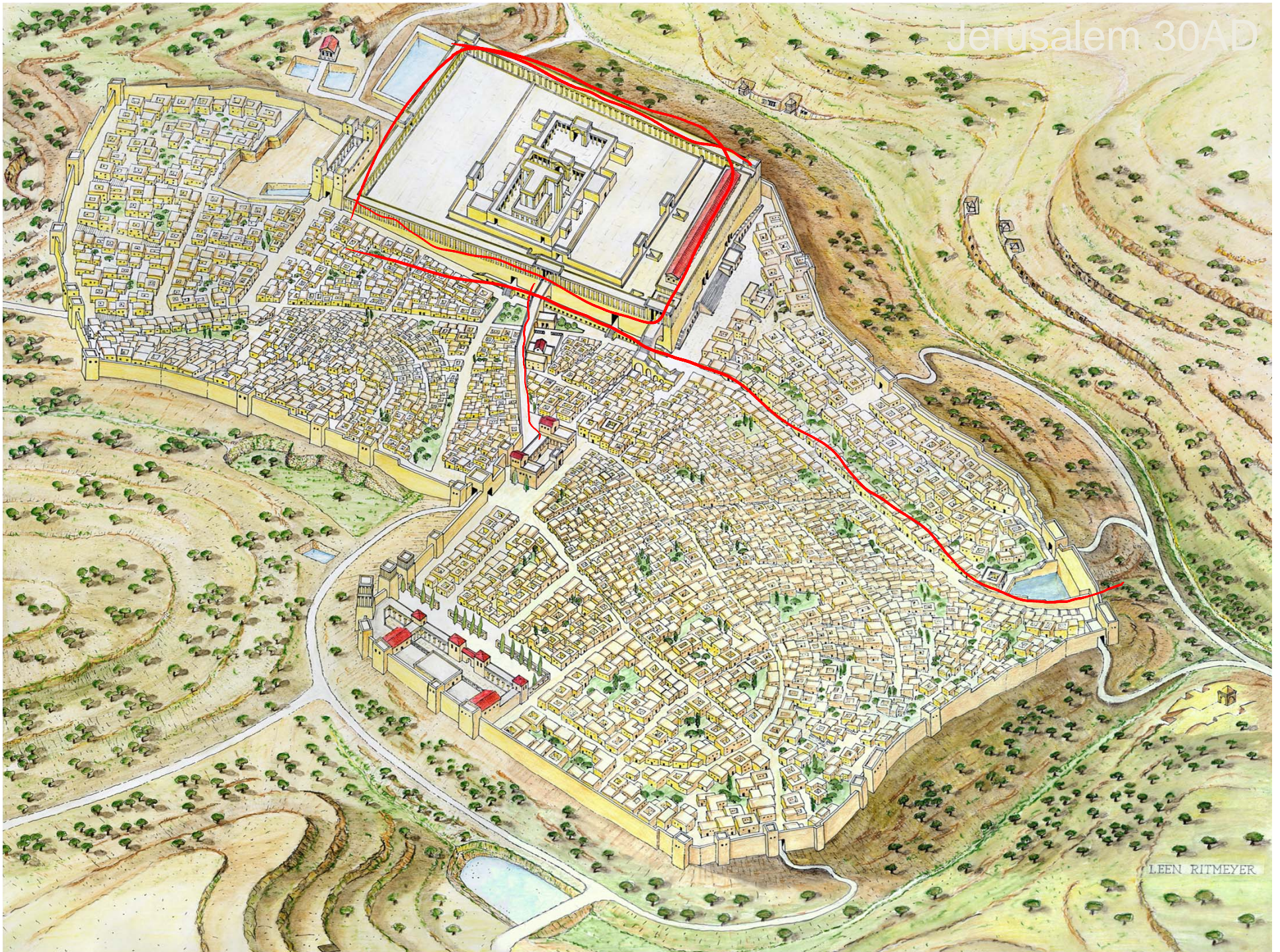


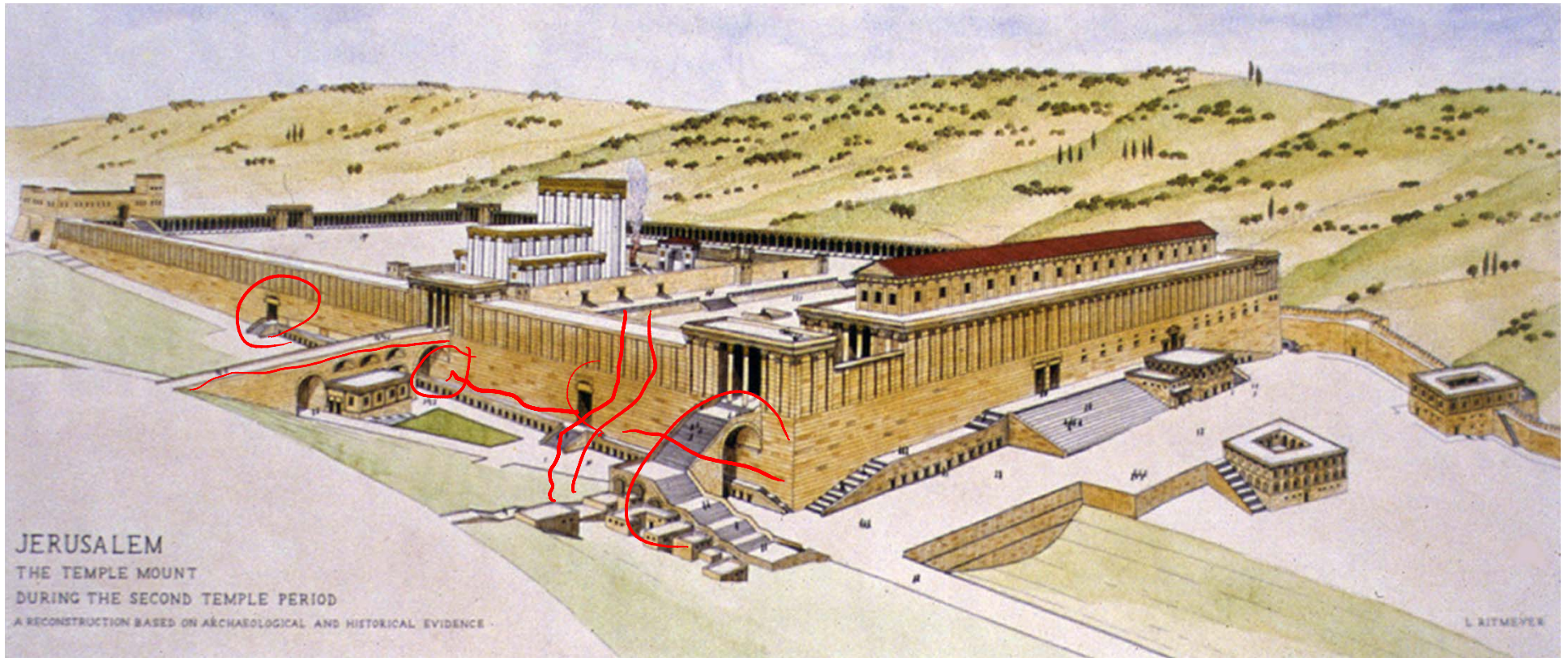




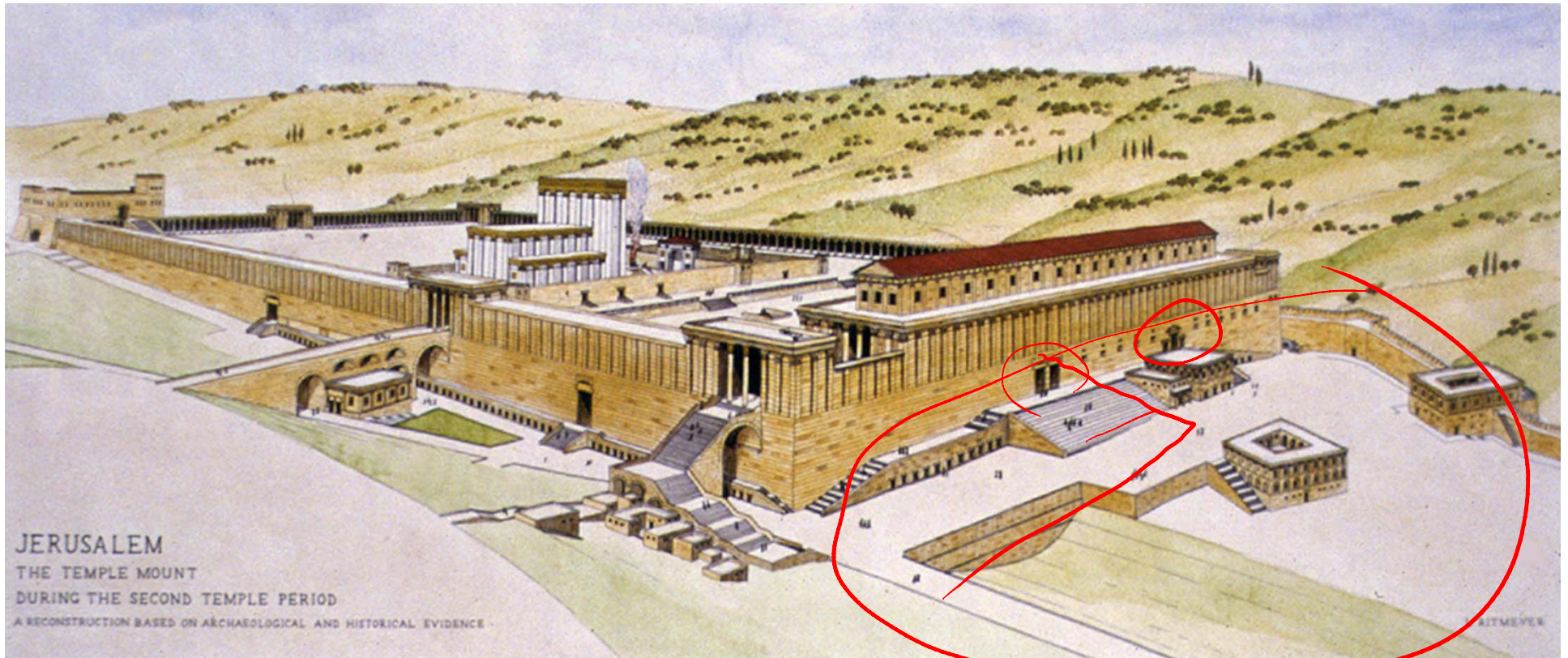
Jerusalem 30AD



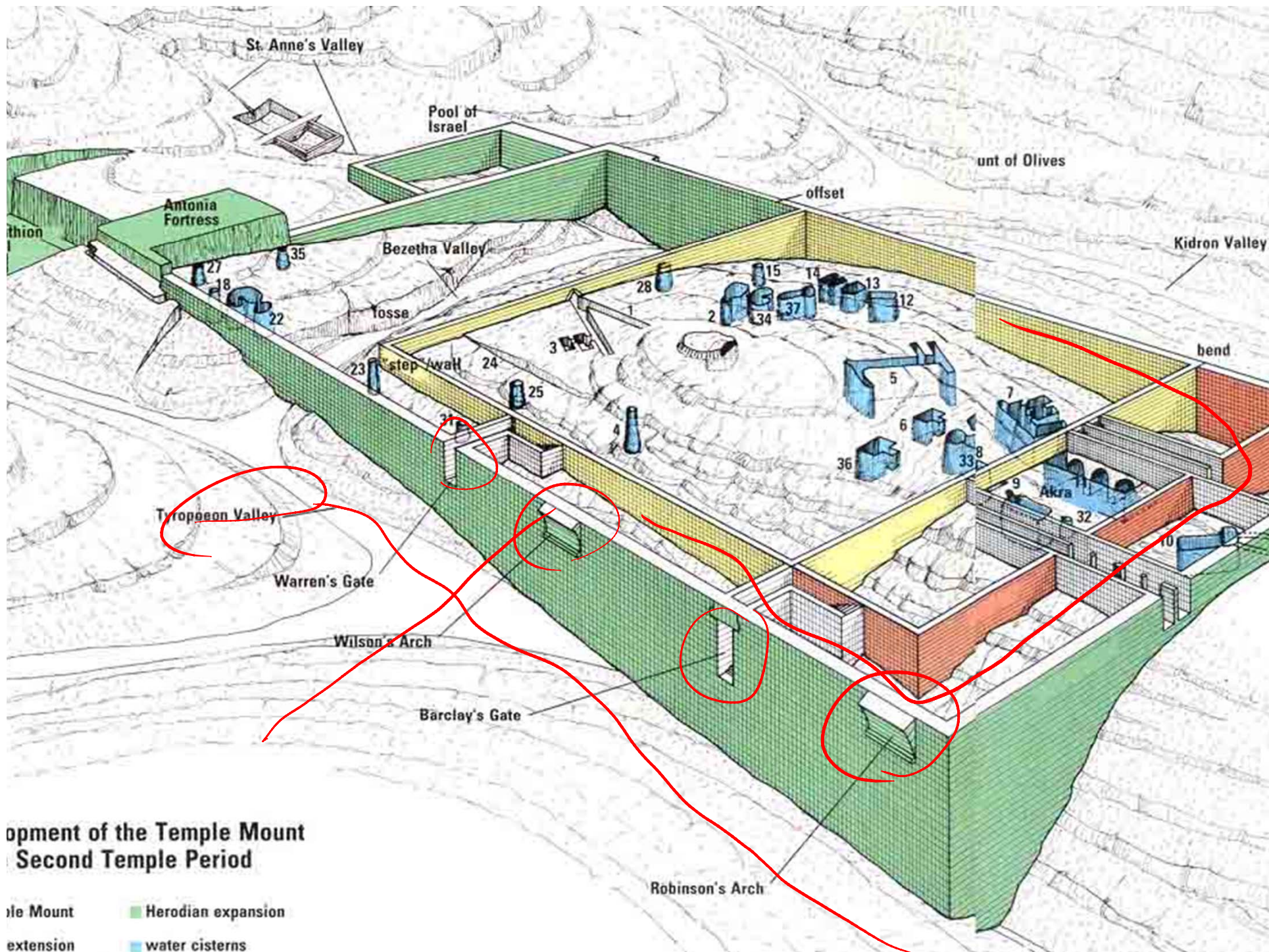
LEEN RITMEYER

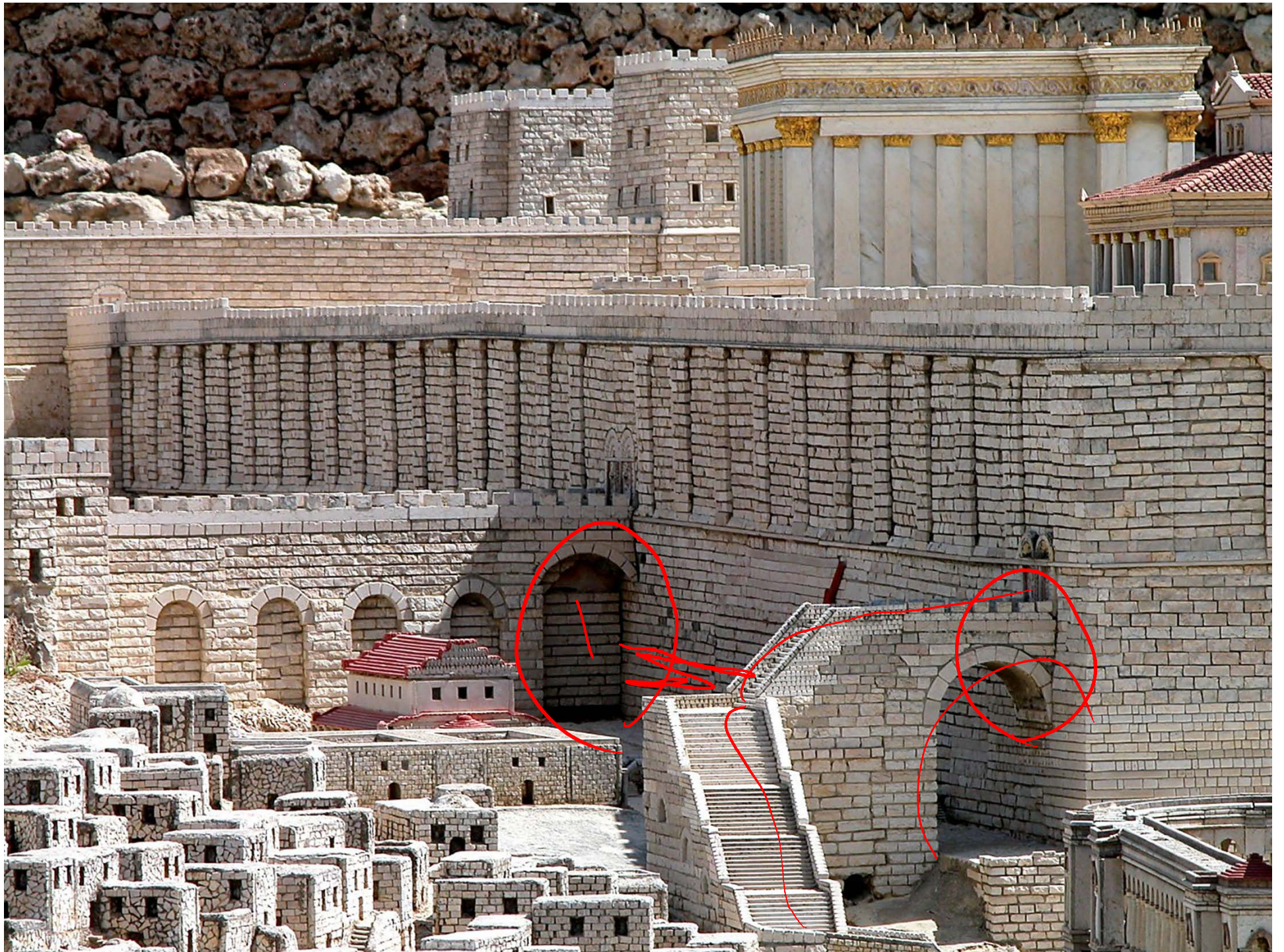


A reconstruction of the Temple Mount during the first century. The drawing is based on archaeological remains and historical evidence. The Western Wall - on the left - has four gates: Robinson's Arch with a descending stairway, Barclay's Gate, Wilson's Arch with a bridge and Warren's Gate. At the north-west corner stood the Antonia Fortress



The southern wall is on the right and has two gates, the Double Gate with a monumental stairway and the Triple Gate. Overhead stood the Royal Stoa, a long colonnaded building which served as a ritual market place. The Temple stood near the center of the Temple Mount.













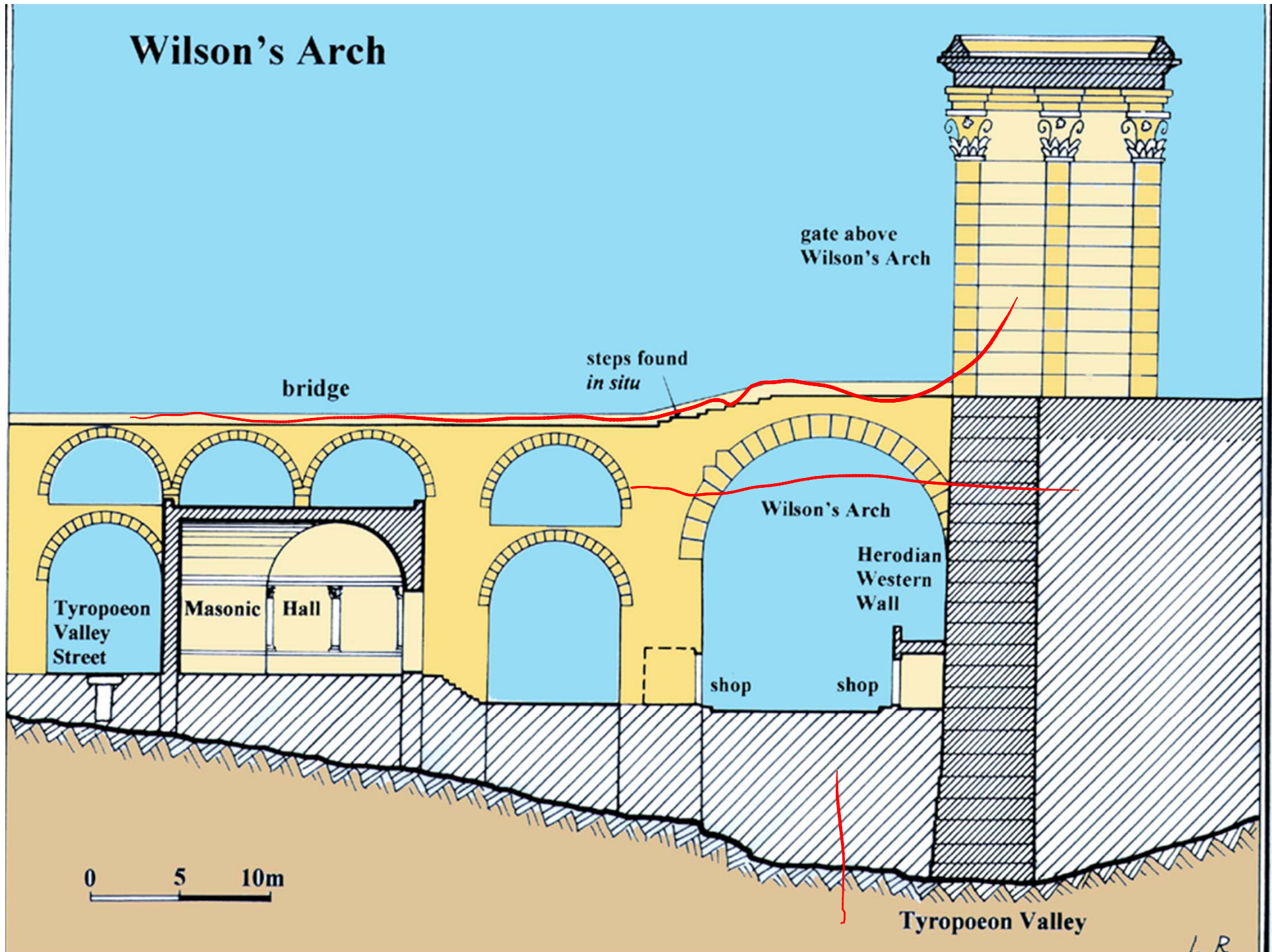


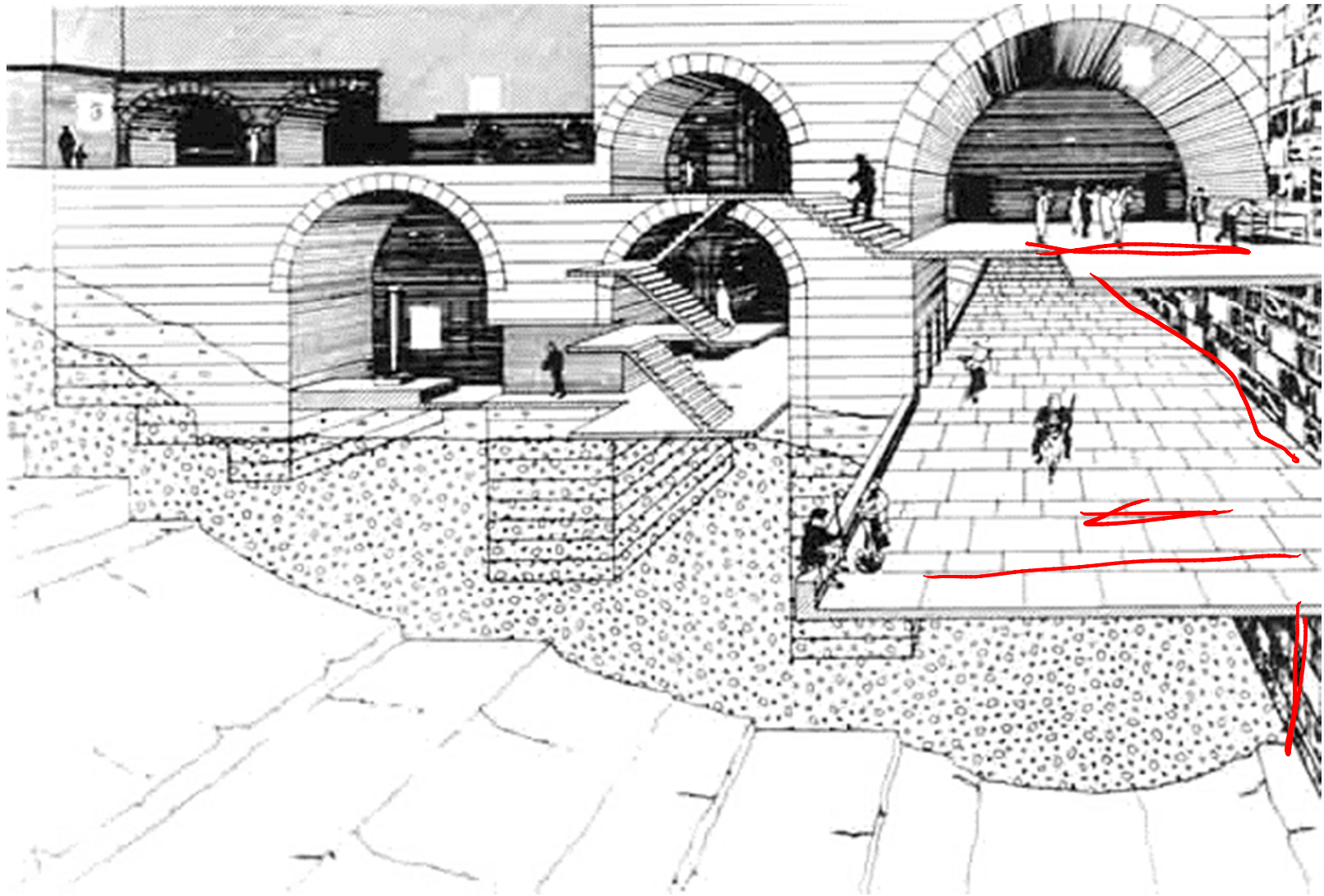






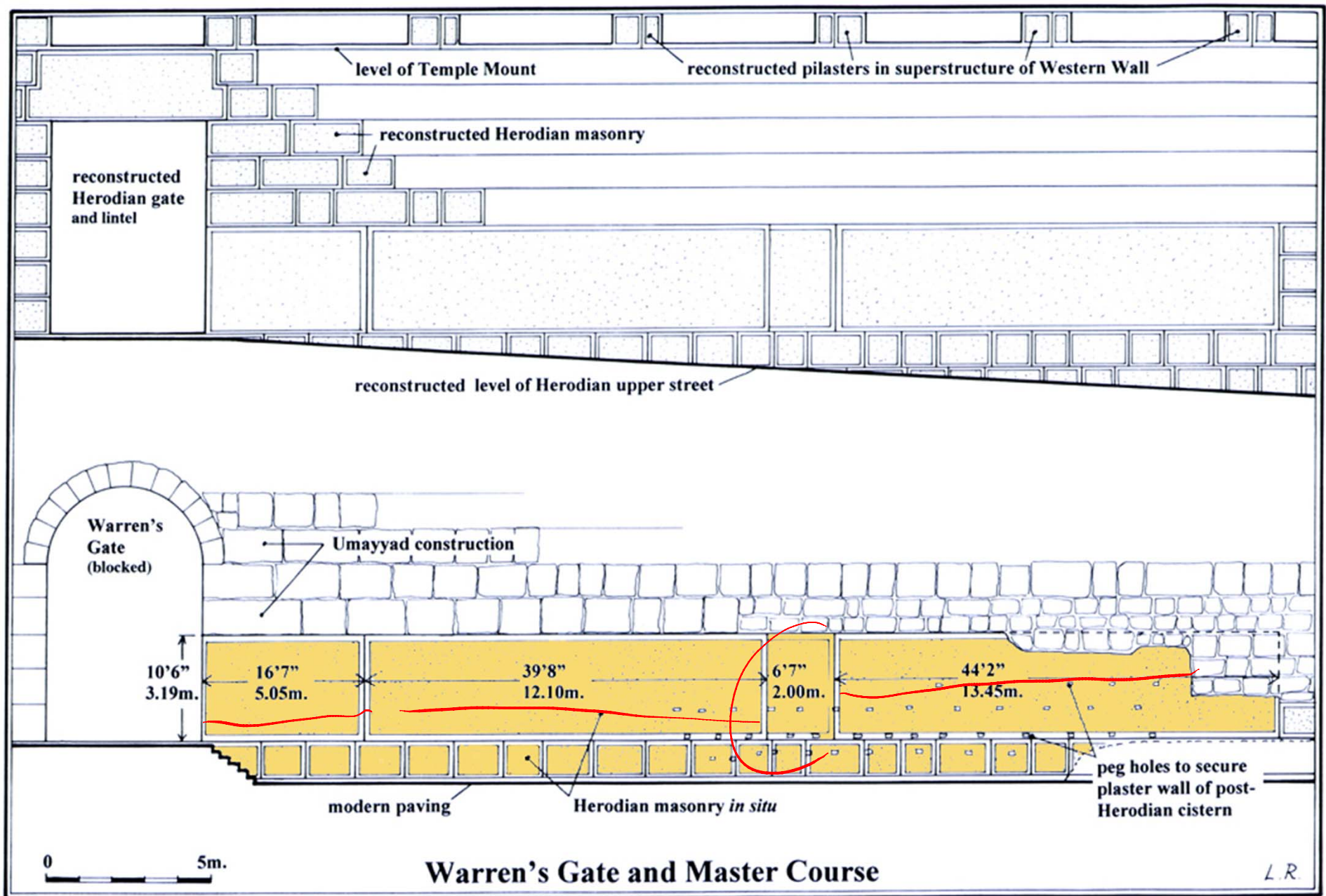
Wilson's Arch



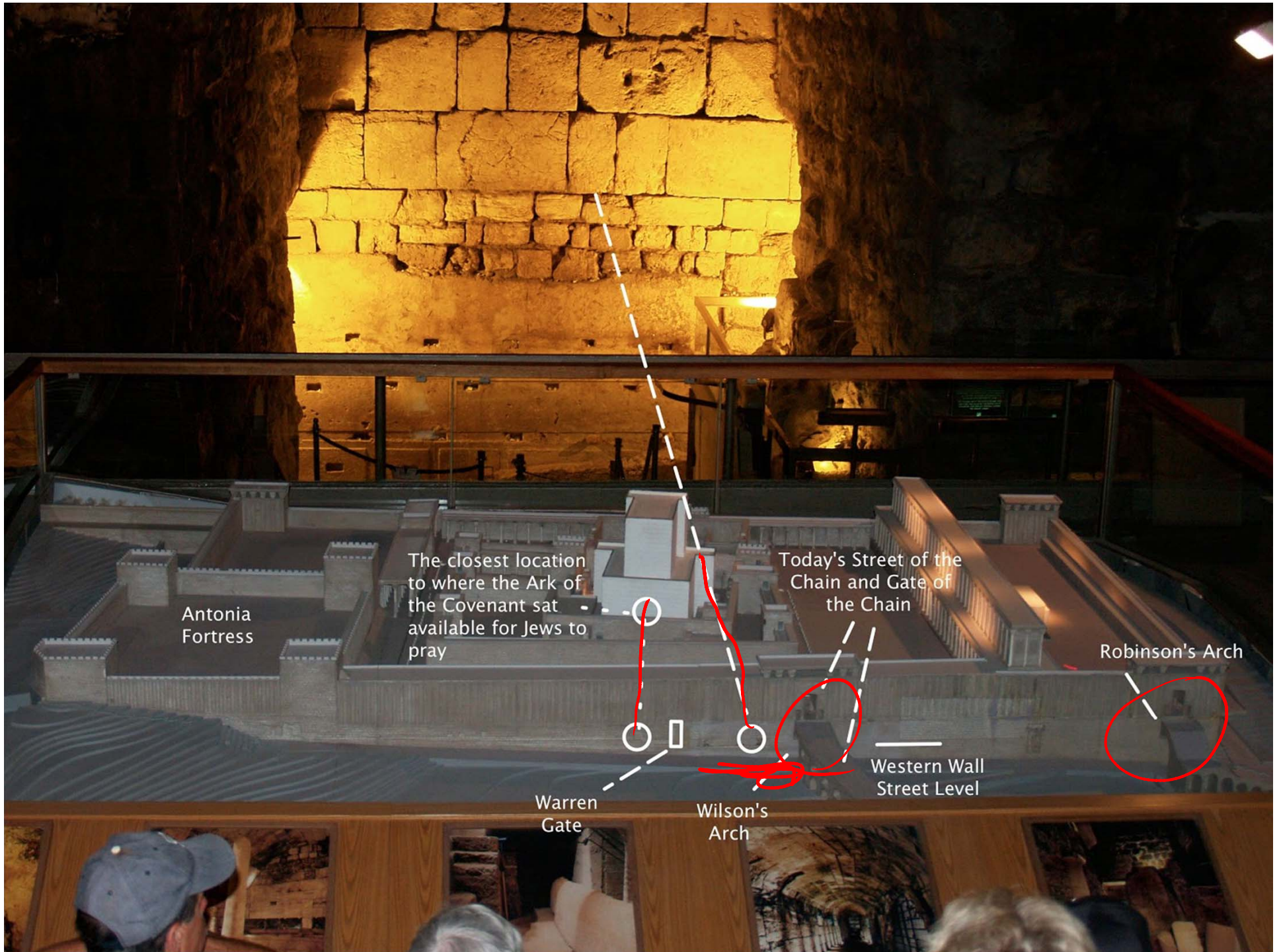




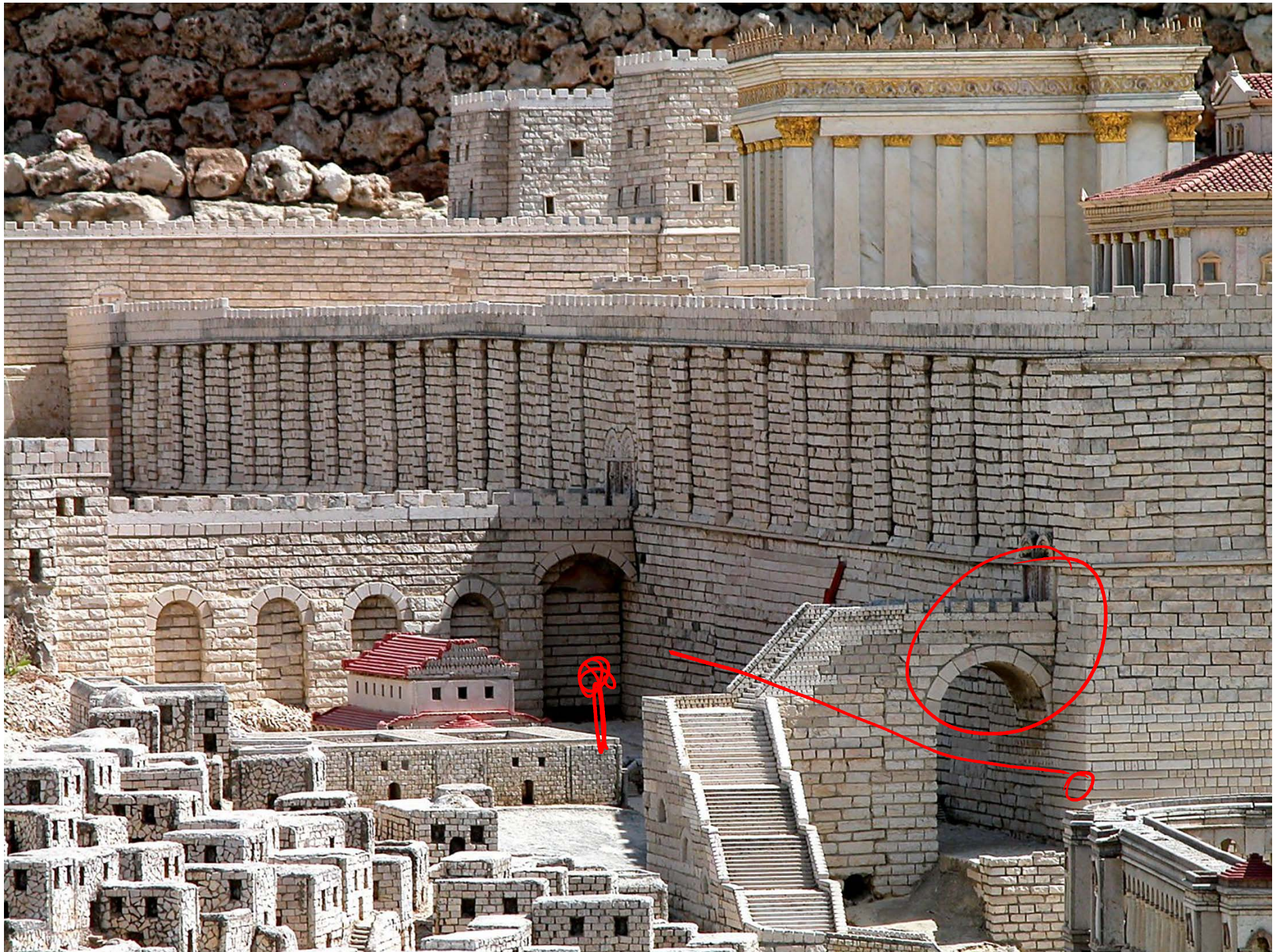




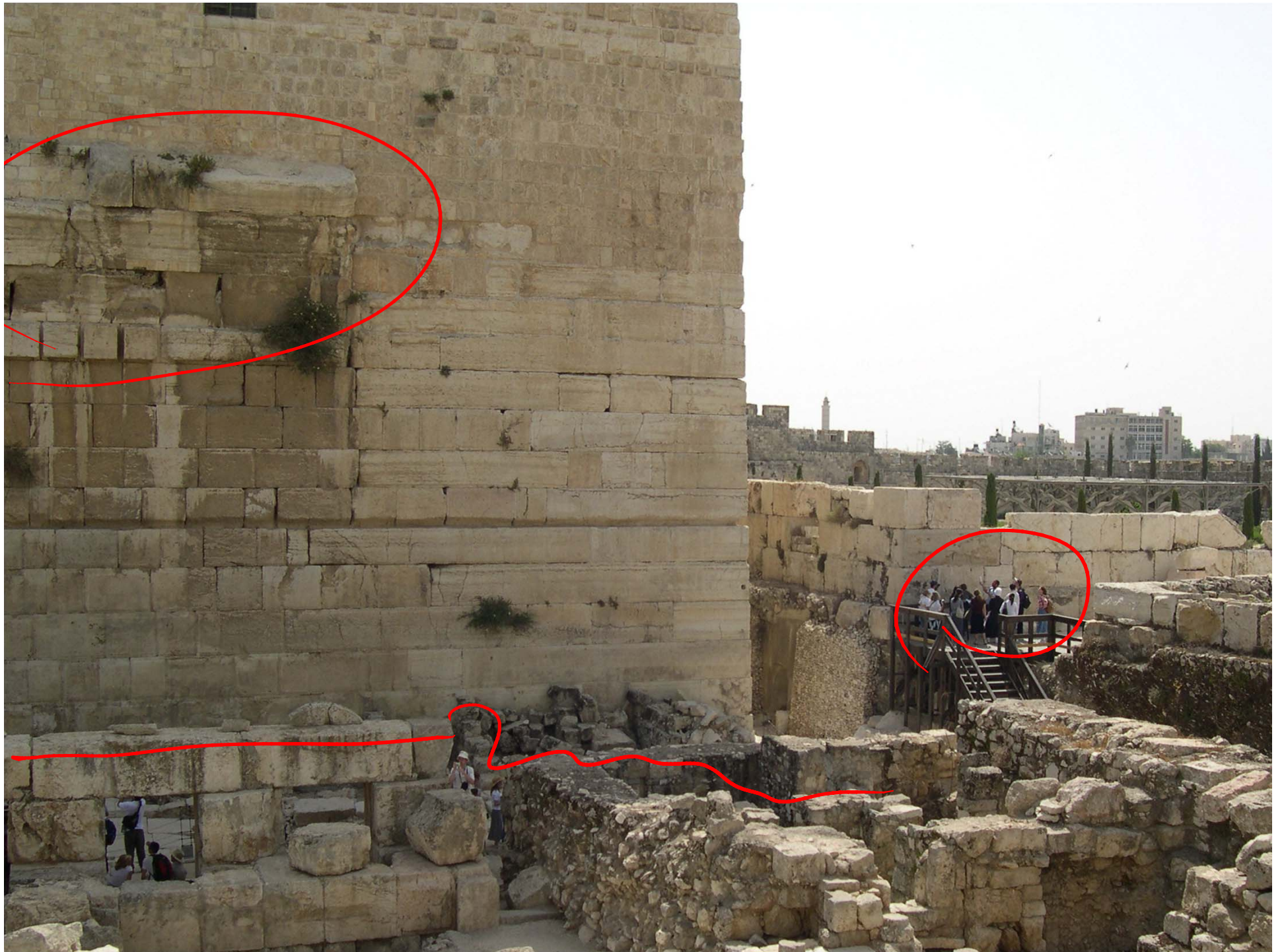
Location of the largest stones found in the Temple Mount walls











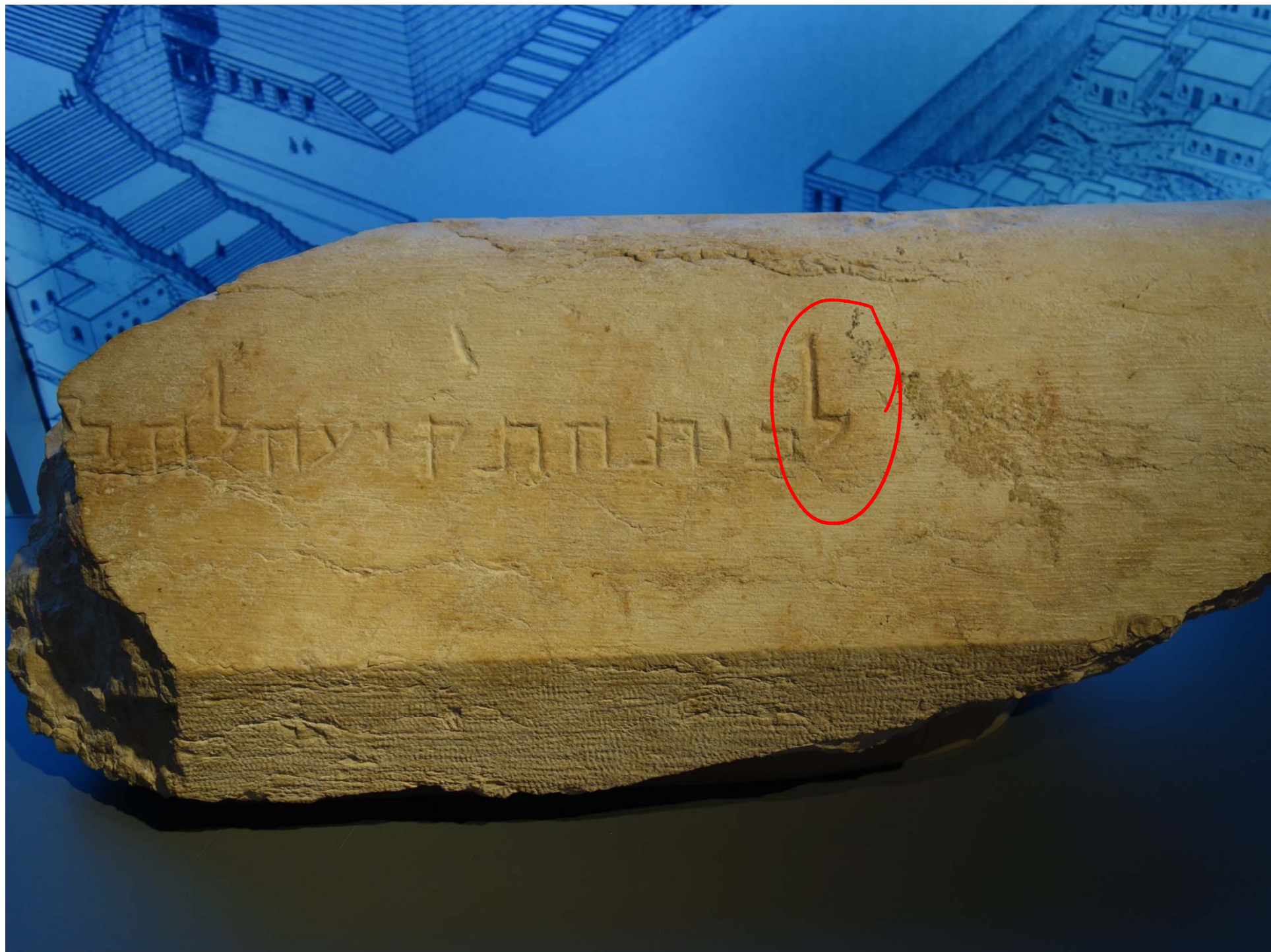






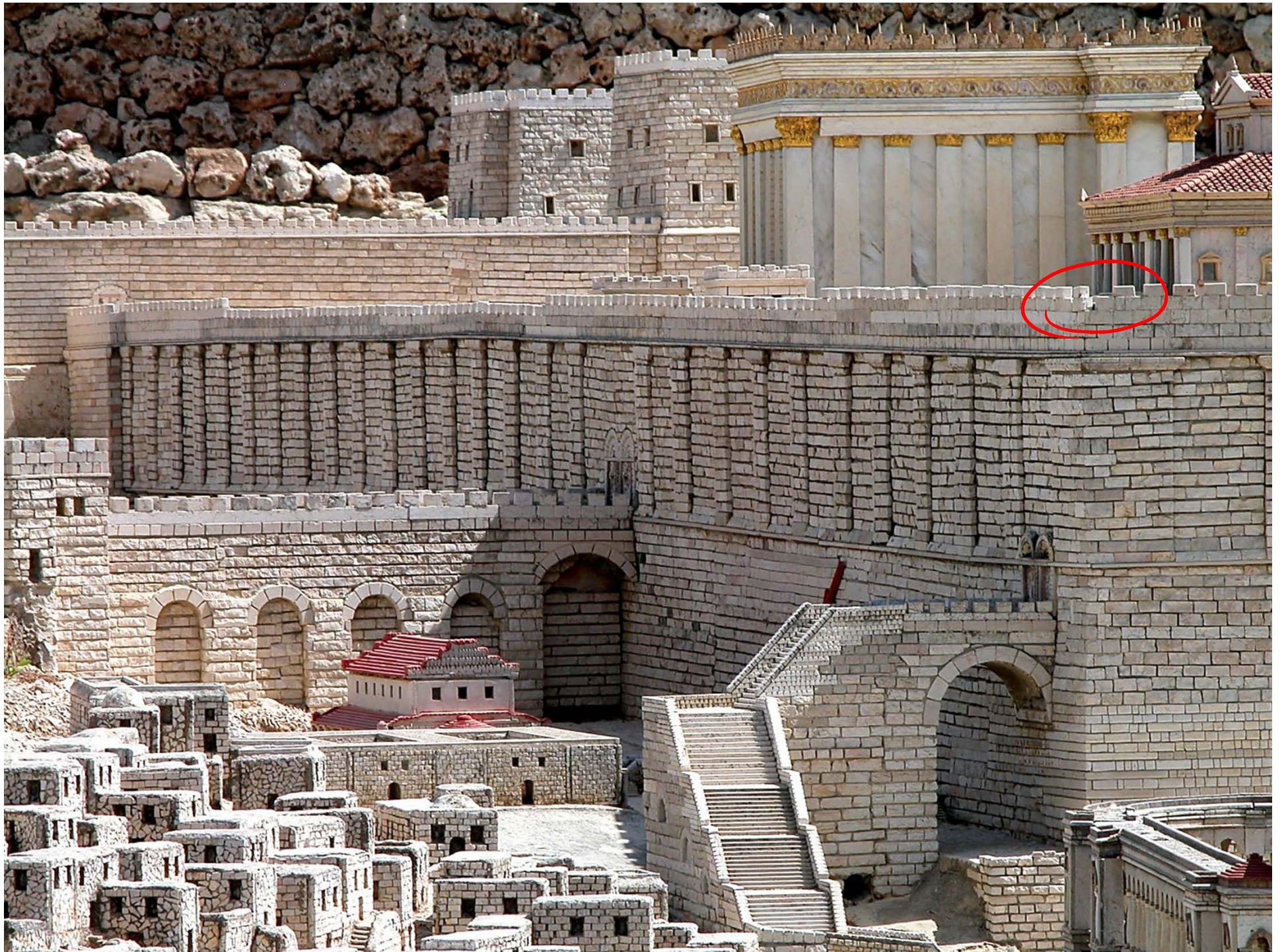








בית חתק יעה ח כ



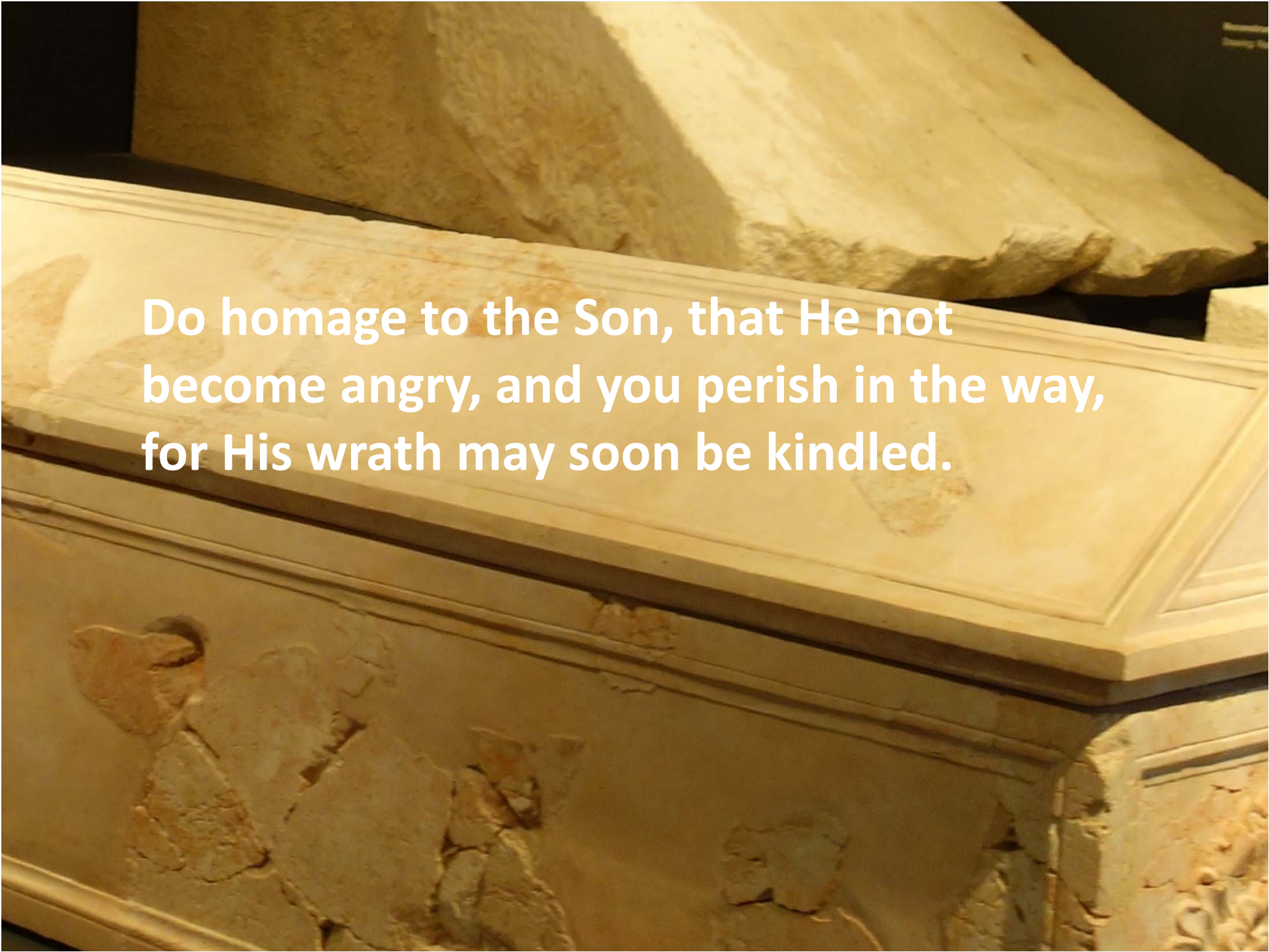
A photograph of the Temple Mount in Jerusalem. In the foreground, there is a large pile of light-colored, rectangular stone blocks, some of which are broken or chipped. Behind this pile is a massive, multi-tiered stone wall made of large, rectangular blocks. The wall is light-colored and shows signs of age and wear. In the background, to the right, there is a paved area with some people walking. The sky is clear and blue.

Do you not see all these things?
Truly I say to you, not one stone here
will be left upon another which will not
be torn down (Mtt. 24:2).






Now therefore, O Kings, show discernment;
Take warning, O judges of the earth.
Worship the Lord with reverence
And rejoice with trembling.



Do homage to the Son, that He not
become angry, and you perish in the way,
for His wrath may soon be kindled.



**How blessed are all who take refuge in Him.
--Psalm 2:12**



המלך הורדוס king herod الملك هيرودوس



Reconstruction of Herod's Mausoleum
Drawing: Rachel Cheyfe

המלך הורדוס
המלך הורדוס



הורדוס בנו של יוקה וארכימדיס ממוצא סוריה, מלך יהודה מ-37 לפנה"ס עד 4 לפנה"ס. הוא היה מלך יהודה במשך 33 שנה. הוא בנו של יוקה וארכימדיס ממוצא סוריה. הוא בנו של יוקה וארכימדיס ממוצא סוריה. הוא בנו של יוקה וארכימדיס ממוצא סוריה.

הורדוס נולד בסוריה. הוא בנו של יוקה וארכימדיס ממוצא סוריה. הוא בנו של יוקה וארכימדיס ממוצא סוריה. הוא בנו של יוקה וארכימדיס ממוצא סוריה. הוא בנו של יוקה וארכימדיס ממוצא סוריה.

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Herod, the son of the Seleucid general Antipater and the Hasmonean princess Cleopatra, ruled Judea for 33 years. His bronze equestrian statue stood in the eyes of the Jews and earned him many opponents whom he needed to placate. At the same time, his appointment as king by the emperor granted him a great deal of autonomy, but also obligated him to Rome, the culture and leadership of which were close to his heart. Herod's governing policies were therefore conducted with an eye toward balancing competing loyalties.

The prosperity and relative quiet of Herod's reign (37-4 BCE) enabled him to devote enormous resources to complex urban expansion that



After Herod's death at Jericho in 4 BCE, his body was borne in a royal procession to Herodium, where he was buried in the tomb that he had built for himself. In 2007, after years of searching, the remains of a mausoleum tentatively identified as belonging to Herod came to light.

It seems that Herod changed his mind about the location and design of his tomb several times. The first tomb complex was built lower Herodium and included a ritual bath (*mikveh*), a ceremonial pool, a funerary course, and a vestibule leading to a burial cave, which was never built. In the final stage, Herod constructed a gleaming white mausoleum on the slope of the mountain, outside the fortress at the top (reasons of ritual purity) but high enough to be seen from the hilltops surrounding Jerusalem.

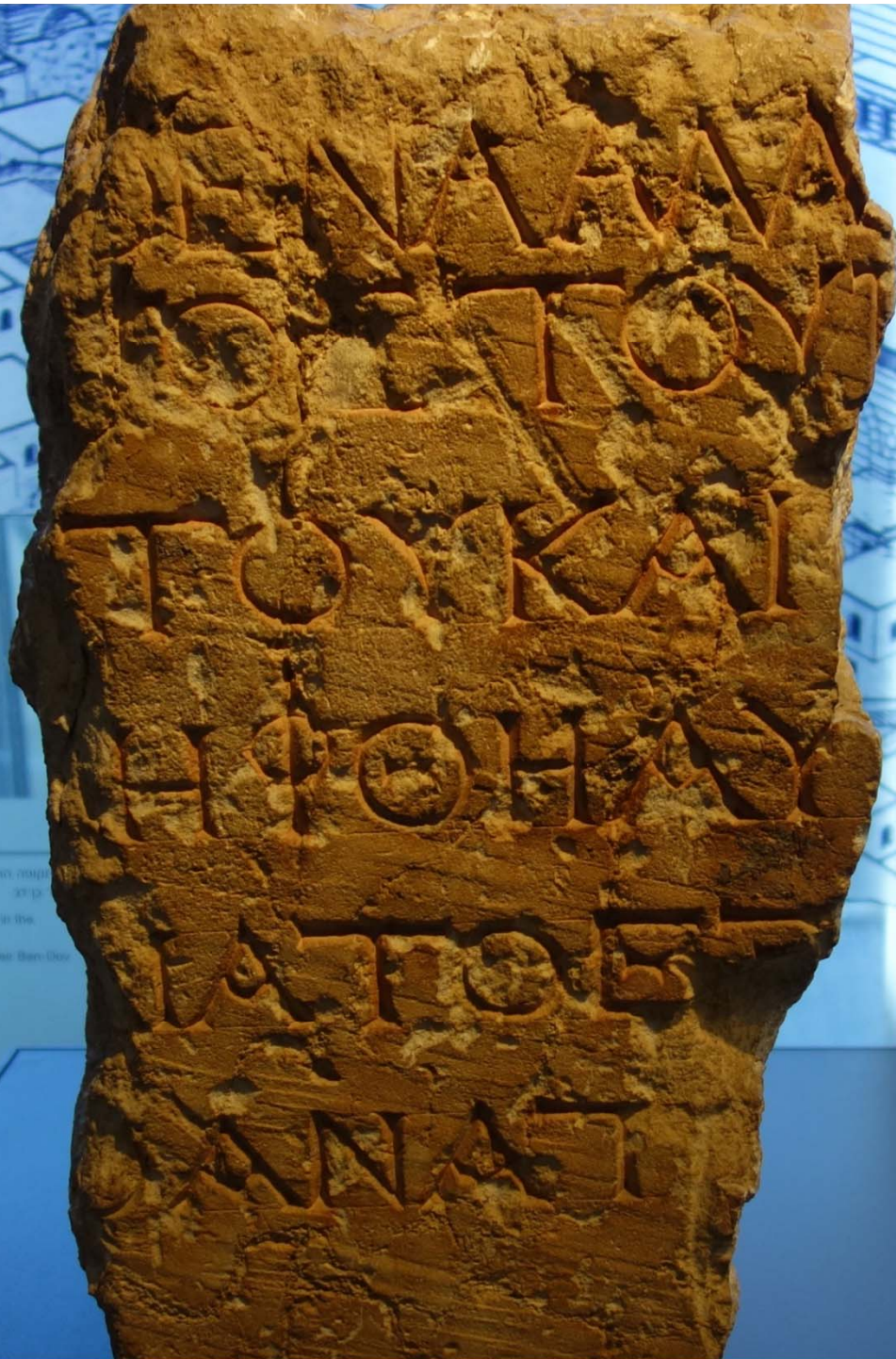
In the course of the Jewish Revolt (66–70 CE) the mausoleum was almost entirely dismantled, probably by the Jewish rebels.



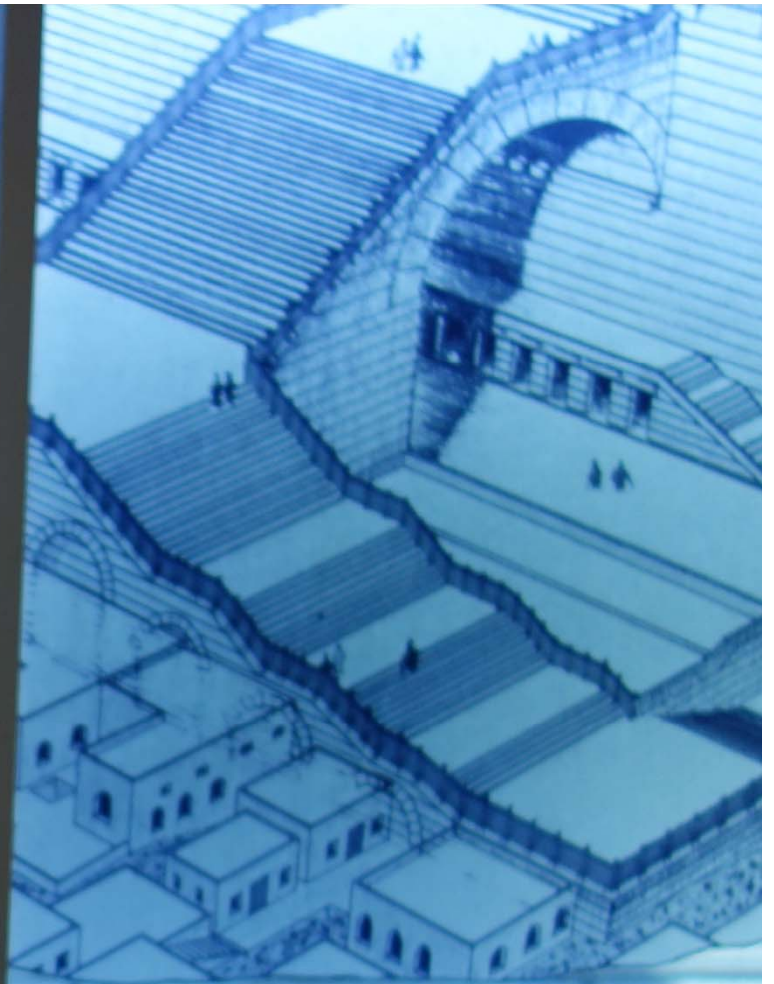
חפירות הכותל הדרומי של הר הבית, המאה ה־1 לפני הספירה, אבן

One block fell from the parapet at the southwestern corner of Temple Mount to the street below during the destruction of the Temple. Its inscription, "to the place of trumpeting ...," indicates it marked the place a priest would stand to signal by trumpet the beginning and end of the Sabbath. The third word is cut off but can be completed in two fashions: to "announce" the beginning and end of the Sabbath, or to "separate" between the sacred and mundane.

... from the roof of the priests' chambers, at the point where it was the custom for the priests to stand and to give notice, by sound of trumpet, in the afternoon of the approach, and of the following evening of the close, of every seventh day, announcing to the people the respective hours for ceasing work and for resuming work." (Flavius Josephus, *Jewish War*, IV, xii, 12)



דברי חזקוני (חזקוני)
37:12
The Temple Mount in the
Herodian Period.
Reconstruction: Nave Bar-Giora



ΜΗΘΕΝΑΛΛΟΓΕΝΗΕΙΣΤΟΡΕΥΕΕΘΑΙ
ΕΝΤΟΣ ΤΟΥΤΕΡΙΤΟΙΕΡΟΝΤΡΥ
ΦΑΚΤΟΥΚΑΙΤΕΡΙΒΟΛΟΥΟΣΔΑΝ
ΛΗΦΘΗΑΥΤΩΙΑΤΙΟΕΕΤΑΙ
ΔΙΑΤΟΕΞΑΚΟΛΟΥΘΕΙΝ
ΘΑΝΑΤΟΝ

לוח נושא כתובת זהה ששרד בשלמותו. הלוח נמצא בירושלים לפני כמאה שנה והוא שמור כיום במוזיאון הארכאולוגי באיסטנבול. הכתובת השלמה איפשרה להשלים את הקטעים החסרים בכתובת המוצגת כאן.

A complete inscription of identical text was found in Jerusalem a century ago, making it possible to restore the fragment exhibited here. It is currently in the Archaeology Museum, Istanbul.

"איש נכרי לא יכנס"

"no foreigner shall enter"

"غريب لا يدخل"

שבר הלוח נושא קטע מכתובת אזהרה: "נכרי לא יכנס לפני מן המחיצה המקיפה את המקדש ומי שייתפס יתחייב בנפשו ודינו מיתה". הלוח היה אחד מלוחות רבים שנקבעו במחיצה שהקיפה את בית המקדש והפרידה בין האזור המותר בכניסה לנכרים והאזור המקודש, שהכניסה אליו הותרה ליהודים בלבד. שבר זה הוא מן השרידים הספורים שהגיעו לידינו ממתחם המקדש השני.

"ובמחיצה הזאת נמצאו ברווחים שווים עמודים המודיעים את חוקי הטהרה, אלה בכתב יווני ואלה בכתב רומא, לאמור, כי אסור לאיש נכרי לבוא אל הקודש..."
(יוסף בן מתתיהו, מלחמת היהודים ה': ה, ב)

כתובת יוונית

ירושלים, המאה ה־1 לספירה, אבן

This fragmentary sign bears a warning, the full text of which reads, "No foreigner shall enter within the forecourt and the balustrade around the sanctuary. Whoever is caught will have himself to blame for his subsequent death." It was one of many similar signs set into the partition around the Temple that divided between those areas allowed to all and the sanctified area into which only Jews were permitted. The fragment is one of the few remains from the Second Temple enclosure.

"in this (balustrade) at regular intervals stood slabs giving warning, some in Greek, others in Latin characters, of the law of purification, to wit that no foreigner was permitted to enter the holy place ..." (Flavius Josephus, *Jewish War*, V, v, 2)

Greek inscription

Jerusalem, 1st century CE, limestone

IAA 1936-989



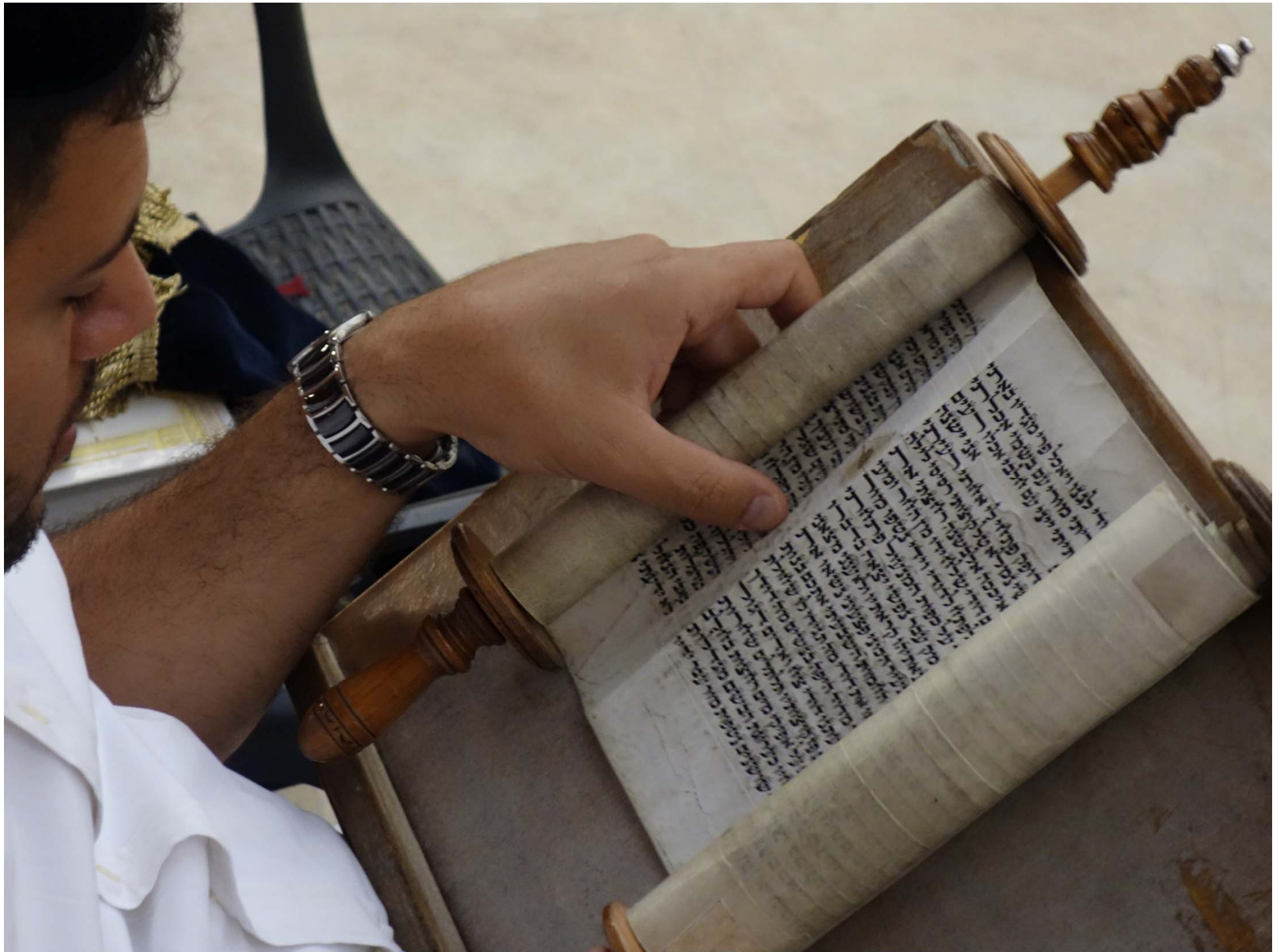




















Macchiato



מק'יאו

Tea



תה

Hot
Chocolate



ק'ק'ו

PRESIDENT TRUMP
WELCOME
TO JERUSALEM
THE ETERNAL CAPITAL
OF ISRAEL

