

~JERUSALEM (5139)

(Je-ru'sa-lem) [Possession or Foundation of Twofold Peace]

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• The capital city of the ancient nation of Israel from the year **1070 B.C.E.** onward. Following the division of the nation into two kingdoms **997 B.C.E.**, **Jerusalem** continued as the capital of the southern kingdom of Judah. Throughout the Scriptures there are more than **800** references to Jerusalem.

• Name

- The earliest recorded name of the city is **Salem**.
- And Melchizedek king of **Salem** brought out bread and wine, and he was priest of the Most High God. (**Genesis 14:18**)
- Whereas some try to associate the meaning of the name **Jerusalem** with that of a West Semitic god named **Shalem**, the apostle Paul shows that **Peace** is the true meaning of the latter half of the name.
- And to whom Abraham apportioned a tenth from all things, is first of all, by translation, **King of Righteousness**, and is then also king of Salem, that is, **King of Peace**. (**Hebrews 7:2**)

- The Hebrew spelling of this latter half suggests a dual form, hence, **Twofold Peace**. In **Akkadian**, Assyro-Babylonian, texts the city was called Urusalim or *Ur-sa-li-im-mu*.
- On this basis some scholars give the meaning of the name as **City of Peace**. But the **Hebrew** form, which logically ought to govern, apparently means, **Possession, or Foundation of Twofold Peace**.
- Many other expressions and titles were used in the Scriptures to refer to the city. The psalmist on one occasion uses the earlier name, **Salem**.
- And his covert proves to be in **Salem** itself, and his dwelling place in Zion. (**Psalms 76:2**)
- Other appellations were, **city of Yehowah**.
- And to you the sons of those afflicting you must go, bowing down, and all those treating you disrespectfully must bend down at the very soles of your feet, and they will have to call you the **city of Yehowah**, Zion of the Holy One of Israel. (**Isaiah 60:14**)
- **Town of the grand King**.
- Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the **town of the grand King**. (**Psalms 48:2**)
- Nor by earth, because it is the footstool of his feet, nor by **Jerusalem**, because it is the **city of the great King**. (**Matthew 5:35**)
- **City of Righteousness and Faithful Town**.
- And I will bring back again judges for you as at the first, and counselors for you as at the start. After this you will be called City of Righteousness, Faithful Town. (**Isaiah 1:26**)
- **Zion**
- Behold **Zion**, the town of our festal occasions! Your own eyes will see **Jerusalem** an undisturbed abiding place, a tent that no one will pack up. Never will its tent pins be pulled out, and none of its ropes will be torn in two. (**Isaiah 33:20**)

- **Holy city**
- Now the princes of the people had their dwelling in **Jerusalem**, but as for the rest of the people, they cast lots to bring in one out of every ten to dwell in **Jerusalem** the **holy city**, and the nine other parts in the other cities. (**Nehemiah 11:1**)
- For they have called themselves as being from the **holy city**, and upon the God of Israel they have supported themselves, Yehowah of armies being his name. (**Isaiah 48:2**)
- Wake up, wake up, put on your strength, O Zion! Put on your beautiful garments, O **Jerusalem, the holy city!** For no more will there come again into you the uncircumcised and unclean one. (**Isaiah 52:1**)
- Then the Devil took him along into the **holy city**, and he stationed him upon the battlement of the temple (**Matthew 4:5**)
- The name *el Quds*, meaning, **Holy City**, is still the popular name for it in **Arabic**. The name shown on present-day maps of Israel is **Yerushalayim**.

· Location

- Comparatively remote from principal international trade routes, **Jerusalem** lay on the edge of an arid wilderness, the Wilderness of Judah, its water supplies being limited.
- Nevertheless, two **internal** trade routes did intersect near the city. One ran in a North-South direction along the top of the plateau forming the backbone of ancient Palestine, and this route linked together such cities as Dothan, Shechem, Bethel, Bethlehem, Hebron, and Beer-sheba.
- The second route ran in an East-West direction from Rabbah, modern `Amman, cut through torrent valleys to the Jordan River basin, ascended the steep Judean slopes, and then wound down the western slopes to the Mediterranean Coast and the seaport town of Joppa.
- Additionally, Jerusalem was centrally located for the whole area of the Promised Land, hence appropriate for a state administration center.

- Lying about 55 kilometers (34 miles) inland from the Mediterranean Sea and some 25 kilometers (16 miles) due West of the northern end of the Dead Sea, **Jerusalem** rests among the hills of the central mountain range.
- **Jerusalem**, as mountains are all around it, so Yehowah is all around his people from now on and to time indefinite. (**Psalms 125:2**)
- Its altitude of about 750 meters (2,500 feet) above sea level made it one of the highest capital cities in the world at that time. Its loftiness is mentioned in the Scriptures, and travelers had to go up from the coastal plains to reach the city.
- Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. (**Psalms 48:2**)
- **Jerusalem** is one that is built like a city that has been joined together in oneness. (**Psalms 122:3**)
- To which the tribes have gone up, the tribes of Yah, as a reminder to Israel to give thanks to the name of Yehowah. (**Psalms 122:4**)
- The climate is pleasant, with cool nights, an average annual temperature of 17° C. (63° F.), and an average annual rainfall of about 63 centimeters (25 inches), the rain falling mainly between November and April.
- Despite its height, **Jerusalem** does not stand up above the surrounding terrain. The traveler gets a full view of the city only when quite close.
- To the East, the Mount of Olives rises about 800 meters (2,620 feet). North of it, Mount Scopus reaches about 820 meters (2,690 feet), and the encircling hills on the South and West rise as high as 835 meters (2,740 feet). These elevations give a view of the situation in relation to the Temple Mount (740 meters)(2,430 feet)
- In times of war, this situation would seem to constitute a serious disadvantage. Any drawback, however, was compensated for by the city's being surrounded on three sides by steep-walled valleys: the

torrent valley of Kidron on the east and the Valley of Hinnom on the south and west.

- A central valley, apparently referred to by Josephus as the Tyropoeon Valley, or **the Valley of the Cheesemakers**, bisected the city area into eastern and western hills or spurs. [The Jewish War, V, 136, iv, 1]

- This central valley has filled in considerably throughout the centuries, but a visitor still must make a rather sharp descent to a central hollow and then climb up the other side when crossing the city.

- There is evidence that, in addition to the North-South central valley, two smaller East-West valleys, or depressions, further divided the hills, one cutting across the eastern hill and the other across the western.

- The steep valley walls seem to have been incorporated into the city's defensive wall system in all periods. The only side of the city lacking in natural defense was that on the North, and here the walls were made especially strong.

- When attacking the city in **70 C.E.**, General Titus, according to Josephus, was faced with three successive walls on that side.

· Water Supply

- **Jerusalem's** inhabitants suffered from serious food shortages in siege, but evidently had no great water problem. For, in spite of its nearness to the arid Judean Wilderness, the city had access to a constant supply of fresh water and had adequate storage facilities within the city walls.

- Two springs, En-rogel and Gihon, were located near the city. The first lay a little South of the junction of the Kidron and Hinnom valleys. While a valuable source of water, its position made it inaccessible during times of attack or siege.

- The Gihon spring lay on the West side of the Kidron Valley, alongside what came to be called the City of David. Though outside the city walls, it was close enough that a tunnel could be excavated and a shaft sunk, enabling the city's inhabitants to draw water without going outside the protective walls.

- This was done early in the city's history, according to the archaeological evidence. In **1961 C.E.** and **1962 C.E.**, excavations revealed a substantial early wall, situated **below** the upper end, or entrance, of the tunnel, hence enclosing it. It is thought to be the wall of the old Jebusite city.
- Over the years, additional tunnels and canals were formed to channel Gihon's waters. One channel ran from the mouth of the cave of the Gihon spring down the valley and around the end of the Southeast hill to a pool located at the junction of the Hinnom Valley with the central or Tyropoeon Valley.
- According to what has been found, it was in the form of a trench, covered with flat stones, and tunneled through the hillside at points. Openings at intervals allowed for water to be drawn off for irrigation of the valley terraces below.
- The canals gradient of about 4 or 5 millimeters per meter, less than 0.2 in. per yard, produced a slow gentle flow, reminding one of the waters of the Shiloah that are going gently.
- For the reason that this people has rejected the waters of the Shiloah that are going gently, and there is exultation over Rezin and the son of Remaliah. (**Isaiah 8:6**)
- It is suggested that this canal, unprotected and vulnerable, was constructed during Solomon's reign, when peace and security were predominant.
- **Jerusalem's** homes and buildings were evidently equipped with underground cisterns, supplementing the supply of water from springs. Rainwater collected from the roofs was stored therein, kept clean and cool.
- The temple area seems to have had particularly large cisterns, archaeologists claiming to have plotted 37 cisterns there with a total capacity of about 38,000 kiloliters (10,000,000 gallons), one cistern alone estimated as capable of holding 7,600 kiloliters (2,000,000 gallons)
- Over the centuries a number of aqueducts, or conduits, were built, in order to provide water for **Jerusalem**. Tradition ascribes to Solomon the construction of a conduit from the Pools of Solomon,

three reservoirs Southwest of Bethlehem, to the temple enclosure at Jerusalem. Solomon says;

- I made pools of water for myself, to irrigate with them the forest, springing up with trees. ([Ecclesiastes 2:6](#))
- Such a large undertaking as the building of the pools could well have included the building of a conduit for the larger supply of water that would be needed at **Jerusalem** after the temple services were instituted.
- However, there is no evidence, other than tradition, to support the Solomonic origin of a conduit from the Pools of Solomon to Jerusalem.

A number of aqueducts can still be traced. One conduit constructed to carry water from springs in the Wadi `Arrub 20 kilometers (12 miles) South-Southwest of Jerusalem to the Pools of Solomon is possibly the one alluded to by Josephus, who says that it was constructed by Pontius Pilate with temple treasury funds. [[Jewish Antiquities, XVIII, 60 \[iii, 2\]](#), [The Jewish War, II, 175, ix, 4](#)]

- Of the two aqueducts leading from the Pools of Solomon to Jerusalem, the lower one is the older, possibly dating from the time of Herod or of the Hasmonaeans. This aqueduct passed under the village of Bethlehem and ran on to the Temple Mount over Wilsons Arch.

·· **Archaeological Research**

- Though much research and excavation have been carried out, few concrete facts have been determined as to the city of Bible times. Various factors have restricted investigation or limited its value. **Jerusalem** has had almost continuous occupation in the Common Era, thus severely reducing the area available for excavation.
- Then, too, the city was destroyed a number of times, with new cities built on top of the ruins and often made, in part, from material of those ruins.
- The piling up of debris and rubble, in some places about 30 meters (100 feet) deep, has obscured the early contours of the site and made the interpretation of the excavated evidence a precarious task.
- Some wall sections, pools, water tunnels, and ancient tombs have been unearthed, but very little written material. Principal

archaeological discoveries have come from the Southeast hill, which now lies outside the city walls.

- The main sources of information regarding the ancient city, therefore, remain the Bible and the description of the **First Century** city given by Jewish historian Josephus.

•• **Early History**

- The first historical mention of the city comes in the decade between **1943 B.C.E. and 1933 B.C.E**, when Abraham's encounter with Melchizedek took place. Melchizedek was king of **Salem** and priest of the Most High God.

- Then the king of Sodom went out to meet him after he returned from defeating Chedorlaomer and the kings that were with him, to the Low Plain of Shaveh, that is, the kings Low Plain. (**Genesis 14:17**)

- And Melchizedek king of **Salem** brought out bread and wine, and he was priest of the Most High God. (**Genesis 14:18**)

- Then he blessed him and said; Blessed be Abram of the Most High God, producer of heaven and earth. (**Genesis 14:19**)

- And blessed be the Most High God, who has delivered your oppressors into your hand! At that Abram gave him a tenth of everything. (**Genesis 14:20**)

- However, the origins of the city and of the population that composed it are as wrapped in obscurity as is the origin of its king-priest Melchizedek.

- For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him (**Hebrews 7:1**)

- And to whom Abraham apportioned a tenth from all things, is first of all, by translation, **King of Righteousness**, and is then also king of Salem, that is, **King of Peace**. (**Hebrews 7:2**)

- In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually.

(Hebrews 7:3)

- Apparently another event in Abraham's life involved the vicinity of **Jerusalem**. Abraham was commanded to offer up his son Isaac on one of the mountains in the land of Moriah. The temple built by Solomon was erected on Mount Moriah on a site that previously had been a threshing floor.

- And he went on to say; Take, please, your son, your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering on one of the mountains that I shall designate to you. (Genesis 22:2)

- Finally Solomon started to build the house of Yehowah in **Jerusalem** on Mount Moriah, where Yehowah had appeared to David his father, in the place that David had prepared on the threshing floor of Ornan the Jebusite. (2 Chronicles 3:1)

- Thus, the Bible apparently links the place of Abraham's attempted sacrifice with the mountainous region around **Jerusalem**. Whether Melchizedek was still living then is not revealed, but **Salem** likely remained friendly territory for Abraham.

See Also MORIAH

- The Amarna Tablets, written by Canaanite rulers to their Egyptian overlord, include seven letters from the king or governor of **Jerusalem**, **Urusalim**.

- These letters were written prior to the Israelite conquest of Canaan. Thus, **Jerusalem**, in the approximately 465-year period between Abraham's meeting with Melchizedek and the Israelite conquest, had become the possession of pagan Hamitic Canaanites and was under the domination of the Hamitic Egyptian Empire.

- The account of Joshua's sweeping conquest of Canaan lists Adoni-zedek, king of **Jerusalem**, among the confederate kings attacking Gibeon. His name, meaning, **My Lord Is Righteousness**, closely parallels that of Jerusalem's earlier King Melchizedek, or **King of Righteousness**, but Adoni-zedek was no worshiper of the Most High God, Yehowah.

- And it came about that as soon as Adonizedek the king of **Jerusalem** heard that Joshua had captured Ai and then devoted it

- to destruction, that just as he had done to Jericho and its king, so he had done to Ai and its king, and that the inhabitants of Gibeon had made peace with Israel and were continuing in their midst. **(Joshua 10:1)**
- He became very much afraid, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty ones. **(Joshua 10:2)**
 - Consequently Adoni-zedek the king of **Jerusalem** sent to Hoham the king of Hebron and to Piram the king of Jarmuth and to Japhia the king of Lachish and to Debir the king of Eglon, saying; **(Joshua 10:3)**
 - Come up to me and help me and let us strike Gibeon, because it has made peace with Joshua and the sons of Israel. **(Joshua 10:4)**
 - At this they gathered together and went on up, five kings of the Amorites, the king of **Jerusalem**, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, these and all their camps, and they proceeded to camp against Gibeon and to war against it. **(Joshua 10:5)**
 - At that they did so and brought out to him from the cave these five kings, the king of **Jerusalem**, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. **(Joshua 10:23)**
 - And after that Joshua proceeded to strike them and put them to death and hang them upon five stakes, and they continued hanging upon the stakes until the evening. **(Joshua 10:26)**
 - And these are the kings of the land whom Joshua and the sons of Israel defeated on the side of the Jordan toward the west, from Baal-gad in the valley plain of Lebanon and as far as Mount Halak, which goes up to Seir, after which Joshua gave it to the tribes of Israel as a holding by their shares. **(Joshua 12:7)**
 - In the mountainous region and in the Shephelah and in the Arabah and on the slopes and in the wilderness and in the Negeb, the Hittites, the Amorites and the Canaanites, the Perizzites, the Hivites and the Jebusites. **(Joshua 12:8)**
 - The king of **Jerusalem**, one, the king of Hebron, one. **(Joshua**

12:10)

- In the allotting of tribal territories, **Jerusalem** was on the boundary between Judah and Benjamin, the specific border running along the Valley of Hinnom.
- This would place at least what comprised the later, **City of David**, situated on the ridge between the Kidron and Tyropoeon valleys, within the territory of Benjamin.
- Apparently the Canaanite city had additional settlements, or suburbs, however, and part of the settled area may have overlapped into Judah's territory to the West and South of the Valley of Hinnom. Judah is credited with the initial capture of **Jerusalem** at;
- Furthermore, the sons of Judah carried on war against Jerusalem and got to capture it, and they went striking it with the edge of the sword, and the city they consigned to the fire. (**Judges 1:8**)
- But after the invading forces moved on, the Jebusite inhabitants apparently remained, or returned, in sufficient force to form a later pocket of resistance that neither Judah nor Benjamin could break. Thus, of both Judah and Benjamin it is said that the Jebusites continued dwelling with them in Jerusalem. (**Joshua 15:63**)
- And the sons of Benjamin did not drive out the Jebusites inhabiting **Jerusalem**, but the Jebusites keep on dwelling with the sons of Benjamin in Jerusalem down to this day.
- To this Yehowah said; Judah will go up. Look! I shall certainly give the land into his hand. (**Judges 1:2**)
- This situation continued for some four centuries, and the city was at times referred to as **Jebus**, a city of foreigners.
- However, the man did not consent to stay overnight, but he rose and got on his way and came as far as in front of **Jebus**, that is to say, **Jerusalem**, and with him there were the couple of he-asses saddled up, and his concubine and his attendant. (**Judges 19:10**)
- While they were close by Jebus, as the daylight had gone down considerably, the attendant now said to his master; O come, now, and let us turn aside to this **city of the Jebusites** and stay in it overnight. (**Judges 19:11**)

- But his master said to him; Let us not turn aside to a city of foreigners who are no part of the sons of Israel, and we have to pass on as far as Gibeah. (**Judges 19:12**)
- Later David and all Israel went to **Jerusalem**, that is to say; Jebus, where the Jebusites were the inhabitants of the land. (**1 Chronicles 11:4**)
- And the inhabitants of Jebus began to say to David; You will not come in here. Just the same, David proceeded to capture the stronghold of Zion, that is to say, the City of David. (**1 Chronicles 11:5**)

•• **During The United Kingdom**

- King Saul's headquarters were at Gibeah in the territory of Benjamin. King David's capital city was first at Hebron in Judah, about 30 kilometers (19 miles) South-Southwest of **Jerusalem**. After ruling there a total of seven and a half years.
- In Hebron he ruled as king over Judah for seven years and six months, and in **Jerusalem** he ruled as king for thirty-three years over all Israel and Judah. (**2 Samuel 5:5**)
- He determined to transfer the capital to **Jerusalem**. This was by divine direction.
- And he went on to say; Blessed be Yehowah the God of Israel, who spoke with his own mouth with David my father and by his own hands has given fulfillment, saying; (**2 Chronicles 6:4**)
- From the day that I brought my people out from the land of Egypt I have not chosen a city out of all the tribes of Israel to build a house for my name to prove to be there, and I have not chosen a man to become leader over my people Israel. (**2 Chronicles 6:5**)
- But I shall choose **Jerusalem** for my name to prove to be there, and I shall choose David to come to be over my people Israel. (**2 Chronicles 6:6**)
- Yehowah having spoken centuries earlier of the site where He would choose to place his name.

- **But to the place that Yehowah your God will choose out of all your tribes to place his name there, to have it reside, you will seek, and there you must come. (Deuteronomy 12:5)**
- **You must also take some of the firstfruits of all the fruitage of the soil, which you will bring in from the land of yours that Yehowah your God is giving you, and you must put them in a basket and go to the place that Yehowah your God will choose to have his name reside there. (Deuteronomy 26:2)**
- **Yehowah now appeared to Solomon during the night and said to him; I have heard your prayer, and I have chosen this place for myself as a house of sacrifice. (2 Chronicles 7:12)**
- **It seems that the Jebusites at that time had their **city** on the southern end of the eastern spur. They were confident of the impregnability of their fortress city, with its natural defenses of steep valley walls on three sides and, probably, special fortifications on the north. It was known as the place difficult to approach.**
- **And David took up dwelling in the **place difficult to approach**. That is why they called it the City of David. (1 Chronicles 11:7)**
- **And the Jebusites taunted David that even the blind and the lame of the city could hold off his attacks. But David conquered the city, his attack being spearheaded by Joab, who evidently gained entry into the city by means of the water tunnel.**
- **Consequently the king and his men went to **Jerusalem** against the Jebusites inhabiting the land, and they began to say to David; You will not come in here, but the blind and the lame ones will certainly turn you away, they thinking; David will not come in here. (2 Samuel 5:6)**
- **Just the same, David proceeded to capture the stronghold of Zion, that is, the City of David. (2 Samuel 5:7)**
- **So David said on that day; Anyone striking the Jebusites, let him, by means of the water tunnel, make contact with both the lame and the blind, hateful to the soul of David! That is why they say; The blind one and the lame one will not come into the house. (2 Samuel 5:8)**

- And David took up dwelling in the stronghold, and it came to be called the City of David, and David began to build all around from the Mound and inward. (**2 Samuel 5:9**)
- Later David and all Israel went to **Jerusalem**, that is to say; Jebus, where the Jebusites were the inhabitants of the land. (**1 Chronicles 11:4**)
- And the inhabitants of Jebus began to say to David; You will not come in here. Just the same, David proceeded to capture the stronghold of Zion, that is to say; the City of David. (**1 Chronicles 11:5**)
- So David said; Anyone striking the Jebusites first, he will become head and prince. And Joab the son of Zeruiah got to go up first, and he came to be head. (**1 Chronicles 11:6**)
- And David took up dwelling in the place difficult to approach. That is why they called it the City of David. (**1 Chronicles 11:7**)
- And he began to build the city all around, from the Mound even to the parts round about, but Joab himself brought to life the rest of the city. (**1 Chronicles 11:8**)
- Scholars are not entirely certain of the meaning of the Hebrew term here rendered, **water tunnel**, but generally accept this or similar terms **water shaft**, **RS**, **AT**, **gutter**, **JP** as the most likely meaning. The brief account does not state just how the city's defenses were breached.
- Since the discovery of the tunnel and shaft leading to the Gihon spring, the popular view is that Joab led men up this vertical shaft, through the sloping tunnel and into the city in a surprise attack.
- By whatever means, the city was taken and David moved his capital there, **1070 B.C.E.** The Jebusite stronghold now came to be known as, **the City of David**, also called **Zion**.
- Just the same, David proceeded to capture the stronghold of **Zion**, that is, the City of David. (**2 Samuel 5:7**)
- David began a building program within the area, apparently also improving the city's defenses.

- **And David took up dwelling in the stronghold, and it came to be called the City of David, and David began to build all around from the Mound and inward. (2 Samuel 5:9)**
- **Thus David went on getting greater and greater, and Yehowah the God of armies was with him. (2 Samuel 5:10)**
- **And Hiram the king of Tyre proceeded to send messengers to David, and also cedar trees and workers in wood and workers in stone for walls, and they began to build a house for David. (2 Samuel 5:11)**
- **And he began to build the city all around, from the Mound even to the parts round about, but Joab himself brought to life the rest of the city. (1 Chronicles 11:8)**
- **The Mound, Hebrew, *ham-Mil-loh* ', referred to here;**
- **And David took up dwelling in the stronghold, and it came to be called the City of David, and David began to build all around from the Mound and inward. (2 Samuel 5:9)**
- **And in later accounts;**
- **Now this is the account of those conscripted for forced labor that King Solomon levied to build the house of Yehowah and his own house and the Mound and the wall of Jerusalem and Hazor and Megiddo and Gezer. (1 Kings 9:15)**
- **However, Pharaoh's daughter herself came up out of the City of David to her own house that he had built for her. It was then that he built the Mound. (1 Kings 9:24)**
- **And this is the reason why he lifted up his hand against the king: Solomon himself had built the Mound. He had closed up the gap of the City of David his father. (1 Kings 11:27)**
- **Was some geographic or structural feature of the city, well known then but unidentifiable today. When David later transferred the sacred, ark of Yehowah, from the house of Obed-edom to Jerusalem, the city became the religious, as well as administrative, center of the nation.**
- **And the ark of Yehowah kept dwelling at the house of Obed-**

edom the Gittite three months, and Yehowah kept blessing Obed-edom and all his household. ([2 Samuel 6:11](#))

- Finally the report was made to King David, saying; Yehowah has blessed the house of Obed-edom and all that is his on account of the ark of the true God. At that David proceeded to go and bring the ark of the true God out of the house of Obed-edom up to the City of David with rejoicing. ([2 Samuel 6:12](#))
- So they brought the ark of Yehowah in and set it in its place inside the tent that David had pitched for it, after which David offered up burnt sacrifices and communion sacrifices before Yehowah. ([2 Samuel 6:17](#))

See Also BURIAL, BURIAL PLACES

See Also DAVID, CITY OF

See Also MOUND

- There is no record of **Jerusalem's** being attacked by enemy forces during David's reign, as he carried the battle to his foes.
- And the Philistines got to hear that they had anointed David as king over Israel. At that all the Philistines came up to look for David. When David heard of it, then he went down to the place hard to approach. ([2 Samuel 5:17](#))
- And the Philistines, for their part, came in and kept tramping about in the low plain of Rephaim. ([2 Samuel 5:18](#))
- And David began to inquire of Yehowah, saying; Shall I go up against the Philistines? Will you give them into my hand? At this Yehowah said to David; Go up, for I shall without fail give the Philistines into your hands. ([2 Samuel 5:19](#))
- So David came to Baal-perazim, and David got to strike them down there. At that he said; Yehowah has broken through my enemies ahead of me, like a gap made by waters. That is why he called the name of that place Baal-perazim. ([2 Samuel 5:20](#))
- Consequently they left their idols there, and so David and his men took them away. ([2 Samuel 5:21](#))
- Later the Philistines came up once again and tramped about in the low plain of Rephaim. ([2 Samuel 5:22](#))

- **At that David inquired of Yehowah, but he said; You must not go up. Go around to the rear of them, and you must come against them in front of the baca bushes. (2 Samuel 5:23)**
- **And let it occur that, when you hear the sound of a marching in the tops of the baca bushes, at that time you act with decision, because at that time Yehowah will have gone out ahead of you to strike down the camp of the Philistines. (2 Samuel 5:24)**
- **Accordingly David did that way, just as Yehowah had commanded him, and he went striking down the Philistines from Geba to as far as Gezer. (2 Samuel 5:25)**
- **And it came about afterward that David proceeded to strike the Philistines down and subdue them, and David got to take Metheg-ammah out of the hand of the Philistines. (2 Samuel 8:1)**
- **And he went on to strike down the Moabites and measure them with a line, making them lie down on the earth, that he might measure two lines to put them to death, and a full line to preserve them alive, and the Moabites came to be David's servants to carry tribute. (2 Samuel 8:2)**
- **And David went on to strike down Hadadezer the son of Rehob the king of Zobah as he was going his way to put his control back again at the river Euphrates. (2 Samuel 8:3)**
- **And David got to capture from him one thousand seven hundred horsemen and twenty thousand men on foot, and David proceeded to hamstring all the chariot horses, but he let a hundred chariot horses of them remain. (2 Samuel 8:4)**
- **When Syria of Damascus came to help Hadadezer the king of Zobah, David then struck down among the Syrians twenty-two thousand men. (2 Samuel 8:5)**
- **Further, David put garrisons in Syria of Damascus, and the Syrians came to be David's servants to carry tribute. And Yehowah continued to save David wherever he went. (2 Samuel 8:6)**
- **Moreover, David took the circular shields of gold that happened to be on the servants of Hadadezer and brought them to**

Jerusalem. (2 Samuel 8:7)

- **And from Betah and Berothai, cities of Hadadezer, King David took copper in very great quantity. (2 Samuel 8:8)**
- **Now Toi the king of Hamath got to hear that David had struck down all the military force of Hadadezer. (2 Samuel 8:9)**
- **So he sent Joram his son to King David to ask him about his welfare and congratulate him over the fact that he had fought against Hadadezer so that he struck him down, for Hadadezer had become trained in warfare against Toi, and in his hand there proved to be articles of silver and articles of gold and articles of copper. (2 Samuel 8:10)**
- **These also King David sanctified to Yehowah, together with the silver and the gold that he had sanctified from all the nations that he had subdued. (2 Samuel 8:11)**
- **From Syria and from Moab and from the sons of Ammon and from the Philistines and from Amalek and from the spoil of Hadadezer the son of Rehob the king of Zobah. (2 Samuel 8:12)**
- **And David proceeded to make a name when he came back from striking down the Edomites in the Valley of Salt, eighteen thousand. (2 Samuel 8:13)**
- **And he kept garrisons placed in Edom. In all Edom he placed garrisons, and all the Edomites came to be servants of David, and Yehowah kept saving David wherever he went. (2 Samuel 8:14)**
- **And it came about at the return of the year, at the time that kings sally forth, that David proceeded to send Joab and his servants with him and all Israel, that they might bring the sons of Ammon to ruin and lay siege to Rabbah, while David was dwelling in **Jerusalem**. (2 Samuel 11:1)**
- **On one occasion, however, David saw fit to abandon the city before the advance of rebel forces led by his own son, Absalom. The kings retreat may have been to avoid having blood shed in civil war at this place where Yehowah's name rested.**
- **In time an informer came to David, saying; The heart of the men of Israel has come to be behind Absalom. (2 Samuel 15:13)**

- At once David said to all his servants that were with him in **Jerusalem**; Get up, and let us run away, for there will prove to be no escaping for us because of Absalom! Go hurriedly, for fear he may hurry up and actually catch up with us and bring down upon us what is bad and strike the city with the edge of the sword! (**2 Samuel 15:14**)
- At this the king's servants said to the king; According to all that my lord the king may choose, here are your servants. (**2 Samuel 15:15**)
- So the king went out with all his household at his feet, and the king left ten women, concubines, to take care of the house. (**2 Samuel 15:16**)
- And the king continued on his way out with all the people at his feet, and they came to a stop at Beth-merhak. (**2 Samuel 15:17**)
- **Whatever the motive for the retreat, it led to the fulfillment of the inspired prophecy spoken by Nathan.**
- This is what Yehowah has said; Here I am raising up against you calamity out of your own house, and I will take your wives under your own eyes and give them to your fellowman, and he will certainly lie down with your wives under the eyes of this sun. (**2 Samuel 12:11**)
- As for Absalom and all the people, the men of Israel, they entered **Jerusalem**, and Ahithophel was with him. (**2 Samuel 16:15**)
- And it came about that, as soon as Hushai the Archite, David's companion, came in to Absalom, Hushai proceeded to say to Absalom; Let the king live! Let the king live! (**2 Samuel 16:16**)
- At this Absalom said to Hushai; This is the loving-kindness of yours toward your companion, is it? Why did you not go with your companion? (**2 Samuel 16:17**)
- So Hushai said to Absalom; No, but the one whom Yehowah has chosen and also this people and all the men of Israel, him I shall become, and with him I shall dwell. (**2 Samuel 16:18**)

- **And for the second time I must say; Whom shall I myself serve? Is it not before his son? Just as I served before your father, so I shall prove to be before you. (2 Samuel 16:19)**
- **Later Absalom said to Ahithophel; You men, give counsel on your part. What shall we do? (2 Samuel 16:20)**
- **Then Ahithophel said to Absalom; Have relations with the concubines of your father, whom he left behind to take care of the house. And all Israel will certainly hear that you have made yourself foul-smelling to your father, and the hands of all those who are with you will certainly become strong. (2 Samuel 16:21)**
- **Accordingly they pitched a tent for Absalom upon the roof, and Absalom began to have relations with the concubines of his father under the eyes of all Israel. (2 Samuel 16:22)**
- **And the counsel of Ahithophel, with which he counseled in those days, was just as when a man would inquire of the word of the true God. That was the way all the counsel of Ahithophel was both to David and to Absalom. (2 Samuel 16:23)**
- **David did not allow the ark of the covenant to be evacuated with him but ordered the faithful priests to return it to the city, God's chosen location.**
- **And all the people of the land were weeping with a loud voice, and all the people were crossing over, and the king was standing by the torrent valley of Kidron, and all the people were crossing over upon the open road to the wilderness. (2 Samuel 15:23)**
- **And here also there were Zadok and with him all the Levites carrying the ark of the covenant of the true God, and they proceeded to set the ark of the true God down by Abiathar until all the people completed crossing over from the city. (2 Samuel 15:24)**
- **But the king said to Zadok; Take the ark of the true God back to the city. If I shall find favor in the eyes of Yehowah, he will also certainly bring me back and let me see it and its abiding place. (2 Samuel 15:25)**
- **But if this is what he should say; I have found no delight in you, here I am, let him do to me just as it is good in his eyes. (2**

Samuel 15:26)

- **And the king went on to say to Zadok the priest; You are a seer, are you? Do return to the city in peace, and also Ahimaaz your son and Jonathan the son of Abiathar, the two sons of you men, with you. (2 Samuel 15:27)**
- **See, I am lingering by the fords of the wilderness until word comes from you men to inform me. (2 Samuel 15:28)**
- **Accordingly Zadok and Abiathar took the ark of the true God back to **Jerusalem**, and they continued to dwell there. (2 Samuel 15:29)**
- **The description of the initial part of David's flight as recorded at (2 Samuel Chapter 15) outlines well the geographic features of the area on the East of the city.**
- **Toward the close of his rule, David began preparing construction materials for the temple.**
- **Then David said; This is the house of Yehowah the true God, and this is an altar for burnt offering for Israel. (1 Chronicles 22:1)**
- **David now said to bring together the alien residents that were in the land of Israel, and then he set them as stone hewers to hew squared stones for building the house of the true God. (1 Chronicles 22:2)**
- **As for the house, while it was being built, it was of quarry stone already completed that it was built, and as for hammers and axes or any tools of iron, they were not heard in the house while it was being built. (1 Kings 6:7)**
- **The hewn stones prepared may have been quarried in that area, for the bedrock of **Jerusalem** itself is easily cut and chiseled to size and shape, yet, upon exposure to the weather, hardens into durable and attractive building stones.**
- **There is evidence of an ancient quarry near the present Damascus Gate, vast quantities of rock having been cut out there in the course of time.**

- **A further view of the layout of the terrain around **Jerusalem**, this time to the East and South, is given in the account of the anointing of Solomon by order of aged King David.**
- **Another son, Adonijah, was at the spring of En-rogel, plotting to seize the kingship, when Solomon was anointed at the spring of Gihon. The distance between the two points was short enough (700 meters) (2,300 feet) that Adonijah and his co-conspirators heard the noise of the horn and celebrations at Gihon.**
- **All the while Adonijah the son of Haggith was lifting himself up, saying; I myself am going to rule as king! And he proceeded to have a chariot made for himself with horsemen and fifty men running before him. (1 Kings 1:5)**
- **And his father did not hurt his feelings at any time by saying; Why is this the way you have done? And he was also very good-looking in form, and his mother had borne him after Absalom. (1 Kings 1:6)**
- **And he came to have dealings with Joab the son of Zeruah and with Abiathar the priest, and they began offering help as followers of Adonijah. (1 Kings 1:7)**
- **As for Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and the mighty men that belonged to David, they did not become involved with Adonijah. (1 Kings 1:8)**
- **Eventually Adonijah held a sacrifice of sheep and cattle and fatlings close by the stone of Zoheleth, which is beside En-rogel, and he proceeded to invite all his brothers the king's sons and all the men of Judah the king's servants. (1 Kings 1:9)**
- **Immediately King David said; You men, call for me Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada. So they came in before the king. (1 Kings 1:32)**
- **And the king went on to say to them; Take with you the servants of your lord, and you must make Solomon my son ride upon the she-mule that belongs to me and lead him down to Gihon. (1 Kings 1:33)**
- **And Zadok the priest and Nathan the prophet must anoint him**

- there as king over Israel, and you must blow the horn and say; Let King Solomon live! (1 Kings 1:34)
- And you must come up following him, and he must come in and sit upon my throne, and he himself will be king in place of me, and him I shall have to commission to become leader over Israel and over Judah. (1 Kings 1:35)
 - At once Benaiah the son of Jehoiada answered the king and said; Amen! Thus may Yehowah the God of my lord the king say. (1 Kings 1:36)
 - Just as Yehowah proved to be with my lord the king, so let him prove to be with Solomon, and may he make his throne greater than the throne of my lord King David. (1 Kings 1:37)
 - And Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites proceeded to go down and make Solomon ride upon the she-mule of King David, and then brought him to Gihon. (1 Kings 1:38)
 - Zadok the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the horn, and all the people broke out saying; Let King Solomon live! (1 Kings 1:39)
 - After that all the people came on up following him, and the people were playing on flutes and rejoicing with great joy, so that the earth was split by the noise of them. (1 Kings 1:40)
 - And Adonijah and all the ones invited that were with him got to hear it, when they themselves had finished eating. When Joab got to hear the sound of the horn, he at once said; What does the noise of the town in an uproar mean? (1 Kings 1:41)
 - Solomon's reign saw considerable building, and perhaps rebuilding, done within the city and expansion of its limits.
 - And Solomon proceeded to form a marriage alliance with Pharaoh the king of Egypt and to take Pharaoh's daughter and bring her to the City of David, until he finished building his own house and the house of Yehowah and Jerusalem's wall all around. (1 Kings 3:1)

- **Now this is the account of those conscripted for forced labor that King Solomon levied to build the house of Yehowah and his own house and the Mound and the wall of Jerusalem and Hazor and Megiddo and Gezer. (1 Kings 9:15)**
- **Pharaoh the king of Egypt himself had come up and then captured Gezer and burned it with fire, and the Canaanites dwelling in the city he had killed. So he gave it as a parting gift to his daughter, the wife of Solomon. (1 Kings 9:16)**
- **And Solomon went on to build Gezer and Lower Beth-horon. (1 Kings 9:17)**
- **And Baalath and Tamar in the wilderness, in the land. (1 Kings 9:18)**
- **And all the storage cities that became Solomon's and the chariot cities and the cities for the horsemen, and the desirable things of Solomon that he had desired to build in Jerusalem and in Lebanon and in all the land of his dominion. (1 Kings 9:19)**
- **However, Pharaoh's daughter herself came up out of the City of David to her own house that he had built for her. It was then that he built the Mound. (1 Kings 9:24)**
- **And this is the reason why he lifted up his hand against the king: Solomon himself had built the Mound. He had closed up the gap of the City of David his father. (1 Kings 11:27)**
- **I explored with my heart by cheering my flesh even with wine, while I was leading my heart with wisdom, even to lay hold on folly until I could see what good there was to the sons of mankind in what they did under the heavens for the number of the days of their life. (Ecclesiastes 2:3)**
- **I engaged in greater works. I built houses for myself. I planted vineyards for myself. (Ecclesiastes 2:4)**
- **I made gardens and parks for myself, and I planted in them fruit trees of all sorts. (Ecclesiastes 2:5)**
- **I made pools of water for myself, to irrigate with them the forest, springing up with trees. (Ecclesiastes 2:6)**

- **And I became greater and increased more than anyone that happened to be before me in **Jerusalem**. Moreover, my own wisdom remained mine. (**Ecclesiastes 2:9**)**
- **The temple, his outstanding construction work, with its associated courtyards was built on Mount Moriah on the eastern ridge but North of **the City of David**, evidently in the area of the present-day Dome of the Rock.**
- **Finally Solomon started to build the house of Yehowah in **Jerusalem** on Mount Moriah, where Yehowah had appeared to David his father, in the place that David had prepared on the threshing floor of Ornan the Jebusite. (**2 Chronicles 3:1**)**
- **In the fourth year the house of Yehowah had its foundation laid, in the lunar month of Ziv. (**1 Kings 6:37**)**
- **And in the eleventh year, in the lunar month of Bul, that is, the eighth month, the house was finished as regards all its details and all its plan, so that he was seven years at building it. (**1 Kings 6:38**)**
- **As for the great courtyard, round about were three rows of hewn stone and a row of beams of cedarwood, and this also for the inner courtyard of the house of Yehowah, and for the porch of the house. (**1 Kings 7:12**)**
- **Other major buildings nearby were Solomon's own house or palace, the cedarwood House of the Forest of Lebanon, the Porch of Pillars, and the judicial Porch of the Throne.**
- **And his own house Solomon built in thirteen years, so that he finished all his own house. (**1 Kings 7:1**)**
- **And he proceeded to build the House of the Forest of Lebanon a hundred cubits in its length, and fifty cubits in its width, and thirty cubits in its height, upon four rows of pillars of cedarwood, and there were beams of cedarwood upon the pillars. (**1 Kings 7:2**)**
- **And it was paneled in with cedarwood above upon the girders that were upon the forty-five pillars. There were fifteen to a row. (**1 Kings 7:3**)**

- As for framed windows, there were three rows, and there was an illumination opening opposite an illumination opening in three tiers. (**1 Kings 7:4**)
- And all the entrances and the doorposts were squared with the frame, and also the forefront of the illumination opening opposite an illumination opening in three tiers. (**1 Kings 7:5**)
- And the Porch of Pillars he made fifty cubits in its length, and thirty cubits in its width, and another porch was in front of them with pillars and a canopy in front of them. (**1 Kings 7:6**)
- As for the Porch of the Throne where he would do judging, he made the porch of judgment, and they covered it in with cedarwood from the floor to the rafters. (**1 Kings 7:7**)
- As regards the house of his where he was to dwell, at the other courtyard, it was away from the house belonging to the Porch. It proved to be like this in workmanship. And there was a house like this Porch that he proceeded to build for Pharaoh's daughter, whom Solomon had taken. (**1 Kings 7:8**)
- This building complex was apparently situated South of the temple on the gradual slope running down toward the City of David.

•• **Jerusalem During The Divided Kingdom, 997-607 B.C.E.**

- Jeroboam's rebellion split the nation into two kingdoms, and **Jerusalem** was left as the capital of two tribes, Benjamin and Judah, under Solomon's son Rehoboam. Levites and priests also moved to the city where Yehowah's name rested, thereby strengthening Rehoboam's kingship.
- When Rehoboam arrived at **Jerusalem**, he immediately congregated the house of Judah and Benjamin, a hundred and eighty thousand choice men able-bodied for war, to fight against Israel so as to bring the kingdom back to Rehoboam. (**2 Chronicles 11:1**)
- Then the word of Yehowah came to Shemaiah the man of the true God, saying; (**2 Chronicles 11:2**)
- Say to Rehoboam the son of Solomon the king of Judah and to all Israel in Judah and Benjamin, saying; (**2 Chronicles 11:3**)

- **This is what Yehowah has said; You must not go up and fight against your brothers. Return each one to his house, for it is at my own instance that this thing has been brought about. So they obeyed the word of Yehowah and returned from going against Jeroboam. (2 Chronicles 11:4)**
- **And Rehoboam continued to dwell in Jerusalem and proceeded to build fortified cities in Judah. (2 Chronicles 11:5)**
- **Thus he rebuilt Bethlehem and Etam and Tekoa. (2 Chronicles 11:6)**
- **And Beth-zur and Soco and Adullam. (2 Chronicles 11:7)**
- **And Gath and Mareshah and Ziph. (2 Chronicles 11:8)**
- **And Adoraim and Lachish and Azekah. (2 Chronicles 11:9)**
- **And Zorah and Aijalon and Hebron, fortified cities, which were in Judah and Benjamin. (2 Chronicles 11:10)**
- **Further, he reinforced the fortified places and put leaders in them and supplies of food and oil and wine. (2 Chronicles 11:11)**
- **And in all the different cities large shields and lances, and he went on reinforcing them to a very great degree. And Judah and Benjamin continued his. (2 Chronicles 11:12)**
- **And the priests and the Levites themselves that were in all Israel took their stand by him out of all their territories. (2 Chronicles 11:13)**
- **For the Levites left their pasture grounds and their possession and then came to Judah and Jerusalem, because Jeroboam and his sons had discharged them from acting as priests to Yehowah. (2 Chronicles 11:14)**
- **And he proceeded to put in office for himself priests for the high places and for the goat-shaped demons and for the calves that he had made. (2 Chronicles 11:15)**
- **And following them from all the tribes of Israel those that were giving their heart to seek Yehowah the God of Israel came**

- themselves to **Jerusalem** to sacrifice to Yehowah the God of their forefathers. (**2 Chronicles 11:16**)
- And they kept strengthening the kingship of Judah and confirming Rehoboam the son of Solomon for three years, for they walked in the way of David and Solomon for three years. (**2 Chronicles 11:17**)
 - **Jerusalem** was now no longer at the geographic center of the kingdom, being only a few miles from the border of the hostile northern ten-tribe kingdom. Within five years of Solomon's death, the city experienced the first of a number of invasions.
 - King Shishak of Egypt attacked the kingdom of Judah, doubtless viewing it as vulnerable in its reduced state. Because of national unfaithfulness, he succeeded in entering **Jerusalem**, carrying off temple treasures and other valuables. Only because of repentance was a measure of divine protection granted, preventing actual ruin to the city.
 - And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against **Jerusalem**. (**1 Kings 14:25**)
 - And he got to take the treasures of the house of Yehowah and the treasures of the house of the king, and everything he took. And he went on to take all the gold shields that Solomon had made. (**1 Kings 14:26**)
 - And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against **Jerusalem**, for they had behaved unfaithfully toward Yehowah. (**2 Chronicles 12:2**)
 - With twelve hundred chariots and with sixty thousand horsemen, and there was no number to the people that came with him out of Egypt, Libyans, Sukkiim and Ethiopians. (**2 Chronicles 12:3**)
 - And he got to capture the fortified cities that belonged to Judah and finally came as far as **Jerusalem**. (**2 Chronicles 12:4**)
 - Now as for Shemaiah the prophet, he came to Rehoboam and the princes of Judah who had gathered themselves at **Jerusalem** because of Shishak, and he proceeded to say to them; This is what Yehowah has said; You, for your part, have left me, and I,

- too, for my part, have left you to the hand of Shishak. (**2 Chronicles 12:5**)
- At that the princes of Israel and the king humbled themselves and said; Yehowah is righteous. (**2 Chronicles 12:6**)
 - And when Yehowah saw that they had humbled themselves, the word of Yehowah came to Shemaiah, saying; They have humbled themselves. I shall not bring them to ruin, and in a little while I shall certainly give them an escape, and my rage will not pour forth upon **Jerusalem** by the hand of Shishak. (**2 Chronicles 12:7**)
 - But they will become servants of his, that they may know the difference between my service and the service of the kingdoms of the lands. (**2 Chronicles 12:8**)
 - So Shishak the king of Egypt came up against **Jerusalem** and took the treasures of the house of Yehowah and the treasures of the king's house. Everything he took, and so he took the gold shields that Solomon had made. (**2 Chronicles 12:9**)
 - Consequently King Rehoboam made in their place copper shields, and he committed them to the control of the chiefs of the runners, the guards of the entrance of the king's house. (**2 Chronicles 12:10**)
 - And it would occur that as often as the king came to the house of Yehowah, the runners came in and carried them and returned them to the guard chamber of the runners. (**2 Chronicles 12:11**)
 - And because he humbled himself, Yehowah's anger turned back from him, and he did not think of bringing them to ruin completely. And, besides, there happened to be good things in Judah. (**2 Chronicles 12:12**)
 - During faithful King Asa's reign, King Baasha of the northern kingdom made an unsuccessful attempt to build up strength on Judah's northern frontier in order to seal it off and prevent communication with **Jerusalem**, and possibly expressions of loyalty to the Judean kingdom by any of his subjects.
 - So Baasha the king of Israel came up against Judah and began to build Ramah, to allow no one to go out or come in to Asa the king of Judah. (**1 Kings 15:17**)

- **At that Asa took all the silver and the gold that were left in the treasures of the house of Yehowah and the treasures of the house of the king and put them in the hand of his servants, and King Asa now sent them to Ben-hadad the son of Tabrimmon the son of Hezion, the king of Syria, who was dwelling in Damascus, saying; (1 Kings 15:18)**
- **There is a covenant between me and you, between my father and your father. Here I have sent you a present of silver and gold. Come, do break your covenant with Baasha the king of Israel, that he may withdraw from me. (1 Kings 15:19)**
- **Accordingly Ben-hadad listened to King Asa and sent the chiefs of the military forces that were his against the cities of Israel and went striking down Ijon and Dan and Abel-beth-maacah and all Chinnereth, as far as all the land of Naphtali. (1 Kings 15:20)**
- **And it came about that as soon as Baasha heard of it, he immediately quit building Ramah and continued dwelling in Tirzah. (1 Kings 15:21)**
- **And King Asa, for his part, summoned all Judah, there was none exempt, and they proceeded to carry the stones of Ramah and the timbers of it, with which Baasha had been building, and King Asa began to build with them Geba in Benjamin, and Mizpah. (1 Kings 15:22)**
- **The continuance of pure worship under the rule of Asa's son Jehoshaphat brought divine protection and great benefits to the city, including improved provisions for the handling of legal cases.**
- **And in **Jerusalem** also Jehoshaphat stationed some of the Levites and the priests and some of the heads of the paternal houses of Israel for the judgment of Yehowah and for the legal cases of the inhabitants of **Jerusalem**. (2 Chronicles 19:8)**
- **Further, he laid a command upon them, saying; This is how you should do in the fear of Yehowah with faithfulness and with a complete heart. (2 Chronicles 19:9)**
- **As for every legal case that will come to you of your brothers who are dwelling in their cities, involving the shedding of blood, involving Law and commandment and regulations and judicial**

- decisions, you must warn them that they may not do wrong against Yehowah and indignation may not have to take place against you and against your brothers. This is how you should do that you may not incur guilt. ([2 Chronicles 19:10](#))
- And here is Amariah the chief priest over you for every matter of Yehowah, and Zebadiah the son of Ishmael the leader of the house of Judah for every matter of the king, and as officers the Levites are available for you. Be strong and act, and let Yehowah prove to be with what is good. ([2 Chronicles 19:11](#))
 - And it came about afterward that the sons of Moab and the sons of Ammon and with them some of the Ammonim came against Jehoshaphat in war. ([2 Chronicles 20:1](#))
 - And at the time that they started off with the joyful cry and praise, Yehowah set men in ambush against the sons of Ammon, Moab and the mountainous region of Seir who were coming into Judah, and they went smiting one another. ([2 Chronicles 20:22](#))
 - And the sons of Ammon and Moab proceeded to stand up against the inhabitants of the mountainous region of Seir to devote them to destruction and annihilate them, and as soon as they finished with the inhabitants of Seir, they helped each one to bring his own fellow to ruin. ([2 Chronicles 20:23](#))
 - Then all the men of Judah and **Jerusalem** returned, with Jehoshaphat at their head, to return to Jerusalem with rejoicing, for Yehowah had made them rejoice over their enemies. ([2 Chronicles 20:27](#))
 - So they came to **Jerusalem** with stringed instruments and with harps and with trumpets to the house of Yehowah. ([2 Chronicles 20:28](#))
 - And the dread of God came to be upon all the kingdoms of the lands when they heard that Yehowah had fought against the enemies of Israel. ([2 Chronicles 20:29](#))
 - Thus the royal realm of Jehoshaphat had no disturbance, and his God continued to give him rest all around. ([2 Chronicles 20:30](#))
 - Throughout the remainder of **Jerusalem's** history as the capital of the Judean kingdom, this pattern continued. True worship brought

Yehowah's blessing and protection, apostasy led to grave problems and vulnerability to attack.

- **The reign of Jehoshaphat's unfaithful son Jehoram, circa 913-907 B.C.E, saw the city invaded and looted a second time by an Arab-Philistine combine, this despite the strong defense walls.**
- **Eventually there came a writing to him from Elijah the prophet, saying; This is what Yehowah the God of David your forefather has said; Due to the fact that you have not walked in the ways of Jehoshaphat your father or in the ways of Asa the king of Judah. (2 Chronicles 21:12)**
- **But you walk in the way of the kings of Israel and cause Judah and the inhabitants of Jerusalem to have immoral intercourse the same way that the house of Ahab caused the having of immoral intercourse, and even your own brothers, the household of your father, who were better than you, you have killed. (2 Chronicles 21:13)**
- **Look! Yehowah is dealing a great blow to your people and to your sons and to your wives and to all your goods. (2 Chronicles 21:14)**
- **And you will be with many sicknesses, with a malady of your intestines, until your intestines have come out because of the sickness day by day. (2 Chronicles 21:15)**
- **Accordingly Yehowah aroused against Jehoram the spirit of the Philistines and the Arabs that were by the side of the Ethiopians. (2 Chronicles 21:16)**
- **So they came up into Judah and forced it open and took captive all the goods that were to be found in the king's house and also his sons and his wives, and there was not left to him a son but Jehoahaz, his youngest son. (2 Chronicles 21:17)**
- **In the next century the deflection from a righteous course by King Jehoash resulted in Syrian forces beginning to invade Judah and Jerusalem, the context implying that they were successful in entering the city.**
- **And God's spirit itself enveloped Zechariah the son of Jehoiada the priest, so that he stood up above the people and said to**

- them; This is what the true God has said; Why are you overstepping the commandments of Yehowah, so that you cannot prove successful? Because you have left Yehowah, he will, in turn, leave you. (**2 Chronicles 24:20**)
- Finally they conspired against him and pelted him with stones at the kings commandment in the courtyard of Yehowah's house. (**2 Chronicles 24:21**)
 - And Jehoash the king did not remember the loving-kindness that Jehoiada his father had exercised toward him, so that he killed his son, who, when he was at the point of dying, said; Let Yehowah see to it and ask it back. (**2 Chronicles 24:22**)
 - And it came about at the turn of the year a military force of Syria came up against him, and they began to invade Judah and **Jerusalem**. Then they brought all the princes of the people to ruin from among the people, and all their spoil they sent to the king of Damascus. (**2 Chronicles 24:23**)
 - For it was with a small number of men that the military force of the Syrians made an invasion, and Yehowah himself gave into their hand a military force of very great number, because they had left Yehowah the God of their forefathers, and upon Jehoash they executed acts of judgment. (**2 Chronicles 24:24**)
 - And when they went away from him, for they left him with many diseases, his own servants conspired against him because of the blood of the sons of Jehoiada the priest, and they got to kill him upon his own couch, so that he died. Then they buried him in the City of David, but they did not bury him in the burial places of the kings. (**2 Chronicles 24:25**)
 - During Amaziah's apostasy the northern kingdom of Israel invaded Judah, and broke down about 180 meters (590 feet) of the vital northern wall between the Corner Gate, in the Northwest corner and the Ephraim Gate, to the East of the Corner Gate.
 - And Judah came to be defeated before Israel, so that they took to flight each one to his tent. (**2 Chronicles 25:22**)
 - And it was Amaziah the king of Judah, the son of Jehoash the son of Jehoahaz, that Jehoash the king of Israel seized at Bethshemesh, after which he brought him to **Jerusalem** and made a

- breach in the wall of Jerusalem, from the Gate of Ephraim clear to the Corner Gate, four hundred cubits. (2 Chronicles 25:23)
- And he took all the gold and the silver and all the articles that were to be found in the house of the true God with Obed-edom and the treasures of the king's house and the hostages, and then returned to Samaria. (2 Chronicles 25:24)
 - It is possible that, at some point prior to this, the city had expanded across the central valley onto the western ridge.
 - King Uzziah, 829-778 B.C.E, made notable additions to the city's defenses, fortifying the Northwest Corner Gate and the Valley Gate, at the Southwest corner, with towers, as well as a tower at the Buttress, the Angle, RS, JB, the Turning, JP Apparently some part of the eastern wall not far from the royal buildings, either those of David or of Solomon.
 - Moreover, Uzziah built towers in Jerusalem by the Corner Gate and by the Valley Gate and by the Buttress, and made them strong. (2 Chronicles 26:9)
 - After him Binnui the son of Henadad repaired another measured section, from the house of Azariah as far as the Buttress and as far as the corner. (Nehemiah 3:24)
 - After him Palal the son of Uzai did repair work in front of the Buttress and the tower that goes out from the King's house, the upper one that belongs to the Courtyard of the Guard. After him there was Pedaiah the son of Parosh. (Nehemiah 3:25)
 - Uzziah also equipped the towers and corners with engines of war, perhaps mechanical catapults for shooting arrows and large stones.
 - And Uzziah continued to prepare for them, for the entire army, shields and lances and helmets and coats of mail and bows and slingstones. (2 Chronicles 26:14)
 - Further, he made in Jerusalem engines of war, the invention of engineers, that they might come to be upon the towers and upon the corners, to shoot arrows and great stones. Consequently his fame went out to a great distance, for he was helped wonderfully until he was strong. (2 Chronicles 26:15)

- **His son Jotham continued the building program.**
- **He himself built the upper gate of Yehowah's house, and on the wall of Ophel he did a great deal of building. (2 Chronicles 27:3)**
- **And cities he built in the mountainous region of Judah, and in the woodlands he built fortified places and towers. (2 Chronicles 27:4)**
- **Faithful King Hezekiah, ruling after his father, the apostate Ahaz, did cleansing and repair work in the temple area and arranged a great Passover celebration that drew worshipers to Jerusalem from all over the land, the northern kingdom included.**
- **Hezekiah himself became king at the age of twenty-five years, and for twenty-nine years he reigned in Jerusalem. And his mother's name was Abijah the daughter of Zechariah. (2 Chronicles 29:1)**
- **And he kept doing what was right in Yehowah's eyes, according to all that David his forefather had done. (2 Chronicles 29:2)**
- **He himself, in the first year of his reigning, in the first month, opened the doors of the house of Yehowah and began to repair them. (2 Chronicles 29:3)**
- **Then he brought the priests and the Levites and gathered them to the open place to the east. (2 Chronicles 29:4)**
- **And he proceeded to say to them; Listen to me, you Levites. Now sanctify yourselves and sanctify the house of Yehowah the God of your forefathers, and bring the impure thing out from the holy place. (2 Chronicles 29:5)**
- **After that they came inside to Hezekiah the king and said; We have cleansed the whole house of Yehowah, the altar of burnt offering and all its utensils, and the table of the layer bread and all its utensils. (2 Chronicles 29:18)**
- **And all the utensils that King Ahaz removed from employment during his reign in his unfaithfulness we have prepared, and have sanctified them, and there they are before the altar of Yehowah. (2 Chronicles 29:19)**

- **And Hezekiah proceeded to send to all Israel and Judah, and even letters he wrote to Ephraim and Manasseh, to come to the house of Yehowah in **Jerusalem** to hold the Passover to Yehowah the God of Israel. (2 Chronicles 30:1)**
- **So the runners continued on, passing along from city to city throughout the land of Ephraim and Manasseh, even to Zebulun, but they were continually speaking in mockery of them and deriding them. (2 Chronicles 30:10)**
- **Only individuals from Asher and Manasseh and from Zebulun humbled themselves so that they came to **Jerusalem**. (2 Chronicles 30:11)**
- **The hand of the true God proved to be also in Judah to give them one heart to perform the commandment of the king and the princes in the matter of Yehowah. (2 Chronicles 30:12)**
- **And they proceeded to gather themselves together at **Jerusalem**, a numerous people, to hold the festival of the unfermented cakes in the second month, a congregation very multitudinous. (2 Chronicles 30:13)**
- **Then they rose up and removed the altars that were in **Jerusalem**, and all the incense altars they removed and then threw them into the torrent valley of Kidron. (2 Chronicles 30:14)**
- **After that they slaughtered the Passover victim on the fourteenth day of the second month, and the priests and the Levites themselves had been humiliated, so that they sanctified themselves and brought burnt offerings to the house of Yehowah. (2 Chronicles 30:15)**
- **And they kept standing at their place according to their rule, according to the Law of Moses the man of the true God, the priests sprinkling the blood received from the hand of the Levites. (2 Chronicles 30:16)**
- **For there were many in the congregation that had not sanctified themselves, and the Levites were in charge of slaughtering the Passover victims for all that were not clean, to sanctify them to Yehowah. (2 Chronicles 30:17)**

- For there was a great number of the people, many from Ephraim and Manasseh, Issachar and Zebulun, that had not cleansed themselves, for they did not eat the Passover according to what is written, but Hezekiah prayed for them, saying; May the good Yehowah himself make allowance for (2 Chronicles 30:18)
- Every one that has prepared his heart to search for the true God, Yehowah, the God of his forefathers, though without the purification for what is holy. (2 Chronicles 30:19)
- Accordingly Yehowah listened to Hezekiah and healed the people. (2 Chronicles 30:20)
- So the sons of Israel that were found in **Jerusalem** held the festival of the unfermented cakes seven days with great rejoicing, and the Levites and the priests were offering praise to Yehowah day by day with loud instruments, even to Yehowah. (2 Chronicles 30:21)
- Moreover, Hezekiah spoke to the heart of all the Levites who were acting with fine discretion toward Yehowah. And they proceeded to eat the appointed feast for seven days, sacrificing communion sacrifices and making confession to Yehowah the God of their forefathers. (2 Chronicles 30:22)
- Then all the congregation decided to hold it for seven more days, and so they held it for seven days with rejoicing. (2 Chronicles 30:23)
- For Hezekiah the king of Judah himself contributed for the congregation a thousand bulls and seven thousand sheep, and the princes themselves contributed for the congregation a thousand bulls and ten thousand sheep, and priests kept sanctifying themselves in great number. (2 Chronicles 30:24)
- And all the congregation of Judah and the priests and the Levites and all the congregation that came from Israel and the alien residents that came from the land of Israel and those dwelling in Judah continued rejoicing. (2 Chronicles 30:25)
- And there came to be great rejoicing in **Jerusalem**, for from the days of Solomon the son of David the king of Israel there was none like this in Jerusalem. (2 Chronicles 30:26)

- This stimulus for true worship, however, was soon followed by attack from pagan quarters, mockers of the true God whose name rested on **Jerusalem**.
- In **732 B.C.E**, eight years after Assyria's conquest of the northern kingdom of Israel, Assyrian King Sennacherib made a scythe-like sweep through Palestine, diverting some troops to threaten **Jerusalem**.
- After these things and this faithful course Sennacherib the king of Assyria came and proceeded to invade Judah and camp against the fortified cities, and kept thinking of making them his by a breakthrough. (**2 Chronicles 32:1**)
- It was after this that Sennacherib the king of Assyria sent his servants to **Jerusalem**, while he was at Lachish and all his imperial might with him, to Hezekiah the king of Judah and to all the Judeans that were in Jerusalem, saying; (**2 Chronicles 32:9**)
- Hezekiah had readied the city for a siege. He stopped up the water sources outside the city to hide them and make things difficult for the enemy, strengthened the walls, and fortified them.
- When Hezekiah saw that Sennacherib had come with his face set for war against **Jerusalem**. (**2 Chronicles 32:2**)
- Then he decided with his princes and his mighty men to stop up the waters of the springs that were outside the city, and so they helped him. (**2 Chronicles 32:3**)
- Accordingly many people were collected together, and they went stopping up all the fountains and the torrent that floods through the middle of the land, saying; Why should the kings of Assyria come and actually find a great deal of water? (**2 Chronicles 32:4**)
- Furthermore, he took courage and built up all the broken-down wall and raised towers upon it, and on the outside another wall, and repaired the Mound of the City of David, and made missiles in abundance and shields. (**2 Chronicles 32:5**)
- And Hezekiah came to have riches and glory to a very great amount, and storehouses he made for himself for silver and for gold and for precious stones and for balsam oil and for shields and for all the desirable articles. (**2 Chronicles 32:27**)

- **And also storage places for the produce of grain and new wine and oil, and also stalls for all the different sorts of beasts and stalls for the droves. (2 Chronicles 32:28)**
- **And cities he acquired for himself, and also livestock of the flock and of the herd in abundance, for God gave him very many goods. (2 Chronicles 32:29)**
- **And Hezekiah was the one that stopped up the upper source of the waters of Gihon and kept them directed straight along down to the west to the City of David, and Hezekiah continued to prove successful in every work of his. (2 Chronicles 32:30)**
- **It would seem that the conduit for bringing water into the city from the spring of Gihon was already constructed at this time, possibly being a peacetime project.**
- **As for the rest of the affairs of Hezekiah and all his mightiness and how he made the pool and the conduit and then brought the water into the city, are they not written in the book of the affairs of the days of the kings of Judah? (2 Kings 20:20)**
- **And Hezekiah was the one that stopped up the upper source of the waters of Gihon and kept them directed straight along down to the west to the City of David, and Hezekiah continued to prove successful in every work of his. (2 Chronicles 32:30)**
- **If, as believed, it was the conduit that includes the tunnel cut through the side of the Kidron Valley with its termination at the Pool of Siloam in the Tyropoeon Valley, then it was no minor project to be completed in a few days.**
- **At any rate, the city's strength lay not in its defensive systems and supplies but in the protective power of Yehowah God, who said,**
- **That is why this is what Yehowah has said concerning the king of Assyria; He will not come into this city nor will he shoot an arrow there nor confront it with a shield nor cast up a siege rampart against it. (2 Kings 19:32)**
- **By the way by which he proceeded to come, he will return, and into this city he will not come, is the utterance of Yehowah. (2 Kings 19:33)**

- And I shall certainly defend this city to save it for my own sake and for the sake of David my servant. ([2 Kings 19:34](#))
- The miraculous destruction of 185,000 Assyrian troops sent Sennacherib scurrying back to Assyria.
- And it came about on that night that the angel of Yehowah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses. ([2 Kings 19:35](#))
- Therefore Sennacherib the king of Assyria pulled away and went and returned, and he took up dwelling in Nineveh. ([2 Kings 19:36](#))
- When the campaign account was recorded in the Assyrian annals, it boasted of Sennacherib's shutting Hezekiah up inside **Jerusalem** like a bird in a cage, but it made no claim of capturing the city.

See Also SENNACHERIB

See Also ARCHAEOLOGY [Palestine and Syria]

See Also GIHON 2

- The reign of Manasseh, **716-662 B.C.E**, brought further wall construction along the Kidron Valley. It also saw the nation drift farther from true worship.
- Twelve years old was Manasseh when he began to reign, and for fifty-five years he reigned in **Jerusalem**. ([2 Chronicles 33:1](#))
- And he proceeded to do what was bad in Yehowah's eyes, according to the detestable things of the nations that Yehowah had driven out from before the sons of Israel. ([2 Chronicles 33:2](#))
- So he built again the high places that Hezekiah his father had pulled down, and set up altars to the Baals and made sacred poles, and he began to bow down to all the army of the heavens and serve them. ([2 Chronicles 33:3](#))
- And he built altars in the house of Yehowah, respecting which Yehowah had said; In **Jerusalem** my name will prove to be to time indefinite. ([2 Chronicles 33:4](#))

- **And he went on to build altars to all the army of the heavens in two courtyards of the house of Yehowah. (2 Chronicles 33:5)**
- **And he himself made his own sons pass through the fire in the valley of the son of Hinnom, and practiced magic and used divination and practiced sorcery and made spiritistic mediums and professional foretellers of events. He did on a grand scale what was bad in the eyes of Yehowah, to offend him. (2 Chronicles 33:6)**
- **Furthermore, he put the carved image that he had made in the house of the true God, respecting which God had said to David and to Solomon his son; In this house and in **Jerusalem**, which I have chosen out of all the tribes of Israel, I shall put my name to time indefinite. (2 Chronicles 33:7)**
- **And I shall not remove the foot of Israel again from off the ground that I assigned to their forefathers, provided only that they take care to do all that I have commanded them concerning all the Law and the regulations and the judicial decisions by the hand of Moses. (2 Chronicles 33:8)**
- **And Manasseh kept seducing Judah and the inhabitants of **Jerusalem** to do worse than the nations that Yehowah had annihilated from before the sons of Israel. (2 Chronicles 33:9)**
- **And after this he built an outer wall for the **City of David** to the west of Gihon in the torrent valley and as far as the Fish Gate, and he ran it around to Ophel and proceeded to make it very high. Further, he put chiefs of the military force in all the fortified cities in Judah. (2 Chronicles 33:14)**
- **His grandson Josiah temporarily reversed this decline, and during his rule the Valley of Hinnom, used by idolatrous persons for vile ceremonies, was made unfit for worship, likely desecrated by being made into a city garbage dump.**
- **And he made unfit for worship Topheth, which is in the valley of the sons of Hinnom, that no one might make his son or his daughter pass through the fire to Molech. (2 Kings 23:10)**
- **And he himself made his own sons pass through the fire in the valley of the son of Hinnom, and practiced magic and used divination and practiced sorcery and made spiritistic mediums**

and professional foretellers of events. He did on a grand scale what was bad in the eyes of Yehowah, to offend him. (**2 Chronicles 33:6**)

- **The Gate of the Ash-heaps apparently opened out onto this valley.**
- **The Valley Gate was what Hanun and the inhabitants of Zanoah repaired, they themselves built it and then set up its doors, its bolts and its bars, also a thousand cubits in the wall as far as the Gate of the Ash-heaps. (**Nehemiah 3:13**)**
- **And the Gate of the Ash-heaps was what Malchijah the son of Rechab, a prince of the district of Beth-haccherem, repaired, he himself went building it and setting up its doors, its bolts and its bars. (**Nehemiah 3:14**)**
- **During Josiah's time the second quarter, **the new town, JB**, of the city receives initial mention.**
- **Accordingly Hilkiyah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess the wife of Shallum the son of Tikvah the son of Harhas, the caretaker of the garments, as she was dwelling in **Jerusalem** in **the second quarter**, and they proceeded to speak to her. (**2 Kings 22:14**)**
- **Accordingly Hilkiyah along with those whom the king had said went to Huldah the prophetess, the wife of Shallum the son of Tikvah the son of Harhas the caretaker of the garments, as she was dwelling in **Jerusalem** in the second quarter, and they proceeded to speak to her like this. (**2 Chronicles 34:22**)**
- **This **second quarter** is generally understood to be the section of the city lying West or Northwest of the temple area.**
- **And there must occur on that day, is the utterance of Yehowah, the sound of an outcry from the Fish Gate, and a howling from the **second quarter**, and a great crashing from the hills. (**Zephaniah 1:10**)**

See Also GEHENNA

See Also HINNOM, VALLEY OF

- After Josiah's death, the situation deteriorated rapidly for **Jerusalem**, as four unfaithful kings followed each other in succession. In King Jehoiakim's eighth year Judah came into vassalage to Babylon.
- Jehoiakim's revolt three years later provoked a successful Babylonian siege of **Jerusalem**, after which the city's treasures were looted and the then king, Jehoiachin, and other citizens were deported.
- In his days Nebuchadnezzar the king of Babylon came up, and so Jehoiakim became his servant for three years. However, he turned back and rebelled against him. (2 Kings 24:1)
- And Yehowah began to send against him marauder bands of Chaldeans and marauder bands of Syrians and marauder bands of Moabites and marauder bands of the sons of Ammon, and he kept sending them against Judah to destroy it, according to Yehowah's word that he had spoken by means of his servants the prophets. (2 Kings 24:2)
- It was only by the order of Yehowah that it took place against Judah, to remove it from his sight for the sins of Manasseh, according to all that he had done. (2 Kings 24:3)
- And also for the innocent blood that he had shed, so that he filled **Jerusalem** with innocent blood, and Yehowah did not consent to grant forgiveness. (2 Kings 24:4)
- As for the rest of the affairs of Jehoiakim and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? (2 Kings 24:5)
- Finally Jehoiakim lay down with his forefathers, and Jehoiachin his son began to reign in place of him. (2 Kings 24:6)
- And never again did the king of Egypt come out from his land, for the king of Babylon had taken all that happened to belong to the king of Egypt from the torrent valley of Egypt up to the river Euphrates. (2 Kings 24:7)
- Eighteen years old was Jehoiachin when he began to reign, and for three months he reigned in **Jerusalem**. And his mother's name was Nehushta the daughter of Elnathan of Jerusalem. (2 Kings 24:8)

- **And he continued to do what was bad in Yehowah's eyes, according to all that his father had done. (2 Kings 24:9)**
- **During that time the servants of Nebuchadnezzar the king of Babylon came up to **Jerusalem**, so that the city came under siege. (2 Kings 24:10)**
- **And Nebuchadnezzar the king of Babylon proceeded to come against the city, while his servants were laying siege against it. (2 Kings 24:11)**
- **At length Jehoiachin the king of Judah went out to the king of Babylon, he with his mother and his servants and his princes and his court officials, and the king of Babylon got to take him in the eighth year of his being king. (2 Kings 24:12)**
- **Then he brought out from there all the treasures of the house of Yehowah and the treasures of the king's house, and went on to cut to pieces all the gold utensils that Solomon the king of Israel had made in the temple of Yehowah, just as Yehowah had spoken. (2 Kings 24:13)**
- **And he took into exile all **Jerusalem** and all the princes and all the valiant, mighty men, ten thousand he was taking into exile, and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class of the people of the land. (2 Kings 24:14)**
- **Thus he took Jehoiachin into exile to Babylon, and the king's mother and the king's wives and his court officials and the foremost men of the land he led away as exiled people from **Jerusalem** to Babylon. (2 Kings 24:15)**
- **As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon. (2 Kings 24:16)**
- **Twenty-five years old was Jehoiakim when he began to reign, and for eleven years he reigned in **Jerusalem**, and he continued to do what was bad in the eyes of Yehowah his God. (2 Chronicles 36:5)**
- **Against him Nebuchadnezzar the king of Babylon came up that**

he might bind him with two fetters of copper to carry him off to Babylon. (2 Chronicles 36:6)

- And some of the utensils of the house of Yehowah Nebuchadnezzar brought to Babylon and then put them in his palace in Babylon. (2 Chronicles 36:7)
- For the rest of the affairs of Jehoiakim and his detestable things that he did and what was to be found against him, there they are written in the Book of the Kings of Israel and Judah, and Jehoiachin his son began to reign in place of him. (2 Chronicles 36:8)
- Eighteen years old was Jehoiachin when he began to reign, and for three months and ten days he reigned in **Jerusalem**, and he continued to do what was bad in Yehowah's eyes. (2 Chronicles 36:9)
- And at the return of the year King Nebuchadnezzar sent and proceeded to bring him to Babylon with desirable articles of the house of Yehowah. Further, he made Zedekiah his father's brother king over Judah and **Jerusalem**. (2 Chronicles 36:10)
- Babylon's appointee, King Zedekiah, tried to throw off the Babylonian yoke, and in his ninth year, **609 B.C.E**, **Jerusalem** again came under siege.
- Further, the king of Babylon made Mattaniah his uncle king in place of him. Then he changed his name to Zedekiah. (2 Kings 24:17)
- Twenty-one years old was Zedekiah when he began to reign, and for eleven years he reigned in **Jerusalem**. And his mother's name was Hamutal the daughter of Jeremiah from Libnah. (2 Kings 24:18)
- And he continued to do what was bad in Yehowah's eyes, according to all that Jehoiakim had done. (2 Kings 24:19)
- For on account of the anger of Yehowah it took place in **Jerusalem** and in Judah, until he had cast them out of his sight. And Zedekiah began to rebel against the king of Babylon. (2 Kings 24:20)

- **And it came about in the ninth year of his being king, in the tenth month on the tenth day of the month, that Nebuchadnezzar the king of Babylon came, yes, he and all his military force, against **Jerusalem** and began camping against it and building against it a siege wall all around. (2 Kings 25:1)**
- **Twenty-one years old was Zedekiah when he began to reign, and for eleven years he reigned in **Jerusalem**. (2 Chronicles 36:11)**
- **And he continued to do what was bad in the eyes of Yehowah his God. He did not humble himself on account of Jeremiah the prophet at the order of Yehowah. (2 Chronicles 36:12)**
- **And even against King Nebuchadnezzar he rebelled, who had made him swear by God, and he kept stiffening his neck and hardening his heart so as not to return to Yehowah the God of Israel. (2 Chronicles 36:13)**
- **Even all the chiefs of the priests and the people themselves committed unfaithfulness on a large scale, according to all the detestable things of the nations, so that they defiled the house of Yehowah which he had sanctified in **Jerusalem**. (2 Chronicles 36:14)**
- **An Egyptian military force sent to relieve **Jerusalem** succeeded in drawing off the besiegers only temporarily.**
- **And there was a military force of Pharaoh that came out of Egypt, and the Chaldeans that were laying siege to **Jerusalem** got to hear the report about them. So they withdrew from against **Jerusalem**. (Jeremiah 37:5)**
- **Then the word of Yehowah occurred to Jeremiah the prophet, saying; (Jeremiah 37:6)**
- **This is what Yehowah the God of Israel has said; This is what you men should say to the king of Judah, the one sending you to me to inquire of me; Look! The military force of Pharaoh that is coming forth to you people for the purpose of assistance will have to go back to their land, Egypt. (Jeremiah 37:7)**
- **And the Chaldeans will certainly come back and fight against this **city** and capture it and burn it with fire. (Jeremiah 37:8)**

- **This is what Yehowah has said; Do not deceive your souls, saying; The Chaldeans will without fail go away from against us, because they will not go away. (Jeremiah 37:9)**
- **For if you men had struck down all the military force of the Chaldeans who are fighting you and there remained over among them men pierced through, they would each one in his tent rise up and actually burn this city with fire. (Jeremiah 37:10)**
- **True to Yehowah's prophecy through Jeremiah, the Babylonians returned and renewed the siege.**
- **The word that occurred to Jeremiah from Yehowah, when Nebuchadrezzar the king of Babylon and all his military force and all the kingdoms of the earth, the dominion under his hand, and all the peoples were fighting against Jerusalem and against all her cities, saying; (Jeremiah 34:1)**
- **And Zedekiah the king of Judah and his princes I shall give into the hand of their enemies and into the hand of those seeking for their soul and into the hand of the military forces of the king of Babylon who are withdrawing from against you men. (Jeremiah 34:21)**
- **Here I am commanding, is the utterance of Yehowah, and I shall certainly bring them back to this city, and they must fight against it and capture it and burn it with fire, and the cities of Judah I shall make a desolate waste without an inhabitant. (Jeremiah 34:22)**
- **So the city came under siege until the eleventh year of King Zedekiah. (Jeremiah 52:5)**
- **In the fourth month, on the ninth day of the month, the famine also got to be severe in the city and there proved to be no bread for the people of the land. (Jeremiah 52:6)**
- **Finally the city was broken through, and as regards all the men of war, they began to run away and go forth from the city by night by the way of the gate between the double wall that is by the kings garden, while the Chaldeans were all around against the city, and they kept going by the way of the Arabah. (Jeremiah 52:7)**

- **And a military force of the Chaldeans went chasing after the king, and they got to overtake Zedekiah in the desert plains of Jericho, and all his own military force was scattered from his side. (Jeremiah 52:8)**
- **Then they seized the king and brought him up to the king of Babylon at Riblah in the land of Hamath, that he might pronounce upon him judicial decisions. (Jeremiah 52:9)**
- **And the king of Babylon proceeded to slaughter the sons of Zedekiah before his eyes, and also all the princes of Judah he slaughtered in Riblah. (Jeremiah 52:10)**
- **And the eyes of Zedekiah he blinded, after which the king of Babylon bound him with copper fetters and brought him to Babylon and put him in the house of custody until the day of his death. (Jeremiah 52:11)**
- **Jeremiah spent the latter part of the siege imprisoned in the Courtyard of the Guard.**
- **And at that time the military forces of the king of Babylon were laying siege to **Jerusalem**, and as for Jeremiah the prophet, he happened to be under restraint in the Courtyard of the Guard that is in the house of the king of Judah. (Jeremiah 32:2)**
- **And Jeremiah continued to dwell in the Courtyard of the Guard until the day that **Jerusalem** was captured. And it occurred just when Jerusalem was captured. (Jeremiah 38:28)**
- **Connected with the King's house.**
- **After him Palal the son of Uzai did repair work in front of the Buttress and the tower that goes out from the King's house, the upper one that belongs to the Courtyard of the Guard. After him there was Pedaiah the son of Parosh. (Nehemiah 3:25)**
- **Finally, 18 months from the start of the siege with its accompanying starvation, disease, and death, the walls of **Jerusalem** were breached, in Zedekiah's 11th year, and the city was taken.**
- **And the city came to be under siege until the eleventh year of King Zedekiah. (2 Kings 25:2)**

- On the ninth day of the fourth month the famine was severe in the city, and there proved to be no bread for the people of the land. (**2 Kings 25:3**)
- And the city got to be breached, and all the men of war fled by night by the way of the gate between the double wall that is by the king's garden, while the Chaldeans were all around against the city, and the king began to go in the direction of the Arabah. (**2 Kings 25:4**)
- In the ninth year of Zedekiah the king of Judah, in the tenth month, Nebuchadnezzar the king of Babylon and all his military force came to **Jerusalem** and began to lay siege to it. (**Jeremiah 39:1**)
- In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was broken through. (**Jeremiah 39:2**)
- And all the princes of the king of Babylon proceeded to come in and sit down in the Middle Gate, namely, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer the Rabmag and all the rest of the princes of the king of Babylon. (**Jeremiah 39:3**)

•• Desolation And Restoration

- The city walls were breached on **Tammuz 9,607 B.C.E.** A month later, on **Ab 10**, Nebuchadnezzar's agent, Nebuzaradan, entered the conquered city and began demolition work, burning the temple and other buildings and proceeding to pull down the city walls. **Jerusalem's** king and most of her people were exiled to Babylon and her treasures were carried away as plunder.
- And Zedekiah's sons they slaughtered before his eyes, and Zedekiah's eyes he blinded, after which he bound him with copper fetters and brought him to Babylon. (**2 Kings 25:7**)
- And in the fifth month on the seventh day of the month, that is to say; the nineteenth year of King Nebuchadnezzar the king of Babylon, Nebuzaradan the chief of the bodyguard, the servant of the king of Babylon, came to **Jerusalem**. (**2 Kings 25:8**)
- And he proceeded to burn the house of Yehowah and the king's

house and all the houses of **Jerusalem**, and the house of every great man he burned with fire. (**2 Kings 25:9**)

- And the walls of **Jerusalem**, all around, the entire military force of Chaldeans that were with the chief of the bodyguard pulled down. (**2 Kings 25:10**)
- And the rest of the people that were left behind in the city and the deserters that had gone over to the king of Babylon and the rest of the crowd Nebuzaradan the chief of the bodyguard took into exile. (**2 Kings 25:11**)
- And some of the lowly people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers. (**2 Kings 25:12**)
- And the pillars of copper that were in the house of Yehowah, and the carriages and the copper sea that were in the house of Yehowah, the Chaldeans broke in pieces and went carrying the copper of them to Babylon. (**2 Kings 25:13**)
- And the censers and the shovels and the extinguishers and the cups and all the utensils of copper with which they used to minister they took. (**2 Kings 25:14**)
- And the chief of the bodyguard took the fire holders and the bowls that were of genuine gold and those that were of genuine silver. (**2 Kings 25:15**)
- As for the two pillars, the one sea and the carriages that Solomon had made for the house of Yehowah, there happened to be no way to tell the weight of the copper of all these utensils. (**2 Kings 25:16**)
- Eighteen cubits was the height of each pillar, and the capital upon it was of copper, and the height of the capital was three cubits, and the network and the pomegranates all around upon the capital, the whole of it, was copper, and the second pillar had the same as these upon the network. (**2 Kings 25:17**)
- So he brought up against them the king of the Chaldeans, who proceeded to kill their young men with the sword in the house of their sanctuary, neither did he feel compassion for young man or virgin, old or decrepit. Everything He gave into his hand. (**2**

Chronicles 36:17)

- **And all the utensils, great and small, of the house of the true God and the treasures of the house of Yehowah and the treasures of the king and of his princes, everything he brought to Babylon. (2 Chronicles 36:18)**
- **And he proceeded to burn the house of the true God and pull down the wall of **Jerusalem**, and all its dwelling towers they burned with fire and also all its desirable articles, so as to cause ruin. (2 Chronicles 36:19)**
- **Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign. (2 Chronicles 36:20)**
- **And in the fifth month, on the tenth day of the month, that is, in the nineteenth year of King Nebuchadrezzar, the king of Babylon, Nebuzaradan the chief of the bodyguard, who was standing before the king of Babylon, came into **Jerusalem**. (Jeremiah 52:12)**
- **And he proceeded to burn the house of Yehowah and the house of the king and all the houses of **Jerusalem**, and every great house he burned with fire. (Jeremiah 52:13)**
- **And all the walls of **Jerusalem**, round about, all the military forces of the Chaldeans that were with the chief of the bodyguard pulled down. (Jeremiah 52:14)**
- **And some of the lowly ones of the people and the rest of the people that were left remaining in the city and the deserters that had fallen away to the king of Babylon and the rest of the master workmen Nebuzaradan the chief of the bodyguard took into exile. (Jeremiah 52:15)**
- **An some of the lowly ones of the land Nebuzaradan the chief of the bodyguard let remain as vinedressers and as compulsory laborers. (Jeremiah 52:16)**
- **And the copper pillars that belonged to the house of Yehowah and the carriages and the copper sea that was in the house of Yehowah the Chaldeans broke to pieces and went carrying all the**

copper of them to Babylon. (**Jeremiah 52:17**)

- **And the cans and the shovels and the extinguishers and the bowls and the cups and all the copper utensils with which they used to minister they took. (**Jeremiah 52:18**)**
- **And the basins and the fire holders and the bowls and the cans and the lampstands and the cups and the bowls that were of genuine gold, and those that were of genuine silver, the chief of the bodyguard took. (**Jeremiah 52:19**)**
- **And the two pillars, the one sea, and the twelve copper bulls that were under the sea, the carriages, that King Solomon had made for the house of Yehowah. There happened to be no weight taken of the copper of them, all these articles. (**Jeremiah 52:20**)**
- **The statement by archaeologist Conder that the history of the ruined city remains a blank until Cyrus is true not only of **Jerusalem** but also of the entire realm of the kingdom of Judah.**
- **Unlike the Assyrians, the Babylonian king moved no replacement peoples into the conquered region. A period of 70 years of desolation set in, even as prophesied.**
- **And all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years. (**Jeremiah 25:11**)**
- **To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (**2 Chronicles 36:21**)**
- **In the first year, evidently as ruler over Babylon, of Cyrus the Persian, **538 B.C.E**, the royal decree went forth freeing the exiled Jews to go up to **Jerusalem**, which is in Judah, and rebuild the house of Yehowah the God of Israel.**
- **And in the first year of Cyrus the king of Persia, that Yehowah's word from the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying; (**Ezra 1:1**)**
- **This is what Cyrus the king of Persia has said; All the kingdoms**

- of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in **Jerusalem**, which is in Judah. (**Ezra 1:2**)
- **Whoever there is among you of all his people, may his God prove to be with him. So let him go up to **Jerusalem**, which is in Judah, and rebuild the house of Yehowah the God of Israel, he is the true God, which was in Jerusalem. (**Ezra 1:3**)**
 - **As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in **Jerusalem**. (**Ezra 1:4**)**
 - **The people who made the long trip to **Jerusalem**, carrying temple treasures with them, included 42,360 males, besides slaves and professional singers. They arrived in time to celebrate the Festival of Booths in Tishri, **September-October, 537 B.C.E.****
 - **The entire congregation as one group was forty-two thousand three hundred and sixty. (**Ezra 2:64**)**
 - **Apart from their men slaves and their slave girls, these being seven thousand three hundred and thirty-seven, and they had two hundred male singers and female singers. (**Ezra 2:65**)**
 - **When the seventh month arrived the sons of Israel were in their cities. And the people began to gather themselves as one man to **Jerusalem**. (**Ezra 3:1**)**
 - **And Jeshua the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. (**Ezra 3:2**)**
 - **So they established the altar firmly upon its own site, for fright came upon them because of the peoples of the lands, and they began offering up burnt sacrifices to Yehowah upon it, the burnt sacrifices of the morning and of the evening. (**Ezra 3:3**)**
 - **Then they held the festival of booths according to what is written, with the burnt sacrifices day by day in number according**

to the rule of what was due each day. (**Ezra 3:4**)

- **Temple rebuilding got under way under Governor Zerubbabel's direction and, after serious interference and the infiltration of some apathy among the returned Jews, was finally completed by March of 515 B.C.E.**
- **More exiles returned with priest-scribe Ezra in 468 B.C.E, bringing additional things to beautify the house of Yehowah, which is in Jerusalem.**
- **Blessed be Yehowah the God of our forefathers, who has put such a thing into the heart of the king, to beautify the house of Yehowah, which is in Jerusalem! (Ezra 7:27)**
- **This by authorization of King Artaxerxes, Longimanus. The treasures brought by them were evidently worth more than \$43,000,000.**
- **And I proceeded to weigh out to them the silver and the gold and the utensils, the contribution to the house of our God that the king and his counselors and his princes and all the Israelites who were to be found had contributed. (Ezra 8:25)**
- **Thus I weighed out into their hand six hundred and fifty talents of silver and a hundred silver utensils worth two talents, and gold a hundred talents. (Ezra 8:26)**
- **And twenty small gold bowls worth a thousand darics and two utensils of good copper, gleaming red, as desirable as gold. (Ezra 8:27)**
- **About a century and a half after Nebuchadnezzar's conquest, the walls and gates of the city were still broken down. Nehemiah obtained permission from Artaxerxes to go to Jerusalem and remedy this situation.**
- **And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I as usual took up the wine and gave it to the king. But never had I happened to be gloomy before him. (Nehemiah 2:1)**
- **So the king said to me; Why is your face gloomy when you yourself are not sick? This is nothing but a gloominess of heart.**

- At this I became very much afraid. (**Nehemiah 2:2**)
- Then I said to the king; Let the king himself live to time indefinite! Why should not my face become gloomy when the city, the house of the burial places of my forefathers, is devastated, and its very gates have been eaten up with fire? (**Nehemiah 2:3**)
 - In turn the king said to me; What is this that you are seeking to secure? At once I prayed to the God of the heavens. (**Nehemiah 2:4**)
 - After that I said to the king; If to the king it does seem good, and if your servant seems good before you, that you would send me to Judah, to the city of the burial places of my forefathers, that I may rebuild it. (**Nehemiah 2:5**)
 - At this the king said to me, as his queenly consort was sitting beside him; How long will your journey come to be and when will you return? So it seemed good before the king that he should send me, when I gave him the appointed time. (**Nehemiah 2:6**)
 - And I went on to say to the king; If to the king it does seem good, let letters be given me to the governor's beyond the River, that they may let me pass until I come to Judah. (**Nehemiah 2:7**)
 - Also a letter to Asaph the keeper of the park that belongs to the king, that he may give me trees to build with timber the gates of the Castle that belongs to the house, and for the wall of the city and for the house into which I am to enter. So the king gave them to me, according to the good hand of my God upon me. (**Nehemiah 2:8**)
 - The account that follows of Nehemiah's nighttime survey and of his apportioning the construction work to different family groups is a major source of information about the layout of the city at that time, especially of its gates.
 - At length I came to **Jerusalem**, and I continued there for three days. (**Nehemiah 2:11**)
 - Then I rose up by night, I and a few men with me, and I did not tell a man what my God was putting into my heart to do for

- Jerusalem**, and there was no domestic animal with me except the domestic animal on which I was riding. (**Nehemiah 2:12**)
- **And I proceeded to go out by the Valley Gate by night and in front of the Fountain of the Big Snake and to the Gate of the Ash-heaps, and I was constantly examining the walls of Jerusalem, how they were broken down and the gates of it had been eaten up by fire. (Nehemiah 2:13)**
 - **And I went passing along to the Fountain Gate and to the Kings Pool, and there was no place for the domestic animal under me to pass along. (Nehemiah 2:14)**
 - **But I kept on ascending in the torrent valley by night, and I kept on examining the wall, after which I came back and entered by the Valley Gate, and so got back. (Nehemiah 2:15)**
 - **And Eliashib the High Priest and his brothers, the priests, proceeded to get up and build the Sheep Gate. They themselves sanctified it and went setting up its doors, and as far as the Tower of Meah they sanctified it, as far as the Tower of Hananel. (Nehemiah 3:1)**
 - **And at their side the men of Jericho did building. And at their side Zaccur the son of Imri did building. (Nehemiah 3:2)**
 - **And the Fish Gate was what the sons of Hassenaah built, they themselves timbered it and then set up its doors, its bolts and its bars. (Nehemiah 3:3)**
 - **And at their side Meremoth the son of Urijah the son of Hakkoz did repair work, and at their side Meshullam the son of Berechiah the son of Meshezabel did repair work, and at their side Zadok the son of Baana did repair work. (Nehemiah 3:4)**
 - **And at their side the Tekoites did repair work, but their majestic ones themselves did not bring the back of their neck into the service of their masters. (Nehemiah 3:5)**
 - **And the Gate of the Old City was what Joiada the son of Paseah and Meshullam the son of Besodeiah repaired, they themselves timbered it and then set up its doors and its bolts and its bars. (Nehemiah 3:6)**

- **And at their side Melatiah the Gibeonite and Jadon the Meronothite, did repair work, men of Gibeon and Mizpah, belonging to the throne of the governor beyond the River. (Nehemiah 3:7)**
- **At his side Uzziel the son of Harhaiah, goldsmiths, did repair work, and at his side Hananiah a member of the ointment mixers did repair work, and they proceeded to flagstone **Jerusalem** as far as the Broad Wall. (Nehemiah 3:8)**
- **And at their side Rephaiah the son of Hur, a prince of half the district of **Jerusalem**, did repair work. (Nehemiah 3:9)**
- **And at their side Jedaiah the son of Harumaph did repair work in front of his own house, and at his side Hattush the son of Hashabneiah did repair work. (Nehemiah 3:10)**
- **Another measured section was what Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired, and also the Tower of the Bake Ovens. (Nehemiah 3:11)**
- **And at his side Shallum the son of Hallohesh, a prince of half the district of **Jerusalem**, did repair work, he and his daughters. (Nehemiah 3:12)**
- **The Valley Gate was what Hanun and the inhabitants of Zanoah repaired, they themselves built it and then set up its doors, its bolts and its bars, also a thousand cubits in the wall as far as the Gate of the Ash-heaps. (Nehemiah 3:13)**
- **And the Gate of the Ash-heaps was what Malchijah the son of Rechab, a prince of the district of Beth-haccherem, repaired, he himself went building it and setting up its doors, its bolts and its bars. (Nehemiah 3:14)**
- **And the Fountain Gate was what Shallun the son of Colhozeh, a prince of the district of Mizpah, repaired, he himself proceeded to build it and to roof it over and to set up its doors, its bolts and its bars, and also the wall of the Pool of the Canal to the Kings Garden and as far as the Stairway that goes down from the City of David. (Nehemiah 3:15)**
- **After him Nehemiah the son of Azbuk, a prince of half the district of Beth-zur, did repair work as far as in front of the Burial Places**

- of David and as far as the pool that had been made and as far as the House of the Mighty Ones. (**Nehemiah 3:16**)
- After him the Levites did repair work, Rehum the son of Bani, at his side Hashabiah, a prince of half the district of Keilah, did repair work for his district. (**Nehemiah 3:17**)
 - After him their brothers did repair work, Bavvai the son of Henadad, a prince of half the district of Keilah. (**Nehemiah 3:18**)
 - And Ezer the son of Jeshua, a prince of Mizpah, proceeded at his side to repair another measured section in front of the going up to the Armory at the Buttress. (**Nehemiah 3:19**)
 - After him Baruch the son of Zabbai worked with fervor and repaired another measured section, from the Buttress as far as the entrance of the house of Eliashib the High Priest. (**Nehemiah 3:20**)
 - After him Meremoth the son of Urijah the son of Hakkoz repaired another measured section, from the entrance of the house of Eliashib as far as the end of Eliashibs house. (**Nehemiah 3:21**)
 - And after him the priests, men of the Jordan District, did repair work. (**Nehemiah 3:22**)
 - After them Benjamin and Hasshub did repair work in front of their own house. After them Azariah the son of Maaseiah the son of Ananiah did repair work close by his own house. (**Nehemiah 3:23**)
 - After him Binnui the son of Henadad repaired another measured section, from the house of Azariah as far as the Buttress and as far as the corner. (**Nehemiah 3:24**)
 - After him Palal the son of Uzai did repair work in front of the Buttress and the tower that goes out from the King's house, the upper one that belongs to the Courtyard of the Guard. After him there was Pedaiah the son of Parosh. (**Nehemiah 3:25**)
 - And the Nethinim themselves happened to be dwellers in Ophel, they did repair work as far as in front of the Water Gate on the east and the protruding tower. (**Nehemiah 3:26**)

- **After them the Tekoites repaired another measured section, from in front of the great protruding tower as far as the wall of Ophel. (Nehemiah 3:27)**
- **Above the Horse Gate the priests did repair work, each one in front of his own house. (Nehemiah 3:28)**
- **After them Zadok the son of Immer did repair work in front of his own house. And after him Shemaiah the son of Shecaniah, the keeper of the East Gate, did repair work. (Nehemiah 3:29)**
- **After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another measured section. After him Meshullam the son of Berechiah did repair work in front of his own hall. (Nehemiah 3:30)**
- **After him Malchijah, a member of the goldsmith guild, did repair work as far as the house of the Nethinim and the traders, in front of the Inspection Gate and as far as the roof chamber of the corner. (Nehemiah 3:31)**
- **And between the roof chamber of the corner and the Sheep Gate the goldsmiths and the traders did repair work. (Nehemiah 3:32)**
- **This rebuilding was in fulfillment of Daniel's prophecy and established the year that marked the start of the 70 prophetic weeks involving the coming of the Messiah.**
- **There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. (Daniel 9:24)**
- **And you should know and have the insight that from the going forth of the word to restore and to rebuild **Jerusalem** until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. (Daniel 9:25)**
- **And after the sixty-two weeks Messiah will be cut off, with nothing for himself. And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it**

will be by the flood. And until the end there will be war, what is decided upon is desolations. (**Daniel 9:26**)

- **And he must keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation, and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate. (**Daniel 9:27**)**
- **Despite harassment, in the short space of 52 days, in the year 455 B.C.E, they ringed Jerusalem with a wall and gates.**
- **Now it came about that, as soon as Sanballat heard that we were rebuilding the wall, he became angry and highly offended, and he kept deriding the Jews. (**Nehemiah 4:1**)**
- **And he began to say before his brothers and the military force of Samaria, yes, he began to say; What are the feeble Jews doing? Will they depend upon themselves? Will they sacrifice? Will they finish up in a day? Will they bring the stones to life out of the heaps of dusty rubbish when they are burned? (**Nehemiah 4:2**)**
- **Now Tobiah the Ammonite was alongside him, and he went on to say; Even what they are building, if a fox went up against it, he would certainly break down their wall of stones. (**Nehemiah 4:3**)**
- **Hear, O our God, for we have become an object of contempt, and make their reproach return upon their own head, and give them to the plunder in the land of captivity. (**Nehemiah 4:4**)**
- **And do not cover over their error and their sin from before you. Let it not be wiped out, for they have committed offense against the builders. (**Nehemiah 4:5**)**
- **So we kept building the wall, and the entire wall came to be joined together clear to half its height, and the people continued to have a heart for working. (**Nehemiah 4:6**)**
- **Now it came about that, as soon as Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem had gone forward, for the gaps had started to be stopped up, they became very angry. (**Nehemiah 4:7**)**

- **And all of them began to conspire together to come and fight against **Jerusalem** and cause me disturbance. (**Nehemiah 4:8**)**
- **But we prayed to our God and kept a guard posted against them day and night on account of them. (**Nehemiah 4:9**)**
- **And Judah began to say; The power of the burden bearer has stumbled, and there is a great deal of rubbish, and we ourselves are not able to build on the wall. (**Nehemiah 4:10**)**
- **Moreover, our adversaries kept saying; They will not know and they will not see until we come right in among them, and we shall certainly kill them and put a stop to the work. (**Nehemiah 4:11**)**
- **And it came about that, whenever the Jews dwelling close by them came in, they proceeded to say to us ten times; They will come up from all the places where you people will return to us. (**Nehemiah 4:12**)**
- **So I kept men posted at the lowest parts of the place behind the wall at the open places, and I kept the people posted by families with their swords, their lances and their bows. (**Nehemiah 4:13**)**
- **When I saw their fear I immediately rose and said to the nobles and the deputy rulers and the rest of the people; Do not be afraid on their account. Yehowah the great and the fear-inspiring One keep in your mind, and fight for your brothers, your sons and your daughters, your wives and your homes. (**Nehemiah 4:14**)**
- **Now it came about that as soon as our enemies heard that it had become known to us, so that the true God had frustrated their counsel and we had all of us gone back to the wall, each one to his work. (**Nehemiah 4:15**)**
- **Yes, it came about that from that day forward half of my young men were active in the work and half of them were holding the lances, the shields and the bows and the coats of mail, and the princes were behind the whole house of Judah. (**Nehemiah 4:16**)**
- **As for the builders on the wall and those who were carrying the burden of load bearers, each one was active in the work with his**

one hand while the other hand was holding the missile.
([Nehemiah 4:17](#))

- And the builders were girded, each one with his sword upon his hip, while building, and the one to blow the horn was alongside me. ([Nehemiah 4:18](#))
- And I proceeded to say to the nobles and the deputy rulers and the rest of the people; The work is large and extensive, and we are spread about upon the wall far apart from one another. ([Nehemiah 4:19](#))
- In the place where you hear the sound of the horn, there is where you will collect yourselves together to us. Our God himself will fight for us. ([Nehemiah 4:20](#))
- While we were active in the work, the other half of them also were holding the lances, from the ascending of the dawn until the stars came out. ([Nehemiah 4:21](#))
- Besides, at that time I said to the people; Let the men spend the night, each one with his attendant, in the midst of **Jerusalem**, and they must become for us a guard by night and workers by day. ([Nehemiah 4:22](#))
- As for me and my brothers and my attendants and the men of the guard who were behind me, we were not taking off our garments, each one having his missile in his right hand. ([Nehemiah 4:23](#))
- At length the wall came to completion on the twenty-fifth day of Elul, in fifty-two days. ([Nehemiah 6:15](#))
- And it came about that, as soon as the wall had been rebuilt, I at once set up the doors. Then there were appointed the gatekeepers and the singers and the Levites. ([Nehemiah 7:1](#))

See Also SEVENTY WEEKS (The Going Forth of the Word)

See Also GATE, GATEWAY

- **Jerusalem** was now wide and great, but there were few people inside it.
- Now the city was wide and great, and there were few people

inside it, and there were no houses built. (**Nehemiah 7:4**)

- **Following the public reading of Scriptures and celebrations in the public square that was before the Water Gate on the East side of the city.**
- **And the Nethinim themselves happened to be dwellers in Ophel, they did repair work as far as in front of the Water Gate on the east and the protruding tower. (**Nehemiah 3:26**)**
- **And all the people proceeded to gather themselves as one man at the public square that was before the Water Gate. Then they said to Ezra the copyist to bring the book of the Law of Moses, which Yehowah had commanded Israel. (**Nehemiah 8:1**)**
- **Accordingly Ezra the priest brought the Law before the congregation of men as well as of women and of all intelligent enough to listen, on the first day of the seventh month. (**Nehemiah 8:2**)**
- **And he continued to read aloud from it before the public square that is before the Water Gate, from daybreak till midday, in front of the men and the women and the other intelligent ones, and the ears of all the people were attentive to the book of the law. (**Nehemiah 8:3**)**
- **And Ezra the copyist kept standing upon a wooden podium, which they had made for the occasion, and there were standing alongside him Mattithiah and Shema and Anaiah and Uriah and Hilkiyah and Maaseiah to his right hand, and at his left Pedaiah and Mishael and Malchijah and Hashum and Hash-baddanah, Zechariah and Meshullam. (**Nehemiah 8:4**)**
- **And Ezra proceeded to open the book before the eyes of all the people, for he happened to be above all the people, and as he opened it all the people stood up. (**Nehemiah 8:5**)**
- **Then Ezra blessed Yehowah the true God, the great One, at which all the people answered, Amen! Amen! With the lifting up of their hands. They then bowed low and prostrated themselves to Yehowah with their faces to the earth. (**Nehemiah 8:6**)**
- **And Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, even**

- the Levites, were explaining the Law to the people, while the people were in a standing position. (**Nehemiah 8:7**)
- **And they continued reading aloud from the book, from the Law of the true God, it being expounded, and there being a putting of meaning into it, and they continued giving understanding in the reading. (**Nehemiah 8:8**)**
 - **And Nehemiah, that is, the Tirshatha, and Ezra the priest, the copyist, and the Levites who were instructing the people proceeded to say to all the people; This very day is holy to Yehowah your God. Do not mourn or weep. For all the people were weeping as they were hearing the words of the Law. (**Nehemiah 8:9**)**
 - **And he went on to say to them; Go, eat the fatty things and drink the sweet things, and send portions to the one for whom nothing has been prepared, for this day is holy to our Lord, and do not feel hurt, for the joy of Yehowah is your stronghold. (**Nehemiah 8:10**)**
 - **And the Levites were ordering all the people to be silent, saying; Keep quiet! for this day is holy, and do not feel hurt. (**Nehemiah 8:11**)**
 - **So all the people went away to eat and drink and to send out portions and to carry on a great rejoicing, for they had understood the words that had been made known to them. (**Nehemiah 8:12**)**
 - **And on the second day the heads of the fathers of all the people, the priests and the Levites, gathered themselves together to Ezra the copyist, even to gain insight into the words of the Law. (**Nehemiah 8:13**)**
 - **Then they found written in the Law that Yehowah had commanded by means of Moses that the sons of Israel should dwell in booths during the festival in the seventh month. (**Nehemiah 8:14**)**
 - **And that they should make proclamation and cause a call to pass throughout all their cities and throughout **Jerusalem**, saying; Go out to the mountainous region and bring in olive leaves and the leaves of oil trees and myrtle leaves and palm leaves and the**

leaves of branchy trees to make booths, according to what is written. (**Nehemiah 8:15**)

- **And the people proceeded to go out and bring them in and make booths for themselves, each one upon his own roof and in their courtyards and in the courtyards of the house of the true God and in the public square of the Water Gate and in the public square of the Gate of Ephraim. (**Nehemiah 8:16**)**
- **Thus all the congregation of those who had come back from the captivity made booths and took up dwelling in the booths, for the sons of Israel had not done that way from the days of Joshua the son of Nun until that day, so that there came to be very great rejoicing. (**Nehemiah 8:17**)**
- **And there was a reading aloud of the book of the Law of the true God day by day, from the first day until the last day, and they went on holding the festival seven days, and on the eighth day there was a solemn assembly, according to the rule. (**Nehemiah 8:18**)**
- **Arrangements were made to build up the city's population by bringing in one Israelite out of every ten to dwell there. This was done by casting lots, but additionally there were evidently volunteers.**
- **Now the princes of the people had their dwelling in **Jerusalem**, but as for the rest of the people, they cast lots to bring in one out of every ten to dwell in Jerusalem the holy city, and the nine other parts in the other cities. (**Nehemiah 11:1**)**
- **Moreover, the people blessed all the men who volunteered to dwell in **Jerusalem**. (**Nehemiah 11:2**)**
- **A spiritual cleansing work was done to put the city's population on a sound foundation as regards true worship.**
- **And all Israel during the days of Zerubbabel and during the days of Nehemiah were giving the portions of the singers and of the gatekeepers according to the daily need and were sanctifying them to the Levites, and the Levites were sanctifying them to the sons of Aaron. (**Nehemiah 12:47**)**
- **So it came about that, as soon as they heard the Law, they began to separate all the mixed company from Israel. (**Nehemiah 13:3**)**

- **Nehemiah's governorship lasted 12 years or more and embraced a trip to the Persian kings court. Upon his return to Jerusalem, he found need for further cleansing.**
- **Now before this, Eliashib the priest in charge of a dining hall of the house of our God was a relative of Tobiah. (Nehemiah 13:4)**
- **And he proceeded to make for him a large dining hall, where previously they were regularly putting the grain offering, the frankincense and the utensils and the tenth of the grain, the new wine and the oil, to which the Levites and the singers and the gatekeepers are entitled, and the contribution for the priests. (Nehemiah 13:5)**
- **And during all this time I did not happen to be in Jerusalem, for in the thirty-second year of Artaxerxes the king of Babylon I came to the king, and sometime later I asked leave of absence from the king. (Nehemiah 13:6)**
- **Then I came to Jerusalem and got to notice the badness that Eliashib had committed for Tobiah by making for him a hall in the courtyard of the house of the true God. (Nehemiah 13:7)**
- **And it seemed very bad to me. So I threw all the furniture of Tobiah's house outside the dining hall. (Nehemiah 13:8)**
- **After that I said the word and they cleansed the dining halls, and I proceeded to put back there the utensils of the house of the true God, with the grain offering and the frankincense. (Nehemiah 13:9)**
- **And I got to find out that the very portions of the Levites had not been given them, so that the Levites and the singers doing the work went running off, each one to his own field. (Nehemiah 13:10)**
- **And I began to find fault with the deputy rulers and say; Why has the house of the true God been neglected? Consequently I collected them together and stationed them at their standing place. (Nehemiah 13:11)**
- **And all Judah, for their part, brought in the tenth of the grain and of the new wine and of the oil to the stores. (Nehemiah 13:12)**

- **Then I put Shelemiah the priest and Zadok the copyist and Pedaiah of the Levites in charge of the stores, and under their control there was Hanan the son of Zaccur the son of Mattaniah, for they were considered faithful, and upon them it devolved to do the distributing to their brothers. (Nehemiah 13:13)**
- **Do remember me, O my God, concerning this, and do not wipe out my acts of loving-kindness that I have performed in connection with the house of my God and the guardianship of it. (Nehemiah 13:14)**
- **In those days I saw in Judah people treading winepresses on the Sabbath and bringing in grain heaps and loading them upon asses, and also wine, grapes and figs and every sort of burden, and bringing them into **Jerusalem** on the Sabbath day, and I proceeded to bear witness against them on the day of their selling provisions. (Nehemiah 13:15)**
- **And the Tyrians themselves dwelt in the city, bringing in fish and every sort of merchandise and making sales on the Sabbath to the sons of Judah and in **Jerusalem**. (Nehemiah 13:16)**
- **So I began to find fault with the nobles of Judah and say to them; What is this bad thing that you are doing, even profaning the Sabbath day? (Nehemiah 13:17)**
- **Was it not this way that your forefathers did, so that our God brought upon us all this calamity, and also upon this city? Yet you are adding to the burning anger against Israel by profaning the Sabbath. (Nehemiah 13:18)**
- **And it came about that, as soon as the gates of **Jerusalem** had grown shadowy before the Sabbath, I immediately said the word and the doors began to be closed. I said further that they should not open them until after the Sabbath, and some of my own attendants I stationed at the gates that no burden might come in on the Sabbath day. (Nehemiah 13:19)**
- **Consequently the traders and the sellers of every sort of merchandise spent the night outside **Jerusalem** once and a second time. (Nehemiah 13:20)**
- **Then I proceeded to bear witness against them and say to them;**

Why are you spending the night in front of the wall? If you do it again, a hand I shall lay on you. From that time on they did not come on the Sabbath. (Nehemiah 13:21)

- **And I went on to say to the Levites that they should be regularly purifying themselves and coming in, keeping guard of the gates to sanctify the Sabbath day. This, also, do remember to my account, O my God, and do feel sorry for me according to the abundance of your loving-kindness. (Nehemiah 13:22)**
- **Also, in those days I saw the Jews that had given a dwelling to Ashdodite, Ammonite and Moabite wives. (Nehemiah 13:23)**
- **And as for their sons, half were speaking Ashdodite, and there were none of them knowing how to speak Jewish, but in the tongue of the different peoples. (Nehemiah 13:24)**
- **And I began to find fault with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God; You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves. (Nehemiah 13:25)**
- **Was it not because of these that Solomon the king of Israel sinned? And among the many nations there proved to be no king like him, and loved of his God he happened to be, so that God constituted him king over all Israel. Even him the foreign wives caused to sin. (Nehemiah 13:26)**
- **And is it not something unheard of for you to commit all this great badness in acting unfaithfully against our God by giving a dwelling to foreign wives? (Nehemiah 13:27)**
- **And one of the sons of Joiada the son of Eliashib the High Priest was a son-in-law of Sanballat the Horonite. So I chased him away from me. (Nehemiah 13:28)**
- **Do remember them, O my God, on account of the defilement of the priesthood and the covenant of the priesthood and of the Levites. (Nehemiah 13:29)**
- **And I purified them from everything foreign and proceeded to assign duties to the priests and to the Levites, each one in his own work. (Nehemiah 13:30)**

- Even for the supply of the wood at appointed times and for the first ripe fruits. Do remember me, O my God, for good. **(Nehemiah 13:31)**
- With the vigorous rooting out of apostasy he effected, the record of the Hebrew Scriptures closes, sometime after the year **443 B.C.E.**

•• Hellenic And Maccabean Control

- The changeover from Medo-Persian to Greek control came in **332 B.C.E.** when Alexander the Great marched through Judah. The Greek historians make no mention of Alexander's entry into **Jerusalem**.

• Yet the city did come under Greek dominion, and it is reasonable to assume that it was not completely bypassed by Alexander. Josephus, in the **First Century C.E.**, records the Jewish tradition that, upon approaching Jerusalem, Alexander was met by the Jewish High Priest and was shown the divinely inspired prophecies recorded by Daniel foretelling the lightning conquests by Greece. [**Jewish Antiquities, XI, 326-338, viii, 4,5**]

- And I, for my part, kept on considering, and, look! There was a male of the goats coming from the sunset upon the surface of the whole earth, and it was not touching the earth. And as regards the he-goat, there was a conspicuous horn between its eyes. **(Daniel 8:5)**
- And it kept coming all the way to the ram possessing the two horns, which I had seen standing before the watercourse, and it came running toward it in its powerful rage. **(Daniel 8:6)**
- And I saw it coming into close touch with the ram, and it began showing bitterness toward it, and it proceeded to strike down the ram and to break its two horns, and there proved to be no power in the ram to stand before it. So it threw it to the earth and trampled it down, and the ram proved to have no deliverer out of its hand. **(Daniel 8:7)**
- The ram that you saw possessing the two horns stands for the kings of Media and Persia. **(Daniel 8:20)**
- And the hairy he-goat stands for the king of Greece, and as for the great horn that was between its eyes, it stands for the first

king. (**Daniel 8:21**)

- Whatever the case, **Jerusalem** seems to have survived the change in control free of any damage.
- Following Alexander's death, **Jerusalem** and Judea came under the control of the Ptolemies, who ruled out of Egypt. In **198 B.C.E.** Antiochus the Great, ruling in Syria, after taking the fortified city of Sidon, captured Jerusalem, and Judah became a dominion of the Seleucid Empire.
- And the one coming against him will do according to his will, and there will be no one standing before him. And he will stand in the land of the Decoration, and there will be extermination in his hand. (**Daniel 11:16**)
- **Jerusalem** lay under Seleucid rule for 30 years. Then, in the year **168 B.C.E.**, Syrian King Antiochus IV, Epiphanes, in his attempt to Hellenize completely the Jews, dedicated Jerusalem's temple to Zeus (Jupiter) and profaned the altar by an unclean sacrifice. [**1 Maccabees 1:57,62**][**2 Maccabees 6:1,2,5**]
- This led to the Maccabean, or Hasmonaean revolt. After a three-year struggle, Judas Maccabaeus gained control of the city and temple and rededicated Yehowah's altar to true worship on the anniversary of its profanation, **Chislev 25, 165 B.C.E.** [**1 Maccabees 4:52-54**][**2 Maccabees 10:5**]
- At that time the festival of dedication took place in Jerusalem. It was wintertime
- At that time the festival of dedication took place in Jerusalem. It was wintertime. (**John 10:22**)
- The war against the Seleucid rulers had not ended. The Jews appealed to Rome for help and thus a new power came on the **Jerusalem** scene in about **160 B.C.E.** [**1 Maccabees 8:17,18**]
- Now Jerusalem began to come under the influence of the expanding Roman Empire. About **142 B.C.E.**, Simon Maccabaeus was able to make Jerusalem the capital of a region ostensibly free from subservience to or taxation by Gentile nations. Aristobulus I, Jerusalem's High Priest, even assumed the title of king in **104 B.C.E.** He was not, however, of the Davidic line.

- **Jerusalem** was no city of peace during this period. Internal quarrels, fired by selfish ambitions and worsened by rival religious factions Sadducees, Pharisees, Zealots, and others gravely weakened the city.
- A violent quarrel between Aristobulus II and his brother Hyrcanus resulted in Rome's being called on to arbitrate the dispute. Under General Pompey, Roman forces besieged Jerusalem in **63 B.C.E.** for three months in order to enter the city and settle the dispute. Twelve thousand Jews reportedly died, many at the hands of fellow Israelites.
- It is in Josephus account of Pompey's conquest that the archway across the Tyropoeon Valley is first mentioned. It served as a link between the eastern and western halves of the city and gave those on the western half direct access to the temple area.
- The Idumean Antipater (II) was now installed as Roman governor for Judea, a Maccabean being left as High Priest and local ethnarch in **Jerusalem**.
- Later, Antipater's son Herod the Great was appointed by Rome as king over Judea. He did not get control of Jerusalem until **37 B.C.E. or 36 B.C.E.**, from which date his rule effectively began.

Under Herod the Great

- Herod's rule was marked by an ambitious building program, and the city enjoyed considerable prosperity. A theater, gymnasium, and hippodrome, as well as other public buildings, were added.
- Herod also built a well-fortified royal palace, evidently on the West side of the city South of the present-day Jaffa Gate, where archaeologists believe they have found the foundation of one of the towers.
- Another fortress, the Tower of Antonia, lay near the temple and was connected with it by a passageway. [*Jewish Antiquities*, XV, 424, xi, 7]
- The Roman garrison could thus gain quick access to the temple area, as likely occurred when soldiers rescued Paul from a mob there.
- And while they were seeking to kill him, information came up to the commander of the band that all Jerusalem was in confusion.

(Acts of Apostles 21:31)

- And he at once took soldiers and army officers and ran down to them. When they caught sight of the military commander and the soldiers, they quit beating Paul. **(Acts of Apostles 21:32)**
- Herod's greatest work, however, was the reconstruction of the temple and its building complex. Beginning in his 18th year [**Jewish Antiquities, XV, 380, xi, 1**], the holy house itself was completed in a year and a half, but the work on the adjoining buildings and courtyards went on long after his death.
- Therefore the Jews said; This temple was built in forty-six years, and will you raise it up in three days?
- Jesus and his disciples were also invited to the marriage feast. **(John 2:2)**
- The total area encompassed was about double that of the previous temple area. Part of the wall of the temple courtyard apparently still stands, known today as the Western Wall, or the Wailing Wall. Archaeologists date the lower courses of huge 0.9-m-high (3 feet) blocks as from Herod's construction. From **2 B.C.E. to 70 C.E.**
- The **Christian Greek Scriptures** now carry forward the description of events involving **Jerusalem**. Jesus birth took place, not at Jerusalem, but at nearby Bethlehem; David's city.
- But the angel said to them; Have no fear, for, look! I am declaring to you Good News of a great joy that all the people will have. **(Luke 2:10)**
- Because there was born to you today a Savior, who is Christ the Lord, in David's city. **(Luke 2:11)**
- Nevertheless, the astrologers later report about the birth of the king of the Jews caused Herod and all **Jerusalem** along with him to become agitated.
- After Jesus had been born in Bethlehem of Judea in the days of Herod the king, look! Astrologers from eastern parts came to **Jerusalem**. **(Matthew 2:1)**

- **Saying; Where is the one born king of the Jews? For we saw his star when we were in the east, and we have come to do him obeisance. (Matthew 2:2)**
- **At hearing this King Herod was agitated, and all Jerusalem along with him. (Matthew 2:3)**
- **Shortly after issuing his infamous decree ordering the killing of Bethlehem's babes, Herod died, evidently in the year 1 B.C.E. His son Archelaus inherited rulership over Jerusalem and Judea as well as other areas.**
- **Rome later removed Archelaus for misdemeanors, thereafter governor's who were directly appointed by Rome ruled, as did Pontius Pilate during Jesus ministry.**
- **In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (Luke 3:1)**

See Also HEROD 1

- **Jesus was taken to Jerusalem 40 days after birth and presented at the temple as Mary's firstborn. Aged Simeon and Anna rejoiced at seeing the promised Messiah, and Anna spoke of him to all those waiting for Jerusalem's deliverance.**
- **Now when eight days came to the full for circumcising him, his name was also called Jesus, the name called by the angel before he was conceived in the womb. (Luke 2:21)**
- **Also, when the days for purifying them according to the Law of Moses came to the full, they brought him up to Jerusalem to present him to Yehowah. (Luke 2:22)**
- **Just as it is written in Yehowah's Law; Every male opening a womb must be called holy to Yehowah. (Luke 2:23)**
- **And to offer sacrifice according to what is said in the Law of Yehowah; A pair of turtledoves or two young pigeons. (Luke 2:24)**

- **And, look! There was a man in **Jerusalem** named Simeon, and this man was righteous and reverent, waiting for Israel's consolation, and Holy Spirit was upon him. (Luke 2:25)**
- **Furthermore, it had been divinely revealed to him by the Holy Spirit that he would not see death before he had seen the Christ of Yehowah. (Luke 2:26)**
- **Under the power of the spirit he now came into the temple, and as the parents brought the young child Jesus in to do for it according to the customary practice of the Law. (Luke 2:27)**
- **He himself received it into his arms and blessed God and said. (Luke 2:28)**
- **Now, Sovereign Lord, you are letting your slave go free in peace according to your declaration. (Luke 2:29)**
- **Because my eyes have seen your means of saving. (Luke 2:30)**
- **That you have made ready in the sight of all the peoples. (Luke 2:31)**
- **A light for removing the veil from the nations and a glory of your people Israel. (Luke 2:32)**
- **And its father and mother continued wondering at the things being spoken about it. (Luke 2:33)**
- **Also, Simeon blessed them, but said to Mary its mother; Look! This one is laid for the fall and the rising again of many in Israel and for a sign to be talked against (Luke 2:34)**
- **Yes, a long sword will be run through the soul of you yourself, in order, that the reasonings of many hearts may be uncovered. (Luke 2:35)**
- **Now there was Anna a prophetess, Phanuel's daughter, of Asher's tribe, this woman was well along in years, and had lived with a husband for seven years from her virginity. (Luke 2:36)**
- **And she was a widow now eighty-four years old, who was never missing from the temple, rendering sacred service night and day with fastings and supplications. (Luke 2:37)**

- And in that very hour she came near and began returning thanks to God and speaking about the child to all those waiting for **Jerusalem's** deliverance. (**Luke 2:38**)
- Speak to the sons of Israel, saying; In case a woman conceives seed and does bear a male, she must be unclean seven days, as in the days of the impurity when she is menstruating she will be unclean. (**Leviticus 12:2**)
- And on the eighth day the flesh of his foreskin will be circumcised. (**Leviticus 12:3**)
- For thirty-three days more she will stay in the blood of purification. She should not touch any holy thing, and she should not come into the holy place until the fulfilling of the days of her purification. (**Leviticus 12:4**)
- How many other times he was taken to **Jerusalem** during his childhood years is not stated, only one visit, made when he was 12, being specifically recorded.
- He then engaged in a discussion with teachers in the temple area, thus being occupied in the house of his Father, in the chosen city of his Father.
- Now his parents were accustomed to go from year to year to **Jerusalem** for the festival of the Passover. (**Luke 2:41**)
- And when he became twelve years old, they went up according to the custom of the festival (**Luke 2:42**)
- And completed the days. But when they were returning, the boy Jesus remained behind in **Jerusalem**, and his parents did not notice it. (**Luke 2:43**)
- Assuming that he was in the company traveling together, they covered a day's distance and then began to hunt him up among the relatives and acquaintances. (**Luke 2:44**)
- But, not finding him, they returned to **Jerusalem**, making a diligent search for him. (**Luke 2:45**)
- Well, after three days they found him in the temple, sitting in the

- midst of the teachers and listening to them and questioning them. ([Luke 2:46](#))
- But all those listening to him were in constant amazement at his understanding and his answers. ([Luke 2:47](#))
 - Now when they saw him they were astounded, and his mother said to him; Child, why did you treat us this way? Here your father and I in mental distress have been looking for you. ([Luke 2:48](#))
 - But he said to them; Why did you have to go looking for me? Did you not know that I must be in the house of my Father? ([Luke 2:49](#))
 - After his baptism and during his three-and-a-half-year ministry Jesus periodically visited **Jerusalem**, he certainly was there for the three annual festivals, attendance at which was obligatory for all Jewish males.
 - Three times in the year you are to celebrate a festival to me. ([Exodus 23:14](#))
 - You will keep the festival of unfermented cakes. You will eat unfermented cakes seven days, just as I have commanded you, at the appointed time in the month of Abib, because in it you came out of Egypt. And they must not appear before me empty-handed. ([Exodus 23:15](#))
 - Also, the festival of harvest of the first ripe fruits of your labors, of what you sow in the field, and the festival of ingathering at the outgoing of the year, when you gather in your labors from the field. ([Exodus 23:16](#))
 - On three occasions in the year every male of yours will appear before the face of the true Lord, Yehowah. ([Exodus 23:17](#))
 - Much of his time, however, was spent outside the capital, as he preached and taught in Galilee and other regions of the land.
 - Aside from the temple area, where Jesus frequently taught, few other specific points in the city are mentioned in connection with his ministry. The Pool of Bethzatha with its five colonnades.

- Now in **Jerusalem** at the sheepgate there is a pool designated in Hebrew Bethzatha, with five colonnades. (**John 5:2**)
- Is thought to be the one that was unearthed just North of the temple area. The Pool of Siloam is located on a slope of the southern part of the eastern ridge, receiving its water from the spring of Gihon through the conduit and tunnel attributed to Hezekiah.
- He answered; The man called Jesus made a clay and smeared it on my eyes and said to me; Go to Siloam and wash. I therefore went and washed and gained sight. (**John 9:11**)
- It is with regard to Jesus final visit to Jerusalem that a more detailed picture is given.

See Also BETHZATHA

- Six days prior to the Passover festival of **33 C.E.**, Jesus came to Bethany, on the eastern side of the Mount of Olives. The next day, Nisan 9, as Yehowah's anointed King, he approached the capital city, mounted on the colt of an ass, in fulfillment of the prophecy of;
- Be very joyful, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king himself comes to you. He is righteous, yes, saved, humble, and riding upon an ass, even upon a full-grown animal the son of a she-ass. (**Zechariah 9:9**)
- Well, when they got close to Jerusalem and arrived at Bethphage on the Mount of Olives, then Jesus sent forth two disciples. (**Matthew 21:1**)
- Saying to them; Be on your way into the village that is within sight of you, and you will at once find an ass tied, and a colt with her, untie them and bring them to me. (**Matthew 21:2**)
- And if someone says anything to you, you must say; The Lord needs them. At that he will immediately send them forth. (**Matthew 21:3**)
- Coming down the Mount of Olives, he paused to view the city and wept over it, graphically foretelling the coming siege and desolation it would undergo.
- As soon as he got near the road down the Mount of Olives all the

multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen. (Luke 19:37)

- Saying; Blessed is the One coming as the King in Yehowah's name! Peace in heaven, and glory in the highest places! (Luke 19:38)
- However, some of the Pharisees from the crowd said to him; Teacher, rebuke your disciples. (Luke 19:39)
- But in reply he said; I tell you, If these remained silent, the stones would cry out. (Luke 19:40)
- And when he got nearby, he viewed the city and wept over it. (Luke 19:41)
- Saying; If you, even you, had discerned in this day the things having to do with peace, but now they have been hid from your eyes. (Luke 19:42)
- Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side. (Luke 19:43)
- And they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected. (Luke 19:44)
- Upon his entering the city, likely through a gate in the eastern wall, the whole city was set in commotion, for news would spread quickly throughout the relatively small area.
- Now when he entered into Jerusalem, the whole city was set in commotion, saying; Who is this? (Matthew 21:10)
- During the remaining time, in which he spent the days in Jerusalem and the nights in Bethany.
- So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. (Luke 21:37)

- And all the people would come early in the day to him in the temple to hear him. (**Luke 21:38**)
- **Jesus cleansed the temple area of commercialists.**
- And Jesus entered into the temple and threw out all those selling and buying in the temple, and overturned the tables of the money changers and the benches of those selling doves. (**Matthew 21:12**)
- And he said to them; It is written: My house will be called a house of prayer, but you are making it a cave of robbers. (**Matthew 21:13**)
- **As he had done some three years earlier.**
- Now the Passover of the Jews was near, and Jesus went up to **Jerusalem**. (**John 2:13**)
- And he found in the temple those selling cattle and sheep and doves and the money brokers in their seats. (**John 2:14**)
- So, after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money changers and overturned their tables. (**John 2:15**)
- And he said to those selling the doves; Take these things away from here! Stop making the house of my Father a house of merchandise! (**John 2:16**)
- On Nisan 11 he was with four of his disciples on the Mount of Olives, from which the city and its temple could be viewed, when he gave his great prophecy regarding **Jerusalem's** coming destruction and the conclusion of the system of things, as well as of his presence. (**Matthew Chapter 24**)(**Mark Chapter 13**)(**Luke Chapter 21**)
- On Nisan 13 Peter and John arranged for the Passover meal in an upper room in Jerusalem where, that evening the start of **Nisan 14**, Jesus celebrated the meal with his apostles.
- After his discussion with them, they left the city, crossed the winter torrent of Kidron, and climbed the slopes of the Mount of Olives to the garden called Gethsemane.

- Then Jesus came with them to the spot called Gethsemane, and he said to the disciples; Sit down here while I go over there and pray. (**Matthew 26:36**)
- On going out he went as customarily to the Mount of Olives, and the disciples also followed him. (**Luke 22:39**)
- Having said these things, Jesus went out with his disciples across the winter torrent of Kidron to where there was a garden, and he and his disciples entered into it. (**John 18:1**)
- Now Judas, his betrayer, also knew the place, because Jesus had many times met there with his disciples. (**John 18:2**)
- Gethsemane means, **Oil Press**, and olive trees of great age are yet to be found on the slope. But the exact location of the garden is today a matter of conjecture.

See Also GETHSEMANE

- Arrested that night, Jesus was led back into **Jerusalem** to priests Annas and Caiaphas and to the Sanhedrin hall for trial.
- Those who took Jesus into custody led him away to Caiaphas the High Priest, where the scribes and the older men were gathered together. (**Matthew 26:57**)
- When it had become morning, all the chief priests and the older men of the people held a consultation against Jesus so as to put him to death. (**Matthew 27:1**)
- And they led him first to Annas, for he was father-in-law to Caiaphas, who was High Priest that year. (**John 18:13**)
- Caiaphas was, in fact, the one that counseled the Jews that it was to their benefit for one man to die in behalf of the people. (**John 18:14**)
- Now Simon Peter as well as another disciple was following Jesus. That disciple was known to the High Priest, and he went in with Jesus into the courtyard of the High Priest. (**John 18:15**)
- But Peter was standing outside at the door. Therefore the other disciple, who was known to the High Priest, went out and spoke

- to the doorkeeper and brought Peter in. (**John 18:16**)
- The servant girl, the doorkeeper, then said to Peter; You are not also one of this man's disciples, are you? He said; I am not. (**John 18:17**)
 - Now the slaves and the officers were standing about, as they had built a charcoal fire, because it was cold, and they were warming themselves. Peter also was standing with them and warming himself. (**John 18:18**)
 - And so the chief priest questioned Jesus about his disciples and about his teaching. (**John 18:19**)
 - Jesus answered him; I have spoken to the world publicly. I always taught in a synagogue and in the temple, where all the Jews come together, and I spoke nothing in secret. (**John 18:20**)
 - Why do you question me? Question those who have heard what I spoke to them. See! These know what I said. (**John 18:21**)
 - After he said these things, one of the officers that was standing by gave Jesus a slap in the face and said; Is that the way you answer the chief priest? (**John 18:22**)
 - Jesus answered him; If I spoke wrongly, bear witness concerning the wrong, but if rightly, why do you hit me? (**John 18:23**)
 - Then Annas sent him away bound to Caiaphas the High Priest. (**John 18:24**)
 - Now Simon Peter was standing and warming himself. Then they said to him; You are not also one of his disciples, are you? He denied it and said; I am not. (**John 18:25**)
 - One of the slaves of the High Priest, being a relative of the man whose ear Peter cut off, said; I saw you in the garden with him, did I not? (**John 18:26**)
 - However, Peter denied it again, and immediately a cock crowed. (**John 18:27**)

- From there, at dawn, he was taken to Pilate at the governor's palace.
- And, after binding him, they led him off and handed him over to Pilate the governor. (**Matthew 27:2**)
- And immediately at dawn the chief priests with the older men and the scribes, even the whole Sanhedrin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate. (**Mark 15:1**)
- The soldiers now led him off into the courtyard, that is, into the governor's palace, and they called the whole body of troops together. (**Mark 15:16**)
- And then to Herod Antipas, who was also in **Jerusalem** at that time.
- On hearing that, Pilate asked whether the man was a Galilean. (**Luke 23:6**)
- And, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in **Jerusalem** in these days. (**Luke 23:7**)
- Finally, he was returned to Pilate for final judgment at, **The Stone Pavement**, called *Gab'ba-tha* in Hebrew.
- Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. (**Luke 23:11**)
- Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called **The Stone Pavement**, but, in Hebrew, *Gabbatha*. (**John 19:13**)

See Also **STONE PAVEMENT**

- Golgotha, meaning, **Skull Place**, was the site of Jesus impalement.
- And when they came to a place called Golgotha, that is to say; **Skull Place**. (**Matthew 27:33**)

- They gave him wine mixed with gall to drink, but, after tasting it, he refused to drink. (**Matthew 27:34**)
- When they had impaled him they distributed his outer garments by casting lots. (**Matthew 27:35**)
- And when they got to the place called Skull, there they impaled him and the evildoers, one on his right and one on his left. (**Luke 23:33**)
- Though it obviously lay outside the city walls, probably toward the North, the site cannot now be identified with certainty. The same is true of the site of Jesus burial.

See Also GOLGOTHA

- The potter's field to bury strangers, purchased with the bribe money Judas threw back to the priests.
- So he threw the silver pieces into the temple and withdrew, and went off and hanged himself. (**Matthew 27:5**)
- But the chief priests took the silver pieces and said; It is not lawful to drop them into the sacred treasury, because they are the price of blood. (**Matthew 27:6**)
- After consulting together, they bought with them the potter's field to bury strangers. (**Matthew 27:7**)
- Is traditionally identified with a site on the South side of the Hinnom Valley near its junction with the Kidron. Many tombs are found in this area.

See Also AKELDAMA

•• During The Apostolic Period

- Following his resurrection, Jesus gave orders to his disciples not to leave **Jerusalem** at that time.
- And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high. (**Luke 24:49**)

- **And while he was meeting with them he gave them the orders; Do not withdraw from **Jerusalem**, but keep waiting for what the Father has promised, about which you heard from me. (**Acts of Apostles 1:4**)**
- **This was to be the starting point for preaching repentance for forgiveness of sins on the basis of Christ's name.**
- **And he said to them; In this way it is written that the Christ would suffer and rise from among the dead on the third day. (**Luke 24:46**)**
- **And on the basis of his name repentance for forgiveness of sins would be preached in all the nations, starting out from **Jerusalem**. (**Luke 24:47**)**
- **You are to be witnesses of these things. (**Luke 24:48**)**
- **Ten days after his ascension to heaven, the disciples, gathered together in an upper room, received the anointing by Holy Spirit.**
- **So, when they had entered, they went up into the upper chamber, where they were staying, Peter as well as John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealous one, and Judas the son of James. (**Acts of Apostles 1:13**)**
- **With one accord all these were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers. (**Acts of Apostles 1:14**)**
- **Now while the day of the festival of Pentecost was in progress they were all together at the same place. (**Acts of Apostles 2:1**)**
- **And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. (**Acts of Apostles 2:2**)**
- **And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them. (**Acts of Apostles 2:3**)**
- **And they all became filled with Holy Spirit and started to speak with different tongues, just as the spirit was granting them to**

make utterance. ([Acts of Apostles 2:4](#))

- **Jerusalem** was crowded with Jews and proselytes from all parts of the Roman Empire, in attendance at the Festival of Pentecost. The witnessing done by the spirit-filled Christians resulted in thousands becoming baptized disciples.
- With thousands bearing witness to their faith, it is no wonder the angry religious leaders cried; Look! you have filled **Jerusalem** with your teaching.
- And said; We positively ordered you not to keep teaching upon the basis of this name, and yet, look! You have filled **Jerusalem** with your teaching, and you are determined to bring the blood of this man upon us. ([Acts of Apostles 5:28](#))
- Miracles performed added power to the testimony, as, for example, the healing of the lame beggar at the temple door that was called Beautiful, likely the East gate of the Court of Women.
- And a certain man that was lame from his mother's womb was being carried, and they would daily put him near the temple door that was called Beautiful, in order to ask gifts of mercy from those entering into the temple. ([Acts of Apostles 3:2](#))
- However, Peter said; Silver and gold I do not possess, but what I do have is what I give you. In the name of Jesus Christ the Nazarene, walk! ([Acts of Apostles 3:6](#))
- With that he took hold of him by the right hand and raised him up. Instantly the soles of his feet and his anklebones were made firm. ([Acts of Apostles 3:7](#))
- Even after the witnessing began to spread out from **Jerusalem** to Samaria and to the most distant part of the earth.
- But you will receive power when the Holy Spirit arrives upon you, and you will be witnesses of me both in **Jerusalem** and in all Judea and Samaria and to the most distant part of the earth. ([Acts of Apostles 1:8](#))
- **Jerusalem** continued to be the location of the older men of the Christian congregation. Persecution early caused all except the apostles to be scattered throughout the regions of Judea and Samaria.

- Saul, for his part, was approving of the murder of him. On that day great persecution arose against the congregation that was in **Jerusalem**, all except the apostles were scattered throughout the regions of Judea and Samaria. (**Acts of Apostles 8:1**)
- Neither did I go up to **Jerusalem** to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus. (**Galatians 1:17**)
- Then three years later I went up to **Jerusalem** to visit Cephas, and I stayed with him for fifteen days. (**Galatians 1:18**)
- But I saw no one else of the apostles, only James the brother of the Lord. (**Galatians 1:19**)
- Then after fourteen years I again went up to **Jerusalem** with Barnabas, taking also Titus along with me. (**Galatians 2:1**)
- But I went up as a result of a revelation. And I laid before them the Good News which I am preaching among the nations, privately, however, before those who were outstanding men, for fear that somehow I was running or had run in vain. (**Galatians 2:2**)
- Nevertheless, not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. (**Galatians 2:3**)
- But because of the false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus, that they might completely enslave us. (**Galatians 2:4**)
- To these we did not yield by way of submission, no, not for an hour, in order, that the truth of the Good News might continue with you. (**Galatians 2:5**)
- But on the part of those who seemed to be something, whatever sort of men they formerly were makes no difference to me, God does not go by a man's outward appearance, to me, in fact, those outstanding men imparted nothing new. (**Galatians 2:6**)
- But, on the contrary, when they saw that I had entrusted to me the Good News for those who are uncircumcised, just as Peter

had it for those who are circumcised. (**Galatians 2:7**)

- For He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations. (**Galatians 2:8**)
- Yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. (**Galatians 2:9**)
- From **Jerusalem**, certain apostles and disciples were sent out to aid new groups of believers, as at Samaria.
- When the apostles in **Jerusalem** heard that Samaria had accepted the word of God, they dispatched Peter and John to them. (**Acts of Apostles 8:14**)
- Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only. (**Acts of Apostles 11:19**)
- However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the Greek-speaking people, declaring the Good News of the Lord Jesus. (**Acts of Apostles 11:20**)
- Furthermore, the hand of Yehowah was with them, and a great number that became believers turned to the Lord. (**Acts of Apostles 11:21**)
- The account about them got to the ears of the congregation that was in **Jerusalem**, and they sent out Barnabas as far as Antioch. (**Acts of Apostles 11:22**)
- Now in these days prophets came down from **Jerusalem** to Antioch. (**Acts of Apostles 11:27**)
- Saul of Tarsus, Paul, soon found it advisable to cut short his first visit to **Jerusalem** as a Christian because of attempts to murder him.
- On arriving in **Jerusalem** he made efforts to join himself to the

disciples, but they were all afraid of him, because they did not believe he was a disciple. ([Acts of Apostles 9:26](#))

- So Barnabas came to his aid and led him to the apostles, and he told them in detail how on the road he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. ([Acts of Apostles 9:27](#))
- And he continued with them, walking in and out at **Jerusalem**, speaking boldly in the name of the Lord. ([Acts of Apostles 9:28](#))
- And he was talking and disputing with the Greek-speaking Jews. But these made attempts to do away with him. ([Acts of Apostles 9:29](#))
- When the brothers detected this, they brought him down to Caesarea and sent him off to Tarsus. ([Acts of Apostles 9:30](#))
- But there were also periods of calm.
- Then, indeed, the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up, and as it walked in the fear of Yehowah and in the comfort of the Holy Spirit it kept on multiplying. ([Acts of Apostles 9:31](#))
- Here Peter reported to the Christian assembly about God's acceptance of Gentile believers and here, too, the issue of circumcision and related matters were settled.
- Now the apostles and the brothers that were in Judea heard that people of the nations had also received the word of God. ([Acts of Apostles 11:1](#))
- So when Peter came up to Jerusalem, the supporters of circumcision began to contend with him. ([Acts of Apostles 11:2](#))
- Saying he had gone into the house of men that were not circumcised and had eaten with them. ([Acts of Apostles 11:3](#))
- At this Peter commenced and went on to explain the particulars to them, saying; ([Acts of Apostles 11:4](#))
- Now when they heard these things, they acquiesced, and they

- glorified God, saying; Well, then, God has granted repentance for the purpose of life to people of the nations also. (**Acts of Apostles 11:18**)
- And certain men came down from Judea and began to teach the brothers; Unless you get circumcised according to the custom of Moses, you cannot be saved. (**Acts of Apostles 15:1**)
 - But when there had occurred no little dissension and disputing by Paul and Barnabas with them, they arranged for Paul and Barnabas and some others of them to go up to the apostles and older men in **Jerusalem** regarding this dispute. (**Acts of Apostles 15:2**)
 - Then the apostles and the older men together with the whole congregation favored sending chosen men from among them to Antioch along with Paul and Barnabas, namely, Judas who was called Barsabbas and Silas, leading men among the brothers. (**Acts of Apostles 15:22**)
 - And by their hand they wrote. The apostles and the older men, brothers, to those brothers in Antioch and Syria and Cilicia who are from the nations. Greetings! (**Acts of Apostles 15:23**)
 - Since we have heard that some from among us have caused you trouble with speeches, trying to subvert your souls, although we did not give them any instructions. (**Acts of Apostles 15:24**)
 - We have come to a unanimous accord and have favored choosing men to send to you together with our loved ones, Barnabas and Paul. (**Acts of Apostles 15:25**)
 - Men that have delivered up their souls for the name of our Lord Jesus Christ. (**Acts of Apostles 15:26**)
 - We are therefore dispatching Judas and Silas, that they also may report the same things by word. (**Acts of Apostles 15:27**)
 - For the Holy Spirit and we ourselves have favored adding no further burden to you, except these necessary things. (**Acts of Apostles 15:28**)
 - To keep abstaining from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully

- keep yourselves from these things, you will prosper. Good health to you! ([Acts of Apostles 15:29](#))
- Then after fourteen years I again went up to **Jerusalem** with Barnabas, taking also Titus along with me. ([Galatians 2:1](#))
 - But I went up as a result of a revelation. And I laid before them the Good News which I am preaching among the nations, privately, however, before those who were outstanding men, for fear that somehow I was running or had run in vain. ([Galatians 2:2](#))
 - Jesus had called **Jerusalem**, the killer of the prophets and stoner of those sent forth to her.
 - **Jerusalem, Jerusalem**, the killer of the prophets and stoner of those sent forth to her, how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. ([Matthew 23:37](#))
 - Truly I say to you, All these things will come upon this generation. ([Matthew 23:36](#))
 - Though many of her citizens showed faith in God's Son, the city as a whole continued to follow the pattern of the past. For this, her house was abandoned to her.
 - Look! Your **house, temple**, is abandoned to you. ([Matthew 23:38](#))
 - In **66 C.E.** a Jewish revolt brought Roman forces under Cestius Gallus to the city, surrounding it and making a thrust right up to the temple walls. Suddenly Cestius Gallus withdrew for no apparent reason.
 - This allowed Christians to put into action Jesus instructions;
 - Furthermore, when you see **Jerusalem** surrounded by encamped armies, then know that the desolating of her has drawn near. ([Luke 21:20](#))
 - Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her. ([Luke 21:21](#))

- Because these are days for meting out justice, that all the things written may be fulfilled. (Luke 21:22)
- Eusebius, in his *Ecclesiastical History*, [III, V, 3], states that the Christians fled from **Jerusalem** and the whole land of Judea to a city of Perea that was called Pella.
- **Jerusalem's** relief as a result of the Roman withdrawal was short-lived, as it had been when the Babylonians temporarily withdrew to deal with the Egyptians near the end of King Zedekiah's reign. Under General Titus the Roman forces returned in **70 C.E.** in increased numbers and laid siege to the city, now crowded with Passover celebrants.
- Siege banks were thrown up by the Romans, and a continuous wall or fence was erected around the entire city to prevent escape by day or night. This, too, fulfilled Jesus prophecy.
- Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side. (Luke 19:43)
- Within the city rival factions quarreled and fought, much of the food supply was destroyed, and those caught attempting to leave the city were slain as traitors.
- Josephus, the source of this information, relates that in time the famine became so grave that the people were reduced to eating wisps of hay and leather, even their own children.
- My eyes have come to their end in sheer tears. My intestines are in a ferment. My liver has been poured out to the very earth, on account of the crash of the daughter of my people, because of the fainting away of child and suckling in the public squares of the town. (Lamentations 2:11)
- To their mothers they kept saying; Where are grain and wine? Because of their fainting away like someone slain in the public squares of the city, because of their soul being poured out into the bosom of their mothers. (Lamentations 2:12)
- Rise up! Whine during the night at the start of the morning watches. Pour out your heart before the face of Yehowah just

- like water. Raise to him your palms on account of the soul of your children, who are fainting away because of famine at the head of all the streets. (**Lamentations 2:19**)
- See, O Yehowah, and do look to the one to whom you have dealt severely in this manner. Should the women keep eating their own fruitage, the children born fully formed, or in the sanctuary of Yehowah should priest and prophet be killed? (**Lamentations 2:20**)
 - As for the delicate and dainty woman among you who never attempted to set the sole of her foot upon the earth for being of dainty habit and for delicateness, her eye will be evil-inclined toward her cherished husband and her son and her daughter. (**Deuteronomy 28:56**)
 - Even toward her afterbirth that comes out from between her legs and toward her sons whom she proceeded to bear, because she will eat them in secrecy for the want of everything because of the tightness and stress with which your enemy will hem you in within your gates. (**Deuteronomy 28:57**)
 - Titus offers of peace were consistently rejected by the stubborn city leaders.
 - Eventually the walls were systematically breached by the Romans, and their troops invaded the city. Despite orders to the contrary, the temple was burned and gutted.
 - According to Josephus, this took place on the anniversary of Nebuchadnezzar's destruction of the first temple centuries earlier. His account also states that the repository of the archives, housing the genealogical records of tribal and family descent and inheritance rights, was put to the fire. [*The Jewish War*, VI, 250,251, iv, 5], II, 426-428 [xvii, 6], VI, 354, vi, 3]
 - Thus, the legal means for establishing the lineage of members of the Messianic tribe of Judah and the priestly tribe of Levi came to an end.
 - In just **4 months and 25 days, from April 3 to August 30, 70 C.E.**, the conquest had been effected. Thus, the tribulation, though intense, was remarkably short.

- **The unreasoning attitude and actions of the Jews within the city doubtless contributed to this shortness. Though Josephus puts the number of dead at 1,100,000, there were survivors.**
- **In fact, unless those days were cut short, no flesh would be saved, but on account of the chosen ones those days will be cut short. (Matthew 24:22)**
- **Ninety-seven thousand captives were taken, many of whom were sent as slaves to Egypt or were killed by sword or beasts in the theaters of the Roman provinces. This, too, fulfilled divine prophecy.**
- **And Yehowah will certainly bring you back to Egypt by ships by the way about which I have said to you, You will never see it again, and you will have to sell yourselves there to your enemies as slave men and maidservants, but there will be no buyer. (Deuteronomy 28:68)**
- **The entire city was demolished, with only the towers of Herod's palace and a portion of the western wall left standing as evidence to later generations of the defensive strength that had availed nothing.**
- **Josephus remarks that, apart from these remnants, the rest of the wall encompassing the city was so completely leveled to the ground as to leave future visitors to the spot no ground for believing that it had ever been inhabited. [The Jewish War, VII, 3,4, i, 1]**
- **A relief on the Arch of Titus in Rome depicts Roman soldiers carrying off sacred vessels of the ruined temple.**
- **In response he said to them; Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down. (Matthew 24:2)**

·· Later Periods

- **Jerusalem** remained virtually desolate until about **130 C.E.**, when Emperor Hadrian ordered the building of a new city, named **Aelia Capitolina**. This provoked a Jewish revolt by Bar Kokhba, **132-135 C.E.**, which succeeded for a time but was then crushed.
- **Jews were not allowed in the Roman-built city for nearly two centuries. In the fourth century, Constantine the Great's mother**

Helena visited Jerusalem and began the identification of the many so-called holy sites and shrines.

- Later the Muslims captured the city. Today there are two Islamic structures on the Temple Mount. Late in the seventh century Caliph `Abd al-Malik ibn Marwan built the Dome of the Rock on or near the temple site. Although also called a mosque, it is in reality a shrine.

- South of the Dome of the Rock is the present-day el-Aqsa mosque constructed near the beginning of the seventh century on the site of an earlier building.

- For further information concerning geographic locations related to **Jerusalem**, see such articles as:

See Also **EN-ROGEL**

See Also **KIDRON, TORRENT VALLEY OF**

See Also **MAKTESH**

See Also **OLIVES, MOUNT OF**

See Also **OPHEL**

See Also **TEMPLE**

See Also **ZION**

•• The City's Significance

- **Jerusalem** was far more than the capital of an earthly nation. It was the only city in all the earth upon which Yehowah God placed his name.

- And he came to have seven hundred wives, princesses, and three hundred concubines, and his wives gradually inclined his heart. (**1 Kings 11:3**)

- After the ark of the covenant, associated with God's presence, was transferred there, and even more so when the temple sanctuary, or house of God, was constructed there, Jerusalem became Yehowah's figurative residence, his resting-place.

- But he chose the tribe of Judah, mount Zion, which he loved. (**Psalms 78:68**)

- And he began to build his sanctuary just like the heights, like the earth that he has founded to time indefinite. (**Psalms 78:69**)

- For Yehowah has chosen Zion, he has longed for it as a dwelling for himself. (**Psalms 132:13**)
- This is my resting-place forever, here I shall dwell, for I have longed for it. (**Psalms 132:14**)
- Blessed out of Zion be Yehowah, who is residing in **Jerusalem**. Praise Yah, you people! (**Psalms 135:21**)
- And it came about that, when the king dwelt in his own house and Yehowah himself had given him rest from all his enemies round about. (**2 Samuel 7:1**)
- Then the king said to Nathan the prophet; See, now, I am dwelling in a house of cedars while the ark of the true God is dwelling in the middle of tent cloths. (**2 Samuel 7:2**)
- Upon that Nathan said to the king; Everything that is in your heart, go, do, because Yehowah is with you. (**2 Samuel 7:3**)
- And it came about on that night that the word of Yehowah came to Nathan, saying; (**2 Samuel 7:4**)
- Go, and you must say to my servant David; This is what Yehowah has said; Should you yourself build me a house for me to dwell in? (**2 Samuel 7:5**)
- For I have not dwelt in a house from the day of my bringing the sons of Israel up out of Egypt to this day, but I was continually walking about in a tent and in a tabernacle. (**2 Samuel 7:6**)
- During all the time that I have walked about among all the sons of Israel, was there a word that I spoke with one of the tribes of Israel that I commanded to shepherd my people Israel, saying; Why did you people not build me a house of cedars? (**2 Samuel 7:7**)
- When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. (**2 Samuel 7:12**)
- He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time

indefinite. (2 Samuel 7:13)

- Because the kings of the Davidic line were God's anointed, sitting upon Yehowah's throne.
- And Solomon began to sit upon Yehowah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him. (1 Chronicles 29:23)
- **Jerusalem** is one that is built like a city that has been joined together in oneness. (Psalms 122:3)
- To which the tribes have gone up, the tribes of Yah, as a reminder to Israel to give thanks to the name of Yehowah. (Psalms 122:4)
- For there the thrones for judgment have been sitting, thrones for the house of David. (Psalms 122:5)
- **Jerusalem** itself was also called the throne of Yehowah, and those tribes or nations turning to it in recognition of God's sovereignty were, in effect, being congregated to the name of Yehowah.
- In that time they will call **Jerusalem** the throne of Yehowah, and to her all the nations must be brought together to the name of Yehowah at Jerusalem, and they will no more walk after the stubbornness of their bad heart. (Jeremiah 3:17)
- I rejoiced when they were saying to me; To the house of Yehowah let us go. (Psalms 122:1)
- Our feet proved to be standing within your gates, O **Jerusalem**. (Psalms 122:2)
- **Jerusalem** is one that is built like a city that has been joined together in oneness. (Psalms 122:3)
- To which the tribes have gone up, the tribes of Yah, as a reminder to Israel to give thanks to the name of Yehowah. (Psalms 122:4)
- And it must occur in that day that there will be a blowing on a great horn, and those who are perishing in the land of Assyria and those who are dispersed in the land of Egypt will certainly

come and bow down to Yehowah in the holy mountain in **Jerusalem**. (**Isaiah 27:13**)

- Those hostile to or fighting against **Jerusalem** were, in actuality, opposing the expression of God's sovereignty. This was certain to occur, in view of the prophetic statement at;
- And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (**Genesis 3:15**)
- **Jerusalem** therefore represented the seat of the divinely constituted government or typical kingdom of God. From it went forth God's law, his word, and his blessing.
- And many nations will certainly go and say; Come, you people, and let us go up to the mountain of Yehowah and to the house of the God of Jacob, and he will instruct us about his ways, and we will walk in his paths. For out of Zion Law will go forth, and the word of Yehowah out of **Jerusalem**. (**Micah 4:2**)
- Yehowah will bless you out of Zion. See also the good of **Jerusalem** all the days of your life. (**Psalms 128:5**)
- Those working for **Jerusalem's** peace and its good were therefore working for the success of God's righteous purpose, the prospering of his will.
- Ask, O you people, for the peace of **Jerusalem**. Those loving you, O city, will be free from care. (**Psalms 122:6**)
- May peace continue within your rampart, freedom from care within your dwelling towers. (**Psalms 122:7**)
- For the sake of my brothers and my companions I will now speak; May there be peace within you. (**Psalms 122:8**)
- For the sake of the house of Yehowah our God I will keep seeking good for you. (**Psalms 122:9**)
- Though situated among Judah's mountains and doubtless of impressive appearance, **Jerusalem's** true loftiness and beauty came from the way in which Yehowah God had honored and glorified it, that it might serve as a crown of beauty for him.

- **Yehowah is great and much to be praised in the city of our God, in his holy mountain. (Psalms 48:1)**
- **Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. (Psalms 48:2)**
- **In her dwelling towers God himself has become known as a secure height. (Psalms 48:3)**
- **May Mount Zion rejoice, may the dependent towns of Judah be joyful, on account of your judicial decisions. (Psalms 48:11)**
- **March around Zion, you people, and go about it, count its towers. (Psalms 48:12)**
- **Set your hearts upon its rampart. Inspect its dwelling towers, in order, that you may recount it to the future generation. (Psalms 48:13)**
- **For this God is our God to time indefinite, even forever. He himself will guide us until we die. (Psalms 48:14)**
- **Out of Zion, the perfection of prettiness, God himself has beamed forth. (Psalms 50:2)**
- **For the sake of Zion I shall not keep still, and for the sake of **Jerusalem** I shall not stay quiet until her righteousness goes forth just like the brightness, and her salvation like a torch that burns. (Isaiah 62:1)**
- **And the nations will certainly see your righteousness, O woman, and all kings your glory. And you will actually be called by a new name, which the very mouth of Yehowah will designate. (Isaiah 62:2)**
- **And you must become a crown of beauty in the hand of Yehowah, and a kingly turban in the palm of your God. (Isaiah 62:3)**
- **No more will you be said to be a woman left entirely, and your own land will no more be said to be desolate, but you yourself will be called, **My Delight Is in Her**, and your land, **Owned as a Wife**. For Yehowah will have taken delight in you, and your own**

land will be owned as a wife. (**Isaiah 62:4**)

- For just as a young man takes ownership of a virgin as his wife, your sons will take ownership of you as a wife. And with the exultation of a bridegroom over a bride, your God will exult even over you. (**Isaiah 62:5**)
- Upon your walls, O **Jerusalem**, I have commissioned watchmen. All day long and all night long, constantly, let them not keep still. You who are making mention of Yehowah, let there be no silence on your part. (**Isaiah 62:6**)
- And do not give him any silence until he fixes solidly, yes, until he sets **Jerusalem** as a praise in the earth. (**Isaiah 62:7**)
- Since Yehowah's praise and his will are effected primarily by his intelligent creatures, it was not the buildings forming the city that determined his continued use of the city but the people in it, rulers and ruled, priests and people.
- This is written for the future generation, and the people that is to be created will praise Yah. (**Psalms 102:18**)
- For he has looked down from his holy height, from the very heavens Yehowah himself has looked even at the earth. (**Psalms 102:19**)
- To hear the sighing of the prisoner, to loosen those appointed to death. (**Psalms 102:20**)
- For the name of Yehowah to be declared in Zion and his praise in **Jerusalem**. (**Psalms 102:21**)
- When the peoples are collected all together, and the kingdoms to serve Yehowah. (**Psalms 102:22**)
- In that day this song will be sung in the land of Judah; We have a strong city. He sets salvation itself for walls and rampart. (**Isaiah 26:1**)
- Open the gates, you men, that the righteous nation that is keeping faithful conduct may enter. (**Isaiah 26:2**)

- While these were faithful, honoring Yehowah's name by their words and life course, he blessed and defended **Jerusalem**.
- Those trusting in Yehowah are like Mount Zion, which cannot be made to totter, but dwells even to time indefinite. (**Psalms 125:1**)
- **Jerusalem**, as mountains are all around it, so Yehowah is all around his people from now on and to time indefinite. (**Psalms 125:2**)
- For this is what Yehowah has said to me; Just as the lion growls, even the maned young lion, over its prey, when there is called out against it a full number of shepherds, and in spite of their voice he will not be terrified and in spite of their commotion he will not stoop, in the same way Yehowah of armies will come down to wage war over Mount Zion and over her hill. (**Isaiah 31:4**)
- Like birds flying, Yehowah of armies will in the same way defend **Jerusalem**. Defending her, he will also certainly deliver her. Sparing her, he must also cause her to escape. (**Isaiah 31:5**)
- Yehowah's disfavor soon came upon the people and their kings because of the apostate course the majority followed. For this reason Yehowah declared his purpose to reject the city that had borne his name.
- That is why this is what Yehowah the God of Israel has said; Here I am bringing a calamity upon **Jerusalem** and Judah, of which if anyone hears both his ears will tingle. (**2 Kings 21:12**)
- And I shall certainly stretch upon **Jerusalem** the measuring line applied to Samaria and also the leveling instrument applied to the house of Ahab, and I shall simply wipe Jerusalem clean just as one wipes the handleless bowl clean, wiping it clean and turning it upside down. (**2 Kings 21:13**)
- And I shall indeed forsake the remnant of my inheritance and give them into the hand of their enemies, and they will simply become plunder and pillage to all their enemies. (**2 Kings 21:14**)
- For the reason that they did what was bad in my eyes and were continually offending me from the day that their forefathers

came out from Egypt down to this day. (2 Kings 21:15)

- But Yehowah said; Judah, too, I shall remove from my sight, just as I have removed Israel, and I shall certainly reject this city that I have chosen, even **Jerusalem**, and the house of which I have said; My name will continue there. (2 Kings 23:27)
- He would remove support and stay from the city, resulting in its becoming filled with tyranny, with juvenile delinquency, with disrespect for men in honorable positions. **Jerusalem** would suffer abasement and severe humiliation.
- For, look! The true Lord, Yehowah of armies, is removing from **Jerusalem** and from Judah support and stay, the whole support of bread and the whole support of water. (Isaiah 3:1)
- Mighty man and warrior, judge and prophet, and practicer of divination and elderly man. (Isaiah 3:2)
- Chief of fifty and highly respected man and counselor and expert in magical arts, and the skilled charmer. (Isaiah 3:3)
- And I shall certainly make boys their princes, and mere arbitrary power will rule over them. (Isaiah 3:4)
- And the people will actually tyrannize one over the other, even each one over his fellowman. They will storm, the boy against the old man, and the lightly esteemed one against the one to be honored. (Isaiah 3:5)
- For each one will lay hold of his brother in the house of his father, saying; You have a mantle. A dictator you ought to become to us, and this overthrown mass should be under your hand. (Isaiah 3:6)
- He will raise his voice in that day, saying; I shall not become a wound dresser, and in my house there is neither bread nor a mantle. You men must not set me as dictator over the people. (Isaiah 3:7)
- For **Jerusalem** has stumbled, and Judah itself has fallen, because their tongue and their dealings are against Yehowah, in behaving rebelliously in the eyes of his glory. (Isaiah 3:8)

- **And Yehowah says; For the reason that the daughters of Zion have become haughty and they walk with their throats stretched forth and ogling with their eyes, they go walking with tripping steps, and with their feet they make a tinkling sound. (Isaiah 3:16)**
- **Yehowah also will actually make the crown of the head of the daughters of Zion scabby, and Yehowah himself will lay their very forehead bare. (Isaiah 3:17)**
- **In that day Yehowah will take away the beauty of the bangles and the headbands and the moon-shaped ornaments. (Isaiah 3:18)**
- **The eardrops and the bracelets and the veils. (Isaiah 3:19)**
- **The headdresses and the step chains and the breastbands and the houses of the soul and the ornamental humming shells. (Isaiah 3:20)**
- **The finger rings and the nose rings. (Isaiah 3:21)**
- **The robes of state and the overtunics and the cloaks and the purses. (Isaiah 3:22)**
- **And the hand mirrors and the undergarments and the turbans and the large veils. (Isaiah 3:23)**
- **And it must occur that instead of balsam oil there will come to be merely a musty smell, and instead of a belt, a rope, and instead of an artistic hair arrangement, baldness, and instead of a rich garment, a girding of sackcloth, a brand mark instead of prettiness. (Isaiah 3:24)**
- **By the sword your own men will fall, and your mightiness by war. (Isaiah 3:25)**
- **And her entrances will have to mourn and express sorrow, and she will certainly be cleaned out. She will sit down on the very earth. (Isaiah 3:26)**
- **Even though Yehowah God restored the city 70 years after permitting its destruction by Babylon, making it again beautiful as the joyful center of true worship in the earth**

- **Wake up, wake up, put on your strength, O Zion! Put on your beautiful garments, O **Jerusalem**, the holy city! For no more will there come again into you the uncircumcised and unclean one. (Isaiah 52:1)**
- **Shake yourself free from the dust, rise up, take a seat, O **Jerusalem**. Loosen for yourself the bands on your neck, O captive daughter of Zion. (Isaiah 52:2)**
- **For this is what Yehowah has said; It was for nothing that you people were sold, and it will be without money that you will be repurchased. (Isaiah 52:3)**
- **For this is what the Sovereign Lord Yehowah has said; It was to Egypt that my people went down in the first instance to reside there as aliens, and without cause Assyria, for its part, oppressed them. (Isaiah 52:4)**
- **And now, what interest do I have here, is the utterance of Yehowah? For my people were taken for nothing. The very ones ruling over them kept howling, is the utterance of Yehowah, and constantly, all day long, my name was being treated with disrespect. (Isaiah 52:5)**
- **For that reason my people will know my name, even for that reason in that day, because I am the One that is speaking. Look! It is I. (Isaiah 52:6)**
- **How comely upon the mountains are the feet of the one bringing Good News, the one publishing peace, the one bringing Good News of something better, the one publishing salvation, the one saying to Zion; Your God has become king! (Isaiah 52:7)**
- **Listen! Your own watchmen have raised their voice. In unison they keep crying out joyfully, for it will be eye into eye that they will see when Yehowah gathers back Zion. (Isaiah 52:8)**
- **Become cheerful, cry out joyfully in unison, you devastated places of **Jerusalem**, for Yehowah has comforted his people, he has repurchased Jerusalem. (Isaiah 52:9)**
- **For here I am creating new heavens and a new earth, and the former things will not be called to mind, neither will they come**

up into the heart. (**Isaiah 65:17**)

- **But exult, you people, and be joyful forever in what I am creating. For here I am creating **Jerusalem** a cause for joyfulness and her people a cause for exultation. (**Isaiah 65:18**)**
- **And I will be joyful in **Jerusalem** and exult in my people, and no more will there be heard in her the sound of weeping or the sound of a plaintive cry. (**Isaiah 65:19**)**
- **The people and their leaders reverted to their apostate course once more.**
- **Yehowah preserved the city until the sending of his Son to earth. It had to be there for the Messianic prophecies to be fulfilled.**
- **Therefore this is what the Sovereign Lord Yehowah has said; Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation. No one exercising faith will get panicky. (**Isaiah 28:16**)**
- **How comely upon the mountains are the feet of the one bringing Good News, the one publishing peace, the one bringing Good News of something better, the one publishing salvation, the one saying to Zion; Your God has become king! (**Isaiah 52:7**)**
- **Be very joyful, O daughter of Zion. Shout in triumph, O daughter of **Jerusalem**. Look! Your king himself comes to you. He is righteous, yes, saved, humble, and riding upon an ass, even upon a full-grown animal the son of a she-ass. (**Zechariah 9:9**)**
- **Israel's apostate course was climaxed in the impalement of the Messiah, Jesus Christ.**
- **Hear another illustration; There was a man, a householder, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower, and let it out to cultivators, and traveled abroad. (**Matthew 21:33**)**
- **When the season of the fruits came around, he dispatched his slaves to the cultivators to get his fruits. (**Matthew 21:34**)**
- **However, the cultivators took his slaves, and one they beat up, another they killed, another they stoned. (**Matthew 21:35**)**

- Again he dispatched other slaves, more than the first, but they did the same to these. (**Matthew 21:36**)
- Lastly he dispatched his son to them, saying; They will respect my son. (**Matthew 21:37**)
- On seeing the son the cultivators said among themselves; This is the heir, come, let us kill him and get his inheritance! (**Matthew 21:38**)
- So they took him and threw him out of the vineyard and killed him. (**Matthew 21:39**)
- Therefore, when the owner of the vineyard comes, what will he do to those cultivators? (**Matthew 21:40**)
- They said to him; Because they are evil, he will bring an evil destruction upon them and will let out the vineyard to other cultivators, who will render him the fruits when they become due. (**Matthew 21:41**)
- Taking place as it did at **Jerusalem**, instigated by the nation's leaders with popular support, this made certain God's complete and irreversible rejection of the city as representing him and bearing his name.
- From that time forward Jesus Christ commenced showing his disciples that he must go to **Jerusalem** and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up. (**Matthew 16:21**)
- Nevertheless, I must go on my way today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of **Jerusalem**. (**Luke 13:33**)
- **Jerusalem, Jerusalem**, the killer of the prophets and stoner of those sent forth to her, how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want it! (**Luke 13:34**)
- Look! your house is abandoned to you. I tell you, you will by no means see me until you say; Blessed is he that comes in

Yehowah's name. (Luke 13:35)

- Neither Jesus nor his apostles foretold any restoration by God of earthly **Jerusalem** and its temple to come after the city's divinely decreed destruction, which occurred in **70 C.E.**
- Yet the name **Jerusalem** continued to be used as symbolic of something greater than the earthly city. The apostle Paul, by divine inspiration, revealed that there is a, **Jerusalem above**, which he speaks of as the mother of anointed Christians.
- Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the **Jerusalem** today, for she is in slavery with her children. (**Galatians 4:25**)
- But the **Jerusalem above** is free, and she is our mother. (**Galatians 4:26**)
- This places the **Jerusalem above** in the position of a wife to Yehowah God the great Father and Life-Giver. When earthly Jerusalem was used as the chief city of God's chosen nation, it, too, was spoken of as a woman, married to God, being tied to him by holy bonds in a covenant relationship.
- Rouse yourself, rouse yourself, rise up, O **Jerusalem**, you who have drunk at the hand of Yehowah his cup of rage. The goblet, the cup causing reeling, you have drunk, you have drained out. (**Isaiah 51:17**)
- Therefore listen to this, please, O woman afflicted and drunk, but not with wine. (**Isaiah 51:21**)
- This is what your Lord, Yehowah, even your God, who contends for his people, has said; Look! I will take away from your hand the cup causing reeling. The goblet, my cup of rage, you will not repeat the drinking of it anymore. (**Isaiah 51:22**)
- Cry out joyfully, you barren woman that did not give birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the sons of the desolated one are more numerous than the sons of the woman with a husbandly owner, Yehowah has said. (**Isaiah 54:1**)
- For your Grand Maker is your husbandly owner, Yehowah of

armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. (**Isaiah 54:5**)

- Arise, O woman, shed forth light, for your light has come and upon you the very glory of Yehowah has shone forth. (**Isaiah 60:1**)
- And to you the sons of those afflicting you must go, bowing down, and all those treating you disrespectfully must bend down at the very soles of your feet, and they will have to call you the city of Yehowah, Zion of the Holy One of Israel. (**Isaiah 60:14**)
- It thus stood for, or was representative of, the entire congregation of God's human servants. **Jerusalem above** must therefore represent the entire congregation of Yehowah's loyal spirit servants.

•• **New Jerusalem**

- In the inspired Revelation, the apostle John records information concerning the **new Jerusalem**.
- The one that conquers, I will make him a pillar in the temple of my God, and he will by no means go out from it anymore, and I will write upon him the name of my God and the name of the city of my God, the **new Jerusalem** which descends out of heaven from my God, and that new name of mine. (**Revelation 3:12**)
- In vision John sees this **holy city** as, **coming down out of heaven from God and prepared as a bride adorned for her husband**. This is in relation to the vision he sees of a new heaven and a new earth. This bride was said to be the Lambs wife.
- And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. (**Revelation 21:1**)
- I saw also the holy city, **New Jerusalem**, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
- With that I heard a loud voice from the throne say; Look! The tent of God is with mankind, and he will reside with them, and

they will be his peoples. And God himself will be with them.
([Revelation 21:3](#))

- And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said; Come here, I will show you the bride, the Lambs wife. ([Revelation 21:9](#))
- So he carried me away in the power of the spirit to a great and lofty mountain, and he showed me the holy city **Jerusalem** coming down out of heaven from God ([Revelation 21:10](#))
- And having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear. ([Revelation 21:11](#))
- It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. ([Revelation 21:12](#))
- On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. ([Revelation 21:13](#))
- The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb. ([Revelation 21:14](#))
- Now the one who was speaking with me was holding as a measure a golden reed, that he might measure the city and its gates and its wall. ([Revelation 21:15](#))
- And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs, its length and breadth and height are equal. ([Revelation 21:16](#))
- Also, he measured its wall, one hundred and forty-four cubits, according to a man's measure, at the same time an angels. ([Revelation 21:17](#))
- Now the structure of its wall was jasper, and the city was pure gold like clear glass. ([Revelation 21:18](#))

- The foundations of the city's wall were adorned with every sort of precious stone, the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald. (**Revelation 21:19**)
- The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. (**Revelation 21:20**)
- Also, the twelve gates were twelve pearls, each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass. (**Revelation 21:21**)
- And I did not see a temple in it, for Yehowah God the Almighty is its temple, also the Lamb is. (**Revelation 21:22**)
- And the city has no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up, and its lamp was the Lamb. (**Revelation 21:23**)
- And the nations will walk by means of its light, and the kings of the earth will bring their glory into it. (**Revelation 21:24**)
- And its gates will not be closed at all by day, for night will not exist there. (**Revelation 21:25**)
- And they will bring the glory and the honor of the nations into it. (**Revelation 21:26**)
- But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it, only those written in the Lamb's scroll of life will. (**Revelation 21:27**)
- **Other apostolic writings apply the same figure to the Christian congregation of anointed ones.**
 - For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. (**2 Corinthians 11:2**)
 - Be in subjection to one another in fear of Christ. (**Ephesians 5:21**)
 - Let wives be in subjection to their husband's as to the Lord. (**Ephesians 5:22**)

- **Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. (Ephesians 5:23)**
- **In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. (Ephesians 5:24)**
- **Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. (Ephesians 5:25)**
- **That he might sanctify it, cleansing it with the bath of water by means of the word. (Ephesians 5:26)**
- **That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (Ephesians 5:27)**
- **In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself. (Ephesians 5:28)**
- **For no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation. (Ephesians 5:29)**
- **Because we are members of his body. (Ephesians 5:30)**
- **For this reason a man will leave his father and his mother and he will stick to his wife, and the two will become one flesh. (Ephesians 5:31)**
- **This sacred secret is great. Now I am speaking with respect to Christ and the congregation. (Ephesians 5:32)**
- **In (Revelation Chapter 14), the Lamb Christ Jesus is depicted as standing on Mount Zion, a name also associated with Jerusalem.**
- **For it is contained in Scripture; Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious, and no one exercising faith in it will by any means come to disappointment. (1 Peter 2:6)**
- **And with him are 144,000 having his name and the name of his Father written on their foreheads.**

- **And I saw, and, look! The Lamb standing upon the Mount **Zion**, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. (Revelation 14:1)**
- **And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. (Revelation 14:2)**
- **And they are singing as if a new song before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. (Revelation 14:3)**
- **These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. (Revelation 14:4)**
- **And no falsehood was found in their mouths, they are without blemish. (Revelation 14:5)**

See Also NEW JERUSALEM

•• Unfaithful Jerusalem

- **Since much that is said concerning **Jerusalem** in the Scriptures is in condemnation of her, it is clear that only when faithful did **Jerusalem** symbolize Yehowah's heavenly organization and, at times, the true Christian congregation, the Israel of God.**
- **And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God. (Galatians 6:16)**
- **When unfaithful, it was pictured as a prostitute and an adulterous woman, it became like the pagan Amorites and Hittites that once controlled the city.**
- **And you must say; This is what the Sovereign Lord Yehowah has said to **Jerusalem**; Your origin and your birth were from the land**

of the Canaanite. Your father was the Amorite, and your mother was a Hittite. (**Ezekiel 16:3**)

- **But you began to trust in your prettiness and become a prostitute on account of your name and to pour out your acts of prostitution on every passerby, his it came to be. (**Ezekiel 16:15**)**
- **O how I am filled up with rage against you, is the utterance of the Sovereign Lord Yehowah, by your doing all these things, the work of a woman, a domineering prostitute! (**Ezekiel 16:30**)**
- **When you built your mound at the head of every way and you made your own height in every public square, yet you became unlike a prostitute in disdaining hire. (**Ezekiel 16:31**)**
- **In the case of the wife that commits adultery, she takes strangers instead of her own husband. (**Ezekiel 16:32**)**
- **To all prostitutes they are accustomed to give a present, but you, you have given your presents to all those passionately loving you, and you offer a bribe to them to come in to you from all around in your acts of prostitution. (**Ezekiel 16:33**)**
- **And in your case the opposite thing takes place from that of other women in your acts of prostitution, and after your style no prostitution has been committed, even in your giving hire when no hire has been given to you, and so it occurs in the opposite way. (**Ezekiel 16:34**)**
- **Therefore, O prostitute, hear the word of Yehowah. (**Ezekiel 16:35**)**
- **This is what the Sovereign Lord Yehowah has said; For the reason that your lustfulness has been poured out and your private parts are uncovered in your acts of prostitution toward those passionately loving you and toward all your detestable dungy idols, even with the blood of your sons whom you gave to them. (**Ezekiel 16:36**)**
- **Therefore here I am collecting together all those passionately loving you toward whom you were pleasurable and all those whom you loved along with all those whom you hated, and I will collect them together against you from all around and uncover your private parts to them, and they must see all your private**

parts. (**Ezekiel 16:37**)

- **And I will judge you with the judgments of adulteresses and women shedding blood, and I will give you the blood of rage and jealousy. (**Ezekiel 16:38**)**
- **And I will give you into their hand, and they will certainly tear down your mound and your heights will certainly be pulled down, and they must strip you of your garments and take your beautiful articles and leave you behind naked and nude. (**Ezekiel 16:39**)**
- **And they must bring up against you a congregation and pelt you with stones and slaughter you with their swords. (**Ezekiel 16:40**)**
- **And they must burn your houses with fire and execute in you acts of judgment before the eyes of many women, and I will cause you to cease from being a prostitute, and also no more hire will you give. (**Ezekiel 16:41**)**
- **And I will bring my rage to its rest in you, and my jealousy must turn away from you, and I will stay quiet and I shall no more feel offended. (**Ezekiel 16:42**)**
- **As such, it could only represent apostates, those following a prostitute course of infidelity to the God whose name they claim to bear.**
- **Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. (**James 4:4**)**
- **It can thus be seen that **Jerusalem** is used in a multiple sense, and the context must in each case be considered to gain correct understanding.**

See Also APPOINTED TIMES OF THE NATIONS