

## Zion and the City of David

### Commentary for June 1, 2017 — ... in the Time of Solomon

This Commentary deals with an objection to a Gihon Spring location for the Temple of Solomon first presented by Dr. Ernest Martin in his book [The Temples That Jerusalem Forgot](#). Dr. Martin's evidence showed that no Temples of God were located at the traditional "Temple Mount" site of the Haram esh-Sharif.

It is left to us who remain to deal with challenges to the Gihon location of God's Temple. Bob Cornuke, Ken Klein, Marilyn Sams, George Buchanan, myself, and others, all encounter strong attacks by those who do not want biblical and historical evidence to take away tradition. One challenge is that the Temple was not in the city of David. Scripture disagrees.

This solution to the **objection** (detailed below), was first put forth by Bob Cornuke. I think he is correct, and I thank him for his insight. He gave a simplified form during the two shows he and I recorded for *Prophecy in the News*, "[Bob Cornuke - Temple Defense](#)" and "[Bob Cornuke - Temple Defense Part 2](#)." I expand and detail his argument here.

### **Evidence the City of David Is Identical with Zion**

Second Samuel 5:7, 9 and 1 Chronicles 11:5, 7 use the same words in Hebrew but somewhat different in the King James Version:

2 Samuel 5:7, 9	1 Chronicles 11:5, 7
<p><b>"Nevertheless David took <u>the stronghold</u> [Heb., <i>fortress</i>] <u>of Zion: the same is the city of David.</u> ...</b></p> <p><b>So David dwelt in <u>the fort</u> [Heb., <i>fortress</i>], and <u>called it the city of David.</u>"</b></p>	<p><b>"Nevertheless David took <u>the castle</u> [Heb., <i>fortress</i>] <u>of Zion, which is the city of David.</u></b></p> <p><b>And David dwelt <u>in the castle</u> [Heb., <i>fortress</i>]; <b>therefore they called it the city of David.</b>"</b></p>

Therefore, the fortress of Zion is identified with the city of David.

### **"Zion" = "the city of David"**

Zion **is** the city of David (Zion is not "in" the city of David), and the city of David **is** Zion (it is not "in" Zion). They are identical at this time of history. That conclusion cannot be in dispute.

David purchased a threshing floor from Ornan (or Araunah), a Jebusite, over a decade after David equated the City of David with Zion. The tale is told in 2 Samuel chapter 24 and 1 Chronicles chapter 21.

**"Then Solomon began to build the house of YHWH at Jerusalem in mount Moriah, where YHWH appeared unto David his father, in the place that David had**

prepared **in the threshingfloor of Ornan** the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign.”

• *2 Chronicles 3:1–2*

Okay, Solomon built the Temple “in **Mount Moriah**” where “the threshingfloor of Ornan” was located. Therefore,

**“Mount Moriah” = “the threshing floor”**

### **The Objection**

Now read these accounts about the location of the Temple:

“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring **up** the ark of the covenant of YHWH **OUT** of **the city of David, which is Zion.**”

• *1 Kings 8:1 (and 2 Chronicles 5:2)*

These two verses say the same thing ... that 2 Samuel 5:7, 9 and 1 Chronicles 11:5, 7 say:

**“Zion” = “the city of David”**

A supposed major **objection** to the Gihon location of the Temples is as follows. At the public dedication of the Temple, Solomon moved the Ark of the Covenant from the location at the Gihon (where David put it some 38 years before), to its new location in the Holy of Holies, as 1 Kings 8: 1 and 2 Chronicles 5:2 above tell us.

The **objection** is not that the Ark was taken “up.” The **objection** is that the Ark was taken “out” of the City of David. The objection asserts the Temple was never in the City of David and therefore was not located above the Gihon Spring at the top of the mountain. That would also mean the Temple was never in Zion! But Zion = the city of David. The objection assumes the Temple was at the traditional location — outside of Zion and the city of David.

The objection ignores the four verses that all are clear: **“the city of David”** and **“Zion”** are the same at the time of David and Solomon. You read 1 Kings 8:1 and 2 Chronicles 5:2 above, now read what follows in 1 Kings 8:2–5 (the same narrative is in 2 Chronicles 5:3–6):

**“And all the men of Israel assembled themselves unto king Solomon at THE FEAST in the month Ethanim, which is the seventh month.**

**And all the elders of Israel came, and the priests took up the ark. And they brought up [from below]**

[1] **the ark of YHWH, and**

[2] **the tabernacle [tent] of the congregation, and**

[3] **all the holy vessels that were in the tabernacle,**

**even those did the priests and the Levites bring up.**

**And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark [The Ark was not yet in the Temple!], **sacrificing sheep and oxen, that could not be told nor numbered for multitude.**”**

• *1 Kings 8:2–5 (and 2 Chronicles 5:3–6)*

Note that the Ark was not yet put inside the Temple; first came **“the feast.”** In the next verse, after “the feast,” then the Ark was finally placed in the Holy of Holies of the Temple, and not before:

**“And the priests brought in the ark of the covenant of YHWH unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.”**

• *1 Kings 8:6 and 2 Chronicles 5:7*

Where was **“his place”** (meaning YHWH’s place)? Where was **“the oracle of the house”**? Where was **“the most holy place”**? All those were in **“the city of David, which is Zion,”** at the top of the hill. (If the Temple was not in the city of David, then neither was it in Zion.) Those who claimed the Ark was taken “out” of the City of David to a place north, must deny the verses identifying Zion with the City of David.

However ... there is no doubt the Temple was in Zion. Too many verses attest to that fact.

They were different terms identifying the same place, still in the City of David, just above the Gihon Spring, where Solomon was anointed (1 Kings 1:33–39). Note the narrative of Solomon’s anointing. It takes place near the end of David’s life and begins from Zion:

**“The king [David] also said unto them,**

**‘Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow you with the trumpet, and say, “God save king Solomon.”**

**Then you shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.’”**

• *1 Kings 1:33–35*

All agreed to do what David said,

**“So Zadok the priest, and [others], went down, and caused Solomon to ride upon king David’s mule, and brought him to Gihon.**

**And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, ‘God save king Solomon.’”**

• *1 Kings 1: 38–39*

Solomon rode the mule from the City of David (Zion), down the stairs to the Gihon (which was still in the City of David, to the Ark and the Tabernacle of David, inside the still intact Jebusite fortifications. Zadok took the oil from that sacrificial area, and anointed Solomon. Solomon rode the mule back to the top of the City of David to begin celebrating his kingship. David later died. Solomon began to rule and the 7-year Temple construction began.

After the Temple was finished, the people gathered in the Kidron Valley for the dedication. The City of David was crescent shaped with Solomon speaking from the top down to a natural theater with the crowd below. Solomon and the leaders of Israel brought the Ark of the Covenant up the stairs **“out of the city of David,”** so the people could see the original Ark of the Covenant from the time of Moses. Then they feasted.

The Ark was placed in the Holy of Holies after the feast. YHWH acknowledged the sacrifice for the dedication and **“the glory of YHWH”** (the glory of the Lord) filled the Holy of Holies. Everyone in the Kidron Valley saw all these events happen. No other perspective is possible, certainly not from the traditional site of the so-called “Temple Mount.”

### **Was the Temple in Zion? Yes! YHWH dwells there**

Let us consider several verses that demand Zion was where YHWH had His presence, the place where He placed His name,<sup>1</sup> the place where He dwelt, in other words, the Temple: **“Sing praises to YHWH, which dwells in Zion”** (Psalm 9:11). Here are more verses that put the Temple, which is God’s dwelling place, where **“the house of God”** and **“Zion,”** are located. And yes, all those places were in the **“city of David.”**

**“In Judah is God known: his name is great in Israel. In Salem [Jerusalem] also is his tabernacle, and his [YHWH’s] dwelling place in Zion.”**

• *Psalm 76:1–2*

**“YHWH reigns; let the people tremble: he sits between the cherubims; let the earth be moved. YHWH is great in Zion.”**

• *Psalm 99:1–2 and 132:13*

**“Praise you YHWH. ... praise him, O you servants of YHWH. You that stand in the house of YHWH, in the courts of the house of our God, ...**

**Blessed be YHWH out of Zion, which dwells at Jerusalem.”**

• *Psalm 135:1–2, 21*

**“YHWH of hosts, which dwells in mount Zion.”**

• *Isaiah 8:18*

**“In that time shall the present be brought unto YHWH of hosts ... to the place of the name of YHWH of hosts [the Temple], the mount Zion.”**

• *Isaiah 18:7*

**“I am YHWH your God dwelling in Zion, my holy mountain [Mount Moriah]: then shall Jerusalem be holy, and there shall no strangers pass through her any more. ... and a fountain shall come forth of the house of YHWH, ... for YHWH dwells in Zion.”**

• *Joel 3:17, 21*

**“Thus says YHWH; I am returned unto Zion, and will dwell in the midst [middle] of Jerusalem.”**

• *Zechariah 8:3*

Zion was the city of David in the time of David and Solomon. Jerusalem later outgrew the relatively small area of the City of David, but the place of the Temple remained Zion. To be sure, Zion did move around, especially after the destruction of the Temple by Nebuchadnezzar, but the City of David was always Zion.<sup>2</sup>

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<sup>1</sup> See my Commentary, [“A Name for the Temple of God.”](#) The phrase **“the place of the name”** was a common identification or alternate term for the Temple. The “name” was “ha-shem,” for YHWH.

<sup>2</sup> See two articles by Dr. Martin, [“The Seven Hills of Jerusalem”](#) and [“The Expansion and Portability of Zion.”](#) and George Buchanan’s excellent article, [“Running Water in the Temple of Zion.”](#)