

THRU THE BIBLE EXPOSITION

The Books Of Samuel: God's Shift Of Israel From Apostasy Under The Judges To David's Reign

II. 2 Samuel: The Reign Of David Over Israel

D. God's Plan To Give Us Edifying Influence In An Unsettling, Insecure Era

(2 Samuel 5:1-12)

Introduction: (To show the need . . .)

We live in an unsettling, insecure era, and the need exists to counter it with edifying influence (as follows):

(1) Citing the January 26, 2017 Hartford Courant story, "Sanctuary Cities Promise to Continue in Face of Threats," the editor of the February 10, 2017 Republican-American, p. 6A, quoted Connecticut Governor Dannel P. Malloy as saying, "We don't . . . actually have any true sanctuary cities in Connecticut. We are absolutely abiding by the laws of the nation and the Constitution of the United States . . ."

However, New Haven Mayor Toni Harp in the same story was cited as saying, "New Haven, one of some 300 'sanctuary' cities, counties, and states ... will continue to embrace residents arriving from wherever they used to live."

Such a clear contradiction between key officials on such a big issue that -- according to the Governor's words - involves either heeding or rebelling against the U. S. Constitution, only fuels unsettling insecurity in the public.

(2) Even responsible journalists reflect this unsettling insecurity: James Walker, an African-American who has lived all his life in the inner city and is the metro editor for the New Haven Register, in "Entitled and trapped: Welfare rolls on," February 11, 2017 (nhregister.com) wrote: "I started writing my columns about irresponsible behavior because I was fed up with men and women having children and leaving the cost of raising them to the taxpayers." After writing this way, Mr. Walker notes, "I have been inundated with so many calls, texts and emails, I can't keep up" from people "expressing anger, outrage and concern about how social services is ruining this state." (Ibid.)

(3) Unsettling insecurity is fueled at the national level, too: the Republican-American lead editorial, "Giving license to thugs" (Ibid.) told how Mr. Trump replied to Fox News Bill O'Reilly's "depiction of Mr. Putin as 'a killer' by saying: "There are a lot of killers. We've got a lot of killers. What do you think? Our country's so innocent?"

The editor reacted, "But there's no equivalence, moral or otherwise, between" acts by past presidents "against terrorists and Mr. Putin's well-documented poisonings, bombings and street murders of Russian dissidents and journalists" along with "his international adventures in Ukraine and Syria," so "(b)y pretending Mr. Putin is not so bad . . . Mr. Trump . . . encourages" him "to commit further atrocities" and "gives license to other . . . thugs . . .," Ibid.

Need: *Accordingly, we ask, "What edifying influence can counter the unsettling insecurity of today's world?!"*

I. Proverbs 28:2 claims that even in an unsettling, insecure time of lawless rebellion like our era, a common man who has understanding and knowledge will still cause his nation to last for a long time (as follows):

- A. The Hebrew word for "man" in this verse is '*adam*, a **common** man, **not** '*ish*, a **nobleman**, and this common man is contrasted in the context with the many rulers of the land. (Robert B. Girdlestone, Syns. of the O. T., 1973, p. 49; Kittel, Biblia Hebraica, p. 1189)
- B. The Hebrew word for "transgression" (KJV) is '*pasha*', i. e., **rebellion** (Ibid., Kittel; Ibid., Girdlestone, p. 81).
- C. This verse then teaches that as lawless rebellion rises in a nation, many are its rulers who vie for followers in an unsettling, insecure era, but a common man of understanding and knowledge will preserve it a long time!

II. Similarly, we have before learned in Revelation 3:21 that in our era of Church History, Christ promises to give edifying influence to individual believers who heed His will even amid oppressive world rulers.

III. Revelation 3:21 also implies that the WAY God grants this influence is patterned after how He granted DAVID rule over Israel in 2 Samuel 3:1-5:12, so we view the passage for our insight and application:

- A. In Revelation 3:21, Christ offered to set obedient believers on **His** throne like the Father set Him on the Father's **heavenly** throne. **Christ's** throne is His **earthly Davidic** throne of His **Messianic reign** (Luke 1:32), so Christ promises to grant obedient believers today influence on **earth** akin to how He gave David his reign!
- B. We thus view God's work to grant David the throne to see how He grants obedient believers influence today:
 - 1. First, David's **upright responses** in the **power** of **God's Spirit** to **great wrongs** in his unsettling, insecure era of the lawless civil war between Saul's house and his house **WON David the following** of **ALL Israel**:
 - a. David began to live by the Holy Spirit's power starting with Samuel's anointing of him, 1 Samuel 16:13.
 - b. Thus relying on the Holy Spirit, when David's general, Joab murdered Saul's general, Abner in the civil war, David did not rejoice, but denounced the crime, and honorably grieved for and buried Abner, 2 Sam. 3:27-35. This action won David the approval of all the people of Israel, 2 Samuel 3:36-37.

- c. Then, when two of Ish-bosheth's military leaders murdered him and brought his severed head to David expecting David to reward them, David instead denounced the crime, he executed Ish-bosheth's killers, he defamed their dead bodies and honorably buried Ish-bosheth's head in Abner's tomb, 2 Sam. 4:1-12. This righteous action won David not only all Israel's approval, but her move to make him king, 2 Samuel 5:1-3.
2. **After winning the following of Israel, David realized God had made him king for the sake of His people, so he worked to edify the people, and God made his rule internationally great, 2 Sam. 5:1-12:**
- a. When all Israel came to David at Hebron, they spoke of their need for his rule over them, 2 Sam. 5:1-2: (1) They identified with David as his "bone and flesh" in union with him as a fellow Hebrew in accord with the Biblical qualification that David be a Hebrew before being Israel's king, 2 Samuel 5:1 with Deuteronomy 17:15b. (2) The people also realized that David's track record of successfully having led them in battle even in Saul's reign made him experientially qualified to lead them as king, 2 Samuel 5:2a. (3) The people also realized that God had announced that He wanted David to be their king, another Biblical qualification for Israel's king, 2 Samuel 5:2b with 1 Samuel 16:1, 13 and Deuteronomy 17:25a.
- b. David thus perceived that God had make Him king for *literally* "the [agricultural] produce, gain of," what *figuratively* meant "for the sake of" (*ba'abur*, B. D. B., *A Heb. and Eng. Lex. of the O. T.*, p. 721) the people, 2 Samuel 5:12. David then aligned with God's will that he edify the people: (a) he formed a covenant with them to be the kind of king God required in Deuteronomy 17:19-20, one who daily read Scripture so as not to become proud above his countrymen, but who used his office to benefit the people, and they anointed him king, 2 Samuel 5:3b,c; *Bible Know. Com., O. T.*, p. 461. (b) Then, David moved his capital from Hebron in central Judah north just over the border into the tribal territory of Benjamin, Saul's tribal land, making the city of Jerusalem there his capital, 2 Sam. 5:4-9. This move worked to unify the nation under him even more, *Ibid.* (c) Also, since the city there, the pagan Jebusite fort, had never been conquered by Israel, but was still held in pagan Canaanite hands, David's defeat of it and his making it his capital was not seizing any land from men in Benjamin, what further edified Israel, 2 Sam. 5:6; Gen. 15:18-21. (d) Then, since this Jebusite fort was so impregnable that even David's men had to use its inner tunnel to the spring Gihon outside the fort's wall to defeat it (2 Sam. 5:6-8), by capturing this fort and making it his capital city, David gave a sense of great security to the nation! (e) He then built up the area around the city, winning the international respect of Hiram king of Tyre who sent craftsmen to build David a palace, further leading both Israel and other nations around him to respect him more, 2 Sam. 5:9-12; *Ibid.*

Lesson: *God brought David to power when (1) he relied on the Holy Spirit to (2) respond rightly to atrocities around him in an era of unsettled insecurity, winning him the following of all Israel. (3) Once coronated, David realized that God had made him king for the benefit of His people, so David focused on edifying the people while exposing his mind to Scripture for guidance. (4) Since David's route to becoming king examples our gaining influence in our era, God will give us influence if (a) we like David rely on the Holy Spirit (Gal. 5:16) to (b) react rightly to wrongs around us. (c) As this wins us followers, God will bless if we edify them while heeding Scripture.*

Application: *To address our unsettling, insecure world, may we (1) trust in Christ for salvation and become indwelt by the Holy Spirit, John 3:16; Romans 8:9. (2) Then, may we (a) rely on the Holy Spirit for the power (Gal. 5:16-22) to (b) respond rightly to wrongs that occur around us, by which God will attract a following to us. (c) Then, may we edify those God has put under our care while constantly focusing on His Word for direction.*

Conclusion: (To illustrate the message . . .)

We hold to the deity of Christ because the Bible teaches it, but a man who had a lot to do with the Church's holding this belief even when the Arian heretics tried to squelch it by influencing Emperor Constantine to help them was Athanasius, bishop of Alexandria. "He was willing to die for his beliefs. He did not fear the faces of men. Five times was he forced to flee from the city and the people he loved. Each time he was brought back and restored to his position. He experienced a life of constant danger, constant difficulty, and all for one reason. He would not compromise his belief in the full and complete deity of his Lord and Master, Jesus Christ . . . (I)n God's providence, Athanasius . . . prevailed in the end." (James R. White, *The King James Only Controversy*, 1995, p. 193) By acting as an upright shepherd, he died "full of years and honors." (Willisten Walker, *A Hist. of the Christ. Chch.*, 1959, p. 116)

Athanasius stood for the truth before a faltering Church, an ungodly world and a powerful emperor, and God gave him the final victory even though the great Emperor Constantine was the first ruler to banish him, *Ibid.*, p. 110.

May we trust in Christ for salvation and follow David's example to be used of God to be influential.