

# Jerusalem

## *The City Of Our God*



*“Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King.” (Psalms 48:1-2)*

David Padfield

**Jerusalem, The City Of Our God**

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## ***Dedication***

This book is dedicated to Ferrell Jenkins. Though I was never one of his students, he has impacted the manner in which I preach more than any other man. His love for the lands of the Bible and his desire to preach God's word in the context in which it was written serves as a model for all gospel preachers. The time I spent with him walking in the lands of the Bible were some of the happiest days of my life.

# Jerusalem: The City Of Our God

## Introduction

- I. The city of Jerusalem is described as the *holy city* (Isa 52:1; cf. Ps 48:1-2), probably because God designated it as the place where He would meet His people.
- II. Jerusalem was the place where God *put His name* (1 Kgs 11:36; 14:21; Ps 132:13).
- III. It is one of the most famous cities in the world and is of great significance to the adherents of the three major monotheistic religions (Judaism, Christianity and Islam).
  - A. It was here that father Abraham met Melchizedek after the battle of the kings, and where he would later attempt to offer his son Isaac upon an altar.
  - B. It was here that king David made the city his nation's capitol.
  - C. It was here that Solomon built the Temple of the Lord—a temple that was later sacked by Nebuchadnezzar of Babylon, a king who also deported so many of the cities inhabitants.
  - D. It was to this city that a group of exiles returned when Cyrus the Great of Persia issued a decree allowing the captive peoples to return to their homeland.
  - E. In this city the Temple of God was rebuilt by Zerubbabel, only to be sacked and desecrated by Antiochus Epiphanes—an event which sparked the great Maccabean revolt.
  - F. It was in this city that the megalomaniac Herod the Great had his crowning achievement—a great new temple in Jerusalem.
  - G. It was in this city that our Savior was presented to the Lord when He was but 40 days of age, and where He would later cleanse the Temple, heal the sick, suffered the humiliation of a trial and finally be crucified as a criminal—only to be buried, and then rise from the grave three days later.
  - H. It was in this city the apostles preached the first sermon even given in the name of our resurrected Lord, and where they would perform so many of their miracles.
  - I. This same city was destroyed by the Roman general Titus in A.D. 70, as predicted by our Lord in Matthew 24.
  - J. This city is also considered sacred by the people of Islam, since, according to their tradition, their prophet Muhammad took his *Night Journey* here around A.D. 621.
- IV. Jerusalem is just 35 miles east of the Mediterranean Sea, and less than 15 miles from the north end of the Dead Sea.
  - A. Situated high on an uneven plateau in the hills of Judah at about 2500 feet above sea level, the area has been inhabited since at least the 3<sup>rd</sup> millennium B.C.
  - B. “In antiquity the plateau was carved up even more deeply than at present by valleys and ravines, some of which have been filled in by debris over the centuries. To the E lay the Kidron Valley, while to the W and S ran the Valley of Hinnom (Wadi al-Rababi). A third valley traversed the site from a northerly to a southerly direction, making for two unequal parts.” (Blaklock and Harrison, *The New International Dictionary of Biblical Archaeology*)
  - C. “The city was off the beaten path of the great caravan routes and was not, as most larger world capitals, on a navigable river or on a large body of water. Its site, therefore, had an exclusiveness about it.” (Douglas and Tenney, *The New International Dictionary of the Bible*)

- V. I have always hesitated to present a series of lessons about Jerusalem because the subject matter is so vast—the area has been inhabited for over 5,000 years!
- A. “Many books and articles have been written about the Temple Mount, but even after almost a century and a half of scientific research, this site is still, to paraphrase Winston Churchill in a different context, ‘a riddle wrapped in a mystery inside an enigma.’” (Ritmeyer, *The Quest Revealing the Temple Mount in Jerusalem*)
  - B. Perhaps Wayne Stiles best summarized the history of Jerusalem with these few simple words: “Abraham saw the acreage. David bought the lot. Solomon built the house. Nebuchadnezzar tore it town. Zerubbabel rebuilt it. Herod the Great expanded it. Titus flattened it.”

### Discussion

## I. Time Of Abraham

- A. During the time of patriarchs Mount Moriah, the place where the Temple would one day stand, was just a place for the threshing of wheat.
- B. After the battle of the kings, Abraham met with the king of Sodom in the Valley of Shaveh, also known as the King’s Valley (Gen 14:17).
  1. The Valley of Shaveh is at the confluence of the Kidron and Hinnom Valleys at the base of the south end of the ridge that would one day become the City of David in Jerusalem.
    - a) Many centuries later king David’s son, Absalom, would build a monument to himself in the King’s Valley (2 Sam 18:18).
    - b) When you visit Jerusalem today you can see the so-called “Tomb of Absalom,” but this monument only dates back to the Hellenistic period.
  2. It was in this general area that Abraham met with Melchizedek (Gen 14:18–20).
  3. *Salem* is an abbreviated form of *Jerusalem* (Ps 76:2).
  4. The writer of book of Hebrews made several references (Hebrews 5–7) to Jesus’ priesthood being after “the order of Melchizedek” in contrast to the Levitical priesthood (cf. Ps 110:1–4).
- C. The sacrifice of Isaac was to be “on one of the mountains of Moriah” (Gen 22:1–14).
  1. The only other reference to Mount Moriah in the Bible is in 2 Chronicles 3:1, which identifies it as the site of the Solomon’s Temple (cf. 2 Sam 24:18).
  2. “Genesis 22:14 indicates that later generations would know this site as ‘the mountain [or hill] of the LORD,’ language commonly used elsewhere for Zion/Jerusalem (see Ps 24:3; Isa 2:3; Zec 8:3). The name Moriah might be associated with a Hebrew verb meaning ‘to see’ or ‘to provide,’ a theologically significant term appearing repeatedly throughout Genesis 22:1–19. In Jerusalem, as in no other place, the Lord would subsequently be ‘seen’ and would ‘provide’ for his people through the benefits of the sacrifices he would ordain. Based upon this association the Biblical authors may have assumed that Abraham was prepared to offer his sacrifice on the same mountain on which the Israelites would later offer theirs—Mount Zion in Jerusalem.” (Walton, *Archaeological Study Bible*)
  3. Today Mount Moriah is occupied by the third most holy shrine in Islam (after Mecca and Medina), the Dome of the Rock, which was built in A.D. 691, as well as the El-Aqsa Mosque.



## II. Time Of The Conquest

- A. At the time the Israelites entered the land of Canaan they found Jerusalem was under the control of a Semitic tribe called the Jebusites and were ruled over by their king Adoni-Zedek (Josh 10:1).
- B. “The city of Jerusalem in this period occupied only the north-south ridge covering about ten acres that runs south of the modern city walls. The population would not have exceeded one thousand. The top of the ridge is only about four hundred feet wide and about fifteen hundred feet long.” (Walton, Matthews, and Chavalas, *The IVP Bible Background Commentary: Old Testament*)
- C. Adoni-Zedek formed an alliance of kings against Joshua, who soundly defeated them (Josh 10:3-5).
- D. Joshua routed his enemies, but did not take the city of Jerusalem (Josh 10:10; 15:63).
  1. Jerusalem was on the border between Judah and Benjamin, but neither tribe succeeded in driving out the Jebusites completely.
  2. When you compare Judges 1:8 with Judges 1:21, it seems that Judah overcame the part of the city outside the fortress walls, and the tribe of Benjamin occupied this area, living alongside the Jebusites who were in the fortress.

## III. Time Of David

- A. During the reign of king David (1005 to 965 B.C.), the city of Jerusalem was captured from the Jebusites (2 Sam 5:6-10; 1 Chr 11:4-9).
  1. David then made Jerusalem the capitol of the nation.
  2. The remnants of the Jebusites became bondservants during the reign of Solomon (1 Kgs 9:20-21).
- B. “Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward” (2 Sam 5:9).
  1. “The City of David, the oldest part of Jerusalem, sits on a 12-acre spur that extends south of the Temple Mount. It is here that David built his palace (the Large Stone Structure), supported by the Millo (the Stepped Stone Structure) extending down the slope. Here too is evidence of the rebuilding of the city wall when Nehemiah returned from the Babylonian exile.” (Na’aman, *Biblical Archaeology Review* 40.1)
  2. “**The Millo**... The Hebrew word means ‘the fill.’ It was a series of terrace walls, built on a steep slope, supporting the fill behind it in order to create level areas. Houses were then built on these artificial platforms, which were connected by narrow staircases. It was apparently the king’s duty to look after this construction. During heavy rainfalls, the fill became heavy and increased the pressure on the terrace walls, thus requiring regular maintenance of these walls. When this construction was neglected, the houses would fall down the steep slope and the city would disintegrate. Remains of



- these supporting walls have been found on the eastern slope of the city of David.” (Dennis and Grudem, *The ESV Study Bible*)
3. “An Israeli archaeologist says she has uncovered in East Jerusalem what may be the fabled palace of the biblical King David. Her work has been sponsored by a conservative Israeli research institute and financed by an American Jewish investment banker who would like to prove that Jerusalem was indeed the capital of the Jewish kingdom described in the Bible. Other scholars are skeptical that the foundation walls discovered by the archaeologist, Eilat Mazar, are David’s palace. But they acknowledge that what she has uncovered is rare and important: a major public building from around the 10<sup>th</sup> century B.C., with pottery shards that date to the time of David and Solomon and a government seal of an official mentioned in the book of Jeremiah.” (Erlanger, “King David’s Palace Is Found, Archaeologist Says.” *The New York Times*)
- C. 1,000 years after the time of Abraham, David purchased the stone threshing floor of Araunah the Jebusite to offer sacrifices to God (2 Sam 24:18–25).
1. “Together with the prophet Samuel, King David clarified and established the spot where the Temple was to be built—Mount Moriah. Here on Mount Moriah, where Abraham bound Isaac, David built an altar on the threshing floor which he purchased from Ornan the Jebusite. Through this act, he effectively laid the foundations for the Holy Temple in Jerusalem.” (Richman and Richman, *Carta’s Illustrated Encyclopedia of the Holy Temple in Jerusalem*)
  2. “And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering” (1 Chr 21:26).
  3. It was on this site, north of the City of David, that was eventually chosen for Solomon’s temple (2 Chr 3:1).
  4. For 400 years Jewish worship was centered around the tabernacle.
  5. David wanted to build a permanent structure, the Temple (2 Sam 7:1–3).
  6. While God would not allow David to build the Temple, God was going to build a house for David, i.e., a ruling dynasty (2 Sam 7:12–13).
  7. Although David did not take part in the actual construction of the Temple, he helped Solomon by providing the materials, craftsmen and common laborers for the project (1 Chr 22:1–11).

#### IV. The First Temple

- A. Solomon began work on the Temple during the 4<sup>th</sup> year of his reign (c. 966 B.C.) and 480 years after the exodus from Egypt (1 Kgs 6:1).
1. “Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite” (2 Chr 3:1).
  2. Solomon formed a league with Hiram, king of Tyre, to furnish cedar trees from Lebanon (1 Kgs 5:1–6).

- a) “Cedars grew only in select areas of the Lebanon mountain range. They are massive trees whose wood is strong and durable. Because they were tall trees, there was a high demand for them, particularly for the construction of ships and cross beams in large public buildings. A symbol of luxury in architecture, they were used for lining the walls of palaces and temples.” (Monson, *Zondervan Illustrated Bible Backgrounds Commentary: Old Testament*)
  - b) Hiram also supplied artisans and architects for Solomon’s many building projects (1 Kgs 5:18).
  3. Solomon raised a levy of 30,000 Israelites: 10,000 a month worked in Lebanon and then spent two months at home (1 Kgs 5:13–14).
  4. Solomon also used Canaanite labor: 70,000 burden bearers, 80,000 hewers in the mountains, and 3,300 overseers (1 Kgs 5:15–16).
  5. The Temple was the world’s first precut structure (1 Kgs 6:7).
    - a) Quarried rock was cut into rectangular blocks (ashlars) and was dressed at the quarry.
    - b) This might have had some connection with earlier prohibitions against using iron tools in the construction of altars (Deut 27:5; Josh 8:31).
  6. “Solomon’s temple was shaped as a ‘long house’ of three successive rooms from east to west, a vestibule of only 15-foot depth, a nave (the holy place) of 60 feet and an inner sanctuary (the most holy place) of 30 feet (1 Kings 6:2–3,16–17). It was approximately 30 feet wide and 45 feet high by its interior measurements for the ‘house’ proper, not counting the porch, which was sort of an open entryway.” (Butler, Brand, Draper, and England, eds. *Holman Illustrated Bible Dictionary*)
  7. “He also laid the floor of the temple with plates of gold; and he added doors to the gate of the temple, agreeable to the measure of the height of the wall, but in breadth twenty cubits, and on them he glued gold plates; and, to say all in one word, he left no part of the temple, neither internal nor external, but what was covered with gold.” (Josephus, *Ant.* 8:3:2)
- B. In the Old Testament records fifteen Songs of Ascents (Pss 120–134).
1. Apparently they were songs used by the Jewish pilgrims on their way up to the Temple at Jerusalem for the great festivals of Passover, Pentecost, and Tabernacles (Exod 23:14–17; 34:18–24; Lev 23:4–44; Deut 16:1–17).
  2. As they walked they sang these psalms until they finally reached the temple mount in Jerusalem.
  3. “In days gone by, when the people of Israel would journey to the Holy City to celebrate the Pilgrim Festivals, they would stand awestruck at the sight of the Temple. The Talmud describes how priests would go out of their way to display the Temple’s beauty to the many visitors... This, indeed, was one of the objectives of the pilgrimages—to make an indelible impression of the Temple on all who saw it. Visitors, however, would be moved not only by the outer, physical beauty of this imposing edifice; they would be awed by its inner, spiritual content—the all-pervasive Divine Presence.” (Richman and Richman. *Carta’s Illustrated Encyclopedia of the Holy Temple in Jerusalem*)



- C. While Solomon’s Temple was the most famous of his building projects (1 Kgs 5–8), it was by no means the only one.
1. The temple complex in Jerusalem was composed of several buildings including Solomon’s palace, the “house of the forest of Lebanon,” the “hall of pillars,” the “hall of the throne,” and a palace for one of his wives, the daughter of the pharaoh of Egypt.
  2. Solomon fortified a number of strategic cities that helped provide protection for his kingdom, built storage cities for stockpiling the materials, and established military bases for his chariots and cavalry (1 Kgs 9:15–19).

## V. Hezekiah’s Tunnel

- A. During the days of king Hezekiah (c. 726–697 B.C.), king Sennacherib of Assyria came against Jerusalem (2 Chr 32:1–5).
1. Sennacherib had already destroyed “all the fortified cities of Judah” (2 Kgs 18:13; Isa 36:1).
  2. He destroyed forty-six cities and countless villages according to the *Taylor Prism*, which records the first eight campaigns of Sennacherib (704–681 B.C.).
  3. This six-sided baked clay document was discovered at Nineveh, and was later was acquired by Colonel R. Taylor in 1830.
  4. The British Museum purchased the prism from Taylor’s widow in 1855.
  5. On the prism king Sennacherib boasts that he shut up “Hezekiah the Judahite” in Jerusalem “like a caged bird” (cf. Isa 37:33–38).
  6. “Hezekiah’s preparation efforts were aided by Sennacherib’s distraction with Babylonian unrest, allowing for approximately four years of preparation time (ca. 705–701 B.C.).” (Mabie, *Zondervan Illustrated Bible Backgrounds Commentary: Old Testament*)
- B. Since Jerusalem was built on a mountain it had a natural defense from almost all sides—they only drawback was the lack of a fresh water supply inside the walls.
1. The Gihon Spring, the only spring in Jerusalem, is on the side of the cliff overlooking the Kidron Valley and had to be defended at all costs.
  2. “Hezekiah understood that Jerusalem’s survival depended on God’s power, but he did not let this assurance keep him from fortifying the city. He strengthened the walls and closed off the external access to the main water supply. In order for the inhabitants of Jerusalem to be supplied with water, he ordered the building of a tunnel that connected the upper springs with a lower basin (the Pool of Siloam, John 9:7). This tunnel is still visible today and is accessible to tourists. In addition to shoring up the walls of Jerusalem and controlling the water supply, Hezekiah also ordered a fresh supply of armaments.” (Corduan, *Holman Old Testament Commentary*)



3. “Hezekiah’s most impressive achievement was the tapping into the upper outlet of the Gihon Spring and channeling the water to the west side of the City of David... Since the only year-round source of water for Jerusalem (the Gihon Spring) was found outside the city walls (in the Kidron Valley), fresh water was an ongoing area of vulnerability for Jerusalem. Thus, Hezekiah set two teams of workmen about 1,500 feet apart to dig a tunnel far underground to channel the Gihon water supply to a collection pool within the city. The digging of this tunnel (Hezekiah’s Tunnel/Siloam Tunnel) was commemorated by the workers with an inscription known as the Siloam Tunnel Inscription placed deep within the tunnel in the area where the two teams met and connected the full length of the tunnel.” (Mabie, *Zondervan Illustrated Bible Backgrounds Commentary: Old Testament*)

C. The **Siloam Inscription** is a passage of inscribed text found in the Hezekiah’s tunnel that brings water from the Gihon Spring to the Pool of Siloam—the text records the construction of the tunnel.

1. “The Siloam Inscription, from the time of King Hezekiah (about 700 BCE), was discovered in 1880 not far from the southern entrance to the tunnel.

Hezekiah excavated the tunnel in order to make provision for the supply of water to Jerusalem from the Gihon Spring, which was outside the city walls to the Siloam Pool inside the city. After Hezekiah built a new wall which brought the Siloam Pool within the confines of the city, guaranteeing the flow of water from the spring to the city was of the utmost importance, especially in times of siege. Hezekiah’s building projects are described in the



Second Book of Kings (20:20) and in the Second Book of Chronicles (32:30). This inscription, which is in the Museum of Ancient Near Eastern Antiquities in Istanbul, is the longest ever found belonging to Jerusalem’s biblical period.” (Bahat and Rubinstein, *The Illustrated Atlas of Jerusalem*)

2. “**SILOAM; SILOAM INSCRIPTION** (sī lō əm; Gr. Σιλωαμ, *Silōam*). A pool to the S of the temple area at the exit of Hezekiah’s tunnel (cf. John 9:7). In the early days of the monarchy an aqueduct brought water along the hillside from the Spring of Gihon to a reservoir. This aqueduct may represent the gently flowing waters of Shiloah (Isa 8:6). Hezekiah’s tunnel added yet another feature to a complex of waterways and pools (2 Kings 18:17; 20:20; 2 Chron 32:30; Neh 3:15; Isa 7:3; 22:9–11; 36:2). At the southern end of Hezekiah’s tunnel, workmen inscribed in the ancient Hebrew script on the walls of the tunnel a vivid description of the completion of the tunnel on the day when workmen cutting from the two sides met. The inscription is now in the Istanbul Museum. The text runs in part: ‘...while there were still three cubits to be cut through, (there was heard) the voice of a man calling to his fellow, for there was an overlap in the rock on the right (and on the left). And when the tunnel was driven

through, the quarrymen hewed [the rock], each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1,200 cubits, and the height of the rock above the head[s] of the quarrymen was one hundred cubits.” (Walton, Blaiklock and Harrison, *The New International Dictionary of Biblical Archaeology*)

3. “Now the rest of the acts of Hezekiah—all his might, and how he made a pool and a tunnel and brought water into the city—are they not written in the book of the chronicles of the kings of Judah?” (2 Kgs 20:20)

## VI. Destruction Of First Temple

- A. Solomon’s Temple stood for over 400 years, until king Nebuchadnezzar’s troops sacked Jerusalem on *Tisha B’Av* (the 9<sup>th</sup> of Av) 586/7 B.C., they destroyed most of the buildings on the temple mount and demolished the city walls (2 Kgs 24:18–25:7).
- B. “Since much of the city was made of limestone, the flammable materials in the buildings would reduce the limestone to lime.” (Inrig, *Holman Old Testament Commentary*).
- C. Nebuchadnezzar took “all the vessels of the Lord’s house” to Babylon (Jer 28:1–4).
- D. Nothing remained of the glorious city of David and Solomon!
- E. The city of Jerusalem, once great among the nations, was now desolate (Lam 1:1–4).
  1. Nebuchadnezzar deported practically all of the inhabitants of Judah over a fifteen-year period.
  2. The Babylonians stripped the gold from the palace and sacked the Temple and all of the treasuries.
  3. They destroyed the city walls, the houses and the Temple (Lam 2:5–9).
  4. By the waters of Babylon Jewish exiles spoke of their love for the city of Jerusalem and her temple (Ps 137:1–6).
- F. Only a few lower-class people were left in Israel, and the destruction of the Jews seemed to be final.
  1. This could have marked the end of the Jewish nation—they had no temple, no leadership, and their kings were either dead or imprisoned.
  2. Godly men such as Daniel, Hananiah, Mishael, Azariah and numerous others were committed to the faith of their forefathers—they were determined that their identity as a nation would not be erased by the Babylonians (Dan 1:3–8).

## VII. The Second Temple

- A. “After the destruction of the First Temple in 586 BCE Jerusalem was once again reduced to the area of the City of David and the Temple Mount. The western section (the Western Hill) was still surrounded by the remains of the city wall several feet in height, but the area within it apparently lay largely in ruins. According to the description in the Book of Nehemiah and archaeological finds, Jerusalem was a devastated city, and its demolished walls served as some sort of defense for its few inhabitants.” (Bahat and Rubinstein, *The Illustrated Atlas of Jerusalem*)

- B. The Babylonian exile brought dramatic changes to the Jewish community in Palestine and for those in exile.
1. The main source of information about life during this time is from the biblical narratives in Ezra and Nehemiah, as well as what we can glean from Daniel, Haggai, Zechariah, and Malachi.
  2. Outside of the Bible, we have the Babylonian court records and the official decrees of the Persian government—including the *Cyrus Cylinder*.
    - a) The British Museum is now home to the Cyrus Cylinder—an edict of King Cyrus II the Great (539–530 B.C.).
    - b) This document from the 6th century B.C. was discovered in 1879 by a British archeologist in the ruins of Babylon.
    - c) The Cyrus Cylinder is a barrel-shaped baked clay cylinder, about 9" long and 4" wide—smaller than a football.
    - d) “The text on the Cylinder is a declaration about the Iran/Iraq war—not the one that started in 1980, but the one in 539 B.C., in the name of the Achaemenid king Cyrus the Great, resulting in the conquest of Babylon in 539. It establishes Cyrus as a king from a lineage of kings, and denounces the previous king of Babylon, but then it talks about peace.” <<http://cyruscylinder2013.com/2012/10/what-is-the-cyrus-cylinder/>>
    - e) Cyrus describes the measures of relief he brought to the city, and tells how he restored a number of god-images to their proper temples throughout Babylonia, Assyria and western Iran.
    - f) He also arranged for the restoration of numerous temples and allowed captives to return to their homelands.
    - g) “The Cyrus Cylinder tells an amazing story: Cyrus conquers Babylon, and what does this king of kings, this greatest king chosen by god, this most powerful man in ‘the four corners of the world’ do? He sets all the peoples free, lets them go back to their homes and homelands. Most amazingly, he lets them recover their statues and gods—all the things that were confiscated as symbols of victory—and go back to their lives and religions, worshiping their gods in their own way and in their own temples. ... To Jewish people the story told by the Cyrus Cylinder is a magnificent one, as it corroborates the events in the Old Testament about King Cyrus allowing captive Jews to return to Jerusalem and rebuild their temple. In fact, in the book of Ezra, King Cyrus permits the Jewish exiled people to return to Jerusalem to rebuild the temple.” <<http://cyruscylinder2013.com/2012/10/significance-of-the-cyrus-cylinder/>>
    - h) This is consistent with what we read in Ezra 6:3–6, where Cyrus authorized the rebuilding of the temple in Jerusalem and the return of the Jews to Palestine.
  3. We also have letters, known as *The Elephantine Papyri*, from Jewish mercenaries on Elephantine Island in Egypt which tell us of life during the Persian rule of the 6<sup>th</sup> and 5<sup>th</sup> centuries B.C.
  4. Josephus, the Jewish historian of the 1<sup>st</sup> century A.D., records some of the events of the return from exile in the eleventh book of his *Antiquities*.

- C. Babylonian exile ended in 538 B.C. when Cyrus issued his decree that allowed all captive peoples to return to their homelands.
1. However, there does not appear to have been a mass exodus of people from Mesopotamia at that time.
  2. Initially only a small group returned to Jerusalem (Ezra 1:1–8; cf. Jer 29:10).
  3. “The Second Temple was built on the site of the First Temple 70 years after its destruction. Construction began in 538 B.C.E. and was finally completed in 516; the process is described in the Bible in the Book of Ezra. The Temple was refurbished and enlarged by King Herod during the 1<sup>st</sup> century B.C.E. and remained in use until it was destroyed by General Titus and the conquering Roman Empire in 70 C.E. Today in Jerusalem, the Western Wall and now the newly unearthed Southern Wall are revered because they are remnants of the outside walls of the mount, or base, of the Second Temple.” (Eisenberg and Scolnic, *Dictionary of Jewish Words*, 141)
  4. They set up an altar and laid the foundation of the Temple (Ezra 3:2, 10), but soon ran into opposition and “work of the house of God” ceased (Ezra 4:24).
  5. As a result, God raised Haggai and Zechariah—through their influence the building resumed in 520 B.C. (Ezra 5:1–2).
- D. During the reign of the Persian king Darius (520 B.C.) another group of exiles returned to Jerusalem under the leadership of Zerubbabel and Joshua (Hag 1:1).
1. They also experienced trouble in rebuilding the Temple.
  2. The Samaritan governor was suspicious of the returnees, feeling that they might be a threat to his authority.
  3. The Samaritans were further angered when Zerubbabel refused their offer to help with the rebuilding (Ezra 4:3).
  4. Tattenai, governor of the province “Beyond the River,” and his associates sent letters to the Darius trying to delay or end further construction (Ezra 5:6–8).
  5. These delaying tactics worked for a while, but eventually the Jews received approval from Darius and completed construction of the temple in 515 B.C.
  6. “The second temple, that of Zerubbabel, who had been appointed governor when the Jews were allowed to return to Palestine, was completed in 515 B.C. It was the least impressive, but longest lasting temple structure. It was built on the same site as Solomon’s, but there are no details of its plan. It continued in sacred use and esteem until it was taken down for the building of Herod’s temple.” (Blaklock and Harrison, eds. *The New International Dictionary of Biblical Archaeology*)
- E. In 458 B.C., Ezra the scribe returned to Jerusalem along with an additional group of Jews and set up many spiritual reforms (Ezra 7:6, 10).
- F. In 444 B.C., in the 20<sup>th</sup> year of the reign of King Artaxerxes of Persia, Nehemiah undertook the task of rebuilding the wall around Jerusalem.
1. Nehemiah rebuilt the walls and gates of Jerusalem in just 52 days—while overcoming the opposition of Sanballat, Tobiah, and Geshem (Neh 1–7).
  2. On November 28, 2007 the *Jerusalem Post* reported a significant archaeological discovery that thrilled every Bible student.



3. The headline read: “Nehemiah’s Wall Uncovered.”
 

“The remnants of a wall from the time of the prophet Nehemiah have been uncovered in an archeological excavation in Jerusalem’s ancient City of David, strengthening recent claims that King David’s palace has been found at the site, an Israeli archeologist said Wednesday.

A wall uncovered in Jerusalem has been linked to the time of Nehemiah. The section of the 2,500-year-old Nehemiah wall, located just outside the Dung Gate and the Old City walls facing the Mount of Olives, was dated by pottery found during a recent dig at the site, said Hebrew University archeologist Dr. Eilat Mazar.

The archeologist, who rose to international prominence for her recent excavation that may have uncovered the biblical palace of King David, was able to date the wall to Nehemiah as a result of a dig carried out underneath a nearby tower, which has been previously dated to the Hasmonean period, (142–37 BCE) but which now emerges was built centuries earlier.

As a result of the excavation, both the 30 meter section of the wall and a six-by-three-meter part of the previously uncovered tower have now been dated to the fifth century BCE based on the rich pottery found during the dig under the tower, she said. Scores of *bullae*, arrowheads and seals from that period were also discovered during the excavation. ‘This find opens a new chapter in the history of Jerusalem,’ Mazar said. ‘Until now, we have never had such an archeological wealth of finds from Nehemiah’s period.’

Nehemiah, who lived during the period when Judah was a province of the Persian Empire, arrived in Jerusalem as governor in 445 BCE with the permission of the Persian king, determined to rebuild and restore the desolate city after the destruction of the First Temple by the Babylonians a century earlier, in 586 BCE.”

G. For a detailed discussion of the city of Jerusalem during the days of Nehemiah, please see *Jerusalem in the Time of Nehemiah* by Leen and Kathleen Ritmeyer.

### VIII. Desecration Of The Temple

- A. Around 168 B.C. Syrian King Antiochus IV Epiphanes (c. 215–164 B.C.) sacked Jerusalem and killed thousands of its citizens.
  1. He garrisoned his troops there and attempted to Hellenize Judea by compelling Jews to adopt Greek culture and religion.
  2. He sacrificed a pig to the Olympian Zeus on the altar in Jerusalem—an act of utter blasphemy to the Jews.
  3. Antiochus Epiphanes prohibited worship in the Temple, forbade circumcision on pain of death, sold thousands of Jewish families into slavery, destroyed all copies of Scripture that could be found, and slaughtered everyone discovered in possession of such copies, and tortured Jews to force them to renounce their faith.
  4. It is my understanding that Antiochus Epiphanes the “little horn” of Daniel 8:9 and the “vile person” of Daniel 11:21.

5. “In 168–167 B.C.E. Antiochus Epiphanes, the Seleucid king of Syria, profaned the temple and persecuted Judaism. In the temple he erected an altar to Zeus, and everywhere he compelled the Jews to violate the laws of the Torah. Various groups of Jews rebelled against the king, the most prominent of them being the clan of Mattathias the Hasmonean and his son Judah the Maccabee (hence the entire dynasty is often called Maccabean or Hasmonean). In 164 B.C.E. the Maccabees reconquered and purified the temple; the end of Seleucid rule followed twenty years later.” (Shaye J. D. Cohen, *From the Maccabees to the Mishna*, 14)
  6. “There followed a systematic attempt to Hellenize the country by force. Greek deities were to be worshiped by all. An Athenian philosopher was sent to Jerusalem to supervise the reprogramming of the people; he identified Jupiter as the god of Israel, who was then set upon the temple altar. The Jews called this ‘the abomination of desolation.’ Swine were sacrificed on the altar in the temple, and Greek soldiers and their paramours performed licentious acts in the courts of the temple itself. Under penalty of death, the Jews were forbidden to practice circumcision, Sabbath observance, or any of their feast days. Copies of the Hebrew Bible were destroyed and drunken orgies associated with Bacchus were made compulsory. These were Judah’s darkest days: an elderly scribe named Eleazar was beaten to death for refusing to eat pig’s meat, and a mother single-handedly cheered and encouraged her seven sons not to capitulate as each was routinely butchered in her presence before the governor for rejecting the pagan image and failing to pay homage to it.” (Walter C. Kaiser, *A History of Israel*)
  7. The Temple was in deplorable condition (“they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests’ chambers pulled down,” 1 Macc 4:38, KJV).
- B. Eventually the Maccabean revolt, with the help of the Romans, forced the Syrians out of Palestine.
1. Though outnumbered six to one, in 165 B.C. the Jews, under the leadership of Judas Maccabeus, regained their freedom.
  2. Judas Maccabeus selected faithful priests, destroyed the altar of the Olympian Zeus and built a new one, and renovated the Temple.
  3. On December 14, 164 B.C. (Chislev 25), exactly three years after its desecration, the Temple with its altar was rededicated and the daily sacrifices commenced.
  4. This was the beginning of Hanukkah, also known as the Festival of Lights and Feast of Dedication, an eight-day festival celebrating this event.
  5. The Maccabean period began with the victory of 164 B.C.E. and lasted until the entrance of the Romans into Jerusalem in 63 B.C.E.

## IX. Herod's Temple

- A. While Christians remember Herod the Great (c. 73–4 B.C.) because of the massacre of the innocents (Matt 2:16–18), secular historians probably remember him more for his many building projects—not only in Jerusalem, but throughout Palestine.
- B. Herod the Great started his building programs in the late 1<sup>st</sup> century B.C., but the city of Jerusalem continued to develop after his death—right up to the city's destruction at the end of the Jewish War (A.D. 66–70).
- C. “Herod's extensive building program included whole cities (e.g., Caesarea Maritima, Sebaste), temples (e.g., Jerusalem, three to Roma and Augustus, Baal Shamim at Si<sup>c</sup>a), palaces (e.g., Masada, Herodium, Cypros, Jericho), memorials (e.g., the patriarchs and matriarchs at Hebron, Abraham at Mamre), various pleasure buildings, infrastructure projects, unspecified donations and benefactions. It is unlikely that, as some complained after his death, he spent more on buildings outside the Holy Land than within it. His projects inside his own regions were designed partly to stimulate trade and commerce. The buildings were built with flair and technical competence, beautifully designed, often very imaginative: the northern palace at Masada, winter palace at Jericho, promontory palace at Caesarea, Herodium, and his temples—especially the awe-inspiring temple in Jerusalem.” (Freedman, Myers, and Beck, eds. *Eerdmans Dictionary of the Bible*)
- D. “Herod's ambitious building plans were also aimed at winning Jewish support, especially his rebuilding of the temple on a scale and magnitude heretofore unknown. Herod's convocation of a Jerusalem assembly for the purpose of announcing these plans is an indication of the importance he attached to this undertaking (*Ant* 15 §380–425). This is described as his noblest achievement, one which would guarantee his immortality. Herod's plans were ambitious indeed: he intended to double the size of the Temple Mount by extending the artificial podium to the S, W, and N. Only the E portico, associated in popular memory with Solomon, remained more or less untouched. The Temple Mount was to resemble closely other *temenoi* (sacred areas) in the early empire, which were all constructed on a foundation and augmented by an artificial podium surrounded on three sides by porticoes and on the fourth by a large basilica. The temple in these *temenoi* was a free-standing building erected in the center.” (Freedman, *The Anchor Yale Bible Dictionary*)
- E. “This Second Temple remained in its modest form of reconstruction for almost 500 years until the Roman period. Then the Roman appointed Judean king, Herod the Great, completely restored it, beginning his work in 19 B.C. and dedicating it ten years later. This thorough restoration was from the ground up; Herod enlarged and refurbished the Temple and increased its platform to twice its former size. Although historically and architecturally this was a third building, religiously it was still considered the Second Temple because the offering of sacrifices was not interrupted during the transition between structures. It was in this newly restored Second Temple that Jesus was dedicated as an infant (about 6 B.C.). Though Herod had already dedicated the Temple, work on it continued for another 46 years (John 2:20).” (Price, *The Stones Cry Out*, 177, 179)

- F. “Now the outward face of the temple in its front wanted nothing that was likely to surprise either men’s minds or their eyes, for it was covered all over the plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun’s own rays.” (Josephus, *War* 5:222)
- G. “The temple and its adjunct buildings stood on the top of a mount. A massive retaining wall on the south and west sides helped support the mount itself as well as the Temple. The Temple was awe-inspiring by any standards, but to a group of common men from rural Galilee it must have been a breathtaking marvel. They could not conceive how such an enormous structure could have been built or decorated so magnificently. The Roman historian Tacitus reported that it was a place of immense wealth, and the Babylonian Talmud said, ‘He that never saw the temple of Herod never saw a fine building.’ Some of the stones measured 40 feet by 12 by 12 and weighed up to a hundred tons, quarried as a single piece and transported many miles to the building site.” (MacArthur, *Matthew* 24–28, 8)
- H. “Herod was a paradox. He was one of the cruelest rulers of all history. His reputation has been largely one of infamy. He seemed fiercely loyal to that which he did believe in. He did not hesitate to murder members of his own family when he deemed that they posed a threat to him. Yet marital unfaithfulness and drunkenness did not seem to be among his vices. Because of his effective administration, he virtually made Palestine what it was in the first Christian century. He has gone down in history as ‘the Great,’ yet that epithet can only be applied to him as his personality and accomplishments are compared to others of his family.” (Butler, Brand, Draper, and England, eds. *Holman Illustrated Bible Dictionary*)

## X. Christ And The Apostles In Herod’s Jerusalem

- A. In this section I would like to call attention to items you can see at the *Holy Land Model of Jerusalem*, which is now on display at the Israel Museum, near the Knesset (formerly housed at the Holy Land Hotel in Jerusalem).
1. Construction of this 1:50 scale model, covering nearly one acre, began in the 1960s by Hans Kroch, owner of the Holy Land Hotel, in memory of his son Jacob, who was killed in Israel’s War of Independence.
  2. It is a reconstruction of Jerusalem during the time of Herod’s temple.
  3. The model is an artists conception of what the city might have looked like, aided by various historians and architects.



- B. Jesus cleansed the Temple, apparently on two separate occasions—once near the beginning of His ministry and once at the end (John 2:13–17; Matt 21:10–17).
1. The gospel of Mark has an interesting addition that the other gospel writers do not mention—a lesson that Jesus *taught* (Mark 11:15–17; cf. Isa 56:7; Jer 7:11).
  2. The Temple consisted of a series of courts leading into the Temple proper and on to the Holy Place.
  3. There was first the Court of the Gentiles, then the Court of the Women, then the Court of the Israelites, then the Court of the Priests.
  4. “The ‘temple area’ was the court of the Gentiles, the only part of the temple in which Gentiles were permitted to worship God and gather for prayer. Pilgrims attending the Passover Feast needed animals that met the ritual requirements for sacrifice, and the vendors set up their animal pens and money tables in the court of the Gentiles. Pilgrims also needed their money changed into the local currency because the annual temple tax had to be paid in that currency.” (John Walton, *Archaeological Study Bible*)
  5. The buying and selling and changing of currency took place in the Court of the Gentiles—the only place into which a Gentile might come.
  6. Try to picture a sincere Gentile who had come to Jerusalem to pray near the Temple, something God had invited them to do, and then as they attempted to pray all they could hear would be the lowing of the sheep, the bleating of the oxen and the clanking of the coins!
  7. This noise and smell of the animals made the Court of the Gentiles a place where no man could pray.
  8. The business dealings condoned by the priestly aristocracy shut out the seeking Gentile from the presence of God.
- C. The Beautiful Gate (Acts 3:1–3).
1. Devout Jews normally prayed three times a day—the third hour of the day, (9:00 A.M.), the time of the evening sacrifice, which was the ninth hour of the day (3:00 P.M.), and at sunset.
  2. “The ‘Beautiful Gate’ was probably a popular title for the Nicanor Gate (named for its Alexandrian donor), the main and largest gate, made of the most expensive bronze. It was in the Court of the Women on the east, facing the gate of the sanctuary, and must have been especially beautiful in the light of the rising sun. Situated above fifteen steps, beyond which neither women nor the maimed and unclean could pass, it may have hosted beggars on its steps who could appeal to those going to the Court of Israel.” (Keener, *The IVP Bible Background Commentary: New Testament*)
  3. “Now nine of these gates were on every side covered over with gold and silver, as were the jambs of their doors and their lintels; but there was one gate that was without [the inward court of] the holy house, which was of Corinthian brass, and greatly excelled those that were only covered over with silver and gold. Each gate had two doors, whose height was severally thirty cubits, and their breadth fifteen. However, they had large spaces within of thirty cubits, and had on each side rooms, and those, both in breadth and in length, built like towers, and their height was above forty cubits. Two pillars did also support these rooms, and were in circumference twelve cubits. Now the



magnitudes of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east over against the gate of the holy house itself, was much larger; for its height was fifty cubits; and its doors were forty cubits; and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than the other. These nine gates had that silver and gold poured upon them by Alexander, the father of Tiberius. Now there were fifteen steps, which led away from the wall of the court of the women to this greater gate; whereas those that led thither from the gates were five steps shorter.” (Josephus, *War* 5:201–206)

D. Solomon’s Porch (John 10:22–24).

1. Solomon’s Porch was, “The raised outermost part of Herod’s temple with columns that went all the way around the outer court (John 10:23; Acts 3:11). It is called ‘the portico of Solomon’ (NASB, NRSV, REB) and ‘Solomon’s Colonnade’ (HCSB, NIV), since Solomon’s workers constructed at least the oldest portico on the east side. In Jesus’ day this part of the temple had been built by Herod’s laborers.” (Butler, Brand, Draper, and England, *Holman Illustrated Bible Dictionary*)
2. Though not required by law, Jesus was in Jerusalem for Hanukkah, the Festival of Lights.
3. As you might recall, Hanukkah was the result of the Maccabean revolt, when the Jews, under the leadership of Judas Maccabeus, forced the Syrians out of Palestine in 165 B.C.
4. Judas Maccabeus selected faithful priests, destroyed the altar of the Olympian Zeus erected by Antiochus Epiphanes and built a new one.
5. On December 14, 164 B.C., the Temple with its altar was rededicated and the daily sacrifices commenced—this was the beginning of Hanukkah, an eight-day festival celebrating this event.
6. Solomon’s Porch was also where Peter healed the lame man (Acts 3:11), and where early Christians gathered to hear the apostles (Acts 5:12).

E. The Pool of Bethesda (John 5:2–16).

1. *Bethesda* means “house of kindness” or “house of mercy” which is an appropriate description for a place where desperate people were waiting in hope of a miracle!
2. The five porches (or *colonnades*, John 5:2, HCSB) may have been erected by Herod the Great.
3. The pool of Bethesda is usually associated with the twin pools near the present-day Saint Anne’s Monastery.



4. “The pool at Bethesda was a familiar locale among the Jews of Jerusalem. It was mentioned, for example, in Qumran’s Copper Scroll as the ‘place of poured out water.’ It was located near what are now the ruins of the basilica of Saint Anne to the north of the temple mount. The ‘pool’ was actually two pools surrounded by four porticoes, with a fifth portico situated between them. Coupled with the elegant porticoes, the pools must have been an impressive sight. While the lavish complex of John’s day likely dated to the reign of Herod the Great, the pools were probably in use before that and may have been the site of an intermittent spring. The connection between the pool and the healing process is attested not only by the fourth Gospel but also by archaeological remains indicating that the Romans also sought healing there after taking over Jerusalem in approximately A.D. 135.” (Walton, *Archaeological Study Bible*)

F. The healing of the blind man took place at the Pool of Siloam (John 9:1-11).

1. In 2004 the remains of a previously undiscovered pool were found on the west side of the City of David.
2. Prior to 2004 people had associated a pool near a Byzantine church built by Empress Eudocia (c. A.D. 400-460) with the Pool of Bethesda.
3. “In the Byzantine period the empress Eudocia (c. 400-460 C.E.) built a church and a pool where the water debouches from Hezekiah’s Tunnel to commemorate the miracle of the blind man. Early in the last century archaeologists found the remains of that church, over which today sits a mosque. The church and the pool are mentioned in several Byzantine pilgrim itineraries. Until last year, it was this pool that people meant when they talked of the Pool of Siloam.” (Shanks, *Ten Top Archaeology Discoveries*, 88)



4. This pool is supplied with “living water” from the Gihon Spring, which means it is possible that the pool was used as a *mikveh* for ritual bathing.
5. Is this where the 3,000 converts in Acts 2:41 were baptized?

G. The Mount of Olives and Garden of Gethsemane (Mark 14:26, 32; Matt 26:30, 36).

1. The Mount of Olives forms a ridge running north and south for about two miles across the Kidron Valley east of Jerusalem.
2. Prior to our Lord’s triumphant entry into the city of Jerusalem, Jesus came down from the Mount of Olives and wept over the city’s coming destruction (Luke 19:30-44).
3. Our Lord’s “Olivet Discourse” was delivered here (Matt 24; Mark 13).
4. The Garden of Gethsemane (“olive press”) was the place of Jesus’ agony and arrest (cf. Mark 14:32-52; Luke 22:39-54; John 18:1-12).

H. The Middle Wall of Partition (Acts 21:27–36; Eph 2:14).

1. On the Temple Mount there was inner court which Josephus calls the “second court of the temple” into which no Gentile could enter (Josephus, *War* 5:193; *Antiq.* 15:417).
2. This “second court” was protected by a wall, the *soreg*, which stood about 4 and half feet tall.
3. Two stone inscriptions (one complete and one incomplete) have been found warning Gentiles against entering on pain of death—the complete inscription can be seen in the National Archaeological Museum in Istanbul, Turkey.
  - a) This block of engraved limestone was discovered in Jerusalem in 1871, and measures about 22 inches high by 33 inches long.
  - b) Each letter was nearly 1 1/2 inches high and originally painted with red ink against the white limestone.
4. The inscription reads, “No foreigner is allowed to enter within the balustrade surrounding the sanctuary and the court. Whoever is caught will be personally responsible for his ensuing death.”
5. Josephus describes the stone wall and sign: “When you go through these [first] cloisters, unto the second [court of the] temple, there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that ‘no foreigner should go within that sanctuary;’ for that second [court of the] temple was called ‘the Sanctuary.’” (Josephus, *War* 5:193–194)
6. “Gentiles were allowed to enter the outer temple enclosure in Jerusalem. This large, paved area surrounding the temple and its inner courts was enclosed by a double colonnade of pillars standing 37 feet high. The perimeter of this area measured three-quarters of a mile. This outer court was also called the court of the Gentiles. But Gentiles were physically prevented access to the inner courts of the temple by a 4.5 foot high barrier (Paul’s ‘dividing wall of hostility’ in 2:14). The Jewish historian Josephus pointed out that 13 stone slabs with writing in both Greek and Latin were placed at intervals on the barrier, warning Gentiles not to enter. In Josephus’s words, ‘There was a partition made of stone ... Its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that ‘no foreigner should go within that sanctuary’ (*Wars*, 5.5.2). Archaeologists have discovered two of these warning slabs, which state: ‘No foreigner is allowed to enter within the balustrade surrounding the sanctuary and the court. Whoever is caught will be personally responsible for his ensuing death.’” (Walton, *Archaeological Study Bible*)



## I. The Fortress Antonia.

1. The Fortress Antonia sits on about the same place as the *citadel* that was built during the days of Nehemiah (Neh 2:8; 7:2).
2. “**Antonia, Tower Of.** Fortress near the temple built around A.D. 6 that served as a palace residence for King Herod, barracks for the Roman troops, a safe deposit for the robe of the high priest, and a central courtyard for public speaking. The tower of Antonia is not mentioned directly in the Bible. It served various functions between A.D. 6 and A.D. 66, the time of its destruction by Titus. Herod the Great built the tower at the northwest corner of the temple court to replace the Maccabean fort. The tower was 75 feet high and was named for Herod’s friend, Mark Antony.” (Butler, Brand, Draper, and England, *Holman Illustrated Bible Dictionary*)
3. “Now, as to the tower of Antonia, it was situated at the corner of two cloisters of the court of the temple; of that on the west, and that on the north; it was erected upon a rock, of fifty cubits in height, and was on a great precipice; it was the work of king Herod, wherein he demonstrated his natural magnanimity.” (Josephus, *War*, 5:238)
4. The fortress not only served as protection for the Temple Mount, but allowed soldiers to keep an eye on activities in the temple area.
5. Josephus claimed that a Roman cohort was always stationed at the fortress of Antonia—a *cohort* usually consisted of 760 infantry troops and 240 cavalry (Josephus, *War* 5:244).
6. The Fortress Antonia is traditionally considered the site of Jesus’ trial before Pilate (John 19:13).
7. During one visit to Jerusalem, Paul was accused of bring a Gentile into the temple (Acts 21:26–29).
  - a) This caused a riot on the Temple Mount (Acts 21:30).
  - b) A Roman tribune, Claudius Lysias, was alerted to the uproar and sent soldiers down to stop the uprising (Acts 21:31–36).
  - c) Paul’s “sermon on the stairs” was given on the stairway that led from the Temple Mount up to the Fortress Antonia (Acts 21:37–22:2).





## XI. Destruction Of Second Temple

- A. The destruction of the Temple was predicted by our Lord in Matthew 24:2–35 and parallel accounts which are recorded in Mark 13:1–37 and Luke 21:5–36.
- B. The city of Jerusalem was destroyed by the Roman general Titus Flavius Vespasianus, commonly referred to as *Titus* (A.D. 39–81).
- C. Titus, whose father was also named Titus Flavius Vespasianus—he took the name Caesar Vespasianus Augustus, but was commonly referred to *Vespasian*—he was the Emperor from A.D. 69 to A.D. 79.
- D. “The army which Titus had at his disposal consisted of four legions. Besides the three legions of his father, the 5<sup>th</sup>, 10<sup>th</sup>, and 15<sup>th</sup>, he also had the 12<sup>th</sup>, which had already been in Syria under Cestius. ... In addition to these, he had also the numerous auxiliary troops of the confederate kings.” (Schürer, *A History of the Jewish People in the Time of Christ*, 2:235–236)
- E. “And now Vespasian had fortified all the places round about Jerusalem, and erected citadels at Jericho and Adida, and placed garrisons in them both, partly out of his own Romans, partly out of the body of his auxiliaries. ... And now the war having gone through all the mountainous country, and all the plain country also, those that were at Jerusalem were deprived of the liberty of going out of the city; for as to such as had a mind to desert, they were watched by the zealots; and as to such as were not yet on the side of the Romans, their army kept them in, by encompassing the city round about on all sides. Now as Vespasian was returned to Caesarea, and was getting ready, with all his army to march directly to Jerusalem, he was informed that Nero was dead ... Wherefore Vespasian put off at first his expedition against Jerusalem, and stood waiting whither the empire would be transferred after the death of Nero.” (Josephus, *War* 4:486, 490–491, 497)
- F. When the Roman legions arrived at Jerusalem they camped on Mount Scopus (Josephus, *War* 5:67–70).
1. Immediately after the arrival of Titus a five-mile long (forty furlongs) stone wall was erected around Jerusalem in just three days that totally enclosed the city (Josephus, *War* 5:508–509).
  2. After the city was surrounded and escape was impossible, a famine of unimaginable proportions descended upon the Holy City.
- G. The city of Jerusalem was destroyed on *Tisha B'Av* (the 9<sup>th</sup> of Av) A.D. 70.
1. Was a coincidence that the temple was destroyed by the Romans on exactly the same date as it when it was destroyed by the Babylonians?
  2. “In the spring of A.D. 70 Titus took command of the Roman forces. During Passover of A.D. 70 he moved his troops closer to the city walls and began his assault from the north. In May he breached Agrippa’s wall after nearly two weeks of attack.” (Evans and Porter, *Dictionary of New Testament Background*)





3. “The victors gave no quarter, but slew all Jews upon whom they could lay their hands; 97,000 fugitives were caught and sold as slaves; many of them died as unwilling gladiators in the triumphal games that were celebrated at Berytus, Caesarea Philippi, and Rome. Josephus numbered at 1,197,000 the Jews killed in this siege and its aftermath; Tacitus calculated them at 600,000 (A.D. 70).” (Durant, *Caesar and Christ*, 545)
- H. At the beginning of the Olivet discourse Jesus said, “Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down” (Matt 24:2; cf. Mark 13:2; Luke 21:6).
1. “In short, both the literary and the archaeological evidence indicate that the city was totally destroyed in 70 C.E. Not a single building remained standing.” (Geva, *Biblical Archaeology Review*)
  2. According to Josephus, after the battle, as Titus viewed the massive walls of Jerusalem, he said, “We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers!” (Josephus, *War* 6:411)
  3. Even though the city and temple were destroyed, Titus ordered that several of the city’s towers remain “in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued” (Josephus, *War* 7:2).
- I. The southwest corner of the Temple Mount is filled in with the rubble of the Second Temple’s destruction in A.D. 70.
1. One stone that lies on the street far below where it originally stood is of special interest to Bible students.
  2. Shaped as a corner, the stone bears the Hebrew inscription: “To the place of trumpeting.”
  3. This stone was at the pinnacle of the Temple Mount at the southwestern corner of the Temple—it was the place where priests would overlook Jerusalem as they blew trumpets to announce the Sabbath and the start of festival days.
  4. The stone that you see today at the Temple Mount is a replica; the original is now on display at the Israel Museum (in the Bronfman Archaeology Wing).
  5. “Their destruction of the temple was absolute; nothing whatsoever remained of it except masses of rubble from the Temple Mount. (Later the Romans would even build a temple to Jupiter on top of the site where the Jewish temple once stood.) Buried beneath this rubble was a stone block almost three feet long that had fallen from the southwest corner of the Temple Mount. The Israeli archaeologist Benjamin Mazar discovered it at the base of the Herodian wall during his excavations that began in 1968 and continued for ten years. Unfortunately, part of the stone had broken off, leaving the Hebrew inscription on it incomplete. The remaining two words read, ‘To the place of



trumpeting.’ A portion of a third word also exists. Various possibilities for the ending of the expression have been suggested: ‘to declare [the Sabbath],’ or, ‘to distinguish [between the sacred and the profane].’ In any case, the function of the inscription was to direct the priests to the proper place where they were to sound the trumpet to declare the beginning of the Sabbath and its ending. Presumably from that location these trumpet calls could be heard throughout the city of Jerusalem. This was vital to the Jews because of the strict prohibitions of the traditions against certain activities on the Sabbath, as well as to remind them of their sacred obligations.” (Fant and Reddish, *Lost Treasures of the Bible*, 324–325)

6. “As it was found lying directly on the street and underneath other fallen Herodian stones, it must originally have been located at the top of the southwest corner whence it was the first stone to have been thrown down. High above this corner stood the Royal Stoa, so that the Trumpeting Stone was located some 138 feet (42 m) above street level. From this elevated position, a trumpet call could be heard all over the city.” (Ritmeyer, *The Quest, Revealing the Temple Mount in Jerusalem*)
  7. Josephus records that this is “where one of the priests stood of course, and gave a signal beforehand, with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again” (*War* 4:582)
- J. The Arch of Titus, located on the *Via Sacra* in Rome, celebrates the destruction of Jerusalem and the Temple.
1. An inscription near the top of monument reads, “The Roman Senate and People (dedicate this) to the divine Titus Vespasianus Augustus, son of the divine Vespasian.”
  2. A relief on the south panel of the arch depicts the spoils taken from the Herod’s Jerusalem.
  3. The seven-branched Menorah is the main focus, but Golden Trumpets and the Table of Shewbread are also shown.
- K. For a comprehensive study of Matthew 24 and the destruction of Jerusalem, you can download a free copy of *Days of Vengeance*, by David Padfield, at <http://www.padfield.com/2011/days-of-vengeance.html>



## XII. Roman Jerusalem

- A. “The soldiers of the Tenth Legion and the retired Roman soldiers Titus brought to Jerusalem, as well as Syrians and Eastern Greeks, constituted a large sector of Jerusalem’s population under Roman rule. During the reign of the Emperor Septimius Severus the population increased significantly, when the soldiers of the Legion were granted permission to marry and set up families. Only unmarried soldiers continued to live in the camp. The first Christians expelled from Jerusalem to Pella in Transjordan, just prior to the Great Revolt, began to return to the city, and it seems that Jews also began to settle there once more. Epiphanius (a fourth-century Christian author) observes that seven synagogues remained standing in Jerusalem after the destruction of the city and one of them was still standing during the reign of the Emperor Constantine. If the reference is not to Christian houses of worship, this would seem to be evidence of the existence of a Jewish community in the city.” (Bahat and Rubinstein, *The Illustrated Atlas of Jerusalem*)
- B. The Roman emperor Hadrian rebuilt Jerusalem and renamed it *Aelia Capitolina*.
1. *Aelia* was after the family of the emperor, and *Capitolina* after the three Capitoline gods who were to be the patrons of the new city (Jupiter, Juno, and Minerva).
  2. A pagan temple was erected on the Temple Mount.
  3. Later, Hadrian built a temple for the goddess Aphrodite (Venus) at the site where the Church of the Holy Sepulcher would later be built.
  4. Other pagan temples in *Aelia Capitolina* were ones dedicated to Tiche, the goddess of fortune, and Aesclepius Serapis.
- C. “In 130 C.E., Emperor Hadrian celebrated the transformation of Jerusalem into a Roman colony by plowing a traditional furrow, called a *pomerium*, around the city to mark its new boundaries. Jews were barred, on penalty of death, from entering the city. The name *Aelia* memorialized the family of the emperor, whose full name was Publius Aelius Hadrianus; *Capitolina* recalled the Capitoline Hill in Rome, the location of a temple of Jupiter. As a new colony, Aelia Capitolina was given the right to erect a similar monument dedicated to the most powerful Roman deity.” (Geva, *Biblical Archaeology Review*)



## XIII. The Following Centuries

- A. “About +330, Constantine, the first Christian Roman emperor, ordered the Bishop of Jerusalem to find the Holy Sepulcher. He also sent his aged mother, Helena, on a pilgrimage to Jerusalem. Having just had his wife, his illegitimate son, and a nephew killed, Constantine doubtless felt the need of working up some spiritual capital. In any case, a rock-cut tomb was shortly found in the northwestern part of the city, and this was proclaimed the tomb of Christ. Later monkish historians also told how Helena discovered the True Cross in an old cistern. The authenticity of these discoveries was attested by suitable visions and miracles. Constantine then

ordered a set of sacred buildings to be erected over the Holy Sepulcher. After countless changes, additions, fires, repairs, destructions, and rebuildings, this complex evolved into the present Church of the Holy Sepulcher. It is an irregular mass of heterogeneous structures, jammed in among other buildings, so that there is no place whence the visitor can get a good look at the church as a whole. Possession of the Holy Sepulcher is divided amongst a multitude of squabbling Christian sects—the Roman, Greek, Armenian, Syrian, Coptic, and Abyssinian churches.” (de Camp, *Great Cities of the Ancient World*, 72)

- B. “A pilgrim called the ‘Traveler of Bordeaux’ visited Jerusalem in the year 333 and his accounts are an important source for our knowledge of Jerusalem in the time of Constantine. The Traveler of Bordeaux entered Jerusalem from the east, in the vicinity of the present-day Lions’ Gate, and visited the Sheep’s Pools. He describes the pools as being surrounded with avenues of columns. He also described the remains of the pagan temple nearby and which served as a place of healing during the Roman period, as being nothing more than a cave. He goes on to describe the Temple Mount with its subterranean structures, the water cisterns and other sites. Here for the first time we have a description of the ‘Foundation Stone’ in the Temple Mount, to which the Jews made an annual pilgrimage on the ninth of Av. From the Temple Mount he moves on to a description of the Siloam Pool, surrounded by four avenues of columns. He also mentions a nearby pool which perhaps was the ancient Siloam Pool, the present-day Birket el-Hamra. From Mount Zion, the Traveler of Bordeaux viewed the House of Caiaphas, and as he walked from there in the direction of the Damascus Gate, he identified the site of Jesus’ trial (the Praetorium) in the Tyropoeon Valley. From there he reached the Church of the Holy Sepulcher, still in the process of construction, and describes the cave on the hill of Golgotha, where Jesus’ body was kept. Among the new buildings, he described the basilica and the baptistery. He also described Second Temple tombs such as Absalom’s Pillar and Zechariah’s Tomb. On the Mount of Olives he saw the Eleona Church which was built at Constantine’s orders.” (Bahat and Rubinstein, *The Illustrated Atlas of Jerusalem*)
- C. After the Muslim conquest of Jerusalem in A.D. 638, the ruler Abd el-Malik built a shrine called the *Dome of the Rock* on the Temple Mount between A.D. 688–691.
1. The *Foundation Stone* over which the dome was built is believed by many to be the location of the Holy of Holies from the Temple!
  2. While earthquakes over the centuries have shaken Jerusalem, the Dome of the Rock has largely been spared since it is built on solid bedrock (unlike the Al-Aqsa mosque which is also located on the Temple Mount).
  3. The Dome of the Rock was covered by a lead dome from 691 until it was replaced with a gold-colored covering in 1965.





4. Muslims believe the rock was sanctified by the story of the Prophet Mohammed's Night Journey to Jerusalem and back to Mecca (*Qur'an* 17:1).
  5. They believe Mohammed began his ascent to heaven, accompanied by the angel Gabriel, from the top of the rock.
  6. "Over the centuries Islam has come to claim the Temple Mount—which they refer to as *Al-Haram al-Sharif* ('Noble Sanctuary')—as one of their holiest sites. This is done on the basis of the account of Muhammad's Night Journey in the Qur'an. In the Night Journey, which according to tradition occurred in approximately AD 620, the angel Gabriel takes Muhammad on a celestial horse to visit a 'distant shrine.' Through the early Islamic period neither Jerusalem nor its Temple Mount were ever regarded as a place of Islamic pilgrimage, a fact not surprising since Jerusalem is not mentioned by name once in the Qur'an. However in the twelfth century, the Kurdish warlord Saladin mounted a large propaganda campaign claiming that the Dome of the Rock in Jerusalem was indeed the 'distant shrine' to where Muhammad had flown in his Night Journey. The fact that there was also a mosque at the site called Al-Aqsa (meaning 'distant' or 'farthest') was used to make this claim certain and to justify an attack on the Christian crusaders who then controlled Jerusalem. Saladin's goal was to provoke a *jihadic* (holy war) fervor in the separate Muslim tribes to get them to unify in the siege of the city." (Price, *Rose Guide to the Temple*)
  7. The *Founding Inscription* on the Dome of the Rock reads: "O you People of the Book, overstep not bounds in your religion, and of God speak only the truth. The Messiah, Jesus, son of Mary, is only an apostle of God, and his Word which he conveyed unto Mary, and a Spirit proceeding from him. Believe therefore in God and his apostles, and say not Three. It will be better for you. God is only one God. Far be it from his glory that he should have a son."
  8. The Dome of the Rock is a *shrine* and not a *mosque*.
  9. Sadly, the most widely recognized landmark in Jerusalem was built by neither Jews nor Christ, but by Muslims!
- D. Muslims pray at the Al-Aqsa Mosque which is located just south of the Dome.
1. This is the third most holy site in Islam, after shrines at Mecca and Medina in Saudi Arabia.
  2. The original mosque was built by the Umayyads in 715 A.D., but has been damaged numbers times by earthquakes.
  3. In 1951 Jordanian King Abdullah was assassinated in front of Al-Aqsa mosque.
  4. A crazed Australian "Christian" tourist started a fire in the mosque on August 21, 1969, destroying a 12<sup>th</sup> century wooden pulpit given by Saladin (and, in typical Muslim fashion, the Jews were blamed).



## XIV. Sites To See In Jerusalem Today

- A. With so many places to see in Jerusalem it is difficult to come up with a short list of sites that that hold great interest to Bible students.
1. The list here is not meant to be all-inclusive by any means!
  2. In this list I am trying to avoid places that we have already discussed.

B. The Western Wall.

1. The Western Wall of the Temple Mount, the *Kotel*, is the most important site in the world for the Jewish people—it is the last remnant of the Temple.
2. While the Temple itself and all associated building were destroyed by Titus in A.D. 70, the Temple Mount support walls remain standing.
3. In the Old Testament age, God’s chosen people prayed toward the Temple (Dan 6:10; 1 Kgs 8:30, 35–36, 44–45).
4. Since the Western Wall is closest to the site of the Temple’s Holy of Holies that was accessible to Jews, it became a place of prayer for Jews people.
5. For the majority of the time that Jerusalem was under Muslim rule, the Arabs often used the Wall as a garbage dump to humiliate the Jews who visited it.
6. During the Six-Day War (1967), one of the first people to reach the Western Wall was Moshe Dayan—he helped revive the custom of inserting a written petitions into the cracks in the wall.
7. This wall is sometimes called the “Wailing Wall” because European Gentiles thought that Jew gathered hear to wail for the loss of their Temple.
8. Every year on *Tisha B’Av* (the 9<sup>th</sup> day of the Jewish month of Av), a fast is held commemorating the destruction of both the First and Second Temple—Jews sit on the ground and read the book of Lamentations.



C. Western Wall Tunnels.

1. There is a quarter-mile-long underground tunnel that runs adjacent to, and exposes the full length of, the Western Wall.
2. “One ashlar stone found in the ‘Rabbinical Tunnel’ along the western side of the Temple Mount is 46 feet by 10 feet by 10 feet; it weighs about 415 tons. The largest megalith at Stonehenge, England, weights only 40 tons, and the stones used in the Great Pyramid of Cheops in Giza weigh only 15 tons.” (McRay, *Archaeology and the New Testament*, 95)
3. The largest granite stone at the Great Pyramid in Giza (one found in found in the *King’s chamber*), weighs a mere 80 tons!



4. “Now the temple was built of stones that were white and strong, and each of their length was twenty-five cubits (37.5 ft.), their height was eight (12 ft.), and their breadth about twelve (18 ft.)...” (Josephus, *Antiq.* 15:392).
5. Now do you understand why on one occasion as Jesus “was going out of the temple complex, one of His disciples said to Him, ‘Teacher, look! What massive stones! What impressive buildings!’” (Mark 13:1, HCSB).

#### D. The Golden Gate.

1. The Golden Gate in the Eastern Wall (near the Dome of the Rock), was built during the Early Islamic period.
2. “During the Second Temple period there was an eastern gate, called the Shushan Gate, on the site of what is known today as the Golden Gate.” (Ritmeyer and Ritmeyer, *Jerusalem in the Year 30 A.D.*)



#### E. The Lion’s Gate.

1. In the east wall of Jerusalem is the Lion’s Gate—it is one of seven open gates in city walls.
2. This gate is also called St. Stephen’s Gate, after Stephen, the first recorded martyr of the New Testament church, who tradition says was stoned nearby.
3. This gate also marks the beginning of the *Via Dolorosa*, the *traditional* route Jesus is believed to have taken from prison to the site of the cross.
4. Near the crest of the gate you can see four leopards, often mistaken for lions (two on each side).
5. These lions were placed there by Sultan Suleiman the Magnificent (1494–1566) to celebrate the Ottoman defeat of the Mamluks in 1517.
6. During the 1967 Six-Day War, Israeli paratroopers came through this gate and unfurled the Israeli flag above the Temple Mount—you can easily see how the area around the gate is still pockmarked by weapons fire.



#### F. The Church of the Holy Sepulchre.

1. The site is believed by many to be *Golgotha* (Aramaic) or *Calvary* (Latin), the place where our Lord was crucified—and they also believe it is the location of the borrowed tomb in which He was buried (cf. Matt 27:33–35; Mark 15:22–25; John 19:17–24).
2. At one time the pagan temple of Venus, built by Hadrian, stood on this site.
3. Later, Constantine ordered that a “church” be built on the site (c. 325/326).
4. Custody of the building is shared between several religious groups and secular entities (Eastern Orthodox, Armenian Orthodox, and Roman Catholic).

5. Three other religious groups (Egyptian Coptic Orthodox, Ethiopian Orthodox, and Syrian Orthodox) also have certain rights and small properties in or around the building.
6. Today the Church of the Holy Sepulchre is located within the walls of Jerusalem, but during the time of our Lord it was apparently outside the walls.
7. “The best piece of evidence that the tomb of Jesus was in this area is the fact that other first-century tombs are still preserved inside the church. Called the ‘Tomb of Joseph of Arimathea,’ these burial shafts (*kokhim*) are clearly from the time of Christ's death and thus attest to some kind of burial ground in the area. Combined with the evidence from tradition, this church is most likely the true location of the Christ’s death and burial.” (Bolen, “Church of the Holy Sepulcher,” *BiblePlaces.com*)
8. While this might be the actual location of our Lord’s death and burial, the pagan atmosphere inside the building is utter repulsive!

G. Gordon’s Calvary and the Garden Tomb.

1. In 1842 Otto Thenius, a German Theologian, suggested that the rock known today as “Skull Hill” could *possibly* the site of the crucifixion.
2. In 1867 an ancient Jewish tomb was discovered in the area.
3. In 1883 General Charles Gordon became *convinced* that this site was the Calvary mentioned in the New Testament.
4. Many people believe that this is the site of Joseph of Arimathea’s tomb in which Jesus was buried after His crucifixion.
5. This site is owned and operated by The Garden Tomb Association, a Charitable Trust based in the United Kingdom (established in 1893).
6. A few years ago the Israeli Tour Guides’ Association nominated the Garden Tomb as the best tour site in Israel.
7. In my opinion, the Garden Tomb is one of the most serene places in Jerusalem and it provides a magnificent portrait of what the place of our Lord’s death and burial might have looked like, but it is *doubtful* that this “place of the skull” and nearby tomb were used by our Lord.
8. However, there is *no irrefutable proof* as to where our Lord was buried.
9. Erosion has changed the appearance of the limestone “face” over the years.
  - a) We have no idea what it looked like 2,000 years ago.
  - b) On March 2, 2015, Todd Bolen (*BiblePlaces.com*) reported that the “nose” of the skull’s face fell off during a storm!





#### H. The Secondary Cardo.

1. The remains of a Byzantine era colonnaded stone-paved street known, as the Secondary Cardo, runs across the city from north to south.
2. This street is depicted in the center of the Madaba Map.



#### I. The Burnt House.

1. The Burnt House is a home that has been excavated in the Jewish quarter and was one of many set ablaze by the Romans in A.D. 70.
2. “But when they went in numbers into the lanes of the city, with their swords drawn, they slew those whom they overtook, without mercy, and set fire to the houses wither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is of such as died by the famine; they then stood in a horror at this sight, and went out without touching anything. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men’s blood. And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night; and as all was burning, came that eighth day of the month Gorpieus [Elul] upon Jerusalem...” (Josephus, *War* 6.404-407)
3. “Heartrending testimony to the accuracy of his record was found in the kitchen of this house—the skeletal arm and hand of a young woman, who had attempted to flee when she realized what was happening but was engulfed in the flames. Apart from the kitchen, the complex consisted of a small courtyard, four rooms and a mikveh.” (Ritmeyer and Ritmeyer, *Jerusalem in the Year 30 A.D.*)

#### J. Tomb of the Kings.

1. In Jerusalem, at the north of the Old City, is a large tomb complex which is known as the *Tomb of Queen Helena of Adiabene* (northern Mesopotamia).
2. Queen Helena and her son were converted to Judaism by Jewish merchants in her homeland (Josephus, *Antiq.* 20:17-96).



3. When Queen Helena visited Jerusalem between A.D. 46–48 she found it suffering from famine (the famine mentioned in Acts 11:28–30), so she set out to gather food as far as Egypt and Cyprus.
4. “Now her coming was of very great advantage to the people of Jerusalem; for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus, to bring a cargo of dried figs.” (Josephus, *Antiq.* 20:51)
5. Her burial complex was amazingly elaborate—it had three pyramids erected on top of it (Josephus, *Antiq.* 20:94).
6. Pausanias, a 2<sup>nd</sup> century A.D. Greek traveler and geographer, described Helena’s tomb as the second most beautiful tomb in the world (after the tomb of Mausolus of Caria—the Mausoleum at Halicarnassus).
7. Archaeologist Doron Ben-Ami claims to have discovered the royal place of Queen Helena in 2007, during excavations just south of the Temple Mount.

K. Shrine of the Book at the Israel Museum.

1. The Shrine of the Book houses the famous Dead Sea Scrolls, possibly the most important archaeological discovery ever made in Israel.
2. The first of the 2,000-year-old scrolls were discovered in 1947 by a young Bedouin shepherd.
3. From the eleven caves around the Qumran area scholars have recovered the manuscripts of almost 700 works, both Biblical and sectarian.
4. Some of the works are complete scrolls, while others are only fragments containing a few sentences.
5. From the outside the Shrine’s white-tiled dome looks like the lid of a clay jar—like the ones many of the scrolls were found in.
6. The most prized exhibits at the Shrine are the two oldest copies of the book of Isaiah in existence.
7. These Isaiah scrolls are 1,000 years older than any other known Hebrew Biblical text—they were written only six centuries after Isaiah first penned his marvelous words, as he looked forward to the Messiah!
8. A facsimile of the scroll of Isaiah, arranged around a large spindle, is the centerpiece in the exhibition hall under the dome.



*Conclusion*

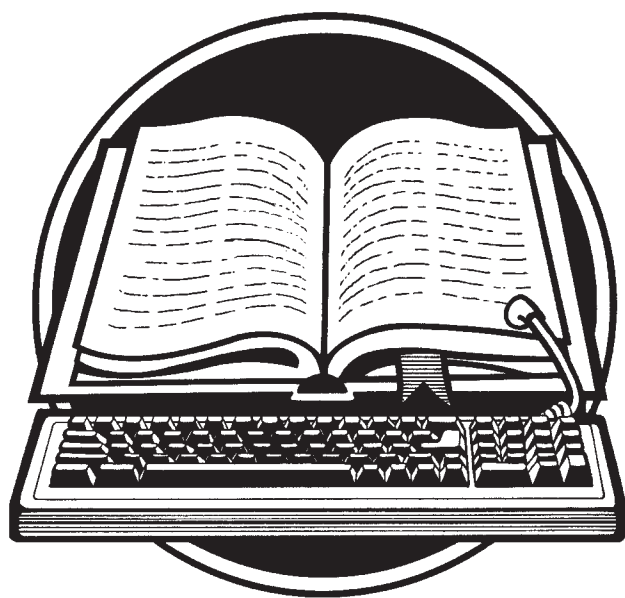
- I. Jesus told the Samaritan woman that worship to God would not be confined to the Jerusalem, for “the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:23–24).
- II. Are you worshipping God in “spirit and truth”?



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