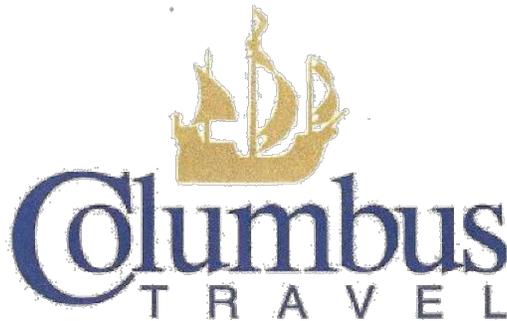


Travel Day 9

October 2020 Holy Land Tour

with Dann Hone

October 29, 2020



**The Last Week Events in the
Mortal Ministry of Jesus
Christ – From Bethany to the
Garden Tomb**

Information provided by:



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***Materials collected & written by
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Table of Contents

“For each of us to ‘come unto Christ,’ to keep His commandments and follow His example back to the Father, is surely the highest and holiest purpose of human existence. To help others do that as well—to teach, persuade, and prayerfully lead them to walk that path of redemption also—surely that must be the second most significant task in our lives”. –

Elder Jeffrey R. Holland (CR, April 1998)

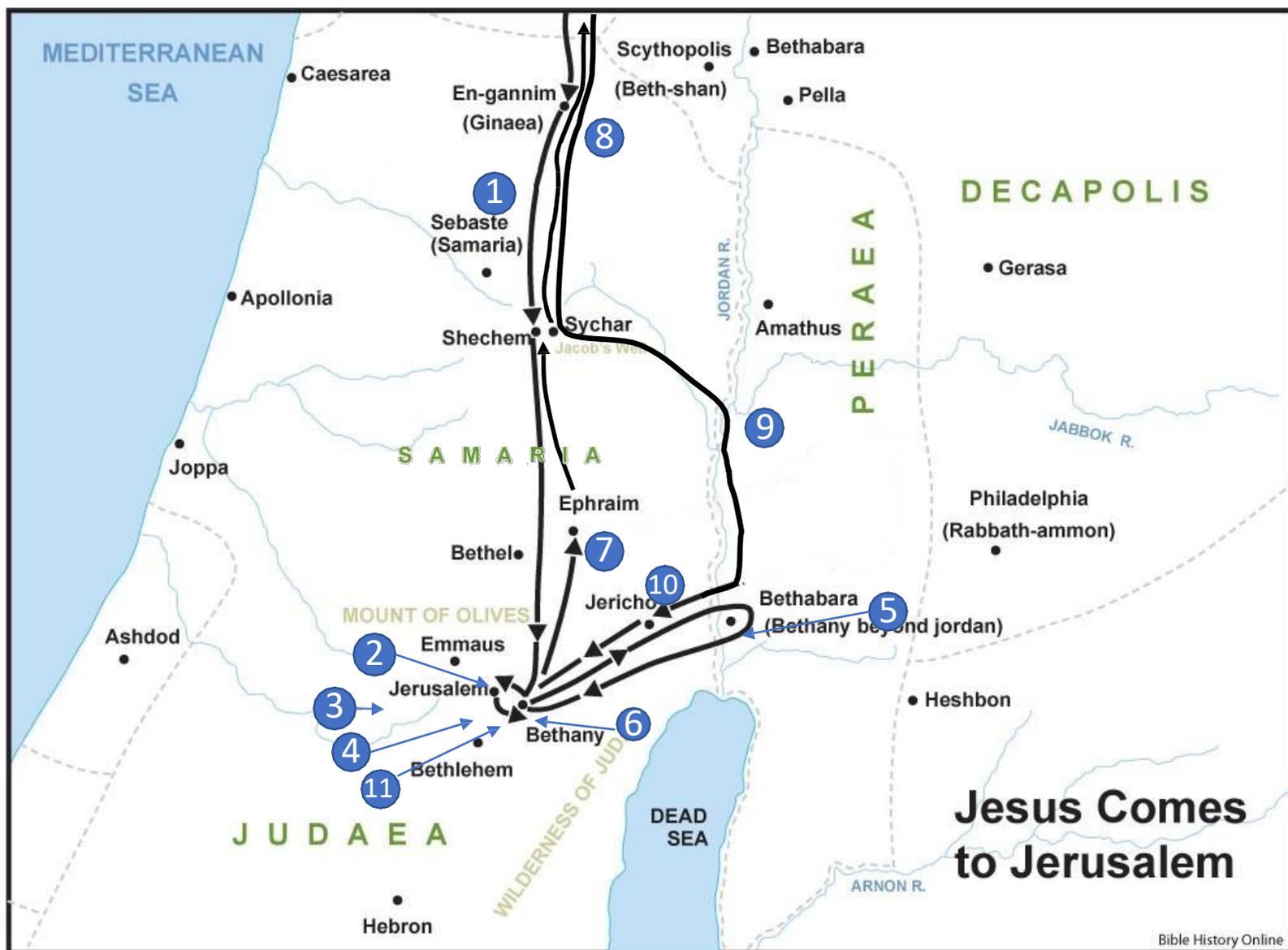
Introduction for Teachings of this Day.....	3
Events Prior to the Week of the Atoning Sacrifice.....	4
Map of Jerusalem in Time of Jesus.....	7
Jewish Leadership Reasons for Opposing Jesus Christ.....	8
Bethany/Azariah.....	10
Proposed Chronological Chart of the Week of the Atoning Sacrifice.....	13
Bethphage (“House of Fig”).....	15
Mount of Olives.....	17
Gethsemane (“Olive Oil Press”).....	23
Orson Hyde Memorial Gardens.....	28
Mount Zion, David’s Tomb, Last Supper Room.....	38
House of Caiaphas & St. Peter in Gallicantu.....	44
Lion’s Gate & Via Dolorosa.....	47
St. Anne’s & Pool of Bethesda.....	48
Via Dolorosa & the Antonio Fortress.....	51
Damascus Gate and the Way to Golgotha.....	61
The Garden Tomb.....	70



Instructions for the Day

- The morning begins early (breakfast at 6:30 am and departure at 7:15 am)
- We are walking most of the day – Have good walking shoes, umbrella and hats to keep sun off, bottled water, wear modest casual attire, scriptures, Kindle tablet, headsets and receivers, etc.
- Lunch is provided—pizza (or salad for gluten free meal)
- Due to logistical considerations, the sites are not in chronological order according to the happening of the actual events.

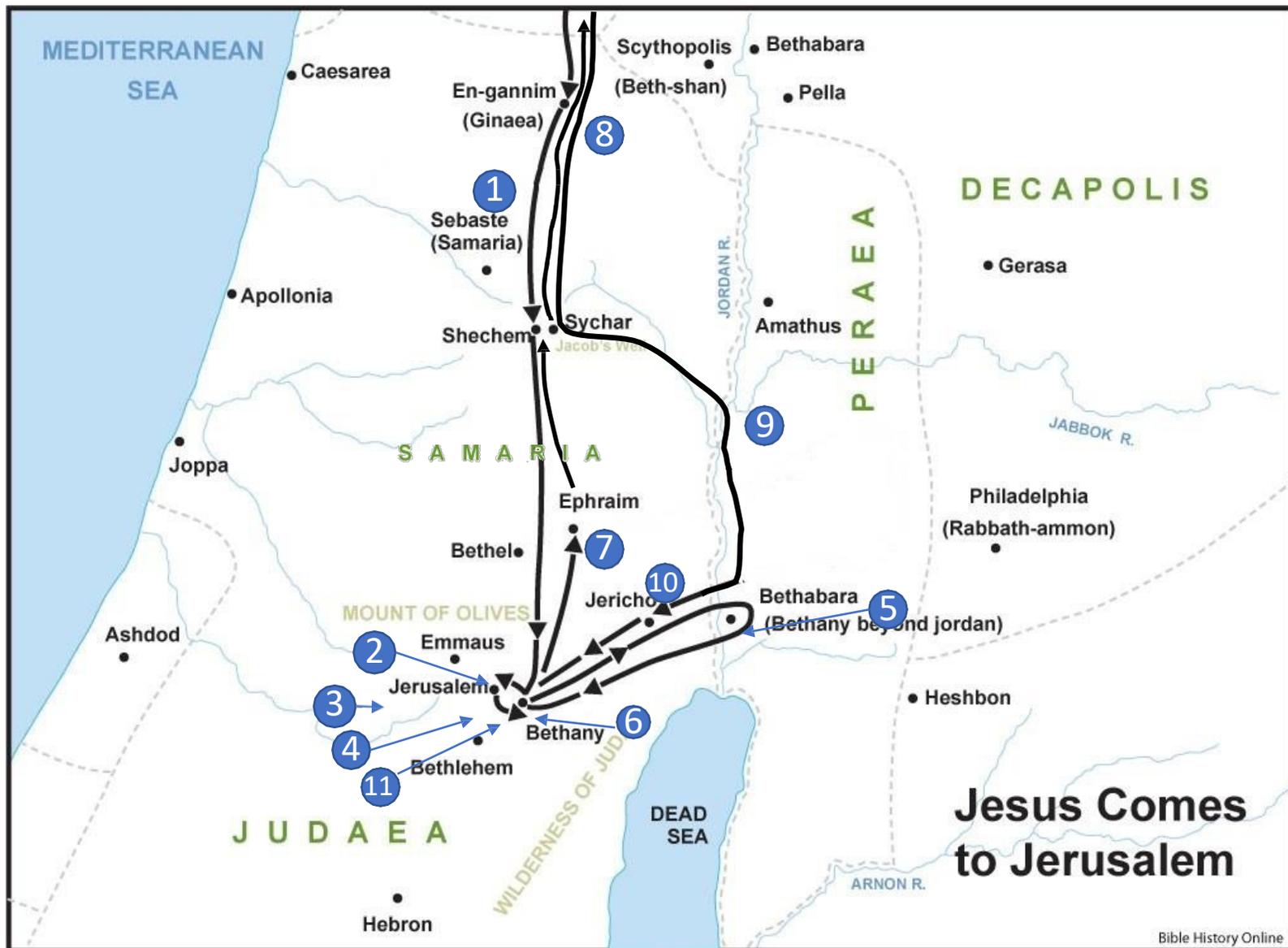
Events Prior to the Week of the Atoning Sacrifice (page 1)



The following events lead up to the crucifixion and resurrection of Jesu Christ. The climatic events begin nearly 6-months prior to the week of the Atonement. For Latter-day Saints and other Christian religions, this week has been called "the greatest week in history". To qualify for such a statement, considering the Creation and Fall, this event must have the greatest impact, over the longest period of time, over the greatest number of our Heavenly Father's creations. While the Creation and the Fall may be close runners up – both would have lost their purpose had not the Atonement took place. On the general map above, a few of the scriptural events are designated by numbers with their key information following. Where applicable, the Joseph Smith Translation of the King James 1611 Bible is used. Please refer to the following pages (slides) after this map for : "Jewish Leadership Reasons for Opposing Jesus Christ" pages/slides.

- 1 Jesus secretly sets out for Jerusalem to attend the Feast of Tabernacles. He decides to pass through Samaria, but the people of some Samaritan village do not welcome him. When his disciples react angrily, Jesus rebukes them and they travel to another village (Luke 9:51-56; John 7:10.) One of the Messianic expectations of the Jews that the Messiah would make his appearance in Jerusalem during the feast of *Succoth* or Tabernacles, following the 15- days of the "Days of Aw" which includes *Rosh Hashana* (the Biblical Civil New Year) or celebration of the blowing of the shofar or trumpet [Zachariah 9:9; 14:1-21; Matthew 21:4-5; John 12:14-15]. It is not Jesus's time for a triumphal entry on His first open arrival to Jerusalem as the expected Messiah, thus he comes discreetly without crowds to hail him as the Messiah, son of the lineage of David.
- 2 While the Jewish leaders were looking for Jesus at the Festival of Tabernacles, the people whisper and debate about Jesus (John 7:11-13). Halfway through the festival, Jesus appears in the temple courts and teaches the people. While he teaches them about who he is, the Jewish leaders dispute Jesus' claims. After referring to himself with the divine name of the Lord ("I am" -John 8:58), the unbelieving Jews attempt to stone him but he slips away (John 7:14-8:59). Jesus heals a man born blind and the Pharisees investigate the healing. Jesus teaches the Pharisees that he is the gate and the Good Shepherd (John 9:1-10:21).

Events Prior to the Week of the Atoning Sacrifice (page 2)

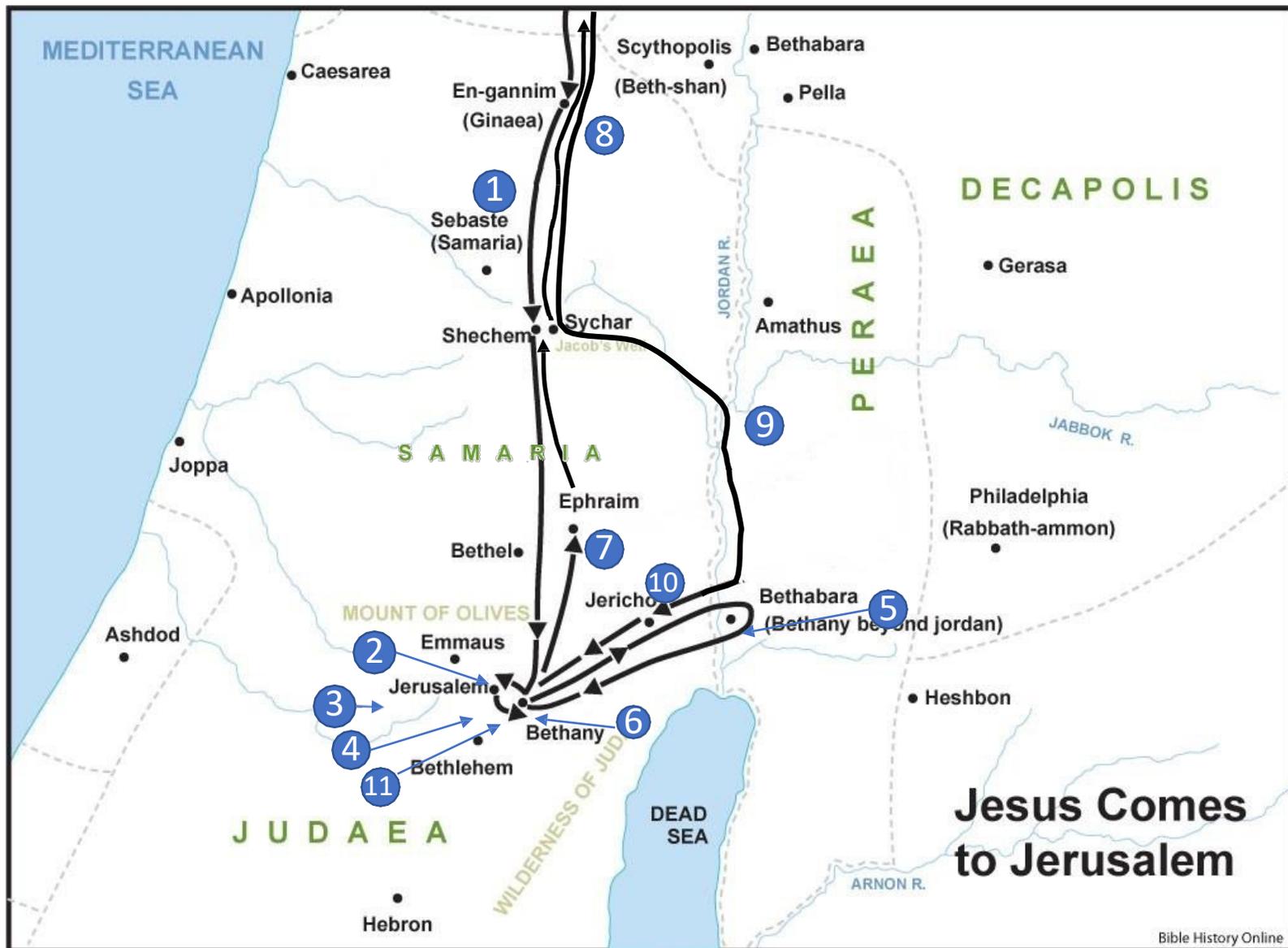


3 Jesus sends out 72 people to spread the Gospel message in every town and village where he was about to go. They return to him with joy in their successful work (Luke 10:1-24). He also spends his time teaching the Parable of the Good Samaritan (Luke 10:25-37), teaching in Mary and Martha's house in Bethany (Luke 10:38-42), teaching about prayer (Luke 11:1-13), teaching about asking for a sign (Luke 11:14-36), warning against religious hypocrisy (Luke 11:37-54), and warning against the teaching of the Pharisees, against worry and about being ready (12:1-13:9). He also heals a crippled woman and uses it to teach about the Sabbath and about the Kingdom of God (Luke 13:10-31). While the Jewish leaders were looking for Jesus at the Festival of Tabernacles, the people whisper and debate about Jesus (John 7:11-13). Halfway through the festival, Jesus appears in the temple courts and teaches the people. While he teaches them about who he is, the Jewish leaders dispute Jesus' claims. After referring to himself with the divine name of the Lord ("I am" - John 8:58), the unbelieving Jews attempt to stone him but he slips away (John 7:14-8:59). Jesus heals a man born blind and the Pharisees investigate the healing. Jesus teaches the Pharisees that he is the gate and the Good Shepherd (John 9:1-10:21).

4 Celebrating the Festival of Dedication (Hanukkah), Jesus once again teaches in the temple courts and confronts the unbelief of his Jewish opponents (John 10:22-39).

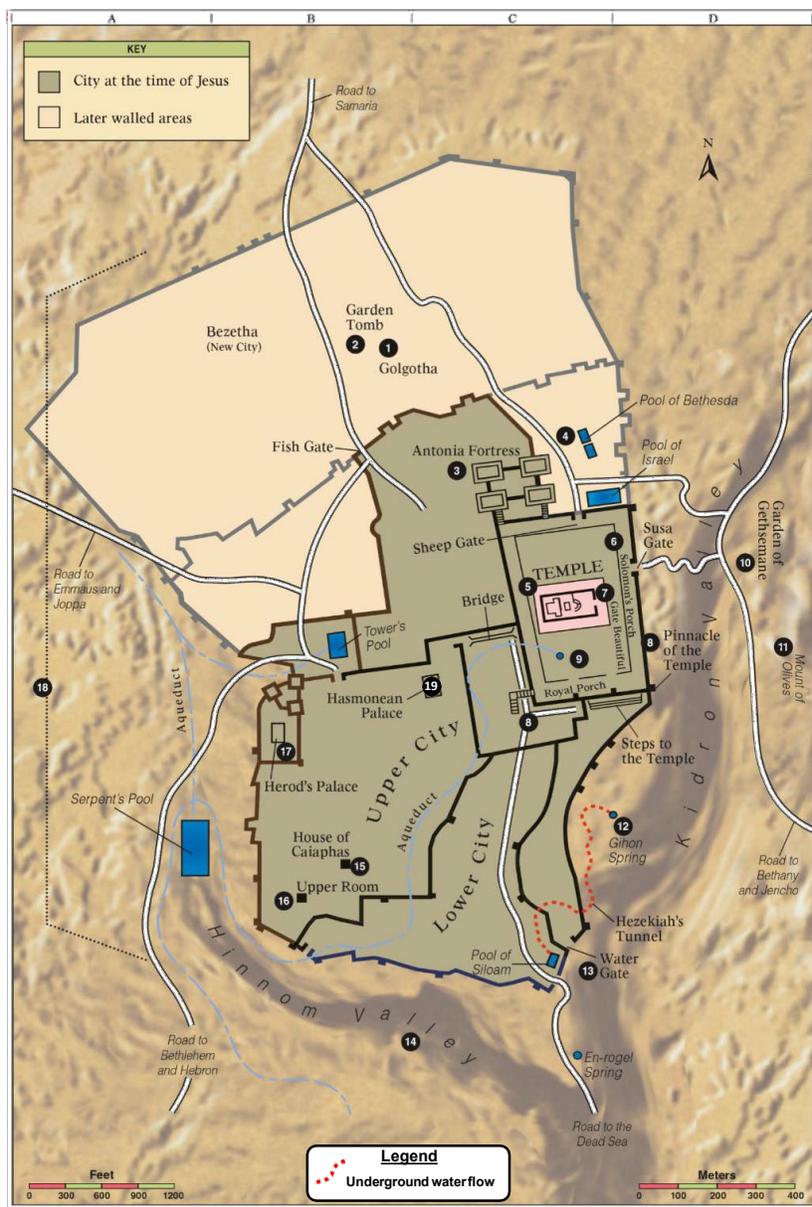
5 Jesus returns to Perea and teaches in the region John the Baptist had been baptizing over two and a half years earlier (John 10:40-42). During this time, Jesus teaches the people of this region about entering the kingdom of God (Luke 13:22-30), his impending death in Jerusalem (Luke 13:31-35), compassion and humility (Luke 14:1-14), not rejecting the invitation to eternal life (Luke 14:15-24), willingness to put God above anyone and anything (Luke 14:25-35), compassion for the lost (Luke 15:1-32), focusing on God and God's Word (Luke 16:1-31), and the importance of forgiveness and a faith-filled attitude of service to God (Luke 17:1-10).

Events Prior to the Week of the Atoning Sacrifice (page 3)



- 6 Bethany. Jesus raises Lazarus from the dead, which creates quite the commotion in Jerusalem and the surrounding areas. Because of this, some of the Pharisees who don't believe in Jesus make plans to have him killed (John 11:1-54). Celebrating the Festival of Dedication (Hanukkah), Jesus once again teaches in the temple courts and confronts the unbelief of his Jewish opponents (John 10:22-39)
- 7 Hearing of the Pharisees plot to kill him, Jesus withdraws with his disciples to a village called Ephraim (John 11:53-54). It seems that from here Jesus traveled northward to meet up with Jewish pilgrims going from Galilee to Jerusalem for the Festival of the Passover. (The location of Ephraim is not known with certainty but has been said to be the modern-day town of Taibe (or Taiyibah or Taiyibeh).)
- 8 Possibly in the southern part of Galilee bordering Samaria, Jesus joins up with the pilgrims traveling to Jerusalem for the Passover. While traveling, Jesus heals ten lepers, teaches about the Last Day, and tells two parables to encourage his disciples to pray (Luke 17:11-18,14).
- 9 Jesus and his disciples travel to Jericho on their way to Jerusalem. While in Jericho, Jesus heals two blind men (Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43), brings a chief tax collector named Zacchaeus to repentance (Luke 19:1-10), and teaches about using the talents God gives you for his kingdom (Luke 19:11-27). From here, Jesus heads to Jerusalem for the final week before his death (Luke 19:28).
- 10 Going on from Galilee with the crowd and back through Perea, Jesus teaches the crowds about divorce (Matthew 19:1-12; Mark 10:1-12), the importance of the kingdom of God for little children (Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17), recognizing that one is saved by God's seemingly impossible grace in Jesus and not by works (Matthew 19:16-30; Mark 10:17-31; Luke 18:18-30), and that this grace is given to all equally (Matthew 20:1-16). Jesus also predicts for a third time his suffering and death coming up in Jerusalem, which shows the disciples the proper attitude of being a servant for others (Matthew 20:17-28; Mark 10:32-45, Luke 18:31-34).
- 11 Jesus arrives in Jerusalem for the last week of his earthly ministry, called Holy Week. See separate pages (slides) called "Proposed Chronological Chart of the Week of the Atoning Sacrifice" for a detailed presentation of what happens on each day.

Map of Jerusalem in Time of Jesus



1. Golgotha A possible site for Jesus' crucifixion (Matt. 27:33–37).
2. Garden Tomb A possible site for the tomb in which the body of Jesus was placed (John 19:38–42). The risen Christ appeared to Mary Magdalene in the garden outside the tomb (John 20:1–17).
3. Antonia Fortress Jesus may have been accused, condemned, mocked, and scourged at this site or at Herod the Great's Palace [17] (John 18:28–19:16). Paul was arrested and recounted the story of his conversion (Acts 21:31–22:21).
4. Pool of Bethesda Jesus healed an invalid on the Sabbath (John 5:2–9).
5. Temple Gabriel promised Zacharias that Elisabeth would bear a son (Luke 1:5–25). The veil of the temple was rent at the death of the Savior (Matt. 27:51).
6. Solomon's Porch Jesus proclaimed that He was the Son of God. The Jews attempted to stone Him (John 10:22–39). Peter preached repentance after healing a lame man (Acts 3:11–26).
7. Gate Beautiful Peter and John healed a lame man (Acts 3:1–10).
8. Pinnacle of the Temple Jesus was tempted by Satan (Matt. 4:5–7). (A likely location for this event.)
9. Holy Mount (unspecified locations). Tradition holds that here Abraham built an altar for the sacrifice of Isaac (Gen. 22:9–14). Solomon built the temple (1 Kgs. 6:1–10; 2 Chr. 3:1). The Babylonians destroyed the temple in about 587 B.C. (2 Kgs. 25:8–9). Zerubbabel rebuilt the temple in about 515 B.C. (Ezra 3:8–10; 5:2; 6:14–16). Herod expanded the temple plaza and rebuilt the temple starting in 17 B.C. Jesus was presented as a baby (Luke 2:22–39). At age 12, Jesus taught in the temple (Luke 2:41–50). Jesus cleansed the temple (Matt. 21:12–16; John 2:13–17). Jesus taught in the temple on several occasions (Matt. 21:23–23:39; John 7:14–8:59). The Romans under Titus destroyed the temple in A.D. 70.
10. Garden of Gethsemane Jesus suffered, was betrayed, and was arrested (Matt. 26:36–46; Luke 22:39–54).
11. Mount of Olives Jesus foretold the destruction of Jerusalem and the temple. He also spoke of the Second Coming (Matt. 24:3–25:46; see also JS—M). From here Jesus ascended into heaven (Acts 1:9–12). On October 24, 1841, Elder Orson Hyde dedicated the Holy Land for the return of the children of Abraham.
12. Gihon Spring Solomon was anointed king (1 Kgs. 1:38–39). Hezekiah had a tunnel dug to bring water from the spring into the city (2 Chr. 32:30).
13. Water Gate Ezra read and interpreted the law of Moses to the people (Neh. 8:1–8).
14. Hinnom Valley The false god Molech was worshipped, which included child sacrifice (2 Kgs. 23:10; 2 Chr. 28:3).
15. House of Caiaphas Jesus was taken before Caiaphas (Matt. 26:57–68). Peter denied that he knew Jesus (Matt. 26:69–75).
16. Upper Room The traditional location where Jesus ate the Passover meal and instituted the sacrament (Matt. 26:20–30). He washed the feet of the Apostles (John 13:4–17) and taught them (John 13:18–17:26).
17. Herod's Palace Christ was taken before Herod Antipas, possibly at this location or at the Hasmonean Palace [19] (Luke 23:7–11).
18. Jerusalem (unspecified locations) Some suggest this is where Melchizedek ruled as king of Salem (Gen. 14:18). King David captured the city from the Jebusites (2 Sam. 5:7; 1 Chr. 11:4–7). The city was destroyed by the Babylonians in about 587 B.C. (2 Kgs. 25:1–11). The Holy Ghost filled many on the day of Pentecost (Acts 2:1–4). Peter and John were arrested and brought before the council (Acts 4:1–23). Ananias and Sapphira lied to the Lord and died (Acts 5:1–10). Peter and John were arrested, but an angel delivered them from prison (Acts 5:17–20). The Apostles chose seven men to assist them (Acts 6:1–6). Stephen's testimony to the Jews was rejected, and he was stoned to death (Acts 6:8–7:60). James was martyred (Acts 12:1–2). An angel freed Peter from prison (Acts 12:5–11). The Apostles decided the issue of circumcision (Acts 15:5–29). The Romans under Titus destroyed the city in A.D. 70.
19. Hasmonean Palace, possible site of Herod Antipas during Passover of Jesus' trial [see also 17] (Luke 23:7–12)

JEWISH LEADERSHIP REASONS FOR OPPOSING JESUS CHRIST

Reason from **Pharisees: John 10:22-42 (1) Jesus declared He was YHWH, the Son of God (making himself God), and that we are the children of God.**

22 ¶ And it was at Jerusalem the feast of the dedication [December: Hanukkah], and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, **Thou blasphemest; because I said, I am the Son of God?**

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

This is demonstrated to the people and His disciples when He returns from Perea to raise Lazarus from the Dead.

Bethany: REASONS FOR OPPOSING JESUS CHRIST; JESUS RAISES LAZARUS FROM THE DEAD

John 11:1-46 (words **bolded** are inserts by Joseph Smith and other words ~~crossed out~~ by him which creates JST account.)

1 Now a certain man was sick, ~~named~~ **whose name was** Lazarus, **of the town** of Bethany, ~~the town of Mary and her sister Martha.~~

2 ~~(It was that~~ **And Mary which his sister, who** anointed the Lord with ointment, and wiped his feet with her hair, **lived with her sister Martha, in** whose **house her** brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

~~4 And when~~ **And when** Jesus heard ~~that he was sick,~~ he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

~~6 When he had heard therefore that he was sick, he abode two days still~~ **And Jesus tarried two days, after he heard that Lazarus was sick,** in the same place where he was.

~~7 Then after~~ **After** that ~~saith he to~~ **said unto** his disciples, Let us go into ~~Judea~~ Judea again.

8 But His disciples ~~saw~~ **said** unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him; **for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God.**

JEWISH LEADERSHIP REASONS FOR OPPOSING JESUS CHRIST (continued)

Bethany: REASONS FOR OPPOSING JESUS CHRIST; JESUS RAISES LAZARUS FROM THE DEAD (continued)

John 11:1-46 (words **bolded** are inserts by Joseph Smith and other words ~~crossed out~~ by him which creates JST account.)

17 Then **And** when Jesus came **to Bethany, to Martha's house**, he found that he had laid **Lazarus had already been** in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongsoff:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

JESUS' POPULARITY WAS A THREAT TO THE PRIESTLY ARISTOCRACY [SADDUCEES & HERODIANS] BY THE ROMANS; JESUS, THEREFORE, SHOULD DIE FOR THE NATION.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What ~~do we~~ **shall we do?** for this man doeth many miracles.

48 **If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.**

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that **it is expedient for us, that one man should die for the people, and that the whole nation perish not.**

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then **from that day forth they took counsel together for to put him to death.**

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, **What think ye, that he will not come to the feast?**

57 Now **both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.**

BETHANY, AL-AZARIAH

Home of Mary, Martha & Lazarus

From Jericho to Bethany (Al-Azariah) Walking

(Walk from Lazarus' Tomb to Bethphage is not possible today due to Separation Wall)



Jesus and his disciples travel to Jericho on their way to Jerusalem. While in Jericho, Jesus heals two blind men (Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43), brings a chief tax collector named Zacchaeus to repentance (Luke 19:1-10), and teaches about using the talents God gives you for his kingdom (Luke 19:11-27). From here, Jesus heads to Jerusalem for the final week before his death (Luke 19:28). Bethany, the home of Lazarus, Mary, Martha and Simon the Leper, Jesus spends the last week of his mortal life. He arrives on a Friday afternoon, before Sabbath and Passover begins. (John 12:1, 9-11)

From Bethany (Al-Azariah) to Gethsemane Walking

(Walk from Lazarus' Tomb to Bethphage is not possible today due to Separation Wall)



John 11:18 "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off"
15 furlongs = 1.9 miles

BETHANY, al-Eizariya

Home of Mary, Martha & Lazarus

Bethany (Greek: Βηθανία) is recorded in the New Testament as the home of the siblings Mary, Martha, and Lazarus, as well as that of Simon the Leper. Jesus frequently lodged there after his entry into Jerusalem, and it could be from Bethany that he parted from his disciples at His ascension following his forty-day ministry as a resurrected being. The name in Arabic is al-Eizariya which means "(place) of Lazarus". The root meaning and origin of the name Bethany has been the subject of much scholarship and debate. The most commonly accepted meaning currently is "House of Misery" or "Poor-house". Since Greek can neither reproduce an /h/ sound nor the harsh /ħ/ sound (Hebrew *Het*) in the middle of a word, a derivation from the personal name *Chananya* ("Yah has been gracious") is also possible. Another suggestion, arising from the presence of nearby Bethphage ("house of unripe figs"), is that its name comes from *beit hini* (Aramaic: ינייתב, יניה תי) meaning "house of figs". In the 4th Century A.D., Jerome (translator of the Catholic Vulgate or Latin Bible) refers to the meaning of Bethany as *domus afflictionis* or "house of affliction". This is a Latin derivation from the Hebrew *beth 'ani* or more likely the Aramaic *beth 'anya*, both of which mean "house of the poor" or "house of affliction/poverty", also semantically speaking "poor-house". From historical sources as well as this linguistic evidence, Bethany may have been the site of an almshouse (this meaning relates to the use of the village as a center for caring for the sick and aiding the destitute and pilgrims to Jerusalem.) According to the Temple Scroll from Qumran, three places for the care of the sick, including one for lepers, are to be east of Jerusalem. The passage also defines a (minimum) radius of three thousand cubits (circa 1,800 yards) around the city within which nothing unclean shall be seen (XLVI:13–18). Since Bethany was, according to John, fifteen stadia (about 1.72 miles) from the holy city, care for the sick there corresponded with the requirements of the Temple Scroll (the *stadion* being ideally 600 feet (180 m) or 400 cubits). Whereas Bethphage is probably to be identified with At-Tur, on the peak of the Mount of Olives with a magnificent view of Jerusalem, Bethany lay below to the southeast, out of view of the Temple Mount, which may have made its location suitable as a place for care of the sick, "out of view" of the Temple. From this it is possible to deduce that the mention of Simon the Leper at Bethany in Mark's Gospel suggests that the Essenes, or pious patrons from Jerusalem who held to a closely similar view of ideal arrangements, settled lepers at Bethany. Such influence on the planning of Jerusalem and its environs (and even its Temple) may have been possible especially during the reign of Herod the Great (36–4 BC), whose favour towards the Essenes was noted by Josephus (Antiquities 15.10.5 [373–78]). Finally, the events that took place among Jesus and His disciples seem to suggest that this was a place for the poor and the feeble or sick: Lazarus' death; Simon the Leper resides there; only in Bethany we find mention of the poor on the lips of the disciples, who object that the expensive perfumed oil poured over Jesus there might have been sold and the proceeds given to the poor (Mark 14:5; Matthew 26:8–9; John 12:4–6 [where the objection is made by Judas]); this objection may have been made in embarrassment and may also suggest a special connection between Bethany and care for the poor. One other point why Jesus may have found refuge in Bethany is that Bethany in the time of Jesus was settled by people from Galilee who had come to live by Jerusalem based on the names found on the many ossuaries (grave boxes) in the area. A prominent historian Brian J. Capper writes:

"Galilean pilgrims avoided potential conflict with Samaritans by travelling south on the eastern side of the Jordan. Bethany was the last station on their route to Jerusalem after crossing the river and taking the road through Jericho up into the highlands. A respectful distance from the city and Temple, and on the pilgrim route, Bethany was a most suitable location for a charitable institution. It is not surprising that an Essene hospice had been established at Bethany to intercept and care for pilgrims at the end of the long and potentially arduous journey from Galilee. The house combined this work with care for the sick and destitute of the Jerusalem area. Thus Bethany received its name because it was the Essene poorhouse par excellence, the poorhouse which alleviated poverty closest to the holy city." [Brian J. Capper, "The Church as the New Covenant of Effective Economics", *International Journal for the Study of the Christian Church* 2, 1 (January 2002) pp. 83–102.]

Scriptures. The village of Bethany is referenced in relation to five incidents in the New Testament, in which the word Bethany appears 11 times:

- The raising of Lazarus from the dead – John 11:1–46
- The entry of Jesus into Jerusalem on Palm Sunday, which Jesus begins near Bethany – Mark 11:1 and Luke 19:29
- The lodging of Jesus in Bethany during the following week – Matthew 21:17 and Mark 11:11–12
- The dinner in the house of Simon the Leper, at which Mary anoints Jesus – Matthew 26:6–13, Mark 14:3–9, and John 12:1–8
- Before the Ascension of Jesus into heaven – Luke 24:50

In Luke 10:38–42, a visit of Jesus to the home of Mary and Martha is described, but the village of Bethany is not named (nor whether Jesus is even in the vicinity of Jerusalem).

BETHANY, al-Eizariya

Home of Mary, Martha & Lazarus

The site, sacred to both Christians and Muslims, has been identified as the tomb of the gospel account since at least the 4th Century AD. As the Catholic Encyclopedia of 1913 states, however, while it is "quite certain that the present village formed about the traditional tomb of Lazarus, which is in a cave in the village", the identification of this particular cave as the actual tomb of Lazarus is "merely possible; it has no strong intrinsic or extrinsic authority." Archeologists have established that the area was used as a cemetery in the 1st Century AD, with tombs of this period found "a short distance north of the church."

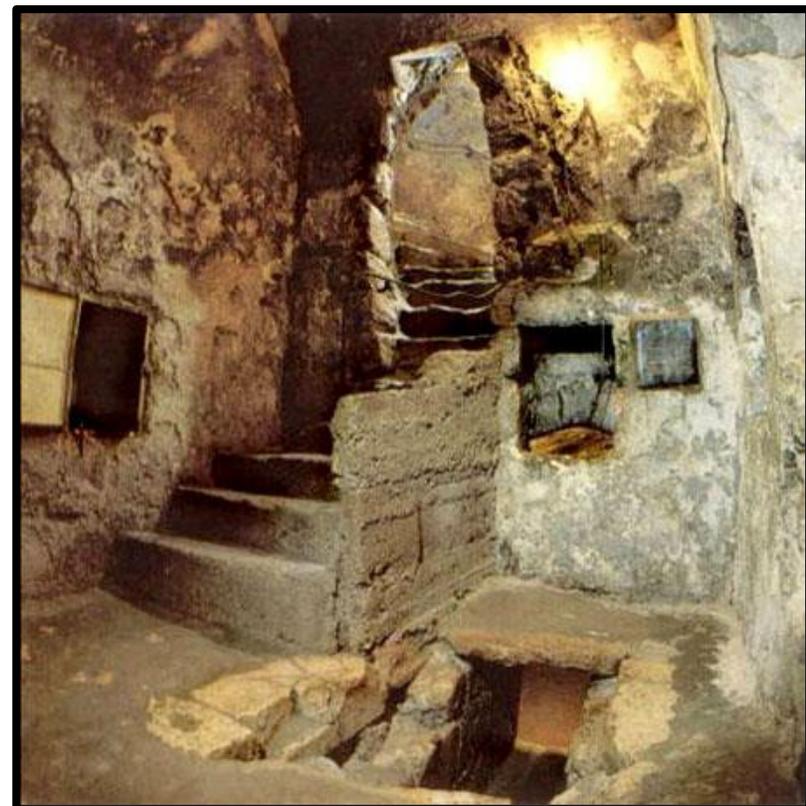
Several Christian churches have existed at the site over the centuries. Since the 16th Century, the site of the tomb has been occupied by the al-Uzair Mosque. The adjacent Roman Catholic Church of Saint Lazarus, built between 1952 and 1955 under the auspices of the Franciscan Order, stands upon the site of several much older ones. In 1965, a Greek Orthodox church was built just west of the tomb.

Churches. There is no mention of a church at Bethany until the late 4th Century AD, but the historian Eusebius of Caesarea (c. 330) do mention the tomb of Lazarus. The first mention of a church dedicated to Saint Lazarus, called the *Lazarium*, is by Jerome in 390 AD. The Lazarium was destroyed by an earthquake in the 6th Century, and was replaced by a larger church. It survived intact until the Crusader era. After the fall of Jerusalem in 1187, the nuns of the convent went into exile. The new west church was most likely destroyed at this time, with only the tomb and barrel vaulting surviving. The 6th Century church and tower were also heavily damaged at this time but remained standing.

Tomb. The entrance to the tomb today is via a flight of uneven rock-cut steps from the street. From the street level today the tomb is down a very narrow 24-step passageway that was carved into the mountainside by 19th Century monks who desired not to enter the tomb area by entrance to the mosque which sits directly above it. At the bottom of the steps is a small former chapel area that leads to the lower crypt where tradition places the tomb of Lazarus. A sealed doorway can be seen on the east wall that once led to the upper mosque. The floor of the antechamber is two steps above the floor level of the mosque, possibly due to rock falls from the soft limestone ceiling during construction of the Crusader-era church above the tomb. The Crusaders strengthened the tomb itself with masonry, which obscures most of the original rock surface (except for a few holes). The alignment of the tomb and antechamber suggests they predate the Byzantine churches and may very well be from the time of Jesus. Three steps connect the antechamber with the inner burial chamber (which measures a little more than two square metres in size). It contains three funerary niches (*arcosolia*), now mostly hidden by the Crusader masonry. One tradition places the tomb of Lazarus to the right of the entrance, which was formerly closed by a horizontal stone. Tradition also says that Jesus was standing in this antechamber when he called Lazarus from the grave.



Entry to Lazarus' Tomb on street level.



Access to tomb under the Islamic Mosque of al-Uzair.



Entrance to tomb in 1906..

BETHANY, al-Eizariya

Home of Mary, Martha & Lazarus



Mosque of al-Uzair. By 1384, a simple mosque had been built on the site of the existing structures. In the 16th Century, the Ottomans built the larger al-Uzair Mosque to serve the town's (now Muslim) inhabitants and named it in honor of the town's patron saint, Lazarus of Bethany. The construction utilized the surviving barrel vaulting of the former west church. Its courtyard is in the Byzantine church atrium. For 100 years after the mosque was constructed, Christians were invited to worship in it, but the practice was frowned upon by European church authorities who preferred for adherents of the faiths to remain separate. As Christian access to the tomb became more difficult, the Franciscans were eventually permitted (between 1566 and 1575) to cut a new entrance into the tomb on the north side. At some point the original entrance from the mosque was blocked. This entrance can still be seen in the east wall of the church's antechamber.

Catholic Church of Saint Lazarus. In 1863, the Franciscan Custody of the Holy Land gained title to a plot of ground close to the tomb of Lazarus. Other areas were acquired later. Between 1952 and 1955, a modern church dedicated to St. Lazarus was built on this property over the remnants of the former Byzantine and Crusader east churches. The courtyard of this church stands over the west end of the older churches. Parts of the original mosaic floor are still visible here.[16] The west wall of the courtyard contains the west facade of the 6th Century basilica, as well as its three doorways. About twenty-five metres up a hill northwest of the church is the modern entrance to the Tomb of Lazarus.

Greek Orthodox Church of Saint Lazarus. In 1965, a modern Greek Orthodox church was built just west of the Tomb. Its construction incorporates the north wall of the former medieval Benedictine chapel.[3] Nearby the church are ruins that belong to the Orthodox Patriarchate and are traditionally identified either as the House of Simon the Leper or Lazarus.

Photos below: Upper Left is the Catholic Franciscan Church of Mary, Martha and Lazarus. Below it are the mosaics of Mary, Lazarus and Martha on the façade of the Catholic church. Right photo is of the Greek Orthodox Church of Saint Lazarus that sits west of the Mosque of al-Uzair.



Proposed Chronological Chart of the Week of the Atoning Sacrifice

The following is a chart that outlines an adjusted chronology for the events of the week of the atoning sacrifice by Jesus Christ. This harmony of the gospel accounts allows all the testimonies to be correlated, precisely defining the significant events. This correlation bears witness of the foreknowledge of Jehovah in establishing the times for the observance of the ordinances of Passover, the Feast of Unleavened Bread, and the Offering of Firstfruits, showing that all the scriptures are historically accurate, and do not contradict one another in their narratives.

DAY/TIME/ LOCATION OF EVENT	DESCRIPTION OF EVENT	SCRIPTURAL SOURCE	MOSAIC CORRELATIONS
Nisan 9 [Friday evening to Saturday dusk] The home in Bethany of Mary, Martha, and Lazareth	Sabbath begins six days before <i>Hag Matzoth</i> and five days before Passover crowds wonder if Jesus will come to the Feast and then gather to see Him and Lazareth. This draws attention of Chief Priests.	John 12:1, 9-11	Aviv 9 Sabbath
Nisan 10 [Saturday evening to dusk Sunday] Evening in Bethany/Day light in Jerusalem, then Returns to Bethany	Jesus Christ makes Triumphal Entry over Mount of Olives to Jerusalem; Hailed by Jews as Messiah, Son of David	Matthew 21:1-11 Mark 11:1-11 Luke 19:28-40 John 12:12-19	Aviv 10 Pascal Lamb Selected [Exodus 12:1-5]
	Rulers fear and reject Jesus and Lazareth.	Matthew 21:15-16 Mark 11:18-19 Luke 19:47-48	
	Jesus returns to Bethany for night's lodging.	Mark 11:1	
Nissan 11 [Sunday evening to dusk Monday] Evening in Bethany/Day in Jerusalem; return to Bethany	In morning Jesus curses barren fig tree(next day are effects seen) and weeps over Jerusalem	Matthew 21:18 Mark 11:12-14 Luke 19:41-44	Aviv 11 Cleanings of Dwellings for Passover and Hag Matzot (removal of uncleanness and leavening)
	Jesus cleanses the Temple, heals invalids, children praise Him	Matthew 21:12-16 Mark 11: 15-18 Luke 19:45-48	
	Jesus returns to Bethany for night's lodging.	Matthew 21:17 Mark 11:19 Luke 21:37	
Nisan 12 [Monday Evening to dusk Tuesday] night in Bethany/Day in Jerusalem, then return to Bethany	Effects of cursed fig tree are noticed; Jesus teaches on faith, prayer and forgiveness; Jesus goes to temple.	Matthew 21:19-22 Mark 11:20-26 Luke 21:38	Aviv 12 Cleaning of Dwellings for Feast (Removal of Leavening)
	Questions on authority and John the Baptist	Matthew 21:23-27 Mark 11:27-33 Luke 20:1-8	
	Parable of Two Sons	Matthew 21:28-32	
Nissan 12 [Monday Evening to dusk Tuesday] night in Bethany/Day in Jerusalem, then return to Bethany (Cont.)	Parable of Husbandmen	Matthew 21:33-46 Mark 12:1-12 Luke 20:9-18	Aviv 12 Cleaning of Dwellings for Feast (Removal of Leavening) (Continued)
	Parable of the King's Son	Matthew 22:1-14	
	Chief Priest and Scribes send spies to catch Jesus in His words	Matthew 22:15 Luke 20:19-20	
	Herodians question Jesus on payment of Tribute	Matthew 22:16-22 Mark 12:13-17 Luke 20:21-26	
	Sadducees question Jesus on Marriage and the Resurrection	Matthew 22:23-33 Mark 12:18-27 Luke 20:27-40	
	Pharisees question Jesus on the Greatest Commandment	Matthew 22:34-46 Mark 12:28-37 Luke 20:41-44	
	Jesus' denunciation of hypocrisy	Matthew 23:1-36 Mark 12:38-40 Luke 20:45-47	
	Parable of Widow's Mite	Mark 12:41-44 Luke 21:1-4	
	Jesus' lament over Jerusalem	Matthew 23:37-39 Mark 13:34-35	
	Philip and Andrew bring Greeks to Jesus, voice of Father is heard and Jesus teaches them He is the Messiah, predicts his death and crucifixion	John 12:20-50	
	Destruction of Jerusalem, signs of Second Coming	Matthew 24 Mark 13 Luke 21:5-34 Joseph Smith - Matthew 1	
	Parables: Ten Virgins	Matthew 25:1-13 Luke 12:35-36 D&C 45:56-59	
	Parable: Talents	Matthew 25:14-30	
	Parable: Sheep, goats	Matthew 25:31-46	
A few more days of the week of the atoning sacrifice	Matthew 26:1-2		

Proposed Chronological Chart of the Week of the Atoning Sacrifice

DAY/TIME/ LOCATION OF EVENT	DESCRIPTION OF EVENT	SCRIPTURAL SOURCE	MOSAIC CORRELATIONS
Nissan 13 [Tuesday evening to dusk Wednesday] Evening in Bethany/Day in Jerusalem.	Tuesday evening meal with Simon the Leper (two days before <i>Hag Matzot</i>); Mary with alabaster ointment anoints Jesus & Judas Iscariot is chastised.	Matthew 26:6-13 Mark 14:3-9 John 12:2-8	Aviv 13 Preparation day for Seder services
	Judas goes to the High Priests that night or the next morning to offer to betray Jesus.	Matthew 26:14-16 Mark 14:10-11 Luke 22:3-6	
	Peter and John are sent to obtain access to the guest chamber and make the meal preparations.	Matthew 26:17-19 Mark 14:12-16 Luke 22:7-13	
Nissan 14 [Wednesday evening to dusk Thursday] Evening and Day in Jerusalem. Begins in Upper Chamber, moves to Gethsemane, the House of Annas, House of Caiaphas, Residence of Pontius Pilate, Residence of Herod Antipas, Back to Pontius Pilate, then to Golgotha (Calvary), and Tomb of Joseph of Aramathea	Disciples and Savior recline in evening for Passover meal.	Matthew 26:20 Mark 14:17 Luke 22:14	Aviv 14 At going down of the sun the lamb for Passover is slain; Passover meal is eaten in evening and must be consumed before morning light; Preparation Day for Hag HaMatzot; Pascal Lamb is sacrificed at Temple.
	Strife about precedence at the <i>Seder</i> (means "order") service: "...he that is the greatest among you, let him be as the younger, and he that is chief, as he that doth serve." Peter and Judas trade positions at the table seating.	Luke 22:24-30	
	Jesus ritually washes the disciple's feet as a demonstration of cleanliness before partaking of the meal of the Lord.	John 13:1-20	
	The Passover meal is partaken.	Luke 22:15-18	
	Jesus indicates the Betrayer and Judas leaves the chamber	Matthew 26:21-25 Mark 14:18-21 Luke 22:21-23 John 13:21-30	
	Jesus foretells His death.	John 13:31-35	
	The Sacrament is introduced, fulfilling the Passover service	Matthew 26:26-29 Mark 14:22-25 Luke 22:19-20	
	From this point on the account of his departure to Gethsemane, His prayers in that garden; His betrayal and arrest; His trials, conviction, and crucifixion; and His death and burial are found in the <i>LDS Edition of the King James Version of the Bible</i> , Study Helps (Bible Dictionary), "Harmony of the Gospels" in the same chronological order as could be placed here. At the ninth hour of the day when the Pascal Lamb is sacrificed at the Temple for the first evening of <i>Hag Matzot</i> the Savior dies and across the globe earthquakes and other disasters, as shown in 3 Nephi 8, occur.		
Nissan 15 [Thursday evening to dusk Friday] Evening and Day the Physical Body is in a Jerusalem Garden Tomb; Spirit in Spirit Paradise.	Jesus appears in Spirit Paradise to the Faithful and teaches the Gospel, organizes the righteous to go to teach in the Spirit Prison the message of redemption. D&C 138; 76:73; 128	John 5:25 1 Peter 3:18-20; 4:6.	Aviv 15 Sabbath "High Day" begins at dusk as does the first night of <i>Hag HaMatzot</i>
	In the Western Hemisphere, a voice from heaven declares the woes of the people after the 3 hours of destruction. They are left in darkness for three days.	3 Nephi 9	
	In the early morning the chief priests request Pilate to send a guard to the tomb to keep Jesus' followers from stealing the body to deceive the people.	Matthew 27:62-66	
Nissan 16 [Friday evening to dusk Saturday] Evening and Day the Physical Body is in a Jerusalem Garden Tomb; Spirit in Spirit Paradise.	In the Western Hemisphere after hours of silence, a voice from heaven is again broadcast to the survivors and the darkness continues.	3 Nephi 10:3-8	Aviv 16 Sabbath Aviv 16 Sabbath (continues)
Nissan 17 [Saturday evening to dusk Sunday] Evening in Jerusalem Garden Tomb to just before the rising of the sun and the rest of Day as a Resurrected Personage.	In the night another earthquake causes the stone to crack and roll away, then the events of the Resurrection of Jesus Christ occur as outlined in the Harmony of the Gospels, LDS Bible Dictionary, <i>LDS Edition of the King James Version of the Bible</i> . In the Western Hemisphere the sun once again shines.	3 Nephi 10:9-17.	Aviv 17 – First sheaves of the barley harvest are brought to the temple as a wave offering occurring at the rising of the sun. The Counting of the <i>Omer</i> begins (49 days before The Feast of Weeks or <i>Shavuot</i> / Pentecost) is observed.

Bethphage ("House of Un-ripened Fig")

The village of Bethphage is remembered as the starting point of Jesus' triumphal entry into Jerusalem on the day that is commemorated as Palm Sunday. The name Bethphage belongs to a 2nd Temple period Jerusalem district and a village on the Mount of Olives, on the road from Jerusalem to Jericho and is mentioned together with Bethany (Matthew 21:1 Mark 11:1 Luke 19:29). The name "Bethphage" is a Greek transliteration of the Hebrew name *Beth-pagga*, and that name consists of two elements. The first part comes from the familiar noun *bayit* (בַּיִת) meaning "house, temple or place". The second part of the name comes from the noun *pagga* (פַּגָּה) meaning "unripe fig". The Mount of Olives took its name from 'Olives' yet it produced both 'fig' trees and 'palms'; and according to the variety of these, growing in divers tracts of the mount, so various names were imposed upon those tracts. That southern part, therefore, of the mountain, which runs east of Jerusalem, is called, from the green figs, "Bethphage": by which name also that part of Jerusalem, next adjacent, is called, by reason of the vicinity of that place. The place occurs in several Talmudic passages where it may be inferred that it was near but outside Jerusalem; it was at the Sabbatical distance limit (2000 cubits or 1000 yards) east of Jerusalem, and was surrounded by some kind of wall. The medieval Bethphage was between the summit and Bethany. The site is now enclosed by the Roman Catholics. As regards the Bethphage of the New Testament, the most probable suggestion was that it occupied the summit itself where *Kefr et Tur* stands today. This village certainly occupies an ancient site and no other name is known. Jerusalem archaeologists identify the site of Bethphage on the rocky southwest spur of Olivet, a few hundred yards south of the road from Jerusalem to Jericho.



The Church. The modern church, built in 1883, rests on the foundations of a 12th-century crusader chapel which was located in the ancient village of Bethphage, which is now a part of Jerusalem, but two thousand years ago would have been a district on the Mount of Olives as well as a separate village between Bethany and Jerusalem. The crusader era chapel itself was built on the foundations of a 4th-century Byzantine shrine commemorating the meeting between Lazarus' sister Martha and Jesus, after Lazarus had died. In 1867, during construction of a Franciscan monastery on the grounds, a stone, cube shaped and covered in plaster, was discovered. This stone, now called the Stele of Bethphage, was an integral part of the 12th Century crusader chapel and now lies near the northern wall of the church. The Crusaders had decorated the stone and inscribed upon it in Latin, descriptions of biblical events which occurred in the area of Jerusalem and Bethphage. In 1950 the decorations on the stone were restored and five years later, in 1955 frescos were drawn on the walls and ceiling of the sanctuary. Today, as in the 12th Century, pilgrims hold a Palm Sunday procession which begins at the Bethphage Church. Foundations from the crusader chapel can easily be seen near the floor of the apse. Behind the altar is a fresco depicting Jesus riding a donkey to the Temple, accompanied by his disciples. The church ceiling features drawings of flowers and leaves. Colored in shades of brown, the wall frescos portray New Testament era people preparing for the procession. On one wall a group of rabbis hold a scroll which contains the second part of the verse from (John 12:19). Written in Latin around the windows are the words which the people said about Jesus during the procession into the city. The main focus of the church is the Stele of Bethphage, which is set apart by wrought iron railings. There is a mirror behind the stone so that visitors can easily see the drawings on all four sides. The drawings depict the meeting between Jesus and Martha; two disciples bringing Jesus an ass and a colt, Lazarus rising from the dead, and on the side facing the altar, a drawing of a crowd of people holding palms.

Jewish & Scriptural Significance. According to Talmudic sources, the district of Bethphage on the Mount of Olives was a most important religious center for the Judahite authorities in the period of the Messiah and the apostles. It was a walled village which was the only area outside the walls and camp of Jerusalem that was considered by the Sanhedrin (the Supreme Court of the nation) to be an official entry to the city of Jerusalem. In this village was one of the two seats of the great Sanhedrin of seventy-one members. The prime seat of the Sanhedrin was in the Temple at the Chamber of Hewn Stones located just to the south and east of the Altar of Burnt Offering. The other was at this walled village of Bethphage located just east of the western summit of the Mount of Olives. There were specific decisions of the Sanhedrin that were reserved for determination only at this official seat of the court in Bethphage. It was the site where the Sanhedrin determined legal measurements for the nation; where they set the limits on sacred and secular things (the size of the city, the Temple, the day to start the sacred calendar, when to observe the festival days, starting the census, etc.) This part of the court was located east of Jerusalem and away from the city lights so that the heavens could be observed in starting the new season for the months and years, etc. It was also from Bethphage where fire signals were sent to the Jewish communities outside Jerusalem so that they could determine when to start the festival seasons with those at Jerusalem. In a word, it was from Bethphage where the measurements for the nation were enacted and legalized. It was also the place where the most rebellious of the elders in Israel were sentenced to die. The reason that these types of decisions were to be made at this location is because it was necessary that they be made "at the entrance" to Jerusalem. (i.e. Deuteronomy 16:18: "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment."). In the case of Jerusalem, which was the capital city of the nation, the principal gate to the city was on the eastern side just beyond the camp (that is, "outside the camp"). Thus, the Sanhedrin had the village of Bethphage built just to the east of the city limits of Jerusalem proper. This village of priests was located just to the east of the summit of the Mount of Olives. It was no accident that the Messiah told his disciples to go into Bethphage and obtain a donkey for him to ride into Jerusalem to fulfill the prophecy of Zechariah about the Judahites adoring their king riding on a donkey. By getting this donkey at Bethphage was like saying that the Messiah went to the central Supreme Court area of the land in order to get his royal position for legalsovereignty approved.

(continue)

Bethphage (“House of Un-ripened Fig”; continued)

There is even more symbolism: When the Messiah departed on the donkey from Bethphage, the people praised him as the King of Israel (Matthew 21:1-17). The Messiah then returned to Bethany on the east side of the Mount of Olives and the next morning started once again into Jerusalem. He then saw a fig tree that had no eatable fruit on it. Indeed, the texts say that it was not yet the time for ripe figs because it was so early in the season. But the Messiah, finding no ripe figs on it, cursed it then and there! This event occurred on the Mount of Olives and right next to the village of Bethphage (the House of Unripe Figs). And soon, that fig tree withered away and died, and this all happened suddenly, within a matter of hours. Judahites living at the time in Jerusalem (without the slightest doubt in their minds) would have known the significance that the Messiah was placing on that miraculous event. That fig tree was a “Tree of Unripe Figs” next to the village of Bethphage (the House of Unripe Figs) which was the site where the Sanhedrin determined the limits of things that were holy and things not holy. In effect the Messiah, through the miraculous withering of that fig tree of unripe figs, was showing the demise and final authority of the Sanhedrin to make decisions at Bethphage (the House of Unripe Figs). This symbolic act was taking away the authority of the Sanhedrin and the Messiah said it would be given to a nation bringing forth the fruits thereof. Recall, the Messiah then went on to the Temple and stated dogmatically: “Therefore say I unto you. The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matthew 21:43).

The Colt. Numerous Scripture references show that the ass was held in high estimation in the East. The sons of the judges used them, and David’s mule was used at the coronation of Solomon (Judges 10:4; 1 Kings 1:33). It is specifically stated that no man had ever sat upon this colt, for if the colt had been used by men it would have been unfit for sacred purposes -- Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7. In Mathew 21:4-5, fulfillment of prophecy given by the prophets Isaiah (62:11: “...Say ye to the daughter of Zion, Behold, they salvation cometh...”) and Zachariah (9:9) “All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” This is the only instance in which the scriptures mention that Jesus rode. He entered in meekness, for the ass was a symbol of peace as the horse was of war (Job 39:19-25), but there was nothing degrading about riding such a beast. The Eastern ass is smaller, but livelier, and better framed than the specimens found in our country. They constituted a chief asset in the property of the wealthy – Genesis 12:16; 30:43; Job 42:12; 1 Chron. 27:30; 1 Kings 1:38.] After securing the ass, the disciples placed their garments upon it (the garments were the loose cloaks worn over the tunics or shirts. This cloak survives in the *abba* or *hyke* of the Bedouin. The unbroken colt would of course have no saddle, and these loyal disciples lent their cloaks to supply the deficiency, and to do Jesus royal honor. Compare the enthronement of Jehu (2 Kings 9:13). He JST indicates that there was only one animal taken: “you shall find an ass tied, and a colt wither; loose them, and bring them unto me **a colt tied; loose it, and bring it unto me.** (JST Matthew 21:2)

Palm Branches. The palm branch is emblematic of triumph and victory -- Leviticus 23:40; Revelation 7:9; 1 Maccabees 8:51; 2 Maccabees 10:7. The waving of the palm fauns is substituted with handkerchiefs in the LDS temple dedicatory services, symbolic of the declarations by the crowds when Jesus was hailed by the people on His entry to Jerusalem. The multitudes that went before him, and that followed [Jesus approached the city leading a multitude of pilgrims, and another multitude came out of the city to meet him: Jesus approached the city between two great multitudes.] cried, saying, “Hosanna (This is the Greek form or spelling of two Hebrew words, *Hoshiah-na* [העִישוּה אֵן], which means, “Save now!”, or, “Save, I pray!”, *na* being a particle of entreaty added to imperatives. The two words are taken from Psalms 118:25, which was recognized as the Messianic Psalm. The shout “Hosanna” was customarily used at the feast of the tabernacles and the other festivals. It was a shout of exaltation about equivalent to “Salvation”); “Hosanna to the Son of David: blessed is he that cometh in the name of the Lord” [Psalms 118:26]; “blessed is the King that cometh in the name of the Lord”; “blessed is the kingdom that cometh, the kingdom of our father David”; “peace in heaven, and glory in the highest”; “Hosanna in the highest” This last phrase is taken to mean in the highest degree or highest strains or in the highest heavens. It is likely they were calling upon heaven to participate in glorifying and to ratify their shouts of salvation. The Evangelists give us the various cries of the multitude, for they did not all cry one thing.



The animal known to us as the donkey is called by at least three names in Hebrew. ‘Athon’ is the she-donkey and appears in the Bible about thirty-five times, mostly in the story about Balaam and

his donkey (Numbers 22) and in the story about the lost donkeys of Saul’s father (1 Samuel 9). The name ‘ayir’ is infrequent. It is generally thought to refer to the animal’s young. The most common name (about 100 times) is ‘hamor’. Possibly the word means “the reddish animal.” In the Holy Land anciently the ass or donkey is known for its strength and its loyalty to its master (Genesis 49:14; Numbers 22:30). Indeed, the ruler of Shechem in the time of Jacob was named Hamor, the Semitic word for donkey. The donkey, not the horse, was ordinarily used for riding. It was ridden with a saddle and often with a bit (Numbers 22:21; Proverbs 26:3). It was ridden by all classes of people: by Abraham, by Balaam the seer from Mesopotamia, by women and children, and by king David’s household (Genesis 22:3; Numbers 22:21; Exodus 4:20; 2 Samuel 16:2). As a work animal, the donkey carried burdens and pulled the plow (Genesis 42:26; Isaiah 30:24). When Jacob’s sons went to Egypt to buy food, they brought the grain back on pack asses (Genesis 42:26). Later in the story, Joseph sent a caravan of ten donkeys laden with “the good things of Egypt” and ten laden with grain, bread, and other provisions (Genesis 45:23). Zechariah portrayed Israel’s future king coming not on a horse, the beast of war, but “humble and riding on an ass” (Zechariah 9:90).

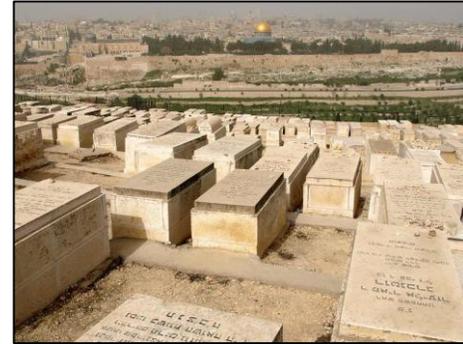
The Sunday Palm branch thing finds its origin in Jewish story and lore from the period of the Maccabees. The Jewish people had been under the tyrannical and oppressive dictatorship of Syrian Seleucids (the Syrian dynasty which followed Alexander the Great). During this time their temple had been desecrated with a pig being offered on the altar of the Lord as a way of mocking YHWH and the people of God. Judas Maccabeus miraculously led Israel into victory over the Syrian occupation and upon their victory the crowds celebrated by plucking palm branches off of trees and waving them ecstatically. An ocean of waving branches did more to capture the essence of that moment than anything else.



Mount of Olives

Mount of Olives is the hill facing the Old City of Jerusalem, on the eastern side of Kidron valley. Its name came from the olive trees that once grew on its hillside from ancient times. According to Jewish tradition, the Messiah will appear here and bring the dead back to life. Therefore, the hillside became the most holiest cemetery, and the hillside is covered by thousands of grave stones.

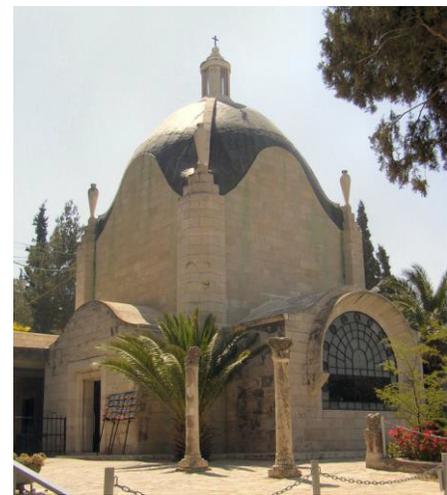
Triumphal Entry to Jerusalem. During the Passover in the time of Jesus crowds would swell into Jerusalem; and, in order to keep the peace and quell any uprisings, Rome would send the Roman Occupational Guard into Jerusalem with a large contingent of foot soldiers, horsemen and the Prefect riding in on a powerful stallion. The military entourage would arrive from the West (Rome) and enter through a western Gate and into the occupational fortresses on the west. Rome came in brut force, military muscle, and power as they sought to intimidate the people into submission. One year, almost 200 years after the Maccabean Revolt, while Rome was making its annual ascent into the City, Jesus was making his ascent into the City but from the East, riding on a donkey. The polarity of the moment--Rome's Pilate on the West and Heaven's Jesus on the East--was such a stark contrast and an alternative hope that people once again grabbed palm branches and cried out, "Hosanna, blessed is he who comes in the name of the Lord." "At long last! Salvation has come." Luke 19:39-44: "And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." This weeping of Jesus is commemorated at a **small Roman Catholic church on the Mount of Olives called Dominus Flavit ("The Lord Wept")** that is fashioned in the shape of a teardrop to symbolize the tears of Christ. The site of Christ's weeping was unmarked until the Crusader era. It was during this time that people began commemorating the site. Eventually a small chapel was built there. After the fall of Jerusalem in 1187, the church fell into ruin. In the early 16th Century a mosque or madrasah existed at the site, presumably built by the Turks, from the remains of the earlier church, although the exact use is disputed. This place was known as *el Mansouriyeh* (The Triumphant) and also *el Khelweh* (The Hermitage). The Franciscans were unable to obtain the ruins, so, in 1891 they purchased a small plot of land nearby and built a small chapel there. The current church was designed and constructed between 1953 and 1955 by the Italian architect Antonio Barluzzi and is held in trust by the Franciscan Custody of the Holy Land. During construction of the sanctuary, archaeologists uncovered artifacts dating back to the Canaanite period, as well as tombs from the Second Temple and Byzantine eras.



View of Old City with Dome of the Rock (Temple Mount) in the background, taken from the Mount Of Olives.

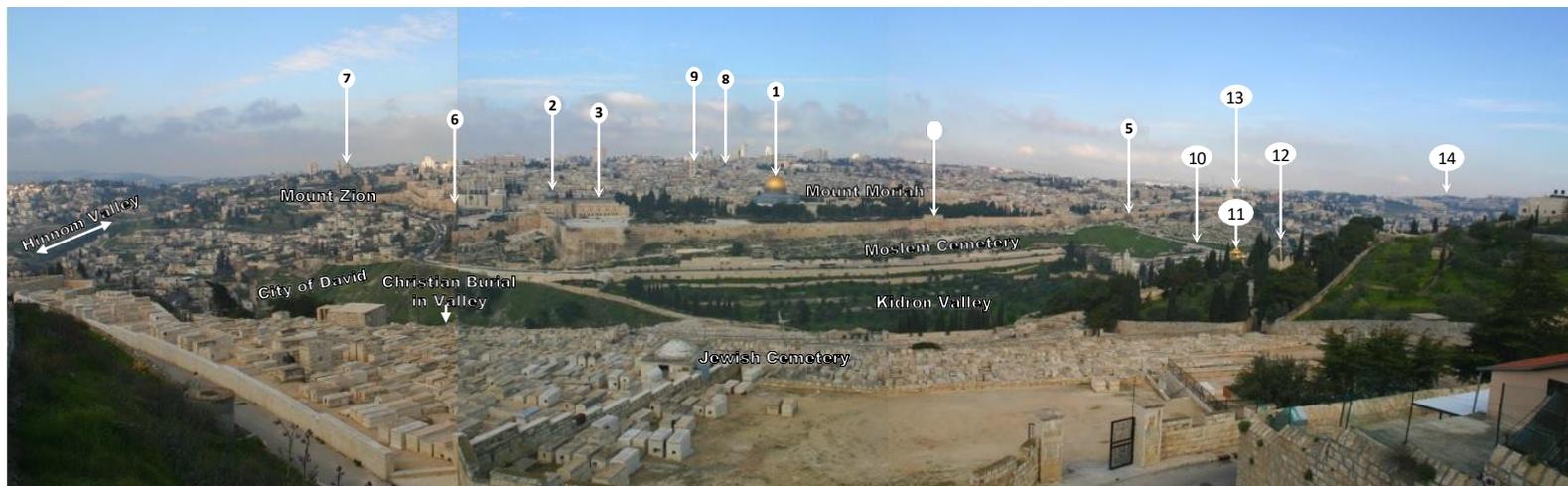


View from the Mount Of Olives of Dominus Flavit and the spires of the Russian Orthodox Church of Mary Magdalene.



Court Yard view of Dominus Flavit.

- | | |
|---|---|
| 1. Dome of Rock (site of Temples & ascension of Mohammed) | 8. Holy Sepulcher Church |
| 2. Al-Aksa Mosque | 9. Lutheran Church of the Redeemer |
| 3. Western Wall – Ha Hotel (below view) | 10. Church of All Nations (Gethsemane) |
| 4. Golden Gates | 11. Russian Orthodox Church of Mary Magdalene |
| 5. Lion's Gate or Stephen's Gate | 12. Dominus Flavit ("Lord Wept") |
| 6. Dung Gate | 13. Rockefeller Museum |
| 7. Domitian Abby (Zion's Gate in Wall to North) | 14. NebiShmuel |

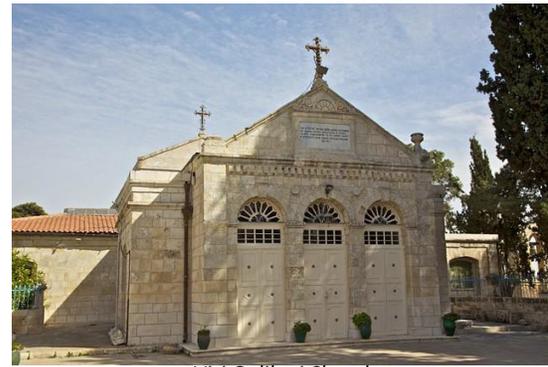


"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Psalms 125:2

Mount of Olives (continued)

The Mount of Olives has four eminences extending from north to south:

1. **The NORTHERNMOST** is supposed to be the hill where the two ANGELS ADDRESSED THE DISCIPLES after the Ascension and said, "Ye men of Galilee, why stand ye gazing up into heaven?" (Acts 1:11). **Viri Galilaei** is the name given to a wooded compound on the hill which belongs to the Greeks. A modern chapel and a Byzantine chapel mark the site. The name "Mount Galilee" appears to have been first given to this hill early in the 4th Century and in 1573 A.D. Rawolf explains the name by the statement that here was in ancient times a khan where the Galileans lodged who came up to Jerusalem. In 1620 Quaresmius applies the names "Galilee" and Viri Galilaei to this site and thinks the latter name may be due to its having been the spot where the two angels appeared and addressed the disciples as "Ye men of Galilee" (**Acts 1:11**). Attempts have been made, without much success, to maintain that this "Galilee" was the spot which our Lord intended (**Matthew 28:10, 16**) to indicate to His disciples as the place of meeting.



Viri Galilaei Church

2. **The SECOND EMINENCE** is supposed to be the hill where **JESUS ASCENDED INTO HEAVEN** (**Luke 24:50-53; Acts 1:9-12**). (Acts 1:12 is at variance with Luke 24:50. Luke indicates Bethany is the site.) **The CHURCH OF THE ASCENSION** was built on this site before 387 AD, and in 1187 the church was converted into a mosque. Only one small domed building remains of the original. Within this small octagonal building are, according to tradition, the **FOOTPRINTS LEFT BY JESUS** just before he ascended into heaven. This is a Christian shrine under Moslem control. The Moslems revere Jesus as a prophet and believe in the doctrine of the Ascension. Jesus, they believe, will raise Mohammed on resurrection day. A panoramic view of the area can be seen from the roof. The Church of the Ascension seems to have been the main inspiration for the architecture of the Dome of the Rock Mosque. **The RUSSIAN COMPOUND** was built in the late 19th Century. At the southeast corner of the church is a **STONE** where, according to tradition, the **VIRGIN MARY STOOD** at the time of the Ascension, which, according to the Russians, took place where the tower is. The **TOWER OF ASCENSION** has 6 stories and 214 steps, and is the most noticeable landmark on the Mount of Olives. The view from the tower is one of the most beautiful in Jerusalem. East of the main church is another **CHURCH WITH A MOSAIC** over a hollow, where, according to a document on the wall, the **HEAD OF JOHN THE BAPTIST WAS DISCOVERED** at the time of Constantine.



(Left) Russian Church & Tower of the Ascension
(Right) This rock is according to tradition the place where Virgin Mary stood when Jesus ascended to heaven.

3. On the **THIRD EMINENCE** the **CHURCH OF THE PATER NOSTER** (Latin for "Our Father") or **Eleona Church** which was originally a Byzantine church commemorating the Ascension of Christ after His resurrection, but after this event was located further up the hill (the tall tower of Ascension north of the *Eleona*), it became a traditional site for the **Mount Olivet Discourse** and the place where Jesus gave the Lord's Prayer after being asked by His disciples to teach them how to pray (**Matthew 6:9-15; Luke 11:1-4**). The current church was built in 1868 and is also a Carmelite Order monastery. It stands right next to the ruins of the 4th-century Byzantine Church of *Eleona* (Greek for "olive grove"). The *Eleona* was first constructed by Helena, the mother of Constantine I, based on the 2nd-century *Acts of John* which mentions the existence of a cave on the Mount of Olives associated with the teachings of Jesus (but not specifically the Lord's Prayer). The church survived intact until it was destroyed by Persians in 614 AD. The memory of Jesus' teaching remained associated with this site, and during the Crusades it became exclusively associated with the teaching of the Lord's Prayer. The Crusaders built a small oratory amid the ruins in 1106, and a full church was constructed in 1152, thanks to funds donated by the Danish Bishop Svend of Viborg, who is buried inside the church. The Crusader-era church was heavily damaged during Sultan Saladin's siege of Jerusalem in 1187, eventually being abandoned and falling into ruin by 1345.



The Church of the Holy Ascension was taken by Saladin in 1187 and converted into a mosque and remains such today. It contains what is traditionally the last footprint of Jesus on earth before he ascended into heaven.

In 1851, the remaining stones of the 4th-century church were sold for tombstones in the Valley of Jehoshaphat below the Mount of Olives. The ruins of the *Eleona* were rediscovered in the 20th Century and its walls were partially rebuilt. Today, the land on which both churches and the entire monastery are standing formally belongs to France. One of the last accounts of the Savior's mortal ministry before the events of the last supper that is said to have taken place at the *Pater Noster* location is a discussion Jesus had with his disciples concerning the events of the latter-days as recorded in **Mathew 24-25; Mark 13; Luke 21**. The Joseph Smith Translation in a harmony of these 3 Gospel accounts is particularly helpful in understanding this Olivet Discourse.



The Lord's Prayer in over 60 languages inside the Pater Noster Church.

Mount of Olives (continued)

(3 continued) Below the View area from the Seven Arches Hotel is the **JEWISH CEMETERY**.

On the Mount of Olives is the largest and oldest Jewish cemetery in the world. It dates to biblical times. Many a Jew has made a pilgrimage to Jerusalem in order to live, die, and then be buried in this cemetery. Jews were anguished over the building of the Seven Arches (formerly Intercontinental) Hotel on the eastern perimeters of the cemetery. They were shocked when the Jordanians used tombstones to pave army barracks. The Jews believe that the resurrection will take place here. The final judgment and resurrection are expected to take place here (**Ezek. 37:1-14**). The Lord will stand upon the Mount of Olives (**Zech. 14:4**).



The Jewish Cemetery on Mount of Olives

4. The **SOUTHEAST EMINENCE** is called by some the **MOUNT OF OFFENSE** because it is supposed to be the "**Mount of Corruption**" on which Solomon erected the high places for the worship of strange gods (**1 Kings 11 :7**). Some believe Solomon erected the high places on the mount south of the Jericho Road. The **MOUNT OF OFFENSE** and **MOUNT OF EVIL COUNSEL** is East of the Pool of Siloam with the Arab village of Silwan located on its slopes. Behind the village rises the traditional **Mount of Offense, or Mount of Scandal**. The **Mount of Evil Counsel** is south of the ancient city of David. A legend indicates that the high priest Caiaphas had a house there and conspired against Jesus. The Jewish village of Abu Tor and United Nations buildings are located on the Mount of Evil Counsel. Scriptures: Solomon erected altars to pagan gods on the Mount of Offense (**1 Kings 11:7-8**); Tradition says that Judas hanged himself on the Mount of Evil Counsel (**Matthew 27:5; Acts 1:18**).



*Silwan, the village on the southeast eminence of the Mount of Olives, also referred to as the **Mount of Offense**. (Picture from City of David looking SE.)* Evil Counsel

Other Churches on the Mount of Olives

The **TOMB OF THE PROPHETS HAGGAI, MALACHI, AND ZECHARIAH** is located southwest of the Pater Noster Church. It contains 38 burial niches. According to a medieval Jewish tradition also adopted by Christians, the catacomb is believed to be the burial place of these last three Hebrew Bible prophets who are believed to have lived during the 6th-5th Centuries BC. Archaeologists have dated the three earliest burial chambers to the 1st Century BC, thus contradicting the tradition. The site has been venerated by the Jews since medieval times, and they often visited the site. In 1882, Archimandrite Antonine (Kapustin) acquired the location for the Russian Orthodox Church. He planned to build a church at the site, which aroused strong protests by the Jews who visited and worshipped at the cave. The Ottoman courts ruled in 1890 that the transaction was binding but the Russians agreed not to display Christian symbols or icons at the site which was to remain accessible for people of all faiths.



*The **TOMB OF THE PROPHETS HAGGAI, MALACHI, AND ZECHARIAH** is located southwest of the Church of the Pater Noster. It contains 36 burial niches.*

The **RUSSIAN ORTHODOX CHURCH OF MARY MAGDALENE** and is marked by seven striking onion-shaped spires in Slavic style. It was built in 1888 by the Czar of Russia, Alexander III, in honor of the czar's mother and is maintained by the White Russian nuns. Although the intricately decorated façade appears to be made of marble, it is actually of sculpted white sandstone. Above the entrance a circular blue mosaic medallion depicts Mary Magdalene robed in white. In contrast to the exterior, the interior of the Church is rather plain. The walls are covered with designs, predominantly in shades of brown. The white marble and bronze iconostasis—the partition that separates the nave from the sanctuary—holds icons and paintings, including depictions of the four Evangelists, the Virgin Mary and the archangel Gabriel. Above the iconostasis, a large canvas by Russian artist Sergei Ivanov illustrates a popular legend in which Mary Magdalene travels to Rome to tell the Emperor Tiberius of Jesus' unfair trial and unjust sentence. She is shown presenting the emperor with a red egg, symbolizing the Resurrection and eternal life. On the right side of the iconostasis, a 16th-century icon of the Virgin Mary in a hand-carved wooden case has a place of honour. The icon is said to have miraculous powers. In its convent live about 30 Russian Orthodox nuns from several different countries. While particularly known for the quality of their liturgical singing, they also paint icons, embroider vestments and items for liturgical use, and decorate Russian eggs. The convent is considered part of the Garden of Gethsemane. It is located directly across the Kidron Valley from the Temple Mount. The pictures to the immediate right (from left to right and top to bottom) are: (1) the exterior of the Russian Orthodox Church of St. Mary Magdalene; (2) Above church's entrance, a circular blue mosaic medallion depicting Mary Magdalene robed in white; (3) the interior of the Church of St. Mary Magdalene.



Mount of Olives Scripture List

The Mount of Olives and Mount Moriah (immediately west of the Olivet) are the two most significant hills in all history for the children of our Heavenly Father. Upon these two mounts occurred the Atonement of Jesus Christ (Gethsemane, Golgotha, the Garden Tomb of the Resurrection, and the Ascension of Jesus Christ). Many Christians anticipate that the Mount of Olives will have a definite part in the final "wind-up" scenes of the last days: Armageddon, the two witnesses, the appearance of Jesus on the Mount of Olives, the "touching down" scene, and the beginning of the Messiah's reign. They believe that the Mount of Olives will cleave in the midst when Jesus comes (Zechariah 14:4-5) and that all believers will come into the valley and the Jews will feel his wounds and accept him as their Messiah (Malachi 3:2; D&C 45:51-53; 3 Nephi 20:29). Here is a list of some of the significant scriptures that pertain to the Mount of Olives:



View from the Orson Hyde Memorial Garden, looking towards the west, showing the Dome of the Rock where Herod's Temple once stood.



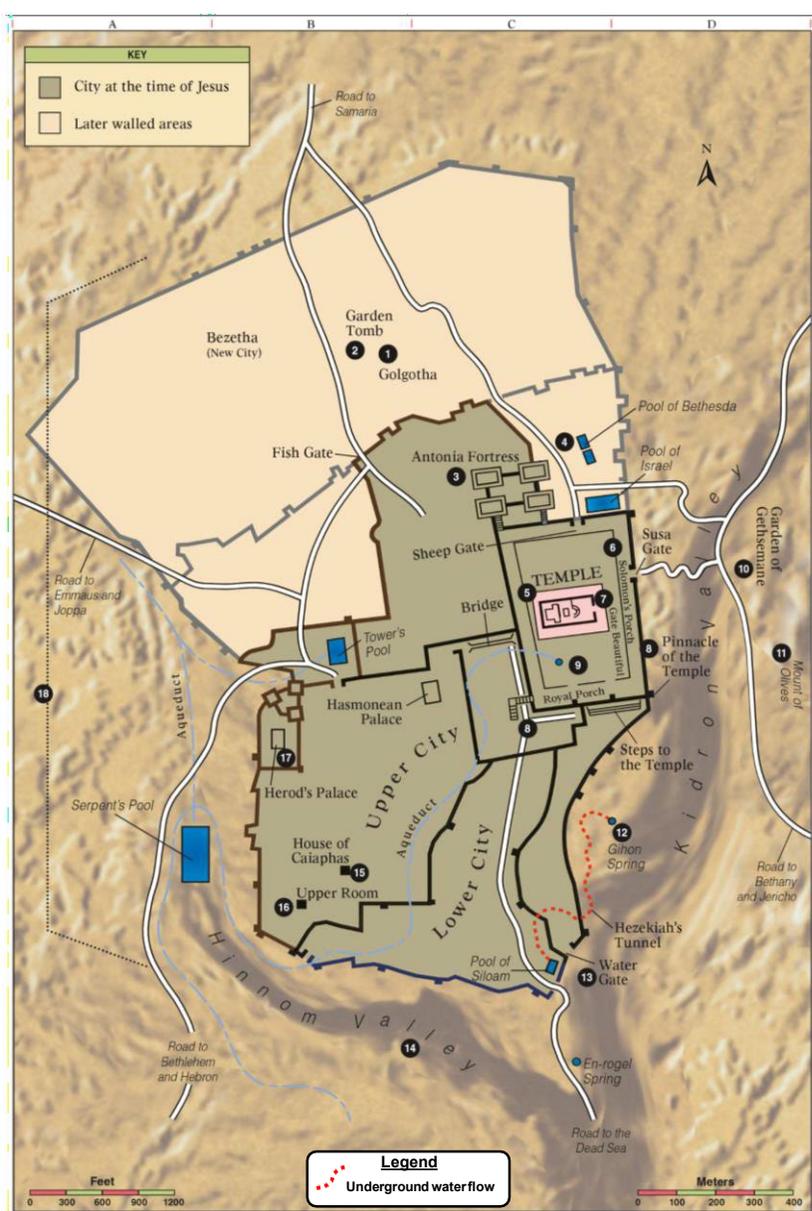
Olive Trees in Church of All Nations at western base of the Mount of Olives, part of the ancient area of the Garden of Gethsemane.

- David fled over the Mount of Olives from Absalom (2 Samuel 15:30; 16:14).
- Jesus taught concerning the destruction of Jerusalem, his second coming, and the end of the world (Matthew 24-25; Mark 13).
- Jesus taught the parable of the ten virgins and the talents, and about the last judgment: "Inasmuch as ye have done it unto one of the least of these my brethren ... " (Matthew 25).
- The Mount of Olives was the scene of Christ's triumphal entry (Luke 19:29-44).
- The fig tree was cursed (Matthew 21:17-22; Mark 11:12-14, 20-26).
- Here Jesus wept over Jerusalem (Matthew 27:37-39; Luke 19:37-44).
- This was the place of the ascension of Jesus and the appearance of the angels to the apostles (Matthew 28:16-20; Luke 24:50-53; Acts 1:4-12).
- At the Lord's coming the Mount of Olives will split in two (Zechariah 14:4). Into the valley made by the split the Jews will flee and meet the Lord and his saints (Malachi 3:2; Zechariah 14:3-9).
- The "touching-down scene" is mentioned in the New Testament (1 Thessalonians 4:16-18; Revelation 19:7).
- Jesus taught concerning the destruction of Jerusalem, his second coming, and the end of the world (1 Nephi 1:18-19; 3:17; 7:13; 10:3-4; 2 Nephi 25:14-19; Helaman 8:20-21; Joseph Smith—Matthew 1:1-55; D&C 33:17; 65:3; 88:92).
- The Doctrine and Covenants speaks of the last judgment (D&C 45:57).
- Jesus will return, the mount will "cleave in twain," and the Jews will recognize Jesus as their Messiah (D&C 45:48-53; 133:1-42, esp. 20; 5:20; 34:7; 45:16; 78:21; 109:75).

- Destruction will be caused by the brightness of Jesus' coming (D&C 5:19; 29:11-12; 34:7; 45:16, 44, 56; 65:5).
- Jesus is to be in red apparel at his coming (D&C 133:48; cf Isaiah 63:1-6).
- The "touching-down scene" is referred to in the Doctrine and Covenants (D&C 88:96; 29:9-11).

In the latter-days this was also where two dedications of the Holy Land took place in the 19th Century and where the Orson Hyde Memorial Gardens commemorating that first dedication is located.

Map of Jerusalem in Time of Jesus



1. Golgotha A possible site for Jesus' crucifixion (Matt. 27:33–37).
2. Garden Tomb A possible site for the tomb in which the body of Jesus was placed (John 19:38–42). The risen Christ appeared to Mary Magdalene in the garden outside the tomb (John 20:1–17).
3. Antonia Fortress Jesus may have been accused, condemned, mocked, and scourged at this site (John 18:28–19:16). Paul was arrested and recounted the story of his conversion (Acts 21:31–22:21).
4. Pool of Bethesda Jesus healed an invalid on the Sabbath (John 5:2–9).
5. Temple Gabriel promised Zacharias that Elisabeth would bear a son (Luke 1:5–25). The veil of the temple was rent at the death of the Savior (Matt. 27:51).
6. Solomon's Porch Jesus proclaimed that He was the Son of God. The Jews attempted to stone Him (John 10:22–39). Peter preached repentance after healing a lame man (Acts 3:11–26).
7. Gate Beautiful Peter and John healed a lame man (Acts 3:1–10).
8. Pinnacle of the Temple Jesus was tempted by Satan (Matt. 4:5–7). (A likely location for this event.)
9. Holy Mount (unspecified locations). Tradition holds that here Abraham built an altar for the sacrifice of Isaac (Gen. 22:9–14). Solomon built the temple (1 Kgs. 6:1–10; 2 Chr. 3:1). The Babylonians destroyed the temple in about 587 B.C. (2 Kgs. 25:8–9). Zerubbabel rebuilt the temple in about 515 B.C. (Ezra 3:8–10; 5:2; 6:14–16). Herod expanded the temple plaza and rebuilt the temple starting in 17 B.C. Jesus was presented as a baby (Luke 2:22–39). At age 12, Jesus taught in the temple (Luke 2:41–50). Jesus cleansed the temple (Matt. 21:12–16;

John 2:13–17). Jesus taught in the temple on several occasions (Matt. 21:23–23:39; John 7:14–8:59). The Romans under Titus destroyed the temple in A.D. 70.

10. Garden of Gethsemane Jesus suffered, was betrayed, and was arrested (Matt. 26:36–46; Luke 22:39–54).
11. Mount of Olives Jesus foretold the destruction of Jerusalem and the temple. He also spoke of the Second Coming (Matt. 24:3–25:46; see also JS—M). From here Jesus ascended into heaven (Acts 1:9–12). On October 24, 1841, Elder Orson Hyde dedicated the Holy Land for the return of the children of Abraham.
12. Gihon Spring Solomon was anointed king (1 Kgs. 1:38–39). Hezekiah had a tunnel dug to bring water from the spring into the city (2 Chr. 32:30).
13. Water Gate Ezra read and interpreted the law of Moses to the people (Neh. 8:1–8).
14. Hinnom Valley The false god Molech was worshipped, which included child sacrifice (2 Kgs. 23:10; 2 Chr. 28:3).
15. House of Caiaphas Jesus was taken before Caiaphas (Matt. 26:57–68). Peter denied that he knew Jesus (Matt. 26:69–75).
16. Upper Room The traditional location where Jesus ate the Passover meal and instituted the sacrament (Matt. 26:20–30). He washed the feet of the Apostles (John 13:4–17) and taught them (John 13:18–17:26).
17. Herod's Palace Christ was taken before Herod, possibly at this location (Luke 23:7–11).
18. Jerusalem (unspecified locations) Some suggest this is where Melchizedek ruled as king of Salem (Gen. 14:18). King David captured the city from the Jebusites (2 Sam. 5:7; 1 Chr. 11:4–7). The city was destroyed by the Babylonians in about 587 B.C. (2 Kgs. 25:1–11). The Holy Ghost filled many on the day of Pentecost (Acts 2:1–4). Peter and John were arrested and brought before the council (Acts 4:1–23). Ananias and Sapphira lied to the Lord and died (Acts 5:1–10). Peter and John were arrested, but an angel delivered them from prison (Acts 5:17–20). The Apostles chose seven men to assist them (Acts 6:1–6). Stephen's testimony to the Jews was rejected, and he was stoned to death (Acts 6:8–7:60). James was martyred (Acts 12:1–2). An angel freed Peter from prison (Acts 12:5–11). The Apostles decided the issue of circumcision (Acts 15:5–29). The Romans under Titus destroyed the city in A.D. 70.

Gethsemane ("Olive Oil Press")

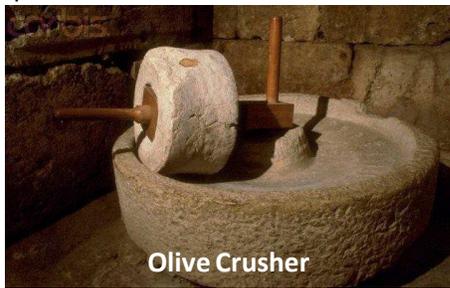
"[Jesus]... went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples....for Jesus ofttimes resorted thither with his disciples." (John 18:1-2)

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." (Matthew 26:36)

The word *gethsemane* is derived from two Hebrew words: *gat*, which means "a place for pressing oil (or wine)" and *shemanim*, which means "oils." During Jesus' time, heavy stone slabs were lowered onto olives that had already been crushed in an olive crusher. Gradually, the slabs weight squeezed the olive oil out of the pulp, and the oil ran into a pit. There the oil was collected in clay jars. The image of the Gethsemane on the slope of the Mount of Olives where Jesus went the night before his crucifixion provides a vivid picture of Jesus' suffering. The weight of the sins of the world pressed down upon him like a heavy slab of rock pressed down on olives in their baskets. His sweat, "like drops of blood falling from to the ground" (Luke 22:44), flowed from him like olive oil as it was squeezed out and flowed into the pit of an olive press.

Russell M. Nelson (President, The Church of Jesus Christ of Latter-day Saints) wrote:

"Jesus came to the base of the Mount of Olives to effect the first component of the Atonement. This He did at the Garden of Gethsemane. The word Gethsemane comes from two Hebrew roots: *gath*, meaning "press," and *shemen*, meaning "oil," especially that of the olive. There olives had been pressed under the weight of great stone wheels to squeeze precious oil from the olives. So the Christ in the Garden of Gethsemane was literally pressed under the weight of the sins of the world. He sweated great drops of blood—his life's "oil"—which issued from every pore. Jesus was accorded titles of unique significance. One was the Messiah, which in Hebrew means "anointed." The other was the Christ, which in the Greek language means "anointed" as well. In our day, as it was in His day, the ordinance of administration to the sick includes anointing with the consecrated oil of the olive. So the next time you witness consecrated oil being anointed on the head of one to be blessed, and these sacred words are said, "I anoint you with this consecrated oil," remember what that original consecration cost. Remember what it meant to all who had ever lived and who ever would yet live. Remember the redemptive power of healing, soothing, and ministering to those in need. Remember, just as the body of the olive, which was pressed for the oil that gave light, so the Savior was pressed. From every pore oozed the lifeblood of our Redeemer. Throughout the joyous days of your life's mission, when your cup of gladness runs over, remember His cup of bitterness which made it possible. And when sore trials come upon you, remember Gethsemane. (Perfection Pending, p.181)



Olive Crusher



Olive Weighted Press (Above)



Olive Screw Press (Above)



The "aqual" or Flat Circular-woven Baskets (Left)



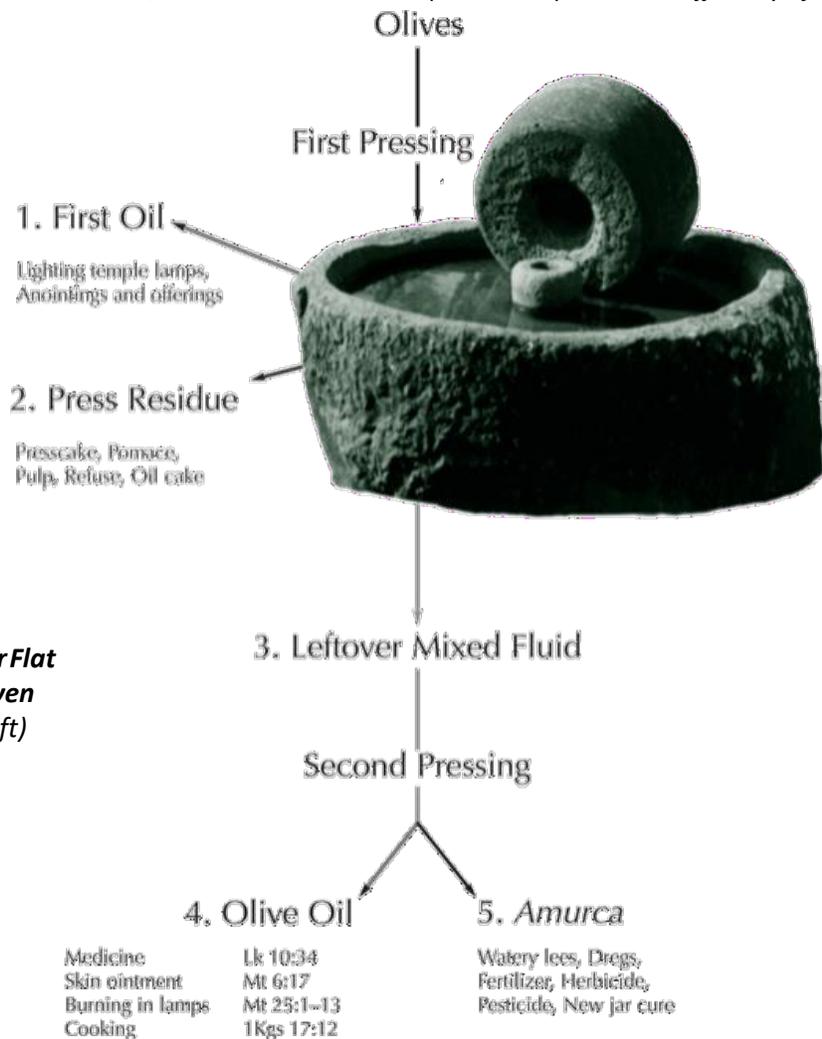
The Olive Oil Pits (Right)

Olive Oil Production

The olive crusher was the stone basin used to crush olives into pulp. A donkey pushed on a horizontal beam, which in turn rolled a millstone that crushed ripe olives (placed in a large, round basin) into a pulp. An olive crusher was often placed in a cave, where the moderate temperature improved the efficiency of the oil production.

Before crushing the Olives must be clean and pure through selection and washing. Then they are transferred to a crusher. After crushing the residue of crushed olives is placed in the "aqual" or circular woven baskets and brought to the olive press

for squeezing. The olive oil it drains into pits with water in them, each pit settles the pulp out, and water helps remove acidity. The oil is then dipped out for use. Dried olive cakes from crusher help to stoke fires.



Medicine Lk 10:34
 Skin ointment Mt 6:17
 Burning in lamps Mt 25:1-13
 Cooking 1Kgs 17:12

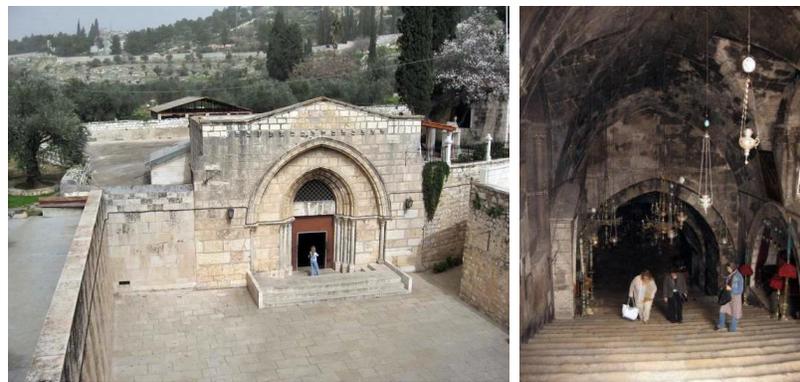
Watery lees, Dregs,
 Fertilizer, Herbicide,
 Pesticide, New jar cure

Gethsemane Churches (continued)

CHURCHES In Kidron Valley and lower West Slope of Mount of Olives



Tomb of the Virgin (Mary's Tomb and Church;) in Kidron Valley; **Church of the Assumption of Mary** (picture to right; located in upper center of map) is a deep underground chamber that supposedly houses the tombs of Mary and Joseph. Forty-seven steps lead down into the darkened tomb. Some believe this is the place of Mary's ascension ("assumption") into heaven. This doctrine was defined as a Catholic article of faith on November 1, 1950. The Greek Orthodox church has possession of the shrine, which has suffered from floods three times since 1948. The church dates back to the Crusader period, but was built on a sanctuary site dating from the 5th Century. Mary's tomb is located in the bottom to the right, and halfway up the staircase are two chapels: the one on the left contains the tomb of Joachim and Anne, Mary's parents; the one on the right is built over the tomb of Joseph, Mary's spouse. Beneath the church is a large cistern supported by 146 columns.



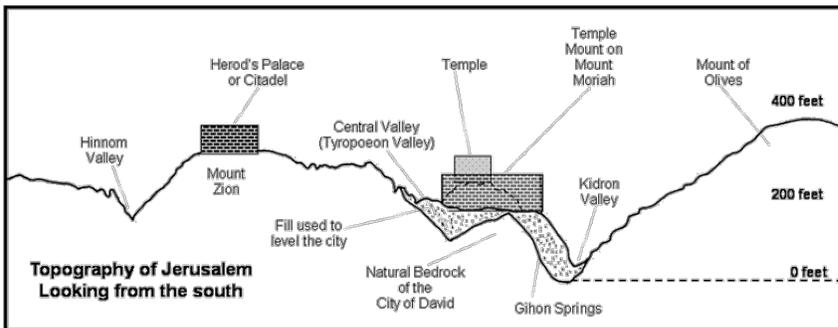
Grotto of Gethsemane (Cavern of Agony). [Picture to left is the Grotto] A few steps east of the Church of the Assumption of Mary is a grotto maintained in its primitive form. Tradition has it that Jesus and his disciples prayed here. The grotto has belonged to the Franciscans since 1392. Traditionally, this is where Jesus prayed in the Garden of Gethsemane (Luke 22:41).

CHURCH OF SAINT STEPHEN. The modern Greek Orthodox Church of Saint Stephen is located northwest of the Garden of Gethsemane. This is the traditional site where Stephen was stoned to death (Acts 8:58-59). Directly across the road to the north is an abstract iron memorial to Jewish paratroopers who fell here in June of 1967.



Gethsemane Churches (continued)

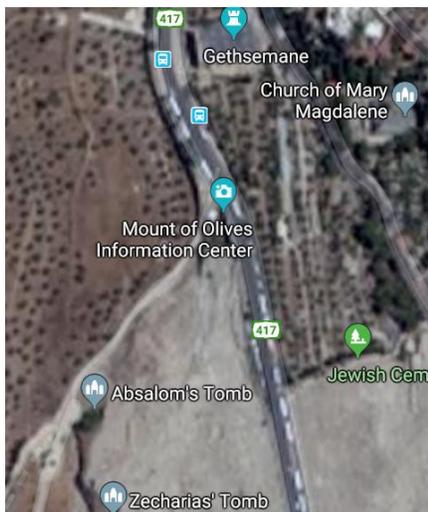
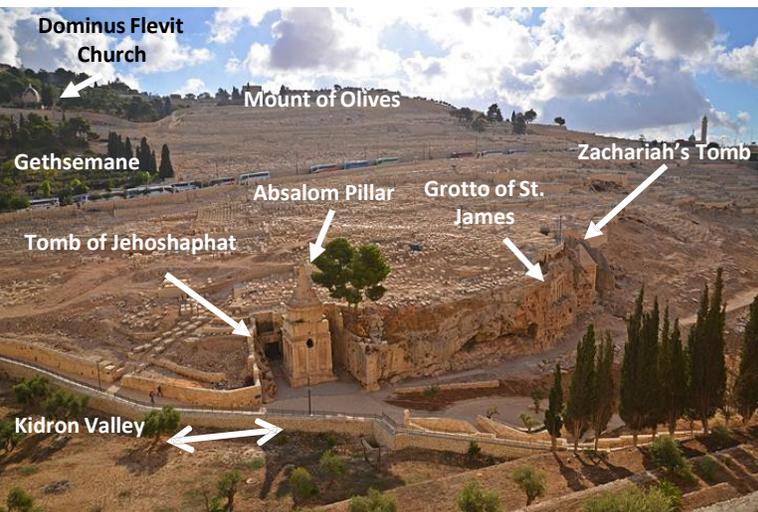
CHURCHES and TOMBS in Kidron Valley



KIDRON VALLEY (Valley of Jehoshaphat, "Jehovah has judged"). This is a wadi nearly 3 miles long lying between Jerusalem and the Mount of Olives. It is usually dry unless fed by rainfall. Opposite the temple area, the brook Kidron ("turbid") is 400 feet below the temple platform. Further south, it runs between the villages of Silwan on the east and Ophel on the west.

From Israelite times, the valley has been a favorite burial site. Some call it the Valley of Kings because they believe David, Solomon, and other kings of Israel were buried here.

The Moslems think it will be a place of judgment. Joel mentioned that judgments will take place in the Valley of Jehoshaphat (Joel 3:2, 12), and Moslems have a similar belief. Mohammed will sit on a pillow by the Dome of the Rock. A wire will be stretched from there to the Mount of Olives, where Jesus will be. All mankind will walk across the wire. The righteous will reach the other end safely, while the wicked drop off into the Valley of Jehoshaphat and perish.



Absalom's Pillar



Tomb of Jehoshaphat

ABSALOM'S PILLAR, TOMB OF JEHOSHAPHAT, GROTTO OF SAINT JAMES, TOMB OF ZECHARIAH. In the Kidron Valley, opposite the southern portion of the temple area, are four stone tombs. The first is a prominent stone pillar known as **ABSALOM'S PILLAR** (see 2 Sam. 18:18), or Absalom's tomb; but his body is probably not buried there because it is generally accepted that the stone structure was built during the period of the second temple (700 years after Absalom's death). To the left rear of Absalom's tomb is the **TOMB OF JEHOSHAPHAT**. A beautiful frieze of acanthus leaves is carved over the entrance.

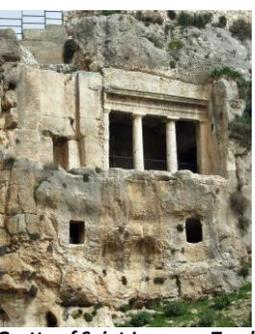
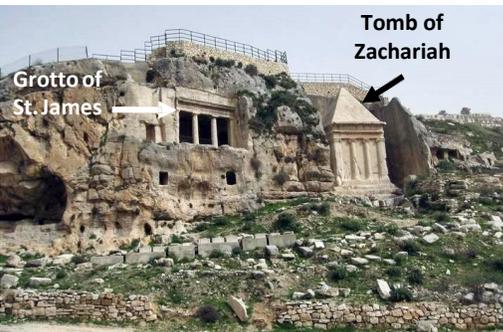
THE GROTTO OF SAINT JAMES is a tomb hewn out of rock, to the right of the pillar of Absalom. According to tradition, James hid here at the time of Jesus' arrest. Hebrew tradition indicates this is the **TOMB OF THE PRIESTLY HOUSE OF HEZIR** (Neh. 10:20). Uzziah (Azariah) allegedly spent time here when he had leprosy (2 Kings 15:5).

To the right of Saint James Grotto is the first-century **TOMB OF THE ANCIENT PROPHET ZECHARIAH**. It has a top built like a pyramid, with three pillars carved on the side of the rock. Some believe this is the tomb of Zacharias, the father of John the Baptist, however.

It was customary for the Jews to whitewash their tombs each year, and it has been suggested that Jesus was referring to these very tombs in the Valley of Kidron when he accused the hypocritical Pharisees of being like whited sepulchres - beautiful on the outside but inside full of dead men's bones (Matt. 23:27).

Scriptures:

- *Burying Israelites in the Kidron Valley was a custom (2 Kings 23:6; 2 Chron. 34:4).*
- *David fled over the Kidron from Absalom (2 Sam. 15:13-23).*
- *Josiah cast out the idols (2 Kings 23:4-14).*
- *Perhaps this was the scene of Ezekiel's vision of the dry bones (Ezek. 37:1-14).*
- *It is closely associated with the great day of judgment (Joel 3:2, 12).*
- *Jesus crossed the Kidron to Gethsemane (John 18:1).*
- *Many saints were resurrected and appeared in the Holy City (Matt. 27:52-53).*
- *Perhaps Jesus referred to the tombs in the Kidron Valley when he likened the Pharisees to whited sepulchres (Matt. 23:27).*



Grotto of Saint James or Tomb of the Priestly House of Hezir



Tomb of the Ancient Prophet Zechariah

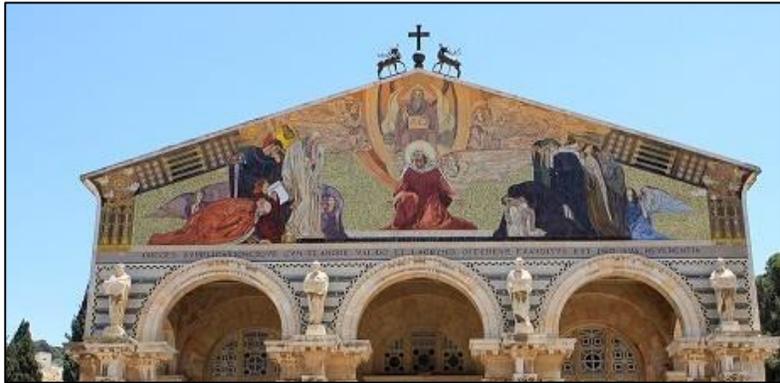
Gethsemane Churches (continued)

CHURCH OF ALL NATIONS AND BASILICA OF AGONY

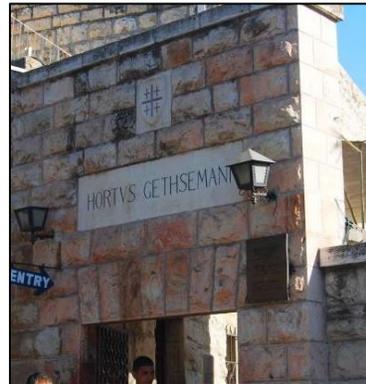
The Church of All Nations, also known as the Church or Basilica of the Agony, is a Roman Catholic church located on the Mount of Olives in Jerusalem, next to the Garden of Gethsemane. It enshrines a section of bedrock where Jesus is said to have prayed before his arrest. There are no references to *Gat-Shemanim* (Gethsemane) in the Old Testament, but the olive presses were probably in this site from previous periods, in order to process the olives from the Mount of Olives. In the 4th Century AD a church was constructed at this place, but was destroyed by the Persians in 614 AD. It was rebuilt by the Crusaders in the 12th Century, but was destroyed again by the Arabs in 1187. In 1666 the Franciscans purchased the land at this site, but were not allowed to rebuild the ruined church until the British conquest. During 1919-1924 the Franciscans order built the Catholic church over the ruins of the Crusaders church. It was designed by the Italian famous church architect, Antonio Barluzzi, who also designed the basilica of Beatitudes and the closer Dominus Flevit. The modern church was based on the Crusaders church, and some of its remains were embedded into the modern basilica. The church was constructed with worldwide donations, and therefore one of its names is "the church of all nations".



The Catholic Franciscan church, built in 1924 by donations from many nations (hence one of its names). It is one of the most magnificent churches, located on the east bank of valley Kidron at the foothill of Mount of Olives. The front of the church, facing the temple mount, is covered by a large mosaic picture. According to the new testament, this place was the site where Jesus had his last prayer before he was betrayed and arrested by the Romans. The Basilica's roof has 12 grey capes. Before the church is the grove of the ancient olive trees.

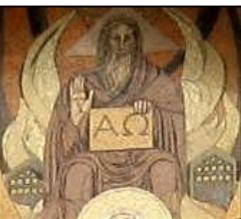


The colorful front mosaic depicts the story of Gethsemane, showing Jesus in the center weeping over the future fate of Jerusalem - the destruction of the city by the Romans (which actually happened 40 years later) . The pediment, depicts a sympathetic Jesus with people surrounding him, placing their trust in him while they toil and suffer.

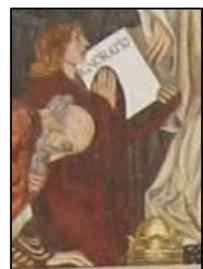


The entrance to the complex is on the north side, which opens to the north garden. The title reads "Hortus Gethsemane" - the garden of Gethsemane. Above the name of the church is the symbol of the Franciscans, the custodians of the Holy sites. Their symbol is a large cross with four crosses on each of its corners. This symbol was the Crusaders sign of Jerusalem, and

was adapted by the Franciscans. The 5-cross symbol is based on the 5 Holy wounds of the crucifixion of Jesus (2 in the hands, 2 in the legs, and one in the chest).



Above Jesus are two Greek letters - Alpha and Omega, the first and last letters of the Greek alphabet. As per Revelation 1: 8: "I am Alpha and Omega, the beginning and the ending".



On the left side, one of the followers holds a tablet with the Latin word Ignoratio, which means "ignorance". This is due to the fact that the citizens of Jerusalem were ignorant of their cruel future fate, a gloomy future that Jesus viewed and cried (as per Luke 19). These on his right depict the wise and powerful admitting their shortcomings.

Under the mosaic is a new Testament texts in Latin, such as: "...Cum clamore valido et lacrymis..." from Hebrews 5: 7 "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared";

On the tops of the pillars are the 4 canonical Gospels: Matthew (the man holding a book, emphasizing the kindly and human aspects of Jesus' life), Luke (the ox, a traditional sacrificial animal during Jesus' times), Mark (the lion, this represents the power of the Lord), and John (The eagle, emphasizing Jesus' divinity and his Gospel soaring to heaven).



On his left are the lowly unfortunates, who through their tears look to him with confidence. A mother offers a child to Jesus.

On the peak of the roof are statues of two deer on either side of the cross. This represents Psalm 42: 1, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Gethsemane Churches (continued)

CHURCH OF ALL NATIONS AND BASILICA OF AGONY (cont.)

The photo to the right shows the main altar inside the basilica, which faces the east. The painting illustrates the moment when Jesus secluded in his prayer, on the Holy rock, and flanked by the olive trees. A closer detail of the agony of Jesus is seen in the left photo below. Jesus is seen weeping on the rock between the olive trees, after visualizing the ruin of Jerusalem and observing the ignorance of its citizens of the events to come.



In the next photo above and to the right, on the floor of the hall, lays a flat rock. According to tradition, this is the Holy rock of agony, where Jesus conducted his prayer.

In the ceiling (shown in the photo to the right) are 12 capes, each dedicated to one of the nations that contributed to its construction. Their seals are located on the corners of the capes. A view of the northern side of the ceiling is seen to the far right. Below it are larger photo of the painting illustrates the story of the prayer in the garden and the betrayal: Peter, John and James are seen on the left side, since they waited nearby while Jesus prayed. The priests and soldiers and the torch holder are on the right side. Judas is seen kissing Jesus on his cheek, a sign for the Roman soldiers to pick him up. The Latin text under the painting is from Matthew 26:50 ("And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.") and Luke 24: 7 ("The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.").



In the north side of the church is a garden with several ancient large olive trees, perhaps the descendants from the original olive trees from the times of Jesus.

On the south side of the church is another garden, seen to the right. In the center of the wall is a Franciscan symbol, with two hands on both sides of a cross - the seal of the custody of the Holy places.



In 1342 Pope Clement VI declared that the Franciscans are the official custodians of the Holy places ("Custodia Terroe Sanctoe"), a custody which is still in effect to date. The bare hand is the hand of Jesus (pointing to the left), while the hand with a sleeve is St. Francis of Assisi, the founder. Both hands are perforated - the holes created by nails (Jesus on the cross, St. Francis of stigmata). On the bottom of the cross is the 5-cross symbol of the Franciscans.



After visiting the Church of All Nations and viewing the enclosed olive trees that were probably part of Gethsemane in the mortal life of Jesus Christ, we will walk up the Mount of Olives to the bottom level of the Orson Hyde Memorial Gardens to review the events of Gethsemane and have time to ponder on the significance of them.

The Orson Hyde Memorial Garden

(Upper part of ancient Gethsemane)

The re-building of Jerusalem is regarded by Mormonism as important as the establishment of Zion in America; the gathering of the dispersed of Judah is an intricate part of the restoration along with the reassembling of the other tribes, principally the tribe of Ephraim from the four quarters of the earth. (B. H. Roberts, Contributor, vol. 8 [Salt Lake City, March 1887], 161-162.)

This interest in the gathering of the House of Israel was of such paramount importance that it was the subject of the first visitations of the Angel Moroni to the Prophet Joseph Smith in 1823 (JS-H 1:40). In subsequent years Joseph Smith wrote in a letter to Elders Orson Hyde and John E. Page, members of the Quorum of the Twelve Apostles who had recently been commissioned (April 6, 1840) to go to Europe and Asia for encouraging the gathering of the Jews and the scattered remnants of a portion of Abraham's posterity to Palestine:

Letter of the Prophet to Elders Hyde and Page—Palestine Mission Considered. NAUVOO, HANCOCK COUNTY, ILLINOIS, May 14th, 1840. To Orson Hyde and John E. Page: DEAR BRETHREN: —I am happy in being informed by your letter that your mission swells "larger and larger." It is a great and important mission, and one that is worthy those intelligences who surround the throne of Jehovah to be engaged in. Although it appears great at present, yet you have but just begun to realize the greatness, the extent and glory of the same. If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our heavenly Father to the children of Abraham; and those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of Heaven rest upon them in copious effusions.

Brethren, you are in the pathway to eternal fame, and immortal glory: and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers shall bless you. Do not be discouraged on account of the greatness of the work; only be humble and faithful, and then you can say, "What art thou, O great mountain! before Zerubbabel shalt thou be brought down." He who scattered Israel has promised to gather them; therefore, inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might, and intelligence, and every qualification necessary; while your minds will expand wider and wider, until you can circumscribe the earth and the heavens, reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory. (History of the Church, vol. 4, ch. 6, p. 128)

Shortly after they left on their mission, Elder Page was separated from Elder Hyde. Elder Hyde proceeded alone on his journey to Europe, Asia Minor, and Egypt. During his travels he suffered many privations and sickness and passed through war and other perils. Nevertheless, he finally arrived at his destination in the Holy Land to dedicate that land for preparation and fulfillment of the Lord's promises to Abraham's children. In a letter to Apostle Orson Pratt, he recorded his dedicatory prayer offered on the Mount of Olives in Jerusalem, 1841. Excerpts follow:

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Kedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever --

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus, upon this land, where the Sun of Righteousness set in blood, and thine Anointed One expired. . . . Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of

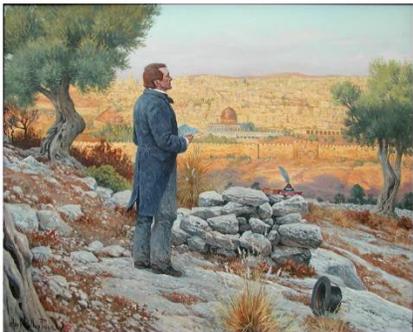
Judah's scattered remnants, according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name. . . .

"O Thou, Who didst covenant with Abraham, Thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of Thy Well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king..." (History of the Church, vol. 4, chptr. 26, p. 456)

This was the first of ten dedications in the Holy Land that would be offered by eight apostles of the Lord in this gospel dispensation.



The Orson Hyde Memorial Garden (Continued)

On October 24, 1979, the original journey of Elder Orson Hyde was memorialized by the Orson Hyde Foundation and the Jerusalem Foundation in building gardens on the Mount of Olives. Over 2000 latter-day saints gathered in the gardens, as well as, two television stations broadcasting by satellite throughout the world, were present for the dedication by President Spencer W. Kimball. Seven General Authorities traveled to Jerusalem for the dedication: President Kimball; President N. Eldon Tanner, first counselor in the First Presidency; President Ezra Taft Benson, president of the Quorum of the Twelve; and Elders LeGrand Richards, Howard W. Hunter, and Marvin J. Ashton, members of the Quorum of the Twelve; and Patriarch Emeritus Eldred G. Smith.

The memorial garden, five-and-one-quarter landscaped acres, is just across the Kidron Valley from the City of Jerusalem. It is situated near the Garden of Gethsemane and the road to Jericho.

An amphitheater in a grotto-like setting provides seating for visitors with a view of the Old City and numerous landmarks of Jerusalem. A heroic-size plaque in the garden inscribed in English and Hebrew contains excerpts of Elder Hyde's prayer. The plaque is accessible by winding pathways through groves of trees, plants, and other shrubbery.

The garden is the largest single tract in the Jerusalem Gardens National Park, which encompasses a green belt of more than 600 acres surrounding the Old City. The Park preserves historic sites including Mount Zion, the City of David, the Kidron and Hinmon v Mount of Olives and Mount Scopus.

The words of President Kimball's dedicatory prayer acknowledged the historic and religious significance of the garden's setting:

"Father, bless these grounds, these walks, these structures, the flowers, the shrubs and trees, that they may radiate the loveliness and give pleasure to those who visit here," President Kimball prayed.

"Protect this garden from the ravages of war and storm and depredation of every kind. Let it be a haven where all may meditate upon the glory which thou hast shed upon Jerusalem in ages past, and of the greater glory yet to be.

"Let those who come here feel of thy Spirit and influence, and the spirit of the holy prophets who have traversed this beautiful land."

Prior to the dedication, Church leaders were honored at a reception hosted by Jerusalem Mayor Teddy Kollek. At the reception, Elder Richards presented Mayor Kollek with the final installment in the \$1 million raised by the Orson Hyde Foundation to finance the garden. Elder Richards is president and trustee of the foundation. While numerous Church members contributed to the Orson Hyde Foundation, the memorial was not funded by the Church.



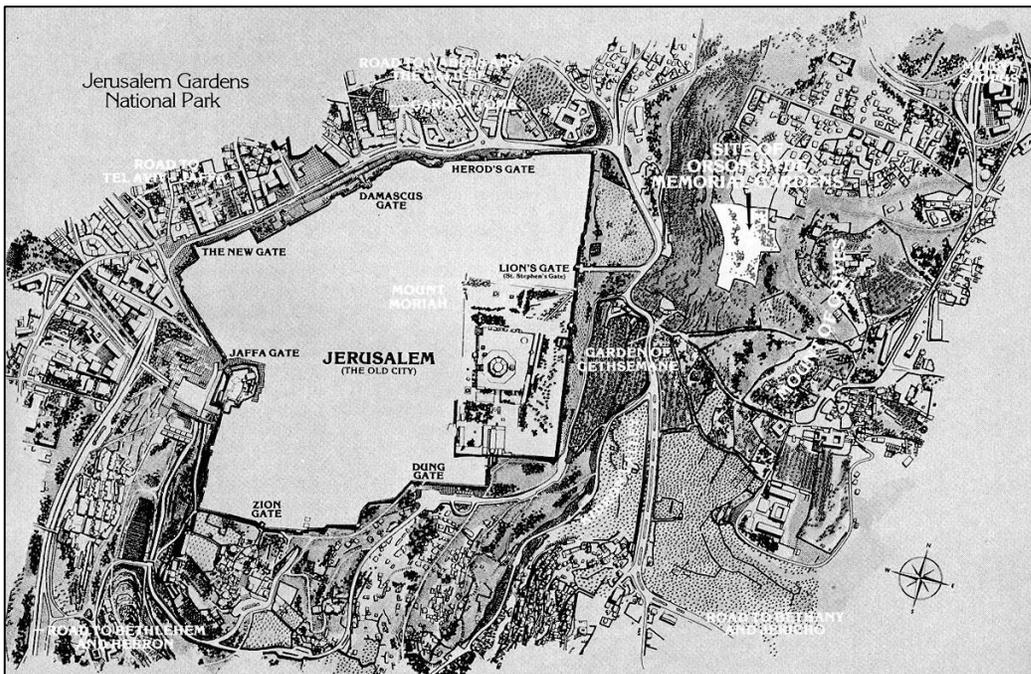
Apostle Orson Hyde



Orson Hyde Memorial Garden Dedication, October 24, 1979



Map of the Orson Hyde Memorial Garden



A copy of the Words of the Bronze Dedicatory Prayer Plaque Orson Hyde Memorial Garden

A DEDICATORY PRAYER OF THE LAND OF ISRAEL

offered by

ORSON HYDE
of the Quorum of the Twelve Apostles of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

JERUSALEM, OCTOBER 24, 1841

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Kedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I said in the vision, offered up the following prayer to Him who lives forever and ever:

O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through Thine infinite goodness and royal favor, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus upon this land, where the Sun of Righteousness set in blood, and Thine Anointed One expired...

Now O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants; according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of Thy name...

O Thou, Who didst covenant with Abraham, Thy friend, and Who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever—Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness; and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to glisten in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the fear of sorrow from their eye.

Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government; with David Thy servant, even a descendant from the loins of ancient David, to be their king.

Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—"Yea, those nations shall be utterly wasted."

תפילות הקדשה לארץ ישראל

מפי

אורסון הייד

אחד למנון שנים עשר השליחים

בנסות ישוע המשיח לקדושי אחרית הימים

ירושלים, 24 באוקטובר 1841

ביום ראשון, 24 באוקטובר ט"ו, עלת השחר, קמתי משנתי וכאשר נפתחו השערים יצאתי מהעיר, חציתי את נחל קדרון ועליתי אל הר הזיתים, ושם בדממה ובידי דיו, עפר, כחשף ראיתי בחזון התפללתי אליו החי לעולם ועד ודברי תפילתי אלה:

אתה אשר בעולם עדי עולם ללא שינוי, האלהים המושל בשמים למעלה והשולט בגולה אנוש בארץ, הלה תואר בחסדן און סוף ובטוב מלכותך לשמוע את תפילתי עבדך המתפלל אליך היום בשם בנך הקדוש, ישוע, בארץ זו אשר בה שקעה בדם שמש צדקה ועלה משיחך לבדומים...

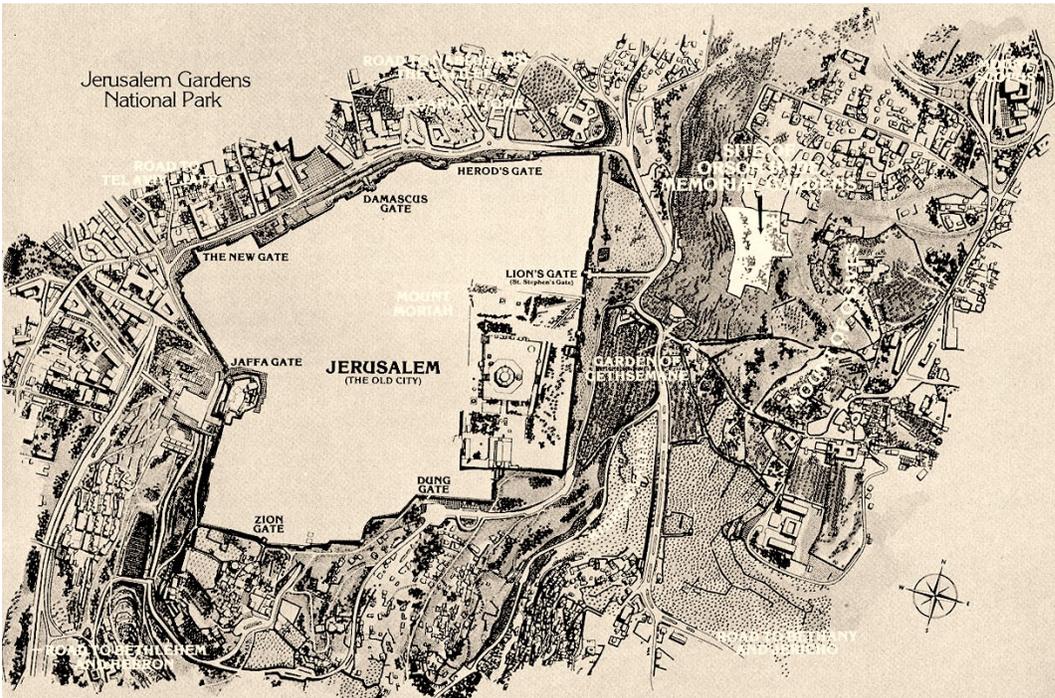
יתה, אלהים הלה עבדך ציית לחזון מן השמים אשר האצלת לו בארץ מולדתו ובעל כנפך הגיע בשלום אל המקום הזה לייגע ולהקדיש לך את הארץ הזאת, לקבץ שארית יהודה, לדברי העובדים, שוב לבנות את ירושלים אחרי שנרמסה בידי הגוים זמן לא רב ולהקים בית מקדש לכבוד שמך...

אתה פרט בריעת אברהם אבינו, וידיעת את ברכתך עם יצחק ועשבת בה ליעקב כי לא אך תנו להם את הארץ הזאת למורשה לעולם, אלא את תזכור את זרעך לעד—אברהם, יצחק ויעקב כבר עזבו עונתם מזמן ונעוה בקברייהם—בגעה פורח ומפודים בין העמים כצאן ללא רועה, ועוד מצפים לקיום ההבטחות אשר הבטחת להם; ואף הארץ הזאת אשר נגדשה שפע הטבע, ארץ גבת חלב ודבש, עופרה שממה וקרה מים אשר בו שתתה האדמה את דמו וללא חסד, מדי מרצחים.

לכן, אלהים בשם בנך אהובך, ישוע המשיח, עקור את שממת הארץ ועקריתה ויפוצו מעינות מים חיים להשקות את אדמתה הצמאה. יעמחו הגפן והזית במלא אונם ועין התאנה יפצה וישנה. תפצה הארץ במאד במאד בשוב יורשיה בעדך לאדמתה, ירום בה שוב השפע לכלכל את תנאים בשובם ברוח חן ותחנונים; ימסרו עיבם טוב ועושר ויעתקו השדות בשפע. יפוזו הצאן והעדרים וירבו בהרים; הסוד הגדול יבוע את כפירת עמך. חסר נא לב האבן משרם ותן להם לב בשר; ושמש הסוד יפוז את ענני הלילה הקרים המאפילים את רוחם. תן בלבם להיקבץ בארץ הזאת כאשר דברת. יבואו כלבים ויונים אל ארבותיהם. תביאנה אותם ספינות העמים מהיקים הרחוקים והיו מלכים אומנים ומלכות באהבת אה תמחינה דמעות ונזנים מעיניהם.

אתה האלהים, תעורר את רוח כורש להאיר פנים לירושלים ולבנה. יז רצון מלכותך להעיר גם את רוח המלכים וממלכות העולם לשאת עינם אל המקום הזה ולשאת נפשם לראות את קיום רצונך ורצון בני ידעו כי רצונך הוא להשיב לשרא את המלכות ולהקים את ירושלים עיר ברכתה ולכונן את יהוד עמיה, לאום וממשלה ובראשם דוד עבדך למלך עליהם, ואף יוצא ירכי דוד המלך.

אתה חן בעיניך האומה והעם אשר יפועו לסובת בני אברהם ולהקמת ירושלים אל יעמדו עליהם אבותיהם ולא יכריעם הדבר והרעב, כי אם נאון ישראל פרוש כנפיו עליהם וכה העליון יגן עליהם; בעוד הגוי והממלכה אשר לא יעבדוך בעבודה הנשגבה הזאת יאבדו כאשר דברת—"והגוים חרב יחריבו".



Map
The Orson Hyde Memorial Garden



Place of Dedicatory Plaque in Orson Hyde Memorial Garden

Statements of General Authorities on Garden of Gethsemane

Lorenzo Snow (1873): " We visited the reputed Garden of Gethsemane which belongs to the Latin Church. An opposition one has recently been established by the Greek Church [now Russian Orthodox]. As soon as the trees have sufficiently grown, and other fixtures remained long enough to impart an ancient and venerable appearance, it will then be exhibited to devout pilgrims as the real genuine Garden .of Gethsemane." – *Correspondence of Palestine Tourists*, p. 252.

David O. Mackay (1921): "We visited the Garden of Gethsemane, now the property of Franciscan Fathers. As at every other sacred spot in Jerusalem there are too many modern things around here to realize at first that this is the garden to which Jesus and his disciples repaired so frequently for prayer." – *Cherished Experiences*, p.120.

Joseph Fielding Smith (1954-56): "We speak of the passion of Jesus Christ. A great many people have an idea that when he was on the cross, and nails were driven into his hands and feet, that was his great suffering. His great suffering was before he ever was placed upon the cross. It was in the Garden of Gethsemane that the blood oozed from the pores of his body....

That was not when he was on the cross; that was in the garden. That is where he bled from every pore in his body. Now I _ cannot comprehend that pain. I have suffered pain, you have suffered pain, and sometimes it has been quite severe; but I cannot comprehend pain, which is mental anguish more than physical, that would cause the blood, like sweat, to come out upon the body. It was something terrible, something terrific; so we can understand why he would cry unto his Father....A mortal man could not have stood it-that is, a man such as we are. I do not care what his fortitude, what his power, there was no man ever born into this world that could have stood under the weight of the load that was upon the Son of God, when he was carrying my sins and yours and making it possible that we might escape from our sins. He carried that load for us if we will only accept him as our Redeemer and keep his commandments. Some of us find it so hard, so terribly hard, to do the little things that are asked of us, and yet he was willing to carry all that tremendous load and weight of sin – not his own, for he had no sin. He did it that we might escape. He paid the price, the penalty of our sinning. So I say, there never was a sin committed that was not atoned for. (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [Salt Lake City: Bookcraft, 1954-56], 1:130-31.)

Harold B. Lee (1958): " We walked on the sacred ground in these places and again in Gethsemane. As the sweet singer has put it: (quotes part of the song, "I Walked Today where Jesus Walked.") I, too, in company with my lovely companion, walked where Jesus walked, and we felt him close to us. Here in the Garden of Gethsemane, one of the deeply spiritual places, there are eight old gnarled olive trees showing the evidences of great antiquity, which could have been some sprouts from trees that could have been there hundreds of years ago. It was here where He knelt, in the vicinity of the very spot where we were standing." --"I Walked Today Where Jesus Walked," *Deseret Church News*, pp. 7-8.

Spencer W. Kimball (1961): "At the foot of this mount [of Olives] is Gethsemane where his sufferings were beyond all mortal comprehension." -- *Improvement Era*, June 1961, p. 425.

Hugh B. Brown (1971): "It was a glorious trip, and upon returning to Jerusalem we took it upon ourselves to go again into the Garden of Gethsemane. Here it was that Jesus suffered his greatest anguish. Here it was that he sweat drops of blood; and as he knelt there in the garden alone, his discipies having remained outside, ..." -- Conference Report, Oct. 1971, pp. 174-175.

Gordon B. Hinckley (1972): "Reverently, we visited the Garden of Gethsemane and looked upon an olive tree, gnarled and shaggy, which botanists say is probably 3,000 years old. If this be so, it was witness to the Savior's agony. There we read together the account of the sorrowful events which occurred here. It was a time for meditation and sober thought." – "Holy Land Tour Thrills Pres. Lee, Elder Hinckley," *Deseret Church News*, pp. 5, 12.

Bruce R. McConkie (1985): "Two thousand years ago, outside Jerusalem's walls, there was a pleasant garden spot, Gethsemane by name, where Jesus and his intimate friends were wont to retire for pondering and prayer This sacred spot ... is where the Sinless Son of the Everlasting Father took upon himself the sins of all men on condition of repentance. We do not know, we cannot tell, no mortal mind can conceive, the full import of what Christ did in Gethsemane ... As near as we can judge these infinite agonies--this suffering beyond compare--continued for some three or four hours. -- *Ensign*, May 1985, p. 9.

Gethsemane Scriptures (p. 1)

Significant Scriptures:

- Gethsemane was a garden across the Kidron from Jerusalem (John 18:1).
- It lay across the Kidron from the Golden Gate (Luke 22:39).
- Here Jesus took upon himself the sins of all mankind (Matt. 26:36-56; Mark 14:32-49; Luke 22:39-53).
- This was the place of Jesus' betrayal and arrest (Matt. 26:47-56; John 18:1-13).
- Here Jesus took upon himself the sins of all mankind (D&C 19:15-19; 3 Ne. 11:11).
- Jesus shed his blood for a purpose (D&C 20:40, 79; 27:2; 45:4-5; 76:69).

JST with KJV

MATTHEW

H-39. JESUS DEPARTS TO MOUNT OF OLIVES

26:30 And when they had sung an hymn, they went out into the mount of Olives.

H-45. GETHSEMANE

26:36 Then cometh Jesus with them unto a place called Gethsemane,

and said unto the disciples, Sit ye here, while I go *yonder* and pray *yonder*.

26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

26:38 Then said he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

26:39 And he went a little further, and fell on his face, and prayed,

saying, O my Father, if it be possible, let this cup pass from me:

nevertheless not as I will, but as thou wilt.

26:40 And he cometh unto the disciples, and findeth them asleep,

and saith unto Peter, What, could ye not watch with me one hour?

26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done

MARK

14:26 And when they had sung an hymn, they went out into the mount of Olives

14:32 And they came to a place ~~which was named Gethsemane: and he saith~~ **which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah. And Jesus knowing their hearts, said** to his disciples, Sit ye here, while I shall pray.

14:33 And he taketh with him Peter and James and John, and ~~began to be sore amazed, and to be very heavy;~~

rebuked them,
14:34 And said unto them, My soul is exceeding sorrowful, **even** unto death: tarry ye here, and watch.

14:35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

14:36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: ~~nevertheless not what I will, but what thou wilt~~ **my will, but thine be done.**

14:37 And he cometh, and findeth them sleeping,

and said unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

14:38 Watch ye and pray, lest ye enter into temptation. **And they said unto him,** The spirit truly is ready, but the flesh is weak.

14:39 And again he went away, and prayed, and spake the same words.

LUKE

22:39 And he came out, and went, as he was ~~went~~ **accustomed** to the mount of Olives; and his disciples ~~also~~ followed him.

(After Intercessory Prayer they come to Gethsemane)

22:40 And when he was at the place,

he said unto them,

Pray that ye enter not into temptation.

22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
2:42 Saying, Father, if thou be willing, remove this cup from me:

nevertheless not my will, but thine, be done.

22:43 And there appeared an angel unto him from heaven, strengthening him.
22:44 And being in an agony he prayed more earnestly: and ~~his~~ **he** sweat was as it were great drops of blood falling down to the ground.

22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping ~~for sorrow,~~ **for they were filled with sorrow;**
22:46 And ~~he~~ **he** said unto them, Why sleep ye?

rise and pray, lest ye enter into temptation.

JOHN

18: 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Gethsemane Scriptures (JST with KJV continued , p. 2)

MATTHEW

26:43 And he came and found them asleep again: for their eyes were heavy.

26:44 And he left them, and went away again, and prayed the third time, saying the same words.

26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take ~~your~~ rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

26:46 *And after they had slept, he said unto them, Arise, and let us be going: behold, he is at hand that doth betray me.*

H-46. THE BETRAYAL

26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.
26:48 Now he that betrayed him gave them a sign,

saying, Whomsoever I shall kiss, that same is he: hold him fast.

26:49 And forthwith he came to Jesus, and said,

Hail, master; and kissed him.

26:50(a) And Jesus said unto him, ~~Friend Judas~~, wherefore art thou come *to betray me with a kiss?*

MARK

14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither ~~wist~~ *knew* they what to answer him.

14:41 And he cometh *to them* the third time, and saith unto them, Sleep on now, and take ~~your~~ rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

14:42 *And after they had finished their sleep, he said, Rise up, let us go; 10, he ~~that~~ who betrayeth me is at hand.*

14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

14:44 And he ~~that~~ *who* betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

14:45 And as soon as he was come, he goeth straightway to him, and saith,
Master, master; and kissed him.

LUKE

22:47 And while he yet spake, behold a multitude, and he ~~that~~ *who* was called Judas, one of the twelve, went before them,

and drew near unto Jesus to kiss him.

22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

JOHN

18:2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

18:6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18:8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Gethsemane Scriptures (JST with KJV continued , p. 3)

MATTHEW

MARK

LUKE

JOHN

H-47. PETER TRIES TO STOP THE ARREST

26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
26:52 Then said Jesus unto him, Put up again thy sword into ~~his~~ **its** place:
for all they that take the sword shall perish with the sword.

26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

26:55 In that same hour said Jesus *unto* the multitudes,

Are ye come out as against a thief with swords and staves for to take me?

I sat daily with you ~~teaching~~ in the temple, **teaching**, and ye laid no hold on me.

26:54 But how then shall the scriptures be fulfilled, that thus it must be?

H-48. THE ARREST

26:50(b) Then came they, and laid hands on Jesus, and took him.

26:56 But all this was done, that the scriptures of the prophets might be fulfilled.

Then all the disciples forsook him, and fled.

14:47 And one of them ~~that~~ **who** stood by drew ~~a~~ **his** sword, and smote a servant of the high priest, and cut off his ear.

But Jesus commanded him to return his sword,

saying, He who taketh the sword shall perish with the sword.

And he put forth his finger and healed the servant of the high priest.

14:48 And Jesus answered and said unto them,

Are ye come out, as against a thief, with swords and with staves to take me?

14:49 I was daily with you in the temple teaching, and ye took me not:

but the ~~s~~Scriptures must be fulfilled.

14:46 And they laid their hands on him, and took him.

14:50 And ~~they~~ **the disciples**, when they heard this saying, all forsook him, and fled.

14:51 And there followed him a certain young man, **a disciple**, having a linen cloth cast about his naked body; and the young ~~men~~ **man** laid hold on him:

14:52 And he left the linen cloth, and fled from them naked, **and saved himself out of their hands.**

22:49 When they ~~which~~ **who** were about him saw what would follow, they said unto him, Lord, shall we smite with ~~the~~ **a** sword?

22:50 And one of them smote the servant of the high priest, and cut off his right ear.

22:51 And Jesus answered and said,

Suffer ye thus far.
And he touched his ear, and healed him.

22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, ~~which~~ **who** were come to him,
~~Be~~ **Are** ye come out, as against a thief, with swords and staves?

22:53 When I was daily with you in the temple, ye stretched forth no hands against me:
but this is your hour, and the power of darkness.

18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

18:11 Then said Jesus unto Peter, Put up thy sword into the sheath:

the cup which my Father hath given me, shall I not drink it?

18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

THE GARDEN OF GETHSEMANE

By Elder Orson F. Whitney



Elder Orson F. Whitney

Then came a marvelous manifestation from a higher source, one impossible to ignore. It was a dream, or a vision in a dream, as I lay upon my bed in the little town of Columbia, Lancaster County, Pennsylvania. I seemed to be in the Garden of Gethsemane, a witness of the Savior's agony. I saw Him as plainly as I have seen anyone. Standing behind a tree in the foreground, I beheld Jesus, with Peter, James, and John as they came through a little wicket gate at my right. Leaving the three

Apostles there, after telling them to kneel and pray, the Son of God passed over to the other side, where He also knelt and prayed. It was the same prayer with which all Bible readers are familiar: "Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as Thou wilt."

As He prayed the tears streamed down His face, which was towards me. I was so moved at the sight that I also wept, out of pure sympathy. My whole heart went out to Him; I loved Him with all my soul, and longed to be with Him as I longed for nothing else.

Presently, He arose and walked to where those Apostles were kneeling—fast asleep! He shook them gently, awoke them, and in a tone of tender reproach, untinged by the least show of anger or impatience, asked them plaintively if they could not watch with Him one hour. There He was, with the awful weight of the world's sin upon His shoulders, with the pangs of every man, woman and child shooting through His sensitive soul—and they could not watch with Him one poor hour!

Returning to His place, He offered up the same prayer as before; then went back and again found them sleeping. Again, He awoke them, re-admonished them, and once more returned and prayed. Three times this occurred, until I was perfectly familiar with his appearance—face, form and movements. He was of noble stature and majestic mien—not at all the weak, effeminate being that some painters have portrayed; but the very God that He was and is, as meek and humble as a little child.

All at once the circumstance seemed to change; the scene remained just the same. Instead of before, it was after the crucifixion, and the Savior, with the three Apostles now stood together in a group at my left. They were about to depart and ascend into Heaven. I could endure it no longer. I ran from behind the tree, fell at His feet, clasped Him around the knees, and begged Him to take me with Him.

I shall never forget the kind and gentle manner in which He stooped, raised me up, and embraced me. It was so vivid, so real. I felt the very warmth of His body as He held me in His arms and said in tenderest tones: "No my son; these have finished their work; they can go with me, but you must stay and finish yours."

Still I clung to Him. Gazing up into His face—for He was taller than I—I besought Him fervently: "Well, promise that I will come to you at the last."

Smiling sweetly, He said: "That will depend entirely upon yourself." I awoke with a sob in my throat, and it was morning.

"That's from God," said Elder Musser, when I related to him what I had seen and heard. "I do not need to be told that," was my reply. I saw the moral clearly.

I have never thought of being an Apostle, nor of holding any other office in the Church and it did not occur to me then. Yet I knew that these sleeping Apostles meant me. I was asleep at my post, as any man is who, having been divinely appointed to do one thing, does another. But from that hour, all was changed. I never was the same man again.

Agony in the Garden

By James E. Talmage

Jesus the Christ [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1962], pp. 613-14.)

“Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not a physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, the prince of this world" could inflict....In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world

“... The further tragedy of the night, and the cruel inflictions that awaited Him on the morrow, to culminate in the frightful tortures of the cross, could not exceed the bitter anguish through which he had successfully passed.”

Gethsemane Scriptures (JST with KJV continued, p. 4)

MATTHEW

MARK

LUKE

JOHN

H-49. JESUS TAKEN TO THE PALACE OF ANNAS AND CAIAPHAS

26:57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

22:54 Then took they him, and led him, and brought him into the high priest's house.

18: 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

26:58 But Peter followed him afar off unto the high priest's palace,

14:54 And Peter followed him afar off, even into the palace of the high priest:

And Peter followed afar off.

18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

18: 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

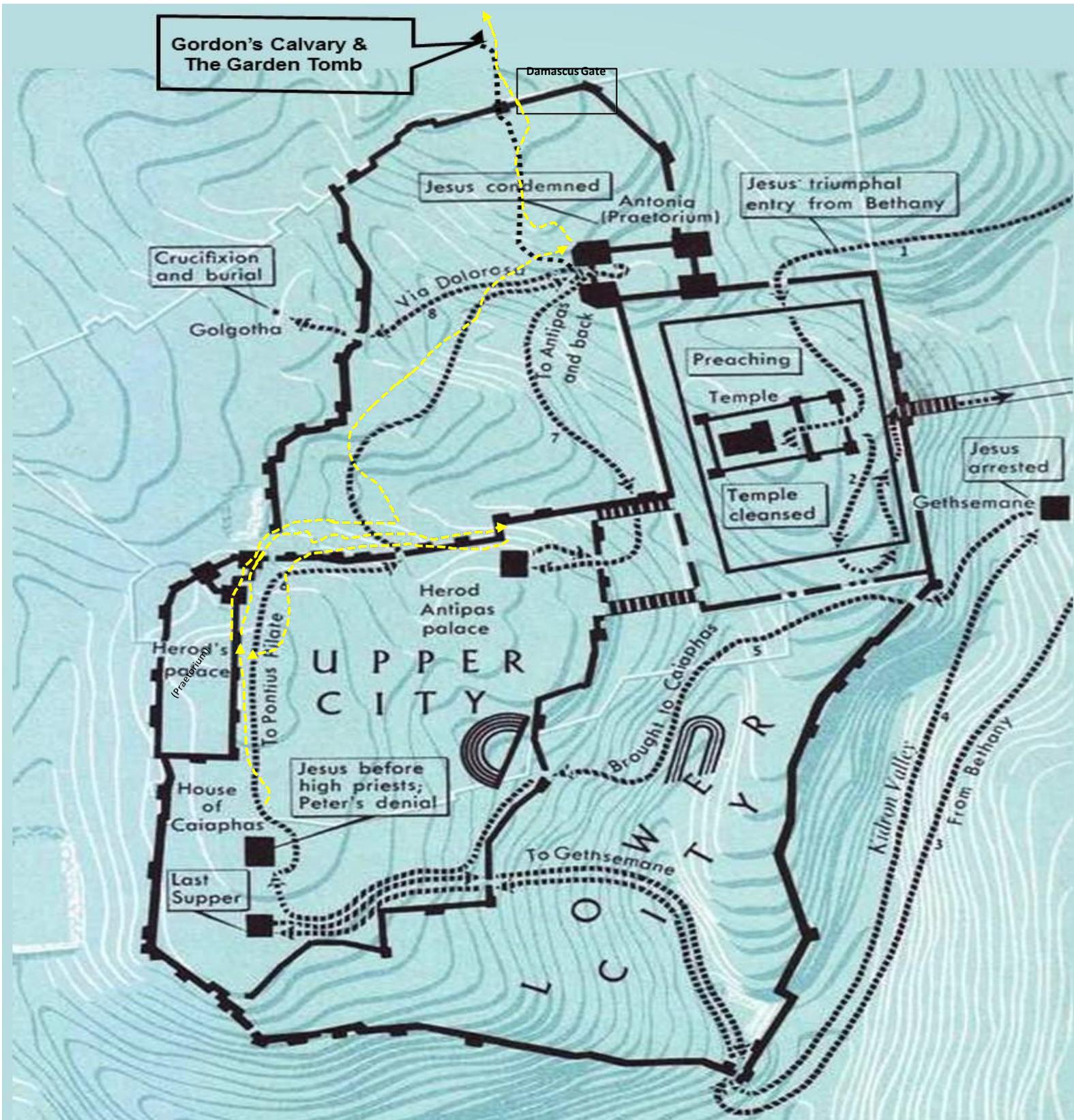
and went in, and sat with the servants, to see the end.

and he sat with the servants, and warmed himself at the fire.

22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

18:18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself

Route from Gethsemane to House of Annas and Caiaphas

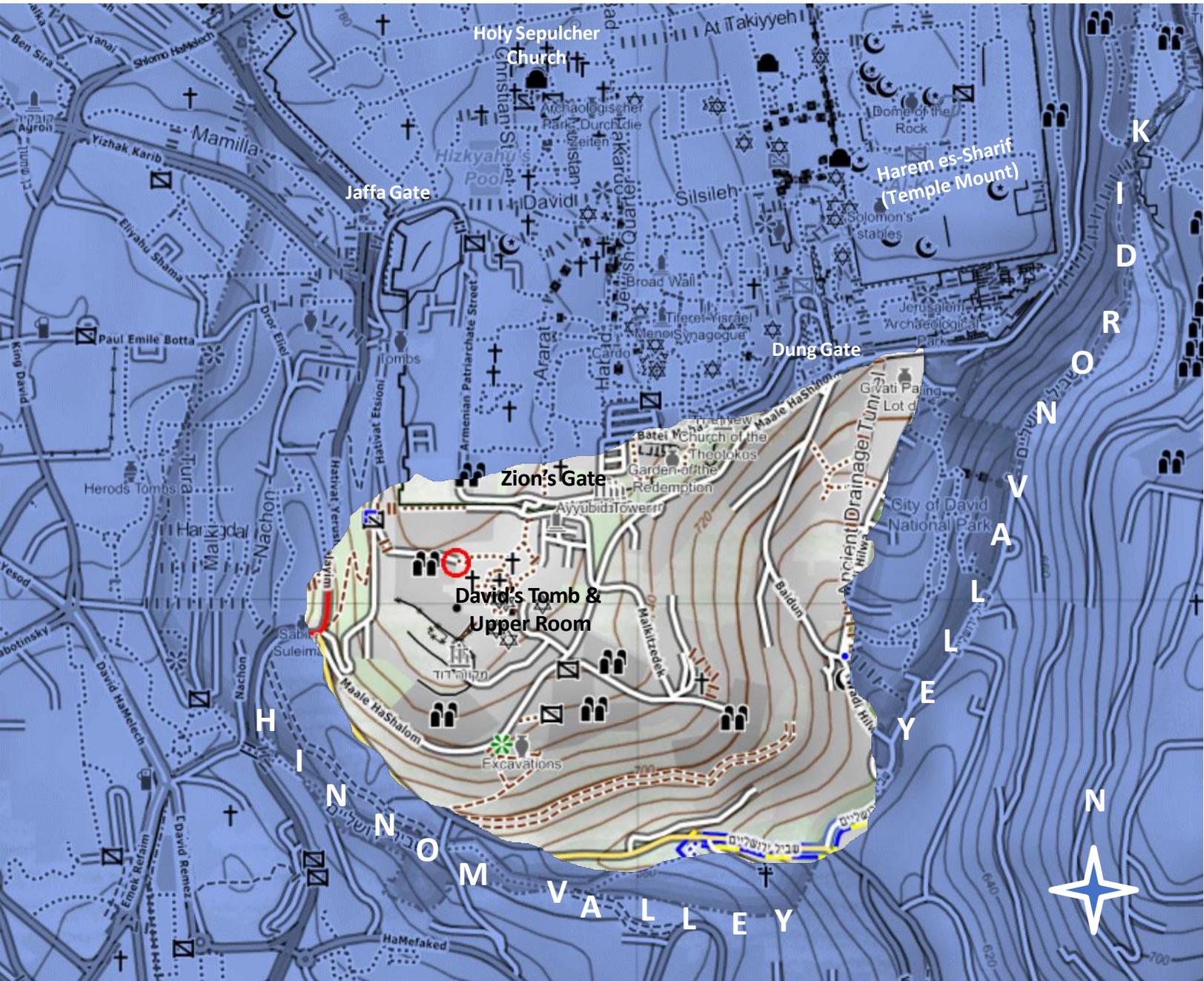
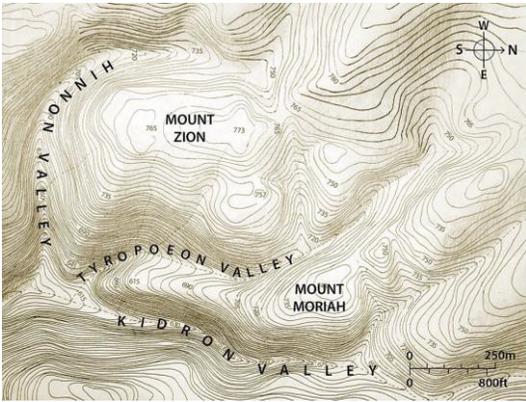


The traditional route of the Passion Week in Jerusalem is marked with **black dashed lines**. An alternative route leads from Jesus' appearance before Annas and Caiaphas to Pilate located at Herod the Great's palace (*Praetorium*) and then to Herod Antipas and back to Pilate which is marked in **yellow dashed lines**. After Pilate's trial, Jesus may have been led to the Antonia for flagellation and obtaining the cross-beam and then led out Damascus Gate to Golgotha for crucifixion. Praetorium is the palace of the Praetor or Governor, which was located both in the Roman capitol of Caesarea and in Jerusalem (probably Herod the Great's palace). The soldiers were in the Antonia Fortress.

Mount Zion, Tomb of David, Room of Last Supper (Upper Room)

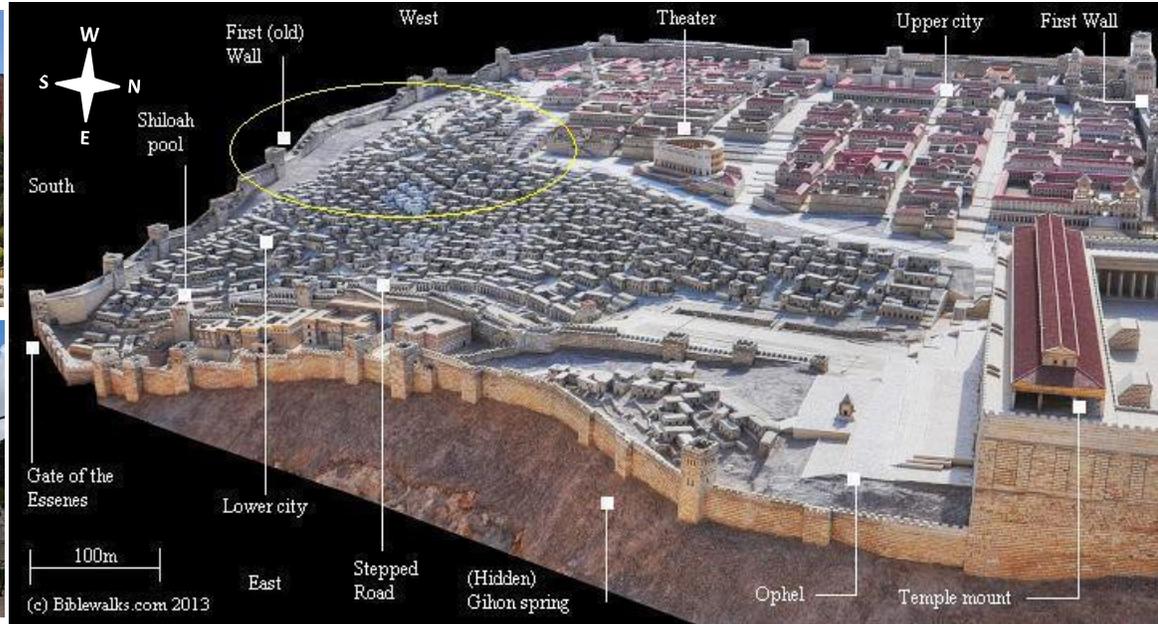
The picture on the left is a view of the upper hill called Mount Zion. It is southwest of the Old City (outside its current walls, north of the Hinnom Valley and west of the lower City of David, as shown on the topographical maps below. Prior to the destruction of the Herodian Temple, it also included a portion of the "Upper City" that is part of the Armenian and Jewish Quarters today. It was all within the fortified walls of Hezekiah's Time and the 2nd Temple Period. In Roman times this was the

southern side within the walled city, the place of Jesus' last supper and the home of the high priest Caiaphas and Annas. The area of Mount Zion was first populated in the first temple period, but the City of David was centered in the "lower city", east and down from Mount Zion. According to Jewish, Christian and Muslim traditions, Mount Zion is the site of the tomb of King David although it is also known that David was buried in the lower City of David. As a defensive location and with the refuges from the Northern Israel Kingdom, Hezekiah was the first to incorporate the Upper Western Hill into the city. During the Second Temple period this higher hill was incorporated into the newly expanded "upper city". The walls from that time (2nd Century BC) are gone today, but excavations have revealed the foundations of the walls, gates, and paved streets, from the Greek and Roman period.



Mount Zion, Tomb of David, Room of Last Supper (Upper Room) [continued]

A model of the Herodian city is shown below right, focusing on the south side. The area of Mount Zion is marked by a yellow ellipse. The first (old) wall is located on the south west side of the city. According to Christian tradition, Mount Zion was the site of the palace of high priest Caiaphas, and the location of the house where Jesus held the last supper. It was also the place where his mother Mary is buried (in the Dormition). Therefore, the area has been a prime site for Christian churches, institutes, and cemeteries. The area of mount Zion was excluded from the Roman city planned by Hadrian (Aelia Capitolina, 2nd C AD). The Ottoman walled city (completed in 1540 AD) excluded Mount Zion. The area was purchased by Christians who built monasteries, churches, cemeteries and a school.



Pictured left above is a view of Mount Zion from the lower city near Dung Gate. Below it is one of the Christian cemeteries located south west of the Catholic Dormition Abby, one of the traditional commemorating the burial site of Jesus' mother, Mary. The cornerstone laying ceremony was held in March 1906. The grand Abbey was designed by Heinrich Renard, and constructed in the years 1901-1910. It included a large church, a bell tower and a number of buildings. It was named "*Dormitio Beatae Mariae Virginis*" or "Holy sleep of Virgin Mary", and in short the "Dormition". The Armenian and Coptic churches hold the traditional site of Mary's burial in the lowest part of Gethsemane.

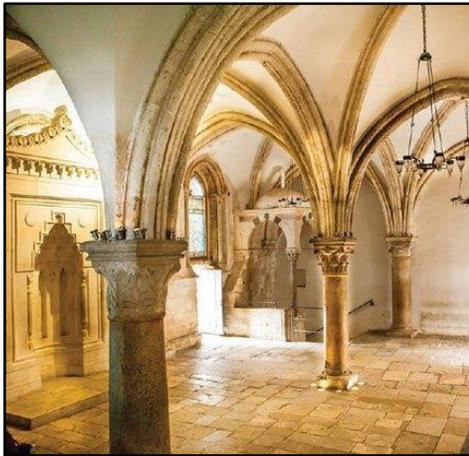
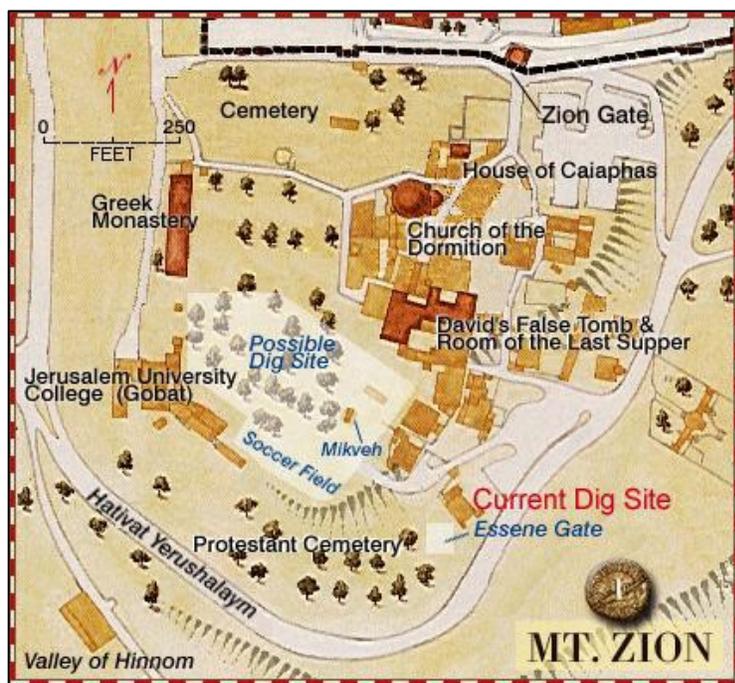
Zion's Gate. This gate has reference to the name Zion. As a place, Zion is the name of the hill where the Temple was built (Mount Zion). It later was one of the names of Jerusalem, and then extended to refer to the whole land of Israel. (See 2 Samuel 5:7 "...David took the stronghold of Zion; the same is the city of David"). In Arabic the gate is called "Bab El Nebi Daud" meaning "the gate of the Prophet David", as it is close to the traditional cenotaph of King David. Another older name of the gate in Arabic is "Bab Hart El Yahud" meaning "the gate of the Jewish section". The Ottomans built this gate in 1540 AD (947 according to Islam dates). A stone plate in the gate praises the builder, Sultan Süleyman Iben Salim. The gate was opened only during daytime, and was protected by guards. Due to its proximity to the Jewish quarter, the keys to the gate were also trusted to a Jewish member of the community. Hence its Arabic name - the gate of the Jews. During the independence war, in May 1948,



Photos from left to right: Zion's Gate from outside the Old City Wall. The next photo is of Zion's Gate from inside the city walls. Note the metal plaque above the Gate. It reads, from Psalms 9:14 "That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation."

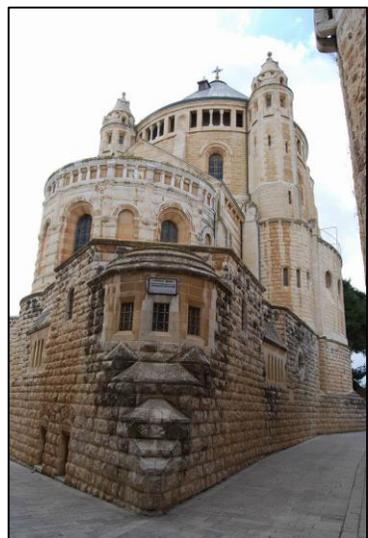
Palmach forces combated the Jordanians at Zion gate and managed to reach the Jewish quarter which was under siege, but had to retreat and eventually the quarter was evacuated. During the Jordanian occupation (1948-1967) the gate was closed. Today it is one of the main gates leading to the Jewish quarter. In 2008 the gate started renovations. The works were completed in September 2008.

Mount Zion, Tomb of David, Room of Last Supper (Upper Room) [continued]



Above is the map of the area known as Mount Zion today. Below are photos of the Church of the Dormition (also known as "The Dormition Abby") commemorating the memory of the Virgin Mary, in the traditional site of her death (the name means "Eternal sleep"). The complex was built in the beginning of the 20th Century over the ruins of a Byzantine church. It is also called "Hagia-Maria-Sion Abbey", named after the Byzantine church. Inside the church of the Dormition are two spiral staircases that lead down to the crypt. The crypt is a round pillared room ("Rotunda"), which is located in a level under the church. In the center of the crypt, surrounded by six pillars, is a sculpture of Mary's deathbed, made of ivory and cherrywood. Visitors light up candles before the sculpture.

The top to bottom, left to right (1) the Cenotaph of ancient King David (a cenotaph is a monument to someone buried elsewhere). (2-3) To its right and also below it are photos of the traditional "Room of the Last Supper" or "Cenacle" (a noun meaning "dining room", from Latin cenaculum "dining room," from the Latin cena meaning "mid-day meal, afternoon meal," literally "portion of food"). The hall of the Last Supper is a 12th C Crusader structure, built on the upper level above the traditional place of the tomb of King David. The archaeological evidence on the lower floor, which revealed an Early Roman level, supports the possibility that this area was indeed the location of the room of the Last Supper. [Matthew 26: 17-30; Mark 14:12- 26; Luke 22:7-30; John 13:1-30](4) The upper floor of the courtyard area shown in the lower right photo is the location of the Cenacle, and the lower floor is the location of the Cenotaph of King David. Beneath this modern complex is what are believed to be the "Church of the Apostles where the actual events took place in the 1st Century AD, and where the Apostles after the resurrection of Jesus saw Him [Mark 16:14; Luke 24:36-48; John 20:19- 29]; after His ascension met to select a new apostle to replace Judas [Acts 1:12-26]; and, where the Holy Ghost descended upon them on the day of Pentecost [Acts 2: 1-41].



The Church of Dormition is located just 100 meters from Zion's Gate. As you approach from the Gate the pathways divide. To the right of the photo is the Armenian Church of St. Saviour, the path to the left goes to the entry to the traditional Tomb of David.



Above are photos of the Armenian Church - St. Saviour - Mount Zion. This place is an Armenian Church, convent and cemetery. According to the Armenians, this was the house of Caiaphas, where Jesus was arrested before being tried. Going left to right, the first photo is the 14th Century entrance to the Armenian Church. To the right is the cloister (court yard) of the church of the house of Caiaphas. On the left side is an altar, and on other sides are grand tomb stones of the Armenian Patriarchs. Our tour will probably not visit this church nor the Dormition Abbey, but on the free day, some of the group may choose to visit it.

Room of Last Supper (Upper Room)

Events of the Last Supper Beginning the 13th through the 14th of Nissan or Aviv

<p>Nissan 13 [Tuesday evening to dusk Wednesday] Evening in Bethany/Day in Jerusalem.</p>	<p>Tuesday evening meal with Simon the Leper (two days before <i>Hag HaMatzot</i>); Mary with alabaster ointment anoints Jesus & Judas Iscariot is chastised.</p>	<p>Matthew 26:6-13 Mark 14:3-9 John 12:2-8</p>	<p>Aviv 13</p> <p>Last preparation day for <i>Seder</i> services</p>
	<p>Judas goes to the High Priests that night or the next morning to offer to betray Jesus.</p>	<p>Matthew 26:14-16 Mark 14:10-11 Luke 22:3-6</p>	
	<p>Peter and John are sent to obtain access to the guest chamber and make the meal preparations.</p>	<p>Matthew 26:17-19 Mark 14:12-16 Luke 22:7-13</p>	
<p>Nissan 14 [Wednesday evening to dusk Thursday] Evening and Day in Jerusalem.</p> <p>Day begins in Upper Chamber, moves to Gethsemane, the House of Annas, House of Caiaphas, Residence of Pontius Pilate, Residence of Herod Antipas, Back to Pontius Pilate, then to Golgotha (Calvary), and Tomb of Joseph of Aramathea</p>	<p>Disciples and Savior recline in evening for Passover meal.</p>	<p>Matthew 26:20 Mark 14:17 Luke 22:14</p>	<p>Aviv 14</p> <p>At going down of the sun the lamb for Passover is slain; Passover meal is eaten in evening and must be consumed before morning light; Preparation Day for <i>Hag HaMatzot</i> Pascal Lamb is sacrificed at Temple.</p>
	<p>Strife about precedence at the <i>Seder</i> (means "order") service: "...he that is the greatest among you, let him be as the younger, and he that is chief, as he that doth serve." Peter and Judas trade positions at the table seating.</p>	<p>Luke 22:24-30</p>	
	<p>Jesus ritually washes the disciple's feet as a demonstration of cleanliness before partaking of the meal of the Lord.</p>	<p>John 13:1-20</p>	
	<p>The Passover meal is partaken.</p>	<p>Luke 22:15-18</p>	
	<p>Jesus indicates the Betrayer and Judas leaves the chamber</p>	<p>Matthew 26:21-25 Mark 14:18-21 Luke 22:21-23 John 13:21-30</p>	
	<p>Jesus foretells His death.</p>	<p>John 13:31-35</p>	
	<p>The Sacrament is introduced, fulfilling the Passover service</p>	<p>Matthew 26:26-29 Mark 14:22-25 Luke 22:19-20</p>	
	<p>From this point on the account of his departure to Gethsemane, His prayers in that garden; His betrayal and arrest; His trials, conviction, and crucifixion; and His death and burial are found in the <i>LDS Edition of the King James Version of the Bible</i>, Study Helps (Bible Dictionary), "Harmony of the Gospels" in the same chronological order as could be placed here. At the ninth hour of the day when the Pascal Lamb is sacrificed at the Temple for the first evening of <i>Hag Matzot</i> the Savior dies and across the globe earthquakes and other disasters, as shown in 3 Nephi 8, occur.</p>		



A Proposed Seating of the Apostles at the Last Supper

Jesus Christ was the host of the last acceptable Passover meal before His crucifixion and resurrection. The service itself is referred to as the Seder (סדר) meaning "a prescribed order", and by the 1st Century A.D. had developed a number of traditions associated with Eastern Mediterranean customs. Rome and Greece had dominated the area for nearly three centuries, and had developed the luxury custom of reclining to eat meals at a "u"-shaped couch/table called a "triclinium". The Middle Eastern customs included resting on the left arm while only partaking of the food with the right hand (whether one was left-handed or not). The left hand was the hand of cleaning oneself, whereas the right hand was the one used in covenant-making and greetings. The one to the immediate right or front of the host was the "chosen assistant" or a favored guest. As one faces the triclinium (as in the picture) the most important positions are on the left of the viewer and proceed to his right



around the table to the least position which is on the viewer's right. Jesus' apostles very much understood the order, as suggested in Luke 14 and the contention just prior to the services beginning. In the order of the Passover meal the host sits in the second position on the left which places his chosen assistant in front of him on his right. In this fashion the assistant leans back upon the breast of the host to see and speak to him. On the left of the host is the "honored guest" who cradles the head of the host when conversing. Understanding these customs and the clues provided in the scriptures, a possible outline of the reclining positions of the apostles and Savior at the Last Supper can be established. The following scriptural descriptions show the reasoning:

1. John is close enough to lean on the Savior's breast when conversing which places him in the right-hand man's position. (John 13:23, 25) He and Peter had secretly prepared the meal at the Savior's request, and would have deserved the seat of highest trust. (Luke 22:7-13)
2. Peter was at a distance across from John and had to request that John ask the Savior who should betray him. (John 13:24-25) He also was in a dispute before the meal about position. (Luke 22:24-30) He should have served as the washer of the feet but the Host, Jesus Christ, performed this cleansing rite. (JST John 13:2-17)
3. The host always first shares his bowl with the high guest of honor giving the sop to him. Judas received the sop from Christ first and John heard their conversation that others could not. (John 13:26-30)

Roman Style Triclinium in Guest Chamber, 1st Century A.D.
Format of eating and probable Last Supper meal order – all reclined as required and only ate with right hand as the left was considered unclean.

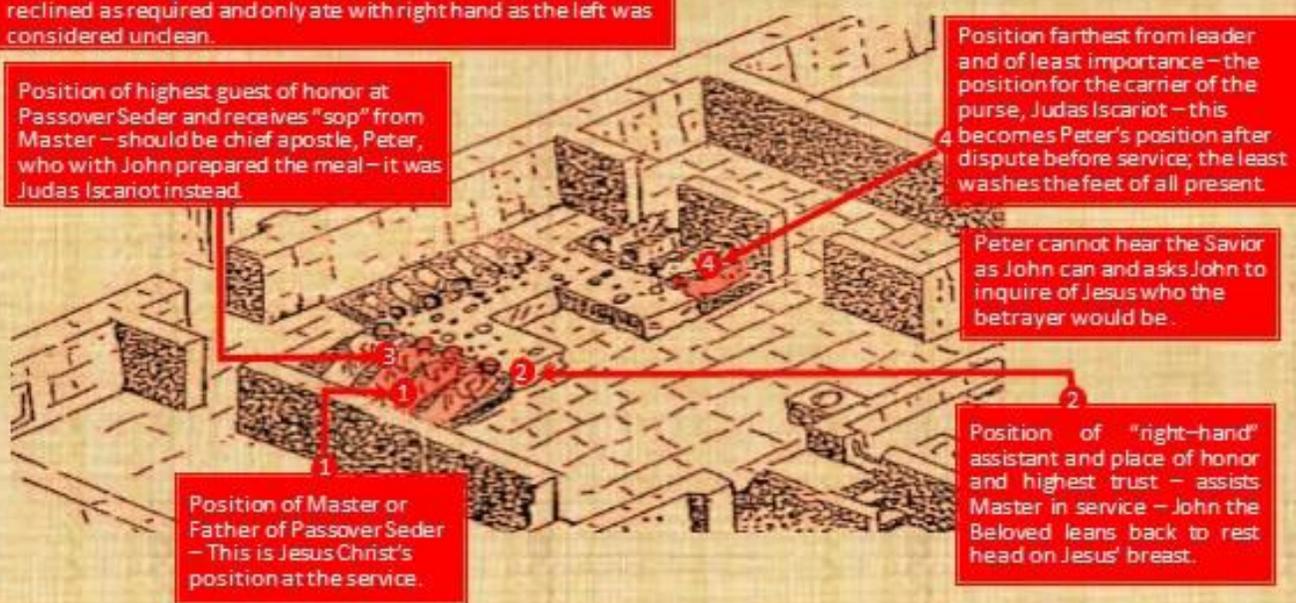
Position of highest guest of honor at Passover Seder and receives "sop" from Master – should be chief apostle, Peter, who with John prepared the meal – it was Judas Iscariot instead.

Position farthest from leader and of least importance – the position for the carrier of the purse, Judas Iscariot – this becomes Peter's position after dispute before service; the least washes the feet of all present

Peter cannot hear the Savior as John can and asks John to inquire of Jesus who the betrayer would be.

Position of Master or Father of Passover Seder – This is Jesus Christ's position at the service.

Position of "right-hand" assistant and place of honor and highest trust – assists Master in service – John the Beloved leans back to rest head on Jesus' breast.



House of Caiaphas and St. Peter in Gallicantu

Scriptural Significance:

1. Jesus was tried by Caiaphas and the Sanhedrin in a nighttime trial. (Matt 26:57-68; Mark 14:53-65; Luke 22:54,63-71; John 18:12-14,19-24)
2. Peter denied knowing Jesus three times, then the cock crowed as Jesus had prophesied. (Matt 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18, 25-27)
3. Jesus was held until morning, given a brief second trial by the Sanhedrin, then led off to Pilate. (Matt 27:1-2; Mark 15:1; Luke 22:66-71)

St. Peter-in-Gallicantu. There are two traditional sites identified as the House of Caiaphas, High Priest at the time of Jesus' trials – the One is the Armenian Orthodox Church of St. Saviour, mentioned in slide (or page) 40 of this document and Saint-Peter-in-Gallicantu Church which is built in the slopes of mount Zion. According to Catholic tradition, this second one was the place of the palace of the high priest Caiaphas, where Jesus was brought to jail after his arrest. Its name (Gallicantu, means "the cock's crow") is given after the story of Peter's triple denial of Christ and the cock crowing twice (Mark 14:30). A Byzantine shrine dedicated to Peter's repentance was erected on this spot in 457 AD, but was destroyed by the Fatimid caliph Al-Hakim bi-Amr Allah in 1010. The chapel was rebuilt by Crusaders in 1102 and given its present name. After the fall of Jerusalem the church again fell into ruin and was not rebuilt until 1931. Today a golden rooster protrudes prominently from the sanctuary roof in honor of its biblical connection.



Design and Layout of St. Peter-in-Gallicantu Church.

The entrance to the church is from a parking lot located above the main level of the church. In the courtyard is a statue that depicts the events of the denial and include its main figures; the cock, the woman, and the Roman soldier. The inscription includes the biblical passage; But he denied him, saying "Woman, I know him not"! (Luke 22:57) The entrance itself is flanked by wrought iron doors covered with biblical bas reliefs. To the right are two Byzantine-era mosaics found during excavation, these were most likely part of the floor of the fifth-century shrine.

The main sanctuary contains large, multi-colored mosaics portraying figures from the New Testament. Facing the entrance is a bound Jesus being questioned at Caiaphas' palace; on the right Jesus and the disciples are shown dining at the Last Supper; and on the left Peter, considered the first Pope, is pictured in ancient papal dress. Perhaps the most striking feature of the interior is the ceiling, which is dominated by a huge cross-shaped window designed in a variety of colors. The fourteen Stations of the Cross also line the walls and are marked with simple crosses. Beneath the upper church is a chapel which incorporates stone from ancient grottos inside its walls. Down a hole in the center of the sanctuary one can see caves that may have been part of the Byzantine shrine. These walls are engraved with crosses left by fifth-century Christians. On an even lower level there is a succession of caves from the Second Temple period. Since tradition places the palace of Caiaphas on this site, many believe that Jesus may have been imprisoned in one of these underground crypts after his arrest, however, these caves were normal in many Roman-era homes, and often served as cellars, water cisterns, and baths. On the north side of the church is an ancient staircase that leads down towards the Kidron Valley. This may have been a passage from the upper city to the lower city during the first temple period. Many Christians believe that Jesus followed this path down to Gethsemane the night of his arrest. The church belongs to the Assumptionist Fathers, a French order established in 1887 and named for Mary's Assumption into heaven. The Order has its headquarters in Jerusalem's monumental Hostelry of Our Lady of France, (Notre Dame de France), built in 1889.

TIME OF DAY MEASUREMENT IN 1ST CENTURY AD

In Old Testament Israel, the day was for a long time reckoned from morning to morning. When they wanted to indicate the whole length of a day of twenty-four hours, they said 'day and night' or some such phrase, putting the day first: scores of references could be quoted (Deuteronomy 28:66-67; 1 Samuel 30:12; Isaiah 28:19; Jeremiah 33:20, etc.). This suggests that they reckoned the day starting from the morning. It was, in fact, in the morning, with the creation of light, that the world began; the distinction of day and night, and time too, began on a morning (Genesis 1:3-5, cf. 14, 16, 18). Post-exilic Israel changed their method of reckoning the day to align with the Babylonian system which measured from evening to evening. This practice continued into Roman times and under Judaism for feasts and festivals, Sabbaths, and even civil functions up to the present day. The day and night were divided into hours and watches based on the influence of the supreme international power in the region at the time. The Babylonian divisions for three night watches ("the first watch", the midnight watch", and "the morning or last watch") were followed by the Israelites until Roman times when they adopted the Egyptian and Roman method of four night watches ("the first or evening watch", "the midnight or second watch", "the cock-crowing or third watch", "the morning, fourth, or last watch".) All of these watches are named in Mark 13:35, and others examples of their use appear in Matthew 14:25, Mark 6:48, Luke 12:38, John 13:38 and synoptic correlations with the listed verses from these Gospels.

St. Peter-in-Gallicantu (continued)



In the court yard of the church is a statue that describes the events (see Mark 14) of the denial of Jesus by Peter, the cock (seen on the top), the maid, and the Roman soldier. The inscription at its base reads parts from Luke 22: 57: "But he denied him, saying: Woman, I know him not".



One of the paintings in the lower church - the denying St Peter, the handcuffed Jesus, and the cock. The inscription reads parts from Luke 22: 57: "But he denied him, saying: Woman, I know him not".



To the right are the caves under the church, dated to the 2nd temple period. They show a view of the lower caves and the sacred pit, where Jesus was believed to be held in custody, as well as Peter and



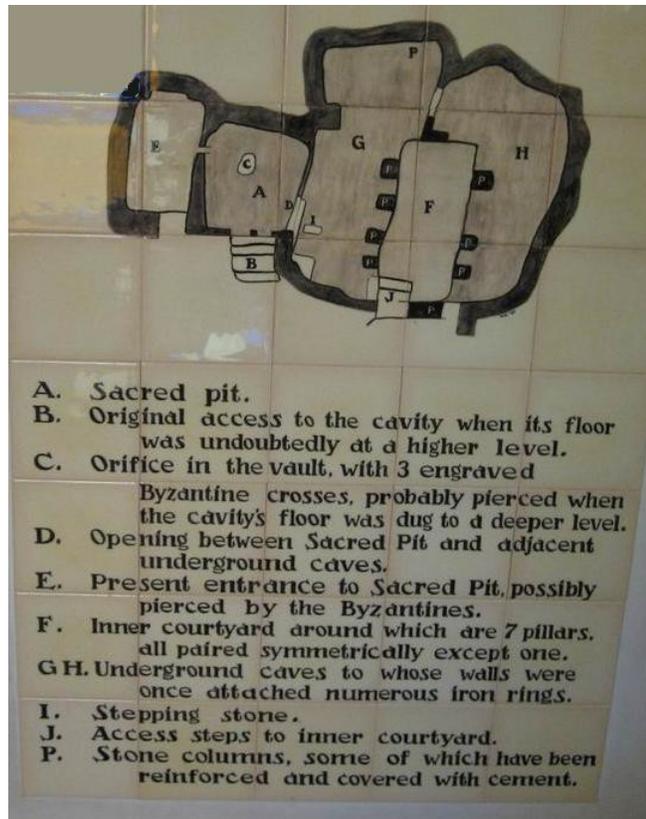
John after his resurrection (as per Acts 5). The lower room is a place where visitors stand and pray.



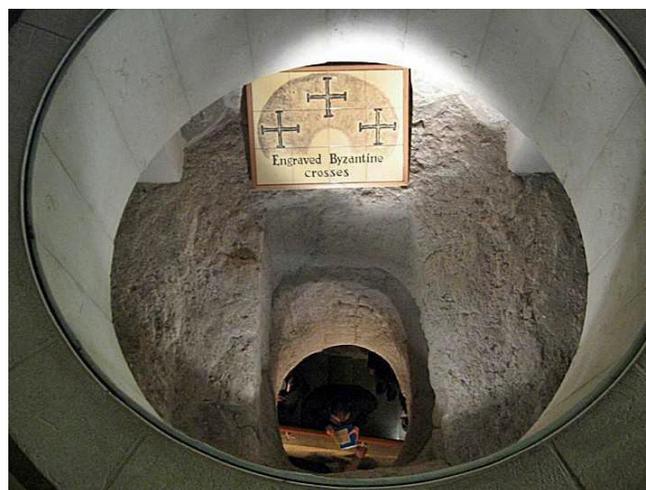
The stepped paved street crosses another north-south paved street, where remains of buildings, covered channels and caves were also unearthed. All around the yard of the church are many of the ancient buildings from the different periods in Jerusalem's history. On the north side of the church is an ancient stepped stone paved street, on which you can walk down towards the valley of Kidron. A section of 100m were uncovered here, running west to east, with remains of Roman and Byzantine periods. This stepped way may have led down to the Byzantine church of the Shiloah pool. The stepped street may have also served as a passage from the upper city to the lower city during the second temple period.



In 1888 excavations, conducted by Germer-Duran, revealed the stepped road, the Byzantine church, Byzantine roads and houses, a rock-hewn bath house, and parts of the aqueduct.



The Plan of the Pits below the Church. On the basement of the church is an array of caves. These were cut into the rock under the houses of the ancient city. According to the tradition, these caves included a jail where Jesus was held after his arrest. However, these underground caves were normal in many of the Roman-era houses, and served as cellars, water cisterns, and baths. In the photo below - several engraved Byzantine crosses are seen when looking down into the sacred pit. On the walls below there are additional signs of crosses and a praying figure.



"Those who had arrested Jesus took him to Caiaphas the high priest"



Excerpts from “Peter, My Brother” by President Spencer W. Kimball

The Approaching Crucifixion

When the Lord had spent some energy in attempting to explain the coming crisis—“how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day”—Peter attempted to dissuade the Savior from thinking of such calamity (see Matthew 16:21). He was promptly chastised for suggesting escape from the [4] tragedy. Perhaps he should have understood that it was the Lord’s will that the dire happenings occur.

What this meant—that the hour was now come—Peter may not have fully realized, but he was prohibited from resisting the coming Crucifixion by the Redeemer himself. Was he frustrated? Perhaps for the moment, but how many of us in a hostile camp, totally helpless to save, would champion the Lord under such circumstances, especially when previous efforts had been repulsed? Had not Peter single-handedly already raised his sword against “a great multitude with swords and staves” (Matthew 26:47). Had he not attempted to defend the Lord from all the mob’s manhandling and kidnapping, and was he not stopped by his Lord?

The Savior had walked calmly from Gethsemane’s garden, seemingly resigned to the inevitable sacrifice of himself. Simon had courageously manifested his willingness to alone fight the great mob to protect his Master. At the risk of death he had struck the contemptible Malthus and sliced off his ear. But this act of bravery and personal disregard was stopped by the Lord, who said to his loyal Apostle:

Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matthew 26:52–53)

What more could Peter do? How else could he show his loyalty and courage? Could it be that in these last hours Peter realized that he should stop protecting his Lord, that the Crucifixion was inevitable, and that regardless of all his acts, the Lord was moving toward his destiny? I do not know. I only know that this Apostle was brave and fearless.

Events followed each other in rapid succession. At Gethsemane Peter was futilely trying to defend his Lord one hour; in the next he was following the mob. Apparently the Savior was voluntarily suffering men to heap monumental indignities upon him. What should Peter do?

He boldly and meaningfully postulated to the Savior, “Though all men shall be offended because of thee, yet will I never be offended” (Matthew 26:33). To which the Lord replied, “This night, before the cock crow, thou shalt deny me thrice” (Matthew 26:34).

This was a critical moment. Peter’s act of protection with his sword slashing had been after this prediction was made. He had tried. He had seen one Apostle betray his Master with a kiss, and his Master had not repulsed him. Peter had been reminded that angels could be summoned if protection was needed; he had been commanded to put away his sword. Even now he did not desert his Master but followed sorrowfully behind the jeering crowd. He would remain to the end. He likely heard every accusation, saw every indignity heaped upon his Lord, felt all the injustice of the mock trial, and noted the perfidy of false witnesses perjuring their souls. He saw them foully expectorate in the face of the Holy One; he saw them buffet, strike, slap, and taunt him. He observed the Lord making no resistance, calling for no protective legions of angels, asking for no mercy. What was Peter to think now?

His Denial

A smart-aleck damsel accused Peter, “Thou also wast with Jesus of Galilee” (Matthew 26:69). What would his further defense of the Lord accomplish in this situation? Would it displease Jesus? Would it only destroy Peter himself without [5] beneficial effect? Would Christ want him to fight now, when he had denied him that privilege earlier that evening?

Then another maid announced to the bystanders and villains, “This fellow was also with Jesus of Nazareth” (Matthew 26:71). Peter replied, “I do not know the man” (Matthew 26:72). And others, recognizing his Galilean accent, declared, “Surely thou also art one of them; for thy speech betrayeth thee” (Matthew 26:73).

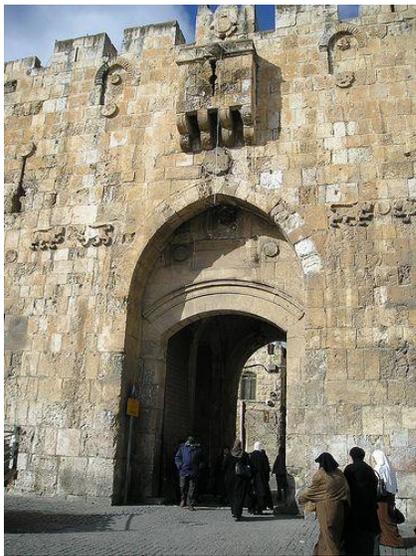
What was he to do? Could he do more? What would have been the result had he admitted his connection? Would he have lived to preside over the church? Peter had seen the Savior escape from crowds many times and hide from assassins. Is it conceivable that Peter also saw advisable advantage to the cause in his denial? Had Peter come to fully realize the hidden meaning in the oft-repeated phrase “Mine hour is not yet come” (John 2:4), and did he now understand that “now is the Son of man glorified” (John 13:31)?

I do not pretend to know what Peter’s mental reactions were nor what compelled him to say what he did that terrible night. But in light of his proven bravery, courage, great devotion, and limitless love for the Master, could we not give him the benefit of the doubt and at least forgive him as his Savior seems to have done so fully? Almost immediately Christ elevated him to the highest position in his church and endowed him with the complete keys of that kingdom.

Simon Barjona did not have long to consider the matter or change his decisions, for he now heard the cock crow twice and was reminded of Christ’s prediction. He was humbled to the dust. Hearing the bird’s announcement of the dawn reminded him not only that he had denied the Lord but also that all the Lord had said would be fulfilled, even to the Crucifixion. He went out and wept bitterly. Were his tears for personal repentance only, or were they mingled with sorrowful tears in realization of the fate of his Lord and Master and his own great loss?

Only hours passed until he was among the first at the tomb as the head of the group of believers. Only weeks passed until he was assembling the saints and organizing them into a compact, strong, and unified community. It was not long before he was languishing in prison, being beaten, abused, and “sifted as wheat” as Christ had predicted (see Luke 22:31).

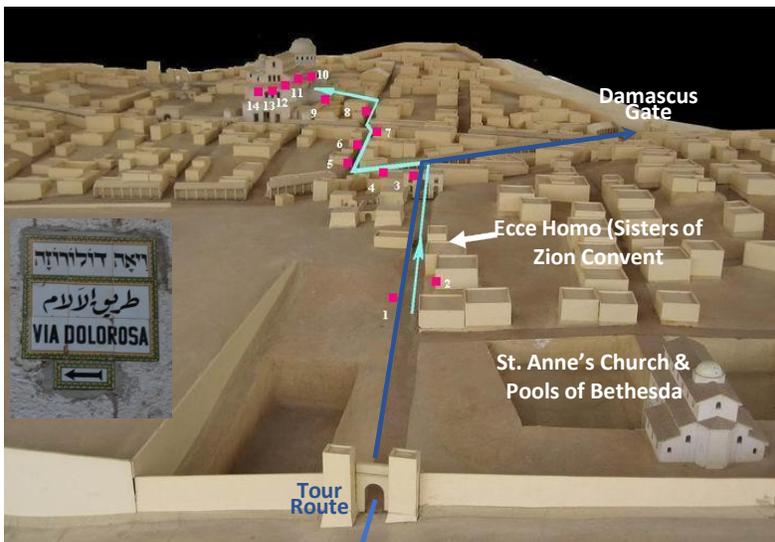
Lion's Gate & Via Dolorosa



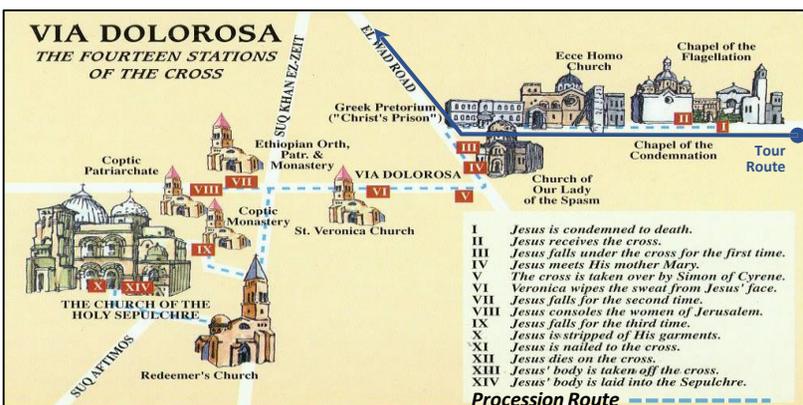
Lions' Gate (**Hebrew**: תיוראה רעש *Sha'ar ha-Arayot*, Arabic: باب طينسك, also *St. Stephen's Gate* or *Sheep Gate*) is a gate in the walls of the Old City in Jerusalem. The start of the traditional Christian observance of the last walk of Jesus from prison to crucifixion, the *Via Dolorosa* begins at the Lions' Gate. Carved into the wall above the gate are four lions, two on the left and two on the right. Suleiman the Magnificent had the carving made to celebrate the Ottoman defeat. Legend has it that Suleiman's predecessor Selim I dreamed of lions that were going to eat him because of his plans to level the city. He was spared only after promising to protect the city by building a wall around it. This led to the lion becoming the heraldic symbol of Jerusalem. However, Jerusalem already had been, from Biblical times, the capital of the Kingdom of Judah, whose emblem was a lion (Genesis 49:9). The gate also referred to as *St. Stephens Gate*, based on a tradition that Stephen, who was a follower of Jesus, and one of the seven chosen to aid elderly widows in the community of Jerusalem, was tried by the Sanhedrin for blasphemy, thrown out the gate and stoned to death. He is regarded as the first Christian martyr (*"protomartyr"*). [Acts 6 5-8; 7 58-59.] According to tradition, this gate was located near the present site, and so the Lions' gate was named Stephen's gate. The gate is part of the city's extant



walls, built by Ottoman Sultan Suleiman in 1542. The walls stretch for approximately 4.5 kilometers (2.8 mi) and rise to a height of 5–15 meters (16–49 ft), with a thickness of 3 meters (9.8 feet). All together, the Old City walls contain 43 surveillance towers and 11 gates, seven of which are presently open. Israeli paratroops from the 55th Paratroop Brigade famously stormed through Lions' Gate during the Six-Day War to conquer the Temple Mount, after which they unfurled the Israeli flag above the Old City.



Via Dolorosa ("Way of Sorrow" also Called "The Way of the Cross") is located within the Old City of Jerusalem. It starts from the place where he was tried and convicted - near the Lions' Gate on the eastern side (Muslim quarter). It ends in the crucifixion place, Golgotha, where the Church of the Holy Sepulcher is located in the west side of the old city (Christian quarter). There are a total of 14 stations along this path, based on events that occurred on the way to the Golgotha hill, the site of crucifixion, which is located at the Church of the Holy Sepulcher. Eight stations are marked along the Old City road, while 6 additional stations are places in the compound of the church. The 1st Station is the Franciscan Chapel of the Flagellation. This is the view of Via Dolorosa road, looking towards Mount of Olives (seen in the far background). Along the left side are the walls of the Franciscan monastery. Before coming to the 1st Station the tour will stop at the Church of St. Anne and the Pools of Bethesda.



The left inscription reads "Locus in Quo", which in common law means "scene of the event". The scene is the place where Pilatus apprehended Jesus and where he was flogged. The two lines are from John 19 1 ("Then Pilate therefore took Jesus, and scourged him"); The right inscription is a verse from John 19 2 ("And the soldiers platted a crown of thorns, and put it on his head...").

The full Via Dolorosa path is shown (in a bright blue dotted line) on the model of the Byzantine city (displayed at St Peter-in-Gallicantu Church), with indication of the 14 stations. This tour will follow the path (darker blue line) from Lions' Gate to the 4th Station before turning right towards Damascus Gate.

The photo to right is the entrance to the Franciscan Monastery that houses the 1st and 2nd Stations of the Cross: The Chapel of the Flagellation and the Chapel of the Condemnation. The Chapel of Flagellation is located on the right side of the courtyard, while the Chapel of the condemnation is located on the left side.



The Church of Flagellation is pictured here on the right (east side of the courtyard entry).



St. Anne's Church



This large and beautiful church is near the Lions gate, close to the north side of the temple mount, and adjacent to the site of the pools of Bethesda. It is one of the few surviving large structures from the 12th Century Crusaders period. It was built over the ruins of a 5th Century AD Byzantine church. The church is dedicated to Anna and Joachim, who according to tradition lived here, and the site where their daughter, Virgin Mary, was born in a cave which is located under the basilica. The conception of Mary is believed by Catholic and Eastern Orthodox religions to be immaculate (free from original sin of Adam and Eve) by virtue of the merits of her son Jesus. The Catholic Church teaches that God acted upon Mary in the first moment of her conception, keeping her "immaculate". The definition concerns original sin only, and it makes no declaration about the Church's belief that the Blessed Virgin was sinless in the sense of freedom from actual or personal sin. The doctrine teaches that from her conception Mary, being always free from original sin, received the sanctifying grace that would normally come with baptism after birth. The **doctrine of the immaculate conception** (Mary being conceived free from original sin) is not to be confused with the virginal conception of her son Jesus. Catholics believe that Mary was conceived of both parents, traditionally known by the names of Saint Joachim and Saint Anne. In 1677, the Holy See condemned the error of Imperiali who taught that St. Anne in the conception and birth of Mary remained virgin, which had been a belief surfacing occasionally since the 4th Century. The Church celebrates the Feast of the Immaculate Conception (when Mary was conceived free from original sin) on December 8, exactly nine months before celebrating the Nativity of Mary. The feast of the Annunciation (which commemorates the virginal conception and the Incarnation of Jesus) is celebrated on March 25, nine months before Christmas Day.

HISTORY of St. Anne's Church. Shrouded in antiquity, the building that now houses St. Anne's was once the location of a Roman temple to Asclepius, the Roman god of healing. The Church was constructed in the area of the Bethesda water reservoirs, which supplied water to the temple mount. The first pool was constructed during the first temple, based on a dam that collected water from the valley and directed it to the temple. During the 3rd Century BC a second pool was constructed, which later was expanded and turned into a popular healing center. Herod the Great constructed a new water system, making the two pools obsolete. In 44AD Herod Agrippa constructed a new wall, which blocked the water entirely, and so the pools were converted for other use. Until the 5th Century the area was converted to a baths center, and a Roman temple was erected.

Byzantine period - the first church. When Juvenal was Patriarch of Jerusalem (422-458), a large basilica (45M x 18M) was constructed in the area of the pools. It was supported by seven arches, and was built over the dike and pools. It was dedicated to "St. Mary of the Probatric".

Persian and Arab period - destruction. In 614 the Persians partially damaged and burned the structure. It was later repaired, but then totally destroyed by the Arab rulers in 1010.

Crusaders period - reconstruction. The Crusaders rebuilt the ruined Byzantine church after conquering the city in 1099, and added a chapel above it. It became a monastery.

Crusaders period - St Anna. In 1140 a large Church was built in a new site south of the pools, where the present Church stands today, and above the caves which were according to Crusaders tradition the birthplace of Mary. It was dedicated to St. Anna, Mary's mother.

Mamelukes. In 1192 Saladin captured the city and converted St. Anna to a school. Later, during the Mamlukes, the school was a famous institute.

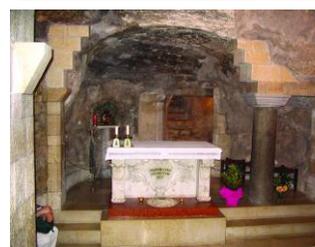
Ottomans. The Ottomans let the structure decay, and only in 1878 the church was returned to Christian ownership, under French management. The church belongs to the French government and is run by the White Fathers, a Catholic order.



The church of St. Anna is located near the excavations of Bethesda, which date to a period starting from the 2nd Century BC (Hasmonean Kings) through the 12-13th Century AD (Crusaders period). The photo above shows a section of the excavations of the baths and the Byzantine basilica, and the large church of St. Anna behind it.

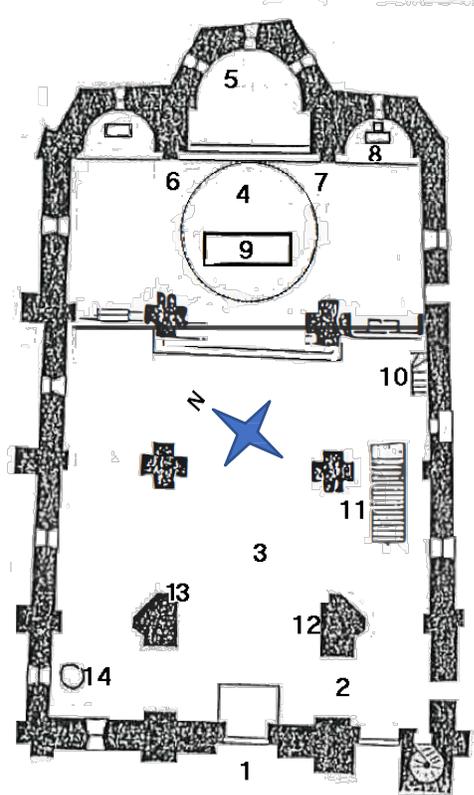


The structure is based on three halls of the same size, separated from each other by two rows of columns, each with a base shaped as a cross. The base of the north and south walls and its columns are part of the Byzantine church, while the rest of the structure is dated to the Crusaders period (12th Century AD). Saint Anne's acoustics, designed for Gregorian chant, are so perfect that the church is virtually a musical instrument to be played by the human voice. Pilgrim groups come to sing in the church throughout the day. The church's acoustics are most amazing when used by a soprano or a tenor solo voice.



Cave-Chapel of Mary's Birth In Basement or Crypt area of St. Anne's Church. Enter stairwell on the south side (right side as you face the chapel on the 1st floor).

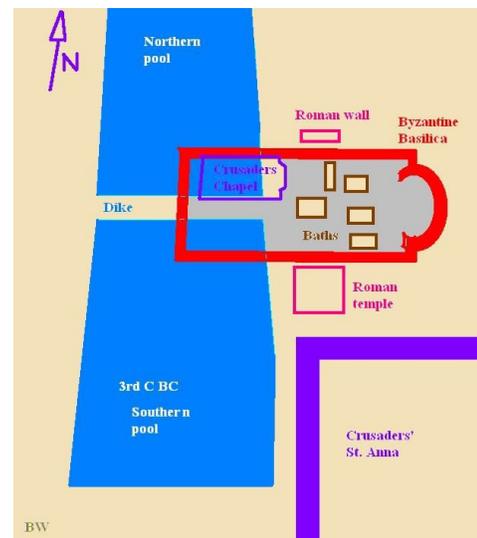
St. Anne's Church (continued)



1. Main entrance with a molded broken arch. In the tympanum is an Arabic inscription recording the conversion of the church into a Moslem theological school by Saladin in 1192.
2. New bay added when the church was extended.
3. Central nave with open pointed arches (34 meters long -111.54 feet).
4. Dome
5. Central apse. The columns flanking the central window are topped by Romanesque capitals with animal figures.
6. A human bust symbolizing St. Matthew.
7. An ox head, symbolizing St. Luke.
8. Romanesque statue of Mary with Jesus.
9. High altar carved by Philippe Kaepelin (1954) – in the center is “The Descent from the Cross” – On the right is “the Annunciation”, “The Presentation”.
10. Medieval stairway to the crypt.
11. Stairway into the cave in which Mary was born.
12. Capital with sandals linked to a scroll.
13. Capital shaped like a fluted cask.
14. Modern statue of Anne and Mary.

Pools of Bethesda

The Pool of Bethesda [“house of mercy”; from the Hebrew: *Beth* (house) and *Hesda* (kindness, charity, excellent, excel)]. The name may have been based on the quality of the waters in these pools, which their top-class quality granted favors to those who bathed in it. Perhaps, the quality attributed to these waters came from their use in the temple. There was a large double pool with five porches (four sides plus one across the middle) in the time of Jesus. At this time the pools were outside the wall of the city. The water from the pool, although available for public use, was primarily used for washing sheep [Thus, the Latin designation of the pools as *Piscina Probatica* (*Probatic* in Latin means “sheep-pool”) based on the Biblical text (2 Kings 18:17; Isaiah 7:3; John 5 1-9) which referred the pools as the sheep market. The cleaned sheep would then be sacrificed at Herod's Temple. (Sheep were not immersed in the pool, however. Water was taken from the pool to ritually cleanse the sheep.) The pools above and the Pool of Bethesda itself were later associated with miraculous healing and there were many shrines to the Egyptian/Greek/Roman god of healing Serapis (Asclepius). A very large 5th Century Church of the Paralytic was built over the ruins and was destroyed by the Persians in 614. The Crusaders built a church over the Byzantine ruins and the apse and entrance are still visible above the excavated ruins of the pool (only part of which has been excavated).



In the first photo beginning left An eastern view of Bethesda is seen, with 5 archeological levels: second temple on the lower side (in the foreground), Roman above it, Byzantine in the center level, Crusaders on top most level, and modern level in the background.

The next photo to the right shows the western side of the southern pool, which was built in the 3rd Century BC. You can see how deep is the cavity. This pool added capacity to the water reservoir which collected the rain water. The area of the twin pools was large - 120M by 50M and 15M deep (394' x 164' x 49').

The 3rd photo to the right above: The south-western side of the Byzantine church was located in the south pool, seen below in the photo. It was supported by seven arches, three of them are visible. The tall base of one of the arches is seen in the center.

The 4th photo to the right above: Another view of the seven arches, that support the Basilica and extend into the southern pool, is seen at the bottom of the photo.

During the middle of the 5th Century AD, a large Byzantine basilica (45M x 18M; 148.6' x 59') was constructed on the area between the twin pools, extending eastwards where the apse was located. It was dedicated to "St. Mary of the Probatic". A model of the Byzantine city is on display in the Gallicantu church, reconstructing how the north-east side of Jerusalem used to look in the 5th C AD. In the photo the right below you can see the Byzantine basilica standing between the twin pools of Bethesda (the left pool is the southern one).



Scriptures at the Pool of Bethesda

JST John 5:1-16

1After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3In these **porches** lay a great ~~multitude of many~~ impotent folk, of blind, halt, withered, waiting for the moving of the water.

4For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5And a certain man was there, ~~which~~ **who** had an infirmity thirty and eight years.

~~6When~~ **And** Jesus saw him lie, and knew that he had been now a long time ~~in that case~~ **afflicted**, and he saith unto him, Wilt thou be made whole?

7The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9And immediately the man was made whole, and took up his bed, and walked: and ~~on the same day was the sabbath~~ **on the Sabbath day**.

10¶ The Jews therefore said unto him ~~that~~ **who** was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11He answered them, He ~~that~~ **who** made me whole, ~~the same~~ said unto me, Take up thy bed, and walk.

12Then ~~asked~~ **answered** they him, **saying**, What man is ~~that which~~ **he who** said unto thee, Take up thy bed, and walk?

13And he that was healed ~~wist~~ **knew** not who it was: for Jesus had conveyed himself away, a multitude being in ~~that~~ **the** place.

14Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15The man departed, and told the Jews that it was Jesus, ~~which~~ **who** had made him whole.

16And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17¶ But Jesus answered them, My Father worketh hitherto, and I work.

18Therefore the Jews sought the more to kill him, because he **had** not only ~~had~~ broken the sabbath, but said also that God was his Father, making himself equal with God.

Jesus accused of blasphemy – a capital crime in Judaism!

Now there is in Jerusalem by the Sheep Gate a pool, called . . . Bethesda, having five porticoes (John 5:2). This model recreating the Pools of Bethesda shows the five porticos mentioned here. Covered walkways surrounded the structure on each of its four sides, with a fifth built over the dam that separated the two pools. These would provide shade for the sick and injured as they waited for their turn to be healed.



Verse 4 not in original Greek manuscripts.



A view of the baths is seen on the left, taken from the south-eastern side. In this scene are stone baths, water channels, vaulted rooms and grottoes which were part of the healing center. Here, Jesus met the sick people bathing in the waters, and cured a paralytic (John 5:3: "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water").

Jeremiah 17:21-22: 21: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers."

During the responses to the accusations of blasphemy, Jesus taught redemption for the dead John 5:25-30:

25Verily, verily, I say unto you, The hour is coming, and now is, when the **dead shall hear the voice of the Son of God**: and they ~~that~~ **who** hear shall live.

26For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28Marvel not at this: for the hour is coming, in the which all ~~that~~ **who** **the graves shall hear his voice**,

29And shall come forth; they ~~that~~ **who** have done good, ~~unto~~ **in** the resurrection of **life the just**; and they ~~that~~ **who** have done evil, ~~unto~~ **in** the resurrection of **damnation the unjust**.

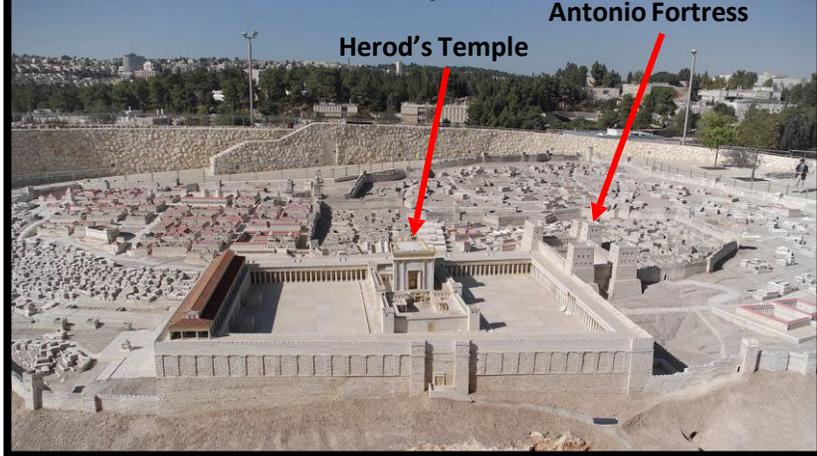
[When Joseph Smith and Sidney Rigdon came across this verse 29, while translating the Bible, they inquired and received what is D&C 76.]

~~30I can of mine own self do nothing:~~ **And shall be judged of the Son of Man. For** as I hear, I judge: and my judgment is just; **For I can of mine own self do nothing** because I seek not mine own will, but the will of the Father ~~which~~ **who** hath sent me. (Go to the document on Amazon Kindle "Scriptural Reference portion for Holy Land tours-Volume 1-Chapter 3 Moses and the Promised Messiah" to see Messianic Missions concerning 2nd Temple Jewish belief of redemption for the dead.)

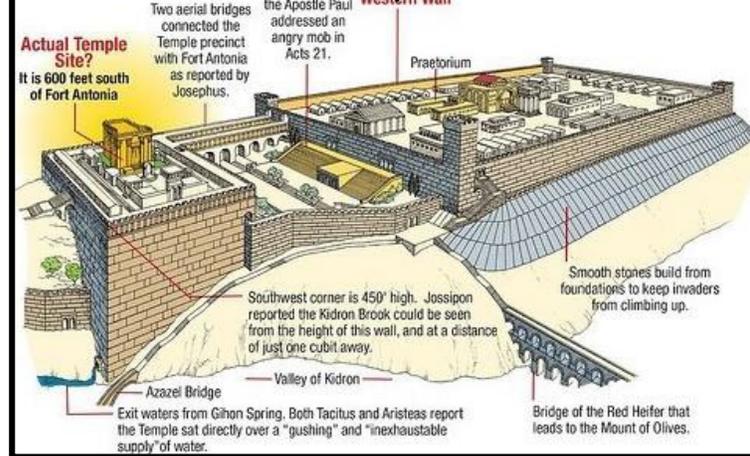
Antonio Fortress (Ecce Homo, Sisters of Zion Convent)

A question looms today about the location of the Antonio Fortress. The Traditional view has always placed the Antonio Fortress at a complex just north of the Harem es-Sharif or Temple Mount complex where the dome of the Rock sits today. However, in recent years there has been new findings, both literary and physical evidence that suggest the current location has been created after the collapse of the Byzantine Empire in the early 7th Century AD, probably identified in the 10th Century. For the current evidence of the theory go to the Kindle File: "Antonia_ The Fortress Jerusalem Forgot – Popular Archeology.PDF" sent with your Amazon Whispercaster materials. Below are the two theories illustrated.

Traditional View of the Temple Mount and Antonio.



Another View of the Temple Mount and Antonio.



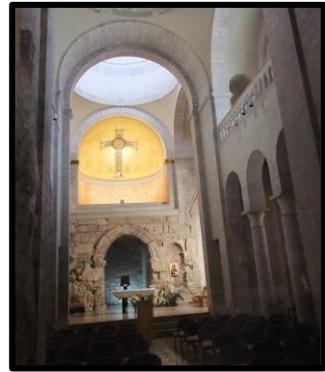
The Praetorium is where Pontus Pilatus judged the Savior Jesus Christ, where Jesus received the scourging and from here carried His cross to Calvary. The Praetorium was also known as *Lithostratos* or "place of the pavement". It was felt that when Pilate came from the Roman headquarters in Caesarea Maritima (place of our first visit on this tour, Day 3), he would either reside in Herod's spacious place or during the pilgrimage Feasts (*Hag*) at the Antonio Fortress where the Roman legion resided to keep the peace of Jerusalem. 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.



To the left is a photo of the Omaryya Boys School which sits over the foundations of the southern wall of the Antonia and northern wall of the colonnaded structure for the Temple Mount. Some refer these colonnaded areas as "Solomon's Portico" where Jesus would have taught. The tour walks past this structure on the street (Via Doloroso) shown here. The picture is facing east towards the Lions' Gate. On the opposite side of the street going a little further north is the entry to the Sisters of Zion Convent and "Ecce Homo" ("behold the man", words of Pilate to the crowd when examining Jesus after having Him scourged, crowned, in hopes that the crowd would be satisfied and Pilate could release Jesus). The entry to the convent is shown in the lower left photo, located on the right side. Directly in front is an archway built by the Roman Emperor Hadrian in the beginning of the 2nd Century AD. It is part of a Roman triumphal arch similar to Constantine's Arch in Rome (pictured). Half of the arch extends into a chapel that is part of the convent and an apartment has been built into the upper part of the arch (note the windows). The convent was built in the 1860s upon the ancient Pool of Sparrow, which was covered with a stone pavement which was used as a plaza and believed to be the spot where Christ was presented.



Entry sign to Sisters' of Zion Convent and the "Lithostratos"



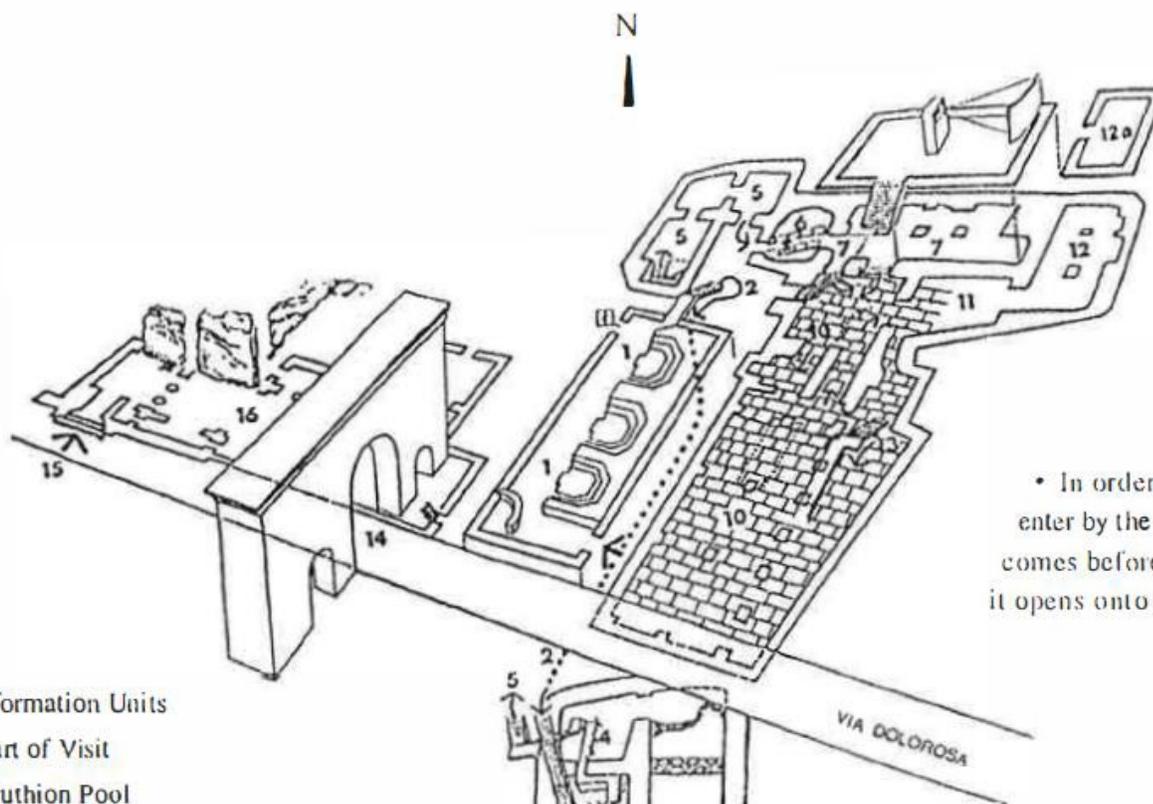
Hadrian's Arch, "Ecce Homo" Jerusalem

Constantine's Triumphal Arch, Rome, Italy

Chapel in Sisters' of Zion Convent, note the arch that was part of Hadrian's Triumphal Arch.

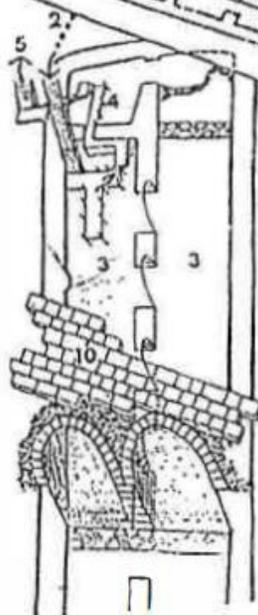
Notre Dame de Sion, Ecce Homo Convent

Diagram of Site



• In order to view the Arch, enter by the outside door which comes before the door of n°41; it opens onto the Via Dolorosa.

1. Information Units
2. Start of Visit
3. Struthion Pool
4. Northern extension of Struthion Pool
5. Museum
6. North-eastern extension of Struthion Pool, with canal.
7. Northern Gallery
10. "The Lithostrotos"
11. North-eastern end of Lithostrotos
12. Eastern gallery
- 12a. Prayer Chapel
13. Exit staircase
14. Ecce Homo Arch
15. View of Arch
16. Basilica of the "Ecce Homo"



Antonio Fortress (Ecce Homo, Sisters of Zion Convent) and Via Dolorosa (cont.)

Under the monastery, in a large underground hall, there is a large water pool carved in the stone. This is part of the Struthion Pool (the Greek word for "lark", Probably due to the fact that it was relatively smaller than other pools in Jerusalem). This pool was built during the Second Temple era, north of the Antonia Fortress, in the moat that protected it, and also served as its water source. The pool was unroofed, but after the failure of the Bar Kokhba Revolt in 135 AD, when Jerusalem became a pagan Roman city during the days of Hadrian Caesar, a dome was added to cover the pool. A big stone-paved courtyard was built above the dome. The remnants of this courtyard are also located under the Convent of the Sisters of Zion. Remnants of the Roman victory gate were integrated into the monastic church, which was probably also built during the era of Hadrian Caesar.

Beneath the convent is an extensive area of Roman flagstones. As these continue, to a lesser extent, under the Church of the Condemnation, they have been known for several centuries.[citation needed] Due in part to an etching of a game by Roman soldiers discovered in 1864 involving the execution of a "monk king", the flagstones were thought by nuns to be those of Gabbatha, which John 19:13 describes as the location where Pontius Pilate adjudged Jesus' trial. It is possible that following its destruction the Antonia Fortress's pavement tiles were brought to Hadrian's plaza.

Basileus or Basilicus (a.k.a. the Game of the Kings) – The premise here is that you throw your dice or tali to advance through a series of boxes and circles on a board. Whoever is the first to get to the king's tower in the center, is the winner and therefore elected king. The others in the game then have to obey his command. In some ways, this is similar to the game of "Truth or Dare". Historians note that Basilicus was derived out of Saturnalian worship festival where a scapegoat was selected by lot. The goat would then be decorated or dressed up as a "mock king," and would subsequently be taunted, tortured, and finally sacrificed. In the Roman Army's version of Basilicus, the winner of each round of the game would get to choose different ways to torture the prisoner in the guards' collective charge. This included dressing the prisoner up as a king and in turn mocking and abusing the victim, prior to the act of execution. This actually was used to help de-sensitize Roman soldiers to the art of cruelty. There are three places on the Gabbatha flagstones where a "B" is incised or carved. This identifies the "Basileus" game board (note: Basileus is the Greek word for "King"). *This clearly seems to be what is going on with the way the Lord was treated by the Roman Garrison: "Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. And they clothed Him with purple; and they twisted a crown of thorns, put it on His head, and began to salute Him, "Hail, King of the Jews!" Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him." (Matthew 27: 27–31).* The existence of the King's Game is evidence that Roman soldiers played a cruel game that abused victims and made them into a mock king. The existence of flagstone etching shows that this game was played at the Praetorium where Christ was held prisoner. Yet again, the facts line up with the Biblical account. The irony is that they were playing a game that involved a Scapegoat. Indeed, the Lord Jesus was the Scapegoat who took on Himself the world of oursins!



Lithostratos beneath Convent



Struthian Pool
Bbeneath Sisters of Zion Convent



Struthian Pools, sealed wall added in 19th Century

Above: The Struthion Pool, translated from the Greek as 'Sparrow Pool' (Aramaic: חוּוּשָׁא אַרְפָּצַ) is a large cuboid cistern beneath the Convent of the Sisters of Zion in the Old City of Jerusalem, built by Herod the Great in the 1st Century BC.



Basilicus, Game of the King

Via Dolorosa Stations 3 & 4. Station 3 is located on the corner of via Dolorosa and El Wad (Hagai) street, which is seen in the photo to the far left. At this point Via Dolorosa makes a sharp turn to the south-east, following the direction of the western side of the temple mount, until it turns again westwards at the fifth station. At station 3 Jesus falls for the first time under the weight of the cross that he is carrying. In the photo to the immediate left, a stone tablet can be seen in the center of the photo



below, with Jesus fallen on the floor under the cross. At this site is the Polish church, seen on lower the right side of the middle photo. The Austro-Hungarian hospice, which serves as a hospital, is seen on the left background. Station 3's small chapel was built during the 15th Century by the Armenian Catholic church. In 1947-48 it was renovated with the financial assistance of the Polish army. While the Via Dolorosa continues to the right, our tour goes left to the north to exit through the Damascus Gate.



The 4th station is located very close to station 3, further south on El-Wad (Hagai) street. Here, Jesus met his mother Mary according to the tradition. An Armenian church ("Armenian Church of Our Lady of the Spasm") is located behind the walls of this site. As per John 19:26: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!". It is interesting to see a short section of the Roman/Byzantine street between the 3rd and 4th stations. This pavement was probably part of the "secondary" Cardo, which once connected the Damascus (Shechem)

gate to the Dung (Ha-Ashpot) gate in the south. Although the stones were paved several hundred years later, they followed the same route of the Roman street that existed during the times of Jesus. The may have been part of the Roman street, so conceivably Jesus could have walked on the stones.

Scriptures with JST: Jesus Before Pilate (& Herod Antipas)

MATTHEW

27:2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?

And Jesus said unto him, Thou sayest.

MARK

15:1(b) and bound ~~Jesus~~ **him**, and carried him away, and delivered him to Pilate.

15:2 And Pilate asked him, Art thou the King of the Jews?

And he answering said unto him, ~~Thou sayest it~~ **I am, even as thou sayest.**

LUKE

23:1 And the whole multitude of them arose, and led him unto Pilate.

23:2 And they began to accuse him, saying, We found this ~~fellow~~ **man** perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

23:3 And Pilate asked him, saying, Art thou the King of the Jews?

And he answered him and said, Thou sayest it.

JOHN

18:28 Then led they Jesus from Caiaphas unto the hall of judgment;

and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?

18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

18:34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Scriptures with JST: Jesus Before Pilate (& Herod Antipas)

MATTHEW	MARK	LUKE	JOHN
<p>27:12 And when he was accused of the chief priests and elders, he answered nothing.</p> <p>27:13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?</p> <p>27:14 And he answered him to <i>not to his questions; yea</i> never a word; insomuch that the governor marvelled greatly.</p>	<p>15:3 And the chief priests accused him of many things: but he answered nothing.</p> <p>15:4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.</p> <p>15:5 But Jesus yet answered nothing; so that Pilate marvelled.</p>	<p>23:4 Then said Pilate to the chief priests and to the people, I find no fault in this man.</p> <p>23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p> <p>23:6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.</p> <p>23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.</p>	<p>18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.</p>

Jesus Before Herod Antipas.

23:8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

23:9 Then he questioned with him in many words; but he answered him nothing.

23:10 And the chief priests and scribes stood and vehemently accused him.

23:11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

23:12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Scriptures with JST: Jesus Before Pilate (& Herod Antipas)

MATTHEW

MARK

LUKE

JOHN

Second Appearance Before Pilate

27:15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

27:16 And they had then a notable prisoner, called Barabbas.

27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ~~dream~~ **vision** because of him.

27:20 But the chief priests and elders persuaded the multitude that they should cask Barabbas, and destroy Jesus.

15:6 Now *it was common* at that feast ~~he released~~ **for Pilate to release** unto them one prisoner, whomsoever they desired.

15:7 And there was ~~one~~ **a man** named Barabbas, ~~which lay bound with them that~~ **who** had made insurrection with him, who had committed murder in the insurrection.

15:8 And the multitude crying aloud began to desire him to ~~do as he had ever done~~ **deliver Jesus** unto them.

15:9 But Pilate answered **unto** them, saying, Will ye that I release unto you the King of the Jews?

15:10 For he knew that the chief priests had delivered him for envy.

15:11 But the chief priests moved the people, that he should rather release Barabbas unto them, **as he had done before unto them.**

23:13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

23:14 Said unto them, ~~Ye~~ **You** have brought this man unto me, as one ~~that~~ **who** perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

23:16 I will therefore chastise him, and release him.

23:17 (For of necessity he must release one unto them at the feast.)

18:39(a) But ye have a custom, that I should release unto you one at the passover:

18:39(b) will ye therefore that I release unto you the King of the Jews?

23:18 ~~And~~ **But** they cried out all at once, saying, Away with this man, and release unto us Barabbas:

23:19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

23:20 Pilate therefore, willing to release Jesus, spake again to them.0

Scriptures with JST: Jesus Before Pilate (& Herod Antipas)

MATTHEW

MARK

LUKE

JOHN

Second Appearance Before Pilate

27:21 ~~And~~ The governor answered—and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

27:22 Pilate said~~thd~~ unto them, What shall I do ~~then~~ with Jesus which is called Christ?

~~They all say~~ **And all said** unto him, Let him be crucified.

27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

15:12 And Pilate ~~answered and said~~ **spake** again **and said** unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

15:13 And they cried out again, **Deliver him unto us to be crucified. Away with him.** Crucify him.

15:14(a) Then Pilate said unto them, Why, what evil hath he done?

23:21 But they cried, saying,

Crucify him, crucify him.

23:22 And he said unto them the third time, Why, what evil hath he done?

I have found no cause of death in him: I will therefore chastise him, and let him go.

18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

The Soldiers Scourge and Mock Jesus.

27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band ~~of soldiers~~.

27:28 And they stripped him, and put on him a ~~scarlet~~ **purple** robe.

27:29 ¶ And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

27:30 And they spit upon him, and took the reed, and smote him on the head.

15:16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

15:17 And they clothed him with purple,

and plaited a crown of thorns, and put it ~~about~~ **upon** his head,

15:18 And began to salute him **saying**, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

19:1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

Scriptures with JST: Jesus Before Pilate (& Herod Antipas)

MATTHEW

MARK

LUKE

JOHN

Pilate Pleads for Jesus, Then Delivers Him

The Crown of Thorns

[Frederick T. Zugibe, *The Cross and the Shroud* (New York: M. Evans and Company, Inc., 2005)]

(<https://catholicinsight.com/the-physical-effects-of-the-scourging-and-crucifixion-of-jesus/>)



Dr. Michael Evanari, Professor of Botany at the Hebrew University of Jerusalem, has opined that the Syrian Christ Thorn, which was available in Jerusalem, was the plant most likely to be used for the crown of thorns. Other experts speculate that the Christ's Thorn was used, although no one can be certain that it grew in Jerusalem at the time of Jesus.

Both of these plants have sharp, closely spaced thorns and can be easily plaited into a cap. The crown was not a wreath as is typically believed. It was a cap of thorns placed upon Jesus' head. The pattern of blood flow in the head area on the shroud and subsequent experiments by Zugibe attest to this. "The shroud indicates areas of seepage and blood flow running down the forehead. The hair in the frontal image suggests marked saturation with dried blood, causing the hair to remain on both sides of the face."

Effects of the Crown of Thorns

"The nerve supply for pain perception to the head region is distributed by branches of two major nerves: the trigeminal nerve, which essentially supplies the front half of the head, and the greater occipital branch, which supplies the back half of the head." 6 These two nerves enervate all areas of the head and face.

The trigeminal nerve, also known as the fifth cranial nerve, runs through the face, eyes, nose, mouth, and jaws. Irritation of this nerve by the crown of thorns would have caused a condition called trigeminal neuralgia or tic douloureux. This condition causes severe facial pain that may be triggered by light touch, swallowing, eating, talking, temperature changes, and exposure to wind. Stabbing pain radiates around the eyes, over the forehead, the upper lip, nose, cheek, the side of the tongue and the lower lip. Spasmodic episodes of stabbing, lancinating, and explosive pain are often more agonizing during times of fatigue or tension. It is said to be the worst pain that anyone can experience.

As the soldiers struck Jesus on His head with reeds, He would have felt excruciating pains across His face and deep into His ears, much like sensations from a hot poker or electric shock. These pains would have been felt all the way to Calvary and while on the Cross. As He walked and fell, as He was pushed and shoved, as He moved any part of His face, and as the slightest breeze touched His face, new waves of intense pain would have been triggered. The pain would have intensified His state of traumatic shock.

The thorns would have cut into the large supply of blood vessels in the head area. Jesus would have bled profusely, contributing to increasing hypovolemic shock.

He would have been growing increasingly weak and light-headed. As well, He would have bouts of vomiting, shortness of breath, and unsteadiness as hypovolemic and traumatic shock intensified.

19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

19:8 ¶ When Pilate therefore heard that saying, he was the more afraid;

19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

19:13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

27:23(b) But they cried out the more, saying, Let him be crucified.

15:14(b) ~~And~~ **But** they cried out the more exceedingly, Crucify him.

23:23 And they were instant with loud voices, requiring that he might be crucified.

And the voices of them and of the chief priests prevailed.

Scriptures with JST: Jesus Before Pilate (& Herod Antipas)

MATTHEW

MARK

LUKE

JOHN

Pilate Pleads for Jesus, Then Delivers Him (cont.)

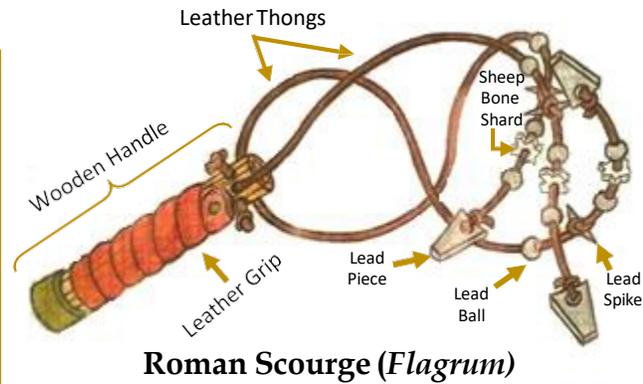
27:24 ¶ When Pilate saw that he could prevail nothing, but ~~that~~ rather **that** a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ~~ye to it~~ **that ye do nothing unto him**

27:25 Then answered all the people, and said, His blood ~~be on~~ **come upon** us, and **on** our children.

27:26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he

delivered him to be crucified.

The Romans would, according to custom, scourge a condemned criminal before he was put to death. The Roman scourge, also called the "flagrum" or "flagellum" was a short whip made of two or three leather (ox-hide) thongs or ropes connected to a handle as in the sketch on the right. The leather thongs were knotted with a number of small pieces of metal, usually zinc and iron, attached at various intervals. Scourging would quickly remove the skin. According to history the punishment of a slave was particularly dreadful. The leather was knotted with bones, or heavy indented pieces of bronze.



Roman Scourge (*Flagrum*)

15 ¶ And so Pilate, willing to content the people,

released Barabbas unto them, and

delivered Jesus, when he had scourged him, to be crucified.

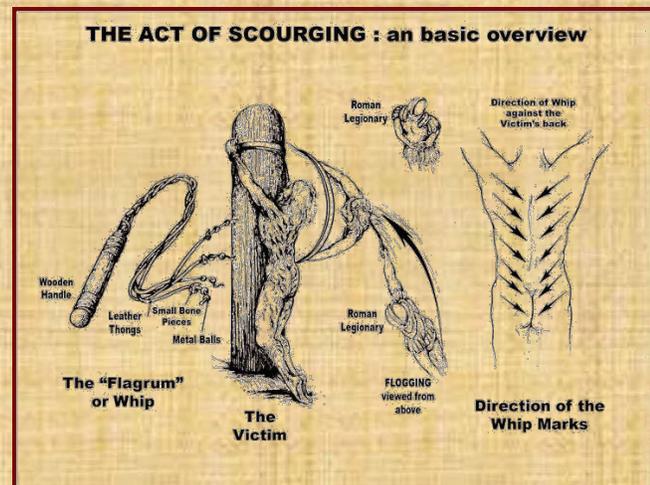
23:24 And Pilate gave sentence that it should be as they required.

23:25 And he released unto them him ~~that~~ **who** for sedition and murder was cast into prison, whom they had desired; ~~but he~~ **and** delivered Jesus to their will.

19:16(a) Then delivered he him therefore unto them to be crucified.

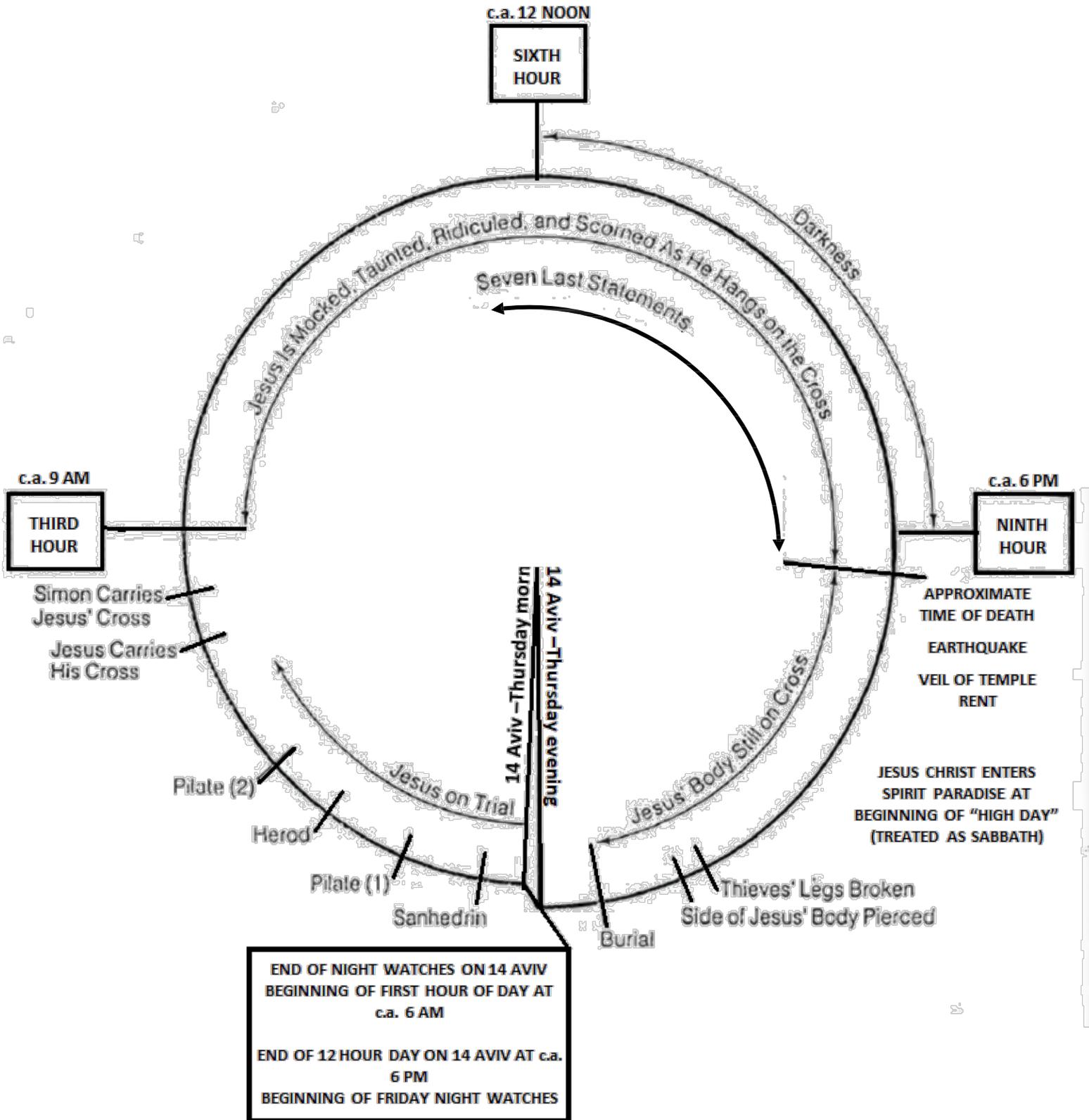
Roman Scourging or Flagellation

Scourging played a famous role as the punishment inflicted in the Flagellation of Jesus Christ before crucifixion. A scourge (from Italian *scoriada*, from Latin *excoriare* = "to flay" and *corium* = "skin") is a whip or lash, especially a multi-thong type used to inflict severe corporal punishment or self-mortification on the back. (see diagrams to right and above.) The scourge, or flail, and the crook, are the two symbols of power and domination depicted in the hands of Osiris in Egyptian monuments; they are the unchanging form of the instrument throughout the ages; though, the flail depicted in Egyptian mythology was an agricultural instrument used to thresh wheat, and not for corporal punishment. The priests of Cybele scourged themselves and others, and such stripes were considered sacred. The Mosaic Law regarding punishment of criminals is recorded in Deuteronomy 25:3: "Forty stripes may be given him, but not more, lest, if one should go on to beat him with more stripes than these, your brother be degraded in your sight." The usual number of lashes was ceremoniously



conducted with 39 (this allows mercy and avoids violation of Law by the lasher), so that the entire back was covered by the stripes. Like the Roman scourging, the Mosaic flogging was followed by application of salt to cauterize and heal the wounds. The rabbis reckoned 168 actions to be punished by scourging before the judges. Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt. Scourging among the Romans was a more severe form of punishment and there was no legal limit to the number of blows, as with the Jews. Deep lacerations, torn flesh, exposed muscles, and excessive bleeding would leave the criminal "half-dead." Death was often the result of this cruel form of punishment though it was necessary to keep the criminal alive to be brought to public subjugation on the cross. The Centurion in charge would order the lictors to halt the flogging when the criminal was near death. In Isaiah 53: 5, the prophet predicts the flagellation of Jesus Christ as part of the events of the Atonement: "...he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." From a Biblical quotation, *scorpio* 'scorpion' is Latin for a Roman *flagrum*. Hard material was affixed to multiple thongs to give a flesh-tearing 'bite' [1 Kings 12:11: ...My father scourged you with whips; I will scourge you with scorpions]. The name testifies to the pain caused by the arachnid. For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers or by one who alternated positions. The severity of the scourging depended on the disposition of the lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging, the soldiers often taunted their victim.

Jesus Christ's Path from Judgement to Crucifixion by Hour



PASSOVER BEGINS AVIV OR NISSAN 14 (WEDNESDAY EVENING AT SUNSET UNTIL THURSDAY EVENING AT SUNSET) – THIS DAY IS ALSO CALLED THE PREPARATION DAY FOR THE FEAST OF UNLEAVENED BREAD

FEAST OF UNLEAVENED BREAD LAST FROM SUNSET OF AVIV OR NISSAN 15 TO SUNSET OF AVIV OR NISSAN 21 (THURSDAY SUNSET TO FOLLOWING THURSDAY AT SUNSET) – FIRST AND LAST DAYS OF FEAST ARE HIGH DAYS TO BE TREATED THE SAME AS A SABBATH (CHRIST IN SPIRIT WORLD DURING HIGH DAY AND REGULAR SABBATH RISING AT OFFERRING OF FIRST FRUITS)

THE FIRST DAY OF THE WEEK FOLLOWING REGULAR SABBATH (SATURDAY SUNSET TO SUNDAY SUNSET) THE OFFERRING OF FIRST FRUITS OF BARLEY HARVEST ARE OFFERRED AT THE RISING OF THE SUN (RESURRECTION)

Damascus Gate (*Sha'ar Sh'khem* or *Bab-el-Amud*)

Damascus Gate is located in the wall on the city's northwest side and connects to a highway leading out to Nablus, which in the Hebrew Bible was called Shechem or Sichem, and from there, in times past, to the capital of Syria, Damascus; as such, its modern English name is Damascus Gate, and its modern Hebrew name, *Sha'ar Shkhem* [שַׁעַר שִׁכְמִים, meaning Shechem Gate, or Nablus Gate). Of its Arabic names, *Bab al-Nasr* (بَابُ النِّصْرِ) means "gate of victory," and *Bab al-Amud* (بَابُ أَمُود) means "gate of the column." The latter name, in use continuously since at least as early as the 10th Century, preserves the memory of a Roman column towering over the square behind the gate and dating to the 2nd Century AD.

Left Photo: Damascus Gate 2008

History. In its current form, the gate was built in 1537 under the rule of Suleiman the Magnificent, the Sultan of the Ottoman Empire. Beneath the current gate, the remains of an earlier gate can be seen, dating back to the time of the Roman Emperor Hadrian, who visited the region in 130–131 AD. In the square behind this gate stood a Roman victory column topped by a statue of Emperor Hadrian, as depicted on the 6th-century Madaba Map. This historical detail is preserved in the current gate's Arabic name, *Bab el-Amud*, meaning "gate of the column". On the lintel of the 2nd-century gate, which has been made visible by archaeologists beneath today's Ottoman gate, is inscribed the city's Roman name after 130 AD, Aelia Capitolina.

Above: Madaba Map, 6th Century AD Map of the Holy Land (Damascus Gate or Bab-el-Amud inside the red circle)

Until the latest excavations (1979-1984), some researchers believed that Hadrian's gate was preceded by one erected by Agrippa I (r. 41–44 AD) as part of the so-called Third Wall. However, recent research seems to prove that the gate does not predate the Roman reconstruction of the city as Aelia Capitolina, during the first half of the 2nd Century. Hadrian's Roman gate was built as a free-standing triumphal gate, and only sometime towards the end of the 3rd or the very beginning of the 4th Century were there protective walls built around Jerusalem, connecting to the existing gate. The Roman gate remained in use during the Early Muslim and Crusader period, but several storerooms were added by the Crusaders outside the gate, so that access to the city became possible only by passing through those rooms. Several phases of construction work on the gate took place during the early 12th Century (first Crusader Kingdom of Jerusalem, 1099–1187), the early Ayyubid period (1187-1192), and the 13th Century second phase of Crusader rule over Jerusalem. Damascus Gate is the only Jerusalem gate to have preserved the same name since at least the 10th Century (i.e. *Bab al-Amud*). The Crusaders called it St. Stephen's Gate (in Latin, *Porta Sancti Stephani*), highlighting its proximity to the site of martyrdom of Saint Stephen, marked since the time of Empress Eudocia by a church and monastery. A 1523 account of a visit to Jerusalem by a Jewish traveler from Leghorn uses the name *Bâb el 'Amud* and notes its proximity to the Cave of Zedekiah.

Left Photo: Old Roman era gate, Bab al-Amud (Damascus Gate) in Jerusalem

Right Photo: Damascus Gate in 1856

Golgotha and Crucifixion JST & KJV Scriptures (p. 1)

Significant Scriptures:

- Jesus was crucified (Matt. 27:32-56; Mark 15:21-41; Luke 23:26- 46; John 19:16-37).
- Jesus was crucified (1 Ne. 11 :33; 3 Ne. 27:14; Eth. 4:1; D&C 20:23; 35:2; 45:52; 46:13; 76:41).
- The prophecies of his crucifixion were fulfilled .(1 Ne. 19:10-13; Mos. 15:7; 2 Ne. 6:9; 10:3, 25; 25:13:i Moses 5:9, 7:55).

JST with KJV

MATTHEW

MARK

LUKE

JOHN

27:3 | And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull **burial**;

15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

15:21 And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

15:22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull **burial**.

23:26 . And as they led him they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

great
23:27 And there followed him a company of people, and of women, ~~which~~ **who** also bewailed and lamented him.

23:28 But Jesus ~~turned~~ **turned** unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

23;29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs ~~That~~ **which** never bare, and the paps which never gave suck.

23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

23:31 For if ~~they do~~ these things **are done** in a **the** green tree, what shall be done in the dry **tree**? **This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles,**

23:32 And there were also two other, malefactors, led with him to be put to death.

23:33(a) And when they were come to the place, which is called Calvary,

19:16(b) And they took Jesus, and led him away.

19:17 And he bearing his cross went forth into a place called the place of a skull **burial**, which is called in the Hebrew *Golgotha*:

Golgotha and Crucifixion JST & KJV Scriptures (p. 2)

JST with KJV

MATTHEW

MARK

LUKE

JOHN

27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof **the vinegar**, he would not drink.

15:23 And they gave him to drink ~~wine mingled with myrrh: but he received it not~~ **vinegar mingled with gall; and when he had tasted the vinegar, he would not drink.**

15:25 And it was the third hour, and **when** they crucified him.

27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

15:27 And with him they crucified two thieves; the one on his right' hand, and the other on his left. 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

23:33(b) there they crucified him, and the malefactors, one on the right hand, and the other on the left.

19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

"THIS IS JESUS, KING OF THE JEWS"

27:37 And ~~setup over his head~~ his accusation written, **THIS IS JESUS, THE KING OF THE JEWS. And Pilate wrote a title and put it on the cross, and the writing was, JESUS OF Nazareth, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew.**

15:26 And the superscription of his accusation was written over

And Pilate wrote his accusation and put it upon the cross,

THE KING OF THE JEWS.

23:38 And a superscription also was written over him

19:19 And Pilate wrote a title, and put it on the cross.

in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.

19:21 Then said the chief priests of the Jews to Pilate, Write not The King of the Jews; but that he said, I am King of the Jews.

And the chief priests said unto Pilate, It should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews. But Pilate answered and said, What I have written, I have written; let it alone.

There were certain of the chief priests who stood by, that said unto Pilate, write, that he said, I am King of the Jews.

But Pilate said unto them, What I have written, I have written,

19:22 Pilate answered, What I have written I have written.

FIRST WORDS FROM THE CROSS: "FATHER, FORGIVE THEM"

23:34 Then said Jesus, Father; forgive them; for they know not what they do. **(Meaning the soldiers who crucified him,)**

Golgotha and Crucifixion JST & KJV Scriptures (p. 3)

JST with KJV

MATTHEW

MARK

LUKE

JOHN

THE SOLDIERS CAST LOTS FOR JESUS' GARMENTS

27:35 And they crucified him, and parted his garments,

15:24 And when they had crucified him, they parted his garments,

23:34(b) And they parted his raiment,

19:23 Then the soldiers when they had crucified Jesus, took his garments, and made four parts to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

casting lots:

casting lots upon them, what every man should take.

and cast lots

that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and ~~upon~~ **for** my vesture ~~did~~ they **did** cast lots.

27:36 And sitting down they watched him there;

FURTHER MOCKING BY THE RULERS AND THE PEOPLE

27:39 And they that passed by reviled him, wagging their heads,

15:29 And they ~~that~~ **who** passed by railed on him; wagging their heads, and saying, Ah, thou ~~that~~ **who** destroyest the temple; and buildest it in three days, 15:30 Save thyself,

23:35 And the people stood beholding.

27:40 And saying, Thou that destroyest the temple, and buildest it again in **three** days, save thyself.

If thou be the Son of God, come down from the cross.

and come down from the cross.

27:41 Likewise also the chief priests mocking him, with the scribes and elders, said,

15:31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

And the rulers also with them derided him, saying,

27:42 He saved others; himself he cannot save.

He saved others; let him save himself, if he be the Christ, the chosen of God.

If he be the King of Israel, let him now come down from the cross, and we will believe him.

15:32(a) Let Christ the King of Israel descend now from the cross, that we may see and believe.

27:43 He trusted in God; let him deliver him now, if he will ~~have~~ **save** him: for he said, I am the Son of God.

23:36 And the soldiers also mocked him, coming to him, and offering him vinegar, 23:37 And saying, If thou be the king of the Jews, save thyself.

Golgotha and Crucifixion JST & KJV Scriptures (p. 4)

JST with KJV

MATTHEW

MARK

LUKE

JOHN

SECOND WORDS FROM THE CROSS: TO THE THIEF

27:44 **One of** The thieves also, which were crucified with him, cast the same in his teeth.

But the other rebuked him, saying, Dost thou not fear God, seeing thou art under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him. And the Lord said unto him, This day thou shalt be with me in paradise.

~~15:32(b) And they that were crucified with him reviled him~~
one of them who was crucified with him, reviled him also, saying, If thou are the Christ, save thyself and us.

23:39 And one of the malefactors ~~which were~~ hanged who was crucified with him, railed on him, saying, If thou be **the** Christ, save thyself and us.

23:40 But the other answering rebuked him, saying, Dost ~~not~~ **thou not fear** God, seeing thou art in the same condemnation?

23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

23:42 And he said ~~IHIIO~~ Jesus, Lord, remember me when thou comest into thy kingdom.

23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

THIRD WORDS FROM THE CROSS: TO HIS MOTHER

19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

DARKNESS FROM THE SIXTH TO THE NINTH HOUR

7:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

23:45(a) And the sun was darkened,

FINAL WORDS FROM THE CROSS (Also read Psalms 22)

27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

27:47 Some of them that stood there, when they heard ~~that~~ **him**, said, This man calleth for Elias.

15:35 And some of them ~~that~~ **who** stood by, when they heard ~~it~~ **him**, said, Behold, he calleth Elias.

The late Aramaic Bible researcher George Lamsa claimed that the traditional "forsaken" interpretation [of Matt. 27:46, Mark 15:34] is a mistake in the Aramaic scribing that was transferred to later transcriptions. Lamsa claimed that "the correct translation from Aramaic should be "*Eli, Eli, lemana shabakthani*" or "My God, my God, for this [purpose] I was spared!" or "...for such a purpose have you kept me!") According to Lamsa's translation, that rather than a "loss of faith" Christ meant, to say "so this is my destiny." With this translation the statement is triumphal, declared just before Jesus proclaims with a loud voice, "Father, it is finished, Thy will is done! Into thy hands I commend my spirit!"

Golgotha and Crucifixion JST & KJV Scriptures (p. 5)

JST with KJV

MATTHEW

MARK

LUKE

JOHN

FINAL WORDS FROM THE CROSS (continued)

27:48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

15:36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink;

27:49 The rest said, Let him be, let us see whether Elias will come to save him.

others spake, saying, Let him alone; let us see whether Elias will come to take him down.

27:50 Jesus, when he had cried again with a loud voice, **saying, Father it is finished, thy will is done**,

15:37 And Jesus cried with a loud voice,

23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

19:28 After this, Jesus knowing that all things have now been accomplished, that the scripture might be fulfilled, said, I thirst.
19:29 Now there was set a vessel full of vinegar, **mingled with gall**: and they filled a sponge with vinegar **it**, and put it to his mouth.
19:30 When Jesus therefore had received the vinegar,

yielded up the ghost.

and gave up the ghost.

he said, It is finished: and he bowed his head, and gave up the ghost.

THE VIEL OF THE TEMPLE IS RENT

27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

15:38 And the veil of the temple was rent in twain from the top to the bottom.

23:45(b) and the veil of the temple was rent in the midst.

TESTIMONY OF THE CENTURION AND OTHER WITNESSES

27:54 Now when the centurion, and they that were with him, watching Jesus, ~~saw~~ **heard** the earthquake, and saw those things ~~that~~ **which** were done, they feared greatly, saying; Truly this was the Son -of God.

15:39 And when the centurion, ~~which~~ **who** stood over against him,

23:47 Now when the centurion saw what was done,

27:55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him **for his burial**:

saw that he so cried out, and gave up the ghost, he said, Truly this man was is the Son of God. . .

he glorified God, saying, Certainly this was a righteous man.

27:56 Among ~~which~~ **whom** was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the • younger and of Joses, and Salome; 15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women ~~which~~ **who** came **up** with him unto Jerusalem.

23:48 And all the people ~~that~~ **who** came together to that sight, beholding the things which were done, smote their breasts, and returned.

23:49 And all his acquaintance, and ~~the~~ women ~~that~~ **who** followed him from Galilee, stood afar off, beholding these things.

Golgotha and Crucifixion JST & KJV Scriptures (p. 5)

SOLDIERS PIERCE HIS SIDE:

JOHN 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day. (for that sabbath day was an high day) besought Pilate that their legs ought be broken, and that .they might be taken away.
19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
19:33 But when they came to Jesus and saw that he was dead already, they brake not his legs: **19:34** But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
19:35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
19:37 And again another scripture saith, They shall look on him whom they pierced.

Roman Crucifixion (The next page show diagrams)

As a form of capital punishment, crucifixion was widespread prior to Jesus' birth. It was abolished by Emperor Constantine in 341 AD but continued to be used by both Christians and non-Christians. More recently, Jews were crucified in the Dachau Concentration Camp. In Sudan and Egypt, there are reports of Christians being crucified by Muslim extremists. The cross used in Roman crucifixions consisted of two parts: "the upright or mortise, referred to as the stipes, or *staticulum*, and the tenon or crosspiece, which is called the *patibulum* or antenna." After the flogging, the condemned victim would carry his own cross bar (*patibulum*) from the flogging area inside the city to the crucifixion area outside of the city walls. The part that the victim carried weighed in at 75 to 125 pounds. The cross bar would be balanced on the victim's shoulders, and their arms would be tied to the crossbar. In this position, if the victim tripped or fell, they could not use their arms to break their fall, and they would likely fall face first into the ground. We know that Jesus fell at least three times on the way to Calvary. His condition was serious. Each time He fell, it would have been more difficult to get up. His executioners needed to keep Him alive until the crucifixion and so made Simon of Cyrene help carry the crosspiece.

Historic information shows that the stipes were already in position at Calvary. Jesus carried the crosspiece. Did Jesus carry the crosspiece over one shoulder or over both shoulders? Sindonologists (individuals who study the Shroud of Turin) interpret two images on the back of the shroud as evidence He carried the cross over both shoulders as it was tied to His wrists. The victim was escorted by a team of well trained Roman guard (probably an exactor mortis or centurion and four soldiers called a *quaternio*), who were responsible for carrying out the crucifixion and guarding the victim until his death. One of the soldiers would display a sign with the crime written on it. Crucifixions were carried out in full view outside the city walls of Jerusalem in a hilly region called Calvary or Golgotha. Roman crosses probably stood about seven to seven-and-a-half feet in height because from a practical point of view, it was easier to lift the crosspiece and victim into position on a shorter cross. It was also easier to remove the victim from a short cross after death. Shorter crosses also made it easier for wild animals to finish off victims. Once the crucifixion area was reached, the victim would be offered a drink of wine mixed with myrrh to act as a mild pain killer. The drink was a charitable service performed by an association of women in Jerusalem.

Then they offered him wine mixed with myrrh, but he did not take it. – Mark 15:23

By the time Jesus arrived at Calvary, he was in exquisite pain, struggling to breathe and suffering from blood and fluid loss. One of the executioners threw Him to the ground and then made Him lie on His back. One other executioner pressed down on His chest, another held Him down by His legs, while a third soldier stretched His arms one at a time across the *patibulum* and nailed down His hands. The nails used in crucifixion were made of iron. A typical nail used in Jesus' time measured 12.5 centimeters [4.92 inches] long with a square shaft that measured 9 millimeters [0.35 inch] at the head and tapered off to a 5 millimeter [0.2 inch] point at the tip. The pain from the nails would have been like having hot poker driven through His hands, causing bolts of radiating pain up His arm. Most would have screamed out in agony. The process was repeated for the other hand, offering no relief from the agonizing pain. Then, two members of the execution squad likely manned the ends of the crosspiece while a third member grasped Jesus around the waist, getting Him to His feet. In many artists' interpretations, there is a *suppadenum* or support placed under Jesus' feet. Historically, they are not mentioned in the writings or depicted in illustrations of crucifixions in Jesus' time. The soldiers backed Him up to the upright onto the platform device, and then two men lifted Him by the legs and inserted the crosspiece into a mortice on the top of the upright. They then bent His knees until His feet were flush to the cross and nailed His feet to the upright. Again, most victims would likely have screamed out in agony after each foot was nailed." The most notable theories about the cause of death are asphyxiation, heart attack or rupture, or shock. Until Zugibe's book, there were no actual experiments to determine how Jesus died. Zugibe's volunteers who were positioned as accurately as possible to a replica of the Cross unanimously claimed that they had no difficulty breathing during expiration and inspiration. His findings, therefore, ruled out asphyxiation as a cause. According to Zugibe, who is a previous Director of Cardiovascular Research with the US Veterans Administration, heart attack or rupture is an unlikely cause. The most likely cause of death was traumatic and hypovolemic shock. This is supported by numerous experts on crucifixion, including Dr. William Edwards of the Mayo Clinic and Dr. P. F. Angelino and M. Abrata writing in the journal *Sindon* (1982).

The chest wound markings on the Shroud of Turin indicate that there was a pierced area in the right upper chamber of the heart (the right atrium). This heart chamber would have been filled with blood at the time of death. As well, Jesus would have pleural effusion (fluid around the lungs) as a result of the brutal scourging. When the spear was pulled out with a quick, jerky motion, it would have "carried out blood that had adhered to the blade and some of the pleural effusion from the pleural cavity, resulting in the phenomenon of 'blood and water.'"¹² After the spear was withdrawn, the lung would have collapsed, preventing any further seepage of watery fluid. There would not have been a great gush of blood or other fluids.

What was a typical crucifixion like?

After the flogging, the victim would carry his own cross bar (called a *patibulum*) from the flogging area inside the city to the crucifixion area outside of the city walls. The crucifixion area was always outside the city, because the process was horrible and disturbing to citizens.

The upright part of the cross (the *stipes*) was permanently mounted in the crucifixion area. The part that the victim carried was the cross bar, weighing in at 75 to 125 pounds. The cross bar would be balanced on the victim's shoulders, and their arms would be tied to the crossbar. In this position, if the victim tripped or fell, they could not use their arms to break their fall, and they would likely fall face first into the ground.

The victim was escorted by a Roman guard (probably a centurion and several soldiers), who were responsible for guarding the victim until his death. One of the soldiers would display a sign with the crime written on it.

Once the crucifixion area was reached, the victim would be offered a drink of wine mixed with myrrh to act as a mild pain killer. The drink was a charitable service performed by an association of women in Jerusalem.

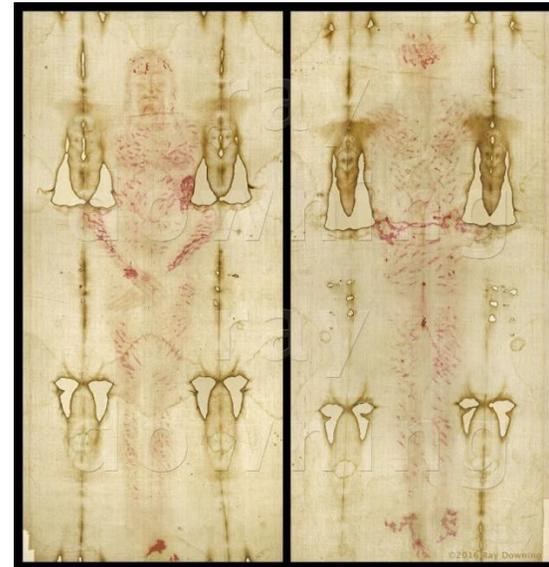
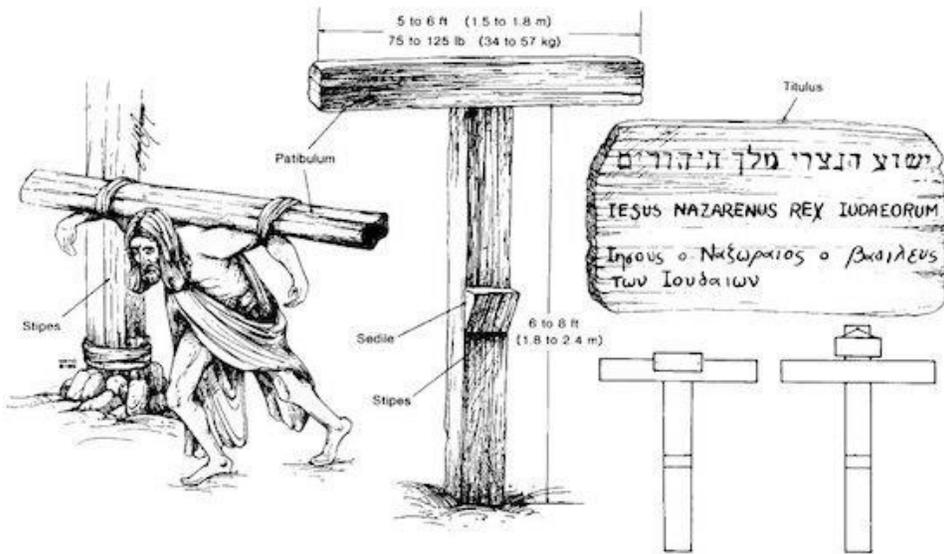
Then they offered him wine mixed with myrrh, but he did not take it. - Mark 15:23

The victim would then be nailed to the cross bar. The nails would be driven through the wrists, not through the palms, as these would not support the body weight.

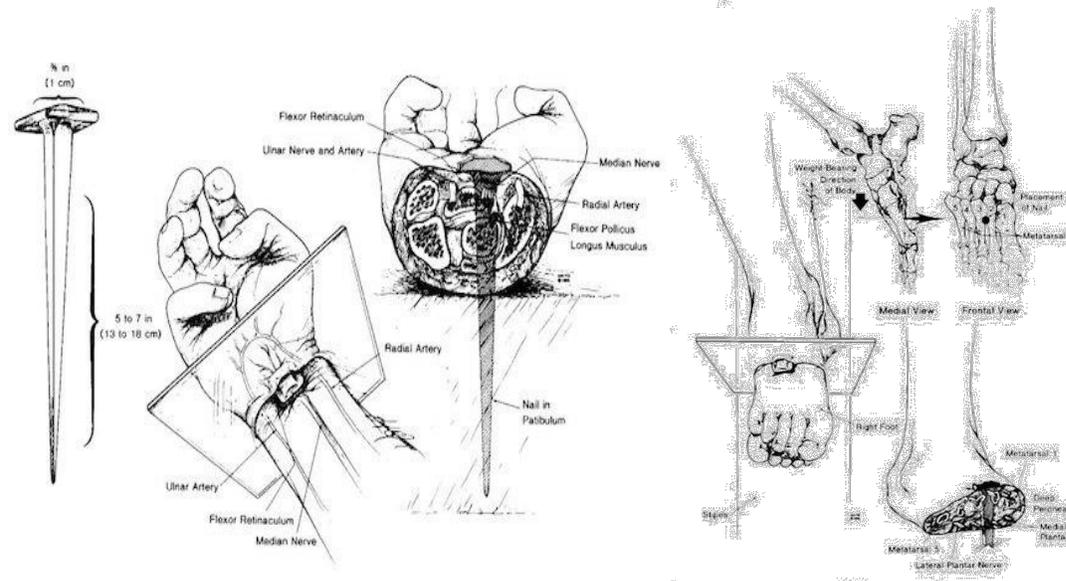
The cross bar would be raised and placed on the upright post, where the victims heels would be nailed to the post.

Once crucified, a victim would live for a period ranging from a few hours to a few days. How long he lived depended mostly on how severe the scourging was.

If no one claimed the body, it would be left on the cross to be eaten by predatory animals. The family could, however, claim the body for burial. In this case, a Roman soldier would pierce the chest with a sword or spear to make sure the victim was dead.



Shroud of Turin, believed to be the burial shroud of Jesus



Shroud of Turin, facial reconstruction



Shroud of Turin, reconstructed model

Gordon's Calvary/Golgotha

The most important story of Christ's experience is that of His death and resurrection. Some where close to the Herodian/Roman city of Jerusalem, outside of the walls, his crucifixion, burial, and resurrection occurred. The Church of the Holy Sepulchre is the traditional site for the Catholic oriented churches (explanation of the Holy Sepulcher is given on Day 8, pages 44-45 – especially go online to <https://www.youtube.com/watch?v=gOZZaYsyx2g>). The Protestants have generally associated the Golgotha and Garden Tomb north of Damascus Gate as an appropriate but traditional site. Members of the Church of Jesus Christ of Latter-Day Saints have also enjoyed the Garden Tomb location. It is not unequivocally clear where the [exact site is. The following article \(two pages including photos\) is from: https://blog.bibleplaces.com/2015/03/nose-falls-off-skull-of-gordons-calvarv.html](https://blog.bibleplaces.com/2015/03/nose-falls-off-skull-of-gordons-calvarv.html)



Gordon's Calvary in 2008



Gordon's Calvary in 2015 – Nose is Gone

Visitors to the Garden Tomb of Jerusalem are usually shown the "Skull" identified by Charles Gordon as part of the case that this spot may be the authentic site of Jesus' crucifixion and burial. On February 20 the bridge of the skull's nose collapsed during a storm.

Story of General Charles Gordon. Visitors to the Garden Tomb are shown the passage that identifies the place of Jesus' death as "the place of the Skull."

"Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha)" (John 19:17).

It is worth noting that the Gospels never explain why the place was identified by a skull, nor does it say anything about a hill. The name could have come from a geological feature that bore this resemblance. Or it could have been for another reason altogether. The recent storm and the resultant erosion suggests that the escarpment would have been greatly altered in the years since it was created by quarrying. I would consider it doubtful that anything like the skull-shape visible in recent years was known in the 1st Century. Fortunately for those who prefer the Garden Tomb location, this has never been the primary support for its identification.

[Our Jerusalem volume in the American Colony and Eric Matson](#)

[Collection has a section devoted to the Garden Tomb. In notes](#) written by Tom Powers, he provides some of the fascinating background to the identification of the skull.

General Charles Gordon, spending several months in Jerusalem in 1883, became firmly convinced that the hill seen here was the Golgotha of the New Testament. The idea of Skull Hill as Golgotha was not original with him, however, as several earlier travelers and writers had proposed the same identification beginning as early as the 1840s, and Gordon certainly knew of some of these. Among the other proponents of this view was Claude Conder, a Palestine Exploration Fund explorer and surveyor who was sent to Palestine in 1872 and recorded the idea in two of his books, *Tent Work in Palestine* (1878) and *The City of Jerusalem* (1909).

Gordon, however, added his own unique, mystical notions to the theory, however, based in part on both topography and Biblical typology. He believed, for example, that because sacrificial animals were slaughtered in the ancient Jewish temples north of the altar, according to the Mishnah, that Jesus must have been crucified north of the city. Further, Gordon devised a conceptual scheme by which he superimposed a human skeleton on a map of Jerusalem.

The skull, not surprisingly, fell on Skull Hill (and he even pinpointed the human figure's esophagus, a known water channel that entered the city beneath the north wall)!



Gordo's Calvary in 1910s

The Garden Tomb and Golgotha

From D. Kelly Ogden and Jeffrey R. Chadwick

The Holy Land: A Geographical, Historical and Archaeological Guide to the Land of the Bible (Jerusalem: Ha Makor, 1990), pp. 340-345.

The Garden Tomb is by far the most significant of Jerusalem's ancient sepulchres, for Latter-day Saints as well as many other Christians. It is located over 250 meters north of Damascus Gate, just off Nablus Road, in a beautifully kept garden owned by the Garden Tomb Association of London. The association maintains the site for visitors of all denominations. The Garden Tomb is the most likely candidate for the sepulchre from which Jesus rose on the Sunday of the resurrection, as recorded in the Four Gospels.

The New Testament accounts mention several features of the tomb in which Jesus was interred - features which are also found in connection with the Garden Tomb:

1. The tomb of Jesus was the newly cut sepulchre of Joseph of Arimathea, a wealthy Jew (Matt. 27:57-60). The Garden Tomb has also been identified as a Jewish tomb of the first century. Its rock-cut design is evidence of a wealthy owner, but it is much smaller than other Jewish burial complexes in the area, having only one burial room off its weeping chamber, suggesting a new tomb that was perhaps not yet completed.
2. John 19:41 says Jesus' tomb was in a garden (i.e. a vineyard or olive orchard). Near the Garden Tomb an ancient wine press and a large cistern (200,000 gallons!) for water storage are evidence of just such a garden. Josephus also mentions that such gardens existed north of the city (*Wars*V:II).
3. The tomb of Jesus was located near the place of his execution, which was called Golgotha (John 19:41). The Garden Tomb is just a stone's throw away from the most likely candidate for Golgotha, a rock scarp with skull-like features north of the Old City wall (discussed below).
4. Jesus' tomb was sealed with a large stone which was rolled into place to cover the entrance of the sepulchre (Matt. 27:60). The track of a rolling stone directly in front of the Garden Tomb fills this requirement. Although the original rolling stone was not discovered in association with the track, the width of the track (35 cm) is the same as the track and stone at the nearby Tombs of the Kings, another first century Jewish burial complex.
5. John 20:5 and 20:11 note that visitors to the tomb of Jesus needed to stoop down in order to see through the door into the sepulchre, suggesting that the top of the tomb door was shorter than the height of an average adult. Although the door of the Garden Tomb is some six feet high today, it was much smaller in antiquity. Examination of the left side of the doorway reveals finer chiseling toward the bottom of the opening, and rougher work at the top. It is estimated that this opening was originally only a third as tall as it now is, which would account for visitors having to stoop in order to see in or enter. The door's width has remained constant.
6. Mark 16:5 informs us that women entering the sepulchre "saw a young man sitting on the right side," suggesting that this heavenly visitor was located somewhere to the right as one went in the door of the tomb. The Garden Tomb is cut out in just such a fashion, with the door leading into the outer (weeping) chamber, and the inner (burial) chamber located *to the right* as one enters the tomb.

In the account written by John, the witness was able to stoop down and see in through the tomb's entrance to the place where Jesus had lain, where only the burial cloth remained (John 20:5). In the case of the Garden Tomb this would be possible because there are no *kokhim*. A *kokh* is a long, narrow burial vault, dug deep into the tomb wall at floor level, into which the body of the deceased is placed. *Kokhim* were common in Jewish tombs of the first century (such as the Herod Family Tomb, the Midras tomb, or the Tombs of the Kings). But the body of Jesus was apparently *not* placed in a *kokh*, otherwise John could not have viewed the place by merely peering through the tomb's door, nor could the women "behold the place where they laid him" (Mark 16:6). In this instance, the Biblical evidence again suggests a new, essentially unfinished, sepulchre - one in which *kokhim* had not yet been dug - a feature which fits the Garden Tomb perfectly.

That Jesus was not laid in a *kokh* is also evident from John 20:11-12, where Mary Magdalene, again stooping to look in through the door of the tomb, saw "two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain." In addition to ruling out a *kokh*, this passage would seem to suggest that the body had been laid on a bench, and that the angels were seen sitting at either end of the bench. Stone benches, jutting out from the walls of the tomb's chambers, were also a common feature of Jewish burial complexes in the first century. Although no benches exist in the Garden Tomb today, it is likely that there were benches in both the tomb's chambers when it was originally cut. Chisel marks in the back wall of the outer chamber clearly indicate that a bench formerly existed along that wall. A triple bench arrangement, upon which bodies were to be placed to rest, probably lined the three walls of the inner chamber. The low niches that presently exist along the inner chamber's walls were probably dug out during the Byzantine period, when the tomb was re-used (this valuable proposition is advanced by G. Barkay in *Biblical Archaeology Review*, March/April 1986, pp. 48-56, in an otherwise flawed article). It is uncertain, in the Garden Tomb's case, whether the bench John and Mary saw from outside was in the outer or inner chamber. It could have been either. Benches in outer chambers were used to prepare the body before final placement on a burial bench. Jesus' body may have been left on the bench in the outer chamber, in expectation of another anointing and final interment (see Mark 16:1). If the bench in the inner (burial) chamber is referred to, then it would also have been the one against the back wall, as that would be the only one visible to someone looking in through the tomb's entrance.

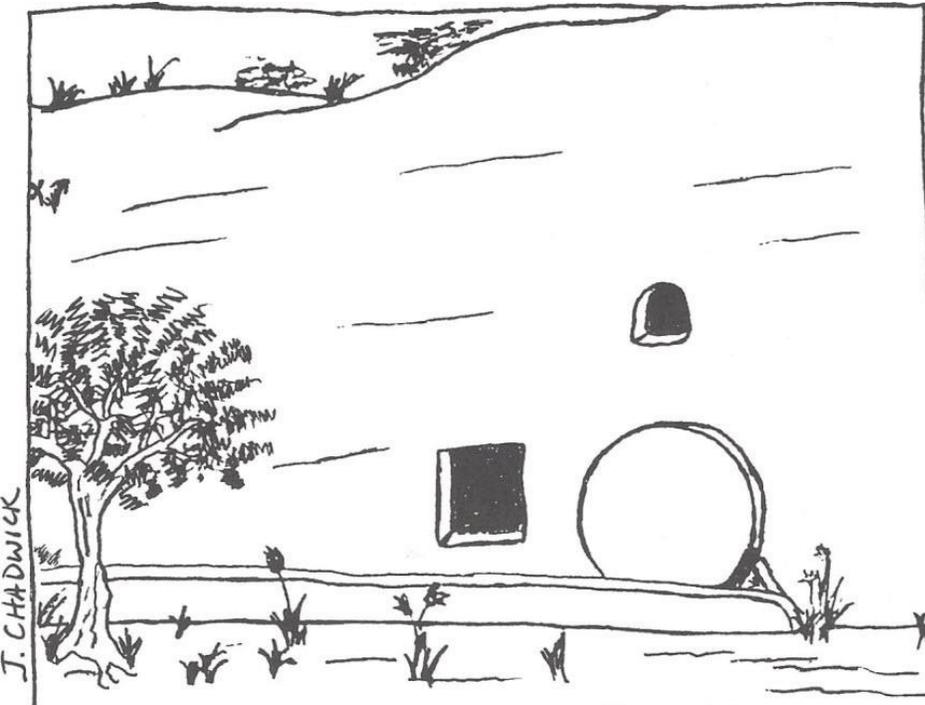
The Garden Tomb and Golgotha (Continued)

From D. Kelly Ogden and Jeffrey R. Chadwick

The Holy Land: A Geographical, Historical and Archaeological Guide to the Land of the Bible (Jerusalem: Ha Makor, 1990), pp. 340-345.

The Garden Tomb was discovered in 1867 by a Greek landowner, who intended to use it as a cistern. The deep soil which had accumulated above and in front of the tomb was cleared away, but the front wall of the tomb was apparently damaged in the effort, precluding its use for water storage. The blockwork to the right (east) of the doorway was necessary to restore something of the tomb's ancient appearance. Aside from the blockwork, and the impressive track in which the rolling stone anciently rested, the most interesting feature of the Garden Tomb's outer facade is the small window which opens into the inner (burial) chamber. This window, rounded at its top but squared off by the blockwork beneath it, is known as a *nefesh*, a Hebrew word which means "soul." Such a *nefesh*, or "soul window," was a feature of some Jewish tombs of the period, and is thought to have been a means for the spirit of the deceased to leave the tomb after having remained near the body for three days.

THE GARDEN TOMB: POSSIBLE ORIGINAL APPEARANCE OF EXTERIOR

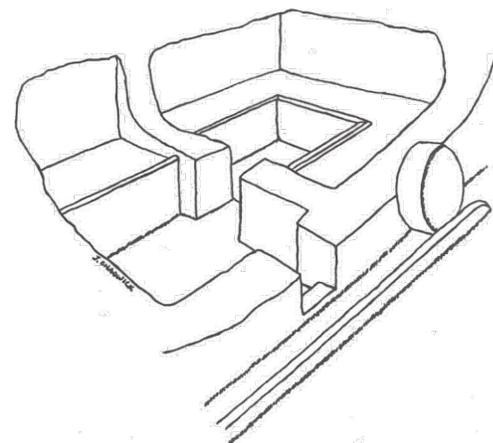


Guides at the Garden Tomb often point to Byzantine crosses on the facade of the tomb, and also inside the tomb, as evidence that the site was venerated by early Christians. Deliberately cut depressions and channels in the rock floor in front of the tomb are pointed out as very early baptismal facilities which belonged to a chapel which featured the tomb as its altar. The large shelves cut into the tomb's rock facade on either side of the sepulchre probably supported the wooden beams of this early chapel. Such evidence makes it clear that early Christians regarded the Garden Tomb as the site of a very sacred event, such as Jesus' resurrection, even before the construction of the Church of the Holy Sepulchre inside the walled city.

In 1883, General Charles Gordon of Great Britain suggested that the tomb might be the sepulchre of Jesus, on account of its nearness to Skull Hill, which he identified as Golgotha (see below). The first to express an archaeological opinion on the Garden Tomb was Conrad Schick in 1892, who initially felt it may have been the tomb of Jesus, but later changed

his mind. However, the great archaeologist Sir William Flinders Petrie pronounced the Garden Tomb to be a Jewish tomb of the Herodian Period, just as the tomb of Jesus must have been. Since then there have been numerous opinions concerning whether or not the tomb dates to the New Testament period or not. Recently it has been compared with the Iron Age tombs from the period of the Old Testament kings which are located just a few meters to the north in the grounds of the Church of St. Stephen, (St. Etienne and the Ecole Biblique-French School of Archaeology), and the suggestion has been made that the Garden Tomb was really an Iron Age grave cut out centuries before the Roman Period. Such identification is untenable, however, since the architectural features and measurements of the Iron Age tombs at St. Stephen's are entirely different from those of the Garden Tomb. (See "In Defense of the Garden Tomb" by J. Chadwick in *Biblical Archaeology Review*, July/ August 1986, pp. 16-17.)

THE GARDEN TOMB: CUTAWAY RECONSTRUCTION OF POSSIBLE ORIGINAL BENCH INTERIOR



The rock face into which the Garden Tomb is cut connects with a scarp known as Skull Hill, which seems to be the site known in the Four Gospels as Golgotha or "the place of a skull." Skull Hill is visible just 80 meters southeast of the entrance to the Garden Tomb. The natural features of the rock scarp look very much like the face of a human skull. The site was just east of the main road which lead north from Jerusalem in Jesus' day, and would have been a conspicuous place for executions to occur, whether by crucifixion or stoning. Since Romans crucified their victims near well-traveled roads, believing that such public execution would deter the breaking of Roman law, the area beneath Skull Hill was ideal. Jewish tradition further identifies it as a "beyt ha-skilah" or place of stoning. The area had been a stone quarry prior to the Roman Period, and the abundance of sharp stone rubble in such an area made it a logical site for such executions. Christian tradition maintains that Stephen was put to death there, and a Catholic church bearing his name was built just north of the garden. In Byzantine times Damascus Gate was known as St. Stephen's Gate for the same reason.

The Garden Tomb and Golgotha (Continued)

From D. Kelly Ogden and Jeffrey R. Chadwick

The Holy Land: A Geographical, Historical and Archaeological Guide to the Land of the Bible (Jerusalem: Ha Makor, 1990), pp.340-345.

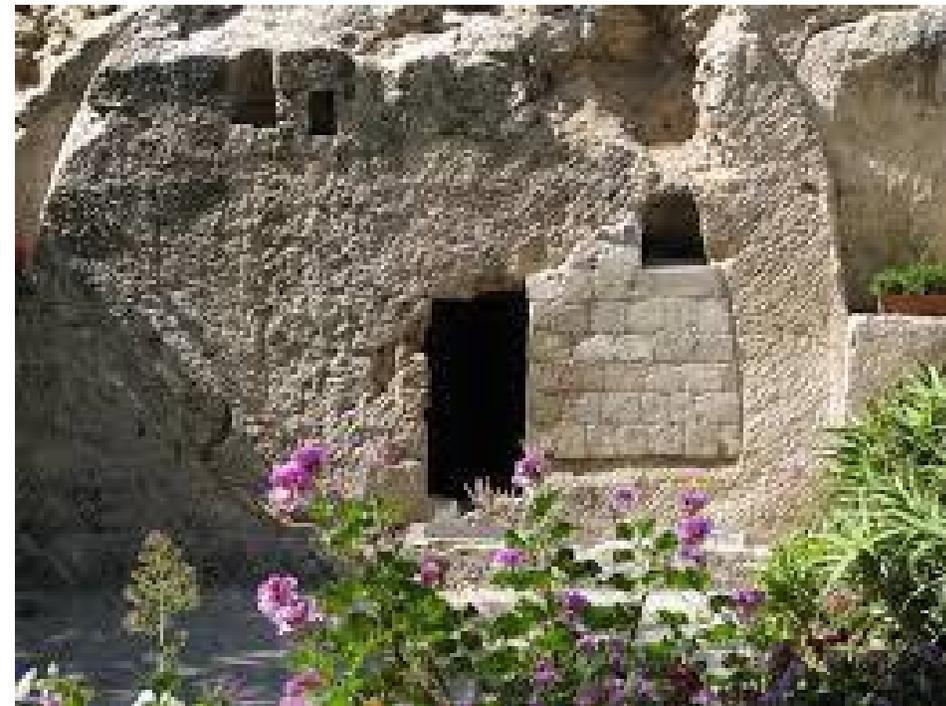


Skull Hill is often called "Gordon's Calvary" because of General Gordon's identification of it as the Biblical Golgotha in 1883. Actually, the site had been suggested as the place of Jesus' execution as early as 1870. This "place of a skull" lies 150 meters north of the highest point on the Old City wall, and was apparently connected to the high scarp beneath that portion of the city wall sometime prior to the New Testament period. The rock between the city wall and Jeremiah's Grotto (the hollow just east of the skull face) was quarried away for building purposes in ancient Jerusalem. But originally, the hill into which nature carved the skull face, and into which Joseph of Arimathea cut the Garden Tomb, was once the northernmost extension of Mount Moriah, the Temple Mount. Abraham had nearly sacrificed his son Isaac on Mount Moriah, which was a type and symbol of the eventual sacrifice of the Son of God. Abraham had called Moriah "Jehovah Jireh," which means "Jehovah will be seen or provided," and the passage goes on to say "in this mountain Jehovah will be seen or provided" (Genesis 22:14, Hebrew translation).

Jehovah, the pre-mortal Savior, did in fact appear on that mountain in the Old Testament Temple of Solomon. He also appeared there in mortality at Herod's Temple on many occasions. However, Christ's most meaningful appearance on Mount Moriah occurred on the Friday morning that he was tried and beaten at the Fortress of Antonia, and later crucified at Golgotha, Moriah's northern tip. Leviticus 1: 11 stipulates that the sacrificial lamb be slain on the north side of the altar, foreshadowing that the Savior would suffer on the northern end of the Temple Mount. And the resurrection of Christ, the crowning event of his sacrifice and atonement, may have occurred at the same northern tip, just a few meters away, at the Garden Tomb. [Further Reading: *The Search for the Tomb of Jesus*, by William S. McBurnie; "The Garden Tomb," by John A. Tvedtnes in *Ensign* April, 1983.]

Scriptures for Garden Tomb

- Jesus was buried in a garden near Golgotha in a tomb belonging to a rich man, Joseph of Arimathea. (Matthew 27:57- 66; Mark 15:42-47; Luke 23:50-56; John 19:41-42)
- Pilate placed a guard at the tomb to placate the leaders of the Jews. (Matt 27:62-66)
- Mary Magdalene and other women came to the tomb early on Sunday and found the tomb empty. Mary leaves to get Peter and John. An angel appears to the women. (Matt 28:1-8; Mark 16:1-8; Luke 24:1-11; John 20:1)



- Mary finds Peter and John who run to the tomb and find it empty. Mary follows. (John 20:2-10)
- The resurrected Lord Jesus appears to Mary Magdalene. (John 20:11-18; Mark 16:9-11)

Burial and Resurrection JST & KJV Scriptures (p. 1)

JST with KJV

MATTHEW

MARK

LUKE

JOHN

THE BURIAL OF JESUS.

27:57 When the evening was come,

there came a rich man of Arimathæa, named Joseph,

who also himself was Jesus' disciple:

27:58 He went to Pilate, and begged the body of Jesus.

Then Pilate commanded the body to be delivered.

27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

15:42 And now when the even was come, because it was the preparation **day**, that is, the day before the sSabbath,

15:43 Joseph of Arimathæa, an ~~honorable~~ **honorable** counsellor, ~~which~~ **who** also

waited for the kingdom of God, came,

and went in boldly unto Pilate, and craved the body of Jesus.

15:44 And Pilate marveled, **and ask him** if he were already dead: and calling ~~unto him~~ the centurion, he asked him ~~whether~~ **if** he had been any while dead.

15:45 And when he knew it of the centurion, he gave the body to Joseph.

15:46 And ~~he~~ **Joseph** bought fine linen, and took him down, and wrapped him in the linen,

and laid him in a sepulchre which was hewn out of a rock,

and rolled a stone unto the door of the ~~sepulchre~~ **sepulcher**.

15:47 And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

23:50 And, behold, ~~there was~~ a man named Joseph, a counsellor; ~~and he was~~ a good man, and a just **one**:

23:51 (The same had not consented to the counsel and deed of them;) ~~he was~~ **a man** of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

23:52 ~~This man~~ **He** went unto Pilate, and begged the body of Jesus.

23:53 And he took it down, and wrapped it in linen,

and laid it in a sepulchre ~~that~~ **which** was ~~hewn~~ **hewed** in stone, wherein never man before was laid.

23:54 And that day was the preparation, and the sSabbath drew on.

23:55 And the women also, ~~which~~ **who** came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

23:56 And they returned, and prepared spices and ointments; and rested the sSabbath day according to the commandment.

19:38 And after this Joseph of Arimathæa,

being a disciple of Jesus,

but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus:

and Pilate gave him leave.

He came therefore, and took the body of Jesus.

19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

19:42 There laid they Jesus

therefore because of the Jews' preparation day;

for the sepulchre was nigh at hand.

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JST with KJV

MATTHEW

MARK

LUKE

JOHN

GUARDS AT THE TOMB

FRIDAY – 6TH Day of Week (High Day)

27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

27:64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last ~~error shall~~ **imposture will** be worse than the first.

27:65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

27:66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

THE STONE IS ROLLED AWAY

28:2 And, behold, there ~~was had been~~ a great earthquake: for ~~the~~ **two** angels of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 ~~His~~ **And their** countenance was like lightning, and ~~his~~ **their** raiment white as snow:

4 And for fear of ~~him~~ **them** the keepers did shake, and became as ~~dead men~~ **though they were dead.**

WOMEN CAME TO THE TOMB

SUNDAY – 1ST Day of Week (Offering of First Fruits)

28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, **early in the morning**, came Mary Magdalene and the other Mary to see the sepulchre.

16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week,

they came unto the sepulchre **sepulcher** at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre **sepulcher** ?

24:1 Now upon the first day of the week, very early in the morning,

~~they~~ **the women** came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

20:1(a) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,

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JST with KJV

MATTHEW

MARK

LUKE

JOHN

WOMEN FIND STONE ROLLED AWAY.

	16:4(a) And But when they looked, they saw that the stone was rolled away: for it was very great, and two angels sitting thereon, clothes in long white garments;	24:2 And they found the stone rolled away from the sepulchre.	20:1(b) and seeth the stone taken away from the sepulchre,
	and they were affrighted.	and two angels standing by it in shining garments.	and two angels sitting thereon.
	16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.	24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:	
28:5 And the angel answered and said unto the women, Fear not ye: for we know that ye seek Jesus, which was crucified.	16:6 And he saith But the angels said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which who was crucified:	5 And as they were afraid affrighted , and bowed down their faces to the earth, they	
28:6 He is not here: for he is risen, as he said.	16:6 And he saith But the angels said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which who was crucified:	But behold the angels said unto them, Why seek ye the living among the dead?	
	he is risen; he is not here:	6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,	
Come, see the place where the Lord lay.	behold the place where they laid him. 16:8(a) And they, entering into the sepulcher, saw the place where they laid Jesus.	3 And they entered in to the sepulcher , and found not not finding the body of the Lord Jesus,	
28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	16:7 But And go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.		

WOMEN LEAVE TOMB TO TELL DISCIPLES.

28:8 And they departed quickly from the sepulchre with fear and great joy;	16:8(b) And they went out quickly, and fled from the sepulchre sepulcher ; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.	24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.	20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
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Burial and Resurrection JST & KJV Scriptures (p. 4)

MATTHEW

MARK

LUKE

JOHN

PETER AND JOHN VISIT TOMB.

24:12 Then arose Peter, and ran unto the sepulchre;

20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

and stooping down, he beheld the linen clothes laid by themselves,

20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

20:9 For as yet they knew not the scripture, that he must rise again from the dead.

and departed, wondering in himself at that which was come to pass.

20:10 Then the disciples went away again unto their own home.

JESUS APPEARS TO MARY.

16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

20:17 Jesus saith unto her, ~~Touch~~

Hold me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

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MATTHEW

MARK

LUKE

JOHN

WOMEN LEAVE TOMB TO TELL DISCIPLES.

28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

TESTIMONY OF MARY AND OTHER WOMEN.

16:10 And she went and told them ~~that~~ **who** had been with him, as they mourned and wept.

20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

24:10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women ~~that~~ **who** were with them, ~~which~~ **who** told these things unto the apostles.

16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

24:11 And their words seemed to them as idle tales, and they believed them not.

OTHERS RESURRECTED AFTER JESUS.

27:52 And the graves were opened; and ~~many~~ **the** bodies of the saints which slept arose, **who were many**,
27:53 And came out of the graves after his resurrection, ~~and~~ went into the holy city, and appeared unto many.

CHIEF PRIESTS TOLD OF RESURRECTION.

28:11 Now when they were going, behold, some of the watch came into the city, and ~~shewed~~ **showed** unto the chief priests all the things that were done.

28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

28:13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

28:14 And if this come to the governor's ears, we will persuade him, and secure you.

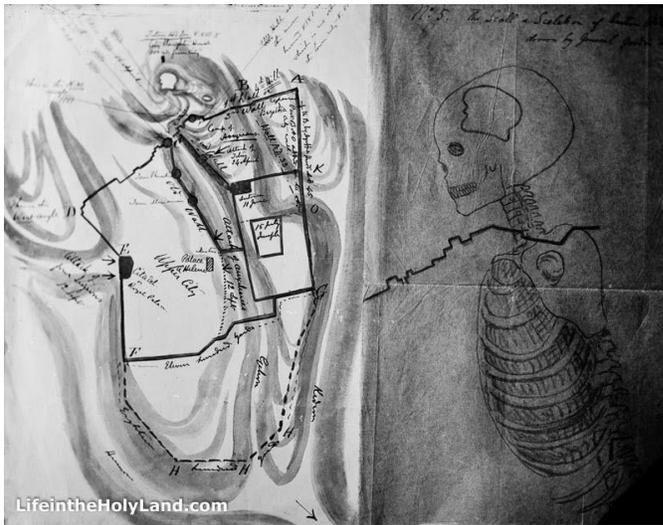
28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Damascus Gate and Golgotha

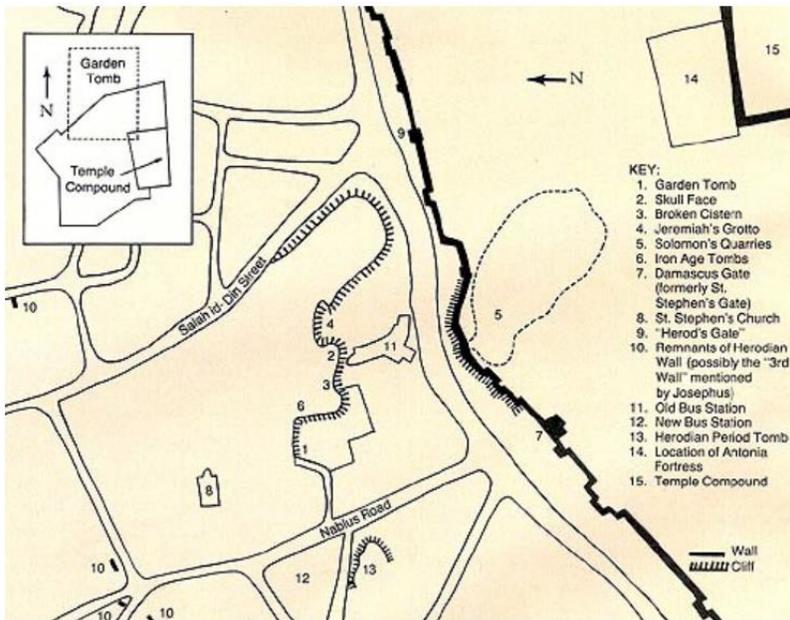
Calvary/Golgotha (Continued)

Gordon added at least one other unusual aspect to the Skull Hill speculations: Being a military man, he consulted a detailed map of the area, the Ordnance Survey Plan of Jerusalem, and was struck by a particular contour line—2549 feet (797 m) above sea level—which, encircling the summit of “Skull Hill,” formed what looked to him like the outline of a human skull. Mention is sometimes made, somewhat derisively, of a revelatory dream or vision that Gordon had, but this seems not to be mentioned in the general’s own writings nor in contemporary accounts.

Gordon expressed his views in a flurry of letters and reports sent to various acquaintances and colleagues, including many to Conrad Schick and many others to Sir John Cowell in England, comptroller to the royal household. General Gordon was a hugely popular figure in his day, the perfect embodiment, one might argue, of military heroics, fervent Christian faith, and Victorian Romanticism, and after his death in Khartoum in 1885 his stature and fame only grew, if that were possible. In any event, there is no denying that the force of his personality provided an important impetus toward the acquisition, development and promotion of the Garden Tomb site, and did much to cement its credentials in the popular imagination.



Plan of Gordon's Idea of Calvary



Gordon's Calvary from Old City Wall, c.a. 1910s

Garden Tomb and vicinity. Inset, upper left, shows the area in relation to the northern wall of the Old City of Jerusalem.

Bertha Spafford Vester, daughter of American Colony founders Horatio and Anna Spafford, recounts her childhood memories of the famous General Gordon (1882–83):

“Five is not too young for hero worship, and my hero was a frequent visitor to our house, General Charles George ‘Chinese’ Gordon, ‘the fabulous hero of the Sudan’. He was fulfilling a lifelong dream with a year’s furlough in Palestine, studying Biblical history and the antiquities of Jerusalem. This was the only peaceful time the general had known in many years, and it was to be his last. . . . The general lived in a rented house in the village of Ein Karim . . . and General Gordon came often from his village home to Jerusalem riding a white donkey. . . . Whenever General Gordon came to our house a chair was put out for him on our flat roof and he spent hours there, studying his Bible, meditating, planning. It was there that he conceived the idea that the hill opposite the north wall was in reality Golgotha, the ‘Place of the Skull’ . . . He gave Father a map and a sketch that he made, showing the hill as a man’s figure, with the skull as the cornerstone. Part of the scarp of the rock of what is known as Jeremiah’s Grotto made a perfect death’s-head, complete with eye-sockets, crushed nose, and gaping mouth. Ever since then this hill has been known as ‘Gordon’s Calvary,’ although archaeologists are skeptical on the subject . . . Father did not agree with all the general’s visionary ideas, but he liked to talk about these and many other subjects with him, and they were good friends. Mother wanted General Gordon to have peace when he was meditating on the roof, and cautioned me not to disturb him, but I would creep up the roof stairs and crouch behind a chimney; there I would wait. I watched him reading his Bible and lifting his eyes to study the hill, and my vigil was always rewarded, for at last he would call me and take me on his knee and tell me stories.” – Bertha Spafford Vester, *Our Jerusalem: An American Family in the Holy City, 1881-1949* (Ariel, 1988), pp. 102-3.



Major General
Charles Gordon
1833-1885

The Garden Tomb



The Garden Tomb in the Spring

The Garden Tomb is a site of Christian worship and witness located in the heart of historic Jerusalem, just outside the Old City walls. Within this peaceful and contemplative garden there are several antiquities of interest, including an ancient Jewish tomb which many believe is the site of Jesus of Nazareth's burial and resurrection.

In order to preserve and maintain this special site, the grounds of the garden were purchased in 1894 by The Garden Tomb (Jerusalem) Association, a Charitable Trust based in the United Kingdom. The association is comprised of people from many different denominational and national backgrounds, united by the glorious message of the death, burial and resurrection of Jesus Christ. The site is maintained by volunteers that come from around the globe and join a team of local Palestinians and Israelis.



Gordon's Calvary or Golgotha

According to the scriptures, Jesus was crucified in a place named "the Skull" (Golgotha in Aramaic). In the mid-19th century, several Christian scholars suggested that the rocky escarpment, which can be viewed from the garden, marked the place of the Messiah's crucifixion.

They noted its proximity to a main city gate, its association with executions according to local tradition, and its physical resemblance to a skull.

In the gospels we read that "at the place where Jesus was crucified there was a garden, and in the garden a new tomb in which no-one had ever been laid" (John 19:41). Archeological evidence, including an ancient winepress, suggests that this place was an agricultural garden in those days, and inside the garden an ancient Jewish tomb has been found, perhaps the empty tomb of Jesus.

For over 120 years, the Garden Tomb has shared the story of the Messiah's crucifixion and resurrection with countless visitors from across the globe. Some believe that this garden is the setting of those gospel events.

However, the question as to whether this is the same tomb in which the Messiah was buried is ultimately unimportant. What is important is that visitors to this garden have an encounter with the living Messiah today. This is our prayer and ministry.

Map of Garden Tomb Complex



The Garden Tomb

By John A. Tvedtnes, LDS Archaeologist

This article is from a paper previously published in *Newsletter and Proceedings of the Society for Early Historic Archaeology*, April 1982, pp. 4–11.

Since the early fourth century A.D., many Christians have revered the site of the Holy Sepulchre Church as that of Jesus' crucifixion, burial, and resurrection. There visitors are shown a small rocky knoll, said to be Calvary or Golgotha, and a nearby site, *acave*, is claimed to be the location of the tomb of Christ.

But there are problems with this proposal. First, the stone slabs in the cave on which the Lord's body is said to have been washed and anointed and where he was laid in the tomb are pink marble. Those stones are not native to Palestine and were undoubtedly imported from Europe much later than Christ's death. Second, this site was designated in A.D. 326, during the time of Queen Helena, mother of the Emperor Constantine. She presumed that the remains of the tomb of Christ would be found beneath one of the Roman temples, since the Romans were thought to have covered Christian holy sites with temples of their own. She therefore razed the temple of Venus and excavated the area, finding a large cemetery. Since one of the tombs was situated within *acave*, she labeled it the Holy Sepulchre of Christ.

The problem is that the Romans of the second century were not concerned with Christian holy sites; Rome was fighting Jews, who would not have held the tomb of Jesus to be sacred. Although they destroyed Herod's Jewish temple, the Romans wouldn't necessarily have bothered the site of Jesus' tomb. Even though the Holy Sepulchre Church has been visited by many Christians for over sixteen centuries, there really is no evidence to support its claims.

Consequently, suitable alternative sites were occasionally sought, but without much success. Then, in 1867, a tomb was excavated at the base of a low cliff. The Greek proprietor of the site had intended to use the rock-hewn tomb as a cistern for water storage. But upon being told by friends that archaeologists would be interested in seeing it intact, he reburied it, then later exposed it to view again.

Meanwhile, the hill to the east of this tomb attracted the attention of a number of European scholars visiting or living in the Holy Land. To them, it appeared that this could be a logical place for the Golgotha of the Bible.

In 1883 British General Charles ("Chinese") Gordon was visiting in Jerusalem. Contemplating the scenery outside the northern wall and near the Damascus Gate of the city, he, too, noted that this prominent rocky outcropping just a few hundred feet away could have been the biblical Golgotha. Though the Bible does not say that Christ was crucified on a hill (Golgotha is called "the place of a skull" in [John 19:17](#)), the idea of a hill was firmly rooted in Christian tradition because of the small rocky knoll in the Holy Sepulchre Church.

Gordon noted that the face of the cliff resembled a skull (the meaning of the name Golgotha), with depressions for the eyes, nose, and mouth, and that there was a tomb nearby in the cliff to the west—the one originally excavated in 1867 for a cistern. He became excited about the prospects of having the site preserved for pilgrims to visit. A campaign was begun to collect funds in England and to organize the Garden Tomb Society, which ultimately purchased the plot of land and its excavated tomb. In the years to follow, a fair amount of archaeological and traditional evidence was discovered which supported the thesis that this was an extraordinary candidate for the site where Christ had been laid to rest.

The account in [John 19:41–42](#) provided the principle biblical information about the site: "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus. ..."

The biblical tomb had belonged to Joseph of Arimathea. In the years to come, evidence was uncovered that the Garden Tomb was, indeed, a Jewish tomb of the first century which had never been completed. It also conformed to the biblical description because it was located in the midst of a garden and near the proposed place of execution.

Yet, despite the vast amount of interest in the site and the number of books and pamphlets published over the years, no single source has given the totality of archaeological evidence. Nor have all of them together considered everything that could be said. It is my hope to present here a more comprehensive view of the evidences favoring the Garden Tomb as the site of Christ's burial and resurrection.

Evidences

The first thing to note is that the small hill known as "Gordon's Calvary" is the northernmost part of the mount called Moriah in the Bible. It was to this mount that Abraham brought Isaac as a sacrifice (see [Gen. 22](#)), symbolic of the sacrifice of Christ to come. The site was later purchased by David and used by Solomon to construct his temple. The temple itself was located about midpoint on the north-south line of the hill. Significantly, sacrificial animals, whose deaths symbolized that of Christ, were slain to the north of the temple altar (see [Lev. 1:11](#)). If Jesus was crucified at "Gordon's Calvary," he died on the northernmost part of the hill where that altar was situated.

The Garden Tomb (continued)

Golgotha (as we shall henceforth call “Gordon’s Calvary”) is separated from the main body of Mount Moriah by a chasm created by an ancient rock quarry.

Because the skull face is on the cliff which was cut away by the quarry, it is important to know when the quarry was in operation. If it was used after the days of Christ, the skull shape could not have been present in his time, and there would be no reason to believe that it lent the name Golgotha to the site. There are, however, some indications that the quarry predates Christ.

The first bits of evidence are traditional. The southern cliff of the quarry runs just underneath the northern wall of the Old City of Jerusalem. Cut into this cliff is a large cave (partly natural) which was enlarged by quarrying operations. It has long been called “Solomon’s Quarries,” based on the tradition that this is where Solomon obtained stone for building his temple. It has also been termed “Zedekiah’s Cave,” from a tradition that King Zedekiah hid here from Nebuchadnezzar of Babylon in 587 B.C. If either of these stories is true, the quarry and the resultant skull-shaped cliff predate Christ, and the appearance of the skull shape could have been visible during his day. French scholar Charles Clermont-Ganneau discovered, in the first of the quarrying chambers inside the cave, a drawing of a winged sphinx in Assyrian style (now in the Louvre in Paris). This would date it to the Israelite period and would imply that the quarry dates back at least to 600 B.C.

The northeast portion of the quarry, along the cliff just east of the skull face, opens into a large rock-hewn cavern called “Jeremiah’s Grotto.” Tradition associates this with the place where Jeremiah was imprisoned by King Zedekiah and where he is said to have written the book of Lamentations (see [Jer. 38:6](#)). Interestingly, Jeremiah 2:13 speaks of “broken cisterns, that can hold no water [[Jer. 2:13](#)].” There is just such a cistern on the same cliff, to the west of the skull face. The quarrying operation cut the cistern in two, leaving a large gaping hole in the cliff. There is also another hole running to the top of the hill through bedrock, where ropes were once let down to draw out water. Cisterns of this type first came into use in the days of King David. It is possible that this cistern was destroyed a generation later by Solomon’s work.

The major piece of evidence that would place the cutting of the quarry prior to Jesus’ time is the discovery of a number of rock-cut tombs of the Israelite period. These tombs are situated on the quarry cliff to the west of the skull face, very close to the Garden Tomb itself. Since these tombs are on the quarry cliff, and since graveyards are generally considered to be sacred places, not to be disturbed by quarrying, it is safe to say that the quarrying operations took place before the Israelite period.

If, as this evidence suggests, the quarry cliffs stood in the days of Herod the Great, then it is inconceivable that Herod would not have made use of their defensive posture and built his northern city wall atop them. Indeed, there are some Herodian stones between the cliff and the so-called “Herod’s Gate” to the east, and parts of the cliff bedrock appear to have been sculpted to look like Herodian stones with their drafted edges.

Moreover, immediately to the west of the southern cliff, where Mount Moriah drops off to form the Tyropoeon Valley (now filled) of Josephus’ account, stands Damascus Gate, where Dame Kathleen Kenyon excavated in the early 1960s.

Herodian stonework is found here, along with remnants of a Herodian gateway and towers. This provides evidence that Golgotha was—as the Bible states—not far outside the city walls near the gate. (See John 19:20.) It was also situated beside the main northern road—an ideal place for a public execution because of the numerous passersby, who, in the New Testament story, mocked Christ as he hung on the cross. (See Matt. 27:39.)

British Major Claude R. Conder noted a Jewish tradition told to him in 1874–75 that the hill was formerly a place of execution. Christians in Jerusalem are also said to have had the tradition that this was where both Jeremiah and Stephen were stoned. It seems quite likely that in Christ’s day there was but one place of execution in the Jerusalem area. Since an execution site would have been considered polluted, it would be in keeping with Jewish custom to stone or otherwise execute people in the same place each time. It is important that we have evidence from the fifth century A.D. and until at least Crusader times, that Damascus Gate was called “St. Stephen’s Gate.”

St. Stephen’s Church of the fifth century A.D. (today rebuilt with the same name) is situated adjacent to Golgotha, on top of the cliff immediately to the north of the Garden Tomb itself. The discovery of this site in 1882 provided further evidence in support of the early tradition placing Stephen’s execution here. It is likely that Jesus was executed in the same place.

Excavations in the area of the Garden Tomb have revealed evidence that it was, indeed, an ancient garden—not of flowers, but of fruits. A winepress discovered in 1924 can be seen at the site today, along with three cisterns, one of which has a capacity of 200,000 gallons of water. Plaster around the exterior of the tomb and in the vicinity of the large cistern has been determined to be of the Roman period, though the plaster of the cistern itself was later repaired in Byzantine times and decorated with a cross—itsself evidence of early Christian veneration.

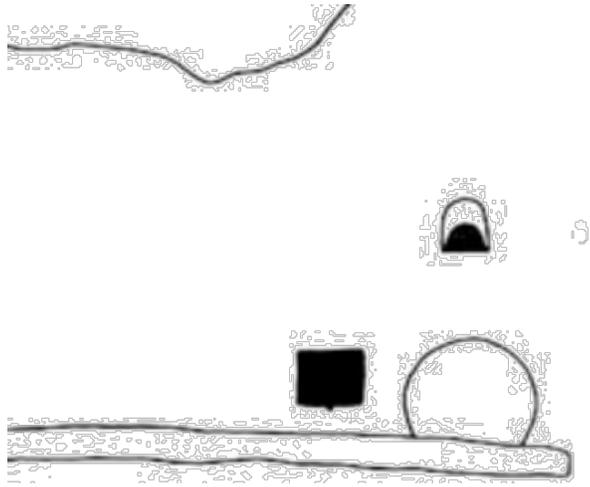
The Garden Tomb (continued)

Description of the Tomb

The Garden Tomb fits the qualifications for that of a rich Jew of the first century

A.D. Several noted archaeologists have examined it and declared it to be Jewish and of the Herodian period. Like other Jewish tombs of Jerusalem from the same period, it is oriented toward the Temple Mount. It also resembles them in form, in that there is an outer “weeping chamber” for visitors, plus an inner chamber with burial niches for the dead. The type of chiseling inside the tomb and on the face of the cliff outside the tomb is the same as that found in other Jerusalem burials dating between the second century B.C. and the first century A.D.

Cut into solid bedrock, the Garden Tomb conforms to the biblical description of “a sepulchre that was hewn in stone, wherein never man before was laid.” ([Luke 23:53](#).) It has a *nepesh* (“soul”) or window-like cut in the upper right-hand face, through which, according to Jewish tradition, the spirit of the deceased departed after the third day in the tomb.



The Garden Tomb as it must have appeared originally. Note the low doorway, the rolling stone in the trough, and the *nepesh* near the ceiling of the burial chamber.

One enters the tomb via the weeping chamber on the left, from where it is possible to descend slightly into the burial chamber. Here are found three burial niches, only one of which was completed by the workmen, thus indicating that it would have been a “new” tomb when Jesus was buried there, as the Bible states. The only niche which can be seen from the door is the one in the northeast corner. It would therefore fit the requirements for the burial spot of Jesus, for both John and Mary Magdalene were able to see the spot from outside the tomb, looking through the door. Mary Magdalene, coming to the tomb on Easter morning, was able to look inside and see angels seated where Jesus’ body had lain. (See [John 20:5, 11–12](#).)

When one examines the burial niche closely, it becomes apparent that it was enlarged in the area of the head to the east, by further chiseling into the bedrock. This is probably because the person buried there was taller than the one for whom it was constructed. This evidence of a “borrowed tomb” fits the character of that of Joseph of Arimathea, in which Jesus was buried.

[In front of the tomb, there is a trough which could have served to guide a rolling stone in front of the door. \(See Mark 16:3–4; Matt. 28:2.\) Such rolling stones for tomb entrances are known from other Jewish tombs of the time of Jesus in the Jerusalem area.](#)

It has been argued that the chisel marks in the trough at the Garden Tomb appear to be Crusader in origin, indicating that it was perhaps used for feeding animals but not for guiding a rolling stone into place in front of the tomb entrance.

Nevertheless, the trough has the same width as the rolling-stone trough at the so-called “Tomb of the Kings,” another Jewish tomb from Jesus’ day. Moreover, the low wall forming the front part of the trough is some six to eight inches higher than the bedrock forming a court in front of the tomb. If the trough were an afterthought, it would have had to be formed by lowering the entire rocky courtyard by chiseling, which is not the case. If the chiseling is of the Crusader period, it is more likely to have resulted from efforts to deepen the channel, rather than create it.

Visitors to the Garden Tomb are often surprised at the height of the doorway leading into the tomb. Such an opening would require a very large stone to block it—larger than any of those known from other tombs of the period. But an examination of the chiseling on the left-hand side of the doorway (the only side which is complete) reveals that its original height was considerably less—approximately one-third of the present doorway. The top portion of the doorway has evidence of very rough chiseling, done when more stone was later removed to heighten it. The width is the same as the original, however, as is evidenced by the fact that its side is still partially marked on the lower right.

The height of the doorway is important for understanding the biblical story, in which both John and Mary Magdalene had to stoop down to look inside the tomb. (See [John 20:5, 11](#).) From this position, each was able to see the spot where Jesus was buried, which again points to the burial niche in the northeast corner. It was probably because of the light entering through the *nepesh* that they were able to discern the interior of what would otherwise have been a dark tomb.

The reason for the missing door and front wall of the Garden Tomb (the latter now filled in with masonry) can probably be traced to the construction of a Byzantine church on the site in the fourth century. Evidence for that church takes the form of mosaic decorations found at the site (remnants of flooring), as well as the arching and holes for ceiling-beams found above the tomb entrance.

The Garden Tomb (continued)

Long grooves in the bedrock floor in front of the tomb may have supported a low screen, typical of Byzantine churches. The screen would have separated the congregational area from the area where the priests officiated, with the tomb proper (its front wall having been knocked out) serving as a shrine in the tripartite setup.

It has recently been suggested that the grooves were a single water channel used to drain a baptismal font in “heart” shape which stood in front of the tomb. This seems unlikely to me, for the grooves are not now connected in the middle. Also there is no evidence that the low depression in the bedrock to the right of the grooves was the base of a baptistry.

The rectangular depression in the bedrock floor to the left of the tomb entrance was possibly for a reliquary—a box containing bones or other relics of some early saint. These were common in Byzantine churches.

Byzantine crosses adorn the interior of the tomb, and two of the most elaborate of these, having been painted on the wall, have faded since the tomb’s discovery.

Others—both painted and carved—remain, as does a large embossed plaster cross in the larger cistern.

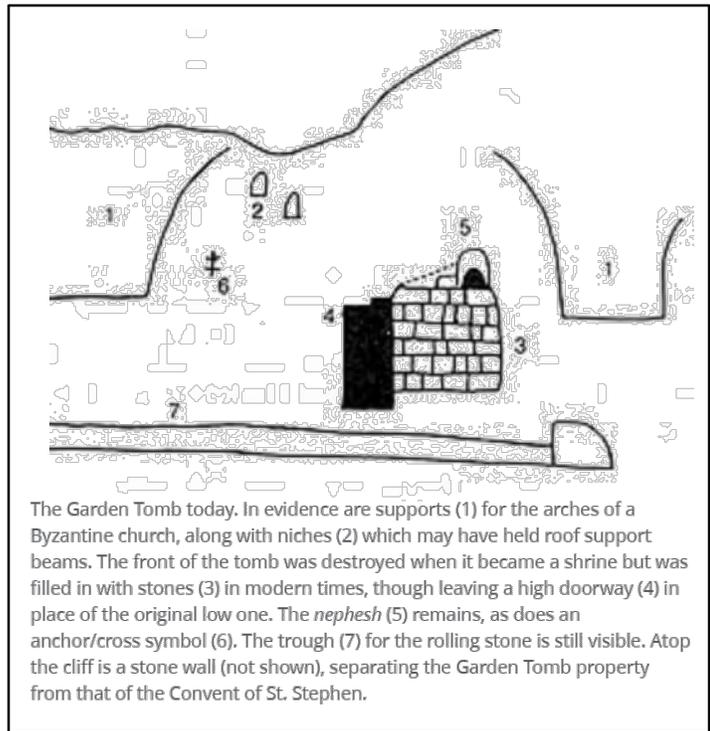
Another cross is carved on the outside wall of the tomb, to the left and just above the height of the doorway. Close examination shows that it was originally an anchor which was later extended and changed into a cross. The anchor, along with the fish, was a very early Christian symbol and may indicate a first-century veneration of the tomb site.

Most Suitable Candidate

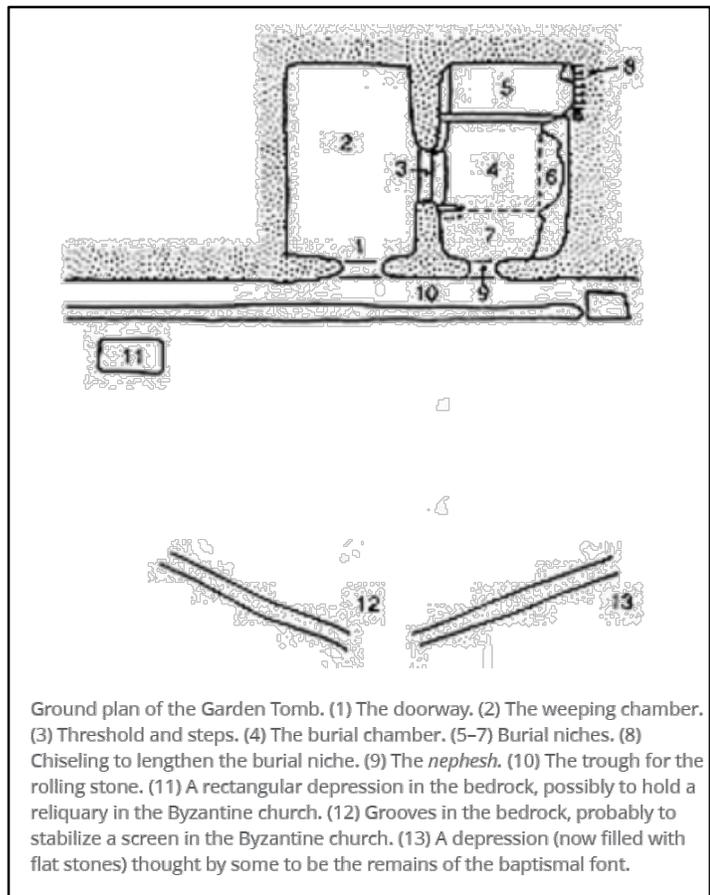
On the plateau above the low cliff into which the tomb is carved sits St. Stephen’s Church amidst ruins of earlier structures. A cemetery of the Byzantine period, located almost immediately above the Garden Tomb itself, is included among the archaeological finds of the site. Two of the inscriptions lend evidence to the authenticity of the tomb as being that of Christ. One reads “Buried near his Lord”—possibly referring to the proximity of Jesus’ tomb. The other reads “Onesimus, Deacon of the Church of the Witnesses of the Resurrection.” What better place for a church dedicated to the witnesses of the resurrection than the place where that marvelous event occurred? In this inscription, we possibly have the name of the Byzantine church which once stood before the tomb entrance.

As circumstantial as some of the evidence may be, one thing is certain about the Garden Tomb: It fits all the qualifications for the tomb in which Jesus was buried, from both the archaeological and the scriptural points of view.

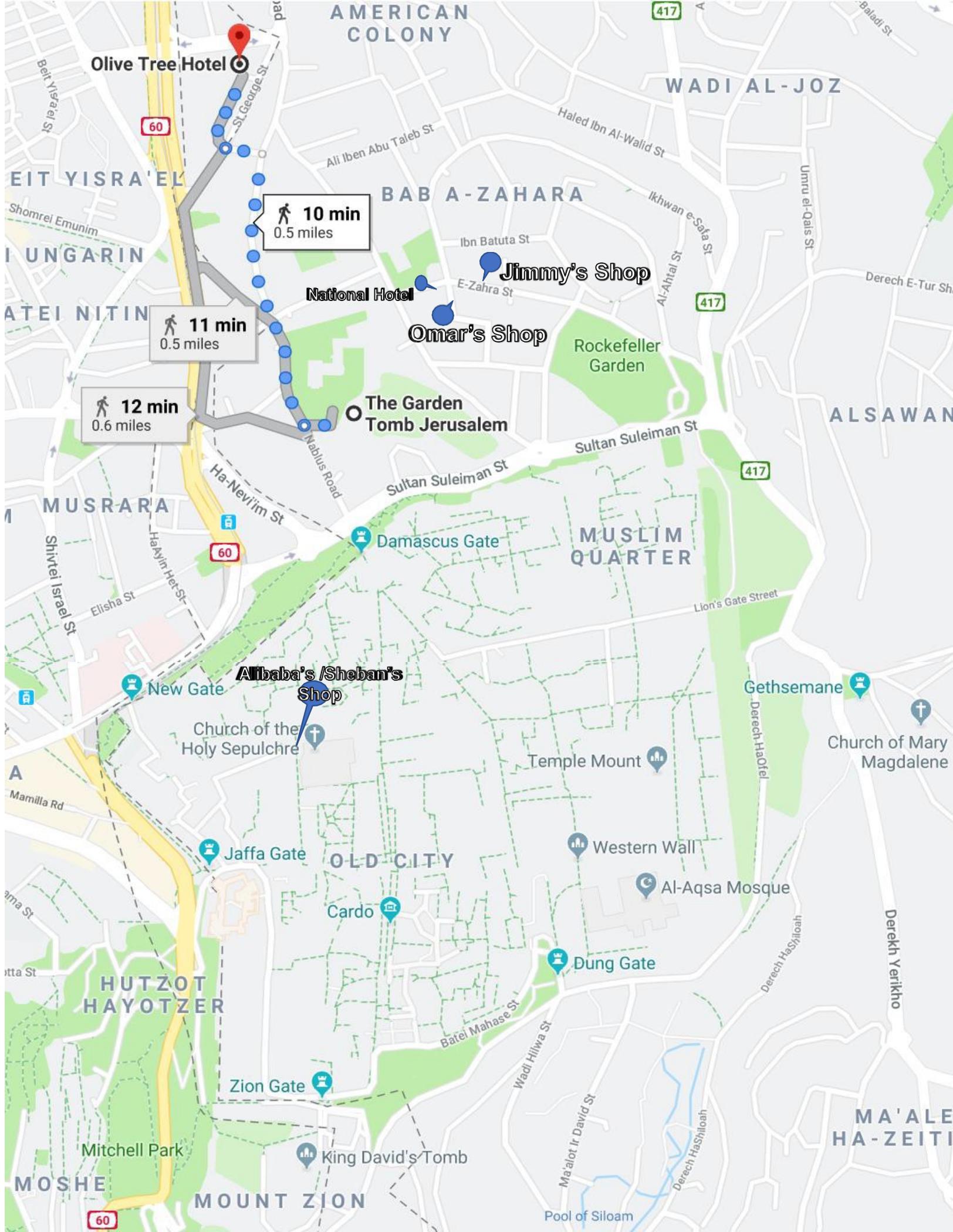
Latter-day Saints have an additional insight into the sacredness of the Garden Tomb. President Harold B. Lee was the first prophet of God holding the keys and powers of the presidency of the holy priesthood to visit Jerusalem since Peter walked the city’s streets nearly nineteen centuries earlier. Detailing the feelings and impressions he had during his visit to the Holy Land, President Lee gave special emphasis to the significance of the site. “Something seemed to impress us as we stood there,” he said, “that this was the holiest place of all, and we fancied we could have witnessed the dramatic scene that took place there.” (*Ensign*, Apr. 1972, p. 6.) Indeed, the Garden Tomb is by far the most suitable candidate for the authentic tomb of Jesus Christ.



The Garden Tomb today. In evidence are supports (1) for the arches of a Byzantine church, along with niches (2) which may have held roof support beams. The front of the tomb was destroyed when it became a shrine but was filled in with stones (3) in modern times, though leaving a high doorway (4) in place of the original low one. The *nepesh* (5) remains, as does an anchor/cross symbol (6). The trough (7) for the rolling stone is still visible. Atop the cliff is a stone wall (not shown), separating the Garden Tomb property from that of the Convent of St. Stephen.



Ground plan of the Garden Tomb. (1) The doorway. (2) The weeping chamber. (3) Threshold and steps. (4) The burial chamber. (5-7) Burial niches. (8) Chiseling to lengthen the burial niche. (9) The *nepesh*. (10) The trough for the rolling stone. (11) A rectangular depression in the bedrock, possibly to hold a reliquary in the Byzantine church. (12) Grooves in the bedrock, probably to stabilize a screen in the Byzantine church. (13) A depression (now filled with flat stones) thought by some to be the remains of the baptismal font.



Olive Tree Hotel

60

10 min
0.5 miles

11 min
0.5 miles

12 min
0.6 miles

National Hotel

Jimmy's Shop

Omar's Shop

The Garden Tomb Jerusalem

Damascus Gate

Alibaba's/Sheban's Shop

Church of the Holy Sepulchre

Jaffa Gate

OLD CITY

Cardo

Western Wall

Al-Aqsa Mosque

Dung Gate

Zion Gate

King David's Tomb

Mitchell Park

MOUNT ZION

60

AMERICAN COLONY

WADI AL-JOZ

BAB A-ZAHARA

417

417

MUSLIM QUARTER

ALSAWAN

MUSRARA

60

NEW GATE

Gethsemane

Church of Mary Magdalene

HUTZOT HAYOTZER

NEW GATE

MOSHE

MA'ALE HA-ZEITIM

Pool of Siloam