

Dr. Jeffrey Hudon, Biblical Archaeology, Session 26, Highlights from the Sigmund H. Horn Archaeological Museum at Andrews University

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This is Dr. Jeffrey Hudon in his teaching on Biblical Archeology. This is session number 26, Highlights from the Sigmund H. Horn Archeological Museum.

Welcome to the Horn Archeological Museum in Berrien Springs, Michigan on the campus of Andrews University.

I want to demonstrate this important artifact that we have on display. This is actually a model of Jerusalem, well over 100 years old.

We estimated the date this plaster model was constructed, around 1880. Now, why was it constructed? During the 19th century, travel to the Holy Land was an endeavor practiced by the very rich and the very adventurous. It was a very dangerous, expensive, and arduous journey that often resulted in injury or death, either from violence or illness.

Going to the Holy Land was, in some ways, almost as difficult as going to the moon today. More than that, early in the 19th century and before, there were no photographs to look at to get an idea of what the terrain and places looked like. So, the advent of photography, say, starting in the 1850s, helped tremendously.

But still, to be able to see the lay of the land and to understand the city of Jerusalem as a whole, you needed something like this. And so, a certain amount of these models, there couldn't have been too many, were constructed, and these would be exhibited at symposiums and state fairs and large events, public events, and people would get to see what Jerusalem looked like during that time. I pointed out that our best guess is that this was constructed sometime around 1880, sometime in the 1880s, perhaps in that decade, because landmarks of Jerusalem that were built in the 1890s and later are not visible on this model.

That helps us date it more concisely to a narrow span of time. So, let's walk around and look at what this model tells us. Now, it's important even today to have a model like this showing Jerusalem from 150 years ago because it shows us the topography of the city around the city, the lay of the land.

That's important because today, all of this is built up. The old city itself is more or less—I would say 80%—90% still there. But outside of the city, everything's changed.

So, let's look from my left to my right and point out some of the geographical and topographical features. Right at the very edge of the model is the summit of the Mount of Olives, which is actually a ridge extending from the site of what is now Hebrew University, Mount Scopus, Harhat Sofit, and French Hill. And then it goes, there's a slight ravine there, and then it goes on a ridge all the way to a break in the ridge between the Mount of Olives and the Mount of Aphids, which is just the again at the far edge of the model.

By the way, this complex here on the top of the Mount of Olives is actually the Church of the Ascension. Again, initiated and built by Queen Helena in the fourth century; commemorating the ascension of Jesus from the top of the Mount of Olives. Over to the far center of the model is the incline from the Hinnom Valley.

And that continues to go off of the map or off of the model to the Hill of Evil Council, as it's called today, the southern ridge that borders the southern horizon of Jerusalem. Over to this side of the map, you've got the beginnings of the Watershed Hill over here, which is, again, unfortunately not included in the model. And then to my immediate, in front of me immediately, there is high ground that continues to rise from the north side of the city.

So again, to get our bearings, this is east, north, west, and south. Now, as far as the valleys we have here, the Kidron Valley that begins in this area here and then continues to, down the eastern side of the city of Jerusalem, continues down past this southeastern hill, which we'll talk about as the City of David, and then continues down all the way into the Judean wilderness and empties out the Dead Sea. There is a valley that's very difficult to discern.

A little bit of it here that you can see is called the Tyropoeon or Central Valley, and the Valley of the Cheesemakers in Josephus. And this separated the southeastern hill from the western hill, and it originated up by perhaps Damascus Gate, which is here. Most of it's been filled in.

And I point out, too, that all these valleys were much deeper in antiquity. Again, thousands of years of use and debris building up have lifted the surface of these valleys. The other valley I want to point out, which begins up here, is the Valley of Hinnom, or the Gey ben Hinnom, Valley of the Sons of Hinnom, which meanders down along the western side of the city, curves to the east, and unites with the Kidron and the Tyropoeon Valley, and then empties out into the Judean wilderness.

These are the valleys around Jerusalem. As you can see, Jerusalem was fairly well defended on the east, west, and south sides. However, on the north side, there is no valley to act as a moat or trench.

This is where Jerusalem was most vulnerable. Most of the successful attacks in history against Jerusalem came from the north. Alright, so some important sites outside of the old city of Jerusalem, as it existed in 1880 and still exists today, are some sites in the Kidron Valley.

We have the future site of the Church of All Nations, which is a site of the Garden of Gethsemane in this general vicinity here. Alright, and notice too that the immense cemetery that covers the Mount of Olives today, you do not see anything that is a later development, though the Mount of Olives served as Jerusalem's, one of Jerusalem's cemeteries from the time of the second millennium BC and probably earlier. There have been tombs found at Dominus Flavit, dating back to the late Bronze Age.

Again, the time of the Exodus or perhaps even earlier. Now, the hill of offense is here, and below that hill of offense on this slope is the Arab village of Silwan. And this is biblical Shiloah.

Again, it served as a cemetery during the Old Testament period, including the tomb of Pharaoh's daughter, the tomb of the royal steward, and other tombs that have been discovered, mapped, and published. This again looks across to the southeastern hill. It is here that the oldest part of Jerusalem, the original settlement of Jerusalem, was established.

It was established here not because of topographical considerations but because of the Gihon Spring, which is in this area right here. That was the water source for the only water source for much of Jerusalem's history and continues to gush water today. And so the early settlements were here back to the Chalcolithic period and early Bronze Period.

They found and excavated a house in the city of David that dates back to the early Bronze Period, before 2000 BC. So very early. Recent excavations in the last hundred years, but even more recently by several Israeli scholars and archaeologists, have uncovered a lot of information from this area, including walls from the Old Testament period, specifically the time of 8th-century and 7th-century walls, defensive walls, as well as the later wall that Nehemiah built when the returnees from, from at that time, Persia, began to rebuild the defenses of Jerusalem.

Over here, across the Tyropoeon Valley is the western hill. And this is erroneously called Mount Zion today. The real Mount Zion is the Temple Mount, which we'll talk about in a few minutes.

But this western hill in antiquity was part of the walled city. And this city, or the wall here that we see in the old city and exists today, dates back to 1517. Part of that is built upon older walls, but part of it is not.

Most of the walls of Jerusalem from the last two centuries of the Old Testament until the Muslim conquest included this important high ground, which, erroneously called Mount Zion, actually should be called the Western Hill. But there's a lot of important history on the Western Hill, one of which is the tomb of David here, also the, the site of the upper room. And in the 1970s, the house of Caiaphas was discovered in this immediate vicinity.

Again, an alternative site to the Church of St. Peter at Gallicantu, which is down on the eastern slope of Mount Zion, Western Hill. But also towers and sections of walls have been found along this route from excavations from the 19th century and more modern times. These walls date all the way back again to the Old Testament during the period of the monarchy, say, early 8th century BC.

Okay, we come over here. We have a large pool here that still exists today. It dates back to the New Testament period.

We then have another large pool here called Berkat Sultan, used primarily during the Ottoman period but certainly could be much earlier than that. You see here on the model some early Jewish settlements such as Mishkanot Sha'an Anim and Yemen Moshe. In the neighborhood of Yemen Moshe, Moses Montefiore built a windmill to help grind the grain of the farmers there in the 19th century. This is one of the few first communities or settlements built outside the walls of Jerusalem in the 19th century.

Again, the Russian Quarter was used by Russian pilgrims when they visited Jerusalem to stay. As you can see, not too many buildings were built outside the wall of Jerusalem at this time in 1880, when it was under Ottoman Turkish rule. Again, the walls were still needed at night to protect Jerusalem from marauding bands of thieves and bandits.

So, looking at the wall here itself, I'll try to point out some of the sections of the wall that are actually older. This is called the Citadel or the Tower of David. And one of these towers here, this one that I'm pointing my finger to, is actually one of the three towers erected by Herod and his Hasmonean predecessors.

And they were named Meriamne, Hippicus, and Phasaël. We don't know which one of these remains here, but just the base of the one tower can still be seen today. And it was rebuilt later with different masonry, but the lower courses of it are clearly Herodian.

And these were built at a very strategic location because this location was the corner of what Josephus called the First Wall. And it also was a weak part of Jerusalem's

defenses because, again, the topography slopes down towards it. So, it was heavily fortified.

The wall, the First Wall, actually ran from the Citadel down along the slope of the Hinnom Valley, surrounding the Western Hill and then surrounding the Southeastern Hill up to the Temple Mount, the trapezoid-shaped platform there. And then straight across there up what was called the Transversal Valley, which ran this way. And that wall was on the south side of that Transversal Valley back up to the Citadel.

That wall was originally completed in the 8th century BC and then rebuilt probably in the late 2nd or early 1st century BC by the Hasmoneans and then used by Herod and the Byzantines and so on. Until it was destroyed and never rebuilt, or most of it was never rebuilt. Certainly, the part that goes around the Western Hill and the Southeastern Hill, again called the City of David.

So right in this general vicinity here with Herod's Three Towers was the palace of Herod the Great, which is now the Armenian Quarter. And that palace was excavated in the 1960s, unfortunately very, very poorly preserved, only in the basement levels, you would say. But this is, again, the site of Herod's Palace now.

Recently, there's been some debate on the place where Pilate presented Jesus to the population, Ecce homo, behold the man. And for centuries, that was thought to have occurred over in this area here, next to the, just on the corner, this area here along the Via Dolorosa, the corner of the Temple Mount. But this could have, this event could have also happened here outside of Herod's Palace.

Jesus would be presented outside the walls through a gate here on a platform to the population of Jerusalem. Standing below on the Hinnom Valley. So that's in the Hinnom Valley.

That is an alternative to the traditional site near the Via Dolorosa. OK, moving ahead here, we have, I'll explain kind of the city as a whole, and then we'll take it apart. The city as it exists here in this model and exists today had four quarters, Reveim in Hebrew.

The first quarter I want to point out was the Armenian Quarter, which basically goes from Zion Gate over here and then to Jaffa Gate, which is kind of a square-shaped quarter. And that was and still is today, the Armenian Quarter, Christian Quarter. The regular Christian Quarter, simply put, was met up with the Armenian Quarter and came up here in this area.

And the Christian Quarter also contains the Church of the Holy Sepulcher, the holiest site in Christendom, which covers both the place of crucifixion and the place of burial for Jesus Christ. And then we have a large area here, including the Temple Mount,

which is considered the Muslim Quarter. And that continues from roughly Damascus Gate over here past Herod's Gate and including the Temple Mount, which is called Haram al-Sharif, the Arabic name for the Temple Mount.

And finally, we're left with the Jewish Quarter, which comes up to the Temple Mount here, which is now the Western Wall and meets the Armenian Quarter right in this area here. So, this is this area here. This is the Hurva Synagogue.

One of these is the Hurva Synagogue. I don't recall which one of those two domes it is. And notice here that the Mugrabi Quarter has been completely removed.

That allows access to the Western Wall of the Temple Platform, the Temple Mount, which, of course, is the Western Wall, Ha kotel, where Jews go and pray. It's the holiest site in Judaism, as we speak. So, there are some changes there, some clearance of all these buildings.

And I might add, between 1948 and 1967, the Jewish Quarter was destroyed by the Jordanians. So, after Israel reclaimed the Old City in 1967, they rebuilt the entire Jewish Quarter. So, by virtue of its newness, it's the nicest part of the Old City, the newest part, the newest buildings built in the Old City.

So, let's talk a little bit about the Temple Mount. The Temple Mount here is a platform, again, trapezoid shaped, that was constructed in its final form by Herod the Great. And Herod the Great, nothing stopped Herod the Great's need to expand and to build a larger place to hold larger numbers of worshipers.

He actually built this eastern, or I should say, western side of the platform over the Central or Tyropoeon Valley. So, the old Tyropoeon Valley actually ran under this, and he just expanded it and built right over it, and then filled that in with the massive amounts of fill to make a nice flat platform for worshipers coming to worship at the Temple. In the center of this platform is the Muslim shrine, the Dome of the Rock, which is the third holiest site in Islam.

It supposedly shows the hoofprints of Muhammad's horse Barak as it leapt up into heaven. And it's not mentioned. Jerusalem, by the way, is not mentioned in the Quran at all. This is in the later Hadith, but still, it's considered the third holiest site in Islam.

As I mentioned in my lectures, the exposed bedrock there shows foundational cuts of Solomon's Temple and, of course, the second temple. Leen Rittmeier, who has studied this extensively over many years, has shown conclusively that this is where the temple was.

So, the location of the Jewish temples, both Solomon's Temple and the later second temple, Zerubbabel, again remodeled by Herod, is right underneath the Dome of the Rock. The other building here is the Al-Aqsa Mosque. And that is a very ancient Muslim mosque that once had wings on either side going out both east and west.

And that's been shrunk down. But again, a very ancient, one of the first Muslim mosques, certainly in Jerusalem. And again, remains a very important place today for worship every Friday.

So, this would have been the site, going back to the New Testament, Second Temple times, this would have been the Royal Stoa here, where Herod and guests could view the sacrifices and worship at the temple. And all of this would have been colonnaded. And, of course, some of those columns and column capitals and bases still exist.

I just can't, not in situ, but this would have been a very, very beautiful place. And then the gateway to the outside of the city here is a golden gate, and that still exists.

It's walled up. But that, again, is the site of the temple and the temple precinct. The temple itself, and of course, the Holy of Holies.

Now, the Roman fortress Antonia has been completely eradicated. There's bedrock cut away in this area here that you can see where the bedrock that was built upon. The actual fortress is completely gone.

And, of course, this is a site of Ecce Homo with the later arch, not dating to the time of Christ, but dating to the second century, probably erected by Hadrian that commemorates Pilate presenting Jesus to the people. Assuming, assumingly, he was here at the fortress Antonia. Again, the alternate view is that this was done in Herod's palace.

That would have been traditionally done in this area. Church of St. Anne here is a Crusader period church that's in a beautiful state of preservation. That commemorates the family of Jesus, but it's also located very close to the pools of Bethesda, which were excavated shortly after this time by the white fathers and were poorly excavated but exposed.

And that was at Five Portico twin pools, where Jesus healed the blind man or layman. The modern, or I should say the gateway here, is Herod's Gate or Flower Gate, which is still used. And then there is Damascus Gate, which is the main gate to the north.

And again, these gates oftentimes are named after roads that come out of them. And that's the destination. The destination is the road to Damascus.

The Jaffa Gate, again, the road to Jaffa to the west. Zion Gate, again, refers to Mount Zion. And then the Dung gate down here, which was where the refuse, the garbage of the city was hauled out.

Now, after this model was made, there was another gate that was, that was made into the city, the new gate, which allowed people to gain access to the Christian quarter much more quickly than going through the Damascus or Jaffa gate. And even later in the last 20 years or so, there's been, the Dung gate has been enlarged and another pedestrian gate opened up nearby. So that is the modern gates of Jerusalem.

The biblical gates of Jerusalem are much more complicated. First mentioned as a whole in Nehemiah chapter three, but also in rabbinical sources. And those are, none of those have been actually identified except for one over along the Ophel.

So again, some other high points. This is the Austrian hospice here along the road coming down from Damascus gate, clearly already built by 1880. Other than that, these are buildings that generally date from the Mamluk and Ottoman periods and not too much before.

These were often rebuilt on early remains, but what you see here is generally Mamluk and Ottoman in date. So, this is again a very useful tool for understanding what Jerusalem looked like in the 19th century. It helps to understand the topography around Jerusalem and also to point out some biblical sites in their context at that time.

So, thank you for listening and for enjoying this model as we do here at Andrews University.

Welcome to the Horn Museum again. And I have before me here what's called the Black Obelisk.

And this is a copy of the original, which we had commissioned from the British Museum and they made an exact copy of the original, which again is in their possession. This is a nearly seven-foot tall stela, or obelisk as you'd so to speak, with a step pyramid at the top with cuneiform writing in between all these registers and along the top. Now this was found in 1846 when Henry Austin Layard, a British adventurer and archaeologist, excavated the site of Nimrud, Neo-Assyrian Nimrud, which is also known as Kala.

And he found this, and lo and behold, cuneiform had just recently been deciphered. And this was translated this text was translated and was found out to be a monument that was erected by Shalmaneser III sometime in the 18, excuse me, 820,

around 820 BC. And it commemorates his 18, or excuse me, 841 BC campaign to the Levant.

Shalmaneser III camped out upon Mount Carmel in Israel and received tribute and gifts from all of the kings in the surrounding region. And that included the King of Israel. And I want to point out the second register here, which shows a bearded person with a stocking cap type hat bowing deeply before Shalmaneser III, who's holding a bowl.

And this king is identified in the text below as Jehu son of Omri, King of Israel. And even though Shalmaneser got the details wrong, Jehu, this is a first mention and certainly first physical depiction of a king of Israel from a contemporary monument. Jehu actually overthrew the Omri dynasty in Akuta-Tot that same year.

When Shalmaneser appeared, he bowed and accepted the position of a vassal and gave gifts, which are described as well. So, this was an incredibly important and exciting discovery, which made it a sensation around Europe at that time to find something that actually depicts a king of Israel with the king of Assyria. By the way, Shalmaneser III is probably mentioned in Hosea 11 as Shalman, who defeated and destroyed Beit Arbel and committed horrible atrocities typical of Assyrian kings.

But it remains today one of the greatest finds in biblical archaeology, again completely confirming a biblical text that describes Jehu and his overthrow of the Omri dynasty. Thank you very much. Welcome again to the main hall of the Horn Archaeological Museum.

I have beside me a very important Old Testament monument. And this is actually called the Mesha Stela or Moabite Stela. The original of this stela is in the Louvre Museum in Paris.

We contacted the Louvre and commissioned them to make an exact replica of the original, which we received from them and have on display here today. What is the Mesha Stela? Well, in 1868, an Anglican missionary named Frederick Klein was traveling through Duban, Jordan, which is central Jordan.

It's an ancient Moabite city, ruins or tell there. And he met with some Bedouins who showed him this monument or stela lying on the ground. Klein immediately recognized ancient writing on the stela and recognized its significance and importance.

And so, he made some copies of some letters and some words and then went back to Jerusalem and made a huge mistake. And that mistake was to tell the Prussian council about his findings and wanting to buy it. And word quickly got out.

Pretty soon, everybody in Jerusalem, the British, the French, and the Prussians, wanted to get their hands on this stela. So, the Bedouin were getting offers to buy it from various people, and the details are still uncertain. But somebody got the bright idea that maybe these Europeans wanted to buy it because there might be something valuable like gold inside.

And so they heated up this stela, again made out of basalt and got it red hot and then poured cold water over it and shattered the entire stela into pieces. Well, a French diplomat slash archaeologist by the name of Charles Clermont-Gounod went back and bought as many of these pieces as he could from the various Bedouin families. And eventually, with other pieces from other people, I was able to reconstruct about two-thirds of the original inscription.

Thankfully, somebody had made a paper squeeze, put some paper over it, wet the paper, and made an impression of the entire inscription before the Bedouin had destroyed it. But unfortunately, that squeeze was in very bad condition because they had to rip it off and right away quickly because of a threat of other Bedouins coming quickly on horseback or camelback. And he had to get out of there quickly.

So, he stuffed the three pieces in his saddlebags and ran off. But between those three pieces of paper squeezed and the surviving pieces or fragments of the stela, the text was more or less restored. Now, what does the text say? Well, the text starts out by saying, I am Mesha the Debonite.

And this is, again, a person known in the Old Testament. In Second Kings, Chapter Three, Mesha is a king of Moab and actually wars against Israel and Judah. And during around the second or rather the third quarter of the ninth century, roughly during the time of Elijah and Elisha, slightly later than that.

But it recounts in Moabite language his successes in revolting against Israel. Remember that in 841, which the Black Obelisk again records, another monument here that we talked about in a different segment, Jehu overthrew the Omri dynasty. And when that happened, again, vassal kingdoms in Transjordan and elsewhere recognized a weakness, a perceived weakness in the Israelite strength.

They revolted as well. Mesha was able to conquer several Israelite towns and expand Moab to the north, up into the Madaba Plains or the biblical Hami shore. These cities and towns are mentioned in the Mesha Stele and artifacts from it, and actually, the divine name of Yahweh is mentioned.

The hearth of David or the hearth of Yahweh is mentioned as being taken. So, a lot of important biblical information relating to the biblical text and biblical history, as well as the name Gadite, the tribe of Gad again was settled there, as well as a lot of

toponyms, a lot of names of cities. So, the Mesha Stele remains to this day an incredibly important testimony, an independent testimony of the biblical text.

And it, for the most part, aligns and I would say complements the biblical account of the same war. It is the longest monumental text that's ever been found in the West Semitic dialect, which is very similar to Hebrew. Hebrews and Israelites and Moabites could definitely converse and talk back and forth.

Now, later on, much later on, in around 1994, Andre Le Maire, another French epigrapher, recognized the House of David, one of the bottom lines of this inscription, again partially preserved in the inscription. So, along with the Tel Dan Stele, which mentioned the House of David, Le Maire found it here in the Mesha Stele as well. And there are a lot of questions remaining about this, about the text, some obscure, say cryptic references that are mentioned by Mesha here that are still trying to be understood and interpreted.

So, nearly every year, new papers and studies come out on the Mesha Stele. It's that important. Again, scholars still glean information that enlightened us about the ninth century in the Levant from this very, very important inscription.

Thank you very much. This is Dr. Jeffrey Hudson in his teaching on biblical archeology. This is session number 26, highlights from the Sigmund H. Horn Archeological Museum.