

2 Samuel 2:1-7

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[0 : 00] 2 Samuel chapter 2, 2 Samuel chapter 2, we're only going to look at the first seven verses this evening, so 2 Samuel chapter 2 verses 1 through 7, we will probably go down and also read verse 11, but that will, that verse technically falls within the next section of scripture.

So 2 Samuel chapter 2 verses 1 through 7. The challenge to me on business meeting nights, because I know the business of the church is important, it's matters that we have to cover.

I like getting into the word first, so I try my best to condense the word in those nights so that we're not so long, not for your sakes only, but also for the sake of those with the children. But I do want to take some time to look at these seven verses found in 2 Samuel.

If you remember, 2 Samuel starts with David hearing the word of Saul's death. Now, 1 and 2 Samuel, one book in the Jewish scriptures, but they're divided later on in history.

So he hears of the death of Saul recorded for us in the last chapter of 1 Samuel, and he hears it from an individual telling a lie, trying to gain position, trying to promote himself by way of saying that he was the one who slew Saul.

[1 : 14] David laments, he mourns, he weeps, he fasts, he tears his clothes, he does everything as a demonstration of genuine grief and mourning, and then he says, by the words of your own mouth, you shall die, for you laid your hand to the Lord's anointed, and he tells the young men to fall upon the man who brought the news.

The man dies for his own testimony, and he dies for the testimony of being the one who slew the Lord's anointed. And David writes this song, this song of lament, and he teaches it to the sons of Judah.

And in all that, what we saw was the consistency of David's heart in his life, right? We know that he had spared the life of Saul. We know that he had lived, at least in public, like he didn't think that Saul was his enemy.

And now here in private, even when he hears of the death of his enemy, he doesn't rejoice, he mourns, he grieves over these matters. Not because of who Saul is as a man, but rather the position that Saul held as the Lord's anointed.

Now, something instrumental happens in the second chapter, and it is the establishment of the Davidic throne. So we have the Davidic throne established, and we have it in the first seven verses.

[2 : 26] So we read it together. It says, then it came about afterwards that David inquired of the Lord, saying, shall I go up to one of the cities of Judah? And the Lord said to him, go up. So David said, where shall I go up?

And he said, to Hebron. And so David went up there, and his two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite. And David brought up his men who were with him, each with his household, and they lived in the cities of Hebron.

Then the men of Judah came, and there anointed David king over the house of Judah. And they told David, saying, it was the men of Jebesh-Galib who buried Saul.

David sent messengers to the men of Jebesh-Galib, and said to them, may you be blessed of the Lord, because you have shown this kindness to Saul, your Lord, and have buried him.

Now may the Lord show loving kindness and truth to you, and I also will show this goodness to you, because you have done this thing. Now therefore, let your hands be strong, and be valiant, for Saul, your Lord, is dead.

[3 : 28] And also the house of Judah has anointed me king over them. Now read verse 11 with me. The time that David was king in Hebron over the house of Judah was seven years and six months.

When we read the coinciding chapters of the death of Saul, or the end of Saul's life, we read it in 1 Chronicles chapter 10. 1 Chronicles chapter 10 is the other recording of what took place on Mount Geboa.

1 Samuel chapter 31 tells us similar events, that Saul is there with his armor bearer. And he looks around, and he's been mortally wounded. And he knows that the Philistines will come upon him, and they will make sport of him.

And he asks his armor bearer to slay him, and he will not. So he falls upon his sword, and he takes his own life. The same thing is recorded for us in 1 Chronicles chapter 10, the same events.

1 Samuel 31 tells us that Saul died with his sons, three of his sons. There's one, Ish-bosheth, who remains alive. We'll meet him probably Sunday evening when we continue on, if the Lord allows us to tarry.

[4 : 35] But 1 Chronicles chapter 10 tells us that the Lord slew Saul because of his rebellion. So ultimately, it wasn't the Philistines, it wasn't even the hand of Saul, it was the Lord who slew him because of his rebellion.

Now if we remember, 1 and 2 Samuel is written pre-Babylonian exile. It was written as the historical records, and it's the word of God, but it is also the historical records of the Jewish people.

1 and 2 Chronicles are written after the Babylonian exile, coming out of exile. They want to look back on their history, and they go back and they give more of a condensed version.

They highlight versions. Not highlight versions, they highlight the high points of the history. And it's still an inspired word, but you want to have it in its context because 1 Chronicles 10 just tells us, so David was made king.

And if you go into 1 Chronicles 11, it tells us that David was anointed king over all of Israel. Now if you were to go and camp out and see what happened at the end of Saul's life and then continue reading, you will assume that David was made king over all of Israel immediately following the death of Saul.

[5 : 45] But when you go back here, you see that there was a seven and a half year period in which he was king in Hebron over the land of Judah. Now we know that, right? We understand that because there's some time that transpires before all of Israel comes together.

We'll look at that next time we're together and we see the nation being divided. But what we have for us in 2 Samuel 2, verses 1-7 is really the beginning of the Davidic throne.

This is where his reign starts. You say, well, what's so important about David starting his reign? Well, what's important is we know the rest of Scripture, at least we should.

Because the king we're looking for to come back and set up on his throne is the king who was set up on the throne of David. Right? It is King Jesus riding on the white horse who has a right to set up on the throne of David who will reign forevermore.

This is the rule that brings about the Messiah. This is the promised rule that will reign over all of the land for all of eternity.

[6 : 52] This is the rule that will be established when, if we read the book of Revelations, Jesus sets up his, what is often referred to as millennial reign, and it tells us, and we reign with him, being believers.

This is the throne, and this is its beginning. This is where it starts. And we see some traits of things that take place at the beginning. Again, we go back to the law of first mentioning in Scripture.

We see how things are characterized at their first mentioning. We see how they're established at their first mentioning. And we conclude that there will be consistency throughout that, through the remainder of whatever it is that's mentioned.

We see it in marriage, the first time marriage is ever mentioned, the very beginning pages of the book of Scripture. Though we see contradictions to that, though we see diversions from that, the standard of God always goes back to the law of first mention.

This is our answer to polygamy. How do we reconcile the reality that when we look in Scripture, God allows people to have multiple wives? That was never the standard. For this reason, a man shall leave his father and mother and be joined together with his wife, and the two shall become one.

[8 : 08] Singular, right? And that's the law of first mentioning. We have that standard set. And by the way, it finishes that way in Scripture. We can see it, the mentioning of the church.

Matthew 16, the first time the church is ever mentioned. The church is on the offensive. It's not on the defensive. For it says, the gates of hell shall not prevail against it. So the gates imply a defensive measure.

The church is on the offensive. We have consistency through that. Danger has happened when the church has begun to be defensive to society rather than offensive in society, and the church is no longer living according to the first mentioning of the church, the standard that God sets for it.

Here we see the Davidic throne being established for the very first time, and it is a throne that we need to pay attention to. Not only is this the Lord's anointed and appointed, but this is the one where God will make a covenant with David that the Messiah will come through him, right?

The seed, if we follow that seed throughout Scripture, goes through this throne, will eventually set up on this throne, and is the only one in all of history, by the way, because the promise that the Jewish people are looking for is a seed of David that has a right to set up on the throne of David and rule over the nation of Israel to this day.

[9 : 20] That's their anticipation, their desire, and their longing. History shows us that there's only one individual who can prove his lineage to David that would have a right to sit upon that throne.

I've shared this with you before, because when Jerusalem fell in A.D. 70, what the Romans did is they set the temple on fire, and the reason they set the temple on fire is because the walls were clad in gold.

It wasn't that they were being mean. They just wanted the gold. So they set the temple on fire and melted the gold and took the gold out of it. They overturned the rocks just like Jesus said they would in Matthew chapter 24, right?

I tell you the truth, that not one of these stones would remain upon another, right? All those things came about so that they could get the gold. But in setting the temple on fire, they destroyed the ancestry records of the Jewish people because that's where they were kept.

So no one can take their lineage further back than A.D. 70 or even to A.D. 70 because they were all destroyed, but one, because his is recorded for us in Scripture, and his name is Jesus.

[10 : 28] He's the only one who can go all the way back and show beyond a doubt that he is a seed of David and has a right to sit upon the throne. This is the beginning of that.

I'll try to be very quick. We could spend a long time here. We may have to revisit it later, but I'll try to be very quick. I want you to see just a few things that happen. Number one, when this throne is established, there's a reassurance. There is a reassurance because it says, now after these things, it is after David had mourned, after he had genuinely grieved over the death of Saul, after he had written this song of lament, after he had shown his clear conscience, after these things, then David said unto the Lord.

Pay attention to that because David is getting ready to move. Remember last time David moved? The last time David moved is when he moved to Ziklag, and Scripture tells us, and David said to himself. And we talked about how there's always problems when we consult ourselves to see what it is that we think we should do.

David said to himself, there's nothing else for me to do, but I must flee from the presence of Saul. So he moved he and his men all the way to Ziklag, and he moved into a land that he should have never been in, the land of the Amalekite. He got there, and there's problems that have happened.

Now he's still hanging out in Ziklag, but here's the difference. Now he says to the Lord. David goes to the Lord in prayer, and he goes to the Lord, and he's seeking guidance, and he's seeking wisdom, and he asks him, shall I go up to one of the cities of Judah?

[11 : 49] And God says yes. Now we don't know how. We know that he has Urim and Thummim there. We know that there is a priest with him. The only priest remaining in the land of Israel is with David, because all the priests of Nob were slain by Doeg.

Remember that? But one. And he's with David, and we know that he also has the ephod, so that he has the priestly position to consult the will of God. They can cast the lights, but we don't know how.

But God says, yes, I want you to go into the land of Judah. But David doesn't just stop there. He says, okay, where should I go? This is important, because what we see is David is getting very specific in his petitions.

He's getting very specific in his prayers to God, and he's asking him, Lord, things are happening. Saul has, David knows his position, right? He knows he has been anointed and appointed king.

He knows he is the right one to the throne. He could have rode in like a mighty warrior, because they had sung songs about him. Saul has slain his thousands.

[12 : 46] David has slain his tens of thousands. The people of Israel loved him. This is what caused problems with Saul. Yet he does not do anything without consulting the Lord.

And he gets very specific. He says, God, where would you want me to go? And this is important, because now he has a full reassurance of the Lord's leading to a very specific place.

Pay attention to that place. We'll speak of it in just a moment. God gives him a clear word. And in getting a clear word, he has the reassurance that what God had called him to do, he will bring it about.

Friend, there is nothing that surpasses biblical, godly reassurance. Nothing. When we move in our own wisdom, we think we are doing right.

But when we go before the throne, and God gives clear words, we know we are doing right. And David has the reassurance he needs to move forward.

- [14 : 00] This reassurance is met with the second thing, which is a return. I know we are making our way quickly through this passage, but look at this. It says, God gave him a word. He says, I want you to go to Hebron. It says very clearly, so David went up. So David went. He said, well, that makes sense. Yeah, but he went.
- That is, he didn't question God. He didn't talk to God. Now, we know that he's hung out here before, because this is some of the area he used to be in. This is the people of Judah, which he is, an individual from the tribe of Judah.
- This is people who are common to him. But this is also the land in which Saul was pursuing him. This is also some of the region in which the people had kind of turned their back on him, and told Saul, yes, he's here.
- But yet he goes, and he goes exactly where God tells him to go. There's no questioning, no doubting, no arguing, no, well, God, what if I go somewhere else? You know, why don't I go to where Saul was at?
- [14 : 57] Why don't I go to where the throne's established? No, he goes exactly where God tells him to go, and he returns there. And what I notice in his return, it says, and he took with him his two wives. We're not here to get to the validity of having two wives.
- We know he ends up having multiple wives. Again, we're not talking about that. But what I want you to see is, he takes his two wives, and he takes all of his men, and he takes all of his men's households. What I want you to see is, he made a full return.
- He went all in. Because God says, go here. He didn't leave anything in Ziklag this time, right? He didn't say, well, I'm going to go see what it's like.
- I'm going to go see if that's really where God wants me. He made a request of the Lord. The Lord gave him a word. He reassured him as to his leading, and he went all in.
- He took everybody with him. He took his whole family. He took all of his men, and he took all of his men's families. He took everybody.
- [15 : 55] Now, Ziklag remains the territory of the Israelite kings from this point on, because it was given to David. It becomes a part of their land. But he goes back to Hebron, because that's where God told him to go, and he went all the way in.
- Friend, listen, when you ask God to lead you, and he gives you a clear guidance and a reassurance, then it is very becoming to go all the way in, not just toe dip, as we call it.
- When it comes to swimming pools, we talk about this a lot. There are some people who are toe dippers. Carrie's really bad about that. She'll stick a foot in there, see how cold it is, and then she'll never get in. I'm not that way.
- I'm more of a jumper. I just go, because I don't, I mean, I've already convinced myself I'm going swimming that day, or I'm getting wet that day, wherever it is, and once I've settled that in my mind, I just jump in.
- I'm not going to get acclimated to it. I'm not going to, you know, I'm just not going to, that's just not who I am. That's not how I'm wired. I know sometimes that shocks me to my core, and I think I sent myself in shock, because the water's a lot colder, and I envisioned it being, but that's just the way we ought to be, but what I have found is people call out to God, and they said, you know, a toe dipper was like, yeah, well, I think maybe, yeah, okay, maybe I can do that, and they kind of leave room to come back, and God says, no, don't do that.
- [17 : 13] If I've given you a clear word, then just go all the way. Just return, and they did. They went all the way back, and they're there.
- So you have a reassurance to return. Third thing is you see a rain, R-E-I-G-N, the rulership, right? So it says that he came back, and he lived in the cities of Hebron. That's all it tells us it did.

And David did not ask, God, should I go back and declare that I'm the king? He didn't do that. He says, should I go back? God says, yes, go back. And he says, where should I go back? He says, go back to Hebron. So all David did, listen to this, this is really good.

All David did was exactly what God told him to do. He went back, and he lived in the city. Now, I'm sure it caused a stir, because there's probably well over a thousand people. A thousand people move in.

You kind of pay attention, right? So they just, it says, so he moved back, and he lived in Hebron. He just lived there. God didn't tell him to do anything else, he said, go there. So he went there, and it says, then the men of Judah came, and there anointed David king over the house of Judah.

[18 : 19] God took him to the place where he could fulfill what he had purposed and planned. David didn't have to force himself. We will contrast this, by the way, starting in verse 8, with someone taking a man and making him king.

That's what caused a nation to be divided. David just moves back and waits. David did not promote himself. David did not announce himself. David did not anoint himself.

David waited, and it says, and the men of Judah came to him and anointed him. This is his second anointing. David will have three. Samuel anoints him the first time. The men of Judah anoint him here.

All of Israel anoints him in seven and a half years after this. So they anoint him and make him king. God had positioned him where it would be possible for David to fulfill the purposes God had called him to do.

God says, you go to Hebron, you'll be king. You don't have to force it. You don't have to make it. You don't have to persuade him. You'll be there. Now, pause for just a moment right there in that place where he has him.

[19 : 28] He had him move back to Hebron, and he's here, and this is such an important city, by the way, in Old Testament. It's not always called by this name. It's also called by memory.

M-A-M-R-E. Memory. So, Hebron, or the region around it, is the very place that Abram goes to the moment that he and Lot separate.

The very first altar ever built there was built by Abram. This is where the Lord and the two angels appear to him and reassure him, and Sarah laughs in the tent when Abram is 99 years old and says, when I come back next year, you're going to have a son by Sarah.

This is also where the Lord declares on that same visit, shall I not disclose to Abram all that I am about to do, since it is through him that all the nations of the earth will be blessed.

It's in Hebron. This is also where Sarah dies. The cave of Macphela is bought, and she is buried. This is also the place when the spies come into the land for the first time, they come into the land of Hebron, and it is from there that they carry that great cluster of grapes.

[20 : 41] This is the city that is given to Caleb as reward for his valiant battle, and it is also, it becomes a city of refuge.

This is a very instrumental city, and this is the place where God had David go and wait. And we have the establishment of the Davidic throne for the first time here.

This is where he reigns. And it tells us that he reigned seven years and six months from here. Last thing I want you to see, as long as there are reassurance, a return, and a reign, there's recognition.

David's on the throne. It tells us, and they told David, saying, it was the men of Jabesh-Galid who buried Saul. Up to this point, all David has heard is one side of the story.

It's a false report. It's the man who had come from the battle, so to say, who had claimed the victory over Saul, who said he was the one who had killed him. David has moved back, and now these people tell him what happened to the body.

[21 : 59] You remember the men of Jabesh-Galid, right? You remember them in the 31st chapter, the men who took valiant action, who knew that his body was being desecrated and showed him the due honor that was due for not only a king, but for any man of the nation of Israel.

They went to do the right thing, even at a difficult time. They went deep into enemy territory, and they told David about that. Now, Jabesh-Galid is the very first place that Saul ever wins a battle.

Well, he wins it for these men. He fights for them. So they're loyal to Saul, right? His first victory is the result of the men from this city. So they're loyal to him all throughout their lives.

They're loyal to him even in his death. They're so loyal, they go get his body. They are loyal to Saul to risk their own lives. Yet David did not count their loyalty to Saul as being enemies to him.

because it says, so David sent messengers to Jabesh-Galid, and he recognized their valiancy, he recognized their strength, and he recognized their work.

[23 : 10] He gave honor where honor was due. He did not count their loyalty to Saul and his sons as being against him. Rather, he counted them as being men of character, men of concern, and men of doing the right thing.

And it says that he honored them. David sent messengers to the men, and he said to them, may you be blessed of the Lord because you have shown this kindness to Saul, your Lord, and have buried him. Right? Again, it's the respect for the anointing of the Lord, not the man of Saul.

He says, now may the Lord show loving kindness that's chesed or chesed, however you read it in Hebrew. It means everything that is for your good and truth. Two key words throughout the Old Testament, loving kindness and truth, loving kindness and truth, loving kindness and truth.

That is everything that is for your good and everything that is true. That's how God works towards us. Right? God works for our good and sometimes what he does for our good may not be for our comfort.

It may not even be our desire, but it is everything that is for our good and it is everything that is true. That's how God operates. And what he asks is God to rain down loving kindness and truth on these men.

[24 : 28] I mean, that's a blessing. He blesses these men and then he says, and I also will show this goodness to you. He says, so not only will God show you that, but I'm going to show it to you.

So he encourages them, he affirms them for what they've done and then he emboldens them and he holds them up in this recognition and encourages them to walk forward.

He says, therefore let your hands be strong and be valiant for Saul, your Lord is dead and also the house of Judah has anointed me king over them. Now, the wonder of this is this simple recognition takes place to a group of men who have done the right thing.

When we read the next chapter, we'll read of Ish-bosheth who becomes king who is the son of Saul. David reigns seven and a half years and I'm closing here.

Ish-bosheth reigns two years and some people say, why the delay and the only really answer we have for that is it takes Ish-bosheth five years to get his reign established. David's happens immediately.

[25 : 33] But he recognizes and honors the men on the other side of Ish-bosheth. David's tribute to these men is a uniting factor in what is about to be a division in the nation.

Sometimes the greatest way we can bring people together is just to recognize them. Not to count everybody as our enemy all the time, but to give honor where honor is due and to recognize their usefulness for the sake of God's anointed, God's purposes and God's plan.

Here we see the Davidic throne established. We see that it happens with a reassurance, return, a reign and a recognition. Those are things that will stay consistent to the end of time.

There's a reassurance that the throne will be occupied. There will be a return of the king to sit upon that throne. He will reign forever and he will recognize those who have been faithful.

Consistency with the first time it's ever mentioned. And we see it in 2 Samuel chapter 2 verses 1 through 7. Thank you, my brothers.

[27 : 04] Thank you. Thank you.

Thank you. Thank you.

Thank you., so,!, so, Thank you.

Thank you.

Thank you.