

Transcript – Jerusalem, the City of David and the True Temple Mount

[Prayer]

Alrighty, Chag sameach to everybody. And here we are, the first day of the seventh month of Yahweh's holy calendar. And as you're getting closer to Sukkot, it always gets exciting. Once Trumpets comes, then you're in. Now you know the season is here.

We're going to have the Torah reading from Numbers the 10th chapter before going into the main message. And I'm going to start in verse 1. I don't know if I'll read this whole chapter here. I want to primarily read the part about trumpets. I'll probably read about the first 10 or 11 verses.

~ Torah Reading ~

Numbers 10:1-4 *And YAHWEH spoke to Moses, saying, Make two trumpets of silver for yourself. You shall make them of hammered work, and they shall be to you for the calling of the congregation, and for causing the camps to pull up stakes. And when they blow with them, all the congregation shall gather themselves to you at the door of the tent of meeting. And if they blow with one, then the rulers, the heads of the thousands of Israel, shall assemble to you.*

Numbers 10:5-8 *And when you blow an alarm, the camps that lie on the east side shall then pull up stakes. And when you blow an alarm the second time, the camps that lie on the south side shall pull up stakes; they shall blow an alarm for their journeys. And when the assembly is gathered, you shall blow, but you shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets. And they shall be to you for a never ending statute throughout your generations.*

Numbers 10:9 *And when you go into battle in your land against the foe distressing you, then you shall **blow** ... or signal ... with the trumpets, ... The word is **rua**, where Yom Teruah comes from ... and you shall be **remembered** before YAHWEH your Elohim ... The word is **zakar**, which literally means to be marked before Yahweh ... And you shall be saved from your enemy.*

Comment: That word *saved* comes from the root—yod, shin, ayin (יָשַׁע)—of the name of Yahshua, **yasha**. So, it's pretty interesting when He's saying you're going to be marked before Yahweh and signaled and saved.

Numbers 10:10-11 *And in the day of your gladness, and in your appointed times, and in your new moons, you shall blow the trumpet over your burnt offerings, and over the sacrifices of your peace offerings. And they shall be to you for a **memorial** ... The word is **zikkaron** ... before your Elohim. I am YAHWEH your Elohim. And then it happened in the second year, in the second month, in the twentieth of the month, the cloud went up from off the tabernacle of the testimony.*

So, we see this is why, when the sun set last night, we were blowing our trumpets and praising Yahweh for the commandment. Because the first day of the seventh month signifies the day of the blowing of trumpets. And literally, **teruah** is literally the *clamoring*. And it's interesting, I did a message on this, I think it was last year, that technically the word is not 'trumpets.' It's really, it's the Day of Clamoring, and it could be clamoring with trumpets.

But when you look at the day itself, it could be a day of distress, or it could be a day of joy and gladness. It just depends on what side you're on. And that's why our belief from Scripture is that Yahshua returns on the Feast

of Yom Teruah. And for those that are waiting for Him in anticipation and preparing it's going to be a day of joyfulness and blowing and happiness. But for those who are His enemies that don't want Him to return it's going to be a day of wailing and gnashing of teeth. So, we see that here.

A few interesting things that also come out of this is **how** you blow the trumpet. Like He's saying, if you blow it a certain way, it's going to be for this; if you blow it another way, it's for this. If you blow once, it means this; if you blow twice, it means that.

And Paul actually uses this example in **1st Corinthians 14** when he's talking about speaking in languages, where he says it's like a trumpet; that *if the person blows the trumpet with an unknown sound, how will they know whether it's for war or the calling of the meeting?* So, it's the same way, showing us that the gift of languages has to be a real language. That it has to be something that is a real language that people would understand, or how would people know anything what the message would be at that time?

So, we went over last week, I won't go over too much here, the reasons for trumpets. We have that message now online that anybody can watch it if they want to. But we see that it's not the Feast of Trumpet but the **Feast of Trumpets**.

So, we know from the book of Revelation that we have seven seals, seven trumpets, and seven bowls. And it's interesting if you put them together that basically they all are talking about similar judgments. But when you're looking at the seals it's over a quarter of the earth. You're looking at the trumpets it's over a third of the earth. And then you're looking at the bowls and it's over the whole earth. So, we see a progression.

And that's why, like anything else, Yahweh is merciful. He doesn't just throw everything on us at once. But like He says, He gives us time ... *It's not that He's slack concerning His promises as some men count slackness*, from **1st Peter 3** ... *But He is merciful that all would come to repentance*. So, the reason **why** we've had the extra time that we might have had in these end times ... I know people even 50 years ago might have thought, ooh, the end was coming because we're already in that day ... but it's because **Yahweh has given more time for salvation**.

And think about it. If Yahweh did appear, let's say, even 40 years ago, none of us in this room would be part of the Kingdom. We wouldn't have been part of it. So, praise Yahweh for His mercy that He's calling. But now we're really in a different time era. We're in a different time, as we start to see. I will go over one more scripture before getting into the main message and that's in Psalm 81 ... Psalm 81 concerning the meaning of the day.

Psalm 81:1-4 *To the chief musician. On Gittith. Of Asaph. Sing aloud to Elohim our strength; shout for joy to the Elohim of Yaakov. Lift up a song, and the timbrel, the pleasing lyre and the harp ... And then verse 3 ... Blow the ram's horn in the new moon, on the covered moon, on our feast day. For this was a statute for Israel, an ordinance for the Elohim of Jacob.*

So, clearly when we look at **Psalm 81:3**, it's a statute. **Holy Days are statutes**. So, we're blowing the ram's horn. Here's a ram's horn here. So, in **Numbers 10** we were told to ... at least in the Temple, not necessarily us to have a silver trumpet, because only in the Temple would they have melted down and had those long silver trumpets. But everybody would have a ram's horn. So, you're going to *blow a ram's horn in the new moon, on the covered moon, on our feast day*.

So, this is the only clear, concise evidence of when a new moon is. There's many other things we can go into on why we believe that the moon starts on the conjunction and not the crescent moon which started after the Babylonian captivity. But this is very clear proof. How can anybody argue with it? The new moon is the covered

moon. The word is 'keseh.' In our last *Remnant's Walk*, the July to December 2014, we actually have an article in there from a Hebrew linguistic scholar here from Israel, who was our teacher at the school, Abe Weschler, who wrote an article on this very subject, linguistically showing that the covered moon, the word *keseh* means *covered*, and this is what it would be talking about here. So, it's like I say, it just really speaks for itself, that why the conjunction would be the beginning of the month and not the crescent moon.

So, I think I am going to stop there as far as the meaning of the day and the Torah study on the day, and we will go into our main message here. ... [Paper flies off the desk] Oops. Yeah, that might be a little bit too much for the paper; not for me. I'm enjoying a nice, cool breeze, but I don't want to lose my papers in the middle of the meeting here. I think that's, yeah, that should work.

~ Main Message ~

The name of the message today what I want to talk about is *Mount Zion is the City of David and the Temple Mount*. And the fact that you're here, you're going to hear a lot of this from me in the next few weeks. I'm about as excited as I think I've ever been in my life. Because, like I said, for about 10 years I've known the location of the Temple from Ernest Martin's book, *The Temples That Jerusalem Forgot*.

It made sense to me right away when you studied it. When you go there and you look and you hear the eyewitness testimony from Aristeas, such as it says there's an inexhaustible spring underneath the Temple. The things like that, you knew the Temple had to be in the City of David. There was no doubt about it. But on the other end, there literally was never anything found from the Temple itself. There was never anything found on the Temple Mount, which they admit to. And there was never anything found in the City of David because the answer that pretty much always came out is: Since the Temple was completely destroyed, how can you find something that isn't there anymore?

But now that's very different. It is very different, and not just from the find where I was last week. But because they've been actually doing digging there for about 18 years in the City of David, so there's a lot of stuff that's been found: The actual citadel of David has been found; what I talked about, the altar in the Holy of Holies has been found; the area where the Temple was and literally stones from the Temple that have been uncovered; Nehemiah's wall. All this stuff has been uncovered in just the last few years. So, praise Yahweh, we will be there during Sukkot. You'll get to see it yourself with your own eyes.

But I really want to start by saying: Why did we even get to this point? How on earth something as important of where the Sanctuary of Yahweh was could there be a mistake? And as probably a lot of people would think, how on earth would Ernest Martin or myself claim to know where the Temple was? With all these Jews for hundreds and hundreds, and in their case, they think thousands of years, have been worshiping, how would they get it wrong?

And what they don't realize is tradition really overrides truth. You see it over here. When you come to Israel, one of the things that grieves me more than anything is they have millions of people coming here every year, mostly Christians that are coming, everything from Catholics, evangelicals, or whatever; and if you just go around and you listen to some of these tour guides and some of the people, where they're going and what's being said, it's really a shame that the people are coming here looking for something and they're simply not getting it because the people don't know.

And people forget that the Jews were not living here continuously for the last 2,000 years. That we know during the Bar Kokhba Revolt in 132-135 AD, the Jews were expelled from Jerusalem. They were out of there for

hundreds and hundreds of years. And it wasn't until about the 13th century, a thousand years later, the Jews start to exhibit again. And matter of fact, if you talk to religious Orthodox Jews here, where is the most sacred city in Israel? Tzfat. Tzfat that's to the north here, which is the city of Kabbalah, the city of mysticism, the city of demonism.

And why is that the most famous city? Because you couldn't go to Jerusalem. So, they started living in Tzfat, and you know what they started creating? They started to create a Bethlehem up in the north, and they started to recreate things in the north. And if you talk to most of the Jews that live in Tzfat, they'll tell you that, "Where is the Messiah appearing? He's appearing in Galilee; He's not appearing in Jerusalem." Like the Psalm says, *Jerusalem, if I forget you, let my tongue cleave to my mouth.* So, you have to realize that the tradition that's come from modern Judaism is really what's thrown a monkey wrench in this. But when you look at the facts, it's something very different.

Now the other thing is, like I'm saying, it's only a 700-year tradition of the Wailing Wall have any significance. You don't find ever a 'Western Wall' having significance in the Bible; and a matter of fact, the exact opposite. If you look at the Sanctuary of Yahweh, where every other temple is situated west to east where you're looking at the sun, with the Sanctuary of Yahweh, it's the opposite. It's east to west so you're not looking at the sun.

A matter of fact, in archaeology here, many times when we find a structure, before even looking at anything else of that structure, how do the archaeologists know right away whether possibly this could be a mosque, it could be a church, or it could be a synagogue? Only by the direction it's facing in. Because the synagogues are going to face toward Jerusalem. The mosque is going to face toward Mecca. And the churches are going to face to the east. Now, again, then you dig, you find pottery, you find this, and you come if your conclusions are right. But right off the bat, just from the way that the structure is located, tells a lot from it from the beginning.

And the City of David, the original Mount Zion, which we're going to go over today, it's only a little over 100 years that they've known that. Because number one, Mount Zion was brought down to bedrock, so most of what we find in Mount Zion is in the mountain itself, not above the mountain. And the other thing is they thought that Mount Zion is the upper city, which is upper Mount Zion.

And how did they now decide that, no, Mount Zion is where the City of David is? By chance; by coincidence; by finding the tunnel that's not Hezekiah's tunnel. You know the water tunnel? That's not from Hezekiah. They know it for sure. They found pottery coins. It was plugged up with dirt. And when I talked to one of the archaeologists, and he said to me, "Well, why do you think it's Hezekiah's tunnel?" I said, "Well, what about the inscription?" He said, "Did you read the inscription?" I said "Yeah." "Does it mention Hezekiah?" "No." "Does it mention anything?" "No, it doesn't. It just says how the tunnel was built." So, even the tunnel is not Hezekiah's tunnel. It was built 100 years before Hezekiah was born.

So, archaeology really is proving or disproving some of these things. Where they're calling the Temple Mount, the Haram al-Sharif, where they say that ... Because it tells us that Herod built those beautiful walls. And for the last 50 years since Israel's been a modern nation, as tour guides take you there, they'll tell you how Herod built this. Well, they just found out recently Herod didn't build those walls.

Because they finally went down to the base. I've been to the base. I saw the bedrock of the walls. And what did they find there at the base of the walls? Not only did they find tools that were used to build the wall, but they found coins. And the coins date from 20 AD, at least two decades after Herod was dead. So, how on earth can that be? And the archaeologists that are doing the digging, they're getting a lot of heat. And they're saying,

“What do you want us to do? This is what it is. This was not built by Herod.” Because it's not the walls, the retaining wall of the Temple, but it's actually retaining walls of Fort Antonia.

So today, though, we're mostly going to go through Scripture. I want to give you a few side scriptures, maybe, from the Book of Maccabees to prove this, but I'm only going to wet your whistle. I want to prove to you today that Mount Zion is the City of David and the Temple Mount. But when we get to Jerusalem, I have some bigger fish to fry, you could say. And especially when we get to the City of David, I have some really, really exciting things. I want to show you some things that they found over there.

And what I found from Scripture that I believe this is prophecy being fulfilled. I believe that we can look at some scriptures and clearly see that what's coming out today is showing us that the day of the Messiah is soon. So, let's start in Isaiah 62. It says:

Isaiah 62:1-3 *For Zion's sake, I will not be silent; and for Jerusalem's sake, I will not rest; until her righteousness goes forth as brightness, and Y'shua as a burning torch. And nations shall see your righteousness, and all kings your glory. And you shall be called by a new name which the mouth of YAHWEH shall name. You also shall be a crown of beauty in the hand of YAHWEH, and a royal head dress in the hand of your Elohim.*

Isaiah 62:4-5 *No longer will you be called Azubah; nor shall your land any more be called Shemamah. But you shall be called Hephzibah; and your land, Beulah. For YAHWEH delights in you, and your land is married. For as a young man marries a virgin, so your sons marry you. As a bridegroom rejoices over the bride, so your Elohim shall rejoice over you.*

Isaiah 62:6-7 *I have set watchmen on your walls, O Jerusalem. All the day and all the night they shall not always be silent; you who remember YAHWEH, keep not silent. And give Him no rest until He sets up and makes Jerusalem a praise in all the earth.*

Comment: So, we used to have a tour guide with us, I think Anna and Andi remember him, our good friend Micha Ashkenazi. He's been a guide here for more than 50 years. He found the Pontius Pilate stone in Caesarea, a real funny guy and worked with us many years, a good friend. And he used to tell me when I would say something, “Micha, this ...” And he'd say, “Nag me ... Just keep nagging me ... Remember to nag me.” And I always think of that when I read this scripture.

Because Yahweh says nag Him. He says to nag Him. He says, *until Jerusalem is made a praise in all the earth*, you have to keep nagging Him. So, I nag Him every day, at least once or twice when I'm praying, and if I remember during the day, I continue to nag Him, to say, “Father Yahweh,” reading **Zechariah 1-2**, “When? When are you going to come and make Jerusalem ...?” And like He said in verse 1, *for Zion's sake*.

Isaiah 62:1 *For Zion's sake, I will not be silent; and for Jerusalem's sake, I will not rest; until her righteousness goes forth as brightness, and Y'shua as a burning torch.*

Comment: So, the fact that I do not believe most people in the world will understand the true Temple Mount or the significance before Yahshua returns. So, it's not my purpose to try to awaken the world, or archaeologists, or Jewish people, or anything else. I believe it's more of a waste of time because, again, most people are into their tradition.

But my ministry is to the remnant, and I do believe it's my responsibility not only to nag Yahweh, but *for Zion's sake, I will not be silent*. I mean, if Yahweh has given me a blessing of these things that maybe a handful of people

in the world know, and some things that nobody probably on the whole earth knows, then I have a responsibility to share it with Yahweh's people. What people do with that is up to them, I'm not going to argue with people that want to believe something different. It's the same with Babylon. I'm just here to give you the message of what Scripture says. What you do with it in your life is really between you and Yahweh.

But the one thing is it's provable. It was provable before, but now I can say it with 100% certainty. I can take the archaeologists and I can show them. They don't have answers. And I'm going on their findings. I have the findings. I have the reports. I'll read you the reports of what they're saying. So, this isn't my theory. This is not coming from me, or what I want to believe, or what I'm over excited to believe. It's coming from the facts that are there. That there's no doubt that **the City of David is Mount Zion, and Mount Zion is the Temple Mount**. And then when we see what's there, it lays in after that. And then verse 8 says:

Isaiah 62:8-9 *YAHWEH has sworn by His right hand, and by the might of His arm: Surely I will no longer give your grain as food to your enemies; and your [should be the] sons of a stranger shall not drink your new wine for which you have labored. But those who have gathered it shall eat it, and praise YAHWEH. And those who have collected it will drink [it] in My holy courts.*

Isaiah 62:10-12 *Pass! Pass through the gates; prepare the way of the people! Raise up! Raise up the highway; clear it from stones; lift up a banner over the people. Behold, YAHWEH has made it heard to the ends of the earth; Tell the daughter of Zion, Behold! Yahshua comes! Behold! His reward is with Him, and His work before Him. And they shall call them, The Holy People, the Redeemed of YAHWEH. And to you it shall be called, [Sought] Out, A City Not Forsaken.*

So, the one thing that I did realize just recently with all this is that, although Mount Zion is the City of David and Mount Zion is the Temple Mount, Mount Zion was there long before David was there. So, Mount Zion is not the City of David, it **became** the City of David. Mount Zion is a Jebusite city that actually goes way beyond the Jebusites, and we'll talk about that in a minute.

But let's go to 2nd Samuel 5 ... 2nd Samuel 5, because I just want to prove the point from the start that the City of David, the Citadel of David is Mount Zion. 2nd Samuel 5 and verse 3.

2 Samuel 5:3 *And all the elders of Israel came to the king, to Hebron. And King David cut a covenant with them in Hebron before YAHWEH. And they anointed David as king over Israel.*

Comment: So, this is after Saul dies. Remember, then Saul's son is taking over, and then there's Abner who's the head of the army. And there's a few years that are in-between before David actually takes [Zion], but this is now when David is made king over all of Israel.

2 Samuel 5:4-6 *And David was a son of thirty years old when he became king; and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty three years over all Israel and Judah. And the king and his men went to Jerusalem, to the Jebusites, those dwelling in the land. And one spoke to David, saying, You shall not come in here unless you will turn away the blind and the lame, thinking, David cannot come in here.*

Comment: So, why would they say this? They'd say it because this is an unbelievable fortress. This fortress is so big. These rocks are so big. They're so gigantic that they're saying the blind and the lame can keep you out because of how big it is. And I'll show it to you. This is all there. You can see it. They've unearthed all of this. You

can see the Citadel of David. The Jebusite city is over there. So, this is what they're saying. They're mocking him, saying, "The blind and the lame will keep you out because of what a stronghold we have."

2 Samuel 5:7 *And David captured the stronghold of Zion. It is the city of David.*

Comment: So now remember, the stronghold of Zion is a Jebusite city, and now David captures it. Now it's called the City of David. And what's interesting is, as they uncovered all of this, they realized David didn't really build the city over. He didn't need to. There was a city already there. We're going to see, there wasn't a big fight; there wasn't a killing; there wasn't a burning down. You come in there, and you have this gigantic fortress, and you come and take it. Why on earth destroy it?

2 Samuel 5:8-9 *And David said on that day, Anyone who strikes the Jebusite, let him go by the water shaft, and let him take the lame and the blind, the hated of the soul of David. On this account they say, The blind and the lame shall not enter into the house. And David lived in ... the citadel ... the stronghold, and called it the city of David. And David built all around from the Millo and inward.*

So, this water shaft, I've seen it. I'll show it to you when we're there. It was only unearthed recently; it was filled with dirt all the way to the top. They cleaned it up. It's there. You can see exactly where David came in, where Joab actually came through the water shaft. And then he comes to what? He gets the water of the city. Once you get the water supply, the city's pretty much done. He opens up the gates of the city. David comes in and he takes it over. And then David lives here. David lived in the citadel and called it the City of David; he changes the name. *And he built all around from the Millo and inward.*

I'll be handing this out in a little bit, but you can see that in the City of David you had actually two hills. You had one hill that was closer to where they're calling the Temple Mount, called the Ophel Hill. And then you had the Akra. This is where we're talking about now. The Akra is the Jebusite City of David, the citadel, the Akra. And the **Akra** means *defense*. And then you had a little like a valley in-between the two of them that was called Millo. **Millo** means *fill*, because they would fill in the Millo and then they would make it all one front. But we'll go over that in a little bit, and I'll give you some clearer views on that. We'll put it in front of the camera so they can see it pretty good.

1st Chronicles 11 ... 1st Chronicles 11 tells us pretty much the same story. I don't think I'll read all of this. Maybe I'll read verse 6 because it tells us how they got in that we didn't read.

1 Chronicles 11:6-8 *And David said, ... 1st Chronicles 11:6 ... Whoever strikes the Jebusites first shall become head and commander. And Joab the son of Zeruiah went up first and became head. And David lived in the fortress; on this account they called it the City of David. And he built the city all around, from Millo even all around. And Joab restored the rest of the city.*

So, why are they saying from Millo? Because Millo was a valley. So, you had the northern side on the other side of Millo which is another hill called Ophel. But David from the Millo back, he's going to restore the whole City of David. So, when we're there, we'll see. We'll exactly the Millo. We'll see what's north of the Millo where Ophel is. We'll see south of the Millo what David restored. And fortunately, all the city is restored today now. Let's go to 2nd Chronicles 5:2 ... 2nd Chronicles 5:2 says:

2 Chronicles 5:2 *Then Solomon gathered the elders of Israel, and all the heads of the tribes, rulers of the fathers of the sons of Israel, to Jerusalem, to bring up the ark of the covenant of YAHWEH from the city of David; **that is Mount Zion.***

That is Mount Zion. So, if the City of David is Mount Zion, and they know where Mount Zion is, and Mount Zion as we're going to see is the Temple Mount, then how can they get it so wrong? It's not that complicated. Well, number one, they don't believe in Scripture. They'll use Scripture when it fits their premise or the category and they usually misuse the Scripture. But really, we have a lot of good history right from this scripture. And if we keep the Scripture as our primary source of information, then we're going to see that it all fits pretty good.

Genesis 14. Because I want to show, before we get into David's time and Solomon's time and the Temple, I want to really stress the point that Zion was a place going back from the Garden of Eden. We know the Gihon Spring is there from the Garden of Eden. And Mount Zion is there from the Garden of Eden. So, like I said, Mount Zion **became** the City of David, but Mount Zion was there much before David. And it's extremely important that we go back from all the way back to Creation.

I'm not going to read in **Genesis 1 and 2**, but you could read it yourself where it talks about the four rivers. The one is Gihon, the gusher, that comes up from there. It's a very interesting siphon spring, where there's only about 10 or 12 in the entire world, one of them being Gihon, where it pumps massive amounts of water that's coming up. But I want to go into another point here about Mount Zion and the city there. Genesis 14, verse 17 says:

Genesis 14:17-18 *And the king of Sodom went out to meet him, after he had returned from smiting Chedorlaomer and the kings which were with him, in the valley of Shaveh, it being the valley of the king. And Melchizedek, king of Salem, brought out bread and wine; and he was the priest of the Most High El.*

Comment: And it was really interesting because when I was asking for dating when I was there recently in the City of David and I said, "Well, who built this? Who was this temple for?" And they said, "Melchizedek." I nearly had a heart attack right off, that they know it's from Melchizedek. They have it there. They found things from Melchizedek. And that's when it hit me. Yes, this is not the City of David; this became the City of David. This is Salem. This is the city of Melchizedek that's there, which has far more importance because it's showing us the origin. And like I said, Yahweh never changes. So, you get the origin, and then you know Yahweh from there.

Genesis 14:18 *And Melchizedek, king of Salem, brought out bread and wine; and he was the priest of the Most High El.*

Comment: Now everybody agrees that Salem is Jerusalem. Mount Zion, which is Jerusalem, the original Mount Zion is Salem. So, where does the name Jerusalem come from? It's a pretty interesting name. The name **Yarah** means *cornerstone*. And Salem [**shalem**], which became to mean *peace*, originally meant like *completeness*, a fullness or completeness, and that's why the word 'peace.' Because when everything is in order you have peace. So, literally, that 'the Cornerstone of the Completeness' is the name of the city. And that's why it makes sense, then, that He's the king of Salem, because it's going to become Jerusalem once He's the cornerstone. Before it's just Salem, and now it's becoming Yerushalayim.

Genesis 14:19-20 *And he blessed him and said, ... verse 19 ... Blessed be Abram of the most high El, possessor of Heaven and earth; and he blessed the most high El, who has delivered your enemies into your hand. And he gave him a tithe of all.*

So, this is not a pagan king. This is Melchizedek. He's the King of the Most High El. We know Melchizedek is Yahshua. When you go into **Hebrews 5, Hebrews 6, Hebrews 7**, there's no doubt about that. And the interesting

part is from the message that I gave a couple of weeks ago on the Rechabites. And we'll go over that again at Sukkot. But if we go to Deuteronomy 33 and verse 2, it says:

Deuteronomy 33:2 *And he said: YAHWEH came from Sinai, and rose up from Seir for them; He shone forth from Mount Paran, and He came from the myriads of holy ones. At His right hand a law of fire went forth from Him.*

So now, I can tell you the facts. I can't tell you why. But the fact of the matter is we know that Yahweh started this in Jerusalem, right? He starts in the Garden of Eden. He starts at the Gihon Spring, which goes through the Arabah. It goes down to which wasn't the Dead Sea at that time. It connects through the Rift Valley, longest river valley in the world. Part of it goes down to the tip of Africa. Part goes to the tip of Turkey, where the Euphrates and Tigris Rivers start. There's another river called Pishon that goes out toward Saudi Arabia. So, this is the way it is at the Creation.

Now we see over here in the time of Abraham, which is after the flood, right? It's around 1800 BC. Melchizedek is still here. But we see also for whatever reason, Yahweh leaves Salem. He leaves Zion and He goes over to Mount Seir. And we'll talk a lot about that, why, and the people that He went with and the reasons for it. But I'm just giving the fact now that this is the way it happened.

So, what happens now between that time of Abraham till the time that Israel is coming out of Jerusalem? It's pretty interesting. Because let's go to Joshua 10:1. Because although Yahweh went, the tradition of Yahweh, or you could say the fame of Yahweh, didn't leave. Because look at the name of the king that's in Jerusalem at this time. Jerusalem is still a city.

Joshua 10:1 *And it happened, when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai, and had destroyed it, ...*

And then he comes down. But isn't it interesting? The king of Jerusalem is called Adoni-Zedek. Adoni-Zedek, titles for Yahweh, right? If you go now to Joshua 15 and verse 8. It says:

Joshua 15:8 *And the border went up to the valley of the son of Hinnom, to the side of the Jebusite on the south ...*

Comment: So, we know that Hinnom Valley is the Valley of Gehenna. That's where the Dung Gate would be, right? Because they're taking the garbage out of that gate and burning it there. So again, you go today, the Dung Gate is all the way up. It's a gate that's made in modern times anyway. There's no old stones where they call the Dung Gate, but the Dung Gate would be where they take the refuse out, which would be on the bottom near the pool of Siloam, a little bit over, but going into the Valley of Hinnom. The Kidron Valley is on the east. It comes around southeast, and then it connects to the Valley of Hinnom, which is Hinnom for Gehenna. The Valley of Gehenna, the Lake of Fire.

Joshua 15:8 *So the border went up to the valley of the son of Hinnom, to the side of the Jebusite on the south (it is Jerusalem) and the border went up to the top of the mountain which is before the valley of Hinnom westward at the far end of the Valley of the Giants northward.*

Then you drop down to verse 63. It says:

Joshua 15:63 *As for the Jebusites, the ones living in Jerusalem, the sons of Judah could not drive them out. But the Jebusites dwell with the sons of Judah at Jerusalem to this day.*

So, it's interesting that that Mount Zion it's not part of Judah. It's not part of Benjamin. **It's not part of any of the tribes because it is the city of the great King.** And remember, **when the Kingdom comes, the Prince will have Jerusalem. It will be much bigger, 5,000 cubits, which is miles. And that's where we'll be. That's where our inheritance is going to be with Him there.**

So originally, Yahweh doesn't let the Jebusite city be taken over. Why? Because it had a different purpose. And it's not for a few years. Remember, this is going on now from 1445 BC when Joshua was coming out there to the time of David. **Four hundred and fifty years that Israel lived around it, but did not have that city until somebody qualified to be the forefather of Yahshua, which David did.** And then the city can go because it had to go rightfully to the forefather to come down to back to Melchizedek, who is Yahshua.

But we see that even the kings there, like I said, took titles of Yahweh because they knew what the tradition was of the place. So, this is the only holy place. There is no other holy place. The citadel of Zion is the holy place from the beginning of the Gihon going all the way through, from the time of Melchizedek, King of Salem, the same place, going all the way. There is no other holy place that is there. So now when David comes in, it's logical, what place is he going to take? He's going to take that place that's over there.

So, 2nd Samuel 24, we'll see another famous Jebusite. 2nd Samuel 24:16. And this is when David sinned. Remember, the Messenger of Yahweh is going and killing the people and there's a plague. And verse 16.

2 Samuel 24:16 *And the Messenger of YAHWEH put forth His hand to Jerusalem, to destroy it. And YAHWEH had pity as to the evil, and said to the Messenger who was destroying among the people, Enough! Now drop Your hand. And the Messenger of YAHWEH was near the threshing-floor of Araunah the Jebusite.*

So, here is Araunah the Jebusite that's owning the land. Now where is this? Go to verse 21.

2 Samuel 24:21 *And Araunah said, Why has my master the king come to his servant? And David said, To buy the threshing-floor from you, in order to build an altar to YAHWEH; and the plague will be stayed from the people.*

And there it is that Yahweh builds the altar there, and then later He is going to build the Temple there. So now we see that this is north of the citadel, the City of David (Zion, or Salem at that point), Mount Zion. It's north of there which he takes, and this is where the Temple would stand just north of the City of David, which we'll see in a minute that it fits.

Psalms 122 ... Let's go to Psalm 122. Because what happens now? Solomon comes right after this. Solomon is going to build the Temple of Yahweh, and the Temple has to be set apart. So, what happens? Like I said, now we'll get into the two hills. And maybe I'll even walk over there and show you in front of it. But Psalm 122.

Psalms 122:1-4 *A song of Ascents; of David. I was glad when they said to me, Let us go into the house of YAHWEH. Our feet shall stand within your gates, O Jerusalem. Jerusalem is built like a city that is joined to itself, together. There the tribes go up, the tribes of Yah; to the testimony of Israel; to give thanks to the name of YAHWEH.*

So, it's really interesting that most translations don't get this right or don't even pick up on what he's talking about. But in the Hebrew where it says that *Jerusalem is built like a city that is joined to itself, together.* Why is that?

Because when you look at the City of David, ... [holding a map] Is that clear on there? I want to get this point here ... you had two hills there. You had the one hill that was called the Akra; that's the citadel. That's what **Akra** means—*fortress*. Then you had just north of there another hill that's called the Ophel. Even on maps today they name it Ophel. **Ophel** means *mound*. That's what it means.

But like I said, you had this little fill-in together. So, if you were in the Akra and you wanted to go to the Ophel, you would have to go down the hill and over to the other hill. So, if Solomon is building a Temple there, what does he want to do? He wants to make it all one ridge. So, what he does is he fills in the Millo, as we are going to read here in a minute.

And that's why it says *Jerusalem is a city that's built unto itself*. Because what he does is he takes the Akra, he takes the Ophel, he fills the Millo and he makes it one ridge ... one ridge, to build it to itself. And that's what history says. That's what ... I'll show you another picture here ... That's what history says. That's what the Bible says. And that's what when you go there what it is. So, like I said, there's no way you can get it wrong just by knowing that fact on itself.

There's the house of Caiaphas, the high priest, where it says he was able to see into the Temple courts at all time. So, from his house you can see that clearly he can see in there [pointing to the Ophel]. There's no way he can see a third of a mile away here [pointing to Fort Antonia], especially since it's higher, and above those walls. So, this is what becomes. The Akra is the citadel of the Jebusites, which becomes the City of David. And then later when he gets this land from Araunah the Jebusite, that's a little mound that's to the north, that's where he's going to build the Temple. Solomon fills in the Millo together, and he makes this all one ridge.

Now over there you can see it now. Now that they've unearthed it, I can show you exactly where the Millo is. I can show you actually the walls, which we'll see, from Nehemiah. They found them. They found them because it's the only finds from the Persian Era that they have right there, even the tower that Nehemiah talks about. But, as we'll see, everywhere where Nehemiah is talking about is in the City of David. *Jerusalem is a city built unto itself*. So, let's go to Nehemiah now. I'm going to read Nehemiah 3 and verse 13. It says:

Nehemiah 3:13a *Hanun, [and] the dwellers of Zanoah, made strong the Valley Gate.*

Comment: This is where they're building the gates around the Temple, where the Temple is. Because remember, when Ezra first went there, they didn't build the whole city. They went back there to simply build the Temple. They didn't have a lot of time. They built the Temple. But then when Nehemiah comes, what does he see? He says, "Wow, this place is defenseless." He's riding his donkey through the Kidron Valley there and he can't even get through the stones, and he's already being threatened. And he says, "We have to do something. They're going to come and destroy the Temple we just built. We have to build it up." So, Jerusalem is not really built up yet. This is only the area where the Temple is. And let's read all the areas. So, he made strong the Valley Gate.

Nehemiah 3:13b *They built it and made stand its doors, its locks, its bars, a thousand cubits on the wall to the Dung Gate.*

Comment: Like we said, where is the Dung Gate? The Dung Gate is where they take the refuse out to burn it. Where do they burn it? They burn it in the Valley of Hinnom, where the Kidron Valley meets, that's right on the bottom near the Pool of Siloam.

Nehemiah 3:15 *And the Fountain Gate was made strong by Shallun the son of Colhozeh, the ruler of the part of Mizpah. He built it and covered it, and made stand its doors, its locks, and its bars, and the wall of the Pool of Shiloah by the King's Garden, and to the stairs that go down from the City of David.*

Comment: So, I think most of you have been down there near the Pool of Siloam, so you know. It even says it. **From the top of the City of David, there were stairs going down to the Pool of Siloam.** He's not all the way a third of a mile somewhere else.

Nehemiah 3:16 *After him Nehemiah the son of Azbuk, the ruler of the half part of Beth-Zur, made strong in front of the Tombs of David, and to the pool that was made, ... And they actually found these pools also ... and to the house of the mighty men.*

And then if we drop down to verse 26:

Nehemiah 3:26 *And the temple-slaves lived in Ophel, across from the Water Gate toward the east, and the tower that sticks out.*

And I'll show you the tower. They have the tower there. They dug it up. But here, the temple-[slaves] are living in Ophel. Ophel is where the Temple is, right? Across from the Water Gate. Where is the Water Gate? **The Water Gate is above the Gihon Spring.** That's the only water that you have in all of Israel. So clearly, it's showing this is in the City of David. Again, it's not a third of a mile away. If you go to Nehemiah 12 and verse 37 ... Nehemiah 12 and verse 37.

Nehemiah 12:37 *And at the Fountain Gate across from them, ... So, he just talked about the Fountain Gate ... the Fountain Gate across from [them], they went up by the stairs of the city of David, ... So, the Fountain Gate is, again, by the City of David ... at the going up of the wall above the house of David, even to the Water Gate eastward.*

So, **the Water Gate and the Fountain Gate are both in the City of David near the Temple.** Now if we go to Nehemiah 8 and verse 1, this is when the Temple is ... the walls are finished being built. And what happened? Ezra is going to come on the Holy Day and he's going to talk to the people. And look what it says, Nehemiah 8 and verse 1:

Nehemiah 8:1a *And the people gathered as one man into the plaza of the sanctuary ... There were all of them, the plaza of the sanctuary ... before the Water Gate.*

Comment: So, we just showed the Water Gate is in the City of David and it's above the Gihon Spring. And here in the Sanctuary of Yahweh, where they're all meeting in the court, is where? It's before the Water Gate.

Nehemiah 8:1b *And they spoke to Ezra the scribe to bring the Book of the Torah of Moses, which YAHWEH had commanded to Israel.*

And it's interesting. I'm not going to read it, but if you continue reading in **Nehemiah 12**, what they did. Remember, the priests went on the wall. And you had the priests went one way, and you had Nehemiah and the civil rulers go the other way, and they went in a circle and they came around together. From Gilgal, that's exactly what they would do. They chagag. That's what **chagag** is *to go around a procession in a circle on a Holy Day*. And that's exactly what they're doing here, around what? Around the walls of the City of David. There's no other walls that are there.

And when you're there, many times I'll go over this on the Mount of Olives. And if you look when you're on the Mount of Olives and you look at that wall, and you say, "In 52 days Nehemiah built this wall." And again, it wasn't completely destroyed, but it was a feat because he didn't have that many people and they didn't have a lot of tools. There's no way he could have built it all the way around the Haram where they're calling the Temple Mount. Impossible ... impossible! And the other thing is this. Like I said, the foundation stones ... And I've seen them with my eyes ... where they're calling the Temple Mount, which is Fort Antonia, the foundation stones are Herodian stones. They're from that time period. They're not from Solomon.

So here, these walls of the Temple, when it was destroyed from Solomon, they were not taken down to the foundation. They were burned and broken. Maybe one spot they were 10 feet; maybe one spot they were six feet. What happens? All the stones are there from Solomon's wall. And what does Nehemiah come? He takes all those stones and they rebuild the wall.

So, if they find that wall today, it would have to have Solomonic stones. There's no doubt about it. If there's no Solomonic stones, then it can't be the Temple. And they're saying, like I said, they're saying, "Yes, these are the walls from Nehemiah." And we're reading the walls he built were around the Temple. So how can you say they're Nehemiah's walls, but put the Temple a third of a mile in another place where there are no walls from Nehemiah? It makes no sense ... it makes no sense.

Okay. Let me also just read a couple of quotes from Book of Maccabees. Maccabees 1 and verse 33 says, "Then builded they (the Akra) the City of David with a great strong wall, and with mighty towers, and they made it a strong hold for them." They made the City of David, the Akra, a stronghold for them.

Maccabees 13 and verse 52 says, "He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple, the Ophel, that was alongside the tower (or citadel of David, the Akra) he made stronger than it was, and there he dwelt himself with his company."

So, he says clearly that the Temple and the Ophel was alongside—it was next to—the Akra. Exactly what you see there today. That's what you see. He built it next to each other so that they can get from one spot to the other, so the king can look into the Temple courts. But clearly that's what the history is telling us, that the Ophel was alongside the Akra. And like I said, we know, because if not, that would have to be a pretty big Millo if it's a third of a mile wide. How on earth can you fill in a third of a mile? And like I said, according to even Catherine [should be Kathleen] Kenyon, who did the excavations in the 1960s, she believed that the Millo was where we believe it is, which is very interesting. Okay, 2nd Samuel 5:9 ... 2nd Samuel 5:9

2 Samuel 5:9 *And David lived in the stronghold, and he called it the city of David. And David built all around from the Millo and inward.*

We see that again. 1st Kings 11:27 ... 1st Kings 11:27.

1 Kings 11:27 *And this was the thing for which he lifted up his hand against the king: Solomon built Millo, and closed up the breaks of the city of his father David.*

That's what we're saying. Solomon built Millo. The **Millo** means *fill*, and he built it up. He built it up, and he filled it up, and he closed it and made it into one ridge. *Jerusalem is a city built unto itself.* 2nd Chronicles 32 and verse 5 ... 2nd Chronicles 32 and verse 5. And this is talking about in the time of Hezekiah. And Hezekiah is making the city strong because he's going to be attacked. It says:

2 Chronicles 32:5 *And he made himself strong and built all the wall that was broken, and raised on it the towers; and outside, another wall; and he strengthened Millo, the city of David, and made darts in abundance, and shields.*

He strengthened Millo, in the city of David. When you look in the Hebrew it literally says **ha' Millo**—the Millo, **b'**—in the city of David (**iy David**). So, it's saying the Millo is in the City of David. So clearly, then, if we know that, if we know that the citadel, and David is building from the Millo back, and we know that the Ophel is connected to the Millo, then it can't be a third of a mile away. Like I said, all you have to do is logically put it together and think to yourself, and you can see it. Isaiah 32 and verse 14. Very interesting scripture here. Isaiah 32 and verse 14 says:

Isaiah 32:14 *because the palace ... the citadel ... is forsaken; the crowd of the city is forsaken; mound ... And the word is 'ophel' ... the ophel and the watch towers are instead caves, until forever; ... or in perpetuity ... a joy of wild donkeys; pasture for flocks;*

The ophel and the watch towers are instead caves. So, what did we say? The Temple is destroyed. You don't see ... There's nothing left of the Temple. You have after that on the City of David it was taken down, Mount Zion was taken down to bedrock. So, on top of the City of David you have nothing. So, *the Citadel and the Ophel are instead are caves in perpetuity.* So, that's what we're going to see. On the top you'll see a little bit of a few archaeological remains, but we're basically going **into** the city and into the caves that are there. 1st Kings 9:15 ... 1st Kings 9:15. It says:

1 Kings 9:15 *And this is the reason for the labor forces Solomon raised, to build the house of YAHWEH, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.*

It even talks about Solomon building for his Egyptian wife a palace on the top of the Millo that was up there. Psalm 9. Let's go to Psalms now. Read some psalms. Psalm 9 and verse 5 ... Psalm 9 and verse 5 says:

Psalm 9:5-8 *You have rebuked the nations; You have destroyed the wicked; You have put out their name forever and ever. The desolations of the enemy are ended forever; and You have uprooted the cities; their memory has perished with them. But YAHWEH is seated forever; He has established His throne for judgment. And He shall judge the world in righteousness; He will judge the people in uprightness.*

Psalm 9:9-11 *YAHWEH also will be a refuge for the oppressed, a refuge in time of distress. And those who know Your name will put their trust in You; for You, YAHWEH, have not forsaken those who seek You. Sing praises to YAHWEH who dwells in Zion; declare His deeds among the nations.*

And like I said, we'll see that Zion is part of Jerusalem, but Jerusalem is not all part of Zion. Zion is a particular spot of Jerusalem. It all started with Zion. That's, you could say, ground zero. That's the beginning of it. But as it expands, maybe Ophel was also part of Zion because it was built to itself. But as you go to the upper city, as you go out to other areas, that would not be considered Mount Zion. Mount Zion was literally only the mountain where David was and as it expanded to where they built the Temple, and always where it says *where Yahweh dwells*. Psalm 2 ... Psalm 2, verse 1 and 2.

Psalm 2:1-2 *Why have the nations raged and the people are meditating on emptiness? The kings of the earth have placed themselves; yea, the rulers have plotted together against YAHWEH and His Messiah,*

If we drop down to verse 6, he says:

Psalm 2:6-8 *Yea, I have set My king on My holy mount on Zion. I will declare concerning the statute of YAHWEH: He said to Me, You are My Son. Today I have begotten You. Ask of Me, and I will give the nations as Your inheritance; and as Your possession the ends of the earth.*

So, yea, I have set My King ... His Son ... on My holy mount on Zion. That's why we say that's why Melchizedek, who was Yahshua, was the King there before, and He's the King now. Psalm 48:1 and 2 ... Psalm 48:1 and 2.

Psalm 48:1-2 *A Song, A Psalm for the Sons of Korah. Great is YAHWEH, and exceedingly to be praised in the city of our Elohim, His holy mountain. Beautiful on high, the joy of all the earth, is Mount Zion, in the sides of the north, the city of the great King.*

So again, we see **Mount Zion is the Temple Mount**. There's no doubt about it. So clearly, we had at least five scriptures that said that **the City of David is Mount Zion**. And here over and over we see that Mount Zion is also the place where the Temple was, the place where Yahweh ... **and the city of the great King**. Matthew 5:35, or I'll start in verse 34.

Matthew 5:34-35 *But I say to you, Do not swear at all, neither by Heaven, because it is the throne of YAHWEH; nor by the earth, because it is the footstool of His feet; nor by Jerusalem, because it is the city of the great King.*

So, we see again that **Yahweh set this apart from Creation. He sets it apart for His Messiah. He sets it apart for His dwelling**. Let's go back to Psalm 48 and verse 8.

Psalm 48:8-11 *As we have heard, so we have seen in the city of YAHWEH of Hosts, in the city of our Elohim. Elohim establishes it forever. Selah. We have thought on Your lovingkindness, O Elohim, in the midst of Your sanctuary. According to Your name, O Elohim, so is Your praise to the ends of the earth; Your right hand is full of righteousness. Mount Zion shall be glad; the daughters of Judah shall shout for joy because of Your judgments.*

Psalm 48:12-14 *Walk around Zion; yea, go all around it; count its towers; set your heart on its rampart; pass between its strongholds; in order that you may report to the coming generation. For this Elohim is our Elohim forever and ever. He will be our guide even unto death.*

So, this is what we're going to do. We're going to go there now, and you're going to get to see a lot more than you probably have ever seen before. But we're going to walk around so we can report it to the next generations. And I don't think it's a coincidence that all of this has been unreportable because it wasn't unearthed until just recently. Psalm 74 and verse 2 says:

Psalm 74:2 *Remember Your congregation; You brought [should be bought] them in days before; You redeemed us as the rod of your inheritance, this Mount Zion in which You have dwelt.*

So clearly, everywhere you look in the Bible, like I said, Jerusalem is somewhat different than Mount Zion. Jerusalem is the bigger picture of the city. **Mount Zion is the place within Jerusalem where Yahweh dwells**, which is the citadel of David, the Jebusite city, Mount Zion or the City of David. Psalm 76 ... Psalm 76.

Psalm 76:1-2 *To the chief musician. For stringed instruments. A Psalm of Asaph. A Song of Praise. Elohim is known in Judah; His name is great in Israel. And His abode is in ... Shalem; ... Salem; and His dwelling-place in Zion.*

So here again, they call it, just like Melchizedek the king of Salem, he says again, *His abode is in Salem; His dwelling-place in Zion*. Psalm 135 and verse 21 ... Psalm 135 and verse 21.

Psalm 135:21 *Blessed be YAHWEH out of Zion, He who dwells at Jerusalem. HalleluYah!*

Blessed be Yahweh out of Zion. We have many, many, many references in Scripture all saying the same thing. Jeremiah 8 and verse 19 ... Jeremiah 8 and verse 19.

Jeremiah 8:19 *Behold, the voice of the cry of the daughter of my people from a distant land! Is not YAHWEH in Zion? Or is not her king in her? Why have they provoked Me with their carved images, and with foreign vanities?*

So, we see it's not only the place where Yahweh dwelt in the past, but it's the place where—the city of the great King—where He'll dwell also in the future. Psalm 132 ... Go back to Psalm 132 and verse 8 ... Psalm 132 and verse 8.

Psalm 132:8-14 *Arise, O YAHWEH, into Your rest, You, and the ark of Your strength. Let Your priests be clothed with righteousness, and let Your saints shout for joy. For Your servant David's sake do not turn away the face of Your Messiah. YAHWEH has sworn to David in truth; He will not turn from it; I will set one of the fruit of your body on the throne for you. If your sons will keep My covenant and My testimonies which I will teach them, their sons shall be sit on the throne for you forever. YAHWEH has chosen Zion; He has desired it for His dwelling-place. This is My rest till forever; I will dwell there; I have desired it.*

Very, very clearly. He's desired it. It had to be a son of David, and that's why Zion was not allowed to be overtaken, the Jebusite city, until David qualified. Psalm 87 ... Psalm 87:1 through 3, and then we'll drop down to verse 7.

Psalm 87:1-3, 7 *For the Sons of Korah. A Psalm. A Song. His foundation is in the mountains of holiness. YAHWEH loves the gates of Zion more than all the tents of Jacob. Glorious things are spoken of you, O city of The Elohim. Selah ... Verse 7 ... And the singers, the players of the pipe: all my springs are in You.*

All my springs are in you. Why? Because the Gihon Spring is the main source, but there's many shoots that they made that come from there, from the Gihon, from the gusher. His springs is in Zion. There's only one place in all of Jerusalem that has living water, and that's the Gihon Spring.

Psalm 29 ... Psalm 29. You had to have living water. Everything in the Bible that deals with Yahweh is with living water. That's why baptism and mikvah is dealing with living water. And you see in **Ezekiel 47**, you see in **Revelation 22**, there's a river that's coming out from underneath the Temple Mount in that day that goes down to the Dead Sea and makes it fresh water again.

So, clearly everything with Yahweh, the whole from beginning to end, the most basic ... When we say, if you understand Yahweh's pattern, the pattern never changes. And the most basic pattern with Yahweh associated with is living water. And that's why He made human beings that we can go months without food, but you can't go more than a couple of days, maybe three days—Isn't that interesting? How many days Yahweh was in the grave—without water. Psalm 29, verse 2 and 3.

Psalm 29:2-3, 9-10 *Give to YAHWEH the glory of His name; worship YAHWEH in the majesty of holiness. The voice of YAHWEH is on the waters; the Elohim of glory thunders; YAHWEH is above the abundant water ... Drop down to verse 9 ... The voice of YAHWEH causes the does to calve; and He uncovers the forests. And in His sanctuary it all is saying, Glory! YAHWEH sits upon the flowing deluge; yea, YAHWEH sits as King forever.*

So, what are we seeing here? Very clearly, **in His sanctuary Yahweh's sitting on top of this deluge of water.** And that's what Aristeas said. He said there was something about that Temple like nothing you've ever seen. That **there was an inexhaustible spring of water that came out from underneath the Temple and gushed all the time. And they had to have water for all the sacrifices that they're doing.**

And he said a third of a mile away they had all of these cisterns, like that are on the Haram today, 37 cisterns. They're mentioned. And it says they had pipes that they put plaster over to bring more water down to the City David. So, very clearly ... very clearly, we see it. Yahweh sits above the Gihon Spring on Mount Zion in the living water.

Like we talked about many times in the past, Simon the Hasmonean. He did not take dirt from the Ophel where the Temple was. He took dirt from Mount Zion. Mount Zion originally was a higher mountain than the Ophel hill. But he took the dirt from Mount Zion and made it lower so that it would be lower than the Temple Mount, lower than the Ophel when he brought it down. That's why when you go there today the upper dirt that was on Mount Zion isn't there anymore. They moved it all to the upper city. Josephus says he took three years, day and night, that they were working to move all that dirt. And like I said, what we have today is within the city itself. But most of the top of Mount Zion, at least the peak of it, is gone. It's disappeared.

Isaiah 33. Let's look at Mount Zion in the millennial Kingdom. Isaiah 33 and verse 5.

Psalms 33:5-7 *He loves righteousness and judgment; the mercy of YAHWEH fills the earth. Through the Word of YAHWEH the heavens were made; and all their hosts were made by the breath of His mouth. The waters of the sea were gathered like a heap, setting the depths in storehouses.*

Drop down to verse 13. Oops, I'm in the wrong book. I'm in Psalms instead of Isaiah. Don't judge for that, but a beautiful psalm anyway. Isaiah 33 and verse 5 says:

Isaiah 33:5-7 *YAHWEH is exalted, for He dwells on high; He has filled Zion with justice and righteousness. And He will be the security of your times, strength of salvation (Y'shua), wisdom and knowledge; the fear of YAHWEH is His treasure. Behold, their heroes cry outside; the envoys of peace ... shalom ... shall weep bitterly.*

Drop down to verse 13.

Isaiah 33:13-15 *Distant ones, hear what I have done; and your near ones, know My might. The sinners of Zion are afraid; terror has seized profane ones; who of us shall tarry with consuming fire? Who of us shall tarry with everlasting burnings? He who walks rightly and speaks uprightly; he who despises the gain of oppressions, who shakes his hands free from taking the bribe, who stops his ear from hearing of blood, and shuts his eyes from looking at evil.*

Isaiah 33:16-19 *He shall live on high; strongholds of rock ... selaim ... shall be his retreat; his bread shall be given; his waters are faithful. Your eyes shall see the king in his beauty; they shall see a land that is very far off. Your heart shall ponder terror: Where is he counting? Where is the weighing? Where is the counting the towers? You shall not see the fierce people, from hearing a people of deep lip, of a foreign tongue, that none understands.*

Isaiah 33:20-22 *Behold, Zion, the city of our Holy Day meetings! Your eyes shall see Jerusalem, a quiet home, a tent that shall not be moved; its stakes shall not be pulled up forever, nor shall any of its cords be pulled off. But majestic YAHWEH will place there for us a place of rivers and streams, broad on both hands; a ship with oars*

shall not go in it, and a majestic boat shall not pass through it. For YAHWEH is our judge; YAHWEH is our lawgiver; YAHWEH is our king; He will save us.

So, this is the Mount Zion being restored in the Kingdom principle. Psalm 122 ... Psalm 122. We read the first few verses here.

Psalm 122:1-4 *I was glad when they said to me, Let us go to the house of YAHWEH. Our feet will stand within your gates, O Jerusalem. Jerusalem is built like a city that is joined to itself ... We explained that. And now we'll continue ... There the tribes go up, ... Like we just read in **Isaiah 33** ... the tribes of Yah; to the testimony of Israel; to give thanks to the name of YAHWEH.*

Comment: So, it's awesome to go to Jerusalem. It's awesome to be there for the Feast, but to actually go to Mount Zion—This is where he's talking about—to go up to where Yahweh dwells is really awesome!

Psalm 122:5-9 *For the thrones of judgments were established there, the thrones of the house of David. Pray for the peace of Jerusalem; those who love you shall prosper. Peace be within your walls; prosperity in your towers. Because of my brothers and my companions, I will now say, Peace [be] in you. Because of the house of YAHWEH, our Elohim, I will seek your good.*

Very, very clear. We see again Yahweh's sanctuary dwelling in Mount Zion. Zechariah 14 ... Zechariah 14. Start putting this all together now and ending up soon. Starting in verse 1.

Zechariah 14:1-3 *Behold, the day of YAHWEH comes, and your spoil will be divided among you. And I will gather all nations to battle against Jerusalem. And the city will be captured, and the houses plundered, and the women raped. And half the city will go into exile and the rest of the people shall not be cut off from the city. And YAHWEH shall go out and fight against those nations, like the day He fought in the day of battle.*

Zechariah 14:4 *And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will divide from its middle, from the east even to the west, a very great valley. And half of the mountain shall move toward the north, and half of the mountain toward the south.*

This is the real interesting part of this, like we were saying. Originally, Mount Zion was higher than the Ophel when it was originally built. So, when David was in his citadel, he could look down and see into, well, there wasn't a Temple at that time, or let's say Solomon; when Solomon was there, his palace. But like I said, Simon the Hasmonean, about 154 BC, he takes Mount Zion down to bedrock to make it lower now than the Ophel.

And now look what it says. When Yahshua returns, where's He coming back to? He's coming back to the Mount of Offense, which is directly across, it's the southern portion of the Mount of Olives directly across from the City of David. So now that part, and Simon the Hasmonean thought he was fulfilling Scripture, because there's a scripture that talks, *take down Mount Zion even to its foundations*. So, he thinks he's fulfilling Scripture, which maybe he was.

But now when Yahshua returns, the Mount of Olives will split in two, and then it will go from east to west, and also from north to south. And the Mount of Offense, exactly where Yahshua died—where He was buried, where He was resurrected, and where He ascended to heaven, and where He returns—will cap Mount Zion. And once again Mount Zion will not only be Yahweh's dwelling from that point and forevermore, but it will actually be the tallest mountain that will be there in Jerusalem. Let's go to Micah 4, and let's see. Because Micah talks about this also. Micah 4.

Micah 4:1-2 *But in the end of the days, ... **the mountain** ... the mountain of the house of YAHWEH will be established **on the top of the mountains**; ... So, like I said, once that happens, this is going to be the top of the mountains ... **and it will be lifted up from the hills**; and people shall flow to it. And many nations will come and say, Let us come and go up to the mountain of YAHWEH, and to the house of the Elohim of Jacob. And He will teach us from His ways, and we will walk in His paths. For the Torah will go forth out of Zion, and the Word of YAHWEH from Jerusalem.*

Micah 4:3-4 *And He shall judge between many people, and will decide for strong nations afar off. And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift the sword against nation, nor shall they learn war anymore. But they shall each one sit under his vine and under his fig tree, and there shall be no trembling. For the mouth of YAHWEH of Hosts has spoken.*

So, He confirms it. Let's also go to Joel 2. Last scriptures we'll go into is in Joel ... Joel the 2nd chapter.

Joel 2:1-2 *Blow a ram's horn in **Zion**, and shout an alarm in **My holy mountain**. Let all those living in the land tremble. For the day of YAHWEH approaches; it is near. It is a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread out on the mountains, a great and strong people. There has never been the like, nor shall there ever be again to the years of generation and generation;*

Drop down to verse 10.

Joel 2:10 *The earth will quake before them, the heavens shall shake. The sun and the moon will grow dark, and the stars will not [should be will] gather in their light.*

Comment: So here it is, this is how we tie this all into Trumpets. Because like we said, trumpets ... It's not the Feast of **Trumpet**, but the Feast of Trumpets ... and the trumpets are blown for warning. And here's the warning that's coming:

Joel 2:11-13 *And YAHWEH shall give His voice before His army, for His camp is very strong. For he who does His Word is strong. For the day of YAHWEH is very great and fearful, who can endure it? Yet even now turn to Me with your heart, and with fasting, and weeping, and with wailing, declares YAHWEH. Yea, tear your heart, not your robes; and turn to YAHWEH your Elohim. For He is gracious and merciful, slow to anger, and of great kindness, and He pities concerning the evil.*

Comment: Starting today, we have 10 days now until Yom Kippur. Jewish people call this 'the days of awe,' meaningly that it's the days of repentance. It's the day that everybody's supposed to look in their heart to see where they need to change. And according to Jewish tradition, I don't believe it, but what they believe is that if you have a sin before you and you don't repent during this time, that's it. That's why it's a real serious time. You have to take this time.

I do believe, though, that the premise of that is true. Because we are getting very close to the end, and many people have been putting off that day of repentance and saying, "I'll do it ... I'll do it ... I'll do it." We're running out of time. And I think this year, more than any other year, we should take these 10 days of awe serious. And if there's anything in our life we need to change, we need to do it now. Because we don't know. You don't know if there'll be another 10 days of awe. Because we don't know what tomorrow will bring. You might be not with us, you may be sleeping in the earth by next Yom Teruah, or who knows? Who knows what will happen between this year and next year? But clearly, He's saying it's a time of repentance.

Joel 2:13-15 *Tear your heart, not your robes; turn to YAHWEH your Elohim. For He is gracious and merciful, slow to anger, and of great kindness, and He pities concerning the evil. Who knows if He will turn and have pity and leave a blessing behind Him, a food offering and a drink offering for YAHWEH your Elohim? Blow a shofar in Zion, ... **Blow a shofar in Zion, sanctify a fast, call a solemn assembly.***

Comment: And we know we are commanded to do this on the Holy Days.

Joel 2:16 ***Gather the people, sanctify the congregation, gather the elders, gather the children, and those who suck the breasts. Let the bridegroom go out of his room, and the bride out of her bridal chamber.***

Comment: So, we see, this is the time now where it's coming. It's happening. And we're going to try to fulfill this to the letter by going there, by going to the City of David. We should bring our trumpets with us, and blow them while we're there.

Joel 2:17-19a *Let the priests, ministers of YAHWEH, weep between the porch and the altar; and let them say, Have pity on Your people, O YAHWEH, and do not give Your inheritance to shame, for a proverb among those of the nations. Why should they say among the people, Where is their Elohim? Then YAHWEH will be jealous for His land and have pity on His people. Yea, YAHWEH will answer and say to His people, Behold, I will send you grain, and wine, and oil, and you shall be satisfied with it.*

Comment: The grain, and the wine, and the oil were the three things you needed for sustenance. In biblical days, the grain is your food. No greater thing that people had for their daily need for *bread, lechem*, that they had. So, the grain. And then the oil, the oil is for the anointing; it's for the sickness. And then the wine is the gladness when the blessing comes from Yahweh. So, the grain, and the oil, and the wine, *and you will be satisfied with it.*

Joel 2:19b-20 *And I will no more make you a disgrace among the nations. But I will remove the northern army far from you, ... And it's coming. It's coming here. They're saying they know now Hezbollah has tunnels to the north, just like Hamas does in the south ... and I will drive him into a dry and desolated land with his face toward the eastern sea, and his rear toward the western sea ... Like they say, "Don't let the door hit you in the back" ... And his stench shall come up, and his ill odor shall come up, because he is doing great things.*

Joel 2:21-24 *Fear not, O land, be glad and rejoice, for YAHWEH is doing great things. Fear not, beasts of the field, for the pastures of the wilderness grow green, for the tree bears its fruit, the fig tree and the vine tree give their strength. Then be glad, sons of Zion, and rejoice in YAHWEH your Elohim. For He has given to you the early rain according to righteousness, and He will cause the rain to come down for you, the early rain and the latter rain in the first month. And the floors shall be full with grain, and wine vats shall overflow with wine and oil.*

Joel 2:25-27 *And I will restore to you the years which the swarming locust has eaten, the locust larvae, and the stripping locust, and the cutting locust, My great army which I sent among you. And you shall eat fully and be satisfied; and you shall praise the name of YAHWEH your Elohim, who has dealt wondrously with you. And My people shall not be ashamed forever. And you will know that I am in the midst of Israel, I am YAHWEH your Elohim, and there is no other. And My people shall not be ashamed forever.*

Joel 2:28-31 *And it shall be afterward, I will pour out My Spirit on all flesh. And your sons and your daughters shall prophesy, your old men will dream dreams, your young men will see visions. And I will pour out My Spirit on the slaves and on the slave-girls in those days. And I will give signs in the heavens and the earth: blood, and*

fire, and columns of smoke. The sun will be turned to darkness and the moon to blood, before the coming and great and awesome day of YAHWEH.

Comment: Here we are, we're going into now the third of the blood moons. Because most people don't keep the biblical calendar, they missed the blood moon from last Sukkot that we had, the first blood moon on the biblical calendar. Then we had two blood moons this year, Pesach, one coming now, and we have two more coming.

Joel 2:30-32 *I will give signs in the heavens and the earth: blood, and fire, and columns of smoke ... which could also be talking about bombs and nuclear war ... The sun will be turned to darkness and the moon to blood, before the coming and the great day of YAHWEH. And it shall be all who will call on the name of YAHWEH shall be saved ... For where is salvation? ... **For salvation will be in Mount Zion, and in Jerusalem, as YAHWEH has said, among the survivors whom YAHWEH will call.***

Salvation, Yahshua, Melchizedek, the King of righteousness, the city of the great King. Salvation is in Mount Zion. That's Yahshua's eternal capital. That's where He's living forever. That's why Yahweh preserved it from the time of the Garden of Eden all the way through this time, to our very days. And to see those stones come up again is certainly prophecy being fulfilled. Joel 3 and verse 16, the last scripture.

Joel 3:16-18 *And YAHWEH roars from Zion, and He gives His voice from Jerusalem. And the heavens and the earth quake. But YAHWEH is a refuge for His people and a fortress to the sons of Israel. And you will know that I am YAHWEH your Elohim dwelling in Zion, My holy mountain. And Jerusalem shall be a holy thing, and strangers shall no more pass through her. And it shall be in that day, the mountains shall drop down new wine, and the hills shall flow with milk, and the streams of Judah shall flow with water. **And a fountain shall come forth from the house of YAHWEH,** ... Gihon Spring ... and it shall water the Valley of Shittim.*

Joel 3:19-22 *Egypt shall be a ruin, and Edom shall be a desolate wilderness, from the **violence** ... The word there is **hamas** ... done to the sons of Judah, whose innocent blood they poured out in their land. But Judah will dwell forever, and Jerusalem to generation and generation. And I will cleanse their blood which I did not cleanse. And YAHWEH is dwelling in Zion.*

Wow! Unbelievable! Unbelievable that Yahweh allows us to see these things. Like it says, *kings and prophets would have loved to see the things you see, and they don't.* I remember the first time, years and years ago, when I went down to the City of David. There was no visitor center there. There was nothing. Even getting into the water tunnel, you had to get an Arab that lived on the side there and you'd pay him a few bucks. And they had chained it up there, and he'd open the chain and he'd let you through from the side, from the Kidron Valley.

And in the last 15 to 20 years, it is unbelievable what they've done there. It's unbelievable the building, of what they've uncovered, the things that they found, even finding the bulla that talks about Bethlehem, the city of the birthplace of Yahshua. First time ever outside of the Bible they ever found proof in the time of Solomon, of a bulla with the name Bethlehem. And also, the other bulla that they found, which is "Set apart to Yahweh," or to Yah, that they found there also.

So, I think it's going to be an extremely exciting Feast. I know I am excited to get there and to share some of these things. And every time you're there you see more, you realize more. But Mount Zion, clearly, when you look at it, whether you're looking from Scripture, whether you're looking from archaeology, whether you're looking from history, Mount Zion is the City of David. The City of David clearly is the Jebusite city of Salem, and also the Temple Mount where Yahweh dwells. Chag sameach. Shabbat shalom.