

2 Samuel 5
September 3, 2023

Open with Prayer

HOOK:

I'd like to open with some thoughts from Adam Clarke's commentary on today's text: He poses this question: "How is it that such supernatural directions and assistances are not communicated now?"

A: He believes it is because they are not asked for; and they are not asked for because they are not expected; and they are not expected because men have not faith; and they have not faith because they are under a refined spirit of atheism and have no spiritual dialogue with their Maker."

Q: What do you think? What are your reactions to this? [Let people engage – Is there such a thing as showing too much dependence on the Lord vs using your common sense?]

Transition: In today's text, we see all the tribes of Israel and the elders of Israel coming to David to acknowledge him as king over all Israel. David has waited 15 years for this to finally come to fruition. We know he was king over Judah for 7.5 years, and he is getting ready to rule over all Israel for the next 33 years. The Philistines get wind of this and start making noise. They want to defeat the Israelites, and you have to wonder if David thought to himself, "Here we go again with these pesky Philistines."

I know we have talked about some of David's weaknesses, i.e., not a good father who wouldn't discipline his children, or marrying the wrong women, etc. But one of David's strengths is that he often consulted the Lord when he was leading military campaigns. He had complete faith that he would hear from the Lord, and God honored David's dependence on Him and gave him the promise of victory. Let's read the story and then we'll process it.

BOOK:

David Becomes King Over Israel

5 All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood. ² In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the LORD said to you, 'You will shepherd my people Israel, and you will become their ruler.'"

³ When all the elders of Israel had come to King David at Hebron, the king made a compact with them at Hebron before the LORD, and they anointed David king over Israel.

⁴ David was thirty years old when he became king, and he reigned forty years. ⁵ In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.

David Conquers Jerusalem

⁶ The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, “You will not get in here; even the blind and the lame can ward you off.” They thought, “David cannot get in here.” ⁷ Nevertheless, David captured the fortress of Zion, the City of David.

⁸ On that day, David said, “Anyone who conquers the Jebusites will have to use the water shaft (or scaling hooks) to reach those ‘lame and blind’ who are David’s enemies. (Or are hated by David)” That is why they say, “The ‘blind and lame’ will not enter the palace.”

⁹ David then took up residence in the fortress and called it the City of David. He built up the area around it, from the supporting terraces inward. ¹⁰ And he became more and more powerful, because the LORD God Almighty was with him.

¹¹ Now Hiram king of Tyre sent messengers to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David. ¹² And David knew that the LORD had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.

¹³ After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him. ¹⁴ These are the names of the children born to him there: Shammua, Shobab, Nathan, Solomon, ¹⁵ Ibhar, Elishua, Nepheg, Japhia, ¹⁶ Elishama, Eliada and Eliphelet.

David Defeats the Philistines

¹⁷ When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold. ¹⁸ Now the Philistines had come and spread out in the Valley of Rephaim; ¹⁹ so David inquired of the LORD, “Shall I go and attack the Philistines? Will you hand them over to me?”

The LORD answered him, “Go, for I will surely hand the Philistines over to you.”

²⁰ So David went to Baal Perazim, and there he defeated them. He said, “As waters break out, the LORD has broken out against my enemies before me.” So that place was called Baal Perazim. (The Lord who breaks out) ²¹ The Philistines abandoned their idols there, and David and his men carried them off.

²² Once more the Philistines came up and spread out in the Valley of Rephaim; ²³ so David inquired of the LORD, and he answered, “Do not go straight up, but circle around behind them and attack them in front of the balsam trees. ²⁴ As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the LORD has gone out in front of you to strike the Philistine army.” ²⁵ So David did as the LORD commanded him, and he struck down the Philistines all the way from Gibeon (I Chron 14:16) to Gezer.

Process Observations/Questions:

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn’t understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

LOOK:

It was God's will that David reign over the entire nation, just as it is His will that Christ be Lord over all of our lives. Any part that is left outside His will is going to rebel and cause trouble. We are "bone of His bone, and flesh of His flesh" (5:1; Eph. 5:30), and we ought to invite Him to reign over us. Only then will we have complete peace and victory.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1993). Wiersbe's Expository Outlines on the Old Testament (2 Sam 5). Victor Books.

III. David Succeeds to Saul's Throne (5)

David had reigned seven years in Hebron over the tribe of Judah; now he was to reign over the entire nation for thirty-three years, making a total of forty years. This was David's third anointing—Samuel had anointed him at home in Bethlehem, and the men of Judah had anointed him at Hebron (2:4). See Ps. 18 for David's song of victory after God had defeated all his foes and given him peace. This is a good Psalm to read when you are in trouble, for it shows how the Lord brings us out and leads us into a place of greater blessing. Certainly David did not enjoy his many trials, but he could look back and thank God for them.

The king now needed a capital city, and he chose Jerusalem. This stronghold had not been captured previously (Josh. 15:63; Jud. 1:21) and the Jebusites were arrogant and defied David to attack. "The lame and the blind could defeat you!" they taunted, but David and his men turned their taunts into cries of defeat. I Chron. 11:5–8 tells us that Joab was the man God used to open

the city. There are students who feel that David's men crept into the city unawares through the water system, but some archaeologists maintain that the *water system was not located at that point*. It seems clear from the text that David did use the water tunnel as his means of entry and that Joab carried out the king's master plan.

No sooner was David established in his own city than the old enemy, the Philistines, returned. How true this is in our personal lives: Satan waits for the "peace after the storm" to attack us again. David knew that the Lord's will was the only way to victory, so he immediately consulted Him. Note that the second attack (vv. 22–25) was different from the first, and that David was wise enough to seek God's guidance again. God led him in a new way. We must take care not to keep "carbon copies" of the Lord's will, but to seek Him anew for each new decision.

Certainly, it was God's will that David reign over the entire nation, just as it is His will that Christ be Lord over all of our lives. Any part that is left outside His will is going to rebel and cause trouble. We are "bone of His bone, and flesh of His flesh" (5:1; Eph. 5:30), and we ought to invite Him to reign over us. Only then will we have complete peace and victory.

David's road to the throne covered many years and many trials, but throughout that journey he put God first and never sought vengeance or retaliation against Saul. God saw to it that David was protected and promoted according to His time and plan. He will do the same for us if we will but trust Him.

Merrill, E. H. (1985). 2 Samuel. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 461-463) Wheaton, IL: Victor Books

5:1–3. With Ish-Bosheth, Saul's son, now dead, the way was clear for **David** to assert his sovereignty over **the Northern tribes of Israel** as well as **over Judah**. There was a general recognition in the North that this should be done, so a delegation from all the tribes went to **Hebron** to encourage David's rule over them. They pointed out that they were his kinsmen, his **own flesh and blood**, that is, all were descendants of Jacob. They stated that he had distinguished himself as a hero of **Israel**. But furthermore, they were conscious of the calling and anointing of **the LORD** in bringing **David** to power to shepherd them.

With no further hesitation they installed him as **king over** the entire nation. David reciprocated by entering into covenant **with them**. Samuel's earlier oil-anointing of David (1 Sam. 16:13) demonstrated God's choice of David. This third oil-anointing, like his second anointing in **Hebron** over Judah (2 Sam. 2:4), was the people's confirmation of that choice and a public installation. David's covenant probably involved an oath in which he pledged to follow the Mosaic requirements for kingship (Deut. 17:14–20).

5:4–5. **David** began his reign at age **30**, the age at which priests began to serve (Num. 4:3; 1 Chron. 23:3). After **seven** and one-half **years** at **Hebron**, David decided to relocate the capital. His reason was almost certainly political for he decided on **Jerusalem**, a city on the border between **Judah** and the Northern tribes. The distinction between **Israel and Judah** (2 Sam. 11:11; 12:8; 19:42–43; 24:1, 9) indicates that 2 Samuel was written after the nation was divided in 931 B.C. into the Northern and Southern Kingdoms.

5:6–9. Since **Jerusalem** had remained in Jebusite control ever since the days of Joshua (Josh. 15:63) it was considered neutral, so David's **residence** there would demonstrate tribal impartiality. But the very fact that Jerusalem had remained Jebusite indicated its security and

defensibility. This is seen clearly in the taunting response of its citizens to David's siege of the city. **Even the blind and the lame can ward you off**, they said.

Taking up a position on Mount **Zion, the City of David**, which lay just south of the Jebusite city (Mount Ophel; see the map "Jerusalem at the Time of the Kings" near 1 Kings 9:15), David promised his men that whoever could discover a means of access to the city would be promoted to commander-in-chief (1 Chron. 11:6). The account in 1 Chronicles relates that Joab was able to do so, apparently by passing through the water tunnel which connected Jerusalem's water supply to its interior reservoirs (2 Sam. 5:8). The Hebrew word for **water shaft** (*šinnôr*) may refer instead to a sort of grappling hook (NIV). In any case, the city was entered and incorporated into the capital.

So galling to **David** was the Jebusite sarcasm about "the blind and lame," however, that it became proverbial to speak of his enemies in general as **the blind and lame**. After the city was captured, Mount Zion and Mount Ophel were consolidated into one entity described here and elsewhere as **the City of David** (5:7, 9; 6:12; 1 Kings 2:10). **The supporting terraces** (2 Sam. 5:9) were literally "the Millo" (NIV). This Hebrew word means "filling"; thus, this may have been the area between the hills which was filled in to level the whole city. It may also refer to embankments erected to protect the city from the North (1 Kings 9:15, 24).

5:10–12. David's capture, expansion, and occupation of Jerusalem made it clear to all Israel and to surrounding peoples as well that **God ... was with him** and that he was not a renegade tribal chieftain but a political power with whom they must reckon. This is seen in the attention he received from **Hiram, king of** the Phoenician city-state of **Tyre**, who provided materials and men to build David a **palace** (cf. 1 Kings 5:1–11). Recognition by a person of such stature convinced **David** that God indeed **had established him** and **exalted his kingdom**.

5:13–16. One sign of such elevation in the ancient Near Eastern world was the acquisition of a large harem. Though David's action in this respect cannot be defended and eventually brought him untold sorrow, he nonetheless followed the prevailing custom.

5:17–25. **The Philistines** took special note of David's prosperity. Perhaps all through his years at Hebron they had regarded him as a loyal vassal (1 Sam. 27:5–7; 29:3, 6–9). Now, however, they knew beyond question that David, as Saul's successor, was their implacable foe. After securing the promise of God's blessing (2 Sam. 5:19), **David** marched against **the Philistines** who had gathered for battle **in the Valley of Rephaim**, only three or four miles southwest of Jerusalem, and there he administered to them a resounding defeat. The result was that the **place** became known as **Baal Perazim**, "the Lord [here Israel's God] who breaks out." Ironically **the Philistines abandoned their idols** to the Israelites as Israel, in Samuel's early days, had surrendered the ark of the covenant, the token of God's presence, to the Philistines (1 Sam. 4:11).

But **the Philistines came up to Rephaim** again (2 Sam. 5:22). This time the divine strategy was different. Israel circled **behind** the Philistines and when they heard a **marching-like rustle in the balsam trees** they attacked and drove the Philistines **from Gibeon** (cf. 1 Chron. 14:16) **to Gezer**, a distance of 15 miles. Thus, friend and foe could see the evidence of God's protection and power on **David** and his kingdom.

Mathews, K. A. (1998). The Historical Books. In D. S. Dockery (Ed.), Holman Concise Bible Commentary (p. 123). Broadman & Holman Publishers.

David Reigns (5:1–25). After Ish-Bosheth’s death the northern tribes joined Judah in making David their king. All Israel anointed him at Hebron “before the LORD.” David reigned for forty years (5:4) from 1011–971 B.C.

David marched on Jerusalem to dispossess the Jebusites from their mountain fortress upon Zion. The citadel of Jerusalem became known as the City of David because it became his personal royal possession. The move from Hebron to Jerusalem gave David a military and political advantage. The site was strategically located, easy to defend, and had no strong political association with the northern or southern tribes (see 1 Chr. 12:23–40). The respect Hiram, king of Tyre, showed David’s emerging kingdom assured him that the Lord was establishing his throne.

The triumphs of David are no better illustrated than in his victories over Israel’s archenemies, the Philistines. Unlike Saul, who failed against the Philistines, David succeeded because he was careful to follow the word of the Lord.

Tatum, S. L. (1972). 2 Samuel. In H. F. Paschall & H. H. Hobbs (Eds.), The Teacher’s Bible Commentary (pp. 181-182). Nashville: Broadman and Holman Publishers.

David Established as King of All Israel (2 Sam. 5:1–25)

The passage—After the death of Ishbosheth all of the tribes of Israel sent their leaders to David in Hebron. They made a covenant with him. In a spiritual ceremony they anointed him king over all of Israel. Thus, David had been anointed three times—first by Samuel as God directed him, second by the tribe of Judah, and now by all of the nation.

One of the first acts of David as king of Israel was the capture of Jerusalem. Up to this time there had been no real center of national life. For Israel it became the most important city in the world. The Jebusites considered their stronghold so great that it could be defended by the “blind and the lame.” They thus ridiculed David. Nevertheless, David captured this stronghold of Zion.

Special points—It appears strange that just at the time God was blessing David so much he seemed so utterly selfish. He built his own house before thinking of building a house for God. He took more concubines and wives for himself. We need to remember that David lived in a day when standards were not at all the standards of Jesus Christ. Women were not regarded as they are by Christians now. Women should thank God daily for the difference Jesus Christ made for them in life.

Truth for today—With all of David’s weaknesses and in spite of his apparent selfishness, his recognition of the hand of God in his life is admirable. In our day there is a great need for the people of God to be grateful that God has called them to salvation and to his service. David’s practice of seeking God’s will before undertaking anything is a good pattern for us today.

The Holy Bible: New International Version. (1984). (2 Samuel 5). Grand Rapids, MI: Zondervan.