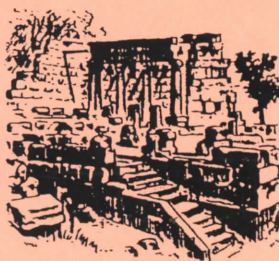
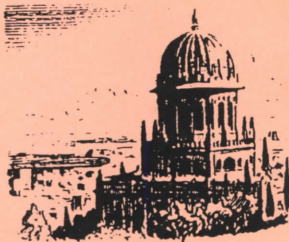
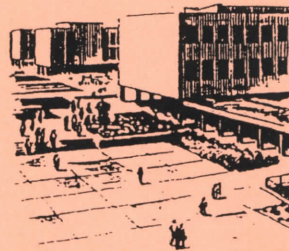


THE MUSTARD SEED

Holy Land Tour

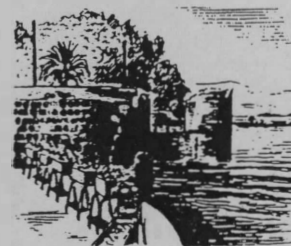
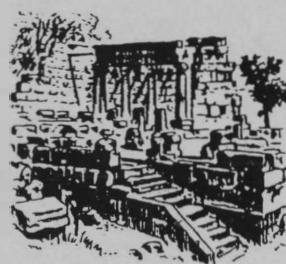
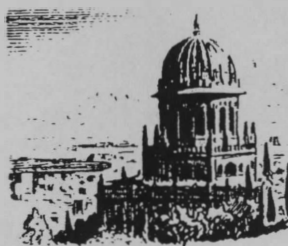
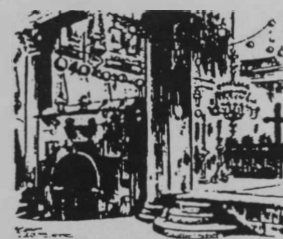
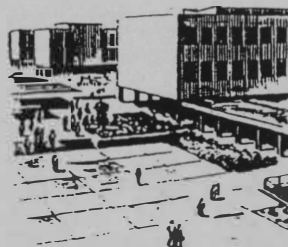


COMPILED BY

Manfred E. Kober, Th. D.

THE MUSTARD SEED

Holy Land Tour

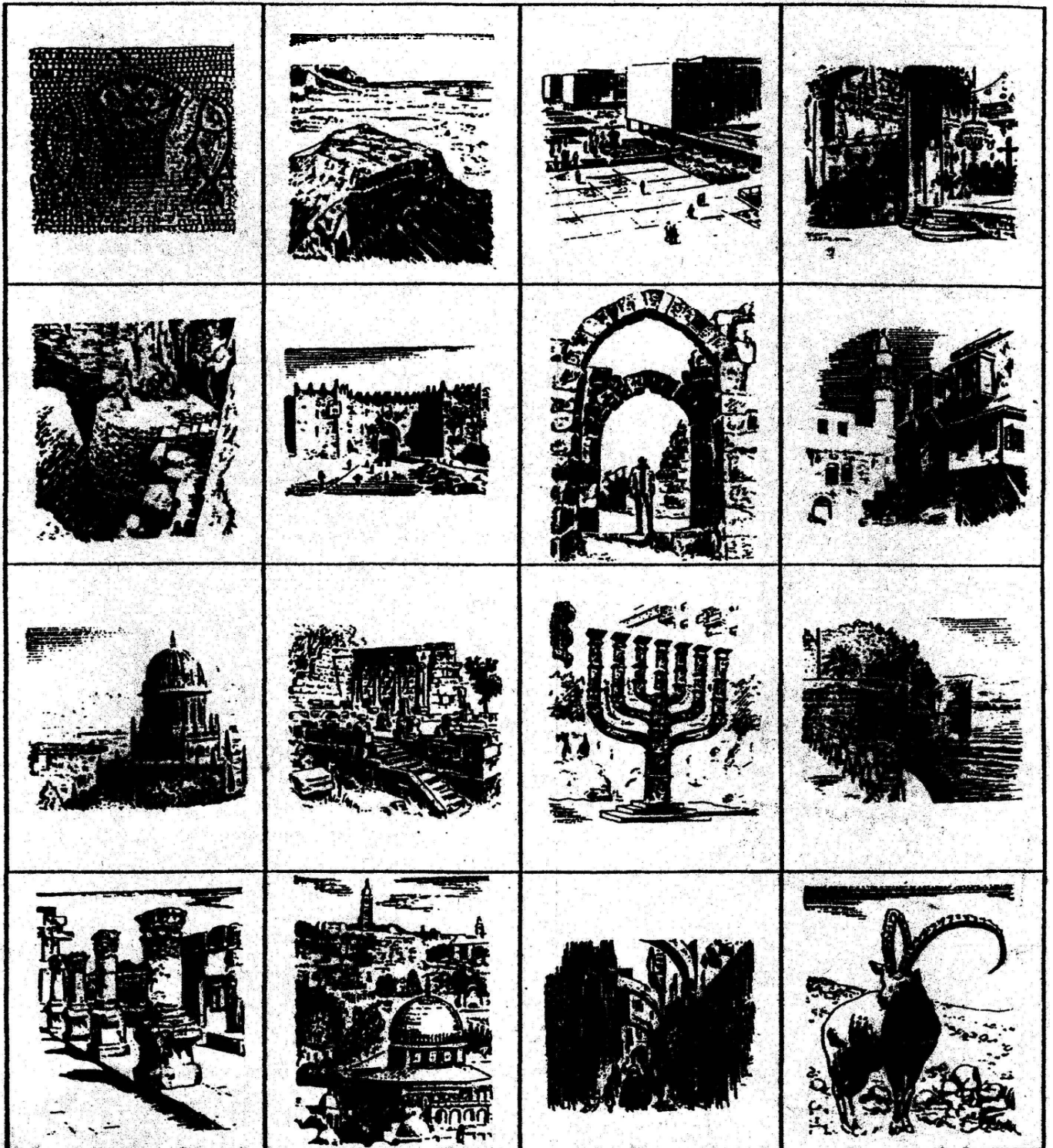


COMPILED BY

Manfred E. Kober, Th. D.

THE MUSTARD SEED

Holy Land Tour



COMPILED BY

Manfred E. Kober, Th. D.

Rooming List

Double Rooms:

1. Pastor Jerry Buchanan
2. Debbie Buchanan
3. Wyman Borts
4. Sis Borts
5. Pastor Brad Hansen
6. Marie Hansen
7. Charles Hawley
8. Mary Ann Hawley
9. Pastor Steve Schultz
10. Jo Schultz
11. Brandon Drysdale
12. John Weimer
13. Carlene Drysdale
14. Jane Faoro

Single Rooms:

15. Paul Zylstra

Tour Hosts:

16. Russell S. Doughten, Jr.
17. Dr. Manfred Kober

Guide:

18. Claudia Borchart

Driver:

19. Adnan al-Jubeh

The Wizard of Id



Mustard Seed Holy Land Tour 2008 - 2009

Pastor Jerry and Debbie Buchanan

2135 Drift Water Way
Columbia Falls, MT 59912
Church: (406) 892-3729
Home: (406) 892-3731
Cell: (406) 261-2647

Wyman and Sis Borts

911 Scott Felton Rd.
Indianola, IA 50125
Home: (515) 962-9009
Cell: (515) 961-5051

Brandon Drysdale

3913 Bertrand Lane
Beach Park, IL 6009
(847) 625-1735

Carlene Drysdale

46 Olive Street
Northampton, MA 01060
(413) 584-5657

Jane Faoro

2951 Easton Blvd.
Des Moines, IA 50317
Home: (515) 205-4960
Office: (515) 225-5987

Pastor Bradley and Marie Hansen

P.O. Box 157
Bussey, IA 50044
Home: (641) 944-5649
Cell: (641) 981-5584

Charles and Mary Ann Hawley

3281 I Ave.
Vail, IA 51465
(712) 677-2730

John Weimer

307 W. 2nd St.
Wall Lake, IA 51466
(712) 664-2963

Pastor Stephen and Jo Schultz

810 - 4th St.
Kiel, WI 53042
Home: (920) 894-7661
Church: (920) 894-7565

Paul Zylstra

P.O. Box 36
Bussey, IA 50044
(563) 543-2203

Tour Hosts:

+++++

Russell S. Doughten, Jr.

745 - 5th Street
Carlisle, IA 50047
(515) 989-2793

Dr. Manfred Kober

308 Second St. S.E.
Bondurant, IA 50035
Home: (515) 967-4618
Office: (515) 270-2080
Cell: (515) 707-0071
E-mail: MKober@RDFilms.com

Tour Guide:

+++++

Claudia Borchart

P.O. Box 106
Magdala ISRAEL
Home: 011-972-4-6715066
Cell: 011-972-52-4893931
E-mail: borchart@netvision.net.il

Driver:

+++++

Adnan al-Jubeh

P. O. Box 51844
Jerusalem ISRAEL
011-972-507-24306

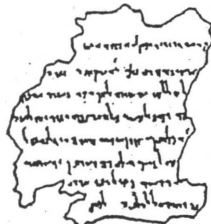
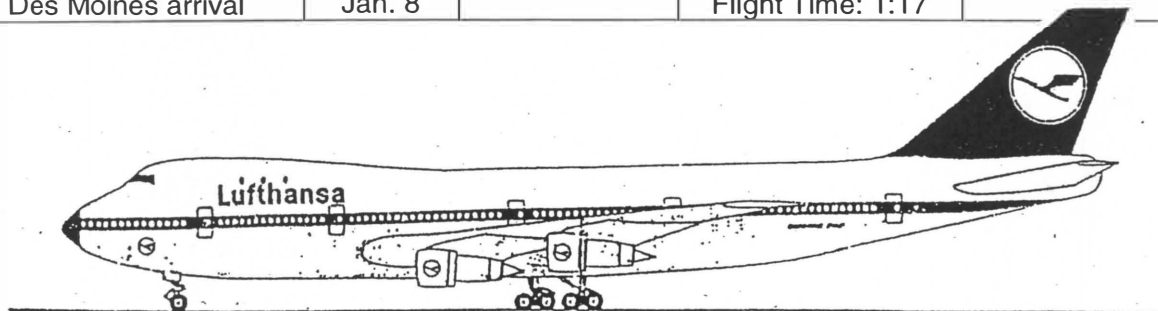
Mustard Seed Holy Land Tour

Dec. 27, 2008 – Jan. 8, 2009



AIRLINE ITINERARY

Arrival/Departure	Date	Airline	Miles	Flight	Time
Des Moines departure	Dec. 27	United Airlines	299	#2776	10:35 AM
Chicago arrival	Dec. 27		Flight Time 1:18		11:53 AM
Chicago departure	Dec. 27	Lufthansa	4,342	#431	3:45 PM
Frankfurt arrival	Dec. 28		Flight Time 8:25		7:10 AM
Frankfurt departure	Dec. 28	Lufthansa	1,838	#686	10:05 AM
Tel Aviv arrival	Dec. 28		Flight Time 3:45		2:50 PM
Tel Aviv departure	Jan. 7	Lufthansa	1,838	#687	4:35 PM
Frankfurt arrival	Jan. 7		Flight Time 4:25		8:00 PM
Frankfurt departure	Jan. 8	Lufthansa	4,342	#430	10:25 AM
Chicago arrival	Jan. 8		Flight Time 4:45		1:10 PM
Chicago departure	Jan. 8	United Airlines	299	#5801	3:45 PM
Des Moines arrival	Jan. 8		Flight Time: 1:17		5:20 PM



Mustard Seed Holy Land Tour

iv

Dec. 27, 2008 – Jan. 8, 2009

1—Holiday Inn, Ashkelon Dec. 28-29, 2008
9 Yekutieli Str. POB 944
Ashkelon 78100
Phone: 011-972-8-674-8888
Fax: 011-972-8-671-8822

2—Crowne Plaza Hotel, Eilat Dec. 29-30, 2008
North Beach POB 1666
Eilat 88000
Phone: 011-972-8-686-7777
Fax: 0112-972-8-633-0821

3—Aqua Marina, Aqaba – Dec 30-31, 2008
Hotels Street
Opposite Thika Bus Co.
Phone: 011-963-2015165
Fax: 011-963-2033864

4—Marriott Hotel, Amman Dec. 31, 2008-Jan. 1, 2009
Ministry of Interior Circle
Issam Ajlouni Street
Phone: 011-962-6-5607607
Fax: 011-962-6-5697799

5—Nof Ginosar, Tiberias Jan. 1-3, 2009
Kibbutz Nof Ginosar
Tiberias
Phone: 011-972-4-670-0300
Fax: 011-972- 4-679-2170

6—“7 Arches” Hotel, Jerusalem Jan. 3-7, 2009
Mt. of Olives
Jerusalem
Phone: 011-972-2-626-7777
Fax: 011-972-2-627-1319

7—Frankfurt Airport Sheraton Jan. 7-8, 2009
Flughafen Frankfurt Rhein-Main
Hugo-Eckener-Ring 15
64509 Frankfurt/Main
GERMANY
Phone: 011-49-69-6977-2200
Fax: 011-49-69-6977-24448

** Holiday Inn*



Hotel
7 Arches
Jerusalem



Israel is 8 hours ahead of the US Central Standard Time, Frankfurt is 7 hours ahead. When the time is 1 p.m. in Des Moines, it is 9 p.m. in Israel, and 8 p.m. in Germany. We are registered in the hotels under “Shepherds Tours” or Mustard Seed Tour. We will be in our hotels generally after 5:30 p.m. The best time to reach us is at 8 p.m. during dinner.

Dr. Kober's cell phone number from the USA: (515) 707-0071

CONTACT IN THE USA:

MUSTARD SEED INTERNATIONAL
5907 MEREDITH DRIVE
DES MOINES, IA 50322
PHONE: 515-270-2080
1-800-247-3456
FAX: 515-334-0460

CONTACT IN JERUSALEM:

MR. RAJI KHOURY
“SHEPHERDS” TOURS AND TRAVEL CO. LTD
P.O. BOX 19560
JERUSALEM - ISRAEL
PHONE FROM USA: 011-972-2-6284121/6287 859
HOME TELEPHONE: 011-972-5834446
FAX FROM USA: 011-972-2-6280251





Holy Land Tour Itinerary for 2008 - 2009



V

Dec 27 SAT Des Moines - Chicago - Frankfurt Afternoon flight from Des Moines to Chicago, where we will board our Lufthansa jet to Frankfurt. Dinner and breakfast will be served in flight.

Dec 28 SUN Frankfurt - Tel Aviv - Ben Gurion Airport - Jaffa In Frankfurt board our flight to Tel Aviv. Arrive in the afternoon in Tel Aviv. We are met by our guide Claudia and driver Adnan. Leaving Ben Gurion Airport, we stop at Jaffa, biblical Joppa (Jonah 1:3; Acts 9:34), from which Jonah sailed in disobedience to his call to go to Nineveh. See Simon the Tanner's house, where Peter had his great vision to go to Caesarea to call on Cornelius the Centurion. As the sun sets in the Mediterranean Sea, leave Joppa for the Holiday Inn in Ashkelon for dinner and overnight.

Dec 29 MON Ashkelon - Beersheba - Arad - Eilat After breakfast visit Ashkelon and Yad Mordecai Kibbutz. Continue to Beersheba, capital of the Negev, called the City of Abraham. God appeared to Isaac here (Gen. 20:23,24). Visit the impressive excavations at Tel Sheva near Beersheba where an ancient sacrificial altar was found in the fall of 1973, dating back to the time of Abraham, as well as Abraham's Well. View a Bedouin village outside of Beersheba and then continue to ancient Arad (Num. 21:1-2) before eating lunch in Nof Arad, one of the new towns that has sprung up in the desert. After lunch depart for Eilat via the southern end of the Dead Sea, Mt. Sodom and Wadi Arava. Dinner and overnight at the Crowne Plaza Hotel in Eilat.

Dec 30 TUE Timna - Eilat - Egyptian border - Aqaba - Mts. of Edom - Petra This morning we will drive 10 miles north to Timnah to visit mysterious rock drawings and Solomon's copper mines. Of great interest is a full-scale model of the tabernacle with its symbolism explained by Messianic Jews. Lunch in Eilat at a steak restaurant, then on to see the Egyptian border with Pharaoh's Island. Visit the aquarium and underwater observatory in the Gulf of Aqaba, to be fascinated by the beautiful coral reefs and tropical fish which inhabit the Red Sea. Transfer at the Arava Border Crossing to Jordan where our Jordanian guide Mohammed and driver will welcome us. Enjoy the 4-hour drive through the Mts. of Edom to the spectacular rock-hewn city of Petra. Overnight at the Petra Marriott Hotel, with a brief background session after dinner to prepare us for tomorrow's visit to Petra, "the rose-red city half as old as time."

Dec 31 WED Petra - King's Highway - Amman This day may be the highlight of the entire tour. Approach Petra on horseback, then walk through the narrow gorge called Siq. Marvel at the rose-colored buildings hewn into the rock by the Nabataeans around the time of Christ. Petra appears to be one of the refuge areas for Israel during the last half of the tribulation period (Dan. 11:41; Is. 63:1). After lunch travel northward on the plains of Moab east of the Dead Sea on the ancient King's Highway. Several picture stops en route to Amman, Jordan's capital. New Year's Eve at the exclusive Crowne Plaza Hotel situated at the highest point in Amman.

Jan 1 THU Mt. Nebo - Madaba - Jabbok River - Jerash - Gilead - Sea of Galilee After a short tour of Amman, we will drive to the Amorite/Israelite city of Heshbon then on to Mt. Nebo. View the Promised Land as Moses did. This is an ideal location to rehearse the life and death of Moses, the most humble man before the Lord (Nu. 12:3). The morning sun to our back should be ideal for pictures. By clear weather we can see the Mt. of Olives! Proceed north to the Jabbok River where Jacob wrestled the Angel of the Lord (Gen. 32:22). Unforgettable visit to Jerash, mid-way between the Dead Sea and the Sea of Galilee. Jerash is one of the best preserved Roman provincial cities. In the Bible it is referred to as Gerasa (Mk. 5:1; Lk. 8:26). Cross into Israel at the Sheikh Hussain border crossing. Next two nights at Kibbutz Nof Ginosar on the Sea of Galilee.

Jan 2 FRI Hazor - Kiryat Shemona - Tell Dan - Banias - Quneitra - Golan Heights - Capernaum - Tabgha - Mount of Beatitudes Leave early this morning for Hazor, the most powerful Canaanite center in Upper Galilee at the time of Joshua, who "took Hazor and smote the king thereof with the sword" (Josh. 11:10). Continue to Kiryat Shemona, Tell Dan, Banias, known as Caesarea Philippi, the site of Peter's Confession (Mt 16:13-28). Continue to Israel's largest Crusader castle, the Castle of Nimrud, Quneitra, the Golan Heights, and back to the Sea of Galilee for lunch. Start the afternoon with a boat ride across the Sea of Galilee. Visit Capernaum, Tabgha and the Mount of Beatitudes (Matt. 5) and then return to Nof Ginosar to view the ancient fishing boat from the time of Christ. After an eventful day, enjoy a delicious dinner and quiet overnight.

Jan 3 SAT Outlet of Sea of Galilee - Yarmuk River - Belvoir - En Harod - Bet Shean - Nain - Nazareth - Megiddo - Jerusalem Leave Tiberias and the Sea of Galilee. After a drive along the Yarmuk River on the Syrian and Jordanian border, we pay a visit to Israel's best preserved Crusader castle, Belvoir. Then we stop by En Harod, Gideon's Spring, where he chose his 300

valiant men (Jud. 7:6). Continue to Bet Shean where the Philistines hung the bodies of Saul and Jonathan from the city wall (1 Sam 31:12). Lunch at the Sahara Restaurant in the village of Nain, where Christ raised the widow's son from the dead (Lk. 7:11). Continue to Nazareth, boyhood home of Jesus. Visit beautiful St. Gabriel's Church where the only fresh water spring of the city is located, undoubtedly frequented by Christ and his human family. Explore the fortress city of Megiddo where more than 20 layers of civilization have been unearthed. In the 10th century B.C. this was one of Solomon's chariot cities (1 Kings 9:15), famous as a place where many great battles have been fought and where someday the armies of the world will engage in bloody carnage at the climax of the tribulation period (Rev. 16:16; 14:20 "blood up to the horse's bridle"). Drive to Jerusalem along the Jordan River. Our final four overnights in Israel at the "7 Arches" Hotel at the very top of the Mt. of Olives. Is it possible to imagine a more spectacular and spiritually significant place in the Holy Land? After all, it towers above ancient Jerusalem, is the site of the ascension of Christ (Acts. 1:11) as well as that of His return to establish His Millennial Kingdom (Zech. 14:4).

Jan 4 SUN Masada - En Gedi - Qumran - Jericho - Jerusalem Leave early for cable car ascend to Masada. Visit the remarkable ruins of the fortress built by Herod the Great, where from A.D. 70-73 Jewish Zealots made their last stand in the Judean revolt against the Roman legions, and where the 960 Zealots took their own lives rather than to submit to slavery. We see the remains of Herod's Palace, the ancient synagogue, baths, storehouses and cisterns, used by the Jewish defenders who took refuge here. We drive along the Dead Sea, not only the lowest spot on earth, but the saltiest, its water containing over 25% minerals. At En Gedi follow a trail along David's Spring to Israel's highest waterfall, past a precipitous cliff filled with caves, which rises some 200 feet. It was here that David and his men took refuge from King Saul and here also that David spared Saul's life (1 Sam. 23:24). Along the way we should observe a variety of biblical animals, such as the wild goat (ibex) and rabbit-like hyrax. Enjoy a swim in (better, on) the Dead Sea. Then it is time for lunch at the cafeteria at Qumran. Next we will visit the excavations and see the caves where the famous Dead Sea Scrolls were found. Travel 7 miles north to Jericho, reputedly the oldest city on earth. Explore the ruins of the city destroyed by Joshua in 1405 B.C. and observe Elishah's Spring, emerging directly from under the ancient tell. Overnight on the Mt. of Olives.

Jan 5 MON Hebron - Herodion - Bethlehem - Model City - Shrine of the Book Leave Jerusalem for Hebron to visit the Cave of Machpelah with the tombs of the patriarchs and their wives. Stop at a Hebron pottery shop and see Philip's Fountain and Amos' town of Tekoa en route to the Herodion fortress. From there we can picture the entire story of Ruth, the Moabitess. After lunch in Bethlehem, see the Church of the Nativity. Then it is time for some shopping. Return to Jerusalem to see the Model City, the Minorah near the Knesset and the Shrine of the Book, museum of the Dead Sea Scrolls.

Jan 6 TUE Jerusalem - The Golden City, Future Capital of the World (Is. 2:1-4) Morning tour of the Old City of Jerusalem begins with the Cardo, Wailing Wall and the Dome of the Rock on Mount Moriah where Abraham was prepared to sacrifice his son Isaac (Gen. 22). Explore the famous Western Wall Tunnel. Take a walk along the Via Dolorosa to the Church of the Holy Sepulchre. Visit the Garden Tomb, located a short distance north of the Damascus Gate, and Gordon's Calvary, a bare windswept rock-faced hill resembling a skull - much as one might picture Calvary. Below the hill is a beautiful garden. Superb Arab lunch with our travel agent, Raji Khoury, at the Philadelphia Restaurant. Enjoy your free afternoon. Now is the time to buy that Israeli chocolate and those olive-wood carvings for the folks back home.

Jan 7 WED Nebi Samwil - Gibeon - Yad Vashem - Emmaus - Beth Shemesh - Valley of Elah - Moshav Yad HaShemona - Gezer - Ben Gurion Airport - Frankfurt Leave Jerusalem to the north by way of Nebi Samwil, the "tomb of Samuel" and view Gibeon (el-Jib). Pay a sobering visit to Yad Vashem, the holocaust memorial. Stop at Emmaus for pictures. Then, if time permits, visit Beth Shemesh where the Ark of the Covenant was returned to Israel. Pick 5 smooth stones in the Brook of Elah where David defeated Goliath (1 Sam. 17). Lunch at Moshav Yad HaShemona and view the outdoor biblical museum here. Cross the Valley of Ajalon where the sun stood still (Josh. 10:12-14) and where Tel Gezer stands as a silent sentinel over the battle-scarred plain. On to Ben Gurion Airport where we board our 4:30 pm flight for Frankfurt. Overnight at the 5-star Frankfurt Airport Sheraton Hotel.

Jan 8 THU Frankfurt - Chicago - Des Moines Early check-in and time for some shopping before leaving for Chicago, where you will connect with your flight to Des Moines or your home airport. Return home, poor in finances, but rich in a lifetime of memories of the Land of our Lord.



c. 1,500,000 B.C. LOWER PALEOLITHIC PERIOD

c. 250,000 B.C. MIDDLE PALEOLITHIC PERIOD

c. 45,000 B.C. UPPER PALEOLITHIC PERIOD

c. 18,000 B.C. EPI-PALEOLITHIC PERIOD

c. 8300 B.C. PRE-POTTERY NEOLITHIC

c. 5500 B.C. NEOLOTHIC

c. 4500 B.C. CHALCOLITHIC

c. 3500 B.C. EARLY BRONZE AGE

c. 2200 B.C. MIDDLE BRONZE AGE

c. 1550 B.C. LATE BRONZE AGE

c. 1200 –332 B.C. IRON AGE

Early Iron Age	c.1200 – c. 800 B.C.
Assyrian Period	c. 800 – c. 650 B.C.
Neo-Babylonian Period	c. 650 –539 B.C.
Persian Period	539 –332 B.C.

60 B.C.–c. 640 A.D. ROMAN PERIOD

Early Roman Period	60 B.C.–70 A.D.
Roman Imperial Period	70–324 A.D.
Byzantine Period	324– c. 640 A.D.

623 –c. 900 A.D. EARLY ISLAMIC PERIOD

Conquest Period	623–661 A.D.
Umayyad Period	661–750 A.D.
Early Abbasid Period	749 – c. 900 A.D.

c. 900–1517 A.D. MIDDLE AGES

Fatimid Period (Egypt, Palestine)	909 –1100 A.D.
Seljuk Period (Iraq, Syria, Turkey)	1000 –1200 A.D.
Crusader Period (Palestine)	1099 –1291 A.D.
Ayyubid Period (Egypt, Syria)	1169 –1260 A.D.
Late Abbasid Period (Iraq)	c. 900 –1258 A.D.
Ilkhanid Period (Iran, Iraq)	1256 –1336 A.D.
Mamluk Period (Egypt, Syria)	1250 –1517 A.D.

c. 1517 A.D. OTTOMAN EMPIRE

c. 1917 A.D. MODERN PERIOD

*The Oxford Companion to
Archaeology* 1996

boston.com

THIS STORY HAS BEEN FORMATTED FOR EASY PRINTING

Herod's tomb reportedly found inside his desert palace Ruled at time of Jesus' birth

The Boston Globe

By Matthew Kalman, Globe Correspondent | May 8, 2007

JERUSALEM -- The tomb of King Herod, the legendary Jewish monarch and ally of the Romans who ruled at the time of Jesus' birth, has been discovered in one of his palaces 2,000 years after his death, the Hebrew University of Jerusalem announced last night.

A Hebrew University team found the grave at Herodion, a stunning volcano-shaped desert fortress 5 miles southeast of Bethlehem. The team was led by Professor Ehud Netzer, who has been researching the site since 1972.

Herod the Great ruled the ancient kingdom of Judea from around 37 BC to 4 BC.

He built lavish palaces, seaports, aqueducts, and temples, including the magnificent Temple Mount in Jerusalem, the Tomb of the Patriarchs in Hebron, and the vast Mediterranean seaport complex and hippodrome at Caesarea.

The massive stones of the outer wall of the Temple Mount still stand today in the Old City of Jerusalem, where they are known as the Western Wall.

He also constructed an elegant winter palace on the north face of Masada, an imposing mesa overlooking the Dead Sea where Jewish rebel forces held out for a year against three Roman legions, decades after Herod's death.

Herodion, a series of underground tunnels hewn out of a mountain and topped with a magnificent palace complete with bathhouses, is regarded as one of the most astonishing engineering feats of the ancient world.

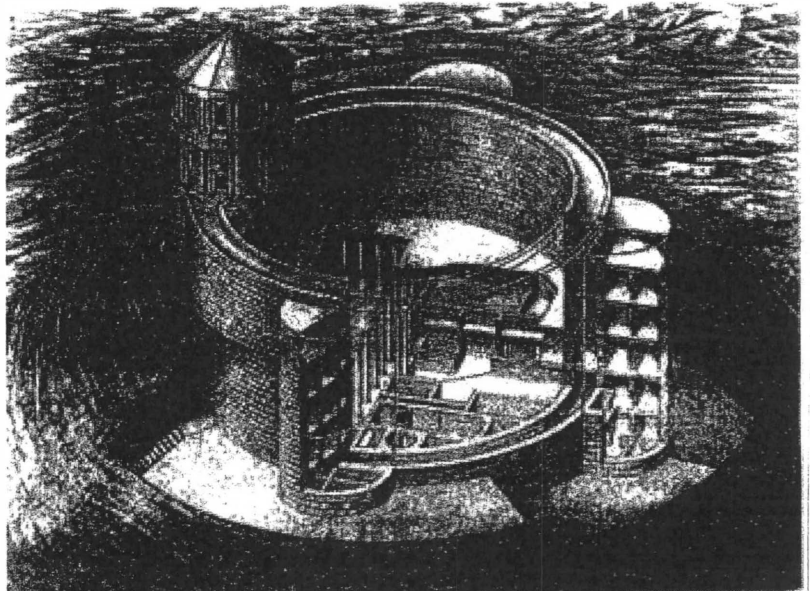
Herod was descended from the Edomites, a tribe of ancient enemies of the Jews who converted to Judaism in about 120 BC. When Palestine was under Roman rule, Herod's father became chief minister of Judea. Herod was made governor of Galilee when he was just 25 years old.

After the assassination of Julius Caesar, Herod became a protege of Mark Antony and Caesar's great-nephew Octavian.

In 39 BC, Herod invaded Judea to win the country back for the Romans and was made king.

The location of Herod's grave has long been a mystery among archeologists. The Roman historian Josephus Flavius wrote that Herod was buried at Herodion, but the grave had not been found until now. It seemed unlikely that a monarch who spent such huge sums on erecting monuments and palaces that have lasted for centuries did not plan his own colossal tomb. ■

© Copyright 2007 The New York Times Company





Biblical bad girl was a powerful ancient figure

Ancient seal suggests Jezebel conducted business separate of her husband.

By Heather Whipps

LiveScience

updated 2:05 p.m. CT, Thurs., Nov. 8, 2007

Jezebel, the queen whose name became synonymous with all things lewd and wicked, probably wielded a fair bit of power in ancient Israel, suggests a stone document seal newly traced to the Biblical "bad girl."

Originally discovered in Israel in 1964, the intricate seal was suspected all along to belong to Queen Jezebel, but confusion over the letters engraved on the stone left some uncertainty. Recently, closer scrutiny of the seal's engraving revealed markings characteristic of royal objects.

"The lion-sphinx with female head and female Isis-Hathor crown, which is unique, this clearly points to a queen," said Marjo Korpel, an Old Testament scholar at the University of Utrecht who conducted the research.

The seal confirms that Jezebel, who eventually met a gory demise, was a powerful figure in the ancient world who conducted business independent of her husband.

Complete results of the University of Utrecht study are published in a recent volume of the Journal for Semitics.

Royal symbols borrowed from Egypt

Jezebel, whose life in the 9th century B.C. is chronicled in the Bible, was married to King Ahab of Israel. As a Phoenician, the Queen was considered pagan and attempted to sway the people of Israel to abandon their God and accept her chief deity Baal, partly through forging her husband's seal on documents, according to the scriptures.

The Bible says nothing of her own seal, but archaeologists have long believed that the stone discovered in 1964 was Jezebel's, despite the ambiguity of the symbols and the name depicted on it.

Multiple icons on the seal, as well as its above-average size, indicate that it belonged to a queen, the recent investigations concluded.

"The lotus (below the Horus falcon) was a symbol of gender definition and refers to a female owner," Korpel told *LiveScience*, "[while] the winged sun disk was a well-known symbol of royalty in and outside Israel."

Other symbols on the seal also reinforce the connection to a monarch, such as the Horus and double-cobra, a figure probably adopted from Egypt, she said.

A misspelling of the name "yzbl"—the queen's moniker in ancient Hebrew—also had archaeologists confused. However, by comparing the seal to similar examples from the time, Korpel found that an upper edge that had broken off likely contained the two missing letters that would have correctly spelled Jezebel's name.

Pagan queen had power

With her own seal, Queen Jezebel was able to exert a powerful influence upon people around her, much like the Egyptian queens, Korpel said.

"The biblical texts already prove that she was a powerful woman. The queens in Egypt ... all have in common their prominent roles in religion, politics and representational art, and their status as principal wife. This also seems to count for Queen Jezebel," said Korpel.

Unlike Egypt, however, Biblical Israel did not look favorably upon powerful women. Jezebel was ultimately perceived as a threat and foreign idol worshipper, accused of prostitution, murder and sorcery, and tossed from her window to be ravaged by dogs.

© 2007 LiveScience.com. All rights reserved.

URL: <http://www.msnbc.msn.com/id/21693714/>

MSN Privacy . Legal

© 2007 MSNBC.com

A quick take on the “Jezebel” seal

Yesterday, *Ha'aretz* reported that Marjo Korpel will soon argue—in *Biblical Archaeology Review*—that artifact “IDAM 65-321” from the Israel Museum collection was once the official seal of Israel’s most infamous queen, Jezebel. The blogosphere and e-mail lists have been abuzz with discussion of Korpel’s claim; see, for example, the comments by [Jim West](#), [Jim Davila](#), [Todd Bolen](#), and [Duane Smith](#), with my apologies to anyone I’ve left out. [Jan Pieter van de Giessen](#) actually had the story several weeks ago.

Before we go much farther, here’s a picture of the actual artifact, from the Canadian Museum of Civilization web site:



And now here’s a picture from the Universiteit Utrecht web site, showing Korpel’s proposed reconstruction at the top:



**Seal of Jezebel,
9th Cent. BCE**

⌒ = lamed = l

א = aleph = ' (l)

י = yod = y

ז = zayin = z

ב = beth = b

⌒ = lamed = l

reading: [l']yzbl

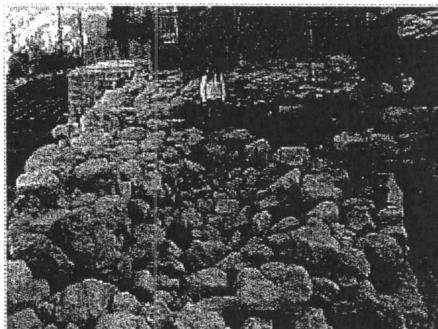
Nehemiah's wall uncovered

By ETGAR LEFKOVITS

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.

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.



A wall uncovered in Jerusalem has been linked to the time of Nehemiah.

Photo: Courtesy

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.

The Persians had conquered the Babylonian empire that had destroyed Jerusalem and taken most of the inhabitants of Judah into captivity in what is now modern Iraq.

The Bible relates that despite the resistance of hostile neighbors who had occupied the area around Jerusalem in the Jews' absence, the whole wall was completed in a speedy 52-day period.

The tower at the site lies on the back of the walls of the palace that Mazar uncovered at the site two years ago, indicating that the palace must have been built first and strengthening the claim that the site was indeed King David's palace, she said.

The three-year-old dig is being sponsored by the Shalem Center, a conservative Jerusalem research institute, where Mazar serves as a senior fellow, and the right-wing City of David Foundation which promotes Jewish settlement throughout east Jerusalem.

Tiny tablet provides proof for Old Testament

By Nigel Reynolds, Arts Correspondent

Last Updated: 2:14am BST 13/07/2007

 Have your say  Read comments

The sound of unbridled joy seldom breaks the quiet of the British Museum's great Arched Room, which holds its collection of 130,000 Assyrian cuneiform tablets, dating back 5,000 years.

But Michael Jursa, a visiting professor from Vienna, let out such a cry last Thursday. He had made what has been called the most important find in Biblical archaeology for 100 years, a discovery that supports the view that the historical books of the Old Testament are based on fact.

Searching for Babylonian financial accounts among the tablets, Prof Jursa suddenly came across a name he half remembered - Nabu-sharrussu-ukin, described there in a hand 2,500 years old, as "the chief eunuch" of Nebuchadnezzar II, king of Babylon.

Prof Jursa, an Assyriologist, checked the Old Testament and there in chapter 39 of the Book of Jeremiah, he found, spelled differently, the same name - Nebo-Sarsekim.

Nebo-Sarsekim, according to Jeremiah, was Nebuchadnezzar II's "chief officer" and was with him at the siege of Jerusalem in 587 BC, when the Babylonians overran the city.

advertisement The small tablet, the size of "a packet of 10 cigarettes" according to Irving Finkel, a British Museum expert, is a bill of receipt acknowledging Nabu-sharrussu-ukin's payment of 0.75 kg of gold to a temple in Babylon.

The tablet is dated to the 10th year of the reign of Nebuchadnezzar II, 595BC, 12 years before the siege of Jerusalem.


Evidence from non-Biblical sources of people named in the Bible is not unknown, but Nabu-sharrussu-ukin would have been a relatively insignificant figure.

"This is a fantastic discovery, a world-class find," Dr Finkel said yesterday. "If Nebo-Sarsekim existed, which other lesser figures in the Old Testament existed? A throwaway detail in the Old Testament turns out to be accurate and true. I think that it means that the whole of the narrative [of Jeremiah] takes on a new kind of power."

Cuneiform is the oldest known form of writing and was commonly used in the Middle East between 3,200 BC and the second century AD. It was created by pressing a wedge-shaped instrument, usually a cut reed, into moist clay.

The full translation of the tablet reads: (Regarding) 1.5 minas (0.75 kg) of gold, the property of Nabu-sharrussu-ukin, the chief eunuch, which he sent via Arad-Banitu the eunuch to [the temple] Esangila: Arad-Banitu has delivered [it] to Esangila. In the presence of Bel-usat, son of Alpaya, the royal bodyguard, [and of] Nadin, son of Marduk-zer-ibni. Month XI, day 18, year 10 [of] Nebuchadnezzar, king of Babylon.

Publishers wishing to reproduce photographs on this page should phone 44 (0) 0207 931 2921 or e-mail syndication@telegraph.co.uk

 Have your say

Information appearing on telegraph.co.uk is the copyright of Telegraph Media Group Limited and must not be reproduced in any medium without licence. For the full copyright statement see Copyright



This fragment is a receipt for payment made by a figure in the Old Testament

TABLE OF CONTENTS

	Page
FIRST DAY OF TOUR	1
SECOND DAY OF TOUR.	1
TEL AVIV	1
THIRD DAY OF TOUR	2
ASHDOD	2
ASHKELON	2
GATH	2
YAD MORDECHAI.	3
GAZA	3
BEERSHEBA.	3
ARAD	6
CITADEL OF ZOHAR	6
NEGEV.	6
AVDAT.	9
EILAT.	9
FOURTH DAY OF TOUR.	11
CORAL ISLAND	11
TIMN'A	11
THE DEAD SEA	11
SODOM.	12
FIFTH DAY OF TOUR	13
MASADA	13
EIN GEDI	13
QUMRAN	13
JERICO.	17
ELISHA'S FOUNTAIN.	17
MT. OF TEMPTATION.	17
INN OF THE GOOD SAMARITAN.	17
BETHANY.	20
SIXTH DAY OF TOUR	21
JOPPA.	21
CAESAREA	21
PLAIN OF SHARON.	23
MEGIDDO.	23
MOUNT CARMEL	26
HAIFA.	27
NAZARETH	27
CANA	31
MOUNT TABOR.	31
TIBERIAS	31
GINNOSAR	32

	page
SEVENTH DAY OF TOUR	33
THE SEA OF GALILEE	33
CAPERNAUM.	34
SAFED.	34
CHORAZIN	37
HAZOR.	37
KIRJATH-SHEMONA.	39
DAN.	39
BANIAS	39
THE JORDAN RIVER	39
NIMROD CASTLE.	41
GOLAN.	41
QUNEITRA	41
MOUNT HERMON	41
GADARA	42
EIGHTH DAY OF TOUR.	44
BELVOIR.	44
BETH-SHAN.	44
MOUNT GILBOA	46
BEIT-ALPHA	46
WELL OF HAROD.	46
PLAIN OF ESDRAELON	47
JEZREEL.	47
'AFULA	47
DOTHAN	48
SEBASTIYEH	48
SHECHEM.	48
MT. GERIZIM & MT. EBAL	51
SHILOH	51
BETHEL	51
NOB.	53
NINTH DAY OF TOUR	54
MT. OF OLIVES.	54
MT. SCOPUS	54
THE GARDEN OF GETHSEMANE	55
EIN KARIM	55
BETH-SHEMESH	55
VALLEY OF SOREK.	56
THE VALLEY OF ELAH	56
LACHISH.	56
HEBRON	56
PHILIP'S SPRING.	57
TEKOA.	57
HERODION	57
BETHLEHEM.	58
THE MODEL OF JERUSALEM	58
THE SHRINE OF THE BOOK	61

	page
TENTH DAY OF TOUR	62
JERUSALEM THE HOLY CITY.	62
ABSALOM'S PILLAR	63
THE WAILING WALL	64
THE DOME OF THE ROCK	64
MOUNT ZION	64
THE VIA DOLOROSA	66
CALVARY.	66
ELEVENTH DAY OF TOUR.	67
POOL OF SILOAM	67
MIZPAH	67
GIBEON	69
EMMAUS	69
LATRUN	69
VALLEY OF AJALON	72
GEZER.	72
LOD.	76
TWELVTH DAY OF TOUR	77
BIBLIOGRAPHY.	80
ISRAEL--THE CENTER OF THE EARTH	81
ISRAEL SUPERIMPOSED ON THE STATE OF IOWA	81a
COMPARATIVE SCALE MAP OF ISRAEL	81b
THE BIBLICAL WORLD SUPERIMPOSED ON THE UNITED STATES	82
MAPS OF ISRAEL: THE CENTER OF THE EARTH	83
MAP OF THE MIDDLE EAST	84
THE FAMOUS MOSAIC MAP OF MADABA	85
JERUSALEM TODAY	86
JERUSALEM INSIDE THE WALLS	87
JERUSALEM IN 70 A.D.	88
JESUS' GALILEAN MINISTRY: ROUTES OF TRAVEL	89
FOOTPRINTS OF JESUS DURING HIS LAST DAYS	90
HERODIAN JERUSALEM	91
MAP OF ANCIENT JERUSALEM	92
GEOGRAPHY OF THE HOLY LAND	93
THE PURPOSE OF ARCHEOLOGY	94
RECENT ARCHEOLOGICAL DISCOVERIES	95
PHYSICAL MAP OF ERETZ YISRAEL	97
BETHSAIDA, CAESAREA PHILIPPI, NAZARETH, CAPERNAUM	98
NORTHERN AND CENTRAL ERETZ YISRAEL	99
TERRITORIES OF THE ISRAELITE TRIBES	99a
INTIFADA REPORT	100
THE HOLY LAND MAIN ROUTES	102
MAPS OF TABA	103
DEAD SEA	104
PROFILE OF PALESTINE	105
PALESTINE: SECTION EAST TO WEST AND NORTH TO SOUTH	105a
MAPS	106
PROPHETIC PERSPECTIVES ON PALESTINE	108
IMPORTANT DATES IN THE MODERN HISTORY OF ISRAEL	114
DAVID'S PALACE	117
ANCIENT ALTAR	119
THE NABATAEANS	120
TEMPLE MOUNT	121
A TOURIST'S PRAYER	121a
OSTRICHES? ARABIAN HORSES? GATORS? HOME ON THE KIBBUTZ	122
CAVE IN BIBLICAL SITE OF SODOM	123
ISRAEL'S WEST BANK	123a
TABA OR MASADA	124
TEAM FINDS "GOLDEN CALF"	125
THE JEWISH TEMPLE	127
ISRAEL SLIDE CAPTIONS	129
PICTURES ON THE LIFE OF CHRIST	138
INDEX FOR 90-91 ISRAEL TOUR CASSETTES	140

First Day

DEPARTURE FROM DES MOINES

Second Day

ARRIVAL TEL AVIV

Tel Aviv ("The Hill of Spring") is the world's first all-Jewish city since biblical times. Founded in 1909 by a handful of Jewish families who immigrated from Jaffa (the ancient Arab seaport), the two towns were united into one municipality in 1950 to form the largest metropolitan area in Israel. The city is constantly spreading northward, more than doubling its area since independence.

The original nucleus of Tel Aviv was the Herzlia Gymnasium, a museum of art first housed in the mayor's dwelling. The main street, Allenby Road, is lined with the principal banks, commercial buildings, and the Great Synagogue. There are more than four hundred synagogues in the municipal area though some are just rooms.

Tel Aviv is a center of learning housing the University of Tel Aviv and several colleges and institutes. Many cultural activities are held in the city. The road system of the whole country centers in Tel Aviv and it is an important rail center, port, and air terminal. Banking and insurance organizations are often headquartered in the city which is also the center of light industry. Most foreign countries have their embassies here, rather than in Jerusalem.

Third Day

ASHKELON, GAZA, BEERSHEBA, ARAD, EILAT

ASHDOD

It means "fortress" or "castle." Here was a temple built in honor of the Philistine god Dagon. It is first mentioned as one of the homes of the giant Anakims (Josh. 11:22). It was part of the inheritance of Judah (II Chron. 26:6) but not taken (Josh. 13:1-3; 15:46-47). The image of Dagon was fallen before the ark of the covenant which the Philistines carried away (I Sam. 5:1-7). Several prophets prophesied against the city (Amos 1:8; Zeph. 2:4). These calamities were fulfilled when Sargon and the Assyrians took the city (Isa. 20:1). Philip came here after baptizing the Ethiopian Eunuch (Acts 8:26-40).

The ancient city of Ashdod was located three miles south of the present new city of the same name. The new city, established in 1957, is being developed into Israel's largest seaport.

THE GODDESS OF VICTORY stands on the globe of the world which rests on the shoulders of Atlas, the Greek god who held up the pillars of the universe.



ASHKELON; KHIRBET ASQALAN

Ashkelon was one of the five most important cities of the Philistines. It was the seat of the worship of the Syrian goddess Derketo, who was in the form of a fish. Herod the Great was born here and embellished the city. The Crusaders fought many battles here, until the city was taken in 1153. It was finally destroyed in 1270, and it has never really been rebuilt. Remnants of the ancient harbor can be seen. Ashkelon was captured by Judah (Josh. 13:3; Judges 1:18). Here Samson slew 30 men (Judges 14:19). The ark was returned with a trespass offering (I Sam. 6:17). The Philistines were among the fiercest enemies of Israel and the prophets spoke against their cities (Amos 1:8; Zeph. 2:4,7; Jere. 25:20; 47:6-7). In relation to this last reference, it is interesting to note that the main thoroughfare in modern Ashkelon is named Zephaniah Blvd.

GATH; GAT

This Philistine city-state was head of the Philistine league (II Sam. 18:1). Here Anakim took refuge (Josh. 11:22). The ark was brought here from Ashdod (I Sam. 5:8). It was the home of Goliath (I Sam. 17:4; II Sam. 21:19). David took refuge here when he was persecuted by Saul (I Sam. 21:10). It was captured by David (I Chron. 18:1). The city was rebuilt by Rehoboam (II Chron. 11:5-12). It was destroyed by Uzziah (II Chron. 26:1-6). The prophets Amos and Micah refer to its desolation (Amos 6:2; Micah 1:10).

Rather than attempting a detailed analysis of all the many phases discernible in the surviving walls of Ascalon, therefore, all that needs to be done here is to identify the last major building phase. This is fortunately relatively simple to do, largely on account of the distinctive character of this work wherever it has been recorded.

At various points around the land and sea walls of Ascalon, the latest phase of construction is represented by narrow-coursed smooth ashlar masonry, with antique marble or granite columns built through the walls. The facing stones are of the soft local yellow-brown sandstone. The course heights vary from 11 to 22 cm., sometimes a little broader (25 cm.) towards the base. The walls often have a batter at the base; and, where they stand high enough, horizontal chamfered off-sets can often be seen at vertical intervals of between 1.20 and 1.90 m. Where the facing survives, it is usually set in a hard white mortar, sometimes made slightly pink by the

TABLE 1.

THE APPEARANCE OF MASONRY IN THE WALLS OF ASCALON ATTRIBUTABLE TO KING RICHARD I'S REFORTIFICATION (1192)

Structure	Mortar	Course heights av. (min.-max.) in cm	Columns
A Sea wall	Brown-grey, containing charcoal and, occasional shell	20.5 (20-21)	Granite
B Rectangular, tower	Brown-grey, containing pot sherds, some shell	16 (12-20)	—
C Rectangular tower	Brown-grey, containing ground pottery and some charcoal	14.5 (11-21)	Marble
D Rectangular tower	Brown-pink, containing crushed pottery and some shell	12.5 (12-13)	Marble
E Curtain	Brown	Not measured	—
F Tower	Brown	Not measured	Granite
G Curtain	Brown-grey, containing charcoal and occasional pot sherds	18.5 (17-20)	—
H Rounded tower	Brown at base and creamy higher up, with some pottery	14 (13.5-16.0)	Granite
J Triangular bastion	Creamy, containing shell and some charcoal	13.5 (12-15)	Granite
K Curtain	From yellow-brown to cream or grey, containing shell	14 (13-15)	Marble
L Rectangular tower	Messy construction	13.5	Granite
M Rectangular tower	Brown	Not measured	Granite

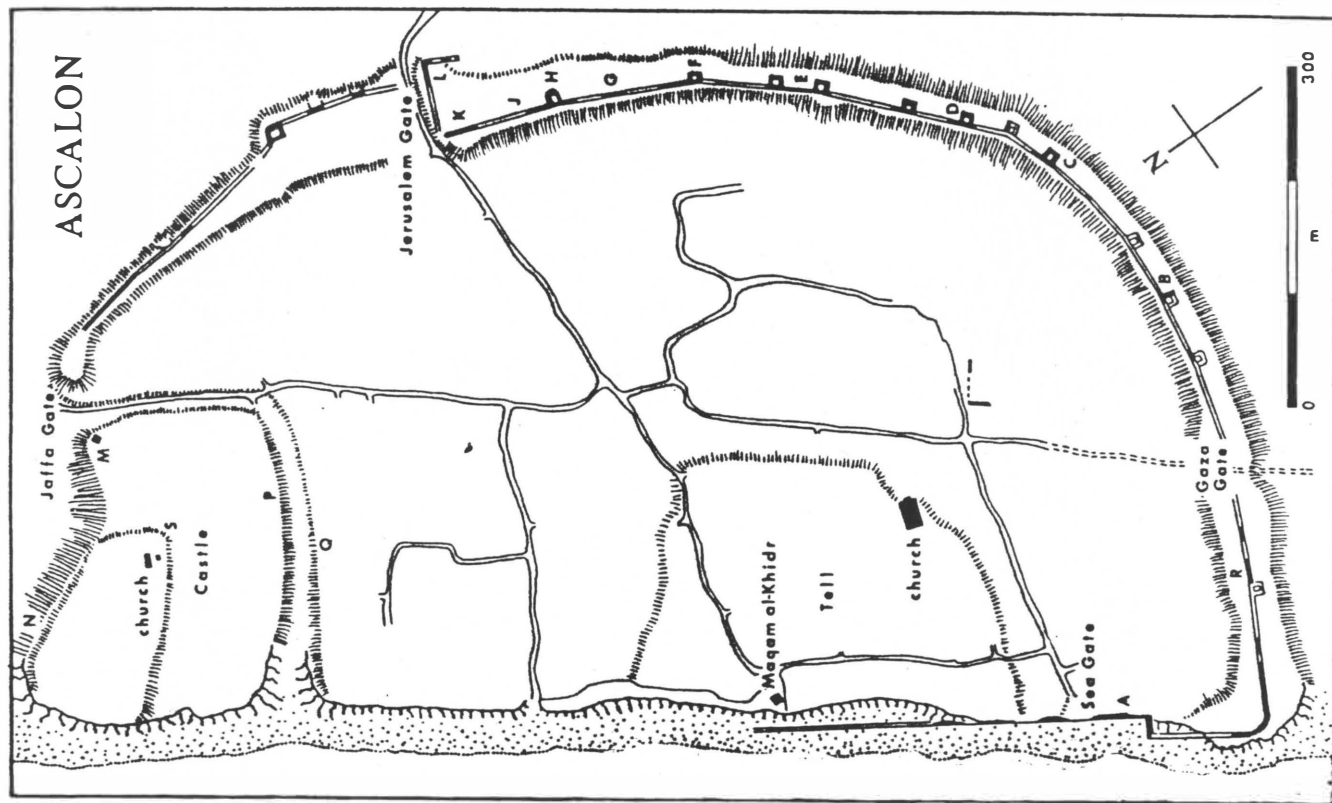


Fig. 4. Map of Crusader Ascalon.

Archeologists Unearth 'Golden Calf' in Israel

Continued From Page A1

at Harvard and head of the team at work here. "We were just cleaning down the side of the stone ramparts, and the last thing we thought we'd find was this temple. We haven't found any precedents for this."

The calf is about 4½ inches long, 4½ inches tall and weighs just under one pound. The figure is well articulated and was formed in parts. The arms, legs, horns, tail and other parts were attached in sockets, and they are of different metals. The body was of bronze, and burnishing marks show that it was probably kept polished to a high sheen so that it resembled gold.

The legs, head and genitals are of a metal believed to be silver, though the researchers have not yet been able to analyze it. The horns and tail were formed from copper wire. Since the little animal has suffered mild corrosion, the bronze parts are dark green and the silver is a rough lead color.

Found Next to Shrine

The animal is filled with a heavy metal, believed to be lead, and was found lying on its side next to a shattered pottery shrine in which it was mounted while in use.

The pottery vessel had an opening with doors. "We believe it was displayed looking out, emerging from this cowshed, which was a shrine to the milk goddess," Dr. Stager said of the calf.

The calf and shrine were found in the rubble of a temple. Only the building's foundations remain.

The early Israelites are believed to have been a breakaway Canaanite sect. They forged their own identity, Dr. Stager said, "by being in opposition to the Canaanite religious matrix" that prevailed in the region until it was swept out by the Philistines, who conquered the coastal area in about 1180 B.C. The golden calf is believed to have been the central object of worship for the Canaanites for 1,000 years or longer.

A verse in the Old Testament book of Hosea, 13:1, illustrates the Israelites' ever-vigilant efforts to banish Canaanite worship of the calf, which was sometimes used to represent the Canaanite deity known as Baal. In the Re-



A calf figurine dating from the second millennium B.C. that was unearthed almost intact in Ashkelon, Israel.

Micha Bar-Am/The New York Times

Archeologists Unearth 'Golden Calf' in Israel

By JOEL BRINKLEY
Special to The New York Times

ASHKELON, Israel, July 24 — Harvard University archeologists excavating Canaanite ruins surrounding the site of the ancient port city of Ashkelon have unearthed a "golden calf" that was an object of worship dating from the second millennium B.C.

The tiny image of bronze and other metals was recovered almost intact, with legs, ears, tail and one of its two horns still in place, even though the temple in which it was housed was reduced to rubble during a conquest of

Ashkelon in about 1550 B.C., midway through the Bronze Age.

The earliest legends of Judaism show the religion's fathers inveighing against the worship of golden calves. In the Bible, golden calves, similar in form but considerably larger than the Ashkelon find, are referred to in the story of Aaron during the Exodus, in ancient Jerusalem's rivalry with the northern, calf-worshipping Hebrew king Jeroboam, and in other Old Testament accounts.

According to the American team that discovered the calf on June 26, it is the

only one of its kind ever found and provides important evidence to help explain religious development in this region. It was dated by examination of the pottery and other artifacts found alongside it, a standard archaeological practice. The pottery style had already been demonstrated to be of this period, midway through the second millennium B.C.

"It was a totally unexpected find," said Dr. Lawrence E. Stager, the Dorot Professor of the Archaeology of Israel

Continued on Page A5, Column 4

vised English Bible. It reads: "Ephraim was a prince and a leader, and he was exalted in Israel. But, guilty of Baal-worship, he suffered death."

"Yet now they sin more and more; they cast for themselves images, they use their silver to make idols, all fashioned by craftsmen. It is said of Ephraim: 'They offer human sacrifices and kiss calf-images.'"

"Therefore they will be like the morning mist, like dew that vanishes early, like chaff blown from the threshing floor or smoke from a chimney."

Behind the Condemnation

By Dr. Stager's interpretation, this and other accounts of condemnation of the worship of calf-deities were born of the early Israelites' efforts to purge the Canaanite influence of their forebears and establish themselves as a separate people.

The Ashkelon calf was believed to have been in use several hundred years before the first Israelite kingdom was founded, until Ashkelon was conquered by the Egyptians in about 1550 B.C. The biblical accounts of Moses and the Exodus have been dated approximately between 1200 B.C. and 1500 B.C.

Historians and archeologists believe it was not the animal itself that was the object of worship. Canaanites believed that their pagan gods rode on these strong and sacred beasts. So the temples showed the calves as representations of the deities, and worshippers made sacrificial offerings to the animals.

The large, multi-room temple in which the Ashkelon calf was found sat at the base of the ancient city's vast wall and rampart, now being unearthed. Ashkelon was a large city and was already ancient by 1550 B.C. It had already been in existence for 2,000 years and had a population of 15,000 to 20,000 people.

"It may have been the largest city" in the region, Dr. Stager said, "and it was the largest seaport."

Wall Largely Intact

The city was surrounded by a massive wall and rampart, large sections of which are now being uncovered still largely intact. The wall was almost 50 feet high, sloping down more than 90 feet to a base almost 80 feet wide. The slope was intended to defeat battering rams and make tunneling more difficult.

The temple was on the outside of the wall, adjacent to the city's northern gate, which is being excavated now. The archeologists believe travelers worshipped in it on their way to or from the city.

The find was made in the sixth season of excavation here. The project, sponsored by the Israeli Government, is Harvard, of which Dr. Stager is the director. Leon Levy, a New York City businessman, has provided financing for the dig from the beginning.

When testing and research is complete, the calf will probably be turned over to the Israel Museum in Jerusalem.

A tiny golden calf was unearthed by Harvard University archeologists excavating Canaanite ruins surrounding the site of the ancient port city of Ashkelon in Israel. The calf, actually of bronze, was an object of worship dating from the second millennium B.C.

A1

YAD MORDECHAI

About $7\frac{1}{2}$ miles south of Ashkelon is Yad Mordechai, a kibbutz established in 1943 and known for its resistance to Egyptian armored divisions in 1948. A reconstructed battlefield, with tanks and men, is very realistic. A beautiful, modern museum is worth visiting.

This is a National Parks Authority site.

GAZA

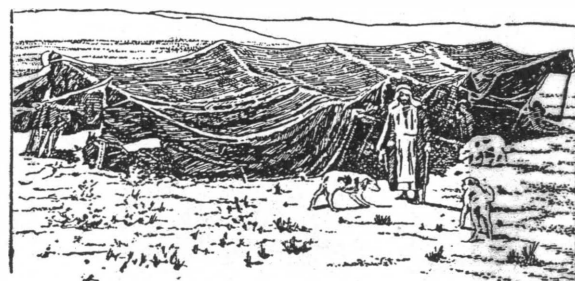
Gaza is situated about 40 miles south of Jaffa (Joppa). It was one of the five principal cities of the Philistines and probably the oldest. It has always been important for it lies at the southern end of the Fertile Crescent joining Assyria and Egypt. It has been conquered by every world power which has held sway in the Middle East.

Joshua reached Gaza (Josh. 10:41) but it is doubtful if he ever conquered it (Josh. 11:22). The tribe of Judah captured the city (Jud. 1:18) but probably did not hold it long for it was a Philistine city in the days of Samson, whose exploits have made it famous. To escape being killed by the Philistines, Samson carried off the gates of the city on his shoulders and deposited them in Hebron about 40 miles away (Jud. 16:1-3). It was to Gaza that Samson was taken after the Philistines had captured him following his seduction by Delilah. The Philistines put out his eyes and made him grind in the prison house (Jud. 16:21). He met his death in Gaza when he pulled down the pillars of the house of Dagon, taking 3,000 Philistines to death with him (Jud. 16:23-30).

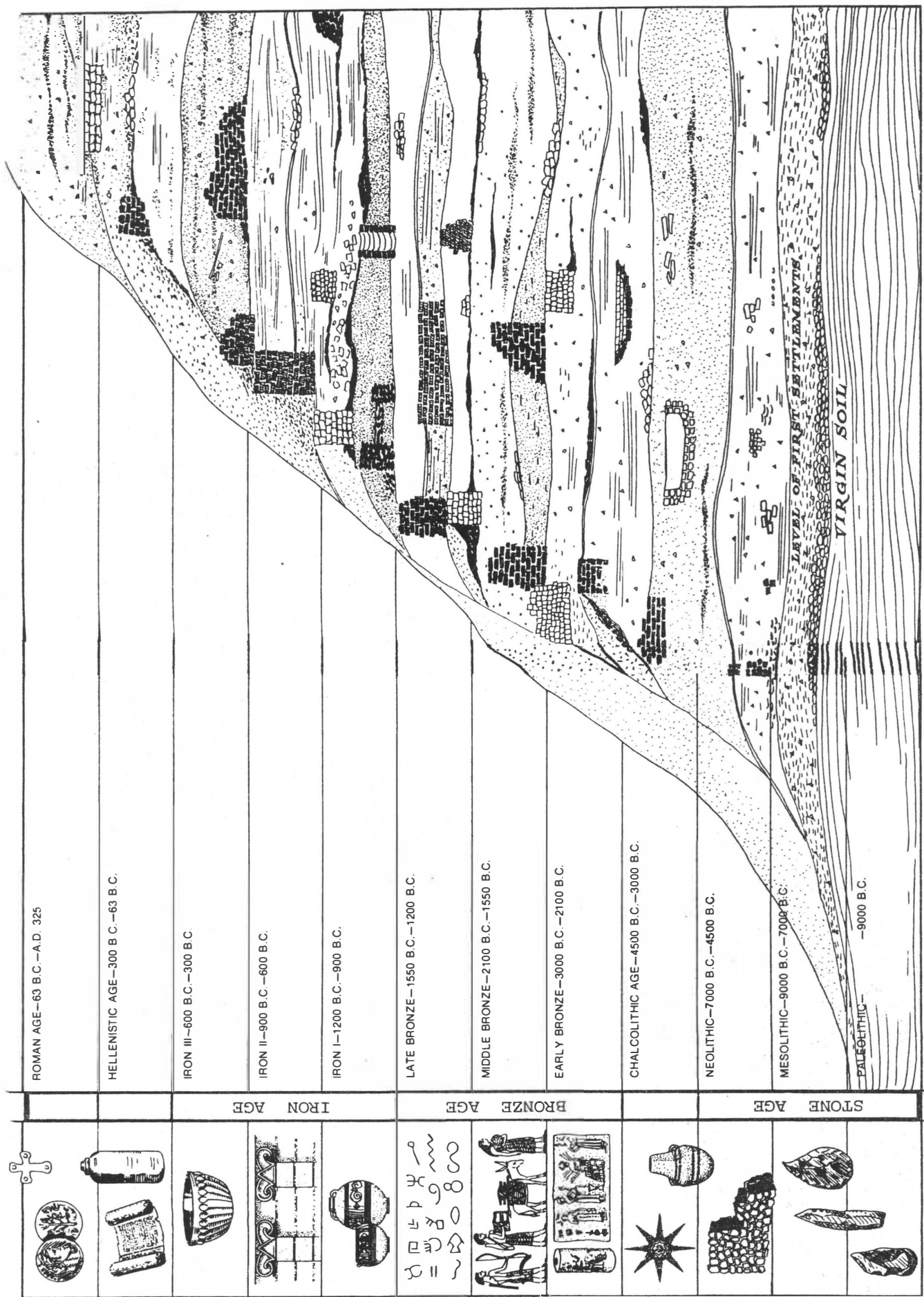
Various of the Hebrew prophets spoke against Gaza (Amos 1:7; Zeph. 2:4). It is only mentioned once in the New Testament, when Philip was directed by the angel of the Lord to go from Jerusalem to Gaza. En route he met and baptized the Ethiopian eunuch (Acts 8:26).

BEERSHEBA; BEER-SHEVA

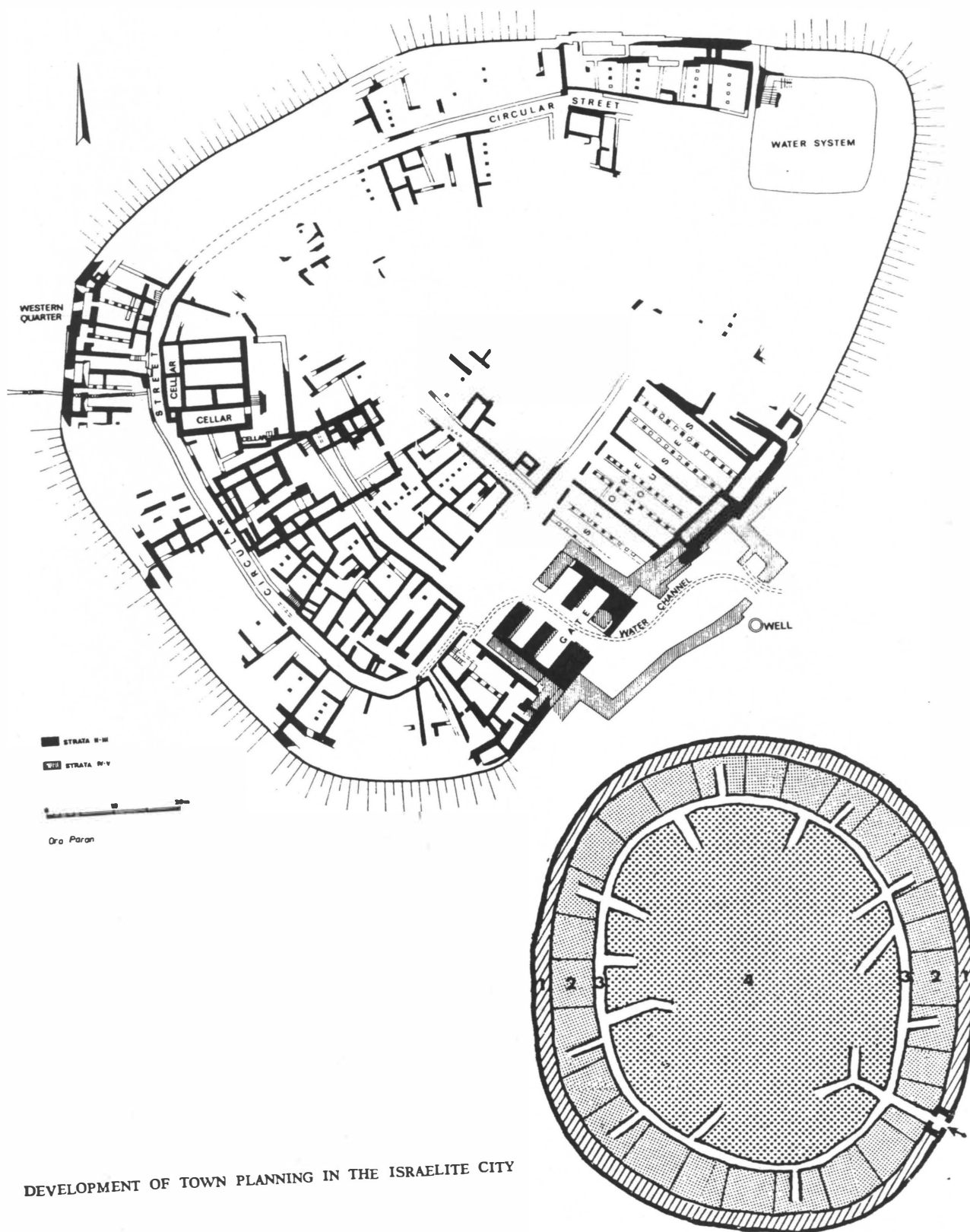
Its meaning is uncertain and the two possibilities are "well of the seven" or "well of the oath." It is 35 miles west of the south end of the Dead Sea and 50 miles south of Jerusalem. It marked the southern border of Judah (Josh. 15:28; Judges 20:1; I Sam. 3:20). In the days of the patriarchs it was neither a city nor a fortress, but simply a cluster of wells in the open desert (Gen. 21:27-31). After Abraham's day it became a city of some size. Abraham and Abimelech made a covenant here (Gen. 26:26-33). Here God appeared to Isaac and Jacob (Gen. 26:23-25; 46:1-7). A well was dug by Isaac (Gen. 26:32-33). Jacob fled from Esau toward Haran (Gen. 28:10). Samuel's two unworthy sons were judges here (I Sam. 8:1-3). An angel appeared to Elijah here and served him food (I Kings 19:1-8). Some Jews lived here after the captivity (Neh. 11:27, 30). Amos prophesied its destruction because of idolatry (Amos 5:5; 8:14). Today it is the capital of the Negev from which the entire southern part of the country is administered.



From a photograph by Forder.
Bedouin Tents.



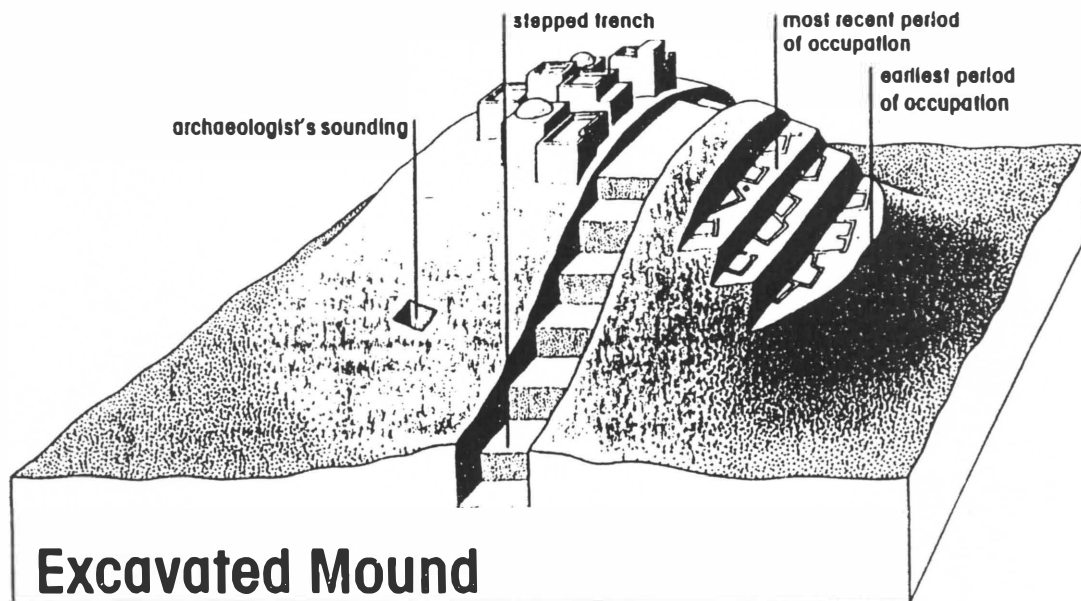
Cultural or archaeological ages of the past in Palestine
 Left: Representative artifacts
 Right: Stratigraphy of a mound



DEVELOPMENT OF TOWN PLANNING IN THE ISRAELITE CITY

Fig. 5. Schematic model of the Israelite city, based on Tell Beit Mirsim, Tell en-Naṣbeh, Beth Shemesh and Beer-sheba: 1. fortifications; 2. buildings of the outer belt; 3. ring road; 4. central core.

Why Cities Are Rebuilt At The Same Site (And Thus Form Tells)



1

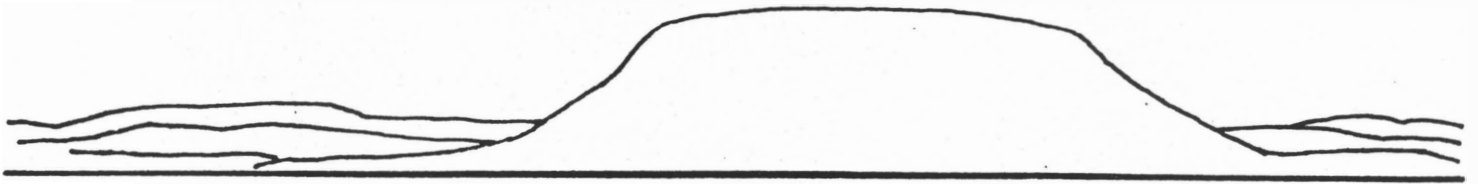
3

2

4

How Are Tells Formed?

1. Destruction of
2. Devastation of
3. Departure because of or
4. Death because of
5. Depth of
6. Doom through
7. Disappearance because of



ARAD

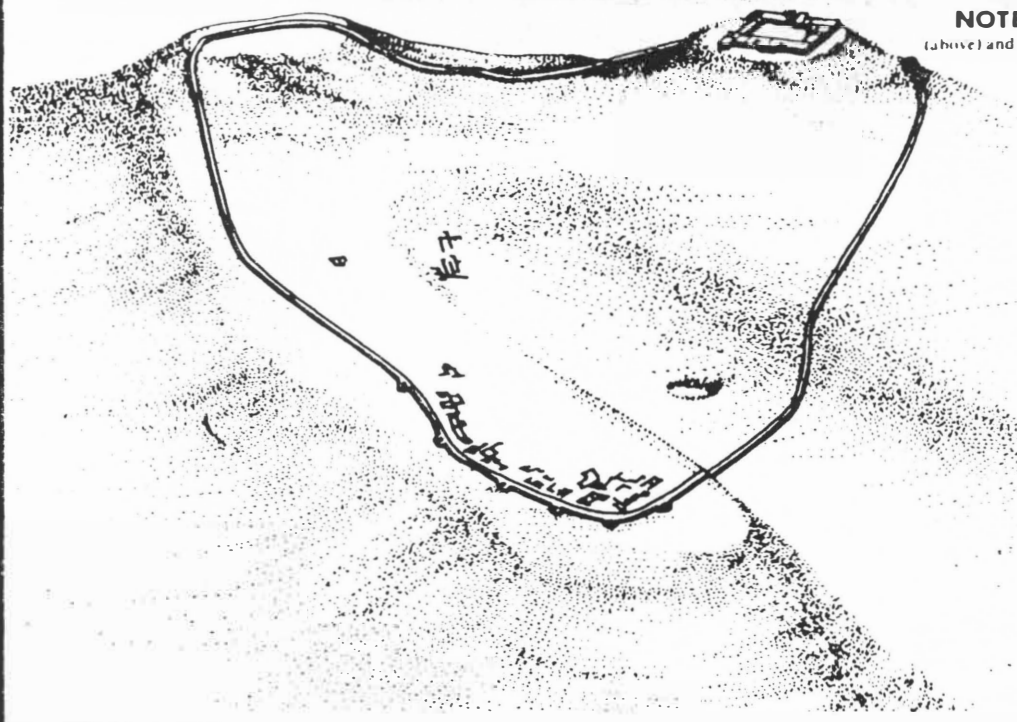
The name means "a court." In the early 1960's a new city of Arad was built by Israel in the Negev, 5 miles east of the ancient city and 17 miles south of Hebron. The Canaanite king of Arad barred Israel from entering Canaan by a short way (Deut. 1:44; Num. 21:1). This king was one of 31 defeated by Joshua in his conquest (Josh. 12:14). The relatives of Moses, the Kenites, settled around here. On the Mound Tell Arad, there has been found a sanctuary built according to the layout of the Holy of Holies in King Solomon's temple in Jerusalem. It was known that Solomon built a fortress here. Arad's final devastation came in 600 B.C. by Nebuchadnezzar's forces.

CITADEL OF ZOHAR ("nobility," "distinction")

The remains of the second- or third-century Roman fortress of Zohar are located about 2 miles west of the Dead Sea along Wadi Zohar, a dry riverbed, and near the road from Arad to Neve-Zohar, on the shore of the Dead Sea. In ancient times it was on the "Road of the Salt" and was used to defend the road.

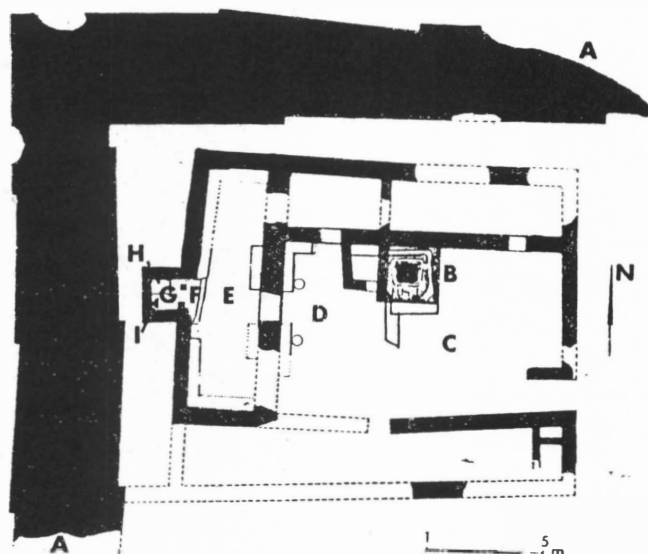
NEGEV; NEGEB

Negev means "the dry land." It is an ill-defined tract of country south of Hebron, extending 70 miles into the desert. It was settled by the Nabateans in the early Christian period and again in the Byzantine times, when it was a frontier area. Today Israel is developing the Negev into a farming area through irrigation. About 13,000 Bedouins make the Negev their home. This was an arid area in Palestine (Deut. 1:7; 34:3; Josh. 15:19; Judges 1:15). It was the scene of Abraham's wanderings (Gen. 12:9; 13:1). Here Hagar was succored by an angel (Gen. 16:7, 14). Isaac and Jacob both dwelt here (Gen. 24:62; 37:1; 46:5). Its dry winds were dreaded (Isa. 21:1) and it was filled with many wild beasts (Isa. 30:6).



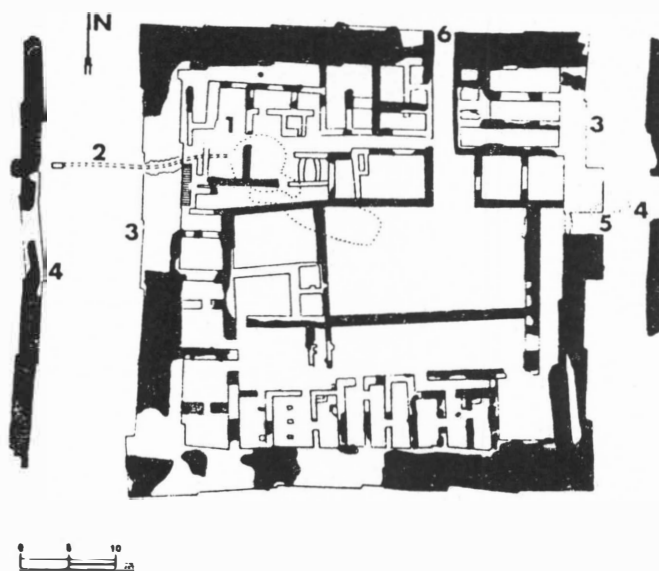
NOTES: Schematic drawing of Israelite citadel (above) and Early Bronze Age city wall and houses (below)

ISRAELITE TEMPLE: DETAIL OF No. 1



- A citadel wall
- B altar
- C courtyard
- D Jachin & Boaz
- E Holy Place
- F incense altars
- G Holy of Holies
- H bamah
- I massebah

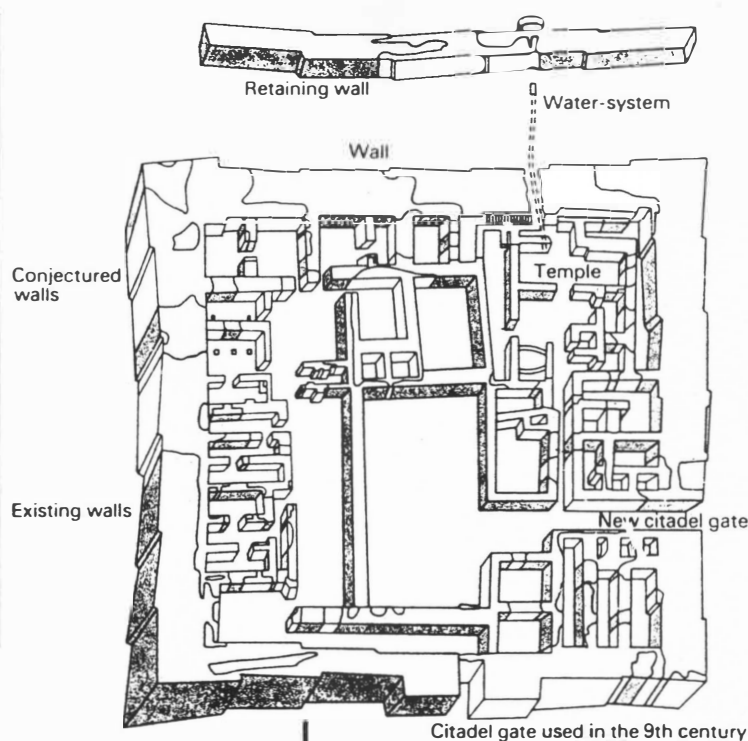
IRON AGE CITADEL



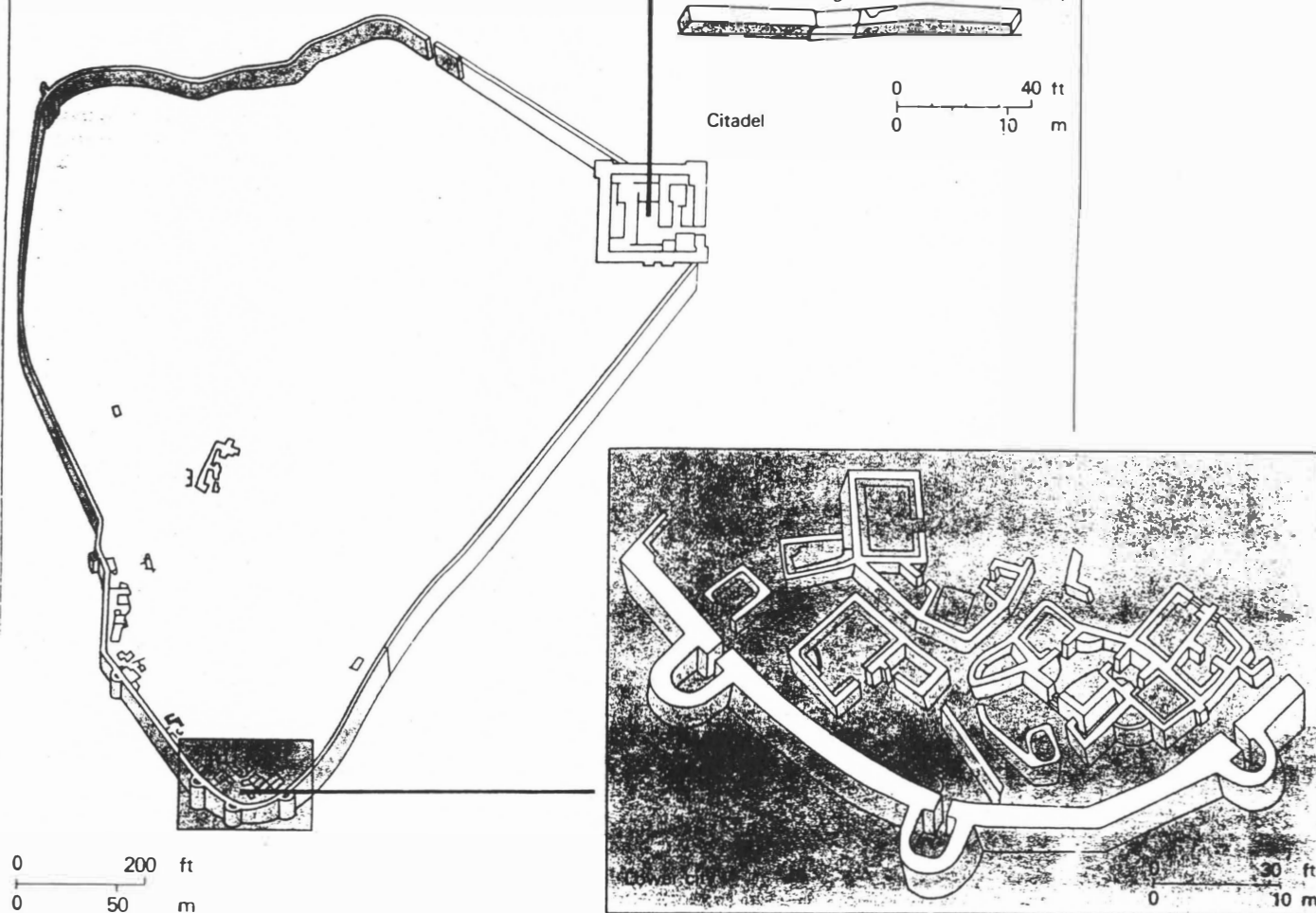
- 1 temple
- 2 water system
- 3 wall
- 4 retaining walls
- 5 9th cent. gate
- 6 later gate

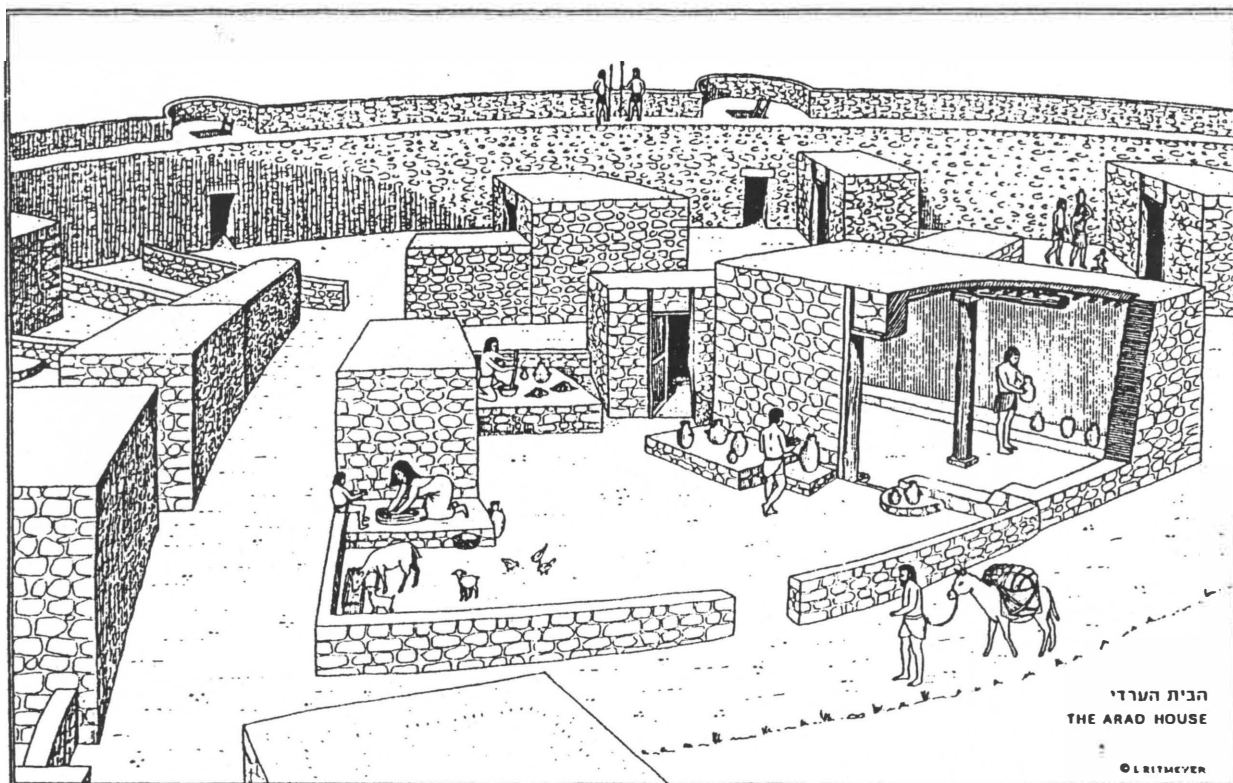
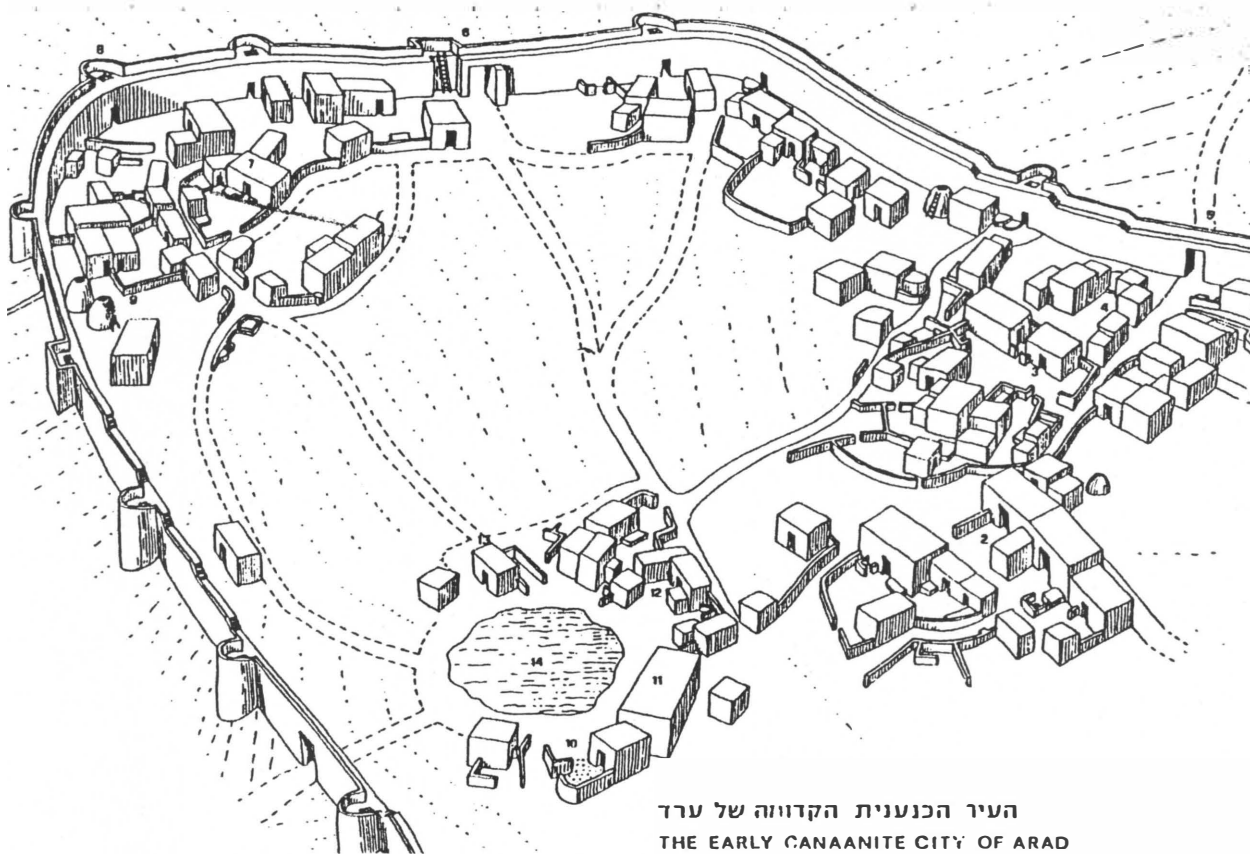
serted until Iron Age I, when a mound at one side was occupied. Here a fortress was built in the 10th century BC that was used until the 6th century. During several phases of remodelling a shrine with stone altars and pillars existed in one corner. Potsherds inscribed in Hebrew found there include the names of the priestly families Pashhur and Meremoth. More texts were recovered from other parts of the fort, dealing with military affairs and supplies in the troubled years about 600 BC. One mentions 'the house of YHWH'. Arad of the Late Bronze Age (Canaanite Arad) may have been the present Tell Malhatah, 12 km to the SW. Two Arads, Arad Rabbat and Arad of Yeruham, were listed by *Shishak after his invasion. See *EAEHL*, 1, s.v.; and *K'tuvot 'Arad*, 1975.

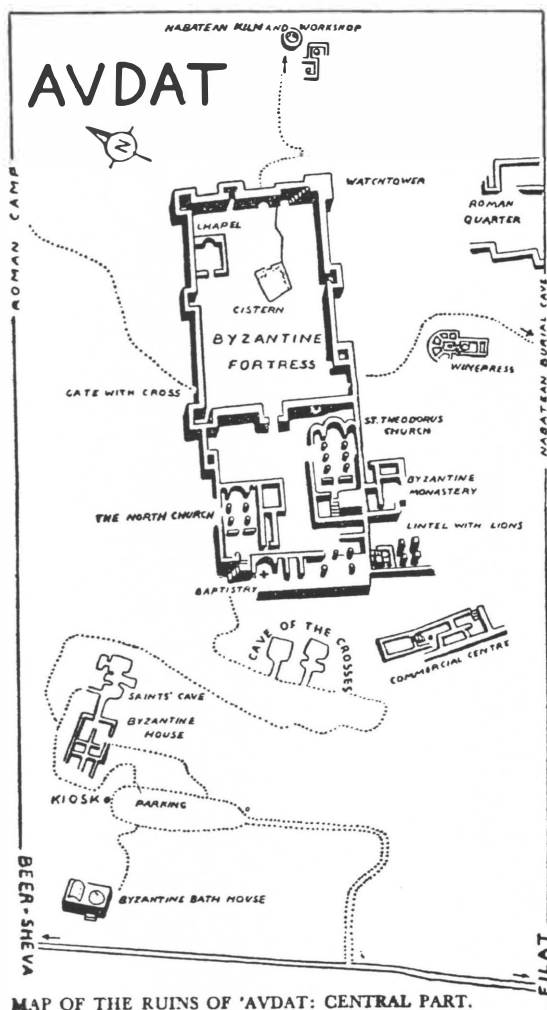
2. A Benjaminite, son of Beriah (I Ch. 8:15-16). A.R.M.



Plan of Arad, showing the Iron Age citadel (late 8th cent. BC) and the Early Bronze Age II lower city.







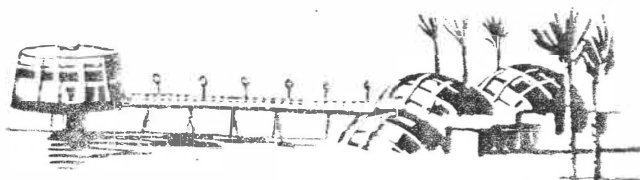
MAP OF THE RUINS OF 'AVDAT: CENTRAL PART.

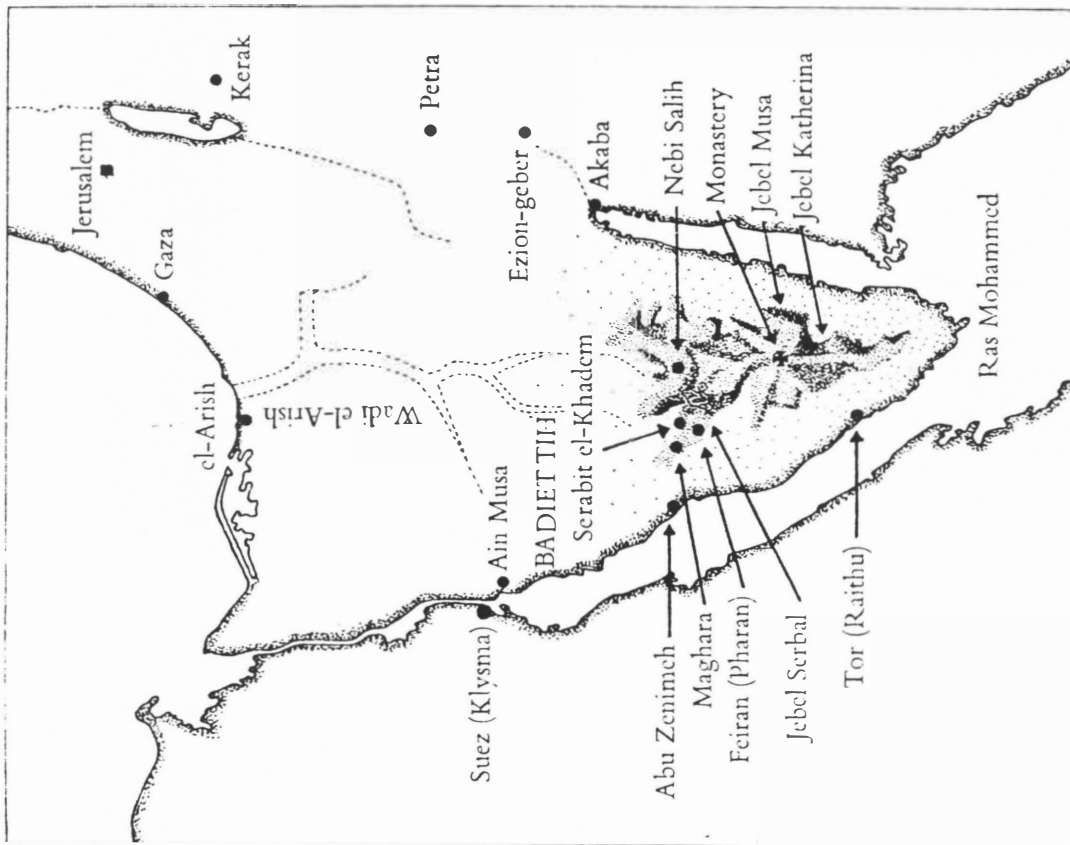
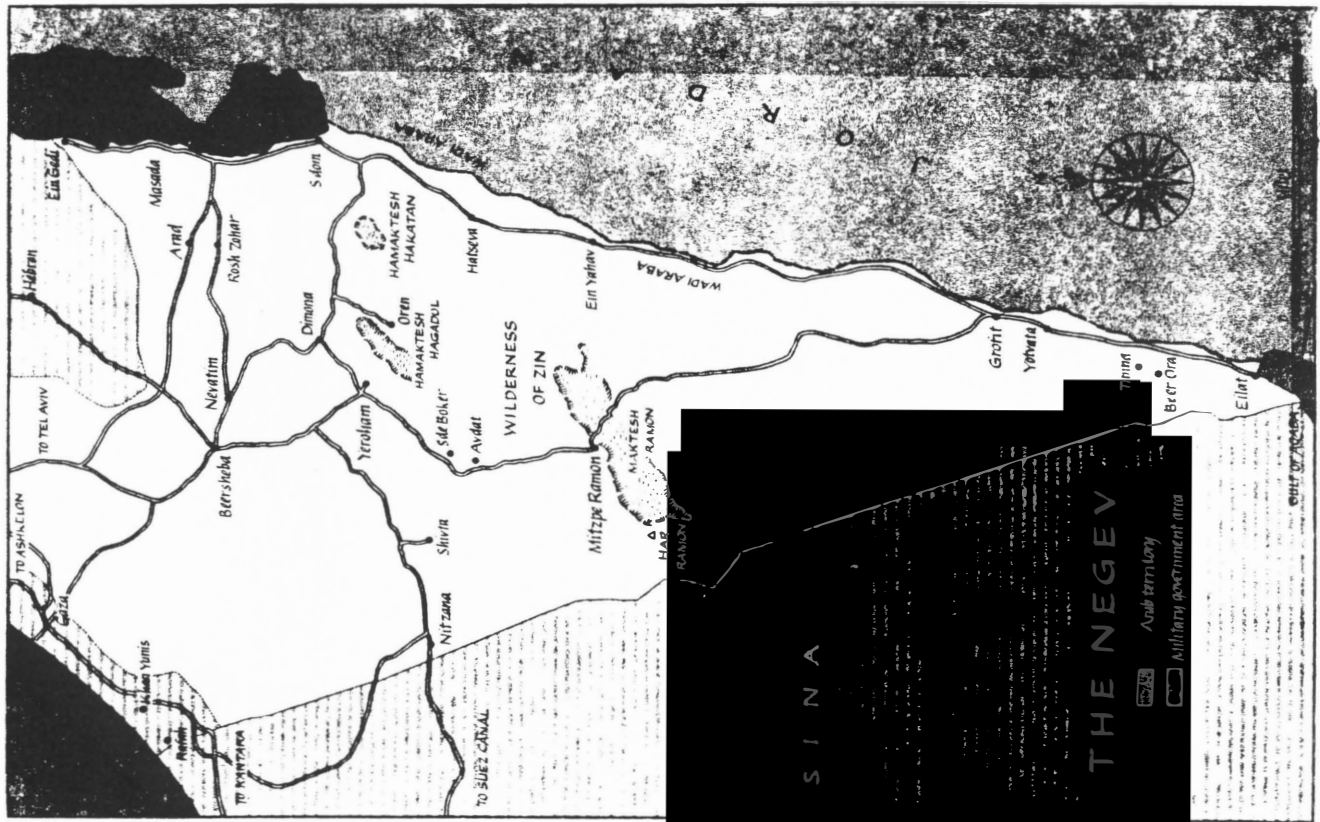
AVDAT; AUDAT; ORDAT; IN ARABIC - ABDA

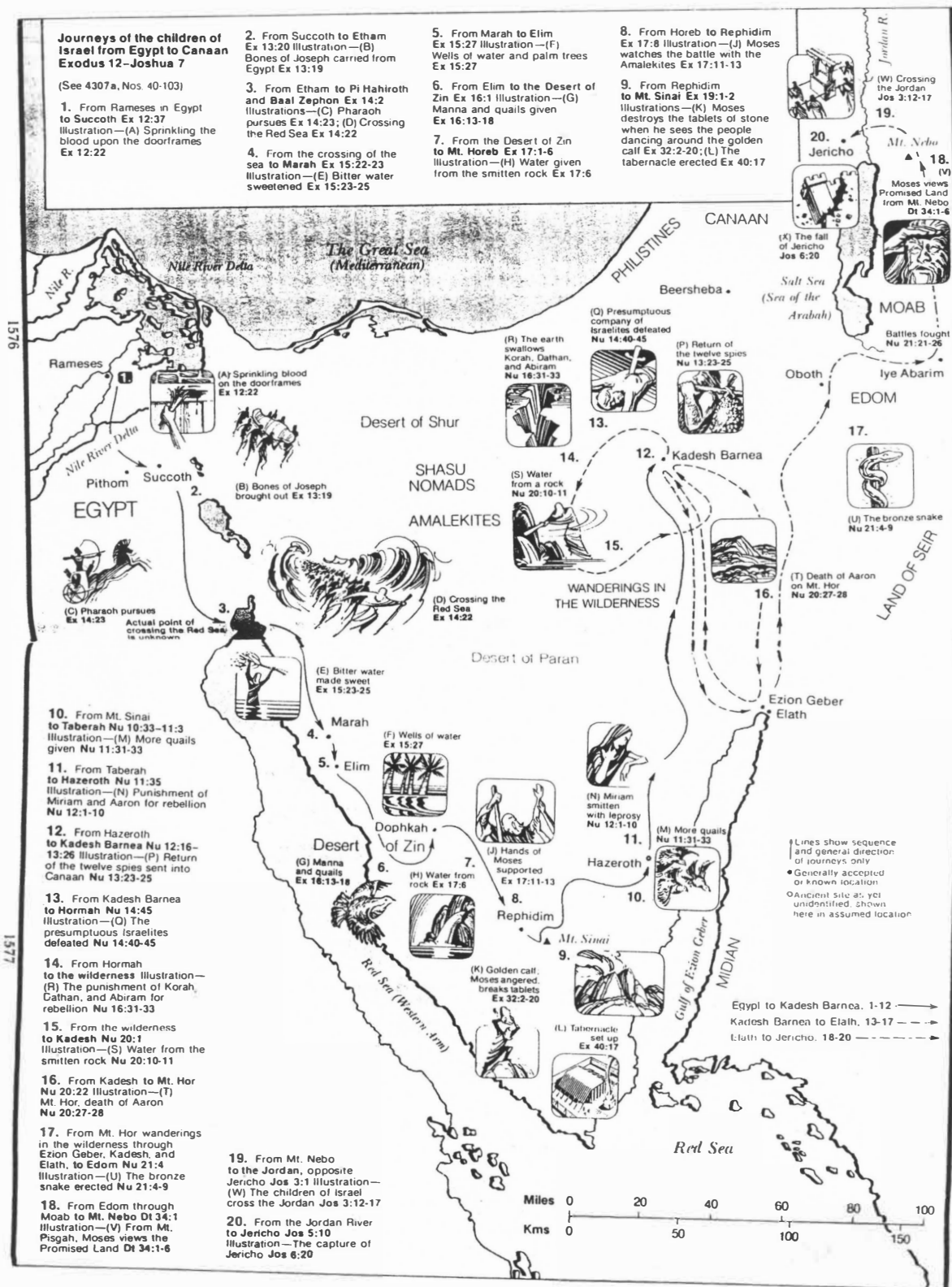
The site has Nabatean, Roman, and Byzantine remains from the first to the seventh centuries. The Nabateans who settled here sprang up from the intermingling of Arab nomads with Edomite elements. They lived in Transjordan, and Petra was their capital. They grew into a strong kingdom and reached an apex of their power in the last two centuries B.C., and the first century A.D. They were allies of the first Hasmoneans (Maccabeaus), and supported their struggle against the Greeks. One of their kings, Aretas (Harethath) is mentioned in the New Testament (II Cor. 11:32). The Nabatean culture was a picture of Arabic and Aramaic with a strong Hellenistic influence.

EILAT; EZION-GEBER; ELATH

It is located at the head of the Gulf of Aqaba. The biblical Elath was a little to the north of modern Eilat. It is Israel's only seaport on the Red Sea. Israel stopped here in its wanderings in the wilderness (Num. 33:35; Deut. 2:8). This was King Solomon's Port (I Kings 9:26-28; II Chron. 8:17). Some believe that a charming inlet, "The Fjord," several miles south of Eilat, was the biblical Ezion-Geber.







Nahal Issaron: A Neolithic Settlement
in the Southern Negev

Preliminary Report of the Excavations in 1980

A. N. GORING-MORRIS and A. GOPHER

150

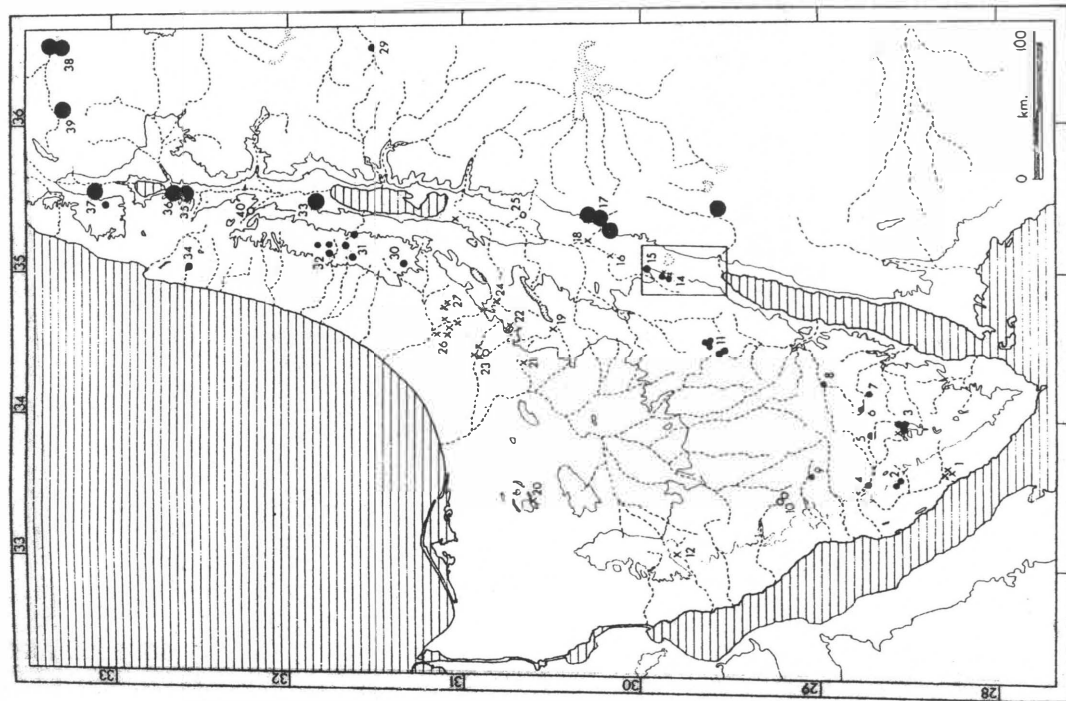


Fig. 1.

152

A. N. GORING-MORRIS AND A. GOPHER

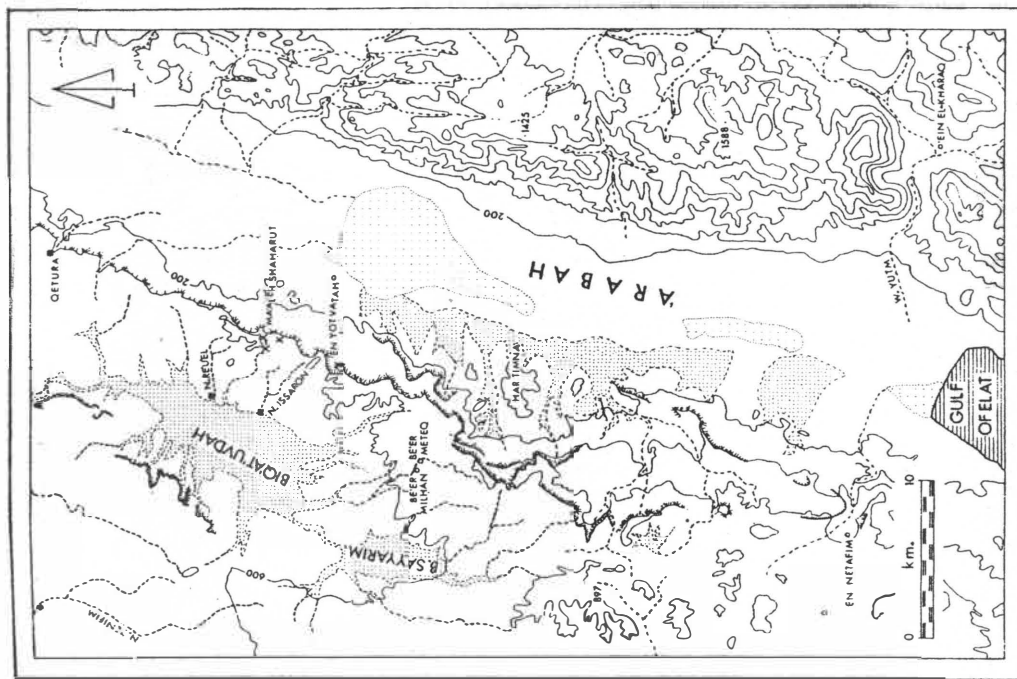


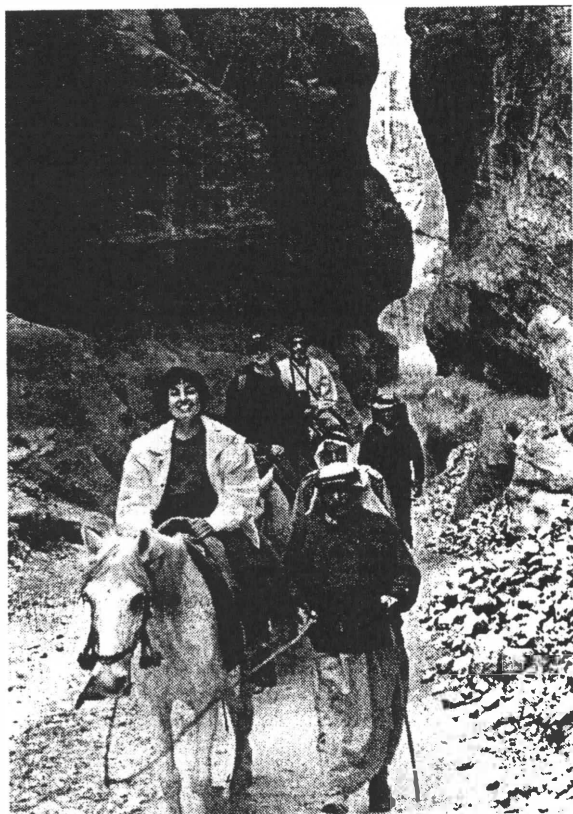
Fig. 2. Map showing location of Nahal Issaron and other Neolithic sites in the vicinity of Biq'at Uvdah.

NAHAL ISSARON

151

Fig. 1. Map of the southern Levant showing location of seventh-millennium B.C.E. sites. Large closed circles: larger than 1000 m²; small closed circles: smaller sites with architecture; open circles: presence of architecture uncertain; x: open-air sites. 1: Ujrat Suleiman; 2: Wadi Jibba; 3: Ujrat el-Mehed I-II; Abu Madi I-III; 4: Wadi Feiran; 5: Tarfat Gudrin; 6: Wadi Telek; 7: Wadi Ahmar; 8: Site 498; 9: Site 695; 10: Site 550; 11: Khasn et-Tarf; 12: Wadi Sudr; 13: Ein Abu Nekheleh; 14: Nahal Issaron, Nahal Re'uel, Ma'aleh Shahanut; 15: Qetura; 16: Bir Me'ucha; 17: Beidha, Shaqar, Msiad, adh-Dhamani; 18: Bir et-Taiyba; 19: Abu Salem; 20: Mushabi VI; 21: Qsimch; 22: Ramat Matred V, VI, VIII; 23: Nissana, Nahal Lavan sites; 24: Divshon; 25: Fidan A, B, C; 26: Halusa sites; 27: Nahal Sekher sites; 28: Me'ad Mizal; 29: Wadi Dhubai; 30: Rabud; 31: el-Kham; 32: Abu Qosh; 33: Jericho; 34: Nahal Oren; 35: Munhata; 36: Sheikh Eli; 37: Beisamoun; 38: Chorafa, Tell Aswad; 39: Ramad; 40: Tell el-Farah (N).

Israeli Tourists Get New View of Promised Land



Jordanian guides led Israelis into the ancient canyon of Petra last week.

By JOEL GREENBERG

Special to The New York Times

AQABA, Jordan, Nov. 22 — For years, during stints of reserve duty in the Israeli Army, Jacob Geva spent long hours patrolling the border between Israel and Jordan, riding along a frontier blocked by mines and an electronic fence.

This week, Mr. Geva rode across the once-forbidding boundary with one of the first groups of Israeli tourists to come here, and found himself looking at Israel from Jordan for the first time.

"It's very strange," he said after crossing on a road paved through the minefield in the Arava valley. "I must have passed by here hundreds of times, day and night, looking over at this side for so long. It's unbelievable."

For Israelis like Mr. Geva, the signing of the Jordanian-Israeli peace treaty last month has suddenly opened their country to the east. Israeli road signs now show the way to Jordan. Weather maps in Israeli newspapers provide the temperature in Amman, and advertisements invite readers to visit the kingdom.

Israelis began coming here after the Jordanian authorities permitted entry to travelers carrying Israeli passports this month.

For now, only 550 Israelis are allowed in each day, in tour groups. But within three months, Israeli officials say, individuals will be able to go, even in their own cars. And the main Israeli bus company is planning regular service to Jordanian cities.

The first group of Jordanian visitors is expected in Israel next month, and tours to Israel have already been advertised in Jordanian newspapers.

For many in the first Israeli wave, the trip to Jordan has a dreamlike quality. To them it is a journey to a place unknown but somehow familiar, unreachable for decades but at the same time close by. The scenery and towns remind them of home.

At the port of Aqaba, a group of Israelis stared across the Red Sea at the neighboring Israeli resort of Eilat, mesmerized by a sight that was once an impossible dream for them. At Mount Nebo, the place from which the Bible says Moses saw the Promised Land, the Israelis looked down at their country, seeing it for the first time through the eyes of their neighbors.

In Petra, an ancient complex of massive tombs hewn out of a canyon of red rock, they gaped at what had been a tantalizing magnet for generations of Israelis, reached by only an adventurous few who stole across the frontier.

"I can't believe I'm here," said Rachel Shamir of Tel Aviv as a Jordanian border policeman stamped the group's Israeli passports at the Arava crossing. In a scene unthinkable months ago, an officer checked the Israeli documents — once banned here — for the Jordanian imprint.

"It's a change for the better," he said. "We've had enough wars."

Nabil Shanir, a local guide, met the Israelis.

"It is a great honor for me to greet you in Jordan," he told the group as their bus rolled toward Aqaba. "You are welcome. Shalom, salaam, peace. Let's give peace a chance."

For Mr. Shanir, a Palestinian born in Jaffa, a town now in Israel, the encounter seemed to reopen a chapter of his life that closed decades ago. Now, he said, he wants to visit Israel and see his place of birth.

There were other moments of con-



Aqaba gives Israeli tourists an unaccustomed perspective of their homeland across the Red Sea.

tact that seemed surrealistic after years of separation: a Jordanian police officer practicing his first Hebrew phrases, Hebrew echoing in hotel lobbies and inscribed in a guest book, even a wake-up call in Hebrew from a Jordanian hotel receptionist.

At Petra, souvenir sellers greeted the Israelis in Hebrew as "cousins." In one cavernous tomb, the visitors lined up and sang a haunting song commemorating their compatriots who died trying to reach the site decades ago, killed by Jordanian soldiers and Bedouin tribesmen after they had crossed the hostile frontier.

"This is something we could only imagine, something we've heard about for years," said Claude Hayim of Petah Tikva. "It's a dream come true."

Although the Israelis were warmly greeted wherever they went, there were signs that not all Jordanians welcomed their presence. A newspa-

The first Israeli travel groups are let into Jordan.

per sympathetic to the Islamic opposition published a picture of the first Israeli arrivals under the headline "The Entry of the Conquerors!"

Warnings that Muslim militants might attack Israelis, as they have in Egypt, are taken seriously. A Jordanian policeman sat on the group's bus, and the Israelis were not let off the vehicle as it passed through downtown Amman. Several sites they visited were secured by police officers, and they were told to keep a low profile: not to speak loudly in Hebrew or identify themselves as Israelis, to avoid political conversations with local people and to stay in a group.

Though wary at times, the Israelis appeared mostly at ease and eager for acceptance after years of isolation. And the Jordanians they encountered seemed ready to receive them.

"Both of us feel safe now," said Samia Khoury as she watched the group browse through the archaeological museum in Amman where she works. "They are human beings, just like us."

Israel and Jordan Establish Ties

JERUSALEM, Nov. 27 (AP)— Israel announced the establishment of diplomatic relations with Jordan today, a month after the countries signed a peace treaty ending a 46-year state of war.

Jordan became the second Arab country to open full diplomatic ties with Israel. Egypt was the first.

Israel and Jordan "hereby declare as of today to establish diplomatic relations at the ambassadorial level," Danny Shek, a Foreign Ministry spokesman, said. He added that there was "hope that these relations will consolidate and enhance the foundations of peace."

Uri Savir, the director general of the ministry, told Israel Radio that ambassadors would be exchanged on Dec. 10.

A simultaneous announcement broadcast on state-run radio in Amman said Jordan's Cabinet had approved the ties.

The newspaper Yediot Ahronot said the Army Chief of Staff, Lieut. Gen. Ehud Barak, had turned down the post of Ambassador to Amman.

Officials said Marwan Mouasher, spokesman for the Jordanian delegation, was likely to be named Jordan's Ambassador to Jerusalem.

Rabbi in West Bank Shot Dead by Militants

BEIT HAGAI, West Bank, Nov. 27 (AP) — A rabbi was shot to death and an Israeli policeman was wounded when their car was fired on today as they drove toward a Jewish settlement. Members of the Islamic militant group Hamas claimed responsibility.

The shooting, hours before the Jewish holiday of Hanukkah began at sundown, occurred three miles from Hebron, where tensions have been high since the massacre of 29 Muslim worshippers by a Jewish settler at a shrine on Feb. 25.

It came a day before Foreign Minister Shimon Peres of Israel was to

meet with Yasir Arafat, the leader of the P.L.O.

Jewish settlers blamed Government peace policies for encouraging Islamic militants, but members of Prime Minister Yitzhak Rabin's Cabinet pledged to continue talks with the P.L.O.

The victim was Rabbi Ami Olami, 35, the spiritual leader of Otniel, a nearby settlement with about 50 families. He was returning to Otniel from another Jewish settlement.

A policeman riding with him was shot in the back of the head. He was hospitalized in fair condition.

Holiday Hours: Monday to



TIFF

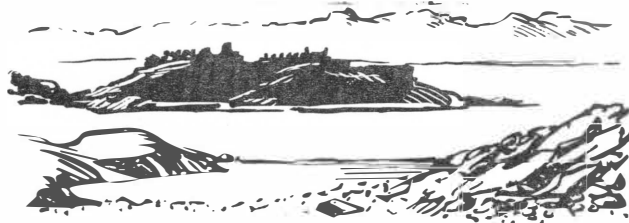
NEW YORK • FIFTH AVENUE

KALYAN LO'S
GRADED STRANDS
OF AMBER, ONYX,
BLACK AGATE,
AND CRYSTAL.
\$110-\$215

VIEW THE HOLIDAY
COLLECTION
WEDNESDAY
AND THURSDAY,
NOVEMBER 30
AND DECEMBER 1,
FROM NOON TO 3,
A REPRESENTATIVE
WILL BE ON HAND
TO ASSIST YOU.
STREET FLOOR
IN NEW YORK.

The New York Times Magazine
illuminates the news.

DEFINITION
SAKS FIVE
NOW OPEN: OUR NEW



Fourth Day

RED SEA, CORAL ISLAND, TIMNAH, WADI ARABAH, DEAD SEA

CORAL ISLAND; YI HAALMOGIM

Yi Haalmogim is a small island south of Eilat named after the numerous reefs of corals in its waters. It carries the ruins of a Crusader fortress dating from the 12th century and marking the southernmost reaches of the Christian Kingdom at the time. In April 1982 the island (along with the Sinai Peninsula) became part of Egypt again.

TIMN'A

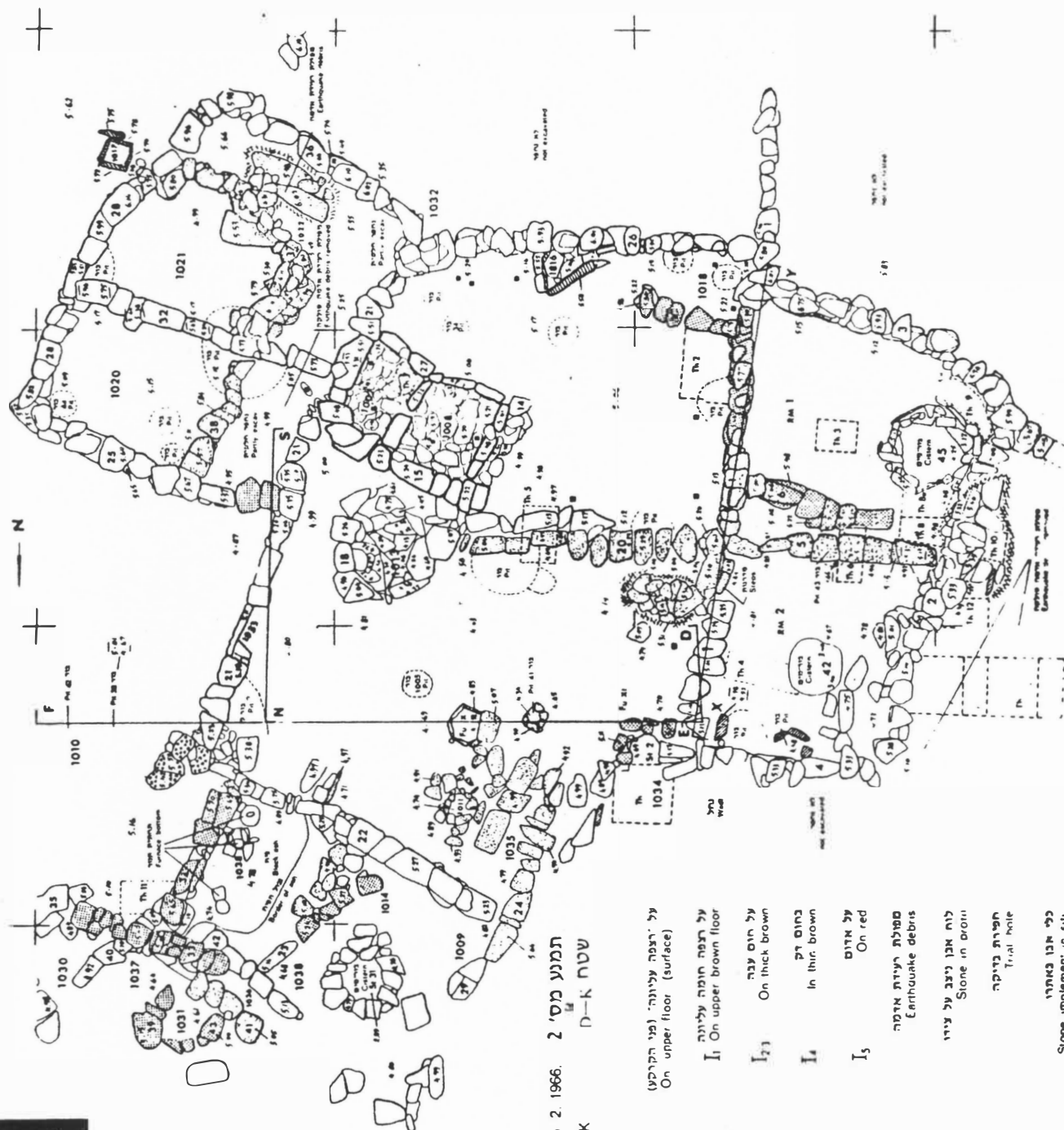
Timn'a is a copper mine and factory set in a small vale surrounded by picturesque barren and rocky hills. In biblical times Timn'a was one of the chieftains ruling in the mountains of Edom which rim the horizon.

The copper and brass ores found in the mountains of Israel bring to mind the Torah's description of the Promised Land: "a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. 8:9). Job saw the exploitation of these materials and he writes: "Iron is taken out of the dust, and brass is molten out of the stone" (Job 28:2).

Near Timn'a, remains of a copper factory dating from ancient times can still be seen, next to beautiful cliffs called the Pillars of Solomon. At the southern part of these cliffs archeologists uncovered a sanctuary of the Egyptians and Midianites dating back to the 15th century B.C. Apparently Egyptian miners worshipped here at the time when Moses and the Israelites journeyed nearby.

THE DEAD SEA; SALT SEA; LAKE OF LOT; SEA OF THE PLAIN

The sea, actually a lake, is 47 miles long and 10 miles wide. It is 1,278 feet deep and lies 1,292 feet below sea level. It is the lowest spot on earth. The water is comprised of 27% minerals. 7 million tons of water each day evaporate from the Dead Sea and this evaporation leaves behind it the mineral content. The water has a bitter and nauseous taste due to chloride magnesium. Fish cannot live in the Dead Sea which destroys practically all organic life. It is eight times saltier than the ocean and three times saltier than the Great Salt Lake.



Estimate of the Mineral Deposits

11,000,000,000 tons of sodium chloride
 7,000,000,000 tons of calcium chloride
 2,000,000,000 tons of potassium chloride
 1,000,000,000 tons of magnesium chloride

In the Valley of Salt David smote 18,000 men of Edom (I Chron. 18:12). Here Amaziah destroyed 10,000 Edomites (II Kings 14:7; II Chron. 25:11). Its future is more impressive than its past. The O.T. envisions the Dead Sea as a fresh-water lake in the millennium, fed by the river of life and containing an abundance of every kind of fish (Ezek. 47; Zech. 14:8).

SODOM ("place of lime"); SEDOM; SEDEM; SDOM; and GOMORRAH ("fissure," "submersion")

South of the Dead Sea was the Valley of Siddim (Gen. 14:10), where once stood the cities of Sodom and Gomorrah, believed to be now entirely submerged in water. The area now has a potash and bromide business that is part of a \$50,000,000 expansion. North of the chemical plant about 3 miles, above one of the many salt caves in the area, is a natural stone outcropping that supposedly (with much imagination) has the form of a woman. It is known as Lot's wife.

--Five wicked cities were in the valley: Sodom, Gomorrah, Admah, Bela (Zoar), and Zeboiim (Gen. 10:19; 13:10; 14:2-11).

--They were destroyed (except for Bela), but Lot was saved (Gen. 19; Deut. 29:23; Isa. 13:19; Jer. 50:40; Matt. 10:15; II Pet. 2:6; Jude 7; cf II Ne. 23:19).

--Lot's wife turned into a pillar of salt (Gen. 19:26; Luke 17:32).

--They were used as a warning by Moses (Deut. 29:23; 32:32); by Isaiah (1:1-10; 13:19); by Jeremiah (23:14; 49:18; 50:40); by Amos (4:11); by Zephaniah (2:9); by Jesus (Matt. 10:15; 11:24); by Paul (Rom. 9:29); by Peter (II Pet. 2:6); and by Jude (4, 7).

--They were cited as types, or symbols (Rev. 11:8).

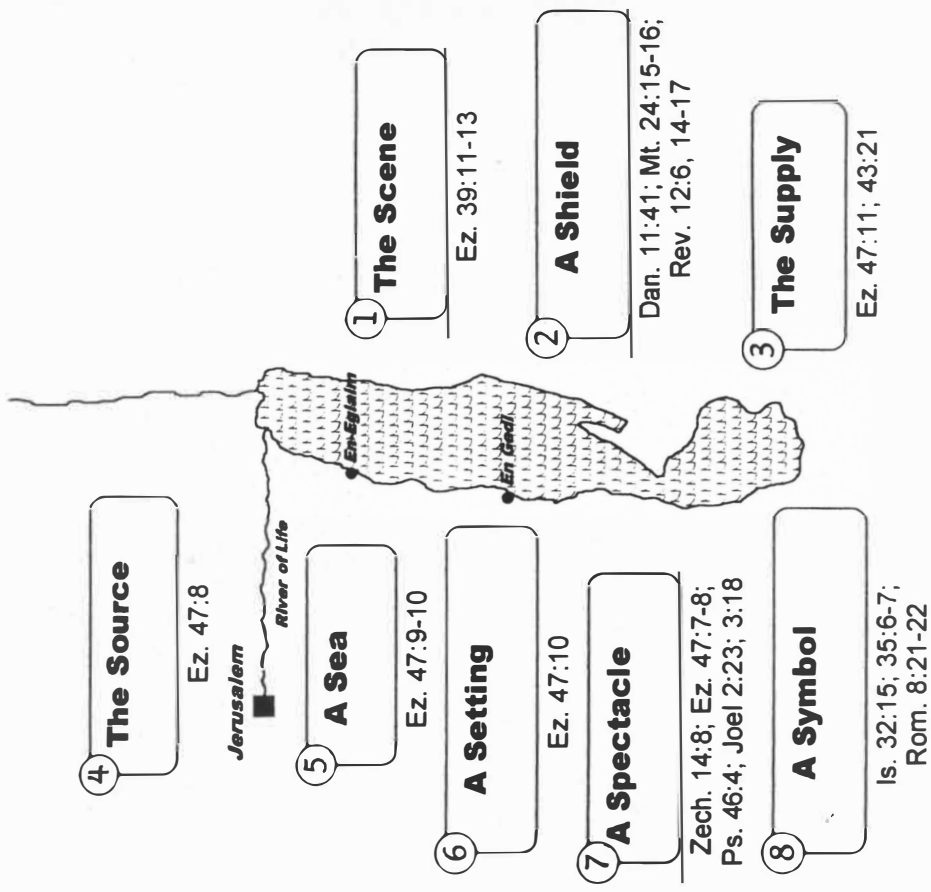
The Dead Sea in History

- 1 **SITUATED**
GEN. 13:10-11
- 2 **SACKED**
GEN. 14:1-3, 8, 11-12
- 3 **SURROUNDED**
GEN. 14:10
- 4 **SETTLED**
GEN. 13:13; 18:20; 19:4-5
- 5 **SCORCHED**
GEN. 19:24-29
- 6 **SKIRTED**
SONG OF SOL. 1:14; JOSH. 15:62
- 7 **SERVES**
1 SAM. 22:3-4; 23:14, 29
- 8 **SYMBOLIZES**
2 PET. 2:6; JUDE 7



Prof. Manfred E. Köber, Th.D.
Faith Baptist Bible College & Theological Seminary
Aubrey, Iowa 50021

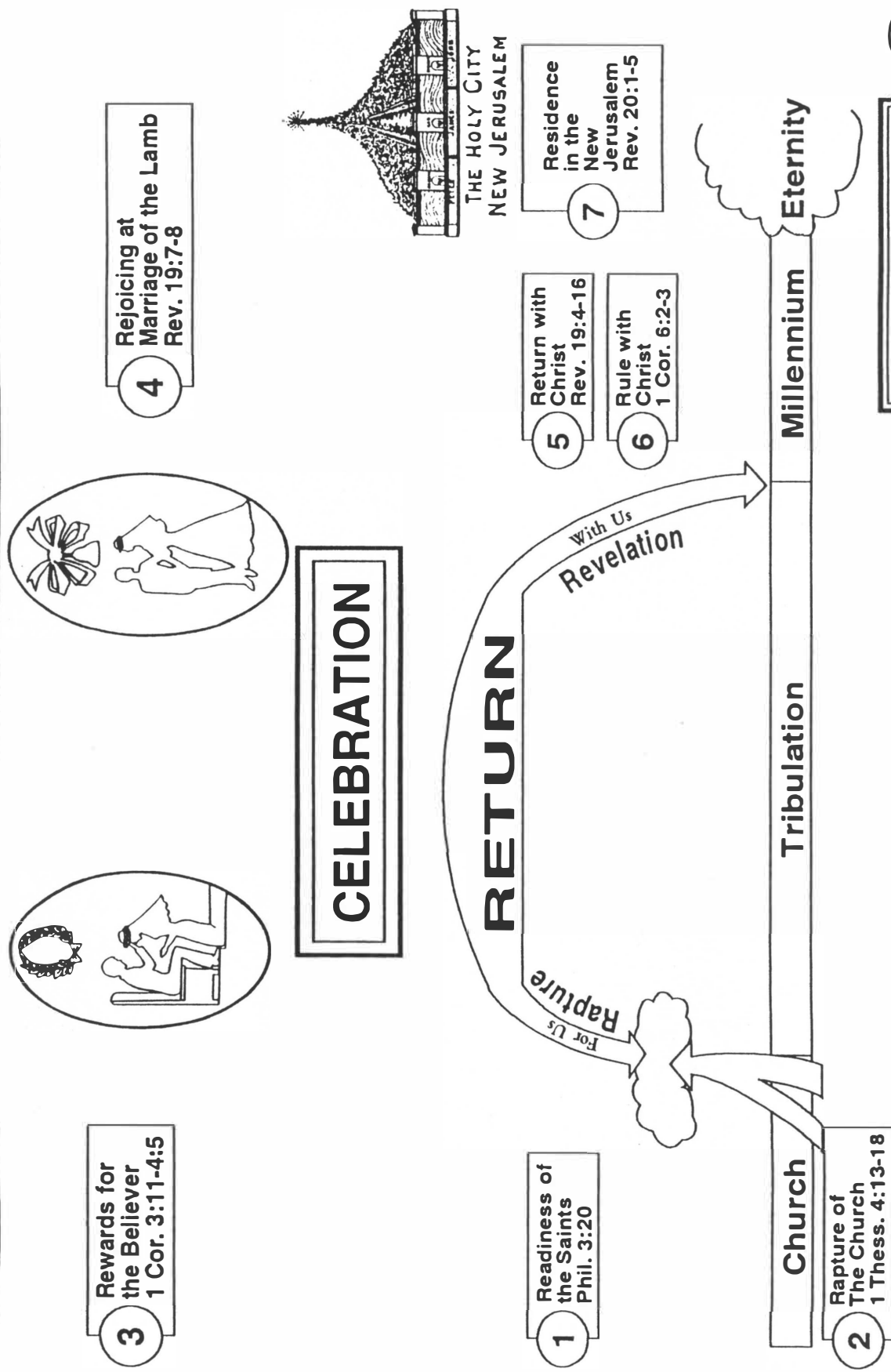
The Dead Sea in Prophecy



Prof. Manfred E. Köber, Th.D.
Faith Baptist Bible College & Theological Seminary
Aubrey, Iowa 50021



The Future and The Saint



Prof. Manfred E. Kober
Faith Baptist Bible College & Theological Seminary
Ankeny, Iowa 50021

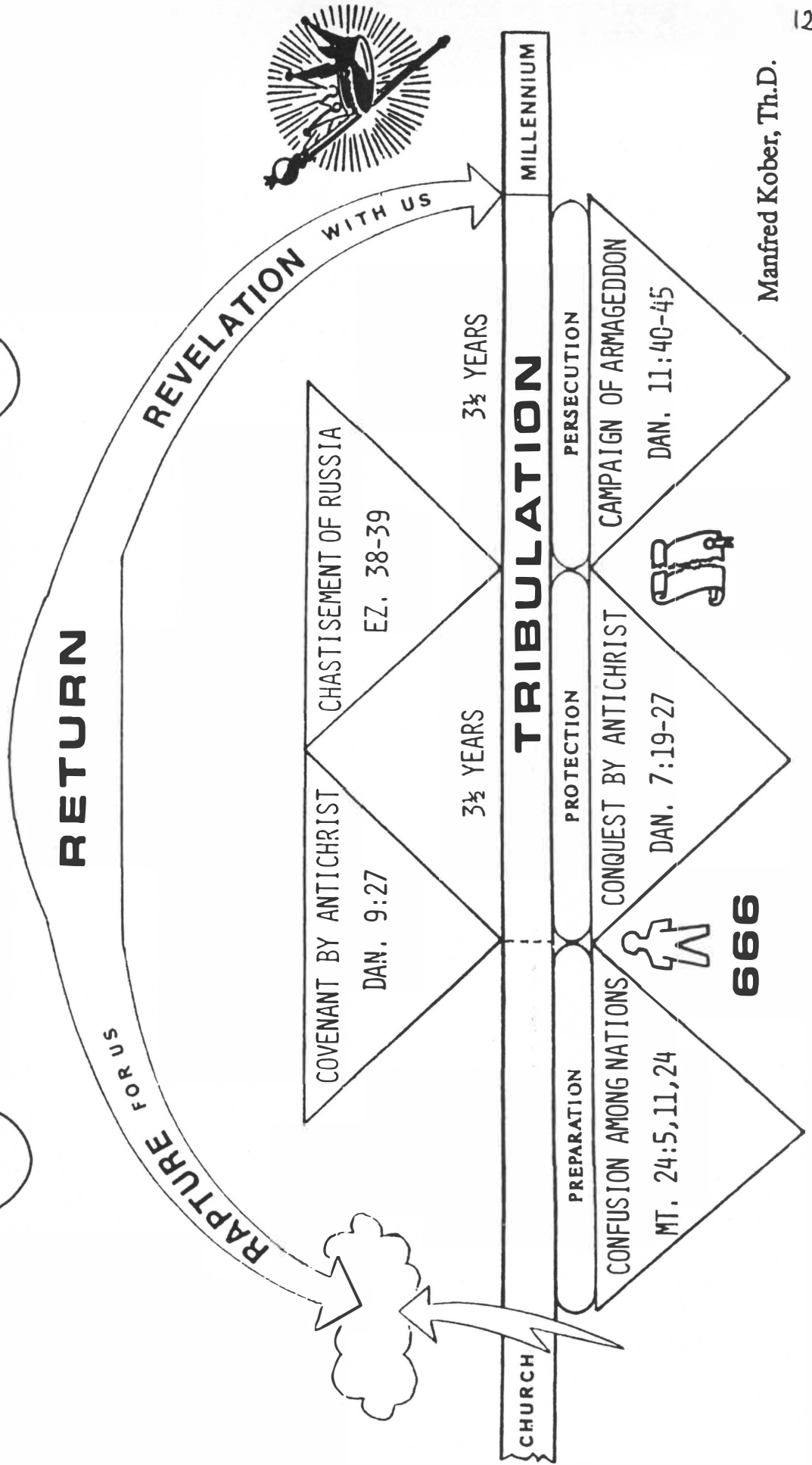


JUDGMENT
SEAT
OF CHRIST

CELEBRATION

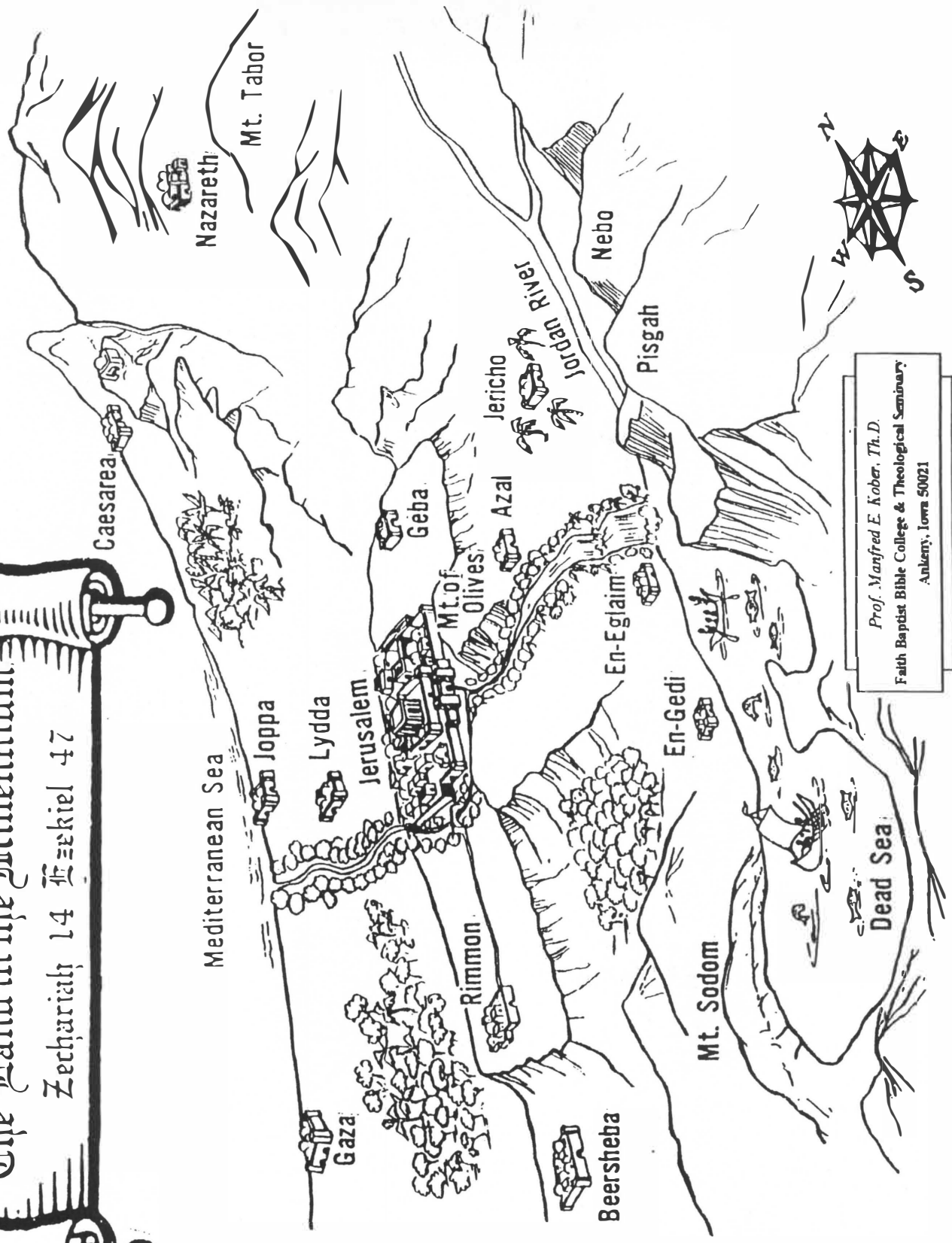


MARRIAGE OF
THE LAMB



Manfred Kober, Th.D.

The Land in the Millennium
Zechariah 14 Ezekiel 47



Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Theological Seminary
Ankeny, Iowa 50021

Fifth Day

MASADA, EIN GEDI, QUMRAN, JERICHO, WILDERNESS OF JUDEA, BAT YAM

MASADA; METSADA

The name means "fortress." It is about 2½ miles from the western shore of the Dead Sea and 15 miles north of Sodom in the wilderness of Judah. The mountain is ½ mile long and 2,000 feet above the level of the Dead Sea. When Rome marched on the Jews in A.D. 66, a band of Jewish Zealots fled to Masada and captured it from a Roman Garrison. Masada was one of the last strongholds to resist the Romans. The Romans built a 3-mile wall around Masada, and after a 3-year siege and the construction of an earthen ramp, the Romans broke into the fortress. They found that 960 people had committed suicide (all except 2 women and 5 children) rather than come under Roman control.

Masada has become a shrine and symbol to the new nation of Israel. "Masada shall not fall again!" is the oath of the cadets who graduate from Israel's military academy. Some scholars believe Masada is the "stronghold" where David's followers joined him (II Sam. 24:23; I Chron. 12:1-16).

EIN GEDI; EN-GEDI

The name means "spring of the kid." It is 10½ miles north of Masada and has a kibbutz nearby. In Bible days it was also known as Hazazontamar (II Chron. 20:2). It was part of the inheritance of Judah (Josh. 15:62). Here David and his men took refuge from King Saul (I Sam. 23:29) and David spared Saul's life (I Sam. 24). It was famous for its fruitful vineyards (Song of Sol. 1:14) made possible by immense springs of water which come out of the limestone cliffs. Here is Israel's only waterfall that runs year-round. The water drops nearly 300 feet. Ein Gedi has been an oasis in the desert for thousands of years and its springs will play a part in the fulfillment of Ezekiel's prophecy (Ezek. 47:1, 10) where the waters of the Dead Sea will be healed.

QUMRAN

The Dead Sea Scrolls made Qumran famous. The caves of Qumran lie 13 miles north of Ein Gedi and 10 miles south of Jericho. The Qumran community lived its monastic life here in the northwest corner of the Dead Sea in the first and second century B.C. and the first century A.D. It was in one of the several caves, in the summer of 1947, that the scrolls were discovered by a shepherd boy. This was "the greatest archaeological find of the twentieth century." The entire book of Isaiah was found, as well as fragments of every O.T. book, except the book of Esther. The manuscripts date back to 125 B.C.

the foundation was built on top of pits from stratum III. The pottery from this level is local ware, consisting of fragments of storage jars, jugs, and ledge handles. This pottery dates stratum II to the end of the Early Bronze Age II or the beginning of the Early Bronze Age III.

STRATUM I: THE HELLENISTIC PERIOD. The remains from the Hellenistic level were almost entirely destroyed by modern Bedouin when they dug graves at the top of the site. With the exception of parts of a wall and floor, all that remains from this period are potsherds and a bronze coin found on the surface. The finds date stratum I to the mid-third century BCE.

R. Gophna, *IEJ* 20 (1970): 225-26 (1976); 199: 40 (1990): 1-11; id., *Atiqot* 11 (1976): 1-9; 14 (1980): 9-16; id., *T.A.* 3 (1976): 31-37, 17 (1990): 144-162; id., *Expedition* 20: 4 (1978): 5-7; id., *ESI* 1 (1982): 76: 2 (1983).

30; id. (and D. Gazit), *T.A.* 12 (1985): 9-16; id., *Egypt, Israel, Sinai* (ed. A. F. Rainey), Tel Aviv 1987: 13-21; A. Ben-Tor, *Atiqot* 11 (1976): 13-15; id., *BASOR* 281 (1991): 3-10; E. Yeivin, *ibid.*, 10-12; id., *Dedicated to the Memory of E. T. Yeivin* (ed. S. Yeivin), Tel Aviv 1980: 5-7; A. R. Schulman, *Atiqot* 1 (1976): 16-26; 14 (1980): 17-33; id., *Journal of the Society for the Study of Egyptian Antiquities* 1 (1983): 249-251; id., *The Nile Delta in Transition, 4th-3rd Millennium B.C. - Abstracts* (ed. M. Azmi), Cairo 1990: S. Mittmann, *EI* 15 (1981): 1*-9*; T. E. Levy, *BAIAS* 1983-1984: 36-41; N. Porat, *Bulletin of the Egyptological Seminar* 8 (1986-1987): 102-129; id., "Composition of Pottery—Application to the Study of the Interrelations between Canaan and Egypt during the 3rd Millennium B.C.," (Ph.D. diss., Hebrew Univ. of Jerusalem 1989); id., *The Nile Delta in Transition* (loc. cit.); Weippert 1988 (Ortsgeregister); I. Gilead (and D. Aloni), *Mitekufat Haeven* 21 (1988): 109*-130*; id. (and Y. Goren), *BASOR* 275 (1989): 5-14; id., *Levanti* 22 (1990): 47-63; J. F. Quack, *ZDPV* 105 (1989): 18-26; E. Friedman and R. Gophna, *T.A.* 17 (1990): 87-90, 144-162.

RAM GOPHNA

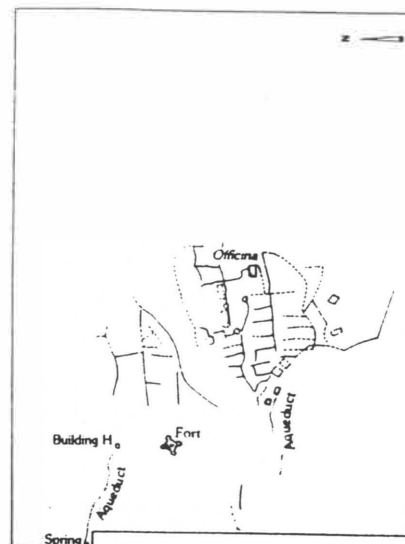
'EN BOQEQ

IDENTIFICATION

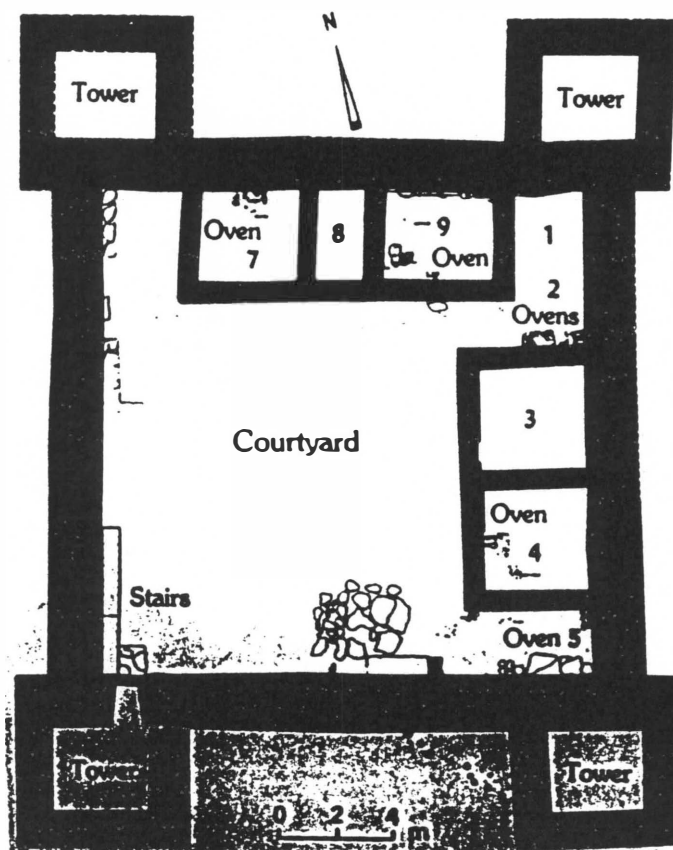
The oasis of 'En Boqeq (Umm Bagheq) is situated on the shore of the Dead Sea, about 13 km (8 mi.) south of Masada and close to the Dead Sea ford leading to Kir Moab (map reference 185.067). Although smaller, it is similar to the 'En-Gedi oasis in terms of natural and economic resources. From earliest times, the springs 'En Boqeq and 'En No'it irrigated the fields and orchards in the delta of Nāal Boqeq, as well as the terraces on the lower mountain slopes facing the Dead Sea. Archaeological evidence shows that palm trees, as well as medicinal and aromatic plants, were grown on the site. The site may possibly be identified with Tetrapyrgia (Τετραπύργιον), mentioned by the Byzantine monk Anastasius in the first half of the seventh century CE (Anastasius, *Questiones*, PG 89, col. 745).

HISTORY

The oasis was probably initially settled in the Hasmonean period, when the first irrigation systems were established. A watchtower from this period, which was later incorporated in the Herodian installation, has been preserved. In the Herodian period, 'En Boqeq was a center for the manufacture of pharmaceuticals and cosmetics. The oasis was destroyed during the First Jewish Revolt (66-73 CE), perhaps in the course of one of the raids carried out by the defenders of Masada against the villages on the shore of the Dead Sea (Josephus, *War* IV, 399-405). During the Bar-Kokhba Revolt, work was resumed in the manufacturing plant as part of the effort to create an economic basis for the struggling state.



'En Boqeq: map of the oasis.



THE NEW ENCYCLOPEDIA OF ARCHAEOLOGICAL EXCAVATIONS
IN THE HOLY LAND, ED. EPHRAIM STERN, 1993.

'EN BOQUEQ 397

The fort, looking northeast.

cluded a stone receptacle for raw materials, a stove for heating and boiling, a grinding platter, a stone basin (or mortar), and a pair of clay ovens faced with stone (F1 and F2). At the top of the ovens was an opening on which (according to al-Kindi, a chemist in the ninth century CE) a basin of water was placed and heated; another vessel, containing substances requiring controlled heating, was set into this basin (the double-boiler method). One of the ovens, F1 (60 cm in diameter), was preserved to a height of 65 cm. Not all of these installations were in use at the same time. This description fits phase 2, in which there is no evidence for the existence of the stove and oven F2.

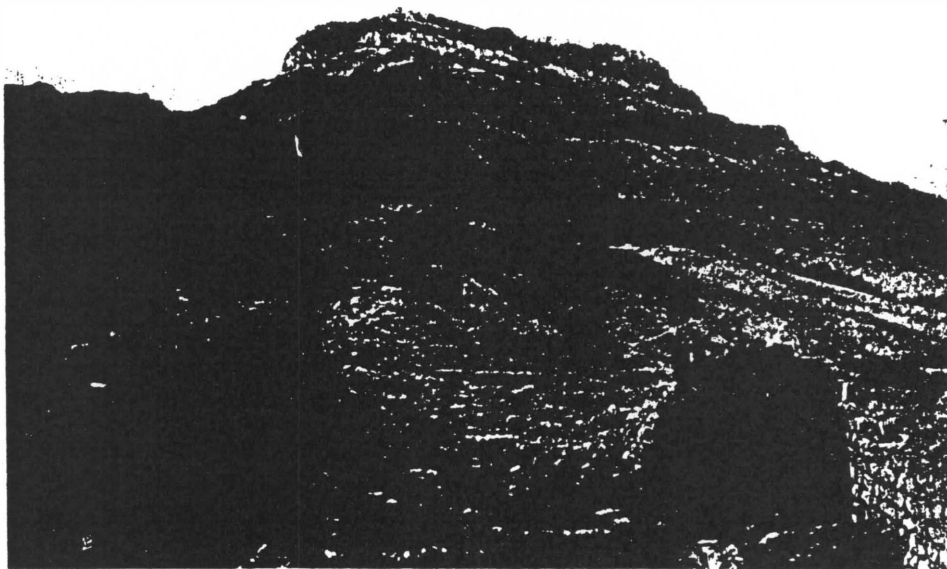
Two rooms (10 by 3.7 m) were uncovered east and west of the courtyard. The walls and floor of the west room (4) were thickly plastered. Its floor slopes slightly from its northern edge, 3.5 m down toward a 15-cm-high barrier. This was probably the crushing or treading floor. The prepared liquefied or pulverized (by means of a roller?) substance was collected in a sunken, plastered pit (50 by 35 by 55 cm) at the northeastern end of the barrier. Piles of date pits found in the southern part of this room indicate that the date was one of the substances processed here. The substances processed in room 4 may have been transferred for reducing to oven F3 (similar in shape to ovens F1 and F2) in the southeastern part of the courtyard. In the east room (6), which is connected directly to the main plant, the processing work was performed on a round, thickly plastered stone table (diameter, 90 cm) set on a flagstone floor. It may have served as a stand for horizontally operated millstones.

The most elaborate equipment in the workshop belongs to phase 2. Phase 4 was the poorest. At this stage the table in room 6 was covered by destruction debris and was replaced by a small pressing basin.

The watchtower at the southwest corner guarded the plant. Its walls were thicker (1.2 m) than the other walls of the *officina* (0.8 m). As an additional security measure, there was no entrance to the tower from the ground floor. **THE FORT.** A square building (20 by 20 m) with four towers (6 by 6 m) projecting from its corners protected the oasis. Its walls, 1.8–2 m wide, still stand to a height of 6 m. They were built of two faces with a rubble fill. The facing stones were not always carefully fitted; in most places small stones were inserted into the joints to produce level horizontal courses. The stone dressing is of uneven quality, probably because the walls were repaired several times in the three hundred years of their existence. A clayey mortar bound the courses, and the doorways and corners were built of ashlar, some of them in secondary use. The building's single gate was closed by a two-leaved wooden door that was studded with iron nails with large heads. It was secured by a horizontal beam and a heavy lock deep in the wall. The gate was 1.8 m wide and as deep as the walls.

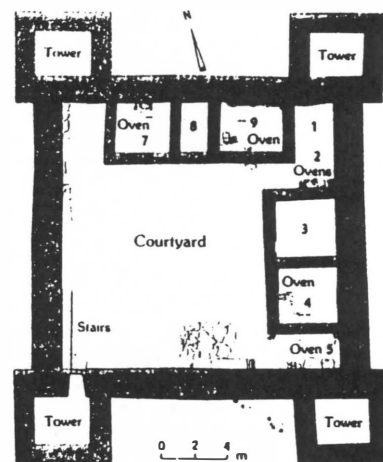
Two rows of rooms abutted the walls, one in the north and the other in the east. These rooms opened onto the central open courtyard. In phases 2(?) and 3, wooden sheds were built next to the west wall, and on the eve of the Arab conquest, flimsy structures were added, also on the south side. Thus, the 'En Boqueq fort (*castellum*) was, indeed, as its name implies (if the identification with *Tetrapyrgia* is to be accepted), a *tetrapyrgos* (four-towered structure). Five phases of occupation were distinguished: phase 1, the reign of the Constantine dynasty; phase 2, from the reign of Valentinian to the second half of the fifth century CE; phase 3, from the second half of the fifth century to the Persian invasion in 614 CE; phase 4, from the reconquest of the country by Heraclius to the

Southern facade of the fort, with an entrance gate and two corner towers.

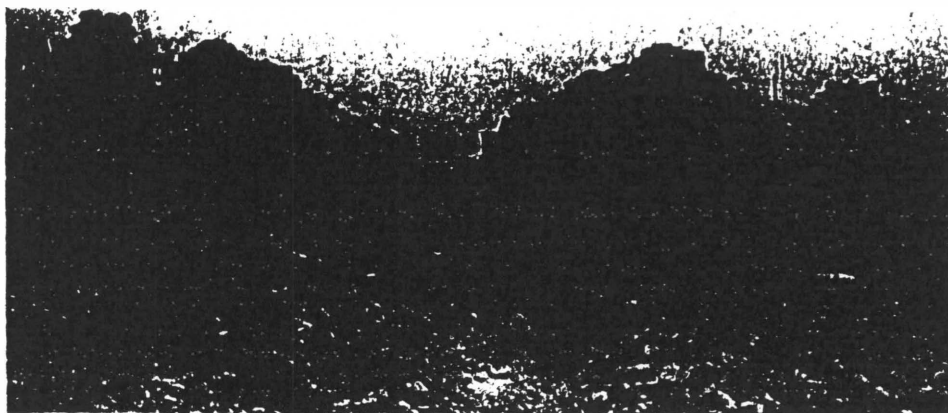


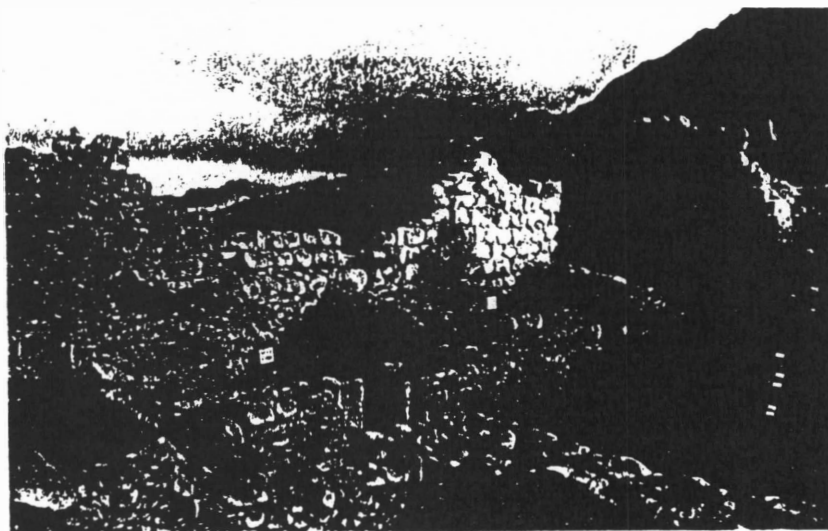
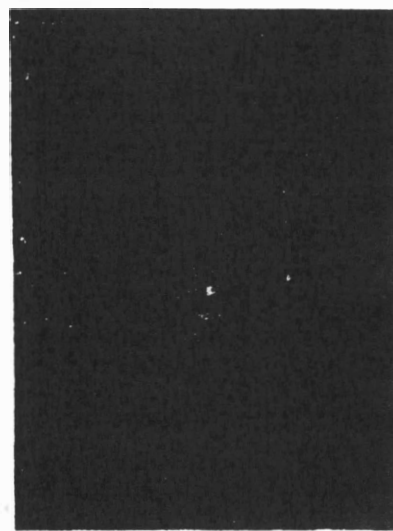
Arab conquest in 632–635 CE; and phase 5, the Early Arab period.

The barracks rooms were all preserved to a height of 1.7 m above the floor. The additional height of the external walls (about 2.6 m) and the numerous fallen stones suggest that each row of rooms may have had two stories. The living space in the barracks and the towers, together with the forces necessary for the defense of the perimeter both in an emergency and during the daily routine, suggests that the garrison stationed here numbered forty-five to sixty-five soldiers.



Plan of the fort (castellum).



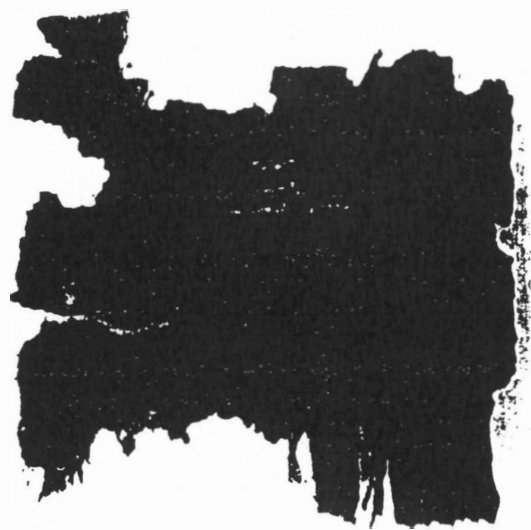
Interior of the fort and the barracks against the eastern wall.*Ashlars in the corner of the fort's southeastern tower.*

In phases 1 and 2, regular troops were probably stationed in the fort. The stoves set up in each of the rooms in phase 2 were standard equipment for the *contubernium*—a group of soldiers fighting together, living together, and cooking together. In phase 3, the forces stationed at the fort were made up of *limitanei*, an agricultural militia residing outside the *castrum* walls. The fort now served as an administrative center, in addition to its defensive function as part of the Limes. There is some evidence that in this period medicinal and aromatic herbs were still being cultivated here, and chemicals continued to be extracted from the Dead Sea. The numerous fragments of glass vessels found in some of the phase 3 rooms may represent the remains of containers for these products, which were either marketed in a raw state or processed at the oasis.

*Wooden beams in situ in the ceiling of the fort's northeastern tower.*

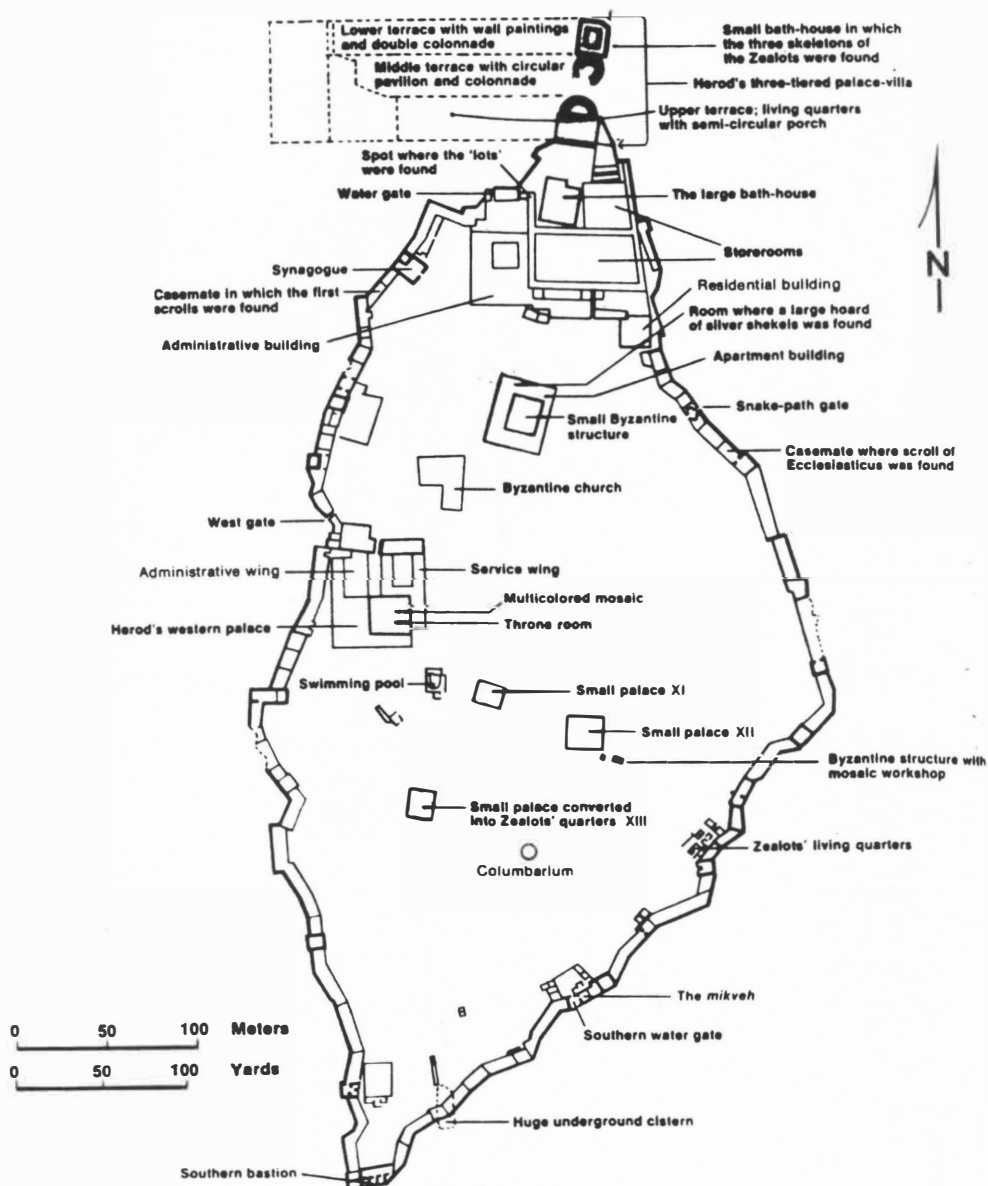
The ceilings in the fort were supported by wooden beams. The towers, too, were divided by wooden ceilings into two stories. These towers probably had flat roofs, which served as the main fighting platforms. Because there is no stone staircase up to the ceiling height of the ground floor, it can be assumed that access to the towers was by wooden ladders, which could be removed if necessary. Thus, the soldiers on the roof could deny their enemies access, even once they had succeeded in penetrating the courtyard. The towers were further protected because their entrances were not higher than 1.6 m and consisted of narrow corridors widening inward, so that a single defender could repel invaders. All the entrances to the towers have relieving arches above the lintel, one of the earliest examples of the use of this stone construction technique.

The builders of the fort wanted it to be both stable and flexible, despite the fact that it was built on a rubble hill in a region prone to earthquakes and landslides. For this reason, the foundations in the east were 2 m deep and the space was filled with tightly packed gravel between stabilizing layers of stamped earth up to ground level. An internal stabilization for the structure was achieved, which contributed to its present good state of preservation. **THE WATER SUPPLY.** The waters of 'En Boqe were carried in an aqueduct 1 km (0.6 mi.) from where the spring issues in Nahal Boqe to a series of cisterns at the oasis. Along most of the way, the aqueduct ran on a wall at least 3 m high on the north side of the riverbed. For lack of maintenance, the flow of water in the riverbed has washed away large sections of the aqueduct's

*Papyrus fragment with a list of debtors and creditors, from the fort's archives, 6th-7th centuries CE.*

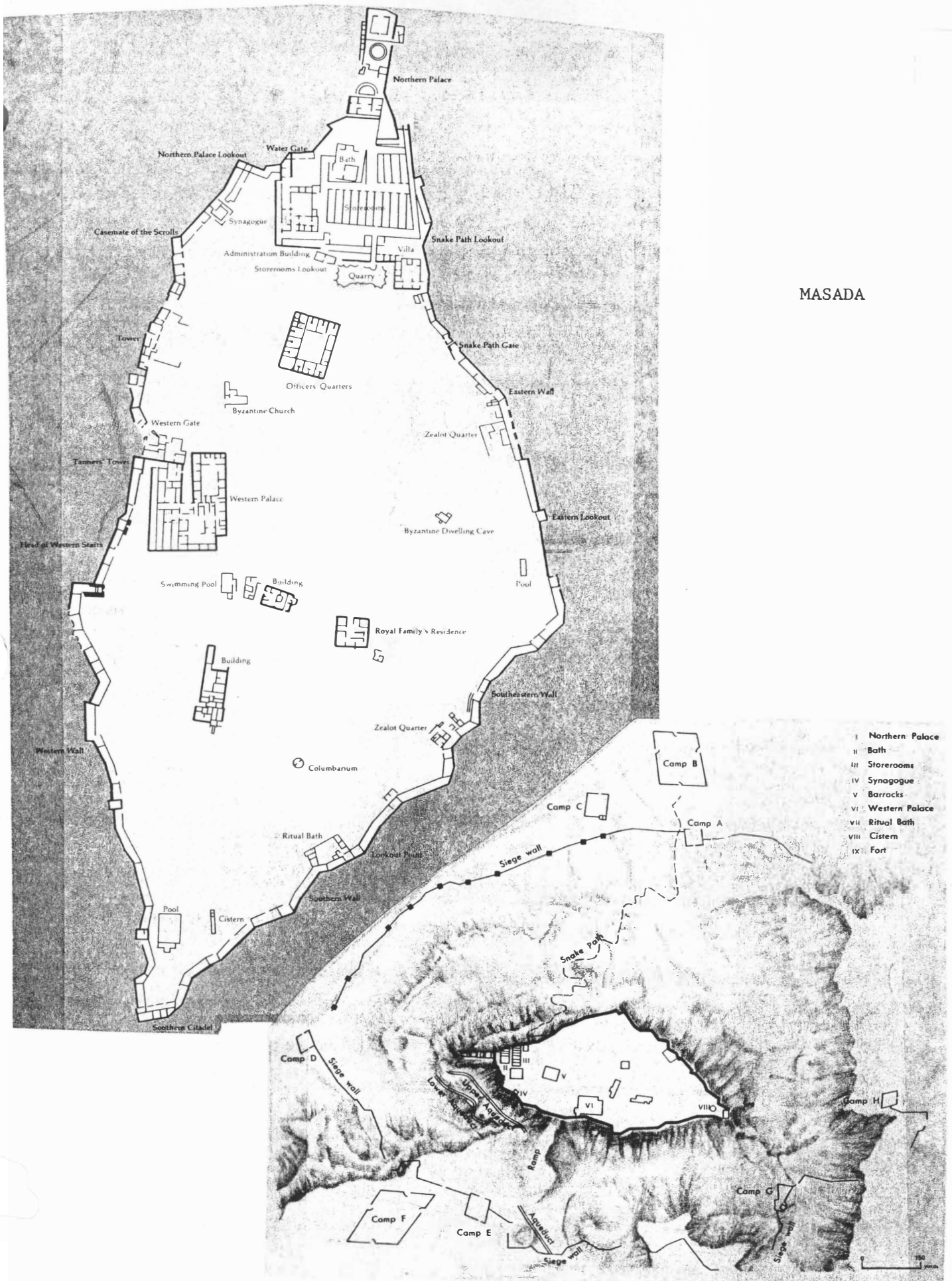
Masada

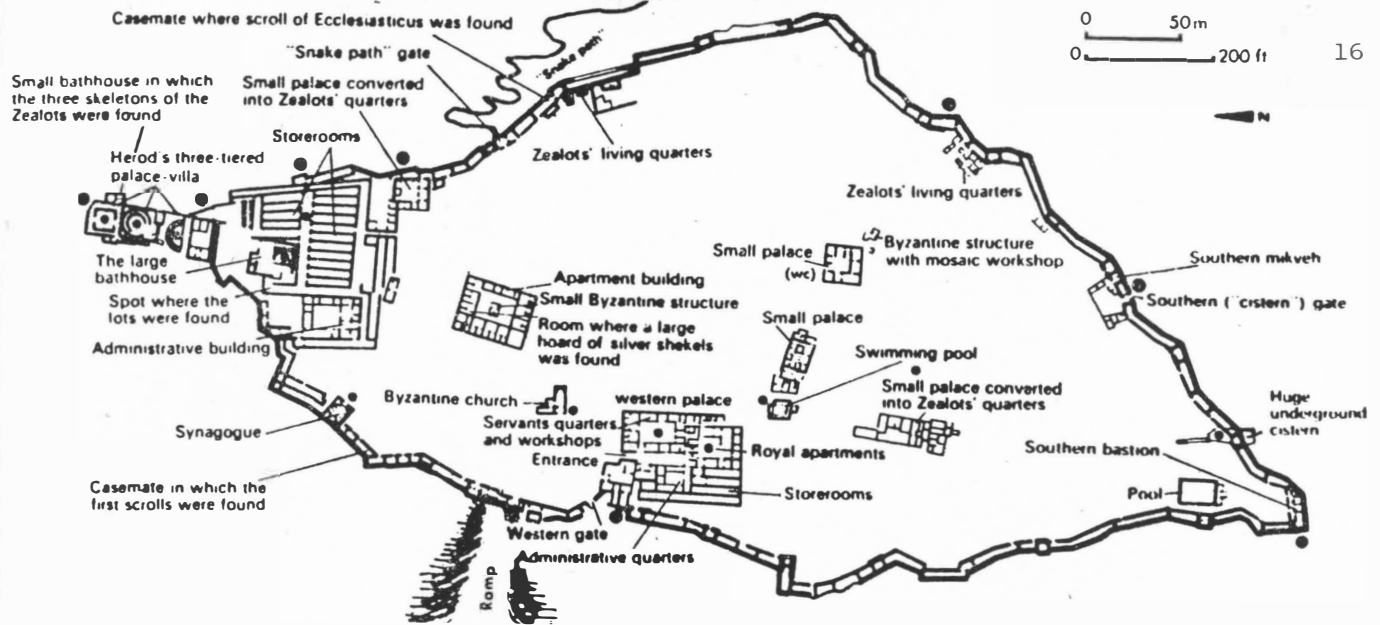
Masada



Courtesy Y. Yadin
1. Site plan of Masada

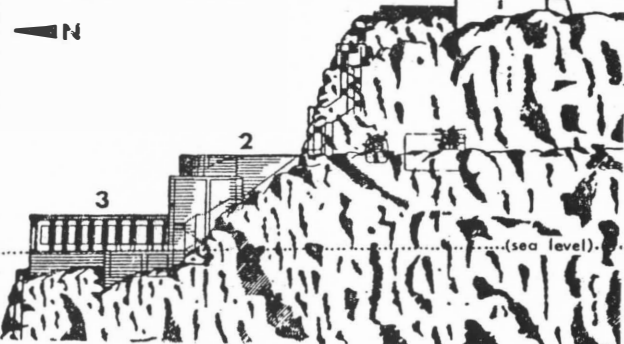
MASADA





• Visual vantage points; • Places of interest; (note WC); "black line"

HEROD'S NORTHERN PALACE



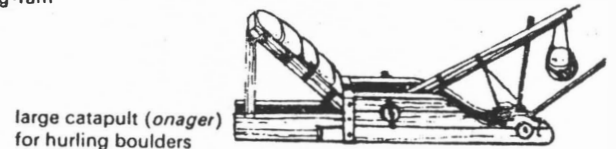
TRIP TO TERRACED PALACE

- * Modern path: 350 steps roundtrip
- * View: Largest Roman camp (Silva's)
- * In cliff: Cistern, bath, path
- * 2nd Terrace: Circular platform, hidden stairs to SW & descending
- * 3rd Terrace: Platform, plastered columns, frescos, private bath

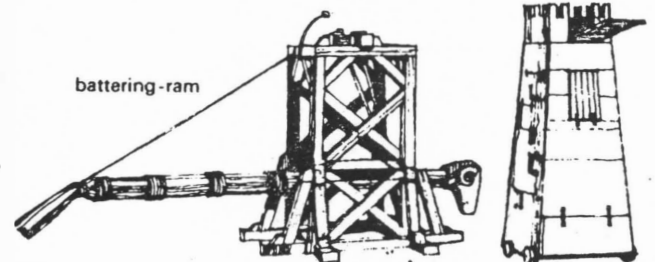
ROMAN ENGINES OF WAR



battering-ram

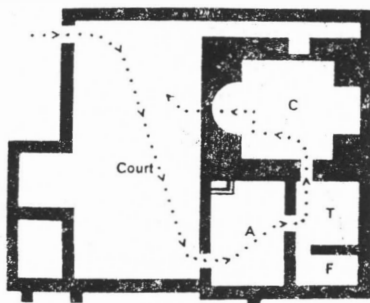


large catapult (onager)
for hurling boulders



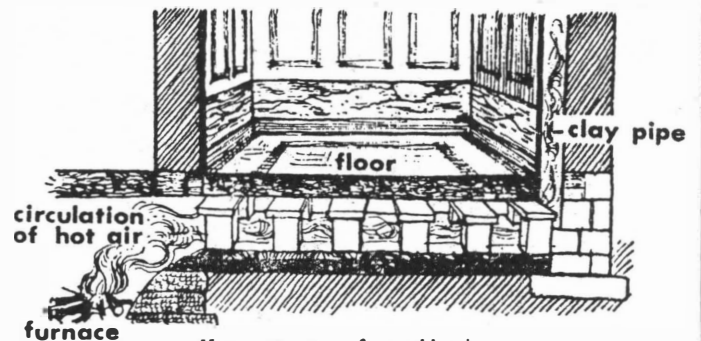
mobile assault tower with drawbridge
carries soldiers on to walls of besieged cities

PLAN OF LARGE BATHHOUSE

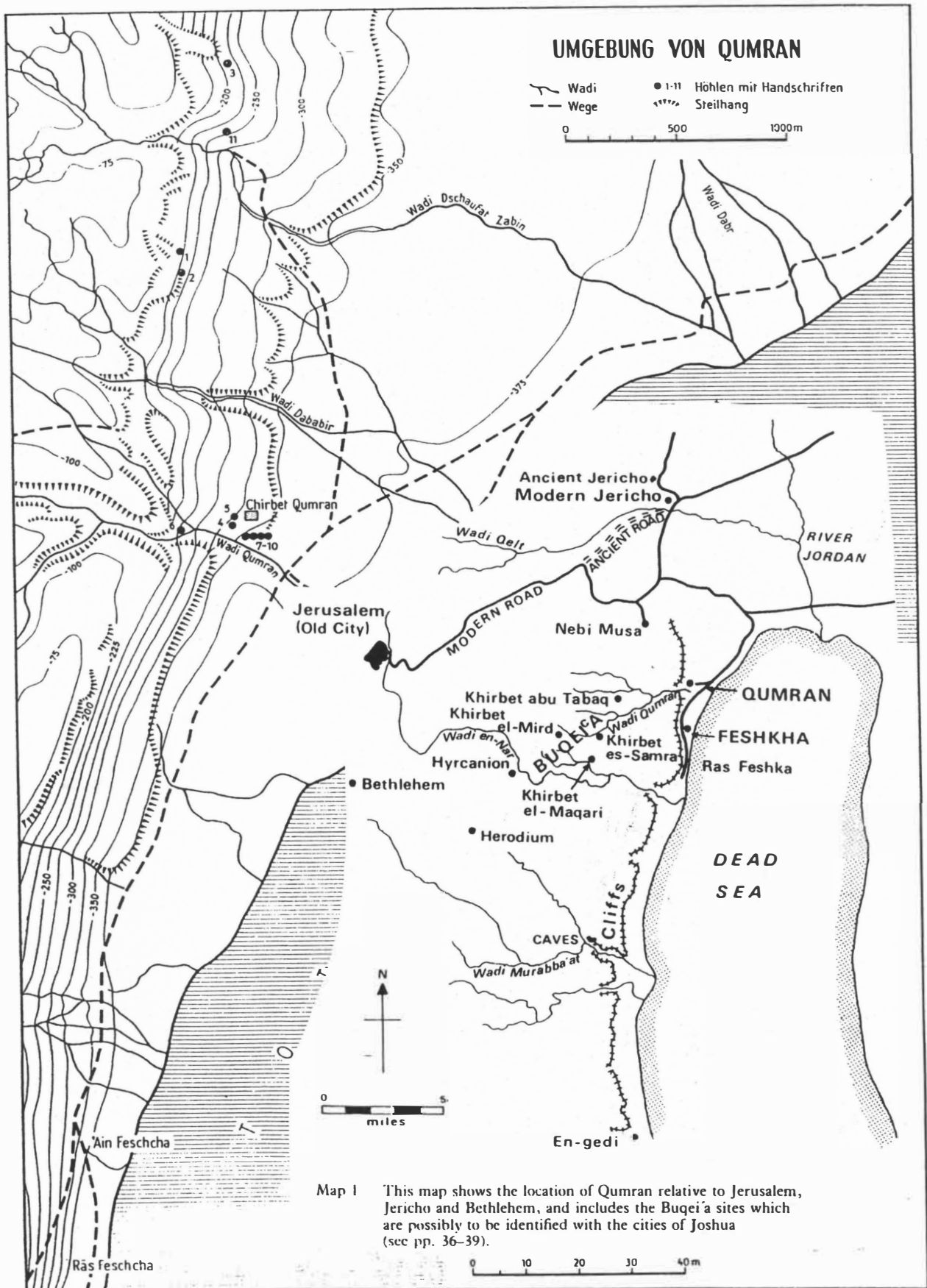


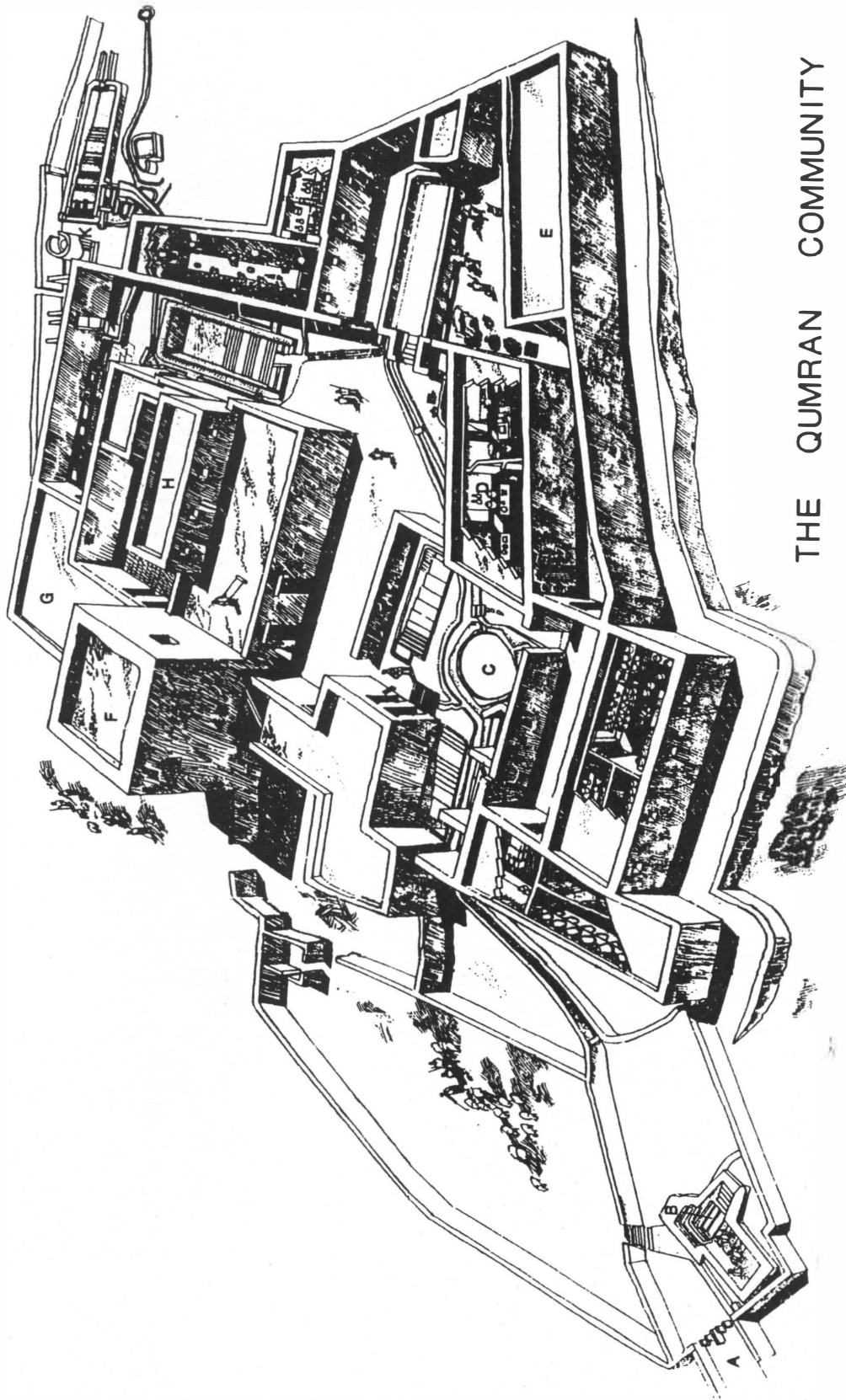
C = caldarium
T = tepidarium
F = frigidarium
A = apoditerium

DETAIL OF A TYPICAL CALDARIUM



Hypocaust system of central heating



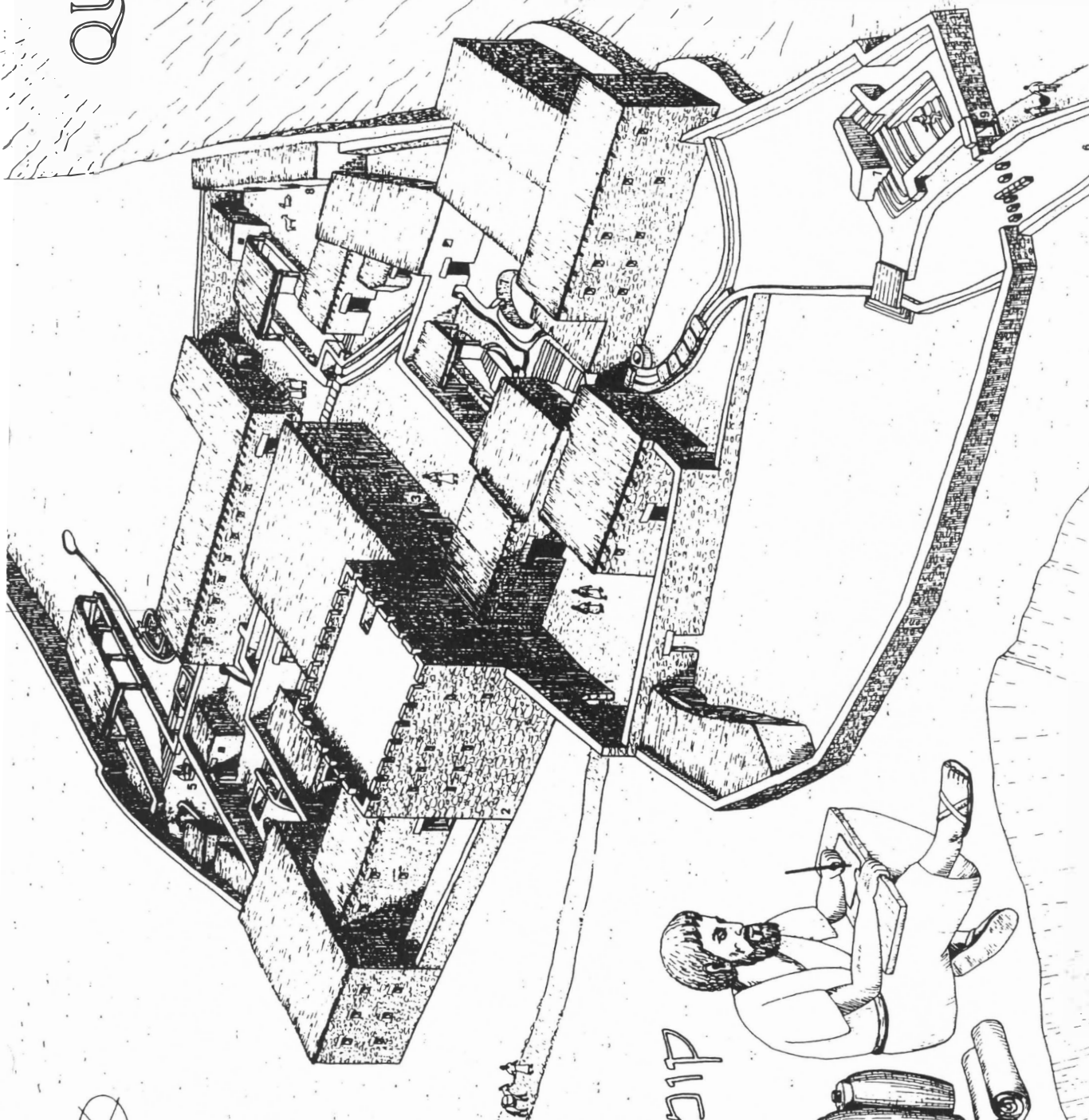


THE QUMRAN COMMUNITY

On a barren promontory on the northwestern coast of the Dead Sea lie remains of a unique settlement—Khirbet Qumran, enclave of the Essenes, or "Holy Ones." Near the end of the 2nd century B.C. these Jewish dissenters left a Jerusalem they felt was too worldly and settled here. Within their walls they prayed, meditated and took frequent ritual baths to purify themselves for the coming of a Messiah. Here they also worked as scribes, copying religious writings on long leather scrolls. Discovered only recently, these transcriptions are now known as the Dead Sea Scrolls (see p. 389). Qumran consisted of a cluster of buildings grouped around a canal system specially designed for the baptism rituals of the Essenes. As shown above in blue, water entered the compound by way of a broad aqueduct (A) from a waterfall to the west. It flowed through

a bathing pool (B) and into conduits supplying seven major cisterns (C), other pools and certain buildings. Bread for the members' ceremonial meals was made in a mill and bakery (D), adjacent to which was a stable (E). Here pack animals were kept for use in hauling supplies from a farm about two miles to the south. There was also a tall watchtower (F) and a kitchen (G). Nearby was a scriptorium (H) where the holy texts were copied. The largest room in the compound was the refectory/assembly hall (I), and in a pantry (J) adjoining it about a thousand dishes have been found—suggesting that pilgrims may have come on occasion. At a pottery works (K) clay jars were made in which to store the scrolls. Qumran fell to the Romans in the Jews' revolt of A.D. 68, and was abandoned until excavations were begun there in 1951.

QUMRAN



1. Main entrance
2. Defence tower
3. Scriptorium
4. Refectory
5. Potter's workshop
6. Entrance of aqueduct
7. Reservoir
8. Animal pen
9. Entrance from fields

THE TRANSMISSION AND TRUSTWORTHINESS OF THE TEXT OF ISAIAH

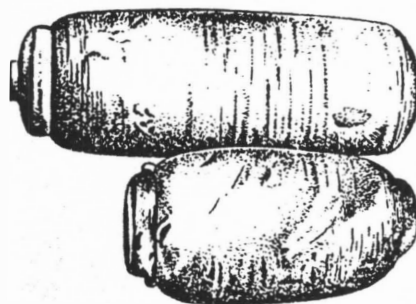


ISAIAH

700 BC



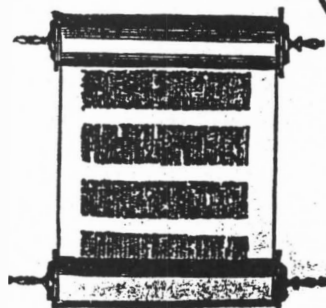
600 YEARS



QUMRAN

125 BC

1125 YEARS



ISAIAH

AD 1000

600 YEARS



KJV

1611

ISAIAH 21:8

8 ויקרא ה' ויאמר על מצפה

וַיִּקְרָא אֲדָרָי

עַל-מִצְפֶּה וַאֲדָרָי

(8) And he cried, A lion!
My lord, I stand on my

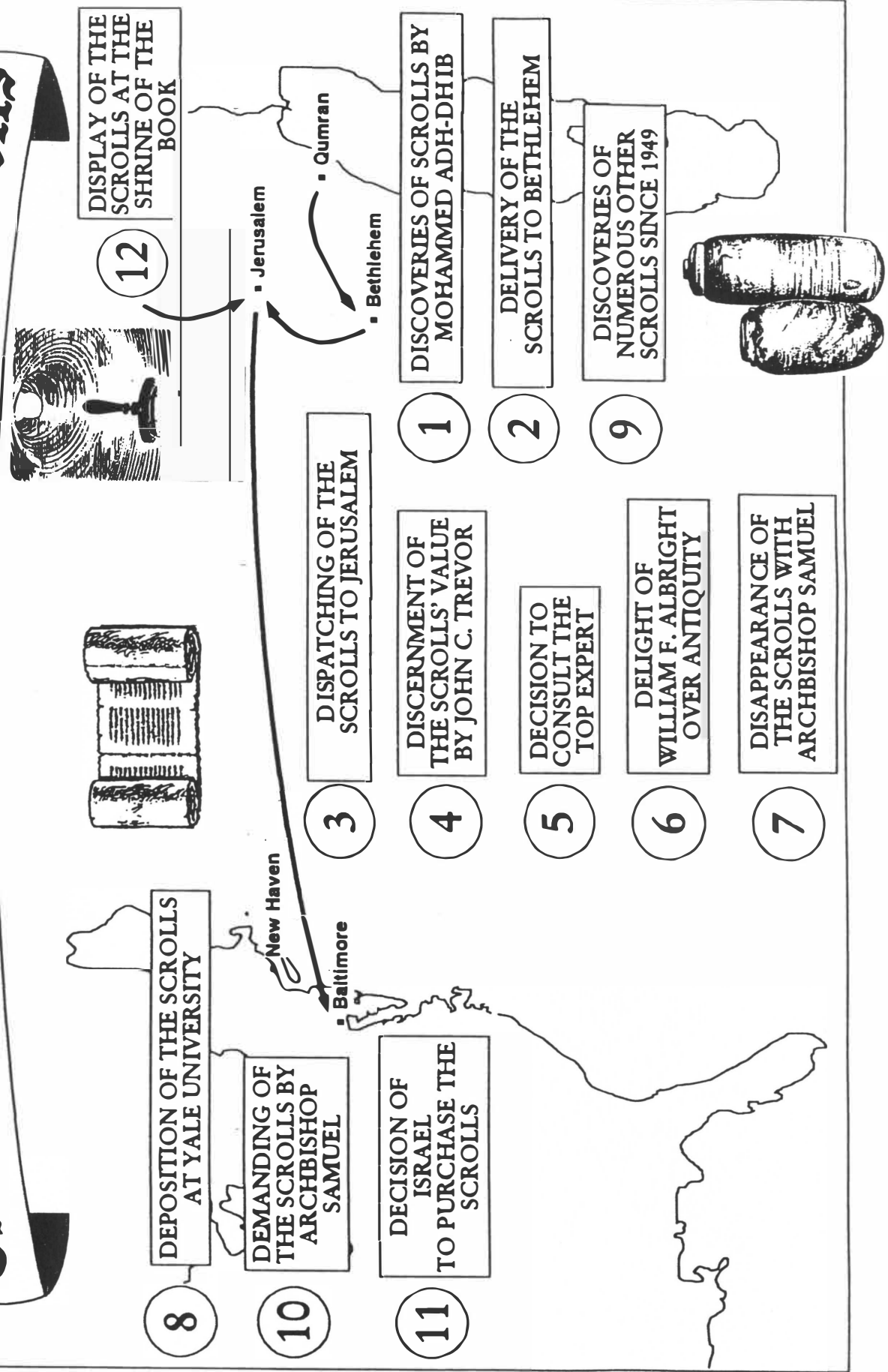
8

וַיִּקְרָא אֲדָרָי עַל-מִצְפֶּה וַאֲדָרָי
וַיִּקְרָא אֲדָרָי עַל-מִצְפֶּה וַאֲדָרָי
וַיִּקְרָא אֲדָרָי עַל-מִצְפֶּה וַאֲדָרָי

וַיִּקְרָא אֲדָרָי עַל-מִצְפֶּה וַאֲדָרָי
וַיִּקְרָא אֲדָרָי עַל-מִצְפֶּה וַאֲדָרָי
וַיִּקְרָא אֲדָרָי עַל-מִצְפֶּה וַאֲדָרָי

watchtower continually;
and I am stationed at my
post all the nights.

The Strange Saga of the Sacred Scrolls



JERICO

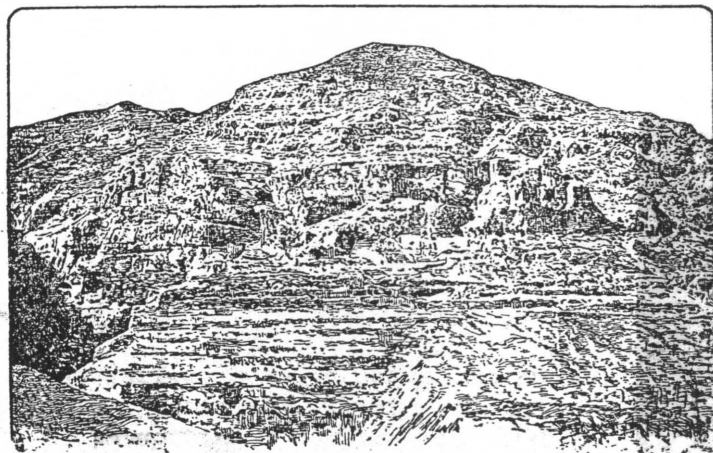
The world's most ancient city (c. 6000 B.C., it is estimated) is located in a fertile valley north of the Dead Sea and west of the Jordan River, about 17 miles from Jerusalem. There are actually three Jerichos: the O.T. Jericho, the N.T. Jericho, and modern day Jericho. In Jericho the spies were protected by Rahab (Josh. 2:15-23). Jericho is called the "City of Palm Trees" (Num. 26:3, 63). It was a walled city ruled by a king (Josh. 2:2-3). Joshua sent his spies there (Josh. 2:1-15). The walls of the city fell after Israel encircled it 13 times. It was captured and cursed by Joshua (Josh. 6:13-17, 26). It belonged to Benjamin and Manasseh (Josh. 16:1-7; 18:11-12). Elijah and Elisha and "the sons of the prophets" were at Jericho (II Kings 2:4-18). Elisha healed the waters here (II Kings 2:19-22). Zacchaeus was converted here (Luke 19:1-27). Here Jesus cured Bartimaeus and his companion (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43).

ELISHA'S FOUNTAIN; SPRINGS OF ELISHA

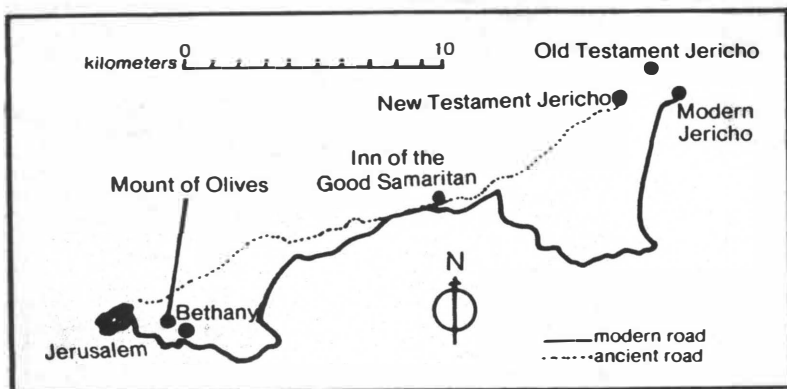
The spring is located across the street from the Old Jericho mound. Here Elisha, with a handful of salt, sweetened the waters (II Kings 2:19-22). The Arabs have a legend that barren women will become fruitful if they drink of the spring.

MT. OF TEMPTATION; QUARANTANA

Just west of Jericho is the traditional Mt. of Temptation, where immediately after His baptism Jesus was directed by the Holy Spirit. He fasted 40 days and was tempted by Satan (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13). The Greek monastery of "The Forty Days" is on the slopes of the mount.



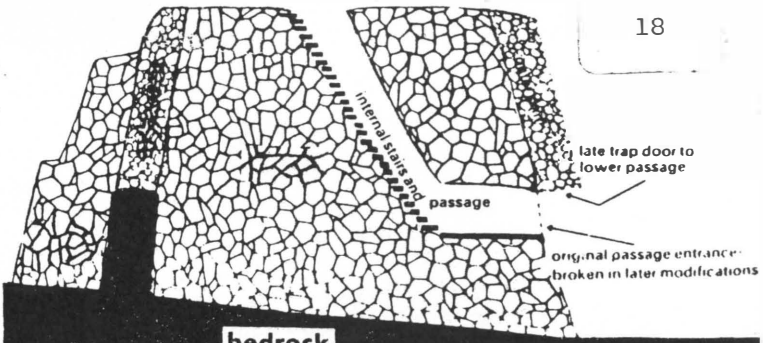
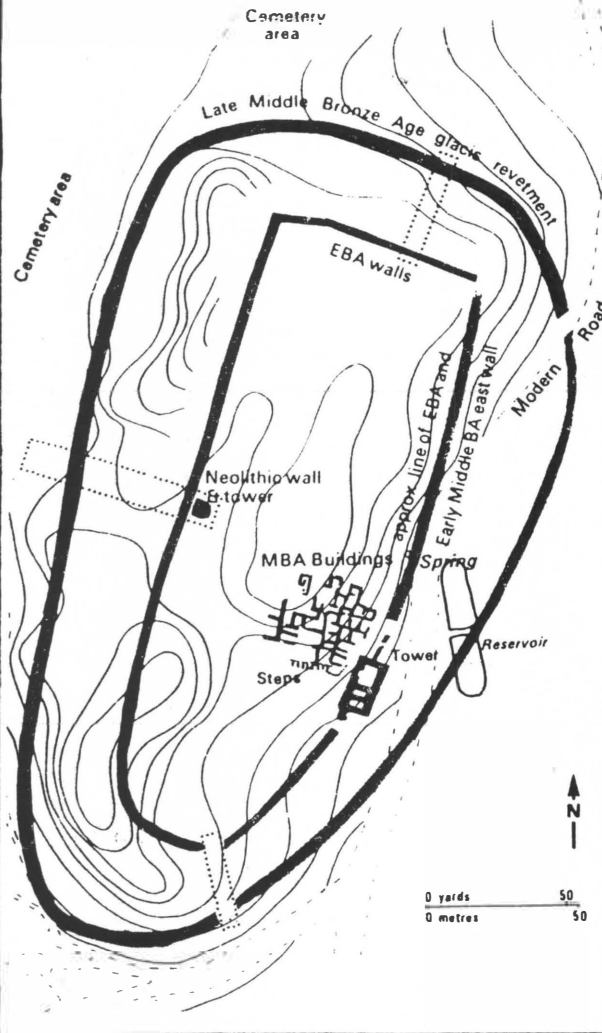
From a photograph by Bonfils.
Mount Quarantania.
Traditional Place of the Lord's Temptation.



The road to Jericho

INN OF THE GOOD SAMARITAN

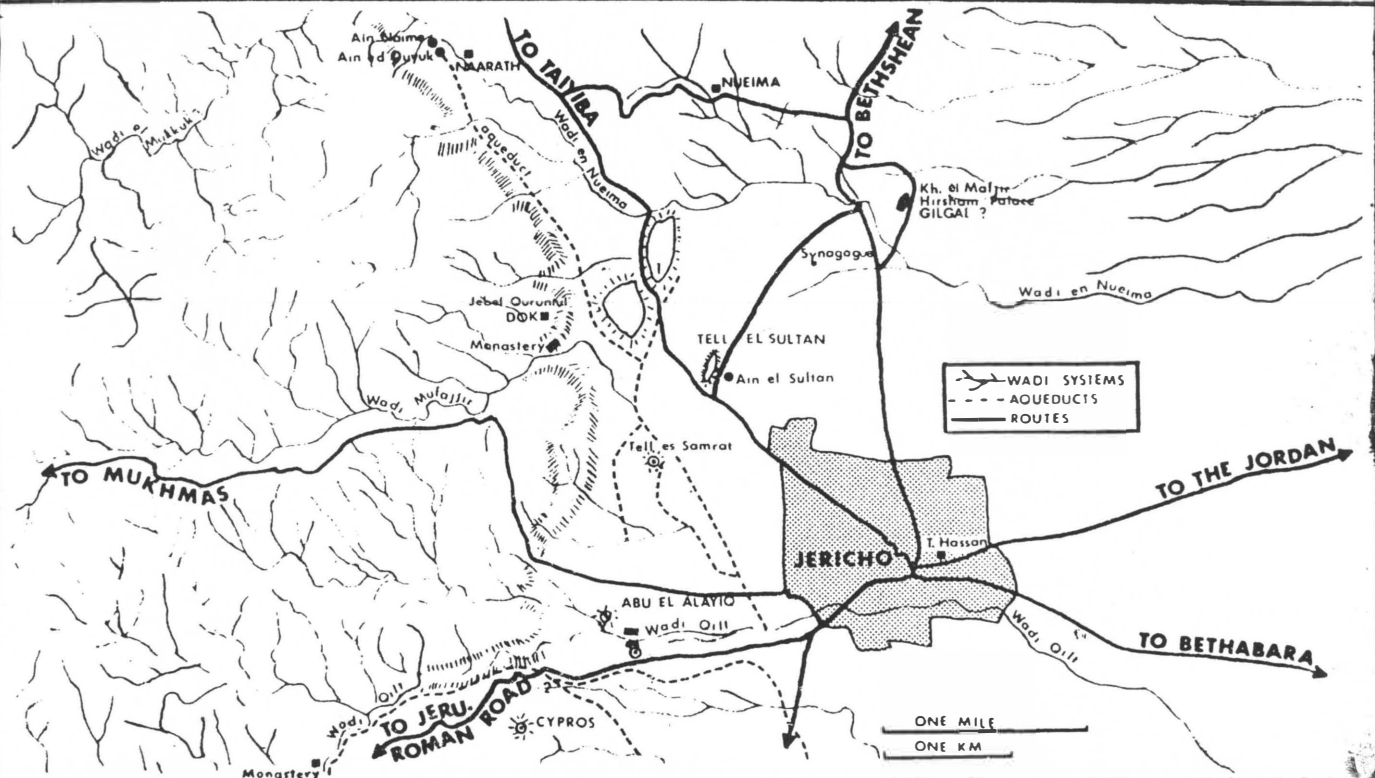
It is located on the Jericho Road halfway between Jerusalem and Jericho (Luke 10:34). Innkeepers in ancient times had a very bad reputation, and this, together with the Semitic spirit of hospitality, led Jews and Christians to recommend hospitality for the entertainment of strangers.



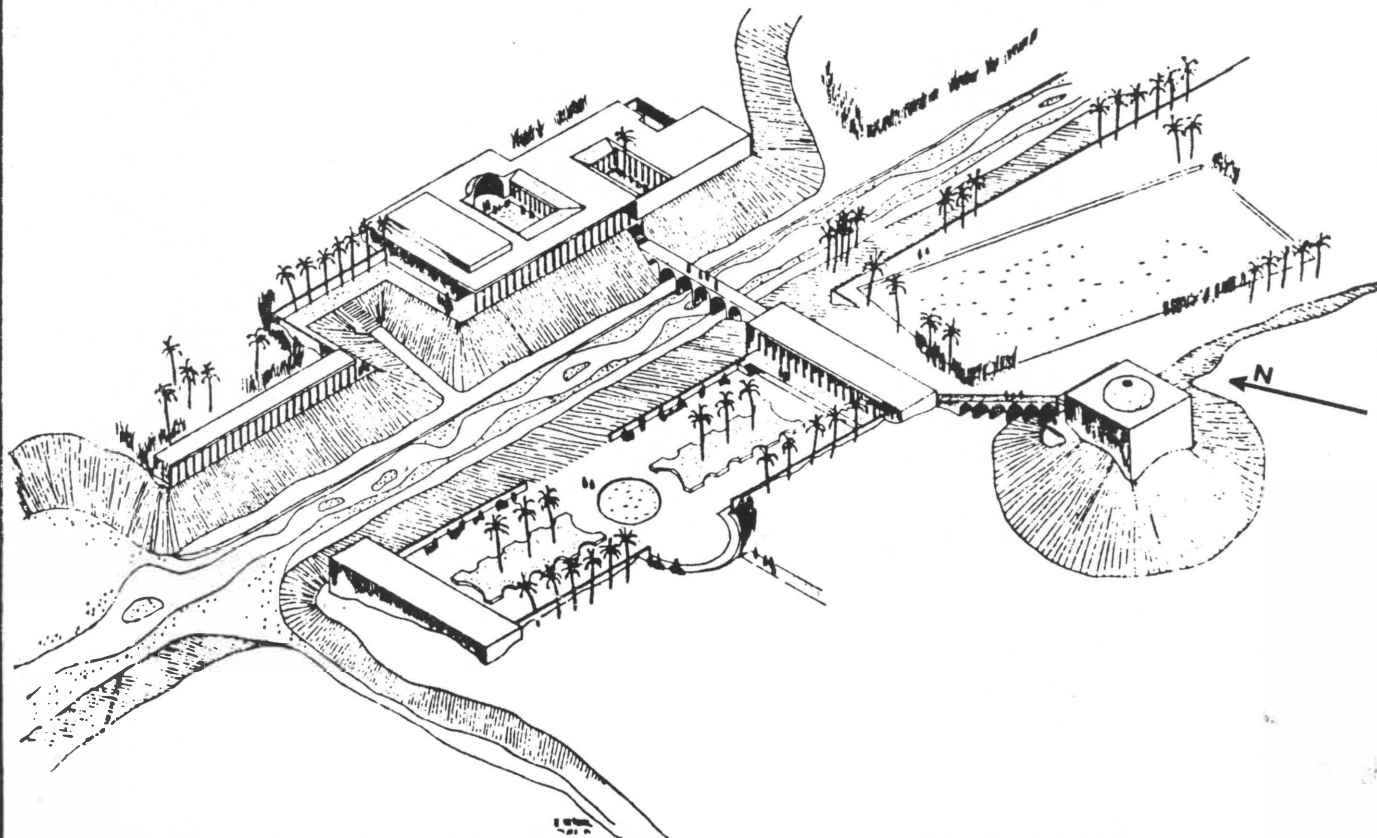
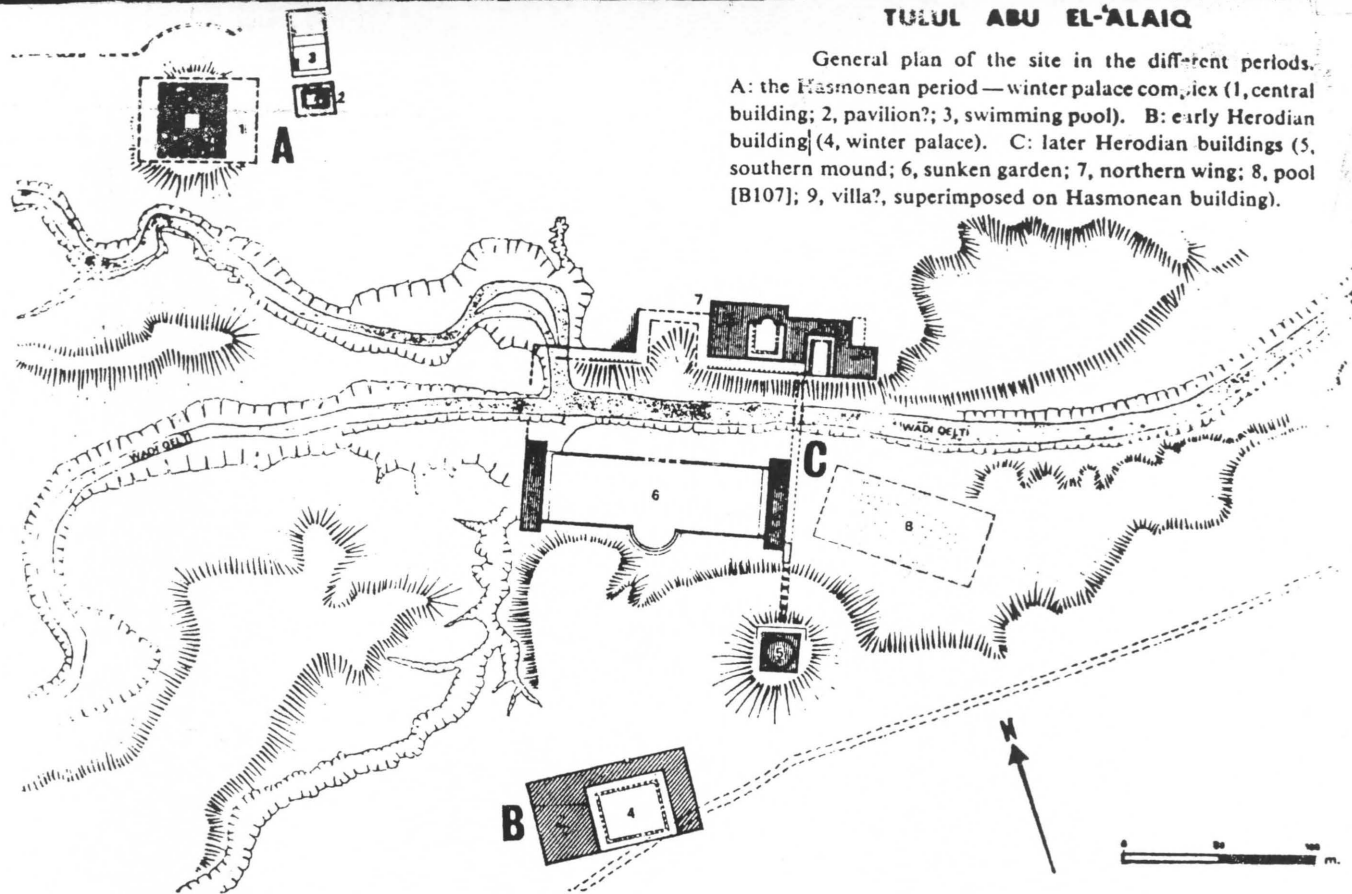
PRE-POTTERY NEOLITHIC



MIDDLE BRONZE II

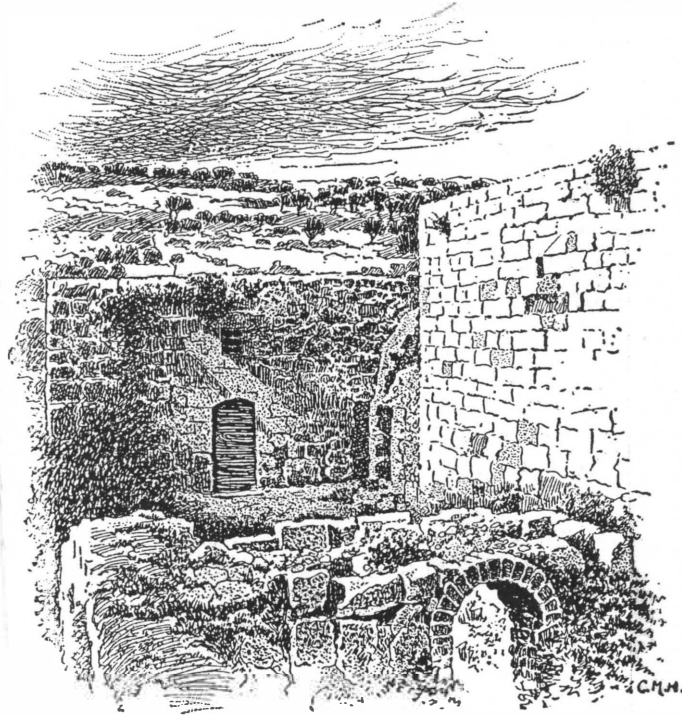


General plan of the site in the different periods.
A: the Hasmonean period—winter palace complex (1, central building; 2, pavilion?; 3, swimming pool). B: early Herodian building (4, winter palace). C: later Herodian buildings (5, southern mound; 6, sunken garden; 7, northern wing; 8, pool [B107]; 9, villa?, superimposed on Hasmonean building).



BETHANY

Bethany was the home of Mary, Martha, and Lazarus (Luke 10:38-42; John 11:18f). Jesus resurrected Lazarus here (John 11:1-44). In the house of Simon the Leper, Mary anointed Jesus' feet (John 12:1-8; Mark 14:3-9; Matt. 21:17). Following the Triumphal Entry, Jesus withdrew to lodge in Bethany (Matt. 21:17). Christ spent more nights here in the home of his three friends than of any other place in the Jerusalem area.

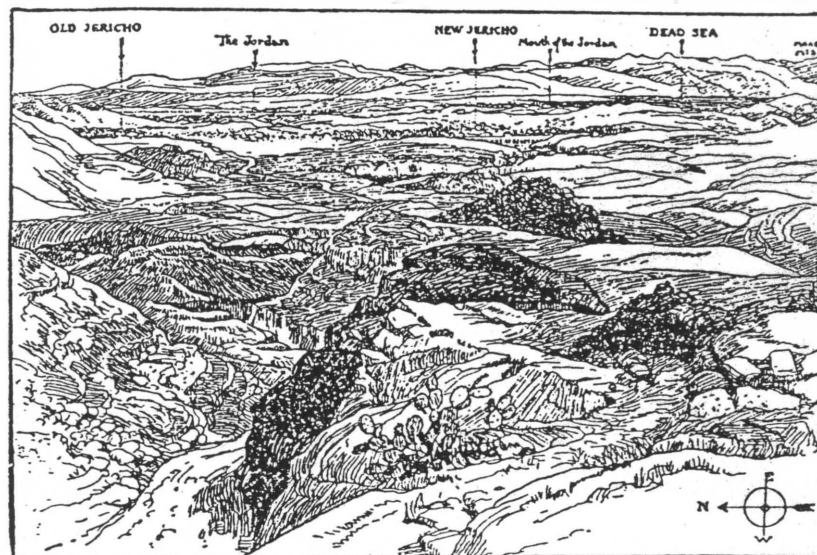


From a Photograph by Wilson.

Bethany. House of Mary and Martha.



The Good Samaritan.



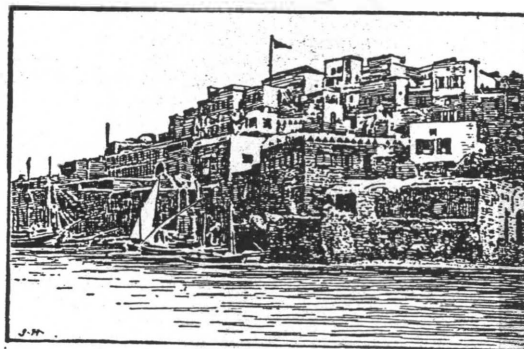
Pictorial Map of the Wilderness of Judaea.

Sixth Day

JAFFA, CAESAREA, MEGIDDO, HAIFA, NAZARATH, CANA, TIBERIAS

JOPPA ("height," "beauty"), JAFFA; YAFO

Joppa is immediately south of the modern Tel Aviv and is a part of "greater" Tel Aviv. It has a population of 60,000. It is to Tel Aviv what Old Jerusalem is to New Jerusalem. It is 30 miles south of Caesarea and 35 miles northwest of Jerusalem. It has a recorded history of 3,500 years. Under Solomon, Jaffa became Jerusalem's seaport. Under the Romans, 8,000 Jews were killed here. Crusader Richard the Lion-Hearted built a citadel here, but Saladin's brother took it away from him and slaughtered 20,000 Christians in the process. It was razed by Napoleon in 1799 and rebuilt by the Turks.



Joppa from the shore.

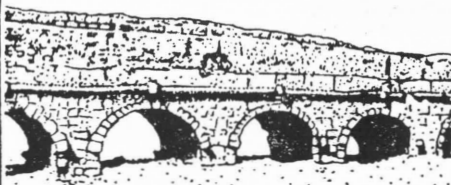
On top of a hill near the seashore is the Monastery of Saint Peter, marking the traditional site of Peter's vision of the great sheet; and nearby is a small mosque in a little alley close to the lighthouse, built on the traditional site of the House of Simon the Tanner. The Joppa Museum houses archaeological findings.

- Cedars were brought to Joppa en route to Jerusalem for the temples of Solomon and Zerubbabel (II Chron. 2:16; also Ezra 3:7).
- Jonah embarked from here for Tarshish (Jonah 1:3).
- Peter raised Tabitha, or Dorcas, to life (Acts 9:36-43).
- Here Peter had his vision of the great sheet, and Cornelius was converted (Acts 9:43-10:48).
- Joppa was the home of Simon the tanner (Acts 10:5-6, 32).
- Peter told the church at Jerusalem his experiences (Acts 11:5-21).

CAESAREA; CAESAREA ON THE SEA; CAESAREA MARITIMA

The ancient seaport is located on the Mediterranean coast about midway between Haifa and Tel Aviv. It was founded in 250 B.C. but became important about 22 B.C. under Herod the Great. It was the home of the godly centurion, Cornelius (Acts 10:1-33). Here there was a manifestation of outpouring of the Holy Spirit as at Pentecost (Acts 10:44-48). Herod Agrippa I died here being eaten of worms (Acts 12:19-23). The Apostle Paul mentions Caesarea several times in connection with his travels (Acts 9:30, 18-22; 6:3-6; 8:5-8). Philip the Evangelist stopped here (Acts 8:40). Paul faced Festus, Felix, and Agrippa **here**.

CAESAREA



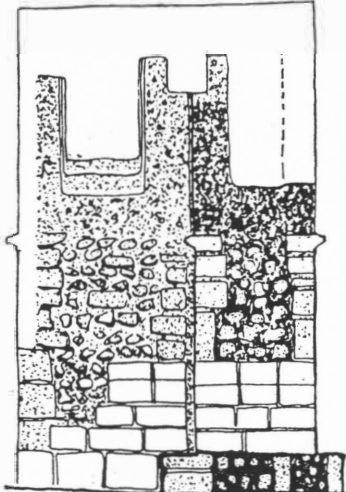
THE HIGH-LEVEL ROMAN AQUEDUCT OF CAESAREA



Imperator Traianus
Hadrianus Augustus
a detachment of
Legion X Fretensis



To the people of Caesarea
Tiberieum
Pontius Pilate
Prefect of Judea



Section of high level aqueduct looking north. Note the cornice and base on the left side of the eastern duct, indicating that this section was originally intended to stand alone.

NOTES:

THE DEVELOPMENT OF THE ROMAN EMPIRE 1st century B.C./A.D.



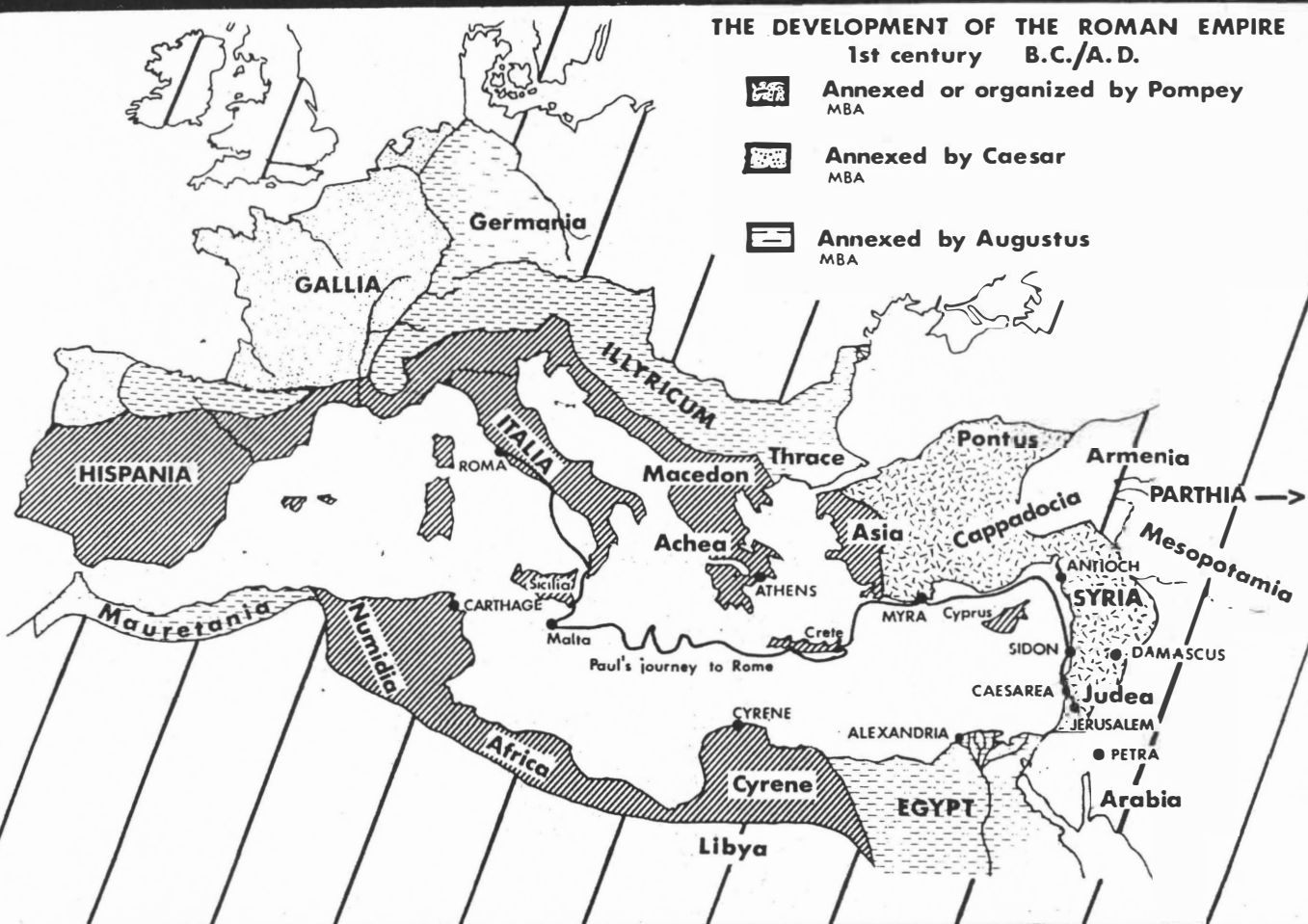
Annexed or organized by Pompey
MBA



Annexed by Caesar
MBA



Annexed by Augustus
MBA



VISIT IN CAESAREA

The harbour has a new concrete jetty built in 1955 over Roman and Crusader ruins. It is surrounded by abandoned houses and a mosque from the time of the Turks, built at the end of the nineteenth century.

The wall standing out on the shore and its gate date back to the Crusader period of the thirteenth century. The nearby hill is covered with ruins. It carried the cathedral erected by the Crusaders over the area of Caesar's temple. The cathedral was in turn destroyed by the Moslem conquerors in 1291, and according to the remains found on the site a restoration has been drawn (fig. on next page).

In Caesarea a bowl was kept, made of glass, that was believed to be the bowl used by Jesus at the Last Supper. When the town was conquered by the Crusaders, the bowl was transferred to Italy, where it is now known by the name of 'Sacro Catino', and preserved in Genoa. The Sacro Catino corresponds to the legendary Holy Grail (Saint Graal), which inspired mediaeval Christian folklore (fig.).



THE 'SACRO CATINO', brought from Caesarea, and preserved in the Cathedral of Saint Lorenzo in Genoa, Italy.

ZEV VILNAY, ISRAEL GUIDE

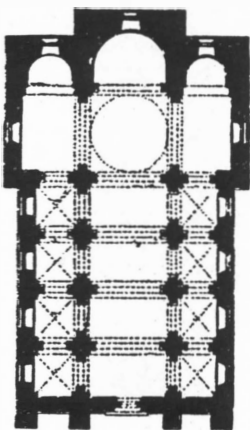
Caesarea

327

The Roman amphitheatre is on the sea-shore, south of the Crusader wall. It was built in the second century and its remains were unearthed in 1961. Various debris and a fragment of a Roman inscription were brought to light (fig.). It mentions Emperor Tiberius and Pontius Pilate. This is the first archaeological evidence of the famed procurator of Judaea under whose rule (26-36 A.D.) Jesus' crucifixion took place. He persecuted the Jews and specially kindled their hatred by desecrating the Temple and looting its treasure.

THE PONTIUS PILATE INSCRIPTION.

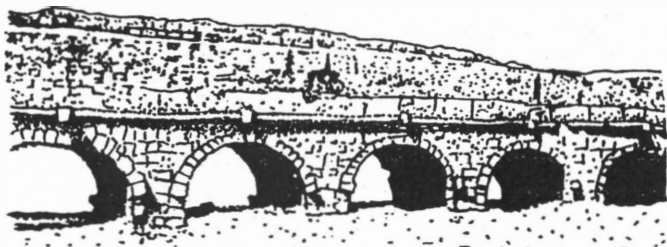
Tiberieum
[Pon]tius Pilatus
[Praef]ectus Iuda[cae]



PLAN OF THE CRUSADERS' CATHEDRAL — Restoration drawn in 1926.

The cathedral was named in honour of St. Paul, who was deported by the Romans from Caesarea to Rome, in about 65 A.D. There he was beheaded two years later on the site of the present 'Abbey of St. Paul outside the Walls'.

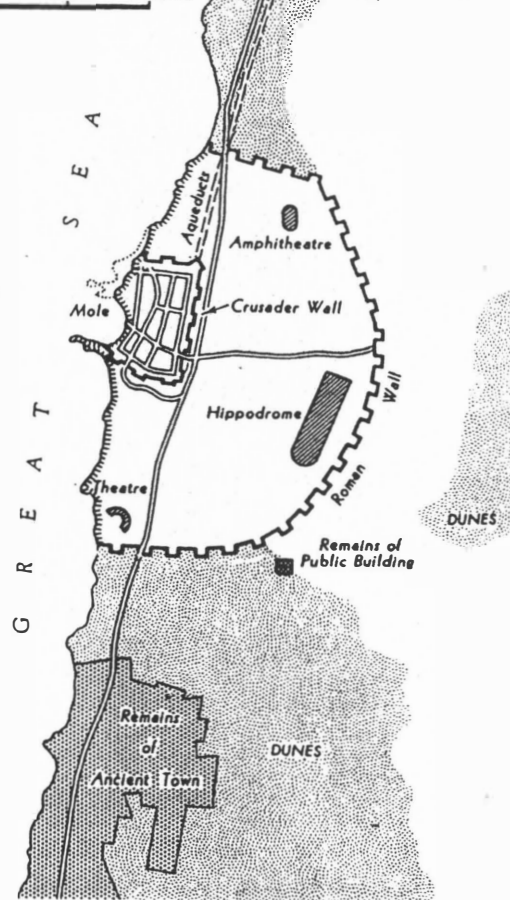
The Aqueducts, buried in great part in the sand, are Roman of the second century. They conducted sweet water from the mountain springs to Caesarea.



THE HIGH-LEVEL ROMAN AQUEDUCT OF CAESAREA

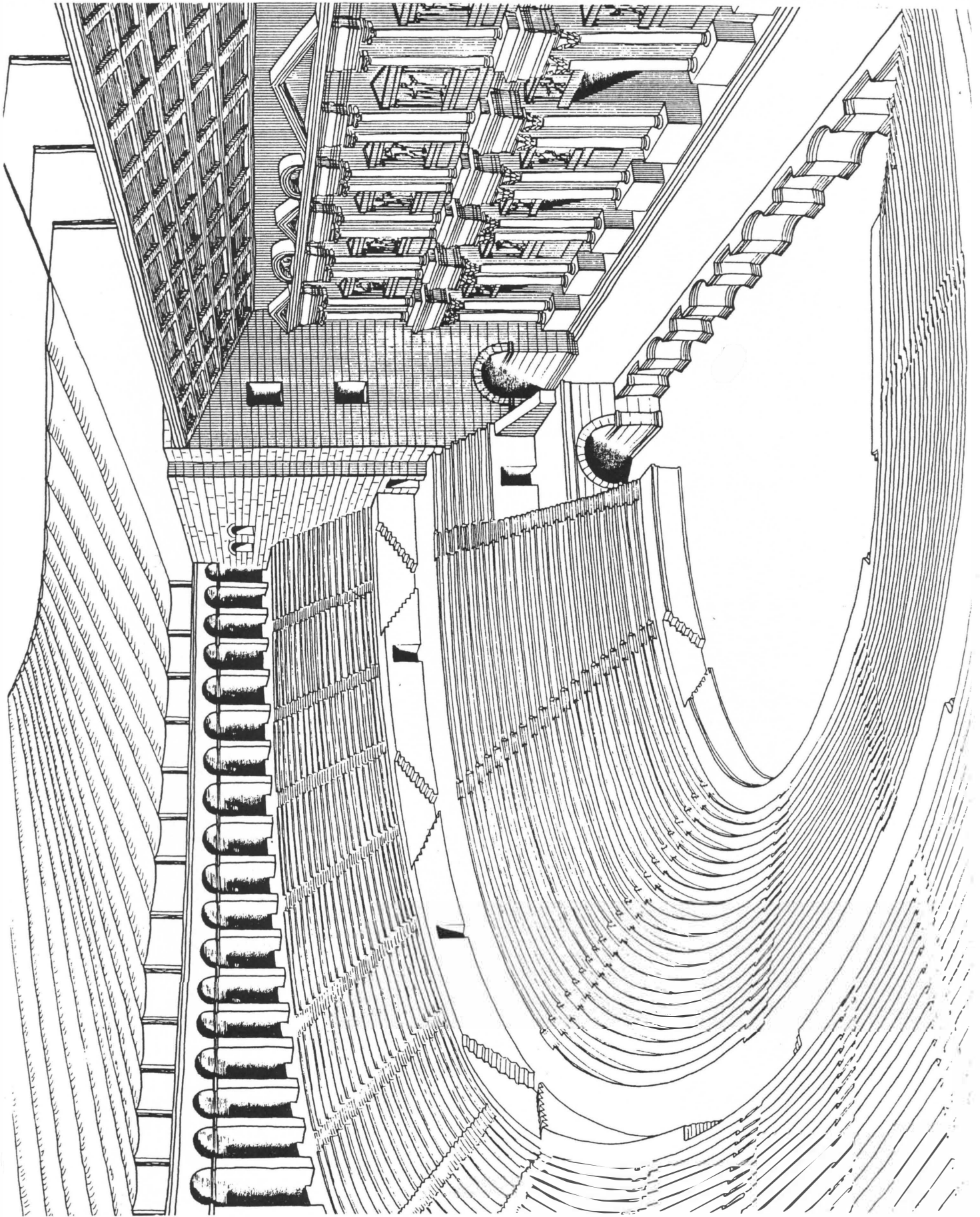
CAESAREA

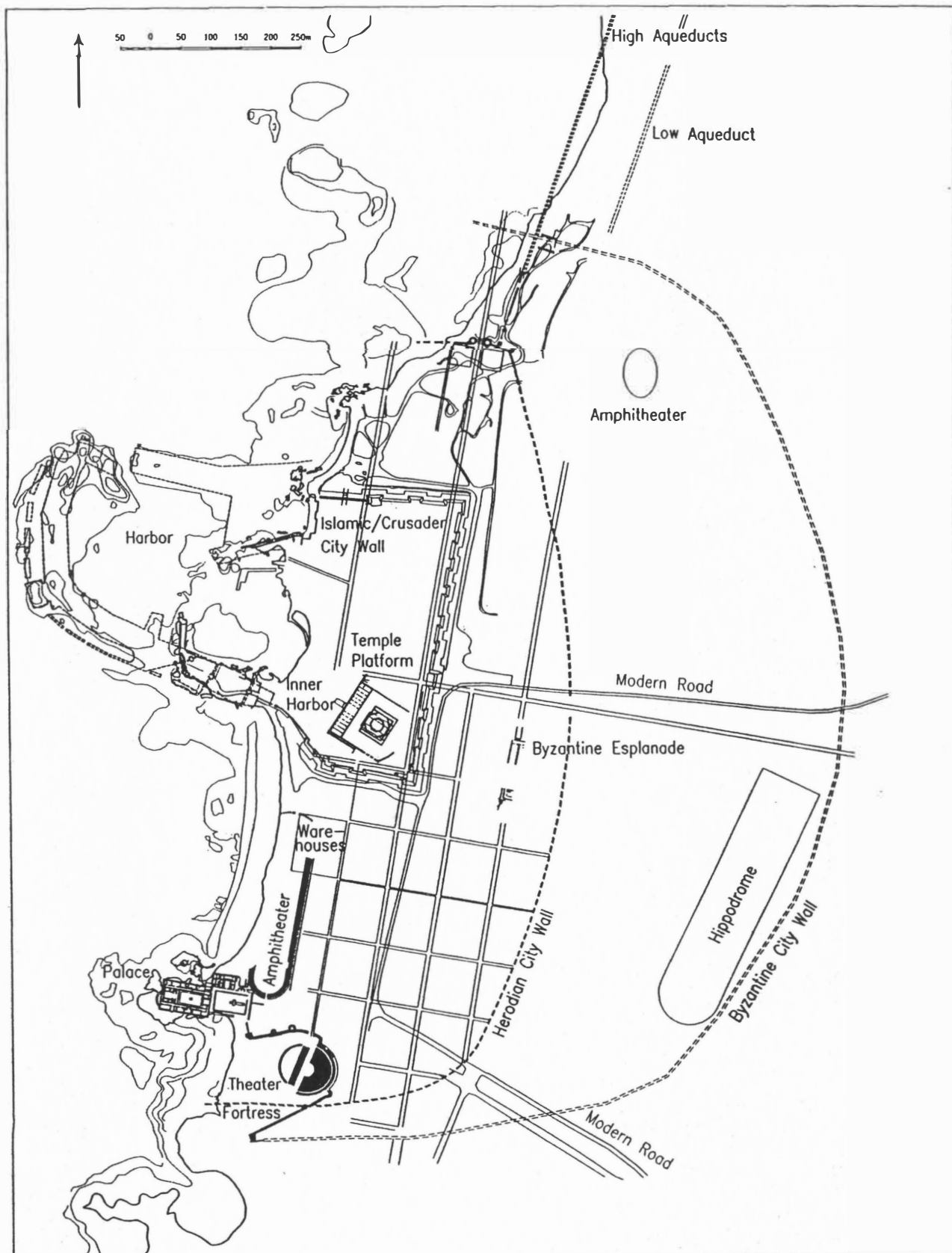
SCALE
0 1000 2000 FT.



thirteenth century A.D., Jaffa enjoyed a revival.

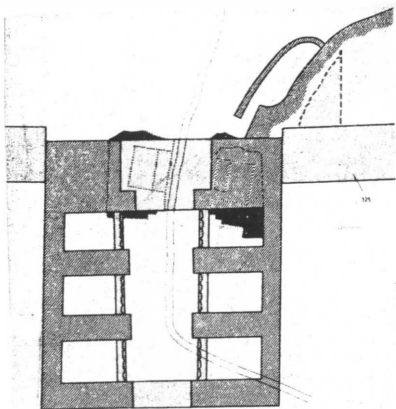
But the story of Peter also takes the reader to Caesarea. Since it was the Roman seat of government for Judaea, there naturally was an important contingent of Roman troops stationed there. Caesarea had a large element of Jews, who presumably lived in their own district, though they had equal rights with the pagans and shared in the city's government. In the main, however, it was a Hellenistic city, which Herod had built on the site of the earlier town of "Straton's Tower." He had named it Caesarea in honor of Caesar Augustus and had dedicated it in 12 B.C. The temple to the divine Caesar stood on an





CAESAREA. Figure 1. *Plan of the site.* (Drawing by Anna Iamim)

A plan of the Solomonic six-celled gateway at Megiddo



MEGIDDO. An important OT city which lay in the Carmel range some 30 km SSE of the modern port of Haifa.

I. Biblical evidence

The city of Megiddo (Heb. *mēgiddô*) is first mentioned among the cities which Joshua captured during his conquest of Palestine (Jos. 12:21) and was subsequently allotted to Manasseh in the territory of Issachar (Jos. 17:11; 1 Ch. 7:29). Manasseh, however, did not destroy the Canaanites in the city, but put them to menial labour (Jdg. 1:28). A curiously indirect reference is made to Megiddo in the Song of Deborah, where *Taanach is described as 'by the waters of Megid-

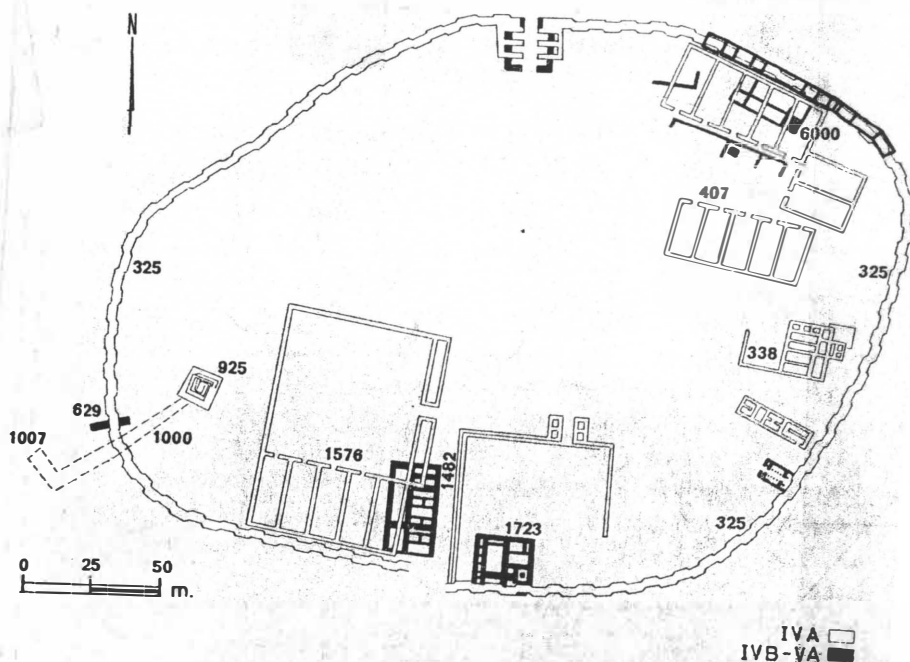
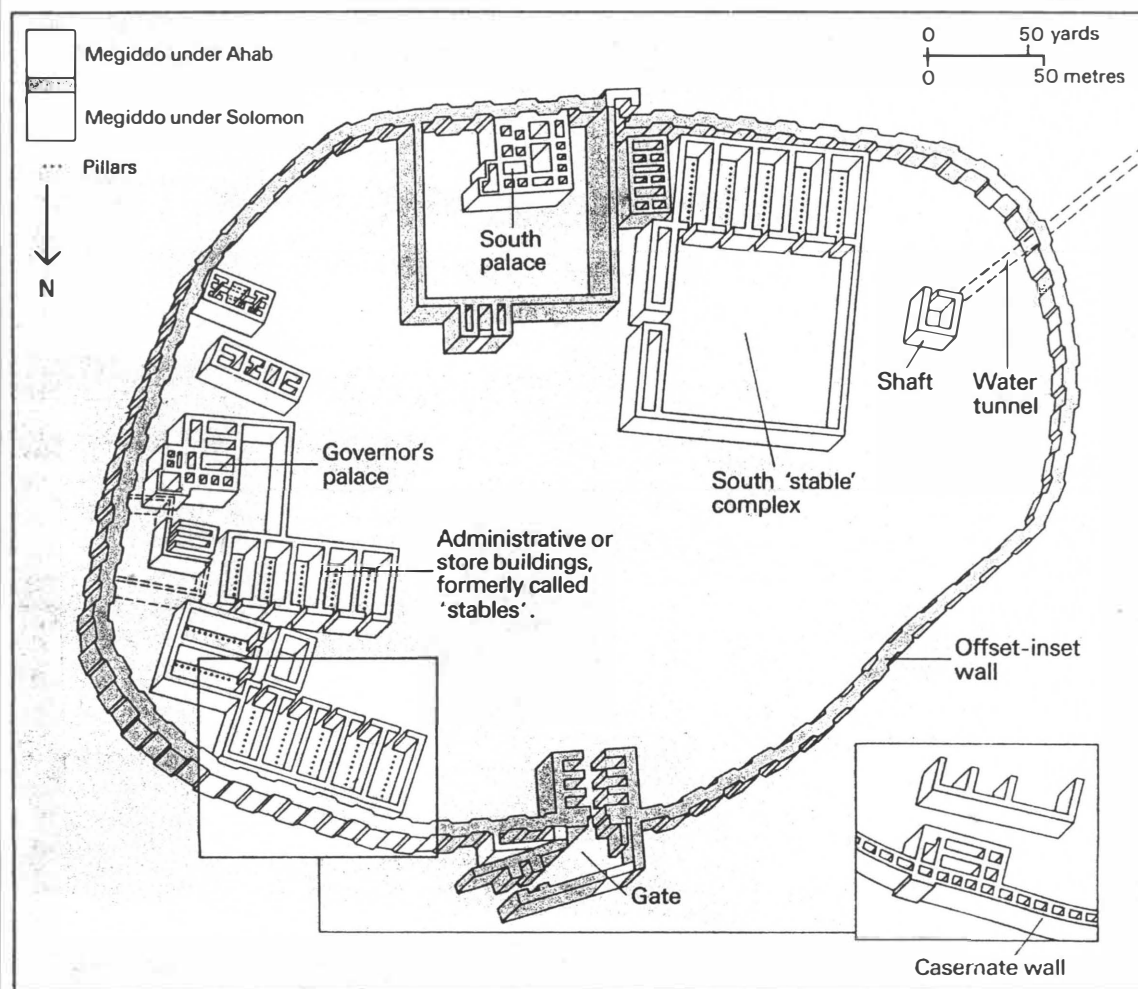


FIG. 39. Key plan of Megiddo in Strata IVA; IVB-VA.



Megiddo, showing the excavated areas of the city in the times of Solomon and Ahab (Levels VA-IVB Solomon, IVA Ahab).

PLAIN OF SHARON

This is a strip of comparatively level land between the mountains and the Mediterranean Sea, from 8 to 12 miles wide and 30 miles long (from Mount Carmel to Joppa). It is fertile and beautiful like the "rose of Sharon."

--David's herds were pastured here (I Chron. 27:29).

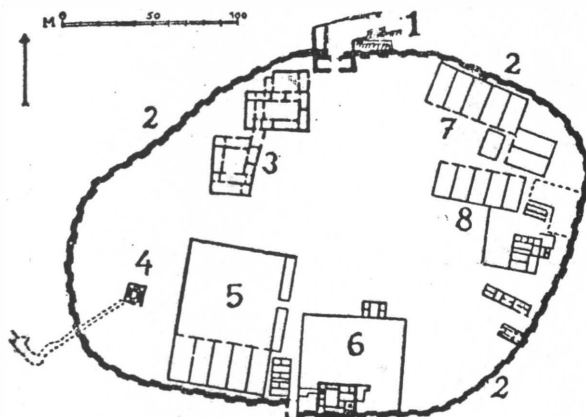
--Its excellence was spoken of by Isaiah (Isa. 35:2; 65:10).

MEGIDDO; ARMAGEDDON

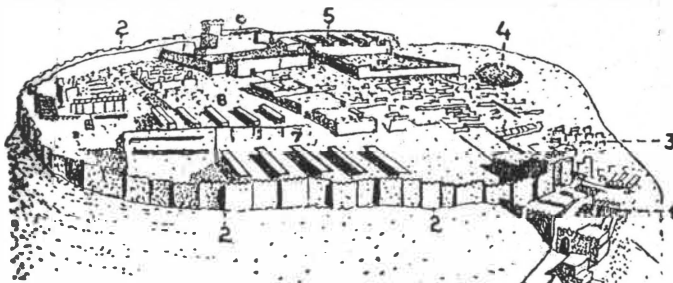
A strategic Canaanite city overlooking the Valley of Jezreel which Joshua and the Israelites were unable to control (Josh. 17:11-16). Sisera and his armies were defeated here (Judges 12:21). Solomon turned it into one of his chariot cities (II Kings 9:27). Josiah died fighting Pharaoh Necho in 609 near Megiddo (II Chron. 35:20-24). Here Ahaziah, king of Israel, was slain (II Kings 9:27). Many battles were fought here and Revelation 16:13-16 records the last great battle of this age will be fought at Armageddon - Har Megiddon, Mount of Megiddo.

A VISIT TO MEGIDDO EXCAVATIONS

From the highway a steep path, passing by houses built by the Chicago expedition for its staff, leads up to the top of the mound, to the remains of the ancient gate, the only entrance to the city. A restoration of the original fortified gate has been drawn on the basis of the ruins uncovered (fig.). The palace of the local king stood near the gate, on the hill. Here various ivories were found (figs. on page 373-4).

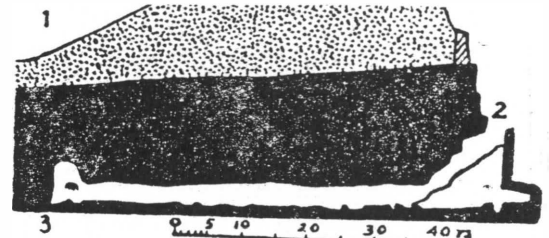


PLAN OF THE RUINS OF MEGIDDO. The biblical level, about 1000 B.C. 1) The gate (fig.). 2) The wall. 3) The palace, where ivory fragments were discovered (figs. p. 373-4). The water tunnel (figs. p. 378). 5) The stables (figs. p. 376). 6) The Canaanite temple (fig. p. 377). See restoration, next fig.

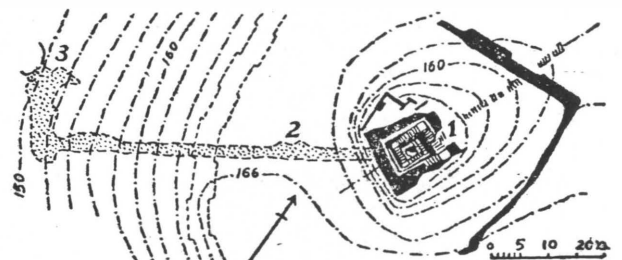


RESTORATION OF BIBLICAL MEGIDDO. See explanation fig. above.

To the water tunnel a path heads southward (figs.).



SECTIONAL VIEW OF WATER TUNNEL. 1) Layers of debris. 2) Entrance. 3) Tunnel cut in rock leading to water. (See next fig.).



PLAN OF THE WATER TUNNEL. 1) Entrance. 2) The tunnel. 3) Source of water. The source can be seen outside the area of the ruins, at the foot of the mound. It can be reached at a distance of less than a kilometre (about half a mile), along the road starting from the main highway and leading to kibuts Megiddo. Depth of shaft — 60 m. Length of tunnel — 120 m.

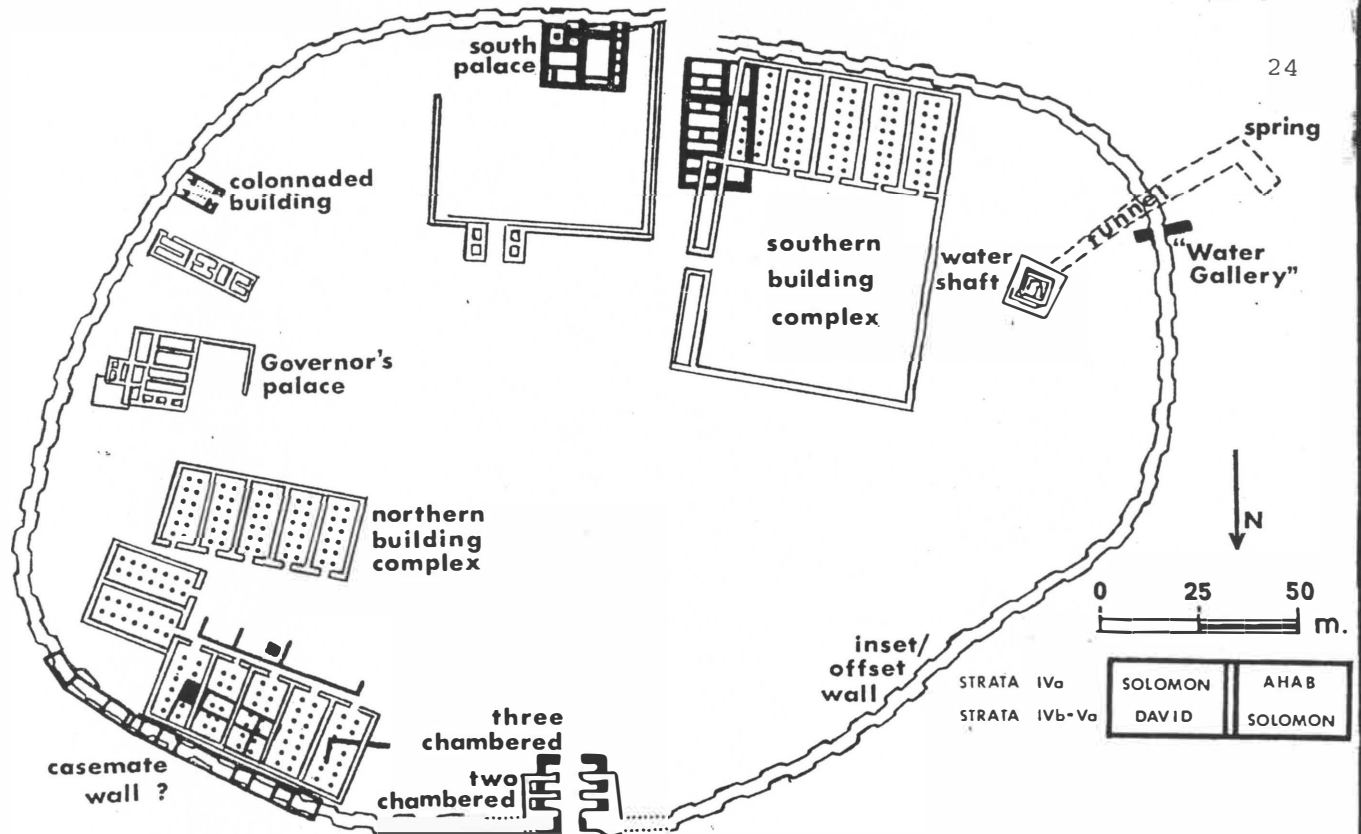
HEBREW SEALS, from the Biblical period, eighth century B.C.

SEAL made of jasper. Above the roaring lion is the name of the owner: 'Leshema' — (belonging to Shem'a). Below, his title: 'Eved Yrav'am — Servant of Jeroboam. Possibly Jeroboam II, King of Israel of the eighth century B.C. The seal was found in 1905, and presented to the Turkish Sultan. Preserved in Istanbul, Turkey.

It is reproduced on an Israeli Stamp and on the new banknote of 5 Israeli Liras.



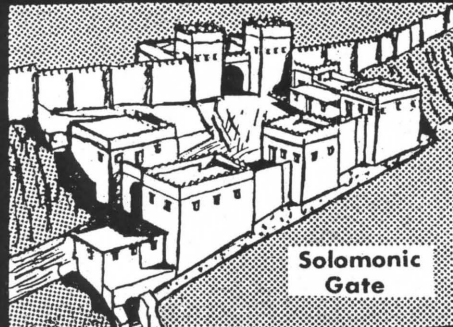
MEGIDDO



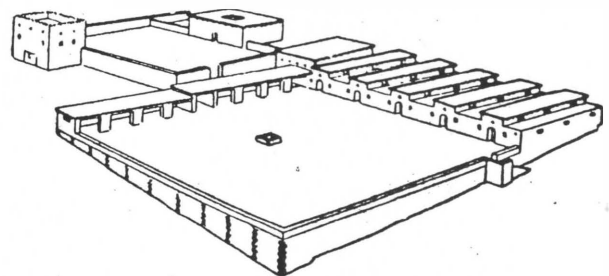
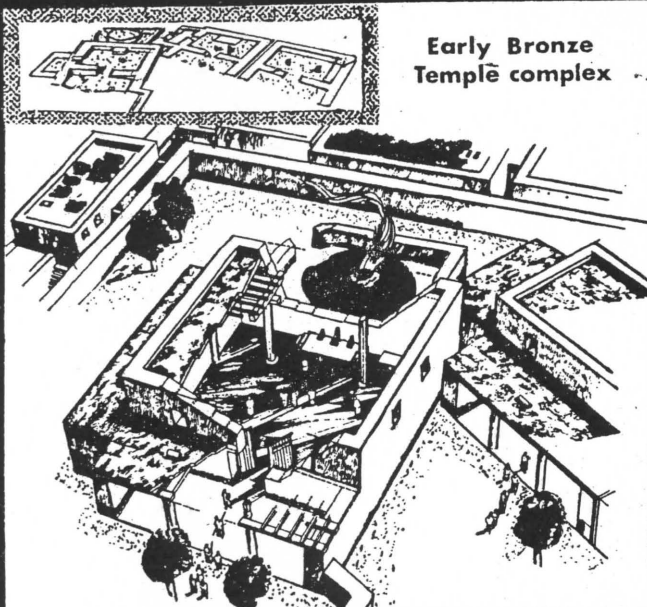
"Belonging to Shema"



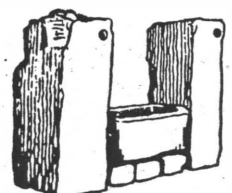
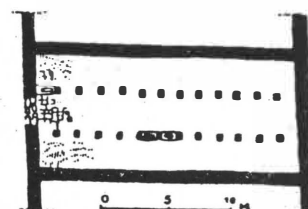
"Officer of Jeroboam"



Grain storage; 8th cent.; Jeroboam II

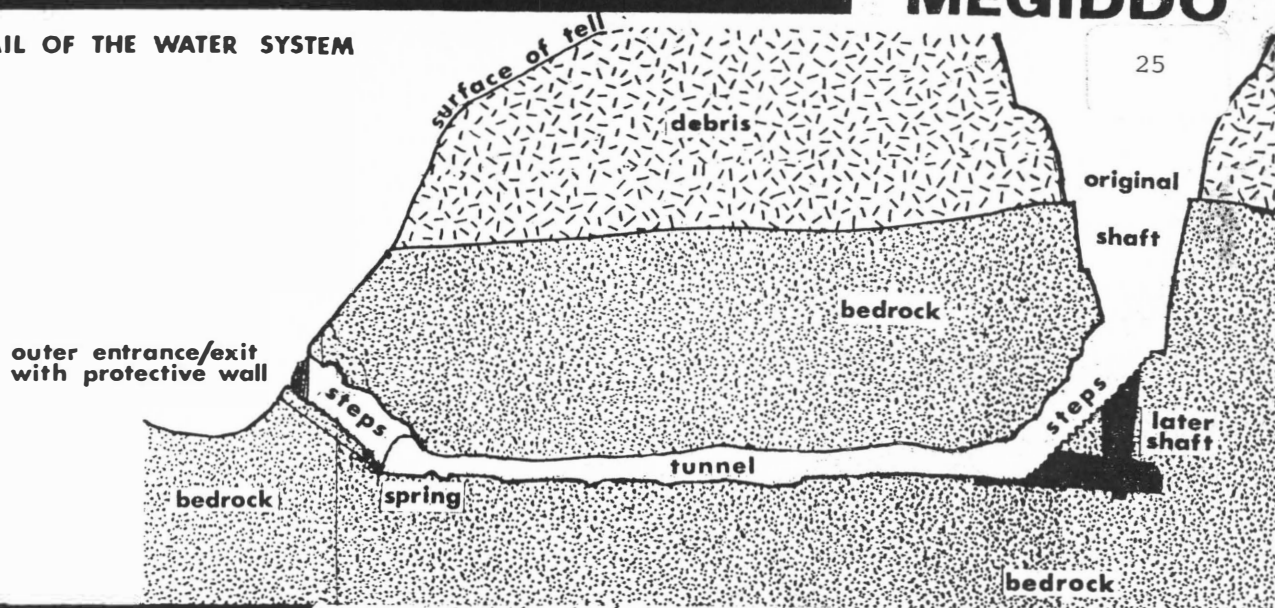


Storeroom/Stable controversy

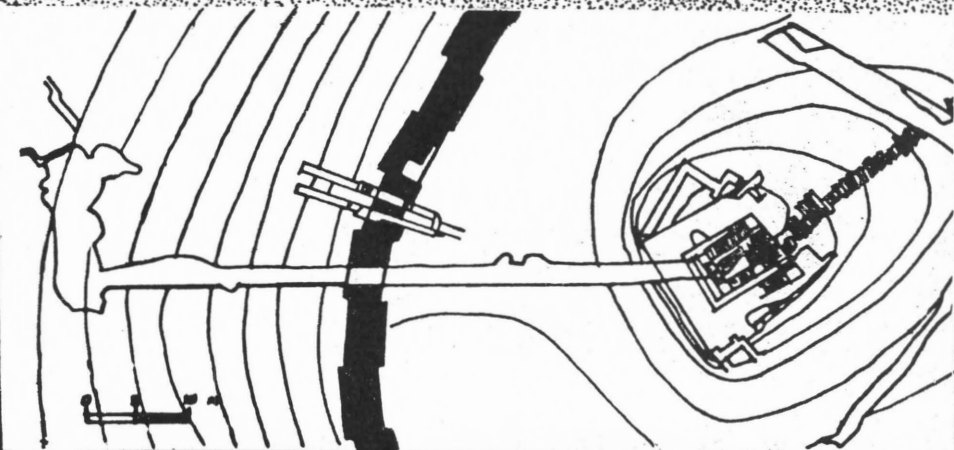


MEGIDDO

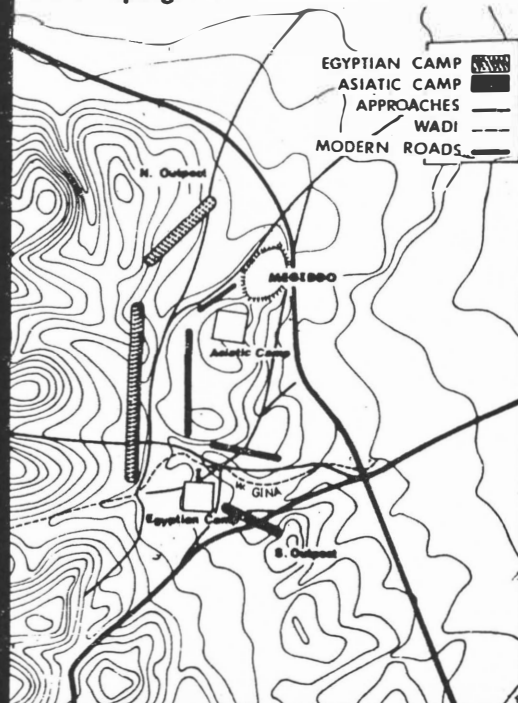
DETAIL OF THE WATER SYSTEM



CARMEL PASSES



THE BATTLE OF MEGIDDO 1st campaign of Thutimose III



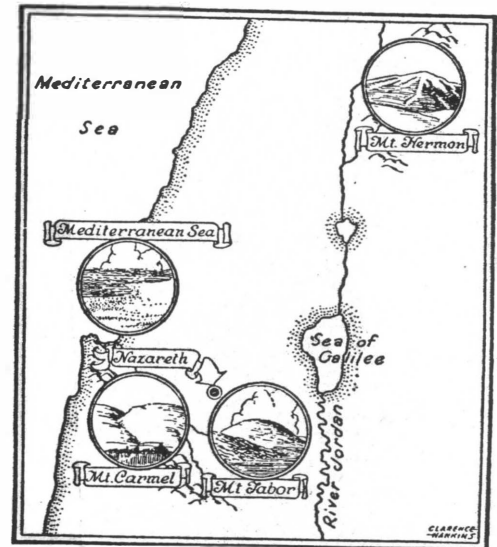
NOTES:

MOUNT CARMEL

It means "plentiful field." It is a triangular shaped mountain range running some 13 miles south-easterly from a bluff near Haifa on the sea. The wooded highlands, averaging 1500 feet above sea level, are often pictured in scripture as the symbol of beauty and prosperity (II Chron. 26:10; Song of Sol. 7:5; etc.). Though sparsely populated, the lower western slopes contain caves in which "remains of a Stone Age culture" have been found. Later it was the home of many hermits.

The land was assigned to Asher and conquered by Joshua (Joshua 12:22). It was from ancient times a sacred site to the Canaanite Baal and other deities. Pythagoras and Vespasian were both led here to consult with the gods. It was, therefore, the logical place for Elijah to challenge the priests of Baal in the fire-calling contest of I Kings 18. This action took place on the eastern edge of the ridge on a spot conspicuous to the whole area. The slaying of the priests took place at the Brook Kidron which runs at the foot of the mountain. After this, he prayed and sent his servant to climb the hill and look toward the sea for the cloud that would end the drought. On the seventh trip he saw the cloud. Here too, Elisha received the woman whose dead son he would restore to her arms (II Kings 4:25).

On the promontory overlooking the city is a convent of an order of Carmelite monks that claim a descent from the days of the Prophet Elijah, the founder of the brotherhood. Under the chapel is the supposed cave of Elijah.



Courtesy of Baptist Sunday School Board, Nashville, Tenn.
Mountains and Seas Visible from the Hill above Nazareth.

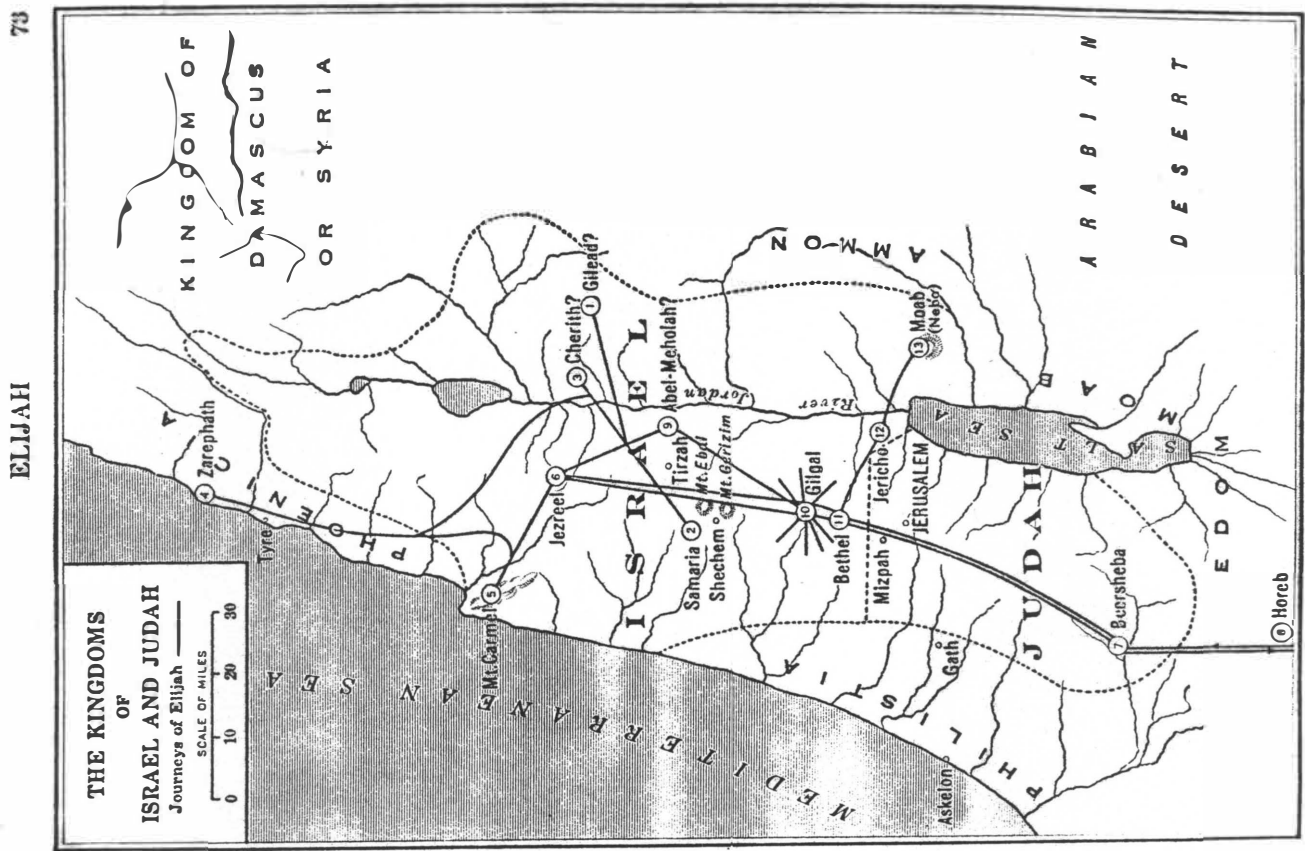
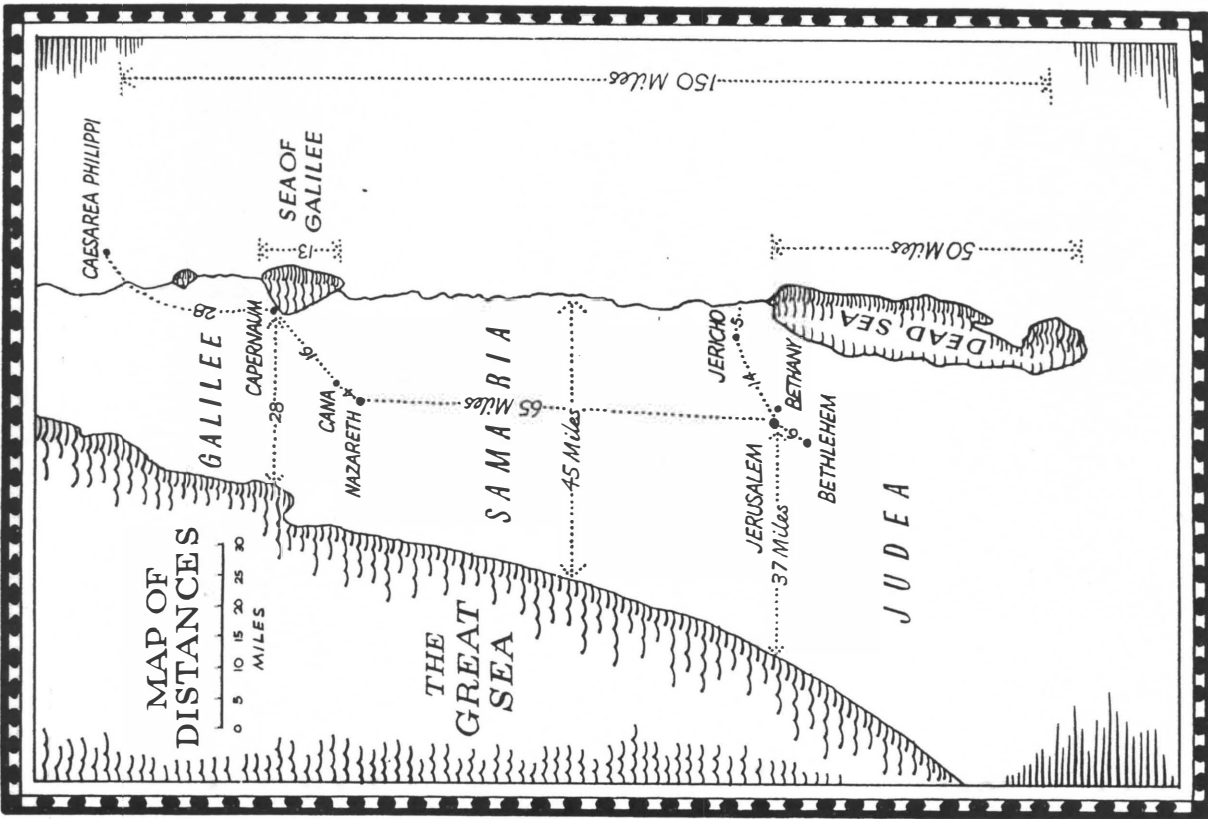


Elijah's Sacrifice.

38. Then the fire of Jehovah fell. "The short prayer of faith does in a moment what all the long day of crying could not do." — *Alexander MacLaren*. "The fire of the Lord is the lightning (Gen. 19:24, etc.)." — *New Century Bible*.

"He ceased. See! see! A ruddier flash o'erspreads the pomp on high!
An awful cloud of beamy fire sweeps eddying down the sky!
And from its sparkling bosom fall broad sheets of blinding flame,
While thunders shock the trembling world, and peal Jehovah's name!
The fiery whirlpool falls! In flame consumed th' oblation flies!
And water, dust, and calcined stones, have vanished from their eyes!
The trench alone, with cinders strewn, remains to mark the pyre,
Where God Most High, at a mortal's cry, answered from heaven by fire!"

— *George Lansing Taylor*.



HAIFA

This is Israel's second largest city and main port, capable of handling millions of tons of shipping a year and berthing Israel's navy and merchant fleet. It is also the center of heavy industry including oil refineries, chemical industries, foundries, glass and textile works, and electric production. It is also a railway terminal of some importance.

The city is not mentioned in the Bible. Its name first occurred in Jewish literature in the third century. The Crusaders, who captured it, called it Caiphaz and made it a base of operations. It was not until the beginning of the twentieth century that it began to develop from the unimportant village that it was under the Arabs.

The present city is built on three levels. The commercial center is near the harbor, some of it on reclaimed land. The main shopping, administrative, and residential areas are on the lower slopes of Mt. Carmel and called Hadar Hacarmel ("Glory of Carmel"). This level contains the governmental offices, law courts, and museums of archeology and maritime studies. The new residential areas are higher up on the mount, connected with the lower port areas by an underground railway. The top of the mountain is occupied by the classical Greek Bahai Temple. Just below this is the main road of a former German colony of a Württemberg religious creed. The site was occupied until World War II by members who were pioneers of scientific agriculture.

NAZARETH

The hometown of Christ is located in the hills of southern Galilee, about midway between the Sea of Galilee and the Mediterranean. It is first mentioned at the time of the Annunciation (Luke 1:26). It was a rather obscure village, little-known until the New Testament records it as the boyhood home of Jesus (Luke 2:51,52). Here Jesus preached his first recorded sermon where he was expelled from the Synagogue (Luke 4:16). Here we find the "Mount of Precipitation," known also as the "Leap of the Lord," where the people sought to cast Him over. Christ visited here again but could do no mighty works because of the unbelief of the people (Mt. 13:53-58; Mark 6:1-6).



Nazareth.

warriors out of every nation which is under Heaven, have pitched their tents in the plains of Esdraelon, and have beheld the various banners of their nation wet with the dew of Tabor and of Hermon."

The first great battle of the Bible fought on Esdraelon, was between Sisera, captain of the host of Jabin, king of the Canaanites, and the Israelites under Barak and Deborah. Hearing that the Israelites had "gone up to Mount Tabor," Sisera collected his troops at "Harosheth of the Gentiles," the name it is supposed of the town where he dwelt, and in the neighbourhood of Hara, the capital of the kingdom.

Hara was situated near the "Waters of Merom," now Bahr el Huleh, a short way between Banias and Tell el Kady, the sources of the Jordan. It was hitherto supposed to have perished without a vestige to indicate its site, but in 1852, M. de Sauley came upon ruins of great magnitude and extent, which he says, he "firmly believes to be the remains of this ancient capital of the Canaanites;" a metropolis which existed long before the days of Moses, and destroyed by Nebuchadnezzar. From Harosheth proceeding southward, and perhaps passing through the green mountain hollow, in which Nazareth was afterwards to be built; Sisera emerging from the hills of Galilee, poured his forces, among which were nine hundred chariots of iron, into the plain of Esdraelon. Sweeping past the base of Tabor on which the standard of Israel was flying, he drew up his troops on a ridge to the south of Tabor, in the neighbourhood of Endor, where he waited and received the shock of battle. From Endor, the battle seems to have rolled towards little Hermon, and from thence westward across the plain, to "Taanach by the waters of Megiddo." Broken and routed, the main body of Sisera's army fled northwards, pursued by Barak to Harosheth. Others, intercepted in their flight, were forced into the Kishon, in which, it being swollen by the early or latter rain, or which is more likely, by the supernatural storm which seems to have raged during the battle, they miserably perished. Some who have only seen the Kishon, when a summer-dried brook, have marvelled how it could possibly have had the effect ascribed to

XXI.—THE KISHON.

"The kings came and fought, then fought the kings of Canaan, in Taanach, by the waters of Megiddo, they took no gain of money. They fought from heaven, the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon." Judges v, 19-21.

"Do unto them as unto the Midianites, as to Sisera, as to Jabin, at the brook of Kison. Which perished at Endor, they became as dung for the earth." Psalm lxxxiii, 9, 10.

A few years ago, an English Officer crossing Esdraelon, remarked to a friend who accompanied him, a distinguished writer on prophecy, that he had nowhere seen a plain so well adapted for a field of battle; and it was with no small surprise and interest that he heard from his fellow traveller, that it was the great Battle Field of the Bible, and that prophecy pointed to it as the scene of the battle of Armageddon, to which the kings of the earth are yet to be gathered together.¹

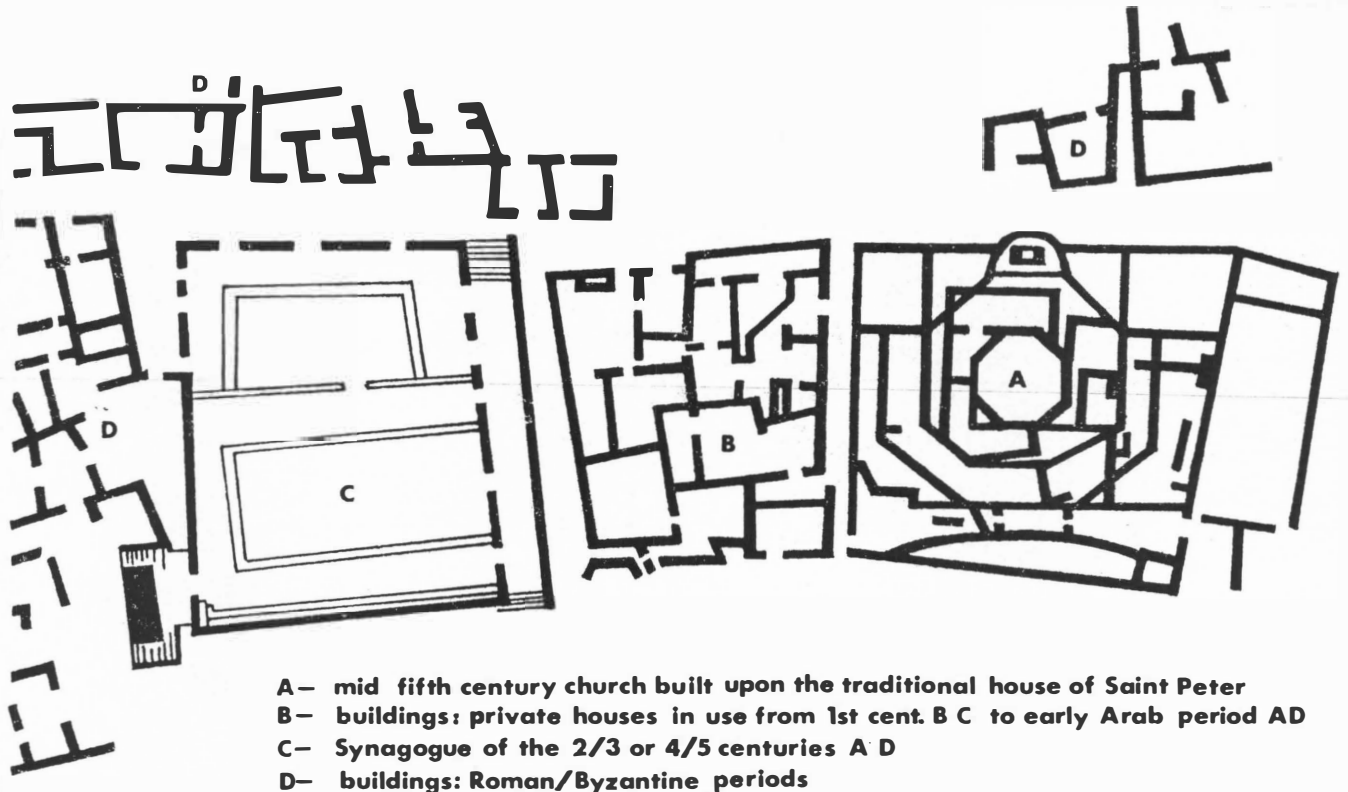
"Esdraelon," says Dr. Edward Clarke, "has been a chosen place for encampment in every contest from the days of Nebuchadnezzar, king of the Assyrians, until the disastrous march of the late Napoleon Bonaparte, from Egypt into Syria; Jews, Gentiles, Saracens, Christians, Crusaders, Egyptians, Persians, Druses, Turks, Arabs and French;

¹ Rev. xvi, 16.

JOHN ANDERSON,

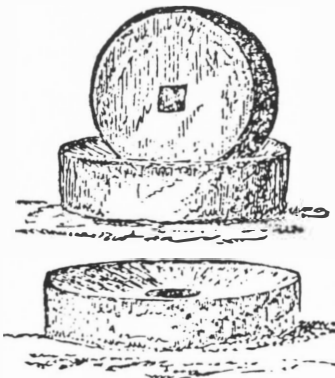
BIBLE LIGHT FROM BIBLE LANDS

it in the battle-ode of Deborah, and some have even denied it; yet as if to "put to silence the ignorance of foolish men," it is well known that it was the scene of an event almost exactly parallel, in what may be called our own times. During the battle of Mount Tabor, between the French and Arabs, in April 16th, 1799,—many of the latter were drowned in this very stream, which in a few days after perhaps, presented only a bare, dry and narrow channel. Like the Kedron, the Kishon of the plain, it is to be remembered, is not a permanent stream. Its sources are and have been the subject of dispute, but there can be no doubt that one of them is in the neighbourhood of Tabor. I crossed it where it enters the sea in the bay of Akka, in April, 1851. It then and there overflowed its bank, and poured itself into the sea with the rapidity of a torrent. A short distance farther up it ran in its usual channel, and I there noticed a boat moored to its southern bank, for conveying travellers on foot over it. A modern traveller tells us he crossed it in this way, the mules with their heads tied to the boat were compelled to swim. He estimated its width at about thirty yards. Next day, I rode up its southern bank for several miles. Here it presented the appearance of a narrow stream, flowing sluggishly through the oozy marshes of a swamp. Though narrow, it was deep; nor was it everywhere fordable even on horse-back, in proof of which I may mention, that when about to cross it at a certain place, my dragoman prevented me, by calling out "Deep, deep!" so that I had to seek a shallower and a safer ford farther up. It is here called by the Arabs, Nahr Makatta, "The sea or stream of Slaughter," it being along its banks in this neighbourhood that Elijah slew the priests of Baal. There are no traditional memorials or memories, so far as I could learn of the destruction of the hosts of Sisera, but though there are none, and though I did not see the Kishon when swollen by the mountain streams and the periodic rains, I saw enough to satisfy me that what Barak and Deborah "sang that day," in their magnificent and spirit-stirring song of victory, was historically and literally true, "The river Kishon swept them away, that ancient river, the river Kishon."

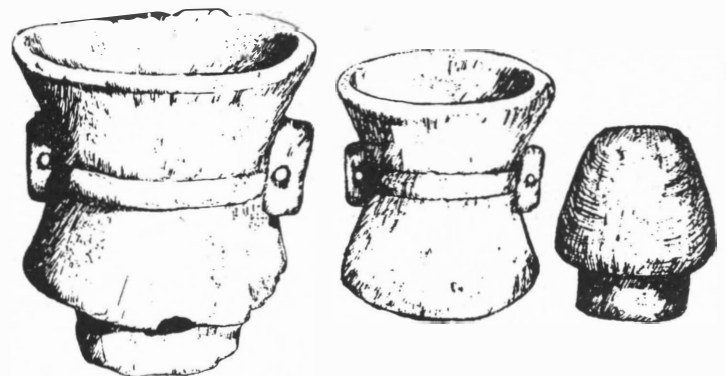


- A— mid fifth century church built upon the traditional house of Saint Peter
- B— buildings: private houses in use from 1st cent. B C to early Arab period AD
- C— Synagogue of the 2/3 or 4/5 centuries A D
- D— buildings: Roman/Byzantine periods

OIL PRESSES

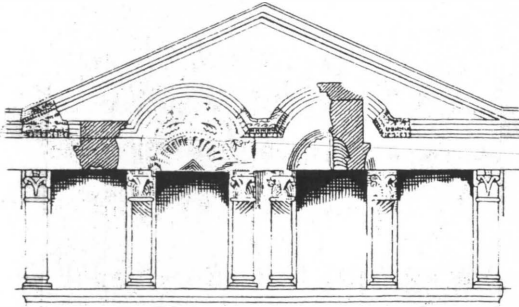


FLOUR MILLS



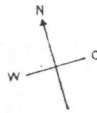
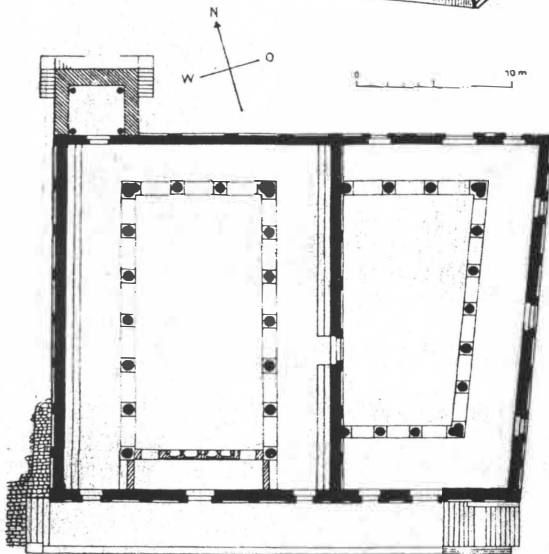
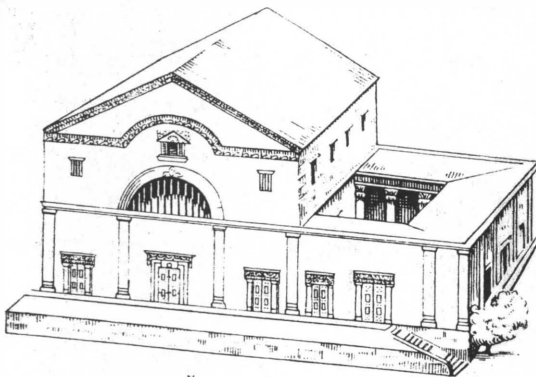
SYNAGOGUE VON KAPHARNAUM

(nach H. Kohl / C. Watzinger und G. Orfali)

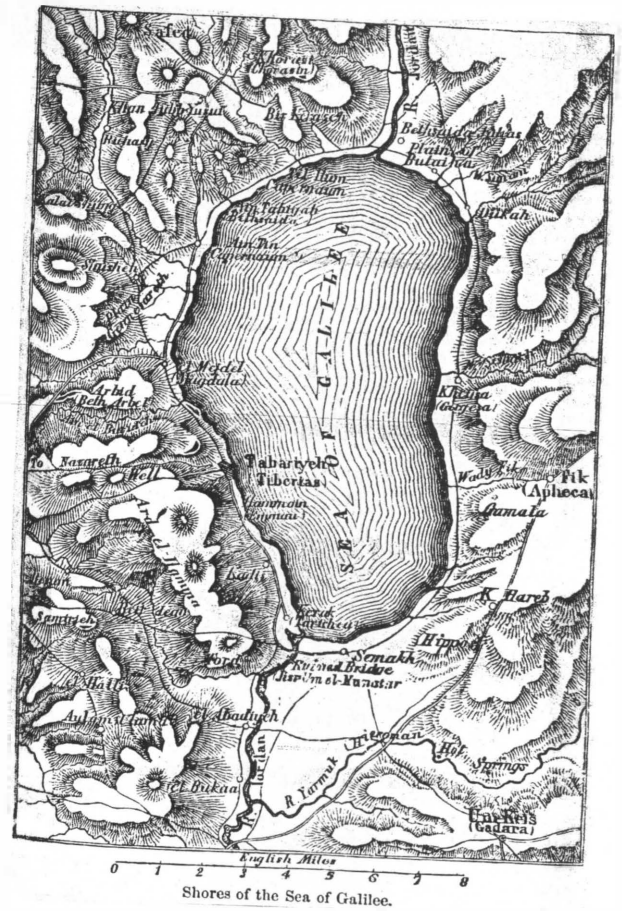


Kleinarchitektur des Thoraschreins

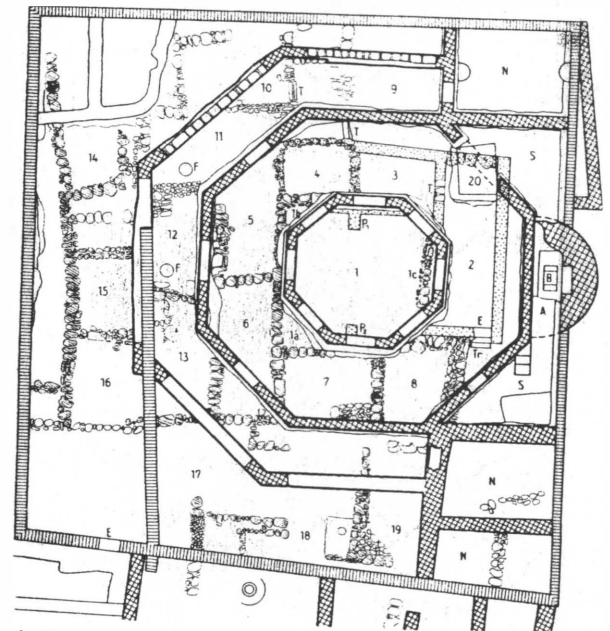
0 2 m



0 10 m



Shores of the Sea of Galilee.



- Mauerreste: 1. Jh n. Chr.
- Mauerreste: Spätere Zeit
- Hauskirche der Juden-Christen
- Umfriedungsmauer
- Byz Basilika: 1. Hälfte des 5. Jh.
- 1 Haus des Petrus
- 2-4 Hofräume
- 5-19 Wohnräume
- 20 Späterer Einbau (?)

- A Apsis
- B Taufbecken
- S Sakristei
- N Nebenräume
- E Eingang
- F Feuerstelle
- P Pfeiler
- T Türschwelle
- Tr Treppe



0 5 10 m

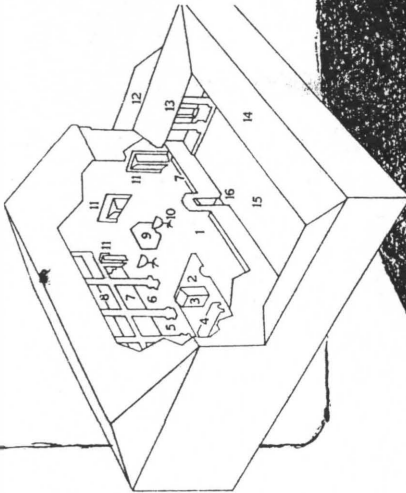
PETER'S HOUSE

The Key to the Synagogue

To fit the needs of the community the buildings varied in size and style, although many main features remained the same.

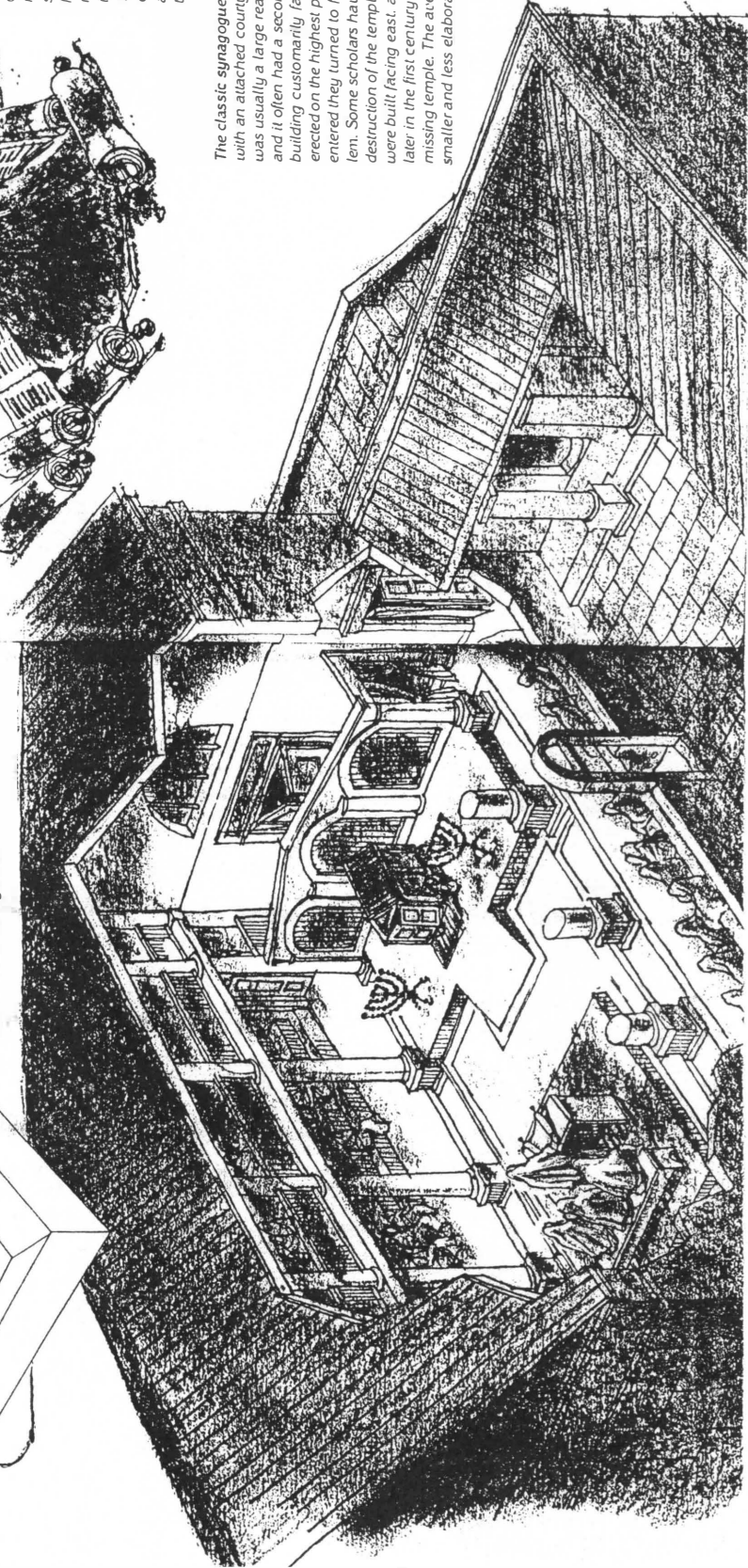
Important aspects of the synagogue included its (1) large reading room and (2) raised platform, with a (3) reading table and (4) choice seats for the elders and honored guests. Often, around the large main room, were (5) columns, (6) aisles and (7) benches. Above these aisles was often built a (8) second-story balcony, possibly a place for the women to worship. The center of focus was the (9) ark, a portable chest for holding the sacred Torah scrolls, and (10) menorahs, seven-armed lampstands.

This building was entered through (11) three front doors—one main door and two small entrances off the (12) porch. The structure often included an (13) outside entrance to (14) chambers around a (15) paved courtyard with a (16) side entrance into the main reading room.



The synagogue school provided the only formal education available. Under a qualified schoolmaster, boys received their education studying the Scriptures at the feet of a teacher, learning to read and recite much of it in sing-song fashion. The synagogue school passed on to children the traditions and spiritual heritage of their forefathers.

The classic synagogue was rectangular, often with an attached courtyard and chambers. Its interior was usually a large reading room with benches, and it often had a second story with a balcony. The building customarily faced Jerusalem, and was erected on the highest possible location. As worshippers entered they turned to face both the ark and Jerusalem. Some scholars have suggested that before the destruction of the temple in A.D. 70, synagogues were built facing east, as the temple itself, and not till later in the first century were they oriented to face the missing temple. The average synagogue was probably smaller and less elaborate than the one illustrated.



The First Season of Excavations at Tel Yoqne'am, 1977

Preliminary Report

AMNON BEN-TOR and RENATE ROSENTHAL

Hebrew University, Jerusalem

I. THE YOQNE'AM REGIONAL PROJECT

THE excavation of Tel Yoqne'am is the focus of a regional archaeological research project, the Yoqne'am Regional Project, which will study the western part of the Jezreel Valley (Fig. 1). The area has abundant water and enjoys favourable climatic conditions and fertile soil, resulting in agricultural prosperity based on the cultivation of various crops, mainly in the valley, and herding on the Menasseh plateau and the slopes of Mt. Carmel.

The region is crossed by several important ancient routes, some connecting with international roads. The Megiddo junction is located in the southern part of the region, and a branch leading north eventually reaches Damascus and beyond. Yoqne'am dominates the north-eastern outlet of the route crossing the Carmel, partly along Wadi Milh. At the foot of Tel Yoqne'am, this route joined that running along the north-eastern slopes of the Menasseh plateau and Mt. Carmel. The latter corresponds to the modern Megiddo-Haifa road and constituted the most important artery in this part of the country; it connected traffic along the mountain route (Jerusalem-Shechem-Samaria), via Taanach and Megiddo, with 'Akko and the Phoenician coast. Those travelling along the Via Maris towards Damascus and beyond crossed the Carmel through the Wadi 'Ara pass, emerging at Megiddo. Those, however, who wished to go to Phoenicia and beyond crossed the Carmel through the northern pass, via Wadi Milh, bypassing the region to the north of modern Fureidis where travelling conditions were difficult. They then joined the route leading west at the Yoqne'am junction, and continued northwards via 'Akko.

The combination of favourable climate, good soil and easy communications has made this region in the past, as in the present, one of the most important, prosperous and densely populated regions in Palestine dotted by numerous ancient sites of different sizes. The three important cities of the region were Megiddo, Yoqne'am and Shimron — the latter the largest site in the area. Among the sites of medium size (20–30 dunams) are Abu Shusha and Tell 'Amr, followed by smaller ones (nearly 10 dunams) like Tell Qiri, Tell Qasis, and very small ones such as Tell Re'ala (about 5 dunams). It should be noted, however, that the pattern of ancient settlement in the region, as it is known today, does not entirely reflect the actual situation in antiquity.

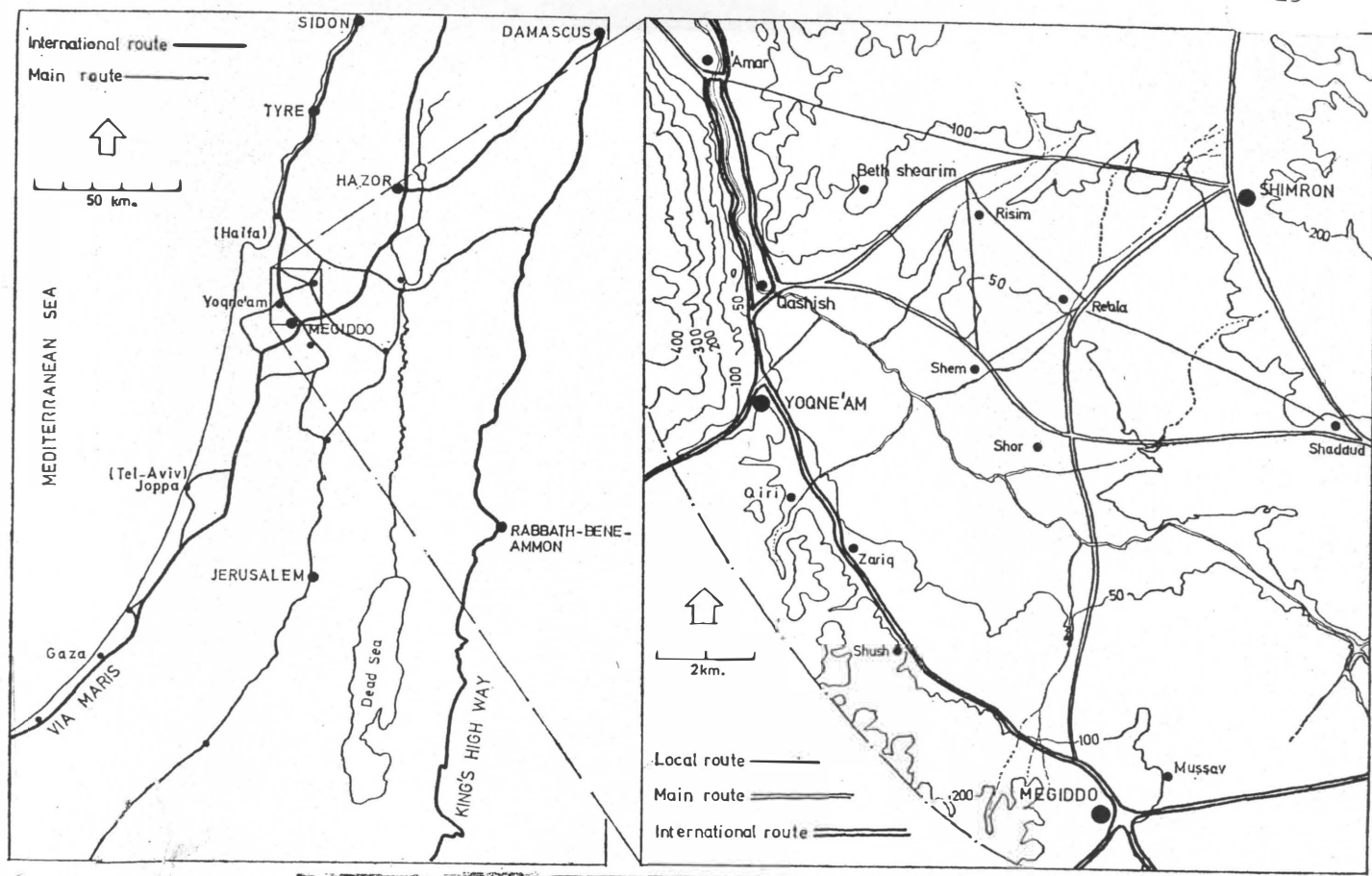


Fig. 1. The Yoqne'am Regional Project: study area, main sites and ancient routes.

II. THE EXCAVATIONS AT TEL YOQNE'AM, 1977⁸

The Site

Tel Yoqne'am extends over 40 dunams (10 acres); including the slopes, the site measures 80 dunams, and rises to a height of 60 m. above the surrounding plain (Fig. 2; Pl. 16:A). Its steep slopes probably indicate massive and well-preserved fortification systems. The highest point of the site is in its south-western part, from which the surface of the site slopes gently towards the north and east.

The mound may be roughly divided into three parts: the acropolis, comprising about one-eighth of the site's area; the middle terrace, taking up approximately half; and the lower terrace.

Yoqne'am is mentioned several times in ancient records,⁹ the earliest being a topographical list from the time of Thutmes III. No. 113 on this list is 'n q-n'-m — most probably to be read 'n(Y)qn'm — the 'springs of Yoqne'am', biblical Yoqne'am.¹⁰ The king of Yoqne'am is mentioned in the list of the 32 kings defeated by Joshua (Josh. 12:22). The site is also mentioned in the description of the border of the tribe of Zebulun (Josh. 19:11) and as a Levite city in the territory of Zebulun (Josh. 21:34).

Tel Yoqne'am is identified with the Kammona of Eusebius' *Onomasticon* 116, 21, which Jerome renders as Cimona.¹¹ The village is said to be on the road from Legio to Ptolemais ('Akko), six miles from the former. The source emphasizes the site's role in the Late Roman — Early Byzantine road network.

In the Crusader period¹² the site is mentioned in numerous documents and historical writings under the name of Caymont and Mons Cain in several variations. The

⁸ The Yoqne'am Regional Project is planned and carried out by the Institute of Archaeology of the Hebrew University, Jerusalem, in collaboration with the Israel Exploration Society. The 1977 excavations at Tel Yoqne'am were made possible by the generous financial aid of the Robert and Joan Dombrowski Foundation of the United States. Important aid was also extended by: the Edgar Cayce Foundation, U.S.A., the local council of Yoqne'am 'Illit, the Regional Council of Megiddo, the Jewish National Fund and various institutions in the region. Our gratitude is hereby expressed to all of them. The excavation of Tel Yoqne'am was directed by A. Ben-Tor (biblical period) and Renate Rosenthal (classical period and later). The staff included: Y. Portugali (architect and surveyor), Miriam Avisar (registrar), S. Dahan (administrator and driver) and the area supervisors: Tamar Permont, D. Esse of the Oriental Institute, Chicago (Area A), Gila Hurvitz (Area B1), M. Hunt of the University of California, Berkeley (Area B2), Malka Hershkowitz (Area C), Hagit Mashat, Ora Yogev (Area D), Daphna Boss (Area E). B. Brandel was in charge of the 1977 season at Tell Qiri, and Aviva Schwarzfeld headed the team conducting a survey and trial excavation on Mt. Carmel. The artifacts were drawn by Mika Sarig. Nearly 150 participants took part in the season, which lasted from 4 July to 20 August. Forty were students of archaeology at the Hebrew University, and fifteen were students from the Pontifical Biblical Institute in Rome, participating in a special programme of studies at the School for Overseas Students of the Hebrew University. Volunteers were from Israel and more than ten other countries. Our warm thanks are hereby expressed to them all.

⁹ Only a few of these will be mentioned here.

¹⁰ J. Simons: *Handbook of the Study of Egyptian Topographical Lists*, Leiden, 1937, p. 118.

¹¹ M. Avi-Yonah: *Gazetteer of Roman Palestine (Qedem 5)*, Jerusalem, 1976, p. 50.

¹² The authors wish to thank Mr. Yoash Yedidia of Kibbutz Ramat ha-Shofet for collecting the Crusader sources; a full discussion of these will be included in the final report. Only a few important

BIBLICAL
SIGNIFICANCE

Typical
report
of
personnel
for a
dig

CANA; KEFER-KANNA

Cana lies about four miles northeast of Nazareth on the road to Tiberias. Here Jesus performed His first miracle--the changing of water into wine at the wedding feast (John 2:1-11). A Franciscan church has been built upon the remains of what is believed to be the house where the miracle occurred. Stone waterpots, similar to those used in Christ's time, are shown. It was also at Cana that Jesus healed, at a distance, the nobleman's son in Capernaum (John 4:46-54). Cana was the home of Nathanael, one of the twelve disciples (John 21:2), in whom was no guile.

MOUNT TABOR ("mountain height," Mount of Transfiguration), et Tur

Mount Tabor is a cone-shaped, symmetrical mountain, 6 miles east of Nazareth on the northeast edge of the plain of Esdraelon. It is 1,843 feet above sea level. As most mountains and high places were scenes of heathen worship, Tabor is mentioned as the site of ensnaring rituals (Hos. 5:1).

Many ruins of cities are on and around Tabor. Antiochus founded a city here in 218 B.C. As early as the sixth century A.D., three churches had been built here in memory of the three tabernacles that Peter proposed at the time of the Transfiguration, which tradition says occurred here. Franciscan and Greek Orthodox monasteries are located here now.

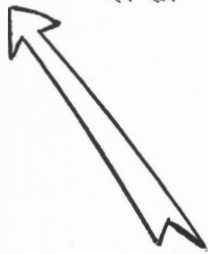
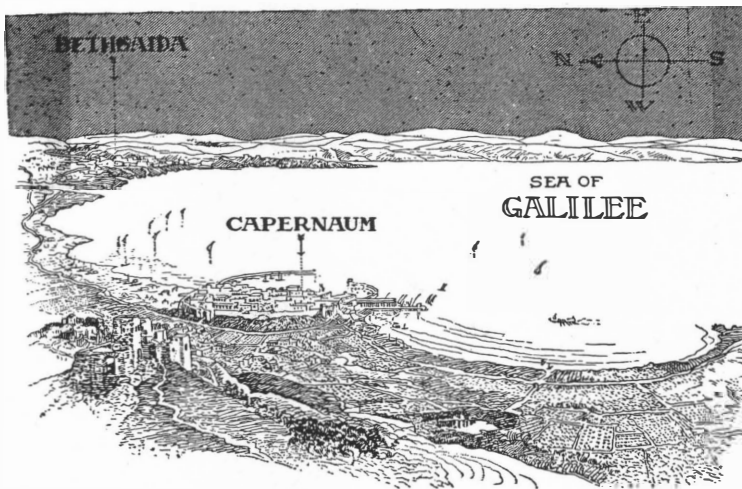
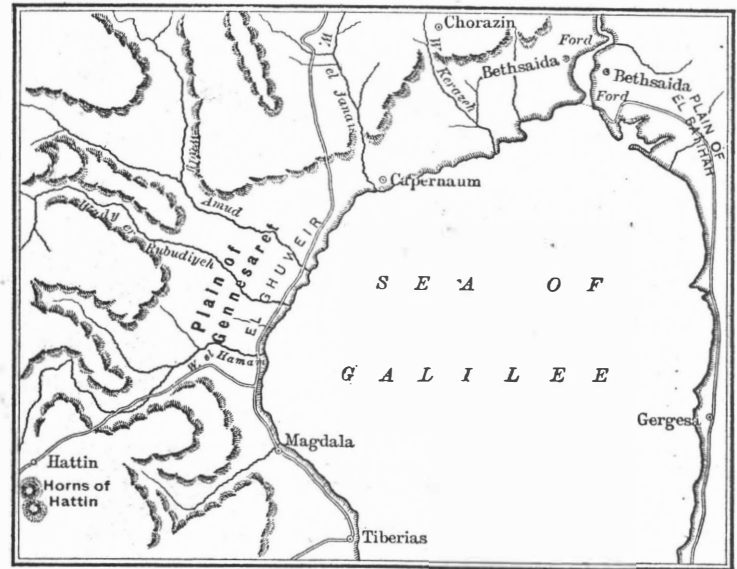
- Mount Tabor was a boundary between Issachar and Zebulun (Josh. 19:22-23).
- Here Deborah and Barak gathered to defeat Sisera in the Valley of Jezreel (Judg. 4:6-17).
- The brothers of Gideon were slain here (Judg. 8:18-21).
- It was referred to by the prophets (Jer. 46:18; Hos. 5:1; Ps. 89:12).
- Tradition says the transfiguration of Jesus took place here, where Jesus found a spot secluded enough to answer the description, "an high mountain apart by themselves" (Matt. 17:1; Mark 9:2; Luke 9:28). (Many believe this described Mount Hermon, however.)

TIBERIAS

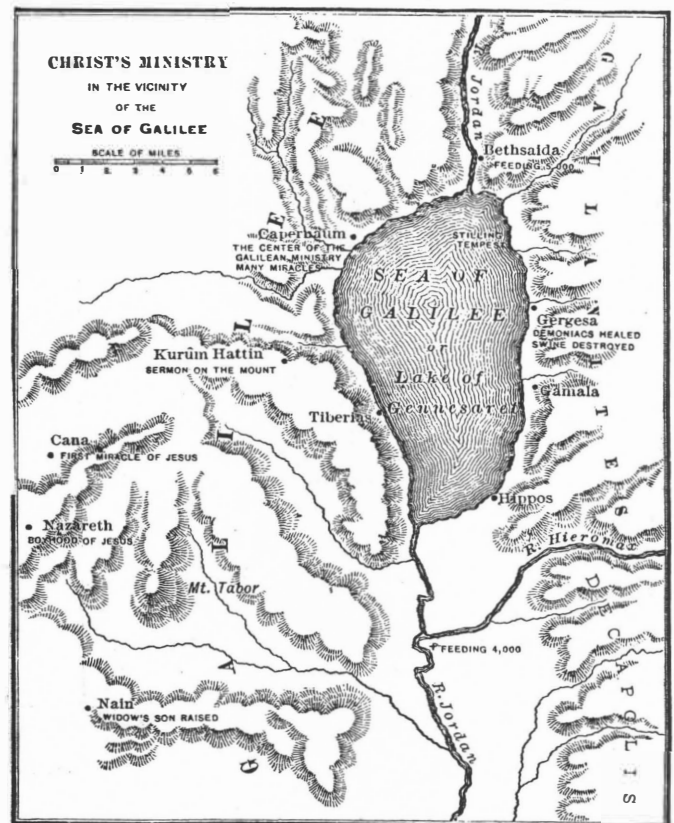
The city was built by Herod Antipas in A.D. 25 and named in honor of Tiberius Caesar. It is located halfway down on the western shore of the Sea of Galilee. The only reference to his city in the New Testament describes the small Tiberian boats which appeared at the shore following the feeding of 5,000 (John 6:1, 23; 21:1). It was noted for its therapeutic hot springs. It was one of the nine cities of 1500 or more population during Christ's time, but did not become a leading city until the destruction of Jerusalem by the Romans in A.D. 70. Here the Palestinian Talmud was compiled in A.D. 400.

GINNOSAR

This is a kibbutz with a large guest house and beach, on the west side of the Sea of Galilee about 4 miles north of Tiberias.



"A City Set on a Hill."





IBBUTZ GINOSAR 14980 ISRAEL TEL (06-792161) TLX. 6668 GENO IL

Dear Guest

Welcome to Nof Ginosar Hotel, situated on the shores of the Sea of Galilee, adjoining Kibbutz Ginosar. We feel a brief outline of the history of the kibbutz and its activities today might be of interest.

The kibbutz was founded in the summer of 1937 by young Israelis, trained at the Ben Shemen Agricultural School. Soon they were joined by new members, immigrants from Central and Eastern Europe, Iraq and North Africa, and later, immigrants from North and South America.

The first temporary buildings were set up in the Plain of Ginosar as part of a countryside settlement project known as "Homa u Migdal" (watch tower and stockade settlements). The buildings were surrounded by a double palisade and dominated by watch tower from which a lookout was kept over the surrounding countryside. Those were troubled times when bands of Arab terrorists raided and attacked Jewish settlements throughout the country.

The group of young and idealistic pioneers assumed the major task of drying the swamplands and making the desert bloom, thus, helping the renaissance of the Jewish people in its ancestral homeland. The kibbutz is a community based on productive labor by all, with collective responsibility and equality of all members: principles which have become cornerstones of kibbutz ideology.

Today there are over 700 people living in Ginosar, a population consisting of 350 adult members, 250 children as well as young volunteers from Israel and abroad. The austerity of the early years has been replaced by a higher standard of living with attractive and modern housing, a cultural center housing a large library, reading room and club room for kibbutz members. A large new dining room was built in 1972, which also serves as a communal center for kibbutz activities.

The new kibbutz economy is based primarily on mixed agriculture: banana plantations, citrus groves, green fodder, grain, cotton, dairy cattle, poultry and fishing.

The Nof Ginosar Hotel was opened in 1964; it has since been extended and renovated and it is now a well known and very popular tourist center.

"Agar" an industrial plant manufacturing electronic equipment for pain relief and muscle rehabilitation was established in 1971.

The "Yigal Allon Center" was opened in 1987 - a memorial and tribute to the late Yigal Allon, one of the earliest members of the kibbutz. Yigal Allon was one of the most important leaders of the Labour Movement; for many years he served as Foreign Minister and Deputy Prime Minister. Before the establishment of the State of Israel, Yigal Allon was Commander of the Palmach forces. He passed away in 1980. One of the major aims of the Center is to impart the values of national and racial tolerance and understanding - Yigal Allon's basic philosophy of life.

Near the "Allon Center" on the lake, you will find the famous 2000 year old boat discovered at the edge of the lake in 1986 by two kibbutz members.

We hope your stay at Nof Ginosar will be pleasant and that you will find a visit to the kibbutz interesting and stimulating. We shall be happy to welcome you at Nof Ginosar again in the future.

NOF GINOSAR

CHORAZIN; KORAZIN; KHORAZIN; KERAZEH

This biblical site lies 3 miles north of Capernaum. It was a Jewish town of the Talmudic era and is represented only by some ruins of an old third- or fourth-century A.D. synagogue. Four miles southwest of Chorazin is the gorge of Wadi Amud, where in 1925 a Paleolithic skull was found in one of the caves. The skull has been designated as "Galilee Man."

--A curse was pronounced upon Chorazin by Jesus (Matt. 11:21-22; Luke 10:13-14).

HAZOR ("enclosed"), TELL HAZOR, HATZOR, TELL-EL-QEDAH

"Tell" is an Arabic word meaning an artificial mound created by successive layers of habitations superimposed one upon the other, usually implying great antiquity. Hazor is not a natural hill. It is 14 miles due north of the Sea of Galilee, and archaeologists have identified 21 occupational levels on this 25-acre site, covering a 3,000-year period extending to the second century B.C. Its first inhabitants dwelt here 4,500 years ago. It was once the largest city in the country, with a population of 40,000 people. It was one of few Palestinian cities of antiquity noted to prebiblical literary documents from Egypt, Palestine, and Mesopotamia. The documents indicate it was a major center of commerce in the Fertile Crescent. It was captured by pharaohs Thutmose III, Amenhotep II, and Seti I.

Although the tell was identified as Hazor as early as 1928, it was in 1955-58 that Professor Yigael Yadin and a team of archaeologists from the Hebrew University excavated Hazor.

--Joshua fought with Jabin, king of Hazor, and other kings who had united. Joshua took the city and burned it to the ground (Josh. 11:1-14). It had 40,000 people at the time.

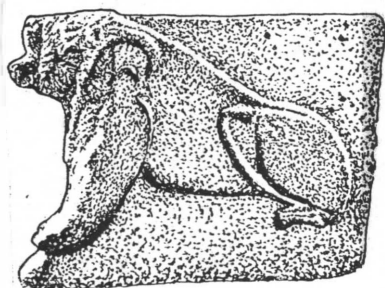
--The Israelites fell into the hands of another, later Jabin, who controlled Israel from Hazor for 20 years and was noted for his 900 iron chariots. The captain of his army was Sisera. Under the inspiration of Deborah, Barak and the Israelites won a great victory over Sisera in the Esdraelon Valley (Judg. 4).

--Solomon rebuilt Hazor along with Megiddo and Gezer (I Kings 9:15).

--The city was captured in 732 B.C. by Tiglath-pileser III, king of Assyria (II Kings 15:29).

--A bone handle was found here, showing a young date palm as the Tree of Life, protected by a four-winged Seraph and cherubim and a flaming sword (cf Gen. 3:24).

AN ORTHOSTATE BEARING A LION IN RELIEF; the orthostate made of basalt was found in the Can'anite temple, of the 14th-13th centuries B.C.



STELA BEARING A RELIEF, of two hands outstretched in prayer, surmounted by an emblem of the deity: a sun disc within a crescent. From the 'Holy of Holies' in the Canaanite temple, of the 14th-13th centuries B.C.

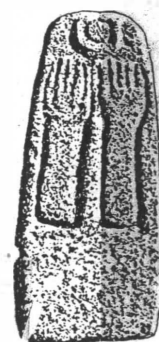
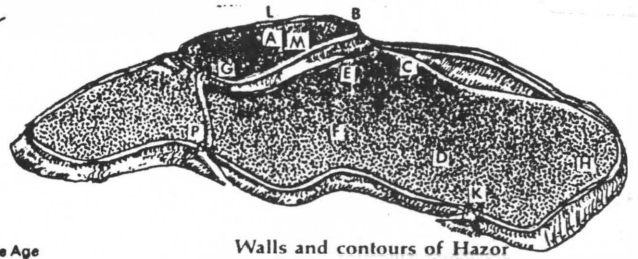
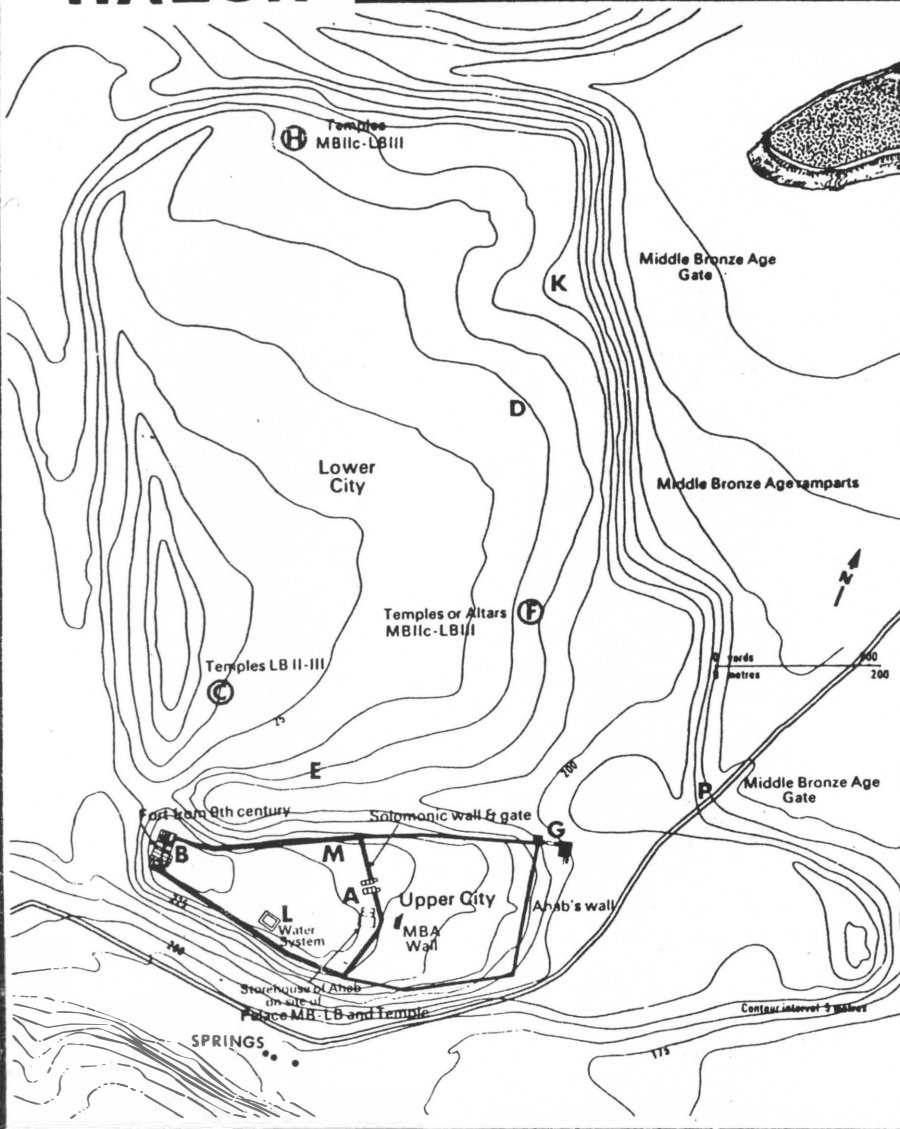
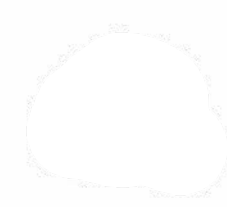


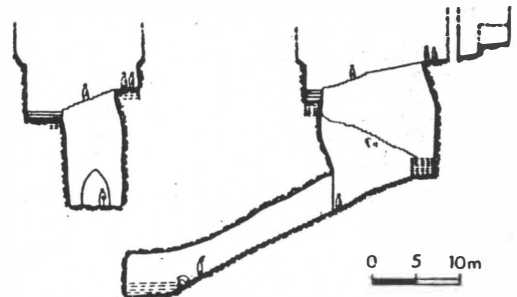
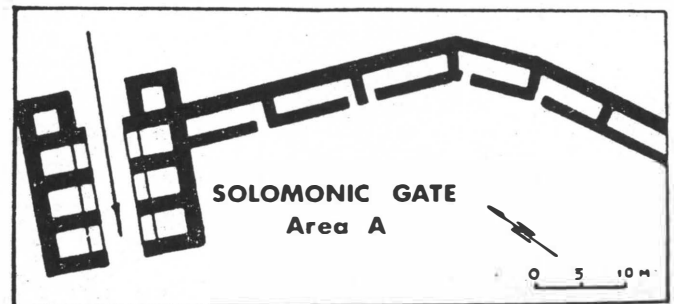
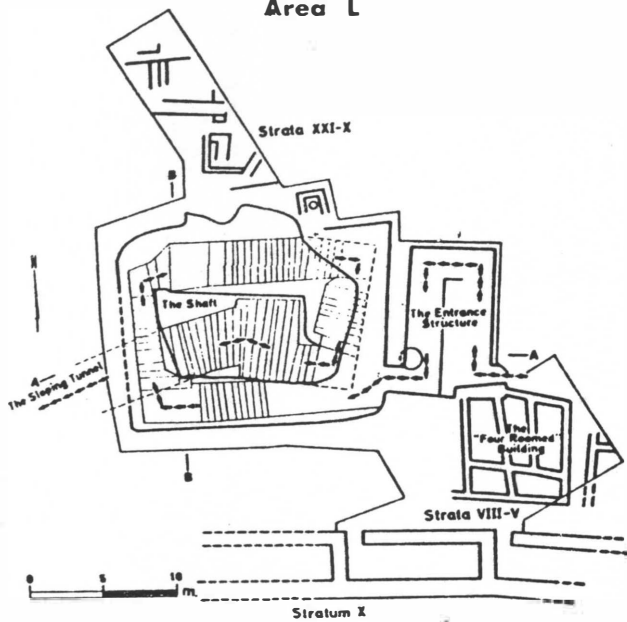
Figure on the left: CANA'ANITE DIGNITARY, a relief in a bronze plaque. Found in the debris of a temple. Height — 9½ cms.



NOTES:



DETAIL OF WATER SYSTEM Area L



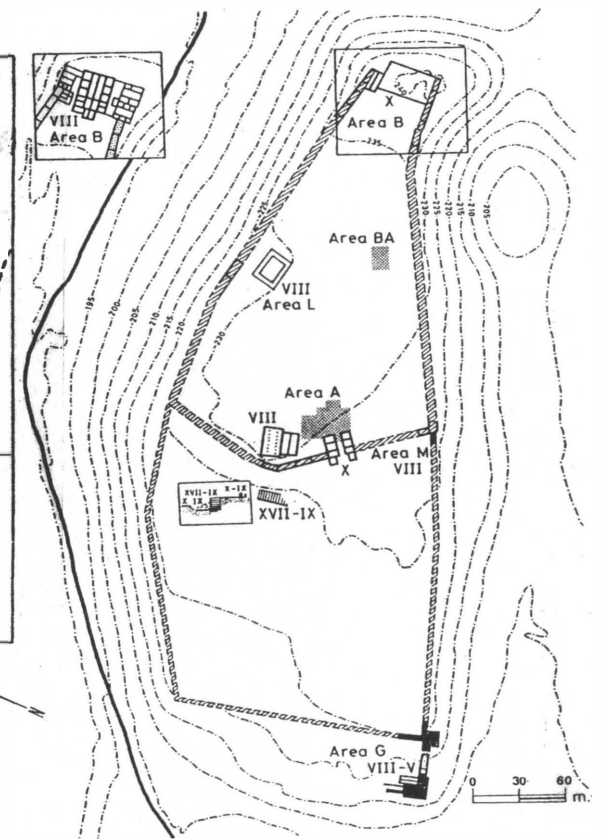
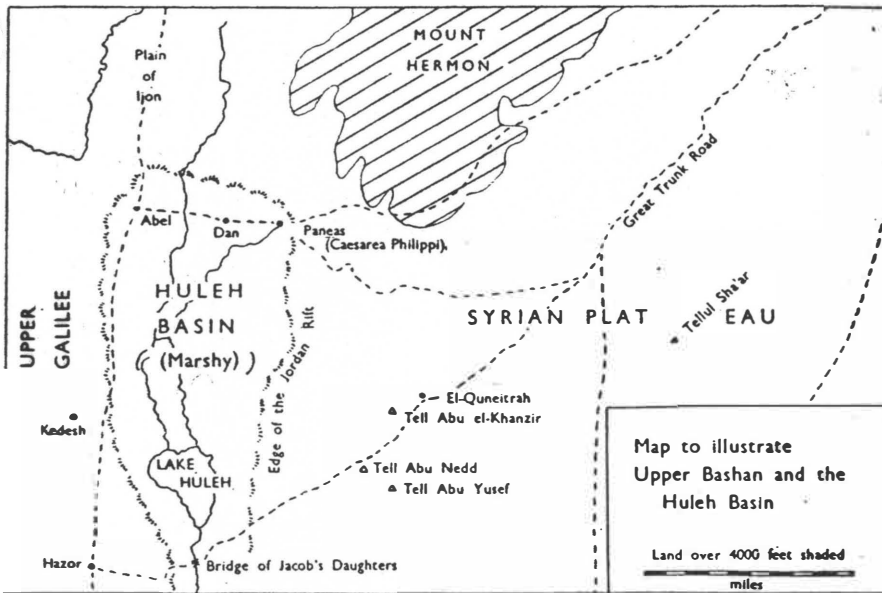


FIG. 27. The Upper City. Schematic key plan.

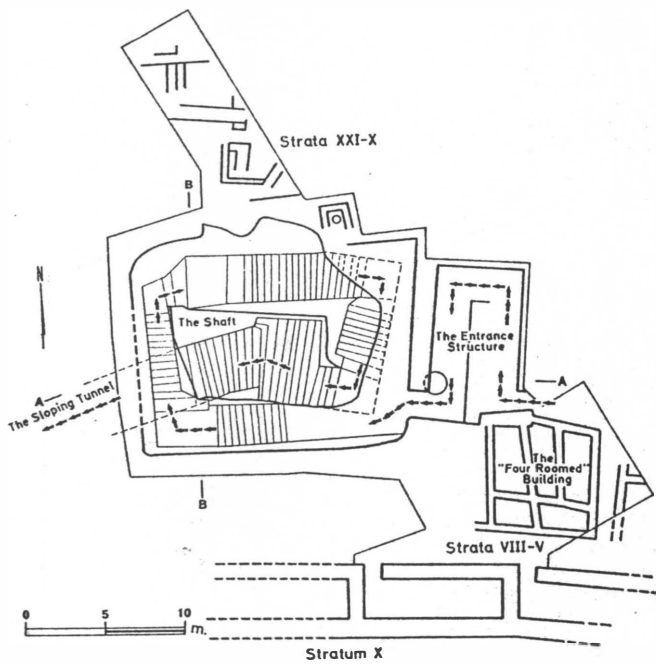


FIG. 46. Area L. The water-system and the adjacent buildings and sections.

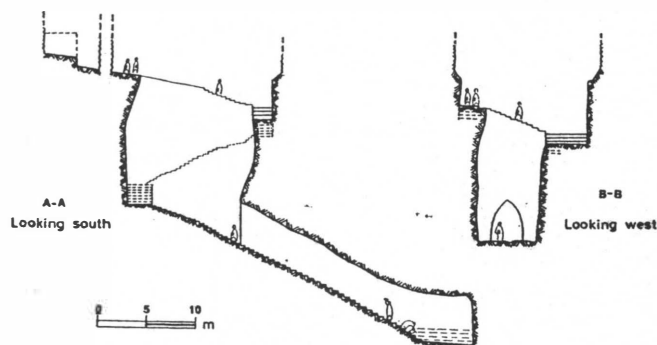


FIG. 47. Area L. Sections of the water-system.

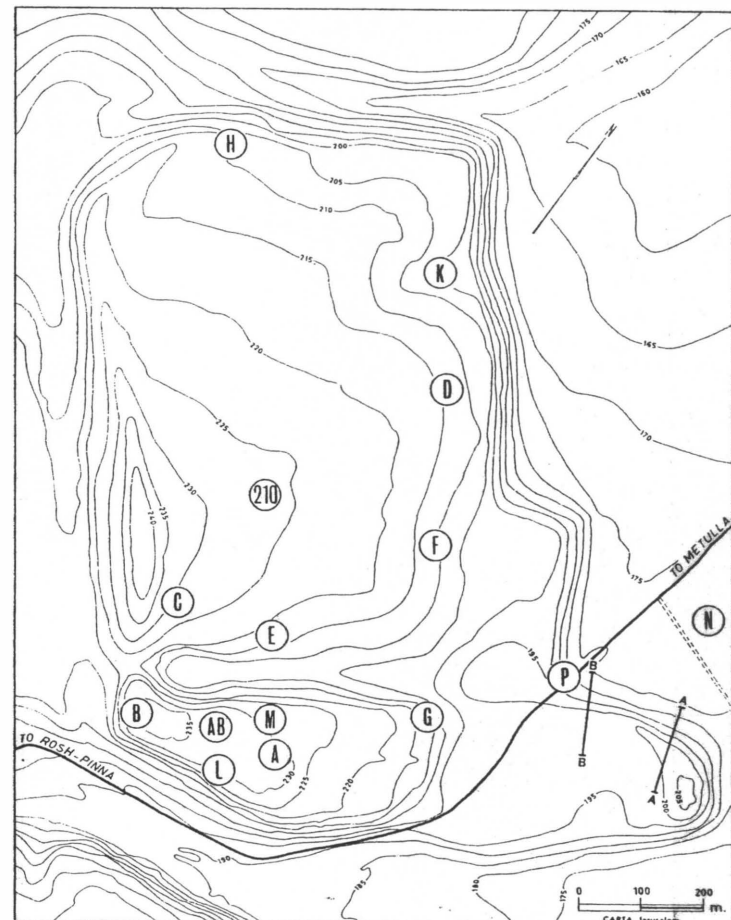


FIG. 3. Topographical map of Hazor with excavated areas.

KIRJATH-SHEMONA; QIRYAT SHEMONA; KIRYAT SCHMONA

It means "city of eight." It was settled by immigrants and named after the eight settlers killed at Tel Hai, just to the north. It is Israel's northernmost city. Because it is near the Upper Galilee and Golan heights area, it is a center for tourism.

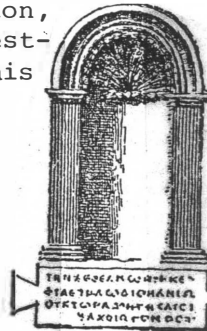
DAN

This city marks the northern limits of Israel, and thus the expression "from Dan to Beersheba" meaning the whole land north to south (Judges 20:1; I Sam. 3:20). The city, originally called Laish, was inhabited by Phoenicians until the tribe of Dan conquered and renamed it (Judges 18-19). They set up an idol stolen from Micah (Judges 18) and later Jeroboam set up a golden calf there for idol worship (I Kings 12). The last mention of Dan in the Bible tells of its destruction by Benhadad, the Syrian king (I Kings 15:16-20;; II Chron. 16:1-4). Today it is called Tel el Kady ("mound of the judge") and is only a cup shaped mound some half mile in circumference.

BANIAS (ancient Caesarea Philippi)

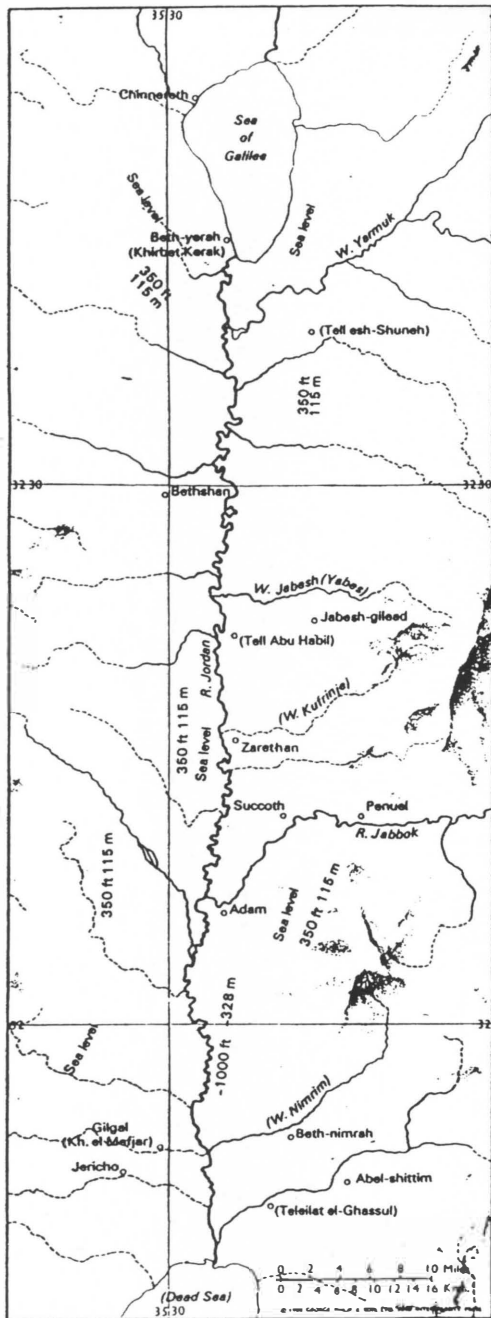
It is situated at the base of Mount Hermon, the source of the Jordan River. Philip, son of Herod the Great named it Caesarea in honor of Caesar Tiberius. The name Philippi was added to honor its builder, Philip. It was a center for pagan worship, Baal in Old Testament times and later, Pan. This city marks the northern limits of Christ's earthly ministry. Here Peter responded to Christ's question with his confession, "Thou art the Christ, the Son of the living God," which was a great testimony in the heart of paganism (Matt. 16:13-16). Tradition records this as the home of the woman healed of an issue of blood (Luke 8:43-48).

A DECORATED NICHE, in honour of Pan — Greek god of the shepherds.



THE JORDAN RIVER

It is the only river in the world which flows for most of its course below sea level. It is about 200 miles long and covers about 65 air miles of land. Its average width is about 100 feet. This river has witnessed many of God's miracles. Its waters have been miraculously stopped three times (Josh. 3:13-17; II Kings 2:6-8; and II Kings 2:12-15). Naaman dipped 7 times in the Jordan and was cured of leprosy (II Kings 5:10-14). And Elisha caused the axe head to "swim" in its waters (II Kings 6:4-7). Christ was baptized in its waters (Matt. 3).



A dense population clustered round the lake in our Lord's day, and it was the sophisticated city folk of Chorazin, Bethsaida and Capernaum that he condemned (Mt. 11:20-24). 'There is no spot in the whole of Palestine where memories heap themselves up to such an extent as in Capernaum' (G. Dalman). Jewish life thrived in its synagogues (Mt. 12:9; Mk. 1:21; 3:1; 5:22; Lk. 4:31; 6:6; 8:41). There lived Jairus, the chief of the synagogue (Mk. 5:22), the centurion who built a synagogue (Lk. 7:5) and Levi the customs official (Mt. 9:9; Mk. 2:14; Lk. 5:27). E of Capernaum was Bethsaida from which Philip, Andrew and Peter came (Jn. 1:44), and beyond that the less populous district of the Gadarenes, where the heathen

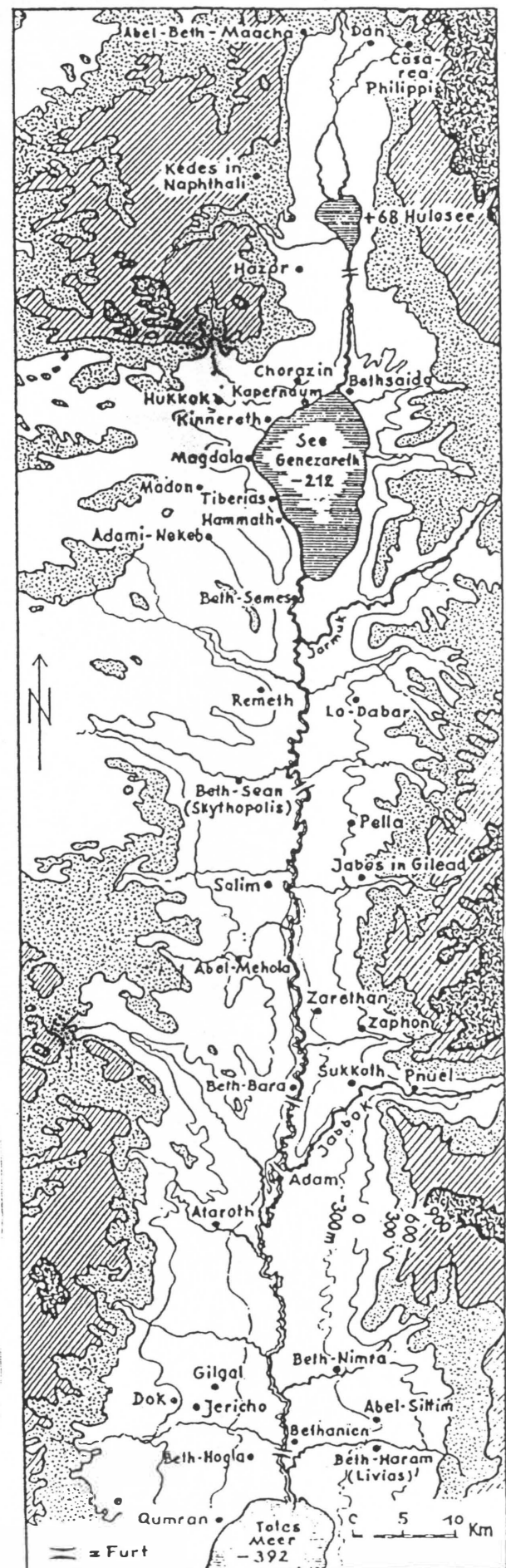
reared their pigs (Lk. 8:32). The lake, plains and steep rocky slopes, interspersed with boulders and thistle-fields, provide the setting for the parable of the sower (Mk. 4:2-8), while in spring the flowered carpets of asphodels, anemones and irises are also telling sermons.

Dominating this lake environment are the surrounding mountains, especially those of the NW, which played so vital a part in the prayer-life of our Lord, where he taught his disciples (Mt. 5:1) and from which he appeared as the risen Lord (Mt. 28:16). The NE corner of the lake is supposedly the scene of the miracle of the feeding of the five thousand (Lk. 9:10-17).

c. The 'Ghor' or Jordan valley

This runs for over 105 km between Lake Tiberias and the Dead Sea. The Yarmuk, entering the left bank of the Jordan 8 km downstream from the lake, doubles the volume of flow, and the valley is progressively deepened to as much as 50 m below the floor of the trough. In this sector, three physical zones are distinguishable: the broad upper terrace of the Pliocentrough, the Ghor proper; the lower Quaternary terrace and the flood plain of the river, the Zor; and between them the deeply dissected slopes and badlands of the Qattara. It is the Qattara and the Zor together, rather than the river Jordan, which have created the frontier character of this obstacle (Jos. 22:25). The N half of the Ghor is a broad, well-cultivated tract, but the Judaeo-Gilead dome, crossing the trough, narrows the valley S of Gilead. Beyond it, the trough becomes increasingly more arid, until at the head of the Dead Sea there is scarcely more than 5 cm mean annual rainfall. The Qattara badlands, carved grotesquely in soft marls and clays, create a steep, desolate descent to the valley floor. The Zor, making its way in vivid green vegetation cover, stands out in sharp contrast below, hence its name *gā'ōn* ('luxuriant growth') of Jordan (Je. 12:5; 49:19; 50:44; Zc. 11:3; cf. Pss. 47:4; 59:12; Pr. 16:18). The haunt of wild animals (Je. 49:19), it is partly flooded in spring (Jos. 3:15). Thus the question can be understood, 'And if in a safe land you fall down, how will you do in the jungle of the Jordan?' (Je. 12:5).

Between the Yarmuk in the N and the Jabbok are nine other perennial streams entering the left bank of the Jordan, and their water supply explains why all the important settlements were located on the E side of the Ghor, towns such as Succoth, Zaphon, Zartan, Jabesh-gilead and Pella. With the aid of irrigation, this was probably the view Lot saw 'like the garden of the Lord' (Gn. 13:10). The brook Cherith may well have been a seasonal tributary of the Jabesh farther N, where Elijah, a native of Jabesh-gilead, hid himself from Ahab (1 Ki. 17:1-7). Between Succoth and Zartan (identified by Glueck as Tell es-Saidiyeh) Solomon had his copper cast in earthen moulds, using local clay and fuel (1 Ki. 7:46; 2 Ch. 4:17). In this section of the valley, there are a number of fords, though the river was not bridged until Roman times. Near the mouth of the Jabbok, both Abraham and Jacob crossed it (Gn. 32:10). Somewhere here, the Midianites crossed pursued by Gideon (Jdg. 7:24; 8:4-5). Twice David crossed it in the rebellion of Absalom (2 Sa. 17:22-24; 19:15-18). But between the Jabbok confluence and the Dead Sea, crossings are more difficult, owing to the swift current. The miraculous crossing of the Israel-



winter temperature of 13° C. lies 77 m below the surface of the lake, Jesus advised the fishermen to 'cast into the deep' (Lk. 5:4). The methods of catching 'fish' referred to in the Gospels are still practised: the single-hook line (Mt. 17:27); the circular fishing net (Mt. 4:18; Mk. 1:16); the draw-net cast out by a boat (Mt. 13:47f.); deep-sea nets (Mt. 4:18f.; Mk. 1:19f.); and deep-sea fishing undertaken with two boats (Lk. 5:10).

QAL'AT SUBEIBE

Frk. often *Belinas*, *Paneas*, etc., after name of nearby town; Arab. *Qal'at Nemrud*, name of town: *Bāniyās*.

Description

Castle in the southern spurs of the Anti-Lebanon (ancient designation Hermon, modern *ġebel aš-Šaiḥ*), situated immediately to the north of the small town of *Bāniyās* in the Syro-Israeli border country, near the sources of the Jordan. It occupies a long ridge overlooking a high plateau which rises slightly to the north, and its main defences face the mountains in the north.

The moderate gradient of the southern slope necessitated heavier fortifications on this flank, which was well protected by eight towers and bastions of varying size and design. The northern flank enjoyed the natural protection of a steep rocky slope and was only guarded by a simple wall of polygonal lay-out. The western flank, being less favoured by topographical conditions, was protected, like the southern flank, by several strong towers.

Owing to its position on the Syro-Israeli border, the site has been out of bounds for years.

History

1126. The first stronghold to be acquired by the Persian Ismaelites (later known as the Assassins), Subeibe is evacuated by the sect as a result of religious persecution in Damascus and handed over to the Franks.

1129. King Baldwin II occupies Subeibe and gives it in fee to Renier Brus. The defences of castle and town are improved at this period.

1132. The castle is captured by *Tāġ al-Muluk Būri*, ruler of Damascus.

1139. As a result of inter-Arab rivalry between the rulers of Damascus and Aleppo, Subeibe is jointly besieged and taken by the Franks and Damascenes. It is restored to its original owners.

1157. After several attempts, Sultan *Nūr ad-dīn* of Aleppo succeeds in capturing the town of *Belinas*, but the castle is stubbornly defended by *Onfroy II* of *Toron*, Constable of the Kingdom of Jerusalem. The fortifications are repaired after the siege has been raised.

1164. Renewed attack on the castle by *Nūr ad-dīn* while *Onfroy* is campaigning in Egypt with

King *Amalric*. It is forced to surrender after lengthy siege, and falls into Arab hands.

1174. Investment of the castle by a Frank army under King *Amalric*, who dies during siege. Subeibe remains in Arab possession.

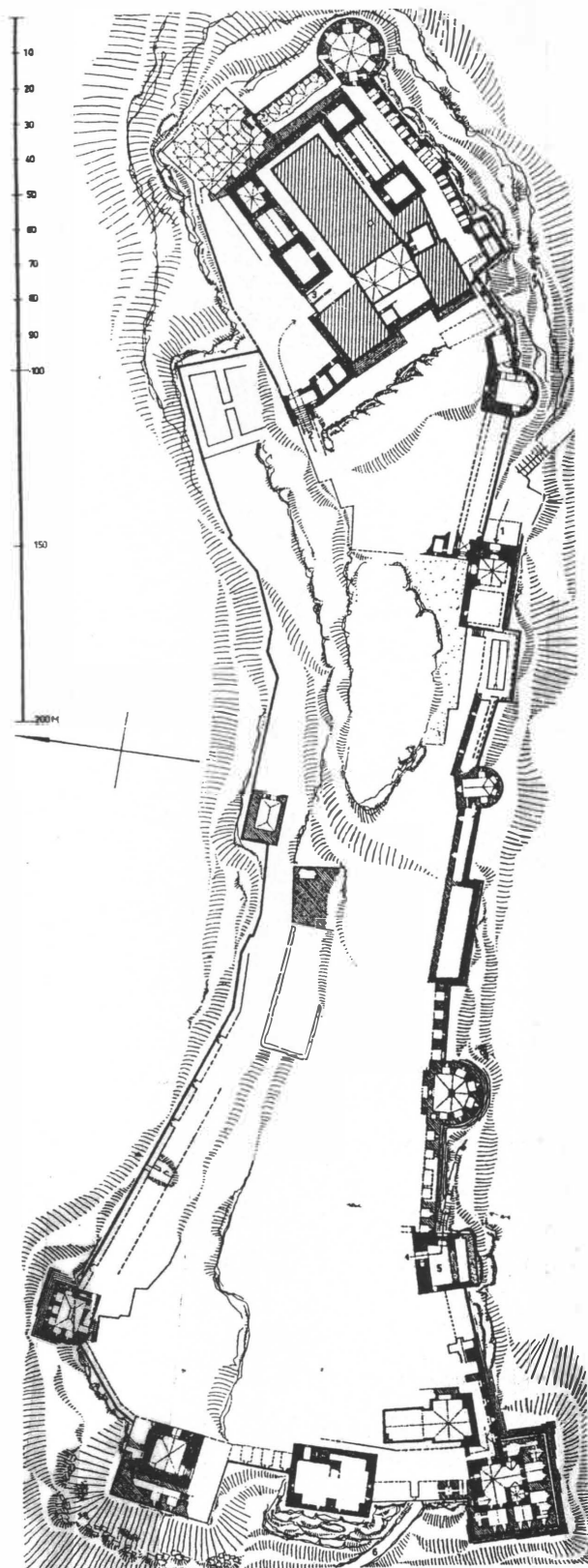
1219. In view of Frankish successes during Fifth Crusade, the castle is dismantled by al-'azzam, Emir of Damascus, to prevent the Franks from using it as a base for their threatened attack on Damascus.

1226-30. Restoration of the castle by Othman. Preliminary rebuilding is followed by further work undertaken in 1239, 1260 and, finally, in the reign of Sultan *Baibars*.

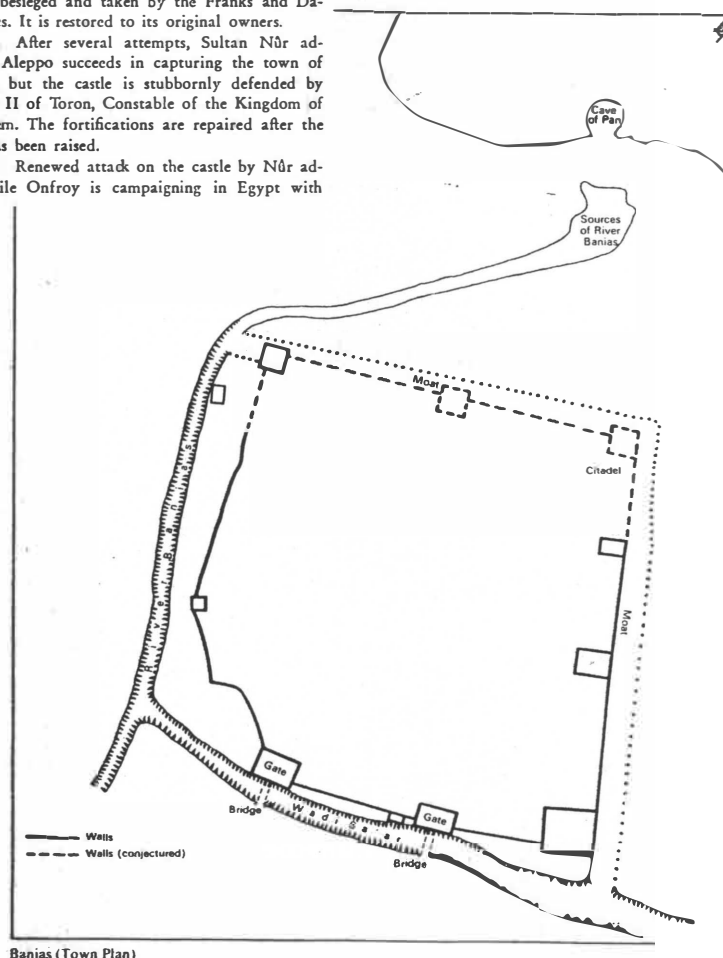
The castle lost its importance after the Middle Ages and gradually fell into decay.

Bibliography:

Enc. Isl. I, 664 (Buhl); *Enc. Isl.* (2) I, 1048, s. *Bāniyās*; Deschamps, *Châteaux II*, 145-174, containing full bibliographical data; M. van Berchem, *Le Château de Baniās et ses descriptions*, in: *Journ. Asiatique*, 8th Series, Vol. 1888, 466 et seq.

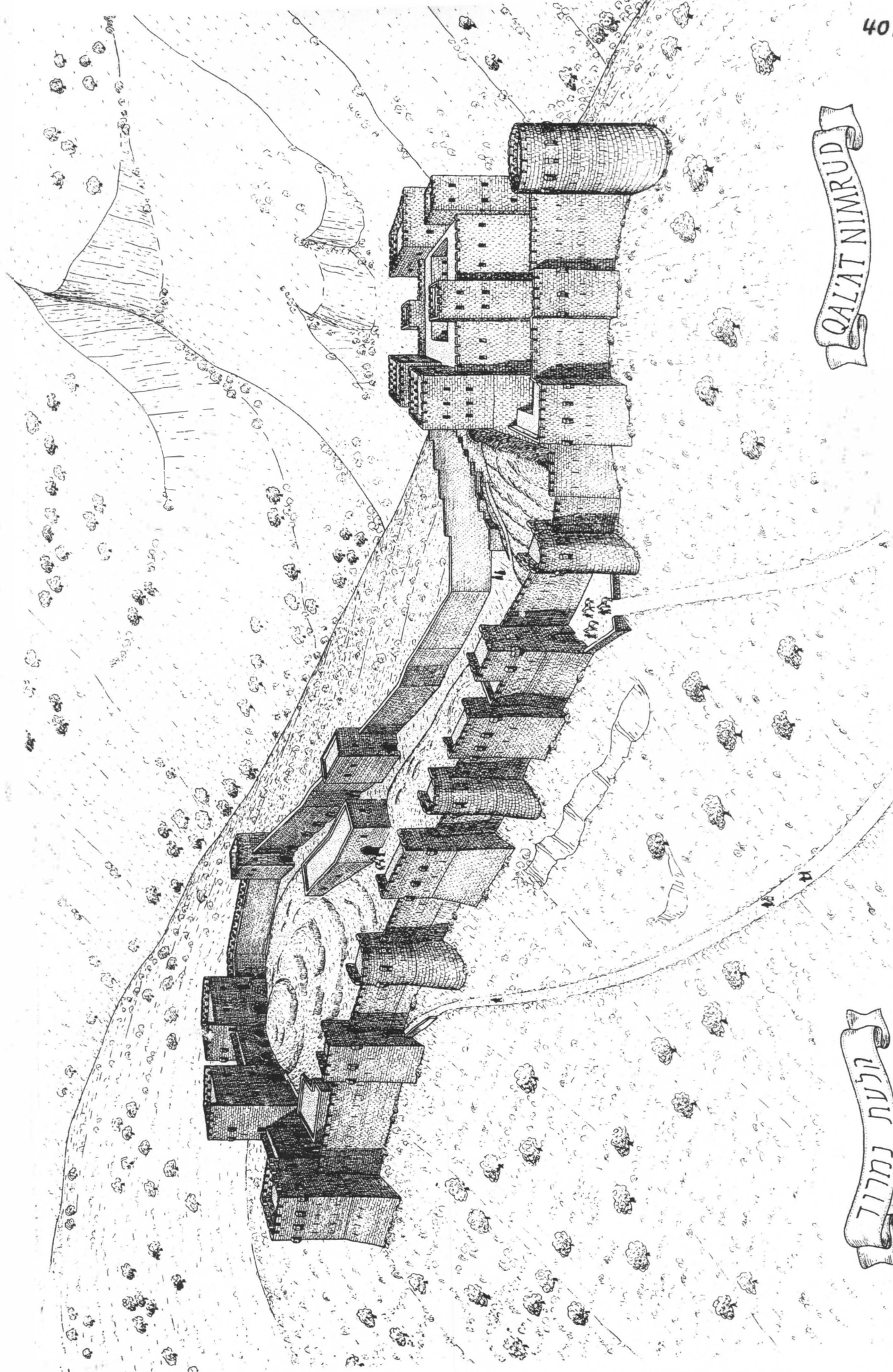


Plan 3: QAL'AT SUBEIBE - PANEAS. General plan of castle, scale 1:2000. Buildings of the Frankish period (1129-1132) in black, ditto (putative) cross-hatched, Arab constructions (post-1164) closely hatched, horizontal section through soil and rock widely hatched. 1, Main exterior gate. 2, Inner gate to citadel. 3, Gate of citadel proper. 4, Lower fortress. 5, Side gate of lower fortress. 6, Present approach-road. (Based on Deschamps, *Châteaux II*.)



QALAT NIMRUD

קלעת נמרוד



HERMON RIVER (BANIAS)

To Nimrod's Fortress
(Kala'at Namrud) 2 Kms.

Banias
Observation point
Pan's Cave

Herod's Palace
Nabi Khader

Nahal Hermon

Nahal Nimrod

New Bridge

Roman Bridge

Restaurant

W.C.

Flour Mill

Hydroelectric Plant

Parking

Entrance

Parking

Exit Gate.
End of Circular tour

Locked Gate

Tower

Tower

Sidi Ibrahim

Crusaders Gate

Nahal Sajar

Maronite Church

To Northern
Golan Heights.
To Mt. Hermon.

To Golan Heights. To Mt. Hermon

Demolished
Australian Bridge

To Kiryat Shemona

Key:

- Footpath
- Asphalt Road
- Bridge
- Moat
- Building
- River
- Aqueduct

NIMROD CASTLE (Fortress), KALAAT NAMROD

About 1 mile northeast of Banias is a former stronghold of the Assassins. It was conquered first by the Crusaders and then by the Mamelukes. The castle-fortress is one of the best preserved. The visitor can have an excellent view of the Upper Jordan Valley from this point. Near here is Israel's skiing area.

GOLAN ("circle"), JOLAN, GOLAN HEIGHTS

The tableland east and northeast of the Sea of Galilee is named Golan. At the end of World War I this area was given to Syria. In Old Testament times it was a part of the inheritance of Manasseh. It had a dense population in the second and third centuries A.D., and Golan was one of its principal cities. Josephus mentioned Golan as a city and Gaulanitis as a district (Antiquities of the Jews, XIII:15:3; XVII:8:1). The exact site of the city of Golan is uncertain, but it is perhaps modern Sahen el Jolan, 17 miles east of the Sea of Galilee.

The Syrian bombardment of Ein-Gev from the Golan Heights precipitated the six-day war of June 1967. Israel served notice on Syria that she must be prepared to face the consequences and Syria appealed to Egypt and Iraq. Egypt cried for war, turned out the United Nations at Gaza and the Straits of Tiran, and soon the war was on. Taking the Golan Heights was very difficult and cost 115 Israeli lives. The Jews made the cities ruinous heaps (Isa. 14, 17; cf 2 Ne. 24). --Moses assigned Golan to the tribe of Manasseh (Deut. 4:41-43;

Josh. 20:8).

--It was assigned to the sons of Gershon (Josh. 21:27; I Chron. 6:71).

QUNEITRA, QNAITRA, KUNEITRA, EL KUNEITRA

This is a ghost town from which 30,000 Syrians fled the Israeli army in 1967. Before, it was the Syrian army headquarters. It is about 40 miles from Damascus, Syria's capital. The city is in ruins, and near the town a new Jewish kibbutz, Merom-Golan, was formed in 1967. In 1968 another village of Ein-Zevan was founded west of Merom-Golan. A number of other Jewish communities have been established on the Golan Heights since the 1967 war.

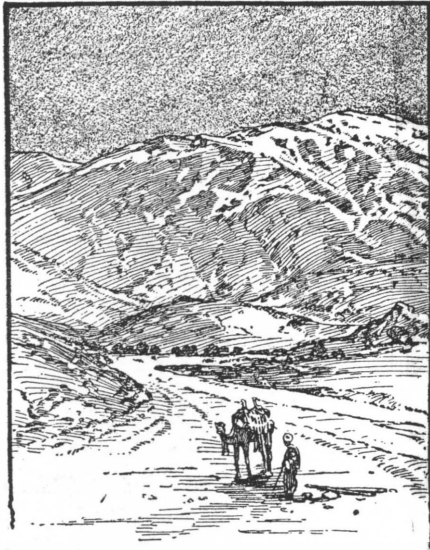
MOUNT HERMON

This is a 9,101 foot mountain in the Anti-Lebanon Range, is the highest peak in Palestine. Located forty miles northeast of the Sea of Galilee, it was regarded as a sacred place by the original inhabitants of Canaan. It was the religious center of primeval Syria and its Baal worship was famous even before the exodus (Josh. 11:17). Israel conquered it from the Amorites (Deut. 3:8) and marked it as the northern boundary of the country beyond the Jordan (Jos. 12:1).

The peaks are usually covered with snow causing the plentiful dew referred to by the Psalmist (Psalms 133:3) and is a major source of the Jordan River. One of its tops is called Abu-Nidy--"father of dew."

It is often held that this peak was the "high mountain" of the Lord's transfiguration (Matt. 17:1). Its proximity to Caesarea Philippi and the preceding confession of Peter support the view, but a definite conclusion cannot be made.

Many temples of the Roman period have been found on the sides and base of the mountain. The modern name of Hermon is Jebel eth-Thilj ("mount of snow") or Jebel esh sheikh ("mount of the elder").



From a Photograph.

Mt. Hermon from the Damascus Road.

Into an high mountain apart. "Far from the madding crowd." "Scholars are coming to the unanimous conclusion that the mountain was Hermon," whose top is nine thousand feet above the sea. Dr. Wm. Wright says that he has spent twenty nights on its top, sometimes alone; but once twenty-five men and one woman spent the night there with him in "a picnic and prayer-meeting." On the top is an irregular angular space, four hundred or five hundred yards from edge to edge, surrounded by a jagged fence of broken rocks. "There is not another spot on earth so fitted for the Transfiguration scene as that plateau, the loftiest place on earth known to the men of the Bible; the land of Israel spread out below, and the vast kingdoms of the world hemming it round."

Luke (9: 28, 29) tells us that Jesus went up into the mountain to pray; and that the Transfiguration took place *while he prayed*. So it was, at his baptism; *as he prayed* the heavens were opened and the Holy Spirit descended upon him as a dove (Luke 3: 21, 22).

GADARA, GADER, GERGESA, JEDUR, HAMMET GEDER

This was a city of the Decapolis (league of 10 cities east of the Sea of Galilee), on the Yarmuk River 6 miles southeast of the Sea of Galilee. Its territory may have extended to the sea.

--Jesus healed the demoniac and the demons entered into and destroyed the swine (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39).

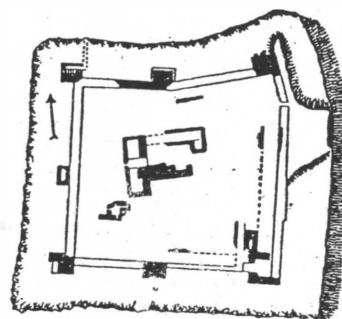
Eighth Day

BELVOIR, JEZREEL, DOTHAN, SAMARIA, SEBASTIYEH, SHILOH

BELVOIR; BEAUVOIR OR COQUET, KOCHAV HAYARDEN

Belvoir was probably built by Tulk of Anjou and sold to the Hospitallers in 1168. Taken by Saladin in 1189, it was repaired, but later abandoned. It may correspond to Remeth of Joshua 19:21. It was partially excavated in 1965-68 and made accessible to visitors. The fortress, named after its sweeping view, overlooks the Jordan Valley and the Mountains of Gilead.

PLAN OF BELVOIR, drawn in 1875.
In 1963 excavations conducted have uncovered the ruins and unearthed many remains.



BETH-SHAN; BETH-SHEAN; BEIT-SHEAN

About 17 miles due south of the Sea of Galilee is the city of Beit-Shean, located where the Valley of Jezreel meets the Valley of the Jordan. It was inhabited as long ago as 3,000 years B.C. The Tell el-Hosn, as it is called, contains eighteen levels of ancient settlements. It was on the main caravan route from Egypt to Mesopotamia. Thus it often fell to rival armies who passed this way. Later it became a wealthy Greek center, the leading member of the Decapolis, the league of ten cities, and the only one west of the Jordan River. It declined under the Moslems and remained no more than a village to our day. The Jews are endeavoring to revive it now. It is called both Beth-shan and Beth-shean in the Bible. It was part of the inheritance of the tribe of Manasseh (Josh. 17:11), but the men of Manasseh were never able to subdue the Canaanites there (Jud. 1:27) because of their chariots of iron (Josh. 17:16). Beit-shean is at the foot of Mt. Gilboa where Saul and Jonathan were slain. When their bodies were found the Philistines fastened them to the wall of Beth-shan. Valiant men from Jabesh-gilead came by night and took the bodies down from the wall and buried them (I Sam. 31:8-13). These were later recovered by David and buried in the country of Benjamin (II Sam. 21:12-14).

Archaeological excavations have unearthed six temples, two of which date to the time of the Philistine rule and are believed to be those associated with the death of Saul.

BELVOIR (Kokhav Hayarden, Kaukab el Hawa)

IDENTIFICATION. This border fortress, named Belvoir by the Crusaders, was built by the Hospitalers at the eastern edge of the Issachar Plateau, at the top of the scarp descending to the Jordan Valley. The elevation of the ridge at this spot is 312 meters above sea level and some 550 meters above the adjacent Jordan Valley. The fortress is about 4 kilometers (2½ miles) from the Jordan River, as the crow flies. It commands a panoramic view reaching beyond the Sea of Galilee and the Golan Heights to snow-capped Mount Hermon to the north. Toward the east one sees the mountains of Gilead; to the south, the

Gilboa and the Hills of Samaria, including the prominent peak of Sartaba; and to the west, Mount Tabor, the Nazareth mountains, and the Carmel Range.

This view gave the site its name: Belvoir, "fine view." Another name for the site in Crusader times was the French *Coquet* ("Dandy"), which is actually derived from the Arabic name for the site, Kaukab, appearing in contemporary Islamic sources. The Arabic, in turn, preserves the Hebrew name of a small town of the Second Temple period, which flourished till the fourth century A.D.

This town stood some 700 meters southeast of the site of the fortress, on a low terrace of the scarp near a small spring. Among its public buildings was a synagogue, whose stones, along with those from other buildings of the town, were used by the Crusaders in their fortress. Some of the stones from the synagogue found in secondary use bear

Aramaic and Greek inscriptions, as well as stone reliefs typical of ancient Jewish synagogal art in Galilee and Golan, including a basalt lintel bearing the motif of the Ark of the Law and a seven-branched menorah.

The strategic situation of the fortress is of greatest significance, for it commands a lengthy stretch of the Jordan River, once the frontier between Crusader and Muslim territories. Belvoir also controls the bridges in the vicinity of the confluence of the Yarmuk, bridges that bore the main routes to and from Damascus. Furthermore, Belvoir commands the two roads ascending from the Jordan Valley westward into the interior: the one via Beth-Shean and the Jezreel Valley, the other by way of the Tabor Valley (Wadi Bire), which joined the trade route leading to the important port city of Accho, and hence abroad.

HISTORY

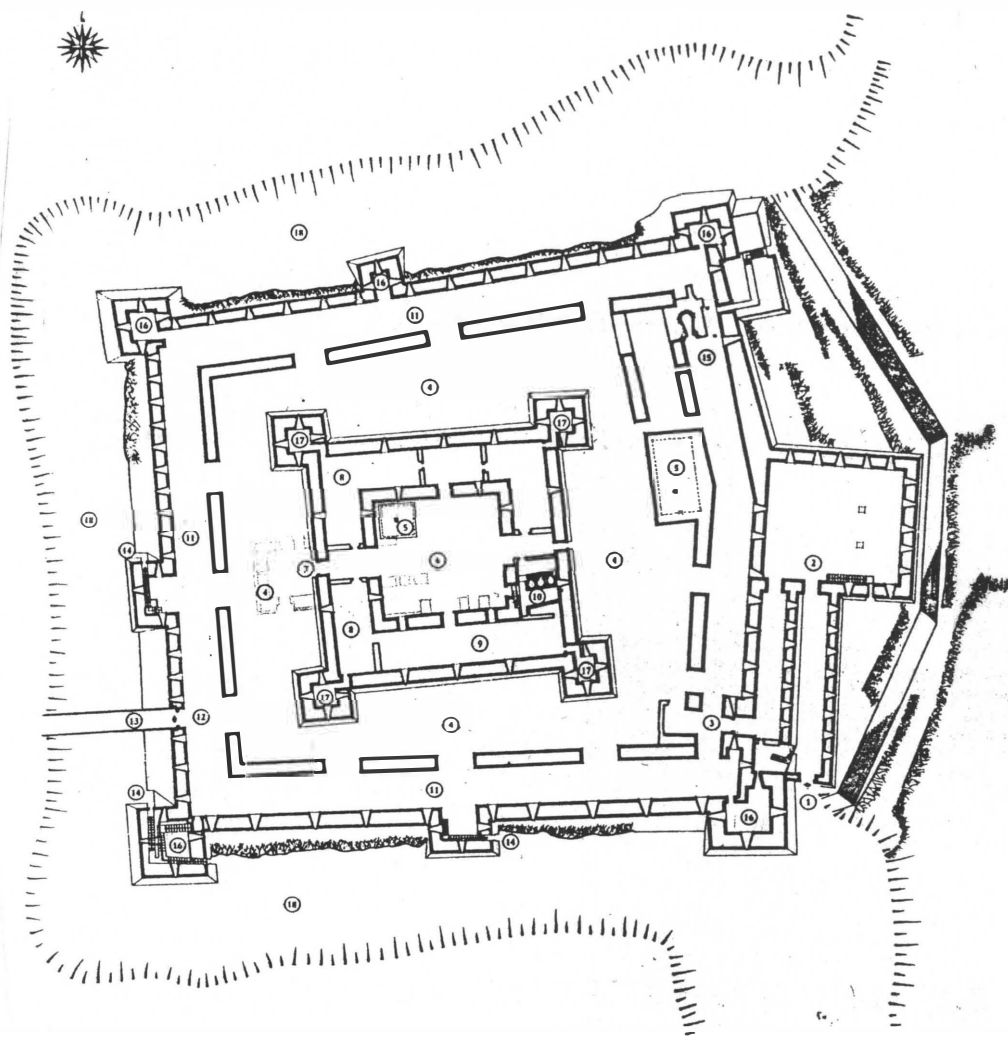
It was only in the Crusader period that the upper terrace on the site was utilized for purposes of

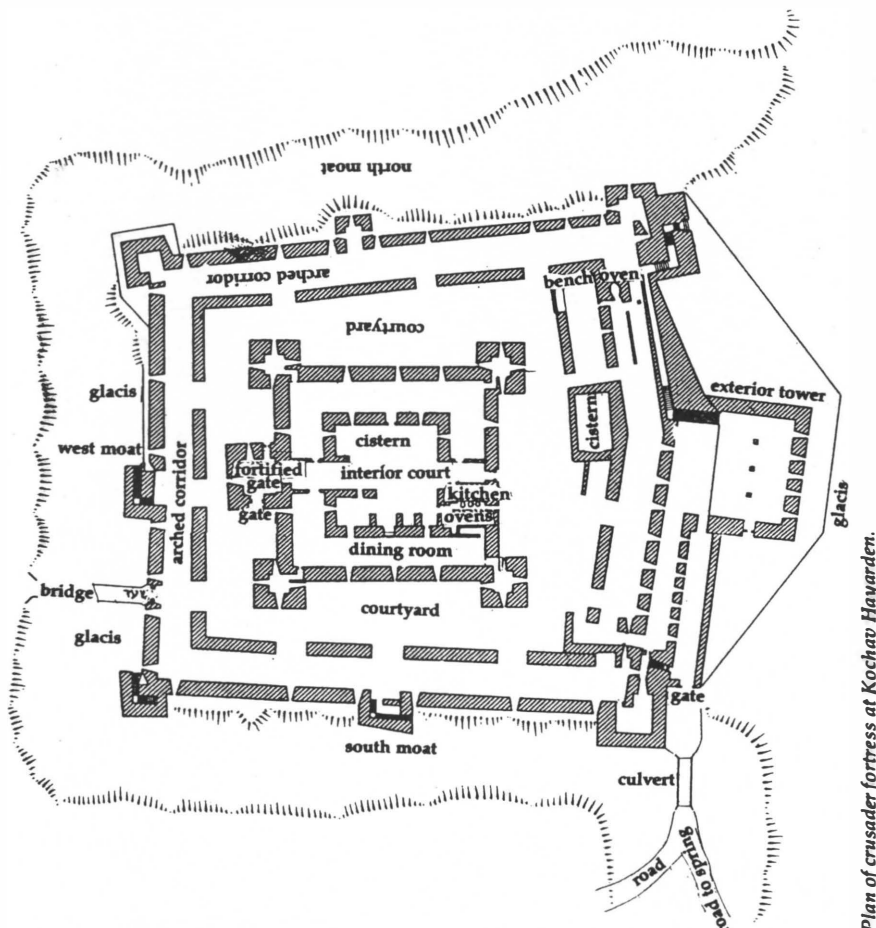
fortification. The first Latins to take advantage of the site were the Velos family, apparently in the days of Fulk of Anjou, king of Jerusalem (A.D. 1131–43). They did not succeed in taking root, however, and in 1168 the site was sold by Ivo Velos to the Order of Hospitalers. The fortress described below was built from that time on.

In 1182–83, when Saladin raided Lower Galilee and even succeeded in conquering and razing the fortress of Forbelet ('Afrabala) on the site of modern et-Taiyiba, west of Belvoir, the knights of the fortress stood up to the challenge. Despite casualties, they held the fortress and refused to surrender. The zenith in the history of the fortress came after the battle of Hattin (July, 1187).

Within a very short time Saladin gained control over all the territory of the Kingdom of Jerusalem, with only a few strong points resisting—among them, Belvoir. But these pockets of resistance also fell, and only two withstood the prolonged siege: the Templar fortress at Safed and the Hospitaler

Plan of the castle. 1. Main gate. 2. Outer tower, the "Bashora." 3. East gate. 4. Court. 5. Cisterns. 6. Inner court. 7. West gate. 8. Vaults of the inner citadel. 9. Refectory. 10. Kitchen. 11. Vaults of the outer citadel. 12. Gate of the drawbridge. 13. Drawbridge. 14. Postern gates. 15. Area of industrial installations. 16. Outer towers. 17. Inner towers. 18. Moat.

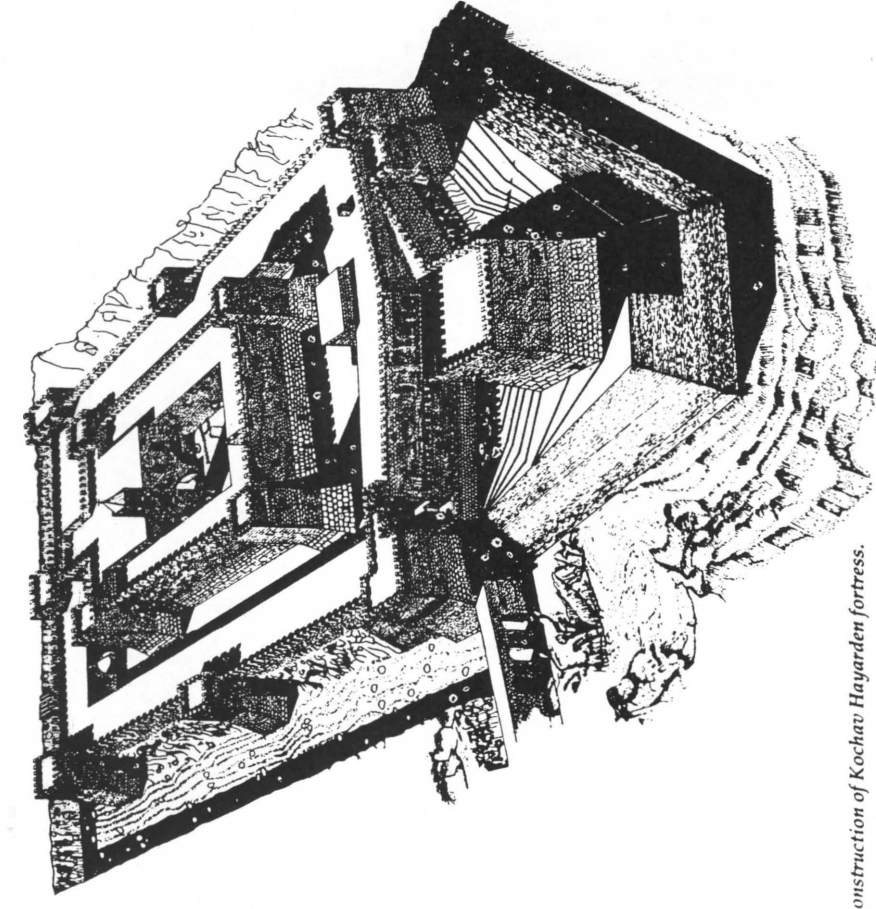




Plan of crusader fortress at Kochav Hayarden.

I shall conclude my survey with my favorite site—Kochav Hayarden, the Crusaders Belvoir known to the Arabs as Kaukab al-Hawa (Star of the Winds). Meir Ben-Dov's excavations in the abandoned Arab village of humble houses and animal pens, folds and stables brought to light one of the handsomest Crusader fortresses ever built. Happily, we can date this fortress to within roughly a 30-year period during the 12th century (1148-1178), though some of the finds can be dated to within a few years of the 13th century when the castle was for a short period again in Crusader possession. Needless to say, such close dating is very rare.⁴⁰

In the fortress's general plan, its builders took advantage of the wadi to the north and the steep slope that faces the River Jordan on the east. The exterior fortifications, the covered gallery comprising the quadrangular fortifications, the interior citadel and its various installations, and the church on the second floor of the fortress have all contributed enormously to our knowledge of the Crusader Period.



Reconstruction of Kochav Hayarden fortress.

Recent Archaeology in the Land of Israel

Hershel Shanks + Benjamin Mazar, eds.

p. 122-124

MOUNT GILBOA

Mt. Gilboa rises on the eastern edge of the Plain of Esdraelon. It was the site of the defeat and death of Israel's first king, Saul, and his sons, Jonathan, Abinadab and Melchishua (I Sam. 28:4; I Sam. 31:1-6; II Sam. 1:5-10; I Chron. 10:1-7). The death of Saul and Jonathan called forth the eloquent and heart-rending lament from the soul of David, wherein he prays that no dew will ever fall again on Mt. Gilboa (II Sam. 1:19-27). The River Kishon takes its rise on the slopes of Mt. Gilboa.

BEIT-ALPHA

Beit-Alpha and Heftsiba are two communal settlements situated close to each other. Here is found the mosaic floor of an ancient synagogue of the sixth century. It was accidentally uncovered in the year 1928 by diggers of an irrigation channel. E. L. Sukenik excavated and investigated this synagogue, one of the most interesting and beautiful Jewish relics in the Holy Land. The excavations were made on behalf of the Hebrew University and financed by Temple Emmanuel of New York City.

WELL OF HAROD; 'EIN HAROD

At the foot of Mt. Gilboa is the spring at which Gideon gathered the people of Israel to fight against Midian (Jud. 7:1). Here the diminished host of 10,000 was made to drink, and God chose to deliver the Midianites into the hands of the 300 who lapped the water (Jud. 7:4-7). Perhaps Saul encamped here (I Sam. 29:1).



From a photograph by Wilson.
Mount Gilboa and the Fountain of Jezreel.

PLAIN OF ESDRAELON; VALLEY OF JEZREEL

This is the largest valley in Israel and cuts in two the central ridge of mountains dividing the mountains of Galilee in the north and those of Samaria to the south. It has always been a sort of land bridge over which invading armies have marched through history in their almost endless wars between the Euphrates and the Nile. The Pharaohs of Egypt, the Hittites, Israelites, Philistines, Assyrians, Syrians, Persians, Greeks, Romans, Crusaders, Turks and even the British under Lord Allenby during the first World War in 1918, have marched and fought on its plains. John speaks of it as the site of the last great battle of this age--the battle of Armageddon (Rev. 16:13-16).

The Plain of Esdraelon is also referred to as the Valley of Jezreel. This expression is used more commonly in the Bible of the valley running eastward between Mount Gilboa and the Hill of Moreh, now known as Giv'at Hamore. In this valley Gideon and his 300 soldiers routed the hosts of the Midianites (Jud. 6:33; Chapter 7). Here also Sisera and his army were defeated by Israel under the leadership of Deborah and Barak (Jud. 4). Down this valley, some 20 miles from Mount Carmel to Jezreel, Elijah ran before the chariot of Ahab (I Kings 18:46).

In spite of all the sin and tragedy and judgment that came upon Israel in the valley of Jezreel, the prophet Hosea prophesies great blessing upon the nation in this very place (Hos. 1:10-11). This, no doubt, looks forward to their millennial blessing after the battle of Armageddon (Hos. 2:21-23).

JEZREEL ("God sows"); YIZRE'EL; ZARIN

Twelve miles south of Nazareth, 4 miles south of Afula, and across the plain of Jezreel, is Kibbutz Jezreel, founded in 1949. Nearby is the village of Zarin, at the site of ancient Jezreel. Here Ahab, king of Samaria, had a palace during the ninth century and Jezebel founded an institution for the worship of Baal.

--Elijah ran from Carmel to Jezreel (I Kings 18:42, 46).

--Here Ahab built one of his palaces (I Kings 21:1).

--It was the place of Naboth's vineyard and cruel murder and the tragic meeting of Ahab and Elijah (I Kings 21).

--Jezebel was eaten by the dogs here, and the dogs licked Ahab's blood (I Kings 21:17-25; 22:37-38; II Kings 9:30-37).

--Jehu was anointed king and slew Joram and Jezebel (II Kings 9).

'AFULA

'Afula, the market centre of the Jezreel Valley, was founded in 1925 by the American Zionist Commonwealth. Its inhabitants are engaged in farming, trade and various crafts. The name 'Afula is Arabic, but probably is a transformation of the biblical name 'Ofel, which means tower. It is mentioned in the Book of Kings in connection with Elisha, the disciple of Elijah, who lived in the vicinity: "And when he (the servant of Elijah) came to the tower ('Ofel), he took them (the presents) from their hand (of the servants of the Aramean captain), and deposited them in the house. (II Kings 5:24)"

DOTHAN; DOTHAIN; TELL DOTH

It is about 14 miles north of Sebastia. Here Joseph's brothers sold him into slavery for 20 pieces of silver (Gen. 37:13-28). Here the Syrian army surrounded Elisha and his servants (II Kings 6:13-23). It is a strategic military point at the entrance of a pass leading to the Valley and Plains of Esdraelon.



Elisha's Heavenly Defenders.

"Almighty God, as now we raise
Our longing eyes in hope to thee,
Anointed, may our wondering gaze
Thy chariots and thy horsemen see.

"Let faith revive, let courage new
The vision of thy hosts impart;
That all thou wilt we may do
With steadfast hands and holy heart."
— A. S. Dyer.



The Hill of Samaria.

SHECHEM; NABLUS

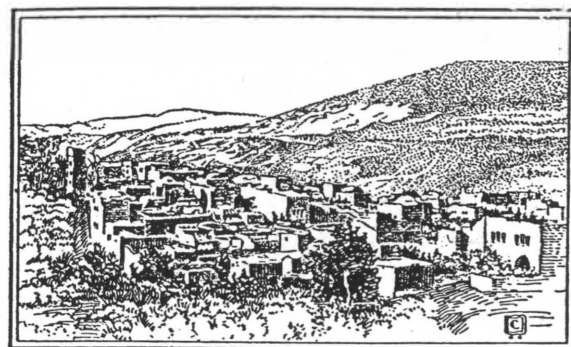
It is situated between Mt. Ebal and Mt. Gerizim. It was the site of Abraham's first altar (Gen. 12:6). Here Joshua assembled the tribes before his death and delivered his last counsel to them (Josh. 24:1-25). Here a woman killed King Abimilech (Jud. 9:34-57). Here Rehoboam was inaugurated as king (I Kings 12). Shortly afterwards it became the capital of the northern kingdom (I Kings 12:16-20, 25). Jacob's Well is located near here, where Christ met the Samaritan woman (John 4).



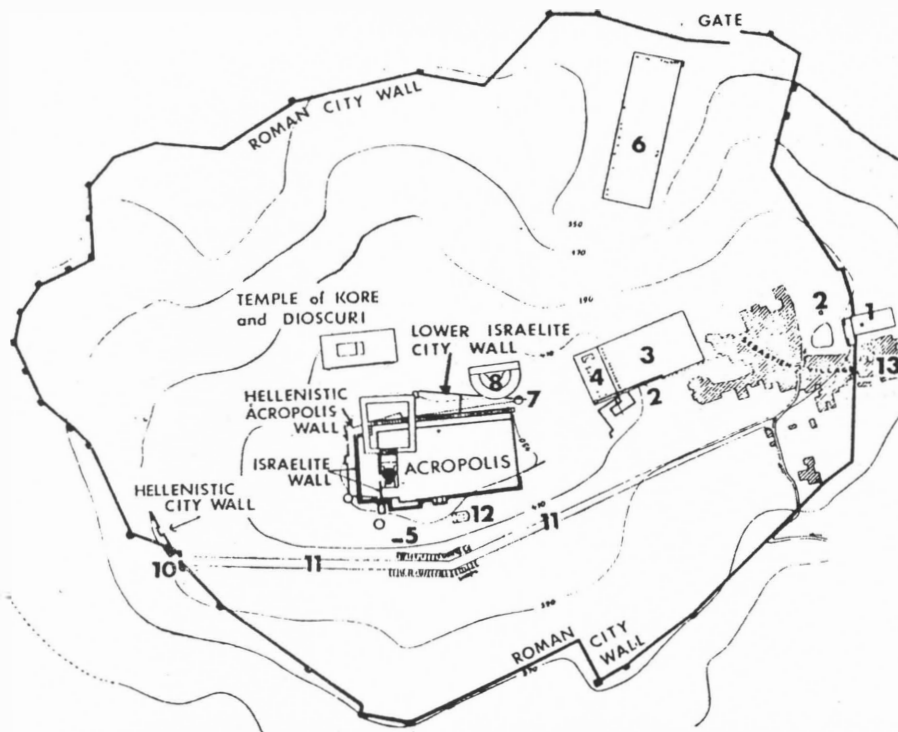
Old Well at Dothan.

SEBASTIYEH; ANCIENT SAMARIA; SEBASTE

Omri, king of Israel bought this hill for two talents and lived here six years. Here Ahab built his famous palace and also a temple to Baal to please his wicked wife Jezebel (I Kings 16:13-33). Jehoram put away the image of Baal (II Kings 3:2). Here Jehu destroyed anything connected with Baal and slew the prophets of Baal (II Kings 10:1-11). It was the burial place for the kings of Israel: Omri (I Kings 16:28); Ahab (22:37); Jehu (II Kings 10:35); Jehoahas (13:9); Joash (13:13); Jehoash (14:16). Here Philip the Evangelist was used to bring a great revival (Acts 8:5-25).



Ancient Shechem.



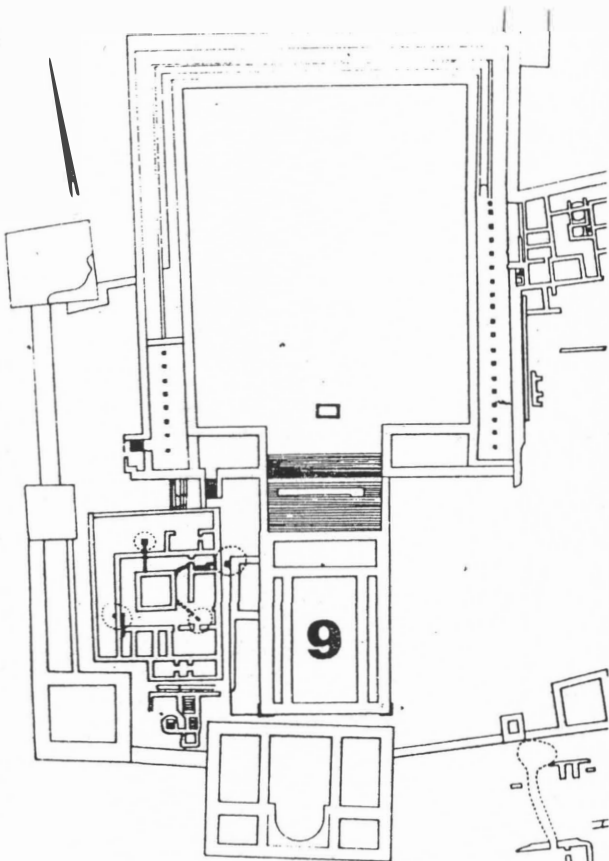
0 100 200 300 METERS
HEIGHTS IN METERS ABOVE SEA LEVEL

PLAN OF ANCIENT SITE

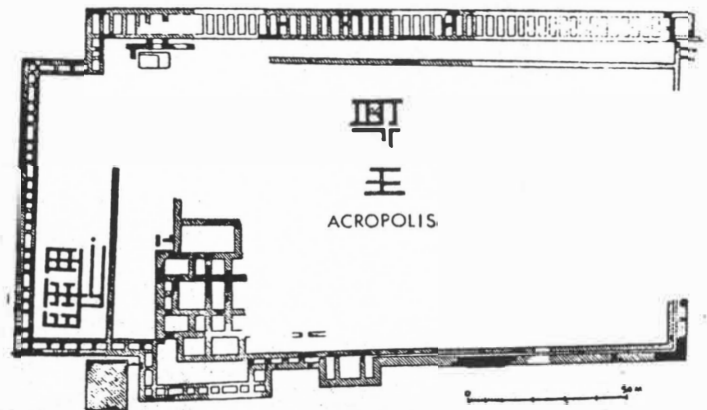
- | | |
|-----------------------------------|---|
| 1. CHURCH OF ST. JOHN THE BAPTIST | 8. THEATRE |
| 2. WATER SUPPLY | 9. TEMPLE OF AUGUSTUS |
| 3. FORUM | 10. CITY GATE |
| 4. BASILICA | 11. COLUMNED STREET |
| 5. ISRAELITE WALL | 12. CHURCH OF THE INVENTION OF THE HEAD OF ST. JOHN THE BAPTIST |
| 6. STADIUM | 13. ROMAN TOMBS |
| 7. HELLENISTIC TOWER | |

NOTES:

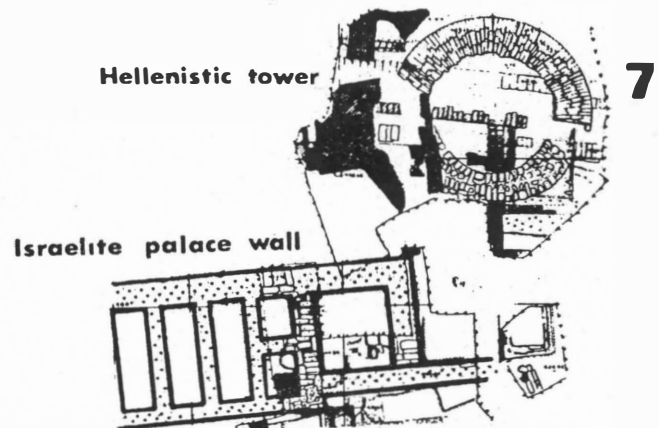
DETAIL OF No. 9



DETAIL OF ISRAELITE PALACE



DETAIL OF No. 7



our Lord's relation to the people of Israel and their final doom, which is of extreme importance in connection with the closing period of Christ's ministry."

XIV.—JACOB'S WELL.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. He left Judea and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. Then cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. Then saith the woman of Samaria unto him, How is it that thou being a Jew askest drink of me which am a woman of Samaria, for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep, from whence then hast thou that living water." John iv, 1-11.

It would be difficult to find, even in the Bible, another such passage as the above, having in the compass of a few verses, such a variety of incident, allusion, and description, and all capable of verification, explanation, and illustration, by a simple reference to the actual state of things in Palestine at the present day!

Suppose a traveller intending to pass from Jerusalem or any other city of Judah or Benjamin into Galilee; any one looking on the map and seeing from the great district of Samaria extending from the sea to the Jordan, divides Judea from Galilee, will see that he "must needs pass

through Samaria." Journeying northwards from Jerusalem for thirty-five miles, he comes to a city of Samaria, which was at one time called Sychar, now Nablous. At the entrance of the valley which leads into the town, a little way off the road on the right is a well, called from time immemorial "Jacob's Well." Wearied with his journey, for it is now noon, and he has been on the way, we will suppose, for five hours, the traveller turns aside and rests thus on the well. He is thirsty, and would fain drink of its water, but "the well is deep," (it is unusually so, being at present, even after all the stones and rubbish that have been thrown into it in the course of ages, 75 feet in depth), and he has nothing to draw with. Suppose him moving up the valley, nearer the gates of the city, where there are several wells and fountains of water. He halts at one of these, and to one of the women who have come hither to draw water, this occupation being usually in the East performed by them, "Give me to drink." In ordinary instances the pitcher is at once put into his hand, or lifted to his lips. Suppose him, however, to be a Jew, and the woman a Samaritan, or one of the Samarah as they are now called, and about 120 of whom exist in Nablous, the last remnant and sole representatives of their race, his request occasions a look of surprise, and the answer he receives, in all likelihood is, "How is it that thou being a Jew askest drink of me, which am a woman of Samaria," for, to this day, "the Jews have no dealings with the Samaritans." "Why," said the Jewish rabbi, to an English traveller, "not come and take up your abode with us, instead of these despicable Samaritans." Still more contemptible was the opinion which the Samaritans expressed of the Jews, for the Samaritan priest on seeing the Jewish rabbi and two of his friends coming to visit the English traveller at his house called out, "who told these brutes to come hither." Thus, of both it may be said:—

"Even in their ashes live their wonted fires."

Ask also that Samaritan woman where men ought to worship. She will say like her sister at Jacob's Well, "On this mountain," pointing or alluding to Gerazim towering up

full in view at her side. Say to her, "you worship you know not what. The hour is now come for the true worshippers to worship the Father in spirit and in truth, for the Father seeketh such to worship him." She will reply, "I know when Hathab (the name they give to the Messiah) is come he will tell us all things." All which things are so many proofs of the little, or almost no change that has passed upon this Samaritan place or people, except indeed in their diminished number, since the days when our Lord, "being wearied with his journey, sat thus upon Jacob's Well."

JOHN ANDERSON,

BIBLE LIGHT FROM BIBLE
LANDS

MT. GERIZIM & MT. EBAL

The twin mountains of Mt. Gerizim and Mt. Ebal are the locale where Israel recited the blessings (Mt. Gerizim) and curses (Mt. Ebal) of the law (Deut. 11:29). Here Joshua made a copy of the law (Josh. 24). Here the Samaritans joined idolatry and monotheism. John 4:20-21 alludes to Mt. Gerizim where the Samaritans worshipped and worship to this day.

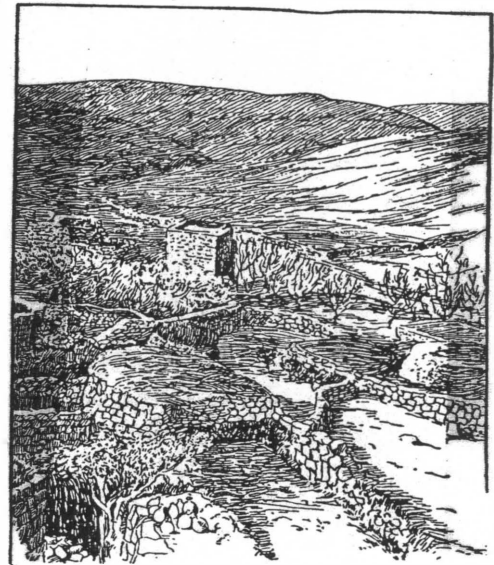
SHILOH; SHILON; SEILUN ("peaceful," "place of rest"), TARMUS-AYA

Shiloh was the first capital of Israel for 300 years before the conquest of Jerusalem. It was destroyed by the Philistines about 1050 B.C. A lintel with "horned altars" in bas-relief was found here. There are also remains of an ancient synagogue or mosque that are over a thousand years old. The Valley of the Dancers is on the west of Shiloh.

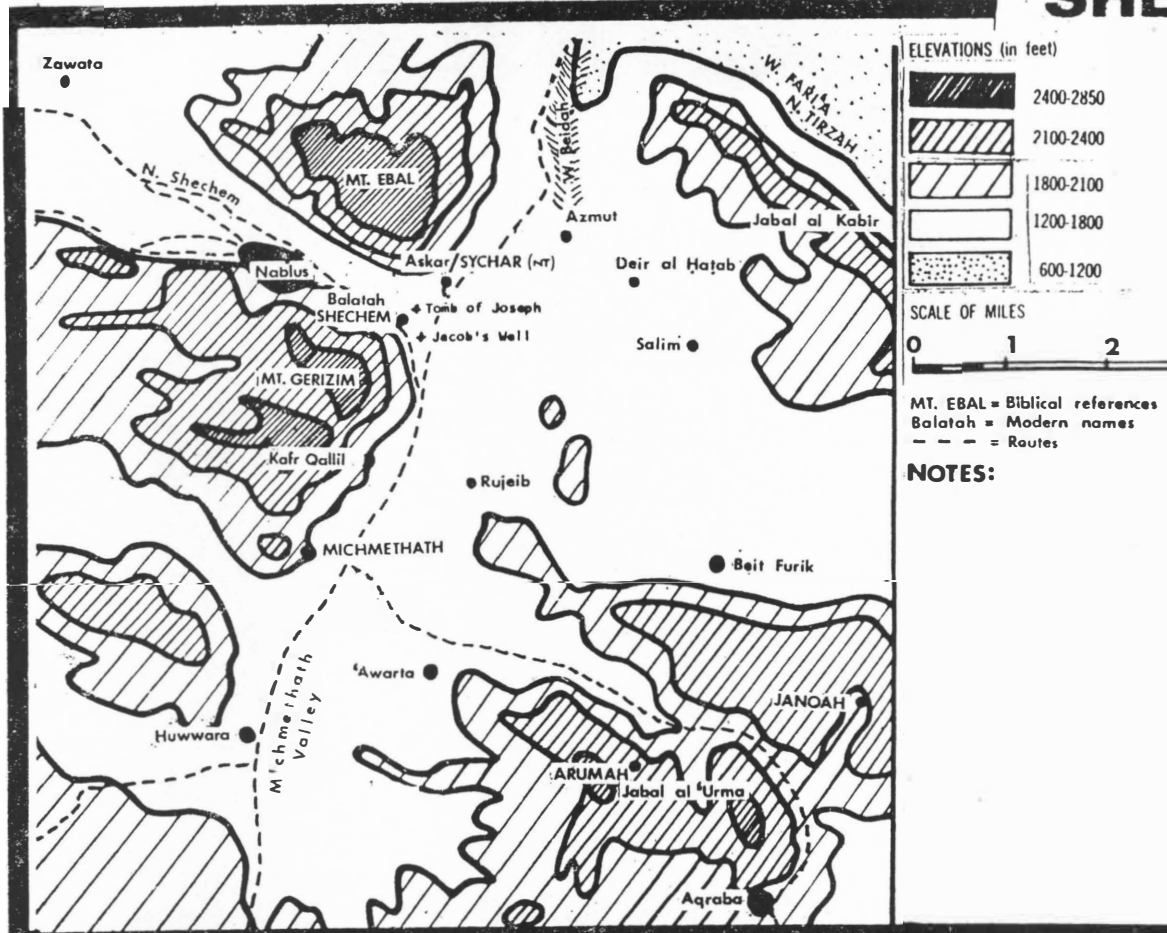
- Here the tribes of Israel assembled after the conquest and received their allotment of territory (Josh. 18-22).
- Shiloh was the home of the ark and tabernacle at the time of the judges (Judg. 18:1, 31).
- Here the Benjaminites captured maidens for wives (Judg. 21:16-25).
- Here Eli judged and Hannah prayed for a son (I Sam. 1:1-10).
- This was the scene of the wickedness of Eli's sons (I Sam. 2:12-36).
- Samuel grew up here in the service of the Lord under the high priest Eli (I Sam. 3).
- Here Eli died (I Sam. 4).
- Here Samuel judged Israel (I Sam. 7:15-17).
- Ahijah prophesied against Jeroboam (I Kings 14:1-20).
- The Assyrian king restored Jeremiah to liberty (Jer. 40:1-6).
- Shiloh was used as an illustration and warning (Ps. 78:59-61; Jer. 7:12, 14; 26:6).
- Samuel received his call here when still a child (I Sam. 3).

BETHEL; BETH-EL

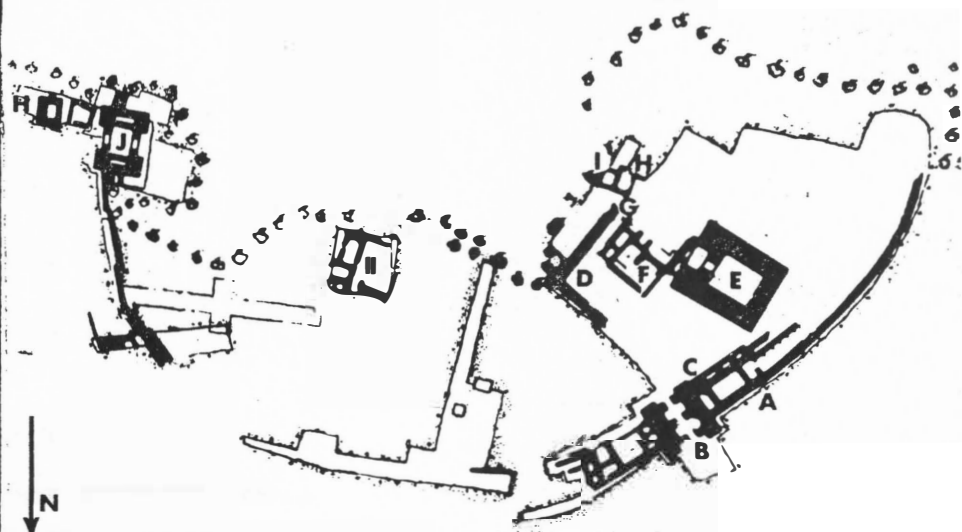
Except for Jerusalem, it is mentioned more than any other city in the Bible. It is now the modern city of Tel Beitin. Bethel is 11 miles north of Jerusalem and 2 miles (3 kilometers) east of the main road between Ramallah and Nablus. It was first called Luz. Tradition has the name Bethel refer to the stone set up by Jacob and anointed as a symbol of God's presence. After the division of the kingdom, Bethel became the Northern Kingdom's religious center. In 721 B.C. the Assyrians captured it, along with Samaria. Bethel was fortified during the Maccabean period, but was taken by Vespasian as the Romans approached Jerusalem. Very little remains of the city today.



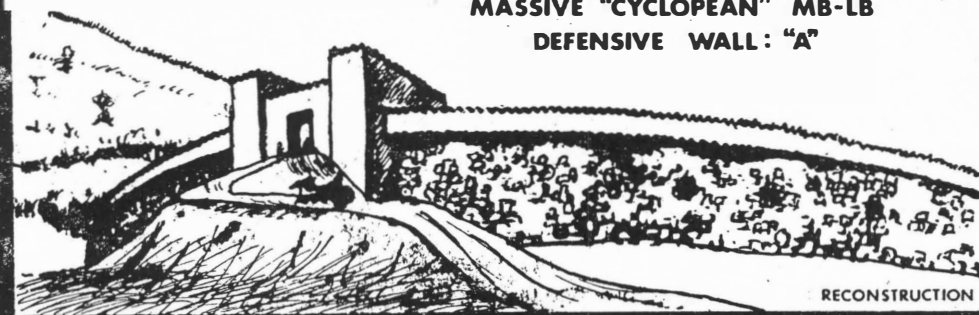
Bethel, Looking toward Jerusalem.



MAŠSEBAH
(standing pillar)



**MASSIVE "CYCLOPEAN" MB-LB
DEFENSIVE WALL: "A"**



- A MB-LB wall
- B MB-LB gateway
- C inner wall
- D MB citadel
- E tower (fortress) temple
- F courtyard & pillars
- G street
- H Hellenistic/Samaritan occupation
- I Israelite structures
- J MB East gate & tower

Ruins of what appears to be an ancient black stone synagogue mark the traditional site. The Arab village of Beitin is near the historical Bethel. According to tradition, the stone that Jacob set up as a pillar is the same stone that is now under the seat of the coronation chair in Westminster Abbey, in London.

--Bethel was known as Luz (Gen. 28:19) and as Bethaven (Hos. 4:15).

--It was the place of Abraham's second altar of worship in Palestine (Gen. 12:7-8).

--Here Abraham and Lot separated (Gen. 13).

--Here Jacob had his dream of the ladder. He used the stone for a pillow and then set it up as a pillar and altar (Gen. 28:10-22).

--Jacob lived here (Gen. 35:1-15).

--Jacob revisited Bethel, and Deborah, Rebekah's nurse, died here (Gen. 35:1-8).

--Israel conquered Bethel, a royal city of the Canaanites (Judg. 1:22-26).

--Samuel judged here (I Sam. 7:16).

--Jeroboam set up a golden calf as a shrine (I Kings 12:25-33).

--Jeroboam was warned by a prophet, who was thereafter led to disobedience by a prophet of Bethel and was destroyed (I Kings 13).

--Because Amos foretold the death of the king and the captivity of Israel, he was forbidden by Jeroboam from prophesying in Bethel (Amos 7:10-17).

--Here was one of the "schools of the prophets," as they are often called (II Kings 2:2-3).

--Elisha cursed the children, and bears tore them, according to the "bear story" (II Kings 2:23-24).

--King Josiah overthrew idol worship (II Kings 23).

--Bethel was the frequent subject of prophecy (Jer. 4:3-13; Amos 3:14; 4:4; 5:5; 7:10, 13).

--Amos was expelled from it (Amos 7:10).

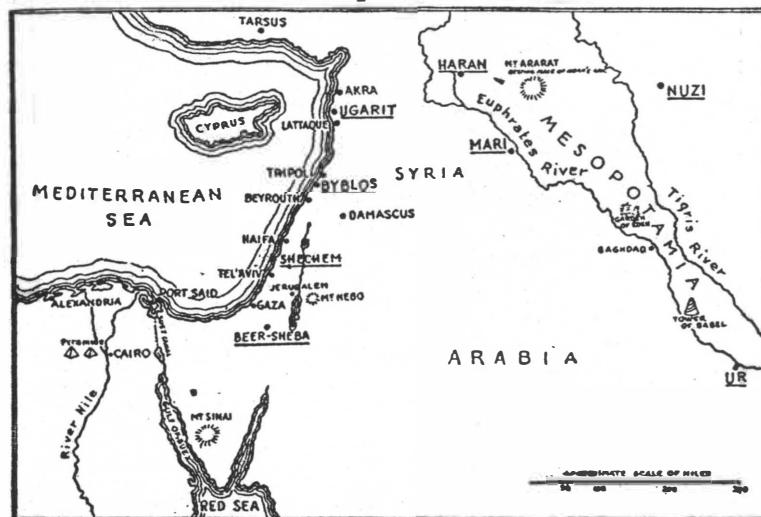
NOB ("height"); RAS UMM ET-TALA

Two miles north of Jerusalem, near Anathoth, is the ancient site of Nob.

--Here David received Goliath's sword from the priest Ahimelech (I Sam. 21:1, 8-9).

--David fled here from Saul (I Sam. 21:1, 10).

--Saul took vengeance on its inhabitants and slew the priests (I Sam. 22:6-23).



Underlined on this map are names of ancient places linked with Abraham's history.

Ninth Day

BETH-SHEMESH, VALLEY OF ELAH, BETHLEHEM, HEBRON, SHRINE OF THE BOOK, MODEL CITY

MT. OF OLIVES; OLIVET

It is separated from Old Jerusalem by the Kidron Valley. Its chief summit is marked with the Tower of the Ascension of the Russian Orthodox Church. Farther on down is the site of the Ascension and the Carmelite convent of Pater-Noster--"Our Father" (Matt. 6:9).

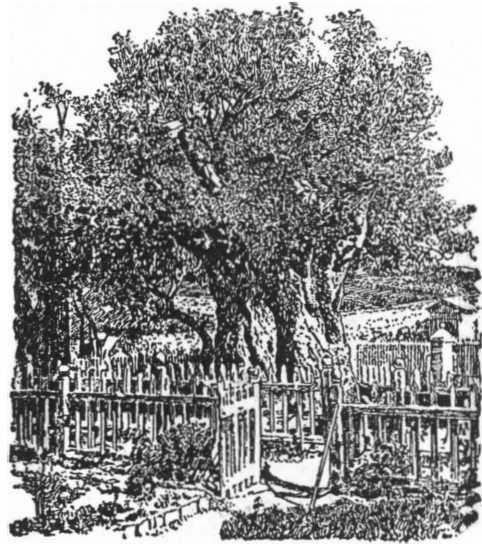
During Absalom's conspiracy, King David fled over Olivet (II Sam. 15:30). Solomon erected idol worship centers which Josiah later defiled (II Kings 23:13, 14). Here in Ezekiel's vision the glory of the Lord stood, after departing from Jerusalem (Ezek. 10:4, 19; 11:23). During the Feast of the Tabernacles, Ezra commanded the people to get olive branches (Neh. 8:15). Zechariah's vision where Olivet splits in two takes place here (Zech. 14:4-8). Jesus' triumphal entry led over Olivet to Jerusalem (Matt. 21:1-11; Mark 11:1-10; Luke 19:41) where enroute he wept over the city (Luke 19:41-44). Here Christ foretold the destruction of Jerusalem (Mark 13). Jesus' ascension was from this mount 40 days after his resurrection (Mark 16:19; Luke 24:50-51; Acts 1:9-11). And it is to this same mount that Christ will come again when he sets up His millennial kingdom (Zech. 14).

MT. SCOPUS

It means "to look over." It dominates Jerusalem from the north-east. It played an important part in many battles for the Holy City. The Roman Legions of Titus camped here in A.D. 70, the Crusaders in 1099, the British in 1917, and the Arabs in 1948 and 1967. The Hebrew University and Medical Center are located on this mount.

THE GARDEN OF GETHSEMANE

The probable meaning of the name is "oil press." The present garden is maintained by the Franciscans and contains 8 ancient olive trees which botanists claim may be 3,000 years old. In this garden on the slopes of the Mt. of Olives (John 18:1) Jesus was accustomed to retire with his disciples (Luke 22:39). While His disciples slept, Jesus prayed in great agony of spirit (Luke 22:40-46; Mark 14:32-42). Here Judas brought the band of soldiers and officers (John 18:3) and greeted Christ with a kiss of betrayal (Luke 22:47). Peter then cut off the ear of the slave of the High Priest. Jesus rebuked Peter and healed the slave (John 18:10). Then they seized Jesus and led Him to the palace of the High Priest (John 18:12-27).



From a photograph by Wilson.
The Garden of Gethsemane.

The Church of All Nations is located in this garden. It is also called the Basilica of the Agony. It houses the "Rock of Agony" where Jesus is supposed to have prayed. 16 nations, including the U.S., contributed to the construction of this basilica.

EIN KARIM

It means "Spring of the Vineyard." It is located in a beautiful valley just west of Jerusalem. It is believed to be "the city of Judah" (Luke 1:39) where John the Baptist was born (Luke 1:57-80). The Church of St. John is built over the grotto. The Church of the Visitation marks the traditional site of the home of Zechariah and Elizabeth where Mary visited her cousin (Luke 1:38-56).

BETH-SHEMESH; BEIT-SHEMESH

About 20 miles west of Jerusalem are the excavated ruins of Beth-shemesh on a hill near Zorah where Samson was born (Jud. 13:2-25). It was to Beth-shemesh the Ark of the Covenant was borne by the two "milch kine" after it had brought so much distress to the Philistines during the seven months they kept it. The people of Beth-shemesh rejoiced when they saw the sacred ark coming and they offered the kine as a sacrifice unto the Lord. They made the serious mistake, however, of lifting the golden mercy seat and looking into the ark, thus exposing the two tables of the law. A great number of them were slain. The people of Beth-shemesh sent to Kirjath-jearim asking the men of that place to come and take the ark to their city (I Sam. 6:7-21).

VALLEY OF SOREK ("vineyard"); NAHAL KESLOH; WADI ES-SARAR

This was a valley, or wadi, in which Delilah lived, and is 14 miles west of Jerusalem.

--It was near Eshtaol and Zorah (Judg. 13:25; 14:1-2).

--Here Samson and his parents lived and here he met and succumbed to the enticements of Delilah (Judg. 16:4-21).

THE VALLEY OF ELAH; WADI ES-SANT

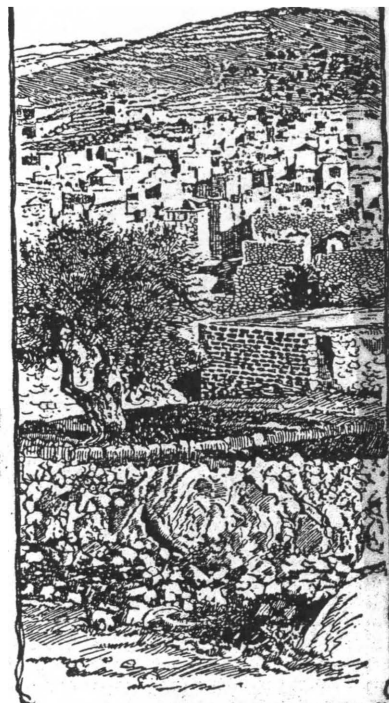
It means "oak trees." It is located somewhat over 20 miles west and a little south of Jerusalem. It is the valley where David killed Goliath the Philistine giant (I Sam. 17:1-52). The valley gets its name from elah trees in the area. The stream bed stretches eastward toward Bethlehem. It is dry except in winter.

LACHISH; LAKHIS; TEL ED-DUWEIR

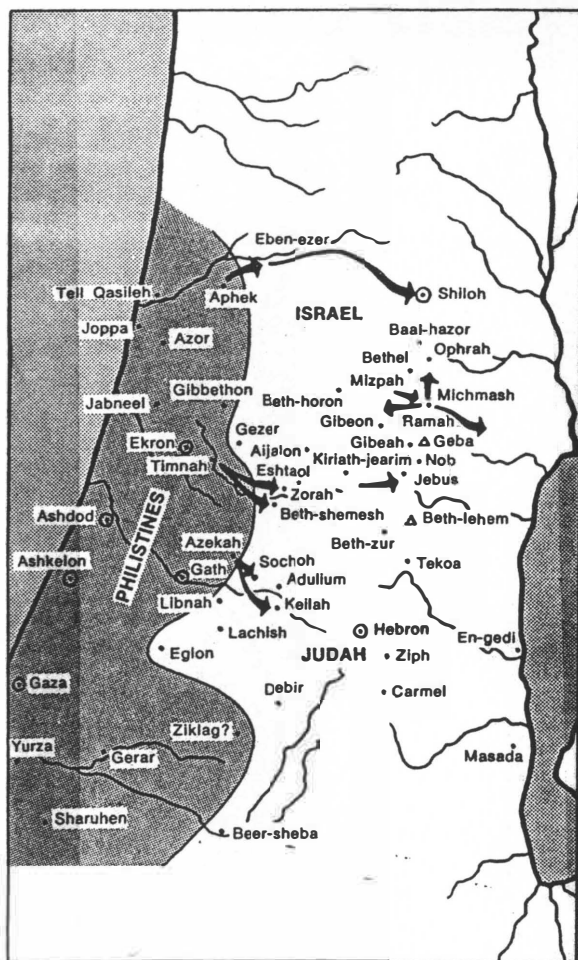
It means "height." It was 20 miles inland from Ashdod. It was important because it guarded the approaches to the Judean hills, Jerusalem and Egypt. Joshua completely destroyed the inhabitants of Lachish (Jos. 10:31-33). Rehoboam strengthened its defenses (II Chron. 11:5-12). Amaziah was murdered here (II Kings 14:17, 19). The Assyrian king Sennacherib destroyed it (II Kings 18:13-17). The reconstructed city was destroyed by Nebuchadnezzar (Jer. 34:7). It was resettled by the Jews after the captivity in Babylon (Neh. 11:30). Micah denounced it as "the beginning of sin to the daughter of Zion." (Mic. 1:13).

HEBRON

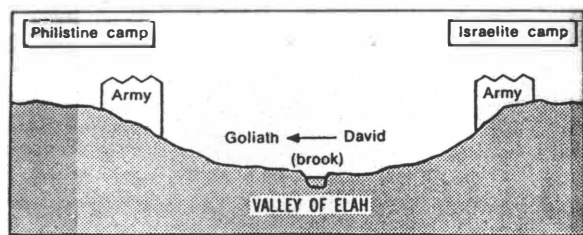
It lies 19 miles southwest of Jerusalem. In ancient times it was known as Kirjath-Arba (Josh. 14:15; 20:7). In Aramaic it is called El Khalil--"the friend"--after Abraham (II Chron. 20:7; Isa. 41:8; James 2:23). Abraham dwelt here after his separation from Lot (Gen. 13:18). The terraced hills were famous for their olive groves and fig trees. It was from this area that the spies took back to Kadesh Barnea the famed cluster of grapes from Eshcol (Num. 13:22, 23). Here God appeared to Abraham and reaffirmed his promise of Isaac's birth (Gen. 18:1-15). Here also Abraham made intercession for Sodom and Gomorrah (Gen. 18:1-33). Abraham's wife, Sarah, died in Hebron and was buried there in the cave of Machpelah (Gen. 23). Later Abraham was



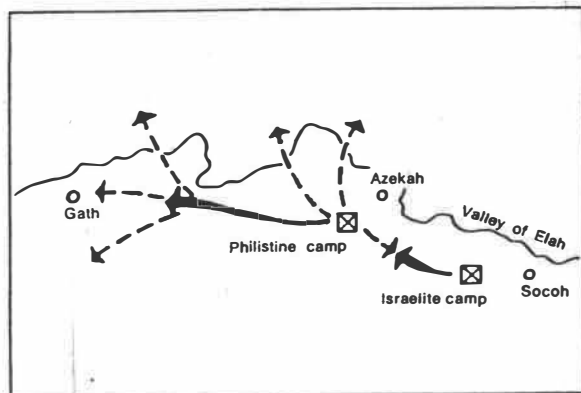
From a photograph by Bonfils.
Hebron.



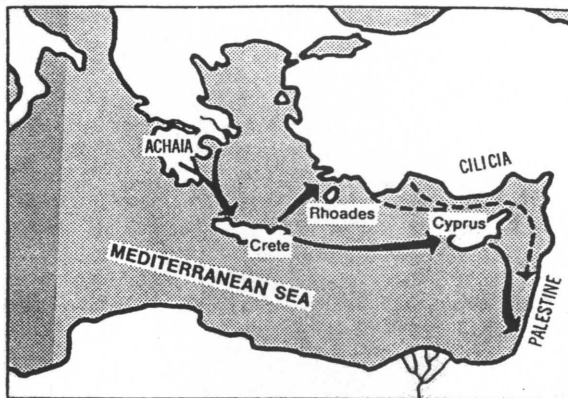
Philistine Cities and Areas of Expansion



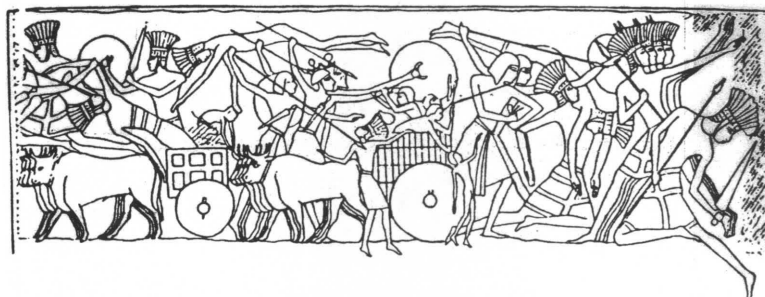
David confronts Goliath



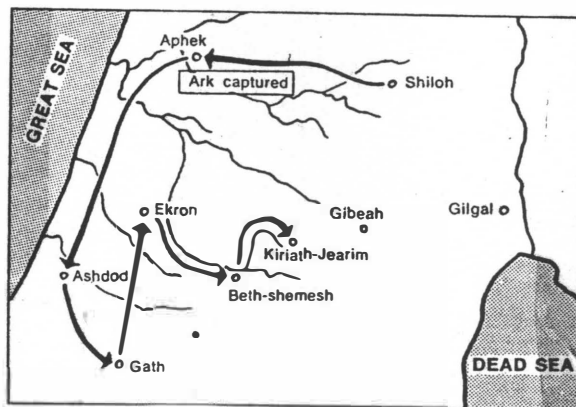
The pursuit of the Philistines



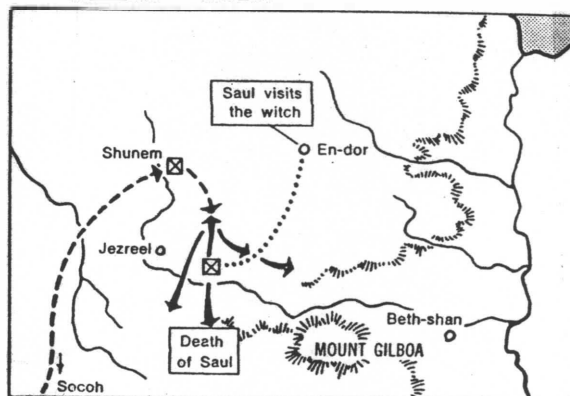
Possible "Philistine" Migrations



Close up of the "Sea Peoples" battling the Egyptians



Capture and return of the Ark of the Lord



Battle of Mount Gilboa

buried beside her, as were also Isaac, Rebecca, Jacob, and Leah. Isaac lived here for a time (Gen. 35:27). Jacob lived here after the death of Rachel (Gen. 37:14). Joseph journeyed from Hebron to Dothan in search of his brothers. Joshua conquered it (Josh. 10:36, 37). It was given as an inheritance to Caleb because of his faithfulness (Josh. 14:10-15). It was one of the six cities of refuge (Josh. 20:7; 21:13). At its gate Joab treacherously killed Abner (II Sam. 3:27-39). David was crowned king of Judah at Hebron (II Sam. 2:1-4). Absalom made it his headquarters in his revolt against his father David (II Sam. 15:7-12). Today it is one of the four sacred cities of the Jews.

PHILIP'S SPRING

South of Solomon's Pools on the road to Hebron is a spring of water traditionally associated with Philip the Evangelist and his encounter with the Ethiopian eunuch from the court of Candace, Queen of Ethiopia. Philip was led by the Holy Spirit to leave the revival at Samaria and go south from Jerusalem to Gaza. He met the eunuch reading the prophecy of Isaiah and pointed him to Christ. This spring is on one of the old caravan routes that led from the east through Gaza and it is said that this was the place where Philip baptized this new convert (Acts 8:26-40).

TEKOA ("firm," "settlement"); TELL TEQU'A

This ancient village, 2,800 feet above sea level and 10-12 miles south of Jerusalem, overlooks the desolate hills on the east toward the Dead Sea. Extensive ruins are still here. Amos, the prophet who lived here, was a "herdman, and gatherer of sycamore fruit (a small fig)" (Amos 7:14). None of these trees are found in the area now. Josephus wrote that the tomb of Amos was located here. Some Arab Bedouins live at Tekoa in caves.

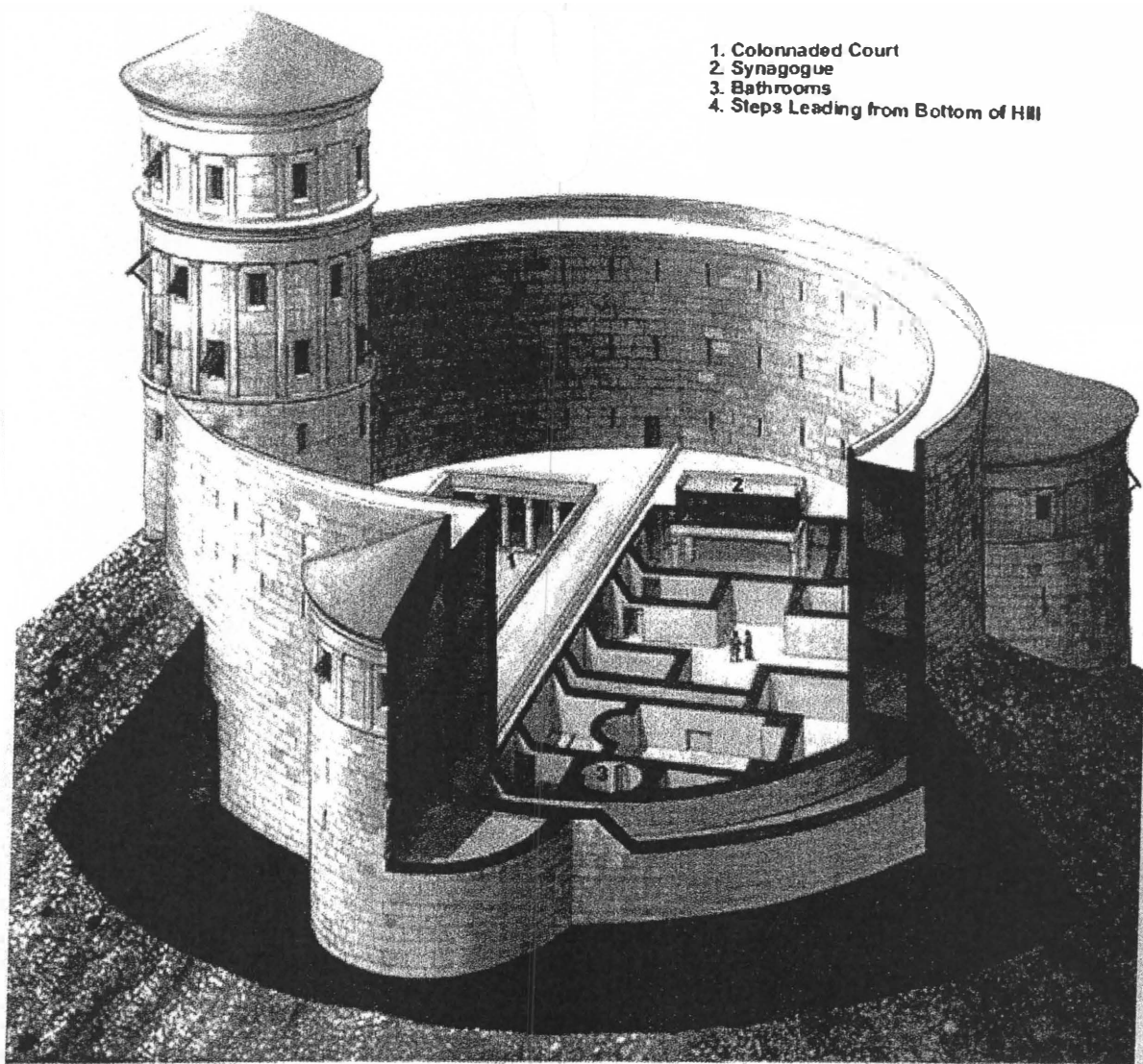
--This was one of the fortified cities of Rehoboam (II Chron. 11:6).

--From here came the "wise woman" brought by Joab to make a reconciliation between David and Absalom after Absalom had slain his brother, Ammon, because of the latter's wrong to Tamar, their sister (II Sam. 14:1-24).

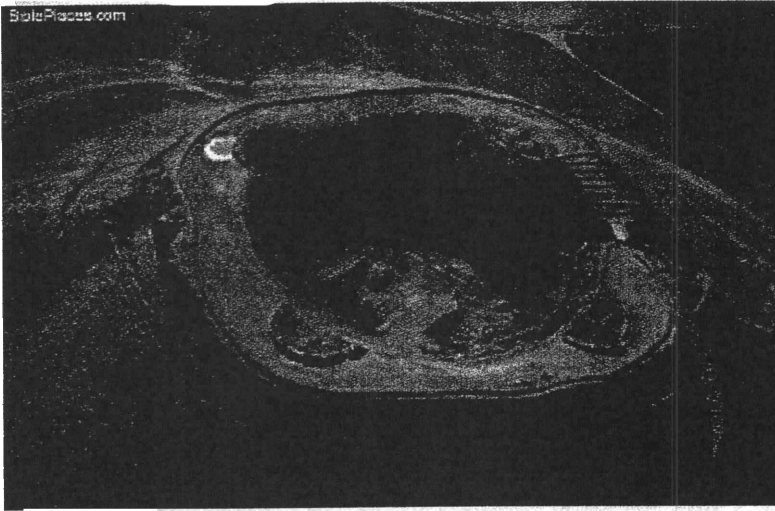
--It was the native city and burial place of Amos, the herdsman prophet (Amos 1:1; 7:14).

HERODION

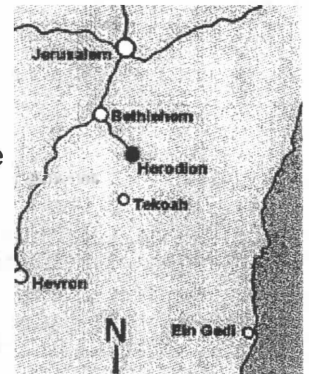
Three or four miles southeast of Bethlehem is an incredible fortified palace built by Herod the Great at the end of the first century B.C. At its foot were palaces, terraced gardens, and pools, and 200 white marble steps led to the citadel on top. During the Roman and Jewish wars of A.D. 66-70 and 132-35, the fortress played an important part.



The Herodion



Herod the Great built Herodium (or Herodio c. 24 BCE as both a palace and a fortress. The Herodium sat on the flattened top of a hill that rises c. 400 feet above the surrounding terrain. The roof and upper stories of the Herodium no longer exist; the remains of four towers, however, are still visible. Josephus describes the Herodium as follows, "The fortress...is naturally strong and very suitable for such a structure, raised to a (greater) height by the hand of man and rounded off in the



ape of a breast. At its intervals it has round towers....Within it are costly royal apartments made for security and ornament at the same time (Ant. 15.324). Also, according to Josephus, after Herod died in Jericho, his body was taken to the Herodium and buried there "in a bier of solid gold studded with precious stones" (Ant. 17.191-99; War 1.656-73). Herod's tomb, however, has not yet been located.

Reconstruction of the Herodion

Josephus described these wars. During the Byzantine period Christian monks inhabited the site. Some believe that Herod died in Jericho but was buried here--not far from where he ordered the slaying of the infants.

This is a National Parks Authority site.

--Herod was the king of Judea when Jesus was born (Matt. 2:3).

--Herod ordered all babies under two years of age to be slain (Matt. 2:16).

BETHLEHEM; EPHRATHAH; EPHRATH; BEIT LAHM

The probable meaning of the town is "house of bread." It is located about 6 miles south of Jerusalem. Here, while gleanings in the field, Ruth met Boaz (Ruth 1:19-2:4). David was born here and anointed king by Samuel here (I Sam. 16:1-14; 17:12). David's men brought him water here when the city was garrisoned by the Philistines (II Sam. 16:1-17). Micah located the birth of the Messianic ruler here (Mic. 5:2). Jesus was born here (Matt. 1:18-25; Luke 2:1-7) and the shepherds visited the baby Jesus here (Luke 2:8-20). The wise men also visited and worshipped the Christ-child here (Matt. 2:1-12). Herod slew the male children of this city (Matt. 2:16). The angel visited Joseph and told him to flee to Egypt (Matt. 2:13-23).

The Church of the Nativity: It is the oldest church in Christendom. It was built over the cave where it is believed Jesus was born. Below the church is the "Grotto of the Nativity," the birthplace of Jesus. There is a room where Jerome translated the Latin Vulgate.

Modern Bethlehem is a village of less than 10,000 inhabitants. It has some importance because of its commerce.

Outside Bethlehem are the fields of Boaz and just to the east is the "field of the Shepherds."

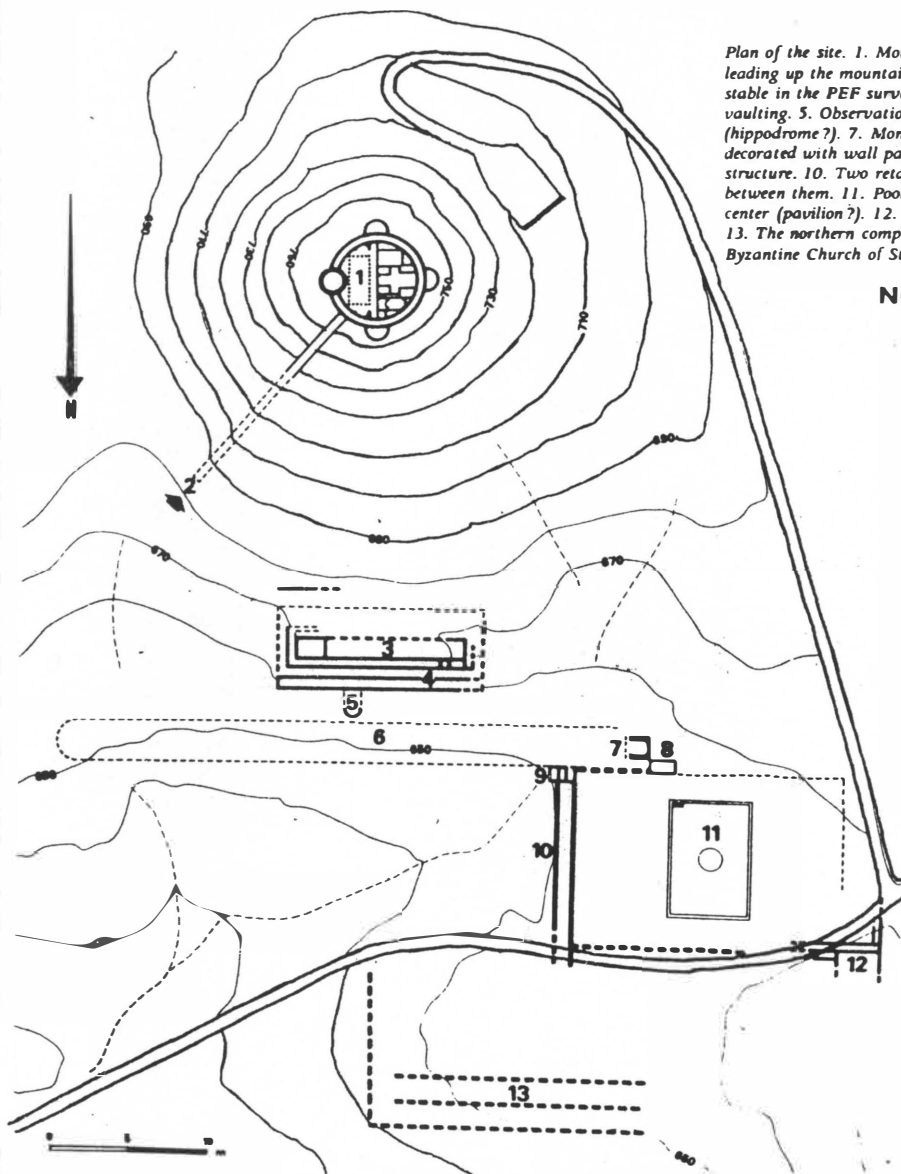
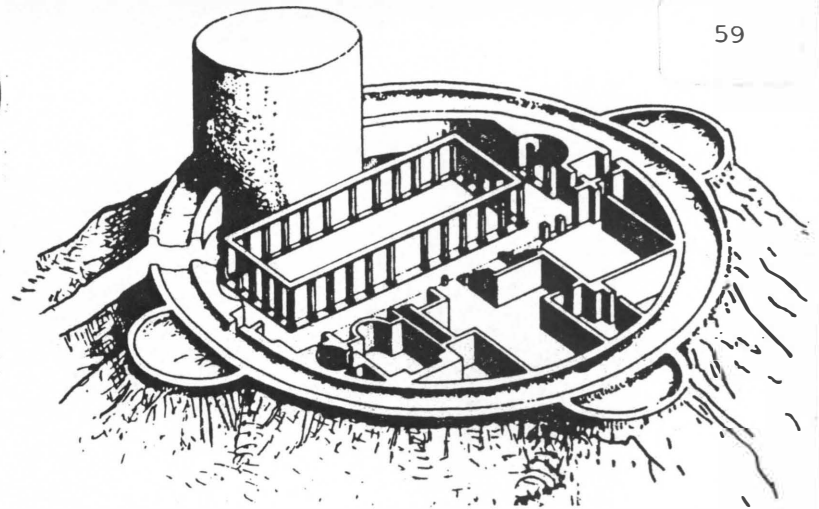
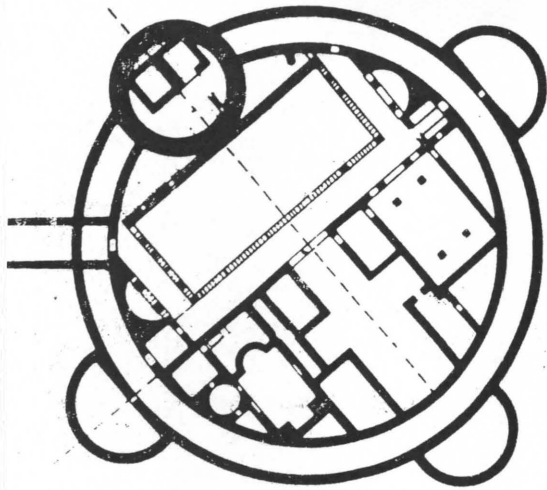
Rachel's Tomb is located at the entrance to Bethlehem. Here Jacob buried his favorite wife. She died on the way to Bethlehem while giving birth to Benjamin (Gen. 35:10-20; 48:7; I Sam. 10:2).



Bethlehem Market Place.

THE MODEL OF JERUSALEM

This model city of the Jerusalem of Hero's time (A.D. 66), near the Holyland Hotel, took seven years to build. The scale is 1 to 50 (1/4 inch equals one foot) and it occupies a quarter of an acre. Original materials of marble, stone, wood, iron, and copper have been used in its construction.



Plan of the site. 1. Mountain palace-fortress. 2. Steps leading up the mountain. 3. The lower palace (called a stable in the PEF survey). 4. Two halls with barrel vaulting. 5. Observation balcony. 6. Artificial terrace (hippodrome?). 7. Monumental building. 8. Building decorated with wall painting. 9. Rectangular towerlike structure. 10. Two retaining walls with elongated hall between them. 11. Pool with round structure in its center (pavilion?). 12. Service building with storerooms. 13. The northern complex of Herodian buildings. The Byzantine Church of St. Michael was situated here.

NOTES:

HERODIUM

IDENTIFICATION. The fortress of Herodium is situated on a hill rising 758 meters above sea level. It is about 12 kilometers (7.5 miles) south of Jerusalem as the crow flies. Its position accords with the distance noted in several passages by Josephus, who locates it 60 stadia from Jerusalem (see e.g., *Antiquities* XV, 324). Josephus describes the hill, which is in the form of a truncated cone, as being shaped like a woman's breast. The Arabic name of the site, Jebel Fureidis, evidently preserves the name Herodis, as it was called in documents from the time of Bar Kokhba. Excavations at the site have definitely confirmed the identification of Jebel Fureidis with Herodium.

HISTORY

The main literary source for the history of Herodium are the writings of Josephus. The fortress is also mentioned by Pliny and in several documents from the time of the Bar Kokhba War. Herodium was built on the spot where Herod, when retreating from Jerusalem to Masada in flight from Matthias Antigonus and the Parthians, achieved one of his most important victories over the Hasmoneans and their supporters in 40 B.C. (*Antiquities* XIV, 359–60; *War* I, 265).

Herodium appears to have been built after Herod's marriage to Mariamne, the daughter of Simeon the Priest of the House of Boethus. Its construction was probably not before 24 B.C. but prior to the visit of Marcus Agrippa to Judea, including Herodium, in 15 B.C. (*Antiquities* XV, 323; XVI, 12–13). According to Josephus, Herodium was built to serve as a fortress and the capital of a toparchy, as well as a memorial to Herod (*ibid.* XV, 324; *War* I, 419; III, 55). Josephus also gives a full description of Herod's funeral procession to his burial place at Herodium (*ibid.* I, 670–73; *Antiquities* XVII, 196–99). During the First Revolt, Herodium was the scene of some of the internal strife between the Zealots (*War* IV, 518–20). It is listed together with Masada and Machaerus as one of the last three strongholds, in addition to Jerusalem, remaining in the hands of the rebels on the eve of the siege of Jerusalem (*ibid.* 555). Herodium was the first of these strongholds to be captured by the Romans after the fall of Jerusalem (*ibid.* VII, 163). According to documents

from the time of the Bar Kokhba War found at Wadi Murabba'at, Simeon, Prince of Israel (Bar Kokhba), had a command post at Herodis, where, among other things, land transactions were carried out and a treasury was kept—perhaps storehouses of grain.

EXPLORATION

In the fifteenth century, the Italian traveler, F. Fabri, gave "Mountain of the Franks" as the name of Herodium, the place where, as he assumed, the Crusaders made a stand after the Muslim conquest of Jerusalem. It retained this name until the nineteenth century. The first sketch plan of Herodium was made by E. Pococke during a visit in 1743. E. Robinson, in 1838, gave a detailed description of its buildings, dating them to the Roman period and noting their resemblance to Josephus' description. In 1863, the French explorer and traveler, E. de Saulcy, recorded important details and drew sketches and plans of the buildings at the foot of the hill, especially of the pool. In his opinion, the round structure in the pool was Herod's burial place. Several years later, V. Guérin accurately described the outer wall with the three semi-circular towers and eastern round tower. Until the recent excavations, the fullest account of the remains was made in 1879 by C. Schick, with plans and cross-sections. He noted that the lower part of Herodium was a natural hill and the upper part an artificial one. Schick traced the staircase leading to the structure on the summit of the hill, and he was later confirmed in his assumption that the steps led to the courtyard of the building through a tunnel-like passage dug in the artificial fill. His further assumption that cisterns had been dug in the lower part of the hill was also later verified. In addition Schick was correct in his belief that the upper structure had been designed as a grandiose mausoleum and not merely a stronghold.

In 1881, C. Conder and H. Kitchener prepared the first accurate plan of the site with the two circular walls, three semi-circular towers, and round eastern tower.

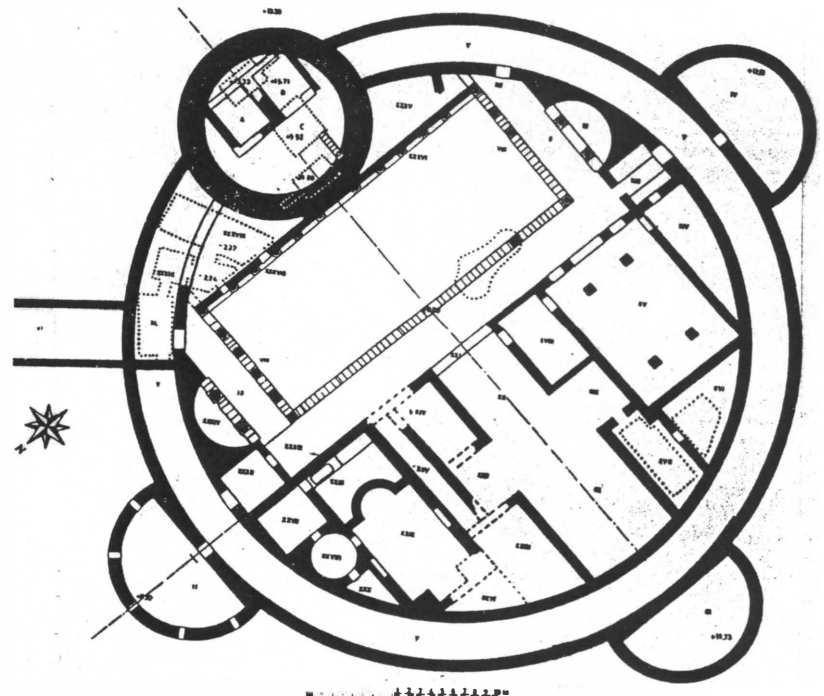
From 1962 to 1967, V. Corbo conducted four seasons of excavations at the site on behalf of the Studium Biblicum Franciscanum, uncovering most of the main building on the summit from the Herodian period, the period of the two wars with Rome, and

the Byzantine period.

Preservation and restoration works were carried out in 1967 and 1970 by G. Foerster for the National Parks Authority. The entrance room to the palace was uncovered, as well as a complex network of cisterns and an elaborate system of tunnels dug in the hill and apparently dating to the time of the Second Revolt.

An impressive complex of buildings at the foot of the hill was examined in soundings made by E. Netzer in 1972 on behalf of the Hebrew University.

Below: Plan of the fortress. I. Round eastern tower with remains of later walls. II–IV. Semicircular towers. V. Corridor. VI. Foundations of the steps leading to the palace. VIII. Peristyle surrounding garden. XI, XXXIV. Exedrae. XII–XIII, XXXII. Entrances to the corridor. XVI–XVIII. Triclinium with four columns and adjoining rooms. XIX–XXI. Cross-shaped court. XXII–XXXI. Bathhouse. XXXVIII–XL. Cellars. Opposite page, counterclockwise: Bathhouse; caldarium. Exedra and stylobate. Remains of the peristyle, from the north. Area of the triclinium that apparently served as a synagogue in the period of the First Revolt, looking west.

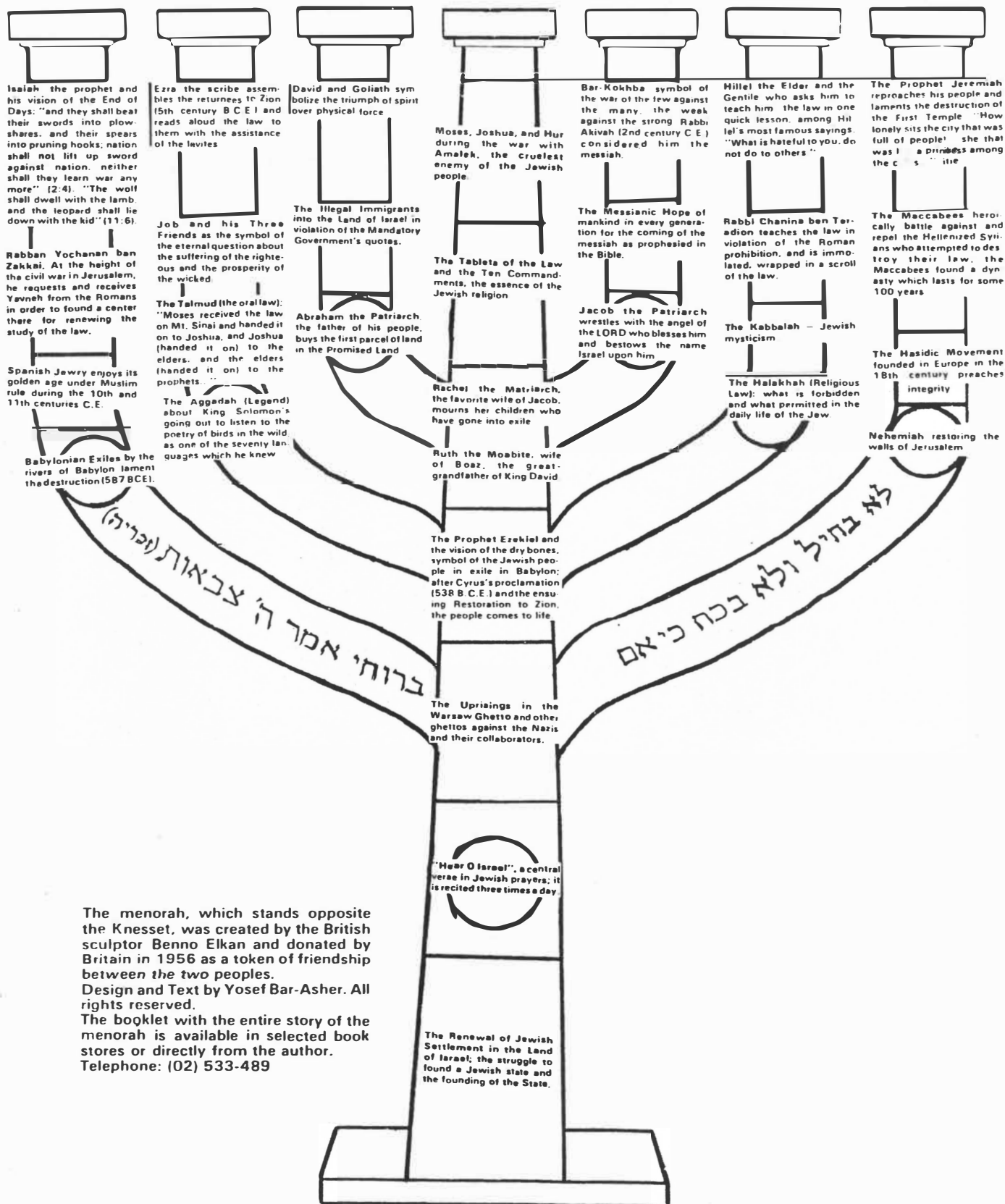


THE SHRINE OF THE BOOK

It is an onion-top-shaped building contoured to resemble the jar covers in which the Dead Sea Scrolls were discovered. It has 275,000 glazed bricks on the roof. It houses the Dead Sea Scrolls, scrolls found at Masada, and the Bar Kokhba letters. The building is buried like the Dead Sea Scrolls and is possibly one of the very few public buildings in the world planned especially to be subterranean. Actually it is part of the National Museum.

The History of the Jewish People in Seven Branches

616



The menorah, which stands opposite the Knesset, was created by the British sculptor Benno Elkan and donated by Britain in 1956 as a token of friendship between the two peoples. Design and Text by Yosef Bar-Asher. All rights reserved. The booklet with the entire story of the menorah is available in selected book stores or directly from the author. Telephone: (02) 533-489

Tenth Day

JERUSALEM - THE GOLDEN CITY

JERUSALEM THE HOLY CITY

It is the most important place in the Holy Land because: of its place of antiquity, its association with the many vital events in the life of our Lord, and its future significance in the kingdom age. It is set high in the hills of Judah. The meaning of the name Jerusalem is uncertain, but it probably means, "City of Peace." Although its name means peace, more wars have been fought at its gates than at any other city in the world. It may be the most hated city in the world. But, it may also well be the most loved city as well. It is sacred to three great "religions": Christianity, Mohammedanism, and Judaism. It is located 33 miles east of the Mediterranean Sea and 14 miles west of the Dead Sea.

It is first mentioned in the Bible during the time of Abraham and Melchisedek (Gen. 14:18), under the name of "Salem." When Israel conquered Canaan it was called Jebus and its inhabitants Jebusites (Jud. 19:10, 11; I Chron. 11:4). It was called "Zion" - also "the city of David." David made Jerusalem his capital and brought the ark of the covenant there (II Sam. 6:12-17; I Chron. 15). The city which David captured was on the hill Ophel. Solomon built the beautiful temple on Mount Moriah to the north. Nebuchadnezzar destroyed the city in 586 B.C. and took the Jews into captivity (II Kings 25:1-21; II Chron. 36:15-21; Jer. 39:9-14). The city has been captured 26 times.

At the time of Jesus, the city had been enlarged due to the building activities of Herod the Great. The present walls were built by the Turks in 1542.

According to the prophecy of Jesus (Luke 19:41-44; Luke 2:20-24), it was destroyed in A.D. 70 by the Romans. After World War I, Jerusalem and Palestine were placed under British Mandate. In 1948, the Jews gained their independence and became their own nation.

Points of interest in and around Jerusalem:

1. The Temple area
 - Dome of the rock
 - Golden Gate - or Eastern Gate
2. St. Stephens Gate
 - Site of martyrdom of Stephen (Acts 7:57-60)
3. Church of the Holy Sepulchre
4. Tower of Antonio
5. The Via Dolorosa - "The Way of the Cross"
 - The traditional pathway Jesus took from Pilate's Judgment Hall to Calvary.

6. The Wailing Wall
A portion of the western wall of Herod's temple
7. The Pool of Bethesda
Here Jesus healed the impotent man who was waiting for an angel to trouble the waters so he would be healed (John 5: 2-15).
8. Solomon's Stables
9. Solomon's Quarries
10. Palace and Judgment Hall of Pontius Pilate (Mark 15:6).
11. Damascus Gate
12. Upper Room
13. Palace of Caiphas
14. The Tomb of David
15. Golgotha
16. The Garden Tomb
17. The Valley of Jehoshaphat
18. The Kidron Valley
19. The Pool of Siloam
20. The Garden of Gethsemane
21. The Mount of Olives

ABSALOM'S PILLAR

On the east slope of the Kidron Valley, just opposite the southern portion of the Temple area, is a prominent stone pillar known as Absalom's Pillar. Sometimes it is referred to as Absalom's Tomb, but his body is probably not buried there. This may be the pillar spoken of in II Sam. 18:17-18. Adjacent to this pillar are sepulchres believed to be the tombs of St. James, Zachariah father of John the Baptist, and Jehoshaphat. It was customary for the Jews to whitewash their tombs each year and it has been suggested that Jesus was referring to these very tombs in the Valley of Kidron when He accused the hypocritical Pharisees of being like whited sepulchres--beautiful on the outside but inside full of dead men's bones (Matt. 23:27).



From a Photograph by Wilson.
The Valley of Kidron.

THE WALLING WALL

A portion of the western wall of Herod's temple was preserved by the Romans when they destroyed the city in 70 A.D. to show how formidable they were. This fragment of wall is revered by the Jews and called The Wailing Wall. It is about 50 yards long and 60 feet high. One stone is $16\frac{1}{2}$ feet long and 13 feet wide. Here the Jews gather to wail the loss of their temple. It was the goal of the Israeli soldiers who conquered the Old City during the six-day war of 1967.

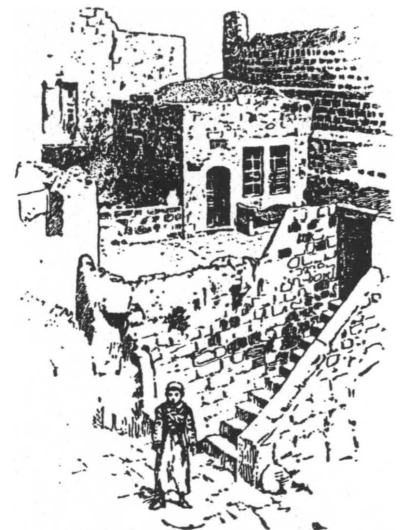
THE DOME OF THE ROCK

To the left and to the south as you enter Jerusalem by St. Stephen's Gate, is the great area surrounding Al-Haramesh-Sharif--the Dome of the Rock. This stands on what is believed to be Mount Moriah, where Abraham took his son to offer to God in obedience to His command (Gen. 22:1-2). This was also the threshing floor of Ornan the Jebusite (Araunah, II Sam.) which David bought as a place of sacrifice to Jehovah that the plague might be stayed (II Sam. 24:18-25; I Chron. 21:18-30). On this site Solomon built the first great temple (II Chron. 3:1-2). This beautiful building was destroyed in 586 B.C. by Nebuchadnezzar (II Kings 25:9; II Chron. 36:18-19). The second temple was built by Zerubbabel (Ezra 3:8-13; 4:23-24; 5:1-5; 6:15-18). This was rebuilt and enlarged by Herod the Great about 20 B.C. This was the temple in existence in the time of Christ and to which His disciples called His attention (Matt. 24:1-2; Mark 13:1-2; Luke 21:5-6).

The golden-domed octagonal shaped mosque with its brilliant blue Persian tiles, stands today where the Jewish temples were erected. The present building was built in the last part of the 7th century. It is built over and around an immense rough-hewn rock about 40 by 52 feet which rises 7 feet above the level of the temple area. It formed the base of the Jewish Altar of Burnt Offering. There are grooves in the Rock with a hole in the middle through which the blood and refuse were taken down and out of the temple and through the Dung Gate of the city to the valley below. It is from this area, of the Dome of the Rock, Mohammed is supposed to have gone to heaven on his winged steed, el-Baruk, meaning "Lightning." The Rock is considered second only in sanctity to Mecca and Medina as a Moslem shrine.

MOUNT ZION

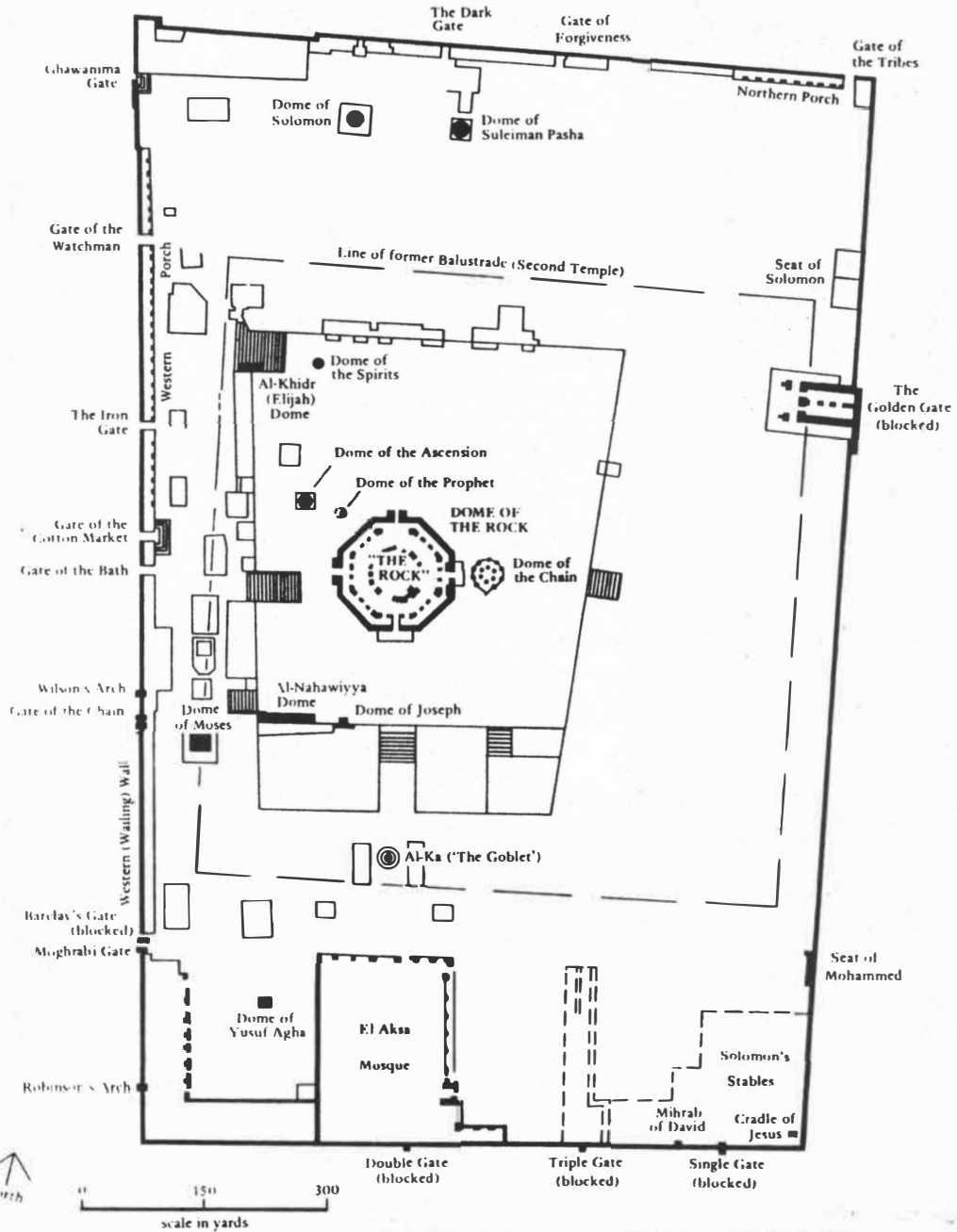
The name means "fortress." Zion was once within the walls of ancient Jerusalem. Its present site is on the southwest corner of the old walled city. Here is the traditional tomb of David. Above it is an upper room believed to be the place of the "Last Supper" (Mark 14:12-16; Luke 22: 7-13). This is also considered the place where the 120 disciples were gathered when the Holy Spirit came at Pentecost (Acts 1:12-15; 2:1-4). The house of Caiphas is on the mount



Steps Leading to Upper Room.
ON THE HOUSE TOP.

The Temple of Jerusalem, Joan Comay
 (New York: Holt, Rinehart and Winston, 1975), p. 214.

Plan of Temple Mount



according to tradition. The American Institute of Holy Land studies is located on the southern slope of Mt. Zion.

THE VIA DOLOROSA

This is the traditional pathway Jesus took from Pilate's judgment hall to Calvary. It begins at the site of Herod's great fortress the Antonia. Here Paul made his speech to the people of Jerusalem (Acts 21:35-40). Here also was the tower of Hananeel in Nehemiah's day (Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10). The "Ecce Homo Arch" commemorates the words of Pilate "Behold the Man" (John 19:5). Some feet below the present roadway, under the convent of the Sisters of Zion, may be seen the pavement upon which Jesus walked as He went out of the judgment hall (John 19:13). It is called the Lithostrotos--Hebrew Gabbatha. You will also be shown the prison cell of Barabbas as well as the one occupied by Christ. The Church of the Holy Sepulchre has been built over what is believed to be the site of Calvary and the tomb of Joseph of Arimathea.

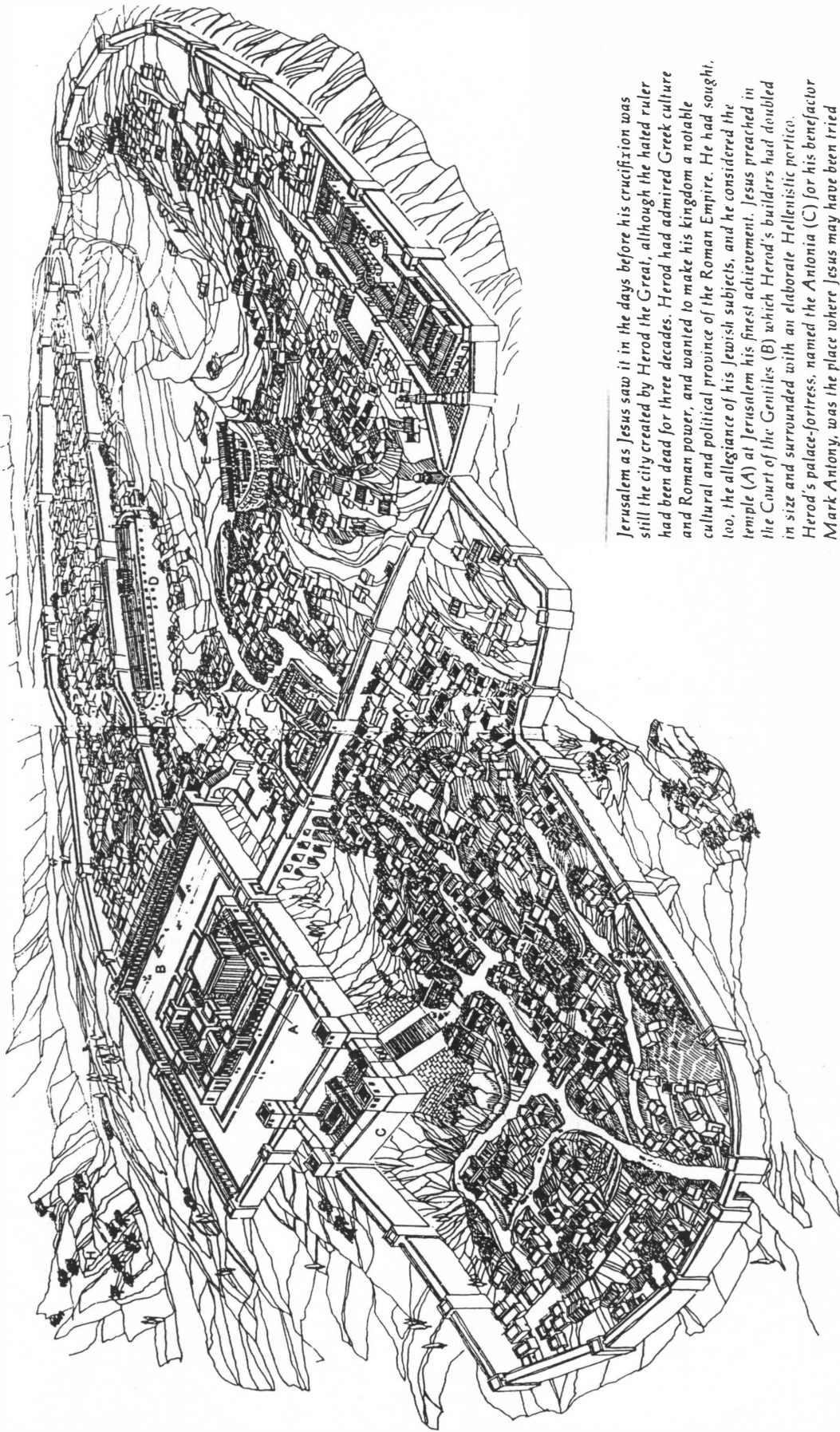
The church is a round building with the tomb in the center. Some distance away and 14 feet higher is a chapel built over what is thought to have been the hill of Calvary. There are three main shrines, plus many others split up between six churches: the Latin (Roman), Eastern Orthodox, Arminian, Coptic, Syrian and Abyssinian. It is usually a disappointing place to evangelical Christians.

Gordon's Calvary and the Garden Tomb, located outside the walls of the Old City, are held by many to be the true location of these sacred places. Whatever may be said for or against either location, the latter certainly gives one a clearer picture of what these places must have looked like in the time of our Lord.

CALVARY; GOLGOTHA; GORDON'S CALVARY

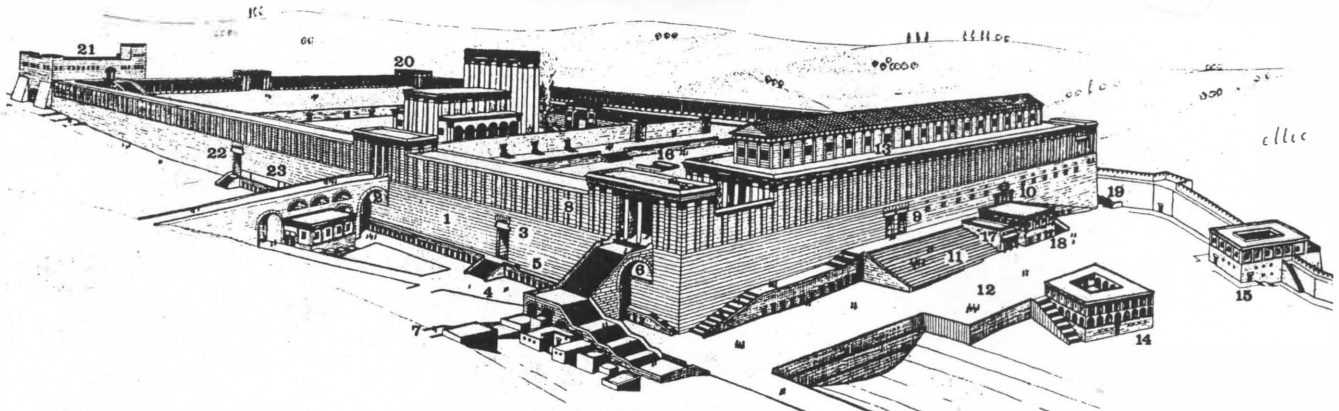
It is located north of the Old City and situated above the cave of Jeremiah. Most Protestants believe that on this hill Jesus was crucified (Matt. 27:32-56; Mark 15:21-41; Luke 23:26-46; John 19:16-37). The prophecies of Christ's crucifixion were then fulfilled.

The tomb of the Lord or the Garden Tomb belonged to Joseph of Arimathea (Matt. 27:60). It was a new tomb (Luke 23:53). After Christ's death, Nicodemus and Joseph of Arimathea took His body, wrapped it in linen and put it in the tomb. This Garden Tomb, although beautiful, is probably a second century tomb. Hence, it is unlikely that it was the tomb of our Lord. The real tomb is probably under the Church of the Holy Sepulchre in Jerusalem.



Jerusalem at the Time of the Crucifixion

Jerusalem as Jesus saw it in the days before his crucifixion was still the city created by Herod the Great, although the hated ruler had been dead for three decades. Herod had admired Greek culture and Roman power, and wanted to make his kingdom a notable cultural and political province of the Roman Empire. He had sought, too, the allegiance of his Jewish subjects, and he considered the temple (A) at Jerusalem his finest achievement. Jesus preached in the Court of the Gentiles (B) which Herod's builders had doubled in size and surrounded with an elaborate Hellenistic portico. Herod's palace-fortress, named the Antonia (C) for his benefactor Mark Antony, was the place where Jesus may have been tried before Pontius Pilate. The sports hippodrome (D), theater (E) and viaduct (F) linking the temple with Herod's grand fortified palace (G) were similar to ones built by Herod in other cities. The Mount of Olives (H) where Jesus prayed was outside the city, opposite the eastern wall of the temple. We can only speculate on the appearance of Jerusalem then, since building enterprises could go on for years. The temple complex was actually completed only a few years before the Romans destroyed it in 70 A.D. The contours of Jerusalem today (right) are much the same as they were in Jesus' time.



THE TEMPLE MOUNT DURING THE SECOND TEMPLE PERIOD, A RECONSTRUCTION BASED ON ARCHAEOLOGICAL AND HISTORICAL EVIDENCE
by L. Ritmeyer

No mountain in the world has such a unique and fascinating history as that of the Temple Mount in Jerusalem. This Mount Moriah (or Mount Zion) was the site of three successive temples built to God, that of King Herod the Great, in the 1st century, being the third. King Herod completely changed the topography of the region, doubling the original area of the Temple platform and built a temple in the Oriental-Hellenistic style, of which it is written: "He who has not seen Herod's Temple has never seen a stately structure in his life." (Baba Bathra 4:1) Since, however, Herod's building was merely a reconstruction of that built after the return from Babylon, it retained the name of "Second Temple". This is the Temple enclosure we see reconstructed in our drawing. We know that Herod's Temple was destroyed by the Romans in 70 A.D., so how can we penetrate the past and view for ourselves this tremendous edifice? Here we have an example of how archaeological evidence combines with the literary sources (notably Josephus and the Mishneh), enabling us to reconstruct a realistic picture of an ancient building.

Excavations of the area south and west of the Temple Mount began in 1968, under the direction of Prof. Benjamin Mazar, on behalf of the Israel Exploration Society and the Hebrew University of Jerusalem, and continued without a break until 1978. As the dig progressed, each wall and stone was surveyed, each architectural element examined and recorded, until a complete plan of the multi-period site (Iron-Age to Turkish) was achieved. In order to come to a reconstruction of the area in the time of Herod the Great, the Herodian elements were separated from the rest of the periods, the ancient sources searched again and again for illumination, parallels made with other monumental Hellenistic buildings and eventually the result we see before us was attained. Here acknowledgement should be made to the archaeological staff as a whole and especially to the architect Brian Lajor, of whose work this drawing is a development.

Of the Temple itself, Josephus gives us a glowing description, writing in the *Wars of the Jews* V:V:6 that "the Temple appeared to strangers, when they were at a distance, like a mountain covered with snow, for as to those parts of it that were not gilt, they were exceeding white." The Romans had the Temple Mount ploughed after 70 A.D., leaving no trace of the Temple, and the Moslem authorities, under whose jurisdiction the Temple Mount lies today, do not permit archaeological investigation on the Mount itself. Therefore, this reconstruction drawing is of necessity more concerned with the area around the Temple Mount, i.e. the ways of access to the platform, the gates and the adjoining streets and buildings.

Let us go around the Temple Mount and understand how these conclusions were arrived at, starting at the bridge by the Western Wall, the section of the wall that people are most familiar with. The Western Wall itself (1), is not, contrary to tradition, a remnant of the Solomonic Temple, but a small section of Herod's massive retaining walls, which he built to support the enormous quantities of rubble needed to extend the Temple platform.

To the left of the praying-area, we see what is known as Wilson's Arch (2), called after the man who first discovered it. This is probably a later restoration of the first of a series of arches built to support the bridge, which spanned the Tyropoeon Valley, linking the Temple Mount with the Upper City to the West. Over this causeway also, ran an aqueduct, bringing water from Solomon's Pools near Bethlehem, to the huge cisterns which lay underneath the Temple platform.

Moving south, the next gate we see in the Western Wall is Barclays Gate (3), again called after its discoverer, a British architect. Part of the massive lintel of this gate can still be seen today, at that part of the area reserved for women's worship, below the ramp leading up to the Temple Mount.

Between Barclays Gate and Robinsons Arch (6), which is the next entrance to the south, a part of the main Herodian street (4), going north-south from Damascus Gate to the Siloam Pool was found. This street was the site of the Upper and Lower markets of the city as described by Josephus and traces of shops (5), can be seen built against the Western Wall.

The next element we examine is Robinsons Arch (6), the new understanding of its purpose being one of the most spectacular discoveries of the dig. It had generally been assumed to have been the first of a series of arches which formed a causeway spanning the valley, in the same style as the bridge which began at Wilsons Arch. However, Josephus writes that "the last gate led to the other city, where the road descended down into the valley by means of a great number of steps and thence up again by the ascent." (Antiquities XV:XI) Excavations proved the accuracy of Josephus' description when a series of equidistant arches of graduated height, ascending from the south and then turning eastward over Robinsons Arch, were revealed. This had been the basis for a monumental stairway, which led down from the Royal Portico to the Tyropoeon Valley, from which one could ascend westward to the Upper City. (7)

Massive amounts of rubble were found lying on the street (4), testifying to the destruction of the complex by Titus in 70 A.D. Among the varied architectural remains found were: steps from the original monumental stairway, archstones, columns, capitals, friezes and pilasters. These pilasters (8) formed part of the upper construction of the Western Wall and were rectangular pillars set into the wall and topped with capitals. A parallel for this style of building can be seen in the Herodian Wall surrounding the Tomb of the Patriarchs in Hebron.

When looking at the present-day wall of the Temple Mount, the Herodian masonry may be distinguished from that of other periods by the fine finish and the typical Herodian margin around the edges. The stones were cut with such precision that no mortar was needed to fit them together perfectly. The corner stones were approx. 10-12 m. in length and weighed up to 100 tonnes.

The main features of the Southern Wall were the Huldah Gates, now called the Double (9) and Triple (10) Gates, remains of which are still visible today, the monumental stairway (11) and plaza (12) revealed by the excavations and the Royal Stoa (13), as described by Josephus. Coming up from the Ophel to the Huldah Gates of the Temple, one first encountered two large buildings (14) and (15), which are thought to have been palaces and then a wide paved plaza (12), which probably served as a meeting place for pilgrims. Near the Double Gate, a monumental stairway (11), originally some 64 m. broad and founded on the natural bedrock of the Temple Mount slope, led up to the gate. This stairway is most likely the one referred to by the Talmud: "Rabbi Gamaliel and the elders, who were standing at the top of the stairs at the Temple Mount." (Tosefta, Sanhedrin 2:2)

Only part of the Double Gate is visible today, having been blocked by a large tower during the Crusader period. The decorated arch, on that part which is still to be seen, dates from the Early Islamic period, when the Double Gate was still in use. The gate led into a long passageway which ascended northward, giving access to the outer court of the Temple. (16)

In between the Double and the Triple Gate, the reconstruction drawing shows two buildings - that to the west (17), being a bath-house for ritual purification, many mikvaot (ritual baths) cut into the bedrock having been found there, and that to the east (18), a council-house. Indicated by the many bedrock-cut Herodian chambers found near the Triple Gate. The latter may have been the first of the three courts of law mentioned by the Mishneh as having been in the Temple precincts: "One used to sit at the gate of the Temple Mount, one used to sit at the gate of the Temple Court and one used to sit in the Chamber of Hewn Stone." (Sanhedrin 11:2)

The Triple Gate which we see today, dates from the Islamic period and was blocked up by the Crusaders. However, part of the western jamb of the original Herodian gate has survived, together with part of the paved street facing it and the vault which supported the stairway leading up to it.

A detailed description of the Royal Stoa (13), which ran the entire length of the Southern Wall, approx. 280 m., is to be found in Josephus (Antiquities XV:XI:5). Here he relates that it "had a vastly high elevation", and "deserves to be mentioned better than any under the sun". It was built in the shape of a basilica, 162 monolithic pillars in 4 rows dividing it into a central nave and two aisles. Each of these columns was 15 m. high and "their thickness such that three men might, with their arms extended, fathom it round and join their hands again." In this once again, the proud description of Josephus was validated, as many fragments of columns, corresponding to his description were found in the excavations, mostly re-used in later Byzantine and Islamic buildings.

Rounding the S.E. corner, we leave the archaeological excavations and see the Eastern Wall as it has stood for many years, with the Moslem cemetery lying in front of it. Some 40 m. of the ancient wall was exposed by bulldozer during the time the area was under Jordanian rule. Some 30 m. north of the S.E. corner, an archspring, similar to that of Robinsons Arch, but on a smaller scale, can be seen. This is the remains of a stairway (19) which also led down to a lower street.

The location of the Eastern Gate is as yet undetermined. The only visible entranceway, the Golden Gate, in fact dates from the Early Islamic period. At the N.E. corner, the Herodian tower (20) still stands to a considerable height - here one of the original shooting-holes is visible.

Of the Antonia Fortress (21), at the N.W. corner of the Temple Mount, Josephus relates that it was built as a "guard to the Temple", inhabited by a Roman legion, with a tower on each corner, the one at the S.E. corner being 70 cubits high, "that from thence the whole Temple might be viewed". (Antiquities V:V:8). Archaeologists now place the site of the fortress on the rock scarp where the Omariya School now stands. This would correspond with the description of Josephus, that it was erected on a rock 50 cubits in height and was situated on a great precipice.

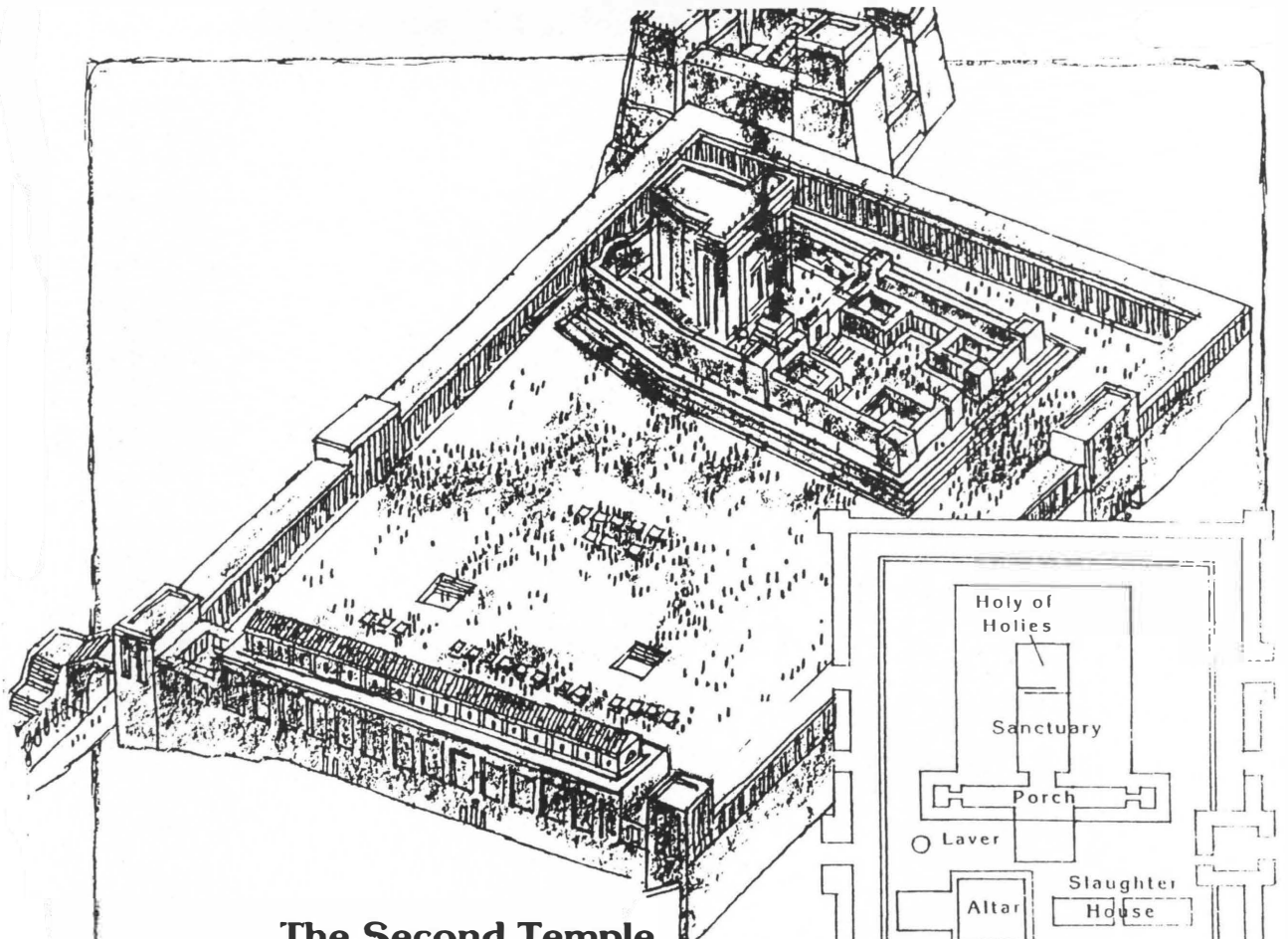
The remaining gate in the Western Wall, Warrens Gate (22), has been revealed by the tunnelling of the Ministry of Religious Affairs along the Western Wall, beginning at Wilsons Arch. Immediately to the south of this gate, the tunnelling brought to light the largest stones ever yet discovered in the Herodian complex (23). These stones are almost 3.5 m. high and the longest of the 4 is 14.5 m. long and weighs an estimated 400 tonnes.

Having now completed our tour around the Temple walls, it will be clear that this reconstruction drawing is not merely an artist's impression, but the fruit of ten years of modern excavation and a century and a half of historical research.

K. Ritmeyer

© K. & L. Ritmeyer. All rights reserved

This explanation comes free with purchase of the drawing.

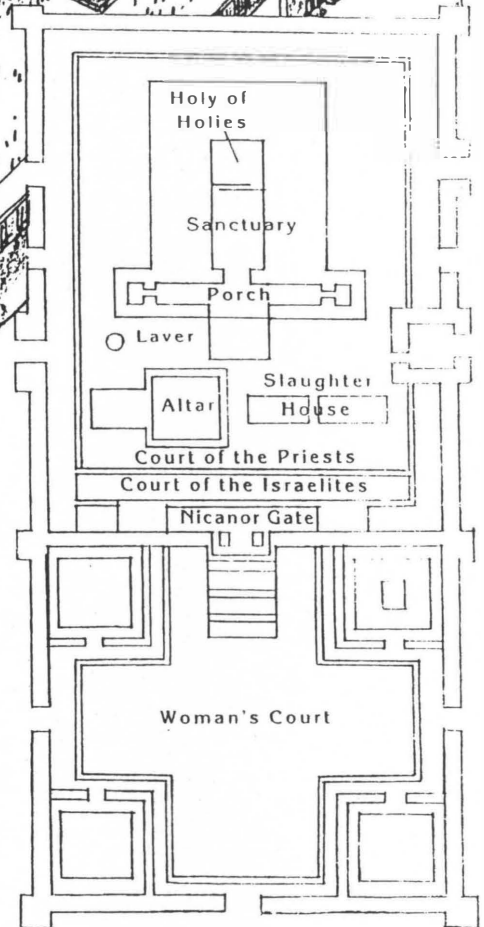


The Second Temple

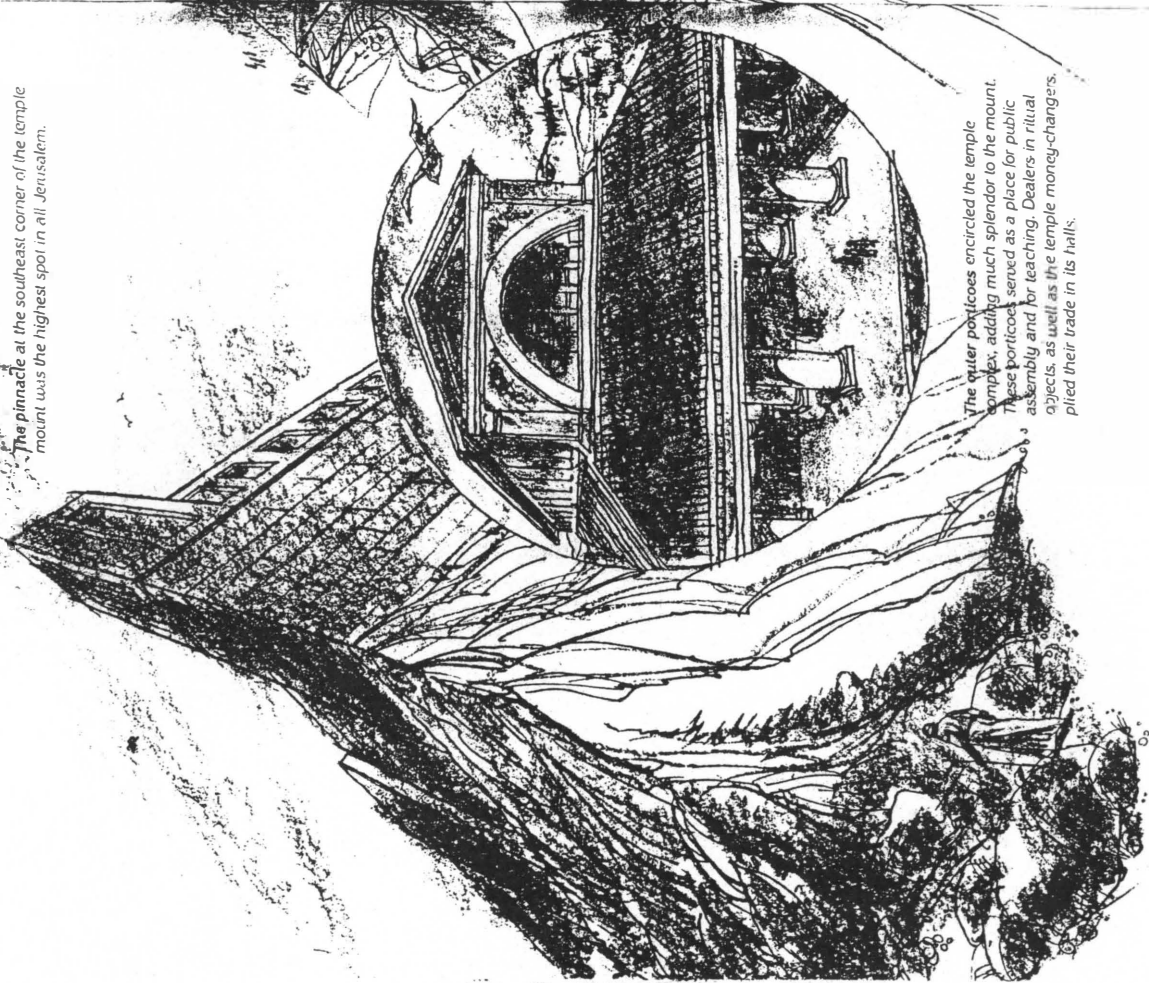
The second temple complex consisted of a series of successive enclosures, through which one passed to reach the sacred Sanctuary. Located on a mount between two deep valleys to the east and west, the complex was protected on the north by the massive Fortress of Antonia, and on the south by the City of David.

To clearly understand the complex and its religious meaning, we must look at the circled degrees of holiness which surrounded this house of God. The land of Palestine was the largest circle. Inside this was the province of Judea around the city of Jerusalem, with the temple mount centered in the city. Within this complex the first, and outermost, enclosure was the Court of the Gentiles. Inside the temple itself, the next level was the Woman's Court, then on through the Nicanor Gate into the narrow Court of Israel. Within the Court of Priests, beyond the altar, the laver, and the slaughter house, stood the Sanctuary. Proceeding up the steps to the Porch, and into the Sanctuary itself, we go then to the final and most sacred spot of all, the Holy of Holies.

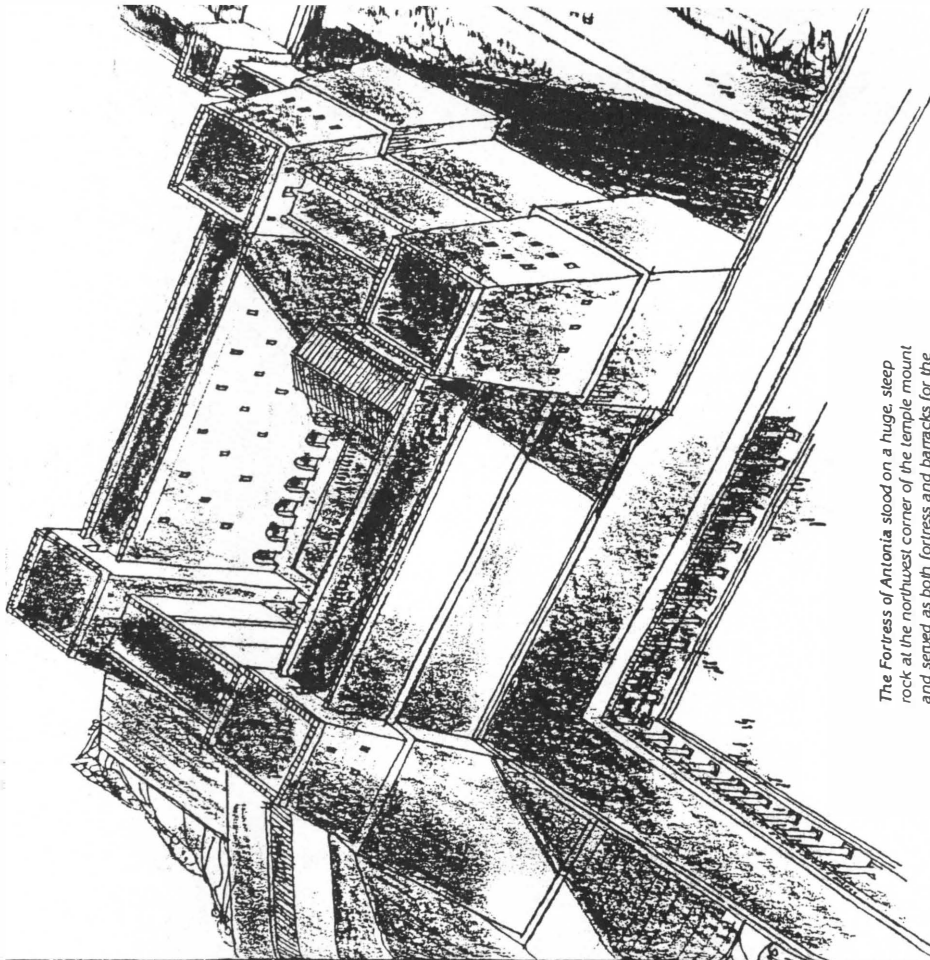
Once within the walls of the temple complex, one would have been awed by its size, its beauty, and the vast activity in its courts. Beyond the first court, the activities were limited to all but the Jews. At the entrance to the inner courts, inscriptions in Hebrew, Latin, and Greek warned that under penalty of death no further entrance could be made by Gentile or unclean Jew.



The pinnacle at the southeast corner of the temple mount was the highest spot in all Jerusalem.



The quiet porticoes encircled the temple complex, adding much splendor to the mount. These porticoes served as a place for public assembly and for teaching. Dealers in ritual objects, as well as the temple money-changers, plied their trade in its halls.



The Fortress of Antonia stood on a huge, steep rock at the northwest corner of the temple mount and served as both fortress and barracks for the Roman garrison stationed in Jerusalem. Inside, it displayed much splendor in its halls, courts and baths. It featured high towers for overlooking the city and temple. If required, its soldiers could quickly descend by stairs from the towers to the temple porticoes, and then into the Court of the Gentiles.

DAVID

Two hundred years after the conquest, the loose network of Israelite tribes joined together to become a monarchy. David succeeded Saul as the second King. He was known for his courage in battle, his political daring and his artistic abilities. Tehilim (Psalms), one of the writings in the Bible, is credited to David.

By the time of David (1000 BCE), Jerusalem was ruled by the Jebusites. There is a description of the city in II Samuel as well as the reasons why David chose it as the capital of his united Kingdom of Israel. Certainly the valleys of Kidron and Ha Gai, which provided security walls, and the constant water source of the Gichon, were two good reasons to move the capital

from Hebron, David's first City. But a third political reason was at work. Jerusalem, on the northern border of the tribe of Judah, was a neutral area unoccupied by any of the twelve tribes. A perfect choice, it offered no reason for argument or competition among the people.

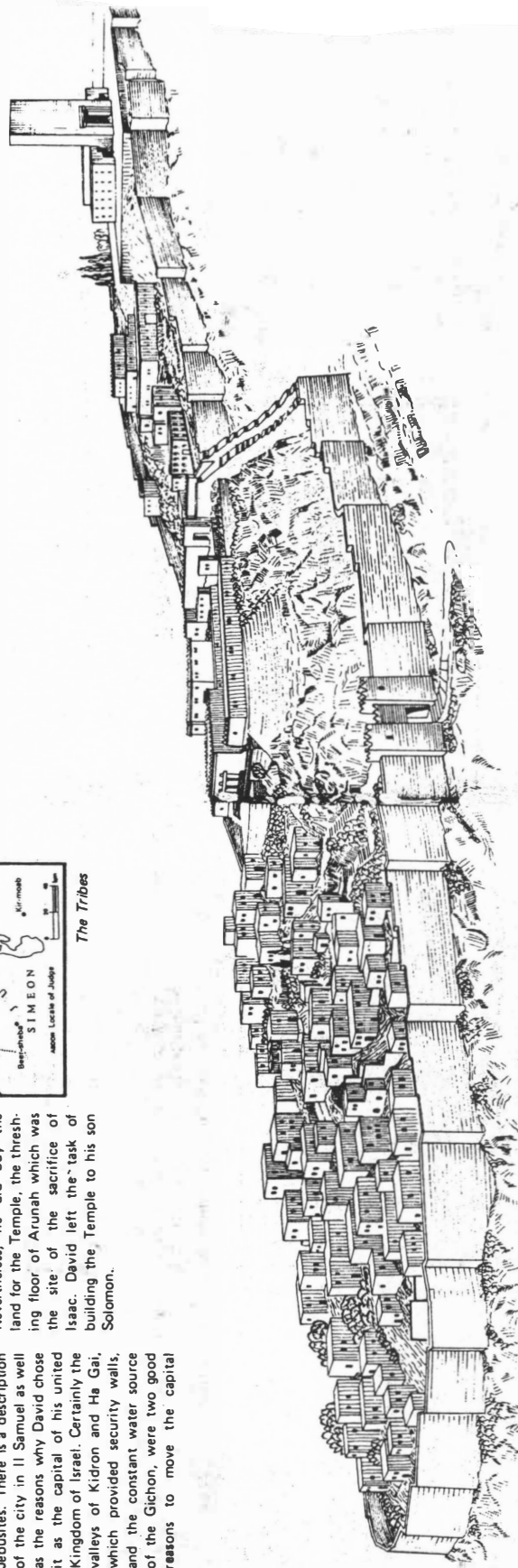
Although David wanted to build a sanctuary on Mt. Moriah, he was unfit for that important task because he was a warrior "with much blood on his hands". Nevertheless, he did buy the land for the Temple, the threshing floor of Arunah which was the site of the sacrifice of Isaac. David left the task of building the Temple to his son Solomon.

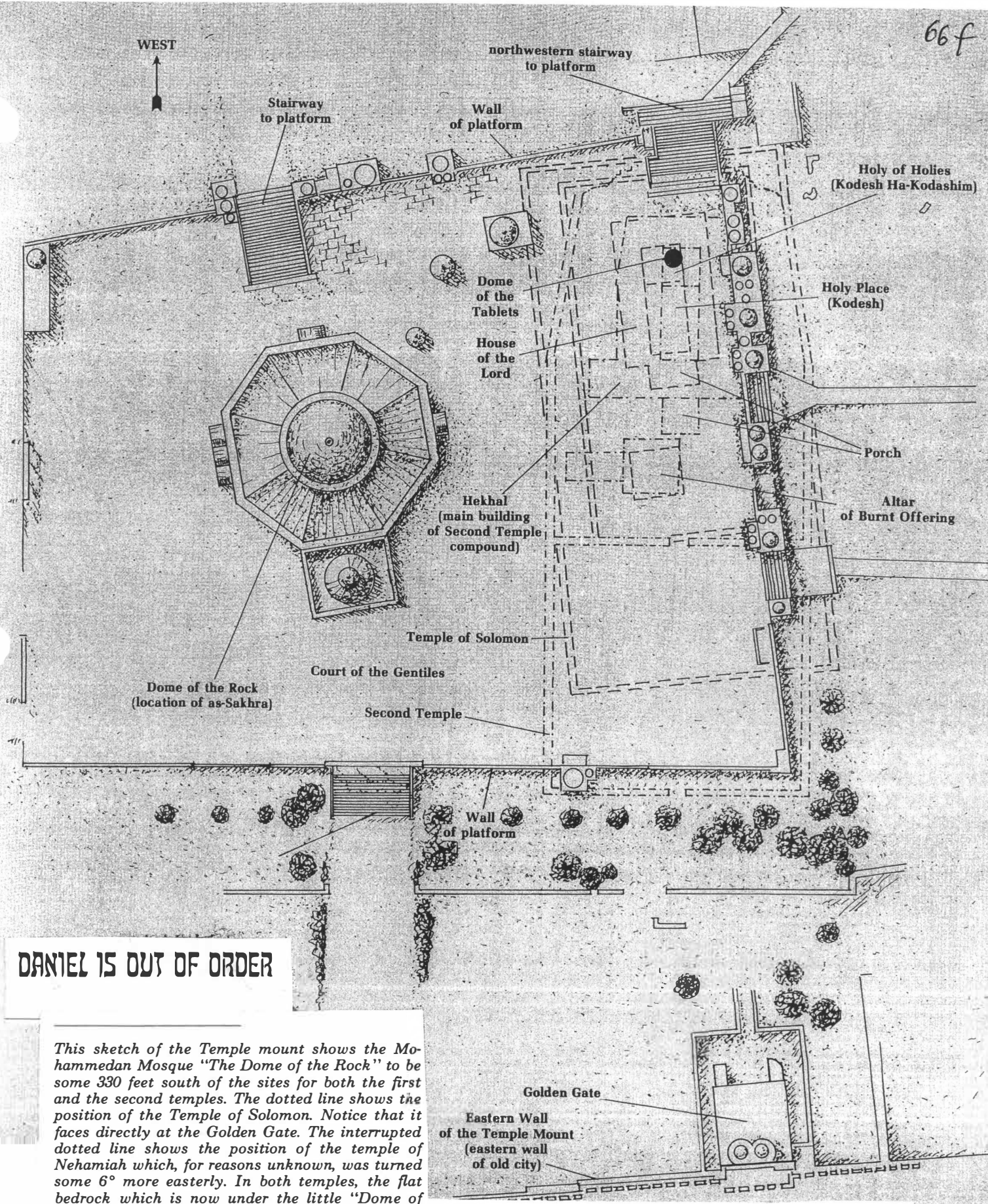


The Tribes

Source: II Samuel The Prophets, Jewish Publication Society Of America, Philadelphia, 1962
I Chronicles The Writings, Jewish Publication Society of America, Philadelphia, 1962

"The king and his men set out for Jerusalem against the Jebusites who inhabited the region. David was told, "You will never get in here: Even the blind and the lame will turn you back ... But David captured the stronghold of Zion; it is now the City of David ... David occupied the stronghold and renamed it the City of David" ... II Samuel 5:6-10





DANIEL IS OUT OF ORDER

This sketch of the Temple mount shows the Mohammedan Mosque "The Dome of the Rock" to be some 330 feet south of the sites for both the first and the second temples. The dotted line shows the position of the Temple of Solomon. Notice that it faces directly at the Golden Gate. The interrupted dotted line shows the position of the temple of Nehemiah which, for reasons unknown, was turned some 6° more easterly. In both temples, the flat bedrock which is now under the little "Dome of the Tablets" was in the Kodesh Ha-Kodashim, or Holy of Holies.

ELVIS H. SKOLFIELD

©FISH HOUSE
P.O. BOX 453
FORT MYERS, FL 33902

Eleventh Day

POOL OF SILOAM, GIBEON, EMMAUS, LATRUN, GEZER, FRANKFURT

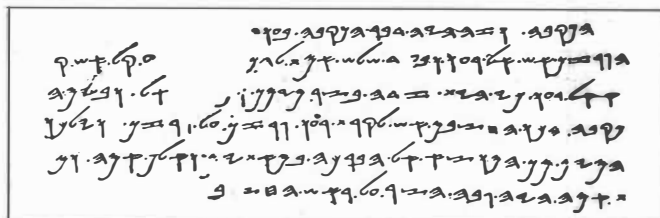
POOL OF SILOAM

The Pool of Siloam is fed by the Spring of Gihon, which was outside the city wall in biblical days. Therefore, about 700 B.C., King Hezekiah had a tunnel bored from the spring to the Pool of Siloam which was in Jerusalem proper. This important work is highly praised in the Bible:

"And the rest of the acts of Hezekiah, and all his might. . . and how he made a pool and a conduit, and brought water into the city, are they not written in the book of chronicles of the kings of Judah." (II Kings 20:20)

The tunnel is still extant, its length being 533 m. (as the crow flies 335m). The water of the Gihon flow through it from a height of 650 m. to the Pool of Siloam, 20 m. lower down. From the Spring of Gihon the Pool of Siloam can be reached through the dry bed of the Kidron.

To the Pool of Siloam, about 500 m. (1613 ft.). We follow the bed of the Kidron and reach a fruit grove on the site of the 'Garden of the King' of olden times. A short path off the right hand side of the road reaches Siloam recognizable by the minaret standing by its side. Today only a small part of the pool can be seen. Steps lead to the bottom, to the mouth of follows: "... when (the tunnel) was driven through. And this day. In memory of this outstanding piece of engineering a Hebrew inscription was engraved in the rock wall near its outlet. Accidentally discovered in 1880, it is now preserved in the Museum of the Ancient Orient at Istanbul. It reads as follows: "... when (the tunnel) was driven through. And this was the way in which it was cut though: — While ... (were) still ... axe(s), each man toward his fellow, and 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 1200 cubits, and the height of the rock above the head(s) of the quarrymen was 100 cubits."



THE SILOAM INSCRIPTION in the old Biblical script.

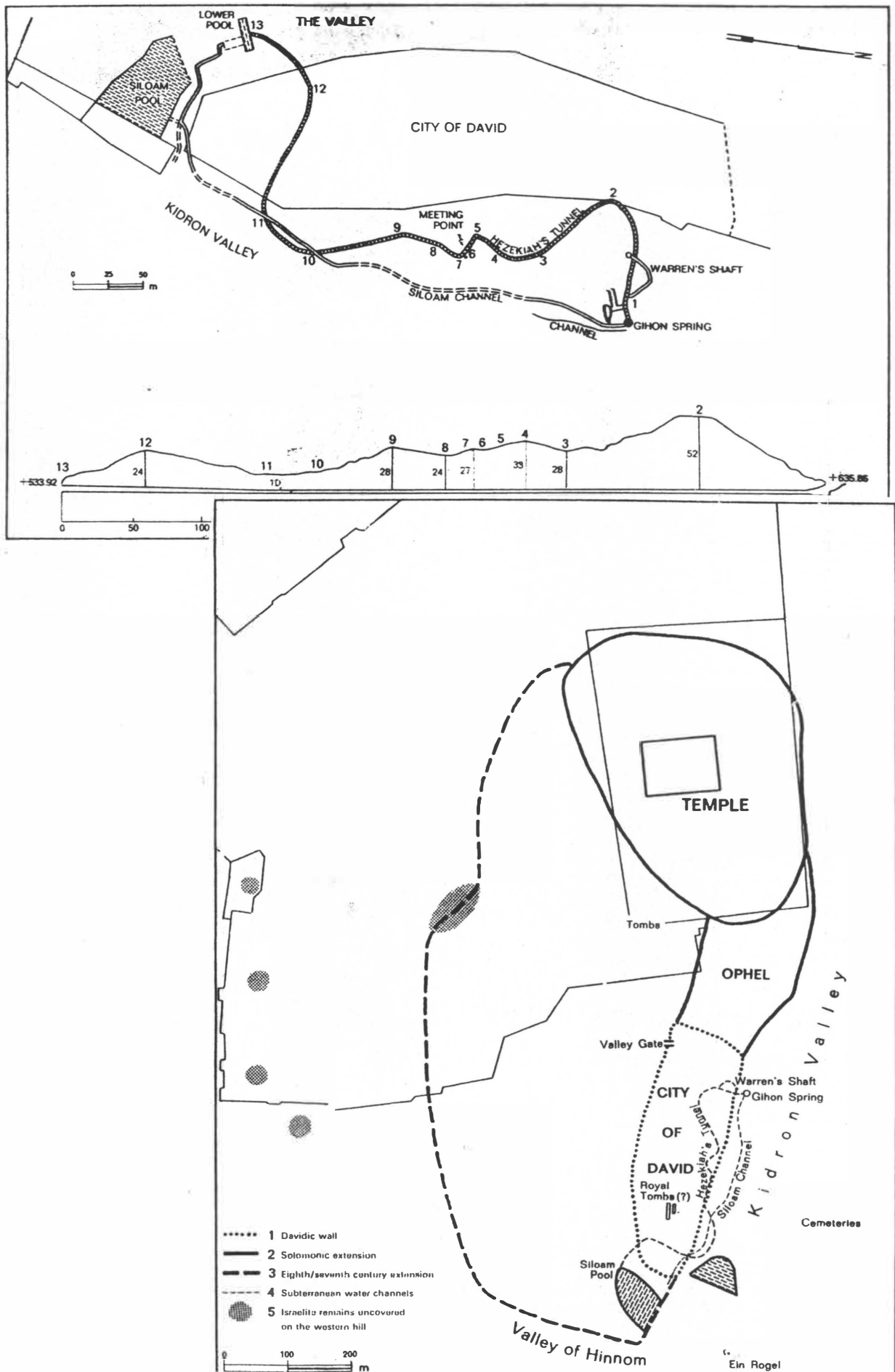


From an Underwood Stereograph.
The Pool of Siloam.

MIZPAH ("watch tower"); NEBI SAMWIL
("prophet Samuel"); MIZPEH; TELL-EN-NASBEH

Four miles directly northwest of Jerusalem, in the territory of Benjamin, is the ancient site of Mizpah. (There are some who believe the site is 7 miles northeast of Jerusalem) It was a prominent religious center, particularly in the time of Samuel the prophet. Some believe Samuel is buried here. From the highway going north out of Jerusalem a high minaret may be seen in the distance to the west. This marks the site.

--It was in the territory of Benjamin (Josh. 18:21,26).



--Israel conferred here about the outrage of the Levite concubine (Judg. 20:1-3).
 --Samuel rededicated the people and attacked the Philistines (I Sam. 7:3-14).
 --Saul was proclaimed the first king of Israel (I Sam. 10:17-25).
 --Mizpah was fortified by King Asa (I Kings 15:22; II Chron. 16:6).
 --Here Gedaliah reigned over the remnant left by Nebuchadnezzar (II Kings 25:22-26; Jer. 40:5-16). The Crusaders called the place Mount Joy, because from the top of this mount they had their first glimpse of the Holy City.

GIBEON

At the time of the Israelite invasion of Canaan this was an important city inhabited by Hivites (Josh. 9:7) and apparently governed by a council of elders (Josh. 9:11; 10:2). Following the fall of Jericho and Ai, the Gibeonites tricked Joshua into making a treaty with them as vassals. They were reduced to menial service and cursed when their deceit was discovered.

During a struggle here between the men of David and Ishbosheth the former were victorious (II Sam. 2:12-17). Solomon worshipped here after his accession (I Chron. 16:39; 21:29). The Gibeonites helped Nehemiah rebuild the walls of Jerusalem (Neh. 3:7).

Gibeon has a most spectacular water system. Cut entirely from solid rock, it includes a pool 82 feet deep, 37 feet in diameter, and equipped with a circular stairway of 79 steps. Beyond the pool a tunnel, again carved from solid rock a distance of 167 feet, leads to a spring outside the ancient city. The unusual contest of arms probably took place beside this great pool.

EMMAUS; IMWAS; AMMAOUS; NICOPOLIS; AMWAS

One mile northeast of Latrun and about 15 miles west of Jerusalem is a traditional site of Jesus' appearance to two travelers on the evening of the resurrection. The name comes from Hamma, which means "warm well," and there are several warm wells in the area. Next to a new monastery are the ruins of a Byzantine Crusader church.
 --Jesus appeared to two disciples (Luke 24:13-35).

LATRUN

Latrun is about 15 miles east of Ramla on the Jerusalem Road. It is a strategic fortress captured by the Israelis in the 1948 war with a loss of over 1,000 soldiers. This fortress guarded the entrance to the Jerusalem Corridor. A trappist monastery is the only other structure that now stands in Latrun. When traveling through the Jerusalem Corridor, one should note the overturned tanks and trucks that are now war memorials in honor of the men who lost their lives to open the corridor. On the Jerusalem Road note that the mountains are covered with

populated and some altogether abandoned. Thus, visitors were able to inspect surviving ancient structures which later became incorporated into new houses or were destroyed altogether for their materials, when the population began to increase again towards the end of the century. In modern times, the conditions for studying ancient buildings in village sites vary from place to place. Two particular trends, however, may be observed. First of all, a general tendency for village populations to shift out of the old village centres into new housing or overseas is making many central village areas accessible for the first time this century. But secondly, and conversely, neglect and modern development, particularly in the area nearest to Jerusalem, threaten to destroy much of this evidence before it can be adequately recorded and studied.

This paper is concerned with two village sites north of Jerusalem in which there still survive significant building remains of the early medieval and Crusader periods. It is presented both as a contribution to the archaeological documentation of a historic landscape, which it is feared will never be quite the same again, and also to illustrate the kind of information that can be retrieved without excavation and with only a relatively modest outlay of time, labour and equipment.

II. ARCHAEOLOGICAL INVESTIGATIONS IN AL-JIB

1. The Site and its History

The hill of al-jib, which archaeology and Old Testament scholarship have demonstrated to be the site of Biblical Gibeon,¹ lies some 9 km. north-north-west of Jerusalem (grid ref. 1676.1396: see Fig. 1). It consists of two low hillocks, attaining about 760 m. above sea level, separated by a saddle (Pl. XVI A). The southern of these represents the tell of ancient Gibeon, on which excavations from 1957 to 1962 recovered evidence of occupation from Early Bronze Age I to the Roman period.² No trace of any occupation from this period, however, has yet been found on the northern hill, which seems to have been used in Roman times, if not before, as a cemetery.³ It is on this hill that the present village of al-jib is located.

Al-jib rises in the midst of a broad fertile plain, commanding the upper end of the Beth Horon pass, one of the easiest natural routes of access to Jerusalem from the coastal plain. Its strategic importance partly accounts for the relatively frequent mentions which it receives in historical sources, from the first entry of the Israelites into Canaan down to modern times.⁴ It was beneath the walls of Gibeon, for example, that Joshua, having been tricked into accepting the submission of the Gibeonites at Gilgal, came to their assistance and defeated five Amorite kings; here the sun and moon stood still while he completed the destruction of the Amorite army, driving the survivors down the Beth Horon pass into the valley of Ayalon, where the sky rained down hail stones on their heads.⁵ It was also at Gibeon that Solomon made a sacrifice at the high place and had a dream.⁶ This high place has been identified since the Middle Ages, and possibly earlier, with the hill of Nabi Samwil (St. Samuel), which overlooks al-jib from the south and dominates the plain by some 150 m. (see Fig. 1).⁷

In October A.D. 66, a Roman army under Cestius Gallus advanced up the Beth Horon pass and made camp at *Gabaon*, before moving on to attack Jerusalem.⁸ In the following century, Roman

¹ Abel 1935(1), 535-536; Demsky 1975.

² Pritchard 1962a,b; 1976; Vogel 1971, 33.

³ Bagatz 1975, 54-55.

⁴ Gichon 1981, 51; Fig. 3.

⁵ Joshua IX, 1-X, 15.

⁶ 1 Kings III, 4-15; cf. II Samuel XXI, 6-9.

⁷ Abel 1935(1), 536; 1934, 360-364.

⁸ Josephus, *JJ*, II, 19; cf. Avi-Yonah 1976, 66; Gichon 1981, 51-54; Fig. 4.

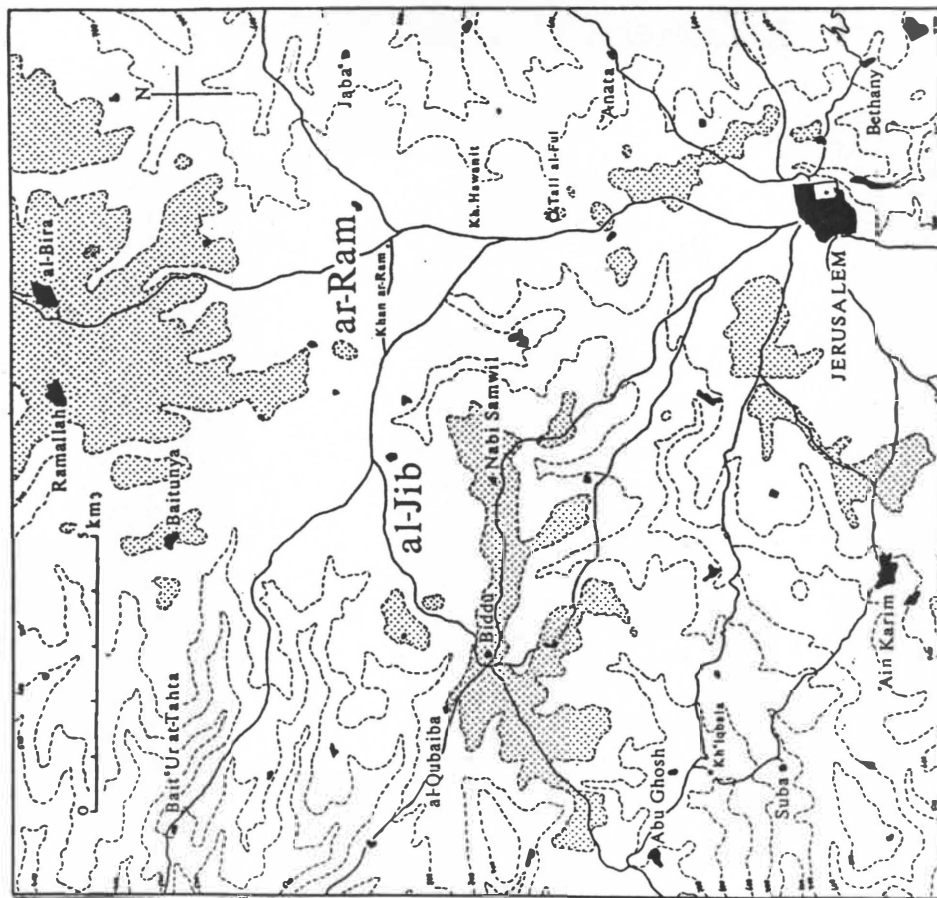


Fig. 1. Map showing the location of al-jib and ar-Ram, and their relation to the major lines of communication and to other village sites mentioned in the text. Stippling indicates land over 800 m. (After Survey of Palestine, 1937.)

engineers built a road through the pass, from Lydda (*Diospolis*) in the coastal plain to Khirbat Hawanit (*to Tetraton*) on the Jerusalem (*Aelia Capitolina*) to Nablus (*Neapolis*) road. This new road passed just north of al-jib. A little west of the village, another road branched south-west from it to link al-jib, at Biddu and Abu Ghosh respectively, with two other roads from Jerusalem to Lydda passing through 'Amwas (*Emmaw-Nicopolis*) (see Fig. 1).⁹

⁹ Avi-Yonah 1940, 44; map.

Benjamin

A SPECIAL NOTE ON EMMAUS OF LUKE 24.131. Luke 24.13

(Read with SMM 12-9.)

"That very day (the day of the resurrection) two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened." (RSV)

Note: "About seven miles" is "60 stadia" in most Greek manuscripts (including Papyrus Badmer XIV and Codex Vaticanus). Others (Codex Sinaiticus and Palestinian Syriac) read "160 stadia" which would be some twenty miles. A Roman stadion is some 206 yards. "Stadia" is translated "furlong" in the KJV.

2. Emmaus/Nicopolis

This is a well-known site some 19 miles from Jerusalem where "Emmaus" is preserved in the Arabic name "Imwas." It is situated at a strategic location in the Ayyalon (Aljalon) Valley near the monastery of Latrun. Judas Maccabeus won a great victory over the Seleucid army here in 165 B.C. (SMM 11-4). Later the Seleucid general, Bacchides, fortified the site (SMM 11-7). Emmaus overtook Gezer as administrative capital of the district in 45 B.C. However, its inhabitants fled before the Roman general, Varus, in 4 B.C., who burnt it to the ground in retaliation for a rebel attack on a Roman convoy of grain and arms to a legion (SMM 12-3). Together with other regions of the country, it revolted against the Romans in 66 A.D. (SMM 12-11), but fell to the Romans in 68 A.D. The Roman general stationed the Fifth Legion (Legio V) there before moving over to the Jordan Valley (SMM 12-13). In 221 A.D. the status of "polis" (city) was given to Emmaus and it was named Nicopolis, "City of Victory."

A basilica of the Byzantine (or even earlier) period and a smaller church of the Crusader period have been revealed by excavations begun in 1875 and completed in 1924-30. Byzantine writers testify to the fact that this Emmaus was taken to be that of Luke 24.13 by all in this period.

3. Emmaus/Colonia (Qaloniya)

This site is some thirty stadia (3½ miles) west of Jerusalem on the Jerusalem-Joppa Roman road. It is no doubt the site spoken of in Josephus' The Jewish War, VII.216-217 (6.6):

"About the same time (75 A.D.) Caesar (Vespasian) sent instructions to Bassus and Laberius Maximus, the procurator, to farm out all Jewish territory. For he founded no city there, reserving the country as his private property, except that he did assign to eight hundred veterans discharged from the army a place for habitation called Emmaus, distant thirty furlongs from Jerusalem."

On the "thirty furlongs" E. Shurer states, "The reading here vacillates between thirty and sixty. Since the two best manuscripts have thirty, and since sixty is evidently an emendation in accordance with Luke 24.13, the former is to be regarded as the correct reading."

Still others feel that the sixty stadia in Luke 24.13 is simply a round trip figure, that is, the actual distance should be understood to be thirty stadia each way. This possibility fits well with the site of Emmaus/Colonia.

This same site (Qaloniya) is no doubt the Mozah spoken of in the Mishna where Jews went to cut young willow-branches for the Altar at the rite of the Willow-branch during the Feast of Tabernacles (Succoth) in New Testament times.

4. Abu-Ghosh/Castellum Emmaus

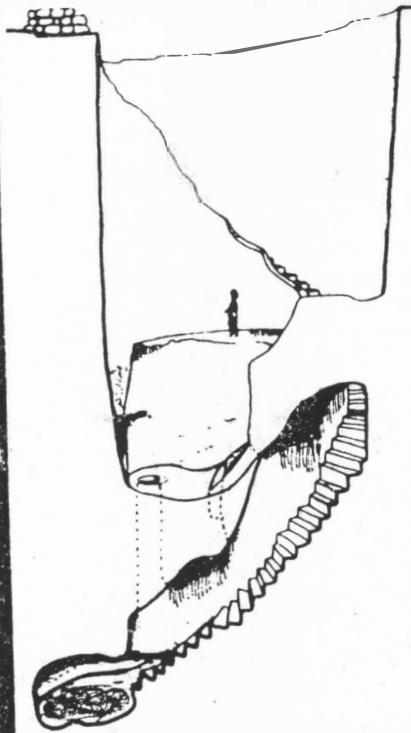
A site (named after a 19th century family of robbers) situated by Old Testament Kiriath-Jearim, to the west of Emmaus/Colonia on the same Jerusalem-Joppa Roman road. This village is some 9 miles from Jerusalem (over sixty stadia). While there is no reference to it as Emmaus in the Roman period, accounts of travellers in the Crusader period clearly identify this site with Emmaus of Luke 24.13. The sixty stadia reading in the Latin Vulgate no doubt served as a basis for this identification. Castellum Emmaus is placed in the same area in the late 12th century. A beautiful Crusader church was built over a Roman fort where the Tenth Legion (Legio X) was stationed.

5. El-Qubelbeh

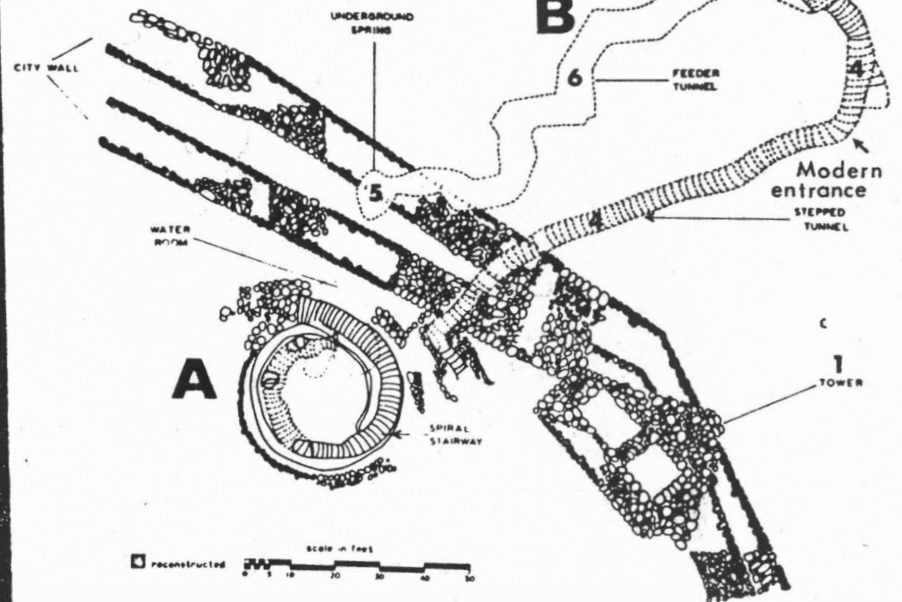
This is another village that fits the sixty stadia (seven miles) of Luke 24.13. It has remains of a Crusader church (and earlier foundations which some feel to be the very house of Cleopas of Luke 24:1). However, it lacks the name of Emmaus in historical sources. Some feel that the common Catholic (Latin) tradition of El-Qubelba as Emmaus dates from the 13th century A.D. when pilgrims had to come into the hills via El-Qubelba and Nabl Samuil and could not visit Abu-Ghosh where an earlier tradition of the Crusader period places Emmaus of Luke 24.13.

GIBEON

70

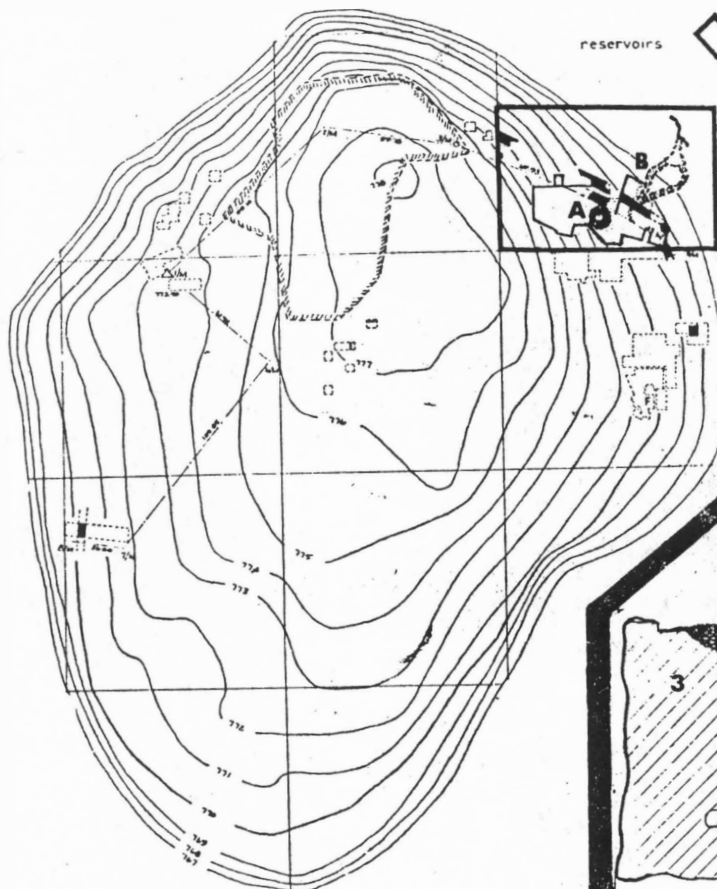


DETAIL OF 'A'



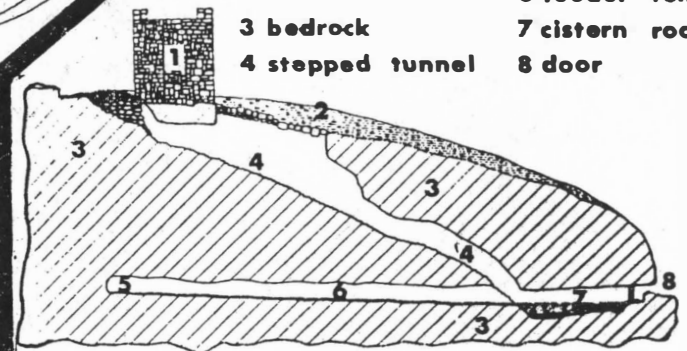
DETAIL OF INSET 'A/B'

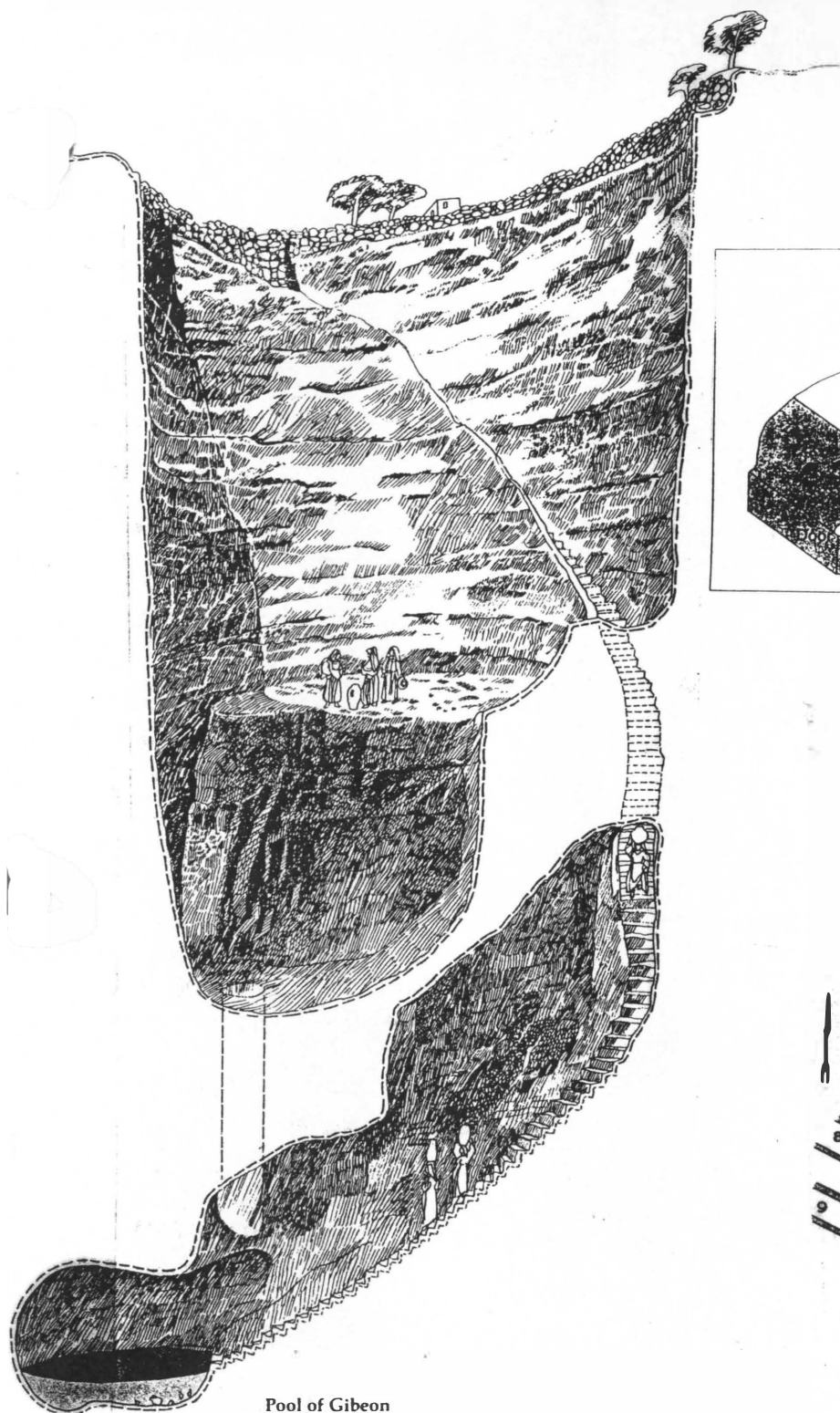
NOTES:



DETAIL OF 'B'

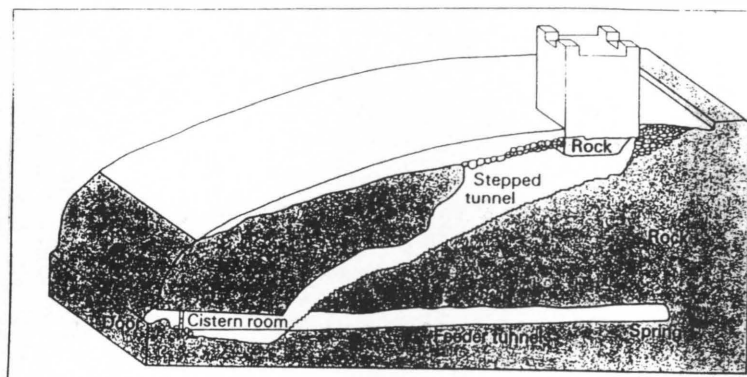
- | | |
|------------------|-----------------|
| 1 tower | 5 spring |
| 2 soil | 6 feeder tunnel |
| 3 bedrock | 7 cistern room |
| 4 stepped tunnel | 8 door |



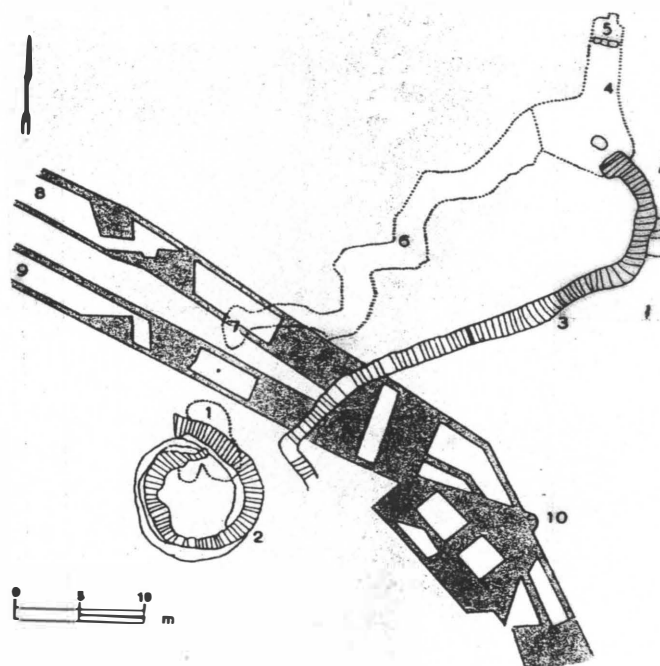


Pool of Gibeon

"And the servants of David went out and met [the servants of the son of Saul] at the pool of Gibeon . . . And the battle was very fierce that day" (2 Sam. 2.13, 17). The probable scene of this encounter—a stair well which led down to the water table near Gibeon—was uncovered in 1956, and appears in the photograph and drawing above. It was a circular pit, 37 feet across, cut from solid rock to a depth of 82 feet. For this engineering feat almost 3000 tons of limestone had to be removed. The rock at the bottom (see center of the drawing) shows that digging was stopped for a time, then resumed as a tunnel to the pool at the water table. Getting water must have been an arduous task. Village women descended with jars, filled them, then climbed back up the 79 steps with the jars on their heads. Rubble on the floor of the excavation shows the facility was not used after the 6th century B.C.



The water-system at Gibeon consisted of a water-chamber cut into the rock, reached by a spiral staircase, and an Iron Age tunnel of 93 steps leading to the spring outside the city wall. Section through E side of hill, showing the stepped tunnel and spring.



The city wall and water system. 1. Water chamber. 2. Spiral staircase. 3. Stepped tunnel. 4. Room of the spring. 5. Outer entrance. 6. The "feeding" tunnel. 7. The spring. 8. Late wall. 9. Early wall. 10. Tower.

pine trees and Saint John trees (carob, bread, or locust). These are part of a gigantic reclamation project, in which 90,000,000 trees had been planted by 1970. Note the tabor oaks in the middle of the free-way. They are among the oldest trees in Israel. The Turks destroyed most of the trees in Israel, but because of a mosque at this location they preserved these trees.

--Reforestation is felt to be in fulfillment of Ezekiel's prophecy (Ezek. 36:8).

VALLEY OF AJALON; AIJALON; EMEQ AYYALEN; AYALON

This valley is about 2½ miles northeast of Latrun. It has served as a battleground for the Israelites, Philistines, Maccabees, Romans, Arabs, Crusaders, British, and Jews.

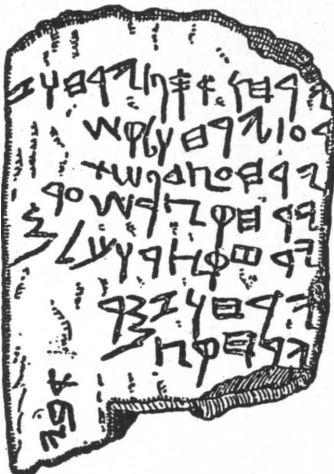
--Here Joshua defeated the Amorites; great hailstones killed many, and the sun stood still while the battle was won (Josh. 10:6-27).

--In this valley Saul won a victory over the Philistines (I Sam. 14:31).

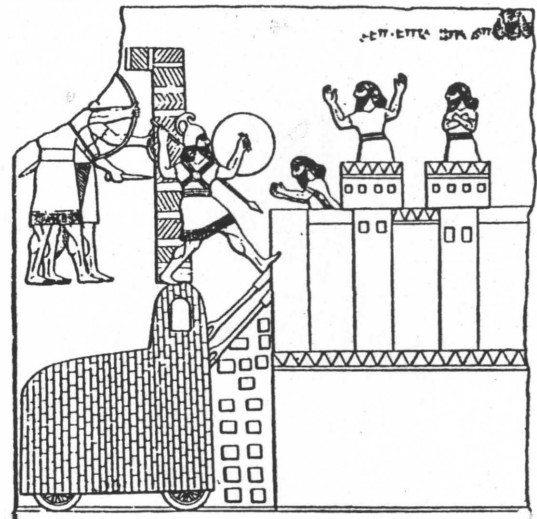
--This was an important pass mentioned with Gibeon (Josh. 10:12).

GEZER

A Canaanite city (Josh. 12:12; 16:3), it always had a strategic position on the ancient road between the two empires of Egypt and Assyria. Under the Egyptian sovereignty it was given by Pharaoh as a dowry to his daughter, the wife of Solomon, who rebuilt it (I Kings 9:16). The Maccabees constructed a fortress here in 140 B.C. (1 Macc. 4:15). The important excavations carried out by the Irishman Macalister, 1902-08, brought to light different strata of the city from 3000 B.C. to the Arab conquest, revealing a wealth of archaeological information.



THE GEZER CALENDAR. About 950 B.C. Time of King Solomon. Engraved on a stone 11 cms. long, in old Biblical script:
Two months of ingathering.
Two months of late sowing.
Month of pulling flax.
Month of barley harvest.
Month when everything (else) is harvested.
Two months of pruning (vines).
Month of summer fruit.
This agricultural calendar, one of the most interesting biblical findings in the Land of Israel was discovered in 1908. Preserved in the Museum of Antiquities, Istanbul (Constantinople), Turkey.

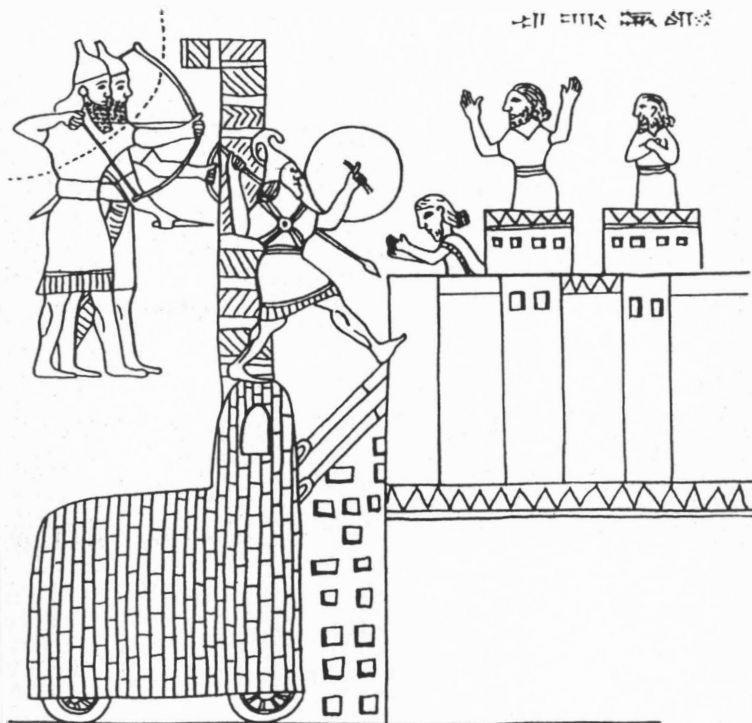


GEZER BESIEGED BY ASSYRIAN TROOPS. About 732 B.C. Above, on the right, its name is written in cuneiform script: Gazru. The Assyrians used a siege-engine with battering-ram in their attack on the walled city.

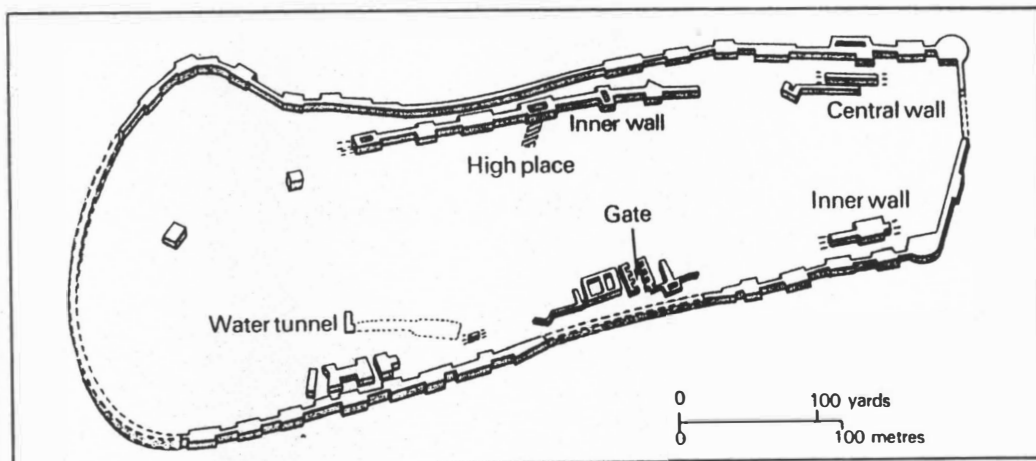
This relief was found at Nimrud, biblical Kalack, in Assyria, today Iraq.

GEZER

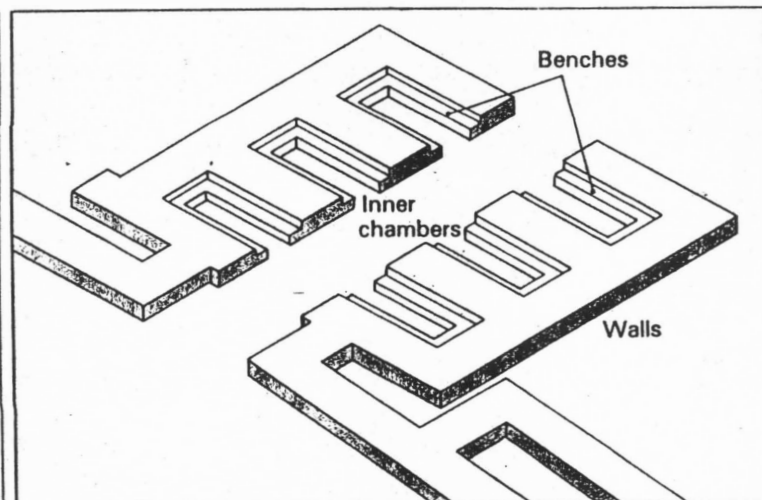
The assault of the city of Gezer by the army of Tiglath-pileser III. From a relief in SW palace at Nimrud. 744–727 BC.



■ GEZRITES
See Girzites, Part 1.



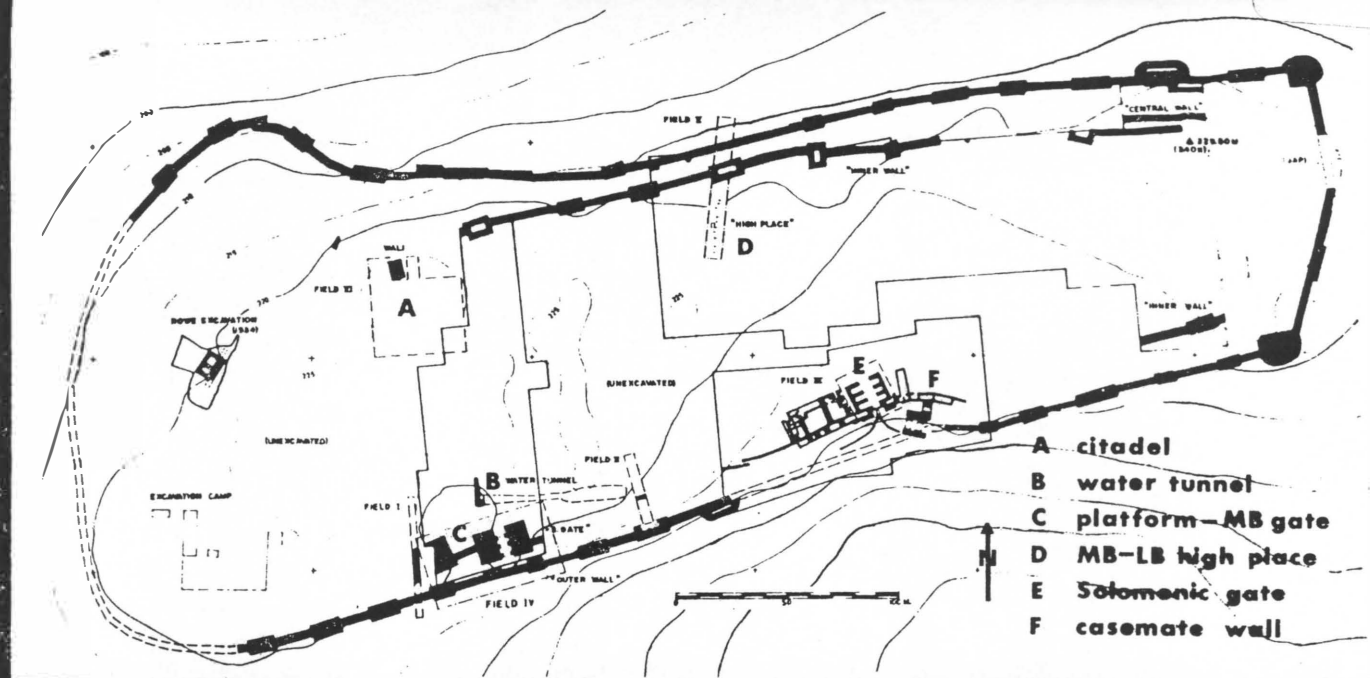
Plan of Gezer.



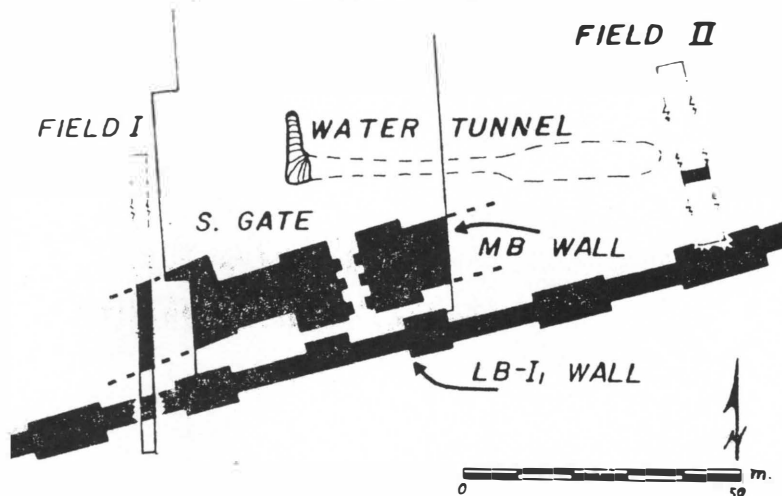
Plan of the gate built by Solomon as part of the fortifications of Gezer.

GEZER. One of the chief cities of pre-Roman Palestine from at least 1800 BC. It is strategically located on the road from Jerusalem to Joppa on the most N ridge of the Shephelah, some 12 km from the main highway between Egypt and Mesopotamia. Strong Canaanite defences were overthrown by Pharaoh Thutmosis III c. 1468 BC. Egypt then controlled the city. Ten el-Amarna letters from Gezer show the city vacillated but finally remained loyal to Egypt in the 14th century. At the time of the Hebrew conquest its Canaanite king, Horam, tried to help Lachish but was defeated (Jos. 10:33; 12:12); Gezer however was not taken by the Israelites (Jos. 16:10; Jdg. 1:29). Even so the city was included in Ephraim's territory as a levitical city (Jos. 21:21). Soon after the Conquest Pharaoh Merenptah claims, on his stele, to have recaptured it. Archaeological evidence indicates that after 1200 BC the Philistines controlled the city, possibly with Egyptian approval, which may explain David's battles in this region (2 Sa. 5:25). Gezer became an Israelite possession when the Egyptian pharaoh gave it to his daughter on her marriage to Solomon, who rebuilt the city and its defences (1 Ki. 9:15–17). Excavations (1964–73) have uncovered a typical Solomonic gate and defences. This area has also yielded great quantities of calcined stone, evidence of Pharaoh Shishak's assault on Judah c. 918 BC (1 Ki. 14:25ff.). There are also indications of later occupations—Persian, Seleucid and Maccabean. Gezer (Gazara) figures frequently in the Maccabean struggle. Two interesting archaeological finds are the Gezer *Calendar and a ten monolith *'High Place' (c. 1600 BC onwards).

BIBLIOGRAPHY. R. A. S. Macalister, *The Excavations of Gezer*, 1912; W. G. Dever (ed.) *Gezer* 1, 2 (and following vols.), 1970, 1974; *EAEHL*, pp. 428–443. G.G.G.



Detail of B and C

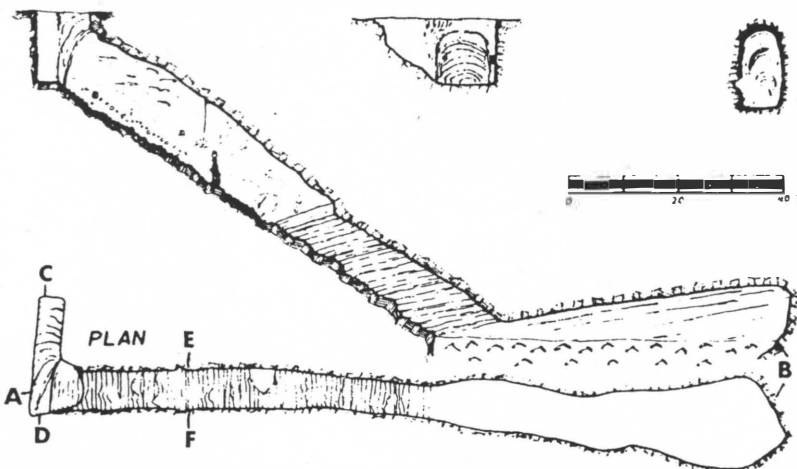


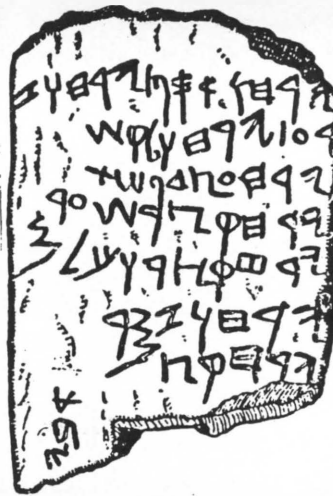
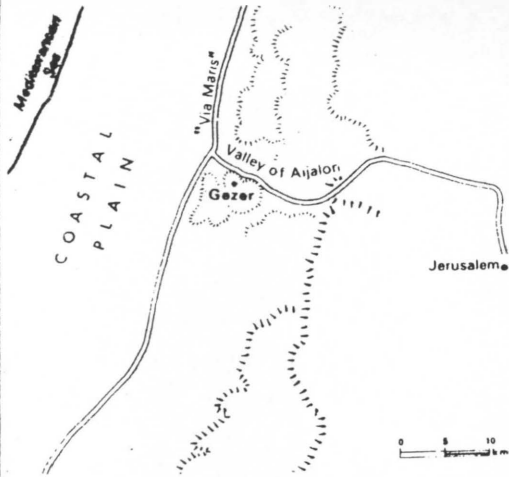
NOTES:

SECTION A-B

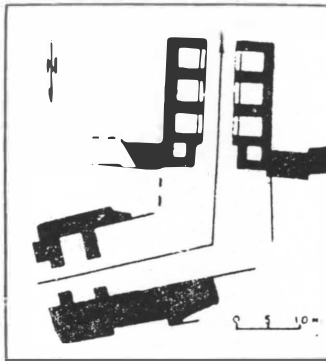
SECTION C-D

SECTION E-F



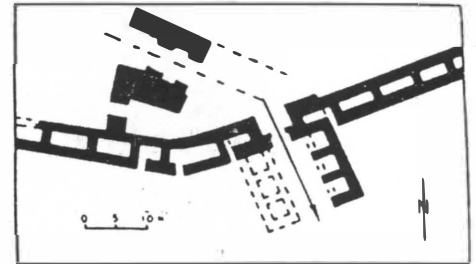
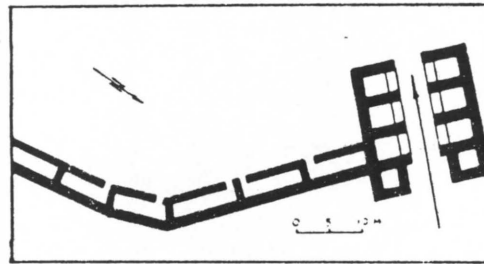


The [two] months of harvest
 The [two] months of sowing
 The [two] months of late planting
 The month of reaping flax
 The month of reaping barley
 The month of reaping and measuring
 The [two] months of [vine] tending
 The month of summer [-fruit]



SOLOMONIC CITY GATES and WALLS

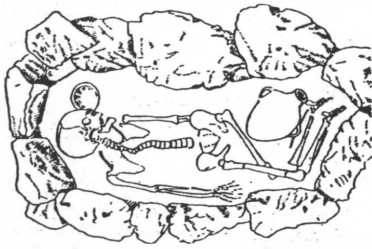
1 Kings 9:15



Detail	Megiddo	Hazor	Gezer
Length of gate	20.3 m.	20.3 m.	19.0 m.
Width of gate	17.5 m.	18.0 m.	16.2 m.
Space between towers	6.5 m.	6.1 m.	5.5 m.
Width of entrance passage	4.2 m.	4.2 m.	3.1 m.
Width of walls	1.6 m.??	1.6 m.	1.6 m.
Total width of the casemate wall	—	5.4 m.	5.4 m.

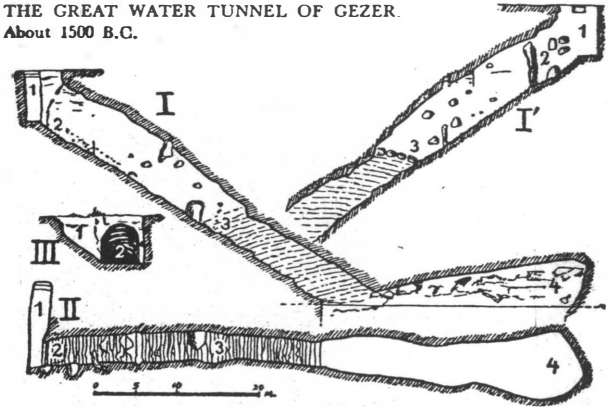
NOTES:





BURIAL PLACE: skeleton with pottery plate and jar, where food and water were offered to the dead. The Torah prohibited that custom, as it is said: "Nor given ought thereof for the dead, I have hearkened to the voice of the Lord my God..." * Dt. 26, 14.

THE GREAT WATER TUNNEL OF GEZER.
About 1500 B.C.



The length of the tunnel — 67 m., width — 4 m., height — 7 m., and depth — 29 m. I. Sectional view of the length of the tunnel. II. Plan of the tunnel. III. Sectional view of the entrance to the tunnel. 1) Entrance. 2-3) Steps cut in stone. 4) End of the tunnel and place of water.

LOD ("fissure"); LYDDA; DIOSPOLIS

Eleven miles southeast of Joppa is the city of Lod, twin of Ramla. According to tradition, Lod was a fortified town in the days of Joshua and was rebuilt by descendants of the tribe of Benjamin. The Greeks changed the name to Lydda. In A.D. 70 the Romans burned the town.

During the second and third centuries Lod was famous as a seat of Jewish learning and housed an academy.

Lod is the legendary city of Saint George, who, according to tradition, was buried here in A.D. 303 after he was martyred by the Romans for tearing down the anti-Christian edicts of the Roman emperor. The Saint George Church is named in his honor, and after his death the name of the city was changed to Georgeopolis.

Lod is the location of Israel's largest airport. (The airport is actually 3 miles north of the city.) This airport is the home of El-Al Airlines and is 32 miles from Jerusalem.

--It was founded by Shemed, a Benjaminite (I Chron. 8:1, 12: Neh. 11: 31-35).

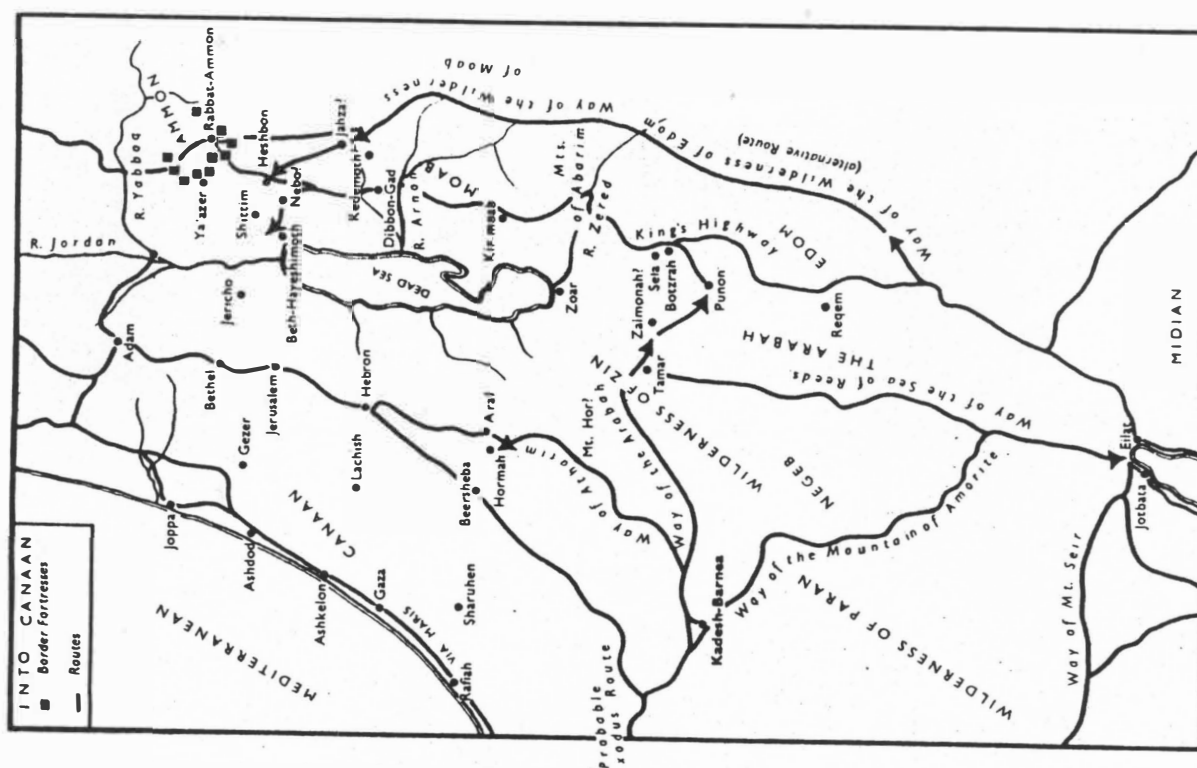
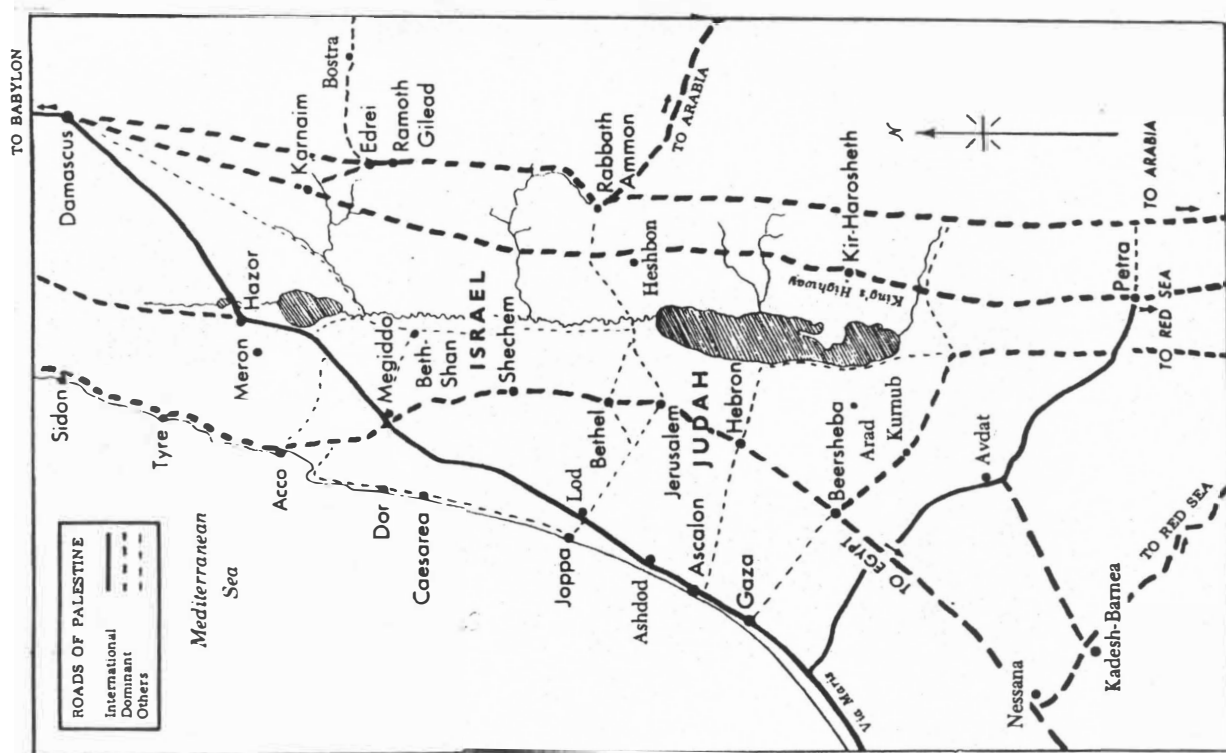
--Some natives settled here after their captivity in Babylon (Ezra 2:1, 33; Neh. 7:6, 37).

--Peter healed Aeneas (Acts 9:32-35).

FRANKFURT, CHICAGO, DES MOINES



Frankfurt am Main, vom Mühlberg aus gesehen. Nach einem Kupferstich des Sebastian Furck, um 1640.



BIBLIOGRAPHY

- Baly, Denis. Geographical Companion to the Bible. New York: McGraw-Hill Book Company, 1963.
- Berrett, LaMar C. Discovering the World of the Bible. Provo, UT: Young House, 1973.
- Cornfeld, Gaalyahu. Pictorial Biblical Encyclopedia. New York: McMillan, 1964.
- Douglas, J. D., ed. The New Bible Dictionary. Grand Rapids: Eerdmans, 1962.
- Duffield, Guy P. Handbook of Bible Lands. Glendale: Regal Division G/L Publications, 1969.
- Encyclopaedia Britannica, (1968).
- International Standard Bible Encyclopedia, (1955),
- Interpreter's Dictionary of the Bible. Nashville: Abingdon, 1962.
- Pfeiffer, Charles F. Baker's Bible Atlas. Grand Rapids: Baker Book House, 1967.
- _____, ed. The Biblical World. Grand Rapids: Baker Book House, 1966.
- _____, and Vos, Howard F. The Wycliffe Historical Geography of Bible Lands. Chicago: Moody Press, 1967.
- Samuel, Rinna. Israel and the Holy Land. New York: Golden Press, 1967.
- Schaff-Herzog Encyclopedia of Religious Knowledge, (1953).
- Thomson, W. M. The Land and the Book. New York: Harper and Brothers, 1882.
- Unger, Merrill F. Archaeology and the New Testament. Grand Rapids: Zondervan, 1962.
- _____. Archaeology and the Old Testament. Grand Rapids: Zondervan, 1954.
- _____. Unger's Bible Dictionary. Chicago: Moody Press, 1957.

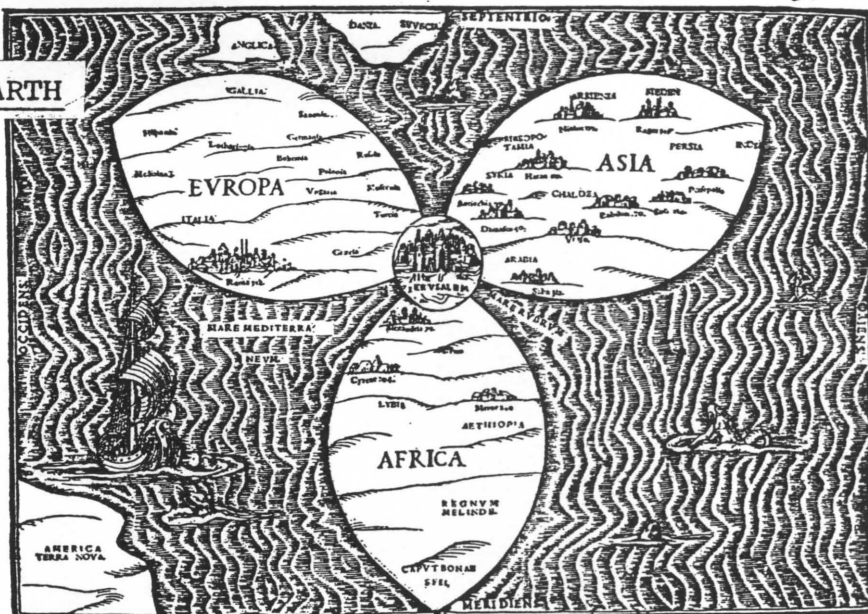
ISRAEL--THE CENTER OF THE EARTH

(Deut. 32:8-10)

8 When the most High 'divided to the nations their inheritance, when he 'separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion is his people; Jacob is the 'lot of his inheritance.

10 He found him 'in a desert land, and in the waste howling wilderness; he 'led him about, he instructed him, he kept him as 'the apple of his eye.



1A. HISTORICALLY AND GEOGRAPHICALLY ISRAEL IS THE CENTER OF THE EARTH:

1b. God placed the nations in relationship to Israel:

Deut. 32:8 "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

2b. Israel is placed in the center of the earth:

Ez. 38:12 "To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land (literally in the center of the earth)."

Ez. 5:5 "Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her."

2A. SPIRITUALLY AND PRESENTLY ISRAEL IS THE APPLE OF GOD'S EYE:

1b. Israel is God's most priceless possession:

Deut. 32:10 "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

2b. Even in apostasy, Israel is the apple of God's eye:

Zech. 2:8 "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."



4 Who are Israelites; to whom pertaineth 'the adoption, and 'the glory, and 'the 'covenants, and the giving of the law, and 'the service of God, and 'the promises;
5 'Whose are the fathers, and 'of whom as concerning the flesh Christ came, who is over all, 'God 'blessed for ever. A-men.

Israel is blessed above all nations: they have the adoption; the glory, the covenants, the law, the service, the promises, the patriarchs and prophets and the MESSIAH (Rom. 9:4-5).

Rom. 3:1-2 "What advantage then hath the Jew? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God."

- 3b. God will deal with nations in accordance with how they treat the chosen people:

Gen. 12:3 "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

3A. PROPHETICALLY AND NATIONALLY ISRAEL IS THE KEY TO THE FUTURE:

- 1b. God will be merciful to HIS land and HIS people:

Deut. 32:43 "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."

- 2b. God loved Israel above all people. The reason:

Deut. 7:6-8 "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

- 3b. God will be the glory in Jerusalem (v.5), will dwell in it (v.6), and inherit the land, with Jerusalem as the world's capital:

Zech. 2:5-6 "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord."



FOR ISRAEL'S PEACE

Not just today, but every day

For the peace of Israel we must pray,
Driven and homeless, lonely, too,

Their only crime to be born a Jew.
Across our world resounds the cry

Of a stricken race which cannot die.
Through centuries the nations fall,

But Jews still weep at the Wailing Wall.

O Father above, the debt we owe
To this race should cause our prayers to flow

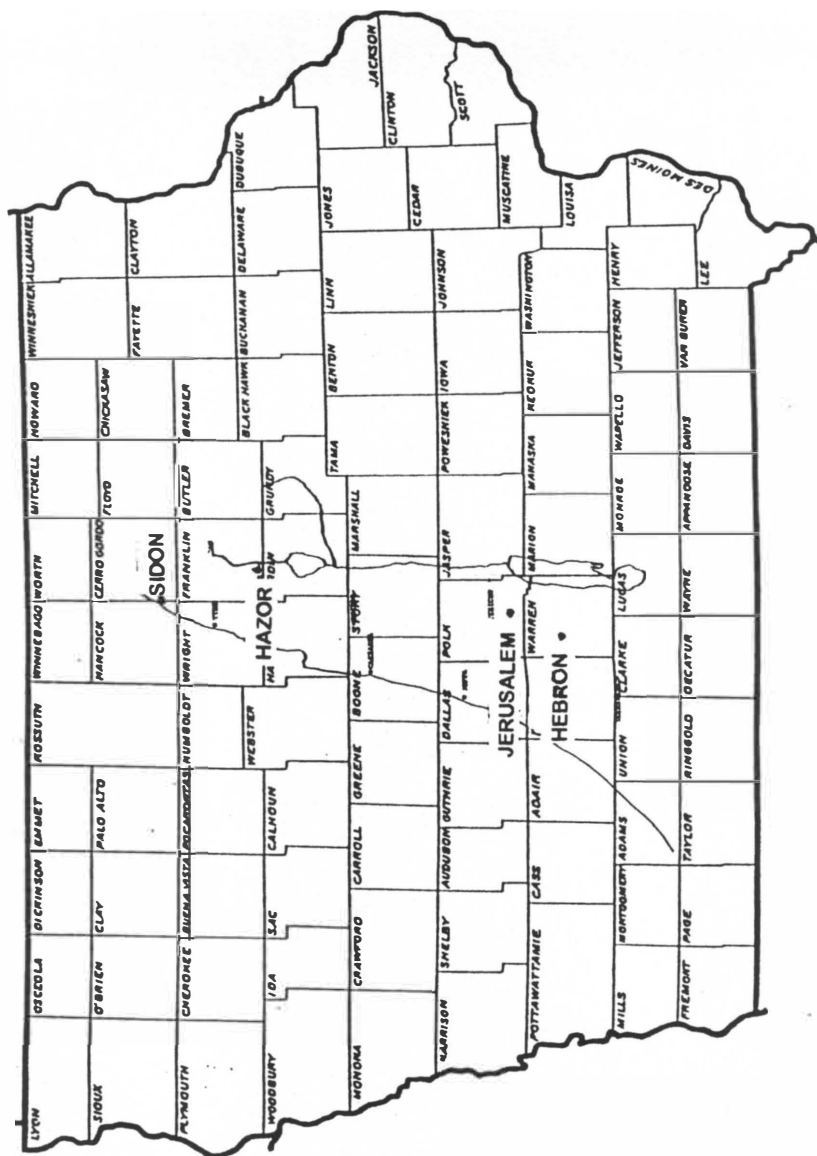
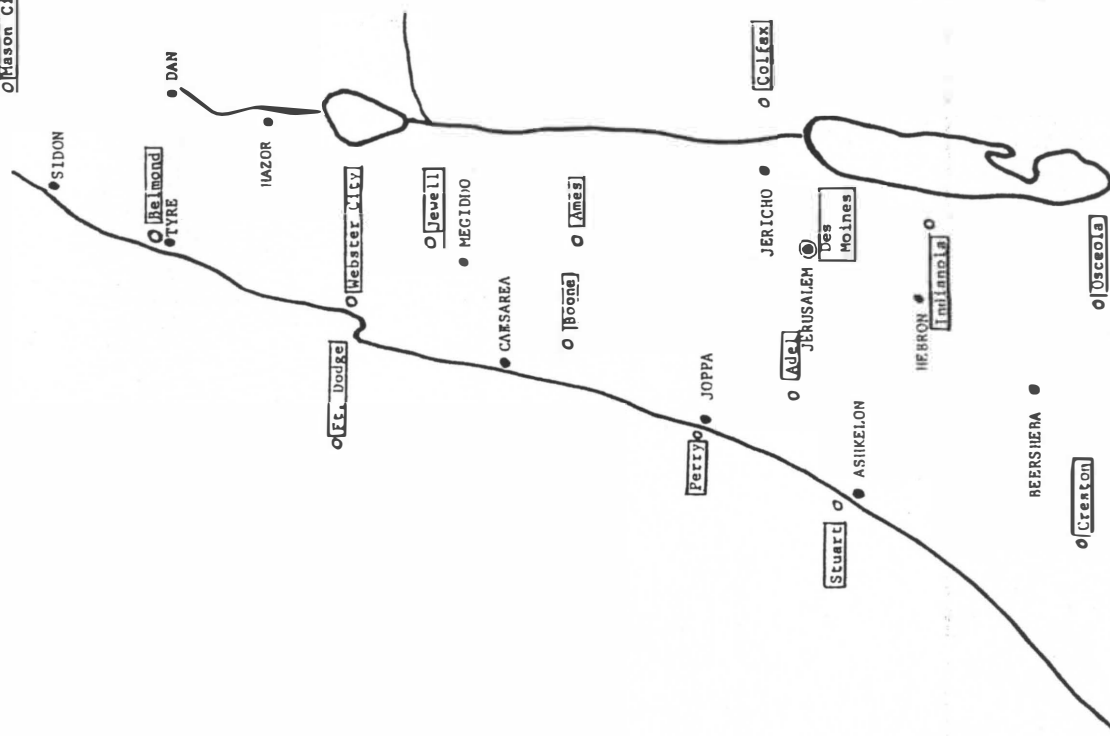
In a daily stream of faith that they
Shall find release from hatred's flay.

Give us the vision, Lord, to see
That love for Jews is love for thee.

-Clara Bernhardt

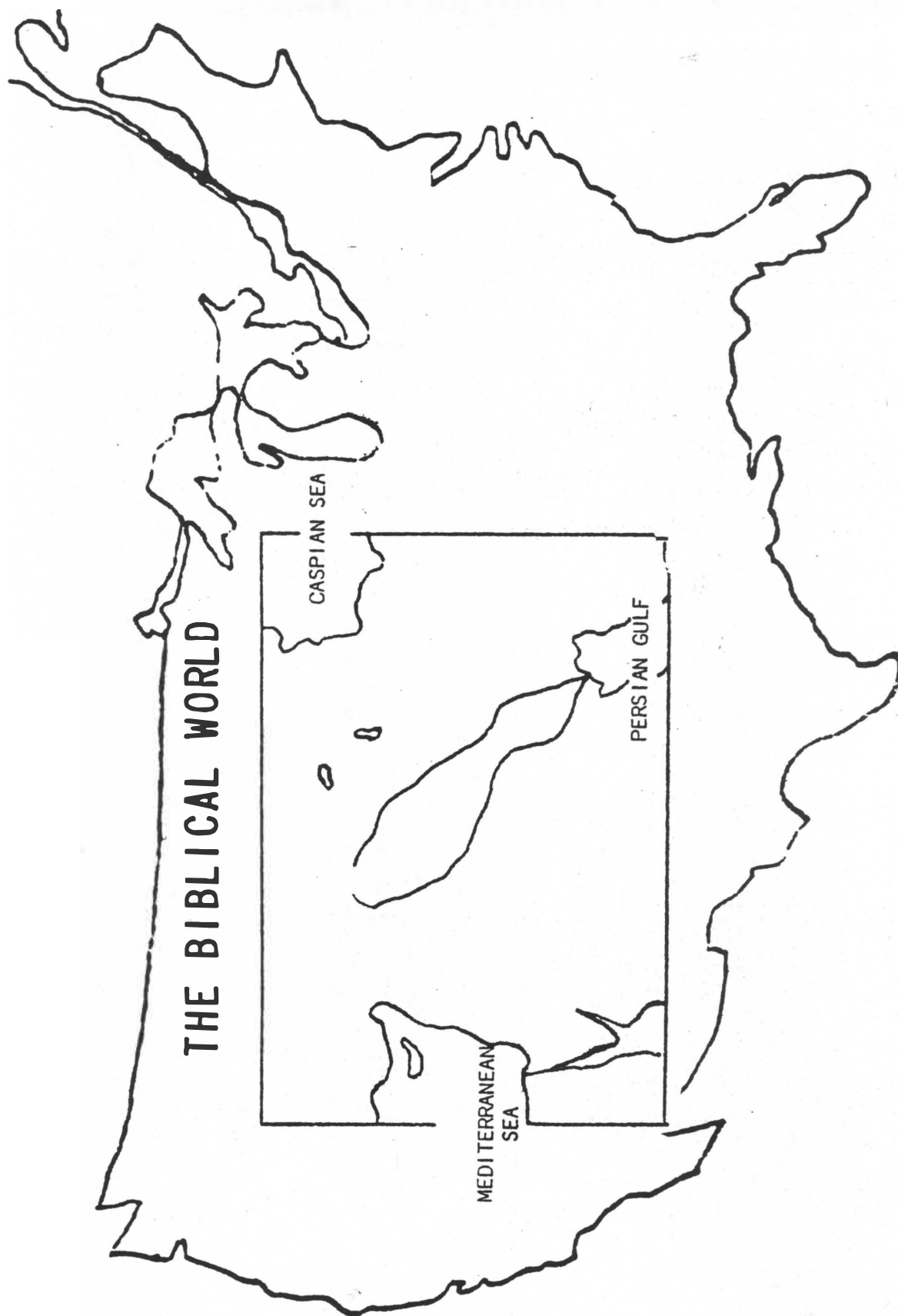
IOWA AND ISRAEL: A COMPARISON

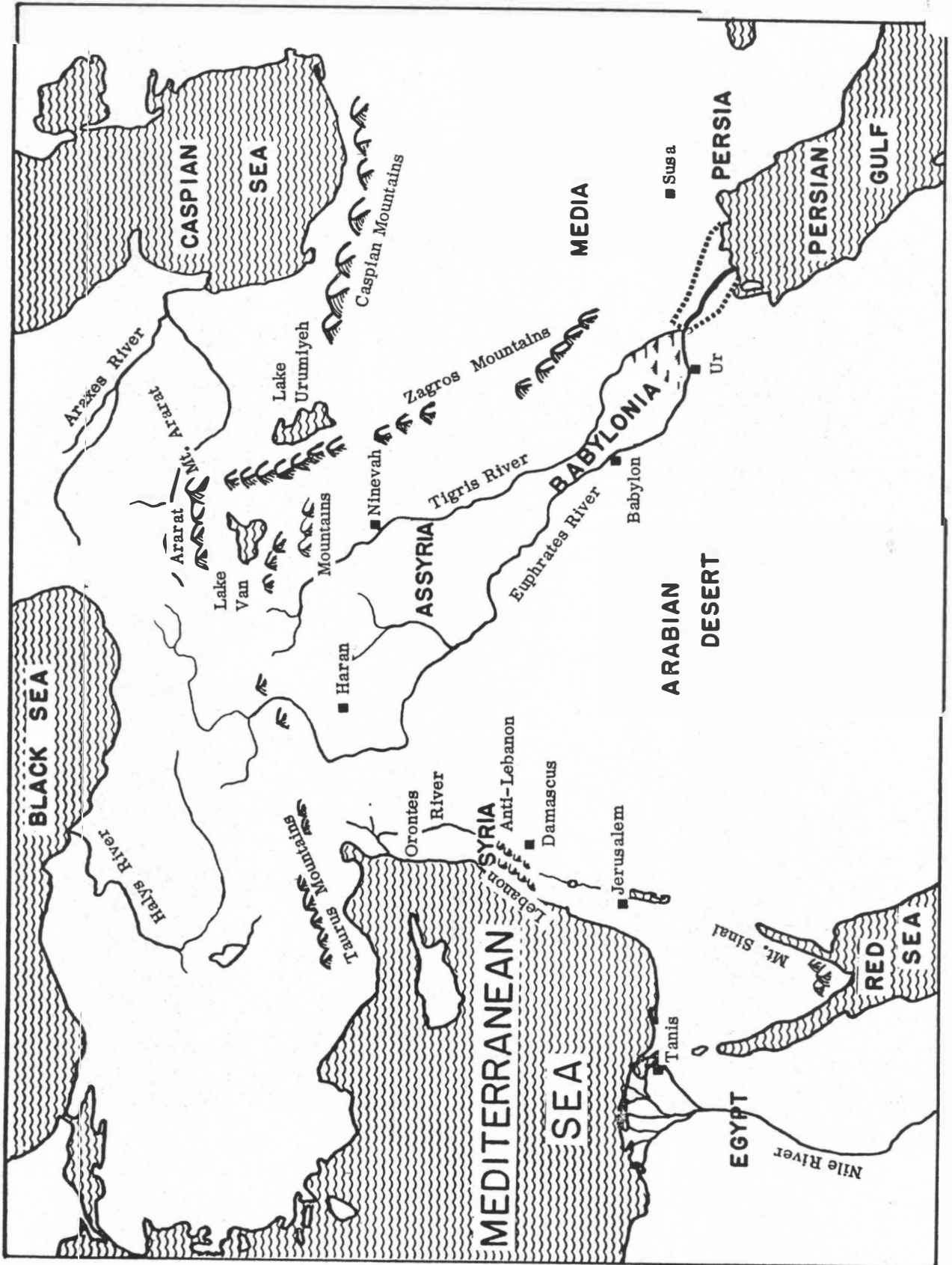
o Mason City



RELATIVE SCALE MAP COMPARING CITIES IN IOWA TO CITIES IN ISRAEL

Robert K. Lyman

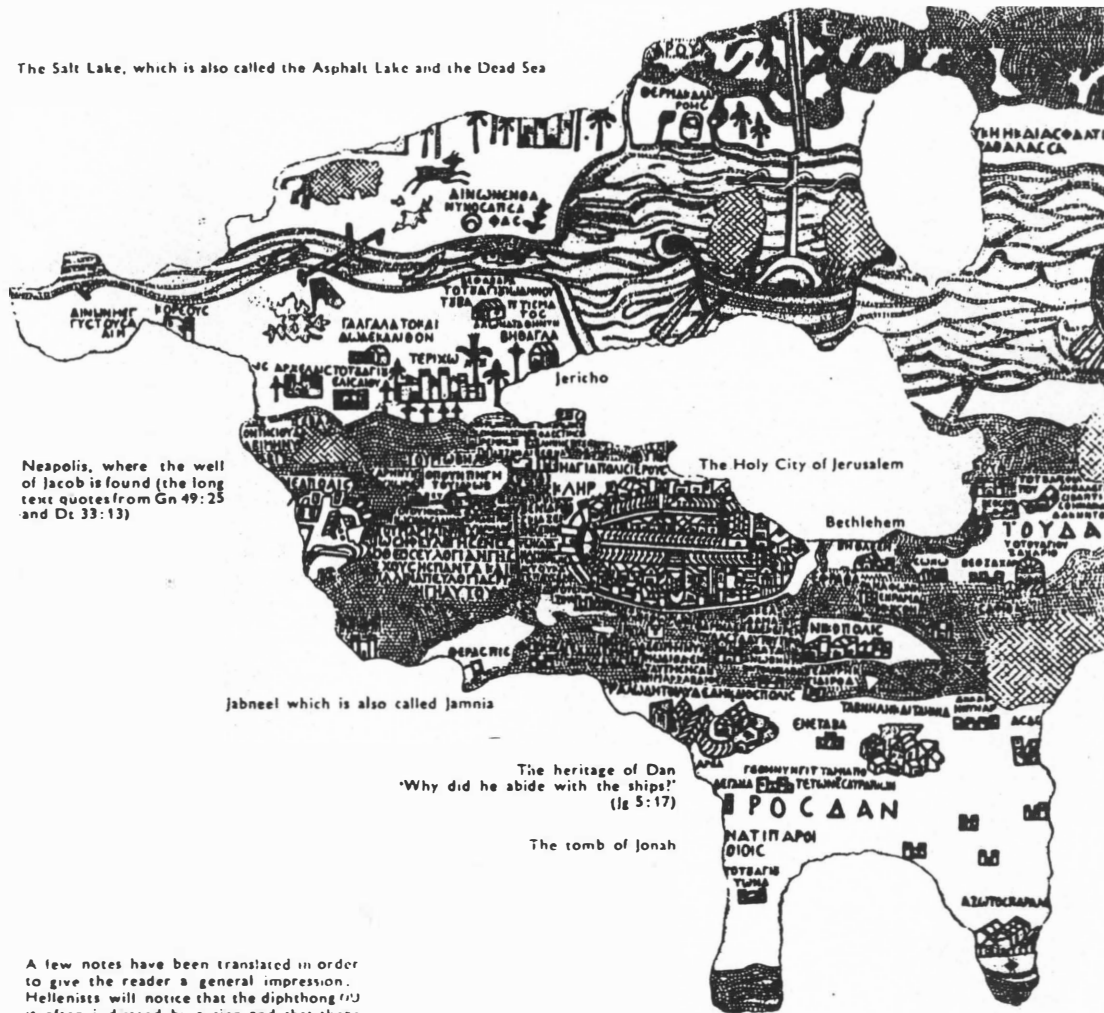




THE FAMOUS MOSAIC MAP OF MADABA

85

The Salt Lake, which is also called the Asphalt Lake and the Dead Sea



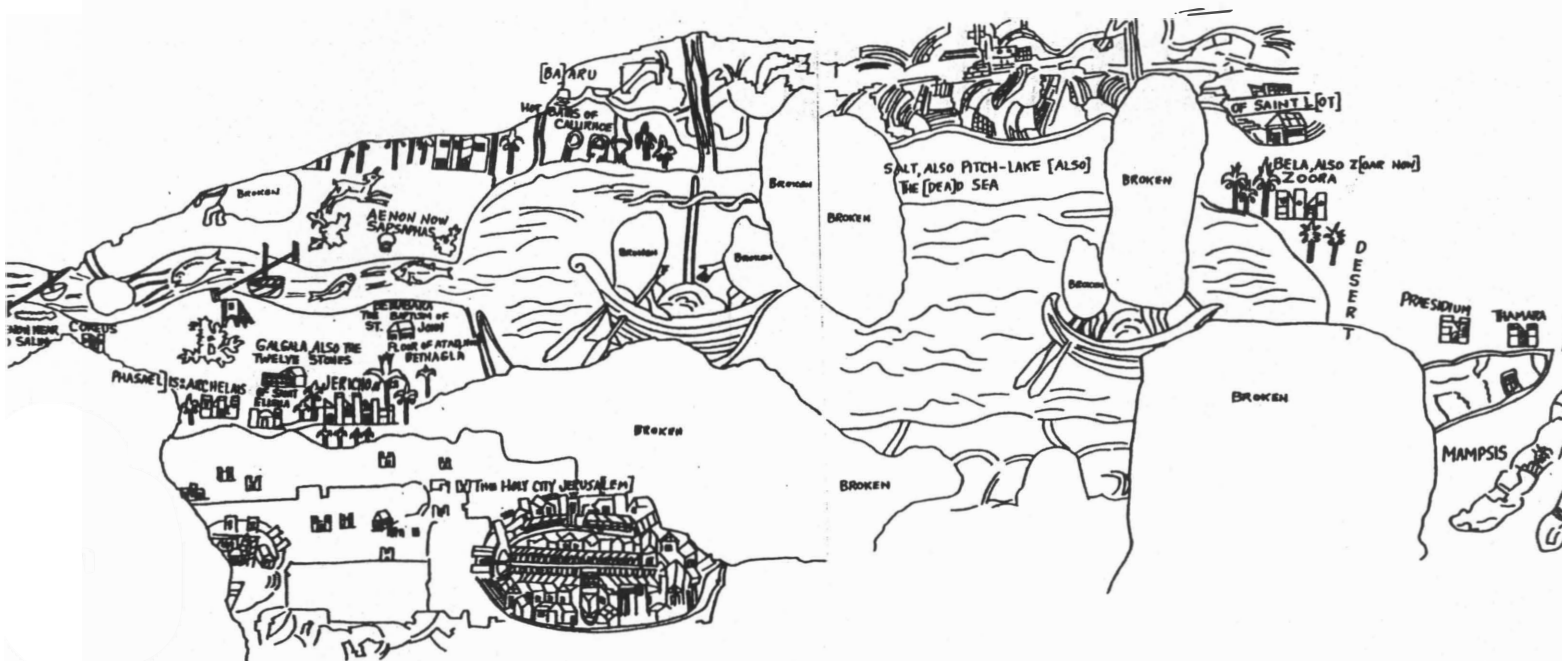
Neapolis, where the well of Jacob is found (the long text quotes from Gn 49:25 and Dt 33:13)

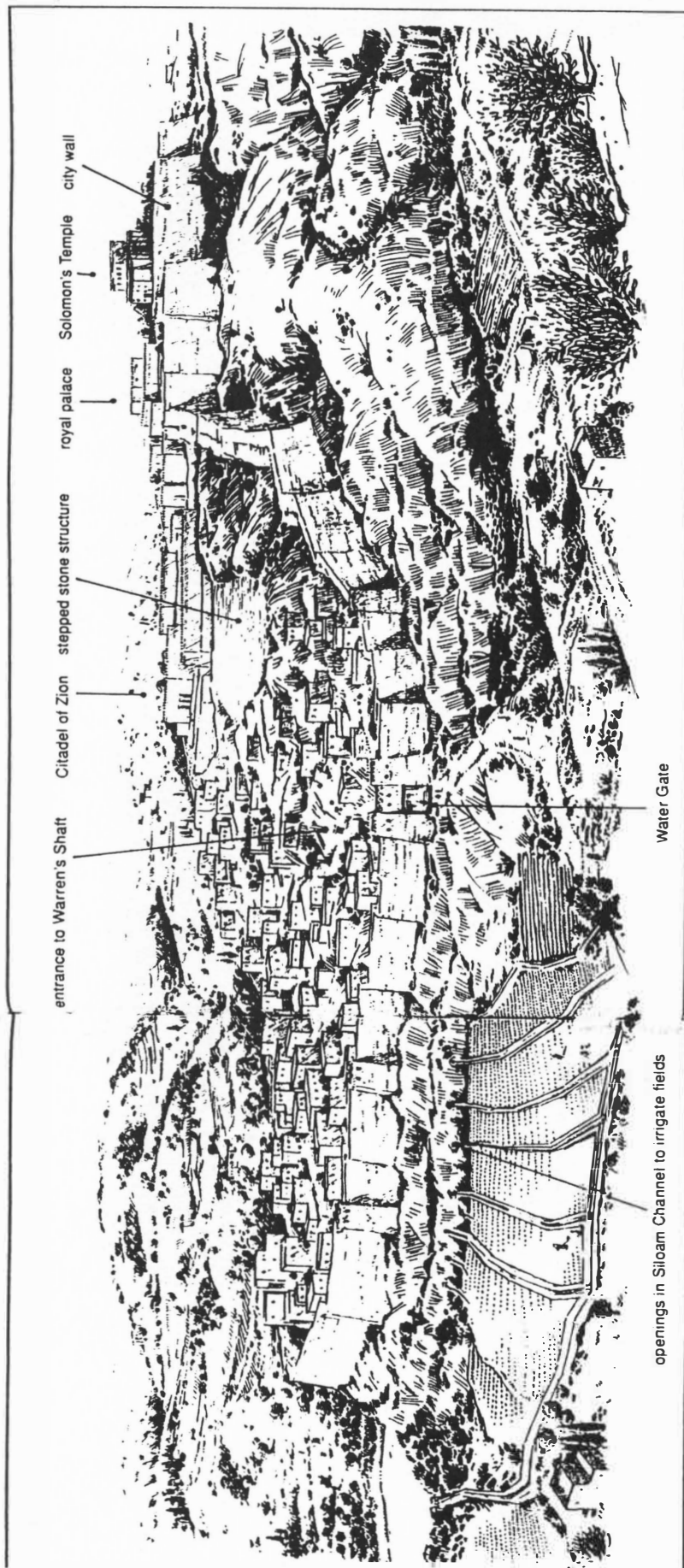
Jabneel which is also called Jamnia

The heritage of Dan
'Why did he abide with the ships?'
(Is 5:17)

The tomb of Jonah

A few notes have been translated in order to give the reader a general impression. Hellenists will notice that the diphthong *ou* is often indicated by a sign and that there are numerous abbreviations. There are also mistakes in spelling.

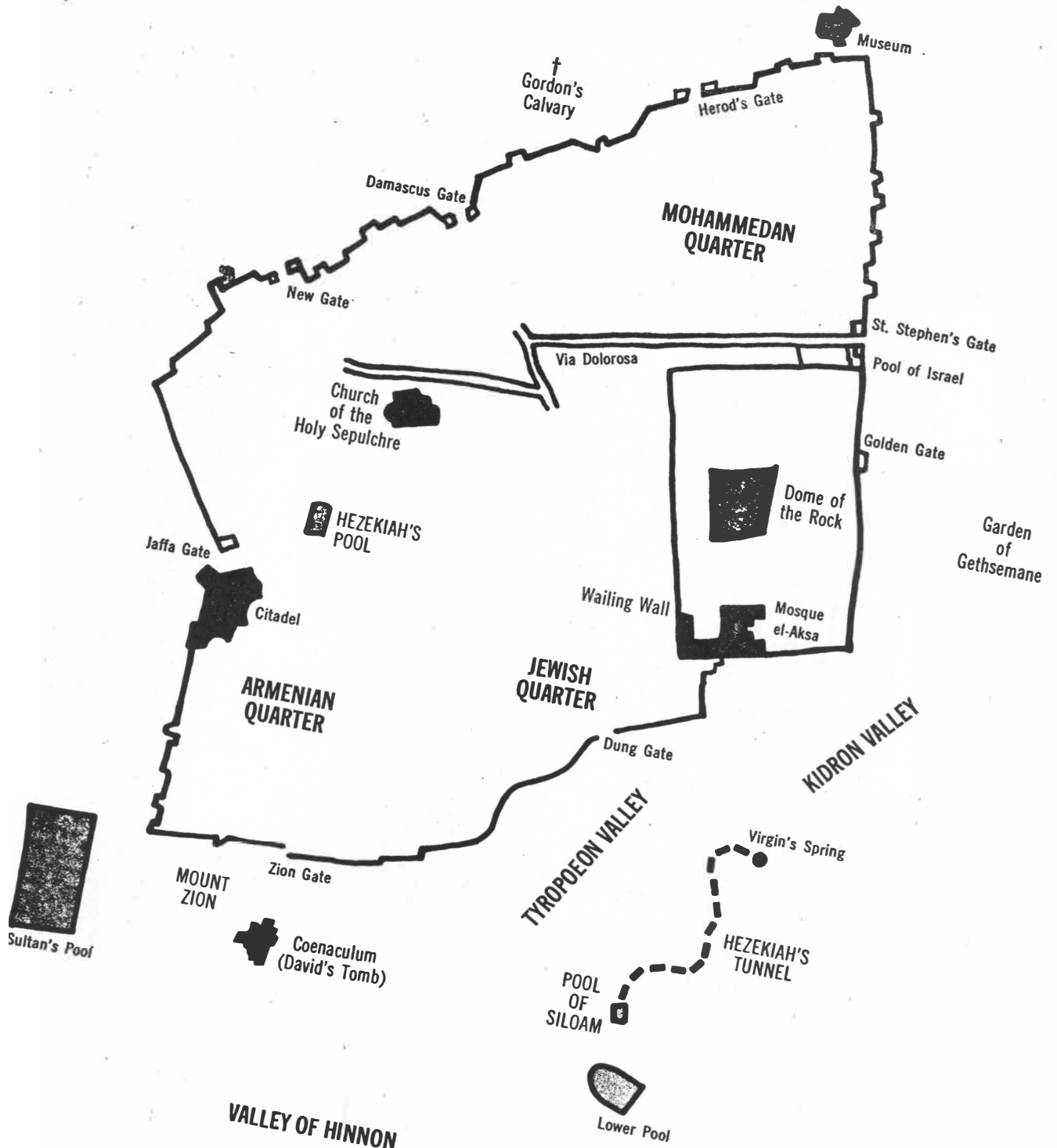




SOLOMONIC JERUSALEM
A reconstruction of Solomon's Jerusalem shows that the township proper is a very small area at the southern end of the hill. Here the inhabitants of the city lived in small, square, flat-roofed houses. North of this is the stepped stone structure which is shown as supporting the citadel. This may be the Millo which, together with the wall of Jerusalem, Solomon built with Israelite labour. This is effectively the dividing point between the rulers and the people of the city. Immediately north of it was probably the royal acropolis.

Fine, squared ashlar stone blocks were found here by Shiloh and also previously by Kathleen Kenyon, along with a proto-Aeolic capital, all indicative of royal buildings in the area. Further north again stood Solomon's new Temple closely connected to the royal precinct at the extreme northern end of the city. This was Yigal Shiloh's interpretation of his excavated finds, but not all archaeologists agree with it. It should also be remembered that the stepped stone structure is the only construction that has been found, and its function is not certain.

Exploring the World of the Bible Lands,
Roberta L. Harris, p.79

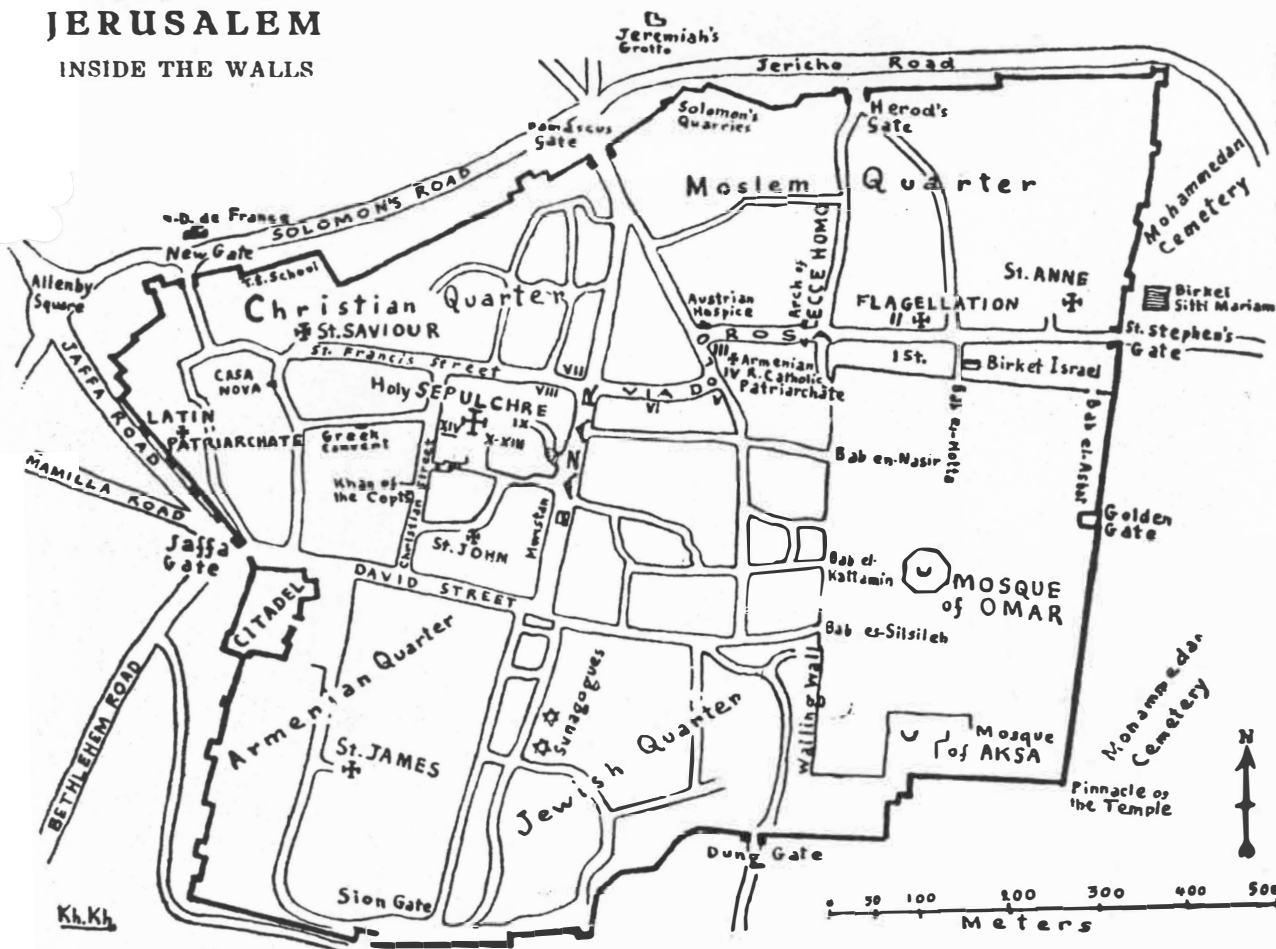


JERUSALEM TODAY

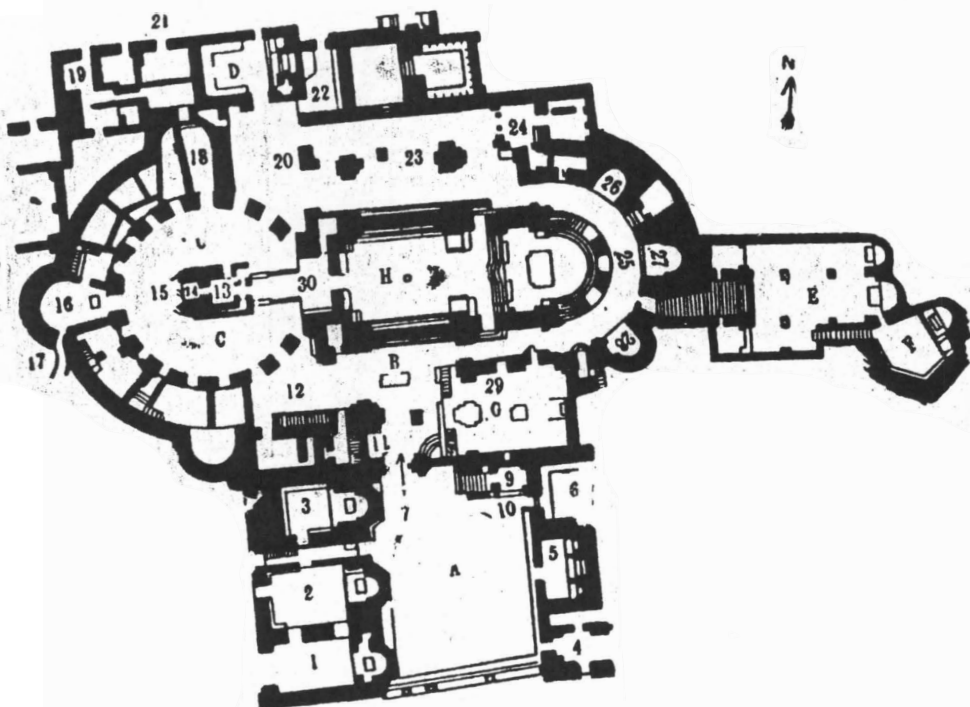
JERUSALEM

INSIDE THE WALLS

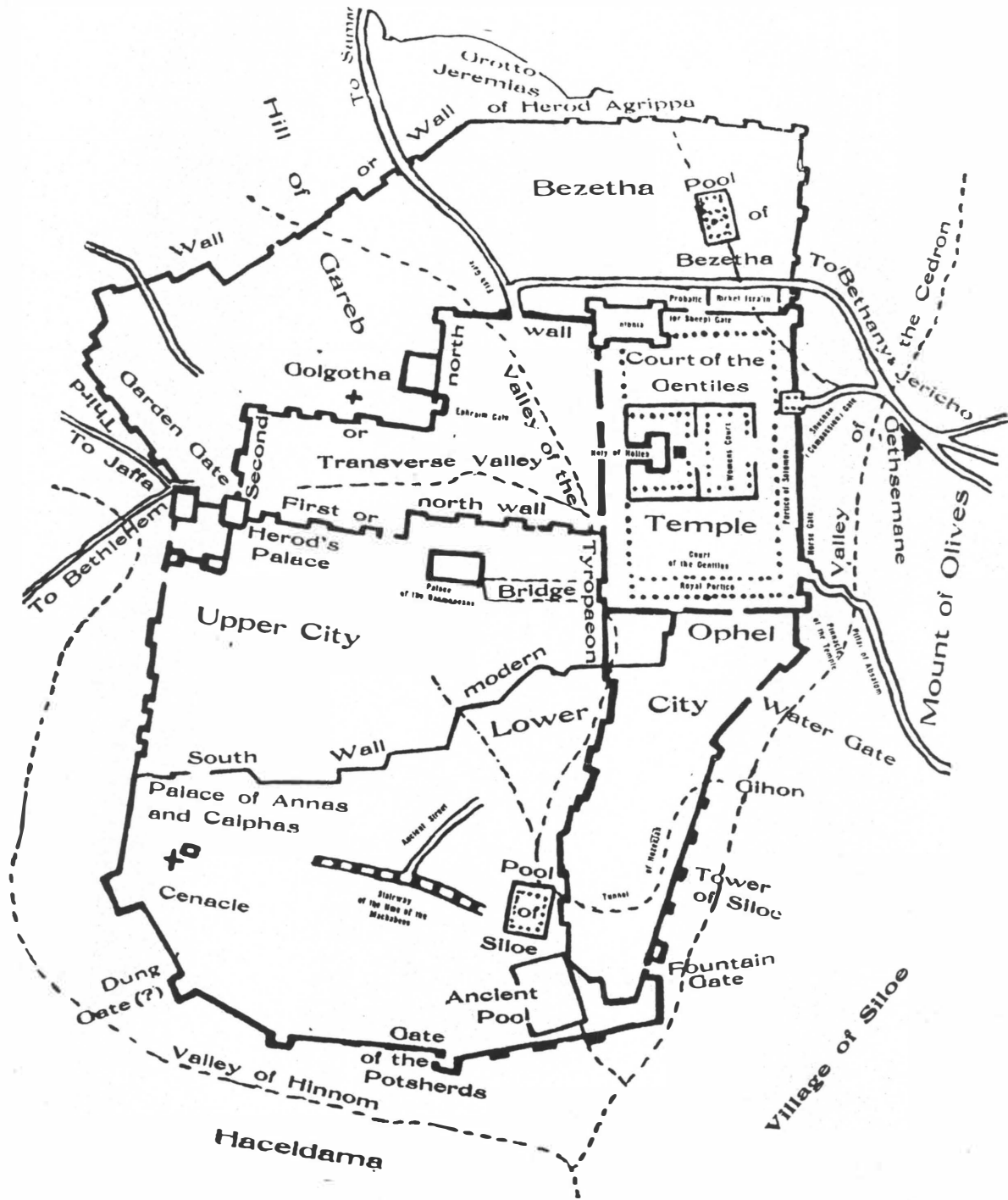
87



NAVEL OF THE EARTH



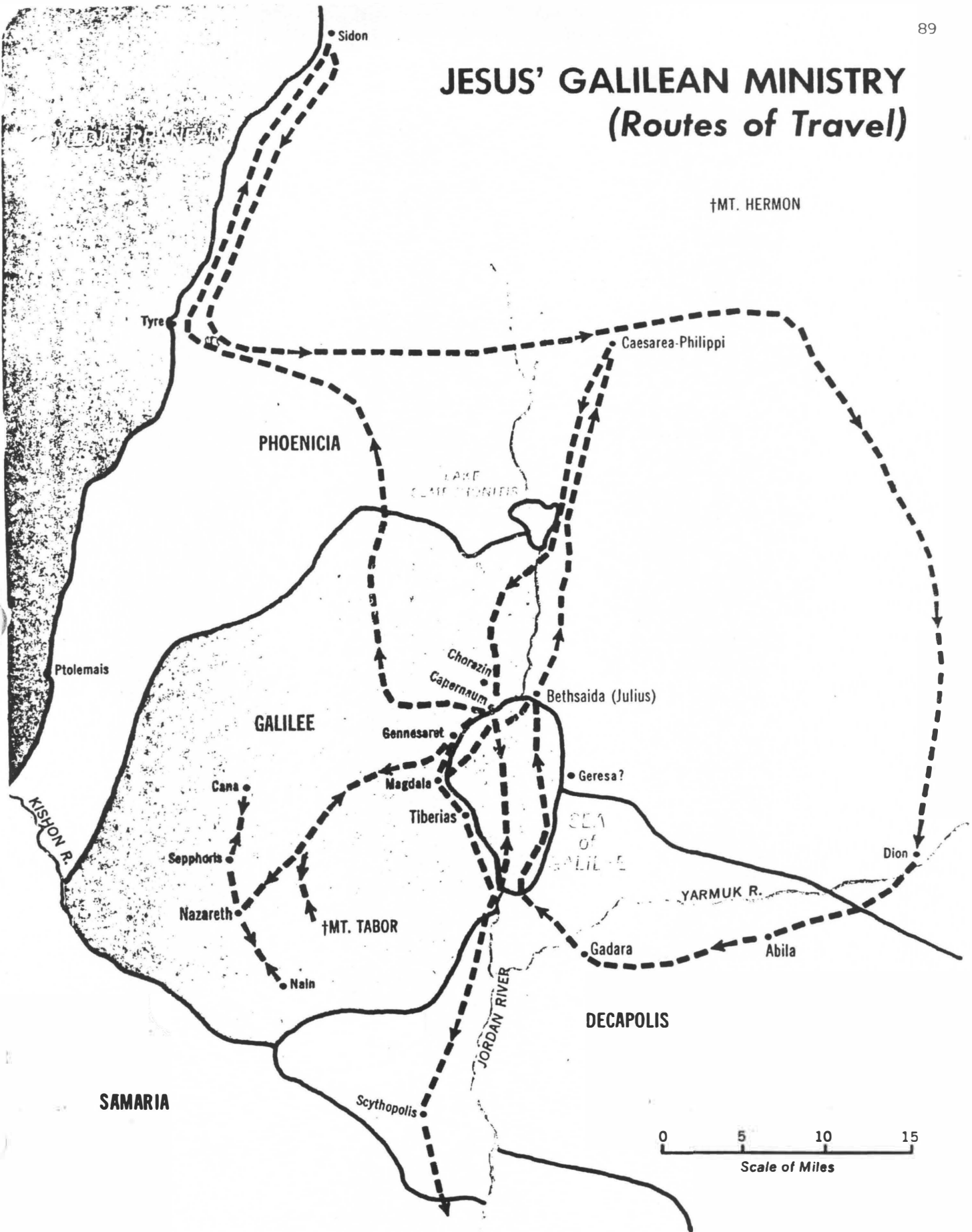
THE CHURCH OF THE HOLY SEPULCHRE

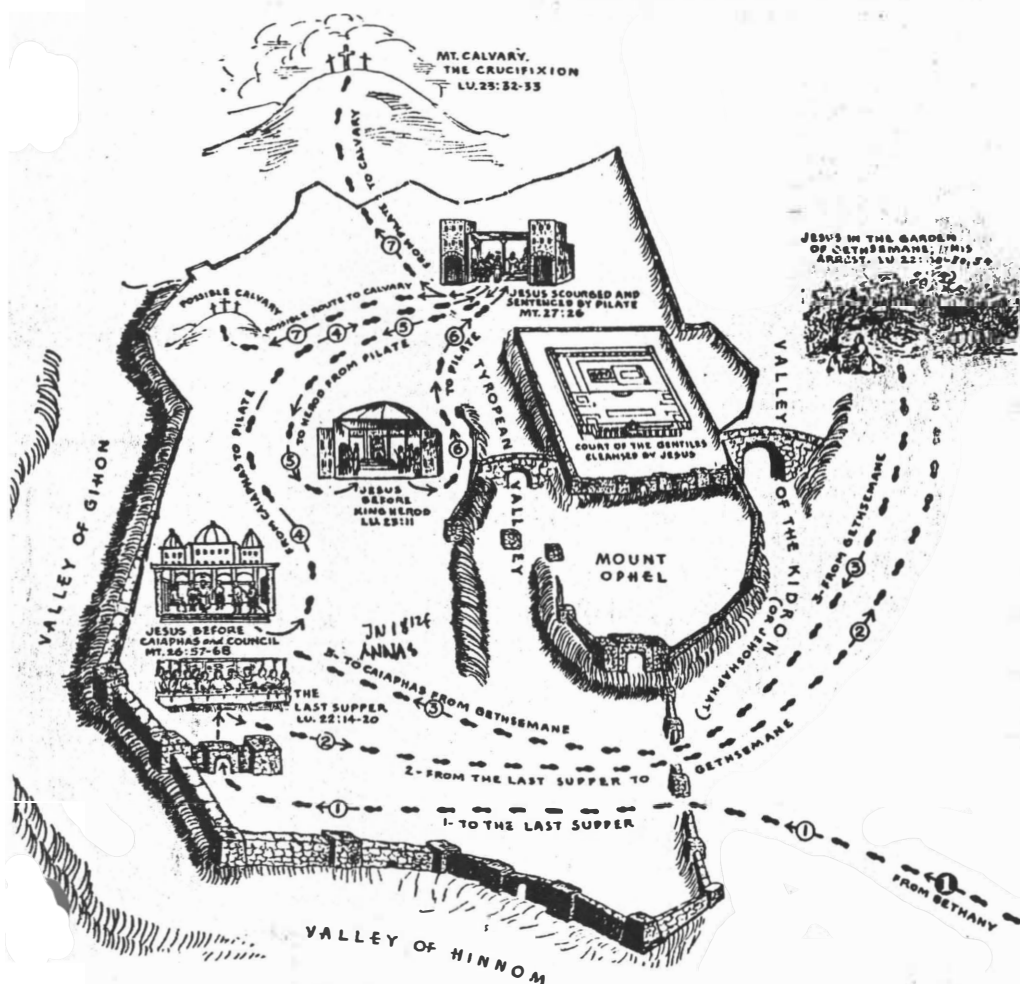


JERUSALEM
in 70 A.D.

JESUS' GALILEAN MINISTRY

(Routes of Travel)





JERUSALEM AT THE TIME OF THE CRUCIFIXION

FOOTPRINTS OF JESUS DURING HIS LAST DAYS

(See Key to the Tree of Jesus' Life, Nos. 205-229.)

1. From Bethany to Jerusalem.
Illustration—In Jerusalem, the Last Supper: Lu. 22.14-20.

2. From the Last Supper to the Garden of Gethsemane: Mt. 26.36.

Illustration—In the Garden of Gethsemane; Jesus in Prayer, The Disciples asleep: Lu. 22.40-50.

From Gethsemane to the Palace of the High Priest: Mt. 26.57.

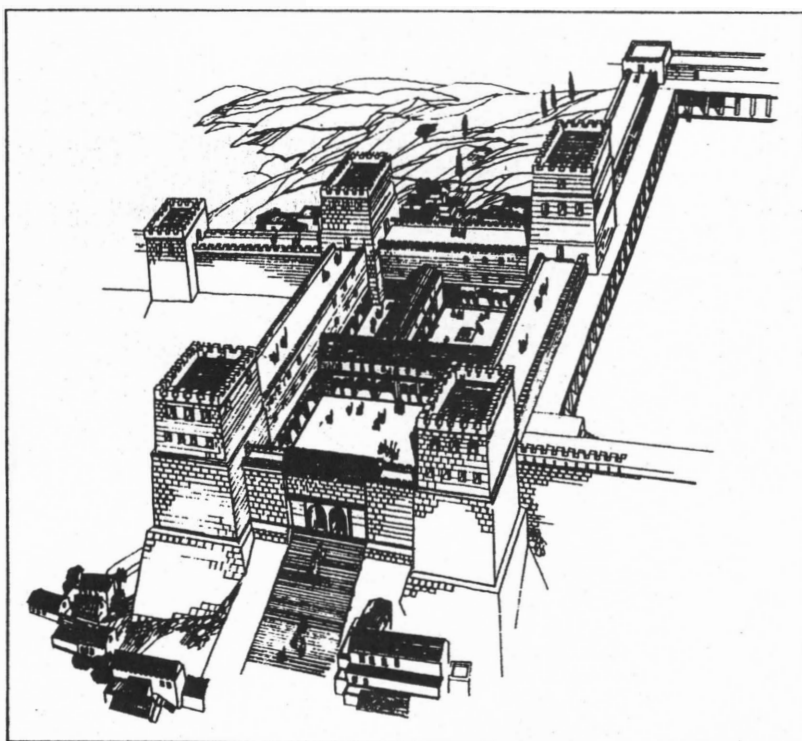
Illustration—Jesus before the Council: Mt. 26.57-68.

4. From the Palace of Caiaphas to Pontius Pilate's Judgment Hall: Lu. 23.1.

5. From Pilate to Herod's Palace: Lu. 23.7.
Illustration—Jesus before King Herod: Lu. 23.8-11.

6. From Herod's Palace to Pilate: Lu. 23.11.
Illustration—In Pilate's Judgment Hall; Jesus receiving sentence: Mt. 27.26.

7. From Pilate's Judgment Hall to Golgotha, or Calvary: Lu. 23.33.



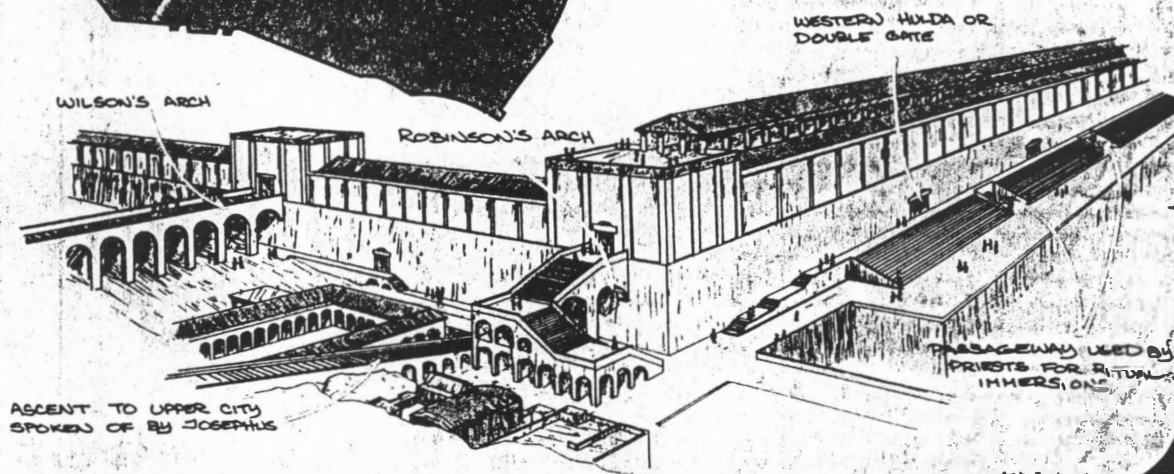
Originally a Maccabean fortress, the Antonia (above) was rebuilt on a grand scale by Herod the Great and named for Mark Antony. It stood on a precipice 75 feet high at the temple's northwest corner. Stairs led to the Court of the Gentiles, and an underground passage to the Court of Israel.

HERODIAN JERUSALEM

COMING to life, after being buried for nineteen centuries, is the Jerusalem of the time of Herod and Jesus.

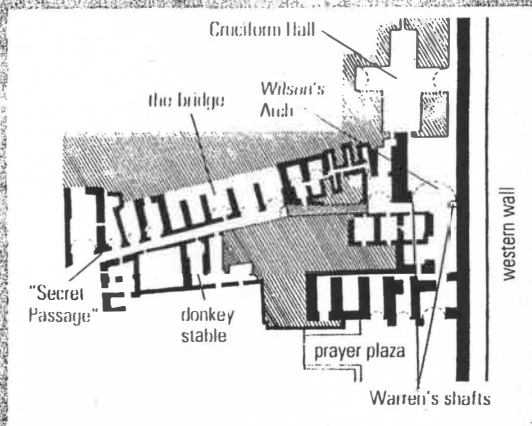
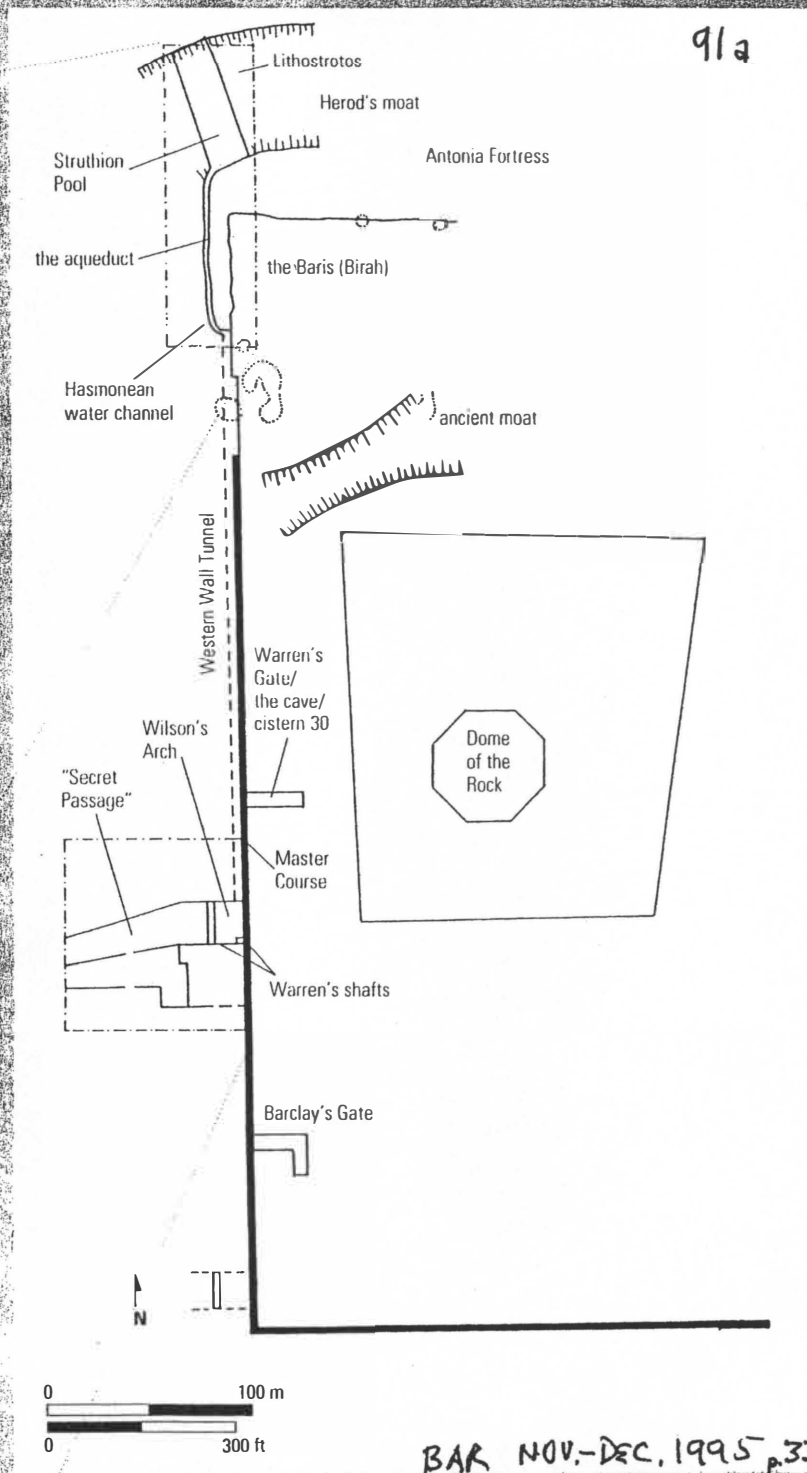
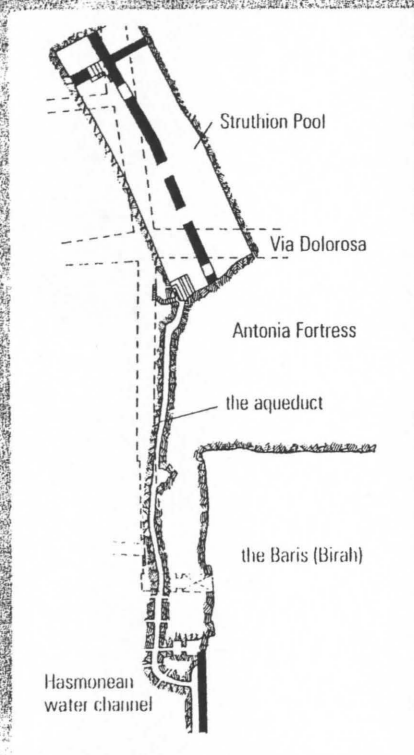
Archaeological teams, digging in Jerusalem's Old City, have uncovered in six seasons of work the foundations and other architectural features of Herodian structures to the south and west of the Temple Mount. It is now possible for architects to tentatively reconstruct the general character of Jerusalem in this historic area.

The reconstruction below is a three-dimensional rendering of the area in white (left) surrounding the southwest corner of the Temple Mount. It is now possible for architects to tentatively reconstruct the general character of Jerusalem in this historic area.



Art by Ron Lepore

THE WESTERN WALL TUNNEL



A CLOSER LOOK

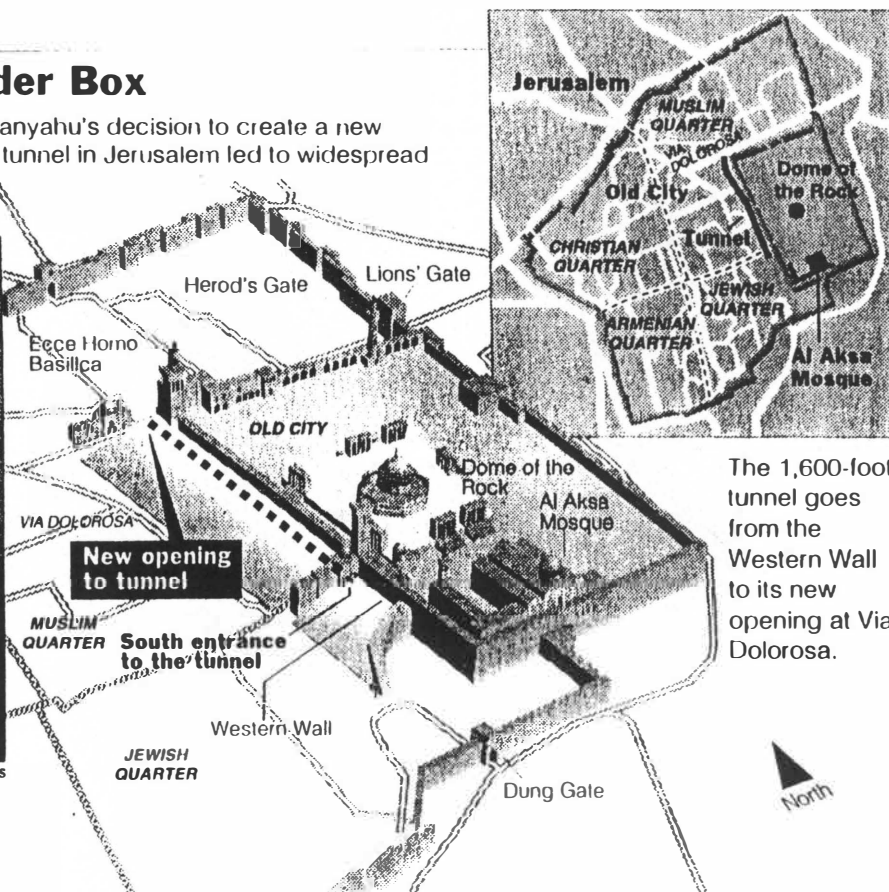
The Sacred Tinder Box

Prime Minister Benjamin Netanyahu's decision to create a new opening in an archeological tunnel in Jerusalem led to widespread Palestinian protests.



Reuters

A visitor passes through the new opening to the tunnel in the Old City.



The 1,600-foot tunnel goes from the Western Wall to its new opening at Via Dolorosa.

John Papastian and Jim Perry/The New York Times

THE BACKGROUND

A Tunnel Tour of the Holy City's History

By SERGE SCHMEMANN

JERUSALEM, Sept. 25 — The violence that racked the West Bank today was set off by a dispute over a tunnel that, when viewed separately from the bitter politics of the region, ranks among the most intriguing tours of Jerusalem's rich history.

The tunnel runs for about 400 yards under the western retaining wall of the Temple Mount, the vast, man-made plateau on which stood the First and Second Temples of the ancient Jews, and now stand Al Aksa Mosque and the Dome of the Rock, the third most sacred site of Islam.

Excavated over 17 years, the tunnel follows the giant stones of the retaining wall and passes through layers of Jerusalem history, from Arab structures back through Crusader foundations, a Byzantine pool, a Roman street and an aqueduct built by the Maccabeans in 2 B.C.

Until Tuesday, the only entrance to the tunnel was at its southern end, from the Western Wall, the exposed

stretch of wall that Jews revere today as a remnant of their ancient temple. Since visitors had to go out and return through the same narrow tunnel, access to the site was limited.

According to Dan Bahat, who served as the chief archeologist of the excavation, authorities have long wanted to open an entrance at the northern end. One was actually opened in July 1988, but protests from Muslims forced it to be closed.

The Muslims had various objections — that the tunnel would be used by Jewish extremists to burrow under the Temple Mount, or that the exit, which emerges in the Arab quarter, would change its "Muslim character." But many believed the real reason lay in the ideological struggle over Jerusalem.

Last April, the Labor Government of Yitzhak Rabin made a deal with the Muslim authorities in which Israel would allow Muslims to worship in another underground complex, called Solomon's Stables, under the

Temple Mount, to be controlled by the Palestinians. In exchange, the Muslims would not oppose a new entrance. But the Government never did complete the gate.

The claim by Yasir Arafat, the Palestinian leader, that the tunnel undermined Al Aksa Mosque was unsupportable, archeologists said.

Prime Minister Benjamin Netanyahu and Mayor Ehud Olmert have been claiming that the new entrance had nothing to do with politics. But there is little doubt that they were aware of the sensitivity of the action. The final work was undertaken in the middle of the night and under heavy military protection.

Mr. Bahat said the ideological battles bear little relation to the facts. The Muslim authorities of Al Aksa, he said, have always known about the tunnel, have visited it, and are aware that it is far from any mosque.

As far as he is concerned, Mr. Bahat said, the tunnel was "the most exciting site in Israel."

Tourists turn out to see ancient passageway at center of Mideast strife

It's 'just a tunnel' to some. Others see it as a vital part of Jewish heritage.

CHICAGO TRIBUNE

Jerusalem, Israel — The archeological tunnel that became the flash point for last week's clashes between Arabs and Jews was crowded Tuesday with tourists whose reasons for being there were as diverse as their backgrounds.

Some came to see what all the commotion was about. Others wanted to make a political statement.

"A tunnel is just a tunnel," shrugged Lisa Cohen, 32, a Jerusalem psychologist who was plainly unhappy about visiting the subterranean chamber that had been the cause of so much bloodshed.

"It's not just a tunnel," corrected her father, Richard Propis, 57, a retired lighting contractor who was visiting from Long Island, N.Y. "This is our heritage. This is our right as Jews."

Her father hooted and gave her a hug. "As you can see, we have two different political philosophies in this family," he said as they shuffled along the ancient, dimly lit passageways.

Their debate lasted nearly the entire 530 yards of the tunnel. The father, however, had the last word. In the guest book, he wrote: "This is my right as a Jew."

The one common denominator among Tuesday's visitors was that

almost all were religious Jews. Most were Israelis, but a sizable number were from abroad, visiting Israel for the religious feast of Sukkot.

The underground passage opens a window to 2,500 years of Jewish history — "We touch the bedrock of our existence," said Prime Minister Benjamin Netanyahu — but it also burrows beneath the Muslim Quarter of the walled Old City, not far from the Dome of the Rock and the Al Asqa Mosque, sites holy to Muslims.

Last week, when Netanyahu gave the order to open the sealed tunnel exit, he extolled the archeological and tourism benefits it would bring to this city, which is sacred to three religions.

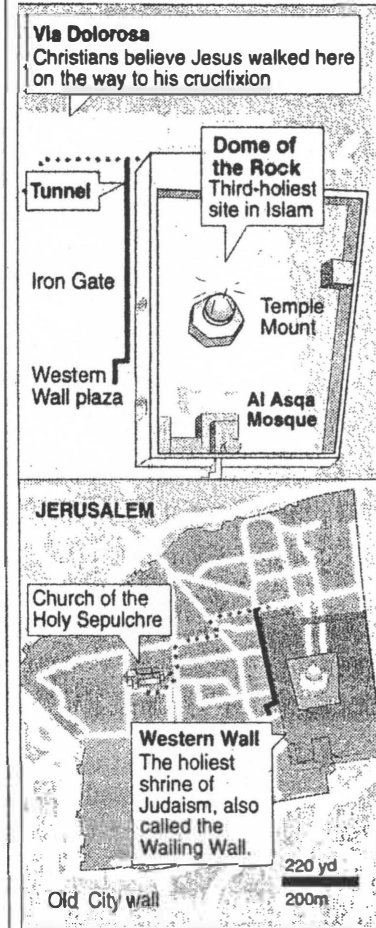
But neither the Ministry of Tourism nor the Israel Antiquities Authority are much in evidence at the tunnel.

The site is controlled by the Ministry of Religious Affairs, which has apparently delegated day-to-day responsibility for the new influx of tourists to the Western Wall Heritage Foundation, a private organization with offices in Jerusalem and New York, and to Ataret Cohanin, an ultra-nationalist group dedicated to extending Jewish control into the Arab parts of Jerusalem's Old City.

Ataret Cohanin gained notice in 1990 when, during Easter Week, 150 of its members established a settlement in the St. John's Hospice, a building that adjoins the Church of the Holy Sepulchre, the traditional

SACRED SITES

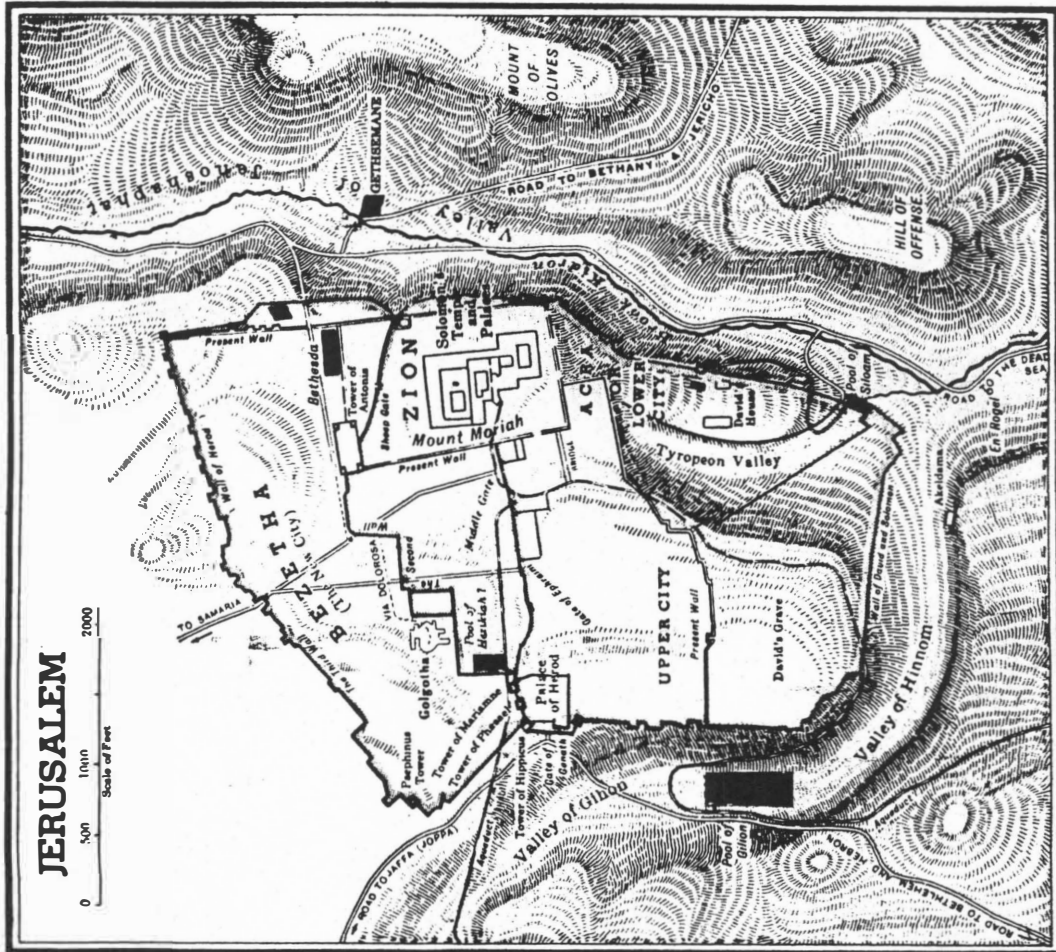
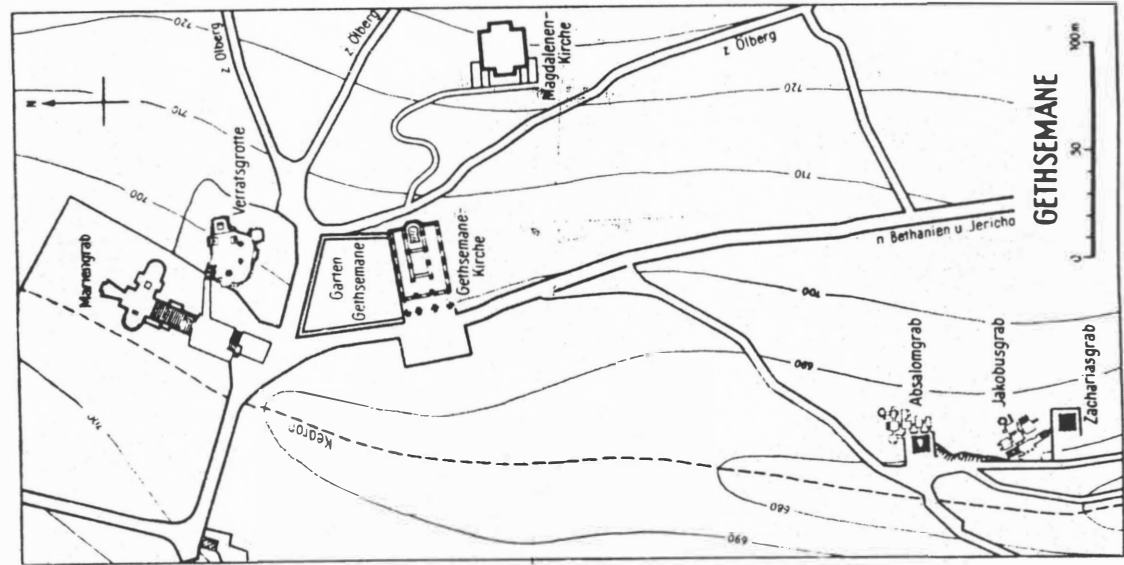
■ **Israeli workers last week** opened a new exit to a Jerusalem tunnel that runs near sites sacred to Jews, Christians and Muslims. The move, aimed at boosting tourism, set off clashes that killed 76 people.



ASSOCIATED PRESS

site of Jesus' burial and resurrection.

The new exit to the tunnel emerges onto the Muslim Quarter on the Via Dolorosa, the route Christians believe Jesus walked on the way to Calvary.



Outline Map of Ancient Jerusalem. This map shows very clearly the surface features of Jerusalem and its environs. It indicates the location of the various walls as well as the traditional sites significant in Bible history. This map can be used to good advantage throughout this chapter. Courtesy, C. S. Hammond and Company

THE PURPOSE OF ARCHEOLOGY

ARCHEOLOGY AUTHENTICATES THE BIBLE



Moses could not have written in 1400 B.C.

Writing dates back to 3500 B.C.



The Sargon II of Is. 20:1 never existed.

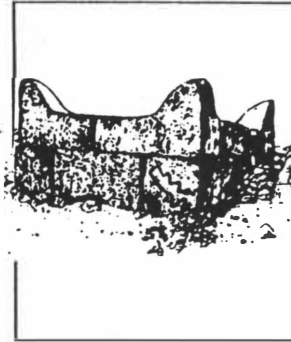
His palace has been discovered in Assyria.

ARCHEOLOGY ILLUSTRATES THE BIBLE



Moses turned his back on the treasures of Egypt.

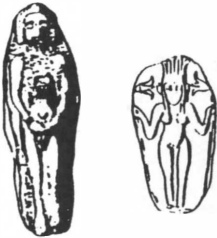
King Tut's tomb illustrates the immense wealth of Egyptian pharaohs.



The Bible speaks of the mysterious horns of the altar.

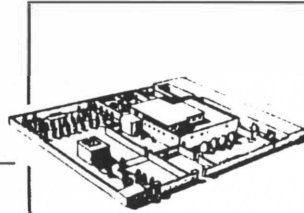
The discovery of an altar in Beersheba casts light on the issue.

ARCHEOLOGY ILLUMINATES THE BIBLE



Why did God command the total destruction of the Canaanites?

Excavations of Canaanite settlements show their complete debauchery.



Why would Joseph be tempted daily by Potiphar's wife?

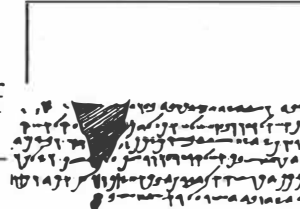
The layout of Potiphar's house necessitated the daily encounter.

ARCHEOLOGY SUPPLEMENTS THE BIBLE



Omri appears to have been an insignificant king of Israel.


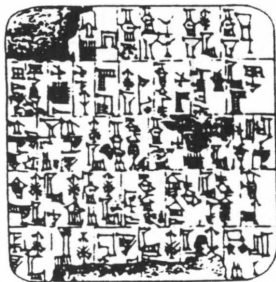

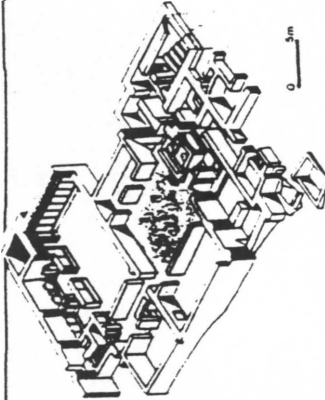
The Moabite Stone gives testimony to his mighty rule.



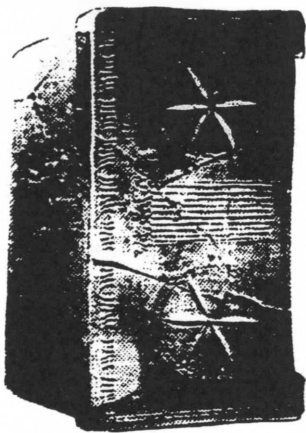


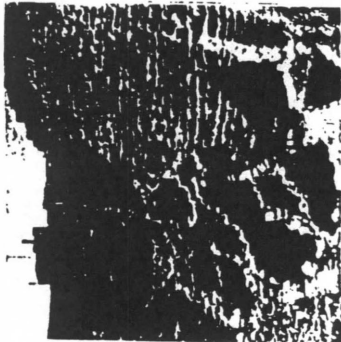
Hezekiah's water tunnel is an amazing engineering feat.

The Siloam inscription explains how the tunnel was dug.

RECENT ARCHEOLOGICAL DISCOVERIES

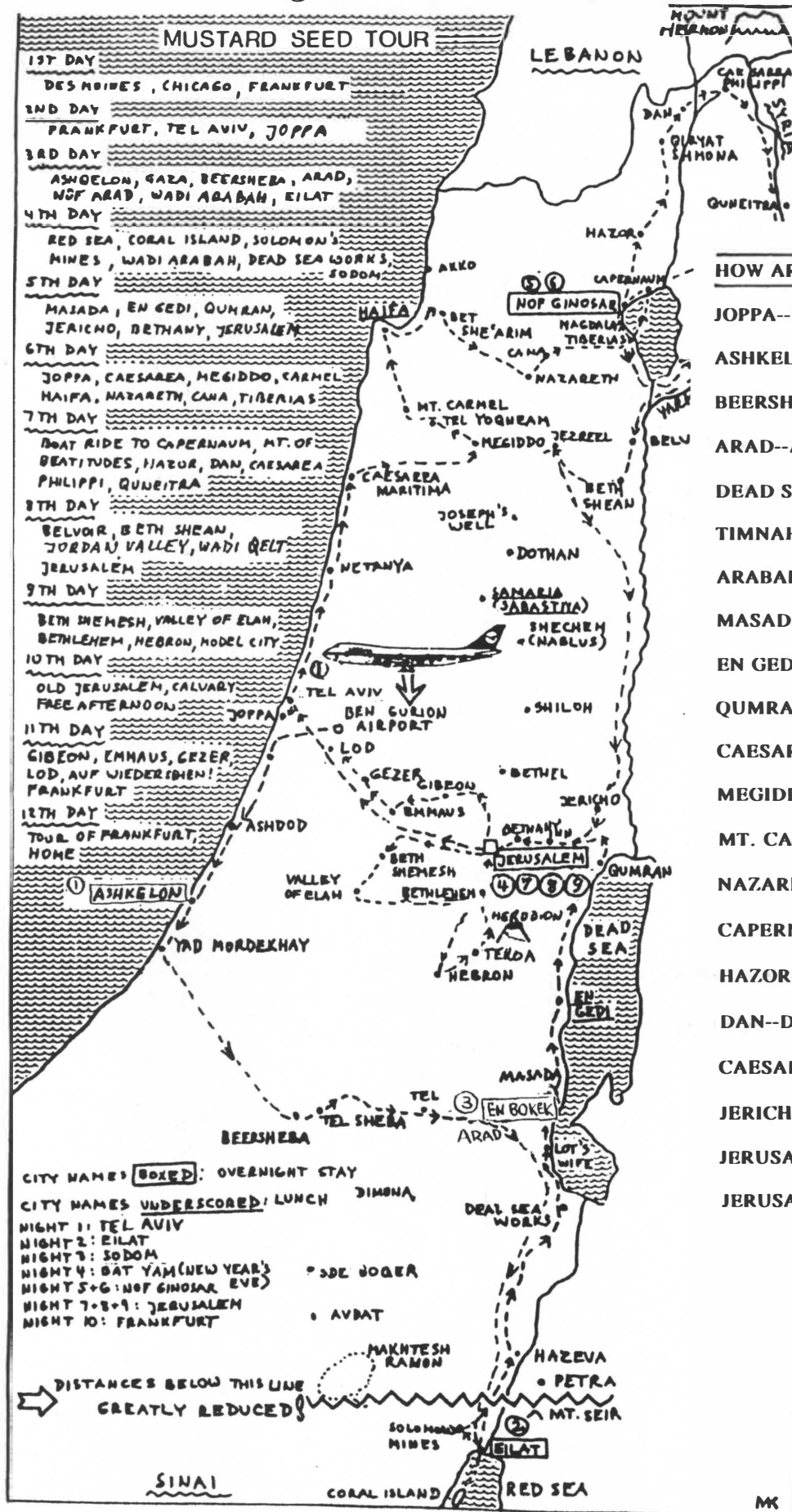
1		THE CAESAREA INSCRIPTION	A five line inscription on stone discovered in Caesarea on the Sea bears the name Pontius Pilate.	The inscription silenced the Bible critics who charged that Pilate was a fictitious person.	Mt. 27:11-26 Lk. 23:1-5
2		THE EBLA TABLETS	Among the thousands of Ebla tablets discovered in Syria is one which lists the five cities of the plain in the exact sequence of Gen 14:2.	Many had questioned the historicity of Sodom and Gomorrah but the Ebla tablets from 2400-2250 B.C. confirms their existence.	Gen. 14; 19
3		THE LITTLE SILVER SCROLL	A tiny silver scroll from a tomb south of the Hinnom Valley comprises the oldest portion of Scripture discovered to date.	The scroll with the priestly blessing of Numbers 6:24-25 confirms the antiquity and accuracy of the Pentateuch.	Num. 6:24-25
4		THE HERODIAN MANSION	Excavations in the Jewish quarter of Jerusalem brought to light an impressive mansion from the first century A.D.	The discovery of the Herodian mansion allows a rare glimpse of Jerusalem in the days of Christ.	Mt. 26:17-30 Lk. 24:7-38

RECENT ARCHEOLOGICAL DISCOVERIES

5		THE TOMB OF CAIAPHAS	In 1990 an ossuary was found, containing human bones and the name Caiaphas the son of Joseph inscribed.	It is all but certain that the physical remains are those of the high priest Caiaphas.	John 18:12-28; Mt. 26:57-68
6		THE ANCIENT BOAT	During an extreme drought a first century boat was discovered along the shore of the Sea of Galilee.	It is now possible to visualize the kind of boat in which Christ crossed the Sea of Galilee.	Lk. 15:1-11; Mt. 8:23-27; Mt. 14:22-34; Jn. 21:1-9
7		THE SCRIBAL SEAL	A cache of scribal seals was discovered in Jerusalem, some bearing the name Baruch.	The discovery throws new light on the stature of Jeremiah's scribe Baruch.	Jer. 32:6-16; Jer. 36:17-19
8		WALL OF SOLOMON'S PALACE	A five-story high wall discovered on Mt. Ophel was in all likelihood a supporting wall of Solomon's palace in Jerusalem.	This is the first discovery of Solomon's building activity in the City of David.	II Chron. 8:1 II Chron. 9:11 I Kng. 3:1

Mustard Seed Tour

96a



HOW ARCHEOLOGY PROVES THE BIBLE

JOPPA--HOUSE OF SIMON THE TANNER

ASHKELON--PHILISTINE REMAINS

BEERSHEBA--THE WELL OF ABRAHAM

ARAD--A PAGAN ALTAR

DEAD SEA--FIERY CATASTROPHE

TIMNAH--SOLOMON'S MINES

ARABAH--ANCIENT WATER SYSTEMS

MASADA--DAVID'S FORTRESS

EN GEDI--NATURAL REFUGE

QUMRAN--PRESERVED SCRIPTURES

CAESAREA ON THE SEA--PONTIUS PILATE

MEGIDDO--SOLOMONIC ARCHITECTURE

MT. CARMEL--ELIJAH'S CONTEST

NAZARETH--PRECIPITOUS CLIFF

CAPERNAUM--A SYNAGOGUE AND HOUSE

HAZOR--SOLOMON'S PALACE

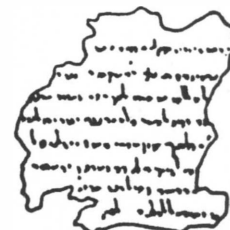
DAN--DAVIDIC INSCRIPTION

CAESAREA PHILIPPI--CENTER OF IDOLATRY

JERICHO--JOSHUA'S CITY

JERUSALEM--HERODIAN CONSTRUCTION

JERUSALEM--ROMAN DESTRUCTION

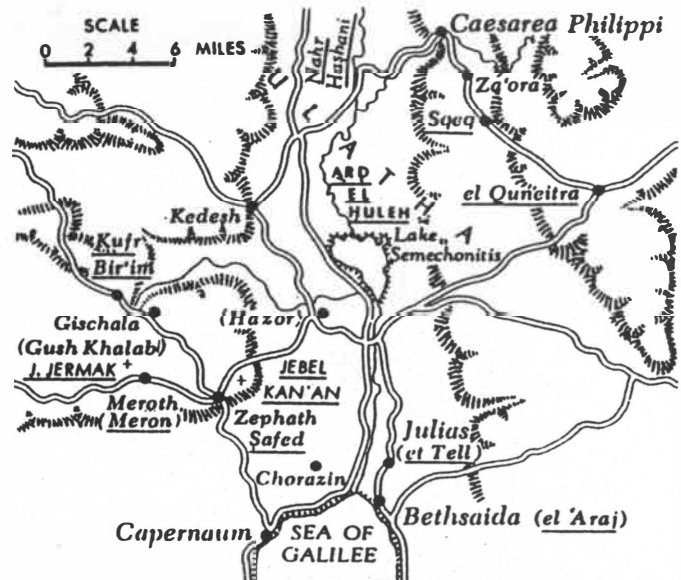


RAND McNALLY

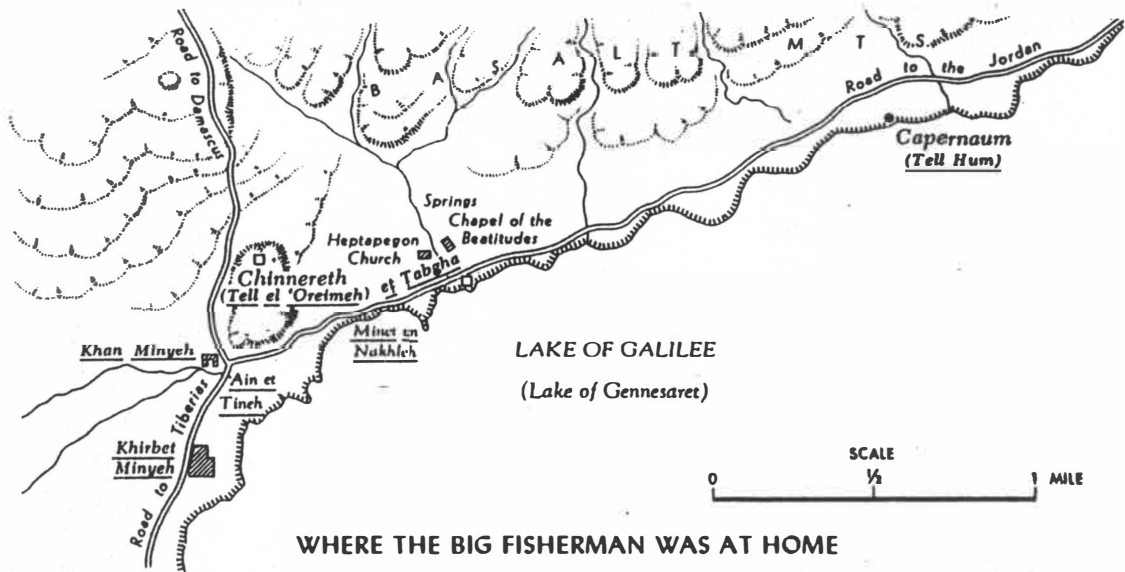
BIBLE ATLAS



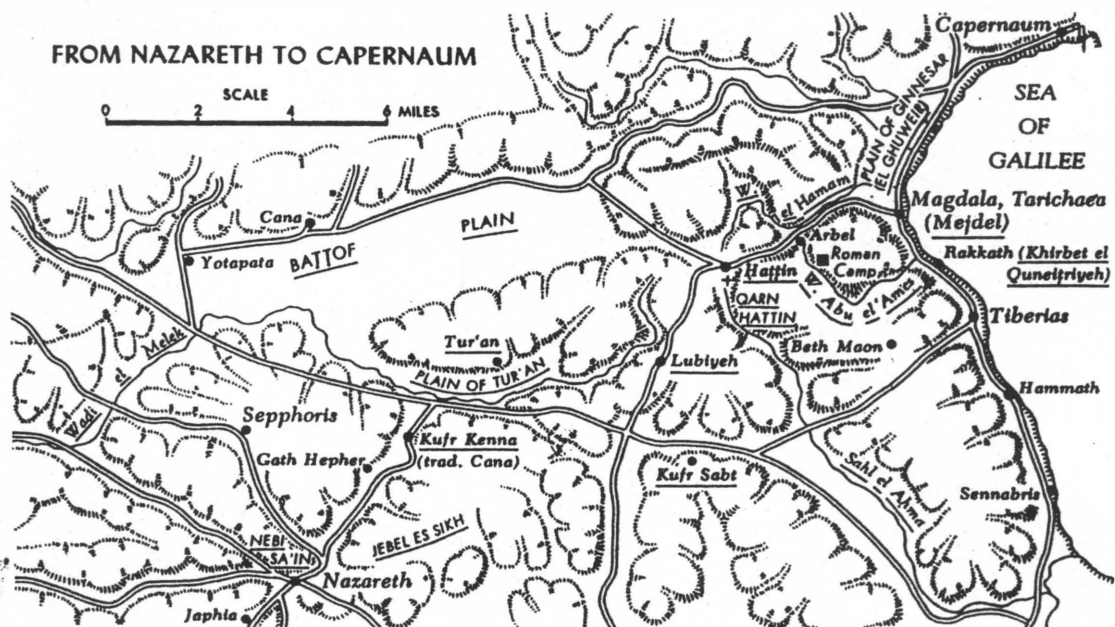
Emil G. Kraeling, Ph. D.

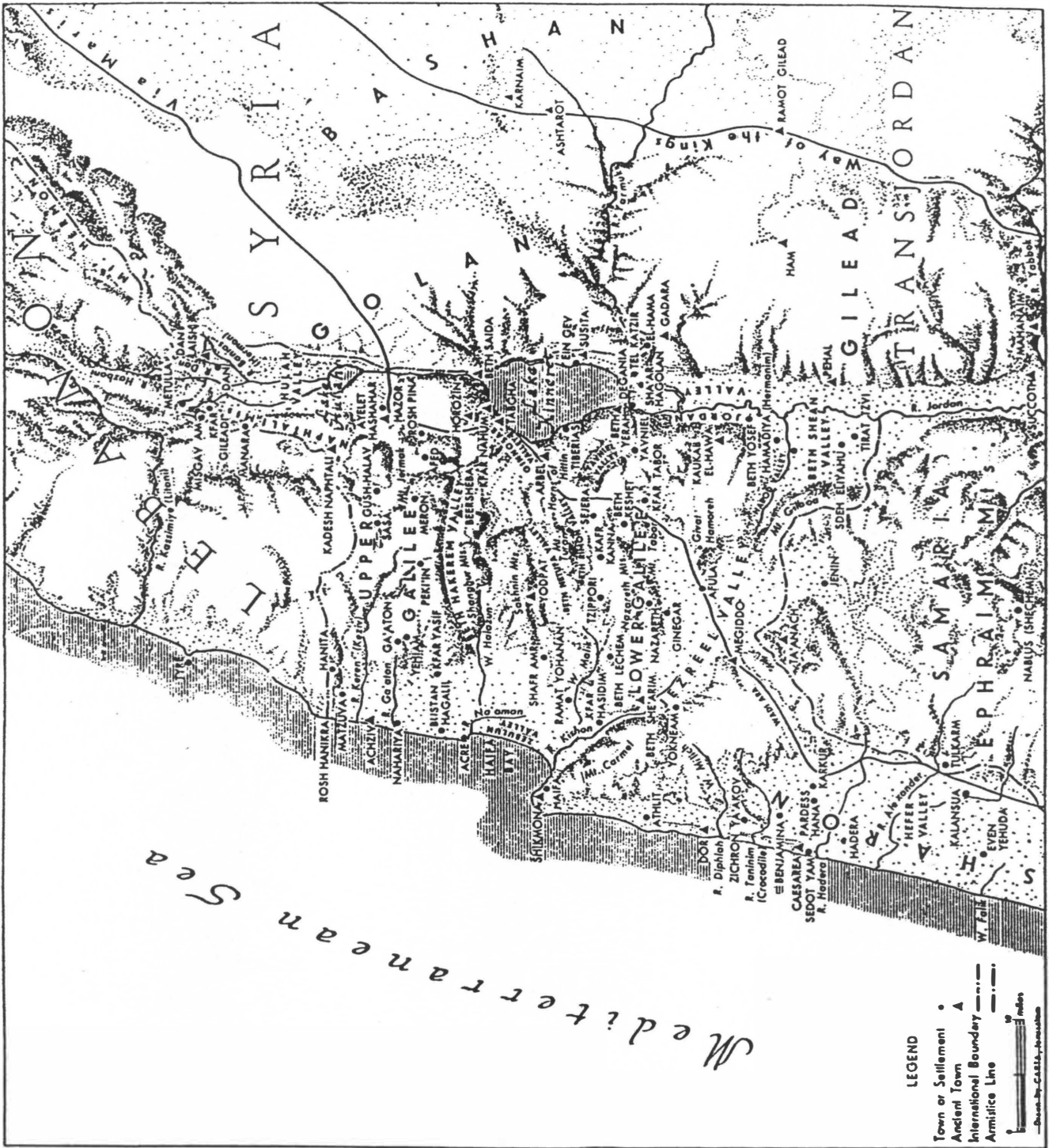


FROM BETHSAIDA TO CAESAREA PHILIPPI

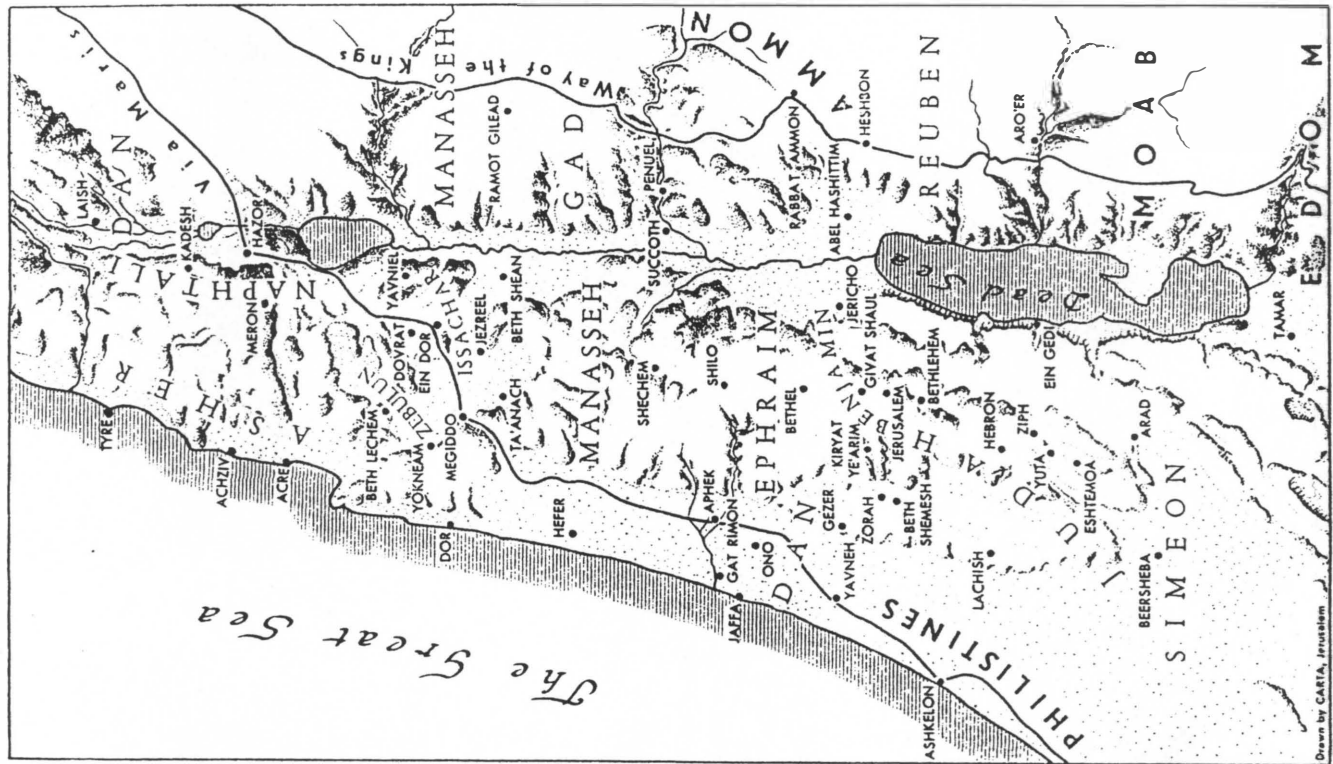


WHERE THE BIG FISHERMAN WAS AT HOME

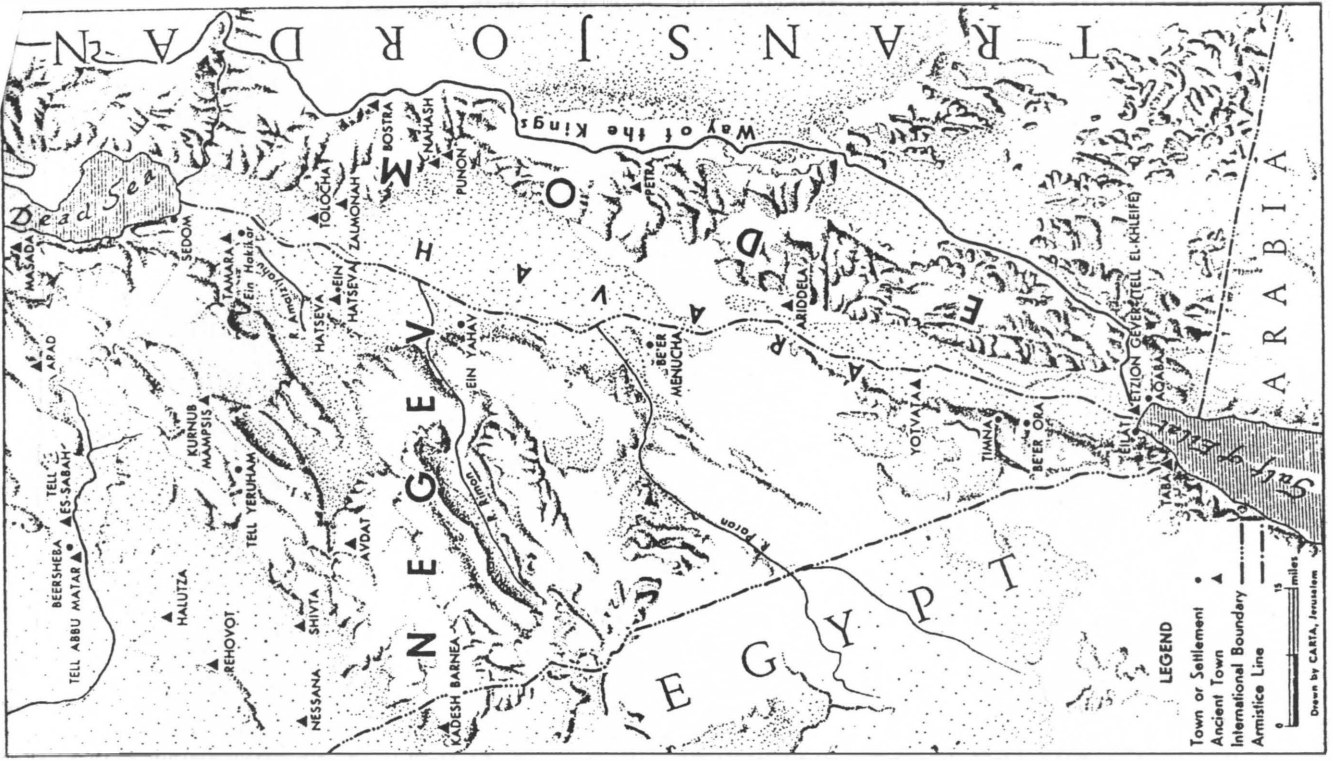




I—Northern and Central Eretz Yisrael



The territories of the Israelite tribes in Eretz Yisrael



III — The Negev

Elwood McQuaid

Intifada — the word carries the ring of a ricocheting bullet. It translates to English as uprising, the symbol of Arab rebellion against Israeli rule. To Lahmael's children, it is a dream word, a word pregnant with visions of an Arab mini-state. For their Israeli cousins, it has an ominous, nightmare quality — it sounds like death and destruction.

Roots of the two-year struggle stem from success and design. Israel's astonishing military victories over Arab states in 1948 and 1967 brought a million and a half Palestinians under Israeli rule. Arabs, with the eventual exception of Egypt, responded with a blanket refusal to recognize Israel's right to exist, negotiate for peace or territory, and, tragically for their own people, resettle dispossessed families. Instead, they stuffed them into squalid refugee camps to eke out equally squalid lives. It was a program designed to keep the Palestinian issue smoldering before the international community. This was done at the expense of a full generation of Arabs who were the hapless pawns of a policy which Jew and Arab knew would one day explode. After 40 years, it did.

What is so often ignored in the world press, but a fact that does figure into the picture, is Israel's assimilation of an equal number of displaced people following the rebirth of the modern state of Israel in 1948. While tiny Israel settled

Jews leaving Arab states, Muslim nations, with vast stretches of unpopulated land, refused to do the same for their own people.

The People Tragedy

Impaled upon unsettled and, for the time being, unsolvable issues are suffering people whose physical and emotional agony is played out on our television screens night after night. Colonel Higgins' body slowly twisting at the end of a rope, pleading hostages, dead children, and bodies crushed beneath buses scream at us all. At this level, the problem is not American, Israeli, or Arab; it is fundamentally people who are bleeding. The blood all looks the same.

In such situations, torn emotions demand immediate solutions. Unfortunately, decisions made under emotional duress often create more problems than they solve. There is no clearer case in point than that being played out in Israel today.

A watching world

Is looking at the

bloodshed in the

Middle East and crying,

"Peace, peace."



A watching world is looking at the bloodshed in the Middle East and crying, "Peace, peace." But, emotions aside, one must ask a question which raises the ire of inept politicians and media-forged public opinion: Peace on whose terms and at what price?

Arafat's Peace of Saladin

Israelis are more than a bit skeptical about PLO Chairman Yassir Arafat's December 1988 announcement of "conversion" to the belief that the Jews can have a legitimate state in the Middle East. Such skepticism irritates many politicians and media opinion makers in the Western world. Israel, in their view, should take people at their word for a change and stop blocking progress toward peace. Obviously, most of these individuals have not themselves listened to the chairman's post-repentance statements.

A notable exception is Mortimer B. Zuckerman, Editor in Chief of *U.S. News & World Report*. Commenting on the PLO's rejection of Israeli Prime Minister Shamir's offer of free elections, he accused Arafat of throwing away a valuable key to peace: "It [the PLO] has thrown away all the keys offered in four decades because it has a higher priority than a better life for the Palestinians. That is the destruction of Israel."

Conversation and conduct by Chairman Arafat and his col-

leagues seem to bear out Zuckerman's words.

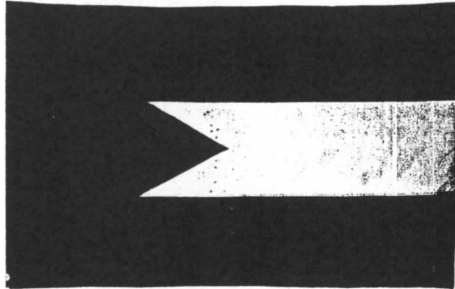
"It was the new Arafat, again, who recently said he is not seeking the peace of compromise, but the peace of Saladin — an unmistakable code in the Arab world since Saladin is the Moslem warrior who overcame the Crusaders, concluded an armistice and then attacked them again until they were driven out."

The PLO leader outlined his peace plan with Israel in an interview with the German magazine *Der Spiegel*. He called for Israeli withdrawal to the 1949 borders, a corridor through Israeli territory linking the West Bank and Gaza, and the right of Palestinians to maintain an army. The PLO is also asserting the "nonnegotiable right" of all Palestinians to reclaim former residences throughout Israel proper. Fuse these with other nonnegotiable demands, such as sovereignty over Jerusalem, and one can draw his own conclusions about PLO intentions.

Arafat's second in command, Salah Khalaf, was quoted in the Kuwaiti newspaper *Al-Siyass*: "The establishment of a Palestinian state in any part of Palestine has as its goal the establishment of a Palestinian state in all of Palestine."

The burning question at issue, therefore, is not one of Palestinian self-determination — a right to run their own lives and affairs on the West Bank and in the Gaza. Statehood, without question, would only provide a staging area for the battle to destroy the state of Israel.

Moshe Dayan stated Israel's position clearly when he acknowledged the Palestinians' right to determine their own future, "but



they do not have the right to determine Israel's future."

Brother Against Brother

A disquieting development on the West Bank and Gaza is increasing violence between Arabs themselves — a situation which, if allowed to go unchecked, has the potential of creating another Lebanon.

Yassir Arafat contributed to sanctioned fratricide when he threatened to kill one of the West Bank's most respected Arab citizens. When Elias Friege, Mayor of Bethlehem, proposed a one-year truce in the *Intifada*, Arafat responded with a death threat: "Any Palestinian who proposes an end to the *Intifada* exposes himself to the bullets of his own people and endangers his own life. The PLO will know how to deal with him." Arafat offered his own sermon on a wave of chaotic, Lebanon-style violence that no one can control.

Any Palestinian who

proposes an end to the

Intifada exposes

himself to the bullets

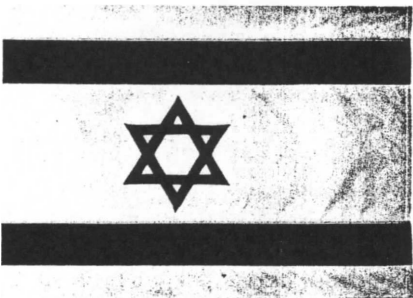
of his own people....

voices: "...I will give them ten bullets in the chest." Two ugly sides of this problem have surfaced during the grueling months of the uprising. First, there is the calculated decimation of young Palestinians who are counseled to confront Israeli troops with stones, sticks, and Molotov cocktails. PLO orchestrators of the turmoil know full well that such action will inevitably result in serious casualties among the youths involved. Apparently, recording these tragedies before Western news cameras overrides consideration for those being sacrificed.

Even more macabre are the deliberate executions being carried out against people who are suspected of collaboration with Israel. "A recent Palestinian underground leaflet warned that the killing of Palestinians by other Palestinians is getting out of hand. At least 67 have been slain by fellow Arabs since December, 1987. Forty such killings have taken place in the past three months [June-August 1989]. Israeli officials claim 48 percent of 1,403 beatings, stabbings, and attacks on property by Arabs during the first half of 1989 were directed against Palestinian, not Israeli, targets" (*U.S. News & World Report*, August 21, 1989). There is good reason to fear that this type of activity will bring on a wave of chaotic, Lebanon-style violence that no one can control.

Shifting Sands

Frustration with the interminable many problems / no solution



A Tribulation Preview

Students of biblical prophecy are not surprised by the rampant chaos in the Mid East which is so dramatically impacting Israel and flowing out to the rest of the world. If we are indeed in the last days of the last days, these events certainly represent the crescendo of wrath and destruction that will come full circle during the "time of Jacob's trouble" (Jer. 30:7). And while we understand that the Tribulation period will not be officially initiated until the Church is removed from the scene, one can see clearly in contemporary events a microcosm of the frustration which will ultimately cause Israel's turning to her Messiah.

Jewry's seven-year Tribulation trauma will consummate in at least three manifestations.

Universal Repudiation: Ganging up on Israel, which has been a favorite pastime in the United

situation in the Mid East is straining the patience of a world that is tired of the whole affair. American interest in events in the region becomes acute when the hostage issue, as in the Colonel Higgins affair, is brought back to center stage by the media. Incomprehensibly, adverse American reaction is directed, not primarily at the terrorists who cage and mutilate Americans, but at our Israeli friends who are attempting to help do something about it. While we know public opinion is as unstable as sand shifting before the tides, it is disconcerting to witness the perceptible shift away from support for Israel.

When Israel snatched the Hizballah leader, Sheik Obeid, as a bargaining weapon in their attempt to gain the release of three of their soldiers, Hizballah retaliated by showing Colonel Higgins' body. Israel was fingered as the culprit, and favorable public opinion toward our ally fell dramatically. According to a *Time/CNN* poll taken on August 3, 1989, 53 percent of those questioned felt Israel went too far in taking Obeid as a hostage.

Consequently, Israelis feel increasingly isolated and frustrated in their relentless effort to stay alive in the Middle East. Their frustration is justified because virtually all competent observers would agree that, at this point, a final solution to the problem is humanly impossible. Peace, when it does come, will much more likely be enforced than negotiated. The question is, Who will bring peace, and how will it be imposed?

Nations for decades, will, under Antichrist's direction, come to a dreadful climax. The day to "gather all nations against Jerusalem to battle" (Zech. 14:2) will mark the terminal point on the march toward Armageddon.

No Options Left: Beleaguered Israel will search in vain for comfort and once again raise the ancient cry, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me" (Lam. 1:12).

Prophetic projections point like a well-barbed arrow, toward the last holocaust to be launched against Israel and Jewry announced in Revelation 12. Israel will in the most manifest way, be a nation fresh out of human options.

Nowhere to Look But Up: God's star on Jewry's darkening horizon will be the return of the Messiah (Rev. 19:11-16) as shield and defender of the chosen people. "Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). His going forth is precipitated by the surviving national remnant's (Zech. 13:8-9) turning to God by "looking] upon me whom they have pierced, and mourning] for him, as one mourneth for his only son" (Zech. 12:10). That glorious day will be the most "blessed" of all days in Jewry's history. The psalmist declares it: "Blessed is he that cometh in the name of the [Messiah] LORD" (Ps. 118:26). Jesus clarified it: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say,

**Peace, when it
does come, will
much more likely
be enforced rather
than negotiated.**

Blessed is he that cometh in the name of the Lord" (Mt. 23:38-39).

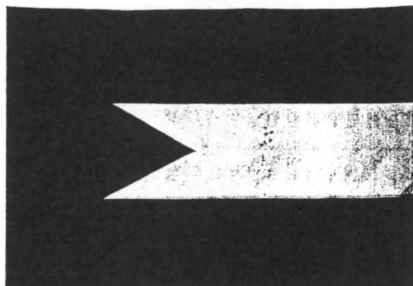
These crucial elements on Israel's national road to spiritual recovery are in symbolic evidence today.

We need not comment at length on the already obvious fact that Israel is more isolated today than at any time in her modern history. Sad to say, since the *Intifada*, traces of resurgent anti-Semitism are being found even in the evangelical community.

At the moment, America is committed to Israel as an ally. However, the balance is perceptibly shifting toward more reliance on the Western European community; that is, the very entity which will produce the Antichrist, betray peace agreements with Israel, and launch the last holocaust.

Clearly, Israel is running out of options. In their current situation they cannot give the PLO the statehood they are demanding — it would mean potential national suicide. Those Palestinians who could deal with Israel are being intimidated or murdered by the militants. Army units cannot stay in the territories indefinitely, and the rest of the world seems absolutely helpless to do anything to solve the problem. In the meantime, the killing goes on.

The final option, and it is Israel's new option for these last days, is the *looking up option*. Intriguingly, as one scans the biblical prophetic panorama of the nation Israel, he becomes aware that an orderly process is in motion — one running from broad to narrow. When Israel's ancient leadership said "No!" to Jesus as Messiah and



Savior, they saw their national options as very broad. Israel would seek another messianic alternative. However, over nearly two millennia now, those options have been systematically reduced until they have very nearly been eliminated. Irrevocably, Jehovah is directing the nation down the path to repentance. When you think about it, this is precisely the process every individual goes through on his or her way to repentance and faith in Jesus Christ.

For Israelis today, it is the individual option; for Israel tomorrow, it will be the national reconciliation option.

Unmistakably, a remnant (small as it may be) of Israelis, who have seen personal options wither, are opening up to a witness of life in Christ. For them, the dream of a perpetual safe haven in a Jewish homeland has faded. Armies and alliances have not brought fulfilling solutions; the quest, therefore, is how to somehow find personal

Irrevocably,

Jehovah is

directing the nation

down the path

to repentance.

peace in spite of the carnage surrounding them.

Evidence of this is found particularly among young people, the Sabra generation born since the state became a reality in 1948.

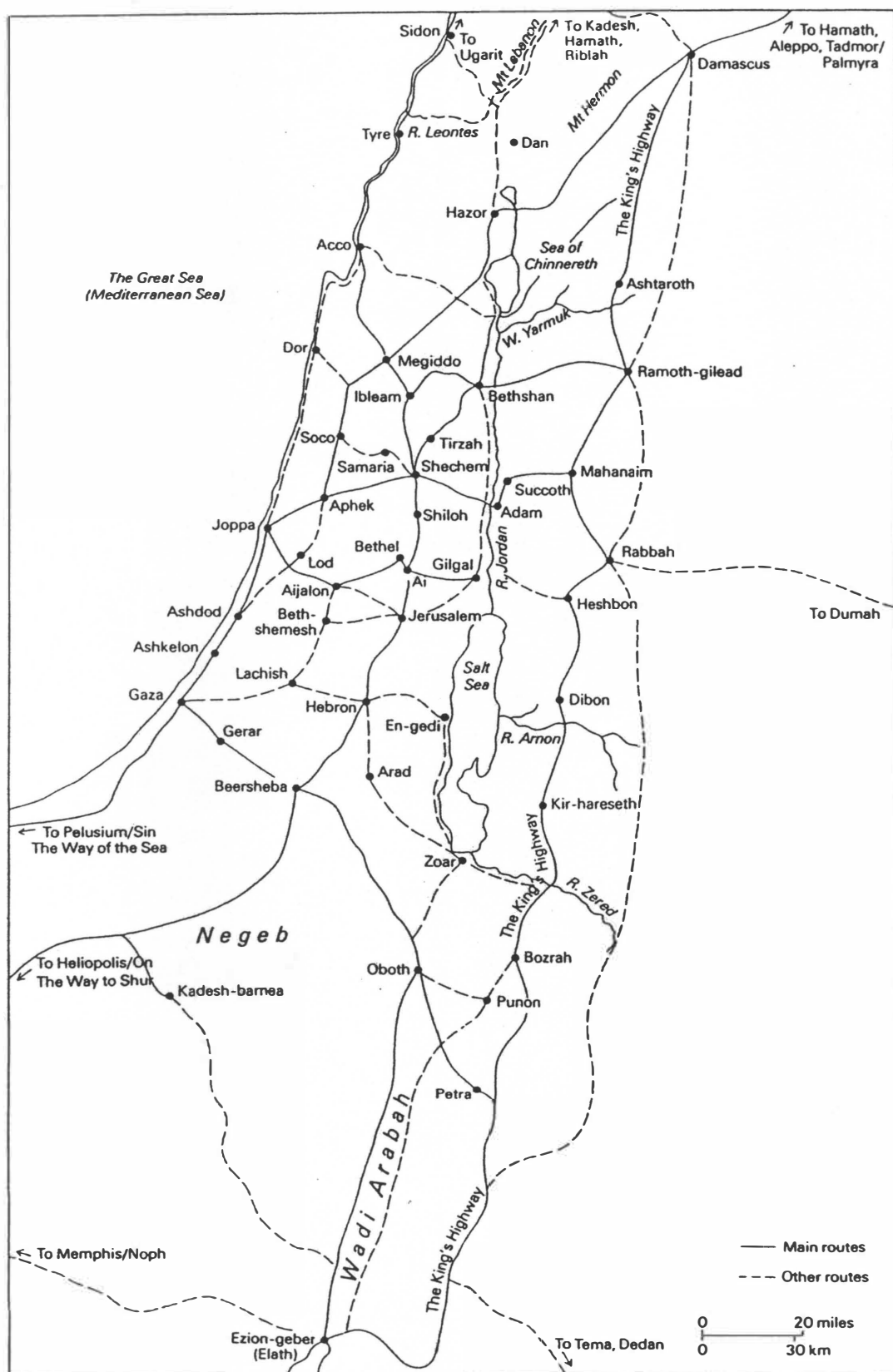
This generation did not live through the horrors of the Holocaust in Hitler's Europe. They have heard about it and all of those stern warnings about what "Christians" did to their relatives. But that is not the side this generation has seen of Christians. Muslims have pointed guns and knives at them throughout their lives. Muslims launched the Katusha rockets that forced them to huddle in shelters through fateful nights. Muslims put bombs beneath fruit stands where their parents shopped. Muslims killed innocent people who rode buses.

Christian believers, on the other hand, have streamed into Israel by the millions with arms outstretched in love and with oaths of allegiance to the people and the nation. Christians have contributed, comforted, counseled, and exhibited solidarity with the people of the Book.

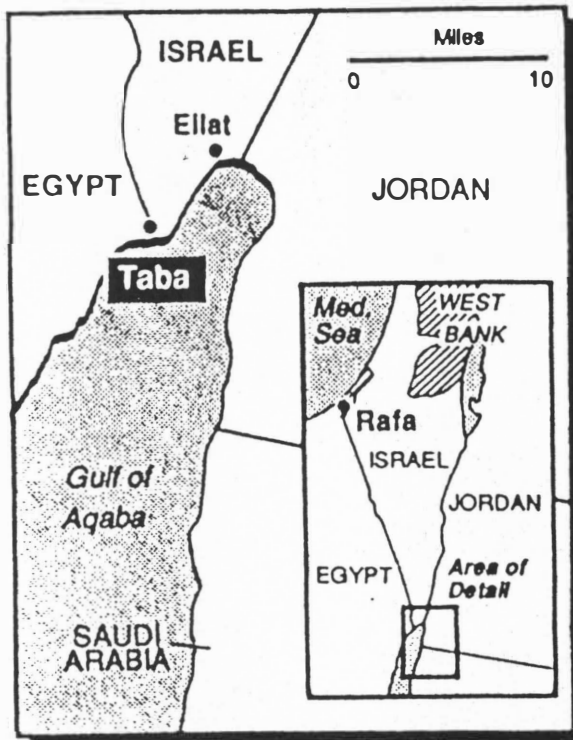
Consequently, there is a door of opportunity to share the Messiah opened, we believe, as never since the first century. Now is not the time for Christians to become indifferent, cynical, detached, or manipulated by anti-Jewish/Israeli forces. It is a time to put feet to our prayers for "the peace of Jerusalem" (Ps. 122:6) and move to rescue the remnant while the opportunity is before us.

Elwood McQuaid serves as the Executive Director for The Friends of Israel.

The Holy Land: main routes

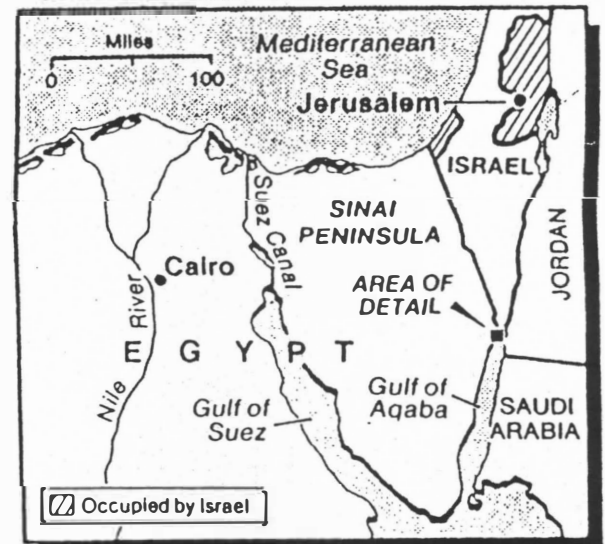
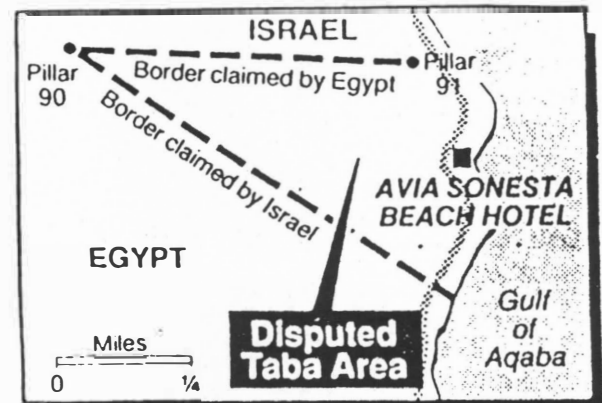


The main routes in the Holy Land for which there is textual evidence (solid lines) or which can be inferred on the basis of the terrain (dotted lines).



The New York Times/Sept. 26, 1988

The strip of beach at Taba can be walked in less than five minutes.



The New York Times/Sept. 30, 1988

An arbitration panel ruled in Egypt's favor on Taba. The Egyptian Foreign Ministry is the source of the diagram at top.

Prophetic Perspectives on Palestine

1. The Rebellion of the Nations.

Rev. 16:16

Dan. 11:41-45

Zech. 14:1

2. The Refuge of Israel.

Matt. 24:15

Rev. 12:6

Dan. 11:41b

3. The Return of Christ.

Zech. 14:4

4. The Reckoning of Israel.

Ez. 20:35, 37

Is. 63:1

Zech. 13:8

5. The Reckoning of the Gentiles.

Matt. 25:31-34

Joel 3:12

6. Regeneration of the Desert.

Zech. 14:8

Ez. 47:9-11

Joel 3:18

Ps. 46:4

Is. 35:6-7

7. The Rejuvenation of the Dead Sea.

Zech. 14:8

Ez. 47:9-10

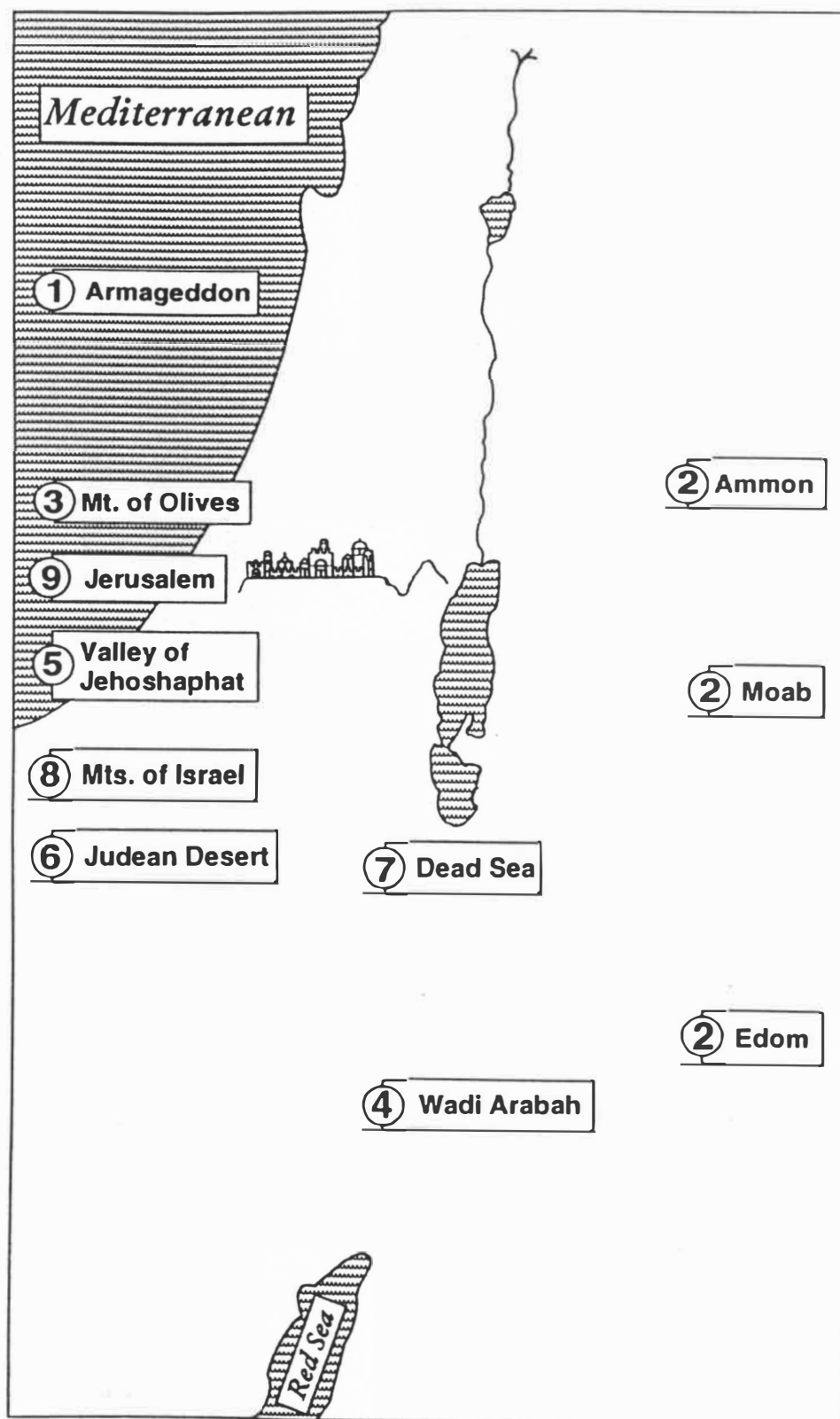
8. Removal of the Mountains.

Zech. 14:4, 10

9. The Reign of Christ.

Matt. 25:31

Luke 1:32



PROPHETIC PERSPECTIVES ON PALESTINE

The following prophetic events will involve areas of Israel. As our faith is rooted in history and geography, so the future will unravel in our time and space, with the focal point on Israel, the geographical and spiritual center of the earth (Ez. 5:5; 38:12c).

1A. THE REBELLION OF NATIONS

- 1b. God will bring together all the world's armies on the plain of Armageddon:
Rev. 16:16 Rev. 14:20

16 And he gathered them together into a place called in the Hé'brew tongue Ár-ma-ğéd'don.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

- 2b. At the return of Christ to earth, there will be two focal points of conflict, one at Armageddon, and the southern one involving Jerusalem:

Zech. 14:1-2

BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jê-ry'sâ-lêm to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

2A. THE REFUGE OF ISRAEL

- 1b. Christ warned the Jews to flee to the mountains east of the Dead Sea once Antichrist had established himself in Jerusalem in the middle of the tribulation:

Matt. 24:15

15 When ye therefore shall see the abomination of desolation, spoken of by Dâ'n'iel the prophet, stand in the holy place, (whoso readeth, let him understand:)

- 2b. As God preserved Elijah for 3½ years, so He will protect Israel during the last 3½ years of the tribulation in Ammon, Moab, and Edom (Petra):

Rev. 12:6

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Dan. 11:41b

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Ê'dom, and Mô'ab, and the chief of the children of Âm'môn:

3A. THE RETURN OF CHRIST

- 1b. The second phase of Christ's return, His second advent or revelation will be literal and personal:

Acts 1:11

11 Which also said, Ye men of Gâl'-l-ee, why stand ye gazing up into heaven? this same Jê'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- 2b. Scripture pinpoints His return as the precise place from which He ascended to heaven, the Mount of Olives:

Zech. 14:4

4 ¶ And his feet shall stand in that day upon the mount of Ol'ive, which is before Jê-ru'sâ-lêm on the east, and the mount of Ol'ive shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

4A. THE RECKONING OF ISRAEL

- 1b. Upon His return, Christ will judge the Jewish nation in the area South of the Dead Sea, probably in the Wadi Arabah: Is. 63:1

Ez. 20:35, 37

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

WHO is this that cometh from Ed'om, with dyed garments from Bôz'rah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

- 2b. The unbelieving Jews, comprising 2/3 of the nation, are put to death; the believers enter the Millennium in their physical bodies:

Zech. 13:8

8 And it shall come to pass, *that in* all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

5A. THE RECKONING OF THE GENTILES

- 1b. When Christ sits on His throne in Jerusalem, He will gather the sheep (believing) and goats (unbelieving) Gentiles to Him:

Matt. 25:31-34

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

- 2b. The judgment will take place in the Balley of Jehoshaphat, (Joel 3:12) which may be the Kidron Valley, or a new valley:

Zech. 14:8

8 And it shall be in that day, *that* living waters shall go out from Jê-ru'sâ-lêm: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Joel 3:2, 12

2 I will also gather all nations, and will bring them down into the valley of Jê-hôsh'a-phât, and will plead with them there for my people and for my heritage Is'ra-el, whom they have scattered among the nations, and parted my land.

12 Let the heathen be awakened, and come up to the valley of Jê-hôsh'a-phât: for there will I sit to judge all the heathen round about.

6A. THE REGENERATION OF THE DESERT

- 1b. A river of life originating from Jerusalem will water the desert of Judea:

Zech. 14:8

8 And it shall be in that day, *that* living waters shall go out from Jê-ru'sâ-lêm: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Ez. 47:9-11

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from Ez-jâ'di even unto En-gi-lai: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the marj places thereof shall not be healed; they shall be given to salt.

Joel 3:18

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Jê-dah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shit'im.

Ps. 46:4

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

- 2b. All the desert areas of the world will become fruitful as God brings forth "streams in the desert":

Is. 35:6-7

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

7A. THE REJUVENATION OF THE DEAD SEA

- 1b. A supernatural, but actual, stream will turn the Dead Sea into a fresh water lake:

Zech. 14:8

8 And it shall be in that day, *that* living waters shall go out from Jê-ry'sâ-lêm; half of them toward the former sea, and half of them toward the binder sea: in summer and in winter shall it be.

Ez. 47:8

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being brought forth into the sea, the waters shall be healed.*

- 2b. The Dead Sea will have an abundance of fish (Ez. 47:9-10), while some of the salt flats will remain, perhaps to provide salt for the temple services in Jerusalem:

Ez. 43:24

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

8A. THE REMOVAL OF THE MOUNTAINS

- 1b. At the second advent, the topography of Israel will be changed through an earthquake:

Zech. 14:4

4 ¶ And his feet shall stand in that day upon the mount of Ol'iveg, which is before Jê-ry'sâ-lêm on the east, and the mount of Ol'iveg shall cleave in the midst thereof toward the east and toward the west, *and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

- 2b. Central Israel will become a plain, providing an elevated location for the Millennial Jerusalem: (Geba was located six miles north of Jerusalem; Rimmon thirty-three miles southwest of Jerusalem)

Zech. 14:10

10 All the land shall be turned as a plain from Gê'bâ to Rim'mon south of Jê-ry'sâ-lêm: and it shall be lifted up, and inhabited in her place, from Bën'ja-min's gate unto the place of the first gate, unto the corner gate, and from the tower of Hâ-nân'e-el unto the king's winepresses.

9A. THE REIGN OF CHRIST

- 1b. In fulfillment of prophecy, Christ will reign on the throne of David in Jerusalem:

Luke 1:32-33

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father Dâ'vid:

33 And he shall reign over the house of Jâ'cob for ever; and of his kingdom there shall be no end.

Matt. 25:31

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

- 2b. Jerusalem will become the capital of the world, and all nations will come yearly to worship Christ:

Joel 3:17

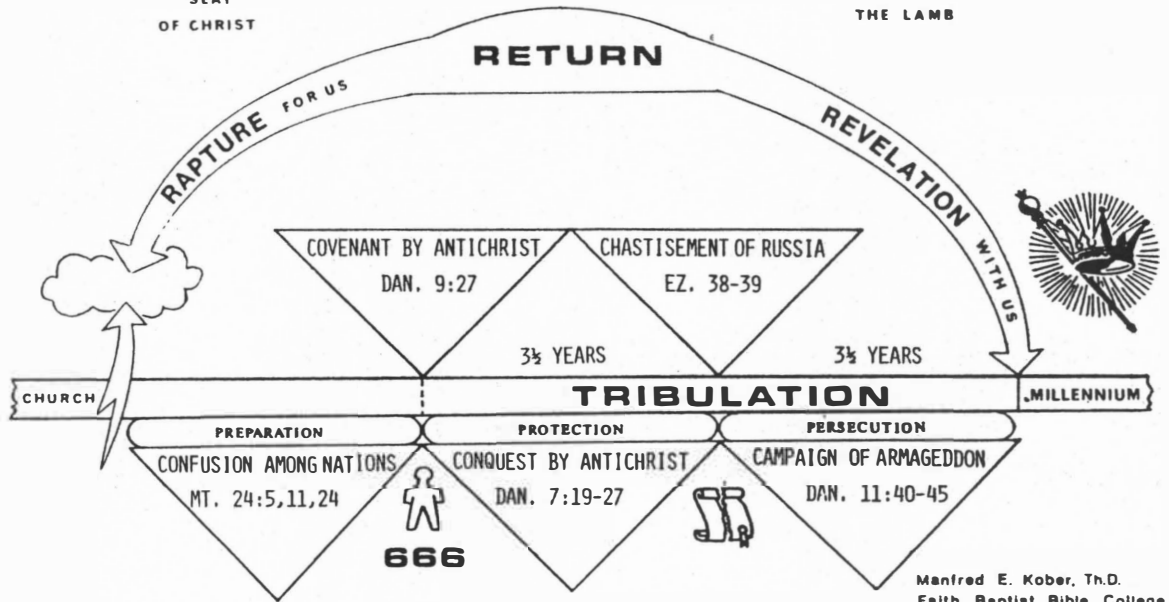
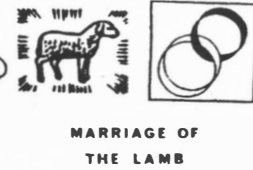
17 So shall ye know that I am the LORD your God dwelling in Zi'ôn, my holy mountain: then shall Jê-ry'sâ-lêm be holy, and there shall no strangers pass through her any more.

Zech. 14:16

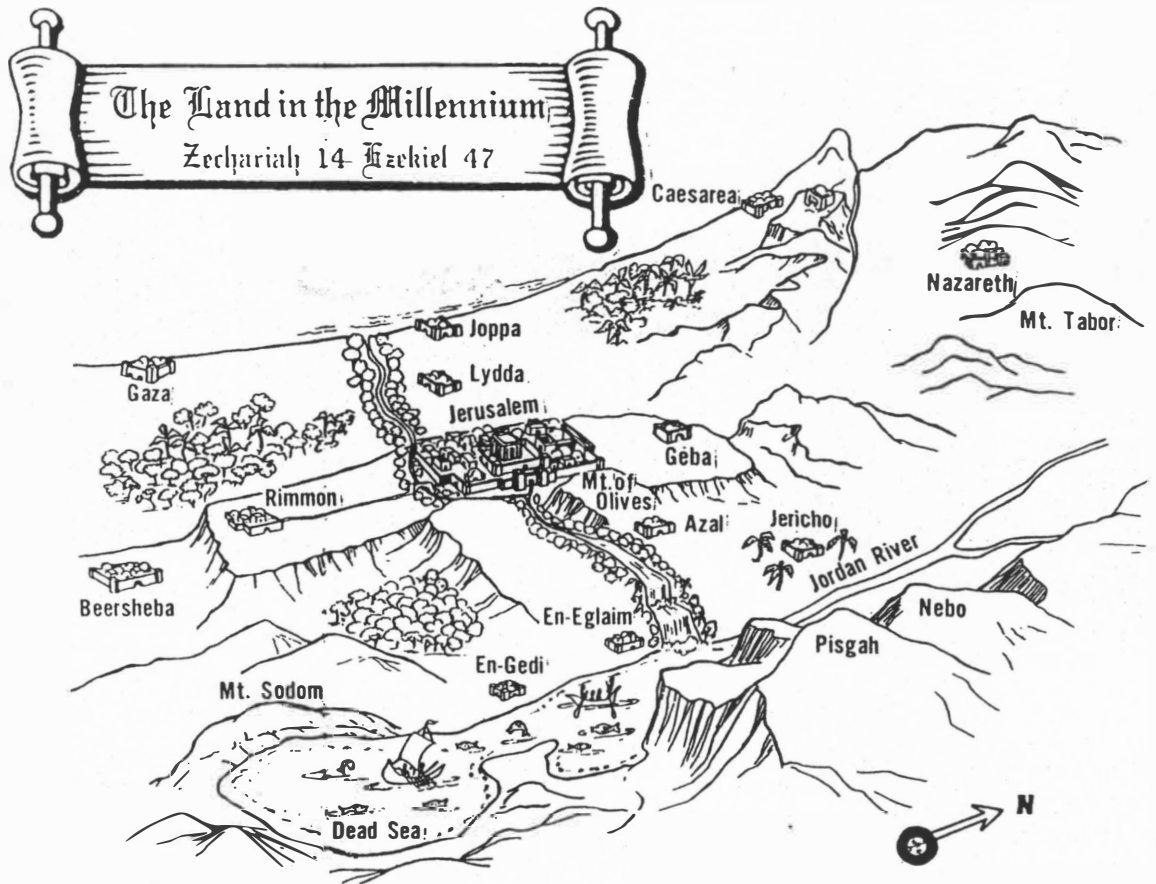
16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jê-ry'sâ-lêm shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.



CELEBRATION

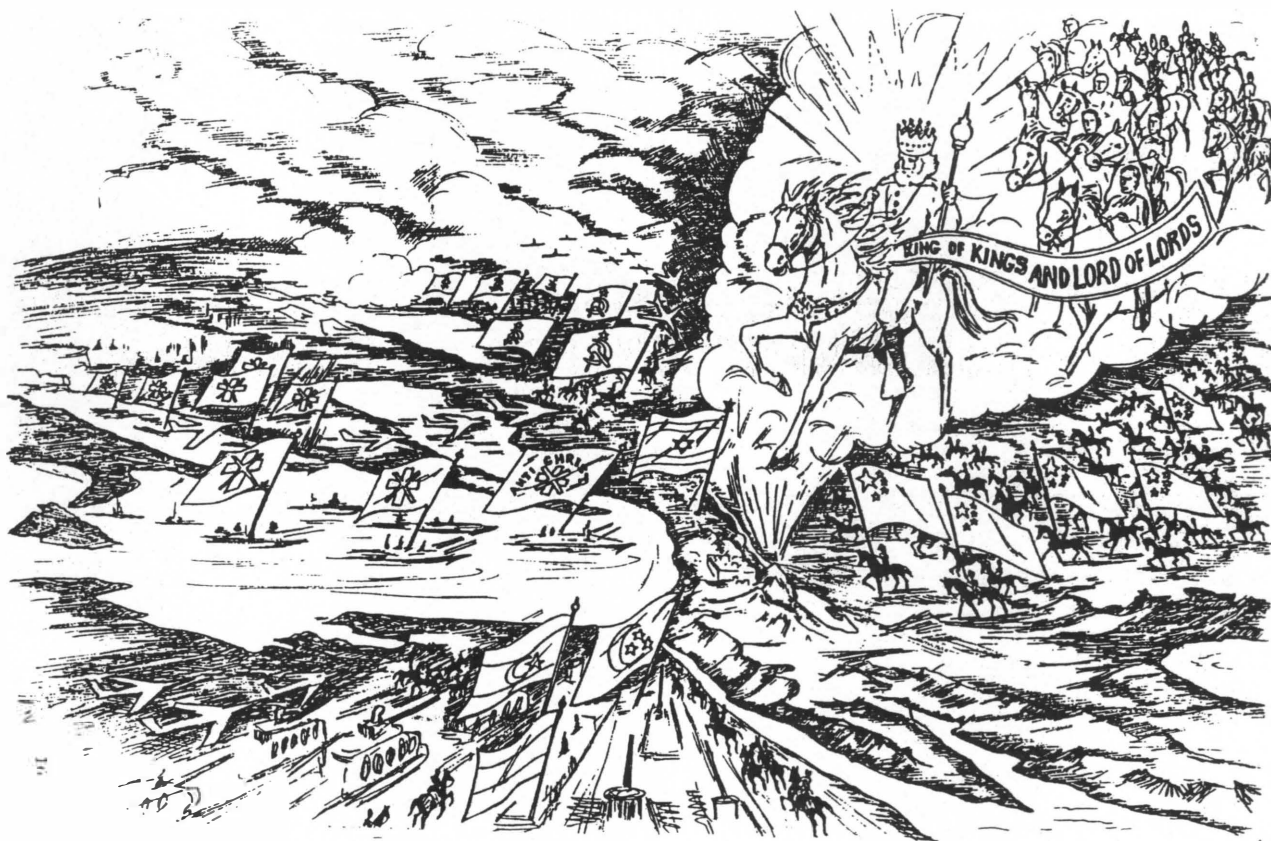


Manfred E. Kober, Th.D.
Faith Baptist Bible College
Ankeny, Iowa

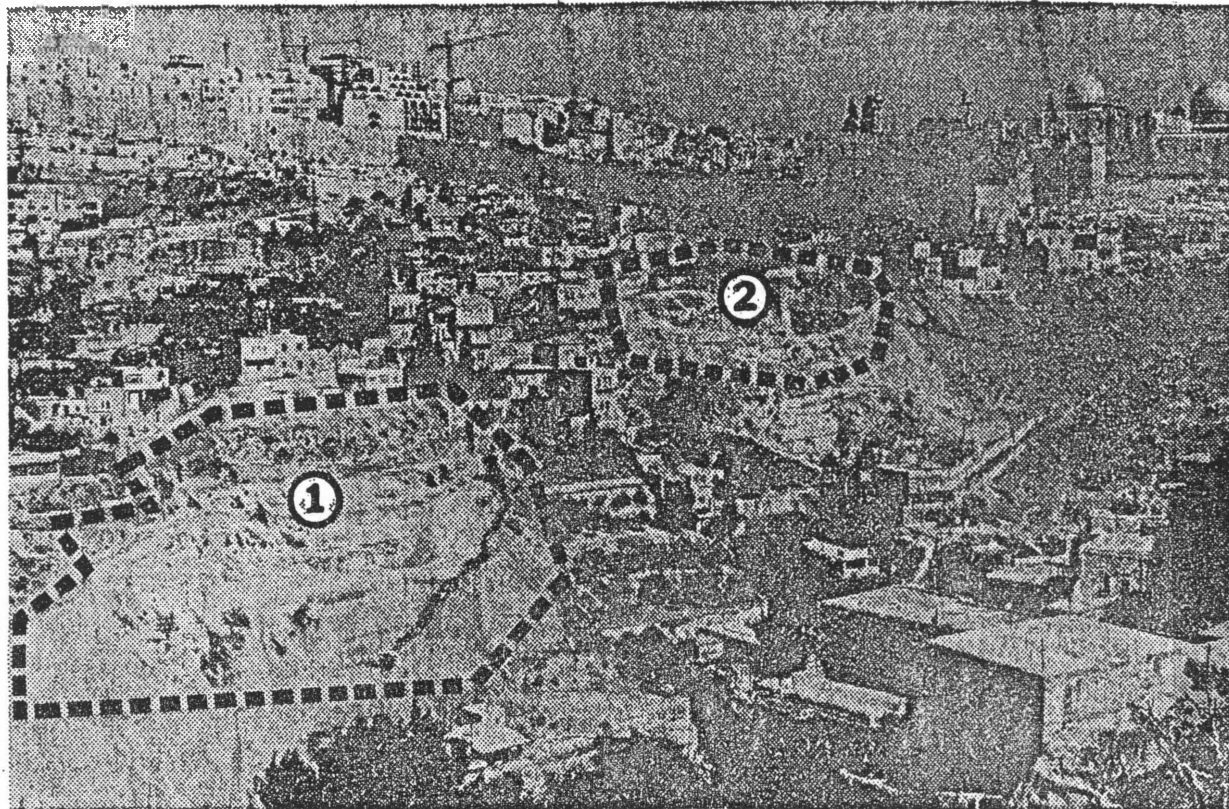




JEWS FROM JERUSALEM
ESCAPE TO AMMON, MOAB, AND EDM
IN THE MIDDLE OF THE TRIBULATION
MT. 24:15-22; REV. 12:13-16, IS. 63:1-4



ISRAEL UNDER SIEGE DURING THE CAMPAIGN
OF ARMAGEDDON. DANIEL 11:36-45



The New York Times/Micha Bar-Am

Excavation sites in Jerusalem — delineated at (1) and (2) — lie on the slopes of a hill near the Temple Mount. The view here is from the village of Siloam; visible are the cupolas of the Dome of the Rock, right, and Al Aksa Mosque.

Dig Unearths Palace Thought to Be David's

By MICHAEL WIDLANSKI

Special to The New York Times

JERUSALEM, Aug. 22 — Israeli archaeologists have unearthed what they believe was probably the palace-fortress of King David or King Solomon and have found evidence that even in the times of those leaders the Israelites worshiped idols, at least in the privacy of their homes.

Digging near the Temple Mount, the site of the Second Temple, built in the sixth century B.C., the researchers,

working on a scale rarely seen here, have also discovered the earliest signs of habitation in Jerusalem — Canaanite pottery made 2,500 years before David conquered the city in about 1000 B.C. and 3,500 years before Jesus preached here.

These and other discoveries bring into dispute widely held assumptions about the Holy City's past and open new avenues of inquiry into questions that have interested scholars for centuries. Among their findings are:

• A complete biblical-era Jewish resi-

dential neighborhood, including well-fashioned stone toilets, from the times of King Hezekiah, who lived three centuries after David, was discovered.

• Evidence has been uncovered indicating that the currently accepted boundaries for the cities of David's time and Hezekiah's time may have to be redrawn.

• A unique ceramic cultic figure of a naked uncircumcised man with two pairs of arms was uncovered in one of the Israelite houses, where it was probably used as a fertility idol.

"The prophets preached against it, but there they are in Israeli homes," said the

Coming Sunday! The biggest issue ever of Fashions of The Times. Plus an Arts and Leisure fall preview. Get it Sunday in The New York Times.—ADVT.

For Home delivery of The New York Times, call toll-free: 800-631-2500. In New Jersey: 800-922-0300. In Boston, call: (617) 787-3010.—ADVT.

Continued on Page 4, Column 3

Palace Thought to Be David's or Solomon's

Continued From Page

excavation director, Yigal Shiloh, referring to the exotic figure.

Mr. Shiloh, a senior lecturer at the Hebrew University Institute of Archeology, said that a more significant discovery was the immense, sloping, stepped structure now believed to have been the palace-fortress of David, or of Solomon, his son.

"Until this day no monumental construction such as this has been uncovered in Israel in any other biblical city," Mr. Shiloh said of the five-story structure, which was sandwiched between Canaanite houses of the 13th century B.C. and Israelite houses three centuries newer.

While this "time sandwich" places the structure anywhere in those 300 years, Mr. Shiloh said, it most likely was built by those who had a dramatic impact on Jerusalem: David, who made the mountain town the capital of the Israelite commonwealth, or Solomon, who built the First Temple nearby in the 10th century B.C.

They Didn't Dig Deep Enough

The evidence strongly rebuts the assertions of archeologists who, not digging so deep, saw the top of the structure and attributed it to part of a fortification wall from a period at least 600 years after David.

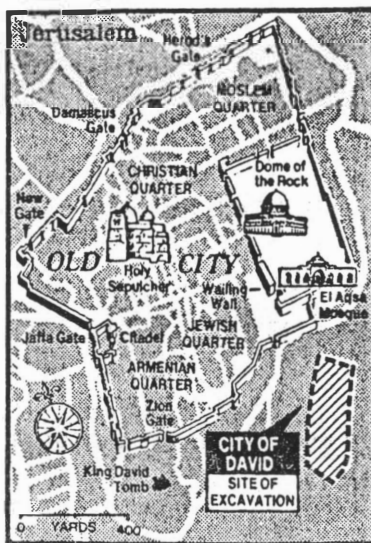
Mr. Shiloh noted that he had shared the misconception about the site, which lies on Government-owned land and has been excavated more frequently than any other area in Israel.

"The point is that the City of David area, the biblical mound of Jerusalem, was touched by many archeologists before, and there was some good work and some bad work done," he said in an interview in his laboratory cluttered with artifacts spanning the earliest 3,500 years of the city's history. "The main thing is that we are doing our work in a large area," he went on, explaining that he directed a team of 250 volunteers and 30 staff assistants from Israel and 15 other countries that includes alpine climbers and mining engineers.

Top-level climbers and engineers were needed, Mr. Shiloh said, to explore the labyrinthine 160-foot-long tunnel system that led from inside the ancient walled city to its only natural water source, a spring at the foot of the slope. The vulnerability of the water supply was always the city's weakest feature, a constant target, in biblical and later days, of those who placed the city under siege; the ancient inhabitants hewed several passageways to insure the supply.

Tunnels in Use for 700 Years

One of the important conclusions that was crystallized this season, Mr. Shiloh said, was that one elaborate set of tunnels, 18 feet high and 7 feet wide in some



The New York Times / Aug. 23, 1980

places, was used for more than 700 years, from the time of Hezekiah until around the time of the destruction of the Second Temple in A.D. 70.

Some archeologists have suggested that the tunnel system, which was partly unearthed in the 1860's by the archeologist Sir Charles Warren, only to be covered by debris later, may even have been used at the time of David's victory over the Canaanites. The scientists have raised the question whether what is known as Warren's shaft was the "tsinnor" ("cataract" or "aqueduct") through which David's forces attacked the Canaanite city, according to biblical accounts (II Samuel 5 and I Chronicles 11).

Donald T. Ariel, the American-born assistant director of the excavations, conceded that this was still a possibility but said it was unlikely because "all the clearly dated water systems" found in Israel were shown to have been built after the Israelite conquest of the Canaanite bastions.

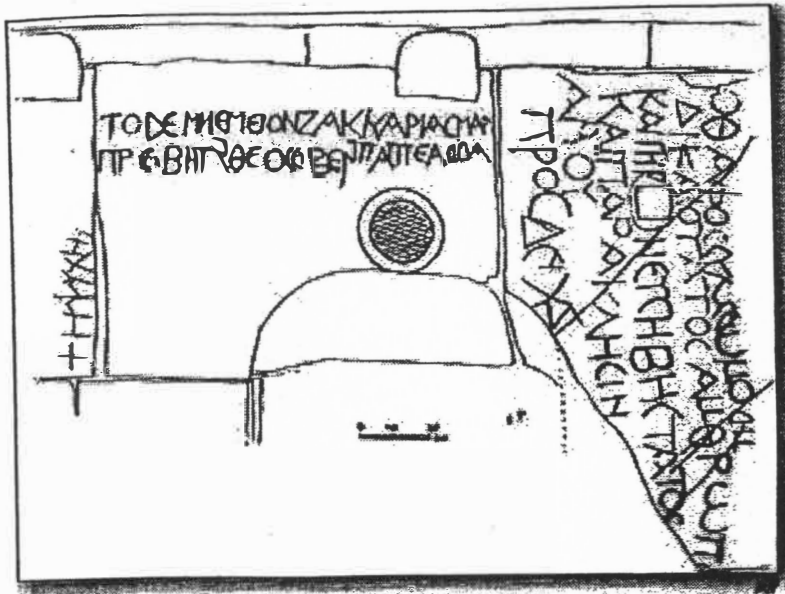
Interviewed at the four acres of excavations, which overlook Arab villages built in much the same way as the Israelite houses that once dotted the hillsides, Mr. Ariel said that evidence found during the first three years of the five-year project might force historians to redraw their maps of Jerusalem drastically. He noted that there was no sign of the Davidic settlement on the lower (northeastern) slope of the so-called City of David — a finger-shaped spur that is believed to have been the original settlement and that descends into the biblical Valleys of Kidron and Hinnom — and this, he said, is an indication that the City of David's area may have been as small as half the size originally estimated.

"The line for David and Solomon may

Is Unearthed

have been that much smaller," Mr. Ariel said. "As of now we don't have any evidence of the period this far down on the slope, and we've reached bedrock." He said heavy concentrations of construction indicated that the city of Hezekiah might have been much larger than previously assumed, with some archeologists suggesting that it might have stretched as far southwest as the present Jaffa Gate.

Researchers found remains, including a wealthy neighborhood built in the seventh century B.C., extending far down the slope into areas where construction would have been extremely difficult. "If he built in such a difficult area," Mr. Ariel said of King Hezekiah, "he was likely under population pressure from the influx of refugees from the destroyed Kingdom of Israel," which seceded from the Israelite commonwealth after Solomon's death and which was destroyed by the Assyrians roughly two centuries later.



Gospel verse found on ancient shrine

Inscription refers to Simon from the Bible

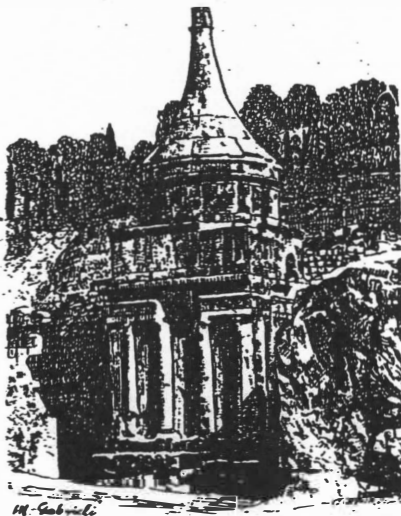
This tracing shows two Greek inscriptions uncovered on the facade of an ancient funerary monument in Jerusalem's Kidron Valley. The vertical inscription, found recently, refers to Simon the Just, a devout Jew who the Bible says cradled the infant Jesus.

The Associated Press

JERUSALEM, Nov. 20, 2003 - A barely legible clue — the name "Simon" carved in Greek letters — beckoned from high up on the weather-beaten facade of an ancient burial monument. Their curiosity piqued, two Jerusalem scholars uncovered six previously invisible lines of inscription: a Gospel verse — Luke 2:25.

Adoration and prophecy of Simeon.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* ²⁰just and devout, waiting for the consolation of Israel: and the ²¹Holy Ghost was upon him.



ABSALOM'S PILLAR

However, the inscription does back up what until now were scant references to a Byzantine-era belief that three biblical figures — Simon, Zachariah and James, the brother of Jesus — shared the same tomb.

Had the photograph been taken at any other time of day, he might not have seen the worn inscription. Using a squeeze, Puech deciphered the words: "This is the tomb of Zachariah, martyr, very pious priest, father of John."

Archaeologist discovers New Testament verse on funeral monument

By KARIN LAUB
The Associated Press

JERUSALEM — A barely legible clue — the name "Simon" carved in Greek letters — beckoned from high up on the weather-beaten facade of an ancient burial monument.

Their curiosity piqued, two Jerusalem scholars uncovered six previously invisible lines of inscription: a Gospel verse — Luke 2:25.

Archaeological finds confirming biblical narrative or referring to figures from the Bible are rare, and this is believed to be the first discovery of a New Testament verse carved onto an ancient Holy Land shrine, said inscriptions expert Emile Puech, who deciphered the writing.

A few Old Testament phrases have been found on monuments, and a passage from Paul's Letter to the Romans (3:13) is laid into a floor mosaic in the ancient Roman city of Caesarea.

Jim Strange, a New Testament scholar from the University of South Florida, said the ancients apparently believed chiseling Scripture into monuments debased sacred words. The widespread use of Bible verses on shrines began only around 1,000 A.D., in Europe, said Strange, who was unconnected with the discovery.

The inscription declares the 60-foot-high monument is the tomb of Simon, a devout Jew who the Bible says cradled the infant Jesus and recognized him as the Messiah.

It's actually unlikely Simon is buried there; the monument is one of several built for Jerusalem's aristocracy at the time of Jesus.

However, the inscription does back up what until now were scant references to a Byzantine-era belief that three biblical figures — Simon, Zachariah and James, the brother of Jesus — shared the same tomb.

Earlier this year, an inscription referring to Zachariah, who was John the Baptist's father, was found on the same facade. Puech and Joe Zias, a physical anthropologist, continued to study the monument. Applying a "squeeze" — a simple 19th-century technique of spreading a kind of papier mache over a surface — they uncovered the Simon inscription. Now, they hope to complete the trio by finding writing referring to James.

The Simon and Zachariah

inscriptions were carved around the 4th century, at a time when Byzantine Christians were searching the Holy Land for sacred sites linked to the Bible and marked them, often relying on local lore, said Puech.

The monument is in the Kidron Valley, between Jerusalem's walled Old City and the Mount of Olives. The Bible says James was hurled off the Jewish Temple, bludgeoned to death in the Kidron Valley below and buried nearby. The historian Josephus refers to a Temple priest named Zachariah being slain by zealots in the Temple and thrown into the valley. There is no word on Simon's death.

There have been historical references to a Byzantine belief of joint burial of the three, although there is no evidence they were actually buried together.

The six lines in the Simon inscription run vertically. The letters run together, are of different height, a little crooked and relatively shallow.

They were clearly carved by Jaymen, said Shimon Gibson, of the Albright Institute of Archaeological Research in Jerusalem, who was present when Puech and Zias applied the squeeze during the summer but who was not

connected with their research.

Referring to the carvers, Strange said: "These were folks who knew their Greek and their Luke, but didn't know how to be masons."

The inscription says the monument is the tomb of "Simeon who was a very just man and a very devoted old (person) and waiting for the consolation of the people." Simeon is a Greek version of Simon.

The passage is identical to the Gospel verse Luke 2:25, as it appears in a 4th-century version of the Bible, the Codex Sinaiticus, which was later revised extensively.

"This (the inscription) shows there were different versions of the Old and New Testament going around," said Zias, who presented his find Thursday at the annual conference of the American Schools of Oriental Research in Atlanta.

The Zachariah and Simon inscriptions were chiseled into what is known today as Absalom's Tomb, one of three large funerary monuments built in

the Kidron Valley for the city's rich.

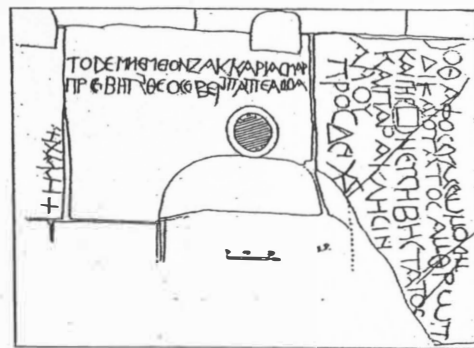
It is unlikely Absalom, a son of King David, is buried there; the monument was built several hundred years after his death.

The name was assigned to the tomb in Medieval times, along with a custom of stoning the facade as a show of disdain for Absalom, who murdered his half brother for raping their sister and later incited a rebellion against his father.

Jews, Christians and Muslims participated in the ritual, badly scarring the facade and all but erasing the inscriptions.

Zias, a member of the Science and Archaeology Group, a team of scholars affiliated with the Hebrew University of Jerusalem, found the Zachariah inscription by chance — in a photograph of the facade taken just before sundown.

Had the photograph been taken at any other time of day, he might not have seen the worn inscription. Using a squeeze, Puech deciphered the words: "This is the tomb of



The Associated Press handout photo

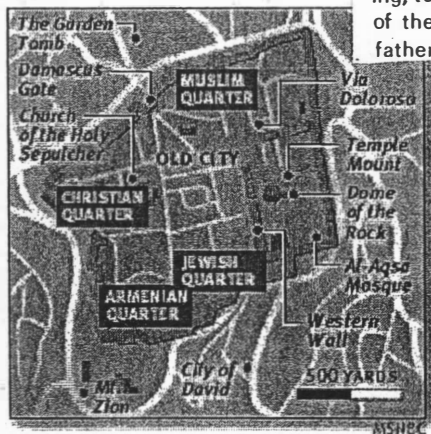
Two Greek inscriptions uncovered on the facade of an ancient funerary monument in Jerusalem's Kidron Valley are seen in this undated drawing. The vertical inscription, found recently, refers to Simon the Just, a devout Jew who the Bible says cradled the infant Jesus and recognized him as the Messiah (Luke 2:25). The drawing was made by tracing a cast of the badly scarred facade.

Zachariah, martyr, very pious priest, father of John."

Strange said he had little doubt the inscriptions were

genuine. If fake, "then it was forged by someone who failed because nobody noticed (the inscriptions)," he said.

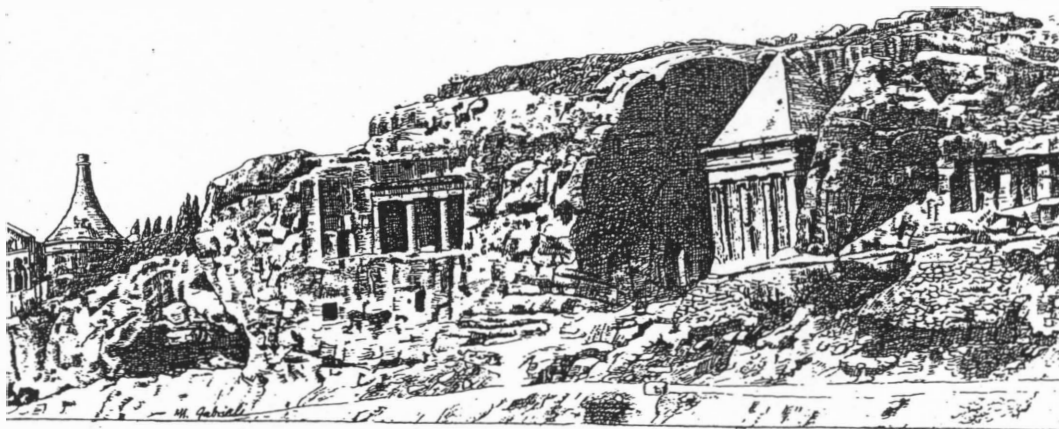
Absalom's Pillar was carved in Greek-Oriental style in the 1st century B.C.E. Folklore calls this the "Tomb of Absalom", and the Jews of Jerusalem used, in passing, to throw a stone at the grave of the son who rebelled against his father.



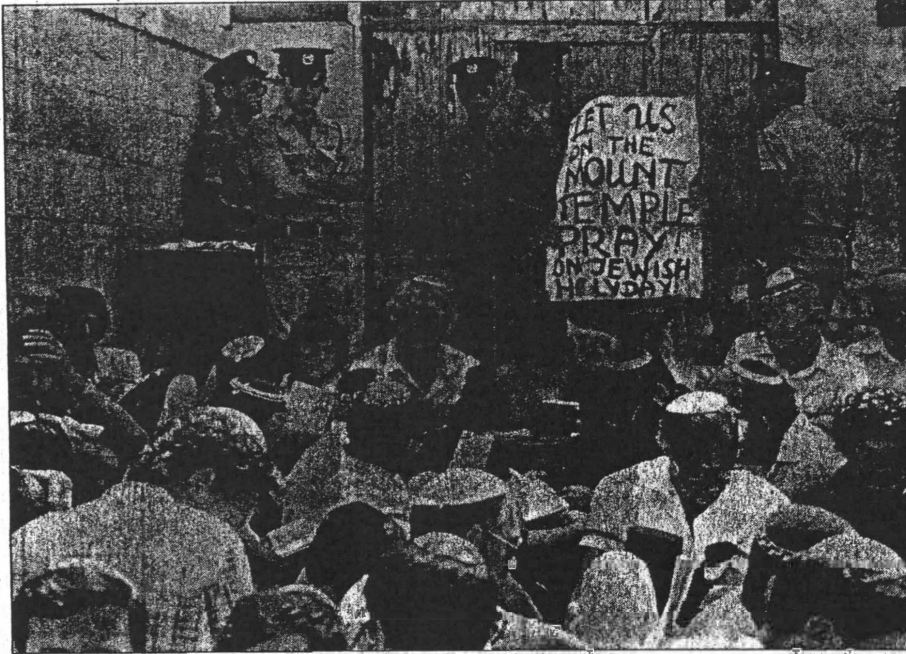
THE KIDRON VALLEY



ABSALOM'S PILLAR



MONUMENTS IN THE KIDRON VALLEY



Jewish zealots pray outside a gate on the disputed ground: Showdown over a sacred hilltop

ISRAEL

Who Owns the Temple Mount?

For centuries, everyone has coveted the dusty hilltop in Jerusalem. The Jews revere it as the site of the Second Temple, the ancient Hebrew spiritual capital that was destroyed by the Romans in A.D. 70. The Muslims claim it because two of the holiest shrines in Islam—the Dome of the Rock and the Al Aqsa Mosque—now stand there. Since Israeli paratroopers captured the hill in 1967, Israel has seen to it that Muslim holy places on the Temple Mount remain in Muslim hands. But Jewish religious extremists want to build a Third Temple—and they have begun a noisy campaign to seize control of the sacred hilltop. Israeli authorities fear latter-day zealots even may be drawing encouragement from an unexpected source: Christian fundamentalist groups in the United States.

Some Christian fundamentalists hold that the coming of the Messiah cannot occur according to Biblical prophecy until the Jewish temple has been rebuilt where it once stood. That arouses fears among Israeli authorities that well-meaning Christians might help incite religious zealots in Israel to seize control of the Temple Mount. "The Muslims would declare a jihad against us," says Rafi Davara, spokesman for Jerusalem's Mayor Teddy Kollek. "And in the rest of the world we'd lose credibility as guardians of the holy places. Millions would demand that Jerusalem be internationalized and run by the United Nations."

Postcards: So far, the Israelis have found no positive evidence that any U.S. fundamentalist group has backed a plot to seize the Temple Mount or its Muslim shrines. But they have been concerned about the

possible intentions of the Jerusalem Temple Foundation, a Denver-based group headed by Terry Risenhoover, a millionaire Colorado financial consultant. According to Israeli sources, Risenhoover promised a year or so ago to contribute \$50,000 to a right-wing Israeli group called the Faithful of the Temple Mount. He denies making any such pledge. Members of the Faithful complain that they have received only "about \$7,000"—for postcards showing the Temple Mount with an artist's rendition of the Third Temple superimposed.

Israel has had a link with U.S. Christian fundamentalists since the late 1970s, when Menachem Begin struck up a friendship with Moral Majority leader Jerry Falwell. But when 4,000 Christian pilgrims, mostly Americans and Europeans, arrived in Jerusalem two weeks ago on the Jewish Feast of the Tabernacles, Prime Minister Shimon Peres stressed his government's "firm resolve" to protect Muslim holy places in Jerusalem, and concluded by quoting from the prophet Ezekiel's injunction to "walk in my statutes and keep my ordinances."

There have been at least five attempts to destroy the Islamic shrines on the Mount since Israel captured the Old City in 1967. Last January a night watchman scared off intruders placing sacks of explosives against the Dome of the Rock. Disaster also was averted by the capture last spring of members of a Jewish underground terrorist group, 20 of whom are on trial for alleged assassination attempts against West Bank Palestinians. According to the prosecution, the terrorists planned at one time to bomb the Dome of the Rock and the Al Aqsa

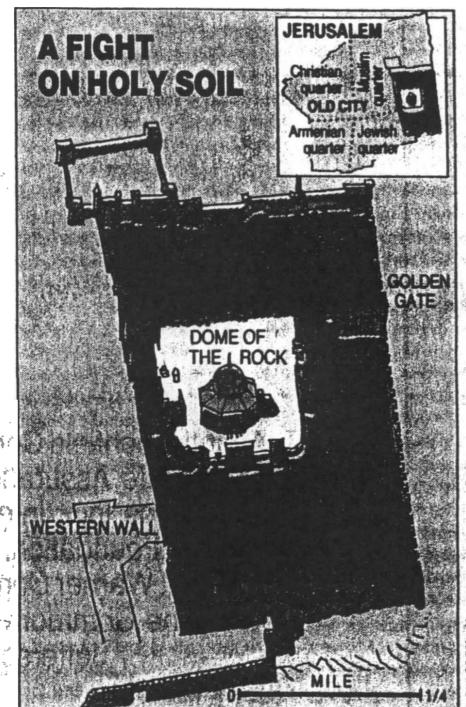
INTERNATIONAL

Mosque from the air, but shelved the idea only because they feared the explosions would damage the Western Wall—a relic of the Second Temple sacred to all Jews.

Israel's former chief Ashkenazic rabbi, Shlomo Goren, has openly defied the ruling of Israel's Rabbinical Council that no Jew may pray on the Mount. A Jewish college, recently established in the Muslim quarter of the Old City, trains 200 students in the rites prescribed for priests in the Third Temple—should it ever be built. Its seminars have been attended by Goren's successor, Mordechai Eliahu, who once belonged to an extremist group called the Covenant of Zealots. Eliahu wants to build a synagogue at the southern wall of the Temple Mount—on pillars, so that it would tower over the golden dome of the Dome of the Rock.

Militant Mapmakers: After the Six Day War, Israel placed the Temple Mount under the control of the waqf—the local Muslim council. But Geula Cohen, who maneuvered a bill through the Knesset four years ago officially annexing Arab East Jerusalem, plans to introduce a measure that would open the Temple Mount to Jewish worshippers—and to fight the issue in the courts if she fails in Parliament. "The issue has entered the national consciousness of Israel, and we will not pause until the Temple Mount belongs totally to the Jews," says Gershon Salomon, leader of the Faithful of the Temple Mount. Given the militancy of Israel's zealots—and the possible machinations of a few Christian fundamentalists—Israel may have its hands full preventing a violent showdown on the Temple Mount.

ANGUS DEMING with MILAN J. KUBIC
in Jerusalem



A TOURIST'S PRAYER

Heavenly Father, look down on us, your humble, obedient tourist servants who are doomed to travel this earth, taking photographs, mailing postcards, buying souvenirs and walking around in drip-dry underwear.

We beseech you, oh Lord, to see that our plane is not hijacked, our luggage is not lost and our overweight baggage goes unnoticed. Protect us from surly, unscrupulous taxi drivers, avaricious porters and unlicensed English-speaking guides.

Give us today divine guidance in the selection of our hotels, that we may find our reservations honored, our rooms made up and hot water running from the faucets (if it is at all possible). We pray that the telephone works and that the operator speaks our tongue and that there is no mail waiting from our children which would force us to cancel the rest of the trip. Lead us, dear Lord, to good, inexpensive restaurants where the food is superb, the waiter friendly and the drink included in the price of the meal. Give us the wisdom to tip correctly in currencies we do not understand. Forgive us for undertipping out of ignorance and overtipping out of fear. Make the natives love us for what we are and not for what we can give.

Grant us the strength to visit the museums, the cathedrals, the palaces and the castles listed as "musts" in the guidebooks. And if perchance we skip a historic monument, to take a nap after lunch, have mercy on us for our flesh is weak.

This part of the prayer is for husbands:

Dear God, keep our wives from shopping sprees and protect them from bargains they don't need or cannot afford. Lead them not into temptation for they know not what they do.

This next part is for the wives:

Almighty Father, keep our husbands from looking at foreign women and comparing them to us. Save them from making fools of themselves in cafes and nightclubs. Above all, please do not forgive them their trespasses for they know exactly what they do.

And now together:

And when our voyage is over and we return to our loved ones, grant us the favor of finding someone who will look at our home movies, watch our slides and listen to our stories so our lives as tourists will not have been in vain. Amen.

Ostriches? Arabian Horses? Gators? These Days, Kibbutz Is Likely Home

By THOMAS L. FRIEDMAN

Special to The New York Times

KIBBUTZ GIVAT HAIM ICHUD, Israel — There was a time not long ago when the word kibbutz was synonymous with farming. Eventually, though, farming gave way to industry, and lately industry has given way to, well, "imagination."

Today, working on a kibbutz could mean anything from tending ostriches to feeding alligators to breeding Arabian stallions. Exotic kibbutz industries have become something of a norm in the past few years — partly as a magnet to hold the young down on the farm and partly out of a need to be innovative in Israel's competitive domestic market.

"After serving in the army, young people from the kibbutz are not that ideological anymore," said Ifrah Levron, head of the Arabian horse-breeding program at Givat Haim, just north of Tel Aviv. "They don't want to come back to the kibbutz to work milking cows or feeding turkeys. It is not enough. But give them something like horses and they will come back."

Imagination, though, seems to have its price. Many older generation kibbutzniks are still committed to the simple life of working the land. The prospect of raising show horses for aristocrats or plucking ostrich feathers for Las Vegas showgirls is not their vision of Zion, and some of them still have not come to terms with the new era.

An Offer in 1973

That was apparent at Givat Haim. In 1973, an American Jewish Arabian horse breeder from upstate New York offered to donate some purebred Arabians to Israel, and the Ministry of Agriculture directed him to Givat Haim, where Mr. Levron had already raised some race horses for sport. A

self-confessed horse fanatic, Mr. Levron convinced the kibbutz to jump at the offer.

"The Arabian was the horse of the Middle East and was taken away by conquering armies," he said. "I wasn't thinking of business at first. We just wanted to see what would happen if the horse was returned to its roots. That is why we call our horses 'Sabra Arabians.'"

At the time, the kibbutz fathers saw the horses merely as a lark for the children's enjoyment. But in 1978, another American Jewish Arabian horseman offered six more purebreds to improve the kibbutz's stock through breeding, provided the kibbutz paid for their shipment to Israel.

"This is when all of the trouble started," said a kibbutz member, Willie Gilbert. "A kibbutz is a very democratic place, so the members had to vote on whether they wanted to spend the money importing Arabian horses. There was a lot of opposition. Those against it said that breeding horses for the 'sport of kings' had no place on a kibbutz. They said it would give the children a false sense of values."

'Never Mentioned Arabians'

According to Mr. Levron, "A. D. Gordon, one of the philosophers of the kibbutz movement, wrote that Jews should return to the land, and that a kibbutz should have cows and orange groves and chickens. Our problem was that he never mentioned Arabian horses."

After a heated debate, the kibbutz members voted to send Mr. Levron to California to bring back three horses. Instead, he came back with all six.

The kibbutz children's farm is now host to 12 purebred Arabian mares. The "Sabra Arabians" are being bred to produce what the kibbutz hopes will be

part of an original Israeli line to one day go along with the Polish, American and English lines. Already, a dozen offspring have been sold for at least \$2,000 each.

Turning to a New Field

Arabians, maybe. But alligators?

"We knew we had to get into unexplored fields," says Ronnie Lotan, explaining what happened when a Jewish crocodile farmer in South Africa suggested his kibbutz go into the alligator business. "Agriculture doesn't pay anymore, and with the economy what it is you have to find novel ways to make money."

So they did. Four kibbutzim along Lake Kinneret — Mevo Hamma, Afik, Mezar and Kefar Haruv — decided to develop for tourism the ancient hot springs of nearby Hammat Gader. The only problem was how to attract tourists to a desolate corner at the junction of the Syrian, Jordanian and Israeli borders.

The answer was alligators and antiquities. The ruins of the third-century Roman bath were converted into an outdoor museum, and next door a series of artificial ponds were built to form Israel's first alligator park.

"We sent three people to Florida to find a farm that would sell us enough alligators," said Peter Lawton, one of the kibbutz managers.

Eventually, in August 1981, the four kibbutzim paid \$30,000, and shortly thereafter 120 Florida gators arrived to their new home at the foot of the Golan Heights. Today, almost 400 alligators are crawling among the palm trees and bougainvillea.

'A Bit of History'

"We have recreated a bit of history," said Mr. Lawton, of the complex which earned \$250,000 in profits last year. "There is a river near the Roman

THE NEW YORK TIMES WEDNESDAY, DECEMBER 19, 1984

Ruth Tzivion with two of the Arabian horses being raised at Kibbutz Givat Haim Ichud. At Kibbutz Haon, at right, a member tends some of the 80 ostriches that help attract tourists to the kibbutz's campground.

The New York Times/Micha Bar-Am



amphitheater at Caesarea that to this day is called in Hebrew the River of the Crocodiles. The Romans used to store crocodiles there before they brought them in to wrestle with slaves. Now Hammat Gader has alligators next to its Roman theater. But we don't have anyone wrestling with ours — not yet. Slaves don't quite fit in with kibbutz ideology."

Some people do not think ostriches do either.

The members of Kibbutz Haon on the shores of Lake Kinneret like to say that their small collective farm consists of "90 members and 80 ostriches."

The 80 ostriches joined the kibbutz three months ago after the members decided that they needed a little flair to attract tourists to their campground.

For the next four years, Haon plans to let the ostriches roam among the date palms until their numbers grow to the point where it will be feasible to

market their eggs, leather and 64 different kinds of feathers.

"If we succeed in making it a business," Mr. Meir said, "I think other ostrich farms will open in Israel."

If they do not, the kibbutz can always feed itself on the eggs. One ostrich egg makes an omelette for 30 people, Mr. Meir said, with a twinkle in his eye.

With three eggs, he said, little Kibbutz Haon could serve breakfast to all its members.

Cave in Biblical Site of Sodom Yields Oldest Fabric Ever Found

JERUSALEM (AP) — A tiny cave in Israel's southern Negev Desert has yielded thousands of prehistoric objects, including the oldest fabric ever found and evidence of a 9,000-year-old religion, the Israel Museum has announced.

Meir Meir, the museum's vice president, on Wednesday called the discovery "one of the most important finds in this area" in the last 25 years.

The cave was found in 1983 when Israel was taking a comprehensive survey of the southern Negev desert after the country decided to relinquish the Sinai peninsula as part of its 1979 peace agreement with Egypt.

Israeli authorities sent archaeological teams into the Negev to research claims that relocation of military bases from the Sinai would destroy hidden treasures.

The teams found the cave in a desert valley west of the Dead Sea called Nahal Hemar, "the river of asphalt." Its opening was about the height and width of a tall man.

The site is near what is believed to be the biblical location of Sodom, about 50 miles south of Jerusalem and roughly the

same distance from the caves in which the Dead Sea scrolls — in which include fragments of the Old Testament — were found in the 1940s.

Among the thousands of objects found in the cave was a ceremonial mask painted in pale streaks of red, green and brown. It was only the second mask of that period found in the Holy Land and the first with its paint preserved, museum officials said.

"This period has always been an enigma for us."

Archaeologists also found a human skull coated with an asphalt decoration, four thumb-sized figurines of human heads carved from bone, fragments of a life-sized stone figure and some of the oldest wooden beads ever unearthed.

Tamar Noy, curator for of the museum's prehistoric collection, said she concluded from the intricate artwork, the delicate weaving and the use of colors that most of the objects were for religious ceremonies. The bone figurines were be-

lieved to be deities. "We have never found in one place this kind of cult material," Mrs. Noy told reporters. "This period has always been an enigma for us."

"We don't know if the cave was used only for storing these things or whether it was used for ceremonies," she said, adding that the evidence points to "a strong ancient level of religion and cult."

The dry desert conditions, constant temperature and darkness of the cave helped preserve organic materials such as plaited rope, string and a napkin-sized cloth made out of woven flax.

Anthropologists were familiar with the style of weaving from impressions in ancient clay, but no cloth this old was found before, Mrs. Noy said.

She said the cloth and rope were the first proof that flax was cultivated during this period not only for oil but also for weaving, a process requiring great preparation.

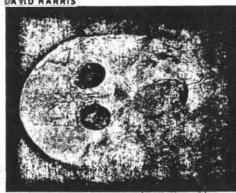
Carbon 14 testing in laboratories in Israel, South Africa and at the British Museum in London showed that pieces of string dated from 7160 B.C., plus or minus 300 years.

Cave Cache

Treasures in a hyena's lair

From the rim of a valley near the biblical city of Sodom on Israel's Dead Sea, the cave of Nahal Hemar (Hebrew for Asphalt River) is clearly visible in the face of the opposing limestone cliff, 9 ft. above the valley floor. Over the centuries, hyenas and nomadic shepherds have used the cave for shelter, and since the 1940s discovery of the famed Dead Sea Scrolls in another cave 40 miles to the north, Bedouin shepherds have scoured through Nahal Hemar vainly seeking similar treasures. Had the Bedouins probed deeper into the cave floor, their search might have been rewarded. In 1983 Archaeologists David Alon of the Israeli Department of Antiquities and Museums and Ofer Bar-Yosef of Hebrew University, digging 3 ft. down, unearthed a cache of spectacular Neolithic (late Stone Age) artifacts about 9,000 years old.

Discovery of the finely wrought objects was kept under wraps, awaiting the beginning of the 20th anniversary celebration of Jerusalem's Israel Museum, which last week placed them on display. They include the oldest cloth fragments



DAVID HARRIS

Oldest painted mask

and painted mask ever found: a life-size limestone human face decorated with bands of red and green. Also dug from the cave: basket and box fragments made of woven rushes waterproofed with asphalt, delicate thumbail-size human heads and a rodent figurine, carved wood and bone tools, clay, stone and wooden beads and a human skull adorned with asphalt. Perhaps most remarkable are the fabrics, which are woven in eleven intricate designs, some resembling knotted macrame, others fine mesh.

Concerned that their Neolithic treasures would quickly disintegrate if exposed to humidity and sunlight, museum officials placed them in a darkened room, under glass and resting on a bed of blue and white silica gel that absorbs moisture. To view the objects, visitors press a button, which turns on display lights (filtered to block any destructive ultraviolet light) for only 90 seconds.

The Nahal Hemar discovery should banish forever any popular notions that Neolithic man was brutish and dull. "He fashioned jewelry and elaborate textiles and traded to the north and south," declares Tamar Noy, a curator of prehistory at the museum. "These objects are so exquisite that they give us a new view of what our ancestors were like."

TIME, APRIL 8, 1985

P. 69

Israel's West Bank

By Robert M. Morgenthau

The much-touted rapprochement between America and Israel notwithstanding, there is one bone of contention that appears to defy resolution: disposition of the West Bank. The Administration seems to believe that Israeli control over the area will make Arab antagonism irreversible. And many of Israel's would-be friends maintain that unless the West Bank is relinquished, Israel will lose its Jewish identity in the flood of a rapidly growing Arab population and will have to resort to ever more repressive measures against the Arab inhabitants, making endless violence inevitable.

In the heat of the debate, a few facts are ignored.

First, there is no one to talk with about the West Bank. Israel has repeatedly called for negotiations, stipulated in the Camp David agreement. Jordan, after hinting, promising and teasing, has refused to join. Palestinian Arab leaders, fearful after assassinations by the Palestine Liberation Organization, shy away. Egypt has shown no interest in West Bank negotiations since 1980.

Second, Israel cannot relinquish military control of the West Bank. Both the governing coalition and the Labor opposition believe that military control of the area is vital. The reasons could not be plainer. The "confrontation states" on Israel's eastern front are arming feverishly. By 1986, they will have a staggering number of sophisticated weapons, including 10,000 tanks. (That's about the number the Atlantic alliance has for the defense of Europe.) To suggest that Israel withdraw from the only barrier between these hostile armies and the 10-mile-wide coastal strip that contains 80 percent of Israel's population and 66 percent of its industry is to recommend suicide.

Third, it is illogical to claim that the settlements are "an obstacle to peace." Only the prospect of an irreversible, complete Israeli takeover of the entire West Bank can serve as an incentive for the Arabs to negotiate. If the settlements are frozen, the Arabs will have nothing to lose by waiting.

Israel has brought unprecedented prosperity to the West Bank. There are four Arab universities — none existed under Jordan. Medical care, life expectancy and the standard of living are all rapidly approaching Israel's levels.

Existing tensions and restrictions

What is lost amid the sensational

headlines and passionate debate is that, despite occasional Arab violence and ugly incidents of Jewish vigilantism, 50,000 Jews and 750,000 Arabs in the West Bank live, work and trade in peace. There is a *modus vivendi* with Jordan, the bridges on the Jordan River are open, commerce flourishes and 150,000 visitors from Arab countries come every summer.

If the West Bank, rather than reverting to Arab rule, remains under Israel, its Arabs will live in a free democracy instead of an autocratic police state.

Fourth, the "demographic danger" is a canard. There is no danger that Israel will be engulfed by a fast growing Arab population. The West Bank has been under Israeli control since 1967. Since then, the ratio of Jews to Arabs west of the Jordan River — in Gaza, the West Bank and pre-1967 Israel — has remained exactly the same: 65 percent Jew, 35 percent Arabs. (Without Gaza, it is 71-28.) All projections point to a similar ratio in the future.

Fifth, Palestinian Arabs already have a state. All Arab leaders, including King Hussein and Yasser Arafat, have repeatedly declared that Palestinians and Jordanians are one nation. The inevitable conclusion is that a Palestinian-Arab state exists: It is called Jordan and it comprises 80 percent of the area of Palestine as defined by the League of Nations (the only existing political definition of Palestine). It is therefore difficult to see the need for a second Palestinian-Arab state in the 40-by-50-mile area known as the West Bank.

Sixth, Israel's right to Judea and Samaria and to the coastal plain is indisputable. Israel's legal claim is based on the League of Nations Mandate, which stipulated Jewish settlement and a Jewish National Home in all of Palestine. It is based, too, on the historic, religious and cultural Jewish ties to the land, on the 3,000 years of uninterrupted Jewish presence, on the fact that only the Jews have ever had an independent sovereign state there and on the sacrifices they have made to redeem the land.

Seventh, West Bank Arabs have more civil rights than citizens of any Arab country. They have access to impartial courts and the right of habeas corpus. They enjoy freedom of the press, of movement and of peaceful assembly.

Robert M. Morgenthau is District Attorney of New York County.

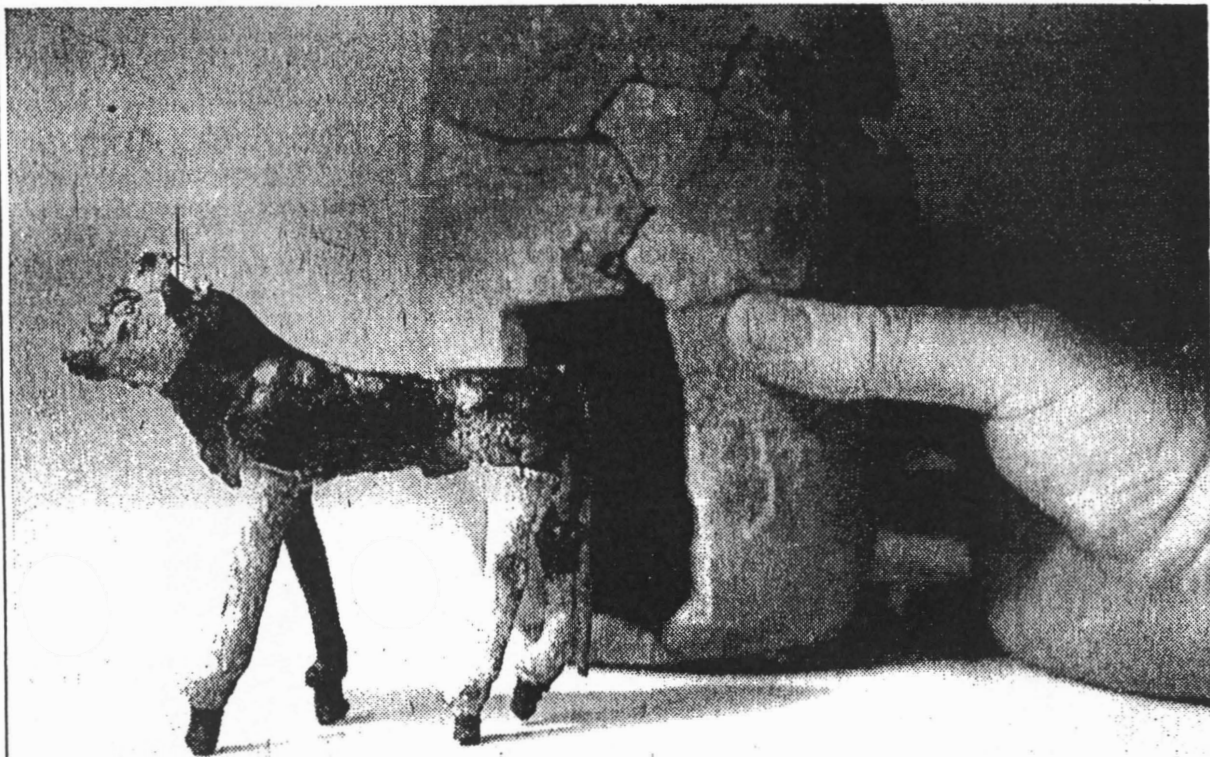
WEDNESDAY, JULY 25, 1990

Team finds 'golden calf' while excavating ruins

By JOEL BRINKLEY
New York Times

ASHKELON, ISRAEL — Harvard University archeologists excavating the site surrounding the site of the ancient port city of Ashkelon.

In the Bible, golden calves, similar in form but considerably larger than the Ashkelon find, are referred to in the story of Aaron during the Exodus, the story of Aaron's rivalry with his brother Moses in the wilderness.



Micha Bar-Am/The New York Times

A calf figurine dating from the second millennium B.C. that was unearthed almost intact in Ashkelon, Israel.

Archeologists Unearth 'Golden Calf' in Israel

By JOEL BRINKLEY

Special to The New York Times

ASHKELON, Israel, July 24 — Harvard University archeologists excavating Canaanite ruins surrounding the site of the ancient port city of Ashkelon have unearthed a "golden calf" that was an object of worship dating from the second millennium B.C.

The tiny image of bronze and other metals was recovered almost intact, with legs, ears, tail and one of its two horns still in place, even though the temple in which it was housed was reduced to rubble during a conquest of

Ashkelon in about 1550 B.C. through the Bronze Age.

The earliest legends show the religion's father, Aaron, against the worship of golden calves. In the Bible, golden calves, similar in form but considerably larger than the Ashkelon find, are referred to in the story of Aaron during the Exodus, the story of Aaron's rivalry with his brother Moses in the wilderness.

According to the American Bible Society, discovered the calf on June 26, it is the

only one of its kind ever found and provides important evidence to help excavate the site in this region.

A tiny golden calf was unearthed by Harvard University archeologists excavating Canaanite ruins surrounding the site of the ancient port city of Ashkelon in Israel. The calf, actually of bronze, was an object of worship dating from the second millennium B.C.

Al



Micha Bar-Am/The New York Times

Dr. Lawrence E. Stager, head of the team of archeologists that unearthed the calf figurine, climbing up the stone ramparts of an ancient city in Ashkelon, Israel, where the temple housing the calf was discovered.

Archeologists Unearth 'Golden Calf' in Israel

Continued From Page A1

at Harvard and head of the team at work here. "We were just cleaning down the side of the stone ramparts, and the last thing we thought we would find was this temple. We haven't found any precedents for this."

The calf is about 4½ inches long, 4¼ inches tall and weighs just under one pound. The figure is well articulated and was formed in parts. The arms, legs, horns, tail and other parts were attached in sockets, and they are of different metals. The body was of bronze, and burnishing marks show that it was probably kept polished to a high sheen so that it resembled gold.

The legs, head and genitals are of a metal believed to be silver, though the researchers have not yet been able to analyze it. The horns and tail were formed from copper wire. Since the little animal has suffered mild corrosion, the bronze parts are dark green and the silver is a rough lead color.

Found Next to Shrine

The animal is filled with a heavy metal, believed to be lead, and was found lying on its side next to a shattered pottery shrine in which it was mounted while in use.

The pottery vessel had an opening with doors. "We believe it was displayed looking out, emerging from this cowshed, which was a shrine to the milk goddess," Dr. Stager said of the calf.

The calf and shrine were found in the rubble of a temple. Only the building's foundations remain.

The early Israelites are believed to have been a breakaway Canaanite sect. They forged their own identity, Dr. Stager said, "by being in opposition to the Canaanite religious matrix" that prevailed in the region until it was swept out by the Philistines, who conquered the coastal area in about 1180 B.C. The golden calf is believed to have been the central object of worship for the Canaanites for 1,000 years or longer.

A verse in the Old Testament book of Hosea, 13:1, illustrates the Israelites' vigilant efforts to banish Canaanite worship of the calf, which was sometimes used to represent the Canaanite deity known as Baal. In the Re-

vised English Bible, it reads:

"Ephraim was a prince and a leader, and he was exalted in Israel. But, guilty of Baal-worship, he suffered death."

"Yet now they sin more and more; they cast for themselves images, they use their silver to make idols, all fashioned by craftsmen. It is said of Ephraim: 'They offer human sacrifices and kiss calf-images.'"

"Therefore they will be like the morning mist, like dew that vanishes early, like chaff blown from the threshing floor or smoke from a chimney."

Behind the Condemnation

By Dr. Stager's interpretation, this and other accounts of condemnation of the worship of calf-deities were born of the early Israelites' efforts to purge the Canaanite influence of their forebears and establish themselves as a separate people.

The Ashkelon calf was believed to have been in use several hundred years before the first Israelite kingdom was founded, until Ashkelon was conquered by the Egyptians in about 1550 B.C. The biblical accounts of Moses and the Exodus have been dated approximately between 1200 B.C. and 1500 B.C.

Historians and archeologists believe it was not the animal itself that was the object of worship. Canaanites believed that their pagan gods rode on these strong and sacred beasts. So the temples showed the calves as representations of the deities, and worshippers made sacrificial offerings to the animals.

The large multi-room temple in which the Ashkelon calf was found sat at the base of the ancient city's vast wall and rampart, now being unearthed. Ashkelon was a large city and was already ancient by 1550 B.C. It had already been in existence for 2,000 years and had a population of 15,000 to 20,000 people.

"It may have been the largest city" in the region, Dr. Stager said, "and it was the largest seaport."

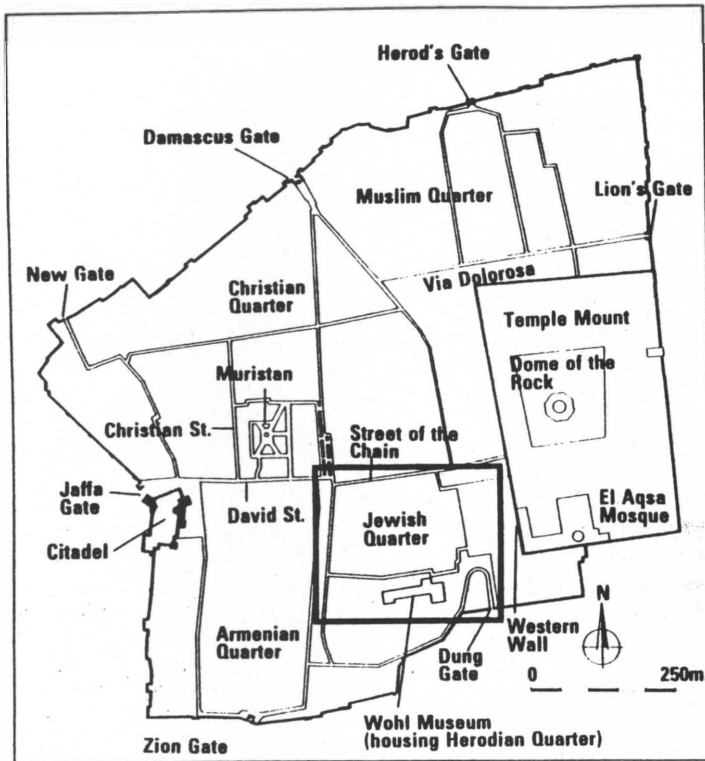
Wall Largely Intact

The city was surrounded by a massive wall and rampart, large sections of which are now being uncovered still largely intact. The wall was almost 50 feet high, sloping down more than 90 feet to a base almost 80 feet wide. The slope was intended to defeat battering rams and make tunneling more difficult.

The temple was on the outside of the wall, adjacent to the city's northern gate, which is being excavated now. The archeologists believe travelers worshiped in it on their way to or from the city.

The find was made in the sixth season of excavation here. The project, approved by the Israeli Government, is sponsored by the Semitic Museum at Harvard, of which Dr. Stager is the director. Leon Levy, a New York City businessman, has provided financing for the dig from the beginning.

When testing and research is complete, the calf will probably be turned over to the Israel Museum in Jerusalem.

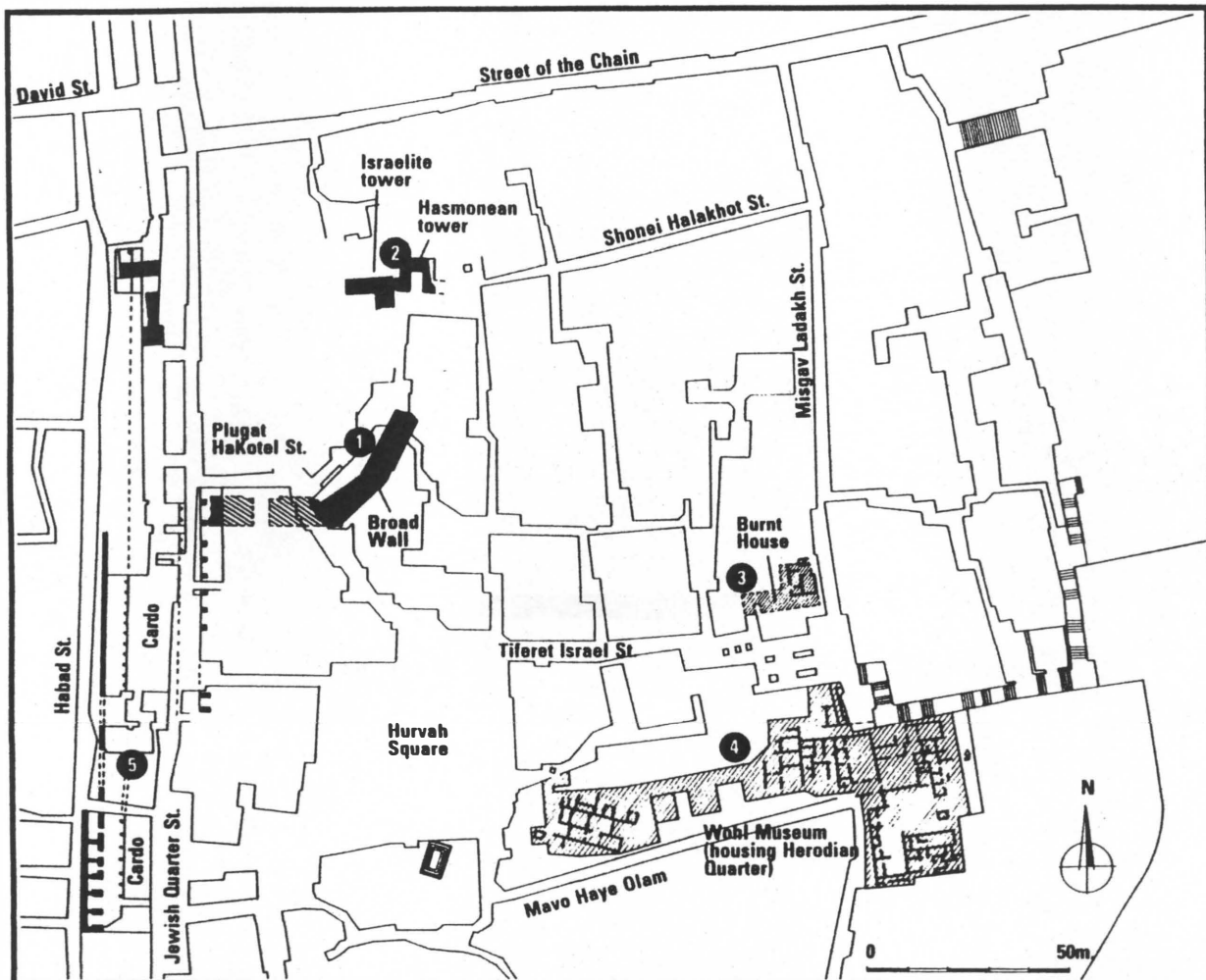


A CITY UPON TWO HILLS

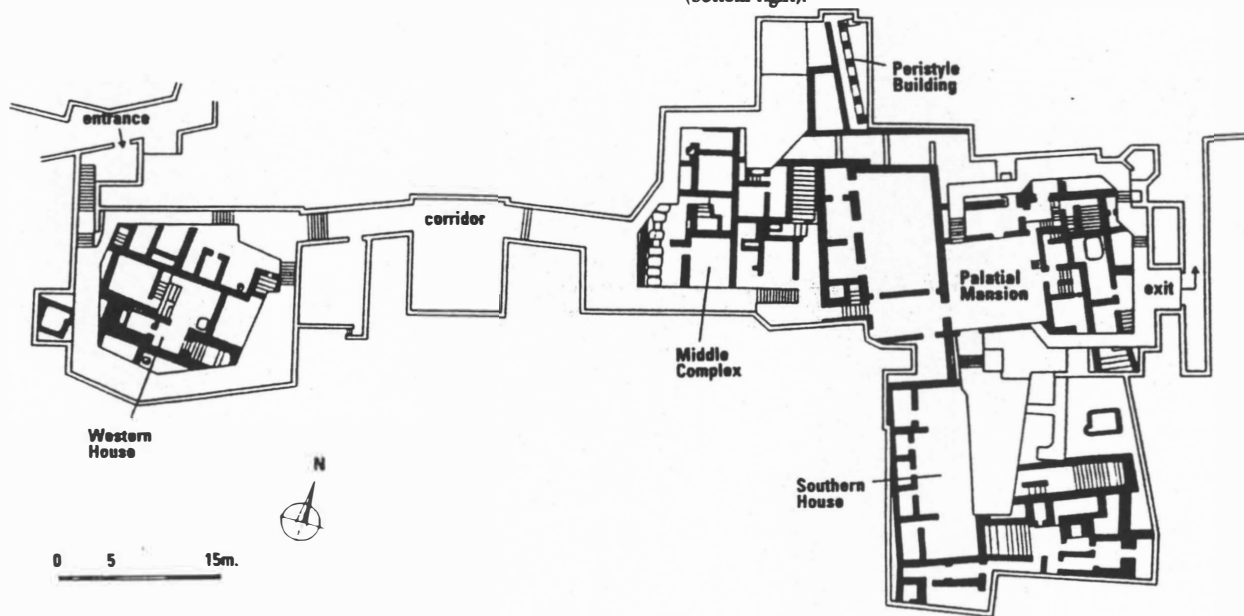
The Tour Starts Here

Ancient Jerusalem straddled two hills—the eastern hill, which includes both the Temple Mount (the traditional Mt. Moriah) on the north (far right in the plan at left) and the City of David directly south of the Temple Mount; and the western hill, which includes the Armenian and Jewish Quarters of the Old City (in the lower half of the plan) as well as the area outside the southern Old City wall, today called Mt. Zion.

Though the remains in the Jewish Quarter lie within a quarter of a square mile of each other, a tour still requires good walking shoes because many of the sites are below street level and can be reached only by descending long flights of steps. Our vicarious tour, led by Nitza Rosovsky, will be easy on our feet but stimulating to the mind. The plan below contains our itinerary through the Quarter. Our first stop is the Broad Wall (① on plan; see photos on pp. 22-23 and 26); from there we will go a bit to the north to see the Israelite and Hasmonean towers (②; see photo on p. 27); next we will travel to the Burnt House (③; see photos on p. 30-31) and to the Wohl Archaeological Museum, a complex of six houses known as the Herodian Quarter (④; see photos pp. 32-39). The tour will conclude at the elegant Roman/Byzantine boulevard, the Cardo (⑤; see cover).

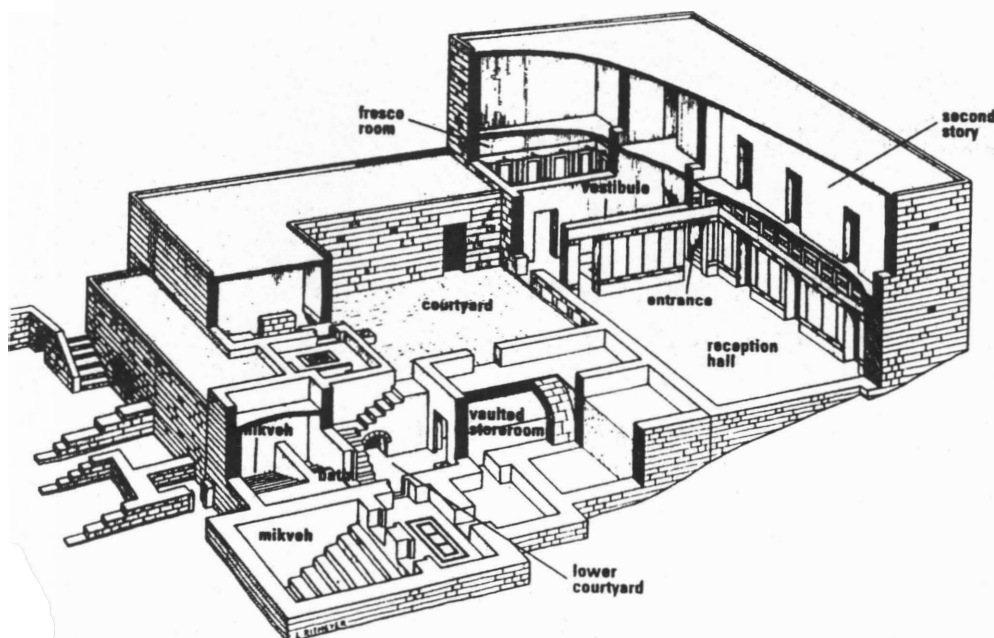


WELCOME TO THE HERODIAN QUARTER. This plan will help us follow Ramovsky's description of this elegant neighborhood. Six houses, now underground, have been preserved as "The Herodian Quarter—Wohl Archaeological Museum," with an entrance just one block south of the Burnt House. We begin at the Western House (left); a corridor displaying pre-Herodian artifacts leads to the other buildings in the complex: the Peristyle Building (beyond and to the left of a fork in the corridor; see drawing opposite); the Middle Block (at center; see photo on p. 36); the Palatial Mansion (top right; see p. 37); and the Southern House (bottom right).



32

BIBLICAL ARCHAEOLOGY REVIEW



HIGH RENT DISTRICT. The most sumptuous, covering 2,000 square feet, and best preserved of the homes in the Herodian Quarter is this two-story dwelling appropriately called the Palatial Mansion. The ground floor, centered around a spacious courtyard, contained the living quarters and a 33- by 21-foot reception hall preserved at one point to a height of more than 11 feet; in the basement were cisterns, a storeroom and ritual baths.

The photo at right shows a vaulted roof, almost completely intact, covering the ritual bath (*mikveh*) shown at lower left in the drawing; it was the largest *mikveh* discovered in the area. Like other elaborate ritual baths, this one featured two doorways (the left one was found blocked); one was for the bather to enter before immersion and the other was for exit after purification.

Lavish as this building may have been, its use was relatively short-lived. A coin sealed beneath the entryway's mosaic floor dates to 34 B.C.E., giving the earliest date for the building's construction. Collapsed and charred cypress ceiling beams indicate that the Palatial Mansion shared the same fate as the rest of Jerusalem during the Roman destruction in 70 C.E.

 *
 *
 * WILLIAM HOLE'S PICTURES ON THE LIFE OF CHRIST *
 *
 *

1. Gabriel appears to Mary: Lk. 1:26-28
2. Mary meets her cousin Elizabeth: Lk. 1:39-56
3. Joseph and Mary are turned away from the Inn: Lk. 2:4-7
4. The angel of the Lord announces Christ's birth: Lk. 2:8-14
5. The shepherds worship the Savior: Lk. 2:15-16
6. The presentation of Christ in the Temple: Lk. 2:22-32
7. The arrival of the wise men in Jerusalem: Mt. 2:1-2
8. The Magi worship the infant Jesus: Mt. 2:9-11
9. The flight to Egypt: Mt. 2:13-15; 19-23
10. Jesus as a child in Nazareth: Lk. 2:40
11. The 12-year-old Christ in the Temple: Lk. 2:41-50
12. Christ in the carpenter shop: Lk. 2:51-52
13. The baptism of Christ: Mt. 3:13; Jn. 1:32-34
14. Christ being driven into the wilderness: Mt. 4:1
15. Christ during His 40-day temptation: Mt. 1:13
16. The final temptation from Satan: Mt. 4:8-11
17. The calling of Andrew and Peter: Jn. 1:35-43
18. The calling of Philip and Andrew: Jn. 1:43-45
19. The wedding at Cana: Jn. 2:1-11
20. The cleansing of the Temple: Jn. 2:13-17
21. Nicodemus visits Christ by night: Jn. 3:1-5
22. Christ meets the woman of Samaria: Jn. 4:3-10
23. The enraged mob in the synagogue of Nazareth: Lk. 4:16-30
24. Christ heals the sick in Capernaum: Mk. 1:21-22, 32-34
25. Christ teaches by the seaside: Mk. 4:1-9
26. The draught of fish on the Sea of Galilee: Lk. 5:4-7
27. The call of Levi: Lk. 5:27-28
28. The Sermon on the Mount: Lk. 6:12-23
29. Christ heals the man with leprosy: Mt. 8:1-4
30. The centurion's request for healing: Mt. 8:5-13
31. Christ raises the widow's son in Nain: Lk. 7:11-16
32. The anointing of Christ's feet in Simon's house: Lk. 7:36-50
33. The stilling of the storm: Lk. 8:22-25
34. The confrontation with the Gadarene demoniac: Lk. 8:26-35
35. The healing of the sick of the palsy in Peter's house: Mk. 2:1-12
36. The woman healed of the issue of blood: Mk. 5:22-34
37. The raising of Jairus' daughter: Mk. 5:35-43
38. The miracle at the pool of Bethesda: Jn. 5:2-9
39. The feeding of the Five Thousand: Mk. 6:31-44
40. Christ walking on the water at night: Mk. 6:45-52
41. The request of the Canaanitish woman: Mt. 15:21-28
42. Peter's confession at Caesarea Philippi: Mt. 16:13-20
43. The transfiguration of Christ: Mt. 17:1-8
44. Christ heals the demon-possessed boy: Lk. 9:37-42
45. The woman taken in adultery: Jn. 8:3-11
46. The grateful Samaritan leper: Lk. 17:11-19
47. The serving Martha and listening Mary: Lk. 10:38-42
48. Christ blesses the little children: Mk. 10:13-16
49. The raising of Lazarus: Jn. 11:3-6; 14-15; 38-44
50. Zacchaeus meets the Savior: Lk. 19:1-10

51. The healing of blind Bartimaeus: Mk. 10:46-52
52. The triumphal entry: Mt. 21:1-11
53. Christ confounds the Jewish leaders: Lk. 19:47-48; 20:1-8
54. Christ retires to the Mount of Olives: Lk. 21:37
55. The washing of the disciples' feet: Jn. 13:1-10
56. The Last Supper: Jn. 13:21-30; Mk. 14:22-26
57. The agony in Gethsemane: Mt. 26:36-46
58. The capture of Christ in Gethsemane: Mt. 26:47-56
59. Christ tried before Caiaphas: Mt. 26:57-66
60. Peter's denial of Christ: Mt. 26:69-74; Lk. 22:61-62
61. Christ before Pilate and the mob: Jn. 18:28-29; Lk. 23:2
62. Pilate's interrogation of Christ: Jn. 18:33-38
63. Christ before Herod: Lk. 23:4-11
64. The scourging of Christ: Lk. 23:13-19; Jn. 19:1
65. Christ mistreated by the Roman soldiers: Mt. 27:27-30
66. Pilate presents Christ to the people: Jn. 19:4-6; Mt. 27:23-26
67. Christ on the way to the cross: Lk. 23:26-31
68. Christ nailed to the cross: Lk. 23:32-35
69. Christ's last instructions from the cross: Jn. 19:25-27
70. The hour of death and darkness: Lk. 23:44-48
71. Christ placed in the tomb: Lk. 23:50-56
72. The angels at the empty tomb: Lk. 23:56; 24:1-9
73. Peter and John at the empty tomb: Jn. 20:3-10
74. Christ appears to Mary Magdalene: Jn. 20:11-18
75. The resurrected Christ and the Emmaus disciples: Lk. 24:13-27
76. Jesus appears to Simon Peter: Lk. 24:28-34; 1 Cor. 15:5
77. Christ's appearance to Thomas: Lk. 20:24-29
78. Christ meets His disciples in Galilee: Jn. 21:1-14
79. Christ's ascension from Bethany: Lk. 24:50-51; Acts 1:10-11
80. Christ's presence with all believers everywhere: Mt. 18:20; 28:20

WILLIAM HOLE'S PICTURES ON THE LIFE OF CHRIST

William Hole was a Scottish artist who died in 1917 at the age of 70. In recognition of his superlative artistic ability, he was elected to the Royal Scottish Academy in 1878. His 80 outstanding pictures on the life of Christ, says Hole, "may lay claim to a certain amount of historic accuracy . . . " and are drawn from the perspective of "a follower of the prophet of Nazareth." The pictures are a most happy combination of (1) artistic skill, (2) geographical precision, (3) cultural accuracy and (4) sympathetic devotion. For these reasons they rank first among portraits of the life of Christ. George Adams Smith, the famous, British Old Testament scholar, writes admiringly that "this truth of detail, this near sight of actual things, is not allowed to conflict with the wise and reverent reserve which governs the treatment " of his scenes.

Hole pictured many scenes not normally found among depictions of the life of Christ, such as Christ driven into the wilderness, Christ healing the demon-possessed boy and Christ appearing to Peter after His resurrection. Most helpfully the artist has made copious notes on his illustrations of the life of Christ, explaining in great detail the beautiful scenes depicted. The 21 pages of notes are available on request.

Set of 80 slides: \$ 75

CASSETTE INDEX

ISRAEL TOUR 1993-94

TAPE I

SIDE A ARRIVAL, ASHKELON

SIDE B YAD MORDEKHAY, LAND OF THE PHILISTINES

TAPE II

SIDE A ENROUTE TO BEERSHEBA, ARAD, MT. SODOM

SIDE B MT. SODOM, WADI ARABAH, NEW YEAR'S EVE: "ISRAEL'S
UNIQUENESS"

TAPE III

SIDE A EILAT, EGYPTIAN BORDER, TIMNA VALLEY VIDEO

SIDE B TIMNA VIDEO, WADI ARABA, "PROPHETIC PLACES IN ISRAEL"

TAPE IV

SIDE A DEAD SEA, MASADA

SIDE B MASADA, EN GEDI, QUMRAN, JERUSALEM, TEL AVIV ROAD

TAPE V

SIDE A TEL AVIV ROAD, CAESAREA

SIDE B MT. CARMEL, NAZARETH, NOF GINOSAR LECTURE

TAPE VI

SIDE A N. GALILEE, HAZOR, METULLA

SIDE B DAN, CAESAREA PHILIPPI, GOLAN HEIGHTS, ANCIENT BOAT

TAPE VII

SIDE A JORDAN VALLEY, SUMMARY OF TOUR

SIDE B BLANK

ISRAEL TOUR 2001-2002



- | | |
|--|--|
| 1. Caption "Invitation to Incredible Israel" | 46. Sign at Tell Arad |
| 2. Chicago's O'Hare Airport | 47. Exploring the Solomonite fortress |
| 3. Airport Christmas decorations | 48. Arad: Israelite sanctuary |
| 4. Waiting for the rest of our tour members | 49. Late luncheon at Nof Arad |
| 5. LUFTHANSA 747 in Chicago | 50. Descending to the Dead Sea |
| 6. Chicago by night | 51. Sea Level sign |
| 7. Transatlantic route to Europe | 52. Wilderness with Zohar fortress |
| 8. 747 cockpit | 53. Sign, En Gedi-Sodom |
| 9. Relaxing on the 8-hour flight | 54. Salt flats near Sodom |
| 10. Dinner en route to Frankfurt | 55. Sign for Mount Sodom |
| 11. Sunrise over the Atlantic | 56. "Mrs. Lot" Salt Pillar |
| 12. Flight monitor | 57. In search of rock salt |
| 13. Frankfurt Rhein/Main Airport | 58. Dead Sea Works |
| 14. Frankfurt departure lounge | 59. Map of Israel |
| 15. Spectacular view of the Alps | 60. Mountains of Edom |
| 16. En route to Tel Aviv | 61. Eilat at night |
| 17. Our Route: Frankfurt to Tel Aviv | 62. Eilat after sunrise |
| 18. Yugoslavia buried under snow | 63. Crowne Plaza Hotel |
| 19. Spectacular Mt. Olympus | 64. Egyptian border at Taba |
| 20. NASA view of Israel from 165 miles | 65. Arriving at the border |
| 21. Tel Aviv shoreline | 66. Pharaoh's Island |
| 22. Approaching Ben Gurion Airport | 67. Tsippi and Adnan with our bus |
| 23. Ben Gurion Airport Terminal | 68. Sign for Underwater Observatory |
| 24. Safe arrival of our group | 69. Eilat Underwater Observatory |
| 25. Joppa from Tel Aviv | 70. Observation windows |
| 26. Joppa, Jonah's Whale | 71. School of fish |
| 27. Sunset in the Mediterranean | 72. Unsold Japanese cars |
| 28. View north to Tel Aviv | 73. Hills of Solomon's Mines |
| 29. Touring Joppa at twilight | 74. Dennis under a juniper tree |
| 30. Holiday Inn, Ashkelon | 75. Signs to important sites |
| 31. Spacious room at the Holiday Inn | 76. Timnah rock carvings |
| 32. Charlotte enjoying breakfast | 77. Copper slag from Solomon's Mines |
| 33. Fish for breakfast, anyone? | 78. Copper slag, close up |
| 34. Excavations at Ashkelon | 79. Tsippi inspecting a new sign |
| 35. Ashkelon descriptive sign | 80. The Arches |
| 36. Our guide Tsippi and driver Adnan | 81. Wilderness of Timnah with Tabernacle |
| 37. Yad Mordekhay sign | 82. A briefing about the Tabernacle |
| 38. Yad Mordekhay battle field near Gaza | 83. The Holy Place |
| 39. Yad Mordekhay close-up | 84. The Holy of Holies |
| 40. Flowers at Yad Mordekhay | 85. Arava border crossing |
| 41. Charlotte and her Israeli protector | 86. King Hussein and King Abdulla |
| 42. Tell Beersheba | 87. Satellite map of Wadi Arava |
| 43. Beersheba, plan of excavations | 88. Petra, here we come! |
| 44. Viewing excavations at Beersheba | 89. Camel crossing sign |
| 45. Canaanite & Israelite Arad | 90. Camel in Wadi Ram |

- Road sign for Petra
- Petra from a distance
- Petra Marriott Hotel
4. Foyer of the Hotel
95. Approaching the Siq on horseback
96. The end of the Siq
97. The famous "Treasury"
98. Group picture at the "Treasury"
99. Petra necropolis
100. Petra's main street
101. Some prefer camels to horses
102. Timeline for the Tribulation
103. Jews escaping to Petra
104. Our new Jordanian friends
105. The brazen serpent monument
106. View of Israel from Mt. Nebo
107. Mt. Nebo and Mt. Pisgah from Qumran
108. Map of the Dead Sea
109. Crowne Plaza Hotel at En Bokek
110. View north from the hotel
111. Sunrise over the Dead Sea
112. Morning swim in the Dead Sea
113. Floating and frolicking
114. Masada
115. The "Dying" Dead Sea
116. Group picture on Masada
117. The Spring of David from a distance
118. Ibexes at En Gedi
119. A hyrex, the biblical coney
120. Caves and mountains of Qumran
121. Qumran from cave
122. Touring Qumran excavations
123. Qumran scroll jars
124. The Shrine of the Book
125. The famous Isaiah Scroll
126. N.T. Jericho with Mt. of Temptation
127. O.T. and modern Jericho
128. Wilderness of Judea with flocks
129. Bedouin tents near Jericho Road
130. Bedouin children
131. "7 Arches" Hotel
132. Lobby of the "7 Arches" Hotel
133. Sunrise over Dead Sea & Mts. of Moab
134. Jerusalem from the Mt. of Olives
135. Sensational site for a photograph
136. Approaching Tel Aviv
137. Caesarea theater
138. Caesarea, Pontius Pilate inscription
139. Translation of the inscription
140. Recent excavations
141. Group picture at the Herodian aqueduct
142. Banana plantation with "maxi-skirts"
143. Close-up of bananas
144. Orange grove
145. Thorn bush near Caesarea
146. View from Mt. Carmel
147. Map of Galilee
148. Megiddo, Israel's most famous tell
149. Model of Solomonic gate
150. View from Megiddo north to Nazareth
151. Sign at Megiddo with Rev. 16:16
152. Campaign of Armageddon, Dan. 11:41ff
153. Leaving through Ahab's water tunnel
154. The village of Nain
155. Christ raising the widow's son
156. The new Sahara Restaurant at Nain
157. Casual luncheon
158. Mt. of Precipice at Nazareth
159. Nazareth
160. Greek Orthodox Church of St. Gabriel
161. Ancient spring in Nazareth
162. Sea of Galilee from Arabel
163. Sign to Nof Ginosar
164. Nof Ginosar guest house
165. Sunrise over the Sea of Galilee
166. Mt. Arabel from Nof Ginosar
167. Israel map
168. Hazor, descriptive sign
169. Aerial of Hazor
170. Hazor, storehouse and Mt. Hermon
171. Military Camp near Lebanese border
- 171a. Hasbani River
172. Sign at Tel Dan
173. The Springs of Dan
174. Israelite city walls at Dan
175. Pedestal of royal throne
176. Syrian mine fields near Banias
177. Mine field warning sign
178. Banias or Caesarea Philippi
179. Reconstruction of Roman temple
180. The Jordan's scenic source
181. Approaching the Castle of Nimrud
182. Looking back at the castle of Nimrud
183. Mt. Hermon in all its glory
184. Israeli listening post on the Golan Heights
185. Map of the Sea of Galilee
186. Site of the swine demise
187. Lunch at En Gev
188. St. Peter's fish
189. Aerial of Capernaum
190. Entrance gate to Capernaum
191. Capernaum synagogue
192. Church of the Primacy of Peter
193. Christ's call of Peter, "Feed my sheep..."
194. Ancient "Jesus Boat"
195. Chat with the discoverer of the boat
196. Model of the ancient boat
197. Mosaic of first century boat

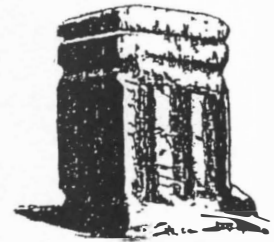
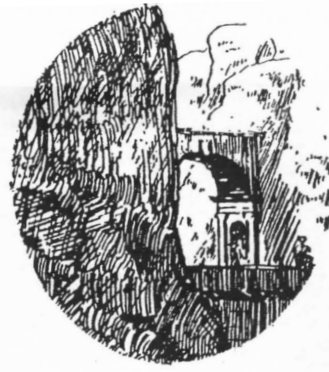
198. *Enjoying another delicious breakfast*
199. *Map of the Sea of Galilee*
200. *Leaving Nof Ginoser by boat*
201. *Enjoying the boat ride*
202. *Approaching Tiberias*
203. *Catastrophically low water level*
204. *Jordan leaving Sea of Galilee*
205. *Fishermen at the Sea of Galilee*
206. *Yarmuk River*
207. *Crusader Castle Belvoir*
208. *Group picture overlooking Jordan Valley*
209. *Scythopolis and Bet Shean*
210. *Main street at Scythopolis*
211. *Tour members conquering Bet Shean*
212. *The meandering Jordan River*
213. *Fertile fields in Samaria*
214. *Arabs near Jericho*
215. *Shepherds in the wilderness of Judea*
216. *Security check point near Bethlehem*
217. *Unhindered approach to checkpoint*
218. *Shepherds' fields with snow*
219. *Our taxis at George Nissan's store*
220. *The Church of the Nativity*
221. *Painting of the nativity*
222. *The traditional site of Christ's birth*
223. *The traditional place of the manger*
224. *Singing Christmas carols*
225. *Mary and Joseph with infant*
226. *Desolate Manger Square*
227. *Bethlehem gift store*
228. *Model city of Jerusalem*
229. *Herodian Temple*
230. *The Sisters of Zion Convent*
231. *Briefing concerning the Via Dolorosa*
232. *Pavement of Antonia fortress*
233. *Cruel Roman game*
234. *Christ carrying the cross*
235. *The deserted Via Dolorosa*
236. *Arab grocery store*
237. *Meat market*
238. *Souvenir shop*

239. *Church of the Holy Sepulchre*
240. *The "Navel of the Earth"*
241. *Christ's removal from the cross*
242. *Leaving through the Damascus Gate*
243. *Gordon's Calvary*
244. *Garden Tomb*
245. *Sign on the garden tomb*
246. *The empty tomb*
247. *Sign of Rom. 1:4*
248. *View of the Western Wall*
249. *Orthodox Jew at prayer*
250. *Bar Mizvah*
251. *Our men at the "Western Wall"*
252. *Walk through the tunnel along the wall*
253. *Holocaust memorial for children*
254. *Uziel, a victim of the holocaust*
255. *Tsippi with our travel agent Raji*
256. *Aerial of the Temple Mount*
257. *Mt. of Olives and Gethsemane*
258. *Gethsemane olive trees*
259. *Golden Gate from Gethsemane*
260. *The place of agony in the Garden*
261. *Aerial of Jerusalem*
262. *Millennial Israel (Ez. 47; Zech. 14)*
263. *Jerusalem from Mt. Scopus*
264. *En Karim, birthplace of John the Baptist*
265. *Lunch at Kibbutz Yad HaShmonah*
266. *Ben Gurion terminal*
267. *Farewell to Israel*
268. *The Frankfurt Sheraton Hotel*
269. *Tour group before boarding*
270. *Boarding the jumbo jet for the USA*
271. *Cockpit of 747 jumbo jet*
272. *Greenland with glaciers and icebergs*
273. *Chicago buried under snow*
274. *Sign of Psalm 122:6*

Additional pictures:

Photos: \$1.55 each, slides \$.85 each

PETRA



*Blockgrab mit vier Pilastern
auf jeder Seite*



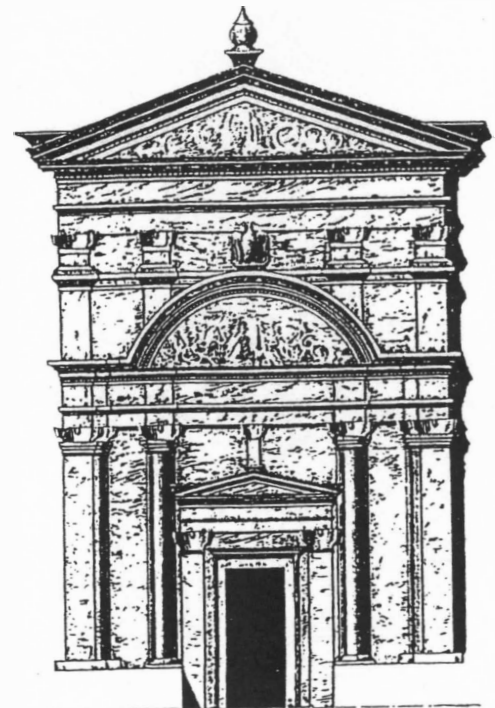
Schlangenmonument



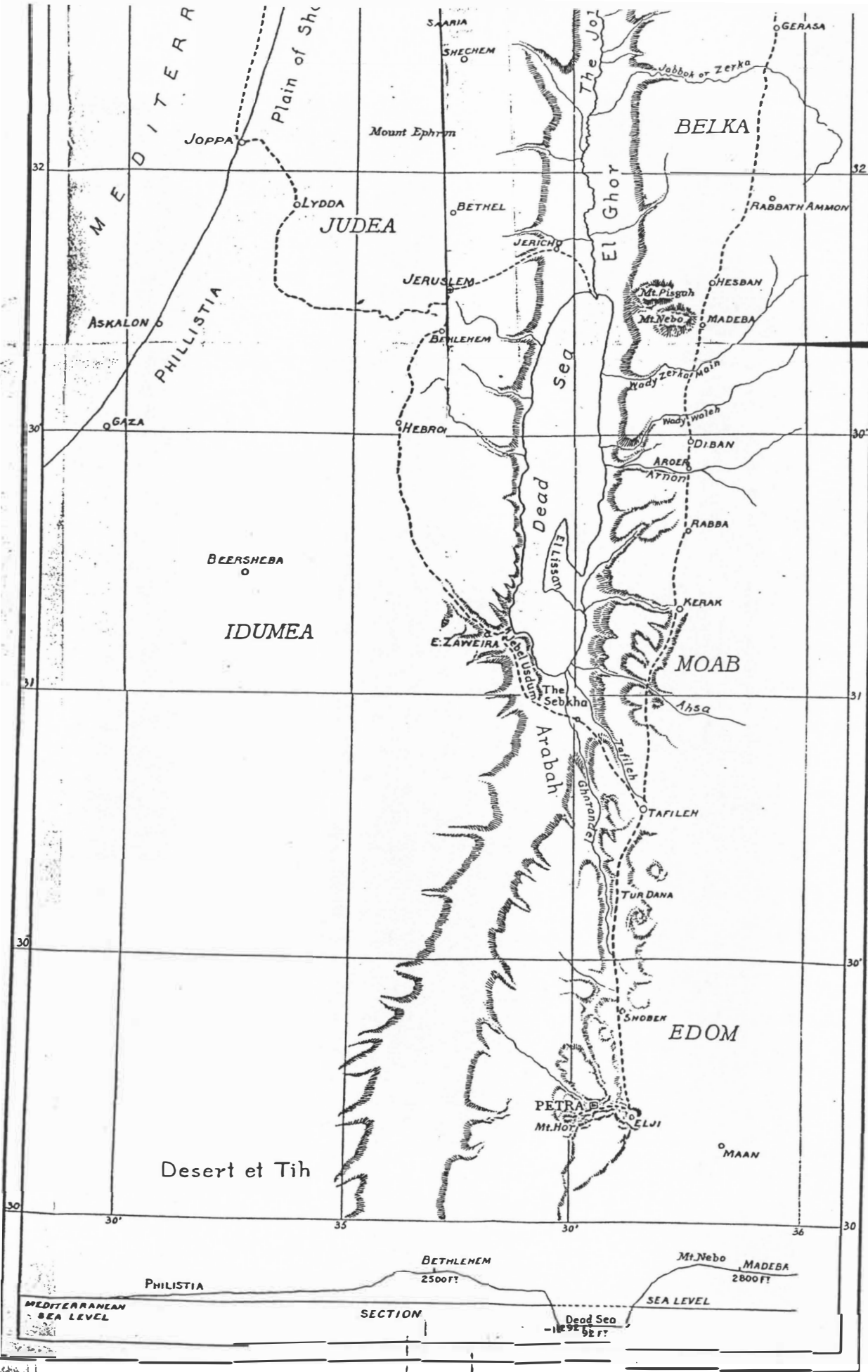
*Viereckiges Blockgrab
ohne Ornamentik*

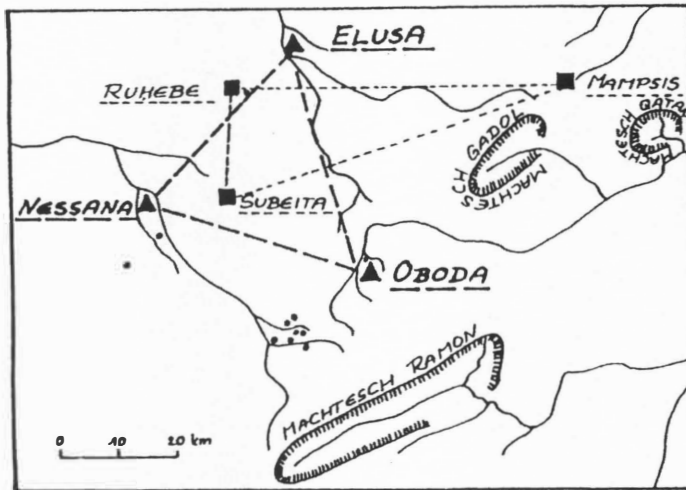


Fig. 116 The Lion Tomb.

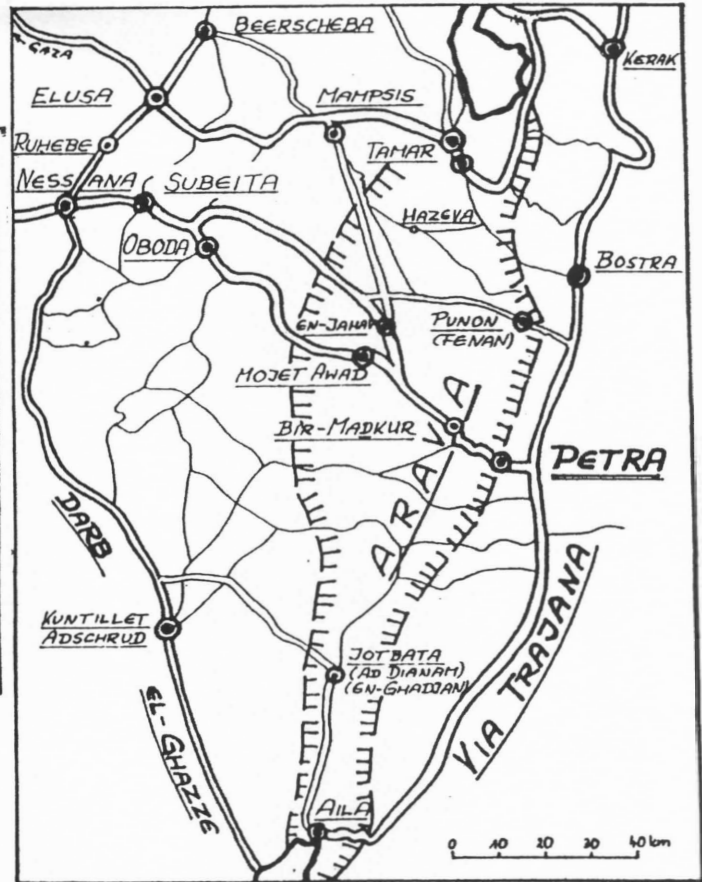


Petra, Grab des Sextius Florentinus

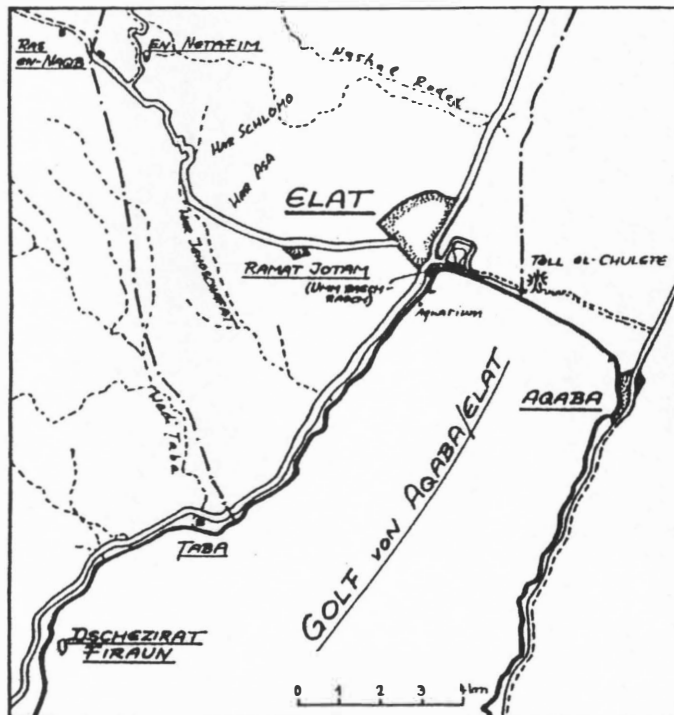




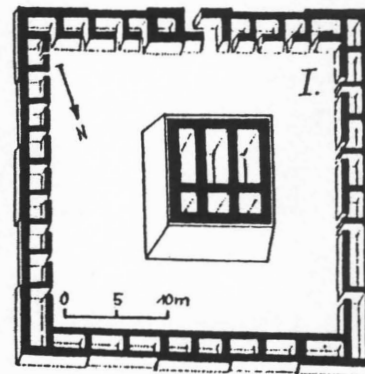
116 Die zwei nabat. «Städte»-Dreiecke im nördlichen Negev.



115 Der Negev und die Arava: Straßen und Wege in nabat. und röm. Zeit.



199 Gegend von Elat/Aqaba, Gesamtplan



200 Tell el-Chulefi, Fort (10. Jh.a)

NABATAEANS

NABATAEANS. Nebaioth, son of Ishmael and brother-in-law of Edom (Genesis 25:13; 28:9), is possibly to be considered the ancestor of the Nabataeans, who may also be the Nabaiate of inscriptions of Ashurbanipal of Assyria (c. 650 bc, *ANET*, pp. 298–299). A difference in spelling between these two names (with *tāw*) and the native *nbṭw* (with *tēth*) precludes certain identification.

3rd–2nd centuries bc

Diodorus Siculus (c. 50 bc) brings the Nabataeans into recorded history in his account of the end of the Persian empire and the career of Alexander. Quoting from an earlier source, he describes them as a nomadic Arab tribe who neither built houses nor tilled the soil. Their territory, the area south and east of the river Jordan, straddled the trade routes from the Orient to the Mediterranean, and their capital, Petra, 80 kilometres south of the Dead Sea, formed a base from which caravans could be attacked.

Antigonus, who gained power in Syria after Alexander's death, sent 2 expeditions to Petra to subdue the Nabataeans and gain control of the trade (312 bc). Both were unsuccessful. It is clear that at this time Petra was at least a stronghold, and Greek potsherds of c. 300 bc found there suggest a permanent settlement.

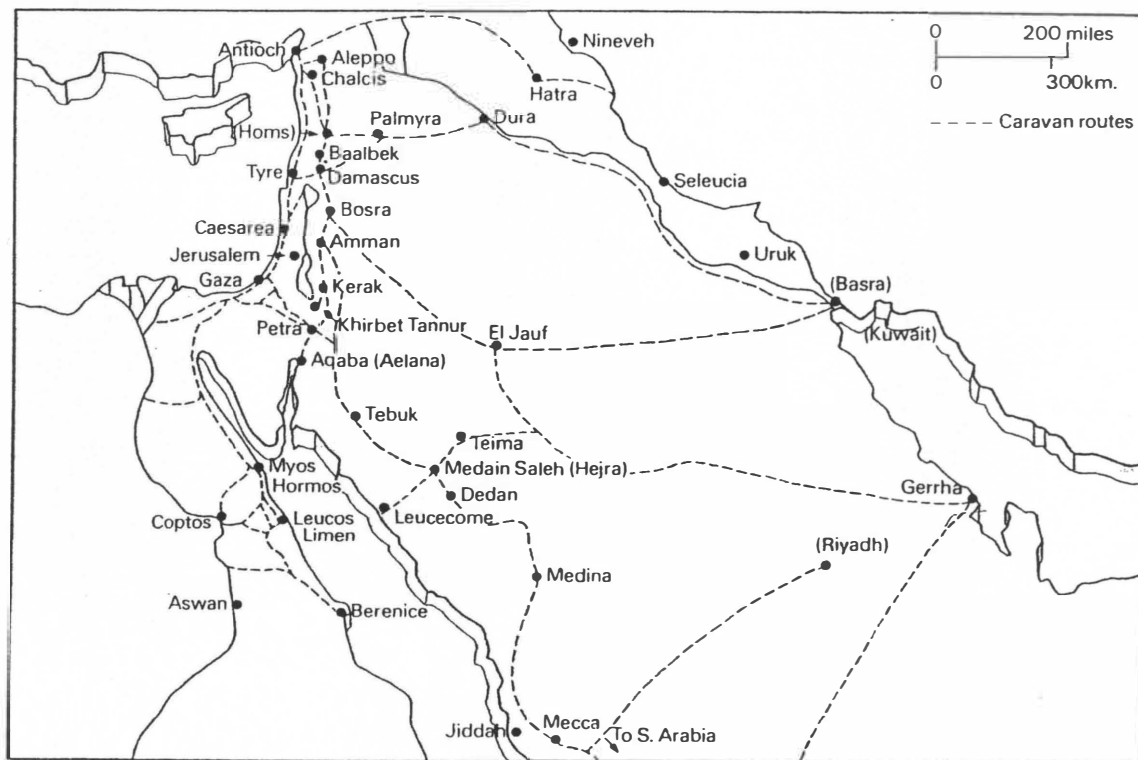
Contact with the settled communities of Palestine during the 2nd and 3rd centuries bc resulted in the development of Nabataean villages and towns and in intensive cultivation of formerly barren areas. This was aided by well-organized lines of frontier posts to guard against Arab marauders and by the skill of Nabataean engineers in constructing irrigation systems to conserve the scanty rainfall. Many of their dams and reservoirs are still usable. Petra is surrounded by high cliffs, pierced by narrow ravines, which form an almost impregnable defence.

1st century bc–1st century ad

From the 1st century bc onwards the Nabataeans built towns in the Negeb such as Oboda (Avdat), Nessana and Elusa as caravan centres, and these were joined a little later by Mampsis (Mamshit) and Sobata (Shivta). Explorations at these sites have revealed parts of town plans and water supply systems.

When a Nabataean ruler arose (the earliest known king is Aretas I, c. 170 bc, 2 Maccabees 5:8) who was able to safeguard the caravans, Nabataean merchants led trade from southern Arabia and from the Persian Gulf to Petra, whence it was forwarded to the coast, particularly Gaza. Increased demands by the Roman world for spices, silks and other luxuries from India and China swelled enormously the revenues of a power which could levy tolls on all goods passing through its territory. The redirection of the trade routes across the Red Sea to Egypt after Augustus' failure to conquer Arabia

Caravan routes of Nabataean times.



(25 bc
decli:
Na
struc
by Je
consi
contr
of Da
(c. 70
succe
areas
comp
It wa:
of Are
Paul i
11:32

Relig.
Nativ
inscri
in a ci
'squa
Judae
Petra
writin
script
The
wide
neigh
is evic
sculpt
found
in ear:
may b
of Syri
Atarg:
Nabat
may h
Dusha
nation
shrine
and te
have t
hill-to
especi
and fe
Nab
distinct
unsurj

The fl
Malick
Nabat
from P
east of
capita
Arabia
in ad 10
prospe
when
were n
diverte
went t
city gra
Nabata
raids, l
surrou
the scr
4th cer
A. R. Mil

ity AD
ic onwards the
ns in the
(Avdat),
caravan
re joined a
s (Mamshit)
xplorations at
led parts of
supply

uler arose (the
Aretas I, c. 170
who was able to
is, Nabataean
om southern
ersian Gulf to
orwarded to
Gaza.
the Roman
and other
d China

ues of
s on all
territory.
trade routes
Egypt after
nquer Arabia

200 miles
300km.
Caravan routes

(25 BC) was an important factor in the decline of Nabataean prosperity.

Nabataean history, as reconstructed from incidental references by Jewish and Greek authors, consists mainly of struggles to gain control of the Negeb in the south and of Damascus in the north. Aretas III (c. 70 BC) and Aretas IV (c. 9 BC – AD 40) succeeded in holding both these areas for a few years, so obtaining complete control of east-west trade. It was an officer (Greek *ethnarchēs*) of Aretas IV who attempted to detain Paul in Damascus (2 Corinthians 11:32).

Religion and culture

Native records (coins and dedicatory inscriptions) are written in Aramaic in a curiously heightened form of the 'square' script. Papyri from the Judaeian desert and ostraca from Petra exhibit a cursive form of this writing from which the Arabic scripts are derived.

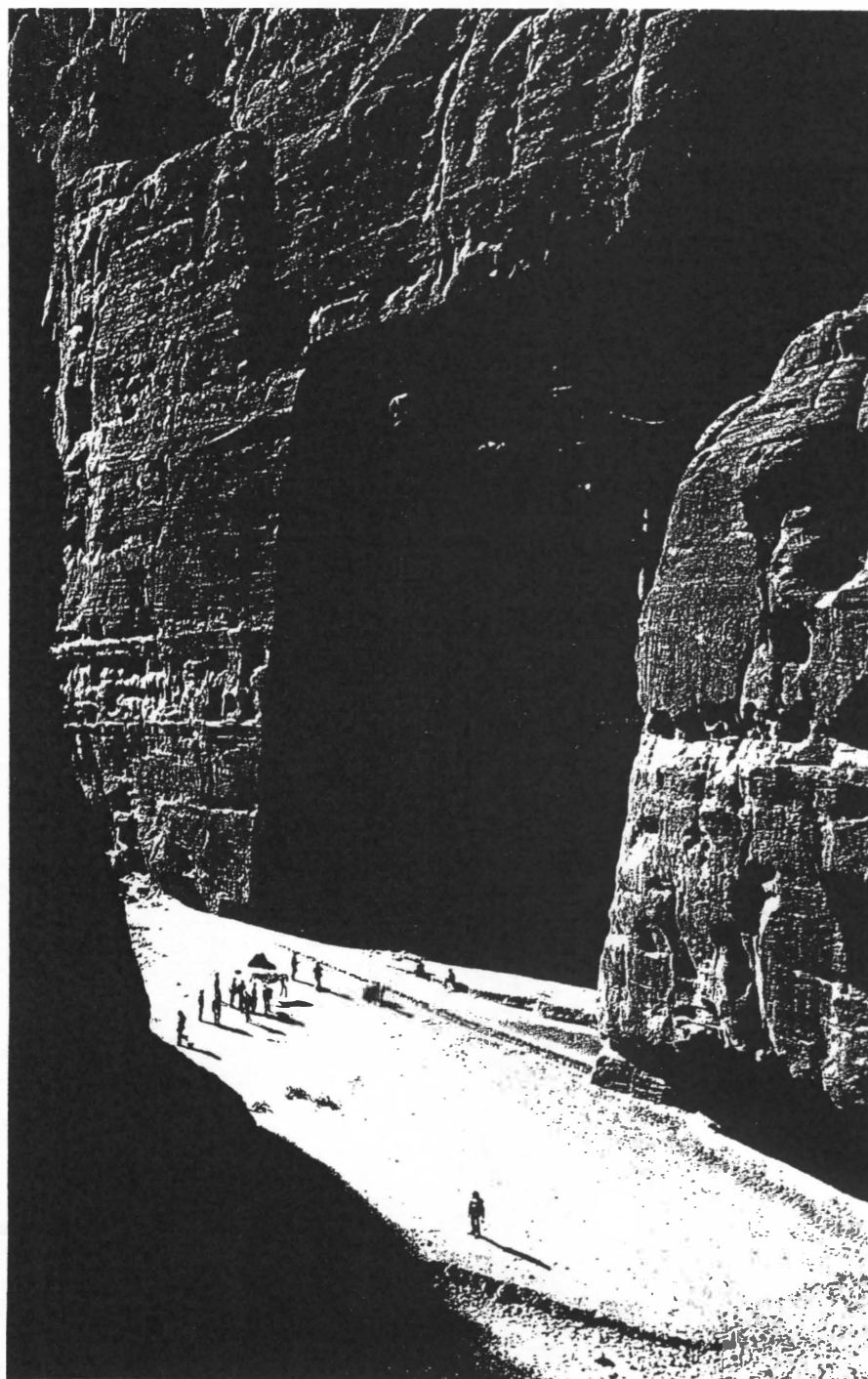
The use of Aramaic indicates a wide assimilation to the culture of neighbouring settled peoples. This is evidenced by Nabataean sculptures which contain features found in Syrian work and traceable in early Islamic ornamentation. It may be seen also in the acceptance of Syrian deities, Hadad and Atargatis (Astarte-Anat) into the Nabataean pantheon. These two may have been identified with Dushara and his consort Allat, the national deities. Many open-air shrines (e.g. the high place at Petra) and temples (e.g. Khirbet et-Tannur) have been discovered on isolated hill-tops. The gods worshipped were especially associated with weather and fertility.

Nabataean potters developed a distinctive ware of their own unsurpassed in Palestine.

The final years

Malichus III and Rabbel II, the last Nabataean kings, moved the capital from Petra to Bostra, 112 kilometres east of Galilee. This became the capital of the Roman province of Arabia following Trajan's conquests in AD 106. Petra enjoyed considerable prosperity during the 2nd century AD when many of the rock-cut façades were made. The rise of Palmyra diverted the trade which formerly went to Petra from the east, and that city gradually declined. The Nabataean people, subject to Arab raids, became absorbed in the surrounding population, although the script continued in use into the 4th century.

A. R. Millard



Further reading

N. Glueck, *Deities and Dolphins*, 1966
P. Hammond, *A History of the Nabataeans*, *Studies in Mediterranean Archaeology*, 1975
Y. Meshorer, *Nabataean Coins*, 1975
S. Moscati, *The Semites in Ancient History*, 1959, pp. 117–119

A. Negev, *Nabatean Archaeology Today*, 1986

The Khazneh (treasury) at Petra. Probably the work of Greek masons brought in by the Nabataeans in the 1st century AD. The name comes from a legend that the urn on top of the façade held a treasure.

THE NABATAEANS

The mother of Herod the Great was a Nabataean princess called Cypros. The Nabataeans were a people of northwestern Arabia, whose capital was the famous city of Petra, 'the rose-red city half as old as time'. Their territory sat astride vital overland trade routes from Arabia to Syria, Egypt and the Mediterranean. An important Nabataean export was bitumen from the Dead Sea, which was used in the ancient world as an adhesive.

The Nabataeans rose to prominence in the mid-2nd century BC under Aretas I, the first Nabataean king of whom we have a historical note (2 Maccabees 5, 8). By this time they were earning huge revenues from taxes levied on merchant caravans crossing their territory. Delicate silks from China, pearls and lapis lazuli from Persia, rare frankincense and myrrh from southern Arabia and exotic spices from India all passed through their lands. The loss of the important port of Gaza to the Hasmonaean king, Alexander Jannaeus, in about 100 BC caused a decline in Nabataean fortunes. Some of their cities in the Negev, including Avdat, were abandoned.

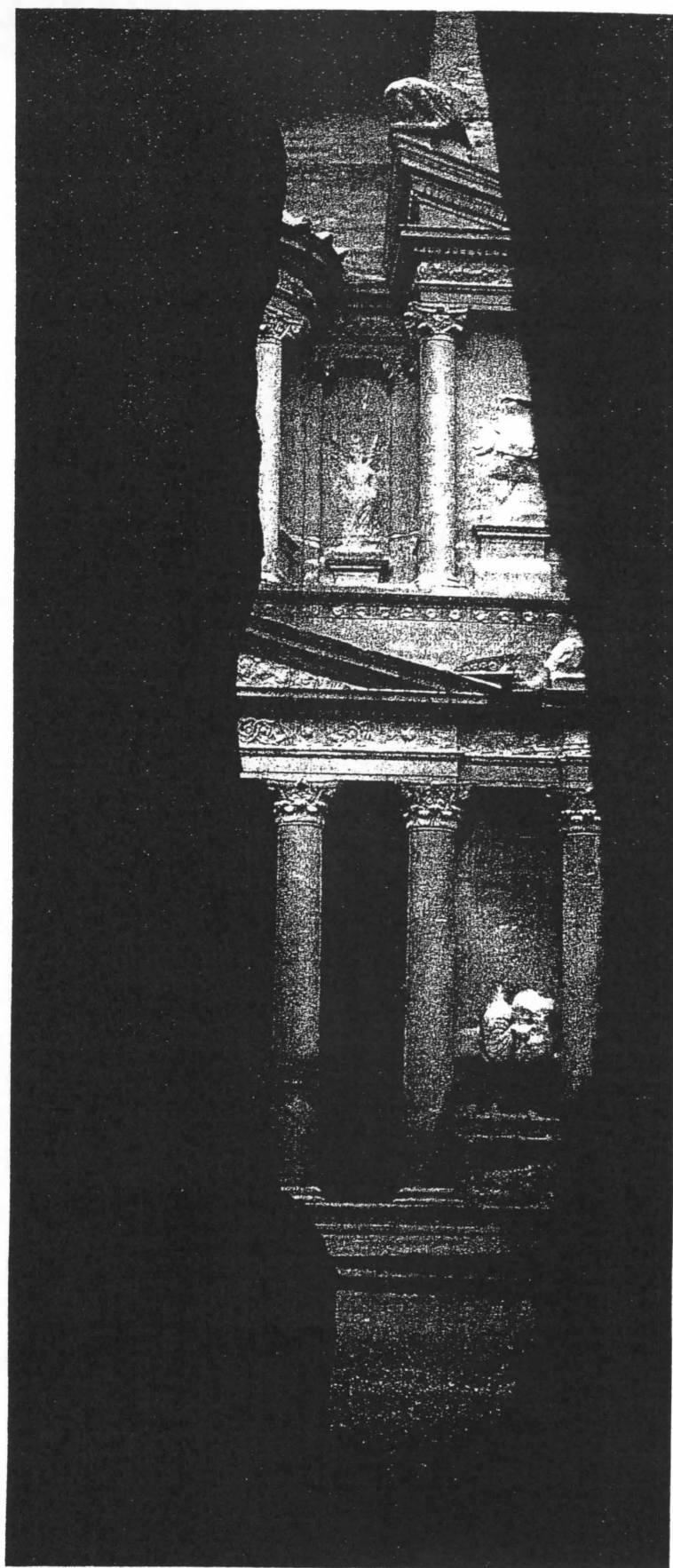
Under Aretas III the Nabataeans first came into close contact with Hellenistic culture. They also became involved in the struggle between Hyrcanus and his brother Aristobulus. The intervention of Rome in 63 BC in the form of Pompey led to the withdrawal of the Nabataeans to their home territory in Transjordan, northwest Arabia. By the time of St Paul they had expanded again and governed Damascus. Their cities in the Negev flourished and their empire embraced much of northwest Arabia and Sinai. On the death of Rabel II in AD 106 the Roman emperor Trajan annexed Nabataea and its lucrative trade routes without any apparent opposition. The Nabataean economy entered a new period of prosperity under the Romans and the people, supported by their traditional form of agriculture, remained in place. The Nabataean language, a branch of Aramaic, was in some respects similar to Hebrew, and

belonged to the group from which Arabic emerged.

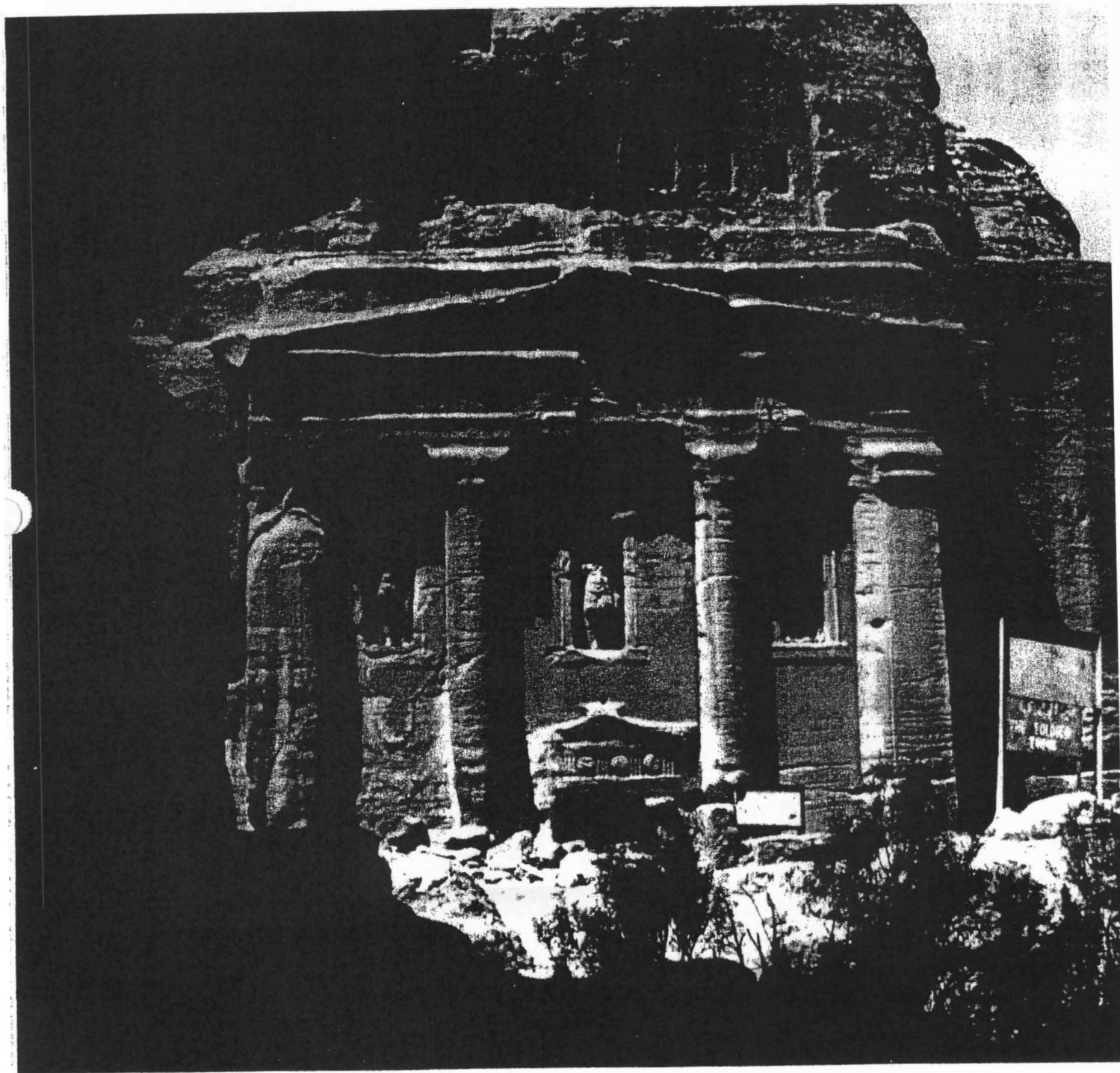
The arid region of the Negev around Avdat was cultivated by the Nabataeans using a system of water conservation which had been in use in the region from much earlier times. Research has shown that the whole area between Avdat, Mampshit and Shivta, about half a million acres, was farmed by irrigation methods. At first, crops were grown by damming small tributary wadis or dry river valleys in localized areas, collecting rainfall on the valley floors and allowing small patches of land to be cultivated.

Much later, a far more complex system of water conservation was developed. The method involved controlling the run-off water from the slopes above the fields by dividing up the whole catchment area with low lines of stones, running obliquely across the slopes. The winter rains, which would otherwise have run straight off as flash floods, were collected and channelled down to the stepped fields. The amount of rain which falls on these slopes is no more than 4 in. (100 mm), but because of the efficient water collection and conservation system, each field in the valley bottom is estimated to have received about 12–20 in. (300–500 mm) of water per year, about the same amount as the hills of Judah. A family of about six people, with their livestock, could live quite comfortably on this amount of water. The farmhouse was usually built near the lowest fields and had its own run-off system. The water was channelled into a deep cistern for domestic use and the animals could also be watered from it. The reconstructed farm at Shivta using these methods today grows excellent crops of fruit, olives, nuts and grapes. Israeli agricultural advisers are also reintroducing this type of low-intensity farming to some drought-stricken areas of Africa.

A view of el-Khasneh, or 'The Treasury' at Petra. This tomb – some think it a temple – dates to the 1st century BC and is the earliest of the rock-cut façades.



PETRA'S



The Soldier Tomb

S TIME CLOCK



DAVID DOWN
is a biblical archaeologist who studied archaeology at Andrews University in the US. He has helped the Israeli Department of Antiquities in excavations at six different sites in Israel. He is also editor and publisher of a monthly archaeological newsletter.

The famous ruined city of Petra lies on an ancient caravan route south-west of Amman, the capital of Jordan. It sits in a deep-sided basin, and contains tombs and temples whose breathtaking façades are cut into the rock-face. David Down has been visiting the Middle East regularly since 1958, and leads tour groups around the area each year. In this article he looks at a prophecy that begins in Genesis and is fulfilled many centuries later. Petra plays an intriguing part in this, and it reinforces the reliability of Genesis as well as other parts of Scripture.

David Down

I spend a full day each year visiting the temples and tombs of ancient Petra. But I never walk through those rose-red ruins without marvelling at the uncanny accuracy of God's great time clock which slowly but relentlessly ticked away till Petra's hour struck. But let us start at the beginning.

Nearly thirty-eight centuries ago a mother gave birth to twins. After waiting 20 years for the birth of a child, Rebekah's delivery was a traumatic affair. *'The first came out red. He was like a hairy garment all over; so they called his name Esau'* (Genesis 25:25). Medically this was a rare, but not unknown, birth defect called hypertrichosis.

The Hebrew word *se'ar*, here translated 'hairy', from which the name Esau seems to have been derived, is closely akin to the word *sa'ir*, which is 52 times translated goat or kid. Jacob, Esau's twin brother, was later to deceive his blind father Isaac into thinking he was Esau by draping a goat skin over his hands (Genesis 27:23). The area later occupied by Esau's descendants was called the land of Seir (Genesis 32:3).

Even more significant was the Hebrew word for red, *admoni*, derived from the word 'adam'. Esau was passionately fond of red lentils that he impetuously sold his birthright for a pot of

them. *"Please feed me with that same red stew",* he urged Jacob, *"for I am weary". Therefore his name was called Edom'* (Genesis 25:30). And so his descendants were called Edomites. *'Esau was the father of the Edomites'* (Genesis 36:43).

'PLEASE LET US PASS'

Esau was naturally resentful of Jacob's duplicity in deceiving his father into bestowing Esau's birthright upon Jacob, and this hostility was perpetuated in their descendants. When the weary Israelites reached the borders of Edom, they requested permission to go through Edomite territory. *'Please let us pass through your country'* Moses pleaded. *'We will not pass through fields or vineyards, nor will we drink from wells; we will go along the King's Highway.'*

But the polite request was met with a curt refusal, backed up by a show of military strength. *'You shall not pass through my land',* the king of Edom retorted, *'lest I come out against you with a sword'* (Numbers 20:17,18). So the Israelites were obliged to take the arduous route through the Syrian des-

ert.

But during Rebekah's pregnancy a Divine prediction had been made: *'The older [Esau] shall serve the younger [Jacob]'* (Genesis 25:23). For a long time there seemed to be some miscarriage of prophecy. For 800 years Esau and his descendants had the upper hand. But though God's time clock ticks slowly, it is none the less certain.

When the youthful David achieved a united Israel and established his capital city at Jerusalem, the surrounding nations became apprehensive at the growing strength of Israel. On the west, the Philistines decided to launch a preemptive strike. David decisively repulsed them. This aroused the fears of the nations on David's eastern border. David was obliged to face the Moabites, the Ammonites, a coalition of Syrian kings, and the Edomites. He defeated them and put them to tribute. *'And David made himself a name when he returned from killing eighteen thousand Syrians [should read 'Edomites'; Aram-Syria and Edom are almost identical in the Hebrew script] in the Valley of Salt. He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants'* (2 Samuel 8:13,14).

TIME CAUGHT UP

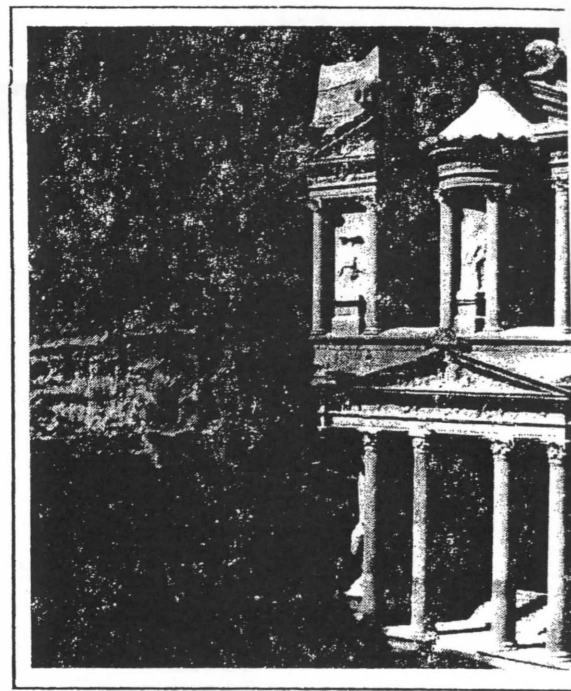
So time had caught up with Esau's descendants; the prophecy began to take effect. David was now the monarch of an extensive empire.

During the reign of Jehoram king of Judah, 150 years later, *'Edom revolted against Judah's authority, and made a king over themselves'* (2 Kings 8:20).

Fifty years after this, Amaziah restored Judah's control over Edom. *'He killed ten thousand Edomites in the Valley of Salt, and took Sela by war'* (2 Kings 14:7). (This is the first usage of the word *Sela* in the King James Version. It is a Hebrew word meaning 'rock', and is so translated 56 times.) Later, during the Greek period, the site was called *Petra*, which is the Greek word for 'rock'. Ultimately, the word *Petra* came to designate the whole valley.

In 2 Kings 14:7 the Hebrew word is *hassela*, which is literally 'THE rock'. The term originally referred to a high flat-topped hill with near-vertical sides

In 2 Kings 14:7 the Hebrew word is hassela, which is literally 'THE rock'. The term originally referred to a high flat-topped hill with near-vertical sides in the Petra valley. It is today known to the Arabs as Um el Biyara, meaning 'place of cisterns'.



in the Petra valley. It is today known to the Arabs as *Um el Biyara*, meaning 'place of cisterns'.

It was the last line of retreat for the Edomites, and was well nigh impregnable. Carved into its flat top are five deep cisterns. Into these, rain water was channelled, providing a plentiful water supply should the defenders be besieged.

DASHED TO PIECES

But this did not prevent its capture by Amaziah. Under him *'the children of Judah took captive another ten thousand alive, brought them to the top of the rock, and cast them down from the top of the rock [Hebrew hassela], so that they were all dashed in pieces'* (2 Chronicles 25:12). This was rather a grim end for the captured soldiers. I have stood on the edge of *Um el Biyara* and looked over the dizzying precipice. It is a long way to the bottom.

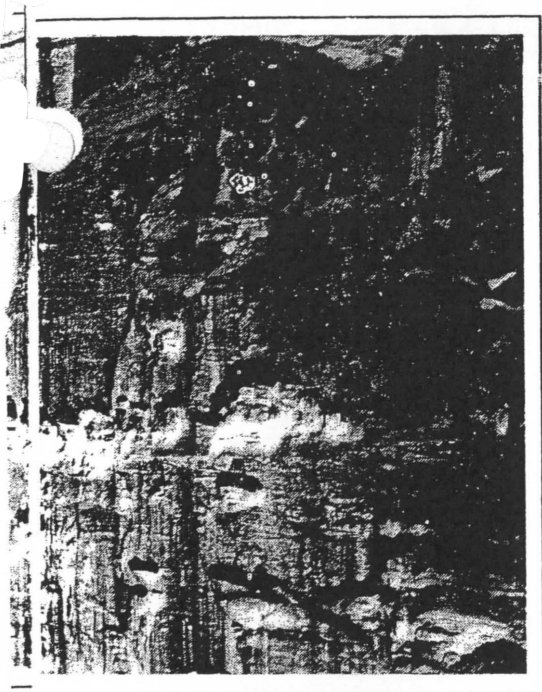
The Edomites tasted the fruits of revenge 200 years later. Judah had forsaken the worship of Yahweh, and prostrated themselves before the idols of their neighbours. God allowed the Babylonians to conquer Jerusalem. Thousands of Jewish captives were sent into exile, and the city was placed under tribute. Zedekiah, against the counsel of the prophet Jeremiah, tried to assert Judah's independence. The Babylo-

nians returned, and this time there was no reprieve for the city.

Nebuchadnezzar, accompanied by his allies, who included the Edomites, besieged Jerusalem in 588 BC. For two bitter years the defenders held out, but in 586 BC the walls were breached and the city was taken. What should be done to prevent further sedition? The Edomite allies saw their chance to vent their spite. *'Raze it, Raze it, to its very foundation!'* they urged (Psalm 137:7). Nebuchadnezzar took their advice, and Jerusalem was levelled to the ground on which it stood.

NO ONE SHALL ABIDE THERE

Yahweh's response through the prophet Jeremiah was swift and decisive. *'Against Edom. Thus says the Lord of hosts . . . "I have made Esau bare; I have uncovered his secret places. And he shall not be able to hide himself . . . O you who dwell in the clefts of the rock, who hold the height of the hill! Though you make your nest as high as the eagle, I will bring you down from there," says the LORD. "Edom also shall be an astonishment; Everyone who goes by it will be astonished and will hiss at its plagues. As in the overthrow of Sodom and Gomorrah and their neighbouring cities," says the LORD, "No one shall abide there. Nor shall a son of man dwell in it!"'* (Jere-



miah 49:7,10,16–18). Obadiah, whose entire book is directed at the Edomites, added, *'For your violence against your brother Jacob, shame shall cover you, and you shall be cut off forever.'*

'The height of the hill' refers to *Um el Biyara*, and the 'clefts of the rock' refers to what is now known to the Arabs as the *Siq*. Petra is in a large hilly valley, and the main entrance to the valley is through a long narrow winding fissure through the surrounding hills. This spectacular gorge has towering sides which almost seem to meet overhead in places. This *Siq* is more than a kilometre in length, and rendered Petra easily defensible.

These prophecies were to receive a dramatic and specific fulfilment. But lest anyone accuse the prophets of making predictions after it all happened, nearly a thousand years were to roll by before their ultimate toll was taken.

But for the Edomites, judgment soon fell. About 200 years later the Nabataeans (an Arabic tribe) arrived on the scene, and the Edomites were dispossessed of their ancestral home. There is no inscriptional record of what happened, so it is not known whether it was a military conquest, or whether the Nabataeans infiltrated Petra and finally squeezed the Edomites out. All we know is that in the fourth century it happened.

The Edomites were obliged to take refuge in the arid Negev in southern Judah. Through a strange twist, they became part of the nation they despised. In the late second century BC the Maccabean leader John Hyrcanus forced them to be circumcised and to become Jewish proselytes. This move backfired 70 years later when a strong-minded Edomite, Herod the Great, with the support of Rome, seized Jerusalem and brought the Jews under his iron hand. It was he who slaughtered the Jewish babies in Bethlehem.

NEW ARCHITECTURE

Back in Petra, the Nabataeans introduced a new era of architecture and sculpture. They were a tribe from northern Arabia, probably descended from Nebajoth, Ishmael's eldest son (Genesis 25:13). Actually, Esau married Nebajoth's sister (Genesis 28:9), so the newcomers to Petra were not altogether unrelated.

Petra's hills consist of stratified sandstone made up of layer upon layer of multicoloured stone. Every colour of the rainbow is represented. The



Bronze coins of Herod the Great, who was ruler of Palestine at the time of Christ's birth.

stone is not just brown or yellow, but red, green and blue. And the Nabataeans proceeded to carve their houses, tombs and temples out of the solid mountainsides, exposing the multicoloured strata in dazzling patterns.

Camel caravans, laden with spices and gold, plodded through Petra from Arabia to Damascus and Anatolia, and the Nabataeans exacted their tolls. Instead of the predicted desolation,

Petra flourished. The king's daughter was married to Herod Antipas, the despot who beheaded John the Baptist. When Herod married Herodias, Aretas IV regarded it as an offence to his daughter and declared war on Herod.

The Nabataean political influence extended to such an extent that Damascus came under their control. Paul reported that *'In Damascus the governor, under Aretas the King, was guarding the city of the Damascenes with a garrison, desiring to apprehend me; but I was let down in a basket through a window in the wall, and escaped from his hands'* (2 Corinthians 11:32,33).

Tales of the fabulous riches of Petra came to the ears of imperial Rome, and the emperors cast covetous eyes on the mountain stronghold. Two attempts to capture the city failed, but in AD 106, under the emperor Trajan, Roman legions entered Petra.

MOCKING THE PROPHETS?

But Petra did not die. A well-paved Roman road was built through the *Siq* and valley, and a triumphal arch erected across the road. A Roman temple was built at the foot of *Um el Biyara*. Tombs took on the appearance of the façade of a Roman palace, and Petra's prosperity seemed to mock at the distant tirades of the Hebrew prophets.

Christianity came to Petra. Crosses were chiselled into the walls of tombs, and the dead were buried in graves hollowed out of the floors of old houses. A huge Roman tomb was converted into a Christian church.

But the deeds of death were being sown for Petra's thriving populace. A new caravan route along the Red Sea became increasingly attractive to the camel drivers, and Palmyra in the north became a great centre of trade. Deprived of their income from taxation, the people of Petra became impoverished.

By the time Islam came to the Middle East in the seventh century of our era, Petra was but a shell of its former glory. The inhabitants continued to drift away to more prosperous occupations. And Petra echoed to the hollow sounds of an almost deserted city.

We only have one more glimpse of activity in Petra before it lapsed into

silence. The crusaders occupied the valley and built a stone fortress on the slopes of *Um el Biyara*. But when the crusaders withdrew in the twelfth century, Petra was left to foxes and jackals, and the occasional Arab nomad.

PETRA'S HOUR STRIKES

Though long delayed, Petra's hour had struck, and even the location of the city was lost. Tales of past glory were told in the Western world, but the whereabouts of the mysterious city was completely unknown. *'No one shall abide there'*, the prophet had said, and Petra was an empty shell.



On Wednesday, November 24, 1784, Johann Ludwig Burckhardt was born in Lausanne, Switzerland. He was educated in Germany. In 1806 he went to England, where he studied for three years at London and Cambridge. Three years later he was appointed by the British African Society to explore in Africa. He was advised to go first to Syria to study Arabic and the Islam religion, which was then the dominant influence in North Africa.

Burckhardt so successfully identified himself with Islam that he became an authority on the Koran. He adopted a Muslim name, and later made a pilgrimage to Mecca in the guise of an Arab.

In 1812 he set out from Damascus on his way to Cairo, taking the route through southern Jordan. He was accompanied by a local guide, who in the course of conversation mentioned a strange deserted valley near Mount Hor, the traditional burial place of Aaron. It was a sacred site for Muslim pilgrims, and Burckhardt professed to his guide that he had made a vow to

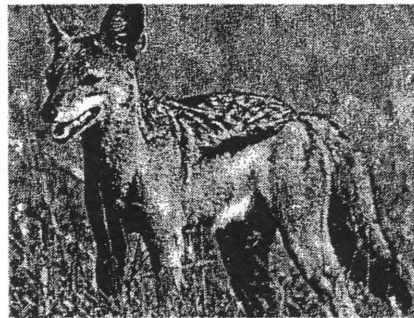
sacrifice a goat at the tomb.

'I MUST REACH THE MOUNT'

The guide led him to Wadi Musa, the spring of Moses, from which the shrine on top of Mount Hor is visible, and suggested that the goat could be acceptably sacrificed in sight of the tomb. But Burckhardt insisted that his vow required him to reach the mount.

So the two continued into the valley. What Burckhardt saw made him gasp. So much so that the guide became suspicious. He accused him of being a spy, and wanted to kill him. Burckhardt allayed the guide's suspicions only by hastily slaying his goat, and proceeding on his journey. When he reached civilization, he announced to an astonished world that he had found the lost city of Petra.

When I first visited Petra it was still a dangerous place for tourists. When I told the local police that I wanted to sleep with my family in a deserted tomb (there was nowhere else to sleep in



When the crusaders withdrew in the twelfth century, Petra was left to foxes and jackals, and the occasional Arab nomad.

Petra), the police would only consent on condition that I hire an armed guard to stand outside my tomb door all night. The guard was duly hired, and I spent three days in Petra exploring its amazing temples and tombs.

Today, a beautiful hotel caters for guests at Wadi Musa, and a comfortable restaurant nestles at the foot of *Um el Biyara*. A stream of tourists constantly enters the valley on foot, on horses, and even in Jeeps. *'Everyone who goes by it will be astonished'*, said the prophet Jeremiah (49:17). And no one can visit these magnificent ruins without a profound feeling of wonder and admiration at what they see.

LOOKING FOR ANSWERS?

CREATION RESEARCH



If you're looking for creationist answers to scientific problems, you'll find them faster if you support us in our research.

Why? Because only creationists are looking for creationist answers to scientific problems!

Don't let evolutionary explanations dominate science books and television nature shows. Send your gift to creation science research. Countless others can then also share the vital benefits from your donation.

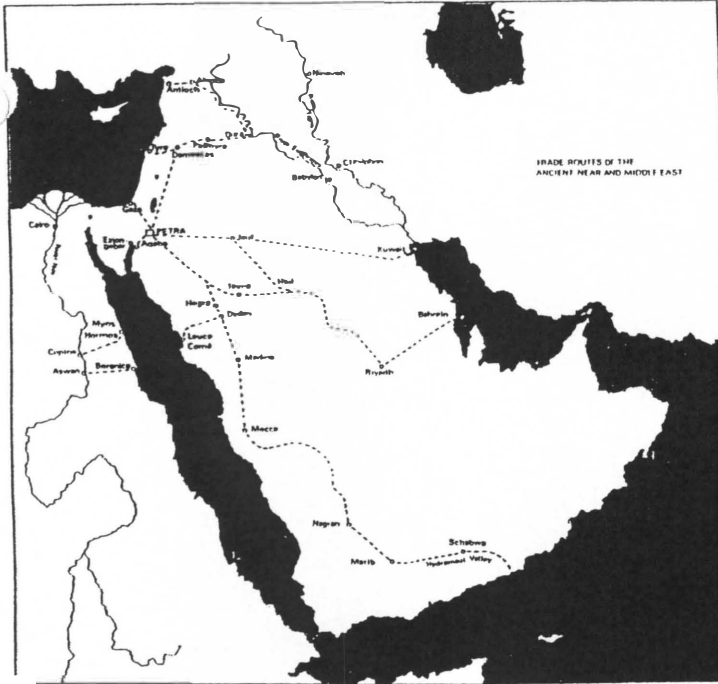
Send to:

Creation Science Foundation,
P.O. Box 302, Sunnybank,
Qld, 4109, Australia

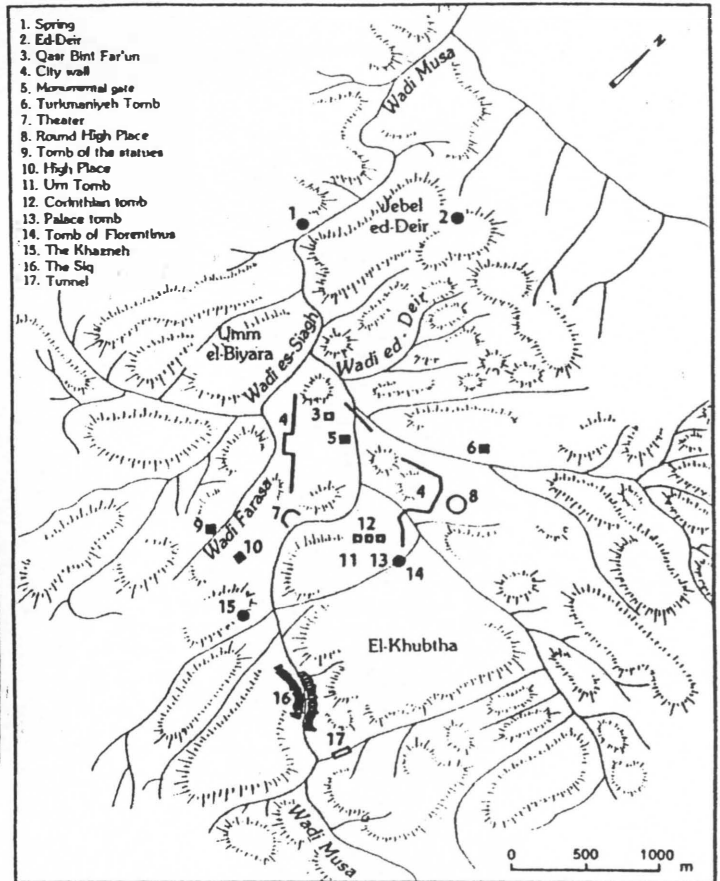
OR

Institute for Creation Research,
P.O. Box 2667, El Cajon,
CA 92021, USA

PETRA



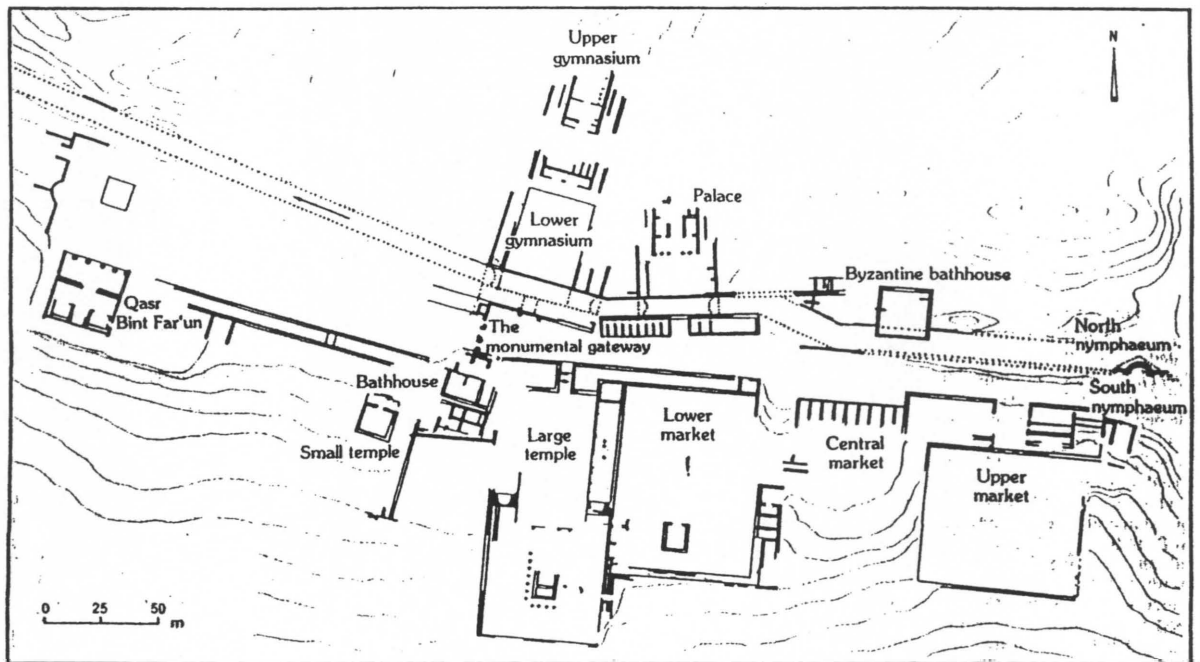
Map 2. Trade Routes of the Ancient Middle East



Petra: map of the site.

1182 PETRA

Petra: city plan.





Map 3. 'Location' map of Central Petra

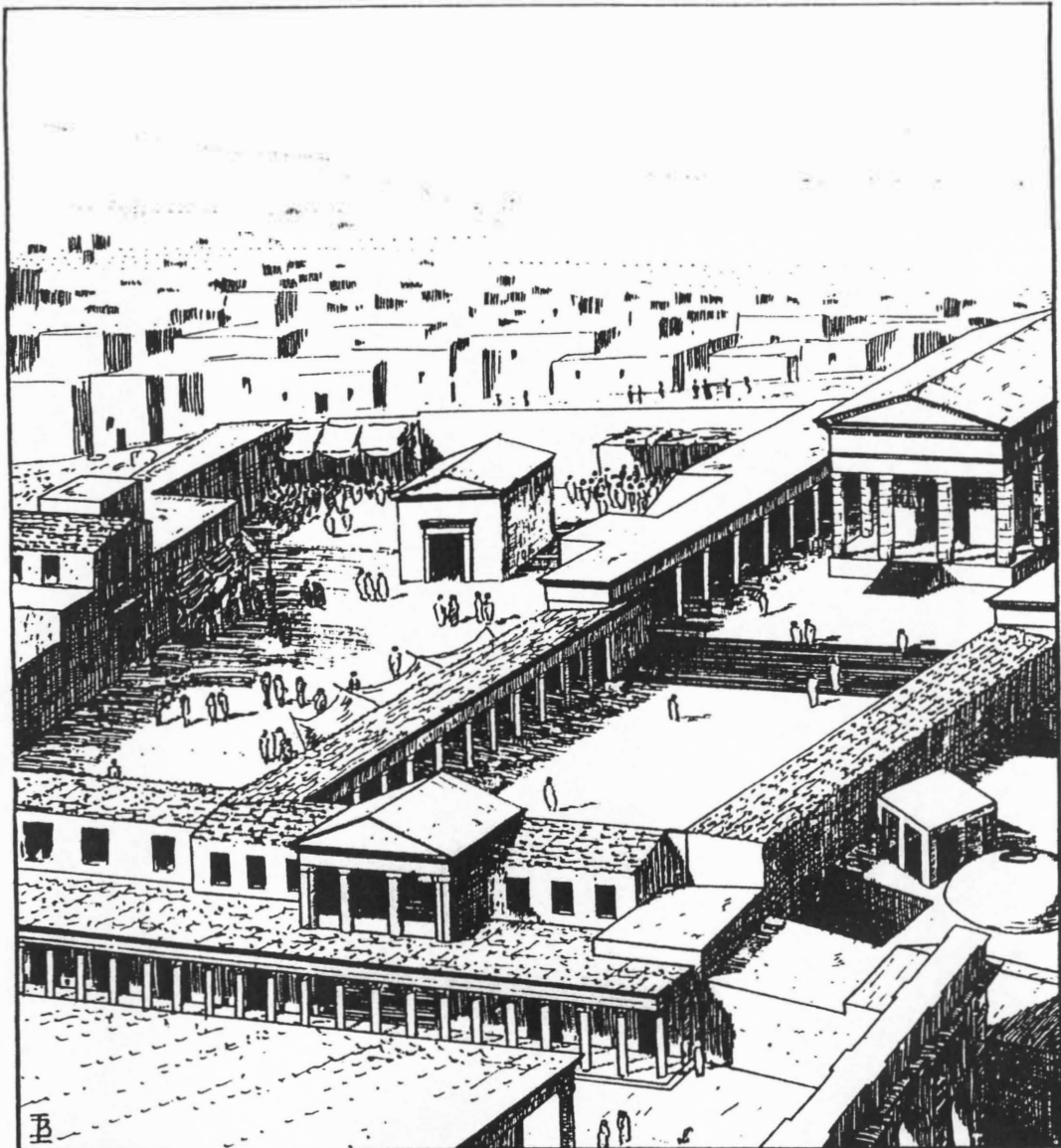


Fig. 83 A reconstruction, based on Bachmann's plan, of the central city area showing the Manathu Temple, the Lower Market (*left*), the Colonnade Street and the Propylaea Steps (*foreground*) and the Temenos Gate (*bottom right*).

It was possible during the 1959 clearance of the area to investigate the levels below the existing paving. This revealed that the Gate stands on a massive stone platform partly designed to protect the foundations from the ravages of the Wadi Mousa 'next door'.

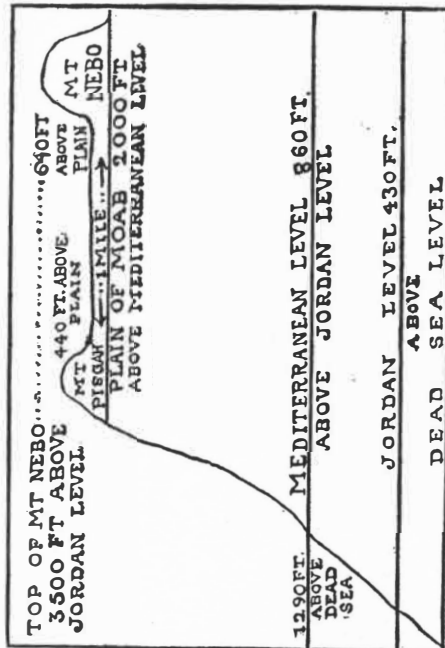
6. And he buried him in the valley in the land of Mo'ab over against Bēth-pē'or: but no man knoweth of his sepulchre unto this day.
7. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

up the space between, many a fertile plain and sheltered ravine, where happy homesteads might be reared, and much holy worship be offered to the Most High." — *Prof. William G. Blaikie, D.D.* But though Canaan lay fair before the eyes of Moses,

"Methinks in vision napt he saw
A land more beautiful than Canaan's best;
A land transcending all his utmost hope
Could frame or picture as the promised land!"

— *Alexander Macaulay.*

Such a Pisgah vision has been granted to many a child of God in his last hours, and, if we are true to him as Moses was, will be granted to us also.



BURIAL AT GOD'S HANDS. 6. And he buried him in the valley in the land of Moab over against Beth-peor. Of course this portion of the Book of Deuteronomy was an appendix written by some other hand than Moses'. The note of location signifies "in one of the glens or ravines of the Abarim range to which Pisgah belongs, opposite the sanctuary of the Moabite god Baal-peor." — *Prof. W. G. Jordan.* But no man knoweth of his sepulchre unto this day. "Moses knew that the same God who had been with him would be with him throughout all eternity. He knew that though he laid his body aside, his soul would enjoy the divine communion forever. So he went down into the valley of shadows, lighted by the love of God who had given him the pillar of cloud by day and the pillar of fire by night throughout all his wanderings." — *Rev. Louis Albert Banks, D.D.*

"O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still."

God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well."

— *Cecil Frances Alexander.*

A HALE OLD AGE. 7. And Moses was a hundred and twenty years old when he died. His life being divided into three periods of forty years each — his training in Egypt, his training in the land of Midian, and his leading of the Israelites through their wilderness wanderings. His eye was not dim, nor his natural force abated. This account of Moses proves that his life had been pure and strong. "Better for Moses that he should die on Nebo, his service incomplete, than that he should have outlived his faculty of service, and fallen into the decrepitude of senility of an Eli or a David." — *Rev. Henry Allyn, D.D.* "The one supreme secret of a soul that feels its youthfulness and knows itself to be untouched by the years, lies in the indwelling of the Spirit that is from above. With God there is no calendar and no timepiece."

8. And the children of Israel wept for Moses in the plains of Mo'ab thirty days: so the days of weeping in the mourning for Moses were ended.

— *Rev. Charles H. Parkhurst, D.D.* "The death of Moses leaves nothing to regret, neither is any desirable thing lacking. Failing to pass over Jordan seems a mere pin's prick in presence of the honors which surrounded his departing hours. His death was the climax of his life. He died in the best company possible." — *C. H. Spurgeon.* "I know of no stronger proof of the truth of the Book of Deuteronomy, and of the whole Pentateuch, than its ending so differently from what we should have expected, or indeed wished. . . . Let the Jews once learn to give the honor and glory to Moses, and not to God, and the whole of their strange education would go for nothing. So Moses must vanish out of their sight, sadly and mysteriously." — *Charles Kingsley.*

8. And the children of Israel wept for Moses in the plains of Moab thirty days. They mourned an equal length of time for Aaron, Num. 20: 29. So the days of weeping in the mourning for Moses were ended. "The days of mourning even for a good man must cease. There are sterner duties in life demanding unceasing care, and our sorrow for the departed ought to qualify us for future service." — *Rev. D. Davies.*

III. LESSONS FROM THE LIFE OF MOSES. "No one has given a more conclusive proof than Moses of what God can do with a human being who surrenders himself to divine guidance and becomes his spokesman." — *Hon. William Jennings Bryan.* "Of all Moses' qualities, of all his many excellences, the most remarkable, the most characteristic, is his unselfishness. His own interest, his own advancement, is never his motive." — *Prof. George Rawlinson.*

"Moses knew that One was sending him who had a right to send him and whom he ought to obey." — *Rev. F. D. Maurice.*

Moses was the most remarkable type of Christ. "Look for yourselves at Moses shut out of Canaan for actual sin and at Christ shut up to Gethsemane and to Calvary for imputed sin, and you will see something of what sin deserves." — *Rev. Alexander Whyte, D.D.*

"Take him all in all, he stands before us the noblest of Old Testament worthies, and the peer, if not, in some respects, even the superior, of Paul himself. As the carpenter in *Adam Bede* said, 'He carried a hard business well through,' and we may add that he did so because the Lord carried him." — *Rev. William M. Taylor, D.D.* "I have called this story an epic; and surely, if the rapid march of scenes and events, of things done and suffered by a great deer in a great cause, with manhood, bravery, steadiness, and singleness of aim, can stamp an epic character on the story of a life, the life of Moses fulfills the conditions." — *Rev. Robert A. Hallam, D.D.*

"To err is human, and Moses erred: but to be rebuked, to be punished, and show no resentment, is a rare nobleness. This nobleness the grace of God gave to Moses." — *Rev. James Hamilton, D.D., F.L.S.*

"From Moses we may learn how to be patriots, and how patriotism, like all other virtues, has its true root in piety." — *Thomas Guthrie.*

"A more difficult or intricate responsibility than that borne by Moses was never laid upon any one in the history of man." — *Rev. W. J. Townsend, D.D.*

"I do not want men to say that Moses is a Hebrew teacher, a Syrian teacher, an Egyptian teacher. I want him to belong to the world." — *Rev. George Matheson, D.D.*

"Moses was the meekest of men, not perhaps in his being free from sudden accessions of feeling and correspondent action, but in the long patient endurance implied in the creation of a free people from a corrupted and sunken population of slaves." — *Cunningham Gaikie.*

"Moses thoroughly believed in the unseen, and this faith was the strongest thing in him. He endured as seeing Him who is invisible." — *Prof. W. G. Blaikie.* "From first to last, God and Moses were alone together." — *Bishop Samuel Wilberforce.*

"Moses was not reluctant to lay down
The burden of the long life he had lived
So meekly and so bravely — to such fruit!
Not for himself, ever for others all!" — *William Cleaver Wilkinson.*

TEST QUESTIONS: What were the principal events in the thirty-nine years of wanderings in the wilderness? Where did Miriam die? Aaron? Where did the people come at the close of their wanderings? Of what does the Book of Deuteronomy consist? How did Moses know he was to die? Why was he not allowed to enter Canaan? From what peak was he given a view of the land? Where was he buried? By whom? What are the chief qualities for which Moses is held in honor?

THE BURIAL OF MOSES

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave:
But no man knows that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

Percance that bald old eagle
On gray Beth-peor's height,
Out of his lonely eyrie
Looked on the wondrous sight:
Percance the lion, stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

MOSES

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organ rings and the sweet choir sings
Along the emblazoned wall.

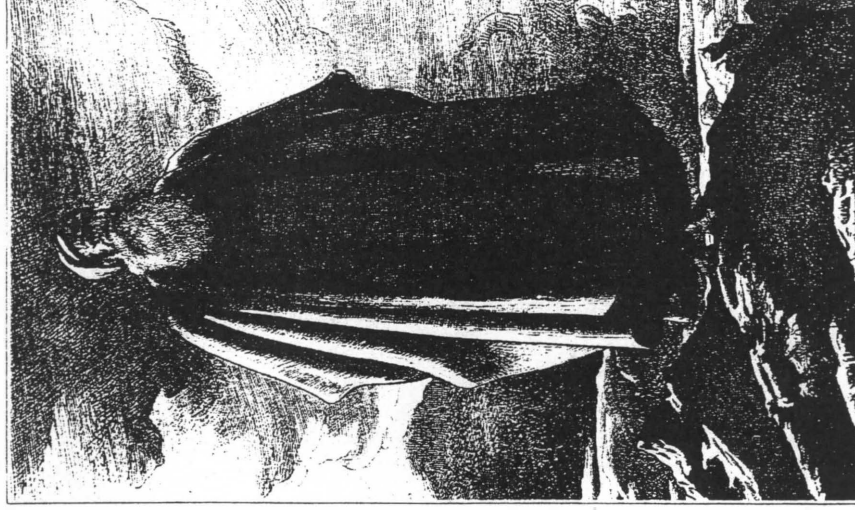
This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave without a name,
Whence his unconfined clay
Shall break again, O wondrous thought!
Before the judgment day,
And stand with glory wrapt around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

—Cecil Frances Alexander



MOSES VIEWS THE PROMISED LAND

From a drawing by Lord Leighton