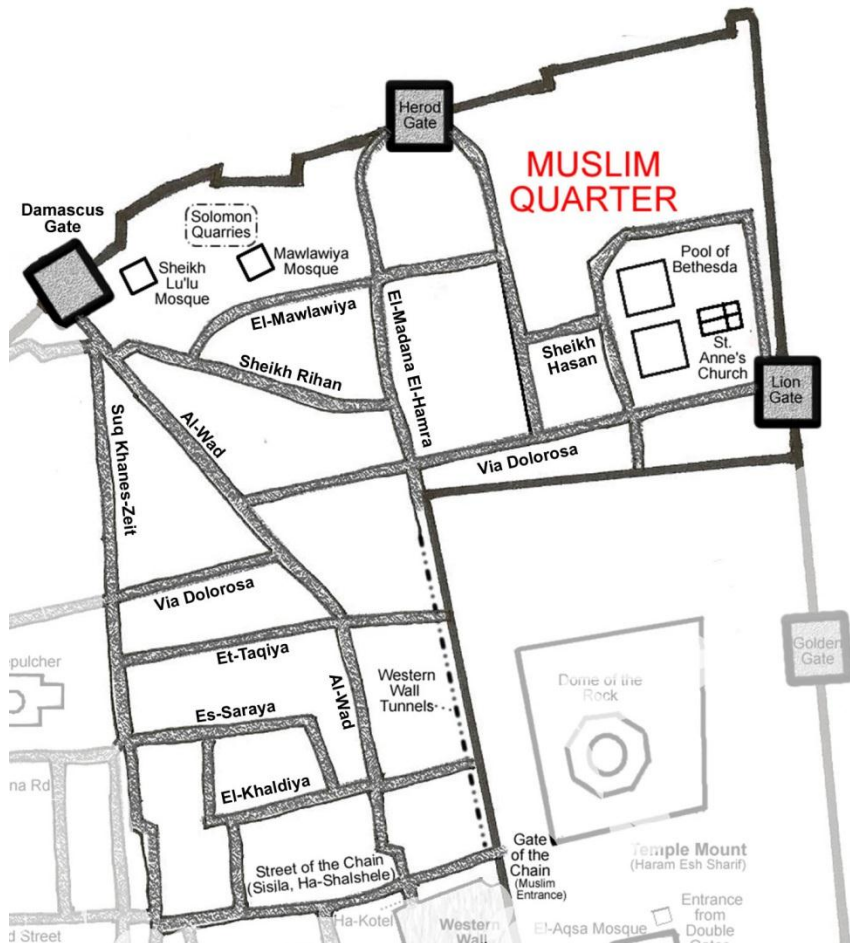
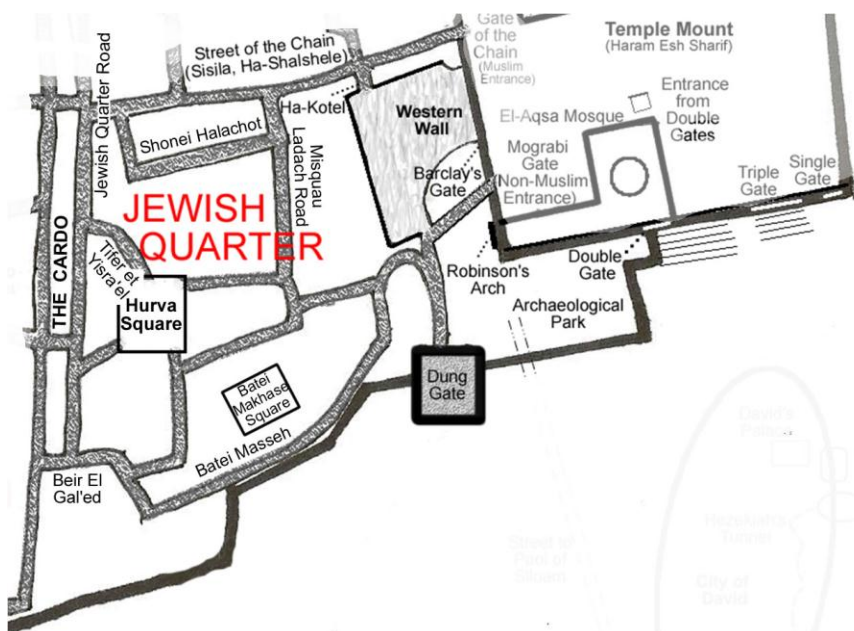


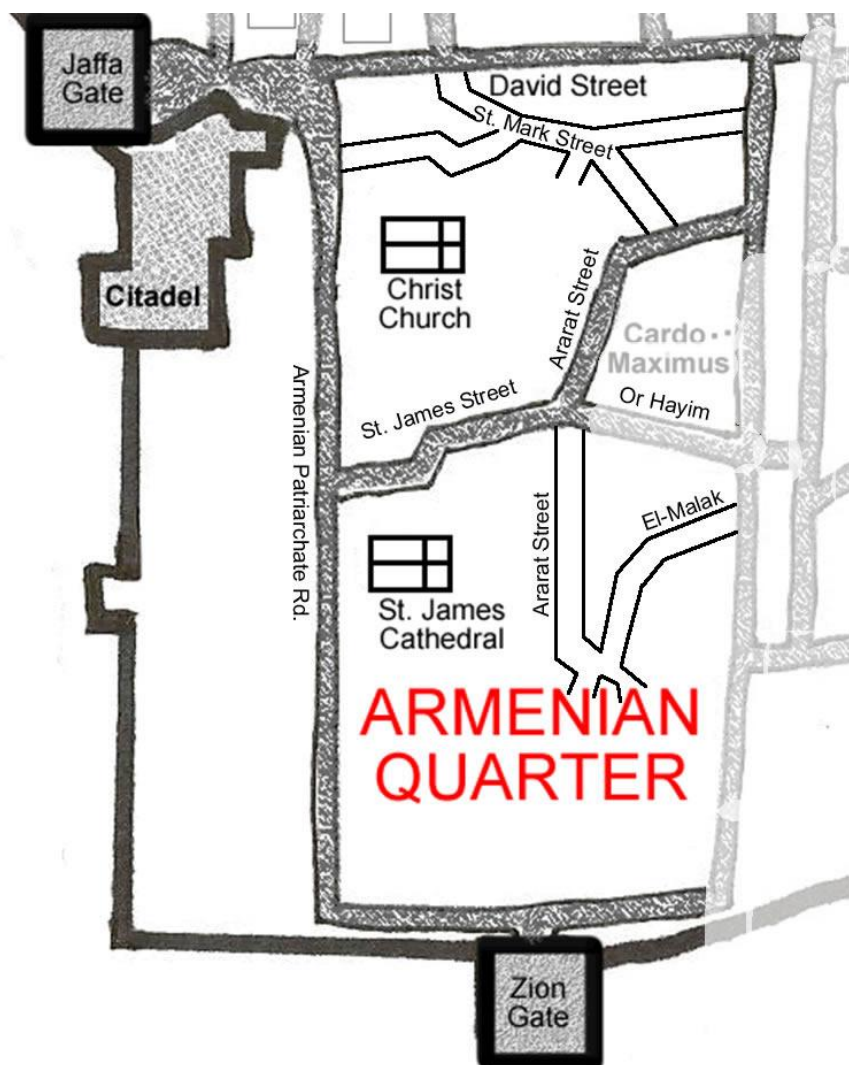
The Christian Quarter is the most visited quarter of the Old City because it includes the site of Jesus' death, burial and resurrection - the Church of the Holy Sepulcher. This quarter is cluttered with a seemingly endless cluster of churches and holy sites whose roofs, domes and facades are built so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



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



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



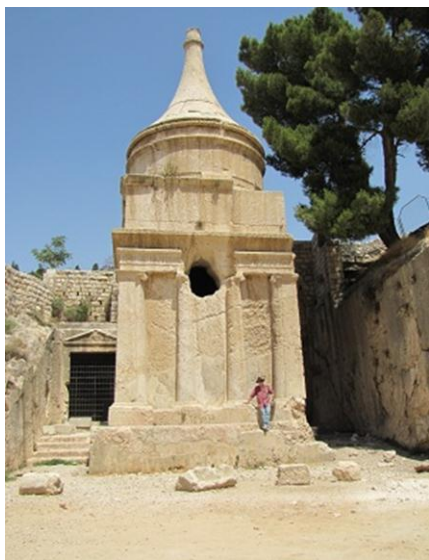
The nation of Armenia was the first to declare itself a Christian nation. They did this in 301, even before the days of Constantine, when the Armenian area was established on Mount Zion. Armenians had been living in Jerusalem since 95 BC. Right before the Crusader period (1099-1187 AD) began, the Armenian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

“Absolom’s” Pillar

This tomb is in the Kidron Valley. It was constructed during Jesus’ lifetime. Today it is traditionally called the Pillar of Absalom or Absalom’s Monument. The Bordeaux Pilgrim referred to it as the Tomb of Hezekiah in 333 AD. It was first associated with Absalom by Benjamin of Tudela in 1170 because of 2 Samuel 18:18. The actual person or family for whom this tomb was cut is unknown.



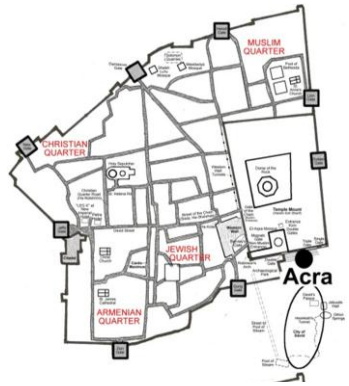
The architectural style includes both Egyptian and Greek influences, which would have come from the two kingdoms that dominated Judea between 300-100 BC. The Egyptian influence came from the Ptolemys of Egypt, and the Hellenistic style from the Seleucids, who were Greeks ruling in Syria. The lower square is cut from the bedrock. It is topped with a finely-cut circular stone with a conical top that was cut from one single stone. Directly to the left of this tomb is an eight-chambered catacomb with well-preserved carved stone. The catacomb is called the Cave of Jehoshaphat. The Pillar of Absalom may have been a monument for the burial chambers in the Cave of Jehoshaphat, cut into the cliff behind it. There are two inscriptions in this monument. A two-line inscription above the door is from around 400 AD that says: “This is the tomb of Zachary, martyr, most holy priest, father of John the Baptist.” A later inscription can be seen to the right of the door but only the word “simon” can be made out. Neither inscription is historically valuable or accurate.



“Absolom’s” Pillar”

Acra

The Acra was the Seleucid stronghold built in 186 BC against the south wall of Solomon's Temple Mount on the Ophel. It was used as a military post against the Jewish people who lived to the south and west, and to monitor Temple Mount activities between the years of 186-141 BC



. At that time the Acra was torn down, and the Temple Mount was extended to the south to cover it up in 141 BC. Two tunnels with staircases were added during this southern extension to increase access to the Temple Mount surface. These tunnels would be extended and accessed by Herod's Double and Triple Gates later.



Remains of the southernmost walls of the Acra, which still extend south of the southern Temple Mount wall between the large stairway leading up to the Double and Triple Gates.



Al Aqsa Mosque

The El Aqsa Mosque on the Temple Mount is the third most holy site in Islam. Just like the Dome of the Rock was built to overshadow the rotunda of the Holy Sepulcher, the Al-Aqsa mosque was built to mimic the basilica over Calvary. The alignment of these two buildings completes the imitation of the Holy Sepulcher's layout.

Since the mosque stands on the south of the Temple Mount, the Crusaders considered it the remains of Solomon's palace. Because of this, it served as the palace of the Latin kings of Jerusalem during the days of Crusader occupation. It was also given to the Order of the Knights Templar for their headquarters. The Al-Aqsa Mosque sits along the southern side of the Temple Mount on top of where Solomon's Porch stood. The tunnel and stairway leading to the Temple Mount surface from the Double Gate runs under the Al-Aqsa Mosque.



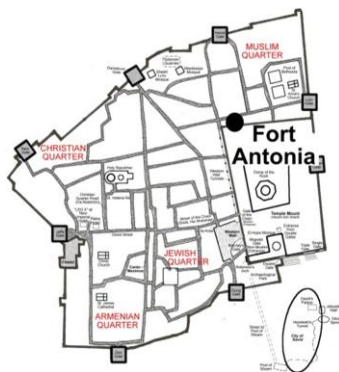
The Al Aqsa Mosque as seen from the Mount of Olives. It sets on the south end of the Temple Mount.



The front of the Al Aqsa Mosque.

Antonia (Fort Antonia)

Fort Antonia, Herod's fortress used to oversee the Temple Mount, sat on this outcropping of rock that served as the foundation of the north wall of the Temple Mount. Herod built a fortress on the higher bedrock in the northwest corner of the Temple Mount to keep an eye on activities and oversee the Jews in the Temple. He named this stronghold Fort Antonia after his friend Marc Antony.

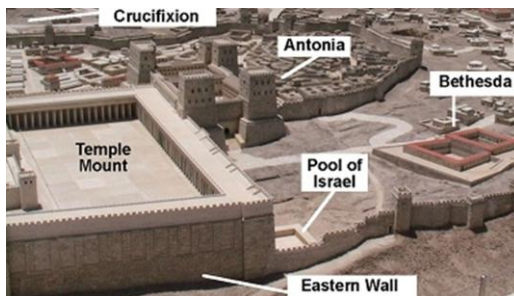


The south wall of Fort Antonia was built in line with the north wall of the Temple Mount on an outcropping of rock. This rockscarp can still be seen today protruding above ground level. The south wall of a Muslim boys' school sits on this rockscarp on the outside. Still remaining in this wall are about 26 Herodian ashlar stones, still in contact with the bedrock where they were originally placed. In addition to the typical margins and bosses of the ashlar, a couple of interesting things can be seen in these blocks and on the rockscarp itself. In the rockscarp below the school are two sets of sockets (notches cut into the rock to support a beam that extends out from the wall to support the roof of a structure):

- 1) The lower trapezoidal sockets are in the photo (9 feet above the ground). They are from 661-900 AD and were made to hold the vaulting springs, or beams of the roof, of a portico built by the Muslims at that time.
- 2) 20 feet above them is a series of sockets 19 inches square, which held the massive roof beams of a majestic portico (or a covered colonnade) whose columns were 29 feet high. This portico, which Josephus says was 50 feet wide (War, 5:190), was built by Herod and went all the way around the Temple Mount.



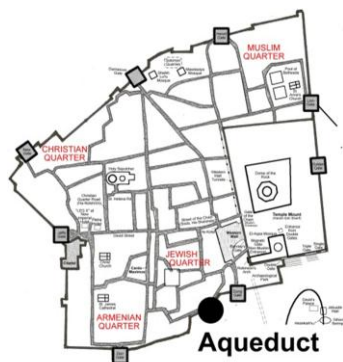
Today, above the rockscarp is the Umariyya School, a Muslim school for boys. Herodian stones from the outside south wall of Fort Antonia can be seen in the south wall of the Umariyya School.



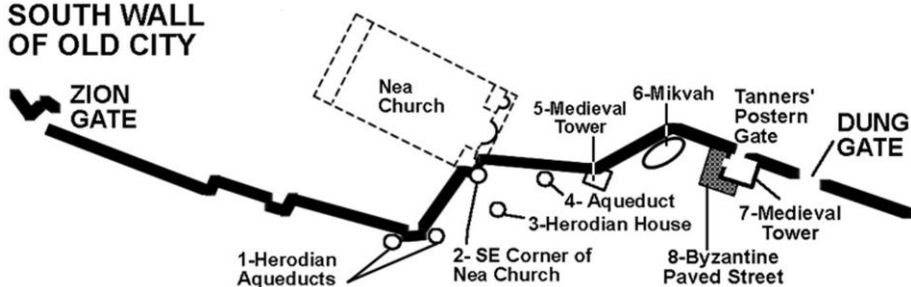
A model of Herod's Temple Mount with Fort Antonia against the outside wall on the NW corner of the Temple. A 13-foot ancient wall can be seen inside the rooms of the Umariyya School.

Aqueduct

The remains of a Herodian Aqueduct (1) can be seen on the south city wall filled in with rock and rubble.



SOUTH WALL OF OLD CITY



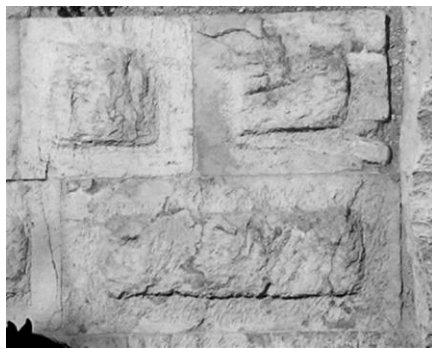
The Herodian Aqueduct on the south wall of the city (#1 in diagram above)

Ashlar Stones

The typical building of this time during Herod's extensive building projects were built with what are known as "Herodian ashlar". Ashlars are large stone blocks cut smooth, with narrow margins around the edges and smooth slightly raised bosses in the center. They are easy to identify and locate in the Western Wall and in the rest of the



Herodian Ashlar



Hasmonean Ashlar

Detail showing the tight joints of these Herodian ashlar stones found in the tunnel along the Western Wall. The ashlars were stacked on top of each other with surfaces cut to a perfect match. No mortar, cement or adhesive was used to attach the ashlar blocks to each other. They still stand after 2,000 years, but the fact that they were not attached other with mortar makes it easier to understand how the Romans dismantled the Temple.



Herodian Ashlar with protrusion used for moving ashlar still attached.



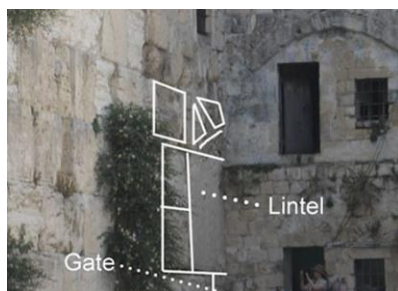
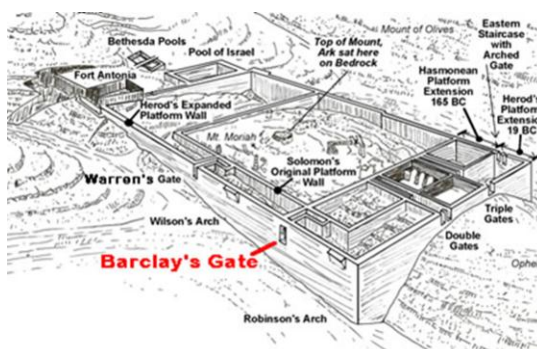
Large ashlar's in a master course in south temple mount wall.

Barclay's Gate

This gate was first recognized by James Barclay, an American consul in 1855. It is referred to as the Kiponus Gate in the Mishna. The gate used to enter the Temple Mount today is above the lintel of Barclay's Gate and is called the Moroccans' Gate, the Gate of the Moors, or the Mugrabi Gate.



The stairway is still on the other side of the wall and still leads to the Temple Mount. This staircase is accessed from the Temple Mount just north of the Mugrabi Gate. The Muslims descend these stairs today to a room they call El-Buraq Mosque.



This large stone (which looks like a square) is itself about 21 feet long, 6.5 feet wide, and weighs 50 tons. This stone was the massive lintel (or, top stone) that spanned a gate into the temple of Herod's day.

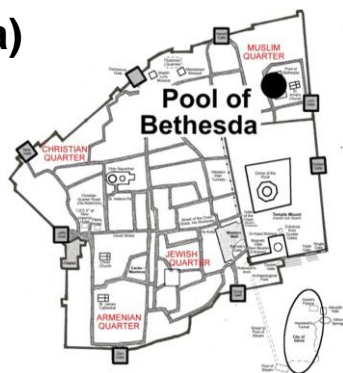
The gate entrance was almost 27 feet high. The Muslims descend the stairs accessed from the top of the Temple Mount into a room they call El-Buraq Mosque.



Barclay's Gate can be seen while standing in front of the Western Wall.

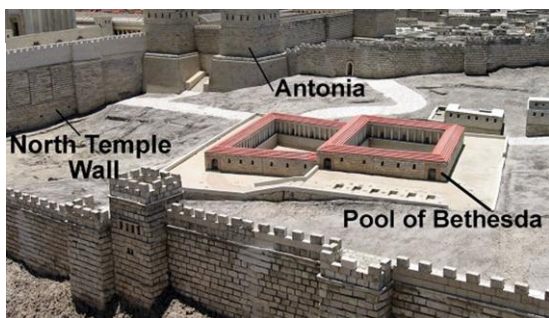
Bethesda (Pool of Bethesda)

The area of the Pools of Bethesda has always had a source of water. In the days of the Old Testament, the area was outside the city of Jerusalem to the north. It had a large pool that shepherds used and was called the Sheep Pool. The gate on the north side of Jerusalem was thus called the Sheep Gate. In the 700's BC a dam was built to turn the spring into a reservoir that would collect rain water which could then be channeled



into the city. The area was associated with sheep, sacrifice, and the Temple because of its proximity to the Temple. The Hasmoneans added a second pool on the south side of the dam and covered the channel to improve water quality. This site was uncovered in 1888 by K. Schick, but it had been known about since the days of the Byzantines and Crusaders, as evidenced by the remains of the church that was built over it. No ancient Jewish writers refer to this pool, although Josephus did write of the Pool of the Sheep-market. The spring that feeds the pools has been located, and water still collects in the lower areas.

This is a model of Jerusalem as it appeared in 70 AD. Notice the two pools that made up the Pools of Bethesda. The south and north pools can be seen, along with the five colonnaded porches that surrounded it (four on each side, one in middle)



The bridge-like structure on right of photo is the dam that separated the south (left) pool from the north pool



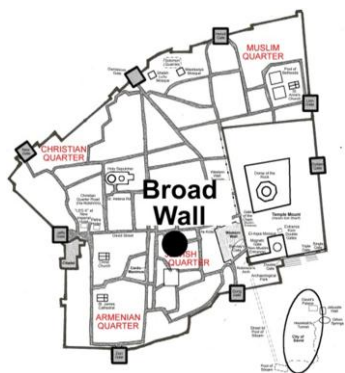
Looking down into the excavated SE corner of the southern pool. The top right side of photo is not excavated.

Broad Wall

Isaiah 22:8-11 says:

“You looked in that day to the weapons in the Palace of the Forest (King Solomon’s Palace); you saw that the City of David had many breaches in its defenses; you stored up water in the Lower Pool (from Hezekiah’s Tunnel). You counted the buildings in Jerusalem (new expansion to the west) and tore down houses to strengthen the wall (this is what we see here, a broad wall built through houses that had to be removed to build it). You built a reservoir between the two walls for the water of the Old Pool, but you did not look to the One who made it, or have regard for the One who planned it long ago.”

A section of the Broad Wall built by Hezekiah around 721 BC to the west of the Temple Mount and the City of David. This wall was built over the Central Valley and up onto the Western Hill to enclose homes in the part of the city that expanded when the Assyrians invaded Israel to the north. Many people from the northern kingdom of Israel led their country and moved into Judah and Jerusalem in order to escape the Assyrian invasion. Hezekiah protected them with this wall. The remains of the wall in this photo measure 22 feet wide and 213 feet long.



Nehemiah places the Broad Wall near the Temple Mount wall when he writes:

“I followed them on top of the wall, together with half the people – past the Tower of the Ovens to the Broad Wall, over the Gate of Ephraim...”

- Nehemiah 12:38



Cardo Eastern

The Western Cardo (see next page) has long been excavated, but according to the Madaba Map there was also an Eastern Cardo. Recently this street from 135 AD that was part Hadrian's Jerusalem, called Aelia Capitolina, has been found. Excavations are under way directly west of the Western Wall Prayer Plaza. Excavations have revealed a wide street that was carefully paved and colonnaded.



There were shops along the street and some of the shops were carved right into the bedrock on the west side.



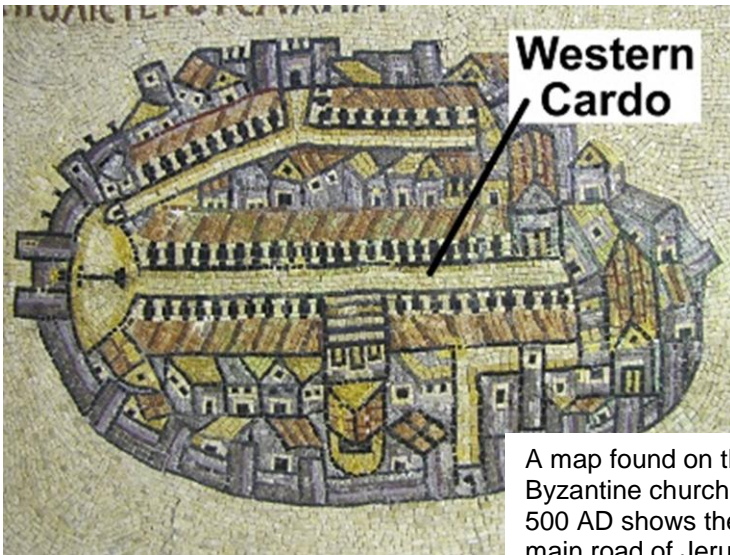
The existence of the East Cardo has long been known from the Madaba map of 500 AD



A view of the excavation of the Eastern Cardo in 2010.

Cardo Western (Maximus)

Hadrian began building the Cardo in the north of the city at the Damascus Gate in 135 AD. Later, around 527, the Christian Emperor Justinian completed the road so that the Church of the Holy Sepulcher was connected to the southern part of the city, past the Nea Church and the southern gate. The entire roadway was originally 74 feet wide (the road itself was 40 feet wide with colonnaded and covered sidewalks on both sides to protect pedestrians from traffic and the heat of the sun). Shops were located all along both sides of the street.



A map found on the floor of a Byzantine church from around 500 AD shows the Cardo as the main road of Jerusalem. The pillars in the photos are detailed on this map from 1500 years ago.



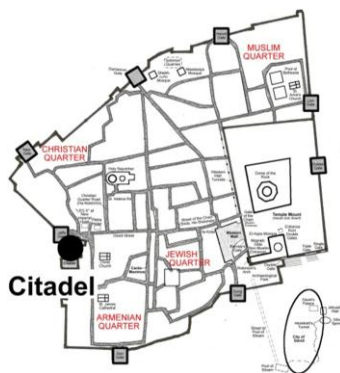
The street is to the left and the colonnaded sidewalk is to the right with shops along the sidewalk.



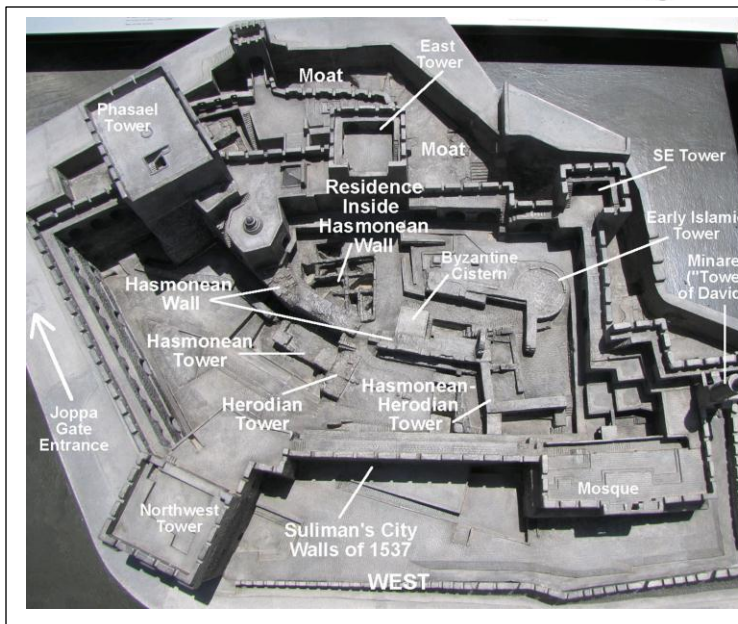
Today modern shops fill portions of the ancient cardo.

Citadel

On the west side of the Old City beside the Jaffa Gate are the remains of the Citadel, which served as a fortress to defend the northwest side of the ancient city of Jerusalem. The Hasmoneans were the first to defend this western portion of the city with a wall around 150 BC. Herod built his royal palace and three towers (Hippicus, Phasael and Mariamne) here. Jesus stood before Herod Antipas in this citadel on the night he



was betrayed. The Jewish revolt began here in 66AD when Jewish rebels attacked and burnt the palace, and it was also the headquarters of the Tenth Roman Legion for 200 years after that revolt. The Crusaders and the Muslims used this location also.



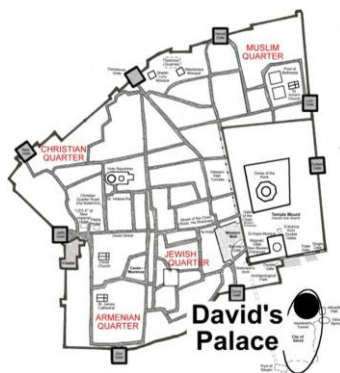
Erroneously called the Tower of David is a Muslim minaret located in the Citadel. It is a familiar landmark and



Inside the Citadel

David's Palace

Eilat Mazar has been excavating on the site of King David's palace since 2005. She has uncovered a large building that sat above the Jebusite wall (the Stepped Stone retaining wall). The Jebusite wall was built between 1200 and 1000 BC, and the large building, known as the Large Stone Structure, was built just after 1000 BC during the reign of David. Mazar identified this Large Stone Structure as the royal "House of Cedar" which



was King David's palace as described in 2 Samuel 5:11:

Now Hiram king of Tyre sent messengers to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David. – 2 Samuel 5:11-12



Inside the Large Stone Structure that sits on top of the Stepped Stone Structure. This Large Stone Structure has been identified as the palace of David. The pottery uncovered here indicates it was not built until the time of David, around 1000 BC

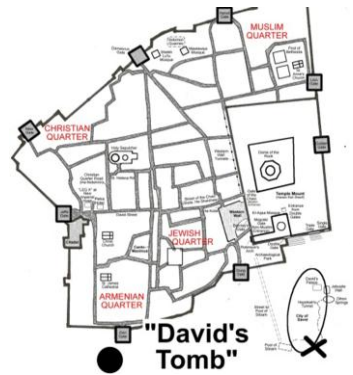
Inside David's Palace looking along a wall to the east, outside into the Kidron Valley



David's Tomb

The tombs of the kings of Judah are located south of Silwan. The map to the right marks the spot with an "X" on the southeast side of the City of David.

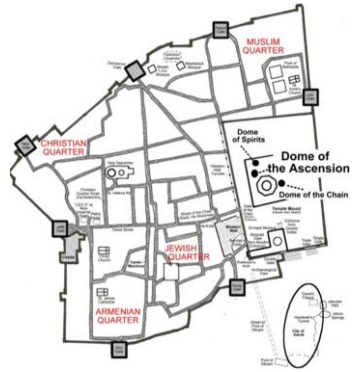
David's tomb was falsely identified by the Crusaders on Mt. Zion and this site can be visited today and is still honored by some



Dome of Ascension



Muhammad is said to have ascended from this rock on a horse with the angel Gabriel. But, others defend the existence of the Dome of the Rock because it marks the spot of Muhammad's ascension according to a 12th century



Interpretation of Muhammad's night journey, described in the Koran in Sura 17:1: *"Most glorified is the One who summoned His servant (Muhammad) during the night, from the Sacred Masjid (of Mecca) to the farthest place of prostration, whose surroundings we have blessed, in order to show him some of our signs. He is the Hearer, the Seer."* But, Jerusalem is not mentioned in this passage, nor ever in the Koran.

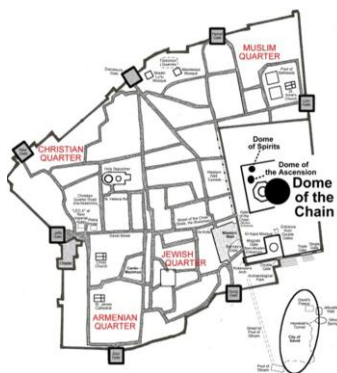


The Dome of Ascension - According to early Muslim tradition Muhammad ascended into heaven from here.

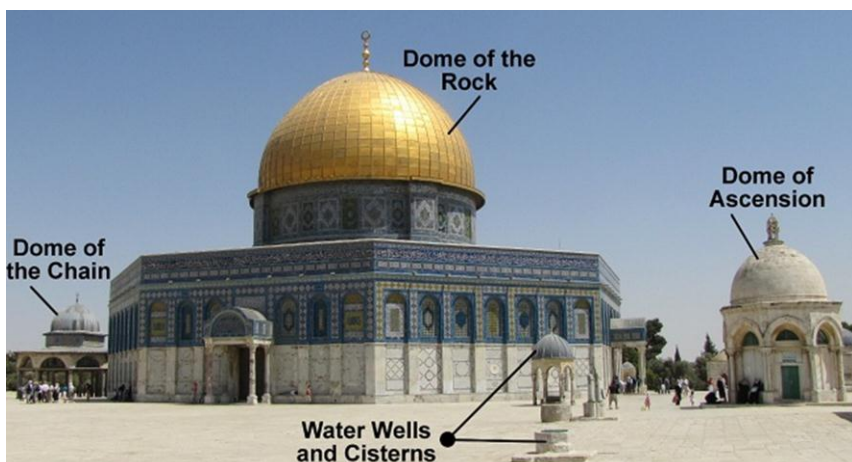
Dome of the Chain

The Dome of the Chain was built during the Ummayyad dynasty by the caliph Abd al-Malik in 691 AD. It remains in its original condition unaltered by restorations. It is not a mosque, but a place of prayer. Crusaders converted it into a chapel after falsely identifying it as the place of the martyrdom of James.

This is how the Dome of the Chain received its name according to an ancient legend recorded by the 1400's author Mu'ad al-Din:



“Among the wonders of the Holy House is the chain, which Solomon, son of David, suspended between Heaven and Earth, to the east of the Rock, where the Dome of the Chain now stands. The chain had one characteristic. If two men approached it to solve a point of litigation, only the honest and upright man could take hold of it; the unjust man saw it move out of his reach.”



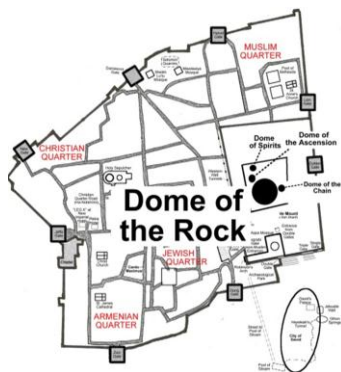
Dome of the Chain sets in the location of the altar of burnt offering.



The Dome of the Chain

Dome of the Rock

The Dome of the Rock is also called Qubbat Al-Sakhra. Caliph 'Abd al-Malik began construction on this building in 688 and finished it in 691 AD. 1300 years of tradition and recent archaeological evidence strongly suggests that the Dome of the Rock sets on the site of the destroyed Jewish Temple and Most Holy Place. This is the oldest existing Islamic building in the world. It is an imitation of a Byzantine martyrium, which was



an octagonal-shaped structure for honoring or preserving the relics of saints/martyrs. The construction of the Dome of the Rock was completed 1300 years ago in 691 by Caliph 'Abd al-Malik. It was designed to be a visual rival of the Church of the Holy Sepulcher, which was the religious focus of the city when the Arabs conquered Jerusalem in 638. The golden dome is 66 feet in diameter. When the Muslims took the city of Jerusalem in 638 they realized the importance and impressiveness the Church of the Holy Sepulcher had inside the city. The Church had become the center of the city. The Arab historian Muqaddasi wrote in 985: *"is it not evident that 'Abd al-Malik, seeing the greatness of the martyrium of the Holy Sepulcher and its magnificence was moved lest it should dazzle the minds of the Muslims and hence erected above the Rock the dome which is now seen there?"* Some say it was from this rock that Muhammad ascended to heaven on a horse with the angel Gabriel. But, this is a 12th century tradition developed from a dream that involved Muhammad's night journey, as described in the Koran in Sura 17:1: *"Most gloried is the One who summoned His servant (Muhammad) during the night, from the Sacred Masjid (of Mecca) to the farthest place of prostration, whose surroundings we have blessed, in order to show him some of our signs. He is the Hearer, the Seer."* The Dome of the Rock was built 200 years before this tradition began to be told.



Koran verses cover the outside of the building. Inside glimmers with polished marble, stained glass windows, golden mosaic, woodwork..



Octagonal and covered with black, red and cream colored marble inlays. Glazed tiles of royal blue, white, yellow and green cover the walls (picture from Petra Hotel)

Dome of the Spirits



Some (Asher Kaufman) have concluded that the place that the ark sat in the Holy of Holies originally was located under the Dome of the Spirits (Dome of the Tablets).

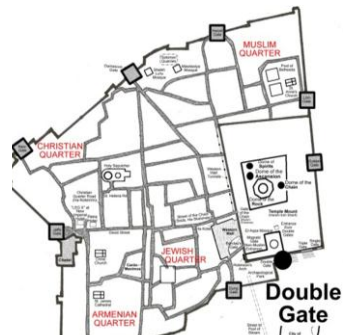


The bedrock of Mount Moriah is visible under the Dome of the Spirits. This is the top of the bedrock where Abraham, David, Melchizedek and others would have walked. But this is not the exact location where the Ark of the Covenant sat on the bedrock.

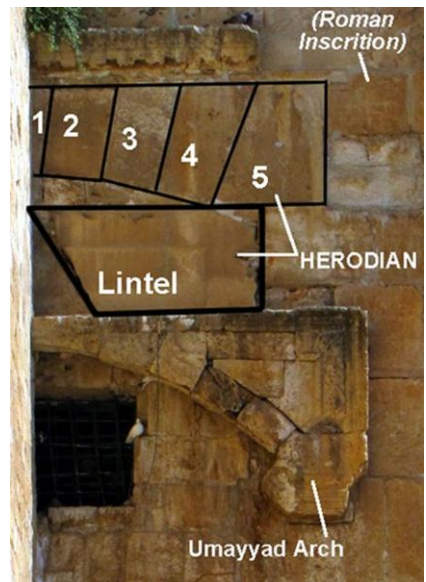


Double Gate

This gate led into a magnificently decorated tunnel under the Temple Mount's Royal Stoa (Solomon's Porch) which led to a set of stairs that brought the worshipper up to the surface of the Temple Mount. The distance from the street level in front of the Double Gate up the stairs to the Temple Mount surface is about 46 feet. This first photo below shows the southern steps leading to the double gate. This wall contains a stone fragment from



the base of a Roman statue from the Temple Mount dedicated to Antoninus Pius. The upside down inscription is from the Roman statue of Emperor Antoninus Pius (138-161 AD) that the Bordeaux Pilgrim recorded seeing when he was on the Temple Mount in 333 AD. The statue was destroyed by the Byzantine Christians after 333 AD, the Jews in 614 AD or the Muslims in 638 AD. This reused block is the only part found so far of the two statues (one was of Hadrian, and this one was of Antoninus Pius.)



Hadrian's inscription reads:

**TITO AEL HADRIANO
ANTONINO AUG PIO
P P PONTIF AUGUR
D D**

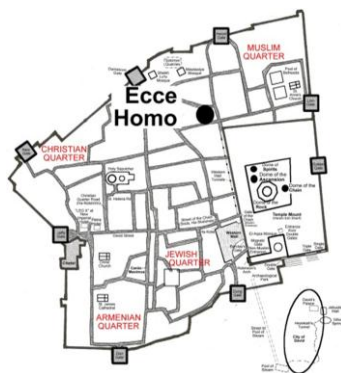
Translation of Latin:

**To Titus Ael[ius] Hadrianus
Antoninus Aug[ustus] Pius
the f[ather] of the f[atherland],
pontif[ex], augur.
D[ecreed] by the D[ecurions]**

Above the Umayyad Arch 600's AD are four trapezoidal stones to form the arch of Herod's entrance. Below the trapezoidal stones is a large horizontal stone with a wide margin and boss. This is the lintel for the Herodian Double Gate. To the left behind the Crusader wall, the rest of the gate and the decorated Herodian tunnel can be seen.

Ecce Homo

One of the areas the Romans attacked when they laid siege to Jerusalem in 70 AD was the stronghold of Fort Antonia, which Jewish rebels had taken over and barricaded themselves inside of when they drove the Romans out in 66 AD. In order to reach the north wall of Fort Antonia, the Romans had to build a ramp across the Struthion Pool that served as a moat on the north wall of the fort. The ramp they built was supported by an arch,



and this arch is known today as the EcceHomo Arch. Ecce Homo is Latin for "Behold the man". The arch got its name because it was once believed that the ancient pavement that covers the Struthion Pool had been the loor of Fort Antonia. If that were true, this could have been where Pilate stood when he spoke to the crowd and condemned Jesus with those words. The pavement has since been identified as the stone covering built by Hadrian in 135 AD when the Struthion Pool was covered. The arch that supported the ramp the Romans used to attack Fort Antonia still stands today and spans the Via Dolorosa. In 135 after Hadrian had defeated the Jews in the Second Jewish Revolt (Bar Kochba Revolt) this same arch was converted into a monument to his victory. It was similar in purpose to the Arch of Titus in Rome commemorating the 70 AD victory over the Jews. The Ecce Homo Arch was flanked by two smaller arches, one of which can still be seen in the basement of the Convent of the Sisters of Zion.



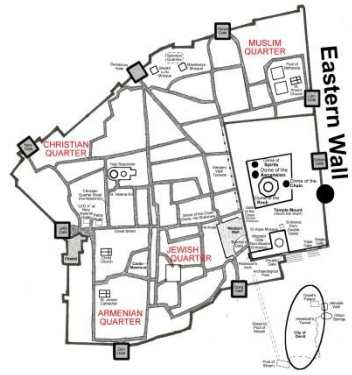
The Ecce Homo Arch remaining from the Roman attack on Fort Antonia in 70 AD. In this photo looking east, the Convent of the Sisters of Zion is on the right. One side of the original arch is still seen in the convent wall.



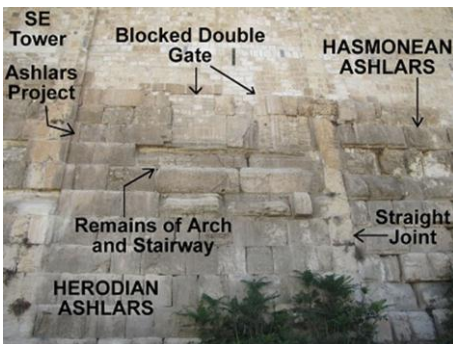
Hadrian converted ramp into an arch in 135 AD

Eastern Wall of City

The Eastern Gate (Golden Gate) and the Lions Gate (Stephen's Gate) are located in the east wall of the Old City.



Muslims are buried here because this is where they believe the resurrection will take place and the Messiah will judge mankind. Jews are buried on the other side of the Kidron because they also believe the Messiah will judge mankind here.



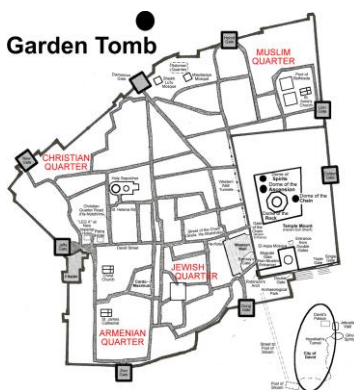
The south end of the east wall. This is the remains of an arch similar to Robison's arch on the other side.



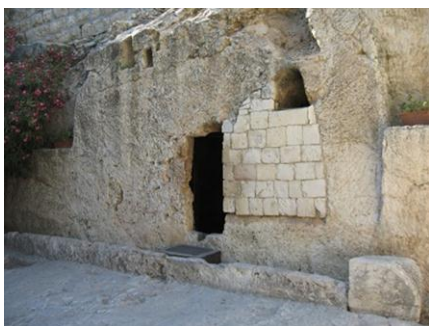
The Golden Gate (Eastern Gate) sealed by Muslims to discourage Jewish leaders from entering as a Messiah

Garden Tomb

This site is called Gordon's Calvary because in 1883 British General Charles Gordon suggested that this outcropping of rock just across the street from the north city wall was Golgotha, the Place of the Skull. The proposal that this was the original Calvary gained some momentum since a garden tomb had been found near this location in 1867. This site soon began to challenge



the legitimacy of the Church of the Holy Sepulcher as the location of Jesus' crucifixion, burial and resurrection. This is an interesting location but there are many reasons why it cannot be the actual site. Notice the impression of a face that can be seen in this rock: the two eye sockets in the middle of the photo with the forehead above, and the bridge of the nose below. *About* 300 feet to the left (west) of the "skull" of Gordon's Calvary is a rolling stone tomb (there is a track or groove cut in the rock in front of the entrance of the tomb for a rolling stone) with a burial bench inside. This tomb was discovered in 1867, and because of its proximity to "the Skull" it was assumed by the British to be the tomb of Christ. Of course, this assumption went against 1,800 years of history and tradition (and now, today, archaeological evidence as well) that pointed to the Church of the Holy Sepulcher as being the authentic place of Jesus death, burial and resurrection. This tomb was not an unused "new" tomb in the time of Christ, nor did Joseph cut it in the first century. Tombs of the New Testament era had burial chambers, or burial benches, cut out of rock behind the entrance room (called the vestibule), similar to those seen in the Church of the Holy Sepulcher. The style of this tomb, however, is typical of tombs from 800-600 BC, with two burial benches cut into the wall. The Byzantine Christians of 300-600 AD did not consider this a holy site, since they cut down the burial benches to create a sarcophagus to bury their dead. Even the Christian Crusaders used this site as a stable.



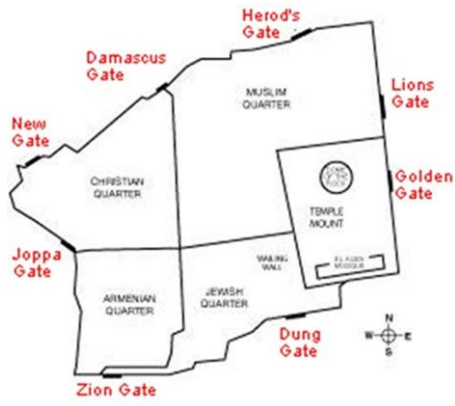
The Garden Tomb is a tomb from 800-600 BC, and not a "new" tomb at the time of Christ's death.



Gordon's Calvary ("skull") is not the biblical site of the crucifixion.

Gates

There are 8 gates in the cities walls today: Jaffa , New, Damascus, Herod, Lions, Golden (Eastern), Dung, Zion. The Golden & New Gates were not original. The gates were built with an L-shaped entry instead of a straight line. This ninety degree turn would slow down an army. The “L” turns have been removed from Stephen’s and Dung Gate facilitate traffic.



New Gate



Damascus Gate



Herod Gate



Lions' (Stephen's) Gate



Golden (Eastern) Gate



Dung Gate



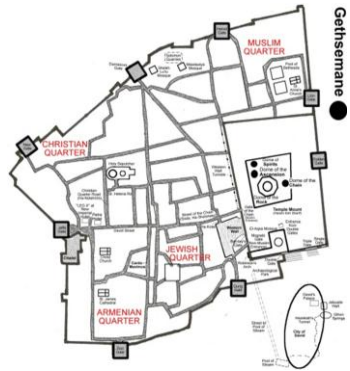
Zion Gate



Joppa Gate

Gethsemane

The Garden of Gethsemane is a 10 minute walk from the Temple Mount through the Kidron Valley and part way up the Mount of Olives. *The age of these olive trees in the Garden of Gethsemane easily date back to the days of the Crusades. A few of the trees (between 3 to 8 trees) are possibly 2,000 years old. This olive grove was stripped of trees during the war in 68-70 AD by the Romans for use as ire wood and siege*



equipment against the city of Jerusalem. This means it is unlikely that any of these exact trees were here at the time of Christ in 30 AD, but scholars do estimate the age of these trees to be anywhere between one and two thousand years.



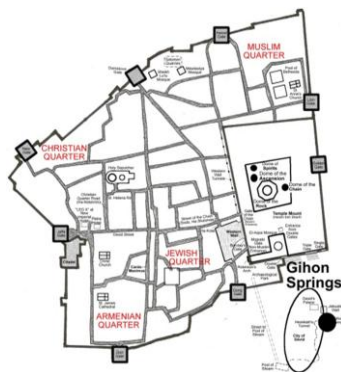
An ancient olive tree grows in the Garden of Gethsemane (1500-2000 years old)



The Garden of Gethsemane

Gihon Springs

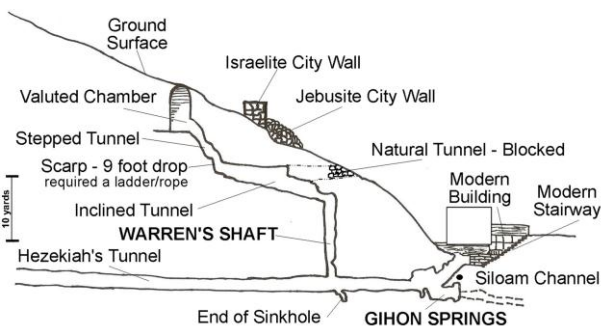
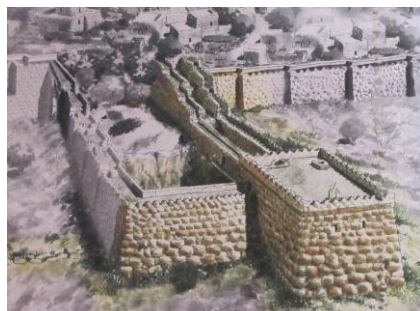
The main water source of the original City of David was the Gihon Springs located at the base of the eastern slope of the city in the Kidron Valley. The Gihon Springs provide water year round by gushing forth water several times a day. This water then naturally flows into the Kidron Valley. Reservoirs were built to collect the water from the Gihon Springs



in the earliest days of Jerusalem's occupation. Three systems were eventually designed to use this water:

1. Warren's Shaft
2. Siloam Channel (Tunnel)
3. Hezekiah's Tunnel

These three water systems continue to bring water to the city of Jerusalem until the days of the Hasmoneans, Herod. During the last century BC and the first century AD aqueducts were built to transfer water into Jerusalem from the southern hill country of Judea from around Hebron and Bethlehem.



Looking down at the Gihon Springs



Remains of the Gihon Springs Tower built to defend the springs. An artist's drawing of this is in photobabove.

Hezekiah's Pool

Part of the city's ancient water system used until the 1800's. It was in use during the time of the second Temple and Josephus mentions it as Amygdalon ('almond tree'). The pool is 240 feet long by 140 feet wide ($\frac{3}{4}$ an acre) and holds 3,000,000 gallons. Also known as the Pool of the Pillar.



This may be the upper pool where Assyria's field commander spoke to Hezekiah and the people of Jerusalem in 701 BC:

*"The king of Assyria sent his supreme commander, his chief officer and his field commander with a large army, from Lachish to King Hezekiah at Jerusalem. They came up to Jerusalem and stopped **at the aqueduct of the Upper Pool**, on the road to the Washerman's Field. They called for the king..."* (2 Kings 18:17)



For this view, go to the top of the old Petra Hotel (Mark Twain's Hotel in 1867 when he visited Jerusalem). (You may need to ask permission or pay a little cash.)

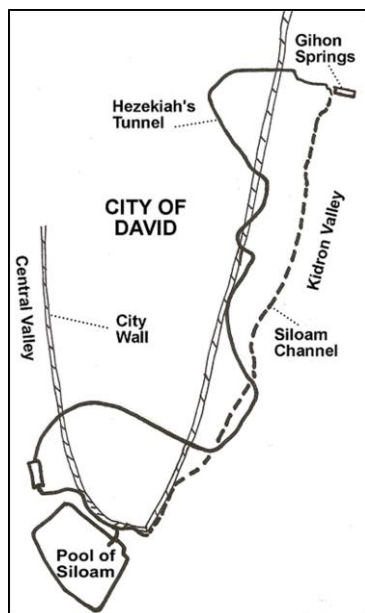
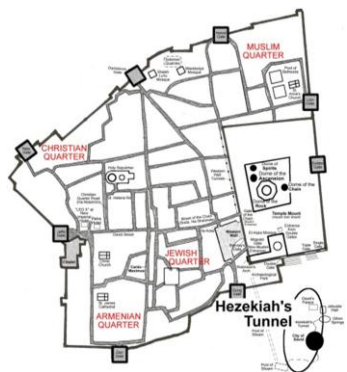


Hezekiah's Pool with Church of Holy Sepulchre in the back ground

Hezekiah's Tunnel

Cut through the Cenomanian bedrock under the City of David, or the eastern hill of Jerusalem for 1,748 feet. This construction project had to be precisely calculated as there is a very moderate gradient height differential of 13.8 inches (1.1 feet) between the source of water at the Gihon Springs and the end of the tunnel at the Pool of Siloam over 1/3 mile away. Hezekiah's tunnel was cut to provide a secure water system for Jerusalem in the

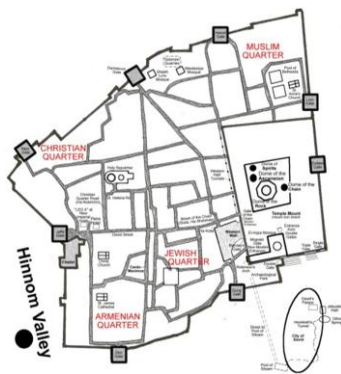
days of the advancing Assyrian military. The Bible accurately, and on numerous occasions (2 Kings 20:20, 2 Chronicles 32:3-4; 32:30), mentions this construction project that replaced their dependence on the Siloam tunnel as a source of water supply to the city and to the Pool of Siloam around 701 BC. Part of the Siloam Tunnel was lowered at this time to reverse the flow back to the western banks of the Kidron Valley so that it might continue to serve as an irrigation source for the valley and to fill other pools and water reservoirs.



Toni

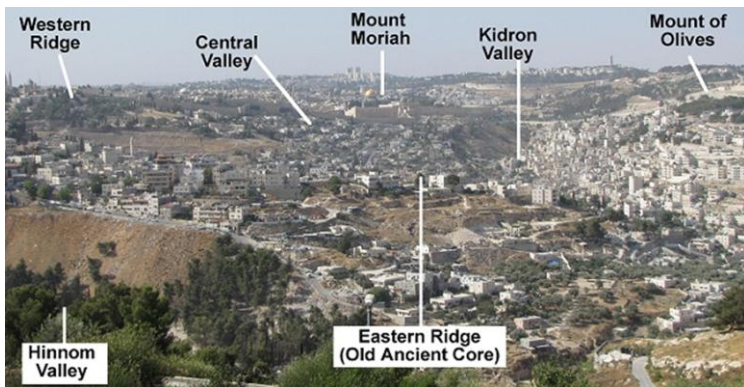
Hinnom Valley (Gehenna)

The Hinnom Valley is also called “the valley of the son of Hinnom” or “Valley of Benhinnom”. This was shortened to “Valley Hinnom” which in Hebrew is pronounced, “Ge Hinnom” and transliterated into Greek as “Gehenna.” Thus, the Hinnom Valley is the Gehenna of the New Testament, which is associated with fire, judgment, the Lake of Fire,



The Hinnom Valley had become a place associated not only with the lowest point and the path to the wilderness of demonic chaos, but also as a place of hideous demon worship that demanded the burning living children. The prophets Isaiah and Jeremiah had condemned this valley as surely as King Josiah had shut it down.

“They have built the high places of Topheth (“the burner”) in the Valley of Ben Hinnom to burn their sons and daughters in the fire.” – Jer.7:31-33



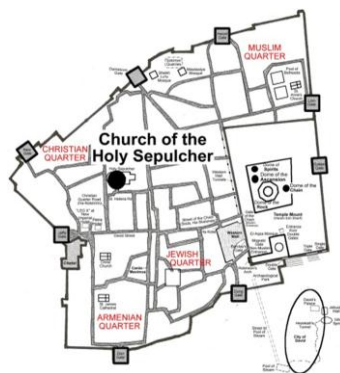
View of the green grass in the Hinnom Valley as seen from west side of Mt Zion near SW corner of Old City.



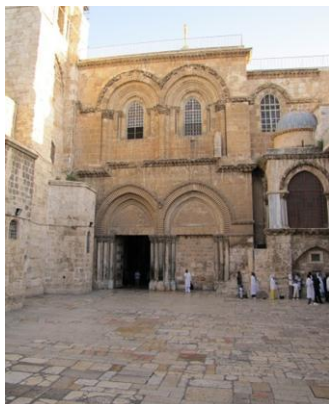
Looking down the Hinnom Valley near the Joppa Gate.

Holy Sepulcher

The Church of the Holy Sepulcher has been destroyed and rebuilt several times through. The area where the Church sits today was a limestone quarry in 600-700 BC. The city of Jerusalem was to the SE and expanded first to the west before it came north toward this quarry. In 30 AD, this was the perfect place to cut new graves because of the bedrock left exposed around the quarry, because it had only

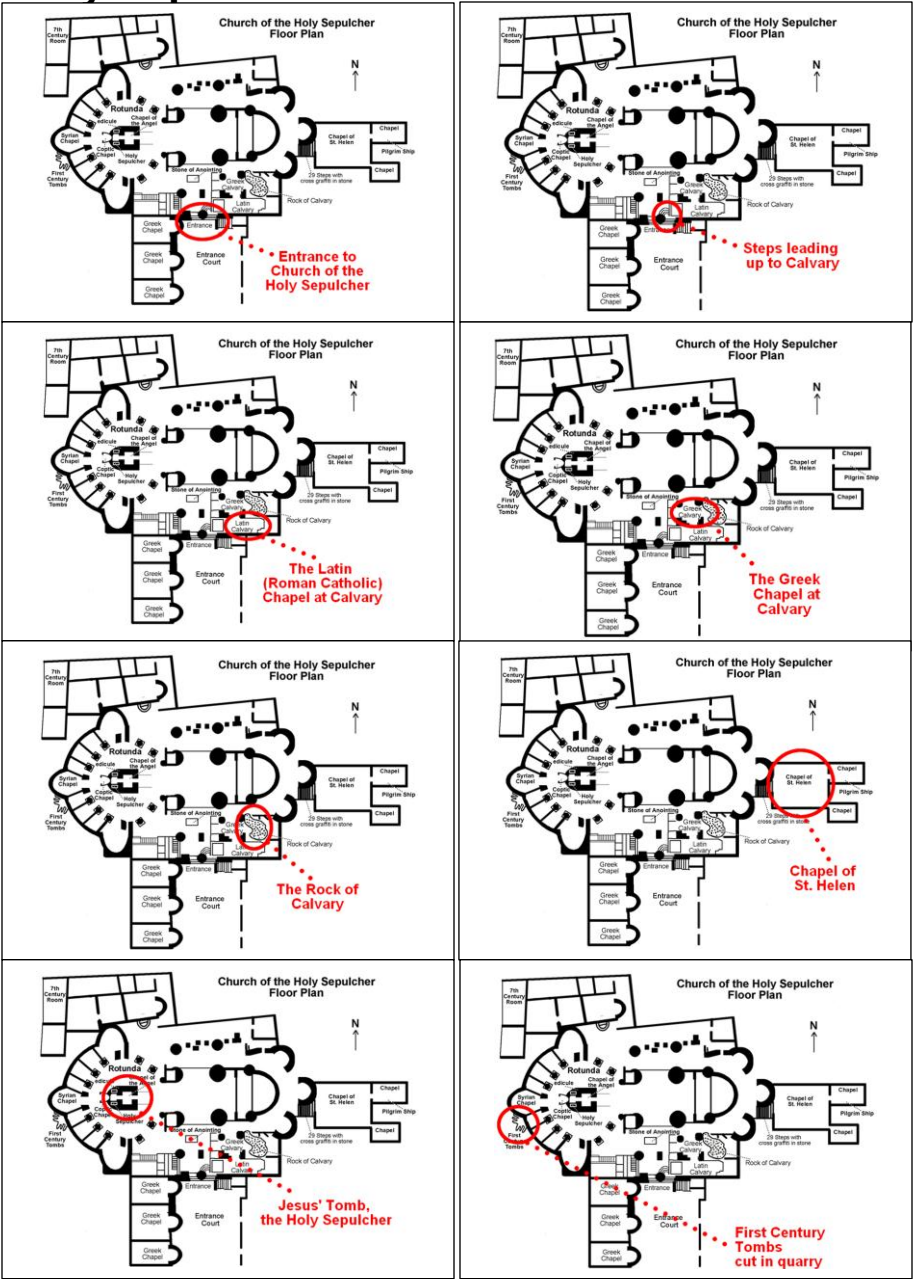


recently become available so still had lots of available space, and because it was close to the city yet still outside the walls. Jerusalem was, and still is, surrounded by graves that had used for a thousand years leading up to 30 AD. This new garden was indeed a great opportunity for Joseph to be able to cut a grave so close to the city. Four tombs from this period have been excavated. One of the tombs was a kokh, a long, narrow recess carved for the placement of a body. In 135 AD Hadrian built a huge raised platform (a rectangular retaining wall filled it with dirt) on the location of this ancient quarry covered with gardens and tombs in an effort to bury Calvary and the tomb of Jesus, an honored site of the Christians. The platform was needed to level the stone surface that was cut up by the quarry and the tombs. Hadrian built the retaining wall of this platform with Herodian ashlars (most likely from the Jewish Temple Mount). These stones are identical in size and facing to the Herodian ashlars in the retaining wall of the Temple Mount, which made Hadrian's wall look like Herod's Western Wall. Hadrian then built a temple to Venus on top of this platform. In 325 at the Council of Nicea, Macarius, the bishop of Jerusalem from 314 to 333, petitioned Constantine to demolish Hadrian's temple and uncover the tomb of Christ. In 326 AD Helena, Constantine's mother, visited Jerusalem and was told the site of Hadrian's temple was the site of Jesus burial and resurrection. Constantine ordered a rotunda built around Jesus' tomb, and on the side of Calvary. Constantine built a long basilica church.



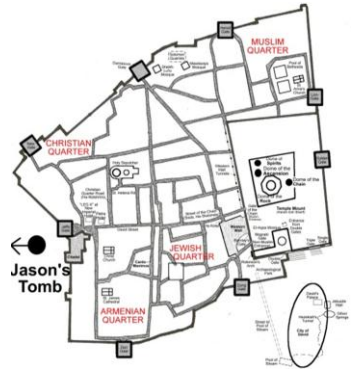
The church we see today was constructed by the Crusaders. The small grey dome covers the rock of Calvary, and the large dome covers the site of Jesus' burial/ resurrection.

Holy Sepulcher Floor Plans



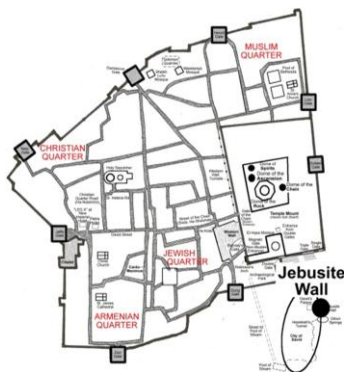
Jason's Tomb

This is the tomb of Jason, the high priest during the Maccabean period who was forced out of his position as high priest by Menelaus. This tomb was built around 150 BC and continued to be used until about 30 AD. The tomb has a pyramid top and sets in the midst of courtyards. It is located in west Jerusalem in Rehavia.

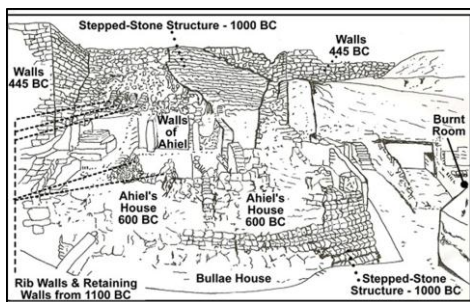


Jebusite Wall (Millo)

The Millo is part of the City of David. It is the rampart built by the Jebusites before David conquered the city. The Millo consists of the terraces and retaining walls on the eastern slope of the southeastern spur that supported the buildings above. The Millo is the Stepped Stone Structure uncovered by Kathleen Kenyon. Eilat Mazar has uncovered Large Stone Structure that sat on the Millo.



In the photos below these things are seen: 1) a glacis, a steep sloped wall for protection, which is called the Millo in 2 Samuel 5:9 from 1100-1000 BC, 2) remains of residences from 1200 BC, 3) retaining walls from 1200 BC, 4) rooms used from 700-586 BC, and 5) walls built by Nehemiah. In the top two photos below see The House of Ahiel. This four-room house was built into and over the Millo around 650 BC in the days of young Josiah and Jeremiah. The staircase to the left (seen in photos below) would have provided access to the home's flat roof. A stone with a hole in it was found in a corner of the small room. This stone is the toilet seat that sat over a cesspit about 6.5 feet deep.



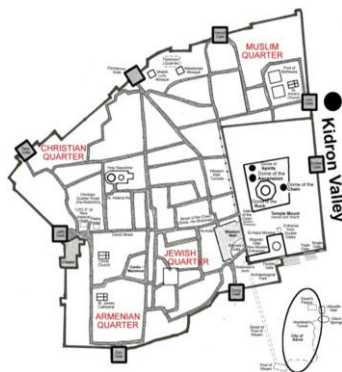
The Stepped Stone Structure (Jebusite Wall) viewed from Mt. Olives



Massive stepped podium for the Canaanite/Jebusite palace/fortress dated 1200-1000 BC. Used by David.

Kidron Valley

The Kidron Valley runs north-south between the Mount of Olives and the eastern wall of the Temple Mount and the City of David. This valley actually continues all the way to the Dead Sea.



The total length of the valley is 20 miles, and it falls 4,000 feet. The Gihon Springs naturally filled this valley, but the settlers of Jerusalem diverted the water into pools and channels to be used by the city. The Bible describes David fleeing across this valley and up the Mount of Olives to escape his son Absalom (2 Samuel 15:13-30). King Asa tore down the pagan altars with idols and Asherah poles in the Kidron (1 Kings 15:13). Athaliah was executed here after her evil reign in Judah was brought to a violent end (2 Kings 11:16). Today there are many tombs and graves in the Kidron, since burying people here became a practice in the days of Josiah (2 Kings 23:6).

It is important to realize that the Kidron Valley was much deeper 2,000 years ago. The bottom of the Kidron Valley has been raised by the rubble and debris of centuries falling into it.



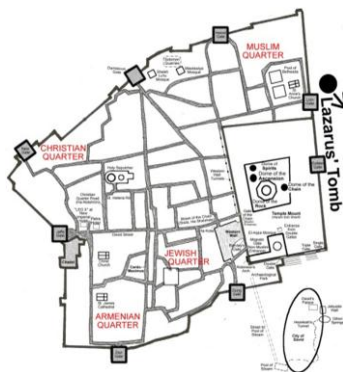
View standing in Kidron Valley looking south. Mt Olives to left and Temple Mount to right on Mt. Moriah.



Looking up from the Kidron Valley at the SE corner of the Temple Mount Wall.

Lazarus' Tomb

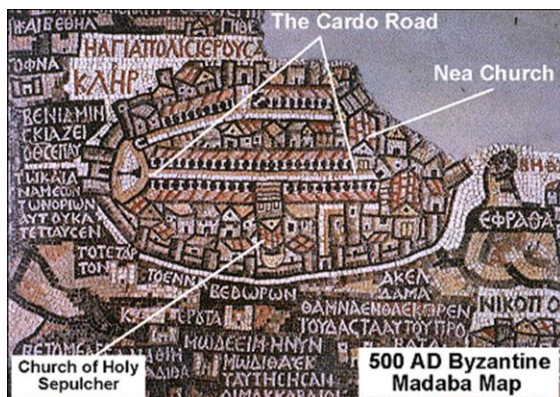
Lazarus' tomb is in al-Eizariya (Bethany) 1.5 miles east of Jerusalem. The tomb here has been identified since at least 325 AD. Archeologists say there are first century tombs in the area.



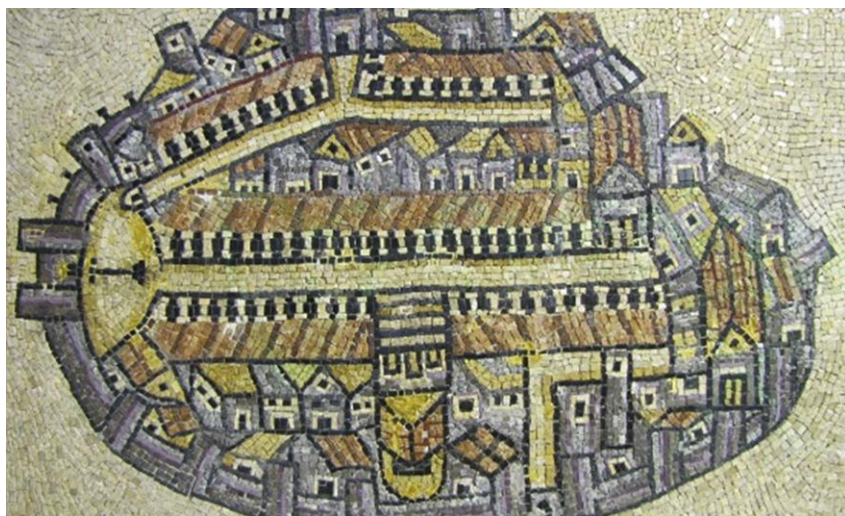
The Bordeaux pilgrim mentions the tomb in 333 AD. Also Eusebius of Caesarea writes of the tomb in 330 AD as does Jerome in 390 AD. A pilgrim named Egeria recalls a church service she attended there in 410 when she says the Lazarium was full and people crowded the surrounding fields to attend the service.

Madaba Map

The Madaba Map is a part of much larger mosaic from a Byzantine church around 500 AD in Madaba, Jordan. It is a map of the Middle East and includes the land of Israel and a detailed mosaic depicting the city of Jerusalem.

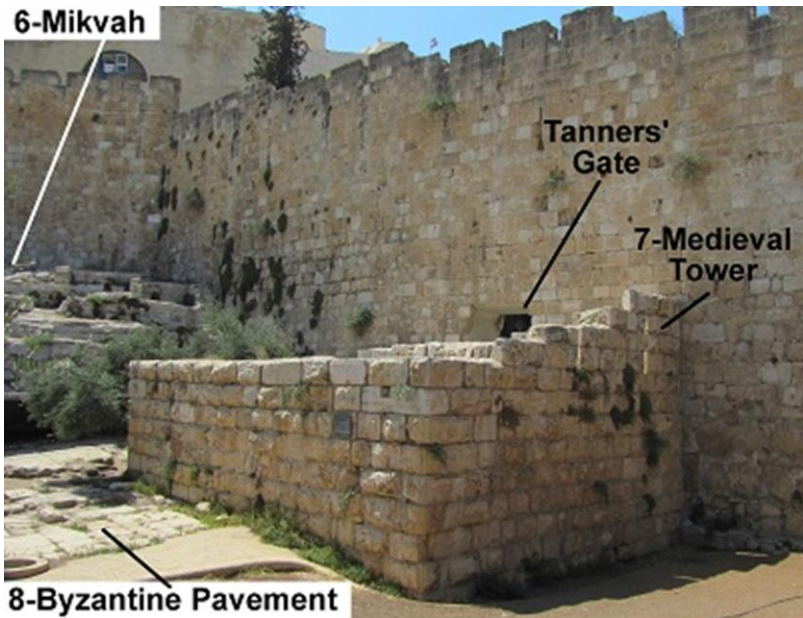
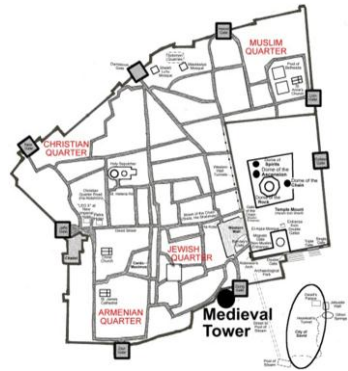


The map was originally 69 by 23 feet, but only 52 by 16 remain today. Included in the mosaic is the Nea Church dedicated in November 542 but buildings after 570 are not included. The map includes Lebanon to the Nile Delta and from the Mediterranean Sea to the desert in the east. Clearly identifiable on the map is the Dead Sea, the Jordan River, Bethlehem, Jericho, Neapolis, Askalon, and Gaza,. In Jerusalem the map depicts the Damascus Gate, the Lions' Gate, the Golden Gate, the Zion Gate, the Church of the Holy Sepulcher, the Nea Church, the Tower of David, the Cardo Maximus (both the west cardo and the east cardo)



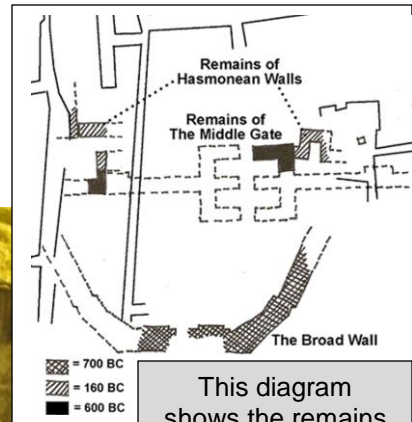
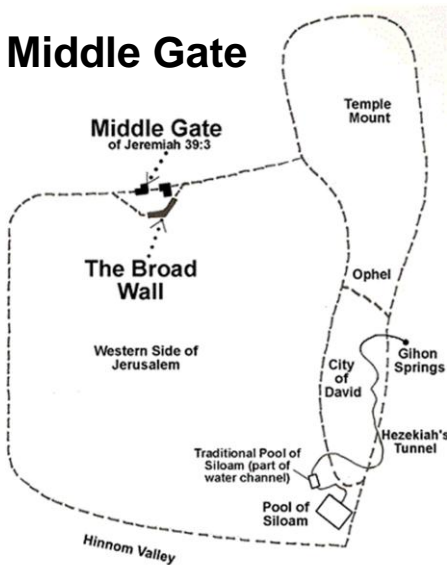
Jerusalem on the Madaba Map

Medieval Tower



A medieval tower (7) sits by the south wall of the Old City with the Byzantine paving stones still visible. The Dung Gate is to the right (east) of this photo. A medieval tower sits just west of the Dung Gate, east of the mikvah on the south wall. There is a gate called the Tanners' Postern Gate because the cattle market was located on the inside and provided cow hides for the tanneries outside. The Byzantine street pavement can still be seen. It extends under the wall and continues down to the Pool of Siloam.

Middle Gate



This diagram shows the remains of the Hasmonean wall running from the Tower of Mariamme to the wall in the photo to the Western Wall.

Four things can be seen in the remains of this wall, located in the northern part of the Jewish Quarter: 1) It was part of the gate system that protected the western section of the city on the north wall. The entrance to the city is on the right of this photo; 2) The remains of the wall built by the Hasmoneans around 150 BC can be seen in the stones at the bottom of the photo; 3) To the left and down, the stones form a straight seam which divides the wall into two sections – right and left, or west and east. The left section was the base of a tower that guarded the gate; 4) The column and its base, seen on the top of the wall, are from the Cardo from 140 AD. Many of these columns and the paved *Cardo* is still visible.

Mikvah

The word “mikvah” (also, mikveh, mikva, miqve) means “collection” and refers to a collection of water that was used by the Jews for ceremonial washing. They are ritual baths. The Jews would purify themselves before several activities or after certain events that made them unclean. Conversion to Judaism requires submersion into a mikvah. The area around the Temple Mount, especially to the south, is filled with mikvah. Many of them were likely used on the



A first century mikvah used during the days of Jesus and the book of Acts, located south of the Temple Mount at the base of the Double Gate stairs. This could easily have been one of the many mikvah used to baptize the 3,000 new Jewish believers on the Day of Pentecost described in Acts 2.

Day of Pentecost (Acts 2) to baptize the converted Jews in Jesus' name. It signified a major change in their understanding of who Jesus was and was a sign of their new faith and allegiance. A mikvah had to have a source of running water, such as a spring, or fresh water, such as rain. A mikvah had to be large enough to allow an average sized person to immerse his whole body. Stairs would be used to descend into and ascend from the mikvah. Often there was a wall separating the clean side from the unclean side.



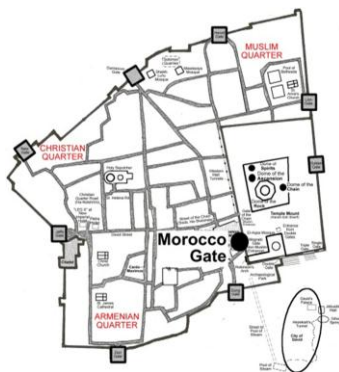
In 2009 the large 2,000-year-old mikvah seen above was uncovered along the Western Wall Tunnel only 65 feet from the Western Wall. It has 11 steps and is decorated with the best artistic style, craftsmanship and dressed ashlar stones of the Herodian period. Used by Jews entering the Temple Mount near Wilson's Arch and Warren's Gate. Josephus describes an administrative building here, so this mikvah could in Sanhedrin's building.



Galyn and Toni in the entrance of a mikvah on the outside of the southern wall of the Old City.

Morocco Gate

The Temple Mount is known in Jewish tradition as “Beth Yahweh” or “House of Yahweh” – God’s dwelling place on earth. Jews, Christians and Muslims traditionally believe that Solomon built his temple on the Temple Mount, and according to tradition (not scripture) that Adam is buried on the Temple Mount. In 2007, after a landslide two years before made the earthen ramp leading to the Mugrabi Gate



unsafe and in danger of collapse, the Israel Antiquities Authority started work on the construction of a temporary wooden pedestrian pathway to the Temple Mount. The ramp to the Mugrabi Gate (Morocco Gate) is to the right in this photo. Before the Jews excavated the Western Wall and removed the dirt built up over time, the gate was at ground level. The Morocco Gate (also, Mugrabi Gate and Gate of the Moors – or in Arabic Bab al-Magharbeh, and in Hebrew: Shaar HaMughrabim) is located on the Western Wall. Barclay’s Gate was covered up over time as the ground outside the Temple Mount rose above the lintel of the gate. A new gate called Bab al-Magharbeh was installed in the Western Wall above the level of the Barclay Gate. The local residents of this part of Jerusalem at that time had come from Morocco, so the gate was named for them. This gate remains open today. It is the only entrance to the Temple Mount non-Muslims are allowed to use.



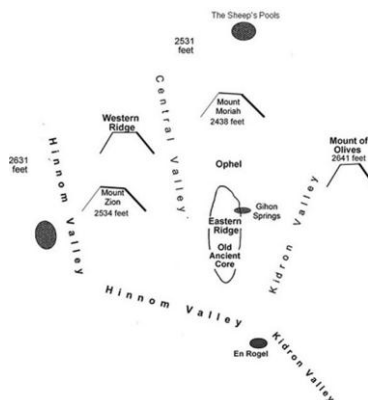
The Arabic and English sign for the Morocco Gate is posted in painted tile.



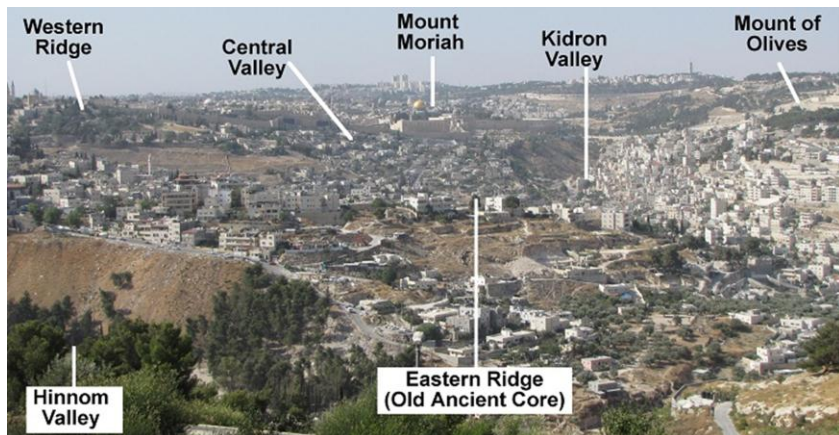
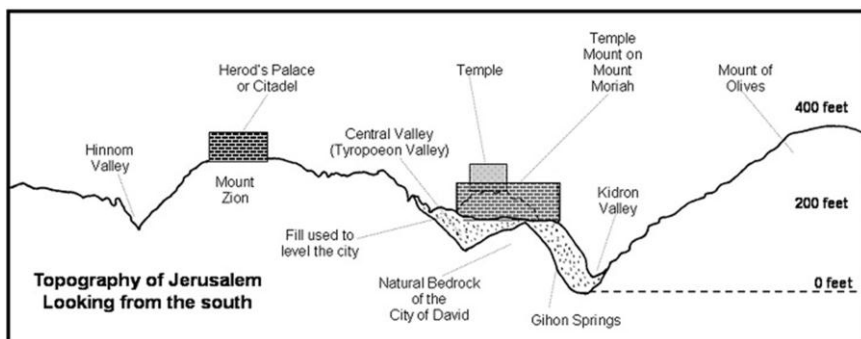
The Morocco Gate is at the top of this ramp and it is the only entrance to the Temple Mount non-Muslims can use.

Mount Moriah

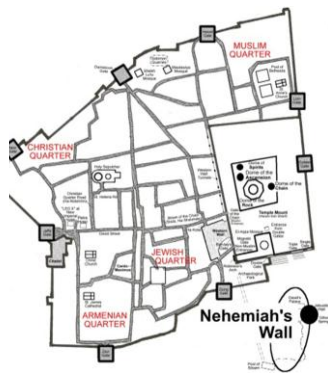
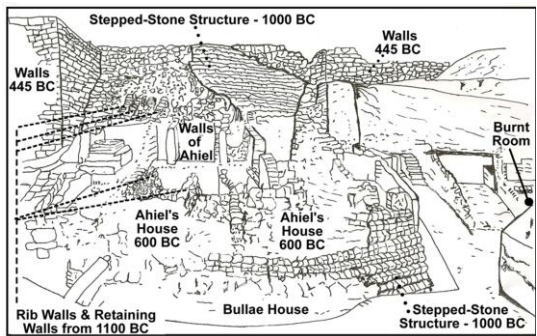
Mount Moriah is the mount on which Abraham offered Isaac in Genesis 22. In 1 Chronicles 21 it is identified as the location of Arunah (or, Ornan) the Jebusite's threshing floor which David bought for 600 shekels of gold. This purchase is an important fact since it demonstrates that the Jews received this area through a legal transaction. They have never sold the rights to Mount Moriah.



Mount Moriah is a ridge of rock that rises from the junction point of the Hinnom and Kidron valleys. It rises through the City of David and reaches its highest elevation just northeast of the Damascus Gate in the Old City. The Temple Mount today covers about 45 acres and is built around the outcropping of the bedrock under the Dome of the Rock. It is about 118 feet lower than the highest point of Mount Moriah.



Nehemiah's Wall



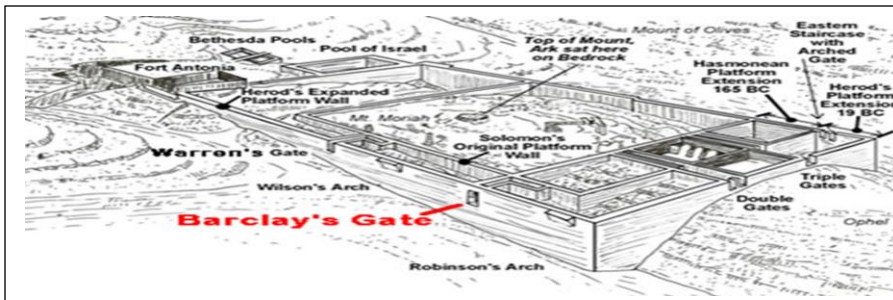
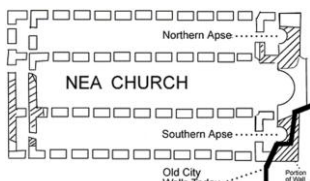
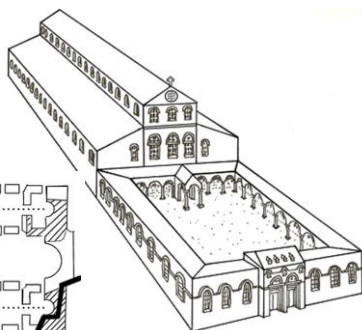
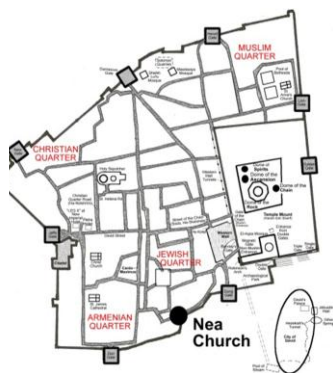
Nehemiah's Wall in upper left corner of image.



A portion of the wall Nehemiah built in 445 BC. A portion of this wall was rebuilt by the Hasmoneans. This is located on the east side of the City of David below the palace and next to the Jebusite's Stepped Stone Structure.

Nea Church

Emperor Justinian (527-565) built Nea Church ("nea" is Greek for "new") the east side of the Cardo Street in the south part of Jerusalem. It can be clearly seen on the Madaba Map. This 375 by 185 foot basilica, the largest church in Israel, was dedicated in 543. Justinian's Roman court historian, Procopius, notes that this massive church was not built over a traditional holy site, so it was meant to serve some other purpose. It included a library, a monastery, a hospital and a hospice. Procopius says the structure was built with enormous cut stones on a huge platform, which was supported by large underground vaults. It appears Justinian was building a new Temple to hold the Temple treasures taken from Herod's Temple to Rome in 70 AD and then to Constantinople in Justinian's day.



The large stones of the southeast corner of the Nea Church are seen setting under the city's southern wall.



This is inside the Nea Church's southern apse that would have been in the sanctuary of the church.

Olives (Mount of Olives)

The Mount of Olives is a two-mile long ridge, or foot hill, with three summits on it. Just to the east of the Mount of Olives is the wilderness (i.e., desert) that leads down to Jericho and the Jordan Valley. It is named after the groves of olive trees that grew there in the Old and New Testament times. David ascended the Mount of Olives when he fled from his son Absalom (2 Samuel 15:30), and Solomon built temples for foreign gods there on what is called

in 2 Kings 23:13 the “Hill of Corruption.”

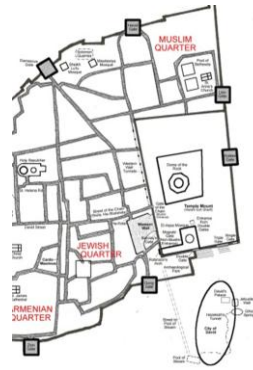
Details of several of Jesus’ activities on the Mount of Olives are recorded in the gospels. This has led to numerous churches being built on these “holy” sites from the time of the Byzantine Empire in the early days of the church. When Jesus was in Jerusalem he often stayed in Bethany, a village on the east side of the Mount of Olives, about a two mile walk southwest of Jerusalem. The walk from Jerusalem to Bethany took Jesus through Gethsemane and straight up to the summit of the Mount of Olives (then along the ridge), which is today a modern road to Bethphage. Following another ridge, the road then leads into Bethany.

It is believed that the Jewish Messiah will appear on the Mount of Olives. This belief has led centuries of Jews dating back to the Old Testament to place their graves here.

-On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley. – Zechariah 14:4

-The glory of the Lord went up from within the city and stopped above the mountain east of it. – Ezekiel 11:23

-Then the man brought me to the gate facing east, and I saw the glory of the God of Israel coming from the east. – Ezekiel 43:1,2



Mount
of
Olives



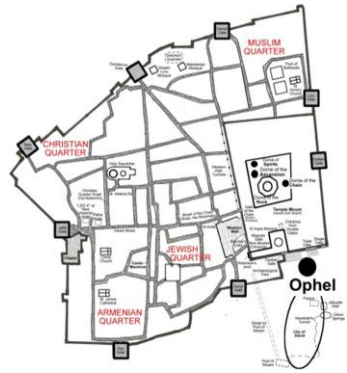
The



Toni

Ophel (South of Temple)

The Ophel is part of the Eastern Hill that sits between the City of David and the Temple Mount. The word “ophel” means “swell or rise” and refers to a higher part of the landscape. The Jebusites built their citadel there, as did David, who also added much more fortification to this northern part of his city. The Ophel is mentioned in 2 Chronicles 27 and 33.



Jotham rebuilt the Upper Gate of the temple of the Lord and did extensive work on the wall at the hill of Ophel. – 2 Chr.27:3

Afterward he (Manasseh) rebuilt the outer wall of the City of David, west of the Gihon spring in the valley, as far as the entrance of the Fish Gate and encircling the hill of Ophel; he also made it much higher. 2Ch.33:14

This part of the city was always heavily fortified, as seen in Nehemiah 3:26, Isaiah 32:14 and Micah 4:8. Extensive building took place in this area from the days of David right up to the modern excavation of the Ophel just south of the Temple Mount.



Looking north from the north edge of the City of David (Silwan)



Looking west at the Ophel from the Mount of Olives over the Kidron Valley. (Temple Mount to right.)

Pharoah's Daughter's Tomb

This tomb is further south under the village of Silwan and is known as the Tomb of Pharaoh's Daughter. This tomb was cut during, or right after, the Hasmonean age but is unidentified.



Originally this tomb, which looks like a small house, was topped with a pyramid roof cut from a single rock.

Sometime after 700 AD the pyramid roof was cut up into blocks to be reused. The process caused great damage to the tomb. More damage was caused by a hermit who used this tomb as a home. There was an ancient Hebrew inscription in the upper left corner of the entrance, but now only two letters remain. The rest of the inscription was destroyed when the hermit widened the doorway.

Isaiah 22:15-19:

"This is what the Lord, the Lord Almighty, says: 'Go, say to this steward, to Shebna, who is in charge of the palace: What are you doing here and who gave you permission to cut out a grave for yourself here, hewing your grave on the height and chiseling your resting place in the rock? Beware, the Lord is about to take firm hold of you and hurl you away, O you might man. He will roll you up tightly like a ball and throw you into a large country.'"



These tombs in the photo above date from the time Isaiah would have spoken to one of the royal stewards in Isaiah 22:15-19 (see verse in text above).

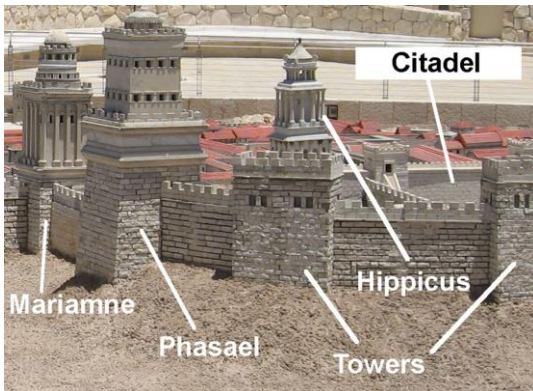
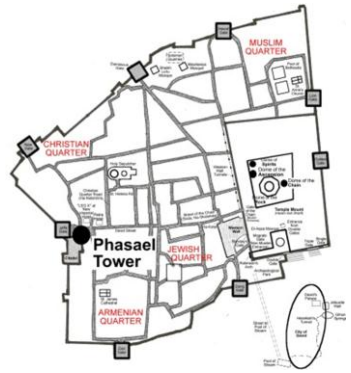


The Tomb of Pharaoh's Daughter originally had a pyramid shaped top cut from a single stone.

Phasael Tower

Herod built three towers on the north side of his palace in the citadel, which sat along the inside of the west wall of the city of Jerusalem. The towers were called:

- 1) **Phasael**, after Herod's brother; this tower was housed a luxury apartment
- 2) **Hippicus**, after Herod's friend; this tower was for water storage
- 3) **Mariamne**, after Herod's favorite wife; this tower was the location of another extravagant luxury apartment (see model below).

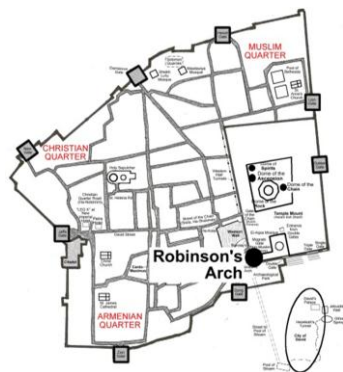


The base of Phasael Tower sits in a dry moat inside the Jaffa Gate by the Citadel. This used to be the northwest corner of Herod's city of Jerusalem.

The angled base of this tower is original first century and built with Herodian ashlar stones. The square top was rebuilt.

Robinson's Arch

Robinson's Arch is on the south end of the western wall. It supported a staircase that led up to a gate into the Temple Mount. The arch is named after Edward Robinson, the American scholar who first identified it in 1838. What remains of this arch is about 39 feet north of the southwest corner of the Temple Mount wall, and it measures about 50 feet long. In 1867 Charles Warren located the large pier built on the bedrock 41 feet directly west of the arch, which is also 50 feet long.



Remains of the footings, arches and stores under the stairway.



Details of a model showing the southwest corner of the Temple Mount. The arches under the stairs were shops.



The remains of where Robinson's Arch made contact with the Western Wall can still be seen. The entrance gate would have been directly above this.



The supporting spring stone that connected the arch to the wall.

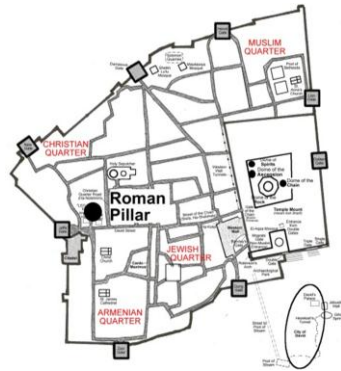
והיתב ויש לבכם
ועמיותם כדשא



***"You shall see and
your heart shall rejoice.
Their bones shall
flourish like grass"
(paraphrase of
Isaiah 66:14)***

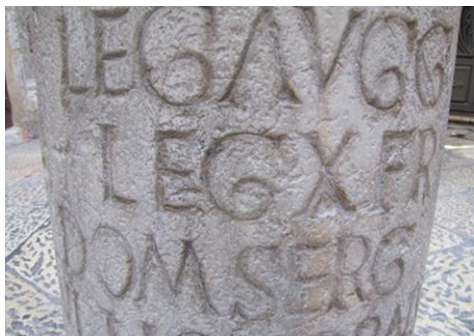
Roman Pillar

This This Roman column was set in place around 200 AD near the camp of the Tenth Roman Legion, which had been statined in Jerusalem since 70 AD. Today this pillar is located in the Christian Quarter at an intersection of four covered streets, which is up a narrow road goinq north, just inside the Jaffa



The inscription on the column recognizes Marcus Iunius Maximus who was the governor of the province of Judea and commander of the Tenth Roman Legion! Marcus Maximus is identified by two titles:

1. He is “Legate of the Augusts” (*Legato Augustorum*).
Being a legate means he held the office of general in the Roman army and that he was from the senatorial class. In this case, he was also appointed as the Governor of Judea.
2. He is also the general and commander of the Tenth Roman Legion known as “Legio X Fretensis,” or “Tenth Legion of the Sea Strait”. They were stationed in Jerusalem for 200 years and is last recorced to exist around 410 AD.



**Marco Iunio
Maximo
Legato Augustorum
Legionis X Fretensis
C. Domitius Sergius
Antoninianae
Strator eius**

Saint Anne's

Saint Anne's Church was built by the Crusaders, the Roman Catholic Christian Europeans who came to deliver Jerusalem from the hands of the Muslims. The church of St. Anne was built between 1131 and 1138 over the traditional site of the home of Jesus' grandparents (Anne and Joachim, Mary's parents). According to Roman Catholic tradition, Mary was born on this site. Tradition also says that Anne and her



husband had no children until Anne turned to God in prayer. Mary, Jesus' mother, was then conceived and came into existence without any stain of human sin. This is known as the Immaculate Conception. The reason this church is particularly noteworthy does not have anything to do with the legends of Anne or Mary, but that it is one of the few remaining Crusader buildings still retaining the original construction. The main reason this church exists yet today and was not destroyed when Muslims recaptured Jerusalem in 1189, is because in 1192 Saladin converted it into a Muslim theological school. The church, or school, continued to be used until about 1500 before it was abandoned. By 1856 it was falling apart. The Ottomans gave the church to France as a token of appreciation for the help the Ottoman Turks received during the Crimean War, and the church was restored to its original condition. What we see today is basically what the Crusaders built. This fact is even more amazing when one compares it to the Church of the Holy Sepulchre, which is also a Crusader church but cluttered with 800 years worth of tradition, relics and paraphernalia. The Crusaders designed the church's acoustics to complement the singing of Gregorian chants, so that even today the sound of a group singing the simplest hymn is enchanting. This church is right beside the Pool of Bethesda, just inside the Lions Gate in the Muslim Quarter. Today, St. Anne's is a Greek Catholic Church.



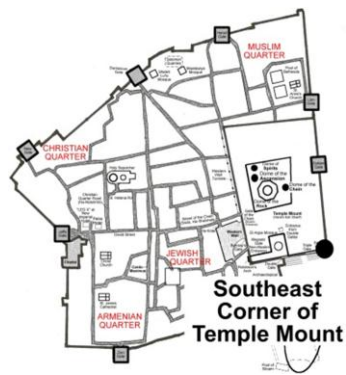
This church dedicated to St. Anne preserves the original design and construction of a Crusader church built in 1138 AD. On the right corner of the church is the Bell tower.



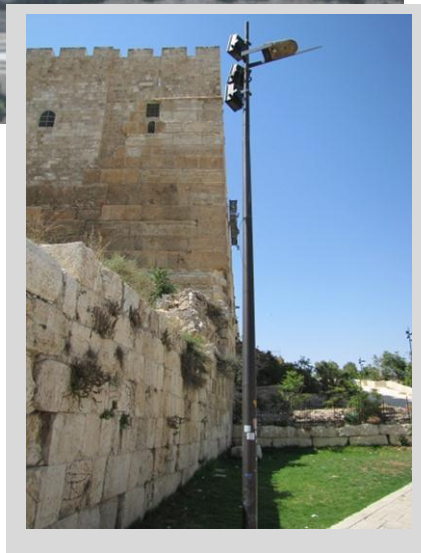
The facade of the Crusader church dedicated to St. Anne. In front of the church is a plant setting on the opening of a cistern to access to water below.

Southeast Corner of Temple

The southeast corner of the Temple Mount is seen below as viewed from the Mount of Olives. The Al Aqsa Mosque sets on the top of the southern end of the Temple Mount. The southern steps of the NT times are seen at the edge of the right side of the photo.



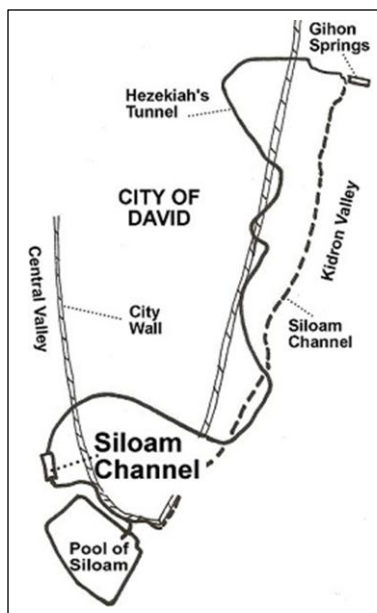
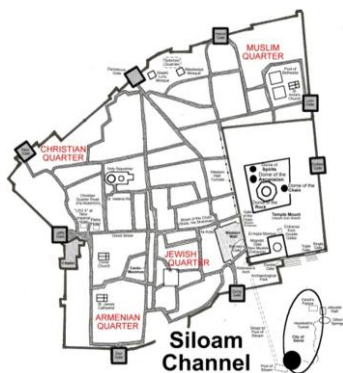
A view from the south looking north at the southeast corner of the Temple Mount.



Siloam Channel

This was identified as “The Pool of Siloam” until the actual Pool of Siloam was discovered in 2005. It is actually a water way at the end of Hezekiah’s Tunnel that took the water into the Pool of Siloam. The water in the channel flowing out of Hezekiah’s Tunnel has been considered sacred and was believed to have healing powers. A church was built over the site by the empress Eudokia around 450 AD.

This church, along with most other churches of the Byzantine Empire, was destroyed in 614 when the Persians invaded the Holy Land and Jerusalem. The remains of the bases of the pillars can be seen in the water of this open channel.



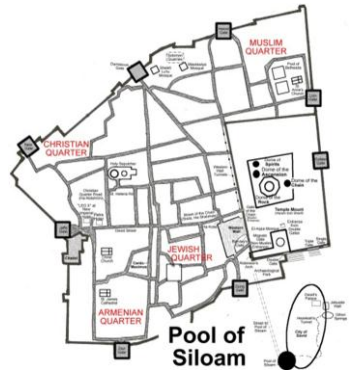
A view of the open channel from the exit of Hezekiah’s Tunnel. The Pool of Siloam is just a few feet on the other side of the gate that is seen at the end of the channel. Until 2005, the channel was identified as the Pool of Siloam, but in 2005 the actual Pool of Siloam was uncovered accidentally by a city crew working on the public sewer system. Today this water flows toward that pool.



The circular, cylinder remains of pillars are from the Byzantine's Siloam Church

Siloam Pool

The Pool of Siloam sits to the south of the City of David on the west side of the eastern hill. It received water from Hezekiah's Tunnel, which came originally from the Gihon Springs.



One of the four corners of the Pool of Siloam.



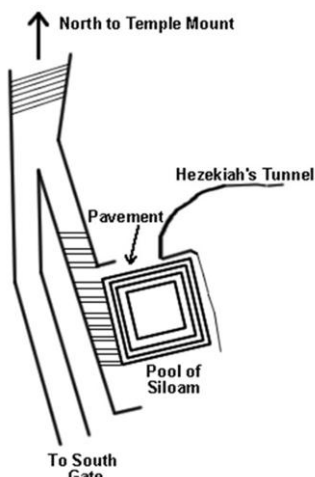
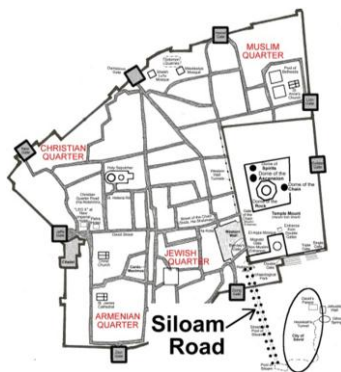
This is a view of one side of the Pool of Siloam. The steps and platforms would allow people to walk down to the water level, which would change depending on the season and the amount of rainfall. The pool is not yet excavated to the left of this photo.

Siloam Road

The paved Herodian street at the northwest corner of the Temple Mount continues south along the Western Wall until it reaches the Pool of Siloam on the south end of the City of David. The Herodian street that ran from the north of the city along the Western Wall, under Robinson's arch, and down the eastern hill through the City of David until it reached the Pool of Siloam.



Herodian pavement stones from the first century. This style of pavement stone is seen in many places where streets from the days of the NT have been excavated. A good view of the alternating steps and the pavement stones. To the left is dirt that has not been excavated yet. To the right is a wall that blocks access to the rest of the street being excavated now.



The gutter under the street ran water out of the city. Jews hid here in 70 AD.

Silwan

Silwan is an Arab village of about 45,000 people that sits south and southeast of the Old City on the City of David and to the east of the City of David across the Kidron Valley.

The name of the village, “Silwan,” is the Arabic form of the Greek word “siloam” which is from the Hebrew “shiloah.”



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



Silwan



Silwan

Solomon's Quarries

The entrance to Solomon's Quarries built by Suleiman in 1535 is under the north wall of the Old City, and sits on the rock escarpment of Mount Moriah. Solomon's Quarries are also known as Zedekiah's Cave or Zedekiah's Grotto. The stones for Solomon's temple may have been hewn and taken from this quarry around 970 BC (1 Kings 6:1). It seems certain that King Herod returned here in 19 BC for some of



the stone used to build his temple. Some of the stones in the Western Wall, for example, could easily have originated in this quarry. The quarry entrance is under the north wall of the Old City about 500 feet to the east of the Damascus Gate. It was concealed during the Ottoman Empire by Suleiman in 1540 for security reasons and was not rediscovered until 1854 when James Barclay found it and snuck in one night. Josephus mentions the "Royal The entrance to Solomon's Quarries Caverns" (War 5:147) in his discussion of the north wall and gate built by Herod Agrippa I in 41BC on the same location as today's wall and Damascus Gate. This quarry became known as Zedekiah's Cave because 2 Kings 25 and Jeremiah 52 tell how Zedekiah led the city of Jerusalem in 586 even though the Babylonian army had encircled the city for 24 months and had even entered to city to pillage and burn. How did Zedekiah escape entrapment in the city of Jerusalem at that time? The Bible indicates that he and his troops used a gate at night, but legend and the system of caves under the city provide additional information. There is reported a tunnel from the royal palace of David that was connected to the cave system under the Temple Mount on Mount Moriah, which would have been connected to this quarry. In fact, many ancient accounts and even modern reports claim that this cave system extends all the way to Jericho 13 miles away.



The entrance to Solomon's Quarries (or, Zedekiah's Cave) in the north wall just east of the Damascus Gate.

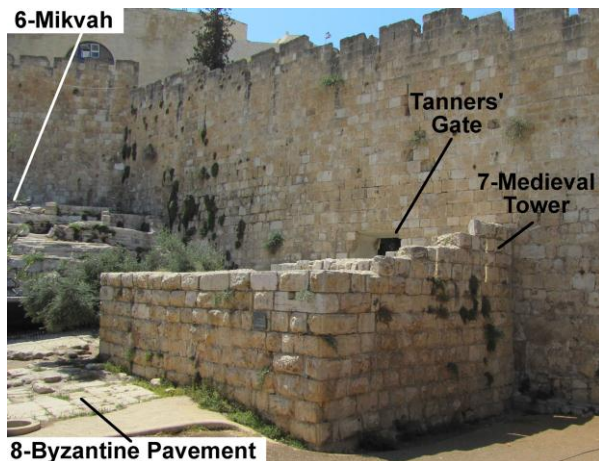
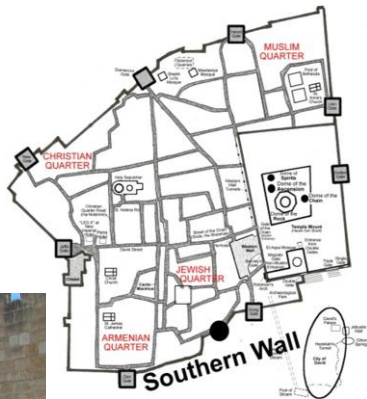


The stone ashlars were taken from this quarry. The straight cuts and grooves of the square blocks that were removed can still be seen.

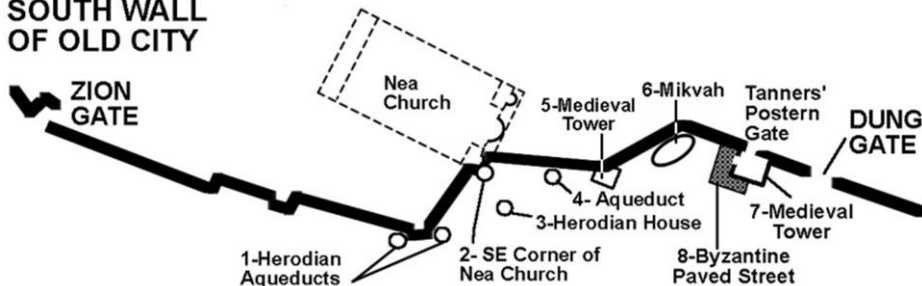
South City Wall

The southern wall has two gates:

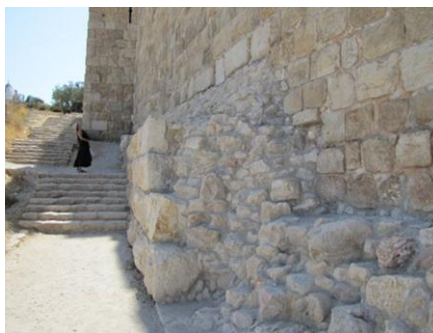
- Zion Gate
- Dung Gate



SOUTH WALL OF OLD CITY



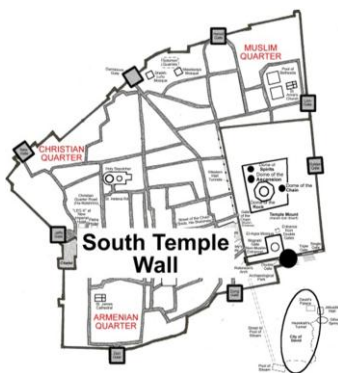
Herodian houses and Mikvahs.



Toni looks up at the south wall of the old city with the remains of an aqueduct in front of her.

South Temple Wall

A 22-foot wide street also ran along the southern wall of the Temple. About 37 feet of this street can still be seen at the southwest corner, where it begins to ascend rapidly through a series of stairs until it reaches the Double Gate. Although we know the route, the street is not visible after the initial 37-foot section until it reaches the Double Gate. At the Double Gate it is again visible down to the Triple Gate.



Stairs run up to this street from the south, coming up the Ophel from the south. The remains of these stairs are also still visible. In fact, they are still useful to visitors. As the street continues along the southern wall toward the east a series of vaults, similar to the vaults under the street along the Western Wall, were built to support it. These vaults, or arches, supported the street along the southern wall and were also used as shops.



A drawing viewing the southern wall of the temple mound from the southwest.



A photo of a model showing the view of the southern wall of the temple from the southeast.

Struthion Pool

The Hasmoneans built an open air aqueduct to bring water from the north side of the Temple Mount into the city and the Temple Mount. The water was collected in the Struthion pool. Herod later cut through the aqueduct and converted the water supply into a moat and water reservoir around Fort Antonia. He continued to use the aqueduct to ill this pool, cutting off the supply of water to the city and the Temple Mount from this



location. Josephus describes this reservoir and calls it Struthius ("sparrow" or "lark"). It was one of the smaller reservoirs in Jerusalem. After Hadrian took the city in 135 he covered it with an arched roof to create water cisterns below, and then built a marketplace above. Hadrian's arches split the pool into two halves. The pool was eventually forgotten until the Convent of the Sisters of Zion was built on this location in the 1800's, and the pools were exposed. Today the Struthion Pool still collects water and can be seen at the north end of the Western Wall Tunnels.



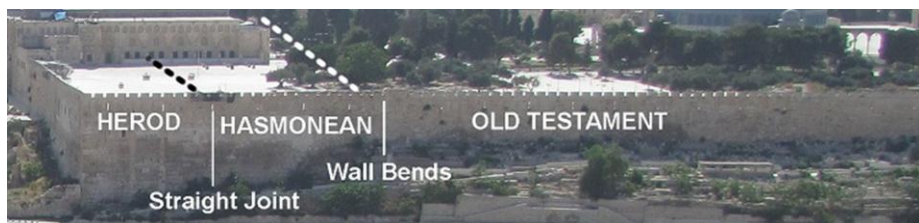
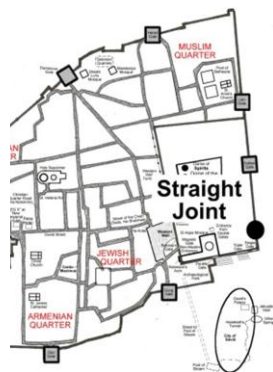
This is one of the vaulted arches built in 135 AD to cover this open aired Struthion Pool. The opening or hole seen in the top of the arch provided access from the pavement above to the water below by lowering a bucket on a rope.

This is a view of one of the vaulted ceilings with a hole for access to the water from the 135 AD street with a bucket and rope. The Struthion Pool measures 171 by 46 ft. and sits below the pavement of the plaza and market place supported by the vaulted arches built by Hadrian for his city or Aelia Capitolina in 135.

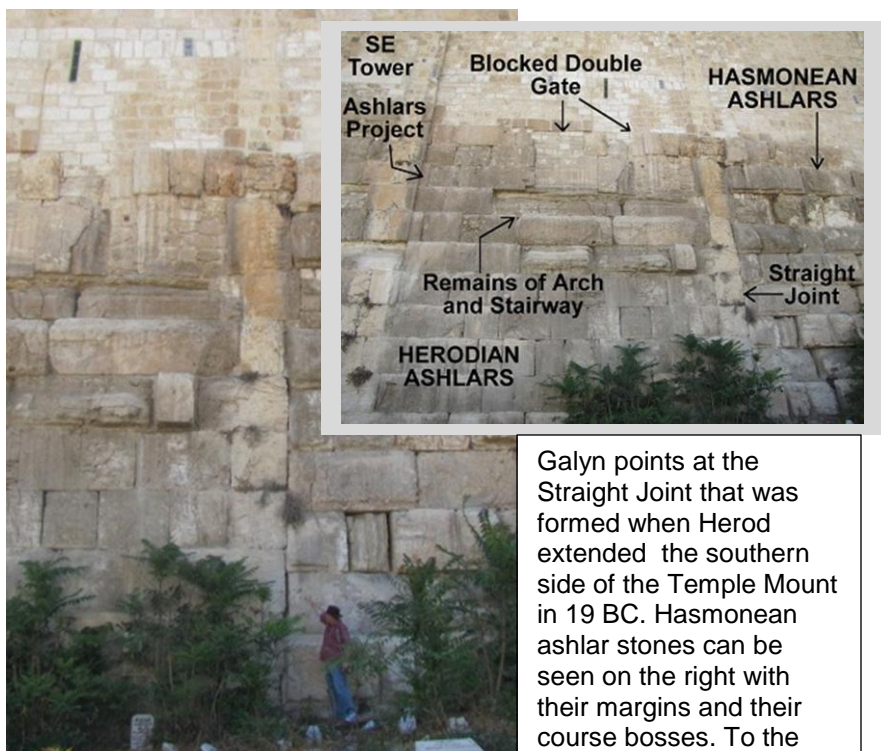


Straight Joint

On the SE end of the Eastern wall it is clear where the Hasmoneans added on to Solomon's walls since there is a slight bend in the wall at this location. It is also very clear where Herod added onto the Hasmonean walls since the blocks do not overlap *but instead have a straight joint where Herod's ashlar blocks butt up against the Hasmonean blocks. The dotted white line across the surface of the Temple Mount indicates where Solomon's platform (500 by 500 cubits) would have ended.*



The dotted black line across the surface is how far the Hasmoneans extended the Temple Mount to the south.

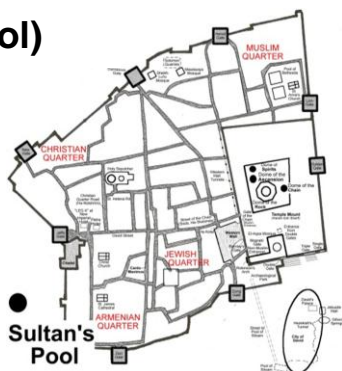


Galyn points at the straight joint.

Galyn points at the Straight Joint that was formed when Herod extended the southern side of the Temple Mount in 19 BC. Hasmonean ashlar stones can be seen on the right with their margins and their course bosses. To the left are Herodian ashlars with smooth bosses.

Sultan's Pool (Suleiman's Pool)

A flat area in the Hinnom Valley west of the Old City, which today is known as Sultan's Pool, was likely a hippodrome for racing chariots in Herod's day. It was later made into a water reservoir during the Roman and Byzantine periods, by means of a dam that was constructed in the Valley of Hinnom on the south side of the Hippodrome.



The pool is about 220 feet wide and 550 feet long. It collected rainwater and overflow from the older Herodian aqueduct that approached the pool from the west and looped around the north side before it entered the city. The Ottoman sultans rebuilt the walls of the dam in the 1380's and again 1536. Today, as seen in the photos below, Sultan's Pool is home to concerts and festivals.

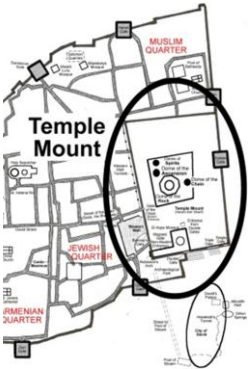
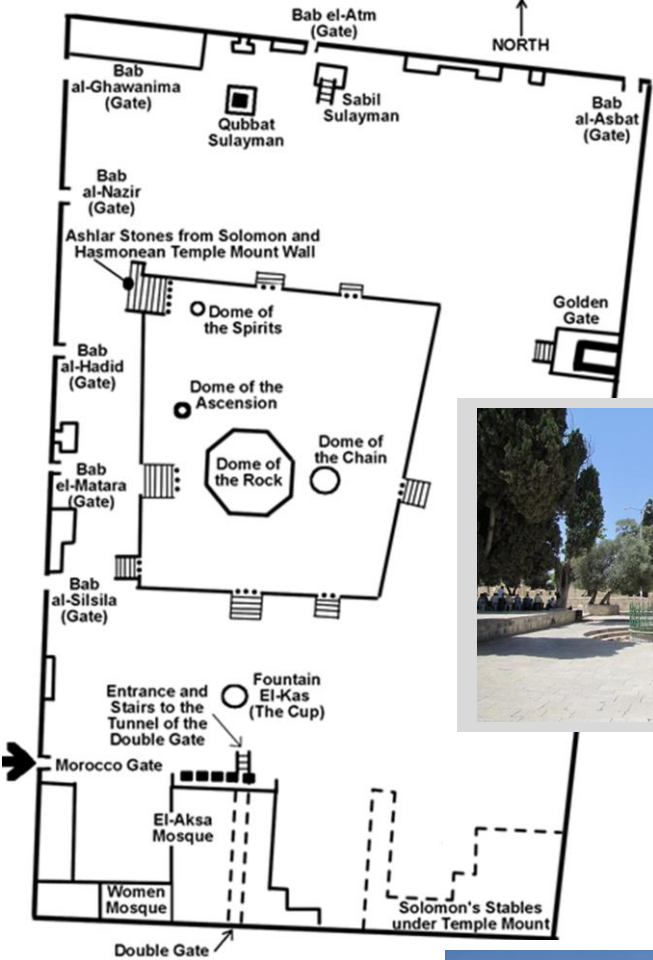


Looking west at Sultan's Pool. On the far side, the Herodian aqueduct from Bethlehem approaches the pool and turns right (north) before turning back west to enter the city. The pool sets in the bottom of the Hinnom Valley with a dam built across the south end (just off the left end of this photo). During the time of Herod this area may have been the hippodrome mentioned by Josephus (Antiquities of the Jews, 15:8:1) and used for entertainment such as chariot races and horse races.



Looking down from the west side of the Old City at Sultan's Pool. To the left (south) behind the bleachers is the ancient dam that held the water.

Temple Mount

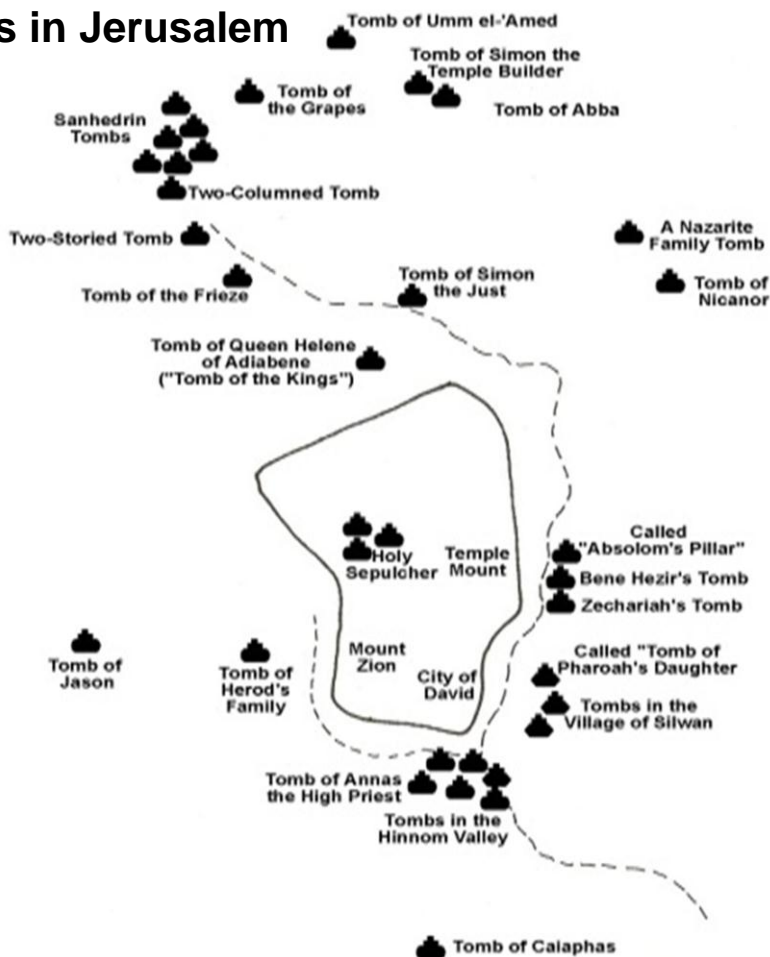


A view of the Temple Mount from the southeast corner



Looking at the southern wall with the Cup fountain behind and the Al-Aqsa Mosque to the right. Herod's Temple Mount stones are about 3 feet below these.these pavement stones.

Tombs in Jerusalem



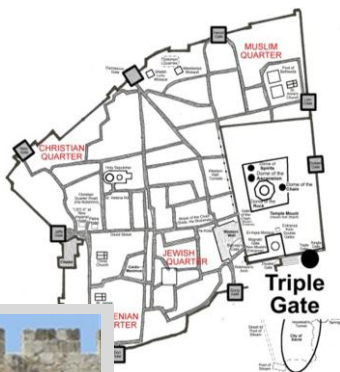
Tomb in Hinnom Valley



Ossuaries on the Mount of Olives. Bones were placed in Ossuaries after the body had decayed. Ossuaries were stored on shelves holding the bones in the family

Triple Gate

The Triple Gate can be seen at the top of these rebuilt stairs. The Triple Gate is 230 feet east of the Double Gate and is 51 feet wide. Each of the three gates is 13 feet wide with two 6 foot piers separating them. It served as an entrance to the tunnel and staircase that still exist behind this blocked gate.



The Triple Gate was rebuilt during the Umayyad Dynasty (661-750). The Crusaders blocked it shut to protect themselves from the Muslims around 1100.



A Hebrew inscription of the name **Berachia Bar Gedalya Bayrav**

in one of the large six-foot ashlar located between the Double and Triple Gates can be seen. All we know is the name. Who, when and why are unknown?

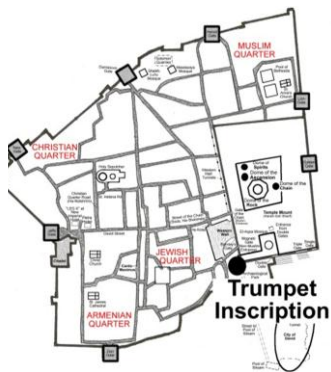


Above right is the left (west) side jamb of Triple Gate. This stone is all that remains of Herod's original gate called "Beautiful Gate." A Hebrew inscription on the carved molding on the jamb is possibly a memorial of two Jews who died. The inscription is dated at around 750 AD when the Muslim Abassid dynasty ruled, and Jews could only worship at the gates of the Temple Mount. This ashlar is 48 inches long. Eighteen inches are decorated with a classical gate profile, and the remaining 30 inches are carved in a style typical of Herodian ashlar.

Trumpet Inscription

The Trumpeting Stone was found directly under the southwest corner. The Hebrew inscription can be clearly seen on the railing. It is read right to left, and says: "For the place of trumpeting to . . ." The rest of the inscription was broken off when Charles Warren dug a tunnel through the rubble in the 1800's, and went through this stone. The rest of the inscription may have said:

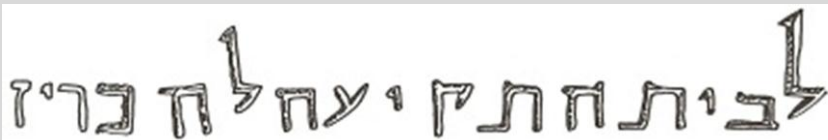
- 1) "For the place of trumpeting 'to the temple' "
- 2) "For the place of trumpeting 'to herald the Sabbath.' "



Josephus describes the place of this stone on the Temple Mount wall when he writes:

Above the roof of the priests' chambers, . . . it was the custom for one of the priests to stand and to give notice, by sound of trumpet, in the afternoon of the approach, and on the following evening of the close, of every seventh day, announcing to the people the respective hours for ceasing work and for resuming their labors.

- Josephus IV:9:12



Hebrew inscription on the Trumpeting Stone from Herod's Temple:
"For the place of trumpeting to..."



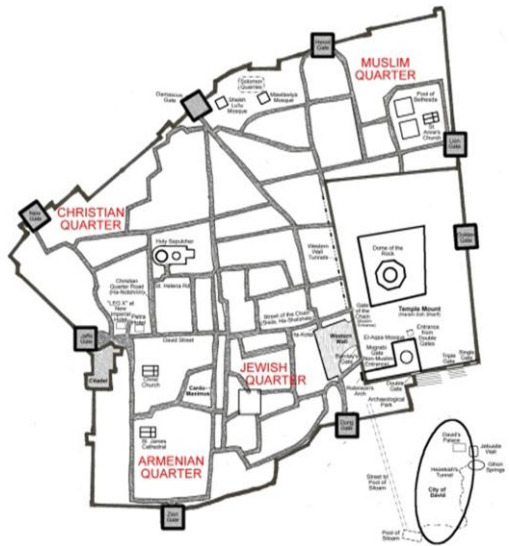
The Trumpeting Stone: A corner railing stone from Herod's Temple Mount's SW corner. This may have been the place James (Jesus' brother) was pushed to his martyr's death in 63 AD after proclaiming Jesus as Lord.



The inscription on the top of the railing that would have set on the south side of this corner stone.

Walls of Jerusalem

Jerusalem's current walls were built under the orders of Suleiman the Magnificent between the years 1537 and 1541. Some portions were built over the ancient walls from 2,000 years ago. The walls were built to prevent invasions from local tribes and to discourage another Crusade by Christians in Europe, and they even withstood artillery fire during the war of 1948. The walls of the Old City are 40 feet high and 3.8 km or 2.36 miles around.



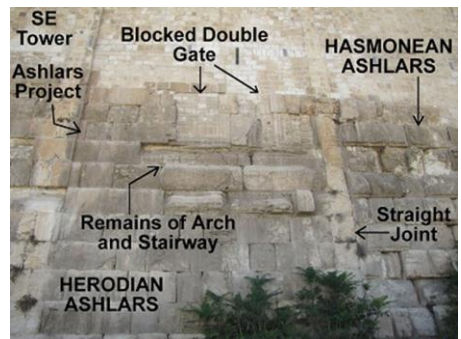
There are eight gates in the cities walls today: Jaffa Gate, New Gate, Damascus Gate, Herod Gate, Lions Gate, Golden (Eastern) Gate, Dung Gate and Zion Gate.



North wall of the Old City



Southern Wall

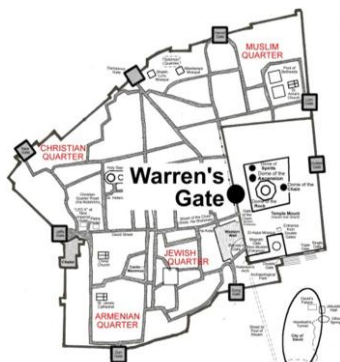


Eastern Wall

Warren's Gate

Warren's Gate was one of four entrances into the Temple Mount from the west side. It is located about 150 feet into the Western Wall Tunnel. On the other side of this now blocked gate is a tunnel and a staircase that lead up to the surface of the Temple Mount. After the fall of the Byzantine Empire (Christians), the Muslim conquerors allowed the Jews to pray in this tunnel, and the Jews created a synagogue here at the base of the stairs below the

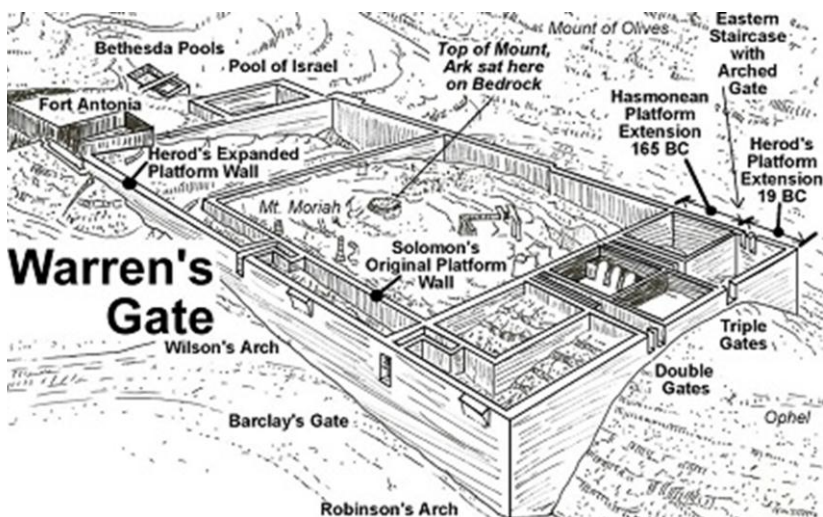
Temple Mount. But, in 1099 the Crusaders (Christians) destroyed the synagogue, which the Jews had called "the Cave", and turned it into a cistern. This was the closest gate to the Holy of Holies. This northernmost gate of Herod's Temple is known today as Warren's Gate, discovered by Charles Warren, the British archaeologist who worked in Jerusalem under an association called the Palestine Exploration Fund in the 1800's.



Above is a place of prayer at a point in the Western Wall tunnel that is the closest location to the Holy of Holies available to the Jews. About 15 steps back to the right and down a flight of stairs is Warren's

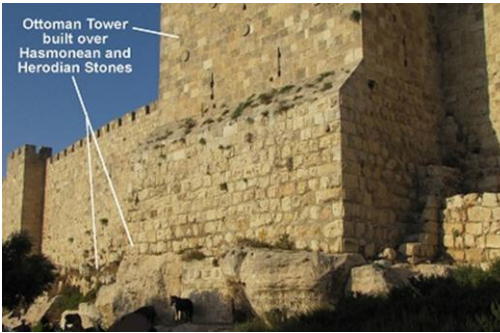
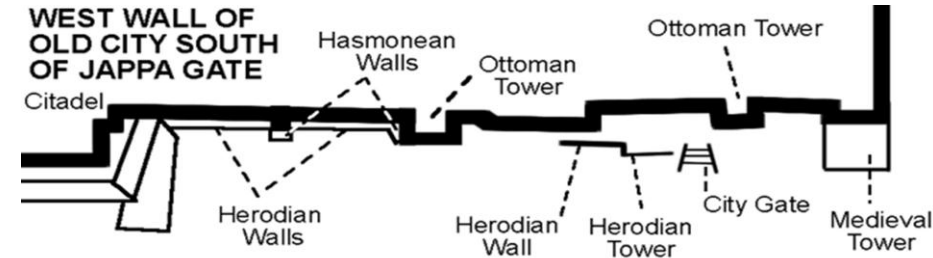


Herodian lintel of Warren's Gate



West City Wall

Suleiman's wall from 1535 AD is built along the same line as the Hasmonean (Maccabees') wall from 160 BC, which was reinforced in the same location by Herod in 20 BC. Herod the Great's palace would have stood on the other side of this wall inside the city. Jesus may have been brought here for his trial before Herod Antipas in 30 AD.

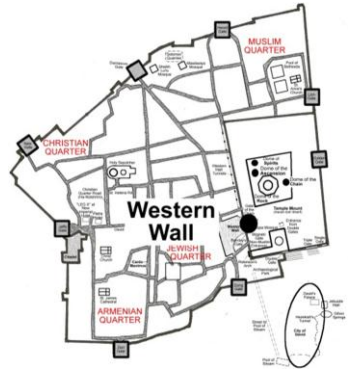


The

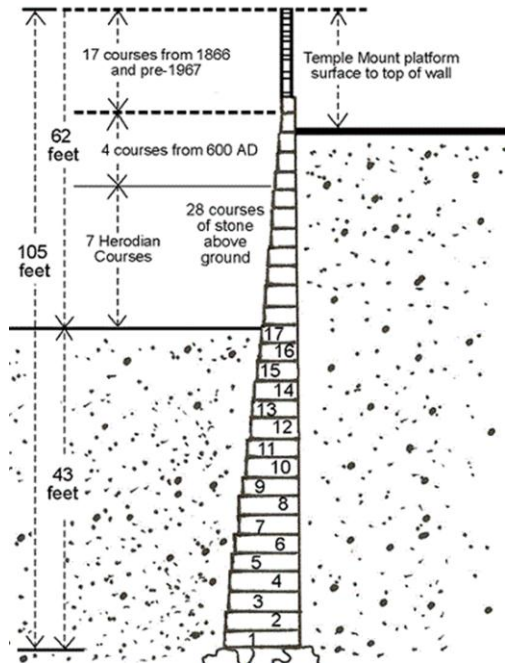
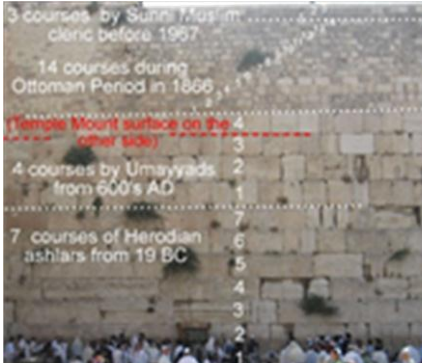
Part of the Herodian wall built in 20 BC.

Western Wall

The entire west side of the Temple Mount retaining wall can be called the western wall (1,600 feet), but there is a section of this wall that is commonly called the Western Wall. It is a 187 foot section of the wall with a large plaza area where the seven courses (or layers) of stones of the retaining wall of Herod's Temple Mount can still be seen. This is also known as the Kotel or "Wall". Kotel ha- Ma'aravi means "Western Wall." The Herodian stones in the

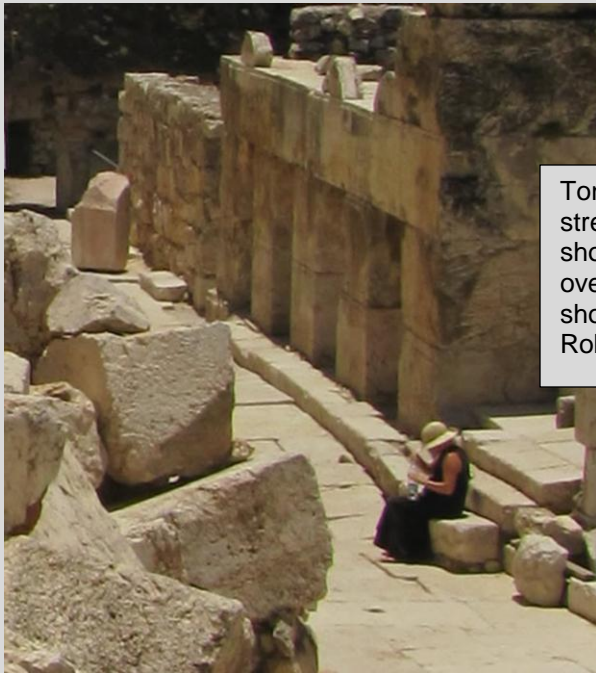
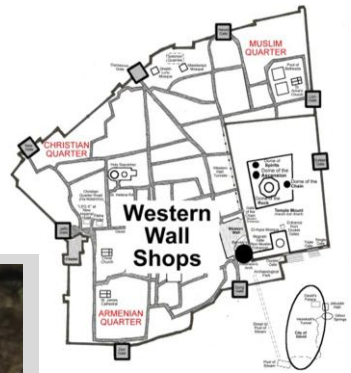


Western Wall are limestone ashlars likely quarried from Solomon's Quarries. The average stone weighs between 2-8 tons and about 15 feet wide. Each stone has finely chiseled borders cut around the edges a little more than 1/2 an inch deep and between 2-8 inches wide.



Western Wall Shops

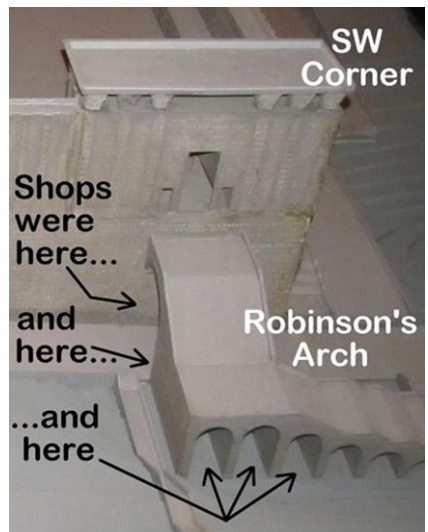
Shops along the Herodian Street can be seen to the right of the curb. The lintels (top stone over the doorways) of these shops provided support for Robinson's Arch, which in turn supported the staircase that led to the southwestern gate of the Temple Mount.



Toni sits on the curb of the street that runs in front of the shops. The lintels (top stone over the doorways) of these shops provided support for Robinson's Arch

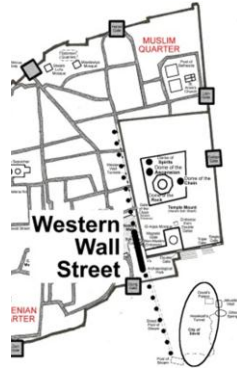


A close up of the front of the shops setting along the Herodian road. Nicely cut ashlar stones formed the door jambs and supported the lintels This street was lined with shops on both sides.



Western Wall Street

A Herodian street from the days of Jesus and the New Testament runs along the west side of the Western Wall. A portion of this street has been seen in the northwest edge in the Western Wall Tunnel and ran past the Western Wall to the Pool of Siloam. The street was originally built by Herod the Great and later repaved by Herod Agrippa I around 40-44 AD. Under the street is a gutter that is large enough to walk in, which collected rain water and ran it south. out of the



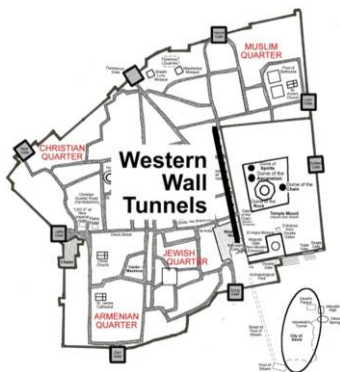
city. The pavement is supported by three rows of vaults. During the Roman destruction of the Temple and Temple Mount huge chunks of rock and ashlar stones were pushed over the edge onto this pavement, where the force of the falling objects crushed portions of the pavement down into the gutter beneath the streets as seen in the bottom right photo. A 246 ft portion of the street was excavated below Robinson's Arch. The street there is 28 feet wide and is bordered with raised curbstones.



Above: Looking north with stores on both sides. (Left photo: Looking south.)

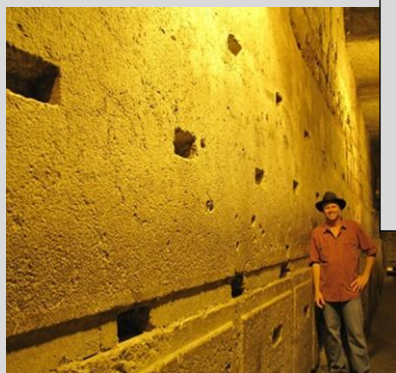
Western Wall Tunnels

When Herod doubled the size of the Old Testament Temple Mount he expanded to the north, to the south and to the west. The walls along the west side were set on the bedrock. The west wall of the Temple Mount's retaining wall is 1,591 feet long, making it the longest of the four Temple Mount walls. In 70 AD the Romans completely destroyed the Temple, the Temple Mount buildings, and most of the Temple Mount wall except for the lower portions that were



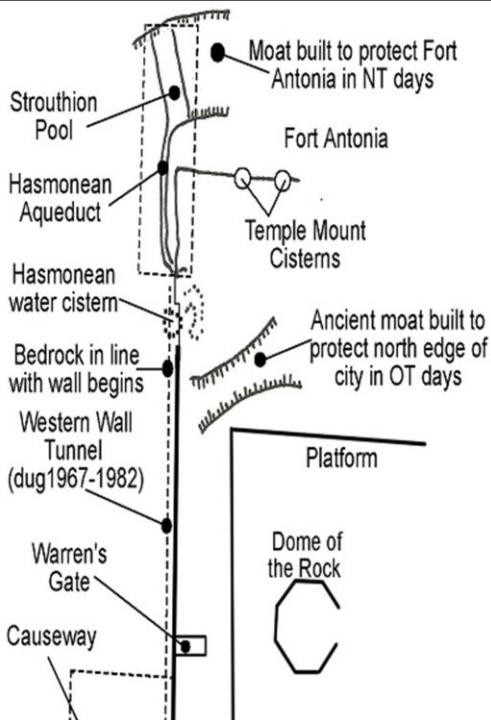
Buried in the rubble from the debris of the dismantled Temple precincts and walls above. From the Western Wall Prayer Plaza beside Wilson's Arch a tunnel can be entered that runs along the northern portion of the west wall up to its northwest corner.

The Master Course Stone: 44 ft long, 11.5 ft high, 15 ft wide; weighs 570-630 tons. It was used to stabilize smaller stones under it. It sits 20 feet above the Herodian street. The Romans chipped away at it in 70 AD when they tried to destroy the Western Wall, but they stopped when they reached the level of this Master Course Stone due to its size



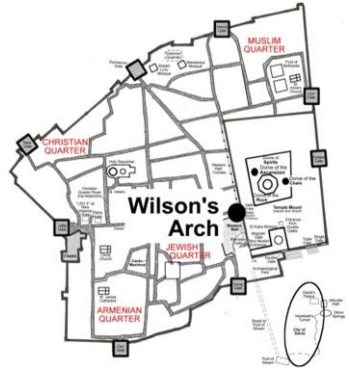
The Master Course Stone

The tunnel continues further and further to the north along the Western Wall. The perfect cut and fit Herodian ashlar are seen to the right in this photo below.



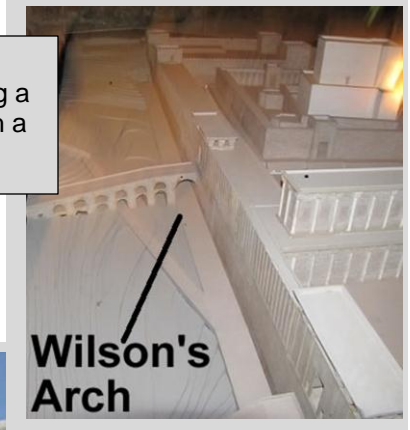
Wilson's Arch

Wilson's Arch is the modern name for an arch that spanned 42 feet and supported a road that ran 75 feet above the Herodian pavement and valley below. The road at the top of Wilson's Arch accessed a gate which was level with the surface of the Temple Mount in Jesus' day. Although the arch stood high above the Herodian pavement, only the top is still visible today, where it is still supported against the Western Wall.

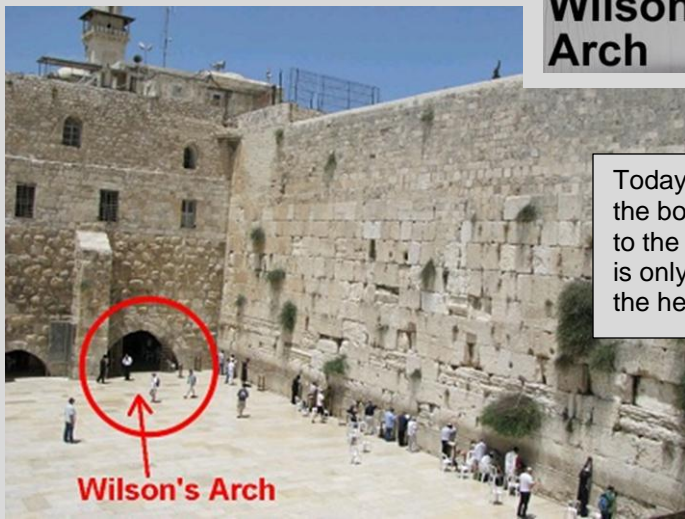


Josephus mentions the bridge that this arch was a part of and says it connected the Temple Mount to the Upper City on the Western Hill on the other side of the Central (Tyropoeon) Valley. This bridge also carried water through an aqueduct to the Temple Mount from Solomon's Pools. The arch was identified in 1864 by Charles Wilson.

Model of Wilson's arch as it appeared in 30 AD supporting a rampe to an entrance through a gate to the Temple Mount.



Today the height from the bottom of the arch to the pavement below is only 20 feet. In 30 AD the height was 75 feet.



70 AD Destruction

Many of the building stones were pushed from the top of the Temple Mount and the ashlar in the wall were dismantled. These large stones crushed the pavement when they fell. They remain in piles along the Western Wall's south end.



The Crushed Pavement



Above: the stones lay at the base of the wall.

Left: The rubble fell from the top of the Temple Mount into a pile below.

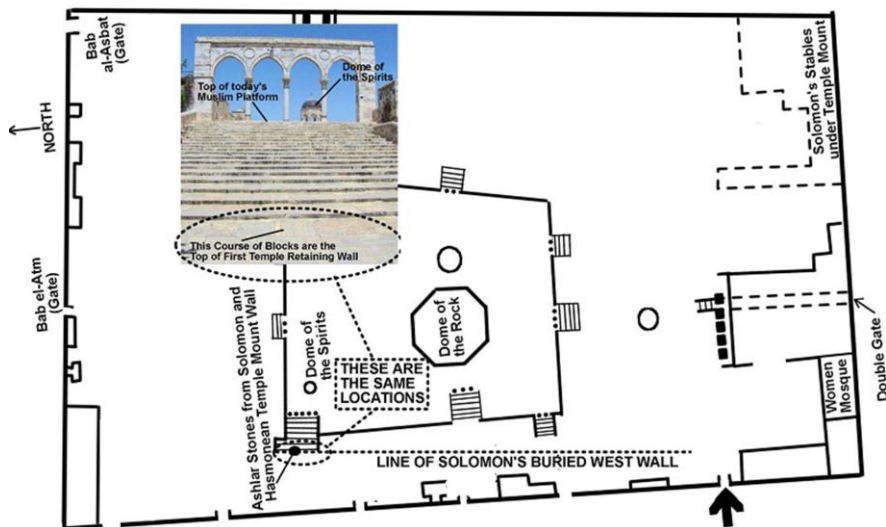
Burnt House

The Burnt House was burnt in the fires of 70 AD. It is in the upper section of the ancient city where the wealthy and the priests lived. This house was a residence of a priestly family. It was burned about a month after the Temple and lower city were destroyed. The Romans moved on to destroy the upper portion of the city. This area was excavated 1969-1982. Today this house is set up as a display showing many things from the time of its destruction and the details of the Roman destruction



West Wall of Solomon's Temple Mount

On the Temple Mount a portion of the top course of cut stone that was in the line of the west wall of Solomon's Temple can be seen. In 19 BC Herod added additional retaining walls and fill to double the size of the Temple Mount surface. This buried of Solomon's outside retaining walls. Today the Muslims have a raised platform that sits on the Temple Mount platform. The stairs in the photo and in the bottom left corner (northwest) of the Muslim platform in the diagram are not perpendicular with the platform. Notice all the other staircases are perpendicular to the Muslim platform. There is a course of stones at the base of this northwest (bottom left) staircase whose top can be seen. These stones begin the angled staircase and instead running parallel with the Muslim platform, they preserve a former line of the west wall of Solomon's 500 cubit square Temple Mount surface. The details of this information was collected by Leen Ritmeyer who has assembled a very insightful and solid presentation on this subject.



See the top of Solomon's ashlar labeled in the above diagram