell. Israel was overrun by Assyria, and 136 years later, Judah's day of reckoning came, and they suffered the same fate under the Babylonians.

We applied the matter of justice and righteousness to our own nation's history, both positively and negatively. Of the several ways we could have cited where we, as a nation, did not *"do justice, love kindness, and walk humbly with our God,"* we focused on the plight of black Americans. Like Israel of old, the United States was founded on the value of *"justice for all."* This is stated in our Constitution and affirmed in our Pledge of Allegiance. However, just as with Israel, from the very beginning of our republic, the seeds of compromise and corruption were already in play.

The truth is, our government abandoned justice and righteousness when it came to black Americans. The horrific acts of evil committed by the KKK are shocking, but the policies of our own government have damaged black Americans in ways that go well beyond the barbarism of white supremacists. Two handouts are available at the Welcome Center that address some of these policies, namely, the Homesteader Act, the exclusion laws of the Oregon Territory and Oregon State, the Tulsa, Oklahoma riot of 1921, the exclusion of black families from owning property in Eugene, Oregon leading to the tent city of black families in the 1940's, and finally, the policies of the federal banking system that excluded black families from the opportunity of moving out of the inner-city public housing units to buy a home in the suburbs that were created after WWII, which further segregated American society and further suppressed black families from pursuing the American dream.

- *David's sons were priests.*

How is this possible, when the priesthood was limited to Levite descendants of Aaron? Was David committing the same crime of Saul and, later, king Uzziah, when they crossed the priest/king line and participated in the functions reserved exclusively for Levitical priests and were severely judged for it—Saul lost his dynasty; Uzziah lost his life.

#### Possible explanations:

- **David's sons were royal** \_\_\_\_\_. (cp. **1 Chronicles 18:17**) The parallel passage in Chronicles says they were "chief officials" and suggests that this could be the meaning in Samuel-Kings as well. However, the Hebrew text reads literally, "David's sons *priests* (*kōhēn*) were." The writer intentionally uses the same term here that he used in the immediate context when listing the Levitical priests serving with David. Because the term *kōhēn* so commonly means priest, and it could so easily have been misunderstood to mean that in the case of David's sons, I doubt any biblical writer would have used it in such a sensitive context when less ambiguous terms were available, unless he wanted to make a point.

- **David's sons were in \_\_\_\_\_ of the priests.** In this understanding, the statement about them should be understood together with the description of the preceding official and it should all be translated, "Benaiah son of Jehoiada was over the Kerethites and Pelethites and David's sons were [over the] priests." However, syntactically, this does not work. There is no article ("the") before "priests," and there would be no need for the verb that follows directly afterwards, if the meaning were being carried forward from the previous phrase. Besides, it was the chief priest of Israel who was supposed to be in charge of all the other priests; usurping that role would be no less a violation of the king-priest boundary.
- **David's sons were considered priests after the order of \_\_\_\_\_.** (Genesis 14:18-20)  
Melchizedek was a Gentile king of ancient Salem (later Jerusalem), AND priest of the Most High God, although no genealogy is given for him to have this status before God, which brings an element of mystery to his emergence on the scene (no beginning and no end—where did he come from!?).

To add to the intrigue, Melchizedek met with Abraham in the King's Valley (the Kidron Valley, which runs north and south on the east side of Jerusalem) and served him *bread and wine* (!!!) after Abraham rescued Lot and all those taken by the marauding kings from the north, and Abraham paid a tithe (a 10th) of all his wealth to this Gentile king/priest! (Genesis 14)

Centuries later, when David conquered Jerusalem and made it the capital of Israel, he assumed the long-standing tradition of Jerusalem's king being both king and priest. However, at the same time, David never confused his priesthood with that of the Levites and their sacred duties ordained by God on behalf of Israel. This priesthood, after the order of Melchizedek, the Gentile king/priest, NOT through the lineage of Levi and Aaron (high priest), would be **an eternal priesthood for all nations!**

Jesus Christ is declared by God to be High Priest after the order of Melchizedek as an heir to the throne of David (Psalm 110)—NOT through descent from the tribe of Judah, as Hebrews 7 carefully notes, thus reserving the hereditary priesthood for the Levites—but by way of royal succession.

For this reason, believers "in Christ" are called \_\_\_\_\_ priests! (1 Peter 2:5, 9-10; Revelation 1:5-6)

It was God's desire from the beginning that all his people serve as holy priests in an earthly kingdom.

- o **Genesis 2:15** Adam and Eve were created "*to work and keep*" the Garden of Eden (and ultimately, the entire earth through their offspring), the same terms used later to describe the duties of the Levitical priests in the tabernacle.
- o **Exodus 19:6** God wanted all of Israel to serve as priests, but they refused, so he chose the tribe of Levi for this special privilege.

## Kingdom Kindness (2 Samuel 9 & 10)

- **Kindness \_\_\_\_\_: Crippled Mephibosheth (ch. 9)**

**Romans 5:6-11** *For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.*

- **Kindness \_\_\_\_\_: Conceited Hanun (ch. 10)**

**Psalm 2:1-12.** *Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against his Anointed, saying, "Let us burst their bonds apart and cast away their cords from us." He who sits in the heavens laughs; Yahweh holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, "As for me, I have set my King on Zion, my holy hill." I will tell of the decree: Yahweh said to me, "You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel." Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.*

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