

# ISRAEL

## STUDY GUIDE



**Pilgrim  
Tours**

**Information**

Pilgrim Tours • 800.322.0788

[www.pilgrimtours.com](http://www.pilgrimtours.com)





**TABLE OF CONTENTS**

**Day 3.....3**

**Day 4.....21**

**Day 5.....34**

**Day 6.....48**

**Day 7.....58**

**Day 8.....83**

**Day 9.....119**

**Reflection Notes.....153**

# HISTORICAL DEVELOPMENT OF MODERN ISRAEL

- City
- Modern political boundaries
- - - Territories with disputed boundaries
- International zone (November 29, 1947) - UN partition accords
- Territory allotted to Israel (November 29, 1947) - UN partition accords
- Territory conquered by Israel in the 1948 war
- Territory occupied by Israel in the June, 1967 war (6-day war)
- Territory occupied by Israel in the June, 1967 war (returned to Egypt in April, 1982)
- Territory occupied by Israel in March, 1978 (returned to Lebanon in 1983)
- ⦿ Projected crossing-points (November 29, 1947) - UN partition accords

0 20 40 Miles  
0 20 40 Kilometers

MEDITERRANEAN SEA



EGYPT

GAZA STRIP

Gaza

Tel Aviv-Yafo

Beersheba

Dimona

Eilat

Taba

Aqaba

Gulf of Aqaba/Eilat

WEST BANK

Nablus

Ramallah

Jerusalem

Hebron

Haifa

Nazareth

Hadera

Jenin

Tiberias

Nahariya

Tyre

Kiryat Shmona

Sidon

Al Qunaytirah

GOLAN HEIGHTS

Lebanon River

Pharpar River

Sea of Galilee

Yarmouk River

Jordan River

Jabbok River

Arnon River

Zerqa River

Dead Sea

Amman

Al Karak

Ma'an

Al Mafraq

Damascus

JORDAN

LEBANON

# Day 3

## Overview

After breakfast, we travel by private motor coach along the coast of the Mediterranean Sea to Caesarea, where Gentiles first heard the Good News from Peter and were baptized. We'll see the Roman Amphitheatre, hippodrome, a film on history and the remains of this famous port city, and aqueduct, and then journey on to Mt. Carmel, where Elijah challenged King Ahab and the prophets of Baal. Next we travel through the Jezreel Valley to Megiddo, the Armageddon Battlefield, where archaeologists have unearthed 20 levels of civilization. We drive through the area of Cana and Nazareth, the boyhood home of Jesus, where we visit the Nazareth Village - a wonderful recreation of Biblical times with costumed guides. We will have dinner and overnight lodging for the next two nights in the Tiberias area on the Sea of Galilee.

## Caesarea

Thinking Roman city, right? What gave it away? Yes, Caesarea is a city that Herod the Great dedicated to Caesar Augustus more than 2,000 years ago. Today, it is one of Israel's major tourist attractions and an increasingly popular place for Israel's elite to make their homes.

## History

The aqueduct, originally built by Herod in the first century BCE, was repaired and expanded by the Romans in the second century CE. It conveyed water to the city from springs at the foot of Mt. Carmel over 10 kms. away.



Caesarea was originally called Straton's Tower after its founder



Straton, who is believed to have been a ruler of Sidon in the 4th century BCE. In 96 BCE the city was captured by Alexander Yannai and remained in the Hasmonean kingdom until it became an autonomous city by Pompey. After being for some time in the possession of Cleopatra, ruler of Egypt, it was returned by Augustus to Herod.

Once the site of a Phoenician port, over the course of 12 years Herod built Caesarea into the grandest city other than Jerusalem in Palestine, with a deep sea harbor (called Sebastos, i.e., Augustus in Greek), aqueduct, hippodrome and magnificent amphitheater that remain standing today. Herod renamed the city Caesarea in honor of the emperor. The population of Caesarea was half gentile and half Jewish, often causing disputes among the people. In 6 CE, Caesarea became the home of the Roman governors (Procurators) of Judea. The city remained the capital of Roman and Byzantine Palestine.

The Great Revolt of 66-70 CE started in Caesarea when the Jewish and Syrian communities began fighting over a pagan ceremony conducted on Shabbat near the entrance of a synagogue. The Romans ignored the Jewish protests of this provocation and violence soon spread throughout the country. When the Romans finally quelled the revolt, and razed Jerusalem, Caesarea became the capital of Palestine, a status it maintained until the Roman Empire was Christianized by the Emperor Constantine in 325 CE.

In 640 CE, Caesarea was the last Palestinian city to fall to the Muslim invaders. After the Muslims swept out of Arabia and across the Middle East, driving out the Romans, Palestine was largely neglected. In 1101, the Crusaders captured the city under the leadership of Baldwin I, only to lose it in 1187 to Saladin. Under the Crusader rule, the Jewish community of Caesaria dwindled until in 1170 only 20 Jews remained. From 1251-1252, the city was entirely reconstructed by Louis IX.

In 1265, Caesarea fell to Baybars, the Mamluk sultan of Egypt, who destroyed the city, which remained in ruins until 1884. In 1884, a

small fishing village was established on the remains at Caesarea by Muslim refugees from Bosnia. The city was abandoned by its inhabitants during the War of Independence (1948).

## **Relics**

### **The Roman amphitheater**



Today, the amphitheater is not only a spectacular relic of the past, but a modern performing venue where concerts are frequently held. Inside the gate of the theater is a plaque with a replica (the original is in the Israel Museum in Jerusalem) of the inscription found during excavations in 1959-63 with the words "TIBERIVM" and "TIVS PILATUS," references to Emperor Tiberius and Pontius Pilate, the governor of Judea at the time of Jesus. This was an important find because it is the only archaeological evidence of Pilate's existence.

Undoubtedly, you'll be informed that the entrances to the theater are known as vomitoria. The name does not come from the reaction of patrons to a show, but is simply a word meaning vaulted passageway. The inside of the theater is not only impressive as a remnant of the



glory days of Rome, but for its spectacular view of the Mediterranean.

In 21 BCE, Herod the Great built a massive, two-part harbor, an inner and outer harbor, at Caesarea. The all-weather harbor was constructed by using hydraulic concrete to create breakwaters in the sea. The harbor took twelve years to construct. Herod named the harbor Sebastos, in honor of Emperor Augustus.



The Roman historian Flavius Josephus describes the harbor; "the king triumphed over nature and constructed a harbour larger than the Piraeus, including other deep roadsteads within its recesses. Notwithstanding the totally recalcitrant nature of the site, he grappled with the difficulties so successfully, that the solidity of his masonry defied the sea, while its beauty was such as if no obstacle had existed."

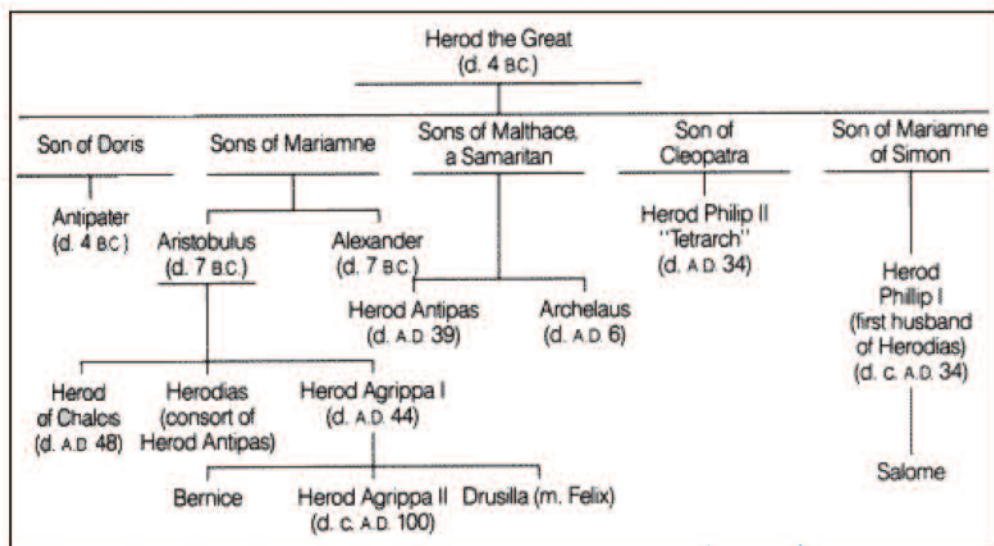
Archeological evidence suggests that the outer harbor had serious structural problems by the end of the 1st century CE. Today the Herodian breakwaters are submerged 5m below the water surface.

The hippodrome built by Herod has also been excavated. Considerably smaller than the great Circus Maximus in Rome, Herod's arena still held 20,000 spectators for chariot races.





## Chart of Judean Rulers



Herod was the family name of several Roman rulers who served as provincial governors of Palestine and surrounding regions during New Testament times.

Herod the Great (ruled 37–4 B.C.), was known as a master builder, organizer, and developer, although his policies were considered cruel and ruthless by the Jewish people. His most notable achievement was the rebuilding of the temple in Jerusalem—a project that required almost fifty years. He also rebuilt and enlarged the city of Caesarea into a port city on the Mediterranean Sea. Caesarea served as the

Roman Emperor	Rulers of Palestine		
	Herod the Great (37-4 B.C.)		
	Judea	Galilee and Perea	Other Provinces
Augustus Caesar (31 B.C.-A.D. 14)	Archelaus (4 B.C.-A.D. 6)	Herod Antipas (4 B.C.-A.D. 39)	Herod Philip II (4 B.C.-A.D. 34)
	Coponius (A.D. 6-8)		
	Ambivius (A.D. 9-12)		
	Annius Rufus (A.D. 12-15)		
Tiberius Caesar (A.C. 14-37)	Valerius Gratus (A.D. 15-26)		
	Pontius Pilate (A.D. 26-36)		
Caligula (A.D. 37-41)	Marcellus (A.D. 37)		
	Herod Agrippa I (A.D. 37-44)		
Claudius (A.D. 41-54)	Cuspius Fadus (A.D. 44-46)		
	Tiberius Alexander (A.D. 46-48)		
	Ventidius Cumanus (A.D. 48-52)		
	M. Antonius Felix (A.D. 52-60)		
Nero (A.D. 54-68)	Porcius Festus (A.D. 60-62)		
	Clodius Albinus (A.D. 62-64)		
Galbo, Otho, Vitellius (A.D. 68-69)	Gessius Florus (A.D. 64-66)		
		Herod Agrippa II (Began to rule in A.D. 34 in other provinces and in A.D. 39 in Galilee and Perea.)	

Roman provincial capital for Palestine during the New Testament era. The magnificent aqueducts that he built at this city are still visible today.

Herod's son Antipas succeeded him as Roman governor of Galilee and Perea (Matt. 14:1). Antipas was responsible for the imprisonment and death of John the Baptist (Luke 3:19, 20; Matt. 14:1-12).

Herod the Great's grandson Agrippa was named ruler over all of Palestine by the Roman emperor Caligula. Agrippa is known as a persecutor of early Christians. He had James put to death and had Peter arrested. Because of his cruelty and blasphemy, Agrippa was

slain by an angel of the Lord (Acts 12).

In A.D. 50, Agrippa's son, known as Agrippa II, was made ruler of the king of Chalcis's territory. Later he was given Abilene, Trachonitis, Acra, and important parts of Galilee and Perea. The only reference to this Herod in the New Testament occurs in Acts 25:13–26:32, which deals with Paul's imprisonment in Caesarea. Agrippa listened to Paul's defense, but the apostle appealed to Rome. Agrippa had no power to set him free.

The other two Herods mentioned in the New Testament are Herod Archelaus (Matt. 2:22) and Herod Philip (Luke 3:1). Both of these rulers were sons of Herod the Great; they ruled parts of the territory previously administered by their father. - (From Nelson's Complete Book of Bible Maps and Charts)

### **Biblical Passages about Caesarea**

#### **Acts 8:40**

Philip the Evangelist traveled to Caesarea after his encounter with the Ethiopian Eunuch. He traveled to the city sharing the Gospel. He took up residence in the city (Acts 21:8).

#### **Acts 9:30**

When Paul was first converted, many of the unbelieving Jewish leaders were not pleased. They attempted to destroy Paul and the believers snuck him down to Caesarea where he boarded a ship to head to Tarsus.

#### **Acts 10:1-48**

This was a very significant event where we Cornelius was visited by Peter, was converted and received the Holy Spirit.

#### **Acts 12:19**

Herod had been in Jerusalem for the Feast of the Unleavened bread and traveled back to Caesarea when the feast was over. Caesarea is where the Judean rulers would live.

#### **Acts 18:22**

On returning from one of his second missionary journey, Paul used

Caesarea as the port to arrive back in Israel.

### **Acts 21:7-16**

After Paul's third missionary journey, he arrived in Caesarea determined to go to Jerusalem. He was warned that he would be arrested in Jerusalem, but he knew this is what God wanted. Some believers from Caesarea accompanied him on his trip to Jerusalem.

### **Acts 23:23-24:27**

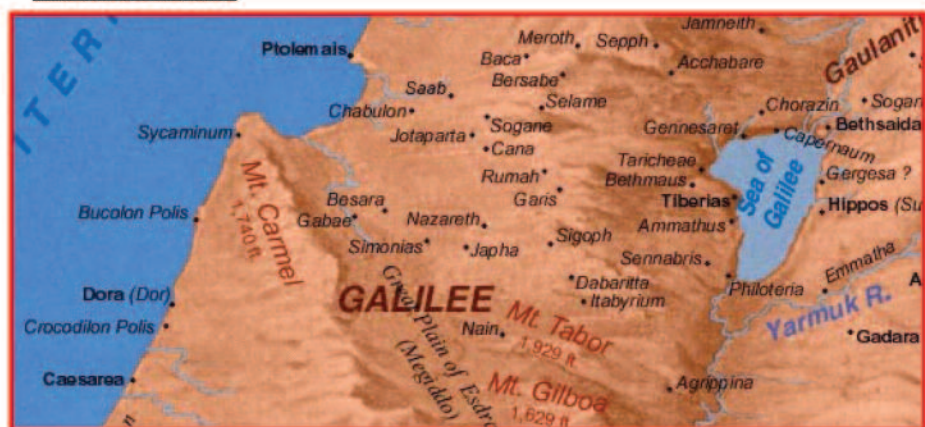
Paul had been arrested in Jerusalem because the Jewish leaders had accused him of causing a riot. The arrest was actually an attempt to keep Paul safe from the Jews. Paul was transferred as a prisoner from Jerusalem to Caesarea under heavy guard. He was kept as a prisoner in Caesarea for over two years some time and could have written some of his epistles while under arrest there. It does not appear that Paul was treated as a common criminal because we are told the he was put in Herod's praetorium while in Caesarea. This would have been the residence of the governor of Judea at that time which was Felix.

### **Acts 25:1-27:2**

Felix had kept Paul in custody to appease the Jewish leaders, though he did not think Paul had done anything wrong. When Paul had been in custody a little over two years, Felix died and Festus took over. The Jewish leaders saw this as their chance to have Paul killed so they went to Festus in attempt to get Paul turned over to them for trial. They were actually hoping to get him transferred to Jerusalem so they could ambush him on the way. When Felix questioned Paul and sought to send Paul to Jerusalem, as a Roman citizen, Paul appealed to the court to have his case tried by the Romans. Paul declared that he wanted to have his case tried by Caesar. Shortly after that, Paul had the opportunity to present his case to Herod Agrippa and his wife Bernice (rulers of Galilee). He used the chance to share his testimony and at the end, Agrippa said that Paul could go free, but since he made an appeal to have his case tried by Caesar, he had to go to Caesar. They loaded Paul on a ship leaving Caesarea and he eventually made it to Rome.



## Mount Carmel



Mountainous ridge extending about 20 miles (32.2 kilometers) along the Mediterranean Sea and jutting southeastward into the Jezreel Valley. Its greatest width at the southeast is 13 miles (20.9 kilometers); its highest point, 1,742 feet (530.7 meters). Geologically, the ridge is of the same Cenomanian limestone formation as the central range of Palestine. Mt Carmel forms a headland south of the Bay of Acre. The modern city of Haifa, which rises in tiers on Carmel's northwestern corner, has splendid harbor facilities. Nestled in Mt Carmel's slopes are also several Jewish settlements and two large Druze villages. (Druzes are members of a particular Muslim sect.) The plain of Sharon extends to the south.

Mt Carmel was renowned for its beauty and fertility (Isaiah 33:9; 35:2); in ancient times it was forested with oak trees, olive groves, and vineyards. "Carmel" is a contraction of a Hebrew word meaning "vineyard" or "garden of God." Parts of Carmel were so covered with dense wild vegetation that, with its gorges and caves, the ridge provided refuge to robbers and outcasts (Amos 9:3). Carmel is still forested, and large parts of it have been made a nature reserve. The biblical poet of love described his beloved by saying, "Your head is as majestic as Mount Carmel" (Song of Solomon 7:5, NLT), perhaps likening her hair to the thick, luxuriant foliage of Carmel.

Mt Carmel was an obstacle to north-south military and trade routes. Conquerors and traders commonly skirted its base and moved through the Jezreel Valley to the east or the Zebulun Valley to the

northeast. Important passes cut through the mountain, however, such as the narrow pass through the lower slopes at its southern end linking the plains of Sharon and Esdraelon. That route was taken by Pharaoh Thutmose III early in the 15th century BC and also by British Lord Allenby when he conquered Palestine in 1918. The tribal territories of Asher, Zebulun, Issachar, and Manasseh met at Mt Carmel, but evidently possession of the heights was never fully settled.

Mt Carmel seems to have had special religious significance. It was the scene of a contest between Elijah and the prophets of Baal (1 Kgs 18); the site was fitting because Carmel was disputed territory between Israel and the Phoenicians, and thus between the Phoenician god Baal and Israel's God. Elijah was not the first to build a Hebrew altar on the mountain; the narrative describes him as repairing a ruined "altar of the LORD" before offering his sacrifice (v 30). The traditional location of that contest is Qeren ha-Carmel at 1,581 (481.7 meters), overlooking the Jezreel Valley. The brook Kishon (v 40) flows through that valley and around to the north of Carmel before emptying into the Bay of Acre. - Tyndale Bible Dictionary



## Megiddo

Site and location. Megiddo (modern Tell el-Mutesellim) gave its



name to the famous battlefield of Armageddon. Its mound consists of a citadel of c. 13 acres, and a lower terraced area during the Middle and Late Bronze Ages of another ten acres. It stands on the SW edge of the Esdraelon plain, adjacent to the Carmel ridge at the intersection of the main N-S pass which constituted a part of the dominant route between Mesopotamia and Egypt. This strategic position caused the city to become an important trade and military center throughout the Bronze and Iron Ages.

Biblical references. Megiddo's place in the Scriptures is small in comparison with the prominence of other biblical cities where events of great theological importance took place. Nevertheless, the biblical references to the town underscore its role as a strategic military fortress city and administrative center.

The king of Megiddo is included among the 31 kings conquered by Joshua (Josh 12:21). The name of nearby Taanach was associated with it in this same passage, as it is in Josh 17:11, where Taanach and Megiddo and their dependent towns are assigned to the tribe of Manasseh, in spite of the inability of the Israelites to drive the Canaanites out (Jdg 1:2; 1 Chr 7:29). In the days of Deborah and Barak, the Canaanite military strength under Jabin, king of Hazor, was gathered in the vicinity of Megiddo, and the battle of Taanach, "near the waters of Megiddo" (Jdg 5:19, NASB), was celebrated in their famous song.

It was in the early monarchy, however, that Israelite supremacy at Megiddo became an accomplished fact. The city shared with Taanach the honor of administrative capital of one of the 12 districts of Solomon, which extended as far as Beth-shan (1 Kgs 4:12).

The most interesting reference to Megiddo is found in 1 Kgs 9:15-19, where the extensive building activities of King Solomon are mentioned. Megiddo is listed as one of his garrison towns and cities for chariots and horses. It thus formed, along with Hazor, Gezer, Beth-horon the lower, Baalath, and Tamar in the wilderness, a line of chariot cities containing the core of Solomon's standing army for the purpose of defending the essential Israelite territory.



When Jehu was anointed to be king of Israel in 841 B.C. he immediately went to Jezreel and slew Jehoram, the reigning Israelite king. The Judean King Ahaziah, on a state visit to Jehoram, was wounded near Ibleam, fled to Megiddo and died there (2 Kgs 9:27). The valiant but foolish King Josiah tried to intercept Pharaoh Necho at Megiddo in 609 B.C. Necho was on his way to assist the Assyrians and, hopefully, prevent their imminent collapse. Josiah reckoned that Judah would be safer once the Assyrian power was finally crushed, but he was killed in the first encounter in the plain before the city (2 Kgs 23:29-30; 2 Chr 35:22-24).

The last OT reference to Megiddo is a mere literary allusion without prophetic significance (Zech 12:11), but the ensuing passage does refer to an apocalyptic encounter. The eschatological battle of Rev 16:16 is related to the plain of Megiddo or Armageddon (q.v.), which becomes the gathering place for the final battle between Christ and the Beast (Rev 17:11?14; 19:11?21).

These brief biblical notices tell only part of the story of Megiddo's lengthy career. Fortunately for our reconstruction of biblical history, plentiful new information has been provided by the extensive archaeological investigations carried out at the site, and by



## Egyptian historical texts and letters.

### Egyptian references

The earliest and most famous battle fought at Megiddo was the first battle in history to be recorded in such detail that its tactics can still be studied today. About the year 1482 B.C., Thutmose III (1504?1450), one of the greatest Egyptian conquerors, launched a campaign to subdue his vassals in Retenu (Palestine). The kings of Kadesh and Megiddo stood at the head of the rebels. After a march of ten days from Shur to Gaza, and another eleven days to Yehem in the Plain of Sharon, the Egyptians stood steady to advance on Megiddo. The Canaanites, apparently thinking that the enemy would arrive by one of the logical routes via Taanach or Jokneam, had divided their army into northern and southern wings and prepared chariot ambushes, but had left the narrow pass through the Wadi Arah leading directly to Megiddo undefended.

When Thutmose, in a bold move against the advice of his officers, moved through the defile and surprised the city, the campaign turned into a rout. The fleeing Canaanites were pursued so closely by the Egyptians that the gates of Megiddo could not be opened. Instead they had to be drawn up over the walls in haste. The Egyptians took 924 chariots as part of the booty. All of this is recorded in an inscription on the walls of the temple of Karnah. A few years later Amenhotep II also mentioned Megiddo in his military campaigns, and it appears that the city became an Egyptian administrative center for most of the 15th cen. B.C. Not quite a hundred years after Thutmose's conquest, Pharaoh Amenhotep IV (Akhenaton) gradually released the Egyptian grasp on Palestine by failing to be attentive to the desperate pleas for help from his vassals. Biridiya, king of Megiddo, sent six letters to the Egyptian, calling for, among other things, 100 soldiers to help protect the city. These letters were written in Akkadian (the diplomatic language) on clay tablets, and were found in the Pharaoh's palace at Tell el-Amarna in 1887.

### Archaeological evidence

The tell was first excavated by G. Shumacher for the Deutsche Orient-Gesellschaft from 1903 to 1905. One of his important finds

was the seal of “Shema, the servant of Jeroboam”, probably belonging to an officer of King Jeroboam II.

The Oriental Institute of the University of Chicago began a lengthy series of campaigns in 1925. C. S. Fisher directed the first two seasons’ work but was forced to withdraw from the field due to ill health. He was succeeded by P. L. O. Guy, who continued until 1935, followed by Gordon Loud, the latter remaining until the excavations ended in 1939.

The resources of the Oriental Institute allowed a more comprehensive work to be achieved at Megiddo than at any other Palestinian tell. This fact, together with the utilization of the Tell Beit Mirsim chronology developed by Albright has made the city the classic archaeological type site for Palestine.

The excavators divided Megiddo’s history into 20 periods corresponding to the 20 major strata found from the top of the mound to bedrock. The city was occupied from the Chalcolithic period (prior to 3300 B.C.) down to the end of the Iron Age III (c. 350 B.C.) when the Persian dominance over Palestine was ending and the Hellenistic period had not yet begun.

In Stratum XVII (c. 2500 B.C.) a Canaanite temple with a high circular altar was found. The huge altar was rebuilt, in Stratum XVI, of uncut stones but with a flight of steps (cf. Ex 20:25); it is over 25 feet in diameter. To the period c. 1150 B.C. was dated the fabulous underground water system, consisting of a deep shaft inside the city and a tunnel in the bedrock extending to the spring outside the fortified area. Other finds of significance included inscribed Egyptian monuments and 282 fragments of ivory carvings from the 13th cen.

It was Stratum IVB, however, which produced the discoveries of greatest interest for biblical history. A gateway having three chambers on each side, similar to the eastern gate of the temple described in Ezk 40:6-13, was found and dated to the time of Solomon. Gateways of the same type were subsequently discovered at Hazor and Gezer, two of the other Solomonic chariot cities, Casemated walls, a “palace” area, and most significantly, two series of buildings described as stables were also attributed to the same period. Each ‘stable’ seemingly could house 24 horses, for the

estimated total of 450. Altogether, the evidence presents a vivid picture of a fortress city and administrative complex of the early monarchy which served as a base for the deployment of chariotry from the time of Solomon onward.

The date of the structures termed “Solomonic” by the excavators has been disputed by the Israeli archaeologist Yigael Yadin since his soundings at the site in the late 1950's. Inasmuch as Stratum IV covers the period 1000?800 B.C. he has attempted to date the principal structures to the time of Ahab rather than of Solomon. In the ensuing controversy, another Israeli archaeologist, Yohanan Aharoni, has vigorously defended the original conclusion of the Chicago excavators. The matter is still unclear, but the weight of the evidence from the biblical text favors the interpretation that the gate, walls, palace, and stables were indeed from Stratum IVB and were built in the reign of Solomon. The explicit statement of 1 Kgs 9:15-19 clearly supports this view. To ignore its testimony is to fail to make full use of the historical sources. Apparently these structures continued in use despite Shishak's invasion, until the time of Ahab, less than a century later.

### **Nazareth**

The village of Nazareth, secluded among the surrounding hills of Lower Galilee, was not a significant place until it became famous in NT times as the boyhood home of Jesus. The ancient town is represented by the modern site of en-NaÆzirah, and the general location is one of the most beautiful in Palestine.

Nazareth is not mentioned in the OT, the Talmud, nor by the historian Josephus. The oldest known literary references to the place appear in the NT. It was the residence of Mary and Joseph (Lk 1:26-27; 2:39), and the place where the angel announced the Messiah's birth to Mary (Lk 1:26-28). Joseph brought the child and His mother there after the sojourn in Egypt (Mt 2:19-23), and it was the place where Jesus grew to manhood (Lk 4:16) and spent about 30 years of His life (Lk 2:39-51). There He taught in the synagogue (Mt 13:54; Lk 4:16), and experienced rejection on the part of the hometown people. Although His birthplace was in Bethlehem, His long association with the village caused Him to be called Jesus of



Nazareth (Lk 18:37), and His disciples to be known as Nazarenes. The reputation of Nazareth was not the best; the people there had established a bad name in morals and religion (Jn 1:46).

Before 1948 Nazareth was a town of about 22,000, composed chiefly of Muslims and Christians. By 1970 its population had increased to 33,000.



### **Tiberias**

Tiberias stands on the W shore of the Sea of Galilee about 12 miles S of where the Jordan flows into the sea. Its location at 682 feet below sea level gives it a delightful winter climate but an oppressive one in summer.

In OT times Rakkath stood on this site and was one of the walled cities given to the tribe of Naphtali (Josh 19:35). In A.D. 20 (perhaps A.D. 18), Herod Antipas (*q.v.*) began to build a new town there and named it after the ruling emperor, Tiberius (A.D. 14–37). Herod made Tiberias his capital for the administration of Galilee and Perea, and the town gave its name to the sea (of Galilee, Jn 6:1; 21:1). Despite its importance it is mentioned only once in the NT (Jn 6:23) and apparently was not visited by Christ during His ministry. Perhaps avoidance of the site resulted from the fact that Herod had to remove



many tombs in order to make room for his city. Strict Jews did not go there.

After the destruction of Jerusalem in A.D. 70, Tiberias became a seat of rabbinic learning. Here the Mishna was completed about A.D. 200 and the Jerusalem Talmud about 400. Here too the system of vowel markings and the punctuated Heb. script of the Masoretes later originated. Destroyed during the Crusades of the 12th cen., the town was rebuilt in the 16th cen. Destroyed by an earthquake in 1837 it was again rebuilt and is today a thriving center. Tombs of several famous rabbis are shown in the town, including Maimonides, Yohanan Ben Zakkai, Eliezer the Great, and Akiva.



View of the Sea of Galilee from Tiberias

# DIVIDED KINGDOMS AFTER SOLOMON AND OTHER KINGDOMS

- City
- ★ Capital city
- Political boundaries

0 15 30 Miles  
0 15 30 Kilometers

MEDITERRANEAN  
SEA



# Day 4

## Overview

Following breakfast, our morning travels take us to two valuable northern sites. Dan is where the children of Israel fell to the depths of pagan worship and Caesarea Philippi, the site of Peter's Confession. In Capernaum we will visit the ruins of an ancient synagogue and Peter's home. Then we travel on to the possible site of the multiplication of loaves and fishes in Bethsaida and the Mount of the Beatitudes overlooking the Sea. After viewing the ancient Fisherman Boat at an operating Kibbutz, we enjoy a relaxing cruise on the Sea of Galilee. A brief scripture reading and devotional on board brings to life the experiences of Jesus and the fishermen disciples concluding a wonderful day.

## Dan

A town near the sources of the Jordan River, commonly identified with Tell el-Qadi because the Arabic name means "mound of the judge," which corresponds with Dan, "judge. Proverbially, it was the northernmost point in Israel, as exemplified by the expression "from Dan to Beer-sheba" and its variations (Jdg 20:1; 1 Chr 21:2, *et al.*). The original name of the town was Laish or Leshem) Mari tablet, dated c. 1780–1760 B.C., lists a tin shipment sent from the Euphrates city to the ruler of Laish with the Hurrian name of Wari-taldu. The Danites captured it and renamed it after their tribe (Josh 19:47; Jdg 18). In pursuit of the Mesopotamian invaders, Abraham had trekked as far as Dan (Gen 14:14). Some have suggested that this was another place, known from 2 Sam 24:6 as Dan-jaan. However, it seems more likely that Dan-jaan is a textual corruption which should be corrected on the basis of 1 Kgs 15:20 to read "Dan and Ijon." The town had been known for its political and cultural association with Sidon (Jdg 18:7, 28). After its conquest by the Danites, Jonathan, the son of Gershom, and his descendants served as priests until "the captivity of the land" (Jdg 18:30). Rehoboam established the cult of his golden calf there (1 Kgs 12:28–30), which continued to thrive even after the reform of Jehu (2 Kgs 10:29; Amos 8:14). Ben-hadad conquered it along with other towns in the region at the urging of Asa, king of Judah, who needed a diversionary action to help him escape the pressure of his rival Baasha, king of Israel (1 Kgs



15:20; 2 Chr 16:4). A bowl with an Aramaic inscription “belonging to the butchers (or cooks)” was found at Dan and points to the Aramaean occupation of Ben-hadad



The chief seat at the city gates of Dan. This is where the leaders of the city would sit to make judgments and legal transactions.

The phrase, “Dan to Beersheba” is mentioned many times in the Bible to indicate the northernmost part of Israel (Dan) and the southernmost part of Israel (Beersheba).

In 1966 the Israeli Department of Antiquities began to probe the 65-foot-high mound. It was settled during the Early Bronze Age, and its chief fortifications were built in Hyksos times. All occupation in later periods was on the mound itself, except for an Iron Age II monumental building on the slope of the rampart and attached to the city wall. A thick layer of ash indicated destruction of the Late Bronze Age city, confirming the account in Jdg 18:27 of the capture and burning of Laish by the Danites.



Excavations of a Pre-Israelite city in Dan

In the following three seasons the city gateway on the E side of the mound was excavated, the largest ever discovered in Palestine. Probably built during the reign of Jeroboam I, the gate had a processional way of paved stones leading from the approaches of the mound and into the city. Near the entrance were a 15-foot-long bench against the outer wall of one of the gate towers and a canopy-like structure with columns topped by decorated capitals at its four corners. Here the king may have sat in state (*cf.* 1 Kgs 22:10) during visits to Dan, or it may have served as the base for a statue with cultic significance. Near the NW corner of the mound the remains of the high place installation of Jeroboam possibly have been uncovered. Fine masonry using header and stretchers enclosed the structure. It and the pottery, including five seven-spouted oil lamps, are typical of the period of the Israelite monarchy.

This area is a unique geographical area because the Hermon Springs, part of the source of the Jordan River, start here. There is a beautiful



forested area with small waterfalls and rapids that are much different than the rest of Israel.

## **Biblical History**

### Judges 18:1-31

The tribe of Dan never took possession of the original land that God had given them when they entered the Promise Land. They decided to travel to find a new place to dwell in and traveled to the northernmost part of Israel and conquered a city there and renamed it Dan.

### II Kings 12:25-33

After the death of Solomon, his son Jeroboam reigned over Israel, but because of foolish decisions, the kingdom was divided into the north and south with Jeroboam becoming king of the north. In order to keep people from worshiping in Jerusalem, Jeroboam established cities in the northern kingdom as a center for worship. Jeroboam established a high place at Dan and erected a golden calf for the people to worship.

## **Caesarea Philippi**

City at the northern extremity of Palestine, on the southern slopes of Mt Hermon near the ancient city of Dan. Caesarea Philippi lies in a beautiful area on one of the three sources of the Jordan River, the Wadi Banias.

In the second century BC, the place was called Panion because the Greek god Pan was worshiped in a cave there. It is mentioned by Polybius, a Greek historian, as the place where Syrian king Antiochus III defeated the Ptolemies of Egypt in an important battle about 200 BC. The Jewish historian Josephus (*Antiquities* 15.10.3) wrote that "Panium" was governed by Zenodorus; its cultic site was "a very fine cave in a mountain, under which there is a great cavity in the earth, and the cavern is abrupt, and prodigiously deep, and full of a still water; over it hangs a vast mountain, and under the caverns arise the springs of the river Jordan."





"The Gates of Hell" at Caesarea Philippi where the Greek god Pan was worshiped.

After the death of Zenodorus, Augustus Caesar gave the city to Herod the Great, who, according to Josephus, "adorned this place, which was already a very remarkable one" with a "most beautiful temple of the whitest stone." When Herod died in 4 BC, his son Philip was given the territory surrounding Panion, an area known as Paneas. Josephus (*War* 2.9.1) reported that "Philip built the city Caesarea, at the fountains of Jordan, and in the region of Paneas." Philip made it his capital and named it Caesarea Philippi after the Roman emperor Tiberius Caesar and himself, thus distinguishing it from the larger Caesarea Maritima on the Mediterranean coast. Josephus (*War* 3.9.7) wrote that emperors Vespasian and Titus both "marched from that Caesarea which lay by the seaside, and came to that which is named Caesarea Philippi."

It was in Caesarea Philippi that the apostle Peter confessed Jesus to be "the Christ, the Son of the living God" (Mt 16:13–16; Mk 8:27–29).

About AD 50, Agrippa II enlarged Caesarea Philippi and named it Neronias in honor of the emperor Nero. The modern name, Banias, derives from the Arabic difficulty in pronouncing Paneas. (Tyndale Bible Dictionary)

### **Capernaum**

After His rejection at Nazareth, Jesus determined to make Capernaum, on the Sea of Galilee, His headquarters. Matthew called it “his own city” (9:1). Here occurred some of the most significant events of His ministry. Nearby, the Master called as disciples the fishermen Simon, Andrew, James, and John (Mk 1:16–21, 29), and the tax collector Levi (Mt 9:1–9; *cf.* Mk 2:13–14). In the town He healed the centurion’s servant (Mt 8:5 f.; Lk 7:1 f.), Peter’s mother-in-law (Mt 8:14–15; Mk 1:30; Lk 4:38–39), the paralytic (Mt 9:1 f.; Mk 2:1 f.; Lk 5:18), and a demon-possessed man. Here also occurred the dispute over greatness (Mk 9:33–37), the discourse of Jn 6 (see v. 59, and other events in the life of Christ.

The location of Capernaum has been problematical, but the town is now almost certainly identified with Tell Hum on the NW shore of the Sea of Galilee about two and a half miles SW of where the Jordan enters the sea. Capernaum is a Gr. corruption of the Heb. *Kefar-Nahum*, “village of Nahum,” so-called because the prophet’s tomb used to be shown there. Tell (“mound of”) (Na) Hum is linguistically equatable with Capernaum.



It is to be remembered that Jesus pronounced a curse on Capernaum for her unbelief (Mt 11:23). The town degenerated in the 6th cen., and became uninhabited. The Franciscans bought the site in 1894 and cleared the ruins of an ancient synagogue there. This limestone structure had an interior of about 70 by 50 feet. Oriented S toward



Jerusalem, it was joined on the E by a colonnaded court. Along the E and W sides of the lower floor of the prayer hall were stone benches for worshipers. An upper floor was probably used by women. The synagogue was decorated with figures of palm trees, vines, eagles, lions, centaurs, and boys carrying garlands. Although the structure probably dates to the 3rd cen., A.D., it very likely stood on the site of an earlier synagogue—perhaps in the same place and following the same plan as the one built by Roman centurion (Lk 7:5) and the one in which Jesus taught. Excavations are presently being conducted in an area between the synagogue and the shore of the Sea of Galilee. Remains of an early Christian church have come to light there.



### Capernaum Finds

The excavated area of Capernaum is rather small and it is said that much of the city is underwater since the level of the



A basalt rock mill stone



Sea of Galilee has risen since the time of Jesus. You will see several foundations from homes and buildings and a synagogue from the 3<sup>rd</sup> or 4<sup>th</sup> century A.D. On one side of the synagogue is the foundation for an earlier synagogue which could be the one that was around in the days of Jesus.

You will also see several basalt stone objects there. Basalt stones are black in color and were found in that region and formed into tools for daily use. You will see several examples of basalt stone millstones.

Millstones were used to grind wheat and barley into flour. They would have an opening on top where the grain was poured in and the rock would grind the wheat into flour.

### **Bethsaida**

Town northeast of the Sea of Galilee. Bethsaida was the home of three of Jesus' disciples: Andrew, Peter, and Philip (Jn 1:44; 12:21). Jesus announced that calamity would come upon Bethsaida because of its unbelief in spite of the mighty works he had done there (Mt 11:21–22; Lk 10:13). A blind man was healed in Bethsaida (Mk 8:22–26), and nearby over 5,000 people were fed by the miracle of the loaves and fish (Mk 6:34–45; Lk 9:10–17). Bethsaida is mentioned in several ancient sources, chiefly the writings of Josephus, a first century ad Jewish historian. Two Bethsaidas, one on each side of the Sea of Galilee, were once postulated because the reference in Mark mentions the feeding of the 5,000 as happening across the lake from Bethsaida, whereas in Luke it seems to have taken place near Bethsaida. One solution is that the miracle occurred in the district surrounding Bethsaida, but that the quickest way to reach the city itself was to cross part of the lake. Such an interpretation questions the traditional location of the miracle (Tabgha on the west shore, nearer to Capernaum) but is preferable to the proposal of two Bethsaidas so close to each other.

Bethsaida was merely a fishing village until it was enlarged and beautified by Philip the tetrarch (4 bc–ad 34), son of Herod the Great, after the death of Caesar Augustus. Philip was later buried there, according to Josephus. Bethsaida's name was changed to Julias in

honor of Julia, daughter of Augustus. That city was defended by Josephus when he was its military commander during the first Jewish revolt against Rome (ad 66–70).



Upper part of the Jordan River near Bethsaida

Josephus wrote that Bethsaida was “at the lake of Gennesareth” but “near to the Jordan River.” He also said that it was in lower Gaulanitis, a district that touched the northeast quarter of the Sea of Galilee. There is, however, no ancient “tell” or ruin fitting the size or description of the city near either the lake or the river. A suggestion that the small harbor of el’Araj is the site of Bethsaida has little archaeological support, but et-Tell, located about two miles (3.2 kilometers) from the lake, shows evidence of extensive Roman occupation and building activity. At present, et Tell seems to be the most satisfactory candidate for identification of Bethsaida. (Tyndale Bible Dictionary)

## Mount of Beatitudes

This is the place where Jesus gave his great sermon found in Matthew 5-7. Many physical illustrations used in this sermon would have been visual elements that could be seen from the area where the sermon was given. The hillside created a natural theater for Jesus to be able to speak to the larger crowds that had gathered to hear Him speak.



There is a church that has been build on top of the Mount to commemorate this sermon. From the mount there is a beautiful view of the Sea of Galilee.



View from the Mount of Beatitudes looking south towards the Arbel Cliffs



## **Sea of Galilee**

Named Galilee in (Mt 4:18), it was also called Sea of Chinnereth (Num 34:11), Lake of Gennesaret (Lk 5:1), and Sea of Tiberias (Jn 6:1).

Lying nearly 700 feet below sea level 60 miles N of Jerusalem in the province of Galilee, the Sea of Galilee is a fresh water lake fed by the Jordan River, bringing down the snows of Mount Hermon and the Lebanons with the rains of the hills to form a lake nearly 13 miles long, eight miles at its greatest width, and from 80 to an estimated 700 feet deep.



A boat ride on the Sea of Galilee

The mild climate of the Plain of Gennesaret on the NW shore produced a year-round supply of vegetables, fruit, and grain. Elsewhere steep cliffs and mountains enclose the lake rising on the E as high as 2, 700 feet to the fertile Hauran plateau. Cool winds rush down these slopes and stir up frequent sudden and violent storms on the warm surface of the lake (Lk 8:22 ff.). A fishing industry thrived there on the abundant supply of fish with 22 known species (Mk 1:20).

In spite of the steep shoreline, nine cities of 15,000 or more population bordered the lake. Most prominent were Bethsaida-Julias, Tiberias, and Capernaum.

On and around the Sea of Galilee Jesus performed 18 of His 33 recorded miracles, gave many teachings, and called His disciples.

### **Biblical Events on the Sea**

- Luke 5:1-4 - Jesus preached from Peter's Boat
- Luke 5:4-11 - Jesus allowed an abundance of fish to be caught by the disciples
- Matthew 8:23-27, Mark 4:35-41 - Jesus Calmed the Storm
- Matthew 8:28-34, Mark 5:1-20, Luke 8:26-39 - Jesus casts the demons out of two men into pigs who ran into the sea
- Matthew 14:22-33 - Jesus walked on water
- John 21:1-14 - Some of the disciples were fishing after the death and resurrection of Jesus. Jesus told them to cast their nets on the other side and as they did, they caught fish in abundance. He then ate with them on the shoreline.

Many other events happened around the Sea of Galilee, but these are some of the events that occurred on the sea.



Re-creation of what a fishing boat in the days of Jesus would have looked like



## Sea of Galilee Boat or Jesus Boat

■ Discovered in January 1986 on the shores of the Sea of Galilee by two fishermen

■ Severe drought caused the sea to recede several meters exposing more shoreline

■ Construction found to be "shell first," primarily cedar planks and oak frames with tenon joinery

■ Capacity: 15 Crew: 5

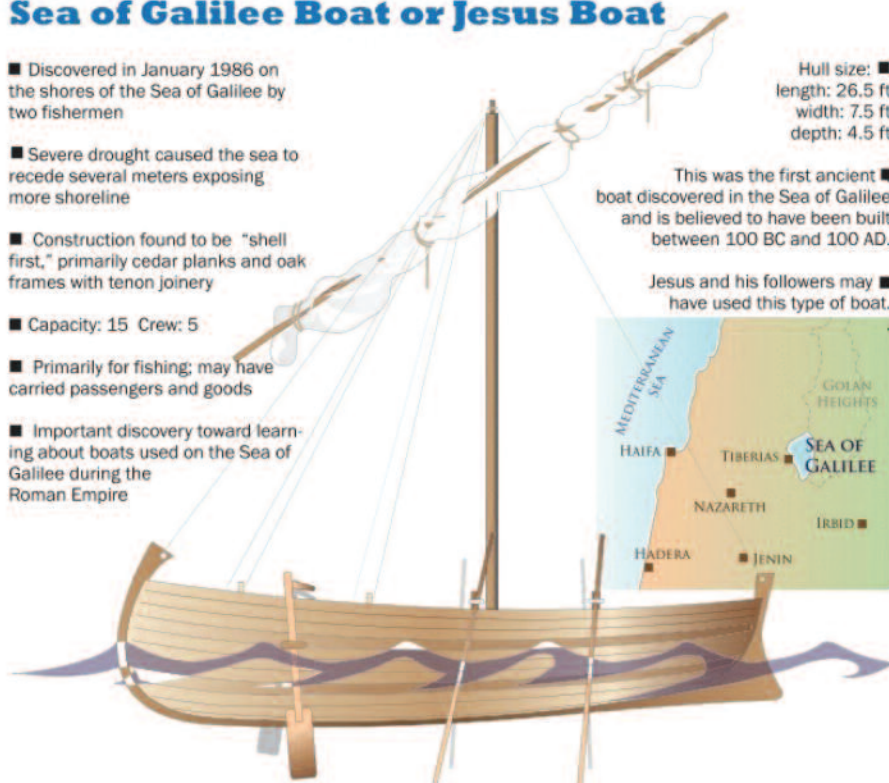
■ Primarily for fishing; may have carried passengers and goods

■ Important discovery toward learning about boats used on the Sea of Galilee during the Roman Empire

Hull size: ■  
length: 26.5 ft  
width: 7.5 ft  
depth: 4.5 ft

This was the first ancient ■ boat discovered in the Sea of Galilee and is believed to have been built between 100 BC and 100 AD.

Jesus and his followers may ■ have used this type of boat.



Copyright 2008 Logos Bible Software/ Artist Mike Johnson



Shell of an ancient fishing boat dating to around the time of Christ.



## Day 5

We begin our day with an opportunity to be baptized at the Jordan River Baptismal site. Next we travel southward to Beit-Shean/Scythopolis, the most magnificent archeological site in Israel, located at the strategic juncture of the Jezreel and Jordan valleys. Like Jericho, it has been almost continuously occupied throughout history. After defeating Saul and his sons on Mt. Gilboa, the Philistines hanged their bodies on the walls of Beit-Shean. During the time of Jesus, Scythopolis was one of the chief cities of the Decapolis - a league of ten cities sharing Greek culture and government. Following the fertile Jordan Valley southward, your guide will point out the agricultural restoration of the "Land of Milk and Honey" and Israel's intricate irrigation development. We pass ancient Jericho, view from a distance this city famed as the oldest in the world, before coming to the Jordan River (Qeser El Yehud) the Israeli side of Bethany Beyond the Jordan, the place where Jesus was baptized by John the Baptist, where Elijah and Elisha crossed the Jordan as well as the area where the children of Israel led by Joshua entered the Promised land. Our lodging for the evening is at the Dead Sea - the lowest place on earth. Spend time in the special spa and enjoy a dip in the Dead Sea for a relaxing float before dinner.

### **BEIT-SHEAN**

**BETH-SHAN, BETH-SHEAN.** The first spelling occurs in 1 and 2 Samuel; the latter in Joshua, Judges, 1 Kings and Chronicles.

Beth-shan was the most important fortress guarding any Jordan River crossing. It was located at the E end of the vale of Jezreel (modern Tell el-Husn), whose road carried the heavy traffic from Egypt and the Mediterranean coast to Damascus. Identification is confirmed by two Egyptian texts which mention the name. Although the site of Beth-shan was occupied as early as 4000 B.C., the city's major historical period occurred during Egyptian suzerainty when for approximately three centuries during the Late Bronze Age, it served as a key fortress in that nation's Asian empire. The last Pharaoh to occupy it was Rameses III during whose reign the Philistines entered Palestine in force.



Joshua was unable to capture Beth-shan, for his troops were infantry only and unable to cope with the iron chariots of its defenders (Josh 17:16). In hopes that the larger tribe might later take the city, Joshua allotted Beth-shan to Manasseh in the distribution of the land, although geographically it was in the territory of Issachar (Josh 17:11); but Manasseh also failed (Jdg 1:27). During the Amarna period men of Gath-carmel acted as a garrison for the Egyptians. Pharaoh Seti I c. 1310 B.C. placed two stelae in Beth-shan, one of which mentions that the Habiru were attacking a nearby town (ANET, pp. 253 ff.). An Egyptian father and son dedicated a stele to the Sumerian god Mekal in a temple found in Level IX (14th cen. B.C.). Many cult objects were found in this and the next four levels that show Beth-shan was a center of snake worship.

The Philistines later occupied the city, evidenced by anthropoid clay coffins showing the Philistine style headdress. Saul's last battle was fought at nearby Mount Gilboa. His armor was placed as a votive offering to Ashtaroth, the greatest of the Canaanite goddesses. Her temple (1 Sam 31:10) is probably the northernmost of the two sanctuaries found by the excavators in Level V. Saul's body and



those of his sons were displayed on the walls of Beth-shan, from which they were rescued at night by the valiant men of Jabesh-gilead as a token of respect for his earlier rescue of that city (1 Sam 31:12).

David added Beth-shan to his empire, and Solomon incorporated it into the new fiscal district whose capital was Megiddo. Shortly after Solomon's death, Pharaoh Shishak plundered Beth-shan, according to his inscription at Karnak.



Ruins at Beth-Shan

The next historical reference to the city is in intertestamental times when the city is also called Scythopolis. In Maccabaeen times John Hyrcanus captured the city but spared its population of mixed Jews and Gentiles. Pompey made it a free city, and it remained such throughout Roman times.

As one of the Decapolis (*q.v.*), Beth-shan gained considerable prosperity. This fact is attested to by remains of the magnificent theater and other structures of the period. Major excavations at the



site were conducted by the University of Pennsylvania 1921–23, 1925–28, 1930–33, revealing 24 strata of settlement back as far as the 4th mil. B.C. (WBE)

### **THE MACCABEAN PERIOD**

The death of Alexander the Great of Greece in 323 BCE led to the breakup of the Greek empire as three of his generals fought for supremacy and divided the Middle East among themselves. Ptolemy secured control of Egypt and the Land of Israel. Seleucus grabbed Syria and Asia Minor, and Antigonos took Greece.

The Land of Israel was thus sandwiched between two of the rivals and, for the next 125 years, Seleucids and Ptolemies battled for this prize. The former finally won in 198 B.C. when Antiochus III defeated the Egyptians and incorporated Judea into his empire. Initially, he continued to allow the Jews autonomy, but after a stinging defeat at the hands of the Romans he began a program of Hellenization that threatened to force the Jews to abandon their monotheism for the Greeks' paganism. Antiochus backed down in the face of Jewish opposition to his effort to introduce idols in their temples, but his son, Antiochus IV, who inherited the throne in 176 B.C. resumed his father's original policy without excepting the Jews. A brief Jewish rebellion only hardened his views and led him to outlaw central tenets of Judaism such as the Sabbath and circumcision, and defile the holy Temple by erecting an altar to the god Zeus, allowing the sacrifice of pigs, and opening the shrine to non-Jews.

### **The Jewish Hammer**

Though many Jews had been seduced by the virtues of Hellenism, the extreme measures adopted by Antiochus helped unite the people. When a Greek official tried to force a priest named Mattathias to make a sacrifice to a pagan god, the Jew murdered the man. Predictably, Antiochus began reprisals, but in 167 BCE the Jews rose up behind Mattathias and his five sons and fought for their liberation.

The family of Mattathias became known as the Maccabees, from the

Hebrew word for "hammer," because they were said to strike hammer blows against their enemies. Jews refer to the Maccabees, but the family is more commonly known as the Hasmoneans.

Like other rulers before him, Antiochus underestimated the will and strength of his Jewish adversaries and sent a small force to put down the rebellion. When that was annihilated, he led a more powerful army into battle only to be defeated. In 164 BCE, Jerusalem was recaptured by the Maccabees and the Temple purified, an event that gave birth to the holiday of Chanukah.

### **Jews Regain Their Independence**

It took more than two decades of fighting before the Maccabees forced the Seleucids to retreat from the Land of Israel. By this time Antiochus had died and his successor agreed to the Jews' demand for independence. In the year 142 BCE, after more than 500 years of subjugation, the Jews were again masters of their own fate.

When Mattathias died, the revolt was led by his son Judas, or Judah Maccabee, as he is often called. By the end of the war, Simon was the only one of the five sons of Mattathias to survive and he ushered in an 80-year period of Jewish independence in Judea, as the Land of Israel was now called. The kingdom regained boundaries not far short of Solomon's realm and Jewish life flourished.

The Hasmoneans claimed not only the throne of Judah, but also the post of High Priest. This assertion of religious authority conflicted with the tradition of the priests coming from the descendants of Moses' brother Aaron and the tribe of Levi.

It did not take long for rival factions to develop and threaten the unity of the kingdom. Ultimately, internal divisions and the appearance of yet another imperial power were to put an end to Jewish independence in the Land of Israel for nearly two centuries. ([www.jeiwshvirtuallibrary.org](http://www.jeiwshvirtuallibrary.org))

### **JERICHO**

The site, located in the Jordan Valley about eight miles NW of the junction of the Jordan River with the Dead Sea, was supplied by a very excellent spring called 'Ayin es-Sultan and Elisha's Fountain (based on the incident in (2 Kgs 2:19–22)). Even before pottery was used a sophisticated culture came into being near this spring. It was walled town with solid stone structures showing an excellent architectural technique consisting of large dwellings and public buildings. The most remarkable feature of this pre-pottery neolithic culture was a number of human skulls covered with plaster molded to form the facial features, with inset shell eyes. This probably represented a form of ancestor worship, because the features resemble individual portraits; hence some concept of the spiritual nature of man was undoubtedly present. The strong fortifications and evidences of trade reveal these early people were not an isolated society. *See Archaeology.*

The following culture in Jericho was a retrogression. Sometime a little before 5000 B.C.) people using a red burnished coarse handmade pottery arrived. There was no continuity of occupation between these people and the pre-pottery culture; and though the use pottery was a distinct advantage, the later culture as a whole was by far inferior. However, ascribed to this group is a kind of plastic art similar to, though in more ways different from, the plastered-skull art of the earlier group. A kind of idol was made with plaster smeared in a base of reeds rather than a skull. The shape is that of a flat disc on which are molded inexact features embellished with painted hair and beard and eyes again made of shell.

These people dug quarry pits into the pre-pottery level to obtain clay for their own building bricks formed in a distinctive bun shape. Little, however, is known of this 5th mil. neolithic culture because no burials have been discovered. There were two phases of this culture, the latter with a better handmade pottery which for the first time can be linked with other neolithic pottery from places like Byblos just N of Beirut and Sha'ar ha-Golan at the junction of the Yarmuk and Jordan rivers. Indeed, these crude villages at Jericho were part of a great and wide movement of people throughout the Fertile Crescent



and were making progress toward the age of metal and the dawn of history.

A well-known Chalcolithic culture called Ghassulian, which flourished throughout Palestine in the 4th mil. B.C., is completely absent at Jericho. After a period of no occupation (part of 4th mil.) Jericho came to life again *c.* 3200 B.C. But the people were probably semi-nomadic because the evidence comes mostly from their rock tombs with very little from the city mound. The pottery from these tombs is of several types, each of which can be linked with separate sites in the Palestinian hill country. Hence in the late 4th mil. Palestine was receiving several new peoples. Many of them came in through Jericho from the E, a repetitive experience for this age-old city. This was a period of merging newly arrived cultures in Palestine which laid the foundation for the young urban civilization of the coming Early Bronze Age.

During the Early Bronze Age (*c.* 2900–2300 B.C.) Jericho flourished as a fortified city. Its succession of defenses shows the constant struggle with eastern nomads and possibly the contest with other city-states like Jerusalem, Bethshan and Megiddo, which also helped to create this age of urbanization. The Early Bronze walls of Jericho give dramatic evidence of many destructions by fire. Other causes were widespread erosion of the mud brick of which these walls were made and the not infrequent earthquakes to which this area is subjected. Two of these walls were thought by the 1930–36 excavators of Jericho (directed by Garstang) to be a double Late Bronze Age wall destroyed under Joshua. Kenyon's work has proved the two walls were not contemporary but both were of the Early Bronze Age.

Interesting architectural innovations appear at Jericho in this period: the use of a single and sometimes double ditch outside the walls to make them less accessible, and the abundant use of timbers in the walls for more stability but also as roof beams and roof supports in the mud brick houses. Kenyon believes this reflects the process of deforestation of Palestine which coincides with the period of major

erosion at the end of the Early Bronze Age.

Perhaps the biggest change of population in Palestine came at the end of the Early Bronze Age. In the middle Bronze Age there was a considerable technical advance in pottery through use of the fast wheel and the introduction of entirely new forms. In Jericho this change begins with a strong incursion of nomadic people whose distinctive tombs tell the story. The last Early Bronze wall was hastily built and destroyed by fire before it was completed. The newcomers usher in an intermediate period which Kenyon calls Early Bronze–Middle Bronze. At first living as nomads they built nothing, though eventually their meager building efforts were done with a unique greenish brick. Their pottery had some connection with the earlier period and was usually handmade except for the flaring necks and rims which were added on a fast wheel. Rough with no burnishing or paint, the only decoration is wavy and straight lined incisions sometimes having folded ledge handles. One house of this period seemed to be a temple with altar-like structures and an infant foundation sacrifice.

But the numerous single burial tombs make the clearest distinction with the earlier and later times. Dug into the limestone hills nearby these tombs reveal several distinct types of burial customs pointing to the separate tribes which joined to overthrow Early Bronze Age Jericho. There was the dagger tomb, a small neat type with a single dagger accompanying the articulate bones. Then there was the large roughly cut tomb where the individual was interred as a bag of bones with a batch of small pots and a four-spouted lamp set in a niche. A third square-shaft type had pots and a dagger and sometimes a javelin with curled tangs. One such tomb contained a tribal chief still wearing a copper headband. Finally there was a very large type tomb involving the removal of over 150 tons of rock simply to bury one or two individuals, who also may have been prominent personages. Though there is very little of an artistic nature about the roughly incised unburnished pottery and very utilitarian weapons of these people, yet some graffiti from a tomb shaft wall ties in with similar pottery painting of the Near East. Here are outlines of trees and desert

animals with long horns like an ibex or goat, also two warriors holding javelins and small square shields.

Kenyon dates the beginning of this incursion *c.* 2300 B.C. and identifies it with that movement of nomads called in various ancient sources the Amorites.

About 1900 B.C. the Middle Bronze Age makes a full appearance at Jericho. This time the new people came from the N, perhaps pushed out of their former homes, for they came with a developed urban culture. The pottery was made completely on a fast wheel with many shapes derived from metallic prototypes. Bronze instead of copper made their tools and weapons more efficient, and building techniques reached a zenith at Jericho.

An entirely new type of defense system appears, similar to others like it in coastal Syria, Palestine and the Nile delta region. This consisted of a huge plastered embankment supported by a stone revetment at the bottom and having the town wall at the top. Such fortification is usually associated with the Asiatic invaders whom the Egyptians called Hyksos, perhaps as a defense against new methods of warfare.

The E side of the Jericho mound yielded abundant witness to the town life of the latter part of the Middle Bronze Age. Here are ten strata of buildings. This Jericho came to a violent end shortly after the overthrow of the Hyksos in Egypt (*c.* 1570 B.C.). The Egyptians pursued them to Palestine and one by one destroyed many of their fortified cities such as Sharuhén, by 1550 B.C. Excavation of the last strata uncovered many houses and two steep “streets” with cobbled steps built on the E slope. One street had an underground drain; many ground level shops or storage rooms with the carbonized grain still in great jars; many clay loom-weights witnessing to a weaving industry. A single residence with dozens of querns for grinding flour was perhaps the premises of a flour merchant. Proof that this Jericho had strong contacts with Egypt comes from the presence of Hyksos-type scarabs; but also from well-preserved Egyptian-type furniture in the family tombs which were supplied with food and equipment for the



after-life. The perishable items such as long, narrow wooden tables, stools, bowls, a bed, boxes, baskets, mats etc., represent a most unusual departure for Palestinian archaeology where usually dampness puts strict limits on what is to be found. Probably volcanic gases stopped the decomposition in these sealed tombs.

On the important subject of late Bronze Age Jericho and Joshua's conquest the Kenyon digging has produced little information. Proof of a 15th–14th cen. occupation is shown in the tombs. As to the mound, erosion is again extensive. But on the E slope erosion was stopped for 150 years by the Late Bronze town of c. 1400 B.C. According to Kenyon, no trace of the walls of Joshua's time remains. The reasons for this seems to be that the walls were mud brick, as were most of Jericho's walls, and subject to erosion as well as to centuries of quarrying of the decayed mud brick by later peoples. The presence of the modern road over the most likely place where the wash from erosion might be found seems to be additional reason for finding sparse evidence of the Late Bronze Age. It must also be remembered that Garstang's excavations (1930–36) provided considerable uncontroverted Late Bronze material with little or no Mycenaean pottery which was entering Palestine by 1400 B.C. Yet quantities of such pottery have been found recently at Deir Allah and Tell es-Sa'idiyeh 30 miles up the Jordan. Thus Garstang dated the conquest of Jericho no later than 1385 B.C. Kenyon put the fall of Jericho to Joshua at c. 1350–1325 B.C. (*Digging up Jericho*, pp. 261–63). See Exodus, The: The Date.

Joshua's curse (Josh 6:26–27) was fulfilled on Hiel the Bethelite who rebuilt Jericho (1 Kgs 16:34) in the days of Ahab (c. 880 B.C.). Most of this Iron Age stratum has also eroded, the earliest remains showing a prosperous community in the 7th cen. which later destroyed by Nebuchadnezzar's army and rebuilt in the time of Ezra and Nehemiah (cf. Ezr 2:34; Neh 3:2; 7:36).

The excavations of J. L. Kelso and J. B. Pritchard in 1950 and 1951 uncovered a Roman style winter palace of Herod the Great at a town site about one and three-quarter miles SW of the OT mound. This was

the Jericho where Zacchaeus (*q.v.*), the chief tax collector, lived in Jesus' time (Lk 19:1–2). It was dependent on waters brought from springs in the Wadi Qelt, up which the Roman road went to Jerusalem. Other Jews were evidently living in a village also known as Jericho but much nearer to the copious spring, for Matthew and Mark report that blind Bartimaeus (*q.v.*) was healed along the roadside as Jesus was leaving Jericho (Mt 20:29, 34; Mk 10:46–52. Luke, however, states that Jesus was approaching Jericho at the time (18:35). The moving of medieval and modern Jericho a mile closer to Jordan should remind us that it was the oasis, not just the OT mound, which received the epithet “Jericho”—in its origin probably a reference to the moon-god worshiped here by the early Canaanite inhabitants. (WBE)

### **BETHANY BEYOND JORDAN**

Bethany beyond Jordan was probably also called Bethabara, meaning house of the ford. A ford was a place where people would cross the Jordan river. The Jordan river does not flow as heavy as it did back in the Bible days, so you will only see remnants of what it had been like for the Biblical events. Perhaps there were bridges near the fords or there were ferry rafts that would help people cross the Jordan. We do not know the exact spot that the Israelites crossed the Jordan (Joshua 3-4) nor where Elijah and Elisha crossed (II Kings 2:1-14, but we know in both instances, the water of the Jordan parted for them to cross on dry ground.

John 1:28 tells us that this is the area where John the Baptist lived and was baptizing. Near this area is where the actual baptism of Jesus would have taken place.

### **THE DEAD SEA**

Called in the OT the Salt Sea (Gen 14:3; Num 34:12; etc.), the Sea of the Plain or Arabah (Deut 3:17; 4:49; etc.), the East Sea (Ezk 47:18; Joel 2:20; etc.). It lies in the great rift of the Jordan Valley resulting from a great convulsion which shook the surface of the earth in prehistoric ages. At that time the mountain ranges of Lebanon and Anti-Lebanon rose above the great plain which embraced the entire

area of Lebanon, Syria, Palestine, and Transjordan, and a deep cavity was formed between them, stretching from the foothills of the Amanus Mountains, through Coele-Syria, the Jordan Valley, the Dead Sea, and the Red Sea, and extending as far S as the Nyasa Lake in central Africa.

The surface of the Dead Sea averages about 1, 290 feet below sea level. Its deepest point, near the NE corner, is some 1, 300 feet lower. The sea today is about 50 miles long and up to 10 miles wide. It is fed principally by the river Jordan, but a number of springs and streams on both sides add their quota to its waters. It has no outlet, but the rate of evaporation is so great that the inflow of waters is able only to keep the surface level approximately constant. Thus the salt and potash deposits (25 percent of the water) have become more concentrated than in any other sea or lake in the world. The specific gravity of the water is greater than that of human beings and it is impossible for any person to sink in the Dead Sea.

The shallow area S of the peninsula El-Lisan, where Sodom and Gomorrah almost certainly lay, has at times been dry land, as submerged tree stumps testify. Ruins of an Edomite fort on the SW shore have been inundated at least twice since 1000 B.C. Between the days of Abraham (Gen 14:3) and the time of Moses the Dead Sea must have risen to cover the area of Sodom and the other cities of the plain.

There is a bed of asphalt of the bottom of the sea, from which fairly large pieces break loose from time to time and float on the surface (*cf.* Gen 14:10). The Greeks and Romans called it the Sea of Asphalt because of this feature. However, by the 2nd cen. after Christ it had acquired its more usual name from the fact that no fish or other marine animal can live in its waters. *See* Palestine, II.B.3.e.

The area around the Dead Sea has been inhabited by man since the Neolithic period, and the rugged country on both sides has afforded a refuge and a protection on numerous occasions to persecuted people and groups. David, fleeing before Saul, took shelter at one time at the spring known as the waters of Engedi (1 Sam 23:29–24:1). During the first Jewish revolt the Jews made their headquarters at the



strategic position of Masada above the Dead Sea, whither they were followed by the Roman general Silva. Similarly, Herod the Great had refortified a Maccabean stronghold at Machaerus above its eastern shore. At his death it passed to Herod Antipas, and it was there that he slew John the Baptist. Below Machaerus, there is a hot water spring which was called *Callirrhoe* in ancient times because of its medicinal properties.



A short distance N of the Dead Sea, at a site called Ghassul, lie the ruins of a village which goes back to the Chalcolithic Age. The site has been excavated in recent years and has produced evidence to show that it was occupied between 4000 and 3200 B.C. at a time when Jericho appears to be abandoned.

In recent years, the remains of a communal settlement which belonged to the Essenes have been discovered at Qumran, above the western shore of the Dead Sea. In the nearby caves, scrolls have been discovered, ranging in date from the 2nd cen. B.C. to the 1st cen. after Christ. (WBE)



You naturally float in the dead sea because of the high mineral content.

## Day 6

Our day begins with a cable car ride to the mountain top fortress of Masada. Here our guide will treat us to the history of the famous zealot stand. Afterwards we proceed to Ein Gedi, "Spring of the Goat", an oasis on the western shore of the Dead Sea. Because of its warm climate and abundant supply of water, the site developed a reputation for its fragrant plants and date palm groves. This is where King David hid from Saul, and where God defeated the enemies of the Israelites by praise and worship led by King Jehoshaphat. Next, we visit Qumran Caves where the Dead Sea Scrolls were discovered. This afternoon we will take part in the Genesis Land/Dinner in Abraham's Tent, where we enjoy a trip back in time: a reliving of life in the time of the Patriarchs, complete with costume, dramatic presentation, camel ride and authentic food. Our lodging for the next four nights will be in Jerusalem.

### **MASADA**

A high "ship-shaped" rock formation converted into a fortification by the high priest Jonathan sometime after 152 B.C. It is located opposite the Lisan (broad sandy peninsula jutting into the Dead Sea from the E) on the W side of the Dead Sea between the shore line and the cliffs surrounding the Dead Sea basin. The nearly vertical faces of the rock drop c. 820 feet on the E and 600 feet on the W to the surrounding terrain. Masada is not mentioned in the Bible, but its dramatic history is part of the fulfillment of Jesus' prophecy in Mt 23:37–38.

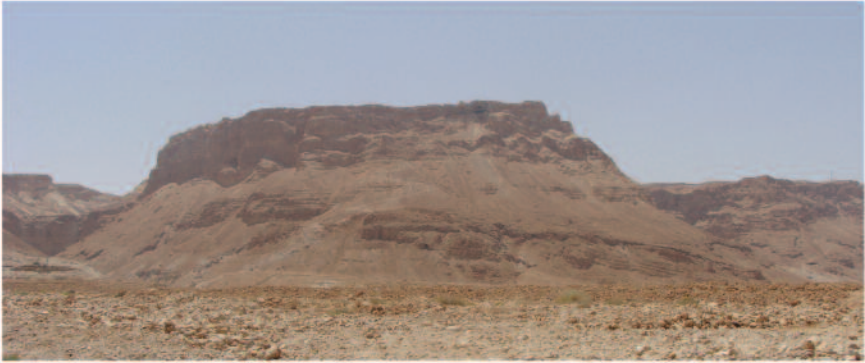
In later years Herod the Great built a wall around the rim of the mesa of Masada (flat top of the rock) and dug cisterns in the side of the cliffs for water supply. After Jerusalem fell to the Parthians (c. 40 B.C.) Herod fled to Masada with his mother and sister, his betrothed Mariamne and her mother and brother Joseph.

Herod furnished the fortress as a place of refuge for himself in the face of danger from the Jewish people and Cleopatra, queen of Egypt. Herod's wall around the top (total length about 4,300 feet) was about 20 feet high, 13 feet thick and had 37 towers, each about 90 feet high.



The meager soil on top of the rock was used to cultivate grain and vegetables.

Large storehouses for wheat, wine, oil, beans, and dates were erected. The fortress contained enough weapons and materials, including ingots of iron, brass and lead, to supply an army of 10,000 men. After Herod's death the fortress was manned by a Roman garrison until A.D. 66. During the Roman War (A.D. 66–73) the fortress, captured by a ruse, was in possession of the Zealots under the direction of Eleazar the “Tyrant of Masada.”



View of Masada from the north

Masada became the last Jewish stronghold to withstand the Romans. In A.D. 72, two years after the fall of Jerusalem under Titus, the Roman governor, Flavius Silva, marshaled a formidable army against the fortress. Before attack he encircled the entire rock with a retaining wall to prevent escape. A siege ramp was built on the W side, and on this platform of stones almost 100 feet high and 100 feet wide the Romans raised a siege tower, clad in iron, about 120 feet high. From its top, engines of war shot arrows, flaming torches, and stones at the defenders. A battering ram broke a breach in the wall, whereupon the defenders erected a secondary wooden wall. Silva's men attacked the wooden wall with torches. During the night Eleazar persuaded his followers to commit suicide rather than surrender to the Romans. Of the 960 men, women, and children, only two women and five children survived. Silva surveyed the ruins the next morning and then

returned to Caesarea (Jos. *Wars*, vii. 8.1–9.2).

Large scale excavations at the site were conducted in 1963–65 as a joint venture of the Hebrew University, the Israel Exploration Society, and the Israel Government Department of Antiquities, all under the leadership of Yigael Yadin. The historical account of Josephus was remarkably confirmed. Archaeologists found fragments of 12 1st cen. A.D. scrolls at Masada, containing passages from Genesis, Leviticus and other biblical and apocryphal books.

### **EIN- GEDI**

In ancient times an agricultural settlement watered by a copious spring (“spring of the goat-kid” or “spring of abundant waters”) on the W shore of the Dead Sea (Ezk 47:10), about midway between the N and S ends in the general direction or vicinity of Hazazon-tamar (2 Chr 20:2). It was included in the territory of Judah (Josh 15:62). In Solomon’s time it was a fertile oasis in the midst of the desert where spice plants and vineyards were cultivated (Song 1:14). En-gedi was also famed in Jewish and Roman literature for its fine date palms.

Saul pursued David to this region, whereupon David and his men hid in a cave (1 Sam 23:29; 24:1) while Saul slept nearby.

In the Middle Ages the terraced gardens and buildings were abandoned and became a deserted waste. Today travelers approach the area after a long trek through the desert inferno along the shores of the Dead Sea. The plain of En-gedi stretches 1, 500 yards between two wadis or canyons descending to the Dead Sea. It is located in Israel, only a few



Waterfall at En-gedi



miles S of the 1948–1967 Israel-Jordan border. After one climbs upward for a few hundred yards inland from the Dead Sea, the beautiful falls of En-gedi come into view. A crystal clear spring in the cliff above, 670 feet above the sea, cascades into a beautiful pool below. Most of the water runs into the Dead Sea, but in recent years members of an Israeli kibbutz (a communal settlement, mainly for immigrants) have utilized some of the water for irrigation purposes. The plain between the canyons is very productive and grows an abundance of vegetables and fruits, especially bananas.



View of En-gedi and the Dead Sea from the cliffs near En-gedi

Five seasons of excavations by Israeli archaeologists (1961–1965) in the En-gedi area have discovered a late Chalcolithic Age (*c.* 3300 B.C.) enclosure above the spring, probably a sacred place for the nomads and villagers of the Judean desert and its oases; a fortified mound (Tell el-Jurn) with five levels of occupation; an Israelite square watchtower by the spring; and two ritual pools from before A.D. 70 and a Roman bath (A.D. 70–135). The mound was first



occupied from the reign of Josiah to the time of Nebuchadnezzar's control (c. 625–580 B.C.). The unusual pottery vessels suggest that this was an industrial center for the preparation of perfume from the balm cultivated nearby. En-gedi likely became a royal estate under King Josiah, with the perfumers organized in a guild. Later levels of Tell el-Jurn indicate En-gedi prospered in the Persian period (c. 525–475 B.C.), under the Hasmonean kings John Hyrcanus and Alexander Jannaeus (135–76 B.C.), in the 1st cen. until destroyed by the Roman legion (A.D. 1–68), and during the Roman-Byzantine era (3rd–5th cen. A.D.). (WBE)

It was also near En-gedi where the army of Jehosaophat defeated the nations that were coming to do battle against them. This was a battle that God fought for them and not one weapon had to be raised (II Chronicles 20:1-34).

### **QUMRAN - THE DEAD SEA SCHROLLS**

Qumran is located on the northwestern shore of the Dead Sea, several kilometers south of Jericho. In 1947, in a cave just south of Qumran, Bedouins found the first Dead Sea scrolls. Following this discovery, Qumran was excavated by the Dominican Father R. de Vaux in the years 1951-56. A complex of buildings, extending over an area of 100 x 80 m. was uncovered, dating to the Second Temple period.

The location of the site and its plan, the scrolls found in the vicinity and the simple ceramic vessels of the inhabitants, bear witness in de Vaux's view, to a settlement of the Essene sect. We also know of the presence of the Essenes in the Judean Desert and near the Dead Sea from the writings of Pliny the Elder. (*Naturalis Historia* V, 17)

The view of Qumran as an Essene center is opposed by those who propose that the site was a villa, an inn or a fortress. These views are not supported by archeological evidence, and most scholars accept de Vaux's interpretation. Recently, an ostrakon (a potsherd with writing) with several lines of Hebrew script, was found at Qumran. It is a contract in which a man named Honi bestows his possessions, including a building, an olive and a fig orchard, to a group called

yahad (Hebrew, together). If this reading is correct, it provides evidence for identifying the sect that inhabited Qumran, and the name by which members of the group designated themselves. The term occurs in other manuscripts of the Essenes.

### Settlement at Qumran

At the end of the First Temple period (8th-7th centuries BCE), a first settlement was established at the site. Sparse remains of a small, fortified farmhouse or Judahite fort were found. The site was identified by some as Secacah, or the City of Salt, two of the six cities in the desert territory of Judah. (Joshua 15:61-62)

Settlement at Qumran was renewed at the end of the 2nd century BCE, probably during the reign of the Hasmonean King John Hyrcanus I, when the existing structure was restored and enlarged. Then, at the beginning of the 1st century BCE, during the reign of Alexander Jannaeus, renewed building determined the plan of the site until its destruction. An aqueduct was built from a cliff above Wadi Qumran several hundred meters east of the site. Winter floodwaters were collected behind a dam at the foot of the cliff and from there flowed in the aqueduct to Qumran and filled the numerous cisterns and mikva'ot (ritual baths) there. The supply of water was essential to a permanent settlement at Qumran, where summer temperatures in this desert region are extremely high.



Wikipedia.com

The plan of Qumran is unique, not at all similar to other contemporary settlements, with its many large halls, undoubtedly serving public functions, and the relatively small number of living quarters. The main entrance to the settlement was in the north, at the

foot of a watchtower. The walls of the buildings were made of stones gathered at the foot of the cliff and plastered with thick, white-gray plaster. The windows and doorposts were built of well-trimmed stones and the roofs, as was common in that period, were constructed of wooden beams, straw and plaster.

The main structure at Qumran had several rooms, some obviously two stories high, arranged around a central courtyard. In the northwestern corner was a square watchtower with particularly thick walls that rose above the rest of the settlement. The tower served as a lookout and warning post and protected the settlement against raids by desert tribes. A room with benches built along its walls served as a meeting-place for the members of the community and probably as a place for Torah (Bible) study. Additional building complexes, south and east of the main building contained long halls, rooms and ritual baths. One of the large halls was for meetings and served as a refectory. In a storage room and a kitchen next to it, neat piles of hundreds of pottery vessels and a large number of small food bowls were found. A workshop, in which pottery vessels for use of the community were produced, was discovered in the southeastern part of the site. The workshop included a basin for preparing the clay, a potters wheel made of stone and two round kilns for firing.

A large number of mikva'ot (ritual baths) was found throughout the site. Excavated into the marl soil, they were waterproofed with thick, gray hydraulic plaster. The broad staircase leading to the bottom was at times divided down the middle by a low (20 cm.-high) wall, which separated those descending for immersion from those leaving after purification. The ritual baths were fed by water from the aqueduct. Mikva'ot similar to those at Qumran were typical of public and private buildings in Jerusalem and elsewhere in the Second Temple period. The Mishnah (Masekhet Mikva'ot) notes the importance of immersion in water for spiritual purification and lists the requirements for such ritual baths. The mikva'ot at Qumran were built according to all these requirements. Unusual at Qumran is the large number of these installations and the size of some of them, relative to the settlement. The latter probably served the members of the



community for communal immersion, a central part in their daily rituals.

An earthquake severely damaged the buildings and mikva'ot of Qumran in 31 BCE. Excavations revealed cracks in walls and a thick layer of ash from a fire that had raged. The earthquake was mentioned by Josephus. (*Antiquities* 15, 121 ff.; *Wars* I, 370 ff.)

The settlement at Qumran was subsequently abandoned, until the beginning of the 1st century CE, when members of the community returned and settled there once more. They restored the earlier structures and, with various additions and modifications, used them. In the main building was a long room, in which remains of benches, or low tables, made of mud and plastered on the outside, as well as small clay inkwells were found. According to the excavator, these finds indicate that the room was a scriptorium, where the settlement's scribes copied the holy writings and the laws governing the community.

Perhaps only a few dozen of the leaders of the community lived permanently at Qumran. Most of the members of the sect, probably totaling several thousand, lived in villages and cities. A large Essene community certainly lived in Jerusalem (according to Josephus, the name of the gate in the southern wall of Jerusalem, at Mt. Zion, was called the Essenes' Gate). For certain periods of time, members of the sect lived in the desert near Qumran and during holidays and community events, many more arrived and lived in tents, huts and the caves nearby. In a survey and excavations conducted recently in the caves on the marl slopes north of the site, pottery vessels were found, indicating the use of the caves as dwellings. Stone circles nearby also indicate a tent encampment.

The buildings at Qumran were blocked in the east by a wall of large stones. Beyond it, the marl terraces extend several hundred meters before ending in a cliff. On this marl surface was a large cemetery with over 1,000 graves in north-south oriented rows. A few were excavated, revealing the simplest of individual graves dug into the

marl and covered with a pile of stones. Most of those buried were males, though at the edge of the cemetery there were also graves of females and children.

The settlement at Qumran was destroyed during the Jewish War against Rome in 68 CE, and it was never resettled.

### **The Dead Sea Scrolls**

Scrolls and other objects from the Second Temple period were found in several caves near Qumran, both in natural caves in the hard limestone cliffs west of the site and in caves cut into the marl cliffs near Qumran. When the Roman army approached, the inhabitants of Qumran fled to the caves and hid their documents in them. The dry climate of the Dead Sea region preserved these manuscripts, written on parchment, for 2000 years.

In Cave No. 4, in the marl cliff south of the site, the excavators found only 15,000 small fragments of an estimated 600 different manuscripts. Individuals in ancient times or modern Bedouin may have removed scrolls from this cave, leaving only scraps. This cave was used by the Essenes as a geniza, a place for keeping worn-out sacred writings.

In the 1950s and 1960s, many caves in the canyons of the Judean Desert along the Dead Sea were surveyed and excavated. The documents found there, and in the caves around Qumran, include copies of all of the books of the Bible (except for the Scroll of Esther). The most famous of these is the complete scroll of Isaiah, which was written sometime between the 2nd century BCE and the destruction of the site in 68 CE. This date was recently confirmed by a radiocarbon examination of a sample of the parchment of the scroll. The books of the Qumran library are regarded as the oldest existing copies of the books of the Bible. Writings of the Essene sect, whose spiritual center was located here in the 200 years preceding the destruction of Jerusalem and of the Temple, were also found in the caves near Qumran. ([www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org))

BEZETHA/  
BETH-ZATHA  
(NEW CITY)

Josephus' 3rd North Wall

Josephus' 2nd North Wall

Antonia's Fortress

Temple Mount

Herod's Temple

Robinson's Arch

Hippodrome

Mount of Olives

CITY OF DAVID

Josephus' 1st North Wall

Tomb of Joseph of Arimathea

Golgotha

Tower of Hippicus

Tower of Mariamme

Siloam Pool

Gihon Spring

Theater

Herod's Palace

Prætorium

Tower of Phasael

Herod's Family Tomb

Serpent's Pool

HEROD'S FORTRESS

UPPER CITY

LOWER CITY

ESSENE QUARTER

Jerusalem expansion, 37-44 A.D.

Herod's Temple (Dome of the Rock)

Jerusalem in the time of Jesus, 7-36 AD

Walled fortification in the time of Jesus

Current Old City wall boundaries

Gate

1/4 mile

Jerusalem

Jerusalem

Jerusalem

LEBANON

SYRIA

57

Mediterranean Sea

West Bank

DETAIL AREA

ISRAEL Present Day

JORDAN

EGYPT

Gaza Strip

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

Jerusalem

# Jerusalem

By 34 BC, under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 AD.

GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2009 LOGOS BIBLE SOFTWARE



## Day 7

Conditions permitting we will visit the Temple Mount, with commentary on the Temple Periods, and the variety of belief systems past and present that make this area so valuable. From here we will also be able to see the Pool of Bethesda, Stephen's Gate and St. Ann's Church. Passing by the Protestant Cemetery, we visit the "Upper Room" just outside the Zion Gate where the disciple whom Jesus loved laid his head on His breast and where later Thomas cried, "my Lord & my God." An interesting and educational time awaits us at the Israeli Museum. Walk through collections of centuries-old Israeli artifacts including the Dead Sea Scrolls, and then a guided walk through an accurately detailed model of Biblical Jerusalem will help to prepare you for what you will experience in the following days. We conclude the day with a visit to Yad Vashem, the Holocaust Museum, for a needed reminder of what the Jews have suffered as a people.

### **Temple Mount**

David's capture of Jerusalem (2 Sm 5:6–9) and his designation of it as the nation's capital is one of the great masterstrokes of history. Occupied by the Jebusites, it was a pocket of neutral territory between the northern and southern sections of David's united kingdom and was politically acceptable to both. Jerusalem was then established as the national religious center by the return of the ark, which had been largely neglected since its capture by the Philistines (2 Sm 6:1–17). Henceforth, God's choices of both David and Jerusalem ("Mount Zion") were indissolubly linked (Ps 78:67–72).

David's great impulse was to build an adequate dwelling place for Israel's God. The idea was initially approved by Nathan the prophet (2 Sm 7:1–3), but God revealed otherwise to him, and he conveyed the divine purpose to David (vv 4–17). In a significant wordplay, David was informed that, while he was not to build a house (temple) for God, God would build a house (dynasty) for him. David was not the one to build a temple because of the numerous wars during his reign; the temple would instead be built by his son (1 Kgs 5:3; 1 Chr 22:7–8; 28:3). Nevertheless, David enthusiastically amassed most of

the necessary finances and materials and drew up the blueprints for the temple (1 Chr 22:3–5, 14; 28:2, 11–19). He also purchased the temple site (21:25).

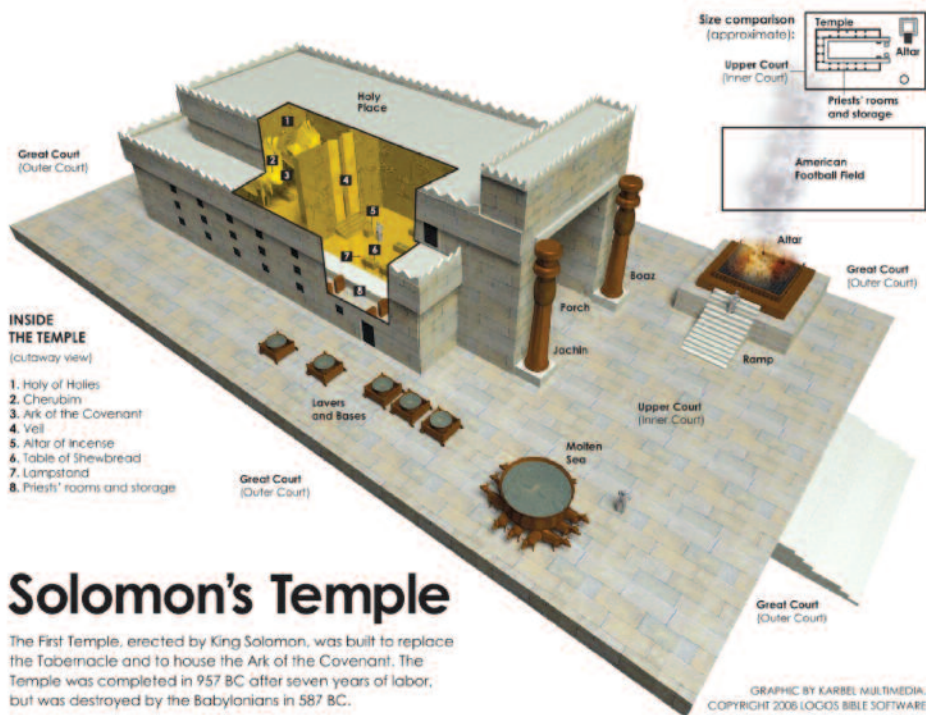
## **Solomon's Temple**

**Date** Construction commenced in Solomon's fourth year, about 966 BC, and took seven years to complete (1 Kgs 6:1, 38). Everything necessary for the temple, including the workers, had been prepared by David (1 Chr 28:21). The temple evidently had first priority among Solomon's building schemes, as he built his own palace later (1 Kgs 7:1).

**Superintendents and Workforce** The principal architect for the bronze furnishings was Hiram (Hebrew "Hiram"), whose father was a metal craftsman from Tyre and whose mother was an Israelite (1 Kgs 7:13–14). Cedar for the temple came from Lebanon and was felled and transported by the skilled woodsmen of another Hiram—the king of Tyre, Solomon's ally (5:5–9). Thirty thousand Israelites, divided into three groups, were drafted to assist at Lebanon. Each group was on duty for one month in three. For the stonework, Solomon conscripted 153,600 foreigners resident in Israel to provide a self-contained group of carriers, stone cutters, and supervisors (vv 15–17; 2 Chr 2:17–18). Possibly the "men of Gebal," with their specialized skills, formed yet another group (1 Kgs 5:18). Building the temple was obviously a national project of immense size and effort. In order to preserve the sanctity of the site and to eliminate noise, the masonry and carpentry were not done at the temple site (6:7).

**Description** The details given in the Bible are sufficiently clear for us to make a reasonably accurate description of the temple. The accounts in Kings and Chronicles are supplemented by Ezekiel's depiction of the temple (see below), which was broadly based on his knowledge of the Jerusalem temple (Ez 40–48).

The side rooms probably rested on a foundation or platform that was separate from the temple itself (1 Kgs 6:5, 10; cf. Ez 41:8–9) and were arranged in three stories, each seven and a half feet (2.3 meters)



## Solomon's Temple

The First Temple, erected by King Solomon, was built to replace the Tabernacle and to house the Ark of the Covenant. The Temple was completed in 957 BC after seven years of labor, but was destroyed by the Babylonians in 587 BC.

high, extending around the whole building except for the porch side. Each successive story was one and a half feet (.5 meter) wider than the one below, these dimensions coinciding with the thickness of the side wall of the Holy Place. The ground floor rooms were seven and a half feet (2.3 meters) wide; the first story was nine feet (2.7 meters), and the second was ten and a half feet (3.2 meters). Access to the upper stories was possibly by winding staircases (1 Kgs 6:8). There is some uncertainty concerning the location of the entrances; there may have been one on either side, but only one is mentioned (v. 8). As in Ezekiel's temple (Ez 40:17, 28), there were two adjacent courts, an inner and an outer (1 Kgs 6:36; 7:12), but no dimensions are given for these. The inner court, or "court of the priests," being next to the temple itself, was also called "the upper court" (2 Chr 4:9; Jer 36:10). The wall of the inner court was made of three layers of hewn stone held together by a layer of cedar beams (1 Kgs 6:36), and the doors of both courts were sheathed in bronze (2 Chr 4:9). The palace buildings were within the outer court area, probably with a private



passageway between the palace and the temple that was later closed during the reign of Ahaz (2 Chr 4:9, 12; 2 Kgs 16:18).

The temple itself was 90 feet (27.4 meters) long, 30 feet (9.1 meters) wide, and 45 feet (13.7 meters) high (1 Kgs 6:2), with a porch or vestibule 15 feet (4.6 meters) deep stretching across the width. Probably the vestibule was on the east end of the temple, thus corresponding with the orientation of Ezekiel's temple (Ez 43:1; 44:1). The larger part of the main sanctuary, next to the porch, formed the Holy Place, which was 60 feet (18.3 meters) long (1 Kgs 6:17). Beyond this was the innermost sanctuary, the Holy of Holies (or the "Most Holy Place"), which was a perfect cube of 30 feet (9.1 meters). All the interior walls were paneled with cedar decorated with flower patterns, cherubim, and palm trees, so that no masonry was visible. The walls of both inner and outer sanctuaries were "overlaid" (v 22) with pure gold. Actually the gold decoration may have been inlaid, on the basis that a solid sheath of gold would spoil the natural beauty of the wood carving. The floor was made of cypress planks (v 15). Narrow windows set high in the walls above the level of the three-storied outer chambers provided light in the Holy Place (v 4). The ceiling was paneled with beams and planks of cedar. No detail is given about the exterior roofing, but probably the contemporary technique was employed, using a wooden, latticelike framework into which a waterproof, limestone plaster was packed and rolled.

The outer porch was apparently an open space, since no doors are mentioned. Access into the Holy Place was by double doors, both hinged to fold back on themselves, made of cypress and decorated in exactly the same way as the interior walls (vv 34–35). The doorposts were made of olive wood. Within the Holy Place was the altar of incense made of cedar overlaid with gold; it was placed centrally before the Holy of Holies. Also in the Holy Place were a table for the bread of the Presence of God, ten lampstands arranged in two groups of five on either side, and various utensils required for maintaining the priestly duties (1 Kgs 7:48–50). All these were made or overlaid with gold. The ten tables, arranged five on each side, were presumably for the utensils and accessories (2 Chr 4:8).

Between the Holy Place and the Holy of Holies was a double door made of olive wood, carved with cherubim, palm trees, and flower patterns and overlaid with gold. Inside these doors, veiling still further the Holy of Holies, was a blue, purple, and crimson curtain, made of the finest fabrics and ornamented with cherubim (2 Chr 3:14).

In the Holy of Holies were two cherubim, each 15 feet (4.6 meters) high and made of olive wood covered with gold (1 Kgs 6:23–28). Each wing measured seven and a half feet (2.3 meters). A wing of each touched the side walls; the other wings met at the center of the room. The divine throne had been considerably less impressive in the tabernacle, where a wing of each cherubim fused into the mercy seat above the ark (Ex 25:17–22). In Solomon's temple, the ark of the covenant was placed below the forward-facing cherubim, the symbolic protectors. The ark, the only major item surviving from the Mosaic tabernacle, still contained the tablets of the law, but the pot of manna and Aaron's rod were missing (1 Kgs 8:9).

Immediately outside the temple and on either side of the vestibule were two hollow bronze pillars (1 Kgs 7:15–20; 2 Chr 3:15–17). According to the book of Kings, these pillars were 27 feet (8.2 meters) high, with a circumference of 18 feet (5.5 meters). The metal itself was about four inches (10.2 centimeters) thick. The pillars were surmounted by bronze, lily-shaped capitals seven and a half feet (2.3 meters) high and six feet (1.8 meters) wide, intricately adorned with a chain latticework that supported two rows of pomegranates. The total weight must have been enormous, and their size is attested to by Jeremiah, who notes that the Babylonians had to break them in pieces before transporting them to Babylon (Jer 52:17, 21–23).

The bronze altar of sacrifice in front of the vestibule is not listed in the specifications of 1 Kings 7. However, it is mentioned in the temple dedication and subsequently (1 Kgs 8:22, 54, 64; 9:25) and clearly stood in the inner court. Its dimensions were 30 feet (9.1 meters) square and 15 feet (4.6 meters) high (2 Chr 4:1). In view of its weight, it was probably cast in sections at Solomon's foundry in

the Jordan Rift valley (vv 17–18) and then transported to the temple site for assembly.

Probably the most striking article in the inner court was the “molten (bronze) sea,” a huge, round tank made of bronze 3 inches (8 centimeters) thick, 7 feet (2.3 meters) high, and 15 feet (4.6 meters) in diameter (1 Kgs 7:23–26). Its rim flared out like a lily (2 Chr 4:2–5). The tank was supported on 12 bronze oxen, four on each side, and had two rows of decoration, possibly gourds or pomegranates, under the brim. Its capacity was between 10,000 and 12,000 gallons (37,850–45,420 liters). The bronze sea was used for priestly ablutions (v 6). Presumably this involved a platform of sorts, for the brim of this vast basin would have been about 15 feet (4.6 meters) above ground level.

Hiram also constructed ten large lavers, mounted on moveable stands and placed in two groups of five, on the north and south sides of the inner court (1 Kgs 7:27–39). Basically the stands were bronze boxes, six feet (1.8 meters) square and four and a half feet (1.4 meters) high with a nine-inch (22.9-centimeter) rim around the top edge. Each corner was attached to braced posts to which the axles were fixed. The four-spoked wheels were 27 inches (68.6 centimeters) high. Into each stand there fitted a laver containing approximately 220 gallons (832.7 liters) of water, used for washing sacrificial animals (2 Chr 4:6). Probably each was adjacent to one of the ten tables that would be used to flay and otherwise prepare the sacrifices (v 8). Supplementary items, such as pots, shovels, and basins, all made of bronze, were also manufactured (1 Kgs 7:40, 45).

***The Dedication*** Eleven months elapsed between the completion of the temple and its dedication (1 Kgs 6:38; 8:2), during which time the major items of furniture were set in place. The dedication itself took place in the seventh month, presumably in connection with the Feast of Tabernacles and the Day of Atonement (Lv 23:23–36). The ark of the covenant was brought into its final resting place (1 Kgs 8:3–4), but the inner court proved inadequate for the vast numbers of beasts sacrificed (1 Kgs 8:62–64; 2 Chr 7:7).



The temple employed the most sophisticated building techniques of the age, and no expense had been spared in construction, ornamentation, or equipment. Yet Solomon readily confessed its utter inadequacy to house the eternal God (1 Kgs 8:27). His prayer also underlined Israel's propensity to forsake the Lord, contrasting the nation with God, who, though a just judge, was also merciful and faithful. The climax of the proceedings came when fire from heaven consumed the sacrifices and the shekinah glory filled the temple (2 Chr 7:1–3).

***Later History*** Like most ancient shrines, the temple became a treasury for national wealth and as such was often the target for attack. Shishak of Egypt plundered it within five years of Solomon's death (1 Kgs 14:25–38). Shortly afterward, King Asa (910–869 BC) depleted its gold and silver treasures to buy Syrian help against his oppressor, Baasha (908–886 BC), king of Israel (15:16–19). Joash, the king of Judah (835–796 BC) who was concealed in the temple from the vicious Athaliah during his youth (2 Kgs 11), made provision for its repair after protesting the priests' embezzlement of gifts (12:4–16). But after the death of Jehoiada, the high priest, Joash himself was adversely influenced by his nobles (2 Chr 24:15–19). As punishment for his apostasy, the Lord allowed the Syrians to attack, and Joash used the temple treasures to buy them off (2 Kgs 12:17–18). Hardly had provision for replacements been made, when Jehoash of Israel (798–782 BC), having shattered the arrogant pride of Amaziah of Judah (796–767 BC), again stripped the temple (14:8–14). Later, King Ahaz (735–715 BC) used the remaining resources of the temple to enlist support from the Assyrians (16:7–9), though he eventually became completely subservient to them.

Then Hezekiah (715–686 BC), one of the great reforming kings, thoroughly renovated the temple and restored worship after it had fallen into disuse during the closing years of Ahaz (2 Chr 29:1–19; 31:9–21). Manasseh (696–642 BC), however, completely reversed his father's policy, bringing the practices of Canaanite and Mesopotamian worship into the temple (2 Kgs 21:3–7). His conversion experience, which probably occurred late in his reign and resulted in certain reform measures in the temple (2 Chr 33:12–19),

was not far-reaching enough to escape the final judgment that his reign was the dark spot of Judah's history (2 Kgs 21:10–16).

Manasseh's grandson Josiah (640–609 BC), was the second great reforming king. He organized the repair of the temple in 622 BC, during which the lost Book of the Law (almost certainly the book of Deuteronomy) was discovered (2 Kgs 22:3–13). As a result, Josiah's reformation gained a new dimension and sense of urgency (22:14–23:3). The reformation included a thorough purge of all idolatrous elements from the temple (23:4–12) and the restoration of the traditional festivals. Sadly, however, Josiah's reformation died with him, and Judah's downward slide continued under the apostate Jehoiakim (609–598 BC). It was probably during this time that Jeremiah preached his famous temple sermon foretelling its destruction (Jer 7:1–8:3; 26:1–19), which alienated him from the religious leaders. In Nebuchadnezzar's reprisal raid following Jehoiakim's rebellion in 601 BC (2 Kgs 24:1–4), Jerusalem was captured (596 BC) and many of the temple treasures were transported to Babylon (2 Chr 36:7). The temple itself appears to have escaped damage, but when Judah again rebelled under Zedekiah (597–586 BC), the temple was demolished (2 Kgs 25:8–10). The remaining temple treasures were taken away.

### **Zerubbabel's Temple**

**Construction** Although the temple was devastated, the site still remained as a place of pilgrimage during the exile (Jer 41:4–5). In 538 BC the Persian king, Cyrus, in pursuance of a liberal policy diametrically opposed to that of the earlier empires, permitted the Jews to return from exile. And he authorized the rebuilding of the temple, financing it from the Persian treasury.

In the book of Ezra, the decree of authorization has been preserved in two forms: the general proclamation (Ezr 1:2–4) and a more prosaic memorandum in the national archives indicating the main temple specifications and the amount of promised Persian help (6:1–5). Probably only a minority of the Jews opted to leave the relative comforts of Mesopotamia for the dangers of a long journey to their

desolated homeland. According to the book of Ezra, 42,360 dedicated individuals and their servants (2:64–65) responded under the leadership of Sheshbazzar (1:8–11; 5:14–16) and Zerubbabel (2:2; 3:2, 8; 4:2). With great enthusiasm, the altar was rebuilt on the temple site and the traditional pattern of worship reestablished (3:1–6). Utilizing the grant from Persia as well as their own freewill gifts (2:68–69; 3:7), the Jews began to plan the second temple and lay its foundations (3:7–13). The initial impetus quickly died as a result of local opposition (4:1–4, 24), selfish preoccupation, and crop failures (Hg 1:2–11). In 520 BC (Ezr 4:24; Hg 1:1; Zec 1:1), inspired by the prophets Haggai and Zechariah, the Jews under Zerubbabel and Joshua the high priest commenced rebuilding. Work continued in spite of official suspicion, if not direct opposition, and the temple was completed and dedicated in 515 BC (Ezr 5:1–6:22).

Little is known of the physical features of Zerubbabel's temple. The inference that it was vastly inferior to Solomon's temple (Hg 2:3) probably relates to an early stage in the building operation. In fact, the second temple stood for over 500 years. The dimensions noted in Ezra 6:3 are incomplete; the new temple was no doubt about the same size as its predecessor and was probably built on the same foundation. The construction technique appears to have followed the method of the original, with layers of timber providing a framework for sections of masonry (v 4). Clearly, there was auxiliary accommodation, probably like the side rooms of Solomon's temple (Ezr 8:29; Neh 12:44; 13:4–5). If Persian aid was forthcoming as promised (Ezr 6:8–12), the second temple was a more splendid, substantial structure than is generally supposed.

**Later History** Several references in the Apocrypha, pseudepigrapha, rabbinic writings, and the historian Josephus help to illumine the history of the temple and give more detail on its structure and furnishings. Josephus, quoting from Hecateus of Abdera (fourth century BC), states that the temple was a large building in an enclosure about 500 feet by 150 feet (152.4 meters by 45.7 meters), surrounded by a stone wall, with an altar of unhewn stones the same size as Solomon's bronze altar (cf. 2 Chr 4:1). Within the sanctuary was a golden altar of incense and a lampstand, the flame of which



burned continually. Josephus also notes that Antiochus III (223–187 BC) financially supported the temple when the Seleucids displaced the Ptolemies as masters of Jerusalem.

Ben Sirach, early in the second century BC, commended Simon, the son of Onias the high priest, for his work in fortifying and repairing the temple area. First Maccabees provides valuable evidence of the fate of the temple during the oppression under Antiochus IV Epiphanes (175–164 BC). The books of the Maccabees recount the defilement of the altar of burnt offering (1 Macc 1:54) and the plundering of the golden lampstand, altar of incense, table of offering, veil, and other treasures (2 Macc 5:15–16; 6:2–4). When the temple was recaptured and restored, the victorious Maccabees replaced the items taken by the Seleucids, except for the altar of sacrifice, which was considered so polluted that it was dismantled and replaced by a new one constructed of unhewn stone (1 Macc 4:36–61; 2 Macc 10:1–9). Clearly the temple area was used as a fortress, both in opposition to the Seleucid garrison that was maintained in Jerusalem in the Maccabean period and in the conflicts of the later Hasmonean period. When Pompey captured Jerusalem about 63 BC, he entered the temple to assert his authority but took no plunder, thus showing respect for it.

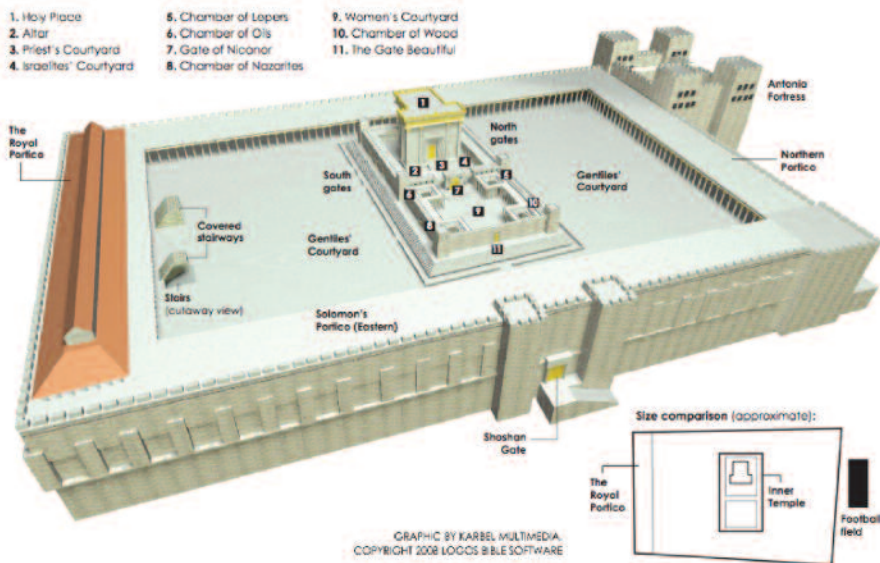
The history of Zerubbabel's temple closed when Herod, having carefully preserved it from any major damage when he gained control of Jerusalem with Roman aid in 37 BC, began to dismantle it about 21 BC in preparation for the construction of his own grand temple.

**Herod's Temple** Apart from over 100 references in the NT, our main sources of information about Herod's temple come from the Jewish historian Josephus and from the Middoth (a section of the Jewish rabbinic writings). There are considerable differences in detail between the two, which rules out any dogmatic interpretation in attempted reconstructions. Since Josephus was contemporary with the temple (he was born about AD 37 and died early in the second century), he is probably more reliable than the Middoth, which, dating from about AD 150, appears to exaggerate occasionally. Archaeological research has been helpful in determining the positions of the outer walls and gates.

Herod's motive in building his temple was political rather than religious. As an Idumean, he wished to placate his Jewish subjects by constructing a sanctuary as magnificent as Solomon's. Possible fears that the site might be profaned, or that the existing temple might be demolished and never rebuilt, were allayed by the training of 1,000 priests as masons and the amassing of materials before the work commenced. Herod's temple followed the tripartite plan of its predecessors, although its porch was much larger. It was built in the contemporary Greco-Roman architectural style and must therefore be regarded as distinct from Zerubbabel's temple. Work began in 20 BC, and while the main sanctuary was quickly erected (it was in full operation within ten years), the total project was not completed until AD 64, only six years before it was destroyed by the Romans.

## Herod's "Second" Temple on the Temple Mount

King Herod the Great began renovations on the Second Temple approximately 20-19 BC. The entire temple expansion, including the massive Temple Mount, was not completed until approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.



Herod first prepared the site by clearing and leveling an area approximately 500 yards (457.2 meters) from north to south and about 325 yards (297.2 meters) from east to west. This involved cutting away sections of rock in some areas and building up with



rubble in others. Considerable sections of the enclosing wall, constructed on stone blocks averaging about 15 feet (4.6 meters) long by 4 feet (1.2 meters) high, still survive. Some of the stones in the corners of the south wall weigh up to 70 tons (63.5 metric tons). The sanctuary itself seems to have been based on the same dimensions as Solomon's temple. It was divided into the Holy Place, which was 60 feet (18.3 meters) long, 30 feet (9.1 meters) wide, and 60 feet high, and the Holy of Holies, which was 30 feet square. There was no furniture within the Holy of Holies, which was separated by a veil from the Holy Place. The Holy Place contained the seven-branch lampstand, the table for the bread of the Presence, and the incense altar. The main divergence from Solomon's temple was the imposing porch, 150 feet (45.7 meters) in width and height. Outside was a doorway approximately 30 feet (9.1 meters) wide by 40 feet (12.2 meters) high, with an inner doorway about half that size leading into the sanctuary. By allowing empty rooms over the Holy of Holies and the Holy Place, there was a uniform roof height of 150 feet (45.7



Wailing Wal (on the right)l - This is the actual retaining wall that Herod Built for the temple mount.



meters). Golden spikes on the roof discouraged birds from alighting and defiling the structure. Like its predecessors, the temple was oriented toward the east and was surrounded on the other sides by three stories of rooms rising to a height of 60 feet (18.3 meters). The stone used was the local white stone, cut in huge blocks and highly polished.

Access to the porch was by a flight of 12 steps from the Court of the Priests. Centrally placed before the porch and 33 feet (10.1 meters) away was the altar of sacrifice. Made of unhewn stone, it was a multilevel construction 15 feet (4.6 meters) high and about 48 feet (14.6 meters) square at its base. Male Israelites were allowed into this area once a year, during the Feast of the Tabernacles, to walk around the altar of sacrifice. Otherwise, they were restricted to the Court of Israel. To the east of the Court of Israel, and separated from it by a flight of 15 steps and by the ornate Great Gate, made of Corinthian bronze, was the Court of the Women. Here the offertory chests for temple expenses were located (Mk 12:41–44). The next court was the large, lower, outer Court of the Gentiles, which surrounded the inner courts and was separated from them by a balustrade and a series of warning notices. Two of these have been excavated, written in Latin and Greek and forbidding trespass by Gentiles into the inner areas, on pain of death. This outer court was widely used. Immediately inside its walls was a portico, supported by four rows of columns almost 40 feet (12.2 meters) high on the south side (the Royal Porch), and two rows on the other sides, the eastern portico known as “Solomon’s Porch” or “Solomon’s Colonnade.” Here is the area where the stalls of the money changers and merchants were set up, where the Sanhedrin met, and where Christ and the scribes taught and debated (Mk 11:27; Lk 2:46; 19:47; Jn 10:23). Here, too, the infant church met before it was rejected by a hostile Judaism (Acts 3:11; 5:12). Just to the northwest of the temple enclosure was the Fortress of Antonia, where the Roman governor resided while in Jerusalem, and where a Roman garrison was on hand to deal with disturbances (Acts 21:31–40). Overlooking the temple area, it was separated from it by

a wide moat. The high priest's vestments were stored in the fortress as a symbol of Roman authority. Access to the Court of the Gentiles was by four gates in the west wall; two in the south wall, where the ground fell away steeply into the valley, a site often identified as the pinnacle of the temple (Mt 4:5; Lk 4:9); and one gate in each of the east and north walls.

**Significance of the Temple in the Old Testament** The temple in Jerusalem functioned as the focal point of the tribal confederation. In spite of the attempt of Jeroboam I, the first king of the northern kingdom, to divert attention from Jerusalem by establishing shrines at Bethel and Dan (1 Kgs 12:26–30), Jerusalem never lost its preeminence. Naturally, both Hezekiah and Josiah sought to extend their reformation into the area of the northern tribes (2 Chr 30:1–12; 34:6–7), and Jerusalem was a pilgrimage center for those areas even after its destruction (Jer 41:5). The prophets foretold its destiny as the focal point of universal worship (Is 2:1–4).

The temple was God's dwelling place among his people. God's presence, symbolized in the shekinah glory and the pillar of cloud, was associated with the tent of meeting (Ex 33:9–11), with the tabernacle (40:34–38), and finally with the temple (1 Kgs 8:10–11). The paradox is that while God is completely unrestricted, the temple was considered a place for God to live forever (vv 13, 27). God had chosen Zion, as he had chosen David (Pss 68:15–18; 76:2; 78:67–72), so the temple was regarded as God's house (27:4; 42:4; 84:1–4).

**Ezekiel's Temple** Ezekiel's detailed description of the ideal temple (Ez 40–48) was not used as the blueprint for Zerubbabel's temple. In fact, since Ezekiel must have been familiar with Solomon's temple before his deportation in 597 BC, his description is of greater help in determining uncertain details of the first temple. Ezekiel's concern was to show the nature of pure worship, safeguarded from all contamination. This worship would allow the glory of God, which had departed from corrupted Solomon's temple (9:3; 10:4, 18–19; 11:22–23), to return so that Jerusalem could again be named "the Lord is there" (43:1–5; 48:35). This thought, linked with Ezekiel's vital concept of God's Spirit indwelling his faithful worshipers

(36:24–28), anticipated the NT teaching of the believers becoming God's temple.

## Significance of the Temple in the New Testament

**Christ and the Temple** Christ showed considerable respect for the temple. When he was 12 years old, he entered into the rabbinic discussions in its porticoes and described it as his Father's house (Lk 2:41–50). To him “the house of God” was indwelt by God (Mt 12:4; 23:21). Although he twice cleansed it in righteous anger (Mt 21:12–13; Jn 2:13–16), he wept over the impending destruction of the city and temple (Lk 19:41–44). He often taught there, but he was “greater than the temple” (Mt 12:6). When his presentation to Jerusalem as the predicted Messiah was rejected, in spite of attendant miracles, he foretold its inevitable destruction (Mt 21:9–15; 24:1–2). For a brief period after Pentecost, the early church used the temple as its meeting place, until mounting opposition drove believers from Jerusalem (Acts 5:12, 21, 42; 8:1).

**The Church as the Temple** The NT writers used two different Greek words to describe the temple: *naos* and *hieron*. *Naos* refers to the actual sanctuary of the temple, the place of God's dwelling. *Hieron* refers to the temple precincts as well as to the sanctuary. Generally speaking, *naos* was used to designate the inner section of the temple known as the Holy Place and the Holy of Holies, whereas *hieron* included the outer court and the temple proper.

In Paul's epistles the word *naos* appears six times (1 Cor 3:16–17; 6:19; 2 Cor 6:16; Eph 2:21; 2 Thes 2:4) and *hieron* once (1 Cor 9:13). In these verses Paul maintains the distinction of definition noted above. When speaking of the actual physical temple, he used the word *hieron* to indicate the place where the priests offered up animal sacrifices on the altar (1 Cor 9:13), which was situated in the outer court (see Ex 27–29, 40). And when Paul referred to the abominable act of the lawless one in usurping God's place in the temple, he used the word *naos*—the word that designates the place of deity's presence (2 Thes 2:4).

In all the other Pauline passages, *naos* is used metaphorically—to depict a human habitation for the divine Spirit. In one instance the sanctuary image is used to describe the individual believer's body (1



Cor 6:19); in every other instance the sanctuary depicts Christ's body, the church (1 Cor 3:16–17; 2 Cor 6:16; Eph 2:21). Mistakenly, many readers think 1 Corinthians 3:16–17 speaks of the individual, but according to the Greek text, it is unquestionably clear that Paul was speaking about the collective church (specifically, the church in Corinth).

When Paul told the church in Corinth that it was God's sanctuary, they would have understood the image from their knowledge of pagan temples. But Paul probably had in mind the one temple in Jerusalem. The Gentiles had many gods with many temples in one city; the Jews had one God with only one temple in all of Israel. This helped to preserve unity among the Israelites. The Corinthians needed spiritual unity; they were fragmented due to their individual preferences (see 1 Cor 1:10–13).

In Ephesians, Paul's masterpiece on the church, he speaks of the local churches as living, organic entities that are all (compositely speaking) growing into a holy sanctuary in the Lord (Eph 2:21). Paul pictured each local church as providing God with a spiritual habitation in that locality (v 22) and as growing together with all the other churches into one holy, universal sanctuary for the Lord's indwelling.

***The Temple in John's Revelation*** In John's revelation there is no material temple, even though he continues to use the imagery of Jerusalem and Mt Zion (Rv 3:12; 14:1; 21:2, 10, 22). Three interrelated ideas dominate. First is the concept of the church made up of martyrs, whose faithful members are God's temple (3:12; 14:1). This temple grows gradually as the number of martyrs increases (6:11). Another aspect is the temple as the place of judgment (11:19; 14:15; 15:5–16:1). Finally, any temple in the new age is unnecessary, "for its temple is the Lord God Almighty and the Lamb" (21:22). The ultimate state will be God's dwelling with his people—the eternal, spiritual temple. - (Tyndale Bible Dictionary)

## **Temple Mount**

The temple mount today is controlled by the Muslims and though you will be allowed to tour the temple mount, you will have limited access to the buildings. You will be able to see the "Dome of the

Rock,” perhaps the most famous building in Jerusalem today, but you will not be allowed to enter into the Dome. The Dome contains what the Muslims claim is Mt. Moriah where Abraham planned to offer Isaac to God. It is where they claim their prophet Mohammed ascended into heaven.



Dome of the Rock

## **POOL OF BETHESDA**

The name of a pool with five porticoes mentioned only in Jn 5:2 where the afflicted came for healing when the waters were troubled. Here Jesus healed the man who had been unable to walk for 38 years. In 1888, N of the temple area in Jerusalem, K. Schick uncovered the outlines of a large double pool, *i.e.*, twin rectangular pools lying N and S, with a rock partition 20 feet thick on which the fifth portico was constructed. The area of the pools measured *c.* 150- by-300 feet.

One of the best ancient MSS of the NT (Codex Sinaiticus), one other





Excavations of the pool of Bethesda

later Gr. MS and Eusebius have *Bēthzatha* (the name of the northern extension of Jerusalem according to Josephus-Arndt, p. 139) rather than *Bēthesda*. This name has been included in recent editions of Gr. texts (e.g., Nestle; Aland-Black). The copper scroll from Cave III near Qumran, however, lists 64 different hiding places for the temple treasures, with locations 57–60 in and around “Beth-Eshdatain”. Since this Heb. form of the name has a dual ending, it fits in precisely with the archaeological

discovery that Bethesda was, in fact, a double pool . - (WBE)

### **STEPHEN’S GATE (LION’S GATE)**

The Lions' Gate (also St. Stephen's Gate or Sheep Gate) is located in the Old City Walls of Jerusalem, Israel and is one of seven open Gates in Jerusalem's Old City Walls.

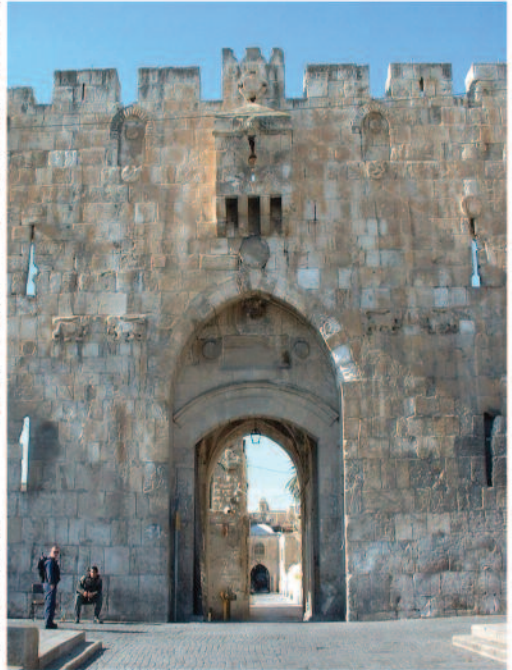
Located in the east wall, the entrance marks the beginning of the traditional Christian observance of the last walk of Jesus from prison to crucifixion, the Via Dolorosa. Near the gate’s crest are four figures of leopards, often mistaken for lions, two on the left and two on the right. They were placed there by Sultan Suleiman the Magnificent to celebrate the Ottoman defeat of the Mamluks in 1517. Legend has it that Suleiman's predecessor Selim I dreamed of lions that were going to eat him because of his plans to level the city. He was spared only after promising to protect the city by building a wall around it. This



led to the lion becoming the heraldic symbol of Jerusalem.[2] However, Jerusalem already had been, from Biblical times, the capital of the Kingdom of Judah, whose emblem was a lion (Genesis 49:9). In another version, Suleiman taxed Jerusalem's residents with heavy taxes which they could not afford to pay. That night Suleiman had a dream of two lions coming to devour him. When he woke up, he asked his dream solvers what his dream meant. A wise respected man came forward and asked Suleiman what was on his mind before drifting to sleep. Suleiman responded that he was thinking about how to punish all the men who didn't pay his taxes. The wise man responded that since Suleiman thought badly about the holy city, God was angry. To atone, Suleiman built the Lions' Gate to protect Jerusalem from invaders.

Israeli paratroops from the 55th Paratroop Brigade came through this gate during the Six-Day War of 1967 and unfurled the Israeli flag above the Temple Mount.

The Lions' Gate is not to be confused with the Zion Gate in the Old City Wall, located in the south, leading to the Jewish and Armenian Quarters.



Lion's Gate - from wikipedia.org

The magnificent walls of Jerusalem's Old City were built by the Ottoman Empire under the direct supervision of Sultan Suleiman in 1542. The walls stretch for approximately 4.5 kilometers (2.8 mi) and rise to a height of 5?15 meters (16?49 ft), with a thickness of 3 meters (9.8 feet).[4] All together, the Old City walls contain 43 surveillance towers and 11 gates, seven of which are presently open. (Wickepdia.org)

## **ST. ANNE'S CHURCH**

During the Roman Period a pagan shrine to either the Egyptian god Serapis or the Greek god Asclepius, both gods of healing, stood on the grounds next to the two Pools of Bethesda.

A Byzantine basilica was built over the remains of the shrine in the 5th century. Baldwin I, the first titled Crusader king of Jerusalem, banished his wife Arda to the old convent which still existed here in 1104. A small Crusader church, the so-called Moustier, was then erected over an extension of the northern Pool of Bethesda. The actual Church of St Anne followed sometime between 1131 and 1138, during the reign of Queen Melisende. It was erected near the remains of the Byzantine basilica, over the site of a grotto believed by the Crusaders to be the birthplace of the Virgin Mary, mother of Jesus. It is dedicated to Anna and Joachim, the parents of Saint Mary, who according to tradition lived here.

Unlike many other Crusader churches, St. Anne's was not destroyed after 1187 conquest of Jerusalem. In 1192, a leader known in the West as Saladin, converted the building into an Islamic seminary or madrasa, known as al-Madrasa as-Salahiyya (of Saladin), as is still written in the Arabic inscription above the entrance. In the 15th century it was considered as the most prestigious college in the city, counting among its more prominent students the Islamic jurist and city historian Mujir al-Din (1456-1522).

During the renewed Muslim rule of Palestine, Christian pilgrims were only permitted inside the grotto after paying a fee. Eventually the madrasa was abandoned and the former church building fell into disrepair. In 1856, in gratitude for French support during the Crimean War, the Ottoman Sultan Abdülmecid I presented it to Napoleon III. It was subsequently restored, but the majority of what remains today is original. Currently St. Anne's belongs to the French government and is administered by the White Fathers, an order of the Catholic Church named for the colour of their robes.

## **Design and construction**



Built between 1131 and 1138 to replace a previous Byzantine church, and shortly thereafter enlarged by several meters, the church is an excellent example of Romanesque architecture. The three-aisled basilica incorporates cross-vaulted ceilings and pillars, clear clean lines and a somewhat unadorned interior. The nave is separated from the lower lateral aisles by arcades of pointed arches. The high altar, designed by the French sculptor Philippe Kaepelin incorporates many different scenes. On the front of the altar are depicted the Nativity (left), the Descent from the Cross (center) and the Annunciation (right); on the left-hand end is the teaching of Mary by her mother, on the right-hand end her presentation in the Temple. In the south aisle is a flight of steps leading down to the crypt, in a grotto believed by the Crusaders to be Mary's birthplace. An altar dedicated to Mary is located there. The Byzantine basilica was partly stretched over two water basins, collectively known as the Pools of Bethesda, and built upon a series of piers, one of which still stands today in its entirety. (Wikipedia.org)



Gates of Jerusalem - [www.Biblewalks.org](http://www.Biblewalks.org)



## **ZION GATE**

The Ottomans built this gate in 1540 AD (947 according to Islam dates). A stone plate in the gate praises the builder, Sultan Süleyman Iben Salim. The gate was opened only during daytime, and was protected by guards. Due to its proximity to the Jewish quarter, the keys to the gate were also trusted to a Jewish member of the community. Hence its Arabic name - the gate of the Jews.

During the independence war, in May 1948, Palmach forces combated the Jordanians at Zion gate and managed to reach the Jewish quarter which was under siege, but had to retreat and eventually the quarter was evacuated.

During the Jordanian occupation (1948-1967) the gate was closed. Today it is one of the main gates leading to the Jewish quarter.

## **UPPER ROOM**

The upper room is a second-story room of Hebrew or Greek homes; often like a tower, built on the flat roof of a Hebrew home for privacy, comfort during the hot season, or the entertainment of guests. It could sometimes accommodate large gatherings of people. Jesus met with his disciples shortly before his arrest in an upper room and ate the Passover supper (Lord's Supper) with them as well (Mark 14:15; Luke 22:12). This is where He prepared them for His death, the Holy Spirit's coming and their future ministry. The size of some of these rooms is evident from the fact that, after Jesus had left and ascended to heaven; the disciples went to the upper room where they all had been staying before. In one instance the room was on the third story (Acts 20:8). Eutychus, sitting in the window, went to sleep and fell three stories to the street below (20:9-10). Ahaziah also fell through the latticework of his upper room (2 Kings 1:2).

The dead son of the widow of Zarephath was taken by Elijah to an upper room where he had been staying and raised him from the dead

(1 Kings 17:19-23). David went to an upper room for privacy to mourn the death of Absalom (2 Samuel 18:33). The kings of Judah built strange altars near the upper room of Ahaz, which Josiah pulled down as part of his reform program (2 Kings 23:12). Dorcas was laid in an upper room after she had died; later, Peter was taken up to the same room to pray for her restoration to life (Acts 9:36-41). (www.pilgrimtours.com)

## **ISRAELI MUSEUM**

In our brief visit to the Israeli museum we will see several artifacts that have been found in and around Israel and have our understanding of the Israeli history and culture enhanced.

### **Shrine of the Book**

In the Israeli Museum is the Shrine of the Book which houses many of the Dead Sea Scrolls. You will have an opportunity to view many of the scrolls that were found including complete scroll of the book of Isaiah.

### **Jerusalem Model**

This is unique 3D model of what the city of Jerusalem would have looked like in the time of Jesus.



## **YAD VASHEM (JEWISH HOLOCAUST MUSEUM)**

Established in 1953, Yad Vashem is located on the western slope of Mount Herzl on the Mount of Remembrance in Jerusalem, 804 meters (2,638 ft) above sea level and adjacent to the Jerusalem Forest. The memorial consists of a 180-dunam (18.0 ha; 44.5-acre) complex containing the Holocaust History Museum, memorial sites such as the Children's Memorial and the Hall of Remembrance, The Museum of Holocaust Art, sculptures, outdoor commemorative sites such as the Valley of the Communities, a synagogue, a research institute with archives, a library, a publishing house, and an educational center named The International School/Institute for Holocaust Studies.

A core goal of Yad Vashem's founders was to recognize gentiles who, at personal risk and without a financial or evangelistic motive, chose to save their Jewish brethren from the ongoing genocide during the Holocaust. Those recognized by Israel as Righteous Among the Nations are honored in a section of Yad Vashem known as the Garden of the Righteous Among the Nations.

After the Western Wall, Yad Vashem is the second most-visited Israeli tourist site. Its curators charge no fee for admission and welcome approximately one million visitors a year. (wikipedia.org)





# Day 8

## Overview

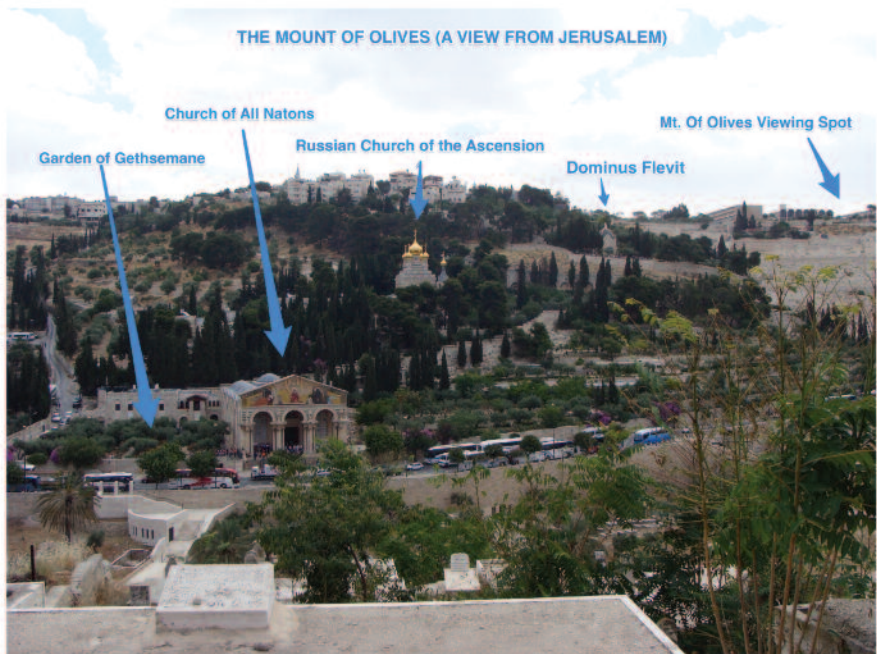
Today we walk where Jesus walked, beginning the day with a panoramic view of the city, Mount Moriah and the Dome of the Rock from atop the Mount of Olives and then the Garden of Gethsemane. How many have wished to be whisked back in time to get a glimpse of our Lord or hear His voice if only for a moment? To walk between the ancient olive trees, read the scriptures of Jesus' prayer and take time for personal reflection is important here. Next we visit the House of Caiaphas where Jesus was beaten and spit upon. See a pit where he may have been held for the evening and the ancient hillside steps he walked as he was taken to be condemned. On our way into the city we will visit the Wailing Wall and then the fascinating Rabbinical Tunnels leading us through the Second Temple era. The tunnel and exhibit give a clear understanding of the amazing construction of the Temple Mount, giant stones, water supply and Roman street where our Lord was led to judgment. Before exiting the tunnel we see the immense cornerstone rejected by the builders. We move on to the Judgment Hall of Pilate, hear of those who conspired against Him and are reminded of His brutal beating and humiliation. This evening we enjoy a special lecture by a local believer prior to dinner, giving us a perspective of Messianic life in Israel.

## Mount of Olives

The term is sometimes applied to the four hills E of Jerusalem which form a ridge running in a N-S direction. Popularly, it refers only to the central pair of these hills directly E of the temple area. The northernmost of the four hills is Mount Scopus. The southernmost is S of the road to Jericho and is called the Mount of Offense. It was the place of houses and idol temples of Solomon's foreign wives (2 Kgs 23:13), if they were not on Olivet proper.

The two central hills, with a slight dip between, have an elevation of 2,723 feet. Jerusalem's elevation is 2,550 feet. The climb up from the Kidron Valley takes one's breath and the buses grind slowly up in

lowest gear. From the name of the hill it is inferred that the slopes were once wooded. Now they are rocky and eroded because of deforestation of the two world wars with only a few trees on the W slope and fewer yet to the E. The Arabic name for the hills is Jebel ez-Zaitoun (Mount of Olives) and Jebel et-Tur. The Dead Sea is visible to the E and an imposing view of Jerusalem opens to the W. On the northern of the two hills stands the Lutheran Augusta Victoria Hospital with its high tower for a landmark. On the S hill rises the tower of the Russian Church of the Ascension and other buildings marking the traditional site of Christ's departure. In the saddle between is the Galilee Convent. To the E, the road runs down to Bethany and to the Jericho road. On the W face are three old roads, possibly all of Roman times, on which Christ would have walked. The Church of Dominus Flevit (The Lord Wept) is halfway down the hill. The Church of All Nations, with a traditional Gethsemane rock and a garden of olive trees hoary with age, is near the bottom. Many famous churches have been built on the summit and the remains of some of these have been uncovered and identified.





## **Biblical References**

### Old Testament

The Mount of Olives is named in connection with David's flight from Absalom (2 Sam 15:30) and in Zech 14:4, which speaks of the Lord's coming when the mount will split from E to W. It is referred to as a stage in the departure of God's presence from Jerusalem in Ezekiel's day (Ezk 11:23).

### New Testament

In the NT it is mentioned as the favorite resort of Christ as He withdrew from Jerusalem. It was the start of His triumphal entry (Mt 21:1), the scene of His weeping over Jerusalem (Lk 19:37–41), His eschatological instruction (Mt 24–25), His agony in Gethsemane (Mt 26:30), and His ascension (Acts 1:9–12). It will be the mount of His return (Acts 1:11; *cf.* Zech 14:4). (WBE)



View of Jerusalem (Temple Mount) from the Mount of Olives

### Garden of Gethsemane

From an Aramaic word probably meaning “oil press.” It is mentioned in (Mt 26:36 and Mk 14:32) as an “enclosed piece of ground” (ASV marg.) to which Jesus returned with His disciples. (Lk 22:39–41)

identifies it only as a “place” (*topos*) on the Mount of Olives. It is called “a garden” located E of the brook Kidron in (Jn 18:1). It was a rather extensive area because the main body of disciples sat there while Peter, James, and John went farther up the hill with Jesus. Jesus went still farther in this large olive grove to be alone to pray, leaving the three between Him and the other eight.

There are four rival claimants for the authentic site: the Franciscan (Roman Catholic) garden nearest the highway with gnarled olive trees up to 900 years old and the Basilica of the Agony (the Church of All Nations) housing a traditional Rock of the Agony; the one near the Tomb of the Virgin to the N; the Greek Orthodox to the E; and the large Russian Orthodox orchard father up the hill adjacent to the Church of Mary Magdalene, the latter being the most “restful.”



Garden of Gethsemane

### **Kidron Valley**

The name given to the deep ravine which begins N of Jerusalem near



the foot of Mount Scopus; turns S to separate the E side of the city from the Mount of Olives (2 Sam 15:23); and then continues in a SE direction to the Dead Sea. Modern names are varied and inconsistent for the course of the brook or winter torrent (Jn 18:1, NASB marg.) which today only rarely carries water. One of the reasons for this dry situation is that the modern bed is some 37 to 98 feet higher than the river bed of biblical times, having been filled in with occupational debris and the rubble of various destructive battles. This has also shifted the bottom of the ravine some 30 yards to the E. In antiquity, the spring of Gihon (q.v.) filled the brook. By means of irrigation, plush gardens and orchards were maintained along the skirts of the valley (cf. 2 Kgs 23:4; Jer 31:40), and in fact several royal persons and officials are known to have held real estate in the valley (see Shaveh, Valley of; Shebna). This brook was diverted to fill the Pool of Siloam (q.v.) and was enclosed to secure a water source for the city during Hezekiah's reign (2 Chr 32:3–4). At least part of this valley was the site of numerous destructions and burnings of heathen images during times of reform in Judah (1 Kgs 15:13; 2 Kgs 23:4, 6, 12; 2 Chr 15:16; 29:16; 30:14). Indeed, the valley was a most familiar sight to all who inhabited or frequented Jerusalem. And Jesus passed over it to Gethsemane (Jn 18:1) as well as numerous other times during Passover week.

### **Kidron Valley Tombs**

Since the Jews would not bury their dead inside the city walls, Jerusalem is surrounded by tombs. There are tombs to the west in the Hinnom Valley, tombs to the south where the Hinnom and Kidron Valleys meet, tombs to the north of today's Old City walls and, of course, tombs to the east in the Kidron Valley where the Messiah is to appear to raise the dead, judge mankind and enter his Temple on Mount Moriah. During the days of the Hasmoneans, Hellenistic culture influenced the building of elaborate tombs, and this practice continued into the days of the New Testament. Eight hundred tombs from the time of Herod have been discovered within a 3 mile radius around the city. Jesus was buried in a tomb that was being cut for a



Sanhedrin member outside the city walls to the west. The tombs in the Kidron Valley shown in the photo were present in the days of Jesus, who would have walked past them many times and constantly viewed them whenever his eyes scanned the Kidron Valley or the Mount of Olives. He even spoke about them in the Gospels, calling them “beautiful” when he addressed the religious leaders on the Temple Mount (Matt 23:27).

(<http://www.generationword.com/jerusalem101/32-tombs-in-kidron.html>)



Kidron Valley - <https://holylandphotos.files.wordpress.com/2012/09/ijntkv18a.jpg>

### **House of Caiaphas**

The palace of the high priest where the Lord Jesus was examined before the Council in Jerusalem, the Sanhedrin, was not only mentioned in the Bible but also became a site for a Christian church to be built, on the Hill of the Upper City.

The idea that this is the exact site of the House of Caiaphas is open





for debate. Before Christ and during the time of Nehemiah, the high priest resided on the western side of the temple court area. During the time of the Maccabees the high priest resided at the Asmonaeon Palace. Josephus makes mention that during the time of Jesus in first century Jerusalem, the house of Ananias (High-priest during the time of Gessius Florus) stood near the Palace of the Asmonaeans, on the eastern part of the Upper City.

<http://www.bible-history.com/sketches/ancient/palace-of-caiaphas.html>

Excavation work has been done on the place we will be visiting and most finds point to the place as the official house of Caiaphas.

## Caiaphas

Joseph Caiaphas was high priest *c.* A.D. 18–36. He was son-in-law and successor of Annas. Appointed by the Roman procurator Valerius Gratus (Pilate's immediate predecessor), he was deposed by (Vitellius, "president of Syria" (Jos. *Ant.* xviii.2.2; 4.3).



Steps leading to the House of Caiaphas

The earliest mention of him is in Lk 3:2: "Annas and Caiaphas being the high priests." This odd expression evidently reflects the fact that whereas the latter legally held the position of high priest. Annas continued to wield the power of the office.

The next notice is in Jn 11:49–53, where Caiaphas advised that Jesus' life should be sacrificed to save the nation. He feared that the Prophet from Nazareth would precipitate a political revolution, which might result in the whole nation being



destroyed by Rome. The evangelist comments (Jn 11:51) that Caiaphas spoke better than he knew. As high priest he uttered a prophecy that Jesus would die on behalf of the Jews and all mankind. Reference is made to this again in Jn 18:13–14.

The Jewish leaders followed the advice of Caiaphas and from that very day “took counsel together” to put Jesus to death (Jn 11:53). Matthew (26:3–5) describes a meeting of the Sanhedrin—“the chief priests, and the scribes, and the elders of the people”—at the palace of “the high priest, who was called Caiaphas,” two days before the Passover of the Passion. Here the leaders of the nation conspired to take Jesus “by subtilty” and kill Him. They did not wish to arrest Him during the feast, for fear of an uprising of the people. But Judas Iscariot’s offer to betray Him secretly caused them to change their minds.



View of the Southern Temple Mount and Mount of Olives from the House of Caiaphas

After a preliminary hearing before Annas, Christ was sent to Caiaphas (Jn 18:24)—perhaps just from one apartment to another in the same palace. Here the Sanhedrin had gathered (Mt 26:57). The true character of the high priest is shown in this Jewish trial of Jesus. The Sanhedrin “sought false witness against Jesus, to put him to death” (Mt 26:59). When Christ refused to reply to these false accusations, Caiaphas put Him under oath to tell whether He was the Messiah. When He answered in the affirmative and applied to Himself the language of Dan 7:13, the high priest “rent his clothes” and declared that Jesus had uttered blasphemy (Mt 26:65). The Sanhedrin gave judgment that He was guilty of death, and delivered Him to the Roman governor for execution. The last mention of Caiaphas is in Acts 4:6. (WBE)



The Western Wall on Shavout

### **Wailing Wall (Western Wall)**

The Western Wall commonly refers to a 187-foot (57 m) exposed section of ancient wall situated on the western flank of the Temple Mount. This section faces a large plaza and is set aside for prayer. In its entirety, however, the above-ground portion of the Western Wall stretches for 1,600 feet (488 m), most of which is hidden behind residential structures built along its length. Other revealed sections include the southern part of the Wall which measures approximately 80 metres (262 ft) and another much shorter section known as the



Little Western Wall which is located close to the Iron Gate. The wall functions as a retaining wall, supporting and enclosing the ample substructures built by Herod the Great around 19 BCE. Herod's project was to create an artificial extension to the small quasi-natural plateau on which the First and Second Temples stood, transforming it into the almost rectangular, wide expanse of the Temple Mount visible today.

At the Western Wall Plaza, the total height of the Wall from its foundation is estimated at 105 feet (32 m), with the exposed section standing approximately 62 feet (19 m) high. The Wall consists of 45 stone courses, 28 of them above ground and 17 underground. The first seven visible layers are from the Herodian period. This section of wall is built from enormous meleke limestone blocks, possibly quarried at either Zedekiah's Cave situated under the Muslim Quarter of the Old City or at Ramat Shlomo 4 kilometres (2.5 mi) northwest of the Old City. Most of them weigh between 2 and 8 short tons (1.8 and 7.3 t) each, but others weigh even more, with one extraordinary stone located slightly north of Wilson's Arch measuring 13 metres (43 ft) and weighing approximately 517 tonnes (570 short tons). Each of these ashlar is framed by fine-chiseled borders. The margins themselves measure between 5 and 20 centimetres (2 and 8 in) wide, with their depth measuring 1.5 centimetres (0.59 in). In the Herodian period, the upper 10 metres (33 ft) of wall were 1 metre (39 in) thick and served as the outer wall of the double colonnade of the Temple platform. This upper section was decorated with pilasters, the remainder of which were destroyed when the Byzantines reconquered Jerusalem from the Persians in 628.

The next four courses, consisting of smaller plainly dressed stones, date from the Umayyad period (Muslim, 8th century). Above that are 16-17 courses of small stones from the Mamluk period (Muslim, 13-16th century) and later. The well known story that the top layers of the Wall were added by Sir Moses Montefiore is unsubstantiated.



## **Construction**

According to the Hebrew Bible, Solomon's Temple was built atop what is known as the Temple Mount in the 10th century BCE and destroyed by the Babylonians in 586 BCE, and the Second Temple completed and dedicated in 516 BCE. Around 19 BCE Herod the Great began a massive expansion project on the Temple Mount. In addition to fully rebuilding and enlarging the Temple, he artificially expanded the platform on which it stood, doubling it in size. Today's Western Wall formed part of the retaining perimeter wall of this platform. In 2011, Israeli archaeologists announced the surprising discovery of Roman coins minted well after Herod's death, found under the foundation stones of the wall. The excavators came upon the coins inside a ritual bath that predates Herod's building project, which was filled in to create an even base for the wall and was located under its southern section. This seems to indicate that Herod did not finish building the entire wall by the time of his death in 4 BCE. The find confirms the description by historian Josephus Flavius, which states that construction was finished only during the reign of King Agrippa II, Herod's great-grandson. Given Josephus' information, the surprise mainly regarded the fact that an unfinished retaining wall in this area could also mean that at least parts of the splendid Royal Stoa and the monumental staircase leading up to it could not have been completed during Herod's lifetime. Also surprising was the fact that the usually very thorough Herodian builders had cut corners by filling in the ritual bath, rather than placing the foundation course directly onto the much firmer bedrock. Some scholars are doubtful of the interpretation and have offered alternative explanations, such as, for example, later repair work.

Herod's Temple was destroyed by the Romans, along with the rest of Jerusalem, in 70 CE,[26] during the First Jewish-Roman War.

PLEASE NOTE: This next section is rather lengthy, but it will not only give you a greater understanding of the Wailing Wall, but the battle that the Jews have gone through over the centuries and the

continual disturbances they face as a people.

### **Roman Empire and rise of Christianity 100-500 AD**

In the early centuries of the Common Era, after the Roman defeat of the Bar Kokhba revolt in 135 CE, Jews were banned from Jerusalem. There is some evidence that Roman emperors in the 2nd and 3rd centuries did permit them to visit the city to worship on the Mount of Olives and sometimes on the Temple Mount itself. When the empire became Christian under Constantine I, they were given permission to enter the city once a year, on the ninth day of the month of Av, to lament the loss of the Temple at the wall. The Bordeaux Pilgrim, written in 333 CE, suggests that it was probably to the perforated stone or the Rock of Moriah, "to which the Jews come every year and anoint it, bewail themselves with groans, rend their garments, and so depart". This was because an Imperial decree from Rome barred Jews from living in Jerusalem. Just once per year they were permitted to return and bitterly grieve about the fate of their people. Comparable accounts survive, including those by the Church Father, Gregory of Nazianzus and by Jerome in his commentary to Zephaniah written in 392 CE. In the 4th century, Christian sources reveal that the Jews encountered great difficulty in buying the right to pray near the Western Wall, at least on the 9th of Av. In 425 CE, the Jews of the Galilee wrote to Byzantine empress Aelia Eudocia seeking permission to pray by the ruins of the Temple. Permission was granted and they were officially permitted to resettle in Jerusalem.

### **Middle Ages 500-1500**

Several Jewish authors of the 10th and 11th centuries write about the Jews resorting to the Western Wall for devotional purposes. Ahimaaz relates that Rabbi Samuel ben Paltiel (980-1010) gave money for oil at "the sanctuary at the Western Wall." Benjamin of Tudela (1170) wrote "In front of this place is the Western Wall, which is one of the walls of the Holy of Holies. This is called the Gate of Mercy, and hither come all the Jews to pray before the Wall in the open court." The account gave rise to confusion about the actual location of Jewish

worship and some suggest that Benjamin in fact referred to the Eastern Wall along with its Gate of Mercy. While Nahmanides (d. 1270) did not mention a synagogue near the Western Wall in his detailed account of the temple site, shortly before the Crusader period a synagogue existed at the site. Obadiah of Bertinoro (1488) states "the Western Wall, part of which is still standing, is made of great, thick stones, larger than any I have seen in buildings of antiquity in Rome or in other lands."

Shortly after the Siege of Jerusalem, in 1193, Saladin's son and successor al-Afdal established the land adjacent to the wall as a charitable trust. It was named after an important mystic Abu Madyan Shu'aib and dedicated to Moroccan settlers who had taken up residence there. Houses were built only 4 metres (13 ft) away from the wall.[40] The first mention of the Islamic tradition that Buraq was tethered at the site is from the 14th century. A manuscript by Ibn Furkah, (d. 1328), refers to Bab al-Nab, an old name for a gate along the southwestern wall of the Haram al-Sharif.

### **Ottoman period 1517-1917**

Wailing Wall, Jerusalem, by Gustav Bauernfeind (19th century).

In 1517, the Turkish Ottomans conquered Jerusalem from the Mamluks who had held it since 1250 and various folktales relate Sultan Suleiman the Magnificent's quest to locate the Temple site and his order to have the area "swept and sprinkled, and the Western Wall washed with rosewater" upon its discovery. In the late 16th century, Suleiman ordered the construction of an imposing fortress-wall to be built around the entire city, which still stands today. At the time, Jews received official permission to worship at the site and Ottoman architect Mimar Sinan built an oratory for them there. In 1625 arranged prayers at the Wall are mentioned for the first time.

Over the centuries, land close to the Wall became built up. Public access to the Wall was through the Moroccan Quarter, a labyrinth of narrow alleyways. In May 1840 a firman issued by Ibrahim Pasha forbade the Jews to pave the passageway in front of the Wall. It also



cautioned them against raising their voices and displaying their books there.? They were, however, allowed "to pay visits to it as of old."

Rabbi Joseph Schwarz writing in the mid-19th-century records:

"This wall is visited by all our brothers on every feast and festival; and the large space at its foot is often so densely filled up, that all cannot perform their devotions here at the same time. It is also visited, though by less numbers, on every Friday afternoon, and by some nearly every day. No one is molested in these visits by the Mahomedans, as we have a very old firman from the Sultan of Constantinople that the approach shall not be denied to us, though the Porte obtains for this privilege a special tax, which is, however, quite insignificant."

Over time the increased numbers of people gathering at the site resulted in tensions between the Jewish visitors who wanted easier access and more space, and the residents, who complained of the noise. This gave rise to Jewish attempts at gaining ownership of the land adjacent to the Wall.

In the late 1830s a wealthy Jew named Shemarya Luria attempted to purchase houses near the Wall, but was unsuccessful, as was Jewish sage Abdullah of Bombay who tried to purchase the Western Wall in the 1850s. In 1869 Rabbi Hillel Moshe Gelbstein settled in Jerusalem. He arranged that benches and tables be brought to the Wall on a daily basis for the study groups he organised and the minyan which he led there for years. He also formulated a plan whereby some of the courtyards facing the Wall would be acquired, with the intention of establishing three synagogues ? one each for the Sephardim, the Hasidim and the Perushim. He also endeavoured to re-establish an ancient practice of "guards of honour", which according to the mishnah in Middot, were positioned around the Temple Mount. He rented a house near the Wall and paid men to stand guard there and at various other gateways around the mount.

However this set-up lasted only for a short time due to lack of funds or because of Arab resentment. In 1874, Mordechai Rosanes paid for the repaving of the alleyway adjacent to the wall.

In 1887 Baron Rothschild conceived a plan to purchase and demolish the Moroccan Quarter as "a merit and honor to the Jewish People." The proposed purchase was considered and approved by the Ottoman Governor of Jerusalem, Rauf Pasha, and by the Mufti of Jerusalem, Mohammed Tahir Husseini. Even after permission was obtained from the highest secular and Muslim religious authority to proceed, the transaction was shelved after the authorities insisted that after demolishing the quarter no construction of any type could take place there, only trees could be planted to beautify the area. Additionally the Jews would not have full control over the area. This meant that they would have no power to stop people from using the plaza for various activities, including the driving of mules, which would cause a disturbance to worshippers. Other reports place the scheme's failure on Jewish infighting as to whether the plan would foster a detrimental Arab reaction.

### **Jews' Wailing Place, Jerusalem, 1891**

In 1895 Hebrew linguist and publisher Rabbi Chaim Hirschensohn became entangled in a failed effort to purchase the Western Wall and lost all his assets. Even the attempts of the Palestine Land Development Company to purchase the environs of the Western Wall for the Jews just before the outbreak of World War I never came to fruition.[48] In the first two months following the Ottoman Empire's entry into the First World War, the Turkish governor of Jerusalem, Zakey Bey, offered to sell the Moroccan Quarter, which consisted of about 25 houses, to the Jews in order to enlarge the area available to them for prayer. He requested a sum of £20,000 which would be used to both rehouse the Muslim families and to create a public garden in front of the Wall. However, the Jews of the city lacked the necessary funds. A few months later, under Muslim Arab pressure on the Turkish authorities in Jerusalem, Jews became forbidden by official

decree to place benches and light candles at the Wall. This sour turn in relations was taken up by the Chacham Bashi who managed to get the ban overturned. In 1915 it was reported that Djemal Pasha closed off the wall to visitation as a sanitary measure.

### **British rule 1917-48**

In December 1917, British forces under Edmund Allenby captured Jerusalem from the Turks. Allenby pledged "that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer of whatsoever form of the three religions will be maintained and protected according to the existing customs and beliefs of those to whose faith they are sacred".

In 1919 Zionist leader Chaim Weizmann, anxious to enable Jews to access their sacred site unmolested, approached the British Military Governor of Jerusalem, Colonel Sir Ronald Storrs, and offered between £75,000 and £100,000 (approx. £5m in modern terms) to purchase the area at the foot of the Wall and rehouse the occupants. Storrs was enthusiastic about the idea because he hoped some of the money would be used to improve Muslim education. Although they appeared promising at first, negotiations broke down after strong Muslim opposition. Storrs wrote two decades later:

"The acceptance of the proposals, had it been practicable, would have obviated years of wretched humiliations, including the befouling of the Wall and pavement and the unmannerly braying of the tragicomic Arab band during Jewish prayer, and culminating in the horrible outrages of 1929"

In early 1920, the first Jewish-Arab dispute over the Wall occurred when the Muslim authorities were carrying out minor repair works to the Wall's upper courses. The Jews, while agreeing that the works were necessary, appealed to the British that they be made under supervision of the newly formed Department of Antiquities, because the Wall was an ancient relic.



In 1926 an effort was made to lease the Maghrebi waqf, which included the wall, with the plan of eventually buying it. Negotiations were begun in secret by the Jewish judge Gad Frumkin, with financial backing from American millionaire Nathan Straus. The chairman of the Palestine Zionist Executive, Colonel F. H. Kisch, explained that the aim was "quietly to evacuate the Moroccan occupants of those houses which it would later be necessary to demolish" to create an open space with seats for aged worshippers to sit on. However, Straus withdrew when the price became excessive and the plan came to nothing.[64] The Va'ad Leumi, against the advice of the Palestine Zionist Executive, demanded that the British expropriate the wall and give it to the Jews, but the British refused.

In 1928 the Zionist Organisation reported that John Chancellor, High Commissioner of Palestine, believed that the Western Wall should come under Jewish control and wondered "why no great Jewish philanthropist had not bought it yet".

### **September 1928 disturbances**

In 1922, a status quo agreement issued by the mandatory authority forbade the placing of benches or chairs near the Wall. The last occurrence of such a ban was in 1915, but the Ottoman decree was soon retracted after intervention of the Chacham Bashi. In 1928 the District Commissioner of Jerusalem, Edward Keith-Roach, acceded to an Arab request to implement the ban. This led to a British officer being stationed at the Wall making sure that Jews were prevented from sitting. Nor were Jews permitted to separate the sexes with a screen. In practice, a flexible *modus vivendi* had emerged and such screens had been put up from time to time when large numbers of people gathered to pray.

The placing of a Mechitza similar to the one in the picture was the catalyst for confrontation between the Arabs, Jews and Mandate authorities in 1928.

On September 24, 1928, the Day of Atonement, British police resorted to removing by force a screen used to separate men and women at prayer. Women who tried to prevent the screen being dismantled were beaten by the police, who used pieces of the broken wooden frame as clubs. Chairs were then pulled out from under elderly worshipers. The episode made international news and Jews the world over objected to the British action. The Chief Rabbi of the ultraorthodox Jews in Jerusalem issued a protest letter on behalf of his community, the Edah HaChareidis, and Agudas Yisroel strongly condemning the desecration of the holy site. Various communal leaders called for a general strike. A large rally was held in the Etz Chaim Yeshiva, following which an angry crowd attacked the local police station in which they believed the British officer involved in the fiasco was sheltering.

Commissioner Edward Keith-Roach described the screen as violating the Ottoman status quo that forbade Jews from making any construction in the Western Wall area. He informed the Jewish community that the removal had been carried out under his orders after receiving a complaint from the Supreme Muslim Council. The Arabs were concerned that the Jews were trying to extend their rights at the wall and with this move, ultimately intended to take possession of the Al-Aqsa Mosque. The British government issued an announcement explaining the incident and blaming the Jewish beadle at the Wall. It stressed that the removal of the screen was necessary, but expressed regret over the ensuing events.

A widespread Arab campaign to protest against presumed Jewish intentions and designs to take possession of the Al Aqsa Mosque swept the country and a "Society for the Protection of the Muslim Holy Places" was established.[68] The Vaad Leumi responding to these Arab fears declared in a statement that "We herewith declare emphatically and sincerely that no Jew has ever thought of encroaching upon the rights of Moslems over their own Holy places, but our Arab brethren should also recognise the rights of Jews in

regard to the places in Palestine which are holy to them." The committee also demanded that the British administration expropriate the wall for the Jews.

From October 1928 onward, Mufti Amin al-Husayni organized a series of measures to demonstrate the Arabs' exclusive claims to the Temple Mount and its environs. He ordered new construction next to and above the Western Wall. The British granted the Arabs permission to convert a building adjoining the Wall into a mosque and to add a minaret. A muezzin was appointed to perform the Islamic call to prayer and Sufi rites directly next to the Wall. These were seen as a provocation by the Jews who prayed at the Wall. Jews protested and tensions increased.

A British inquiry into the disturbances and investigation regarding the principal issue in the Western Wall dispute, namely the rights of the Jewish worshipers to bring appurtenances to the wall, was convened. The Supreme Muslim Council provided documents dating from the Turkish regime supporting their claims. However, repeated reminders to the Chief Rabbinate to verify which apparatus had been permitted failed to elicit any response. They refused to do so, arguing that Jews had the right to pray at the Wall without restrictions.[73] Subsequently, in November 1928, the Government issued a White Paper entitled "The Western or Wailing Wall in Jerusalem: Memorandum by the Secretary of State for the Colonies", which emphasised the maintenance of the status quo and instructed that Jews could only bring "those accessories which had been permitted in Turkish times."

A few months later, Haj Amin complained to Chancellor that "Jews were bringing benches and tables in increased numbers to the wall and driving nails into the wall and hanging lamps on them."

### **1929 Palestine riots**

In the summer of 1929, the Mufti Haj Amin Al Husseinni ordered an



opening be made at the southern end of the alleyway which straddled the Wall. The former cul-de-sac became a thoroughfare which led from the Temple Mount into the prayer area at the Wall. Mules were herded through the narrow alley, often dropping excrement. This, together with other construction projects in the vicinity, and restricted access to the Wall, resulted in Jewish protests to the British, who remained indifferent.

On August 14, 1929, after attacks on individual Jews praying at the Wall, 6,000 Jews demonstrated in Tel Aviv, shouting "The Wall is ours." The next day, the Jewish fast of Tisha B'Av, 300 youths raised the Zionist flag and sang Hatikva at the Wall. The day after, on August 16, an organized mob of 2,000 Muslim Arabs descended on the Western Wall, injuring the beadle and burning prayer books, liturgical fixtures and notes of supplication. The rioting spread to the Jewish commercial area of town, and was followed a few days later by the Hebron massacre. 133 Jews were killed and 339 injured in the Arab riots, and in the subsequent process of quelling the riots 110 Arabs were killed by British police. This was by far the deadliest attack on Jews during the period of British Rule over Palestine.

### **1930 international commission**

In 1930, in response to the 1929 riots, the British Government appointed a commission "to determine the rights and claims of Muslims and Jews in connection with the Western or Wailing Wall", and to determine the causes of the violence and prevent it in the future. The League of Nations approved the commission on condition that the members were not British.

The Jews requested that the Commission take the following actions: To give recognition to the immemorial claim that the Wailing Wall is a Holy Place for the Jews, not only for the Jews in Palestine, but also for the Jews of the whole world.

To decree that the Jews shall have the right of access to the Wall for

devotion and for prayers in accordance with their ritual without interference or interruption.

To decree that it shall be permissible to continue the Jewish services under the conditions of decency and decorum characteristic of a sacred custom that has been carried on for many centuries without infringement upon the religious rights of others.

To decree that the drawing up of any regulations that may be necessary as to such devotions and prayers, shall be entrusted to the Rabbinate of Palestine, who shall thus re-assume full responsibility in that matter, in discharge of which responsibility they may consult the Rabbinate of the world.

To suggest, if the Commissioners approve of the plan, to the Mandatory Power that it should make the necessary arrangements by which the properties now occupied by the Moghrabi Waqf might be vacated, the Waqf authorities accepting in lieu of them certain new buildings to be erected upon some eligible site in Jerusalem, so that the charitable purpose, for which this Waqf was given, may still be fulfilled.

The Commission noted that 'the Jews do not claim any proprietorship to the Wall or to the Pavement in front of it (concluding speech of Jewish Counsel, Minutes, page 908).'

David Yellin, Head of the Hebrew Teachers Seminary, member of the Ottoman parliament, and one of the first public figures to join the Zionist movement openly, testified before the Commission. He stated:

"Being judged before you today stands a nation that has been deprived of everything that is dear and sacred to it from its emergence in its own land ? the graves of its patriarchs, the graves of its great kings, the graves of its holy prophets and, above all, the site of its

glorious Temple. Everything has been taken from it and of all the witnesses to its sanctity, only one vestige remains one side of a tiny portion of a wall, which, on one side, borders the place of its former Temple. In front of this bare stone wall, that nation stands under the open sky, in the heat of summer and in the rains of winter, and pours out its heart to its God in heaven."

The Commission concluded that the wall, and the adjacent pavement and Moroccan Quarter, were solely owned by the Muslim waqf. However, Jews had the right to "free access to the Western Wall for the purpose of devotions at all times", subject to some stipulations that limited which objects could be brought to the Wall and forbade the blowing of the shofar, which was made illegal. Muslims were forbidden to disrupt Jewish devotions by driving animals or other means. Yitzhak Orenstein, who held the position of Rabbi of the Kotel, recorded in April 1930 that "Our master, Rabbi Yosef Chaim Sonnenfeld came to pray this morning by the Kosel and one of those present produced a small chair for the Rav to rest on for a few moments. However, no sooner had the Rav sat down did an Arab officer appear and pull the chair away from under him."During the 1930s, at the conclusion of Yom Kippur, young Jews persistently flouted the shofar ban each year and blew the shofar resulting in their arrest and prosecution. They were usually fined or sentenced to imprisonment for three to six months. The Shaw commission determined that the violence occurred due to "racial animosity on the part of the Arabs, consequent upon the disappointment of their political and national aspirations and fear for their economic future."

### **Jordanian rule 1948-67**

During the 1948 Arab-Israeli War the Old City together with the Wall was controlled by Jordan. Article VIII of the 1949 Armistice Agreement provided for Israeli Jewish access to the Western Wall.[dubious ? discuss] However, for the following nineteen years, despite numerous requests by Israeli officials and Jewish groups to the United Nations and other international bodies to attempt to



enforce the armistice agreement, Jordan refused to abide by this clause. Neither Israeli Arabs nor Israeli Jews could visit their holy places in the Jordanian territories. An exception was made for Christians to participate in Christmas ceremonies in Bethlehem. Some sources claim Jews could only visit the wall if they traveled through Jordan (which was not an option for Israelis) and did not have an Israeli visa stamped in their passports. Only Jordanian soldiers and tourists were to be found there. A vantage point on Mount Zion, from which the Wall could be viewed, became the place where Jews gathered to pray. For thousands of pilgrims, the mount, being the closest location to the Wall under Israeli control, became a substitute site for the traditional priestly blessing ceremony which takes place on the Three Pilgrimage Festivals.

### **"Al Buraq (Wailing Wall) Rd" Sign**

During the Jordanian rule of the Old City, a ceramic street sign in Arabic and English was affixed to the stones of the ancient wall. Attached 2.1 metres (6 ft 11 in) up, it was made up of eight separate ceramic tiles and said Al Buraq Road in Arabic at the top with the English "Al-Buraq (Wailing Wall) Rd" below. When Israeli soldiers arrived at the wall in June 1967, one attempted to scrawl Hebrew lettering on it. The Jerusalem Post reported that on June 8, Ben-Gurion went to the wall and "looked with distaste" at the road sign; "this is not right, it should come down" and he proceeded to dismantle it. This act signaled the climax of the capture of the Old City and the ability of Jews to once again access their holiest sites. Emotional recollections of this event are related by David ben Gurion and Shimon Peres.

### **Israeli rule 1967-Present**

Following Israel's victory during the 1967 Six-Day War, the Western Wall came under Israeli control. Brigadier Rabbi Shlomo Goren proclaimed after its capture that "Israel would never again relinquish the Wall", a stance supported by Israeli Minister for Defence Moshe Dayan and Chief of Staff General Yitzhak Rabin. Rabin described the

moment Israeli soldiers reached the Wall:

"There was one moment in the Six-Day War which symbolized the great victory: that was the moment in which the first paratroopers under Gur's command reached the stones of the Western Wall, feeling the emotion of the place; there never was, and never will be, another moment like it. Nobody staged that moment. Nobody planned it in advance. Nobody prepared it and nobody was prepared for it; it was as if Providence had directed the whole thing: the paratroopers weeping "loudly and in pain" over their comrades who had fallen along the way, the words of the Kaddish prayer heard by Western Wall's stones after 19 years of silence, tears of mourning, shouts of joy, and the singing of "Hatikvah".

Forty-eight hours after capturing the wall, the military, without explicit government order, hastily proceeded to demolish the entire Moroccan Quarter which stood 4 metres (13 ft) from the Wall. The Sheikh Eid Mosque, which was built over one of Jerusalem's oldest Islamic schools, the Afdiliyeh, named after one of Saladin's sons, was pulled down to make way for the plaza. It was one of three or four that survived from Saladin's time. 650 people consisting of 106 Arab families were ordered to leave their homes at night. When they refused, bulldozers began to demolish the structures, causing casualties. One old woman was buried under the houses as the bulldozer razed the area.

According to Eyal Weizman, Chaim Herzog, who later became Israel's sixth president, took much of the credit for the destruction of the neighborhood:

When we visited the Wailing Wall we found a toilet attached to it ... we decided to remove it and from this we came to the conclusion that we could evacuate the entire area in front of the Wailing Wall ... a historical opportunity that will never return ... We knew that the following Saturday, June 14, would be the Jewish festival of Shavuot and that many will want to come to pray ... it all had to be completed

by then.

The narrow pavement, which could accommodate a maximum of 12,000 per day, was transformed into an enormous plaza which could hold in excess of 400,000.

Several months later, the pavement close to the wall was excavated to a depth of two and half meters, exposing an additional two courses of large stones.

A complex of buildings against the wall at the southern end of the plaza, that included Madrasa Fakhriya and the house that the Abu al-Sa'ud family had occupied since the 16th century, were spared in the 1967 destruction, but demolished in 1969. The section of the wall dedicated to prayers was thus extended southwards to double its original length, from 28 to 60 metres (92 to 197 ft), while the 4 metres (13 ft) space facing the wall grew to 40 metres (130 ft).

The dusty plaza stretched from the wall to the Jewish Quarter. The small, approximately 120 square metres (1,300 sq ft) pre-1967 area in front of the wall grew to 2,400 square metres (26,000 sq ft), with the entire Western Wall Plaza covering 20,000 square metres (4.9 acres).

The new plaza created in 1967 is used for worship and public gatherings, including Bar mitzvah celebrations and the swearing-in ceremonies of newly full-fledged soldiers in the Israel Defense Forces. Tens of thousands of Jews flock to the wall on the Jewish holidays, and particularly on the fast of Tisha B'Av, which marks the destruction of the Temple and on Jerusalem Day, which commemorates the reunification of Jerusalem in 1967 and the delivery of the Wall into Jewish hands.

Conflicts over prayer at the national monument began little more than a year after Israel's victory in the Six-Day War once again made site accessible to Jews. In July 1968 the World Union for Progressive Judaism, which had planned the group's international convention in



Jerusalem, appealed to the Knesset after the Ministry of Religious Affairs prohibited the organization from hosting mixed-gender services at the Wall. The Knesset committee on internal affairs backed the Ministry of Religious Affairs in disallowing the Jewish convention attendees, who had come from over 24 countries, from worshiping in their fashion. The Orthodox hold that services at the Wall should follow traditional Jewish law for segregated seating followed in synagogues, while the non-Orthodox perspective was that "the Wall is a shrine of all Jews, not one particular branch of Judaism. (Wikipedia.com)

### **Rabbinic Tunnel**

The Western Wall Tunnel is an underground tunnel exposing the full length of the Western Wall. The tunnel is adjacent to the Western Wall and is located under buildings of the Old City of Jerusalem. While the open-air portion of the Western Wall is approximately 60 metres (200 ft) long, the majority of its original length is hidden underground. The tunnel allows access to an additional 485 metres (1,591 ft) of the wall.

### **History**

In 19 BCE, King Herod undertook a project to double the area of the Temple Mount in Jerusalem by incorporating part of the hill on the Northwest. In order to do so, four retaining walls were constructed, and the Temple Mount was expanded on top of them. These retaining walls remained standing, along with the platform itself, after the Temple was destroyed by the Romans in 70 CE.

Since then much of the area next to the walls became covered and built upon. Part of the Western Wall remained exposed after the destruction of the Temple. Since it was the closest area to the Temple's Holy of Holies that remained accessible, it became a place of Jewish prayer for millennia.



Herodian Columns in the Rabbinit Tunnel (from Pictorial Library of Bible Lands)

## Excavation

### Route of the Western Wall Tunnel

British researchers started excavating the Western Wall in the mid 19th century. Charles Wilson began the excavations in 1864 and was followed by Charles Warren in 1867-70. Wilson discovered an arch now named for him, "Wilson's Arch" which was 12.8 metres (42 ft) wide and is above present-day ground level. It is believed that the arch supported a bridge which connected the Temple Mount to the city during the Second Temple Period. Warren dug shafts through Wilson's Arch which are still visible today.

After the Six Day War, the Ministry of Religious Affairs of Israel began the excavations aimed at exposing the continuation of the Western Wall. The excavations lasted almost twenty years and revealed many previously unknown facts about the history and geography of the Temple Mount. The excavations were difficult to



conduct, as the tunnels ran below residential neighborhoods constructed on top of ancient structures from the Second Temple Period. The excavations were conducted with the supervision of scientific and rabbinic experts. This was to ensure both the stability of the structures above and to prevent damaging the historic artifacts. In 1988 the Western Wall Heritage Foundation was formed, it took over the excavation, maintenance and renovations of the Western Wall and Western Wall Plaza.



One of the largest stones used in the temple foundation

## Features

The tunnel exposes a total length of 485 m of the wall, revealing the methods of construction and the various activities in the vicinity of the Temple Mount. The excavations included many archaeological finds along the way, including discoveries from the Herodian period (streets, monumental masonry), sections of a reconstruction of the Western Wall dating to the Umayyad period, and various structures



dating to the Ayyubid, Mamluke and Hasmonean periods constructed to support buildings in the vicinity of the Temple Mount.



Much of the tunnel is very narrow

"Warren's Gate" lies about 150 feet (46 m) into the tunnel. This sealed-off entrance was for hundreds of years a small synagogue called "The Cave", where the early Muslims allowed the Jews to pray in close proximity to the ruins of the Temple. Rabbi Yehuda Getz built a synagogue just outside the gate, since today it is the closest point a Jew can pray near to the Holy of Holies, assuming it was located at the traditional site under the Dome of the Rock.

At the northern portion of the Western Wall, remains were found of a water channel that originally supplied water to the Temple Mount. The exact source of the channel is unknown, though it passes through an underground pool known as the "Struthion Pool". The water channel was dated to the Hasmonean period and was accordingly dubbed the "Hasmonean Channel".

The biggest stone in the Western Wall, often called the Western Stone, is also revealed within the tunnel, and ranks as one of the heaviest objects ever lifted by human beings without powered machinery. The stone has a length of 13.6 metres (45 ft), height of 3 metres (9.8 ft), and an estimated width of between 3.5 metres (11 ft) and 4.5 metres (15 ft); estimates place its weight at 570 short tons (520 metric tons).

Adjacent to the tunnel is the Chain of Generations Center, a Jewish

history museum designed by Eliav Nahlieli that includes an audiovisual show and nine glass sculptures created by glass artist Jeremy Langford.

In 2007, the Israel Antiquities Authority uncovered an ancient Roman street thought to be from the second to fourth centuries. It was a side street which likely connected two major roads, and led up to the Temple Mount. The discovery of the road gave further evidence that Romans continued to use the Temple Mount after the destruction of the temple in 70 CE.

### **Struthion Pool**

The Struthion Pool is a large cuboid cistern, which gathered the rainwater from guttering on the Forum buildings. Prior to Hadrian, this cistern had been an open-air pool, but Hadrian added arch vaulting to enable the pavement to be placed over it. The existence of the pool in the first century is attested by Josephus, who reports that it was called Struthius (literally meaning sparrow). This Struthion Pool was originally built as part of an open-air water conduit by the Hasmoneans, which has since been enclosed; the source of the water for this conduit is currently unidentified.

As a result of 1971 extensions to the original Western Wall Tunnel, the Hasmonean water system became linked to the end of the Western Wall Tunnel; although they run under Arab housing, and later opened as a tourist attraction. The attraction has a linear route, starting at the Western Wall Plaza, passing through the modern tunnels, then the ancient water system, and ending at the Struthion Pool; as the Sisters of Zion were not willing to allow tourists to exit into the Convent of the Sisters of Zion via the Struthion Pool, tourists had to return through the narrow tunnels to their starting point, creating logistical issues.

### **Northern exit**

Concrete supports used to reinforce the ancient streets above in

Jerusalem's Muslim Quarter. At the end of this tunnel is the northern exit

Originally, visitors had to retrace their steps back to the entrance. A connection to the Hasmonean water system was made, but this still required them to make a U-turn once they had reached the Struthion Pool. Digging an alternative exit from the tunnel was proposed, but initially rejected on the grounds that any exit would be seen as an attempt by the Jewish authorities to stake a claim to ownership of the nearby land part of the Muslim Quarter of the city; in 1996, however, Benjamin Netanyahu authorized the creation of an exit leading to the Via Dolorosa, underneath the Ummariya madrasah. Over the subsequent few weeks, 80 people were killed as a result of riots against the creation of the exit. A modern wall divides the Struthion pool into two parts, preventing access between them; one side is visible from the western wall tunnels, the other is area accessible from the Convent of the Sisters of Zion. Since then, it has been possible for large numbers of tourists to enter the tunnel's southern entrance near the Western Wall, walk the tunnel's length with a tour guide, and exit from the northern end. (Wikipedia.com)

### **Judgment Hall of Pilate**

Judgment hall (Gr. *praitōrion*) related to the Latin word *praetorium* which originally referred to the praetor's (military officer's) tent in camp with its surroundings. The Gr. word is translated "praetorium" almost exclusively in the ASV and RSV. In the KJV it is translated "common hall" in (Mt 27:27; "praetorium" in Mk 15:16; "judgment hall" in Jn 18:28, 33; 19:9; Acts 23:35; and "palace" in Phil 1:13).

The term judgment hall, or praetorium, came eventually to be applied to the residence of the civil governor in provinces and cities of the Roman Empire. More particularly, this was the part of the residence where justice was administered, or the court at the entrance to the praetorian residence. The judgment hall (praetorium) in the capital of a province was usually a large palace or palatial residence.





Model of the Fortress of Antonia which would have overlooked the Temple Area (to the left of the fortress in this picture)

In Jerusalem, Pilate's judgment hall, where Jesus was brought to trial, was either the fortified palace of Herod the Great or the Tower of Antonia. According to Josephus it was Herod's palace at the W side of the walled city, but according to some church traditions and a number of modern scholars, it was the Tower of Antonia NW of the temple. The discovery of large paving stones at the site of the latter corresponding to the Pavement of (Jn 19:13) now seems to be conclusive (*see Gabbatha; Pavement*). Acts 23:35 indicates that Herod's palace in Caesarea was used as a praetorium by the Roman governor Felix.

In Phil 1:13, the Gr. word *praitōrion* is translated "palace" in the KJV but the ASV, RSV and NASB paraphrase slightly to clarify Paul's statement that the cause of his imprisonment had become well-known "throughout the whole praetorian guard and to everyone else" (NASB). Here it refers either to the guard assigned to Paul during his house arrest in Rome (Acts 28:16, 30) or, as F. F. Bruce and other

scholars have suggested, to the governor's headquarters in Ephesus for the Roman province of Asia. (WBE)

We will be touring what is thought to be the Fortress of Antonia which is located just north of the Temple Mount.



A game that would have been played by Roman Soldiers carved into the fortress floor

### **More About the Fortress of Antonia**

The Antonia Fortress was a military barracks built over the Hasmonean Baris by Herod the Great. Named for his patron Mark Antony, a pre 31 BC date is certain for the Fort as Mark Anthony was defeated by Octavius (later Augustus Caesar) at the sea battle of Actium in 31 BC. Built in Jerusalem on the site of earlier Ptolemaic and Hasmonean strongholds, the fortress was built at the eastern end of the great wall of the city (the second wall), on the northeastern side of the city, near the Temple Mount and the Pool of Bethesda.

Although modern reconstructions often depict the fortress as having a tower at each of four corners, the historian Josephus repeatedly



refers to it as the tower Antonia, and stated that it had been built by John Hyrcanus for storing the vestments used in the Temple.

However Josephus states:

"The general appearance of the whole was that of a tower with other towers at each of the four corners; three of these turrets were fifty cubits high, while that at the south-east angle rose to seventy cubits and so commanded a view of the whole area of the temple."

Some archaeologists are of the opinion that the fortress was only a single tower, located at the south-east corner of the site; for example, Pierre Benoit, former professor of New Testament studies at the École Biblique, having carried out extensive archaeological studies of the site, concurs and adds that there is absolutely no [archaeological] support for there having been four towers.

Josephus attests to the importance of the Antonia: "For if the Temple lay as a fortress over the city, Antonia dominated the Temple & the occupants of that post were the guards of all three." Josephus placed the Antonia at the Northwest corner of the colonnades surrounding the Temple. Modern depictions often show the Antonia as being located along the North side of the temple enclosure. However, Josephus' description of the siege of Jerusalem suggests that it was separated from the temple enclosure itself and probably connected by two colonnades with a narrow space between them. Josephus' measurements suggest about a 600-foot separation between the two complexes.

Why did the two 600-foot aerial bridges disappear from the pages of history? They were mentioned in two 19th century books written by scholars Lewis, Sanday & Waterhouse, who probably read Josephus in the original Greek, whilst others, later relied on William Whiston, an 18th century translator. We cannot know if Whiston was influenced by traditional thinking but he probably decided that Josephus had erred when he gave the length of the aerial roadways as a furlong (Stadion), so Whiston used the words "no long space of



ground”.

Based upon Jerusalem’s topography and the impossibility of placing Fort Antonia six hundred feet further north of the alleged Temple Mount, Whiston’s translation obscured their existence, although there are ten references in Josephus to these bridges.

Prior to the First Jewish Roman War, the Antonia housed some part of the Roman garrison of Jerusalem. The Romans also stored the high priest's vestments within the Fortress.

During the defence of Herod’s Temple, supposedly the Jewish fighters demolished the Tower of Antonia. Josephus is adamant the Jews had no chance of destroying a huge Roman fort with 60 foot walls, defended by thousands of Roman troops. It’s the destruction of the two 600-foot aerial bridges that is meant. It fulfilled the prophecy: “When square the walls, the Temple falls.” Roman soldiers then hastened to construct siege banks against the Temple’s north wall. Battle lasted until they seized the sanctuary. (Wikipedia.com)

# Day 9

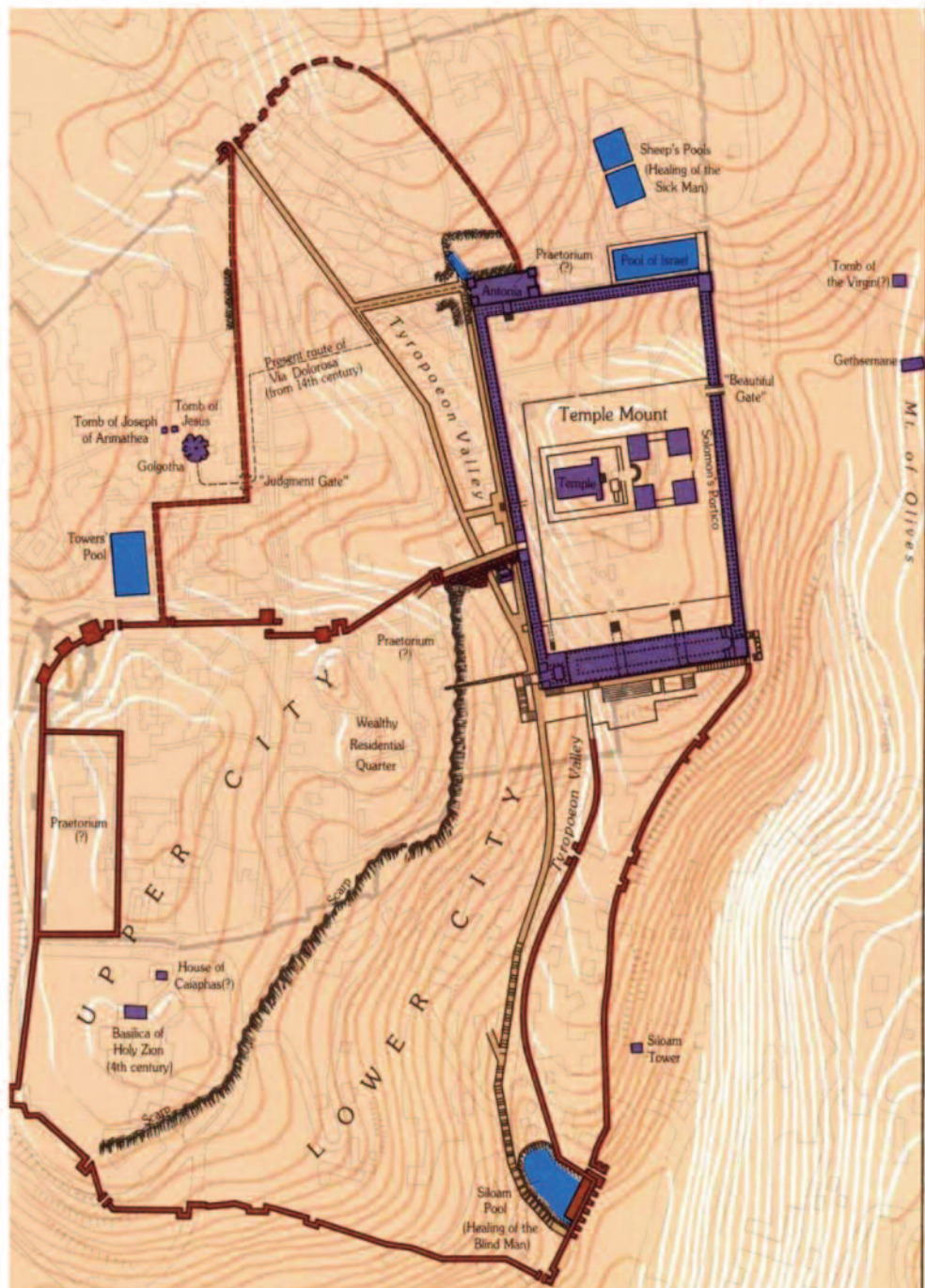
## **OVERVIEW**

While walking along the Via Dolorosa, we are reminded of His way of suffering along with a visit to the Church of the Holy Sepulcher. Our guide will explain the differing opinions on the route that Christ was led. The actual place of crucifixion and burial is a very interesting study. Our climax of the day is the area of Golgotha (place of the skull) and the Garden Tomb, where we celebrate the resurrection with communion and a time of praise. This afternoon we visit the Southern Wall Excavations. This southern side of The Temple was the main entrance for the common folk, whereas the Priests and Levites had their own entrance from the higher eastern side. Parts of the giant stairs, which led to the Temple Mount from the courtyard have been unearthed along with the purification pools. From here Jesus entered the Temple Mount and drove out the vendors and money exchangers who were exploiting the people. It is also likely that this is the place that Peter stood and preached and where thousands were saved and baptized on the Day of Pentecost. We will enjoy a challenge from God's Word and a song before an optional time this afternoon. Those who wish may stay in the city marketplace for shopping, while others may choose to spend the remainder of the day surrounding the birth of Christ, with a visit to Bethlehem.

## **Via Dolorosa**

The Via Dolorosa (Latin: "Way of Grief," "Way of Sorrows," "Way of Suffering" or simply "Painful Way") is a street within the Old City of Jerusalem, held to be the path that Jesus walked on the way to his crucifixion. The winding route from the Antonia Fortress west to the Church of the Holy Sepulchre (a distance of about 600 metres (2,000 feet) is a celebrated place of Christian pilgrimage. The current route has been established since the 18th century, replacing various earlier versions. It is today marked by nine Stations of the Cross; there have been fourteen stations since the late 15th century, with the remaining five stations being inside the Church of the Holy Sepulchre.

The Via Dolorosa is the modern remnant of one of the two main east-west routes (Decumanus Maximus) through Aelia Capitolina, as



From <http://www.bu.edu/mzank/Jerusalem/mp/periodic/herodian%2Bviadolorosa.jpg>



built by Hadrian. Standard Roman city design places the main east-west road through the middle of the city, but the presence of the Temple Mount in the middle of this position required Hadrian's planners to add an extra east-west road at its north. In addition to the usual central north-south road (cardo), which in Jerusalem headed straight up the western hill, a second major north-south road was added down the line of the Tyropoeon Valley; these two cardines converge near the Damascus Gate, close to the Via Dolorosa. If the Via Dolorosa had continued west in a straight line across the two routes, it would have formed a triangular block too narrow to construct standard buildings; the decumanus (now the Via Dolorosa) west of the Cardo was constructed south of its eastern portion, creating the discontinuity in the road still present today.

The first reports of a pilgrimage route corresponding to the Biblical events dates from the Byzantine era; during that time, a Holy Thursday procession started from the top of the Mount of Olives, stopped in Gethsemane, entered the Old City at the Lions' Gate, and followed approximately the current route to the Church of the Holy Sepulchre; however, there were no actual stops during the route along the Via Dolorosa itself. By the 8th century, however, the route went via the western hill instead; starting at Gethsemane, it continued to the alleged House of Caiaphas on Mount Zion, then to Hagia Sophia (viewed as the site of the Praetorium), and finally to the Church of the Holy Sepulchre.

During the Middle Ages, the Roman Catholics of Jerusalem split into two factions, one controlling the churches on the western hill, the other the churches on the eastern hill; they each supported the route which took pilgrims past the churches the faction in question controlled, one arguing that the Roman Governor's mansion (Praetorium) was on Mount Zion (where they had churches), the other that it was near the Antonia Fortress (where they had churches).

In fourteenth century, Pope Clement VI achieved some consistency in route with the Bull, "Nuper Carissimae," establishing the Franciscan Custody of the Holy Land, and charging the friars with "the guidance, instruction, and care of Latin pilgrims as well as with

the guardianship, maintenance, defense and rituals of the Catholic shrines of the Holy Land." Beginning around 1350, Franciscan friars conducted official tours of the Via Dolorosa, from the Holy Sepulchre to the House of Pilate, opposite the direction traveled by Christ in Bible. The route was not reversed until c. 1517 when the Franciscans began to follow the events of Christ's Passion chronologically-setting out from the House of Pilate and ending with the crucifixion at Golgotha.

From the onset of Franciscan administration, the development of the Via Dolorosa was intimately linked to devotional practices in Europe. The Friars Minor were ardent proponents of devotional meditation as a means to access and understand the Passion. The hours and guides they produced, such as *Meditaciones vite Christi* (MVC), were widely circulated in Europe.

Necessarily, such devotional literature expanded on the terse accounts of the Via Dolorosa in the Bible; the period of time between just after Christ's condemnation by Pilate and just before his crucifixion receives no more than a few verses in the four Gospels. Throughout the fourteenth century, a number of events, marked by stations on the Via Dolorosa, emerged in devotional literature and on the physical site in Jerusalem.

The first stations to appear in pilgrimage accounts were the Encounter with Simon of Cyrene and the Daughters of Jerusalem. These were followed by a host of other, more or less ephemeral, stations, such as the House of Veronica, the House of Simon the Pharisee, the House of the Evil Rich Man Who Would Not Give Alms to the Poor, and the House of Herod. In his book, *The Stations of the Cross*, Herbert Thurston notes: "... Whether we look to the sites which, according to the testimony of travelers, were held in honor in Jerusalem itself, or whether we look to the imitation pilgrimages which were carved in stone or set down in books for the devotion of the faithful at home, we must recognize that there was a complete want of any sort of uniformity in the enumeration of the Stations."

This negotiation of stations, between the European imagination and the physical site would continue for the next six centuries. Only in the 19th century was there general accord on the position of the first, fourth, fifth, and eighth stations. Ironically, archaeological discoveries in the 20th century now indicate that the early route of the Via Dolorosa on the Western hill was actually a more realistic path.

The equation of the present Via Dolorosa with the biblical route is based on the assumption that the Praetorium was adjacent to the Antonia Fortress. However, like Philo, the late-first-century writer Josephus testifies that the Roman governors of Roman Judaea, who governed from Caesarea Maritima on the coast, stayed in Herod's palace while they were in Jerusalem, carried out their judgements on the pavement immediately outside it, and had those found guilty flogged there; Josephus indicates that Herod's palace is on the western hill, and it has recently (2001) been rediscovered under a corner of the Jaffa Gate citadel. Furthermore, it is now confirmed by archaeology that prior to Hadrian's 2nd-century alterations (see Aelia Capitolina), the area adjacent to the Antonia Fortress was a large open-air pool of water.

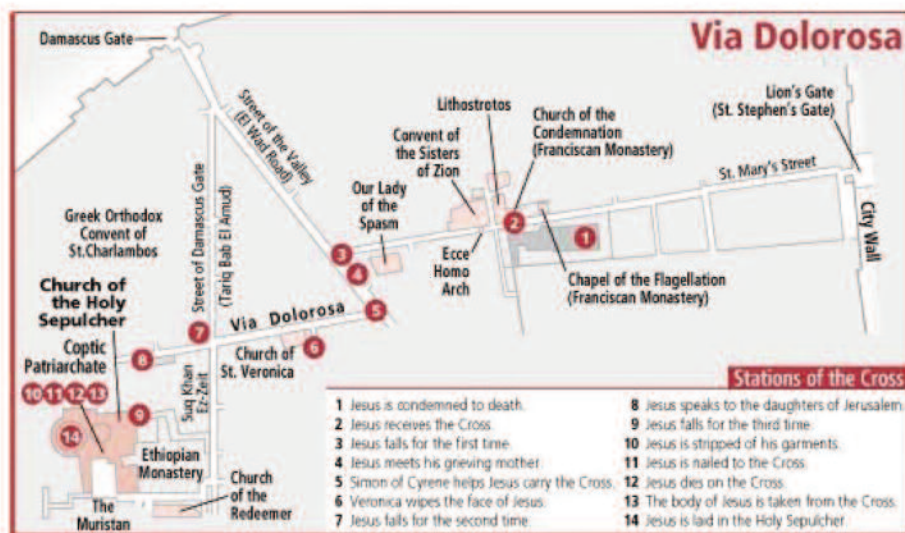
In 2009, Israeli archaeologist Shimon Gibson found the remains of a large paved courtyard south of the Jaffa Gate between two fortification walls with an outer gate and an inner one leading to a barracks. The courtyard contained a raised platform of around 2 square metres (22 sq ft). A survey of the ruins of the Praetorium, long thought to be the Roman barracks, indicated it was no more than a watchtower. These findings together "correspond perfectly" with the route as described in the Gospels and matched details found in other ancient writings.

The route traced by Gibson begins in a parking lot in the Armenian Quarter, then passes the Ottoman walls of the Old City next to the Tower of David near the Jaffa Gate before turning towards the Church of the Holy Sepulcher. The new research also indicates the crucifixion site is around 20 metres (66 ft) from the traditionally accepted site.



The traditional route starts just inside the Lions' Gate (St. Stephen's Gate) in the Muslim Quarter, at the Umariya Elementary School, near the location of the former Antonia Fortress, and makes its way westward through the Old City to the Church of the Holy Sepulchre in the Christian Quarter. The current enumeration is partly based on a circular devotional walk, organised by the Franciscans in the 14th century; their devotional route, heading east along the Via Dolorosa (the opposite direction to the usual westward pilgrimage), began and ended at the Church of the Holy Sepulchre, also passing through both Gethsemane and Mount Zion during its course.

Whereas the names of many roads in Jerusalem are translated into English, Hebrew, and Arabic for their signs, the name Via Dolorosa is used in all three languages.



From [www.Isrealandyou.com](http://www.Isrealandyou.com)

## Stations of the Via Delarosa

The first and second stations commemorate the events of Jesus' encounter with Pontius Pilate, the former in memorial of the biblical account of the trial and Jesus' subsequent scourging, and the latter in memorial of the Ecce Homo speech, attributed by the Gospel of John to Pilate. On the site are three early 19th-century Roman Catholic

churches, taking their names from these events; the Church of the Condemnation and Imposition of the Cross, Church of the Flagellation, and Church of Ecce Homo; a large area of Roman paving, beneath these structures, was traditionally regarded as the pavement (Greek: lithostratos) described by the Bible as the location of Pilate's judgment of Jesus.

However, scholars are now fairly certain that Pilate carried out his judgements at Herod's Palace at the southwest side of the city, rather than at this point in the city's northeast corner. Archaeological studies have confirmed that the Roman pavement, at these two traditional stations, was built by Hadrian as the flooring of the eastern of two Forums. Prior to Hadrian's changes, the area had been a large open-air pool of water, the Strouthion Pool mentioned by Josephus; the pool still survives, under vaulting added by Hadrian so that the Forum could be built over it, and can be accessed from the portion of Roman paving under the Convent of the Sisters of Zion, and from the Western Wall Tunnel.

Adjacent to the Church of Ecce Homo is an arch, running across the Via Dolorosa; this arch was originally the central arch of a triple-arched gateway, built by Hadrian as the main entrance to the aforementioned Forum. When later building works narrowed the Via Dolorosa, the two arches on either side of the central arch became incorporated into a succession of buildings; on the northern side, the Church of Ecce Homo now preserves the north arch; on the southern side, in the 16th century the south arch.

The three northern churches were gradually built after the site was partially acquired in 1857 by Marie-Alphonse Ratisbonne, a Jesuit who intended to use it as a base for proselytism against Judaism. The most recent church of the three, the Church of the Flagellation, was built during the 1920s; above the high altar, under the central dome, is a mosaic on a golden ground showing The Crown of Thorns Pierced by Stars, and the church also contains modern stained-glass windows depicting Christ Scourged at the Pillar, Pilate Washing his Hands, and the Freeing of Barabbas. The Convent, which includes the

Church of Ecce Homo, was the first part of the complex to be built, and contains the most extensive archaeological remains. Prior to Ratisbonne's purchase, the site had lain in ruins for many centuries; the Crusaders had previously constructed a set of buildings here, but they were later abandoned

### **The three Falls: stations three, seven, and nine**

Although no such thing is recounted by the canonical Gospels, and no official Christian tenet makes these claims, popular tradition has it that Jesus stumbled three times during his walk along the route; this belief is currently manifested in the identification of the three stations at which these falls occurred. The tradition of the three falls appears to be a faded memory of an earlier belief in The Seven Falls; these were not necessarily literal falls, but rather depictions of Jesus coincidentally being prostrate, or nearly so, during performance of some other activity. In the (then) famous late-15th-century depiction of the Seven Falls, by Adam Krafft, there is only one of the Falls that is actually on the subject of Jesus stumbling under the weight of the cross, the remaining Falls being either encounters with people on the journey, the crucifixion itself, or the removal of the dead body from the cross.

The first fall is represented by the current third station, located at the west end of the eastern fraction of the Via Dolorosa, adjacent to the 19th-century Polish Catholic Chapel; this chapel was constructed by the Armenian Catholics, who though ethnically Armenian, are actually based in Poland. The 1947-48 renovations, to the 19th-century chapel, were carried out with the aid of a large financial grant from the Polish army. The site was previously one of the city's Turkish baths.

The second fall is represented by the current seventh station, located at a major crossroad junction, adjacent to a Franciscan chapel, built in 1875. In Hadrian's era, this was the junction of the main cardo (north-south road), with the decumanus (east-west road) which became the Via Dolorosa; the remains of a tetrapylon, which marked this Roman junction, can be seen in the lower level of the Franciscan



chapel. Prior to the 16th century, this location was the 8th and last station.

The third fall is represented by the current ninth station, which is not actually located on the Via Dolorosa, instead being located at the entrance to the Ethiopian Orthodox Monastery and the Coptic Orthodox Monastery of Saint Anthony, which together form the roof structure of the subterranean Chapel of Saint Helena in the Church of the Holy Sepulchre; the Coptic and Ethiopian Orthodox churches split in 1959, and prior to that time the monastic buildings were considered a single Monastery. However, in the early 16th century, the third fall was located at the entrance courtyard to the Church of the Holy Sepulchre, and an engraved stone cross signifying this still remains in situ. Prior to the 15th century, the final station occurred before this point would even have been reached.

### **The Encounters**

Four stations commemorate encounters between Jesus and other people, in the city streets; one encounter is mentioned in all the Synoptic Gospels, one is mentioned only in the Gospel of Luke, and the remaining two encounters only exist in popular tradition.

### **Station Four**

The New Testament makes no mention of a meeting between Jesus and his mother, during the walk to his crucifixion, but popular tradition introduces one. The fourth station, the location of a 19th-century Armenian Catholic oratory, commemorates the events of this tradition; a lunette, over the entrance to the chapel, references these events by means of a bas-relief carved by the Polish artist Zieliensky. The oratory, named Our Lady of the Spasm, was built in 1881, but its crypt preserves some archaeological remains from former Byzantine buildings on the site, including a mosaic floor. With Simon of Cyrene

### **Station Five**

The exterior of the Chapel of Simon of Cyrene, at the fifth station  
The fifth station refers to the biblical episode in which Simon of

Cyrene takes Jesus' cross, and carries it for him. Although this narrative is included in the three Synoptic Gospels, the Gospel of John does not mention Simon of Cyrene but instead emphasizes the portion of the journey during which Jesus carried the cross himself.[ The current traditional site for the station is located at the east end of the western fraction of the Via Dolorosa, adjacent to the Chapel of Simon of Cyrene, a Franciscan construction built in 1895. An inscription, in the architrave of one of the Chapel doors, references the Synoptic events.

Prior to the 15th century, this location was instead considered to be the House of the Poor Man, and honoured as the fifth station for that reason; the name refers to the Lukan tale of Lazarus and Dives, this Lazarus being a beggar, and Dives being the Latin word for [one who is] Rich. Adjacent to the alleged House of the Poor Man is an arch over the road; the house on the arch was thought to be the corresponding House of the Rich Man. The houses in question, however, only date to the Middle Ages, and the narrative of Lazarus and Dives is now widely held to be a parable.

### **With Veronica: sixth station**

A medieval Roman Catholic legend viewed a specific piece of cloth, known as the Veil of Veronica, as having been supernaturally imprinted with Jesus' image, by physical contact with Jesus' face. By metathesis of the Latin words vera icon (meaning true image) into Veronica, it came to be said that the Veil of Veronica had gained its image when a Saint Veronica encountered Jesus, and wiped the sweat from his face with the cloth; no element of this legend is present in the bible, although the similar Image of Edessa is mentioned in The Epistles of Jesus Christ and Abgarus King of Edessa, a late piece of New Testament apocrypha. The Veil of Veronica relates to a pre-Crucifixion image, and is distinct from the post-Crucifixion Holy Face image, often related to the Shroud of Turin.

The current sixth station of the Via Dolorosa commemorates this legendary encounter between Jesus and Veronica. The location was identified as the site of the encounter in the 19th century; in 1883,

Greek Roman Catholics purchased the 12th-century ruins at the location, and built the Church of the Holy Face and Saint Veronica on them, claiming that Veronica had encountered Jesus outside her own house, and that the house had formerly been positioned at this spot. The church includes some of the remains of the 12th-century buildings which had formerly been on the site, including arches from the Crusader-built Monastery of Saint Cosmas. The present building is administered by the Little Sisters of Jesus, and is not generally open to the public.

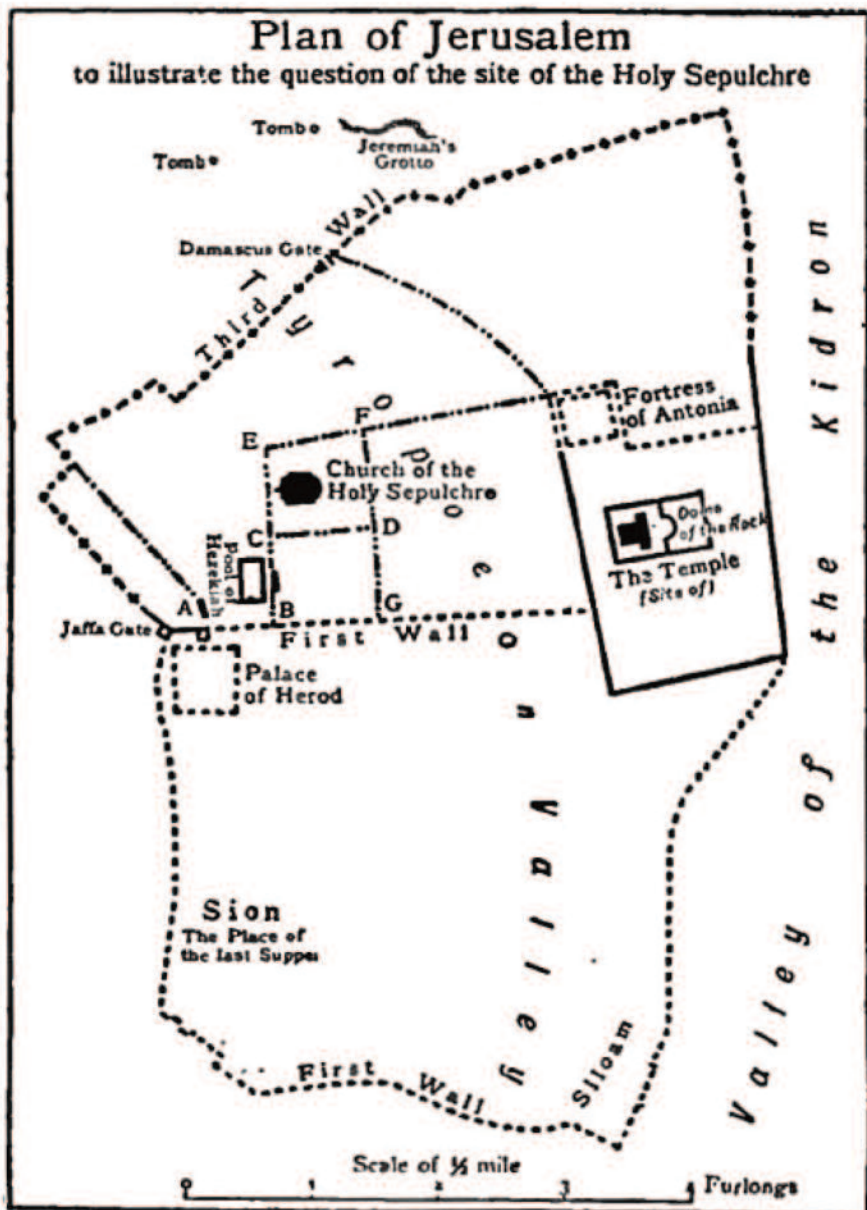
### **Station Eight**

The Eighth station commemorates an episode described by the Gospel of Luke, alone among the canonical gospels, in which Jesus encounters pious women on his journey, and is able to stop and give a sermon. However, prior to the 15th century the final station in Jesus' walk was believed to occur at a point earlier on the Via Dolorosa, before this location would have been reached. The present eighth station is adjacent to the Greek Orthodox Monastery of Saint Charalampus; it is marked by the word Nika (a Greek word meaning Victory) carved into the wall, and an embossed cross. (Wikipedia.com)

### **THE TOMB OF JESUS**

No one knows the exact spot of the burial and resurrection of Jesus. We will visit two possibilities for the tomb of Jesus, both are extremely different. The first is the Church of the Holy Sepulcher. In this church there really isn't much to see and there are many "questionable" artifacts and stories that have been presented by church leaders over time. This church has basically become a shrine (almost to the point of idol worship) for religious pilgrims to come and there is very little that is authentic to the period of Jesus at this sight. The second tomb we will visit is called "The Garden Tomb" and is near a spot called "Gordan's Calvary." Though many scholars seem to agree this is probably not the actual tomb of Jesus, you will see much more at this sight that will actually represent what the tomb of Jesus would have been like.





[https://upload.wikimedia.org/wikipedia/commons/d/da/Britannica\\_Plan\\_of\\_Jerusalem.jpg](https://upload.wikimedia.org/wikipedia/commons/d/da/Britannica_Plan_of_Jerusalem.jpg)

### The Holy Sepulcher.

The church contains, according to traditions dating back at least to the fourth century, the two holiest sites in Christendom: the site where

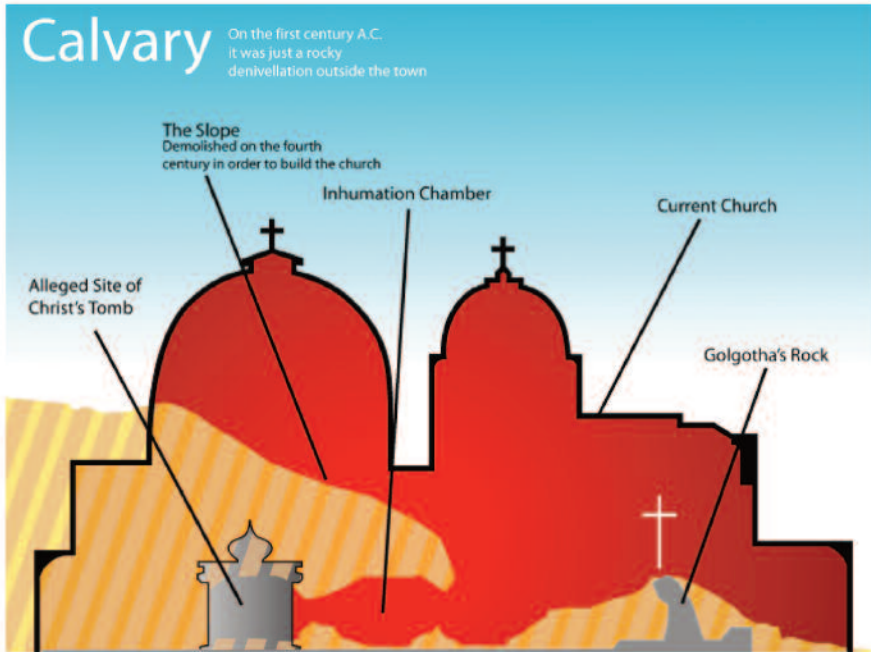
Jesus of Nazareth was crucified, known as "Calvary" in Latin and "Golgotha" in Greek, and Jesus's empty tomb, where he is said to have been buried and resurrected. Within the church proper are the last four (or, by some definitions, five) Stations of the Via Dolorosa, representing the final episodes of Jesus' Passion. The church has been a major Christian pilgrimage destination since its creation in the fourth century, as the traditional site of the Resurrection of Christ, thus its original Greek name, Church of the Anastasis.

Today the wider complex accumulated during the centuries around the Church of the Holy Sepulchre also serves as the headquarters of the Greek Orthodox Patriarch of Jerusalem, while control of the church itself is shared between several Christian denominations and secular entities in complicated arrangements essentially unchanged for over 160 years, and some for much longer. The main denominations sharing property over parts of the church are the Greek Orthodox, Armenian Orthodox and Roman Catholic, and to a lesser degree the Egyptian Copts, Syriacs and Ethiopians. Meanwhile, Protestants including Anglicans have no permanent presence in the Church and they generally prefer the Garden Tomb, elsewhere in Jerusalem, as either the true place of Jesus' crucifixion and resurrection, or at least a more evocative site to commemorate those events.

According to Eusebius of Caesarea, the Roman emperor Hadrian in the 2nd century AD built a temple dedicated to the goddess Aphrodite in order to bury the cave in which Jesus had been buried. The first Christian emperor, Constantine the Great, ordered in about 325/326 that the temple be replaced by a church. During the building of the Church, Constantine's mother, Helena, is believed to have rediscovered the "True Cross", which tradition holds that when she found three crosses she tested each by having it held over a corpse and when the corpse rose up under one, that was the true cross, and a tomb (although there are some discrepancies among authors). Socrates Scholasticus (born c. 380), in his Ecclesiastical History, gives a full description of the discovery.

## Golgotha altar

Constantine's church was built as two connected churches over the two different holy sites, including a great basilica (the Martyrium visited by Egeria in the 380s), an enclosed colonnaded atrium (the Triportico) with the traditional site of Golgotha in one corner, and a rotunda, called the Anastasis ("Resurrection" in Greek), which contained the remains of a rock-cut room that Helena and Macarius identified as the burial site of Jesus.



According to tradition, Constantine arranged for the rockface to be removed from around the tomb, without harming it, in order to isolate the tomb; in the centre of the rotunda is a small building called the Kouvouklion in Greek or the Aedicula in Latin, which encloses this tomb. The remains are completely enveloped by a marble sheath placed some 500 years before to protect the ledge from Ottoman attacks. However, there are several thick window wells extending through the marble sheath, from the interior to the exterior that are not marble clad. They appear to reveal an underlying limestone rock,



which may be part of the original living rock of the tomb.

The church was built starting in 325/326, and was consecrated on 13 September 335. From pilgrim reports it seems that the chapel housing the tomb of Jesus was freestanding at first, and that the Rotunda was only erected around the chapel in the 380s.

### **Damage and destruction**

This building was damaged by fire in May of 614 when the Sassanid Empire, under Khosrau II, invaded Jerusalem and captured the True Cross which was restored in 630 by the Emperor Heraclius when he recaptured and rebuilt the church. After Jerusalem was captured by the Arabs, it remained a Christian church, with the early Muslim rulers protecting the city's Christian sites. A story reports that the Caliph Umar ibn al-Khattab visited the church and stopped to pray on the balcony; but at the time of prayer, he turned away from the church and prayed outside. He feared that future generations would misinterpret this gesture, taking it as a pretext to turn the church into a mosque. Eutychius added that Umar wrote a decree prohibiting Muslims from praying at this location. The building suffered severe damage due to an earthquake in 746.

Early in the ninth century, another earthquake damaged the dome of the Anastasis. The damage was repaired in 810 by Patriarch Thomas. In the year 841, the church suffered a fire. In 935, the Orthodox Christians prevented the construction of a Muslim mosque adjacent the Church. In 938, a new fire damaged the inside of the basilica and came close to the roundabout. In 966, due to a defeat of Muslim armies in the region of Syria, a riot broke out and was followed by reprisals. The basilica was burned again. The doors and roof were burnt, and the Patriarch John VII was murdered.

On 18 October 1009, Fatimid caliph Al-Hakim bi-Amr Allah ordered the complete destruction of the church as part of a more general campaign against Christian places of worship in Palestine and Egypt. The damage was extensive, with few parts of the early church remaining. Christian Europe reacted with shock and expulsions of

Jews (for example, Cluniac monk Rodulfus Glaber blamed the Jews, with the result that Jews were expelled from Limoges and other French towns and an impetus to later Crusades.



Entrance to the Church of the Holy Sepulcher - from Wikipedia Images

### **Reconstruction**

In wide ranging negotiations between the Fatimids and the Byzantine Empire in 1027-8, an agreement was reached whereby the new Caliph Ali az-Zahir (Al-Hakim's son) agreed to allow the rebuilding and redecoration of the Church. The rebuilding was finally completed with the financing at a huge expense by Emperor Constantine IX Monomachos and Patriarch Nicephorus of Constantinople in 1048. As a concession, the mosque in Constantinople was re-opened and sermons were to be pronounced in az-Zahir's name. Muslim sources say a by-product of the agreement was the recanting of Islam by many Christians who had been forced to convert under Al-Hakim's persecutions. In addition, the Byzantines, while releasing 5,000 Muslim prisoners, made demands for the restoration of other churches destroyed by Al-Hakim and the re-establishment of a Patriarch in Jerusalem. Contemporary sources credit the emperor with

spending vast sums in an effort to restore the Church of the Holy Sepulchre after this agreement was made. Despite the Byzantines spending vast sums on the project, "a total replacement was far beyond available resources. The new construction was concentrated on the rotunda and its surrounding buildings: the great basilica remained in ruins." The rebuilt church site consisted of "a court open to the sky, with five small chapels attached to it." The chapels were to the east of the court of resurrection, where the wall of the great church had been. They commemorated scenes from the passion, such as the location of the prison of Christ and of his flagellation, and presumably were so placed because of the difficulties of free movement among shrines in the streets of the city. The dedication of these chapels indicates the importance of the pilgrims' devotion to the suffering of Christ. They have been described as 'a sort of Via Dolorosa in miniature'... since little or no rebuilding took place on the site of the great basilica. Western pilgrims to Jerusalem during the eleventh century found much of the sacred site in ruins." Control of Jerusalem, and thereby the Church of the Holy Sepulchre, continued to change hands several times between the Fatimids and the Seljuk Turks (loyal to the Abbasid caliph in Baghdad) until the arrival of the Crusaders in 1099.

### **Crusader period**

Many historians maintain that the main concern of Pope Urban II, when calling for the First Crusade, was the threat to Constantinople from the Turkish invasion of Asia Minor in response to the appeal of Byzantine Emperor Alexios I Komnenos. Historians agree that the fate of Jerusalem and thereby the Church of the Holy Sepulchre was of concern if not the immediate goal of papal policy in 1095. The idea of taking Jerusalem gained more focus as the Crusade was underway. The rebuilt church site was taken from the Fatimids (who had recently taken it from the Abassids) by the knights of the First Crusade on 15 July 1099.

The First Crusade was envisioned as an armed pilgrimage, and no crusader could consider his journey complete unless he had prayed as a pilgrim at the Holy Sepulchre. Crusader Prince Godfrey of



Bouillon, who became the first crusader monarch of Jerusalem, decided not to use the title "king" during his lifetime, and declared himself "Advocatus Sancti Sepulchri" ("Protector [or Defender] of the Holy Sepulchre"). By the crusader period, a cistern under the former basilica was rumoured to have been the location where Helena had found the True Cross, and began to be venerated as such; although the cistern later became the "Chapel of the Invention of the Cross," there is no evidence for the rumour prior to the 11th century, and modern archaeological investigation has now dated the cistern to 11th century repairs by Monomachos.

According to the German clergyman and orient pilgrim Ludolf von Sudheim, the keys of the Chapel of the Holy Sepulchre were in hands of the "ancient Georgians" and the food, alms, candles and oil for lamps were given them by the pilgrims in the south door of the church.

William of Tyre, chronicler of the Crusader Kingdom of Jerusalem, reports on the renovation of the Church in the mid-12th century. The crusaders investigated the eastern ruins on the site, occasionally excavating through the rubble, and while attempting to reach the cistern, they discovered part of the original ground level of Hadrian's temple enclosure; they decided to transform this space into a chapel dedicated to Helena (the Chapel of Saint Helena), widening their original excavation tunnel into a proper staircase. The crusaders began to refurnish the church in a Romanesque style and added a bell tower. These renovations unified the small chapels on the site and were completed during the reign of Queen Melisende in 1149, placing all the Holy places under one roof for the first time. The church became the seat of the first Latin Patriarchs, and was also the site of the kingdom's scriptorium. The church was lost to Saladin,[21] along with the rest of the city, in 1187, although the treaty established after the Third Crusade allowed for Christian pilgrims to visit the site. Emperor Frederick II (r. 1220-50) regained the city and the church by treaty in the 13th century, while he himself was under a ban of excommunication, leading to the curious result of the holiest church in Christianity being laid under interdict. The church seems to have

been largely in Greek Orthodox Patriarch Athanasius II of Jerusalem's hands, ca. 1231?47, during the Latin control of Jerusalem. Both city and church were captured by the Khwarezmians in 1244.



Tomb of Jesus in the Holy Sepulcher - Pictorial Library of Bible Lands

### Later periods

Church of the Holy Sepulchre (1885). Other than some restoration work, its appearance has essentially not changed since 1854. The Immovable Ladder, the small ladder below the top-right window, is also visible in recent photographs; this has remained in the same position since 1854 over a disagreement to move it.

The Franciscan friars renovated it further in 1555, as it had been neglected despite increased numbers of pilgrims. The Franciscans rebuilt the Aedicule, extending the structure to create an ante-chamber. After the renovation of 1555, control of the church oscillated between the Franciscans and the Orthodox, depending on which community could obtain a favorable "firman" from the "Sublime Porte" at a particular time, often through outright bribery, and violent clashes were not uncommon. There was no agreement

about this question, although it was discussed at the negotiations to the Treaty of Karlowitz in 1699. In 1767, weary of the squabbling, the "Porte" issued a "firman" that divided the church among the claimants.

A fire severely damaged the structure again in 1808, causing the dome of the Rotunda to collapse and smashing the Edicule's exterior decoration. The Rotunda and the Edicule's exterior were rebuilt in 1809-1810 by architect Nikolaos Ch. Komnenos of Mytilene in the then current Ottoman Baroque style. The fire did not reach the interior of the Aedicule, and the marble decoration of the Tomb dates mainly to the 1555 restoration, although the interior of the ante-chamber, now known as the "Chapel of the Angel," was partly rebuilt to a square ground-plan, in place of the previously semi-circular western end. Another decree in 1853 from the sultan solidified the existing territorial division among the communities and set a "status quo" for arrangements to "remain forever," causing differences of opinion about upkeep and even minor changes, including disagreement on the removal of the "Immovable Ladder," an exterior ladder under one of the windows; this ladder has remained in the same position since then.

The cladding of red marble applied to the Aedicule by Komnenos has deteriorated badly and is detaching from the underlying structure; since 1947 it has been held in place with an exterior scaffolding of iron girders installed by the British Mandate. Plans were announced in 2016 for a careful renovation, to be underwritten by a \$3.4 million (USD) gift from Abdullah II of Jordan.

The current dome dates from 1870, although it was restored between 1994-1997, as part of extensive modern renovations to the church which have been ongoing since 1959. During the 1970-1978 restoration works and excavations inside the building, and under the nearby Muristan, it was found that the area was originally a quarry, from which white meleke limestone was struck. To the east of the Chapel of Saint Helena, the excavators discovered a void containing a 2nd-century drawing of a Roman ship, two low walls which



supported the platform of Hadrian's 2nd-century temple, and a higher 4th-century wall built to support Constantine's basilica. After the excavations of the early 1970s, the Armenian authorities converted this archaeological space into the Chapel of Saint Vartan, and created an artificial walkway over the quarry on the north of the chapel, so that the new Chapel could be accessed (by permission) from the Chapel of Saint Helena (Wikipedia.com)



"The Place of the Skull" Picture taken in the late 1800's. From Traveling in the Holy Land: through the Stereoscope

### **The Garden Tomb**

As early as 1842 a German Theologian named Otto Thenius proposed the idea that the outcropping of rock known today as "Skull Hill" could possibly be significant in the identification of the site of the crucifixion. That idea lay seemingly dormant for quite some time until General Charles Gordon on sabbatical in the area (1883) began to publish similar ideas. Because of his importance in British society at that time the idea took hold and people began to look seriously at the claims that this could possibly be the site listed in the New Testament as Golgotha (Aramaic) or Calvary (Latin) - the place of the skull. It was the efforts of two ladies in particular, Charlotte Hussey and Louisa Hope, who followed these ideas and began to take them seriously and thought that the place ought to be preserved. In September 22, 1892 a notice was placed in the London Times asking

people to donate the funds necessary to purchase the site (then offered for sale by a German family). The Garden Tomb Association was formally established in 1893 and the purchase of the property was bought about in 1894 - though it would actually be a number of years before all the legal formalities were completed.

After people began to take seriously the claims that the area at the base of the rock cliff could possibly be Golgotha, it led to a renewed interest in other findings of earlier times. In 1867 an ancient Jewish tomb had been discovered and subsequently detailed and published by Conrad Schick. In light of all that was happening, people began to believe that the site may have significance and they re-examined what had been detailed previously. The Bible describes that Jesus was crucified outside the city of Jerusalem near a gate of the city along a major thoroughfare, that at the place where He was crucified there was a garden and in the garden a tomb. The tomb is described as being a tomb cut out of rock, belonging to a wealthy man by the name of Joseph of Arimathea. It had a weeping chamber, a burial chamber, it was sealed with a rolling stone, it had a traditionally low doorway through which the disciples were forced to stoop in order to look into (and enter) the tomb that morning. The words of the Gospel writers began to step out of the New Testament in living color.

Garden Tomb All the pieces began to fit together and this tomb located on the north side of Jerusalem, just outside the Damascus Gate looked remarkably like that described in the Gospels. Having now both a tomb and a possible site of crucifixion, people were eager to further explore the area. Further excavations led to concrete ideas that the area had indeed been a garden as well in Jesus' day. As early as 1885 we already have a map showing a large cistern, a cistern used to irrigate a large garden undoubtedly belonging to a wealthy man. In 1924 a wine press believed to come from the era of the late Second Temple Period was discovered as well leading to a belief that this site, in Jesus' day, was indeed some rich man's vineyard.

Jesus tomb Many began to think that this could possibly be the authentic site. The idea caught on and many people began to come



and visit. To this day it continues to be a site that, whether it be the actual site or not - we do not know, at least beautifully pictures what is described and detailed in the Gospel accounts. It has become a garden where people come to reflect, not only on the death of our Saviour, but on His resurrection and the hope of eternal life, the life that comes from knowing the resurrected Christ.



The Garden Tomb - [www.gardentomb.com](http://www.gardentomb.com)

## **SOUTHWEST CORNER OF THE TEMPLE MOUNT**

Part of the Western wall of the temple has been visible for centuries (the Wailing Wall), but in the last few decades, the Israeli authorities had excavated the southern portion of the western wall. They have discovered a paved road that went on the west side of the temple, the actual road that Jesus would have walked on.

Where the western and southern walls meet there are large stones and there is also a stone that has wording inscribed on it that indicates that this may be where the “Pinnacle of the Temple” was located. This was described during the temptation of Jesus (Matthew 4:6) where Satan took Jesus.

Also located on this corner was “Robinson’s Arch.” Which would



have been part of an intricate stairway that led into the temple. It is named after Edward Robinson who initially discovered it in 1838. The base of the arch can still be seen on the western wall.



Recreation of the south-west corner of the temple mount - from wikipedia.com

## **SOUTHERN STEPS OF THE TEMPLE MOUNT**

The Southern Wall is 922 feet in length. Herod's southern extension of the Temple Mount is clearly visible from the east, standing on the Mount of Olives or to a visitor standing on top of the Temple mount as a slight change in the plane of the eastern wall, the so-called "Straight Joint." Herod's Royal Stoa stood atop this southern extension. The enormous retaining wall is built of enormous blocks of Jerusalem stone, the face of each ashlar (block) is edged with a margin, the boss is raised about  $\frac{3}{8}$ " above the surrounding margins. The unmortared blocks are so finely fitted together that a knife blade cannot be inserted between the ashlars.

An enormous flight of steps leads to the Southern Wall from the

south. They were excavated after 1967 by archaeologist Benjamin Mazar and are the northernmost extension of the Jerusalem pilgrim road leading from the Pool of Siloam to the Temple Mount via the Double Gate and the Triple Gate, collectively called the Huldah Gates. These are the steps that Jesus of Nazareth and other Jews of his era walked up to approach the Temple, especially on the great pilgrimage festivals of Passover, Shavuot and Sukkot. The stairs that lead to the double gate are intact and "well-preserved." The steps that lead to the triple gate were mostly destroyed. The risers are low, a mere 7 to 10 inches high, and each step is 12 to 35 inches deep, forcing the ascending pilgrims to walk with a stately, deliberate tread. The pilgrims entered the temple precincts through the double and triple gates still visible in the Southern Wall. Together, the double and triple gates are known as the Hulda Gates, after the prophetess Huldah.



Southern Steps of Herod's Temple

The present iteration of the Triple Gates is not Herodian. The only Herodian element visible from the outside is the doorjamb on the bottom of the left-hand arch. The Double Gate is substantially concealed by a Crusader-era addition to the Temple Mount. Only half of the right-hand arch of the double gate is visible today from the outside. Over the part of the right-hand Herodian arched doorway that is visible is an ornate, decorative half-arch dating to the Umayyad period (661-750 CE). Just above it, the stub of an Herodian

relieving arch is visible.

Inside the Temple Mount, much of the original staircase and the arched, elaborately carved Herodian ceilings survive. According to archeologist Meir Ben-Dov, "On his way in and out of the Temple,



Jesus must have walked here."

The domed ceilings of the great staircases are carved with elaborate floral and geometric designs. The internal parts of the Herodian Double Gate survive, although the waqf rarely permits visitors to see it. Unlike the austere exterior gate, the interior of the gateway is elaborately decorated with ornately carved columns and ornamented domes. Two pairs of domes and their elaborate, surrounding columns survive intact. Intricately carved vines, rosettes, flowers and geometric patterns cover "every inch" of the "impressive" entry to the ancient Temple. (wikipedia.com)



The south-east corner of the temple mount

## BETHLEHEM

A village on a Judean hill about five miles S of Jerusalem, center of a fruitful area also called Ephrath or Ephratah ("cornland"; *cf.* Ruth 4:11; 1 Chr 2:5; 4:4). In this territory, though not right at Bethlehem (Zelzah, 1 Sam 10:2, near Ramah, Jer 31:15), Rachel died and Jacob buried her (Gen 35:16–20; 48:7).

In one of the Amarna letters (#290), dating a little after 1400 B.C., the prince of Jerusalem tells that *Bit-Lahmi*, a town in his domain, has gone over to the side of the 'Apiru (ANET, p. 489). In the time of the judges Bethlehem was the home of a self-seeking Levite (Jdg 17:7–9) and a run-away concubine (19:1–2, 18). From this city Ruth's in-laws fled to Moab in a time of famine (Ruth 1:1–2). In Bethlehem her



great-grandson David was born (1 Sam 17:12) and there Samuel anointed David king (1 Sam 16:13). Three of his mighty men broke through the Philistine garrison to draw David a drink from the well near Bethlehem's gate (2 Sam 23:13–17; 1 Chr 11:15–19). His relative Asahek was buried here (2 Sam 2:32). Rehoboam fortified the town (2 Chr 11:6). After the Exile some “sons of Bethlehem” returned (Ezr 2:21; Neh 7:26).

Prediction had been made that “great David’s greater son” would be born here (Mic 5:2), as the scribes of Herod’s day knew (Mt 2:4–6), and their people had heard from the Scripture (Jn 7:42). Indeed, here Joseph and Mary came to be enrolled in the empire’s census (Lk 2:4–5), and to the shepherds the angel said that the Saviour, Christ the Lord, was born “in the city of David” (Lk 2:11). Emperor Constantine’s Christian mother Helena built the original church in A.D. 325 on the site of the traditional cave of the virgin and her Son. (WBE)



From Logos Bible Software

## APPENDIX

**JOSEPHUS\*, FLAVIUS** Jewish military officer and historian (AD 37–c. 100).

Josephus was born into an aristocratic priestly family in Jerusalem. Through his mother he was related to the Hasmoneans. In his youth he was noted for his memory and ease in learning. As a teenager he attached himself to a member of an ascetic sect. Then he became a Pharisee.

In AD 64 Josephus was a member of an official party sent to Rome to secure the release of some priests. The empire's capital made an indelible impression on him. After his return to Jerusalem, the first Jewish revolt erupted (AD 66). The Sanhedrin (the Jewish governing council) appointed Josephus commander of Galilee. He organized the province well but incurred the opposition of John of Gischala, Galilee's former leader. Conflict between the two men's forces continued until the arrival of the Roman general Vespasian in the spring of 67.

Josephus and the Galileans entrenched themselves at Jotapata. After a siege of six weeks, the Roman army captured and destroyed the city, but Josephus and 40 soldiers escaped to a cave. Josephus, whose life was assured by the Romans through a friend's intervention, persuaded his fellow soldiers to kill each other rather than be captured. When only he and one other remained alive, he surrendered to the Romans.

When Josephus appeared before Vespasian and prophesied that Vespasian would become emperor, his life was spared. Nonetheless, Josephus was held prisoner. Vespasian was proclaimed emperor in the year 69 and Josephus was set free. He then adopted Vespasian's family name, Flavius. In 70, when Vespasian's son Titus marched on Jerusalem, Josephus accompanied him. Several times Josephus tried unsuccessfully to persuade the Jews to surrender.

After Titus's destruction of Jerusalem, Josephus went to Rome, where Vespasian favored him with Roman citizenship and a pension. Free to write, Josephus produced a number of books of considerable historical value. In *The Jewish War* (AD 77–78) Josephus described the Roman-Jewish conflict from the time of Antiochus Ephiphanes to

slightly beyond the fall of Jerusalem. Perhaps Josephus's greatest work was *Antiquities of the Jews* (c. 94). A 20-volume work designed to glorify the Jews and eliminate gentile hostility, it traces Jewish history from the Creation to the outbreak of war with Rome in 66. His autobiography, *Life*, was primarily a vindication of his activities as governor of Galilee. Josephus wrote *Against Apion* to counteract claims of anti-Semites; in this work he used logical arguments as well as derision.

As a historian, Josephus sometimes distorted facts in favor of his patrons. However, he was witness to many of the events about which he wrote. His works illumine the period in which the church came into existence, especially concerning the religion, politics, geography, and prominent persons of the early Christian era. Of particular interest to Christians are his references to John the Baptist, Jesus, and James the Just (Jesus' brother). (TBD)

## **PHILO**

**PHILO, JUDAEUS** Hellenistic Jewish philosopher (c. 25 BC–AD 40) whose thought presents the first major confrontation of biblical faith with Greek thought.

Son of a prominent Alexandrian family, Philo was educated both in the Jewish faith and in Greek philosophy and culture. Of the events of his life we know little, except that in AD 40 he headed a delegation from the Jewish community in Alexandria to the emperor Caligula in Rome. Ethnic tension in Alexandria had grown as the Jewish populace increased and prospered. The tension erupted in AD 42 into riots by the Greeks and the expulsion of Jews from the Gentile sections into which they had spread. Jewish commercial success, particularly in the wheat trade, led to intensified anti-Semitism. Out of the riots came two apologetic treatises by Philo Judaeus, *Against Flaccus* (Flaccus was governing in Alexandria) and *Embassy to Caligula* (Caligula was emperor in Rome).



The Jewish community in Alexandria was thoroughly Hellenized. Even the Scriptures were read in the Greek translation called the Septuagint. In spite of the fact that these Jews were living and participating in Greek culture, they remained orthodox. Philo was no exception. On the one hand, he carefully observed the Mosaic law and held that it is the infallibly revealed will of God, both for God's chosen people—the Jews—and for the Gentiles. On the other hand, Philo was very Greek. He probably knew Hebrew only imperfectly and received a liberal education under Greek tutors. His Bible was the OT, especially the Pentateuch, which he held to be most authoritative, but he read it in Greek translation. Because he held that the Septuagint was divinely inspired, Philo had no need to refer to the original Hebrew text.

To understand Philo's work, one must recognize that the need to come to terms with Greek culture stemmed not merely from practical necessity but also from the fact that Judaism is a missionary religion. Jews could not simply turn their backs on the Greek world, for the prophets had called Israel to be a light to the Gentiles. From his studies Philo was also convinced that there is much that is true in Greek philosophy. Consequently, he was anxious to find some way of correlating and harmonizing biblically revealed truth with the teachings of the philosophers. As a Jewish believer considering the claims of Greek philosophy, Philo was confronted with problems very similar to those posed for a Christian by scientific theories of evolution in our day.

The method that Philo used to harmonize Scripture with the teachings of the philosophers was allegorical interpretation. This method of interpretation had been practiced by many before Philo, and many others followed his example. Through the use of this method, Genesis could be read as a contemporary myth about the human condition and man's search for salvation, rather than as an ancient and somewhat crude legend (as the Greeks would see it). The proper reading of the text gives not ancient history and geography but philosophical and moral truth. According to Philo, Moses—both because he was divinely instructed and because he had attained the summit of

philosophy—did not resort to mythical fictions, as poets and sophists do; he was able to make ideas visible. By using allegorical interpretation, Philo found in the historical narrative and ceremonial law an inward, spiritual meaning that incorporates the truth he found in Greek thought.

In dealing with the conception of God, Philo approached Greek views critically and rejected what was opposed to Scripture. However, in dealing with the structure and composition of the world, Scripture is quite vague, and so Philo felt free to adopt whatever seemed most reasonable in the writings of the philosophers. He believed that God is the source of both the Mosaic law and the truths of Greek philosophy. The human mind is made in the image of the divine Logos, and so it has some capacity to receive and discover truths about realities beyond the sensible.

Among the philosophers, Philo found Plato's view closest to the truth. God existed from eternity without a world, and after he made the world, he continued to exist above and beyond it. God is the active cause, and this world is passive, incapable of life and motion by itself, but a most perfect masterpiece when set in motion, shaped, and quickened by God. Moreover, God does not neglect his creation but cares for it and preserves it. This care is called providence. While the Greeks had spoken of a universal providence that preserves natural processes, for Philo providence acquired a new meaning. It is God's care for individual beings, so that it includes the power to suspend the laws of nature.

God is one but is the source of all multiplicity. He is immutable and self-sufficient and hence does not need the world. Creation has its source in his goodness. Although Moses said that the world was created in six days, God must be thought of as doing all things simultaneously. The account of six days serves to show that there is order in things. The visible world was created out of nonbeing, from nothing. All the available matter was used in creation, so the world is unique. The world was created by God's will, and it may be imperishable. Philo thought that Plato followed Moses in thinking

that the world was created by God.

Concerning the doctrine of the Logos, Philo is both dependent upon and yet critical of the Greek philosophers. Plato had affirmed that there are eternal ideas to which the Craftsman or Maker looked when forming the world. Philo could not accept this position, because God alone is eternal. He harmonized the two views by affirming that from eternity the ideas existed as thoughts of God, but they became a fully formed intelligible world only when God willed to create the visible world. The universe of the ideas, which has no location other than the divine reason, is the pattern according to which the sensible world was made.

To Philo, the Logos is much more than just the instrument by which the visible world was made. It is also described as “the idea of ideas,” the first-begotten Son of the uncreated Father and “second God,” the archetype of human reason. The Logos is the vital power that holds together the entire hierarchy of created beings. As God’s viceroy, he mediates revelation to the created order. He stands on the frontier between Creator and creature. He is the high priest who intercedes with God on behalf of mortals. He appeared in the burning bush and dwelt in Moses. Some think that the Logos is God, but he is really God’s image. While one can be quite certain that the Logos was not a person for Philo, the exact status of this power in relation to God is by no means clear.

Various aspects of this teaching have been taken up by Christian writers, most notably John, who taught that the Logos (the Word) is the instrument by means of which God created the world (see Jn 1:1–4). About the origins of this view much less is known. It appears that the notion of the Logos was current in Hellenistic Judaism. Its function in Philo’s thought seems to indicate that it was philosophical considerations, rather than biblical ones, that were most significant in his teaching.

Philo had other views about the creation. He believed that while the heavenly bodies are living creatures endowed with mind and not susceptible to evil, man is of a mixed nature, liable to failure. He can be both wise and foolish, just and unjust. God made all good things



by himself, but man, because he is liable to both good and evil, must have been made by lesser deities. This is why we are told by Moses that God said, "Let *us* make man" (Gn 1:26, emphasis added). In the case of man, then, being created involved a Fall. Here also there are two steps in Creation. First, there is man created after the divine image, and this is an idea or type, an object of thought only, incorporeal, neither male nor female, and by nature incorruptible (Gn 1:26). Later it says that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life" (Gn 2:7). This man became an object of sense perception, consisting of body and soul, man or woman, by nature mortal. Woman became for man the beginning of blameworthy life. When man and woman saw each other, desire was aroused, and this desire produced bodily pleasure. This pleasure is the beginning of wrongs and violation of law. The Garden of Eden is also meant to be taken symbolically rather than literally. There never have been trees of life or of understanding, nor is it likely that any will ever appear on earth. The tree of life signifies reverence toward God; the tree of knowledge of good and evil signifies moral prudence.

One sees in Philo, then, a tendency to dualism in which spirit is good and matter evil, a tendency derived from Platonism and read into the OT. This led Philo to agree with the Stoics that the only good is the good of the soul. God gives us the world to use, not to possess. To rise to the eternal world of the mind, a man must suppress all responses to the sensible world. In general, Philo tended toward a world-denying asceticism.

The only temple worthy of God is a pure soul. True religion consists in inner devotion rather than externals. In this life the soul is a pilgrim, like Abraham or like the Israelites wandering in the desert. Through spiritual self-discipline, the soul comes to realize that the body is a major obstacle to perfection. The goal of this spirituality is to draw near to God, who has drawn the mind to himself. God is knowable by the mind, but he is unknowable in himself. We can know only that he is, not what he is. For Philo, the soul in its search for perfection ultimately comes to discover that it must cease to rely on itself and must acknowledge that virtue is a gift of God. The man

who has discovered his own limitations comes to know God and his own dependence upon God.

Although Josephus borrowed some from Philo, Philo's greatest influence was on Christian writers. Hellenistic Judaism became less significant as the Judaism of the rabbis became the norm during the next two centuries. By contrast, second- and third-century Christians had much in common with Philo. Parts of his work were translated into Latin and Armenian. Clement and Origen, among the Greek fathers, and Ambrose, among the Latin fathers, were especially indebted to him (TBD).

## CITATIONS

(WBE) – Pfeiffer, C. F., Vos, H. F., & Rea, J. (1975). In *The Wycliffe Bible Encyclopedia*. Moody Press.

(TBD) - Elwell, W. A., & Comfort, P. W. (2001). In *Tyndale Bible dictionary*. Wheaton, IL: Tyndale House Publishers.

\*\*\*The WBE and the TBD sections were imported from Logos Bible Software.

\*\*\*Images from “Pictorial Library of Bible Lands” are used by permission from [www.BiblePlaces.com](http://www.BiblePlaces.com) in accordance with their provision for the DVD purchasers to use their images “in printed, local church, educational material.”

### Notes / Interesting Facts / Thoughts

*What did I learn? How should I live?*

[illegible]



*What did I learn? How should I live?*

### Notes / Interesting Facts / Thoughts

*What did I learn? How should I live?*

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

### Notes / Interesting Facts / Thoughts

*What did I learn? How should I live?*

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



### Notes / Interesting Facts / Thoughts

*What did I learn? How should I live?*

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

**INFORMATION COMPILED BY**

**SCOTT BARKER**

**[www.beulahlandretreats.org](http://www.beulahlandretreats.org)**