

God Establishes David's Kingdom  
2 Samuel 5  
October 31, 2021

1. The \_\_\_\_\_ of his kingdom (5:1-5)
2. The \_\_\_\_\_ of his kingdom (5:6-10)
3. The \_\_\_\_\_ of his kingdom (5:11-12)
4. The \_\_\_\_\_ in his kingdom (5:13-16)
5. The \_\_\_\_\_ of his kingdom (5:17-25)
6. Applying the Word
  - a. Let's live as an \_\_\_\_\_ of Jesus' coming kingdom.
  - b. Let's \_\_\_\_\_ others in to His kingdom.

Questions for Discussion/Reflection on 2 Samuel 5

1. What can you conclude about the kingdom from the following verses: Matthew 3:2; 4:17; 5:20; 6:33; 7:21-23; 18:1-4; 22:1-14; Acts 1:6-8; 19:8; 2 Tim. 4:18
  - a. In what ways is it a "present spiritual reality?"
  - b. In what ways are we still awaiting an "eventual literal fulfillment?"
  - c. Although the complete fulfillment of the kingdom is yet future, how should a local church function as an outpost or embassy of the kingdom?
2. Did it surprise you to hear that the events in this chapter are not necessarily chronological or close together in time? Why would the author include them in this chapter in this way? What appears to be the point?
3. What are the key words in v. 2 that the Lord said about David?
  - a. How does "shepherding" describe good, biblical leadership?
  - b. How does that compare to "shepherding" language about elders/pastors in 1 Peter 5:1-5? (i.e. What specifically are elders/pastors to do as shepherds in 1 Peter 5?)
4. In v. 12, why would David have realized ("knew" in ESV/NIV, "perceived" in KJV) that the Lord had established Him as King at that point?
5. Why is it significant that the Lord exalted David's kingdom "for the sake of His (the Lord's) people Israel"?
  - a. How does that compare to the model of Biblical leadership in Mark 10:42-45?
6. From a humanly, historical perspective, how would the many wives and children listed in 5:13-16 be seen as a strength of David's kingdom? From a Biblical perspective, how is it an indication of concern about David's kingdom? (see Deut. 17:17)

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Big idea: God establishes David's kingdom, a foretaste of His coming kingdom.

### Intro

When John the Baptist began his ministry, he called out to the people, "repent, for the kingdom of heaven is at hand." Jesus repeated the same call with the same mention of the kingdom. He continually taught about the kingdom.

**Matthew 3:2** "Repent, for the kingdom of heaven is at hand."

**Matthew 4:17** From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

In Matthew's gospel, it is part of the recurring melodic line of the authority of Christ. The king is here so the kingdom is at hand, near, imminent.

When He taught His disciples to pray in Matthew 6, He told them to pray:

**Matthew 6:10** 'Your kingdom come. Your will be done, On earth as it is in heaven.

How would that have sounded to Jewish ears? What would they have thought of as God's kingdom?

Surely, they would have thought back to their greatest king, David, and how the Lord established his kingdom.

The kingdom refers to God's **people**, in God's **place**, under God's **rule**.

What does a king have? People, place, rule

The kingdom is a **present**, spiritual reality with an eventual, **literal** fulfillment.

There is a spiritual rule over the hearts of believers today.

**Colossians 1:13-14** For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

King Jesus will set up a literal reign on earth in the millennial kingdom

**Luke 21:31** "So you also, when you see these things happening, recognize that the kingdom of God is near.

And as we just saw, we are to pray for it to come.

A local church is like an outpost of the coming kingdom. It's like an embassy of the coming king.

Looking back to our book of 2 Samuel, it's like we're stepping into a time machine 3,000 years into the past. It was a full 1,000 years before the time of Christ and those words about the kingdom.

This chapter is arranged thematically, not chronologically. The events don't happen in this order but they all support the same big idea: God is establishing David's kingdom.

One author described it like a collage – a combination of pictures put together not a single image, but when placed side-by-side they show how God established David's kingdom. It is orderly but not sequential.

1. The **people** of his kingdom (5:1-5)
  - a. The tribes of Israel came to Hebron and David made a covenant with them as king.
    - i. Wait, I thought he was already king? It's been 5 chapters since Saul died.

- ii. Here's what's happened in these chapters
    - 1. 1 Sam 31 – Saul and Jonathan die
    - 2. 2 Sam 1 – David learns of Saul's death, weeps, sings a song praising Saul and Jonathan – a remarkable lack of bitterness
    - 3. 2 Sam 2 – David rules over the tribe of Judah but Ishbosheth, another son of Saul, over the northern tribes of Israel; battles between Israel and Judah
    - 4. 2 Sam 3 – Abner defects to David and helps gather in the people to David, Abner is killed by Joab but David's lament shows the people he did not desire Abner's death
    - 5. 2 Sam 4 – Ishbosheth killed by assassins in his bedroom, who brought his head to David thinking he would be pleased, David was not and had the men killed
  - iii. Now the northern tribes come down to David to recognize him as their king as well and he begins to rule over a united people.
- b. They recognize him as king because of relationship, leadership, and promise
- i. Relationship – they are David's "bone and flesh" – he's family.
    - 1. That's important because Deut. 17:15 had specified that a future king must be "from among your countrymen." He had to be one of them.
    - 2. So, Jesus in the incarnation became "one of us."
      - a. **Hebrews 2:17** Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
      - b. **Philippians 2:7-8** but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.
      - c. We come to him not as a stranger, a foreigner, enemy, or unknown and distant but as one who willingly became "one of us."
  - ii. Leadership – David had formerly led them out in battle, he had proven himself to them.
  - iii. Promise – God had promised and they are (finally) recognizing this promise themselves.
    - 1. This promise has weathered the unrelenting pursuit of Saul (1 Sam 18-26), the crisis of David in the land of the Philistines (25, 27, 29), the rebellion of the northern nations in Israel (2 sam 2:8-32), and the "help" of Abner and assassins that does more harm than good (2 sam 1:1-16; 3:22-30; 4:1-12)? The Lord's promise has proved firm in the face of *intense opposition*, chapters and chapters of it since 1 Sam 18. He implies that all the Lord's promises are certain no matter how much resistance they meet. (adapted from Davis)
    - 2. The promises trace even further back.
    - 3. God promised Abraham that he would make of him a great nation that would bless all the nations.
      - a. **Genesis 12:2** And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;
    - 4. Samuel reminded the people of God's promise even after they had demanded a king and received the rebuke for it.

- a. **1 Samuel 12:22** "For the LORD will not abandon His people on account of His great name, because the LORD has been pleased to make you a people for Himself.
  - 5. God would give strength to his king and exalt his anointed
    - a. **1 Samuel 2:10** And He will give strength to His king, And will exalt the horn of His anointed."
  - 6. When it became clear that Saul wasn't fulfilling his end of this, the promise didn't fall away but another was sought to fulfill it.
    - a. **1 Samuel 13:14** The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you."
  - 7. When the Lord sent Samuel to Jesse in Bethlehem, he said, "I have provided for myself a king among his sons" (1 Samuel 16:1). When David at last appeared, the Lord said to Samuel, "Arise, anoint him, for this is he" (1 Samuel 16:12). (Woodhouse)
    - c. What kind of ruler would David be? A shepherd over God's people.
      - i. We'll come back to that in our third point when we get to vv. 11-12.
- 2. The **place** of his kingdom (5:6-10)
  - a. Jerusalem was still in the hands of the Jebusites, a people group mentioned as far back as Genesis 10 and 15 and sprinkled throughout the Pentateuch, the first 5 books of the OT.
    - i. This was part of the land that God had promised to Abraham, Moses, and Joshua, but the Jebusites still had a strong fortress right in the middle of Israel's territory.
    - ii. The Jebusites were confident to the point of arrogance about the strength of their fortress, mocking David by saying that even the lame and blind could turn him away because their fortress is so strong and David is so weak.
    - iii. But David could not allow this pocket of rebellion within his borders so he captured the city, also known as the stronghold of Zion, a name that probably means "fortress" and would later be used to refer to the mountain in the city, Mount Zion, Mount Moriah, or used even of the city itself.
  - b. They broke in by using the water shaft and David turned their taunts back on them by calling them "lame" and "blind." Even if that saying was used in any prohibitive way to keep people out of the royal palace, how powerful it is that that is reversed under Jesus:
    - i. **Matthew 11:2-5** Now when John, while imprisoned, heard of the works of Christ, he sent *word* by his disciples <sup>3</sup> and said to Him, "Are You the Expected One, or shall we look for someone else?" <sup>4</sup> Jesus answered and said to them, "Go and report to John what you hear and see: <sup>5</sup> *the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM.*
  - c. This incident showed that David "became greater and greater, for the Lord...was with him."
    - i. Davis – if 1-5 taught us promises are certain in spite of intense opposition, 6-10 shows they are certain in spite of chronological distance (800 years from Abraham to David)
- 3. The **point** of his kingdom (5:11-12)
  - a. First this passage shows the international acceptance of David's reign.

- i. Tyre was a city on the Mediterranean coast in modern day Lebanon famous for its durable mountain cedars used in construction.
      - ii. This event actually happened later in David's reign because we know when Hiram ruled and it was two decades after the capture of Jerusalem.
      - iii. That's what we mean when we say this chapter is a collage to support this theme of God establishing David's kingdom.
    - b. But I want to focus on David's realization in v. 12.
    - c. He was king *because* the Lord had established him as king.
      - i. And God was the one who exalted David's kingdom – why? For the sake of His people Israel.
      - ii. It was not for David's sake alone, but for God's people.
      - iii. The purpose of placing David on the throne is for the sake of His people – not for David's own sake – for his own glory or wealth or might or name.
        - 1. David looks around at the city, the unified kingdom, the international prestige, the home built for him – and thinks, "the Lord did this." And "the Lord did this for His people, not for my sake."
        - 2. David – it was not so he could act like a king but a servant (adapted)
        - 3. Kingship was not an end in itself but a means to an end – the benefit of Yahweh's people. David is over Israel for Israel.
      - iv. This prefigures not only the leadership that Jesus exemplified but the leadership He taught.
        - 1. **Mark 10:42-45** Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. <sup>43</sup> "But it is not this way among you, but whoever wishes to become great among you shall be your servant; <sup>44</sup> and whoever wishes to be first among you shall be slave of all. <sup>45</sup> "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
        - 2. Godly leaders lead with servant hearts for the good of those entrusted to their care, whether that is in the home, in the church, in their business, or in government.
        - 3. It's not their own glory or comfort or pleasure that is the goal, which is never a more difficult perspective to maintain than during times of prosperity.
4. The ***flaw*** in his kingdom (5:13-16)
- a. What was the flaw in his kingdom? He was.
  - b. The first words in v. 13 might catapult our thinking back to Samuel's warning when the people first asked for a king.
    - i. 1 Samuel 8:11-17 repeats the warning – you want a king? He will take...he will take...he will take
    - ii. And what did David start to do ... take.
    - iii. Furthermore, it was forbidden for kings to multiply their number of wives
      - 1. **Deuteronomy 17:17a** "He shall not multiply wives for himself, or else his heart will turn away;
  - c. This dampens our hero worship. It also supports the reliability of the Bible. No character is described as perfect. All show their flaws – their doubts, their disobedience, their weaknesses. All except Jesus, which makes him stand out all the more. If every character was hyped up with a hagiography, we would be

rightly skeptical. But if they are described accurately, warts and all, and then Jesus is described with no sin, no flaw, no disobedience – He stands out.

- d. Davis – ultimately, the kingdom is only safe in the hands of David’s Descendant who *always* does what pleases the Father (John 8:29)
  - i. **John 8:29** I always do the things that are pleasing to Him."
- e. The reader may also notice that among the names was Solomon, born to him through the relationship with Bathsheba that marked his greatest failure.

5. The **enemies** of his kingdom (5:17-25)

- a. I won’t give much time here other than to show how it fits in with the collage.
- b. In two accounts the Lord guides and directs David to defend the people against their historic enemies, further strengthening his kingdom.

6. Applying the Word

- a. Let’s live as an **embassy** of Jesus’ coming kingdom.
  - i. A church should be God’s people under God’s good rule, marked by joy and delight in His benevolent rule over our lives.
  - ii. A little over a decade ago I was in Moscow, Russia on a trip to work with local churches. We had to stop by the US embassy. After we showed our passport, we were welcomed in and we were in a facility that belonged to America. In Azerbaijan a couple years ago we made sure we knew where the US embassy was.
    - 1. An embassy should reflect the values of the home country. A US embassy in an authoritarian country that allows no rights for women should operate differently within its doors.
      - a. Likewise, the local church should reflect God’s values – righteousness, mercy, grace, longsuffering with the weaknesses and failings of each other, not reactionary or defaulting toward suspicion.
    - 2. An embassy represents the home country in a foreign land.
      - a. Likewise, the local church ought to represent Jesus to the community.
    - 3. An embassy assists citizens who are traveling abroad.
      - a. Christians are consistently referred to as “aliens and strangers” in this world. Our citizenship is in heaven, and the local church assists in our journey.
  - iii. **Matthew 16:18b** I will build My church;
    - 1. “I” – It is Jesus who will build it
    - 2. “will” – it is His certain plan – nothing will overpower it – individual congregations and movements may drift from His Word and so drift into irrelevancy, but He WILL continue His work to build His church
    - 3. “build” – like a master builder, He is constructing His church
    - 4. “My” – it is His church
    - 5. “Church” – His people, His assembly
- b. Let’s **invite** others in to His kingdom.
  - i. Missions is local and global. It’s out your front door and it’s across the world.

- ii. Globally – we support those who go out
- iii. Locally – we go out to Invest, engage, explain, invite.



1

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in God's place,  
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The kingdom is a present,  
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eventual, literal fulfillment.

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**Colossians 1:13-14** For He  
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**2. The place of his kingdom (5:6-10)**

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**Matthew 11:2-5** Now when John, while imprisoned, heard of the works of Christ, he sent *word* by his disciples <sup>3</sup> and said to Him, "Are You the Expected One, or shall we look for someone else?"

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**Matthew 11:2-5** <sup>4</sup> Jesus answered and said to them, "Go and report to John what you hear and see: <sup>5</sup> *the BLIND RECEIVE SIGHT* and *the lame walk*, *the lepers are cleansed* and *the deaf hear*, *the dead are raised up*, and *the POOR HAVE THE GOSPEL PREACHED TO THEM*."

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### 3. The *point* of his kingdom (5:11-12)

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**Mark 10:42-45** Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them."

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**Mark 10:42-45** <sup>43</sup> "But it is not this way among you, but whoever wishes to become great among you shall be your servant; <sup>44</sup> and whoever wishes to be first among you shall be slave of all. <sup>45</sup> "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

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## 4. The flaw in his kingdom (5:13-16)

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## 5. The enemies of his kingdom (5:17-25)

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## 6. Applying the Word

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a. Let's live as an *embassy* of Jesus' coming kingdom.

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**Matthew 16:18b**  
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b. Let's *invite* others  
into His kingdom.

Invest, engage, explain, invite