The City of David

2 Samuel 5:1-12
SS Lesson for 11/29/2026

Devotional Scripture: Heb 12:18-29

OUTLINE

LESSON BACKGROUND AND KEY VERSE

Background from the NIV Standard Lesson Commentary
Key Verses: 2 Sam 5:12

MAJOR THEME ANALYSIS

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  - The family that becomes mature in Christ (Deut 4:9)
  - The family that praises and commits to each other (Prov 31:27-28)
  - The family that respects and is obedient to its head (1 Tim 3:4)
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- *Covenant established through anointing (3)*
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- *Conquest resulting in establishment of kingdom (11-12)*
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  - A kingdom that will be cleansed by God only (Matt 13:24-30)
  - A kingdom that is an inheritance (Col 1:11-14)
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CONCLUSION AND OTHER THOUGHTS

COMMENTARY THOUGHTS FROM BOB DEFFINBAUGH
CONCLUDING THOUGHTS FROM THE NIV STANDARD LESSON COMMENTARY

Lesson Background and Key Verse

Background from the NIV Standard Lesson Commentary

David's path to the throne took many long and tortuous turns as he transitioned from one role to another. He was anointed king by Samuel (1 Samuel 16:1-13), but it would be years before he actually took on that role. Instead, he was thrust into the role of musician for the reigning king, with concurrent roles as shepherd and warrior (16:14-23). The latter role became particularly prominent during his showdown with Goliath (17:48-53; 18:7). David then became a successful military commander (1 Samuel 18:30). During that time, he accepted the additional role of son-in-law to the king (18:17-27). However, this position came with the unfortunate consequence of becoming the king's enemy (18:8-11). As a result, David found himself in the long-term role of fugitive (19:1-22:23; 23:7-26:25). After the death of Saul and the ensuing civil war in Israel, David stepped into the role of king over the tribe of Judah (2 Samuel 2:1-11). This role was about to change as the narrative in 2 Samuel 5 begins. A parallel passage of today's lesson text is 1 Chronicles 11:1-9. David's long, meandering road to kingship might seem to be the product of life's chances and David's resilience. But David and all of Israel came to see God behind it all.

Key Verses: 2 Sam 5:12

So David knew that the Lord had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel.

Major Theme Analysis

(Scriptural Text from the New King James Version; cross-references from the NIV)

David's Covenant with Israel in Hebron (2 Sam 5:1-5)

1 Then all the tribes of Israel came to David at Hebron and spoke, saying, "Indeed we are your bone and your flesh.
2 Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the Lord said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'"
3 Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the Lord. And they anointed David king over Israel.
4 David was thirty years old when he began to reign, and he reigned forty years.
5 In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

Covenant of family (1-2)

The family that fears God is a blessing (Ps 128:3-4)

3 Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table. 4 Thus is the man blessed who fears the Lord.

The family that becomes mature in Christ (Deut 4:9)

9 Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.

The family that praises and commits to each other (Prov 31:27-28)

27 She watches over the affairs of her household and does not eat the bread of idleness. 28 Her children arise and call her blessed; her husband also, and he praises her:

The family that respects and is obedient to its head (1 Tim 3:4)

4 He must manage his own family well and see that his children obey him with proper respect.

The family that seeks and be commits to unity (Ps 133:1)

1 How good and pleasant it is when brothers live together in unity!

Covenant established through anointing (3)

Anointed to strengthen and sustain (Ps 89:20-21)

20 I have found David my servant; with my sacred oil I have anointed him. 21 My hand will sustain him; surely my arm will strengthen him.

Anointed to seal and to ensure the Holy Spirit is in the heart (2 Cor 1:21-22)

21 Now it is God who makes both us and you stand firm in Christ. He anointed us, 22 set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

Anointed to know the truth (1 John 2:20)

20 But you have an anointing from the Holy One, and all of you know the truth.

Anointed to understand the truth (1 John 2:27)

27 As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit — just as it has taught you, remain in him.

Anointed to identify and confirm protection (1 Sam 26:9)

9 But David said to Abishai, "Don't destroy him! Who can lay a hand on the Lord's anointed and be guiltless?

Covenant of kingship (4-5)

Kingship to reign and living in justice and righteousness (2 Sam 8:15)

15 David reigned over all Israel, doing what was just and right for all his people.

Kingship until his death (1 Chron 29:26-28)

26 David son of Jesse was king over all Israel. 27 He ruled over Israel forty years, seven in Hebron and thirty-three in Jerusalem. 28 He died at a good old age, having enjoyed long life, wealth and honor. His son Solomon succeeded him as king.

Kingship covenant that God would not destroy (2 Chron 21:7)

7 Nevertheless, because of the covenant the Lord had made with David, the Lord was not willing to destroy the house of David. He had promised to maintain a lamp for him and his descendants forever.

Kingship with a covenant of salt (2 Chron 13:5)

5 Don't you know that the Lord, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of salt?

David Conquers Jerusalem and naming it City of David (2 Sam 5:6-12)

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here."
7 Nevertheless David took the stronghold of Zion (that is, the City of David).
8 Now David said on that day, "Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, who are hated by David's soul), he shall be chief and captain." Therefore they say, "The blind and the lame shall not come into the house."
9 Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward.
10 So David went on and became great, and the Lord God of hosts was with him.
11 Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house.
12 So David knew that the Lord had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel.

Conquest despite ungodly boasting (6-8)

Boasting tongue (Ps 12:3)

> 3 May the Lord cut off all flattering lips and every boastful tongue

Boasting of evil (Ps 52:1)

> 1 Why do you boast of evil, you mighty man? Why do you boast all day long, you who are a disgrace in the eyes of God?

Boasting about unknown tomorrows (Prov 27:1)

> 27 Do not boast about tomorrow, for you do not know what a day may bring forth.

Boasting about own wisdom and strength (Jer 9:23-24)

> 23 This is what the Lord says: "Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, 24 but let him who boasts boast about this: that he understands and knows me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight," declares the Lord.

Conquest of the City of David (9-10)

A conquest that God purposed (Isa 23:9)

> 9 The Lord Almighty planned it, to bring low the pride of all glory and to humble all who are renowned on the earth.

A conquest that displays the power of God (Luke 1:51-52)

> 51 He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. 52 He has brought down rulers from their thrones but has lifted up the humble.

A conquest because of pride (Jer 49:14-16)

> 14 I have heard a message from the Lord: An envoy was sent to the nations to say, "Assemble yourselves to attack it! Rise up for battle!" 15 "Now I will make you small among the nations, despised among men. 16 The terror you inspire and the pride of your heart have deceived you, you who live in the clefts of the rocks, who occupy the heights of the hill. Though you build your nest as high as the eagle's, from there I will bring you down," declares the Lord.

A conquest regardless of human might and power (Ezek 32:29)

> 29 "Edom is there, her kings and all her princes; despite their power, they are laid with those killed by the sword. They lie with the uncircumcised, with those who go down to the pit.

A conquest that resulted in a new name (1 Chron 11:7)

> 7 David then took up residence in the fortress, and so it was called the City of David.

Conquest resulting in establishment of kingdom (11-12)

A kingdom that can never be destroyed (Dan 2:44)

> 44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

A kingdom that will be cleansed by God only (Matt 13:24-30)

> 24 Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared. 27 "The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?' 28 "'An enemy did this,' he replied. "The servants asked him, 'Do you want us to go and pull them up?' 29 "'No,' he answered, 'because while you are pulling the weeds, you may root up the wheat with them. 30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.'"

A kingdom that is an inheritance (Col 1:11-14)

> 11 being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully 12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. 13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, 14 in whom we have redemption, the forgiveness of sins.

A kingdom whose eternal King's coming is near (1 Peter 4:7)

> 7 The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.

Conclusion and Other Thoughts

Commentary Thoughts from Bob Deffinbaugh

Israel Submits to David as God's King (5:1-5)

The Israelites are in the spotlight in verses 1-3. They are the ones who come to David in Hebron and are also the ones who recognize and anoint him as their king. Once we recognize that the people are the initiators, we should also recall the people were the initiators when Saul became their king. We really cannot grasp the significance of the submission of the Israelites to David as God's king without seeing this event in comparison and contrast to 1 Samuel 8:1-22, where the people demanded a king, and Saul was given to them as their first king.

You may remember that in 1 Samuel 8, Samuel is getting up in years, and his sons are certainly not ideal replacements for their father (8:1-3). His sons are dishonest, misusing their authority as judges in Beersheba. And so, in verse 4 of chapter 8, the elders of Israel come to Samuel, demanding that he give them a king, **"to judge them, like all the nations"** (8:5). Samuel is greatly distressed by the people's demand, and God is displeased as well. They are not just rejecting Samuel as their judge, they are rejecting God as their King (8:7-8). Nevertheless, God instructs Samuel to warn them of the high price tag for having a king, and then to tell them they will indeed have their king. In chapters 9 and 10, Saul is designated and anointed as Israel's first king. In chapter 11, Saul leads Israel in war against Nahash and the Ammonites, who have besieged Jabesh-gilead and threatened to humiliate all of its inhabitants by gouging out the right eye of each citizen (11:1-2). God gives Saul and Israel a great victory over the Ammonites, and the people are jubilant. They want to get their hands on those who looked down upon Saul and put them to death (11:12-13).

Samuel puts this whole matter into perspective in chapter 12. Israel's demand for a king is a sin against God, for which a storm is sent to destroy their wheat crop (12:12-18). In one sense, this generation of Israelites is just like their forefathers. Opposition from foreign powers is a divine chastisement for Israel's disregard of God's laws. But in another sense, their sin of asking for a king is even greater than that of their forefathers. In the past,

God sends Israel a deliverer in response to the nation's repentance and cry for deliverance. In this case, there has been no repentance at all. They do not plead for deliverance; they demand a king. I believe Israel wants a deliverer without repentance, and they want a king so that future deliverances is assured as well. They want a king so that they will not have to trust in or obey God. When Samuel points this out and underscores it with a storm, the people repent.

Samuel then gives the people a promise:

13 "Now therefore, here is the king whom you have chosen, whom you have asked for, and behold, the LORD has set a king over you. 14 "If you will fear the LORD and serve Him, and listen to His voice and not rebel against the command of the LORD, then both you and also the king who reigns over you will follow the LORD your God. 15 "If you will not listen to the voice of the LORD, but rebel against the command of the LORD, then the hand of the LORD will be against you, as it was against your fathers" (1 Samuel 12:13-15).

24 "Only fear the LORD and serve Him in truth with all your heart; for consider what great things He has done for you. 25 "But if you still do wickedly, both you and your king will be swept away" (1 Samuel 12:24-25).

I wish to note here is the connection Samuel makes between the people and their king. Both the people and their king must trust and obey God. If they do not, then God will chasten them. If they do, then God will bless them. I believe Samuel is indicating to us that the people will get the kind of king they want, and that they deserve. God gives the people a king like Saul because he is just like them. He rebels against God's Word, just as the people do. He falls short of fully obeying God, just as they do. In the case of 1 Samuel 8-12, the people demand a king, for all the wrong reasons. I believe now that the sins of Samuel's sons was merely a pretext, and that their real reasons for demanding a king were far less noble than "justice." In 1 Samuel 12:12, Samuel informs the people that their real reason for demanding a king is fear of Nahash, who is advancing against Israel. They want a king to lead them in war and give them victory over their enemies. They want a deliverer like Samson, not a deliverer like Samuel. Samuel strips aside the sham and hypocrisy to expose the sin of Israel, which makes them worthy of a king like Saul.

But when we come to 2 Samuel 5, we see a distinct change. The change is not just that from a pathetic king like Saul to a patriot and leader like David; the change is also evident in the people. I have a confession to make at this point. Up until now, I have felt unkindly toward the Israelites. I have been standing on the sidelines of this story with my hands on my hips, impatiently tapping my foot. As I read verses 1-5 of chapter 5, I find myself thinking, "Well, its about time!" I have changed my mind, however. I now look differently upon the Israelites delay. Let me try to explain why this is so.

You will notice that there is no crisis here, no pressing danger, which forces the Israelite leaders to act. Saul is dead, along with his sons, including Ish-bosheth. But there is no Philistine attack, no Ammonite threat. The Philistines attack in response to hearing David is anointed king over all Israel (2 Samuel 5:17). The Israelite elders come to David while he is in Hebron, submitting themselves to him as God's king. In 1 Samuel 8, they are rebelling against God as their King, but not here. Here, the Israelite leaders are acting out of obedience to God, not in rebellion against Him. The king they gain in David is, in some measure, the king they deserve. When they approach David, they acknowledge several vitally important truths, which are the basis for David's kingship and thus their submission to him as their king.

(1) The Israelite leaders acknowledge their physical ties to David: "We are your bone and flesh . . . ."

This is a very significant profession on the part of the Israelite elders. They acknowledge their essential unity, rooted in their common father, Jacob (whom God renamed *Israel*). They do not say to David, "You are one with us," but rather, "We are one with you." From the very beginning, there is a problem of unity among the sons of Jacob, as seen in their hatred of Joseph. Saul is of the tribe of Benjamin and David of the tribe of Judah. Abner certainly aggravates the friction between these two tribes and polarizes the rest. Now the Israelites are willing to see themselves as one nation, not two. This is key to David's leadership of the whole nation. We only need to recall the words of the Israelites when this division recurs to see how important this unity is:

16 When all Israel saw that the king did not listen to them, the people answered the king, saying, "What portion do we have in David?

We have no inheritance in the son of Jesse; To your tents, O Israel! Now look after your own house, David!" So Israel departed to their tents (1 Kings 12:16).

(2) The Israelites recognize David's leadership over them in the past, even while Saul was their king. When the people demand a king, they want a king who will "go out before them to fight their battles" (see 1 Samuel 8:19-20). Fundamentally, Saul defaults on his responsibility to lead Israel in battle, and it is David who does

what they have sought in a king. It was not Saul who went up against Goliath, but David. It was not Saul who led Israel in battle, but David (at least a one of their commanders). The Israelite elders recognize David's leadership in doing what a king is supposed to do. In effect, the elders of Israel are acknowledging that even when Saul was their king, David acted more like a king than he did. They are not choosing to follow an unknown commodity (as they do with Saul), but a man who has proven himself to be **"a mighty man of valor, a warrior"** (see 1 Samuel 16:18).

(3) The elders of Israel submit themselves to the Word of God as they recognize David as God's choice for the next king of Israel. David has been publicly anointed as Israel's next king (1 Samuel 16:1-13). Saul knows that David is to be Israel's next king (1 Samuel 24:20), as do Abigail (1 Samuel 25:30), as do the Philistines (1 Samuel 21:11). All Israel has to know that David is the one God has designed to be king in Saul's place (2 Samuel 3:9-10, 18). The Israelites are not surprised to learn that David is Israel's next king; although they are a little slow to act on this revelation. When the elders of Israel come to David, it is in obedience to the revealed will of God. This is far better than their previous rebellion against God by demanding a king in 1 Samuel 8.

It is no surprise that when David is anointed (for the third time) as Israel's king by these elders, it is done in the context of a covenant which is made with David before the Lord (2 Samuel 5:3). This is an act of obedience and faith. This is a far cry from the confrontation that we see between Samuel and Israel's elders in 1 Samuel chapter 8. The reign of David is a reign of righteousness, due in part to the repentance and obedience of Israel and its leaders.

David Captures Jebus, Which Becomes Jerusalem, the "City of David." (5:6-10)

My wife and I have some "young friends," who come to visit us, as we go to visit them. One night, Jeannette and I were reading a children's story to two young friends at bed-time, written by a well-known theologian. As the story (and time) went on, the youngest child lost interest. She fooled around and got in and out of bed several times. I could hardly blame her. The older child endured through the whole story. But when the story was finally over, Katie turned to us and said, "That was a long story." It most certainly was.

There are a lot of long stories. When I ask someone how they became a Christian, they usually smile and say, "Well, that's kind of a long story." The story of the city of Jerusalem is a long one as well. Jerusalem was, until the time that David captured it, known as Jebus. Its inhabitants were known as the Jebusites. The Jebusites are first named in Genesis 10;15-16, where we are told that they are truly Canaanites, the descendants of Canaan, the third son of Ham (Genesis 10:6). It was this Canaan who saw the nakedness of Noah (Genesis 9:22), and who brought a curse upon himself and his descendants (Genesis 9:25). It was on Mt. Moriah that Abraham offered up his son, Isaac (Genesis). This Mt. Moriah is the same mountain on which Solomon built the Temple (2 Chronicles 3:1).

Repeatedly, God promised the Israelites that He would bring them into the promised land. This land was possessed by the Canaanites (including the Jebusites), and God promised to drive them out (Genesis 15:18-21; Exodus 3:8, 17; 13:5; 23:23; 33:2; 34:11). When the spies were sent into the promised land to check it out, among those inhabitants of the land the spies named the Jebusites (Numbers 13:29). God not only promised to drive out the Canaanites (Joshua 3:10), He commanded the Israelites to do so (Deuteronomy 7:1ff.; 20:17). When the Israelites crossed the Jordan, the Jebusites were among those Canaanite peoples who joined forces to oppose Israel's entrance into the land (Joshua 9 & 11; 24:11).

In the Book of Joshua, Jebus was first described as one of the cities belonging to the sons of Judah, who were not able to drive them out (Joshua 15:63). In Joshua 18:28, Jebus seems to be a Benjamite city, and the Benjamites are not able to drive out the Jebusites, either (Judges 1:21). This leads to a kind of coexistence, which results in the Israelites embracing the sins of the Jebusites (Judges 3:1-7). The result of this was oppression from their neighbors as a divine chastening (3:8ff.). In Judges 19:10-12, the city of Jebus is still portrayed as non-Israelite. There may have been times when Jebus was under Israelite control (cf. 1 Samuel 17:54), but the victory was far from complete. It is not until David's day (and our text-- see also 1 Chronicles 21:15) that Jebus falls to the Israelites once and for all. There is even more to say about this city of Jebus, now to become Jerusalem, but we shall wait until our next lesson on chapter 6 to do this.

I believe that the taking of Jebus in verses 6-10 is to be understood in comparison to verses 17-25, where David twice defeats the Philistines. It is not difficult to understand why David fought against the Philistines in this chapter, because it was a matter of self-defense. The Philistines attacked the Israelites, and specifically David. I can imagine how they felt, knowing that they (or at least Achish, the King of Gath) had given David sanctuary in their land. They had even allowed him to be a part of their army. There was little David did not know about them, their methods, their routes, their resources. David would be a formidable foe. Better to deal with him quickly, before he was too entrenched. When the Philistines came up against David, there was little choice but

to fight them. But the Jebusites were not at war with the Israelites. They had come to some form of coexistence. There was no apparent "need" for this fight. Why, then, Did David lead all of Israel up against this city, a city which the Israelites had never been able to thoroughly defeat before?

I believe that that there are several reasons. First and foremost, it was a city that God had promised to give to the Israelites, and a people that He had ordered the Israelites to destroy. Their presence among the Israelites was corrupting God's people (Judges 3:5-6). Saul was reluctant to deal decisively with attacks from Israel's enemies from without. He was even willing to live with the enemy dwelling within Israel. The Jebusites were left alone, so far as we can tell. Even the garrison of Philistines was not resisted, until Jonathan could bear their presence no longer, virtually forcing both the Philistines and his father to act (1 Samuel 13:3). David recognized that no kingdom could be viewed with fear (or even respect) if it were not able to expel its enemies from its midst. The Jebusites had to be dealt with, and David knew it. It was time for these enemies of God to be defeated. The defeat of the Jebusites and the taking of Jebus would be the first step in Israel's conquest of their enemies, a conquest that was partial in the times of Joshua and the judges. This victory would overshadow the victory of Saul and the Israelites over the Ammonites (1 Samuel 11). What a way to start a reign as king!

Second, David needed a new capital city. When David had been king of Judah alone, Hebron served well as his capital city. But now David was the king of all Israel. He needed a capital that was farther north. He needed a capital which would be more centrally located, and one which would unify the nation. Jebus was the perfect city. Israel's victory over the Jebusites would unite the nation. The possession of Jebus as David's new capital would do likewise. The city was virtually on the border of Judah and Benjamin. It was a city that neither the sons of Judah nor the sons of Benjamin had been able to capture. Thus, taking this city as his capital would not seem to favor either of these two tribes. In addition to all of this, its natural setting made it difficult to defeat (which is why the Israelites had not taken and held it before). It was in the hill country, on the top of more than one mountain, and with valleys around it. With a little work, it was a virtual fortress (5:9).

There is a three fold reference to the "blind and the lame" in verses 6-10. Nearly everyone would agree that this must be significant, but there is little agreement as to what the significance is. I am inclined to take these words at face value, and to interpret them in the light of the context. I do not believe that the people of Jebus have anyone particular in mind when they say, "You shall not come in here, but the blind and the lame shall turn you away" (verse 6). We know that they said this because they believed there was no way that David could ever enter the city and overtake it.

Have you ever been charged by a mean dog, only to learn that he was chained, and the angry dog was stopped just inches short of you? If the dog were loose, you would either run or talk very kindly to it, trying to talk it out of mauling you. You would certainly not aggravate or tease the dog, if you thought it was loose. But once you see that it is confined by a large chain or a fence, you suddenly find the courage to speak harshly to the dog, and perhaps even to tease it. When we feel smugly secure, we speak with much more boldness.

Now, when the people of Jebus saw David and the Israelite soldiers coming against their city, it was not something new or frightening to them. In their history, such attacks had occurred with some frequency, but never successfully. And so, safely behind the walls of the city, the Jebusites mocked David and his men. It was something like an arrogant bully threatening, "I can whip you with one arm tied behind my back." Were they intimidated by David's army? Not at all! And so they mocked them by bragging that they were so secure they could turn their defense over to those who were blind and lame.

David's anger is aroused, much as it was by Goliath's arrogant boasting. He took up the words of their boast in his orders to his men. "Let his men go and do battle with the 'lame and the blind,' and let them reach them by entering the city through the water tunnel. This they did, and when they did they defeated the Jebusites. And from that time on there was a saying amongst David's followers,[22] "The blind or the lame shall not come into the house." This seems to be an excuse, a pretext, for those who have no compassion on the handicapped, and who have seized upon an incident to justify their lack of mercy. I believe that these words much have been recorded in the light of 2 Samuel 4:4 and 9:1-13. Would Ish-bosheth's own servants kill their master in his bed? Would the Israelites actually forbid the handicapped to be in their house? David would seek out the handicapped Mephibosheth, to show him love for Jonathan's sake by having him eat at his own table.

Is this attitude and action on David's part not a foreshadowing of the ultimate King of Israel, when He came to this earth? Would the self-righteous not look the other way, and walk on the other side of the street, lest they come into contact with a wounded man (see Luke 10:25-37). They wondered why Jesus would associate with sinners and be touched by the impure. The very people that they shunned, Jesus sought. David was a prototype of the One who would come after him, who would seek out those who were infirmed, and minister to them (see Luke 4:16-21; 5:29-32; 7:18-23). And just as David represents the Messiah, the arrogant and boastful Jebusites

represent the self-righteous, who scorn Jesus, and will eventually suffer defeat at His hand. David's enemies were defeated, as he became greater and greater. He could not be stopped for God was with him.

David's house is built, in Jerusalem (5:11-16)

Essentially, there were but two responses to David's rise to the position of King of Israel: (1) embrace him as a friend and ally, or (2) resist and attack him as an enemy. Hiram, the king of Tyre, chose the former, while the Philistines opted for the latter. Even though most translations suggest that verses 11-16 are two paragraphs, I have chosen to view these verses as one unit of thought, namely the building of David's house. Hiram helps David build a literal house, a palace, in Jerusalem. But while living there in Jerusalem, David continues to build his "house," that is his family. In building both "houses" David is enhancing his position as the King of Israel.

Verses 11 & 12 introduce us to Hiram, the king of Tyre. Here is a man who could easily have viewed David as his enemy, but who chose to seek him as an ally. When God made His so-called Abrahamic Covenant with Abraham (see Genesis 12:1-3), He promised him that those who cursed him, He would curse, and that those who blessed him, He would bless. The Jebusites and the Philistines cursed David; Hiram blessed him. He sought to provide David with things he would need to build himself a palace in the city he had just defeated, and which he proceeded to strengthen and fortify. Hiram offered David the materials and the workmen who could build for him a great palace, and David gratefully accepted. Hiram's friendship with David

The text informs us that it was not until after this palace had been built that David fully grasped that he was indeed king of all Israel. It was like a dream to him for so long, but now he knew that God's promise had been fulfilled. What was it about the building of this house that brought about this realization? I am inclined to think that the reason may be related to this proverb:

Prepare your work outside And make it ready for yourself in the field; Afterwards, then, build your house (Proverbs 24:27).

Israel was an agricultural nation. One would not be wise to build his house before he had prepared his field. Once the field was prepared, the farmer could devote himself to building his house, because the crops would need time to grow. It was simply a matter of putting first things first. It would be like a man moving to Dallas from Detroit, buying a house in Duncanville and fixing it up nicely, only to find that the only job available was in McKinney. He would have been far better off to tend to getting a job first, and then finding a home to purchase. Now that David had a house, a place of his own, it was obvious that his "job" as Israel's king was certain and secure. The reality that God had finally and fully fulfilled His promise that David would reign over His people finally sank in. What David had waited for more than 20 years was now his. The building of his palace in Jerusalem convinced David it had all come true.

There was a second part to the building of David's *house*, and that was the building of his family. While David did have wives and children before moving to Jerusalem (2 Samuel 2:2; 3:2-5), it was there in Jerusalem that he added a number of other wives and they bore him other children. In the minds of those in the ancient orient, many wives and many children meant prosperity. Measured by this standard, David truly prospered in Jerusalem! The problem was that in *adding* a number of wives David came dangerously close to *multiplying* wives, in a way that disregarded this warning to Israel's kings:

"He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself" (Deuteronomy 17:17).

(Adapted from URL:https://bible.org/seriespage/place-one%E2%80%99s-own-2-samuel-51-25)

Concluding Thoughts from the NIV Standard Lesson Commentary

We're drawn to the stories of "self-made" people, rags to riches, zeroes to heroes. Commonly cited examples include Abraham Lincoln, Steve Jobs, and Beyoncé Carter-Knowles. They inspire us, reminding us that we are capable of more than we think we are. But what about "God-made" people? Today, King David would certainly make Forbes magazine's "30 Under 30" list. He is a shepherd-turned-warrior-turned-king whose success is unmatched and seemingly unstoppable. All of it sounds impressive. But none of it comes from David. The only explanation for David's unlikely, spectacular success is God. What's inspiring about David's story is not that he was a self-made man but a God-made man. What David could do, maybe we can't. But what God did for David, he can still do for us. In our day, we can be encouraged that God continues to work out his purposes through individuals. The Lord remains committed to his people and will one day establish his kingdom in fullness. When we encounter success, it is easy to take the credit. We might begin to think that it was our own persistence or skill that made all the difference. In such times, we can remind ourselves that David's success was won because the Lord was with him. We can also remember Zechariah 4:6: "Not by might nor by power, but by my Spirit,' says the LORD Almighty."