

Lesson 55

Time – 4/2/30 to 4/3/30 AD, 14 Nisan
Approaching Noon on Wednesday Morning
The End of the Trial before Pilate

In the last lesson we saw the three times Jesus was brought before Pilate. The first time, because of the Jewish religious objection to entering the house of Gentiles, Pilate had heard the charges of the High Priests outside of the Fortress Antonia. Pilate then pronounced that there was no basis for a charge against Jesus. However, as the Jewish leaders were objecting to that ruling, Pilate was reminded that Jesus was from Galilee. That prompted Pilate to send Jesus to Herod Antipas, the Jewish ruler of Galilee. He hoped that Herod would relieve him of any responsibility for the matter. However, after a short interview with Jesus, Herod refused to accept the responsibility and sent Jesus back to Pilate. The second time Jesus was brought to Pilate, Pilate took him inside the Fortress Antonia and interviewed him privately. The result was the same. Afterward he came outside to the Judge's Seat and again pronounced Jesus innocent of all charges. However, at that time he was reminded, by the gathered partisans of all the prisoners in the dungeons of the Fortress, that it was usually at this time on that day that the Roman governor was expected to pardon and release one of the prisoners kept there by the Romans. This was done in memoriam of the release of the Israelites by the Egyptians at Passover about 1500 years earlier. Pilate seized at this custom in an attempt to override the objections of the High Priests and Sanhedrin to releasing Jesus. They could hardly blame him if the crowd released Jesus. Unfortunately, he had misjudged the composition of the crowd. Very few, if any, of those who had swarmed about Jesus to welcome Him into the city the previous Sunday were in the crowd. Most of those who had welcomed Him didn't even know He had been arrested. Pilate gave the crowd gathered at the back of the fortress two options. They could release a notorious murderer and rebel named Barabbas, or they could release the innocent Jesus. To Pilate's surprise, with one voice, the relatively small crowd before him chose to release Barabbas.

Next Pilate tried to moderate the blood lust of the Jewish leaders by having Jesus scourged in the Roman style and brought back before them in the hope that they would not still insist on having Him crucified. They still screamed out for Jesus' death. They said that this could be the only penalty because Jesus had said that He was the Son of God. At that time Pilate interviewed Jesus a third time. This time also privately. Afterward, he tried every argument he could think of to have Jesus released, but the Jews wouldn't relent. Finally the Jews threatened to accuse Pilate of treason against Caesar. This was a time, during the sway of Sejanus in the Empire. Sejanus was the corrupt deputy of the Emperor Tiberius. During that period, Sejanus saw to it that such accusations didn't even need to be true. He saw to it that there quickly followed the arrest and ruination of any accused. Pilate finally quit resisting the will of the Sanhedrin and agreed to give them what they wanted. This is where we take up the account of the Gospels.

Matthew 27:24 **When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “It is your responsibility!”**

Pilate was going to give the Sanhedrin what they wanted, but he was determined that he somehow communicated to the Jewish people that he personally disagreed with what was done. It is impressive that here Pilate showed enough familiarity with Jewish laws and customs that he was able to find a procedure from Deuteronomy in the Law of Moses that fit his needs. It allowed him to express his disagreement with the verdict he had been coerced into. It also allowed him to proclaim his innocence in the death of the man he thought had committed no crime. The custom is recorded in Deuteronomy:

Deuteronomy 21:1-9 “If a man is found slain, lying in a field in the land the LORD your God is giving you to possess, and it is not known who killed him, your elders and judges shall go out and measure the distance from the body to the neighboring towns. Then the elders of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke and lead her down to a valley that has not been plowed or planted and where there is a flowing stream. There in the valley they are to break the heifer’s neck. The priests, the sons of Levi, shall step forward, for the LORD your God has chosen them to minister and to pronounce blessings in the name of the LORD and to decide all cases of dispute and assault. Then all the elders of the town nearest the body shall wash their hands over the heifer whose neck was broken in the valley, and they shall declare: “Our hands did not shed this blood, nor did our eyes see it done. Accept this atonement for your people Israel, whom you have redeemed, O LORD, and do not hold your people guilty of the blood of an innocent man.” And the bloodshed will be atoned for. So you will purge from yourselves the guilt of shedding innocent blood, since you have done what is right in the eyes of the LORD.”

Matthew 27:25-26 **All the people answered, “Let his blood be on us and on our children!”¹ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.**

The people, particularly the Sanhedrin, were very familiar with the custom to which Pilate had referred. They understood that Pilate was proclaiming that he was innocent of the blood of Jesus. They responded that they were happy to accept the responsibility for Jesus’ blood, both they and their children. Of course God will never hold children responsible for the sins of their parents.²

¹ *Jeremiah described the fate of the city that spilled the blood of the Lord’s prophet: Jeremiah 26:15 “Be assured, however, that if you put me to death, you will bring the guilt of innocent blood on yourselves and on this city and on those who live in it, for in truth the LORD has sent me to you to speak all these words in your hearing.”*

² *This was made clear in Deuteronomy 24:16 and Ezekiel 18:4.*

It is only John that described the flogging of Jesus by the Romans in its full chronological order. This account in Matthew does not have a detailed chronological order. Matthew only says that the flogging happened sometime before Jesus was crucified. Matthew, who was not personally present, only indicated that before Jesus was led off to be flogged, Barabbas was released. John, who was personally present tells us that first Jesus was offered to the crowd to be freed, then He was scourged,³ and finally He was reluctantly condemned to death by Pilate.

Luke 23:23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.

The Gospel of Luke didn't include the account of the flogging of Jesus.

Jesus Handed over to be Crucified.

At that time Pilate delivered Jesus to the Roman execution squad. That was made up of four Roman soldiers for each of the three crosses. The detachment of twelve was commanded by a centurion.

John 19:16 Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

Matthew 27:31b Then they led him away to crucify him.

Mark 15:20b Then they led him out to crucify him.

Luke 23:24-25 So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Pilate delivered Jesus to the Roman execution squad which was made up a total of thirteen men.⁴ That was not many to ensure the crucifixion of a popular Jewish leader in a town swarming with over a million Jewish pilgrims. It is no wonder that that the procession following the degraded Jesus included the two High Priests, the Sanhedrin, and most of the original party that had arrested Jesus that morning. That would have also included servants of the Jewish leaders and some of the Temple Guards. They made up much of the procession that made its way out to Golgotha to make sure the sentence was carried out (Matthew 27:41, Mark 15:31). They were also accompanied by some of the Temple Guard.

³ *It was after Pilate had sent Jesus to be scourged that Barabbas was freed.*

⁴ *It is interesting that thirteen was also the number of Jesus and His disciples and the tribes of Israel (including the double tribe of Joseph, Ephraim and Manasseh).*

Jesus Led out of the City.

Jesus carried his cross through the city from the Antonia Fortress, where the judgment seat was. That was where the Romans had their prison and barracks. He then made it through the northern gate of the city until he collapsed. The following two Messianic Psalms supply us with some of the details of that agonizing procession through the streets.

Psalms 31:11-13 “Because of all my enemies, I am the utter contempt of my neighbors; I am a dread to my friends-- those who see me on the street flee from me. I am forgotten by them as though I were dead; I have become like broken pottery.⁵ For I hear the slander of many; there is terror on every side; they conspire against me and plot to take my life.”

Psalms 69:11-12 “When I put on sackcloth, (*prison clothing*) people make sport of me. Those who sit at the gate ⁶ mock me, and I am the song of the drunkards.”

Luke 23:26 **As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.**

Matthew 27:32 **As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.**

Mark 15:21 **A certain man from Cyrene, Simon,⁷ the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.**

As they were leaving the city Jesus seems to have collapsed under the strain of carrying the weight of the cross.⁸ Also involved in Jesus' collapse here would have been His loss of blood and the trauma from all of His beatings and scourging. The route from Fortress Antonia to Golgotha involved an ascent of about 200 feet. At that time the soldiers seized a Jewish pilgrim who was on his way into the city. His name was Simon of Cyrene. This was the day of the Passover sacrifice. The participants in the

⁵ *Like the shattered pots of Gideon in Judges 7:19.*

⁶ *In ancient times, “those who sit at the gate” were the leaders of the people. In 30 AD, they were the Sanhedrin, who tried Jesus.*

⁷ *The substantial ruins of Cyrenaica are close to the modern city of Benghazi.*

⁸ *We can't be sure how much Jesus was carrying. While the total weight of both the vertical and horizontal bars is believed to be about 300 pounds or more, the horizontal bar had a weight of about 75 pounds. Some believe that this was the only part of the cross that was carried. If the whole cross was carried it would have to have been mainly dragged. Considering the rocky nature of the ground on Mt. Zion, the holes for the vertical posts were almost certainly permanently placed. It was probably the permanent execution spot used by the Romans. Given the value of the wood, the crosses themselves were probably reusable.*

sacrifice were supposed to be in place in the Temple with their sacrifices which started at noon; and this being just before noon, we can reasonably assume that Simon was a pilgrim who had come to Passover and had camped outside of the city. That morning, he was on his way to the Temple to have his lamb sacrificed. Simon carried the cross the rest of the way from the gate out of the city to Golgotha.

We are told that Simon was from Cyrene. Cyrene was a province in what is now eastern Libya in North Africa. Simon's sons Rufus and Alexander were almost certainly those men from Cyrene who founded the Church at Antioch (Acts 11:20). Simon's wife, who was Rufus' mother, was also used mightily by the LORD. She took Paul into her home and mothered him during the years he lived in Antioch (Romans 16:13) which was before he went on his missionary journey to Cyprus with Barnabas. She and her sons later went on to help establish the faith in Rome.

Luke 23:27 A large number of people followed him, including women who mourned and wailed for him.

By tradition, a charitable organization of Jewish women of Jerusalem followed every execution to mourn the prisoner. Jesus, relieved of the burden of the cross, turned to the women who were following him and told them not to mourn for Him but for themselves and their children.

The previous times that day that Jesus had gone through the streets He was surrounded by the Sanhedrin and Temple guards. Even if He had been recognized in the press, there would have been no way to know what was happening. The Roman procession this time would have left no doubt as to what was happening. Roman executions were meant to be as public as possible. That was why they were crucified on the northern ridge of Mt. Zion which overlooked the city and its wall. Jesus and the two other prisoners would have been meant to be on display as an object lesson as they passed through the city streets and out the gate. Since Jesus was carrying a cross, there would be no doubt as to what was happening. They would have gone past a large number of pilgrims coming into the city. As a result, the word spread and a large number of people became aware of what was happening. Included among the crowd were a group of Jewish women who were accustomed to follow all such processions. According to some accounts, it was a general practice for these women to follow all prisoners on the way to execution. They would mourn for them and finally offer them wine laced with pain numbing myrrh.

Luke 23:28 Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.

These Jewish women weren't weeping for Jesus because they thought He was the Messiah being unjustly killed. They were weeping for Him out of ordinary human compassion for those who were suffering. Although that was a commendable human work, it wasn't a saving work.

The saving “work” that they were omitting was to believe in Him. Jesus had explained that in Galilee:

John 6:28-29 “Then they asked him (*Jesus*), ‘What must we do to do the works God requires?’ Jesus answered, ‘The work of God is this: to believe in the one he has sent.’”

Without the saving work of faith, these women would be equally condemned along with all the rest who had rejected Jesus.

Luke 23:29-30 For the time will come when you will say, ‘Blessed are the barren women, the wombs that never bore and the breasts that never nursed!’ Then they will say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’”

Here Jesus was speaking of the coming judgment and destruction of Jerusalem which Ezekiel had prophesied in Ezekiel 4:6. Ezekiel had prophesied that Jerusalem would be besieged and then destroyed 40 years to the day after the great sin of the Jews. It would be besieged on Passover in 70 AD. Josephus ¹⁰ recorded that at that Passover in 70 AD, many Jews tried to hide from the Romans in underground caves.

Luke 23:31 For if men do these things when the tree is green,¹¹ what will happen when it is dry?”¹²

The “tree” represented Israel. It was green because the Messiah was in its midst, as were many believers. In 70 AD, when judgment came, the tree was dry because all the believers had long since fled Jerusalem on the LORD’s instructions. In that day, Jerusalem, like a dead tree took just a spark to send it into a raging conflagration. Coincidentally, Josephus tells us that during that time two unintentional sparks burned both the city’s food supply and the Temple.

Luke 23:32 Two other men, both criminals, were also led out with him to be executed.

Only Luke mentioned the two criminals which were led out with Jesus. They had evidently already been scheduled to die that day. They had probably been slated to die with Barabbas. Possibly they had been part of the same insurrection with him. Their presence, alongside Jesus, only served to add to His humiliation as He was paraded

⁹ *This was a quotation from Hosea 10:8 where the destruction of the Northern Kingdom was prophesied.*

¹⁰ *Flavius Josephus was a 1st Century AD Jewish historian who was an eyewitness of the siege.*

¹¹ *Literally, “full of sap, moist.”*

¹² *When Jerusalem was finally judged in 70 AD, all of those who had trusted in God’s Messiah had left the city. The same thing will happen during the last days of the Tribulation.*

through the streets with common criminals. These two evidently carried their crosses without collapsing, but they hadn't undergone a brutal Roman scourging.

It is probably worthwhile to consider what must have gone through the minds of these two criminals when they were dragged out of their dark cells and led out into the midday sun to carry their crosses. They probably had expected Barabbas to be the third of their party. When they were dragged out into the daylight they were undoubtedly amazed to see the bloodied and beaten form of someone they couldn't have recognized. You must imagine their amazement when they looked and saw that they were being accompanied by the High Priests, Annas and Caiaphas, and the entire Sanhedrin. As they went along the shouts and jeers from the crowd would have informed them that it was the famous prophet and miracle worker, Jesus of Nazareth, who was their companion on this march to execution. They were both probably aware that Jesus had entered Jerusalem, just four days earlier, accompanied by a crowd of hundreds of thousands. They may have even heard Jesus preach during the previous three years when He had taught all over Galilee and Judea. They both carefully observed what He said and did on the way to Calvary. Each one responded in a different way.

Luke 23:33 When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left.¹³

John 19:17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic ¹⁴ is called Golgotha).

Matthew 27:33 They came to a place called Golgotha (which means The Place of the Skull).

Mark 15:22 They brought ¹⁵ Jesus to the place called Golgotha (which means The Place of the Skull).

Golgotha is the Aramaic word for “skull.” The Latin for “skull” is “calvariæ” from which we get the word “Calvary.” The original Aramaic word was ܢܘܠܘܬܐ {gul·gō'leth} which can mean “head” or “skull.” The name and place must be significant as all four Gospels make a point of giving both the name and its translation. Some commentators have speculated that the name Golgotha or “The Place of the Skull” indicated this place was called by that name because it looked like a skull. The rock formation which they erroneously identify as the place of

¹³ A figure of this was presented in the Exodus 17:9-14 when Moses on a hilltop held up his staff with Aaron on one side and Hur (from Judah) on the other side.

¹⁴ Aramaic was the dialect of Hebrew spoken in Israel in those days.

¹⁵ Edersheim comments that Mark's use of the words “they brought” from the Greek φέρω {fe'-rō}, indicated that Jesus was so weak that he had to be supported from the place Simon of Cyrene began to carry the cross.

crucifixion can look like a skull in certain light. However, that rock formation is on the wrong hill and is the result of Turkish quarrying operations in the 19th Century AD. All the Old Testament pointed to what Jesus would do on the cross on that Last Passover. It is inconceivable to me that the name “Golgotha” and the site it was located, would have no previous Biblical significance. I believe the site got its name because it was the place outside the wall of Jerusalem where David had buried the head (or skull) of Goliath:

1 Samuel 17:54 “David took the Philistine’s head and brought it to Jerusalem.”

At the time David buried Goliath’s head Jerusalem was held by the Jebusites and wouldn’t allow any Israelites in the city. Clearly David would have had to bury it outside the wall. We know that Jesus was crucified outside the wall. Although physically, it was the skull of the David’s adversary (Goliath), figuratively it was the skull of the Great Adversary Satan. Physically, it was crushed by a rock guided by the LORD from David. Figuratively, it was a potent symbol of the crushing of Satan’s head by the spiritual rock which came from the Son of David, Jesus Christ.

Both the Old Testament and the New had prophesied that Jesus was the rock who would crush His adversary:

Luke 20:17-18 “Jesus looked directly at them and asked, ‘Then what is the meaning of that which is written: ‘The stone (*Jesus*) the builders rejected has become the ~~capstone~~ *cornerstone*’?¹⁶ Everyone who falls on that stone will be broken to pieces, but **he on whom it falls (*Satan*) will be crushed.**”¹⁸

The “crushing” of Satan’s head had been included in the first Gospel message in scripture. It is found in Genesis 3:

Genesis 3:15 “And I (the LORD) will put enmity between you and the woman, and between your *seed* and hers; he (*Jesus*) will crush ¹⁹ your head,²⁰ and you will *crush* ²¹ his ²² heel.”

¹⁶ *Psalms 118:22-23*

¹⁷ *In both the Greek here and the Hebrew from which this is quoted this is literally the “head of the corner” or the “corner stone.” The cornerstone was the stone on which the two walls which were built out of it depended for stability. A capstone is usually the top stone on a wall or building. The difference is critical.*

¹⁸ *See also Daniel 2:31-45 for a vision of a rock.*

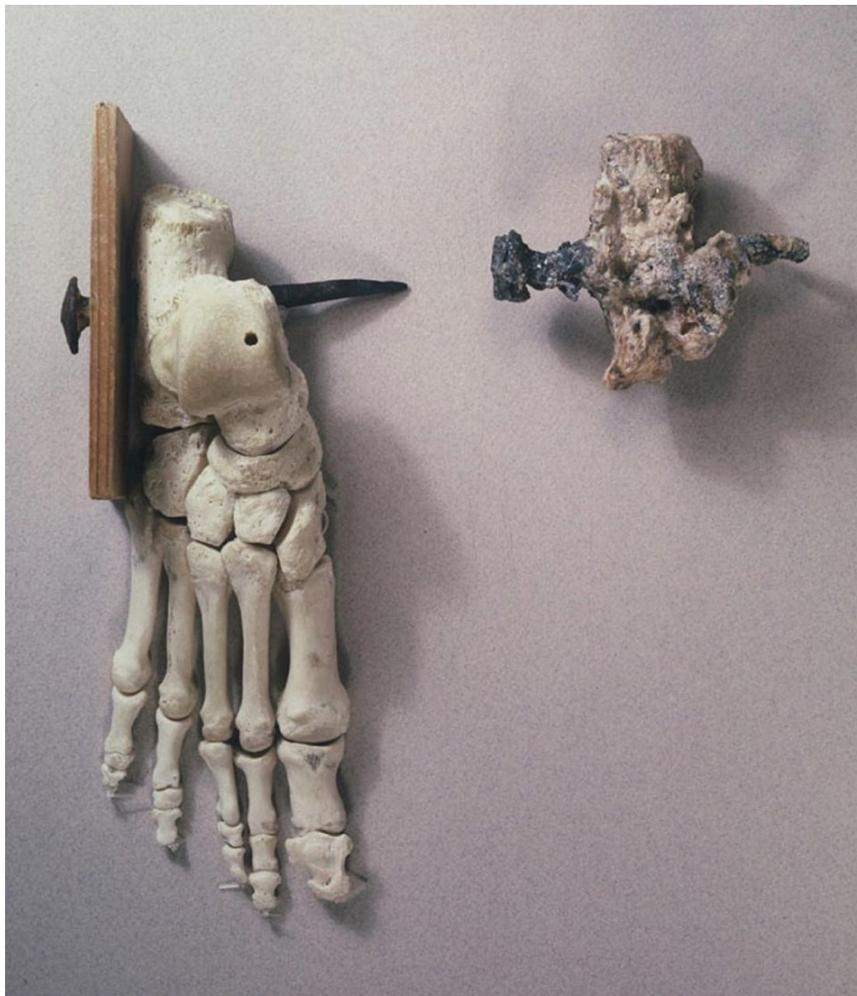
¹⁹ *The Hebrew word here שׂרָף {shüf} is in the third person masculine singular indicating that “the seed” is not “the descendants” of the woman, but “the descendant” of the woman. That is, one seed, who was Jesus Christ.*

²⁰ *Psalms 68:21 “Surely God will crush the heads of his enemies, the hairy crowns (the top of the head) of those who go on in their sins.”*

To summarize, this verse promised that Satan and his schemes would be crushed by the “seed of the woman.” The term “seed of the woman” referred to the fact that Jesus would be born of a virgin. The crushing of Jesus’ heel referred to the fact that He would be nailed to the cross through His heel and behind the Achilles tendon (see image of a crucified heel on the next page).

Many years later, when David was King and had brought the Ark of the Covenant to Jerusalem, he erected a Holy of Holies in a tent apart from the Tabernacle at Gibeon. I think the “Place of the Skull” was where he erected it. From that time on, it would have been known as “the Place of the Skull” even though the meaning of the title might have become obscured after the Babylonian exile.

So, exactly where was Golgotha? It was on Mt. Zion.



Surviving Crucified Foot found in Israel (right)

²¹ The same Hebrew word שִׁיף {shüf} and tense as earlier in the verse. Both should be translated the same way.

²² The possessive pronoun here is also in the masculine singular.

What it would have originally looked like ((left))

The Significance of Mount Zion

A few years ago, I visited Jerusalem for the first time. As my tour bus drove around the old city we kept circling the Temple Mount (Mt. Moriah) in Jerusalem where the Mosque of Omar and the Dome of the Rock now stand. It was previously the site of Herod's 1st Century Temple which was destroyed by the Roman General Titus in 70 AD. The Christian tour guide kept pointing to it and reminding the tour that this was the site where the Lord would return and establish His Eternal Temple. We were shown the ancient Jewish cemeteries which were on the Mount of Olives, facing the Temple from the east. Supposedly, they were located there so as to be close to the Temple when their Messiah appeared. Later, as we stood inside the Old City, in front of the Western Wall of the Temple Mount where the Jews often come to say their prayers, we were told once again that this Temple Mount was the place to which the Lord would return. All my Christian life I had been taught this, so I was surprised when, having my feet on the very ground I instantly felt that this assertion was very wrong. My mind became intensely aware of the ancient history of the Temple Mount. I knew how many times it had been defiled and desecrated by Jews and pagans alike. I knew how many times pagan altars had been built on it. I knew how that Western Wall of the Temple Mount was built by Herod the Great, the very man who tried to murder the Lord Jesus as a baby. I knew how the Lord himself was rejected in that Temple. Moreover, I became aware, as I was standing there reverently facing the Western Wall in Temple Square, that I was standing with my back to Mount Zion, where the Lord was crucified and resurrected, where everything which the Temple only foreshadowed was actually fulfilled. I couldn't help asking myself, "Why in the world is the Lord coming back to this Temple Mount, and not to Mount Zion? What part will the actual location of the Cross and His grave play in the Eternal Jerusalem?"

When I returned home, I attempted to answer this question out of the Bible for myself. What I found cleared up the location of the Lord's Eternal Temple, but far more importantly, it taught me the deep Messianic significance of all the Mt. Zion passages in the Old Testament.

This is what I found. The accepted view that the Lord will return to Mt. Moriah, is based on several key assumptions, but these assumptions are not supported by the facts. The assumptions were:

MT. MORIAH (THE TEMPLE MOUNT) IS THE PLACE THAT ABRAHAM WENT TO SACRIFICE ISAAC

This is important, since the scripture definitely points to the fact that that hill of sacrifice is to be "the mountain where the Lord will provide." If Moriah is that place, and Moriah was the location of the Second Temple, then an argument can be made that the Millennial Temple will also be in that place.

MT. ZION AND MT. MORIAH ARE THE SAME PLACE WITH ZION INCLUSIVE OF MORIAH

This is important, since the significance of Mt. Zion in scripture has been noted since ancient times. This was troubling, since there was nothing on Mt Zion in David's time but a small residential neighborhood and an empty hillside. The Jews dealt with the problem by saying that Mt. Zion and Moriah were really the same, and therefore they asserted, the Zion references spoke of the Temple.

THE MILLENNIAL TEMPLE MUST BE AT THE SAME LOCATION AS THE THREE PREVIOUS TEMPLES. (SOLOMON'S, ZERUBBABEL'S AND HEROD'S)

Obviously, this is critical because there is no debate as to where those three Temples were located. If this assumption was true, then the Millennial Temple will be located on the great platform where the Mosque of Omar and the Dome of the Rock are now located.

However, all three assumptions are wrong as I hope to show below!

THE THREE ERRONEOUS ASSUMPTIONS

Assumption 1. Mt. Moriah is the place that Abraham went to sacrifice Isaac

A Jewish tradition exists that maintains that Mt. Moriah was the place that Abraham was sent to sacrifice Isaac. Jewish traditions can be useful in understanding scripture, but they must always be compared with what the Bible actually says. In this case, what the Scripture says does not agree with Jewish tradition! If you read Genesis, it seems clear that a separate mountain from Moriah was indicated:

Genesis 22:2 "Then God said, 'Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about.'"

Abraham was told to go to the "region of Moriah." From there God would indicate "one of the mountains" for the sacrifice. By implication, the mountain to be indicated would **not** be Moriah. It seems obvious to me, that if that was what God intended, He would have merely said "Go to Moriah. Sacrifice him there at a place I will tell you about." By saying "one of the mountains" it seems to me to indicate one of the other mountains. There are, in fact, three mountains surrounding Moriah or just past it from the region of Beersheba from which Abraham would have come. All of them are much larger than Moriah. They are Mt. Zion on the west, Mt. Bezetha on the north, and the Mount of Olives on the east. We read further:

Genesis 22:11-14 "But the angel of the LORD called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied. "Do not lay a hand on the boy," he said.

“Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.’ Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, ‘On the mountain of the LORD it will be provided.’”

Abraham did not say “has Provided,” but “it will be provided.” There is almost universal agreement that this indicates that the place of Abraham’s sacrifice would be a significant location of things to come. The question is, was that sacrifice and place a shadow of the ritual Temple sacrifices or a shadow of Jesus Christ’s final actual efficacious sacrifice? I can understand why the Jews bought the idea that it was a shadow of the Temple sacrifices. To them, the Temple was the culmination and glory of their religion. That is their great tragedy. However, I can’t understand how Christians have continued to buy that idea. The Temple sacrifices never actually atoned for a single sin. When Abraham called the place “The LORD Will Provide,” he was not looking forward to the Temple on Mt. Moriah, but to the Cross of Jesus Christ on Mount Zion.

There is also another serious objection. It is unlikely that if the Israelites of Joshua’s and David’s time (before the building of the Temple) had regarded Moriah as the holy site where the LORD had spared Isaac by providing a ram, it is hardly likely that they would have allowed the Jebusites to use it as a threshing floor for some 400 years. It wasn’t inside the walls of Jebusite Jerusalem and could have been taken without any trouble. It continued to serve as a Jebusite threshing floor for almost thirty years after David had taken Jerusalem. To me, it seems likely that the tradition that Isaac was spared on Moriah was started by the Jews after the building of the Temple. The purpose was to give the site greater prestige.

Therefore **Assumption 1** is shown to be false, or at the very least, on extremely shaky ground.

Assumption 2. Mt. Zion AND Mt. Moriah are the same place.

Before I took my trip to Jerusalem, I bought an Atlas of Biblical History. As I started through it, I had a clear idea that the mountain of Christ’s death and the place of his eternal temple were the same mountain. I had read that plainly in the Bible, and had been taught it as well.

Isaiah 24:23,25:6-8 “The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously. - --- On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine -- the best of meats and the finest of wines. On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; he

will swallow up death forever.²³ The Sovereign LORD will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth.”

It is obvious from this passage that the mountain that the Lord destroyed death on, is the same mountain he will reign on. According to all I had ever heard, that regnal mountain was the mountain on which the Temple of Solomon and Herod was built. However, I carefully examined the maps of the area and I was surprised to see that none of the proposed locations for Golgotha (the place of the cross) could possibly be considered as being on the same mountain with Solomon’s and Herod’s Temples.

The two sites which have been accepted as possible locations for the crucifixion are nowhere near Mount Moriah. And even if you discount those two places, there was no other possible place that Jesus could have been crucified that was on Mount Moriah. The entire mountain was and is covered by the raised temple platform that was built by King Herod, so that Mt. Moriah, as it existed in 30 AD rose vertically from the land around it. Anything on Mount Moriah would have been on the Temple grounds and we know Jesus was not crucified on Temple grounds, but outside the city.

We have four reasons to know that Jesus was executed outside the city wall.

We know from Jewish law that all executions must be outside the camp, in other words “outside the city wall.”²⁴ The shadow protocol of the Day of Atonement would indicate that Christ would be crucified outside the camp.²⁵

The Gospels tell us that Jesus was “taken out” to be crucified. ²⁶

The Epistle to the Hebrews tells us that Jesus was crucified outside the city gate in the following passage:

Hebrews 13:10-12 “We have an altar from which those who minister at the tabernacle have no right to eat. The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Jesus also suffered outside the city gate to make the people holy through his own blood.”

²³ 2 Timothy 1:9b-10 “This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.”

²⁴ Leviticus 24:23 “Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the LORD commanded Moses.”

²⁵ Leviticus 16:27 “The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up.”

²⁶ Matthew 27:32, Mark 15:20, Luke 23:32, John 19:17

There is no place outside of the ancient walls of 1st Century Jerusalem that could have been on Mount Moriah so we have to conclude, even apart from the prophecy in Isaiah 24 (quoted above), that Jesus Christ was not crucified on Mt. Moriah as most people would understand it.

This raises the question “Where was Jesus Crucified?” The traditional site of Golgotha since the earliest centuries has been on Mount Zion. The precise site was not officially maintained, and since Jerusalem was totally leveled in 70 AD and destroyed again in 135 AD during the Bar Kokhba revolt there could have been confusion about a lot of sites, but Golgotha was a great stone monolith that dominated the northern part of the city. There can be no doubt that Christians never lost track of the spot. In fact, the Romans under Hadrian built a pagan temple on the site in the 2nd Century as an act of contempt and hostility toward Christianity. The first time the Christians had a chance to formally memorialize the site was in the 4th Century under the reign of Constantine the Great when the current Church of the Holy Sepulcher was built on the site it currently occupies. There is no reason to question this site, since it dates from ancient antiquity, and fulfills the scriptural prerequisites of being outside the walls of the city as they existed in 30 AD and being on Mount Zion. The Church of the Holy Sepulcher in fact does not sit on the top of Mount Zion, but on the Northern slope. There is a Psalm which bears on this location. The NIV has mistranslated the verse, so I give you my corrected translation:

Psalms 48:2 “Beautiful for lifting up an offering,²⁷ the joy of the whole earth is Mount Zion, on the side of the north.”^{28 29}

This Psalm tells us the exact location where the perfect offering would be lifted up!

The second widely accepted site is called Gordon’s Calvary. Its site is on Mount Bezetha, to the north of Moriah and Zion. The only thing that recommends Gordon’s Calvary is that it has a

²⁷ The phrase “for lifting up an offering” is derived from the Hebrew word נוֹף {nōfe}. It occurs only in this verse. Translators have chosen to translate this word variously as “elevation, loftiness, or situation.” However, this word is derived from the same root word as תְּנוּפָה {ten-ü-fä'} which means a wave offering, or something lifted up to the Lord. The King James Version translates it “Beautiful for situation.” The ASV translates it ““Beautiful for elevation.” I believe the true sense of this is that it is beautiful for elevating or waving an offering to the LORD.

²⁸ It was precisely on the north side of Mt. Zion that Jesus Christ was lifted up on the cross at Golgotha.

²⁹ The NIV translates “the side of the north” as “Mt. Zaphon.” Unfortunately for the veracity of their translation, there is no such mountain as “Mt. Zaphon” in Israel or in Scripture.

stone outcropping that looks something like a skull (the original site was called “the place of the skull”). The fact that the original popularizer of the site, the British General Gordon, was a respected Christian who died a martyr’s death at the battle of Khartoum helped invest it with a special aura. It is clearly not the real site. First, there is a great deal of evidence that the stone “skull” is the result of Turkish mining in the 19th century.³⁰ Second, there is also the crucial fact that it is not on Mt. Zion. Third, there is the well-established validity of the other site.

As I said, there are those who argue that the term Mt. Zion came to encompass all of Jerusalem. However, modern and ancient testimony disputes that contention. I found that even within the modern city of Jerusalem, the Temple Mount and Mount Zion are clearly separate places and are called by their individual names. Josephus, who was born in Jerusalem only ten years after the death of Christ, also called them by their individual names. The following citations attest to as much:

Wars of the Jews, by Flavius Josephus, BOOK VI. CHAPTER 8. How Caesar raised banks round about **the upper city (Mount Zion)** and when they were completed, gave orders that the machines should be brought. He then possessed himself of the whole city.

Wars of the Jews, by Flavius Josephus, BOOK I. CHAPTER 1. Verse 4. Now Judas, supposing that Antiochus would not lie still, gathered an army out of his own countrymen, and was the first that made a league of friendship with the Romans, and drove Epiphanes out of the country when he had made a second expedition into it, and this by giving him a great defeat there; and when he was warmed by this great success, he made an assault upon the garrison that was in the city, for it had not been cut off hitherto; so he ejected them out of the upper city, and drove the soldiers into the lower, **which part of the city was called the Citadel.** He then got the temple under his power, and cleansed the whole place, and walled it round about, and made new vessels for sacred ministrations, and brought them into the temple, because the former vessels had been profaned. He also built another altar, and began to offer the sacrifices; and when the city had already received its sacred constitution again, Antiochus died; whose son Antiochus succeeded him in the kingdom, and in his hatred to the Jews also.

Wars of the Jews, by Flavius Josephus, BOOK II. CHAPTER 17. Verse 5. Upon this the men of power, with the high priests, as also all the part of the multitude that were desirous of

³⁰ *The Zondervan Pictorial Encyclopedia of the Bible, Volume 2 D-G, Speaking of the Garden Tomb/Gordon’s Calvary, “The topographical feature of the hill that makes it look like a skull would not have been present in New Testament times. In fact, this hill, which is called by the Jews, the grotto of Jeremiah,” is thought to be a mine site developed in the past two or three centuries.”*

Protestants prefer the latter site (Garden Tomb/Gordon’s Calvary) because the organization that owns the land has landscaped it to make it resemble their concept of Joseph of Arimathea’s garden. The Church of the Holy Sepulcher is of course, a building, on top of a site. It is highly decorated and the scene of much activity. It requires a good imagination to see a garden tomb there.

peace, took courage, and seized upon **the upper city (Mount Zion;)** for the seditious part had **the lower city and the temple** in their power; so they made use of stones and slings perpetually against one another, and threw darts continually on both sides; and sometimes it happened that they made incursions by troops, and fought it out hand to hand, while the seditious were superior in boldness, but the king's soldiers in skill. These last strove chiefly to gain the temple, and to drive those out of it who profaned it; as did the seditious, with Eleazar, besides what they had already, labor to gain the upper city. Thus were there perpetual slaughters on both sides for seven days' time; but neither side would yield up the parts they had seized on.

Even modern commentators cannot help but note the distinction between Moriah and Zion.

Easton Bible Encyclopedia Quotes

Zion - one of the eminences on which Jerusalem was built. It was surrounded on all sides, except the north, by deep valleys, that of the Tyropoeon (q.v.) separating it from Moriah (q.v.), which it surpasses in height by 105 feet.

Moriah - Here Solomon's temple was built, on the spot that had been the threshing-floor of Araunah the Jebusite. It is usually included in Zion, to the north-east of which it lay, and from which it was separated by the Tyropoean valley.

Note that the above selection says Moriah "is usually included in Zion." By whom? Not Scripture, but theologians. In scripture, many of the Zion passages are written in the time of David when Moriah was not even a part of Jerusalem let alone the site of the Temple. Most of the others were written about the Millennial temple in Zion, and we have only assumed that it would be the same place as Herod's Temple and Solomon's Temple.

The mountain of the LORD is Zion where Christ died, not Moriah where the Jews abandoned God.

Galatians 3:29 "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

Moriah is only mentioned by name twice in the scriptures. The first time in the Abraham/Isaac passage we have already examined, and the second time when the Temple Mount was identified as Mount Moriah in 2 Chronicles:

2 Chronicles 3:1 "Then Solomon began to build the temple of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David."

Furthermore, Micah 3:12 which is also quoted in Jeremiah 26:18 indicates that Zion and the Temple hill were recognized as two distinct entities by scripture.

Micah 3:12 “Therefore because of you, **Zion** will be plowed like a field, Jerusalem will become a heap of rubble, **the temple hill** a mound overgrown with thickets.”³¹

Something that is plowed like a field cannot be overgrown with thickets, therefore Zion and Moriah must be two different things.

The most important thing is that, the location of Moriah, is never identified in Scripture in connection with Mt. Zion or the Eternal Throne in spite of the theologians, both Jewish and Christian. This is critical because of the following passage.

Psalms 132:13-14 “For the LORD has chosen Zion, he has desired it for his dwelling: ‘This is my resting place ^{32d} for ever and ever; here I will sit enthroned, for I have desired it”

It is clear that if Zion is not Moriah. Therefore Assumption 2 that Mt. Zion and Mt. Moriah are the same place is also false

Assumption 3 The Millennial Temple must be at the same location as the three previous Temples (Solomon’s, Zerubbabel’s, and Herod’s).

To fully understand the Eternal Temple, we must understand God’s original promise. What did God promise to David? Look at the verse!

1 Chronicles 17:11-14 “When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever.”

Was Solomon the son (descendant) to be raised up **after** David was gone?

No! David raised Solomon up himself while he, David, was still living.

Did Solomon ever rule over God’s house (Temple)?

No! He was a King, but only a High Priest can reign over God’s Temple.

Did Solomon even reign as King forever?

No! He died in disgrace before he was sixty.

Does God keep his promises?

Yes!

Did God raise up a son of David after he was gone to reign as King forever?

Yes. Jesus Christ the son of David.

³¹ This Micah passage was quoted in Jeremiah 26:18.

^d “Resting place” - not where God rests, but where we rest.

Is He qualified to reign over God's house?

Yes, as God's High Priest forever.³³

Did Jesus build a Temple?

Yes! He proclaimed it in the very Temple of Herod.

John 2:19-21 "Jesus answered them, 'Destroy this temple, and I will raise it again in three days.' The Jews replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?' But the temple he had spoken of was his body."

So where is the Temple that God promised David?

It is wherever the body of Jesus Christ is!

So the Eternal Temple is wherever Jesus Christ is. Now He is in heaven. According to Revelation, so is the Temple.

Revelation 11:19 "Then God's temple **in heaven** was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm."

The question therefore becomes, "Where will Jesus return with his body? Mt. Moriah or Mt. Zion?"

A Mt. Moriah location would subordinate the reality of the cross to the shadow of the Temple.

Stop and picture the Millennial Temple as it is popularly placed on Mt. Moriah. Doesn't it strike you as incongruous that the seat of God's glory would be the Temple Mount where there was so much sacrilege, rather than Mount Zion the location of the Cross and Tomb where the real glory of God shone forth in its reality. Should the light in the Eternal City shine from the place of shadows or the place of reality where God's love shone forth?

Consider the following passages:

Psalm of Asaph 50:2 "From Zion, perfect in beauty, God shines forth."

The Jews, before Jesus, had come to believe that this was talking about the Temple, but I believe it was talking about the Cross. How could any Christian believe otherwise?

Consider also the following passages that identify Zion as being related to the second birth:

³³ *Hebrews 4:14* "Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess."

Psalm 87:1-7 “He has set his foundation on the holy mountain; the LORD loves the gates of Zion more than all the dwellings of Jacob. Glorious things are said of you, O city of God: Selah “I will record Rahab and Babylon among those who acknowledge me-- Philistia too, and Tyre, along with Cush -- and will say, ‘This one was born in Zion.’ Indeed, of Zion it will be said, ‘This one and that one were born in her, and the Most High himself will establish her.’ The LORD will write in the register of the peoples: ‘This one was born in Zion.’ Selah. As they make music they will sing, ‘All my fountains are in you.’”

Isaiah 57:13b “But the man who makes me his refuge will inherit the land and possess my holy mountain.”

I have come to see that when the Bible speaks of Mt. Zion in the Old Testament, it is speaking to us in the New Testament, to whom the great mystery has been revealed, of the death of Jesus Christ and His Cross. As Peter said:

1 Peter 1:10-12 “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”

Why did God make the passages in the Old Testament less than perfectly clear as to the real significance of Mount Zion?

Conclusion

The answer is simple. If the Jews of Jesus' day, or Satan for that matter, had understood that **the place** the Messiah must die was on Mount Zion, they would not have allowed Jesus to be crucified there in a million years. The same sort of thing was in operation as to **the time** of Jesus' death. The Jews would never have allowed Jesus to die at Passover, because they knew that would be significant and could be used by Jesus' followers to make claims for His being the Messiah. According to the Law, Passover was at twilight of the 14th day of the Jewish month of Nisan. The Jews were careful to specify that Jesus must be dead before that twilight. However, on the 14th day of Nisan as Jesus was hanging on the cross, the sun was darkened for three hours at noon causing an early twilight. It was the first of two twilights that day. The real Passover, according to the Law, therefore occurred just when Jesus was on the cross, and God's shadow prophecy was perfectly fulfilled. There is no question that it is easy to read many passages in the Old Testament and think that "Zion" had somehow come to be a word that was used to represent the Temple of Solomon.³⁴ I believe that a careful reading of such passages will convince you that "Zion" really pointed to the distant future, when the focus of all history would be on the northern ridge of Zion where Christ died.

Did the site of Golgotha have any other history besides being the site of the Abraham's aborted sacrifice of Isaac?

We know that David brought up the Ark of the Covenant to Jerusalem and it was kept in a separate tent from the Tabernacle for almost 40 years. I believe that David placed the Tent with the Ark on Mount Zion at the place where he had buried Goliath's skull. It was for him the symbol of God's great deliverance. When Solomon brought the Ark up to the new Temple it is said to have been brought **up** from Zion.³⁵ Also, Asaph spoke of the LORD having **dwelt** ³⁶ on Mt. Zion in the past tense ³⁷ which can only refer to the Ark. Hence, the contemporary significance of the word Zion in the Psalms from this period. Also there is the following verse.

³⁴ *You have to remember that many of the references to Zion in the Psalms were written before the Temple had ever been built on Mt Moriah so that a reference to Zion should not have been confused with the Temple at the time it was written.*

³⁵ *2 Chronicles 5:2 "Then Solomon summoned to Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David."*

³⁶ *The LORD's special presence was said to be between cherubim on the mercy seat of the Ark.*

³⁷ *Psalms 74:2 "Remember the people you purchased of old, the tribe of your inheritance, whom you redeemed-- Mount Zion, where you dwelt."*

Psalm of Asaph 76:1-2 “In Judah God is known; his name is great in Israel. His tent is in Salem, **his dwelling place in Zion.**”

This clearly is talking about the time when the tent of meeting sheltered the Ark of the Covenant in Jerusalem before the building of the Temple. Asaph had been the one that had been in charge of bringing the Ark to its new location in Salem. Salem was the name Jerusalem had recently been called before its conquest by David. The exact location of dwelling place was within the precincts of Jerusalem. It was on Mt. Zion where the Ark rested and God dwelt between the Cherubim on the Ark.

There is also the passage in Psalms 3 which was written at the time of the Absalom revolution, before David had even considered Moriah as a site for the Temple.

Psalm 3

A psalm of David. When he fled from his son Absalom.

Psalms 3:1 O LORD, how many are my foes! How many rise up against me! 3:2 Many are saying of me, “God will not deliver him.” Selah 3:3 But you are a shield around me, O LORD; you bestow glory on me and lift up my head. 3:4 **To the LORD I cry aloud, and he answers me from his holy hill mountain.**³⁸ Selah 3:5 I lie down and sleep; I wake again, because the LORD sustains me. 3:6 I will not fear the tens of thousands drawn up against me on every side. 3:7 Arise, O LORD! Deliver me, O my God! Strike all my enemies on the jaw; break the teeth of the wicked. 3:8 From the LORD comes deliverance. May your blessing be on your people. Selah

The only “holy mountain” he could possibly have been talking about was the hill where the Ark of the Covenant resided. That could only have been Mt. Zion as Moriah was still only a threshing floor. Its future as the site of the Temple didn’t come into view until two years later.

You may ask, “Did David understand the future significance of this location?”

I would answer “No more than Abraham did. God led him to the spot, but didn’t reveal why.”

Following you will find a few of the many passages which will really take on greater personal significance when you realize that true meaning of “the mountain of your inheritance,” “the temple,” and “Zion,” is really speaking of more than just a physical location, but the life, death, and resurrection of Jesus Christ in which we are able to stand before God.

Exodus 15:17-18 “You will bring them in and plant them on the mountain of your inheritance-- the place, O LORD, you made for your dwelling, the sanctuary, O Lord, your hands established. The LORD will reign for ever and ever.”

³⁸ *The Hebrew word here is הַר {har} which is translated “mountain” 90% of the time.*

Note that this passage was written at the time of the Exodus, over 400 years before the time of the Temple on Mount Moriah. Also note that the everlasting sanctuary would be built by the Lord, not by Solomon, not by Herod, not by human hands.

Hebrews 9:15 “For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.”

Note that this was written to Hebrew Christians who were familiar with the Exodus passage above.

Psalm 110:1-2 “The LORD says to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’ **The LORD will extend your mighty scepter from Zion**; you will rule in the midst of your enemies.”

Psalm 27:1-14 “**Of David** (*in other words written before the Moriah Temple*). The LORD is my light and my salvation-- whom shall I fear? The LORD is the stronghold of my life-- of whom shall I be afraid? When evil men advance against me to devour my flesh, when my enemies and my foes attack me, they will stumble and fall. Though an army besiege me, my heart will not fear; though war break out against me, even then will I be confident. One thing I ask of the LORD, this is what I seek: that I may dwell in **the house of the LORD** all the days of my life, **to gaze upon the beauty of the LORD** and to seek him in **his temple**. For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of **his tabernacle** and set me high upon a rock. Then my head will be exalted above the enemies who surround me; at **his tabernacle** will I sacrifice with shouts of joy; I will sing and make music to the LORD. Hear my voice when I call, O LORD; be merciful to me and answer me. My heart says of you, “Seek his face!” Your face, LORD, I will seek.³⁹ Do not hide your face from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, O God my Savior. Though my father and mother forsake me, the LORD will receive me. Teach me your way, O LORD; lead me in a straight path because of my oppressors. Do not turn me over to the desire of my foes, for false witnesses rise up against me, breathing out violence. I am still confident of this: I will see the goodness of the LORD in the land of the living. Wait for the LORD; be strong and take heart and wait for the LORD.”

Psalms 132:1-18 “O LORD, remember David (*this Psalm was written after the death of David and Solomon by an unknown writer*) and all the hardships he endured. He swore an oath to the LORD and made a vow to the Mighty One of Jacob: “I will not enter my house or go to my

³⁹ 2 Corinthians 4:6 “For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.”

bed-- I will allow no sleep to my eyes, no slumber to my eyelids, till I find a place for the LORD, a dwelling for the Mighty One of Jacob.” We heard it in Ephrathah, ^{40a} we came upon it in the fields of Jaar: ^{41b} “Let us go to his dwelling place; let us worship at his footstool-- arise, O LORD, and come to your resting place, you and the ark of your might.⁴² May your priests be clothed with righteousness; may your saints sing for joy.” For the sake of David your servant, do not reject your anointed one. The LORD swore an oath to David, a sure oath that he will not revoke: “One of your own descendants I will place on your throne-- if your sons keep my covenant and the statutes I teach them, then their sons will sit on your throne for ever and ever.” **For the LORD has chosen Zion, he has desired it for his dwelling: “This is my resting place ^{43d} for ever and ever; here I will sit enthroned, for I have desired it-- I will bless her with abundant provisions; her poor will I satisfy with food. I will clothe her priests with salvation, and her saints will ever sing for joy. “Here I will make a horn grow for David and set up a lamp for my anointed one. I will clothe his enemies with shame, but the crown on his head will be resplendent.”**

Zechariah 8:3 “This is what the LORD says: ‘**I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain.**’”

^a Micah 5:2 - Bethlehem

^b Jaar is not a known place, but the word refers to forests or trees.

⁴² Not only is this an allusion to the coming of Christ (the Ark), but it may be an indication that this Psalm was written after the destruction of the first temple, when the physical Ark disappeared forever.

^d “Resting place” - not where God rests, but where we rest.