

# JERUSALEM WALLS IN DAVID'S TIME

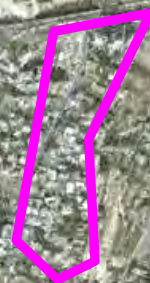


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1/25/2007

lat 31.775891° lon 35.234040° elev 2415 ft

Eye alt

# JERUSALEM **WALLS** IN SOLOMON'S TIME

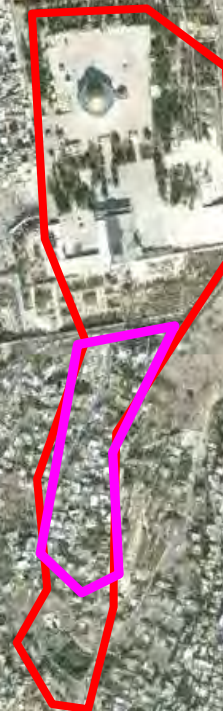


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lat 31.775891° lon 35.234040° elev 2415 ft

Eye alt

# JERUSALEM WALLS IN EZRA - NEHEMIAH TIME

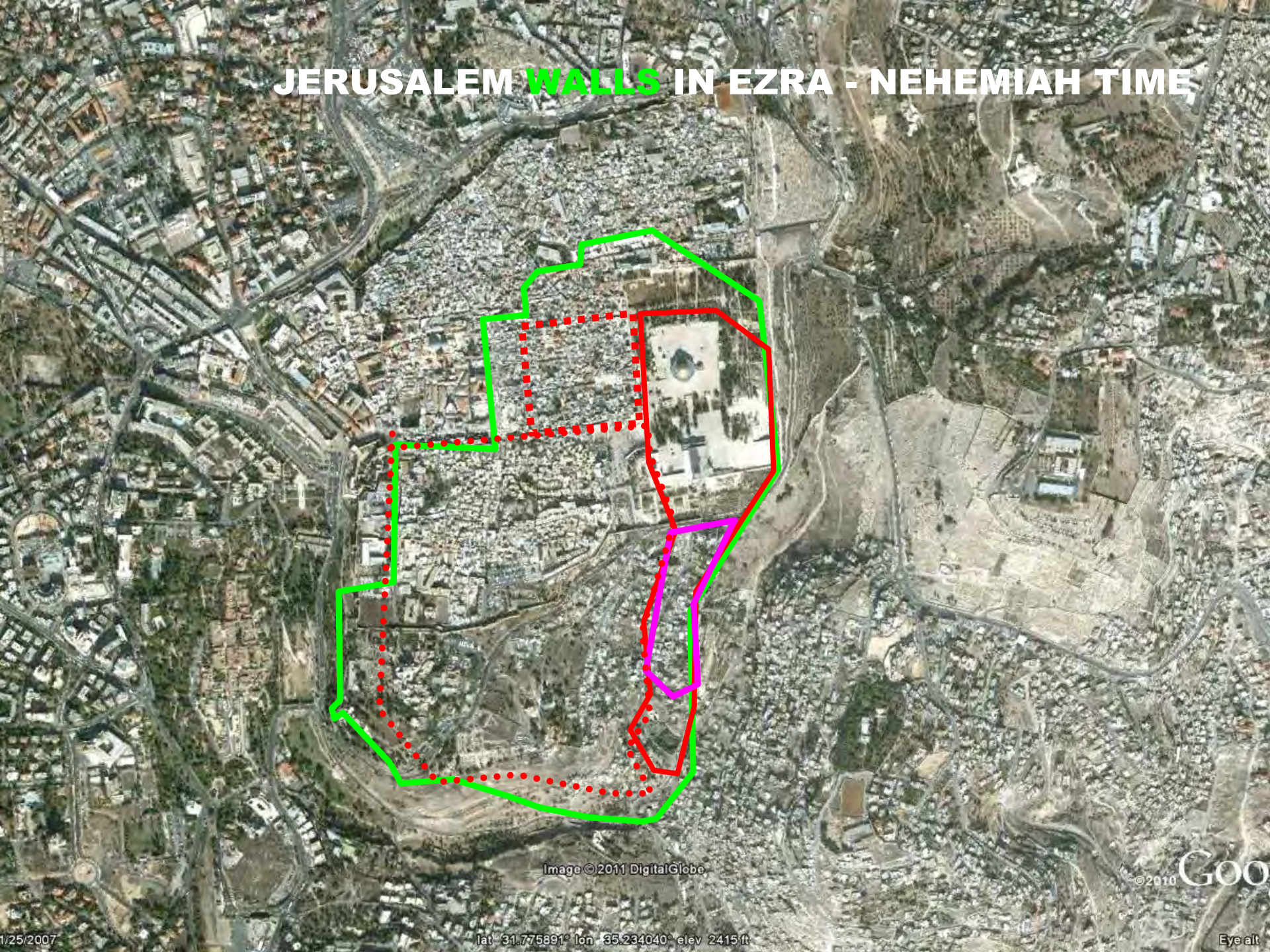


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# JERUSALEM **WALLS** IN MACCABEAN TIME

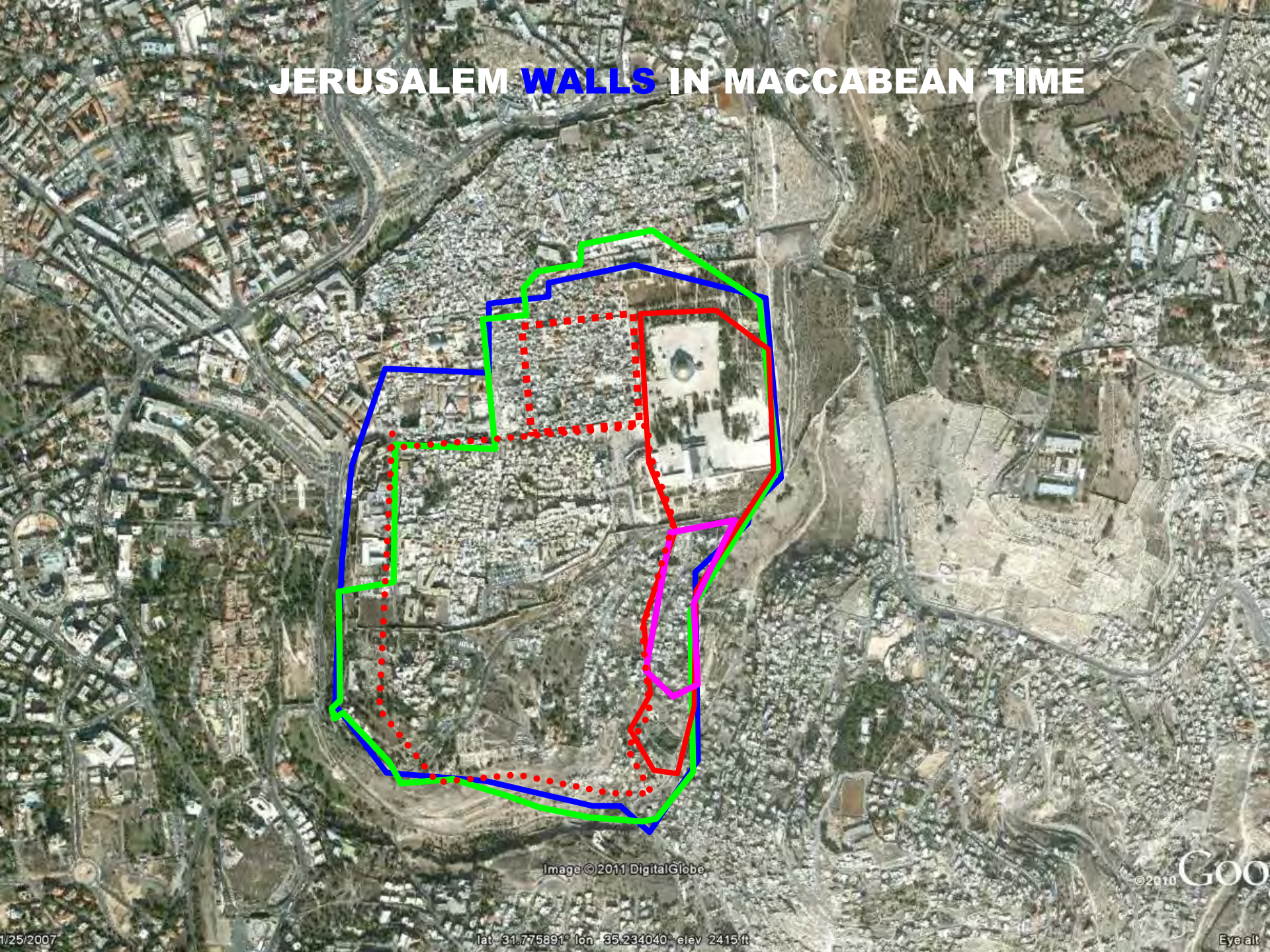


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Eye alt

# JERUSALEM WALLS IN CHRIST'S TIME

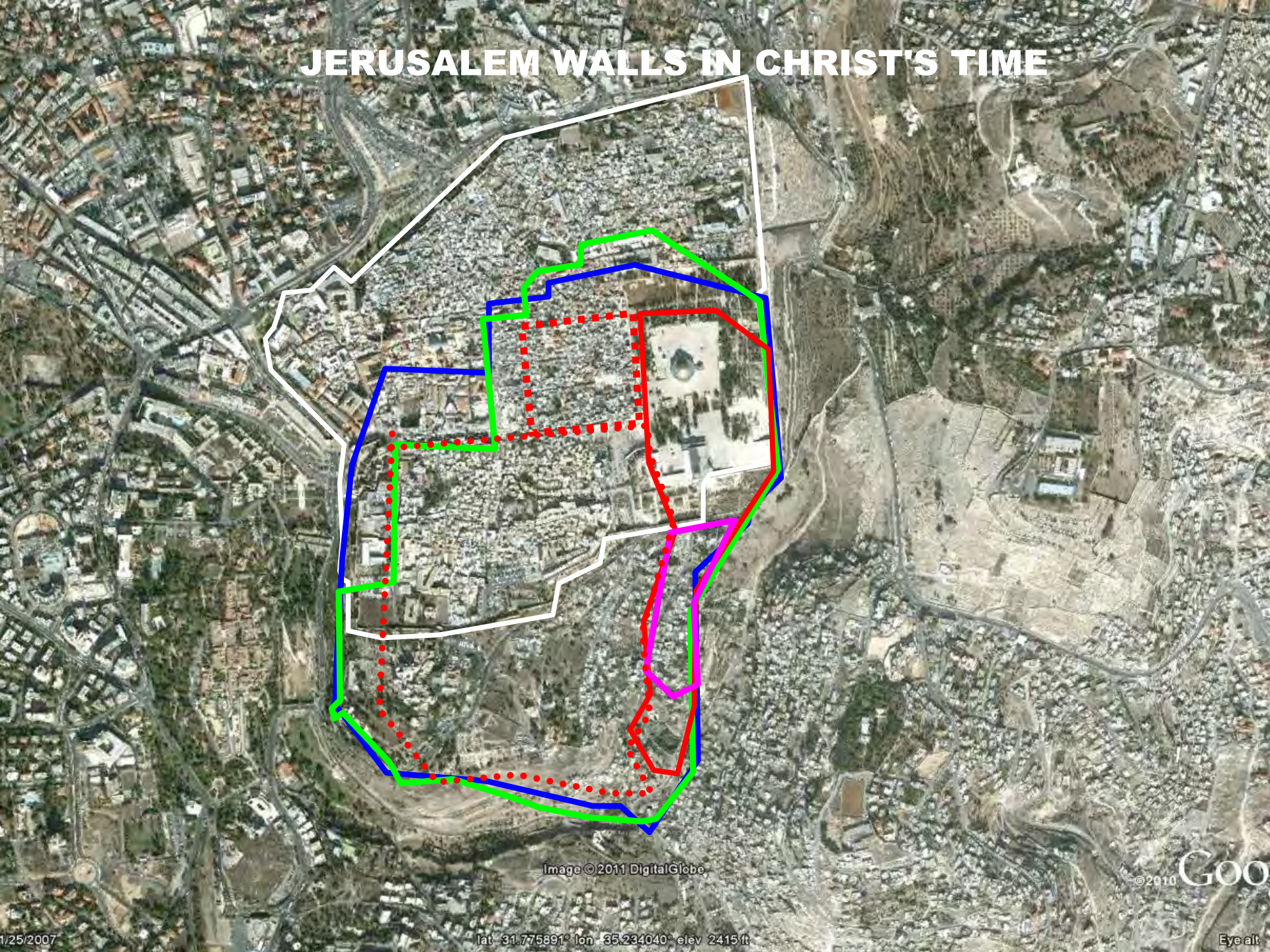


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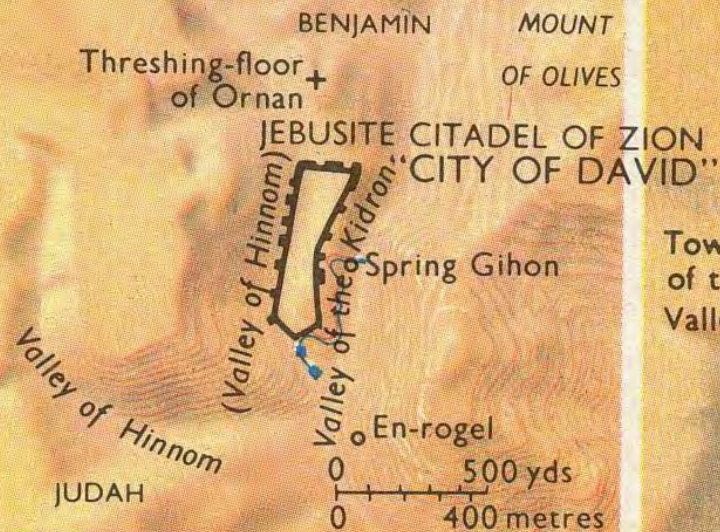
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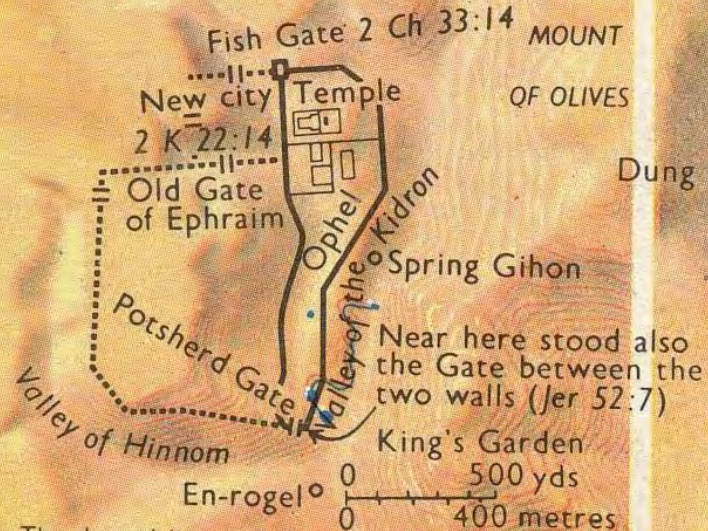
lat 31.775891° lon 35.234040° elev 2415 ft

Eye alt

## In DAVID'S Time

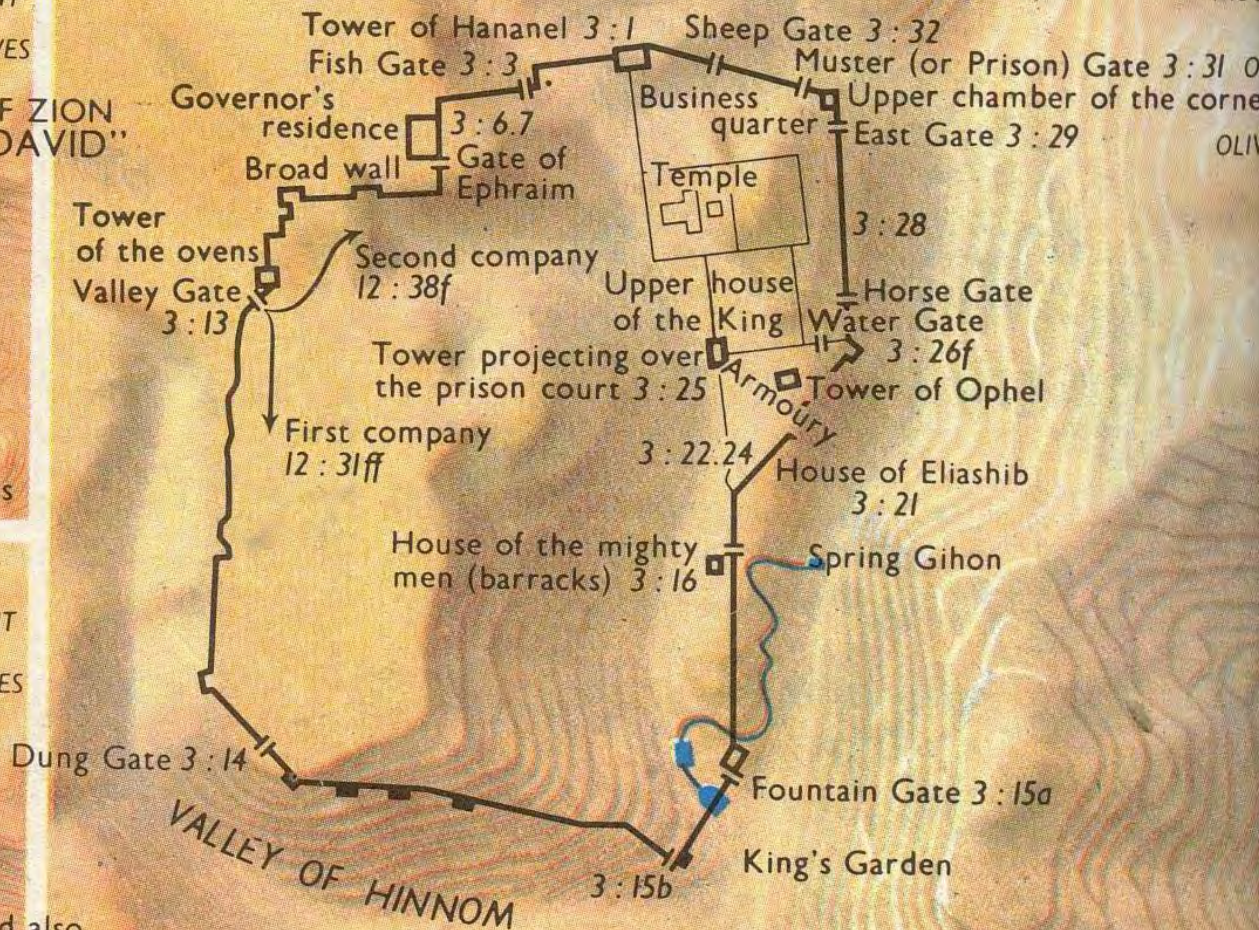


## In SOLOMON'S Time



The dotted line indicates the possible extent of the city, though some scholars think it did not extend beyond the continuous line.

## In NEHEMIAH'S Time (after H. Vincent)



The references are to the book of Nehemiah

# In the Time of CHRIST

to Joppa

Damascus  
to Shechem  
to Antipatris  
to Caesarea

to Jericho

MOUNT  
OF  
OLIVES

The pool with five  
porticos  
Beth zatha  
or Bethesda

Antonia (Praetorium with  
Lithostroton or Gabbatha)

Sheep Gate

Garden of Gethsemane

Ascension  
to Bethany

Garden and tomb of  
Joseph of Arimathea

Golgotha  
Calvary

Via Dolorosa  
Suburb  
Suburb

==== Probable course of  
principal roads

— Present wall of the 'old city'

▬ Ruins of the walls and build-  
ings existing in the time  
of Christ which remain  
visible or have been  
rediscovered

..... Probable location  
of the walls and  
buildings which  
have entirely dis-  
appeared (for clar-  
ity the gates and  
bastions of the  
city walls are  
much enlarged).

Amygdalon

Palace of the  
Hasmonaeans

Viaduct to the  
upper city

Sanhedrin  
Herod's Temple

Funerary monuments  
of the 1st century A.D.

Lower city

Upper city

Dwelling of  
Caiaphas

Upper Room

Underground  
conduit of  
Hezekiah

Pool of Siloam

Gate of the  
Essenes

Spring  
Gihon

VALLEY OF  
THE KIDRON  
MOUNT  
OF  
OFFENCE

- 1 Holy Place    2 Altar of sacrifice
- 3 Nicanor's Gate    4 Women's court
- 5 Treasury
- 6 Corinthian Gate, probably the Beautiful Gate
- 7 Wall of separation between Jews and Gentiles
- 8 Court of the Gentiles    9 Royal porch
- 10 Solomon's portico
- 11 Golden Gate (late name)
- 12 Underground entrances from the south

Pilate's aqueduct

to Bethlehem, Hebron, Gaza

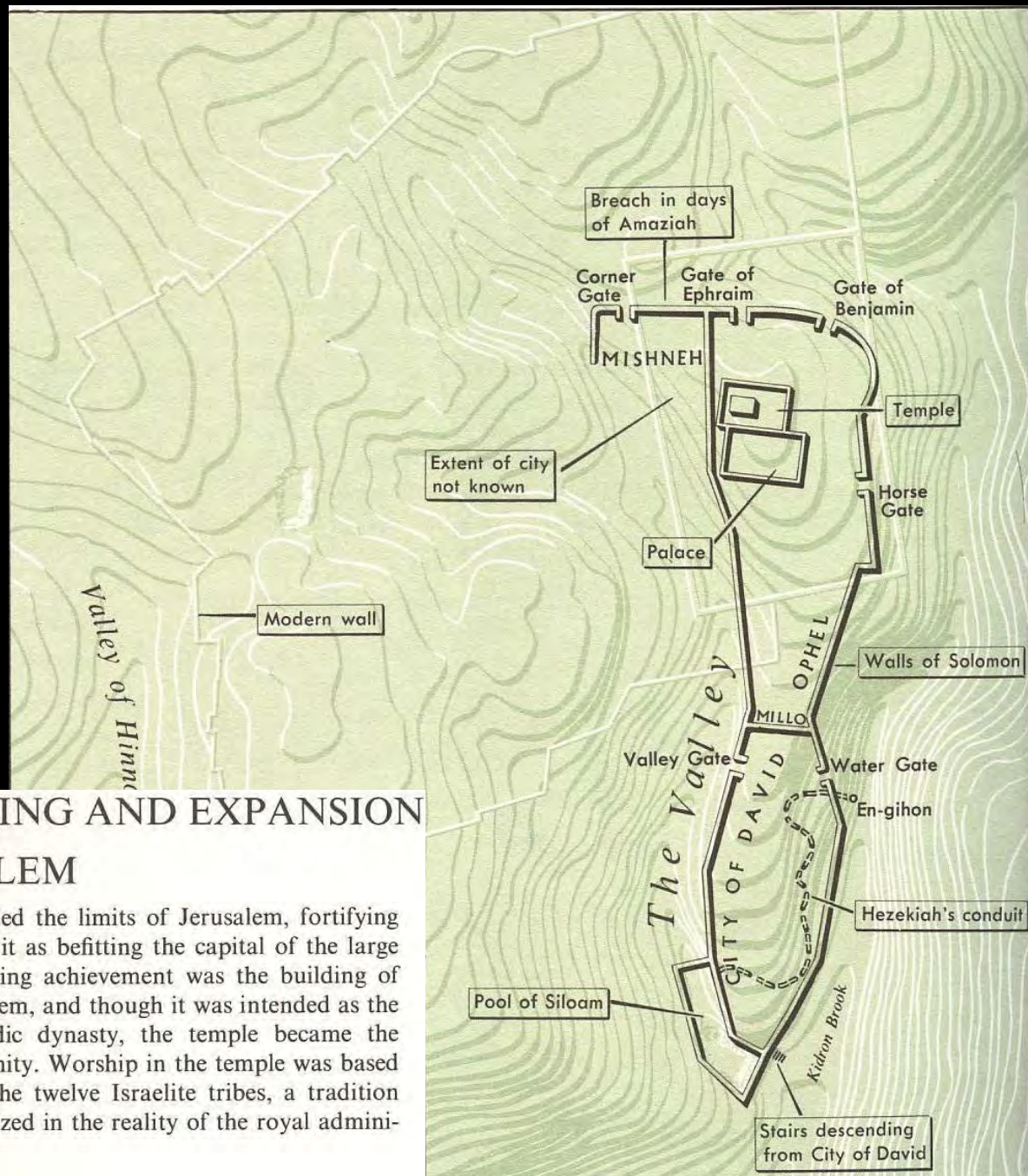
AKELDAMA  
FIELD OF BLOOD

En-rogel  
to the Dead Sea

0 500 yards  
0 400 metres

## THE BUILDING AND EXPANSION OF JERUSALEM

**S**OLOMON extended the limits of Jerusalem, fortifying and embellishing it as befitting the capital of the large kingdom. The crowning achievement was the building of the Temple in Jerusalem, and though it was intended as the temple of the Davidic dynasty, the temple became the symbol of national unity. Worship in the temple was based on the tradition of the twelve Israelite tribes, a tradition which was never realized in the reality of the royal administration.



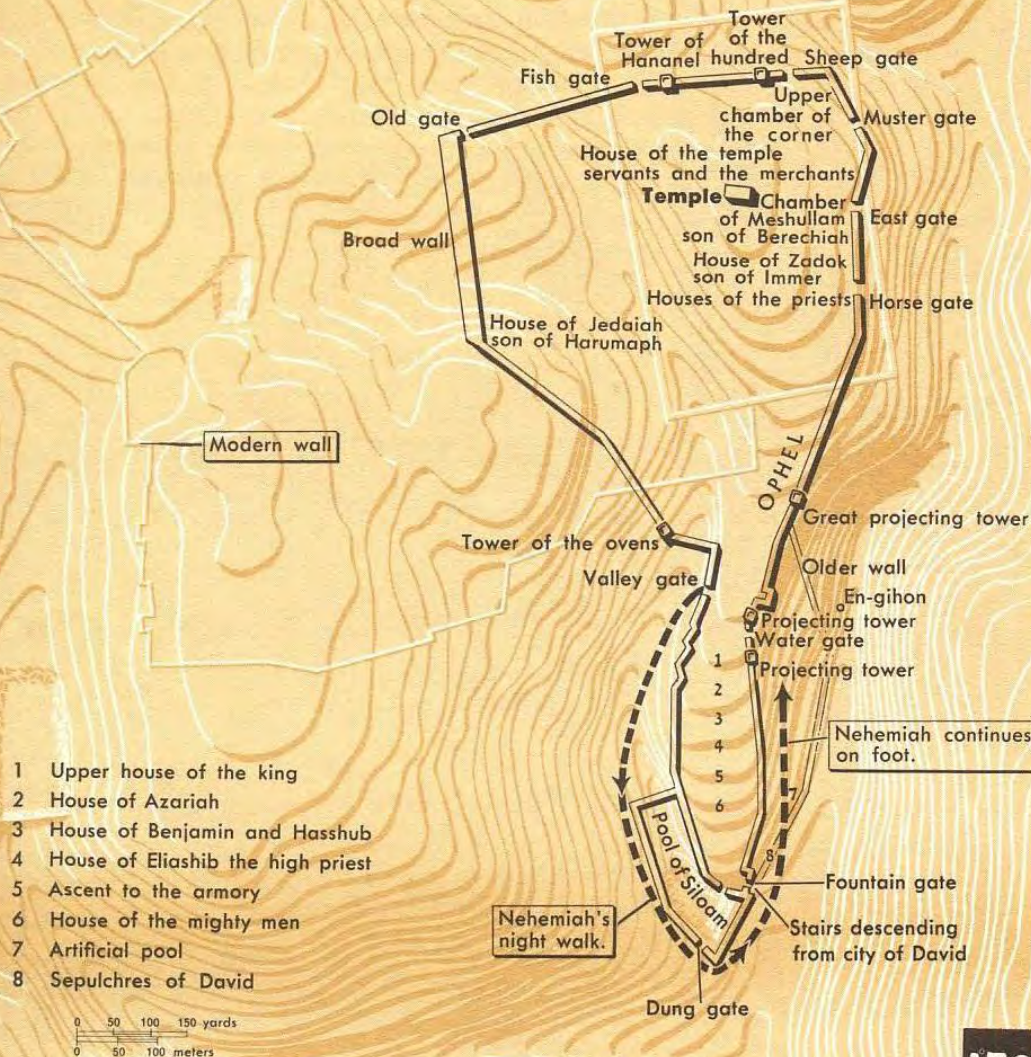
THEN I arose in the night, I and a few men with me;  
and I told no one what my God had put into my heart  
to do for Jerusalem.

(Nehemiah 2:12)

## JERUSALEM IN THE DAYS OF THE RETURN

CA. 440 B.C.

WE HAVE no information on the history of Judah during the following 60–70 years, until the return of Ezra and Nehemiah, at about the middle of the fifth century B.C. It was the enthusiastic work of these two leaders, who led waves of additional exiles, that laid the foundations for the renewed kingdom of Judah in the period of the Second Temple. Ezra, priest and scribe, worked mainly in the spiritual-religious sphere; Nehemiah, the governor, confined himself to political-military matters. Nehemiah refurbished the fortifications of Jerusalem, in spite of the extreme opposition of the governors of the neighboring provinces; the description of his night walk along the ruined walls (Neh. 2:12–15) and the listing of the builders of the walls (Neh. 3:1–32) includes much information on the gates, towers, and many buildings next to the wall. The plan of the city of Jerusalem can largely be reconstructed from Nehemiah's description; only the general outlines, especially of several of the gates and the southern sections of the wall, are known from archaeological research. This has revealed that the area of the city was reduced in the southeast, in comparison with the older city, as a result of raising the line of the wall from the side of the slope to its summit. Especially in this section, many houses are mentioned by Nehemiah as being along the newly built wall.

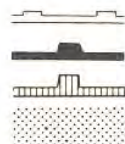


AT the beginning of Hellenization, the more “progressive” citizens felt that the old city on the eastern hill, surrounded by ancient walls (restored by Nehemiah, and again in the days of Antiochus III), was hardly fit to be the new “Antiochia.” They probably decided to build a city in the Hippodamic tradition: straight streets intersecting at right angles. They started to construct this city on the western hill between the valley of Hinnom and the Tyropoeon valley. A hillock at the eastern end of this new Hellenistic city, protected by a small valley to the west, served as its fortress. In the Maccabean period it was called Acra—not to be confused with the old Acra, the citadel (Baris) of the days of Nehemiah, which was situated north of the Temple Mount.

With the capture by Judas Maccabeus of the Temple Mount (see map 188) and the renewal of worship in the Temple, in 164 B.C., the city was divided into two parts, a division which lasted till 141 B.C. The Maccabeans held Mount Zion in the days of Judas, and again in the days of Jonathan and Simon—always in opposition to the Hellenizers’ fortress. By raising a siege wall, the “Caphenatha,” and rebuilding a quarter named after it, Jonathan and Simon tried to cut off the garrison of the Acra from the market place (the Hellenistic “Agora”) and to force its surrender through starvation.

After the final conquest of the Acra in 141 B.C., the Jews razed the part of the fortress commanding the Temple (Ant. 13:217). The Maccabeans, now lords of the entire city, built a wall round the western hill, constructed a bridge across the Tyropoeon valley, between the Temple Mount and the western hill, and built a palace for themselves on the ruins of the Acra. They also strengthened the “Citadel” by adding towers, one of which was called Strato’s Tower in the days of Aristobulus I. Some scholars believe that the wall surrounding the “second quarter” (2 Kings 22:14 and Zephaniah 1:11) was built in this period; this is the wall which Josephus calls “the second wall.”

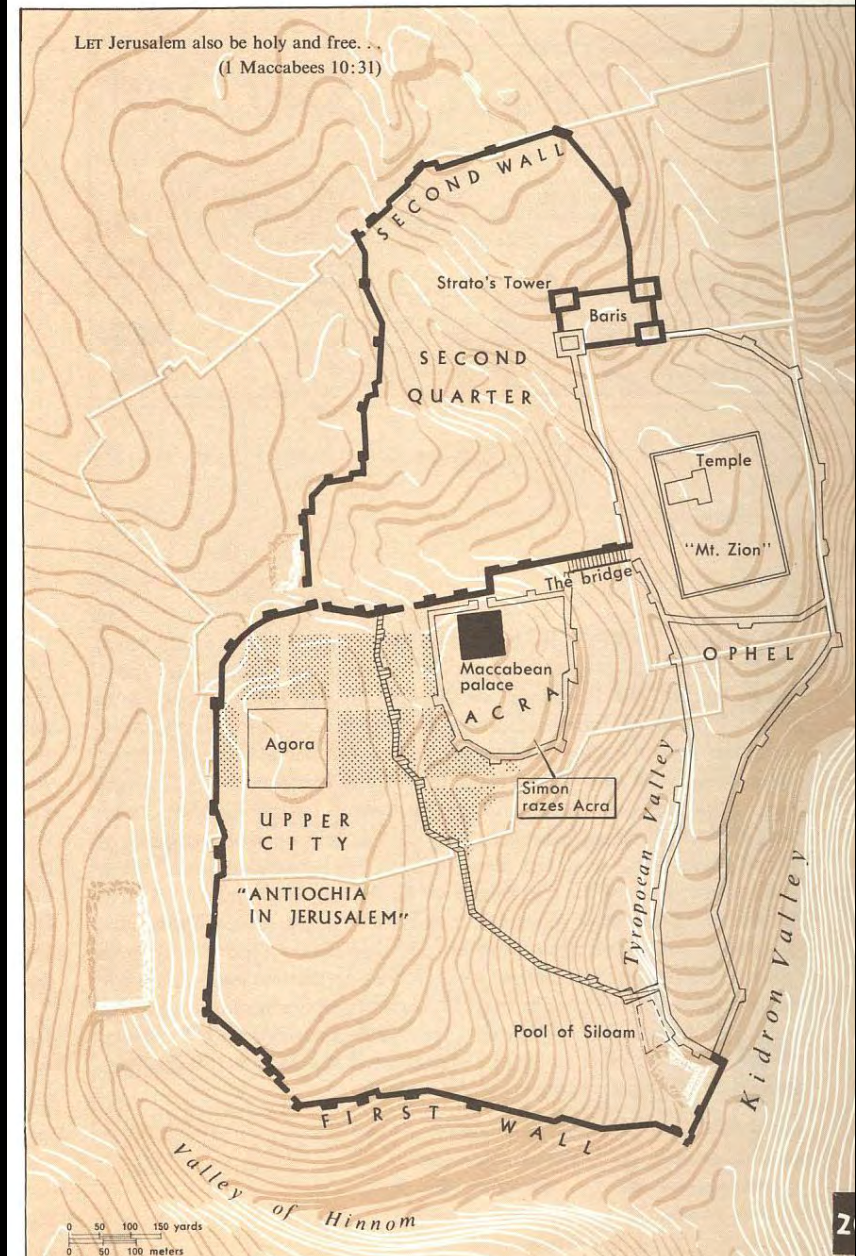
1 MACC. 4: 37–60, 6:61–62,  
10: 10–12, 12: 36–37, 13: 49–53



Older construction  
Maccabean construction  
Siege wall  
Area of “Antiochia”

## JERUSALEM OF THE MACCABEES

164 TO 141 B.C.



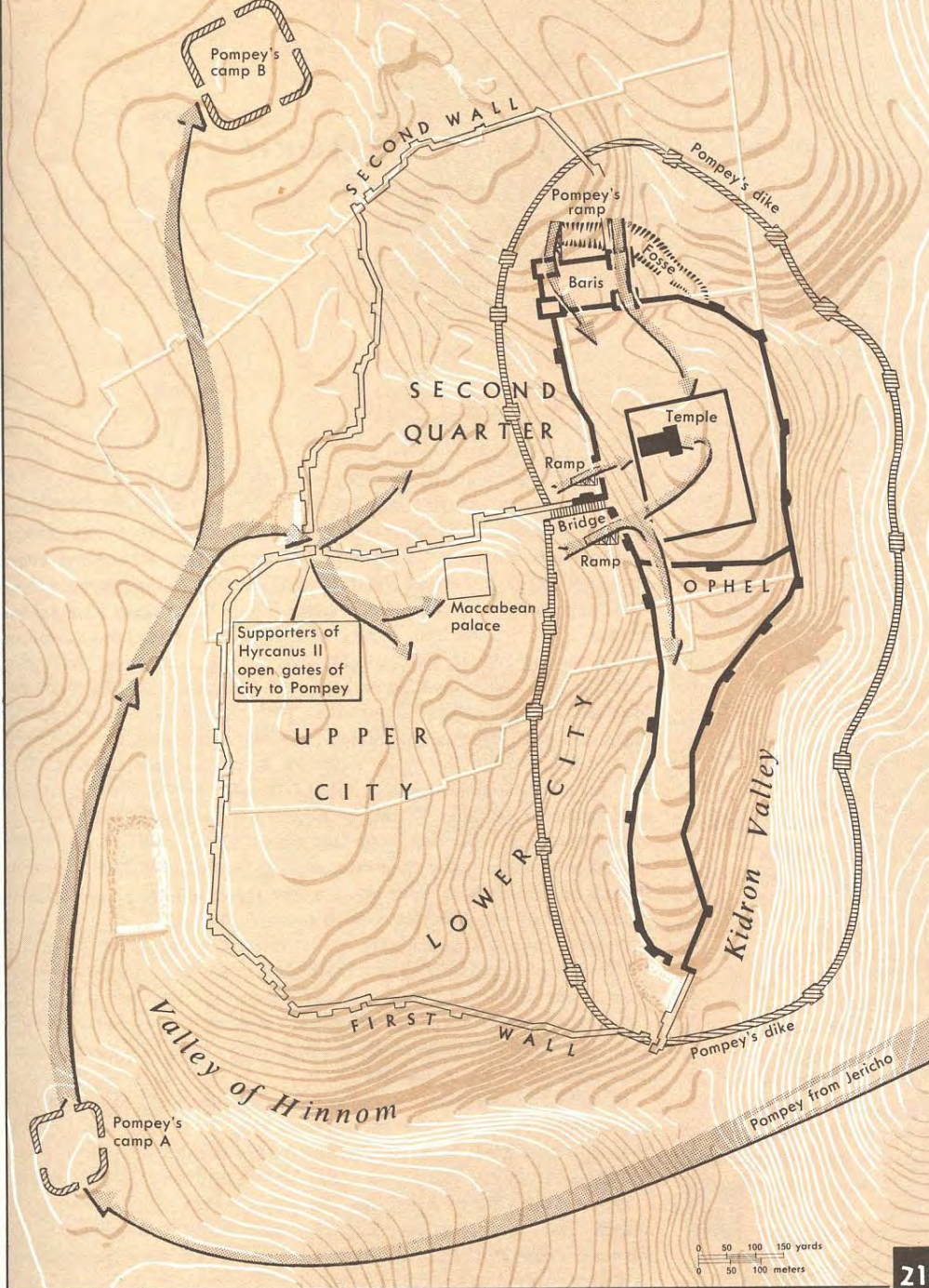
ject to the Romans, and the territory which we had gained by our arms... we were compelled to give back...

(Antiquities 14:77)

## POMPEY'S SIEGE OF JERUSALEM

63 B.C.

WHEN the Roman army approached the gates of Jerusalem, it encamped to the south of the city. The Upper City and the King's palace were in the hands of Hyrcanus' partisans, who opened the gates to Pompey. Aristobulus' supporters demolished the bridge connecting the Upper City with the Temple and prepared their resistance from the Temple Mount and the nearby Baris. The Romans put a dike around the Temple fortifications and built a camp to the north. They prepared a two-pronged assault: across the fosse next to the "towers" of the Baris in the north and at the ruined bridge in the west. They built a ramp and positioned their siege engines and catapults. Work was facilitated by taking advantage of the Jews' reluctance to fight on the Sabbath: on this day, the Jews hesitated to interfere with the building of the ramps, unless physically attacked. The assault finally came on the Sabbath of course. The towers and the wall gave way, and the Romans invaded the Temple, but the priests continued the service as if nothing had happened. According to Josephus, twelve thousand people died on this one day. Pompey entered the Holy of Holies, but did not touch the Temple or its treasures.



Pompey's army  
Section of wall held by  
Aristobulus' supporters

HEROD'S love of pomp, his wish to immortalize his name, to secure his rule, and to appease the hostile population and provide it with work—these were the main motives for fortifying and embellishing Jerusalem. His revenues derived from trade and from taxes allowed him to build a magnificent palace in the northwestern corner of the Upper City; it was guarded on the north by three strong towers that he named Phasael (after his brother), Mariamme (in honor of his wife), and Hippicus (after his friend). He also built a theater in the part of the city inhabited by wealthy Hellenizers, raised an inner wall to protect the Upper City, and strengthened the North Gate in the Second Wall. South of the Temple Mount he built a stadium, probably in the Tyropoean valley.

Herod was even more active on the Temple Mount: doubling the area of the Temple esplanade, he girdled it with walls and porticoes. Its most prominent feature was the “royal portico” (basilica) in the south of the square, which Herod connected with the Upper City by a second bridge, now known after its discoverer as “Robinson’s arch.” The king also rebuilt the Temple proper and to secure control over the Temple rebuilt the old Baris, at the northwestern corner of the Temple Mount, into a huge fortress, which he called “Antonia” in honor of Mark Antony.

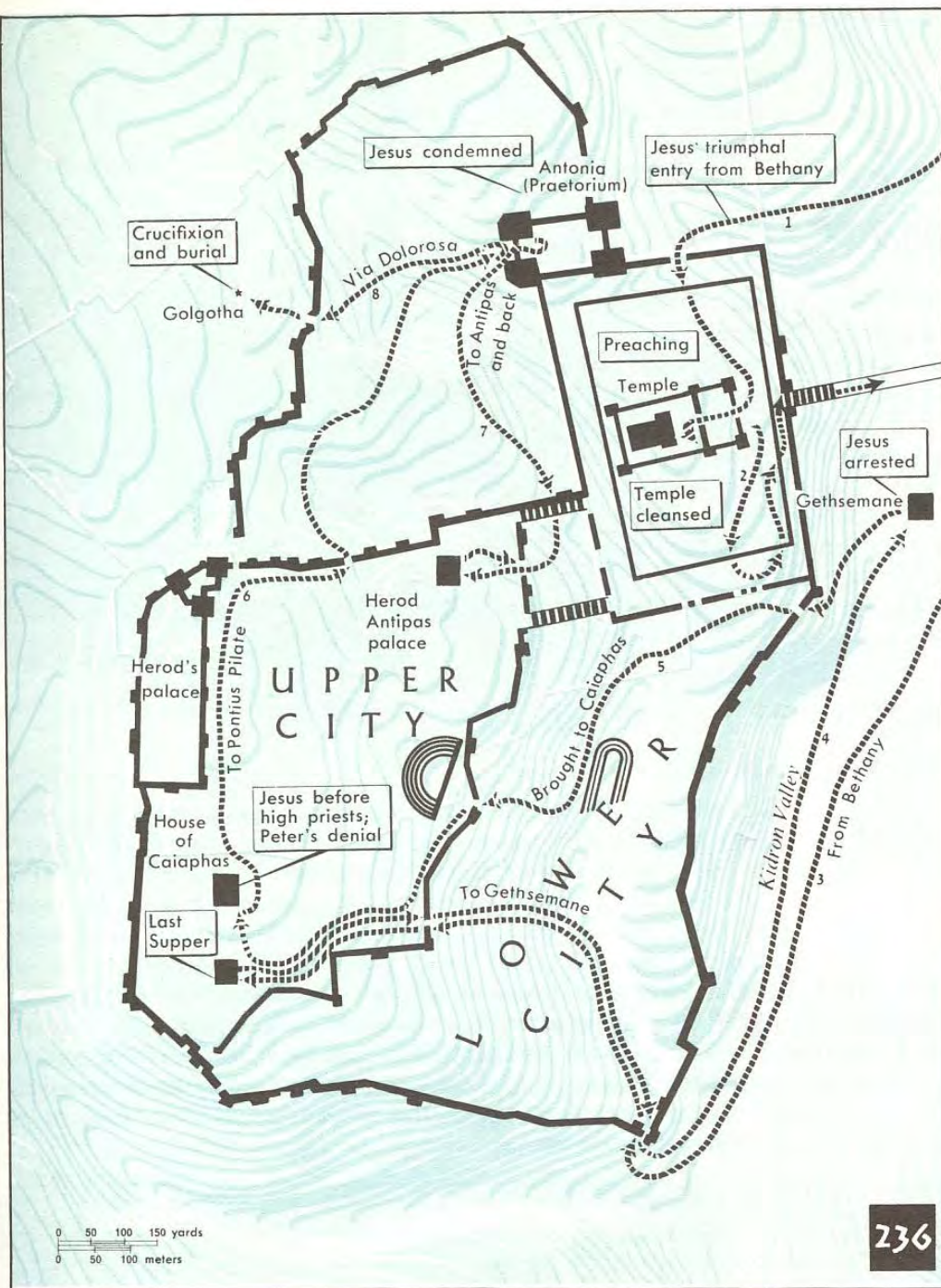
Herod was also active as a builder outside his capital: he founded the harbor city of Caesarea in place of Strato’s Tower and rebuilt Jamaria, calling the new city “Sebaste” in honor of the emperor Augustus. He built fortresses at Herodium and near Jericho, and entirely reconstructed Macherus and Masada on the two opposing shores of the Dead Sea.

 Herodian construction

ANT. 15: 318, 380–425;

WAR 1: 401, 5: 108, 161, 238, 246, 507, 7: 172–177





JESUS BEGAN his stay in Jerusalem with what is invariably referred to as the triumphal entry, riding on the colt of a she-ass found at a village opposite Bethphage. He was received by the people with cries of "Hosanna" ("Save now!"); they spread their garments on the road and waved palm branches in blessing. After teaching in the Temple he returned to Bethany. The synoptic Gospels place the cleansing of the Temple courts during this second visit (see also map 234). Next day he and his disciples held the Last Supper at a house, the large upper room of which was "furnished and ready" (Mark 14:15 and Luke 22:12); we may assume that it took place in the rich Upper City of Jerusalem, at the home of one of Jesus' followers. This supper has been held to correspond with the Pascal meal and certainly is colored by Passover motifs. After the Supper, Jesus and the disciples descended to the Kidron valley, to Gethsemane (the "Oil Press") at the foot of the Mount of Olives. There he was arrested by a crowd armed with swords and clubs, led by Judas Iscariot, one of the Twelve, who had betrayed his master. According to the Gospels Jesus was led to the house of the high priest Caiaphas, there to be interrogated first by the former high priest Annas and then by an informal tribunal presided over by the high priest himself. It was during these events that Peter, who was waiting outside in the court-

yard of the palace, thrice denied Jesus.

Jesus was interrogated as to his beliefs; but though his inquisitors regarded his utterances as blasphemous, in the judgment of most scholars they were not empowered to inflict the death penalty. They decided therefore to accuse Jesus before the governor, Pontius Pilate, of a political offense—rebellion against the emperor, implied in Jesus' claim to be "King of the Jews." According to Luke (23:6–12) Pilate sent Jesus to Herod Antipas (as "he belonged to Herod's jurisdiction") who sent him back to Pilate. Antipas most probably resided in the old Hasmonean palace, which was the residence of the Herodians on their visits to Jerusalem. Pilate, as governor, would have resided either at the palace of Herod on the western side of the city, or at the fortress of Antonia north of the Temple. As his main reason for staying in Jerusalem was to supervise the Temple during the mass pilgrimage at Passover, we can accept the tradition that the judgment on Jesus was passed at the praetorium set up in Antonia. From there, Jesus was led by Roman soldiers to Golgotha, traditionally a place outside the Second Wall of Jerusalem; here he was executed according to Roman practice, by being affixed to a cross. According to the same tradition he was buried nearby, in a tomb belonging to Joseph of Arimathea.

# THE SIEGE OF JERUSALEM, IN THE YEAR 70 A.D.

WITH the approach of the Romans, conflicts among the Zealots finally ceased; their commanders, Simon the son of Gioras and John of Gischala, divided between them responsibility for the defense of the city. Simon was to guard the section running from the north-eastern corner of the wall to the Pool of Siloam, while John was assigned the eastern wall. At a later stage, Simon defended the Upper City and John the Temple itself. Their combined armies did not exceed 25,000 men; against them were drawn up four legions (the Fifth, Tenth, Twelfth and Fourteenth), and a great number of auxiliaries, about 80,000 men in all.

After preliminary skirmishes in the orchards just outside the Gate of Women (No. 1 in the map), the Romans set up their main camp in the west and a secondary one (that of the Tenth Legion) on the Mount of Olives (2). They breached the third wall about May 25th (3) and, about May 30th, the second wall (4); the main camp was then transferred inside the city. About June 16th, the Romans launched an all-out attack on the towers north of Herod's palace and on the fortress of Antonia, under the command of John of Gischala, was taken and razed. On August 6th, the perpetual sacrifice ceased in the Temple (8),

and the porticoes were burned on August 15th-17th (9). After a ramp had been raised against the inner wall, the Temple itself was entered (10) and burned on the ninth of Ab (about August 28th) (11). On August 30th, the Romans captured the Lower City (12). Even then, the defenders of the Upper City did not surrender. But after another month of effort the Romans succeeded in capturing the Upper City and Herod's palace (13-14), and only then did resistance cease. By decree of Titus, all the people of Jerusalem were taken captive and its buildings were leveled to the ground. The three towers around which the Tenth Legion had camped were alone left standing, and the ruins of Jerusalem and its region were placed under the surveillance of this legion.

