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JERUSALEM THROUGH THE AGES

Name. Jerusalem has enjoyed a sacred status with the Jew, Moslem, and Christian alike. Uniquely, it has formed part of the world's thought and literature, and scarcely another city in the world has captivated more religious pilgrims. On the other hand, the meaning of its name has defied the learned, thereby inviting a veritable kaleidoscope of etymological speculation, ranging from "sacred rock" to "complete cloudburst."

The earliest mention of the city occurs in the Egyptian Execration Texts of the late-twentieth and nineteenth century B.C. under a form probably transliterated *Urusalimum*. In the fourteenth century, it appears in the Abdi-Hepa correspondence from Tell el-Amama, written *Urusalim*. Later, it is attested in a Sennacherib inscription under the form *Ursalimmu*. It is thus possible to observe that the oldest epigraphic evidence, both Egyptian, West Semitic, and Akkadian, consistently exhibits a form that reflects two transparently Semitic elements—*uru* ("city") and *salirn* (a Divine name)—producing a city name with the meaning "the city of (the god) Salim." Hyphenating place names by incorporating divine elements was a common phenomenon in the ancient Near Eastern world, and the god Salim (or Shalem [Akkadian] Shulmanu) is otherwise known to have been a member of the Canaanite pantheon (cf. Ezek. 16:3). Further, one must bear in mind that the Old Testament itself attests that Jerusalem was not originally a Hebrew city. Accordingly, it seems plausible to postulate that the name *Jerusalem* originally translated "the city of (the god) Salim."

In the Hebrew Old Testament, Jerusalem is written *yeriishalayim*, whereas in the Aramaic portions the name is rendered *yerfishalem*. Here the word seems to be displaying the elements *jarah* ("to found"; cf. Job 38:6) and *shalem* ("a divine name"), yielding the meaning "the foundation of (the god) Shalem." The eloquence of this alteration is reflected in the word "foundation," indicating the permanent home (i.e., in contrast to an impermanent tent; cf. Heb. 11:10) of Shalem. From this, one may deduce that Shalem was the patron deity of the city and that he had given his name to it, an onomastic transference frequently seen in the ancient world.

In the New Testament, Jerusalem translates the two Greek words *Ierousalem* and *Hierosoluma*. The former is simply a Greek transliteration of the Aramaic form; the latter, however, reflects the word *hieros* ("holy"), which represents an instance of Hellenistic paronomasia, but which has correspondence neither with the Semitic root of the name nor with the city's historical reality.

Besides Jerusalem, the city is also called Salem, Jebus, Zion, Moriah, Ariel, the City, Aelia Capitolina, and El-Quds.

Topography. Like Rome, Jerusalem is a city set on hills. A cluster of five hills comprise the denuded quadrilateral land mass roughly one mile long and one-half mile wide, bordered on all sides except the north by deep ravines. Skirting the city on the west and south is the Hinnom valley (Greek, *Gehenna*); hedging Jerusalem on the east is the Kidron valley (cf. Valley of Jehoshaphat, Joel 3:2, 12). Stretching from the modern Damascus Gate in the north to the vicinity of the Siloam Pool, where it converges with the Kidron, was a "Central valley," since the days of Josephus referred to as the Tyropoeon ("cheesemakers") valley. These three principal ravines were connected by a number of lateral valleys, originally segmenting the configuration of the terrain.

East of the Central valley lie three hills. The southernmost, historically known as the southeastern hill, was the site of earliest occupation, undoubtedly because of its more convenient water supply. This was the Jebusite city conquered by David, which was the biblical Zion, in contrast to the modern Mt. Zion (see Map 76). This narrow ridge of land is no more than 60 yards across at the top and encompasses no more than 8 acres; today this area is completely outside the walls of the city. Immediately north of Zion lies the Temple hill, dominated today by the sacred rock on which rests the Moslem Dome of the Rock. Some believe this to be the location of Araunah's threshing floor (2 Sam. 24:18-19) and others aver it to be the site of Moriah (Gen. 22:2; 2 Chron. 3:1). Jerusalem certainly lies a distance of three-days' journey from Beersheba. Separating the Temple hill from the third crest to the east of the Tyropoeon is a lateral valley, called in modern times "St. Anne's valley." Historically known as the northeastern hill, this hill was occupied and named Bezetha ("the new city") in the Roman period when practical necessity dictated that a third northern wall be constructed to accommodate a growing population.

To the west of the Tyropoeon stand the two remaining hills. What is historically known as the southwestern hill was called by Josephus the "4-per city," a reference to its higher elevation. Today, the southwestern hill roughly corresponds to the Armenian quarter and is occupied by the Citadel of David (built on the foundations of Herod's towers), the Church of St. James, the traditional site of the tomb of David, and the Dormitio Abbey. Part of this hill in Old Testament times'

Gareb (Jer. 31:39) was commonly regarded by Protestants until near the end of the nineteenth century as the place of Calvary (see Map 74). The northwestern hill corresponds to the Christian quarter, dominated by the Church of the Holy Sepulchre, built over the traditional site of Golgotha (see maps 75 and 76).

Stationed astride the summit of the Central Spine and located at the axis of the water parting route, which connects Hebron, Bethlehem, Shechem (Nablus) and points north, Jerusalem is commercially central to the country. The lateral roadway through the Judean mountains eastward could not pass south of the city, being blocked by the Dead Sea and its sheer cliffs. The only possibility for this route existed along the crest of the watershed, passing some three to four miles northwest of Jerusalem. Accordingly, Jerusalem lies just

off the natural crossroads of Judea.

Not only a city set on hills, Jerusalem is also a city surrounded by hills. Eastward from the city rises the lofty Olivet summit; southward lie the heights of the Mount of Offense and the Hill of Evil Counsel. West is the alignment of Givat Ram and Mount Menuhot, while the northern horizon is dominated by the summit of Mt. Scopus.

Water always has been in meager supply at Jerusalem. The only natural source of permanent water was the Gihon spring, located in the Kidron just east of the Jebusite fortress conquered by David. Vertical tunnels were burrowed to provide access to the Gihon when Jerusalem lay under siege. And Hezekiah's tunnel was cut through nearly 1,800 feet of hard limestone, allowing the waters of the Gihon to pass through the hill of Zion to the Siloam Pool, *inside* the city wall



Figure 23 South of the Dome of the Rock lies the spur on which rested Old Testament Zion, flanked by the deep gorge of the Kidron valley.

158 / The Moody Atlas of Bible Lands

(2 Kings 20:20; 2 Chron. 32:3, 30; cf. Isa. 22:9-11; Sirach 48:17). Farther south, where the Kidron and Hinnom valleys converge, there was another spring, called in the Bible En-rogel. Owing to the lowering of the water table, this source of water ceased to percolate and was subsequently converted into a well. These two sources were clearly insufficient to sustain a sizeable population, and so a vast network of cisterns, reservoirs, and water conduits for supplemental supply had to be devised. In the Herodian period, a number of aqueducts carried water to Jerusalem from points south.³⁸

Explorations and Excavations. "Years are required to know Athens, but Jerusalem is exhausted within three months." This imperceptive observation was attributed in 1892 to Ernest Renan, French Hebraist and philosopher. The exploratory activities and archaeological expeditions at Jerusalem, conducted by the five generations that have passed since Renan's remark, conclusively belie his tacit optimism. On the other hand, though no Palestinian city can boast of more excavations, most of Jerusalem's archaeological returns have been substantially fragmentary and chronologically incoherent. This is largely owing to the city's dense contemporary population and sacral character, and to the surprisingly late arrival of modern archaeological technology. In fact, it would be accurate to assert that, while an impressive number of explorations and excavations have been undertaken at Jerusalem, never has there been a systematic excavation of Jerusalem. Nevertheless, a history of the city's excavations primarily revolves around the axes of four creative periods, accompanied by a host of commendable efforts.

Though modern exploration at Jerusalem appears to date from the surveying of Van Kootwijk (1598-99), followed by the labors of Pococke, Bonomi, Catherwood, and Arundale, it was with the researches of Edward Robinson that the first creative epoch was inaugurated. This American scholar made a series of topographic surveys of profound significance even today, and his activities mark the advent of a flood of literature. Robinson's chief contribution lay in his method: he dared to challenge the time-honored axiom that ecclesiastical traditions provided the primary source for reconstructing a city's history. Instead, he sought to reconstruct Jerusalem's history on the basis of the "unsuspecting evidence of the stones," thereby signaling for the holy city the advent of the archaeological method.

A second creative period commenced in 1864 when the Palestine Exploration Fund launched its first archaeological mission to Jerusalem, through the philanthropic contribution of Lady Burdett-

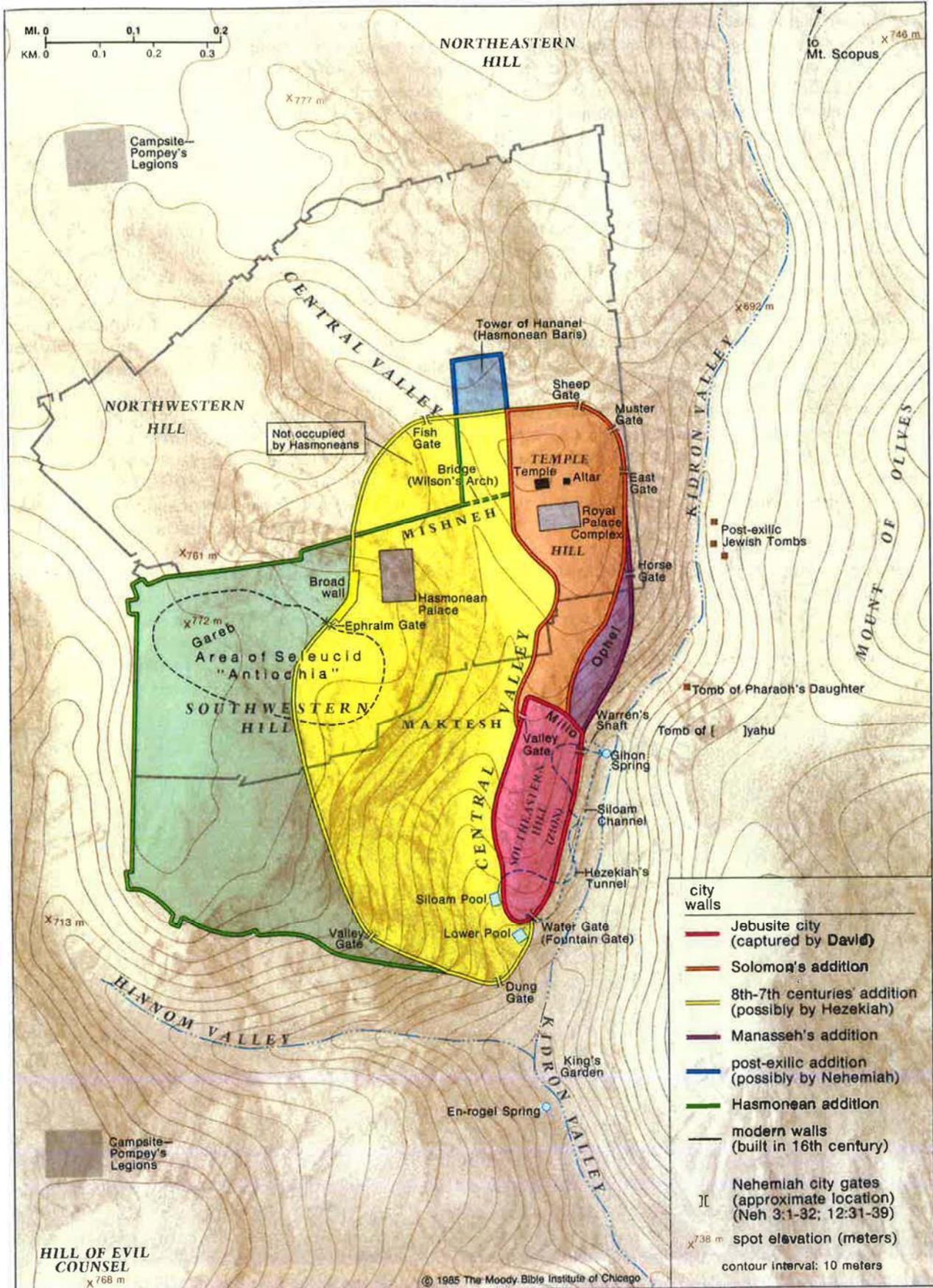
Coutts of London, who wished to improve the sanitary conditions and water supply of the city. Between 1867 and 1870, this modest venture was enlarged as Captain (later Sir) Charles Warren carried out extensive excavations around the Temple area, on the southeastern hill, and in the Tyropoeon valley. Of especial interest was his unearthing of a section of an ancient wall near the southeastern sector of the Temple, a sketch of which adorns the frontispiece of the *Palestine Exploration Fund Quarterly* to this day. While conducting more extensive research within Hezekiah's tunnel, Warren discovered an alternate, archaic shaft connecting the Gihon with a plateau of the southeastern hill. Though not specifically discussed by him, the magnitude of this discovery was considerable for biblical history, as it supplied an entirely reasonable explanation for David's strategy in conquering the city (2 Sam. 5:8). The cartographic materials amassed by Warren and his predecessor Charles Wilson remain the basis of much contemporary topographic research.

In the wake of the much-publicized discoveries of Wilson and Warren came the quests of Conder, Maudsley, and Clermont-Ganneau. In 1881, Guthe conducted additional excavations on the southeastern hill and the Siloam Pool, while Schick reported the discovery of the now-famous Siloam Inscription, which describes how Hezekiah's men dug the channel. At the same time, Bliss and Dickie undertook elaborate excavations of the southern wall, isolating for the first time a wall across the mouth of the Tyropoeon, connecting the southwestern and southeastern hills.

It was with the work of Raymond Weill, however, that the third creative period was begun. Although the area Weill actually excavated on the southeastern hill was comparably small, it was he who first employed the stratigraphic excavation method at Jerusalem. Interrupted in 1914 by the outbreak of World War I, Weill's method already had provided penetrating new insights into Jerusalem's history before the time of David. His labors forever dispelled all doubt that the southeastern hill exercised historical supremacy in earliest times. Following the war, the southeastern hill was again the subject of a campaign by Weill, of a team under the supervision of Macalister and Duncan, and of an expedition led by Crowfoot and Fitzgerald. From 1925 to 1927, Sukenik, Mayer, and Fisher explored north of the city, discovering sections of the "third (Northern) wall" built by Herod Agrippa, grandson of Herod the Great. Later, Iliffe unearthed a cemetery, and Johns excavated the citadel at the Jaffa gate. Johns's unstinting efforts were rewarded with the discovery of walls and towers from the pre-Chris-

OLD TESTAMENT JERUSALEM

MAP 74



tian era. Just prior to World War II, Hamilton carried out work outside the northeastern wall near St. Stephen's gate; from 1949 to 1953, Testa conducted excavations at Bethphage, where the colt for Jesus' Palm Sunday entry into Jerusalem was obtained (Matt. 21:1-11).

One enters the portals of the fourth creative period with the protracted archaeological expedition under the capable leadership of Kathleen Kenyon. From 1961 to 1967, this British School of Archaeology project explored several regions of Jerusalem, focusing principally upon the southeastern hill near the Gihon, the region of the mouth of the Tyropoeon, the territory immediately south of the Temple area, and the Armenian Gardens just inside the west wall of the present city.

Excavations begun subsequent to the commencement of Kenyon's include Bennett and Hennessey, who toiled in the vicinity of the Damascus gate, and Mazar, whose surveys were conducted primarily along the southern slope of the Temple hill. Since 1968, the Hebrew University, under the direction of Amiran and Eitan, and more recently under Shiloh, has intermittently undertaken archaeological research in and near the city, especially on the east side. During these same years, Israel's Department of Antiquities and Museums has engaged in excavations of what was known prior to the 1967 war as the Jewish Quarter.

History. Ancient flint implements found in

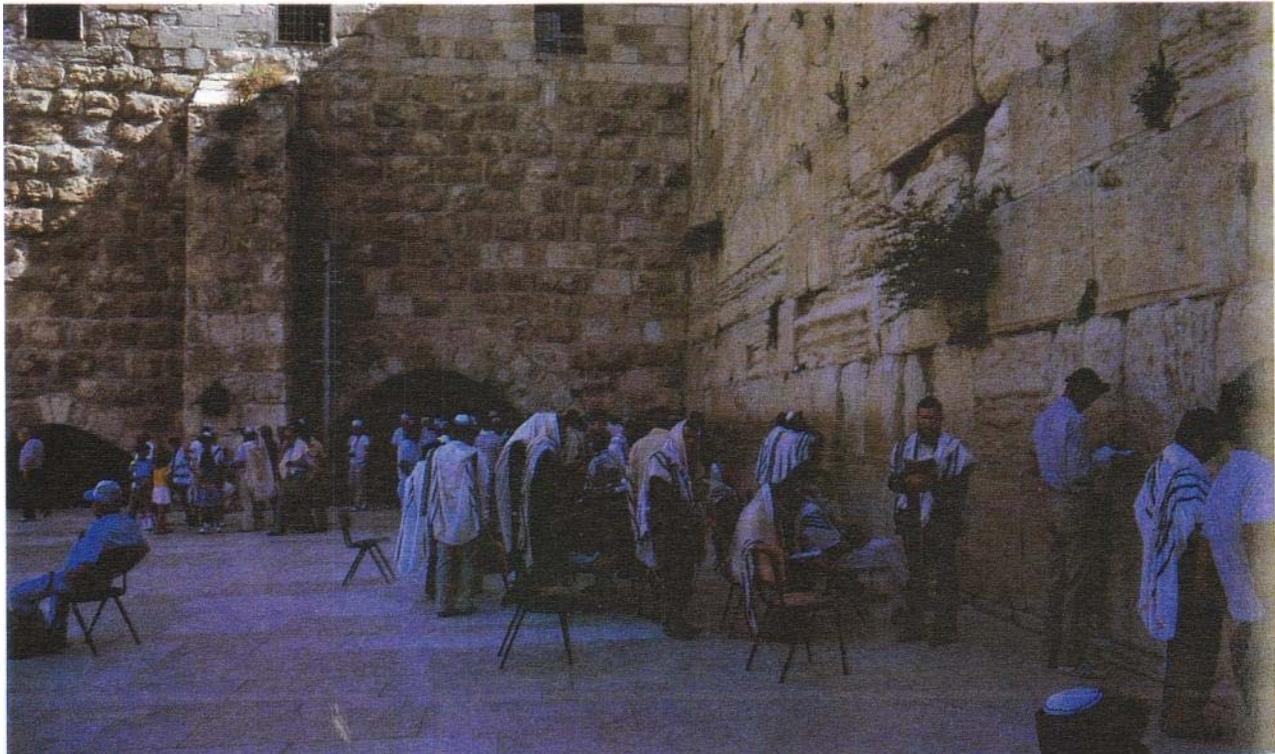


Figure 24 The western wall of the Temple mount, known as the "wailing wall," is venerated as the most important place of Jewish worship.

the Sorek plain, the plain of the Rephaim, constitute the earliest evidence of the existence of man in the area of Jerusalem. Near the beginning of the fourth millennium B.C., the southeastern hill was first occupied by a sedentary group, a fact evinced from the artifactual remains recovered from graves built on bedrock. By 1800 B.C., the crest of the southeastern hill was walled in rudimentary form (cf. Excretion Text references). From the Bible, one discovers that Abraham paid tithes to Melchizedek, king of Salem (Gen. 14:17- 20), just as the great patriarch later visited the site of Moriah (Gen. 22:2-9).

In the fifteenth century B.C. or thereabouts, extensive building activities were initiated and measurably improved fortification methods were introduced at Jerusalem. Beginning some 160 feet down the eastern slope of the southeastern hill, the city's occupants undertook to construct platform terraces, engineered to be filled up to the level of the top of the hill. These were reinforced by a series of ribs designed to retain the immense fill that would have been required. At the same time, they erected a strong masonry rampart near the bottom of the slope, below the spot where they had burrowed a vertical shaft to provide access to the waters of the Gihon. At once, this enterprise procured an enlarged land area on the summit, a much stronger and more permanent city wall, and a water access during times of siege. Traces of the northern side of this wall were located by Kenyon; apparently the northern perim-

ter of this fortress extended to just south of the modern south wall.

Jerusalem fell into Israelite hands when David's band wrested the city from Jebusite control (2 Sam. 5). The capture itself seems to have been effected with remarkable ease, though opinions differ concerning the strategem employed. On the

one hand, it is argued that the verb of 2 Sam. 5:8 ("get up") carries the meaning "to touch, to reach" (cf. Ps. 42:7), and connotes that David's men fought their way up the slope as far as the water shaft, so as to cut off the Jebusites from their water access. On the other hand, some of the newer excavations along the eastern slope have tended to strengthen the hypothesis that Joab surreptitiously climbed through the water shaft from the Gihon and took the Jebusites by surprise. Whatever the case, the incorporation of Jerusalem into David's kingdom and its transformation into a royal capital required considerable building of the city. David fortified the Canaanite walls and prepared an extension of the city by the Millo ("filling"; 2 Sam. 5:9; 1 Chron. 11:8), possibly referring to a further bolstering of the Canaanite platform terraces along the northeastern sector of his city. The king also constructed a royal residence in Jerusalem (2 Sam. 5:11). Nehemiah 12:37 suggests that this palace may have lain near the east side of the southeastern hill. It was from a window of this house that Michal saw her husband performing in what she perceived to be an undignified manner (2 Sam. 6:16); from the roof of this palace, David gazed upon Bathsheba as she bathed (2 Sam. 11:1-22), and his son Absalom publicly engaged in sexual intercourse with his father's concubines (2 Sam. 16:21-22).

But by bringing the Ark of the Covenant into Jerusalem (2 Sam. 6:1-2), implying that Yahweh also would be residing there, David displayed his most profound leadership. For in this perceptive act, he merged for the first time in Israel's history its political and religious capitals. Henceforth, Jerusalem would take on the character of a "holy city" and a "royal city"; from now on the city would be known as the "city of David" (e.g., 2 Sam. 5:8) as well as the "city of God" (e.g., Ps. 46:4). Now, adult male Jews would make their pilgrimages to *Jerusalem* to take part in festival seasons. It remained only for David to make permanent this arrangement, to forever enshrine Yahweh in Jerusalem by building Him a temple. And this is what David aspired to do (2 Sam. 7), but God responded that the execution of this dream was reserved for a son of the king (cf. 1 Chron. 28:3).

Solomon inherited a kingdom from his father that was extensive and basically secure. Nevertheless, new and additional military measures were

introduced into Jerusalem and the surrounding terrain. He fortified certain key cities and transformed them into military bases where a standing army was deployed (1 Kings 9:15-23; see Map 48). Those bases also accommodated horses and chariots, for it was Solomon who introduced chariot warfare into Israel (1 Kings 4:26; 2 Chron. 9:25). And although his reign was not entirely peaceful, we know of no significant military campaigns that he was obliged to undertake. All of Israel from Dan to Beersheba was said to have enjoyed peace and prosperity during Solomon's tenure (1 Kings 4:25), and this son of David is best remembered for his wisdom (1 Kings 3:16-23; Matt. 12:42), splendor (Matt. 6:28-29), and building.

Solomon was the great Old Testament builder of Jerusalem. His most significant building enterprise was undoubtedly the first Temple. Erected on the summit of Temple hill, this edifice required some seven years in construction (1 Kings 6:1, 38). With a suggested tripartite floor plan, the Temple faced East, the direction of the rising sun. Its interior measured approximately 90 feet in length, some 30 feet in width, and about 45 feet in height. Along the entire front was a portico measuring some 15 feet in depth, with two bronze pillars erected at the center of its front facing (1 Kings 7:15). Surrounding the Temple on the other three were chambers. Following the completion of the Temple, Solomon had the furniture of the Tabernacle, including the ark, moved from Zion (2 Chron. 5:1-5) for the Feast of Tabernacles (Ingathering). This crowning event was climaxed by the coming of the presence of God (1 Kings 8:10).

At the center of the Moslem sacred enclosure, today called Haram esh-Sherif ("the noble sanctuary"), stands the Dome of the Rock Mosque, known also as the Mosque of Omar. Embedded inside this mosque is a large rock long venerated as the spot over which stood the Holy of Holies of the Solomonic Temple. Though such a tradition may be based on fact, nothing definitively dating from the Solomonic era has yet been dug up from the sacred precinct.

Solomon also built Jerusalem's city walls (1 Kings 3:1; 9:15). What this means is that he extended the Canaanite walls to enclose the enlarged land area of his own city. Though it is unlikely that Solomon expanded his city to the south or east, to encompass the Temple required constructing an extension wall to the north. Kenyon corroborates that the area north of the southeastern hill was occupied in the Solomonic era.

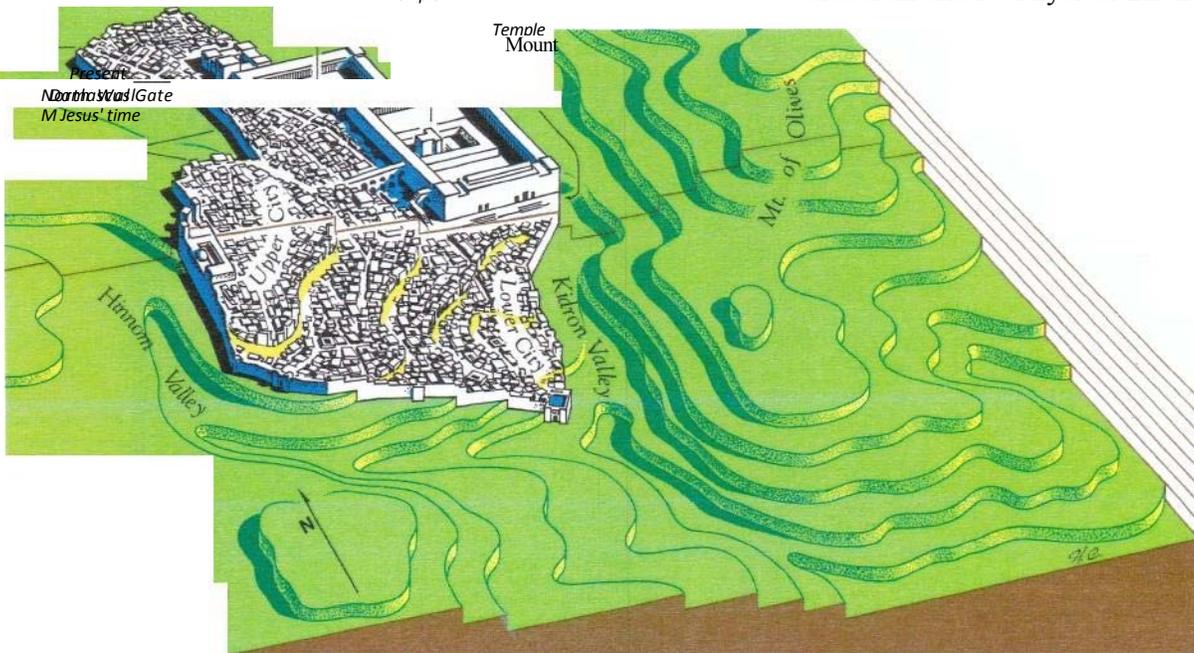
Remains of an early occupation on the northern section of the southwestern hill—e.g., the so-called "broad wall" (Neh. 3:8; 12:38)—have been attributed by some writers with a Solomonic ex-

tension to the west. Though we consider this rather implausible, and are more likely to attribute this occupation to the time of Hezekiah (cf. the *mishneh* ("Second Quarter," 2 Kings 22:14; 2 Chron. 32:5; 34:22; Neh. 11:9; Zeph. 1:10] and the *maktesh* ["Mortar," i.e., a quarter of the city in which the silversmiths practiced their trade, Zeph. 1:11]), it must be stressed that the position of the city walls depicted here on the Jerusalem maps is largely speculative, based on a modicum of archaeological discovery combined with a description of the walls given by Josephus.³⁹ Perhaps the two most controversial aspects of the city walls as depicted are (1) the date when the southwestern hill was enclosed and (2) the locations of the second and third northern walls in the New Testament epoch. Whatever the case, not much building went on during the days of the divided monarchy, and the humiliating history of Jerusalem during this period has been shown on Maps 52, 58, and 62. In addition to Hezekiah's building, King Manasseh is said to have constructed an outer wall to the city of David, west of Gihon in the Kidron valley, as far as the entrance of the Fish gate, carrying it round Ophel ("hill, bulge"; presumably located beside David's city and the Temple hill, cf. 2 Chron. 27:3; Neh. 3:26) and raising it to a great height (2 Chron. 33:14).

In 536 B.C., after the fall of Babylon, Cyrus issued his famous proclamation according to which dispossessed peoples could be repatriated (2 Chron. 36:22-23; Ezra 1:1-4). Thereupon, a humble company returned to Jerusalem under the direction of Sheshbazzar (Ezra 1:8), followed shortly thereafter by a small group led by Ezra (Ezra 7:7). And although these groups were permitted to adorn and

enrich the Temple, the city remained almost empty and its walls and gates remained broken and dilapidated. Moved by reports of these miserable conditions, Nehemiah decided to leave his post as cupbearer to the king and to go to Jerusalem (Neh. 1:3-4). If the concerns of the earlier returnees focused on the Temple itself, Nehemiah's was upon the city walls. After being in the holy city for three days, he undertook an evening reconnaissance to ascertain the extent of work still required on the walls. His is the most comprehensive description of Jerusalem's post-exilic city walls and topography (Neh. 2:11-16). And spurred on by his energetic enthusiasm, the people completed the task of rebuilding the walls in fifty-two days (Neh. 6:15). Their labors may have included incorporating into Jerusalem the tower of Hananel (Jer. 31:38; Neh. 3:1; 12:39; Zech. 14:10), known in the Maccabean period as the Buis.

In 332 B.C., Jerusalem, along with the remainder of Judah, peacefully submitted to the army of Alexander the Great (cf. Map 69). In the aftermath of Alexander's death, however, Jerusalem suffered through a series of battles waged between the Ptolemies and Seleucids for Palestinian succession. At first Jerusalem was incorporated into the Ptolemaic kingdom and its economy was stabilized; during the period of comparative prosperity which ensued, the city continued as Judah's administrative center, and Jews were welcomed in Alexandria. But the scene soon changed just after 198 B.C. when Antiochus III crushed the Ptolemaic hold on Palestine and incorporated Jerusalem into the Seleucid domain (see Map 70; for the steps towards Hellenization which precipitated the outbreak of the Maccabean revolt, refer to Maps

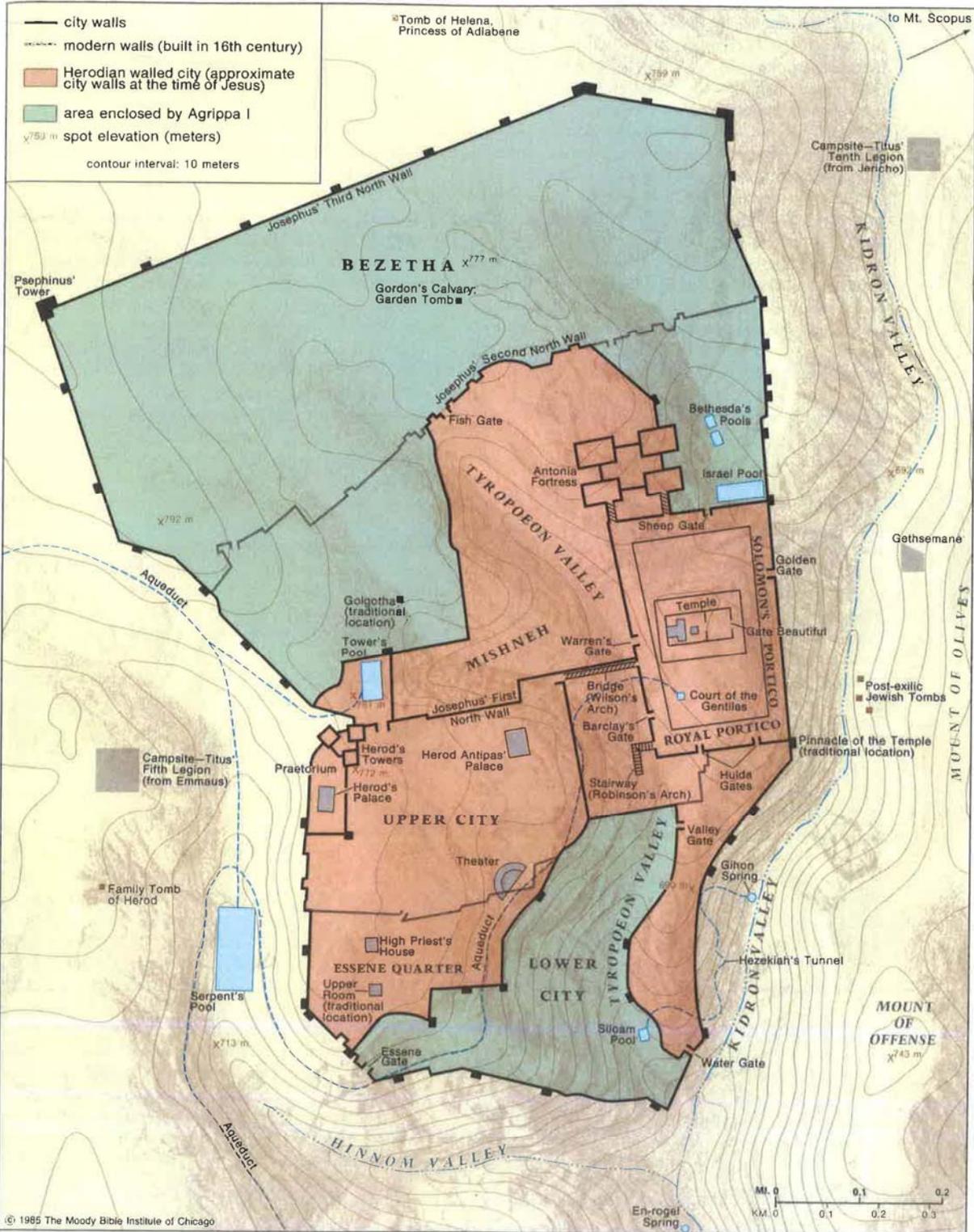


Jerusalem and Its Physical Environs

The Bible frequently describes going "up to" or "down from" Jerusalem, a stereotypic expression also used by the Hittites when travelling to or from their royal city. One must be careful to interpret the phrase, therefore, in a theologic, and not a topographic sense. Actually, Jerusalem is far from being the highest point in its environs. As seen on this schematic, the hills on which Jerusalem rests are themselves flanked on all sides by higher crests, a reality reflected in scripture ("As the mountains surround Jerusalem, so the Lord surrounds his people"—Ps 125:2).

NEW TESTAMENT JERUSALEM

MAP 75



72 and 73 with accompanying text).

A call for national autonomy which had fanned the flames of Maccabean revolt gave way to pleas for law in order in the wake of a sectarian strife concerning who should be the bona fide high priest. Legitimate Maccabean succession had not been a problem until the wife of Alexander Jannaeus, Salome Alexandra, assumed the political function of her deceased husband and succeeded in restoring a temporary peace within sectarian ranks. But it was of course unthinkable for all involved that she could assume what had been her husband's sacral role. And so the earmarks for renewed hostilities surfaced at Salome's death. The Pharisees backed Salome's son Hyrcanus II while the Sadducees supported Aristobulus II as legitimate high priest. In the end, a civil war which ensued profited only the Romans. Citizens appealed to Rome, and in the name of law and order, Pompey decided in favor of Hyrcanus. And when the partisans of Aristobulus isolated themselves in the Temple and defied his order, Pompey was forced to lay siege to Jerusalem. In the year 63 B.C., the Temple wall was breached and the Romans broke into the Temple. Pompey simply dissolved the Maccabean syncretism and added Jerusalem to the Roman province of Syria.

Though Pompey had left Hyrcanus in charge of Jerusalem, three times in the next decade Aristobulus or his compatriots attempted to gain control. Throughout these assaults, Hyrcanus was supported by his Roman patron and a wily Idumean (Edomite) named Antipater. At the death of Pompey, Hyrcanus and Antipater aligned themselves with Rome and Julius Caesar whereas a son of Aristobulus, Mattathias Antigonus, found a welcome embrace with the Parthians. When Caesar was assassinated in 44 B.C., Mark Antony established Antipater's two sons—Phasael and Herod—as tetrarchs of Judah. But Roman preoccupation with political affairs outside Palestine would provide Antigonus with his opportunity.

And so in 40 B.C. with the aid of the Parthians, Antigonus attacked and seized Jerusalem, forcing Phasael, Herod, and Antipater to seek refuge in the Maccabean palace. Their doom imminent, they made a futile effort to negotiate a truce. Instead Antipater was taken prisoner, and so Phasael committed suicide. But Herod was able to escape under cover of darkness; he journeyed to Rome where the Senate appointed him to the post "king of the Jews" (cf. Matt. 2:1; et al.). Armed with this new authority, Herod marshaled two Roman legions, and in 37 B.C. he succeeded in forever expelling the Parthians. So began the long and infamous reign of Herod (see Map 78).

Reigning at Jerusalem for thirty-three years (37-4 B.C.), Herod was anything but a passive ruler. Knowing full well how much he was hated

by his Jewish constituency, Herod sought to ameliorate his position by providing work, by assessing equitable taxes, and by marrying the Jewess Mariamne. And one cannot deny that Jerusalem largely enjoyed peace and prosperity during his reign.

Herod transformed the external aspect of Jerusalem. He transferred the seat of government to the southwestern hill; here he erected a lavish palace, a xystus (arena) for athletic contests, a theater, and a vast aqueduct network. The Idumean's other building projects concerned the Temple hill. He transformed the old Maccabean fortress (baris) into a much larger structure and named it Antonia, in honor of the triumvir Mark Antony. In the Temple area proper, he enlarged the esplanade on both the north and south sides, giving it a rectangular shape. The Temple's construction was undertaken in 20 B.C., and it was not completed until about A.D. 64, just six years prior to its demolition by Titus (cf. John 2:20). Its dimensions were approximately 2,500 feet by 1,000 feet, with two concentric courts giving added dimension to the structure. The outer court, called the Gentile court, was the only area where non-Jews might enter. Archaeology has yielded up two Greek inscriptions warning Gentiles not to enter the inner court. The inner court had three subdivisions: one for men, one for women, and one for priests and Levites. Surrounding the Temple hill, a massive wall of huge stones was constructed. A portion of the western perimeter of this wall still stands today, known as the "wailing wall."

Soon after the death of Herod and the banishment of his son, Jerusalem and Judea were made a separate province of the Roman Empire, ruled over by Roman procurators, the fifth of whom was Pontius Pilate. Apart from the visit of Jesus to Jerusalem with His parents (Luke 2:41-52), all associations of Jesus with Jerusalem were contemporary with Pilate.

In the year A.D. 66, full-scale war erupted against Rome (see Map 92 and accompanying text). Initially repelled by the Jewish insurgents in A.D. 70, Titus ordered the construction of a siege wall to blockade the city tightly, weakening its inhabitants through hunger. He then directed a vicious assault upon the Antonia fortress in which his soldiers scaled the wall and entered the Temple precinct, which they burned in a great conflagration. Most of Jerusalem's citizens who had not already died of starvation were killed, though a few were kept as slaves. The city was leveled, except for the three Towers of Herod, which were spared to provide defenses for the tenth Roman legion.

MODERN JERUSALEM

MAP 76

