

Last week we learned that David's enthronement over Israel came in two stages. First, he was merely ordained over Judah (whereas Ishbosheth, Saul's 4th son ruled over the other 11 tribes), and secondly (as shall learn today), he is enthroned over all Israel (as Ishbosheth was assassinated in the previous chapter). Furthermore, no sooner was David anointed as king over all Israel, he relocated his capital to Jerusalem and defended his kingdom from the Philistines.

Now, before I go any further, let me remind you, David's anointing over all Israel was prophesied by Jacob back in Gen.49:8-12. Before Jacob died, he prophesied over his 12 sons. Beginning with v8 we spoke over Judah. "Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; Your father's children shall bow down before you." V10—"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people."

Here we learn that a descendant of Judah will be king, and the remaining tribes will praise him and bow before him. This refers to David and his descendants, "until Shiloh comes; and to Him shall be the obedience of the people."

Thus, this prophecy actually has two parts—first, David, who came from the tribe of Judah, will rule over the rest of the tribes, and secondly, Shiloh (Christ) will eventually come from the tribe of Judah, and to Him shall be the obedience of the people.

Thus, I want to consider this chapter from three perspectives—historically, typically, and practically. I first want to explain the chapter historically and literally; secondly, I want to show you how David typified or shadowed Christ, and thirdly, I want to suggest a few practical applications.

- I. Historically
- II. Typically
- III. Practically

I. Historically

1. 2Samuel 5, divides into three sections—David's coronation (vv1-5), relocation (vv6-16), and opposition (vv17-26).
2. (1) Coronation (vv1-5)—after Ishbosheth was murdered by his own people (ch.4), the remaining tribes were willing to submit to David.
3. V1—"Then all the tribes of Israel came to David at Hebron and spoke, saying, 'Indeed we are your bone and your flesh. Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'"
4. There are three reasons behind David's ordination—first, David was their brother according to the flesh (bone and flesh).
5. Secondly, they had seen how David led them under Saul—they recognized in David the qualifications necessary to lead.
6. Thirdly (and most importantly), they realized that God Himself had chosen David to be king—"and the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'"
7. This was the ultimate reason why the northern tribes submitted to David—God had promised David the throne.
8. Now, we find back in Deut.17:14-17, two of these reasons were previously commanded by God in selecting a king.
9. Deut.17:14-15—"When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, 'I will set a king over me like all the nations that are around me,' you shall surely set a king over you whom the LORD your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother."

10. Thus, in anointing David as king over Israel, the elders (who represented the people), leaned upon previous given qualifications.
11. David was, in every way, qualified to be king—he was a physical Hebrew and he was the LORD'S chosen man.
12. V3—"Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel."
13. If you remember, a covenant is "a relationship bound by promise"—this was a two-way promise—David made a covenant with them.
14. That is, David promised to lead and rule them, and they promised to be led and ruled by David, all of which was—"before the LORD."
15. In other words, the covenant made between David and the nation of Israel, was made before the presence of God.
16. Both parties vowed to keep their part of the covenant with God as their witness—this rendered the covenant solemn.
17. David was 30 years old when he was anointed king over Judah, and in total, he reigned 40 years (7 over Judah and 33 over all Israel).
18. (2) Relocation (vv6-16)—the first thing David does after being anointed, was to relocate the capital of his kingdom to Jerusalem.
19. V6—"And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, 'You shall not come in here; but the blind and the lame will repel you,' thinking, 'David cannot come in here.'"
20. Now, why David chose Jerusalem (out of all the other cities) we are not told, other than, it was perfectly situated.
21. Some of you might know that Jerusalem is elevated in height and is fortified or surrounded by mountains on all sides.
22. Ps.125:2—"As the mountains surround Jerusalem, so the LORD surrounds His people from this time forth and forever."
23. And so, it was a rather natural choice, on David's part, to relocate his throne from Hebron to the fortified Jerusalem.
24. There's just one problem! The city of Jerusalem was yet occupied by the Jebusites (one of the remaining Canaanite nations).
25. If you remember, Israel fought the Jebusites under Joshua (15:68), but they not able to remove them from Jerusalem.
26. Josh.15:68—"As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out."
27. Thus, David not only chose Jerusalem because of its protection, but also because it was still controlled by his enemies.
28. We learn from v6 that the Jebusites were unwilling to give the city to David (which of course should come as no surprise).
29. By "the blind and the lame" is likely meant their pagan gods—the Jews referred them as such because they could not see or act.
30. It's unlikely that the Jebusites themselves described their gods in this way, but this is how the Jews referred to them.
31. V7—"Nevertheless David took the stronghold of Zion (that is, the City of David)"—how David defeated the city is described in v8.
32. Seemingly, his army snuck into the city through the water shaft, defeated the Jebusites, and removed their idols.
33. V9—"Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward."
34. The city was called "the stronghold" because it was naturally fortified by the mountains and it's called "the City of David" as it would become David's home.
35. Thus, we are told "David built all around from the Millo and inward"—which refers to the largeness of David's house.

36. From v11, we learn, that the king of Tyre (a pagan king) sent cedar trees, carpenters, and masons, to assist David in building his house.
37. We must understand, by "David's house" is meant more than a single building, but numerous palaces and mansions.
38. Taken together, all of these refer to "David's house" and they were an expression of his mighty rule and reign.
39. They also were necessary to accommodate his growing family, as vv13-16 describe his numerous wives and children.
40. (3) Opposition (vv17-26)—verses 17-26 describe two separate battles between Israel and the Philistine army.
41. For the previous 7½ years David had been involved in a bitter civil war with the eleven northern tribes of Israel.
42. As soon as the Philistines became aware that the 12 tribes had unified under David, they went up to search for David (v17).
43. There is little doubt they desired to kill David before he could practically unite the whole of Israel in one army.
44. V17—"And David heard of it and went down to the stronghold"—that is, David took refuge in the city of Jerusalem.
45. Thus, from vv18-25, twice the Philistines deployed themselves in the Valley of Rephaim, and twice David inquired of the Lord what to do.
46. When David inquired the first time, God told David to fight against the Philistines, which he did and defeated them.
47. After the Philistines recovered themselves, they deployed themselves a second time in the Valley of Rephaim.
48. This time the Lord told David not to go up against them, but circle around behind them, and come upon them from behind the mulberry trees.
49. V24—"And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines."
50. Apparently, the Lord would signal to David when he was to attack, by causing the sound of marching on top of the trees.
51. This symbolized the fact that the LORD had gone before David, and would in fact enable him to defeat his enemies.
52. This would have served as a clear reminder to Israel of the need to unite and fight against real remaining enemies.

II. Typically

1. By typically, as most of you know, I mean David was a shadow of Christ, and in many ways, pointed to Christ.
2. Now the best way I can show you how David typified or shadowed Christ in chapter 5, is with a single statement.
3. Jesus Christ is exalted over His true Israel, reigns from His New Jerusalem, and defends His beloved people from their enemies.
4. If you notice this statement has three parts that correlate with the three points of my previous heading (coronation, relocation, and opposition).
5. I want to suggest that David shadowed Christ in each of these three—he pointed to his greater Son to come (Christ).
6. (1) Jesus Christ is exalted over His true Israel—Christ was anointed king over true Israel just as David was anointed over physical Israel.
7. Now, as you know, Christ was anointed twice—first, at His baptism to equip Him for His ministry of suffering.
8. Secondly, at His exaltation in reward of His suffering and in preparation for His ongoing ministry of intercession.

9. David's anointing over all Israel in 2Samuel 5, shadowed Christ's anointing over all His people at His exaltation.
10. Heb.1:8-9—"But to the Son *He says*: 'Your throne, O God, *is* forever and ever; a scepter of righteousness *is* the scepter of Your Kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."
11. Notice, WHY our Savior was anointed—"You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You."
12. Notice, HOW our Savior was anointed—"God, Your God, has anointed You with the oil of gladness more than Your companions."
13. This means, in His exaltation, our Savior was filled with the Spirit in such a way, as to render His kingdom eternal.
14. Lk.1:31-33—"And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."
15. Here the angel anticipates our Savior's exaltation, when He will be given the throne of His father David (that is, according to the flesh).
16. V33—"And He will reign over the house of Jacob forever"—that is, over the twelve tribes of spiritual (true) Israel.
17. (2) Jesus Christ reigns from His New Jerusalem—just as David reigned from physical Jerusalem, so Christ reigns from the New Jerusalem.
18. Scripture everywhere refers to the church as the New Jerusalem—it is in every way, the City of the true David.
19. The name "Jerusalem" literally means "the foundation of peace" and refers to the place where God established peace.
20. Simply put, Jerusalem was a place where God established peace, because it was the place where God dwelt in His temple.
21. This was shadowed in the fact that King David established His throne in Jerusalem—he reigned from Jerusalem.
22. So too, Scripture teaches us that Christ is presently enthroned in the New and Heavenly Jerusalem as her King.
23. Now, before we look at a few texts of Scripture to show this, let me first make an important (necessary) clarification.
24. Because the Jerusalem that Jesus rules from is partly in heavenly and partly on earth, some texts speak of Him as reigning from heaven and other texts from earth.
25. How can Christ reign over His people from heaven and earth? Only because some of His people are presently in heaven and others on earth.
26. Acts 5:31—"Him God has exalted to His right hand—to be Prince and Savior to give repentance to Israel and forgiveness of sins."
27. Notice, WHERE Christ is exalted—"Him God has exalted to His right hand"—that is, He sits on a heavenly throne.
28. Notice, WHY Christ was exalted—"to give repentance to Israel and forgiveness of sins"—that is, to His people on earth.
29. Isa.2:2-3—"Now it shall come to pass in the latter days that the mountain of the LORD'S house shall be established on the top of the mountains, and shall be exalted above the hills; and all the nations shall flow to it. Many people shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem."
30. This is one of many prophecies that foretell gospel days—days when Christ reigns from the city of Jerusalem.
31. But before I leave this point, let me remind you that 2Samuel 5:2, describes David as a shepherd-king—"You shall shepherd My people Israel, and be ruler over Israel."

32. Thus, we read through the prophets, especially in the prophet Ezekiel, that Christ would come as a Shepherd-King (Prince).
33. Ezek.37:24—"David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe MY statues, and do them." V26—"Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them."
34. (3) Jesus Christ defends His beloved people—the first thing I want to here say is, Christ, like David, defends His people in faithfulness to His covenant promises.
35. If you remember, David covenanted with his people—he promised to defend them and provide for all their needs.
36. So too, Christ makes a covenant with His people also—and Scripture refers to this covenant as the new covenant.
37. And in fact, He's also given them a weekly meal to help them remember this covenant—it's called the Lord's Supper.
38. Lk.22:20—"This cup is the new covenant in My blood, which is shed for you. Do this in remembrance of Me."
39. Every time we partake of the Lord's Supper, we remember the covenant Christ made with us, to keep and protect us from our enemies.
40. Dear brethren, if Christ dwells among His people and has promised to protect them, then surely they dwell safely.

III. Practically

1. Here I want to suggest just three of the many practical lessons that can and should be learned from David's anointing over all Israel.
2. (1) The need to wait upon God—David was originally anointed by Samuel when he was around 15, he was anointed over Judah at 30, and then anointed over all Israel at 37 (he died at 70).
3. If there was one primary lesson David learned throughout those 22 years (from 1Sam.16 – 2Sam.5), was to wait on God.
4. Ps.37:7-8—"Rest in the LORD, and wait patiently for Him; do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass. Cease from anger, and forsake wrath; do not fret—it only causes harm."
5. Waiting on God is not easy! But all Christians must learn this lesson! David had need of learning this lesson, and so do we!
6. And there's fundamentally, one thing that enables us to wait—and that's the promises of God. Waiting presupposes promises.
7. For example, if I promised my children on Monday that I would take them to the zoo on Saturday, their waiting would be sustained by my promise (daddy promised to take us to the zoo).
8. So too, David had a promise, given to him 22 years earlier, that he would sit as king over all Israel—and he waited for it.
9. Christians too have been given promises, and we too must wait on God to fulfill them—these are general and specific.
10. We have general promises such as—He will take care of us—He knows our needs, physical and spiritual, and has promised to meet them.
11. For example, you are waiting for a wife or a husband, a house, car, or job, or else you're waiting on relieve from some physical illness or hardship.
12. Nowhere in Scripture do we find a specific promise for any of these, but we do have many general (broad) promises.
13. But then, we do have specific promises in Scripture, such as one day Christ will return and deliver us from this world.
14. We all have a similar promise as David had—not to sit on a physical throne over a physical Israel—but to sit on a throne with Christ.
15. (2) The need to trust God in battle—here of course I am thinking of David inquiring of the Lord and trusting Him in battle.

16. I'm especially thinking of what God told David in v24—"And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines."
17. All this can be summarized in one word—TRUST—David trusted God, and therefore waited for His assistance.
18. David knew he had to fight against the Philistines—he had no deed to inquire about this to God—but he needed to inquire about the details.
19. Brethren, we all have spiritual enemies that remain in the land of our soul—and we don't need to ask God whether we should fight against them (He's already told us we should).
20. But we need to look to God for wisdom, guidance, and strength to assist us in the battle, if we are to defeat them.
21. We must wait in front of the mulberry trees for help! We must wait until we hear the sound of marching in the tops of the trees!
22. (3) The need to bow before Christ as King—I take this lesson from the final phrase of v3—"And they anointed David king over Israel (that is, over themselves).
23. While the Father has exalted Christ as King over the entire world, sinners must own that kingship for themselves.
24. (a) They must own Him as the GodMan—they must see Him their bone and flesh—sinless humanity joined to full divinity.
25. (b) They must own Him as a proven Savior—"Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in."
26. (c) They must own Him as Shepherd and Ruler—"You shall shepherd My people Israel, and be ruler over Israel."