

12. David Is Anointed and the Ark is Brought to Jerusalem (2 Samuel 5-6)

4.3 David Establishes His United Kingdom (2 Sam 5:1-25)

4.3.1 David is Anointed King over Israel and Judah (2 Sam 5:1-5)

- 5:2 - “Shepherd, Prince/Ruler”
“The text of the prophecy avoided calling David Israel’s king; instead, it termed him a “ruler” (Hb. *nāgîd*), a term previously used to refer to Saul in his role as Israel’s divinely appointed leader (cf. 1 Sam 9:16). Though the prophetic revelation regarding David in v. 2 was not presented in the preceding narratives, it is consistent with other biblical claims relating to him (cf. 1 Sam 13:14; 25:30; Ps 78:71).
... David’s assigned role was that of “shepherd,” that is, one appointed to defend, lead, and tend to the needs of those for whom he was responsible. The king-as-shepherd image has paternalistic overtones; shepherds are responsible for sheep, not sheep for the shepherd.
[Robert D. Bergen, 1, 2 Samuel, 318]
- 5:3 - literally “**cut a covenant**” - Although a general idea in the Ancient Near East, this phrase can be traced back to Genesis 15 where the LORD literally cut animals in two when making the covenant with Abraham. This was a common practice when taking oaths in a covenant making ceremony. It is also interesting that although there is not a direct linguistic link with this ancient phrase, we still say things like “cut a deal.”

4.3.2 David takes Jerusalem and prospers (2 Sam 5:6-16)

- **Jebusites:** were a banned Canaanite group (see Exod 23:23; 33:2; 34:11; Deut 7:1-2; 20:17) that early generations of Israelites had been unable to eradicate (see Josh 15:63; Judg 1:21).

Deuteronomy 7:1-2 “When the Lord your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the **Jebusites**, seven nations more numerous and mightier than you, 7:2 and when the Lord your God gives them over to you, and you defeat them, then you must devote them to complete destruction. **You shall make no covenant with them and show no mercy to them.**

- **Jerusalem** was located in the allotment to the tribe of Benjamin, associated with Northern Israel. By making Jerusalem the capitol instead of Hebron in Judah, David is winning the favor of the Northern Tribes signaling that he will not show favoritism to his kin of the Southern regions.
- 5:6-8 - “**the blind and the lame will turn you back...**” - Jerusalem was a very difficult city to take: it was a small walled city surrounded on three sides with valleys with steep hills. *The Jebusites taunted David, thinking it was nearly impossible for him to take the city.*

*In a brilliant move, David enters the city through the *water shaft* that likely provided water for the city from the nearby Gihon spring.

5:8 - David turns the “blind and lame” back on the Jebusites as an insult for their arrogance.

- 5:11 - **Hiram King of Tyre** - being recognized by one of the most powerful city-states in the region shows how much David’s reputation had grown and how the LORD had established his kingdom (5:12).

**Some scholars think Hiram may have given this gift as long as 25 years after David became King.*

- 5:13-16 - **David’s Family** - the growth of David’s family was also an indication of the LORD’s blessing. The wives would also create strong bonds between David and their families/tribes.

“At the same time, one cannot fail to hear in this passage—especially in the phrase “David took more concubines and wives” (v. 13)—another, more troubling message. True to Samuel’s prophetic words, David had become a king who took the nation’s daughters (1 Sam 8:13). In his acquisitions he came perilously close to violating the Torah’s prohibition against taking many wives (Deut 17:17). In fact, it was his unauthorized acquisition of a wife that shattered his regency and took away still greater blessings that could have been his.”
 [Robert D. Bergen, 1, 2 Samuel, 324]

4.3.3 **David is given victory over the attacking Philistines (2 Sam 5:17-25)**

- 5:19 - In contrast to Saul, David always inquires of the LORD before he makes a serious move.
- 5:20 - **Baal Perazim** - “The Lord of breaking forth”

- 5:24 - The unique instructions of the LORD here gave David a tactical advantage and also signaled His “supernatural” support.

*This episode demonstrates that David is not a king “like the other nations have”... “to lead us and to go out before us to fight our battles” - what Israel demanded earlier (1 Sam 8:20). Instead, he is like Moses or Joshua waiting on the LORD to go before Israel.

David recognizes who the *true King* is.

4.4 The Ark is brought to Jerusalem (2 Sam 6)

4.4.1 David prepares to bring the Ark to Jerusalem (2 Sam 6:1-4)

- 6:2-3 - **David moves the Ark** - David may have several reasons for doing this. The two most important are most likely 1) to protect the Ark from enemy (Philistine) attacks, and 2) establish Jerusalem as the religious center of the nation.

Baale-judah = Kiriath Jearim - the Ark had been kept here in the house of Abinadab since the early days of Samuel (see 1 Samuel 7:1-2).

“the Ark of God, which is called by the name of the LORD of hosts who sits enthroned on the cherubim” - the description emphasizes the singular importance of the Ark - *the LORD is present with it.*

- 6:3 - **a new cart** - Like the ignorant Philistines before (1 Sam 6:7, 10), David also transgresses Torah instruction by placing the Ark on a cart (see Numbers 4:15; 7:9)

4.4.2 Uzzah is struck down and the Ark finally arrives in Jerusalem (2 Sam 6:5-15)

- 6:6-7 - Although the LORD’s striking of Uzzah seems extreme, his touching the holy things was expressly forbidden in Torah and carried a sentence of death (see Numbers 4:15).
- 6:8 - **Perez Uzzah** - “outburst against Uzzah”
- 6:8-9 - David’s anger could either be directed at 1) the LORD for striking Uzzah, or 2) Uzzah’s folly that resulted in his death. Whatever the case, David’s fear and unwillingness to move the Ark further emphasizes his respect for the LORD’s holiness. *When the LORD’s holiness is not held in awe and reverence, the community is put at risk.*

- 6:11 - **Obed Edom** was from the Levitical line and so an appropriate keeper of the Ark.
- 6:13-15 - This time the Ark is carried in the proper fashion with more reverence. The “six steps then sacrifice” pattern calls to mind the story of creation in Genesis 1.
- 6:14 - **David as priest? - the linen ephod** - *Scholars are divided* as to whether David’s linen ephod represented some priestly significance. If David is the one giving the sacrifices mentioned in this context, then the priestly ideas are clearly present. Some make a connection to **Melchizedek** the King-Priest of Salem (Jerusalem) in Genesis 14. In 6:18-19 David does bless the people and provide a food gift for them the same as Melchizedek does in Genesis 14:18-19. Also, David meditates on his “Lord” being in the order of Melchizedek in Psalm 110. Although the text does not make these connections explicit, there may subtle connections.

4.4.3 **Michal despises David in the midst of celebration (2 Sam 6:16-23)**

- We know that Michal was associated with **idolatry/teraphim** from an earlier episode (1 Sam 19:13). She probably also resented being taken away from Paltiel. What is clear: she despised David.
- 6:20-23 - Michal’s scandalous portrayal of David’s actions and motivations were seemingly overblown and not accurate.
- 6:22 - “I am willing to shame and humiliate myself even more than this!” David is more concerned with honoring the LORD than protecting his own honor. Those who were faithful would recognize David’s motives in truth - like the slave girls that Michal had mentioned.
- 6:23 - the fact that Michal had no children signified a lack of blessing from the LORD most likely due to the fact that she did not give her allegiance to Him.