

2 Samuel 5:6-6:23
 Jerusalem Made the Capital of the United
 Kingdom of Israel

Sunday September 20, 2026

1

Biblical and Historical Background of Jerusalem

“Salem”

- ¹⁸ **And Melchizedek king of Salem** brought out bread and wine. (He was priest of God Most High.) ¹⁹ And he blessed him and said,
- “Blessed be Abram by God Most High,
 Possessor^{ld} of heaven and earth;
²⁰ and blessed be God Most High,
 who has delivered your enemies into your hand!” (Gen 14:18-20)

2

Jerusalem During the Conquest and Settlement

- Joshua 10
- Judges 1:18-21

Judah also captured Gaza with its territory, and Ashkelon with its territory, and Ekron with its territory. ¹⁹ And the Lord was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron. ²⁰ And Hebron was given to Caleb, as Moses had said. And he drove out from it the three sons of Anak. ²¹ **But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites have lived with the people of Benjamin in Jerusalem to this day.**

3

Jerusalem: More Than a Political Capital

- ⁵⁴ And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent. (I Samuel 17:54)
- Mount Moriah—The Offer of Isaac
- Visions of a Greter Zion in Scripture

4

Biblical-Theological Significance of Jerusalem

The lesson for us is that confidence in God's power and zeal for God's mission will inspire the holy boldness needed for victory in spiritual warfare. We may need to address an issue of personal sanctification, just as David was acting to remove a source of temptation from Israel, yet the demands may seem to exceed our strength. Indeed, Christians may cringe beneath the taunts of besetting sins, considering their stronghold too indomitable to assault. David's example would have believers instead reckon on their duty to the Lord, along with God's power to provide the strength we need to advance against sin. David was able to overthrow Jerusalem if only he dared to try.

Richard D. Phillips, *Reformed Expository Commentary*, (Phillipsburg: P&R Publishing, 2018) 2 Samuel, 78

Biblical Theological Cont.,

From the time that Jerusalem became both the political and the cultic capital of the children of Isreal, it progressively served as a bifocal symbol: on the one hand, it reflected the people and their waywardness; on the other it represented the place where God made himself known and in anticipation of all the eschatological blessing that God had instore for his people. **In Scripture, Zion is the city of God (Psalm 46.4; 48:1-2) and therefore the joy of the whole earth...the Lord himself has chosen Zion...which consequently serves as his abode.** (D. A Carson, EDT, "Jerusalem")

Biblical Theological Cont.,

Here the narrative explicitly affirms what has been clear all along: This rise is God's doing. David—in contrast to Saul and all of Saul's people—is greater and greater, because Yahweh has been with him every step of the way...David is the primary vehicle and benefactor of that providential will. "The narrative ends so that we should be amazed at this eight son, the Bethlehemite nobody who is now secure in power.

Walter Brueggemann, *Interpretation: A Bible Commentary for Teaching and preaching, First and Second Samuel* (Louisville: Westminster John Knox Press, 1990), 240

Biblical Theological Cont.,

...in the larger scope of Biblical faith, the establishment of David in Jerusalem is not an ending but a beginning of Israel's fresh imaginative life. The twin establishments of David and Zion generate in Isreal new imaginative possibilities for the future. The wonder of the Jerusalem establishment permits Israel to have theological conviction about what God will do in time to come.

- Walter Brueggemann, *Interpretation: A Bible Commentary for Teaching and preaching, First and Second Samuel*, 241

David Captured Jerusalem

Nevertheless, David took the stronghold of Zion, that is, the city of David. ⁸ And David said on that day, "Whoever would strike the Jebusites, 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." ⁹ And David lived in the stronghold and called it the city of David. And David built the city all around from the Millo inward. (2Samuel 5:7-9)

⁴ And David and all Israel went to Jerusalem, that is, Jebus, where the Jebusites were, the inhabitants of the land. ⁵ The inhabitants of Jebus said to David, "You will not come in here." Nevertheless, David took the stronghold of Zion, that is, the city of David. ⁶ David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief. ⁷ And David lived in the stronghold; therefore it was called the city of David. ⁸ And he built the city all around from the Millo in complete circuit, and Joab repaired the rest of the city. ⁹ And David became greater and greater, for the LORD of hosts was with him.

1 Chronicles 11:4-9

Threats to David's Kingship

- Political alliance with Hiram, king of Tyre
- David's wives and concubines (Laws Concerning Israel's Kings)—Deut. 17:14-17

"When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' ¹⁵ you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. ¹⁶ Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.' ¹⁷ And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.

- The Philistines

Chapter 6

The Ark Comes to Jerusalem

Psalm 132

The Ark

In a remarkable imaginative move, David appeals to Israel's most precious ancient symbol, the ark. The ark stands at the center of the old ideology of "Holy War." It bespeaks the dangerous and crucial presence of Yahweh's solidarity with Israel. The ark embodies what is unifying among the tribes and clans of Israel. The ark articulates and embodies for old Israel the holy rule of Yahweh.

Walter Brueggemann, *Interpretation: A Bible Commentary for Teaching and preaching, First and Second Samuel*, 248

Preparation to Bring the Ark to Jerusalem

- **David again gathered all the chosen men of Israel, thirty thousand.** ²And David arose and went with all the people who were with him from Baale-judah to bring up from there **the ark of God, which is called by the name of the Lord of hosts who sits enthroned on the cherubim.** ³And they carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio,^[a] the sons of Abinadab, were driving the new cart, ⁴with the ark of God,^[b] and Ahio went before the ark.

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Divine Command and Uzzah

And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. ⁷ And the anger of the Lord was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God.

14

Divine Command and Uzzah

The divine judgment of Uzzah brings us up short in our casual thinking about God, especially when it comes to worship. God is holy, and he cares about his holiness with fierce anger. In this incident, the lesson that God had been teaching the Philistines was now been taught to Israel.

Richard D. Phillips, *Reformed Expository Commentary*, 103

15

ZION CITY

The King, ready to serve the Lord without thinking of what others may say, humble, yet powerful, learns and prospers: Jerusalem become not just David's city and the political focal point of the united realm, but the Holy City, which will therefore be a true place of encounter between God and man though the centuries, right until the New Covenant.

Hans Wilhelm Hertzberg, translated by J. S. Bowen, *Old Testament Library, I & II Samuel* (Philadelphia: Westminster Press, 1964), 281

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