

A Heart To Honor God

2 Samuel 5:1-7:29

Following David's assuming the kingship over all Israel (5:1-5) is a sequence of four narratives (5:6-7:29) that are especially crucial:

SLIDE:

- (1) David's conquest of Jerusalem,
- (2) The conquest of the Philistines
- (3) Bringing the ark to Jerusalem, and, above all,
- (4) God's covenant with David that "your house and your kingdom will endure forever before me" (7:1-16), to which David responds in an outpouring of praise and gratitude (7:18-29) BTW – our memory verse is a portion of that outpouring.

SLIDE - David's Conquest Of Jerusalem

After the death of Saul, Ish-bosheth, the son of Saul, was made king over Israel at Mahanaim - **BUILD**. He did not, however, rule over all the tribes of Israel because David was anointed king of Judah at Hebron in the south - **BUILD** (2 Sam. 2:8-11).

Unfortunately, this division between the north and the south was a precursor of the divided kingdom that would form after the death of Solomon. A long civil war ensued between the kingdoms of Ish-bosheth and David (3:1; see map). One of the battles between Israel and Judah is recorded in 2 Samuel 2:12-32, in which the Judahite troops under the command of Joab defeated the Israelite forces under the leadership of Abner. The battle began at the city of Gibeon, and Joab's army chased the Israelites across the Jordan River back to their capital of Mahanaim. Eventually both Ish-bosheth and his commander Abner were assassinated. As a result, all the tribes of Israel approached David at Hebron, made a covenant with him, and anointed him king over a united Israel and Judah. David reigned over the tribe of Judah in Hebron for seven and a half years, and over all Israel for 33 years (2 Sam. 5:5), c. 1010-970 B.C.

Decisive in David's consolidation of his kingdom was the conquest of Jebusite Jerusalem - **BUILD**, which was a Canaanite enclave that separated the northern tribes from the tribe of Judah. David's men apparently captured Jerusalem by entering the city through the water shaft - **BUILD** (2 Sam. 5:8; see map). After the conquest of the city, David made Jerusalem his capital. **This was a stroke of political genius**, since Jerusalem had not been controlled by either the northern tribes or by Judah and it lay on the border between the two. Jerusalem from then on came to be known as the "city of David;" and it served as a political capital of the royal house of David until its destruction in 586 B.C.

Beginning with David, Jerusalem also became the spiritual center of Israel: he brought the tabernacle with the ark of the covenant from Baale-judah to Jerusalem, where it would be housed (2 Sam. 6:17; see map **SLIDE 1 of Jerusalem**). David's son Solomon would eventually build a temple to house the ark of the covenant and the other sacred ritual objects (2 Sam. 7:13; see map **SLIDE 2 of Jerusalem**).

The Conquest Of The Philistines

Soon after David had been anointed king over all Israel, the Philistines moved against Israel through the Valley of Rephaim toward Jerusalem (2 Sam. 5:17-18). The Philistines had taken down Saul, why not David?

David, of course, is quite different from Saul.

2 Sam. 2:1, In the course of time, **David inquired of the LORD**. “Shall I go up to one of the towns of Judah?” he asked. The LORD said, “Go up.” David asked, “Where shall I go?” “To **Hebron**,” the LORD answered.

2 Sam. 5:9-10, David then took up residence in the fortress and called it the City of David (**Jerusalem**). He built up the area around it, from the supporting terraces inward. And he became more and more powerful, **BECAUSE the LORD God Almighty was with him**.

2 Sam. 5:18, 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.”

2 Sam. 5:22-23, 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 balsam trees.

Do we inquire of the Lord as a **FIRST** resort or **LAST**?

God answers prayer. It may be “yes”, “no”, “slow”, or “grow.” I heard one pastor refer to prayer in this way...between the **PROMISE** and the **PERFORMANCE** is the **PARENTHESIS** and when the parenthesis is protracted, we’ve got to hang onto the promise. We’ve got to be patient. This was David’s genius. In the many years of the parenthesis between the promise of his anointing of the performance of him becoming king, he held to the promise.

We've got to move forward with confidence. Confidence comes from two Latin words *con* meaning with and *fides* meaning trust. Confidence that God will fulfill the promise is the antidote to fear.

David soundly defeated them and chased them back to Gezer and the coastal plain (see map **SLIDE**). He was then able to wrestle some major geographical regions away from the Philistines, such as the Shephelah and the Valley of Jezreel. 2 Samuel 8:1 says that "*David defeated the Philistines and subdued them.*" After this time, the Philistines ceased to be a serious threat to Israel.

Bringing The Ark To Jerusalem – 2 Samuel 6

One of the central concerns of 1&2 Samuel is the true worship of God at the place of his dwelling (his presence). This theme begins with a prophecy against the house of Eli because they "*scorn my sacrifice and offering that I prescribed for my dwelling*" (1 Sam 2:29). Then chapters 4-7 focus on the ark of the covenant, whose capture meant "*the glory has departed from Israel*" (4:22). Later, a central feature of David's reign is his bringing the ark to Jerusalem (2 Sam. 6).

SLIDE: Two TRAGIC events take place during this process:

I. **BUILD:** Moses' clear directions on the proper handling of the Ark were **ignored**

Uzzah ignored Moses' clear directions on the proper handling the Ark. It was not to be touched with human hands, but carried by Levites using poles inserted through rings attached to the Ark. Only the poles could be touched.

The handlers knew this. They were Kohathites, a clan from within the tribe of Levi, which had been consecrated by God to handle the logistics of moving the Tabernacle—the tent and its furnishings.

Ex. 25:12-13 Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other. 13 Then make poles of acacia wood and overlay them with gold. 14 Insert the poles into the rings on the sides of the chest to carry it.

Num. 4:15, "After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, the Kohathites are to come to do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the Tent of Meeting.

So, one can imagine a dialogue that went something like this. “David wants to take the Ark and bring it to Jerusalem. He’s pitched a tent for it.” “Ugh, that’s quite a distance! How about we build a cart for it, a special cart, and have oxen do the work? We’ll walk along side it and accompany it to it’s new home. And remember guys, DON’T TOUCH IT. What do you say?” They all agreed.

PARTIAL OBEDEIENCE IS WHAT GOT SAUL REMOVED FROM THE THRONE.

You recall the encounter between he and Samuel. Samuel had given him specific instructions to completely destroy the Amalekites. Saul obeyed, but only partially.“

1 Sam. 15:12-16,22, Early in the morning Samuel got up and went to meet Saul, but he was told, “Saul has gone to Carmel. There he has set up a monument in his own honor and has turned and gone on down to Gilgal.” 13 When Samuel reached him, Saul said, “The LORD bless you! I have carried out the LORD’S instructions.” 14 But Samuel said, “What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?” 15 Saul answered, “The soldiers brought them from the Amalekites; they spared the best of the sheep and cattle to sacrifice to the LORD your God, but we totally destroyed the rest.” 16 “Stop!” Samuel said to Saul. 22 “Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice

The Lord requires ZERO DISOBEDIENCE

Contrast Saul’s heart with David’s – Paul makes this observation in Acts 13:22, “After removing Saul, he made David their king. He testified concerning him: ‘I have found David son of Jesse a man after my own heart; he will do everything I want him to do.

In his book, *The Holiness of God*, R.C. Sproul points out: “Uzzah assumed that his hand was less polluted than the earth. But it wasn’t the ground that would desecrate the Ark; it was the touch of man.”

The book of Chronicles adds this commentary, “It was because you, the Levites, did not bring it up the first time that the LORD our God broke out in anger against us. We did not inquire of him about how to do it in the prescribed way” (1 Chronicles 15:13).

6:13-14 mark the changes David makes in the transportation of the ark....

- First, individuals are now carrying the ark....
- Second, ... after the procession has marched six steps, David sacrifices....
- Third, ... David wears a linen ephod as a priest would. Note: Kings often served in the role of priest.

Each of the changes ensured that laws for the transport of the ark are now being obeyed.

That's a tough passage in Scripture. Let me conclude this section with these words from the prophet Jeremiah, Lam. 3:22-23, *Because of the LORD'S great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness.*

2. **BUILD:** Michal **despises** David.

Why? They have quite a history

1 Sam. 18:28, *Saul realized that the LORD was with David and that his daughter Michal loved David,...* 1 Sam. 19:11-12, *Saul sent men to David's house to watch it and to kill him in the morning. But Michal, David's wife, warned him, "If you don't run for your life tonight, tomorrow you'll be killed." So Michal let David down through a window, and he fled and escaped...* 1 Sam. 25:44, *Saul gave his daughter Michal, David's wife, to Paltiel son of Laish, who was from Gallim.* 2 Sam. 3:13, *"I will make an agreement with you Abner. But I demand one thing of you: Do not come into my presence unless you bring Michal daughter of Saul when you come to see me."*

Her brother Ish-bosheth gives her up. By this time, bitterness had set in. Did she resent that when her father had given her to Paltiel that David didn't come after her? She now had a life with Paltiel and she is given back to David. David now has multiple wives. It's not good.

Here are a couple of thoughts:

First, David, the man after God's own heart, wasn't ashamed of his God. While David was far from perfect, he was publicly proud of his God his entire life. His faith in God's power was apparent from the days of Goliath until his death. Do we have the heart of David? Would we shamelessly dance in the streets in worship to our God? Or do we see indignity in overt displays of worship?

Second, Michal was afraid of how the people of Israel may view David. Rather than be concerned with **God's praise** being lifted up, she was concerned with **David's praise** being diminished, and consequently hers as well. She seemed jealous of David's attention as well. Are we afraid of what others think of us? Do we make decisions based on what would please God? Or do we make decisions based on what others expect of us?

SLIDE: God's Covenant With David (7:1-16, 18-29)

At the end of the day for 1&2 Samuel is not whether Israel has a king, but **what kind of king they will have**. Key to this is whether the king will both be faithful to God and display God's character, since whatever else is true about Israel's king, he is to be the earthly representative of God's own kingship over Israel.

1 Samuel 16:7, *But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."*

Gordon Fee writes, "Note how this narrative fits into the metanarrative of the biblical story. In the ancient Near East the king was considered both the embodiment of his people (that is, he stood in for them at all times as their representative) and the representative of the deity for the people (cf. Ps 2:7, where the Davidic king is called "God's Son"). This is why Samuel and Kings tell the story of Israel almost exclusively as the story of their kings - and why the king speaks for the people in the Psalter."

David asks, "Here I am, living in a palace of cedar, while the ark of God remains in a tent" (7:2). Nathan replied to the king, "Whatever you have in mind, go ahead and do it, for the LORD is with you." (7:3)

We're called to similar dreams. Paul wrote in 2 Th. 1:11, "... We constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith."

BUILD: God says (7:8-16)

- I took you from the pasture to be ruler over MY people
- I have been with you
- I have cut off all your enemies
- I will make your name great, like the names of the greatest men of the earth
- I will establish (your son's) kingdom and he will build a house for my Name
- Your house and your kingdom will endure forever.

SLIDE: David's Leadership And Ours

BUILD: Ps. 78:70-72, *He chose David his servant and took him from the sheep pens; from tending the sheep he brought him to be the shepherd of **his** (God's) people Jacob, of Israel **his** inheritance. And David shepherded them with integrity of heart; with skillful hands he led them.*

Look at the verbs –

- God **chose** him,
- God **took** him,
- God **brought** him!

After he was anointed, he went back to shepherding. After David slew Goliath, David went right back to the sheep. Most guys would've been trying on crowns! Not David.

BUILD: David knew sheep, God wanted him to shepherd (feed) His people, like he shepherded the sheep. How did he do it? “

A. **BUILD:** ...With **integrity** of heart, and

B. **BUILD:** “**skillful** hands”.

He had skills and integrity. BOTH REQUIRE DEVELOPMENT AND RESOLVE. David fed sheep and led with skill. That's what he calls us to do!

A Final Warning

Chuck Swindoll wrote in his work, Hand Me Another Brick (page 113), “Few people can live in the lap of luxury and maintain their spiritual, emotional, and moral equilibrium. Sudden elevation often disturbs balance, which leads to pride and a sense of self-sufficiency and then, a fall. It's ironic, but more of us can hang tough through a demotion than through a promotion. And it is at this level a godly leader shows himself or herself strong. The right kind of leaders, when promoted, know how to handle the honor.” See Nehemiah 5:14-16.

Additional Notes:

Jerusalem in the Time of David (c. 1010-970 B.C.)

About four millennia ago, Melchizedek was king of Jerusalem, which was then called Salem (Gen. 14:18). This was an unwalled city, which was taken over in c. 1850 B.C. by the Jebusites, who built a city wall around it and called it Jebus (1 Chron. 11:4).

King David captured this city after having ruled for seven years in Hebron (2 Sam. 5:5). The city was strongly fortified, especially the area around the Gihon Spring, where massive towers dating from this period have been excavated. The Jebusites were so confident of their fortifications that they taunted David, saying that even the blind and the lame would prevent him from capturing their city (2 Sam. 5:6).

However, Joab, David's commander-in-chief, managed to secretly enter the city through

its water system and open the gates for David to take control (1 Chron. 11 :6). The Jebusite Citadel was destroyed and replaced by the "stronghold of Zion, that is, the city of David" (2 Sam. 5:7).

Later in his life, David built an altar on the threshing floor of Araunah the Jebusite, which stopped a plague sent by God upon Israel from reaching Jerusalem (2 Sam. 24:18-25).

Jerusalem in the Time of Solomon (c. 970-930 B.C.)

David commanded his son Solomon to build a temple. This work took seven years, followed by 13 years of building an adjacent royal complex (1 Kings 6:38; 7:1). As this quarter was located outside and north of the original city of David, new city walls must have been built to connect the two areas.

Built atop Mount Moriah (2 Chron. 3:1), Solomon's temple was Israel's first permanent sanctuary. The royal complex, immediately to the south of the temple, consisted of Solomon's own palace and a smaller house for his Egyptian wife (1 Kings 7:8), an armory called the "House of the Forest of Lebanon" (vv. 2-5), a Hall of Pillars (v. 6), and a Hall of the Throne (v. 7). A special "Ascent" connected this complex with the temple. The area between the temple complex and the city of David was called the Ophel.