



Bible Geography

Singapore Bible College

Rick Griffith, BS, ThM, PhD

Third Edition

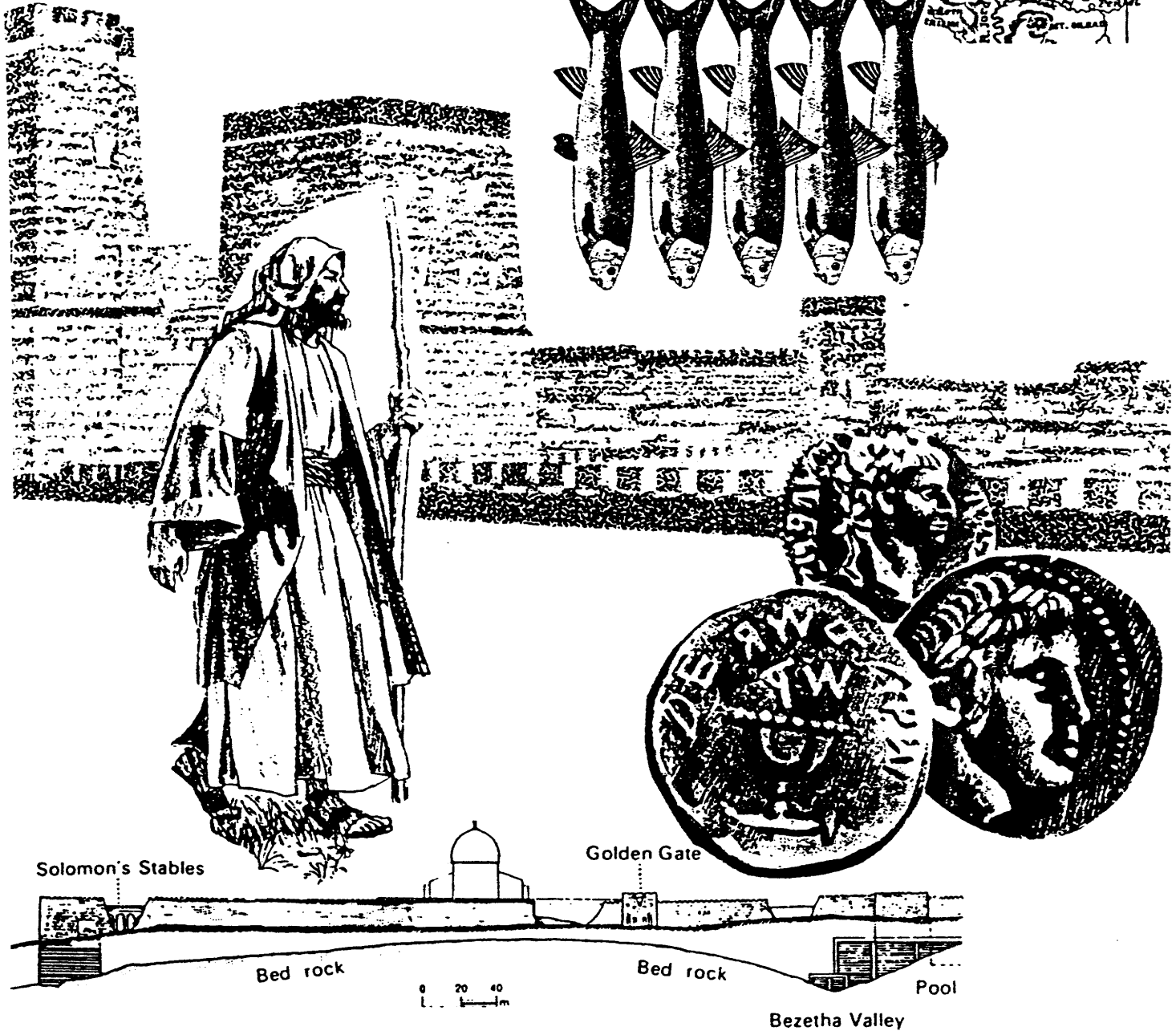
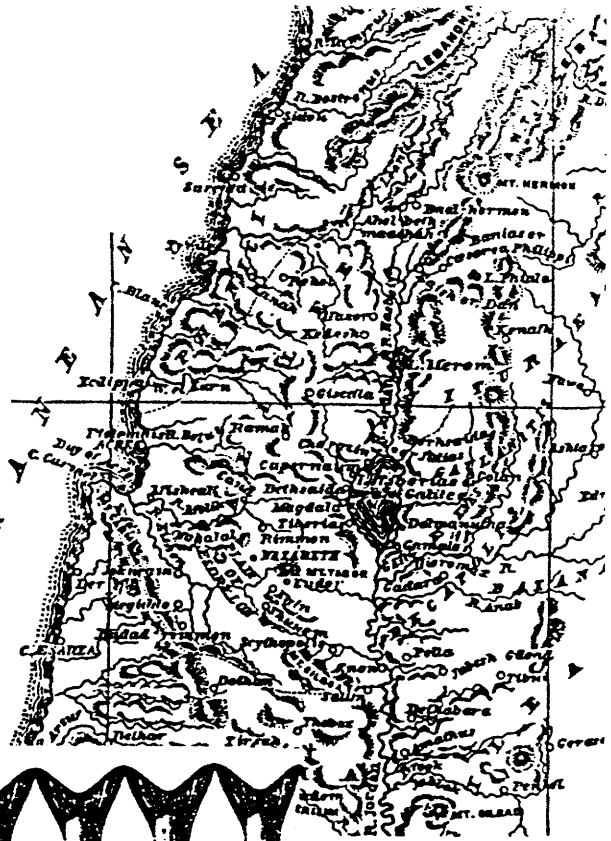
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These notes were originally for study trips to Israel and Jordan





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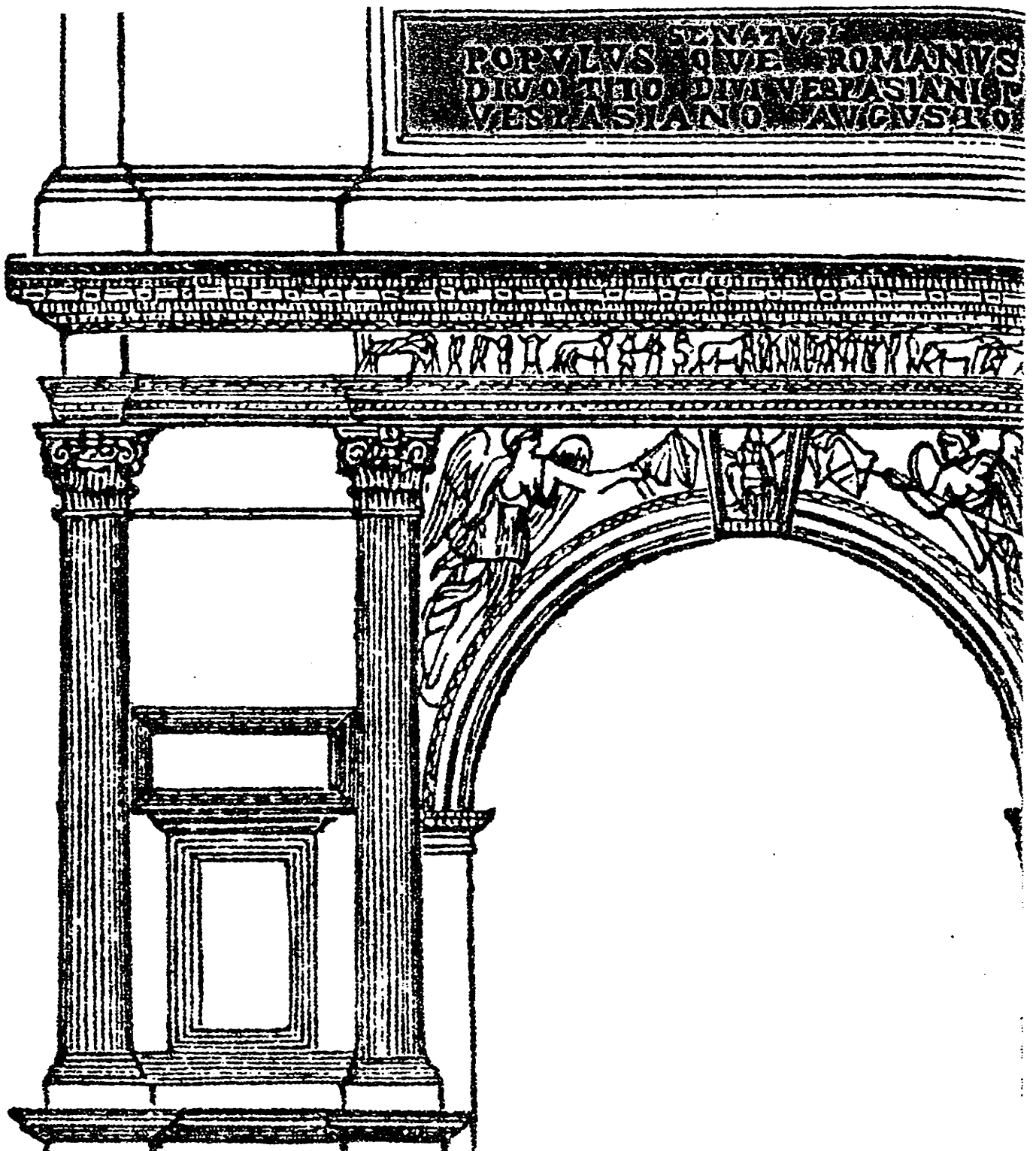
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Introduction





Syllabus

I. Description

This course provides an introduction to the lands of the Ancient Near East, Israel, and the Roman Empire in order to interpret the Bible more accurately.

II. Objectives

By the end of the course the student should be able to...

- A. State the major land areas, cities and bodies of water in the Ancient Near East, Israel, and the Roman Empire.
- B. Show how one's knowledge of biblical geography enables a better grasp of the Bible.

III. Requirements

- A. Readings (30%) from the course notes will be assigned for most class periods. The Schedule in this syllabus serves as a Reading Report to be reported on each quiz and on the final exam.
- B. Quizzes (30%) over the current reading assignments will be given three times. These quizzes will be at the beginning of the first class period each morning on Tuesday, Wednesday, and Thursday.
- C. The Final Exam (40%) on Friday will cover class lectures and readings for the entire course. It will have map identifications, as well as short answer, fill-in, and multiple-choice questions on the significance of places in Scripture.

IV. Bibliography

* An asterisk indicates books on reserve in the library (this includes those books needed for the literature paper on the previous page)

† A cross designates helpful books for this course in the reference section of the library

*Aharoni, Yohanan, and Avi-Yonah, Michael. *The Macmillan Bible Atlas*. 3d. ed. New York: Macmillan, 1968, 1977, 1993.

The authors are professors of archaeology at Tel Aviv University and Hebrew University of Jerusalem, respectively. As such they provide a Jewish perspective on geography and Israel's history. This used to be the best non-evangelical Bible atlas until James Pritchard wrote *The Harper Atlas of the Bible* in 1987.

*Backhouse, Robert. *The Student Guide to the Temple*. Tim Dowley, ed. Grand Rapids: Kregel, 1996. 32 pp. Formerly *The Kregel Pictorial Guide to the Temple*.

Stunning, full-colour. close-up pictures of Herod's temple from a beautiful model built by Alec Garrard of England. Research is based on the Bible,

Talmud, Mishnah and latest archaeological discoveries. Includes many photos and helpful drawings as well.

*Barrett, C. K. *The New Testament Background: Selected Documents*. New York: Harper Collins, 1989. 361 pp.

Actual sources selected by a noteworthy scholar to aid understanding of the NT.

BAGD: Bauer, Walter. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 5th ed., 1957. Trans. by William F. Arndt and F. Wilbur Gingrich. Rev. F. Wilbur Gingrich and Frederick W. Danker, 2d ed. Chicago: Univ. of Chicago, 1979.

The standard Greek lexicon, also known as "BAG"; includes the most up-to-date archaeological findings in determining the meanings of Greek words.

†Beers, V. Gilbert. *The Book of Life*. 24 vols. Grand Rapids: Zondervan, 1980.

A guide for reading through both OT and NT narrative literature, supplemented by numerous photos, application sections, and background articles. Organized into 500 reading units of about 8-10 pages each. Unfortunately, it costs about US\$700. Several line drawings used in this course are taken from this work.

*†Beitzel, Barry J. *The Moody Atlas of Bible Lands*. Chicago: Moody, 1986. xviii+234 pp. CBD for US\$27.95.

Probably the best evangelical atlas available. Excellent in both physical geography (70 pp.) and historical geography (119 pp.) with maps superior to Rasmussen's *NIV Atlas*, maps nicely tied in with an interesting text; weak in that it lacks regional maps, often lacks Scripture references on the maps themselves (though cited in supporting material), and has few full colour photographs. One advantage of this atlas is that 44 of its maps are available as color transparencies available from CBD for US\$130.

**The Bible Visual Resource Book: for Do-It-Yourself Bible Scholars*. By Keith Kaynor (?). [no author given.] Ventura, CA: Regal Books of Gospel Light, 1989. 332 pp.

This contains copyright-free reproducible maps, charts, time lines and graphics for group or individual study. An excellent resource for teaching!

*Bruce, F. F. *New Testament History*. England: Nelson, 1969; reprint, Garden City, NY: Anchor Books (Doubleday), 1971. 462 pp.

The best evangelical book on NT backgrounds, insightful, but sometimes difficult for those new to the subject and poorly outlined and illustrated.

*Charlesworth, James H. *Jesus Within Judaism: New Light from Exciting Archaeological Discoveries*. New York, NY: Doubleday, 1988. xvi+265.

Charlesworth teaches NT at Princeton and is an expert on extra-biblical writings. This volume revises his 1985 Gunning (Victoria Jubilee) lectures delivered at New College, the Univ. of Edinburgh, Scotland. It shows the Jewish roots of many of Christ's sayings and practices recently discovered in archaeological finds.

†_____, ed. *The Old Testament Pseudepigrapha*. 2 vols. Garden City, NY: Doubleday, 1983, 1985. li+995 pp. l+1006 pp.

The standard, annotated work on these extra-biblical writings written from 200 BC to AD 200. These were not included in the Septuagint (Greek translation of the OT ca. 250 BC) or Roman Catholic Bibles (which do include the Apocrypha).

- *Coleman, William L. *Today's Handbook of Bible Times and Customs*. Minneapolis, MN: Bethany House, 1984. 303 pp.
Many cultural insights on both OT and NT. Content is similar to Wight's book. Many photographs but no drawings. Three of his chapters are in these notes.
- *Connolly, Peter. *The Jews in the Time of Jesus: A History*. Previously published under the title *Living in the Time of Jesus of Nazareth*. Oxford: Oxford Univ. Press, 1983, 1994; Bnei Brak, Israel: Steimatsky, 1993. 96 pp. \$15.00 hb. Avail. from Blackwell Pub.
Historical summary of Herod the Great, Pontius Pilate, and the fall of Jerusalem in AD 70. Stunning colour drawings of maps, key events and cultural customs.
- Cornell, Tim, and Matthews, John. *Atlas of the Roman World*. New York & Oxford: Facts on File, 1982. 240 pp.
A beautifully done atlas of 80,000 words in text and 30,000 in captions to over 500 maps and illustrations (257 in colour!) by experts on the Roman world at Christ's College, Cambridge and Queen's College, Oxford (respectively).
- *Danby, Herbert, trans. *The Mishna: Translations from the Hebrew with Introductory and Explanatory Notes*. Oxford, 1933. 876 pp.
The standard translation of this authoritative collection of the rabbis' writings in the first three centuries AD with the legal and procedural practices of the intertestamental and first century oral tradition followed by the Pharisees (cf. contents on p. 170).
- Deary, Terry. *The Groovy Greeks*. Horrible Histories. New York: Scholastic, 1996. 128 pp.
Humorous cartoons and interesting stories on Greek culture and history.
- _____. *The Rotten Romans*. Horrible Histories. New York: Scholastic, 1996. 128 pp.
Humorous cartoons and interesting stories on Roman culture and history.
- *Elwell, Walter A., and Yarbrough, Robert W. *Encountering the New Testament: A Historical and Theological Survey*. Grand Rapids: Baker, 1998. 448 pp. US\$45.00 hb. w/ CD.
The nicest layout of NT surveys in its use of colour and supplemental CD with more pictures, quizzes, etc. However, it tries to do too much by covering background and survey in a single volume so that neither is treated in enough detail, though it is good at a popular level. This may be compensated, though, by also using the companion volume, *Readings from the First-Century World* (see below).
- *Elwell, Walter A., and Yarbrough, Robert W. *Readings from the First-Century World: Primary Sources for New Testament Study*. Grand Rapids: Baker, 1998. 223 pp. US\$20.00 pb.

The companion volume to their *Encountering the New Testament*. Ancient writings from AD 30-600 illuminate the NT and are arranged parallel to the NT canonical order. Includes Scripture, subject, and readings indices.

- *Evans, Craig A. *Noncanonical Writings and New Testament Interpretation*. Peabody, MA: Hendrickson, 1992. 281 pp.

The only one-volume (concise) work on the Dead Sea Scrolls, OT and NT Apocrypha and Pseudepigrapha, OT Versions, Philo, Josephus, Targums, and writings of the rabbis, early church fathers, Gnostics, etc. Good bibliographies and indexes of parallels to the NT. Evans teaches Biblical Studies at Trinity Western University in Vancouver, BC.

- *Ferguson, Everett. *Backgrounds of Early Christianity*. 2d ed. Grand Rapids: Eerdmans, 1987; 2d ed. 1993. 612 pp.

A standard text analyzing Greek, Roman, and Jewish political, social, literary, and religious backgrounds to the NT. Detailed treatment of Roman-Hellenistic philosophies and religions (236 pp.) and well documented (bibliographies, footnotes, pictures).

- Fleming, Jim. *The World of the Bible Gardens, Ein Karem, Jerusalem: A Journey Trough Full-Scale Replicas Which Help Interpret the Scriptures*. Israel & USA: Biblical Resources, 1999. 56 pp.

This extensive brochure of the Archaeological Garden & Biblical Resources site adjacent to Jerusalem has 175 photos and 80 diagrams of the lives of shepherds, farmers, and village people in biblical times. Christ's era is portrayed in seating for the Last Supper, types of actual crosses used in the Roman era, tombs, etc.

- Garrard, Alec. *The Splendour of the Temple: A Pictorial Guide to Herod's Temple and Its Ceremonies*. Carlisle, England: Candle, 2000. 96 pp. S\$21.50 Life Bookstore.

Stunning, full-colour. close-up pictures of Herod's temple from Garrard's beautiful model (expanded from Backhouse's book). He is a farmer, former builder and lay preacher in Norfolk, England who took 18 years building this model based on the Bible, Talmud, Mishnah and recent archaeology. Includes many photos and helpful drawings.

- *Gower, Ralph. *The New Manners and Customs of Bible Times*. Chicago: Moody, 1987. 408 pp.

Updates and expands upon Fred Wight's similar book published in 1953 (see entry below). Part 1 addresses "The Individual in Family Life" (e.g., family, education, work) and Part 2 concerns "National Institutions and Customs" (e.g., hospitality, travel, leisure, social/political groupings). Excellent colour photographs.

- Hengel, Martin. *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period*. 2 vols. in 1. 2d ed. Trans. John Bowden. Tübingen: J. C. B. Mohr (Paul Siebeck), 1973; English ed., Philadelphia: Fortress, 1981.

A scholarly treatment of how the Greek way of life affected the Jews politically, economically, culturally, and hermeneutically, including the clashes between them.

_____. *The Zealots*. Edinburgh: T & T Clark, 1989. 487 pp.
Here's the best work on this sect of Jewish revolutionaries.

*House, H. Wayne. *Chronological and Background Charts of the New Testament*. Grand Rapids: Zondervan, 1981.
Very helpful overhead transparencies used in this course.

Jagersma, H. *A History of Israel from Alexander the Great to Bar Kochba*. Philadelphia: Fortress, 1986. xiv+224 pp. Paper, US\$13.95.
Here's one of the few up-to-date books on the intertestamental period, covering 334 BC—AD135. The text is but 161 pages for a 475 year period (rather skimpy), but good for a basic grasp (though Christ and the early church take up only 7 pages). The translation from the Dutch is also brief, choppy, and repetitive.

**The Works of Josephus*. 2nd ed. Trans. William Whiston. N.p., 1737; reprint, Lynn, MA: Hendrickson, 1980, 1987. 930 pp.
The traditional, classical, unabridged translation of this 1st century Jewish historian who wrote for the Romans on Judaism's history from creation to the Jewish revolt (AD 66-70). This edition translates and updates the text type of Josephus' six works in contrast to Maier's abridgement of only his two most popular works (see below). The English is old but E. J. Brill has commissioned Steve Mason of York Univ. (Ontario) to update it and include a commentary on Josephus (see *BAR*, [Sept./Oct 1997], 71; cf. pp. 58-68).

de Lange, Nicholas. *Atlas of the Jewish World*. New York & Oxford: Fact on File [distributed by Thomas Nelson], 1984. 240 pp.
Impressive maps, texts, drawings, and photographs of worldwide Jewish migration in history. Includes historical and cultural background and the Jewish world today.

Langley, Andrew. *The Roman News*. Consultant: Philip de Souza. Cambridge, MA: Candlewick Press, 1997. 32 pp. Published and distributed by Scholastic, Inc., 555 Broadway, New York, NY 10012.
Roman history and culture shown in a newspaper format with many colour drawings:

†NBD: Marshall, I. Howard; Millard, A. R.; Packer, J. I.; and Wiseman, D. J., eds. *New Bible Dictionary*. 3d. ed. Leicester, England: InterVarsity and Wheaton, IL: Tyndale, 1962, 1982; Downers Grove, IL: IVP, 1996. 1326 pp. US\$40 hb.
Many helpful articles for NT backgrounds. A highly acclaimed Bible dictionary originally edited by one of SBC's former lecturers, Dr. J. D. Douglas.

McCarter, P. Kyle, Jr. *Ancient Inscriptions: Voices from the Biblical World*. Washington, DC: Biblical Archaeology Society, 1996. 180 pp. US\$30 for book alone and US\$140 for book and slides. SBC Library 411 (R) McC.
Contains the story of how writing came into being, starting from Mesopotamian cuneiform and ending in the Roman period at the time of Christ by tracing the evolution of the alphabet from pictographs to symbols which each represent a single sound. Includes 97 drawings cross-referenced to 140 separately available slides. McCarter teaches at John Hopkins Univ.

*Niswonger, Richard L. *New Testament History*. Grand Rapids: Zondervan, 1988. 332 pp.

A sequential history of The land of Israel from the Greek era (332 BC) to the end of the first century. Chronologically addresses Roman, Jewish, and pagan issues and their influence upon Jesus and the early church.

Packer, James I.; Tenney, Merrill C.; and White, William, eds. *The Land of the Bible*. Nashville: Nelson, 1980, 1985. 170 pp.

A small, handy resource for Palestinian geography, minerals and gems, animals and insects, plants and herbs, and agriculture.

Powell, Anton, and Steele, Philip. *The Greek News*. Cambridge, MA: Candlewick Press, 1997. 32 pp. Published and distributed by Scholastic, Inc., 555 Broadway, New York, NY 10012.

Greek history and culture shown in a newspaper format with many colour drawings.

†Pritchard, James B., ed. *The Harper Atlas of the Bible*. New York: Harper & Row, 1987. 254 pp. CBD for \$34.95.

Most of the 134 maps are two pages and complemented by smaller maps, charts, diagrams, photographs, drawings and text; comprehensive (covers from 10,000 BC to AD 600, though only one map addresses Genesis 1–11); maps and detailed full-colour paintings of terrain have a three dimensional look, appearing as if viewed from the ground or on larger maps taking into account the curvature of the earth's surface; probably the best atlas for backgrounds (other ancient peoples, pagan temples, writing, commerce, archaeology, practices of everyday life, etc.); indexes include summaries of events in the lives of significant biblical characters and a map index which includes variant, Arabic, Palestinian Grid Reference numbers, and Modern Hebrew names for cities. However, some maps are difficult to read due to lack of compass directions and excess supplementary material; mostly conservative, but the 50 contributors from varied perspectives (Christian, Jewish, liberal, etc.) tend to be moderately critical in the narrative and hold to late date for the Exodus. The book is also difficult to fit upright on most bookshelves due to its enormous size (nearly 11" x 14 1/2" or 27.5 cm. x 37 cm.).

†Rasmussen, Carl G. *The Zondervan NIV Atlas of the Bible*. Regency Reference Library. Grand Rapids: Zondervan, 1989 and Jerusalem: Carta, 1989. 256 pp. CBD for \$30.00?

Similar in features to Beitzel with a comprehensive geographical section (57 pp.) and historical section (131 pp.), so purchasing both Beitzel and Rasmussen will have much overlapping. However, they are not the same. This is better than Beitzel in its topological overview of The land of Israel, extra graphs and diagrams, and its inclusion of excellent regional maps but worse in that the maps throughout are poorly colored and not tied into the text with coordinates as is true of Beitzel; too few color photographs (Beitzel's weakness too but strengths in Rogerson and Pritchard).

†Rogerson, John. *Atlas of the Bible*. New York: Facts on File [distributed by Thomas Nelson], 1986. 237 pp. CBD for US\$32.50.

Visually stunning, includes regional maps and many full color photographs (Beitzel's weaknesses), but weak in physical geography and too-brief summaries of biblical events (Beitzel's strengths).

†Schürer, Emil. *The History of the Jewish People in the Age of Jesus Christ (175 BC-AD 135)*. 4 vols. (incl. index) Rev. ed. Geza Vermes, Fergus Millar, and Martin Goodman. Edinburgh: T & T Clark, 1886-90; rev. 1973-87, reprint of 1st ed., Peabody, MA: Hendrickson, 1995(?). 2144 pp. \$239.80 (\$155.95 CBD). Orig. ed. \$199.95 hb. (\$49.95 CBD). SBC call # 933 (R) SCH

The standard and exhaustive work on NT backgrounds, covering history, Jewish sects, messianic movements, and pertinent Greek and Jewish literature. Unfortunately, the revised edition does not have an index yet. Too expensive for most students, but CBD has a bargain in the original edition with an extra index but is more difficult to read and without modern updates in archaeology, language (e.g., Ugaritic) and history.

Walton, John H. *Chronological and Background Charts of the Old Testament*. Grand Rapids: Zondervan, 1984.

Very helpful overhead transparencies used in this course.

*Wight, Fred H. *Manners and Customs of Bible Lands*. Chicago: Moody, 1953. 336 pp.

Older than Coleman's work but very readable and interesting with short chapters on subjects such as marriage customs, dress, education, music, etc. Helpful line drawings but no photographs.

Wilkinson, Bruce. *Walk Thru the New Testament Bible Survey Seminar Notebook*. Atlanta, GA: Walk Thru The Bible Ministries, 1979.

Very helpful charts and maps. May say "do not reproduce," but copying approval has been granted as they are not for profit and noted to be by Walk Thru.

Wise, Michael; Abegg, Martin, Jr.; and Cook, Edward. *The Dead Sea Scrolls: A New Translation*. New York, NY: HarperCollins (HarperSanFrancisco), 1996. 513 pp. US\$20 pb.

All but the most minute of the previously unknown nonbiblical DSS texts. Its 300 texts are 200 more than the previous standard by Geza Vermes. This volume from a new generation of evangelical Dead Sea Scroll scholars is the most comprehensive yet—and at an affordable price. It contains never-before-seen stories about Abraham, Jacob, and Enoch—including one showing why God demanded Abraham to sacrifice Isaac. Also included are twelve texts not included in the Bible that claim Moses as their author and new data on biblical history and the roots of Christianity.

†*The Zondervan Pictorial Encyclopedia of the Bible*. 5 vols. Ed. Merrill C. Tenney. Grand Rapids: Zondervan, 1975, 1976. Abbreviated ZPEB.

Perhaps the best evangelical Bible encyclopedia. Clear, comprehensive articles.

V. Schedule (Reading Report) Name _____

<u>Session</u>	<u>Date (Day)</u>	<u>Subject</u>	<u>Pages to Read</u>	<input checked="" type="checkbox"/>
1	24 Jan (M1)	Introduction • Teacher Background • Syllabus	No assignments	<input type="checkbox"/>
2	24 Jan (M2)	OT: Ancient Near East • Eden & Fertile Crescent • Table of Nations	20-23	<input type="checkbox"/>
3	24 Jan (M3)	OT: Pagan Peoples • Sumer • Assyria • Babylon • Persia • Edom (Petra)	21 46-53, 162-63	<input type="checkbox"/>
4	25 Jan (T1)	Israel: South • Longitudinal Areas • Negev • Masada • Qumran	Quiz 1: ANE Map- 21 40-44 54 65-70 71-81	<input type="checkbox"/>
5	25 Jan (T2)	Israel: North • Caesarea • Sea of Galilee	37-38, 82-85, 103-7 87-102	<input type="checkbox"/>
6	25 Jan (T3)	Intertestament Powers • Greece • Rome	24-26 165	<input type="checkbox"/>
7	26 Jan (W1)	Jerusalem: Development • Advantages • Stages	Quiz 2: Israel-27 27-29 35, 108-113, 116	<input type="checkbox"/>
8	26 Jan (W2)	Jerusalem: NT • Passion Week • Gethsemane • Crucifixion & Resurrection • Mount of Olives	146-48 114-115, 117 122, 149-51 123-29, 153-56 119-21	<input type="checkbox"/>
9	26 Jan (W3)	Jerusalem: Temple Mount • Development • Herod's Temple	130-40 192-94	<input type="checkbox"/>
10	27 Jan (Th1)	Jerusalem: New City	157-60	<input type="checkbox"/>
11	27 Jan (Th2)	Israel: NT • NT Regions • Travel in Israel • Life of Christ	Quiz 3: Roman Map (30-33) 36, 143	<input type="checkbox"/>
12	27 Jan (Th3)	Roman Empire • Paul's Journeys • NT Letters	164-65 166-69	<input type="checkbox"/>
13	28 Jan (F1)	Millennial Land & Temple	207-211	<input type="checkbox"/>
14-15	28 Jan (F2-3)	Final Exam	Study for Final Exam	<input type="checkbox"/>

VI. Other Matters

- A. Contacting Me: You can contact me at SBC, 9-15 Adam Road, Singapore 289886 at mailbox L19 or by phone (6559-1555 ext. 7130 includes voice mail). My home address is 49 Lenton Crescent, Singapore 786716 and home telephone is 6458-6158 (email griffith@sbc.edu.sg). Let's have lunch too!
- B. Copying Class Notes: Permission granted until you make a lot of money publishing them. The same applies to taping lectures.

VII. Course Load

- A. The expected study time for this course is 15 double sessions x 1.5 hrs. = 27 hours. However, we do not have this much time this week.
- B. Our breakdown of study hours is as follows:

Readings: 2 hrs/night x 4	8 hours
Quiz study: 3 quizzes x 2 hrs.	6 hours
<u>Final Exam:</u>	<u>5 hours</u>
Totals	19 hours



My Biographical Sketch



Rick and Susan Griffith
Kurt, Stephen, and John

Background

“Never say never.” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan's "never" became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women's Bible studies and often ministered through her singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (18 yrs.), Stephen (15 yrs.), and John (12 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

Ministry

However, since 1991 the Griffiths' home has been Singapore where Rick serves with 31 other full-time faculty at Singapore Bible College. SBC has 503 full-time students from 23 countries and 25 denominations, as well as over 300 professionals in the non-degree Evening School. During his first term he taught a variety of courses: Old Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. Now he teaches mostly Bible Exposition classes, including OT and NT Backgrounds & Survey, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilization—sometimes all in one class! A survey of one of his courses revealed that 17 of the 20 students were training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore. The Griffith family is attached to CBIInternational and attends International Baptist Church in Singapore.

Field

Singapore Bible College is strategically located at the "ministry hub" of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the "Antioch of Asia." Recently the Singaporean cross-cultural missionary force has grown tremendously from 140 (1988) to 321 (1992) overseas missionaries.

Differences Between Our Cultures

(Classroom etiquette in light of our cultural differences)

<u>Issue</u>	<u>Asians</u>	<u>Americans</u>
The teacher is...	“Pretty close to God” “Knows all”	“Just one of the guys” “Fellow learner”
Perspective of teacher	Lofty (teacher as respected)	Lowly (teacher as equal)
Age of Teacher	Older are more respected Age = Wisdom	Younger teachers more liked Youthful = Energetic
Losing face is...	A big concern (for both teacher and student)	Not so big a deal (but insults are!)
Content concern	Pragmatic <ul style="list-style-type: none"> • What works in life • What’s on the test • Short-term 	Theoretical <ul style="list-style-type: none"> • If it doesn’t apply now it will later • What you’ll need for your life • Long-term
Learning style	Formal harmony (teacher gives only his view)	Confrontational (teacher responds to other views)
Learning preference	Rote memory of facts	Correlation between facts
Responsibility for effectiveness of learning	Teacher’s	Teacher’s <i>and student’s</i>
Disagreeing with teacher	Taboo (shows disrespect)	Okay (shows insight)
Speaking up is okay...	When called on individually	When a general invitation is given
Will speak up in...	Small groups only	Large and small groups
Communication	One way (teacher to student)	Two way dialogue
Asking questions	Uncomfortable	Comfortable

American Rule of Thumb: “The only dumb question is the one which is never asked”

Implications:

- For Me:** I’ll try my best to teach in a manner in which Asians better learn (column 1), but since I’ve lived almost 30 years in America and only 14 years in Asia I will unavoidably lapse into an American style (column 2). Please forgive my lack of cultural sensitivity!
- For You:** You can feel free to be “a bit more American” in this class since I don’t yet feel that column 2 is inappropriate for Asians. Relax, loosen up, and enjoy our differences! But I don’t expect too many of you to follow this principle (thus implication 1 above)!

The Intertestamental Era

Q: Why should we study NT backgrounds?

A: One reason is because so much happened between the testaments that we can't understand the NT without understanding the intertestamental period. Just look at all the changes that took place in these 400 years...

(425 B.C.—5 B.C.)

<u>Issue/Time Period</u>	<u>Malachi (end of OT)</u>	<u>Intertestamental</u>	<u>Advent of Christ</u>
Rulers Over Israel	Persia (208 yrs.)	Greeks (188 yrs.) Hasmoneans (80 yrs.)	Rome (58 yrs.)
Political Stability	Peace/autonomy	Many wars	Peace (but through Rome's "iron hand"!))
Expectation of Messiah and Restored Kingdom	Moderate	Increasing "Two Messiahs"	High
Language in Palestine -Ability to Evangelize	Hebrew/Aramaic Limited	Greek (Septuagint) Increased	Aramaic/Greek/Latin Extensive
Road System	Very Limited	Expanded	Extensive
Places of Worship	Temple only	Rise of Synagogues	Synagogues/Temple
Religious Leaders	Priests/Levites	Rise of Jewish Sects	Pharisees/Sadducees
-Achieved office by...	Genealogy	Fighting illegitimate high priest	Bribes/Executions
-Extent of Power	Local Jurisdiction	Rise of Sanhedrin	Corrupt Sanhedrin
-Hermeneutic	Literal	Instable + Apocalyptic	Letterism
Authority for Living	OT Law	Rise of Oral Law	Pharisees

The “Kingdom Stage” is Set!

Galatians 4:4-5 “But when the time had fully come, God sent His Son, born of a woman, born under the law, to redeem those under the law, that we might receive the full rights as sons”

The time was right:

politically

linguistically

religiously

prophetically (Dan. 9:25-26)

emotionally

transportationally

Gospel of Matthew (probably written in the 40s) answers the two questions *all* Jews were asking:

1. Q: Non-Christian Jews asked, “How do we know *Jesus is the Messiah?*” (Matt. 1—10)

A: His advent (1:1—2) and approvals (3:1—4:11) show Jesus fulfilled OT *Messianic* prophecies

His early ministry (4:12-25) and Sermon on Mount (5—7) reveal He has the *prophetic* office

He shows *Messianic power* by healing (8:1—9:34) and authority by delegation (9:35—11:1)

2. Q: Christian Jews asked, “He’s Messiah, but *where’s the promised kingdom?*” (Matt. 11—28)

A: Israel rejected Christ as Messiah so He now has authority over the church (11:2—16:12)

Jesus prepared the disciples for church issues since kingdom is postponed (17:14—20:34)

Israel rejected Him as Messiah but God sovereignly used this to pay for man’s sin (21—27)

Christ conquers death to prove His messianic authority & ability to bring in the kingdom (28)

Application: So how has God prepared your background for you to minister effectively?

Speaking Hebrew

How Modern Hebrew Began

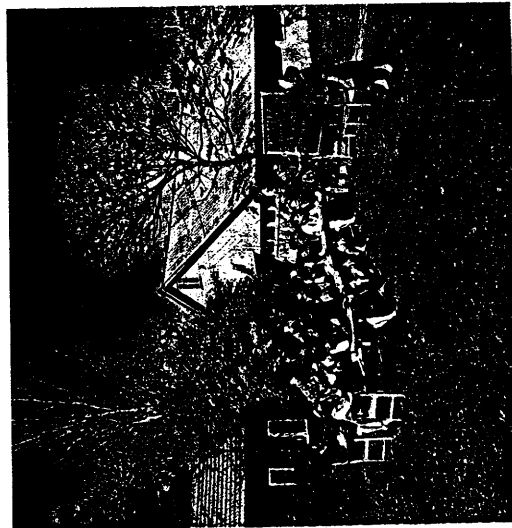
Israel Today brochure (Jerusalem: Israel Information Centre, 1990)



Hebrew - the language of the Bible, the historic language of the Jewish people and the expression of its cultural and national revival - is the language of Israel. Hebrew was for centuries restricted to liturgy and literature. There was a wealth of words for all matters pertaining to religion, to emotion and to abstract thought, but none for some of the most elementary accessories of modern living: newspaper, dictionary, street, pavement, railway, train, airplane, screwdriver and the like. In the late nineteenth century, with the accelerated renewal of Jewish life in the Land from which the Jews were exiled 2000 years earlier, Hebrew again became a spoken language. It played an essential role in fusing Jewish immigrants from the lands of their dispersion into one nation with one common language.

Do you know that...

- Hebrew, not spoken for 1,700 years, is the only language in human history to come back to life since ancient times...
- Hebrew has grown from the nearly 8,000 word vocabulary of the Bible to the 120,000 words that are in use today - and is continuing to grow...
- the Hebrew-Phoenician alphabet is the mother of almost every alphabet in the world today...
- Hebrew has given expressions to English - among them, "shadow of death", "howling wilderness", and "the skin of one's teeth"...
- the tens of thousands of Hebrew words all stem from around 200 "root" combinations of three letters...
- the Hebrew word Amen has spread to over 1,000 other languages and is used in more countries than any other word in human speech?



Special classes are available for new immigrants where Hebrew is taught by unique methods designed for the speedy acquisition of the language.



1884
עברית
מחבר: אהרן דוד לוינסקי
העורך: אהרן דוד לוינסקי
הוצאת: מוסד הרבנות הראשית לישראל
1984
centennial of the hebrew language council

Eliezer Ben Yehuda (1858-1922), the father of modern spoken Hebrew, systematically coined new words for daily use and compiled the first modern Hebrew dictionary.

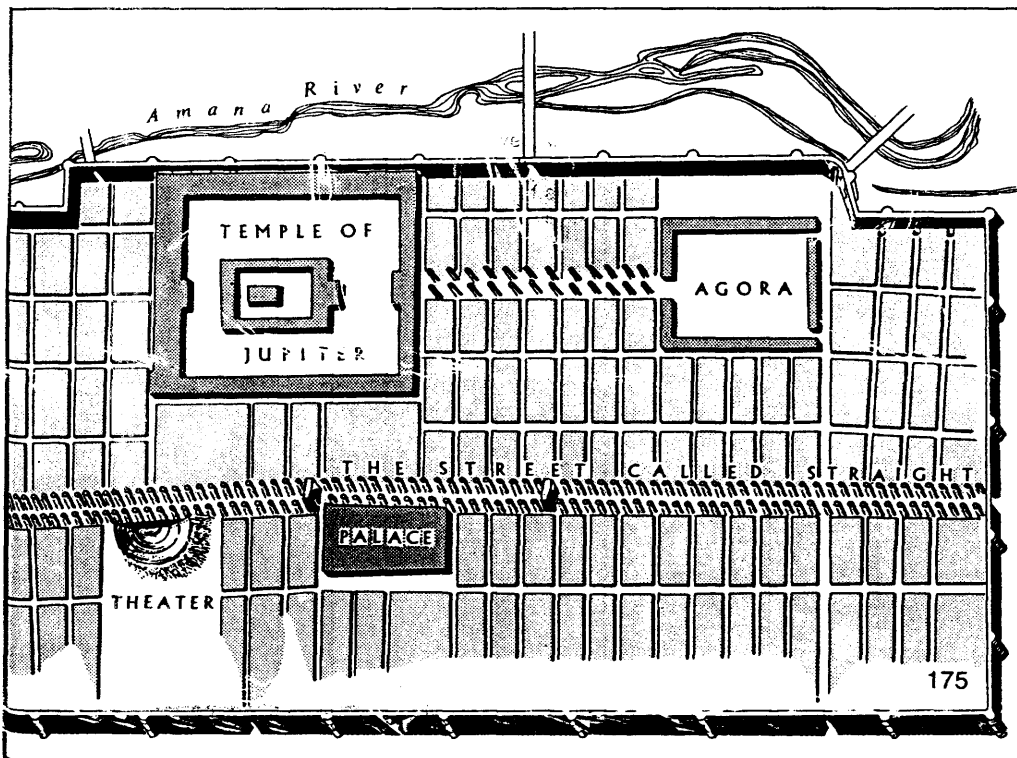
Common Modern Hebrew Words

<u>English</u>	<u>Hebrew</u>
Bible	Torah
Bread	Lechem
Brook	Nahal
City	Ir (pronounced "ear")
Dates	T'marim
English	Anglit
Enjoy your meal	Beteavon
Excuse me	S'licha
Fish	Dag
Fork	Masleg
Garden	Gan
Glass	Koss
Good	Tov
Good-bye	Shalom, Lehitraot
Good morning	Boker tov
Good evening	Erev tov laila
Good night	Erev tov
Hebrew	Ivrit
Height	Ramah
Hello	Shalom ("Shabbat Shalom" on sabbaths)
House	Bayit
How are you? (to female)	Ma shalomeik?
How are you? (to male)	Ma shalomka?
Jerusalem	Yerushalyim
Knife	Ssakin
Money	Kessef
More	Od
Mound	Tell
Mountain	Har
No	Lo
Plate	Tzalachat
Please	Bevakashah
Post Office	Doar
Restaurant	Miss'adah
River	Nahar
Road, Way	Derek
Sea	Yam
Spoon	Kaf
Stamp	Bull
Street	Rehov
Table	Schulkan
Tasty	Taim
Thank you	Todah
Thank you very much	Todah rabah
Today	Hayom
Valley	Emek
Village	K'far
Yes	Ken
You're welcome	Bevakashah
Waiter	Meltzar
Water	Mayim
Well	Be'er
Welcome	Baruch haba

Common Arabic Words

Mountain
Riverbed

Jebel
Wadi



Because ancient cities expanded as their populations grew, they were often irregularly shaped. But in Saul's lifetime, Damascus was very different from most cities. It was built in the shape of a rectangle. All the streets ran north and south in a regular pattern. Today, Straight Street is still the main route through the Old City of Damascus.

Food and Sabbath in Israel

KOSHER FOOD

As Christians we are accustomed to not following the food restrictions of the Old Testament, for Jesus abandoned such regulations (Mark 7:15-19; cf. Rom. 14:1-6; Col. 2:16, 20-21). However, modern Jews still believe such commandments to be in force, in addition to many traditions passed on from the Pharisees (Mark 7:1-5).

Therefore, all Jewish hotels and most restaurants in Israel (except Gentile ones) keep “Kosher” and follow Jewish dietary laws: no non-Kosher dishes (similar to the Muslim “halal” dishes) and no butter or milk before, with, or after meat. At the entrance to the dining room in some hotels (e.g., the Holyland Hotel in Jerusalem) you can see special Kosher sinks with several vessels used to wash one’s hands according to Jewish traditions.

SABBATH

Much of what is above can be said concerning Shabbat, or Sabbath. On the Sabbath (6 PM Friday to 6 PM Saturday) no fire is allowed, which means no cooking or smoking in dining halls is permitted in order to observe Exodus 35:3. Public transport (city buses and trains) does not operate, and all of the following are closed: banks, government and public institutions, offices and places of entertainment (theatres and cinemas). We have tried to schedule our activities around these restrictions and will take our day of leisure on another day. In like manner, Muslim establishments are closed on Friday and Christian ones on Sunday.

Christians are warned not to require others to obey the Sabbath (Rom. 14:5; Gal. 4:10; Col. 2:17), though this may be observed if one so chooses (Rom. 14:6). Modern Jewish Christians generally follow the Sabbath in Israel (though they are called the less offensive term “Messianic Jews” so as not to offend those who cannot reconcile the terms “Christian” and “Jew”).

MONEY

Jordanian:	1 JD	=	US\$1.5
Israel:	1 NIS	=	30¢
	3 NIS	=	US\$1.00

A Virtual Tour

The Ancient Landscape

1. Bodies of Water (cf. p. 15)

a. Seas

- 1) Persian Gulf: Not noted in Scripture but received the two key rivers
- 2) Great Sea: ancient name for the Mediterranean Sea
- 3) Sea of Kinnereth (Num. 34:1; Josh. 12:3; 13:27): Sea of Galilee = “harp”
- 4) Salt Sea (Sea of the Arabah): Called Dead Sea by Crusaders (AD 1100)
- 5) Red Sea: two forks which make up the Sinai Peninsula

b. Rivers

- 1) Tigris: northern river of Mesopotamia upon which Nineveh sat
- 2) Euphrates: southern river of Mesopotamia that flowed through Babylon
- 3) Jordan: steep, winding connection from Sea of Kinnereth to Salt Sea
- 4) Wadi of Egypt: lower limit of the land promised to Abraham (Gen. 15:18)
- 5) Nile: longest river in the world and “lifeblood” of Egypt

2. Land (cf. p. 15)

- 1) Fertile Crescent: arc-shaped agricultural land from Mesopotamia to Egypt
- 2) Arabian Desert: little-traveled land from Mesopotamia to Egypt

3. Peoples (cf. p. 17)

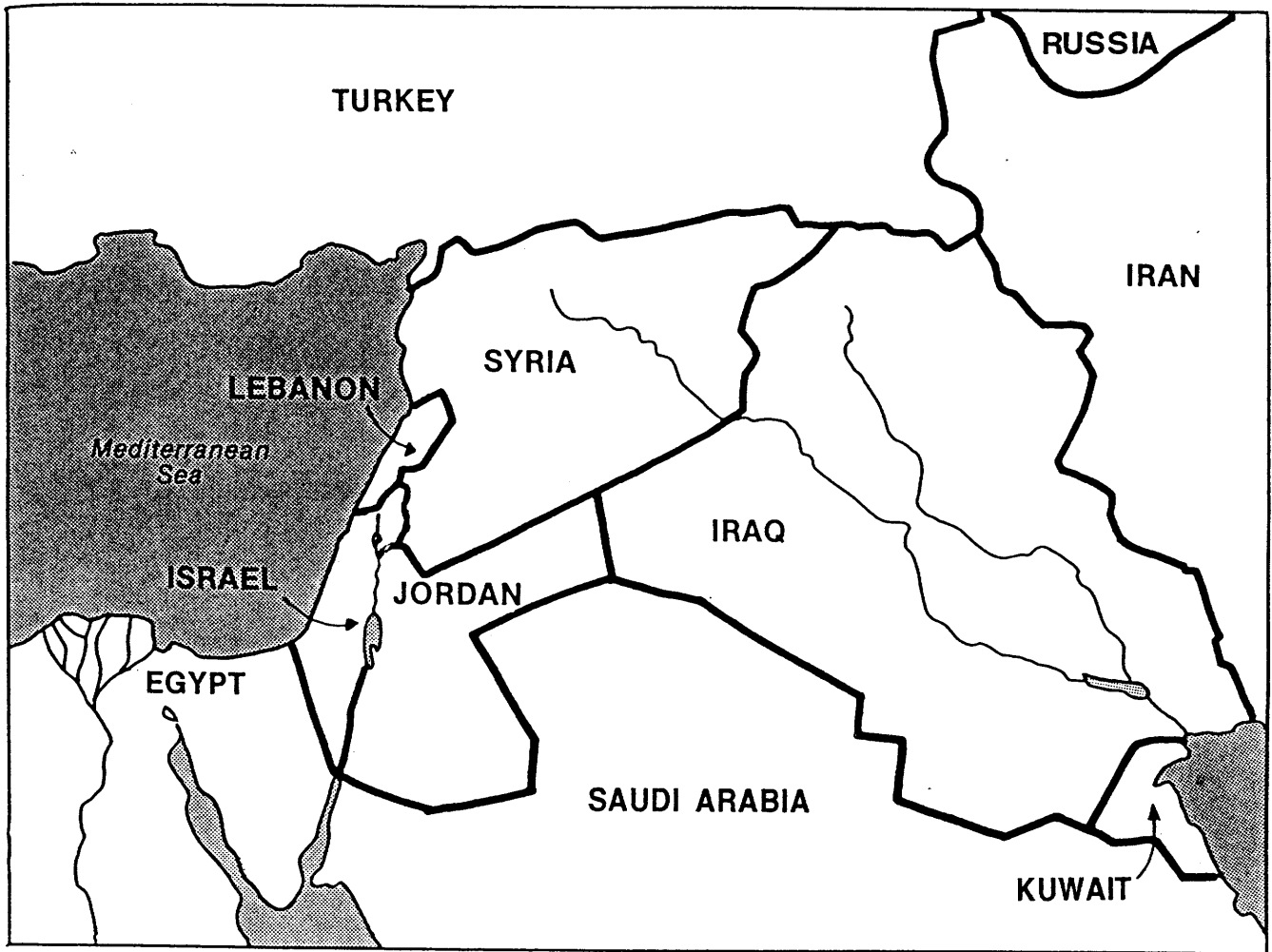
- 1) Genesis 5 & 10: Genealogical accounts of patriarch life spans
- 2) Semitic: people descended from Shem

The Land of Israel

1. Five Major Longitudinal Regions (cf. p. 18)
2. Mountains (cf. p. 20)
3. Left Stage vs. Right Stage (cf. p. 15): regions of differing lifestyles

Maps of the OT and Modern Mid-East (Quiz 1)

Terry Hall, *Bible Panorama*, 49, adapted (top) and Alfred Hoerth et. al., *People of the Old Testament World*, 16, adapted (bottom)



Map of the OT Mid-East (incomplete)

Terry Hall, *Bible Panorama*, 181

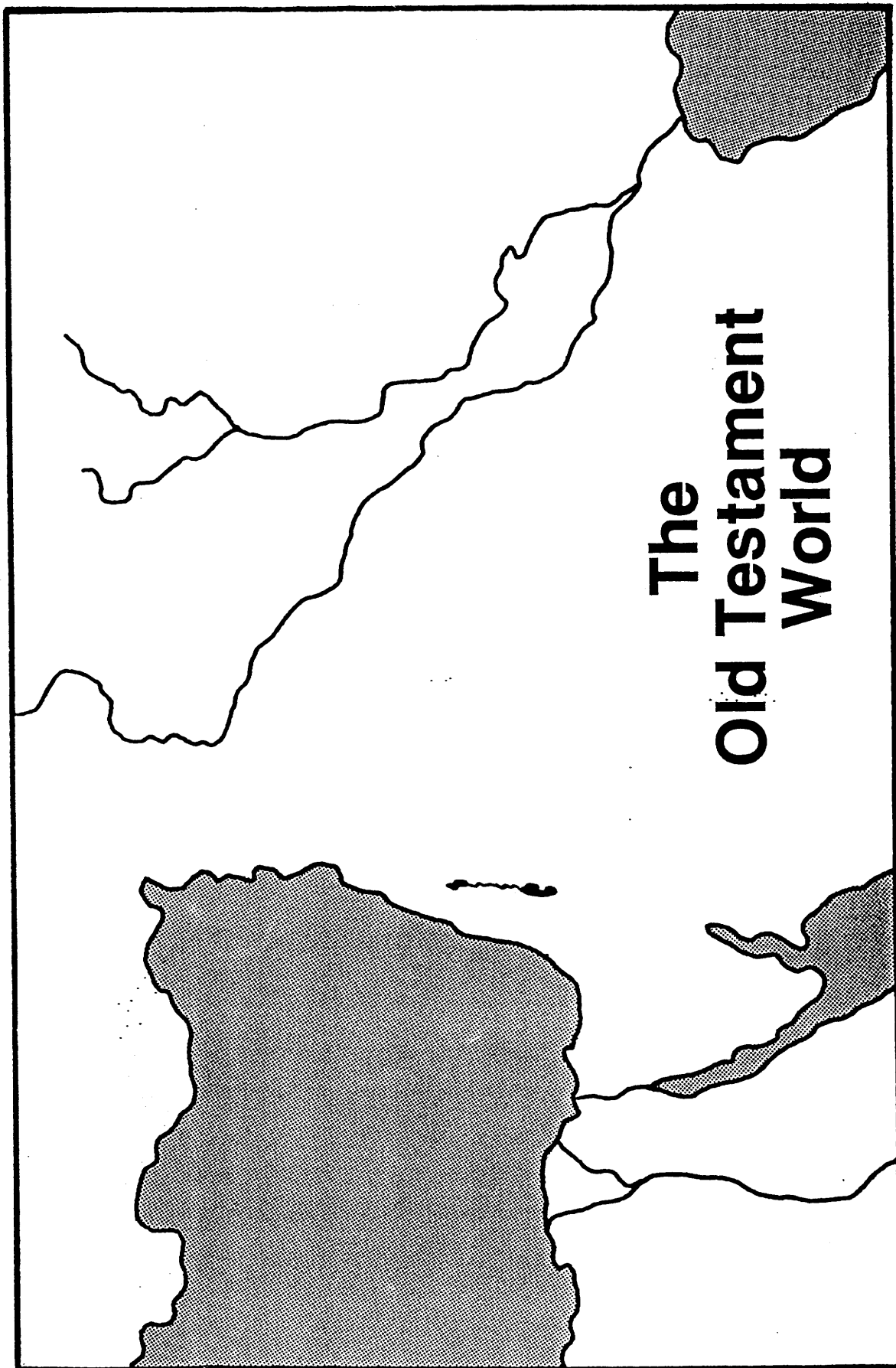
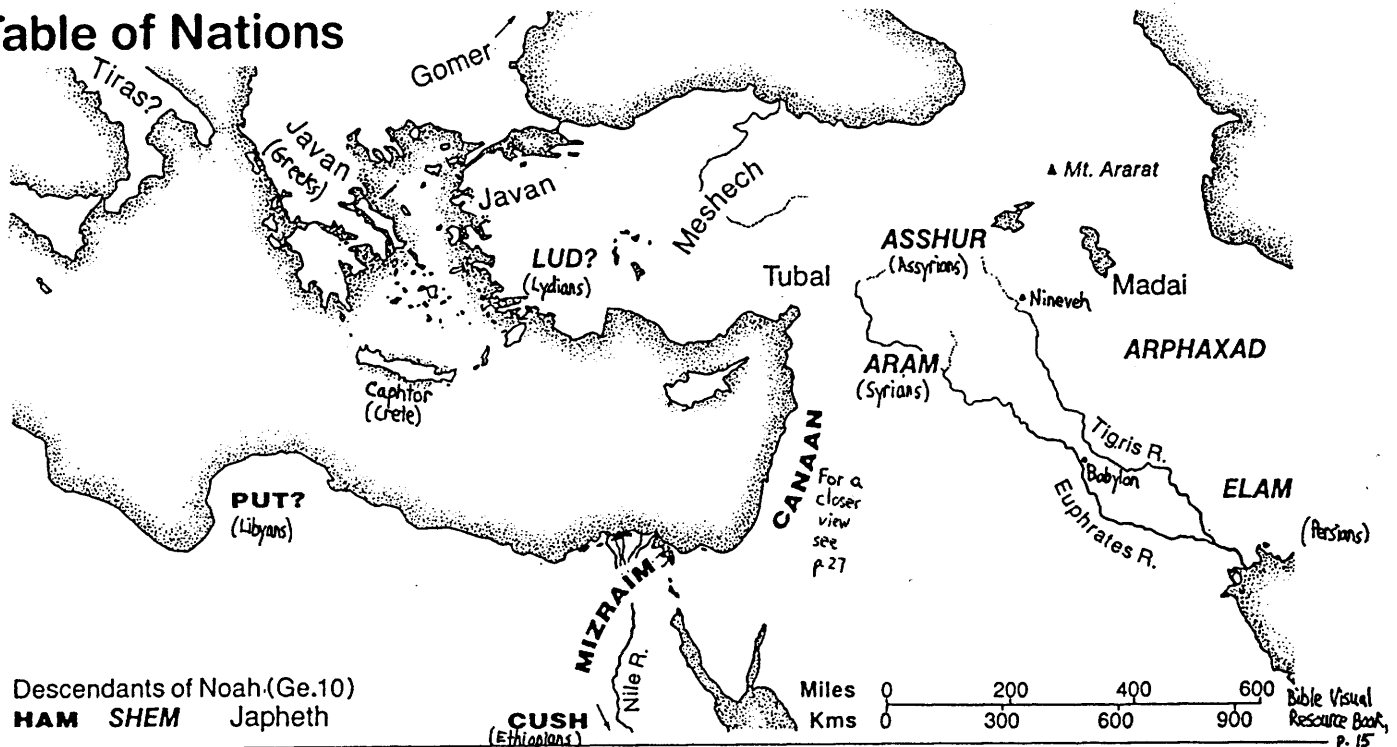
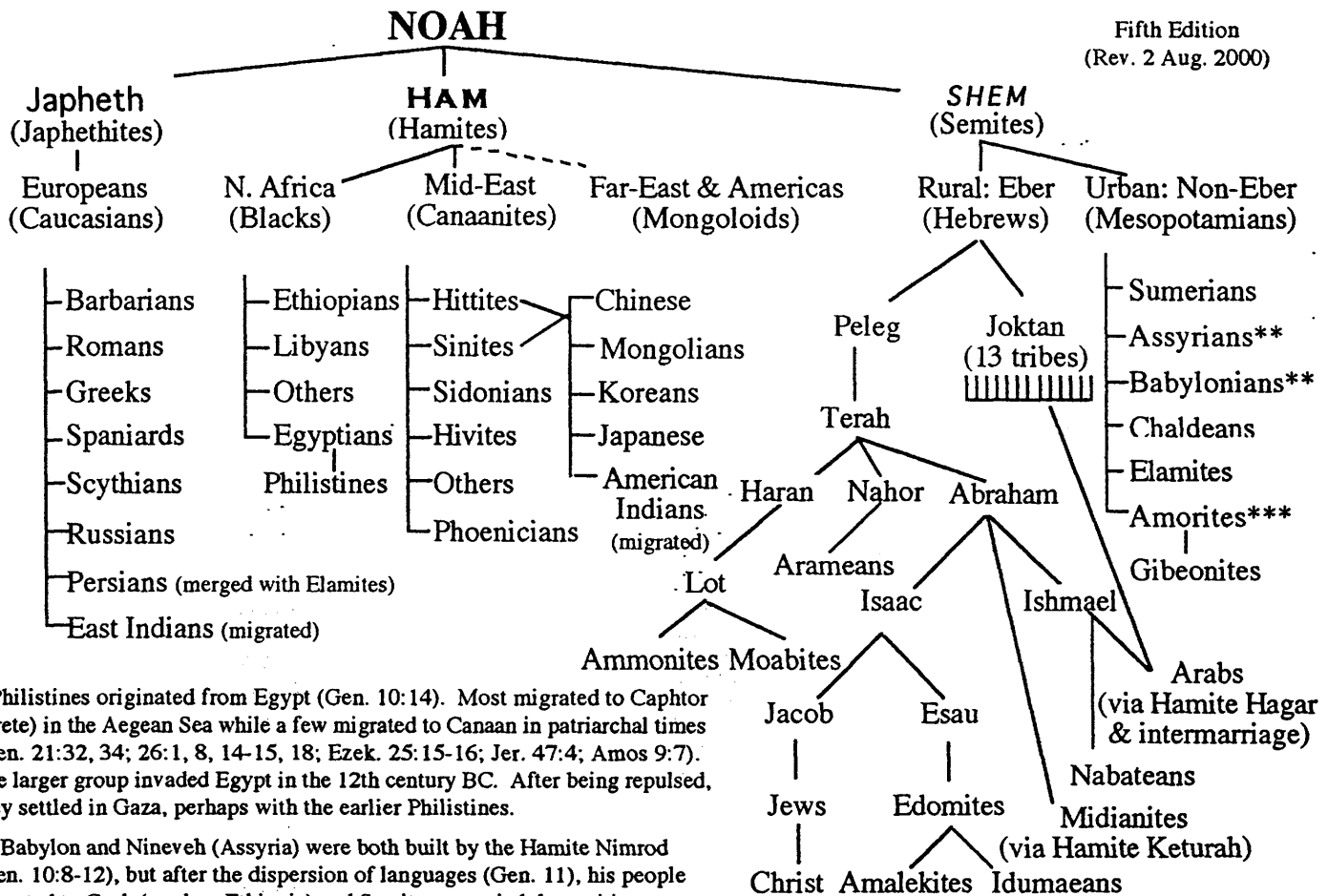


Table of Nations



All people on earth trace their lineage from Noah, so there is really only one race—the *human race*! After a southward descent from Mt. Ararat, people tried to build a tower at Babel and were dispersed.



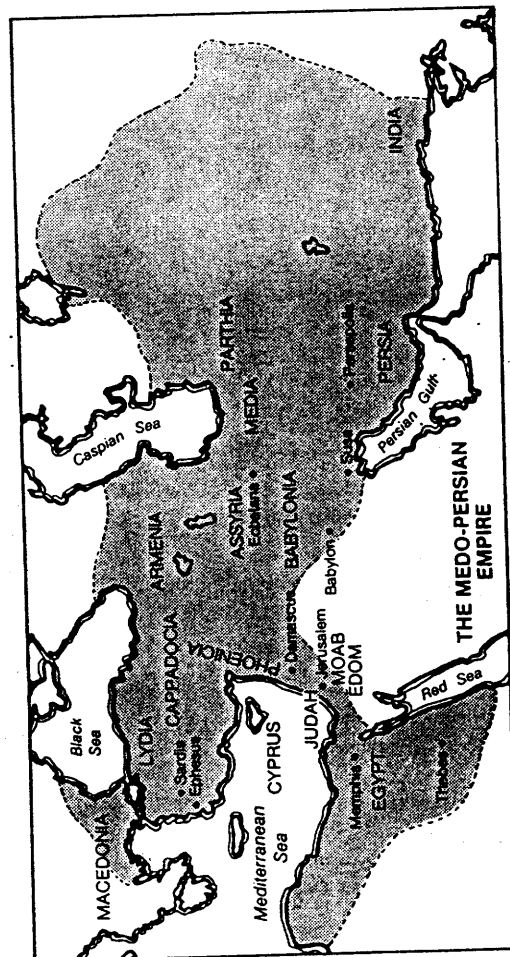
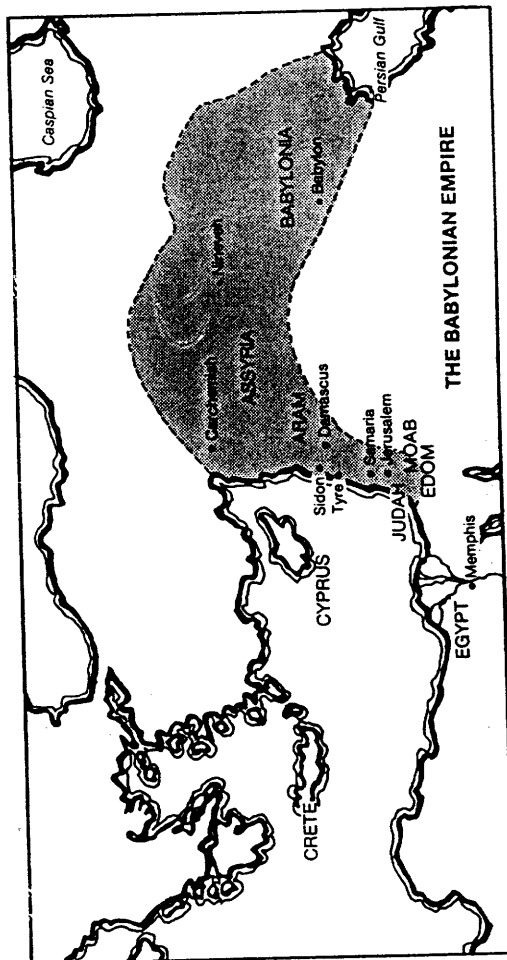
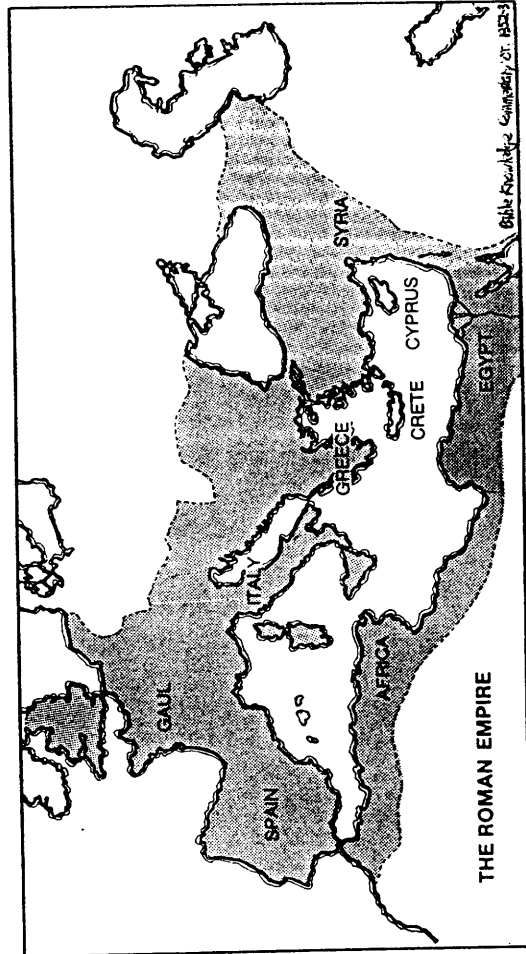
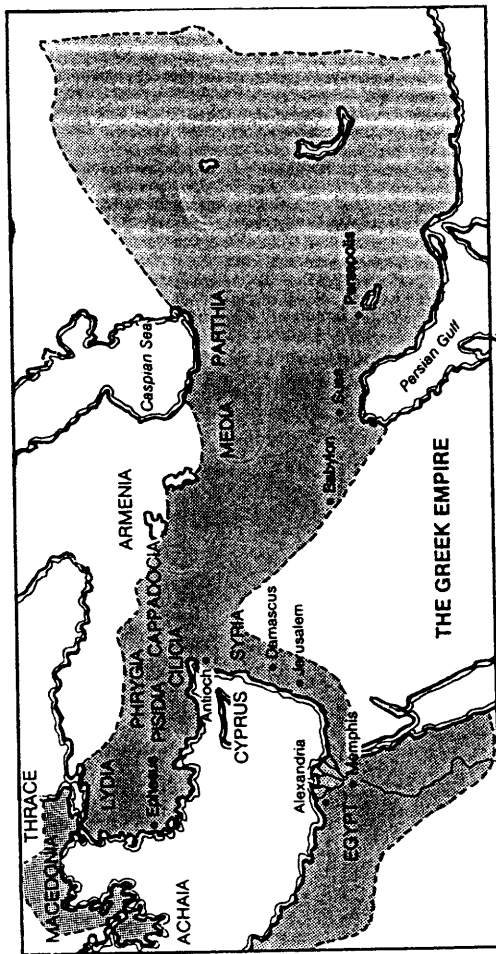
* Philistines originated from Egypt (Gen. 10:14). Most migrated to Caphtor (Crete) in the Aegean Sea while a few migrated to Canaan in patriarchal times (Gen. 21:32, 34; 26:1, 8, 14-15, 18; Ezek. 25:15-16; Jer. 47:4; Amos 9:7). The larger group invaded Egypt in the 12th century BC. After being repulsed, they settled in Gaza, perhaps with the earlier Philistines.

** Babylon and Nineveh (Assyria) were both built by the Hamite Nimrod (Gen. 10:8-12), but after the dispersion of languages (Gen. 11), his people migrated to Cush (modern Ethiopia) and Semites occupied these cities.

*** Amorites (Arameans) in Syria migrated SW (to Canaan) and SE (to Mesopotamia); cf. H. A. Hoeffner, "Amorites," ZPEB, 1:141.

Sources: Gen. 5; 10; 25:1-4; 36; 1 Chron. 1:19-23; Paul Benware, *Survey of the OT*, 264-74; Barry Beitzel, *Moody Atlas*, 76-79; Louis Hamada, *Understanding the Arab World*, 42, 51, 56; R. Laird Harris, "Genealogy," ZPEB, 2:673; Eugene Merrill, *Kingdom of Priests*, 25-32; Henry Morris, *The Genesis Record* (<http://www.csinfo.org>); NIV Study Bible, 21; John Whitcomb, *Chronological & Background Charts of the OT*, 2d ed., 71, 73 (OTS, 143-44); John Whitcomb & Henry Morris, *The Genesis Flood*, 45-54.

Maps of Intertestamental Empires



Bible Knowledge Company, Inc. 1984

The Route of Alexander's Conquests

A. Alexander the Great (356-323 BC)

1. **Birth:** 356 BC into a royal family which was Macedonian but heavily influenced by Greeks
2. **Education:** by Aristotle (a Greek) from age 13
3. **Succession to the Throne (336 BC):** At age 20 he succeeded his father, Philip II, king of the Macedonians—a people closely related to but distinct from the Greeks (they adopted many cultural developments of the Greeks).
4. **Colonization (336-335 BC):** Alexander consolidated the politically divided Greek city-states by crushing the rebellious city of Thebes. By assuming political leadership of Greece (south of his homeland), he and his followers became heirs of the Greek way of life and took responsibility for sharing it with the world. This imposing of Greek values, worldview, or way of life was called **Hellenization**.
5. **Conquest (334-325 BC):** In only 12 years he conquered the entire Persian Empire from Asia Minor to modern Pakistan! These conquests with only 35,000 soldiers included Palestine, which capitulated to him with the exceptions of Tyre and Gaza while Alexander was en route to conquer Egypt (332-331 BC). One tradition says Jerusalem surrendered without a fight as he was shown by the high priest that he was fulfilling Daniel's prophecies about him (Dan. 8:5-7; Jos. *Ant.* 11.325-339; cf. Niswonger, 20-21). Before he could reach the Ganges River, his army forced him to turn back (cf. "The Route of Alexander's Conquests," p. 61).
6. **Consolidation (325-323 BC):** The task then came to reorganize his immense empire, but this failed due to Alexander's personal excesses (self-indulgence, unpredictability) and poor policies (e.g., placing Greeks and Macedonians in the old Persian administration).
7. **Death (323 BC):** His final years seem to involve the beginnings of desiring worship by his subjects, which is consistent with the Greek notion that divinity rests in extraordinary persons. Finally Alexander, only 32 years old, fell ill and died in Babylon, the chosen capital of his new empire (Dan. 8:8a). He left no heir and/or successor.
8. **Significance:** Politically, Alexander's empire lasted only 11 years (334-323 BC), yet culturally, it endured nearly 1000 years until the rise of Islam and the Arab conquests of the seventh century AD (cf. p. 62 Hellenization and Greek language).



B. Struggle for Supremacy (323-301 BC)

1. After unsuccessful attempts to preserve the vast empire by the Diadochi (first generation of Alexander's successors), a coalition of four of Alexander's generals crushed their opposition at the Battle of Ipsus, Phrygia (301 BC).
2. The four generals then broke the empire into four empires in fulfillment of prophecy (Dan. 8:8, 21-22; 11:4): Ptolemy (Egypt), Seleucus (East Asia Minor & Syria to India), Lysimachus (West Asia Minor), and Cassander (Macedonia). See "The Greek and Roman Empires," p. 64).
3. During this unstable period (323-301 BC) Palestine changed hands six times! (It was located in the middle of the action at the crossroads between Asia, Europe, and Africa.) In the following years (301-143 BC) the Ptolemaic and Seleucid empires exercised the greatest control over Palestine so only they will be addressed in the following discussion.

The Greek and Roman Empires

- a. Onias III, a legitimate high priest (i.e., a Zadokite), lost his position to his hellenized brother Joshua (who took the Greek name Jason) when Jason offered Antiochus IV Epiphanes (“manifestation of Zeus”) a large sum of money to pay Rome (175 BC).
- b. Jason pledged to turn Jerusalem into a Greek city with a city council, voting privileges for citizens, a gymnasium, and Greek educational system. Most significantly, he intended to include some hellenization of the Jewish religion (Bruce, 3).
- c. Menelaus (a non-Zadokite, 2 Macc. 4:23; 3:4), replaced Jason as high priest by bribing Antiochus with an even larger sum of money (171 BC). Thus the high priesthood became a power position secured by bribery rather than priestly lineage.
- d. Hasidim, meaning “pious” adherents to the Law, organized themselves in opposition to the abuses of the priestly aristocracy and the encroachments of hellenism on their religious life. The family of the Maccabees belonged to this group and their later adherents included both Pharisees and Essenes (to be discussed later).
- e. Antiochus IV led two campaigns against Egypt in 170-168 BC (Dan. 8:9-14, 23-25; 11:21-35). While returning from the first campaign he replenished his own treasury by looting the Jerusalem temple treasury. Twice (ca. 173 and 169 BC) he minted on coins his full title. “King Antiochus, God Manifest.” These two actions outraged Jews who up to this point had not resisted the Hellenistic emperor cult (Hengel, 285).
- f. Hasidim members put Menelaus in prison after Antiochus left and they took over the city. This action signaled the beginning of a revolt.
- g. Antiochus IV took revenge after the Romans humiliated him on his second Egyptian campaign by requiring him to relinquish all his Egyptian conquests (Dan. 11:29-30):
 - 1) On his return he captured Jerusalem, destroyed its walls, and reconstituted it as a Greek city (167 BC).
 - 2) By royal edict he abolished the Temple constitution (the “laws of the fathers”).
 - 3) He banned distinctive practices of Judaism (Sabbath observance, circumcision, sacrifices). Josephus (*Ant.* 12.242) notes that those who resisted “were mutilated, strangled, or crucified, with their children hung from their necks” (Maier, 210).
 - 4) He destroyed copies of the Torah.
 - 5) He turned the Jerusalem temple into a place of worship for the Hellenized Syrian god, Zeus Baal Shamayin, and his consorts “Athena” and “Dionysus.” He even polluted the altar by offering a swine on it (Dan. 11:31).
 - 6) He also persecuted faithful, devout Jews. The eating of pork became the test of loyalty to Antiochus (Dan. 11:32). Those who refused were killed (Dan. 11:33-35).

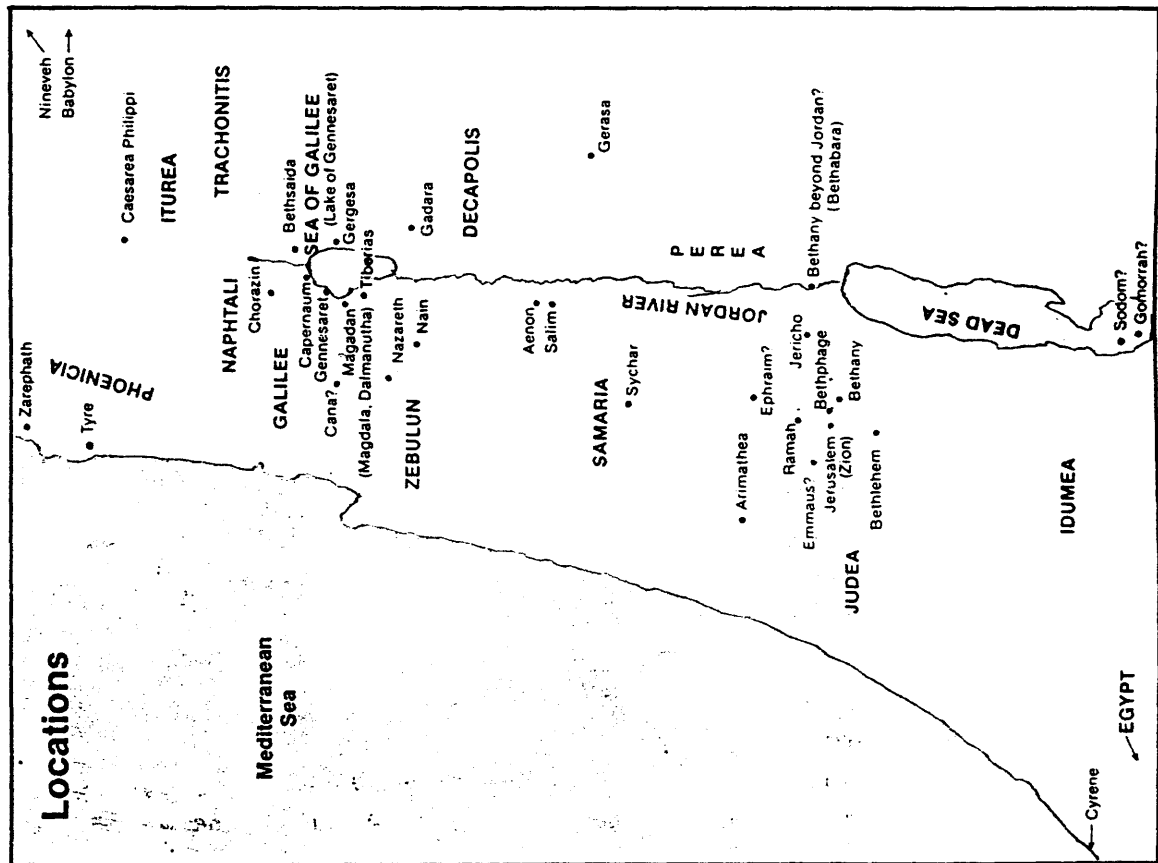
This enforcement of hellenization from Kislev (Dec.) 167 BC to Kislev (Dec.) 164 BC was abhorrent to the Jews. Many saw these appalling events as signs of the last days. Others fled to the mountains of Judea to join guerrilla bands and embark on a campaign of armed resistance. All this set the stage for the Maccabean revolt.

Daniel also accurately foresaw these events about 500 years earlier (Dan. 11:29-35). (Many scholars believe that Daniel 9:27 also refers to this period but only *as history after it occurred*, for these scholars deny predictive prophecy and date Daniel’s book centuries later during the 167-164 BC period.)

Every Geographical Location in the Gospels (Quiz 2)

Every Geographical Location in the Gospels

Walk Thru
the New
Testament

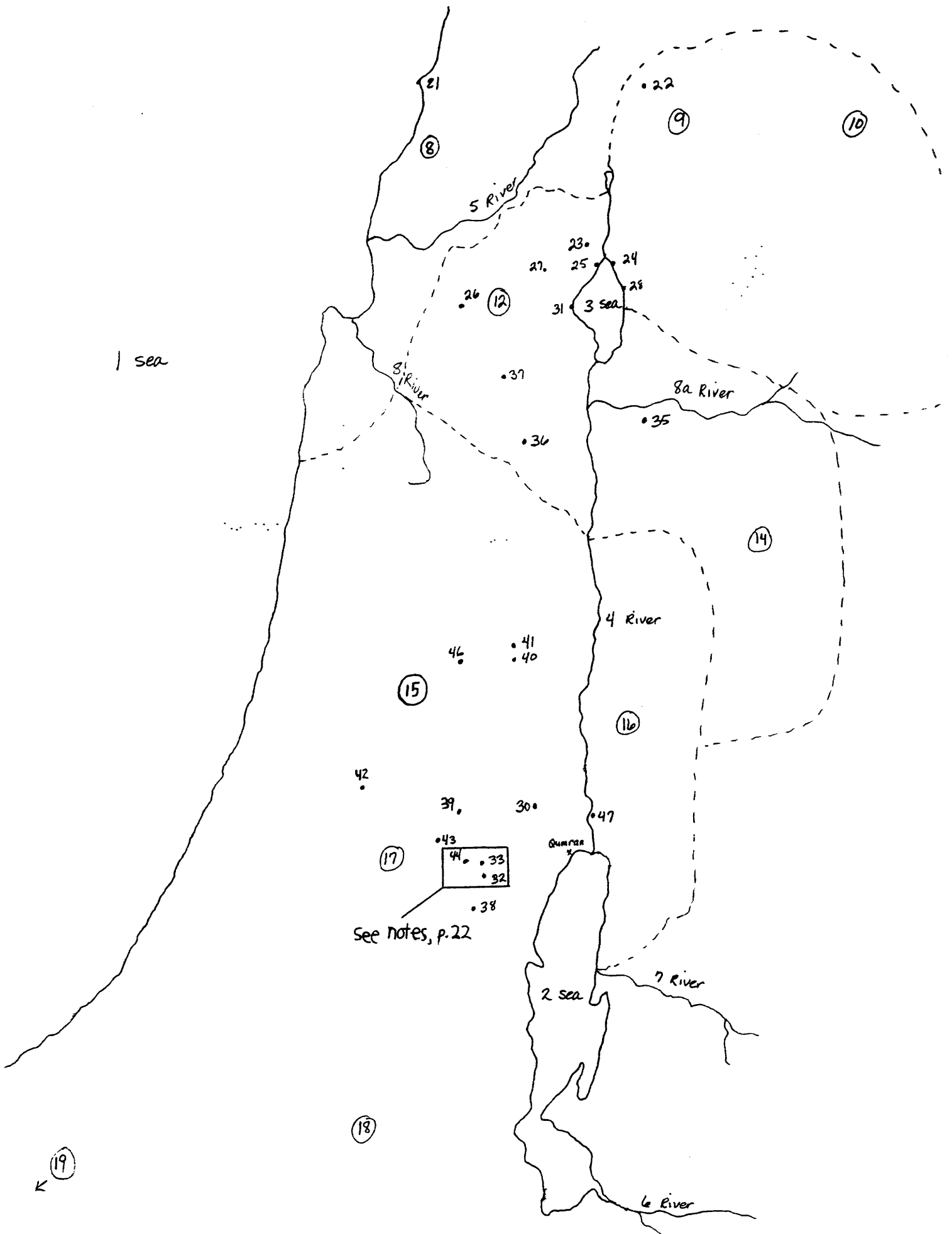


Distances

From Jerusalem:	Miles
Bethany.....	2
Bethlehem.....	6
Caesarea Philippi.....	105
Cana.....	69
Capernaum.....	85
Emmaus.....	7
Jericho.....	15
Jordan.....	21
Mediterranean.....	40
Sidon.....	130
Sychar.....	31
Tyre.....	106
Zarephath.....	118

From Capernaum:	Miles
Bethsaida.....	6
Caesarea Philippi.....	27
Cana.....	16
Nain.....	22
Mediterranean.....	32
Nazareth.....	23
Zarephath.....	45
Tyre.....	37

Every Geographical Location in the Gospels (Numbers)



Geographical Locations in the Gospels Answer Key

Seas

- 1 Mediterranean (Great Sea)
- 2 Dead Sea
- 3 Sea of Galilee

Rivers

- 4 Jordan
- 5 Leontes
- 6 Brook Zered
- 7 Arnon
- 8 Kishon
- 8a Yarmuk

- 38 Bethlehem
- 39 Ramah
- 40 Salim
- 41 Aenon
- 42 Arimathea
- 43 Emmaus
- 44 Jerusalem
- 45
- 46 Sychar
- 47 Bethany beyond Jordan (?)

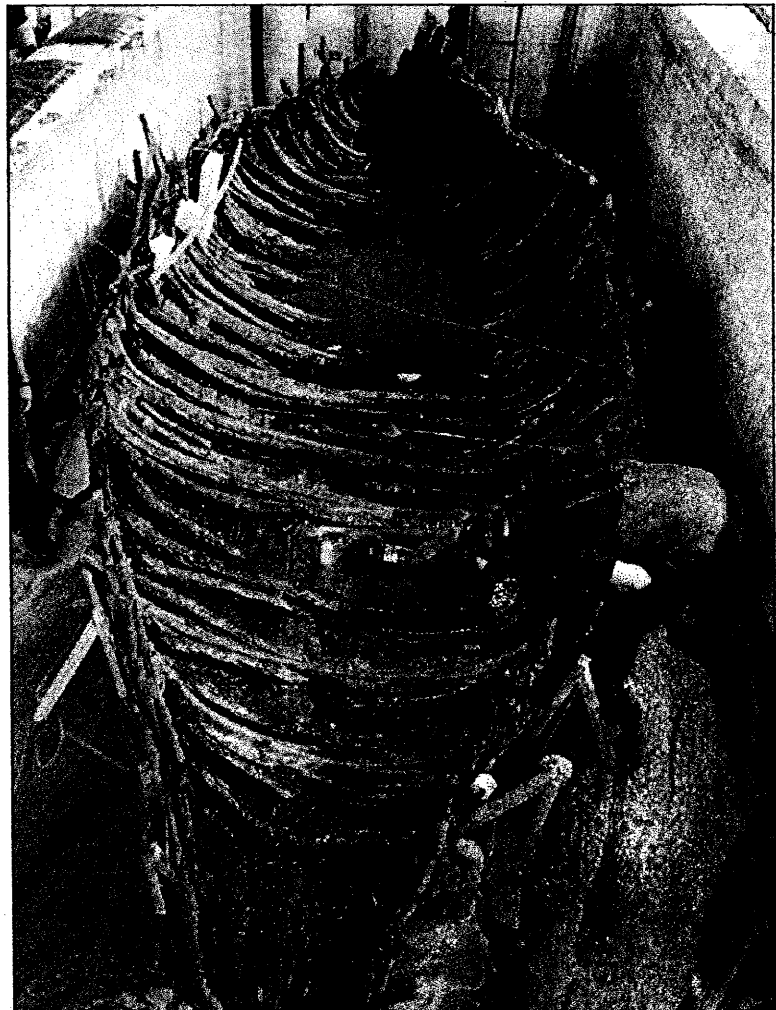
Provinces

- 8 Phoenicia
- 9 Iturea
- 10 Trachonitis
- (11 Naphtali)
- 12 Galilee
- (13 Zebulun)
- 14 Decapolis
- 15 Samaria
- 16 Perea
- 17 Judea
- 18 Idumea
- 19 Egypt

Cities

- 20 Zarephath
- 21 Tyre
- 22 Caesarea Philippi
- 23 Chorazin
- 24 Bethsaida
- 25 Capernaum
- 26 Cana
- 27 Gennesaret
- 28 Gergesa
- ~~29 Aenon~~
- 30 Jericho
- 31 Magadan (Magdala)
- 32 Bethany
- 33 Bethphage
- 34 Gerasa
- 35 Gadara
- 36 Nain
- 37 Nazareth

‘Jesus Boat’ revealed



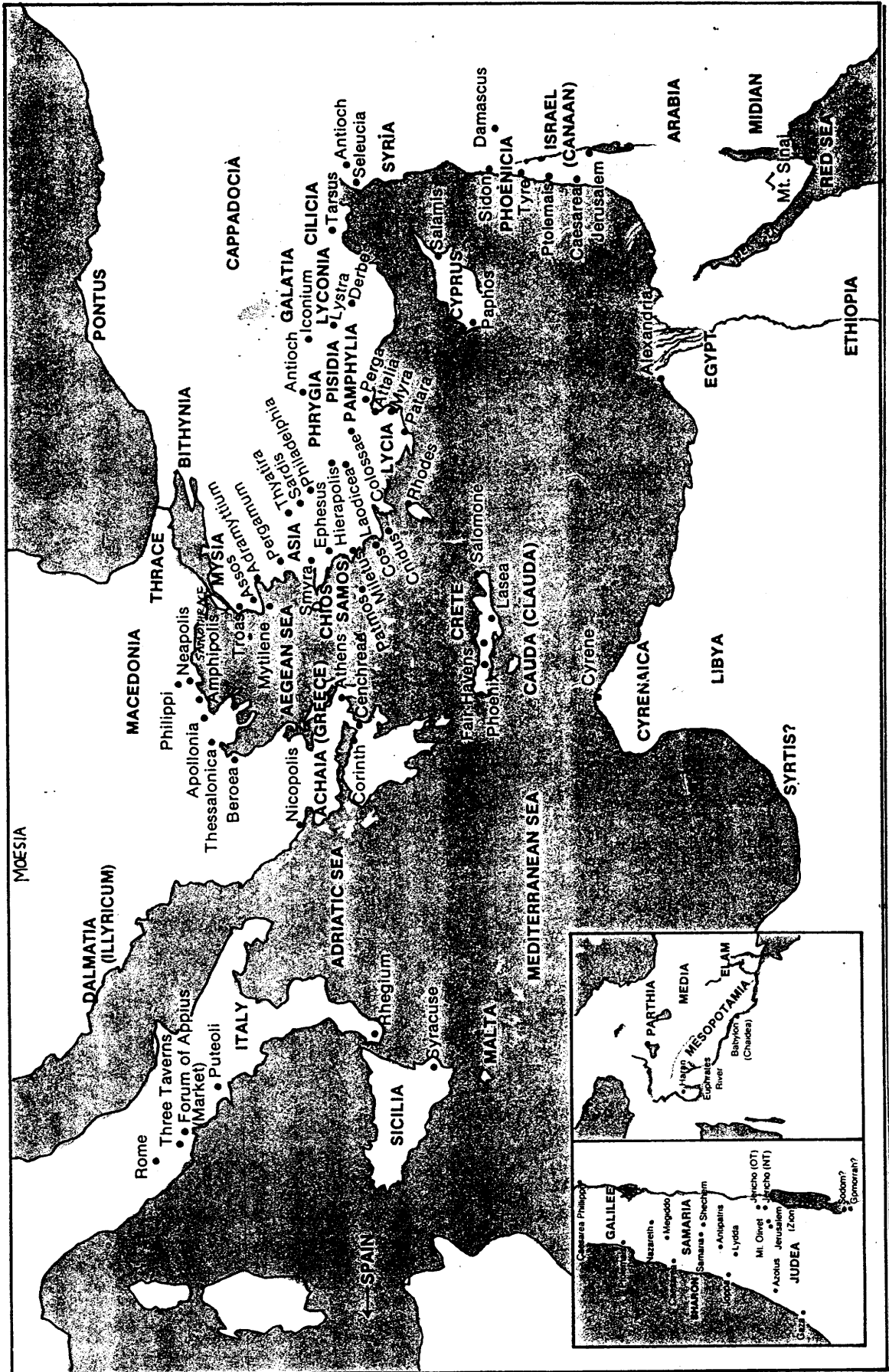
THIS 2,000-year-old fishing boat, made of seven types of wood, is seen for the first time after preservation treatment in Kibbutz Ginosar, Israel, on Monday near its 1986 discovery site on the shores of the Sea of Galilee. The boat, dating back to the time of Jesus and called the "Jesus Boat", had been submerged in preservation fluid for the past three years. — Reuter picture.

ST 28 June 1995

Every Geographical Location in Acts/Epistles (Quiz 3)

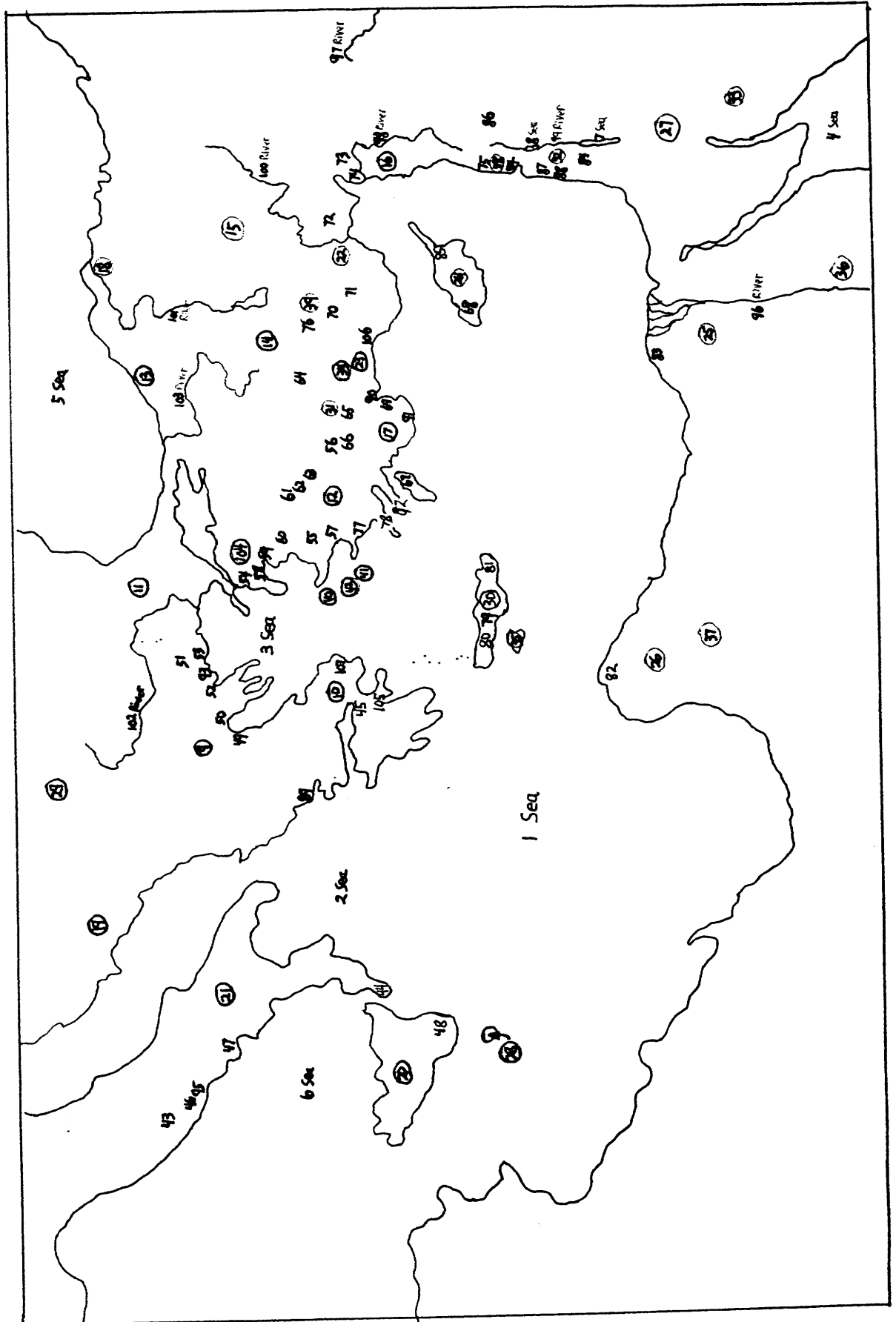
Every Geographical Location in Acts/Epistles

Walk Thru
The New
Testament



Every Geographical Location in Acts/Epistles (Numbers)

Every Geographical Location in Acts/Epistles



Every Geographical Location in Acts/Epistles Answer Key

Seas

- 1 Mediterranean
- 2 Adriatic
- 3 Aegean
- 4 Red
- 5 Black
- 6 Tyrrhenian
- 7 Dead
- 8 Galilee

Provinces/Islands

- 9 Macedonia
- 10 Achaia
- 11 Thrace
- 12 Asia
- 13 Bithynia
- 14 Galatia
- 15 Cappadocia
- 16 Syria
- 17 Lycia
- 18 Pontus
- 19 Dalmatia (Illyricum)
- 20 Sicily
- 21 Italy
- 22 Cilicia
- 23 Pamphylia
- 24 Cyprus
- 25 Egypt
- 26 Cyrenaica
- 27 Arabia
- 28 Malta
- 29 Moesia
- 30 Crete
- 31 Phrygia
- 32 Israel
- 33 Midian
- 34 Pisidia
- 35 Cauda (Clauda)
- 36 Ethiopia
- 37 Libya
- 38 Phoenicia
- 39 Lyconia
- 40 Chios
- 41 Patmos
- 42 Samos
- 104 Mysia

Cities

- 43 Rome
- 44 Rhegium
- 45 Corinth
- 46 Three Taverns
- 47 Puteoli
- 48 Syracuse
- 49 Berea
- 50 Thessalonica
- 51 Philippi
- 52 Apollonia
- 53 Neapolis
- 54 Troas
- 55 Smyrna
- 56 Hierapolis
- 57 Ephesus
- 58 Assos
- 59 Adramyttium
- 60 Pergamum
- 61 Thyatira
- 62 Sardis
- 63 Philadelphia
- 64 Antioch (west)
- 65 Colossae
- 66 Laodicea
- 67 Rhodes
- 68 Paphos
- 69 Myra
- 70 Lystra
- 71 Derbe
- 72 Tarsus
- 73 Antioch (east)
- 74 Seleucia
- 75 Sidon
- 76 Iconium
- 77 Miletus
- 78 Cos
- 79 Fair Havens
- 80 Phoenix
- 81 Salomone
- 82 Cyrene
- 83 Alexandria
- 84 Jerusalem
- 85 Salamis
- 86 Damascus
- 87 Ptolemais

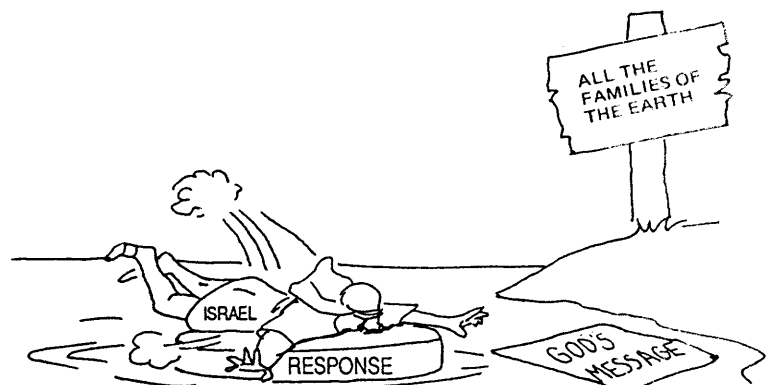
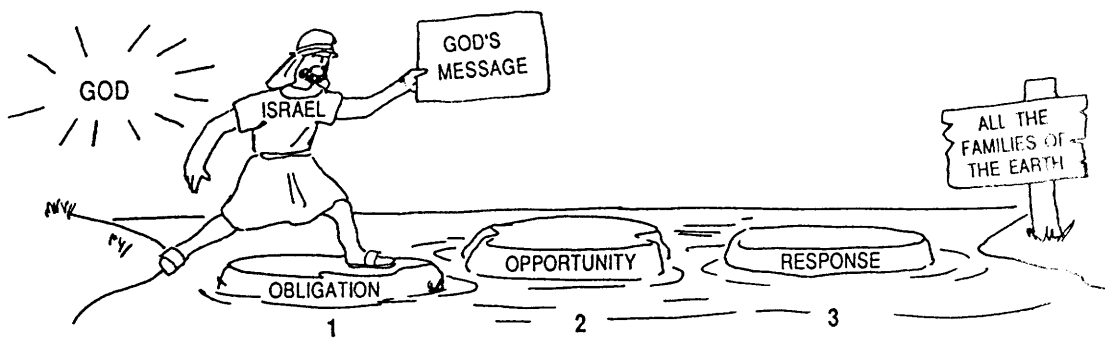
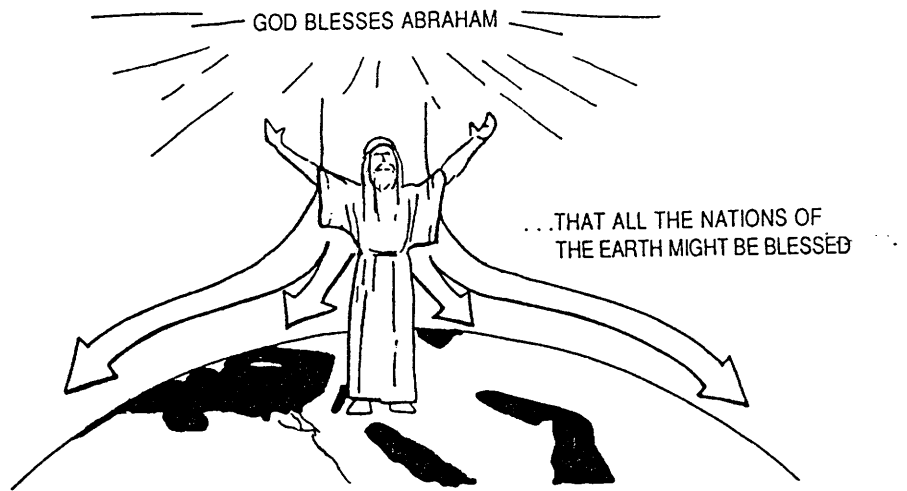
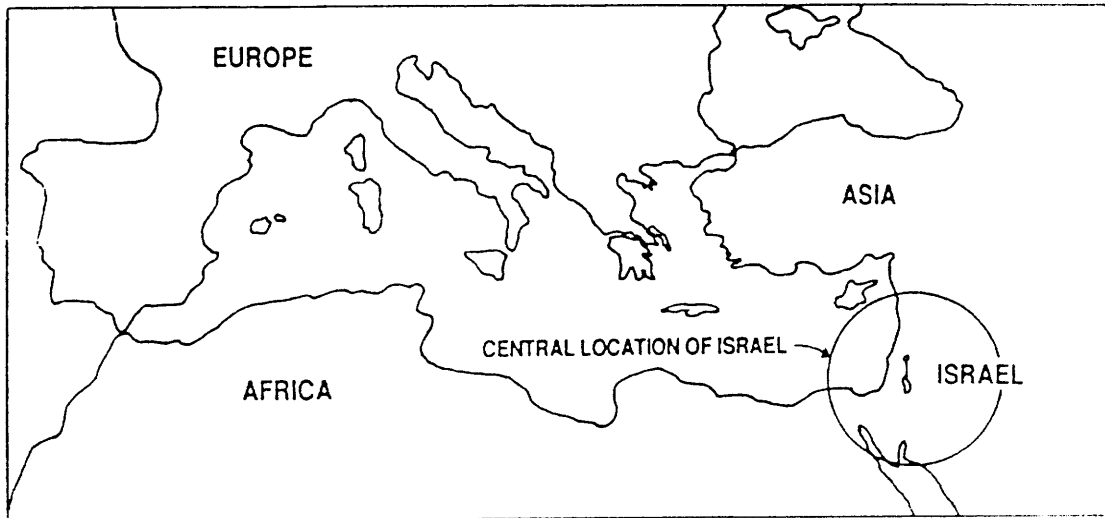
Cities (cont'd)

- 88 Caesarea
- 89 Nicopolis
- 90 Attalia
- 91 Patara
- 92 Cnidus
- 93 Amphipolis
- 94 Tyre
- 95 Forum of Appius
- 105 Cenchrea
- 106 Perga
- 107 Athens

Rivers

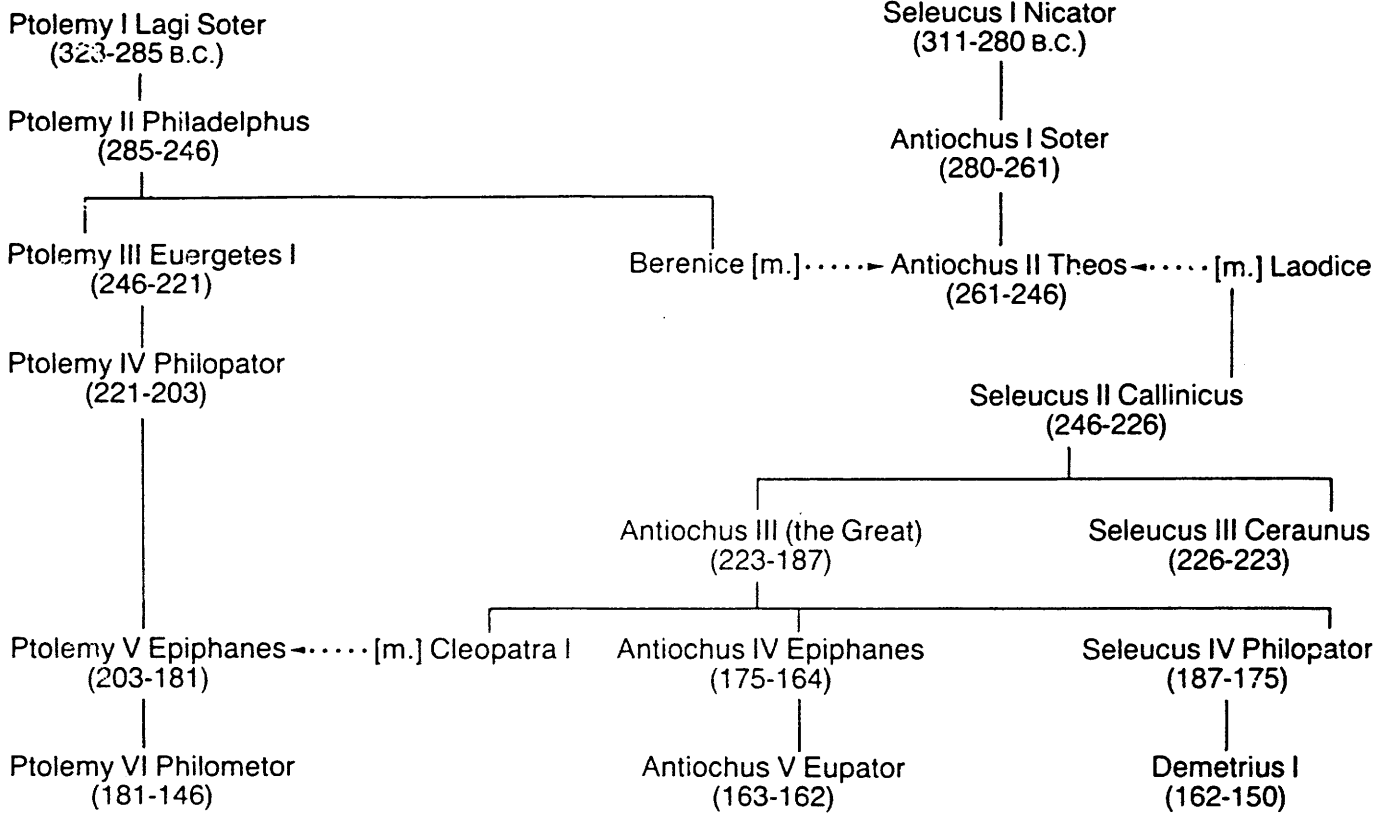
- 96 Nile
- 97 Euphrates
- 98 Orantes
- 99 Jordan
- 100 Pyramus
- 101 Holys
- 102 Hebrus
- 103 Sangarius

Israel's Strategic Location



From: Jonathan Lewis, ed.
World Mission: Part one
(Pasadena, CA: William Carey Library, 1987)

Ptolemies and Seleucids

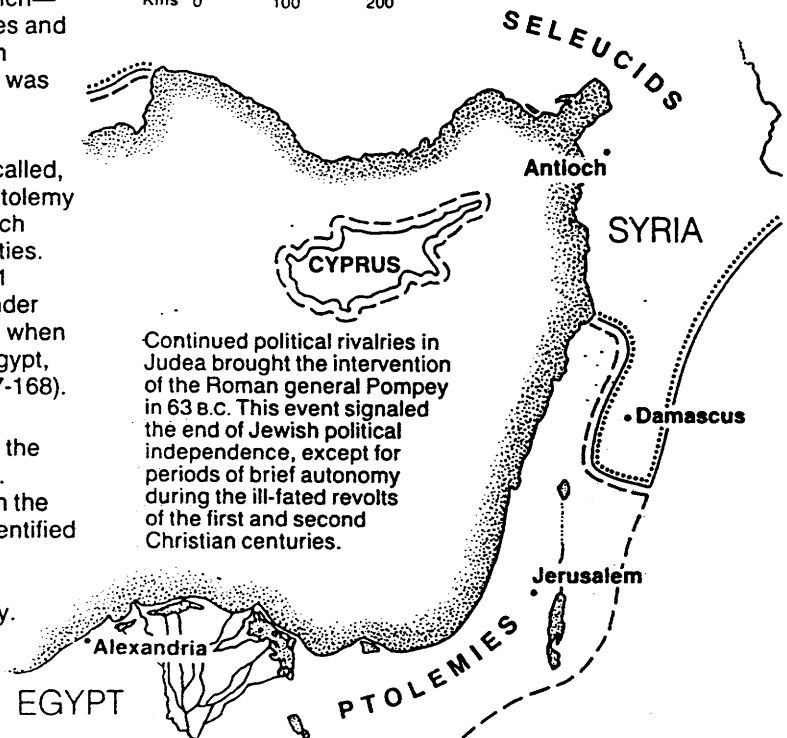


Soon after the death of Alexander the Great in 323 B.C., his generals divided his empire into four parts, two of which—Egypt and Syria—were under the rule of the Ptolemies and Seleucids respectively. Palestine was controlled from Egypt by the Ptolemaic dynasty from 323 to 198, and was subsequently governed by the Seleucids of Syria from 198 to 142.

The Diadochi, as the successors of Alexander were called, struggled bitterly for power over his domain. At first Ptolemy I seized his own satrapy, Egypt and North Africa, which had splendid resources and natural defense capabilities. Seleucus gained Syria and Mesopotamia, and by 301 Lysimachus held Thrace and Asia Minor and Cassander ruled Macedonia. The situation changed again by 277, when only three major Hellenistic kingdoms stabilized in Egypt, in Syria, and in Macedonia under the Antigonids (277-168). Each continued until the eventual triumph of Rome.

Da 11 treats the "king of the South" and the "king of the North," describing their conflicts, wars and alliances. Their hostility toward the people of God culminated in the "abomination that causes desolation" (Da 11:31), identified historically with the reign of Antiochus IV Epiphanes (175-164). The Maccabean revolt followed, leading eventually to the founding of the Hasmonean dynasty.

Miles 0 50 100 150
Kms 0 100 200



Borders shown } PTOLEMIES - - - - -
c. 240 B.C. } SELEUCIDS ········

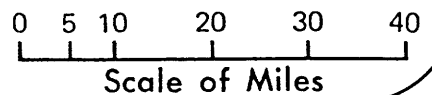
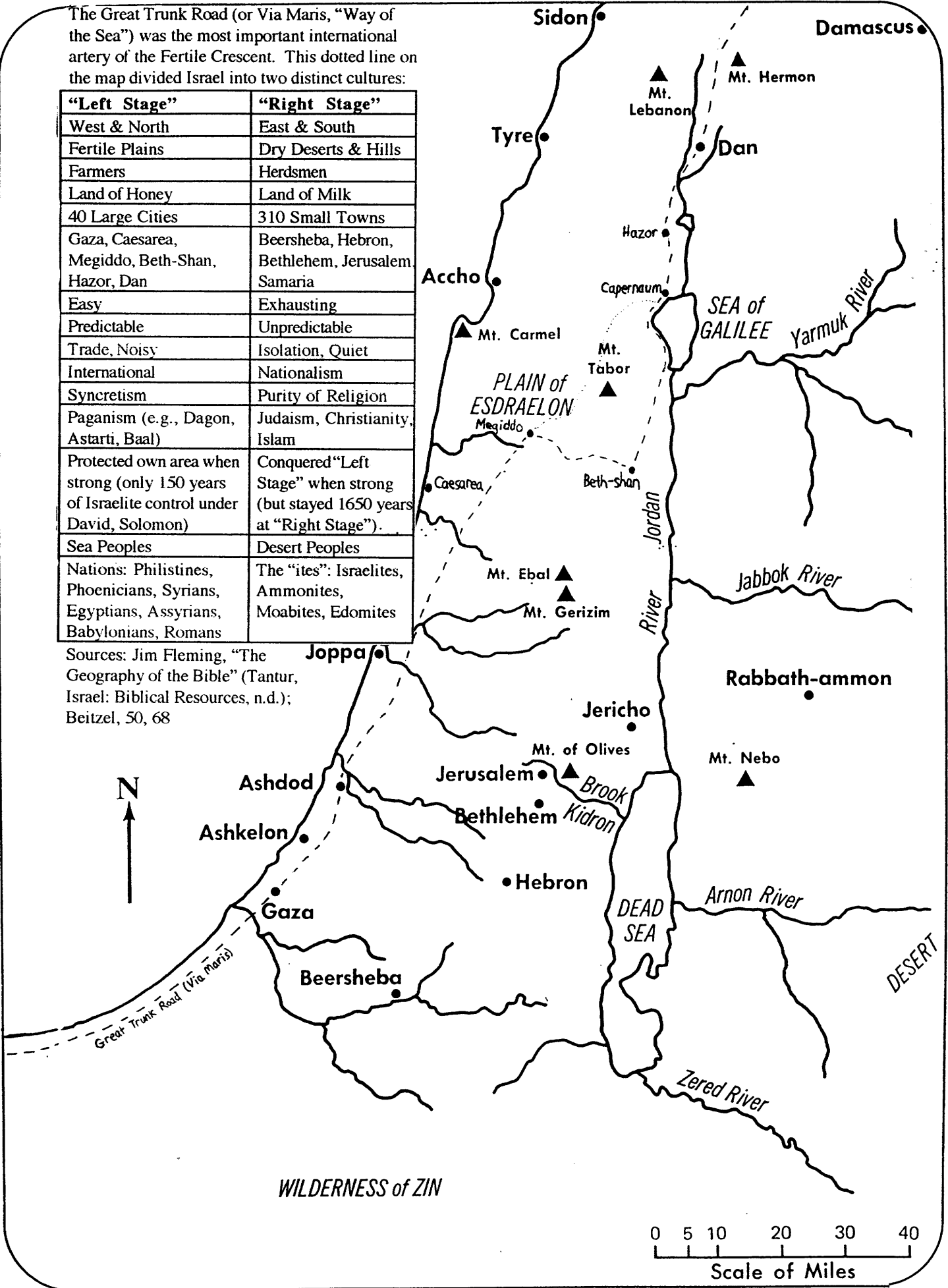
Travel in Ancient Israel

Marjie Mehlis, *Maps of the Holy Land for Overhead Projection* (Elgin, IL: David C. Cook Pub. Co., 1973)

The Great Trunk Road (or Via Maris, "Way of the Sea") was the most important international artery of the Fertile Crescent. This dotted line on the map divided Israel into two distinct cultures:

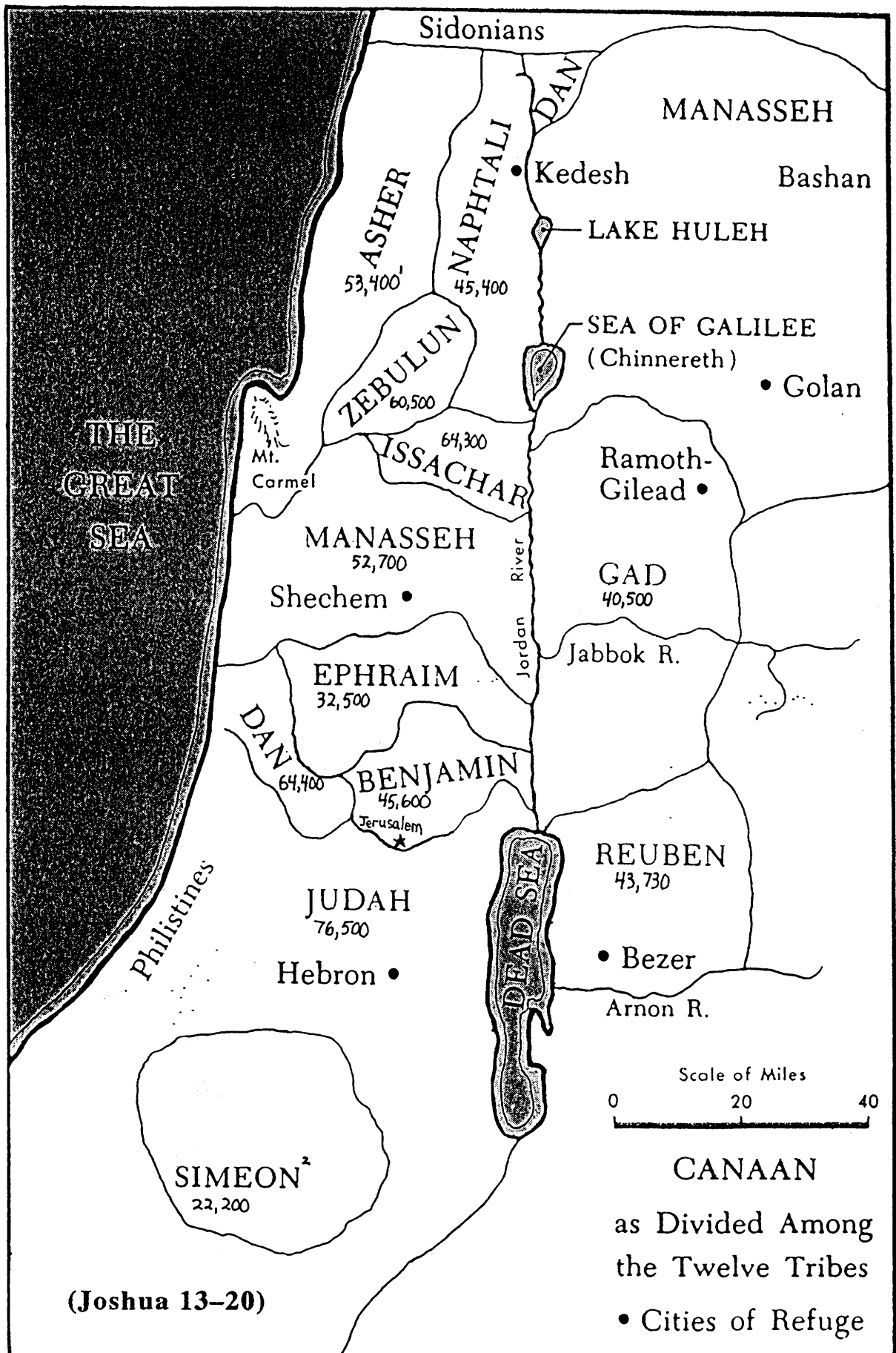
"Left Stage"	"Right Stage"
West & North	East & South
Fertile Plains	Dry Deserts & Hills
Farmers	Herdsmen
Land of Honey	Land of Milk
40 Large Cities	310 Small Towns
Gaza, Caesarea, Megiddo, Beth-Shan, Hazor, Dan	Beersheba, Hebron, Bethlehem, Jerusalem, Samaria
Easy	Exhausting
Predictable	Unpredictable
Trade, Noisy	Isolation, Quiet
International	Nationalism
Syncretism	Purity of Religion
Paganism (e.g., Dagon, Astarti, Baal)	Judaism, Christianity, Islam
Protected own area when strong (only 150 years of Israelite control under David, Solomon)	Conquered "Left Stage" when strong (but stayed 1650 years at "Right Stage").
Sea Peoples	Desert Peoples
Nations: Philistines, Phoenicians, Syrians, Egyptians, Assyrians, Babylonians, Romans	The "ites": Israelites, Ammonites, Moabites, Edomites

Sources: Jim Fleming, "The Geography of the Bible" (Tantur, Israel: Biblical Resources, n.d.); Beitzel, 50, 68



Division of Canaan

Irving L. Jensen, *Jensen's Survey of the OT*, 140 (adapted based on Barry Beitzel, *Moody Atlas of Bible Lands*, 100)



¹ Numbers for each tribe indicate the population of soldiers just before the conquest of Canaan (Num. 26).

² Simeon's inheritance lay within the land of Judah (Josh. 19:1-9) due to his violence at Shechem (Gen. 34:25-31).

Levi also received no inheritance except cities within other tribes (cf. p. 171a) due to the same sin (Gen. 49:5-7).

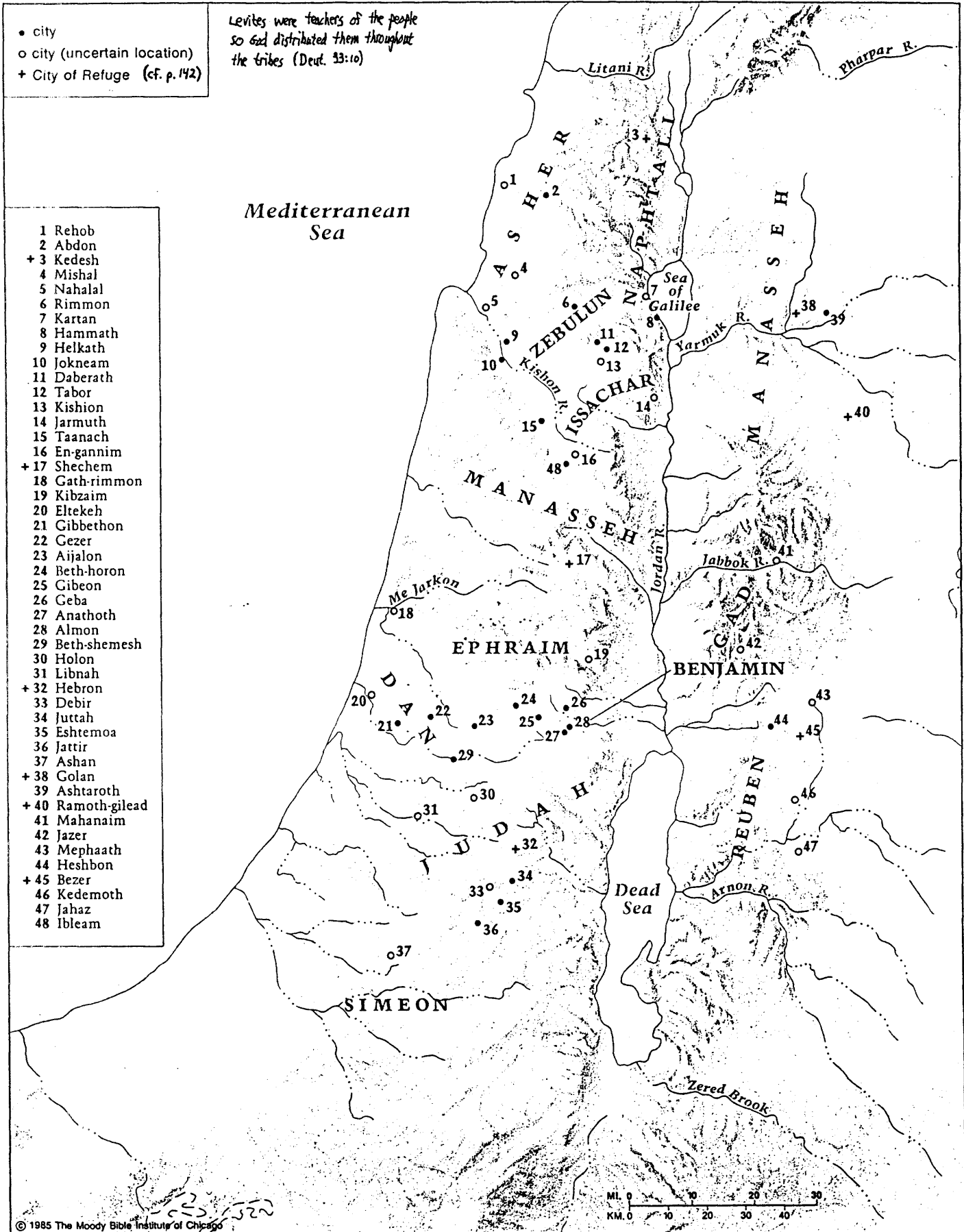
Levitic Cities and Cities of Refuge

Barry Beitzel, *Moody Atlas of Bible Lands*, 101

- city
- city (uncertain location)
- + City of Refuge (cf. p. 142)

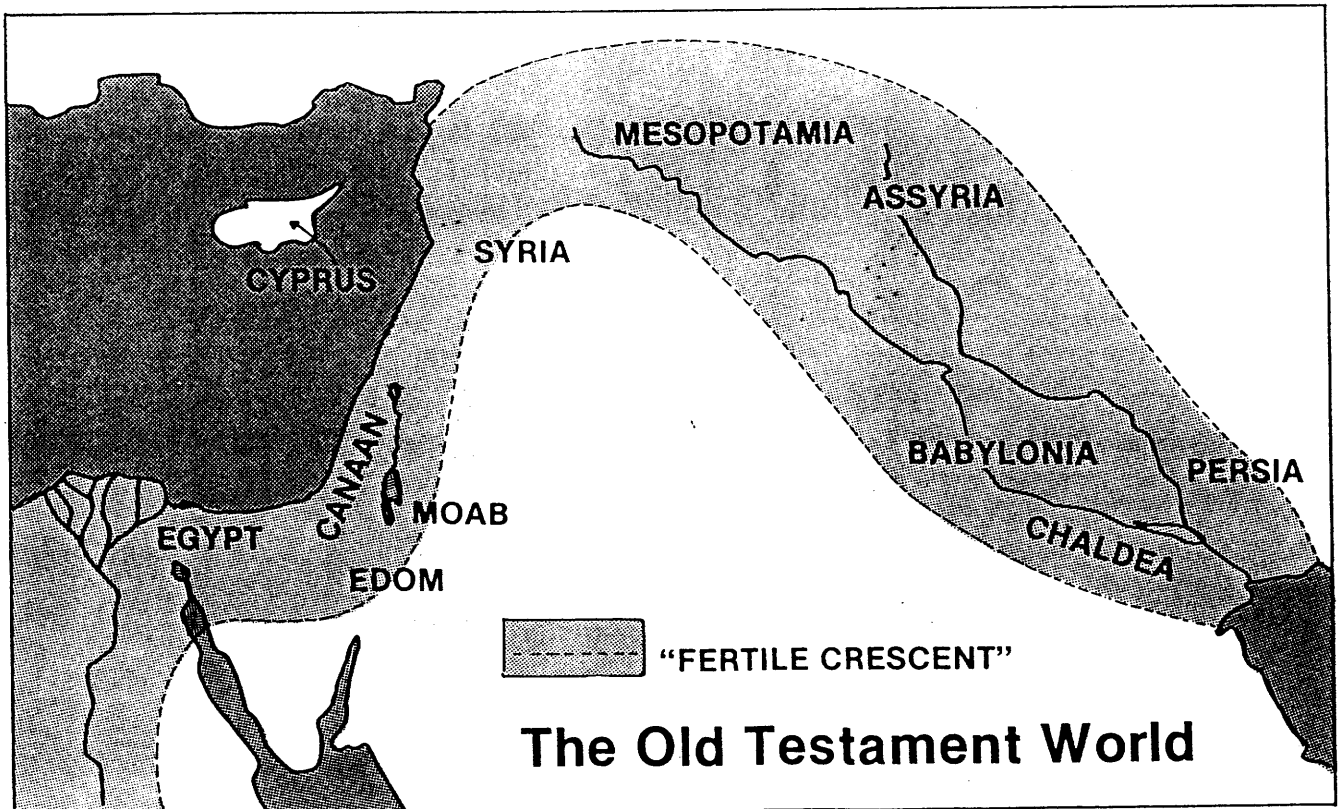
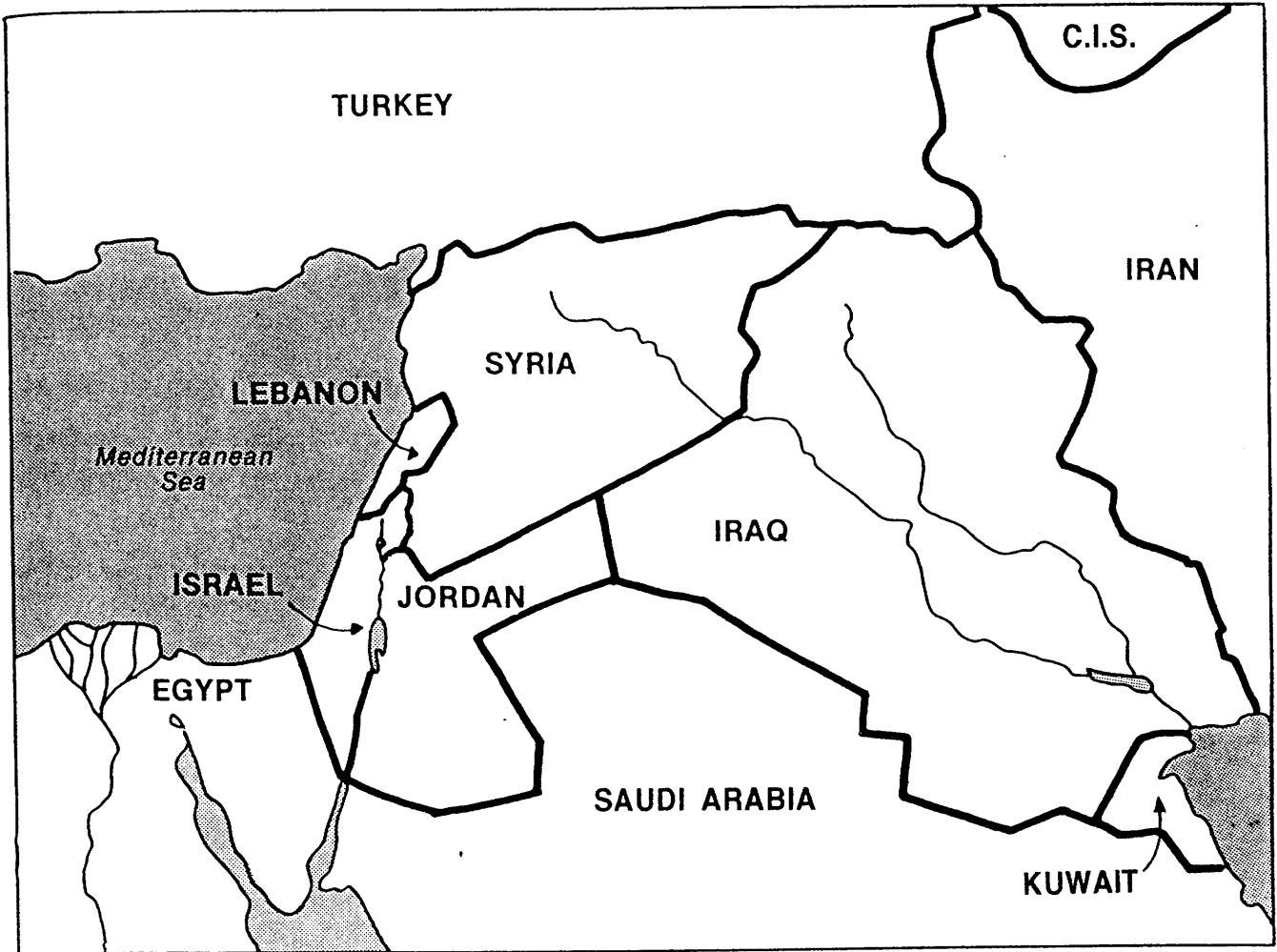
Levites were teachers of the people so God distributed them throughout the tribes (Deut. 33:10)

- 1 Rehob
- 2 Abdon
- + 3 Kedesh
- 4 Mishal
- 5 Nahalal
- 6 Rimmon
- 7 Kartan
- 8 Hammath
- 9 Helkath
- 10 Jokneam
- 11 Daberath
- 12 Tabor
- 13 Kishion
- 14 Jarmuth
- 15 Taanach
- 16 En-gannim
- + 17 Shechem
- 18 Gath-rimmon
- 19 Kibzaim
- 20 Eltekeh
- 21 Gibbethon
- 22 Gezer
- 23 Aijalon
- 24 Beth-horon
- 25 Gibeon
- 26 Geba
- 27 Anathoth
- 28 Almon
- 29 Beth-shemesh
- 30 Holon
- 31 Libnah
- + 32 Hebron
- 33 Debir
- 34 Juttah
- 35 Eshtemoa
- 36 Jattir
- 37 Ashan
- + 38 Golan
- 39 Ashtaroth
- + 40 Ramoth-gilead
- 41 Mahanaim
- 42 Jazer
- 43 Mephaath
- 44 Heshbon
- + 45 Bezer
- 46 Kedemoth
- 47 Jahaz
- 48 Ibleam



Maps of the OT and Modern Mid-East

Terry Hall, *Bible Panorama*, 49, adapted



Palestinian Geography

LaSor, *Old Testament Survey*, 44, 47, and Rogerson, *Atlas of the Bible*, 58

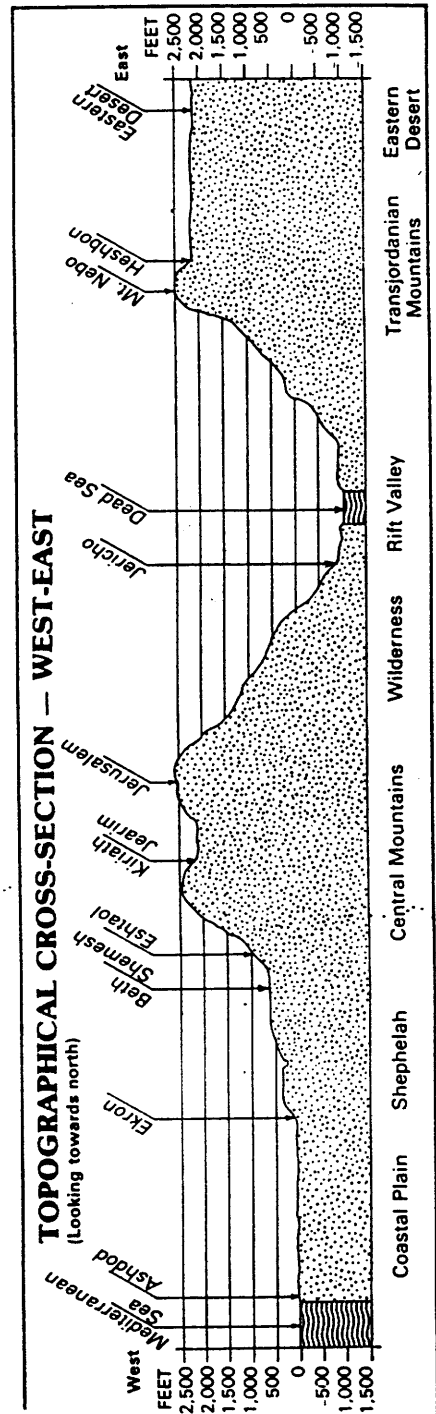
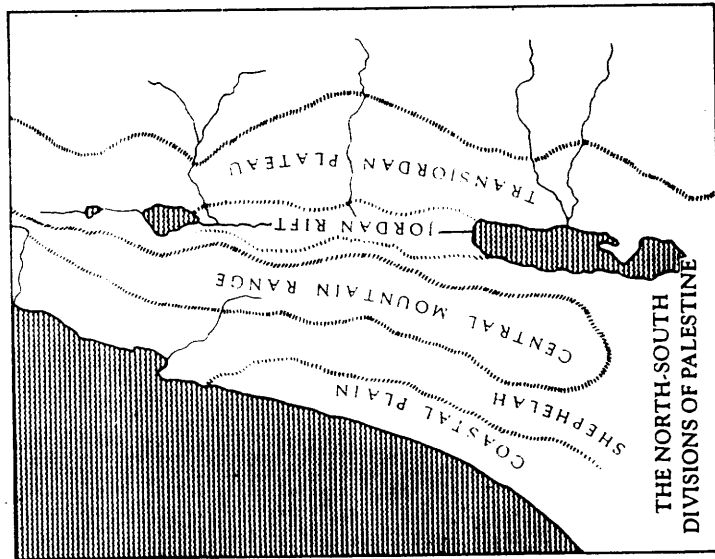
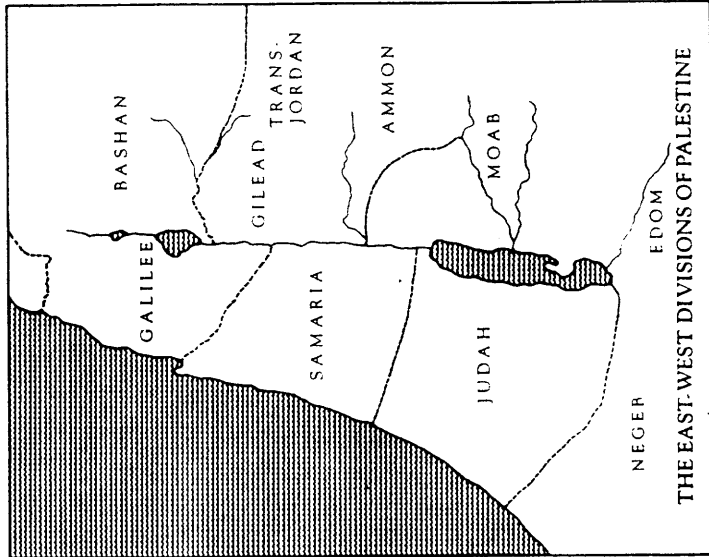
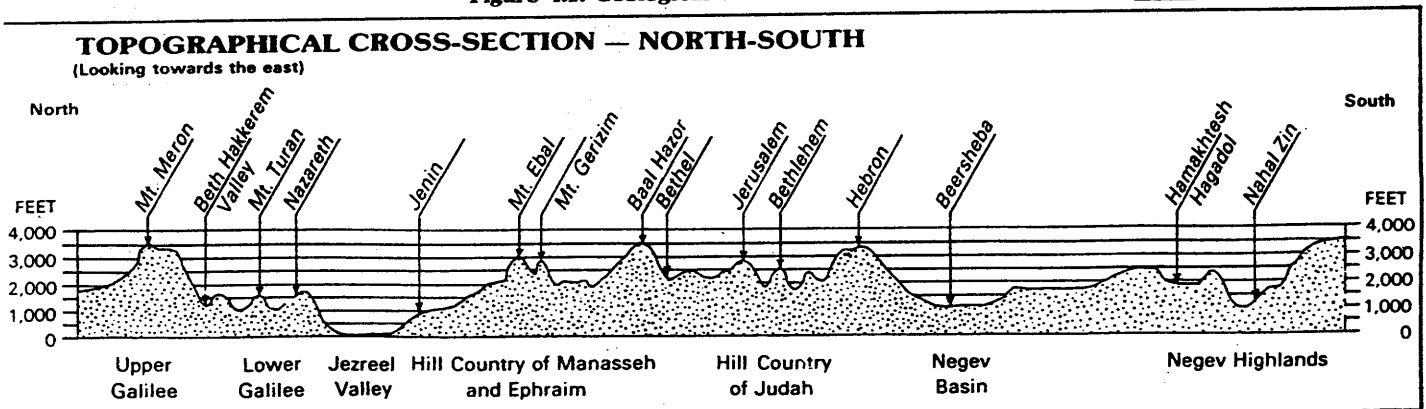


Figure 4.1. Geological Features of Palestine



Cross-Sectional Map of Israel

Barry Beitzel, *Moody Atlas of Bible Lands*, 28-29

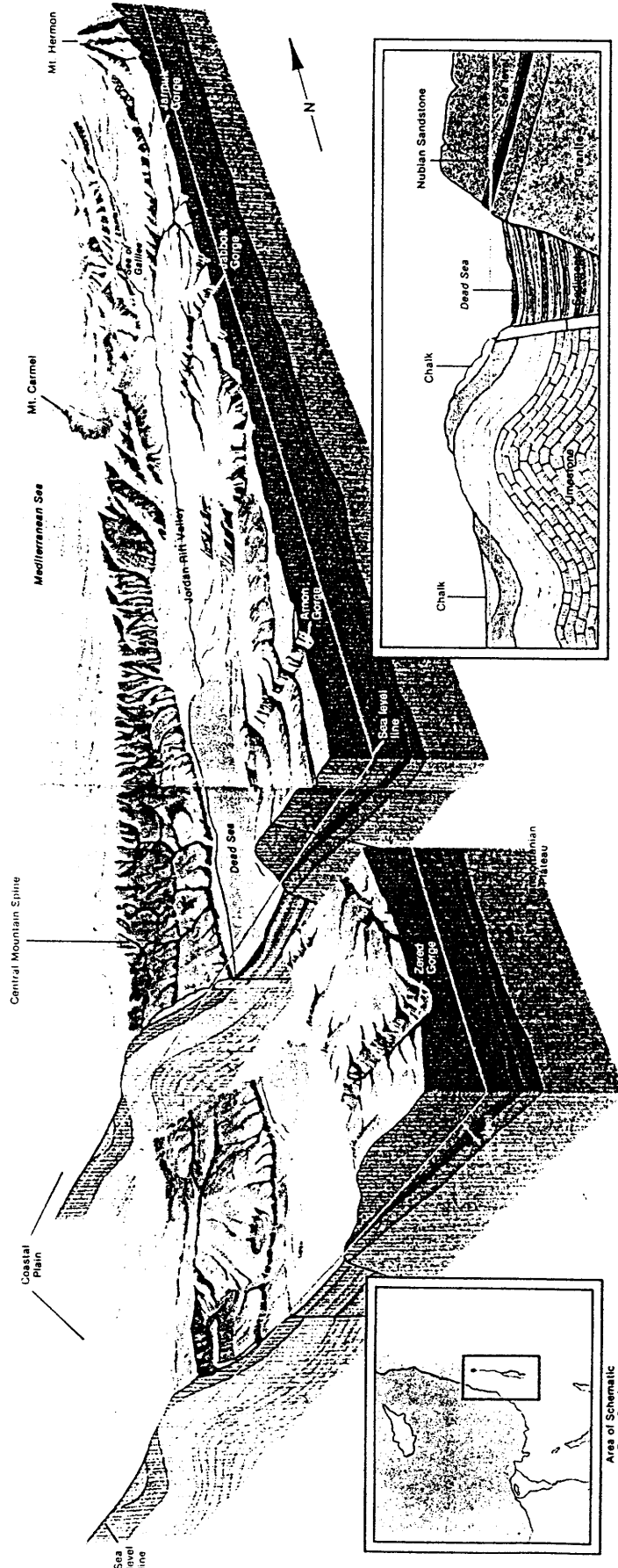


Figure 2 Cross-Sectional Schematic of Palestine.

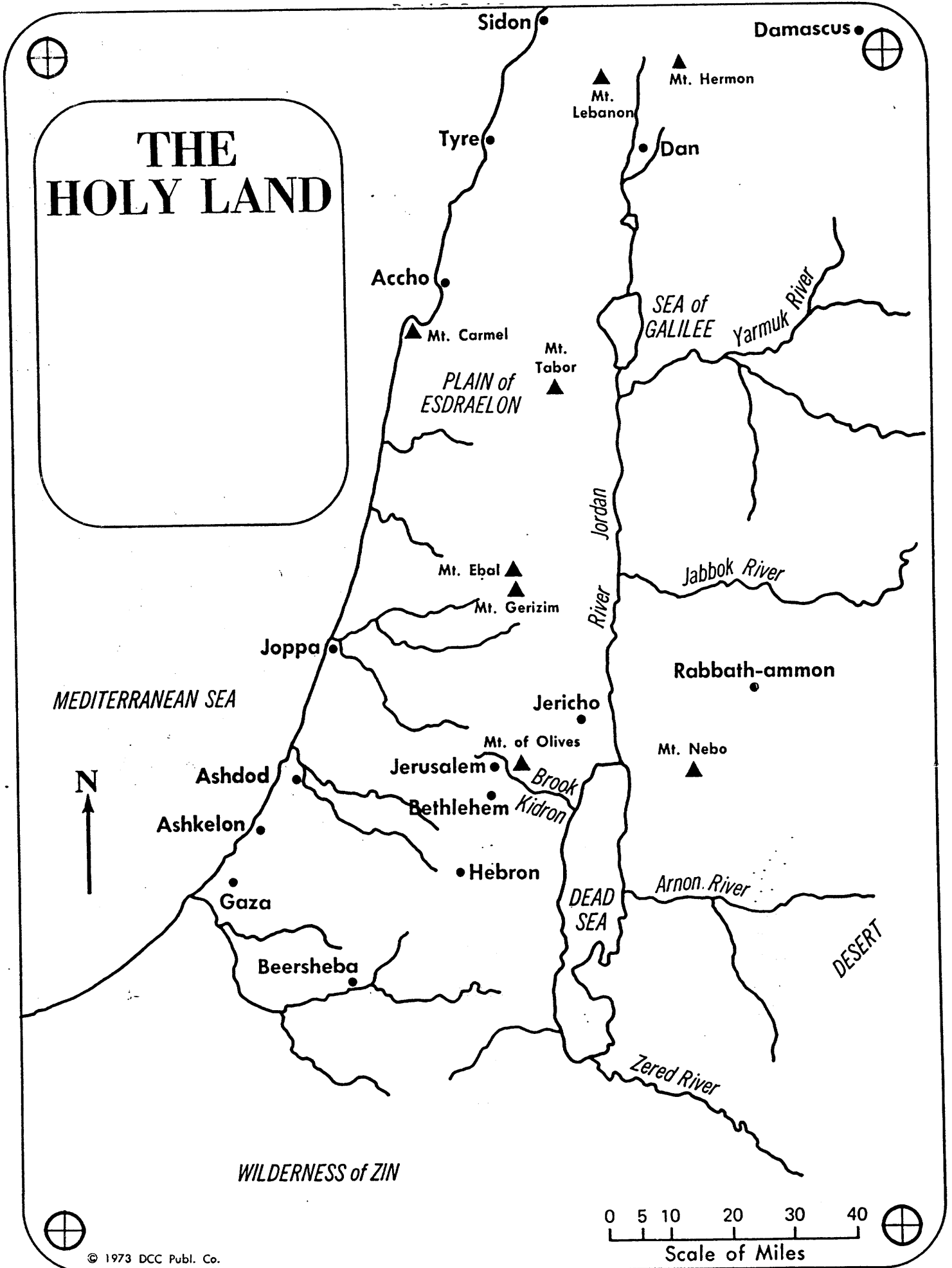


Figure 4 Jordan Rift Valleys with the mountains of the Transjordanian Plateau towering in the background.







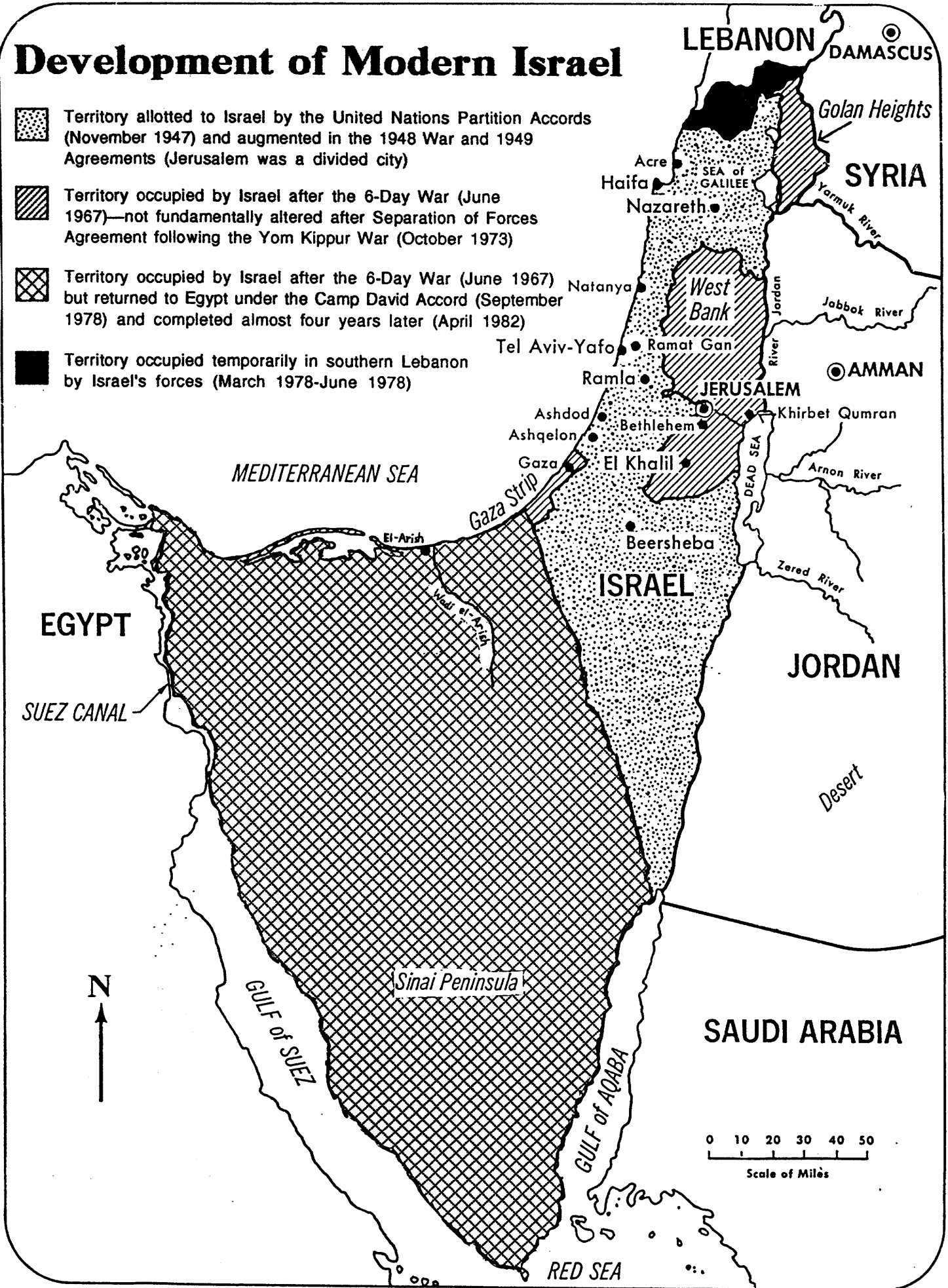
Figure 3 Mountains of Galilee plunge to the Sea of Galilee at Tarsheh, Magdala, and Tiberias.

Ancient Map of Israel



Development of Modern Israel

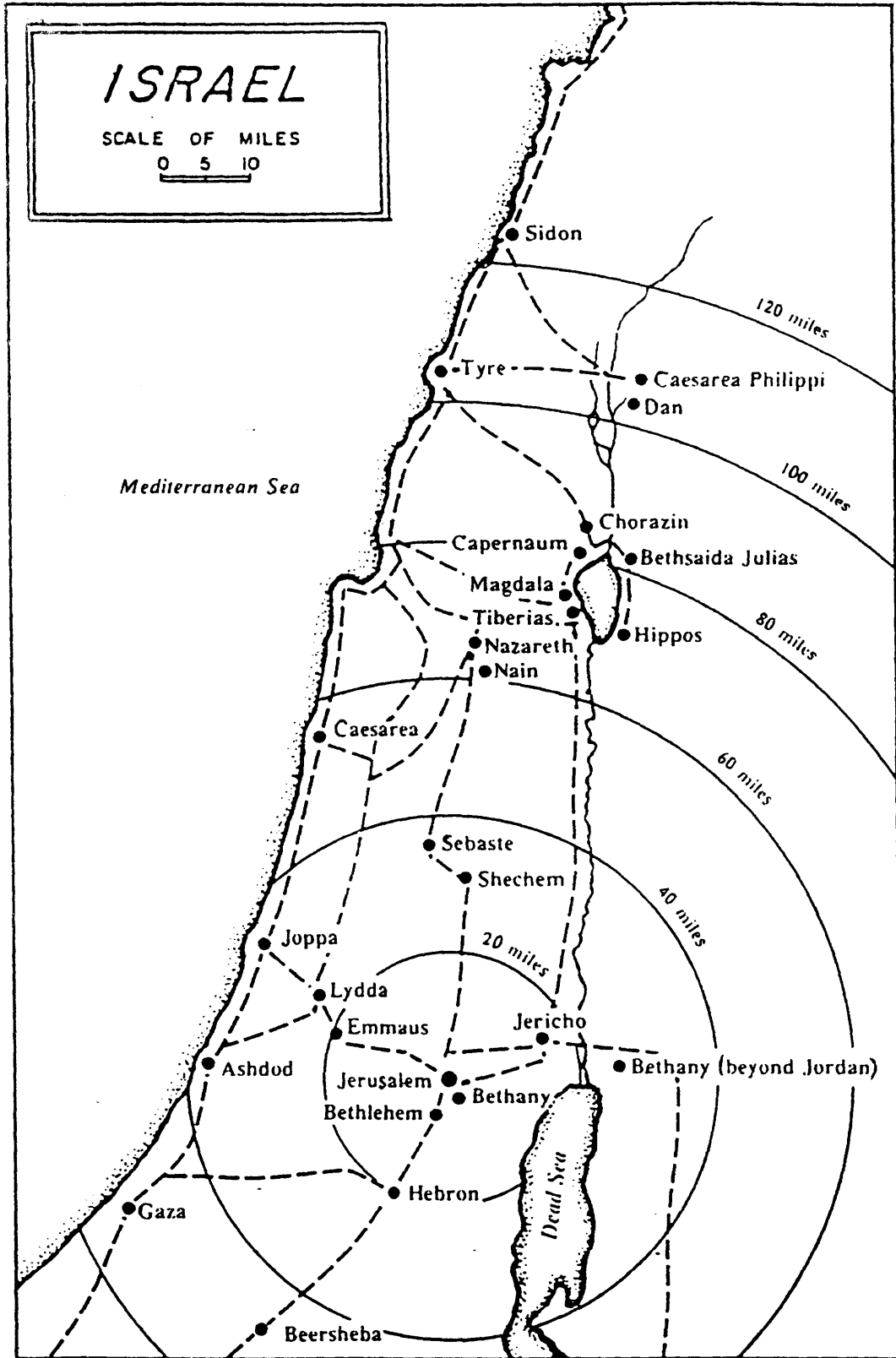
-  Territory allotted to Israel by the United Nations Partition Accords (November 1947) and augmented in the 1948 War and 1949 Agreements (Jerusalem was a divided city)
-  Territory occupied by Israel after the 6-Day War (June 1967)—not fundamentally altered after Separation of Forces Agreement following the Yom Kippur War (October 1973)
-  Territory occupied by Israel after the 6-Day War (June 1967) but returned to Egypt under the Camp David Accord (September 1978) and completed almost four years later (April 1982)
-  Territory occupied temporarily in southern Lebanon by Israel's forces (March 1978-June 1978)



Adapted from Marjie Mehlis, *Maps of the Holy Land for Overhead Projection* (Elgin, IL: David C. Cook Pub. Co., 1973), 8; Barry J. Beitzel, *The Moody Bible Atlas* (Chicago: Moody Press, 1985), 191

Sizes of Israel vs. Singapore

Source Unknown



Road Distances and Temperatures in Israel

Israel: A Visitor's Companion (Jerusalem: Israel Ministry of Tourism, 1993)

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Average Temperatures

		Jan.	Feb.	March	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Jerusalem	C	6-11	7-14	8-16	12-21	15-25	17-27	19-29	19-29	18-28	16-26	12-19	8-14
	F	43-53	44-57	47-61	53-69	60-77	63-81	66-84	66-86	65-82	60-78	54-67	47-56
Tel Aviv	C	9-18	9-19	10-20	12-22	17-25	19-28	21-30	22-30	20-31	15-28	12-25	9-19
	F	49-65	48-66	51-69	54-72	63-77	67-83	70-86	72-86	69-89	59-83	54-76	47-66
Haifa	C	8-17	9-18	8-21	13-26	15-25	18-28	20-30	21-30	20-30	16-27	13-23	9-18
	F	46-63	47-64	47-70	55-78	58-76	64-82	68-86	70-86	68-85	60-81	56-74	48-65
Tiberias	C	9-18	9-20	11-22	13-27	17-32	20-35	23-37	24-37	22-35	19-32	15-26	11-20
	F	48-65	49-67	51-72	56-80	62-89	68-95	73-98	75-99	71-95	65-89	59-78	53-68
Elat	C	10-21	11-23	13-26	17-31	21-35	24-37	25-40	26-40	24-36	20-33	16-28	11-23
	F	49-70	51-73	56-79	63-87	69-95	75-99	77-103	79-104	75-98	69-92	61-83	51-74
Dead Sea	C	114-20	132-22	162-253	199-293	236-338	268-373	282-389	286-383	272-356	236-32	183-266	132-215
	F	53-68	56-72	61-78	68-85	75-93	80-99	83-102	83-101	81-96	75-90	65-80	56-71


Road distances (In KM).

1 MILE = 1.61 KMS; 1 KM = 0.62 MILES

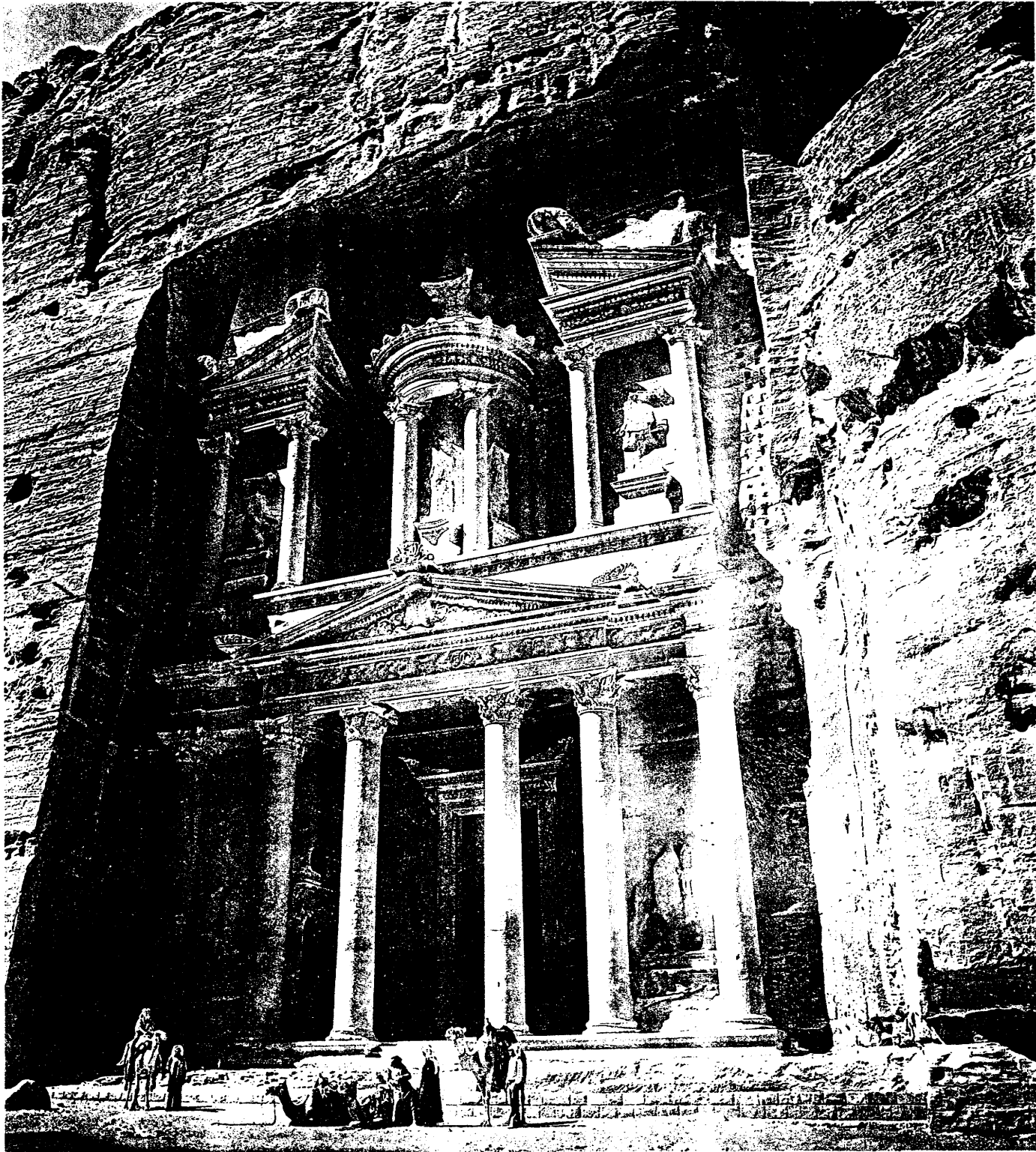
	Eilat	Beer Sheva	Ashkelon	Jerusalem	Massada	Rehovot	B.G. Airport	Tel - Aviv	Netanya	Zichron Yaakov	Afula	Nazareth	Tiberias	Haifa	Safed	Metula
Eilat		241	307	307	214	320	351	354	385	403	432	444	473	427	439	471
Beer Sheva	241		66	81	105	85	110	115	144	176	191	217	246	200	269	293
Ashkelon	307	66		71	166	48	49	49	78	107	139	151	180	134	200	255
Jerusalem	307	81	71		90	55	45	59	93	110	120	131	176	131	194	214
Massada	214	105	166	90		145	141	153	171	190	220	230	242	213	225	257
Rehovot	320	85	48	55	145		16	22	56	88	114	127	156	120	191	221
B.G. Airport	351	110	49	45	141	16		15	44	62	85	109	137	115	157	199
Tel - Aviv	354	115	49	59	153	22	15		29	61	90	102	131	85	162	195
Netanya	385	144	78	93	171	56	44	29		34	59	72	100	58	135	166
Zichron Yaakov	403	176	107	110	190	88	62	61	34		44	40	75	21	106	140
Afula	432	191	139	120	220	114	85	90	59	44		12	41	48	72	103
Nazareth	444	217	151	131	230	127	109	102	72	40	12		29	37	70	91
Tiberias	473	246	180	176	242	156	137	131	100	75	41	29		57	35	62
Haifa	427	200	134	131	213	120	115	85	58	21	48	37	57		74	115
Safed	439	269	200	194	225	191	157	162	135	106	72	70	35	74		46
Metula	471	293	255	214	257	221	199	195	166	140	103	91	62	105	46	

Jordan

Jordan: Where Adventure Awaits You (Amman: Jordan Tourism Board, 1994?)

Site #	Location/Day	Tour Details and Biblical Parallels
1	Day 1 Friday 1 December	Flight from Singapore to Amman Quiet Time Guideline: Read Genesis 12—17
2	Flight 	Gather at 11:30 PM at Changi Terminal 1. Fly Royal Jordanian Flight 187 at 1:30 AM. Please get a lot of sleep on the plane as this is a 9 hour and 40 minute hour flight and we have a big day tomorrow! When you can't sleep please work on your goals (see page 2). Also, since you won't be able to get into your luggage for 24 hours, bring all you will need to freshen yourself up on the plane. Also, wear the clothes you will find acceptable for horseback riding in Petra.
3	Amman (Jordan) (Biblical Rabbath Ammon)	<p>At about 5 AM we'll arrive in Amman, the capital of Jordan, which received independence in 1922. This constitutional monarchy which had King Hussein on the throne signed a peace treaty with Israel in November 1994. His son, King Abdullah, has continued his father's policies. Presently Jordan has about 4 million people in a kingdom which is 80% sandy desert or barren mountains. The Jordan Valley, on the other hand, is Jordan's fertile area which produces fruits and vegetables. This is the third largest source of income (the fourth is tourism, which brings a million visitors annually). The largest source of income is money sent into the country by Jordanians working abroad, followed by phosphorous production.</p> <p>Amman is first mentioned in Scripture in that Lot was the father of the Ammonites (Gen. 19:38) and Saul later protected Jabesh-Gilead against Nahash, king of Ammon (1 Sam. 11:1ff.). This pressure against Israel by Nahash provided the opportunity for Saul to be confirmed as king.</p> <p>Amman was renamed "Philadelphia" when in 250 BC the Greek general Ptolemy II Philadelphus rebuilt the city from the Ammonite ruins. After the Roman general Pompey secured control of modern Israel, Syria and Jordan in 63 BC, Philadelphia became one of the ten cities of the Decapolis of NT times (cf. Matt. 4:25; Mark 5:20; 7:31). At the end of the tour we will see some of the Roman sites here.</p>

PETRA...the spectacu



The Treasury (el Khazneh)

lar rose-red city



Top: Urn Tomb
Center: The Monastery (ad Deir)
Bottom: Natural colored sandstone

The most famous attraction in Jordan is the Nabataean city of Petra, some 262 kilometers or 160 miles south of Amman. The Victorian traveller and poet, Dean Burgon, gave Petra a description which holds to this day—"Match me such a marvel save in Eastern clime, a rose-red city half as old as time."

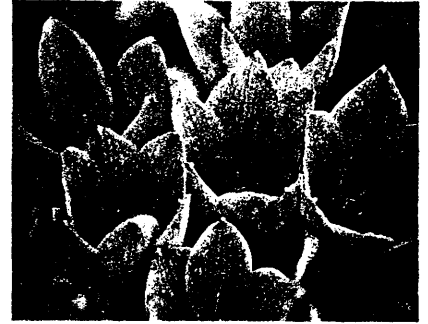
More than 2,000 years ago Petra was used as a temporary refuge by nomadic Nabataean Arabs, Bedouins who came north out of Arabia. From a few caves in a rocky outcrop, easy to defend, the Nabataeans created Petra as a fortress city.

Petra still forms part of the domain of the Bedouin. The visitor finds them waiting with their horses and camels for the unforgettable trip into the rose-red city.

To reach the city the visitor travels on foot, on horseback, or by horse-drawn carriage through the awesome "Siq", an immense crack in the Nubian sandstone. It is a winding, one-kilometer-long fissure between overhanging cliffs that seem to meet more than 300 feet overhead.

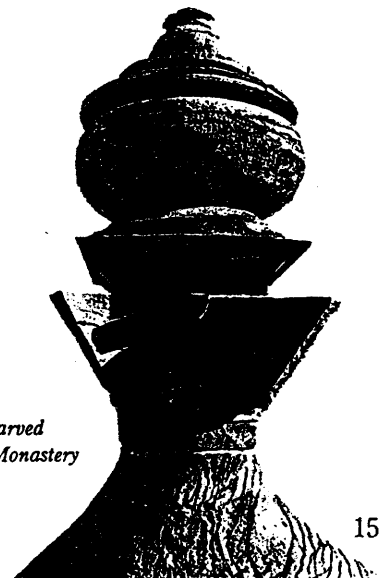
Near the end of the passage, the Siq, with great style, makes one last turn and out of the gloom in the towering brightness appears Petra's most impressive monument, el Khazneh—The Treasury. This, one of the most elegant remains of antiquity, carved out of the solid rock from the side of the mountain, is nearly 140 feet high and 90 feet wide.

Beyond el Khazneh the visitor is surrounded on both sides



by hundreds of Petra's carved and built structures, soaring temples, elaborate royal tombs, a carved Roman theatre (seating 3,000), large and small houses, burial chambers, banquet halls, water channels and reservoirs, baths, monumental staircases, cultic installations, markets, arched gates, public buildings and paved streets.

But Petra is not only about the Nabataeans. Within a fifteen-minute drive of Petra the visitor can walk through 8,000-year-old excavated Stone Age villages at Beidha and Basta, wander among the ruins of settlements of the biblical Edomites, or explore the sprawling remains of the Roman legionary fortress at Udruh.



Ornately carved
top of the Monastery

History of Petra (3 of 3)

Biblical Significance

About 262 kilometers south of Amman (SE of the Dead Sea) lies the city of Petra, “the rose red city half as old as time.” Just to the north is Ain Moses, a spring with a large rock considered by Muslims as the rock which Moses struck (Num. 20:8-13). (The real rock is 100 miles west in Israel.)

Petra lies within the rugged mountains of Edom. Aaron died and was buried on one of these mountains called Mount Hor (Num. 20:23-29). Petra was probably the land of the ancient Horites (Gen. 14:6), a non-Semitic people now known as Hurrians. After Esau migrated to this area, he and his descendants (Edomites) presumably drove out the Horites (36:20, 21, 29).

Petra is also called Sela (Isa. 16:1; Jer. 49:16-17; Obad. 3). King Amaziah of Judah conquered Edom, and, presumably Petra as well (2 Kings 14:7). Petra is also probably the place that the future godly remnant will flee in the Tribulation after the Abomination that causes Desolation is erected in the Jerusalem temple of Antichrist (Matt. 24:15-21; Rev. 12:14-17; Isa. 16:1-4).

Chronology

2000 BC	Horites occupy Petra during Abraham's time
1900	Edomites conquer Horites
797-779	Amaziah of Judah occupies Sela and renames it Joktheel
650	Nabateans (Ishmaelites) pay tribute to Assyria
312	Antigonus Monophthalmos captures Petra, but is waylaid by the Nabateans in a night attack and his army is destroyed
312-63	Nabateans maintain independence and control spice trade despite the efforts of the Seleucids (Greek rulers) and Maccabeans (Jewish rulers) to control them
63 BC-AD 106	Nabatean autonomy but more or less dependent on Rome
AD 106-400s	Roman province of Aracia annexes Petra

Points of Interest

“Petra” mean “rock” in Greek—appropriate name as the city is carved out of rock passageways. Here are the major sites:

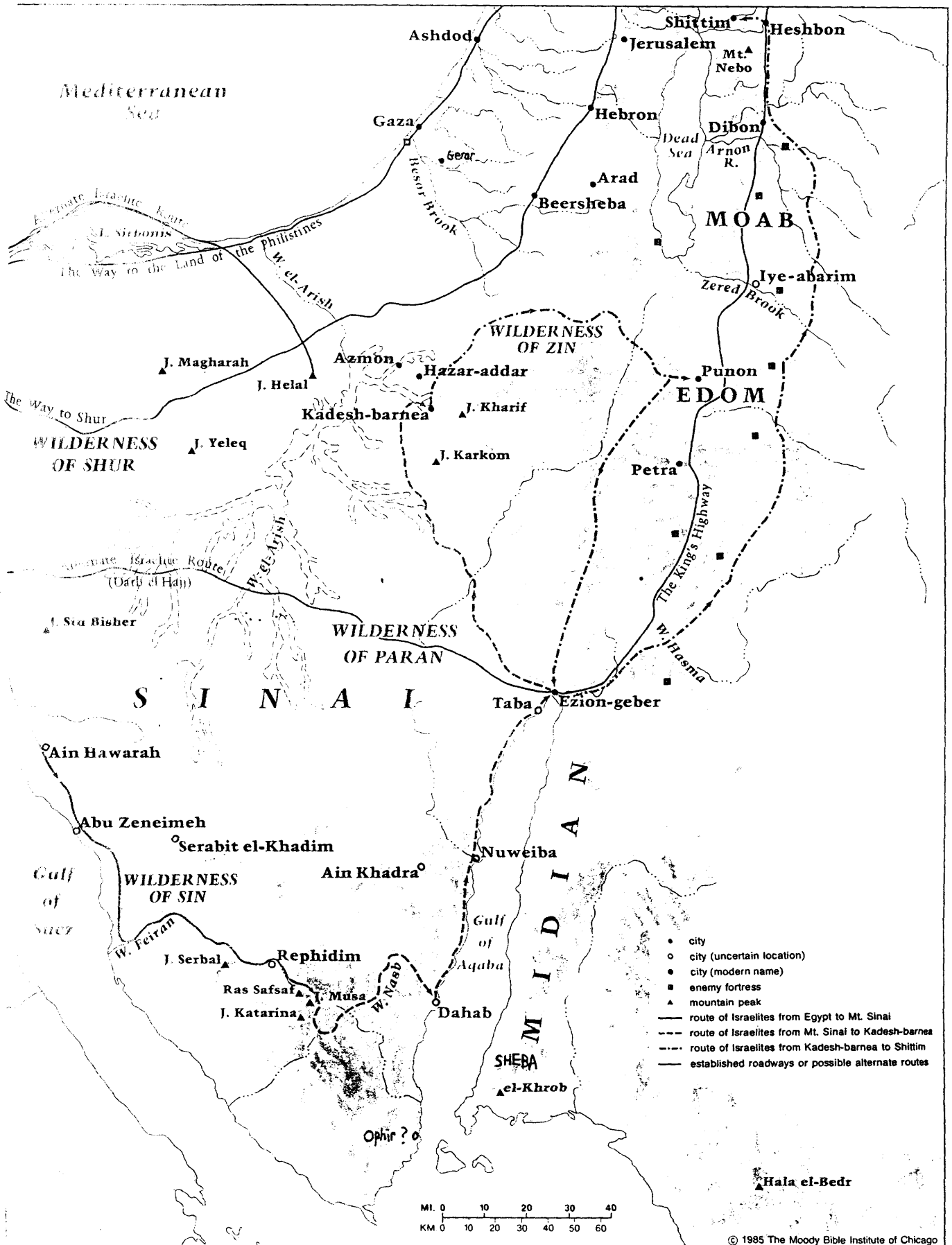
1. The Siq: One enters the city through a one kilometer narrow crack in the rock called the Siq, where on either side the sandstone cliffs rise from 70-100 meters! This single entrance made the city almost impossible to conquer. The only time after Obadiah when the city was conquered was through Nabatean trickery rather than military defeat (cf. notes, 597 on Obad. 1-9).
2. The Aqueduct cut into the Siq served as the city’s water supply.
3. The Treasury (Arabic *el Khazneh*) is the most imposing landmark, standing two stories high at the end of the Siq. The lower story has six impressive Corinthian columns. This site is where Indiana Jones fought his last battle in Hollywood’s “Raiders of the Lost Ark.”
4. The Monastery (Arabic *Ed Deir*) is a huge, 55-metre wide and 47-metre high face carved into a rock wall. Some believe it first served as a temple but then was used as a Christian church (3rd cent. AD).
5. The Triumphal Arch is only partially standing, but opens into a flagstone-paved road of ancient public buildings: the baths, marketplace, gymnasium, and palace.
6. The Tombs show how bodies were buried straight into the carved wall.
7. The Altar (Arabic *al Madhbah*) stands high on a hill as a rock-hewn platform 6x15 metres. It has 2 obelisks over 6 metres high and connected with ancient pagan rituals, including human sacrifices.

4	Day 2 Saturday 2 December	Amman to Petra (3-4 hours by coach) and on to Aqaba (1-2 hours) for the night Quiet Time Guideline: Read Genesis 18—22 and Obadiah
5	Moses' Rock (Jordan)	At the start of the 40 years of wilderness wanderings, God commanded both Aaron and Moses to strike a rock to bring forth water (cf. p. 37), which they did in the Desert of Sin at the waters of Massah and Meribah (Exod. 17:1-7). This occurred in the southwestern Sinai Peninsula before arriving at Mount Sinai in south Sinai. About 40 years later, Aaron and Moses found themselves at another site with similar names: another place named Meribah at Kadesh-Barnea within the Desert of Zin (not Sin). This time God commanded them to simply <i>speak</i> to the rock (Num. 20:8), but instead they both struck it, which displeased the Lord (vv. 10-12). Neither of these incidents took place in modern-day Jordan, but the tourist industry is not known for historical accuracy! In 1991 Jordan built a building over a spring here outside of Petra at a convenient location, claiming that this is the actual site of Moses' rock incident. The Israelites did indeed pass by this site, but the real rock incident sites are 100 kilometers west in modern-day Israel (ancient Kadesh) and about 250 kilometers southwest in Egypt's Sinai Peninsula. Nevertheless, from this site outside of Petra one can see Mount Hor, where Aaron died because of the rock incident near Kadesh-Barnea.
6	Mount Hor (Jordan)	Because of the latter incident of striking the rock noted above, soon after Aaron died here on Mount Hor because of the "Zin sin" (Num. 20:22-29). A church commemorates his death at the top of the mountain. (We won't climb Mount Hor but will only see it from the road.) Moses also died from the rock incident but on another mountain (Mt. Nebo), which we will see later in the tour (Deut. 34).

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- 7 Petra (Jordan) Petra (biblical Sela) had 18,000-20,000 inhabitants at its height (and 30,000 during wartime). We will enter Petra by horseback (a 1-2 kilometer ride up a ravine) and stay until after lunch (give the US\$3.00 tip to the horse boy only *after* the return trip or you may have to hike out). Petra is part of ancient Edom, the land where Esau settled after he and Jacob parted. Edom also denied passage to Israel in the Exodus. Obadiah records God would judge Edom for its pride while “in the heights” (v. 3). Centuries later, Paul escaped arrest in Damascus from King Aretas IV (2 Cor. 11:32), who ruled Damascus as well as Petra during its strongest days. *Indiana Jones and the Last Crusade* was filmed on location here in Petra. (In 1995, while this Steven Spielberg film was not yet popular, Petra had only 700 visitors daily and the neighboring township of Wadi Mussa had three hostelryes. Within two years it had 32 mostly 4 and 5-star hotels and the site of Petra itself had 4000 visitors daily!)
-
- 8 Aqaba (Jordan) Travel 100 kilometres to Aqaba to stay overnight. We will go down the Araba (“flat” in Hebrew) which is the longest rift in the world (4000 miles or 6000 kilometres).
- Tonight we will have the opportunity to introduce ourselves to the rest of the tour group. Let’s spend some time praying for Jordan too (pp. 231-32).

9	Day 3 Sunday 3 December	Travel from Aqaba to Arad. Be sure to pack your swim suit, sandals, and towel in your carry-on (not suitcase) for today's swim at the end of the day (otherwise towels cost at least \$2.00). Even if it's 10° C in Jerusalem, it is still warm enough to swim at the Dead Sea. Quiet Time Guideline: Read Genesis 23—28
10	Aqaba (Jordan) to Eilat (Israel) Border Crossing	Cross over the border at approximately 8-9 AM. Please take this border crossing with utmost seriousness. Do not joke around and simply do what the immigration officers tell you. Note also that there are actually two checkpoints—one to leave Jordan and another to enter Israel. After the crossing we will be in the Negev ("dry" in Hebrew), which is called this because no water flows from the Dead Sea to Aqaba. David ben Gurion (Israel's first Prime Minister) had a vision to populate the Negev and is now buried here at a Kibbutz. Israel also has piped water into this area to make it flourish.

The Negev Eilat Mountains Map



Moody Bible Atlas

The Location of Mount Sinai

Where is Mount Sinai? Interpreters have differed on this question through the centuries, but this study discusses two major locations—in the southern Sinai and in northwestern Saudi Arabia.¹

I. Southern Sinai Peninsula (Traditional View)

A. Support

1. Historical

- a) Nearly all Bible atlases place Mt. Sinai at the traditional location known as Jebel al-Musa ("Mountain of Moses") in the southern Sinai Peninsula.²
- b) This site has been known since the fourth century AD by Saint Helena, the Emperor Constantine's mother, who built a chapel and tower at the foot of the altar to commemorate the place. Later St. Catherine's monastery was built to identify it in an even more permanent manner. Thus "the major strand of Christian tradition has been woven around J. Musa..."³

2. Biblical

- a) Assuming that the Egyptians chased the Israelites the next morning after the exodus, there would not have been enough time for Israel to cross the entire Sinai Peninsula within a day (Exod. 13:17-22). The alternate view must assume they traveled this far in a day unless more time is allowed to travel farther across the Sinai to be poised for entrance into Arabia by crossing the Gulf of Aqaba.
- b) Biblical atlases note that the Desert of Sin lies in the southern portion of the Sinai Peninsula on the way to Mount Sinai (Exod. 16:1).

B. Problems

1. No archaeologists have found the ancient sites that Israel visited between Egypt and the southern Sinai (e.g., the bitter springs of Marah, the springs at Elim).
2. Egyptians could have easily gone around the Great Bitter Lake or Small Bitter Lake if Israel was hemmed between them and the sea.
3. Exodus 12 does not say that Pharaoh chased Israel the day after the Exodus. Perhaps it occurred days after his grieving for the dead firstborn sons of Egypt. If this is true, enough time could have elapsed for the people to reach the Gulf of Aqaba.

¹ Barry J. Beitzel, *Moody Atlas of Bible Lands* (Chicago: Moody, 1985), 90-93 has an extensive treatment of the issue, including interaction with a third location in the northern Sinai. He holds to the southern Sinai view. It would not have taken Elijah 40 days to travel from Beersheba to a northern location (1 Kings 19:8) but the 250 miles to southern Sinai fits well. Also, other texts indicate a large distance from Kadesh Barnea to Sinai (Num. 33:16-36; Deut. 1:2).

² Atlases arguing for the traditional site include R. K. Harrison, "The Exodus and Conquest of Canaan," in *The Zondervan Pictorial Bible Atlas*, E. M. Blaiklock, ed. (Grand Rapids: Zondervan, 1969, 1972), 65; Joseph L. Gardner, ed., *Reader's Digest Atlas of the Bible* (Pleasantville, NY: Reader's Digest, 1987), 66-68; Beitzel, 92.

³ Beitzel, 92.

II. Saudi Arabia (Alternate View)

A. Support

1. Scripture

- a) Paul locates the mountain in his mention of "Mount Sinai in Arabia" (Gal. 4:25). Jebel al-Lawz is the tallest peak in Arabia and thus the likely spot, though others have been proposed.
- b) The path from Mt. Sinai to Kadesh Barnea follows the Mount Seir road (Deut. 1:2). Given the eastern location of Mount Seir, if the road was on the eastern side of the Jordan rift, then it would lead south into Arabia rather than into the Sinai.
- c) That the Israelites "fled" rather than simply "left" (Exod. 5:14) may indicate that their initial permission was only to worship the Lord for three days. Their fleeing may indicate that they continued on past what Pharaoh had granted.

2. Logic

- a) It is likely that Moses brought Israel back to the area of Midian where he had lived for 40 years. Midian lies on the eastern side of the Gulf of Aqaba.⁴ Since Moses lived in Midian (Exod. 2:15) and the burning bush incident took place on Mount Sinai (Exod. 3:1), then Mount Sinai must have been in Midian since the text does not say that he left Midian to go to Mount Sinai. (The assumption is that the "far side of the desert" is still in Midian unless the text says it is not.)
- b) The Saudi government has outlawed visits to this alternate site known as Jebel al-Lawz. They also outlaw visits to the Caves of Moses en route to Jebel al-Lawz.
- c) Mount Sinai had much volcanic or earthquake activity (Exod. 19:18; 24:17; etc.), and Saudi Arabia has more volcanoes than the Sinai. This was noted as far back as the third century BC by the Jewish historian Demetrius, who lived in Egypt.⁵

3. Archaeology has been used to support the Saudi Arabia viewpoint.⁶

⁴ Harvard professor Frank Moore Cross does not specifically identify Jebel al-Lawz as the Mount Sinai site but he does note that Midian is the land of Mount Sinai and that Midian is in northwestern Saudi Arabia (*BAR* July/August 1999, p. 54).

⁵ See Roland de Vaux, *Ancient Israel: Its Life and Institutions*, translated by John McHugh (New York: McGraw-Hill, 1961), 435; cited by Beitzel, 90, n. 19.

⁶ Most of these archaeological arguments come from a 1988 visit to Saudi Arabia chronicled in Bob Carnuke and Larry Williams, "The Search for the Real Mount Sinai," 46 minute video tape (Monument, CO: Reel Productions, 1998 and P.O. Box 1798, Colorado Springs, CO 80901-1798: Biblical Archaeology, Search and Exploration Institute, 1998; Tel. 1-800-680-3300), \$24.95). See also Larry Williams, *The Mountain of Moses* (140 Marine View, Office 204, Solana Beach, CA 92075: CTI Publishing, 1999; Tel. 1-800-748-5843) or Larry Williams, *The Mountain of Moses: The Discovery of Mount Sinai* (Wynwood Press, New York, 1990); Howard Blum, *The Gold of Exodus: The Discovery of the True Mount Sinai* (NY: Simon & Shuster, 1998), \$25.00 hb, 364 pp.; Ron Wyatt also has a sensationalistic video ("Presentation of Discoveries" \$30.00) as well as a web page (including many pictures) claiming a Saudi location (<http://www.ronwyatt.org/exodus/index.html>); Even Hershel Shanks, editor of *Biblical Archaeology Review*, says, "...all identifications of Mount Sinai are highly speculative. A good case has been made that it is somewhere in northwest Saudi Arabia, and Jebel al-Lawz is the highest point

- a) A submerged land bridge extends from the SE Sinai to the Arabian side. By miraculously pushing away the water on either side, it would have allowed the Israelites to travel across the sea with no need to descend hundreds of feet downward to the bottom of the sea. Such a steep climb would have made it nearly impossible to climb up the other (eastern) side with their carts, women, children, and animals.
- b) Bitter springs exist 33 kilometers from the crossing point (a three day journey) which are where one would expect the bitter springs of Marah (Exod. 15:22-26).
- c) Other springs follow on the route to Jebel al-Lawz which could be the 12 springs and 70 palms of Elim (Exod. 15:27). At this location are the "Caves of Moses." Bedouin attribute the petroglyphs (rock carvings) within the caves to Moses and their tradition identifies this site as the home of Jethro.
- d) The mountain of Jebel al-Lawz shows evidence of a major encampment.
 - (1) The Split Rock of Horeb is nearby. It is a large rock 47 feet tall with a 19 inch crack down the middle that has evidence of a large flow of water over the granite stone that empties into a lake area large enough to enable the two million Israelites to drink for a year (Exod. 17:1-7).
 - (2) The area of the mountain has two evidences of burning on it.
 - (a) The entire top of Jebel al-Lawz is blackened (Exod. 19:18).
 - (b) One small burn mark is close by which is potentially where God appeared next to the Split Rock of Horeb. It has melted stone!
 - (3) A two mile semicircle of boundary stones encircle the mountain at 400 foot intervals (Exod. 19:12).
 - (4) The mountain has a cave which could be the one Elijah visited (1 Kings 19:8-9). No such cave has ever been found on Jebel al-Musa.
 - (5) The base of the mountain has a 60 x 60 foot altar of uncut stone with ashes.
 - (6) Another altar with petroglyphs lays in front of the mountain with huge cut stones rising 30 feet, which is like one would expect at the golden calf incident (Exod. 32). This is unlike any altar in the area, especially since the animals depicted are Egyptian cows.
 - (7) An area near Mount Sinai is large enough for the battle between Israel and the Amalekites at Rephidim (Exod. 17:8-16).

B. Problems

1. Scripture

- a) The reference to "Mount Sinai in Arabia" in Galatians 4:25 is unconvincing. It must first be established that "Arabia" in Paul's day referred *only* to the *east* side of the Gulf of Aqaba.
 - (1) In Paul's time, "Arabia" covered a wide area that "included the Sinai Peninsula" as well as what we now call Saudi Arabia, according to Cambridge scholar Graham Davies.⁷
 - (2) Midian and Mount Sinai were in separate places since Moses sent his Midianite father-in-law "back to his own country," referring to Midian (Exod. 18:27; cf. Num. 10:29-31).
- b) The Mount Seir road may derive its name only from the road *ending* up at Mount Seir rather than the entire road extending only on the eastern Jordan Rift. It may have extended into the Sinai Peninsula as well.
- c) The "fleeing" of the Israelites (Exod. 5:14) more naturally refers to their initial flight from Egypt rather than to a hastened pace after the third day. While earlier in the account they requested a three-day trip from Pharaoh, it argues from silence to say the king granted them only a three-day journey after the tenth plague.

2. Logic

- a) While Moses did live in Midian 40 years, Mount Sinai was on the "far side of the desert" (Exod. 3:1). Let's assume that the Midianites lived on the east side of the Gulf of Aqaba. If so, the natural reading of the "far side of the desert" would be the opposite side of the Gulf of Aqaba, or the western side (southern Sinai Peninsula), especially since Jethro's traditional home and Jebel al-Lawz would be in close proximity. Also, Midianites were a nomadic people who resided in many places: Moab (Gen. 36:35; 1 Chron. 1:46), the Mishor region of the Transjordan (Num. 25:6-7; Josh. 23:21), the wilderness east of Moab and Ammon (Jud. 7:25; 8:18-19), the northern Sinai (1 Kings 11:18), and even within Canaan itself (Jud. 6:1-6; 7:1). Thus, the location of Midian cannot help to determine the location of Mount Sinai with any certainty.

⁷ Brad Sparks provides a convincing case against a Saudi location (<http://www.ldolphin.org/sinai.html>). Sparks cites evidence for "Arabia" including the Sinai Peninsula on his note 27 quoting Graham I. Davies, *The Way of the Wilderness* (Cambridge Univ. Press, London, 1979): "Davies, *Wilderness* (1979) pp. 30, 99 n. 1, emphasis added. In Herodotus ca. 450 BC, not only was the Sinai Peninsula considered PART OF ARABIA but, surprisingly, so was all of the eastern desert half of what WE now call EGYPT on the continent of AFRICA. In Greek and Roman Empire days, the bulk of the Sinai Peninsula was left to the Nabateans as "Arabia Petrea," until their conquest by the Romans in 106 AD The southern and central Sinai were then merged into the new Province of Arabia. Even in modern times, Wilhelm Gesenius listed both MT. SINAI and the Sinai Peninsula as PART OF "ARABIA," in his famous 1834 Hebrew Lexicon. (Herodotus II:8, 11, 158; Michael Avi-Yonah, "Sinai," *Encycl. Judaica*, vol. 14, p. 1595; Eckenstein, *Hist. Sinai*, p. 91; Davies, *Wilderness*, p. 30; Avraham Negev (ed.), *The Archaeological Encyclopedia of the Holy Land [AEHL]* (Thomas Nelson, Nashville, Tenn., 1986 rev.) pp. 65, 221-223, 276, 292, 351; Samuel P. Tregelles (trans.), *Gesenius...Hebrew and Chaldee Lexicon* (Baker, Grand Rapids, Mich., 1979 reprint [London, 1847, 1857]) p. 584 (Strong's no. 5514)."

- b) The prohibitions of the Saudi government from people visiting Jebel al-Lawz could be due to their military establishment there as much as preventing archaeological exploration. Numerous sites in Saudi Arabia are off-limits to visitors, so Jebel al-Lawz is not at all unusual.
- c) The higher volcanic activity of the Saudi Peninsula over the Sinai Peninsula is not convincing in the case of the Exodus generation. The Bible does not speak in terms of general characteristics of the land but rather of a single instance. Besides, the Sinai Peninsula experienced a quake exceeding 6.0 on the Richter scale in 1982 that was centered in Nuweiba though felt on J. Musa.⁸

3. Archaeology

- a) Since no one knows where Israel actually crossed the *Yam Suf* (Red Sea or Sea of Reeds), no one also knows that a submerged land bridge would be necessary as the depth of the sea would also be unknown. Since God could miraculously part the waters, we should assume that He could also help them across—no matter the incline!
- b) It is unlikely that Israel crossed the salt-water Gulf of Aqaba since *Yam Suf* can mean Sea of Reeds and reeds grow only in fresh water.
- c) Signs of an encampment need not refer only to the encampment by Israel.
 - (1) The water from the rock incident was at the town of Rephidim (Exod. 17) rather than in front of Mount Horeb. Also, one need not find the water source since this was a miraculous yet probably temporary water supply that was only for Israel. The rock need not be an imposing stone either.
 - (2) The blackened top of Jebel al-Lawz is due to manganese rock. Actually, many mountains in this region are dark for this reason. Besides, Scripture does not say that God blackened Mount Sinai. Also, the claim to have melted stone does not sound convincing. Jebel al-Lawz is in a volcanic zone, so melted stone here is not unusual.
 - (3) One must prove that rock piles at 400-foot intervals are indeed boundary stones before claiming that they are such markers.
 - (4) The lack of a cave at Jebel al-Musa now does not mean it did not have a cave during Elijah's time. An earthquake or shifting rocks could easily cover it after nearly 30 centuries.
 - (5) The altar at the base of Jebel al-Lawz is not of Israelite origin. God told Moses to make an altar of earth—not stone—on Mount Sinai (Exod. 20:24; 24:4), for burnt offerings and fellowship offerings.

⁸ Noted by Beitzel, 91. This is not as convincing as it may sound, however, since Nuweiba lies on the Gulf of Aqaba closer to J. Lawz than to J. Musa.

- (6) The discovery of petroglyphs (rock carvings) at Jebel al-Lawz only proves that someone wrote there—not that it was Moses.⁹ The surrounding area is filled with numerous rock carvings over the ages. (And does an Egyptian cow drawing look significantly different from a non-Egyptian one?)
 - (7) Existence of an area large enough to fight the Amalekites does not prove that such a battle took place near Jebel al-Lawz. The area near Jebel al-Musa also has areas large enough for battles.
4. Perhaps the clearest argument favoring the traditional view is that the Desert of Sin (which included Mount Sinai) is located on all Bible atlases in the southern Sinai Peninsula. Since this desert is not in Arabia, the Mount Sinai within the desert would not be in Arabia either (cf. Gal. 4:25).

Conclusion

The debate continues whether Mount Sinai is located in the traditional location in the southern Sinai Peninsula (Jebel al-Musa) or east of this in northwestern Saudi Arabia (Jebel al-Lawz). While both views have supporting arguments and problems, the alternate view deserves a closer look. At present I have no explanation for the two springs in Saudi Arabia which lend support to the eastern view. At least tentative support from Frank Moore Cross and Hershel Shanks also adds support to the view.

On the other hand, until the Desert of Sin can be proven to be in [Saudi] Arabia, the traditional view should not be abandoned. The location of the Desert of Sin has been a long-standing problem that seemingly will not be answered decisively until more evidence is forthcoming.¹⁰

⁹ See Ronald S. Hendel's review of Blum's book noted above and particularly of the video by Carnuke and Williams (*BAR* July/August 1999, p. 56).

¹⁰ For further support of the traditional view, see Gordon Franz's newsletter for members of Associates for Biblical Research entitled "The Bible and Spade" (<http://www.ChristianAnswers.net/abr/abrhome.html>).

11 Underwater
Oceanarium
(Eilat)

Welcome to Israel! This city of Eilat (also Eilat or Elat or Elath) lies at the northeastern tip of the Red Sea. Remember that the Red Sea divides in its northern section with extensions on either side of the Sinai Peninsula. We are on the other side of the Sinai Peninsula where the Red Sea crossing under Joshua occurred in the Gulf of Suez. Israel calls our location the Gulf of Eilat while the Jordanians (and the rest of the world) call it the Gulf of Aqaba.

Unlike the colourless deserts we have seen for hours, Eilat bursts forth with lush colour: a violet-hued desert mountain backdrop, luscious green lawns, swaying palm trees, and deep blue sea dotted with a rainbow of sails. Not to mention the sandy, sun-kissed beaches (Eilat averages 359 sun days a year and is balmy even in winter). No wonder why Israelis take the 30-minute flight from Jerusalem or Tel Aviv to escape to Eilat. When Europe battles its winter storms, its “snow birds” flock here for respite. Even the water temperature hardly varies from its February low (21 C, 70 F) to the summer high (25 C, 77 F).

Nearly all of our sites this tour are above ground, but as we enter Israel, prepare for the submarine ride of your life! A yellow sub may bring us to the depths to view corals and a varied water life. If we can't take the submarine then we'll go into the underwater aquarium in this region that is the northmost tropical area in the world.

Historically, this area has what is claimed to be ancient worship sites called *massebah*—a vertical stone or group of stones implanted in the ground and extending 1.5 meters high. It is believed that some of these date back to 11,000 BC (but I have questions whether the world even existed then!). Concerning Mount Sinai to the southwest, Scripture notes that “Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel” (Exod. 24:4).

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- 11 (Eilat continued) Eilat's biblical significance stems from the wilderness wanderings. The Israelites were much farther north at Punon (north of Petra) when they requested permission to pass through Edom. This was denied, causing them to detour 281 km. south via the hot Negev highlands to Elat, west across the King's Highway and then north on what was later called the "Pilgrim's Highway" (see Negev Wilderness Wanderings Map on p. 37). Moses wrote, "So we went on past our brothers the descendants of Esau, who live in Seir. We turned from the Arabah road, which comes up from Elath and Ezion Geber [modern Tell el-Kheleifeh], and traveled along the desert road of Moab" (Deut. 2:8).

Note also 1 Kings 9:26: "King Solomon also built ships at Ezion Geber, which is near Elath in Edom, on the shore of the Red Sea." King Solomon's Pillars (not found in the Bible) lie nearly 30 kilometers north of Eilat. The city of Ezion-Geber was the point to which Solomon's ships brought back gold from Ophir in the southern region of the Arabian peninsula near Sheba (2 Chron. 8:17-18).

"Azariah [Uzziah] was the one who rebuilt Elath and restored it to Judah after Amaziah rested with his fathers" (2 Kings 14:22; 2 Chron. 26:2). However, shortly afterwards, "Rezin king of Aram recovered Elath for Aram by driving out the men of Judah. Edomites then moved into Elath and have lived there to this day" (2 Kings 16:6).

History of the Negev

The Negev sprawls over the southern part of Israel, from Beersheba to the Gulf of Eilat. This triangular expanse of land, situated between the Mediterranean, the Red Sea, and the Dead Sea, is an arid to semiarid desert; its 12,000 square kilometers comprise over half of the State of Israel. Compared to other deserts, however, the Negev is not very large. Its next-door neighbor, Sinai, is six times its size, to say nothing of vast deserts like the Sahara, or Arabia. But in its small area it encompasses all of the varied landforms that make up a desert: desert flats, badlands, sand dunes, desert pavements, cliff faces that stretch for dozens of kilometers, cuestas, deep canyons, and landforms that can be found only in the Negev.

Besides its natural beauty, the Negev can lay claim to a long and interesting human history. Ten thousand years ago, hunters were already roaming the area. Egyptians, Israelites, Edomites, Amalekites, and other biblical peoples made their way through the wilderness. Abraham, Hagar, Moses, and Elijah walked along its dusty paths. David orchestrated its development. Herod adorned it with magnificent palaces and towering fortresses.

From the area north of the Dead Sea, John the Baptist called upon the people of Israel to repent, and ascetics sought out God in the secluded caves of the Judean wilderness and northern Negev.

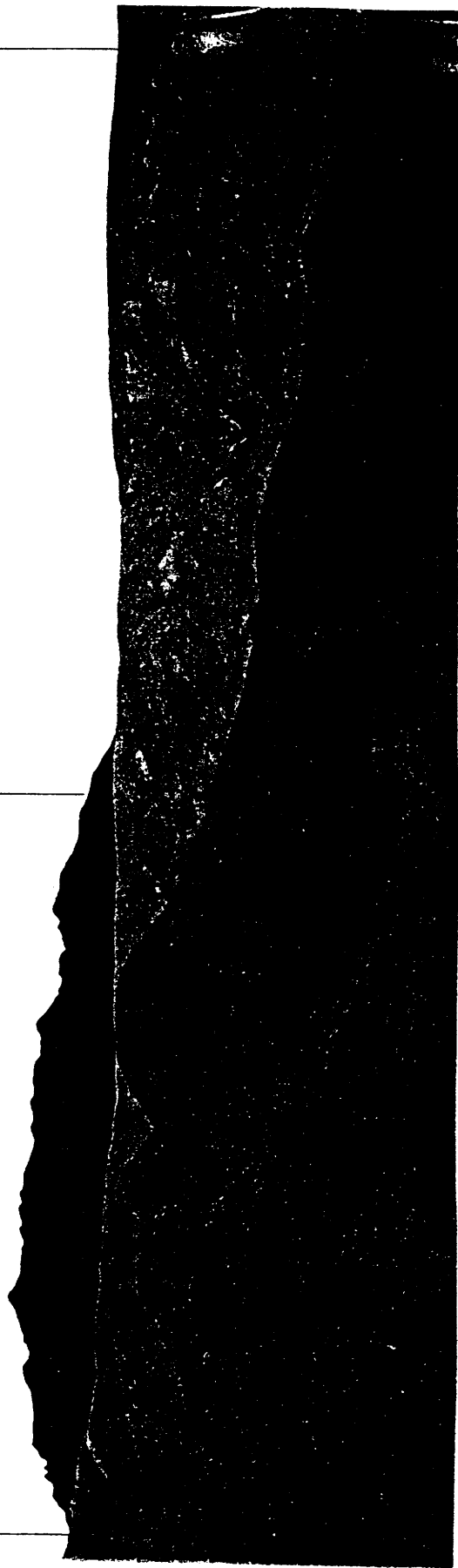
Nabatean traders plied its trails and fought with the Romans and the people of Judea for control of the Spice Route.

This history left a strong archaeological imprint on the Negev: it is marked out with ancient highways and contains the ruins of guard posts, way stations, monasteries, farming villages, and towns that grew up around caravan stops.

After the Arab conquest in 636, settlement in the Negev declined. By the ninth century, it was inhabited only by a few nomads.

A thousand years later, settlers returned to the Negev. The Zionist movement considered settlement of the Negev one of the most important tasks in the revival of the land of Israel. Following the War of Independence, settlement in the northern Negev was intensified. Beersheba grew from a town of 5,000 inhabitants to a city of 120,000.

The Negev is still virtually unknown to most travelers to Israel. Its hidden wadis and canyons, clear blue skies, and stark mountains are still off the beaten track. But in the past few years, its tourism potential has finally been recognized. Its weather is good all year round, and it is situated only a two-hour drive from Jerusalem and Tel Aviv. Touring facilities and services are being developed, ancient sites have been restored, natural treasures are being preserved, and hiking trails have been marked. It is a land waiting to be discovered.



The Spice Route

Spices were a highly prized commodity in ancient times. In a world without refrigeration, the only way to preserve perishable goods was to salt them heavily, and spices made the salted food bearable.

The most important spices were grown in Arabia and Somalia, and transported across the deserts to the urban centers along the Mediterranean shore. Hauling the spices along the dusty desert routes was an expensive proposition, and by the time they reached their destination, their price had increased by 600%. It is hardly surprising that kingdoms battled each other for control of the shipping routes.

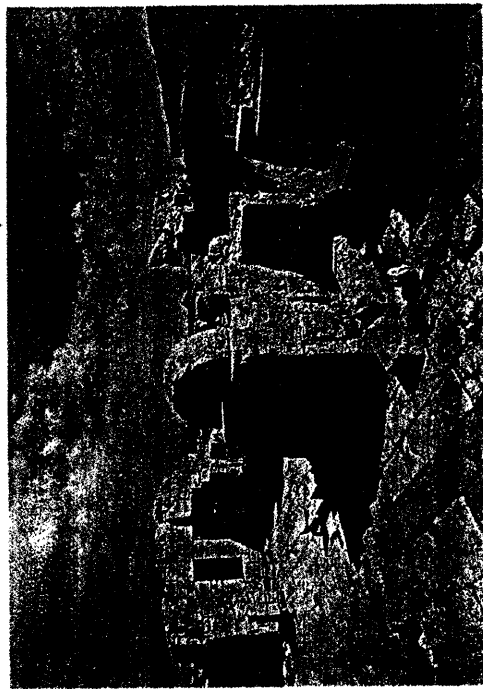
In the third century BCE, a remarkable people began to dominate the spice trade: the Nabateans, nomads who founded a prosperous civilization with the fortunes they made leading camel caravans on secret routes in the desert. Their empire stretched across the Middle East, in cities carved out of the rocks of the wilderness.

The Nabatean kingdom flourished in the Negev for a thousand years. Eventually, the Nabateans developed a unique desert agriculture. In 106, the

Nabatean traders and farmers continued to service the Spice Route.

As the Roman civilization in the East expanded, the Nabateans shifted their efforts to raising thoroughbred horses for the racetracks of the Roman world.

When Christianity became the state religion in the third century, the Negev became an important Christian center. Ascetics sought spiritual fulfillment in its caves, monasteries formed, and Christian pilgrims filled the Negev roads.



After the Arab conquest of the Negev in the seventh century, the roads to the West and the centers of the Byzantine Empire were blocked. The thoroughbred horses no longer had access to the Roman racetracks, and wine, which had been a major source of income for the desert-dwellers, could not be sold.

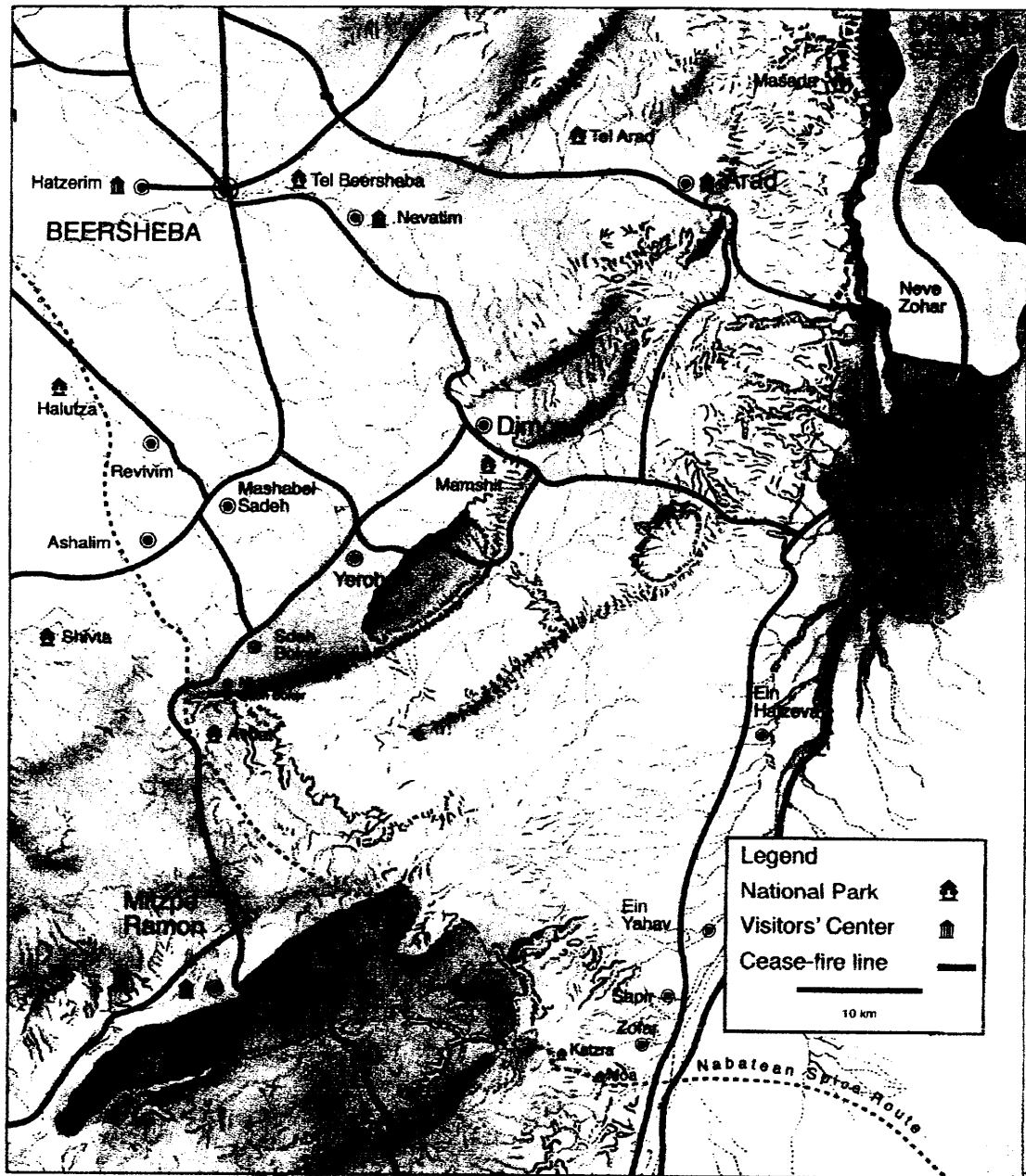
Gradually, the Negev was abandoned. But the towns, fortresses, and farms were not destroyed, and they still dot the Negev landscapes. Six Nabatean cities stand intact.

The secret Nabatean camel route that crossed the Negev has been rediscovered. On its way from Arabia to the Mediterranean shore, the 1,600-kilometer-long route passes through Petra, a city carved in the red rock of the mountains of Edom, and descends the serpentine Wadi Mussa to the Arava Valley. After crossing the Arava, it enters the canyon of Nahal Nekarot and climbs through the passes hewn out of the rocky cliffs to the Nabatean city of Avdat. Here, the camels and their drivers rested before completing the last leg of the trek.

The Spice Route and the Nabatean cities are well worth exploring on any Negev trip.

Spice Route Map

Sculptured Wilderness: Touring the Negev Desert (Beersheba: Israel Ministry of Tourism, 1995)



-
- 12 Mitzpe Ramon (Negev Highlands) On our 241 km. trip (approx. 3 hours) from Eilat to Beersheba we are covering over 50% of Israel called the Negev. The meaning of the word is uncertain, but it is often associated with the Hebrew *nagav* in post-biblical Hebrew, which means “desert.” In the OT the Negev is referred to 38 times and designated the dry area south of Hebron (but the boundaries beyond that are not clear). Generally this wedge-shaped desert area is divided into four regions: the Arabah (rift valley extending from the Dead Sea to Eilat), the Eilat mountains in the south, the Negev Highlands where we are right now in the central region, and the Northern Negev (north of us to the north of the Nahal Zin, or brook of Zin).

At the half-way point of this trip lies Mitzpe Ramon, within the Negev Highlands (mitzpe means “observation”). Although the Grand Canyon in the USA is the largest canyon on earth, here we observe the largest crater in the world (40 by 7 km. Wide, 500 meters deep). Actually, three craters (Heb. *Mahktesh*) lie in the Negev: Ha-Mahktesh Gadol (big), Ha-Mahktesh Katan (small), and Ha-Mahktesh Ramon (giant).

At this point the mysterious “Spice Route” seemed to disappear in the heights during ancient days of the Nabateans, which enabled them to pass safely and make a 600% profit from the trip! (After reaching Gaza, they charged six times what they had paid in the mountains of Edom.) Now Mitzpeh Ramon is a urban locality in Israel’s repopulation efforts within the Negev.

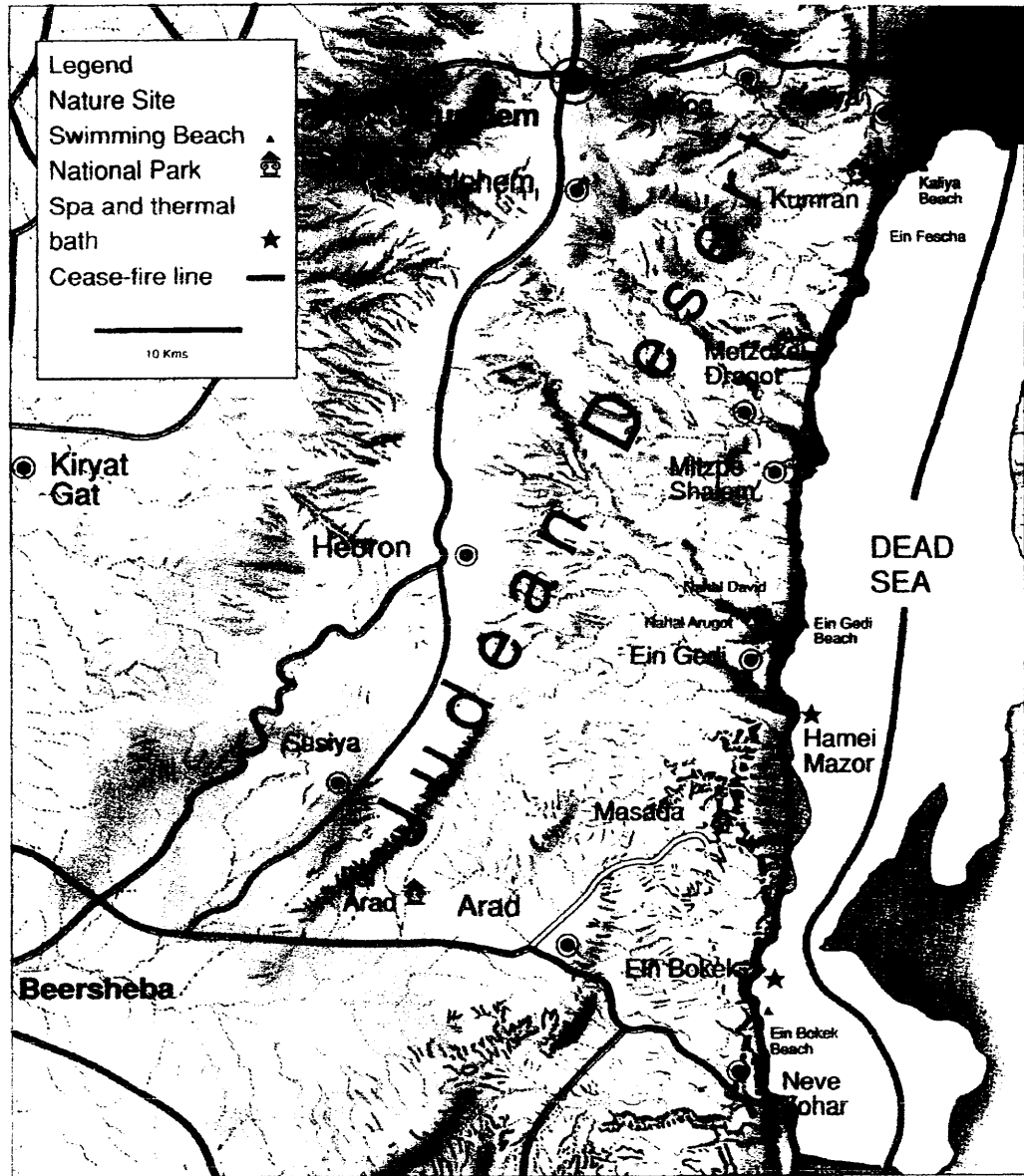
South of Mitzpe Ramon is the part of the Negev where 45% of the Israeli army has target practice with tanks in the hills.

North of Mitzpe Ramon lies Sdeh Boker (see map on p. 41), the burial site of David ben Gurion, Israel’s first PM. This kibbutz operates from a solar energy power station.

13	Road to Kadesh Barnea	The site of Kadesh Barnea has an ominous memory attached in Israel's history (Num. 13—14). Israel sent the twelve spies into Canaan from this location in the Wilderness of Zin. When they returned with ten reporting of the giants in the land, the people rebelled against God by not trusting Him to defeat their enemies. God then judged them with a forty year wandering—one year for each day the spies explored (Num. 14:34). This route is part of what Moses called a “vast and dreadful desert” (Deut. 1:19). Instead of 40 years, we'll take about 40 minutes! Occasionally you will see an acacia tree, the type used in constructing the ark of the covenant.
14	Avdat	This national park and historical site is not mentioned in Scripture. It is about 20 km. north of Mitzpe Ramon. This Nabatean city is fascinating in that the people were so skilled at irrigation that a wine press and olive press have been found in the desert where only 4 inches of rain falls annually. Water terraces channel the rain into cisterns.

Judean Desert Map

Sculptured Wilderness: Touring the Negev Desert (Beersheba: Israel Ministry of Tourism, 1995)



15 Beersheba

When Abraham first entered Canaan, he visited Shechem in the middle of the modern West Bank, then he traveled between Bethel and Ai in the Samaria hills and down toward the Negev (Gen. 12:6-9). Then he went to Egypt because of a famine, but returned through the Negev to Bethel, where he and Lot parted. He continued south through the Judean area to Hebron (13:18), where the events of Genesis 14–18 took place, including the birth of Ishmael. (Hebron lies 45 km. northeast of Beersheba in an unsafe area we will avoid.) Later Abraham moved between Kadesh and Shur and then to Gerar in the modern Gaza Strip (20:1), where Isaac was born (21:2).

Sarah's fear of Ishmael acquiring Isaac's inheritance caused Abraham to send Hagar away from Gerar towards Beersheba (21:14, where it is first used noted in Scripture). Later, because of a dispute over water rights with Abimelech, Philistine king of Gerar, Abraham moved to Beersheba himself (21:31). Beersheba means "well of the oath," named after the oath that Abraham made with Abimelech over a well. Genesis 21:33 also notes that Abraham called upon the name of the LORD here at Beersheba (Isaac did the same here, 26:25).

Beersheba was a residence of both Abraham (Gen. 21:31-34; 22:19) and Isaac (26:23). Here Jacob tricked Esau out of his blessing by deceiving their father Isaac (Gen. 27), so he fled Beersheba to Haran in modern day Syria (28:10). Jacob did not see Beersheba again until the end of his life en route to Egypt to be reunited with Joseph (46:1). Here God made a promise to him that he would bring the people back from Egypt as a great nation. Perhaps this promise gave Beersheba recognition as the southernmost part of the promised land, seen in the commonplace phrase 'from Dan to Beersheba' (1 Sam. 3:20; 2 Sam. 3:10; 17:1; 24:2, 15; 1 Kings 4:25, etc.). The city was seen as the extent of habitable land before the harsh desert.

Besides the stories about Abraham, Isaac, and Jacob, Beersheba is mentioned elsewhere in the Bible. Some notable ones are: "Samuel appointed his sons to be judges there (1 Sam. 8:2), the town provided the mother of Jehoash, king of Judah (2 Kings 12:1), the priests of its 'high place' were deposed by Josiah (2 Kings 23:8), and it was resettled by returning Jews after the exile (Neh. 11:27). Excavations at Beer-sheba suggest that the Patriarchs and the post-exilic Jews settled or stayed in an area today covered by the town of Beer-sheba. The mound of Tel Sheba, outside the present town, was built during the early period of the Israelite monarchy, and destroyed in the 8th century [by the Assyrian

-
- 15 Beersheba
 (continued)
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Following the War of Independence (1948-49) Israel began to populate this tiny town of 5,000 people. Now it boasts over 120,000 inhabitants and is the most significant city of the Negev, being the capital of this region. See the map on page 41.

Arab Magi in Matthew 2

Tony Maalouf, *Arabs in the Shadow of Israel: The Unfolding of God's Prophetic Plan for Ishmael's Descendants* (Grand Rapids: Trade Paperback, Kregel, Dec 2003)

The magi who worshipped the baby Jesus in Matthew 2 are typically thought to originate from Babylon, Assyria, or Persia. This makes sense since these nations geographically lay northeast of Israel and these wise men were “from the east” (Matt. 2:1). Also, the star that they saw was “in the east” (Matt. 2:2).

However, other lines of evidence not often considered may indicate that these men were in fact Arabs from the Arabian Peninsula southeast of Israel:

The “East,” biblically speaking is not Mesopotamia but Arabia:

- Job lived in Uz and was considered “the greatest of all the people of the east” (Job 1:3). However, Bible atlases generally do not place Uz in Mesopotamia but much closer to Israel—even southwest of it nearer to the land of the Arabs.
- In contrast, Assyria, Babylonia and Persia are always called lands of the north (Jer. 1:13; 50:9)
- Arabs living in the Arabian tribe of Kedar (S & SE of Israel) are called “people of the East” (Jer 49:28)!

Gifts given to Christ at his birth are from Spice Trade route (Matt. 2:11):

- “And all from Sheba will come, bearing gold and incense” (Isa. 60:6; cf. Ps. 72:10).
- Frankincense came only from southern Arabia (although it was sold throughout the Mid-East).
- The major source of gold in antiquity was not Mesopotamia but far south on the Arabian Peninsula in the land of Ophir that is present-day Yemen (1 Kings 9:28; 10:11; 22:48; 1 Chron. 29:4; 2 Chron. 8:18; Job 22:24; 28:16; Ps. 45:9; Isa. 13:12).

Scripture records a pattern of the threat on God's redeemer from the covenant community itself as being delivered/protected by Arabia & Egypt!

- Joseph, threatened by his brothers, was led by Ishmaelites to Egypt (Gen. 37: Acts 7:9-10).
- Moses, threatened by Israel's elders, found refuge in the Arab area of Midian (Exod. 2:13-15; 5:21; Acts 7:25-29).
- Jesus was threatened by Herod but found refuge in Egypt (Matt. 2:14-15).
- Tribulation Israel will find refuge in desert of Arabia (Rev 12:14).

16 Dead Sea
(Spa & Swim)

Here is the lowest point on earth (394 m. below sea level)—I must caution those with weak hearts not to go down! Bring your sandals and old bathing suits for a black mud bath and swimming in the Dead Sea. This sea has water flowing into it but none flowing out, so evaporation has caused the salt content to increase over the centuries so that it has six times the salt content of normal sea water (27% solids, including 7% salt). The advantage is that you can't sink!

The Dead Sea is known in Scripture as the Salt Sea (Gen. 14:3; Deut. 3:17), Sea of Arabah (Deut. 3:17), Eastern Sea (Joel 2:20), and Former Sea (Zech. 14:8). While Lot chose this region which in his time was beautiful (Gen. 13:10-13) and included Sodom and Gomorrah on the south end, now nothing grows in it due to the salt (sodium chloride), calcium chloride, potassium chloride, and magnesium bromide. However, Israel makes US\$1.5 billion/year from the potassium used as fertilizer.

However, modern Israelis have successfully planted trees along the western shore fed by fresh water streams and the 3-4 inches of annual rainfall. This is a complicated procedure in which the soil must be washed nearly 3 meters down to clear it of salt. Yet the decreased flow of water from the Sea of Galilee for irrigation has divided the present Dead Sea into three parts. It used to be 20 meters higher in the first century AD and has lost 12 meters in the last 20 years.

Though water from the Kidron valley flows south from Jerusalem, following the return of the Messiah, this future river will flow from the millennial temple directly east. This fresh water will make the western side of the Dead Sea come even more alive so that it will have swarms of living creatures, fruit trees and fresh fish like in the Sea of Galilee (Ezek. 47:6b-12)! God makes all things new!

17 Arad

We will stay overnight at the Margoa Arad Hotel at this biblical site. Arad lies at the southeastern edge of the Hebron hills. This is a strategic spot to control the east-west traffic from Beersheba to the Jordan Rift.

A unique feature of Arad is that it exists in two sites. A lower city was probably occupied from about 3000 to 2650 BC and Israel conquered the upper city in the 15th century BC. This took place after the Canaanite king of Arad attacked them at the end of the wilderness wanderings just after Aaron's death on Mount Hor (Num. 21:1-3; 33:40; Josh. 12:14). During the period of the judges the area was inhabited again by Kenite descendants of Moses (Jud. 1:16).

Arad is also unique in that it while it was a fortified city in Solomon's time, it had a temple much like that of Jerusalem. Both temples had three interior divisions and two pillars on a vestibule in front (cf. 1 Kings 6). The equivalent of the Holy of Holies at Arad contained a sacred stela (oblong inscribed slab in a vertical position) which still bears remnants of red paint.

Modern Arad was built in 1953 for Dead Sea industry workers to live at 300 meters above sea level. Other industry also includes copper mining, agriculture, and stock raising. Notice that each hotel room has a mezuzah on each door—a wood or metal plate on the right doorposts with three letters meaning “Protect these doors” (cf. Deut. 6:9).

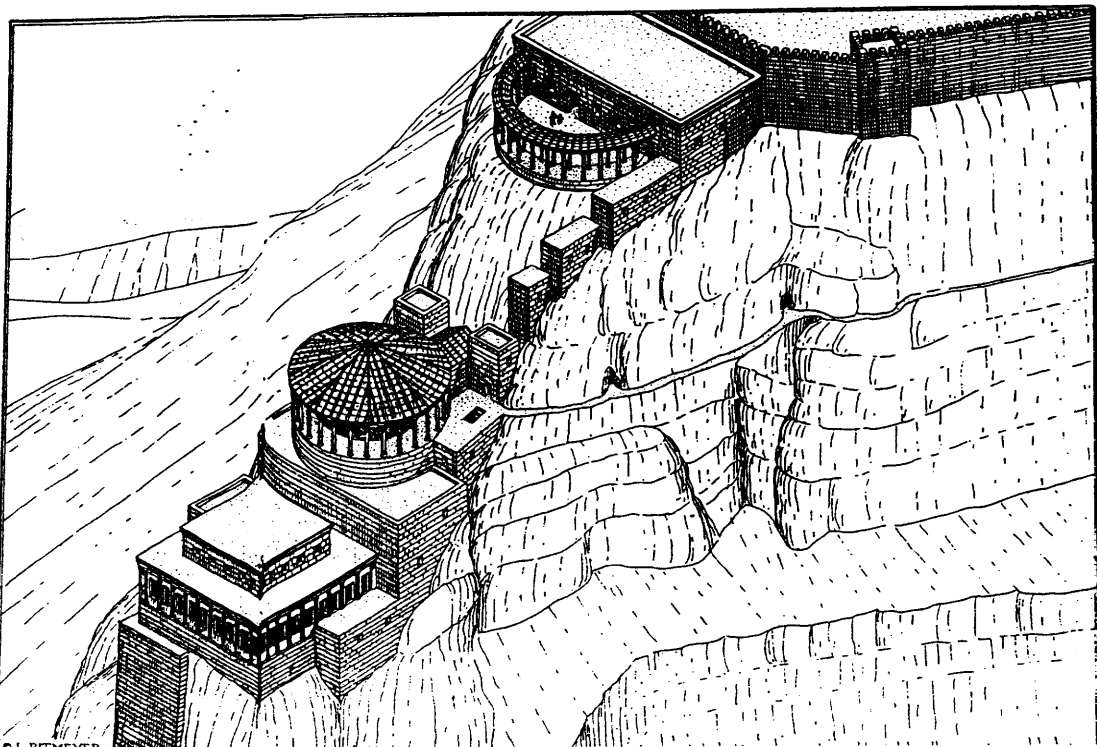
Herod's Masada Palace/Fortress

Charlesworth, *Jesus Within Judaism*, 110

Herod the Great ruled all Palestine from 37-4 BC and his tyrannical rule incurred the hatred of nearly all the people. To guard against a public revolt which might overthrow him, he built several fortresses throughout the land. These included the western Jerusalem palace/fortress, the artificial hill just south of Bethlehem called the Herodium, another fortress on the east side of the Dead Sea (where John the Baptist was executed), and the Masada palace/fortress on the western side of the Dead Sea which is partially pictured below. For more information on Herod, see page 163.

One advantage of the Masada fortress was its great height above the flat Dead Sea ("Masada" means "fortress.") Steep walls provide a natural barrier to attack. Ironically, even the top of this huge desert plateau still lies below sea level. Another advantage was that it possessed a tremendous system for capturing and retaining water in 12 large cisterns (8 at the bottom, 4 at the top filled by slaves who took a secret path to the water gate). This provided more water for those in the fortress than for anyone below (4000 cu. meters each), for any invaders needed to travel 16 kilometers north to obtain fresh water in the desert oasis of En Gedi. The food storage capacity was incredible as well, providing defenders ten years of food while their attackers below had to bring in supplies!

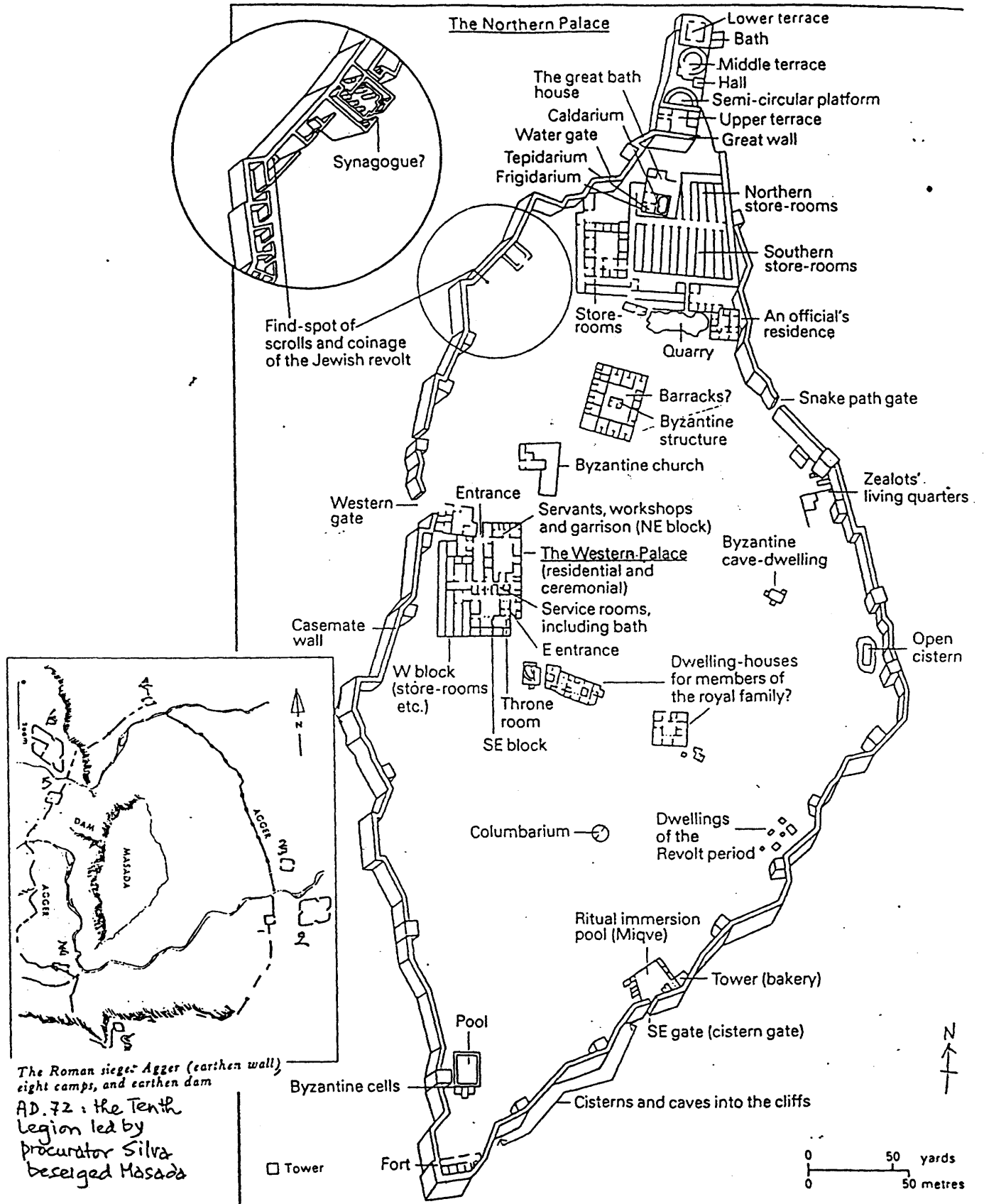
In AD 66 at the beginning of the Jewish revolt, Jews wondered how to capture the fortress until they saw a Roman soldier at the top accidentally drop his helmet. They carefully noted the path by which he descended and ascended the steep wall, then they soon used this same path to conquer the fortress in a surprise attack. Jews held Masada for seven years until the Romans completed a siege ramp with Jewish slaves captured from Jerusalem up the side with battering rams. Although Jews had built another (wood) wall inside, this was soon destroyed by fire. By the time the Romans penetrated the wall in AD 73 the nearly 1000 Jews (including many women and children) committed mass suicide rather than fall into the hands of the Romans. Only five persons (two women and three children) hid themselves and lived to tell the tale. The movie "Masada" starring Peter O'Tool shows how the 9000 Roman soldiers and 6000 auxiliary troops outnumbered the Jews 30 to 1.



Masada Map

D.R.W. Wood, gen ed., *New Bible Atlas* (Leicester, England: IVP, 1985), 68

The Masada synagogue is the oldest in the world (2nd temple period). Scrolls of Deuteronomy and Ezekiel were found here. Herod (20-15 BC) rebuilt the palace for Jewish guests who visited his palace.

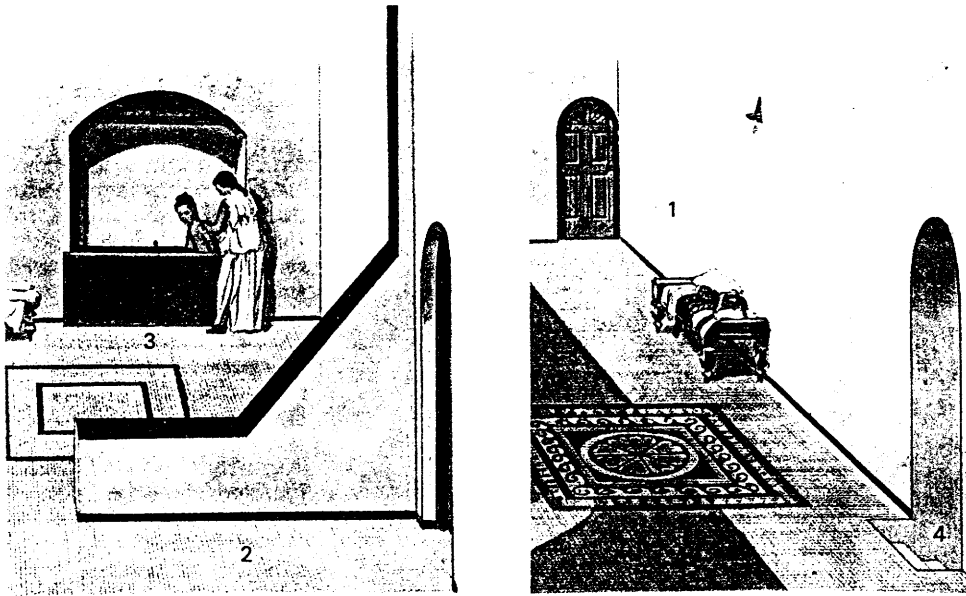


The Roman siege: Agger (earthen wall), eight camps, and earthen dam
 AD. 72: the Tenth Legion led by procurator Silva besieged Masada



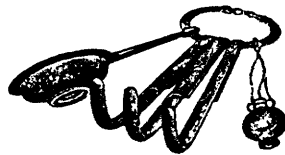
Great Bath House at Masada

Peter Connolly, *Living in the Time of Jesus of Nazareth* (Bnei Brak: Steimatzky, 1983), 27



ABOVE: Herod's private bathrooms in the Western Palace.

- 1 Changing room
- 2 Warm room
- 3 The hot room with bath
- 4 Stairs leading down to the cold bath



LEFT: bathhouse utensils from Pompeii. The hot room made the bather perspire. The curved strigils were used to scrape the skin down. The little jar contained oil which was used to massage the bather.

Herod's private bath

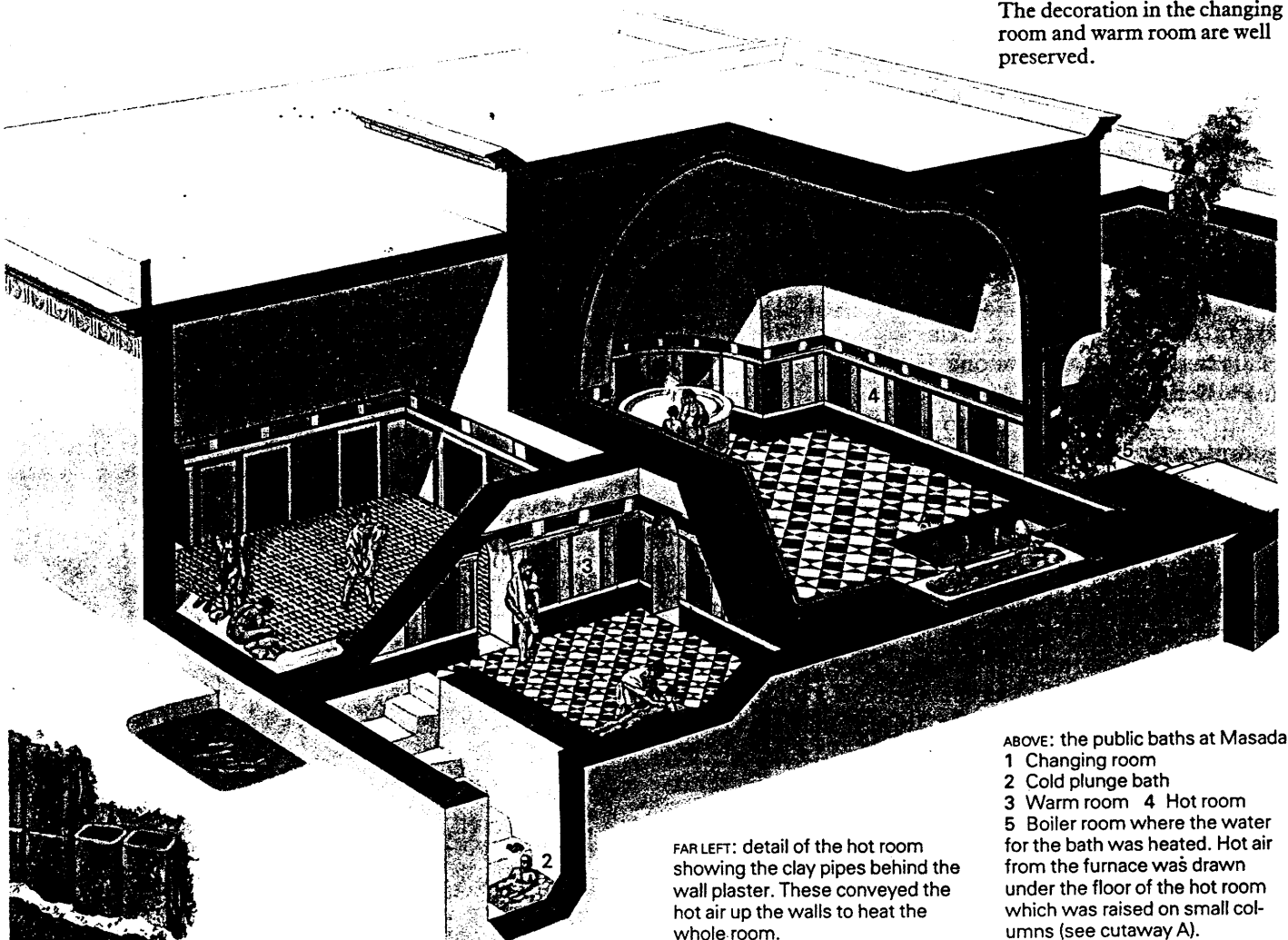
In the royal quarters of the Western Palace the archaeologists uncovered Herod's private bathrooms. These are of Graeco-Roman type. They are the best preserved rooms in the palace. Their mosaic floors are almost intact.

The bathrooms contain a changing room with a fine mosaic in it. This leads off to a small warm room, which in turn leads into a hot room. This has a bath set in an alcove at the far end. The room and the water are heated by a furnace behind the bath. On the other side of the changing room steps lead down to a cold plunge bath.

The public bathhouse

Just behind the Hanging Palace is a public bathhouse. This is a typical Graeco-Roman installation with cold, warm and hot rooms. It was probably built primarily for Herod's foreign visitors. There are similar baths at the palaces at Jericho and Herodium.

The decoration in the changing room and warm room are well preserved.



ABOVE: the public baths at Masada.

- 1 Changing room
- 2 Cold plunge bath
- 3 Warm room
- 4 Hot room
- 5 Boiler room where the water for the bath was heated. Hot air from the furnace was drawn under the floor of the hot room which was raised on small columns (see cutaway A).

FAR LEFT: detail of the hot room showing the clay pipes behind the wall plaster. These conveyed the hot air up the walls to heat the whole room.

18	Day 4 Monday 4 December	Arad to Sea of Galilee up the Jordan Rift Quiet Time Guideline: Read Joshua 5–6
19	Masada (Massada)	<p>This huge rock plateau meaning “fortress” high above the Dead Sea was the stronghold used by David while fleeing from Saul (1 Sam. 24:22) and the location of one of Herod the Great’s palaces (see adjacent page). He ruled Palestine (37-4 BC) and built fortresses such as this for fear of both his own subjects and Cleopatra of Egypt. At Masada at the beginning of the Jewish revolt Jews were able to surprise the Roman garrison and seize the fortress in AD 66. After Jerusalem fell Masada became the last stronghold of Jerusalem refugees who held out three more years (AD 70-73). With a large cistern to collect rainwater and enough food to withstand a ten year siege, the Romans could not wait that long to starve them out. The Romans amazingly built a siege ramp to batter down the walls, only to discover that the 960 Jews inside had already committed mass suicide rather than fall into the hands of their enemies. (Two women and five children hid themselves and lived to tell the tale.) All Israeli soldiers are sworn-in atop Masada as a symbolic gesture towards their predecessors.</p> <p>In the summer months bring your umbrellas as it could be hot, but in winter bring your warm jackets to withstand the stiff cold winds. We will take the Swiss-built cable tram up and down, but you’re free to make the 45 climb or 30 minute descent if you need the exercise!</p>
20	En Gedi	<p>At En Gedi David rested from Saul (1 Sam. 23:29; 24:1). It had balsam trees in the first century AD but has palm trees now.</p> <p>En Gedi also served as the center of the Bar Kochba rebellion against Rome (AD 132-135). Letters from this revolt were found in the caves between En Gedi and Masad at Wadi Murabaat (excavated in 1952) and Nahal Hever (excavated in 1960-61). See the map on page 50.</p>

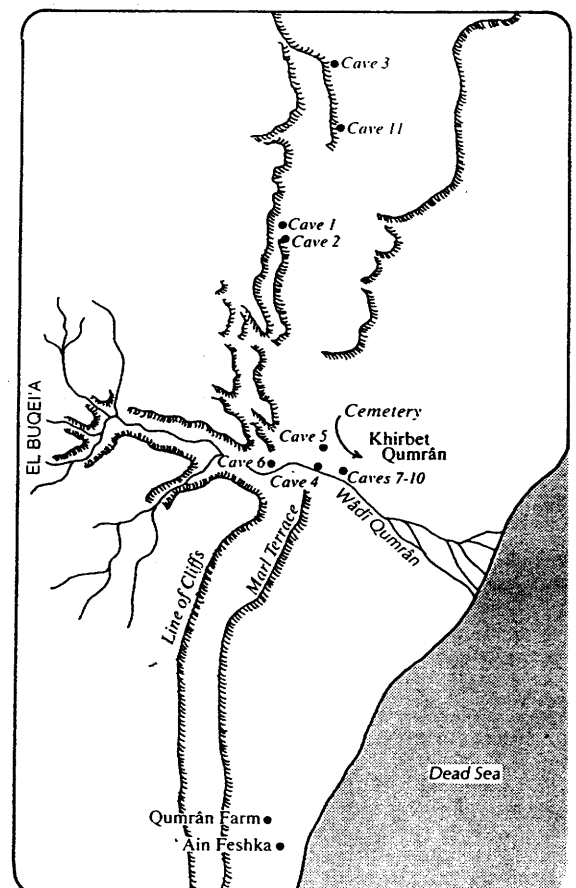
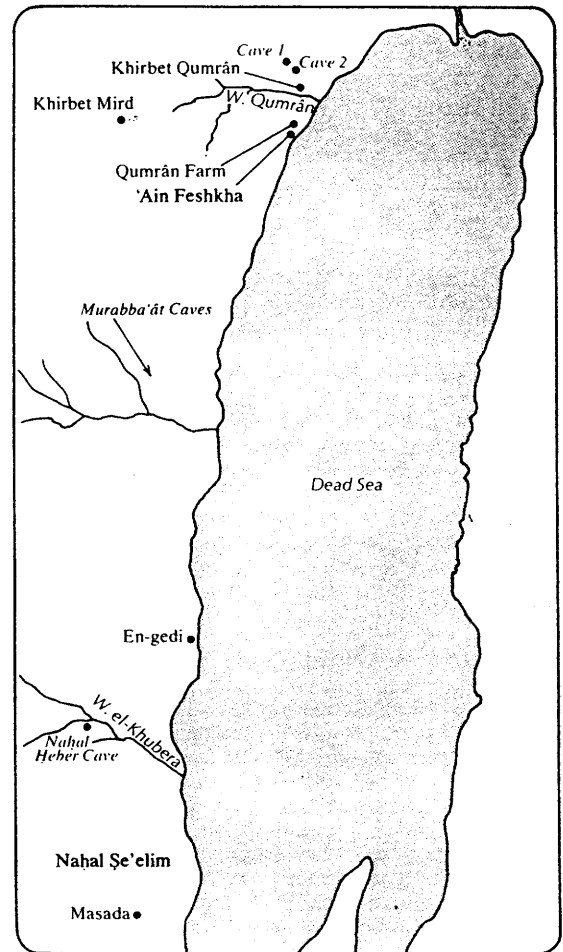
Qumran

The Dead Sea Scrolls (DSS)

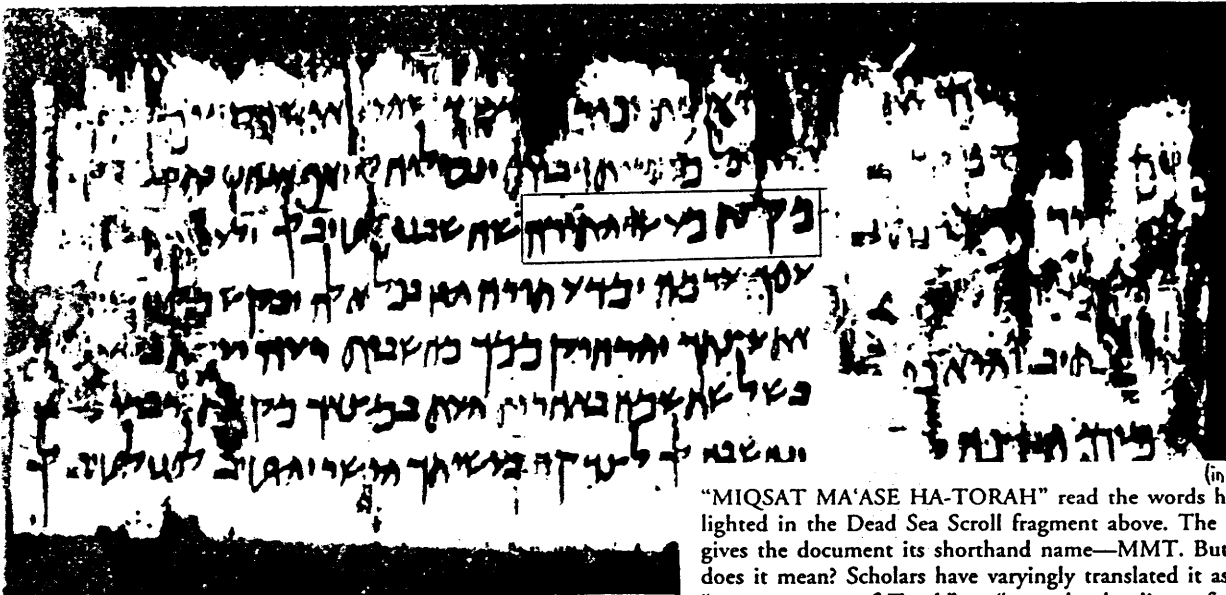
a. History

1) The Discovery: Location of Qumran

- a) In 1947 some Bedouin shepherds were looking for a lost sheep in the Wadi Qumran (seasonal stream) in the very arid, deserted NW shoreline of the Dead Sea. One threw a stone into a cave hoping to scare a sheep out, but then heard the sound of shattered pottery. Climbing into this cave the next day, they discovered seven ancient scrolls, which they took to Bethlehem. The scrolls went through a series of episodes until finally they came into the hands of a distinguished team of scholars (none Jews by Arab edict) who published most of them.
- b) From 1947-1956 scrolls were discovered in ten other caves in the area, each one being labeled by number. Cave 4 had the largest find—over 15,000 fragments comprising over 500 different documents! These had to be brought out, however, from 2000 years of bat dung and dust two meters deep! The most significant of the 11 caves were caves 1, 4, and 11.
- c) Only about ten of the hundreds of documents are well preserved (such as the scrolls of the Book of Isaiah). Most are fragments which have had to be put together like pieces of a jigsaw puzzle. The complexity of the task and the desire of the DSS team to be the first to publish them caused the team to have a very tight grip on the material. This has brought much criticism in recent years in particular. Hundreds of scholars have waited nearly a half century for their release. In particular, critical articles from BAR magazine (*Biblical Archaeology Review*) appeared to expose and embarrass the team led by John Strugnell.
- d) Finally, in about 1992, two computer hackers in California in conjunction with the Huntington Beach Library put the remaining unpublished fragments on Macintosh (yeah!) computers and released them to the public. The “cat was out of the bag” and since then access has been granted to the documents.



- e) Finally, in August 1991, Jewish scholar Ben Zion Wacholder at Hebrew Union College in Cincinnati, Ohio and especially his evangelical graduate student named Martin Abegg constructed the remaining unpublished fragments on a Macintosh (yeah!) computer. The Huntington Library of San Marino, California then released these to all qualified scholars in September. The “cat was out of the bag,” breaking a 40-year monopoly in only two weeks. Since then access has been granted to the documents (see the whole story in Edward M. Cook, *Solving the Mysteries of the Dead Sea Scrolls*, 71-76).
- f) However, an unpublished letter yet remained called MMT (Hebrew abbreviation usually translated “some rulings pertaining to the Torah”). Strugnell had this document in his possession for 25 years but never let anyone know about it. What makes this unique is that none of the DSS documents is a letter, so MMT is the only one. In fact, it is so important that at least six copies of it were kept at Qumran and have survived at least in part. Strugnell enlisted help from Elisha Qimron to write a 600 page commentary on this 120-line text, but Strugnell has since died. Finally, *BAR* caused quite a storm by printing the entire letter with the title “For This You Waited 35 Years” (November/December 1994, 56-61). With lawsuits following, the end of the story hasn’t yet been told...
- g) One significant victory for evangelicals recently emerged due to MMT. Although Paul insisted that salvation is not by “works of the law” (*ergon nomou* ἐργον νομου; Rom. 3:20, 28; Gal. 2:16; 3:2, 5, 10), the “works of the law” for salvation concept has never appeared in any rabbinic writings. For years liberals have accused Paul of either misunderstanding Jewish teachings of his day or else inventing opponents who taught works-righteousness to bolster his claim of justification by faith. But now Abegg suggests a better translation of MMT (*Miqsat Ma’ase Ha-Torah*) is “pertinent works of the law.” The letter thus contains practices Qumran thought necessary for salvation.⁷ This is the first evidence of salvation by law in NT times, showing Paul to be responding to a genuine belief of his day. Abegg includes this picture (note that the MMT clause appears in the box):



(in the box)
 “MIQSAT MA’ASE HA-TORAH” read the words highlighted in the Dead Sea Scroll fragment above. The phrase gives the document its shorthand name—MMT. But what does it mean? Scholars have variously translated it as “some precepts of Torah” or “some legal rulings of Torah.” Both translations miss the mark, writes Martin Abegg, who suggests the proper rendering is “pertinent works of the law.” If Abegg is right, MMT casts important new light on the thinking of Paul, who uses the expression “works of the law” in his letters to the Galatians and the Romans.

⁷ Martin Abegg, “Paul, ‘Works of the Law’ and MMT” *Biblical Archaeology Review* 20 [Nov/Dec 1994]: 52-55. Abegg later changed his view to practices enabling Qumranites to remain in the covenant (“4QMMT C 27, 31 and ‘Work’s Righteousness,’” *Dead Sea Discoveries* 6 [1999]: 139-47; reviewed in *BibSac* [Jan-Mar 2000]: 101).

The Story of the Dead Sea Scrolls

(Source Unknown)

Three shepherds were looking after their goats near the edge of the Dead Sea. Behind them were the crags of the desert cliffs. One of the Arabs saw a small hole in the cliff, and threw a stone into it. He was surprised to hear a sharp clattering noise. It was too late to explore that day, but he told the others about it. After a while, the youngest of them went off on his own and wriggled through a hole next to the first one. He dropped into a small cave, and saw what the stone had hit. An old pot was lying smashed on the floor. More pots stood in the cave. Lifting the lid off one, he found it full of red earth. In another were two small bundles wrapped in cloth, and one not wrapped. Each was a long roll of leather with small black letters all over the inside. The leather was thin and crumbly, not much use for anything. It was the winter of 1946-47 when they found the scrolls. During March 1947 they decided they might be worth some money. They took them to Bethlehem, to a carpenter who also bought and sold antiquities. He kept them for a while, then the shepherds came back.

'How much will you pay for them?'
'Nothing, they're not old!'

They took the scrolls away and arranged with another dealer to try to sell them. They agreed he could take a third of the price as his commission. A few weeks later he was able to give them their money: the three scrolls brought them £16—\$65 at that time.

One of the shepherds had gone back to the cave meanwhile, and found some more scrolls buried under stones fallen from the roof. A different dealer bought these, for £7 (\$28). For the effort of throwing a stone into a cave, the shepherds found themselves with more money in their pockets than they'd ever had from breeding sheep and goats. Yet that was not the end of the story for them: they had struck a gold mine, without knowing it!

An archbishop belonging to the Syrian Jacobite Church in Jerusalem had bought the first group of scrolls. Fighting in Jerusalem caused him to move to America. There he exhibited the scrolls at museums and universities, trying to find a buyer for them. Seven years after he had obtained them, he advertised them in *The Wall Street Journal*. They were for

sale at a price to be agreed.

Someone showed the advertisement to Yigael Yadin, a leading archaeologist from Jerusalem who was visiting New York. He contacted a rich American friend who put up the money to buy them—a quarter of a million dollars. So it was that these scrolls returned to Jerusalem in 1954. There they were reunited with the second group, which Yadin's father, Professor Sukenik, had bought for £80/\$324.

By the end of 1948 newspaper reports had told the world about the discovery and its importance—Hebrew books from the time of Christ had never been found in Palestine before. News that the scrolls were very valuable reached the shepherds and their friends. They went hunting for more caves with scrolls in them until, by 1956, they had located eleven with the same sorts of books in them. One cave, Cave 4, had had about 400 scrolls in it. Falling stones, wind-blown dust, insects, and possibly enemies, had torn them into 40,000 fragments. Each one had to be bought from the Arabs who found them, at an average price of £1/\$4 per square centimetre.

Museum funds were soon exhausted in Jordanian Jerusalem. The government of Jordan produced a considerable sum of money, and more was raised from museums and academies and wealthy benefactors abroad. In 1967 the last of the scrolls to come to light was confiscated from the shepherds' Bethlehem agent by Israeli authorities. Afterwards they paid him compensation of \$105,000. He and the tribesmen for whom he acted had grown rich because of one idly thrown stone!

The scrolls recovered in modern times fall into three categories. About 100 scrolls are books of the OT in Hebrew; all the OT books are represented except Esther. These biblical MSS are 1,000 years older than the oldest copies previously available, and their discovery has greatly increased our knowledge.

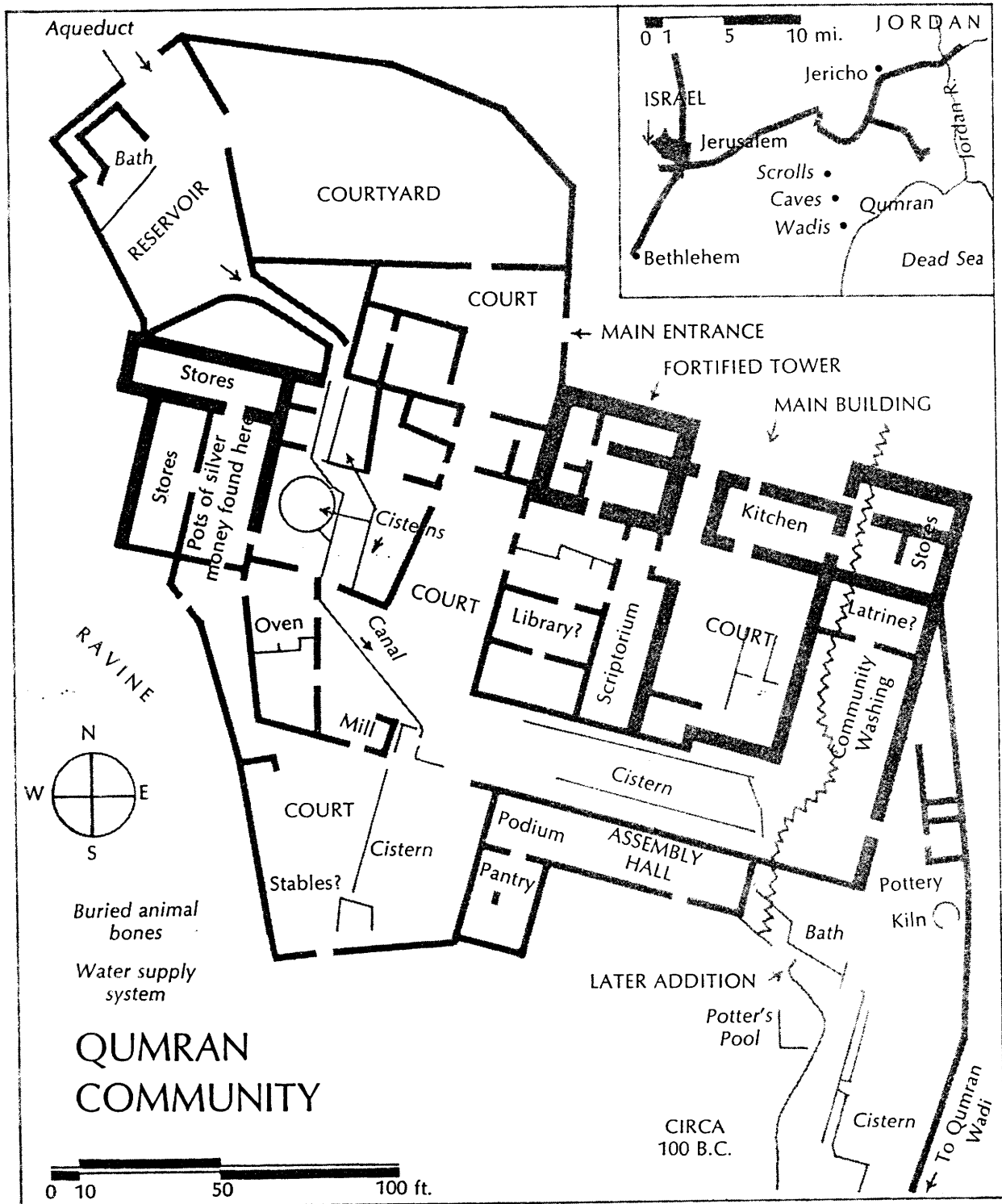
See
'Shrine
of
the
Book'

The oldest manuscript of a complete book of the Old Testament dates from c. 100 BC and was found at Qumran (Cave 1) in 1947. It is the scroll of Isaiah (IQ 1^s) and measures 27 cm × 7.26 m (c. 10½ ins × 23 ft 10 ins).

The
Story
of the
DEAD
SEA
SCROLLS

Diagram of the Qumran Community

R. K. Harrison, "Dead Sea Scrolls," *Zondervan Pictorial Encyclopedia of the Bible*, 2:60

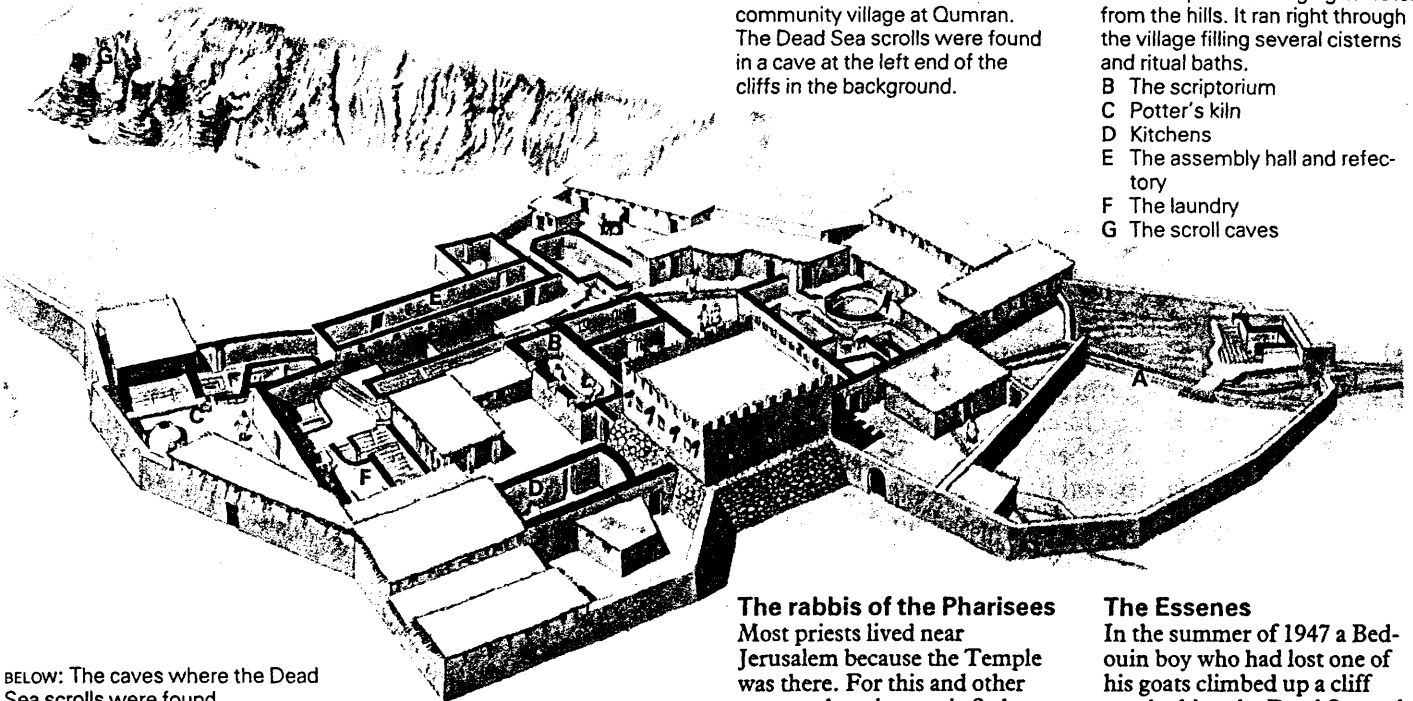


Reconstruction of the Qumran Community

Peter Connolly, *Living in the Time of Jesus of Nazareth* (Bnei Brak: Steimatzky, 1983), 31

A reconstruction of the Essene community village at Qumran. The Dead Sea scrolls were found in a cave at the left end of the cliffs in the background.

A The aqueduct bringing in water from the hills. It ran right through the village filling several cisterns and ritual baths.
 B The scriptorium
 C Potter's kiln
 D Kitchens
 E The assembly hall and refectory
 F The laundry
 G The scroll caves



BELOW: The caves where the Dead Sea scrolls were found.



BELOW: 'monks' working in the scriptorium at Qumran.



The rabbis of the Pharisees

Most priests lived near Jerusalem because the Temple was there. For this and other reasons the aristocratic Sadducees had lost touch with the common country people who turned to Pharisees for advice. Their rabbis were the teachers of the law. They were not professional teachers and often did menial jobs.

These rabbis sometimes interpreted the law so strictly that at times it became almost meaningless. There is a famous tract where they actually debated whether or not it was right to eat an egg that had been laid on the Sabbath day.

They made the rules on purity into an intricate code. They insisted on strict personal hygiene. Food had to be cleansed and eaten off cleansed plates with cleansed hands. They would not eat in the houses of those they considered to be sinners in order to avoid contamination.

The Sanhedrin

The Sanhedrin was the supreme council and court of the Jews. It decided the meaning of the Mosaic law. It was dominated by the Sadducees. It had opposed Herod and when he became king he executed 45 of its 71 members and reduced it to a purely religious council. The members of the council sat in a semi-circle with three rows of disciples behind them. The president sat in the centre with the elders on either side. The decisions were noted by two clerks who stood in front of them.

The Essenes

In the summer of 1947 a Bedouin boy who had lost one of his goats climbed up a cliff overlooking the Dead Sea and stumbled into a cave full of scrolls. These were the famous Dead Sea scrolls, the library of a religious community that had lived there 2,000 years before. These people were Essenes, an extreme sect of the Pharisees. They disapproved of religious practices at Jerusalem and had withdrawn to the wilderness. Their religious leader, possibly called the Teacher of Righteousness, may have been executed, possibly crucified. The practices of the Essenes bear a remarkable similarity to those of early Christianity. They lived a communal life and shared their possessions. Their communal meals seem to foreshadow Christian communion. They practised baptism and believed that the end of the world was imminent.

There were Essene communities in Judea and Galilee. There can be little doubt that they had an influence on both John the Baptist and Jesus of Nazareth.

The Messiah

For centuries many Jews had believed that a deliverer (Messiah) would lead them to victory over their enemies. He would be a descendant of David. The Essenes appear to have expected two Messiahs, a king Messiah from the house of David and a priest Messiah. The Sadducees ridiculed the whole idea of the Messiah.

2) The Qumran Community: The findings of the scrolls motivated the excavation of the ruins next to the caves by Roland de Vaux, a Dominican monk in Jerusalem. A big problem concerns the identity of the people who lived in this remote place.

a) Essenes were a Jewish monastic group in this area during the time of the scrolls (200 BC—AD 68). Most scholars have held that Essenes copied the scrolls at Qumran and then deposited them into the caves when the Jewish revolt against Rome began in AD 66 (e.g., James VanderKam, E. L. Sukenik, John Allegro, André Dupont-Sommer). Within two years the Essene community itself was wiped out. Several lines of evidence support this theory:

1] *Pliny the Elder* was a Roman scholar who apparently had visited this area and described the Essenes in these words:

On the west side of the Dead Sea, but out of the range of the noxious exhalation of the coast, is the solitary tribe of the Essenes, which is remarkable beyond all the other tribes in the whole world, as it has no women and has renounced all sexual desire, has no money, and has only palm trees for company. Day by day the throng of refugees is recruited to an equal number by numerous [additions] of persons tired of life and driven thither by the waves of fortune to adopt their manners. Thus through thousands of ages (incredible to relate), a race in which no one is born lives on forever; so prolific for their advantage is other men's weariness of life! Lying below them [Essenes] was formerly the town of Engedi (Pliny, *Natural History* 2, trans. H. Rackham, Loeb Classical Library [London: Heinemann/Cambridge, MA: Harvard Univ. Press, 1969], 5.15, 73).

Thus Pliny describes Essenes in this spot and with the same characteristics depicted in the ruins (see below). Qumran is the only archaeological site in this area north of Engedi with buildings large enough for a community.

2] *Josephus* says the Essenes did not marry (*Ant.* 18.1.5; *War* 2.8.2), which is consistent with the burial findings in the area. All corpses dug up were of men, except two women and one child. (Some believe the women were cooks.) In any event, if marriage was practiced in the community, the ratio of women to men would certainly have been much higher and the skeletons of more children would seem to be more prominent in the burial plots.

3] *Excavations* of the site revealed a long room which the excavators dubbed the "scriptorium," believing that the long tables there enabled Essene scribes to copy manuscripts. In fact, two ink wells were dug up in this room.

4] *Sectarian writings* at the site indicate a religious community. These include the Manual of Discipline (describing their strict beliefs, initiation practices, and rules of daily life) and a newly discovered deed from a new community member who gave his property to the sect (*BAR* [Mar/Apr 98]: 48-53, 69).

b) Sadducees have also been considered to have occupied the ruins. Dr. Pauline Donceel-Voute, an archaeologist at the Catholic University of Louvain in Belgium, holds this view. She teaches that the long room long believed to have been the "Scriptorium" where scrolls were copied was actually a banqueting table! Dr. Lawrence Schiffman, professor of Judaic Studies at New York University, says that a close reading of MMT showed "beyond

question that either the sect was not Essene, but was Sadducean, or that the Essene movement must be totally redefined as having emerged out of Sadducean beginnings.” Clearly there are some parallels between the Sadducees and those at Qumran, but since Sadducees did not believe in angels or predestination, these major emphases in the ruins are convincingly against this hypothesis.

- c) Pharisees are also suggested to have lived at Qumran by scholars such as Saul Lieberman, Louis Ginzberg, and Chaim Rabin (cf. Edward M. Cook, *Solving the Mysteries of the Dead Sea Scrolls*, 124, n. 1). This is a minority view.
- d) The Roman fortress hypothesis has been advanced with little following.
- e) Zealots also have been supported as Qumran’s inhabitants. This terrorist, fringe group of Jews who sought to overthrow Rome’s rule has some similarities to the *War Scroll* contents found within the ruins. Arrowheads found within the ash layer of Qumran indicate a fiery end to the settlement. Would the peace-loving Essenes have fought the Romans with such fury? Scholars like Cecil Roth and G. R. Driver believe that the ruins resulted from a Roman attack of Qumran as a Zealot outpost. This view which attaches monastic tendencies to Zealots has not gained much of a following.
- f) The Christian hypothesis has also been put forth. This focuses on James the brother of Jesus as the Qumran sect’s leader. This more radical theory, proposed by Dr. Robert Eisenman of California State University at Long Beach, has few adherents. That the scrolls were written by Christians is ludicrous in that the entire library makes not one mention of Jesus!
- g) The Jerusalem theory says that the Qumran writings cannot be attributed entirely to one sect. Dr. Norman Golb, professor of Near East Languages at the Univ. of Chicago, believes that Qumran was not a monastery but a fortress. His view claims that the scrolls came from the libraries at Jerusalem and were deposited in these caves in anticipation of the fall of Jerusalem between AD 66-70.
- h) Conclusion: While the identity of the sect still remains a mystery, it seems to me that the Essene view has not been sufficiently defeated to change from this traditional view. Therefore, I continue to hold to the Essene theory, especially considering the evidence of Pliny and Josephus.

b. Contents of the Qumran Library (DSS manuscripts)

The 870 different scrolls and 100,000 fragments comprise many types of documents:

1) OT Books (220 scrolls, as opposed to the 650 non-biblical scrolls)

- a) At least a fragment has been found of every OT book except Esther (which only later was considered authoritative). The most common were Deuteronomy, Psalms, and Isaiah (two entire scrolls of Isaiah were discovered).

- b) Finds have been labeled by the cave number and name of book. For example, 11QPs denotes the Psalms scroll in cave 11 at Qumran and 1QIsa^a designates the first Isaiah scroll found in cave 1.
- c) The DSS even include Targum fragments (Aramaic paraphrases of the OT; Evans, 98; cf. p. 97 of these notes).

2) Apocrypha and Pseudepigrapha texts

- a) Finds include Wisdom of Solomon, Tobit, 1 Enoch, Jubilees, Testimony of the Twelve Patriarchs.
- b) The abbreviation for these is similar to that of OT books: 4QTobit means the Tobit scroll found in Qumran cave 4.

3) Commentaries on OT books

- a) The most complete commentary is on Habakkuk, with Genesis, 2 Samuel, Isaiah, Hosea, Nahum, and Zechariah also prominent.
- b) A small letter “p” for *pesher* (“commentary”) identifies these manuscripts. For example, 1QpHab designates the commentary on Habakkuk found in cave 1.

4) Collections of OT passages on a theme

- a) Messianic passages were collected by Essenes in a volume called “Testimonia.”
- b) The sect struggled to reconcile seemingly contradictory OT messianic texts on the Messiah’s lineage. Was he a priest (Ps. 110:4) who descended from Levi, or a king who descended from Judah via David (Ps. 89:3-4, 35-37)? The result was an expectation of *two* messiahs: a priestly Messiah and a Davidic Messiah.

5) Sectarian writings of the Qumran Community (designated with “S”)

- a) The Manual of Discipline (1QS), Community Rule (1QSa), and Damascus Document (CD) outline very strict rules of behaviour for the monastic community, including death for sabbath-breaking. (As an example of referring to this scroll, 1QS3.5-7 indicates column 3, lines 5-7 of the scroll.)
- b) The Temple Scroll (11QTemple) contains an elaborate plan how to make a new temple, anticipating that Herod’s temple would soon be judged by God. (They were right, but little did they realize that they too would be destroyed.)
- c) The War Scroll (1QM) was originally published under the title “The War of the Sons of Light with the Sons of Darkness.” It is an eschatological text depicting the community’s instructions and prayers to be offered at different times in battle. It is unknown whether the community had in mind an actual military battle or an apocalyptic Armageddon.

- 6) Note that no NT manuscripts or fragments have been found in Qumran (nor does the NT ever mention Qumran or the Essenes). Some articles try to connect Jesus and Qumran (or Christianity and Qumran), but this is very speculative; these were contemporaneous yet independent movements with similar goals at some points.

c. Beliefs and Characteristics of the Qumran (Essene) Community

- 1) Commitment to intense study of the Torah and a devout life: extensive water cisterns and baths were used for ritual cleansing
 - 2) Sovereignty of God: strict predestinarian views similar to Pharisees
 - 3) Eschatological Emphases: believed they were living in the end times and held strong messianic expectations that God would judge the impure priesthood
 - 4) Communal life: Josephus is probably right that Qumran inhabitants were all men (except possibly a few women cooks?)
1. Legalism: possible given that Essenes separated from the normal pressures of everyday life (e.g., War 2.8.2 says no defecation was allowed on the sabbath!)

d. Significance of the DSS

- 1) Information on the life, customs, history, and beliefs of the Qumran community.
- 2) Knowledge the Pseudepigrapha (Jewish writings from 200 BC to AD 100) has been enhanced significantly. This has aided our understanding of Jewish history, religion, and culture in the NT era and afterwards.
- 3) Greatly advanced the study of Hebrew manuscripts, script, and orthography (system of spelling correctly) from the 3rd century BC to the 2nd century AD. Prior to this discovery these years were represented by only one scrap of papyrus!
- 4) Extended our knowledge of the Masoretic (Hebrew) text back by 1000 years: 4QSam dates to 225 BC, but before this discovery the oldest extant Hebrew MSS of an OT book was from the AD 800's.

Before 1948, the earliest complete extant copies of the Hebrew Bible were dated around AD 1000! Finding copies of books of the Hebrew Bible in whole or in part, to be dated around the time of Christ, was indeed phenomenal. In addition new light was cast on the religious situation of this time, since the Scrolls contain much extrabiblical material related to the beliefs and conduct of a Jewish sect (Homer Heater, *BibSac* 145 [Oct.-Dec. 1988]: 454).

- 5) Proves the accuracy of conservative dating of OT books: Liberals have long held that Daniel was written in Babylon around 164 BC whereas conservatives date it in Daniel's lifetime (c. 560 BC). The discovery of a second century BC Daniel scroll at Qumran defeats this erroneous liberal teaching, for copies of Daniel would not have traveled to a fringe sect in the desert of Palestine so quickly.

- 6) Proves the accuracy of transmission of the OT text: Comparing the DSS Isaiah scroll with one copied in AD 800's shows minimal differences. The Jewish scribes over the centuries showed extreme care to produce reliable copies of their sources.
- 7) MMT shows that Paul's opponents who taught salvation by the law were indeed real people (Rom. 3:20, 28; Gal. 2:16; 3:2, 5, 10; see page 175).

e. Sources

- 1) The best older introductions to Qumran are Frank Moore Cross, Jr., *The Ancient Library of Qumran and Biblical Studies* (New York: Doubleday, 1961; reprint, Grand Rapids: Baker, 1980) and especially the standard DSS text: Geza Vermes, *The Dead Sea Scrolls in English* (Baltimore: Penguin, 1962, 4th ed. 1995). But recently Martin Abegg, Edward Cook, and Michael Wise edited *The Dead Sea Scrolls: A New Translation* (HarperCollins, 1996) which includes all but the most minute of the previously unknown nonbiblical DSS texts. Its 300 texts are 200 more than the previous standard by Geza Vermes.
- 2) See also an older but brief symposium at the Smithsonian Institute by Hershel Shanks, James C. VanderKam, P. Kyle McCarter, Jr., and James A. Sanders, *The Dead Sea Scrolls After Forty Years* (Washington: Biblical Archaeology Society, 1991 in SBC library 220.93 SHA). Also see Edward M. Cook, *Solving the Mysteries of the Dead Sea Scrolls* (Grand Rapids: Zondervan, 1994).

The best way to stay current on the DSS is in *BAR* (*Biblical Archaeology Review*), a magazine published since 1975. It is edited by Hershel Shanks, a Harvard Law School graduate who turned his interest in Israel into a new profession (though the "BAR" acronym and controversial nature of the publication which continues to get sued for publishing sensitive material shows that Shanks hasn't yet given up law!).

1. Communal life (at least early in the church in Acts 2:42)
2. Messianic expectation
3. Emphasis on purity

Essenes	Christianity
Monastic	In Society
Jewish	Jew and Gentile
Anti-temple	No position
Men only	Men and women
Washings (repeated)	Baptism (one-time)
Copied scrolls	Not an emphasis

20 Qumran

The Qumran Community was a Jewish monastic group that left Jerusalem in opposition to the priesthood which did not follow OT genealogical requirements. The group set up near the Dead Sea and operated from about 200 BC to AD 68. The most important contribution made by these people called the Essenes was the meticulous copying of (mostly OT) manuscripts that were preserved in jars until their discovery from 1947-56. Some scholars believe that John the Baptist lived among this group in the desert (Luke 1:80). See more information on their Dead Sea Scrolls before this entry.

 21 Jericho

This city means “fragrant place.” Some believe Jericho to be the oldest city in the world (8000 BC), even before pottery was made. However, the actual oldest city more probably would be Babylon in Iraq where the tower of Babel was built in the world’s oldest city (Gen. 11). Nevertheless, because of its strategic location, Jericho has been built and destroyed some 23 times! Jericho is also known as City of Palms (Deut. 34:3) since it lies in the fertile Jordan oasis rich in fruits and vegetation (it is not watered by rain). The OT site is Tell es-Sultan, a 400 meter long mound arising 15 meters from the bedrock. To the east is the spring of Ain es-Sultan which waters the oasis. This may be the fountain of Elisha (2 Kings 2:19-22).

Jericho has both OT and NT significance. Joshua conquered it in his first battle in Israel (Josh. 6:12-25) and placed a curse upon the rebuilder (v. 26, fulfilled in 1 Kings 16:34). Also, Elijah was taken up to heaven near Jericho (2 Kings 2:4-18).

NT Jericho is actually a different site, 3 kms. south of the OT site on both banks of the Wadi Qelt. Herod built the Great this as his winter capital. Christ healed two blind men (Matt. 20:29-34) and saved Zacchaeus here (Luke 19:1-10). It still has an ancient sycamore tree claimed to be that of Zacchaeus.

Understanding that there are these two Jerichos help us to understand the apparent conflict between Matthew 18:35 (“Jesus approached Jericho”) and Luke 19:1 (“Jesus entered Jericho”). Actually Jesus healed the blind man as he was leaving one Jericho and entering another.

A “third” Jericho is actually the present town to the east of the archaeological sites. It is built on the site of the Byzantine and Crusader cities. In late 1994 this came under PLO control.

 22 Mount of
Temptation

Behind the OT Jericho is the Jebel Kuruntul or Mount of Temptation where tradition records Christ’s temptation by Satan for 40 days (Matt. 4; Luke 4) and where a Greek Orthodox Convent was built in AD 1895. We may see the back side of this mount later in the tour.

Christ was tempted 40 days and nights at this spot behind Jericho (Matt. 4:1-11; Luke 4:1-13). This is no place to be alone—so desolate! Plenty of rocks that could be turned into stone lie here!

23	Beth Shan (Bet Shean) (Sythopolis)	This city lies 30 kms. south of the Sea of Galilee. Located strategically where the Valley of Jezreel meets the Jordan Valley near Mount Gilboa, the main road from Egypt to Damascus (Via Maris) crossed at this important juncture. This has led to it being built, destroyed, and rebuilt so that it now has 20 layers of cities!
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Beth Shan actually has two sites: the biblical tel (upper city) and a Greek/Roman lower city. This lower city was destroyed by an earthquake in AD 749 but is now being restored to its original glory with colonnade streets, three-level theatre which is still being used, market, and amphitheater.

Manasseh was given this land, but this tribe never conquered this land due to the iron chariots of the Canaanites that enabled them to control the plains (Judg. 1:19, 27). Beth Shan was the location where the bodies of Saul and his three sons were fastened to the wall after their death on Mount Gilboa (1 Sam. 31:10). The men of Jabesh-Gilead took them down at night and gave them a decent burial (vv. 8-13). During the Greek era it became the leading city of the Decapolis, and recently a Roman theater and temple up on the tel have been excavated.

23 Beth Shan
(continued)

Here are the eight occurrences of Beth Shan in Scripture:

Josh. 17:11 Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam and the people of Dor, Endor, Taanach and Megiddo, together with their surrounding settlements (the third in the list is Naphoth).

Josh. 17:16 The people of Joseph replied, “The hill country is not enough for us, and all the Canaanites who live in the plain have iron chariots, both those in Beth Shan and its settlements and those in the Valley of Jezreel.”

Judg. 1:27 But Manasseh did not drive out the people of Beth Shan or Taanach or Dor or Ibleam or Megiddo and their surrounding settlements, for the Canaanites were determined to live in that land.

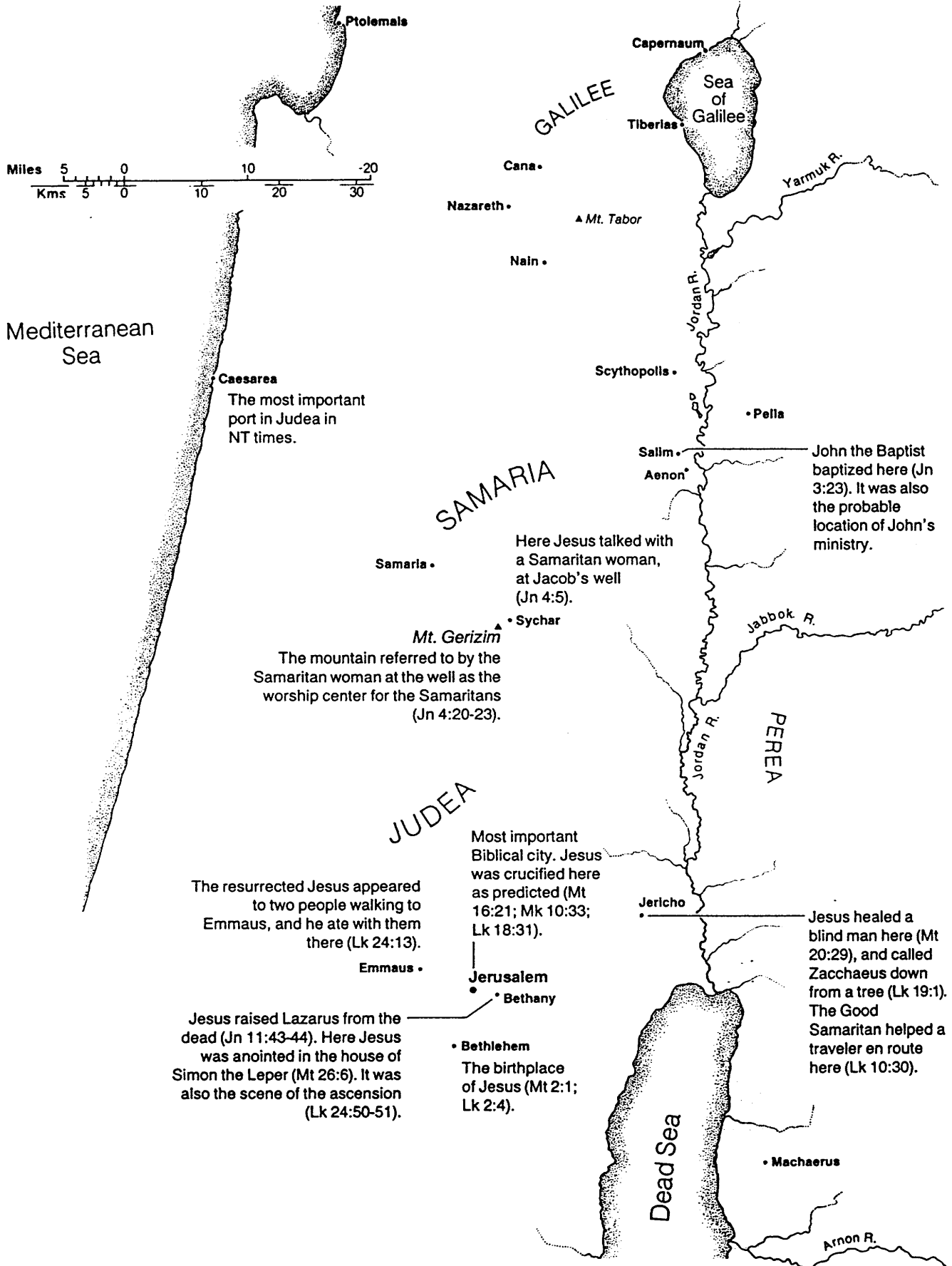
1Sam. 31:10 They put his armor in the temple of the Ashtoreths and fastened his body to the wall of Beth Shan.

1Sam. 31:12 all their valiant men journeyed through the night to Beth Shan. They took down the bodies of Saul and his sons from the wall of Beth Shan and went to Jabesh, where they burned them.

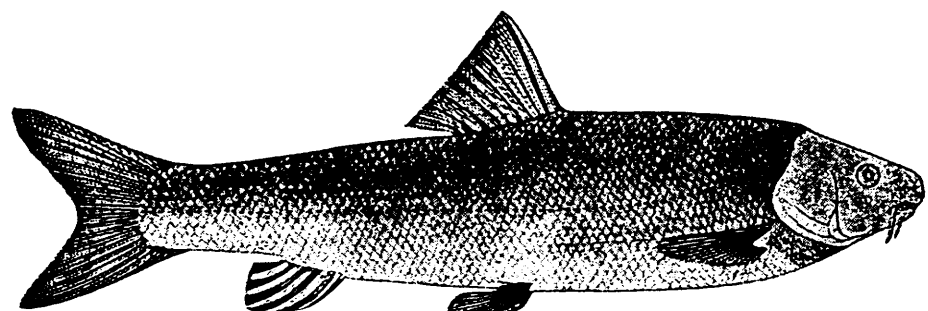
2Sam. 21:12 he went and took the bones of Saul and his son Jonathan from the citizens of Jabesh Gilead. (They had taken them secretly from the public square at Beth Shan, where the Philistines had hung them after they struck Saul down on Gilboa.)

1Kgs. 4:12 Baana son of Ahilud —in Taanach and Megiddo, and in all of Beth Shan next to Zarethan below Jezreel, from Beth Shan to Abel Meholah across to Jokmeam;

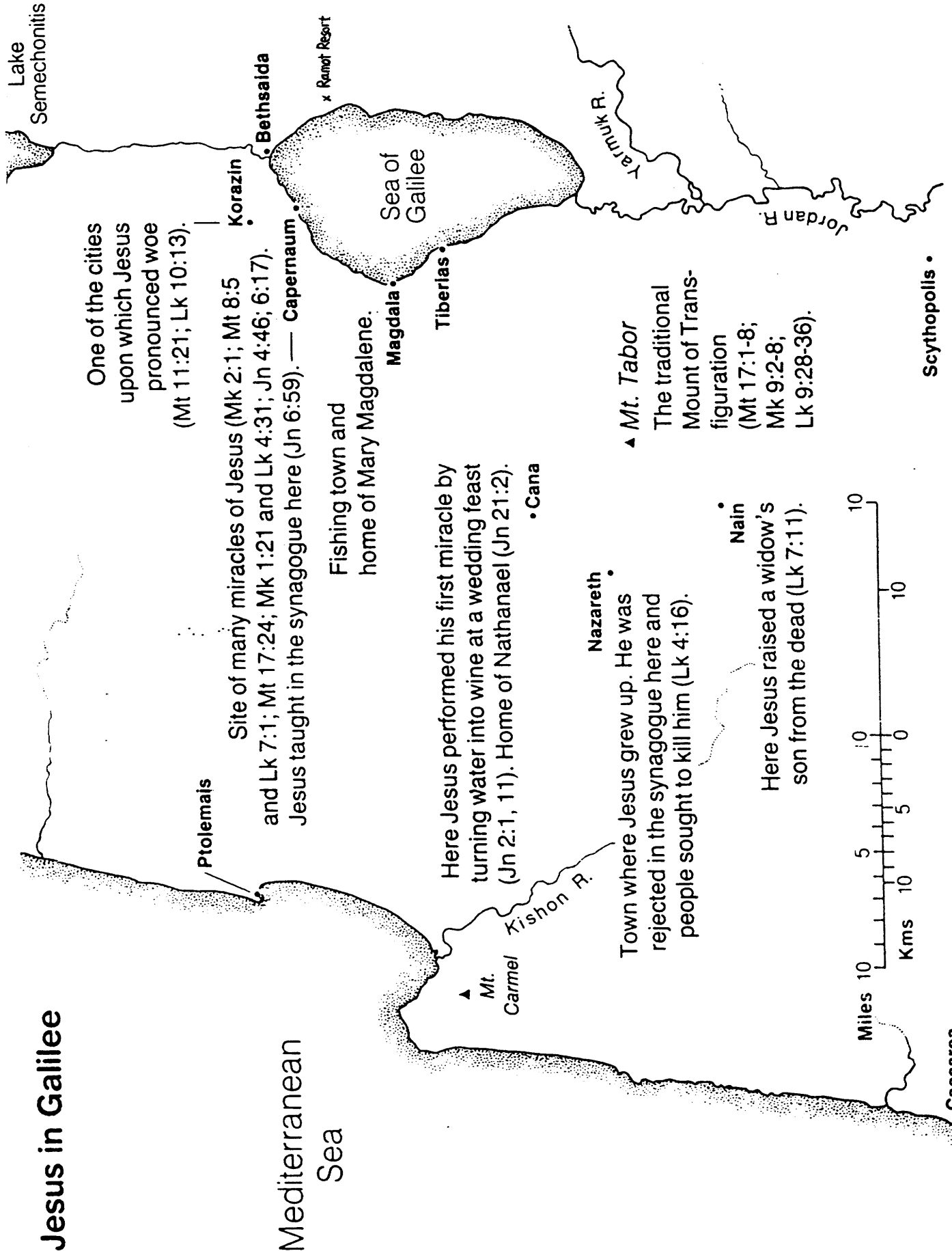
Jesus in Judea and Samaria



24	Site of Gideon's "Filtering"	The spring of Harod (Jud. 7:1), now known as Ma'ayan Harod, is a cool mountain spring flowing into a large pool. This is where Gideon was instructed by the Lord use to reduce his troops. Those who lapped from the water like dogs were the chosen 300 men who ended up defeating the Midianites (vv. 5-6).
25	Mountains of Gilboa	Here we will be passing by (no stopping or teaching), but this is the place where King Saul and his son Jonathan met their death at the hands of the Philistines (1 Samuel 31). Notice that this is not a single mountain but actually a small range. It was from here that Saul traveled north the night before his death to visit the witch of Endor across the Jezreel Valley (1 Sam. 28). After hearing the report of Saul's death, David cursed this mountain and the eastern side is said to have no vegetation as a result (cf. 2 Sam. 1:21).
26	Jordan River	The windy Jordan River begins at Dan (700 feet above sea level), empties into the Sea of Galilee and continues here at the southern tip of the Sea of Galilee then runs southward in the desert valley towards the Dead Sea. (Actually, the word "Jordan" means "sloping down"—an appropriate name since it empties into the Dead Sea at 1300 feet below sea level.) Along the way the lush Jordan valley is supplied by springs. No wonder Lot chose this territory over the rugged Judean hills (Gen. 13:10ff.). The Dead Sea is only 100 km. from the Sea of Galilee, but the Jordan winds so much that it would actually be 200 kms. long if one straightened it out!
27	Baptism	Anyone for baptism? John the Baptist performed baptisms in this river, though much farther south in Judea (Matt. 3:6). A nice place with modern facilities is provided for tourists to be baptised.
28	Ramot	We will stay overnight at the Ramot Resort on the northeastern shore of the Sea of Galilee. Tonight at our meeting we will break into small groups of four each to share which site has been most meaningful to each of us thus far on the trip.

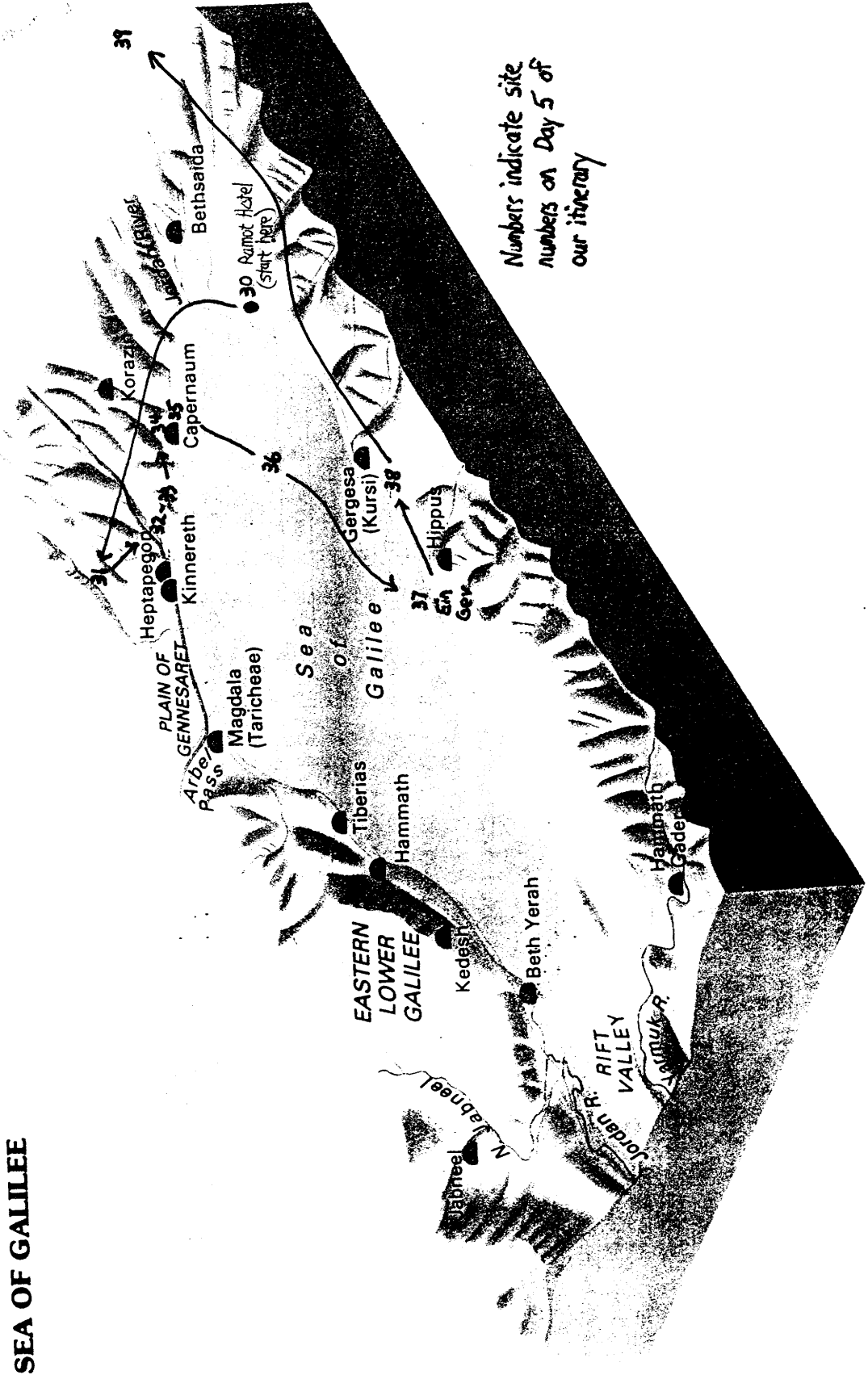


Jesus in Galilee
Bible Visual Resource Book, 207



Sea of Galilee Map (Matthew 8)

Carl Rasmussen, *NIV Atlas of the Bible*, 34 adapted



SEA OF GALILEE

Numbers indicate site numbers on Day 5 of our itinerary

29	Day 5 Tuesday 5 December	Sea of Galilee Northeast Region Quiet Time Guideline: Read Matthew 5—8 (esp. chap. 8)
30	Sea of Galilee	The northern part of this fishing lake is viewed from our hotel. It is 7 by 13 miles which is about half the size of Singapore (but 232 ft. below sea level). This is the location where Peter and Andrew first met Christ (John 1:35-42), and then shortly after (with James and John) were all called from fishing fish to fishing men (Luke 5:1-11). The lake is also called the Sea of Gennesaret, Tiberius, Chinnereth, and Kinneret (meaning “harp,” after its shape). This northern part has the greater amount of fish as the water is freshest here, having just entered the lake from the upper Jordan to the north. This makes this location the best fishing spot on the lake, especially at night when the fish come to the surface to feed. Israel promised Jordan (as part of their peace agreement) to supply Jordan 20 million cubic meters annually, which has lowered the surface of the lake considerably.

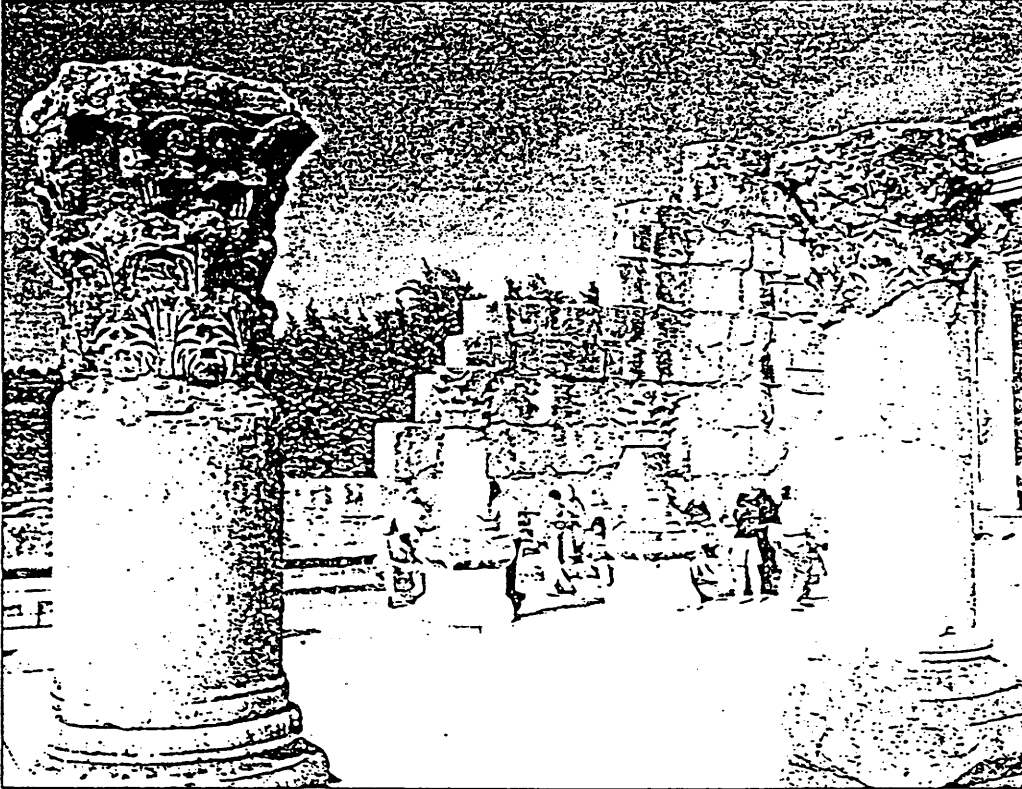
31	Mount of Beatitudes	Our first site today begins a mini-study on Matthew 8. In fact, we will be following the route of Christ's day recorded in this chapter (see the accompanying map with site numbers added). If there are not too many other tourists, let's sing here as the acoustics are beautiful in this 1936 church. A pipe organ is inside so maybe we can have a pianist play. Here's the beautiful hill overlooking the Sea of Galilee where Jesus preached the Sermon on the Mount (Matthew 5-7), which begin with the Beatitudes (Matt. 5:1-12). Perhaps we can break into small groups for prayer about "be-attitudes."
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32	Mount of the Feeding (Tabgha) Church of the Multiplication of Loaves and Fishes	Southwest of Capernaum and down from the Mount of Beatitudes where Christ cured a man with leprosy (Matt. 8:1-4) on the shore is this small village with a large rock. Tradition holds that at this rock Jesus fed the 5000, which is the only miracle recorded in all four gospels (Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17; John 6:1-14). Here one can easily communicate from standing on the hill. Tabgha (Seven Springs) is thought by some to be near an alternate site for "Bethsaida of Galilee," the city of Peter, Andrew and Philip (John 1:44) since Jesus asked Philip where they could buy food (John 6:5) and it is across the lake from Capernaum (John 6:16-17). The other possible site for Bethsaida is NE of Capernaum (see map). A church stands here in recognition of Christ's miracle.
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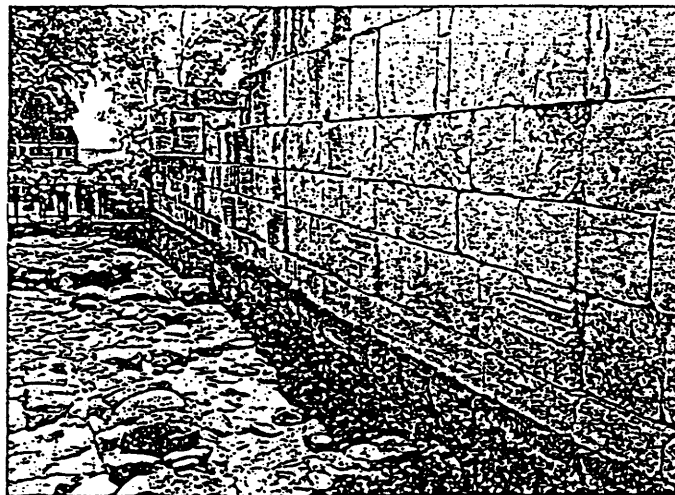
33	Bay of the Parables	This natural amphitheater ends at the water's edge and served as a fitting place where Jesus could be heard by thousands on the surrounding hillside. It is believed that He taught the people the parable of the sower at this site (Mark 4:1-20).
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History of the Capernaum Synagogue

Source Unknown



Ruins of a fine white stone synagogue were found at Capernaum in 1905. Later the Franciscan owners partly rebuilt them. This synagogue was erected late in the fourth century and was richly decorated with carved stonework. Inside the synagogue the stone step seating can be seen along the walls.



Underneath the white synagogue's walls, archaeologists have found parts of an earlier building of black basalt stone. This was apparently in use in the first century, and so may be the

synagogue a centurion gave to the town (Luke 7:4,5). The walls are not well-preserved, so it is not judged worthwhile to remove the later remains in order to uncover them.

Excavations between the synagogue and the shore of Lake Galilee have uncovered several blocks of small stone houses. They were part of the fishing town which flourished from the first century BC to the sixth century AD. Although they were altered over the years, their basic plan did not change. A door led from the street into a paved courtyard and various rooms opened from that, some leading to other rooms. Stone pillars helped to hold up the flat roofs, and there were stone steps to climb up onto the roofs.

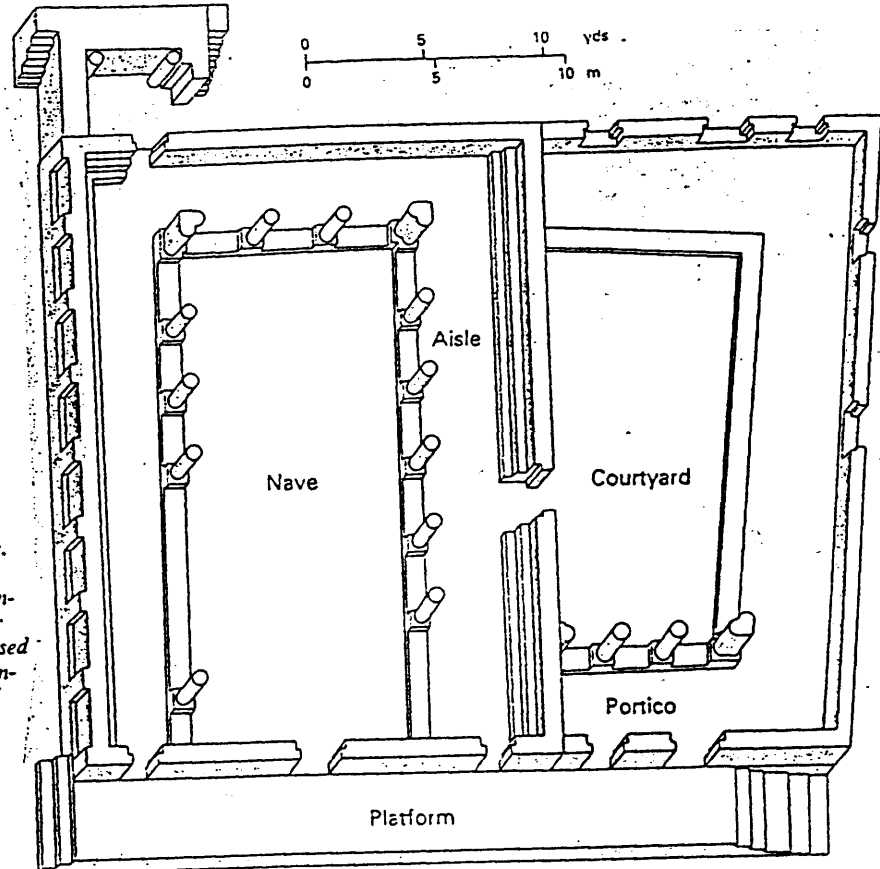
Some of the houses had a row of low arches in place of a solid wall. Perhaps these were to let in light or air, or maybe they were entries to animals' byres or to stores.

In the fifth century an octagonal church was built between the synagogue and the Lake. This had been a special place for Christians for a long time. Excavations reveal that the church stood on one of the houses, preserving a central room. The walls of the room had been plastered and visitors coming to it before the church was put up had scratched prayers naming Jesus on the plaster. This was the house, those early Christians plainly believed, where Peter lived — possibly the room where Jesus cured Peter's mother-in-law, or where he had lived.

Layout of the Capernaum Synagogue

Source Unknown

Ground plan of the Capernaum synagogue. Alongside the roofed prayer-hall was a colonnaded courtyard or annexe, both being raised on a high podium mounted by steps. Late 4th/early 5th cent. AD.

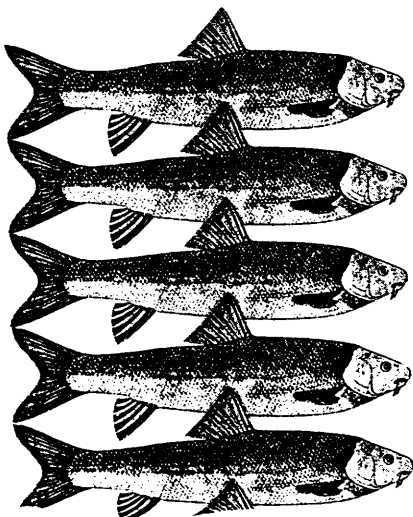


Situated about 4 km from the point where the Jordan River enters the Sea of Galilee on its northwest shore, the city once had a large population. Today it is a place of ruins maintained by the Franciscan Order. It was our Lord's headquarters during His ministry in Galilee and Matthew 9:1 describes it as "His own city". A sign outside the gateway to Capernaum says, "Capernaum, the Town of Jesus". The first disciples of Jesus were called in this town (Matt 4:12-22) and Peter had his house here. This house (the ruins of which can be seen) soon became "the house" of the followers of Jesus, i.e. a domus ecclesia. As a matter of fact, the rediscovered house of Peter is the first example of a domus-ecclesia in the Christian world. The ruins of a first century synagogue can also be seen with its Corinthian pillars and Roman freizes.



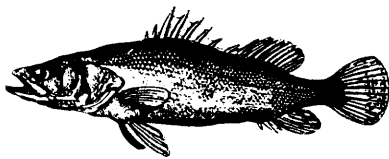
Interestingly, the Capernaum synagogue shows a mix of Roman architectural style and characteristic Jewish symbolism: a device of grapes and a Jewish

34	Capernaum Synagogue	Christ used this chief fishing town of the Galilee as his headquarters, where he healed a centurion's servant (Matt. 8:5-13) on the same day as the healing of the leper above (Matt. 8:1-4). "Caper" (village) and "Nahum" means "village of Nahum," perhaps because the prophet Nahum lived here.
		Capernaum was known for its agriculture, especially its olive oil, which was exported throughout the Mediterranean world until the AD 614 Persian conquest of Israel.
		A fourth century AD synagogue is a stone's throw away from Peter's mother-in-law's house. This is the exact site of the previous synagogue where Jesus taught. Although this area is noted for its black basalt stone used in buildings due to nearby lava flows, this synagogue is made of white limestone brought from Mount Arbel (6 km. away), indicating the wealth of the Jewish community. What a fitting place for the Light of the World to preach and bring his light into the dark area (cf. Matt. 4:12-17)! For details on synagogues please see pages 175-76.
35	House of Peter's In-Laws (in Capernaum)	A 5 th century church stands over the ruins of this house with a 1991 church over this, which is but a stone's throw from the Sea of Galilee. Imagine Peter pulling his nets in here close to this house of the well-to-do family into which he married! Jesus healed many people at this very house (Matt. 8:14-17).
36	Boat Trip (Capernaum to Ein Gev)	After healing many at Peter's house, Jesus left there and gave orders to cross the lake (Matt. 8:18-22). It was here that he instructed the crowd on the cost of following him, then he climbed in the boat, fell asleep and an incredible storm came upon them, which He stilled (Matt. 8:23-27). Praise Christ that He can even control the weather!



A private boat will take us on the same route that Jesus took. This is southeast for a 20-30 minute trip from Capernaum to Ein Gev. On the same lake Jesus showed His glory to His disciples by stilling the storm (Matt. 8:23-27; Mark 4:36-41; Luke 8:22-25) and by walking on the water (Matt. 14:25; Mark 6:48-51; John 6:19-21). Some groups enjoy a communion service in the middle of the lake. Swimming is allowed in this lake.

37 Ein Gev



We'll pass by a kibbutz (commune) on the Sea of Galilee as well as others up in the Golan area. These communities are basically self contained and self supporting businesses, although the nearly 200 kibbutzim in Israel do cooperate in the education of their children to free up mothers to work in the particular trade or fields which is given priority within each kibbutz. At Ein Gev we'll also be treated to lunch with the famous Saint Peter's Fish (also known as fresh water bass).

38 Decapolis Hill

This long, fairly steep hill descending into the eastern shore of the Sea of Galilee is known as the site of the driving of the swine into the sea (Matt. 8:28-34; Luke 8:26-29). Here Christ demonstrated His power over demonic forces.

38a Hazor

This tell (ruin mound) lies about 15 km/9 miles north of the Sea of Galilee. Hazor's history stretches to about 2700 BC but is first noted in the Bible when Joshua defeated and destroyed this capital city of the Canaanite northern city-states (Josh. 11:1, 5, 7-8, 10; c. 1400 BC). From 1700-1400 BC Hazor was the largest city in Canaan (200 acres with 30,000-40,000 people!) due to its strategic spot on the main north-south route from Mesopotamia to Egypt. However, by the time of Deborah it had revived as a Canaanite centre under the leadership of Jabin and his commander, Sisera. Consequently, it had to be destroyed again (Jud. 4:2, 23-24; c. 1200 BC). Solomon rebuilt it as an Israelite city (1 Kings 9:15; c. 950 BC), seen in a gateway from his time still visible. Ruins of a storehouse and watershaft from Ahab's time (a century later) still remain as well. The city was last destroyed by the Assyrians in 734 BC. It has never had any importance since that time.

39 Dan

One of the sources of the Jordan, which Judges 18:28-29 records as the place where the tribe of Dan migrated northward when it couldn't conquer its allotted territory. Jeroboam I set this up as one of his two "alternate" places of worship (1 Kings 12:28-29).

40	Baniyas (Caesarea Philippi)	You probably won't recognize this name from the New Testament. This is because the older name is "Paneus," after the Greek god of the forest named Pan. Since the Arabs could not pronounce the letter "P" the name was changed to "Baniyas." However, the name even older still stems from Herod the Great's son Philip who built this city and named it Caesarea Philippi in honor of the Emperor Tiberius. "Philippi" was added to the name to distinguish it from the Caesarea on the Mediterranean coast. Here Peter confessed Christ as the Son of God and Christ first introduced the concept of the Church (Matt. 16:13-20; Luke 9:18-27).
41	Mount Hermon	Behind Baniyas lies this, the tallest of the mountains in Israel. It is likely that the Transfiguration occurred here, although many prefer Mount Tabor (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36). However, a look at the chronological movements of Christ surrounding this event indicate that Mount Tabor is too far. In any case, the Transfiguration was significant in that it was the only time in the gospels when Jesus lifted the veil of His glory in anticipation of his revelation at His second advent (cf. Rev. 1:7ff.).
42	Golan Heights	We can return from Dan and Baniyas by the back (eastern) route that we might view this mountain range dividing Syria from Israel. These high cliffs proved ideal for Syrians to shell Israel prior to 1967, but Israel has held the land since the end of the Six-Day War in 1967 (though at present is undergoing negotiations to return it to Syria). Here we can look across the UN security zone to Syria on the other side.
43	Ramot	We'll travel south back to our hotel on the northeastern shore of the Sea of Galilee.
44	Day 6 Wednesday 6 December	Southwestern region below the Sea of Galilee Quiet Time Guideline: Read Judges 4—5
45	Mensa Christi	At this site just southwest of Capernaum is a little church built over a massive rock called the "Mensa Christi" or Table of Christ. Here Christ provided food for His disciples and reinstated Peter following His resurrection (John 21).

45a	Jesus Boat	<p>The “Man in the Galilee” Museum (Yigal Allon Center) in the Nof Ginosar Kibbutz features this fishing boat found in 1986 just under the low water line of the Sea of Galilee due to a drought (4 meters lower than normal). An adjacent lamp and pottery positively identify it as 2000 years old, which is confirmed by Carbon-14 tests (so Jesus may have ridden in this very boat). The boat was preserved in wax solutions for 8 years before being displayed to the public in mid-1995.</p>
46	Cana	<p>A wedding church commemorating Christ’s first miracle of turning water into wine (John 2) stands here. The Franciscan Church in Cana is built upon the supposed spot of this miracle. Some old jars in the crypt are shown as those used in the Lord’s day. Since Jesus’ miracle happened at a wedding, this spot has become a popular wedding location—and perhaps a good place for those of us married to renew our own vows. Cana was the home of Nathaniel (John 21:2) and the city in which Christ spoke the word which healed the nobleman’s son at Capernaum some 32 kms. away (John 4:46-54).</p>

47 Nazareth

Jesus grew up here as the son of a carpenter, but what was a carpenter? While "Nazareth" is derived from "Natzar" ("stump" cf. Isa. 53:1-2) and many have thought that he worked with wood, "carpenter" actually carries with it more the idea of "builder." Since most of the houses were made of stone, it is more likely that as a builder Jesus worked with stone rather than wood. He did this most of his earthly years. Were these "wasted years"? Hardly.

The first century Nazareth had perhaps 50 families or 350 people, which was not a significant town. No wonder Nathaniel was shocked to hear of the Messiah being from Nazareth, for his home town was the big city of Cana (John 1:46). The present population is 135,000, evenly divided among Christians (35,000), Muslims (35,000), and Jews (35,000). They all live together peacefully, for this is the hometown of the Prince of Peace!

The Church of Annunciation reminds us of the city in which the angel Gabriel's announcement to Mary of her pregnancy of Jesus (Luke 1:26-56), which may have occurred in the cave underneath the church. A third century synagogoue church was built over a ritual bath, followed by a 5th century Byzantine basilica (destroyed AD 614), a 12th century Crusader church, and the present Catholic church constructed in 1969 by Moslem workers. The letters "A" and "M" appear throughout for Ave Maria as it is dedicated to Mary.

Though this was Christ's hometown where He was rejected (Matt. 13:53-58; Mark 6:1-6a), here He played as a boy on the hillside overlooking the Valley of Megiddo where He would descend to conquer the last battle of this age (Rev. 16:16).

48 Mount of
Precipitation

Here on the edge of ancient Nazareth we can see the site where Jesus' own townspeople sought to throw Him off a cliff. But His time had not yet come, so He easily slipped through the crowd (Luke 4:14-30). Arabs call this Jebel Kafte, "jumping mountain," as they think he escaped by jumping off the cliff!

Mount Tabor

G. S. Cansdale, "Mount Tabor," *Zondervan Pictorial Encyclopedia of the Bible*, 4:302-3

MOUNT TABOR/MOURNING

On the W slope of the hill near the bottom are the Gardens of Gethsemane. Three churches with three gardens are there for the pilgrim's choice. Nearer the center of the hillside is the Russian church of Mary Magdalene with its typical Byzantine architecture. Below it is the famous Roman Catholic Church of All Nations sheltering the "Rock of Agony." This site has a long tradition behind it. In the garden to the N are 1,000-year old olive trees. Further N is a church built c. A.D. 455 over the supposed tomb of Mary. It is operated by the Greeks and the Copts.

On the N end of the ridge of the Mt. of Olives is the magnificent Augusta Victoria Hospital built by Kaiser Wilhelm II. It is not intended to mark a Biblical site, however, although in the digging of the foundations in 1907 remains of a very ancient settlement were discovered. A modern luxury hotel now dominates the S end of the central ridge overlooking the many tombstones of the centuries-old Jewish cemeteries.

BIBLIOGRAPHY, G. Dalman, *Sacred Sites and Ways* (1935), 261-270; K. Keeling, *Bible Atlas* (1936), 396-398; G. A. Barrois in *Interpreter's Bible Dictionary*, IV (1962).

R. L. ALDEN

MOUNT TABOR, מֹתַבְּוֹר (הַר הַמִּבְּוֹר), מִתְּבֹר, מִתְּבֹרָה, אֶרֶץ מִתְּבֹרָה. A hill about ten m. SW of the Sea of Galilee in the Valley of Jezreel. The border of the inheritance of Issachar touched Tabor according to Joshua 19:22.

Thus, the other tribe to touch it would be Zebulun. This has led scholars to believe that Tabor is the mountain referred to in Deuteronomy 33:18f., and that it was a cult center. During the judgeships of Deborah and Barak, Mt. Tabor played a principal role. Deborah had Barak summon his troops to that mountain (Judg 4:6). Later from that height Barak went down with his 10,000 men and the Lord routed Sisera, the Canaanite general (4:14f.). Zebah and Zalmunna confessed to Gideon that they had slain Gideon's brothers at Tabor (8:18).

The other references to Tabor are in poetical passages. The author of Psalm 89 matched Tabor with Hermon in joyously praising God's name (v. 12). Jeremiah has a colorful description of Nebuchadnezzar in 46:18. The Babylonian monarch is compared to "Tabor among the mountains" and "Carmel by the sea." Lastly, Hosea used Tabor to illustrate God's severity toward Israel: ". . . for you have been a snare at Mizpah, and a net spread upon Tabor" (Hos 5:1).

Ataburiun, the city which Antiochus the Great took in 218 B.C., was apparently on Mt. Tabor since Polybius describes it as a "conical hill" near Scythopolis (Beth-shan, Hist. v, 70, 6). The Jews under Jannaeus took the mountain in 105 B.C., but lost it to the Romans under Pompey in 70 B.C. (Jos. Antiq. XIII. xv. 4).

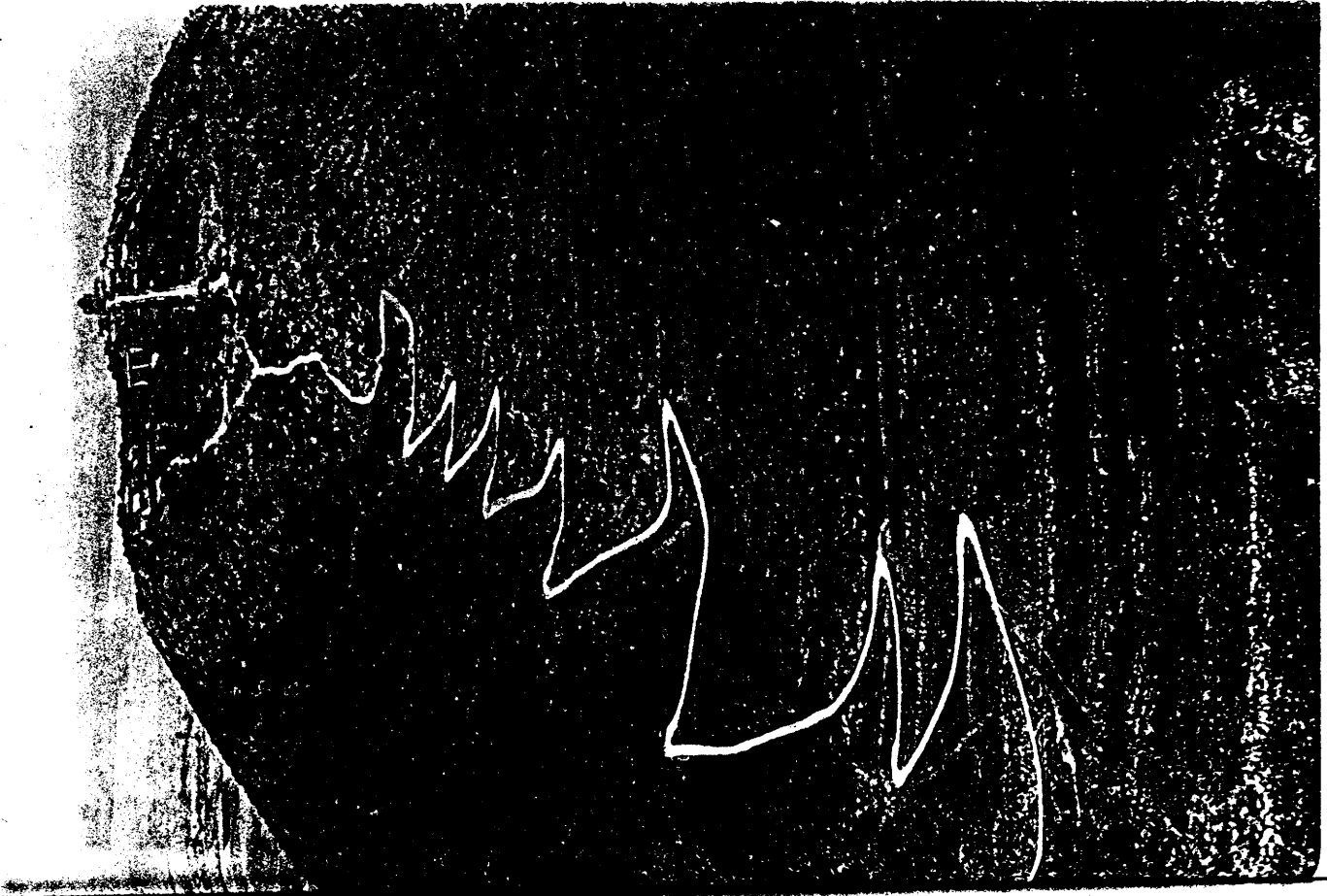
The identification of Mt. Tabor with Jebel et-Tur (*mount of the height*) is very certain. Although it rises only 1,843 ft. above sea level, it is a prominent feature of the landscape. It is rather steep, somewhat symmetrical, and has a rounded top. From the summit one has a lovely view in all directions. To the NW the higher parts of the city of Nazareth are visible. Farther W is the promontory of Carmel. To the E is the Sea of Galilee and the Jordan with the highlands even farther beyond. At the foot of the mountain to the S is the valley of Jezreel.

Mt. Tabor is not mentioned in the NT, but much of its fame rests in the tradition that the transfiguration of our Lord took place on it. That tradition was well established by A.D. 326 when Helena, the mother of Constantine, built the first Christian shrine on its summit. The hill suffered the vicissitudes of war which destroyed older shrines and made way for new ones. The Crusaders maintained it after their arrival in the Holy Land until Saladin's victory at the Horns of Hattin in 1187. The Muslims made a fort of the mountain twenty-five years later, but that was shortly destroyed and the summit was religiously empty until the 19th cent. when the Greek Orthodox built a monastery and the Franciscans a basilica of the transfiguration on the top. That basilica has three sections—one for Jesus, one for Moses, and one for Elijah.

R. L. ALDEN

MOUNTAIN-SHEEP (צֹאן); **CHAMOIS** KJV ASV; **MOUNTAIN SHEEP** RSV, Deut 14:5 only). The context shows only that it is a wild ruminant. It has long been considered a mountain animal but the KJV "chamois" (q.v.) is impossible. "Mountain sheep" is indefinite, for it is applied to several distinct species. Only two possibilities need consideration: (1) *ovibos* or "barbary sheep." This is not closely related to true sheep and seems never to have lived outside the mountains of N Africa, including Egypt; (2) one or other form of *mountain*. Various races are found, some in S Europe and others in SW Asia, mostly in Asia Minor; earlier perhaps, in the hills of Pal. This is a true sheep, dark reddish brown in color, with white and yellow flank patches developing in winter. It is thought to be, in small part, an ancestor of domestic sheep. This is the more likely identification, but not at all certain. G. S. CANSDALE

MOURNING (צָרָה, inner attitude of mourning and lamenting, צָרָה, to wail, to beat the breast, to' out-cut or rend, עָרַב, to cut out or rend; עָרַבָה, to bewail, lament, כָּעַבָה, to mourn, to grieve). About a dozen additional words are used infrequently to indicate various aspects and signs of mourning.



Mount Tabor, in Galilee, the traditional Mount of Transfiguration. ©M.P.S.

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- 49 Mount Tabor
 (Jebel et-Tur)

 Valley of Jezreel
- This mount is so steep that we will ascend in super power Mercedes taxis, giving a great view of the Jezreel Valley. Alexander the Great said that this valley would be the best place for the world's armies to gather for battle. Little did he know that this will yet happen (Rev. 16:16). Mount Tabor is thought by some to be that of the Transfiguration, but since this event happened along with Peter's confession of Christ at Caesarea Philippi up north, Mt. Tabor is improbable (Matt. 17:1-8). The taller Mount Hermon up north also better fits the description as a high mountain (Mark 9:2). Tabor also was the hiding place for Deborah and Barak's troops in their great victory over Sisera (Judges 4—5).

50 Megiddo

This originally Canaanite city (3000 BC) has a very strategic location at the southern pass into the Jezreel Valley on the Via Maris (the main international route from Egypt to Mesopotamia). The location was so desirable that the city actually has 25 layers of cities from successive destructions and rebuildings and as many as 50,000 people from nearby towns could live here during wartime!

The city has given an alternate name for the valley, which is also called the Valley of Armageddon, from har ("mountain, hill, hill-country" BDB 249) and Megiddo (Rev. 16:16). Many scholars do not associate Armageddon with this place because: (1) har designates a place higher than a tel (artificial mound), (2) Rev. 16:16 has but one "d" in the Greek, and (3) the term may be used not for a specific place but as a symbol for the final battle. Yet Megiddo itself is a hill town in a mountainous district (e.g., Mt. Tabor, Judg. 4:6, 12; "the heights of the field," 5:18; the final conflict on "the mountains of Israel," Ezek. 38:8, 21; 39:2, 4, 17; cf. Buehler, "Armageddon," ISBE, 1:295). It is said that Napoleon, when conquering through this valley, noted that this would be the ideal place for the last battle.

Joshua conquered Megiddo (12:21) and allotted it to Manasseh (17:11; 1 Chron. 7:29), who couldn't conquer it (Judg. 1:27, after an apparent reoccupation?). King Thutmose III defeated a Canaanite coalition here in 1468 BC. Even when David conquered Megiddo, he built a new city upon 15 previous layers, then it was a district capital for Solomon (1 Kings 4:12) who fortified it and had 150 chariots and 300 horses here (9:15; 10:26, 27; 2 Chron. 1:14-17; 9:25). Two kings died here: Ahaziah of Judah (2 Kings 9:27) and Josiah (23:29-30; 2 Chron. 35:22). Also, the British General Allenby routed the Turks here in 1917 and this location played a strategic part in Israel's 1948-49 War for Independence.

We will see a video about Megiddo, view a model of the 25 cities on top of each other, and walk through the underground water tunnel built by Ahab to bring water from a nearby spring behind the city walls. This tunnel has 192 steps down and 82 up, so beware! A supposed 12th century BC shaft extends 40 meters down through rock, and then another 100 meters outside the city to a spring.

51	Gan Hashlosa (Sachne)	From Megiddo we have an option of two ways back to Ramot. The shorter route is to visit this nature reserve and head straight home. (This popular picnic site has two natural pools divided by a waterfall, fed by a warm water spring.) A longer, more “touristy” route is to do what Singaporeans love to do: shop! This would bring us through Tiberius to the “Galilee Experience” and Caprice Diamond Factory both explained below.
52	Mountains of Gilboa	We passed by the eastern side of Gilboa when we traveled up to Galilee the first time, but today we look at the northern side of this series of peaks on our right (south). It was from Gilboa that Saul traveled north the night before his death to visit the witch of Endor across the Jezreel Valley (1 Sam. 28). The next day both Saul and his son Jonathan died here at the hands of the Philistines (1 Sam. 31).
53	“Galilee Experience” (in Tiberius)	This 36 minute multi-media show with 27 projectors and 2100 slides covers the history of Galilee from 2000 BC until the present, explaining how it was developed in modern times by Israel. The attached shop has some interesting items and is owned by evangelical believers.
54	Caprice Diamond Factory (in Tiberius)	Although Israel produces no diamonds from its own soil, it now ranks first in the world in diamond cutting. Uncut stones are imported from many countries. A tour of the facilities and a multi-media presentation show how diamonds are found, cut, ranked, etc.—including how they are sold in the showroom (so be careful!).
55	Ramot	Return to the hotel for our last night at this spot.



56	Day 7 Thursday 7 December	Travel from Sea of Galilee to Jerusalem via the Coastal Road Quiet Time Guideline: Read 1 Kings 18
57	Akko (Acco) (Acre)	This Canaanite port (Acco in Scripture, meaning “warmed by the sun”) juts out on a peninsula into Haifa Bay. It was part of the territory of Asher which was never conquered (Judges 1:31), later became a chariot city for Solomon, and was called Ptolemais in NT times. Paul greeted the church here en route to his fate in Jerusalem (Acts 21:7). The Crusaders captured this city in 1104, then built a fort and walls next to the sea to have a seaport. Napoleon failed to conquer Acco and couldn’t become the “king of the East” as a result. (He failed to bring a tall enough ladder to scale the wall and his ship with the cannon was sunk as a result!)
<p>Interestingly, all harbors on the eastern Mediterranean coast were made to be entered on the east or north. Why? Sand from the Nile would stop up a west or southern entrance. However, modern Egypt built a dam that now prevents the Nile from erosion.</p>		
58	Haifa	We’re passing by this third largest city in Israel (pop. 350,000) that has no mention in Scripture. In the Middle Ages it was called Caifa or Caiaphas as it was thought that the city was founded by Caiaphas the High Priest who suggested that Christ die for the nation (John 11:49; 18:14). The modern city was built by the British in 1920 whereas it was but a small village before this. The Bahai World Center is here, with 2 million adherents worldwide. The Israeli navy also uses this as its headquarters.
<p>Haifa also has the Kishon River, where 450 prophets of Baal were slaughtered after losing to Elijah on Mount Carmel above it (1 Kings 18:40).</p>		
59	Mount Carmel (“God’s vineyard”)	Elijah’s famous confrontation with the prophets of Baal happened here (1 Kings 18:37-38) above Haifa. This may also have served as the place of Elisha’s residence (2 Kings 2:25; 4:25), for a cave exists here called “Elijah’s Cave.” Carmel was especially known for its beauty (Isa. 35:2; Song of Sol. 7:5) as it has a fantastic view of the Mediterranean, the Jezreel Valley, and the western coastline.

Caesarea under Herod

Peter Connolly, *Living in the Time of Jesus of Nazareth* (Bnei Brak: Steimatzky, 1983), 32-33 (1 of 2)

The other side of the coin

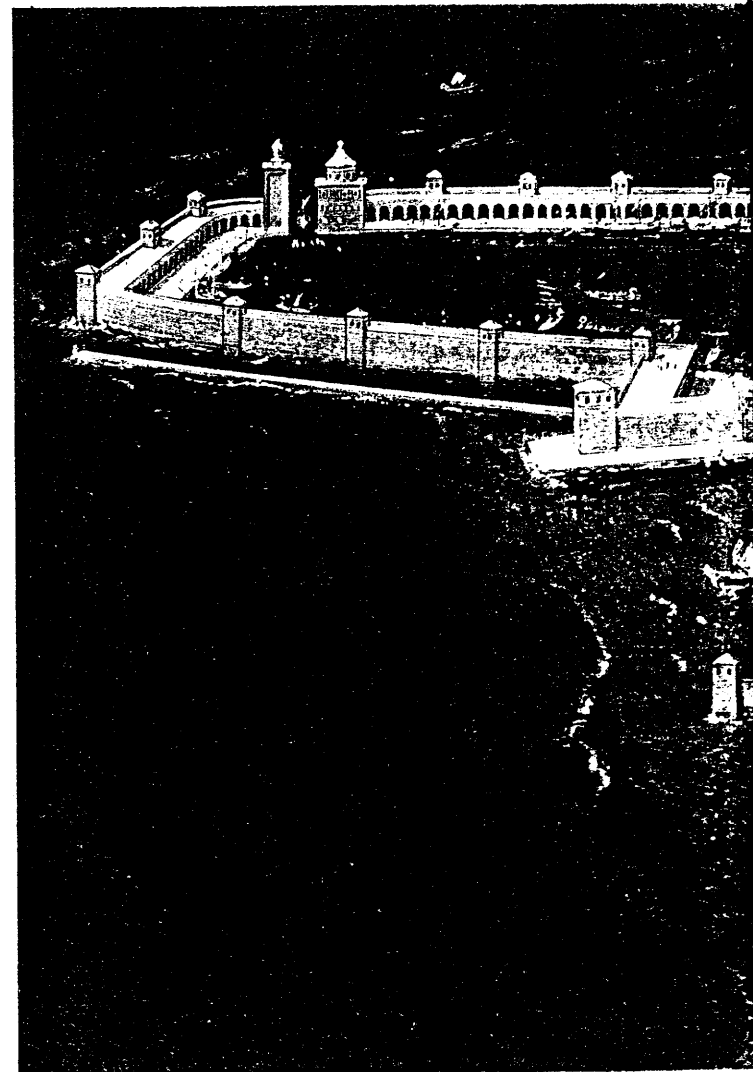
Even before the fall of Antony, Judea was beginning to flourish. When Octavian, who now became the emperor Augustus, extended Herod's realm the king embarked on an ambitious building programme. Two cities were built to govern the newly acquired territories. In Samaria the old city of the same name was enlarged and renamed Sebaste, the Greek for Augustus. It was a gentile city and its citadel was crowned by a temple to Augustus. A military colony was set up there and it seems that Herod considered ruling from Sebaste in order to escape the restrictions of Jerusalem. He was a gentile at heart and pined for their more relaxed and liberal way of life. He tried to encourage fashionable Greek culture in Judea, and even built a theatre and amphitheatre in Jerusalem. But he constantly came up against objections from the strict Jews who saw any outside influences as a threat to their culture and religion.

Some two years after Herod had begun to rebuild Samaria, Judea was struck by famine and plague. The crops failed and the cattle died. Many interpreted the disaster as God's punishment on Herod for his gentile sympathies. But the king, in a genuine act of compassion for his subjects, converted all the gold and silver ornaments in his palaces into coinage and bought food from Egypt to feed his people.

Once the famine was over Herod was able to devote his energies to his building programme. Besides Samaria itself, a town named Antipatris after his father was founded in western Samaria, and a military colony, Gaba, was established in the valley of Jezreel, on the borders of Samaria and Galilee, to discourage outbreaks of violence between the two areas.

The most famous of Herod's new towns was the port of Caesarea. This was begun in 22 BC and took twelve years to complete. It had a great semi-circular artificial harbour. The city contained a theatre, an amphitheatre and a temple to Augustus, raised on a high platform overlooking the harbour. Caesarea was essentially a gentile city like the others along the coast. It was close to the province of Syria making it very convenient as an embarkation point.

There was a Jewish community in Caesarea. They occupied the northern end of the city where the earlier town of Strato's Tower had stood. The foundations of a synagogue have been found there. It seems certain that Herod intended to move his seat of government here. It had all the amenities the king loved so much.



Caesarea under Herod (2 of 2)



ABOVE: the remains of the aqueduct built by Herod to bring water into the city from the hills in the north-east.

LEFT: an aerial view of the harbour at Caesarea. Herod's quays can be seen dark beneath the sea. The east (right) side of the harbour has filled up with sand.

BELOW: a reconstruction of the port of Caesarea. Archaeologists have discovered much of the street plan of the city and the line of the walls. The general shape of the harbour is also known.

1 The theatre 2 The temple of Augustus 3 The amphitheatre 4 The aqueduct

The new port at Caesarea
Caesarea was Herod's window on the Graeco-Roman world he loved. It was a gentile city but had a small Jewish quarter. It was named in honour of the emperor Augustus Caesar. A temple dedicated to the emperor was built in a prominent position overlooking the harbour. There had been no good harbour on the Jewish coast and Herod hoped that his new port would capture the trade with the east.

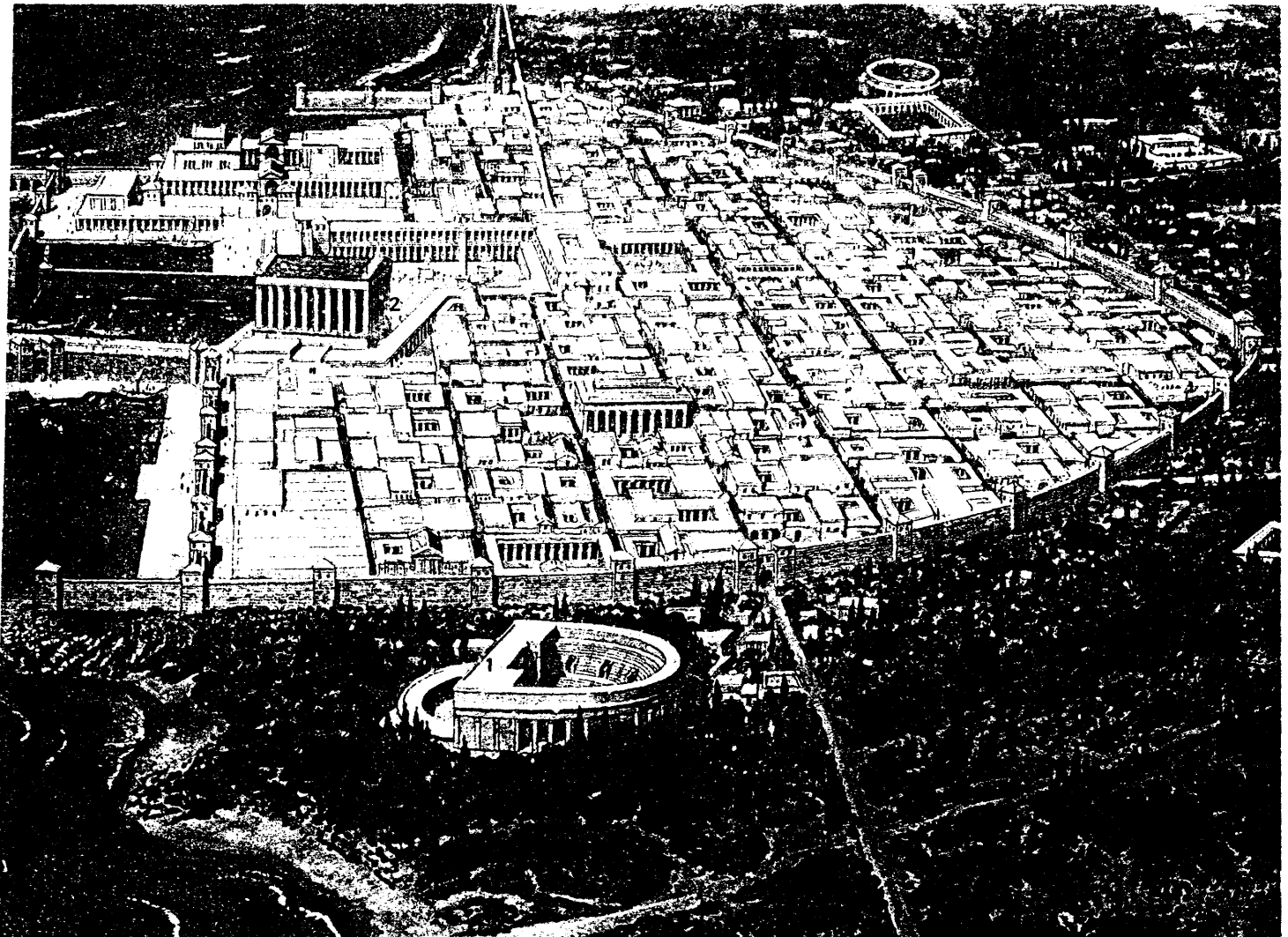
Caesarea contained all the modern amenities – theatre, amphitheatre, stadium and public baths. The public buildings, including Herod's palace, were built of white marble which had to be imported. The palace later became the seat of the Roman governor. The city also had an elaborate sewerage system. The sewers were designed so that they were cleansed by the sea when the wind blew from the west.

A modern harbour 2,000 years old

The vast artificial harbour was about 500m long and 270m wide. It had broad quays defended by walls and towers. Within the walls were vaulted rooms used as living quarters by the sailors. The harbour entrance faced north protecting it from the prevailing south-west wind.

Herod's great harbour has disappeared beneath the waves but its remains can clearly be seen from the air. In recent years divers have examined the old quays. They have also discovered the base of a huge tower which guarded the harbour entrance and may have served as a light-house.

The most amazing discovery was made in 1982 when the remains of a number of wooden frames were found. Concrete had been poured into these and left to set under water – a modern technique.



60	Caesarea	<p>This ancient capital of the Roman procurators of Judea is where Philip brought gospel to the first Gentiles (Acts 10). This is also where the Jewish-Roman War began (AD 66-73). The city has a spectacular amphitheater (ask guide where the focal point of sound is in the amphitheater) and the ruins of a Roman aqueduct on the beach which brought fresh water from the base of Mount Carmel (12 km.). This is a drop of only one meter per kilometer—an engineering marvel of its time.</p> <p>Major excavations of the port of Herod the Great (ruled 37-4 BC) are being carried on here. The most significant find was the 1950s “Pilate Inscription,” which was the first archaeological evidence for the existence of Pontius Pilate (Josephus noted him as well in Ant. 18.3.3 ; cf. NTB, 172). This find was a major blow to liberal theologians who had denied his existence and the reliability of the Bible before this time!</p>
61	Coastal Road	<p>Fruit orchards and wild grapes are planted on this flat area which was controlled by the Philistines with their iron chariots.</p>

62 Tel Aviv

Unless we are doing very well on time, we will pass by this city which serves as the business centre in modern day Israel. Tel Aviv has the formerly called Tel Aviv Square—recently renamed Rabin Square—the site of the November 1995 peace rally attended by some 100,000 people where Prime Minister Yitzak Rabin was assassinated. Although the city itself is home to only 450,000, over one half of Israel lives in this vicinity (pop. 2.5 million, including the eleven surrounding cities in the Tel Aviv Metroplex). Here Israel's independence was declared on May 14, 1948. Later Arab nations threatened several nations unless they moved their embassies here from Jerusalem, which Israel still considers to be the official capital. This is also the city of Saddam Hussein's many Scud missile attacks during the 1991 Gulf War. "Tel" refers to an artificial hill made through successive conquests of a city, and "Aviv" (= Heb. "Abib") is mentioned five times in the OT, mostly as the month in which Israel came up out of Egypt (Exod. 13:4; 23:15; 34:18; Deut. 16:1; Ezek. 3:15). This name is perplexing in that the city does not have a "tel," given that it is a new city. Prior to 1920 it had only one house!

Israel distinguishes its three key cities thus:

- Jerusalem is where they pray (holy sites)
- Tel Aviv is where they play (beaches)
- Haifa is where they pay (industry)

63 Joppa (Jaffa)

Sailing winds from Athens end here at Joppa, so this became the site of the ancient city in 2000 BC. Jonah sought to run away from God by catching a ship in this city (Jonah 1:3) whereas Peter went there in obedience to bring the gospel to the Samaritans (Acts 10:9-16). Solomon used Joppa as the port to which cedars from Lebanon were shipped (2 Chron. 2:16; Herod did the same for his temple). Tabitha was also brought back to life here (Acts 9:36-43). A church built over her house has protected the site. One may also view the home of Simon the tanner (Acts 9:43). The city is very ancient, having been named after Noah's son Japheth! People have continued to live here since its establishment, so it is yet to be excavated.

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- 64 Emmaus As we approach Jerusalem at night, one road which can be viewed at a distance because of its bright lights is the seven mile (11 km.) road from Jerusalem to Emmaus. On this road Christ appeared to two disciples, one being named Cleopas (Luke 24:13-35). Tradition says that Ezra and Nehemiah stayed here (approx. 450 BC), which is possible since the city name means "good water." It was totally destroyed by Titus in AD 70 so that its location was unknown for centuries. One 5th century city with good water was formerly suggested and thus is now also named "Emmaus," but this other city is 34 kilometers away and thus too far for the disciples to have returned to Jerusalem in the evening of Christ's resurrection (Luke 24:29, 33). This city of Emmaus was discovered in the 10th century because of its good water. And, yes, of course, a church is built over the spring of water. This large but simple church has incredible acoustics, so sing!
-
- 65 Road to Emmaus We're going the opposite way that Jesus walked with the two disciples the day of His resurrection, but when they discovered that their companion was the Lord, they hurried the seven-mile trip back to Jerusalem up this road now well lit with streetlights.

Psalms Relating to Jerusalem

I. Psalms of Zion

- A. The psalms classified as Songs of Zion are Psalms 46, 48, 76, 84, 87, and 122 (which is also a pilgrim psalm).
- B. These psalms praise Zion (Jerusalem) as God's dwelling place for this city was the only place the temple ever has stood (although it has been destroyed and rebuilt). Sacrifice was to be offered only at the temple in Jerusalem—never at the high places. Actually, Zion served as the center of Israel's religious, cultural, and political life. Thus it is appropriate that certain psalms extolled the city and the God over the city.

II. Pilgrim Psalms (Psalms of Ascent, Processional Hymns)

- A. The pilgrim psalms (Pss. 120—134) were sung by Israelites en route to Jerusalem for their pilgrimages taken three times each year (Passover/Unleavened Bread, Pentecost, and Tabernacles; cf. "The Feasts of Israel" chart and Ps. 84:5-7; Exod. 23:14-17; Deut. 16:16; Micah 4:2; Zech. 14:16). Notice the progression in the following order of psalms:
 1. The psalmist first notes that he dwells outside of Jerusalem (120:5).
 2. The pilgrim of Psalm 121 speaks of his confidence in God's protection while approaching Jerusalem which was in the hill country (121:1).
 3. After arriving (122:1-2) a pilgrim describes the city (122:3-5) and then exhorts other pilgrims to pray for Jerusalem's safety (122:6-7).
 4. A pilgrim standing within Jerusalem compares the surrounding mountains to God's protection which surrounds His people (125:1-2; cf. 127:1).
 5. The return to Jerusalem from the Babylonian exile is remembered (Ps. 126).
 6. Blessing is seen as coming from Zion (128:5) and those who curse Zion will be ashamed (129:5). In ancient times Zion referred to the lower part of Jerusalem (the City of David).
 7. The priests who minister at the temple are prayed for (132:9) and Jerusalem is declared to be the place of God's dwelling and power through the Davidic throne (132:10-18).
 8. In the final ascent psalm, the pilgrim who presumably has offered his sacrifice exhorts the priests in the sanctuary to bless the Lord and receive His blessing in return (134:1-3).
- B. This grouping of psalms is not technically a literary type but instead fit into many of the other literary types (cf. Lindsey's chart in class notes, 7). Their common characteristic is not literary structure but rather their placement

together with the heading “A song of ascents” (NIV) and their references to a journey to Jerusalem (i.e., 122:1-2; 132:7).

- C. The alternate designation “song of ascents” has been taken to mean “the literary and rhythmical structure of the songs themselves, the last word of a verse or half-verse being repeated in the next literary unit (cf. Ps. 121). But this literary device is not common to all these psalms” (Ross notes, 150). The ascending is better seen as geographical since Jerusalem was located in the hill country of Judah and those going there spoke of “going up to Jerusalem” (cf. Isa. 30:29; Jer. 31:6; Micah 4:2).



66 Jerusalem

Welcome to the key city of Israel finally! Because we are arriving so late at night, we won't see much this evening, so settle in here at the Holyland Hotel. If you have extra energy while at this hotel, the following services are free of charge: swimming pool, private forest, tennis courts, table tennis, mini golf course, shuffle board games, children's games, and a model of AD 66 Jerusalem (explained later). Jerusalem is divided into the New City (developed largely in the past 30 years) and the Old City (surrounded by a wall built by the Muslim Turks in AD 1530). Our hotel is about 3 kilometers southeast of the Old City (quadrant G5 on the tourist Map of Jerusalem).

Jerusalem means "City of (the god) Salim," for it originally was a Canaanite city. This Egyptian, West Semitic, and Akkadian "Salim" in Hebrew sounds much like "Shalom," or "peace." Thus it has been called the "City of Peace," but perhaps no other city has been fought over more! The Bible also calls this city Salem, Jebus, Zion, Ariel, and the City. Other names include El-Quds (Muslim) and Aelia Capitolina—the Roman name from AD 132 Jewish revolt to fourth century. The "Aelia" honored the emperor Hadrian (Publius Aelius Hadrianus, AD 117-138) and the pagan temple on it called "Capitolina" honored Jupiter, high god of the Roman pantheon.

Jerusalem will be our home for the next five nights, and what a home! The largest populated city in Israel (600,000) and the "real" capital, every foot walks with a sense of history. Look at the history of the 14 periods of control over this city on the next page...

History of Jerusalem

The history of Jerusalem is a long and complicated one. Since the city has been one of the most destroyed and rebuilt cities in the world, deciphering the various layers of civilizations has proven a challenge for even the best archaeologists.

Jerusalem is divided into two general sections: the New City (developed largely since 1967) and the Old City (surrounded by a wall built by the Muslim Turks in AD 1530). The eastern part of Jerusalem includes the Mount of Olives and Kidron Valley and has a large Arab population whereas western Jerusalem is entirely Jewish.

Jerusalem means “City of (the god) Salim,” for it originally was a Canaanite city. This Egyptian, West Semitic, and Akkadian “Salim” in Hebrew sounds much like “Shalom,” or “peace.” Thus it has been called the “City of Peace,” but perhaps no other city has been fought over more! The Bible also calls this city Salem, Jebus, Zion, Ariel, and the City. Other names include Aelia Capitolina (Roman name after the AD 132 Jewish revolt to fourth century) and El-Quds (Muslim).

Jerusalem remains the largest populated city in Israel (600,000). Tel Aviv is larger when the outside metropolitan areas are included and most nations consider Tel Aviv the capital. However, Israel regards Jerusalem the “real” capital. Every foot walks with a sense of history. Just look at the history of the 14 periods of control over this incredible city:

3150-1006 BC	Canaanite/Jebusite (not conquered by Joshua)
1006-586 BC	Israelite (David until Nebuchadnezzar's destruction)
586-538 BC	Babylonian (Judah's exile)
538-331 BC	Persian (Judah's return)
331-143 BC	Hellenistic (Greek)
143-63 BC	Hasmonean (limited Jewish self-rule under Greeks)
63 BC-AD 324	Roman (time of Christ and early church)
AD 324-638	Byzantine (“Christian” Roman Empire—i.e., Eastern Orthodox control)
AD 638-1099	Early Moslem (Dome of Rock built)
AD 1099-1187	Crusader (“Christian”)
AD 1187-1517	Mamluk (Moslem)
AD 1517-1917	Ottoman (Turkish Moslem, built present walls)
AD 1917-1948	British Rule (under League of Nations mandate)
AD 1948-1967	State of Israel (but Jordan controlled East Jerusalem)
AD 1967-1993	East Jerusalem, West Bank, Gaza Strip, Golan controlled by Israel
AD 1993-now	Gaza Strip, Jericho, Bethlehem conceded to Palestinian self-rule

C. Jerusalem: Geography and Significance

1. Topography

a) Jerusalem's obscure location would seem to make it an unlikely capital city:

- (1) Off International trade route
- (2) Off regional (hill country) trade route
- (3) No river flows through it or even near it

b) However, it also had advantages that made it an excellent capital:

- (1) Location in a country of cross-roads (Ezek. 5:5; cf. p. 26)
- (2) Between Judah and Benjamin tribes but still close to the northern kingdom at the centre of the land (Ezek. 38:11-12)
- (3) Protective Hills
 - (a) Difficult to attack on east, west, and south
 - (b) Threshing Floor of Araunah the Jebusite in the north (2 Sam. 24:16-25)
- (4) Water Source: Gihon Spring
- (5) Walls: These changed much over the years (cf. p. 27)
- (6) Gates: These many doors into the city connected to roads
- (7) Holy significance (see below)

2. Stages of Jerusalem's History: It grew in every direction except south (cf. p. 27)

3. Significance of Jerusalem

a) Jewish

- (1) Rabbinic tradition on Gen. 1:9 is that dry land first appeared on Mt. Moriah in Jerusalem.
- (2) Abraham & Isaac (Gen. 22:2; 2 Chron. 3:1)
- (3) David conquered it from the Jebusites (2 Sam. 5:6-9)
- (4) Solomon (First Temple Period: 966-586 BC)
- (5) A second eastern wall built by Hezekiah (2 Chron. 32:5) and rebuilt by his son Manasseh (2 Chron. 33:14) was discovered in 1999 (see pages 33-34)

- (6) Zerubbabel (Second Temple Period (516 BC-AD 70)
 - (7) Nehemiah's rebuilding embellished by Herod the Great
 - (8) Present State of Israel
 - (9) Third Temple Period
 - (10) Messiah (Isa. 2:1-2)
- b) Christian
- (1) Christ's death
 - (2) Ascension on Mt. Olives (Acts 1:9-12)
 - (3) First church (Acts 2)
 - (4) Return (Zech 14:4)
 - (5) Reign (Isa. 2:2)
- c) Muslim
- (1) "If I Forget Thee: Does Jerusalem Really Matter to Islam?" (OTB, 228-231) argues that the city has only had *political* significance in Muslim periods to deter Jews and Christians.
 - (2) Present Temple Mount
 - (a) Dome of the Rock built in AD 690s
 - (b) Al Aksa Mosque
 - (c) Potential Palestinian nation
- d) All Nations
- (1) Future Worldwide prominence (Isa. 2:1-3)
 - (2) Destruction and replacement with the New Jerusalem (Rev. 21)

Jerusalem

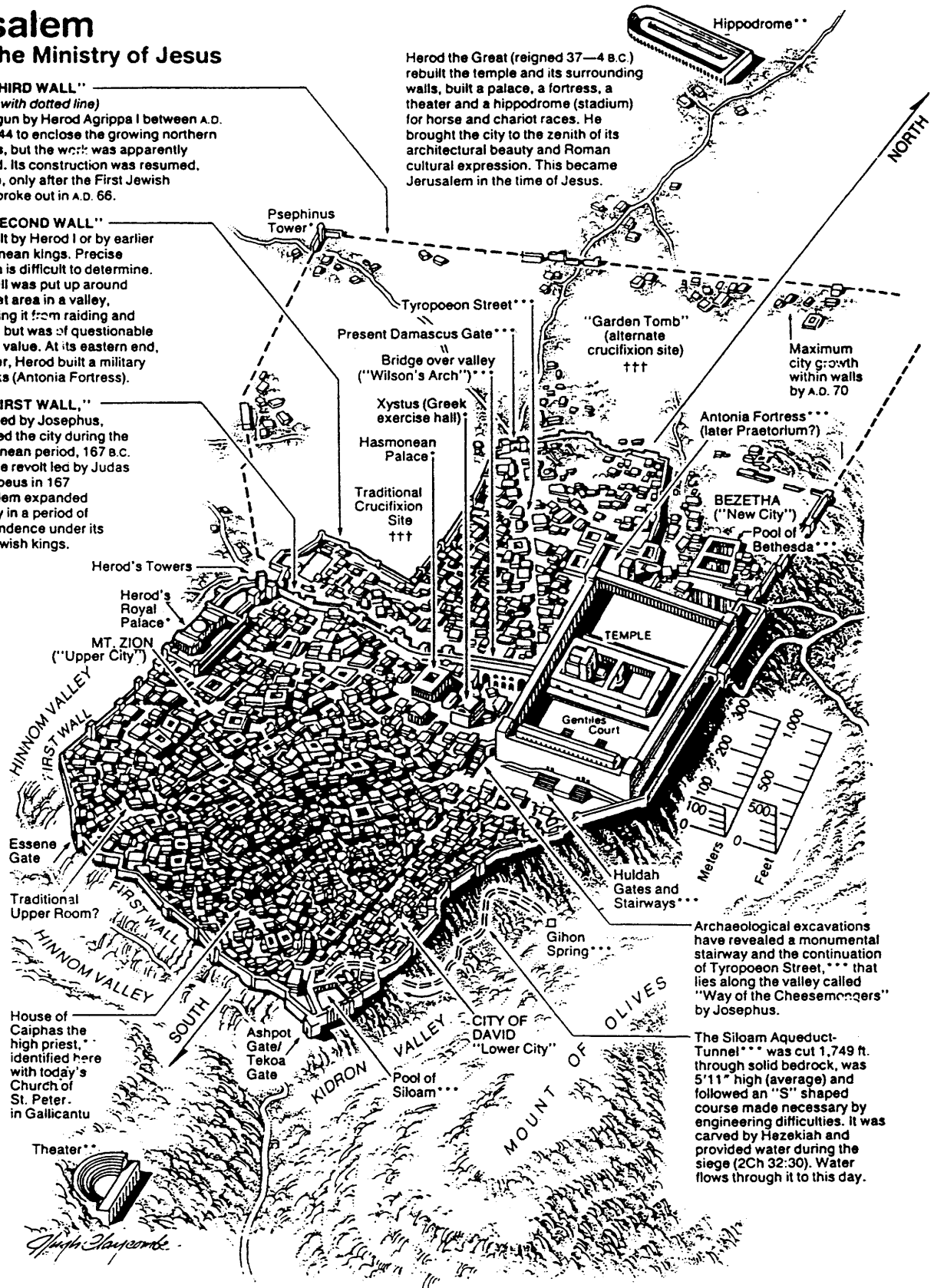
During the Ministry of Jesus

The **"THIRD WALL"** (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The **"SECOND WALL"** was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The **"FIRST WALL,"** so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37—4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.

** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.

*** Ancient feature has remained, or appearance has been determined from evidence.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.

DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.

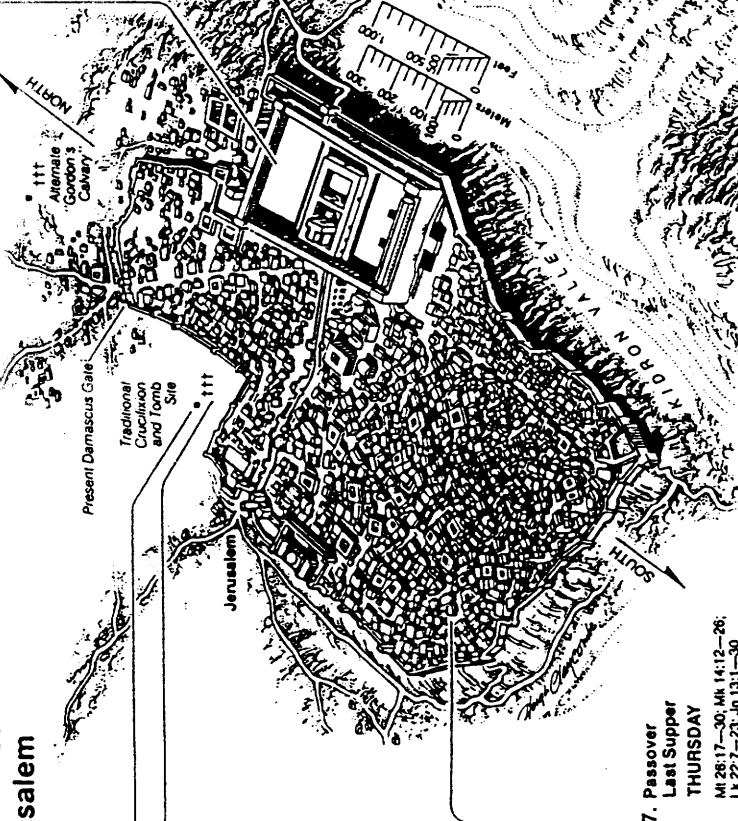
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Passion Week
Bible Visual Resource Book, 193

Passion Week
Bethany, the
Mount of Olives
and Jerusalem

4. Clearing of the temple
The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit, as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.
Mt 21:10-17
Mk 11:15-19
Lk 19:45-48



5. Day of controversy and parables
TUESDAY Mt 21:23-24:51
Mk 11:27-13:37; Lk 20:1-21:36
IN JERUSALEM
Jesus evaded the traps set by the priests.
ON THE MOUNT OF OLIVES
OVERLOOKING JERUSALEM
(Tuesday afternoon)
He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest
WEDNESDAY
Not mentioned in the Gospels
The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

7. Passover
Last Supper
THURSDAY
Mt 26:17-30; Mk 14:12-26;
Lk 22:7-23; Jn 13:1-30
In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY
Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb
Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY
Mt 28:1-13; Mk 16:1-20; Lk 24:1-49; Jn 20:1-31
Early in the morning, women went to the tomb and found that the stone clearing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus' resurrection was established as a fact.

3. The Triumphal Entry
SUNDAY
Mt 21:1-11; Mk 11:1-11;
Lk 19:28-44; Jn 12:12-19
On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

1. Arrival in Bethany
FRIDAY Jn 12:1
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath—day of rest
SATURDAY
Not mentioned in the Gospels
Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judaea to the east and Jerusalem across the Kidron valley to the west.

Bethany
To Jericho and the Dead Sea

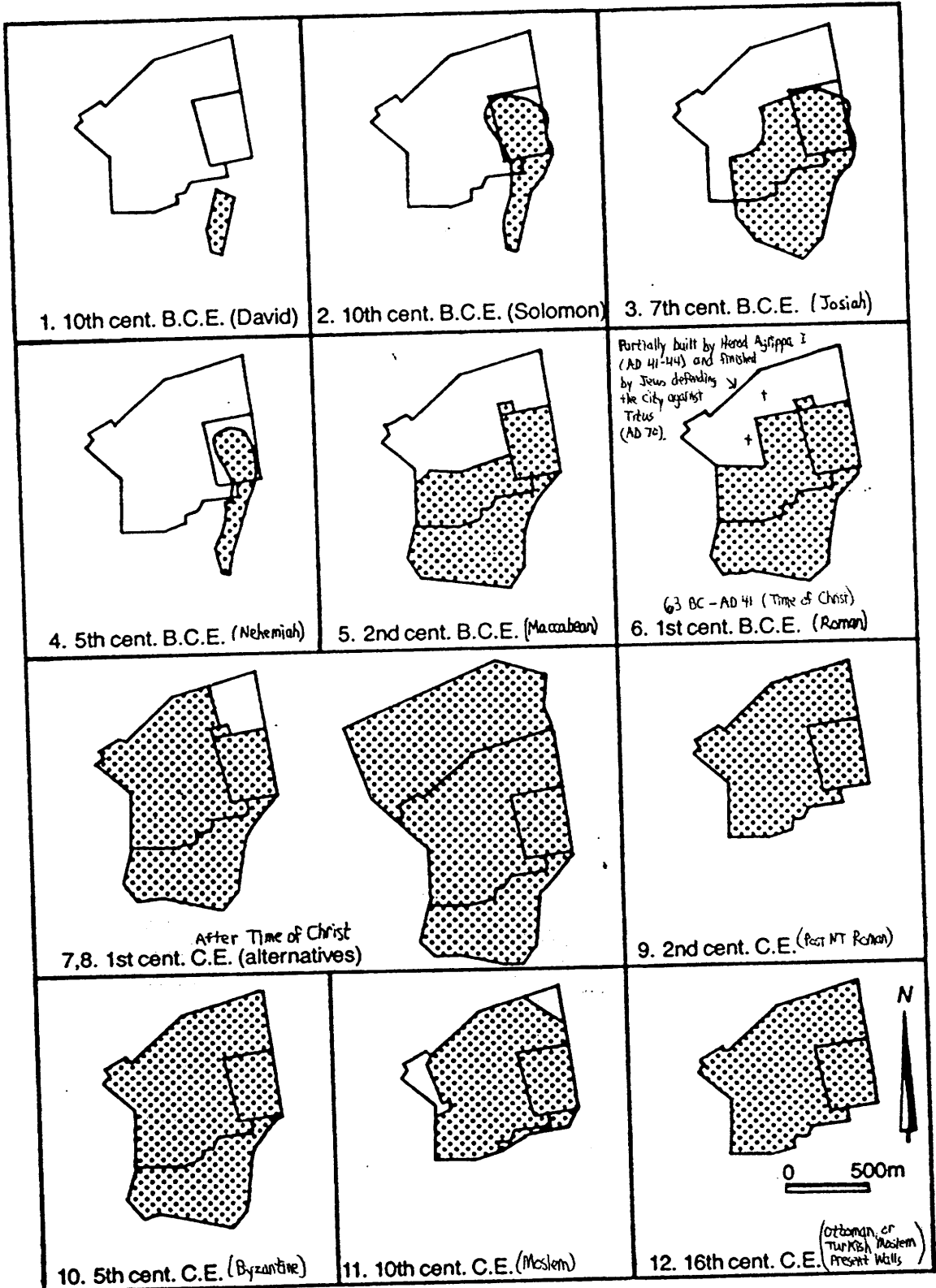
To the "wilderness of Judaea"

© Hugh Cayton 1982

Jerusalem in Various Periods

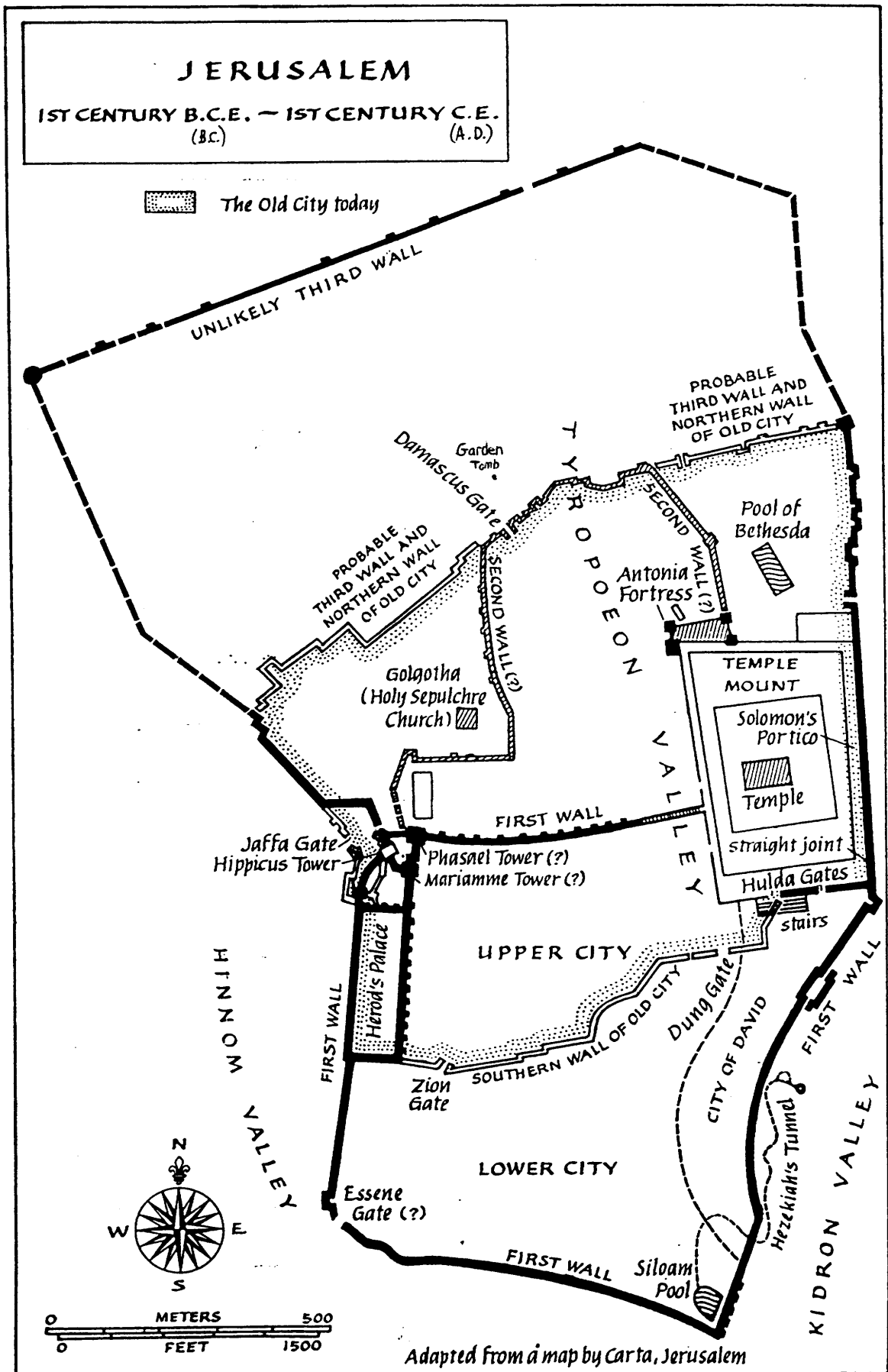
Charlesworth, *Jesus Within Judaism*, 113

Note that "BCE" below means "Before Common Era" which most of us generally refer to as BC ("Before Christ"). It follows, then, that "CE" means "Common Era" or AD ("Anno Domini—the Year of Our Lord"). Many scholars use these alternate abbreviations to show sensitivity to Jewish scholars who take offense at dating based on Jesus' life.



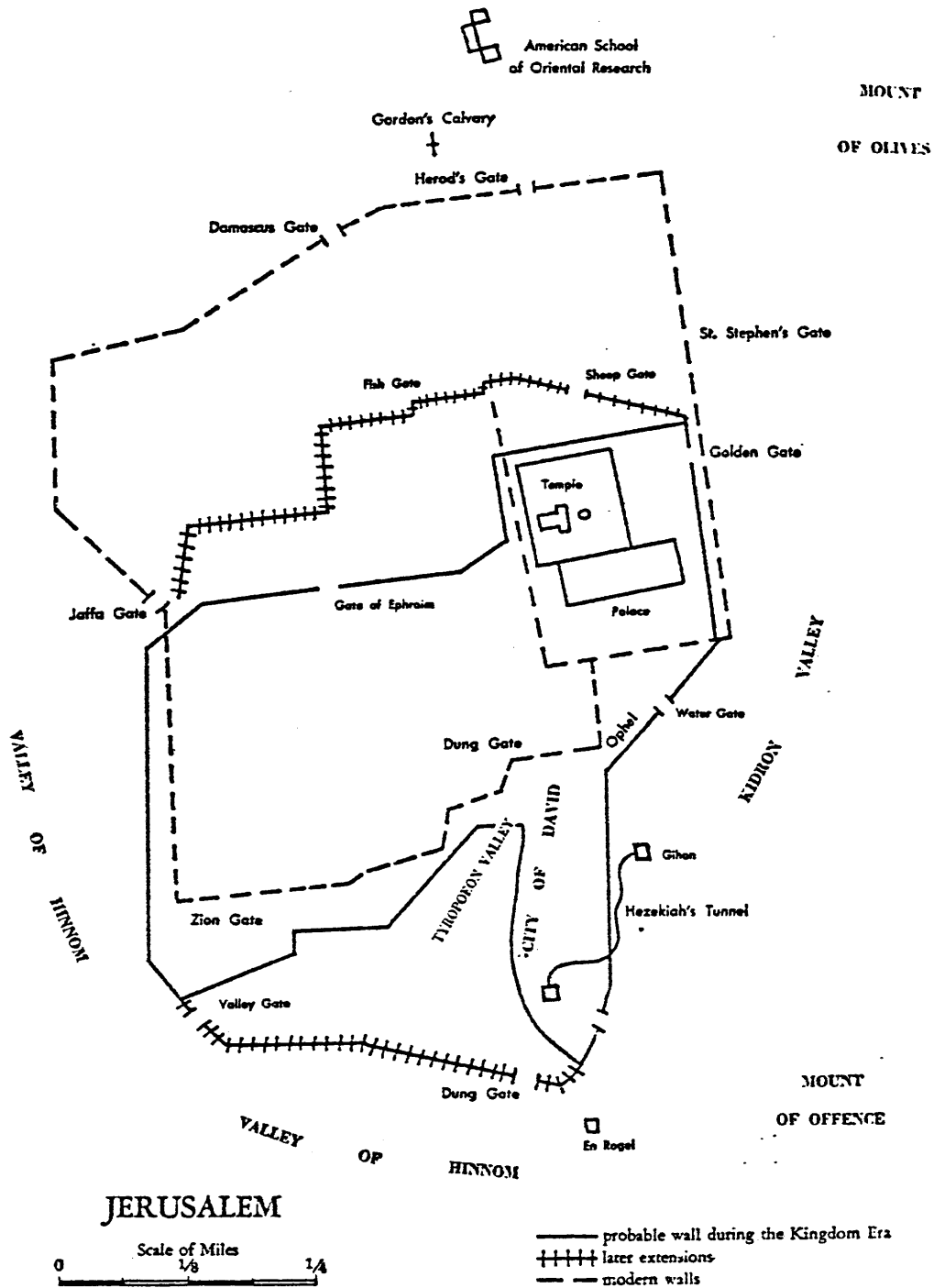
Modern (Old City) & First Century Jerusalem

Charlesworth, *Jesus Within Judaism*, 114



Gates of Old City Jerusalem

Source Unknown



67	Day 8 Friday 8 December	Today after we see a model of Jerusalem, we will explore the eastern part, beginning from the Mount of Olives and working our way west. This includes both the Jewish & Moslem Quarters in the Old City. Since the bus cannot enter the Old City, be sure to bring an umbrella, your Bible, these notes, and enough film and shopping money to last several hours! A huge shop with decent prices lies at the end of the tour after visiting Temple Mount.
Quiet Time Guideline: Read Mark 14—15		
68	Model of Jerusalem	Here at our own hotel is an outside model of ancient Jerusalem at the time of the Second Temple (Zerubbabel's and Herod's at AD 66). This is free to us as hotel guests and so you may want to see this again on your own after we do as a group due to its closeness, so it is open Sunday to Thursday (8 am-9 pm) and Friday (8 am-6 pm). The model was made prior to 1967 when Jews could not go over to the eastern side of the city. Since the Six Day War in 1967 Israel has controlled east Jerusalem, but the map is still worth seeing as it provides an overall view of the city in an area about the size of two houses (a quarter of an acre at a scale of 1:50). Bring your cameras as this is one site worthy of pictures due to its authentic-looking nature.
69	Mount of Olives	Think of God's glory when you think of this hill east of Jerusalem overlooking the temple. Here is the last place one finds the glory of God in the OT after His presence progressively departed from the temple (586 BC; Ezek. 8:4; 9:3; 10:4, 18-19; 11:23). Here Jesus (the glory of God revisited) stayed when he visited Jerusalem as during the feasts the city had over 100,000 people. He was officially presented as Messiah as He entered Jerusalem on Palm Sunday (March 30, AD 33; Luke 19:37), and here His glory was last seen a few weeks later in His ascension from this spot (Acts 1:4-12)! Finally, it is at this spot that He will next be seen on earth when He comes to judge (Ezek. 43:1-5), which will cause this mount to split into two from east to west, forming a great valley (Zech. 14:4). Some believe this will be the unknown "Valley of Jehoshaphat," meaning "the Lord judges" (Joel 3:2, 12). The Jews, of course, know about these verses, but they believe those resurrected closest to the Eastern Gate will accompany the Messiah through the gate when He comes. As a result, many Jews come to Jerusalem to die and be buried on the Mount of Olives, which has the largest and most expensive Jewish cemetery in the world.

70	Church of Pater Noster & Church of Ascension	Here the Lord's Prayer Church (literally "Church of 'Our Father'") has His prayer which He taught the disciples (cf. Matt. 6:9-13) written in mosaic in 70 languages (yes, including Chinese). Part of the complex includes the Church of Ascension over a cave near which Christ went back into heaven (Luke 24:50-53; Acts 1:4-12).
71	Church of Dominus Fleuit	This is the Church of Tears at the spot where Jesus wept over Jerusalem after His Triumphal Entry, knowing the AD 70 fate awaiting the city for rejecting Him (Luke 19:41-44). Let's remember to ask our guide why this church has the four jars. The name comes from the Latin: "Dominus" (Lord) and "Fleuit" (wept). At this site is a tomb with several ossuaries, or small boxes used to deposit bones of the deceased about 1-2 years after their death.

72	<p>Gethsemene</p> <p>(or Church of Gethsemene)</p> <p>(or Church of the Agony)</p> <p>(or Church of All Nations)</p> <p>John 17:20-26</p> <p>Cf. site 105</p>	<p>On the lower part of the Mount of Olives opposite the Eastern Gate is a beautiful olive garden where Jesus would often pray (John 18:2). The twisted olive trees even remind us of the torn state of His heart as He agonized before the Father concerning His soon crucifixion, prayer for Himself and all the saints, followed by His betrayal and arrest here by Judas (Luke 22:39-53). The Roman general Titus cut down all the olive trees in this garden to use in his siege of Jerusalem (AD 70), but some of these modern trees have probably grown up from the roots of the trees under which Christ prayed. “Gethsemene” means “oil press” (Heb. <i>gat shemen</i>). This church has many alternate names (see left) and dim lighting to produce a sad affect. It was built this century over a large rock called the Rock of Agony which is supposed to be the actual place of the Lord’s weeping.</p> <p>Although called the “Garden of Gethsemene” by most Christians since the 12th century (but not earlier), actually Scripture never uses this phrase. Recent studies reveal that “Gethsemene” denoted not a garden but a <i>cave</i> within a garden. While not on our normal tour, we may visit the Cave of Gethsemene while seeing the garden—or else you can see it with me on our day of leisure in two days (see explanation and map on day 10).</p>
73	<p>St. Stephen’s Gate</p> <p>(Lion’s Gate)</p>	<p>This gate just north of Temple Mount is the one through which the Jews rushed to get outside the city in order to stone Stephen while Saul (Paul) watched all their coats (Acts 7:57-60). It was rebuilt over the ancient gate by the Muslim Sultan Suleiman after being told in a dream to build a wall around the whole city unless he wanted to be killed by lions! (Note the lions carved on the gate.) You might want to study the “gates” in Scripture sometime. The present Old City has eight gates alone.</p>
74	<p>Pool of Bethesda</p>	<p>Just inside St. Stephen’s Gate is this famous pool. In John 5:1-19 the story of the healing of the paralytic from 38 years of suffering notes that this pool sometimes was stirred by an angel and the first to enter it received healing. It is 25 feet deep!</p>
75	<p>Church of St. Anne</p>	<p>This 12th century Catholic church has incredible acoustics for you music lovers. Catholic tradition says this is the birthplace of Mary.</p>

76	Sisters of the Monastery of the Flagation	This is the beginning of the 14 stations of the cross which depict the stages of Christ's suffering. Two small amphitheaters are available for groups to use to explain Christ's death.
77	Old Roman Pavement (Lithostrotos in the Hebrew)	<p>This lies underneath the monastery in the section northwest of Temple Mount, which Nehemiah first noted as the Tower of Hananeel in 444 BC (Neh. 3:1; 12:39; cf. Jer. 31:38; Zech. 14:10).</p> <p>Hundreds of years later, Herod the Great built the enormous four-tower Antonia fortress in 36 BC over this spot and named it after his friend Mark Antony.</p> <p>However, and most significantly, here lots were cast for Jesus' robe (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24). The floor is original (including small ridges to prevent the horse hooves from slipping), but the present monastery above it was erected later. Stones with markings show some of the games of Roman soldiers, one of which the soldiers enacted on the Lord which is called "Basilicus" or the "King's Game." It has moves determined by casting lots and always ends in the death of the king. The winner probably was the soldier who lanced the crucified man.</p> <p>Paul made his speech to the people of Jerusalem here before his imprisonment (Acts 21:35—22:22).</p>
78	Condemnation	This part of the pavement a few feet away from the site of the soldier's games is the scene of the public trial of Jesus where Pilate said, "Behold the man" (John 19:5), then sent him through an adjacent arched doorway to his sentence of crucifixion. While underground now, this was in the open air at the time of Christ on the grounds of the Antonia Fortress.

79 Via Dolorosa

“Via Dolorosa” means “way of sorrows.” The actual narrow street on which Jesus tread from the fortress to the cross lies several feet under this pavement, but this present street is likely a very similar replica. Catholics have designated 14 commemorative stations beginning with an arch built over the place where Pilate said, “Behold the man.” The first two stations are inside the Antonia fortress, the next seven on the streets, and the last five in the Church of the Holy Sepulchre. Nine stations are found in the Gospels and five in Tradition. Franciscan Fathers lead a procession over these 14 stations each Friday at 3 PM:

Antonia Fortress

- 1 *Jesus condemned to death* (Matt. 27:24-26)
- 2 *Jesus received the cross* (Matt. 27:31b)

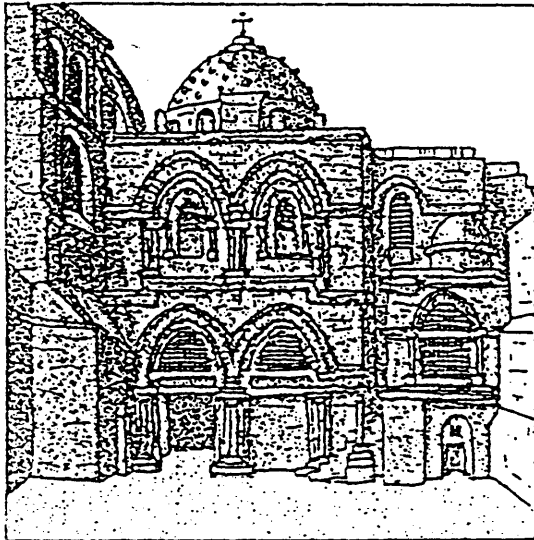
Via Dolorosa

- 3 *Jesus fell* (1st time—from Tradition)
- 4 *Jesus met Mary His mother* (from Tradition)
- 5 *Simon begins to carry Jesus’ cross* (Matt. 27:32)
- 6 *Veronica wiped Jesus’ face* (from Tradition)
- 7 *Jesus fell* (2nd time—from Tradition)
- 8 *Jesus talked to Jerusalem women* (Luke 23:27-31)
- 9 *Jesus fell* (3rd time—from Tradition)

Church of the Holy Sepulchre

- 10 *Jesus stripped of His garments* (Matt. 27:27-31)
- 11 *Jesus nailed to the cross* (Matt. 27:35)
- 12 *Jesus crucified and died* (Matt. 27:45-50)
- 13 *Jesus’ body taken from the cross* (Matt. 27:57-59)
- 14 *Jesus body buried in the tomb* (Matt. 27:60-66)

Unfortunately, no site commemorates His resurrection or appearances! Visiting this church is a rather sad experience.



The Church of the Holy Sepulchre

Source : This is Jerusalem
by H. Bishko, 1979/80

Early History: When Hadrian reconstructed Jerusalem as Aelia Capitolina (135 C.E.), Christianity was considered a Jewish sect and its holy sites treated accordingly. Calvary and the Holy Sepulchre were obliterated by temples dedicated to Rome's pagan gods. Inadvertently, the Temple of Venus which stood on Calvary helped Queen Helena — Emperor Constantine's mother — to identify the site when she came to the Holy Land in 326 C.E. to find the places connected with the life of Christ. Constantine removed Hadrian's Temple and enshrined the Hill of Golgotha (Calvary) and the Holy Sepulchre in an immense and magnificent basilica in 336 C.E., which was destroyed by the Persians in 614. Abbot Modestos rebuilt the shrine but it was razed by the mad Sultan Hakim in 1009. Emperor Monomachus began reconstructions in 1048 which were finally completed in 1149 by the Crusaders.

Dissent and Disrepair: The Crusaders were defeated in 1187 by Saladin, who allowed Christians to use the shrine under condition that the key to the shrine — right of entry — remained in Moslem hands. Saladin's proviso is still in force despite the fact that, whenever it was expedient, the Moslems would arbitrarily apportion rights in the shrine to one or other of the Christian sects claiming privilege. As a result Roman Catholics, Greeks, Armenians, Copts, Syrians and Abyssinians have had to jostle for favours and the establishment of rights within the church — a situation that has not served in the best interests of the shrine. Since reconstruction implies possession, it has been extremely difficult for the different sects to agree among themselves on any procedure for repair. Earthquakes, fires and the ravages of time have taken their toll and the church has fallen into an abysmal state of disrepair, despite infrequent renovations since the 16th century. Between 1936-44 the British were forced to install ugly steel reinforcements to save the church from collapsing. In 1958 the different communities, sharing rights within the shrine, were able to agree on a programme of repair for the Church of the Holy Sepulchre.

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- | | | |
|----|------------------------------|---|
| 80 | Church of the Holy Sepulchre | Here is the traditional site of the crucifixion and the most sacred site to Orthodox Christianity. Helena, mother to Constantine, visited the sepulcher in AD 326 and ordered that all the remaining rock around the tomb be cut away to provide room for the massive rotunda (Basilica of the Holy Sepulchre) above it. This was completed in 336 and now encloses the tomb twice (the inside sepulcher and the rotunda) |
|----|------------------------------|---|

The Persians destroyed Constantine and Helena's original structure (AD 614), then a seventh century rebuilding was again destroyed by Muslims (AD 1010). In this eleventh century site, the religious decor changes every few feet, reflecting the many groups which have had control over the site: Roman Catholic, Greek Orthodox, Armenian, Coptic, and Syrian Orthodox. These groups have not agreed on who is responsible for the outside of the church—thus its dismal appearance.

Inside is "Golgotha," which originally lay outside the city wall but was included within the new wall built by Herod Agrippa in AD 44. Golgotha has two chapels: one the alleged site of the crucifixion (with a portion of the rocky outcrop having a silver marker depicting where the cross stood) and the other where Jesus was stripped of His clothes. The last five stages of the cross are depicted, concluding with the "tomb of Jesus" (see stations above). This monument was built in 1810 over the supposed sepulchre of Christ. A Greek Orthodox priest rubs the supposedly last remaining piece of the rock which covered the tomb as one enters to look at the empty piece of marble where the body of Christ used to lay. Try to gain a sense of reverence for Christ without letting the incredible opulence disgust you.

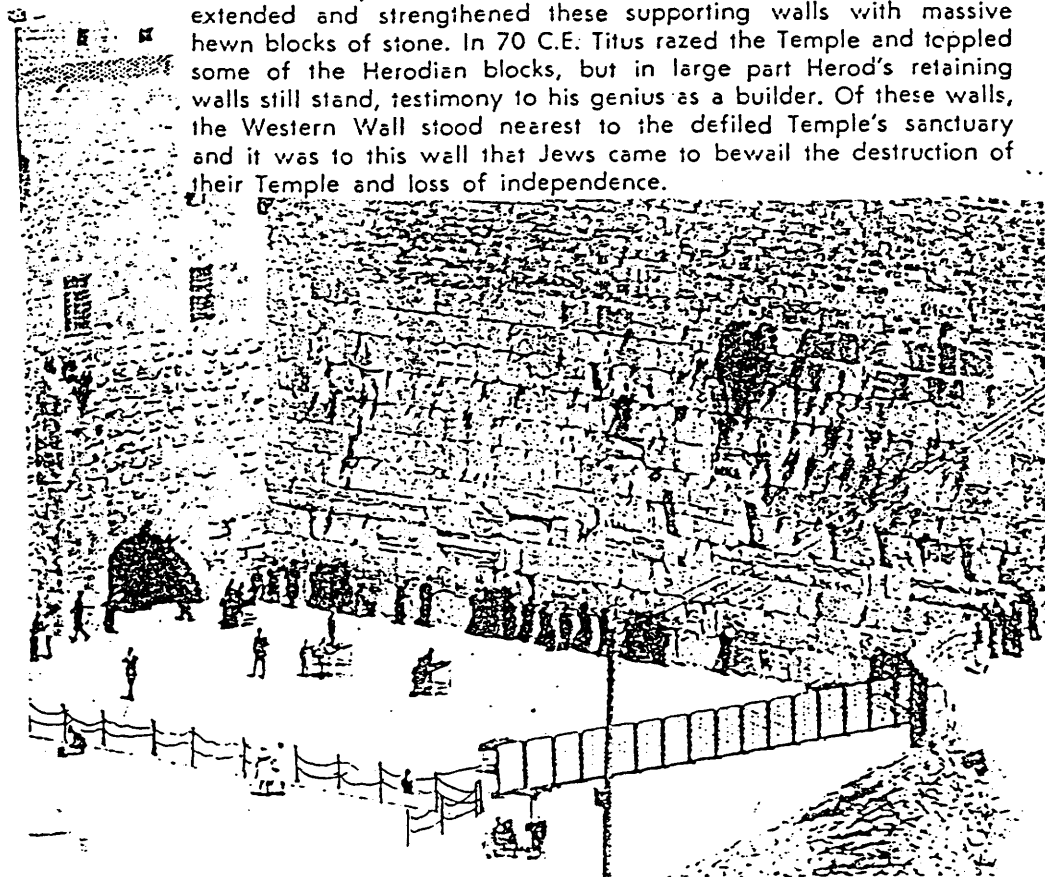
HOLY SEPULCHRE TO GET A NEW DOOR (ICEJ News, 4 Nov 98)

Three major historic churches in Jerusalem, which have been bickering for centuries over control of Christian "holy sites", have decided finally to cooperate to open an emergency exit in Jerusalem's Church of the Holy Sepulchre to cope with the influx of pilgrims expected to visit in the year 2000.

The Israeli authorities have been trying to convince Greek Orthodox, Armenian and Latin Catholic leaders for the past years that an additional exit was necessary at the shrine, which some Christians hold as the faith's holiest site. The Syrians, Copts and Ethiopians also have lesser claims to the church, which the Israelis worried could become a fire-trap.

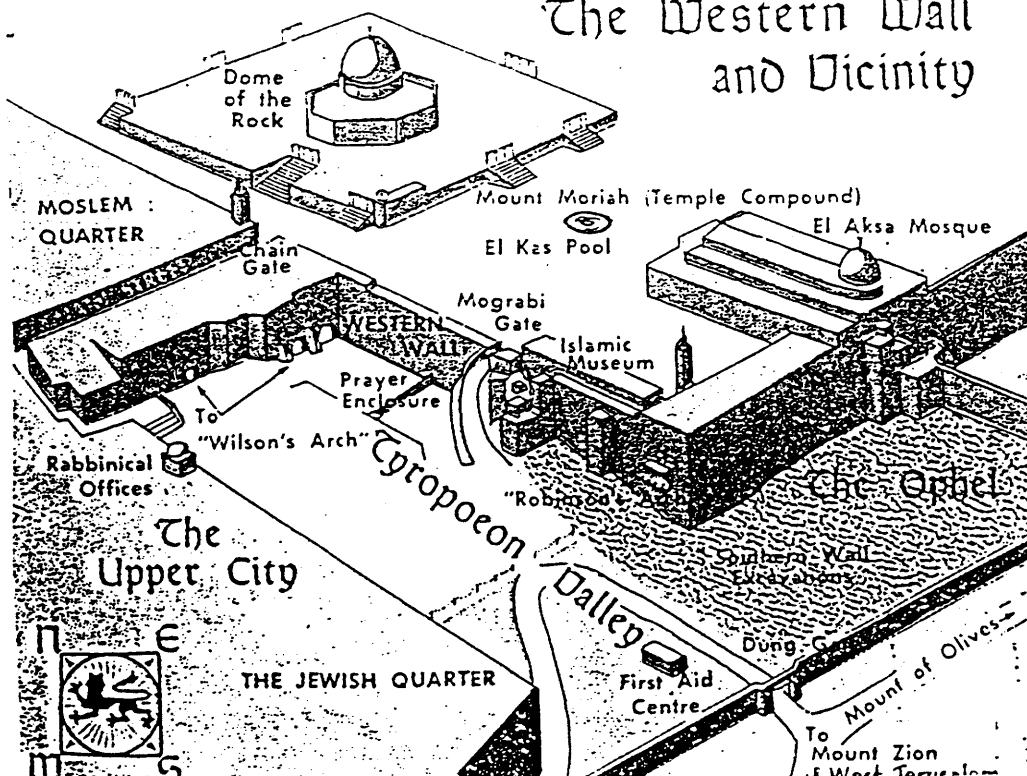
The Western (Wailing) Wall

Background: Solomon's Temple rested on the summit of Mount Moriah which he enlarged to form an almost rectangular plateau buttressed on all sides by retaining walls. When Herod rebuilt the Temple, he extended and strengthened these supporting walls with massive hewn blocks of stone. In 70 C.E. Titus razed the Temple and toppled some of the Herodian blocks, but in large part Herod's retaining walls still stand, testimony to his genius as a builder. Of these walls, the Western Wall stood nearest to the defiled Temple's sanctuary and it was to this wall that Jews came to bewail the destruction of their Temple and loss of independence.



The Western Wall formed part of the supporting walls bounding the outer court of Herod's magnificent Temple. The wall's proximity to the defiled sanctuary has made it an object of Jewish pilgrimage ever since the destruction of the Temple 2,000 years ago. The arched doorway on the left of the prayer enclosure, leads to a large subterranean hall containing "Wilson's Arch". The arch is a remnant of the northernmost bridge spanning the Tyropoeon linking the Upper City with the Temple.

The Western Wall and Vicinity



The Wall: When Titus took Jerusalem he ordered the rubble and wastes of destruction to be cast into the steep Tyropoeon Valley and the level of this valley has risen considerably so that some 14 – 19 layers of Herodian stonework lay hidden under the prayer enclosure of the Western Wall. The foundations and first few layers of stone above the bed-rock of the Tyropoeon date from Solomon, while above the Herodian masonry of the prayer enclosure are 4 tiers of smooth Roman blocks topped by smaller stones of a Turkish wall. Excavations in the vicinity of the southern wall have revealed the nerve centre of Jerusalem during the time of David and Solomon – the Ophel. Some of the Herodian blocks exposed in this section of the wall are exceptionally large weighing an impressive 80 – 100 tons each. The extent of Titus' destruction was indicated when a layer of charred earth, scattered with coins struck in the second year of revolt (67 C.E.) was uncovered at 2nd Temple level. Among the most exciting finds at this level was a drinking vessel believed to have been used in Temple ritual and a jar fragment inscribed with the Hebrew word "korban" – sacrifice.

Wailing to Western: For centuries, especially on the 9th of Av, the anniversary of the destruction of the Temples, Jews would flock to the wall to weep and bemoan their bitter fate and it was natural that this site should become known as the "Wailing Wall". Now, for the first time in 2,000 years this focus of longing and aspiration is in Jewish hands and prayers at the site are more often inclined to be joyous, interspersed sometimes with impromptu song and dance. The "Wailing Wall" has become the "Western Wall".

(Day of Atonement)

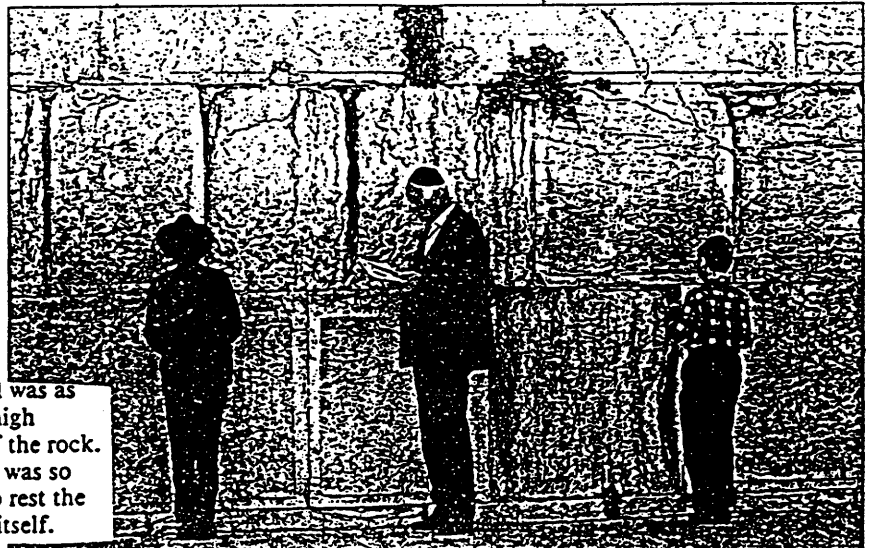
The work began about 19 BC, possibly two or three years earlier. It was made difficult by the need to carry on the services and sacrifices, and by the rule that only priests could go into the inner court and enter the Temple building itself. Herod wanted to do the right thing and not upset the people of Jerusalem. He hired 10,000 skilled workmen and had 1,000 priests trained in stonemasonry, so that they could erect the sacred building. One thousand wagons were needed to cart the stone from the quarries. Jerusalem's hills are all limestone of various qualities, so the material did not have a long way to travel. With everything made ready beforehand, the priestly masons managed to construct the new Temple within eighteen months. Celebrations were held on the anniversary of Herod's accession to the throne, the king himself providing a sacrifice of 300 oxen.

After that central part was finished, the work went on for a very long time. In a discussion with Jesus some Jews told him: 'It has taken forty-six years to build this temple' (John 2:21). That was about AD 28–30. Josephus reports that the whole of the Temple and its courtyards were finally completed in AD 62–64. Herod's plan was to outdo Solomon in the surroundings of the shrine.

At some points the wall was as much as 50 metres/165 feet high because of the unevenness of the rock. The weight of the stonework was so great that the builders had to rest the foundations on the bedrock itself.

In this way the Temple platform was made 32 metres/105 feet longer at the south. How much wider Herod made it has not been discovered. The overall dimensions of the whole enclosure are: east wall 470 metres/1,550 feet long, west wall 485 metres/1,620 feet, north wall 315 metres/1,050 feet, south wall 280 metres/930 feet. That is space enough for thirteen full-size football pitches, or nearly 200 baseball diamonds. It is about two and a half times as long as St Peter's Basilica in Rome, and nine and a half times its area—or five times the area of the Acropolis at Athens.

Parts of these great walls still stand. The most famous is the Wailing Wall, now called the Western Wall



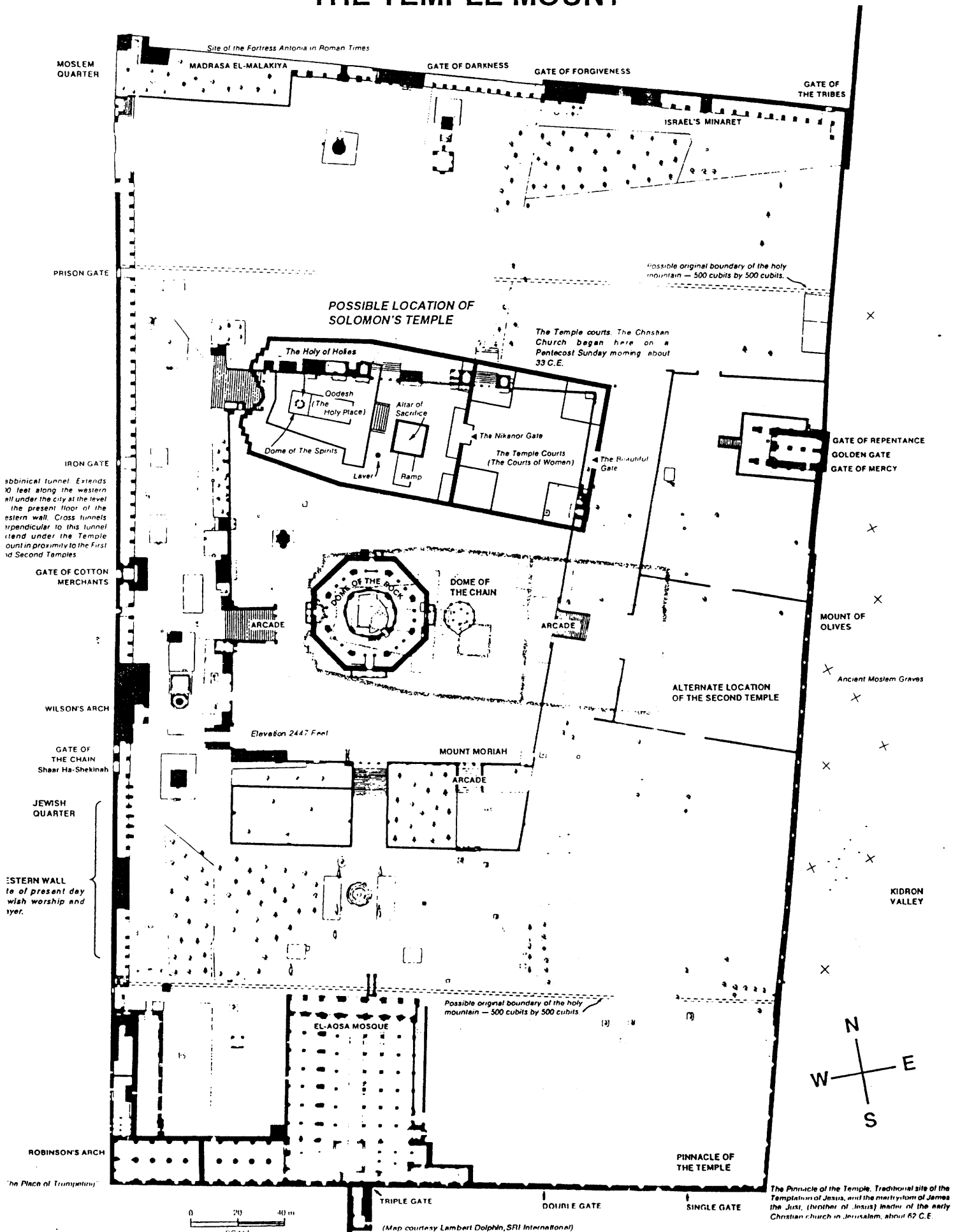
81 Western Wall
 (Wailing Wall)

Here is the most sacred site on earth for Jews—the only standing portion of the Jerusalem wall destroyed by Titus (AD 70). This part stretches 122 meters long and 18 meters high. One stone is 5 x 4 meters and weighs about 100 tonnes. Our tour includes the covered extension of the wall at the left under Wilson’s Arch (but for men only). The whole wall extends to a depth below the ground approximating its height, which has had additions on the top by the Romans, Byzantines, Arabs, and Sir Moses Montefiore, in that order.

Barmitzvahs take place here on Tuesdays and Thursdays, in which a Jewish boy at age 12 becomes a “son” (bar) of the “covenant” (mitzva), responsible to obey the law.

Through the centuries Jews have made pilgrimages to the wall because of its proximity to the sanctuary to pray and to lament the destruction of the temple. They put little pieces of paper into cracks in the wall which bear prayers or names of loved ones. They also mourn the 586 BC and AD 70 destructions of Jerusalem and the temple by reading the Book of Lamentations on the 9th day of the month of Ab.

THE TEMPLE MOUNT



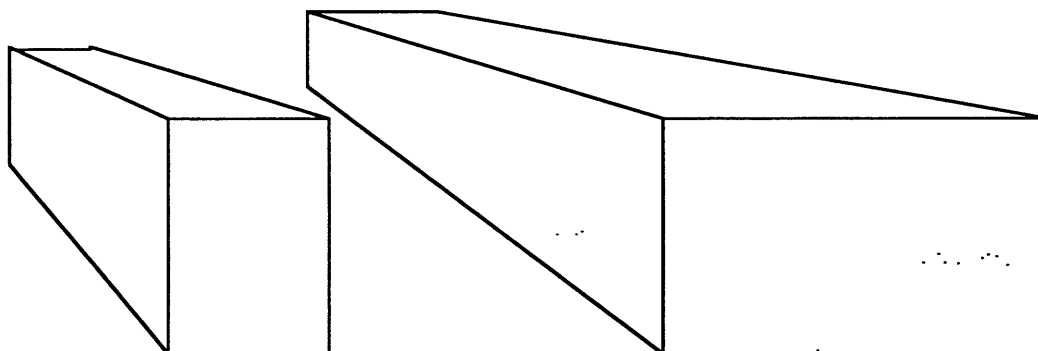
Solomon's Palace and Temple Contrasted

1 Kings 5–8

Summary of 1 Kings 5–8: Solomon's temple is constructed, dedicated, and filled with the glory of God, affirming God's blessing on his life of obedience.

- I. (Chs. 5–6) Construction of the temple takes seven years and employs thousands of Hiram's men and 213,000 Israelite workmen!
- II. (7:1-12) In contrast, construction of Solomon's much larger palace takes 13 years!
- III. (7:13-51) Temple furnishings are built and brought into the temple.
- IV. (Ch. 8) After the return of the ark and *shekinah* glory, Solomon dedicates the temple with a message and prayer which meets both God's and the people's approval.

This compares the temple and palace (in dimensions only— not details):



Building	Solomon's Temple (1 Kings 6:1-2)	Solomon's Palace (1 Kings 7:1-2)
Height	30 cubits (13.5 meters)	30 cubits (13.5 meters)
Width	20 cubits (9 meters)	50 cubits (23 meters)
Length	60 cubits (27 meters)	100 cubits (46 meters)
Construction	966-959 BC (7 years)	959-946 BC (13 years)
Location	Rock of Moriah: place where Abraham offered Isaac (Gen. 22:14), later the threshing floor of Araunah (2 Sam. 24:16), and later the temple (1 Chron. 22:1; 2 Chron. 3:1)	Just south of the temple, which was next to the palace of Pharaoh's daughter, wife of Solomon (2 Chron. 8:11). (It is highly unlikely that he would have put her palace closer to the temple than his own.)

Solomon's Temple and Furnishings

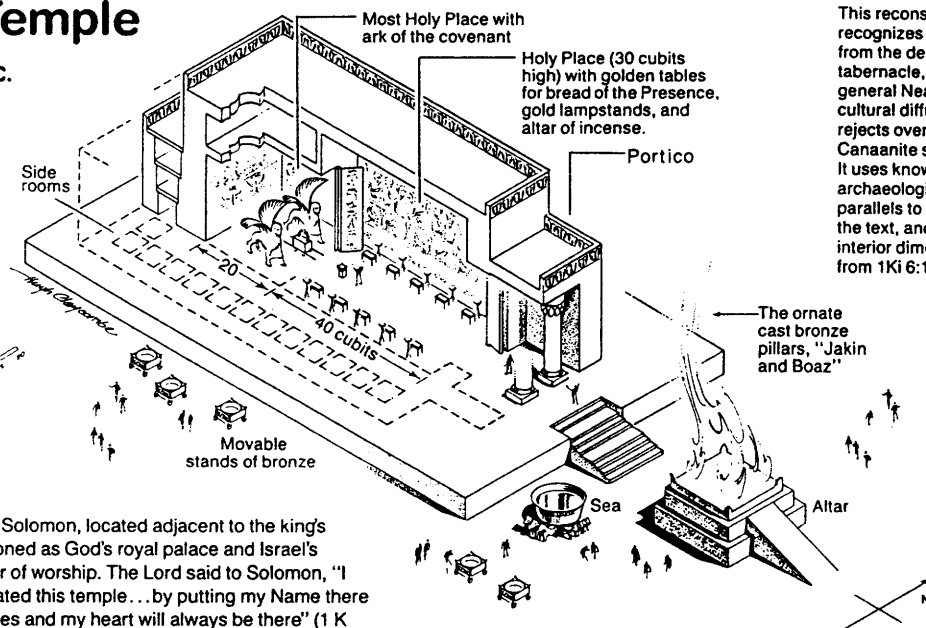
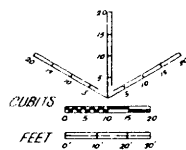
Bible Visual Resource Book, 69

1 Kings

Solomon's Temple

960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



This reconstruction recognizes influence from the desert tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text, and assumes interior dimensions from 1Ki 6:17-20.

The temple of Solomon, located adjacent to the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple... by putting my Name there forever. My eyes and my heart will always be there" (1 K 9:3). By its cosmological and royal symbolism, the sanctuary taught the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *'ulam*, *hekal*, and *debir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

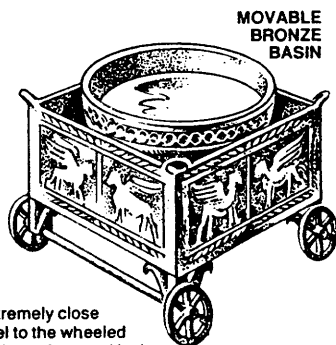
Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1Ki 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

© Hugh Claycombe 1986

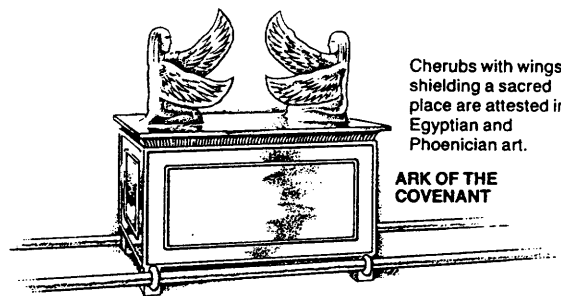
Temple Furnishings

Glimpses of the rich ornamentation of Solomon's temple can be gained through recent discoveries that illumine the text of 1 Ki 6-7.

1 Kings 7:13-51



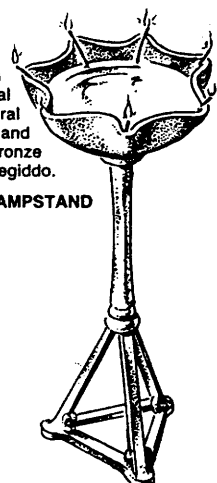
An extremely close parallel to the wheeled portable basins used in the courtyard of the temple has come from archaeological excavations on Cyprus. This representation combines elements from the Biblical text with the archaeological evidence.



Cherubs with wings shielding a sacred place are attested in Egyptian and Phoenician art.

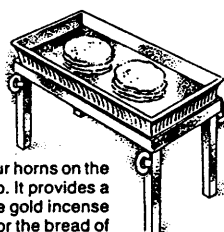
ARK OF THE COVENANT

Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:8). Ritual sevenfold lamps have been found at several places in Palestine, including Hazor and Dothan. The stand itself is modeled on bronze ones from the excavations at Megiddo.

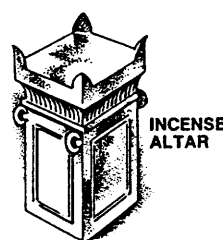


LAMPSTAND

TABLE FOR THE BREAD OF THE PRESENCE



A stone incense altar having four horns on the corners was found at Megiddo. It provides a clear idea of the shape of the gold incense altar in the temple. The table for the bread of the Presence was also made of gold.



INCENSE ALTAR

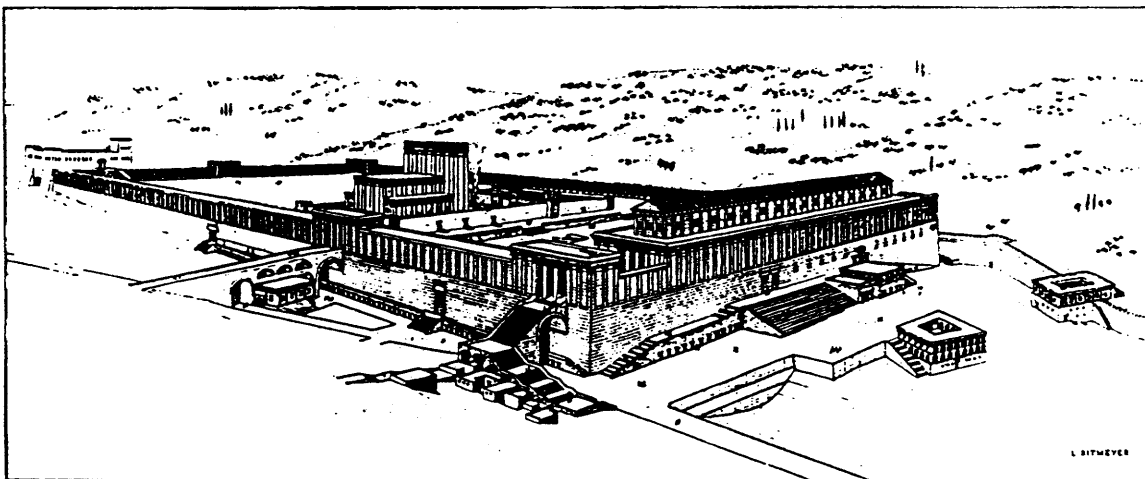
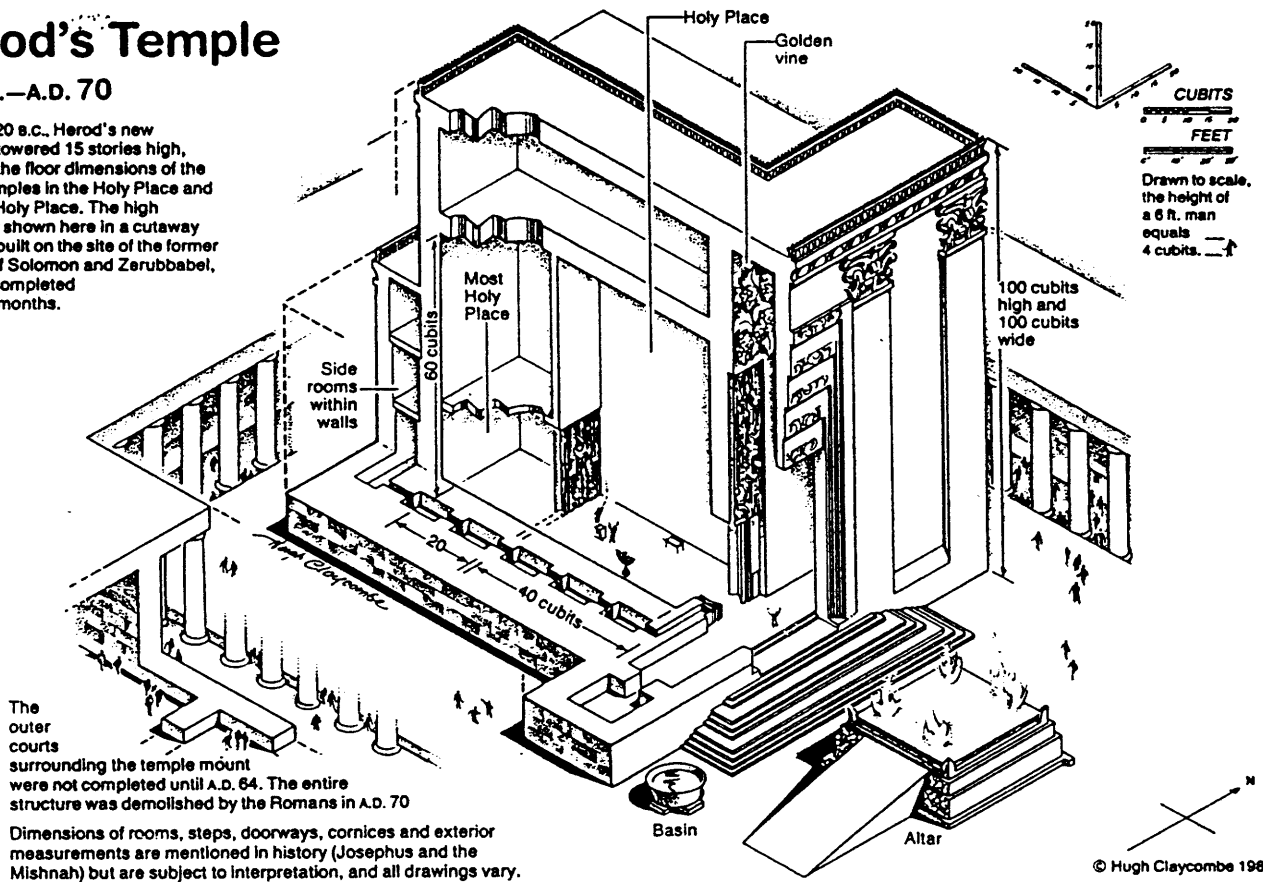
Herod's Temple and Temple Mount

Bible Visual Resource Book, 185 and Charlesworth, Jesus Within Judaism, 110

Herod's Temple

20 B.C.—A.D. 70

Began in 20 B.C., Herod's new structure towered 15 stories high, following the floor dimensions of the former temples in the Holy Place and the Most Holy Place. The high sanctuary shown here in a cutaway view was built on the site of the former temples of Solomon and Zerubbabel, and was completed in just 18 months.



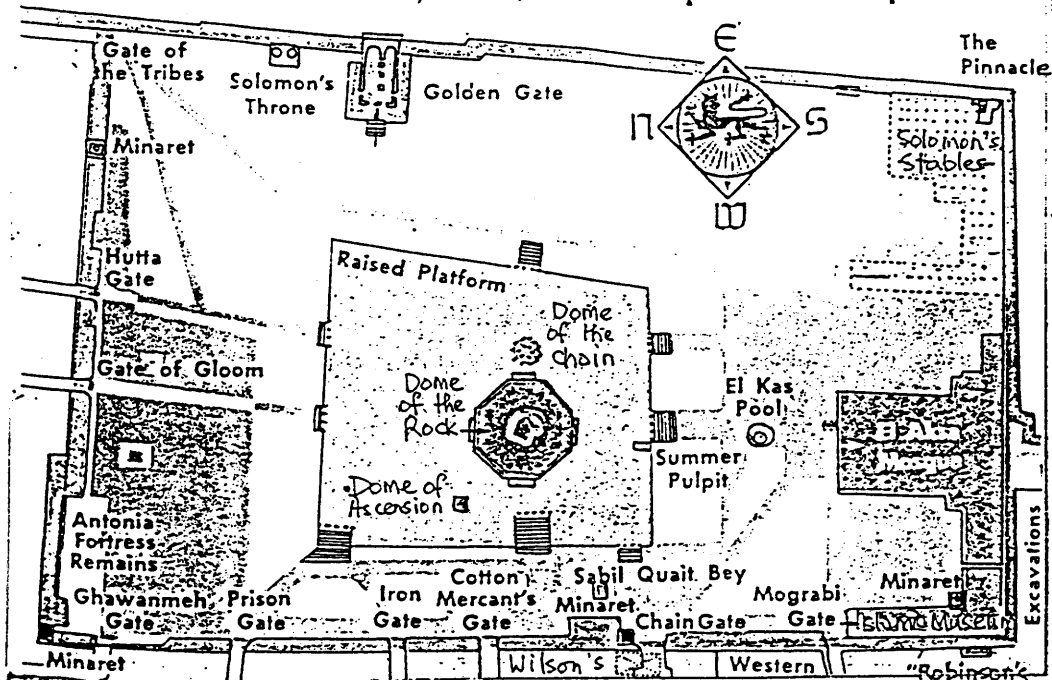
One of the wonders of the ancient world was the Jerusalem Temple, especially with Herod's majestic expansion of the Temple Mount. From the western, upper city in Jerusalem, Jesus and his disciples would have seen something similar to this artist's rendering.

Lane Ritmeyer

Dome of the Rock

Source Unknown (1 of 4)

Mount Moriah - The Temple Compound



Mount Moriah is one of the world's most sacred shrines. This rocky Judean knoll, indistinguishable from a thousand others, has been interwoven with the saga of monotheism for the incredible period of some 4,000 years. Its story begins with Abraham, who took his only son Isaac, to the "land of Moriah to offer him there for a burnt offering" (Gen. 22, 2). According to ancient Israelite tradition the rock crowning the summit of Mount Moriah marks the site of Abraham's altar.

The First Temple: This same rock was used as a threshing floor by a Jebusite called Ornan until David, on capturing "Salem", bought it from him. Here he placed the Ark of the Law as an altar to God. Solomon, David's son, enshrined Rock and Ark in a beautiful Temple which was destroyed by Nebuchadnezzar in 587 B.C. The Jews were taken into Babylonian captivity and the Ark irretrievably lost.

The Second Temple: When the Jews returned to Jerusalem they reconstructed Solomon's Temple, but it was modest in comparison. Only when Herod the Great assumed power was it enlarged and enriched and the platform covering Moriah extended into a magnificent complex.

Moriah Paganised: Terrible prophecies of Jerusalem's destruction came true in 70 C.E. when Titus razed the city and the Temple went up in flames. In 132 C.E. Bar Kochba's Jewish revolutionaries succeeded in partial restoration of the Mount but in 135 C.E. Hadrian marched into the city and Moriah became paganised by Roman Jupiter worshippers.

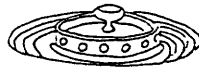
Christianity: The earliest Christians looked on Moriah as a place cursed by God and with the ascendancy of Christianity the Mount became a heap of desolate rubble. In 534 C.E., over the site once occupied by Solomon's palace, the Emperor Justinian built mighty substructures as foundations for the New Church of St. Mary.

Islam: In 639 C.E. Jerusalem fell to the forces of Islam and Moriah became a Moslem shrine. Mohammed is said to have made his leap to heaven from this rock which became enshrined in one of the most important and beautiful mosques in the world — the Dome of the Rock. In the 8th century the El Aksa Mosque was completed on Justinian remains. In 1099 the Temple area passed into the hands of the Crusaders and the Dome of the Rock became Christianity's Templum Domini. A century later the Arabs flung the golden cross that had adorned the Dome to the earth and the star and crescent rose in its place. Mount Moriah has been a Moslem shrine ever since.

Dome of the Rock (2 of 4)

The Temple Esplanade is dotted with various structures of interest, some dating back to Solomon. For the most part though, the domes, prayer niches ("mihrabs"), fountains and arcades that decorate the compound are Arab structures.

El Kas fountain is used by the Moslems for ritual washing before prayer. It was built in 709 and is attached to the numerous underground cisterns on Moriah whose combined capacity has been estimated as 10 million gallons of water.

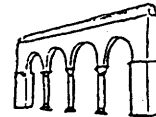


The Islamic Museum has a good collection of Byzantine and Islamic antiquities.

The Sabil Quait Bey is a beautifully decorated Mameluke fountain, a gift of Sultan Quait Bey (1487). It is one of the more ornate fountains in the compound.



Graceful Arcades at the head of 8 stairways lead to the raised platform of the the Dome. Moslem lore says that scales to weigh the souls of men will be hung from these arcades at the end of time.



The Dome of The Chain (8th century) was used as a treasury by the Arabs who stored silver in its dome. Crusaders dedicated it as a chapel of St. James the Less. It has an interesting structure of 6 inner and 11 outer supporting pillars which allows all 17 columns to be seen at once when viewed from any angle.

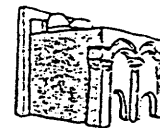


The Summer Pulpit ("minbar") was erected in 1456 by Burhan ed Din. This graceful structure is sometimes called "Minbar Omar".



The Dome of Ascension (1200) commemorates Mohammed's leap into the heavens. It is a remarkable copy of the Byzantine dome on the Mt. of Olives marking the site of Jesus' Ascension.

The Golden Gate is a 7th century Byzantine structure over the initial site of the eastern gate of the Temple compound. The Monolithic pillars of the gate are said to have been given to Solomon by the Queen of Sheba. Jesus is held to have made his triumphal entry into Jerusalem through this gate. The Arabs walled it up in 810.



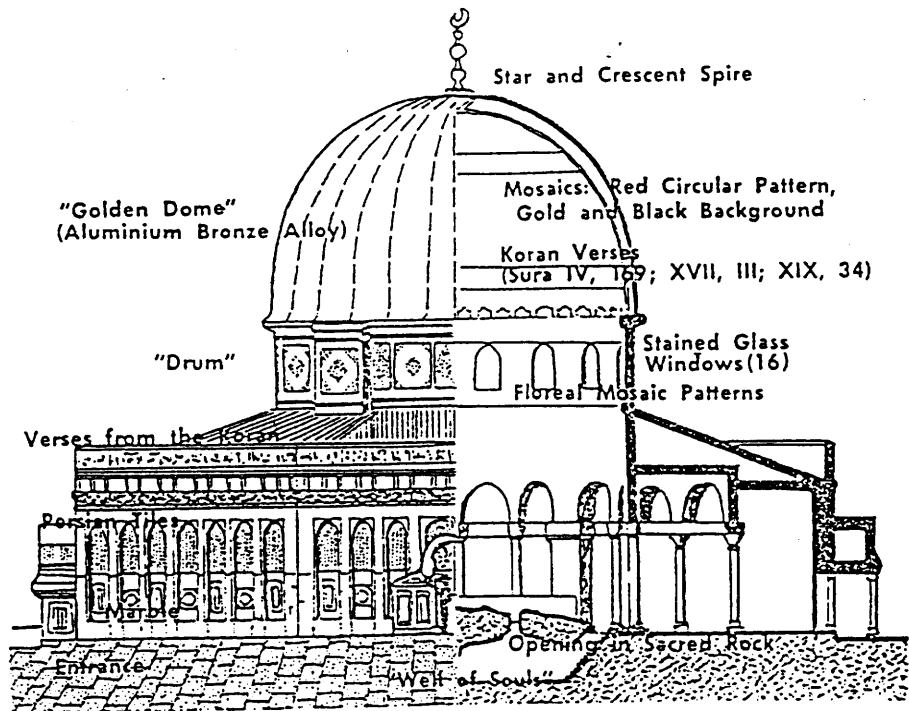
Solomon's Stables are huge vaultings under the S.E. corner of the Temple esplanade, built by Herod to support the Temple platform possibly on Solomonic remains. "Jesus Cradle" is shown near the entrance in a Byzantine niche thought to be part of the crypt of Justinian's New Church of St. Mary. It was used by Herod and the Crusaders as stables.

Omar's Mosque: Caliph Omar, on capturing Jerusalem in 637 was shocked at the filth and rubble that lay about on Mount Moriah. As a punishment for neglecting such a holy site, he made Christian Patriarch Sophronius grovel in the muck. Then with his own hands Omar set about clearing the site. He built a wooden mosque on the Temple compound and though it was Abd el-Malik (685 - 705) who commissioned the magnificent Dome of the Rock, the name "Omar's Mosque" has remained. Abd el-Malik had the Dome built (for political, economic and religious reasons, as a counter attraction to Mecca) under the direction of the best Byzantine architects and artisans who based it on the 4th century shrine on the Mount of Olives marking the site of Jesus' Ascension.

During 17 Centuries, the Dome of the Rock has undergone many repairs, and earthquakes, fires and wars have not substantially changed this unique shrine since its completion in 691. In 820, after

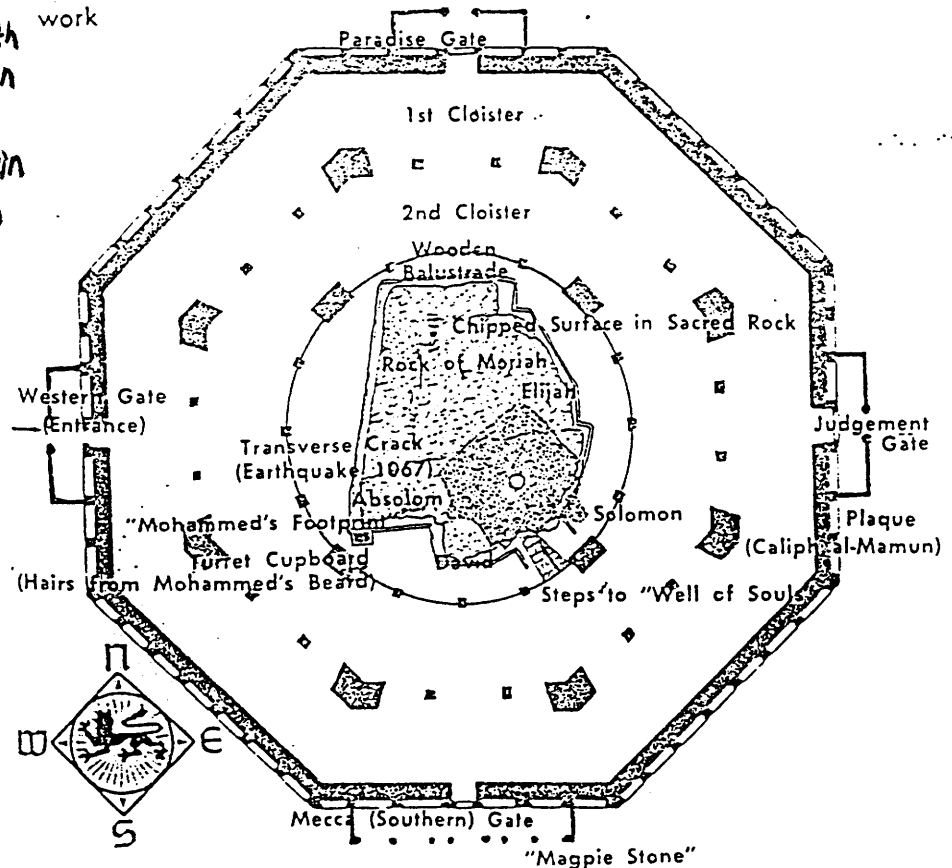
The Dome
of the
ROCK
-built in the
(7th AD)

Dome of the Rock (3 of 4)



Outside, the Dome is covered in tiles from Persia and marble. A frieze of Cufic Arabic script runs along the upper edge of the octagon. The "golden" dome is made of aluminium bronze alloy from Italy. Inside, the dome is a glorious blaze of red, black and gold stucco work

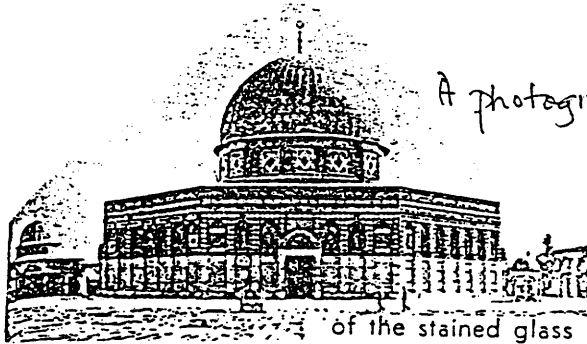
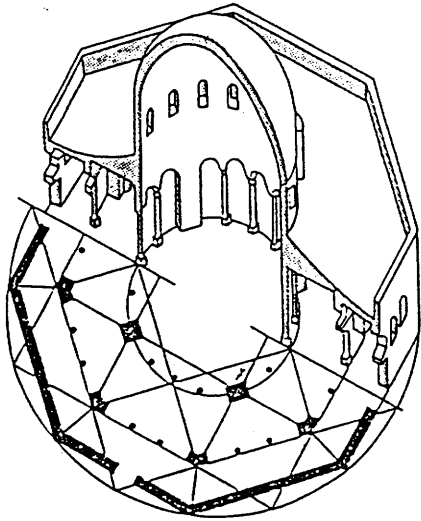
Covered with real gold in 1994 by King Hussein of Jordan



one of the earlier renovations, Caliph al-Mamun effaced the name of Abd el-Malik from the dedication plaques and inserted his name instead. He neglected to change the dates however, and his fraud lives on. The Crusaders turned the Dome into a Christian shrine (the Templum Domini) served by the Knights of the Templars, but when Saladin conquered Jerusalem in 1187, nearly all signs of Crusader occupation were removed.

Dome of the Rock (4 of 4)

THE DOME OF THE ROCK. An octagonal building on the Temple Mount 21 metres long and 43 metres high is the oldest surviving complete example of early Moslem architecture. It was intended not as a place of worship but as a shrine protecting the Foundation Stone—the rock upon which, according to tradition, Abraham prepared to sacrifice Isaac and which was supposed to have been the site of the Holy of Holies in the First and Second Temples. To Moslems it signified the spot from which Mohammed ascended on his Night Journey. The building was constructed in 691 by Abd-al-Malik and although renovations were made by al-Mamun in the 9th century, and many times since, the building has essentially preserved its original form. Recent renovations during Jordanian rule include the replacement of many of the Turkish tiles on the exterior, and the replacement of the lead dome weighing nearly 200 tons with a dome of aluminium and bronze weighing 35 tons.



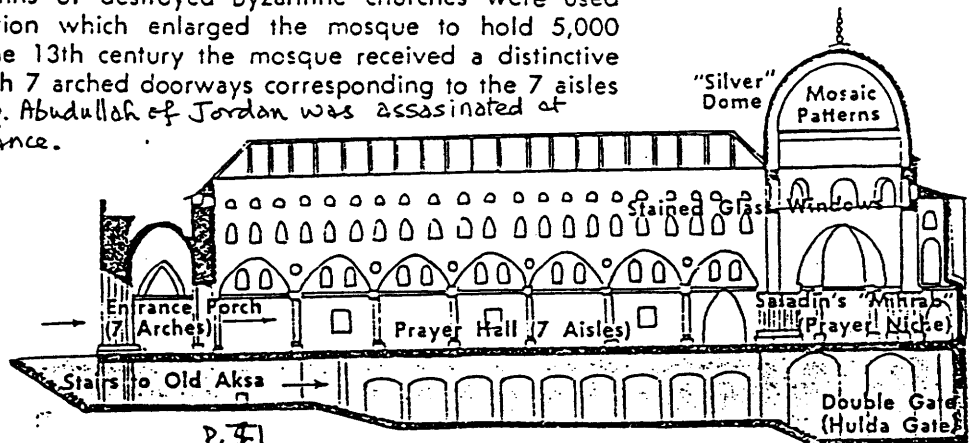
A photograph of the Dome of the Rock

Many of the stained glass windows in the "drum" date from Suliman. The spaces between the windows are decorated with intricate mosaic abstractions of ears of corn, grapes, date palms and vased garlands of leaves and fruit. The bases and capitals of columns within are all unequal, having been taken from different Byzantine churches (many are still marked with crosses).

The mosque of El Aksa was built between 709–715 by Caliph Waleed, son of Abd el-Malik, who constructed the Dome of the Rock. The mosque was destroyed a number of times by earthquakes and rebuilt so that the only prominent remains of the original mosque are a few supporting columns east of the cupola. The most important reconstruction was after an earthquake in 1034 when the shrine received its present rectangular shape. The capitals and columns of destroyed Byzantine churches were used in this reconstruction which enlarged the mosque to hold 5,000 worshippers. In the 13th century the mosque received a distinctive entrance porch with 7 arched doorways corresponding to the 7 aisles within. In 1951 Kq. Abudullah of Jordan was assassinated at the Mosque's entrance.

The El Aksa Mosque

Tradition says this mosque is standing over the area where Solomon's palace was built south of the Temple.



Dome of the Rock (4 of 4)

82	<p>Mount Moriah</p> <p>Temple Mount</p> <p>Mosque of Omar (Dome of the Rock)</p> <p>El Aksa Mosque</p>	<p><u>Jews</u> respect this spot for several events relating to sacrifice:</p> <p>(1) Jewish tradition holds that at this spot the dry land of creation began to appear (Gen. 1:9-10).</p> <p>(2) Abraham nearly sacrificed Isaac here (Gen. 22:2)</p> <p>(3) Moses commanded that there be one place for sacrifice, which eventually became Jerusalem (Deut. 12).</p> <p>(4) David purchased it from Araunah the Jebusite and offered a sacrifice to stop God's plague from David's census sin (1 Chron. 21)</p> <p>(5) Solomon built the temple here to offer sacrifices (2 Chron. 4)</p> <p>(6) Nebuchadnezzar destroyed this temple, stopping sacrifices from 586-538 BC</p> <p>(7) Zerubbabel rebuilt a second temple (finished 516 BC) to reinstitute sacrifices (Ezra 1-6) which was added to by the Herods (20 BC to AD 64; see p. 85) and destroyed only six years later by the Romans (prophesied by Christ in Matt. 24:1-2). No Jewish sacrifices have been offered since Titus' destruction of the temple (AD 70), but the Temple Institute in Jerusalem is preparing now to rebuild the temple and have already made many of the articles for its use.</p>
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82	Mount Moriah (continued) Christian Significance	<p><u>Christians</u> also note that it was here that Christ was tempted at the highest point on the southeast corner pinnacle (Matt. 4:5). Jesus taught here (John 18:20) and cleansed the temple twice: once at the beginning of His ministry (John 2:12-22) and also just before His death (Matt. 21:12; Mark 11:15). The first Christians also met together in the southern temple courts (Acts 2:46). Premillennial believers also believe two more temples will be built on this site:</p> <p>(1) The “Tribulation Temple”—probably the same one planned for by the Temple Institute—will be built in unbelief without sacrifices pleasing to God (Isa. 66:1-4) by the Antichrist under covenant (Dan. 9:27) and converted to idolatry (Dan. 9:27; 11:31; Matt. 24:15) with worship of Antichrist himself (2 Thess. 2:4; Rev. 13:14).</p> <p>(2) “Ezekiel’s Temple” will also be built on this spot (Ezek. 40-43). Actually, the dimensions of this millennial temple of Ezekiel are too large for temple mount as it exists today, but some verses indicate topographical changes which will raise this mount higher than the Mount of Olives (Isa. 2:2; Ezek. 40:2), perhaps due to the earthquake associated with Christ’s return to reign (Zech. 14:4-5).</p>
	Mosque of Omar (Dome of the Rock)	<p><u>Islam</u> also regards this as a significant site. Since Jerusalem’s fall to Islam in AD 639 the spot has remained under Muslim control except for a brief period of Crusade conquest. Muslims believe Mohammed ascended into heaven from a large rock inside the present day mosque, so this is the third holiest site of Islam (after Mecca and Medina). Feel free to enter Dome of the Rock, which is OK for Christians as long as shoes are taken off. Cameras are allowed inside for a US\$8 fee. Singing, teaching, and praying, on the entire Temple Mount are strictly forbidden. In fact, any type of non-Muslim religious activity is not allowed, so we will have to pray elsewhere as well.</p>
	El Aksa Mosque	<p>El-Aksa Mosque lies at the southernmost spot of the temple mount, where Herod the Great built Solomon’s Stables. At this place the early Jerusalem church met under the apostles’ teaching (Acts 2:42).</p>

83	Eastern Gate (outside of the Golden Gate)	<p>The Golden Gate is the oldest and most famous of Jerusalem's eight gates. It is also known as the Mercy Gate (Bab el Rahmeh) and appears in the belief systems of all three religions:</p> <ol style="list-style-type: none"> 1. Jewish: An early Jewish tradition holds that it is through that gate that the Messiah will enter Jerusalem. Since Jews believe that those raised from the dead first will enter with Him, they reason that those buried closest to the gate will have the greatest likelihood of accompanying Him. Thus, the largest and most expensive Jewish cemetery in the world lies just opposite the gate on the Mount of Olives! Many spend their last days in Jerusalem to be buried there in hopes that they will be favored on Judgment Day. 2. Christian: This gate on the east Jerusalem wall was the main entrance to Jerusalem in OT and NT times, leading directly to the temple (possibly via a bridge from the Mount of Olives). Jesus likely entered this gate on the day of His triumphal entry (Matt. 21:10). 3. Muslims: God prophesied that the eastern gate would be closed (Ezek. 44:1-2), which was fulfilled by the Muslims who sealed it to prevent the entrance of Messiah through this gate. Muslims even planted a Moslem cemetery outside the wall, thinking that Christ cannot cross over a cemetery to enter this gate which will be reopened upon His return. Yet He will return through this very gate (Ezek. 43:1-4; 44:3-5). The Muslims refer to it as the Gate of Mercy and believe it to be the gate referred to in the Koran, through which the just will pass on the Day of Judgment
<hr/>		
84	Dome of the Tablets and the Spirits	<p>Rabbi Asher Kaufman of Hebrew University has taught that this site 330 feet slightly northwest of the Dome of the Rock is the actual site of the former temples' Holy of Holies. See the temple articles in the supplement section for some reasons this could be correct.</p>
<hr/>		
85	Holyland Hotel	<p>Return to the hotel for a good night's rest. Due to the strenuous day, we will not have an evening meeting tonight.</p>

86	Day 9 Saturday 9 December	Today we will attend a Messianic synagogue service and see the New City of Jerusalem (most of which was built in the last 30 years) and Bethlehem (about a 5 minute drive from Jerusalem as it is only 10 kilometers away). Quiet Time Guideline: Read Luke 1—2 (also Matthew 1—2 if time)
87	Messianic Assembly	Our tour agent in Israel, Samuel Smadja, is a lay leader within this synagogue for Jews who have trusted in Jesus as Messiah (note that this is <i>not</i> called a “church”). The services are each Saturday morning from 10:15-12:00 and the building has a balcony with earphones for simultaneous English translation. We are separated from the believers worshipping on the main floor not because of race (Jew versus Gentile) but because of language. Enjoy this worship experience with Israeli believers with whom we have no separation between Jew and Gentile or between male and female, as is still evident in traditional Jewish synagogues. Notice, though, that it does share in common with these synagogues the “Shema” (Deut. 6:4) written in Hebrew up front. Jerusalem has about six or seven messianic synagogues.
88	New City	Jerusalem has grown in a northwestern direction, as page 23 of the NTB notes depicts pictorially. Within the New City in the centre of Jerusalem is situated the Artist’s House and Bezalel School of Art, Hekhal Shelmo (seat of Israel’s Chief Rabbinate), and the new Jerusalem Great Synagogue.
89	Yad VaShem (Holocaust Museum) (<i>yad</i> = “hand” and <i>vashem</i> = “memorial”)	Since most Singaporeans don’t like to take much time in museums, we will take only 45-60 minutes here, but it could take hours. (I’ve never seen anyone go through Surrender Chambers slower than me too.) Let these images grip you with why the Jews yearn for peace and a place of their own under the Messiah. Also, gain some insight into why Israel is willing to trade land for peace. Finally, remember that the deaths of 6 million Jews was caused in part by the erosion of the authority of Scripture in Germany in the 19th century. When Hitler defied all reason, even the German church did not oppose such actions because it had already given up its foundation. Let’s never let Scripture be undermined in our Singaporean church!

90	Har Herzl Cemetery	Our stop here visits recent history, for this is the resting place of the former Prime Minister Yitzak Rabin. Many other heads of state are buried in this military cemetery as well.
91	Israel Museum (Shrine of the Scroll)	The Shrine of the Book is a museum shaped like the top of one of the pots used to store scrolls at the Dead Sea. This building contains a 1992 copy of the complete scroll of Isaiah and other Dead Sea Scrolls. (The actual DSS Isaiah scroll used to be on display until the lighting began to harm it.) The complex also contains the Bronfman Biblical and Archaeological Museum and two art museums. Be sure not to miss two actual synagogues which have been imported from Italy (17th cent.) and Germany (10th cent.) then reassembled here in the museum.
92	Knesset	We won't go inside, but Israel's Parliament building with a unicameral house membership of 120 takes its name from <i>Knesset Hagedolah</i> (Great Assembly), the representative Jewish body convened in Jerusalem by Ezra and Nehemiah (Neh. 8—10). Some Jews call the Knesset the "second wailing wall" where tax laws are regularly passed!
93	Biblical Resources Scriptural Garden (in Tantur on the way to Bethlehem)	This garden was built only in 1990 to give an idea of what biblical life actually looked like. This attraction gives visitors a close-up look at biblical-times objects, such as the wine press, oil press, well, tombs, stone quarry, cistern, sheepfold with watchtower, the table of the last supper, bedouin tent, stables and mangers, sacrificial altar, Roman crosses, and threshing floor for wheat harvesting. Also included are an almond, olive, and fig tree.
94	Boaz Field (Bethlehem)	About 8 kilometers south of Jerusalem, Bethlehem's significance began when Jacob buried his wife Rachel here (Gen. 35:19), and her tomb is still visible today (though we won't see it). The Book of Ruth took place here, where we will view part of the field of Boaz. Boaz was the great-grandfather of David, who was also born here (1 Sam. 17:12, 15; 20:6).

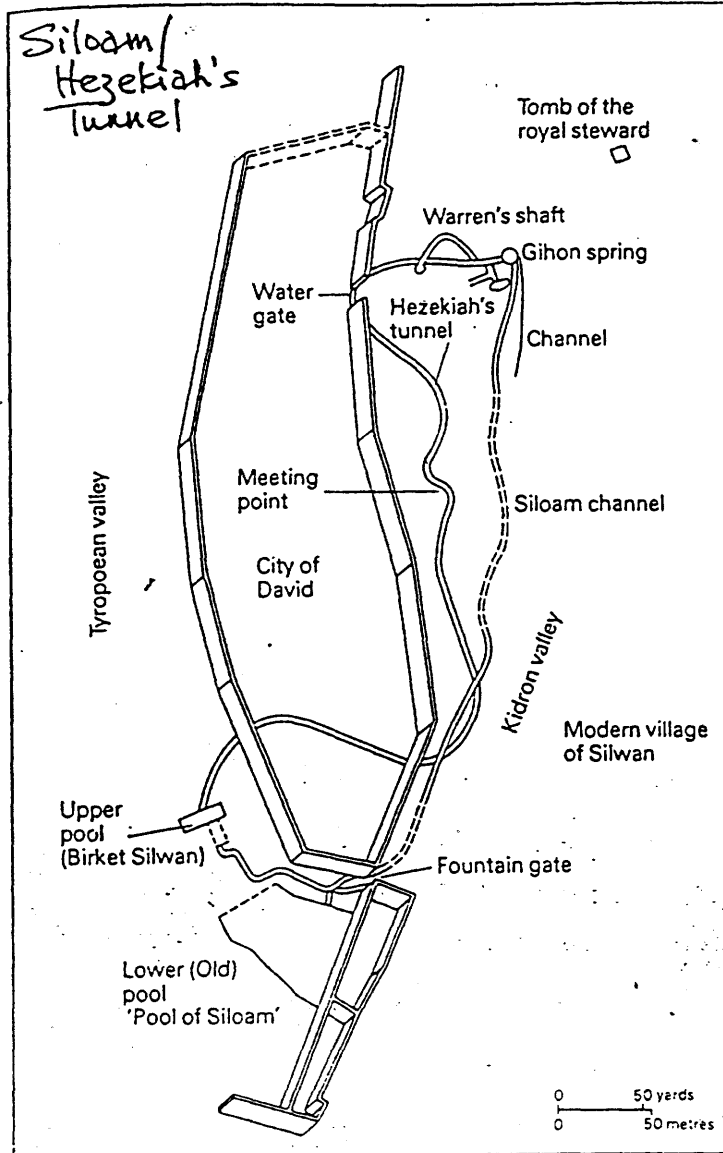
95	Shepherd's Cave (Bethlehem)	The Messiah was prophesied to be born in Bethlehem (Micah 5:2), which was first announced on this field to shepherds. A 4th century church (now in ruins) marked the caves where the shepherds kept their sheep that night. The tradition notes that shepherds emerged from this huge, natural cave within the field and looked to their left to see the angels in the sky.
	Church of the Angels	A beautiful but small "Church of the Angels" built by Canadians in 1964 helps us remember the exact spot where the angels appeared (Luke 2:8-14). It is filled with light, reminding us of the glory of God at this spot.
96	Spot of Christ's Birth (Bethlehem) Matthew 2	Of particular interest is the Church of the Nativity (AD 330) with its four foot high entrance (to cause all to bow upon entering and/or to keep Moslems from driving their cattle in there in earlier days). A silver star marks the spot of Christ's birth inside a tunneled cave. Do not let the marble walls, gold and silver lamps, pagan-like incense and altar to the Magi ruin the simplicity for you of God-become-man! When in AD 614 the Persians destroyed every church in the Palestine, this one was spared due to its mosaic scene with Magi in Persian dress. It was destroyed in the 10 th century and rebuilt by the Crusaders (12 th cent.). The Church of the Nativity is the oldest church in Israel and probably the oldest in the world! The divinely appointed star brought the Magi here a few months after Christ's birth (Matt. 2:1-11), followed by Herod's terrible massacre of probably 20 baby boys (Matt. 2:17-18).
97	Room of Jerome's Translating	In a ground-level corner above the location of Christ's birth within the Church of the Nativity one can view the simple, small room where the entire Bible was first translated. The Latin church father, Saint Jerome (AD 340?-420), spent years in this room translating the Latin Vulgate from the original Hebrew OT and Greek NT. This translation became the basis of many other translations until after the Renaissance when the practice of translating from Hebrew and Greek was revived.
99	Holyland Hotel	Return to the hotel. Perhaps we'll have an evening meeting if we don't see the dancers (below).

100 Israeli Dancers After dinner tonight (or another evening) we'll be treated to an extra treat (i.e., if you can spare an extra US\$15). These dancers are excellent and vivacious! Maybe they'll even convince you to exercise more. We won't have an evening meeting if we see this show.

101	Day 10 Sunday 10 December	Day of Leisure: No sites are planned for this day, so take the day off to swim at our hotel (but it's not heated) or catch your breath another way. The following are some options which are not on our scheduled itinerary. Quiet Time Guideline: Read John 9
102	Jerusalem University College (formerly the American Institute of Holy Land Studies)	This institute just outside the southwest tip of the old city offers five M.A. degrees (in NT, Ancient History of Syro-Palestine, Middle Eastern Studies, Hebrew Language, and Hebrew Bible Translation) which take two years each (US\$6000/semester includes tuition, room, and board). The IHLS even gives bachelor's or graduate-level credit for short-term courses of 2-3 weeks. Two courses offered during the summer and available for SBC students are "The Geographical and Historical Setting of the Bible" (4 hours, including many assignments to be completed before arrival) and "Jesus and His Times" (2 hours, with no pre-arrival work required). This latter course is essentially the same as the first 2 hours of my SBC course "NT Backgrounds and Survey"—except that you actually <i>see</i> these sites and it costs a mere US\$1000 for tuition, room, and board (not including plane fare).

Siloam/Hezekiah's Tunnel

Biblical Archaeology Review (1 of 2)



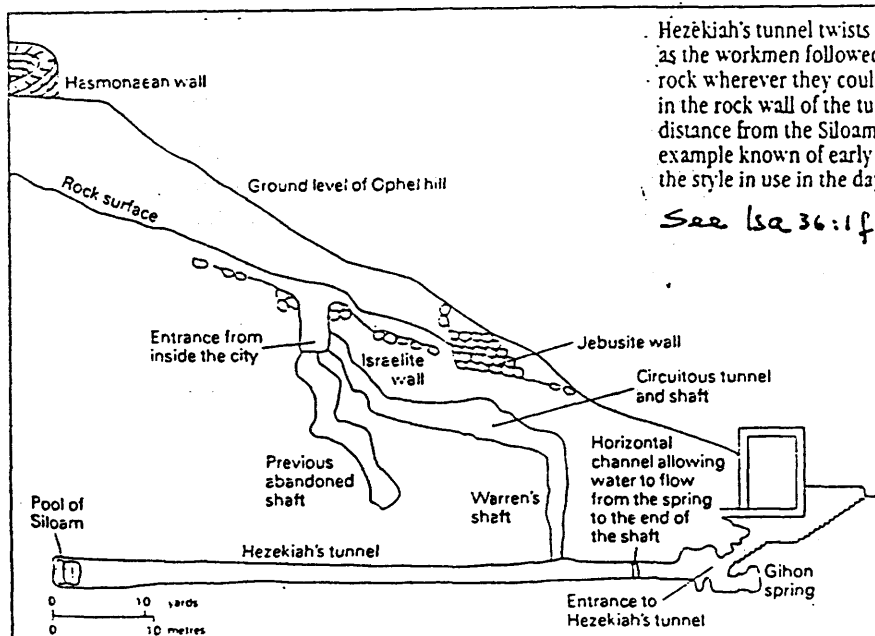
Plan of the Siloam area, including the pools and the channels which carried the water into the city of Jerusalem.

2 Kings 20:20 records: 'Everything else that King Hezekiah did, his brave deeds, and an account of how he built a reservoir and dug a tunnel to bring water into the city, are all recorded in *'The History of the Kings of Judah.'*

2 Chronicles 32:3-4 says: 'he and his officials decided to cut off the supply of water outside the city in order to prevent the Assyrians from having any water when they got near Jerusalem. The officials led a large number of people out and stopped up all the springs, so that no more water flowed out of them.'

Verse 30 adds: 'It was King Hezekiah who blocked the outlet for the Spring of Gihon and channelled the water to flow through a tunnel to a point inside the walls of Jerusalem. Hezekiah succeeded in everything he did.'

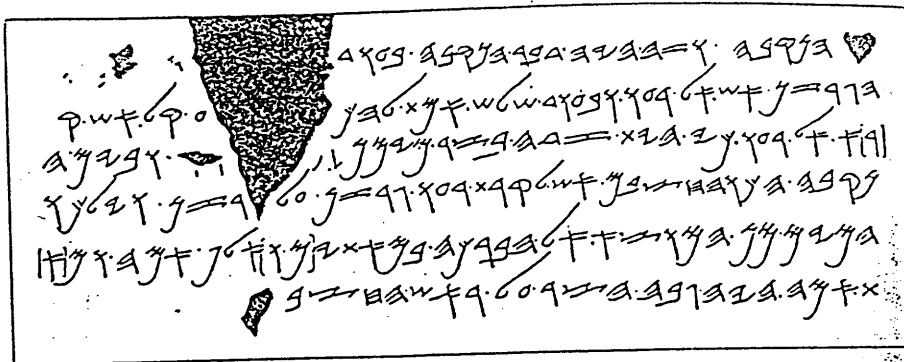
Today the pool is open to the sky, and lies outside the Turkish wall of Jerusalem. When Hezekiah's men dug it, the pool may have been open, reached by steps cut around the sides, or it may have been entirely underground. At that time it



Hezekiah's tunnel twists and turns underground, as the workmen followed natural channels in the rock wherever they could. The inscription was cut in the rock wall of the tunnel by lamplight, some distance from the Siloam end. It is the finest example known of early Hebrew writing showing the style in use in the days of the prophet Isaiah.

See Isa 36:1f

P.T.O.



Facsimile of the inscription found in the Siloam tunnel describing how the miners excavating the water conduit from each end finally met. The archaic Hebrew script supports a date in Hezekiah's reign. Jerusalem. Length 75 cm. c. 710 BC.

was within the walls of the city, for the oldest part of Jerusalem was built above the Virgin's Fountain, the Gihon Spring of the Old Testament, which provided the citizens with water.

A Greek who hoped to become rich by selling the inscription chopped it out of the rock in 1890 and broke it. The Turkish authorities, who then ruled

Jerusalem, confiscated it, and it is now on exhibition in the antiquities museum in Istanbul.

The pool is called the Pool of Siloam, but it is not certain if this is the pool mentioned in the Gospel of John, chapter 9, as the one Jesus sent the blind man to wash in. That could be another pool, slightly to the south.

Length of tunnel is \approx 1,750 feet!

It was surveyed by Edward Robinson, an American explorer of Palestine in 1838.

Hezekiah ruled in the 8th BC.

The Jewish Calendar

Unlike other calendars, which are based upon the Earth's revolution around the sun, the Jewish calendar was calculated by the phases of the moon. This lunar calendar had 354 days, with approximately every third year requiring an additional month. On a leap year, the entire new month of Adar II ("Adar Sheni") was inserted into the calendar following the regular 12th month of Adar.

Depending upon the new moon, each month consisted of either 29 or 30 days. Serving as the basis for establishing the end and beginning of the month, the new moon also determined the proper days for religious observances. No year was to have fewer than four, nor more than eight, full months of thirty days.

The Jewish day was divided into twelve hours, the night into three watches. Generally, the first hour of the day corresponded to our 6 a.m. and the sixth hour to our noon. The day came to a close at 6 p.m. or upon sunset. (The Romans began their day, or first hour, at midnight, which explains the difference between times of the day.) The length of the day varied greatly depending upon the season, with the longest day of the year being over fourteen hours.

In addition to the following observances, every seventh day, the Sabbath, was a festival day.

Month	Festival Days	Month	Festival Days
NISAN March-April	1 New Moon's Day 14 Passover (Pesah) and Paschal Sacrifice 15 The Feast of Unleavened Bread 16 Presentation of the Omer 21 Close of Passover and the Feast of Unleavened Bread	TISHRI September-October	1 New Year's Feast (Rosh Hashanah) or Feast of Trumpets 2 New Year's Feast 3 Fast in memory of the murder of Gedaliah 10 Day of Atonement (Yom Kippur) or The Great Fast 15 Feast of Tabernacles (Sukkot) 21 Close of the Feast of Tabernacles 22 Shmini Atzeret, the 8th day following the Feast of Tabernacles
IYAR April-May	1 New Moon's Day 14 Second Passover (Kept by those who had been unable to observe the first) 18 Lag B'Omer, or the Scholar's Feast	CHESHVAN October-November	1 New Moon's Day
SIVAN May-June	1 New Moon's Day 6 Pentecost (Shavuot) or Feast of Weeks	KISLEV November-December	1 New Moon's Day 25 Hanukkah, or Feast of Lights, to commemorate the rededication of the temple (8 Days)
TAMMUZ June-July	1 New Moon's Day 17 Fast to commemorate the loss of Jerusalem to Nebuchadnezzar (if the 17th occurs on the Sabbath, the fast is kept on the 18th)	TEVET December-January	1 New Moon's Day 10 Fast to commemorate the siege of Jerusalem
AV July-August	1 New Moon's Day 9 Fast to commemorate the destruction of the first temple 15 The Feast of Wood (offering)	SHEVAT January-February	1 New Moon's Day 15 Tu B'Shevat, the New Year of the Trees
ELUL August-September (always 29 days)	7 New Moon's Day	ADAR February-March	1 New Moon's Day 13 Fast of Esther (if it falls on the Sabbath, it is to be kept on the preceding Thursday) 14 Feast of Purim 15 Purim (alternate date)

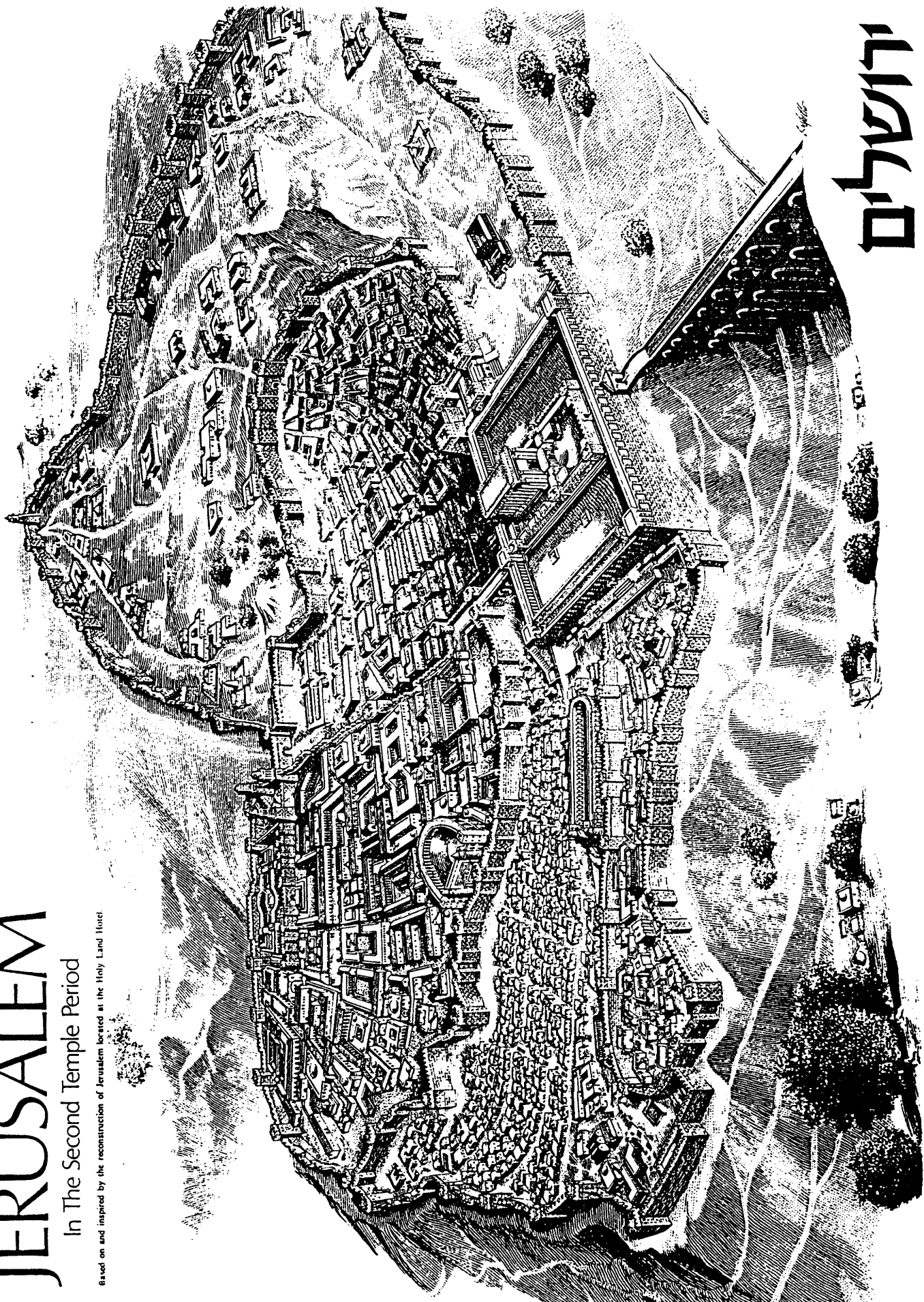


Jerusalem at AD 66

JERUSALEM

In The Second Temple Period

Based on and inspired by the reconstruction of Jerusalem located at the Holy Land Hotel



ירושלים

בתקופת הבית השני

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Jerusalem's Water System

BAR (July/August 1994): 23-24 (1 of 3)

Why did they follow such a circuitous route when it could have been easier—and shorter—to tunnel in a straight line? From the Gihon Spring to the Pool of Siloam in a straight line is only 1,050 feet; the actual length of the tunnel, however, is 1,748 feet, more than 66 percent longer than necessary.

Ever since these subterranean waterworks were discovered, the majority of scholars have regarded them as man-made and have tried to explain the puzzles about them in terms of human intent or error. Thus, for example, to explain why Hezekiah's tunnel follows such a circuitous route, some scholars have argued that the southern bend in the tunnel was necessary to avoid the desecration of passing underneath what may be royal tombs above.¹ The northern bend of the tunnel was supposedly planned to meet a well within the city²—but no well was encountered anywhere along the tunnel. Another scholar has suggested that the frequent meandering near the meeting point was due to "false echoes" from the axes, which misled the workmen, and to their "nervous haste" to achieve the imminent meeting.³

Or take the semicircular course of the horizontal

and stepped tunnels at the top of Warren's Shaft: The straight-line distance between the semicircle's ends is only 82 feet; the length of the tunnels, however, is 136 feet, an unnecessary 66 percent of additional tunneling. This curved route has been explained on the basis of the need to moderate the slope.⁴ If this was so, how can we explain the fact that the slope of the stepped tunnel is so steep, averaging about 33 degrees? There is a scarp nearly 9 feet high at the bottom of the stepped tunnel, which obviously would require a ladder to traverse; even then, the climb would be very inconvenient, especially when carrying buckets of water. This scarp between the stepped tunnel and the horizontal tunnel has been explained as a defense measure. An exit from the horizontal tunnel emerges on the eastern slope at a point outside the city wall. This tunnel (see the plan on p. 24) was supposedly made for the disposal of excavation waste.⁵ However, since it required substantial extra labor and, in addition, compromised the security of the city, this explanation is rather weak.

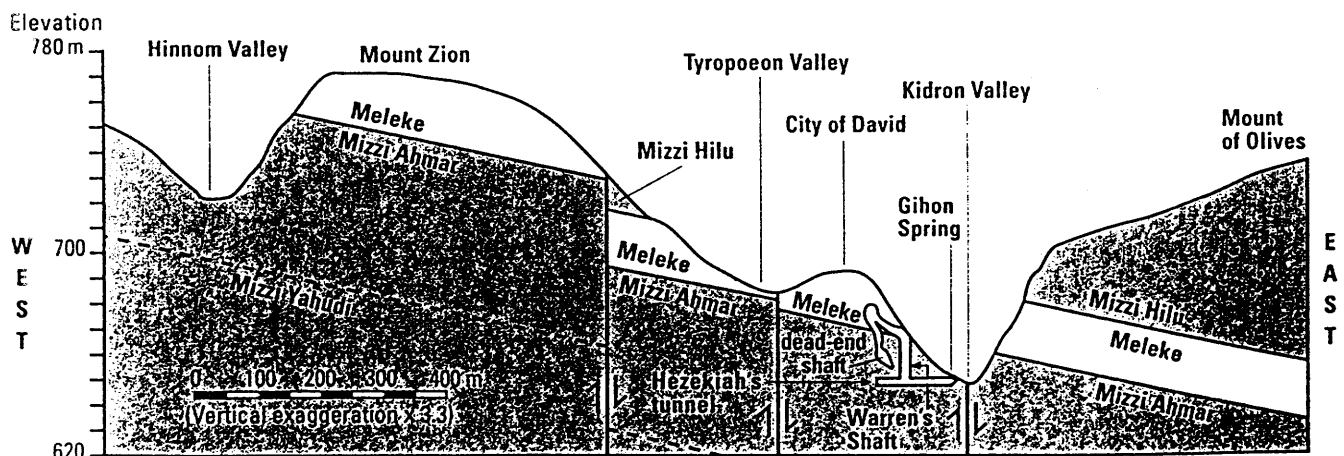
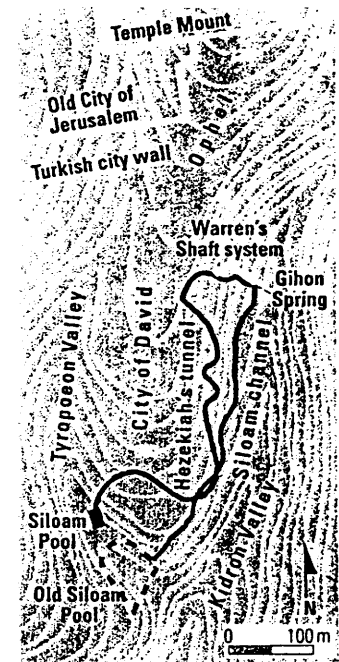
Or look at the dead-end shaft on the plan. This

THREE WATER SYSTEMS have sprung from the Gihon Spring at various times in Jerusalem's history (right). The oldest, shown in yellow, is known as Warren's Shaft after its modern discoverer, Captain Charles Warren. Probably dating to at least the eleventh century B.C.E., it gave the city protected access to the water of the spring, which lay outside the city wall. Because the Gihon Spring lies low on the slope, the Jebusites (and the Israelites later) could not include it within their city wall. Had the walls been built low on the slope, the city would have been exposed to attack from the high slope across the Kidron Valley.

The Siloam channel, shown in red, was built next. This aqueduct irrigated adjacent fields through openings in the channel wall. The channel's position outside the city wall indicates that it served during times of peace. Archaeologists suggest that the Siloam channel may date to Solomon's time (965-928 B.C.E.).

The third water system, Hezekiah's tunnel, appears in brown. Threatened with siege by the Assyrian forces of Sennacherib in 701 B.C.E., the Judahite king Hezekiah ordered the construction of the tunnel to divert water from the Gihon Spring, outside his city walls, to the Siloam Pool, safely within the walls. Hezekiah's idea succeeded (2 Kings 20:20 and 2 Chronicles 32:30), and Sennacherib failed to capture Jerusalem.

The geological profile below presents a view to the north, as if looking at a vertical slice from east to west through the side of the hills. It shows the Warren's Shaft system and Hezekiah's tunnel in relation to prominent features and the underlying rock types. The vertical lines mark geological faults, cracks in the ground that have caused vertical displacement of the layers. Here we can see that while the uppermost portion of the Warren's Shaft system lies in the porous Meleke layer, the rest of the system, all of Hezekiah's tunnel and the Gihon Spring itself lie in the hard Mizzi Ahmar dolomite layer.



Jerusalem's Water System

BAR (July/August 1994): 23-24 (2 of 3)

ORIENTATION

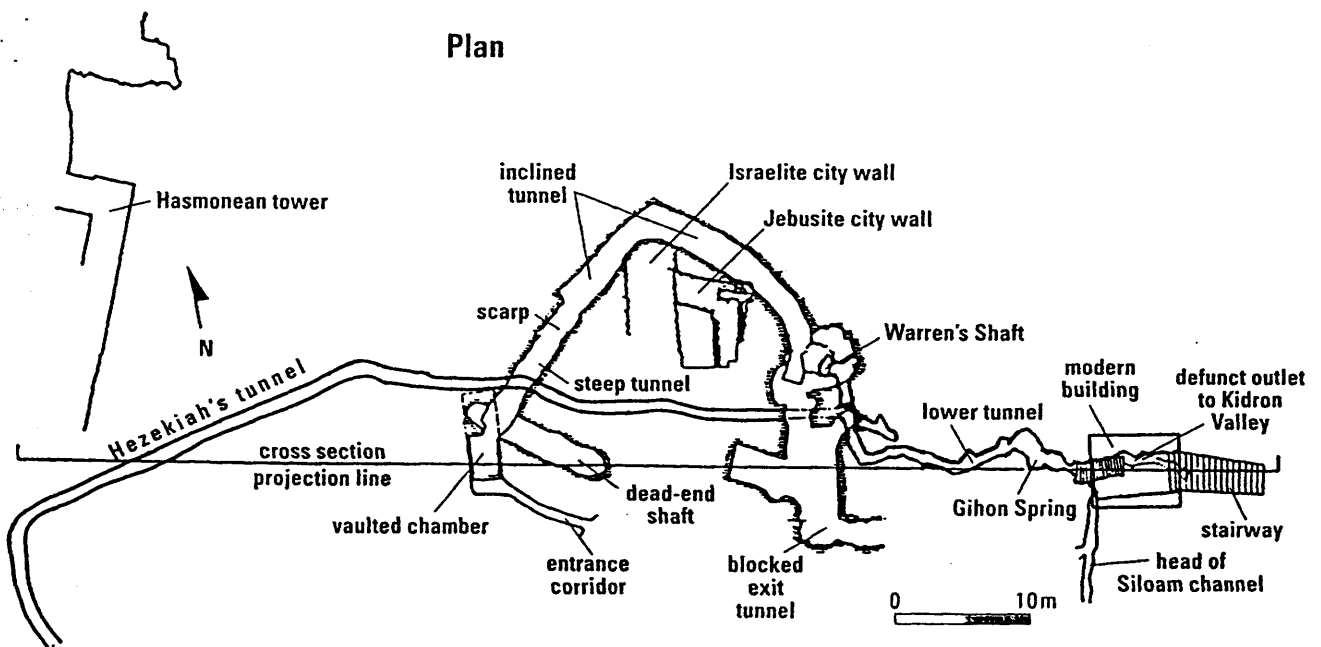
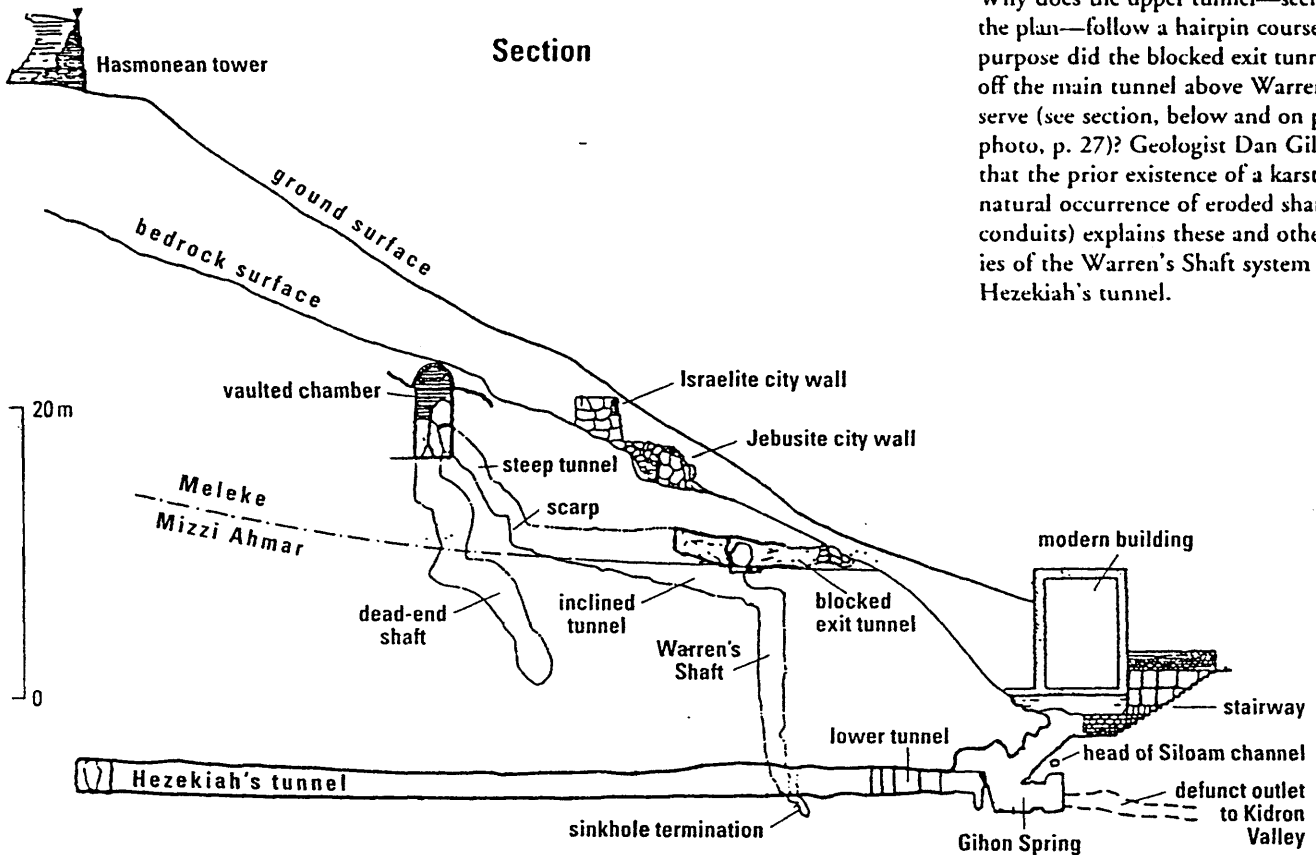
Mysteries of the Warren's Shaft System

These drawings show the Warren's Shaft system as viewed in section, as though we could look at a vertical cutaway of the hill, and in plan, as if seen from above. The construction of the system required blockage of the outlet to the Kidron Valley (originally a natural drain for the Gihon Spring) and the engineering of the lower

tunnel to bring the water into the "water chamber" at the foot of Warren's Shaft. This allowed Warren's Shaft to function as a well. Even during a siege, people within the city (note the position of the Jebusite and Israelite city walls) could walk down the steep upper tunnel, then through the more moderately sloped tunnel to the top

of Warren's Shaft, from which they could lower a bucket to raise water from the water chamber, 37 feet below.

Anomalies in the system have long mystified scholars, however. What is the dead-end shaft? Why does Warren's Shaft extend below the level of the lower tunnel (see section, below, and photo, p. 26)? Why does the upper tunnel—seen clearly in the plan—follow a hairpin course? What purpose did the blocked exit tunnel, jutting off the main tunnel above Warren's Shaft, serve (see section, below and on p. 26, and photo, p. 27)? Geologist Dan Gill proposes that the prior existence of a karst system (a natural occurrence of eroded shafts and conduits) explains these and other mysteries of the Warren's Shaft system and Hezekiah's tunnel.



Jerusalem's Water System

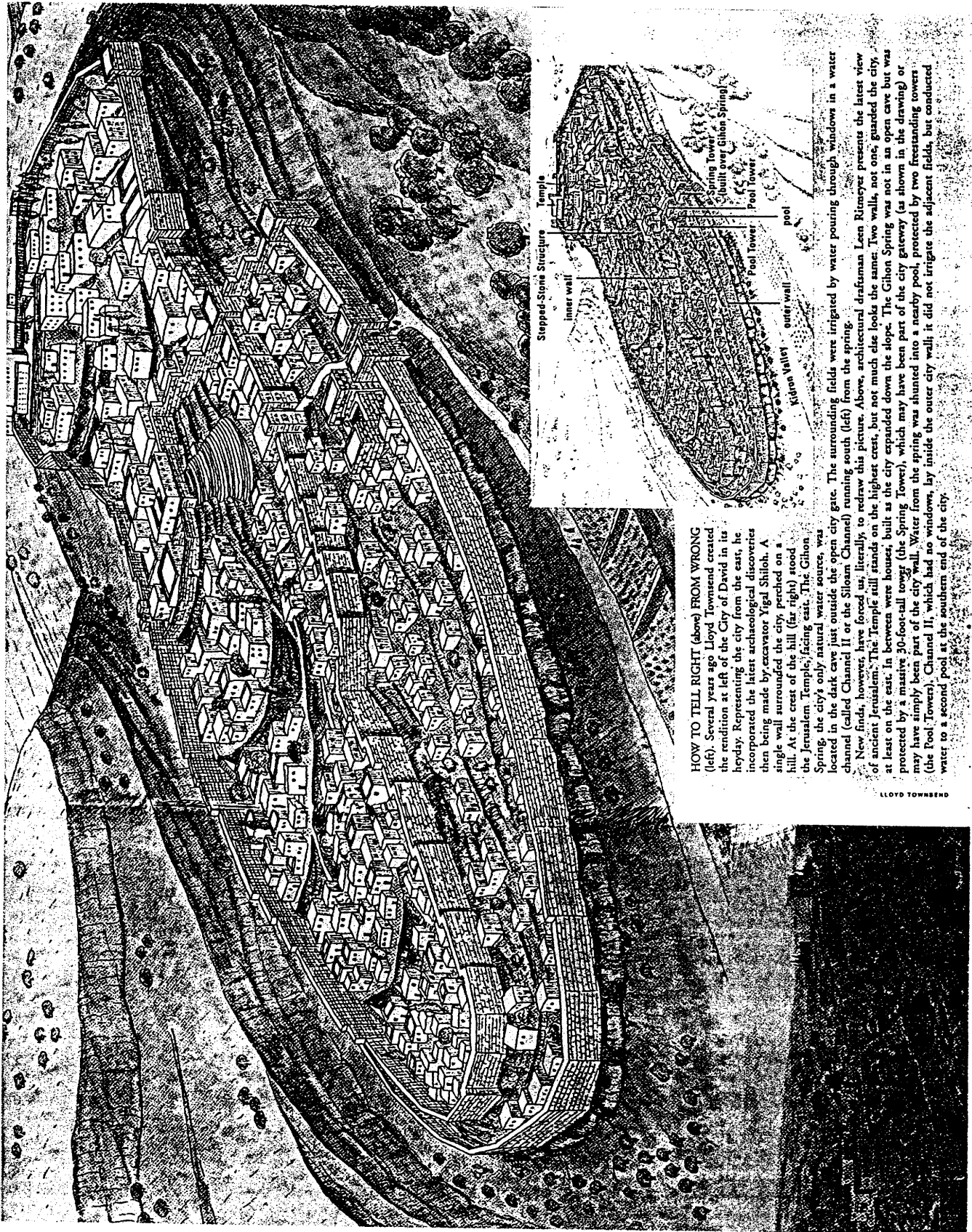
BAR (July/August 1994): 23-24 (3 of 3)

Hershel Shanks is now convinced that Warren's Shaft could not have been used as a water shaft for several reasons. Here are his reasons with my responses.

1. Access: It is difficult to get to without a platform over the top (but why couldn't there have been an ancient wood platform built over it? And must we assume that since it was difficult for the 69-year-old Shanks to climb with a rope ladder that Joab *couldn't* have done it? After all, they admit that others in the 20th century have climbed it even without a rope.)
2. Protrusions: The sides down the shaft are uneven (but this presumes that the ancients would have smoothed them out whereas they may have not wanted to take the risk; in fact, these footholds would be just what Joab would have needed to climb it).
3. Lack of Rope Marks: Other wells have marks on the sides where the bucket rope marred the surface of the rock yet this one does not (but why assume that the rope must have touched the wall? Their picture [*BAR* Nov/Dec 99, p. 33] shows the rope does not need to touch the wall and the caption even says they could "easily lower a rope down Warren's Shaft." Besides, they offer no alternate suggestion for the location of the *tsinnor* ["water shaft," 2 Sam. 5:8]).
4. Water Marks at the Bottom Indicate Only One Foot of Water: Shanks says this is too shallow to lower a bucket and ancients would have dug out the bottom for a greater depth (but these water marks only indicate a one foot level most of the time—the level could have been much higher at other times).

A Revised Jerusalem Wall

Hershel Shanks, *Biblical Archaeology Review* (Nov-Dec. 1999): 22-23 (1 of 2)



HOW TO TELL RIGHT (above) FROM WRONG (left). Several years ago Lloyd Townsend created the rendition at left of the City of David in its heyday. Representing the city from the east, he incorporated the latest archaeological discoveries then being made by excavator Yigal Shiloh. A single wall surrounded the city, perched on a hill. At the crest of the hill (far right) stood the Jerusalem Temple, facing east. The Gihon Spring, the city's only natural water source, was located in the dark cave just outside the open city gate. The surrounding fields were irrigated by water pouring through windows in a water channel (called Channel II or the Siloam Channel) running south (left) from the spring.

New finds, however, have forced us, literally, to redraw this picture. Above, architectural draftsman Leen Ritmeyer presents the latest view of ancient Jerusalem. The Temple still stands on the highest crest, but not much else looks the same. Two walls, not one, guarded the city, at least on the east. In between were houses, built as the city expanded down the slope. The Gihon Spring was not in an open cave but was protected by a massive 30-foot-tall tower (the Spring Tower), which may have been part of the city gateway (as shown in the drawing) or may have simply been part of the city wall. Water from the spring was shunted into a nearby pool, protected by two freestanding towers (the Pool Towers). Channel II, which had no windows, lay inside the outer city wall; it did not irrigate the adjacent fields, but conducted water to a second pool at the southern end of the city.

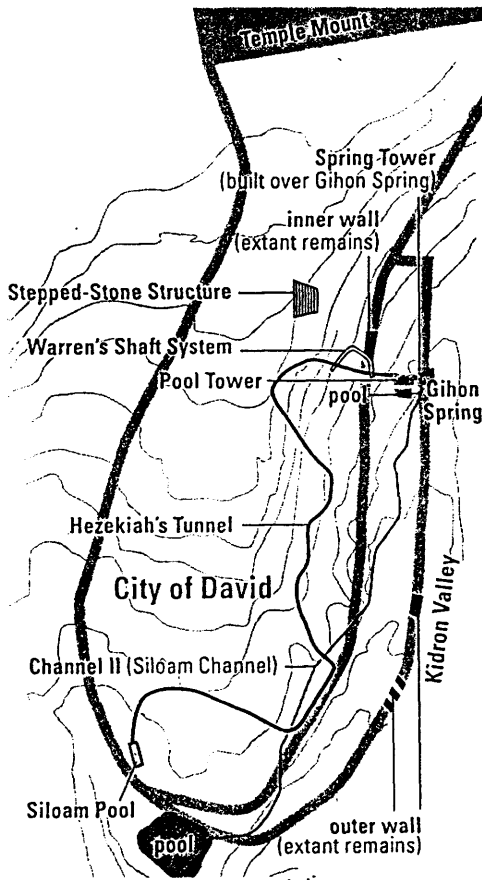
LOYD TOWNSEND

Jerusalem's Kidron Wall & Gate

Biblical Archaeology Review (Nov-Dec. 1999): 24, 27 (2 of 2)

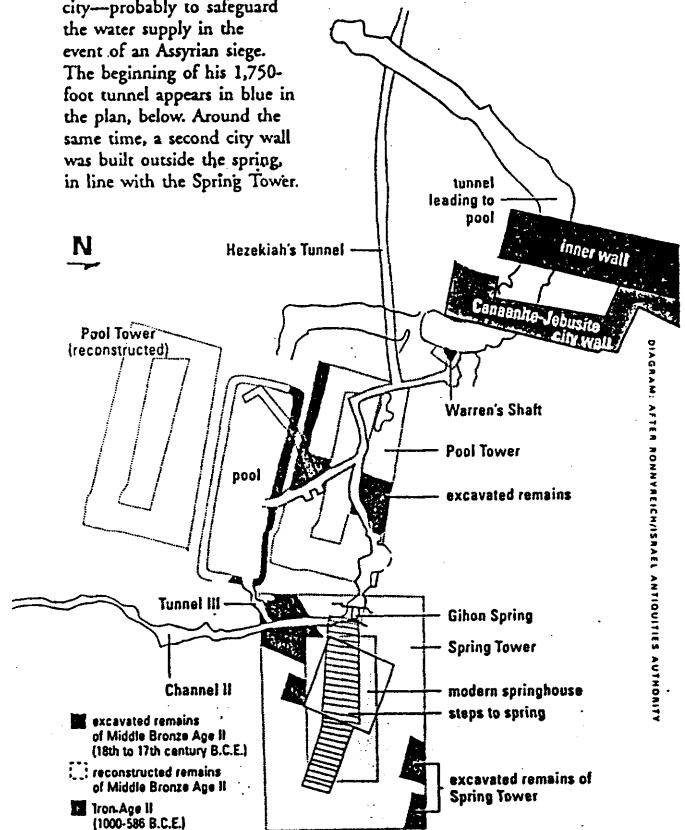
BUILT BY HEZEKIAH?

The Book of Chronicles details King Hezekiah's preparations for Sennacherib's attack: "Hezekiah set to work resolutely and built up the entire wall that was broken down ... and outside he built another wall" (2 Chronicles 32:5). Are these courses of stones—16 feet tall in places—the remains of Hezekiah's outer wall? (The wall appears in the foreground of the photo at left, which looks up the eastern slope of the City of David. The photo below shows the wall straight on.) Discovered this past spring by archaeologists Ronny Reich and Eli Shukron, the wall runs along the eastern flank of the City of David, about 120 feet below the earlier, eighth-century city wall discovered by Kathleen Kenyon and Yigal Shiloh (see plan). Also dating to the eighth century, the newly discovered wall enclosed the Gihon Spring.



AN UNDYING THIRST for a safe water supply inspired the construction of ancient Jerusalem's water system beside the Gihon Spring, the city's only natural water source, located low on the eastern slope of the City of David. Three years ago archaeologists Ronny Reich and Eli Shukron discovered the remains of a massive complex of towers, built in the Middle Bronze Age II (18th to 17th century B.C.), that protected the spring and its waters. The system, as shown in the plan below, included the Spring Tower, located directly above the Gihon Spring (excavated remains from the Middle Bronze Age appear in deep red; reconstructed remains are in pink). Channel II (upper left photo) shunted water south from the spring. The top of the channel was sealed with huge boulders, dropped from above and trapped by the channel's slightly convex walls. A subsidiary tunnel (Tunnel III) deflected the water into a 22- by 10-foot pool, which was protected by at least one tower. In the bottom photo, a man stands before the cyclopean stones (measuring up to 6 feet tall) that formed the 30-foot-tall northern Pool Tower; the edge of the pool can be seen in the shadowy shaft at left. Reich and Shukron speculate that a matching tower stood on the southern side of the pool and that water was drawn by standing on a platform suspended between the two towers. A series of tunnels (outlined in red) led from inside the city wall to the pool. (This tunnel, according to Reich and Shukron, has long been misidentified as part of Warren's Shaft System; see plan, p. 35, and the following article.)

One thousand years later, in the eighth century B.C., King Hezekiah of Judah constructed a tunnel (upper right photo) that diverted the waters from the spring to a pool on the western side of the city—probably to safeguard the water supply in the event of an Assyrian siege. The beginning of his 1,750-foot tunnel appears in blue in the plan, below. Around the same time, a second city wall was built outside the spring, in line with the Spring Tower.



The Old City
JERUSALEM
Produced by the Cartographic Division

NATIONAL GEOGRAPHIC SOCIETY
GILBERT M. GROSVENOR, PRESIDENT AND CHAIRMAN
WILLIAM L. ALLEN, EDITOR, NATIONAL GEOGRAPHIC MAGAZINE
JOHN F. SHUPP, CHIEF CARTOGRAPHER
Washington, D.C., April 1996



WHERE WAS JESUS BURIED?
In a crypt within the Church of the Holy Sepulchre, say most Christians. Some, though, maintain he was buried in the Garden Tomb.

CHURCH OF THE HOLY SEPULCHRE
Traditional site of Christ's crucifixion, burial, and resurrection, this church today is physically and spiritually divided among Roman Catholics, Greek Orthodox, Armenians, Syrians, and Copts. Since the mid-1800s Ethiopians have lived on the roof of the church to press their claim to part of the sanctuary.

DOMES OF THE ROCK
Built in A.D. 692, 60 years after death, this Muslim shrine marks the Prophet, having been miracled from Mecca, is believed to have been made in Jerusalem the city in Islam, after Mecca.

THE CITADEL
In the early 1900s this garrison—strategically placed on one of the highest points in the Old City—provided a strong defensive position against attack from outside the walls of Jerusalem.

ARMENIANS
The Armenians, first to collectively adopt Christianity as a nation, are prosperous and claim one of the oldest continuous presences in Jerusalem, yet they have never exercised much political influence.

KIDRON VALLEY
And God said, "I will also gather all and will bring them down into the valley of Jehoshaphat in the presence of Jews, Christians, and Muslims. God will render final judgment of the living and the dead."

A T

103	Siloam Pool & Gihon Spring	<p>The Siloam Pool at the south end of the City of David is an amazing engineering feat by Hezekiah's men who cut 1777 feet through solid rock to the Gihon Spring outside the wall to provide Jerusalem with fresh water while under siege by the Assyrians (701 BC; 2 Kings 19:14-19; 20:32-34). Christ healed a blind man who used this pool to wash off the mud from Jesus' spit (John 9:7, 11). If you don't mind the waist high water you can wade through the entire tunnel on your own or hire a self-appointed Arab guide. He'll even rent you a pair of shoes from the last person who tried it.</p> <p>Near here is also the site of the Synagogue of the Freedman (Acts 6:9), where Jews who were former Roman slaves could worship together.</p>
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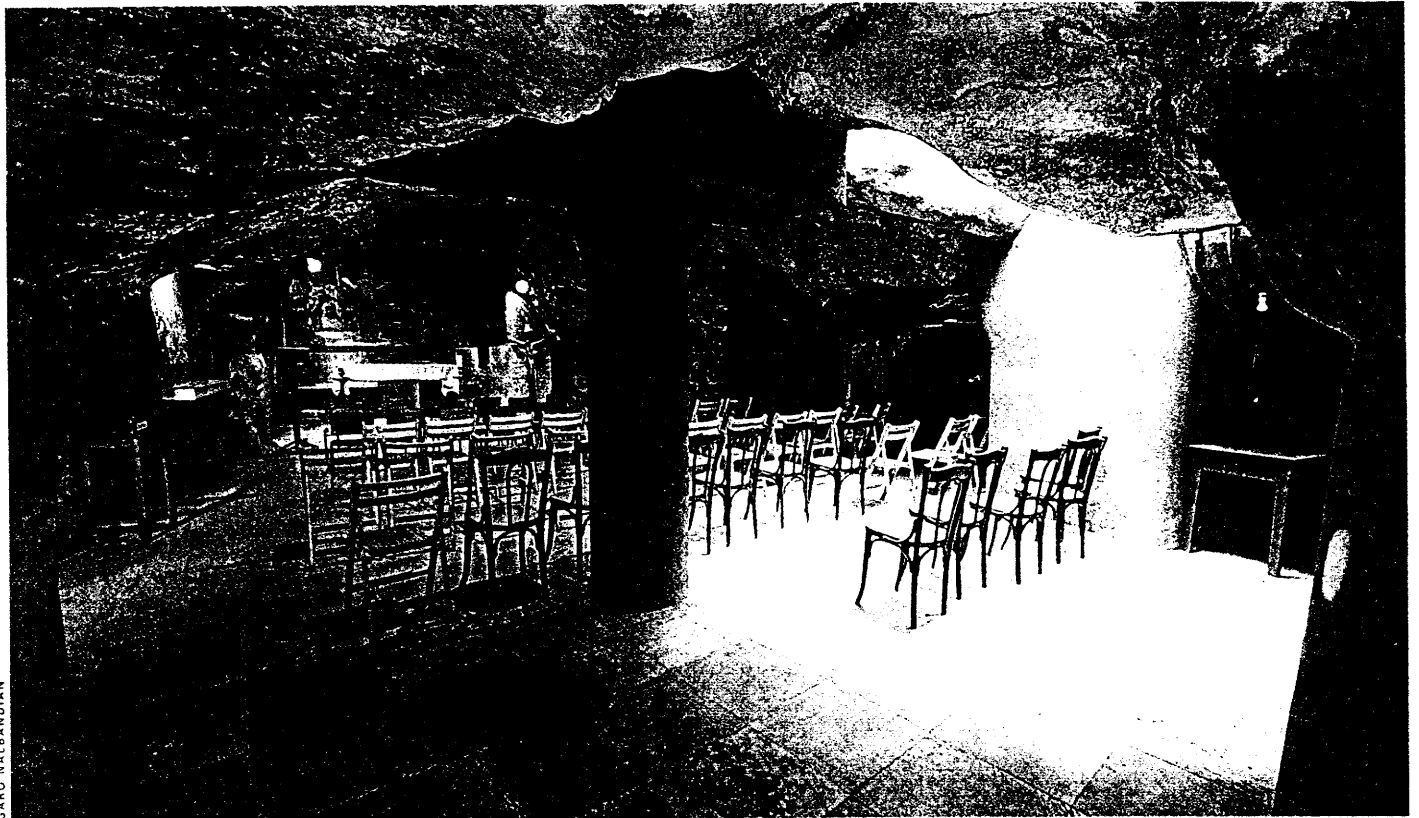
104	Kidron Valley	<p>This north to south valley lies between Temple Mount on the west and the Mount of Olives on the east. Christ crossed this valley many times from traveling eastward from Jerusalem to Gethsemene and Bethany. In the OT, this valley was a site for making right the sins of the nation, in particular by burning idols. This was done by three kings: Asa (1 Kings 15:13), Josiah (2 Kings 23:4-6), and Hezekiah (2 Chron. 29:16). This valley is being prepared now for tourists to see Absalom's Pillar, St. James' Tomb, and Zechariah's Tomb. Some believe the Kidron Valley is the "Valley of Jehoshaphat" where God will judge the Gentile nations after the Messiah's return (Joel 3:1-2, 14). "Jehoshaphat" means "the LORD judges," which may lead credence to this view, but the "Valley of Jehoshaphat" still remains an unknown valley which may be a future valley to be made by Christ's feet setting foot on the Mount of Olives, splitting it into two mountains with an east-west valley in between (Zech 14:4).</p>
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Cave of Gethsemene

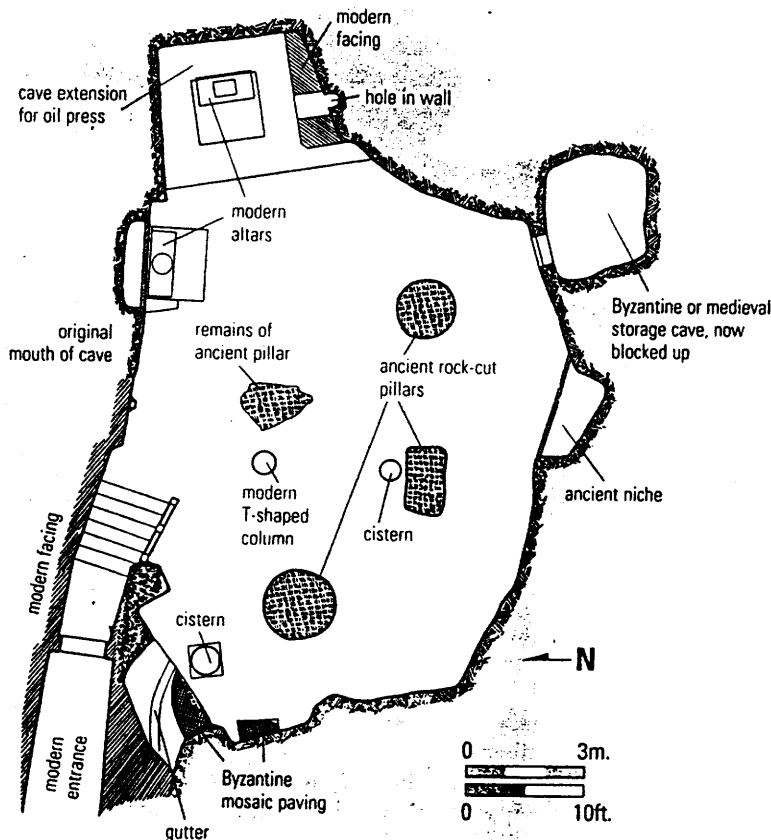
Joan E. Taylor, "The Garden of Gethsemene: Not the Place of Jesus' Arrest," *Biblical Archaeology Review* 21 (July/August 1995): 32-33 (1 of 2)

A WELCOME REFUGE

Inside the Cave of Gethsemene



GABO NALBANDIAN

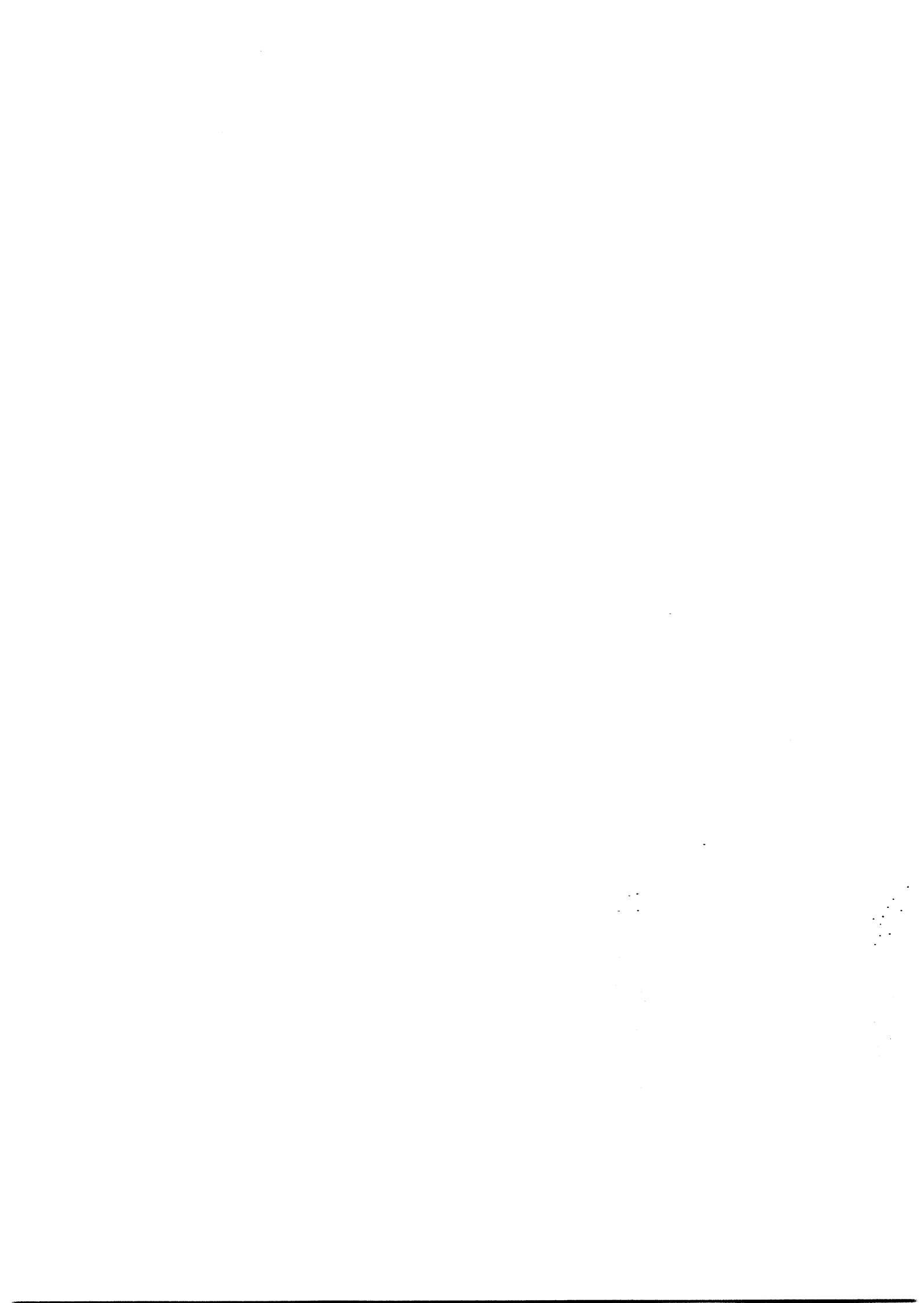


AFTER V. CORBO, RICERCHE ARCHEOLOGICHE AL MONTE DEGLI ULIVI, GERUSALEMME

Jesus and his disciples regularly spent the evenings on the Mount of Olives, and the warm, dry Cave of Gethsemene (photo above, plan at left) would have been a natural place to find shelter, suggests Joan Taylor. The cave's oil-press would have operated only in the autumn and winter, after the olive harvest. By spring, when Jesus and his disciples came to Jerusalem to celebrate the festival of Passover, the cave would have been used only for storage. Thousands of people made pilgrimage to the Temple in Jerusalem during Passover, and every possible lodging in the city and surrounding village was offered to visitors.

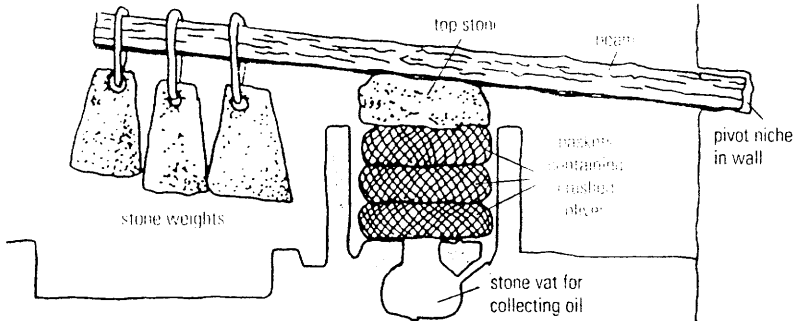
Today, the cave is an underground chapel, with chairs set out for services. The olive-press may have been located in what is now the sanctuary, in the easternmost extension of the cave (photo opposite). An ancient hole in the wall, visible through the square hole cut out of the modern wall jutting out at right, lies at the exact height to support the wooden beam of the press. The press would have extended out, parallel to the modern altar, in this eastern cave extension.

The beam olive-press (drawing opposite), used in the second step of olive



Cave of Gethsemane (2 of 2)

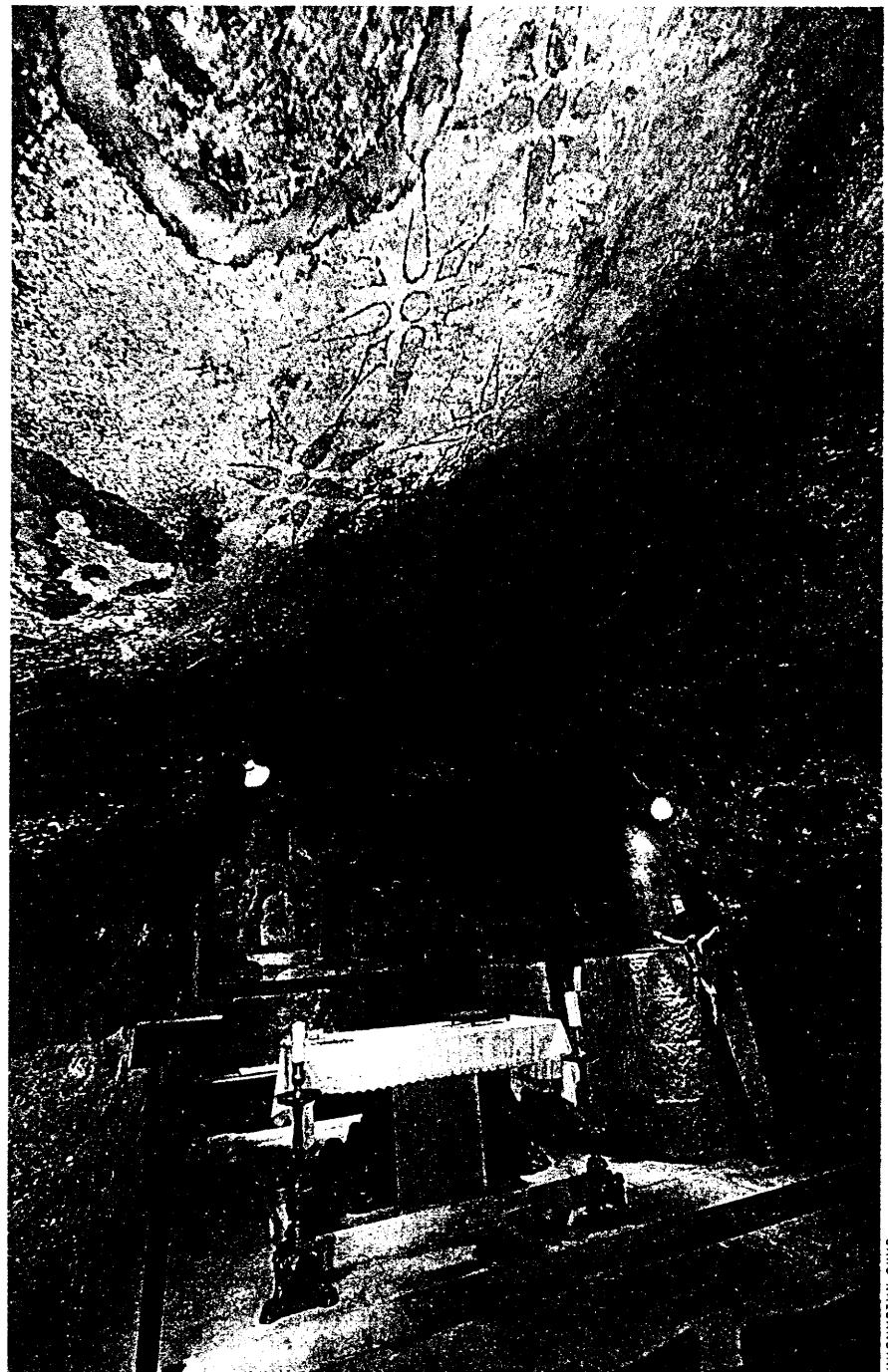
Beam Olive Press



pressing, extracted the last drops of oil from olives. First mill-stones crushed the olives in large basins to remove the finest, virgin oil used for sanctuary lamps. The remaining pulp was placed in loosely woven baskets (called *aqalim* in Arabic and Hebrew) that were stacked on a smaller vat and topped with a stone. Pressure applied by the long wooden beam, anchored in the wall and weighted down with stones on one end, squeezed the remaining oil out of the pulp, through the baskets and into the stone vat below.

Few clues to the cave's original appearance remain. The stellar ceiling decorations and other rock paintings in the sanctuary date to the Crusader period (11th and 12th centuries); a recent mural behind the altar depicts Jesus and his disciples praying in the cave, with a large mill-stone beside them. The stone paving was laid after the excavations of 1956-1957, and the T-shaped concrete column at center (photo opposite) is a modern support. Three pillars (two fully visible and one mostly cropped at right, in the photo opposite) consist of ancient rock-cut pillars covered with modern concrete. The remains of a fourth ancient pillar, to the right of the modern T-shaped column, are marked on the plan. The cave's original entrance was cut into the north wall, behind the small table in the photo opposite. A gutter and Byzantine mosaics lie near the modern entrance, beyond the bottom left corner of this photo.

The spacious cave, measuring 36 by 60 feet, was probably the largest olive-oil processing site on the Mount of Olives. The cave's central chamber was large enough to house a crushing basin with a mill-stone, used in the first step of olive pressing, although there are no archaeological remains.



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- 105 Cave of Gethsemane
(Grotto of Gethsemane)
(The Cave of Betrayal)
- Here is the site where the apostles slept. It is a large cave enclosed in a flat, semicircular building owned by the Franciscan Custody of the Holy Land reached through a long corridor to the right of the traditional Tomb of the Virgin Mary just north and across the street from the Church of All Nations.
- Some factors may indicate that this cave was the place of Jesus' arrest:
- (1) The NT never refers to the "Garden of Gethsemene" (e.g., Luke 22:39). This phrase arose by combining Matthew and Mark who note Jesus went to a place called Gethsemane (Matt. 26:36; Mark 14:32) and John 18:1, which locates Christ's arrest in a *kepos*, or cultivated area, often translated garden or "grove" (NIV).
 - (2) This cave was likely the largest olive pressing location on the Mt. of Olives, so it would have been well known at the time. (Excavations in the 1950s uncovered evidence of two olive presses here.)
 - (3) The cave has two cisterns whereby water can be obtained without even leaving the cave. Combined with its large size, it would have had ample space for the 12 disciples and Jesus to stay.
 - (4) It makes better sense to think of Jesus' disciples having a regular practice ("went out as usual" Luke 22:39) of staying all night in a cave than in an open garden in the cool spring nights.
 - (5) The nun Egeria visited Jerusalem in AD 382 and described the path pilgrims follow on Good Friday. She said they go "into Gethsemane" where they are provided candles "so they all can see." While she doesn't note that it was a cave, she does indicate that pilgrims were entering a place without the light of even the night sky.
 - (6) A cave better explains how the approaching mob crossing the Kidron valley could not have been noticed by the disciples.
 - (7) "Since archaeology shows that the cave held an olive-oil press, and the Gospels refer to a place known as Gethsemane, which most likely meant 'oil-press,' we are justified in considering the cave and Gethsamene to be one and the same" (p. 35).

*Joan E. Taylor, "The Garden of Gethsemane: Not the Place of Jesus' Arrest," *Biblical Archeology Review*, July/August 1995, 26-35.

106	Bethany	This small town of Mary, Martha, and Lazarus lies on the eastern side of the Mount of Olives about 2 miles from Jerusalem. Here Jesus instructed a frantic Martha that worshipping Him takes precedence even over serving Him (Luke 10:38-42). In Bethany, Jesus raised Lazarus from the dead (John 11), cursed the barren fig tree (Matt. 21:17-22), requested two disciples to get Him a donkey for the Palm Sunday procession or Triumphal Entry (Mark 11:1-11), and was anointed with precious ointment by Mary in preparation for His burial (Matt. 26:1-13).
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107	Herodium	Here is Herod's artificial hill in the shape of a volcano 12 miles south of Jerusalem where he was buried in 4 BC. This is in an unsafe Arab district so caution is advised.
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108	Day 11 Monday 11 December	Our last day in Jerusalem will address the final night of Christ's life and His resurrection. Also, we will focus on King David by visiting his tomb and fortress.
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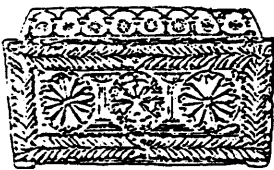
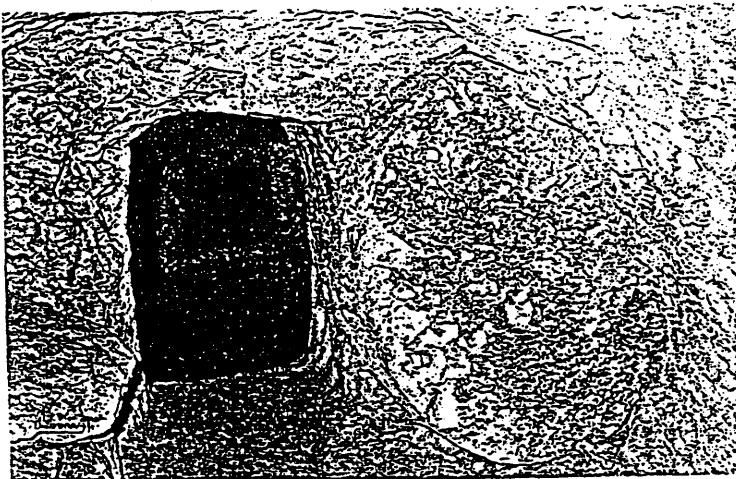
Quiet Time Guideline: Read Luke 24; John 20

Before we actually get to the empty tomb this morning you might want to record on this page some of your thoughts about the resurrection.

The Garden Tomb

A New Tomb in a Garden

The body of Jesus was laid to rest in a rock-cut tomb and the entrance sealed with a great stone to keep out predators. Examples of this kind of tomb, from the time of Christ, can still be seen in Jerusalem and elsewhere.



Inside the tomb the rock was cut away to form a shelf on which the body, wrapped in perfumed grave-clothes, was placed. Later the bones would be placed inside a box — an ossuary.

The decorated limestone ossuary (top), which was found in Jerusalem, dates from about the time of Christ.

At the place where Jesus was crucified, there was a garden, and in the garden a new tomb in which no one had ever been laid.'

'Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb . . .'

The burial of Jesus, recorded in the New Testament Gospels, is one of the few events in the story which archaeology helps us to understand better.

His resurrection, the basis for the existence of the Christian church, is a matter for faith. No excavation or archaeological research could ever prove or disprove that Jesus rose from the dead. If someone were to find Joseph's tomb, and to find it empty, he could still say nothing about its occupant.

What archaeology can do is to show what Jewish tombs were like in the first century AD and set the gospel accounts beside that information.

Jerusalem stands on the ridge of limestone hills that form a spine through Palestine. There is very little soil on the hills, so burials were frequently made in caves or tombs cut in the rock. As a result, the area around a long-lived city like Jerusalem is honeycombed with graves of all ages.

Cutting an underground tomb was expensive, so usually the tombs accommodated the remains of several people. Often the dead would all be members of one family, but in some places it was possible to buy a share in a tomb.

Scores of tombs made between about 50 BC and AD 135 have been discovered around Jerusalem, most by accident, some by archaeological excavation. The majority have the same basic design, and it is this that relates to the tomb of Jesus.

The stone-masons began by cutting

would be a wall at one side in which they could hollow out the tomb. In the level area the wealthy might afford a water supply and a garden for the benefit of mourners and visitors. Entry to the tomb chamber was normally through a doorway so low that one would have to stoop or crawl through. The entrance was kept small in order to make it easy to close. This was essential, otherwise dogs, jackals, and hyenas might enter.

To close the tomb, the mourners rolled a large boulder, roughly shaped, to fit into the entrance like a plug. A very few magnificent tombs in Jerusalem have round wheel-like stones which roll across the doorway. In other places this style was followed more often; an example can be seen in Nazareth.

Having cut the doorway, the masons would chisel downwards and upwards to make a chamber large enough for a man to stand in. On each side of this space, except where the doorway was, they would cut away the rock from the ceiling to about waist height to leave a shelf or bench up to 1 metre/3 feet wide. From the bench they would drive two or three horizontal shafts into the rock wall, up to 2 metres/6 feet long and 1 metre/3 feet high. How carefully the walls were cut and finished would depend on the client's wealth.

The tomb was now ready for the first burial. If convenient, this took place on the day of the death. Jewish sources indicate that the arms and legs were bound with strips of linen and a cloth was wrapped around the head, binding the jaws. A shirt, or perhaps a long linen band, covered the body. Perfumes were sprinkled on the cloth. Once the body had been prepared, the mourners would carry it into the tomb and place it on the rock-cut shelf or bench, blocking the doorway as they left.

After some time, when the flesh had decayed, relatives would re-enter the tomb, collect the bones together and place them in a box, an ossuary. They would then push the ossuary into one of the shafts in the tomb wall. Sometimes they wrote the name of the dead person with charcoal or ink on the box or its lid, or scratched it into the stone surface.

There were variations: the body might be placed immediately in a shaft and left there permanently, the opening blocked with stones. Or the ossuaries might be piled on the benches or the floor.

A tomb used in this way seems to be what the Gospel writers describe. A stone blocked the doorway, too

to the opened tomb stooped down to look inside. They saw the grave-clothes heaped together with the cloth from the head at one side. According to Mark (16:5) and John (20:12), an angelic being or beings sat inside the tomb, presumably on the rock bench, where the body had been.

In this way archaeology helps us to envisage the tomb. Can it identify the tomb? Not without original inscriptions.

Through the centuries builders have altered the landscape around Jerusalem so that it is impossible to locate even the hill of Calvary, the site of Christ's crucifixion, with assurance.

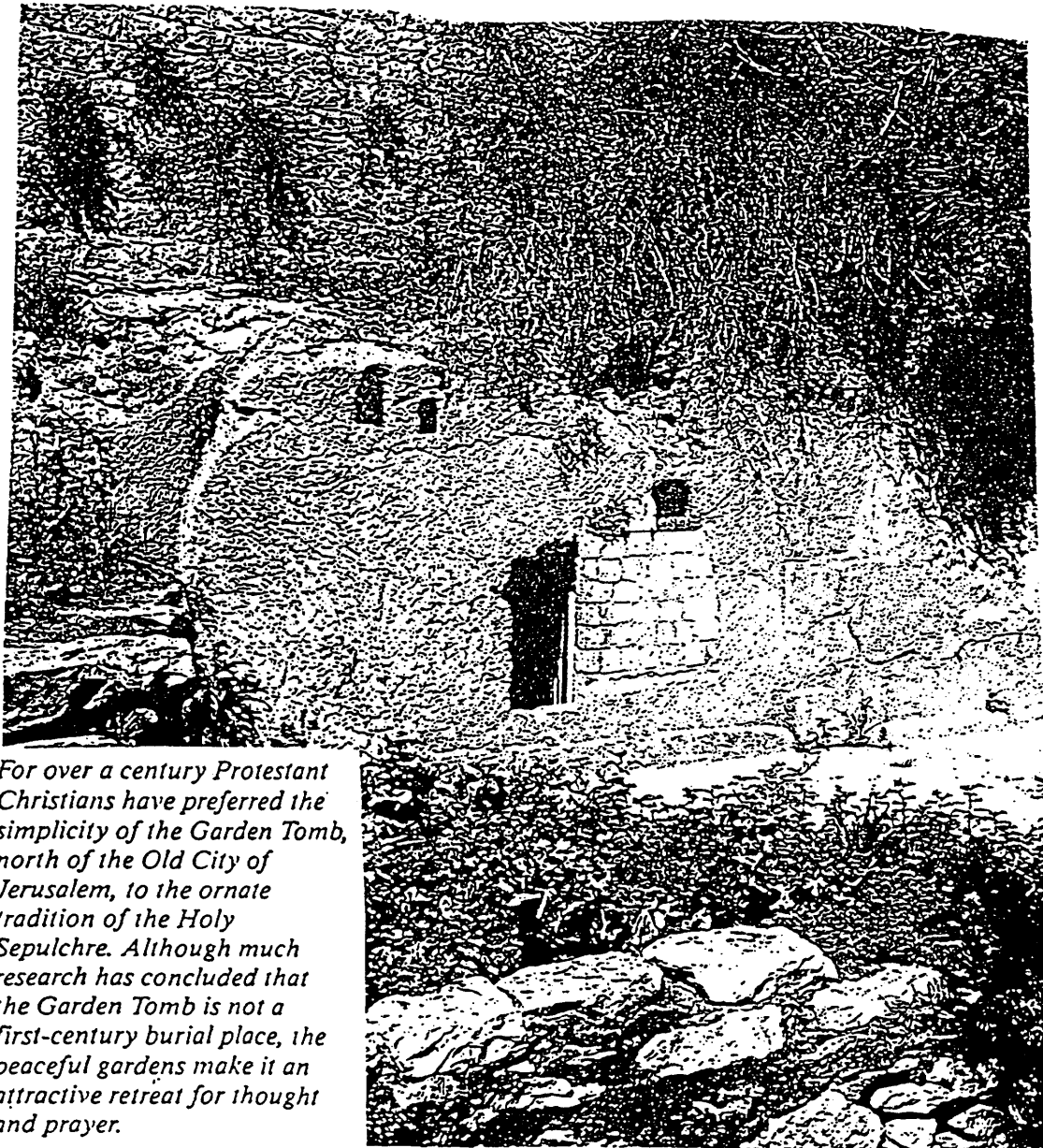
Since the fourth century, Christians have identified the tomb of Jesus with one now enshrined in the Church of the Holy Sepulchre. No one can be sure

this is correct, but it is part of a complex of first-century burial places of the sort we have described.

Visitors to the Holy Sepulchre who go beyond the Shrine of the Tomb to the 'Tomb of Joseph of Arimathea' will find themselves among the rock-cut shafts of a first-century tomb. The tradition may be wrong, but it does have that in its favour. The alternative site, the 'Garden Tomb', does not conform to first-century fashion at all. Indeed, it is more like tombs from the days of the kings of Israel and Judah found near Jerusalem. Christians will agree that knowing the actual site of the tomb of Jesus is less important than knowing that he rose from it.

Source: Alan Millard, Treasures from Bible Times, Lion, 1985

(Alan Millard is an archaeologist & lecturer (reader in the University of Liverpool) U.K.)



For over a century Protestant Christians have preferred the simplicity of the Garden Tomb, north of the Old City of Jerusalem, to the ornate tradition of the Holy Sepulchre. Although much research has concluded that the Garden Tomb is not a first-century burial place, the peaceful gardens make it an attractive retreat for thought and prayer.

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- | | | |
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| 109 | Garden Tomb | <p>The traditional site of the crucifixion has for centuries been at the Church of the Holy Sepulchre, just east of Temple Mount at what has been thought to be Golgotha.</p> <p>However, the Garden Tomb was discovered to the north outside the city wall by the British in 1867 and excavated in 1891. The British general Charles Gordon (1882) believed this to be the actual tomb of Joseph of Arimathea (John 19:41-42). Several evidences may support this as the place of both the crucifixion and Christ's former tomb:</p> |
| | <p><i>Golgotha</i> =
"skull" in
Aramaic</p> | |
| | <p><i>Calvary</i> =
"skull" in
Latin</p> | |
- (1) It lies west of a rocky hill which looks like a skull with deep eye sockets (Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17).
 - (2) It is outside the city (Heb. 13:12).
 - (3) It is close to the city wall (John 19:20).
 - (4) It is close to the highway (modern Derek Shekhem, i.e., the Road to the city of Shechem) where passersby could hurl insults (Mark 15:29).
 - (5) This was a public execution spot. The historian Quintillian noted it was by a busy road. Even now it is a busy spot for the Arabs have built the Jerusalem bus station just to the right of the skull in the rocks.
 - (6) The place of crucifixion had a garden with a tomb (John 19:41), so the cross and burial site were very close to each other.
 - (7) The wine press in front of the tomb a few meters is like those of Christ's time and gives evidence of the place being a vineyard during the first century; while John 19:41 notes that it was only a "garden" (not specifically a vineyard), the correlation here is most unusual.
 - (8) The tombstone is three times the size of a normal stone—a fact significant to the gospel writer Matthew ("big stone," Matt. 27:60). Unfortunately, the stone is gone, perhaps having been chipped apart by worshippers or those who would like to deny the resurrection.
 - (9) The tomb is obviously that of a wealthy man (Mark 15:43), given its beautiful structure and large size.

109 The Garden Tomb
(continued)

(10) This is the only tomb ever discovered in Jerusalem which is not a natural cave, but rather has been hewn out of the rock—an unusual type of grave which brought particular notice by the Gospel writers (Matt. 27:60; Mark 15:46; Luke 23:53).

(11) Despite the wealth of the owner, the tomb has but one burial couch, which is consistent with Christ's "tomb in which no one had ever been laid" (Luke 23:53; John 19:41).

(12) This tomb is still not finished, giving evidence of a hasty burial such as took place with Christ just before the Sabbath (Luke 23:54; John 19:42).

(13) Another unique feature of this tomb is its small window high above the right side, presumably to allow the smell of a decomposing body to escape through the window while mourners can stay inside the tomb at the left. This window provides enough light to be able to see the burial couch from the outside (John 20:5, 8). This is the only tomb ever discovered where one has enough light to see the wrapped body without entering.

(14) Upon excavation, the doorway was only 3-4 feet high, causing one to need to stoop down upon entering (cf. John 20:5, "he bent over" NIV).

(15) Evidence exists here for an early church: a hewn area for a beam, an arch over the tomb's entrance, an anchor carved on the wall, a baptistery with a trench for running water, and an area for footwashing.

The most notable problem for this being the actual site of Christ's resurrection is that the tomb style is of the first temple period (pre-586 BC), which is far too early.

Notice that no admission is charged for this site. Should anyone have to *pay* to witness the resurrection?! However, a group of British believers maintain the garden beautifully—and they even guide the tour groups themselves to assure that each group will be lead by a believer. We will take up an offering during our communion service to help with maintaining the place. Please give generously so that others might see that He is alive! Give what you consider the resurrection to be worth to you.

Whatever the place or whatever it looked like, let's all rejoice that "He is not here! He has risen!" (Luke 24:6a).

110	Tomb of the Kings	If time permits we may visit this tomb north of the Garden Tomb by St. George's Anglican Cathedral. It has a still intact four foot stone set in a groove, similar to the one which blocked Christ's tomb. This tomb belonged to the family of Helen, Queen of Adiabene (AD 44). It gives a good view of how tombs of the first century were secured.
	Zion Gate	From 1948-67 the Zion Gate was the border between east and west Jerusalem—thus the machine bullets on the wall from the Six-Day War.
111	Valley of Ben Hinnom	On the way to Mount Zion we pass this important valley which skirts Jerusalem on the west and south. Hinnom is often mentioned in Scripture for its pagan associations. It was the location of the terrible practice of sacrificing children in the fire to the pagan deity Molech (2 Kings 23:10; 2 Chron. 28:3; 33:6; Jer. 7:31; 32:35). As God's judgment for this practice, He renamed it the Valley of Slaughter (Jer. 7:32; 19:6). Jeremiah gave one of his sermons of judgment here (Jer. 19:2). Jesus also compared the fires of hell with this valley of the same name (Greek, <i>Gehenna</i>), for in His day it was a garbage dump with continual burning (
112	Mount Zion	Zion is one of the four hills of Jerusalem, the others being Acra, Bezetha, and the most important, Moriah. "Zion" formerly designated the City of David (SW corner) since Solomon brought the Ark "out of the City of David, which is Zion" (1 Kings 8:1; 2 Chron. 5:2). "Only in post-Biblical times did the name Zion become erroneously transferred to the south-western hill of Jerusalem" (<i>ZPBE</i> , 5:1065). Zion soon became used in Scripture as a reference to the entire city (Ps. 133:3; Isa. 40:9; Mic. 3:12; Zech. 1:17) and even the whole land of Judah (Zech. 2:7; cf. Ps. 126; Jer. 6:23; 31:12; 50:5). Ironically, Psalm 125:1 says all who trust in Yahweh are like "Mount Zion, which cannot be moved"!
		Zion presently denotes the southwest corner outside the Old City. This Zion was once within the walls of NT Jerusalem. Here lies the Tomb of David, the Last Supper Room, and Caiaphas' House (the site of Peter's denials). Just inside the Old City is Mark's Home.

113	Church of St. Peter in Gallicantu (House of Caiaphas)	The site of Peter's denials includes the actual steps to Caiaphas' house which both Jesus and Peter used during Christ's trial. Here Christ was brought to the dungeon below immediately from Gethsemane across the Kidron Valley (Matt. 26:57-63; Mark 14:53-65; Luke 22:54, 63-71; John 18:12-14, 19-24' cf. Ps. 88). Also, excavations have unearthed a cell which likely imprisoned both Christ and the Apostles in connection with their appearances before the Sanhedrin (Acts 4:3; 5:17-23). The word "gallicantu" is Latin for the cock crow (Matt. 26:34, 69-75). Caiaphas' family tomb was discovered as recently as August 1992 in Jerusalem's Peace Forest by workers widening the road (NTS, 90).
114	Room of Last Supper John 13	Above the mausoleum that contains many ancient scrolls is the "Coenaculum (Canacle)," which is Latin for "dining hall." This is thought to be both the upper room of the Last Supper (Mark 14:12-16; Luke 22:7-13; cf. 1 Cor. 11:17-34). It is also a possible site where the church began on the Day of Pentecost (Acts 1:12-14; 2:1-2), and some also think this huge, impressive room lined with arches and columns was the place of Christ's appearance to the ten disciples (Mark 16:14; Luke 24:36-43; John 20:19-25). This is the first place ever used by Christians for prayer. The present building is built over both 5 th and 12 th century buildings (turned into a mosque by the 16 th century Turks).
115	David's Tomb	The Tomb of David was originally at the pool of Siloam in the City of David. However, the Hasmoneans moved it here in the 2 nd century BC. This tomb mentioned by Peter in Acts 2:29 was destroyed when the Romans destroyed the city in AD 70. This location is actually a medieval structure near the Dormition Church. The Turks constructed the present building in the 14th century AD as a mosque. The embroidered saying reads "David, King of Israel, is alive and with us."
116	Armenian Quarter	We may pass through this part of the Old City on the way to David's Citadel. One special place of interest here is John Mark's House.

117	John Mark's House (Home of Mary, the Mother of John Mark)	At this location a Greek church has preserved the site of John Mark's home, which the early church used for meetings. The house includes an entry patio and a door opening onto the narrow streets of old Jerusalem. Here a door is placed on the site of the ancient door on which Peter knocked after being lead out of prison, which was answered by the baffled Rhoda while the unbelieving church prayed for Peter's release (Acts 12:12-16)! The house includes the more likely room (rather than above) where the church began on the Day of Pentecost (Acts 1:12-14; 2:1-2) and where Christ appeared to the ten disciples (Mark 16:14; Luke 24:36-43; John 20:19-25). Some also take this to be the site of the Lord's Supper, but the above room (previous site) is more likely.
<hr/>		
118	David's Citadel (or Tower) (Herod's Palace) & Tower of David Museum	This tower has a confusing name as it was built 800 years after David's time. Next to the Jaffa Gate in western Jerusalem, this fortress stands on the site of an earlier fortress built by the Hasmoneans in the 2 nd century BC. Herod built a luxurious palace on the site, naming the three towers after his brother Phasaël, his friend Hippicus, and his Jewish wife Mariamne (whom he later murdered). Titus spared these towers in his destruction of Jerusalem to use as a garrison for his soldiers and to testify of how great a task he accomplished by destroying this mighty city. (The only other wall he spared was the Western Wall.) The Crusaders built a moat and two more towers, and General Allenby declared British rule from the Citadel's entrance ramp in 1917. Next to this palace is the site where the Magi requested Herod about the location of the birth of the new "king of the Jews" (Matt. 2:1-8). Now the various rooms of the entire citadel serve as the Tower of David Museum which depicts the history of Jerusalem in its various epochs, beginning with the Canaanite period and ending with the modern age. The display includes the 14 minute film "Jerusalem" and numerous models of the city. Please refer to the summary of Jerusalem's history on site 65 as you go through the museum.

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| 119 | Temple Institute | <p>Here's a fascinating trip in the Jewish Quarter near the Western Wall to an orthodox Jewish group (also sometimes called Temple Mount Faithful) which is actively working for the building of the third temple on the site of the Dome of the Rock. Rabbi Israel Ariel established this very controversial group and tours are lead by Rabbi Chaim Richmond. Muslims oppose the TI and also most Jews think the organization is taking a role that should only be spearheaded by the Messiah when He comes. The Institute shows an excellent 26-minute video and displays various pieces of clothing already made as well as artifacts for the next temple. Over 75 of the 93 basic categories of temple vessels have been made, many of which are displayed (e.g., silver trumpets, a gold decanter, portable silver sinks, gold pitchers, etc.). The Institute also shows a wax menorah that will be used as a mold for the ten real ones to be made of solid gold, costing US\$1.75 million each! The group also claims to know where the ark of the covenant is secretly stored under Temple Mount. This site will increase your expectancy for the Lord's return as you see Jews excited about Messiah's coming! The prices in the shop are out of this world too, but they have a lot of money to raise.</p> |
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| 120 | Hulda Gates
(south side of temple mount). | <p>These gates have been excavated for years and may be open now. People entered on the right and exited the temple mount on the left—except during time of mourning when these were reversed.</p> |
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| 121 | Holyland Hotel | <p>Please make it back to the hotel on your own in time for dinner. Taxis from the Old City can cost as much as US\$20-25 for the 3 kilometer trip, so you may want to take a city bus! Tonight after dinner our evening time will be devoted to sharing how God has ministered to us on this trip.</p> |
|-----|----------------|---|

122	Day 12 Tuesday 12 December	Travel from Jerusalem to Amman for our flight home Quiet Time Guideline: Read 1 Samuel 13—14
123	Road to Jericho	This road in Jesus' time was a long, meandering trail descending from the hills of Jerusalem to the low Jordan plain at Jericho. It was thus a fitting place for bandits who could catch an unsuspecting traveler as in the story of the Good Samaritan (Luke 10:30).
124	Valley of the Shadow of Death (Wadi Suweinit)	Instead of taking the Jericho Road, if time allows we may want to cross over to Jericho via this back route. This steep, long valley (called Wadi Suweinit) mentioned in Psalm 23:4 stretches along some of the Judean wilderness between Jerusalem and the Dead Sea. Saul's son Jonathan and his armor-bearer secretly crossed and climbed one especially steep point and surprised the Philistines, leading to Israel's great victory in the Battle of Micmash (1 Sam. 13:23—14:14). Early this century, the British General Allenby was at a stalemate against the Turks at this very spot. An ardent student of the Bible, he looked up Jonathan's attack route and replicated it with his troops, leading them to a resounding victory! This wadi (seasonal stream) has ruins from a small Roman aqueduct along the cliff which brought fresh water to Jericho from the Judean hill country.
125	Allenby Bridge Joshua 3-4	We hope to cross the Allenby Bridge at approximately 9 AM. The bridge is named after the British general who declared British rule over Jerusalem after defeating the Turks in 1917. It actually is only about ten car lengths across, given that the Jordan River now is immensely smaller than it was in Joshua's time (due to depletion for irrigation and a dam at the Sea of Galilee). Joshua crossed the river during its flood stage when the waters overflowed its banks, but God stopped the water 16 miles upstream at the city of Adam where the water stood up in a heap (Josh. 3:15-16)! Now instead of miracles we have bridges at both locations (across from Jericho and at Adam).
	Jordan Valley	On the way to the Israeli-Jordanian border in the Jordan Valley is Israel's only food production area. This includes many different vegetables and fruits, such as bananas. The irrigation canal is fed from the Yarmuk River about 70 km north.

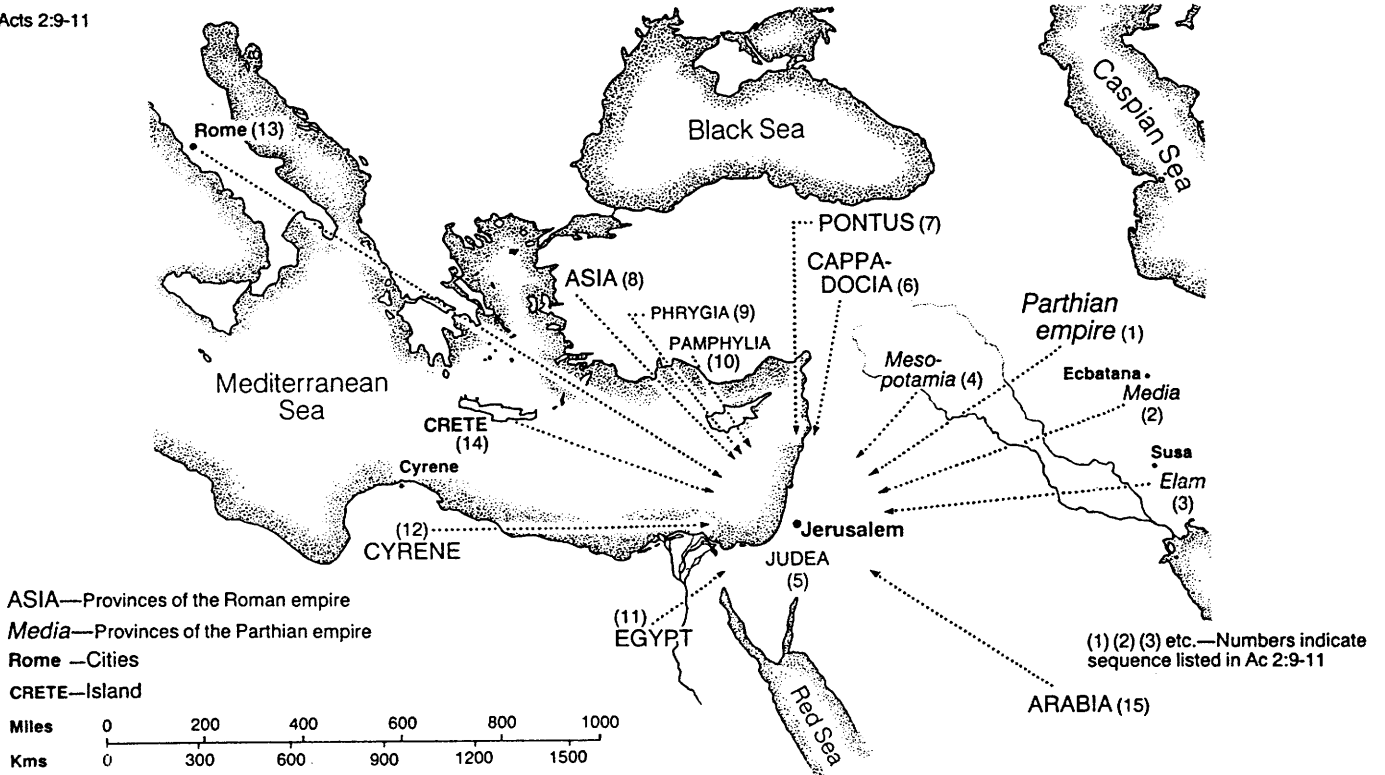
126	<p>Mount Nebo</p> <p>Nabi, Pisgah (Byzantine names)</p> <p>(Franciscan Church & Convent)</p> <p>(Bronze Serpent)</p>	<p>Moses' death occurred near here, so God buried him on this mountain after he was able to see the land of Israel from this peak (Deut. 34:1). He saw more than we will see, though, since God evidently enabled him to see through the mountains to see the south end of the Dead Sea and to look through the Judean hills to see the Mediterranean itself. That Moses could not enter the land because of his sin of striking the rock reminds us of the lifelong consequences of some of our sins. God, keep us from such sins!</p> <p>Also, although the bronze snake incident happened much farther south (Num. 21:4-9), a large "bronze" serpent designed by Gianni Fantoni in 1984 was made of iron here at the Mount Nebo Church (cf. John 3:14) to commemorate this event. This church of the Franciscan Fathers was built during the Byzantine era (AD 531), then destroyed by an earthquake in AD 746. The rebuilt church has a well-preserved floor mosaic of hunting and pastoral scenes with a baptistery.</p> <p>The Balak & Balaam incidents occurred here (Num. 23:13). Since 1932 Nebo has been a Franciscan monastery.</p>
<hr/>		
127	<p>Madaba</p> <p>Israel Map</p>	<p>Here 30 kilometers south of Amman is one of the first (northernmost) towns on the King's Highway, running along the eastern crest of the mountains of Moab. (Heshbon is farther north.) Madaba is mentioned in Scripture as one of the towns to be judged by God (Num. 21:30-31; Isa. 15:2-3).</p> <p>This town includes a AD 560 mosaic of Palestine and Jerusalem within the Greek Orthodox Church of Saint George which itself was built on an earlier church site in 1888. While constructing the newer church they discovered this, the oldest known map of Israel, which, ironically, lies <i>outside</i> Israel! This 20 by 7-meter mosaic of 2.3 million pieces took four years and 13,000 hours to construct. The surviving part is 15 by 5-meters with 700,000-800,000 pieces is mostly of the Dead Sea area, but it does depict the 182 Byzantine churches in Israel at that time with red roofs. This map is invaluable for Israeli archaeology.</p>

128	Amman City Tour	A city tour of Amman will show several features. Perhaps most striking is its limestone houses, made from white stone imported from the West Bank! Only two cities in the world have such white houses—Amman and Jerusalem. We'll pass by the Byzantine Church of Sweifiyah and see the Roman Temple of Hercules (god of power), as well as the Roman Theater which seats 6000 spectators (still used for cultural events). Amman has over 800 mosques and only 65 churches, most of which are not evangelical. Pray for this needy city of 1.8 million people.
129	City Market Shopping	Amman shopping—bring back some hazelnuts, pistachios, dates, and persimmons! The quality is better in Israel but the prices better here. No guarantees, though.
130	Amman	We will stay for a few hours in the afternoon at the Shepherd Hotel. If it can be arranged, we will have my seminary buddy, Dr. Imad Shehadah, address us in the evening about the state of the Church in Jordan. He is president of the Jordan Evangelical Theological Seminary in Amman. Otherwise, you may want to take a nap on a bed before the overnight flight back to Singapore.
131	Amman to Singapore	Royal Jordanian Flight 188 departs Amman at 10:05 PM. You won't get any bed rest this night so use as much of it as you can in sleep. You'll have the rest of your life to share memories. Oh, and don't forget to get any addresses and phone numbers of other tour members with whom you want to keep in contact after the tour!
132	Day 13 Wednesday 13 December	Flight from Amman to Singapore Quiet Time Guideline: Read "A History of Modern Israel" supplement
	Arrival Home	Our 13-hour flight (including stop-over in KL) arrives in Singapore at 2:40 PM. After some rest on the plane, perhaps you may want to use this page to record your thoughts about the tour before you hit the hussle and bustle life of Singapore. Think through these things: <ol style="list-style-type: none"> 1. What was the most significant thing God taught me on this trip? 2. How should I be different now that I am returning? 3. What will be my biggest challenge after getting back home? 4. In light of what I've learned these past days, how can I trust God to help me with this challenge?

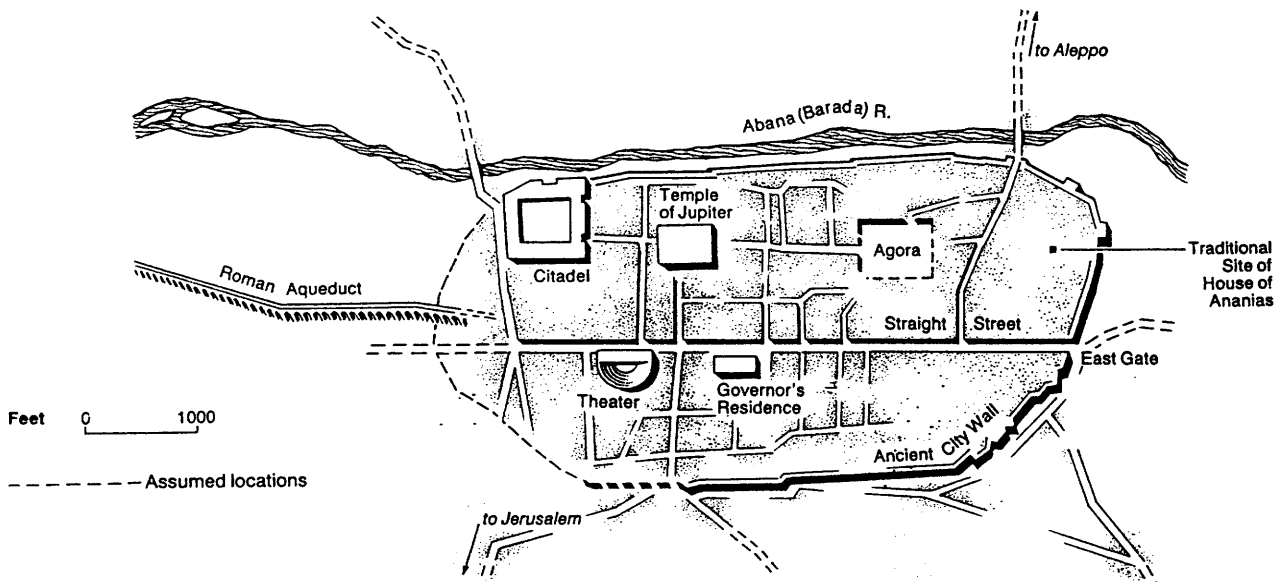
Acts

Countries of People Mentioned at Pentecost

Acts 2:9-11



Roman Damascus



Damascus represented much more to Saul, the strict Pharisee, than another stop on his campaign of repression. It was the hub of a vast commercial network with far-flung lines of caravan trade reaching into north Syria, Mesopotamia, Anatolia, Persia and Arabia. If the new "Way" of Christianity flourished in Damascus, it would quickly reach all these places. From the viewpoint of the Sanhedrin and of Saul, the arch-persecutor, it had to be stopped in Damascus.

The city itself was a veritable oasis, situated in a plain watered by the Biblical rivers Abana and Pharpar.

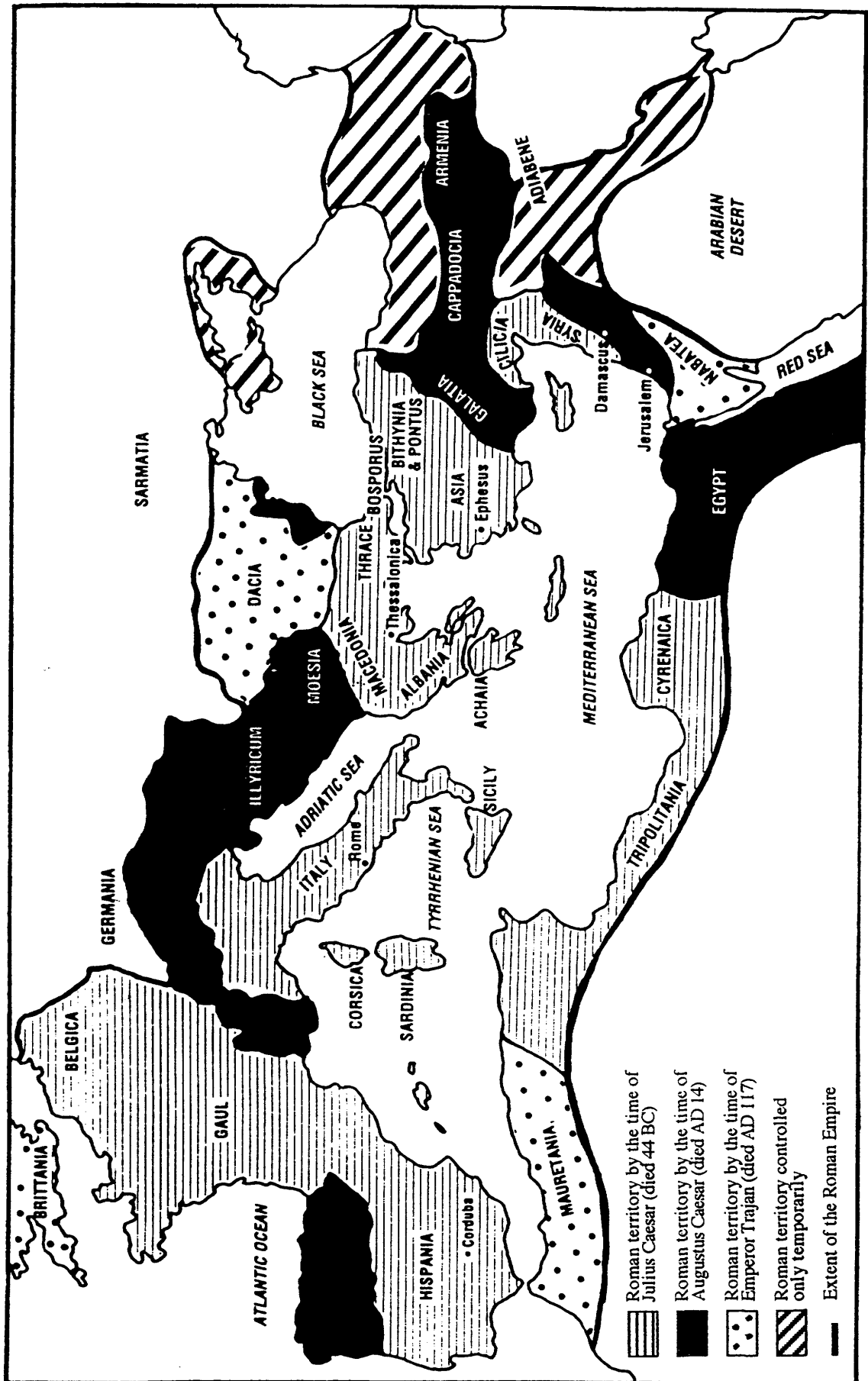
Roman architecture overlaid the Hellenistic town plan with a great temple to Jupiter and a mile-long colonnaded street, the "Straight Street" of Ac 9:11. The city gates and a section of the town wall may still be seen today, as well as the lengthy bazaar that runs along the line of the ancient street.

The dominant political figure at the time of Paul's escape from Damascus (2 Co 11:32-33) was Aretas IV, king of the Nabateans (9 B.C.-A.D. 40), though normally the Decapolis cities were attached to the province of Syria and were thus under the influence of Rome.

Roman Territories

Adapted from Robert G. Clouse, Richard V. Pierard, and Edwin M. Yamauchi, *Two Kingdoms* (Chicago: Moody, 1993), 25

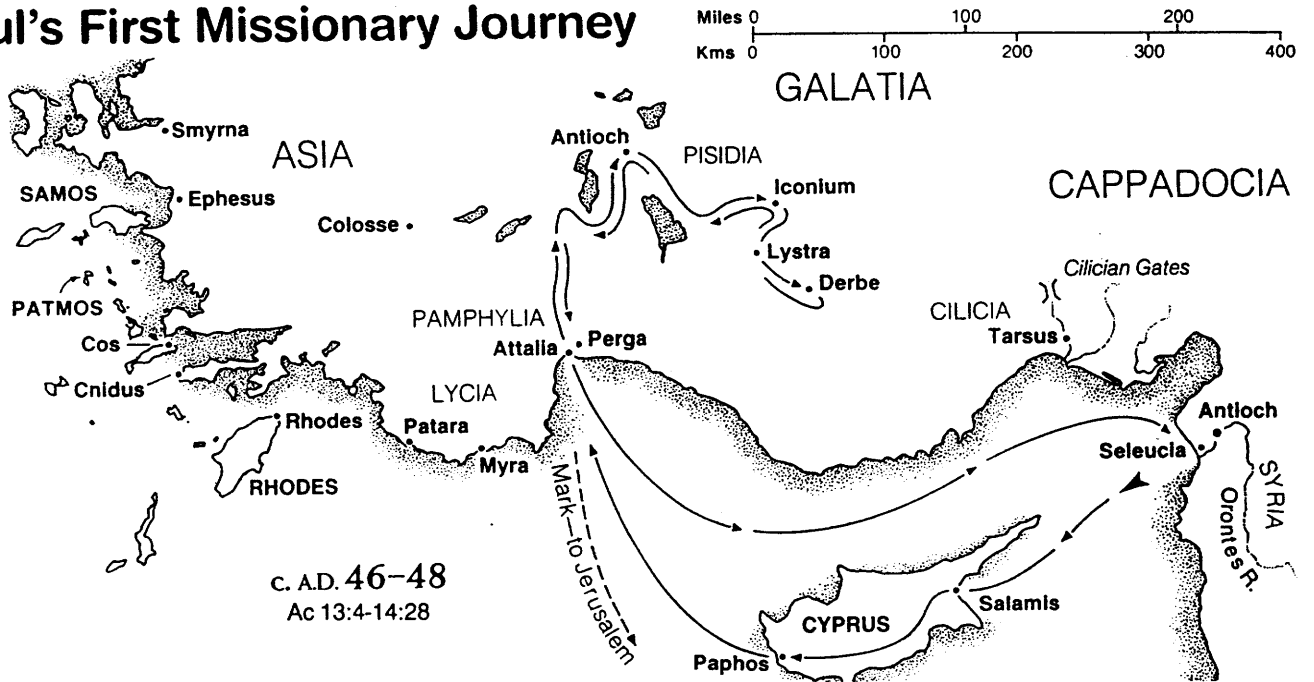
ROMAN TERRITORIES (50 BC-AD 100)



Paul's First and Second Missionary Journeys
Bible Visual Resource Book, 219

Acts

Paul's First Missionary Journey



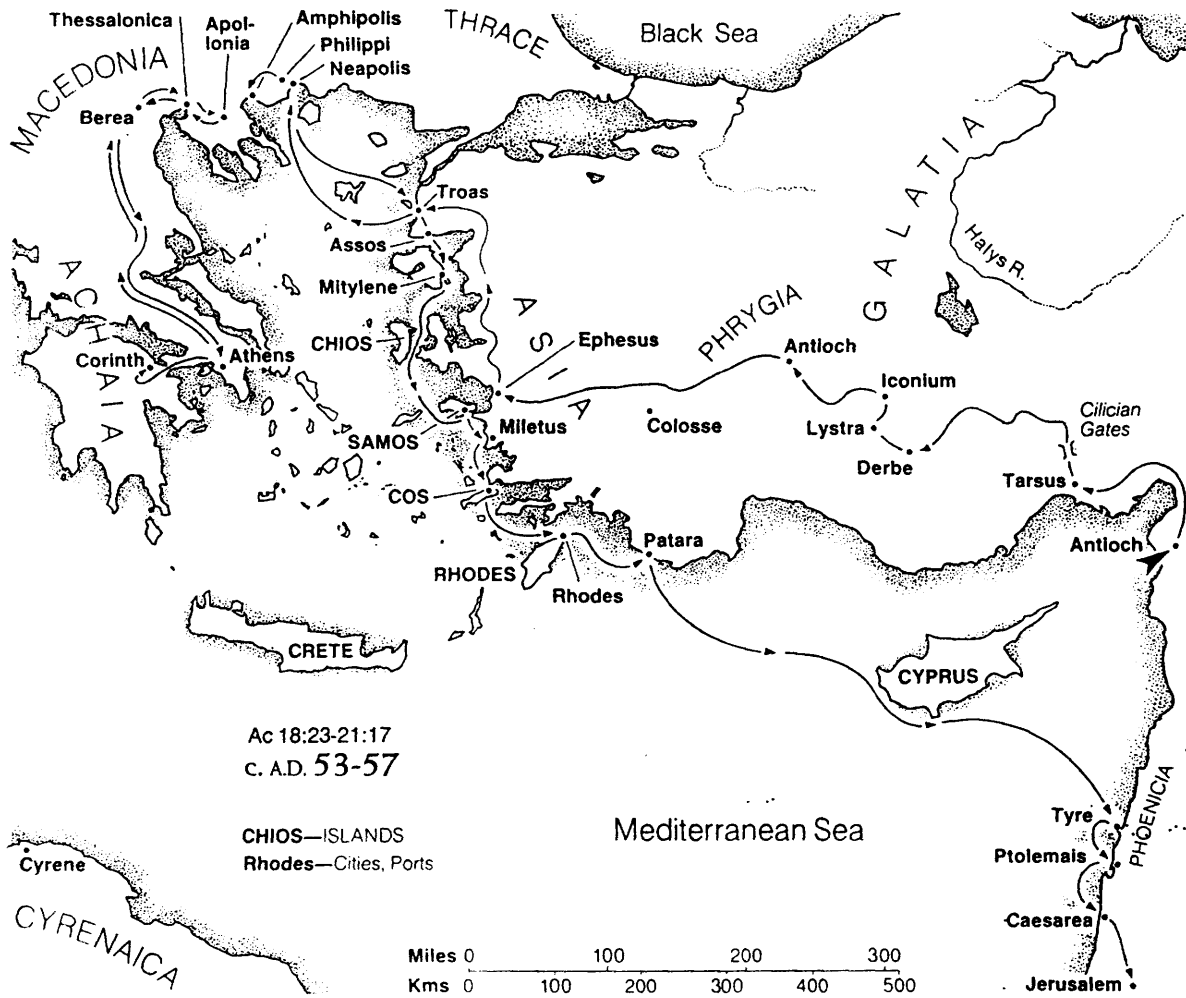
Paul's Second Missionary Journey



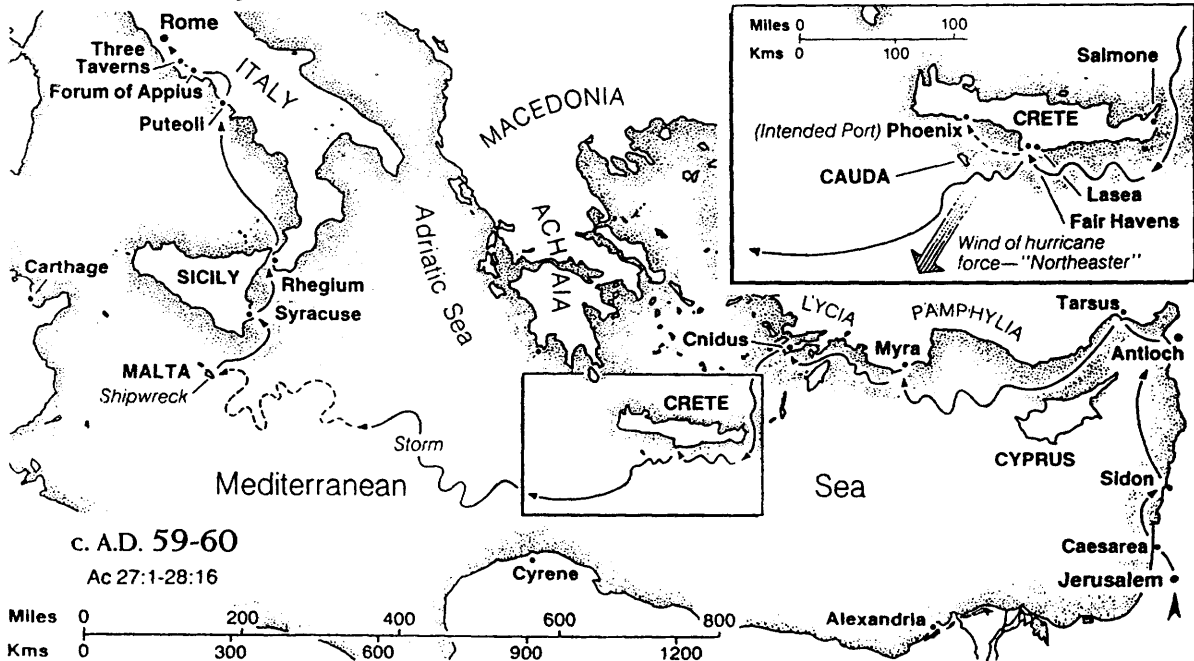
Paul's Third Missionary Journey and Journey to Rome
Bible Visual Resource Book, 221

Acts

Paul's Third Missionary Journey

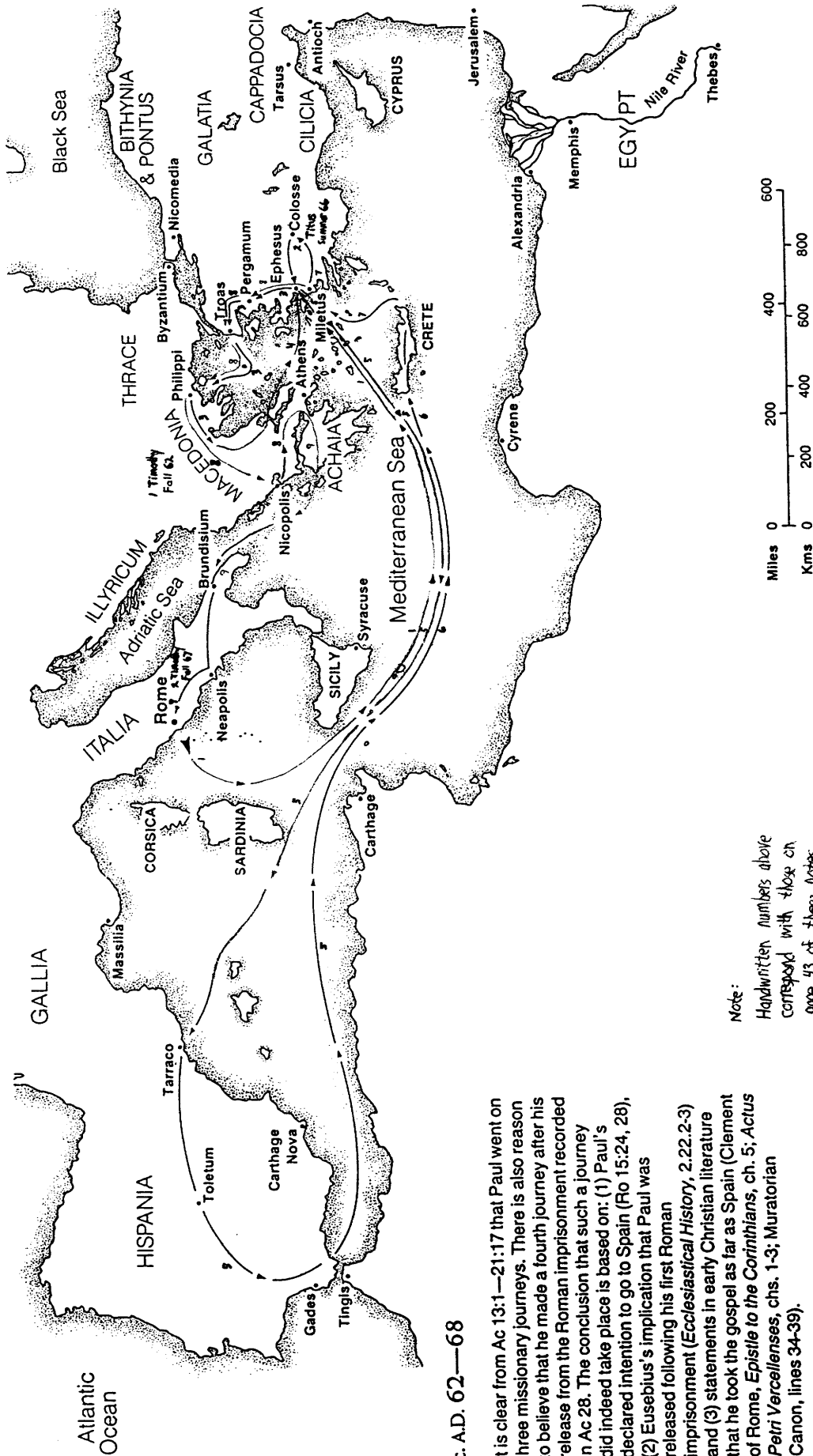


Paul's Journey to Rome



Paul's Fourth Missionary Journey
Bible Visual Resource Book, 259, adapted significantly

Paul's Fourth Missionary Journey



Note:
 Handwritten numbers above correspond with those on page 43 of these notes.

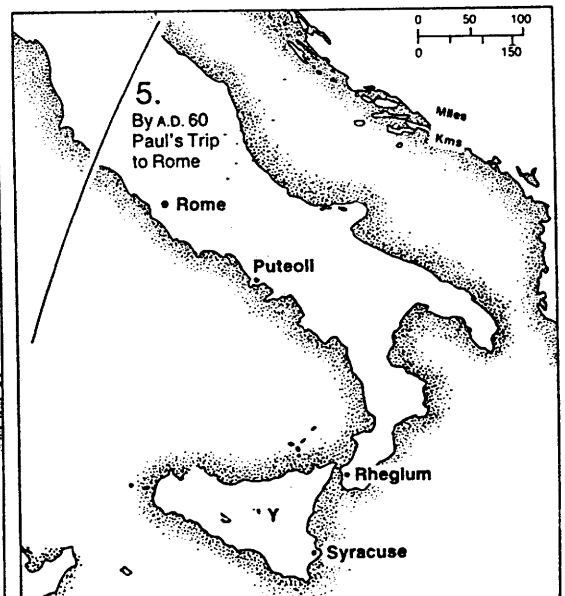
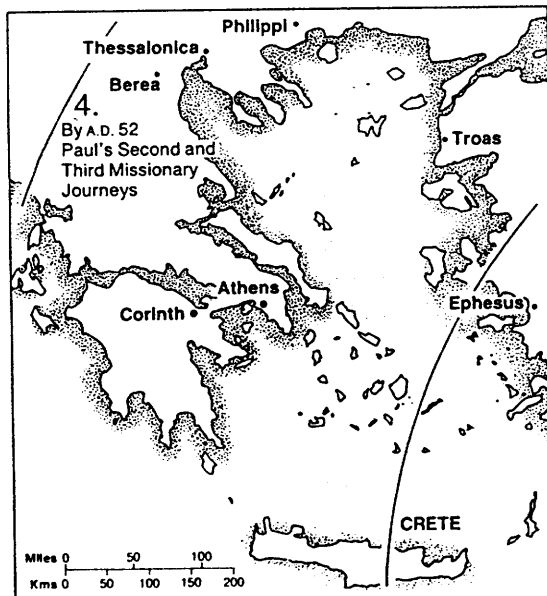
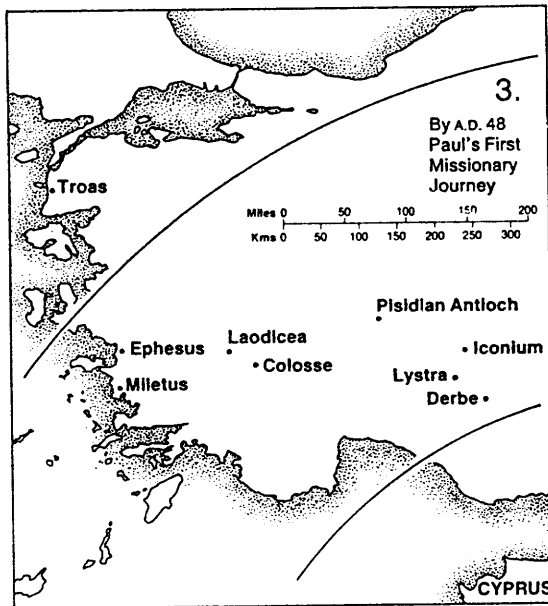
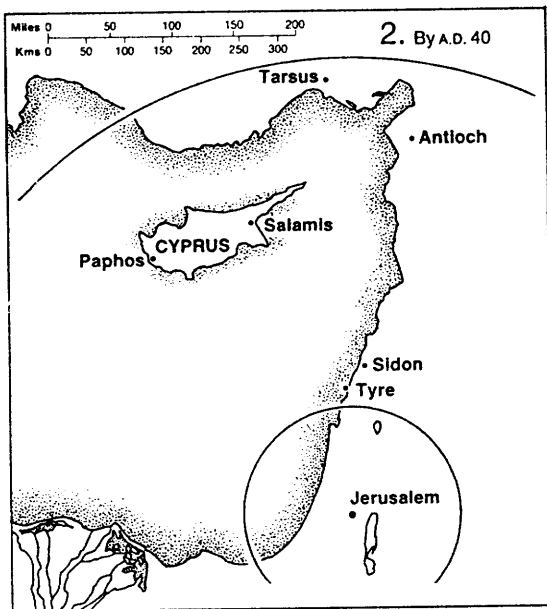
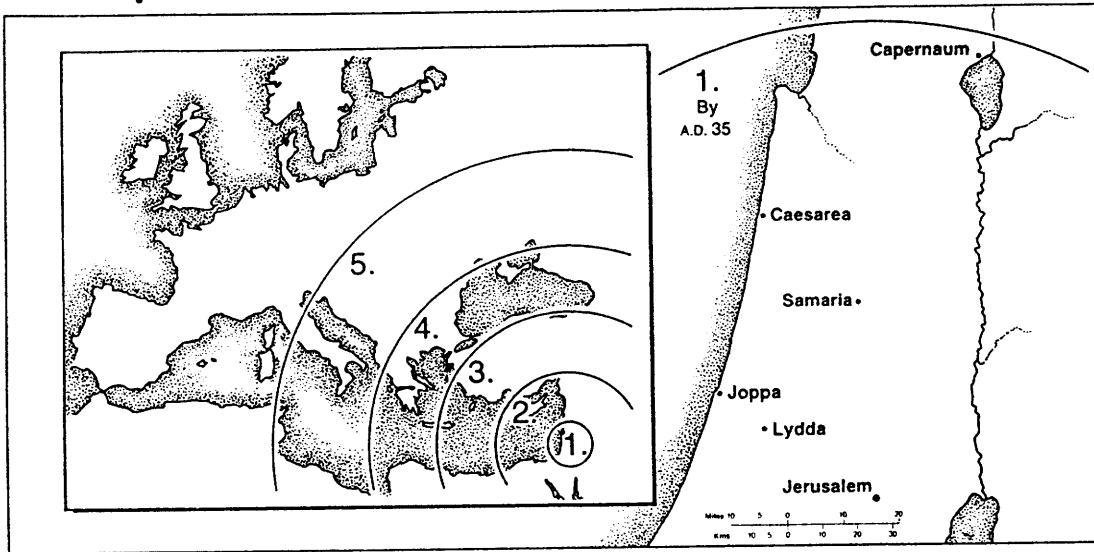
1 Timothy

c. A.D. 62—68

It is clear from Ac 13:1—21:17 that Paul went on three missionary journeys. There is also reason to believe that he made a fourth journey after his release from the Roman imprisonment recorded in Ac 28. The conclusion that such a journey did indeed take place is based on: (1) Paul's declared intention to go to Spain (Ro 15:24, 28), (2) Eusebius' implication that Paul was released following his first Roman imprisonment (*Ecclesiastical History*, 2.22.2-3) and (3) statements in early Christian literature that he took the gospel as far as Spain (Clement of Rome, *Epistle to the Corinthians*, ch. 5; *Actus Petri Vercellenses*, chs. 1-3; Muratorian Canon, lines 34-39).

The places Paul may have visited after his release from prison are indicated by statements of intention in his earlier writings and by subsequent mention in the Pastoral Letters.

The Spread of the Gospel



The Parables of Christ

J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 587-88

Parable	Section	Page
1 The Physician	39	140
2 The Three Parables Concerning Christ's Relation to Pharisaism	48	156-157
3 Two Parables on Judging	55	185-186
4 The Wise and Foolish Builders	56	188
5 The Children in the Market	60	200
6 The Two Debtors	62	203
7 The Parables Concerning Satan's Kingdom	64	206
8 The Cleansed House	65	209,306
9 The Parable of the Soils	67	214-215
10 The Seed Growing of Itself	67	215
11 The Tares	67	215-217
12 The Mustard Seed	67	217-218,321
13 The Leaven Hidden in Meal	67	218,321
14 The Hidden Treasure	67	218
15 The Pearl of Great Price	67	218
16 The Net	67	218-219
17 The Householder	67	219
18 The Merciless Servant	94	269-270
19 The Good Shepherd	103	294-295
20 The Good Samaritan	105	300-301
21 The Persistent Friend	107	304
22 The Rich Fool	111	314
23 The Servants	112	316
24 The Wise Steward	113	316-317
25 The Fig Tree	116	319-320
26 The Seats at the Feast	122	329-330
27 The Great Supper	122	330-331
28 The Lost Sheep	124	333ff.
29 The Lost Coin	124	333ff.
30 The Searching Father (The Prodigal Son)	124	333ff.
31 The Unrighteous Steward	125	338-339
32 The Rich Man and Lazarus	125	340-341
33 The Unprofitable Servants	127	342
34 The Persistent Widow	131	350ff.
35 The Pharisee and the Publican	131	352ff.
36 The Laborers in the Vineyard	134	362
37 The Pounds	137	367-368
38 The Two Sons	143	383-384
39 The Wicked Husbandman	143	384
40 The Rejected Stone	143	385
41 The Marriage Feast	143	385-386
42 The Fig Tree	150	405-406
43 The Watching Servants	150	405
44 The Master and the Thief	150	406
45 The Wise Servant	150	406
46 The Ten Virgins	150	407-408
47 The Talents	150	408-409
48 The Sheep and the Goats	150	409-410

The Miracles of Christ

J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 588-89

Miracle	Place	Section	Page
1 The Turning of Water Into Wine	Cana	29	113ff.
2 The Healing of the Nobleman's Son	Capernaum	38	138-139
3 The Draught of Fishes	Sea of Galilee	41	142-143
4 The Demoniac in the Synagogue	Capernaum	42	145-146
5 The Healing of Peter's Wife's Mother	Capernaum	43	146
6 The Cleansing of the Leper	Galilee	45	148ff.
7 The Healing of the Paralytic	Capernaum	46	152ff.
8 The Healing of the Cripple at Bethesda	Jerusalem	49	160-161
9 The Healing of the Withered Hand	Galilee	51	167-168
10 The Healing of the Centurion's Servant	Capernaum	57	190-191
11 The Raising of the Widow's Son	Nain	58	191-192
12 The Stilling of the Storm	Sea of Galilee	68	220-221
13 The Deliverance of the Demoniac of Gadara	Gadara	69	221ff.
14 The Healing of the Woman	Capernaum	70	223ff.
15 The Raising of Jairus's Daughter	Capernaum	70	223ff.
16 The Healing of the Two Blind Men	Capernaum	71	225-226
17 The Casting Out of a Dumb Spirit	Capernaum	71	226
18 The Feeding of the 5,000	Near Bethsaida	74	231ff.
19 The Walking on the Water	Sea of Galilee	76	234-235
20 The Healing of the Daughter of the Syrophenician Woman	Phoenicia	80	244-245
21 The Healing of the Deaf Man With a Speech Impediment	Decapolis	81	245-246
22 The Feeding of the 4,000	Decapolis	81	246
23 The Healing of the Blind Man	Bethsaida	83	248
24 The Deliverance of the Epileptic Boy	Mt. Hermon	89	260-261
25 The Money in the Fish's Mouth	Capernaum	92	262ff.
26 The Healing of the Man Born Blind	Jerusalem	102	288ff.
27 The Casting Out of the Blind and Dumb Spirit	Galilee	108	305-306
28 The Healing of the Woman	Perea	117	320-321
29 The Healing of the Man With Dropsy	Perea	122	329
30 The Raising of Lazarus	Bethany	128	345-346
31 The Cleansing of the Ten Lepers	Samaria	129	347-348
32 The Healing of Bartimeus	Jericho	136	364
33 The Cursing of the Fig Tree	Jerusalem	140	377-378
34 The Second Draught of Fishes	Sea of Galilee	195	506-507

Between the Testaments

Malachi c. 430 B.C.

THE PERSIAN PERIOD

539-331 B.C.

For about 200 years after Nehemiah's time the Persians controlled Judah, but the Jews were allowed to carry on their religious observances and were not interfered with. During this time Judah was ruled by high priests who were responsible to the Jewish government.

THE HELLENISTIC PERIOD

331-143 B.C.

In 333 B.C. the Persian armies stationed in Macedonia were defeated by Alexander the Great. He was convinced that Greek culture was the one force that could unify the world. Alexander permitted the Jews to observe their laws and even granted them exemption from tribute or tax during their sabbath years. When he built Alexandria in Egypt, he encouraged Jews to live there and gave them some of the same privileges he gave his Greek subjects. The Greek conquest prepared the way for the translation of the OT into Greek (Septuagint version) c. 250 B.C.

THE HASMONEAN PERIOD

143-63 B.C.

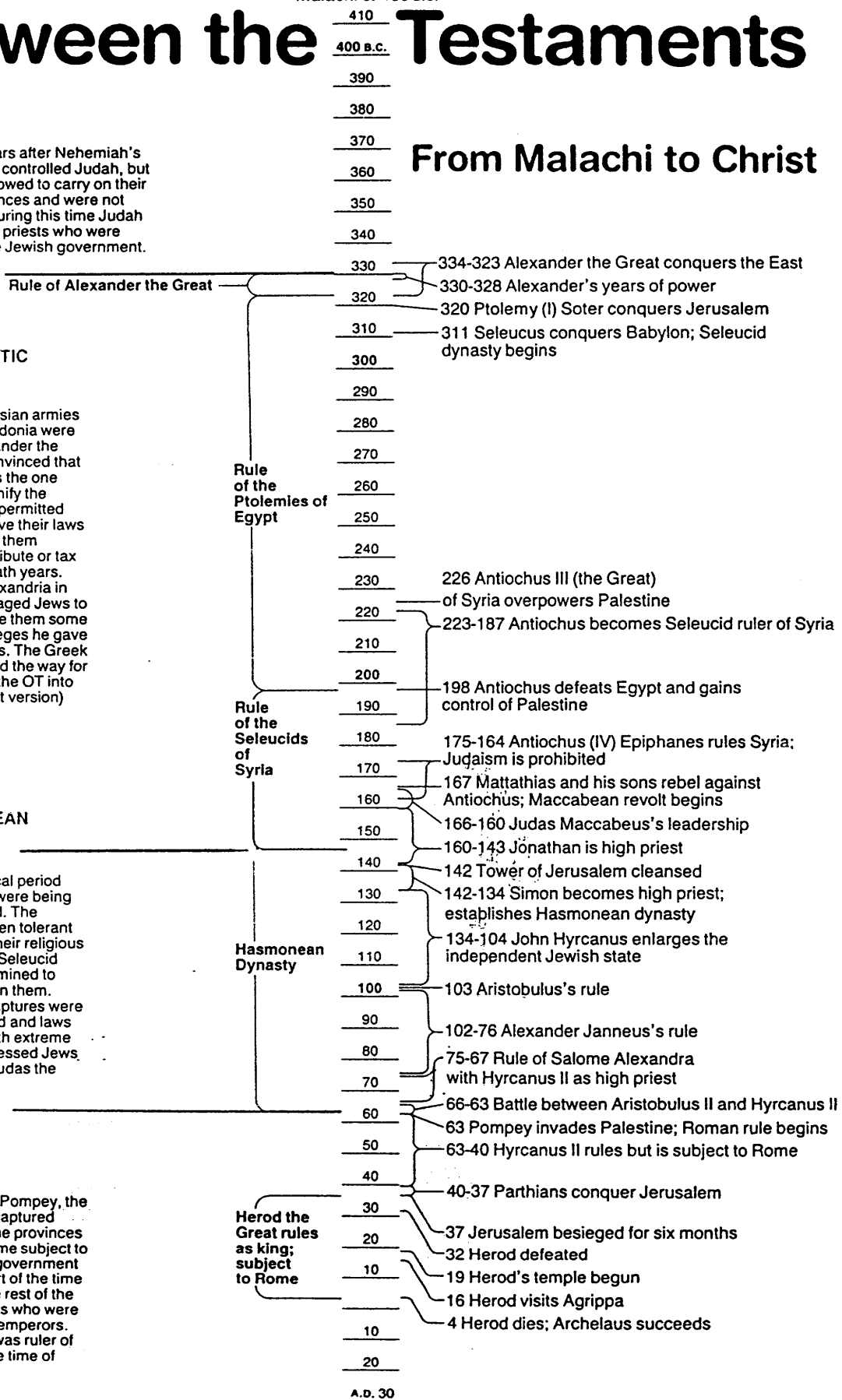
When this historical period began, the Jews were being greatly oppressed. The Ptolemies had been tolerant of the Jews and their religious practices but the Seleucid rulers were determined to force Hellenism on them. Copies of the Scriptures were ordered destroyed and laws were enforced with extreme cruelty. The oppressed Jews revolted, led by Judas the Maccabee.

THE ROMAN PERIOD

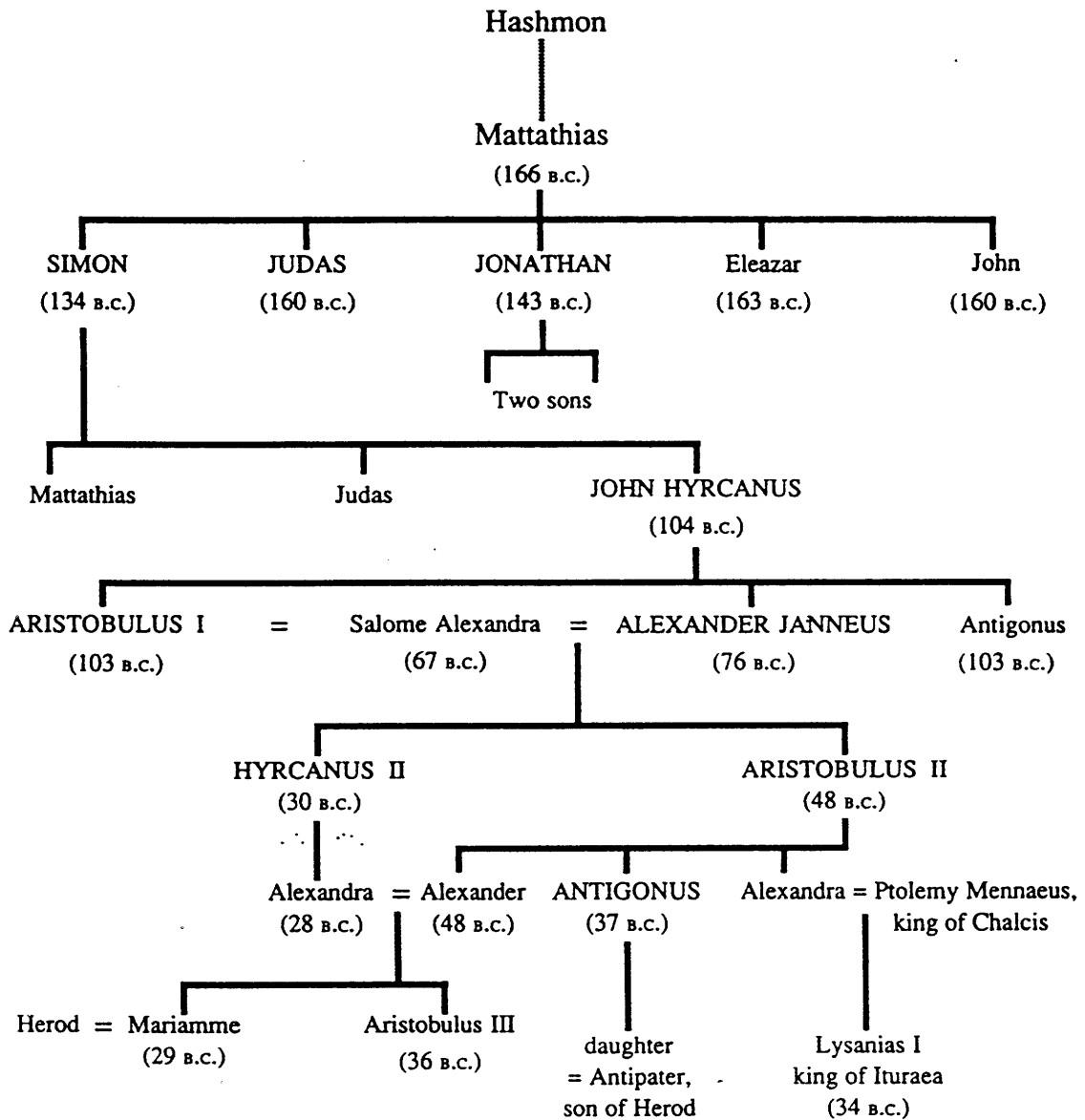
63 B.C....

In the year 63 B.C. Pompey, the Roman general, captured Jerusalem, and the provinces of Palestine became subject to Rome. The local government was entrusted part of the time to princes and the rest of the time to procurators who were appointed by the emperors. Herod the Great was ruler of all Palestine at the time of Christ's birth.

From Malachi to Christ



THE MACCABEES (HASMONEANS)

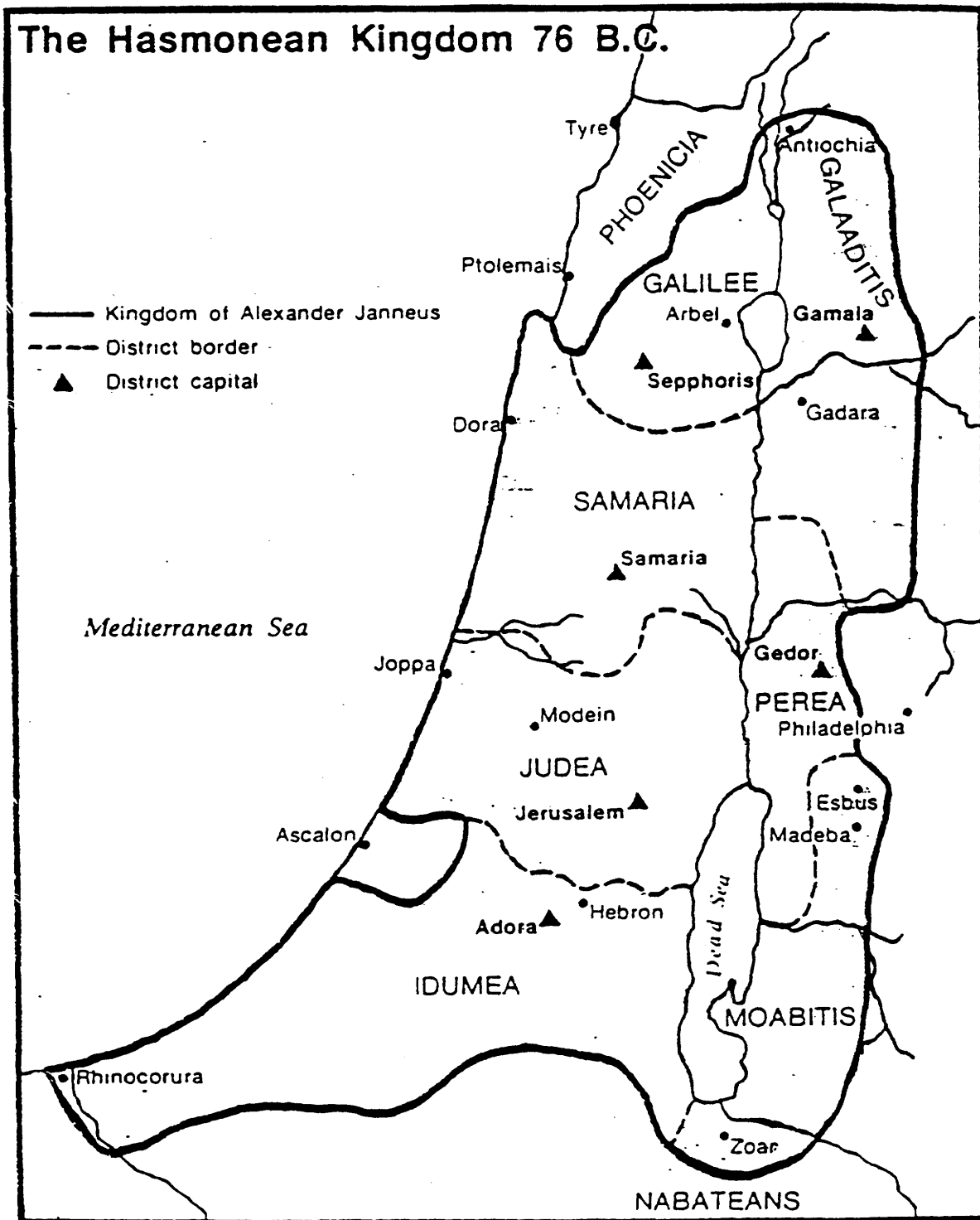


Names in capitals denote those Hasmoneans who were rulers.

The dates following (unless otherwise indicated) are the dates of death.

The symbol "=" denotes "marriage to."

from Paul L. Majer
Josephus, p. 370



VII. Roman Rule over Palestine (63 B.C.—beyond NT era)

A. The Roman Emperors (ruling the entire empire) See the chart on p. 78

1. Julius Caesar (64-44 B.C.) was appointed *pontifex maximus* in 64 B.C., a life-long office which gave him supervision of all aspects of religion in the Roman state. With Crassus (the wealthiest man in Rome) and Pompey (the general who conquered much of the empire, including Palestine), these three formed an alliance called the *First Triumvirate*.

However, Crassus was killed by the Parthians (53 B.C.) and Caesar eventually killed Pompey in the Roman civil war (48 B.C.). This left Caesar as the master of the world. As such he had three major developments:

- a. His generosity and pardon towards conquered foes followed the ideal of the Hellenistic "divine" ruler, which paved the way for later emperors to claim divinity.
 - b. The conquered lands used several different calendars, so he adopted the Julian calendar—a solar year of 365 days including leap year every four years.
 - c. He desired to make the Roman empire into an ideal international commonwealth of nations, but this met opposition by traditional Roman society (led by Brutus and Cassius), leading to their assassination of Julius Caesar in March 44 B.C.
2. Caesar Augustus (31 B.C.—14 A.D.), Caesar's nephew, was named heir in his will, and thus became the new emperor. His original name was Octavius (Octavian). He was initially supported by Antony, who became Augustus' brother-in-law by marrying Octavia (Octavian's sister). However, Antony divorced her and married Cleopatra of Egypt and the two traveled the eastern provinces as the New Dionysus (Greek god) who had been united with the New Isis, or Aphrodite (Egyptian goddess). Octavian saw this as an attempt to split up the empire and defeated them in war (31 B.C.). Key developments included these:
 - a. Shortly after his victory the Senate conferred on Octavian the title Augustus (27 B.C.), an ancient sacral title which acknowledged his position in divine law and *felicitas*, the manifestation of supernatural ability. Thereafter he was known as *Imperator Caesar divi filius Augustus*.
 - b. Augustus brought peace to the empire and enjoyed a long rule lasting half-way through Christ's life (27 B.C.—A.D. 14).
 - c. He was the emperor whose census God used to enable the Nazareth-grown Messiah to be born in Bethlehem (Luke 2:1).
 3. Tiberius (A.D. 14-37) was Augustus' adopted son of his third wife's previous marriage. (Augustus, although "God," wasn't able to bear a son of his own!) Interestingly, he did not permit divine honors to be given to him and Jesus Christ conducted and completed His entire earthly mission during Tiberius' reign (Luke 3:1). However, he was a student of the occult and his death was generally welcomed as a great relief.
 4. Gaius ("Caligula," A.D. 37-41), Tiberius' great nephew, claimed divinity as an incarnation of the Roman high-god Jupiter. He demanded that his statue be set up to receive divine worship—even in the temple of Jerusalem! Imperial guard officers assassinated him.
 5. Claudius (A.D. 41-54), Caligula's uncle, conducted affairs of state well as he was a learned historian and able administrator until his wife and niece (Agrippina) poisoned him. Key developments:
 - a. He expelled all Jews from Rome (Acts 18:2).
 - b. Claudius exercised religious tolerance to the extent that Paul was allowed to embark upon his first two missionary journeys during his reign (Acts 13:1—18:23). See p. 25 of these notes.

6. Nero (A.D. 54-68) was Claudius' stepson who began well by leaving state affairs to the poet and Stoic philosopher, Seneca, and to Burrus, a financial expert. However, later several horrible incidents took place:
 - a. Insanity: Moral corruption of the Roman nobility and Nero himself changed his policies. He became jealous of any rivals to power. Thus, he had his stepbrother Britannicus (Claudius' son) poisoned, murdered his own mother (Agrippina), divorced his wife for a friend's wife and then killed her when she was pregnant by kicking her in the stomach, and finally he murdered all the remaining members of the imperial family and forced many old friends (e.g., Seneca) to commit suicide.
 - b. Hypocrisy: In public Nero appeared quite the opposite from the above. He gave performances as a singer, poet, and athlete. He promoted outlandish games to increase his popularity among the people.
 - c. Persecution of Christians: In A.D. 64, while Nero was away from Rome, a terrible, week-long fire burned much of Rome—especially the old city and Nero's old palace. He soon rebuilt the city lavishly but rumors circulated that he himself was the arsonist. Looking for a scapegoat, he settled upon the Christians who were martyred in horrendous ways.
 - d. Palestinian Jewish Revolt (A.D. 66-70) began during his reign and eventually resulted in the fall of Jerusalem (A.D. 70) and the fortress of Masada (A.D. 73).
 - e. Death: Within four years of the fire Nero had spent all of the state's finances on rebuilding Rome and a vacation in Greece. He fled from Rome and committed suicide.

At Nero's death no possible successor was left among the descendants of Augustus. Three men (Galba, Otho, and Vitellius) unsuccessfully sought to be emperor from A.D. 68-69.

7. Vespasian (A.D. 69-79) had been the Roman general fighting the Jewish uprising in Palestine since A.D. 66. Upon a summons to become emperor he made calculated moves (e.g., he left the siege of Jerusalem to his son Titus) and successfully overthrew Vitellius. He was a thrifty, competent administrator and soon ended the Jewish war (A.D. 70).
8. Titus (A.D. 79-81) had conquered Jerusalem and proved an exemplary ruler. During his reign Mt. Vesuvius erupted and buried the cities of Pompeii and Herculaneum (A.D. 79) as well as another major fire in Rome and a plague which decimated its population.
9. Domitian (A.D. 81-96), Titus' brother, initially had many accomplishments. But his demand to be called "Lord and God" and severe paranoia led to a reign of terror—rivals were executed, philosophers expelled from Rome, and Christians suffered martyrdom. John wrote the Book of Revelation near the end of his reign while in exile on the Island of Patmos. Finally Domitian was assassinated. Thus ends the NT era of Roman emperors.

* Observations

- a. The emperors as a whole were immoral, power hungry men. Someone has calculated that 13 of the 16 emperors were homosexuals (although I have not been able to verify this as true or not). To such men Scripture admonishes believers to be subject (Rom. 13:1-7; 1 Peter 2:13-17).
- b. Although the emperors from Augustus to Nero were all related, never once did a direct succession from father to son ever occur.
- c. God sovereignly allowed the rule from Rome to alternate from bad to good and then back to bad to good again. This allowed the early church to be purified under persecution, then expand under freedom, and see the cycle occur again and again.

Roman Procurators and Emperors

THE ROMAN EMPERORS FROM AUGUSTUS TO HADRIAN			
Date	Name	Events	Reference
30 B.C. - A.D. 14	Augustus	Birth of Christ	Luke 2:1
A.D. 14-37	Tiberius	Ministry and death of Jesus Christ	Luke 3:1
A.D. 37-41	Caligula (Gaius)	Famine	Acts 11:28
A.D. 41-54	Claudius	Expulsion of Jews from Rome Missionary Journeys	Acts 18:2
A.D. 54-68	Nero	Trial of Paul Persecution at Rome	Acts 25:10-12 Acts 27:24 II Tim. 4:16, 17
A.D. 68	Galba		
A.D. 69	Otho		
A.D. 69	Vitellius		
A.D. 69-79	Vespasian	Destruction of Jerusalem	Mark. 24:1-27:26
A.D. 79-81	Titus		
A.D. 81-96	Domitian	Persecution (?)	
A.D. 96-98	Nerva		
A.D. 98-117	Trajan		
A.D. 117-138	Hadrian		

Attitude towards Jews & Christians
Freedom
Called deity after his death
Freedom

Claimed deity

Tolerates

Claimed deity

Fought Jewish War

Claimed deity

Bar Kochba Revolt of Jews Put Down

THE ROMAN PROCURATORS OF JUDEA		
Date	Procurator	Relation to New Testament
5		
A.D. 6	Coponius	
A.D. 10	M. Ambivius	
A.D. 13	Annias Rufus	
A.D. 15	Annias Rufus	
20	Valerius Gratus	
25	Valerius Gratus	
A.D. 26	<u>Pontius Pilate</u>	Crucifixion of Jesus
30	Pontius Pilate	
35	Marcellus	
A.D. 36	Marcellus	
A.D. 38	Marcellus	
40	Marcellus	
A.D. 41	Maryllus	
A.D. 44	Cuspius Fadus	
A.D. 46	Tiberius Alexander	
A.D. 48	Venidius Cumanus	
50	Venidius Cumanus	
A.D. 52	<u>M. Antonius Felix</u>	From A.D. 41-44 Herod Agrippa I ruled as king over all of Palestine.
55	M. Antonius Felix	Trial of Paul: Acts 23, 24
A.D. 59	Porcius Festus	
60	Porcius Festus	Trial of Paul: Acts 25, 26
A.D. 61	Albinus	
A.D. 65	Albinus	
65	Albinus	
A.D. 65	Gessius Florus	
70	Gessius Florus	Siege of Jerusalem
75	Vettulenus Certinthus Fulcius Bassus	
80	M. Salvienus Flavius Silva	
85	Pompeius Longinus	
A.D. 86	Pompeius Longinus	
90		

Inconsistency

B. The Herodian Dynasty (ruling only Palestine)**1. First Generation: Herod the Great (37—4 B.C.)**

a. Herod's first years of consolidation of his rule (37-25 B.C.) were involved in gaining the throne by overcoming three problems:

- 1) Rome: He aligned himself with the more powerful ruler in Rome (he wisely selected Augustus who defeated Antony and conferred upon Herod the title of king)
- 2) Hasmoneans: He executed the remaining Hasmonean aristocracy (including his wife Mariamme, her two sons, and Hyrcanus II, the only remaining Hasmonean claimant to the throne)
- 3) Jews: He needed popular support from the Pharisees and common people (which he never really got) and so supported the institutions of the Jewish religion. However, the people never forgot that he was an Idumean (people who were forcibly "converted" to Judaism by the Hasmoneans) and that his rule relied upon the support of the hated Romans.

b. Herod's middle years of prosperity (25-14 B.C.) saw:

- 1) the "tight rope" promotion of both Greco-Roman culture and Jewish demands
- 2) extensive building projects, including the rebuilding of Samaria (renamed "Sebaste" in honor of Augustus), Caesarea, the Masada palace (p. 86), a mountain (p. 87), and the Jerusalem temple (20 B.C.—A.D. 63 only to be totally destroyed seven years later in A.D. 70). See p. 85.
- 3) a promotion of trade and commerce over a vast kingdom (see p. 81)
- 4) a raised level of public education

c. Herod's last years of decline (14-4 B.C.) were those of a madman (cf. p. 87):

- 1) He had ten wives and seven sons, leading to a complex series of domestic suspicion, intrigue, and violence.
- 2) His cruel, arbitrary rule were increasingly resisted by the people. After Jewish youths tore down the offensive Roman golden eagle over the Temple door he had these burned alive.
- 3) As he approached 70 years old he was in poor physical and mental health, leading to virtual insanity. His order to massacre all Bethlehem infants (Matt. 2:1-16) is completely consistent with the paranoia and pain of his final months.
- 4) Five days before his death (April, 4 B.C.) he altered his will a *sixth* time by appointing three of his sons (each who had a different mother) as rulers over various parts of his kingdom. See p. 83 (column 2).

d. Key Developments under Herod the Great:

- 1) Internal peace and economic prosperity due to his diplomatic skills
- 2) Fortified the country and made many social improvements
- 3) Began restoration of the Temple
- 4) Alienated his dynasty from the Pharisees and masses by arbitrary policies

2. Second Generation: Herod's Sons (4 B.C.—ca. A.D. 69) See pp. 82-84.
 - a. Archelaus the ethnarch (4 B.C.—A.D. 6) ruled Judea, Samaria, and Idumea and was promised by Caesar Augustus that he would be king if he ruled well. However, his gross misrule provoked the Jews to have Augustus remove him within ten years. He was banished to Gaul (France). His significance for NT studies:
 - 1) Archelaus is the “king” whom Joseph feared when he, Mary, and Jesus came back from Egypt (Matt. 2:22). See p. 88.
 - 2) After his rule his areas were put under the jurisdiction of a prefect (procurator), who ruled from Caesarea instead of Jerusalem. The most notable of these were:
 - a) Pontius Pilate (A.D. 26-36), who had Jesus crucified (A.D. 33)
 - b) M. Antonius Felix (A.D. 52-59), who tried Paul (Acts 23—24)
 - c) Porcius Festus (A.D. 59-61), who also tried Paul (Acts 25—26)
 - 3) The tribute census (A.D. 6) caused an uprising under Judas the Galilean which gave birth to a radical Jewish nationalistic movement which was probably the origin of the Zealot movement of later years (Acts 5:37).
 - b. Philip the tetrarch (4 B.C.—A.D. 34) ruled over the northern regions of Iturea, Gaulanitis, Trachonitis, Batanea, and Auranitis. Most of his subjects were Gentile, he was well-liked, and he built two cities: Caesarea Philippi (his residence) and Bethsaida Julias. He had no children and thus after his death in A.D. 34 his territory was ruled by Roman governors (Syrians) until Herod Agrippa I received it from Caligula in A.D. 37.
 - c. Herod Antipas the tetrarch (4 B.C.—A.D. 39) ruled over Galilee and Perea but retained the dynastic title “Herod.”
 - 1) The people of Palestine called him “king” (which he liked!). He was cunning and cruel like his father but not as great. Jesus called him “this fox” (Luke 13:32).
 - 2) He had John the Baptist imprisoned and murdered (Matt. 14:3-12; Mark 6:17-29; Luke 3:19-20) at the instigation of his second wife, Herodias (cf. Josephus *Antiquities* 18.116-119).
 - 3) His recorded contact with Jesus occurred on three occasions:
 - a) He heard reports of Jesus' ministry (Mark 6:14-16)
 - b) He allegedly threatened to kill Jesus (Luke 13:31-33)
 - c) Jesus appeared before him at His trial (Luke 23:6-12)
 - 4) He wanted the title of “king” from Caligula himself so went there personally (A.D. 39). However, Agrippa I (Antipas' nephew) accused him of misrule resulting in Antipas' banishment to Gaul (France). Thus Agrippa I received Antipas' territories.
3. Third Generation: Herod Agrippa I (A.D. 37-44)
 - a. In three successive stages he acquired the entire territory of Philip (A.D. 37), Antipas (A.D. 39), and the procurators (A.D. 41) so that he ruled all of Palestine until his death by worms in A.D. 44 (Acts 12:20-23).
 - b. Agrippa I persecuted the early church (including killing James and imprisoning Peter) in order to curry favor with the Jews (Acts 12:1-19).
 - c. At his death (A.D. 44) his son, Agrippa II was still a minor, so Roman governors ruled temporarily (A.D. 44-50).
4. Fourth Generation: Herod Agrippa II (A.D. 48-70 or 53-66?) was consulted by Festus during the trial of Paul in Caesarea (Acts 25:13—26:32).

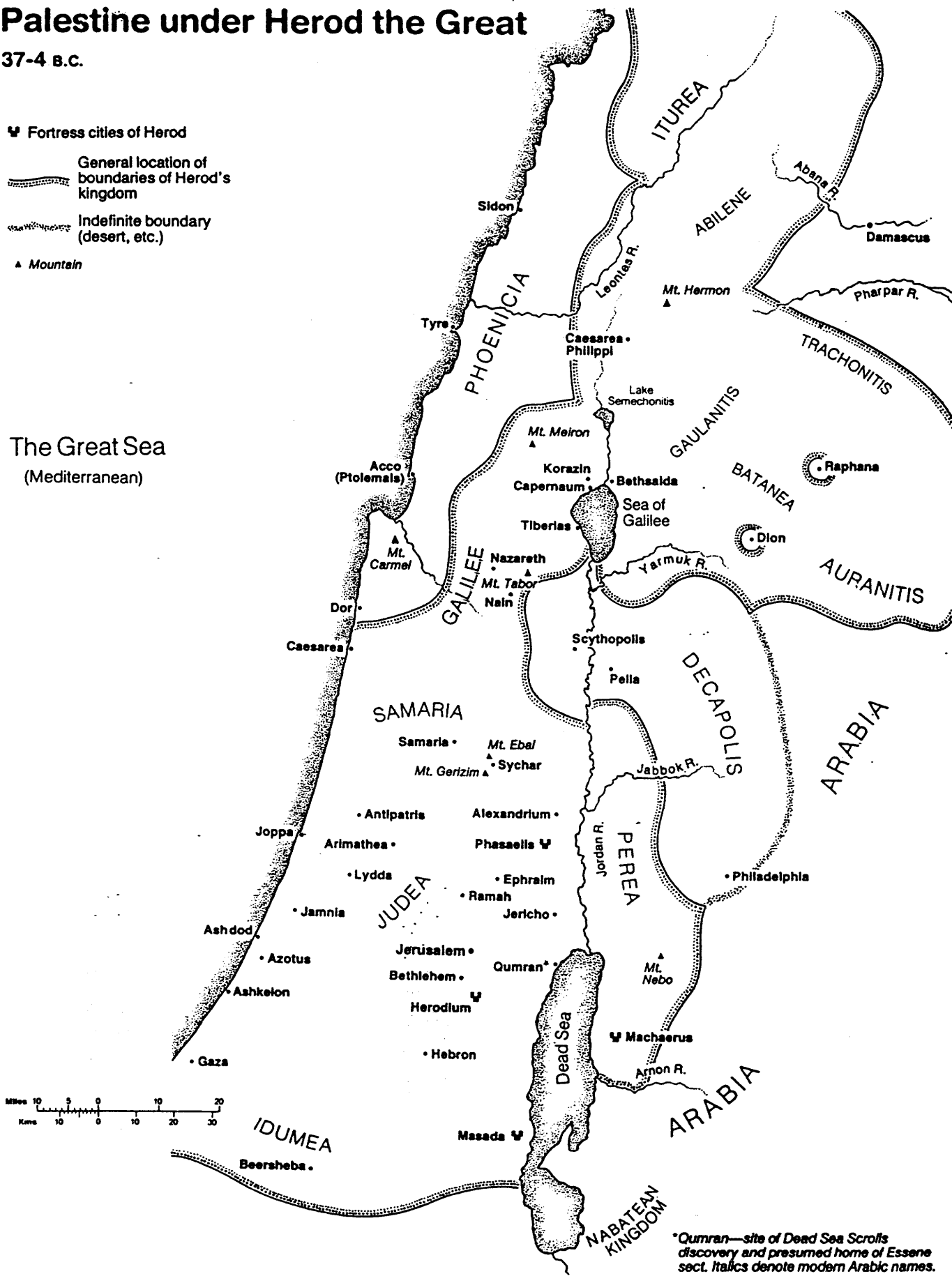
Palestine under Herod the Great
Bible Visual Resource Book, 197

Palestine under Herod the Great

37-4 B.C.

- ☞ Fortress cities of Herod
- General location of boundaries of Herod's kingdom
- - - Indefinite boundary (desert, etc.)
- ▲ Mountain

The Great Sea
(Mediterranean)



*Qumran—site of Dead Sea Scrolls discovery and presumed home of Essene sect. Italics denote modern Arabic names.



Chronology of the Herodian Dynasty

(37 BC-AD 70)

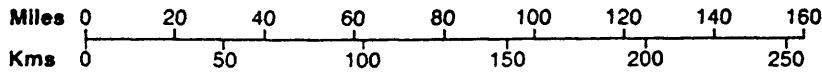
John Grassmick, Dallas Seminary

<p><u>37 B.C.</u> <u>37 B.C.</u></p> <p style="text-align: center;"><u>All</u> Palestine under <u>HEROD THE GREAT</u> as King</p>		
<p><u>4 B.C.</u></p> <p style="text-align: center;">Judea, Samaria, Idumea</p> <p style="text-align: center;">under <u>ARCHELAUS</u> as ethnarch</p>	<p style="text-align: center;">Iturea, Gaulanitis, Trachonitis, Batanea, Auranitis</p> <p style="text-align: center;">under <u>PHILIP</u> as tetrarch</p>	<p style="text-align: right;"><u>4 B.C.</u></p> <p style="text-align: center;">Galilee, Perea</p> <p style="text-align: center;">under <u>HEROD ANTIPAS</u> as tetrarch</p>
<p><u>A.D. 6</u></p> <p style="text-align: center;">under <u>ROMAN Governors</u> (prefects/ procurators)</p>	<p style="text-align: center;"><u>A.D. 34</u></p>	
	<p style="text-align: center;"><u>A.D. 37</u></p>	
		<p style="text-align: right;"><u>A.D. 39</u></p>
<p><u>A.D. 41</u></p>	<p>under <u>HEROD AGRIPPA I</u> as King</p>	
<p><u>A.D. 44</u></p>	<p style="text-align: center;"><u>ROMAN Governors</u></p>	
	<p style="text-align: center;"><u>A.D. 53</u></p> <p style="text-align: center;">under <u>HEROD AGRIPPA II</u> as King</p>	<p style="text-align: right;"><u>A.D. 56</u></p> <p style="text-align: right;">In part under <u>HEROD AGRIPPA II</u></p>
<p><u>A.D. 66</u></p>	<p style="text-align: center;"><u>Jewish Rebellion Against Rome</u></p>	
<p><u>A.D. 70</u></p>	<p style="text-align: center;">Conquest of Jerusalem and Destruction of the Temple by <u>Titus</u>, Aug. 5, A.D. 70</p>	

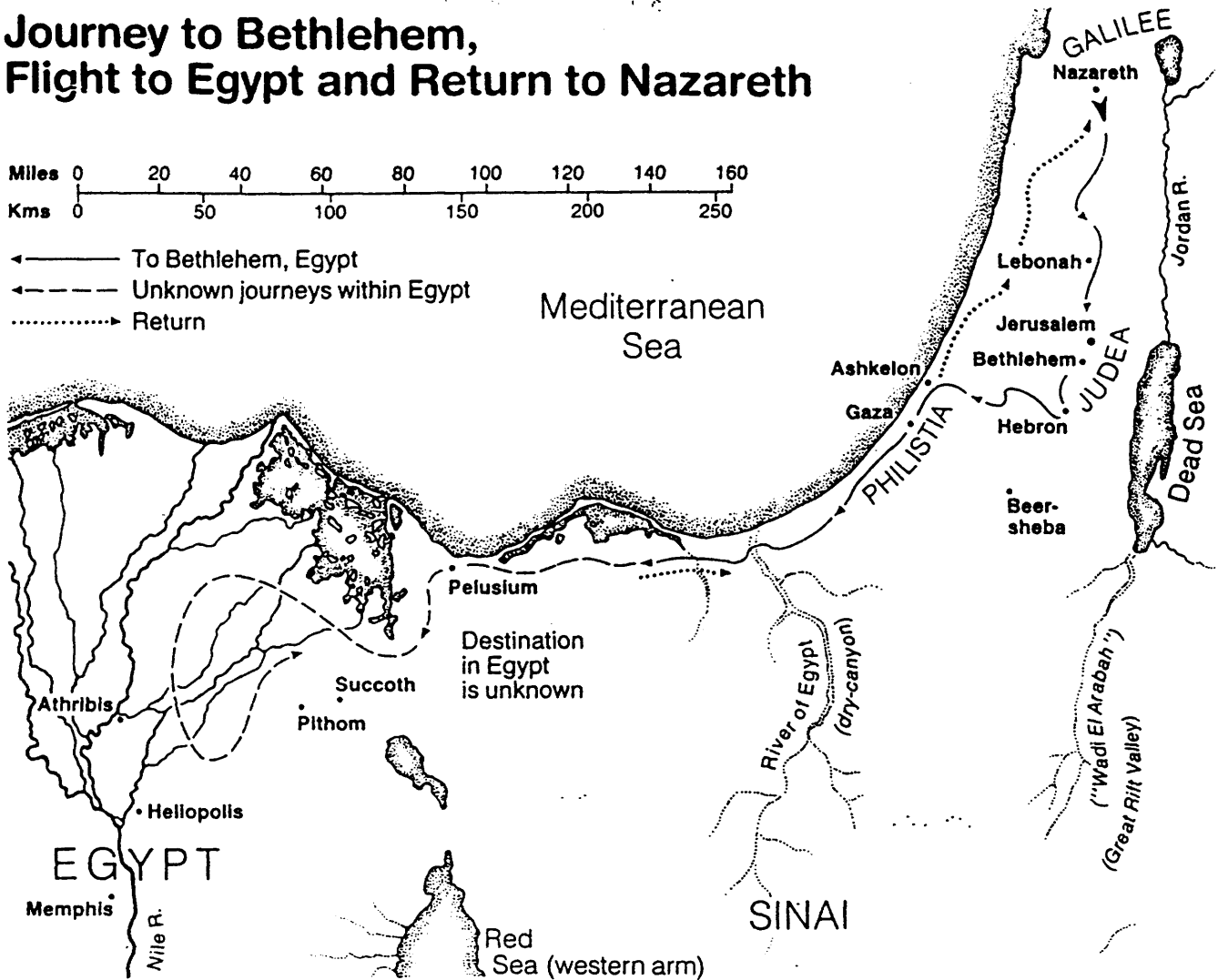
Jesus' Infant Journeys, Baptism & Temptation

Bible Visual Resource Book, 184

Journey to Bethlehem, Flight to Egypt and Return to Nazareth



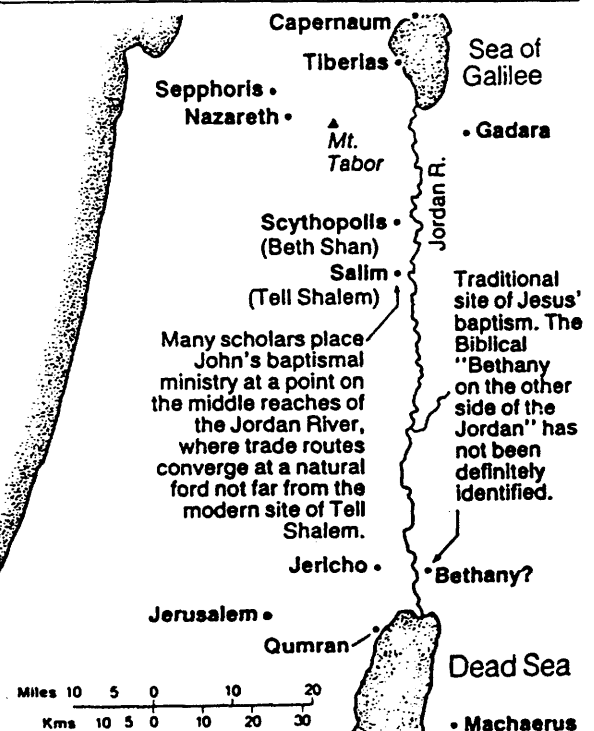
- ←——— To Bethlehem, Egypt
- ←- - - - Unknown journeys within Egypt
- Return



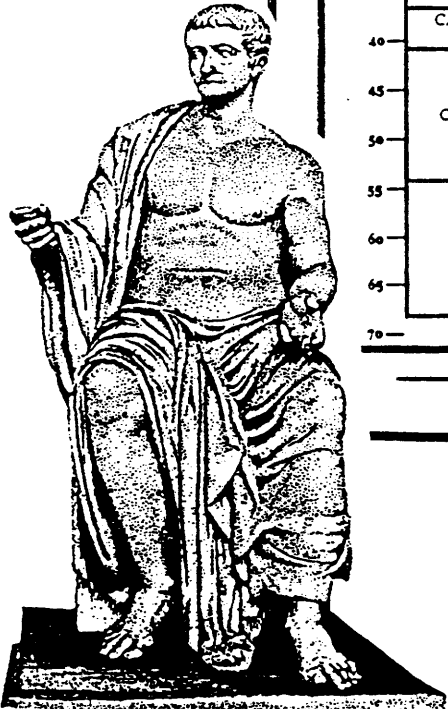
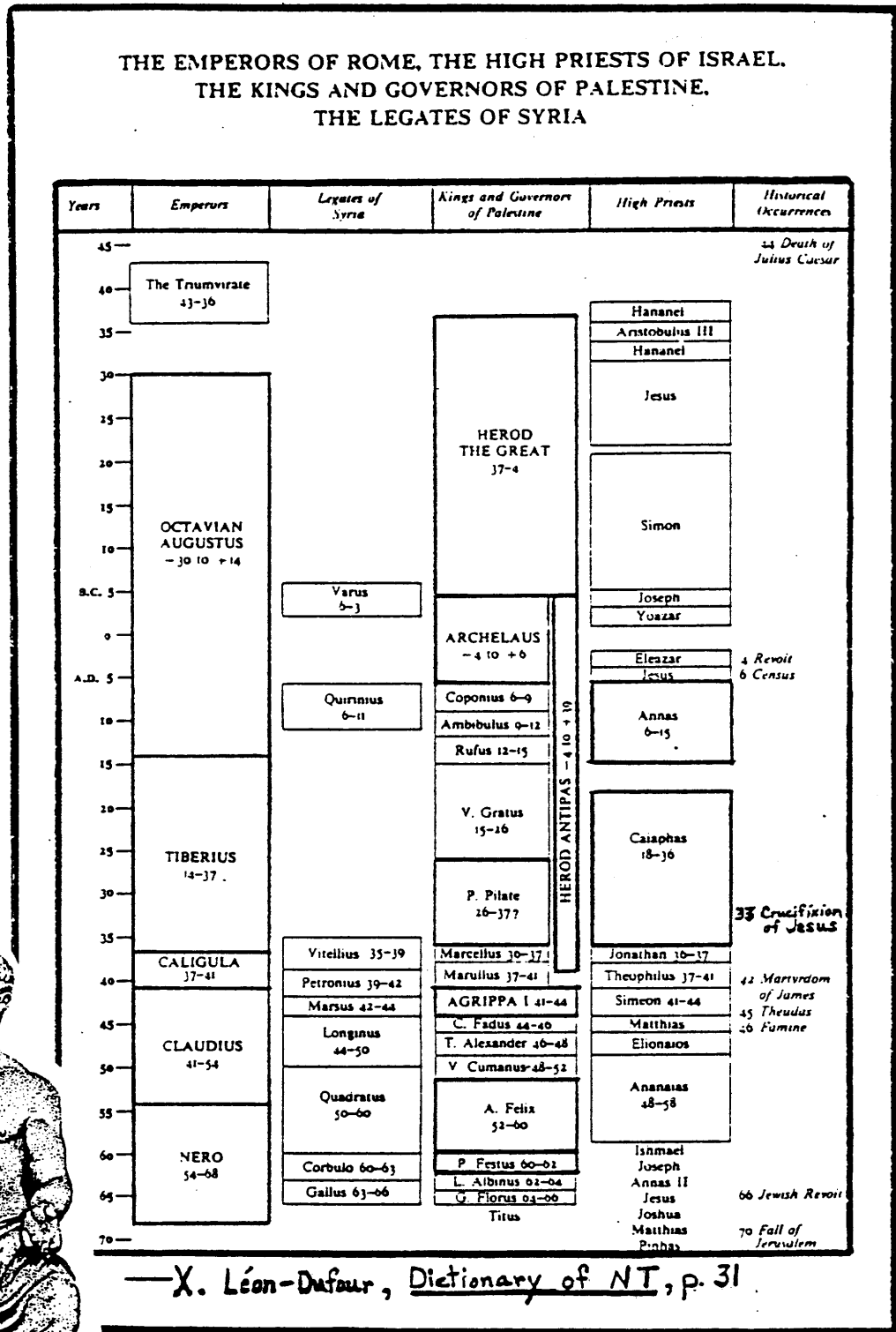
Jesus' Baptism and Temptation

Events surrounding Jesus' baptism reveal the intense religious excitement and social ferment of the early days of John the Baptist's ministry. Herod had been rapacious and extravagant; Roman military occupation was harsh. Some agitation centered around the change of procurators from Gratus to Pilate in A.D. 26. Most of the people hoped for a religious solution to their low political fortunes, and when they heard of a new prophet, they flocked out into the desert to hear him. The religious sect (Essenes) from Qumran professed similar doctrines of repentance and baptism. Jesus was baptized at Bethany on the other side of the Jordan (see Jn 1:28). John also baptized at "Aenon near Salim" (Jn 3:23).

The temptation took place in (1) the desert region of the lower Jordan Valley, (2) a high mountain (possibly one of the abrupt cliffs near Jericho that present an unsurpassed panorama) and (3) the pinnacle of the temple, from which the priests sounded the trumpet to call the city's attention to important events.



Roman and Jewish Leaders



Drawing of a statue of Tiberius Caesar.
Courtesy Carta, Jerusalem.

—X. Léon-Dufour, *Dictionary of NT*, p. 31

Recent Jerusalem Tomb Discoveries

THE STRAITS TIMES, SATURDAY, AUGUST 15, 1992

Family tomb of priest who delivered Jesus to the Romans found

in John 11:49-50: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not."

Like many such discoveries, this one came by accident, when workers widening a road in Jerusalem's Peace Forest in 1990 stumbled across an unusually large burial site.

Researchers have taken until now to assure themselves, through the writings on the walls of the tomb and artifacts found with the bones, that the remains are indeed those of the priestly family.

"I can hardly imagine a more significant discovery from that period," said Dr Bruce Chilton, a professor of religion at Bard College and an expert on early Christianity and Judaism, who has written widely on Caiaphas.

"The type of writing, the method of burial, the names used, their location — all those things will bring to light important historical information about the era in which Jesus lived.

"Such a pristine site is incredibly rare." — NYT.

NEW YORK — Israeli archaeologists have discovered the family tomb of Caiaphas, the Jewish High Priest who presided at the trial of Jesus and delivered him to the Romans to be crucified.

Buried in an ancient cave on the outskirts of Jerusalem, the family's bones were sealed in ornate and elaborately-carved ossuaries, ceremonial boxes used widely by the Jews of the late first century.

Archaeologists say no comparable evidence exists for the remains of any other such major figure mentioned in the New Testament.

And after 2,000 years, the presence of Caiaphas' bones in the tomb cannot be verified finally either.

But the age of the bones, the inscriptions on the ossuaries and the artifacts that surround them all point directly towards his influential family.

One of history's most reviled and enigmatic men, Caiaphas has often been portrayed by historians as malevolent, mad for power and blindly eager to please Pontius Pilate, the Roman Governor.

The Gospel describes Caiaphas' condemnation of Jesus

A10/ The Sun FRIDAY, November 17, 1995
 Youssef Cahitçin, US7

WORLD

Maccabean burial tombs discovered in Israel

By HILARY APPELMAN
 The Associated Press

MACCABIM, Israel — A tractor leveling ground for a new highway broke open a 2,000-year-old burial cave believed used by the Maccabees, a tribe of Jewish warriors whose revolt is celebrated in the festival of Hanukkah.

Excited archaeologists showed off their dusty find Thursday — the first physical evidence of the Maccabees, known until now only from ancient Jewish writings.

"This is the first time that archaeologists have evidence that there really was this family," said site director Shimon Riklin, as workers in hard hats cleared away sand that has covered the cave for nearly two millennia.

The cave was discovered Monday by workers building a highway 19 miles northwest of Jerusalem. It includes an entrance courtyard and three small burial chambers built of chalk blocks, in which archaeologists found 24 stone boxes, or ossuaries, containing the bones of the dead.

The ossuaries are inscribed in

Hebrew with Jewish names, Riklin said. The inscription on one is missing several letters, but is believed to read "Hasmonean," another name for the clan.

"This is the first time the word Hasmonean has been found on archaeological evidence," Riklin said. Coins and oil lamps were also found in the cave, helping to establish its age.

Riklin said the cave may contain the remains of three generations of Hasmoneans, perhaps even its most famous members, Judah Maccabee and his brothers.

The Maccabees lived in what is now central Israel. In the second century B.C. they rebelled against Syria's King Antiochus IV, who had stripped the Temple in Jerusalem and persecuted the Jews. Led by Judah, they conquered Jerusalem and reconsecrated the Temple in 165 B.C., a feat celebrated by the Jewish Hanukkah festival, which begins Dec. 17 this year.

The successful rebellion, which led to the establishment of an autonomous Jewish state, assured the continued existence of Judaism and brought about a re-



AP WIREPHOTO

Archaeologists search a burial cave of the Maccabees.

vival of Jewish political and religious life.

The Maccabean era ended in 37 B.C., when the tribe was defeated by the Romans. Their exploits are chronicled in the Talmud, a collection of Jewish legal commentary, and in accounts by

the first-century Jewish historian Flavius Josephus.

The Fall of Jerusalem

C. The Fall of Jerusalem (summarized from F. F. Bruce, *New Testament History*, 377-83)

1. In Caesarea in the mid 60s Gentiles sacrificed a bird in front of the Jewish synagogue.
2. The Jews appealed to Florus, the procurator of Palestine at this time (A.D. 64-70). Knowing he was unscrupulous, they added eight talents of silver to their appeal.
3. Florus gladly took the money, ignored the appeal, then raided the temple in Jerusalem and took 16 more talents, saying it was owed by the Jewish community in "back taxes."
4. When the Jews revolted at this desecration, Florus crucified several leading Jews in the community, then handed over part of Jerusalem to his troops to plunder.
5. The Jewish people responded by breaking down the colonnades which connected the Roman headquarters (Antonia fortress) and the Temple. Eleazer, captain of the temple guard, persuaded the priests to stop offering the daily sacrifice for Nero's welfare. This was seen as a declaration of revolt against Rome.
6. Nero in Rome acted quickly by sending Vespasian, the commander-in-chief of the entire Roman guard, to bring order to Jerusalem.
7. However, the Jews felt that God was on their side and they fought at great odds and with tremendous bravery. They believed that victory was assured by OT prophecies and that God was using them to bring in the kingdom.
8. Nero died on 9 June A.D. 68 and civil war broke out in Rome. Vespasian suspended operations against Jerusalem for a year to see the result. When Rome was won in his honor he left immediately for Rome, giving his son Titus authority to siege Jerusalem.
9. In April A.D. 70 the siege began and lasted five months. After terrible atrocities and even cannibalism to survive the famine, on 2 September the Temple itself fell to the Romans.
10. Jewish Zealots fled to the fortress plateau of Masada near the Dead Sea and fought the Roman army for almost three more years. In April-May A.D. 73, with all hopes of victory shattered, they committed mass suicide rather than fall into the hands of the Romans.

*See Josephus, *War of the Jews*, for more details of the Jewish-Roman war (Maier, 329-85).

D. Key Developments Under Roman Rule of Palestine

1. **Judaism** after the destruction of Jerusalem centred on the Law rather than the Temple.
 - a. Lack of Sources: Very little information is known of late first century and all of second century Judaism until the oral tradition was written down in the Mishna (ca. A.D. 200). Even Josephus, a Pharisee himself, provides little information.
 - b. Rabbis before the fall of Jerusalem: Two rabbis were prominent:
 - 1) The most influential rabbi of NT times was R. Hillel (60 B.C.—A.D. 20), who is regarded as the father of rabbinic Judaism. He lived in Babylon and practiced legal OT interpretation (*halachah*, "rules of conduct") in the Babylonian synagogue.
 - 2) While Hillel was very liberal in his interpretations, his oft-quoted opponent was R. Shammai, who represented a branch of Pharisaism closely related to the Jerusalem temple. Shammai was aristocratic, strict, and nationalistic.
- * The differences between these two men can be seen in the Pharisees' testing of Jesus' views on grounds for divorce. They asked Christ if He held to the prevailing Hillel view that divorce for any cause was permissible (Matt. 19:3ff.). Shammai said that divorce was allowable only in the case of adultery.

Summary of the Political Rule Over Palestine

Powers	Dates	Key Rulers	Key Developments
Assyrians	722-605	Tiglathpileser III Shalmanesar V Sargon II Sennacherib	Tribute paid to Assyria Siege of Samaria Fall of Samaria (722 B.C.) Rise of Samaritans
Babylonians	605-539	Nebuchadnezzar Belshazzar	Destroyed temple (586 B.C.) → Synagogues Separation (law, sabbath, circum.) Idolatry eliminated
Persians	539-331	Cyrus Darius the Mede Xerxes Artaxerxes I	Restoration of Law of Moses/spiritual life Rebuilt temple (516 B.C.) Diaspora Aramaic popularized Purim Rise of temple state "Judaism" term Separation from Samaritans Close of OT canon
Greeks	331-143	Alexander the Great Seleucus I Nicator Ptolemy I Soter Antiochus III the Great Antiochus IV Epiphanes	<u>Ptolemies (301-198)</u> <u>Seleucids (198-143)</u> Religious freedom High priest bartered Rise of Sanhedrin Temple desecration Rise of Sadducees Rise of Hasidim Hellenization Maccabean Revolt Alexandria migration Greek language/LXX
Hasmoneans	143-63	Simon Maccabeus John Hyrcanus I Alexander Janneus	Political independence Rise of Essenes Religious independence Enforced Judaism Expansion of borders Alliance w/ Rome Priest/king in one person
Romans	63 B.C.- A.D. 330	<u>Emperors</u> <u>Local Leaders</u> Tiberius Archeleus Caligula Antipas Claudius Pilate Nero Felix Vespasian Festus Titus Agrippa I Domitian Agrippa II	Temple destroyed (A.D. 70) Judaism based on law—not temple -Rise of rabbinic schools (Hillel/Shammai) -Synod of Jamnia (OT canon, ca. A.D. 100) Unity of Empire -Emperor -peace -Administration -law -Citizenship -transportation -Julian calendar

*Jewish Sects (Bible Visual Resource Book, 185)***Jewish Sects****PHARISEES**

Their roots can be traced to the second century B.C.—to the Hasidim.

1. Along with the Torah, they accepted as equally inspired and authoritative, all material contained within the oral tradition.
2. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other.
3. They accepted a rather developed hierarchy of angels and demons.
4. They taught that there was a future for the dead.
5. They believed in the immortality of the soul and in reward and retribution after death.
6. They were champions of human equality.
7. The emphasis of their teaching was ethical rather than theological.

SADDUCEES

They probably had their beginning during the Hasmonean period (166-63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem.

1. They denied that the oral law was authoritative and binding.
2. They interpreted Mosaic law more literally than did the Pharisees.
3. They were very exacting in Levitical purity.
4. They attributed all to free will.
5. They argued there is neither resurrection of the dead nor a future life.
6. They rejected a belief in angels and demons.
7. They rejected the idea of a spiritual world.
8. Only the books of Moses were canonical Scripture.

ESSENES

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (1 Maccabees 2:42; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabees in a revolt against the Syrians, c. 165-155 B.C.

1. They followed a strict observance of the purity laws of the Torah.
2. They were notable for their communal ownership of property.
3. They had a strong sense of mutual responsibility.
4. Daily worship was an important feature along with a daily study of their sacred scriptures.
5. Solemn oaths of piety and obedience had to be taken.
6. Sacrifices were offered on holy days and during sacred seasons.
7. Marriage was not condemned in principle but was avoided.
8. They attributed all that happened to fate.

ZEALOTS

They originated during the reign of Herod the Great c. 6 B.C. and ceased to exist in A.D. 73 at Masada.

1. They opposed payment of tribute for taxes to a pagan emperor, saying that allegiance was due only to God.
2. They held a fierce loyalty to the Jewish traditions.
3. They were opposed to the use of the Greek language in Palestine.
4. They prophesied the coming of the time of salvation.

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The Synagogue

(1 of 2)

C. Judaism in Palestine and the Diaspora (continued from p. 126)

4. Synagogue (from Coleman, 212-17; Bruce, 143-48)

- a. **Definition:** the center of Jewish religious education in which Jews gathered on Sabbaths for worship, prayer, and instruction from the Old Testament.
- b. **Origin:** During the Jewish exile in Babylon six centuries before Christ (605-538 B.C.) the first synagogues were established—probably to teach Hebrew children to maintain their distinct (e.g., monotheistic) religion amidst pagan (polytheistic) surroundings.
- c. **Diversity:** No typical synagogue existed. Since only ten Jewish men were required to establish one, this ease of “synagogue planting” led to great variety. Synagogues had differing architecture, political views, and congregations (e.g., the Synagogue of the Libertines of Freedman, Acts 6:9).
- d. **Furniture:** While there was great diversity, still four basic items of furniture were standard in all synagogues:
 - 1) *Chest:* This “Torah shrine,” as it was often called, held the sacred scriptural scrolls.
 - 2) *Bema:* Scriptures were read from this elevated platform with a reading stand (“pulpit”) as a sign of respect for the Word of God and so that all could see the reader. Sometimes the bema had a wooden canopy and rails.
 - 3) *Benches* lined two or three walls around the edge of the room with mats for many to sit in the center (cf. James 2:1). Chairs were added at times and the Pharisees or important (“rich?”) guests took the more important seats (Matt. 23:6). Men and women were separated.
 - 4) *Lamps of menorah:* Lights provided light and symbolized the presence of God.
- e. **Leadership:** Three types of leaders were common:
 - 1) *Elders:* Ten were required to begin the synagogue and it is presumed that they had a continuing influence.
 - 2) *Ruler of the synagogue:* This general overseer maintained order in the services by assigning men to read the Scripture, pray, or speak (Acts 13:15). A synagogue ruler objected to Christ’s healing on the Sabbath (Luke 13:14), probably because it caused a disturbance! The ruler Crispus in Corinth believed in Christ (Acts 18:8).
 - 3) *Attendant of the synagogue:* He was the “religious professional” who received a salary for taking care of the scrolls (Luke 4:20), teaching the children, blowing the trumpet to start and end the Sabbath, presiding over funerals and mourning feasts, and administering punishments—even beatings (Mark 13:9). He often lived at the synagogue and sometimes was not godly.
- f. **Celebrations:** Feasts and festivals were celebrated in the same building where prayers and sermons were delivered. Some celebrations corresponded to those at the Jerusalem temple whereas others were in line with local culture and interests.
- g. **Order of Service:** The typical procedure is on the chart on the next page.

h. Contrasting the Synagogue and Church

	<u>Synagogue</u>	<u>Church</u>
Membership	Jews	Christians
Participation	Men only	Both men and women (1 Cor. 11)
Meeting Place	Building	Homes/Household communities
Political use	Yes	Probably not
Discipline	Beatings (Mark 13:9)	Excommunication (1 Cor. 5:13)
Worship Day	Sabbath (Friday night)	Lord's Day (Sunday night) —Sabbath too for early Jewish believers?
Miniature of...	Jerusalem temple (except sacrifices)	Heaven (except angels and many other things!)

i. Comparing the Synagogue and Church

	<u>Synagogue</u>	<u>Church</u>
Frequency	One per town	One per town
Leadership	10 elders	Multiple elders (Acts 11:30; 14:23; 20:17f.) —sometimes deacons too (Phil. 1:1)
Furniture	Chest, bema, benches, lamps	Probably none initially (in house churches) Later a pulpit and benches (in buildings)? Lamps (Acts 20:7-8)
Order of Service	Call to worship Shema (Deut. 6:4-5) Prayers and amens Scripture reading —Torah and Prophets Exposition/exhortation Blessing	Call to worship (invocation) Creed (Phil. 2:6-11) Prayers Scripture reading —OT plus NT gospels and letters Preaching Benediction
Open Meetings	Jews and Gentiles (Acts 18:4)	Believers and unbelievers (1 Cor. 14:22-25)

j. Observations/Lessons

- 1) Since the first Christians were Jews, the early church adopted several synagogue patterns.
- 2) We should adopt amoral patterns similar to those of new believers in an area. For example, if recent converts from Islam, Buddhism, or Hinduism do not feel comfortable worshipping while sitting down, chairs should be removed from the room! The same can be said for a pulpit and other items which are amoral (without moral overtones).

Will the Temple be Rebuilt?

Dr. Paul Lee Tan, 93
A Pictorial Guide to Bible Prophecy

12

Will The Temple Be Rebuilt

Time magazine, in a June 30, 1967 article, wrote: "Should the Temple Be Rebuilt?" It went on to mention obstacles, such as the need for priests, animal sacrifices, etc. But the greatest hindrance is the Moslem Dome of the Rock on the mount. It may not be moved without touching off a world war.

I. The Rebuilding Imperative

The Jews have 613 Biblical commandments, and approximately 1/3 of these concern the daily ritual of the Temple and its sacrifices. If Israel is to keep the Law, it must have Temple worship and animal sacrifices.

This prayer is recited three times a day by devout Jews:

"May it be Thy will that the Temple be speedily rebuilt in our days."

A 1983 newspaper poll in Israel showed a surprising 18.3% of Israelis thought it was time to rebuild the Temple. A mere 3% wanted to wait for the Messiah to do it.

II. A Surprising Discovery

Recent archaeological discoveries by Prof. Asher Kaufman of Hebrew University may be significant. After 16 years' of research, Prof. Kaufman proved that the ancient Temple site could not be on the traditional Dome of the Rock. The real site should be the "Dome of the Tablets and the Spirits" (cupola), which is an isolated spot on the northwest corner of the temple platform.

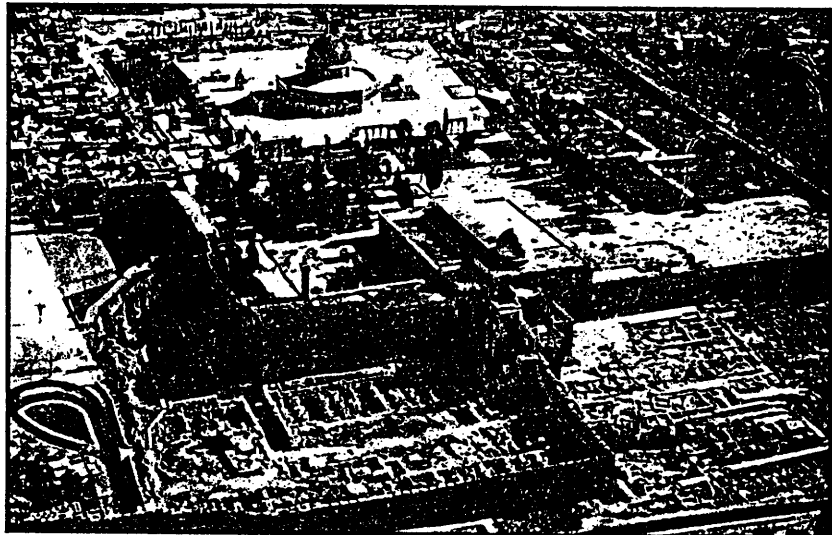


Fig. 57: Jerusalem's Temple Mount

Will the Temple be Rebuilt? (cont'd)

Dr. Paul Lee Tan, 94

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Will The Temple Be Rebuilt

[IV: Israel and Arabs]

A. First Clue: Location of Eastern Gate

Ancient writings said that the Temple had faced exactly east and that the Eastern Gate led directly to the Temple. The present Eastern Gate is exactly on top of the old eastern gate. But if a line were drawn from the center of the Eastern Gate and directly west, it will not point to the Dome of the Rock but to the "Dome of the Tablets and the Spirits" (cupola). NOTE: The Dome is 100 meters south of this line.

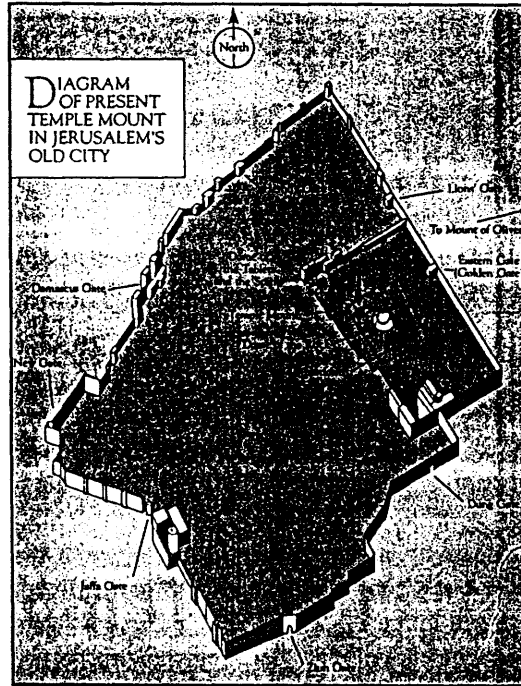


Fig. 58: Temple Mount with Eastern Gate

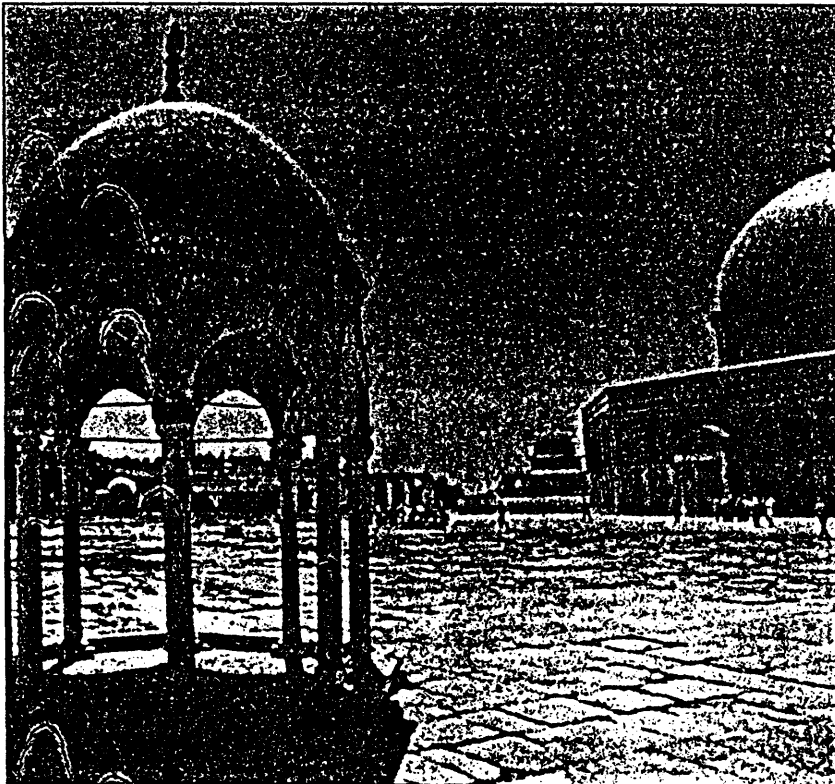


Fig. 59: Dome of the Spirits & Tablets (The Cupola)

B. Second Clue: Condition of Bedrock

The bedrock under the cupola shows no evidence of tool marks, as opposed to the rest of the exposed Temple platform. It is the original bedrock. Ancient Jewish writings said that the Ark rested on a "foundation stone" inside the Holiest. This could be the exact site.

Will the Temple be Rebuilt? (cont'd)

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Chapter 12

Will The Temple Be Rebuilt

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C. Third Clue:

Early Name of Cupola

This unique name--"*Dome of the Spirits and Tablets*"-- was given to the cupola by Arabs during the 8th century, when they built the Dome of the Rock.

"Dome of the Tablets" could mean the tablets of the Law placed inside the Ark, and "Dome of the Spirits" could mean God's presence over the Mercy Seat, above the Ark of the Covenant.

D. Fourth Clue:

Dome of Rock Site

If the large rock inside this Dome were really the site of the Holiest, that would place the Temple's eastern wall almost on top of the city's eastern wall. An impossibility! The tradition regarding the Dome may be traced back to the 8th century to a Moslem Jew, and this tradition was later accepted by Moslems, Christians, and Jews.

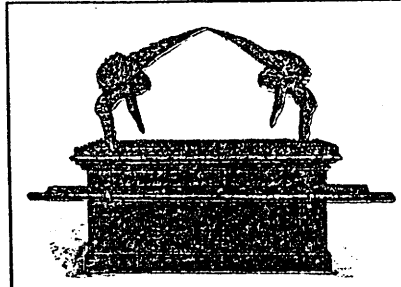


Fig. 61: Ark of the Covenant

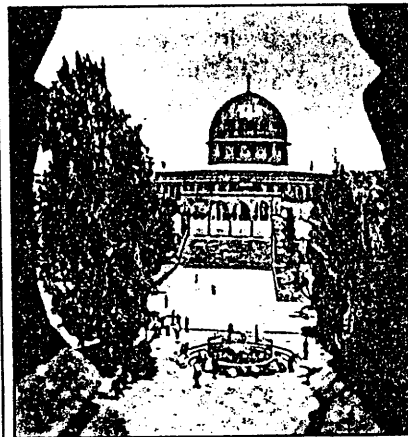


Fig. 62: Dome of the Rock

E. Conclusions:

1. The Jewish Temple could be build without disturbing the Dome of the Rock, which is 26 meters away.

2. John is told in Revelation 11:1-2 to measure the Temple but to exclude the outer court, because "it is given unto the Gentiles." If so, the outer court would include the present Moslem Dome.

3. It is amazing to realize that on the site of this little cupola, the future Antichrist will proclaim himself God. (cf. II Thess. 2:3-4). And this act will trigger the start of the second half of the Great Tribulation (Matt. 24:15-22).

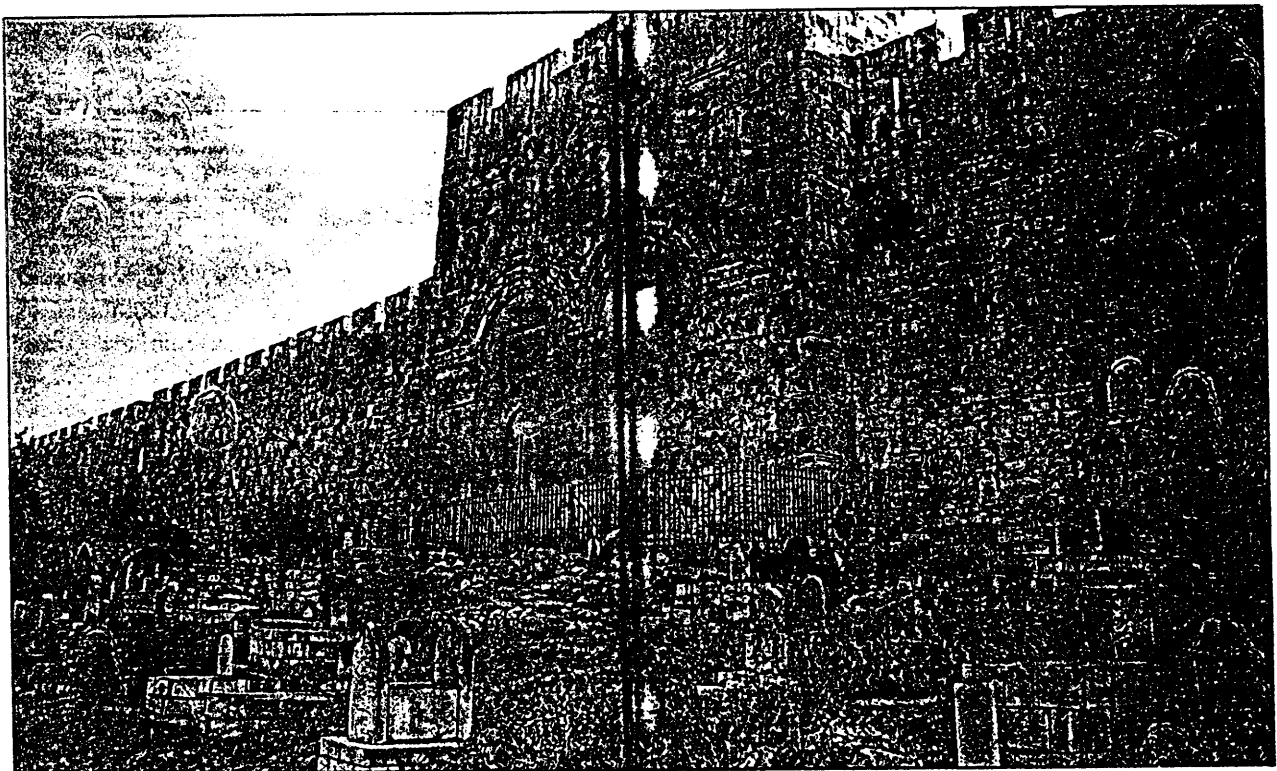


Fig. 60: Eastern Gate--Sealed by Muslims in A.D.1500

THE TEMPLE

Where Did It Stand? Where Will It Be Rebuilt?

BY HAROLD A. SEVENER

What will be the sign of your coming; when shall the end come?" the disciples hungrily questioned the Messiah, the Lord Jesus, concerning the unbelievable statements that He had just made regarding the Temple. They listened transfixed with awed expressions upon their

faces as Jesus told them of coming future events; false messiahs, famines, and earthquakes.

But a cold chill ran down their spines when Jesus mentioned the event that would most certainly start the end times countdown: the desecration of the Holy Place in Jerusalem.

According to our Lord's words, the end of this age cannot come

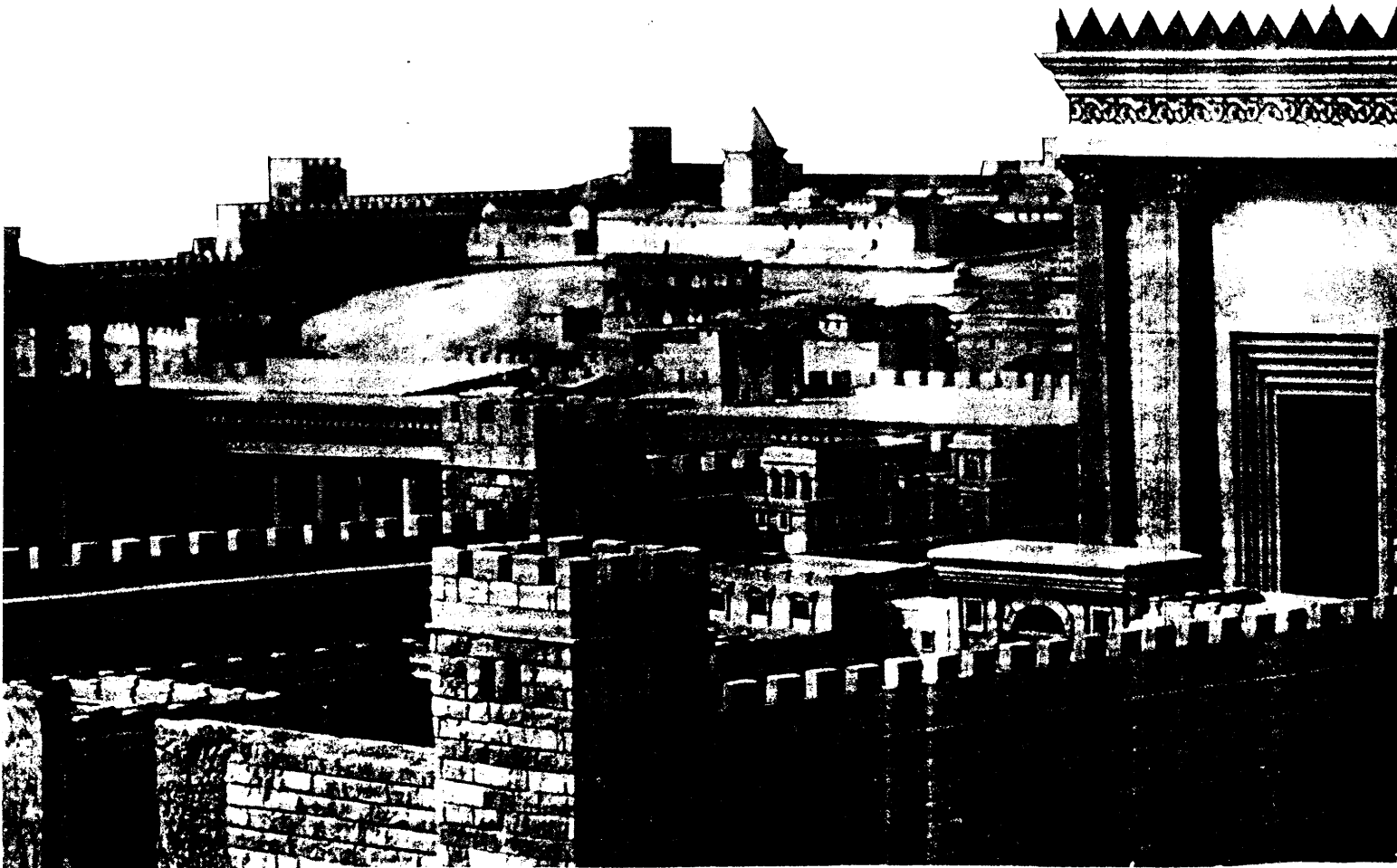
without the Holy of Holies being desecrated by abomination of desolation (Mat. 24:15).

The disciples waited and watched for that event to take place in A.D. 70 when the armies of Titus surrounded the city of Jerusalem. Most of the believers fled Jerusalem, thinking that this surely was the fulfillment of Jesus' prediction regarding the Temple. However, this was not God's timing.

Instead of desecrating the Temple, instead of erecting an abomination of desolation in the Holy Place, the armies of Titus ransacked the city of Jerusalem and the Temple area, setting the Temple buildings on fire.

Intense Flames

Tradition tells us that the flames were so intense the gold and silver



The Temple: Where Did It Stand? (2 of 9)

adorning the Temple buildings melted and ran between the cracks of the rocks. When the fires were put out the Roman soldiers began dismantling the Temple buildings, extracting the gold, silver and other precious metals, thus fulfilling the words of Jesus that one stone would not be left upon another (Mat. 24:1,2).

As shocking an event as this was it did not fulfill the prophecy concerning the abomination of desolation. Thus if this prophecy of Jesus is to be fulfilled, and the Holy of Holies is to be desecrated, there must be a Temple rebuilt in

Jerusalem. The question is: *where* in Jerusalem?

Two Theories

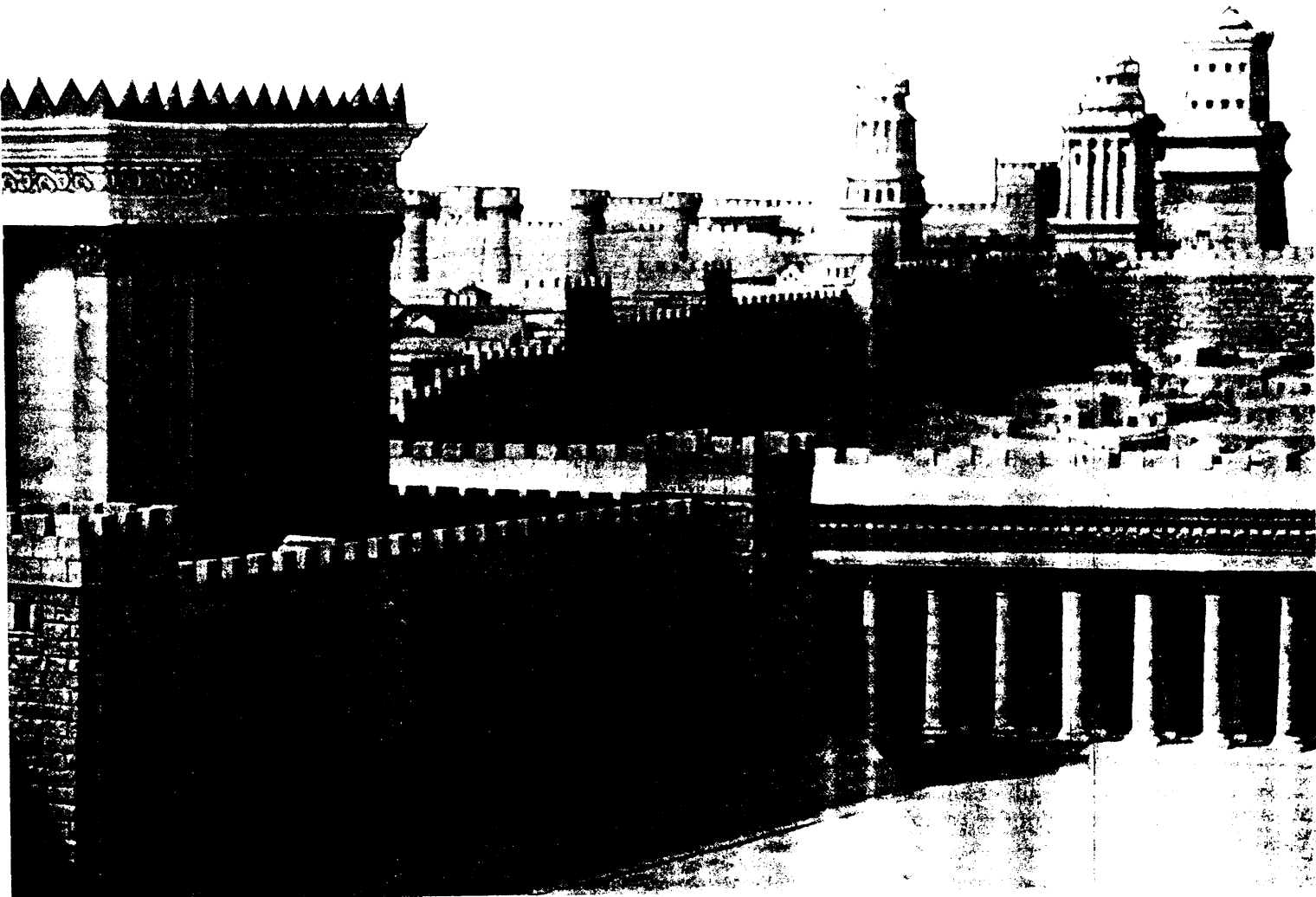
Every archaeologist and Bible scholar has his own pet theory about where the Temple will be rebuilt in Jerusalem. Some say it must be located where the Dome of the Rock—one of the holiest sites in the Muslim world—now stands. Others theorize that it can be rebuilt a little to the north of the Dome of the Rock, over a site which is called the Dome of the Winds or Spirits or the Dome of the Letters. Which location is correct?

Until a few years ago, no one could tell. But now there is new evidence and a tunnel which may very well establish, once and for all, the exact site of the Temple.

To fully understand this new evidence we must first look at the Temple site in Solomon's day, in the days of Ezra and Nehemiah, as well as in the days of Herod.

The original site of the Temple was the threshing floor of Araunah the Jebusite. King David purchased this floor to build an altar to the Lord, in order to stop the plague which David had brought upon the people by numbering his fighting

Until now scientists and archaeologists have only speculated on the location of the Temple. New evidence may pinpoint its exact location sooner than we think.



The Temple: Where Did It Stand? (3 of 9)

men (2 Sam. 4:1-25; 1 Chr. 21:18-30).

Who Owns the Temple Site?

Notice incidentally that Araunah wanted to *give* David the threshing floor as a gift, but David refused. He insisted on paying for it. By doing so, this established title to this land and to this site.

Thus, Israel holds title to the Temple site; not by conquest, not as a gift, but as a direct purchase. That title deed is still valid; it was never nullified nor transferred.

The present occupation of the Temple site by the Muslims has been on the basis of conquest. Israel allows them to maintain their mosque and religious shrines on the Temple site in order to keep peace in the Middle East. But the Muslim world does not have a valid title deed to the Temple site, only Israel.

Since David was a man of war, God did not allow him to build the Temple (1 Kngs. 5:3-6; 1 Chr. 22:1-10). He drew up the plans according to God's instructions but he told his son Solomon that he (Solomon) would build the Temple.

Not a House of Prayer

Interestingly, the Temple building itself was *not* built to be a house of prayer, like synagogues or temples today. It was built to provide a house for the Ark of the Covenant. It was thus called the House of the Lord. As such, it did not need to be a large building, but it did need to be decorative, and glorious in splendor.

The Temple, as Solomon built it, was unique in its construction. Its roof was not supported by pillars that stood in the center of the rooms as was the custom in that day. Instead, the cedar beams of the roof were stretched across its full width, thus giving an illusion of openness and great expanse. It was built as a rectangle, 90' long, 30' wide, and 45' high—much taller than most of the Canaanite temples of that day.

Because of the pillars and ornamentation in front of the Temple; it

was according to Talmud more massive in the front than in the rear, and resembled a lion crouching; thus symbolizing the lion of the tribe of Judah (Middoth IV, 7, p. 20).

The Temple building (hekel) was divided into two main parts: the Holy of Holies and the Holy Place. The Holy of Holies was located over a flat stone on the Temple Mount, upon which the Ark of the Covenant was placed (Tosefta &

there is new evidence
and a tunnel which
may very well
establish once and for
all, the exact site of the
Temple.

Yom Ha Kipurim III, 6, Yoma, Mishnah IV, 2).

This foundation stone, upon which the Ark of the Covenant was placed, is called in Hebrew, *Even Shetiyah*, meaning foundation stone. Evidently, this was a flattened high place upon the threshing floor of Araunah, which is an outcropping of Mount Moriah upon which the Temple was built.

Now the question remains: Where is this foundation stone? Is it under the present Dome of the Rock; the same stone upon which the Muslims believe Muhammad ascended into heaven?

There is no doubt about it. If this

foundation stone were located we could immediately fix the site of the Holy of Holies and thus the Temple. But since this immensely significant stone may be obscured from view somewhere on the Temple Mount, are there any other remaining clues that might lead us to the Temple's location?

Pinpointing the Temple Site

To date no excavation has turned up even a fragment of the original hekel (temple building). But other structures that were built *around* the Temple have survived in one form or another. Since we know the approximate distance between these structures and the Temple, it is possible to pinpoint the Temple's location.

The most substantial of these remaining structures are the walls that encompassed the Temple.

Solomon was the first to build a great walled court around the Temple. He built a court and then an outer court around the Temple with gates facing toward the east, the north, the south, and the west.

According to tradition, these gates were exactly opposite each other. Thus, Solomon's eastern gate looked directly into the eastern entrance of the hekel, its only entrance. This would have placed the western gate directly behind the Holy of Holies.

As we mentioned previously, the locations of these gates in the court are very important. If we can locate these gates we can then locate the position of the Temple.

Unfortunately, Solomon's temple along with these gates was destroyed in 586 B.C. by the armies of Nebuchadnezzar. Almost 50 years later, however, in 538 B.C. Cyrus issued a decree which allowed the Jewish people to return and rebuild the temple. There is no description of the construction of the temple which Zerubbabel built, but we do know that it was built *directly* over the site of Solomon's temple. Even the foundation stone remained a part of the Holy of Holies.

The Temple: Where Did It Stand? (4 of 9)

When Antiochus IV Epiphanes came into power in 169 B.C., he broke into the temple and carried off all of its treasure. Two years later he erected the abomination of desolation on the altar, turning the building into a temple of Zeus.

Temple Rededicated

The Temple was then recaptured by Judas Maccabaeus who claimed the Temple site and rededicated the altar, establishing the festival of Hanukkah (1 Maccabees 4:58; 2 Maccabees 1:9; 2:18; Jn. 10:22).

Through the years the Temple Mount continued to be expanded and built up until it was the highest point in Jerusalem. But no one took on the job of renovating the temple with more zeal than Herod.

In the eighteenth year of his reign, Herod decided to rebuild the temple. It took him 46 years to complete its construction (Jn 2:2). During the Herodian renovation, the area of the Temple Mount was doubled. This was accomplished by erecting gigantic supporting walls. These foundation stones can still be seen today at the Western (or Wailing) Wall.

An Empty Holy of Holies

Herod positioned his new hekel (temple building) directly over the original site of Solomon's temple, once again placing the Holy of Holies over the foundation stone (Even Shetiyah). Of course, Josephus and Talmud both tell us the Holy of Holies was empty, the Ark of the Covenant having been lost in battle, carried off to Babylon and destroyed, or perhaps hidden away.

The Mishnah tells us that Herod built five gates as entrances to the Temple Mount.

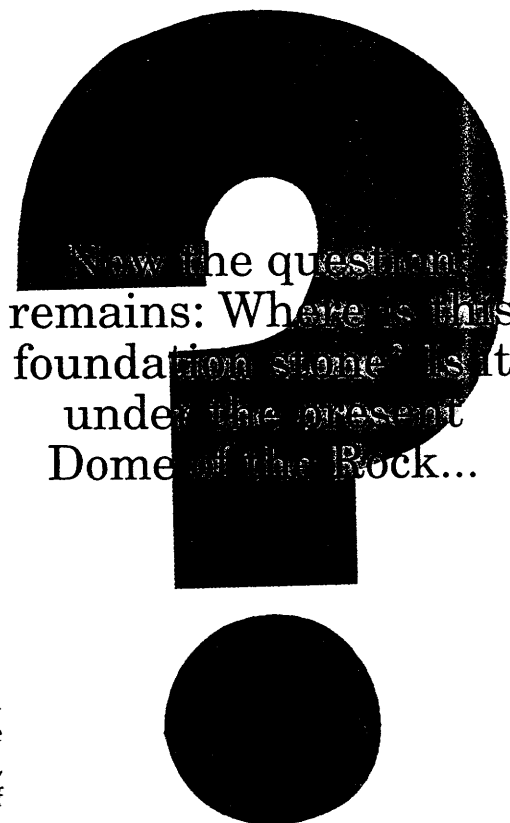
Once again the positioning of these gates becomes very important. Like Solomon's temple and Zerubbabel's temple, Herod placed these gates exactly opposite each other. Thus, the eastern gate faced the only entrance into the temple and was directly opposite the western gate

which stood behind the Holy of Holies.

It is interesting that the archaeological record speaks of two gates and a bridge on the western side.

According to Josephus, there were four gates on the west.

The evidence seemed clear: the gates that were found on the west did not align with the eastern gate. Anyone using the western and eastern gates to locate the temple had reached an impasse.



Then in June 1967 the Israelis conquered the city of Jerusalem and gained access to the Western Wall and the Temple Mount. They immediately began archaeological explorations around the Temple Mount.

The Rabbis' Tunnel

One of these excavations began around the Western Wall, commonly known as the Wailing Wall, which belonged to the court of Herod's temple. This excavation created what is today known archaeologically as the Rabbis' Tunnel.

This tunnel is under the modern streets of the city of Jerusalem. It is

almost 900 feet in length and was painstakingly dug by hand over the last few years, so as not to upset the delicate, uneasy truce between Jew and Arab over each other's holiest place.

The tunnel now extends to the northwest corner of the Temple Mount. At that northwest corner one can see the bedrock of Mount Moriah and the carving away of the mountain so that the massive Herodian and Solomonic stones could be fitted into place to form the foundation for the Western Wall of the court of the Temple.

Several of these foundation stones are almost 50 feet in length, six to eight feet in height, and weighing over 100 to 200 tons. They are fitted together so closely, and so evenly, that not even the slightest crack appears.

A Greater Surprise

The discovery of these foundation stones was an exciting and important find. But a greater surprise awaited the grimy diggers, scholars and archaeologists.

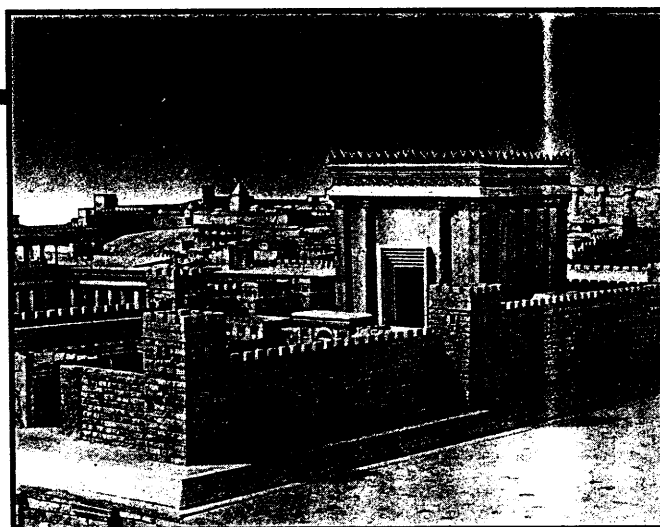
As the archaeologists excavated, building this underground tunnel, shoring up the buildings and streets of Jerusalem overhead, they came upon an amazing find! Several hundred feet into the tunnel they discovered a gate—an Herodian gate; that is, a gate that dates from the time of Herod.

What made this gate unique was not only the fact that it dated from Herod's time, but it was a gate that was *directly opposite the traditional eastern gate*, which faces the Mount of Olives. This would then place this "new" gate directly behind the Holy of Holies.

Harold Sevenser will continue this topic next month with a focus upon the Rabbis' Tunnel and how it locates the position of the Temple..

For additional information regarding all the recent preparations to rebuild the Temple see our ad on the back cover of this magazine. ☺

The Temple: Where Did It Stand? (5 of 9)



THE TEMPLE

WHERE DID IT STAND? WHERE WILL IT BE REBUILT?

Last month we traced the Temple site from the days of Solomon, Zerubbabel and Herod. Lacking any remains of the hekel (temple building) itself we determined that some gates surrounding the Temple have survived to this day and are key to establishing the location of the Temple.

We know that the Eastern (or Golden) Gate of the city looked directly into the Eastern (or Beautiful) Gate of the Temple. This Golden Gate is visible today and identifies the location of the eastern side and entrance to the Temple.

We also know that the Holy of Holies was directly beyond the entrance to the Temple on the

western side of the Temple Mount.

Since all the gates around the Temple were built directly opposite each other it therefore follows that if we could find a gate in the Western Wall directly opposite the Eastern or Golden Gate then that gate would fix the location of the Holy of Holies.

In June 1967 after Israel re-united Jerusalem, Israelis discovered such a gate while excavating a tunnel alongside the Western Wall.

Israel's most venerated rabbis began to worship at this gate—nearer than ever before to the original Temple. Since this gate was only accessible through the tunnel—the tunnel became known as the "Rabbis' Tunnel."

By Harold A. Sevener, President Emeritus

The Temple: Where Did It Stand? (6 of 9)

PART II

When the archaeologists came upon the gate it was filled with debris from the destruction of the city of Jerusalem by Titus, as well as from earthquakes and other conquests. They were, however, able to enter through this gate to an underground corridor which would have led up to the Temple Mount. From this corridor other tunnels led off in different directions.

Almost immediately the Arabs demanded the tunnel's closure for fear of their own holy site just above it. Right now this gate is bricked up. But history is not silent concerning the subject of tunnels under the Temple Mount.

Josephus describes a tunnel between Herod's Fortress Antonia at the northwest corner of the Temple Mount and the Temple Site. He states, "There was an occult passage built for the king. It led from Antonia to the inner temple at its eastern gate, over which he also erected for himself a tower, that he might have the opportunity of a subterranean ascent to the temple, in order to guard against any sedition which might be made by the people against their kings." (Josephus, *The Antiquities of the Jews*, Book XV, Ch. 11, p. 474)

A secret tunnel was par for Herod's paranoiac course. But the record speaks of subterranean passages not only for the king but also for the priests. Why for the priests?

Talmud and rabbinic writings, as well as those of Josephus, tell us that Jerusalem and especially the

Temple Mount was such a sacred place that no public or private facilities could be built on the Temple Mount.

Missing Dead Sea Scrolls

A passage in the Temple Scrolls (one of the missing Dead Sea Scrolls that came to light after the Six Day War) describes where these facilities could be built. The passage states, "And you shall make them a place for a *hand* [Heb., latrine, privy] outside the city to which they shall go out, to the northwest of the city, roofed houses with pits within them into which the excrement will descend so that it will not be visible any distance from the city 3000 cubits." (Column 46:13-16)

Candidly, if a priest, during his hours of ministry in the Holy Place became defiled or had to relieve himself he would exit through these underground tunnels and make his way to the *hand* (latrine) outside the city.

The Essene Scribes

In their temple scrolls we know the Essene scribes recorded in exact detail how and where the *hand* was to be built. But was it ever built? Did it even exist?

For 1700 years an obscure reference in Josephus waited to yield up the answer. In describing the location of a certain wall around the Temple Josephus states that it "...extended through a place called Bethso to the gate of the Essenes..." (Josephus, *Wars of the Jews*, Book V, Ch. 4, p. 78)

Now, the place Bethso and the Essene gate were a puzzle to

scholars until two men brought years of study and research to bear on the problem. Dr. Yigal Yadin, in his book on the temple scroll, writes, "Not until the 19th Century did two scholars come up with an ingenious suggestion. They were the American, Edward Robinson, and Rabbi Joseph Schwarcz of Jerusalem, celebrated explorers of ancient Israel.

"With a scholarly intuition they proposed that Bethso could be the transliteration of two Hebrew words, *Beth* (which means house of) and *Tzoa* (which means excrement). Both these words are used with

In June 1967, Israelis***discovered a gate while******excavating a tunnel alongside******the Western Wall. Israel's most******venerated rabbis began to******worship at this gate—nearer******than ever before to the******original Temple.***

those very meanings in the passage of the scroll under discussion.

Wrong Translation

"The suggestion of Robinson and Schwarcz prompted some scholars to attribute to Josephus' Bethso a meaning similar to that of the gate normally translated from the Hebrew as the Dung Gate (for the Hebrew word for dung could also

The Temple: Where Did It Stand? (7 of 9)

mean quiver) and because of the similarity there was a tendency to ignore the directions in Josephus and conclude the Essene Gate, whatever it might have been, was close to the Dung Gate of today, in

A secret tunnel was par for Herod's paranoiac course. But the record speaks of subterranean passages not only for the king but for the priests. Why for the priests?

the southern wall of the city.

"The text in Josephus, however, is quite clear. Both the Bethso and the Essene Gate were on the western side of the city with the Bethso nearer to the northwestern corner in line with the location of the *hand* in the scroll, to the northwest of the city." (Yadin, *The Temple Scroll*, pp. 180-1)

This confirms the location of the *hand* to the northwest.

The shortest route from the Temple to this area would have been through the western wall of the Temple—via the gate found in the Western Wall of the Temple when the Rabbis' Tunnel was dug.

Since we already know that this gate is directly opposite the Eastern or Golden Gate (and therefore right behind the Holy of Holies) we can safely surmise that this was the very gate through which the priests, when they became defiled for Temple service would leave the Holy Place. They would exit via this gate and out the western gate of the city wall.

This gate within the Western Wall,

accessible today only through the Rabbis' Tunnel, positions for us the exact location of the Temple. It is rather ironic that the very gate through which one would pass because they were defiled would be the very gate by which today we can now identify the Holy Place and the Holy of Holies.

What stands above the tunnel, on top of the Temple Mount, in the path of a straight line drawn between the Eastern Gate and the gate found near the Rabbis' Tunnel? Amazingly, it is *not* the Dome of the Rock.

How did the Muslims come to lay siege to the holiest place on earth?

In A.D. 70, Titus captured the city of Jerusalem and destroyed the Temple. Then in the year A.D. 130, the Emperor Hadrian visited the ruined city and he ordered that a Roman colony was to be built on the ruins of Jerusalem. He held a ceremony for the plowing of furrows to mark the projected walls of his new city.

He gave it a new name, Aelia Capitolina.

For almost 200 years Aelia Capitolina was an unimportant Roman provincial city with some Christian inhabitants, a few pilgrims, and a few brave Jews who would risk their lives to lament and pray at the Western Wall over the destruction of their holy Temple.

Earthquakes and Flames

In 363 the Jews were allowed into the holy city and they started to rebuild the Temple. Jewish tradition, as well as Christian tradition, tells how earthquakes and flames of fire burst forth from King Solomon's Stable and prevented this construction.

In 614 Jerusalem was conquered by the Persians. The Persians allowed some of the Jewish people to return; they wanted to rebuild their holy sites. But once again Byzantine Christianity fought against the Persians and the Jews were expelled.

But in 636 the Arab world had descended upon Jerusalem and in March 638 Christian Jerusalem capitulated to the armies of the Muslim, Caliph Omar. A French bishop who had made his pilgrimage to Jerusalem in the year 670 recorded that the Saracens (the Arabs) had erected a large square wooden hut on the ruins of the Temple.

Then, Caliph Abdel Malik adopted Jerusalem as the major holy city of Islam. He destroyed Mecca and he began the building of mosques on the Temple Mount.

In 691 he completed the Dome of the Rock with his four gates facing the four corners of the compass. At the Dome is the irregular surface of what is called the Sacred Rock, 15 x 12 meters in size, beneath which is a small cave, seven meters wide by seven meters long and accessible by steps.

The cave is lit by a circular hole in the ceiling, giving the rock one of its names—the pierced stone. Supposedly, it was in this cave Abram, David, Solomon and Elijah prayed. It was from here that the angel Gabriel directed Muhammad to heaven.

Through the marble slab of the floor one is said to be able to hear the roar of the river of paradise, or the water gushing to the Qas, the large wash basin, from the cisterns under the Temple.

Traditionally, this is the center of the world. According to Muslim belief it is for the holding of the souls in paradise and, according to

The Temple: Where Did It Stand? (8 of 9)

their tradition, the Dome of the Rock was built over the Holy of Holies of the Jewish Temple.

Dome of the Spirits

However, as we now know, modern scholarship may not confirm this thesis. As we've already indicated, if an imaginary line was drawn from the center of the Eastern or Golden Gate directly across the Temple Mount to the western gate found in the Rabbis' Tunnel, it would dissect a small arabic building called Qubbat el-Arwah, the Dome of the Spirits.

Dr. Asher S. Kaufman, writing for the *Biblical Archaeological Review* states, "Has this Arabic name preserved an ancient memory of the holiness of the site? In Sinai, where the glory of the Lord appeared before the whole community of Israel, Moses and Aaron addressed the Lord as 'God of the spirits of all mankind' (Num. 16:22). (See also Num. 27:16; Ezek. 37; Job 12:10) Dome of the Spirits is certainly an appropriate name to mark the dwelling place of the Lord's name, the center of His divine presence.

"But this cupola also has another Arabic name, Qubbat el-Alouah, or Dome of the Tablets. In the Holy of Holies in Solomon's temple was kept the Ark of the Covenant, now lost, containing the two stones, tablets of the law, given to Moses on Mount Sinai.

An Ancient Memorial

"According to M. deBogue, the name Dome of the Tablets was given to this cupola because it is dedicated to the memory of the tablets of the law. Once more a name preserves the ancient memory of the location of the Holy of

Holies." (*Biblical Archaeological Review*, Mar-Apr, 1983)

But even more fascinating is the fact that under this cupola which stands approximately 15 feet high there is a flat piece of the bedrock of Mount Moriah. This flat piece of bedrock fits perfectly with the descriptions given of the *Even Shetiyah*, the foundation stone which was found in the Holy of Holies upon which the Ark of the Covenant rested.

Interestingly, Dr. Kaufman points out another fact which would locate the Holy of Holies over this present site of the Dome of the Winds. He states, "Another impressive identification of a Temple mount relic, although not nearly as spectacular as the Holy of Holies' podium, involves a cistern explored by Wilson and his successors.

"The Mishnah describes a pit in which libation offerings were gathered (Middoth 3.3, Me'ilah 3.3). The entrance to it was located between the porch and the altar of sacrifice (Jerusalem Talmud, Sukka, Ch. 4, Halachah 6). This pit conforms to the location of the cemented cistern which is sited so as to avoid undermining the foundation both of the hekel (the temple building) and the altar." (B.A.R., p. 54)

Conclusive Evidence

I believe the excavation of the Rabbis' Tunnel, gives to us conclusive evidence that the Temple was located north of the Dome of the Rock. Scholars like Dr. Kaufman and Dr. Lambert Dolphin have drawn diagrams showing the superimposition of the Second Temple on the Temple Mount with the Holy of Holies

located over the Dome of the Winds. Such a location would allow for both a Jewish temple as well as the Dome of the Rock and the El-Aqsa Mosque to stand side by side.

According to Scripture, there will come a day when a covenant of peace will be drawn up between Israel and the nations (Dan. 9:27). Could it be that that covenant of peace will guarantee the rebuilding of such a temple on this actual temple site? Jesus predicted that when such a temple does stand it will be defiled by the abomination of desolation which would signal the time of the end.

All of the pieces are coming together like the pieces of a gigantic jigsaw puzzle. Israelis will continue their excavation within the Rabbis' Tunnel. Having finished their excavation along the Western

According to Scripture, there will come a day when a covenant of peace will be drawn up between Israel and the nations. Could it be that that covenant of peace will guarantee the rebuilding of such a temple on this actual temple site?

Wall they'll continue along the northern wall, and as the political situation allows, they will once again reopen this bricked-up western gate. They will proceed to explore the chambers, the hidden

The Temple: Where Did It Stand? (9 of 9)

caves, the reservoirs, looking for further clues and relics of the Temple that once stood upon this site.

**Recently, the Temple
Institute has been searching
the nations of the world for a
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color resembling the Talmudic
"red heifer."**

Could it be that they will one day find the Ark of the Covenant? Could it be that they will find other significant scrolls that verify the exact site of the Temple?

Each year, as our tour groups visit Jerusalem, we, as permitted by the authorities, visit the Rabbis' Tunnel, examining for ourselves the physical evidence pointing to the actual location of the Temple. Later, as we stand upon the Temple Mount we look toward the Mount of Olives and our hearts quicken with anticipation as we remember the promises that one day (perhaps very soon) God's glory (our Messiah, Yeshua) will once again appear.

Ready to Rebuild

In the Jewish Quarter of Jerusalem there is a group of young Levites who are currently studying the temple scrolls, preparing themselves for the day when the Temple will be rebuilt, and the sacrificial system reinstated.

Elsewhere in Jerusalem there are rabbis and scholars who are researching, dreaming, and planning

for the rebuilding of the Temple. Plans have actually been drawn and funds are being raised.

At the Temple Institute in Jerusalem, established by Rabbi Israel Ariel, visitors to Jerusalem see temple vessels, clothing, and furnishings that have been prepared for actual use when the Temple has been rebuilt. These items have been made in exacting detail of the original temple vessels and furnishings. The Institute has already completed 53 of the 103 vessels required for temple worship.

They have also completed the High Priest's garments and the breast-plate. Each stone in the breast-plate was carefully set, as Scripture and rabbinic tradition dictate. The temple laver can also be seen, along with the instruments used for sacrifice. Rabbi Ariel is currently trying to raise funds so the Institute can make an authentic "Menorah" (seven-branch candelabrum). The cost of such a project is in the millions of dollars.

Also on display at the Temple Institute are biblical harps which were used by the Levitical priests in singing and chanting the "Songs of Ascent" and other melodies during times of worship, praise, prayer, and sacrifice.

More recently, the Institute has been searching the nations of the world for a particular breed of cattle with color resembling the Talmudic description of the "red heifer." According to the Scriptures, the ashes of the "red heifer" were needed to provide cleansing for the instruments and for individuals working on or within the Temple (see Num. 19:1-22). Once this strain of cattle has been located, some of the cattle will be brought to Israel

where they will be bred under close rabbinic supervision.

The cattle, when bred, will have to meet strict biblical and talmudic standards (unblemished and without defect). Once bred, the heifer will be sacrificed, and its ashes will be used to purify the vessels, furnishings, and garments which have already been made. Likewise, the ashes will be used to purify priests who are currently preparing themselves for ministering in this future temple. It is the hope and prayer of Rabbi Ariel and others that by the time the "red heifer" has been bred, the new temple will be standing. It can then be dedicated to God.

It would thus appear that the actual site of the Temple is known. The priesthood is being prepared, the temple funding has begun, and the articles and furnishings of the Temple (along with the garments of the priests) are already being made. As soon as ashes from the "red heifer" can be obtained and prepared, the temple site will be purified and made ready for building. When that has been accomplished, only the granting of permission by the Israeli authorities will be needed before the rebuilding of the Temple will begin. ☺

For additional information regarding all the recent preparations to rebuild the Temple see our ad on the back cover of this magazine.

Editor's Note: To properly cover the topic of the Temple it became necessary to use the pages usually reserved for The Prophet Daniel study. This series, by Harold Sevener, will continue next month.

Outline of End-Time Events Predicted in the Bible (1 of 2)

Outline of End-Time Events Predicted in the Bible*

- I. Events Before, During, and After the Seven-Year End-Time Period (The seven-year period is the 70th "seven" of Daniel, Dan. 9:27.)
 - A. Events immediately before the seven-year period
 1. Church raptured (John 14:1-3; 1 Cor. 15:51-52; 1 Thes. 4:16-18; Rev. 3:10)
 2. Restrainer removed (2 Thes. 2:7)
 3. Judgment seat of Christ (in heaven, 1 Cor. 3:12-15; 2 Cor. 5:10)
 - B. Events at the beginning of the seven-year period
 1. Antichrist (the coming "ruler") makes a covenant with Israel (Dan. 9:26-27)
 2. Two witnesses begin their ministry (Rev. 11:3)
 - C. Events in the first half of the seven-year period
 1. Antichrist rises to power over the Roman confederacy (Dan. 7:20, 24)
 2. Israel living in peace in the land (Ezek. 38:8)
 3. Temple sacrifices instituted (Rev. 11:1-2)
 4. World church dominates religion and the Antichrist (Rev. 17)
 - D. Events perhaps just before the middle of the seven-year period
 1. Gog and his allies invade Palestine from the north (Ezek. 38:2, 5-6, 22)
 2. Gog and his allies destroyed by God (Ezek. 38:17-23)
 - E. Events at the middle of the seven-year period
 1. Satan cast down from heaven and energizes the Antichrist (Rev. 12:12-17)
 2. Antichrist breaks his covenant with Israel, causing her sacrifices to cease (Dan. 9:27)
 3. The 10 kings under the
- ii. Antichrist destroy the world church (Rev. 17:16-18)
 4. The 144,000 Israelites saved and sealed (Rev. 7:1-8)
- iii. Events of the second half of the seven-year period

These three-and-one-half years are called "the Great Tribulation" (Rev. 7:14; cf. "great distress," Matt. 24:21; "time of distress," Dan. 12:1; and "a time of trouble for Jacob," Jer. 30:7)

 1. Rebellion (apostasy) against the truth in the professing church (Matt. 24:12; 2 Thes. 2:3)
 2. Antichrist becomes a world ruler (1st seal, Rev. 6:1-2) with support of the Western confederacy (Rev. 13:5, 7; 17:12-13)
 3. Antichrist revealed as "the man of lawlessness," "the lawless one" (2 Thes. 2:3, 8-9)
 4. War, famine, and death (2nd, 3rd, and 4th seals, Rev. 6:3-8)
 5. Converted multitudes from every nation martyred (5th seal, Rev. 6:9-11; 7:9-14; Matt. 24:9)
 6. Natural disturbances and worldwide fear of divine wrath (6th seal, Rev. 6:12-17)
 7. Antichrist's image (an "abomination") set up for worship (Dan. 9:27; Matt. 24:15; 2 Thes. 2:4; Rev. 13:14-15)
 8. The false prophet promotes the Antichrist, who is worshiped by nations and unbelieving Israel (Matt. 24:11-12; 2 Thes. 2:11; Rev. 13:4, 11-15)
 9. Mark of the beast used to promote worship of the Antichrist (Rev. 13:16-18)
 10. Two witnesses slain by the Antichrist (Rev. 11:7)
 11. Two witnesses resurrected (Rev. 11:11-12)
 12. Israel scattered because of the anger of Satan (Rev. 12:6, 13-17) and because of the

13. Jerusalem overrun by Gentiles (Luke 21:24; Rev. 11:2)
 14. Antichrist and false prophets deceive many people (Matt. 24:11; 2 Thes. 2:9-11)
 15. The gospel of the kingdom proclaimed (Matt. 24:14)
 16. Israel persecuted by the Antichrist (Jer. 30:5-7; Dan. 12:1; Zech. 13:8; Matt. 24:21-22)
 17. Trumpet judgments (Rev. 8-9) and bowl judgments (Rev. 16) poured out by God on Antichrist's empire
 18. Blasphemy increases as the judgments intensify (Rev. 16:8-11)
- G. Events concluding the seven-year period
1. The king of the South (Egypt) and the king of the North fight against the Antichrist (Dan. 11:40a)
 2. Antichrist enters Palestine and defeats Egypt, Libya, and Ethiopia (Dan. 11:40a-43)
 3. Armies from the East and the North move toward Palestine (Dan. 11:44; Rev. 16:12)
 4. Jerusalem is ravaged (Zech. 14:1-4)
 5. Commercial Babylon is destroyed (Rev. 16:19; 18:1-3, 21-24)
 6. Signs appear in the earth and sky (Isa. 13:10; Joel 2:10, 30-31; 3:15; Matt. 24:29)
 7. Christ returns with the armies of heaven (Matt. 24:27-31; Rev. 19:11-16)
 8. Jews flee Jerusalem facilitated by topographical changes (Zech. 14:5)
 9. Armies unite at Armageddon against Christ and the armies of heaven (Joel 3:9-11; Rev. 16:16; 19:17-19)
 10. Armies are destroyed by Christ (Rev. 19:19, 21)
 11. The "beast" (Antichrist) and the false prophet are thrown

- into the lake of fire (Rev. 19:20)
- H. Events following the seven-year period
1. Final regathering of Israel (Isa. 11:11-12; Jer. 30:3; Ezek. 36:24; 37:1-14; Amos 9:14-15; Micah 4:6-7; Matt. 24:31)
 2. A remnant of Israelites turn to the Lord and are forgiven and cleansed (Hosea 14:1-5; Zech. 12:10; 13:1)
 3. National deliverance of Israel from the Antichrist (Dan. 12:1b; Zech. 12:10; 13:1; Rom. 11:26-27)
 4. Judgment of living Israel (Ezek. 20:33-38; Matt. 25:1-30)
 5. Judgment of living Gentiles (Matt. 25:31-46)
 6. Satan cast into the abyss (Rev. 20:1-3)
 7. Old Testament saints resurrected (Isa. 26:19; Dan. 12:1-3)
 8. Tribulation saints resurrected (Rev. 20:4-6)
 9. Daniel 9:24 fulfilled
 10. Marriage supper of the Lamb (Rev. 19:7-9)
 11. Christ begins His reign on earth (Is. 72:8; Isa. 9:6-7; Dan. 2:14-35, 44; 7:13-14; Zech. 9:10; Rev. 20:4)
- II. Characteristics and Events of the Millennium
- A. Physical characteristics
1. Topography and geography of the earth changed (Isa. 2:2; Ezek. 47:1-12; 48:8-20; Zech. 14:4, 8, 10)
 2. Wild animals tamed (Isa. 11:6-9; 35:9; Ezek. 34:25)
 3. Crops abundant (Isa. 27:6; 35:1-2, 6-7; Amos 9:13; Zech. 14:8)
 4. Human longevity increased (Isa. 65:20-23)
- B. Spiritual and religious characteristics and events
1. Satan confined in the abyss (Rev. 20:1-3)
 2. Millennial temple built (Ezek. 40:5-43:27)
 3. Animal sacrifices offered as memorials to Christ's death (Isa. 56:7; 66:20-23;

*Though premillennialists differ on the order of some of these events (see notes at the end of this outline) they do include all these events in the pattern of the end times.

Outline of End-Time Events Predicted in the Bible (2 of 2)

7. Others suggest that the two witnesses will be slain and resurrected in the first half of the seven-year period.

8. Some equate these events with the battle of Gog and his allies.

Source : The Bible Knowledge Commentary Old Testament Ed. pp. 1319-1322

- Mican 4:1, 6-8; Zech. 8:2-3)
10. Israel exalted above the Gentiles (Isa. 14:1-2; 49:22-23; 60:14-17; 61:5-9)
 11. The world blessed through Israel (Micah 5:7)
- D. Events following the Millennium
1. Satan released from the abyss (Rev. 20:7)
 2. Satan deceives the nations (Rev. 20:8)
 3. Global armies besiege Jerusalem (Rev. 20:9a)
 4. Global armies destroyed by fire (Rev. 20:9b)
 5. Satan cast into the lake of fire (Rev. 20:10)
 6. Evil angels judged (1 Cor. 6:3)
 7. The wicked dead resurrected (Dan. 12:2b; John 5:29b)
 8. The wicked judged at the Great White Throne (Rev. 20:11-14)
 9. The wicked cast into the lake of fire (Rev. 20:14-15; 21:8)

III. Eternity

- A. Christ delivers the mediatorial (millennial) kingdom to God the Father (1 Cor. 15:24)
- B. Present heavens and earth demolished (Rev. 21:1)
- C. New heavens and new earth created (2 Peter 3:10; Rev. 21:1)
- D. New Jerusalem descends to the new earth (Rev. 21:2, 10-27)
- E. Christ rules forever in the eternal kingdom (Isa. 9:6-7; Ezek. 37:24-28; Dan. 7:13-14; Luke 1:32-33; Rev. 11:15)

Notes

1. Some Bible scholars say the work of the two witnesses will be in the second half of the seven-year period.
2. Some identify Antichrist's initial rise to power with the first seal judgment (Rev. 6:1-2)
3. Some place the battle of Gog and his allies at the very middle of the seven-year period; others place it later.
4. Some say the 144,000 will be saved and sealed in the first half of the seven-year period.
5. According to some, this apostasy will begin in the first half of the seven-year period.
6. Many premillenarians place the seal judgments in the first half of the seven-year period.

- Jer. 33:17-18; Ezek. 43:18-27; 45:13-46:24; Mal. 3:3-4)
4. Feasts of the New Year, Passover, and Tabernacles reinstated (Ezek. 45:18-25; Zech. 14:16-21) ~~Sabbath too (Ezek. 46:1; Isa. 66:33)~~
5. Nations worship in Jerusalem (Isa. 2:2-4; Micah 4:2; 7:12; Zech. 8:20-23; 14:16-21)
6. Worldwide knowledge of God (Isa. 11:9; Jer. 31:34; Micah 4:5; Hab. 2:14)
7. Unparalleled filling of and empowerment by the Holy Spirit on Israel (Isa. 32:15; 44:3; Ezek. 36:24-29; 39:29; Joel 2:28-29)
8. New Covenant with Israel fulfilled (Jer. 31:31-34; Ezek. 11:19-20; 36:25-32)
9. Righteousness and justice prevails (Isa. 9:7; 11:4; 42:1-4; Jer. 23:5)

C. Political characteristics and events

1. Israel reunited as a nation (Jer. 3:18; Ezek. 37:15-23)
2. Israel at peace in the land (Deut. 30:1-10; Isa. 32:18; Hosea 14:5, 7; Amos 9:15; Micah 4:4; 5:4-5a; Zech. 3:10; 14:11)
3. Abrahamic Covenant land-grant boundaries established (Gen. 15:18-21; Ezek. 47:13-48:8, 23-27)
4. Christ in Jerusalem rules over Israel (Isa. 40:11; Micah 4:7; 5:2b)

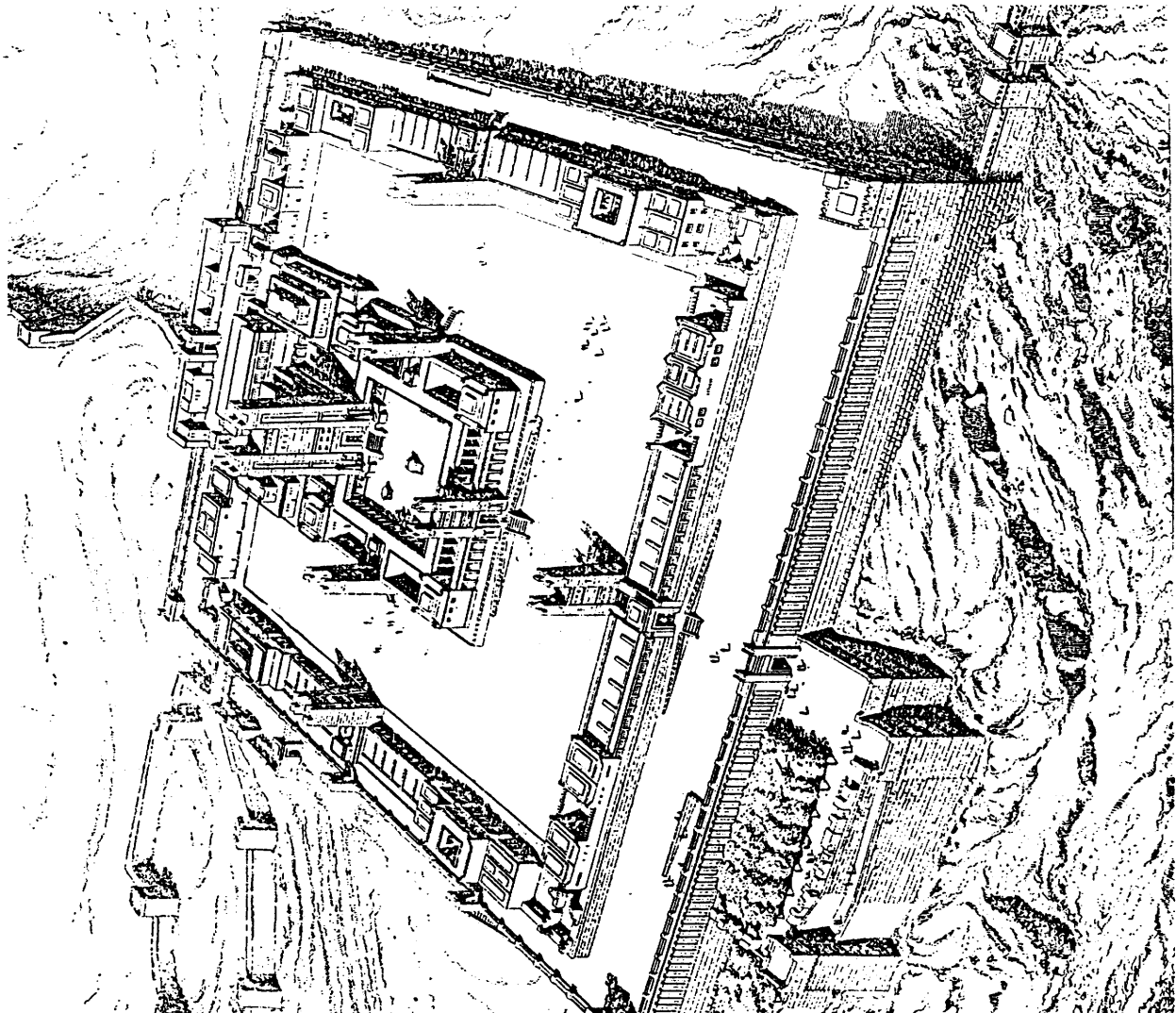
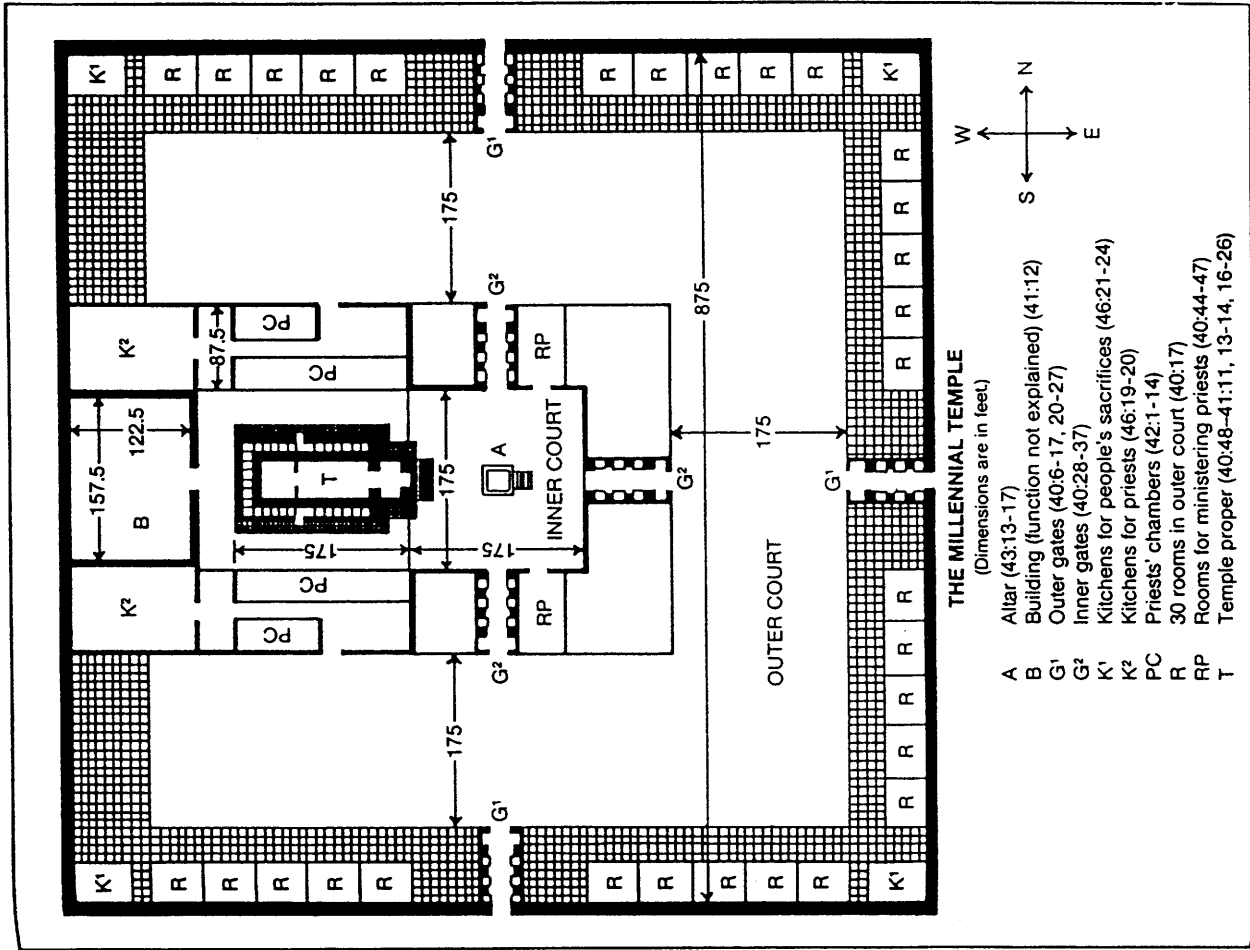
5. Davidic Covenant fulfilled

- (Christ on the throne of David, 2 Sam. 7:11-16; Isa. 9:6-7; Jer. 33:17-26; Amos 9:11-12; Luke 1:32-33)
6. Christ rules over and judges the nations (Isa. 11:3-5; Micah 4:2-3a; Zech. 14:9; Rev. 19:15)
7. Resurrected saints reign with Christ (Matt. 19:28; 2 Tim. 2:12; Rev. 5:10; 20:6)
8. Universal peace prevails (Isa. 2:4; 32:17-18; 60:18; Hosea 2:18; Micah 4:2-4; 5:4; Zech. 9:10)
9. Jerusalem made the world's capital (Jer. 3:17; Ezek. 48:30-35; Joel 3:16-17;

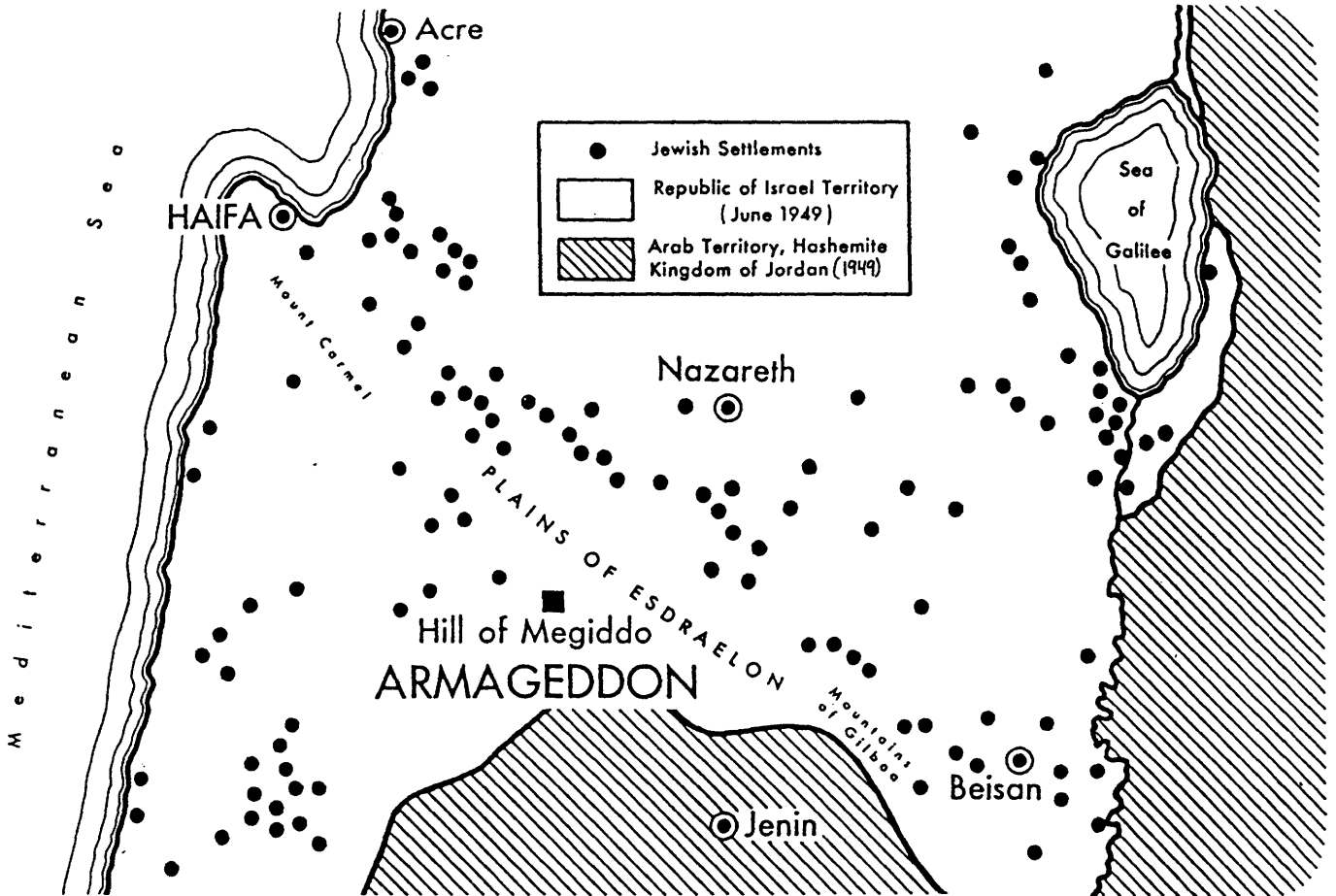
Abrahamic Covenant
Palestinian Covenant

Davidic Covenant

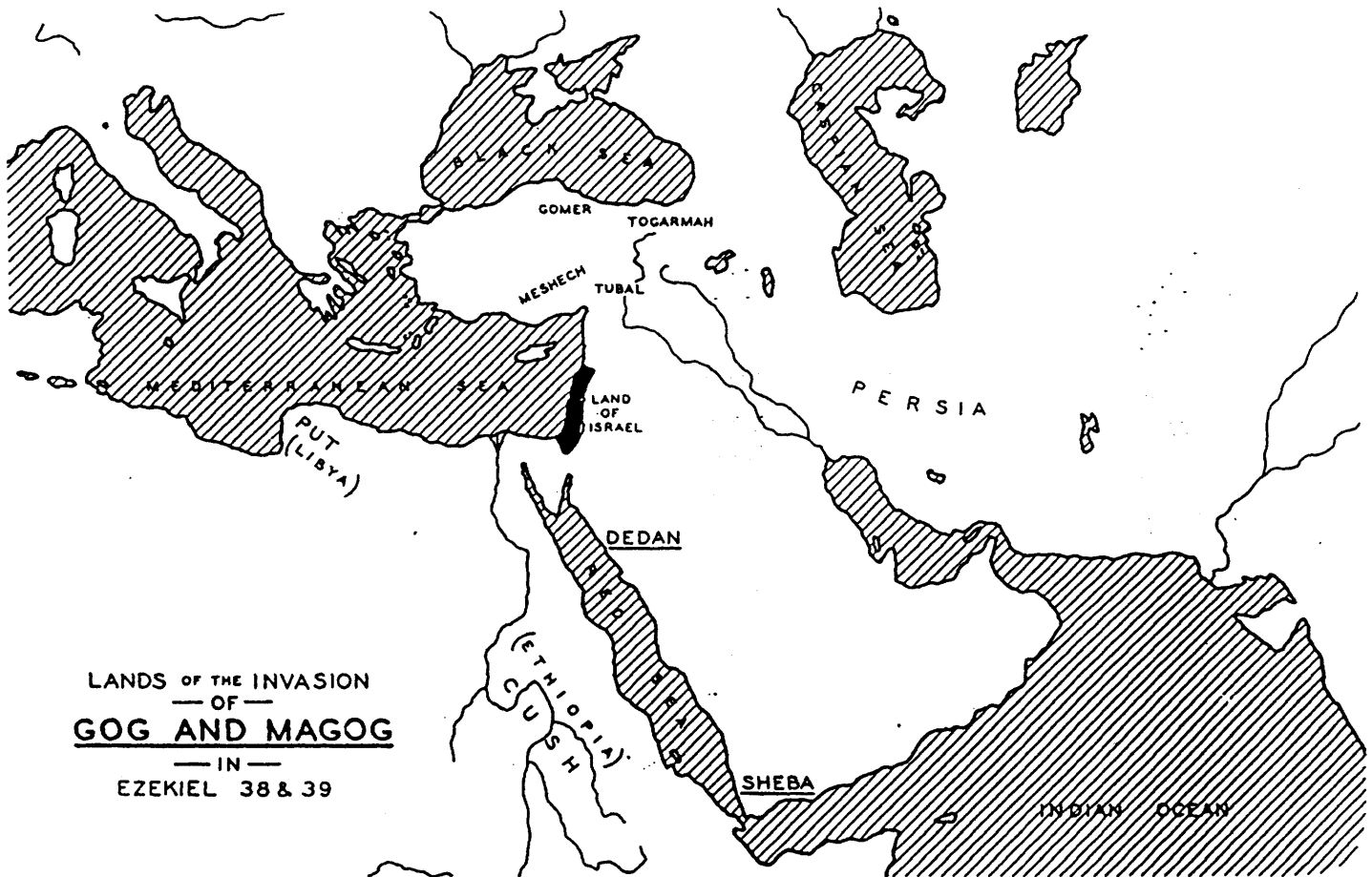
Ezekiel's Millennial Temple



End-Time Battles



R. Ludwigan, *A Survey of Bible Prophecy*, 29

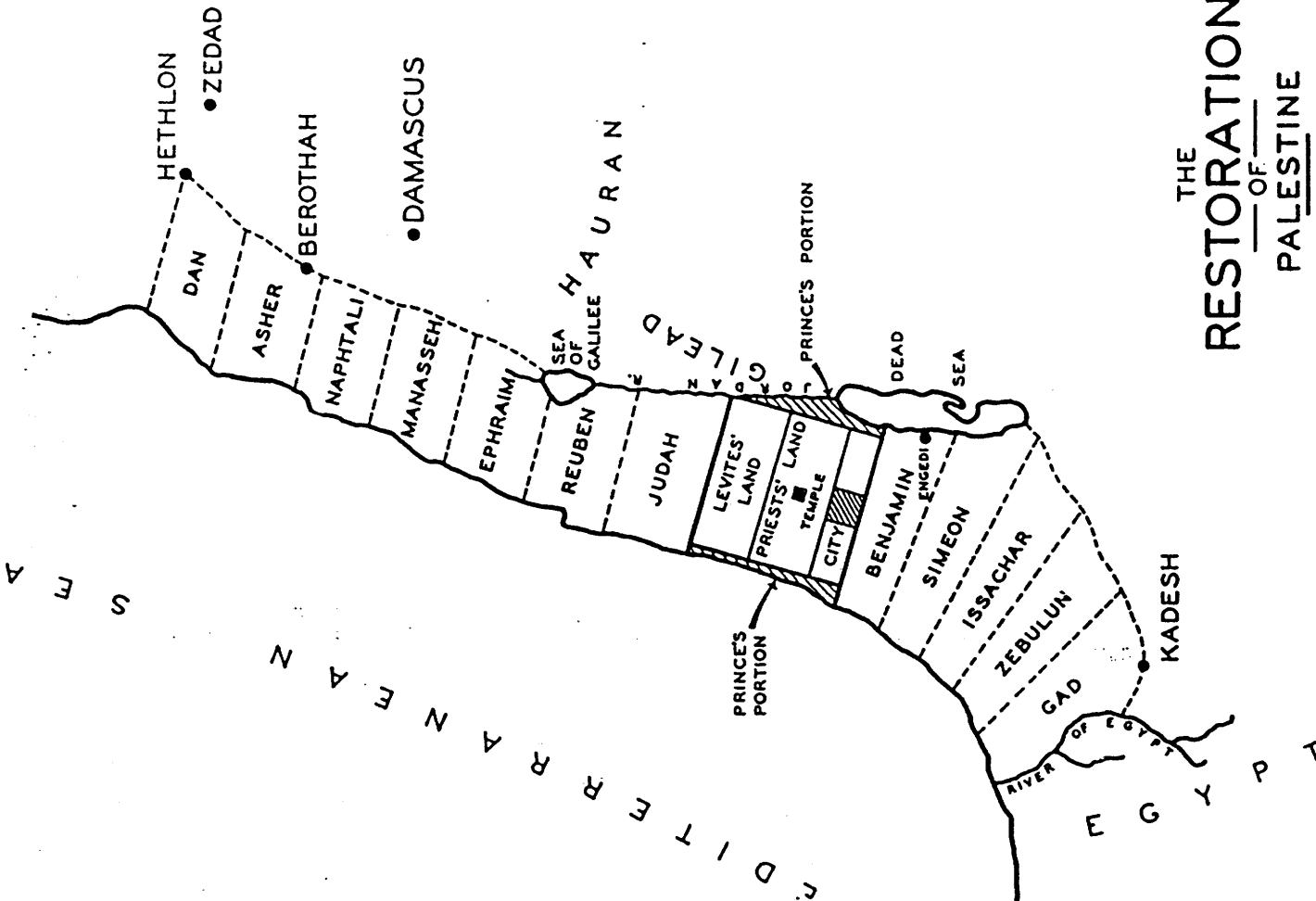


LANDS OF THE INVASION
OF
GOG AND MAGOG
IN
EZEKIEL 38 & 39

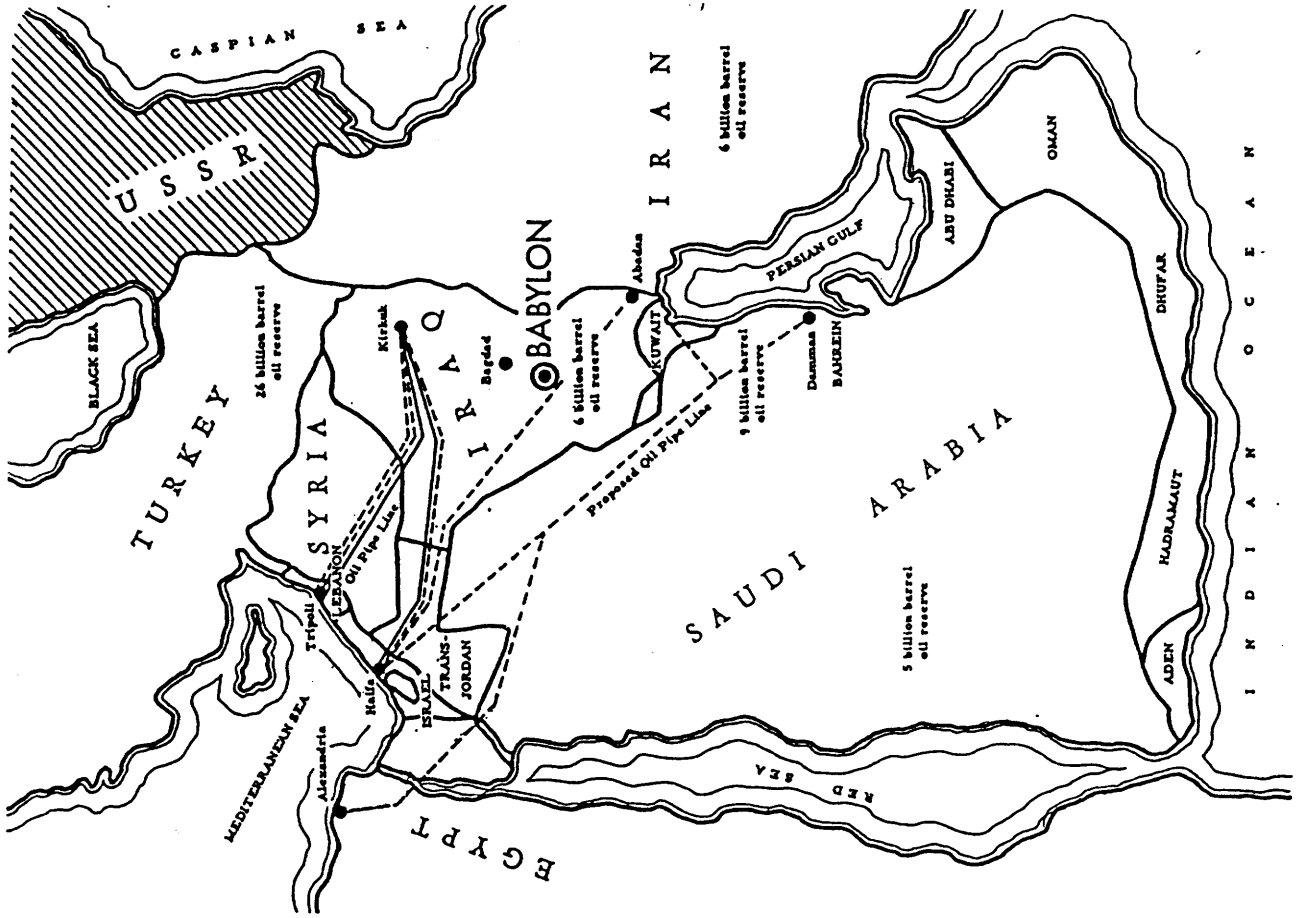
D. Ludwigan, *A Survey of Bible Prophecy*, 23

End Time Geography

End-Time Geography

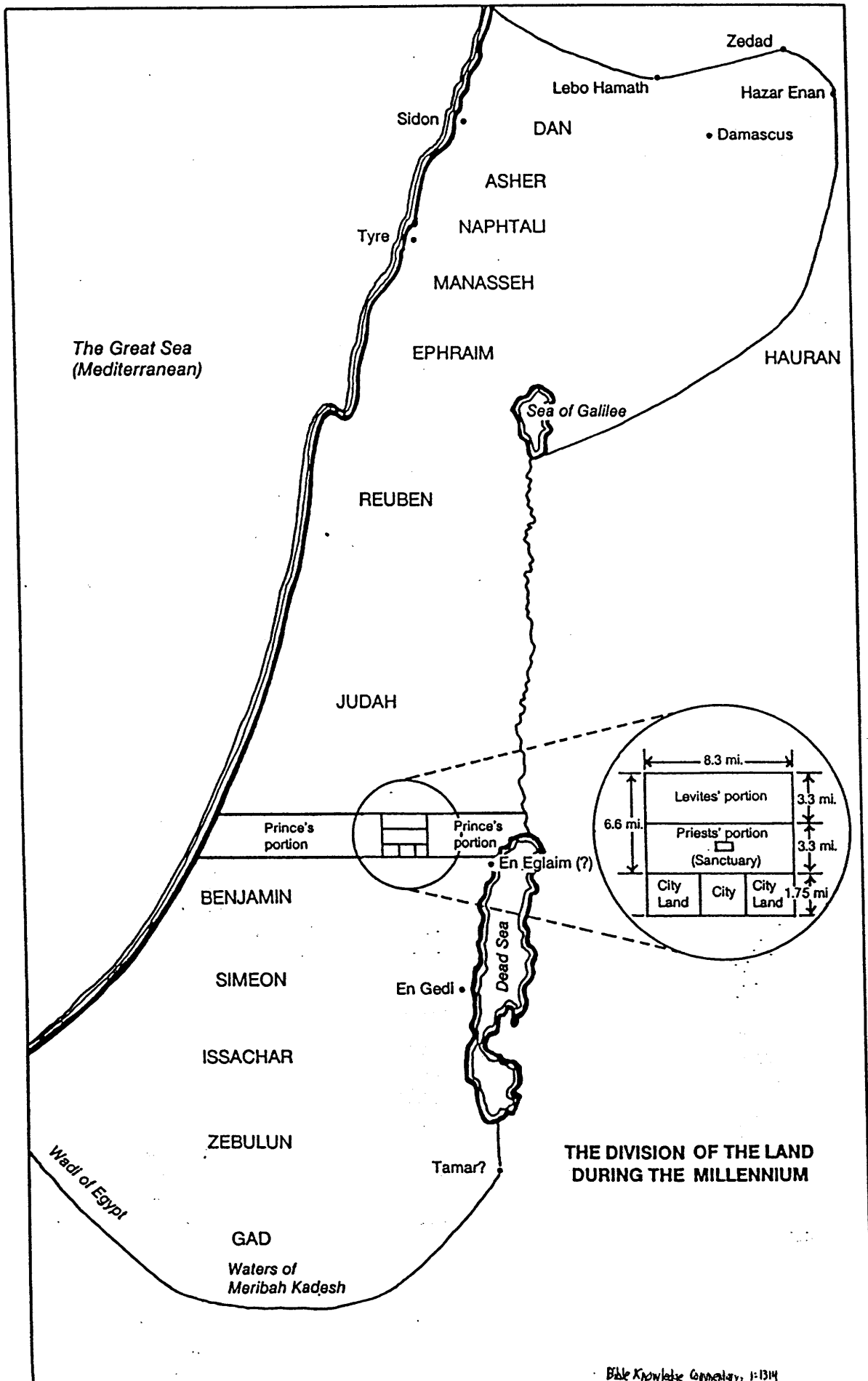


THE
RESTORATION
 OF
PALESTINE
 EZEKIEL 47 & 48



--- Proposed Oil Pipe Lines
 — Oil Pipe Lines

The Division of the Land During the Millennium



A History of Modern Israel

Marvin J. Rosenthal, *Zion's Fire* magazine (Sept/Oct 1993): 11-24 (1 of 12)

THREE

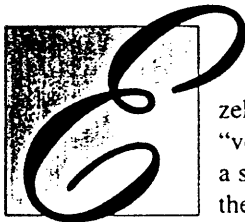
Can These Bones Live?

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE



GUSTAVE DORE 1833-1883

EZEKIEL AND THE DRY BONES



zekiel looked on in stunned disbelief. Before him lay a valley of bones. The bones were "very dry," indicating that the life they once supported was a long time dead. Nor was this a singular corpse, for the valley was "full of bones" (Ezek. 37:1-2). As the prophet beheld the scene before him, God posed a question to His perplexed servant: "Can these bones live?" (Ezek. 37:3). Everything normal, everything natural, everything pragmatic, everything humanistic argued for a negative response. How could dry bones ever live? But, the prophet was a man of deep faith. His response was simply, "O Lord God, thou knowest"

A History of Modern Israel (2 of 12)

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE

(Ezek. 37:3). The prophet seemed to be saying, *These bones look dead to me. Humanly speaking, I don't see how they could possibly live; this is not a case of curing the sick, but of raising the dead. But Lord, You cast the stars into space, You spoke the world into existence, You fashioned man from the dust of the earth; if You want these bones to live, they can live.* "O Lord God, thou knowest."

And, as the prophet prophesied as he was commanded, "there was a noise and, behold, a shaking, and the bones came together, bone to its bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them" (Ezek. 37:7-8).

That no one need ever question this miraculous scene, God himself gave the interpretation. The dry bones symbolized the dispersed Jews, driven from the Land of Promise (in 70 A.D. and again in 135 A.D.), scattered among the nations of the world and, as a nation, physically and spiritually dead — deep in the grave they lay (Ezek. 37:11). The noise, the shaking, the bones coming together, the sinews and the flesh coming upon them, spoke of Israel's physical resurrection and restoration to the land (Ezek. 36-37). But, this restoration would be in unbelief — there was no breath in them (Ezek. 37:8). The Bible is clear: Israel's physical restoration to the land must precede her spiritual regeneration in the land (Ezek. 37:14). A requisite for end-time events is that Israel, in unbelief, sign a covenant with the Antichrist (Dan. 9:24-27). As a remnant returned from the Babylonian captivity in three stages and over a period of about ninety-one years (Zerubbabel, 536 B.C.; Ezra 458

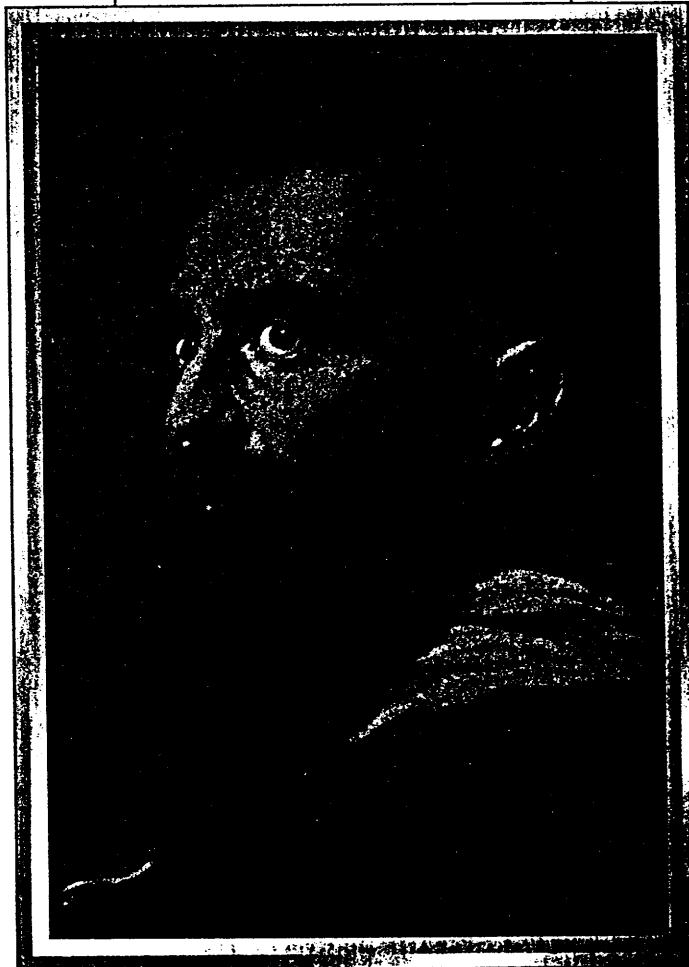
B.C.; Nehemiah, 445 B.C.), the present return has also been in stages. It will consummate in spiritual regeneration at Christ's return. God will breathe upon Israel. A nation will be born spiritually in a day (Isa. 66:8). But first must come "the time of Jacob's trouble."

Rome governed Israel from 63 B.C. until 320 A.D. They were supplanted by the Byzantines (Constantinople and the eastern wing of Rome after the division of the Roman Empire), who stayed until defeated by the Arabs in 636. The

and France) wrested control from the Seljuks in 1099, only to be defeated by the Mamlukes (Egyptian) in 1187. They in turn fell prey to the Ottoman Turks in 1516, who ruled for four hundred years, until they were dethroned by the British in 1917. Each came seeking to possess the land of Abraham. But, as certainly as they entered, they were spewed out by God. And, from 70 A.D. through all those centuries, the Jew, scattered among the nations of the world, lay in the grave — dead. The bones were very dry. Only an all-knowing and all-powerful God could ever have foretold and engineered Israel's return to her ancient homeland.

No one can, with precision, date the moment that the dry bones in Ezekiel's valley began to make "noise," but a logical starting point is 1897. The occasion was the First Zionist Congress convened at Basel, Switzerland. The luminary figure on that occasion was Dr. Theodore Herzl. He would later say, "At Basel I laid the foundation of the Jewish state. After five, or perhaps fifty years, everybody will realize it." That was a strange statement and yet, amazingly, exactly fifty years later, in 1947, the United Nations would partition Palestine as a major step to establishing a Jewish homeland. But that's getting ahead of the story.

Herzl had been sent to Paris as a correspondent of a well-known Austrian newspaper. While there, he viewed repeated instances of anti-Semitism, culminating with the infamous trial of Alfred Dreyfus in 1894. Dreyfus was a captain on the general staff of the French Army — the only Jew to serve in such an elevated position. He was accused of giving secrets to the enemy and was



*Dr. Theodore Herzl
Portrait by Koppay*

Arabs continued to rule until unseated by the Seljuks (a Turkish dynasty) in 1072. The "Christian" crusaders (Europe; mainly England, Germany,

CAN THESE BONES LIVE?

tried before a military court-martial. Although the evidence was overwhelming that Dreyfus was innocent, after two trials the "Jewish" captain was found guilty. Only after years of torture and imprisonment on Devil's Island was he exonerated of all charges lodged against him. But, the anti-Semitic furor which was fanned by the Dreyfus trial shocked Herzl and European Jewry. Angered and stirred, he wrote a pamphlet, *Der Judenstaat* (the Jewish state), calling for a homeland for the wandering Jew. It would appear that God was in it. The pamphlet was translated into many languages. In large measure, as a result, the First Zionist Congress was convened.

Max Nordau, one of the distinguished delegates, drafted a document which set forth Zionist aims. The opening statement is an accurate definition of what Zionism is. "Zionism," he wrote, "seeks to establish a home for the Jewish people in Palestine secured under public law." The movement toward a Jewish homeland was not without problems from the very beginning. Many Jews were vehemently opposed to a Jewish state, content where they were, or fearful that attempts to establish a Jewish homeland would ignite new waves of anti-Semitism. And, among those who favored a new homeland, debate raged over where to locate it; in part, because efforts to deal with the Ottoman Turks, who were in control of Palestine at the time, proved futile.

Serious alternate suggestions to establish the new state in places like Argentina, North America, the Sinai Peninsula, and Uganda were made, examined, and rejected. In the end the invisible, divine magnetism of their ancient homeland would prove irresistible. Only there could a truly Jewish state be forged. However, so formidable was the opposition to a Jewish homeland by many Jews — so unlikely its chances of success — that friends of Herzl suggested he visit a psychiatrist. Instead, he visited Baron Hirsch, a Jew who was a multimillion-

aire, and with whom he shared his plans. The rich Jew likewise considered Herzl a mere visionary, a dreamer of dreams that would never be realized. Undaunted, he went to the sultan of Turkey and offered to buy the land of Palestine, which was then under Turkish control. For Herzl's troubles, the sultan presented him with three medals of honor — but no land. Still this man, with the piercing eyes of a prophet, who once commented, "If you will it, it is no dream," pressed on as if "possessed."

(which speak glowingly of the resurrection of the land of Israel and the restoration of its people to the land). On the second flyleaf Mr. Holland had written references to Isaiah 53 (which describes the fact of Messiah's death) and Daniel 9:25-27 (which foretells the time of Messiah's death), and the New Testament fulfillment in Matthew, chapters 26 and 27. What is particularly meaningful to this writer are the words which were inscribed for the presentation to Dr. Herzl. "Kindly accept this Old and New

Generally unknown is the fact that while many Jews were initially opposed to a Jewish homeland, many true believers sought to give support to what they understood to be a divine undertaking.

Generally unknown is the fact that while many Jews were initially opposed to a Jewish homeland, many true believers sought to give support to what they understood to be a divine undertaking. In the Jewish Agency Building in Jerusalem is a large room which is a replica of Dr. Herzl's study. The appointments are original — his desk, a number of his chairs, and the pulpit from which he spoke at the First Zionist Congress. On the wall is a framed photograph of his good friend, the Reverend Mr. Hechler, the chaplain of the British Embassy in Vienna. It was this good friend who opened doors of opportunity by introducing Herzl to prominent people in Europe, including the famous Grand Duke of Baden, who was the uncle of Emperor William II of Germany — all of this as Herzl tried tirelessly to gain the support of major European nations for his dream of a Jewish homeland.

Also to be found in Herzl's study is his library. And, among these books is a very special Bible. It was presented to him by a Mr. A. Holland of Surrey, England, on August 24, 1900. On the flyleaf of the Bible Mr. Holland wrote, "See Ezekiel, chapters 36 to 39"

Testament, His pure Word, from a lover of Israel, God's ancient people. May the God of Israel guide you and your helpers in the work of deliverance."

When the Turkish rule over Palestine fell to the British as a result of the First World War in 1917, it was General Allenby, a godly believer and lover of Israel, who captured the city of Jerusalem without firing a shot. Before attacking the city he literally requested that believers back in England pray for three days. As his army approached the city walls, the Arab defenders threw down their weapons and fled. In great humility, he dismounted and walked into the holy city, clearly stating that he did not want to ride as a conquering hero into the city of Jerusalem, the city to which his Savior would one day return to become King of kings and Lord of lords.

One day a group of Galilean farmers in the north made their way to a British bank located in Jerusalem. They wanted to borrow money to drain the malaria-infested swamp of the Huleh Valley located just north of the Sea of Galilee. They had no collat-

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eral. The bank committee met, considered the request, and turned it down. One of the Jewish Galilean farmers knew that the bank president was a Christian who believed the Bible and so he directed him to the Book of Ezekiel and read these few words, "For, behold, I am for you" (Ezek. 36:9). The Jewish farmer then asked the Christian banker, "What is the 'you' that God is referring to?" The banker looked at the context for a moment and said, "The 'you' refers to the land of Israel. God is saying, 'I am for you.'" The farmer quickly responded, "All we want to do is help God out. We need some money to drain the swamp and work the soil." The bank president walked back into the committee meeting, and they reconsidered the request. The loan was approved; and today the Huleh Valley stands as one of the spectacular agricultural achievements of the modern state.

The Hadassah Hospital in Jerusalem is the finest in the Middle East. Today, medicine is an advanced science in Israel, comparable to the best in the world; but fifty years ago (before the advent of the modern nation) there was little hospital care in Israel, except for that which was provided by Christians who treated both Jews and Arabs in the name of Jesus Christ.

Few informed people today can deny the quality, courage, and dedication of the Israeli army. However, not as many realize that the man who initially trained the Israelis in guerrilla warfare and night fighting was a British officer. His name was Orde Wingate. He, too, was a godly believer. In one hand he carried a rifle, in the

other a Bible. He took the Bible literally and believed that God meant what He said and said what He meant. Wingate was convinced that God intended that Palestine be a homeland for the Jew. Even today in Israel, by those old enough to remember, Wingate is spoken of with great warmth and affection. An agricultural school and many streets have been affectionately named after him.

While there were those forces within the world Jewish community who opposed Herzl and his dream for a Jewish homeland, there were those courageous souls who stood with him.

One such man was Chaim Weizmann. More than any other mortal, he, along with Herzl, was responsible for the modern state of Israel. He had worked earnestly for the cause of Zionism since his young manhood. During the latter part of the First World War, Britain and her allies were in the midst of a great crisis. The very outcome of the war itself may have been at stake. The chemical "acetone," used in the making of cordite, was in short supply. It was essential for the production of explosives, desperately needed for the war effort. Lloyd George, at that time the Minister of Munitions, contacted Chaim Weizmann, who was a brilliant chemist working at the University of Manchester. He conveyed Britain's desperate need. The chemist rolled up his sleeves and went to work day and night. Within weeks, Weizmann developed an improved substitute for the scarce acetone. The day was saved for the British and her allies. The government, wanting to express its gratitude, asked Dr. Weizmann what they

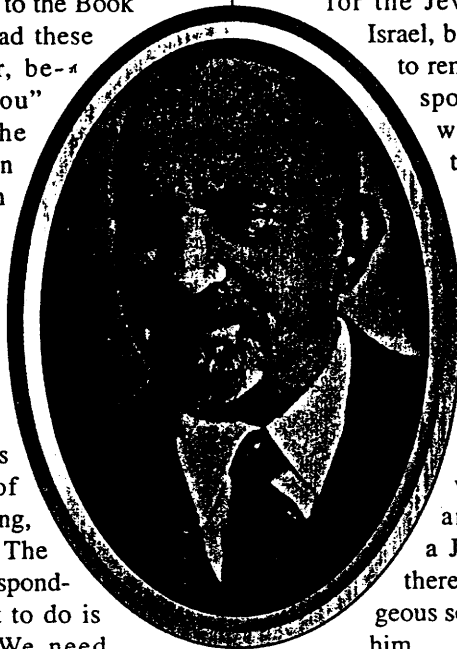
could do to show their appreciation. The response was, "Nothing for me, but for my people, a homeland in Palestine."

Lloyd George did not forget his indebtedness. As soon as he became Prime Minister, he conferred with Lord Balfour, who was the Foreign Secretary, concerning the request of the Jewish chemist who had rendered such valuable service to Great Britain: Both were favorably disposed to the Jewish cause. At least, to some degree (and there were other factors), this request was responsible for the historic British "Balfour Declaration" of November 2, 1917. The Declaration stated:

His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

Twenty years earlier, delegates at the First Zionist Congress expressed their desire to "seek to establish a home for the Jewish people in Palestine SECURED UNDER PUBLIC LAW." With publication of the "Balfour Declaration," Great Britain, at that time the world's most powerful nation, expressed agreement with and support for that goal. The bones which had begun to make a "noise" two decades earlier were now beginning to "shake and come together."

Shortly after World War I, the



Chaim Weizmann

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CAN THESE BONES LIVE?

League of Nations, which was to become the forerunner of the United Nations, was formed. In 1922, five years after the "Balfour Declaration," that international body gave a mandate to Great Britain to establish a homeland for the Jewish people. Now "sinew and flesh" were beginning to cover those dead bones.

During the years that Herzl and his followers sought recognition of a Jewish state, other Jews fleeing persecution, or with idealistic dreams, returned by the thousands from Russia, Poland, and other countries to the land promised to Abraham, Isaac, and Jacob and their seed as an everlasting possession. What they found was a barren, desolate, malaria-infested, swampy land. Mark Twain, describing the area north of the Sea of Galilee about one hundred years ago, wrote, "There is not a solitary village throughout its whole extent — more than thirty miles in either direction. There are two or three small clusters of Bedouin tents, but not a single permanent habitation. One may ride ten miles hereabouts and not see any human being."

With help from wealthy Jews abroad, somehow they began to buy the land for what the absentee landlords thought was exorbitant profit. Literally thousands of these early pioneers died as they planted eucalyptus trees and drained the swamps. But still they came.

And somehow — in the midst of politics, with a far greater Arab population in the Middle East, with the increased interest in oil, with movement toward the Second World War — the "Balfour Declaration" and

the League of Nations mandate to Great Britain were all but forgotten.

With the rise of Nazism in 1933, Jews in increasingly large numbers began to flee

Germany and the concentration and death camps of Adolph Hitler. Many, out of desperation, made their way to Palestine. The surrounding Arab nations, displeased by this surge of Jewish immigration, began to put pressure on the British to stop this flow of Jews. Their leverage

was the impending Second World War. The Arabs rightly understood that the British would need them as allies should a war break out, much as they needed them in the First World War during the days of "Lawrence of Arabia." Under this pressure, in 1938, the British instituted the "White Papers" restricting Jewish immigration into Israel to fifteen thousand a year — this at a time when Europe's Jews were blocked by immigration quotas from entering most of the nations of the world.

Would the bones — which by this time had come together, were connected with sinew, and covered with flesh — collapse under the weight of such pressure? During the Second World War, the Jews in Israel set aside their feud with the British and fought on the side of the allies. Only after the war did the world come to know the enormity of the Nazi crimes against the Jews of Eastern Europe. Five million eight hundred thousand Jews — more than one-third of world Jewry — were murdered in the concentration camps, death camps, and before the firing squads of the Third Reich. And this, not from a barbaric people, but among nations that called themselves



*Lord
Balfour*

"Christian."

Following the war, many survivors of the Holocaust, using whatever mode of transportation possible, tried to make their way to Israel. The British, still rigidly enforcing their "White Papers," would capture boats carrying Jews who were seeking to enter Israel and send them back to their port of embarkation in Europe or confine them on the island of Cyprus in the Mediterranean. From there they would allow only fifteen hundred per month to enter Israel.

But still the Jews came — until a large ship filled with Holocaust survivors was stopped by the British. The British captain demanded that the ship turn back. Its commanders refused. The British threatened that they would board the ship. The crew countered that they would blow the ship up with all aboard before the eyes of the world. The British impeded the ship's forward progress. The passengers went on a hunger strike with the intent of throwing the bodies of those who perished over the side. The world, for the moment, sympathetic — as the facts of the Holocaust were now coming to light — looked on through the news media. The ship was named "The Exodus."

Thirty years earlier, the British voiced their intent to establish a homeland for the Jews in Palestine. Twenty-five years earlier the League of Nations gave them a mandate to establish that homeland. But they reneged on their promise and moral obligation.

Now frustrated and unable to quell the disturbances between the Jew and Arab in Palestine, the British turned the matter over to the United Nations for resolution. Today, Great Britain is spiritually and morally bankrupt. In the day Great Britain issued the "Balfour Declaration," intending to establish a Jewish homeland, she was the greatest nation in the world. The sun never set on the British Empire. But "how are the mighty fallen!" (2 Sam. 1:19, 27). The British government had a moral and legal right to

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The UN votes to partition Palestine - 1947

help establish a homeland for the Jew, but because of political consideration, she reneged on her promise. For nations and individuals, the Word of God still stands: "And I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

The thorny Jewish problem was placed into the lap of the United Nations. In November of 1947 they voted to partition Palestine and establish a homeland for the Jew. Two key factors in the outcome of the vote were: (1) world sympathy because of the Jewish atrocities during the Second World War; and (2) an American president named Harry Truman. In the days leading up to the United Nations' vote on the partitioning of Palestine to establish a Jewish and a Palestinian state, things appeared bleak for the Jewish cause. Sentiment in the United Nations was not favorable. America's ambassador to the United Nations stood in opposition to partition. So too, did our State Department. Before entering politics, Harry Truman was a haberdasher — he owned a fashionable men's clothing store. But in God's sovereignty, he had a partner who was Jewish. "Harry's" old friend flew to Washington to see him. He pled with the president to give his people a

chance. Of course, the president was noncommittal. But when his friend left, the president called America's ambassador to the United Nations and ordered him to support the partition plan. Other nations followed America's lead. When the voting finally came, it took only three minutes, but to world Jewry, it seemed to stretch the entire nineteen hundred years of her exile. At last — as outlined in the First Zionist Congress of 1897 — a Jewish homeland, in Palestine, secured under public law.

An ancient Jewish sage once wrote:
 If not here — where?
 If not now — when?
 If not you — who?

Blatant Arab threats notwithstanding, on May 14, 1948, David Ben-Gurion, the nation's first Prime Minister — in conformity with the United Nations' action — in an emotional speech declared Israel a free and independent nation among the nations of the world. The bones which Ezekiel saw prophetically twenty-five hundred years earlier had made a "noise," they "shook," the bones "came together," and "the sinews and flesh" had come upon them. Now, at last, the bones "stood up upon their

feet" (Ezek. 37:10). But could she survive in a hostile environment, surrounded by Islamic nations committed to her destruction? ■

How the UN voted

COUNTRY	YES	NO	ABSTAIN
Afghanistan		X	
Argentina			X
Australia	X		
Belgium	X		
Bolivia	X		
Brazil	X		
Byelorussian	X		
Canada	X		
Chile			X
China			X
Colombia			X
Costa Rica	X		
Cuba		X	
Czechoslovakia	X		
Denmark	X		
Dominican Rep.	X		
Ecuador	X		
Egypt		X	
El Salvador			X
Ethiopia			X
France	X		
Greece		X	
Guatemala	X		
Haiti	X		
Honduras			X
Iceland	X		
India		X	
Iran		X	
Iraq		X	
Lebanon		X	
Liberia	X		
Luxembourg	X		
Mexico			X
Netherlands	X		
New Zealand	X		
Nicaragua	X		
Norway	X		
Pakistan		X	
Panama	X		
Paraguay	X		
Peru	X		
Philippines	X		
Poland	X		
Saudi Arabia		X	
Siam			
Sweden	X		
Syria		X	
Turkey		X	
Ukraine	X		
South Africa	X		
U.S.S.R.	X		
United Kingdom			X
U.S.A.	X		
Uruguay	X		
Venezuela	X		
Yemen		X	
Yugoslavia			X

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FOUR

*A Nation Reborn
Through the Faithful Hand of God*

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE



GUSTAVE DORE 1833-1883

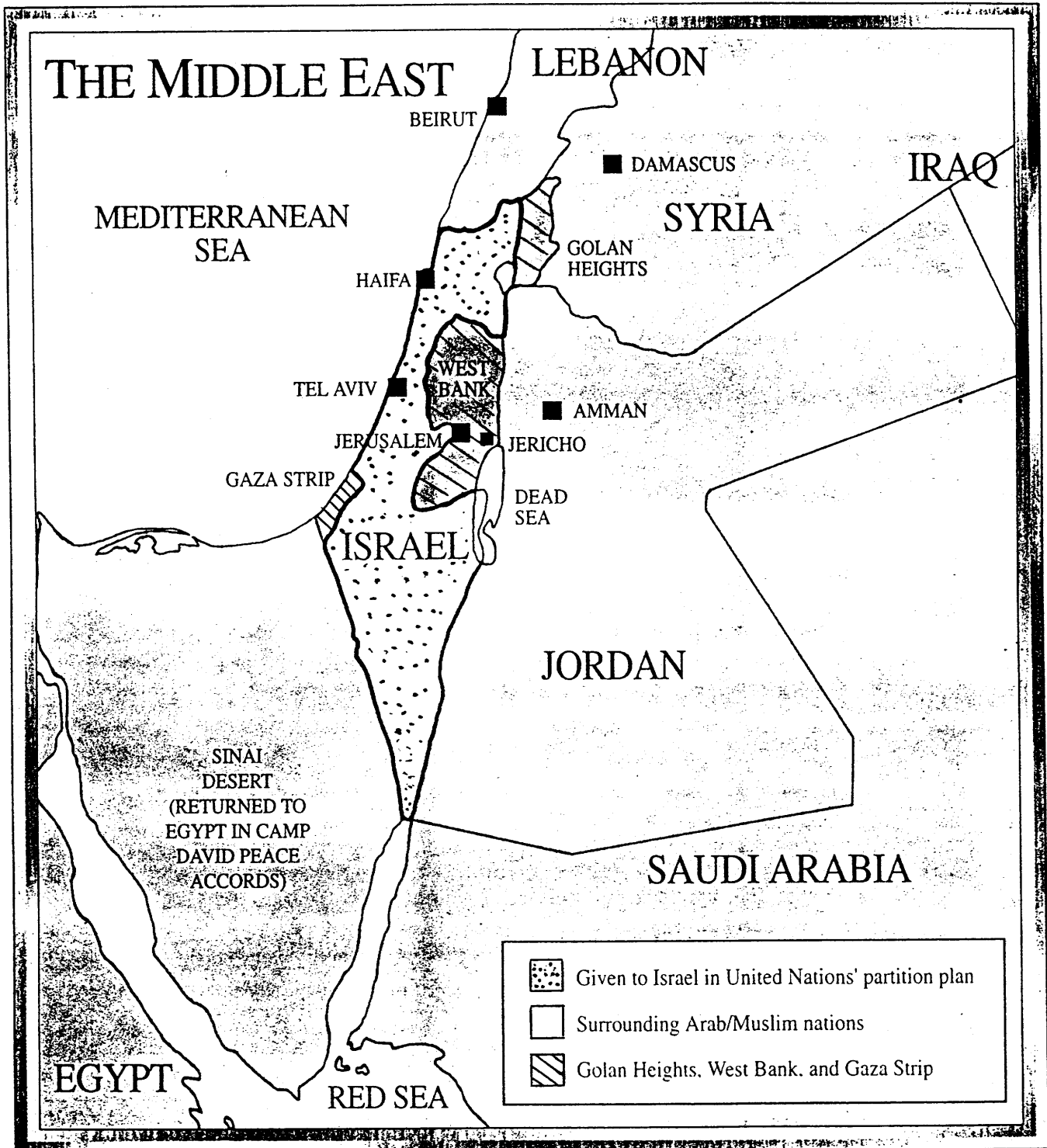
ABRAHAM AND ISAAC

W

ith the United Nations' resolution of November, 1947, Israel became a "paper" nation. Legally, Palestine was partitioned. The nations of the world had given Israel back a piece of the land that God had promised to Abraham and his posterity when He said, "Walk through the land in the length of it and in the breadth of it; for I will give it to thee" (Gen. 13:17). To be sure, what the United Nations gave was small — less than a fourth of the size which the British proposed in the mandate of 1917 — smaller than the state of New Jersey. But it was something — a land, a home, a place — to which the wandering Jew

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THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE



could return, be welcomed, and lay his head. But, could what was given in theory be sustained in practice? In 1948 there were only 640,000 Jews in all of Israel. The surrounding Arab nations had a combined population of over 80 million, and they threatened to

drive the Jews into the Mediterranean Sea. There were only six months to prepare for the inevitable attack. The nearly 100,000 British troops who had kept a shaky, uneven, largely pro-Arab peace would then leave.

Many world leaders were agreed. If

Israel declared herself a nation, the numerically superior and far-better-equipped Arabs would attack, and Israel would be stillborn. General George Marshall, America's Secretary of State, counseled his friend, David Ben-Gurion, to bide his time until a

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A NATION REBORN THROUGH THE FAITHFUL HAND OF GOD

more favorable political climate could develop for declaring Israel's nationhood. Ben-Gurion, later reflecting on the general's advice, said:

... For Marshall could not know what we knew — what we felt in our very bones: that this was our historic hour; if we did not live up to it, through fear or weakness of spirit, it might be generations or even centuries before our people were given another historic opportunity — if indeed we would be alive as a national group.

On the 14th of May, 1948, Ben-Gurion, who would become Israel's first Prime Minister, stood up in a hastily prepared movie theatre in Tel Aviv (because they did not possess Jerusalem), and declared Israel a nation among the nations of the world. On the 15th of May, the last of the British forces withdrew. The same day, six Arab nations — Egypt, Syria, Transjordan, Lebanon, Saudi Arabia, and Iraq — invaded Israel. They approached like a fistful of fingers that would close together and squeeze the life out of the infant state.



David Ben-Gurion

The invading armies had a carefully devised plan and a precise timetable. The Egyptians were to sweep up the coast from the south and then fork out. One force would take Jaffa-Tel Aviv along the Mediterranean Sea. The second force would join the Jordanian Arab legion and converge on Jerusalem. From the east, Iraqi troops would race westward across Palestine toward the Mediterranean to slice Israel in half. In the north, the Syrians and Lebanese would join forces to secure the Galilee and Haifa.

For the first month, battles raged up and down the land. The Jewish forces — initially without a tank, a fighter plane, or a field gun — suffered heavy casualties. The situation looked very grim. Through the efforts of the United Nations, a truce went into effect on June 11. It would only last until July 9. But, it gave Israel a month's reprieve. It would prove to be all she needed.

Knowing that war was coming, Israeli agents were sent out to locate caches of military equipment. At the same time, Golda Meir, an amazing and courageous woman who would later become Prime Minister, was dispatched to America. Her assignment: raise \$5 million to purchase weapons. Born in Russia, brought to America as a child, she lived, was educated, and taught school in Milwaukee, Wisconsin. She was totally Americanized. As a young woman and a Zionist, she immigrated to Israel. Now back in America, the first night at a rally in New York she raised \$11 million — in a matter of weeks she would raise more than \$50 million. Word went out to the Israeli agents to buy whatever equipment they could. Much of it was antiquated, but Israel was glad to get it.

During that brief month of peace, the equipment purchased through the funds "Golda" raised began to trickle into the country. When the fighting resumed, the Arabs discovered a drastic turn of events. There is hardly a settlement in Israel that does not have



Golda Meir

its tales of tanks stopped at the gate with Molotov cocktails, of rifles snatched up for use from the hands of the dead, of literally fighting at 10-to-1 odds — unembellished feats of individual and group heroism that would compare with the exploits of Joshua, Gideon, and King David.

Egypt sent an armada of ships to shell the city of Tel Aviv located on the Mediterranean coast. Israel had no ships, no guns — she lay at the mercy of the attacking armada. Two young Israelis went aloft to meet the attacking ships, their plane a small two-seater, their bombs homemade. The pilot was David Sprinzak, whose father would become the first Speaker of the Israeli Parliament. The bombardier was Mati Suenik, whose father helped secure and decipher the Dead Sea Scrolls. The little plane dove on the lead ship and hit it. The entire armada turned tail and fled. Tel Aviv was saved. But the plane crashed, and both young men died.

A major Egyptian force was moving north through the Negev. In its path stood a kibbutz (a communal farm) composed of nothing more than a row of cabins around a concrete water tower, in the open desert.

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The kibbutz had seventy-five settlers, to which were added seventy more fighters. Their total arsenal consisted of eighty rifles, two machine guns, and an antitank gun with five shells. Anticipating an attack, a complete underground fortress was built, staffed by a doctor and four nurses. Totally surrounded by the enemy, supplied only by a small plane, with every aboveground building destroyed, the Negba Kibbutz defenders continued to fight. On one day alone, June 2, an estimated six thousand shells fell on the surrounded garrison. Then came the major attack: seven Egyptian tanks, twelve armored cars, two thousand men — and overhead flying cover, were two Arab-flown Spitfires. The battle lasted five hours. When the dust had cleared, six tanks had been hit, one Spitfire shot down, and the Egyptians had pulled back. After six months, the defenders emerged from their bunkers victorious.

A little more than a month later, Egypt renewed its attack. This time they were met head-on in the Sinai by a rugged group of jeep-machine-gun-mounted commandos dubbed with the biblical designation "Samson's Foxes." Within ten days, the dazed Egyptians would find their assault shattered, casualties high, and much of their equipment in Jewish hands. One of those commando units was commanded by an eyepatched officer who would later become Chief of Staff. His name was Moshe Dayan.

At the southern end of the Sea of Galilee, where the lake empties into the Jordan River, stands the oldest and largest kibbutz (communal farm) in Israel. Its name is Degania. Combined Arab forces came against Degania with tanks and machine guns. In bitter fighting, the Arab forces gained entrance to the colony through the barbed wire. Things looked desperate. As the tanks began to enter the compound, two young people, a boy and a girl about fifteen or sixteen years of age, were concealed in the bushes. They had crude, handmade weapons.

They were bottles of phosphorus that burst into flame when the bottles were broken. One of these young people threw one of the Molotov cocktails at a tank. The bottle burst — the tank caught fire. The attacking troops, seeing the destruction of one tank and damage to three others, fled in disarray. The kibbutz and city of Tiberias were saved and another attack blunted. For many years tourists to Israel could see the tank at the entrance to the kibbutz, left as a memorial.



Moshe Dayan

In another major battle, Iraqi, Syrian, and Transjordanian forces came together to capture northern Israel and the major city of Haifa. It was at a Jewish colony near Mount Megiddo that the decisive battle took place. Once again, the Jews found themselves outgunned, outmanned, and surrounded. The besieged Jews had very few arms and had given up all hope of deliverance. Suddenly, there was a gap in the Arab lines. To this very day, no one has an explanation for it. Jewish defense forces at once entered the colony through the gap to reinforce the beleaguered defenders. Stunned at this reversal, the Arabs withdrew their forces. This was the turning point in the battle for the Jezreel Valley (site of the future battle of Armageddon) and northern Israel.

All hostilities were concluded by January 7, 1949. The War of Independence was over. Israel was a nation, not only on paper, but in substance. Not only had she held on to the United Nations-allocated land, but she captured additional territory in the north, south, and central areas. It had been a long time coming — almost nineteen hundred years. And the final eight months had not been without great cost. Four thousand soldiers and two thousand civilians had given their last ounce of devotion. The financial drain on the young nation was staggering — \$500 million.

In the calculations of the nuclear century, Israel is an insignificant piece of real estate. Her bridge is fragile; her highway narrow. And, to that insignificant and fragile land, Jews in great numbers from all over the world began to return. Something inside would say, "It's time to go home."

In 1956 the modern state of Israel found herself engaged in a second war. General Nasser was, in 1948, a colonel in the Egyptian army. He was defeated in battle near the very spot where David had defeated Goliath almost three thousand years earlier. Later, Nasser seized power in Egypt. Like Hitler, he wrote of how he would expand his sphere of influence and unite the Arab world. And like Hitler, the glue to solidify his aim would be hatred of the Jew. It was easy to suggest to the languishing Arab refugees who chose to flee Israel during the War of Independence, "You have been driven from your homes by the Jews!" A group of terrorists and murderers were trained to slip undetected into Israel to ambush and kill. Supplied and encouraged by the Soviet Union, who desperately wanted a foothold in the Middle East, Nasser seized the British-owned Suez Canal. Ben-Gurion decided to strike at once and sent General Dayan into the Sinai. His troops destroyed terrorist bases and captured large stores of Soviet arms. Within ten days, the Egyptian resistance was broken and Dayan penetrated to the Suez Canal, capturing

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A NATION REBORN THROUGH THE FAITHFUL HAND OF GOD



Israel made a major mistake. She gloried not in what the God of her forefathers had done for her, but in what she thought she had done for herself. Israel was lifted up with pride, pride of invincibility and self-sufficiency. And so, on a quiet day in October, Israel found herself in another war.

It was Yom Kippur (Day of Atonement), October 6, 1973. Egypt and Syria launched a massive coordinated attack — Egypt across the Suez Canal and

Syria over the Golan Heights.

The Israeli intelligence-gathering capability is among the best in the world. Literally hundreds of warnings were received from secret agents telling of the impending attack. American intelligence confirmed the attack forty-eight hours in advance. But, it was as though the Jewish leaders had a veil placed over their eyes; they refused to heed the repeated and urgent warnings. Jewish leadership was either convinced that the Arabs would not attack or confident that they could handily repeal any infringement on her territory.

They chose not to launch a preemptive strike, as they had in 1967, fearful of worldwide condemnation as an aggressor; they chose not to mobilize lest it be a false alarm and they needlessly disrupt the economy; they chose not to disrupt the religious holidays and offend the religious Jews. Amazingly, they did nothing.

With perhaps as many as eighteen hundred tanks at the ready, the Syrians started over the Golan Heights to attack a totally unprepared army. Simultaneously, the Egyptians, in a massive show of strength, crossed the Suez Canal to be met by less than five hundred Israeli soldiers defending the antitank Bar-Lev Line. Most of the soldiers were on leave because of the high holy religious holiday.

Within hours the Israeli government realized the magnitude of the

Arabs bomb Jerusalem: War of Independence

the Red Sea port of Sharm El Sheikh and opening the Straits of Tiran to Israeli vessels. Under United Nations pressure, Israel withdrew, but the waterways were now open.

Israel knew that an attack was imminent. In June of 1967 Israel found herself in a squeeze play for the third time in nineteen years. A nation that wanted only peace, who preferred that her hardware be for farming, found this by-now-familiar cycle traumatic and disheartening. This time the major antagonists were Syria and Egypt. Israel knew she had to attack first. She launched a few planes at a time from different airfields throughout the country. As these staggered flights flew west, away from Arab lands, apparently posing no threat, they knew exactly how far they had to fly to go beyond the Egyptian and Syrian radar-screen capability to track them. Then the planes turned around and descended to an elevation just above the Mediterranean Sea, but beneath the radar capability to detect them. Each plane had a predetermined target. Within hours the planes of six Arab nations were destroyed while still on the ground. The war itself would last a total of six days.

In this six-day period, Israel captured the strategic Golan Heights in the northeast from Syria; the entire Sinai in the south from the

Egyptians; and, most significantly, the Old City of Jerusalem and biblical Judea-Samaria (the West Bank) and Gaza from Jordan. Few battles in the history of mankind were more awesome. An observer put it this way:

By a feat of arms unparalleled in modern times, the Israelis, surrounded by enemies superior in quantity and quality of equipment and overwhelmingly superior in numbers, had fought a war on three fronts and not only survived, but won a resounding victory.

In 1948 Israel won an amazing battle for national survival against six invading armies. In 1956, when terrorists were sniping at her and the closing of the Suez Canal threatened to strangle the life out of her, she launched a daring campaign into the Sinai and emerged victorious. In 1967, in imminent danger of being attacked by three nations — and rightfully convinced that Syria was diverting the life-sustaining waters of the Jordan River — she initiated a preemptive strike with such precision that the whole world was stunned. To the spiritually discerning mind, it was the God of Israel who was behind these amazing victories.

But, following the Six-Day War,

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attack. Israel was fighting for her very survival. Her planes took to the skies and tried gallantly to stem the tide. But, Russian-built SAM 7s (surface-to-air missiles) formed an umbrella-like protection over the advancing armies. In air-to-air combat, it was no contest — the Israelis were clearly superior. But, they had difficulty against the ground-to-air missiles which kept them at bay. Newly deployed Russian antitank weapons were also taking a heavy toll on Israel's mechanized units. In the early days of the war, the situation looked desperate.

According to the article "How Israel Got the Bomb" in *Time* magazine, April 12, 1976, Moshe Dayan, the Chief of Staff, requested permission of Prime Minister Golda Meir to arm their atomic bombs. They came out of storage silos and were moved to a number of airfields to be armed and readied if needed. Russia, seeing what Israel was doing, began to ship tactical, nuclear weapons to Alexandria and loaded paratroopers onto planes headed toward Libya in north Africa. Former President Nixon, alerted to the Russian activity, called a red alert for the American armed forces worldwide. Superpower confrontation and atomic war were distinct possibilities.

At that moment, a brilliant Israeli general and tank commander by the name of Ariel Sharon was able to break through the Egyptian advance in the Sinai and cross the Suez Canal. His troops fanned out and destroyed the SAM 7 missile sights. The Israeli planes now controlled the skies. In the following days, in what was one of history's largest tank battles, the Egyptian-mechanized units were destroyed on the sands of the Sinai Desert. Jewish troops continued to cross the Canal and encircled the Egyptian Third Army. They were totally cut off.

At the same time, there was a dramatic change in the battle for the Golan Heights. Acts of heroism abounded and gave Israel a chance to mobilize her reserve forces.

Among the most conspicuous were the exploits of a young Israeli, Zvi Greengold. He was on leave when news of the outbreak of fighting reached him. Hitchhiking north, he arrived at headquarters and asked for a command. He was given four tanks and sent into the battle. Over the next thirty hours, Zvi Greengold would wreak havoc on the enemy. When other tanks in his command were destroyed, he fought alone, engaging one of the main thrusts of the Syrian advance. Through the night he darted in and out among the hills to destroy enemy tanks and then would quickly melt into the night. His tank was hit and set afire. Zvi flung himself to the ground, wounded and suffering burns on his arms and face. Still, the lieutenant commandeered a passing Israeli tank and continued his war. Zvi Greengold, son of survivors of the Holocaust, had, according to figures given by his officers, destroyed or damaged sixty Syrian tanks.

In time both . . . invasions were repulsed; the entire atmosphere of the war changed.

In time both the Syrian and Egyptian invasions were repulsed; the entire atmosphere of the war changed. Israel's atomic bombs went back into storage silos; the Russians recalled their tactical, nuclear weapons, and unloaded their paratroopers; and the American armed forces were taken off red alert. Israel now had the capability of destroying both Cairo, Egypt, and Damascus, Syria. But, within forty-eight hours, the United Nations called for a cease-fire. America feared that the Soviet Union, with so much at stake, would be forced to directly intervene if Israel were not stopped, and therefore put tremendous pressure on Israel to cease fire. While Israel was fighting for her life, few nations protested and the United Nations took little action; but when the tide of battle miraculously changed, the United Nations acted with great dispatch.

For Israel, for the moment at least,

the day was saved. They were so shocked, however, that it would take her some months to realize that the Yom Kippur War was, in reality, a victory. The pride which had characterized Israel after the 1967 Six-Day War was no longer present.

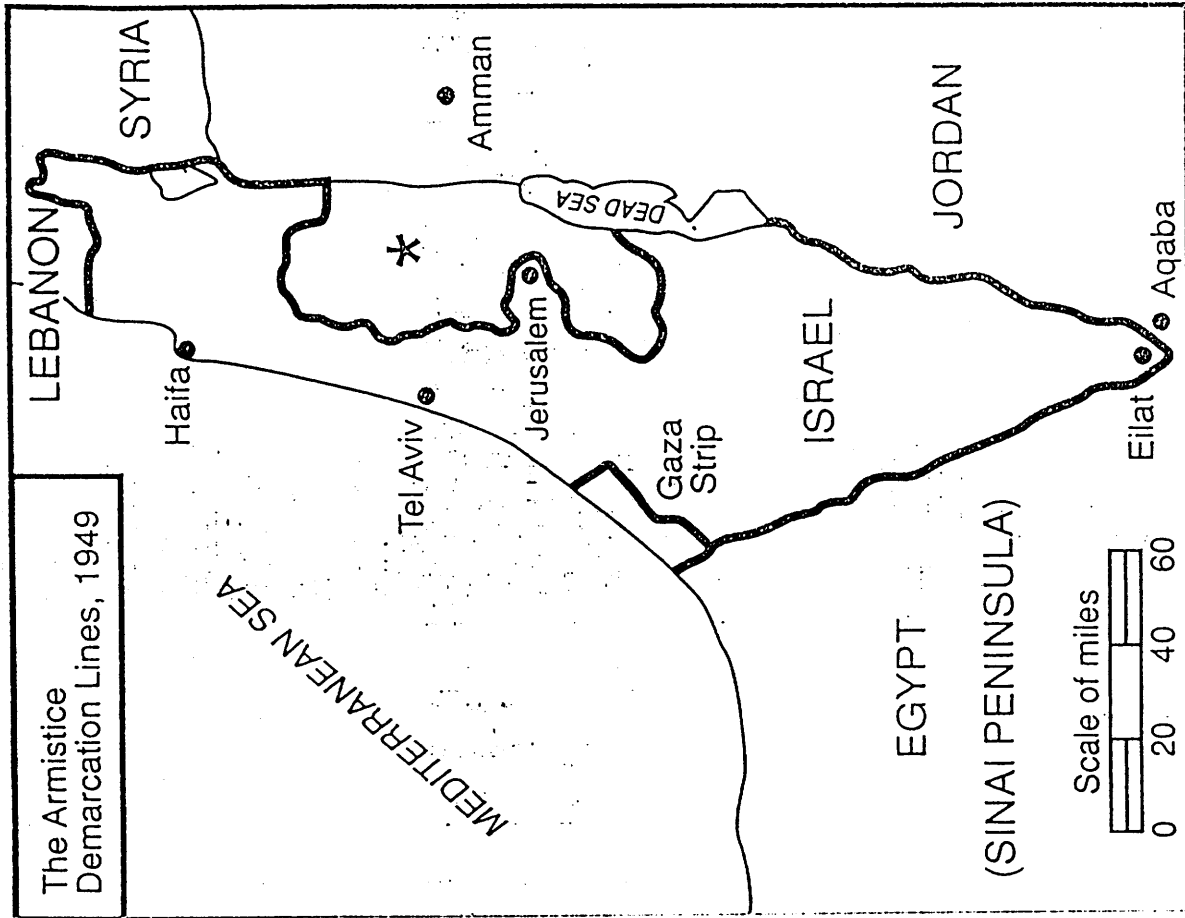
The nation had almost been defeated. If the Egyptians had not halted their early advance to bring up reinforcements in order to consolidate her surprising early success; if a small contingency of Israeli soldiers had not been able to slow the Syrian advance until the reservists were mobilized — the nation would have been pushed into the Mediterranean Sea. Obviously, the God of Israel had other plans.

Long centuries ago, Moses saw a bush that burned and was not consumed. He said, "I will now turn aside and see this great sight, why the bush is not burnt" (Ex. 3:3). The burning bush which Moses beheld needed no hot flame to reduce it quickly into a heap of white ashes. In all probability the region

was arid and dry, the bush scorched and withered, its leaves dead and limp, its branches dry and sapless. The lapping flames should have made speedy work of such a bush. But the thorn was not consumed; no branch or twig or leaf was even scorched or singed.

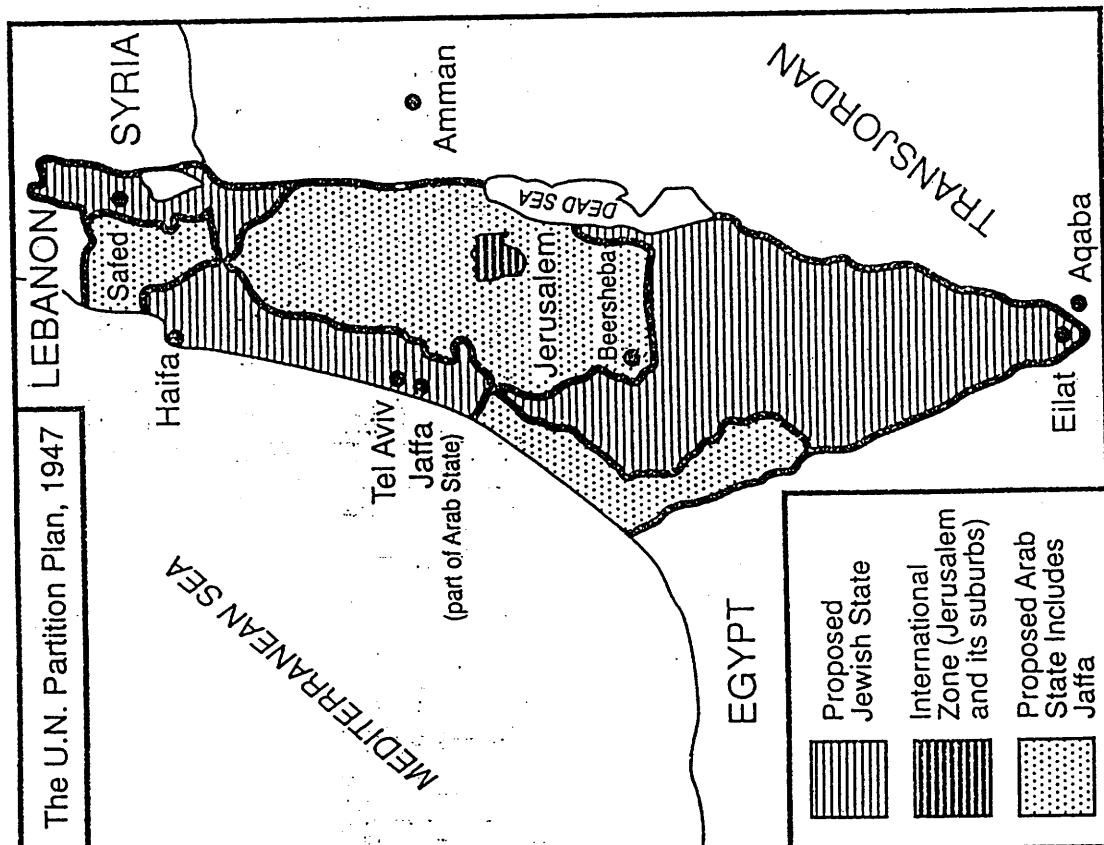
The visual object lesson was clear and concise. Though every normal indication argued for the annihilation of the thorn bush, it was miraculously and supernaturally preserved. At that same moment the Hebrew race was enslaved down in Egypt; *stunted* because of depravations; *thorny*, with no apparent value; in the crucible of *fiery* affliction. Every normal indication argued for extinction — but like the thorn bush, that people would be miraculously and supernaturally preserved. And like the thorn bush, Jehovah will speak from the midst of her to the peoples of the world. That day is fast approaching. ■

Maps of Israel (1947, 1949)



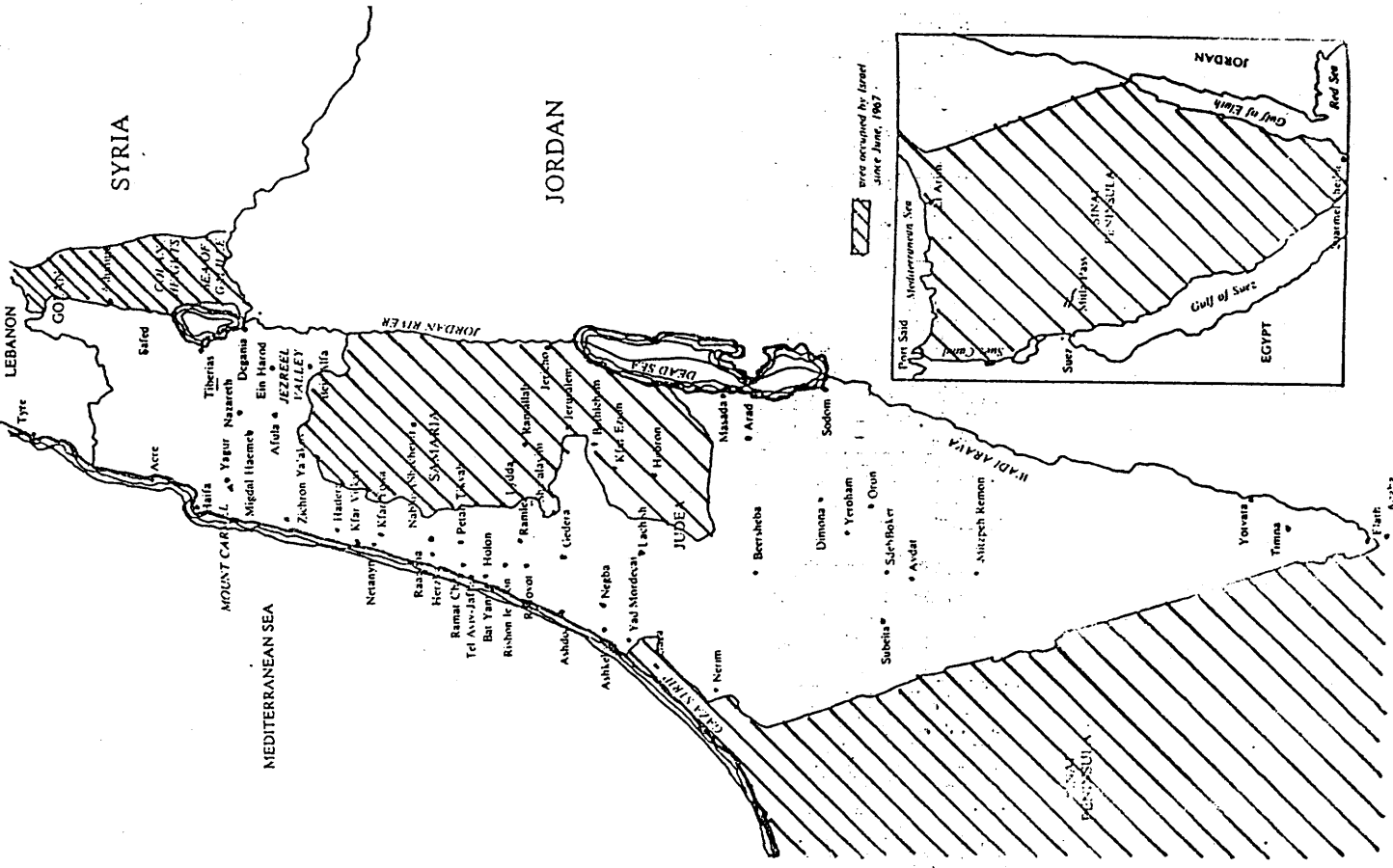
★ Area annexed by Jordan in 1950 and renamed "West Bank"

From David Polan, *Holy War for the Promised Land*, 249-50
Nashville: Nelson, 1991. (He's a Jerusalem-based Christian CBS journalist).



Jewish Populations in Europe (1933, 1961)

144 John Phillips, EXPLORING THE WORLD OF THE JEW



POPULATION OF JEWS IN EUROPE BEFORE AND AFTER WORLD WAR II

Country	1933	1961
Poland	3,300,000	30,000
Germany	550,000	30,000
Austria	190,000	10,000
Hungary	400,000	80,000
Czechoslovakia	315,000	18,000
Rumania	850,000	180,000
Netherlands	150,000	23,000
Belgium	100,000	33,000
Yugoslavia	75,000	6,500
Greece	75,000	6,000
France	320,000	300,000
Italy	57,000	30,000
Total	6,382,000	746,500

Fig. 10.13

Important Dates in the Modern History of Israel

Institute of Holy Land Studies
Jerusalem, Israel

IMPORTANT DATES IN THE MODERN HISTORY OF ISRAEL

- 1517-1917 Palestine (Southern Syria) ruled by Ottoman (Turkish) Empire.
- 1881-1882 First Aliyah (wave of Jewish immigrants) to Palestine, mainly coming from Russia.
- 1905-1909 Second Aliyah comprised of immigrants from Eastern Europe.
- 1914-1918 World War I and the collapse of the Ottoman Empire.
- 1917 BALFOUR DECLARATION. British government states it favors "The establishment in Palestine of a national home for the Jewish people" (if allies win war).

The British conquer Jerusalem, ending four centuries of Turkish rule in the land.
- 1922-1948 BRITISH MANDATE in Palestine. Britain controls Palestine under the newly-approved League of Nations Mandate.
- 1919-1923 Third Aliyah comprised of immigrants from Eastern Europe.
- 1924-1928 Fourth Aliyah comprised of immigrants from Eastern Europe.
- 1933-1936 Fifth Aliyah comprised of refugees from Nazi Germany.
- 1939-1947 World War II. Holocaust in Europe in which six million Jews perished.
- 11/29/47 United Nations Partition Plan. Palestine to be partitioned into one Arab and one Jewish state. Adopted by UN vote: 33-13. Accepted by Jews, but rejected by Arabs.
- May, 1948 British withdrawal from Palestine.
- 5/14/48 Israel declares independence (celebrated according to Jewish calendar).
- 5/15/48 Five Arab armies invade the State of Israel.
- 1948-1949 WAR OF INDEPENDENCE. Israel gains more territory than she would have received by partition. Ceasefire lines agreed upon at the Rhodes meetings, but no peace treaty established.

ARAB REFUGEES. About 600,000 Arabs flee from Israeli-controlled territory to Lebanon, Syria, Iraq, Gaza (occupied by Egypt), and Jordan (the West Bank and Transjordan).

Important Dates in the Modern History of Israel (2 of 2)

- 1948-1967 WEST BANK. Territory west of the Jordan River from the area of Jenin in the north to the Hebron region in the south (called Judea and Samaria by Israelis). This is the territory occupied by Jordan in 1948 and annexed to Jordan in 1950. Jerusalem was a divided city during this period; Old City and north (in Jordan), and West Jerusalem (in Israel).
- ISRAELI ARABS. Arabs remaining in Israel from 1948 to the present, are Israeli citizens, carry Israeli ID cards, and participate in federal elections. Main population centers are in Galilee.
- JEWISH REFUGEES. About 700,000 Jewish refugees flee from Arab lands to Israel following the War of Independence (Sephardic Jews from North Africa and the Middle East). In addition, some 600,000 survivors of the Holocaust are able to reach Israel.
- Oct-Nov, 1956 SINAI CAMPAIGN. Israeli conquest of Sinai due to Arab terrorist attacks across the border and Egyptian blockade of Gulf of Aqaba (Eilat).
- Mar, 1957 Israel withdraws from Sinai with guarantees of free navigation through Gulf of Aqaba to Eilat.
- 6/5/67 Israel attacks air bases throughout Egypt.
- Jun 5-11, 1967 SIX DAY WAR with Egypt, Syria, and Jordan. Israel conquers Sinai again, including Gaza (war with Egypt), Golan Heights (war with Syria), and the West Bank (war with Jordan).
- Arab refugees flee from West Bank and other territories which came under Israeli control as a result of the Six Day War. Most Arabs stay in the West Bank, Gaza, and Sinai.
- 11/22/67 UN Security Council adopts RESOLUTION 242, which calls for a "just and lasting peace between Israel and the Arab states" and "withdrawal of Israel forces from occupied territories to secure and recognized boundaries agreed upon within the terms of a peace treaty."
- Oct. 6-24, 1973 YOM KIPPUR WAR. Surprise attack in Sinai by Egypt and Golan Heights by Syria (Jordan not involved directly); Israel, unprepared, must mobilize immediately to meet very serious threat to her existence.
- 10/22/73 UN Security Council adopts Resolution 338 which calls for a ceasefire, immediate negotiations, and reinforced Resolution 242.
- 1977 Anwar Sadat, President of Egypt, visits Jerusalem.
- 3/26/79 Anwar Sadat, President of Egypt, and Menachem Begin, Prime Minister of Israel, sign a peace treaty in Washington.
- 6/6/82 Israel invades Lebanon in the Peace of Galilee campaign.
- 6/10/85 Final phase of Israeli army withdrawal from southern Lebanon. Small Israeli army contingent along with the Southern Lebanese Army (SLA) maintains security in southern Lebanon and along Israel's northern border.

A Brief History of Israel

Paul Lee Tan, "Holy Land Biblical Study Tour" (1993), 48-49

<p>The First Jew:</p> <p>2500 B.C. God called <i>Abram</i> from Babylonia to Palestine</p>	<p>Persian Period (539-331 B.C.):</p> <p>539 B.C. Jews returned to Jerusalem under decree of <i>Cyrus</i>, king of Persia. Leaders: <i>Ezra</i>, <i>Nehemiah</i>. PROPHETS: <i>Ezekiel</i>, <i>Haggai</i>, <i>Zechariah</i>, <i>Malachi</i>.</p>	<p>135 A.D. Jerusalem finally destroyed; renamed "Aelia Capitolina" 300 A.D. Christianity became state religion (<i>Constantine</i>)</p>
<p>Grew Into A Nation:</p> <p>1250 B.C. The Exodus from Egypt (<i>Moses</i>, <i>Joshua</i>) 1200 B.C. Philistines entered the Land from Crete</p>	<p>Greek Period (334-167 B.C.):</p> <p>334 B.C. <i>Alexander the Great</i> of Greece conquered Palestine. Then Israel under the Egyptian Ptolemies and Syrian Seleucids. 175 B.C. <i>Antiochus Epiphanes</i> of Syria became king. He offered pig on Temple altar.</p>	<p>Byzantine Period (Roman) (330-634):</p> <p>313 A.D. Constantine issued Edict of Milan, bringing freedom of worship to all religions. Constantinople, or Byzantium, was made the capital of the Eastern Roman Empire.</p>
<p>United Hebrew Kingdoms:</p> <p>1000 B.C. Kingdoms of <i>Saul</i>, <i>David</i>, <i>Solomon</i></p>	<p>Hasmonean Period (167-63 B.C.):</p> <p>167 B.C. to 63 B.C. Jewish independence from Seleucids. Leader: <i>Mattathias</i>. Almost a century of peace.</p>	<p>Second Persian Period (607-629)</p> <p>614 A.D. May 20th, Jerusalem retaken by Persians; Christian churches destroyed; 300 years' Christian work in Palestine wiped out.</p>
<p>Divided Hebrew Kingdoms:</p> <p>920 B.C. KINGS: <i>Rehoboam</i> in North; <i>Jeroboam</i> in South. PROPHETS: <i>Elijah</i>, <i>Isaiah</i>, <i>Jeremiah</i>, first 9 Minor Prophets. Period of Judges.</p>	<p>Roman Period (63 B.C.-330 A.D.):</p> <p>63 B.C. Roman general <i>Pompey</i> conquered Palestine 4 B.C. JESUS CHRIST born 33 A.D. JESUS CHRIST crucified 70 A.D. Jerusalem destroyed by Roman general <i>Titus</i> 73 A.D. Masada, last Jewish stronghold, fell to Romans 132 A.D. to 135 A.D. Jewish revolt under <i>Bar Kokhba</i></p>	<p>Arab Period (634-1099)</p> <p>636 A.D. All Palestine under Arab (Moslem) control; Jerusalem became Islam's 3rd holiest city. (Mohammed born: 570 A.D.) 1009 A.D. Caliph Hakim ordered Church of Holy Sepulchre destroyed, over 30,000 Christian buildings in Asia Minor destroyed.</p>
<p>Assyrian Period (885-612 B.C.):</p> <p>721 B.C. Israel's Ten Tribes taken captive by Assyria</p>	<p>Crusader Period (1099-1263):</p> <p>1099 A.D. Jerusalem captured by Christian Crusaders; Latin Kingdom of Jerusalem established.</p>	
<p>Babylonian Period (612-539 B.C.):</p> <p>587 B.C. Judah taken captive by Babylon (<i>Nebuchadnezzar</i>)</p>		

A Brief History of Israel (2 of 2)

1187 A.D. The Moslem prince *Saladdin* routed Crusaders at Horns of Hattin (in Galilee).

1229 A.D. to 1241 Jerusalem briefly retaken by Crusaders. Then Mongols from Asia took Jerusalem in early 13th century.

Mameluke Period (1263-1516):

1263 A.D. Mameluke Sultan *Baybers* (of Egypt) captured remaining Crusader strongholds in Palestine. For next 250 years, Mamelukes held coastal cities intermittently. (In 1400 A.D. Another Mongol invasion under *Tamerlane*, partially successful.)

Turkish Period (1517-1917):

1517 A.D. Palestine under the Turkish Ottoman Empire

1799 A.D. Napoleon of France tried to take Palestine. He captured Joppa, but was defeated at Acre.

Modern Period (1917-Present):

1917 A.D. British general Allenby took Palestine

1917 A.D. The Balfour Declaration—*"His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people."*

1922 A.D. The League of Nations confirmed the British Mandate over Palestine

1947 A.D. Britain turned over Palestine to the United Nations, which partitioned it between two states: Israel and Jordan. The Arabs refused.

1948 A.D. May 14th, Israel proclaimed independence. Jewish-Arab wars began.

1956 A.D. When Egypt nationalized Suez Canal, Israel attacked and occupied most of Sinai Peninsula, then withdrew to 1949 armistice line.

1967 A.D. May 23rd ("6-Day War"). Israel occupied (1) entire Sinai Peninsula (2) Golan Heights (3) the West Bank and (4) All of Jerusalem.

1973 A.D. Oct.6th ("Yom Kippur War"). On the verge of defeat, Israel turned and won a significant victory over Egypt and Syria. Ceasefire forced by Russia.

1979 A.D. March 26th ("Camp David Accord"). The first peace treaty between Israel and Egypt in 3,000 years.

1982 A.D. June 6, Israel invaded southern Lebanon, and establish a buffer zone between northern Israel and Lebanon.

1991 A.D. Middle East Gulf War, when Saddam Hussein of Iraq rained SCUD missiles on Israel. For first time ever, some peace talks between Israel and her Arab neighbors.

ISRAEL

BORN:

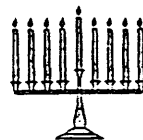
MAY 14, 1948

STRUGGLE:

45 years

SURVIVE:

...To End Times



The Jews in Israel

Paul Lee Tan, "Holy Land Biblical Study Tour" (1993), 50-51



The Patriarch Abraham

THE JEWS IN ISRAEL

Jewish Inhabitants in Israel:

1880 25,000
 1917 50,000
 1935 300,000
 1948 713,000
 1967....2,500,000
 1990 ...4,000,000

A. Why did God choose the Jews?

Genesis used 11 chapters to tell the whole history of mankind. Then God used 40 chapters to tell about Abraham. In fact 4/5 of the Bible is devoted to the Jews. This shows the importance of the Jews in God's plan!

(Popular poem: "How odd - Of God - To Choose - the Jews!")

- (1) Unconditional election
- (2) To give birth to promised Messiah (John 4:22, Gen 22:18)
- (3) To be depository of Divine Revelation (Bible)(Psa 147:19,20; Rom 3:1,2)
- (4) To proclaim God's message to world (Exod 4:22; Isa 43:11,12; Matt 23:15)

B. What people had survived after-

- (1) 400 years of slavery
- (2) 2 total destructions of nation and land
- (3) 2,000 years' dispersion in hostile lands
- (4) Unprecedented hatred and oppression of conquerors

C. Four Amazing Prophecies:

(1) First Dispersion of Jews - to Babylon

(Deut 28:49-57 - by ONE invader)
 (Jer 29:10-11 - for 70 years)
 : In 586 BC by Babylon

(2) First Restoration of Jews - by Persia

(Isa 44:28-45:6 - predicted 200 years beforehand!)
 : II Chron 36:22-23.

(3) Second Dispersion of Jews - to worldwide

(Deut 28:62-66 - more severe; over 1 million Jews killed; price of Jewish slaves same as a horse)
 : AD 70, Roman General Titus...Masada

(Bible not tell us how long 2nd dispersion will be)

(4) Second Restoration of Jews - "in latter days"

(Isa 11:11-12 "a second time")
 (Ezek 36:24ff = will return in UN-belief; ch.37 dry bones = restored in diff.stages)

(Amos 9:15 "never again"...up to Mill)

(Ezek 36, 37 - never to be destroyed again!)

(But will be great war Armageddon, where Israel will be delivered, and many will turn to Messiah)

: from 1948 to future

ZECH 12:8-9,10 = At height of Armageddon, just as nation go under, Israel will recognize Jesus as Messiah. God will deliver them.

D. Next Events for Jews:

- (1) Sign Peace Treaty with Antichrist (Dan 9:26,27)—and being the Great Tribulation
- (2) Rebuilding of Temple (Dan 9:26,27)—for Antichrist to destroy

E. "TIMES OF THE GENTILES"

(Luke 21:20-24)

(1) Question: Since Jerusalem now in Israel control and Israel is a nation, is T of G ended, and Christ coming soon?

(2) Answer:

(1) Gentiles have political supremacy over Jews

(2) Gentiles have spiritual opportunity (cf. Rom 11:25) = church age.

(3) "Times" (plural) indicate "down-trodden" will be in stages — off and on, up and down (NB: Tel Aviv OK as capital; Israel still dependent on US aid; Arabs still want Israel exterminated; (It is imposs to exterminate Israel, but possible to cause it reverses...)

(4) End at Second Coming of Messiah

NB: we see steps toward end of Gentile supremacy: State of Israel established, world-wide church work; etc.

The Jews in Israel (2 of 2)

F. BRIEF HISTORY OF JEWS AFTER 70 AD

(1) AD 70, General Titus ordered Jerusalem and Temple destroyed; remaining Jews continued to revolt until AD 135 where Judah was desolated. 1,000 towns in ashes, people scattered to 4 winds

(2) 8th Century—the Abbasid Arabs controlled Palestine

(3) Frankish Crusaders controlled. defeated by Saladin in 1187.

(4) Ottoman Turks in 1517, until Turkey defeated in WW I

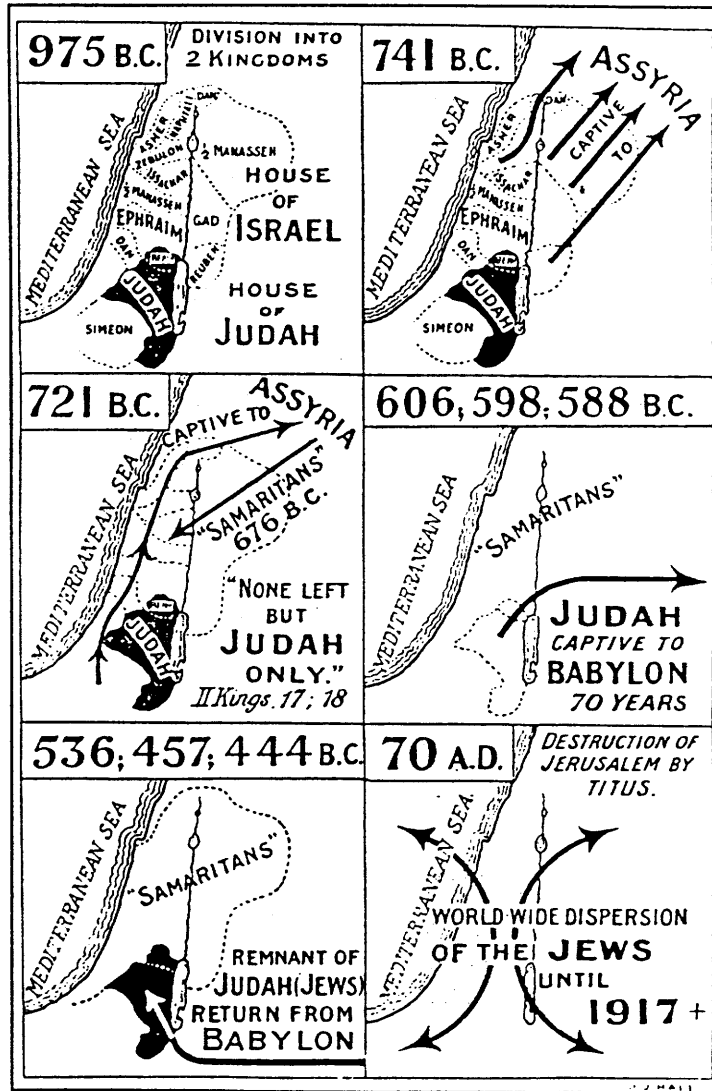
(5) British General Allenby took Palestine in 1917 ...turning point

(6) "Balfour Declaration" of 1917 "His Majesty's government views with favor the est in Palestine of a national home for the Jewish people."

(7) UN gave Britain mandate over Palestine, but Britain fear Arabs, and not OK Jewish emigration

(8) During WWII, world sympathy for Jews who suffered and should have a homeland. But Arab league formed to oppose; Britain turned over Palestine to UN, who OK partition into 2 states.

(9) On May 14, 1948, Britain withdrew, and Israel proclaim independence. Arabs attacked. Israel admitted to UN.



The People in Israel

Paul Lee Tan, "Holy Land Biblical Study Tour" (1993), 52

=Almost 5,000,000 people in Israel today.

About 87% live in 110 towns and cities of Israel. Others live in kibbutz (communes) or moshav (family-owned cooperatives).

1. THE JEWS

About 4,000,000. Half are immigrant, half born in Israel (called "Sabras"). The sabra is a cactus fruit that is prickly on the outside but sweet inside.

2. The Samaritans

Only about 300, of mixed ancestry. They barred from rebuilding Jerusalem (Ezra 4:1-3; Neh. 4:1-8). Only have the Pentateuch and has a syna-

gogue on Mount Gerizim, which they consider sacred. They live in Nablus, capital of West Bank.

3. The Moslems

Almost all of the Moslems are Arabs and number about 600,000. Live mostly in West Bank, Gaza Strip, and East Jerusalem.

4. The Christians

About 100,000. Most are Arabs. Divided into: (a) Protestant (Anglican, Baptist, Lutheran); (2) Catholic (Roman, Greek, Armenian); (3) Orthodox (Greek, Romanian, Russian); and (4) Monophysite (Armenian, Coptic, Ethiopian).

5. The Bedouin

About 100,000. Not a religious group, half live in permanent settlements and half in black-tented camps.

6. The Bahais

A sect which stressed brotherhood of man. Their world center located on side of Mount Carmel.

7. The Druzes

A sect which believed God incarnated through Al Hakim, Caliph of Egypt. They venerate Jethro, father-in-law of Moses, and mostly live on the Golan Heights.



Old Yemini Jew



Should Israel Trade Land for Peace?

Israel is a divided country. The most obvious separation is between Jews and Palestinians—culturally, religiously, politically, geographically, and ethically.

I couldn't help but notice these divisions on the 1994 Map of the Holy Land published by Mapline in Herzliya, Israel. The tourist map includes the West Bank and Golan Heights areas inside the borders of Israel as if no controversy exists over these areas. (Never will you ever hear or read of the term "occupied territories" from an official Israeli source.) The map denotes the Gaza Strip and Jericho Palestinian Liberation Organization (PLO) areas in an interesting way as well. It designates them as "1994 Palestinian Authority." The omission of the word "Liberation" screams with its silence. Perhaps the same could be said concerning use of the word "Organization," for while the Palestinians have lived in the land long before the birth of the State of Israel in 1948, never have they attempted to organize into a country until recently. In fact, while sharing Islam in common with the neighboring Muslim nations, no Middle Eastern Arab country has ever once given money to help the plight of these people. It better serves these nations' interests to put the blame on Israel for the problem.

However, Israel's division is much deeper than the separation between Jews and Palestinians. Both of these groups have sub-groupings which are poles apart.

The 4 November 1995 assassination of Prime Minister Yitzak Rabin by Israeli bullets underscored the division among the Jews. "Jew" is a rather loose term to describe a citizen of this State. On the one hand, it can designate a right wing, orthodox Jew who sees the possession of the land as a partial fulfillment of Genesis 15:18. Yet, on the other hand, "Jew" is also used for the ruling secular leaders willing to "trade land for peace." In fact, the government admits that nearly one third of the 500,000 Russian "Jews" are not actually religiously Jewish. Religious Jews find themselves in the minority.

Palestinians also remain divided. Yes, some still wish to push Israel into the Mediterranean, like Hamas and other terrorist groups like the PLO (oh, they aren't terrorists anymore?). I suspect most Palestinians simply want to live in peace, raise their families and standard of living, and not have Israel looking over their shoulders. Who knows how many of them really look to Yassar Arafat as their leader? The press used to call him a "terrorist," but this term seems not fashionable in the prevailing "do not offend anybody" script guidelines. But has he changed? Has he repented of the numerous deaths caused and the blood on his hands? How many people has he personally killed to force Israel to the negotiating table? No wonder when Yitzak Rabin shook Arafat's hand at the 1993 peace talks, the Prime Minister looked down at his hand as if to say, "What have I done? Should I *wash* this hand?" The USA, which has a worldwide policy of not negotiating with terrorists, has gone against its own policy here by sponsoring the talks.

I speak not as an authority on Israel's complex political situation. God has not called me to politics but to biblical exposition. But people keep asking me, "Should Israel trade land for peace?"

Maybe a better question is, "Is Israel *getting* peace for land?" I'll answer this with a further question: "How much has the violence subsided since the peace talks began?"

An informed person will answer, “Not at all. There has been *more* violence and death since the peace talks.”

The biblical formula is not “land for peace” but “repentance for peace.” Will Israel be at peace when it reduces its land to the meager pre-1967 borders? No, peace will come only when the nation trusts in the real Messiah! This truth permeates the Scriptures. Full restoration will not come until after the nation is both regathered (Isa. 11:11-12; Jer. 30:3; Ezek. 36:24; 37:1-4; Amos 9:14-15; Micah 4:6-7; Matt. 24:31) and repentant (Deut. 30:1-10; Hosea 14:1-5; Zech. 12:10; 13:1). Israel’s regathering this century fulfilled Ezekiel 37:1-8, which prophesies that the nation will be restored in *unbelief*. But verses 9-14 remain unfulfilled, noting that the nation needs “breath” in it, which is the Spirit of God (v. 14). This will not occur until Israel undergoes 30 months of divine discipline for its unbelief (Rev. 7:14; Matt. 24:21; Dan. 9:27; 12:1; Ezek. 38—39) called “a time of trouble for Jacob” (Jer. 30:7). After this time God’s promise of a national repentance will indeed happen so that “all Israel will be saved” (Rom. 11:26). However, this will come about through spiritual means and not at the negotiating table.

Outline of the Life of Christ

Based on J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981)

Introduction §§ 1-2

The Gospel writers introduce the Person of Christ by emphasizing their sources and His deity in order to establish the validity of their claims

A. The Source of Knowledge

§ 1

Luke 1:1-4

Luke introduces his account as carefully researched and authoritative in order to assure his readers of the certainty of what they had been taught

B. The Preexistence of Christ

§ 2

John 1:1-18

John introduces his account with Christ's relationships to the Father, creation, men, and John the Baptist in order to establish His deity as the revealer of the Father by being made man and the redeemer to those who believe, although He was rejected as Messiah by Israel

I. The Introduction of the King §§ 3-27

The Messiahship of Jesus Christ is evident in His arrival, the testimony by John, and His approval in His baptism and temptation

A. The Arrival of the King

§§ 3-19

The lineage, birth, infancy, and childhood of Christ demonstrate that He is the Messiah of Israel

1. His Ancestry

§ 3

Matthew 1:1-17; Luke 3:23b-38

The genealogy of Christ is listed in order to establish His legal and physical right to the throne of David in fulfillment of the Davidic Covenant

2. His Advent

§§ 4-11

The arrival of both John and Christ are announced and fulfilled in order to demonstrate through their births that Jesus is the promised Messiah

a. The Annunciation of the Birth of John to Zechariah § 4

Luke 1:5-25

Gabriel announces to Zechariah that his wife Elizabeth would miraculously give birth to the forerunner of Messiah in order to set John apart for God's service before his birth

b. The Annunciation of the Birth of Jesus to Mary § 5

Luke 1:26-38

Gabriel announces to the Virgin Mary that she would miraculously conceive and bear the Messiah, Jesus, so that God could become incarnate without a fallen nature and in order that Mary might know that she became pregnant by the Holy Spirit

c. The Arrival of Mary in Judea § 6

Luke 1:39-45

Mary visits her cousin Elizabeth perhaps to encourage Elizabeth, to confirm what Gabriel had said about her pregnancy or to have time to think away from Joseph, but this visit brings confirmation to Zechariah, Elizabeth and Mary that God's prophetic declarations regarding the babies John and Jesus would indeed come to pass



d. The Anthem of Mary § 7**Luke 1:46-56**

Mary praises God for His grace in allowing such a humble woman as her to bear the Messiah demonstrating that she understood the Messianic implications of this conception as fulfilling the Abrahamic Covenant by the power of God

e. The Advent of John § 8**Luke 1:57-80**

John's birth and Zechariah's prophecy at the boy's circumcision are recorded as a testimony of God's sovereign means of fulfilling the Abrahamic, Davidic, and New Covenants through the Messiah of whom John would precede as forerunner in the desert rather than temple priest

f. The Announcement of the Birth of Jesus to Joseph § 9**Matthew 1:18-25**

An angel of the Lord announces to Joseph that Mary would bear the Messiah as a virgin so that Joseph would be prepared as the foster father to marry her and Joseph acts in implicit faith by keeping her a virgin until Jesus' birth

g. The Advent of Jesus § 10**Luke 2:1-7**

Jesus is born of humblest means in Bethlehem during the census under Caesar Augustus (December 5-January 4 B.C.) as proof of His lineage from David and in fulfillment of Micah 5:2 in order that He would die as God made man, the Messiah, pictured in His swaddling clothes

h. The Announcement to the Shepherds § 11**Luke 2:8-20**

The angels of God announce to shepherds as the most unlikely yet most unprejudiced witnesses that they might know that God had provided a sign of His presence in the birth of the Savior who had come as Messiah, Ruler and Redeemer of Israel in the Messianic Kingdom

3. His Infancy and Childhood**§ 12-19**

Selected events from the infancy and childhood of Jesus are recorded in order to affirm that Jesus is the promised Messiah

a. His Circumcision § 12**Luke 2:21**

Jesus is circumcised as a sign of the Abrahamic Covenant in order to make Him eligible to fulfill the promises which God had given to Abraham

b. His Presentation § 13**Luke 2:22-38**

Jesus is presented in the temple in obedience to the Law in order for Mary to be ceremonially clean and for Jesus to be redeemed from the Aaronic priesthood

c. His Infancy §14-16

The worship by Magi, escape to Egypt and escape to Nazareth all fulfill prophecy in order to substantiate Christ as Israel's Messiah

(1) In Bethlehem § 14**Matthew 2:1-12**

Jesus is worshipped as King of the Jews by Gentiles in Bethlehem to fulfill Micah 5:2 and as an indication that this same Babe will someday rule as King of kings and Lord of lords, the Sovereign Messiah over all the nations in the world

(2) In Egypt § 15**Matthew 2:13-18**

Joseph, Mary and Jesus flee to Egypt to escape the Babe's potential death by Herod so that Hosea 11:1 might be fulfilled and that Christ might not die before He would redeem the world

(3) In Nazareth § 16**Matthew 2:19-23; Luke 2:39**

The family returns to Israel by angelic revelation and choose Nazareth rather than Bethlehem to avoid Archelaus so that the prophecies concerning the Messiah's humble origins might be fulfilled

d. His Boyhood § 17-19

The selected events from the early life of Christ argue that while He grew physically, intellectually, spiritually and socially He was fully aware of His deity as well as his humanity

(1) His growth § 17**Luke 2:40**

Jesus grew physically, intellectually and spiritually, giving evidence that He received training in the Scriptures from his youth in a godly home

(2) His visit to Jerusalem § 18**Luke 2:41-50**

Jesus' instruction of the teachings of the law in the temple at age twelve demonstrates that He was not merely a "son of the law" but fully understood His deity, mission and relationship with the Father even at an early age

(3) His development § 19**Luke 2:51-52**

In the eighteen years of unrecorded events in Jesus' life He grew intellectually, physically, spiritually and socially, thus substantiating His manhood as perfect and His obedience complete

B. The Ambassador of the King**§ 20-23**

John the Baptist precedes Jesus Christ to prepare Israel to receive Him as the long awaited Messiah

1. The Message to John**§ 20****Mark 1:1; Luke 3:1-2**

John receives a prophetic message from God in the desert to separate Israel to the Lord in preparation for the Messiah

2. The Message from John**§ 21****Matthew 3:1-6; Mark 1:2-6; Luke 3:3-6**

John preaches repentance for the forgiveness of sins and baptises in preparation for the Messianic kingdom to be established on earth with the King as its ruler

3. The Explanation by John**§ 22****Matthew 3:7-10; Luke 3:7-14**

John preaches of the judgment to be meted out to the nation at the advent of Messiah in order to convince both the leaders and the people to exhibit the changed lives resulting from repentance

4. The Promise by John**§ 23****Matthew 3:11-12; Mark 1:7-8; Luke 3:15-18**

John preaches a message of hope and promise that the Messiah would give the Holy Spirit in fulfillment of Joel 2:28 and Ezekiel 36:25-27 and judge the nation to remove all that was worthless and unfit for the kingdom

C. The Approval of the King**§§ 24-27**

The Father, Satan and John all testify through Christ's baptism, temptation and herald, respectively, that Jesus is the Messiah

1. At His Baptism § 24

Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23a

At the baptism of Christ divine approval is confirmed in that the Father officially confirms Christ's appointment to His messianic work through the designated forerunner with God's full approval of His person and work

2. Through His Temptation § 25

Matthew 4:1-11; Mark 1:9-11; Luke 4:1-13

At the temptation of Christ moral approval of Jesus as Messiah is accomplished in His demonstration that He could not be made to sin, this perfection thus authenticating the Father's approval

3. By His Herald §§ 26-27

John testifies before the leaders and to Christ that he is the forerunner of Messiah in fulfillment of Malachi 4:5 in order to approve of Christ's person and works and to prepare Israel and her leaders before the beginning of Christ's public ministry

a. Testimony of John Before the Leaders §26

John 1:19-28

John answers the questioning by Israel's leaders regarding his person that he is the forerunner of Messiah in fulfillment of Malachi 4:5 to prepare these leaders to accept Christ and His message

b. Testimony of John to Christ § 27

John 1:29-34

John testifies publicly for the first time that Christ is the Messiah of Israel through a soteriological testimony of Christ's work as the Lamb of God and Christ's person as the Son of God in order to prepare Israel before the inception of Christ's public ministry

II. The Authentication of the King §§ 28-59

The Messiahship of Jesus Christ is evident in the initial acceptance of His person and in the authority He demonstrates in His works and teaching

A. The Acceptance of His Person §§ 28-36

Christ is initially accepted in Judea, Samaria and Galilee by His disciples and the multitudes

1. The Belief of the First Disciples § 28

John 1:35-51

Simon Peter, Andrew, John, and Nathanael confess faith in Christ's person, work and office as Messiah of Israel

2. The Belief Through the First Miracle § 29

John 2:1-11

Jesus confirms the faith of the disciples of John who had come to him and those who these first disciples brought to Jesus through turning water to wine which revealed His essential glory as the Son of God and the joy He would bring to those who accepted His message

3. The Sojourn in Capernaum § 30

John 2:12

Christ further establishes the faith of His disciples in His Messiahship in Capernaum before commencing His first great public ministry in Judea

4. The Possession of the Temple**§ 31****John 2:13-22**

Christ demonstrates His authority as Messiah in His zeal for the Temple purification which, when challenged by His opponents, He promises to authenticate in His death and resurrection

5. Acceptance in Judea**§ 32****John 3:23-3:21**

Christ's acceptance by Israelites in Judea is confirmed through miraculous signs and by Nicodemus through Christ's declaration that He was the true Revealer of God and the only means by which man might receive a new birth to enter the kingdom

6. The Witness of John**§ 33****John 3:22-36**

In response to an attempt of some to provoke John to jealousy over Christ's ministry success John demonstrates his allegiance to Christ by testifying of the latter's superiority as a heavenly Revealer of the Father that people might know the Father and have eternal life rather than the wrath of God

7. The Withdrawal from Judea**§ 34****Matthew 4:12; Mark 1:14; Luke 3:19-20; John 4:14**

Christ transfers His base of ministry from Judea to Galilee to avoid possible conflict between His disciples and John's, because of the rejection of His ministry through Herod's imprisoning John, and because the Spirit motivated Him to escape possible death at the hands of the Pharisees

8. The Acceptance in Samaria**§ 35****John 4:5-42**

Christ is accepted as Messiah by some Samaritans through the witness of the woman at the well who responded to the revelation of His person and the eternal life He came to give

9. The Acceptance in Galilee**§ 36****John 4:43-45**

Christ is welcomed in Galilee because of what the Galileans had seen Him perform at the Passover in Jerusalem and because they felt honored to have the Messiah among them rather than only in Jerusalem, yet Jesus anticipates His future rejection in this region

B. The Authority of the King**§§ 37-59**

Christ substantiates His authority as Messiah through His miracles and teachings which authenticate Himself and His message

1. Christ's Authority to Preach**§ 37****Matthew 4:17; Mark 1:15; Luke 4:14-15**

In the power of the Spirit Christ preaches as a self-appointed teacher and prophet the same message that John declared, namely, repentance for entrance into the Messianic kingdom, thus demonstrating the divine authority by which he ministered

2. Christ's Authority Over Disease**§ 38****John 4:46-54**

Christ demonstrates His authority as Messiah by healing the son of a royal official based upon the faith of the official in Christ's word alone without any outward evidence of its truth

3. Rejection in Nazareth**§ 39****Luke 4:16-30**

After listening to His declaration to have Messianic authority to heal in fulfillment of Isaiah 61:1-2, Christ includes his hearers among the apostate of Israel while these people in Nazareth reject His eligibility as Messiah in His first public rejection which would culminate in His crucifixion

4. Residence in Capernaum**§ 40****Matthew 4:13-16**

Following His rejection in Nazareth Jesus takes up residence in the predominantly Gentile Capernaum as a foreshadowing of His authority to minister to Gentiles in response to Israel's rejection of Him as Messiah

5. Christ's Authority Over Nature**§ 41****Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11**

Christ confirms His authority over nature before Peter, Andrew, James and John in a miraculous catch of fish with the result that Christ's authority took priority over their father's authority and the family business so that the men left everything to follow Jesus

6. Christ's Authority Over Demons**§ 42****Mark 1:21-28; Luke 4:31-37**

Christ exercises His authority over the demonic realm in the exorcism of a demon who recognized both the person and work of Christ as the Messiah but whose testimony Christ did not want the nation to accept since Christ's authority rested in His person rather than in the testimony of demons

7. Christ's Authority Over Sickness**§ 43****Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41**

Christ heals Peter's mother-in-law and other ill and demon-possessed persons to demonstrate His authority over sickness as Messiah, once again preventing demons from testifying of His divine nature lest people reject Him because the witness came from demonic forces

8. Christ's Authority to Preach**§ 44****Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44**

Christ's continued healings and compulsion to preach the good news that God had honored His covenantal promises by sending Him to Israel is evidence that God Himself had commissioned Him to preach with divine authority as Messiah, this being confirmed by an ever widening sphere of ministry

9. Christ's Authority Over Defilement**§ 45****Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16**

Christ's immediate healing of the leper whose situation was completely hopeless substantiates His authority as Messiah in order to encourage an investigation of His person and claims before the Sanhedrin as a result of the leper's presentation of his healing to the priest in Jerusalem

10. Christ's Authority to Forgive Sin**§ 46****Matthew 9:1-8; Mark 1:41-45; Luke 5:17-26**

Through healing the paralytic Christ maintains that as Messiah and God He has the authority to forgive sin

11. Christ's Authority Over Men**§ 47****Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32**

The calling of Matthew from his tax-collector's booth demonstrates Jesus' Messianic authority over men and His acceptance of repentant sinners who, although rejected by society, were made righteous by faith in His person

12. Christ's Authority Over Tradition

§ 48

Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

In reply to a question why His disciples do not fast Christ declares His authority as Messiah over tradition by commencing a new system incompatible with the Pharisaical system

13. Christ's Authority Over the Sabbath

§§ 49-51

In two incidents of Sabbath healings and one defending the rights of His disciples Christ declares Himself as sovereign over the Sabbath institution due to His prerogatives as Israel's Messiah and demonstrates God's perspective of Sabbath work

a. Through the Healing of the Paralytic § 49

John 5:1-47

Christ heals the paralytic in order to verify His authority over the Sabbath as Messiah (Son of Man) and deity (Son of God), co-equal with the Father and the One on whom the Father had conferred His authority

b. Through the Controversy Over Grain § 50

Matthew 21:1-8; Mark 2:23-28; Luke 6:1-5

Christ defends His disciples' right to pick grain on the Sabbath through Old Testament Sabbath exceptions of necessity and worship in order to prove His authority over the institution and to demonstrate His deity since Israel's salvation depended upon faith in His person as Son of God

c. Through Healing the Man With the Withered Hand § 51

Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11

Though the Pharisees seek to trick Christ into breaking the Sabbath, Christ demonstrates His authority over the day by healing a man's withered hand as an act of mercy in order to reveal the Pharisees' hypocrisy and to model the legitimacy of doing good on the Sabbath

14. Christ's Authority to Heal

§ 52

Matthew 12:15-21; Mark 3:7-12

Christ demonstrates authority to heal not only Jews but Gentiles as well, thus showing that as Messiah His ministry was one of compassion, gentleness and mercy to Gentiles in fulfillment of Isaiah 42:1-4

15. Commissioning of the Twelve

§ 53

Mark 3:13-19; Luke 6:12-16

Following a night in prayer, Christ chooses from among the disciples twelve apostles to act as His authoritative representatives in His work

16. Christ's Authority to Interpret the Law

§§ 54-56

Matthew 5:1-7:29; Luke 6:17-42

In response to the crowds' interest regarding the nature of righteousness necessary to enter the kingdom Christ preaches the Sermon on the Mount to describe the holiness of God through teaching the characteristics of the kingdom's subjects, His relationship to the Law, and instruction to those who would enter the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance

a. The Subjects of the Kingdom § 54**Matthew 5:1-16; Luke 6:17-26**

Those who would enter Messiah's kingdom must evidence a righteousness surpassing Pharisaical observances to demonstrate a Godly character and influence befitting the righteous kingdom Christ offered

(1) Introduction**Matthew 5:1-2; Luke 6:17-19**

As the crowds gather around Him, Christ turns to instruct the disciples on the nature of righteousness necessary to enter His kingdom as subjects

(2) The subjects**Matthew 5:3-16; Luke 6:20-26**

Christ describes the characteristics and influence of a righteous man that His hearers might know the type of person who would enter the kingdom

(a) Their character**Matthew 5:3-12; Luke 6:20-26**

The Beatitudes describe the characteristics of the righteous person and the basis of blessing in one's life that the hearers might know the marks of a righteous person and experience a happy life resulting from holiness

(b) Their influence**Matthew 5:13-16**

The influence of a righteous person creates a thirst for God in others by revealing God's righteousness, exposing sin and attracting them to the Lord

b. The Relation of the King to the Law § 55**Matthew 5:17-7:6; Luke 6:27-42**

As fulfiller of the law Christ rejects the Pharasaic interpretations and practices of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom

(1) The Fulfiller**Matthew 5:17-20**

Christ declares Himself as the fulfiller of all that the law and prophets required and denies that Pharasaic righteousness has any saving value since the Pharisees misconstrued the law's original intent

(2) Rejection of traditional interpretation of the law**Matthew 5:21-48**

Christ provides six illustrations how the Pharisees misconstrued the real intent of the law in their interpretations which did not fulfill the righteousness demanded by the law to instruct why Pharasaic righteousness is not able to bring one into the kingdom and to teach that the second table of the law demanding proper conduct towards others should also be followed

(a) Murder**Matthew 5:21-26**

One surpassing Pharasaic righteousness will not only preserve life but will avoid the anger, hatred and unreconciled relationships which eventually lead to murder

(b) Adultery**Matthew 5:27-30**

One surpassing Pharasaic righteousness will not only be faithful to his spouse but avoid the lustful desires which cause adultery and will remove the causes of lust in his life

(c) Divorce**Matthew 5:31-32**

One surpassing Pharasaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries

(d) Oaths**Matthew 5:33-37**

One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary

(e) Retaliation**Matthew 5:38-42**

One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness

(f) Love**Matthew 5: 43-48; Luke 6:27-30, 32-36**

One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors

(3) Rejection of the Pharasaic practices of the law**Matthew 6:1-7:6; Luke 6:37-42**

Christ provides six illustrations how the Pharisees misconstrued the real intent of the law in their practices which did not fulfill the righteousness demanded by the law to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed manward for a reputation of piety rather than Godward in true righteousness

(a) Almsgiving**Matthew 6:1-4**

The Pharisaical practice of public almsgiving is repudiated for being performed to demonstrate piety rather than to demonstrate the love of God by meeting a need

(b) Prayer**Matthew 6:5-15**

The Pharisaical practice of public prayer for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit

(c) Fasting**Matthew 6:16-18**

The Pharisaical practice of public fasting is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him

(d) Attitude toward wealth**Matthew 6:19-24**

The Pharisaical practice of accumulating wealth as a sign of God's approval is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost

(e) Lack of faith**Matthew 6:25-34**

The Pharisaical practice of lack of faith demonstrated in trusting accumulated money is repudiated by an encouragement not to worry about food and clothing at all but to trust in God's daily provisions as one seeks the kingdom's arrival

(f) Judging**Matthew 7:1-6; Luke 6:37-42**

The Pharisaical practice of setting themselves up as judges and as the standard of judgment is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified

c. Instruction to Those Who Would Enter the Kingdom § 56**Matthew 7:7-29**

Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas

(1) Prayer**Matthew 7:7-11**

Persistent prayer will be answered because of God's nature as a Father whose responsibility it is to make sure His children's needs are met, not because of the endless repetitions characteristic of the Pharisees

(2) True righteousness**Matthew 7:12; Luke 6:31, 43-45**

Treating others as one desires to be treated himself demonstrates true righteousness

(3) The way of access**Matthew 7:13-14**

The invitation to receive Christ and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees which ultimately ended in exclusion from the kingdom and destruction

(4) Warning to false teachers**Matthew 7:15-23**

The Pharisees are false prophets demonstrated by their unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King which was the requisite for entrance into the kingdom

(5) The two foundations**Matthew 7:24-8:1; Luke 6:46-49**

Another invitation to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message

17. Recognition of Christ's Authority in Capernaum**§ 57****Matthew 8:5-13; Luke 7:1-10**

Christ's authority over sickness is demonstrated in healing the centurion's servant at a distance merely by His spoken word, thus illustrating the extension of the message of salvation to Gentiles in response to Israel's rejection

18. Recognition of Christ's Authority in Nain**§ 58****Luke 7:11-17**

Christ proves His authority over death in the restoration of life to the son of a widow in Nain, bearing additional testimony to His Messiahship

19. Witness of the Twelve**§ 59****Matthew 9:35-11:1; Mark 6:6b-13; Luke 9:1-6**

Christ delegates His Messianic authority by sending out the twelve apostles with authority over demons, sickness and disease and a commission to preach that the kingdom is near

III. Controversy Over The King §§ 60-73

The Messiahship of Jesus Christ is challenged and publicly opposed in preparation for His sacrifice for the nation

A. The Rejection of the Herald**§ 60****Matthew 11:2-19; Luke 7:18-35**

The rejection of John by Israel's leaders is paralleled in the rising opposition to Christ and His offer of the kingdom

B. The Curse of the Cities of Galilee**§ 61****Matthew 11:20-30**

Christ curses the cities of Galilee which had witnessed His miracle yet still remained unbelieving in order to establish how the hearts of the Jewish people exceeded the hardness of the Gentiles

1. Condemnation for Unbelief**Matthew 11:20-24**

Christ condemns the Jewish region of Galilee for opposing Him in unbelief, stating that they were subject to greater judgment than Gentiles who had not received authenticating signs

2. Explanation of Unbelief**Matthew 11:25-27**

The reason the Galilean cities persist in unbelief is because of Israel's spiritual blindness stemming from a past history of willful rejection of God's revelation

3. Invitation to Belief**Matthew 11:28-30**

Even in His message of condemnation Christ offers rest from the burdensome submission to Pharisaical regulations by trust in His person

C. Reception by a Sinner**§ 62****Luke 7:36-50**

Christ reveals the opposition of the Pharisees by their self-righteous response when they hear Him declare forgiveness upon the repentant woman of ill repute at Simon the Pharisee's home

D. Witness to the King**§ 63****Luke 8:1-3**

Several believing women of financial means acknowledge faith in Christ by their witness and material support for His ministry

E. Rejection of Christ and His Offer by the Leaders**§ 64****Matthew 12:22-37; Mark 3:20-30**

In the most significant turning point in Christ's ministry, Pharisaic opposition mounts by rejecting Christ in attributing His power of exorcism to Satan to which Christ defends Himself since the nation's destiny depended upon what it thought of Him

F. Request for a Sign by the Leaders**§ 65****Matthew 12:38-45**

When Israel's leaders demonstrate their unfaithfulness to God as teachers Christ promises to conquer death itself in His resurrection, a sign which could never be attributed to Satan, and reveals the true nature of Israel as more wicked than before John's ministry because of the nation's rejection

G. Rejection of the Nation by Christ**§ 66****Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21**

In response to the rejection from Israel's leaders Christ rejects the nation, thus anticipating God's setting aside Israel to prepare for a new form of the kingdom in the interadvent age

H. Revelation in View of Rejection**§§ 67-71**

In response to national rejection Christ presents revelation regarding the course of the kingdom in the present age and in conjunction with demonstrations of His power

1. The Course of the Kingdom in the Present Age

§ 67

Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18

The interadvent age is characterized by coexistence of good and evil while the Word of God is proclaimed, beginning small and imperceptibly but reaching worldwide proportions to include both Jews and Gentiles and ending in judgment before the Millennium

2. Power Over Nature

§ 68

Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25

Through calming the stormy Sea of Galilee Christ confirms that He is Lord over nature that the disciples might realize that some day all creation will be in subjection to Him so they can trust Him in whatever trials lay ahead

3. Power Over Demons

§ 69

Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39

In the face of opposition from Israel's leaders Christ verifies His authority over a legion of demons which controlled swine to show that He was not controlled by Satan since He controlled Satan's host

4. Power Over Disease and Death

§ 70

Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

Christ heals an unclean woman with a flow of blood and raises Jairus' daughter, acknowledging through allowing to be touched and through touching the dead His royal authority as Israel's king even though His people had rejected Him

5. Power Over Blindness

§ 71

Matthew 9:27-34

Two blind men acknowledge Christ as Messiah and appeal to Him for a messianic miracle, which Christ performs for them when they acknowledge their faith in His person, thus illustrating His willingness to remove Israel's spiritual blindness if the nation responds in faith

I. Rejection in Nazareth

§ 72

Matthew 13:54-58; Mark 6:1-6a

Christ's rejection in His hometown of Nazareth because He had not been taught by an accredited teacher demonstrates the extent of blindness and inability to receive spiritual light evident in these unbelievers

J. Death of the Herald

§ 73

Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

Ultimate opposition to Christ and rejection of His offer of the kingdom is foreshadowed in Herod's execution of John for righteousness' sake

IV. Instruction of the Twelve By the King §§ 74-97

The Messiah no longer devotes Himself to a public ministry but withdraws to teach the apostles how to continue the ministry the Father had entrusted to Him since His rejection would soon end in death

A. Feeding the Five Thousand

§ 74

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13

In His feeding the five thousand Christ, as the New Moses in fulfillment of Deuteronomy 18:15, (1) teaches His disciples the importance of doing the work of a shepherd as He reveals the nature of the ministry, their inadequacy, and His sufficiency to accomplish the ministry, (2) confirms the believing remnant in their faith, and (3) establishes the unbelieving masses in their spiritual blindness

B. Rejection of an Offer to Make Christ King**§ 75****Matthew 14: 22-23; Mark 6:45-46; John 6:14-15**

When those who ate the loaves become convinced that Christ is the New Moses in fulfillment of Deuteronomy 18:15 and desire to make Him King He rejects their offer since it would be premature in that Israel's leaders had not believed in Him and it would be incomplete as His rule would extend only over Galilee

C. Instruction Through the Storm**§ 76****Matthew 14:24-33; Mark 6:47-52; John 6:16-21**

Jesus walks on the water to rescue His disciples on the Sea in order to teach them that when obstacles come as they do His will His help is available and must be claimed by faith

D. Reception in Gennesaret**§ 77****Matthew 14:34-36; Mark 6:53-56**

Christ instills in His disciples through continued healings that what He accomplished in the physical realm represents what He desired to perform for people in the spiritual realm if they trust Him in faith

E. Instruction Concerning the Bread of Life**§ 78****John 6:22-71**

Through His claim to be the true bread from heaven Christ teaches His disciples that He did not come to give physical bread but new, heavenly bread, which is eternal life

F. Instruction Concerning Defilement**§ 79****Matthew 15:1-20; Mark 7:1-23; John 6:1**

Christ trains the disciples in the real, inner source of defilement to reveal how the Pharisees violate the law with their traditions in their uncleanness due to their heart condition

G. Reception in Tyre and Sidon**§ 80****Matthew 15:21-28; Mark 7:24-30**

Through the healing of the Canaanite woman's demon-possessed daughter Christ schools His disciples how while it was premature for Gentiles to receive kingdom blessings until Israel repents, personal needs can be met through individual faith in His person

H. Reception in Decapolis**§ 81****Matthew 15:29-38; Mark 7:31-8:9a**

By healing the deaf and dumb man and feeding the four thousand Gentiles, Christ instructs His men on the need to minister to Gentiles as well as Jews and, though inadequate for the task, to do this through His power

I. Rejection in Magadan**§ 82****Matthew 15:39-16:4; Mark 8:9b-12**

Jesus refuses to give another sign to the unbelieving religious leaders except for His resurrection because they were rejecting Him in unbelief, not because sufficient signs had been lacking

J. Warning Against Rejection**§ 83****Matthew 16:5-12; Mark 8:9b-12**

Christ warns His disciples against the hypocritical attitude of the Pharisees and Herod that led them to reject Him so His men would be aware of possible attitudes in themselves

K. Confession of Peter**§ 84****Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21**

Upon Peter's affirmation of Christ's deity Jesus reveals for the first time that Peter and all the Twelve will exercise authority to make official pronouncements already made by God in a new organism, the Church

L. Instruction Concerning His Death**§ 85****Matthew 16:21-23; Mark 8:31-33; Luke 9:22**

Christ explains to His disciples that He would soon be delivered over to death in Jerusalem at the hands of the religious leaders but would rise the third day, a message which Peter opposed because he did not understand the necessity of Christ's sacrifice for sin

M. Instruction Concerning Discipleship**§ 86****Matthew 6:24-28; Mark 8:34-9:1; Luke 9:23-27**

Christ educates the disciples and the multitude that to be a committed, true disciple one must relinquish his own will and submit it completely to Christ so that His hearers would decide to follow Him rather than the Pharisees in light of the impending judgment of the nation and Christ's glorious rule as Messiah

N. Revelation of the Kingdom**§ 87****Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36**

In fulfillment of Christ's prophecy about seeing His glory one week earlier Jesus is transfigured before Peter, James, and John to reveal in miniature the essential glory He will reveal to the world when He begins to reign at the Second Advent and to authenticate Christ as One worthy of obedience

O. Instruction Concerning Elijah**§ 88****Matthew 17:9-13; Mark 9:9-13**

Jesus instructs the disciples with Him on the mount that although Elijah will come before the institution of the kingdom, Malachi's prophecy concerning his coming was fulfilled in John the Baptist that the disciples might harmonize the necessity of Christ's sacrifice for sin before His glorification

P. Instruction Concerning Dependence**§ 89****Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43a**

When the disciples are unable to exorcise the demon from a boy Christ uses this experience to illustrate the deliverance He could provide for Israel if the nation believes and to teach the disciples that their ministry cannot succeed based upon their authority and position received previously but would surely succeed through dependent faith in Christ

Q. Additional Instruction Concerning His Death**§ 90****Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45**

Jesus again predicts His death and resurrection to the disciples to enable them to understand that suffering must precede glory in the same Messiah, not two Messiahs

R. Instruction Concerning Sonship**§ 91****Matthew 17:24-27**

Jesus directs Peter in paying their voluntary temple tax to prevent cause for accusation from the authorities even though as the authority over the temple Christ and His disciples were exempt from the tax as related to the One to whom the temple was dedicated

S. Instruction Concerning Humility**§ 92****Matthew 18:1-5; Mark 9:33-37; Luke 9:49-50**

Following the disciples' argument regarding which of them would be greatest in the kingdom Christ uses a child to tutor them on humility and dependance necessary for positions of greatness in the kingdom

T. Instruction Concerning Pride**§ 93****Matthew 18:6-14; Mark 9:38-50; Luke 9:49-50**

While the disciples expect to be commended for rebuking an exorcist not associated with the Twelve, Jesus rebukes them for their superior attitudes which offended another believer, exhorts them to remove the basic problem which caused the offense, and reminds them that even what is little in the sight of men received the watch-care of God

U. Instruction Concerning Forgiveness**§ 94****Matthew 18:15-35**

Christ teaches the disciples that they are to forgive both unconditionally and completely in the same manner in which God has forgiven them

V. Instruction Concerning Discipleship**§ 95****Matthew 8:19-22; Luke 9:57-62**

Christ trains His disciples in the costly nature of true discipleship through three men who claimed to be disciples yet either wanted only His provision, was unwilling to give up his father's authority, or had love for family which exceeded love for Christ

W. Challenge by His Brothers**§ 96****John 7:2-9**

Christ rejects the tainted counsel of His brothers to go to Jerusalem and publicly reveal Himself because He needs to move according to God's timetable not only as King but as the Passover Lamb as well

X. Journey to Jerusalem**§ 97****Luke 9:51-56; John 7:10**

Having completed His instruction of the Twelve to carry on His ministry in His absence, Christ passes through unrepentant Samaria to face the opposition of the religious leaders which would culminate in His death and resurrection

V. Opposition to the King §§ 98-119**A. Conflict At the Feast of Tabernacles****§ 98****John 7:1-52**

Christ's authority and person are questioned and responded to by Him at the Feast of Tabernacles, giving the unbelieving Jews further motivation to put Him to death

1. Christ's Authority Questioned**John 7:11-15**

The crowds at Jerusalem wonder how Christ could teach with authority apart from rabbinic training, thus setting up the scene for Christ to reveal His true nature

2. Christ's Explanation**John 7:16-24**

Christ responds by explaining that God the Father taught Him, not the rabbis, and that as One sent from God they should submit to His teaching as from God just like they were supposed to submit to Moses' teaching as from God

3. Christ's Person Questioned**John 7:25-27**

The multitude is reluctant to conclude that Jesus is really the Christ since the Pharisees do not arrest Him and since they could trace His residence to Nazareth and His parentage to Joseph, thus excusing themselves for their unbelief rather than investigating the facts

4. Christ's Explanation**John 7:28-30**

Christ explains that His origin is heaven rather than Nazareth and His Father is God the Father rather than Joseph that they may know His true identity as the Son of God

5. Response**John 7:31-36**

The response to Christ's explanation is mixed, some believing and the leaders more committed to kill Him for blasphemy even if He tries to escape their clutches

6. Christ's Invitation**John 7:37-52**

Jesus identifies Himself as the fulfillment of the elaborate golden pitcher ceremony at the Feast recalling God's provision of water for Israel and calls all to trust Him to satisfy their spiritual thirst, resulting in a mixed response

B. Conflict Over the Law**§ 99****John 7:53-8:11**

Through refusing to pass judgment upon the woman caught in adultery Christ foils the Pharisees' trap to make Him acknowledge the Mosaic law as too stringent to be observed and approve of the watered down Pharisaical interpretations of the law

C. Conflict Over the Light**§ 100****John 8:12-20**

Christ's declaration to be the Light of the World identifies Himself as the Messiah anticipated in the Feast of Tabernacles, a claim rejected by the Pharisees because He witnessed on His Own behalf and responded to by Christ who points to the Father's additional witness on His behalf

D. Conflict Over His Person**§ 101****John 8:21-59**

Christ's declaration of Messiahship and deity illicit open opposition and attempted but unsuccessful execution by stoning from the Jewish leaders, who become even more determined to kill Him

E. Conflict Over the Healing of the Blind Man**§ 102****John 9:1-41**

Through the Sabbath healing of the man born blind Christ authenticates His claim as Light to those in darkness and is worshipped as God

F. Conflict Over the Shepherd**§ 103****John 10:1-21**

Christ declares that a remnant of Israel followed Him as the true, Good, only and obedient Shepherd and called to Himself those who followed the Pharisees as false shepherds

G. Witness of the Seventy-two**§ 104****Luke 10: 1-24**

Christ sends out the seventy-two disciples to witness to the crowds that He is Messiah and the kingdom is at hand despite the growing opposition of the leaders to His person, thus revealing that the common people also had begun to debate over His person

H. Conflict Over the Question of Eternal Life**§ 105****Luke 10:25-37**

Christ teaches the parable of the Good Samaritan to demonstrate that a neighbor is a needy person whose need can be met in order to declare the fruits of repentance to a lawyer requesting how good he needed to be to enter the kingdom

I. An Example of Fellowship**§ 106****Luke 10:38-42**

Christ favors the fellowship of Mary over the service of Martha, thus demonstrating that occupation with Christ is more important than occupation for Christ

J. Instruction in Prayer**§ 107****Luke 11:1-13**

Jesus identifies areas of need one should present to God and teaches the importance of persistent prayer as one who has need presenting intercessions to One who can meet the need in order to encourage prayer for the coming of the Spirit following His death and resurrection

K. Conflict Over the Healing of the Dumb Man**§ 108****Luke 11:14-36**

In response to the people's accusation that Christ cast the demon out of a dumb man by Satan's power Jesus teaches that the nation's continued unbelief makes its state worse than before John's ministry and that its spiritual darkness will result in judgment, not for lack of revelation but because the nation refused the revelation it received

L. Conflict Over Pharisaic Ritualism**§ 109****Luke 11:37-54**

Christ openly condemns the Pharisees for their traditions which mislead Israel from the true intent of the law, revealing the impossibility of reconciliation between Christ and the Pharisees

M. Instruction of the Disciples**§§ 110-118**

Christ addresses the believers among the multitude concerning Pharisaic practices and the program of God in view of Israel's rejection

1. Hypocrisy**§ 110****Luke 12:1-12**

Christ warns the disciples and the multitudes that the Pharisees were unrighteous despite their claim to be acceptable to God in order to encourage those weighing the cost of breaking with the Pharisees to secure their eternal destiny by putting their faith in Him

2. Coveteousness**§ 111****Luke 12:13-34**

Jesus warns the disciples that the Pharisaic practice of trusting riches as the basis of their acceptance before God actually stemmed from greed so that His disciples would rely upon Him in faith

3. Watchfulness**§ 112****Luke 12:35-41**

In light of the postponement of the kingdom Christ warns the disciples to be watching, waiting and prepared for Him to come again because the kingdom had not been withdrawn but postponed until a future date

4. Faithfulness

§ 113

Luke 12:42-48

Christ teaches His disciples that those who are watchful must also be faithful in order to instruct them that degrees of both rewards and punishments will be determined by one's degree of faithfulness

5. The Effect of His Coming

§ 114

Luke 12:49-53

Christ teaches that when He returns there will be a judgment which brings division over the person of Christ in order to encourage the people to separate from Pharisaism and embrace Him

6. The Signs of the Times

§ 115

Luke 12: 54-59

Christ rebukes the crowd for being able to interpret the weather but not the signs authenticating His person in order to urge them to seek reconciliation with the Judge

7. Concerning Repentance

§ 116

Luke 13:1-9

Christ refutes the common teaching that tragedy happens only to people in sin to warn the crowd that judgment would befall them as well if they refuse to repent since the entire generation was deserving of judgment

8. Concerning Israel's Need

§ 117

Luke 13:10-17

Christ heals a crippled woman on the Sabbath to picture Israel's need for Him as Messiah and to demonstrate what He was prepared to do if the nation would trust Him in faith

9. Concerning the Kingdom Program

§ 118

Luke 13:18-21

In order to help the disciples' discouragement over the lack of response of the crowds Christ encourages them that He knew they would not respond and that the kingdom's small beginning would grow quietly, pervasively and irreversibly to result in a large, new form of the kingdom

N. Conflict at the Feast of Dedication

§ 119

John 10:22-39

Christ claims to be Messiah of God as shown in both His words and works in order that the Jews rejecting Him would realize that they disbelieved not because of insufficient evidence but from rejection of the evidence

VI. Preparation of the Disciples by the King §§ 120-136

Christ ministers privately to the twelve disciples to prepare them for the ministries they will have after His departure

A. Withdrawal from Judea

§ 120

John 10:40-42

Christ withdraws from Judea so that He might die by crucifixion at God's appointed time rather than being stoned prematurely by mob, because all doors for ministry are closed in Judea, and so that He might instruct His disciples how to minister in His behalf

B. Instruction Concerning Entrance Into the Kingdom**§ 121****Luke 13:22-35**

Since Israel as a nation has rejected Christ, He invites individuals to decide for Him and enjoy the kingdom in order to encourage those who were fearful due to His rejection and to prepare the apostles for future ministry

C. Instruction in a Pharisee's House**§ 122****Luke 14:1-24**

Christ teaches that the Pharisees would not enter the kingdom because of their physical relation to Abraham but would be excluded while "unworthy Jews" and Gentiles will enter by faith so that the Pharisees would understand that response to Christ's invitation guaranteed blessing, not just being invited

D. Instruction Concerning Discipleship**§ 123****Luke 14:25-35**

Christ warns that, in view of Israel's rejection, being His disciple involves a decision of the will to reject every other authority, count the cost, then identify with Christ so that one would not profess discipleship then later defect

E. Instruction Concerning God's Attitude Toward Sinners**§ 124****Luke 15:1-32**

Since the Pharisees believed that God hated and withdrew from sinners Jesus told three parables to emphasize God's love for sinners which seeks them out and experiences great joy in their repentance

F. Instruction Concerning Wealth**§ 125****Luke 16:1-31**

Christ advises the use of material wealth for eternal rather than temporal investments to motivate the disciples to renounce material gain in favor of becoming servants of God and to caution against the Pharisaical perspective of trusting money as a basis for eternal security

G. Instruction Concerning Forgiveness**§ 126****Luke 17:1-6**

Christ instructs His disciple that they could hate Pharisaical teachings without hating the Pharisees themselves to assure that the disciples' attitudes against them would not prevent anyone from coming to Christ or limit their ability to forgive another believer

H. Instruction Concerning Service**§ 127****Luke 17:7-10**

Christ reminded His disciples that responsibilities to Him as servants of the Master are never fulfilled so that they would realize that obedience is their minimal duty to Christ

I. The Raising of Lazarus**§ 128****John 11:1-54**

Christ raises Lazarus from the dead in order to teach that resurrection and life are found only in Him, not in some program of God

1. The Miracle of Restoration**John 11:1-44**

Christ restores life to Lazarus so as to confirm the faith of those who had already believed in Him

2. Conflict Over the Miracle**John 11:45-54**

The miracle of Lazarus' restoration results in confirmation of the disciples' faith, several new believers, and further rejection of Christ in the planning of His death by the religious leaders

J. Instruction Concerning Thankfulness**§ 129****Luke 17:11-19**

Christ commends a cleansed leper for his thankfulness and condemns the other nine cleansed lepers for their lack of indebtedness to remind the disciples of their indebtedness to Him and to contrast Israel's rejection of His blessings with the gratefulness the nation should have shown

K. Instruction Concerning His Coming**§ 130****Luke 17:20-37**

Christ teaches that although the kingdom and King are among them He was rejected and would suddenly return in judgment of Israel at the Second Advent to take away the unsaved from the earth

L. Instruction Concerning Prayer**§ 131****Luke 18:1-14**

Christ teaches that people should persist in prayer for the kingdom even though it had been postponed and that acceptable prayer must be offered by one who trusts God's provision for sin in Himself as the Lamb of God

M. Instruction Concerning Divorce**§ 132****Matthew 19:1-12; Mark 10:1-12**

Christ teaches that the only exception to God's prohibition of divorce involves the cancellation of the marriage contract in the Jewish betrothal period, thus avoiding the Pharisee debate about divorce and escaping the trap to slander Herod for marrying his brother's wife

N. Instruction Concerning Entrance Into the Kingdom**§ 133****Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17**

Jesus blesses little children to illustrate to the disciples that confidence and trust in Christ are necessary to enter the kingdom

O. Instruction Concerning Eternal Life**§ 134****Matthew 19:16-20; 16; Mark 10:23-25; Luke 18:25**

Christ shows the impossibility of entering the kingdom through riches to refute the Pharisaical belief that material wealth indicates divine approval and eternal life

P. Instruction Concerning His Death**§ 135****Matthew 20:17-28; Mark 10:32-45; Luke 18:31-34**

Christ announces His coming death and resurrection to His disciples to instruct them about the importance of being servants rather than lords

Q. Instruction Concerning Israel's Need**§ 136****Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43**

Jesus heals two blind men as illustrations of Israel's spiritual blindness and His ability to help the nation see if it would turn to Him in faith

R. Instruction Concerning the Kingdom Program**§ 137****Luke 9:1-28**

Christ reiterates the postponement of the kingdom but also encourages any individual trusting in His person that his entrance into the kingdom is guaranteed

1. A Lesson in Personal Faith**Luke 19:1-10**

Christ accepts the corrupt but repentant Zacchaeus to demonstrate that He would forgive anyone who places faith in Him, thus allowing them to enter the kingdom by simple faith

2. Instruction Concerning the Postponed Kingdom Luke 19:11-28

Christ instructs the disciples through the parable of the man of noble birth how the kingdom had been postponed until Christ returns at the Second Advent to judge Israel

VII. Official Presentation of the King §§ 138-149

Christ officially presents Himself to Israel as Messiah but is challenged as to His authority, followed by His announcement of impending judgment upon the nation for rejecting Him

A. The Arrival in Bethany § 138

John 11:55-12:1, 9-11

As people gather and prepare for the Passover and Christ arrives in Bethany, the Jewish leaders seek to kill both Jesus and Lazarus, supposing that this will protect Israel from Roman invasion if Christ sets the kingdom up at that time

B. The Triumphal Entry § 139

Matthew 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19

Christ enters Jerusalem to officially present Himself to the nation Israel as Messiah and Fulfiller of the Messianic prophecies

C. The Authority of the King § 140

Matthew 21:12-13, 18-19; Mark 11:12-18; Luke 19:45-48

Christ curses the fig tree to symbolize the hypocrisy of the nation as falsely professing to bear fruit for God and cleanses the temple a second time to reveal His right to judge as Messiah

D. Invitations by the King § 141

John 12:20-50

Jesus declares that following His death the Gentiles will not have to approach Him through Israel so that all men might know that they can believe in His death and resurrection for all men

E. Proof of the Authority of the King § 142

Matthew 21:20-22; Mark 11:19-25; Luke 21:37-38

The fig tree which Christ cursed withers to indicate that the judgment pronounced upon the nation would fall quickly and to call for faith in His person

F. The King's Authority Challenged §§ 143-146

Christ's authority as Messiah is challenged by the various religious and political leaders of His day, thus indicating their rejection of Him and His message

1. By the Priests and Elders § 143

Matthew 21:23-22:14; Mark 11:27-12:12; Luke 20:1-19

Jesus refuses to answer the priests and elders concerning the Source of His authority but instead tells parables of Israel's rejection in order to declare Gentile entrance in response to national rejection despite centuries of preparation by divinely sent prophets

2. By the Pharisees and Herodians § 144

Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26

Jesus declares that people have a dual allegiance to God as supreme and to government as a delegated authority, thus evading the political debate between the Pharisees and Herodians which could have either alienated Himself from Israel or incited the people to rebel against Rome

3. By the Sadducees**§ 146****Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40**

Jesus demonstrates a high regard for the law in His affirmation of the resurrection to the disbelieving and cunning Sadducees by demonstrating that Abraham, Isaac and Jacob must be resurrected to take part in the promises of the Abrahamic Covenant

4. By the Pharisees**§ 147****Matthew 22:34-40; Mark 12:38-34**

Jesus summarizes obedience to the law as completely fulfilling one's responsibilities to both God and man in order to convince the Pharisees that since no one could adequately fulfill these requirements one must turn to Christ to receive the salvation He offered

G. Challenge by the King**§ 147****Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44**

After answering several questions Christ asks a question, revealing from Psalm 110 that the Messiah is not only truly human as the Son of David but deity as well as David's Lord, a question asked both to confront the Pharisees to decide whether to accept His claims concerning His person and to refute their claim that He was a son of hell

H. Judgment by the King**§ 148****Matthew 21:1-39; Mark 12:38-40; Luke 20:45-47**

Christ pronounces a series of woes upon the Pharisees for the purpose of delineating reasons why God's judgment must fall on them and their hypocritical Pharisaic system

I. Instruction at the Treasury**§ 149****Mark 12:41-44; Luke 21:1-4**

Christ contrasts the hypocrisy of the faithless practices of the Pharisees with the sacrificial commitment of a poor widow in order to show that she was a true disciple who would enter the kingdom

VIII. Preparation for the Death of the King §§ 150-167

Preparations for the Messiah's death are made by Christ Himself in predictions about Israel's future, by events in the last days of His life, and by precepts and prayers of Christ

A. Predictions by Christ**§ 150****Matthew 24:1-25;46; Mark 13:1-37; Luke 21:5-36**

Christ foretells the events which will accompany His Second Advent that Israel might know that the Messiah is about to appear as Judge

1. The Question**Matthew 24:1-3; Mark 13:1-4; Luke 21:5-7**

Jesus predicts the destruction of the temple and Jerusalem in response to the disciples' questions about His return and Jerusalem's destruction

2. The Tribulation**Matthew 24:4-26; Mark 13:5-23; Luke 21:8-26**

Jesus predicts the seventieth week of Daniel 9:27 as a seven year tribulation preceding the Second Advent in order that Israel might know the signs of His coming and the judgment to follow

a. The First Half**Matthew 24:4-8; Mark 13:5-8; Luke 21:8-11**

The signs of the first three and one half years of the Tribulation are given in order to forewarn Israel of the coming judgment at Christ's Second Advent

b. The Second Half**Matthew 24:9-14; Mark 13:9-13; Luke 21:12-19**

The signs of the second three and one half years of the Tribulation are given in order to forewarn Israel of the coming judgment at Christ's Second Advent

c. Repetition and Explanation**Matthew 24:15-26; Mark 13:14-23; Luke 21:20-26**

The terror of the Tribulation is reiterated in respect to the Antichrist in particular to identify this man as the sign that will forewarn Israel of the approaching Second Advent

3. The Second Advent**Matthew 24:27-30; Mark 13:24-27; Luke 21:27-28**

Jesus predicts His return to the earth in power and glory to subject the earth to His authority in order to fulfill man's destiny as authority over the earth

4. The Regathering of Israel**Matthew 24:31**

Jesus predicts Israel's supernatural restoration to its land after having been scattered by military invasions

5. Parenthetical Exhortations**Matthew 24:32-51; Mark 13:28-37; Luke 21:29-36**

Christ provides practical exhortations in light of His coming as Judge to further stress the need to be watchful, prepared and faithful in light of the Second Advent

a. The Fig Tree**Matthew 24:32-44; Mark 13:28-37; Luke 21:29-36**

The budding of the fig tree illustrates that signs will be given to Israel that the nation might recognize that Christ's judgment is imminent and be watchful and prepared

b. The Faithful Servant**Matthew 24:45-51**

The illustration of the faithful servant warns Israel to be faithful since the nation will not know when Christ will return

6. Judgment on Israel**Matthew 25:1-30**

Jesus predicts judgment upon living Israel in two parables which indicate that the nation will be judged for its failure to be a light for the Gentiles and that only those prepared by faith in Himself will enter the Millennium

a. The Ten Virgins**Matthew 25:1-13**

The parable of the ten virgins illustrates that only those prepared through faith in Himself are taken into the banquet of the Millennial feast

b. Talents**Matthew 25:14-30**

The parable of the talents teaches that living Israel will be judged so that the consequences of the nation's faithlessness as a light to the Gentiles might be accomplished

7. Judgment on Gentiles**Matthew 25:31-46**

Jesus predicts that living Gentiles will be judged based upon their treatment of Israel to separate saved from unsaved Gentiles for determining entrance into the Millennial kingdom

B. Preparation for Christ's Death**§§ 151-160**

Various events follow their divinely prescribed order to prepare for the death of the Messiah as a sacrifice for the world's sin

1. The Prediction of His Death

§ 151

Matthew 26:1-2; Mark 14:1a; Luke 22:1

Christ pinpoints the exact day of His death as the Passover to inform the disciples that He would fulfill prophecy by being God's sacrificial Lamb on that very day

2. The Plan of the Rulers

§ 152

Matthew 26:3-5; Mark 14:1b-2; Luke 22:2

The Sanhedrin takes Caiaphas' recommendation to put Christ to death by actively planning His execution at some time other than during the feast to prevent a riot

3. The Pouring of the Ointment

§ 153

Matthew 26:6-13; Mark 14:3-9; John 12:2-8

Mary anoints Christ as King but Jesus states that her anointing actually anticipated His upcoming death

4. The Promise to Betray

§ 154

Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6

Judas presents himself to the Sanhedrin as chief witness in an official indictment to testify against Christ in His upcoming trial, thus revealing his bitterness and disappointment with the Lord

5. The Preparation of the Passover

§ 155

Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13

Jesus sends Peter and John to prepare the Passover supper for Him and the disciples that they may fully obey the law's demands to observe the feast

6. The Passover Observance

§ 156

Matthew 26:20; Mark 14:17; Luke 22:14-16, 24-30

At the Passover observance Christ's mention of the Passover finding its fulfillment in the kingdom of God prompts the disciples to dispute over the important positions at the table since they supposed that these positions they held at this feast would determine their positions in the kingdom

7. The Provision of an Example

§ 157

John 13:1-20

Christ loves the disciples enough to become their servant by washing their feet to illustrate that the one who rules must become one who serves

8. The Prediction of Judas' Betrayal

§ 158

Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23

Christ predicts Judas' betrayal through the passing of the sop in order to offer forgiveness to Judas if he accepts salvation by placing faith in Christ

9. The Prediction of Peter's Denial

§ 159

Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38

The Lord foretells Peter's denial and prays that the Twelve's faith would not fail so that they all would be restored after denying Him as Lord

10. The Provision of a Memorial

§ 160

Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20

Jesus establishes memorials of His person in the cup and bread in order that in the future whenever they eat bread or drink the cup they would remember His sacrificial death

C. Precepts By Christ

§§ 161-165

John 13:31-16:33

Christ provides His last precepts for the disciples at the Last Supper in order to prepare them for His departure and for their ministry apart from His bodily presence

1. Prologue

§ 161

John 13:31-35

Jesus commands the disciples to love one another with the same love He demonstrated to them--an unconditional, mutual, serving love--as a sign of identification with Himself and a means of provision for one another as Christ had provided for them

2. Problems

§ 162

John 13:36, 14:1-24

Jesus addresses problems the disciples had by declaring that He would be gone only temporarily, that He was the only way to the Father, that He would send them a Helper in the person of the Spirit, and that a restoration of intimate fellowship would come to those who believed in Him, all these statements thus promising a new intimacy of fellowship with the Father, Son and Spirit

3. Promises

§ 163

John 14:25-31

Jesus promises that the Holy Spirit's teaching would cause them to understand those aspects of His instruction which still did not make sense to them so that they would be able to proclaim His words and that they would have His peace which would dispel fear

4. Instruction Concerning Their Present Experience

§ 164

John 15:1-16:4

Jesus instructs the disciples concerning their need to be vitally related to Him through the Holy Spirit in the midst of opposition from the world that they might experience success in ministry and be prepared for spiritual conflict

a. Fruitbearing**John 15:1-17**

Christ likens Himself to a vine and the disciples to branches connected to the vine which the Father tends to produce the most fruit in order to demonstrate that their success in ministry depends upon their future relationship to Him as the Source of life and the Source of fruit

b. The Foe of the Disciples**John 15:18-16:4**

Christ warns the believers of opposition from the world even unto death that they might depend upon the Spirit and be prepared for spiritual conflict

5. Instruction Concerning the Future

§ 165

John 16:5-33

Jesus gives the disciples instruction regarding the future ministry of the Spirit, the resurrection and His presence which will result in power for effective ministry, unlimited access in prayer, and peace

a. The Ministry of the Holy Spirit**John 16:5-15**

The coming of the Spirit depends upon His departure that the Holy Spirit might indwell them for an effective ministry

b. The Result of the Resurrection**John 16:16-28**

The resurrection will be preceded by great grief but Christ will be restored to them again with great joy that they might have unlimited access to the Father in prayer through Christ

c. Conclusion**John 16:29-33**

The disciples will not be abandoned by Christ so that they might know His peace as they wait for the fulfillment of His promise to overcome the world

D. Prayer by Christ for Believers**§ 166****John 17:1-26**

Christ prays for Himself but especially for His disciples and future believers to enable them to minister successfully in His behalf after His departure

1. His Prayer for Himself**John 17:1-5**

Jesus prays for the reunion of His soul and body after death (resurrection) and that He would be brought out of spiritual death (glorification), revealing His complete subjection to God in His approaching death and His absolute confidence in God for the resurrection to follow

2. His Prayer for His Disciples**John 17:6-19**

Jesus prays for the disciples' protection, joy, and setting apart for ministry (ordination) that they might make the Father known to the world

3. His Prayer for the Family of Believers**John 17:20-26**

Jesus prays in regard to the future believers who would result from the disciples' ministry for their unity, glorification and love for one another to match the love the Father has for the Son

E. Prayer in the Garden**§ 167**

Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46;

John 18:1

Christ prays that the Father might accept His death as full payment for the sin of the world and that He would be raised to full fellowship with the Father so that He might not be separated from God for eternity

IX. Rejection of the King §§ 168-183

The Messiah is rejected by the nation in His arrest, trials, procession to Calvary, crucifixion, burial and sealing of the tomb that He might bear the sins of the world on the cross

A. The Arrest**§ 168**

Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12a

Christ voluntarily and aggressively allows Himself to be betrayed and arrested in Gethsemane, all the time being in complete control and demonstrating authority over His adversaries

B. The Religious Trial**§§ 169-173**

Christ is illegally tried by religious authorities on religious grounds as to His following, teaching and supposed blasphemy that this unjust treatment might lead Him to the cross as the sacrifice for sin

1. The Examination before Annas**§ 169**

John 18:12b-14, 19:23

Annas, the deposed high priest who is recognized by the Jews, illegally evaluates Christ's following and teaching and allows the religious trial to continue by sending Christ to Caiaphas

2. Examination before Caiaphas

§ 170

Matthew 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54a, 63-65; John 18:24
Caiaphas, the unrecognized high priest of the Jews, and the Sanhedrin illegally evaluate Christ's testimony and charge Him with blasphemy based on His own confession, concluding that He is worthy of death.

3. Denial by Peter

§ 171

**Matthew 26:58, 69-75; Mark 14: 54, 66-72; Luke 22:54b-62;
John 18:15-18, 25-27**

Peter denies the Lord three times, thus demonstrating the truthfulness of Christ's prediction and his inadequacy apart from Jesus' presence while in the company of His adversaries

4. Condemnation by the Sanhedrin

§ 172

Matthew 27:1; Mark 15:1a; Luke 22:66-71

The entire Sanhedrin illegally tries Jesus before dawn to ratify what had illegally taken place during the night when only a portion of the court had been present at the house of Caiaphas, sentencing Him to death for blasphemy

5. Death of Judas

§ 173

Matthew 27:3-10

Judas returns the thirty coins to the temple, commits suicide by hanging in unrepentant remorse and the money is used to purchase a burial place for foreigners that the prophecies of Zechariah (11:12-13) and Jeremiah (18:1-4; 19:1-3) might be fulfilled

C. The Civil Trial

§§ 174-177

Since the Jews could not legally execute anyone, the religious leaders bring Jesus before the Romans and change the charge from blasphemy, a religious one, to treason, a political accusation, which, after three trials, succeeds in having Him mocked and lead away for crucifixion

1. Trial Before Pilate

§ 174

Matthew 27:2, 11-14; Mark 15:1b-5; Luke 23:1-5; John 18:28-38

Pilate declares Christ innocent of the ambiguous charges laid against Him and makes several attempts to save Him from the cross, concluding that His kingdom was no threat to Rome

2. Trial Before Herod

§ 175

Luke 23:6-12

Pilate, seeking to avoid making a judgment on Christ, sends Him to Herod, who ruled over Galilee, but Herod also declares Christ innocent of treason

3. Trial Before Pilate

§ 176

**Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25;
John 18:39-19:1, 4-16a**

Pilate thrice again declares Jesus innocent of treason but offers the Jews the option of having Jesus or the murderer Barabbas released and is surprised that the Jews prefer the releasing of Barabbas, so Pilate flogs Jesus, seeks to absolve himself from responsibility by washing his hands and delivers Him over to be crucified from fear of Rome's reprisal, the crowd's displeasure and possible judgment from a deity if Jesus is indeed God

4. Mockery

§ 177

Matthew 27:27-30; Mark 15:16-19; John 19:2-3

Since Christ was condemned for being a king, the Roman soldiers act out a mock coronation but also repeatedly beat Him and spit upon Him before taking Him away for crucifixion

D. Procession to Calvary

§ 178

**Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33;
John 19:16b-17**

Christ attempts to carry His cross to Calvary but since He is unable to do so Simon of Cyrene is forced to bear it, indicating the severity of the beating Jesus received from the guards

E. The Crucifixion

§§ 179-181

Christ is crucified for the sins of the world with signs accompanying His death to indicate that the people had executed the very Messiah Himself

1. First Three Hours

§ 179

Matthew 27:35-44; Mark 15:24-32; Luke 23:34-43; John 19:18-27

While on the cross the first three hours Christ utters three statements indicating His forgiveness of His tormentors, the salvation of one thief beside Him and the entrusting of His mother Mary to John, thus indicating His concern for others even while approaching death

2. Second Three Hours

§ 180

Matthew 27:45-50; Mark 15:33-37; Luke 23:44, 46; John 19:28-30

While on the cross the second three hours Christ utters three statements before He dies, indicating His separation from the Father while bearing man's sin, His thirst in fulfillment of Psalm 22:15, and the declaration that His death paid for the sin of the entire human race as the final sacrifice, thus indicating His sovereignty over His own death in that His life was not taken from Him but voluntarily given

3. Accompanying Signs

§ 181

Matthew 27:51-56; Mark 15:38-41; Luke 23:45, 47-49

At the moment of His death the renting of the temple veil reveals the open access all men have to God through Christ's death, the earthquake indicates the provision for creation's redemption, and the raising of the saints acknowledges Christ's resurrection as not an isolated phenomenon but only the firstfruits of His victory over death seen in the resurrection to life of all believers

F. The Burial of Christ

§ 183

**Matthew 27:57-61; Mark 15: 42-47; Luke 23:50-56;
John 19:31-42**

Christ is quickly buried in Joseph of Armathea's nearby tomb because of the approaching Sabbath and the defilement dead bodies would have brought to the area

G. The Sealing of the Tomb

§ 183

Matthew 27:62-66

The Sanhedrin succeeds in securing Pilate's permission to guard and seal the tomb for fear of a deception of resurrection initiated by the disciples, which really only increases the number of witnesses to the resurrection

X. The Resurrection of the King §§ 184-198

The Messiah comes back to life again as Victor over death which proves His deity and provides proof for the disciples' proclamation of the gospel to all nations

A. The Preparation by the Women

§ 184

Matthew 28:1; Mark 16:1

Following the Sabbath early on Sunday morning Mary Magdalene, Mary the mother of James, and Salome proceed to the tomb with spices to show their devotion to Christ by anointing His body

B. The Opening of the Tomb**§ 185****Matthew 28:2-4**

Christ resurrects when in a violent earthquake an angel rolls back the stone and sits upon it so that witnesses may see that Christ's body is gone, the angel's glory scaring the Roman guard so that they at first shook, then became as corpses, then left the site

C. The Visit of the Women**§ 186****Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1**

As the three women discuss how they might open the tomb they observe that it already is open and upon entering see two angels, one of whom announces Christ's resurrection and the women's responsibility to tell Peter and the disciples to meet Christ in Galilee

D. The Report to the Disciples**§ 187****Luke 24:9-12; John 20:2-10**

The women, despite the angelic announcement, tell the disciples that they do not know where the body is revealing that they do not understand the significance of the resurrection, which prompts Peter and John to run to the tomb to investigate the matter themselves, resulting in John's belief

E. The Appearance to Mary**§ 188****Mark 16:9-11; John 20:11-18**

Mary Magdalene returns to the tomb, speaks with Christ herself, and returns to the disciples with the news that He has risen but they do not believe her, indicating that their unbelief prevents them from even believing an eyewitness account

F. The Appearance to the Women**§ 189****Matthew 28:9-10**

The other women return to the tomb and see Christ also, Who tells them to report to the disciples to meet Him in Galilee that He might give them parting instructions and a final commission

G. The Report of the Guard**§ 190****Matthew 28:11-15**

The guard return to Jerusalem and report the resurrection to the chief priests, who, in conjunction with the Sanhedrin, bribe them to lie that the disciples stole Christ's body while they were asleep, a futile attempt to discredit the disciples stemming from the stubborn unbelief of the religious leaders

H. The Appearance to the Two on the Emmaus Road**§ 191****Mark 16:12-13; Luke 24:13-32**

On the Emmaus Road Christ makes His first appearance to men, one of whom is Cleopas, who do not at first recognize Jesus and have difficulty harmonizing the Messiah's suffering with His glory, but they accept Christ's interpretation relating the cross to the throne and recognize Him at the evening supper

I. The Report of the Two to the Disciples**§ 192****Luke 24:33-35**

These two disciples report to the Eleven that they have seen the Lord, thus verifying the earlier report of the women

J. The Appearance to Several Disciples**§ 193****Mark 16:14; Luke 24:36-43; John 20:19-25**

As the two disciples share about Christ's appearance with the Eleven (minus Thomas) and those gathered with them, Jesus appears to all of them, and later the ten disciples relate this to Thomas who remains unconvinced, indicating that faith alone is not sufficient for Him to believe

K. The Appearance to the Eleven**§ 194****John 20:26-31**

One week later Christ again appears to the ten disciples while Thomas is with them and invites him to touch Him, but Thomas immediately declares his submission to Him as Lord and deity, thus all the disciples are witnesses to the things which they will preach in the coming years

L. The Appearance to Seven Disciples**§ 195****John 21:1-25**

Christ appears to seven of the Eleven at the Sea of Galilee to further confirm His resurrection and to reinstate Peter, who thrice had denied Christ, in a threefold declaration of love for Christ and commitment to do His will

M. The Commission to the Disciples**§ 196****Matthew 28:16-20; Mark 16:15-18**

Christ commissions all the apostles on a mountain in Galilee to make disciples throughout the world and promises His own assistance in conjunction with that of the Holy Spirit so that the apostles would have the authority and power to be His witnesses

N. The Final Commission**§ 197****Luke 24:44-49**

After some time with the apostles in Galilee, Christ returns to Jerusalem with them in order to open their minds that they may comprehend the Scriptures and to encourage them to stay in the city until they receive the baptism of the Spirit to empower them for ministry

O. The Ascension of Christ**§ 198****Mark 16:19-20; Luke 24: 50-53**

On the Mount of Olives Jesus blesses His disciples and is received into heaven in their sight to sit at the right hand of God that He might carry on His present ministry for the saints

