

# Messiah's Just Administration Pictured

## 2 Samuel 8:15 - 18

Nutshell: David's brilliant layout of his government was necessary to his fair and righteous rule. Christ governs in excellence, but do we follow His order?

I. Context: David's victories, establishing Israel's borders.

II. Text

2 Sam 8:15 And David ruled over all Israel, and David performed *judicial* justice and morality to all his people.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

- A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel's kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David
  1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
  2. **Saul** was apostate *man's* version of king. God previewed *His* version via **David**, 1 Sam 13:14
- ✿ B. 1 Kings 15:5 tells us that David kept God's commands *except* in the Bathsheba incident. This dramatically shapes our approach to each incident in David's life.
- C. The chronicler presents David as God's chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for all subsequent kings of Judah, e.g., 2 Kings 14:3
- D. David as king
  1. David was anointed king over **Judah**, 2 Sam 2. 2 Sam 2:12-32: trouble between Judah and Israel (the 9 northern tribes) begins.
  2. After Ishbosheth's assassination, **Israel's** elders anointed David KING, 2 Sam 5:1-5
  3. David finally vanquished Jebus (Jerusalem), 2 Sam 5:6-10, where he had taken Goliath's head, 1 Sam 17:54
    - a. David rebuffed 2 Philistine invasions, 5:17-25

- b. David retrieved the Ark from its ‘wanderings’, 6:1-19; first, ignoring God’s instructions, leading to a death, then properly, with great joy
  - 4. Now David wants to build a **permanent** form for the Tabernacle. This will be the **Temple**, 7:1-3
    - a. God told David, “I’m building you a house, 7:4-11
    - b. Then, “Your son will build the Temple,” 7:12-13
  - ★ 5. God had chosen **Abraham** to make a nation from which Redemption would come.
    - a. Now God says the Redeemer will be a king who comes through **David’s** permanent kingdom, 7:14-17
    - b. 7:18-29, David’s deep, beautiful prayer: God, You are doing this. Indeed, be resolved to do it.
  - 6. In chap 8, David secures his borders against the Philistines (east), Moab (west), Zobah, Damascus, and Ammon (north), Amalek and Edom (south)
  - 7. Last time, David dedicated the valuable metals of these conquests to the Temple, 8:7-12
  - 8. David gained special fame in a massive victory over the combined Edomite and Syrian forces, 8:13-14
- E. 8:15 is a completion of two previous passages
- 1. 2:4 told of David becoming king of Judah
  - 2. In 5:3-5 he also became king of Israel
  - 3. In 8:15, the chronicler reverts to the name “Israel” for the combined people of God, all 12 tribes
- F. David “ruled” over all the people
- 1. “Ruled” is the verb from which the word for “king” comes
  - 2. David was the decision-maker for all the people
  - 3. In Prov 8:15, wisdom says that king’s “rule” by her

**Kid-speak:** What do kings need to rule well, Prov 8:15? Wisdom. What do parents need to rule you well? Wisdom! Do you pray for them to have wisdom? Parents, do you ask for those prayers?

- a. That is, kings properly so called
  - b. David was a real king, ruling by wisdom
- G. “And David performed *judicial* justice and morality for all his people”

1. “*Judicial* justice” is the word often translated “judgment.” At root, it means “a verdict.”
  2. “Morality” is usually translated “righteousness.” Its root simply means what is right.
  3. The English word “justice” stands pretty nearly between the two Hebrew words and is used for each
  4. “Performed” is the simple word for “make/do”
- ☑ H. The Hebrew of “perform,” “judgment,” and “righteousness” together yields some notable results (20+ vv)
1. **Gen 18:19**, God chose Abraham, knowing he’d command his children to “do right and equity,” reversing the word order from our verse
    - a. In Gen 18:19 and our passage, God installs men with a corrected moral compass. They understand what is right and insist on it.
    - b. Jesus is final heir to both of them. Are we part of His inheritance?
  2. Deut 33:21 speaks of Gad “performing right and equity” by fighting with Israel even though they already had their land
  3. Then comes our passage
  4. In 1 Kings 10:9, the queen of Sheba testifies of Solomon’s good start, that he “performed judgment and justice,” same order as our verse
  5. Ps 99:4 and 103:6 say that Yahweh “does judgment and righteous,” both orders
- ☞ 6. Ps 106:3 says *everyone* is blessed who keeps and does both. Prov 21:3 says doing them is more acceptable than sacrifice (= praise or helping the needy, Heb 13:15-16)
7. Jer 23:5 and 33:15 both say the Branch, David’s fulfillment, Christ, will do both

**Kid-speak:** Who is the king who has the MOST wisdom?

Jesus! Do you let Him decide for you, since He’s so wise?

8. So that 3-word phrase gives us a good theological guide through the *whole subject of historical redemption!*
  9. Remember, all who “perform equity and right” are blessed, and, after counting the blessed, only the cursed are left
- I. “For all his people”
1. David was the ultimate court of appeals for all cases in his land

- a. But probably the most important part of his job was appointing good adjudicators under him, Prov 25:5
- b. Not easy!
- 2. “All his people” means that even the weakest would get a hearing
  - a. *But* that the poor weren’t always right, Lev 19:15
  - b. A special reminder for America
- J. Comparison: our form of government is designed to divert too much power from the hands of one man (George<sup>3</sup>-a-phobia)
  - 1. But, as we see, it is still a corruptible form of government, as our founders well knew
  - 2. As long as the people only want security and provisions, their votes can be bribed
  - 3. Capitalism works- until those rising to the top of the heap can successfully squelch competition

2 Sam 8:16 And Joab the son of Zeruah *was* over the army; and Jehoshaphat the son of Achilud *was* the archivist;

- K. This brief paragraph, v 16-22, conveys particularly *how* David administrated his kingship in truth and justice
  - 1. This organization therefore must have been of David’s making (which was mostly absent with Saul)
  - 2. The excellent ruler distinguishes himself by making his underlings (everybody) an extension of his own excellence, David seeing himself as an extension of God’s excellence.

**Kid-speak:** Imagine if you were a king and you had to figure out how everything should work for a million people! Would you need to be wise? Where does Jesus show us the wise way He runs His church- us? The Bible!

- L. Zeruah was David’s sister, 1 Chron 2:16, making Joab his nephew
  - 1. David had totally distanced himself from Joab’s misdeed in being an avenger of battle blood outside of battle. Should Joab be in authority?
  - 2. Joab had accepted David’s critique. The fact that his recklessness came back to bite him later doesn’t indict David, who could not have foreseen that.

3. Joab was already the one who found the way into Jebus. Then he was in charge of its new layout, 1 Chron 11:6, 8.
- M. Jehoshaphat, “Yah has judged”
1. The “memorialist,” more literally. The record-keeper generally or historian more particularly.
    - a. 5 other men have the same name, including the later king
    - b. “Son of Achilud,” “Brother of one born.” Maybe a twin? But what would his brother’s name be? “Brother of the other one born?”
  2. Archivist seems to be a vital position
    - a. For wicked name-seekers, it would be for the purpose of rewriting history in their favor
    - b. But for the godly, it is both to record the works of God among men *and* to hold themselves accountable, knowing they must record the truth
  3. An archivist must be a wise man, with God’s Spirit, to record the truth. An archivist would then become a valuable counselor to the king, knowing where in the records to find precedents for decisions being made, etc.

2 Sam 8:17 and Zadok the son of Achitub, and Ahimelech the son of Abiathar *were* priests; and Seraiah *was* scribe;

- N. In days of revival, renewal, and strength, names are especially remembered
1. Names in David’s administration are listed as part of the blossoming of God’s kingdom in Israel
  2. Prov 10:7. Lists such as these remind us that God is the ultimate record-keeper. Everything, good or bad, is recorded and will be replayed, Eccl 12:13-14

**Kid-speak:** There are lots of lists of names in the Bible. Does God keep a list of everybody’s name in the world? Does He know all about them? Does He know all about *you*?

- O. High priests came from Aaron, which means they came either from Aaron’s son Eleazar or Ithamar
1. Zadok (“Righteous/Just; based on the word in 8:15) came from Eleazar
  2. Ahimelech came from Ithamar

- P. Ahimelech? It is his son Abiathar who was priest at last check, 1 Sam 30:7, *and* next check, 2 Sam 15:24.
1. Ahimelech is also named as Abiathar's son in 1 Chron 18:16 and 24:6
  2. Could Abiathar have had a son whom he named after the grandfather, old enough now to be priest?
    - a. Perhaps the son died, with his dad Abiathar the best or only qualified priest to take his place
    - b. Or the son and father co-ministered, with one or the other either less available or simply less involved where the other labored
  3. The other possibility is that the chroniclers in Samuel and Chronicles made the same mistake, switching Ahimelech's and Abiathar's names. Hardly likely.
- Q. Zadok will soon be distinguished as remaining faithful to God when Abiathar defected, 1 Kings 1:19-35
1. And this distinction stayed in the family line! When all Israel and the rest of the Levites defected in Ezekiel's time, Zadok's line still held firm, Ezek 44:15; 48:11.
  2. Wow! That's an even lengthier heritage than the sons of Rechab! Jer 35

**Kid-speak:** Zadok was a priest whose family kept serving God for over 300 years! That's because when the children grew up, they taught their children the same way they'd been taught. Are you going to teach your children to be Christians when you grow up?

- R. "And Seraiah was the scribe"
1. "Scribe" is also the word used for "counting," as in Lev 23:15-16. Perhaps Seraiah was a kind of Secretary of the Dept of Commerce, or broader. A huge task.
  2. He appears to have two other names (as many Bible characters): Sheva, 2 Sam 20:25, and Shavsha, 1 Chron 18:16. *Or* these (or this second man with two names) were over their own related 'cabinets'.

2 Sam 8:18 and Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites. And the sons of David were officials.

- S. “Benaiah” (“Yah builds/ built/ will build”)
1. He will eventually take over Joab’s spot, when Joab backs Adonijah’s wrongful bid to be king after David.
    - a. He will execute Joab, 1 Kings 2:28-35.
    - b. To Joab’s credit (I think), he chose to die holding on to the horns of the altar of burnt offering, apparently based on Exod 21:14 (a pre-City of Refuge ordinance?)
  2. Benaiah was a great warrior: top 5 in Israel, 1 Chron 11:10-24
  3. He was of priestly extraction, 1 Chron 27:5
  4. “The Cherethites”
    - a. The Egyptian’s reference to them in 1 Sam 30:14 indicates that they were south of Judah, somewhere on or near the Mediterranean, Ezek 25:16; Zeph 2:5
    - b. So- foreigners converted to Yahweh
    - c. They are listed under Benaiah 3 other times
    - d. They were an elite force, e.g., 2 Sam 20:7
  5. “The Pelethites”
    - a. They only show up in connection with the Cherethites, so probably a neighboring and related community
    - b. Perhaps the elite soldiers from these places admired David’s expedition, recovering the families taken by the Amalekites

**Kid-speak:** David needed really strong soldiers. Even if you’re not a soldier, do you have to be really brave to be a Christian? Oh yes! The Devil doesn’t like it if you’re a Christian, and he’ll fight with you when he can.

- T. “And David’s sons were officials”
1. The word for “officials” is the word 99% translated “priest” (750x), *kohan*
    - a. *Kohan* means “on who officiates.” Its verb form refers to priestly work 22x, but *not* specific to a priest in Isa 61:10
    - b. The parallel passage in 1 Chron 18:17 says the “David’s sons were chief hands of the king,” or “David’s chief/first (oldest) sons were hands of the king.”
  2. Our chronicler, of course, purposely used the word he knew would be associated with the priesthood
    - a. And he knew that his audience (including us) knew that David’s sons were not from the tribe of Levi
    - b. He therefore wants us to associate David’s sons’ work

with the priesthood

- i. Perhaps in the original sense of all God's people being priests, Exod 19:6
  - ii. Our chronicler may be portraying David as a type of Messiah- one who gives birth to priests, 1 Peter 2:5, 9
  - c. But it may be that David put his sons in the *service of the Levites*
- U. Again, David's own justice and right depended on his disposition of leaders under him. 8:15-18 is a significant paragraph.
- V. Churches must be extensions of Christ's excellence
1. But keying on service (as with David)
  2. Church 'politics' are laid out in the pastoral epistles. Eldership requires David-like wisdom, but church organization and function is already laid out by Jesus.

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")  
God has superintendents, from angels on down, so that regular folks can be secure and get along OK.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**  
**How have I lost righteousness?**  
Can I see the excellent administration of Christ's body?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):  
**How will I correct my error? How will I regain uprightness?**  
I will pray for our conformity to Christ's administrations.

VII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**  
I will personally walk in fairness and right.

Wrap-up: David could only administrate in "judgment and justice" as long as he himself walked on a level road in righteousness. Christ walked uprightly where David failed SO He could bequeath to *us* the spirit of fairness and right.

Communion brings us back to that inheritance: a payment for all our injustice and deviation, but a cleansing unto restoration. Did you come to be restored today?