

JERUSALEM

HISTORY, ARCHAEOLOGY AND
APOLOGETIC PROOF OF SCRIPTURE

REVISED EDITION - GALYN WIEMERS

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Hope*
PUBLISHING

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A Division of Generation Word Bible Teaching Ministry

Old City Jerusalem with Temple Mount, the Golden Gate and Lions Gate, looking from the Mount of Olives.

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This book is dedicated to my wife Toni.
. . . Toni, I look for you in every photo!

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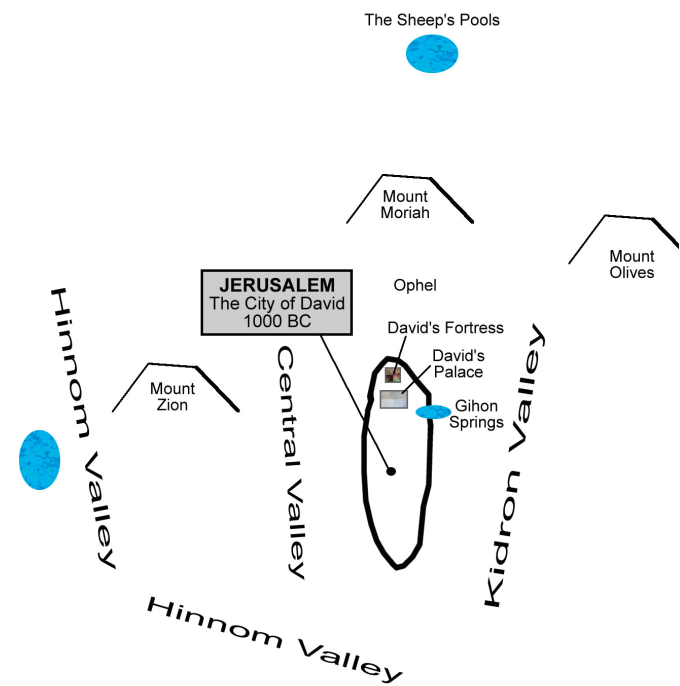
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Section A: Introduction to Jerusalem

Chapter 1

Biblical Jerusalem



The city David took from the Jebusites in 1005 BC was about 10 acres with a population of about 2,000.

Jerusalem in 1000 BC

The first mention of Jerusalem in the Bible is found in Genesis 14:18 in the account of Abram's encounter with Melchizedek, the king of Salem (that is, Jerusalem):

After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley) (probably where the Kidron and Hinnom Valley's meet). Then Melchizedek king of Salem (Jerusalem) brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything. - Genesis 14:17-20

Melchizedek, or Melchi-Zedek, was from the royal line of the Canaanite or Jebusite priest-kings who ruled Jerusalem and served God on Mount Moriah. Later in Genesis 22:2 Abraham would return to Mount Moriah just north of Jerusalem to offer his son Isaac.

God told Abraham:

Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about. - Genesis 22:2

This same place, Mount Moriah, was identified in 2 Chronicles 3:1 as the place Solomon would build the temple, and the plot of ground that David purchased with his own money from Araunah the Jebusite. In 2000 BC Jerusalem and Mount Moriah were the center of worship of the God Most High (El-Elyon), since this was the residence of his priest-king Melchizedek and the place to which God Most High had led Abraham for worship.

When Joshua led the Israelites into the land of Canaan in 1405 BC one of Melchizedek's descendants named Adoni-Zedek was still ruling in Jerusalem:

Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and were living near them. He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters. So Adoni-Zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon: "Come up and help me attack Gibeon," he said, "because it has made peace with Joshua and the Israelites." - Joshua 10:1-5

Later in Joshua 12:10, Adoni-Zedek the king of Jerusalem, is found on a list of thirty-one kings from the land of Canaan who were killed by Joshua. After Joshua's death (Judges 1:1-2) the men of Judah attacked and destroyed Jerusalem, but it appears they did not occupy it at that time. This led to the resettling and fortification of Jerusalem by the Jebusites.

The men of Judah attacked Jerusalem also and took it. They put the city to the sword and set it on fire. - Judges 1:8

Even though the king of Jerusalem was killed in battle against Joshua, and the men of Judah destroyed Jerusalem in the following generation, the Israelites did not conquer and occupy the fortress city of Jerusalem for another 400 years.

By that time the city of Jerusalem had become a stronghold for the Jebusites. The natural layout of the land made Jerusalem an easy location to fortify. With the steep Kidron Valley on the east and the Central Valley and Hinnom Valley on the west joining the Kidron Valley in the south, the city was naturally and easily defended against attacks from the east, south and west. Any approach to attack the city had to come over the top of Mount Moriah and run straight into the northern wall. Thus, the greatest fortifications, the strongest walls and the largest number of armed men would be positioned in the northern part of the city. This is why the Jebusites mocked David when he came out to attack them:

The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, ‘You will not get in here; even the blind and the lame can ward you off.’ They thought, ‘David cannot get in here.’ Nevertheless, David captured the fortress of Zion, the City of David. - 2 Samuel 5:6-7

The text goes on to tell how David took the city from the Jebusites despite the natural defenses created by the steep valleys and the heavily fortified northern wall:

On that day, David said, “Anyone who conquers the Jebusites will have to use the water shaft to reach those ‘lame and blind’ who are David’s enemies.” - 2 Samuel 5:8 (1 Chronicles 11:4-9)

David called Jerusalem (also called Jebus, Salem, etc.) the City of David after he took it from the Jebusites. The hill on which the city was built and the hill just north of it (Mount Moriah) together became known as Zion.

David then took up residence in the fortress, and so it was called the City of David. He built up the city around it, from the supporting terraces (literally - “Millo”) to the surrounding wall, while Joab restored the rest of the city. And David became more and more powerful, because the Lord Almighty was with him. - 1 Chronicles 11:7-9

“Millo” is part of the City of David, built by the Jebusites before David conquered it. The Millo consists of the terraces and retaining walls on the eastern slope of the southeastern spur that supported the buildings above. Kathleen Kenyon has uncovered part of this “Stepped Stone Structure”, and Eilat Mazar has excavated what is now known as the “Large Stone Structure” that sat on the Millo.

The Bible describes David’s construction work in his newly occupied city:

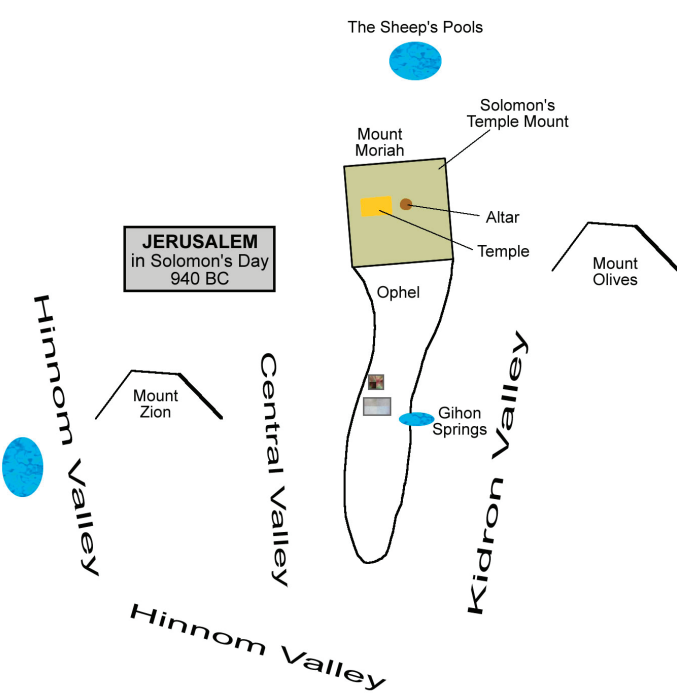
And he built the city all around from the Millo in a complete circuit. - 1 Chron.11:8; 2 Samuel 5:9

David built his House of Cedar, or royal palace, on the Millo (2 Samuel 5:11). The Tower of David was also built there (Song of Solomon 4:4), as was “the house of the mighty men” (Nehemiah 3:16).

David then extended the city’s walls and fortress to the north of the eastern hill of the City of David up onto the Ophel toward Mount Moriah, or the Temple Mount. To do this David had to break down a portion of the northern wall. This breach was repaired by Solomon once construction was complete:

Solomon built the Millo, and closed up the breach of the city of David his father. - 1 Kings 11:27

The walls that Solomon built to close up the breach created by David’s building projects have been uncovered and are detailed in this book. Solomon also began construction on Mount Moriah in preparation for building the Temple.



Solomon’s city in 940 BC after he included 22 more acres to the north of the City of David. The population was about 5,000 at this time.

Jerusalem in 940 BC

The Temple Mount is identified as Mount Moriah in 2 Chronicles:

Then Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David. - 2 Chronicles 3:1

David purchased Mount Moriah, from Araunah the Jebusite (2 Samuel 24:18-25 and 1 Chronicles):

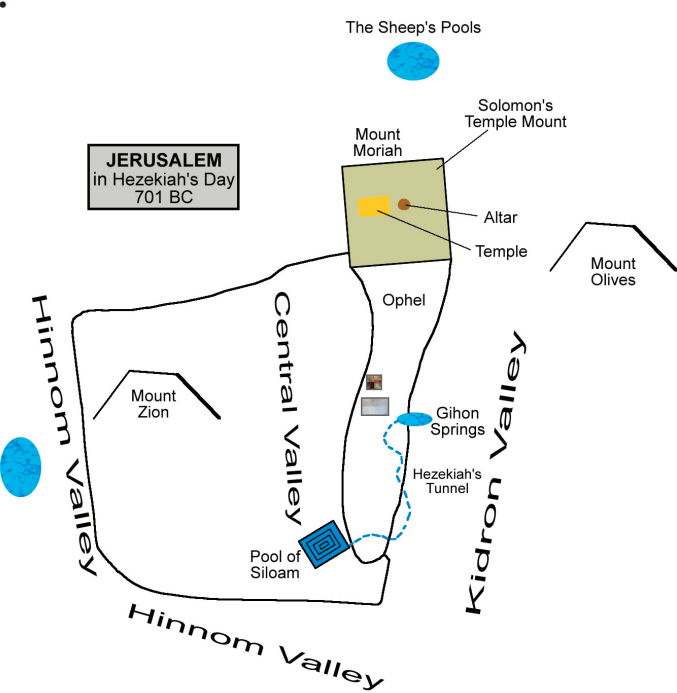
So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. David built an altar to the Lord there and sacrificed burnt offerings and fellowship offerings. 2 Samuel 24:24-25

So David paid Araunah six hundred shekels of gold for the site. - 1 Chronicles 21:25

The difference in price recorded in 2 Samuel and 1 Chronicles is because the first records the price of the threshing floor and the oxen (fifty shekels of silver) and the second records the price for the entire site where the threshing floor was located (600 shekels of gold). David purchased what we would today call the Temple Mount for 600 shekels of gold. David’s descendants have never sold what David purchased that day.

The hill just north of the City of David was used as a threshing floor by the Jebusites, but it had also been associated with local worship for many years:

- Melchizedek, the King of Salem and Priest of God most High, would have worshiped on Mount Moriah in 2000 BC (Genesis 14)
- Abraham offered Isaac on Mount Moriah around 1950 BC (Genesis 22)
- Even in Abraham’s day this site (the future site of the Jewish Temple Mount) was called “the Lord provides” (Genesis 22:14)
-



Hezekiah’s city expanded to the west over the Central Valley on up to the Western Hill. The total area of the walled city was about 125 acres with an estimated population of 25,000.

Then around 980 BC, David rebuilt the altar of Abraham on the same spot (2 Samuel 24:18-20) and designed the plans for the Temple and the Temple Mount that Solomon would later construct in approximately 960 BC (2 Samuel 7).

Solomon spent seven years building the Temple. Solomon’s palace was built just south of the Temple Mount on the Ophel. The palace project took 13 years and included the entire palace precinct, the House of Pharaoh’s Daughter, the throne room, the Hall of Columns and the House of the Forest of Lebanon. Solomon also built up the City of David and its fortifications. Part of the city wall that Solomon built has been discovered and was excavated in 2010.

Jerusalem in 701 BC

The kings that followed David and Solomon continued new construction in the City of David, the Ophel, and the Temple Mount, and also expanded the city westward. The biblical chronicles of the kings record that on several occasions they undertook major restoration projects.

Joash (835-796 BC) -

Joash decided to restore the house of the Lord. . . . they hired masons, and carpenters to restore the house of the Lord, and also workers in iron and bronze to repair the house of the Lord. So those who were engaged in the work labored, and the repairing went forward in their hands, and they restored the house of God to its proper condition and strengthened it. - 2 Chronicles 24:4, 12, 13

Uzziah (792-740 BC) -

Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the Angle, and fortified them. . . In Jerusalem he made engines, invented by skillful men, to be on the towers and the corners, to shoot arrows and great stones. - 2 Chronicles 26:9, 15

Jotham (750-735 BC) -

He built the upper gate of the house of the Lord and did much building on the wall of Ophel. - 2 Chronicles 27:3

Hezekiah (715-686 BC) -

In the first year of his reign, in the first month, he opened the doors of the house of the Lord and repaired them. - 2 Chronicles 29:3

Hezekiah also built a wall around the western part of the city. This was the first time the Western Hill had ever been fortified.

Hezekiah closed the upper outlet of the waters of Gihon and directed them down to the west side of the city of David.
- 2 Chronicles 32:30

Isaiah records Hezekiah’s efforts to prepare the city for the Assyrian invasion:

In that day you looked to the weapons of the House of the Forest, and you saw that the breaches of the city of David were many. You collected the waters of the lower pool, and you counted the houses of Jerusalem, and you broke down the houses to fortify the wall. You made a reservoir between the two walls for the water of the old pool.
- Isaiah 22:8-11

This wall is also mentioned in Nehemiah 3:8 and 12:38. It was built of stones from houses that were torn down to get the rock and other material. It is called “the Broad Wall” because it is 21 feet wide. A 210-foot section of this wall has been discovered.

Manasseh (697-642 BC) – When Manasseh returned from his Assyrian imprisonment in Babylon:

He built an outer wall for the city of David west of Gihon, in the valley, and for the entrance into the Fish Gate, and carried it around Ophel, and raised it to a very great height.
- 2 Chronicles 33:4

Manasseh added a wall east of the City of David to protect the homes outside the city walls that had been built on the slopes of the Kidron Valley.

Josiah (640-609 BC) –

They gave it (money) to the workmen who were working in the house of the Lord. And the workmen who were working in the house of the Lord gave it for repairing and restoring the house. They gave it to the carpenters and the builders to buy quarried stone, and timber for binders and beams for the buildings that the kings of Judah had let go to ruin.
- 2 Chronicles 34:10-11

After the fall of Jerusalem to the Babylonians in 586 BC, the people who were left in the area of Samaria and Judah continued to bring offerings to the destroyed Temple Mount:

Eighty men arrived from Shechem and Shiloh and Samaria, with their beards shaved and their clothes torn, and their bodies gashed, bringing grain offerings and incense to present at the temple of the Lord.
- Jeremiah 41:5

In 538 Cyrus, the Persian King, gave orders to rebuild the temple:

In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make

a proclamation throughout his realm and to put it in writing:

“This is what Cyrus king of Persia says: ‘The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you – may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the Lord, the God of Israel, the God who is in Jerusalem.’ “
- Ezra 1:1-3

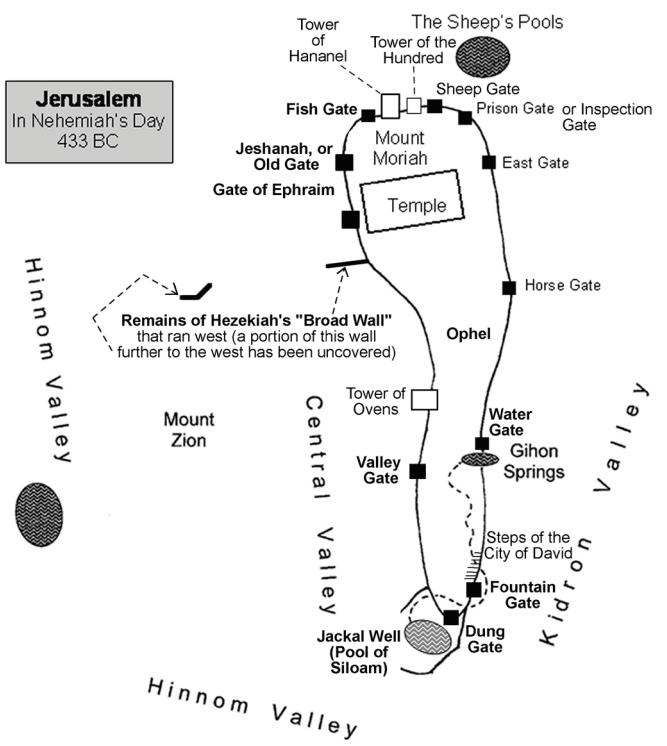
The rebuilding of the temple came to a standstill in 520 BC due to opposition from Israel’s neighbors and political enemies. The city was resettled in these times of poverty and oppression, but the city walls and the temple remained in ruins. The rebuilding of the temple was finally completed in 516 BC:

Then, because of the decree King Darius had sent, Tattenai, governor of Trans-Euphrates, and Shethar-Bozenai and their associates carried it out with diligence. So the elders of the Jews continued to build and prosper under the preaching of Haggai the prophet and Zechariah, a descendant of Iddo. They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia. The temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.
-Ezra 6:13-15

In 445 BC Nehemiah, a royal official serving the Persian emperor, came to Jerusalem to rebuild the city walls. The details of Nehemiah’s nighttime inspection of the city and its walls are recorded in the second chapter of Nehemiah:

I set out during the night with a few men. I had not told anyone what my God had put in my heart to do for Jerusalem. There were no mounts with me except the one I was riding on. By night I went out through the Valley Gate toward the Jackal Well and the Dung Gate, examining the walls of Jerusalem, which had been broken down, and its gates, which had been destroyed by fire. Then I moved on toward the Fountain Gate and the King’s Pool, but there was not enough room for my mount to get through; so I went up the valley by night, examining the wall. Finally, I turned back and reentered through the Valley Gate. The officials did not know where I had gone or what I was doing, because as yet I had said nothing to the Jews or the priests or nobles or officials or any others who would be doing the work. Then I said to them, “You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace.”

- Nehemiah 2:13-17



When the approximately 4,500 exiles from Babylon returned they occupied an area of about 30 acres. The gates are identified in Nehemiah 12:31-40.

The wall of Jerusalem was completed by Nehemiah and the citizens of the city in 445 BC. The dedication ceremony is recorded in Nehemiah 12:31-40:

I had the leaders of Judah go up on top of the wall. I also assigned two large choirs to give thanks. One was to proceed (out of the Valley Gate) on top of the wall to the right, toward the Dung Gate . . . Ezra the scribe led the procession. At the Fountain Gate they continued directly up the steps of the City of David on the ascent to the wall and passed above the house of David to the Water Gate on the east. The second choir proceeded in the opposite direction. I followed them on top of the wall, together with half the people – past the Tower of the Ovens to the Broad Wall, over the Gate of Ephraim, the Jeshanah Gate, the Fish Gate, the Tower of Hananel and the Tower of the Hundred, as far as the Sheep Gate. At the Gate of the Guard (Prison Gate, Inspectors Gate) they stopped. The two choirs that gave thanks then took their places in the house of God; so did I, together with half the officials, as well as the priests.
- Nehemiah 12:31-40

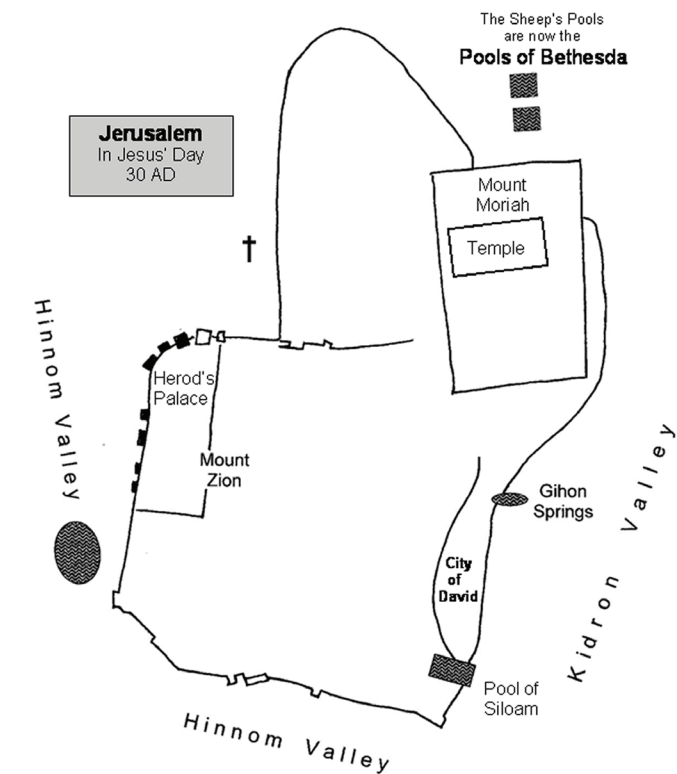
Rule by the Persian Empire that Nehemiah had served under was replaced by Grecian rule in 332 BC when Alexander the Great entered Jerusalem. The Jewish high priest, Jaddua, met Alexander outside the city walls and showed him the scroll of the prophecy of Daniel which foretold the coming of the four-winged leopard and the goat from the west. Both of these identified Alexander

as the next conqueror of the Middle East. Alexander and the Greeks then worshiped in Jerusalem. Alexander promised the Jews their city and their Temple would never be defiled by the Greeks.

The promise was good for 160 years until 172 BC when the Grecian king of Syria, the Seleucid king Antiochus Epiphanies, executed the righteous Jewish high priest Onias III and replaced him with wicked men such as Jason and Menelaus who plundered the temple. In 168 BC Antiochus attacked Jerusalem, burning and looting homes then selling the women and children into slavery. There were 22,000 Syrian soldiers stationed in the Akra, a fortress built on the Ophel south of the Temple Mount looking north over the Temple courts and activities. The temple was plundered and desecrated, and on December 25, 168 BC Antiochus set up an altar to Zeus to replace the Jewish altar of burnt offering.

It was at this time that the Maccabees revolted against the Syrian invaders, and during the next four years war filled the land of Israel and the city of Jerusalem. By 164 BC Judas Maccabeus had regained control of Jerusalem and the Temple Mount, but Syrian soldiers maintained control of the stronghold next to the Temple Mount called the Akra. They would remain in control of this stronghold until Judas’ brother Simon drove out all Syrian troops 22 years later in 142 BC. By this time the Maccabees had established their rule, and Israel was recognized as an independent Jewish state by the rising power of Rome. Simon Maccabeus was given the title of high priest, general, and king for the Jewish state. This act established the Hasmonean Dynasty. (The title Hasmonean comes from the name Hasmon, one of the ancestors of the priestly family of Judas and Simon Maccabeus.)

The Hasmoneans ruled until the Roman general Pompey entered Jerusalem in 63 BC amid civil war between two Hasmonean brothers and their political parties, the Pharisees and the Sadducees. The Hasmonean government continued to deteriorate until 47 BC when Julius Caesar appointed Antipater, Herod the Great’s father, to be the manager of Caesar’s affairs in Jerusalem, Judea, Samaria and Galilee. Antipater immediately began rebuilding the walls of Jerusalem that had been damaged during the previous 123 years of fighting. After Antipater was poisoned in 43 BC (a year after Julius Caesar was assassinated in Rome), his son Herod was appointed by Marc Antony as the ruler of Judea. Although it took Herod until 37 BC to fight his way into Jerusalem and take possession of the throne, he loved the city and its architecture. The days of Herod’s rule (the Herodian Age) began the greatest period of construction Jerusalem had ever seen. His projects in Jerusalem included paved streets with underground sewers, the palace complex in the citadel with luxury apartments in the towers called Phasael and Mariamne, fountains, baths, Fort Antonia, a Greek theater and the Hippodrome. He also continued work on the city walls. Herod greatly expanded the size of the Temple Mount and remodeled the Temple itself.



Jerusalem at the time of Jesus was about 230 acres with a population of around 40,000. Notice the site of the crucifixion was outside the city walls in 30 AD. By 41 AD Herod Agrippa II had expanded the walls to the northwest.

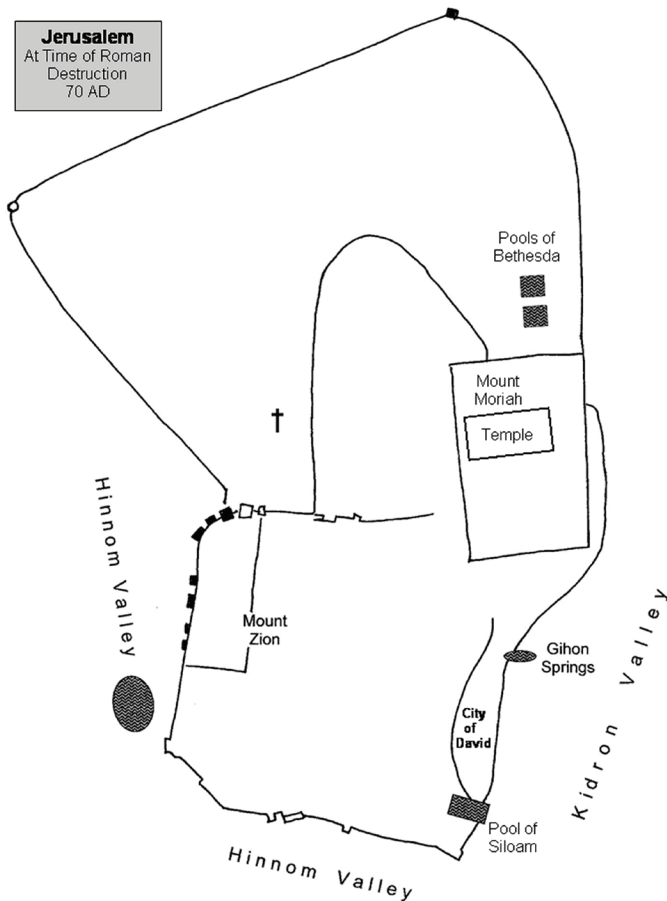
Jerusalem in 30 AD

Herod and the priests rebuilt the temple in a year and a half beginning in 19 BC. It was more than 15 stories tall and was built with white stones that were 37 feet long and 12 feet high. They spent another eight years on the rooms, arches and colonnades around the Temple on the Temple Mount. Additional work on the Temple Mount complex continued into the days of Jesus, so that the Jews could accurately say to Jesus in 27 AD:

It has taken forty-six years to build this temple, and you are going to raise it in three days? - John 2:20

In fact, work on the Temple Mount did not stop until the reign of Herod the Great's grandson, Herod Agrippa II, in 64 AD, two years before the Jewish revolt against Rome began. (Many of the pavement stones seen in the photos in this book were laid between 64 and 66 AD when Agrippa II used the then recently unemployed Temple laborers to repave the city streets of Jerusalem.) This was the revolt that would drive the Romans to level the Temple in 70 AD in fulfillment of Jesus' prophecy made in 30 AD:

Do you see all these things? . . . I tell you the truth, not one stone here will be left on another; every one will be thrown down. - Matthew 24:2



By the time of the first Jewish revolt in 66 AD and the Roman destruction of the city, Jerusalem had a population of 80,000 inside walls that enclosed approximately 450 acres.

Jerusalem in 70 AD

In 41 AD Herod Agrippa I extended the city walls to the north to include the residential quarter of the growing city. It was during the years 41-44 AD that the site of Jesus' crucifixion and burial were surrounded with walls and brought within the city limits. Yet, even though residential construction was happening throughout this area no construction took place on the site of Jesus' crucifixion and burial until the days of Emperor Hadrian in 135 AD.

The Jews began a revolt against the Roman Empire in 66 AD by retaking Jerusalem, but this resulted in the Roman siege of Jerusalem beginning in April of 70 AD. It ended with the burning of the Temple on August 10, 70 AD. The Tenth Roman Legion (Legio X Fretensis, in Latin) was stationed in Jerusalem for the next 200 years, occupying the western side of the city and the citadel. Titus returned to Rome with the Golden Candle Stand from the Temple and other Temple treasures, including trumpets. This is attested to by the still-standing Arch of Titus in Rome which depicts Titus' triumphant return to Rome after the destruction and plundering of Jerusalem.

It is clear the Temple treasures followed Titus and his legions back to Rome in 70 AD.

The Christians who had fled Jerusalem in 66 AD when they saw the approaching Roman armies (as advised by Jesus in Luke 21:20-22) began returning to Jerusalem in 73 AD and honored the location of Jesus' death, burial and resurrection.

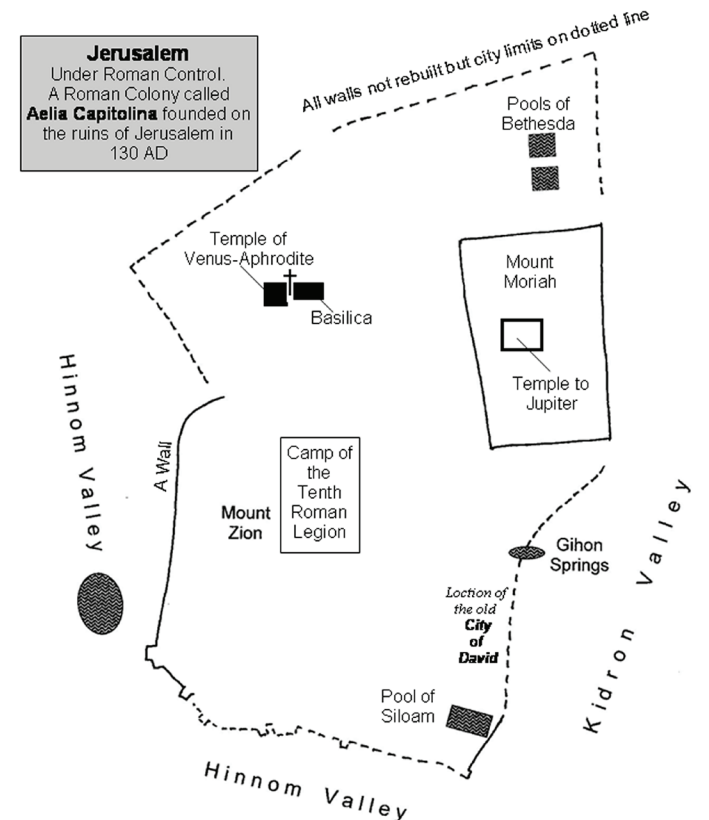
Between 70 and 130 AD the Jewish presence in the city of Jerusalem also grew and began to thrive again - until they organized a second revolt against the Romans in 132 AD. In that year the Jews drove the Romans out of Jerusalem and began a temporarily successful attempt to rebuild the temple. Coins were minted by the Jews and struck with the image of the rebuilt temple. These coins are also inscribed with the dates of the first, second or third year of this second Jewish revolt (called the Bar-Kokhba Revolt). The Jewish rebels controlled Judea and even re-struck Roman coins, inscribing on them: "For the Freedom of Jerusalem."

After a three-year war Emperor Hadrian defeated the Jews again in 135 AD. According to the Roman historian Cassius Dio, who wrote around 200 AD, the Jews lost 985 of their villages when they were burned out of existence. The loss and cost for the Romans was also severe. When Hadrian reported his victory over Jerusalem to the Roman Senate he did not greet them with the customary opening phrase, "I and the army are well," because the army was not well. Rome had lost the entire Twenty-second Legion (Legio XXII Deiotariana). Here is Cassius Dio's account of the Bar-Kokhba Revolt from the Roman point of view:

At first the Romans took no account of them. Soon, however, all Judea had been stirred up, and the Jews everywhere were showing signs of disturbance, were gathering together, and giving evidence of great hostility to the Romans, partly by secret and partly by overt acts; many outside nations, too, were joining them through eagerness for gain, and the whole earth, one might almost say, was being stirred up over the matter. Then, indeed, Hadrian sent against them his best generals. First of these was Julius Severus, who was dispatched from Britain, where he was governor, against the Jews. Severus did not venture to attack his opponents in the open at any one point, in view of their numbers and their desperation, but by intercepting small groups, thanks to the number of his soldiers and his under-officers, and by depriving them of food and shutting them up, he was able, rather slowly, to be sure, but with comparatively little danger, to crush, exhaust and exterminate them. Very few of them in fact survived. Fifty of their most important outposts and nine hundred and eighty-five of their most famous villages were razed to the ground. Five hundred and eighty thousand men were slain in the various raids and battles, and the number of those that perished by famine, disease and fire was past finding out. Thus nearly the whole of Judea was made desolate, a result of which the people had had

forewarning before the war. For the tomb of Solomon, which the Jews regard as an object of veneration, fell to pieces of itself and collapsed, and many wolves and hyenas rushed howling into their cities. Many Romans, moreover, perished in this war. Therefore Hadrian in writing to the senate did not employ the opening phrase commonly affected by the emperors, "If you and our children are in health, it is well; I and the legions are in health."

(Cassius Dio, Roman History 69.13-69.14)



Hadrian renamed Jerusalem "Aelia Capitolina" after the Jew's second revolt against Rome in 130-135, and rebuilt it as a Roman city. Jews were forbidden entrance into the city except once a year to mourn their fallen Temple.

Jerusalem after 135 AD

Emperor Hadrian decided to turn Jerusalem into a Roman city and called it Aelia Capitolina. Hadrian's decision may have been the final factor in causing the Bar-Kokhba Revolt - or the Bar-Kokhba Revolt may have been the final factor in causing Hadrian's decision. The history of this event is not clear, but either way, Hadrian won the war, and Jerusalem was converted into a Roman city with the status of Roman colony. Aelia refers to the clan name of Hadrian's family: Publius Aelius Traianus Hadrianus. Capitolina refers to the Capitoline Triad of supreme deities in Roman religion who were worshiped on Rome's Capitoline Hill: Jupiter, Juno and Minerva.

Hadrian also renamed the land of Judea after the ancient enemies of Israel in the Old Testament, the Philistines. Judea became known as Palestine, or the land of the Philistines, and Jews were forbidden by Roman decree from entering Jerusalem except once a year on the date of the Temple’s destruction. Interestingly, the date of the Roman destruction of the Temple in 70 AD was exactly the same as the Babylonian destruction of the Temple in 586 BC.

Hadrian’s projects in the city of Aelia Capitolina included building a temple to Jupiter on the Temple Mount right on top of the destroyed Jewish Temple. He hoped that the presence of a temple to the Roman god on the site would stamp out any Jewish hope of recovering and rebuilding their city. A statue of Hadrian was also placed on the Temple Mount, and Hadrian’s successor, Antoninus Pius, placed a second statue (of himself) there as well. A broken piece of this statue’s inscription can still be seen today in the southern Temple Mount wall above the Double Gate.

The location of Jesus’ death, burial and resurrection was also covered up by Hadrian when he built a retaining wall over the site. He used fallen Herodian ashlar stones from the Jewish Temple Mount to build the wall, and filled in the area with soil to form a platform upon which he erected a statue to Jupiter and a temple to Venus.

Roman towns were laid out with two main roads crossing in the center. One road, called the decumanus, ran east to west and a second, called the cardo, ran north to south. The place where they intersected would include the market. In Aelia Capitolina the decumanus ran from the Three Towers (Phasael, by today’s Jaffa Gate) straight to the Temple Mount where it turned north before it continued east out the Lions, or Stephen’s, Gate. The cardo, or the north-south road, ran from the main north gate (Damascus Gate today) to Mount Zion in the south. This cardo with its pavement, street, curb, sidewalk, pillars and storefronts can still be seen today.

The Roman Tenth Legion had been stationed in Jerusalem since 70 AD. They spent 65 years camped on the western hill near the Jaffa gate and the Citadel. A Roman pillar still stands in that area with an inscription left by the Tenth Legion. Archaeological evidence indicates that after the Bar Kokhba Revolt they may have moved to or extended their camp to include the Temple Mount.

In 313 Constantine declared Christianity a legal religion with the Edict of Milan. Then in 324, he united the eastern half of the Roman Empire with his western half, and Christianity became the dominant religion in Jerusalem until the Muslims conquered it in 638.

Constantine created a new capital for the Roman Empire, moving it from Rome to the city of Byzantium on the coast of northwest Asia Minor at the cross-roads of Europe and the East. This newly united and Christianized Roman Empire, which ruled Jerusalem until the Muslim

conquest in 638, is known today as the Byzantine Empire. Constantine called his new Roman capital city Constantinople. Many of the treasures of Rome were moved to Constantinople.

Many churches were built in the city of Jerusalem at this time, including the Church of the Holy Sepulcher. Although the empire officially converted from paganism to Christianity, the Byzantine Empire maintained an anti-Jewish position and did not allow Jews to enter Jerusalem except on the ninth day of the Hebrew month of Av. The Temple Mount continued to be neglected and was left in ruins to fulfill Jesus words:

Your house is left to you desolate. - Matthew 23:38

There was a brief interruption of the Christian dominance in Jerusalem in 361 when the last sole survivor of Constantine, his nephew Julian, began to rule. Julian was known as “the Apostate”, and because he despised Christianity he annulled the anti-Jewish decrees and gave the Jews permission to rebuild their Temple. The Jews began work with financial support from the Byzantine Empire as well as from Jews scattered in other lands who believed the Julian had been sent by God. The Jews dug up the foundations of the previous temple and began to rebuild in 362. However, natural events such as earthquakes and a fire on the Temple Mount, as well as the death of Julian in 363 in battle against the Persians, brought an end to their attempt to rebuild their Temple and resume sacrifices after only a few months. Salaman Hermias Sozomen, the church historian from Gaza wrote about these events in 440:

On their (Jews) replying (to Julian’s order to build the Temple) that because the temple in Jerusalem was overturned, it was neither lawful nor ancestral to do this in another place than the metropolis out of which they had been cast, he gave them public money, commanded them to rebuild the temple, and to practice the cult similar to that of their ancestors, by sacrificing after the ancient way. The Jews entered upon the undertaking, without reflecting that, according to the prediction of the holy prophets, it could not be accomplished. They sought for the most skillful artisans, collected materials, cleared the ground, and entered so earnestly upon the task, that even the women carried heaps of earth, and brought their necklaces and other female ornaments towards defraying the expense. The emperor, the other pagans, and all the Jews, regarded every other undertaking as secondary in importance to this. Although the pagans were not well-disposed towards the Jews, yet they assisted them in this enterprise, because they reckoned upon its ultimate success, and hoped by this means to falsify the prophecies of Christ. Besides this motive, the Jews themselves were impelled by the consideration that the time had arrived for rebuilding their temple. When they had removed the ruins of the former building, they dug up the ground and cleared away its foundation; it is said that on the following day when they were

about to lay the first foundation, a great earthquake occurred, and by the violent agitation of the earth, stones were thrown up from the depths, by which those of the Jews who were engaged in the work were wounded, as likewise those who were merely looking on. The houses and public porticos, near the site of the temple, in which they had diverted themselves, were suddenly thrown down; many were caught thereby, some perished immediately, others were found half dead and mutilated of hands or legs, others were injured in other parts of the body. When God caused the earthquake to cease, the workmen who survived again returned to their task, partly because such was the edict of the emperor, and partly because they were themselves interested in the undertaking. Men often, in endeavoring to gratify their own passions, seek what is injurious to them, reject what would be truly advantageous, and are deluded by the idea that nothing is really useful except what is agreeable to them. When once led astray by this error, they are no longer able to act in a manner conducive to their own interests, or to take warning by the calamities which are visited upon them.

The Jews, I believe, were just in this state; for, instead of regarding this unexpected earthquake as a manifest indication that God was opposed to the re-erection of their temple, they proceeded to recommence the work. But all parties relate, that they had scarcely returned to the undertaking, when fire burst suddenly from the foundations of the temple, and consumed several of the workmen.

This fact is fearlessly stated, and believed by all; the only discrepancy in the narrative is that some maintain that flame burst from the interior of the temple, as the workmen were striving to force an entrance, while others say that the fire proceeded directly from the earth. In whichever way the phenomenon might have occurred, it is equally wonderful. A more tangible and still more extraordinary prodigy ensued; suddenly the sign of the cross appeared spontaneously on the garments of the persons engaged in the undertaking. These crosses were disposed like stars, and appeared the work of art. Many were hence led to confess that Christ is God, and that the rebuilding of the temple was not pleasing to Him; others presented themselves in the church, were initiated, and besought Christ, with hymns and supplications, to pardon their transgression. If any one does not feel disposed to believe my narrative, let him go and be convinced by those who heard the facts I have related from the eyewitnesses of them, for they are still alive. Let him inquire, also, of the Jews and pagans who left the work in an incomplete state, or who, to speak more accurately, were unable to commence it.

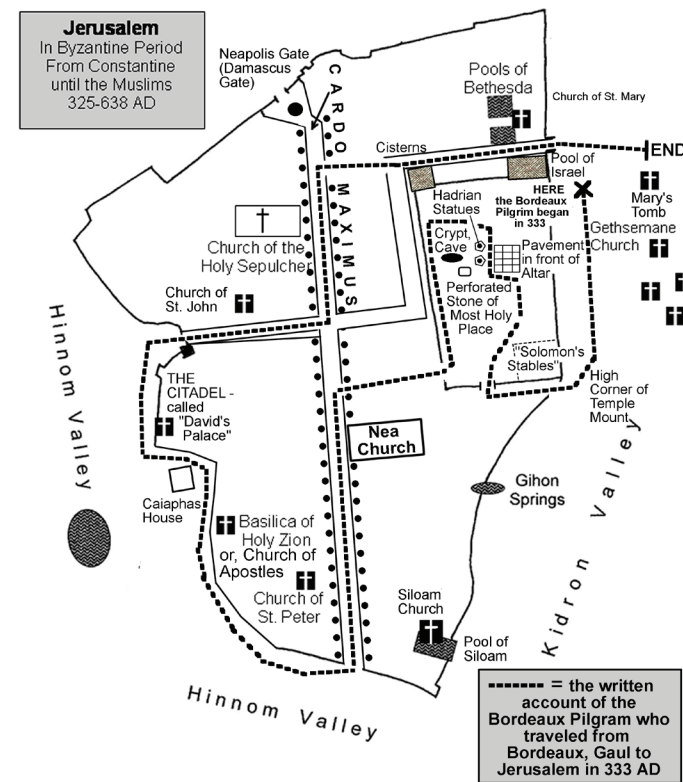
After his death, Julian was replaced by Emperor Jovian who reestablished Christianity as the religion of the Roman, or Byzantine, Empire.

The temple to Jupiter that had been built by Hadrian and the statues of Hadrian and Antoninus may have been removed by the Christians of the Byzantine Empire between 324 and 361, or they may have been removed by the Jews during Julian’s reign in 361-363.

A Christian pilgrim who traveled to Jerusalem in the year 333 from Bordeaux in southwest France gives us a few interesting details about Jerusalem and the Temple Mount during the reign of Emperor Constantine. Below is what the Bordeaux Pilgrim wrote in 333 concerning what he saw in Jerusalem. Keep in mind that this is what he understood based on what he saw and what these locations were called at that time. His descriptions include his understanding of theology, history and scripture which were obviously influenced by what the local residents (the Byzantine “tour guides” and religious leaders in Jerusalem) told him. Still, it is what it is and it is what he saw – a very rare recording of a firsthand eyewitness description of Jerusalem during the reign of Constantine at the beginning of the Byzantine Empire. As such, it is priceless. (Note that my comments are in parenthesis and are not italicized. The writing of the Bordeaux Pilgrim is bold italic. The map below attempts to follow his description through the city.)

There are in Jerusalem two large pools at the side of the Temple, that is, one upon the right hand, and one upon the left, which were made by Solomon; (Outside the NE corner of Temple Mount would be the Pool of Israel. Outside the NW corner of Temple Mount would be the cisterns or pools found in today’s Western Wall tunnels.) ***and further in the city are twin pools with five porticoes, which are called Bethsaida.*** (Bethsesda, John 5:2-18) ***There persons who have been sick for many years are cured; the pools contain water which is red when it is disturbed. There is also here a crypt*** (This refers to a cave, or underground chamber; this cave is under the Dome of the Rock today and is undoubtedly connected to the network of 45 other cisterns, chambers, tunnels and caves that exist under the Temple Mount. It may also provide access to the legendary Well of Souls.) ***in which Solomon used to torture devils.*** (At this time King Solomon, due to his wisdom and the legends of the Jews, was known as a great magician and fighter of demons. Jars believed to have been used by Solomon to hold demons were displayed in the Church of the Holy Sepulcher.)

Here is also the corner of an exceeding high tower, (SE corner of the Temple Mount) ***where our Lord ascended and the tempter said to Him, ‘If thou be the Son of God, cast thyself down from hence.’ And the Lord answered, ‘Thou shall not tempt the Lord thy God, but him only shall thou serve.’*** (Matthew 4:1-11) ***There is a great corner-stone, of which it was said, ‘The stone which the builders rejected is become the head of the corner.’*** (Matthew 21:42; Ps 118:22) ***Under the pinnacle of the tower are many rooms, and here was Solomon’s palace.*** (Herod had built Solomon’s Colonnade on the south side of the Temple Mount.)



This is Jerusalem from the time of the Bordeaux Pilgrim's visit from Gaul in 333 until the Muslim invasion of 638. The Bordeaux Pilgrim's written account of his visit is traced with the dotted line beginning on the east side, just outside the Temple Mount.

There also is the chamber in which he sat and wrote the (Book of) Wisdom; (This chamber was called Solomon's Stables by the Crusaders and still is today.) **this chamber is covered with a single stone. There are also large subterranean reservoirs for water and pools constructed with great labor. And in the building itself, where stood the temple which Solomon built, they say that the blood of Zacharias** (Matthew 23:35; Luke 11:51) **which was shed upon the stone pavement before the altar remains to this day. There are also to be seen the marks of the nails in the shoes of the soldiers who slew him, throughout the whole enclosure, so plain that you would think they were impressed upon wax. There are two statues of Hadrian,** (One of Hadrian and the other of Antoninus Pius. The inscription stone of Antoninus' statue can still be seen today in the Southern Temple Mount Wall above the Double Gate) **and not far from the statues there is a perforated stone** (This is the bedrock of Mt. Moriah where the Ark of the Covenant sat in the Most Holy Place in the Temple of Solomon. This perforation, or carved out and leveled depression, can be seen inside the Dome of the Rock and is the same size as the Ark of the Covenant.) **to which the Jews come every year and anoint it, bewail themselves with groans, rend their garments, and so depart. There also is the house of Hezekiah King of Judah. Also as you come out of Jerusalem to go up Mount Sion,** (i.e., after leaving the Temple Mount and heading south out of the

city on the main road, the Cardo Maximus) **on the left hand, below in the valley, beside the wall, is a pool which is called Siloe** (Pool of Siloam, John 9:1-11) **and has four porticoes;** (The four porches refer to Hadrian's reconstruction in 135 AD. The Church of Siloam, was built in 450 AD, and its pillar bases can still be seen today in the water when exiting Hezekiah's Tunnel.) **and there is another large pool outside it. This spring runs for six days and nights, but on the seventh day, which is the Sabbath, it does not run at all, either by day or by night.** (This pool called Siloe, or Siloam, was still being fed water from the Gihon Springs on the east side through Hezekiah's Tunnel. The flow of water from the Gihon Springs has always been known for gushing water intermittently. In fact, "gihon" means "to gush forth." The people of this time did not know of Hezekiah's Tunnel. In fact, Josephus himself always calls Siloam a spring of water indicating that the Jews of 70 AD had forgotten about Hezekiah's Tunnel even though it continued to supply water to the Pool of Siloam.) **On this side one goes up Sion,** (walking outside the city walls around the Westside along the Hinnom Valley and up Mount Zion) **and sees where the house of Caiaphas the priest was,** (just outside today's walls and part of the extended Armenian Quarter, Matthew 26:57-68) **and there still stands a column against which Christ was beaten with rods.** (Matthew 26:67-68 records spitting, striking and slapping at the High Priest's Palace, but no rods.) **Within, however, inside the wall of Sion, is seen the place where was David's palace.** (This is the Citadel which was the fortress of the Maccabees, the palace of Herod, and the camp of the Tenth Roman Legion. Today this Citadel and its remains are just inside the city walls by the Jaffa Gate.) **Of seven synagogues which once were there, one alone remains; the rest are ploughed over and sown upon, as said Isaiah the prophet.** (Isa 1:2.4-8; Micah 3:9-12)

From thence as you go out of the wall of Sion, as you walk towards the gate of Neapolis, (This would be in the location of today's Damascus Gate and was the grand new, or "nea" entrance to the Cardo.) **towards the right, below in the valley,** (Kidron Valley) **are walls, where was the house or praetorium of Pontius Pilate.** (Fort Antonia, Matthew 27:11-31) **Here our Lord was tried before His passion.** (by Pontius Pilate.) **On the left hand is the little hill of Golgotha where the Lord was crucified.** (As the Pilgrim walked up the Cardo towards the Neapolis Gate, the Church of the Holy Sepulcher was on his left, and the remains of Fort Antonia further on his right, Matthew 27:33-37) **About a stone's throw from thence is a vault wherein His body was laid, and rose again on the third day.** (The tomb and Calvary were in the same garden in the gospels and are located in the same Church of the Holy Sepulcher both today and in 333 AD, Matthew 27:57-60; 28:1-10) **There, at present, by the command of the Emperor Constantine, has been built a basilica, that is to say, a church of wondrous beauty, having at the side reservoirs** (Cisterns were cut into the abandoned quarry. The remains of cisterns are found in the lower parts of the Church of the Holy Sepulcher.) **from which water is raised,** (Holes in the arched ceiling were used to lower buckets on ropes from

the homes above and can still be seen in the ceilings of these cisterns today.) **and a bath behind in which infants are washed.** (i.e., baptized).

Also as one goes from Jerusalem to the gate which is to the eastward (the Golden Gate) **in order to ascend the Mount of Olives, is the valley called that of Josaphat.** (Kidron Valley) **Towards the left, where are vineyards, is a stone at the place where Judas Iscariot betrayed Christ;** (Gethsemane, Mount of Olives, Matthew 26,36-50) **on the right is a palm-tree, branches of which the children carried off and strewed in the way when Christ came.** (Matthew 31:8) **Not far from thence, about a stone's-throw, are two notable tombs of wondrous beauty;** (There are tombs in the Kidron known today as the tombs of Absalom and Zechariah, but they cannot be theirs since they were built in a Greek style with Egyptian and Syrian influence probably around 100-20 BC.) **in the one, which is a true monolith, lies Isaiah the prophet, and in the other Hezekiah, King of the Jews.** (These tombs can still be seen today, but, although the identification was believed to be true at the time of the Pilgrim, it was not accurate.)

From thence you ascend to the Mount of Olives, where before the Passion, the Lord taught His disciples. (Matthew 24-25) **There by the orders of Constantine a basilica of wondrous beauty has been built. Not far from thence is the little hill which the Lord ascended to pray, when he took Peter and John with Him, and Moses and Elias were beheld.** (This event occurred in Caesarea Philippi, in Matthew 17:1-8, not here on the Mount of Olives as the Bordeaux Pilgrim believed).

Christianity dominated in Jerusalem under the control of the Byzantine Empire until 614 when the Persians attacked Jerusalem. The Jews, who had been kept out of the city by Roman and Byzantine decrees for 479 years, joined with the attacking Persians against the Christians. For the next three years, 614-617, the Jews again had access to the city of Jerusalem now under Persian control. The Jews joined with the Persians in destroying churches including the Nea Church. The Jews would have had access to the Temple Mount and may have begun some form of building program. We do know from recorded history that they began sacrificing again on the Temple Mount. This three-year period came to an end when the Persians returned the rule of Jerusalem to the Christians and the Byzantine Empire, most likely for political reasons. With this Persian betrayal in 617 the Jews were once again forbidden from living in or entering the city.

In 622 Muhammad, the founder of a new religion fled Mecca for Medina where the dispersed Jews rejected his new teaching. Muhammad began to kill Jews and raid Mecca's caravans. When Muhammad died in 632 he ruled most of the Arabian Peninsula. Muhammad's followers, the Muslims, continued to spread their religion through war to North Africa and the Old Babylonian Empire. In 634 Muslims began to invade the Byzantine Empire, and after a nine-month siege of the Christians in Jerusalem they

took the city in 638 under the leadership of Caliph Omar. Once again the Jews assisted the Muslims in conquering Jerusalem and were given permission to return.

660-750 AD is known as the Umayyad period. The Dome of the Rock was completed by Caliph Abd Al-Malik in 691, and the al-Aqsa Mosque was completed in 701 by Caliph al-Walid. Jews were in charge of sanitation on the Temple Mount until 717. During this time, a Muslim historian, al-Muqaddasi (946-1000), wrote that Jerusalem was mostly filled with Jews and Christians and was lacking educated Muslims. In those days non-Muslims and even Jews were active on the Temple Mount.

Over the next 1300 years at least ten different empires or dynasties would rule in Jerusalem until the British defeat of the Ottoman Empire during World War I in December of 1917.

750 AD began the Abbasid Period. The Jews were allowed into the city, and they even helped guard the Dome of the Rock on the Temple Mount.

In 969 the Fatimids of Egypt took control of Jerusalem and the Jews were again oppressed. The sixth ruling caliph of the Fatimid dynasty, Al-Hakim, began ruling at the age of eleven in 996. Al-Hakim began destroying churches and ordered the random persecution and execution of Christians in 1001. Easter was outlawed in 1004. Al-Hakim ordered the destruction of the Church of the Holy Sepulcher on October 18, 1009. The church was demolished down to the bedrock. In 1042 Al-Hakim's successor granted permission to the Byzantine Emperor Constantine IX to begin reconstruction of the Holy Sepulcher.

In 1073 the Seljuks took control, and the persecution of Christians and Jews continued.

The Crusaders, with orders from Pope Urban II and under the military leadership of Godfrey de Bouillon, took Jerusalem in 1099 by slaughtering 70,000 Jews and Muslims on July 15, 1099. The Crusaders then prohibited the Jews from living in Jerusalem. Baldwin I was named King of Jerusalem. The Dome of the Rock was re-consecrated by the Christian Crusaders as the "Temple Domini" ("Temple of the Lord") and the Al-Aksa Mosque was renamed the "Temple Salomonis" ("Temple of Solomon"). The period of the Crusaders lasted from 1099 to 1187.

In 1187 Saladin retook the city from the Crusaders and the Ayyubid period began (1187-1229). The Jewish community in Jerusalem once again grew. The Dome of the Rock and Al Aksa Mosque were restored to Islam, and the walls were overlaid with marble bearing Arabic inscriptions. Five years later in 1192 Richard the Lionheart failed to take Jerusalem for the Crusaders but Saladin did grant Christians permission to worship in Jerusalem.

Sultan Malik-al-Muattam destroyed Jerusalem's city walls in 1219. They were to remain in ruins until Sultan Suleiman the Magnificent rebuilt them in 1537.

Frederick II gained control of Jerusalem for the Crusaders in 1229 during the Sixth Crusade without a fight due to internal strife in the Ayyubid dynasty. He simply marched to the Holy Sepulcher, took a crown from the altar there and placed it on his head. However, any hope of a long Crusader rule ended in 1244 when the Ayyubids from Cairo recaptured Jerusalem.

In 1250 the Mamluks, sultans from Egypt, took power and maintained it until 1516. By that time over 300 rabbis from Europe had immigrated back to Jerusalem along with notable rabbis Maimonides and Nachmandides, and poet/philosopher Judah Halevi. Yet, Jerusalem was without walls during the entire Mamluk reign until they were built in 1537-1541.

The 1400's brought new Jewish immigration from Spain and Italy. As a result of the growing Jewish population in Jerusalem, there was a dispute between the Jews and Christians over the Tomb of David on Mt. Zion. The Catholic Church responded by issuing a papal decree in 1428 prohibiting sea captains from transporting any more Jews back to Israel.

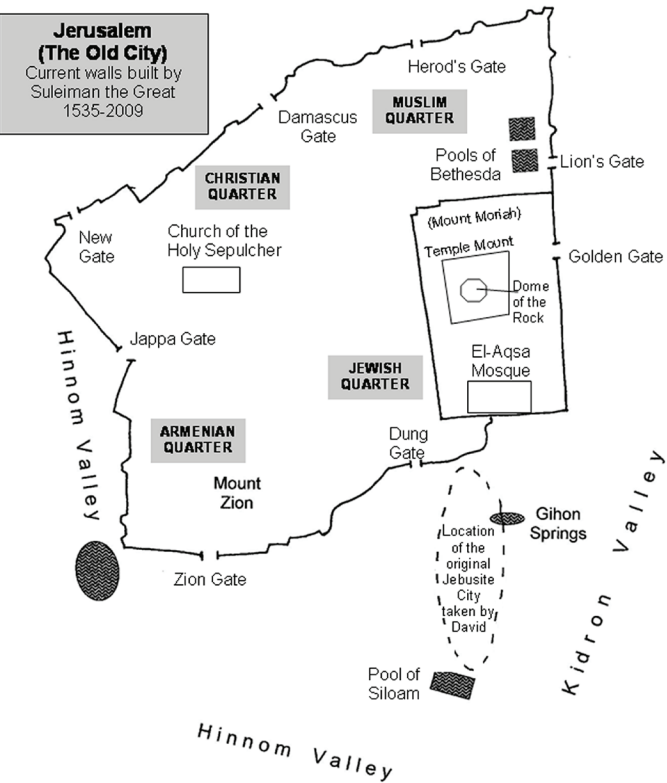
In 1517 the Ottomans peacefully took over Jerusalem and began making improvements in the city. In order to prevent invasions from marauding Bedouin tribes and to deter King Charles V from considering another Crusade against Jerusalem, Suleiman the Magnificent began to rebuild the walls of Jerusalem that same year. Finally, in 1541 the walls of Jerusalem were complete, and the city which had been unprotected since 1219 was again enclosed. These are the walls we see today.

By 1700 there were only about 7,000 Jews left in Jerusalem, but Rabbi Yehuda He'Hassid arrived and began building the "Hurva" Synagogue.

The Jews built the first modern Jewish settlement outside the walls of Jerusalem in 1860, and by 1866 Jews were the majority people in Jerusalem. In 1898 the founder of the World Zionist Organization, Dr. Theodor Herzl, visited Jerusalem.

By 1917, World War I and the British army had brought an end to Ottoman rule, and Jerusalem was peacefully handed over to British general Allenby. This peaceful transfer allowed the walls of Suleiman the Magnificent to remain standing. The British Mandate gave Britain jurisdiction in Jerusalem until May 14, 1948 when the State of Israel was proclaimed and Israel was declared to be an independent state under the rule of the Jews.

Jerusalem in 635 AD



The walls built by the Ottoman sultan Suleiman the Great in 1537 still stand today. Notice that Mount Zion and the City of David to the south are outside the walls. This can be confusing to people today because the original city of Jerusalem that David conquered is not inside the walls of today's Old City of Jerusalem.

Chapter 2
History of Jerusalem

CHALCOLITHIC PERIOD (4500-3300 BC)

- **3500 BC** Jerusalem is first settled on the Ophel above the Gihon Spring

BRONZE AGE (3300-1200 BC)

- **2000 BC** - Abraham meets with the Melchizedek, the king of Jerusalem, which is called Salem at that time
- **1800 BC** - Jerusalem is mentioned in Egyptian Texts and called Rasalimum
- **1400 BC** - Joshua kills Adoni-zedek, the Jebusite king of Jerusalem but does not capture the city of Jerusalem, which is also called Jebus
- **1400 BC** - Jerusalem appears in diplomatic correspondences called the Amarna Letters as Urusalim

IRON AGE (1200-539 BC)

- **1000 BC** - David takes Jerusalem from the Jebusites
- **960 BC** - Solomon builds the First Temple
- **712 BC** - Hezekiah cuts a tunnel through bedrock under the City of David from the Gihon Spring to the Pool of Siloam
- **586 BC** - Nebuchadnezzar and the Babylonians destroy Jerusalem and the Temple; Jews are taken captive to Babylon

PERSIAN AGE (539-332 BC)

- **537 BC** - Cyrus the Persian allows Jews to return to rebuild Jerusalem
- **516 BC** - Second Temple, or Zerubbabel's Temple, is completed
- **445 BC** - Nehemiah rebuilds the walls

HELLENISTIC PERIOD (332-141 BC)

- **332 BC** - Alexander the Great and the Greeks wrest control of Israel from the Persians and take Jerusalem peacefully
- **320 BC** - Ptolemy I captures Jerusalem, and Egyptian rule of Jerusalem begins
- **198 BC** - Seleucids from Syria capture Jerusalem, and the Syrian rule of Jerusalem begins
- **168 BC** - Antiochus IV Epiphanes desecrates the Temple in Jerusalem and the Maccabean revolt soon begins
- **164 BC** - Judas Maccabeus recaptures Jerusalem

HASMONEAN PERIOD (141-37 BC)

- **141 BC** - Simon Maccabeus (Judas' brother) establishes Judea as an independent state
- **141 BC** - The Maccabee family, called Hasmoneans, begin to rule as kings in Jerusalem

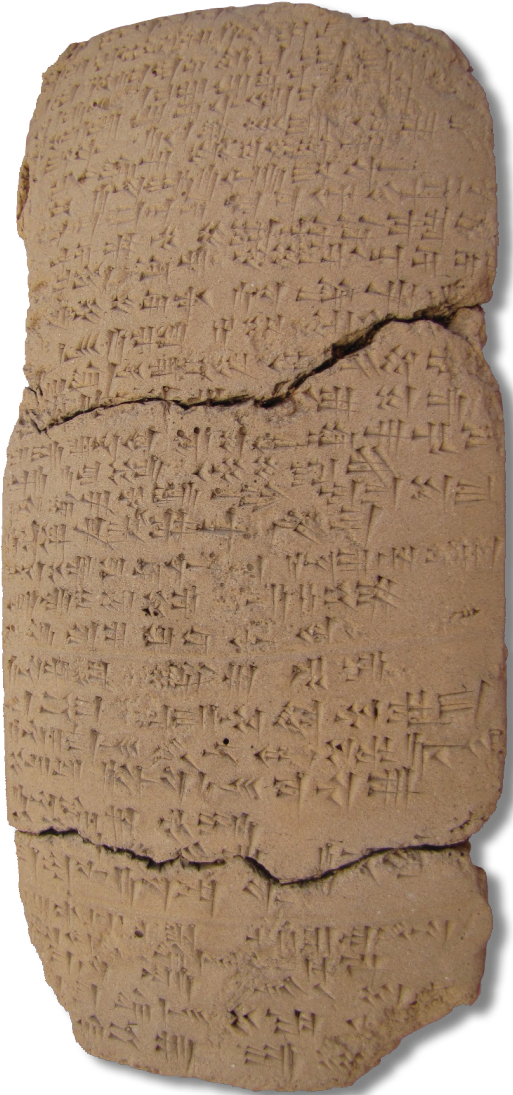


Figure 1 - The Royal Archives of Tel al-Amarna, Egypt, contained 350 letters written in cuneiform script. This clay tablet is one of six letters written to Egyptian kings by the ruler of Jerusalem shortly after 1400 BC. Jerusalem is called "Urusalim" in these Amarna Letters. Joshua had recently killed a king of Jerusalem (Joshua 12:7-10). The city name "Urusalim" means "foundation of Shalem". The deity's name, "Shalem," means "complete," "prosperous," and "peaceful" as seen in the text of Hebrews 7:2, "king of Salem" means 'king of peace.'" The original tablet is preserved in the Vorderasiatisches Museum in Berlin. Recently (June 2010) Eilat Mazar found a clay fragment from this same time period in the area of the Ophel in Jerusalem written in the same cuneiform on Jerusalem clay by a royal scribe. This find confirms Egypt's opinion of Jerusalem, as portrayed in the Amarna Letters, as a major city centuries before it was conquered by David.

HERODIAN PERIOD (37 BC - 70 AD)

- **63 BC** - Roman General Pompey captures Jerusalem for Rome
- **40 BC** - Herod the Great is appointed king in Jerusalem by Rome
- **18 BC**- Herod begins the rebuilding of the Temple
- **10 BC** - Temple is dedicated, but construction continues until 63 AD
- **66 AD** - Jewish revolt against Rome begins

ROMAN PERIOD (70-324)

- **70 AD** - Jerusalem falls to the Romans; the city and Temple are destroyed
- **132** - Second Jewish revolt against Rome begins - Bar Kokhba takes Jerusalem from Rome
- **135** - Roman Emperor Hadrian puts down the second Jewish revolt and rebuilds the city calling it Aelia Capitolina. A pagan temple for Jupiter (Zeus) was built on the Temple Mount and Jews were forbidden to enter the city

BYZANTINE PERIOD (324-638)

- **326** - Constantine’s mother, Helena, visits Jerusalem and establishes the Christian holy sites; many churches are built
- **335** - Church of the Holy Sepulcher is built
- **361** - Emperor Julian the Apostate allows the Jews to return to Jerusalem and begin rebuilding the Temple
- **438** - Jews are allowed to live in Jerusalem
- **614** - Persians conquer Jerusalem under General Shahrbaraz; churches are destroyed, including the Church of the Holy Sepulcher, which is burnt; the Jews driven out of Jerusalem in 617
- **629** - The Byzantine Empire (Christian) recaptures Jerusalem from the Persians under Emperor Heraclius

FIRST MUSLIM PERIOD (638-1099)

- **638** - The Muslim Caliph Omar, or Umar (a caliph is a political leader of Islam) takes Jerusalem from the Byzantine Empire six years after Mohammed’s death
- **661** - Umayyad dynasty begins and continues until 750
- **691** - Dome of the Rock completed by Caliph Abd al-Malik
- 701 - Al-Aqsa Mosue is completed by Caliph al-Walid
- **750** - Abassid dynasty begins and continues until 974
- **878** - The Tulunids take the city
- **904** - The Abassids retake the city
- **939** - The Ikhshidid take the city
- **969** - The Fatimids take the city under General Gawhar Al-Siqilli
- **1009** - The Egyptian caliph al-Hakim destroys the Church of the Holy Sepulcher and has the tomb of Jesus crushed down to the remaining bedrock; the burial bench is spared simply because it was covered with rubble

- **1010** - Synagogues and churches in Jerusalem are destroyed by Caliph al-Hakim
- **1077** - Seljuk Turks conquer Jerusalem
- **1096** - Pope Urban calls for a crusade to take back the Holy Land

CRUSADER PERIOD (1099-1187)

- **1099** - Godfrey of Bouillon captures Jerusalem for the Christians; Baldwin I is named King of Jerusalem; a great slaughter of Jews and Muslims by the Christians follows the capture of the city

AYYUBID PERIOD (1187-1250)

- **1187** - General Saladin takes Jerusalem from the Crusaders; Jews and Muslims return and settle in the city
- **1192** - Crusaders fail to take Jerusalem but the Muslim General Saladin allows Christians to worship at their holy sites
- **1212** - Three hundred rabbis from England and France settle in Jerusalem
- **1219** - Sultan Malilk-al-Muattam razes the city walls
- **1229** - Crusaders briefly recapture Jerusalem twice
- **1244** - Crusader era ends when Khawarizmian Turks capture Jerusalem

MAMLUK PERIOD (1250-1516)

- **1250** - A Muslim caliph dismantles the walls of Jerusalem
- **1260** - Mameluks of Egypt capture Jerusalem
- **1347** - Mamelukes capture Jerusalem a second time

OTTOMAN PERIOD (1517-1917)

- **1517** - Ottomans (Sultan Selim) peacefully take over Jerusalem
- **1537** - Sultan Suleiman “the Magnificent” rebuilds the city walls which had been in ruins since 1219
- **1541** - Jerusalem’s Eastern or Golden Gate is sealed to prevent the entrance of the Jewish Messiah
- **1542** - Damascus gate built
- **1700** - Rabbi Yehuda He’Hassid arrives in Jerusalem and begins building the “Hurva” Synagogue
- **1705** - Restrictions imposed on the Jews in Jerusalem
- **1831** - Sultan Mehemet Ali of Egypt conquers the city
- **1838** - First British consulate is opened in Jerusalem
- **1840** - The Ottoman Turks retake the city
- **1844** - Census shows 7,120 Jews, 5,760 Muslims, 3,390 Christians
- **1860** - First Jewish settlement outside the walls of the city
- **1898** - World Zionist Organization founder, Dr. Theodor Herzl, visits Jerusalem; Dr. Herzl meets German Kaiser Wilhelm outside the city walls

MODERN PERIOD (1917-present)

- **1917** - British take Jerusalem from the Ottoman Empire, and General Allenby enters the city
- **1947** - United Nations Resolution recommending the partition of Israel
- **1948** - British Mandate and control of Jerusalem ends and the State of Israel begins
- **1948** - Israel War of Liberation; Jewish Quarter in Old City falls
- **1949** - Jerusalem is divided in the Israel-TransJordan Armistice Agreement; Jerusalem is divided between two countries; Jerusalem is declared the capital of Israel
- **1967** - Jerusalem reunited when the Old City is captured; Jordan fires shells and mortars to begin the Six Day War which results in Israeli troops capturing the Old City

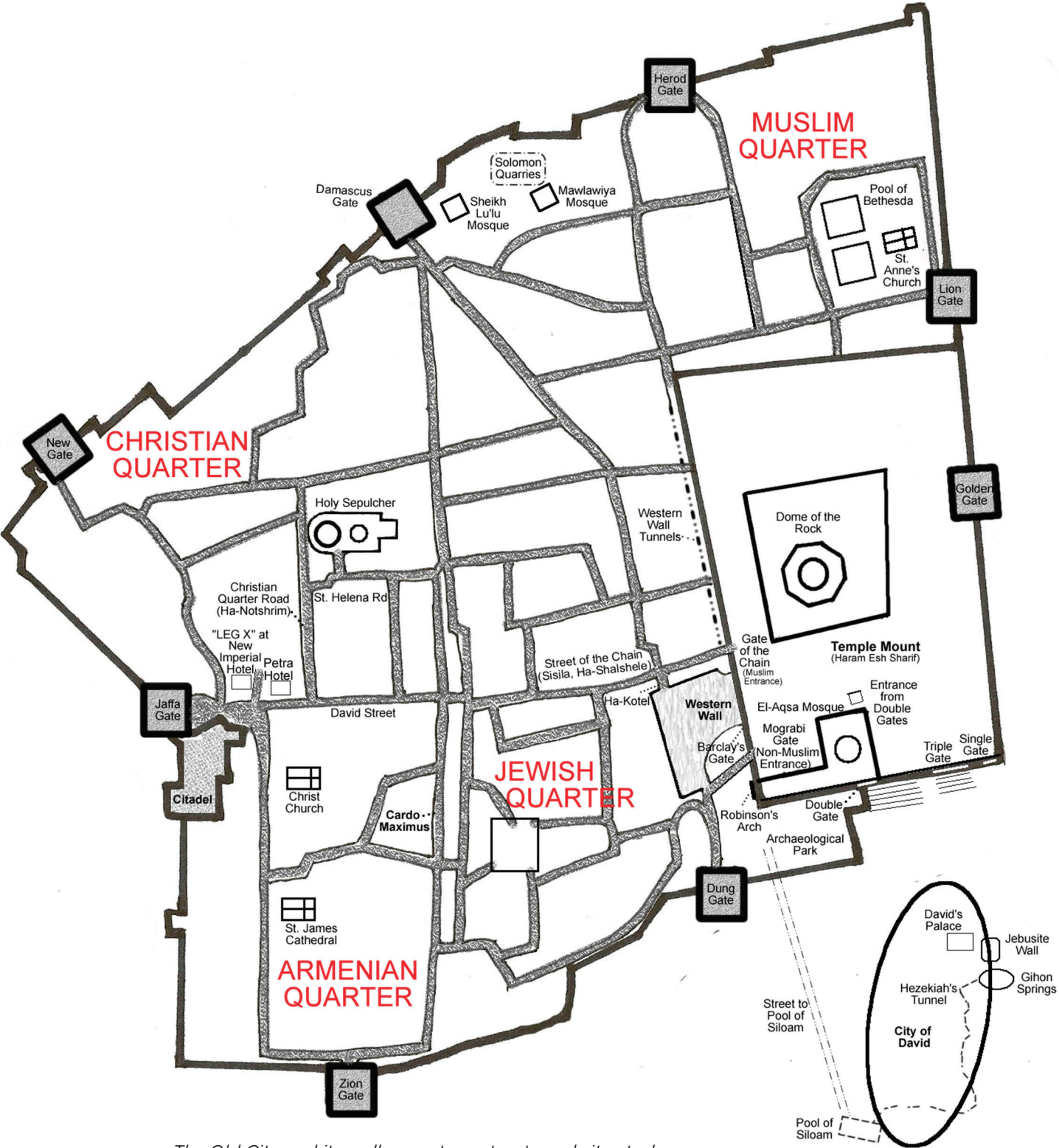


Summary

2000 BC - 1400 BC	Canaanites, Jebusites
1400 BC - 70 AD	Israelites
	Joshua and Judges 1400-1005 BC
	David and Davidic Kings 1005-586 BC
	Babylon 586-539 BC
	Persian 539-332 BC
	Greek 332-164 BC
	Hasmonean 164-63 BC
	Roman 63 B -70 AD
70 AD - 325 AD	Romans (Pagan)
326 - 638	Romans (Byzantine-Christian)
638 - 1099	Muslims
	Umayyad 660-750
	Abbasid 750-969
	Fatimid 969-1073
	Seljuks 1073-1099
1099 - 1187	Crusaders (Christian)
1187 - 1917	Muslims
	Ayyubid 1187-1250
	Mamluk 1250-1516
	Ottoman 1516-1917
1917 - 1948	British
1948 - present	Israelites

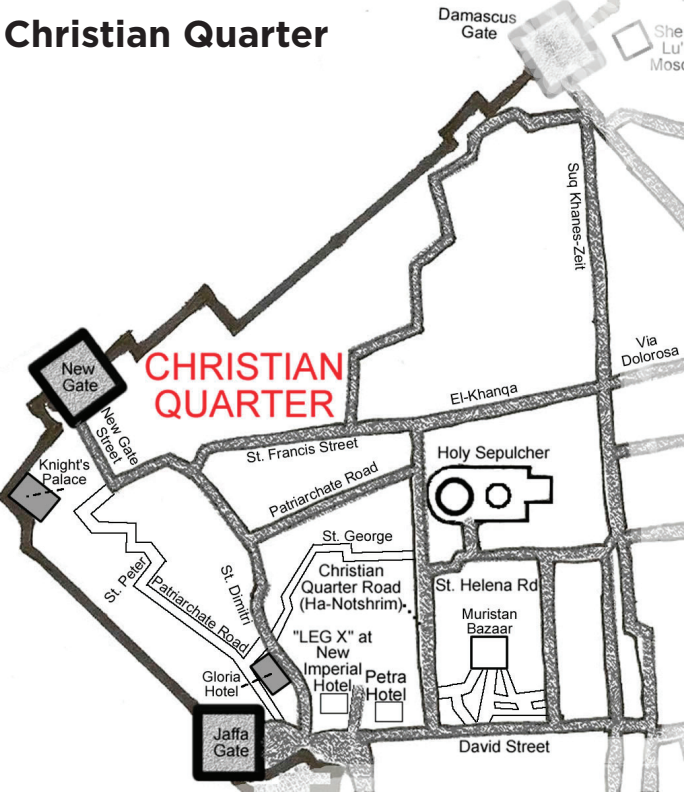
Chapter 3

Modern Jerusalem's Old City



The Old City and its walls, quarters, streets and sites today.

Christian Quarter



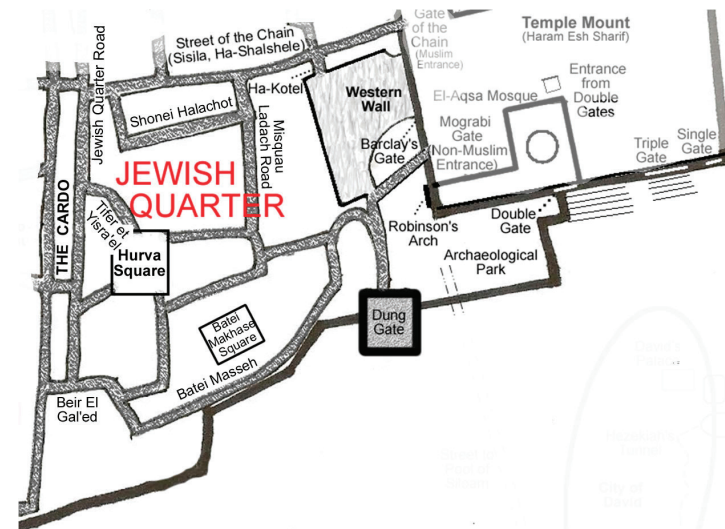
The Christian Quarter is the most visited quarter of the Old City because it includes the site of Jesus' death, burial and resurrection - the Church of the Holy Sepulcher. This quarter is cluttered with a seemingly endless cluster of churches and holy sites whose roofs, domes and facades are built so close together that they are undistinguishable. The streets are filled with narrow storefronts leading into shops that continue in long narrow paths to the back. The market streets are noisy with modern pilgrims and shopkeepers trying to lure them into their stores.

A view of the Christian Quarter from the roof of the Petra Hotel.



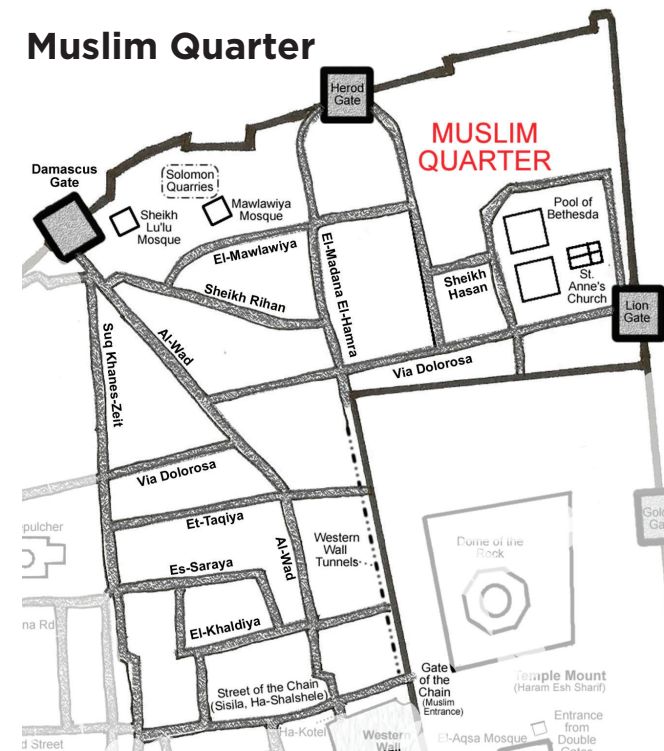


Jewish Quarter



The Jewish Quarter is a thriving modern community of over 1,000 families. It has been rebuilt out of the rubble that was left from the Jordanian occupation of the area from 1948 until the Six Day War of 1967. Since the destruction was severe, the Jews who returned to the Old City in 1967 excavated the quarter's archaeological remains first and then built their city over, around, and beside the ancient discoveries. Today there are numerous synagogues and schools for Jewish studies, along with contemporary shops and restaurants up and down the streets. The ancient Roman Cardo Street (135 AD) with its old Byzantine bazaar (325 AD) has been preserved and is filled with trendy new businesses that sell a wide variety of items, including original artwork by local artists.

Muslim Quarter



Bab Al Sahera street inside the walls that leads to Herod's Gate seen in background.

The Muslim Quarter is the largest and most populated of the four quarters in the Old City. Developed by Herod the Great, organized by the Christian Byzantine Empire, and then occupied by the Christian Crusaders, even this section is full of Churches and Christian shrines. The main streets, El-Wad (which leads to the Damascus Gate) and Via Dolorosa (which runs from the Lions Gate to intersect El-Wad), are lined with bazaars with Muslim shopkeepers ready to sell the Christian Pilgrim a plastic crucifix or olive wood nativity set. When Jesus walked through these streets to his crucifixion they were even then busy and filled with shops. Closer to the Temple Mount (or as the Muslims call it the Hara mesh-Sharif, meaning "The Noble Sanctuary"), buildings from the Mamelukes' reconstruction of the city from 1250 to 1516 can be seen. This area today preserves some of the fine medieval Islamic architecture.

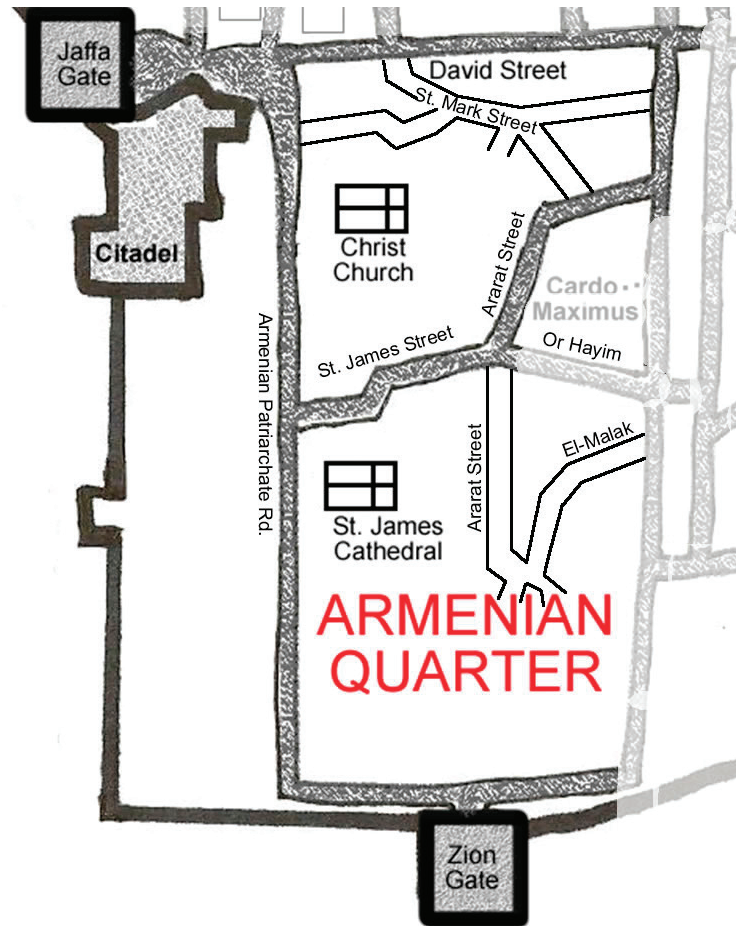


The Bazaar on El-Wad Street just inside the Damascus Gate, which can be seen in the background at the end of the street.



Toni stands inside the walls in front of the Damascus Gate with an Israeli Border Guard who are also known as the Border Police. Their main responsibility is to secure Israel's borders, but are often used to assist the IDF (Israel Defense Forces) and for counter-terrorism in Jerusalem.

Armenian Quarter



The nation of Armenia was the first to declare itself a Christian nation. They did this in 301, even before the days of Constantine, when the Armenian area was established on Mount Zion. Armenians had been living in Jerusalem since 95 BC. Right before the Crusader period (1099-1187 AD) began, the Armenian Quarter began to develop. It reached its current size during the Ottoman period (1517-1917). Today the Armenian “quarter” covers about one-sixth of the Old City. Although the Armenians are one of the smallest ethnic groups in the city they are proud of their 1700 year-old Christian heritage and are friendly, hospitable, and fluent in English.



A street in the Old City early in the morning.



Toni visits with an Armenian woman who works in the local family store in the Armenian Quarter who hand paints the ceramics that are created in her father's on-site ceramic shop.

Silwan

Silwan is an Arab village of about 45,000 people that sits south and southeast of the Old City on the City of David and to the east of the City of David across the Kidron Valley. The name of the village, “Silwan,” is the Arabic form of the Greek word “siloam” which is from the Hebrew “shiloah.” It occupies the fertile land near the

Gihon Springs which used to be King Solomon's gardens. Silwan is built on top of the necropolis, or a cemetery, from the days of the Old Testament. The ancient tombs are used as cisterns, basements, or living quarters by the Arabs in Silwan today.



The village of Silwan on the east side of the Kidron Valley as seen from the west side in the City of David.



SOUTH
WALL

EAST WALL

The southeast corner of the Old City Walls where the south and east walls meet.

The Golden Gate in the east wall of the Old City.

Chapter 4

The Modern Walls

Jerusalem's current walls were built under the orders of Suleiman the Magnificent between the years 1537 and 1541. Some portions were built over the ancient walls from 2,000 years ago. The walls were built to prevent invasions from local tribes and to discourage another Crusade by Christians in Europe, and they even withstood artillery fire during the war of 1948. The walls of the Old City are 40 feet high and 3.8 km or 2.36 miles around. The Ottoman Turkish sultan had wanted the walls to enclose the southern City of David also, but the architects failed to include Mount Zion or the City of David. As a result, Suleiman had the architects beheaded. There are eight gates in the cities walls today: Jaffa Gate, New Gate, Damascus Gate, Herod Gate, Lions Gate, Golden (Eastern) Gate, Dung Gate and Zion Gate. The Old City is divided into four quarters: Armenian, Jewish, Muslim and Christian. The enclosed area is called "The Old City". The modern city of Jerusalem is much larger and includes a wider variety of life, business, and residential areas than the Old City.

The south wall of the Old City Jerusalem.

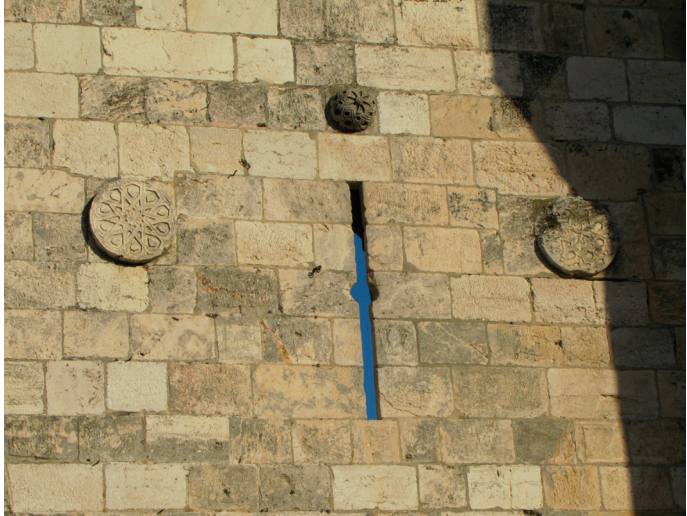




The two graves of Suleiman's architects who failed to include Mount Zion and the old City of David within the walls. Suleiman decapitated the men and buried them just inside the Jaffa Gate.



The second architect of the city walls was executed by Suleiman. Both men lost their lives but Suleiman honored their work by burying them inside the Jaffa Gate.



Arrows and bullets were fired from these loopholes, or arrow-loops, which are narrow vertical windows in the wall.



This is the inside view of the window in the wall above. Notice it is narrow on the outside to hinder incoming arrows, but wide on the inside to allow the archer to shoot from a wider range of angles at the enemy below on the outside of the wall.



An arrow-loop in the east city wall viewed from the inside on the Temple Mount with the Mount of Olives in the background.



The archer's view from the inside looking down into the Kidron Valley with the Mount of Olives in the background.



A machicolation, typical of castles and fortifications of the Middle Ages, where hot oil or rocks were dropped on the invading enemy below.



A machicolation next to an arrow-loop in the north wall of the Old City Jerusalem.



Two machicolations with an arrow-loop set between them.

One of the features of medieval warfare was the machicolation, a porch in the wall with openings between the supports (corbels) where hot oil, boiling water or stones could be poured or dropped through the floor down onto the invading troops below. The use of animal fat and oil could be very dangerous to the defenders themselves, since the fat and oil could reach 400 degrees F. The oil would not be boiled since the smoking point of oil (the temperature at which the oil begins to break down) is lower than its boiling point. Josephus records the use of this technique in the following account:

They (Romans) began already to get upon the wall. Then did Josephus take necessity for his counselor in this utmost distress, and gave orders to pour scalding oil upon those whose shields protected them. . . they (Jews) brought being a great quantity also, and poured it on all sides upon the Romans, and they threw down their vessels as they were still hissing from the heat of the fire: this so burnt the Romans, that it dispersed that united band, who now tumbled down from the wall with horrid pains, for the oil did easily run down the whole body from head to foot, under their entire armor, and fed upon their flesh like flame itself.

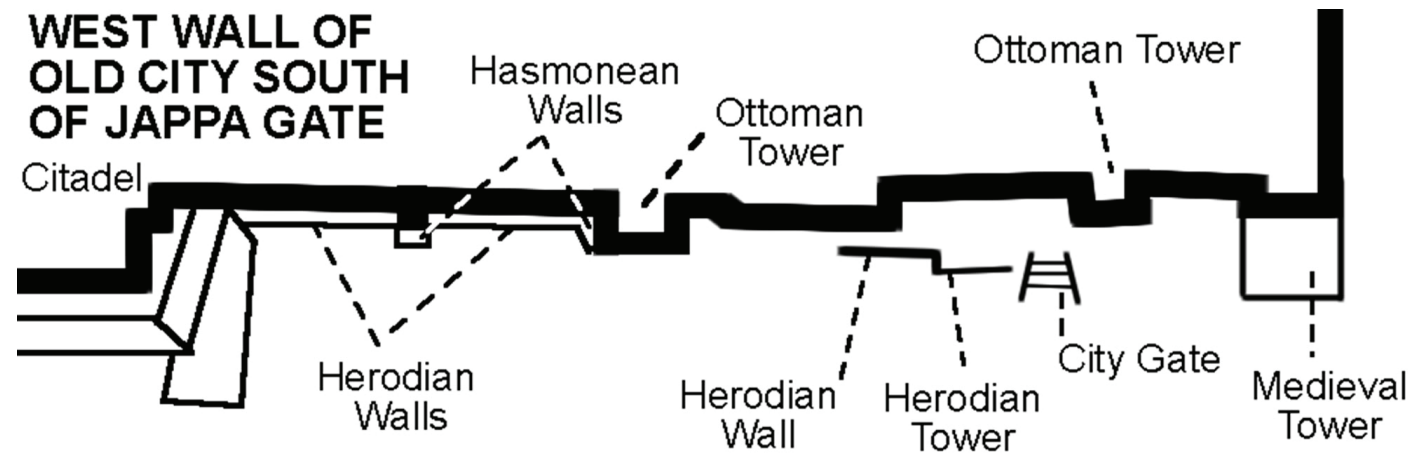
- Josephus, The Great Roman-Jewish War, III.7.27-28

The West Wall of the Old City

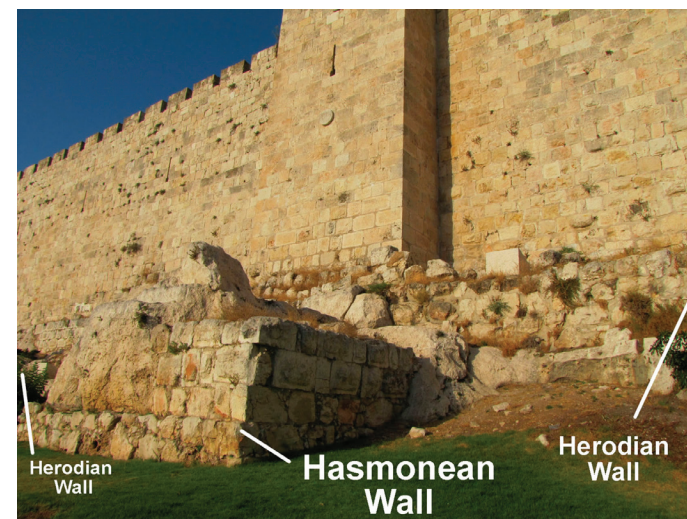


The West Wall by the Jaffa Gate. The Jaffa Gate is on the right side of the photo with an entrance into the "L" shaped entry.

A view looking south down the Hinnom Valley at the west wall of the city with the Citadel and "Tower of David" on the left.



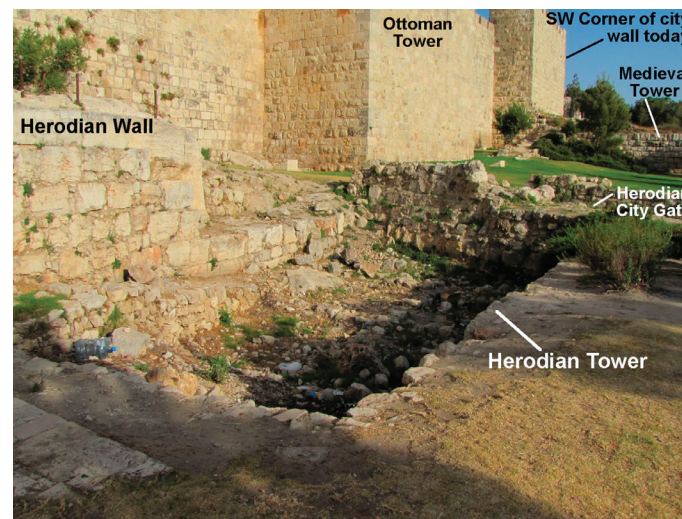
Details of archaeological finds visible along the west wall of the Old City from the Citadel to the southwest corner.



Suleiman's wall from 1535 AD is built along the same line as the Hasmonean (Maccabees') wall from 160 BC, which was reinforced in the same location by Herod in 20 BC.



A Turkish, or Ottoman, Tower built by Suleiman. Notice the outcropping of the bedrock under the tower. The walls had to be built on solid bedrock and in many places this bedrock can be seen above the surface of the ground. Each period that built or rebuilt the walls tended to follow the same wall line along the bedrock.



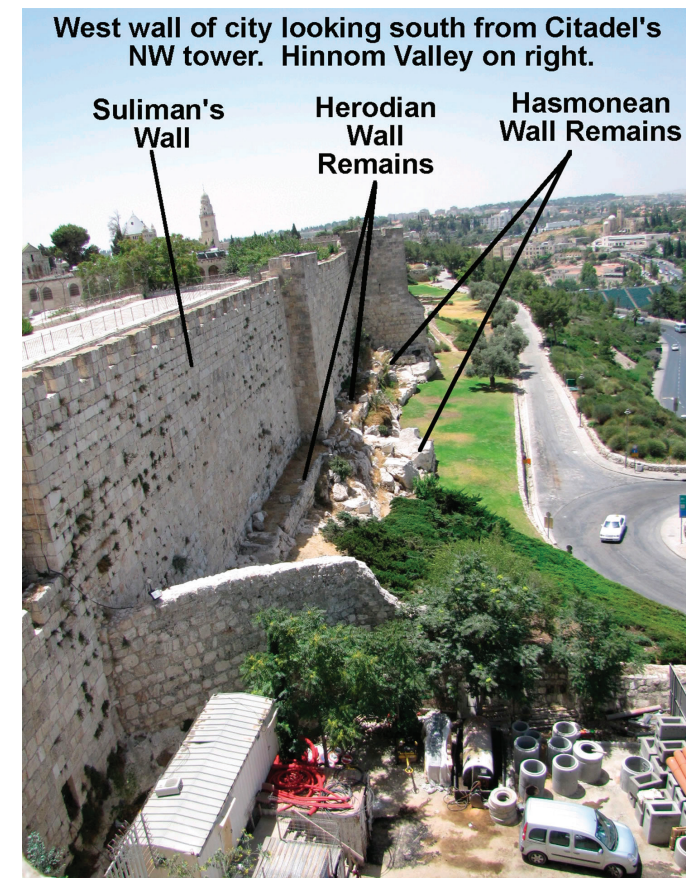
Herod the Great's palace would have stood on the other side of this wall inside the city. Jesus would have been brought here for his trial before Herod Antipas in 30 AD.



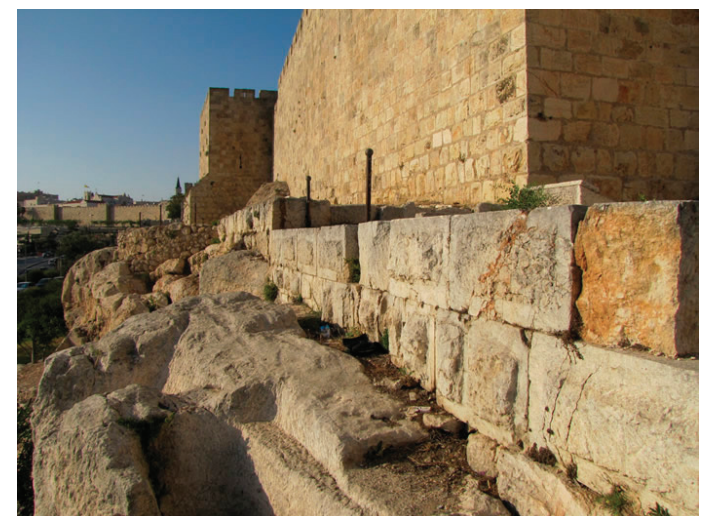
This is part of the Herodian wall built in 20 BC.



Herodian stones mark a west gate entrance into Herod's city by his palace from 20 BC. The top step of a wide staircase can be seen in the middle of the photo. The steps can be seen when viewed from the other direction. West Jerusalem and the beautiful modern King David Hotel are visible in the distance on the other side of the Hinnom Valley.



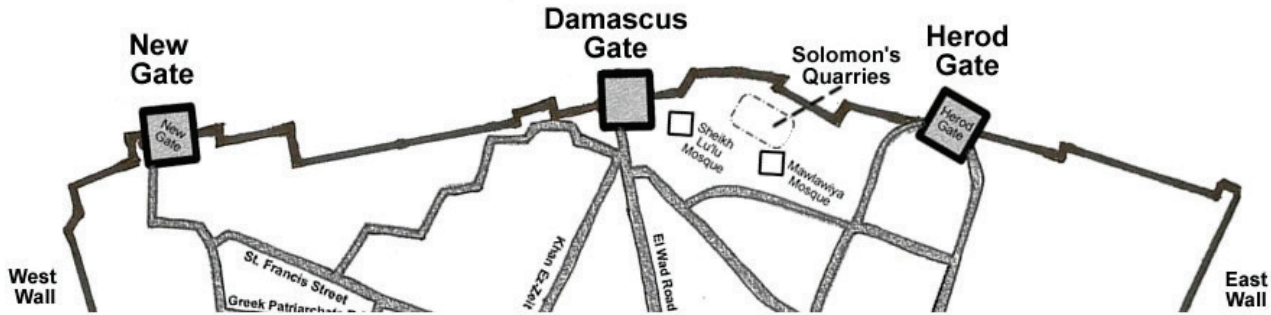
Looking south along the west wall of the Old City from the Citadel. The Hinnom Valley is on the right.



Looking north along the west wall of the Old City which continues northward but goes out of view on the left in the middle. Two courses of Hasmonean or Herodian stones still sit on the scarp of rock that projects from the bedrock.



The North Wall of the Old City



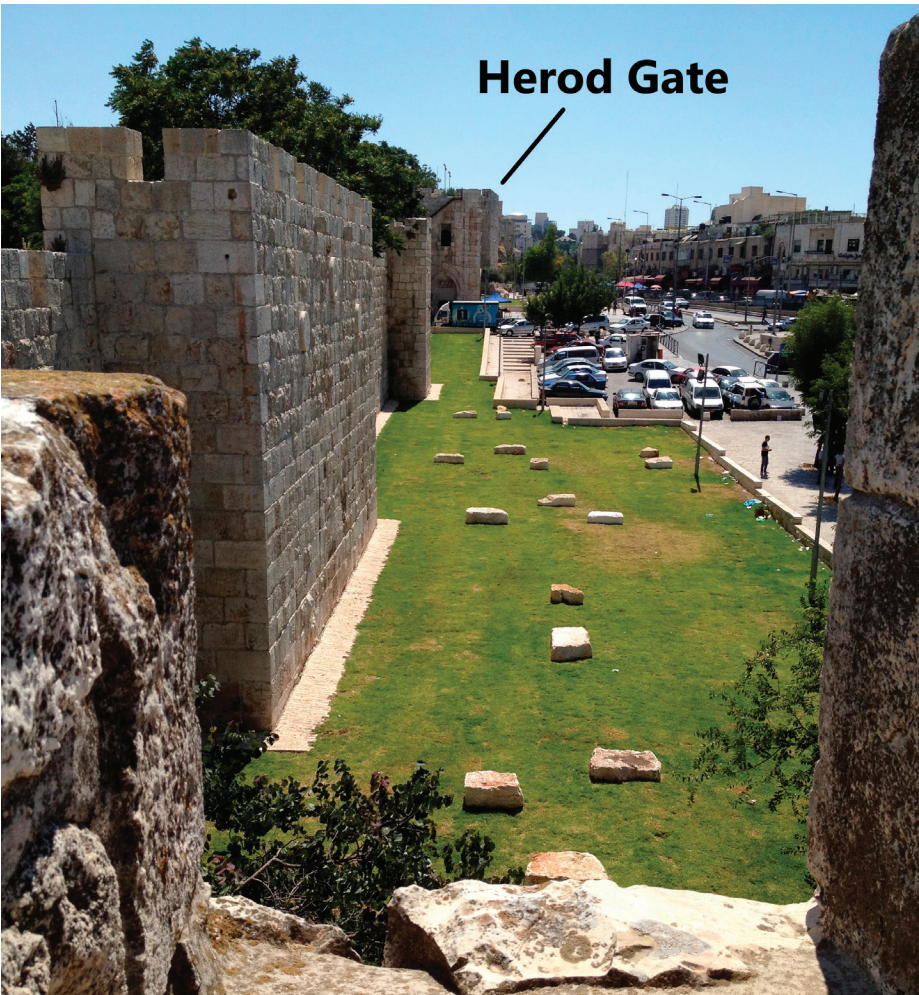
Herod's Gate is seen here in the North Wall of the Old City of Jerusalem. The Herod Gate and the Damascus Gate in the North Wall lead into the Muslim Quarter of the city.



The North Wall near the Damascus Gate. There are three gates in the north wall: New Gate, Damascus Gate and Herod's Gate.



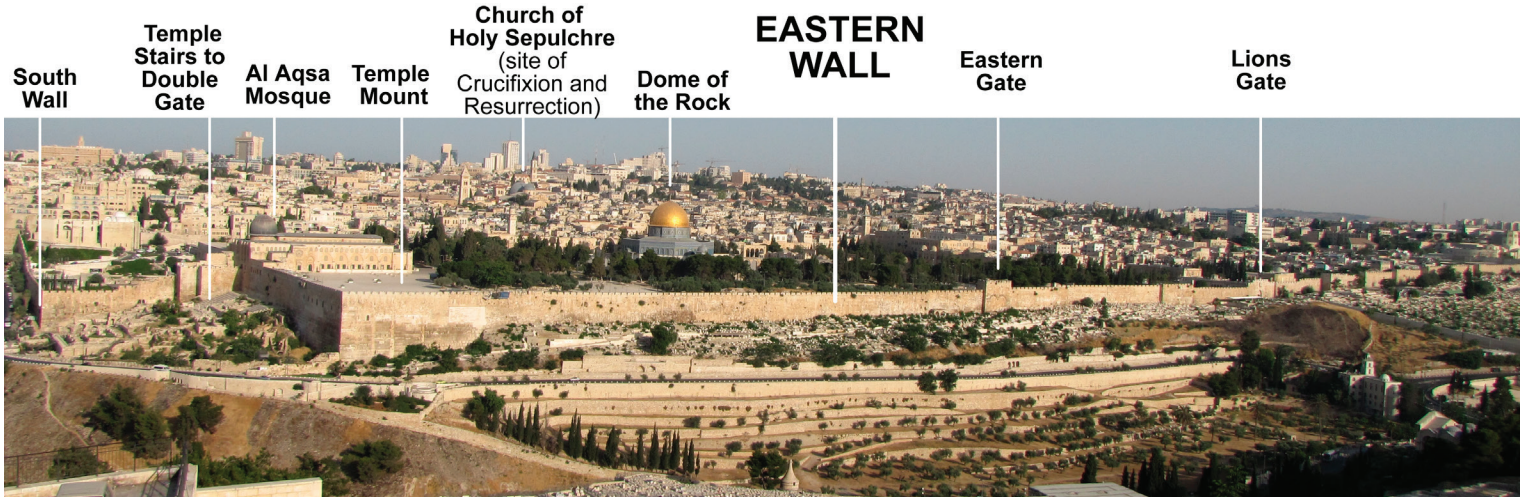
Much of the North Wall is built upon the bedrock protruding from Mount Moriah which continues to rise as it moves north through Jerusalem from the Temple Mount. The ancient walls of the city of Jerusalem also followed this exposed bedrock which means much of today's northern wall of the city is situated in the same location as the ancient walls of Jerusalem.



Part of the North Wall rests on the exposed bedrock of Mount Moriah.

Standing on the top of the North Wall near the northeast corner of the Old City Walls looking west at the Herod Gate.

The East Wall of the Old City



The south end of the Eastern Wall is seen looking southwest from the base of the Mount of Olives, overlooking over the Kidron Valley.



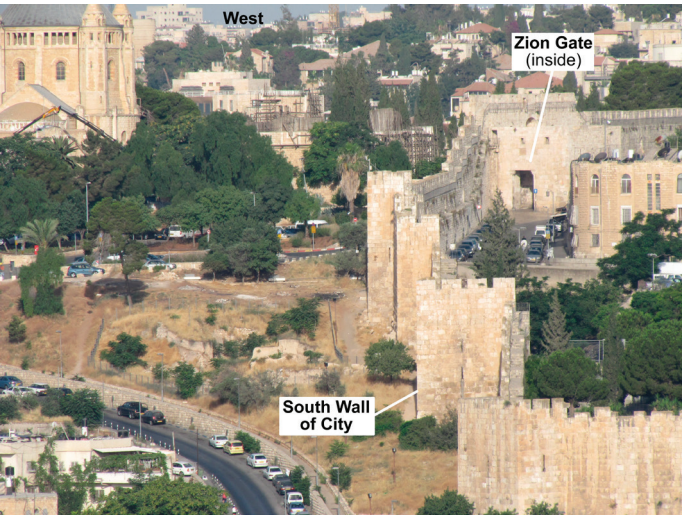
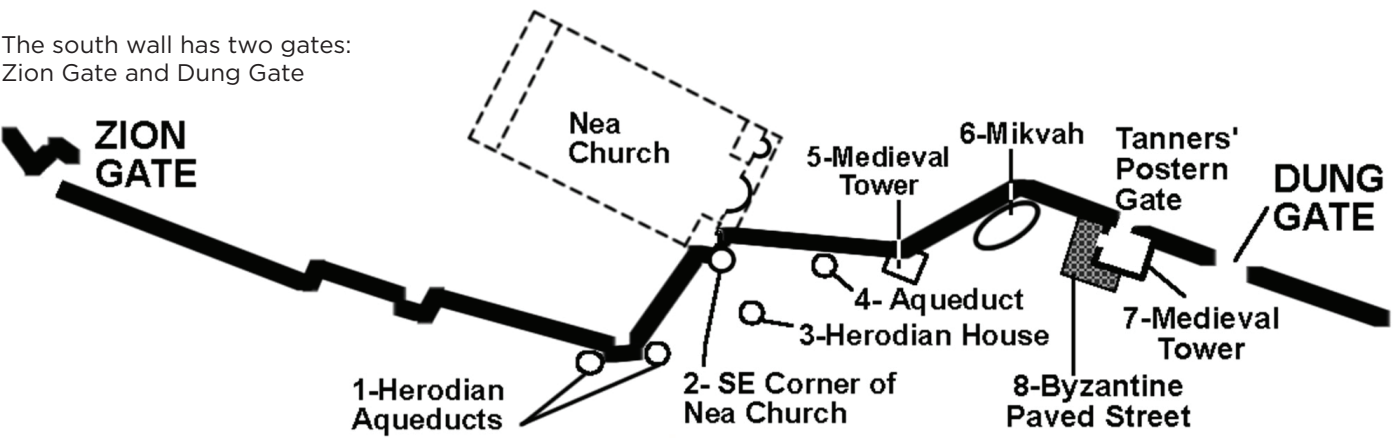
This is the East Wall of the City with many Arab graves in front of the Golden Gate (also called the Eastern Gate). The Temple Mount lies on the other side of this wall. The east wall faces the Kidron Valley and the Mount of Olives (both are to the left of this photo). The Eastern Gate (Golden Gate) and the Lions Gate (Stephen’s Gate) are located in the east wall of the Old City. This is a view of the southern half of the east wall from the Mount of Olives. You can see the Golden Gate (Eastern Gate) to the right in the wall, which was sealed by the Muslims in order to discourage the Jews’ hope concerning the return of their Messiah, who is to walk through that gate when he returns. The Kidron Valley is below this wall to the left. The graves in the forefront of the photo above are Muslim graves. They are buried here because this is where they believe the resurrection will take place and the Messiah will judge mankind. The graves on the other side of the Kidron Valley (not seen in this photo) are Jewish graves.



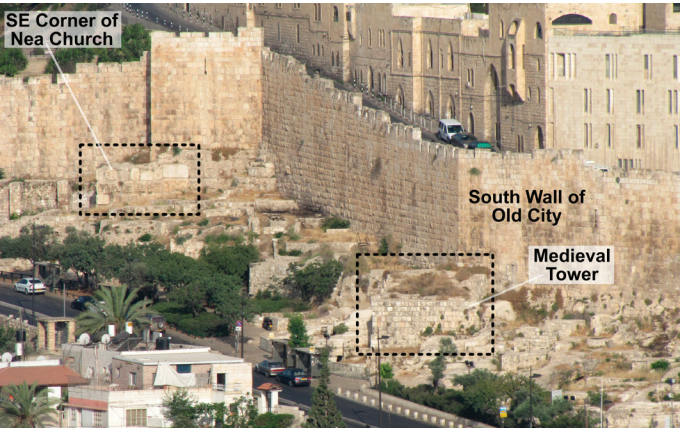
A view from the top of the Eastern Wall just north of the Lions Gate looking south straight down the Eastern Wall with the Kidron Valley on the left (east) running south and the Mount of Olives rising on the left side of the photo. The Dome of the Rock can be seen on the right side (west side) setting on the Temple Mount where the Jewish Temple stood.

The South Wall of the Old City

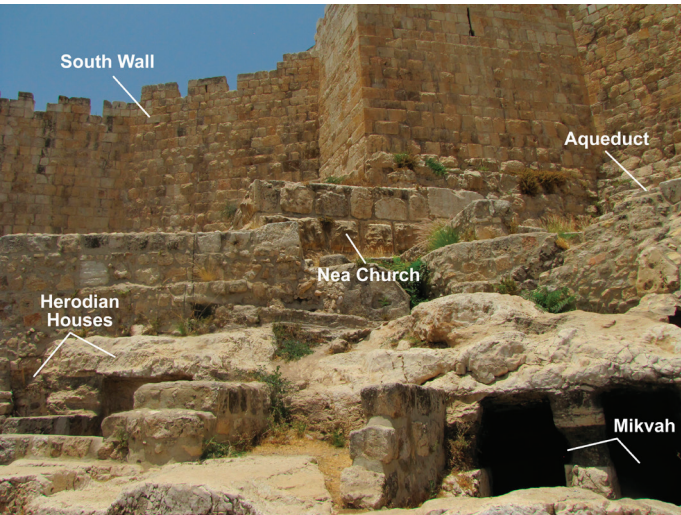
The south wall has two gates: Zion Gate and Dung Gate



Looking west at the Western Hill, or Mt. Zion, the inside of the Zion Gate can be seen in the city’s south wall. Cars can carefully maneuver through the “L” shaped Zion Gate to access the city.



The ruins of the SE corner of the ancient Nea Church (2) and the remains of a medieval tower (5) can be seen among the other archaeological excavated locations along the southern wall of the city.



Toni looks up at the southern wall of the city in front of a Herodian Aqueduct (1) that runs along the South Wall.



The southeast corner of the Nea Church (2) with the south wall of the Old City built over the top of its previous remains.



Medieval Tower (5) along the south wall of the Old City just west of the Mikvah past the aqueduct.

Herodian residences (3) along the outside of today's south wall of the Old City.



Herodian Aqueduct (1) flowing to the east of the above photo



Aqueduct from New Testament times that flowed east along the south wall of the city. The Mount of Olives can be seen in the background.

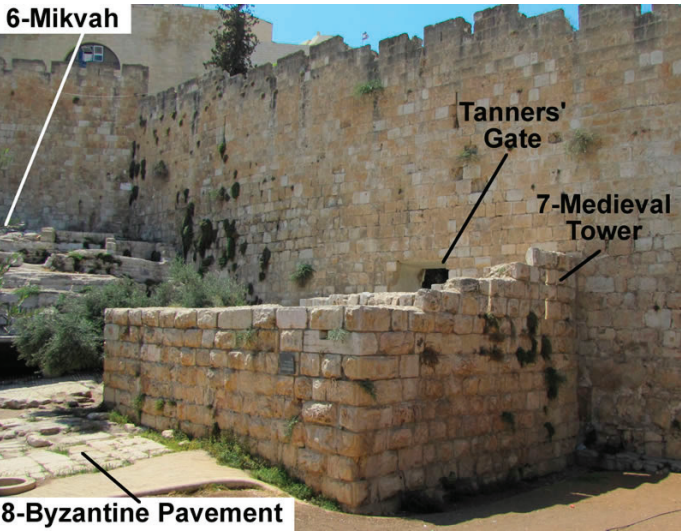


Mikvah (6) or ritual baths from the time of the Second Temple built by Herod.



A medieval tower (7) sits by the south wall of the Old City with the Byzantine paving stones still visible. The Dung Gate is to the right (east) of this photo.

A medieval tower sits just west of the Dung Gate east of the mikvah on the south wall. There is a gate called the Tanners' Postern Gate because the cattle market was located on the inside and provided cow hides for the tanneries outside. The Byzantine street pavement can still be seen. It extends under the wall and continues down to the Pool of Siloam.

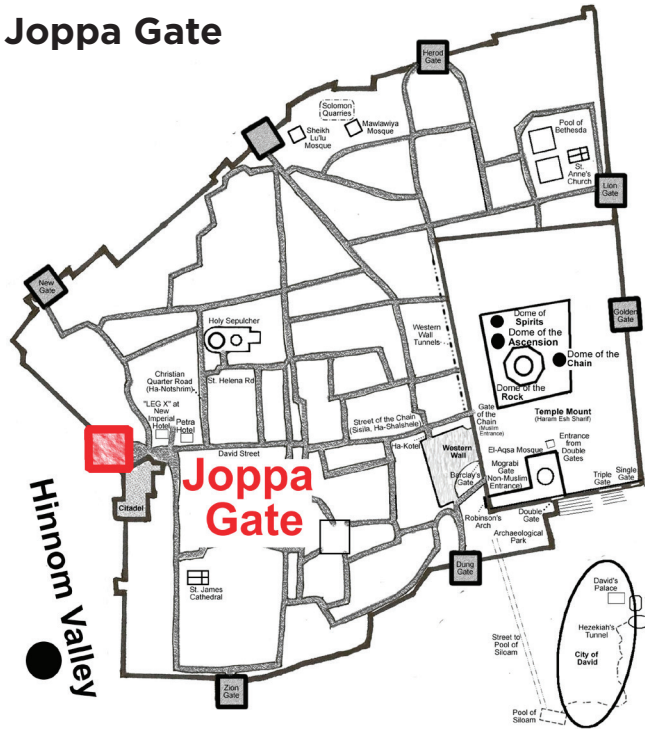
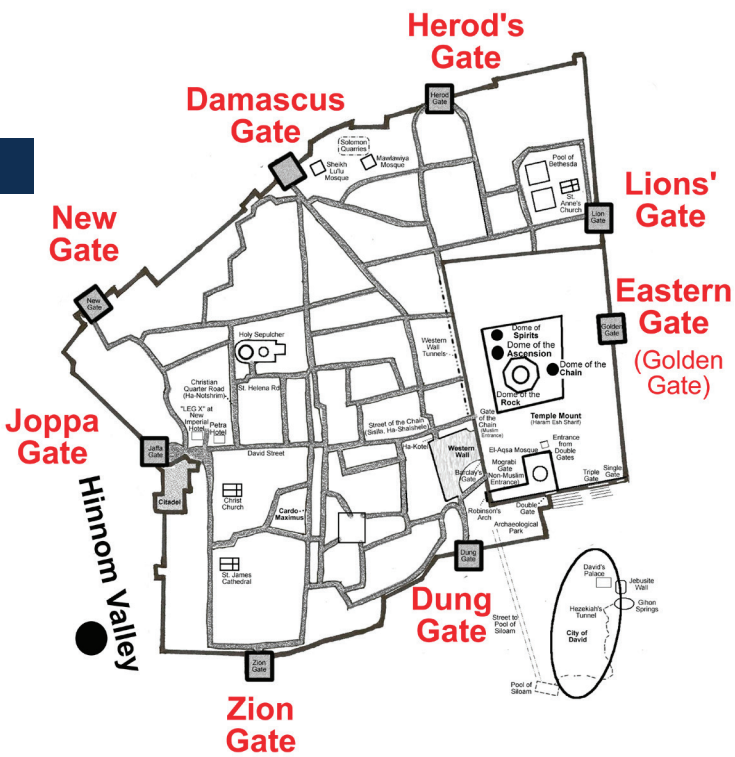


Byzantine pavement and a Medieval tower setting just west of the Dung Gate in the south wall of the Old City Jerusalem.

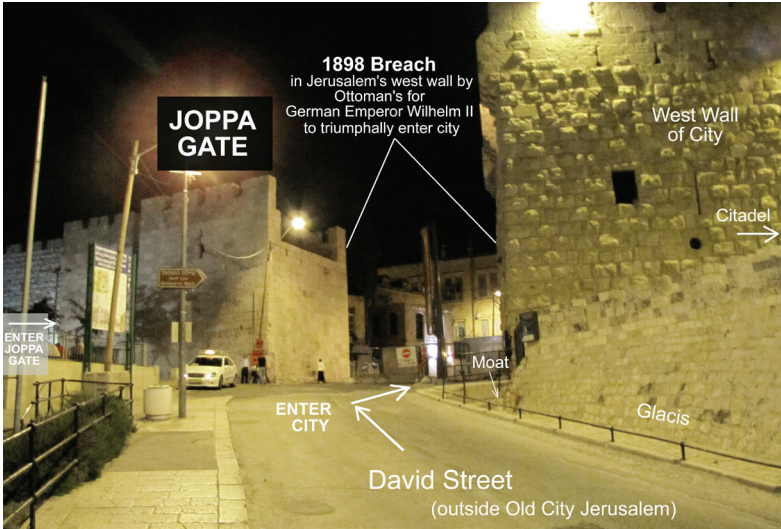
Chapter 5

The Modern Gates

Suleiman’s original walls had six gates: Damascus Gate, Herod’s Gate, Stephen’s Gate, Dung Gate, Zion Gate and Jappa Gate. The gates were all designed and built to have an L-shaped entry instead of a straight line of entry. Taking this sharp ninety degree turn would have slowed down an invading army in the final moments of a siege. The “L” turns have been removed from Stephen’s Gate and the Dung Gate to better facilitate modern traffic, but it can still be seen in the other four gates.

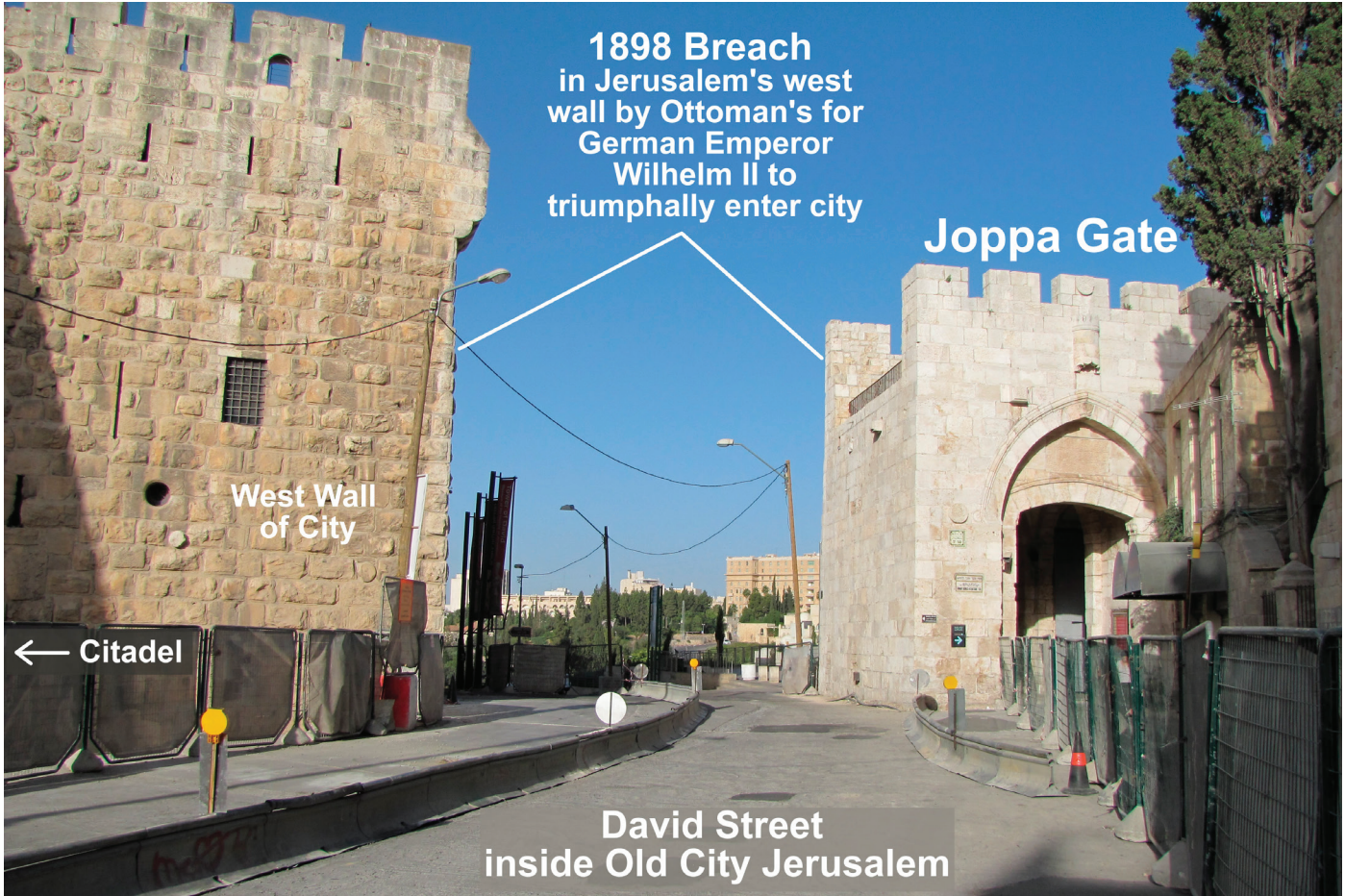


Toni enters the "L" shaped Jappa gate. A local resident is selling bread from his cart by the entrance.



An opening in the wall with a road that covers the ancient moat. This road runs right beside the Jappa Gate, which sits directly to the left of the road.

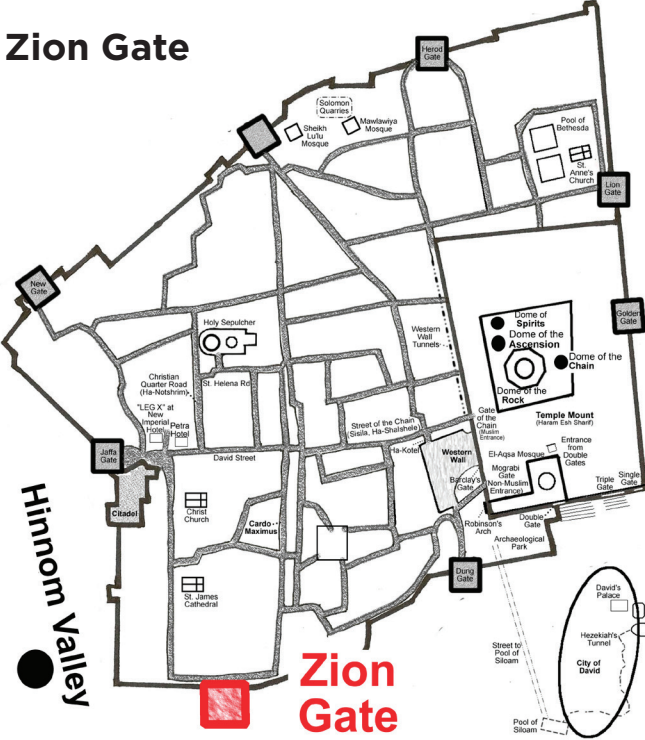
The present name of this gate is the Jaffa Gate since it leads to the port of the city of Jaffa (which is also known as Joppa, so it is sometimes called the Joppa Gate). It was originally called Bab el-Khalil, or “the Gate of the Friend”, since it opens towards Hebron which is where Abraham, the friend of God, came from. In the photo to the left, the Jaffa Gate is on the left and the Citadel on the right. The wall south of the Jaffa Gate in between the gate and the Citadel was removed in 1898 by the Ottoman sultan Abdul Hamid II to allow his ally Kaiser Wilhelm II of Germany to ride into the city in his carriage. The moat, which was located where the road is now, was also filled in at that time. The sultan did this to give the Kaiser the impression that he was entering Jerusalem through the Jaffa Gate when really he was not, since there is a legend that says all conquerors will enter through the Jaffa Gate. In 1917, the British General Edmund Allenby entered through the Jaffa Gate on foot and gave a speech on the steps of the Citadel.



The Jaffa Gate was the focus of Israeli forces in 1948 as they tried to capture the Old City in order to unite it with the Israeli-controlled western Jerusalem. However, the Jews did not gain control of it until 1967. Between

1948 and 1967 the Jordanians could not use this gate for traffic so they had to widen the Dung Gate to get access to the Old City and its Citadel.

Zion Gate



The Zion Gate sits on Mount Zion. The Arabic name is Bab Nabi Daud, or “the Gate of the Prophet David” because the Crusaders and other early Christians misidentified the location of David’s tomb. David was not buried on Mount Zion, but in the City of David, probably on the Ophel outside the northern walls of the city at that time:

Then David rested with his fathers and was buried in the City of David. - 1 Kings 2:10

The tomb of David was still in Jerusalem in 30 AD when Peter addressed a crowd of Jews and said:

Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. - Acts 2:29

Bullet damage from the fight between Arabs and Israeli forces for the Jewish Quarter during the war in 1948 can still be seen in the Zion Gate. The Zion Gate and the Jaffa Gate were closed from 1948 to 1967 since both faced West Jerusalem, which was controlled by Israel. The Jordanians (Arabs) maintained control of the Old City.



Toni looks at bullet holes from the war of 1948 in the Zion Gate. A group of Israeli soldiers stand inside the gate.



The scars from artillery fire in 1948 still mark the Zion Gate.

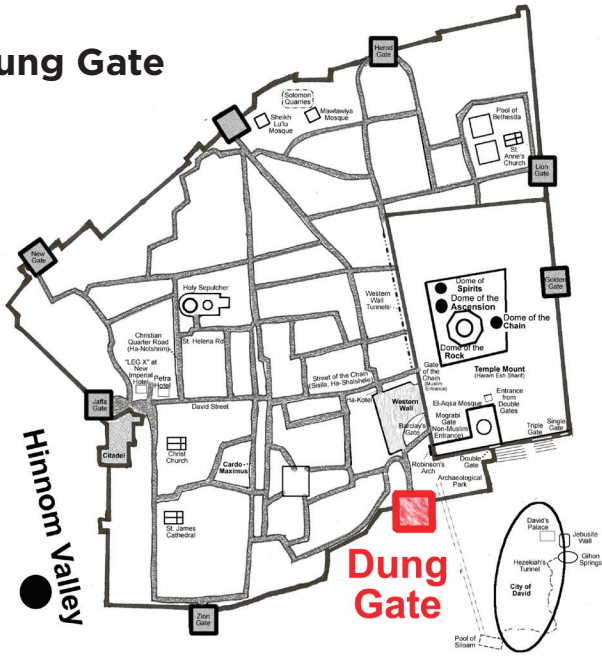


Details of the top arch of the Zion Gate on the outside of the south wall.



Cars can exit the Old City Jerusalem through the Zion Gate by carefully making this tight 90 degree left turn. Cars do not enter the Zion Gate.

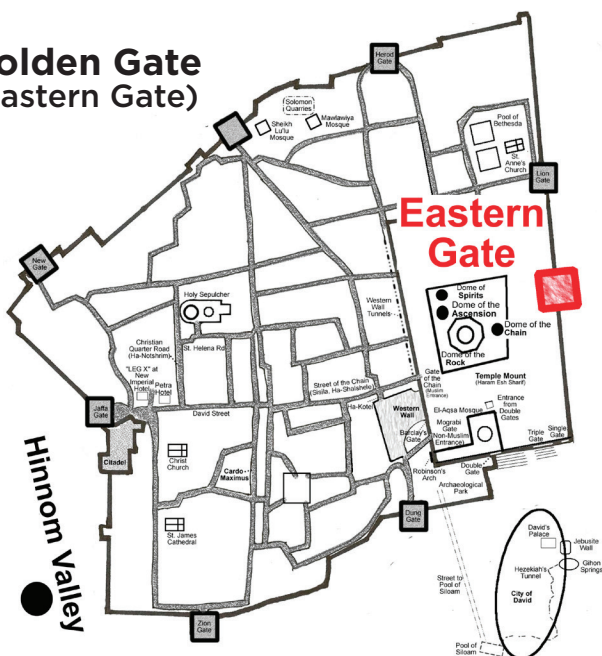
Dung Gate



The pointed arch at the top of the Dung Gate above the lintel indicates that it was originally designed as a postern gate, which is a secondary gate in a fortification, often concealed so the city's occupants could secretly escape the city or deploy troops against the besiegers. This gate was widened in 1953 by the occupying Jordanians so that vehicles could get into the Old City, since the Jaffa Gate and Zion Gate were under siege and closed. At one point in the city's history the cattle market was located inside the Dung Gate, and this may be how the gate got its name.



Golden Gate (Eastern Gate)



The Golden Gate in the Eastern Wall of the Old City.



A view from the Temple Mount of the inside of the Eastern Gate (or, Golden Gate) in the east wall of the Old City.

The view looking into the Dung Gate toward the Western Wall entrance. This gate was widened in 1953 by the Jordanians in order to move traffic in and out of the Old City. The arch at the top of the gate shows the original width of the gate that was originally used for pedestrians.

The Golden Gate was built around 640-705 AD by the last Byzantine ruler, or possibly the first of the Muslim rulers. This gate was sealed up in the 700's to prevent Jewish Zealots from creating and promoting a messiah-like political figure to rally around. The Crusaders kept the gate blocked, but twice each year they would unblock and open it for Palm Sunday in the spring and for a fall festival called "Exaltation of the Cross." This gate has not been unblocked since the Crusaders lost control of Jerusalem.

Arab graves fill the space in front of the entire length of the eastern wall.

Inside the black metal fence underneath recently poured concrete is the now-inaccessible Herodian gate. Photos of this 2000-year-old gate and its Herodian ashlar in the arch were seen and photographed in 1969 by James Flemming, a student from the American Institute of Holy Land Studies in Jerusalem (now called Jerusalem University College).

Today's Eastern Gate is also known as the Golden Gate, because it was associated with the Beautiful Gate mentioned in Scripture and with a gate on the Temple Mount. The Greek word for "beautiful" is oraiia. When Jerome translated the Greek New Testament into Latin beginning in 386 AD, he translated the Greek word oraiia ("beautiful") into Latin using the Latin word aurea, which means "golden." Thus, the Eastern Gate, which was associated with the Temple and prophecy, came into our English language known as the Golden Gate instead of the Beautiful Gate.

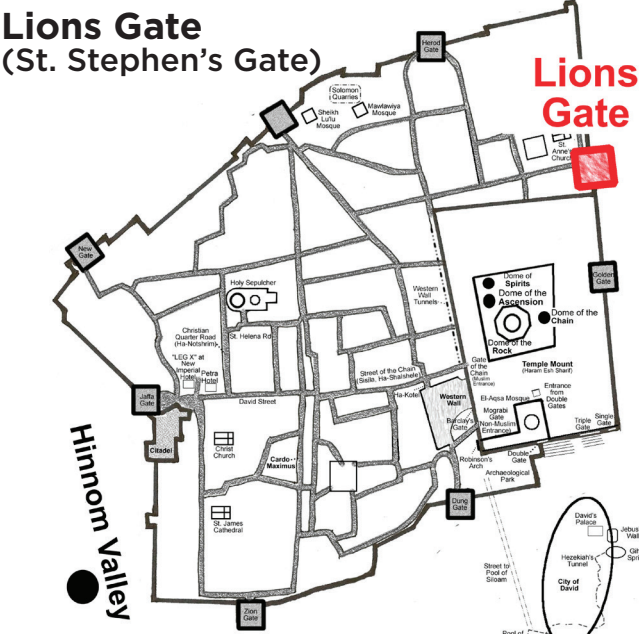
Graves, fences and debris cover the outside of the Eastern Gate preventing excavation and hiding evidence of the original Eastern Gate of the Bible. Excavation would reveal the New Testament gate and, likely, parts of the Old Testament gate just like excavation under the Damascus Gate revealed the 2,000 year old Damascus Gate of the New Testament.

The Eastern Gate as seen from the Garden of Gethsemane which sets low on the Mount of Olives.



Looking down at the inside of the Eastern Gate from the top of the Temple Mount.





A view of the Lions Gate from outside the east city walls.



The Lions Gate in the east wall of the Old City.

Originally, the Lions Gate was an “L” shaped gate that required a person to enter and turn left. The back wall of the gate was removed by the British in order to allow traffic to enter the Old City. The original arch and remaining part of the gate can still be seen to the left inside the gate.

We know that the location of this gate has not changed from the time of Herod, and it could be where Jesus entered Jerusalem on Palm Sunday. It may also be the gate that Stephen was taken out of to be stoned in the Kidron Valley in Acts chapter seven:

At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.
-Acts 7:57

An earlier tradition associates the north side of the city as the place of Stephen’s stoning.

It was also named “The Jordan Valley Gate” (Bab el-Ghor) by Suleiman.



Details of one pair of “lions” on the top left side of the Lions Gate from 1537.



Two pairs of lions can be seen. One pair on each side of the Lions Gate.

There are two animals on each side of the gate that have been called lions, but may actually be leopards or panthers - which were the emblem of the Mamluk sultan the Ottoman Empire defeated in 1517, 20 years before the walls and gates began to be built. Even though the lion is a symbol of Jerusalem and Judah, it is also possible that these lions were placed here to honor the Mameluk Sultan Baibars (1123-1277). Baibars defeated the Crusaders, conquered the Middle East and was known as “The Lion of Egypt and Syria.”



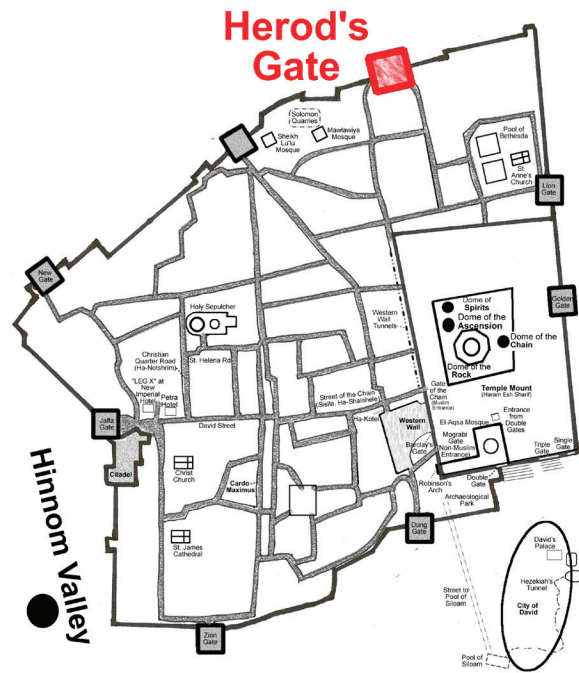
Close view of one of the four lions at the Lions Gate.

Looking out of the Lions Gate through that hole in the wall that made it possible for automobiles to enter the Old City through the Lions Gate. The Mount of Olives can be seen through the Lions Gate.



A section of the original “L” shaped gate bears the inscription above the entrance on the south side. This Arabic inscription credits the Ottoman Sultan Suleiman the Magnificent, who reigned from 1520-1566, with having built the walls and the gates around Jerusalem. The inscription also names Suleiman’s father Salim Khan and gives him the title “conqueror of the Holy Land.” This inscription is dated in the Muslim year 945 which would be 1538-1539.



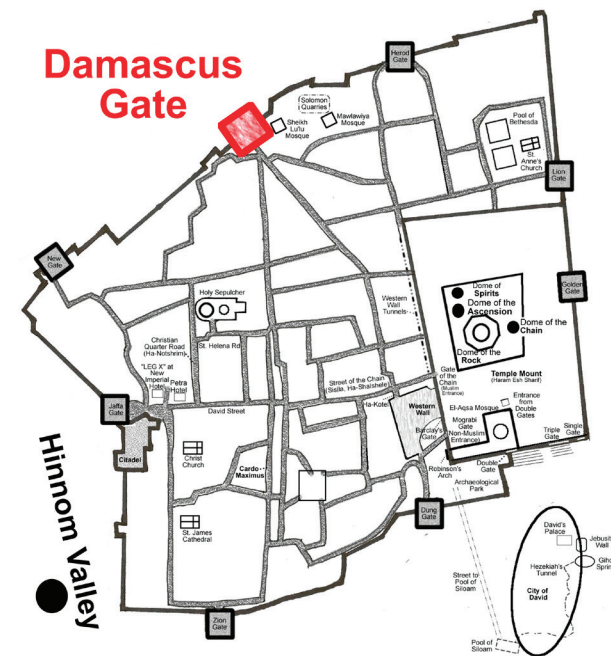


Herod's Gate, or the Flower Gate, sits in the north wall of the Old City.



Detail of the flower above Herod's Gate.

Although it was called the “Flower Gate” (Bab ez-Zahr) because of the flower on the tower wall above it, Christians in the 1500’s believed they had located Herod Antipas’ palace just inside this gate. The building was actually a Mamluk house, and Herod’s palace was in the Citadel on the west wall of the city just south of the Jaffa Gate. The opening we see today was actually cut into the front of the gate in 1875 by the Ottoman Empire. Originally the gate was entered from the east (left) through a small door in a larger door (wicket gate) which was rarely opened. The road leading to this gate cuts through a 2000-year-old aqueduct, which can still be seen on the west (right) side of this gate by locating the aqueduct’s covering stones.



The 135 AD pedestrian gate immediately to the east of the main Damascus Gate. There is also a similar but poorly preserved pedestrian gate on the west side of the main gate. This postern gate was originally built as part of Herod Agrippa I's gate system in 41 AD, but the main gate and the top of this pedestrian gate were destroyed by Emperor Hadrian and his Roman legions in their war with the Jews between 132-135 AD. After the defeat of the Jews Hadrian then rebuilt this gate system using what was salvageable. The lintel needed to be restored in 135 AD to this gate which is otherwise original to the days of the New Testament beginning in 41 AD.



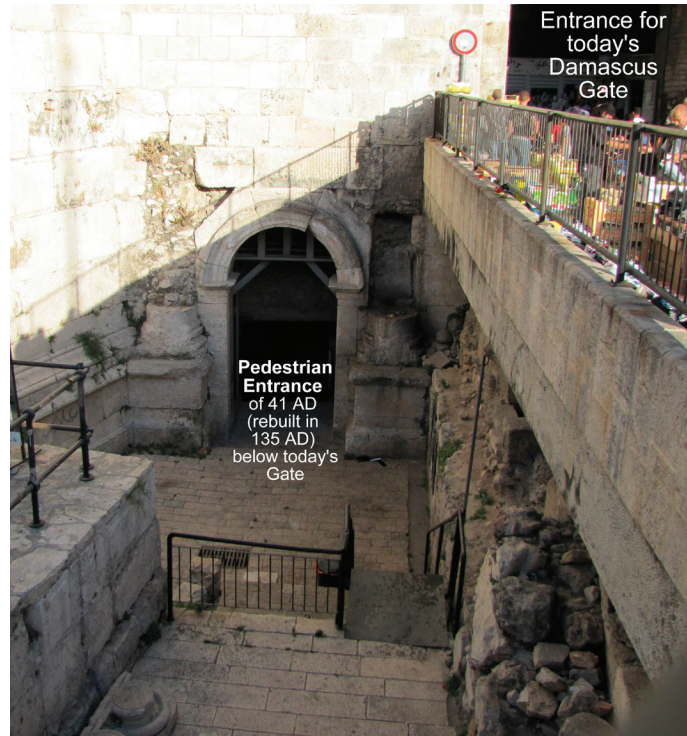
The Damascus Gate is the most elegant of the Old City gates.

The Damascus Gate is the most impressive of Jerusalem's gates. It is called Damascus Gate because the road coming out of it leads in the direction of Damascus. The Arabs call it the “Gate of the Column” (Bab el-Amud), a name that preserves the memory of a large column that once stood inside the gate, as seen on the Madaba map. Two towers stand, one on each side of this gate prepared for battle, and a very busy Arab bazaar (marketplace) is crowded and active on the inside.

The location of this gate today marks the location of a major city gate from when Herod Agrippa expanded the city walls in 41 AD. The bridge leading into the gate spans an area excavated by the British between 1917 and 1947 where the first and second century gates were found. (This is an example of what might be found under today's Golden Gate if it were allowed to be excavated.)

Excavation under the Damascus Gate revealed an ancient gate system from 41 AD. Here is one of the pedestrian entrances to Jerusalem built by Herod Agrippa I from 41-44 AD. The arch is a reconstruction completed by Hadrian in 135 AD.





A smaller pedestrian entrance (seen in this photo) (postern gate) is located below and to the east (left) of the Damascus Gate (top right corner). This pedestrian gate and its tower date from the time of Herod Agrippa I's expansion of the city walls to the north and west in 41-44 AD. He built a larger gate and this smaller gate at this location. The main walls and gate were destroyed by Hadrian in 135 AD, but this smaller pedestrian gate, its tower and molding on the lower half of the gate and the molding along the base of the tower still remain from Herod Agrippa I's original work in 41 AD. The arch and capping stone are from Hadrian's restoration in 135 AD.

After destroying the city and its walls in 135, Hadrian created a free-standing monumental entrance into Aelia Capitolina at this location. It was then called the Nea Gate, or New Gate.

Excavation under today's Damascus Gate has revealed a wide variety of finds from Jerusalem's history, including base molding similar to the molding on each side of the small pedestrian gate. A stone with the mark of the Tenth Legion is also visible, along with paving stones from the first century. Hadrian (or, an emperor who followed him) placed a large victory column in the middle of the plaza on the inside of this gate. This column, the plaza, and the Nea Gate can be seen on the Madaba map.

The original pillar of Herod Agrippa's 41 AD gate system on the west side of the eastern postern gate that would be on the right side of pedestrians entering the city of Jerusalem, or as Emperor Hadrian renamed it, Aelia Capitolina.



The lintel of the pedestrian gate was part of Hadrian's 135 AD reconstruction on the east side of the Damascus Gate.



Galyn stands in the excavated pavement and gate from the days of Herod Agrippa I in 41-44 AD or the days of Emperor Hadrian in 135 AD. This is the gate on the north wall of the city of Jerusalem located directly under the Damascus Gate that is used today.



This stonework is original from Herod Agrippa's 41 AD Damascus Gate. Much of the Gate was destroyed by the Romans in 132-135 AD and rebuilt by Hadrian in 135 AD.



Stonework from 41 AD around the base of the east postern gate and entryway under the Damascus Gate.



Pavement of the large, main Damascus Gate where horses, chariots, wagons, etc. would enter Jerusalem from the north, which was laid in 135 AD.

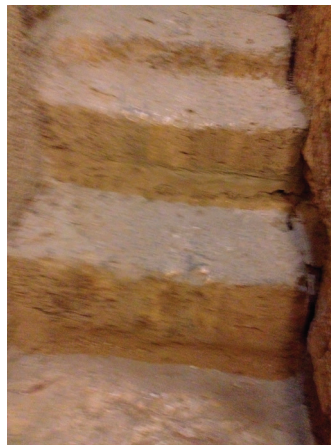


The east guard tower of the 135 AD Damascus Gate



An arched entryway that still leads to the stairs that can be climbed to the top of the 135 AD guard tower on the east side of the ancient second century Damascus Gate that has been excavated under the current Damascus Gate built over the top of this by Suleiman the Magnificent in 1535.

This is the arched entryway to the 135 AD guard tower that still stands today. This arched entry, tower stairs and guard tower are part of the 1st and 2nd century Damascus Gate setting on the east side of today's Damascus Gate. The Damascus Gate used today was built over the top of this archway and its pavement in 1535 by Suleiman the Magnificent.



Stairs leading to the top of the guard tower on the east side of the 135 AD Damascus Gate.



This tower still exists at its original height of almost 40 feet, only the ceiling is a later addition.



Rebuilt ancient arches from the 135 AD Damascus Gate.

This is a view of the Muslim Quarter inside the city from the top of the guard tower looking through an arrow-loop.



Roman guards carved a game board for dice in the pavement in the courtyard of the 135 AD Damascus Gate.



The remains of an archway seen from the ground level up inside the pedestrian (postern) gate.

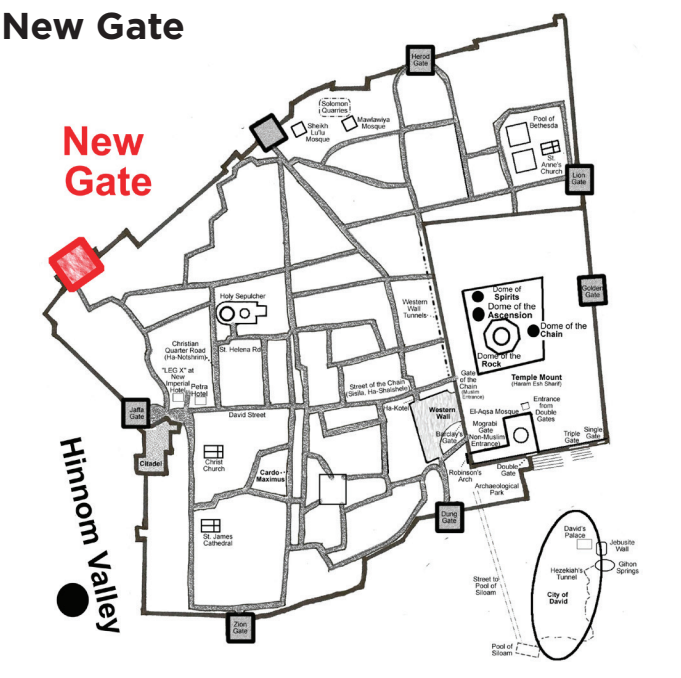


Pavement and an arch of the excavated 135 AD Damascus Gate seen under the 1535 AD C Damascus Gate used today. This view is from the 135 AD east guard tower looking down.



Pavement stones from the open courtyard of the 135 AD Damascus Gate. Chariot, wagon, horse, camel and pedestrian traffic would have traveled on this pavement for centuries between 135 AD and the Middle Ages.

New Gate



The New Gate was built into the wall in 1887.

The New Gate was not part of the original 1535 design of Suleiman the Magnificent. Even though the New Gate is located just up the hill from the Damascus Gate in the north wall, there is clearly no comparison in grandeur. The New Gate was placed into the wall in 1887 by the Ottomans so that people could conveniently access the homes being built outside the city wall to the north. The sultan Abdul Hamid also wanted to assist the Christian pilgrims from Russia, who stayed at the Russian Compound outside these walls, to have easy access to the Church of the Holy Sepulcher.



Toni stands outside the walls in front of the New Gate.

Chapter 6
Archaeology: Periods, People and History

Periods of History			
• Neolithic	8500-4500 BC	• Roman, Middle	70-200 AD
• Chalcolithic	4500-3300 BC	• Roman, Late	200-324 AD
• Bronze Age, Early	3300-2000 BC	• Byzantine	324-638 AD
• Bronze Age, Middle	2000-1550 BC	• Arab Muslim	638-1099 AD
• Bronze Age, Late	1550-1200 BC	• Crusader	1099-1250 AD
• Iron Age	1200-539 BC	• Mamluk	1250-1517 AD
• Persian	539-332 BC	• Ottoman	1517-1917 AD
• Hellenistic	332-141 BC	• British	1917-1947 AD
• Hasmonean	141-63 BC	• State of Israel	1948-present
• Roman, Early	63 BC-70 AD		



An archaeological dig in 2007 next to the Western Wall under the ramp that leads up to the Morocco Gate.

Chapter 7

The History of Archeology in Jerusalem

Although he never left the Netherlands, Adriaan Reland (1676-1718), a Dutchman, wrote a detailed geographical survey of Palestine in 1696.

Edward Robinson, an American theologian, visited Jerusalem in 1838. He discovered Hezekiah's Tunnel and the remains of Herod Agrippa's wall expansion from 41 AD. He also identified the remains of an arch on the southwest corner of the Temple Mount, now called Robinson's Arch. He then published the first topographical study of the land of Palestine in 1841.

The first archaeological dig in Jerusalem took place in 1863. Charles W. Wilson came to Jerusalem to help improve the water system, but he used this position as a cover to dig tunnels and shafts under the city to explore the ancient remains.

His maps and diagrams are still used today. Wilson documented a series of arches and vaults that supported a bridge which led up to an entrance on the west side of the temple. Today these arches are called Wilson's Arch.

In 1867 General Sir Charles Warren began a three-year period of "undercover" excavation. The Ottoman government prohibited excavation around the Temple Mount, so Warren dug a series of vertical shafts a distance away from the Temple Mount walls and then turned and tunneled horizontally until he reached the wall. He discovered the huge blocks fallen from the Temple Mount, the gutter system and the foundation course of Herod's Temple.

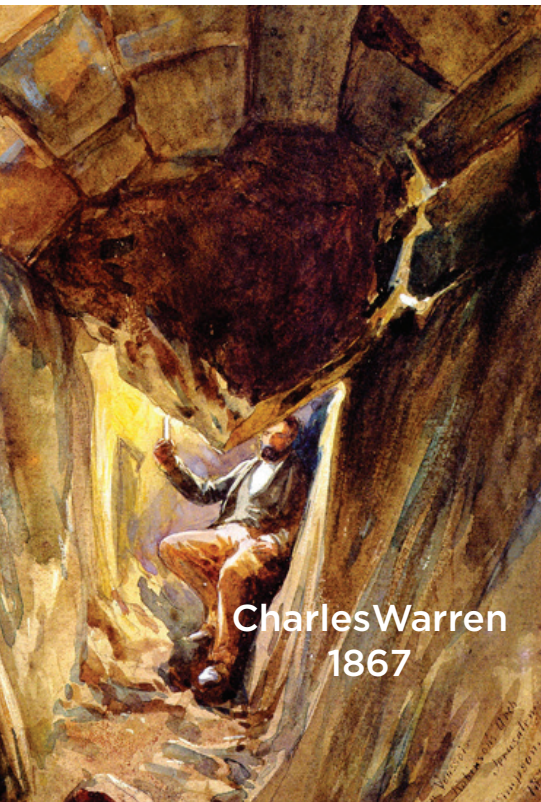
Charles Warren discovered an ashlar stone that had fallen and crushed the ceiling of the underground gutter



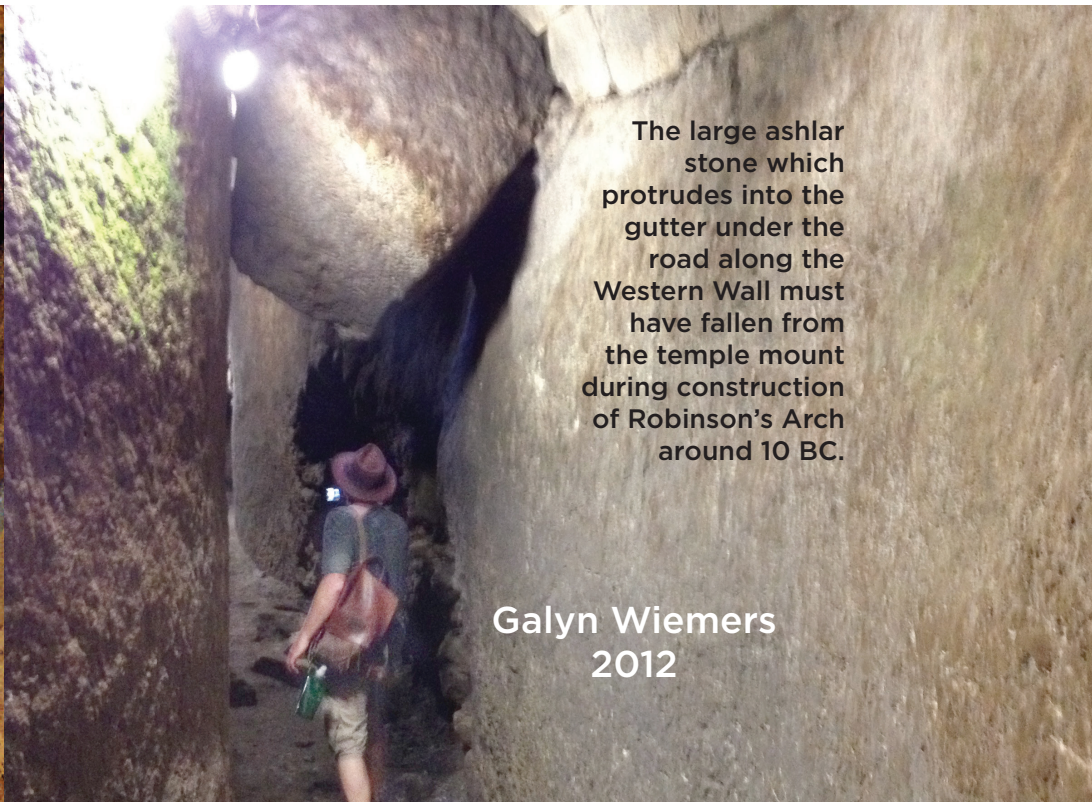
A shaft below the Western Wall tunnels that was used to explore the archaeological layers of the City of Jerusalem.

while Robinson's Arch was being constructed. This same ashlar can be seen today near the bedrock level of the southwest corner of the Temple Mount.

A painting of Charles Warren's underground exploration of Jerusalem in 1867 and a photo of Galyn Wiemers (author) in the same location 145 years later in an ancient city gutter where a stone cut for the construction of Robinson's Arch in the Western Wall



Charles Warren
1867



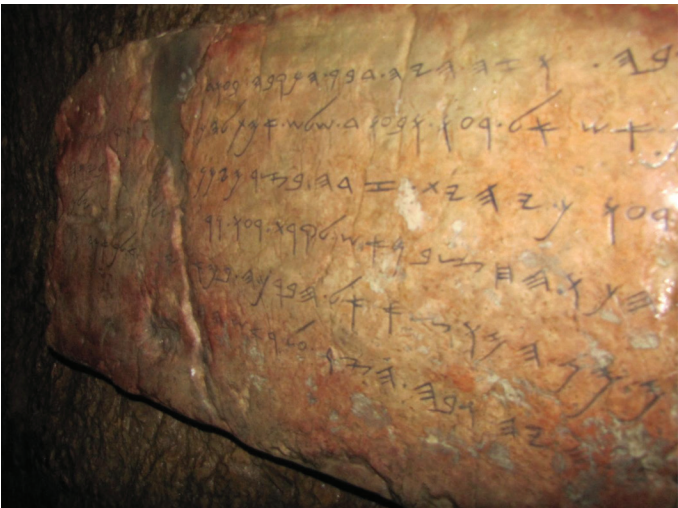
The large ashlar stone which protrudes into the gutter under the road along the Western Wall must have fallen from the temple mount during construction of Robinson's Arch around 10 BC.

Galyn Wiemers
2012

of the Temple Mount fell and crashed through the pavement lodging itself into the walls of the gutter sometime in the first century where it remains yet today 2,000 years later.

Today 230 feet north of Robinson's arch, one of Warren's shafts that reaches the foundation of the Western Wall can still be seen. Warren also discovered the pier which supported Robinson's Arch 41 feet west of Robinson's Arch on the wall, and he identified the shaft Joab used to enter the Jebusite city in David's day. Today it is called Warren's Shaft.

German, Conrad Schick, was shown the inscription inside Hezekiah's Tunnel in 1880 by two young boys. He also discovered a second tunnel running into the Pool of Siloam in 1886.



The Siloam Inscription seen by Conrad Schick at the end of Hezekiah's Tunnel in 1880.

Hermann Guthe used the book of Nehemiah in 1881 to uncover the eastern city wall on the eastern hill south of the Temple Mount. His excavation along the eastern slope began the debate that identified this eastern hill as the original site of Jerusalem which David took from the Jebusites, the City of David.

In 1923 R.A.S. Macalister and J.G. Duncan uncovered the eastern side of the City of David in the area of the Jebusite Tower and revealed the Stepped Stone Wall.

From 1961-1967 Kathleen M. Kenyon excavated during the rule of the Jordanians after the war of 1948. She excavated Byzantine dwellings and other locations south of the Double Gate outside the south wall of the Temple Mount.

Within a year of the Jews winning the Six Day War, Benjamin Mazar began a ten-year excavation period from 1968 to 1978. He represented the Hebrew University and the Israel Exploration Society. He focused on the area southwest and south of the Temple Mount. His work in a large area extending from Robinson's Arch uncovered remains from the days of the First Temple and the Second Temple period including the Herodian

street under Robinson's Arch and a stone bearing the inscription, "to the trumpeting place to" which had once stood on the Temple Mount itself. Mazar also did extensive work on the Ophel south of the Temple Mount.

In 1975 Meir Ben Dov excavated from the Dung Gate to the Zion Gate. He uncovered the Nea Church, Herodian residences and a large number of mikvah.

Eilat Mazar, the granddaughter of Benjamin Mazar, began excavating in the City of David near the Gihon Spring in 1986. She has recently uncovered David's Palace (2007) and a wall built by Solomon (2010).

Besides the well-planned archaeological excavations described above there are also accidental excavations and incidental discoveries like the discovery of the tomb of Caiaphas, the High Priest who condemned Jesus. In December of 1990 modern construction equipment was being used south of the City of David in a forested area when the ceiling of an ancient tomb collapsed. Inside the tomb were burial chambers and ossuary boxes still filled with the bones of people from around 20-70 AD. Among the many ossuary boxes were two highly decorated boxes inscribed "Joseph son of Caiaphas" and another inscribed simply "Caiaphas." In the boxes were bones of several people including the bones of a sixty year old man who has been identified as the High Priest Caiaphas who condemned Jesus in 30 AD. Josephus writes about this same Caiaphas identified by Matthew, Mark, Luke and John, but Josephus calls him "Joseph Caiaphas" (Jewish Antiquities 18:35) and "Joseph who was called Caiaphas of the high priesthood." (Jewish Antiquities 18:95). Caiaphas was high priest from 18-36 AD.



Ossuary boxes were used to hold the bones of a deceased person. The dead body was laid on a stone slab in the tomb for about a year. By that time the body would have decomposed, and the bones were collected and placed in an ossuary box. This box then would have been kept in the tomb along with the ossuary boxes of other family members.



Archaeological terrorism has also occurred in the past and continues today. Under Jordanian rule from 1948-1967 a Jewish cemetery with graves dating from the time of Herod's Temple in the first century was destroyed. 38,000 graves and tombstones, some from the first century, were smashed or removed for use as paving stones.

In addition, recent photos of the Temple Mount indicate that under Muslim control, "Solomon's Stables" below the southeast side of the Temple Mount have been converted into a mosque. Construction equipment was used to dig up a large area of the Temple Mount and move the stone, debris, and ancient masonry stones to the Kidron Valley. A large stone staircase and entryway down into Solomon's Stables has been built at the site of the hole dug into the Temple Mount. The construction was completed in 2010, and can be seen in the following photos. The Double Gate Tunnel was also converted to a mosque.

The Eastern Wall of the Old City can be seen along the back edge of the Temple Mount, with the Mount of Olives in the background. In the forefront, the surface of the Temple Mount is seen with a huge hole cut into the ancient remains. The recently installed stairway descends under the Temple Mount to an entrance into "Solomon's Stables" which is now called a mosque by the Muslims. The extent of the damage to this area is unknown since the Temple Mount has never been excavated, and all the material was removed, destroyed and dumped into the Kidron Valley.

Despite of the destruction of historical evidence by archaeological terrorism, much of Jerusalem remains

unexcavated because areas of interest lie under residences, holy sites, or the Temple Mount itself. The many discoveries made have been fairly recent considering the long 2,000-year history of the city. Today, archaeological breakthroughs are occurring at a more rapid pace and are being processed more accurately than ever before. The historical reliability of the Scriptures continues to be reinforced through archaeology. Each discovery helps us open the pages of the Bible with a greater level of insight and understanding.



The east wall of the Temple Mount is to the left in this photo which looks south from the top of the Temple Mount down the new staircase into an entrance to "Solomon's Stables."



Construction blocks can still be seen on the Temple Mount. The new stairway can be seen in the background in the top right of this photo.



Remains of debris and stones on the Temple Mount from construction.