

Dr. Perry Phillips, Historical Geography of the Bible, Lecture 03—Jerusalem

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Hello again. I am Perry Phillips. We've been looking at historical geography. We started out by looking at the land between: why Israel is so important in biblical history. There we looked at the central area of Israel, basically the mountainous spine that goes north to south, and took a look at the mountainous area; and today we will be looking at the city of Jerusalem. So, Jerusalem, the place that God "chose for his name" in passages that we read in Deuteronomy chapter 12, verses 10 and 11.

Now these are the views that most of us have about Jerusalem. If we go there, one of the first things that we will do when we get to Jerusalem is to go to the Western Wall, which is this edifice here; part of the Temple Mount, called that that Herod the Great built. I will say a little bit more about that later. But this is considered the holiest place in Judaism because this is the part of the structure that Herod built that is closest to the temple at the time of Jesus before it was destroyed in 70 A.D. The other part of Jerusalem that most people see, or want to see when they get there, is the Golden Gate that is shown over here to the right. Those are probably two of the more popular areas in Jerusalem, but we want to check out some of the other features of Jerusalem and see how it ties into history and geography.

First of all, Jerusalem in the wider context. Here is Jerusalem. I mentioned last time we spoke it's right on the border of the tribal area of Judah, which is to the south, and the tribal area of Ephraim, which is to the north. It basically is in the tribal area of Benjamin. There's Judah to the south and Ephraim to the north. Last time we also took a look at Manasseh, which is north of there. We have Jerusalem right in Benjamin, right in the southern part of Benjamin.

A little review - last time we saw that one of the major areas just north of Jerusalem is the Central Benjamin Plateau that is outlined by the four cities of Mizpah, Geba, Gibeah, and Gibeon. And we mentioned why that area was so important. We also mentioned the Gibeonite cities that are to the left of the Central Benjamin Plateau; that is to the west of the Central Benjamin Plateau. 1 Kings chapter 15 is probably the important

passage to read in connection to that and the importance of Ramah because of the cross roads between the north-south road and the east-west road. And there's Jerusalem just to the south.

Let's take a little survey of biblical history concerning Jerusalem. One of the first mentions that we read is in Genesis 14. We read that Melchizedek is king of Salem, which is equal to Zion, Jerusalem. These are terms that we will use interchangeably for Jerusalem. Genesis chapter 22 is a very important chapter about the binding of Isaac and the sacrifice that was going to take place on Mount Moriah just north of the city of Jerusalem. This is where Isaac was spared, the sacrifice that Abraham was told to make of Isaac. And in Joshua 10 we have the Jerusalem confederation where city-states in the area had gotten together in order to make war upon the Gibeonites. It was Jerusalem that was the head of that confederation that led the attack upon Gibeon that was later protected by Joshua. In Judges it's called the Jebusite city, a people that lived in the city before it was conquered by the Israelites.

A little more history continued - 2 Samuel 5: I have this outline because it talks about David's capture of the city, which we will look at in more detail later. Then in 2 Samuel 6 we read about the Ark of the Covenant that is brought to the city of Jerusalem, and we find that Jerusalem is becoming the religious and political center of Israel.

Let me just mention something now as to why that's important. When David first became king, he was in the south in Judah; he was in Hebron. That's quite a ways away from the main tribes to the north, Ephraim and Manasseh. Well, if you're going to try and rule Ephraim and Manasseh from Hebron, that's quite a distance. Besides, people of Ephraim and Manasseh are going to see David as kind of right in the lap of the people of Judah since he was from the tribe of Judah. And so they might think there's some favoritism there.

So David does a very wise thing. He brings the capital in between the major tribe of Judah and the major tribes of Ephraim and Manasseh. He puts this capital right at Jerusalem, which is in Benjamin. It becomes his city after he conquers it from the Jebusites. He puts the religious center there as well. So basically, in order to keep all the

tribes happy, he puts his capital between the major powers to the north, Ephraim and Manasseh, and the major tribal power to the south, which is Judah.

Let me give you an example of the same thing that happened in the United States soon after its founding. Remember, the first two capitals were Philadelphia and New York, but in order to keep the southern states and the northern states together in the union, what they decided to do was build a separate capital in the area that is now called the District of Columbia. That was actually part of Maryland and Virginia. Virginia and Maryland ceded that area, and the capital was put in Washington DC. So it'd be between major states to the north and major states to the south. It was a stroke of genius on the part of David to do this in order to unify the entire country. Well, this is also the area where Solomon built the first temple, his great temple. Up on Mount Moriah interestingly enough is where Abraham was to sacrifice Isaac and we'll see how this plays out geographically in just a little bit.

2 Kings chapters 18 to 20, and also in 2 Chronicles chapters 29 to 32, Hezekiah comes under siege by the Assyrian King Sennacherib. This is in the year 701 B.C., and we'll see some of the modifications to the whole water system that Hezekiah made, which made Jerusalem more fortifiable and a little less prone to attack from people who would block the water supply. We'll get into more history later. Here at Jerusalem, looking west, you'll notice first of all a somewhat trapezoid area almost rectangular area here. That is the modern day temple mount that used to be a hill. It was flattened out by Herod the Great. What he did was build walls around it, filled it in with dirt, put arches underneath. He made it a flat area, and put his temple there. Today what we find there is the Mosque, actually the Mosque of what's called the Mosque of Omar, which is where the golden dome that we saw in an earlier slide is located: The so-called Dome of the Rock, the rock being the rock where Abraham was to sacrifice Isaac.

Anyways, this is the flatter area that comes out very clearly; but then as you look towards the west--we are now looking towards the west, towards the Mediterranean--what you find is some of the hilly area of Judah. The new city of Jerusalem is here. But what I want to point our attention to is this little piece of real estate right here. That is

where Jerusalem started. You ask why would Jerusalem start there? Why does it look so sparse now whereas the major cities seem to be growing up in this area? The answer, we will see, has to do with the water supply. Ancient cities needed water, and we'll see where the water supply was for the city of Jerusalem. So that oval area that you see here, this is where the city of Jerusalem started. That was the Jebusites' city that was conquered by David, and the city then spread from there even to this day.

Let's take a look at the topography of the area you will see in a number of these slides. What you'll notice is this particular feature that I'm outlining here that goes like so. This is the wall in Jerusalem today. It marks what we call the "Old City of Jerusalem." Actually, it is a wall that was built by the Turks after they conquered the city. It was built by the Turks in the 1500s. The temple mount that I showed you before is this rectangle here. So keep that in mind in some of the maps that I will be showing you that will orient you to what is going on here.

Some of the main topological features: First of all, the Kidron Valley. This is a deep valley that runs to the east of the Old City--the Kidron Valley. The other major valley is the Hinnom Valley. The Hinnom Valley starts from the west, goes south around the southern part of the city, and then starts heading east, and right at this point it meets the Kidron Valley. We have another valley down through the center here, and that is called the Central valley, or in Greek times, the Tyropoan Valley. "Tyropoan," by the way, means "the Valley of the Cheese Makers," somebody who makes cheese. We have another minor valley, the Transversal Valley. Here we won't worry about that. These are your three major valleys.

Here is the City of David, or Zion, also called the "Ophel." "Ophel" is the Hebrew term that just means a little jut of land. That is where the City of Jerusalem began. I'll mention right now, and show you more thoroughly later, the reason is because here is where the water supply was located, the so-called Gihon Spring. But just to the north of the Ophel, the City of David, we have the Temple Mount, which I have outlined before, which I have given the label "TM."

Over to the west we have the so-called Western Hill. And that is the area between the Central Valley and the Hinnom Valley. And then finally over to the east, to the right on your map, we have the Mount of Olives. So that is what we have that can orient us to the topography of Jerusalem.

Here is the City of David from the south. Here is the Ophel right in this area, the City of David. Again I will use the term Mt. Zion; I will use the term Ophel; I will use the term City of David; I'll use Zion, and all these are going to refer to this little piece of land. Here is the Kidron Valley to the east; here is the Hinnom valley swinging around from the west to the south of the city. Here is the Tyropoean, or the Central, Valley. And all these meet down in this area and then the Kidron Valley continues all the way down to the Dead Sea.

Notice the City of David is lower than the surrounding hills. You may ask again, "Wait a minute; if you wanted protection, aren't you going to get as high as you can?" Yes you will, as long as there is water there. But I will repeat it again: for the City of David, the water supply is down by the Ophel. The Gihon Spring is right here. You are going to see some very interesting ways in which they were able to get the water from the Gihon Spring into the city so it would not be available to enemies that would come to conquer Jerusalem. But as that water supply, the Gihon Spring is instrumental in founding the city down on the Ophel where it is located.

Now, I mentioned that Jerusalem is lower than the surrounding hills. Here are a couple references to that geographical feature. In Psalm 121, verse 1, the Psalmist says, "I lift my eyes onto the hills - from where comes my help? My help comes from the Lord who created heaven and earth." We can imagine somebody down in the Ophel area and he looks to the north. There is the Temple Mount that's higher. He looks to the east, Mount of Olives, higher. He looks to the south, there are mountains there; hills there that are higher. He looks to the west, it's the Western Hill. He's surrounded by mountains. And that is the symbol that the Psalmist uses to show how the Lord surrounds his people. And then also in Psalm 125 verse 2: "As the mountains surround Jerusalem, so the Lord surrounds his people, both now and forever more."

So you see how seeing the topography actually helps us understand something, what might be a little more spiritual that you read about in Psalms 121 and 125. That's a plug, by the way, to go visit Jerusalem.

David conquers Jerusalem, a very significant historical period in the history of the city. There's a statue of David over to the left; well, not from David's time you realize.

Anyway, the main passages: 1 Chronicles chapter 11, verses 4 to 9. This is the New American Standard Bible: "Then David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, *were* there. Then David dwelt in the stronghold. Therefore it was called the city of David." When he finally conquered the city, and he put his palace there, his stronghold there, it was then called after his name. "He built the city all around from below, from the built up area." I will show you a picture of what that may refer to. "Even to the surrounding area and Joab repaired the rest of the city." Joab is his commander.

And then if we go to 2 Samuel chapter 5, David captures the Jebusites' city. We're told that the Jebusites would taunt David and say, "Even the lame and the blind can defend Jerusalem." In other words, Jerusalem is so strong even the lame and the blind are able to defend it against you, David. But we read David entered the city through the-- in Hebrew it is the *tsinor*, and probably the best translation of that is to say it's some kind of a water tunnel that the Jebusites had.

Well, if we're speaking of water we better talk a little about the water supply. This map should be familiar by now. Again, to orient ourselves, here's the Turkish wall that is still part of Jerusalem today. There is the Temple Mount, the Ophel; City of David is here, and what we want to concentrate on is the Gihon Spring. Notice the Gihon Spring is approximate to the Ophel. So we have the Gihon Spring, and I'm going to mention a tunnel that was built later on by King Hezekiah, but I want to mention that now that we have this dotted line on the map to show you what that is referring to. That's going to be a very significant part of the defense of Jerusalem, and the Pool of Siloam, where the waters of the Gihon Spring were collected after they pass through this tunnel. And the

pool of Siloam is very significant in a miracle that Jesus performs in New Testament times.

Later on you had aqueduct systems, during the Hasmonian period. The Hasmonian Period is the Intertestamental Period between the Old and the New Testaments. During the Roman Period, the city grew so large that they had to bring the water in from far away. And the Romans, who were great aqueduct builders, were able to bring water from 20 miles away into the city and fill cisterns in the city for the people and for the rituals that would take place on the Temple Mount. This is what the city of David--David's Jerusalem, if you like--the Jebusite city would have looked like, surrounded by walls, like so. David's palace up in this area is very, very interesting. Archeology tells us something about this. Here is where the Gihon Spring was located, and archeologically now, just within the last 5 years or so, they have found the foundation of massive towers that were there to protect the spring from enemies that would come in from the outside. But even with the towers there, there was still a very clever way to get down and get the water which I mentioned before, and which I will mention later.

Here's the Central Valley, and over here the Kidron Valley. You notice these walls across here. Why would we have walls across the valley? To collect the water when it rains, slow it down, seep it into the ground, so that people could have, could plant things there.

Well, this is kind of a busy diagram, but this is a side view of the Ophel. This is a cut that is going east-west across the Ophel, and let me try to show what is going on because it's very important to understanding what is going on with the water supply. First of all, here is the Kidron Valley down in this area. Right in the Kidron Valley here's the Gihon Spring, where the Gihon Spring is located; that's down in the valley. The city is up here on the hill, on the Ophel.

You need to protect the city, so you need to build a wall. Where are you going to build a wall? Well, you're not going to build a wall down here in the valley where somebody can come and basically pole-vault over it. You want to build your wall someplace up on the hill so you have a hill that the enemy would have to go up even

before it goes up to the wall. On the other hand, you don't want to put your wall too far up on the hill because you don't have enough area for people to live in. So there is a balance as to where you're going to put your wall.

Now what the people of Jebus did, and then later on in David's time, what they did in this hard rock that makes the base of the Ophel, is they built a big pool. They had a little tunnel that took the water from the Gihon Spring and brought it into the pool. So the pool would fill up. Notice that pool is outside of the city wall. There was an entrance in the city, inside of the city wall, at this point where the people entered a tunnel with steps that they had built here and then a flat area over to the pool. What the people then would do is to take their utensils, go down through this tunnel to the pool, fill up their utensils with water and then go back up into the city. That's what they had as the water supply. So it is protected by the tunnel that has the access to the pool but then there were also two large towers there that protected it. Now later on tunnels were dug in order to bring the water a little bit to the south. This is south. This is north. I'll get into that a little later.

At one time it was thought there is this shaft, so-called Warren's shaft, that is still visible in Jerusalem today. At one time people thought that the inhabitants of Jerusalem brought their receptacles down to this point and dropped them down the shaft to where the water was, but we now know that that is not the case. *Biblical Archaeology Review*, the March/April 2007, issue has a very good article on this. So Warren's shaft, that area there, which was thought to be part of the water supply, apparently turns out to be a natural phenomenon. So we no longer think of Warren's shaft as the means by which water was brought into the city. But do you see how clever all this is.

Here is a picture of the tunnel leading down to the pool. Of course, now we have metal steps there, and as you go down towards the pool, you take a look off to the left and you see this area that is illuminated down below. We are looking right down Warren's shaft at this point. By the way one of the reasons we don't feel that was used for utensils is because in order to drop utensils down in there, you would have had to have ropes on them; and as you kept pulling up the utensils, the ropes would have rubbed on the side of walls and you would see rope marks, but you don't see anything like that. So apparently

that was not used for the water supply. But you see how the water supply is protected so that people could have water even though you had enemies outside the city.

Now later on, here is a close up of the Ophel, David's city. Here's the Gihon Spring, and what they did in Hezekiah's time was to make a tunnel from the Gihon Spring all the way down to the Pool of Siloam. This was done around 701 B.C. in order to bring water into the city, down to another direction and to be able to store it in the Pool of Siloam that, of course, would have been surrounded by walls.

Now, you may think this is kind of a funny path to take. Why not just go straight? And the answer is: nobody really knows why the path is the way it is except to say that there is some very hard rock there. The people who were chiseling out the tunnel were probably trying to find the softer rock. Some people also suspect that there was a crevice in the rock and the water dribbled through, and they just followed that. But here's what's interesting. Here's Hezekiah's tunnel, and here's what's interesting. If you take a cut away view, here's the Gihon Spring, and here's the tunnel that pretty much keeps the same grade bringing water from the Gihon Spring all the way down to the Pool of Siloam. Notice there is about 150 feet of rock above the tunnel. They were able to dig this tunnel, and not only were they able to dig this tunnel, but what you had was two teams of people. One team of people starting here digging this way, and another team starting down here and dug this way. They met at the center and then made adjustments to have the water flow freely from the Gihon Spring all the way down to the Pool of Siloam.

Here is David's palace up here, the rest of the city, or the city wall, all very cleverly done. Then you see over here, Joab entered over here, and so did we. This is courtesy of the Generation Word Company, and they're talking about a trip they took to Israel. So they enter here, but anyone who enters the tunnel that we can walk through now enters at this point, also. Just to show you what that is like, here it is. Do you see how much rock is taken out? That is looking right into the tunnel. It is cut through bedrock 50 meters underground, or about 150 feet below the top, right through solid rock. It's about ½ kilometer long. So that is just a little less than a ½ mile long. Workers

worked from each end and met in the middle.

We read in 2 Chronicles 32 that it was Hezekiah who blocked the upper outlet of the Gihon Spring. That is the part that would let the water flow into the valley because he's being attacked by the Assyrians and he doesn't want the Assyrians to have water. So he blocked that, and he digs this channel so the water then would go down the west side of the city that is incorporated by a city wall. We read about that in 2 Chronicles 32.

Not only that, but an inscription was found at the entrance to the tunnel back in the 1800's. It says, "The two teams [that is, the workers] worked in opposite directions and they were digging towards one another following the sounds of their picks as they cut through the remaining rock, and they joined the tunnels." Then after they joined the tunnels there was a little bit of more digging in order to give you a smooth grade from the Gihon Spring all the way down to the Pool of Siloam. It was very, very neat work.

Well, that's the time of David capturing the city and we talked about Hezekiah and the water sources. Let's take a look at the expansion of the city at the time of Solomon. There's the Ophel--another view of it. The Kidron Valley is over here to the east, and there's the Central Valley. There's the Temple Mount, a very obvious feature that we see. And there is a map of it over on the right, and that marks where the Gihon Spring and Hezekiah's Tunnel is located along with the Siloam Pool that we will mention later. Here is the Kidron Valley and Central, or Tyropean, Valley. This oval shows about the extent of the city in David's time. In Solomon's time he took the upper part of this hill that the Ophel is on, the so-called Temple Mount area, and there he built the temple that we read about in the Scriptures. So this is where the temple was in Solomon's time. Later on it was the area of the location of temple that was rebuilt in the time of Nehemiah and Ezra and then by Herod the Great as well. So the city expands to the north.

There are many things of archaeological interest here. And I want to concentrate on this area again: the Ophel and the Temple Mount that have been outlined. I want to concentrate on this area. There are some very interesting things in Jerusalem that one sees in Jerusalem that give us an idea of what life was like at that particular time. Here we go. I want to look at where the arrowed region is located.

Here's some excavations that have taken place. First we have Ahiel's house. So-called Ahiel's house because a seal was found there with his name on it. Whoever had that house was very well off. What we learn from the archeology is that the houses back in the time of David, now we're talking about the 11th century and 9th century B.C., they were two stories. The pillars that you see in the center here actually held another story. So there were two stories. The other thing that you see is this massive structure, the so-called supporting wall, and that supporting wall supported a monumental building, the foundations of which have been found just above it.

Now, why do you need a supporting wall? Because you are on a hill, and if you're going to build a big building up on a hill, you've got to have support on the downhill side otherwise the whole thing will collapse. So the supporting wall has been built in order to serve as a foundation for the monumental building that has been found there. Now, what do you do? You build this wall and you have to fill up behind it. I mentioned the "Millo." We hear in Scripture that when Jerusalem is built that the Millo becomes a main feature of the building of the city of Jerusalem. Millo comes from a Hebrew word meaning "to fill," and apparently what it refers to is these foundation walls and the fill that goes in behind them. That is the way they were; using that was the method they were using in order to build their structures in the city of Jerusalem on this hill.

So there's terracing, there's walls, there's filling, and I mentioned this monumental structure. A couple other things that they are showing: just how monumental this structure is, which is thought of maybe as David's palace. If you look very closely here you see a person. That always serves as a nice meter stick to give you an idea of how large things are. This is the foundation of a monumental building. The excavations are by Eilat Mazar, who is the granddaughter of the famous Benjamin Mazar, who was one of the top archeologists of Israel and Jerusalem. She's the one who has uncovered this monumental building and feels that it comes from the time of David. So it could very well be David's palace. Here's a reconstruction of David's palace and what it may have looked like on this great foundation that we have seen.

Here's an interesting thing that you find in Ahiel's house in a room off to the side.

This is one of the amusing things you find. I want to focus your attention upon this stone. It is about the size of a large laptop. Here's a close up of it. You know what it is? It's a toilet on its side. You realize that when it was used it was horizontal, but a toilet nonetheless. Okay. One of those interesting things that you find in Ahiel's house. At any rate, this is what Jerusalem would have looked like at the time of David.

This isn't the Ophel, it's the modern village of Silwan that's actually across the Kidron Valley. But notice how one house is built on top of the other, and this would have been the situation in Jerusalem as well. In fact, we read in Psalms 122, verse 3, that "Jerusalem is built as a city compact together," and this certainly would have been the situation, which means if you are on the roof of a higher building, you can look down and see what's going on on a roof of a lower building. Does that raise in your mind any historical illusion? Hopefully, it raises 2 Samuel 11--the story of David and Bathsheba. Now, one may question why Bathsheba was on her roof doing her bathing in the afternoon, but you can see how David who would be at a higher part of the city on the roof, would be able to look down and see exactly what was going on. So we see how geographically that story really ties together. It's a sad story, but geographically we see how it works.

I want to take a look at some intervening history from the return from the Babylonian exile to the destruction of Jerusalem. Enter chapter three, The Return from Exile. This happened when Cyrus the Great, the Persian, after he had conquered the Babylonian empire in 539 B.C., gave the decree for the Jews to be able to leave the exile in Babylon and go back to Israel and rebuild Jerusalem. Nehemiah's walls are built around 450 B.C.; however, after that, even though there was a small temple at the time of Ezra and Nehemiah, the main walls weren't rebuilt until about 450 B.C. Alexander the Great brings in the Hellenistic period, and that lasted until the time of the Romans in 63 B.C.

It appears from all that we read from the historian Josephus, the Jewish historian Josephus, who's writing around the same time as the apostles, that there were very friendly relationships between Alexander the Great and the Jews, although later on the

descendants of the Greeks and the Jews had their conflicts. But for the most part with Alexander the Great the relationship was very nice. In fact, he even had some Jewish mercenaries fighting for him when he went to conquer other lands.

The Hasmonian expansion through the Western Hill occurs in the late second century B.C. The Hasmonians are a family of fighters that fought against the Greek rulers from the north that were trying to convert the Jews to the Hellenistic culture, far from the culture that they were used to. There was a civil war that took place starting around 167 or so B.C. And by about 140 B.C. the Jews had gotten both their religious and political independence, and that continued until 63 B.C. when Pompey came in and conquered the land. With Herod, we have the temple and the temple mount built, 37 B.C. and following when Herod takes over.

The gospel events occur around 30 A.D., and then we have the Jewish revolt and the destruction of Jerusalem in 70 A.D. It is interesting to find some of the material that is left from the Inter-Testamental period when you go to the Kidron Valley. Just across from the Ophel you find these monuments that are carved out of solid rock. These are monuments of people that existed. The one on the left over here is called Absalom's pillar. It really has nothing to do with Absalom. This is very typically the kind of architecture that you would find in the period between the time of the Old and New Testament. Over here is Zechariah, so called Zechariah's tomb, although it has nothing to do with the prophet Zechariah. All these things are very interesting artifacts, very interesting architectural artifacts from the Inter-Testamental period. You do find one thing, and that is this area: the Kidron valley is full of tombs that have been built right into the rock. And interestingly enough, even to this day up on the Mount of Olives--that's the Mount of Olives behind us here--all these little stones that you see are little gravestones, grave monuments. So the Mount of Olives from the Kidron Valley down below all the way up pretty much to the top has been a place of burial for aeons.

New Testament Jerusalem: a little different map but again let me point out the walls of the city, the present walls of the city. I don't mean to be tedious by doing this,

but it serves as a nice orientation to what I'm going to be saying. Here's the city wall like so and the temple mount here. What you see in photos of and other maps of Jerusalem.

First of all, what I want to do, at the time of Herod the Great the walls ran a little differently. As outlined by the white, he had the temple mount here. Notice the modern city wall runs like so--or I should say the Turkish wall--the one you see in modern times ran like this. But in Herod's time the wall ran all the way down to the meeting point of the Central, the Hinnom and the Kidron Valleys and right there. There was a pool called the Pool of Siloam. We have a very interesting story to say about that. And then the wall ran pretty much along the Hinnom Valley up meeting where the present wall is located. Up through here then, and at this point, instead of jutting out this way, it went in a little bit like so. Right here outside the city wall, by the way, is the traditional site of where Jesus was crucified at the Church of the Holy Sepulcher, and I'll say something about that. But He rebuilt the city, and he started his rebuilding from about 37 BC to 4 BC. Now, he was declared King of the Jews in 40 BC by the Roman Senate, but he really didn't become in effect king of the Jews until 37 BC. Then starting actually around 22 BC he started to rebuild the temple, and the temple turned out to be one of the most glorious temples in all of the Roman Empire. In fact, the temple area itself was one of the largest in all of the Roman Empire at the time of Herod. So the temple was the largest in classical antiquity, all by Herod the Great. But Herod not only had a great temple; he had a great palace over in this area of Jerusalem.

Now, obviously we don't have pictures of it from the time. However, an Israeli by name of Nahmad Avigad has done a lot of excavating in the area and has given us an idea of what the city was like and that along with the historical sources. Another Israeli named Avi Yona with his workers put together a model of Jerusalem. This is a scale of one to fifty. What we are looking at this point is the palace area of Herod the Great. And some people think that maybe it was in this area that Jesus met with Pilate on the evening when he was arrested.

At any rate, it was guarded by three large towers. It had colonnades connecting the two parts of the palace and really a very glorious feature. Over to the right, this is the

temple area, and that's the temple itself. Over here, this structure with the four little towers on it, are the towers of the Fortress of Antonia. Marc Antony was a good friend of Herod the Great as well, so when he built this fortress in Jerusalem, they tried to guard what may be going on the temple because Herod was always afraid that if revolt occurred against him, it would probably occur in the temple area. He built his mighty fortress and called it after Marc Antony, and called it the Antonia. So this gives you an idea of how close things are together. There might be what, maybe a half mile between the palace and the temple area. There are a lot of other buildings in here, which we won't get into.

But we also have the temple platform here. This area the temple, right there, the Fortress of Antonia, which I mentioned before.

This is kind of a view that you would have if you were at Herod's palace looking across over towards the temple area. Here's the temple. Notice the colonnade area called "Solomon's Portico," or "Solomon's Colonnade." Jesus did quite a bit of teaching there; it's mentioned by name in the Gospels. Then, over here to the right we have what's known as the "Royal Stoa," which was an area of teaching as well. So the temple area was not just a place for sacrifices; but was also a place of gathering, for teaching, and Jesus and the disciples met there a lot. In fact, even after Jesus was ascended, the disciples met in the temple area as well, and presumably continued to do so, the followers of Jesus, until the destruction of the temple and the city in 70 AD.

Here again the temple. What you are looking at here is the court of the women. What you had is three courts, in Israel, the temple in Israel in Jerusalem. You had the court where the Gentiles where anybody could go. Then you had the court of the women where Jewish women and men could go. Then you had the court of the men where only the Jewish men could go. Then of course, you had the inner area where only the priests could go into the temple, and the High Priest into the Holy of Holies of the temple, and that was only one time of the year on the Day of Atonement. So here is the court of the Gentiles, and over here, these steps go to the court of the women where the women could go. Notice a little barrier here, a balustrade, and there were carvings in the balustrade. In fact, here is one of them warning people not to go beyond that balustrade. And basically

what it read was that if anybody who is not Jewish was caught up on those steps, caught outside of the court of the Gentiles, they will have no one to blame for their death but themselves. We read in Acts chapter 21, verses 28 to 29, that Paul was accused of bringing a Gentile into an area that he was not supposed to be in. When they say that he brought Trophimus with him and said that he brought him into the court area, that was only for Jewish men. By the way, that had not happened, but it was on that charge that they were ready at that point to kill him in the temple area before he was saved by the Roman centurion.

More of the temple from the Southwest: This area here is the Temple, Antonia Fortress. Here is the Royal Stoa, and right here is the Tyropean Valley. Now this is supposed to be a theatre. There is a question as to whether the theatre really existed there or not, but there is a question. It is here in this particular model.

But I wanted to alert you to a couple of things. The remains of what you still see in Jerusalem today, we said here you have the Central Valley, and from the Central Valley you want to get up to the Temple Mount. How are you going to do that? You do that through this massive stairway here, and right there is an arch supporting that. The foundation of that arch is that it attaches itself to the Temple Mount, and is still there today, and I'll show you a picture of it. We also have a walkway that went from the Western Hill connecting where the leaders of Jerusalem were located, basically the Sadducees and Pharisees, connecting them with the Temple Mount, the so-called "Wilson's Arch;" part of that remains. What you also find if you look very carefully in this area, I'll show you a close up of the real thing, are some of the massive stones that Herod the Great used in order to hold back the dirt so he could take this rounded hill of Mount Moriah and change it into a flat Temple Mount, and that is still with us today.

So kind of an orientation of what is going on here. The Fortress of Antonia, the Temple, and the Royal Stoa. We are down at road level here at the time of the Romans, and you look up, if you look very carefully, you can see what is the remnant of an arch leaning out. That particular arch supported that massive stairway that came down, made an angle, and went down to the Central Valley where this Roman road was located.

Notice it's paved. Now you say, "Wait a minute; what are all these stones that are here?" When the Romans destroyed Jerusalem, in order to make an example of what happens when people rebel against them, they went to the Temple Mount and they began to knock away the wall of the Temple Mount. They were going to destroy that whole retaining wall. And these stones are stones that the Romans actually threw down from the top of the Temple Mount, which we can't see because it's blocked off here. They have come in, and you notice some cracks in the road. Those cracks occurred from the force of those stones that, massive stones that fell from that height damaging the Roman road.

Interestingly enough, this particular stone with an inscription was found, and it says, "the place of the trumpeting." And what would happen during the festivals, at the corner of the temple mount where that previous picture was taken, this stone was found, and what would happen at the time of festivals someone would get up there and would take a trumpet and would announce the beginning of the festival. We read about that in the historical works: Josephus, for example, and the Talmud. We read it, and here the stone was found and it says, "to the place of trumpeting," and that was found among the debris down below.

Just to give you an idea of how big the stones are. Here's Elaine, my wife, serving as a meter stick. Notice how big this one stone is that is used to hold back the dirt behind it. This stone is only a mere 400 tons. Larger stones at the very base have been found that are about 40 feet long and weigh about 570 tons. What Herod did was to take these massive chiseled stones and put them together with such accuracy that you can't even stick a razor blade between them. Of course, today you have some erosion that has taken place. But you can't even stick a razor blade between them. It is the sheer massiveness of the stone that is holding back the dirt that was used for fill in order to level off Mount Moriah in order to make the Temple Mount. This gives you an idea of how big these stones are.

There is a tunnel that has been built right at the base of the retaining wall on the west side that goes right down to the bedrock. There you can see other stones that have been used as well. One of those stones is 40 feet long and weighs 570 tons. One wonders

how they were able to move them into place so accurately. That's a story in itself that would take another discussion.

Let me mention some of the other places and occurrences that occurred in New Testament Jerusalem. The remains of the Pool of Bethesda, or Bethsaida, depending on which rendering you want to take, has been found in the northeastern part of the city. This is the archaeology. Here is the temple model, and here is the Pool of Bethesda. Notice how close it is to the Temple area. Here is the Temple Mount. This is just to the north of the Temple Mount--the Temple, the Royal Stoa, and the Antonia Fortress.

I want to show you something here. Notice the colonnade around the Pool of Bethesda. The Gospel of John tells us it had five porticos, or five colonnades. You may wonder, what does that mean? Now, we know from the excavation here is what John was talking about. The four that go all the way around the perimeter, and one right down the center here--five porticos, five colonnades. John, who is writing the Gospel of John, knows Jerusalem. He knows what's there. It is another indication of the trustworthiness because if John were really being written after 70 A.D., who would have known that the Pool of Bethesda had 5 porticos. So John is being written from a historically accurate standpoint.

By the way, it was at the Pool of Bethesda in John 5 that Jesus cured the paralytic. But here is an astounding miracle that takes place at the Pool of Siloam that I mentioned before. John 9: Jesus passing by sees a blind man from birth. He says to him, he asks him, about his blindness. He spits on the ground, he makes some clay from the spittle and applies the clay to the man's eyes. Then he says, "Go wash in the Pool of Siloam, which is translated 'Sent.'" Because the Pool of Siloam is called the Pool of Shiloah and Shiloah in Hebrew means "sent." And so he tells him go down and wash at this Pool called "Sent."

Well, this miracle is taking place initially on the Temple Mount. So here is what is involved here. There is the Temple Mount; that's where Jesus meets the blind man, up here. The Pool of Siloam is down here. What we have is almost ½ mile distance between where Jesus puts the clay on the man's eyes and where he tells him to go wash.

Not only is it ½ mile away, but the descent is 150 meters. Multiply that by 3 what have you got? You've got a 450 foot drop. So here is a man with clay on his eyes, and he has to go down there.

You wonder how he is navigating. For one thing he is leaving the Temple. He comes out of the Temple, maybe along the south side here where there are some doors and there are some steps. By the way, some of these steps are still visible today, and they led through some gates up into the Temple area. So here he is coming out heading south toward the Pool of Siloam, going through parts of the city that are very compact together. Get the picture here of what he's going through? We don't know if someone is leading him. Maybe he was asking questions. Maybe he was familiar with the city. You wonder why, if he was a man born blind, that he would be familiar enough with the city, but maybe he has visited the Pool of Siloam before and kind of knows his way. Perhaps he's asking people, "Could you lead me there?" One person takes him part way, another person takes him another way. And they're looking at him. And they're saying, "What are you doing with the mud on your eyes." And he's saying, "Never mind, just lead me down there." I can imagine people may be looking at him saying, "Huh, look at that idiot, he's got mud on his eyes. What does he have mud on his eyes for." And the man says, "Just take me to the Pool of Siloam; just take me there."

Eventually he gets down to the Pool of Siloam. This is the traditional site where it was located. We know now it was originally from the Byzantine period that was later rebuilt in Crusader times. However, here is the real Pool of Siloam from the time of Herod, from the time of Jesus. Steps that led down into the water. Here's an artist's rendition of what it would have looked like. On the previous slide you see archaeologically the steps, and here's what it would have looked like. So he finally gets down there, and he goes down the steps, and he reaches down and he feels the water, and he begins to splash the water in his eyes, and he sees. It's an amazing miracle, and one reason it's amazing is because all of us are blind. All of us are blind until the Lord makes us see. So this is an image of what is true of all of us.

But even more than that, look at these correlations that are just marvelous: God

the Father sent Jesus. So Jesus sends the blind man down to the Pool of Siloam, meaning “Sent.” So God the Father sends Jesus. Jesus sends the blind man down to the pool that is called the Pool of the “Sent,” or the Pool of Siloam. Jesus descended from heaven. The blind man descends to the pool. From the Temple area, where quote “God is,” he goes from there down to the pool, just as Jesus descended from heaven down to earth. He gets to the pool. The Spirit gave light at creation. So now the water, characterized in the Spirit, gives light to the blind man, making him a new creation. The interesting thing about this, Isaiah tells us that when the Messiah comes the blind will see. In part of the discussion that the Pharisees then have with the blind man is the blind man says to them, “You know, you don’t think this guy is a prophet or the Messiah, but never historically has anybody born blind been made to see, and this guy made me see, so as far as I’m concerned, that’s good enough for me.” And he’s probably thinking of the Isaiah 42:7 passage that says, “The blind will see.” So this is an amazing miracle with all sorts of interesting theological connections that we have. All that occurred at the Pool of Siloam.

I just want to mention a couple of other things concerning Jesus’ passion and then we will finish. Here’s another picture of Jerusalem. You’re looking over here at the Temple Mount. You’re looking east at this point, from west to east. Temple Mount here. This is the area where Herod’s palace would have been located, around this area, and between these regions, right in here, is where a lot took place when Jesus was arrested. Remember, he was arrested in the garden across the Kidron Valley and then brought back to Jerusalem. Then he saw the High Priest, he saw Pilate, he saw King Herod--King Herod Antipas--and then he was finally crucified. But Jesus’ arrest, trial, and crucifixion: His arrest was at the Garden of Gethsemane, which is right across the Kidron Valley from the Temple Mount. At this point there is a very nice church that is built there called “The Church of All Nations,” and just to the left of there, there is a garden that has olive trees in it. Gethsemane, by the way, means “olive press.” There were olives that were harvested there. The interesting thing is in that very garden today, notice this tree, has a huge trunk. We can’t get into the garden there; if I could it would be about the extent of my hands. This is how wide that trunk is. That is an olive tree. The olive tree has been

dated to at least 1800 years ago, maybe even all the way back to 2000 years ago. Probably not around in Jesus' time, but maybe this is related to the trees; maybe an offshoot to the trees that were around in Jesus' time.

So it is here that Jesus is arrested. He prays to the Father; he is taken to the priest-High Priest's residence. Interestingly enough, in Jerusalem some very fancy remains have been found of houses, with mosaic floors that probably belonged to somebody who is very high up in the ranks of the political system. The Sadducees, for example, may have been here in this area that Jesus met with Caiaphas, the High Priest and Annas his father. From there he is taken to see Pilate. Pilate eventually gives the OK for him to be crucified. He is crucified on a little hill that now is characterized by The Church of the Holy Sepulcher—this building here. He is taken out and is crucified. Some people feel it is the Church of the Holy Sepulcher, which personally I think has all the evidence going for it. Other people think maybe it was a place called the “Garden Tomb” or “Gordon's Calvary,” which is north of Jerusalem. And the reason is, if you take a look at this hill and you use your imagination, it looks like a skull. Eyes, the nose of the bridge—or the bridge of the nose I should say, and maybe part of the mouth and teeth down here. It's right next to the East Jerusalem Bus Station. Anyways, it's interesting, and the ambiance there is probably similar to what it was like in Jesus' time; but from the historical standpoint, I think his crucifixion really took place at the Church of the Holy Sepulcher where that location is located. But the grave could not keep him. After all, we serve a risen Savior. Whether he was crucified at and buried at the Church of the Holy Sepulcher or at the Garden Tomb, it is retained in historical discussion. But he rose. He rose and then 40 days later from the Mount of Olives he ascended, and there's the little monument that commemorates his ascension from the Mount of Olives.

And needless to say, there is a lot more that we can say concerning Jerusalem, but alas, we are out of time. Thank you very much for your attention.

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