

Lesson #23, The Last Words of David

Note: This lesson is in two parts. The first part, verses 1-7 are the last words of David. Verses 8-39, the second part, is about David's mighty men.

1 Now these are the last words of David.

David the son of Jesse declares,  
the man who was raised on high declares,  
the anointed of the God of Jacob,  
and the sweet psalmist of Israel,

2 The Spirit of the Lord spoke by me, and His word was on my tongue.

[1.] v:1, List the four descriptions of David.

one)

two)

three)

four)

[2.] David was anointed by Samuel, (I Samuel 16:13) by Judah, (II Sam 2:4) and by Israel, (II Samuel 5:3). What is the meaning of anointed?

[3.] In I Samuel 16:13 David received the Spirit of God. Did the Spirit ever depart from David?

v:2, What is your definition of His word was on my tongue?

[4.] v:2 again, What is the meaning of II Peter 1:19-21?

[5.] As Christian leaders how can people tell we have the Spirit?

Lesson #23, The Last Words of David

3 "The God of Israel said,  
the Rock of Israel spoke to me,'

he who rules over men righteously,  
who rules in the fear of God,

he who rules; These words begin the record of direct speech from God, whose ideal king must exercise His authority with justice, in complete submission to divine authority. Such a king is like helpful rays of sun at dawn and life-giving showers which nourish the earth. This ideal king was identified in the OT as the coming Messiah (cf. Is. 9:6,7).

MacArthur

4 is as the light of the morning when the sun rises,  
a morning without clouds, when the tender grass spr

[6.] What are David's two descriptions of God found in v:3a?

one)

two)

[7.] Since we are talking about the Rock of Israel, let's go to Isaiah 30:1-29. V:1-14 is God's displeasure. V;15 is the solution, what is it?

Will the promises of v:18-29 (note, Rock) apply without that solution? Who does I Cor 10:4 identify as the "Rock"?

[8.] What are the two descriptions of David or Messiah, found in v:3b?

one)

two)

[9.] v:4, To what are the descriptions likened?

[10.] Why or why wouldn't these be important characteristics to which those who belong to Christ, should aspire?

Lesson #23, The Last Words of David

5 "Truly is not my house so with God?

(although my house *be is* not so with God, kjv, nkjv; Is not my house right with God?, niv; For does not my house stand so with God? esv)

[11.] v:5, How does David describe his total confidence in God

[12.] v:5 again, with regard to God's everlasting covenant with David, what would be the meaning of all my salvation and all my desire?

For He has made an everlasting covenant with me, and for all my salvation and all my desire, will He not

David contrasts the man (v:3b) who rules over men righteously and rules in the fear of God with (v:6) the worthless.

6 " But the worthless, every one of them will be thrust in hand;

[13.] What reason does v:6 give for thrusting away the worthless?

[14.] v:6 again, Describe one that cannot be taken in hand?

[15.] As leaders why is it important that we be taken in hand by God's word?

7 but the man who touches them must be armed with iron and completely burned with fire in their place."

[16.] v:7, What did David learn, over a lifetime, on how to handle the worthless?

Lesson #23, The Last Words of David

Part two: David’s mighty men are mentioned here and in I Chron 11:10-47.

II samuel 23:8 These are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite, chief of the captains, he was called Adino the Eznite, because of eight hundred slain by him at one time; 9 and after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David when they defied the Philistines who were gathered there to battle and struck the Philistines until his hand was weary and victory that day; and the people returned after him

[17.] Eleazar (v:9-11), Shammah (v:11-12) and Uriah (v:39) shared the same experience. What was it?

11 Now after him was Shammah the son of Agee a Hararite where there was a plot of ground full of lentils, and he took his stand in the midst of the plot, defended it and won a great victory.

[18.] From question [17.], why did the people “flee the scene”?

13 Then three of the thirty chief men went down and fought with Adullam, while the troop of the Philistines was camped in a stronghold, while the garrison of the Philistines was by the gate, and took it and brought it to David to the Lord; 17 and he said, “Be it far from me, O Lord, for I have not done this. These are the men who went in jeopardy of their lives?” Therefore these men did.

[19.] v:13-17, What did the “three of the thirty chief men” do and why did they do it?

Lesson #23, The Last Words of David

18 Abishai, the brother of Joab, the son of Zeruiah, with three hundred and killed them, and had a name as well; therefore he became their commander; however, he did not

20 Then Benaiah the son of Jehoiada, the son of a valiant man, killed the two sons of Ariel of Moab. He also went down and killed an Egyptian, an impressive man. Now the Egyptian was armed with a club and snatched the spear from the Egyptian's hands; things Benaiah the son of Jehoiada did, and had a name among the thirty, but he did not attain to the three.

24 Asahel the brother of Joab was among the thirty; Eliahba the Harodite, Erika the Harodite, 26 Helez the Paltite, Irad the Anathothite, Mebunnai the Hushathite, 28 Zalmon the Ahithophelite, Baanah the Netophathite, Ittai the son of Ribai of Gibeon, Hiddai of the brooks of Gaash, 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite, the sons of Jashen, Jonathan, 33 Shammah the Hararite, Ahiam the son of Sharar the Ararite, 34 Eliphelet the son of Ahasbai, the son of the Maacathite, Eliam the son of Ahithophel the Gilonite, 35 Hezro the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai the Beerothite, armor bearers of Joab the son of Zeruiah, 38 Ira the Ithrite, Gareb the Ithrite, 39 Uriah the Hittite; thirty-seven in all.

[20.] Joab's two brothers were mentioned as mighty men. Who were they?

[21.] v:24, What ever happened to Asahel?

[22.] Final question. Do you feel II Samuel 23:1-7 was a Messianic Psalm?

**MESSIANIC PSALMS by William N. Harding**

**MESSIANIC PSALMS**

**I Definition of a Messianic psalm**

A Messianic psalm is a psalm that makes predictions about the Messiah. These predictions include predictions about His birth, His person-that He would be fully God and fully man in one person, His life, His death, burial, and resurrection, His ascension into heaven, His priestly ministry, His second coming, His victory over His enemies, and His universal reign on the earth.

**II. Proof of the existence of Messianic psalms**

Jesus says there are things written in the Psalms concerning Him (cf. Luke 24:44).

**III. Criteria for identifying Messianic psalms**

Lesson #23, The Last Words of David

A. If the new Testament says a psalm is Messianic, then we may say that psalm is Messianic, e.g. John 19:23, 24 c. Psalm 22:18.

Note: John says when the Roman soldiers divided Jesus' clothes among themselves and gambled over his coat to determine who would get it, they fulfilled the prediction in Psalm 22:18 that this would happen. Since that is so, the personal pronouns "my" in Psalm 22:18 must refer to Jesus. Thus, this verse should be read, "They part my (Jesus') garments among them, and cast lots upon my (Jesus') vesture." If we look at the personal pronouns preceding and following this verse, we find they all refer to the same person that the personal pronouns "my" in this verse refer to, and that person is Jesus. This entire psalm then is a Messianic psalm, and it predicts the words Jesus would speak to His father starting with the fourth saying on the cross "My God, my God, why hast thou forsaken me?" (cf. Ps. 22:1) and going up to the sixth saying on the cross, "It is finished." Jesus spoke the fourth saying on the cross to His Father audibly, and then He spoke the following words in Psalm 22 to Him silently up through the middle of verse 15 where it says "and my tongue cleaveth to my jaws." At that point He spoke audibly the fifth saying on the cross, "I thirst." After that, He spoke the rest of the words in Psalm 22 to His Father silently, and then He spoke audibly the sixth saying on the cross, "It is finished."

B. If a psalm can only be applied to the Messiah and cannot possibly be applied to a mere human being, then we may say that psalm is Messianic, e.g. Ps. 16 (cf. vs. 10-"neither wilt thou permit thine Holy One to see corruption.")

Note: Sometimes both of the criteria mentioned above apply to the same psalm, e.g. Ps. 16-The New Testament says this psalm is Messianic (cf. Acts 2:25-31 and 13:35-36).