

The following is a rough transcript, not in its final form and may be updated.

Kingdom Come II Samuel 8

Intro: Please note, **ch8** ends with a somewhat familiar sounding statement, “**So David reigned over all Israel...**” (15a). It’s recognized as a **life summary** & by using it here, the writer is telling us that he’s closing off a major section of his work. He used a similar summary to close the sections on both Samuel (**I Sam 7:15-17**) & Saul (**I Sam 14:47-52**). “But we have lots of David’s life left to cover, why the concluding summary?” In **I & II Samuel**, the writer presents to us 2 sections of David’s life. The 1st section runs from **I Sam 16** to **II Sam 8**. This section is sometimes called **the history of David’s rise**. The predominant characteristic presented by David in this section is simply this: that **he was a man after God’s own heart**. Thus, in this section, nearly every aspect or circumstance of David’s life as God’s chosen king can be seen as a **preview** or **example** of the kingdom that *will come* under David’s greatest descendant: **Jesus!**

The next part of David’s life will highlight a different predominant characteristic. In this 2nd section (**ch9-20**), David will be most often seen as **a servant under God’s rod**. So far, David’s life has been exemplary. He has shown himself to be a man of great faith & character, always ready & willing to do the right thing even if it meant trouble for him and/or his family & friends. But, in this next section, we’ll soon discover that as great as David is, he’s still just a man. David’s life is clear evidence that the kingdom of God will never be safe or secure in the hands of fallen men. David’s life & reign *is* a great **example** of the kingdom that will be established under Messiah but an **example** (by definition) is always less than the reality. David, at his best, was a man after God’s own heart but when Jesus was only 12, He recognized the founding purpose of His life, **Did you not know that I must be about My Father’s business?** (Lk 2:48). As an adult only He could say **The Father has not left Me alone, for I always do those things that please Him.** (Jn 8:29) & on His last night on earth, when facing the cross, He was able to say, “**not My will, but Yours, be done**” (Lk 22:42). Parts of David’s life & reign are good examples of **Kingdom Come** but only **Jesus Christ** can be the **perfect reality!**

So, what about **ch8**? Is this merely an account of yet another Middle Eastern strong man pushing around his neighbors, running them into the

ground & turning them into vassals? Not quite. We have previously noted the great theological significance of **II Sam 2:4**, where the men of Judah anointed David king over them at Hebron. For the 1st time in history, God's anointed king reigned on the earth. Tho it's small & barely noticeable, there is an obvious link between the kingdom teachings of David's reign & the [doctrines of the kingdom to come](#). The essentials are still the same here. **Ch8** confirms that **1) YHWH's** rule did come on earth under David's throne & **2) that the promise of ch7** did have a real fulfillment (but **not final**) during David's life. Thus, **ch8** is a **historical account** of **how** God's rule was established under David. But the kingdom teaching goes **well beyond** the immediate historical setting. It actually reveals to us what will always be true when God's kingdom is present in our current lives & when it finally appears in its ultimate form. So **ch8** is both a [report](#) on David's reign & a [preview](#) of Christ's reign. It is both **history** & **prophecy**!

1-6- There are 2 victory accounts given: **1) David** defeats the Philistines, Moab, Hadadezer of Zobah & the Syrians of Damascus (**1-6**) & **2) the Syrians** again & Edom (**13-14**). These reflect both the conflict & the conquests of David's kingdom. The key word is **nakah: to smite or strike down**; used 7 times in the text. These cryptic verses do present us with some difficulties: **Where is Metheg Ammah?** Some scholars believe his is another name for Gath. I wonder if David's old partner Achish was still there? **What did David do to all those horses?** Cut their hamstrings. This wasn't animal cruelty – it was a military necessity. David had no way to care for that many horses while on a military campaign & he couldn't return them to the enemy in working order. The animals weren't destroyed; they were just rendered useless for pulling chariots. **If David defeated the Syrians so soundly, why does he fight them again in ch10?** Remember, the author is not chained to chronological order. This is a summary, **ch10** hashes out the details.

These verses hide a small army of problems for the Bible student but the text is clear - **no army** could stand up to David! We can see that David's influence extended from the **far north (Euphrates: 3)** to the **far south (Edom 14)**. To some, these battles may just seem like **another day in the Mid East**: run-of-the-mill skirmishes between petty states scrambling to gain control over trade routes & throw their weight around. But the Biblical view is completely different!

See, David is not just the latest big kid on the block. David & his seed weren't granted this kingship by YHWH for their own benefit but for the **security & welfare** of Israel (& all of mankind). In ch7, YHWH had promised David **rest** from all his enemies (11) & now in ch8, YHWH **fulfills** His promise to David. But, since David is YHWH's **chosen** (authorized) king, David's kingdom is YHWH's kingdom in **physical, visible** form (introductory). Thus, wherever David reigns, the kingdom of God has come. But clearly, David's neighbors weren't chomping at the bit to submit to him. He had to strike down his enemies in order to establish his kingship over them. In the end, none of this was **David's accomplishment** but rather, it was YHWH's **gracious gift** b/c, "**the Lord preserved David wherever he went**" (6b, 14b).

David's kingdom is not a perfect example of Christ's kingdom but it is a preliminary example. The kingdom pattern is the same: **conflict always precedes conquest**. Both OT & NT reveal 2 indisputable facts: **1)** men & nations do not desire to submit to Christ's rule over them, in fact, they **live to resist it**; **2)** Ultimately, Christ will establish His rule on earth, **not** by **popular demand** but by the **force** of His **will & might**. (Ps 2:8-9; Joel 3:9-15) The modern church tends to ignore or deny this doctrine of the kingdom, even canonizing it in hymns: "**For not with swords loud clashing, nor roll of stirring drum; with deeds of love & mercy, The heavenly kingdom come**" (Lead On, O King Eternal).

Now, there is some truth in this sentiment. Paul teaches us that our conflict, tho just as real as David's, is not physical but spiritual (**II Cor 10:3-5; Eph 6:12**). Our weapons include **truth, righteousness, peace, faith, salvation & the word**. As believers, we fight on our knees, attacking the kingdom of darkness thru prayer, advancing the kingdom of God on this earth thru **submission** to His will & **personal sacrifice** for the benefit of both believers & the lost.

But, while there is some truth to this sentiment, there's also a lot of distortion. Back in the late 19th century, towards the conclusion of the Victorian age, quite a lot of theologians began to dismiss the idea of the rapture & Tribulation as presented in scripture. They believed the world was improving on its own & that all they had to do was bring enough education & etiquette to the masses to usher in the kingdom of God. But, after 2 World Wars & the rapid decline of social morality, that idea has begrudgingly fallen by the wayside.

No, the cross has taught us that no one defeats the kingdom of darkness in a bloodless coup. Mankind will not simply fall into the kingdom of God. That kingdom will eventually come b/c **Jesus Christ**, David's seed, will **impose** it over all objection & opposition when He ultimately rains defeat upon all His (& our) enemies!

7-12- a list of all the wealth (**spoil**) David received from defeated or subdued nations. David racked up a mass of treasure & what did he do with it? He **dedicated** (**consecrated**) **these to the Lord** (11). David recognized that the wealth of the nations belonged to the rightful & true king of Israel: **YHWH!** David knew the praise & glory & treasure belonged to God, not himself. David, unlike so many Christians today, seems to be able to handle success as well as failure. David didn't just focus on the blessings – he never forgot **Who** those blessings came from. He didn't just offer empty words of praise & worship; David willingly & cheerfully surrendered to **YHWH** His just due.

Let's not overlook the blurb about Toi. There's something distinct about him: he doesn't need to be **struck down!** On the contrary, he's so ecstatic over David's victory over Hadadezer that he sends his son to David to seek terms for peace & express his gratitude for David dealing with his long time enemy. Toi's actions reflect another pattern in kingdom doctrine: some nations will war against God's kingdom while others will seek for peace under His kingdom. Some nations must be **subdued**, others **submit**. Some are **rebellious**, others are **repentant**. Some must be **crushed**, others are **contrite**. Apparently, some national leaders will wisely **comply** with the directive of **Ps 2:10-12**.

If the idea of Christ's kingdom being imposed by force caused you to fear, this Toi story should be a ray of hope! Toi's response shows that a nation (or an individual) need not be **struck down** by God's appointed king if they will only submit to Him of their own accord. That's the will of God for all mankind. The Bible says that God is **not willing that any should perish but that all should come to repentance** (II Ptr 3:9). In fact, God now **commands all men everywhere to repent** (Acts 17:30) b/c He has **no pleasure in the death of the wicked** (Ez 33:11). God not only commands it, He makes it possible. Christ's death on the cross opened the way for lost sinners to enter into His holy presence. Not by our own righteousness but by the miracle of Christ's righteousness being imputed on us.

15-18- Here we are again at this concluding summary. The writer now list a group of people that assisted David during his reign – some we know, some we'll see more of later. But how does this relate to Christ's coming kingdom? Let's look at the writer's description of David's reign (15) lit. "David reigned over all Israel; doing what was just & right for all his people." Now, the writer's not implying perfection, he's merely asserting the general tone of David's rule; that, for the most part, David executed his royal duties in the proper way. David was doing what a godly king was supposed to do – doing what was just & right for his people: that is the **essence** of, the **ideal** of the kingdom.

That all sounds nice in the sweet bye & bye but what are we supposed to do with it in the nasty now & now? Granted, none of us rule the kingdom of God & none of us will usher it in. But, if you have Jesus Christ in your heart then each one of us can example the kingdom in whatever capacity or circumstance God has placed you in: husband, wife, parent, child, employer/employee, student, neighbor, etc. If you keep doing what is just & right to all the people who are connected to you, then the **ideal** of the kingdom will be seen & its **order** will be enjoyed.

We are not Davidic kings & we will never perfectly do what is just & right like Jesus will when He returns. But that doesn't mean we shouldn't be trying to cultivate justice & righteousness in our own lives, in whatever relationships or capacities we do have. We're not supposed to leave the "doing what is just & right" to David. We need to take that kingdom ideal & insert it into every circumstance in our lives. We must be doing what is just & right for all **our** people!

It's easy to recognize & accept that David was chosen by God to be king for the benefit of Israel but what about us? Have you ever considered why God has placed you in that marriage, family, neighborhood, job, class? We're so quick to look at someone & try to assess how they can help us, benefit our lives. Of course, none of us are so crass that we'd actually say it out loud or even think of it in those terms but we still do it, "I just don't need that kind of negativity in my life right now." Now, there are biblical reasons for distancing ourselves from certain individuals but before we cut somebody off, maybe we should consider the possibility that the real reason God has brought them into our lives is not for our benefit but for theirs.

David was anointed king over Israel for the benefit of Israel & he pursued that goal to the best of his abilities. What about the people in your life? Do they benefit from knowing you? Are they better off with you in their lives? As children of the King of the Universe, I should hope so – for myself as much as anyone else! 😊