

“Lessons from the Life of David” – Pastor Jim Ruddy

Study # 22 – 2 Samuel 5:6-16 – David Captures Jerusalem

I. JERUSALEM CHOSEN 5:6

Note: 1 Chr. 11:4-6

A. THE SELECTION OF JERUSALEM

- At the age of 37, David begins his 33-year reign as King over all of Israel and Judah. He will be used by God to transform the nation into the Kingdom of the LORD.
- His first act was to secure a suitable capital for his kingdom.
- David chooses “Jebus,” a coveted Canaanite fortress, resting atop a formidable ridge, 2500 feet above sea level. cf. Eze. 16:3
- The Jebusites were descendants of Noah (Gen. 10), traced through Ham and Canaan, and are listed among Amorites and Girgashites.

B. THE SAGA OF JERUSALEM

- “Jerusalem” = “foundation of Shalem,” a Canaanite god, is first mentioned in the Bible as “Salem.” cf. Gen. 14:18
- The author of Hebrews interpreted “Salem” to mean “peace” because of its similarity to “shalom,” thus identifying Jerusalem with the place that Abraham encountered Melchizedek.
 - cf. Gen. 14:17-20; Heb. 7:1-3
- The OT reveals this site to be the sacred area of Mt. Moriah where Abraham offered up Isaac (cf. 2 Chr. 3:1; Gen 22:2), and the place where David laid the skull of Goliath (1 Sam. 17:54).
 - Note: “Golgotha” = i.e. “Place of the Skull,” Mt. 27:33
- Unable to dislodge the Jebusites during Joshua’s Conquest, Jerusalem remained a Canaanite settlement and enclave in the midst of the Promised Land. cf. Josh. 15:63; Judg. 1:21

C. THE SIGNIFICANCE OF JERUSALEM

- A picture of strength and beauty, Jerusalem was perfectly situated on the border between the tribes of Israel and Judah.
 - cf. Ps. 48:1-2; 2:6; 3:4; 15:1; 43:3; 87:1-7; 99:9

II. JERUSALEM CONQUERED 5:6-8

A. THE REPROACH OF DAVID v6

- The overconfident Jebusites boasted that the city was so impregnable that their lame and blind could defend it.

B. THE RESPONSE OF JOAB v7-8

- Responding to David’s promise of promotion, Joab entered the city through a subterranean water-shaft, and subdued the city from within. cf. 1 Chr. 11:4-6; Ps. 46:4
- It doesn’t appear that David expelled or exterminated the Jebusites, but rather, they and their city became David’s personal possession and remained under his control. cf. 1 Ki. 9:20

III. JERUSALEM CONFIRMED 5:9-16 Note: 1 Chr. 14:1-7

A. DAVID'S CITY RESTORED v9, 11

- Changing the name of the city, David took up residence and then repaired and reinforced the area.
- Impressed with David's accomplishments, the King of Tyre sent men and materials to help with the construction.

B. DAVID'S KINGSHIP REVERED v10, 12

- As David became more and more powerful, he acknowledged the LORD'S role in establishing him as King. cf. 2 Sam. 3:1
-*"the LORD God of hosts was with him."* Military term!

C. DAVID'S WEAKNESS REVEALED v13-16

- David's act of taking of more wives was in direct violation of the divine decree given by Moses. cf. Deut 17:14-17
 - Note: "*concubines*" is mentioned first!
- As the list of sons born to David in Hebron concluded the account of his ascension to kingship over Judah (3:2-5), so the listing of sons born to David in Jerusalem concludes the narrative of his ascension to kingship over all Israel.
- The writer is deploring David's actions which would ultimately lead to future disasters. cf. 2 Sam 11; 13:1-22; 23-38; 1 Ki. 1:5-6

IV. JERUSALEM CONSIDERED

A. DAVID CAME TO ZION

- Geographically and theologically, Jerusalem is located "*in the center of nations*" (Eze. 5:5), and will become the core of the political and religious life of the people of God. cf. Deut. 16:16-17
- The capture of this City was in the eternal plan of God.
 - cf. Ps. 132:13; 2 Chr. 6:6

B. WE HAVE COME TO ZION

- "Zion" refers to the land of Israel, the historical home of the Israelites, but "the City of Zion" refers to Jerusalem.
- Believers in Jesus "*have come to Mount Zion, to the city of the living God, the heavenly Jerusalem.*" (Heb. 12:22-24). We hold citizenship in "*the city which has foundations, whose builder and maker is God*" (Heb. 11:10). cf. Php. 3:20
- David's statement that "*the lame and blind will not enter*" was replaced by another King who welcomes the lame and the blind to the "*Jerusalem above,*" that is, the eternal kingdom of God. cf. Matt 21:14; Gal. 4:25,26
- The "*Jerusalem above*" does not replace the "*Jerusalem below,*" but rather, the literal City of Jerusalem is part of the culmination of God's redemptive purposes in human history! cf. Mic. 4:1-3