

Second Samuel chapter 5, since it's been a few weeks, I think we should probably do a super-duper quick recap. Just drop back to 1 Samuel 31. In 1 Samuel chapter 31, King Saul was killed in battle against the Philistines. In 2 Samuel chapter 2, the tribe of Judah chose to throw its support behind David as the king.

recognized him as the king and accepted his reign. And, of course, David tried to gauge the interest of the other eleven tribes, but they were content to go with Abner's choice to install one of the sons of Saul, Ishmael Sheth, as the king over the eleven tribes of Israel. And we read that there was a long civil war between that one tribe of of Judah and the 11 other tribes of Israel, David versus Ishbochef. We don't know just how long it was, but it ended in chapter 3 when Ishbochef made an accusation of fornication against his general, Abner.

And Abner did not like that very much, and he decided at that point to shift his allegiances. And he got the 11 tribes of Israel to verbally agree to also shift their allegiances to David. I mean, talk about influence. That's crazy influence.

He just had the entire rest of the nation of Israel following along with whatever he suggested. And he suggested that. And he told David that he could deliver the eleven tribes to him, a covenant was made between them. David was no doubt excited to have Abner on board, a guy that really was the most capable warrior fighting against David and the tribe of Judah was now linking up with them.

So great day for David, but Joab, the general and nephew of David, he felt quite different about the situation because Abner had killed his brother, also David's nephew, and you know the story, if you can remember back that far I guess, that before Abner could even get very far out of town just a mile or two from David's headquarters there in Hebron, Joab caught up with Abner and he killed him. And that had the potential to wreck everything for David. know, we've been recapping that and talking about that for a few chapters now, but it really was a big deal. That's one of those game-changing moments.

It's one of those make-or-break moments, a moment where David certainly could have lost hope. That's it. I came this close. I mean, we had the 11 tribes verbally agreeing, but now it's going to look like we're just terrible people over here.

It's going to look like this was a state-sanctioned decision. It's going to look like I ordered the death of Abner and the 11 tribes that look up to Abner so much. There's no way in the world that they're going to then throw their support behind me. But actually, fortunately for David and for the tribe of Judah, it didn't go down that way.

In chapter 3 we He read, and I quote, so all the people and all Israel understood that day that it had not been the king's will to put to death Abner, the son of Ner. So then in chapter 4, Ishmael Shas is killed by Raqab and Ba'ana. And then chapter 5, this is the chapter where the 11 tribes of Israel officially and very publicly, also throw their support to David and accept him as king. Finally, you know, not sure why it took them so long, it should have been a pretty easy decision, but their existing king, Ishbochev, dying, that seems to be the thing that's yielded the deal for them, that sort of pushed and expedited this process along there at the end.

And we begin reading in 2 Samuel chapter 5 verse 1, then all the tribes of Israel, and that would be the 11 tribes, not counting Judah, all the tribes of Israel came to David at Hebron. Instead, behold, we are your bone and flesh. Verse 2, in times past when Saul was king over us, it was you who led out and brought in Israel. And the Lord said to you, you shall be shepherd of my people, Israel, and you shall be prince or ruler over Israel.

So they've offered up three facts about David that have convinced them that David, in fact, should be their king. Fact number one, as we read in verse one, was that his lineage was legitimate. They say in

verse one, we are your bone and flesh. means you're one of us.

You have a rightful claim to the throne. You're a true Israelite. Fact number two was that David was actually perceived as the true leader all along. It's doesn't verse two that when Saul was king, David, you were actually the one that was leading the army in and out.

You were actually the one that was winning all the battles. We knew that. We know it wasn't Saul. Saul was tending you.

You were the guy it was getting it done and of course you know you see that reflected in the song that the ladies sang comparing stall with David and obviously kind of whether intended or not discrediting stall a little bit and giving David the majority of the credit so you know fact number two yet David we know we know you've been the guy all along you've been the guy that's been pulling off the impossible the miracles you've been the guy that God has been working with. And then the most important one, fact number three, is that he was chosen by God. They stay in verse two. We knew this, too, David, that the Lord said to you, you shall be shepherd of my people and ruler over Israel.

So that's a recognition that God has actually called David to be king. That God chose David. Regardless of what they've done or haven't done. They knew, they knew all along God chose David to be king and you know that last fact there is pretty incriminating for the 11 tribes of Israel.

It means that they knew all along that God chose David to replace Saul and yet they suppressed what they knew to be true because of the influence of Abner and they resisted the reign of David. And we already We knew that, of course, because we read Abner's conversation to these 11 tribes when Abner was trying to influence the 11 tribes to come over to David's side. I'll read to these two verses again, 2 Samuel, this is chapter 4, verses 17 and 18, and Abner, chapter 3, pardon me, and Abner conferred with the elders of Israel saying, for some time past you have been speaking David as king over you, do you hear that? For some time past, you have been seeking David as king over you.

This is what you guys wanted all along. You wanted to follow David and then he says, now then bring it about. Let's do it. You guys have wanted to do this all along.

I've influenced you differently. That would be the illusion there, the implication, but now's the time. Let's make the jump. Let's throw our support to David.

So there you go. They want to decide with David all along, but Abner was the guy that for whatever reason influence them otherwise. But now they are all, all 11 tribes behind David. They accept David as their God-given kings.

So we go from a divided nation of Israel to now a united Israel. All united under King David. So that's the glory days for Israel begin, right? Yes, absolutely.

That's that's pretty much what's going to happen. They're going to enter into quite a glorious epic for the history of the nation of Israel. So overdue, isn't it? So overdue.

It's good to see this. This is a good shift. Verse 3. So all the elders of Israel came to the king in Hebron and King David.

It's nice to read that too, isn't it? King David. I mean he's been ruling over the one tribe of Judah and Hebron, but now he's just a king. He's the king of everyone.

It's nice to read that. And King David made a covenant with them with the eleven tribes at Hebron before the Lord, and they anointed David king over Israel. And that was for the sake of the eleven

tribes. They didn't need to do that for David's sake.

knew who he was. Many, many years ago, nearly two decades ago, the Lord instructed the Prophet's Samuel to anoint David to be the king. And David has known from that time forward what God's plans were for him. But this is important for the people to see.

It's always important to do a public ceremony like this just to get it impressed upon the hearts and minds of the congregation. This is an official legal, authoritative church move. That's why we, if we send out missionary workers, when those missionary workers give us enough advance notice, unlike Colton, what we'll normally do is bring them up front and we'll sort of give them an anointing service, you know, a seal of ratification to commission them into the work to give our approval to the ministry work that they're going to be doing, either for us or apart from us as the case may be. That is certainly going to be the approach we take with ministry workers.

We want to get them up before the congregation, maybe make fun of them a little bit and bear some a little bit, but when we're done, commission them so that the whole congregation can see that appointment. And this is important for Israel too. Israel now, the entire nation, no doubts about it. They all the Lord has chosen David and David is now king over the nation.

Verse 4, David was 30 years old when he began to reign. David was 30 years old when he began to reign. Sorry I was working backwards a little bit there in my mind. I want to make sure I didn't miss anything from verse But in verse 4, we see another parallel here between David and Christ.

We've been tracking along with David as a type of Christ. And this one, for me, is unmistakable, because when you read 30 years, next verse I believe it is, you're going to read 33 years. When you read numbers like that that have a tie-in to Christ three days, you know, things like that, those are always very easy typological connections to make. make the numbers just very very easily grab our attention and 30 years old grabs my attention here because David significantly begins his reign over the entire kingdom at 30 years old and Jesus began his earthly ministry at 30 years old and pray tell what was the first message that Jesus went around preaching this was after his baptism by John the Baptist Matthew chapter 3 after his 40 days of being tempted, fasting, being tempted by the devil in the wilderness or the desert, Matthew chapter 4, what was the very first message that he preached once he got that basic commission from God into the ministry?

You can read that in Matthew chapter 4 verse 17. He says, from that time, Jesus began to preach saying, repent for the kingdom of heaven is at hand. That was John the Baptist's message. He took John the Baptist's message, and he continued on with that as his starting message for his ministry.

And it's a very significant message because his message, the kingdom is at hand. What that means is my kingdom has arrived. The kingdom of God has arrived, it's here. I'm the king of the kingdom, I'm here, and I'm now offering you a place in the kingdom if you'll believe me and if you'll follow me.

So that began at 30 years of age. I would put it like this, the beginning of Christ's interpersonal or internal kingdom. granted, it's not the final phase of the Kingdom. That comes at the second coming of Christ.

But that first phase of His Kingdom, just as it was for David, for Christ, it began at 33, pardon me, at 30 years old. So David has, I mean, well, let's continue reading. Raining on in verse 4, let's finish that verse out. It says in, He reigned 40 years, so that was the total summary of the years of David's reign.

And that included the seven years that he reigned from Hebron over just that one tribe of Judah, verse 5, breaks that down for us. So let's look at that. It says, at Hebron he reigned over Judah, just that one tribe, seven years and six months, seven and a half years. And at Jerusalem he reigned over all Israel

and Judah, 33 years, 33, see there you go again, you know, another significant number, these are all typological tie-ins.

40 years total for King David's reign and I've pointed this first out to you multiple times now because it shows us how slowly, agonizingly slow, probably for David, that it happened. This was not a quick process by any stretch of the imagination for David. You know, even Saul's death that was not the quick fix to get David on the throne over all of Israel, to get him ruling over Judah, but that's one of twelve tribes. Even at Saul's death, that wasn't the fix that cured.

David still had to win hearts. God still had to do work. There was still a lot of moving and pushing and prompting and prodding before David ever became king over all the tribes. So he waited 10 years, approximately, just to rule the one tribe.

Then he ruled that one tribe for seven and a half years, gives you an idea of how long the Civil War was between Judah and the 11 tribes. And then he gets, finally, those last dominoes, the final 11 dominoes to fall, and then he reigns over them for 30, 33 years, 40 years total, which means 17 years, took David 17 years before he could finally say, Lord, what you wanted to happen nearly two decades ago, it's now officially happened. I'm now ruling over all of the tribes of Israel. And you know the spiritual lesson there because it's been a repeat lesson for us as we have studied through the life of David that if God's going to do a work in you, expect that to happen overnight.

Don't expect it to be a quick thing. I mean, it can be. Sometimes it is, but I don't know about how things go for you, but I know how things go for me, and when the Lord's going to do a major work in me, it usually takes a very long time. The reason I know that is I'm still waiting for the first one.

Maybe, okay, not quite, but it's just how things go. That's the often repeated spiritual lesson that comes from the life of David, that God things come to those who wait, but waiting is very involved. It lasts a long time. It takes a lot of patience.

Don't confuse that will with the Heinz ketchup motto, good things come to those who wait. That's true too. But we're talking about a better example here. God things come to those who wait.

He looks mad at me. And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, you will not come in here, but the blind and the lame will ward you off, thinking David cannot come in here. Very strange verse. I think you can kind of guess what's coming here.

We're talking about Jerusalem, but this is before it was called Jerusalem. This is when it belonged to the Jebusites. It was called, at this time, Jebus. That's what they called it.

And it had belonged to the Jebusites for about as far back as you can research. This goes back to before the occupation of Israel into the land of promise. Now during the days of Joshua's leadership, and we just study this, it would probably stretch your memory to remember back that far but the nation of Israel under Joshua's leadership they did displace the Jebusites from Jerusalem for a while and was like man that's awesome that's going to be the big city and they've already done it under Joshua's leadership well I don't know what happened but the Jebusites got back in there and for the entire duration of the reign of the judges, which was 400-some years, the Jebusites were there, right smack in the middle of the land, possessing what we would eventually call Jerusalem, the Holy City. The city that's very important to the Lord.

You ask the question, how did that happen? First of all, we know Joshua displaced them. How did they get back in there? Great I think that's the most important question, because the other question is a lot easier to answer, and there's no good answers for it.

The other question is, why couldn't the nation of Israel get them out of there? That's an easy question to answer. The reason they couldn't get them out of there is because of Jerusalem's placement. Jebus, or Jerusalem, was on a flat mount, and it was surrounded by valleys and then mountains on the other side, three sides of Jerusalem, and in the time of the Jebusites it was a walled city.

So it was a fairly impenetrable location and they know that. That's exactly what they are mocking David or taunting David about in verse 6. This is basically them saying, David, congrats on ruling over Israel and all. Good for you.

But if you think if you're taking Jebus, if you think you're taking our spot, forget it. This is an impossible task even for you. You're just going to have to deal with the fact that we're going to be sitting right here in the smack middle of the land of Israel, your promised land, and nothing you can do is going to move us out of here. In fact, we are in such a formidable location that we could even take our lame and are blind guys, we could put them on the wall for security duty, for guard duty, and you're still not going to get in.

There's nothing you can do. We're sitting pretty here, but oh boy. They're underestimating and overlooking something, aren't they? It is the age-old mistake of the enemies of God to look at the people of God and see the limitations of the people of God, the weaknesses of the people of God, the flaws of the people of God, and then not take into account the fact that we serve a God as the people of God who has incredible mercy for our faults and failures, and in spite of that, warts and all still loves to bless us.

They're not factoring that in. So they're not considering the fact that the Lord is going to love his people so much as imperfect and incapable as they may seem to be to take on this challenge that he's going to make it happen. And you can underline the word nevertheless. That's David's word here.

But it's your word too as a servant of the Lord. That's your word. The truth is your enemies probably write about you. Let's face it, a lot of the accusations that Satan makes about you before the Father in heaven, probably the majority of them are true.

Sad to say. And your enemies are probably write about you in underestimating you, in devaluing you, in not taking you seriously in the things that you're attempting to do for the Lord and just in life in general but nevertheless it doesn't matter what the enemy thinks it doesn't matter how the enemy might see us or underestimate us what matters is that we serve God he's very merciful he loves to bless and he's gonna have the final say amen verse Verse 7, nevertheless, David took the stronghold of Zion, that is, the city of David. So all that hype, all that buildup, all that taunting in verse 7 is just a matter of faculty, like, yeah, it didn't matter, didn't matter what they said, didn't matter what they thought. The Lord wanted to give David Jerusalem, so David went in there and he took Jerusalem.

And now we get the story of that, we get the summary of it in verse 7, the story have a beginning in verse 8. Listen to how David did this. Listen to how he led the soldiers of Israel to take the heavily fortified city of Jebus, in what would be the most historically impactful possession of land within the promised land. Jebus, as I mentioned, would later be renamed Jerusalem, and it would be from this time forward, the capital city of the land of Israel and the future location, as we're reading here, the future location of the tabernacle and eventually the temple, the holy Mount Zion, yes, the holy city of God, Jerusalem.

So verse eight, here's how it happened, and David said on that day, whoever would strike the Jebusites, let him get up the water shaft to attack. And then this has been, quote, so this is sarcastic, let him get up the water shaft to attack the lame and the blind who are hated by David's soul. Therefore it is said, the blind and the lame shall not come into the house. All right, I love the sarcasm there.

Don't be put off by the fact that David confessed as if he hates something. Hate is a natural part of love. even dare try to tell me that you can love something without hating something that threatens what you love. If you really love something, the more deeply you love it, the more hatred you're going to have for anything that would put that love in jeopardy.

That's why husbands are jealous of wives. That's why wives are jealous of husbands. That can be a good thing if it's used properly and not handled poorly and sinfully. This is all a natural part of love.

It's okay to hate the things that the Lord hates. In this case, the enemies of God that are trying to stand in the will of God, stand in the way, I should say, of the will of God. So, I just love the sarcasm here. They say that even the lame and the blind can fend All right, well, let's go attack those lame and blind guards that they stick out there on the wall, and let's see how they do.

Now, keep in mind, this is the guy that took down Goliath, the walking-talking battleship on two legs, but you see here that they underestimate David badly. And it's going to be a tragic mistake for them. David knows about their taunt. He's just shown us that in his statement to enlist soldiers to take on this task of trying to possess and conquer the city of J-Boost, and he used it for fuel.

I think that's good. He used it for fuel. Now, not feel for revenge, but feel in order to accomplish something of God's will. Use it for feel in order to accomplish something of God's will.

That is a good thing to do, that's a fine thing to do. Look around at your enemies, use that as fuel to keep you living a sanctified life. Use that as fuel to keep you pressing into the things of the Lord. that as fuel to motivate you to know the Lord deeper and better and to work for him in a more fervent way.

He used that to fuel something that he wanted to accomplish that was within the will of God, already existing as the will of God. What would that be? God's will for the nation of Israel to possess all of the promised land, every bit of it, especially this little little bit of plot of land that the Lord had very particularly fixed his affections and attention upon. The city of Jabuz, Jerusalem.

So David now has his fuel to accomplish something that would move them more closely toward accomplishing the will of God. And David has his plan. He knew exactly how to do this. He knew the only weakness of J-Boost, and that was the water shaft, the plumbing.

This was the plumbing. He knew that that was the only weakness of this city. Incidentally, that was the only weakness of my house last year, the water lines. And we have come so far into the 20, 25, 2026 winter for the first time since 2021, moving in there, not having the plumbing as the weakness of our home.

No freezes this year. Praise God for that. I'm so thankful for that. Lord, I know the devil heard that too, so help me.

But that was the weakness. That was the one way that you could get into the city of Jebus. go in to the water shaft. That happened actually to the Kingdom of Babylon in the time of Daniel as well.

That was the weakness for Walt City. It was a Walt City, but you had to get water in there for the people. And the same was the case for J. Booster.

David has his plan, and now he's got to give guys to sign up to penetrate the Jebusite defenses there and take the city. And we have to ask ourselves, how could David have possibly known this? How could he have known that this was the weakness? This was the one spot that you could penetrate the defenses of the city, Jebus?

Well, this is a thinker. You have to put some thought to this and all I have is speculation but here's all I can say about it is that David has had a really long time to figure this out. He was born and raised in the city of Bethlehem which was only about five miles away from Jerusalem and this guy was the shepherd so he's running all over the hills and he would no doubt countless times walk over to the surrounding mounts to peer into the city of Jabuz, and I would guess that he probably had fallen in love with this city. It was a powerful city there on the hillside, and I would guess that he probably fell in love with this city a long time ago and probably couldn't stand to see it in the hands of these heathen Jebusites, knowing that this was part of the land that God wanted for the nation of Israel.

He probably grew up thinking, if I am ever king, that is one of the first things we're doing right there. We're taking the city of Jebus. I'm tired of seeing it in the hands of our enemies. The Jebus sites, and here he is, the first chance he gets, asking one of his first actions, get some volunteers, you got your plan, go in take the city.

I mean, it was just a perfect location. David would later go on to say in Psalm 48, too, beautiful for situation or as the ESV renders it, beautiful in elevation that's more accurate by the way, beautiful in elevation is the joy of all the earth, Mount Zion, Jerusalem in the far north, the city of the great king. And when he He says, Great King, he's not talking about himself. He's talking about the Lord.

You know, David always looked at Jerusalem as like the primo spot in all of the world. The best place to be. Hawaii, forget it. Union Town, Pennsylvania, definitely forget it.

But this was the spot, you know. This was something that was important to David. I'm sure the Lord was cultivating that in his heart from a young age and verse nine we read David lived in the stronghold and called it the city of David. Okay the narrative is very quick here so we just have to conclude the bits and pieces that took place here.

The conclusion is that David had soldiers that took him up on the challenge, up through the plumbing they went and they overtook the city and possessed it. I'm positive that it was male soldiers. It couldn't have been women because of the spiders that would be in there. Not going to get female volunteers for that.

You know, I'll never figure my wife out. She is mysteriously marvelous. I love it about her, but she spends some time as a zookeeper. So she's been bitten by just about everything you can think of, a co-automandy, a clouded leopard, an African porcupine, a capuchin, a kangaroo, and even a baby tiger and a baby wolf pup.

There's some birds too, a macaul, various things, but that's a true list, I checked with her, I got the list before the study here, I checked with her. I can't figure out she could get bit by monsters and get right back in the cages with them. But she's about to burn the house down when there's this fighter in the house and I'm not home. I'm just praying, Lord, keep the house in one piece till I get there.

You know? So had to be men, you had men crawling through essentially what would be tunnels of water, you know, creeks, streams running under the city of Jerusalem to bring water into it and the plan has worked. David's plan is successful. Reading on verse 9, and David built the city all around from the millow inward and a millow is an ancient Canaanite word for a dirt and stone wall.

So that's the wall that was surrounding the city of, what's it called, Jerusalem at the time. a dirt and stone wall. That's what it was when the Jebusites maintained sovereign control over Mount Zion, Jerusalem. But under David, he took an already fortified city and he made it an even more formidable and fortified city by taking the dirt and stone wall, the millow from the Jebusites and turning it into a giant block wall, you know, the very early foundations of what you would see in Jerusalem today with

the Temple Mount area.

He made it not just the surrounding wall but the entire city, a city befitting of a king. He made it a glorious city. I'm pretty sure there was even a Trump casino there. Don't look it up.

just take my word for it. It's true. Just a wonderful city, pretty similar to what they're about to try to do with Gaza. I have mixed feelings about that, but it is what it is.

So, yeah, David, things are going well. Verse 10. And David became greater and greater for the Lord, the God of Hosts, the God of Armies, was with him. So that's David as a person, and that is David as the representative of the nation.

This is David's success. success. It's Israel's success. As I mentioned, they're coming now into a golden age for the nation of Israel, a time of real glory for the kingdom itself.

Verse 11, In Hiram, king of Tyre sent messengers to David and cedar trees, also carpenters and masons who built David a house. Okay, two major things I want you to know about verse First of all, David did not contract Tyre to do this work. He did not contract this pagan city that was just north of Israel to do this work. He didn't ask them to build a house for him, hire him the king of Tyre.

He took this upon himself. This was something he wanted to do for David as a gift to David. I guess like an inauguration gift and it's something that's adding credibility to David's reign. David seeing the people around him, you know, surrounding kings.

They're taking his reins seriously now. And then secondly, the craftsmen from Tyre were the best of the best. And it was like that for a very long time in ancient history. If you wanted something built and built well and with a lot of artistry, a lot of attention to fine detail, you picked the people of Tyre to do it.

Kind of like us hiring the Amish today, you know, to build a shed. They build your shed and it lasts longer than your house. They're really good because it's not two before and two by sixes. It's like beams and columns.

You know, they really know how to build stuff. There's a lot of craftsmanship that goes into the work. And Tyre was, you know, the best of the best at this time in constructing things like this. So what I'm saying is that this wasn't really something that David wanted, but if Hiram offered to build you a house, you hire him.

That's what you do. I mean, you had to see that comment. I have laid off the puns, but you had to see that one comment. Masters at their crafts, what an honor for David, and they build David an impressive house.

It's not a far stretch to assume that it was the best house in all of the land of Israel. You can just imagine how they would build this with masses, feeder beams, and expensive wood ornate carvings from these master craftsmen. But two chapters later, David is going to feel quite a sense of guilt over the fact that he's sitting in this one-of-a-kind, custom-made, cedar-decked-out house. And then when he takes a look at where this sanctuary of the Lord is and what that looks like, he's convicted.

He'll say, Lord, how can I sit, you know, just as chapter 7, Lord, how can I sit you're in my house made of cedar. When you're sanctuary and all of the very important sacrificial work is taking place in a tent. So the Tabernacle is a tent. I've got a fancy home.

Lord, you've got a tent. It's a terrible Lord. Please let me build you a temple. Let me make you something even nicer than my house.

And of course, the Lord's going to turn that down. But since It's only in two chapters I digressed for now and we'll get to that very quickly. But it would be like me, you know, living in a five million dollar home. And you guys have been frustrated that I won't replace the shingles on this church building.

It would be a convicting thing. But again, it wasn't David, David didn't stoke money or labor into this, this was Hiram and he hired him. Verse 13, and David took more concubines and wives from Jerusalem after he came from Hebron, and more sons and daughters were born to David. So the weakness in the life of David that we have seen emerging for some time now, coming into chapter 5, David already had six wives and children, and that was not enough.

wants more. Clearly David has not learned his lesson yet. I'm not sure if I quoted it recently, but as the saying goes, one wife is too many, and many wives are not enough. That's the way that many unsanctified men feel.

Contrary wise, unsanctified women toward husbands as well, it's just your standard run of the mill uncontrollable human loss. It's the same loss that all of us has wrestled with at some point in our life. David was not immune, thank you, he was not immune to that. He was royal, we're just commoners, but royal David was not immune to lust.

Because he asked, he's chapter 1 verse 8 says, the eye is not satisfied with being nor the ear filled with hearing. We're just, as a people group, because of our flesh, never satisfied. We're always lusting for more. For men, it's usually women.

For women, it's usually not men. They're more intelligent, I think. It's something else, purses or clothing, something, you know, to that effect. But whatever it is, something if it's not the opposite sex.

It's a lust for something. Possessions, positions, popularity, money. That's a big one that people lost after. And whatever it is that you're losing after, you know, we're talking about the unsanctified state here, if you're getting no help from God.

Whatever it is that you're losing after, once you get some of whatever it is, it's not enough. You need more. That's why the wealthy people at the top who have countless dollar bills to blow on stuff and invest all of their money trying to satisfy their lust, that's why they go nuts. That's why they end up in rehabs because they try and they try and they can't feel that void.

There's just a constant lust. It's the weakness of the human flesh. The only thing that can stem the bleeding of the soul in a situation like that is the regeneration of the soul. It's the new birth.

It's salvation. It's a change. It's the ongoing sanctification work of the Lord in our lives. Verse 14, and these are the names of those who were born to him in Jerusalem.

Shamuah, Shobab, Nathan, Solomon, you know him, verse 15, Ibar, Elishua, Nephag, Japhia, verse 16, Elishamah, Eliyadah, and Alephelit, verse 17. When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. So they're trying to take David down. But David heard of it and went down to the stronghold.

So David finds out. He makes his way and hunkers down in Jerusalem and doesn't leave Jerusalem for a while. Now remember the Philistines have some unresolved business with this guy David. The majority of Philistines hate him because before he was ever the giant slayer, he was the Philistine killer like the pro elite force Philistine killer killed more Philistines than probably anyone in the history of the world and then he was the giant slayer And he did have a friend for a while as a Philistine, Akish, the king of gas, and he did seem to get along him and his people group with the Philistines in the city of

gas.

But outside of the city of Gath, just about every Philistine was at the very least suspicious of David. And don't forget how David left this. In chapter 2, David and his people just up and leave Ziklag. And this was after King Achish went to bat for David before the other kings of the Philistines.

You know, it was Achish trying to bring David into the battle against Israel and the other kings saying, are you nuts? That's the Philistine killer. That's the giant slayer. Are you so dumb that you actually trust him?

Don't you know that this is a trick? And so he went to bat for David, but ultimately sent David back to his big leg. Well, then Saul dies. And then chapter 3, David and his people, they just up and move, and you just read it.

Now, all the Philistines are getting word that who's now the king over all of Israel? David, the guy that's wore up and down to Achish, said, oh, no, I'm not pro-Israel. I'm Philistine friendly. I hate the Israelites now, because of what they did to me.

I've been on the run. I want to kill them. Well, now Achish knows. And the rest of all of the Philistines know that David was playing Achish.

David was playing Achish the whole time, so what do you do? Man, if you're a Philistine, you've got to track that guy down. He's caused you so much grief, and you've got to kill that guy. You've got to kill David.

Verse 18, now the Philistines had come and spread out in the valley of Rafa'im. Rafa'im means lofty men or giants. I'm not sure if that meant that this was a location common for giants to live in, but that is what the word means, it's in southern Israel. And it was a strategic place for the Philistines to basically launch battle from, basically to pick the safest and most advantageous position from which to strike out at the nation of Israel.

And we'll see if that matters, right? We'll see if battlefield location matters when you're attacking God, verse 19. And David inquired of the Lord, shall I go up against the Philistines? Will you give them into my hand?

And the Lord said to David, go up, for I will certainly, assuredly, most definitely give the Philistines into your hand, verse 20. And David came to Baal-Perezim, and this was before it was named Baal-Perezim, verse 20 reading on. And David defeated them there, and he said, the Lord has broken through my enemies before me like a breaking flood. The Lord just wiped them all out.

Therefore the name of that place is called Baal-Perezim. Hmm. Strange name. strange name.

I would not have expected this from David Baal Parasitim means God of Divisions, but it's not the word that a proper Jewish person would use to communicate the idea of God. It's not God's acceptable title. Normally if you're going to refer to Elohim and you want to attach that to a word, like if you want to say, you know, God is my provider or God is my strength, you take the root as the prefix from Elohim. So it's L and then it's El Shaddai or El Rafa or whatever, you know, combination of words you're going to add to it.

If it's Yahweh that you're wanting to attach to a word, then it's that prefix Ya, you take Ya and you add that to something. You know, most common example, hallelujah, praise the Lord. But where have we ever read where a Jew is trying to refer to the one true God, the God of the Bible, and refers to him as Baal? Who's Baal?

Baal is the chief Canaanite deity. He's a false God. So do you find it strange that David would use that as a name for this location, God of Divisions? Well, let me help you with this a little bit.

I know you'll have some commentators that will suggest that David was using this to refer to the one true God. I would challenge that idea, and I would suggest that David's not trying to do that at all. My suggestion would be that David is just using this to try to mock the Philistines, to try to diss their faith in Baal. So my conjecture is this, and it's just conjecture, so take it for what you wish, but my conjecture is that with David's words he is crediting the Lord with having wiped out the enemies, But in the naming of this location, he is disrespecting and mocking Baal as the God that allowed his people, the Philistines, to be divided and conquered.

Do you see that? That's the way I take that based upon the use of the word Baal there. I don't think that David would call Yahweh or Elohim Baal. just never get me to accept that as even a remote possibility.

So check this out, verse 20, very cool verse. And the Philistines left their idols there and David and his men carried them away. So this is awesome, Israel's God carried Israel into battle, but the Philistines had to carry their gods into battle with them. And they got whooped so bad that in their haste to retreat from certain death at the hands of the Israelites.

What did they do? They had to abandon their gods. They had to throw them on the battlefield and run away. So you know, there's all their idols laying on the battlefield, and if there were any life to those idols, they'd be panicking right now.

Oh, please don't let the Israelites capture us. Philistines come back, rescue us. But of course, these are false gods. no life in these false gods.

They're lifeless, and so it's a poetic statement to that fact that they have embraced false gods. And now you have sort of the flip side of First Samuel 5. First Samuel 5, the Philistines captured the Ark of the Covenant. They thought that was Israel's god.

It wasn't. But First Samuel chapter 5, the Philistines capture Israel's God's second Samuel chapter 5 Israel captures the Philistines God's. So once again just real quickly we got to finish this up but let me make a statement similar to what I've made in the past that the first time your God needs your help it is time to ditch that God. If your God ever needs your help, ditch that God because that proves he's not a real God.

If your God is a true God, he'll help you in battle. He won't need your help in battle, all right? Verse 22, And the Philistines came up yet again and spread out in the valley of Rafa'im. Okay?

Looks very familiar, right? We just had this. Same enemy, same location. The only thing that's different is the date and the time.

So David should be safe to take the same approach as last time, right? Last time he prayed and he took them head on, should be safe to do that this time too, right? Of course not. Of course not.

Verse 23. And when David inquired of the Lord, he said, you shall not go up. I know this work last time, but not this time. You shall not go up.

go around to their rear, and you're going to spank them in their rear, and come against them opposite the balsam trees, verse 24, and when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, this is very time sensitive here, it has to happen right on God's schedule, when you hear the marching in the tops of the balsam trees, then rouse yourself, for then the Lord has gone out

before you to strike down the army of the Philistines. A very small window of time here that David has to meet. Verse 25, and David did as the Lord commanded him and struck down the Philistines from Giba to Giza. So what spiritual lessons do we find there from verses 22 through 25?

I wish I had more time for this, but we are out of time. So let me just very quickly give you this lesson. It's a very important one. It's one that we have not had as often as we have studied through these Old Testament passages, so make sure you at least hear this and get this in the heart.

It's the lesson that if you are a follower of Yahweh, then that means that you have to be exactly that. You have to be actively following Yahweh. Yesterday's guidance in the Lord cannot be today's marching orders, or today's battle plan. It can't.

There are no codes that you can break that always work. There's no systems to figure out. There's no formula to follow, except the formula that we need God's direction today for the stuff we're facing in life today, and the decisions that we need to make in life today. You follow God today for His direction and instruction today.

We probably don't realize just how easy it is for our history and our experience with the Lord to actually be a bit of a pitfall for us at times working against us if we're not careful. Usually our history with God and our experience with Him are only ever good things. But if you're figuring out today's life decisions based on what God did in your past, I think you're heading down the wrong direction. You can't do that.

You can't say, well, it worked like this back in the 50s for me when I was serving the Lord. I'm not that old, but for me it'd be the 90s. That's the way it worked for me in the 90s. That's how church planning worked in the 90s.

Well, you can't use yesterday's history and experience with God to make decisions today. You have to get in the prayer closet today or else you're probably going to make wrong decisions. A good example comes right out of this chapter. At this time in history, the best defense you could have for your city is to wall that thing around.

Is that a good strategy for today? That's not going to matter today in today's warfare because of missiles, rockets, aircraft, drone attacks. So things change. You can't do things like you did yesterday, today is today, and so we must the Lord for today.

It's because our enemy's abilities change. Capability increases. We should have time to really flush this out. Strategies change and so we have to go with the flow of what the Lord wants us to do for the day that we're living.

Actively seeking God for today. It's the only way to successfully navigate today. Following God means following God, not following some memory of God or some past experience with God, even if that was just a few days ago. Pray today about today, leverage of course your history and experience with God, but pray today about God's direction for today.

Don't assume that it's going to be an exact blueprint of something else that God has done in your experience and in your history. All right, conclusion. We're very long here tonight, but I've just been bottled up for two services now. Bad excuse.

Conclusion, you know, for a long time we have been studying disruption, dysfunction, division, and now we are studying a unified, blessed, and prosperous Kingdom of Israel. Doesn't it just feel wonderful to be here? It's like a very major page turn of the content type that we've been studying. So if you enjoy seeing people, God's people win, then you're going to love these studies that are coming up as we

continue to rifle through the stories concerning the life of David and his rule and reign over the nation of Israel.

and the glory days of the people of God, Israel. And may that same unity, blessing, and prosperity be yours too, Anchored Fellowship, in the name of our great King, Jesus the Christ. Amen. So be it.

That's my closing prayer. You're dismissed.