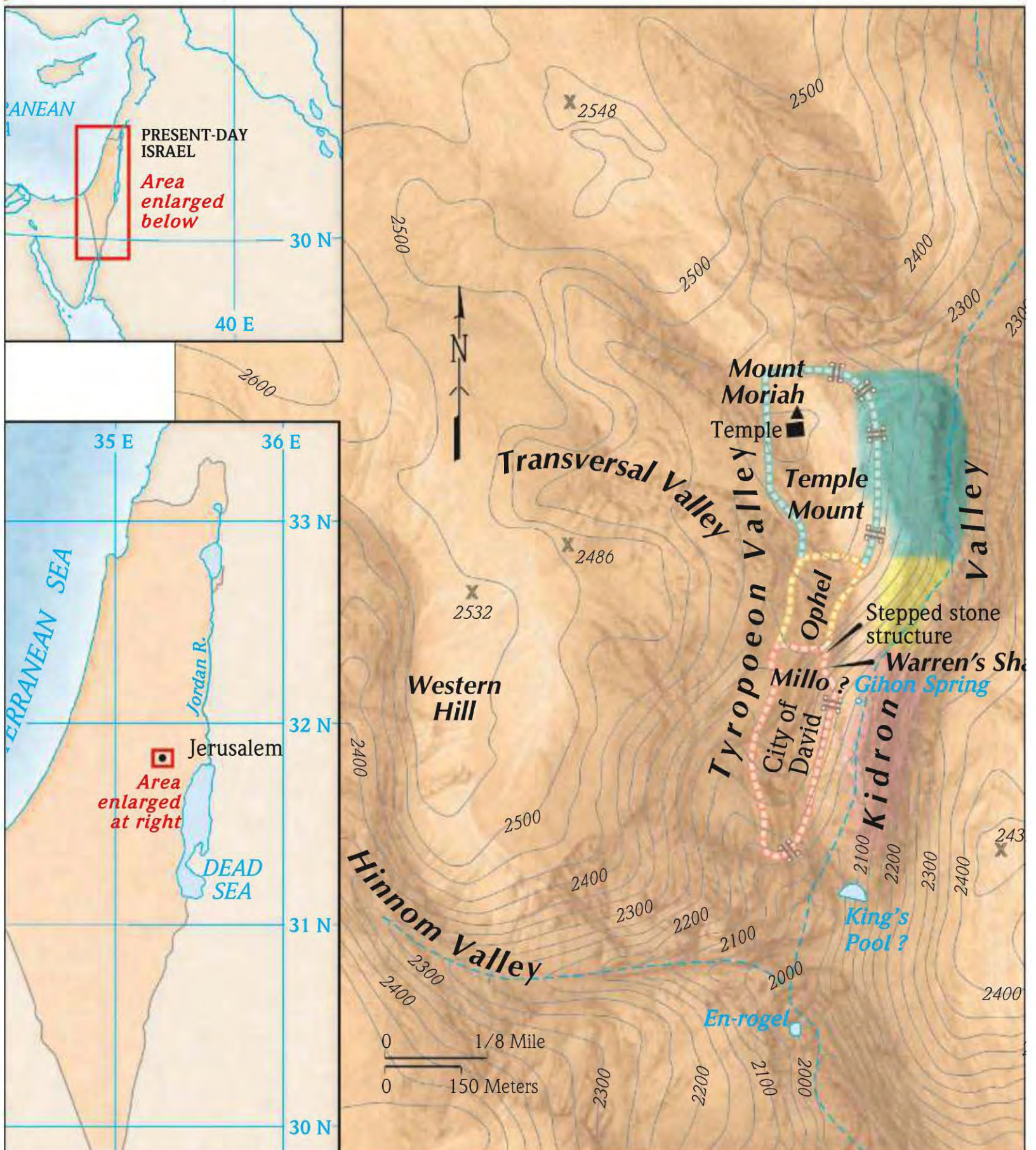


67 JERUSALEM IN THE TIME OF DAVID AND SOLOMON



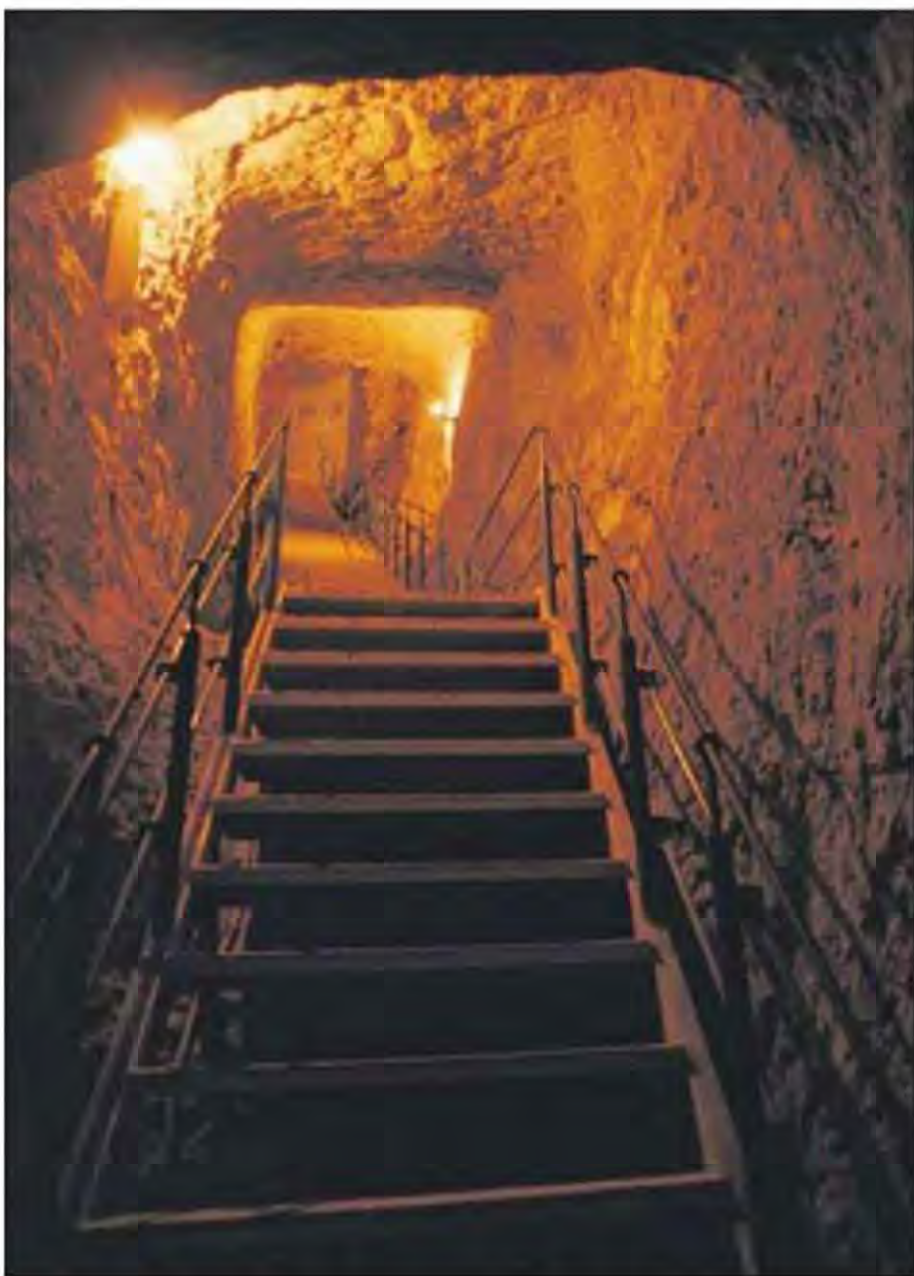
2 Chronicles 3:1-2

Then Solomon began to build the LORD's temple in Jerusalem on Mount Moriah where the LORD had appeared to his father David, at the site David had prepared on the threshing floor of Ornan the Jebusite. He began to build on the second day of the second month in the fourth year of his reign.

JERUSALEM

Jerusalem is a city set high on a plateau in the hills of Judah, considered sacred by Judaism, Christianity, and Islam. Its biblical-theological significance lies in its status as Yahweh's chosen center of his divine kingship and of the human kingship of David and his sons, Yahweh's vice-regents. Besides the name "Jerusalem," the city is also called "the City of David" and "Zion" (originally referring to a part of the city, the "stronghold of Zion" that David captured from the Jebusites; see 2 Sam. 5:6-10).

In the Pentateuch, the city of Jerusalem is not directly mentioned. Moriah (Gen. 22:2; associated with the site of Solomon's temple in 2 Chron. 3:1) and Salem (Gen. 14:18; associated with Zion in Ps. 76:2) apparently refer to the same site and establish a link between the city and the patriarch Abraham. The city (known earlier as Jebus; see Judg. 19:10-11) was captured in Joshua's time (Judg. 1:8), but the Jebusites were not driven out (Josh. 15:63; Judg. 1:21). After David captured it and made it Israel's capital (2 Sam. 5:6-10, 1 Chron. 11:4-9), David brought the ark of the covenant into Jerusalem (2 Sam. 6:17)



▲ David and his men may have captured Jerusalem through Warren's Shaft that runs from the Gihon Spring up to the old city of Jerusalem.

and made it the seat not only of his own but also of God's monarchy (cp. 1 Kings 11:36; 14:21; and Ps. 132; which emphasize that it is Yahweh's own chosen/desired habitation). Jerusalem came to be "the city of our God," "the city of the great King," "the city of Yahweh of hosts" (Ps. 48). Under Solomon, the temple was constructed (2 Chron. 3-7) and the nation reached its political and economic zenith with Jerusalem at the center (2 Chron. 9).

In the prophets, besides literal references to the city, "Jerusalem" appears as a corporate representative of the entire community

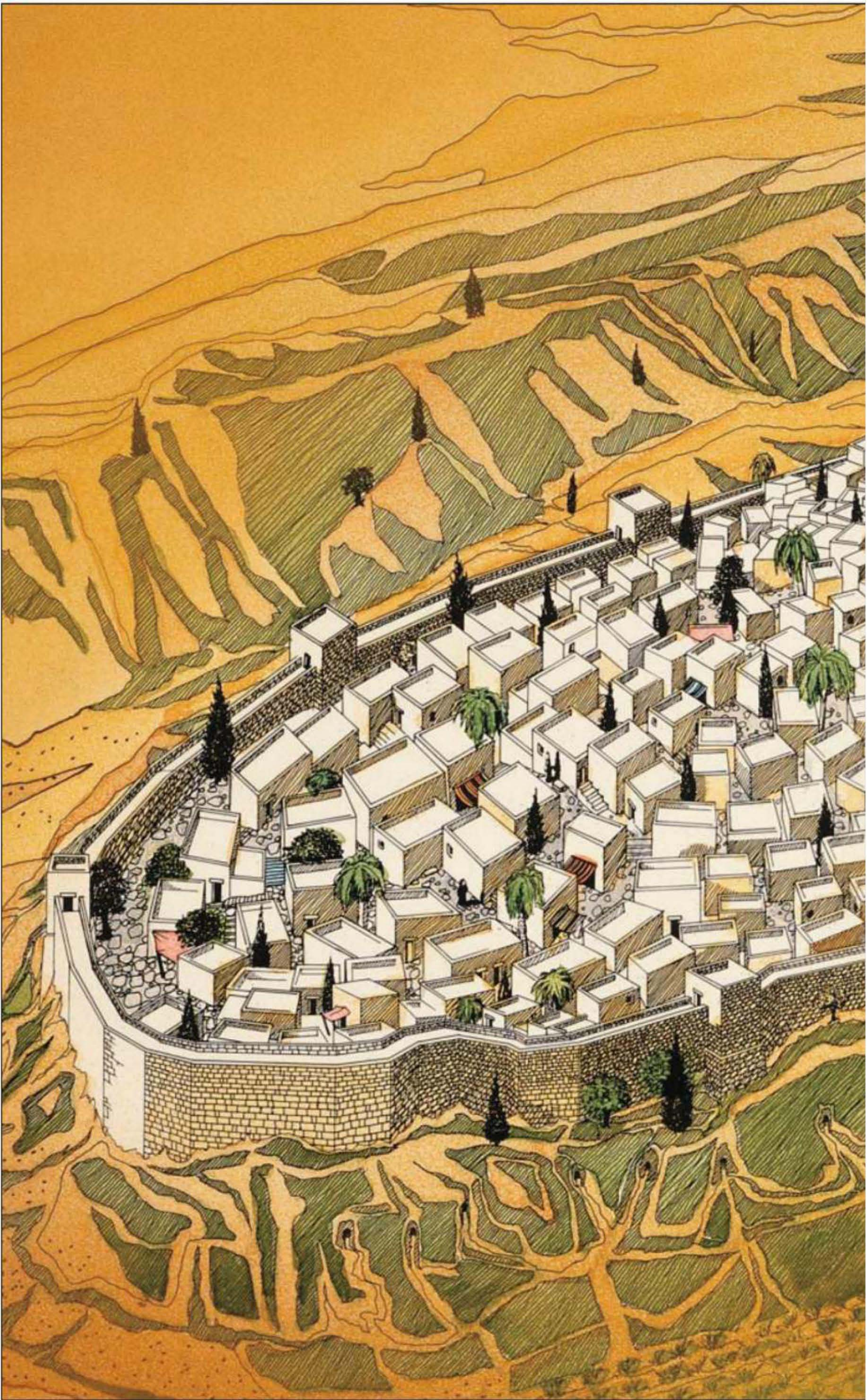


▲ Stairway from city of David up western hill.

in speeches of judgment and of future salvation. The theological centrality of Jerusalem and events such as God's historical deliverance of the city from the hands of Sennacherib (2 Kings 19) led the people to a mistaken belief in the city's invincibility. This view is denounced by prophets such as Jeremiah (Jer. 7:1-15) and Micah (Mic. 3:11-12) as it abetted the people's apostasy from Yahweh. Since the people had abandoned Yahweh, Yahweh eventually abandoned His chosen city to the Babylonians in 586 BC (2 Kings 23:26-27).

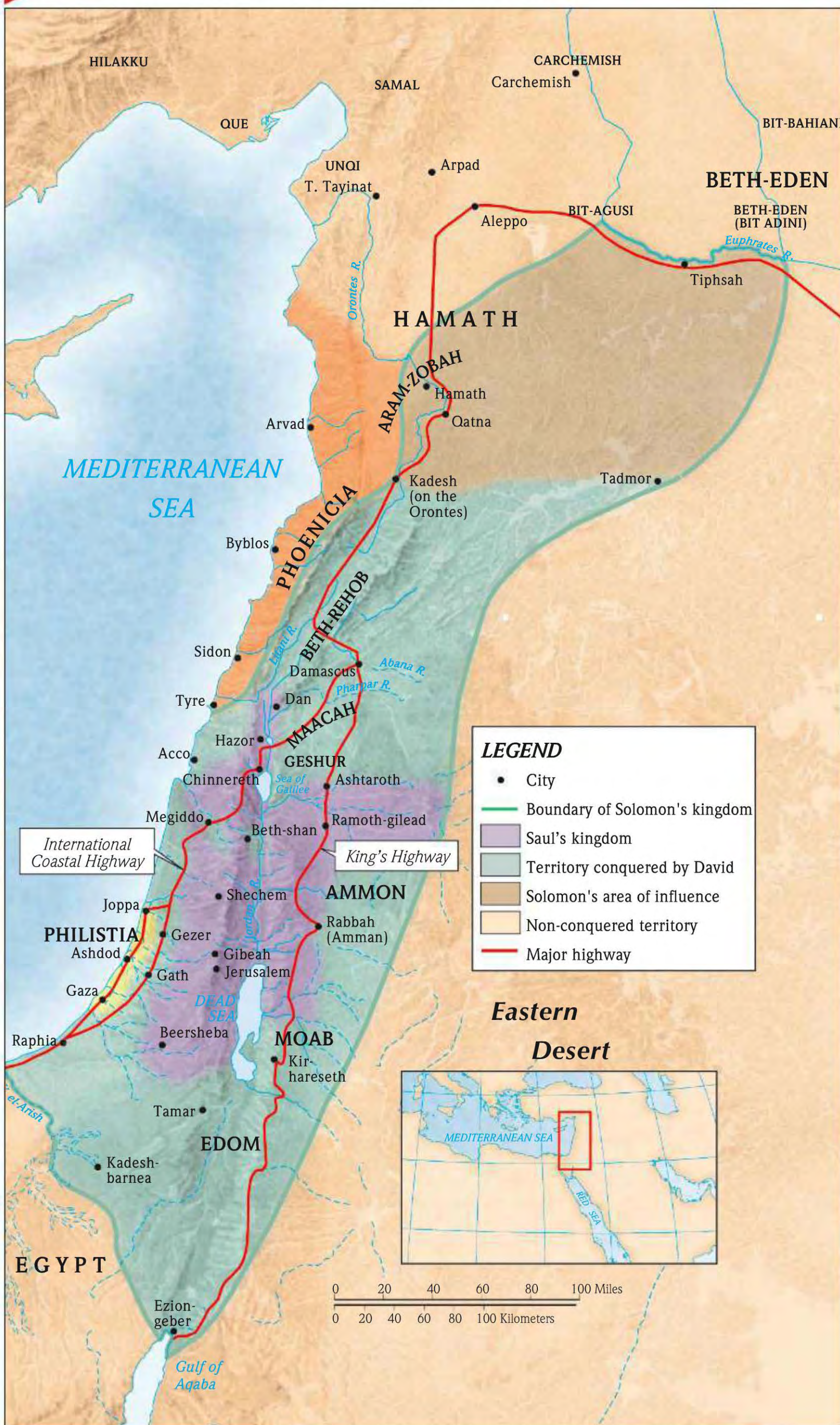
Yet judgment was not Yahweh's final word. The Persian king Cyrus (decree in 538 BC) was Yahweh's servant in facilitating the return of many exiles and the rebuilding of the city and the temple (Isa. 44:26-28; 45:13; Ezra 6; Neh. 1-6). Moreover, the future salvation of Jerusalem would exceed the temporal restoration of the postexilic community. All peoples would come to it (Isa. 2:2-4; Jer. 3:17). God's new work for Jerusalem would usher in nothing less than a new age (Isa. 65:18-25; Zech. 14:8-21).

68 RECONSTRUCTION OF DAVID'S JERUSALEM





69 KINGDOM OF DAVID AND SOLOMON



1 Kings 2:12

Solomon sat on the throne of his father David, and his kingship was firmly established.