

The Banner of God-Fearers

2 Samuel 8:7 - 14

Nutshell: God saved us so He can keep saving us. Ps 60:3-4.

I. Context: David securing Israel's borders.

II. Text

2 Sam 8:7 And David took the shields of gold which were possession of [lit. towards] Hadad-ezer's servants and bore them to Jerusalem. 8 And King David took very much bronze from Betah and from Berothai, cities of Hadad-ezer.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

- A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel's kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David
 1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
 2. **Saul** was apostate *man's* version of king. God previewed *His* version via **David**, 1 Sam 13:14
- ✿ B. 1 Kings 15:5 tells us that David kept God's commands *except* in the Bathsheba incident. This dramatically shapes our approach to each incident in David's life.
- C. The chronicler presents David as God's chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for all subsequent kings of Judah, e.g., 2 Kings 14:3
- D. David as king
 1. David was anointed king over **Judah**, 2 Sam 2:12-32: trouble between Judah and Israel (the 9 northern tribes) begins.
 2. After Ishbosheth's assassination, **Israel's** elders anointed David KING, 2 Sam 5:1-5
 3. David finally vanquished Jebus (Jerusalem), 2 Sam 5:6-10, where he had taken Goliath's head, 1 Sam 17:54
 - a. David rebuffed 2 Philistine invasions, 5:17-25
 - b. David retrieved the Ark from its 'wanderings', 6:1-19;

- first, ignoring God’s instructions, leading to a death, then properly, with great joy
4. Now David wants to build a **permanent** form for the Tabernacle. This will be the **Temple**, 7:1-3
 - a. God told David through Nathan that *He* was the one who was building *David* a house, 7:4-11
 - b. God will have David’s **heir** build this house, whose kingdom God would permanently establish, 7:12-13
 - ★ 5. This was a **turning point in the history of Redemption**. God had chosen *Abraham* to make a nation from which Redemption would come.
 - a. That nation had been God’s “son,” Exod 4:22-23.
 - b. Now God said that *David’s* son (& David) would be His “son,” pointing to King Jesus to come, 7:14-17
 6. 7:18-29, David’s deep, beautiful prayer: God, You are doing this. Indeed, be resolved to do it.
 7. In chap 8, David secures his borders against the Philistines (east), Moab (west), Zobah, Damascus, and Ammon (north), Amalek and Edom (south)
 8. Last time, David had defeated king Hadad-ezer of Zobah and the Syrians of Damascus who came to help them. Today continues that conquest.

Kid-speak: When David became king of Israel, all the nations around Israel were like the Philistines. They all wanted to fight Israel. So David had to be a warrior. Is Jesus a warrior too? Yes!

- E. 2 Sam 8:7-8, More on David’s conquest of Hadad-ezer (the god “Hadad” is our “help”), which began in v 3
 1. We will read in v 11 that all this contraband was dedicated to God
 2. This is the only mention of Betah
 - a. But Berothai is mentioned again in Ezekiel’s descriptions of Israel’s new borders, 47:16
 - b. The 1 Chron 18:8 parallel account says that the Temple’s big laver (Sea) and the bronze pillars, Jachin and Boaz, were made from the bronze in our verses
 - c. Since this was an inestimable amount of brass (Jer 52:20), these were probably great cities
- F. In view of David’s desire to build the Temple (previous

chapter), we see that God is providing for its construction through conquest

1. Jesus makes His new Temple of us (1 Peter 2:5) from the Gospel's conquest of Life/Mercy, 2 Cor 2:14-16
2. But there is a completed conquest, when "the meek will inherit the earth." Then Jesus will provide the whole earth to us, Rev 20, then the New Earth, Rev 21.

2 Sam 8:9 And Toi the king of Hamath heard that David had struck all the battlements of Hadad-ezer. **10** And Toi sent his son Joram to King David to ask of his peace, and to bless him, because he had fought against Hadad-ezer and struck him. For Hadad-ezer had been a man of wars against Toi. And in his hand were silver articles, and golden articles, and bronze articles.

G. Along with what David took by conquest was what was *freely offered*

1. This rounds out the sampling of responses to Christ's lordship
 - a. Some are destroyed
 - b. Some are saved
 - c. In the meantime, *many are sympathetic*

Kid-speak: King Toi was glad that David beat Hadad-ezer, because Hadad-ezer bothered him too. King Toi gave David lots of neat stuff made of silver and gold and bronze.

2. This is the kind of sympathy we've been living with for generations in America
 - a. Our *political* foundations are squarely Christian (not making the government overtly *religious*)
 - b. Until 1962, we were sympathetic to Christ as conqueror, seeing His dominion as the most just and merciful among worldviews

H. These verses (+ Chronicles parallel) = our knowledge of Toi (yes, toy- well, toey, like My feet are too toey)

1. Hamath (the country, not to be confused with two cities around Galilee), on the other hand, is all through the OT, 35x, from Numbers to Zechariah. North of Israel. Where Zedekiah was taken to be judged by Nebuchadnezzar.
2. Toi was glad David had beaten their mutual foe,

Hadad-ezer. He sent his son, Joram, with thanks

- I. Joram is a Hebrew name. Since it means “Yah has raised,” Joram likely converted to Yahweh worship. His name in 1 Chron 18:10 is Hadoram, doubtless his native name.

Kid-speak: It looks like King Toi’s son changed his name to mean that the real God had raised him up. His new name was Joram. In India today, a lot of Christians change their names when they become Christians.

1. “Ask of his peace”: a more sincere version of our “How are you?”
2. “Bless him,” with goods and prayers
3. “Man of wars” is used when God says why David couldn’t be the Temple builder, 1 Chron 28:3. Here it seems to mean that Hadad-ezer constantly harrassed Toi.

2 Sam 8:11 King David sanctified them to YHWH as well, with the silver and the gold which he sanctified of all the nations which he subdued [*kabash*]: 12 of Aram, and of Moab, and of the sons of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadad-ezer son of Rehob, king of Zobah.

- J. As we saw, the ‘dedication’ pile seems to have gone completely to Temple building
1. As we saw in Jeremiah, pretty much all these utensils went *to Babylon* in the deportation! Dedicating goods to God doesn’t help unless they’re used faithfully.
 2. But God was faithful where man was unfaithful. Ezra brought the stuff *back to Jerusalem* again.
 - a. “He who began a good work in you...” Philip 1:6
 - b. Logically causing my 100%, Philip 2:12-13
- K. Jesus’ victory on the cross gave Him complete ‘spending power’. Our spiritual gifts are granted through His victorious resurrection, Eph 4:8-11
1. One day, His victory will extend to all geography, Rev 20
 2. It has also purchased the brand new heaven and earth to come, Rev 21
 3. Jesus was clearly promised utter victory over all who oppose Him, Ps 110, etc.
 4. What has Jesus not spared for our good?

Kid-speak: What was David going to use all that gold and silver stuff for? Building the Temple. What kind of stuff does Jesus give us to make **us** little temples? Truth, goodness, love, trust... You can probably name some more!

2 Sam 8:13 And David made a name in his return from his striking Aram in the Valley of Salt- eighteen thousand;

L. This verse has to be arranged alongside two other verses:

1 Chron 18:12 And Abishai son of Zeruiah has struck Edom in the Valley of Salt—eighteen thousand,

Ps 60:1 *To the chief musician. On the Lily of Testimony. A secret treasure of David, to teach; when he struggled with Aram-naharaim, and with Aram-zobah; when Joab returned, and struck twelve thousand of Edom in the Valley of Salt.*

1. All three mention the Valley of Salt. This is at the south end of the Dead Sea.
 2. Our verse says David struck Aram; that's the Assyrians, from the north. The other two attribute various numbers of Edomite casualties to Abishai and Joab.
 3. Remember, when these verses were written, it all fit perfectly into events with which they were very familiar
- M. The easiest way to read all these together (not 'reconcile' them, since there's no necessary problem) is this:
1. The Arameans (Syrians) joined the Edomites in battle against Israel (maybe hired, as in 2 Sam 10:6)
 2. David deployed against the Arameans and (his troops) killed 18,000 of them
 3. Abishai and Joab's troops respectively killed 18,000 and 12,000 Edomites in the same battle. Maybe Joab's "return" was going back to face reinforcements that had arrived.

Kid-speak: What was David's most amazing battle so far? It was in the Valley of Salt. Where was Jesus' most amazing battle? On the Cross. *What* did Jesus beat? Sin. *Who* did Jesus beat? Satan.

N. But Psalm 60 is also a cautionary tale

1. V 1 lets us know that God had disfavored Israel

2. As at Passover. God's case vs. Egypt was not essentially different than it could have been vs. Israel. Only the blood made a distinction.
 3. When God fought vs. David's/His enemies, God could see sin in Israel's ranks as well. Why would they deserve to prosper in war? They didn't.
 4. David reminds God of the banner of His own name and cause, v 4
 - a. God disciplined Israel because they were His own, v 3
 - b. Now David called on God to favor their cause, v 5
- O. "David made a name"
1. The conditions and enemies in the Valley of Salt gained David a reputation: a "name" that stayed with him
 2. God had just said that He had made David a great name, like the great men on earth, 2 Sam 7:9
 3. Then David said that God had "set" a name for Himself in redeeming Israel, 2 Sam 7:23
 - a. The Levites told God that He "made a name" in His dealings with Pharaoh, Neh 9:10
 - b. Isa 63:12 & 14 speak of God making a name at the Red Sea and in leading Israel thereafter; Jer 32:20 and Dan 9:15 are similar
 4. David "made a name," or defined himself by his deeds
 - a. We all define ourselves by our deeds
 - b. But this phrase connotes that David became widely known
 5. Especially, people would have concluded that David was strong, determined, intelligent, and inspiring, in being able to lead men in such successful campaigns
- P. Jesus has made a name. David would immediately step aside at the introduction of *any* of Jesus' honors.
1. Jesus has won the greatest battle
 - a. A battle that was not His except that He took it
 - b. It was a battle in which *we* were willing captives of sin. To free us, he had to pay our sin indebtedness.

Kid-speak: Everybody back then heard about what David did in the Valley of Salt. Most everyone we know has heard about what Jesus did on the Cross, but do most people think it's all that great? No. Why not? Because they don't think they're bad enough for Jesus to have to die for it.

2. We demonstrate our belief in Christ's victory by how we think, feel, and talk about it, and by how we respond to it
3. A constant thought should be, "In light of what Jesus has accomplished/purchased/won, ought I not..."

Q. Our natural name-making? Babylonian, Gen 11:4. Self-acclaim.

2 Sam 8:14 And he put garrisons in all Edom; and all Edom became servants to David. And Yahweh saved David in all places in which he went.

R. Here we have part of the fulfillment of Gen 25:23

1. Esau earned the name "Edom" in Gen 25:30
 - a. Jacob tested Esau's attachment to his birthright, v 31. Esau didn't even bargain; it meant nothing to him. Jacob knew that the prophecy was based in righteousness.
 - b. Jacob, a "blameless" man, Gen 25:27 (not "simple" or such; nothing to do with that), should not have gone along with his mom's plan for fulfilling the prophecy. That part was up to God. But Jacob paid for it x10.
2. Jacob's descendant, David, now subjugated Esau's descendants
 - a. David put garrisons throughout Edom
 - b. All the Edomites became David's servants, as the prophecy said

S. "And Yahweh saved David in all places which he went"

1. An exact repeat of v 6. A sort of refrain.
 - a. Part 1 of the refrain concerns all the nations besides Edom
 - b. Part 2 concerns the singular victory of the Valley of Salt and the subsequent subjugation of Edom
2. It does not say that Yahweh caused David to prosper or something of that sort. It says He saved him. (See Ps 60:5)

T. We also read that God saved Jesus, Heb 5:7

1. At the Cross, Jesus was in Everyman's Land. Problem was, every man had sinned. Jesus was also in No Man's Land, since no man had ever been there before.
2. How could an eternal weight of guilt cling to Him without it defiling Him permanently, separating Him from God forever?
 - a. The only answer can be that once He had made full payment, sin had no more hold on Him
 - b. An eternal Being can pay an eternal debt in less than eternity

U. We also read that God saves *us*

1. We walk in the land of the enemy
2. We walk with an enemy within, the Old Man
3. Every day is a salvation (sanctification)
 - a. Based on the one great day of salvation at the Cross (purchasing our justification)
 - b. Continuing to the great day of liberty from our struggles (glorification)

V. For the Walking Wounded (1Thess 5:14, “Uphold the strengthless”) At the Valley of Salt, David was conspicuously aware of their unworthiness, Ps 60. God helps us nonetheless.

VI. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**
Am I expecting victories without self-examination?

VII. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?
I will only expect the reputation that I cling to God, disdaining self. (Like David’s “name.”)

VIII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
When I’m fully aware of my sinfulness is when I can say, “Yes, God, but You put everything on the line *for* sinners.” We always think we can forego the first step.

Wrap-up: What do Psalms do? Keep us from being fake. We don’t see God’s disfavor in the Samuel and Chronicles accounts. We need Psalm 60 for that (as all Psalms, Eph 5:19; Col 3:16). That’s why its title is so specific- so we can’t miss it.

“Yes,” we say. “That sounds more like what I actually go through. Even my victories are packaged with struggles.”

Where we can’t identify with the psalmists’ struggles, we are either naïve (not good) or fake (worse). But it takes thought and effort to match up ME with a deep Psalm- unless we are among the blessed who come prepackaged with the psalmist’s spirit. (Doubtless through much, trying grief)