

In this chapter we have the narrative of David conquering Jerusalem. Other than Abraham's near sacrifice of Isaac at Mount Moriah and the account of the king/priest Melchizedek, none of the passing mentions of Jerusalem before now have given it any prominence. And the few sentences here seem rather offhand for a city we know will rule over the nations for eternity.

Most world class cities are situated on a harbor, river, or trade route, or at least in the center of a lush agricultural region. Not Jerusalem. It sits atop the rocky spine that runs between the hill country of Judah and the Dead Sea, far from the coastal highway. The only commendations for the site are a reliable supply of water from springs below the city and the natural defenses of the rocky terrain against potential invaders.

But David does conquer Jerusalem, taking advantage of a shaft leading up from one of those springs. It becomes "the city of David." He can lay personal claim to it because it traditionally belongs to neither Judah nor

the northern tribes of Israel. It can be a neutral capital between the two, somewhat like the District of Columbia in the United States.

So Jerusalem has no natural advantages to make it special. It is the throne of David, the Lord's anointed, within its walls that sanctifies and elevates the city. Just as the people of Israel were made holy not by their righteousness but by God's presence among them lending to them His Name and His glory. Just as only Christ in me, not my merits, has any lasting significance.

Notes

5:7 This is the first mention of Zion. It was probably the Jebusite name for the promontory just south of Mount Moriah (later the temple mount).

5:9 The Millo was probably a ring of earthworks or fortifications built by the Jebusites.

5:18 The Valley of Rephaim is in the hill country between Philistia and Judea, and provides an approach near to Jerusalem.

Questions for study and discussion:

1. David has been anointed king three times. What is unique each time?

1 Samuel 16:13

2 Samuel 2:4

2 Samuel 5:3

2. Does anything in the life of our Lord resemble these successive anointings?

3. It seems from verses 1 and 2 that the people of Israel had always recognized that David should be king. Why had they not acted on this knowledge? Do we sometimes fail the same way?

4. In 1 Chronicles we read that David promises that whoever first strikes the Jebusites will become commander of the army. Joab (true to his character) acts first and receives the reward. Has David made a rash vow similar to Saul's vow in 1 Samuel 14?
5. What does David acknowledge about his kingship in verse 12?
6. David inquires twice of the Lord about military tactics. Does he get the same answer? What is the lesson for us?
7. What is the significance of David both seizing Jerusalem and defeating the Philistines?