

Reclaiming Jerusalem's History

Affirming the Jewish Historical Connection to Jerusalem



CITY OF DAVID
ANCIENT JERUSALEM



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For more than 3,000 years, Jerusalem has played a central role in the history of the Jewish People - culturally, politically, and spiritually.

First documented in the Scriptures, Jerusalem has deeply influenced the development of western civilization and continues to serve as an inspiration in the lives of countless millions.

Today, however, a new narrative that distorts the history of this sacred city is being written.

- Disregarding what Scriptures, archeological discoveries, and historical documents have taught us for millennia about Jerusalem;
- Engaging in the physical destruction of antiquities atop Jerusalem's Temple Mount;
- Adopting a series of UN resolutions (General Assembly, UNESCO...) that deny the Jewish (and Christian) historic connection to Jerusalem.

The story of Jerusalem that once belonged to us all is being recast as an exclusively Muslim one.

Among those – outside of the UN - propagating this false narrative include the current Chairman of the Palestinian Authority, Mahmoud Abbas, whose position follows in the footsteps of former Chairman, Yasser Arafat, along with other notable Palestinian academics, politicians and religious leaders.

This booklet allows three millennia of Jerusalem's history to speak for itself.



Photo from the early 1900's, featuring Jerusalem's Old City, including the Temple Mount & the Western Wall, along with a largely undeveloped City of David, site of Biblical Jerusalem (located just south of the Temple Mount.)

Photo (present-day) featuring Jerusalem's Old City, including the Temple Mount & the Western Wall, as well as the City of David, site of Biblical Jerusalem (located just south of the Temple Mount.)

MISSION (PX)

PROGRAMME AND EXTERNAL RELATIONS COMMISSION (PX)

Item 19 OCCUPIED PALESTINE

DRAFT DECISION

Submitted by: **Algeria, Egypt, Lebanon, Morocco, Oman, Qatar**

l.

I.A Jerusalem

The Executive Board

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1. Having examined document 199 EX/19,

2. Recalling the provisions of the four G Protocols (1977), the 1907 Hague Regulations on the Protection of Cultural Property in the Event of Armed Conflict, the Protocols, the Convention on the Means of Suppressing the Illicit Export and Transfer of Ownership of Cultural Property (1970) and the Convention for the Protection of the World Cultural and Natural Heritage (1972), and the Mughrabi Gate in Jerusalem and its Walls at the request of the State of Israel, and the List of World Heritage in Danger (1978), and the decisions of UNESCO on the protection of cultural property, and the decisions of UNESCO relating to Jerusalem, and the decisions related to the reconstruction and development of the city of Jerusalem, and the two Palestinian sites in Al-Khalil/Hebron and in Bethlehem,

3. Affirming that nothing in the present decision shall affect the cultural heritage of Palestine and the way affect the relevant Security Council and the legal status of Palestine and Jerusalem,

4. Deeply regrets the Israeli refusal to implement the recommendations of the 185 EX/Decision 14 to appoint, as soon as possible, a permanent observer from Jerusalem to report on a regular basis on the competence of UNESCO in East Jerusalem and to request the Director General to appoint the above-mentioned observer.

I.B Al-Aqsa Mosque/Al-Haram Al-Sharif and its surroundings

I.B.1 Al-Aqsa Mosque/Al-Haram Al-Sharif

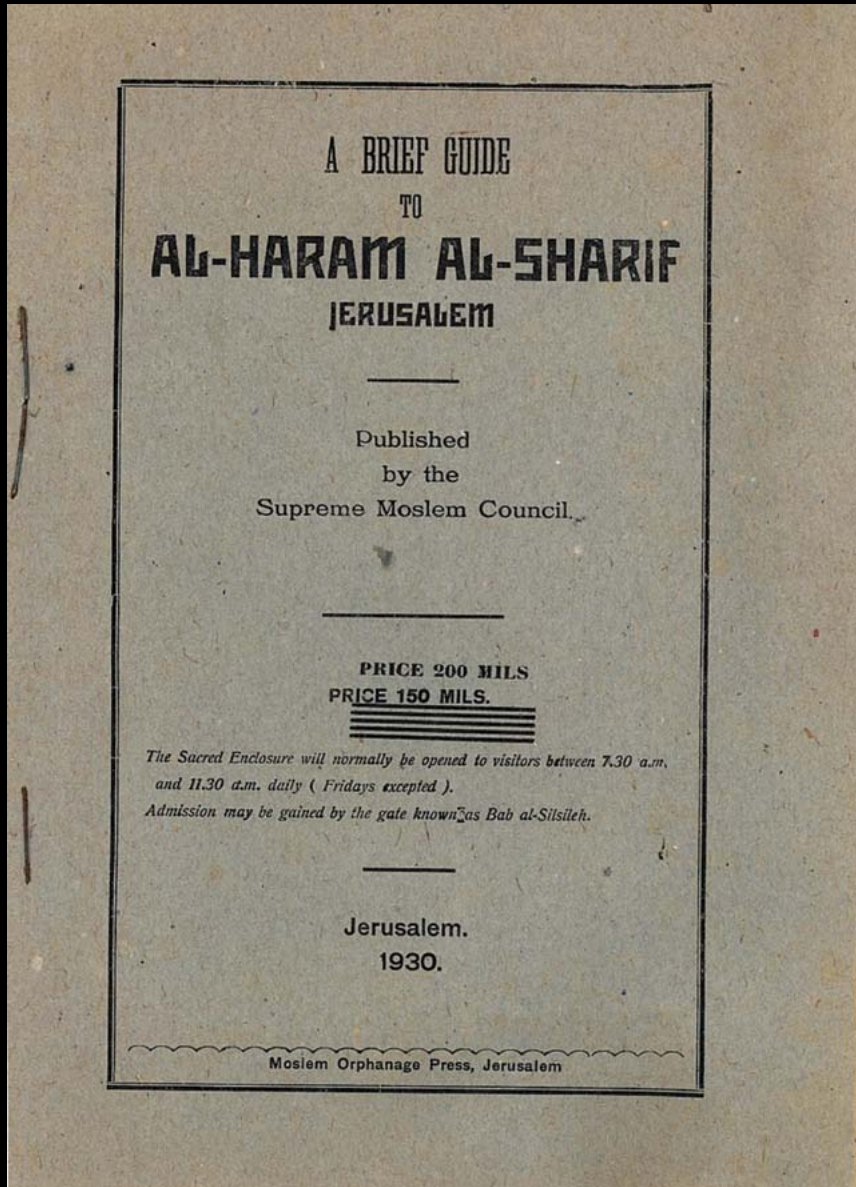
I.B.2 The Ascent to the Mughrabi Gate in Al-Aqsa Mosque/Al-Haram Al-Sharif

3. **Affirming** that nothing in the present decision, which aims, *inter alia*, at the safeguarding of the cultural heritage of Palestine and the distinctive character of East Jerusalem, shall in any way affect the relevant Security Council and United Nations resolutions and decisions on the legal status of Palestine and Jerusalem,

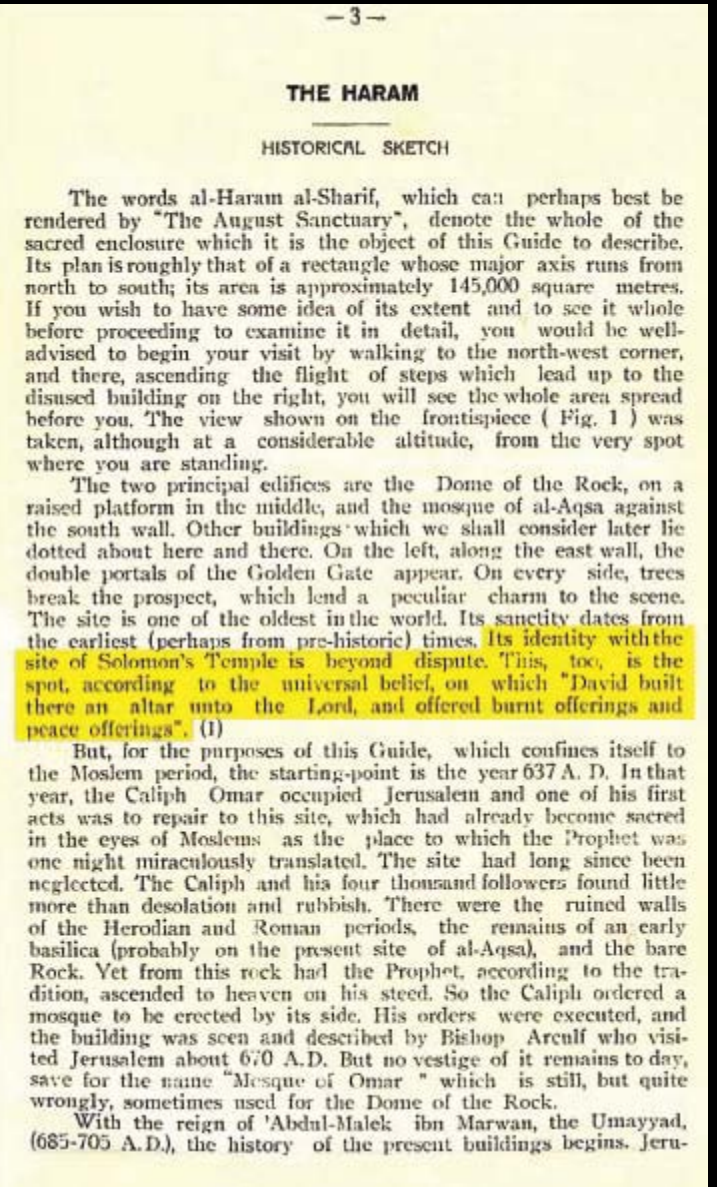
Deeply deplores the failure of Israel, the Occupying Power, to cease the persistent excavations and works in East Jerusalem particularly in and around the Old City, and reiterates its request to Israel, the Occupying Power, to prohibit all such works in conformity

13. Also regrets the damage caused by the Israeli Forces, especially since 23 August 2015, to the historic gates and windows of the Qibli Mosque inside Al-Aqsa Mosque/Al-Haram Al-Sharif, and reaffirms, in this regard, the obligation of Israel to respect the integrity, authenticity and cultural heritage of Al-Aqsa Mosque/Al-Haram Al-Sharif, as reflected in the historic *status quo*, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
14. Reaffirms the importance of the Qibli Mosque inside Al-Aqsa Mosque/Al-Haram Al-Sharif, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
15. Reaffirms the importance of the Dome of the Rock inside Al-Aqsa Mosque/Al-Haram Al-Sharif, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
16. Reaffirms the importance of the Dome of the Rock inside Al-Aqsa Mosque/Al-Haram Al-Sharif, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
17. Reaffirms the importance of the Dome of the Rock inside Al-Aqsa Mosque/Al-Haram Al-Sharif, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
18. Reaffirms the importance of the Dome of the Rock inside Al-Aqsa Mosque/Al-Haram Al-Sharif, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
19. Reaffirms the importance of the Dome of the Rock inside Al-Aqsa Mosque/Al-Haram Al-Sharif, as a Muslim Holy Site of worship and as an integral part of a World Cultural Heritage Site;
20. Deprecates the persisting Israeli unilateral measures and decisions regarding the Ascent to the Mughrabi Gate, including the latest works conducted at the Mughrabi Gate entrance in February 2015, the instalment of an umbrella at that entrance as well as the enforced creation of a new Jewish prayer platform south of the Mughrabi Ascent in Al-Buraq Plaza "Western Wall Plaza", and the removal of the Islamic remains at the site and reaffirms that no Israeli unilateral measures, shall be taken in conformity with its status and obligations under the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954;

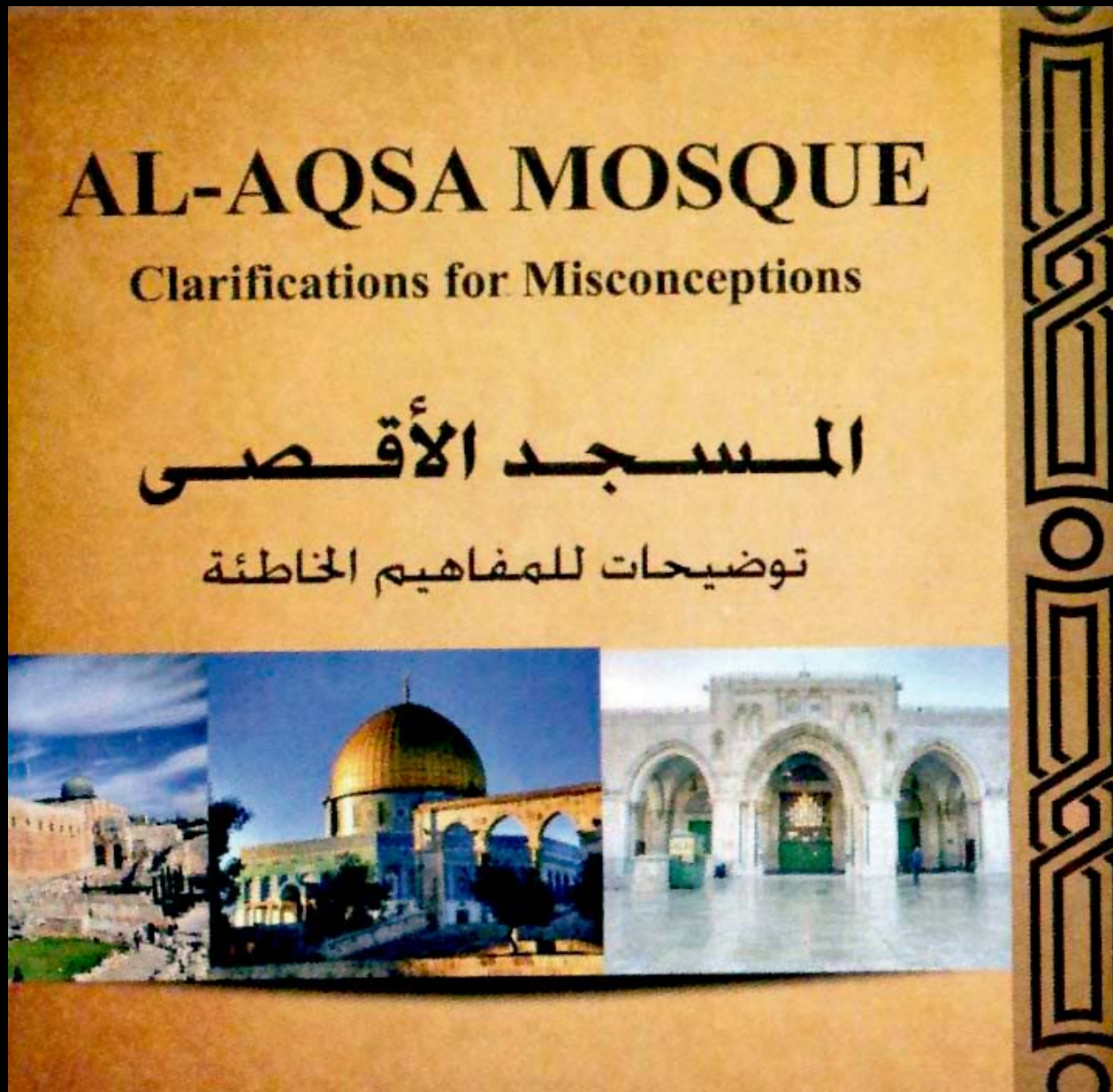
Recently adopted UNESCO resolution denying the historical connection of Jews and Christians to Jerusalem – most notably to the Temple Mount & the Western Wall – as well as condemning ongoing archeological excavations in ancient Jerusalem whose discoveries regularly affirm such connections.



Pamphlet published by the Supreme Muslim Council in 1930 – during the British Mandate period – relating to the significance of the Temple Mount.



Pamphlet, published by the Supreme Muslim Council in 1930, acknowledged the Temple Mount as the site of King Solomon’s Temple - a matter “beyond dispute” and accepted as “universal belief.”



Pamphlet (present-day) distributed by the Muslim Waqf concerning the history of the Temple Mount.



The Waqf pamphlet denies that the Temple ever stood atop the Temple Mount; as well as rejecting the historic & religious connection of the Jewish people to the Western Wall.



In 1999, the Muslim Waqf carried out illegal renovations atop the Temple Mount with heavy machinery & without oversight, removing 9,000 tons of earth and discarding it in a nearby garbage dump.



Since 2004, archeologists and volunteers have been systematically sifting through the 9,000 tons of earth illegally removed from the Temple Mount by the Muslim Waqf, discovering antiquities from the First and Second Temple periods, among others.



Babylonian arrowhead -
end of First Temple period



Clay seal bearing the name of Ge'alyahu
ben Immer - end of First Temple period



Silver Half-Shekel Coin -
end of Second Temple period



Discovery: Royal Seal Impression (bullae) of the Biblical King Hezekiah

Time Period: 8th Century BCE

Excavation: Ophel Excavation - adjacent to the Temple Mount, Jerusalem

Significance: Seal impression, bearing name "Hezekiah son of Ahaz, King of Judah," affirms existence of the Biblical King Hezekiah, who ruled from Jerusalem, and was a direct descendant of King David.

Discovered: 2016 (Announced)

"In the third year of Hoshea son of Elah king of Israel, Hezekiah son of Ahaz king of Judah began to reign." (2 Kings 18:1)



Discovery: Clay seal impressions (bullae) of royal officials of King Zedekiah, last King of Judah during the First Temple period

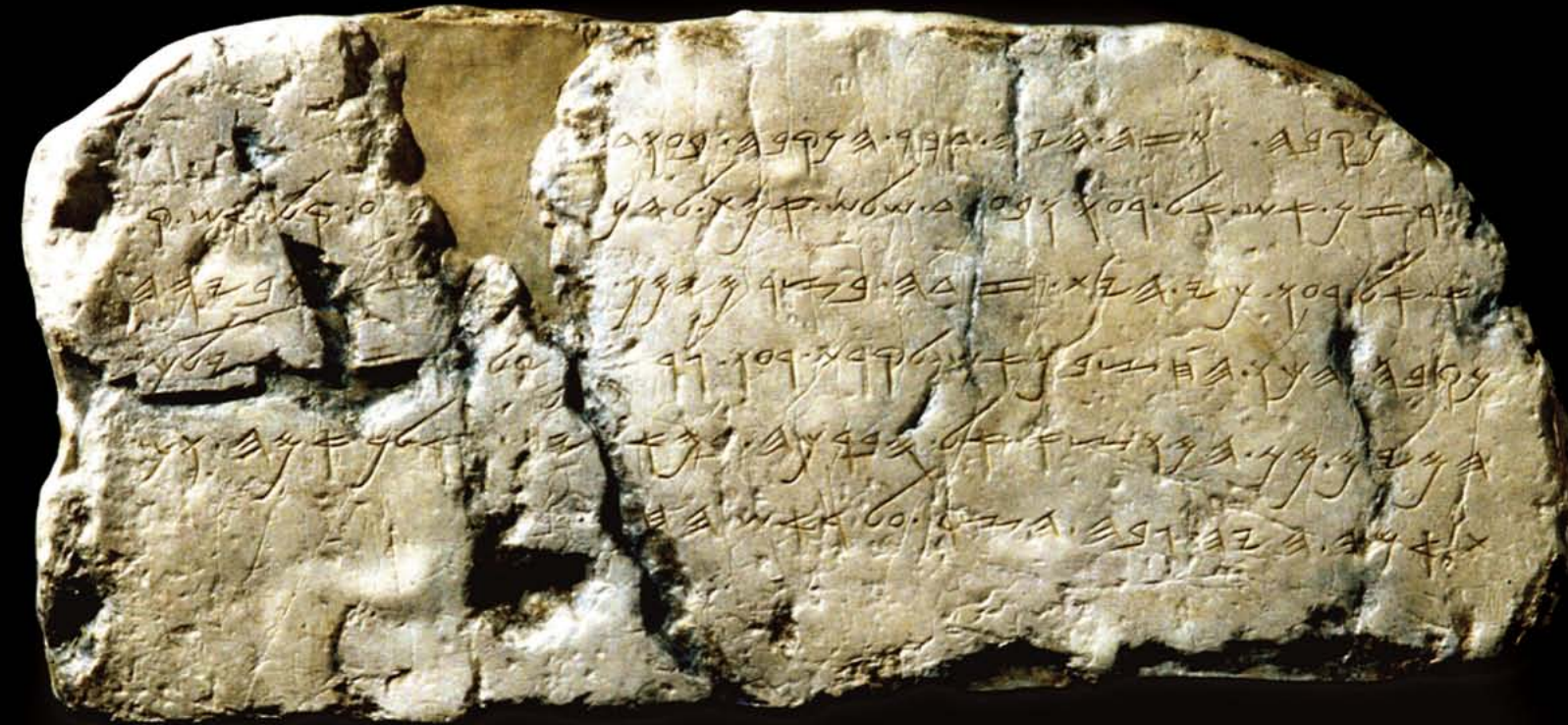
Time Period: 6th Century BCE

Excavation: “Large Stone Structure” - City of David, Jerusalem

Significance: The seal impressions bear the Hebrew names of government officials under the reign of King Zedekiah, the last king of Judah from the First Temple period. “Jucal the son of Shelemiah” and “Gedaliah son of Pashhur” were among those who unsuccessfully plotted to kill the prophet Jeremiah. The seal impressions were discovered in an excavation in ancient Jerusalem that many archeologists associate with the location of the royal government center of the Davidic dynasty.

Discovered: 2007; 2008

*“Then Shephatiah the son of Mattan, and **Gedaliah the son of Pashur**, and **Jucal the son of Shelemiah**, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,”* (Jeremiah 38:1)



Discovery: Siloam (Shiloach) Inscription

Time Period: 8th Century BCE

Excavation: Hezekiah's Tunnel – City of David, Jerusalem

Significance: The inscription recounts the preparations made by King Hezekiah for the impending Assyrian siege of Jerusalem (8th century BCE,) diverting the Gihon Spring to flow within the walls of Jerusalem, as recounted in 2 Kings 20: 20 & 2 Chronicles 32: 3–4.

Discovered: 1880

*“The rest of the events in Hezekiah’s reign, including the extent of his power and **how he built a pool and dug a tunnel to bring water into the city**, are recorded in the Book of the History of the Kings of Judah.” (2 Kings 20:20)*



Discovery: The Pool of Siloam

Time Period: 1st Century BCE

Excavation: City of David, Jerusalem

Significance: During the late Second Temple period, the Pool of Siloam – the size of two Olympic sized swimming pools – served as a ritual bath for the hundreds of thousands of Jewish pilgrims ascending to the Temple, particularly during the pilgrimage festivals of Passover, Pentecost and Tabernacles. It is believed that beneath the Herodian style pool can be found the original Pool of Siloam, engineered by King Hezekiah (8th century BCE,) which served as a reservoir for the waters of the Gihon Spring, Jerusalem’s main water source during the First Temple period, as referenced in the Book of Nehemiah.

Discovered: 2004

*“He also repaired the wall of the **Pool of Siloam**, by the King’s Garden, as far as the steps going down from the City of David.”* (Nehemiah 3:15)



Discovery: Taylor's Prism (Sennacherib's Annals)

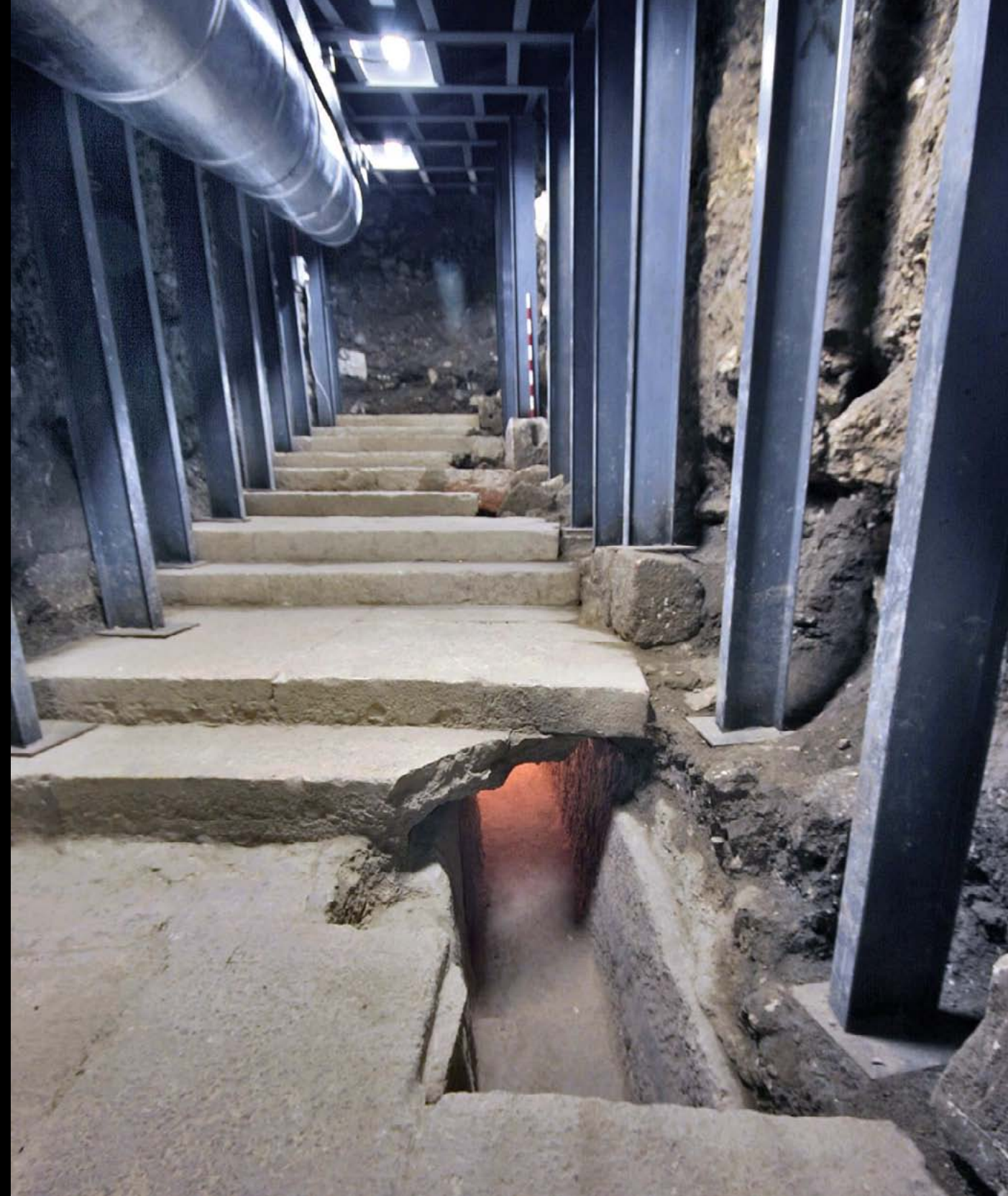
Time Period: 7th Century BCE

Excavation: Nineveh, Mesopotamia

Significance: The prism recounts King Sennachreib of Assyria's siege of Jerusalem during the reign of the Biblical King Hezekiah during the late 8th century BCE. This event is recorded in several places in the Bible including Isaiah chapters 33 and 36; 2 Kings 18:17; 2 Chronicles 32:9.

Discovered: 1830

"While King Sennacherib of Assyria was still besieging the town of Lachish, he sent his officers to Jerusalem with this message for Hezekiah and all the people in the city." (2 Chronicles 32:9)



Discovery: Second Temple Pilgrimage Road

Time Period: 1st Century BCE

Excavation: City of David, Jerusalem

Significance: Constructed over 2,000 years ago by King Herod, the pilgrimage road, running from the Pool of Siloam to the footsteps of the Temple Mount, served as the main thoroughfare of Second Temple Jerusalem and carried hundreds of thousands of people annually on their pilgrimage to the Temple. Antiquities discovered along the road tell the story of both the vibrant culture as well as the devastating destruction of Jerusalem at the hands of the Romans during the Second Temple period.

Discovered: 2005

"I rejoiced with those who said to me, 'Let us go to the house of the Lord.' Our feet are standing in your gates, Jerusalem." (Psalms 122:1-2))



Discovery: House of David Inscription

Time Period: 9th Century BCE

Excavation: Tel Dan, Israel

Significance: The inscription relates the victory of King Hazael of Aram over a king from the "House of David". The discovery represents the first extra-Biblical proof to the existence of the Biblical King David and the Davidic Dynasty.

Discovered: 1994

"David had reigned over Israel for forty years, seven of them in Hebron and thirty-three in Jerusalem." (1 Kings 2:11)



Discovery: The Silver Scrolls

Time Period: 8th – 7th Century BCE

Excavation: Ketef Hinnom, Israel – adjacent to the City of David, Jerusalem

Significance: The scrolls, containing the text of the Priestly Blessing that was recited by priests at the Temple in Jerusalem, represent the oldest surviving Biblical texts ever discovered.

Discovered: 1979

“May the LORD bless you and guard you. May the LORD make His face shed light upon you and be gracious unto you. May the LORD lift up His face unto you and give you peace.” (Numbers 6:24 – 27)



Discovery: Papyrus (ancient document) bearing the word Jerusalem - in ancient Hebrew.

Time Period: 7th Century BCE

Excavation: Judean Desert Cave (seized by Israeli authorities from antiquities thieves)

Significance: Represents the earliest extra-Biblical source to reference Jerusalem in Hebrew writing. Text reads: "From the king's maidservant, from Na'arat, jars of wine, to Jerusalem." The document presents rare evidence of the existence of an organized administration in the Kingdom of Judah during the First Temple period. It underscores the centrality of Jerusalem as the economic capital of the kingdom.

Discovered: 2016 (Announced)

"And it went down from Janohah to Ataroth, and to Na'arat, and came to Jericho, and went out at Jordan." (Joshua 16:7)



Discovery: Bulla (clay seal impression) from a member of a well-known priestly family from the First Temple period

Time Period: 7th – 6th Century BCE

Excavation: Temple Mount Sifting Project (originated on Temple Mount), Jerusalem

Significance: Impression bears the inscription: “(Belonging to) [...]lyahu (son of) Immer.” The Immer family was a well-known family of priests, mentioned in the the Bible in the books of Jeremiah and Chronicles. The seal represents evidence of the administrative activity that took place in the First Temple. Pashhur son of Immer is referred to as “chief officer in the Temple of G-d.”

Discovered: 2005

“When the priest Pashhur son of Immer, the official in charge of the Temple of G-d, heard Jeremiah prophesying these things...” (Jeremiah 20:1)



Discovery: Silver Half Shekel Coin

Time Period: 1st Century CE

Excavation: Temple Mount Sifting Project (originated on Temple Mount), Jerusalem

Significance: The silver half shekel coin is dated to the Great Revolt of Judea against Rome (66-70 CE). The words "Holy Jerusalem" appear in Hebrew on one side of the coin, while the words "Half Shekel" appear on the other. When the Temple stood atop the Temple Mount in Jerusalem, every Jew was obligated to contribute annually a silver half shekel towards its upkeep.

Discovered: 2009

*"This is what everyone who is numbered shall give: **half a shekel** according to the shekel of the sanctuary, **half a shekel** as a contribution to the LORD." (Exodus 30:13)*



Discovery: Beka Stone Weight

Time Period: 1st Century CE

Excavation: Herodian drainage channel - City of David, Jerusalem

Significance: The beka was used as a counterweight for the silver half-shekel coin, ensuring the coins' authenticity. When the Temple stood atop the Temple Mount in Jerusalem, every Jew was obligated to contribute annually a silver half shekel coin for its upkeep. Upon the beka was engraved, in ancient Hebrew script, the word "bekah." In the Bible, the beka is mentioned in the context of collecting the half-shekel contribution given by the Israelites, which was also used as a means of conducting a national census.

Discovered: 2011

"A beka a head (that is, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for 603,550 men." (Exodus 38:26)



Discovery: Bar Kochba Sela Coin

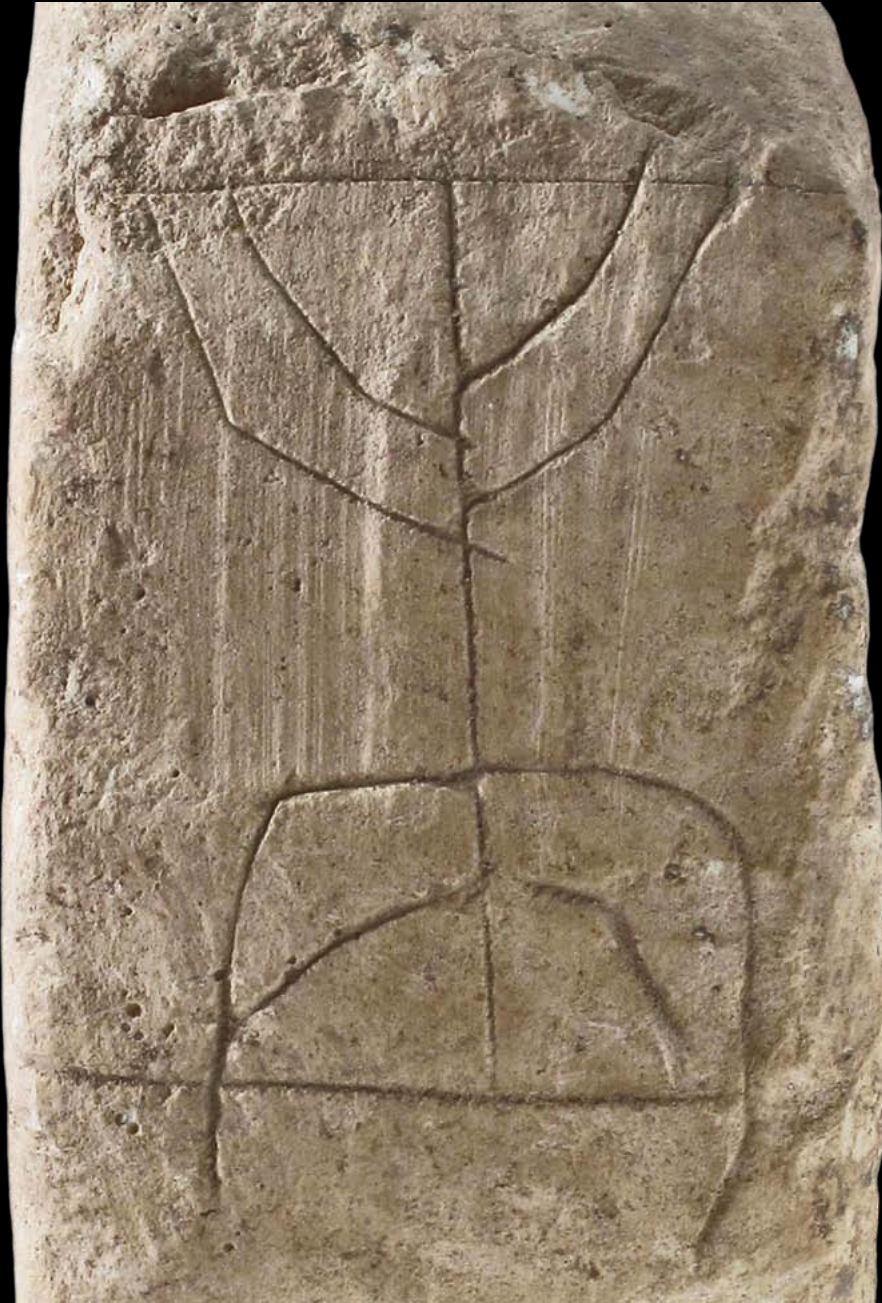
Time Period: 2nd Century CE

Excavation: Te'omim Cave, Western Jerusalem Hills

Significance: This silver coin, dated to 133 – 134 CE, corresponds to the second year of the Jewish Revolt against the Roman occupation of Judea, under the leadership of Simon “Bar Kochba”. On one side of the coin is depicted the Temple in Jerusalem, accompanied by the word “Jerusalem.” (The Temple was destroyed by Rome in the year 70.) On the other side of the coin are the four species associated with the Biblical festival of Tabernacles accompanied by the words “Year 2 of the Freedom of Israel.”

Discovered: 1970 - 1974

“And let them make for Me a sanctuary, that I may dwell in their midst.” (Exodus 25:8)



Discovery: Stone engraving of the Menorah

Time Period: 1st Century CE (66 CE)

Excavation: Herodian drainage channel - City of David, Jerusalem

Significance: A rare etching of the menorah was discovered in the drainage channel beneath the Second Temple (Herodian) Pilgrimage Road, adjacent to the Temple Mount. The Menorah was one of the primary holy objects used in the Temple service. Today the Menorah serves as the national emblem of the State of Israel.

Discovered: 2011

“Then you shall make a Menorah of pure gold... Six branches shall go out from its sides; three branches of the Menorah from its one side and three branches of the Menorah from its other side.” (Exodus 25:31-32)



Discovery: The Arch of Titus

Time Period: 1st Century CE

Excavation: Located on the Via Sacra, Rome, just to the southeast of the Roman Forum.

Significance: The honorific arch was constructed by the Emperor Domitian shortly after the death of his older brother Titus to commemorate Titus' victories, most notably the Siege of Jerusalem (70 CE). Depicted within the arch are the treasures from the Temple in Jerusalem, including the Menorah – among others, being carried triumphantly into Rome.

Discovered: 82 CE (Built)



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POB 10342
Jerusalem 91102 Israel
+972-2-671-3434

www.cityofdavid.org.il