

Dr. Perry Phillips, Historical Geography Intro.: Session 3—Jerusalem

This is Dr. Perry Phillips in a series on Historical Geography of Israel, lecture number three on Jerusalem. Hello again, I'm Perry Phillips. We've been looking at historical geography.

We started out by looking at the land between and why Israel is so important in biblical history. From there, we looked at the central area of Israel, basically the mountainous spine that goes north to south, and took a look at the mountainous area. And today, we will be looking at the city of Jerusalem.

So, Jerusalem, the place that God chose for his name, a passage that we read in Deuteronomy chapter 12, verses 10 and 11. Now, these are the views that most of us have about Jerusalem. If we go there, one of the first things that we will do when we get to Jerusalem is to go to the Western Wall, which is this edifice here, part of the Temple Mount, so-called, that Herod the Great built, that we'll say a little bit more about later.

But this is considered the holiest place in Judaism, because this is the part of the structure that Herod built that is closest to the temple at the time of Jesus, before it was destroyed in 70 AD. And the other part of Jerusalem that most people see, or want to see when they get there, is the Golden Gate, which is shown over here to the right. Those are probably two of the more popular areas in Jerusalem, but we want to check out some of the other features of Jerusalem and see how it ties into history and geography.

First of all, Jerusalem in the wider context. Here's Jerusalem. I mentioned the last time that we spoke, it's right on the border of the tribal area of Judah, which is to the south, and the tribal area of Ephraim, which is to the north.

It is basically in the tribal area of Benjamin. There's Judah to the south, Ephraim to the north. Last time, we also took a look at Manasseh, which is north of there.

And we have Jerusalem right in Benjamin, right in the southern part of Benjamin. A little review. Last time we saw that one of the major areas just north of Jerusalem is the central Benjamin Plateau that is outlined by the four cities of Mitzvah, Geba, Gibeah, and Gibeon.

And we mentioned why that area was so important. We also mentioned the Gibeonite cities that are to the left of the central Benjamin Plateau, that is, to the west of the central Benjamin Plateau. First Kings chapter 15 is probably the

important passage to read in connection with that, and the importance of Ramah because of the crossroads between the north-south route and the east-west route.

There's Jerusalem just to the south. Let's take a little survey of biblical history concerning Jerusalem. One of the first mentions that we read is in Genesis 14.

We read that Melchizedek is king of Salem, which is equal to Zion, Jerusalem. These are terms that we'll use interchangeably for Jerusalem. Genesis chapter 22, a very important chapter, the binding of Isaac and the sacrifice that was going to take place on Mount Moriah, just north of the city of Jerusalem.

And this is where Isaac was spared, the sacrifice that Abraham was told to make of Isaac. And in Joshua 10, we have the Jerusalem Confederation, where cities and states in the area had gotten together in order to make war upon the Gibeonites. And it was Jerusalem that was the head of that confederation that led the attack upon Gibeon, which was later protected by Joshua.

And judges, it's called the Jebusite city, a people that lived in the city before it was conquered by the Israelites. A little more history continued. Second Samuel 5, I have this outlined because it talks about David's capture of the city, which we will look at in more detail later.

And then in Second Samuel 6, we read about the Ark of the Covenant that was brought to the city of Jerusalem. And we find that Jerusalem is becoming the religious and political center of Israel. And let me just mention something now as to why that's important.

When David first became king, he was in the south in Judah. He was in Hebron. That's quite a way away from the main tribes to the north, Ephraim and Manasseh.

Well, if you're going to try to rule Ephraim and Manasseh from Hebron, that's quite a distance. Besides, the people of Ephraim and Manasseh are going to see David as kind of right in the lap of the people of Judah. After all, he is from the tribe of Judah.

And so they might think there's some favoritism there. So David does a very wise thing. He brings the capital between the major tribe of Judah and the major tribes of Ephraim and Manasseh.

And he puts his capital right at Jerusalem, which is in Benjamin. And it becomes his city after he conquers it from the Jebusites. And he puts the religious center there as well.

And so basically, in order to keep all the tribes happy, he puts his capital between the major powers to the north, Ephraim and Manasseh, and the major tribal power to

the south, which is Judah. Let me give you an example of the same thing that happened in the United States soon after its founding. Remember, the first two capitals were Philadelphia and New York.

But in order to keep the southern states and the northern states together in the union, what they decided to do was build a separate capital in the area that's now called the District of Columbia, which was actually part of Maryland and Virginia. Virginia and Maryland ceded that area, and the capital was put in Washington, D.C., so it would be between major states to the north and major states to the south. It was a stroke of genius on the part of David to do this in order to unify the entire country.

Well, this is also the area where Solomon built the first temple, his great temple, up on Mount Moriah, interestingly enough, where Abraham was to sacrifice Isaac. And we'll see how this plays out geographically in just a little bit. 2 Kings, chapters 18 to 20, and also in 2 Chronicles, chapters 29 to 32, Hezekiah comes under siege by the Assyrian king Sennacherib.

This is in the year 701, and we'll see some of the modifications to the whole water system that Hezekiah made, which made Jerusalem more fortifiable and a little less prone to attack from people who would block the water supply. I'll get into more history later. Well, here's Jerusalem looking west.

You'll notice, first of all, a somewhat trapezoid area, almost a rectangular area here. That is the modern-day Temple Mount. That used to be a hill.

It was flattened out by Herod the Great. What he did was build walls around it, fill it in with dirt, put arches underneath, make it a flat area, and put his temple there. And today, what we find there is the mosque, actually the mosque of what's called the Mosque of Omar, which is where the golden dome that we saw in an earlier slide is located, the so-called Dome of the Rock, the rock being the rock where Abraham was to sacrifice Isaac.

Anyway, this is the flatter area. That comes out very clearly. But then, as you look towards the west, we're now looking towards the west, towards the Mediterranean, what you find is some of the hilly areas of Judah and the new city of Jerusalem here.

But what I want to point our attention to is this little piece of real estate right here. That is where Jerusalem started. And you ask, why would Jerusalem start there? Why does it look so sparse now, whereas the major city seems to be growing up in this area? And the answer, we will see, has to do with the water supply.

Ancient cities needed water, and we'll see where the water supply was for the city of Jerusalem. So that oval area that you see here, this is where the city of Jerusalem

started. That was the Jebusite city that was conquered by David, and the city has spread from there even to this day.

Let's take a look at the topography of the area. You will see in a number of these slides what you'll notice is this particular feature that I'm outlining here that goes like so. This is the wall in Jerusalem today, and it marks what we call the Old City of Jerusalem.

Actually, it is a wall that was built by the Turks after they conquered the city. It was built by the Turks in the 1500s. The Temple Mount I showed you before is this rectangle here.

So keep that in mind in some of the maps that I will be showing you, which will orient you to what is going on here. Well, some of the main topological features. First of all, the Kidron Valley.

This is a deep valley that runs to the east of the old city, the Kidron Valley. The other major valley is the Hinnom Valley. The Hinnom Valley starts from the west, goes south around the southern part of the city, and then starts heading east, and right at this point, it meets the Kidron Valley.

We have another valley down through the center here, and that is called the Central Valley, or in Greek times the Tyropean Valley. Tyropean, by the way, means the valley of the cheesemakers, somebody who makes cheese. And we have another minor valley, the Transversal Valley here.

We won't worry about that. These are your three major valleys. Here's the city of David, or Zion, also called the Ophel, O-P-H-E-L.

Ophel is a Hebrew term that just means a little jut of land. And that is where the city of Jerusalem began. And I'll mention right now and then show you more thoroughly later.

The reason is that here's where the water supply was located, the so-called Gihon Spring. But just to the north of the Ophel, the city of David, we have the Temple Mount, which I outlined before, given with the TM. Over to the west, we have the so-called Western Hill, and that is the area between the Central Valley and the Hinnom Valley.

And then finally, over to the east, to the right on your map, we have the Mount of Olives. So that's what we have that can orient us to the topography of Jerusalem. Well, city of David from the south.

Here is the Ophel, right in this area, city of David. Again, I'll use the terms Mount Zion. I'll use the term Ophel.

I'll use the term "City of David." I'll use Zion. And all these are going to refer to this little piece of land.

And here's the Kidron Valley to the east. Here's the Hinnom Valley swinging around from the west to the south of the city. And here's the Tyropean, or the Central Valley.

And all these meet down in this area. And then the Kidron Valley continues all the way down to the Dead Sea. Notice the city of David is lower than the surrounding hills.

And you may ask again, wait a minute, if you want protection, aren't you going to get as high as you can? Yes, you will, as long as there's water there. But I'll repeat it again, for the city of David, the water supply is down by the Ophel. The Gihon Spring is right here.

And you're going to see some very interesting ways in which they were able to get the water from the Gihon Spring into the city so it would not be available to enemies that would come to conquer Jerusalem. But it's that water supply, the Gihon Spring, that is instrumental in founding the city down on the Ophel where it is located. Now I mentioned that Jerusalem is lower than the hills.

Here are a couple of references to that geographical feature. In Psalm 121, verse 1, the psalmist says, I lift my eyes unto the hills. From where comes my help? My help comes from the Lord who created heaven and earth.

So you can imagine somebody down in the Ophel area, and he looks to the north, there's a Temple Mount that's higher. He looks to the east, the Mount of Olives, higher. He looks to the south, where there are mountains and hills that are higher.

He looks to the west, it's the Western Hill. He's surrounded by mountains. And that is the symbol that the psalmist uses, how the Lord surrounds his people.

And then also in Psalm 125, verse 2, as the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore. Now you see how seeing the topography actually helps us understand something that might be a little bit more spiritual than you read about in Psalms 121 and 125. That's a plug, by the way, to go visit Jerusalem.

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

Anyways, the main passages are 1 Chronicles chapter 11, verses 4 to 9. This is the New American Standard Bible. Then David and all Israel went to Jerusalem, that is, Jebus, and the Jebusites, the inhabitants of the land, were there. Then David dwelt in the stronghold, it was called the City of David.

When he finally conquered the city and put his palace there, his stronghold there, it was then called after his name. And he built the city all around from the Melo, from the built-up area. I'll show you a picture of what that may refer to, even to the surrounding area.

And Joab repaired the rest of the city. Joab is his commander. And then, if we go to 2 Samuel chapter 5, David captures the Jebusite city.

And we're told that the Jebusites would taunt David and say, even the lame and the blind can defend Jerusalem. In other words, Jerusalem is so strong that even the lame and the blind are able to defend it against you, David. But, we read, David entered the city through the, in Hebrew it's the Sinor.

And probably the best translation of that is to say through some kind of a water tunnel that the Jebusites have. Well, if we're speaking of water, we better talk a little bit about the water supply. This map should be familiar by now.

Again, to orient ourselves, here's the Turkish Wall that is still part of Jerusalem today. Here, and there's the Temple Mount. The Ophel, city of David, is here.

And what we want to concentrate on is the Gihon Spring. And notice the Gihon Spring is proximate to the Ophel. So we have the Gihon Spring, and I'm going to mention a tunnel that was built later on by King Hezekiah.

But I want to mention that now that we have this dotted line on the map, it shows you what that is referring to. That's going to be a very significant part of the defense of Jerusalem. And the Pool of Siloam, where the waters of the Gihon Spring were collected after they passed through this tunnel.

And the Pool of Siloam is very significant in a miracle that Jesus performed in New Testament times. Later on, you had an aqueduct system during the Hasmonean period. The Hasmonean period is the intertestamental period between the Old and the New Testaments.

And during the Roman period, the city grew so large that they had to bring water in from far away. And the Romans, who were great aqueduct builders, were able to bring water from 20 miles away into the city and fill cisterns in the city for the people

and for the rituals that would take place on the Temple Mounts. This is what the city of David, David's Jerusalem, if you like, the Jebusite city, would have looked like.

Surrounded by walls, like so. David's Palace is up in this area. Very, very interesting archaeology that tells us something about this.

Here's where the Gihon Spring was located. And archaeologically, now, just within the last five years or so, they have found the foundation of massive towers that were there to protect the spring from enemies that would come in from the outside. But even with the towers there, there was still a very clever way to get down and get the water, which I will mention before, which I mentioned before, which I'll mention later.

Here's the Central Valley, and over here the Kidron Valley. And you notice these walls across here. Why would we have walls across the valley? To collect the water.

When it rains, slow it down, seep into the ground, so that the people can plant things there. Well, this is kind of a busy diagram, but this is a side view of the Ophel. This is a cut that is going east-west across the Ophel.

And let me try to show what's going on, because it's very important for understanding what's going on with the water supply. First of all, here is the Kidron Valley, down in this area. And right in the Kidron Valley, here's the Gihon Spring, where the Gihon Spring is located.

Okay, that's down in the valley. The city is up here on the hill, on the Ophel. You need to protect the city, so you need to build a wall.

Where are you going to build a wall? Well, you're not going to build a wall right down here in the valley, where somebody can come and basically pole vault over it. You want to build your wall somewhere up on the hill, so you have a hill that the enemy would have to go up, even before it gets to the wall. On the other hand, you don't want to put your wall too far up on the hill, because then you don't have enough area for people to live in.

So there's a balance as to where you're going to put your wall. Now, what the people of Jebus did, and then later on in David's time, what they did, in this hard rock that makes the base of the Ophel, they built a big pool. And they had a little tunnel that took the water from the Gihon Spring and brought it into the pool, and so the pool would fill up.

Notice that the pool is outside the city wall. There was an entrance in the city, inside of the city wall, at this point, where the people entered a tunnel with steps that they had built here, and then a flat area over to the pool. And what the people then

would do is take their utensils, go down through this tunnel to the pool, fill up their utensils with water, and then go back up into the city, and that's what they had as the water supply.

So it is protected by the tunnel that has access to the pool, but then there were also two large towers there as well that protected it. Now, later on, tunnels were dug in order to bring the water a little bit to the south. This is south, this is north.

I'll get into that a little later. At one time, it was thought there was this shaft, so-called Warren Shaft, that is still visible in Jerusalem today, and at one time, people thought that the inhabitants of Jerusalem brought their receptacles down to this point and dropped them down through the shaft to where the water was, but we now know that that is not the case. *Biblical Archaeology Review*, the March-April issue of 2007, has a very good article on this.

So Warren Shaft, that area there, which was thought to be part of the water supply, apparently turns out to be a natural phenomenon, and so we no longer think of Warren Shaft as a means by which water was brought into the city, but you see how clever all this is. Here's a picture of the tunnel leading down to the pool. Of course, now we have metal, excuse me, we have metal steps there, and as you go down towards the pool, you take a look off to the left, and you see this area that's illuminated down below.

We were looking right down Warren Shaft at that point. By the way, one of the reasons why we don't feel that was used for utensils is because in order to drop utensils down in there to get the water, you would have had ropes on them, and as you kept pulling up utensils, the ropes would have been rubbing along the side of the walls, and you would see rope marks there, but you don't see anything like that. So, apparently, that was not used for the water supply, but you see how the water supply is protected so that people can have water even though you have enemies outside the city.

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

Now, you may think this is kind of a funny path to take. Why not just go straight? And the answer is, nobody really knows why the path is the way it is, except to say that there's some very hard rock there, and the people who were chiseling out the tunnel were probably trying to find the softer rock. Some people also suspect that maybe there was some kind of crevice in the rock that the water dribbled through, and they just followed that.

But here's what's interesting. This is called Hezekiah's Tunnel. Here's what's interesting.

If you want to take a look at a cutaway view, here's the Gihon Spring, and here's a tunnel that pretty much keeps the same grade, bringing water from the Gihon Spring all the way down to the Pool of Siloam. And notice, there is about 150 feet of rock above the tunnel, and they were able to dig this tunnel. And not only were they able to dig this tunnel, but what you had is two teams of people, one team that started here digging this way, another team that started down here and dug this way, and they met at the center and then made adjustments for the water to flow freely from the Gihon Spring all the way down to the Pool of Siloam.

Here's David's Palace up here, the rest of the city, part of the city wall, all very cleverly done. And then you see over here, Joab entered here, and so did we. This is courtesy of the Generation Word Company, and they were talking about a trip that they took to Israel.

So they entered here, but anybody who enters the tunnel, which we can use, which we can walk through now, enters at this point also. And just to show you what that's like, here it is. Here is, you see how much rock was taken out? That's looking right into the tunnel.

Cut through bedrock, 50 meters underground, or about 150 feet below the top, right through solid rock. It's about half a kilometer long, so that is just a little less than a half mile long. Workers worked from each end, met in the middle, and we read in 2 Chronicles chapter 32, it was Hezekiah who blocked the upper outlet of the Gihon Spring, that is the part that would let water flow out into the valley, because he's being attacked by the Assyrians, and he doesn't want the So he blocked that, and he digs this channel, so the water then will go down to the west side of the city that was incorporated by a city wall.

And we read about that in 2 Chronicles chapter 32. And not only that, but an inscription was found at the entrance to the tunnel back in the 1800s. And it says the two teams, that is the workers, worked in opposite directions, and they were digging towards one another, following the sound of their picks as they cut through the remaining rock, and they joined the tunnels.

And then after they joined the tunnels, there was a little bit more digging in order to give you a smooth grade from the Gihon Spring all the way down to the pool of Siloam. Very, very neat work. Well, that's the time of David capturing the city, and we talked about Hezekiah and the water sources.

Let's take a look a little bit at the expansion of the city at the time of Solomon. There's the Ophel. Another view of it, Kidron Valley over here to the east.

Central Valley. There's the Temple Mount. Very obvious feature that we see.

And there's a map of it over on the right, and that marks where the Gihon Spring and Hezekiah's Tunnel is located, along with the pool of Siloam that we'll mention a little later. Kidron Valley, Tyropean, or Central Valley. This oval shows the extent of the city in David's time.

In Solomon's time, he took the upper part of this hill that the Ophel is on, the so-called Temple Mount area, and there he built the temple that we read about in the scriptures. So this is where the temple was located in Solomon's time. Later on, it was the area of the location of the temple that was rebuilt in the time of Nehemiah and Ezra, and then by Herod the Great as well.

So the city expands to the north. Many things of archaeological interest here, and I want to concentrate on this area. Again, the Ophel and the Temple Mount have been outlined.

I want to concentrate on this area, some very interesting things that one sees in Jerusalem that give us an idea of what life was like at that particular time. Here we go. I want to look at where the Arab region is located.

Here are some excavations that have taken place, and first we have Achiel's house, so-called Achiel's house, because a seal was found there with his name on it. Whoever had that house was very well off. What we learned from the archaeology is that the houses back in the times of David, now we're talking about the 11th century and 9th century BC, were two-storied, and the pillars that you see in the center here actually held another story, so they were two-storied.

The other thing that you see is this massive structure, the so-called supporting wall, and that supporting wall supported a monumental building, the foundations of which have been found just above it. Now, why do you need a supporting wall? Because you're on a hill, and if you're going to build a big building up on a hill, you've got to have support on the downhill side, otherwise the whole thing will collapse, and so the supporting wall has been built in order to serve as a foundation for the monumental building that has been built there. Now, what do you do? You build this wall, and you fill up behind it.

I mentioned the milo. We hear in scripture that when Jerusalem is built, the Millo becomes a main feature of the building of the city of Jerusalem. Millo comes from a Hebrew word meaning to fill, and apparently, what it refers to is these foundation walls and the fill that goes on behind them, and that is the way they were using,

that's the method they were using in order to build their structures in the city of Jerusalem on this hill.

So there's terracing, there's walls, there's filling, and I mentioned this monumental structure. A couple of other things that, to show you just how monumental this structure is, which is thought to be maybe David's palace, if you look very closely here, you see a person that always serves as a nice meter stick to give you an idea of how large things are. This is the foundation of a monumental building.

The excavations are by Eilat Mazar, who's the granddaughter of the famous Benjamin Mazar, who was one of the top archaeologists of Israel and Jerusalem, and she's the one who has uncovered this monumental building and feels that it comes from the time of David. So it could very well be David's palace, and here's a reconstruction of David's palace, what it may have looked like on this great foundation that we have seen. Well, here's an interesting thing that you find in Achiel's house in a room off to the side.

This is one of those amusing things that you find. I want to focus your attention on this stone. It is about the size of a large laptop.

Here's a close-up of it. You know what it is? It's a toilet. On its side, you realize that when it was used, it was horizontal, but a toilet.

Again, one of those interesting things that you find in Achiel's house. At any rate, this is what Jerusalem would have looked like at the time of David. This isn't the Ophel.

This is the modern village of Silwan that's actually across the Kidron Valley, but notice how one house is built on top of the other, and this would have been the situation in Jerusalem as well. In fact, we read in Psalm 122, verse 3, that Jerusalem is built as a city compact together, and this certainly would have been the situation, which means if you are on the roof of a higher building, you can look down and see what's going on on the roof of a lower building. Does that raise in your mind any historical allusion? Hopefully, it raises 2 Samuel 11, the story of David and Bathsheba.

Now, one may question why Bathsheba was on her roof doing her bathing in the afternoon, but you can see David, who would be at a higher part of the city on the roof, would be able to look down and see exactly what was going on. So, we see how geographically that story really ties together. It's a sad story, but geographically, we see how it works.

I want to take a look at some intervening history from the return from the Babylonian exile to the destruction of Jerusalem. Ezra chapter 3, the return from exile. This happened when Cyrus the Great, the Persian, after he had conquered the

Babylonian empire in 539, gave the decree for the Jews to be able to leave the exile in Babylon and go back to Israel and rebuild Jerusalem.

Nehemiah's walls are built around 450, however, after that, even though there was a small temple at the time of Ezra and Nehemiah, the main walls weren't rebuilt until about 450. Alexander the Great brought in the Hellenistic period, and that lasted until the time of the Romans in 63 BC. It appears from all that we read from the historian Josephus, the Jewish historian Josephus, who's writing around the same time as the apostles, that there were very friendly relationships between Alexander the Great and the Jews, although later on, the descendants of the Greeks and the Jews had their conflicts.

But for the most part, with Alexander the Great, the relationship was very nice. In fact, it appears he even had some Jewish mercenaries who were fighting for him when he went to conquer other lands. The Hasmonean expansion to the Western Hill occurred in the late 2nd century BC.

The Hasmoneans are a family of fighters who fought against the Greek rulers from the north who were trying to convert the Jews to Hellenistic culture, far from the culture that they were used to. And there was a civil war that took place starting around 167 or so BC, and by about 140 BC, the Jews had gotten both their religious and political independence, and that continued until 63 BC when Pompey came in and conquered the land. Herod, we have the temple and the Temple Mount built, I'd say 40 BC and following.

Actually, it's more like 37 BC and following when Herod really takes over. The gospel events occurred around 30 AD, and then we have the Jewish revolt and the destruction of Jerusalem in 70 AD. Interesting to find some of the material that is left in the intertestamental period when you go to the Kidron Valley, just across from the Ophel, you find these monuments that are carved out of solid rock.

These are monuments to people who existed. The one on the left over here is called Absalom's Pillar. It really has nothing to do with King Absalom.

This is very typically the kind of architecture that you would find in the period between the Testaments. Over here is Zechariah's, so-called Zechariah's Tomb, nothing to do with the prophet Zechariah. All these things are very interesting artifacts, very interesting architectural artifacts from the intertestamental period.

But you do find one thing, and that is this area of the Kidron Valley is full of tombs that have been built right into the rock. And interestingly enough, even to this day, up on the Mount of Olives, that's the Mount of Olives behind us here, all these little stones that you see are little gravestones, grave monuments. So the Mount of Olives,

from the Kidron Valley down below all the way up to pretty much the top, has been a place of burial for eons.

New Testament Jerusalem, a little different map, but again, let me point out the walls of the city, the present walls of the city. I don't mean to be tedious by doing this, but it serves as a nice orientation to what I'm going to be saying. There's a city wall like so, and the Temple Mount here, which you've seen photos of and other maps of.

First of all, what I want to do is Herod the Great, at the time of Herod the Great, the walls ran a little differently as outlined by the white. He had the Temple Mount here. Notice the modern city wall runs like so, or I should say the Turkish wall, the one that you see in modern times, ran like this. But in Herod's time, the wall ran all the way down to the meeting point of the central, the Hinnom, and the Kidron Valleys, and right there was a pool called the Pool of Siloam.

We'll have a very interesting story to tell about that. And then the wall ran pretty much along the Hinnom Valley up, meaning where the present wall is located, up through here. And at this point, instead of jutting out this way, it went in a little bit like so, and right here, outside the city wall, by the way, is the traditional site of where Jesus was crucified at the Church of the Holy Sepulcher, and I'll say something about that.

But he rebuilt the city, and he started his rebuilding from about 37 BC to 4 BC. Now he was declared King of the Jews in 40 BC by the Roman Senate, but he really didn't become, in effect, King of the Jews until 37 BC. And then starting actually around 22 BC, he started building the temple, and the temple turned out to be one of the most glorious temples in all of the Roman Empire.

In fact, the temple area itself was the largest in all of the Roman Empire at the time of Herod. And so the temple was the largest in classical antiquity, all by Herod the Great. But Herod not only had a great temple, but he also had a great palace over in this area of Jerusalem.

Now, obviously, we don't have pictures of it from that time. However, an Israeli by the name of Nachman Avigad has done a lot of excavating in the area and given us an idea of what the city was like, and that, along with the historical sources, another Israeli called Avi Yonah, with his workers, put together a model of Jerusalem. And this is a scale of 1 to 50.

And what we are looking at this point is the palace area of Herod the Great. And some people think that maybe it was in this area that Jesus met with Pilate on the evening that he was arrested. At any rate, it was guarded by three large towers.

It had colonnades connecting the two parts of the palace, and really a very glorious feature. And over to the right, this is the temple area. And that's the temple itself.

And over here, this structure with four little towers on it is the fortress of Antonia. Mark Anthony was a good friend of Herod the Great as well. And so when he built this fortress in Jerusalem to try to guard what may be going on in the temple, because Herod was always afraid that if a revolt occurred against him, it would probably occur in the temple area, he built this mighty fortress and called it after Mark Anthony.

And this is called Antonia. So this gives you an idea of how close things are together. There might be, maybe, a half mile between the palace and the temple area.

A lot of other buildings in here, which we won't get into. But we also have the temple platform here. This area, the temple right there, the fortress of Antonia, which I mentioned before.

This is kind of a view that you would have if you were at Herod's palace, looking across towards the temple area. Here's the temple. Notice a colonnade area here called Solomon's Portico, or Solomon's Colonnade.

Jesus did quite a teaching, quite a bit of teaching there. It's mentioned by name in the gospels. And then over here to the right, we have what's known as the Royal Stoa, which was an area of teaching as well.

And so the temple area was not just a place for sacrifices, but also a place for gathering, for teaching. And Jesus and his disciples met there a lot. In fact, even after Jesus was ascended, the disciples met in the temple area as well, and presumably continued to do so, the followers of Jesus, until the destruction of the temple in the city in 70 AD.

Here again, the temple. What you're looking at here is the court of the women. What you had was three courts in Israel, the temple in Israel, in Jerusalem.

You had the court of the Gentiles, where anybody could go. Then you had the court of the women, where Jewish women and men could go. Then you had the court of the men, where only the men could go.

And then, of course, you had the inner area, where only the priests could go into the temple, and the high priests into the Holy of Holies of the temple. And that was only one time of the year, on the Day of Atonement. So here is the court of the Gentiles.

And over here, the steps go to the court of the women, where the women could go. And you notice a little barrier here, a balustrade. And there were carvings in the balustrade.

In fact, here's one of them, warning people not to go beyond that balustrade. And basically what it read was, if anybody who is not Jewish is caught up on those steps, caught outside of the court of the Gentiles, they will have no one to blame for their death but themselves. And we read in Acts chapter 21, verses 28 to 29, that Paul was accused of bringing a Gentile into an area that he was not supposed to be in, when they say he brought Trophimus with him, and said that he brought him into the court area that was only for Jewish men.

By the way, that had not happened, but it was on that charge that they were ready at that point to kill him in the temple area before he was saved by the Roman centurion. More of the temple from the southwest. This area, here's the temple, Antonia Fortress.

Here's the Royal Stoa. And right here is the Tyropean Valley. Now, this is supposed to be a theater.

There's a question as to whether a theater really existed there or not, but there's a question. It's here in this particular model, but I want to alert you, alert you to a couple of things, the remains of what you still see in Jerusalem today. As I said, here you have the Central Valley.

From the Central Valley, you want to get up into Temple Mountain. How are you going to do that? You do that through this massive stairway here, and right there is an arch supporting that. The foundation of that arch as it attaches itself to the Temple Mount is still there today, and I'll show you a picture of it.

We also have a walkway that went from the western hill, connecting where the leaders of Jerusalem were located, basically the Sadducees and Pharisees, connecting them with the Temple Mount, so-called Wilson's Arch, part of that remains. And what you also find, if you look very carefully in this area, I'll show you a close-up of the real thing, are some of the massive stones that Herod the Great used in order to hold back the dirt so he could take this rounded hill of Mount Moriah and change it into a flat Temple Mount, and that is still with us today. So, kind of get an orientation of what's going on here.

Fortress of Antonia, the Temple, the Royal Stoa. We are down at road level here at the time of the what is the remnant of an arch leading out, and that particular arch supported that massive stairway that came down, made an angle, it went down to the central valley where this Roman road was located. Notice it's paved.

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

Interestingly enough, this particular stone with an inscription was found, and it says the place of the trumpeting, and what would happen during the festivals at the corner of the Temple Mount, where that previous picture was taken, this stone was found, and what would happen at the time of festivals, somebody would get up there with a trumpet and announce the beginning of the festival, and we read about that in the historical works. Josephus, for example, and the Talmud, we read it, and here a stone was found, and it says to the place of trumpeting, and that was found among the debris down below. Just to give you an idea of how big the stones were, here's Elaine, my wife, serving as a meter stick, and notice how big this one stone is.

That is used to hold back the dirt behind it. The most massive of these stones, this stone is only a mere 400 tons. Larger stones at the very base have been found that are about 40 feet long and weigh about 570 tons, and what Hera did was to take these massive chiseled stones and put them together with such accuracy that you can't even stick a razor blade between them.

Of course, today you have some erosion that has taken place, but you can't even stick a razor blade between them, and it's the sheer massiveness of the stones that are holding back the dirt that was used for fill in order to level off Mount Moriah in order to make the Temple Mount. This gives you an idea of how big these stones are. There is a tunnel that has been built right at the base of the retaining wall on the west side that goes right down to the bedrock, and there you can see other stones that have been used as well, and one of those stones is 40 feet long and weighs 570 tons, and one wonders how they were able to move them into place so accurately.

That's a story in itself that would take another discussion. Let me mention some of the other places and occurrences that occurred in New Testament Jerusalem. The remains of the Pool of Bethesda or Bethsaida, depending on which rendering you want to take, have been found in the northwestern part of the city.

This is the archaeology, and here is the temple model, and here's the Pool of Bethesda, and notice how close it is to the temple area. Here's the Temple Mount. This is just to the north of the Temple Mount.

The Temple, the Royal Stoa, and the Antonia Fortress. I want to show you something here. Notice the colonnade around the Pool of Bethesda.

The Gospel of John tells us that it had five porticoes or five colonnades, and if you're wondering, what does that mean? And now we know from the excavation, here's what John was talking about. The four go all the way around the perimeter, one, two, three, four, and one right down the center here. Five porticoes, five colonnades.

John, who was writing the Gospel of John, knows Jerusalem, and he knows what's there, and it's another indication of his trustworthiness, because if John were really being written after 70 AD, who would have known that the Pool of Bethesda had five porticoes? So John is writing from a historically accurate standpoint. By the way, it was the Pool of Bethesda in John chapter 5 that Jesus cured the paralytic. But here's an astounding miracle that takes place at the Pool of Siloam, which I mentioned before, John chapter 9. He, Jesus, passing by, and he sees a blind man from birth.

He says to him, he spits on him, and he asks him about his blindness. He spits on the ground, he makes some clay from the spittle, and he applies the clay to the man's eyes. And then he says to him, "Go wash in the Pool of Siloam, which is translated scent, because the Pool of Siloam is also called the Pool of Shiloah," and Shiloah in Hebrew means scent.

And so he tells him, "Go down and wash the mud from your eyes at this pool called Scent. Well, this miracle is taking place, initiated on the Temple Mount. So here's what's involved here.

There's the Temple Mount. That's where Jesus meets the blind man, up here. The Pool of Siloam is down here.

What we have is almost a half-mile distance between where Jesus puts the clay on the man's eyes and where he tells him to go wash. Not only is it a half mile away, but the descent is 150 meters. Okay, multiply that by three, what do you've got? You've got about 450 feet drop.

So here's the man with clay on his eyes, and he has to go down there. And you wonder how he's navigating. For one thing, he's leaving the temple.

He comes out of the temple, maybe along the south side, along the south side here, where there are some doors, and there are some steps. By the way, these steps, a number of these steps are still visible today in Jerusalem, and they led through some gates up into the temple area. So here he is coming out, heading south towards the Pool of Siloam, going through parts of the city that are very compact together.

Now, get the picture here. He's going through. We don't know if somebody's leading him.

Maybe he's asking questions. You know, which way do I go? Maybe he was familiar enough with the city, even though you wonder why, if he's a man born blind, that he would be familiar enough with the city. But maybe he has visited the Pool of Siloam before and kind of knows his way.

Perhaps he's asking people, could you lead me there? Could you take me there? And one person takes him partway, another person takes another way. And they're looking at him, and they're saying, what are you doing with the mud on your eyes? And he's saying, never mind, just lead me through the Pool of Siloam. OK, just leave me down there.

If you can imagine, maybe even people looking at him saying, look at that idiot. He's got mud in his eyes. What in the world has he got mud in his eyes for? And the man is saying, just take me to the Pool of Siloam.

OK, just take me there. And eventually, he gets down to the Pool of Siloam. This is a traditional site where it was located.

We know now that that was actually from the Byzantine period, which was later rebuilt in the Crusader times. However, here is the real Pool of Siloam from the time of Herod, from the time of Jesus. Steps that led down into the water.

Here's an artist's rendition of what it would have looked like. In the previous slide, you see the steps archaeologically. And here's what it would have looked like.

So it finally gets down there, and he goes down the steps, and he reaches down, he sees the water, and he begins to splash the water in his eyes, and he sees. It's an amazing miracle. And one reason it's amazing is that all of us are blind.

All of us are blind until the Lord makes us see. And so this is an image of what is true of all of us. But even more than that, look at these correlations that are just marvelous.

God the Father sent Jesus. So Jesus sends the blind man down to the Pool of Shiloh, meaning "sent." So God the Father sends Jesus.

Jesus sends the blind man down to the Pool that is called the Pool of Sent or the Pool of Shiloh. Jesus descended from heaven. The blind man descends to the Pool from the temple area where, quote, God is.

He goes from there down to the Pool just as Jesus descended from heaven down to earth. He gets to the Pool. The Spirit gave light at creation.

So now the water, characterizing the Spirit, gives light to the blind man, making him a new creation. And the interesting thing about this, Isaiah tells us that when the Messiah comes, the blind will see. And part of the discussion that the Pharisees then have with the blind man is that the blind man says to them, " You know, you don't think this guy is a prophet."

You don't think he's a or the Messiah. But never historically has anybody born blind been made to see. And this guy made me see.

So as far as I'm concerned, that's good enough for me. And he's probably thinking of the Isaiah 42.7 passage that says the blind will see. So this is an amazing miracle with all sorts of interesting theological connections that we have.

And all that occurred at the Pool of Shiloh. I just want to mention a couple of other things concerning Jesus's passion. And then we will finish.

Here's another picture of Jerusalem. And you're looking over here at the Temple Mount. You're looking east at this point, from west to east.

Temple Mount here. This is the area where Herod's palace would have been located around this area. And between these regions, right in here, is where a lot took place when Jesus was arrested.

Remember, he was arrested in the garden across the Kidron Valley and then brought back to Jerusalem. And then he saw the high priest. He saw Pilate.

He saw King Herod, King Herod Antipas. And then he was finally crucified. But Jesus's trial, arrest, and crucifixion.

His arrest was at the Garden of Gethsemane, which is right across the Kidron Valley from the Temple Mount. At this point, there is a very nice church that is built there called the All Nations Church. And just to the left of there, there is a garden that has olive trees in it.

Gethsemane, by the way, means olive press. There were olives that were harvested there. And the interesting thing is, in that very garden today, notice this tree has a huge trunk.

We can't get into the garden there. If I could, it would be about the extent of my hands. This is how wide that trunk is.

That is an olive tree. And the olive tree has been dated to at least 1,800 years ago. Maybe even all the way back to 2,000 years ago.

Probably not around in Jesus's time, but maybe this is related to the trees. Maybe an offshoot of the trees that were around in Jesus's time. And so it is here that Jesus is arrested.

He prays to the Father. He's taken to the high priest's residence. And interestingly enough, in Jerusalem, some very fancy remains have been found of houses with mosaic floors that probably belonged to somebody who was very high up in the ranks of the political system.

The Sadducees, for example, it may have been here in this area that Jesus met with Caiaphas, the high priest, and Annas, his father. From there, he's taken. He is taken to see Pilate.

Pilate eventually gives the okay for him to be crucified. He is crucified on a little hill that is now characterized by the Church of the Holy Sepulcher. This building here, he's taken out, and he's crucified.

Some people feel it's the Church of the Holy Sepulcher, which, personally, I think has all the evidence going for it. Other people think maybe it was a place called the Garden Tomb or Gordon's Calvary, which is north of Jerusalem. And the reason is, if you take a look at this hill and you use your imagination, it looks like a skull.

Eyes, the nose of the bridge, or the bridge of the nose, I should say, and maybe part of the mouth and teeth down here. It's right next to the East Jerusalem Boat Station. Anyways, it's interesting and the ambiance there was probably similar to what it was like in Jesus' time, but from a historical standpoint, I think his crucifixion really took place at the Church of the Holy Sepulcher, where that location is located.

But the grave could not keep him. After all, we serve a risen Savior. And whether he was crucified and buried at the Church of the Holy Sepulcher or at the Garden Tomb is an interesting historical discussion, but he rose.

He rose, and then 40 days later from the Mount of Olives, he ascended. And there's the little monument that commemorates his ascension from the Mount of Olives. And needless to say, there are a lot more that we can say concerning Jerusalem, but alas, we are out of time.

Thank you very much for your attention.