

2 Samuel 05 - David Reigns Over All Israel; Jerusalem Becomes Capital; Philistines Twice Defeated

I. David's faith (2 Sam 1:1—10:19)

(1) Political victory (1:1—5:25)

(H) David becomes enthroned in the entire nation (5:1-6)

(I) David captures Jerusalem (5:7-10)

(J) David's alliance with Hiram king of Tyre (5:11-12)

(K) David's many children (5:13-16)

(L) David defeats the Philistines (5:17-25)

Review

Abner, Son of Ner, was the brother of Kish, the father of Saul (1 Chr 9:36). He was made commander in chief by his cousin Saul. He introduced David to Saul after Goliath's death (1 Sam 14:51; 17:55,57). At Saul's death he upheld the dynasty in Ish-bosheth, mainly due to the influence of the tribe Ephraim, which was jealous of Judah.

While David reigned over Judah as God's anointed, at Hebron, Ish-bosheth professedly, but Abner really, reigned in Mahanaim beyond Jordan. In 2 Sam 2:10 Ish-bosheth is said to have reigned for two years, but David for seven. Probably for the first five years after the fatal battle of Gilboa, David alone reigned in the old capital of Judah, Hebron; but, the rest of the country was in the Philistines' hands. During these five years Israel gradually regained their country, and at length Abner proclaimed Ish-bosheth at Mahanaim beyond Jordan, for security against the Philistines: 2 Sam 2:5-7 confirms this.

David's thanks to the men of Jabesh-gilead for the burial of Saul and his sons imply that no prince of Saul's line as yet had claimed the throne. His exhortation, "Be valiant," refers to the struggle with the Philistines, who alone stood in the way of his reign over all Israel. Ish-bosbeth's known weakness, which accounts for his absence from the battle of Gilboa, suited well Abner's ambition.

At Gibeon, Abner's army was beaten by Joab's; and in fleeing, Abner—having tried to deter Asahel, Joab's brother, from following him (since Abner shrank from a blood feud with Joab), but in vain—was at last constrained in self defense to slay him (2 Sam 2). Abner, presuming on his position as the only remaining stay of Ish-bosheth, was tempted to take the late king Saul's concubine wife, Rizpah. This act, involving the suspicion of usurping

the succession to the throne (so in the case of Absalom: 2 Sam 16:21; 20:3; 1 Kings 2:13-25), called forth a rebuke from even so feeble a person as the nominal king, Ish-bosheth. Henceforth, in consequence of the rebuke, Abner set about bringing the northern 10 tribes to David's sway. Received favorably and feasted by David, after his wife Michal was taken from Phaltiel and restored to him, Abner went forth from Hebron in peace. But Joab, by a message, brought him back from the well of Sirah, and, taking him aside to speak peaceably, murdered him, Abishai also being an accomplice, for the blood of Asahel (Num 35:19; 2 Sam 3:30,39), and on Joab's part also, from fear of Abner's becoming a rival in the chief command (2 Sam 20:4-10).

David felt the sons of Zeruiah were too strong for him to punish their crime; but, leaving their punishment to the Lord, he showed every honor to Abner's memory by following the bier, and composing a dirge. He would later instruct Solomon to deal with Joab.

Ish-bosheth: Youngest of Saul's four sons, and his successor according to eastern usage, though Mephibosheth (whose name was similarly changed from Meribbaal), son of his oldest brother Jonathan, was alive. At Mahanaim, the ancient sanctuary East of Jordan, beyond the reach of the Philistine conquerors, he was raised to the throne by Abner his valiant kinsman (2 Sam 2:8).

Ish-bosheth was 35 at the battle of Gilboa and 40 when, by Abner's influence, after a five-year effort he ascended the throne "over all Israel" except Judah. His charge against Abner in connection with his father Saul's concubine Rizpah was tantamount to a charge of treasonously aspiring to the throne (2 Sam 3:7; compare 1 Kings 2:13-22). Abner in a passion vowed to transfer the kingdom to David.

Ish-bosheth did not dare to answer, and when David, sending the message to Ish-bosheth direct, required him to restore his former wife Michal, Ish-bosheth, constrained by Abner, forced his sister to leave her weeping husband Phaltiel and accompany Abner to David (2 Sam 3:13-16), for her restoration was demanded by David as the first preliminary in treating with Abner.

Abner's death deprived Ish-bosheth of the last prop of his throne; "his hands were feeble, and all the Israelites were troubled" (2 Sam 4:1). Two sons of Rimmon of Beeroth, formerly a Canaanite city leagued with Gibeon (Joshua 9:17), Baana and Rechab, captains of marauding "bands" which used to make raids on Judah (2 Sam 3:22; 4:2), took this opportunity of revenging Saul's slaughter of their kinsmen the Gibeonites (2 Sam 21) on Ish-bosheth. Pretending to fetch wheat from the inner court for their men, in the still noon when Ish-bosheth was taking his midday sleep on his bed, they smote and took away his head, making their escape all that night through the valley of the Jordan. Presenting it to David, as though it would be a welcome gift because Saul the father had been David's "enemy who sought his life," they with hypocritical profanation of God's name said: "Behold...the Lord hath avenged my lord the king this day of Saul and his seed."

But David reproached them with their wicked murder of "a righteous person in his own house upon his bed," and commanded his young men to slay them, and to hang up over the pool in Hebron their severed hands and feet. The head of Ish-bosheth was duly buried in the sepulchre of Abner in Hebron.

2 Samuel 5

(H) David becomes enthroned in the entire nation (5:1-6) (1 Chr 11:1-3)

1 Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh.

1 Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh.

1 After this, all of the tribes of Israel assembled with David at Hebron and declared, "Look, we're your own flesh and blood!

1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

- David became king over all Israel in 1004 BC (Cf. 1 Chr 11:1-3)

— This was his third anointing (Cf. 1 Sam 16:13; 2 Sam 2:4; see note below)

- David's kingship stood on two solid legs: divine election and human recognition

— The people acknowledged his previous military leadership of all Israel, as well as God's choice of him to shepherd His people as their king

2 Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will **shepherd** My people Israel, and you will be a leader over Israel.'

2 Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'

2 Even back when Saul was our king, it was you who kept on leading Israel out to battle and bringing them back again. The LORD told you, 'You yourself will shepherd my people Israel and serve as Commander-in-Chief over Israel.'

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

- "...shepherd" - *ra àh*, this is the first time the Bible refers to a specific human ruler as a shepherd (though it appears in Num 27:17 as an analogy)

— The NT refers to David's greatest son, Jesus Christ, as the "Good Shepherd" (John 10:11,14), the "Great Shepherd" (Heb 13:20), and the "Chief Shepherd" (1 Peter 5:4)

- The fact that Samuel had anointed David when he was young was evidently common knowledge in Israel; thus, previous resistance to him assuming the throne after Saul's death was a resistance to the known will of God

3 So all the elders of Israel came to the king at Hebron, and King David made a **covenant** with them before the LORD in Hebron; then they anointed David king over Israel.

3 So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel.

3 So all the elders of Israel approached the king at Hebron, where King David entered into a covenant with them in the presence of the LORD. Then they anointed David to be king over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

- "...covenant" - an agreement between the people and the king before God. It probably included a fresh commitment to the Mosaic Covenant.

— This covenant begins a series of shining moments for Israel. The covenant reflects God's will to work through David's faithful leadership to unite His people.

- With Ish-bosheth, Saul's son, now dead, the way was clear for David to assert his sovereignty over the Northern tribes of Israel as well as over Judah

— There was a general recognition in the North that this should be done, so a delegation from all the tribes went to Hebron to encourage David's rule over them. They pointed out that:

(1) They were his kinsmen, his own flesh and blood, that is, all were descendants of Jacob

(2) They stated that he had distinguished himself as a hero of Israel. But furthermore...

(3) They were conscious of the calling and anointing of the LORD in bringing David to power to shepherd them

— With no further hesitation they installed him as king over the entire nation. David reciprocated by entering into covenant with them.

David's pledge to honor God's ways and timing meant that David's early years of adulthood were spent waiting in difficult circumstances. But God's love and faithfulness guarded and grew David for more than 20 years from when Samuel anointed him until the time was right for God to fulfill His promise. At the news of the deaths of Saul, Abner and Ish-bosheth, David condemned their murders and made no attempt to put himself forward by word or force. He waited for God to cause Israel's elders to embrace His Word. When David was about 37 years old, it was finally "God's time" and David was anointed king over a united Israel.

Three Anointings

1st: Samuel (1 Sam 16:13) demonstrated God's choice of David

2nd: In Hebron, over Judah (2 Sam 2:4)

3rd: The third oil-anointing was the people's confirmation and a public installation

4 David was thirty years old when he became king, *and* he reigned for forty years.

4 David was thirty years old when he became king, *and* he reigned forty years.

4 David began to reign when he was 30 years old, and he reigned 40 years.

4 David was thirty years old when he began to reign, and he reigned forty years.

- Joseph (Gen 41:46), David (v4), and Jesus (Luke 3:23) all began their ministries around the age of 30

- David's reign lasted 40 years (1011-971 BC)

(I) David captures Jerusalem (5:7-10)

5 At Hebron he reigned over Judah for seven years and six months, and in Jerusalem he reigned for thirty-three years over all Israel and Judah.

5 At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

5 He reigned over Judah for seven years and six months in Hebron, and he reigned over all of Israel including Judah for 33 years in Jerusalem.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

- After seven and one-half years at Hebron, David decided to relocate the capital

— His reason was almost certainly political, for he decided on Jerusalem, a city on the border between Judah and the Northern tribes (Benjamin). It was better than the other options (Hebron, Shechem or Shiloh, which were too far from either Judah or the Northern tribes).

- Joshua had captured Jerusalem (Joshua 10), but shortly after that the native inhabitants (Jebusites) retook it (Judges 1:21)

— The Jebusites were descendants of the third son of Canaan (Gen 10:16; 1 Chr 1:14)

- The distinction between Israel and Judah (2 Sam 11:11; 12:8; 19:42-43; 24:1,9) suggests that 2 Samuel was written (or edited) after the nation was divided in 931 BC into the Northern and Southern Kingdoms

6 Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said to David, "You shall not come in here, but *even* those who are blind and those who limp will turn you away," thinking, "David cannot enter here."

6 Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, "You shall not come in here, but the blind and lame will turn you away"; thinking, "David cannot enter here."

6 Later, the king and his army marched on Jerusalem against the Jebusites, who were inhabiting the territory at that time and who had told David, "You're not coming in here! Even the blind and the lame could turn you away!" because they were thinking "David can't come here."

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

- God promised His people through Joshua that when He drove out the Jebusites, they would know He was with them (Joshua 3:10)

— Yet, Israel had not been able to dislodge the Jebusites until this time (Joshua 15:63)

- The Jebusites claimed that their town was so secure that even their disabled inhabitants could withstand an invasion from David's army

— They should have considered Prov 16:18: "Pride goes before destruction, and an haughty spirit before a fall."

7 Nevertheless, David captured the stronghold of **Zion**, that is, **the city of David**.

7 Nevertheless, David captured the stronghold of Zion, that is the city of David.

7 Even so, David captured the stronghold of Zion, which is now known as the City of David.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

- "...Zion" - unknown meaning; appears only 6x in the historical books, but over 150x in the OT

— It was a popular poetic name for Jerusalem

- "...the city of David" - after the city was captured, Mount Zion and Mount Ophel were consolidated into one entity described here and elsewhere as the City of David (5:7,9; 6:12; 1 Kings 2:10)

The capture of Jerusalem marks a most important point in the history of Israel. Before this event, the national life had had no real center. The residence of a judge, a prophet, or a king served as a temporary rallying place, such as the "palm tree of Deborah," Shiloh, Mizpeh, Gibeah (of Saul), Nob, or Hebron. From this time, the center was fixed, and, at least for the southern kingdom, all the other cities grew less and less important in comparison with the new capital.

8 And David said on that day, "Whoever strikes the Jebusites is to reach those who limp and those who are blind, who are hated by David's soul, through the **watertunnel**." For that

reason they say, **"People who are blind and people who limp shall not come into the house."**

8 David said on that day, "Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David's soul, through the water tunnel." Therefore they say, "The blind or the lame shall not come into the house."

8 At that time, David had said, "Whoever intends to attack the Jebusites will have to climb up the water shaft to attack the lame and blind, who hate David."

Therefore they say, "The blind and lame are never to come into the house."

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

- David promised his men that whoever could discover a means of access to the city would be promoted to David's Commander-in-Chief

— The account in 1 Chr relates that Joab was able to do so, apparently by passing through a water tunnel ("gutter") which connected Jerusalem's water supply to its interior reservoirs; Joab is singled out as the hero, who then assumed the position of Commander-in-Chief (1 Chr 11:6)

- "...water tunnel" - many or all of the great walled cities of Canaan, including Jerusalem, had a vertical water shaft that connected to a tunnel leading to an underground water supply outside the walls of the city

— Archaeologists have discovered this shaft, still in place today; it is about 230 feet from top to bottom. It connected the Spring of the Steps or Spring of Mary (the ancient spring of Gibeon) with the settlement on the southeastern hill.

— It was through this secret passage that Joab and his troops were able to take the city

- "...People who are blind and people who limp shall not come into the house" - this victory was similar to David's victory over Goliath in that it also produced a song (Cf. 1 Sam 18:7; 29:5)

— In this case, the Israelites turned the Jebusites' taunts about "the blind and the lame" into a national proverb warning of overconfidence

What is even better than David's victory here is when God brings about opportunities for people to experience grace, redemption and faithful service after committing grave sins. David told his men that whomever led the capture of the fortress would become the commander of his army. Joab, who had deceived and undermined David with his vengeful murder of Abner, initiated the strategic assault. He led the men through a water shaft, defeated the surprised Jebusites, and became Israel's chief general.

9 So David lived in the stronghold, and called it the city of David. And David built all around from the **Millo** and inward.

9 So David lived in the stronghold and called it the city of David. And David built all around from the Millo and inward.

9 David occupied the fortress, naming it the City of David. He built up the surroundings from the terrace ramparts inward.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

- "...Millo" - a transliteration of the Hebrew word for "landfill"; it probably consisted of terrace-like fortifications on the site's east side

- Jerusalem, chosen by God and claimed by David's faithful obedience, became a symbol for David's united kingdom

— Scripture always states that people "go up" to Jerusalem, even from the north, because of its elevation and prominence

10 David became greater and greater, for **the LORD God of armies was with him.**

10 David became greater and greater, for the LORD God of hosts was with him.

10 David became more and more esteemed because the LORD God of the Heavenly Armies was with him.

10 And David went on, and grew great, and the LORD God of hosts was with him.

- "...the LORD God of armies was with him" - the key to David's success

— The Lord chose David by sovereign election...David had nothing to do with that

(J) David's alliance with Hiram king of Tyre (5:11-12) (Cf. 1 Chr 14:1-2)

11 Then Hiram king of **Tyre** sent messengers to David with cedar trees, carpenters, and stonemasons; and they built a house for David.

11 Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and they built a house for David.

11 Later, King Hiram of Tyre sent a delegation to David, accompanied by cedar logs, carpenters, and stone masons. They built a palace for David.

11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

- "...Tyre" - one of the two great cities of the Phoenicians, famous for its commerce, craftsmen, and wealth. It was situated midway between Carmel and Beirut.

— Hiram was king of Tyre from 980-947 BC; others dated his reign from 969-936 BC

— Using either date, Hiram reigned either in the last decade or last two decades of David's reign; this event was not something that took place early in his tenure as king, as the placement of this narrative in 2 Samuel implies

12 And David realized that the LORD had appointed him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.

12 And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.

12 So David concluded that the LORD had established him as king over Israel and that he had exalted his kingdom in order to benefit his people Israel.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

- This verse is the key to understanding why David prospered as Israel's king: he realized that Yahweh was Israel's real King

— Saul was never willing to acknowledge this, and viewed himself as the ultimate authority in Israel

— In contrast, David regarded his own kingship as a gift from God. He realized that God had placed him on the throne for the Israelites' welfare, not for his own personal glory.

- David's capture, expansion, and occupation of Jerusalem made it clear to all Israel and to surrounding peoples as well that God was with him and that he was not a renegade tribal chieftain but a political power with whom they must reckon.

— This is seen in the attention he received from Hiram, king of the Phoenician city-state of Tyre, who provided materials and men to build David a palace (Cf. 1 Kings 5:1-11)

— Recognition by a person of such stature convinced David that God indeed had established him and exalted his kingdom

(K) David's many children (5:13-16) (Cf. 1 Chr 14:3-7)

13 Meanwhile David took more **concubines** and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David.

13 Meanwhile David took more concubines and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David.

13 But after arriving in Jerusalem after leaving Hebron, David took more wives and mistresses, and more sons and daughters were born to David.

13 And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

- David continued to sin in this area of his life by multiplying wives (Deut 17:17). However, in spite of this sin, God continued to bless him with fertility because he was God's elect, and for the most part, God's obedient servant.

— Fortunately for us, God does not cut off all His blessings because His servants are less than perfect

- "...concubines" - this is the first time concubines are mentioned in connection with David, and the only time they are mentioned with "wives" in all of Scripture
— The fact that "concubines" occurs in the emphatic position, before "wives," shows the writer is likely deploring David's proclivity for the trappings of a harem

14 Now these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

14 Now these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

14 These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

14 And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,

15 Ibhar, Elishua, Nepheg, Japhia,

15 Ibhar, Elishua, Nepheg, Japhia,

15 Ibhar, Elishua, Nepheg, Japhia,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 Elishama, Eliada, and Eliphelet.

16 Elishama, Eliada and Eliphelet.

16 Elishama, Eliada, and Eliphelet.

16 And Elishama, and Eliada, and Eliphalet.

- Previously, six sons were listed as born to David in Hebron (3:2-5); now 11 more were born to him in Jerusalem (v14-16)

- Note that Solomon was 10th in the line of succession

- 1 Chr records two additional sons: Nogah (1 Chr 3:7) and Eliphelet (1 Chr 3:8; also called Elpelet, 1 Chr 14:5)

David's Wives & Sons

Wives

Michal (Saul's daughter)

Ahinoam

Abigail (Nabal's widow)

Maacah (d. of King Geshur)

Haggith

Abital

Eglah

Sons

Ammon

Kileab

Absalom

Adonijah

Shephatiah

Ithream

Bathsheba (wife of Uriah)
Plus other sons...

Shammua, Shebab, Nathan, Solomon

(L) David defeats the Philistines (5:17-25)

17 Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek out David; and when David heard *about it*, he went down to **the stronghold**.

17 When the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek out David; and when David heard *of it*, he went down to the stronghold.

17 When the Philistines eventually learned that Israel had anointed David to be king over Israel, they marched out in search of him. But David heard about it and retreated to his stronghold.

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

- "...the stronghold" - Heb. mountain fortress; his stronghold or "underground bunker"; it may have been the cave of Adullam (23:13)

- While David was king only of Judah, the Philistines were content to tolerate his rule. But when he was proclaimed king of all Israel, he became too powerful to be trusted, so the Philistines launched two concerted efforts to divide his territory so as to weaken his effectiveness.

18 Now the Philistines came and overran the **Valley of Rephaim**.

18 Now the Philistines came and spread themselves out in the valley of Rephaim.

18 Meanwhile, the Philistines arrived and encamped in the Rephaim Valley,

18 The Philistines also came and spread themselves in the valley of Rephaim.

- This battle appears to be retold again in 23:13-17

- "...Valley of Rephaim" - a broad and fertile plain, which descends gradually from the central mountains towards the northwest only three or four miles southwest of Jerusalem; the route by which they marched against Jerusalem

19 So David inquired of the LORD, saying, "Shall I go up against the Philistines? Will You hand them over to me?" And the LORD said to David, "Go up, for I will certainly hand the Philistines over to you."

19 Then David inquired of the LORD, saying, "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 give the Philistines into your hand."

19 so David asked the LORD, "Am I to go attack the Philistines? Will you give me victory over them?"

"Go get them," the LORD replied to David, "because I'm going to put the Philistines right into your hand!"

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

- David often consulted with the Lord before engaging the Philistines in battle (Cf. 1 Sam 23:2; 30:8; 2 Sam 2:1)

20 Then David came to Baal-perazim and defeated them there; and he said, "The LORD has broken through my enemies before me like the breakthrough of waters." Therefore he named that place **Baal-perazim**.

20 So David came to Baal-perazim and defeated them there; and he said, "The LORD has broken through my enemies before me like the breakthrough of waters." Therefore he named that place Baal-perazim.

20 So David went to Baal-perazim and defeated them there. He called the place Baal-perazim, because he said, "Like a bursting flood, the LORD has jumped out in front of me to fight my enemies."

20 And David came to Baal-Perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-Perazim.

- "...Baal-perazim" - "the Lord who breaks out"

21 And *the Philistines* abandoned their idols there, so David and his men carried them away.

21 They abandoned their idols there, so David and his men carried them away.

21 The Philistines abandoned their idols there, and David and his army carried them off.

21 And there they left their images, and David and his men burned them.

- The Philistines' idols that they carried into battle to secure victory proved useless, so they abandoned them

— Ironically similar to how the Israelites had surrendered the Ark of the Covenant, the token of God's presence, to the Philistines (Cf. 1 Sam 4:11)

22 Now the Philistines came up once again and overran the Valley of Rephaim.

22 Now the Philistines came up once again and spread themselves out in the valley of Rephaim.

22 Later, the Philistines once again marched out and encamped in the Rephaim Valley.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 So David inquired of the LORD, but He said, "You shall not go *directly* up; circle around behind them and come at them in front of the baka-shrubs.

23 When David inquired of the LORD, He said, "You shall not go *directly* up; circle around behind them and come at them in front of the balsam trees.

23 When David asked the LORD about it, he said, "Don't attack them directly. Instead, go around to the rear and attack them opposite those balsam trees.

23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

- Even when facing a familiar situation, David first went to the Lord for guidance. He knew it was God's power, never his own, that defeats enemies.

— Sometimes God wants us to face a familiar situation, relationship, challenge or attitude in a new or different way

— Indeed, God ordered a different strategy in this second battle with the Philistines, which required David's step-by-step faith

- This time the divine strategy was different. Israel circled behind the Philistines and when they heard a marching-like rustle in the balsam trees they attacked and drove the Philistines from Gibeon (Cf. 1 Chr 14:16) to Gezer, a distance of 15 miles.

24 And it shall be, when you hear the sound of marching in the tops of the baka-shrubs, then you shall act promptly, for then the LORD will have gone out before you to strike the army of the Philistines."

24 It shall be, when you hear the sound of marching in the tops of the balsam trees, then you shall act promptly, for then the LORD will have gone out before you to strike the army of the Philistines."

24 When you hear the sound of marching coming from the tops of the balsam trees, then be sure to act quickly, since the LORD will have gone out ahead of you to cut down the Philistine army."

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

- The sound of marching in the treetops where the Israelites took cover was a sign that the Lord was going before His army to strike the enemy

25 Then David did so, just as the LORD had commanded him; he struck and killed the Philistines from **Geba** as far as Gezer.

25 Then David did so, just as the LORD had commanded him, and struck down the Philistines from Geba as far as Gezer.

25 So David did exactly what the LORD ordered him to do, and he struck down the Philistines from Geba to Gezer.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

- "...Geba" - Gibeon (Cf. 1 Chr 14:16)

- These two victories cleared the Philistines from the hill country of Judah and Benjamin, and made it possible for David to secure Jerusalem