

## 2 Samuel 5:1-16

### David Anointed King Over All Israel

**2 Samuel 5:1-2** - "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel."

The 'tribes of Israel,' included not only the elders, but probably a national assembly composed of all the warriors of the nation above the age of twenty who chose to come to elect David king.

To be "a captain over Israel" means to be king, according to the Targum.

The important aspect to note is that the tribes came to David, in the same way that Judah had come to him.

Kingship in Israel was not meant to be forced upon the people. Unlike other ancient Middle Eastern nations, David ruled by invitation, not at the point of a sword or through tyranny like a despot.

The tribal elders begin by reminding David of their common ancestry - "thy bone and thy flesh" - through Jacob (Israel). (But this also applies to Christ and his church, of which Christ is the head of His body on earth and we are the members). Christ shares our nature as a man, and also relates to us as a brother.

- **Mark 3:35** - "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Then they agree that Samuel had prophesied that David would be king after Saul. David not only "led them out" in battle, but also they recognized his qualities as a Shepherd for the people - as a shepherd who leads the sheep safely in and out of the sheepfold and is responsible to find good pasture for them.

David had started out as a shepherd for his father's flocks, not only providing them with pasture but protecting them from predators.

- **Psalms 78:70-72** - "He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands."

This same spiritual role was fulfilled in Jesus:

- **John 10:11** - "I am the good shepherd: the good shepherd giveth his life for the sheep." The whole of **John 10:1-21** is about this aspect of His Messiahship.

## A 'Social Contract'

**2 Samuel 5:3** - "So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel."

David "entered into a league with them."

David promising to rule them in justice and judgment according to the laws, and they promising to yield a cheerful obedience to him in all things just and lawful.

John Locke as well as his contemporary Algernon Sidney pointed to David's "league" with the people of Israel as support for their theory of a social contract based on popular sovereignty as a foundation for government. The early American founders then drew on this to show that King George had violated the compact.

David's reign was a picture of a sort of constitutional monarchy, in which the King is subject to the Law and also accountable to his "league" or covenant with the people.

"Before the Lord" - meaning that this was solemnly agreed and sworn knowing God was witness. According to the rabbis, whenever the "congregation of Israel" gathers together, the Divine Presence rests there.

## Three Anointings

This was David's third anointing - first by Samuel, then by the elders of Judah and now by the remaining tribes of Israel.

Some see these three anointings reflected in Jesus anointing by the Spirit at His baptism (**Luke 3:23**), then the anointing of his church/body at Pentecost and finally coming in judgment at the end of time - a progression of the advance of His kingdom throughout history.

An additional view of this comes by seeing Christ as anointed as prophet, priest and king.

- As a prophet - "Do not touch My anointed ones; do My prophets no harm." (**Psalms 105:15; 1 Chronicles 16:22**)

- Priest - Christ is a high priest after the order of Melchizedek (**Hebrews 7:17**)

- King - "The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: 'The kingdom of the world has become the kingdom of our Lord and of His Messiah [*Christos*, "anointed one" in Greek], and He will reign for ever and ever'" (**Revelation 11:15**).

Great numbers of the people from all the tribes attended this anointing ceremony, and continued with David some days, eating, drinking and rejoicing (**1 Chronicles 12:1**).

**2 Samuel 5:4-5** - "David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

This was also the age when Jesus began his ministry (**Luke 3:23**).

And He began His ministry with a baptism and an anointing by the Holy Spirit:

- **Matthew 3:16-17** - "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

### Jerusalem Captured from the Jebusites

**2 Samuel 5:6** - "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither."

Who does "the blind and the lame" refer to?

Judah had not been able to drive out the Canaanite tribe of the Jebusites from the area of Jerusalem - then called Jebus. (**Joshua 15:63**)

The rabbis have an interesting story about why.

**Rashi:** The fortress of Zion is called Jebus. Now they (the inhabitants of the area) were of the seed of Abimelech, and they were in possession of two statues, one blind and the other lame, symbolizing Isaac (who was blind in his latter years. See **Genesis 22:1**) and Jacob (who turned lame as a result of his bout with the angel. See **Gen. 32:26**), and in their mouths was the oath that Abraham had sworn to Abimelech (**Genesis 22:23**). For this reason they (the Israelites who had conquered the land) did not drive them out, for when they took Jerusalem they failed to take the stronghold, as it is stated: "And the Jebusites, the inhabitants of Jerusalem, the people of Judah were unable, etc." (**Joshua 15:63**) - it was learned: R. Joshua b. Levi said: They were indeed able but were not permitted.

[Thus, technically these Jebusites were not the original Canaanites but descendants of the Philistine king Abimelech, with whom Abraham had sworn a covenant of peace for three generations. That time had passed. Nevertheless, they had stuffed the parchments with text of this promise into the mouths of their idols acted like it was still valid. They are called Jebusites here because they occupied the stronghold of Jebus.]

Another explanation is that the Israelites denigrated idols as being lame, deaf and blind. The Jebusites knew this, and challenged them, saying they had set up their idols to defend their stronghold, and the only way to take it would be to defeat their gods, "which you call the blind and the lame."

- **Psalm 115:4-7** - "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat."

An equally plausible explanation is that the Jebusites had great confidence in their fortifications and boasted that even if the citadel were defended only by disabled soldiers, Israel would still not prevail. "You cannot invade this place! Even the blind and the lame will turn you back" (NET).

**2 Samuel 5:7-8** - "Nevertheless David took the strong hold of Zion: the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, 'The blind and the lame shall not come into the house.'"

In other words, the Jebusites' boast became a proverb in Israel reminding them of this victory.

The "gutter" was a hidden waterway, which the Jebusites apparently felt was impossible to scale.

"According to the Jews, there, was a cave underground, a subterraneous passage which reached from the king's house in Jerusalem to Jericho, when it was taken by Nebuchadnezzar. This is possibly what is now called "Warren's Shaft." Warren's Shaft is a vertical shaft next to the Gihon Spring, the main source of water of Bronze and Iron Age Jerusalem, discovered in 1867 by British engineer and archaeologist, Sir Charles Warren. It connects to an underground channel carved from the rock called the Siloam Tunnel or Hezekiah's Tunnel. In 2005, archaeologists also discovered a massively fortified passage connected to a tower above the Gihon Spring. The whole area is honeycombed by natural limestone openings and passages.

The Jebusites, representing the last remaining vestige of Canaanite occupation of the land, are said to be "hated by David's soul." They were only overthrown once all Israel was united under David's kingdom. His victory is a restatement of everything we learned studying Joshua's earlier conquest of the land.

## **A Spiritual Insight**

Who are the remaining Canaanites occupying your land? What are the blind and lame idols mocking the Son of David?

Some rabbis interpret the meaning of the “blind and the lame” to refer to those who profess faith but are subject to pressure - they don’t really see, understand or carry out God’s commandments, and their supposed piety is based on societal convention. They are lukewarm in other words.

British evangelist Alan Redpath: "King Jesus conquers old strongholds when he becomes king over our lives. Territory that should have been given to Him long ago is now conquered. I want to say to you in the name of the Lord Jesus that there is no habit that has gone so deep but that the power of the blood of Jesus can go deeper, and there is no entrenchment of sin that has gone so far but the power of the risen Lord, by His Holy Spirit, can go further."

- [https://www.blueletterbible.org/comm/guzik\\_david/study-guide/2-samuel/2-samuel-5.cfm](https://www.blueletterbible.org/comm/guzik_david/study-guide/2-samuel/2-samuel-5.cfm)

Ole used to say that the Jebusites represent our false hopes, which prevent us from placing our hope in the resurrection.

This is “hated by David’s soul” because it keeps believers from experiencing real hope. In the same way, the Pharisees of Jesus’ day were said to keep people from the “key” of repentance, preventing them from entering the kingdom.

They did this by building a “hedge” around the Law. They said if you arrange your life in such a way that you never have to repent, you can be assured you are a righteous person and have God’s approval.

- **Luke 18:11** - “The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”

- **Luke 11:52** - “Woe to you experts in the law! For you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

- **Isaiah 22:22** - “And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.”

Jesus had the “key of David” or the “keys to the kingdom,” which He gave to His church. But the boastful self-confidence of the Jebusites (like the Pharisees), by placing confidence in a false hope of our own strength, righteousness or something else prevents people from hearing the gospel and repenting and turning from self. A secular equivalent might be a simple denial of one’s own mortality. The false hopes are endless.

And that is something “hated by David’s soul.”

This incident also speaks to the need for unity to heal divisions within the body of Christ and among ourselves:

**MacLaren's Exposition** - "As long as our miserable divisions weaken and disgrace us, the Church fights at a disadvantage; and the hoary fortresses of the foe will not be won till Judah ceases to vex Ephraim, and Ephraim no more envies Judah, but all Christ's servants in one host, with the King known by each to be with them, make the assault."

### Why Jerusalem?

Geographically Jerusalem was in a central location in Israel, and its position was easily defended. Also because it was taken from the Jebusites, it would not bestow any extra prestige to any one tribe.

The name Jerusalem means "founded in peace," "possession of peace" or "teaching of peace." Possibly from *urusalim* - "city of peace". "Salem" = *shalom* or "peace, wholeness."

- **Deuteronomy 12:5-6** - "But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you."

The "rest" was not just the Promised Land, but the settled dwelling of God's presence with them, which would be in an unnamed, particular place that God would make known to them.

Spiritually, it is the presence of God within us - being in Christ, and Christ in us:

- **Hebrews 4:9-10** - "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

According to accepted tradition (Mishneh Torah, Hilchot Beit Habechirah 2:2), the place on which David and Solomon built the altar, the threshing floor of Aravnah, is Mount Moriah, the location where Abraham built the altar on which he prepared Isaac for sacrifice. (**Genesis 22:14** - And Abraham named that place, 'The Lord will see, as it is said to this day: On the mountain, the Lord will be seen.') The Targum says distinctly, "And Abraham worshipped and prayed there in that place, and said before God, 'Here shall coming generations worship the Lord.'"

Noah built an altar on that location when he left the ark. It was also [the place] of the altar on which Cain and Abel brought sacrifices. Similarly, Adam, the first man, offered a sacrifice there and was created at that very spot, as our sages said: "Man was created

from the place where he would find atonement.”

Also, it was the home of Melchizedek, the king of Salem, who met Abraham with bread and wine (**Genesis 14:18–20**). See Genesis Rabbah 56:10. (Compare with Adoni-Zedek, king of Jerusalem, mentioned in **Joshua 10:1**). Christ is identified as "High priest forever in the order of Melchizedek," with Melchizedek being a type of the Messiah:

- **Psalms 110:4** - "The Lord hath sworn, and will not repent: 'Thou art a priest for ever after the manner of Melchizedek.'"

The city of David on Mount Zion was mostly in the territory of Judah. The nearby Temple Mount was in the territory of Benjamin. The border actually goes right through the Temple courtyard. When it came time for King David to acquire the Temple Mount, not only did he insist on paying for it (despite the fact that it was offered to him by Aravnah the Jebusite for free), but he made sure to collect 50 shekels of silver from each one of the tribes (totaling 600 silver shekels - **1 Chronicles 21:25**). Thus, although technically in the territory of Benjamin (and Judah), all the tribes had a part in acquiring it (Talmud, Zevachim 116b).

Why didn't God simply name Jerusalem as the place in that passage in Deuteronomy?

Maimonides in his "Guide for the Perplexed" explains:

- "First, if the nations had learned that this place was to be the center of the highest religious truths, they would occupy it or fight about it most perseveringly.

- "Secondly, those who were then in possession of it might destroy and ruin the place with all their might.

- "Thirdly, and chiefly, every one of the Twelve Tribes would desire to have this place in its borders and under its control; this would lead to divisions and discord, such as were caused by the desire for the priesthood. Therefore, it was commanded that the Temple should not be built before the election of a king who would order its erection, and thus remove the cause of discord."

It was a tradition that Jerusalem would not be conquered until the Jewish people were united under one king.

### **The Davidic Kingdom Grows Stronger**

The next section **2 Samuel 5:9-16** steps away from the chronological timeline with a general statement. It adds an addendum about how David renamed it the City of David, and through an agreement with King Hiram of Tyre, David built his palace.

**2 Samuel 5:10** - "And David went on, and grew great, and the LORD God of hosts was with him."

Or, "David grew greater and greater."

**2 Samuel 5:12** - "And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

David's humility is displayed here. He "perceived" that it was God who had established his kingdom, not his own efforts, and also that it was to benefit the people, not for David's own glory.

As an example of David's house prospering, it lists sons who were born to him, a manifestation of God's blessing. This is also the first mention of Solomon.

### **More on the Anointing/Coronation of Jesus**

- **Psalm 2:6** - "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

Jesus was anointed at His baptism

- **Mark 1:9-11** - "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

- **Zechariah 9:9** - "Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey."

- **Matthew 26:6–13** - He was also anointed for His burial at the house of Simon the Leper in Bethany, by the woman with expensive perfume.

The people greet him in Jerusalem with Hosannas and palm branches. But before Jesus is crowned as king, He must wear a crown of thorns on the cross.

### **Final Anointing and Coronation - Revelation 4 and 5**

- **Revelation 5:13** - "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

- **Revelation 7:9-10** - "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the



Lamb."

- **Revelation 14:1** - "Then I looked, and behold, on Mount Zion stood the Lamb (See Psalm 2:6), and with him 144,000 who had his name and his Father's name written on their foreheads."

- **Revelation 19:16** - "And on His robe and on His thigh He has a name written, 'KING OF KINGS, AND LORD OF LORDS.'"

**Bottom Line** - When every part of us is voluntarily submitted to Christ's kingdom and Lordship, and when there is love, unity and common purpose among God's people, then we enter into His rest, and we can see every stronghold of the enemy within us vanquished and every false hope and idol pulled down, as His kingdom waxes greater and greater.