

Journey Through The Cities Of Refuge

Lesson #32

Jebusite Spirit

Sept. 2, 2026

Jerusalem, chosen by God as His city and a symbol of eternal reality, [I Kings 14:21] is ~5,020 years old and mentioned over 814 times in God's Word.

It is pictured as a type of the Heavenly city, where man will dwell in eternity with God. All the great cities of antiquity have come and gone, but Jerusalem remains. God chose it as a symbol of weakness to confound the wise. In human wisdom Jerusalem would never be chosen. It had no great attributes; no great river or minerals; not on a sea front or on a trade route. It barely had a water supply - the Gihon Spring.

Jebus, an old name for Jerusalem, [Joshua 18:28] was originally controlled by the Jebusites who had control before the Israelites arrived under Joshua.

Jebusite is derived from a Hebrew verb which means

- to trample down or to tread underfoot.

Characteristics of the Jebusite spirit:

- Spirit of oppression; feelings of heaviness; being trampled
- It is legalistic and loves to put down and humiliate others.
- It can lead to feelings of discouragement, rejection, and intimidation in believers, often causing them to feel humiliated or diminished.
- Discouragement is the beginning of depression. It seeks to discourage our hearts and drain our strength until we become a prisoner in the chambers of depression.

It is a vile, malicious spirit whose goal is to:

- control Jerusalem, God's dwelling place, the City of Peace.
- tread down, pollute and defile the holy things of God such as the Temple and believers who are the temple of the Holy Spirit.

This malicious spirit can affect me personally and cause me to feel trampled on, etc.

It can use me to be the vehicle which causes other people to feel trampled on, etc.

It can use other people as the vehicle to cause me to feel trampled on, etc.

Throughout the Word of God, the Jebusite demon worked havoc and destruction against the people of God. From the time of Joshua and Caleb to the time of Judges and King Saul, this giant continued to tread down and to beat down God's people. [~500 yrs.] This evil spirit enjoyed turmoil, victory, and conquest in murdering and destroying God's children.

The Israelites could not utterly destroy the Jebusites due to their endurance and tenacity.

- This enemy is the most tenacious enemy we will face.
- It drains our strength by appearing impossible to breakthrough.

The physical manifestation of the Jebusite spirit is revealed in its physical dealings with Israel.

The Israelites had great difficulty in conquering this city when they entered the Promised Land. Adoni-Zedek had set himself up as lord of righteousness, treading down and polluting the holy place, which God had chosen as His holy city, His dwelling place.

Adoni-Zedek is considered a type of the Antichrist, as he represents a figure who defies God's purpose and authority, similar to how the Antichrist will oppose Christ at His return.

Joshua 10:1-3, 23 This broad summary of victory indicates Joshua's forces subdued these regions and defeated their opposing kings, including Adoni-Zedek of Jerusalem.

Joshua 10:40 So Joshua conquered the whole region-the hill country, the Negev, the foothills, and the slopes, together with all their kings.

He left no survivors and devoted everything that breathed to destruction, just as the LORD, the God of Israel, had commanded.

Joshua 15:63 But the people of Judah could not drive out the Jebusites who lived in Jerusalem.

Note: Ancient records "capturing" a region often referred to defeating its ruler or army, even if full occupation or continuous control of every stronghold was less immediate.

Joshua records both partial victories and lingering resistance.

Their survival, in spite of divine command to utterly destroy, foreshadows the spiritual compromises that would trouble Israel during the Judges period.

The Book of Judges also provides clues:

Judges 1:8 Then the men of Judah fought against Jerusalem, captured it...

Judges 1:21 But the Benjamites did not drive out the Jebusites living in Jerusalem but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

This indicates both success and continued difficulty, reflecting an on-and-off struggle: military victories were achieved, but the populace or pockets of strong resistance remained. Their continued presence illustrates Israel's incomplete obedience and the ensuing cultural entanglements. These passages are consistent with the idea:

while Israel could defeat armies and even temporarily occupy parts of the city, they did not manage permanent removal of the Jebusites.

Through the book of Judges and the reign of Saul, Jebus would remain controlled by the Jebusites. It was approximately 1100 years from the day that God gave his mandate until the Jebusites would be subdued.

The turning point in defeating the Jebusites came when David became King of all Israel. David was anointed king over the tribe of Judah and established his rule in Hebron where he was joined by a diverse group of warriors and leaders from the various tribes of Israel, who recognized his God-given authority and pledged their allegiance to him. This gathering at Hebron is a significant moment in the unification of Israel under David's kingship.

David, anointed as king over all Israel, sought to unify the tribes and establish a central capital. Hebron, his initial capital, was located in the territory of Judah, his own tribe. To foster unity among the tribes, David needed a neutral site that was not associated with any particular tribe. Jerusalem, located on the border between Judah and Benjamin, was ideally situated for this purpose.

Problem: They did not have control of Jebus which was the "heart" of the land.

Jerusalem was a Jebusite stronghold, a Canaanite tribe that had maintained control over the city despite Israel's earlier conquests in the land.

The Capture Of Jebus: II Samuel 5 & I Chronicles 11

II Sam. 5:1 Then all the tribes of Israel came to David at Hebron and said,

"Behold, we are your bone and your flesh.

II Sam. 5:6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land:

Distance from Hebron to Jebus, Jerusalem = 18.3 miles

- Encounter a fortress wall ~7 stories high

II Sam. 2b Jebusites spoke unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

Problem: The mocking Jebusites governed the walled fortress of Jerusalem-the heart of the nation. They weren't leaving just because David had become king. When they saw King David arrive, they mocked him, saying that even the blind and the lame could defend their city.

When the Jebusites saw David and the Israelite soldiers coming against their city, it was not something new or frightening to them. In their history, such attacks had occurred with some frequency, but never successfully. So, safely behind the walls of the city, the Jebusites mocked David and his men. [like an arrogant bully threatening].

Were they intimidated by David's army? Not at all!

They were so secure they could turn their defense over to those who were blind and lame. Jebusites were confident: their strong walls and secured supply of water. This was a great asset for any future capital, and it would also be the Achilles heel of the Jebusites.

II Sam. 5: 7 Nevertheless, David took the strong hold of Zion: the same is the city of David. One word changed everything. Nevertheless. The enemy said it could not happen.

God said otherwise.

Throughout Scripture, God repeatedly demonstrates:

- human impossibilities are opportunities for His power.

II Sam. 5:8 Then David said on that day, "Whoever strikes the Jebusites, let him go up through the [underground] water shaft to strike the lame and the blind, who are detested by David's soul [because of their arrogance]." So [for that reason] they say,

"The blind or the lame (Jebusites) shall not come into the [royal] house [of Israel]."

I Chron. 11:6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab, the son of Zeruiah went first up and was chief.

David knew the LORD had promised Moses that Israel would conquer all the nations living in Canaan, including the Jebusites, so by faith he planned his attack.

➤ Ex. 23:23-24; Deut. 7:1-2; 20:17

King David, a type of Jesus Christ, told the men the only way to conquer the stronghold of the Jebusites on Jerusalem: Let Him Go Up Through The [Underground] Water Shaft

Warren's Shaft: According to this account in the Masoretic Text, David managed to conquer the city by a surprise attack, led by Joab, through the water supply tunnels.

- The Gihon Spring was the ONLY water source for Jerusalem.
- A perennial spring providing a vital water supply for the city throughout its history.
- It symbolizes God's provision and sustenance for His people.
- Its waters, flowing continuously, serve as a metaphor for the divine life and blessing that God offers to His covenant community.
- Major Problem: It was underground and outside the city walls.
- To get the water into the city, the Jebusites dug a diagonal tunnel in the bedrock.
- At its end, they dug a deep vertical shaft.
- From the top of this shaft, water jugs were lowered to the spring flowing below.
- Thus, access to the spring was hidden from the enemy outside the city.

The water shaft was a small tunnel that brought water into the city.

Scaling the shaft would involve climbing a 52-foot vertical shaft that is steep and may have protrusions making it difficult to navigate.

- Steepness: The angle of the shaft is nearly vertical, making it difficult to maintain grip and balance.
- Protrusions: The walls of the shaft have protrusions, which can hinder movement and complicate the ascent.

It would have been dark, wet, and cold but if someone was committed, he could crawl through and take the inhabitants by surprise.

When King David went to conquer the city for Israel, he promised command of his military to that soldier who could scale the shaft and get Israel's forces inside the city walls. After scaling a vertical shaft into the city, Joab likely led the procession to open the city gates where David's troops entered en masse.

King David, a type of Jesus Christ, told the men the only way to conquer the stronghold of the Jebusites on Jerusalem > let him go up through the [underground] water shaft

Underground Secrets Revealed: You need to go the way provided by the Gihon Spring, the spring of living water.

1. Joab heeded the words of the "anointed one," King David.

2. He saw no one's advice or suggestion as valid. Joab heard the word of his king and quickly moved to obey and meet the challenge.

The successful use of the water shaft demonstrates David's strategic acumen and God's providence in granting victory to His chosen king.

The water shaft can also be seen as a symbol of divine provision and the unexpected ways in which God delivers His people. Just as the water shaft provided a hidden means of access to the city, God often works through unforeseen channels to accomplish His purposes. This narrative encourages believers to trust in God's sovereignty and His ability to bring about victory, even when circumstances seem insurmountable.

From a theological perspective, the capture of Jerusalem holds significant importance in Biblical history. It marks the establishment of Jerusalem as the political and spiritual center of Israel under King David's rule.

- The transformation of Jebus into Jerusalem marked a new era for the Israelites.

I Chron. 11:7-9 And David dwelt in the castle; therefore, they called it the city of David.

⁸ And he built the city round about, even from Millo round about:
and Joab repaired the rest of the city.

⁹ So David waxed greater and greater: for the Lord of hosts was with him.

Results of King David, type of Jesus Christ, defeating the stronghold of the Jebusites:

- Jerusalem became the capital of unified Israel: New Name: the City of David
- Centralization of power helped to solidify the unification of the tribes of Israel
- Established Jerusalem as the political and spiritual center of the nation
- Israel experienced unprecedented military success and territorial expansion.
He secured Israel's borders and established it as a dominate regional power.

Key: David's military conquests are attributed to the LORD's favor. II Sam. 8:6

"The LORD gave David victory wherever he went." His ability to lead and inspire his men, coupled with his strategic brilliance, cements his reputation as a warrior king.

A key aspect of David's unification of Israel was his focus on religious and spiritual cohesion.

- The relocation of the Ark of the Covenant to Jerusalem symbolized the centralization of worship and the unification of the tribes under the worship of Yahweh.

II Sam. 6:17 They brought the ark of the LORD and set it in its place inside the tent that David had pitched for it,

and David offered burnt offerings and peace offerings before the LORD."

- David's establishment of Jerusalem as the religious center laid the groundwork for the future construction of the Temple by his son Solomon, further solidifying the spiritual unity of the nation. Center of Jewish worship

The event marks the beginning of Jerusalem's central role in the history of Israel and its enduring significance in biblical prophecy and eschatology.

The dispossession of the Jebusites and the establishment of Jerusalem as the capital city under David's rule were pivotal in the unfolding of God's covenantal promises to Israel.

The unity of Israel under David is also underscored by the Davidic Covenant,

a divine promise that established David's lineage as the perpetual dynasty over Israel.

II Samuel 7:16, God declares, "Your house and your kingdom will endure forever before Me; your throne will be established forever."

This covenant not only affirmed David's role as the unifier of Israel but also pointed to the future Messianic hope fulfilled in Jesus Christ, a descendant of David.

Jerusalem In Prophecy: 7 Year Tribulation Period

The tribulation is a future seven-year period when God will finish His discipline of Israel and finalize His judgment of the unbelieving world.

- a future period of intense hardship & persecution before the Second Coming of Christ

Jerusalem plays a crucial role during this period with significant events to unfold there.

Adoni-Zedek, type of the Antichrist, had set himself up as lord of righteousness, treading down and polluting the holy place, which God had chosen as His holy city, His dwelling place.

1. A future ruler, the Antichrist, will make a treaty with the many for one week [7 yrs.]
2. Midway through this time, the ruler will gather his troops and put an end to the sacrifices and offerings in the temple.

3. Then the ruler will desecrate and pollute the temple. Abomination of Desolation

II Thess. 2:3-4 Let no one deceive you by any means; for *that Day will not come*

unless the falling away comes first, and the man of sin is revealed, the son of perdition,

- ⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

- Pivotal event; desecration of the Temple;

starts the Great Tribulation, the last 3 $\frac{1}{2}$ years [Jacob's Trouble]

- Siege & Conflict: Jerusalem will experience severe conflict & internal strife

Various factions vie for control and power

Rev. 11:2 They will trample the holy city for forty-two months. [3 $\frac{1}{2}$ years; 42 months]

Israel and Jerusalem in the NT: Luke 21:24a And they will fall by the edge of the sword, and be led away captive into all nations.

- Jesus had just predicted the destruction of the temple in Jerusalem.
- It was a monumental event that occurred in 70 AD when the Roman army destroyed the temple and the surrounding city.
- As predicted, the Jewish people were exiled into all nations.
- It was a grim foreshadowing of the persecution and exile that the Jewish people have endured throughout history.

There is also a sense of hope and redemption in the rest of verse 24.

Luke 21:24b And Jerusalem will be trampled by Gentiles UNTIL
the times of the Gentiles are fulfilled.

There is a period of Gentile dominion over Jerusalem and the Jewish people.

Dan. 2:34-45 describes successive Gentile kingdoms, framing the "times of the Gentiles."

Gentile kingdoms: Babylon Medo-Perisa Greece Rome

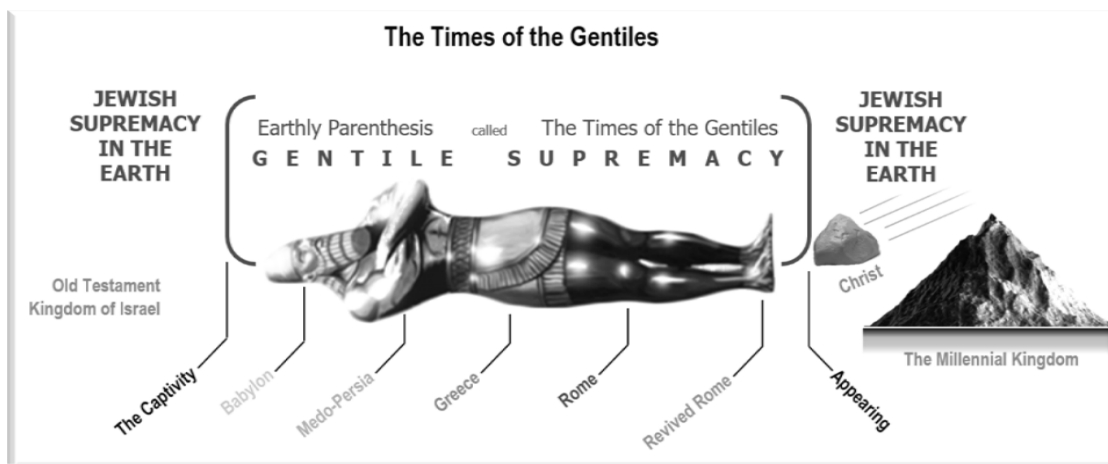
Iron & Clay: 10 toes = Modern Powers

- Trodden down pictures prolonged Gentile dominance.

From the time of Nebuchadnezzar [605 BC] until Christ's 2nd Coming

The Times of the Gentiles will continue until an unknown date in the future when
the rightful King, Jesus Christ, comes to redeem Israel and crush Israel's enemies.

Daniel 2:44; Zechariah 12:10-14; 13:1; 14:1-11.



Zech. 12:3 And in that day will I make Jerusalem a burdensome stone for all people:
all that burden themselves with it shall be cut in pieces,
though all the people of the earth be gathered together against it.

The turning point in defeating the enemy will be the 2nd Coming of Jesus Christ.

Ultimate redemption of Jerusalem & the restoration of the Jewish people to their homeland.

Rev. 19:11-16 When Jesus returns, He will be ready for war

Zech. 14:2 The nations will be gathered to fight against Jerusalem
in the battle of Armageddon.

Jesus will return to earth destroying all armies arrayed against the Holy City of Jerusalem.

Zech. 14:4 And in that day His feet will stand on the Mount of Olives,

Which faces Jerusalem on the east. And the Mount of Olives shall be split in two,
From east to west, *making* a very large valley;

Half of the mountain shall move toward the north and half of it toward the south.

- Creation of the River of Living Water flowing into the Dead Sea and the Mediterranean Sea year-round.

The splitting of the Mount of Olives is a literal, future miracle signaling Christ's physical return, worldwide judgment, covenant fulfillment, and the inauguration of the Messianic kingdom.

Matt. 25:31 When the Son of Man comes in His glory, and all the angels with Him,
He will sit on His glorious throne.

- Jesus will return to establish His kingdom, ruling with authority and justice.

In establishing His kingdom on earth, Jesus will first set up a judgment for those who are still alive after the tribulation and who are on the earth at the time of the second coming.

Matt. 25:31-46 King Jesus will conduct the Gentile judgment of the sheep and goats.

Those who survive this judgment will remain on earth and enter His Millennial Kingdom where they will enjoy a time of peace and prosperity with Christ.

Those who are found guilty [goats] in this judgment are cursed and consigned to "the eternal fire prepared for the devil and his angels" [Matt. 25:41].

Rev. 19:20 The Antichrist and the false prophet will be cast alive into the lake of fire burning with brimstone.

Rev. 20:1-3 Satan is bound and chained in the bottomless pit and forbidden to act during the millennium.

Zech. 14:9 And the LORD will be king over all the earth. On that day the LORD will be the only one, and His name the only one. [Jerusalem will be the epicenter of His rule.]

Dan. 2:35 and the stone that smote the image became a great mountain, and filled the whole earth. [the Kingdom of Jesus Christ]

God's Phenomenal Plans for Jerusalem and Mt. Zion.

Isaiah, along with other prophecies, gives glimpses of a restored Jerusalem in the millennial earth. Jerusalem will have a new and glorious temple from which the risen Christ reigns as King over the earth.

Ezek. 48:35 The millennial name of the city will be 'THE LORD IS THERE.' New Name!

Nations will go up to Jerusalem to worship Him. There will be peace and restoration all around. Even the Dead Sea will produce abundant fish.

The fulfillment of many of God's covenants and promises rests on a literal, physical, future kingdom. It will be a time of obedience [Jer. 31:33], holiness [Isaiah 35:8], truth [Isa. 65:16], and the knowledge of God [Isaiah 11:9; Hab. 2:14]. Christ will rule as king.

Isa. 9:6-7 For unto us a child is born, unto us a son is given:

and the government shall be upon his shoulder: and his name shall be called

Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

⁷ Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.