

“David: The Anointed King” *Part 2*
Who’s the Boss? – A series on the Kings
2 Samuel

Congregational Prayer:

- Praise you as the King of Kings – we tremble before you and yet we come as those who have been granted access
- Those sick and suffering among us
- Help us to count it all joy as you bring us our various trials
- Grant us wisdom in those trials to wisely choose to follow you
- Christy Veer
- Karisa Clark
- Swiss Church Whitewater

Introduction:

Take your Bible and turn to 2 Samuel 7, 2 Samuel chapter 7. As you read through the Old Testament Scriptures you can't help but notice that there are some main characters that rise to the top of God's story. There are men like Noah, Abraham, Joseph, Moses, Joshua, Solomon, Elijah, and Isaiah to name a few. But there is one man about whom we are given more information than any of these other men and that man is David. Last week we saw a man whose life was filled with God's grace as he was anointed king of Israel by God's prophet Samuel, and then forced to wait over 10 years for this to actually happen, all while fleeing from the murderous plots of Saul. 2 Samuel completes the story of David's life for us. While 1 Samuel showed us David before he sat on the throne, 2 Samuel shows us his life on the throne ruling over God's people. 1 Samuel was the preparatory school while 2 Samuel is the real deal. So, what kind of king would David prove to be? Would his rule prove to be as much of a train wreck as his predecessor's? Beyond answering that question this morning, it is necessary to see if we can understand why so much ink is given to this man David. What is the theological significance to so much being written about David of Bethlehem and his rule over God's people? I think that 2 Samuel answers those kind of questions, but in order to answer them we are going to pack our study of the book into the few minutes before us. In order to answer a sweeping question like this we are going to take a sweeping look at the text. As I have already said to you about 1 Samuel, I trust that this overview approach during the sermon will prompt in you a desire to read the book again and get to be more familiar with the specifics. And I hope that in this sermon you will find a framework for reading it rightly as you see what it was intended to communicate to us about God and about us.

- Chapter 1:
 - David responds to Saul & Jonathan's death by bringing justice upon Saul's professed killer, and by leading the people of Israel in a timeless lament of Saul and Jonathan. In this David is proven innocent in the matter of Saul – though he had opportunity to remove the king through killing him, he never did. God had brought about Saul's destruction through the Philistines, and David responds to his death with justice and sorrow. We can understand the justice part, but the sorrow part is another story! You would imagine David to be filled with giddy joy as he hears of his long-time self-proclaimed enemy's death, but instead he responds with God-honoring sorrow in light of the pitiful end to the king of God's people. As we begin 2 Samuel the nation of Israel has just been routed by their arch enemies, the Philistines. Their king and his three sons have been killed in battle. It is an understatement to say that the nation is in a state of disarray!

- Chapter 2:
 - David inquires of the Lord about how to proceed as the anointed, but not yet appointed king of Israel. He is directed by God to go up to Hebron where he is anointed as the king of Judah. While this is happening the tribes that make up Israel anoint a rival king – Ish-bosheth, the son of Saul. Abner, Saul’s commander of his armies, is the one who leads the way in rejecting God’s anointed, David, by making Ish-bosheth king of Israel. This rival kingdom leads to a civil war between Israel and Judah, and especially between Joab, who is David’s military commander, and Abner, who is Saul’s military commander. This civil war produced the result that Saul’s house becomes weaker and weaker, and David’s house becomes stronger and stronger, as it is said in 3:1.
- Chapter 3:
 - This weakening of the house of Saul culminates in a major problem between Ish-bosheth and Abner to the point where Abner vows to Ish-bosheth that he is going to do whatever it takes to make David the king of Israel, just as the Lord has sworn to him. Abner comes to make peace with David, and when Joab finds out he ruthlessly kills Abner to avenge for the death of his own brother in a previous battle. David mourns the death of Abner, and makes it clear that it was not his desire to have Abner killed. In this we see David again responding with justice and sorrow to the death of one who has been opposed to him and his kingship.
- Chapter 4:
 - This gives way to the death of Ish-bosheth in chapter 4 as some wicked men in the nation of Israel see an opportunity to seize control now that Abner is dead, so they go and violently slay Ish-bosheth and then they go and tell David the good news. David responds to this news the same way he has responded to the news of all of his rival’s deaths – with justice and sorrow. And in this account we are again assured that David had nothing to do with the wicked killing of Ish-bosheth the son of Saul.
- Chapter 5:
 - In chapter 5 the tribes of Israel gather and anoint David as king over them, and so through this David becomes the king of all of the 12 tribes of Israel. This is followed by the overthrow of the city of Jebus – later to be known as Jerusalem. David’s men valiantly and cunningly defeat the Jebusites and David makes Jerusalem his capitol city. Then at the end of chapter 5 we see the victorious reign of David begin to play out in the nation of Israel as he accomplishes more and more of these kind of victories over his surrounding enemies.
 - This rise to significance and power is summarized by two verses in chapter 5.
 - “And David became greater and greater, for the LORD, the God of hosts, was with him.” (5:10)
 - “And David knew that the LORD had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel.” (5:12)
 - It is becoming obvious by the end of chapter 5 that God is giving David the very thing that has been promised to him through the anointing of Samuel. God is making David king over the nation of Israel, and his kingdom is being established by the powerful working of God. The enemies of Israel are being defeated and the people of Israel are being unified by the righteous and just rule of David their king.
- Chapter 6:
 - But in chapter 6 we read about the reality that there is something missing in the kingdom! The Ark of the Covenant still remains in exile as it were, in the house of Abinadab where it has been

for several decades. David desires to return this representative object of the presence of the Lord to the capitol city of the Nation. So we first read about one failed attempt because the method of transporting the Ark was not according to God's strict commands, and then we read of one successful and joyous attempt where the Ark of the Covenant is finally brought into Jerusalem and placed in the tent that David had set up for it. Even this joyous occasion is marked by conflict from the house of Saul as Michal, Saul's daughter, chides David for his public celebration. In this the legacy of Saul's house of prideful opposition to God's anointed continues to play out in David's life.

- As we stand on the brink of chapter 7 everything seems wonderful in the kingdom. The nation is solidified under David's reign, the enemies are being continually beaten back farther and farther, the Ark of the Covenant has returned to a central location of worship, the king is leading the people in seeking the one true God of Heaven. David is flourishing as the king, and the people under his rule are flourishing as well.
- Chapter 7:
 - So it is natural when we come to chapter 7 to find David desirous of bringing greater honor and glory to the God of Heaven who has brought all of this to pass. David lives in a nice house and the Ark of the Covenant dwells in a tent, and so he bounces his idea off of Nathan the prophet who at first tells him it is a good idea, until the Lord intervenes and tells him to take a different answer to David the next day.
 - Let's read 2 Samuel 7:4-17
 - David wanted to build God a house, but God turns it around and says that he will build David a house. This covenant that God makes with David stands near the heart of the message of the Scriptures. This is not the first promise that God has made to men about how he was going to work. But rather this covenant with David stands in a prestigious line that shape the message of the Scriptures up to this point. In Genesis God promised that there would be a seed of the woman who would crush the head of the Serpent and bring final victory. This was further defined in the covenant promise that God made with one man in Genesis 12 as he selects Abram to be the father of His people. He promises to give Abraham a place, innumerable descendants, and the ability to be a blessing to all the other nations of the world. Then in the covenant made with the people under the mediation of Moses, God's people are given clear instruction about what it means to be called God's people and to live in God's place and to be a blessing to the nations around them. And now, in 2 Samuel, the people of Israel are great in number and they are living in the Promised Land and they are living under the reign of the seed of the woman who seems to be gaining the upper hand against all of God's enemies, and now God speaks again and makes this promise. He tells David that his house and his kingdom will be made sure forever before the Lord. He promises David that a son of his will sit forever on the throne and rule God's people.
- Chapter 8-10
 - This covenant that is made with David is followed up by the continued blessing of God upon the Kingdom. David continues to have grand success over his enemies as the borders of the land continue to expand and the blessing of the nation of Israel continues to grow. David does not just display national blessing, but through his leadership he is also concerned about personal blessing, and so in chapter 9 we read about his gracious acts to Mephibosheth, the lone survivor of the house of Jonathan his dear friend. Then in chapter 10 David continues to have great

success against his enemies as the nation of Israel continues to ascend in the world's economy of powerful nations.

So, as we approach the end of the first half of the book of 2 Samuel, you kind of begin to wonder if this human king could finally be the answer that the nation of Israel has been looking for. For hundreds of years they have been in the land, but they have failed in each generation to rightly obey the Lord their God, and therefore to rightly enjoy the full blessings promised by God. But here they are now at the end of 2 Samuel 10 enjoying the pinnacle of their existence. They have a wonderful king who is doing a great job. He is ruling in righteousness and justice. He has brought great prosperity and wealth to the nation. He has led them in a remarkable turnaround from being the Philistine's punching bag to being the Philistine's most serious threat. He has established the proper worship of the Lord in their midst, and he has led them as a nation to seek the one true God in lieu of all of the idolatry that has plagued them in the past. As you come to the end of chapter 10 you kind of wonder if this is the seed of the woman who will crush the head of the serpent. You begin to hope that it will be under this man's rule or under the rule of his son that the nation will know the full blessings of keeping the Mosaic Covenant and living as God's people and being a blessing to the nations of the world.

Turn with me to chapter 23. The writer of this story includes these words in chapter 23 that are described as David's final words. Now, the story of David is not over in chapter 23, but these words are placed here to go along with the song of deliverance that occupies chapter 22. As David looks back on his life and on his reign over God's people, God gives him words of revelation. *Read verses 1-7.* Is this not how David's reign over God's people has been? He has been one who has ruled justly over men and in the fear of the Lord. His style of leadership as one who is just and who rules in fear of the Lord has some profound effect upon the people under that leadership. It says that he dawns on them like the morning light on a cloudless morning, and like the rain that makes the grass to sprout from the earth. The authority exercised by David brought this kind of blessing upon the people of God. He ruled justly and in the fear of the Lord and in so doing he was like the light of the rising sun, and like the rain that grows the grass. Truly David's reign over God's people far surpassed anything that Saul had attained. After the sun set on Saul's reign, now David is raised to power by the hand of God in a way that blesses God's people like the first light of the sun on a cloudless morning and like the rain that causes the grass to grow.

I. Like Adam David Rebels

- a. As you look at the reign of David up to the point of the end of chapter 10 you are reminded of the Garden of Eden where God's presence was among His people and they were to expand His rule over all the Earth for the sake of His glory. David is leading God's people in true fellowship with their God as the rule of God is expanding and His glory is gaining more prominence through the might of His people. But then you read chapter 11 and you see in chapter 11 the very same things you see in Genesis 3. David is just like the First Adam. He has been given so much by God and at the height of this wonderful working of God, he rebels against God and goes his own way.
- b. You know the story well. David is supposed to be in battle like all the other kings, but instead he chooses to stay home and enjoy the comfort of his prosperity. At the height of God's blessing he finds himself most prone to temptation as he sees Bathsheeba and demands to have her. His sin of adultery is soon coupled with the sin of conspiracy to murder as Bathsheeba's husband Uriah is put to death in battle by David's own command. This charade of unrepentant sin in David's life goes on for at least nine months as eventually a son is born to Bathsheeba and David. Can you imagine that? The man after God's own heart that God sought in the whole nation to be the next king is now living in unrepentant sin for over 9 months! David really proves to be no

different than Adam. And the consequences for David's sin mirror the consequences of Adam's as well. In Genesis 3 Adam is told that because of his sin death has entered into his house and he and all of his descendants will die physically because of his sin. And then right away in chapter 4 you read of Cain killing Abel out of jealousy and anger, and Cain stands at the head of a long line of people from Adam's race who not only face death themselves, but who bring death to others in a sinful way.

- c. Like Adam, the sin of chapter 11 brings the consequences of more sin and death in David's offspring. This is exactly what Nathan the prophet so boldly tells David in chapter 12. He tells him that the sword will never depart from his house, and that his neighbor will take David's own wives and commit adultery with them openly, and the very child that has been born to Bathsheeba will also die as a result of this evil that David has done.
- d. So, by the end of chapter 12 the baby has indeed died just as the Lord said. And then in chapter 13 David's son Amnon commits the same wicked sin of adultery that his father David did, only he takes the vilest up a notch as he rapes his half-sister Tamar. David does nothing to deal with Amnon's sin and so 2 years after this incident another of David's sons takes matters into his own hands and kills Amnon. Absalom flees from Jerusalem and lives in exile for three years, until in chapter 14 David is convinced to allow him to return. But David does not deal with Absalom's sin, just like he had not dealt with Amnon's sin, and Absalom's dislike for his father has reached an all-time high. So by chapter 15 Absalom is campaigning for himself and gaining traction in the hearts of the people to the point where the conspiracy to make Absalom king grows strong enough that David flees from Jerusalem. Chapter 16 shows Absalom coming into the city of Jerusalem and consolidating his power and establishing himself as king. One of the ways that Absalom establishes his power is to take the 10 concubines of David who were left to oversee the house while David was in exile and to commit adultery with them in a publicly pitched tent so that all the people would know that Absalom had become a stench to his own father. But it gets worse. In chapters 17-18 Absalom is not content to rule in David's place, but he also wants his own father dead so that his rule is completely established. So he leads the army of Israel out to find his warrior-king father and this ends badly for Absalom as he is caught in a tree and ruthlessly killed by Joab and 10 of his men even though David had made it clear that Absalom shouldn't be hurt. Now David has lost three sons as a result of his sinful choice to take Bathsheeba. But it doesn't end there. In chapter 19 David returns to Jerusalem but there is still trouble brewing in the kingdom between the tribes of Israel and the tribe of Judah over whether or not David should be king. This leads to a man named Sheba leading a rebellion against David's rule over the northern tribes of Israel, and this rebellion produces yet another civil war among God's people, until eventually Sheba is killed and the rebellion is squelched.
- e. So, this sin of David's in chapter 11 was not just a sin that brought lifelong consequence to him and Bathsheeba, but it was a sin that affected the course of a family and of a nation. Three of his sons end up dead because of it, his daughter is violated and her life is ruined, and a nation is thrown into turmoil and civil war two different times.
- f. David's sin was great just like Adam's sin was great and the consequences of David's sin ravaged his house, just like in Adam's house. You see, the clear message of 2 Samuel is that there is no hope to be found in a sinful son of Adam, not even in this anointed king. Most likely the books of 1 and 2 Samuel and 1 and 2 Kings were compiled during the exile that is coming upon the nation of Israel. While they were in captivity to other nations and exiled there God inspires the story of the kings to be written. In giving this story of David so much air time in these 4 books God is sending a clear message. You people who are in exile are no different than even your greatest

king. As sinful mankind you all have the tendency to rebel and that is why you are sitting in exile.

II. Like David, We must Repent

- a. But there is another reason David is given so much air time in these books. It is not just to show the people their own sinfulness by highlighting this same sinful pattern even in their past leaders, but it is to point them to the one leader who proved to be not just one of the greatest sinners in the nation's history, but also one of the greatest repenters. This is what the nation that was in exile needed to do – they needed to repent of their rebellious ways and seek the Lord while he may be found so that he would graciously restore them to himself and to their nation, and there is no better pattern of right and Biblical repentance than that of David. Truly he proved himself to be a man after God's own heart in that every time he is confronted with his own sinfulness he responds with a repentant heart. Instead of being hardened by confrontation and wielding his power to remove those who would confront him, he responds in humility as he confesses sin and seeks the Lord's forgiveness.
- b. In chapter 12 as Nathan the prophet is confronting David about his sin with Bathsheeba David's first words in verse 13 are "I have sinned against the Lord." This confession is met with God's amazing forgiveness, but this forgiveness is not absent of sin's consequence as the child still becomes ill and eventually dies. David proves his genuine brokenness over his own sinfulness when he contritely seeks the Lord during the time that his son is so sick. He is not bitter at God or angry with the consequence, but rather he is broken by his own sinful choice and so he seeks the Lord. We also see the repentance of David's heart, because never again in his life do we read about him committing a sin like this again. By God's grace he breaks the pattern of his sinful heart and he walk righteously in this area the rest of his life.
- c. In chapter 24 we read of David ordering a census of his people to get a number of all of the men who are of fighting age. Joab warns David about this in verse 3 and tries to convince him that it is not a good idea, but David's word prevails and the census is complete. But after Joab reads off the numbers to David verse 10 says this:
- d. This lapse of righteous judgment is astounding in the life of David. He is nearing the end of his reign, and his life has been marked by a deep dependence upon the Lord to fight his battles and defeat his enemies. In fact, one of the trademark moments of David's life is when he goes into battle as a teenage boy against a behemoth of a giant all based on the theology that the battle is the Lord's – and he was right, the battle was the Lord's and the giant was defeated with a simple stone out of a simple sling. David had seen this powerful arm of the Lord again and again, but here at the end of his life he exercises poor judgment and shows even his tendency to place trust in his own might and strength as a good king. Whether this census was an exercise in pride in that David wanted to see how strong they had become, or if it was an exercise in trusting in horses and chariots in light of some pending battle, we are not told. What we are told is that David's heart was so tender to the Lord that his heart struck him about his sinfulness right after the census was complete. Though he was not dissuaded from the census by the words of Joab, God was faithful to convict David in his heart of his own sin and David humbly responded by confessing that sin.
- e. We are all like David aren't we? We see in his life this proclivity to fall into sin at any given moment. Even at the zenith of God's blessing upon David, here he finds himself committing adultery. Even at the end of a life marked by God's faithful protection and victorious provision, David still has within his heart a tendency to trust in himself and in his military might. We know this kind of heart because we all have one. We know what it is like to be sinful like David.

- f. But we are not all like David in our response. We have not all repented like David did. We have not all admitted our own sinfulness to the Lord and to others. We have not all turned from our sinful ways and rejected them and returned to the Lord's way. This is one of the main messages of David's life – like David, we must repent!
- g. Maybe you are here this morning and you are not yet a Christian. One of the key elements to becoming a Christian is to recognize that you are living in sinful rebellion against a righteous and holy God, just like David was at different times in his life. While this sin that plagues all of us brings the just consequence of death to our lives, God has made a way for our sins to be taken away through the life, death, burial, and resurrection of Jesus Christ. Before you can place your faith in Christ to save you from your sins, you must admit that you are a sinner in need of a Savior. Certainly David recognized this. He saw the greatness of his sin and he ran to God for forgiveness. My friend, do that today! Run to the Lord in humble brokenness and seek His forgiveness.
- h. How about you believer? Is your life marked by some unrepentant sin? Are you living in the midst of that 9-month period like David was? Be like David. Allow the example of his life to lead the way to right confession of the sin in your life and the right turning from that sin to the righteous way of the Lord. Thankfully I am not Nathan and I do not know your specific sin issue, but God does, and God is calling you to repent today.
- i. What's on the line is the reputation of God in this world. You claim his name but do you live according to His truth? In the years to follow David's reign the nation of Israel will be marked by one leader after another who will live in constant disobedience and will drag the name of the Lord through the muck and mire of sinful actions. David's reign was not absent of sinful actions, but it was absent of the hard heart that refused to repent. And because of this David's reign is described in chapter 23 as one that lavished good upon the people like the first ray of sun on a cloudless morning and like the rain that causes the grass to grow.
- j. If we will live lives that are constantly aware of our sinful tendencies, and that are filled with repentance when shown our sin, we will have a life that is a blessing to others like David did, and this will glorify our Lord. This kind of life will stand out in a world dominated by sin and selfishness. This kind of life will bring blessing and joy to others and point them to the grace of our God. So, like David, we must repent.

III. Like Israel, We must Long for David's Son

- a. But there is yet one more message of the book of 2 Samuel. We are not just to see in David a picture of our own sinfulness and a pattern of our own repentance, and we are not to see in David just another failure of the human race, but we are to also see in David a sure hope for the future. David's good reign over God's people in justice that brings blessing to them is a precursor to a son of David that will bring this perfectly to God's people. Where we see David succeed in causing God's people to bring God's glory to the Earth and be a blessing to other nations, we see a glimpse of the coming glory of David's son who will one day sit on David's throne and rule over all men. Where we see David fail we are reminded that there is no hope in a merely human ruler.
- b. This is where chapter 7 stands at the heart of the book and its message. In this covenantal promise made by God with David we see the Gospel of hope. Where David has failed, we are told by God himself that there is a coming son of David who will not fail, but rather who will sit forever on the throne. We are told in verse 16 that God has established the throne of David forever. Well, obviously this does not mean that David will forever sit on his throne because David was a human king whose own sin brought about his own physical death. But there is a coming Son of David who will sit on this throne forever and forever. Psalm 45 is a psalm of

longing for this coming reign by this Son of David. And then in Luke 1 the prophecy is given to Mary that this son that she will miraculously conceive will be this Son of David.

- i. ³⁰ And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end." (Luke 1:30-33)
- c. The children of Israel who were in exile longed for this day when their own sinful rebellion would be once and for all dealt with and their enemies would be overthrown. In Mary's son, Jesus, this hope is fulfilled. This longing for a perfect and eternal and completely righteous king is met in Jesus of Nazareth. He has come once to deal with our sins and he is coming again to rule and reign.
- d. We should see in David a mirror that points out the sin of our own hearts, and in this our hearts should be stirred to long for the coming Son of David whose throne will be established forever. We should rejoice that he has indeed come once and dealt with the eternal consequences of our sin and we should long for the day of his soon return when the enemies of God will once and for all be dealt with and Jesus will reign forever on the throne of David.

Conclusion: May our hearts be saddened by the failing of yet another son of Adam. May our hearts be instructed by David's response to his own sin, and may our hearts be exhorted to look for the coming King!
(Please leave last slide up while during the closing and after the service while people are departing)