

2 Samuel 5

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[0 : 00] 2 Samuel chapter 5 is on page 308 and Amy is going to come and read it for us. 2 Samuel chapter 5. All the tribes of Israel came to David at Hebron and said, We are your own flesh and blood.

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.

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

David was 33 years old when he became king, and he reigned 40 years. In Hebron, he reigned over Judah 7 years and 6 months, and in Jerusalem, he reigned over all Israel and Judah 33 years.

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.

[1 : 20] Even the blind and the lame can ward you off. They thought, David cannot get in here. Nevertheless, David captured the fortress of Zion, which is the city of David.

On that day, David had said, Anyone who conquers the Jebusites will have to use the water shaft to reach those lame and blind, who are David's enemies.

That is why they say, The blind and lame will not enter the palace. David then took up residence in the fortress and called it the city of David.

He built up the area around it from the terraces inward, and he became more and more powerful because the Lord God Almighty was with him. Now Hiram, king of Tyre, sent envoys to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David.

Then David knew that the Lord had established him as king over Israel and had exalted his kingdom for the sake of his people Israel. After he left Hebron, David took more concubines and wives in Jerusalem.

[2 : 39] And more sons and daughters were born to him. These are the names of the children born to him there. Shemayu, Shobab, Nathan, Solomon, Ibha, Elishu, Nepheg, Jephiah, Elishema, Eliadah, and Iphleet.

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.

Now the Philistines had come and spread out in the valley of Rephaim. So David inquired of the Lord, Shall I go and attack the Philistines?

Will you deliver them into my hands? The Lord answered him, Go, for I will surely deliver the Philistines into your hands. 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 Philistines abandoned their idols there, and David and his men carried them off.

[3 : 57] Once more the Philistines came up and spread out in the valley of Rephaim. 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 poplar trees.

As soon as you can hear the sound of marching in the tops of the poplar trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army.

So David did as the Lord commanded him, and he struck down the Philistines all the way from Gibeon to Geza. Amy, thank you so much for reading for us so well.

That's really helpful. Now keep that passage open, because we're going to be working our way through it together. And like I mentioned to you on the inside of the notice sheet, there are some headings for you, if that's a help.

Now in our passage this morning, David is finally made the king. We've been waiting for, I don't know, about four chapters, but it's finally here.

[5 : 04] And by verse 5, David is king over all of God's people, as all 12 tribes now come under his rule. If you look down at the passage that Amy just read, you'll notice that it breaks into three clear sections.

So we find firstly that David gets the crown in verses 1 to 5. Then he gets the city in verses 6 to 16. And finally, he gets the victory in verses 17 to 25.

And my plan this morning is just to take a brief look at each of those three sections as we walk through the chapter together. And then as we end, I will try and bring it to some kind of conclusion about what it means for us today.

So let's start with the crown in verses 1 to 5. In the opening verses of the passage, the northern tribes of Israel come and meet with David in Hebron.

And listen to what they say in verses 1 and 2. Now just pick over the detail of that with me.

[6 : 14] Notice firstly that they say to David, we are your own flesh and blood. In other words, listen David, we are the same family. Of course you should be our king.

We're all Israel. We're all descended from Jacob. We were all rescued from Egypt. We're all part of the 12 tribes. We should all have one king. You should be our king because you are our flesh and blood.

The next thing they say to David is that he has always been their greatest warrior. So even when Saul was king, it was David who led out and brought in Israel in battle. You know, of course, David, you should be our king.

You're the one who wins the victories. They used to sing that song, didn't they? That Saul killed his thousands, but David killed his tens of thousands. Of course, David, you should be our king. You're the one who wins.

You're the victorious one. And finally, they recognize that the Lord has been in charge of this all along, saying that the Lord has said that he would be the shepherd over his people.

[7 : 11] Now, if you put this all together, they come to David and say, listen, David, of course you should be our king. You're the rightful king of us because we're the same nation. You're our greatest warrior.

And God has said that it should be served. And with those three facts, they anoint David as king in verse 3, and he makes a covenant or a promise with them to be their king.

And then three times in verses 4 and 5, I think it's actually four times in the Hebrew, we are told that David reigned, he reigned, he reigned, he reigned, he reigned. From Hebron. And then, as we'll find in a moment, from the city of Jerusalem.

Finally, David has the crown and reigns over God's people. Now, a quick spoiler alert. We are going to find that David is pointing us forward to the Lord Jesus.

That's where we're going to end up with our sermon this morning. But it's worth, I think, pausing here just to see this right that David has to be the king. In the way that 2 Samuel 5 is written, you are being deliberately led to understand that David is the rightful king of the people.

[8 : 13] It's not so much that they are making David king as they are recognizing that he is their rightful king. Promised by God, seen in his victories, belonging to the same people.

And I want you to notice that's exactly the same with the Lord Jesus. If you think about it, you can summarize becoming a Christian as submitting to Jesus as king or as Lord.

Jesus, you're my Lord, or Jesus is Lord, is the cry of the new believer's heart. I surrender control to Jesus. The action of becoming a Christian isn't simply saying, sorry for the things that you've done wrong.

Lots of people in the world are sorry for the things that they've done wrong, but aren't Christians. Actually, the action of becoming a Christian is not saying, sorry for my sin or the things that I've done wrong.

Becoming a Christian is saying, sorry that I've had other lords and other kings. I now surrender to you, Jesus, and to your rule. Jesus, you are my Lord.

[9 : 19] I surrender. I join your kingdom. I hand over kingship of my life to you. But notice from 2 Samuel chapter 5 that in doing that, you are not giving Jesus a status that he didn't have before.

Jesus is always the king. You're just like the northern tribes. You're just going, oh, of course you should be our king. Of course you should.

Really becoming a Christian is recognizing that Jesus was and always has been the rightful king of your life. Again, let me just labor this a little bit to be super clear. Jesus is the God-man, right?

So he is in full possession of the divine essence. He has divine attributes and yet comes as a helpless baby.

So we can say, can't we, like the Israelites in verse 1, Jesus, the eternal divine son, you are our king because you are our flesh and blood. But also like David, he's the great warrior of the battles, isn't he?

[10 : 22] Fighting not with a sword and a spear against the Philistines. No, fighting our real enemies of sin, death, and the devil. Jesus is our victor, our champion, the warrior that we need.

And also like David, he is promised by the father to be the shepherd of his people. I am the good shepherd, says Jesus, as he comes in John chapter 10.

Come and follow me, he says. Listen to my voice. I've been appointed by God as the shepherd of his people. Come and follow me. This is who I am. Come listen to me. Listen, here's the point this morning.

If you're not a Christian this morning, you're really welcome here, by the way. We love the fact that you've come this morning. But let me say to you, if you're not yet a Christian, 2 Samuel 5 is inviting you to submit to the voice of your rightful king, Jesus.

Jesus says to you this morning, come, follow me. Why is it that you should listen? Listen, the claims that Jesus makes over your life are extraordinarily large, aren't they?

[11 : 26] Jesus doesn't say to you, hey, listen, I know that life that you live and those plans that you have and those things that you want to do. Do you know, you carry on with those, but maybe just have me a little bit on the side. I'll give you a bit of forgiveness.

You can pray to me when you struggle. No, he doesn't say that at all, does he? He says, come to me. Take up your cross and follow me. Lay down everything about who you are and submit to my rule and my reign.

Why on earth would you listen to such an extraordinary claim? Why would you give up the autonomy of your life to organise your life suddenly around obedience to the Lord Jesus? What would make you want to not just say, sorry for the things I've done wrong, but to say, I want to be a disciple of the Lord Jesus?

Well, 2 Samuel 5 says, it's because that is what reality is. Jesus is the King. This is an invitation to step into the real world.

A few years ago, I was at a church when an eminent professor of theology came to preach at the church. He came to do a weekend at church. He spoke on the Saturday and then he spoke on the Sunday morning.

[12 : 35] And they'd asked him to do the children's slot in the morning service. And we were like, okay, what is this? This guy's a huge brain. Professor of public theology, I think was his particular title.

What was he going to say to the children? What was he going to say to the children? Well, he took a pen out of his pocket. I should have a pen really to illustrate this. But anyway, you can chuck me a pen. He took a pen out of his pocket and he said to the children, he said, what's this?

What's this? And the kids looked a bit puzzled. You know, I've heard this guy's highly intelligent and he doesn't know what he's got in his hand. But eventually, one brave kid put his hand up and said, it's a pen.

And the professor of theology went, no, it's not a pen. No, no, it is a pen. No, it's not a pen. And then he says something which sort of outraged the kids.

He goes, no, it's not a pen. It's a pig stabber. And the professor was like, what? That's a bit crazy. He goes, oh, no, no. This is what you use to kill pigs and then drain the blood out of them.

[13 : 39] All the boys are like, oh, this is great. All of a sudden, I've discovered something I didn't know. And they were all horrified, really, at it. And he goes, listen, of course, that's silly. Of course, it's a pen. And you write with a pen, don't you?

But he said, we do exactly the same thing with our lives. Yeah. What is your life? Your life belongs to God. It's given to you by him to live in submission to him.

It is not given to you to do whatever you want with. Just like this is not a pig stabber. It's a pen, right? And if you don't understand what you've been given and what it is for, you will use it in the wrong way.

And that's what's going on in 2 Samuel 5. It's the invitation to use the pen as the pen, right? To use your life for the intention to which it was given you. The intention to which it was given you is that you might follow Jesus as Lord.

Your life is meant to be lived as a disciple of the Lord Jesus, following his way and doing what he wants you to do. Not because he wants to spoil your fun, not because he wants to ruin you, but because that is what he has made you for.

[14 : 48] So let me say again, if you're not a Christian this morning, the truth is you're living in an imaginary universe. And it is heading for disaster. Because whether you recognize it or not now, the truth is that Jesus is king.

And that life where you do what you want, where you can do what you want, you can follow your own desires, where you can fight your own battles, when you can believe in yourself and conquer all, that is a fake and miserable world that ends in hell.

Because you were made for the real world where Jesus, flesh of our flesh, the victor in battle and the shepherd of our souls, he is the king.

He is the king. More of that in a moment. Next, let's see that David gets the city and we'll move through this slightly more quickly. Verses six to 16, the city. Now, if you have a look at the map on the screen, you'll see all the different colors.

That's because maps look wonderful when they're colored in. I have a university degree in coloring in maps, otherwise known as a geography degree. Okay. But each different color represents a different tribe and the land as they were allocated by Joshua.

[15 : 56] And David is living at the tip of the green arrow in the place of Hebron, as we saw last week. It's the land belonging to his tribe, the tribe of Judah. And you can tell, can't you, from the map that Hebron is a great place to rule Judah from.

But if you're going to be king over all of the tribes, you might want to be somewhere more central. So David is going to have to move. He's going to have to move further north. But he also probably needs to be outside of his own tribal lands so that he can claim to be king over all the tribes and not just over Judah.

There is a city that perfectly fits that bill. And it's Jerusalem, which is close to Judah, but over the border in Benjamin's land, but much more in the center of everything that's going on. But there's a problem.

The problem is that Jerusalem is still occupied by the Jebusites. The Jebusites had not been driven out by Joshua. No one had managed to defeat them.

Why? Well, because Jerusalem was on the top of a hill. It was heavily fortified with big walls, and no one could get in there. Even if they tried to get in, all the defenders had to do was just like throw stones over the wall, and the attackers would be killed by the throwing of the stones.

[17 : 05] So much so that at the end of verse 6, the Jebusites are teasing David by saying, ah, you know, even the blind and the lame residents could drive you away. You know, we don't even need soldiers to defend ourselves against you, David.

David's response actually is quite difficult to understand. The NIV has done a good job of tidying up the translation for us because there are a number of different options as to what the Hebrew word water shaft might mean. But really, it wasn't until 1867, which is pretty much when this church actually was planted, that the mystery was solved about what was going on here.

A guy called Sir Charles Warren went to Jerusalem on an archaeological mission. And during his mission, he discovered an ancient water shaft in the old city.

The shaft was 13 meters long, and it was probably dug to allow the residents of Jerusalem to collect water from an underground spring, even if there were armies outside the city trying to siege it. Now, when Warren discovered the shaft, the water shaft, and he realized that, oh, this is probably 2 Samuel 5.

This is what's going on. He decided he would very humbly call the water shaft Warren's shaft. And you can go and visit it today in Jerusalem if you wanted to. Now, jump back at the passage and look at verse 8, and this is what David is talking about.

[18 : 24] On that day, David said, anyone who conquers the Jebusites will have to use the water shaft. You can't go over the walls. You have to go underneath. He knew that the only way to defeat Jerusalem was to climb up that water shaft, and it was a sure-fired way to get killed if you tried to go over the walls.

Now, that's exactly what they did. 1 Chronicles chapter 11 tells us that Joab led the way, and they clambered up the 13 meters of the vertical tunnel and captured the city.

It's a remarkable and unexpected victory. Imagine climbing up that water shaft, fighting oncoming soldiers. And so David renames the city the City of David, and he rules from there.

He improves the city. He expands the city. He has a palace built in the city, with verse 10 telling us that he grew greater and greater because the Lord was with him, as God established his kingdom for the good of the people, in verse 12.

Now, in midst all of that good news, there is a hint, at least, that there might be trouble ahead. And Amy did a brilliant job of reading that list of names in verses 13 to 16. I'm not going to repeat them because I wouldn't be able to do it.

[19 : 31] But David is collecting wives, isn't he, from various different places and concubines and having children by various different women. And in the end, that will bring David trouble, as we will find out in weeks to come.

But for now, David has the crown and is reigning in the fortress city and is growing greater and greater. But next, notice that David gets the victory, the victory, verses 17 to 25.

Seems in verse 17 that the Philistines, who are still living in pockets all over the land, are a bit disturbed by this news that all of a sudden Israel have one king, King David, that great victor in all the battles.

So they decided shrewdly that let's go for an early attack. So they hunt for him in verse 17, driving David back into his new fortress city, the stronghold. And from there, he asks the Lord what he should do.

And the Lord says, attack them because I will bring you the victory. So he does twice and wins both times in the Valley of Rephiam, just south of Jerusalem. David describes the victories as God breaking out against my enemies in verse 20.

[20 : 35] And he takes away their idols in verse 21, which they leave behind in the rush to flee from the scene of the battle. Gods were of no help to them. They just abandoned them and left them behind because they were useless, pushing them all the way back west to a place called Giza.

Now, before we see anything else, and before we move on to think about the application of the passage, I want you just to think about the joy of this story. God has made David, his promised king, finally on the throne.

He has the crown. He rules and reigns. He's in the city. He has the victory. The battle with Saul's house is over. The Philistines are on the run. He's now in this impregnable city surrounded by giant walls.

This is a huge moment for the people of God. Think about what this means for them. If you're an Israelite, what does this mean? All of a sudden, we're secure. Yeah, we've got a great king in a strong city.

Everything is going to be all right. No more civil war, peace and prosperity for the people. Verse 12 puts it like this, doesn't it? Then David knew that the Lord had established him as king over Israel and had exalted his kingdom for the sake of his people, Israel.

[21 : 51] In other words, all of a sudden, God's blessing is going to pour down to the people through King David. Peace and security and blessing are theirs. They're loving it. But what does any of this have to do with us this morning?

What interest do we have in the joy of an ancient nation under their rightful king? Well, like I said before, David is an arrow pointing us forward to the greater king, to King Jesus.

A king who rules not just a nation, but he rules all nations. People who have turned from their sin and bowed to King Jesus. And 2 Samuel 5 is a window for us into what it will be like when Jesus finally takes the throne in his city, victorious over all of his enemies.

So what I want to do just to show you that is for you to jump forward in your Bibles to the very end to Revelation chapter 22 and for me to show you something from Revelation chapter 22.

It's going to come up on the screen, but you might want to turn to it as well. Revelation 22, right at the end of your Bible. Revelation 22. And I'm just going to read verses 1 to 5 for us.

[23 : 00] Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb, down the middle of the great street of the city.

On each side of the river stood the tree of life, bearing 12 crops of fruit, yielding its fruit every month, and the leaves of the tree are for the healing of the nations. No longer will there be any curse.

The throne of God and the Lamb will be in the city and his servants will serve him. They will see his face and his name will be on their foreheads. There'll be no more night.

They will not need the light of a lamp or the light of the sun, for the Lord God will give them light and they will reign forever and forever. Notice that the scene is set in a city.

You see that? Not in Jerusalem, but in the heavenly Jerusalem. The city prepared for God's people to live with him. A place that comes to earth as the Lord Jesus returns.

[24 : 00] And look at what the city is like. It's like the Garden of Eden, isn't it? With the tree of life. With 12 kinds of fruit. 12, the number for completeness. Enough for everybody. Fruit for life for all the people, bringing healing to the nations.

It's a bright city too, lit by the presence of God himself, who is the principal resident of the city. There's a throne in the city as well. Someone is reigning there.

Someone has the crown. Verse 1 tells us, the throne of God and the Lamb, from which flows the water of life as bright as crystal. In other words, God himself in the person of the sun, Jesus Christ, the Lamb of God, rules the city.

And from his rule flows life itself as we drink the water coming from him. Even reigning with him, as it puts it at the end of verse 5. But there's one other detail there as well, isn't there?

In verse 3, that nothing accursed will be there. In verse 5, the night won't be there. Why? Well, because King Jesus, the one on the throne, has won victory over all his enemies.

[25 : 06] Death, sin, the devil, finally defeated. Every tear wiped away. No more death. No more mourning. No more crying. No more pain.

The former things have been defeated. By the great victor, Jesus. See, you and I, as you look at 2 Samuel 5, you think, we're a long way, aren't we? From Bronze Age Jerusalem.

David is not our king. Jerusalem is not our city. But the point is that the joy of 2 Samuel 5 is just a pale shadow of our joy at the coming reign and rule of King Jesus.

That day when every knee will bow and every tongue confess, that day, that joy will be ours. We're not there yet, are we? We know that.

But 2 Samuel 5 reminds us that one day we will be and one day we'll see. We've been seeing over these weeks, haven't we, that there's a sort of inevitability to 2 Samuel 5.

[26 : 04] You know, history is marching on towards David's rule and reign. The day when King David will finally be on the throne is kind of, it's just going to come. You can see it. And so history marches on towards the reign of King Jesus, the day when his people will be eternally secure, drinking the fresh water of the rule of our Saviour.

The one who laid down his life as a lamb is returning as a king, a lion, ruling and reigning on his victorious throne. All threats gone, darkness banished, enemies defeated, and us full of joy.

Full of joy. Now, I think one of the reasons that we don't get the spiritual benefit from some of the Old Testament that we are intended to is because we read these stories as if David is meant to be like us, that perhaps we're the one who's going to be the victor, as if we're meant to be David, as if we're king, winning victories and battles or shepherding people.

But the joy of the story is not there. The joy of the story is in seeing how it points us forward to the Lord Jesus. And as you head back to 2 Samuel 1, you can imagine, can't you, speaking to the people there.

Just think about this as we finish. Imagine time traveling back to 2 Samuel 1 and talking to David's men. They're exhausted. They've just come back from liberating Ziklag from their enemies.

[27 : 22] They're exhausted from rescuing their wives and their children and they're wondering what the future holds. What would you say to one of David's men in 2 Samuel 1?

What would you say to them? I think you'd say something like this. Listen, guys, I've read chapter 5. I've read chapter 5. I know right now you're exhausted.

I know right now that you don't know what the future holds. But let me tell you, 2 Samuel 5 is coming. David will be in Jerusalem and he will be ruling and reigning all of God's people.

Really, they say? But Jerusalem's impregnable. It's occupied by the Jebusites. No one could take that. Even the blind and the lame can defend Jerusalem. No, no, no.

It's coming, you say. I've read it. I've read it. David will be king. You know, you'd say to them something like this, Dean. Don't worry too much about your house repairs in Ziklag.

[28 : 21] And you know, you're going to go to Hebron. Probably just put a tent up in Hebron, right? Don't build anything too elaborate in Hebron because you're moving from Hebron to Jerusalem. Now that's us, isn't it?

That's where we are. We are looking forward to the rule and reign of Jesus. We're looking forward to Revelation 22. We live in a similar chaos, don't we, to 2 Samuel 1 to 4.

But here's the point. Revelation 22 is coming. Revelation 22 is just around the corner. Christian, there's a day coming when every knee will bow to Jesus.

He will have the crown. He will have the city. He will have the victory. So don't give up. Don't give in. Don't abandon hope.

Keep trusting. Keep following Jesus. Stick close with Him. And don't get too comfortable either. Don't build a brick house in Hebron. You're not going to be there for long. Soon you will be in the New Jerusalem.

[29 : 25] Don't get so tangled up in romance that you forget that Jesus is the lover of your soul, the longing of your heart. Don't get so stressed about your education and your career that you forget the fact that one day you will be graduating in the kingdom of Christ.

Revelation 22 is coming. It's just around the corner. A fortress city that can never be defeated will be your home and you will see His face. A city flooded with life and healing, pouring from the throne of Him who is victorious over our sin and has defeated our death.

So I think one of the best things about being a Christian is knowing that one day we will go home. We're not there yet, are we?

But there is a day coming when we will be home with King Jesus on the throne, victorious and ruling and reigning in God's city. Let me pray as we close.

Heavenly Father, we acknowledge that Jesus is King. We don't make Him the King, He is the King and we gladly and happily bow the knee to Him and worship Him.

[30 : 46] And Lord, we long for that day. we look forward to Revelation 22, that day when finally we will be in the eternal city with Him, Him on the throne, us enjoying the healing and blessing that pours from Him.

Please, Lord, we pray, keep us going until that day. We feel like we're camped out in Hebron or maybe still exhausted in Ziklag, but Lord, keep us going until the day we're in Jerusalem, the new Jerusalem, with Jesus as our King.

Bless us and keep us, we pray, in Jesus' name. Amen. Amen. Amen.