

Dr. Elaine Phillips, Introduction to Biblical Studies, Session 6, Jerusalem, from Sinai to Zion

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This is Dr. Elaine Phillips and her teaching on Introduction to Biblical Studies. This is session 6, Jerusalem from Sinai to Zion.

Well, we're moving into the next lecture in our series on the Geography of Israel.

This is kind of a centerpiece. As you can see from our title, we're not doing a regional study at this point. We are going to be talking about Jerusalem itself and the connection, of course, with the preceding series that we did, which is Sinai.

Torah given at Sinai, we're going to move now from Sinai to Zion with all the implications of that. As the Lord said through Moses in Deuteronomy 12, this would be the place that God chose. Now, before we get into that, we just need a little bit of a sense of where Jerusalem is in its wider geographical context.

We've pointed it out on maps from time to time as we've been going along, but now we want to just notice that here it is right on the edge, right on the edge of the boundary between Judah on the one hand and Benjamin just to the north. And I'm going to talk about that a little bit later on when we talk about David's moving the capital to Jerusalem. So that will be significant.

In case you feel like I'm going to be ignoring this tribal area of Benjamin, that is not the case. We'll come back to all those wonderful little cities in another lecture a little bit later on. So for starters, here's what Jerusalem looks like today as you stand to the east of the famous Temple Mount and you see that golden dome, the Dome of the Rock.

We'll talk more about the implications of the Temple Mount itself. It's helpful to see just a few of the references in Psalms to Jerusalem. So I want to take some time just to read through some of these and then we're going to circle back to additional Psalms a little bit later on as we think about the geography, especially of the city of David area.

But let me read these just to get us started. Psalm 48, verses 11 through 14. Let Mount Zion be glad.

Let the towns of Judah rejoice because of your judgments. Walk about Zion. Go all about it.

Count its towers. Consider well its ramparts. Go through its citadels that you may tell the next generation that this is God, our God forever and ever, and he will be our guide forever.

Now, what's interesting is that Jerusalem has always had to be a fortified city. And as we're going to see as we move into a look at Jerusalem, as we even have it today, there are fortresses, there are towers, and they kind of are a modern representation. Well, it's a representation from the Ottoman Empire of that need for fortification that we actually already see reflected in the Psalms.

A couple more. Here's Psalm 76 verse 2. His abode has been established in Salem, his dwelling place in Zion. This is actually a very important passage because it helps us understand that this Salem that we read about in Genesis 14, Melchizedek, king of Salem, is actually going to be Jerusalem, Zion.

And then one more for now. Psalm 102, verses 13 and 14. You will arise and have compassion on Zion.

Skip a couple of words here. Her stones are dear to your servants. Her very dust moves them to pity.

Stones and dust are part of the experience as we go to Jerusalem, and we'll certainly see that as we move along. So let's get started and figure out where it is we're going to go today, because this is a huge topic, of course, and we're going to try and wrap it up in the space of a little more than an hour. I want to at least look at what is called the Old City today.

It's walled, and the walls were built by Sultan Suleiman back in the 1500s, and it actually helps us understand Jerusalem a little bit better. So, I want to look at a diagram of the Old City now because I'm going to be referring to some of the terms that are used with regard to the Old City structure, even as we walk back through earlier parts of Jerusalem's history. Following that, I want to spend just a little bit of time talking about the hills, the valleys, and so forth that make up Jerusalem.

That's important. It'll be important even in terms of understanding some of the Psalms. We then want to take a quick spin through Old Testament history, specifically with reference to some of the archaeological things that are so fascinating in this regard, and then finally some of the things that are important in terms of the period between the Testaments and then New Testament Jerusalem.

So this is what we're up to. Here's our contemporary look, first of all. The Old City, the walled city of Jerusalem, looks like this schematically.

As I said a moment ago, these walls were built by Sultan Suleiman in the 1500s, and so you have a period of just about 400 years when the Ottoman Empire controlled this whole area, and Jerusalem is a major city. Now it's divided, as we talk about Jerusalem, into four quarters. So we have a Christian quarter, an Armenian quarter, a Jewish quarter, and then a Muslim quarter, and of course, the Temple Mount itself.

I've always found it helpful as students begin to deal with this walled city, the Old City of Jerusalem, to think of each of these cultural quarters because they are that. By the way, the boundaries are not; they are porous, so let's put it that way. But it's helpful to think of each Quarter having something that draws the population to itself.

That's what a magnet does, it attracts things to it, and so each of these quarters does have a magnet. The Armenian Quarter, for Armenian church folks that are here, has St. James, which is a very significant structure in terms of a church, but also the monastery and the centerpiece of the Armenian church located there.

We have the Christian Quarter, and that would be the Church of the Holy Sepulcher. We will spend a little more time there for all the obvious New Testament connections that are made. We will not spend time in the Armenian Quarter, which is a rather closed-off quarter anyway.

Then we have the Muslim Quarter, and although we won't spend a lot of time in terms of the materials here, there are going to be a couple of important finds here that we want to look at, and then we will spend some time in terms of talking about what underlies the Dome of the Rock in the Muslim Quarter.

And then, finally, our Jewish Quarter, the Western Wall. There are a lot of reasons why that's important for the Jewish community. It's called, in their parlance now, no longer the Wailing Wall, called the Western Wall, and it is the closest that they can get, and all kinds of interesting things we could say about that, but the closest that they could get to where the Temple, the Second Temple, the Temple standing in Jesus' day, Reproductive of the First Temple, the closest place to where the Holy of Holies would have been.

So it's called the Western Wall for that particular reason. Well, let's move from our quarters of Jerusalem into a look at topography, specifically with reference to, as I said a moment ago, hills and valleys and water sources. Superimposed on this schematic map is our outline of the old city as we think of it from, again, 1500 to about 1900.

Those walls still stand when you visit Jerusalem; you can see them, but the first thing we want to focus on is a series of valleys. Just a note, by the way, here is a major entrance on the west side, the major entrance on the west side of those walls into Jaffa Gate, and entering into that old city. There are other gates as well, but that's a prominent one.

But let's do valleys because these are valley names that show up, at least some of them do, in terms of our biblical material. Here we have, first of all, the Kidron Valley. We'll say more about that when we talk about David.

Then, swinging around both on the southern side and the western side of what we have with this contemporary old city wall is the Hinnom Valley. That may be familiar to you from the Valley of the Sons of Hinnom. The word for valley is *gai*, and when it's attached to a proper name that follows, it's going to be Gehinom, the Valley of Hinnom, and that in the New Testament period will be transferred over into Greek as Gehenna.

So, kind of hold that in mind, too. It's got all kinds of significant connections to which we will return. In between this major Kidron Valley, which, by the way, goes all the way south, south, south, east, and then we'll finally reach the Rift Valley above the Dead Sea.

But at any rate, between our Kidron Valley and this swing around of the Hinnom Valley, we have a much smaller but still important and noticeable thing that is called the Central Valley. Josephus, I've got an asterisk there next to that name; Josephus called it the Tyropean Valley. He's the only one who labeled it that.

So, most folks think of it as Central Valley because it's dividing this larger component of Jerusalem. I'll talk about those hills and the expansion of Jerusalem in a moment. In a moment, I'm going to come back to why I have an asterisk next to Tyropean, but in the meantime, think of another smaller but still important valley that runs east-west, which basically goes, and you can still follow it on a modern street, modern is kind of in quotation marks, from the Jaffa Gate right on over to this area, which is representative of the Temple Mount on which the Dome of the Rock stands.

So we've got that. We've got some valley structures up here to the Bazeta Valley, but we're not going to worry about those right now. For a long time, people read Josephus' designation Tyropean and thought it meant cheesemakers, and nobody had any idea why cheesemakers would have been part of this.

A very significant archaeologist, his name is Ronnie Reich, has been doing some work in this area, and his suggestion is that it doesn't have anything to do with Cheesemakers Valley, but instead, it refers to the fact that in this area, they have found some fish remains, and therefore, there are other things that suggest that there may have been people from Tyre. Tyre, a city located way up in Phoenicia. We'll talk more about it in a later lecture.

They were probably part of this cosmopolitan culture, especially in the Second Temple Period. That would be when Jesus was there. That would be when Josephus was writing, to the point that this was recognized as a place where they actually lived in this region.

And so perhaps this name that Josephus gives it as Tyropean means folks who are workers from Tyre that came in here, engaged, among other things, in the fish trade, since there is evidence of fish bones in this area. Well, enough on the valleys. Let's pick up a few more things in terms of hills.

Same map, and now I've got some arrows to point and help us just a little bit. City of David, that's this area right here. It's small, and here's what you need to remember.

It's lower. It's lower than any of these surrounding hills around here. In fact, if you make your way from this up to the Temple Mount, you are going up, straight up.

To get to this hill is higher, or this one, you've got to go down into a valley first. Nevertheless, that's the City of David, which is approximately 11 acres. But you might ask yourself, so why did people settle there as opposed to something higher, something bigger? And it has everything to do with that little blue thing.

It's probably hard to see, but that says Gihon, and it's talking about the water source. There was a spring there. We'll come back to the dotted line a little bit later on.

So that's our City of David. Ophel, well, Ophel is a very interesting term. There's some debate in terms of exactly how extensive the Ophel was, but most folks think it's this area just at the northern end, a little bit higher, just before you get to the actual what we call the Temple Mount now.

Well, here, just north of that, is going to be the Temple Mount proper. Mount Moriah is how it's called in Genesis 22 when the Lord tells Abraham, take your son, the one you really love, your only son, oh, by the way, the one named Isaac, take him to a region I will show you, Mount Moriah, and there offer him as a burnt offering. Now, Chronicles is going to make the equivalence between Mount Moriah and the place where Solomon built the temple.

And, of course, when the first Temple of Solomon is destroyed, the second temple is going to be rebuilt in the same basic location. So, two exceedingly important areas, the City of David, a water source, and the Temple Mount, are right to the north of it. But we need to note some of the others as well.

I've said to you that this area, Western Hill, is higher. As you can see, it's larger as well. And this will be an area that, as the city expanded under Hezekiah's reign, we'll get back to reasons why that was in a moment.

But as it expanded, the people no longer could fit here, and so they're going to live in this upper city area. Obviously, as you can see, part of that upper city area is what we now know as the Armenian Quarter and Jewish Quarter which is in this area. We also have the Mount of Olives, a long mountain spine that goes way up here to the north.

Hebrew University has a campus there. We have some important structures here that commemorate some significant things, especially in Jesus' ministry. The Mount of Olives will be important there.

Well, I mentioned the fact that the City of David is lower than the rest of the mountains around about it. And now that we've got that datum in our minds let's pick up a few more psalms that are just as important. Psalm 121, verse 1, a Psalm of David.

Think of David in that area that we're calling the City of David. Looking to the west, it's higher. Looking to the south, those are higher as well.

Looking to the Mount of Olives to the east, it's higher. Looking north, it's higher. And he says, I will lift up mine eyes into the hills.

From whence cometh my help? My help comes from the Lord, who made heaven and earth. Then, it goes on to talk about the Lord being his keeper, the Lord never slumbering or sleeping. So that's the first one, which now has another window into it as we think of it in its topographical context.

And then likewise, just a couple of psalms farther on down, you have 125, verse 2. And again, imagine yourself in that context that our topographical map shows us. As the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore. And it's a Psalm that expresses trust because the Lord is indeed that care surrounding, secure surrounding.

Always keep in mind that living back then was a matter of being defended, and the Lord is the defender here. Well, that helps us out in terms of valleys. It helps us out in terms of the hills.

We need to mention the water source that I talked about a moment ago. Gihon is the name in the biblical text of this spring. It's never called a spring in the text, by the way.

That word for spring, ein or en, is not there. It's just called Gihon, and the word means gusher. And it does sporadically gush back and forth, but you can see the data there in terms of the amount of water.

And that can alternate, by the way, depending on how much rain you get in the year. Where the Gihon gushes forth from the ground, early on, well before David's time, probably Middle Bronze, we have a large pool that was carved right into the bedrock. We'll see bits of that in a moment. It's called the spring pool.

This ended up being then a reservoir for waters that were coming from the spring. Again, well before David took over this city as his capital, there are channels that are cut through bedrock to make sure the water that's coming out of the spring was going the right directions in terms to be most useful. Channel 2 is from the Canaanite period or the Bronze period.

As time goes on, we have Hezekiah. We've mentioned him already in terms of a very significant king, a king who was a reforming king, but a king also, and we're going to talk about the history a little bit more, but a king also who had to contend with Assyrians and the Assyrian onslaught in the person of Sennacherib. Sennacherib, by the way, bragged that he had Hezekiah trapped like a bird in a cage in Jerusalem.

Well, there's a lot of backdrop history in this, and there were some years prior to Sennacherib's probably making that boast. You can sort through all of that in 2 Kings, but one of the things we learn, and it's actually indicated in the biblical texts themselves, both Kings and Chronicles, is that Hezekiah stopped up water sources outside of Jerusalem, so the enemy forces who were trying to lay siege to him couldn't get at them, but he brought the water from the spring through to a place where they would have access to it. So Hezekiah's Tunnel was carved, and we're going to come back to an inscription that reminds us of that, going from the spring right onto a pool at the south end.

Just remember that little dotted blue line on the diagram that I made for or showed you a moment ago, and after it makes sort of an s-curve, and it did land up in a little pool, and that would be the pool of Shilohach. That's how Isaiah 8 refers to the waters of Shilohach, but in the New Testament period, it will become the period of Siloam. Just in terms of additional water sources, with regard to our whole time span here, notice we've worked all the way from Gihon Spring, always being there, spring pool, middle bronze, channel 2, Canaanite bronze area.

Hezekiah's Tunnel, we're talking about the 8th century B.C., and now pools north of the Temple Mount are going to date to the intertestamental period and the New Testament. Then the Romans are here, and they, too, are going to do some interesting things in terms of channeling water. So there have been some finds of aqueducts as well, bringing water, especially to the Temple Mount area. Well, maybe some diagrams and reconstruction, or, sorry, artistic representations, will help us a little bit.

As we know well by now, when you have a city that has a water source, you've got to protect it. And so, the archaeology that's been done around this particular spring, I mentioned the name Ronnie Reif; there have been others prior to his work here, but they've discovered in the middle bronze period that there was a phenomenal set of towers. These are called spring towers right here, and the idea is then, again, this is a

reconstruction of the city wall itself, and then perhaps some sort of walkways that would protect themselves to bring them to the area of the spring.

The foundation stones of the towers that are around that spring pool are massive. Notice that at that point, we're not talking yet about any kind of place or way to go through bedrock. We've seen tunnels when we saw an example of a water source. We saw something cut right through bedrock, and we're going to get to that later in Jerusalem, but at this point, we don't have Middle Bronze yet.

And just a note, when we're thinking about those particular dates, we can have them correspond with our patriarch Abraham, and we'll remember from Genesis 14 that Abraham did have some interaction with the king of Salem, Melchizedek. Let's get our historical framework, then. That mention of Melchizedek will help us a little bit in this regard, and this is just a broad brush framework intended to be that.

We'll zero in on certain parts of it in a moment. Melchizedek, Genesis 14, is all about that really unusual confrontation between four and five kings, and after Abraham has offered a ram at that point has gone north to rescue his nephew Lot, he comes back, and the king of Salem named Melchizedek, king of righteousness, the author of Hebrews is going to pick up on both of that. He's a priest of God most high, and he will come out and meet Abraham and bless him, and Abraham will give him the tithe.

So, there are all kinds of extremely important foreshadowings and adumbrations going on in that particular encounter. David, well, we've mentioned him already, but just remembering in terms of the Melchizedek connection, that Psalm 110 says you are a priest forever after the order of Melchizedek. That's also, along with the mentions of Melchizedek in Genesis 14, picked up on Hebrews.

Jesus, son of David, came to Jerusalem, and then we have, and this is our big framework, Zechariah 14 talks about the fact that when the Lord returns, he is going to come to the Mount of Olives. His feet will come to the Mount of Olives. Interestingly enough, just a remark in terms of cultural things, Jews for centuries have wanted to be buried on the Mount of Olives so that they could indeed experience this prophecy of the Lord's return coming to the Mount of Olives.

We'll say more about that, too. Well, now let's focus on because we said that we're going to do this in terms of Old Testament history, followed by New Testament. So here are key points, and then just some archaeological things that inform some of those.

First of all, Genesis 22 mentioned it already because Abraham is told by the Lord, take your son, take him to the region of Moriah, and as I mentioned earlier, 2 Chronicles 3 indicates that this is going to be the place where Solomon will build the temple. David talks, but he doesn't talk; David will move the capital to Jerusalem.

You'll remember from our study of the region of Judah, and particularly the city of Hebron or Hebron, David had reigned there for seven years, simply over the tribe of Judah, following the death of Saul.

Things are tumultuous. David does two really interesting things. First of all, he creates political unity because you remember our map right from the get-go. Jerusalem is just over the border between Judah and Benjamin, and yet it is not a Benjamite city at this point in time, controlled by the Jebusites.

So Jerusalem is going to be a city that David can capture. He can make it into the capital, even though it's been kind of the equivalent of neutral territory up to this point. It's in the tribe of Benjamin, which was Saul's tribal affiliation.

So, there are all kinds of interesting things that are happening here as he intentionally moves his capital to a place that will effect more political unity between vestiges of Saul's following and the tribe of Judah. He will also eventually bring the Ark there. Now, that in itself is significant, but I want to backtrack just a little bit to the capture of the city because what it says in 2 Samuel 5 is that when the city fell, the inhabitants, the Jebusite inhabitants of the city, felt that they were, you know, basically pretty defensible.

But it says that David and Joab go up through something called the Tzinor. It's a Hebrew word not used very often, and the text shows up in Psalms with regard to a water course. And so this has directed people to think David in some way has gone up through that whole system of water, perhaps the big pool, perhaps the spring pool, I should say.

There's something called Warren's Shaft, and I'll just say this, and we can talk about it in other contexts when we have more time. But at any rate, war and shaft is probably not the way that he and Joab went up. But the whole network of underground water courses and systems and tunnels and channels by the time David got there, it makes sense that that was the way that they used to access the city internally through those things carved through bedrock.

That's going to be about the 10th century. Kindly keep that in mind because we don't have Hezekiah's town yet, at this time. We also learn that David engaged in building his palace, so we would expect to see David's initial phase of this united monarchy in Jerusalem as a successful king; we would expect to see some major building activities, and indeed, we do.

We've talked a little bit about that already when we talked about archaeology. David planned for the temple. In fact, when you read the end of 1 Chronicles, David has been given the plan for the temple by the Lord, which he will hand on to Solomon, who indeed builds and dedicates the temple, a significant structure.

Fast forward from united monarchy to divided monarchy to northern kingdom to southern kingdom to the northern kingdom falling to the Assyrians and to Hezekiah under siege by Sennacherib, the Assyrian ruler, and we see in the passages that I just briefly referred to earlier, we have 2 Kings 18 paralleled in 2 Chronicles 29 and also referenced in Isaiah 22, which then if you put those three things together, this in terms of what the text has preserved for us is an extremely critical time, extremely critical time. What's going on here, being referenced by both Kings Chronicles and Isaiah, means that something rather remarkable is happening. Hezekiah is under siege by Sennacherib.

Indeed, as we read, especially the Kings and Chronicles narratives, it will be God who delivers him, but Hezekiah is not sitting on his hands. He is also going to be working hard. He constructs, as his men construct, the Tunnel.

We're going to return to the inscription that records and corroborates those biblical passages in a moment. We also have a passage that says that the Lord called off basically the enemies of Hezekiah. Sennacherib's forces were called off, and then the Lord's angel put together and put to death over 180,000 of them, probably a plague of some kind.

At any rate, that's the end of the 8th century B.C. Tragically, there's the ongoing downward spiral in the southern kingdom, and so we have the fall of Jerusalem to Nebuchadnezzar, and although we do have Ezra Nehemiah in terms of Old Testament history, we're stopping with this right now for the things that we really want to look at. So just a couple of indications of our city of David, reminding ourselves that we have now this 11-acre thing right here, and then with a bit of an overlay on it to give us a sense of some of the things that are there, you can see an indicator that this is going to be our palatial area right here.

We have our large stone structure, which is holding up that palatial area; the monumental buildings that were found here are probably David's palatial structure. That's all right up in this area, and then we also have the Gihon Spring a little bit farther down here, and finally, Kidron Valley all the way down in this area is going to be the place to which, here's our central valley or Tyropean Valley, to which the waters were channeled from the spring all the way down through to the pool itself. Oops, there we go.

I mentioned that at the area of the northern top, Eilat Mazar, who was our chief archaeologist right here, standing before this material was put on top to preserve, both preserve and give a place from which to view, standing in the area where this monumental structure was found. I know we've looked at this before as we talked a little bit about archaeology in relationship to biblical minimalism, but here it is again just to remind ourselves that something certainly was going on in terms of a major

structure there. Moving fast forward to the material we were talking about with regard to Hezekiah and the threat that they felt.

Now, let me stop with this before we put anything else up there. At this point in time, as we've already said, the northern kingdom was in its last breaths, and in fact they would fall at this point. When they do, you've got a number of people from the north who come to Jerusalem.

Now they've already started to come. You may remember if you've read this material that Hezekiah, as part of his reform, kind of sent letters up to the north, and he said, come on and celebrate Passover with us. Passover is that festival that celebrates redemption and renewal and revival and restoration.

And so you have that combination of folks who came and then also refugees. And what happened, as we said earlier when we looked at the topographical map, what happened was that Jerusalem was bursting at the seams, and so they had to live on the western hill; when we looked at our archaeology, way back when, we did look at this.

It's a wall. It's the remnants of a wall. It's a wall in the Jewish Quarter, and the Jewish Quarter is on the western hill, kind of the eastern part of the western hill.

And what's really interesting about this particular picture, and looking carefully at this wall, is the way the rest of the Jewish Quarter has been rebuilt and modernized over this, but the archaeologists have left this for us to see. You see here the meter stick, the indication of how high that wall would have been to protect those people who were living there. Isaiah 22 is a fascinating passage because there the Lord speaking through Isaiah says, you tore down the walls, sorry, tore down houses in order to build this wall.

Suggestion: if we think of the principle of eminent domain, sometimes, when a public works project has to go through, you kind of get rid of the private dwellings, and you move that public work in there. The public work was this defensive wall right here, and Isaiah is actually referencing that, and although it's a little hard to see it with the weeds and things growing up, there are foundations of what looks like much smaller structures here, possibly the walls that have been torn down. Now, there's a lot more to say about that passage from Isaiah 22, but we won't do it here and now.

If we look at it in terms of its map and how it fits on the map, here we are again, the City of David; just ignore these modern, quote-unquote, modern walls and recognize that in Hezekiah's time, this whole western hill seems to have been inhabited, right? And so, that's why you're going to have a wall that's going to take care of protecting all those folks. It's also going to swing around to protect the Pool of Siloam. Here you can see, here's our Gihon gushing.

We're going to deal with a picture of the Tunnel in a moment, but that's going to bring water to a place that is protected, and here is the portion of the wall. You're seeing it. There's Nahman Avigad, who came out of retirement to do this excavation project because it was so incredibly critical to understand what's going on, but this gives us a little bit of a sense in terms of what's happening. Let me say one more thing that's related to the water source.

Think of yourself, a newly arrived refugee. You're living, oh, let's say right about here. If you wanted water, you had to go, prior to the construction of Hezekiah's Tunnel, you had to go down into this valley, come back up, enter a shaft, which did at that point go down through the bedrock.

It was there in David's time, and then eventually, you can access whatever section of that big spring pool might have been there and cart your water back down there and up home. Hezekiah's Tunnel does address that as well because it's going to bring a water source right here, so the larger population living here didn't have quite such an arduous trek to bring water home. Well, here is that passage in its entirety.

You saw the city of David had many breaches in its defenses. You stored up water in the lower pool, what we're calling the Pool of Siloam. You counted the buildings in Jerusalem and tore down houses.

As I said, as the archaeologists were working on this, at the base of this wall, they found little foundation structures. You built a reservoir between the two walls for the water of the old pool, but here's verse 11, which is fascinating. You did not look to the one who made it or have regard for the one who planned it long ago.

Fascinating here, and I'll only say this, and you can explore it in commentaries or whatever you wish to do. The you in that last verse is plural, and so it seems this is not a condemnation of Hezekiah as king, but it is a broader statement in terms of the implications of the people and their disobedience. Well, let's carry on.

We've got our circles there in terms of the foundations. Here's the interior of the Tunnel. Again, it is fascinating in terms of the process.

This is about a third of a mile long. You need to think about that cut through bedrock.

It's 50 meters underground. They certainly didn't have the kinds of tools that we have now. Half a kilometer, a third of a mile, and it turns out we discover not from the biblical text but from this thing called the Salome inscription.

I'll show you a photograph in a moment. That tells us that the people who were doing this actually left a little indication in terms of how they did it. They started at

each end, probably following some kind of natural karstic structure, although people are still trying to figure out exactly how they did it, but they worked until they could hear one another chipping away.

Here's our Second Chronicles passage. It was Hezekiah who blocked the upper outlet of the Gihon Spring and channeled the water down to the west side of the city of David, and here's the Salome inscription, which tells exactly what I was just saying a moment ago. This is in Old Paleo-Hebrew.

The actual inscription itself resides in the museum in Istanbul, so it's not quite as easy to see as some things in the museum, but it does indicate what I mentioned and summarized earlier. Let's pick up two more things that are significant in terms of recent archaeological discoveries that deal with Hezekiah. I've mentioned the name Eilat Mazar a moment ago.

She's been such a key figure in terms of doing this archaeology that has specifically to relate to the upper part of the city of David, and as they were doing some wet sifting and some material that has been found, that's another long issue that we won't get into, they came across this very interesting seal impression. Another term for that is a bulla, plural bullae, but for our purposes, we simply want to see that it has an inscription on it right here and down here, belonging to Hezekiah. There is no Hebrew word ben in there, which means son of, but it then mentions Ahaz, king of Judah.

So, I'll show you in a moment an aerial photograph of where these things were found and why that might be important. Fairly recently, it happens to be in the issue in 2018 of *Biblical Archaeology Review*; she also announced that she had discovered this inscription on a bulla as well, or a seal. Now, it's not complete, right, but we do seem to have Isaiah; you read from right to left in this, and the bottom line has not the complete word prophet, and so we don't know that for sure, it's the last letter seems to be missing, but it could be Isaiah the prophet, not sure of that, but that's her suggestion anyway.

By the way, she's not an upstart; she comes from a family of archaeologists, her grandfather Benjamin Mazar did major major archaeological work in an area that we're going to look at in the next section of this lecture. Well, that red arrow indicates where these were found. Notice it's the Ophel; we've talked about that now, the upper area of the City of David, which would be down to the left of this photograph, and here we have Temple Mount right here.

So, the work done there is going to indicate to us that this is probably a fairly significant, close to a palatial structure, which would have been somewhere in this area. Just a couple more things in terms of normal living. These, this is an area called Area G, lots more to say about that too.

It is built into these homes that are built into a much more massive structure called the Stepstone Structure, which seems to hold up what would have been built on top of it that could have been David's palatial structure. I'm feeling like I've cheated you terribly in terms of Old Testament Jerusalem because there is much more to say, but we need to trek on and let's do that. Second temple.

The first temple, Solomon's Temple, was destroyed in 587/586. 70 years pass, and then you have, especially prompted by the prophetic ministries of Haggai and Zechariah, the people finally getting down to business and, during the reign of Darius, the Persian king at that point, finishing the second temple. Now, there's lots more to say about all the history in those 70 years, but for our purposes, we're simply going to do an overview of this and then look at some things that we want to focus on.

Ezra is going to tell us the history. He talks about the return from exile. He was not there for that.

He's doing a retrospect in the first five chapters and six chapters. Under Nehemiah, we have walls rebuilt. That doesn't mean they initially, you know when they came back in 539, this suggests that in Nehemiah's day, 5th century, 400s B.C., they needed to do some major restructuring for defensive purposes.

Once Alexander the Great came through and the successors took over this area, and again, there was lots of tumult for the Jewish population, but we do have Jerusalem becoming, to some extent, a Greek Hellenistic city. The Hasmoneans are those people who are the descendants of the Maccabees, Judas Maccabeus, and his brothers, and that's going to be a Jewish dynasty for just about 100 years, a time of freedom for them, quote-unquote, and they will expand Jerusalem. It'll expand to the Western Hill, lots of interesting things there as well.

When King Herod comes along, we've met Herod already because we talked about the Herodian when we talked about that monumental fortress structure that he built for himself just south and east of Bethlehem, but Herod's going to come along, and he's going to build not just an Augustan-style temple, but he's going to expand this whole complex immensely. There is an archaeological period called the Herodian period as well, and of course, that has everything to do with what Jerusalem looked like when Jesus was there. We'll spend some time with that.

The Roman presence, continually a thorn in the flesh, probably even much more than that, and the Jewish revolt, the first Jewish revolt against the Romans, started in A.D., sorry, yeah, A.D. 66. Jerusalem itself will be destroyed, the temple destroyed, Josephus tells us about it in A.D. 70. So that is our second temple period.

Now, let's look at just a few things that are instructive for us as we think about the cultural stuff going on here. As you look into the Kidron Valley, let's say you're standing up at that Temple Mount corner. We're going to come to that a little later on, at the southeastern corner. Looking down into the Kidron Valley, you're going to see first this, which has the name Absalom attached to it, that's an anachronism, and then you're going to see this, it's probably the next thing that catches your eye, that has the name Zechariah attached to it, and then you're going to see this sort of column structure in between.

This is the one that has an inscription on it that talks about the B'nai Hazir, sons of Hazir. I'm not going to wax long on what each of these is, but I'll simply say this. Notice that here we've got, even in these three monuments that are pretty close to each other, something that smacks a little bit of Egypt with a pyramid structure.

So we've got some Egyptian influence. Something that smacks a little bit of Assyrian and later influence is coming from the area of Mesopotamia. Then, these columns and the kinds of columns that we have, the Ionic capitals, bring some ideas that come from Greco-Roman culture.

So fascinating right in this confluence of, in this area, confluence of cultures. I should say that I like this picture and have kept it here, particularly because so much of this has been cleaned up. You don't get a sense as much because you have some almost paved pathways and a few other things going through the Kidron Valley.

That's all I say about the intertestamental period because we want to focus now on the New Testament, which is going to be Herodian, particularly the Herodian era. So the first thing, and you can see, I've taken a copy of this from Carl Rasmussen's NIV Atlas of the Bible. The first thing we note again is that Temple Mount continues to be our central focus for this time.

But of course, now we're going to be talking about the temple platform and then the temple itself that Herod the Great is going to expansively modify. Nearby we have, I guess I don't need my pointer, we've got something called the Fortress of Antonia, named after Mark Antony. And fortress is significant.

As you know, when you think culturally and religiously and politically, whenever you have religious worship going on, especially in this time period, but in parts of the world still, religion and politics are very much embedded with each other. And whenever you have festivals, you have lots of people gathered, a lot more people gathered. Jews came on pilgrimage, as you know.

And so the Romans wanted to have a presence to be able to watch carefully, and therefore at the Fortress of Antonia we would have that presence there. We have pools right up here. These will be significant.

Pool of Bethesda draining this Bezeta Valley. Pool of Israel in this area as well. If you've got the topography such that water that has rained up here comes down, it's a great place for water reservoirs.

There's also a high priest's complex. This is in the Jewish Quarter, and this is another one of the tremendous finds that the archaeologists were able to unearth and begin to understand once they, after 1967, were able to do some reconstruction assessment in the Jewish Quarter area. So a significant complex there, which makes sense.

If you've got your high priests living in this area, this is the western hill. They would have kind of a walkway, a bit of a bridge, and they would have access to go right under the Temple Mount where they did their ministry. Herod's Palace on the western side of the city. A huge palatial structure.

There are three towers at the northern end of it because Jerusalem is always defensible on the west, south, and east but always a little more vulnerable from the north. And so Herod's Palace would have had those three towers. One of their bases is still evident.

Josephus tells us that Herod could house about 100 guests in his palace when he had them on hand. Just a little bit more about Herodian Jerusalem--Herod the Great.

As I said, we're going to see footprints all over the place of Herod the Great. Herod's family had lots of money. They probably made it spice trade.

He was an Idumean. That's the area in the Negev. And so if spices were going through there, the family might have made lots of money there.

At any rate, he's got all kinds of money to play with, but he can't conduct wars because he's Rome's puppet king. So, instead, he makes a name. And you can read this as well as I can.

Sponsored some of the Olympic games. Built stuff in cities. Built cities.

Made all kinds of temple projects in Athens and Rhodes. The city of Antioch in Syria had some Herodian impact as well. And because he, before he was made king by the Roman Senate, spent some time in Rome, he was quite taken with Augustan culture.

Augustus, the Roman emperor. And so he, when he brought back lots of ideas, wanted to structure a lot of these things as they followed that high-class Greco-Roman, particularly Augustan culture. It seems that the temple complex that he built or oversaw was absolutely immense.

And as I've already suggested, he's following a pattern, the Augustan pattern, imperial Rome. Now, this is significant to keep in mind because, as we see Herod's intent, he was king. He was made king by the Roman Senate.

He seems to have considered the area where he was king as kind of a cultural backwater. So, you know, he's going to change this. Began renovating the temple in 20 B.C.

And you'll notice that when there's this interaction in John chapter 2 about the temple when John records that cleansing of the temple before Jesus begins his ministry, some of Jesus's opponents who are challenging say, well, you know, it's taken us a long time to work on this temple. You're going to restore it in three years, three days, excuse me. So we get a little bit of a chronological indicator there.

Here's a thing just to be thinking about as we make our way, not just through a little bit more of Jerusalem, but also as we make our way around the rest of the country, because I've already intimated and we've seen in the Herodian Herod the Great leaving his footprints all over the place because he was intent on building a name for himself, building a kingdom for himself. And so the question, and this is not my question, I steal it from my master instructor, Jim Monson, we ask ourselves as we work our way through these things, as we work our way through the scriptures and as we work our way through life, whose kingdom are we building? Well, just a couple of little slices here, fun stuff. As Herod's engineers were expanding, really expanding the Temple Mount, they had to deal with sort of the original topography.

So, I'm going to draw on the board for just a moment, Mount Moriah. This looks suspiciously like the diagram I drew the other day when I was talking about strata of sedimentary stuff, but this is not Moriah, right? It's just a mountaintop. Let's just say that here's a valley on one side; let's say this is the Kidron Valley, so east is over here.

How do you build a big temple platform on that? It's kind of hard, but not too hard for Herod's engineers. They are going to make it so it is a big, flat structure. Now, to do that, this is terribly simplified, but you're getting the sense you've got to have something that is going to hold a monumental temple.

The platform itself is going to end up being the equivalent of four football fields in terms of size. To do that, they've gathered immense, immense slabs of limestone, quarried them off to the north and the west of the city, took down some of the limestone that was on the northwest corner of the platform mountain itself, and brought it all in here so that they could have walls that would hold up the platform and also fill. They also put arches in to hold up some of that platforming.

But why am I telling you all this? Well, it gives us a kind of a fun sense in terms of the engineering capacity of these folks. Because the largest stone that they have come across is from here to that person there or here to right about there. It's 40 feet long.

You can hardly get a sense of this, even with photographs, but think of a stone 40 feet long. Think of it as being, well, it's pretty high. This is our master core stone that's going from here up to off the photograph, from here up to right about here.

The estimates are that it weighs between 500 and 600 tons. And then we ask ourselves, okay, and so how did they move that? Well, it was definitely an engineering masterpiece. But this whole retaining wall is built of stones, one on top of the other, to get to the level that would have been street level.

Now, that brings us back up to the Temple Mount itself, where we just were. It's called the Hasmonean Tunnels, which go alongside. And we were down under the current ground level, right about in here.

The master course of the stone would have been laid there, and then all these things on top. Boy, there's so much more to say about that, but we need to trek on. Here, we are looking from the West to the Temple platform itself.

This is at a model, a model of Jerusalem in the first century A.D., called the Holy Land model, a model of the sorry model of Jerusalem. It wasn't the Holy Land Hotel at one point; now it's at the Israel Museum. But for our purposes, we see the Fortress of Antonia.

We're seeing the what's called Solomon's Portico back there that gets mentioned in John Chapter 10. We're seeing the Royal Stoa. And here, right in the middle, we are seeing the Temple structure itself.

Now, how do they know it looked like that? Well, interestingly enough, there is a structure in Hebron that is still standing that looks a bit like this. Even more, this was a great collaboration between literary students studying the Talmud, which has a part called Measures that talks about the Temple and the Temple structure. There's a lot more to say there, too.

But they collaborated on archaeological finds and literary help and then were able to restructure and reconstruct this. Here, we're looking at it from the Southwest corner of this platform. All of this, by the way, built up.

Again, that master course that we looked at is just about here, under, very much underground now. When Perry and I were first in Jerusalem, we were able to see about there. That's about where we were walking.

We could look up at an arch, and we'll see a photograph of that in a moment called Robinson's Arch. But all of this, in this reconstruction, and in reality, was still underground. All of this was covered.

That's been uncovered as well. Here's our Fortress of Antonia again, and here would be our Tyropean or Central Valley coming down. Here's an artist's representation of what that Southwest corner might have looked like.

So now we see a little bit more systematically put up with some people in there as well. But you have a monumental staircase going up and being one of the entrances to the temple. You have another set of stairs.

We saw them on the preceding reconstruction where you could go in and come out those doors and end up on the temple platform. Up here, we have what was probably the pinnacle of the temple. And notice how high that would have been.

If you think of a temptation narrative, when the devil takes Jesus, after having done the temptation in the wilderness, he takes Jesus to the pinnacle of the temple and says, pitch yourself off. Well, that would have been an incredible temptation to make a very public display of miraculous power here. As we look at this whole area around the temple platform, especially here, all kinds of shops, and so forth, we see that this is where buying and selling should have taken place outside of this temple area.

Instead, as we read these narratives, both in terms of John chapter 2 prior to Jesus beginning his ministry and then in the synoptic gospels at the end of his ministry, Jesus will do it again. The buying and selling had encroached, and the money changing had encroached right up onto the temple platform itself. As Jesus was cleansing the temple, we'll remember that he quoted Isaiah 56 and said, my house shall be called a house of prayer for all nations, which means that Gentiles were welcome to come there up to a point.

If you see this little thing, it's called the soreg in Hebrew, the fence, the barrier. Some of those have been found to have an inscription on them. Basically, I paraphrase, if you're a Gentile, don't you dare come past this point on fear of death.

So we know that there were boundaries there beyond which Gentiles couldn't come. But outside, again, think of almost four football fields. They were welcome to be there.

House of prayer for all nations, of course; Jesus goes on to quote Jeremiah seven, you have made it a den of robbers. In other words, thieves who hide in caves, uh, stealing money. That's what these people were likened to.

This court of the women here, court of the Gentiles, sorry, sorry, court of the Israelites. And then the court of the priests, by the way, in an Augustan temple. And this is the pattern Harry brought.

There was a separate court for women, and they were not allowed past a certain point. That was not true of Solomon's temple, the first temple. Well, here's just a little bit more of an explanation of those warnings to foreigners.

Two fragmentary copies. Warning to Gentiles, they weren't allowed to go any further. Here's the quote, no foreigners to enter within the balustrade and embankment around the sanctuary.

Whoever is caught will have himself only to blame for his death, which follows. And we've mentioned that already posted at regular intervals. They got their warning.

Here's our first century street as it's been excavated now. A couple things to notice about this. Notice that little bit of an archway.

It's called Robinson's arch after Edward Robinson, who was an intrepid discoverer. We talked about him when we talked about toponomy. But just use your imagination because that is simply holding up something that would have gone like this.

And on top of that would have been a staircase that would go up and then walk into a temple structure through a doorway and into the temple platform itself. When Robinson first got there, the ground level was up this far. When we were first there in the 1970s, we could stand at about this level.

Now they've excavated it down to the first century street level. How did they know that? Because all of these fallen blocks were part of the structure that the Romans demolished or at least tried to. They weren't terribly successful or totally successful, but they tried to demolish it and poured these blocks down into the street, which caved in at certain points because of the weight of them.

Well, much more to say about that, but we need to keep going to two more miracles that Jesus will do in this context. First of all, we talked about the fortress of Antonia here. Here's our temple, Royal Stoa, Solomon's porticos.

Just a reminder, any activity that was untoward in the Temple Mount area, you'd have soldiers there right away. You see that on the Book of Acts, by the way, when things kind of erupt when Paul's in the Temple Mount. My goodness, the soldiers are there super fast.

But notice they're also in a living quarters that is close to a set of pools. A set of pools. When the archaeologists have done the work on these pools, this, by the way, is still that model that I was showing you earlier, so reconstruction here.

When the archaeologists did some work on these pools, they discovered some very interesting things, and that is there were artifacts that indicated the presence of the cult of Asclepius. Asclepius, the god of healing and the whole Greco-Roman scene of things, and so it seems that our Roman soldiers stationed here kind of brought their own paraphernalia along. This place was known then as a place of healing, and we do have our paralytic.

Symbolically, for 38 years, he's been waiting to get into that pool and hasn't been able to. Jesus will heal him. Lots more to say about the archaeology and what you see and don't see now when you go there, but for our purposes, I want to just mention this because healing the lame is something that's mentioned in Isaiah 45 as a sign that we're talking about a Messianic era.

Hang on to that. The ruins that you're seeing here are Byzantine. Byzantine period is going to be basically our fourth through seventh century, six and a half if you will, and you know it's really a mess when you look at all the stuff down here, and we certainly don't find stuff that dates back to the first century now.

When the archaeology was done, and I've given you the date there, there was a claim that the archaeologists had found the equivalent of five porticos. Now this is significant because in John it talks about a pool that has five porticos. What's a portico? It's a covered area, so basically what you would have would be something that would have a roof after a fashion, and then simply columns holding that roof up, and this would be open in here protecting from the sun during the warm season, the hot season, protecting from the rain during the rainy season, so the portico serves that way.

The five is fascinating because what we have in terms of the archaeology, if we understand it properly or if we even at least understand how the literary sources help us, in the intertestamental period we have one pool that is built. So, let me get rid of these two very elementary diagrams and now draw our pool. Here's the first pool.

It's got four sides to it, and therefore four porticos, four covered areas where someone could be lying in the shade if it's sunny. Later on the pool is expanded, and therefore it's going to come out like this, and porticos there. So now you have one, two, three, four, and five, which is very interesting indeed in terms of preserving at least the idea of five porticos because we know there was an addition made to the pool itself.

There's all kinds of things that people do symbolically with five as well, but we're not going to go down that route at this point. We want to take that particular healing miracle, remember it has to do with Thulane, and now I want to go to John chapter 9 where someone is healed as well. Let's get a feeling for the topography and distance kinds of things.

Here's the Temple Mount. We know that Jesus in John 7 and 8 has been teaching on the Temple Mount, so we can probably guess that John 9 is going to happen in that basic area. There's the Pool of Siloam, and keep in mind we've got the Gihon Spring here, doesn't seem to be a lot of indication of Gihon Spring and no references to Hezekiah's Tunnel. Now people are talking about the pool of Siloam down in that area.

About half a mile distance, about 300 feet elevation from this up to there or vice versa, and so that blind man whom Jesus encountered would be told to walk down to the Pool of Siloam. Now, until about 2004, people were visiting after many of them walked through Hezekiah's Tunnel. It was a great experience, coming out into a little pool that was associated with a Byzantine church, and that was what we called the Pool of Siloam. Interestingly enough, as the municipality of Hezekiah was doing some sewer work, they discovered another pool, which very clearly dates back to the first century.

There was a pool underneath all of this, which happened to be an orchard owned by the Greek Orthodox Church. I mentioned the name Ronenreich a little earlier. He did a lot of the work in this area, and there were some negotiations back and forth with the Greek Orthodox Church, as I understand it, even to be able to excavate this much, and certainly, they weren't going to destroy the rest of the orchard, but you get a good sense in terms of the shape, the structure, and the elegant design of this.

This would be then the receptacle for the waters that would have come through, probably seeping by the time we get to the first century because Hezekiah's Tunnel seems to have blocked up, etc., with sediment, but we still had seepage into what was Pool of Siloam here. Now, I have newly discovered, in quotation marks, because interestingly enough, when you look at old maps of Jerusalem, you probably can't read that, but inside that lovely little yellow circle on a map in the 1940s, British Mandate map, we see a thing that says Old Pool.

Even though it was underneath the orchard, entirely underneath the orchard, there was a tradition that was being preserved, right, based on older maps that we have an old pool that's located there, and as you read through centuries of travelers' reports, residents' reports, there is an old pool, and perhaps even a sequence of old pools in that area. So, pretty clearly, by the time the archaeologists got to do this work in 2004 and beyond, there was something that dated to the first century. Well, now,

just a couple of other things related to that because that then was the water source that was significant in terms of temple operations.

The Mishnah is a Jewish document written down, preserving older traditions, but written down. Rabbi Judah the Prince was a major figure here in AD 220, and one of the many things that the Mishnah does is to preserve these old traditions of things that happened when the temple was still standing. Sukkah is a tabernacle, or booth if you will, and so it's talking about what happened during the Feast of Tabernacles.

Why is that important? Well, interestingly, being John chapter 7, we have Jesus in Jerusalem at the Feast of Tabernacles, but here's just what I want to see. I'm going to read for you and then talk about that picture. The water libation, in other words, you had to have some water that would be ritually poured.

The water libation, seven days, what was the manner of this? They used to fill a vessel holding a certain amount of water, three loaves, with water from Siloam. When they reached the water gate, they blew on the shofar, skipping some. The priest went up to the altar and turned to the right, where there were two more silver bowls, and this whole thing was part of the wonderful ritual on the Feast of Tabernacles.

On the Feast of Tabernacles, by the way, there are also some things that had to do with light in the courtyard. Isn't it fascinating that Jesus, as he's in Jerusalem on the Feast of Tabernacles, is going to be talking both about water, he is, and light and light of the world? At any rate, interestingly, from the Pool of Siloam, we just saw the excavated portion of it.

All the way up to the Temple Mount was a very significant walkway right up that central or Tyropean valley. In the last year, people have known it was there, in the last year, they have opened this up now, happened to have been there in December of this past year, but you can now walk on this first century pavement. It's underground at this point, obviously, here you see some pipes and so forth, and again, it's just very recently opened.

You can walk up this whole thing that would have been there in the first century and trek along these significant steps. Further up here is a podium on which announcements or whatever could have been made, and you get a good sense of how first-century residents would have made their way from the Pool of Siloam to the Temple Mount and back. And so, therefore, how our man, who was about to be healed, walked from the Temple Mount down to the Pool of Siloam.

Here's the interesting thing with regard to that last narrative, by the way, and then we'll move to Solomon's Colonnade. I mentioned Isaiah 45. I mentioned Isaiah 45 in terms of the lame will walk, but the other part of that says in the blind will see, and

here we've got John recording in John 5 and then John 10, these two miracles that just spoke volumes about the Messianic presence.

John 5, John 9. Moving to John 10, here is just a quick note that I mentioned earlier: Solomon's Colonnade would have been right here. Again, this is a model that's sitting outside, don't be put off by trees in the background there. By now, you can identify a lot of the stuff that you see in front of you.

Herod's Palace, notice, Fortress of Antonia, Temple, and now Herod's Palace on the western side. Jerusalem was not large. We need to keep that in mind at that point.

Well, just doing a quick walk briefly through the last hours of Jesus' life, we know that he left the Last Supper Room, wherever that was, and went to the Mount of Olives. These are very old olive trees. They do not date to Jesus' day, but they are indeed old because the word Gethsemane, the name Gethsemane, means oil press.

The Mount of Olives was a working place, and Jesus was going there to pray. You now have a number of churches commemorating the events of those last hours of Jesus' life, and then we have the Church of the Holy Sepulcher, better probably understood as the Church of the Resurrection, buried, yes, but raised. These two domes are always going to indicate that, and down here, we have a priest walking in one of the courtyards.

Lots more to say. We could spend an hour simply talking about what we have at and inside the Church of the Holy Sepulcher and its location of it, but for our purposes, we simply want to talk a little bit about, since we mentioned Holy Sepulcher, tomb closure because, as the burial and resurrection of Jesus are described, we even ended up there in a very interesting archaeological question. Was that stone that was put in front of the tomb, Nicodemus' tomb, Joseph of Arimathea's tomb, was it a rolling stone rolled across the opening, or was it a rounded plug stone? Either one could fit the narrative, and both of these exist in Jerusalem from that particular temple at the time of the Second Temple period.

This one is much more commonly found than the more elegant rolling stone. There is evidence in the back part of the Church of the Holy Sepulcher of a series of shafts which do date from the first century, so we do know this area was used during the first century A.D. for burial. I am not saying that's Jesus' tomb; I'm just saying that in that area, we have that.

At the end of the 19th century, there were a number of Christians who got to the Church of the Holy Sepulcher, saw that it wasn't exactly familiar to them in terms of ritual and so forth, and so a guy named General Gordon saw this, and the scarp, the limestone scarp, saw it as maybe representative of a skull and thought, oh, that is Golgotha, which means place of the skull. So there's been an ongoing back and forth,

interesting bits of dialogue about the location of the garden of the tomb and place of the resurrection, but for now, we're simply going to leave it with an aerial view and a reminder of Mount of Olives, Temple Mount, going this far to the south, and we can't see it because it's so low down. The City of David would have been in this area here, and so going with David and saying, unto the hills, I lift up my eyes from whence cometh my help.

All right, we're going to leave Jerusalem and pick up with another regional study next time.

This is Dr. Elaine Phillips and her teaching on Introduction to Biblical Studies. This is session 6, Jerusalem from Sinai to Zion.