

I. The Historical Perspective of Divine Victory (2 Samuel 1-6)

- A. Saul and Jonathan are dead, and David is anointed king over the House of Judah.
 - 1. He will rule over Judah for 7 years and 6 months.
 - 2. "For the first time, Yahweh's chosen king visibly rules on earth." (Davis, p. 32) It may not look like much, but God *is* reigning over his people through David. Yahweh *will* fulfill His promises to David.
- B. There is resistance to God's kingdom. (There will always be resistance to God's kingdom) Abner will push to place Ish-bosheth, a surviving middle-aged son of Saul, on the throne. He reigns with the help of Abner for two years. Abner and Ish-bosheth will fail.
- C. David is then anointed king of all of Israel.
- D. David conquers the city of Jebus, renaming it Jerusalem, Mount Zion, the earthly throne of Yahweh.
 - 1. Jebus was the city of the Jebusites, the last group mentioned to Abraham in Gen. 15:18-21. The land of the Jebusites *will* become the land of God's people.
 - 2. David fulfills this prophecy, finally bringing the Jebusites into submission.
 - 3. No opposition, no length of time prevents God from His purposes.
 - 4. Now the ark can be brought to Jerusalem. Yahweh's presence must be front and center – "the central focus and reality of the Davidic kingdom. The worship of Yahweh, this ruling, reconciling, revealing God, must be at the heart of Israel's life. The ark in Jerusalem proclaims that the majestic, pardoning, speaking God is in the midst of his people." (Davis, p. 73)
- E. The ark begins the trip home: a new cart pulled by oxen, a celebrating crowd. Uzzah sees the oxen stumble and reaches out to touch the ark, to stabilize it. He is killed instantly. Is Yahweh the destroyer, this close to divine victory? Is God truly faithful to bring the House of David to his victory in Jerusalem?
- F. David leaves the ark at the home of Obed-edom for three months. It becomes a house of great blessing. No! Yahweh is not the destroyer. He is a God of blessing. He is also a God of great Holiness.
- G. David's victory is not David's, but God's. This is all God's holy work and must be completed in righteousness – cover the ark, only Levites can carry it with extended poles, do not touch it.
- H. Now the ark can move forward!
 - 1. Sacrifices are made along the route.
 - 2. David wore an ephod (the simple linen robe of the priests).
 - 3. The ram's horn is blown.
 - 4. David comes dancing in jubilant worship before the LORD.
 - a. David is claiming God the victor, not David
 - b. It is God who has given David the kingdom
 - c. God will promise a forever kingdom from the house of David (2 Sam. 7:12-17)
 - d. Yahweh is the Divine Warrior

II. The Military Procession of Divine Victory

A. God's War Procession coming from the victorious battlefield

1. God is being escorted to His throne in His royal sanctuary (Wilcock, p. 227)
2. David sees "in the arrival of the ark in Jerusalem a miniature of the history of Israel from the Exodus to his own time: the events of that entire period have been the procession of my God and King into the sanctuary." (Wilcock, p. 236)
3. We see Sinai to Mount Zion to the New Heavens and New Earth, The Procession is Still On-going

B. Who is in this Grand Procession?

1. From Israel's Perspective – From Sinai to Mount Zion

- a. The ark of the covenant is in front, representing God Himself. God has always gone before His people (v. 7) (pillar of fire by night and cloud by day)
- b. The women are next, announcing the great victory!
 - 1) It is the women who sang of Israel's victory over Egypt and the crossing of the Red Sea (Ex. 15:20-21)
 - 2) It is Deborah who sang with Barak in the victory song over the Canaanites and Sisera in Judges 5
 - 3) It is the women who sang of David's victory over the Philistine Goliath (1 Sam. 18:6-7)
- c. The women are carrying the spoils of war, dividing the plunder
- d. The musicians follow
- e. The warriors of Israel bring up the rear (verse 27 lists representatives of the Northern and Southern kingdoms, united) Yahweh has united the kingdom under His anointed King.
- f. Tribute is carried by the conquered kingdoms

2. From Our Perspective

- a. Christ has gone before us, conquering sin – "Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous." (Rom. 5:18-19)
- b. Christ has gone before us, conquering death – "But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15:20-22)
- c. The women are next, announcing the great victory!
 - 1) It is the women who announce the resurrection of Christ (Matt. 28:10; Luke 24:1-12)
 - 2) We are all called to praise – "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God." (Col. 3:16)

- d. Christ Himself divides the spoils of his war with Satan and death – “But grace was given to each one of us according to the measure of Christ’s gift. Therefore it says, ‘When he ascended on high he led a host of captives, and he gave gifts to men.’” (Eph. 4:7-8) Why? “to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God.” (Eph. 4:12-13a)
- e. We have been grafted into the true Israel through Christ. “That is why it depends on faith [*Abraham was saved by faith, not by fulfilling the law*], in order that the promise may rest on grace and be guaranteed to all his offspring – not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, ‘I have made you the father of many nations.’” (Rom 4:16-17) We are Christ’s warriors, called daily into the battle.
- f. Someday all the nations will be called before the throne of Christ. All will bow. All will confess that Jesus Christ is Lord. (Phil. 2:11)
- g. In the meantime, Christ is calling people from all nations to be grafted into His glorious kingdom. We, ourselves and our lives, are the tribute brought before the Great King. And the great Victory Procession goes on.

III. Who is this Divine Warrior King We Worship and Sing About?

- A. God is all powerful - All of God’s enemies are like wax melting before fire, like smoke easily driven away (v.2) We do not need to fear our enemies. Greater is He that is in us than he that is in the world.
- B. God is glorious in His majesty
 1. In His great procession He is always surrounded by a great entourage, thousands of fiery chariots (heavenly beings) (v. 17)
 - a. “And as they [*Elijah and Elisha*] still went on and talked, behold, chariots of fire and horse of fire separated the two of them. And Elijah went up by a whirlwind into heaven.” (2 Kings 2:11) The divine army has carried Elijah away.
 - b. The king of Syria sent a great army to destroy Elisha, because God was giving Elisha Syrian battle plans to take to the King of Israel. “When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was all around the city. And the servant said, ‘Alas, my master! What shall we do?’ He said, ‘Do not be afraid, for those who are with us are more than those who are with them.’ Then Elisha prayed and said, ‘O LORD, please open his eyes that he may see.’ So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha.” (2 Kings 6:15-17)
 - c. “And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, ‘Glory to God in the highest, and on earth peace among those with whom he is pleased!’” (Luke 2:13-14)
 2. Even the most majestic mountains long to be Mount Zion, the mountain of God’s great enthronement (vv. 15-16)

- C. He is the Cloud Rider – Not the god of the storm, but the maker and ruler of the storm
 - 1. He is not Baal, the *Rider of the Clouds*. Baal doesn't provide the rains and prosperity. God does.
 - 2. God “appeared at Mount Sinai in a theophany attended by the phenomena of earthquake and storm. Awesome is his coming. The earth quakes and heaven is full of rain, thunder, and lightning.” (VanGembren, pp. 517-518)
- D. He is the Protector and Defender of the Vulnerable, the advocate for those who are powerless (vv.5-6)
 - 1. The orphan – he has no father to speak for him. God see him, God hears him. God will speak for him, God will take care of him.
 - 2. The widow – she has no husband to speak for her. God will speak for her, God will take care of her.
 - 3. The prisoner – God sees those who are oppressed. God is their just and righteous advocate.
 - 4. The lonely – the marginalized, those alone, those who do not “fit” or cannot find a place. God sees them, God hears them, He will walk with them, He will carry them.
- E. He is our ever-present Savior
 - 1. “Our God is a God who saves” (v.20) “It is in a continuous present tense. God has saved in the past. He saves today. Therefore, he can be expected to save in the future (and forever) also.” (Boice, p. 562)
 - 2. (vv. 21-23) There will be a future overwhelming and complete victory over all of God's enemies. No wonder we read of the great procession starting with verse 24. There is great victory yet to come!

IV. Praise Him! Sing the songs of the Divine Warrior!

- A. Someday all the nations will praise Christ as the Warrior King.
 - 1. “Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.” (Heb. 12:28-29)
 - 2. “Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:9-11)
- B. Someday He will rule over all from His holy sanctuary. “Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb, through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.” (Rev. 22:1-5)

Questions:

1. When you are facing adversity (trial, fear, depression, grief, discouragement, pain) do you think of Christ as your Divine Warrior? If He is your Divine Warrior, how should that change how you face difficulties?
2. What verses of Scripture, and what stories of God's great deliverance of His people, give you hope and confidence in your Divine Warrior?
3. Are there stories in your own life that remind you of the Divine Warrior's sovereign power and grace over your most difficult times? In 1 Samuel 7:3-12, the prophet Samuel raised a stone to mark the place where God's people repented of their sin before the LORD, offered sacrifices and pleaded for God to save them from the Philistines. The LORD thundered before the Philistines, and the confused and panicked enemy was easily destroyed by Israel. Samuel called the stone marker *Ebenezer*, meaning *stone of help*. Literally, the place to remind Israel where God had helped, God had saved, God brought the victory. Are there *Ebenezers* in your life? Are you a witness to the work of the Divine Warrior? How can you use your *Ebenezer* to encourage others?

Bibliography

Boice, James Montgomery, Psalms, Volume 2,
Baker Books: Grand Rapids, 1996.

Davis, Dale Ralph, 2 Samuel, Out of Every Adversity
Focus on the Bible Series, Christian Focus Publications, Ltd.: Great Britain, 1999,
reprinted 2001, 2004, 2007, 2009, 2010.

Futato, Mark D., Tyndale Cornerstone Biblical Commentary on Psalms,
Tyndale House Publishers: Carol Stream, 2009.

Kidner, Derek, Psalms 1-72,
IVP Academic: Downers Grove, 1973, 2008.

Longman III, Tremper, Psalms, Tyndale Old Testament Commentaries,
IVP Academic: Downers Grove, 2014.

VanGemeren, Willem A., ed. Tremper Longman III and David E. Garland, The Expositor's Bible Commentary, Volume 5, Psalms, Zondervan: Grand Rapids, 2008.

Wilcock, Michael W., The Message of Psalms 1-72, The Bible Speaks Today,
IVP Academic: Downers Grove, 2001.