

Sunday Night Message

April 5, 2020

2 Samuel 5 – It's Official

Topics – David;

Series – *2 Samuel*

Text – 2 Samuel 5

Introduction

In chapter five, we will see for the first time a truly united kingdom being led by a man that has the full support and blessings of God behind him. 1 Chronicles 11 is a parallel passage with 2 Samuel 5:

"So David waxed greater and greater: for the LORD of hosts was with him." (1 Chronicles 11:9)

Though the kingdom would be united during the reigns of David and Solomon, there would always be a little underlying friction between the north and the south, especially when things were not going well. When David fled from Jerusalem during the rebellion of Absalom, a man named Shimei from the tribe of Benjamin cursed at David and actually threw stones at him. He saw an opportunity to get the kingdom back for his tribe.

After Absalom's revolt, a man named Sheeba who was of the tribe of Benjamin would lead a rebellion against Judah:

"And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem." (2 Samuel 20:1-2)

Finally, during the reign of King Rehoboam, the northern tribes would declare their independence from Judah (1 Kings 12:16).

Even in verse five, we see the distinction between Israel and Judah.

I. The Anointing of the King (vs. 1 – 5; compare 1 Chronicles 11:1 - 3)

Notice in v. 2 – "thou wast he that leddest out and broughtest in Israel:"

"And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (1 Samuel 18:5-7)

The word, "feed," in v. 2 has the idea of David being a shepherd. Shepherding is what is in mind when we use the word, "pastor:"

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:1-4)

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30)

Notice verse 3

This was David's third anointing. David was anointed by Samuel to be the king (1 Samuel 16:13); and then he was anointed by the people of Judah in Hebron to be king (2 Samuel 2:4). Now, he is anointed king over all of Israel.

It took many years for the people of God to recognize the anointing of God on David.

Practical note – It may take several years before the congregation of a local church recognizes God's call on an individual. It is a two-step process. First, God calls, and then the congregation recognizes that call, and ordains an individual into service. If a person is genuinely called by God, eventually a congregation will recognize it.

Note – It may not necessarily be the congregation that you are currently in – i.e. David Brainerd was expelled by Yale.

II. The Appropriation of the Kingdom's Capital (vs. 6 – 12; Compare 1 Samuel 11:4 - 9)

Jerusalem had never been conquered by Joshua and Caleb when they entered into the Promised Land. The Jebusites who inhabited the mountains proved to be too strong for the Israelites whose faith proved to be too weak.

"As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day." (Joshua 15:63)

McArthur says this about Jerusalem:

This city is mentioned in the Bible more than any other (from Gen. 14:18 to Rev. 21:10). The city was located in the territory of Benjamin, near the northern border of Judah and was excellently fortified because of its elevation and the surrounding deep valleys, which made it naturally defensible on 3 sides. In addition, it had a good water supply, the Gihon spring, and was close to travel routes for trade. The city had earlier been conquered by Judah (Judg. 1:8),

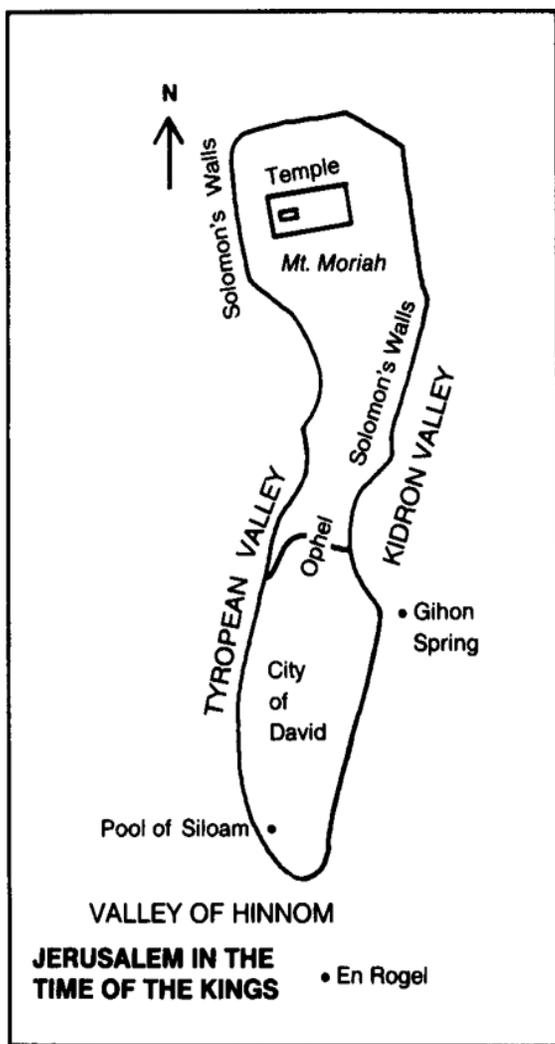
but neither Judah nor Benjamin had been successful in permanently dislodging the Jebusite inhabitants (Josh. 15:63; Judg. 1:21). By taking Jerusalem, David was able to eliminate the foreign wedge between the northern and southern tribes and to establish his capital.¹

Jerusalem was a great choice for a capital that would be acceptable to both the north and the south; it was a neutral city between the former northern kingdom and Judah.

According to 1 Chronicles 11, we know that Joab led the campaign against the Jebusites.

The reference of “the blind and the lame” seems to have something to do with the Jebusites taunting claim that the blind and lame could easily defend the city against Israel. David stated that he actually attacked the city through the water tunnel.

Notice the reference in v. 7 to Zion. This is the first time that we see this word, and the only time we see it in 1st and 2nd Samuel. Here, Zion refers to the southern part of Jerusalem, which was controlled by the Jebusites. Eventually the term would be used to refer to the entire city, including Mt. Moriah to the north (see map).



The term, “city of David,” is used to refer to both Bethlehem (Luke 2:4), which was David’s birthplace; and Jerusalem, the city from which David’s reign.

Notice in vs. 11 and 12 – King Hiram of Tyre recognized the reign of King David and supported his building of the capital city in Jerusalem. Hiram would remain friends with David and also retained a friendship with his son Solomon (see 1 Kings 5:1 – 12).

III. The Acquiring of More Queens (vs. 13 – 16)

Eventually, David would have eight wives, and even more concubines, which was in direct contradiction to the Law:

"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. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold." (Deuteronomy 17:15-17)

¹ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 433.

IV. The Assistance of God Demonstrated (vs. 17 – 25; Compare 1 Chronicles 14:8 - 17)

As far as we know, there were no battles between Israel and the Philistines during the years that there was civil war between Israel and Judah. However, now that the kingdoms have consolidated and have chosen their new king, and were building their new capital in Jerusalem, the Philistines decided to test them by launching an attack against them.

Notice – “fetch a compass” – circle around them. David came around the rear of the Philistine army and drove them all the way from Geba to Gazer. Note – some say that Geba is Gibeon; others that it is Gibeah.

Conclusion

The main principle that we see in this passage is that God is in control over David, and as a result, David and Israel have the blessings of God on them.

Practical Point – If we would allow God to rule in our hearts, we, too, will have God’s blessing and power on our lives.

To be yielded to the will of God means to be filled with the Spirit of God. It means that God has complete control of our lives. Does God control your life?

Illustration

A committee of ministers in a certain city was discussing the possibility of having D. L. Moody to serve as the evangelist during a city-wide evangelistic campaign.

Finally, one young minister who did not want to invite Moody stood up and said: “Why Moody? Does he have a monopoly of the Holy Spirit?”

There was silence. Then an old, godly minister spoke up: “No, he does not have a monopoly of the Holy Spirit; but the Holy Spirit has a monopoly of D. L. Moody.”²

D. L. Moody once heard someone say, “The world has yet to see what God can do through a man wholly yielded to Him.” He said, “By the grace of God, I’ll be that man.”³

² Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996), 1403.

³ John Phillips, *Exploring Psalms 89–150: An Expository Commentary*, vol. 2, The John Phillips Commentary Series (Kregel Publications; WORDsearch Corp., 2012), Ps 132:2–6.

BATTLES DURING DAVID'S REIGN

- City
- City with an uncertain location
- ← Philistines attack David in the Valley of Rephaim, near Baal-perazim (2 Sam. 5:17ff)
- ← David repels Philistine attacks (2 Sam. 5:25)
- ← David attacks Hadadezer, king of Zobah (2 Sam. 8:3ff)
- ← Edomites threaten David at Valley of Salt (2 Sam. 8:13)
- ← David decisively defeats the Edomites (2 Sam. 8:14)
- ← Ammonites, aided by the Aramean mercenary forces of Zobah, Beth-rehob, Maacah and Tob, challenge David near Rabbah (Amman) (2 Sam. 10:1ff)
- ← David's forces defeat the Ammonite-Aramean confederation (2 Sam. 10:7ff)
- ← Hadadezer, king of Zobah, leads an Aramean army against David at Helam (2 Sam. 10:15ff)
- ← David defeats Hadadezer's Aramean confederation at Helam (2 Sam. 10:17ff)
- ← David is expelled from Jerusalem by his son Absalom (2 Sam. 17:21ff)
- ← David dispatches a census team throughout his realm (2 Sam. 24:1ff)
- ★ Battle scene

