# **Samuel Session 24**

Joe Sutton

2 Samuel / 2 Samuel 5

# Review

A family went down to Egypt. Twelve brothers with their children, around 70 in total. There, in persecution, God birthed a nation. The nation of Israel, comprising twelve tribes corresponding to the twelve sons of the man Israel.

They came out of Egypt - the great Exodus.

God gave them great and just laws that set them apart from all other nations. Laws that indicated that they would in due course anoint a king over them. But always pointing ahead to *the* King - namely Jesus Christ.

And God gave them a Land. The land of Canaan, then becomes the land of Israel. It was given to them by God Himself, and it remains theirs in totality to this day.

We have studied through Judges, which was the sad story of how they lived in the land without a king to instruct them.

Into Samuel, and the last Judge, Samuel, is also the first of the Prophets. And he ushers in the first king, Saul.

Saul was appointed by God, but he epitomises the best of men. Tall, handsome and brave, but ineffective and disobedient. His disobedience leads to God rejecting him, and promising to raise up another better than him.

This is David.

Initially, Saul loved David. He’s also brave and powerful, but also sensitive, poetic and musical. Saul gave him his daughter Michal as wife. But the Holy Spirit, which was upon Saul to empower him, departed from him when David was anointed by Samuel.

In its place, this harmful spirit came, leading Saul to violent madness and a relentless persecution of David.

David chose to flee. He has opportunity to remove Saul, but he doesn’t. In fact he rebukes his own men when they suggest assassinating Saul. Instead, David just keeps away, waiting for God to fulfil what He has promised and remove Saul Himself.

David ends up spending some time with Saul’s arch-enemies - the Philistines. Actually becoming quite close to King Achish it seems.

The Philistines were a sea-faring people who can be traced back to the Aegean Sea and also the Isle of Crete. They took a portion of the land of Canaan, broadly akin to the land known as Gaza strip today, and you’ll see it labelled Philistia on maps of the ancient land.

The similarity of Philistine with Palestine is no accident: in fact, the emperor Hadrian, after the Bar Kochba revolt in 135 AD, renamed the region from Provincia Judea to Provincia Palaestina to mock the Jews and name it after their enemies. For most of post-Christ history, the term “Palestinian” referred to a resident of this province of any ethnicity, but most likely Jewish. There is no biological link between today’s Palestinians and the Philistines of David’s day.

As we ended 1 Samuel, the Philistine army defeat Saul, killing him and his three most prominent sons and heirs.

2 Samuel began with David lamenting Saul and his son Jonathan, with whom David had a great friendship.

David is received and anointed as king in Judah. David is from the tribe of Judah. He reigns out of Hebron. But meanwhile, the last remaining son of Saul - Ish-bosheth - is appointed king in Israel.

Last time, again we read that David was content to wait and let God deal with it. And when two men assassinate Ish-Bosheth, thinking to curry favour with David, David is furious and immediately executes them.

And that takes us up to today!

# Introduction

Today we will just one chapter, chapter 5. We will cover...

• The coronation of David over all the people of Israel. AT LAST!!

• The capture of Jerusalem. Again, at last. It took over 500 years from Joshua until now to capture it.

• A significant battle - actually two - with the Philistines who do not take kindly to the new king.

We have a valuable parallel passage in [1 Chronicles 11-13](https://ref.ly/1Ch11-13). We see a lot more names recorded, and some of the narrative elements are in a different order.

One thing I found remarkable is that Ish-Bosheth’s reign is *completely missing* from the record there...

# Reading

**2 Samuel 5:1–5 NASB 2020**

Then all the tribes of Israel came to David at Hebron and said, “Behold, we are your bone and your flesh. Previously, when Saul was king over us, you were the one who led Israel out and in. And the Lord said to you, ‘You will shepherd My people Israel, and you will be a leader over Israel.’ ” So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the Lord in Hebron; then they anointed David king over Israel. David was thirty years old when he became king, *and* he reigned for forty years. At Hebron he reigned over Judah for seven years and six months, and in Jerusalem he reigned for thirty-three years over all Israel and Judah.

Last time in ch3 we saw Abner, who had installed the rival Ish-Bosheth, defect to David. He acknowledged that the LORD swore to David he’d be king. He then went round and influenced many of the elders in Israel:

**2 Samuel 3:17–18 NASB 2020**

Now Abner had a consultation with the elders of Israel, saying, “In times past you were seeking for David to be king over you. Now then, do *it!* For the Lord has spoken regarding David, saying, ‘By the hand of My servant David I will save My people Israel from the hand of the Philistines, and from the hands of all their enemies.’ ”

And now we see the men of Israel acknowledge this, we *knew* this is what the LORD said. We knew David will be our shepherd and leader.

[1 Chr 11:3](https://ref.ly/1Ch11.3) adds that they anointed him “in accordance with the word of the LORD through Samuel.”

So this is a moment of national repentance, actually. A moment of realisation that they have not been obedient, and they are making it right.

Now observe what they say:

• They say David “led out and brought in.” This is military language: David went out to war *ahead of* the army. And then brought them back in, meaning he was successful.

• Then that interesting phrase: “the LORD said to you, ‘you shall *shepherd* My people’”

We know David was a literal shepherd when he was called to service. He’s portrayed as very diligent and capable: able to protect them from the lion and bear, and taking care to leave them in the care of another when he left them to fight Goliath.

We know [Ps 23](https://ref.ly/Ps23) David declares that the LORD is my shepherd, borrowing the same language to describe God’s care for him.

Here in 2 Sam, this is the first time we’ve seen that language used of a king in Israel. The verb means: tend, feed, protect.

To ensure you have the right mental picture: an ancient shepherd doesn’t DRIVE sheep from behind. He leads them from the front, taking them to pasture. And he protects them from wolves or whatever other threats there may be.

So they are saying:

• You’ve always been acting more like a king than Saul did. We’ve commented on this as we’ve gone. Even while on the run we saw David save Keilah from the Philistines - that was [1 Sam 23](https://ref.ly/1Sa23).

• AND: the LORD has called and equipped you to be our provider, our nourisher, the one who builds us up.

Also in our text notice: David was 30 years of age when he became king. The various priestly roles were performed by men from 30 years of age, and traditionally this was the age a scribe was ready to teach. Jesus is described as being “about 30” when His ministry began. See [Luke 3:23](https://ref.ly/Lk3.23). Again, David is a foreshadowing!

Now all this got me thinking. What do we need in a leader?

David displays both the might and capability of a warrior, AND the grace and dependable provision of a shepherd.

Further, he has both the *demonstrated gifts and skills*, plus the *calling of God*.

When the Church is looking for leadership, the letters of 1 Timothy and Titus have some clear guidance on what we should look for. They are character guidelines that require time to be demonstrated, rather than academic credentials. The scriptures don’t put a minimum age for leadership, but I do think that in some churches where very young men in their early twenties are installed as pastor or elder, how have they validated these character traits are there? Has there been sufficient time to test the character of the man? The title “elder” suggests some years of life experience are expected, and they must not be a “new convert” according to [1 Tim 3:6](https://ref.ly/1Ti3.6).

A mix of bravery and gentleness, and a mix of capability and calling.

Of course, ultimately, our leader and shepherd is Jesus Christ.

He is both the fearsome military leader Who will ultimately come and rule the nations with a rod of iron, and yet has the grace and sensitivity to receive children. The downcast and the lowly.

And He is the one who not only goes ahead in harm’s way but goes *willingly* to His death.

Jesus Himself claimed the designation shepherd. Not merely “shepherd” or even “good shepherd” but *THE* Good Shepherd.

I want to read all of what Jesus said on this topic:

**John 10:11–18 NASB 2020**

“I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees; and the wolf snatches them and scatters *the flock.* *He flees* because he is a hired hand and does not care about the sheep. I am the good shepherd, and I know My own, and My own know Me, just as the Father knows Me and I know the Father; and I lay down My life for the sheep. And I have other sheep that are not of this fold; I must bring them also, and they will listen to My voice; and they will become one flock, *with* one shepherd. For this reason the Father loves Me, because I lay down My life so that I may take it back. No one has taken it away from Me, but I lay it down on My own. I have authority to lay it down, and I have authority to take it back. This commandment I received from My Father.”

That is our Lord and Saviour.

Let’s move on to read of David capturing Jerusalem. V6

# Reading

**2 Samuel 5:6–10 NASB 2020**

Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said to David, “You shall not come in here, but *even* those who are blind and those who limp will turn you away,” thinking, “David cannot enter here.” Nevertheless, David captured the stronghold of Zion, that is, the city of David. And David said on that day, “Whoever strikes the Jebusites is to reach those who limp and those who are blind, who are hated by David’s soul, through the water tunnel.” For that reason they say, “People who are blind and people who limp shall not come into the house.” So David lived in the stronghold, and called it the city of David. And David built all around from the Millo and inward. David became greater and greater, for the Lord God of armies was with him.

Jerusalem - one of *the* most historic sites for Israel.

*Here’s a map of Israel with the tribal divisions.*

As you can see, it is on the border of Judah and Benjamin. Since David is from Judah and Saul’s family was from Benjamin, it is a good, neutral site to start to make peace.

That may well have been one of the key reasons that David wanted to take it.

That, and the fact it is an amazing natural stronghold / fortress.

The city has several names in Scripture. The earliest is Salem, where Abraham met Melchizedek - a fascinating study. [Gen 14](https://ref.ly/Ge14). Also known as Jebus, and the locals are called Jebusites - one of the tribes of the Canaanites whom God commanded to remove due to their sin.

Jerusalem was captured during Joshua’s campaigns, and its king destroyed. See [Joshua 10](https://ref.ly/Jos10). But it needed capturing again in [Judges 1](https://ref.ly/Jdg1), but in v21 it says the Benjaminites failed to drive out the Jebusites and take the city. It says Benjamin lived with the Jebusites. Evidently, in the following years, the Jebusites managed to push out the Benjaminites completely.

**David’s Conquest**

*Image of the topography.*

It has a valley to both east and west. The red is the extent of the city when David approached. Much, much smaller than modern Jerusalem today.

The map also shows the additions that David and Solomon will add.

*Detail of the city*

In this view you can get an idea of how defensible it was. This is a reconstruction of David’s Jerusalem. The palace on the right of the picture is where the stronghold proper was, like the keep of a castle. But note how the whole city is defended with these walls that face onto the sheer drop of the valleys. The Jebusites thought so strong that even the blind and lame could defend it from David.

How exactly did David take the city then? Note the reference to the water tunnel. A network of water tunnels has now been excavated, which supplied ancient Jerusalem. A notable 13m deep shaft, now known as “Warren’s Shaft” allowed the people of Jerusalem to get water from the Gihon spring without leaving the walled city.

This design made it very much resistant to siege as the city always had access to fresh water.

One theory is that David’s men were able to ascend this shaft to enter the city and capture it.

This interpretation is possible but by no means certain. The parallel passage in 1 Chronicles, the Septuagint translation of this text, and the historian Josephus: none of those reference a water shaft.

However, they all agree that David set the challenge we saw in v8. “whoever strikes the Jebusites...”

It’s clearer in 1 Chronicles:

**1 Chronicles 11:6 NASB 2020**

Now David had said, “Whoever is first to kill a Jebusite shall be chief and commander.” Joab the son of Zeruiah went up first, so he became chief.

In the Josephus account, he says David’s men took the lower city, but the citadel had this challenge which Joab succeeded in.

And that seems to be the best way to reconcile both the Bible texts.

**Blind and Lame**

Now v8 in our Bible says that these blind and lame are hated by David’s soul. I wonder how comfortable you are with that?

How do we understand it? Now you know me, I always like to dig a little.

• LXX flips this around and says the it’s the blind and lame who hate *David*.

• We have a mostly intact ancient Dead Sea Scroll covering this chapter, which reads more like this: “the blind and lame are the hatred of David’s soul.”

So what is the correct understanding?

Something to keep in mind: these blind and lame are completely hypothetical individuals. They were invoked as a taunt.

But my interpretation is this: “the blind and the lame” is being used as a synecdoche standing for the enemies of David. A synecdoche is a figure of speech where you speak of a specific part but mean the whole.

So it means “my enemies.” And apparently this led to a proverb that the blind and lame may not enter the house. Indeed, the enemies of David cannot enter the Temple.

I cannot say all of that without asking this:

What does the SON OF DAVID think of the blind and the lame? Far from hating them or casting them out, Jesus went to them, He healed them and He loved them. Check out:

**Matthew 21:12–16 NASB 2020**

And Jesus entered the temple *area* and drove out all those who were selling and buying on the temple *grounds,* and He overturned the tables of the money changers and the seats of those who were selling doves. And He said to them, “It is written: ‘My house will be called a house of prayer’; but you are making it a den of robbers.”   
  
And *those who were* blind and *those who* limped came to Him in the temple *area,* and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple *area,* “Hosanna to the Son of David,” they became indignant, and they said to Him, “Do You hear what these *children* are saying?” And Jesus said to them, “Yes. Have you never read, ‘From the mouths of infants and nursing babies You have prepared praise for Yourself’?”

Jesus CLEARED OUT the able-bodied crooks, and then welcomed IN the blind and the lame into the Temple area and healed them. OF COURSE the chief priests were indignant!

If only they’d read [Isaiah 35:5-6](https://ref.ly/Is35.5-6), which declares that GOD will come, opening the eyes of the blind, causing the limp to leap like deer, then maybe they would have known to expect this!

That’s our LORD. Full of grace to the weak and hurting. The excluded are now included, given spiritual access to God.

**Ephesians 2:13 NASB 2020**

But now in Christ Jesus you who previously were far away have been brought near by the blood of Christ.

**Back to** [**2 Sam 5**](https://ref.ly/2Sa5).

So v9 he took the stronghold and built from the Millo and inward. The meaning of the Hebrew word ha’millo is The Filling. It’s mentioned several times in the Bible but never actually *described*. Best interpretation is it’s a defensive, stepped structure.

*Picture*.

You can read about a recent excavation in 2005 by Dr. Eilat Mazar - who found the generically named “Large Stone Structure” which was an important building that pre-dated David by a century or two and was then used by the Jewish monarchy for. The Millo was a filling that provided the foundation for this house.

She is brilliant, by the way. One famous quote from Mazar is “I work with the Bible in one hand and the tools of excavation in the other. That’s what biblical archaeologists do. The Bible is the most important historical source.”

Slide with links, I’ll share them with the sermon online.

Summarising:

**2 Samuel 5:10 NASB 2020**

David became greater and greater, for the Lord God of armies was with him.

David was a very active, practical king. But he succeeded not by his skill and wisdom but because Yahweh, God of Armies.

# Reading

**2 Samuel 5:11–16 NASB 2020**

Then Hiram king of Tyre sent messengers to David with cedar trees, carpenters, and stonemasons; and they built a house for David. And David realized that the Lord had appointed him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.   
  
Meanwhile David took more concubines and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David. Now these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet.

Hiram king of Tyre.

Tyre is a coastal city, technically in the territory assigned to Asher but seemingly not captured by Israel.

It was renowned for exceptionally valuable cedar wood. Very tall trees, obviously good for crafting long beams, but also fragrant wood that is resistant to rot.

Or so I’m told.

And here we read that Hiram seeks peace with David. Later, Solomon will again have a deal with Hiram for resources and craftsmen for the Temple.

So Hiram is looking for a strategic alliance with David which will benefit them both.

It seems this deal was a key moment for David when he realised that God had done it at last! He has established me as king in Israel.

Possibly because we see the king of this powerful and influential city come to *him* and say - let’s ally.

It’s unstated here, but knowing David I can imagine he had time of praise and worship. In a couple of chapters time we have God’s covenant with David. [2 Sam 7:18](https://ref.ly/2Sa7.18)

**2 Samuel 7:18 NASB 2020**

Then David the king came in and sat before the Lord, and he said, “Who *am* I, Lord God, and who *are the members of* my household, that You have brought me this far?

But then this...

We note David has had more sons by more women.

We read in 3:1-5 of David’s six sons born to 6 different women by name. Here, the women don’t even get named. Only the sons.

We spoke about David’s polygamy at the time, and how it is wrong, Biblically speaking.

In context, this statement and list seems intended to highlight the strength of David’s house. We know, of course, that on the contrary this is the sowing of seeds for some serious problems for David down the road.

Linda reminded me last week that the king was commanded to write out the Law:

**Deuteronomy 17:18–20 NASB 2020**

“Now it shall come about, when he sits on the throne of his kingdom, that he shall write for himself a copy of this Law on a scroll in the presence of the Levitical priests. And it shall be with him, and he shall read it all the days of his life, so that he will learn to fear the Lord his God, by carefully following all the words of this Law and these statutes, so that his heart will not be haughty toward his countrymen, and that he will not turn away from the commandment to the right or the left, so that he and his sons may live long in his kingdom in the midst of Israel.

Had David been diligent to obey this command, perhaps he would have seen and understood the specific command not to multiply wives.

Although, this section is DIRECTLY AFTER the part about the king not multiplying wives. So I’m going to guess he didn’t readeither of those parts...

One thing to note is this list is very much forward-looking. These are the names that *will* be born during David’s 33-year reign from Jerusalem.

Two of these names are particularly noteworthy: Nathan and Solomon.

Solomon of course will be king after David, and the Messianic line will go through him.

But in [Luke 3](https://ref.ly/Lk3), the Messianic line goes through Nathan! Luke has a whole line from *Nathan* down to Jesus Christ. This is a fascinating study to do as to why and how this works.

# Reading

**2 Samuel 5:17–19 NASB 2020**

Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek out David; and when David heard *about it,* he went down to the stronghold. Now the Philistines came and overran the Valley of Rephaim. So David inquired of the Lord, saying, “Shall I go up against the Philistines? Will You hand them over to me?” And the Lord said to David, “Go up, for I will certainly hand the Philistines over to you.”

We have a parallel passage in [1 Chronicles 14](https://ref.ly/1Ch14), from verse 8, from which we can glean some additional information.

So again, the Philistines are the invading foreigners who have established Philistia on the coast to the south west.

There seems to have been some kind of peace following their victory over Saul. Seven years or so. While Israel was divided, and while David had been allied with them for a time, they seemed to be content.

Now, with David consolidating power, making significant alliances, taking the powerful stronghold at Jebus, … they see the threat and go to war.

Right up to the Valley of Rephaim, or Valley of Giants. It’s right on the doorstep of Jerusalem.

Now David’s army is well over 300,000 strong. [1 Chronicles 11-12](https://ref.ly/1Ch11-12) lists out the men. They’re described as super-strong. David has these 30 mighty men. The chief of them single-handedly destroyed 300 men; other exploits are listed there: one of David’s men killed a giant like Goliath by snatching his spear from his hand and sticking him with it.

So David has a very formidable army.

And note this:

**1 Chronicles 12:38 NASB 2020**

All of these, being men of war who helped in battle formation, came to Hebron with a perfect heart to make David king over all Israel; and all the rest of Israel also were of one mind to make David king.

But.

David does not look to his army’s strength; he inquires of the LORD.

Shall I go up against them?

And indeed, the LORD confirms it.

David was wise enough to know that the battle is the LORD’s. In fact, he said exactly this to the Philistine Goliath back in [1 Sam 17](https://ref.ly/1Sa17).

**1 Samuel 17:47 NASB 2020**

and that this entire assembly may know that the Lord does not save by sword or by spear; for the battle is the Lord’s, and He will hand you over to us!”

And indeed, in spite of David’s army it was a fearsome battle. Josephus records that the Philistine army also comprised “all Syria, Phoenicia, and many other nations.”

The LORD confirm that He will hand over the Philistines. So:

**2 Samuel 5:20–21 NASB 2020**

Then David came to Baal-perazim and defeated them there; and he said, “The Lord has broken through my enemies before me like the breakthrough of waters.” Therefore he named that place Baal-perazim. And *the Philistines* abandoned their idols there, so David and his men carried them away.

As God has said, Israel is victorious. The battle being so remarkable and memorable that they name the place after it. We’re used to reading ba’al as the pagan god, but it means owner and master. Peratsim is a plural word - meaning breakthroughs. So it’s owner/master of breakthroughs.

That’s our God: He is the master of breakthroughs, and we pray for many breakthroughs in our lives and in this fellowship.

The Philistines abandoned their gods there. I think this recalls the battle in [1 Sam 4](https://ref.ly/1Sa4), where the Philistines defeated Israel and captured the Ark of God. This is a reversal.

The key difference of course: the Philistine gods are *nothing*. David carried them away, and from [1 Chr 14:12](https://ref.ly/1Ch14.12) we learn they were burned.

Now the Philistines try again. Josephus records that for this second battle, they mustered an army three times as large!

**2 Samuel 5:22–25 NASB 2020**

Now the Philistines came up once again and overran the Valley of Rephaim. So David inquired of the Lord, but He said, “You shall not go *directly* up; circle around behind them and come at them in front of the baka-shrubs. And it shall be, when you hear the sound of marching in the tops of the baka-shrubs, then you shall act promptly, for then the Lord will have gone out before you to strike the army of the Philistines.” Then David did so, just as the Lord had commanded him; he struck and killed the Philistines from Geba as far as Gezer.

David is so wise. Just because God said yes the first time does not mean He will say yes again! David refuses to presume upon God but actively seeks His will.

This time God provides specific instructions.

NASB 2020 speaks of “baka-shrubs” - older editions put Balsam trees. It is not known exactly what type of plant this is. Mulberry trees, Balsam trees, Jerome put pear trees in his Vulgate bible.

The Mulberry tree is native to the region, growing to around 15metres.

The point is: God gave specific instructions: go round and wait for this sign: the sound of marching in the tops of the trees.

Because that is the sign that GOD HIMSELF has gone out against your enemies.

David was obedient and gains a comprehensive victory.

From Geba (or Gibeon) as far a Gezer - that is pushing them westward towards the coast.

So a decisive victory. Chapter 8 will go on to talk about further military successes. But the Philistines are ruined and are out of the picture until chapter 21 now, many years later when David is an older man.

# Conclusion

So how do we wrap up this text?

We’ve reminded our souls of the great Shepherd we have in Jesus Christ.

We’ve talked about how, unlike David, Christ welcomes the poor and the downtrodden. Hallelujah!

David being crowned king is the fulfilment of a long wait.

• for him personally - it’s been somewhere between 15 and 20 years since Samuel anointed him as king.

• for the nation, which has *known* it should install him but has neglected to do so.

David then is a picture of patience for us.

Right now, the Son of David is being similarly patient.

There are many, many prophesies that are yet to be fulfilled concerning this line of kings. I’m sure Tony will take us through some of them in a couple of weeks in chapter 7. Perhaps one of the clearest is Gabriel speaking to Mary in [Luke 1:32-33](https://ref.ly/Lk1.32-33):

**Luke 1:32–33 NASB 2020**

He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end.”

We could look at [Isaiah 9](https://ref.ly/Is9), [Jeremiah 23](https://ref.ly/Je23), and others.

Jesus Christ, of course, at no time while on earth took the throne of David. He has not reigned over the house of Jacob.

But He will!

David was patient for some 20 years.

Jesus Christ has been patient for getting on 2,000 years.

Before He ascended, the disciples asked Him “Lord, is it at this time that You are restoring the kingdom to Israel?”

What did Jesus say?

“You don’t get to know. Wait for my Spirit, then concentrate on evangelism.”

And we’re still in that era today.

And so *we* also exercise patience.

Peter urges us to regard the patience of our Lord as salvation. Because He has been patient, we’ve all had the opportunity to be born and then get saved, right?

**James 5:7–8 NASB 2020**

Therefore be patient, brothers *and sisters,* until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthen your hearts, for the coming of the Lord is near.