

SPECIAL ARCHAEOLOGY ISSUE

King David's palace | A secret water tunnel | Solomon's wall | An ancient inscription | Seals of Jeremiah's captors | Nehemiah's wall | A Jewish refuge

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Rich History



EILAT MAZAR finds an ancient Jewish treasure near Jerusalem's Temple Mount



**“This happens only
once in a lifetime.”**

DR. EILAT MAZAR

STRIKING GOLD Archaeologists scoop up a 1,400-year-old gold hoard on the Ophel in Jerusalem.

SPECIAL ARCHAEOLOGY ISSUE

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The World's Most Important Archaeological Dig

TO CELEBRATE THE ANNOUNCEMENT OF THE MENORAH medallion, the latest exciting archaeological find in Jerusalem (article, page 2), we're devoting this entire issue of the *Trumpet* to recent discoveries in that city. Let me explain why.

I went to Ambassador College in 1967. That was the year the Six-Day War broke out in Israel, in which God intervened miraculously to help Israel win. In that war, Israel gained control of East Jerusalem, uniting the city under Israeli rule.



FROM THE EDITOR
GERALD FLURRY

The very next year, the Israelis began what they called the “Big Dig”—a massive archaeological excavation on the southern part of the Temple Mount directed by Prof. Benjamin Mazar. Soon after, Herbert W. Armstrong formed a partnership with Professor Mazar and Hebrew University to assist with the dig. Within two years, Ambassador College had 78 students over there volunteering, and Professor Mazar was asking Mr. Armstrong to triple that number.

(You can read more about this relationship in our article on page 23.)

The October 1971 issue of *Tomorrow's World* magazine described this history: “[I]n 1967, after the unification of Jerusalem, the archaeological institutions of Israel began considering the feasibility of a full-scale excavation of the entire Southern Wall area. With encouragement by the mayor of Jerusalem and the Israel Exploration Society, the present ‘Big Dig’ was launched in 1968, headed by Prof. Benjamin Mazar. ...

“In the first winter recess, Ambassador College entered into the project jointly with Hebrew University and the Department of Antiquities. Beginning December of 1968, Ambassador began providing financial assistance to put the project on a full-time continuous basis, and in 1969 began to provide summertime student manpower. Work has continued unbroken since that time.”

At the time of that dig, there was a young girl there with her grandfather. She was fascinated by his work, and was also becoming very well acquainted and deeply impressed with Mr. Armstrong and the Ambassador College students. She grew up to be an archaeologist herself. Now she directs what we believe to be the most important archaeological dig in the world!

Eilat Mazar, Benjamin Mazar's granddaughter, has since told me that her grandfather was very concerned at the beginning about whether or not it was a good idea to get so deeply involved with a Christian organization from the United States. But of course, he soon became very happy that he did.

Dr. Mazar has picked up where her grandfather left off. And today, students from a college named after Herbert W. Armstrong work over there alongside her.

A few years ago while visiting Jerusalem, I was on an elevator on my way to a dinner we were having with Dr. Mazar, and a

woman next to me said hello. We spoke briefly, and another man in the elevator could tell I was from the United States. He asked what I was doing in Jerusalem, and I told him about helping with Dr. Mazar's project. Soon, Benjamin Mazar's name came up, and the man said, “You are a lucky man, because he was the greatest archaeologist in the world!” That gave me a good story to tell Dr. Mazar when I saw her that evening.

Today, thanks to Eilat Mazar's continuation of her grandfather's legacy, WE ARE ABLE TO WALK AROUND INSIDE THE WALLS OF DAVID'S PALACE AND A MASSIVE ROYAL COMPLEX FROM THE TIME OF HIS SON SOLOMON. (We talk about these finds on pages 8 and 10 of this issue.)

Another electrifying discovery of Dr. Mazar was identifying part of Nehemiah's wall. The book of Nehemiah describes how he oversaw the construction of a wall around the city in a very short 52 days.

The work of Eilat Mazar has been blessed in a special way. Is it because she operates on the premise that what the Bible says is actually true?

A tower still stands there that most archaeologists believe to be Hasmonean. Dr. Mazar found what she believes is proof showing that it was in fact constructed by Nehemiah. This is a profoundly important discovery adding support to the biblical account (article, page 15).

Many archaeologists use the lack of physical evidence from David's time and Nehemiah's day to justify their lack of faith in the Bible. These discoveries SHOULD put those doubts to rest—if the scholars would only accept the truth.

Nehemiah's wall; King David's palace; Solomon's wall; biblical seals and inscriptions—these items have already been found, and digging continues! The prospect is high of even greater finds to come.

THIS IS THE MOST EXCITING ARCHAEOLOGICAL PROJECT IN THE WORLD TO BE INVOLVED IN!

I BELIEVE WHAT DR. MAZAR IS DOING WILL ULTIMATELY CAUSE AN EARTHQUAKE IN THE WORLD OF ARCHAEOLOGY.

Truly, the work of Eilat Mazar has been blessed in a special way. Is it because she operates on the premise that what the Bible says is actually true? She is truly a rare individual who combines scientific method with a biblical foundation. As she continues to use that formula, we can expect more astounding discoveries to come out of Jerusalem.



WEALTH OF HIST

An ancient Jewish treasure surfaces near the Temple Mount. Why was it left there? **BY TRUMPET STAFF**

ARCHAEOLOGICAL DIGS ON THE Ophel have occurred on and off since the middle of the 19th century. But only in recent years have royal structures been uncovered in Jerusalem that closely correlate to the biblical descriptions of King Solomon's massive building projects in the books of Kings and Chronicles.

2 This past summer, in the most recent phase of the Hebrew University of Jerusalem Ophel

excavations, Eilat Mazar and her team set out to uncover more remains from the Solomonic period—and they did. But no one expected the most stunning discovery of all to come in the first week of the dig, after excavators had barely broken through the surface of a new area.

There, just a few centimeters beneath modern debris, they began to expose a hoard of rare gold coins, silver and gold jewelry. And among these treasures was a real archaeological gem: a large gold

medallion ornamented with a menorah, the iconic Jewish symbol of a seven-branched candlestick.

"This happens only once in a lifetime," said Dr. Mazar.

This fantastic collection was discovered just about 50 yards south of the Temple Mount, inside a Byzantine structure that dates back to the sixth century. It had most likely been carefully packed and hidden by a prominent group of Jews during the Persian conquest of Jerusalem at the beginning of the seventh century A.D.

Just like the massive stones King Solomon used to build his royal complex (article, page 10), this newly discovered treasure,

UNMISTAKABLE

Eilat Mazar displays a large medallion that bears a symbol of the Jewish people: the menorah.

remarkable find: a piece of pottery bearing the oldest alphabetical inscription yet to be found in Jerusalem (article, page 13).

This past April 22, Dr. Mazar and her staff went back into the field to continue the second phase of the renewed Ophel excavations. Just five days in, workers Caridad French and Ahinoam Meyers were excavating in a Byzantine-era structure when they uncovered a large gold earring. The find was particularly startling because of its proximity to modern debris. As they continued, the second earring appeared, and then a number of gold coins began emerging, strewn across the area.

Further excavation carried out by the team, including Dr. Mazar herself, revealed the menorah medallion buried in a depression in the floor and a cache of jewelry items tucked underneath it. Remnants of fabric found on the items indicate that they were at one time packaged in two separate cloth purses.

The first bundle, containing the menorah medallion and other jewelry, was found undisturbed where it had been carefully hidden in the chalky floor. The second had a more dramatic fate. Its items were found scattered across the floor; apparently there had not been enough time to bury them.

Dr. Mazar and her team believe the menorah medallion, which hangs from a gold chain, and the other jewelry items found with it were probably used to adorn a Torah scroll—a practice that Jews have been known to do for millennia. If so, the medallion and accompanying items would be the earliest known Torah scroll ornaments ever discovered. This appears to be corroborated by the appearance of the Torah symbol on the medallion itself. A similar medallion displaying a Torah scroll alongside a menorah can be found on display in the Jewish Museum in London, though its origins are unknown.

The second bundle held 36 gold coins, two gold earrings, a broken gold-plated silver pendant and a pure silver ingot—probably all items that a Jewish resident of the city had intended to use as payment.

Numismatics expert Lior Sandberg, who examined the coins, concludes that the last possible date for their minting is A.D. 602. Therefore, the gold coins and their accompanying items must have been



Q&A WITH EILAT MAZAR

JUST DAYS BEFORE SHE announced her latest major discovery at a September 9 press conference, the *Trumpet* spoke to Eilat Mazar about why these 1,400-year-old treasures are important, and about her contributions to the field of Jerusalem archaeology.

What were some of your thoughts when you first uncovered the medallion?

It truly was amazing. ... And then first thing, I remember, *What is this doing here, what is that?* And the second was, *What am I going to do with this gold?* It causes trouble. ... I immediately started to worry about it.

In your book you theorize that the menorah medallion and other items with it were used as Torah scroll decorations. What led you to this conclusion?

Well, it's obvious that it's meant to hang on something. And I believe that there are only two options: It's meant to hang on somebody, as a decoration, like a priest or somebody who is the head of the synagogue or the one praying with the Torah. It has to be connected to Judaism, of course, because of the seven-canded menorah. The other option was maybe it's meant to decorate the Torah book. ... When we found out that the other symbol [on the medallion] was a Torah book on the other side of the

See **INTERVIEW** page 36 ►

ORY

after being buried for 14 centuries, revives a riveting and powerful testimony from a long-forgotten chapter in the 3,000-year-old history of Jewish Jerusalem.

A Fantastic Find

This is the latest of a series of extraordinary finds Dr. Mazar has unearthed in recent years. Working on behalf of Hebrew University in Jerusalem, she has been uncovering Jerusalem's history for decades. In 2009, she renewed work in the Ophel, at the foot of the Temple Mount, which she had once excavated with her grandfather, Prof. Benjamin Mazar, in the 1970s. A second phase of excavation in 2012 yielded her most recent

ONE SWEET SUMMER INTERNSHIP

EXTRACURRICULAR

Armstrong College student Chris Eames works on the dig site.



THIS PAST summer, Herbert W. Armstrong College sent 13 students and two alumni to participate in this latest phase of Eilat Mazar's dig. The students arrived on site in May and stayed through August. The group made up about a third of Dr. Mazar's workforce.

Armstrong College students have participated in Dr. Mazar's excavations since 2006, laboring on the dig site and helping to document and process the finds.

When Dr. Mazar found herself with the unusual problem of having too much gold on her hands, she turned to the college to assist her in

should shake the world with excitement, but before then, everything would have to be done in secret," said Armstrong College senior Jessie Hester, who flew to Jerusalem in early June to tape the project. "Then we went to work on it."

Finally, on September 9, Dr. Mazar called a press conference and announced it to the world.

discreetly preparing to publish her initial research on the items. "Gold attracts attention," she told the *Trumpet*. Not wanting to risk disrupting the excavation that had only just begun, and desiring to research further into the items, she chose to wait a few months before publicizing the finds.

Armstrong College students and *Trumpet* staff helped Dr. Mazar prepare a 17-minute film (recorded in both Hebrew and English) detailing the significance of the Ophel treasure. They also assisted in creating her press release and promotional videos in preparation for the public announcement of the discovery, as well as the English translation of *The Discovery of the Menorah Treasure at the Foot of the Temple Mount*.

"She described the project as one that



Watch the 17-minute video about the Ophel treasure. thetrumpet.com/go/10947

abandoned sometime after this date. Dr. Mazar postulates that the treasure was abandoned around the time of the Persian conquest of Jerusalem in A.D. 614.

Why Was It Left Behind?

Historical circumstances give us clues as to why such a treasure would have been left in Jerusalem.

After the city fell under Persian control, Jews flocked to Jerusalem, intent on returning and rebuilding their homeland. However, history recounts that as the Persians' power waned, so did their support for the Jewish population. To appease the rising power of Christianity, the Persians betrayed the Jews and expelled them from Jerusalem.



Gold coins The 36 coins have been dated to various Byzantine emperors, spanning a period of 250 years from mid-fourth century to the early seventh century A.D., not later than the time of Maurice (582-602). This is only the third cache of gold coins ever found in Jerusalem excavations. The average weight of each coin is about 4.5 grams, totaling 165.5 grams.

Sandberg wrote, "The cache was abandoned after 602 C.E., most probably after the Persian conquest of Jerusalem and after the Persians changed their attitude to the Jews and allowed their expulsion from the city. The fact that the gold was not properly

hidden nor taken back attests to the tragic circumstances that led to its abandonment."

In her new book, *The Discovery of the Menorah Treasure at the Foot of the Temple Mount*, Dr. Mazar theorizes that the collection of Torah scroll adornments and the purse containing coins and other means of payment accompanied a group of prominent Jews sent as representatives from their community to build a synagogue in Jerusalem.

"It is not inconceivable that it was earmarked as a contribution toward the rebuilding of the temple itself. This we cannot know," she wrote. "What is certain is that their mission, whatever it was, was unsuccessful. The treasure was abandoned, and its owners could never return to collect it." ■

ISRAEL'S ENDURING SYMBOL

ON THE 1,400-YEAR-OLD GOLDEN MEDALLION RECENTLY discovered in Jerusalem, the most prominent symbol is a familiar one to Jews: a menorah.

This seven-lamp candlestick has been a symbol of Israel for millennia. It has been used since the days of Moses, when God commanded him to make an ornamented “candlestick of pure gold” to place inside the portable sanctuary in the wilderness. This lampstand also appeared centuries later as one of the most important vessels in the magnificent temple of King Solomon.

This unique symbol began appearing on coins in the first century B.C. Numismatics expert Peretz Reuven says it was widely used by Jews in Israel and the Diaspora in the Late Roman and Byzantine periods, where it appeared in sculpture, fine metal work, paintings, engravings, impressions, mosaics and castings, and on architecture, ossuaries, sundials, oil lamps, bottles, bowls, gems and seals, as well as medallions.

The Babylonian army destroyed Jerusalem during the sixth century B.C. and transported all the temple vessels to Babylon. Seventy years after that, the Bible says the Jews returned to Jerusalem with “the vessels of the house of the Lord,” perhaps including the menorah from Solomon’s temple.

Centuries later, the seven-lamp candlestick was still used as a distinctive symbol of the Jewish religion. The first-century historian Josephus tells us that when Roman soldiers destroyed Jerusalem in A.D. 70, they captured the temple menorah and took it to Rome (illustration, page 16). The Roman Emperor Domitian even engraved on the Arch of Titus a triumphal procession of Roman soldiers carrying a giant menorah.

But though the temple was destroyed and its menorah removed, the deeply symbolic meaning of the seven-lamp candlestick has stood firm in the hearts and minds of Jews everywhere over the past 2,000 years.

Soon after it declared independence in May 1948, the State of Israel chose as its national emblem a seven-branched lampstand flanked by two olive branches—an image from a vision recorded in the book of Zechariah.

The most iconic image of the Menorah in Israel today stands proudly in a small plaza across the street from Israel’s parliament building in Jerusalem. It’s a 15-foot bronze sculpture known as the Knesset Menorah. This visual textbook, as some call it, includes engravings of more than two dozen important events described in the Bible and in Jewish history books. It depicts the many trials and travails of the Jewish people throughout history. Its most dramatic engraving is a biblical passage that runs across the bottom of its lower branches: “Not by strength and not by power, but by my Spirit, says the Lord who rules over all.”

Today, just as more than a millennium ago, the menorah stamps the history of the Jews firmly on their homeland.

STEPHEN FLURRY

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MENORAH MEDALLION CHAIN

The expertly crafted chain is composed of thin gold thread woven into a complex braid pattern. The difference in craftsmanship between the medallion and the chain indicates they were probably joined together after their production. The chain weighs 54.8 grams and is 0.16 inches in diameter. It is split into two segments, with each segment 7.9 inches long. A 1.8-inch-long cylindrical bail connects the medallion to the chain. Three small medallions adorn the opposite side of the chain. The outside medallions are three quarters of an inch in diameter; the center medallion, 1 inch.

MENORAH MEDALLION

The appearance of the seven-branched menorah symbol on this gold medallion links all the items to Jewish owners. To the left of the menorah is a shofar, to the right is what appears to be a Torah scroll. It is believed that the medallion and chain were used to decorate a Torah scroll. The images embellished on the medallion were fashioned by hammering, which likely caused the four cracks that can be seen on the face of the medallion. The medallion is 3.9 inches in diameter and 1 millimeter thick, and weighs 33.6 grams.

EILAT MAZAR

LIKE A ROCK

An inside look at the character of the extraordinary woman behind the finds

BY BRENT NAGTEGAAL



WHERE SOLOMON WALKED

Eilat Mazar stands beside her—and King Solomon's—handiwork.

EVERY SO OFTEN YOU MEET SOMEONE who is consumed by a lifelong pursuit. For some it's a focused zeal to become the best in their field, be it business, athletics or the arts.

For others, it's to make a scientific breakthrough that will change the world.

6

For Eilat Mazar, it's to bring the ancient history of Jerusalem back to life.

No current archaeologist has brooded over the sites of ancient Jerusalem like Dr. Mazar. She excavated on the Temple Mount in the 1970s as a youth with her grandfather, the late Hebrew University president, Prof. Benjamin Mazar. She excavated with

Dr. Yigal Shiloh on the City of David excavations while she was in her early 20s. She directed her own excavations at the palace of David beginning in 2005. She's currently conducting a multiyear excavation on the Ophel. Dr. Mazar has spent decades of her life on this ancient hill of the City of David. No one's hands have been so covered in that ancient dirt.

To have worked with Eilat Mazar for the past seven years is to have witnessed a heroic effort to uncover the remains of biblical kings that lie buried in ancient Jerusalem. She impresses me like few people have.



Brent Nagtegaal is an area supervisor under Dr. Mazar in the Ophel excavations.

Snapshots

The first time I met Dr. Mazar was in October 2006. I was in Jerusalem for the first time, volunteering on her dig as a college student. She greeted me with a big smile, introduced me to a few Hebrew words and quickly put me to work under the guidance of another archaeologist supervisor. At break time, she came over to me, a regular Joe on the dig, and started asking me all about my family and my life. At the time, I thought this was very out of the ordinary: the director of the excavations taking time out to express a genuine interest in me. Later, I witnessed that this is how she is with everybody.

Then there was the time toward the end of the 2006 excavation season where I was having trouble finding whether a certain layer touched up to a wall. Eilat, as she insists on being called, walked by. Seeing my baffled look, she asked if she could come and help. I gave her my trowel and she went to work with gusto. With every stroke of the trowel carving back the dirt, I sensed I was watching a master excavator at work. The confidence with which she dug made me realize the wealth of experience those hands had. It was as if she could see exactly what was under each shaving of soil. As she sent the dirt out in waves, I quickly bucketed it up. Fifteen minutes later, she had removed more earth than I had in an hour and, more importantly, found the

answer: No, the layer did not touch the wall and therefore couldn't be used to date the wall.

There was the time in the last week of that same excavation when I looked up from digging to find Eilat giving a group of people a tour. I recognized one of them as Dr. Israel Finkelstein, a well-known archaeologist and vocal dissenter of the history Eilat was uncovering. Yet here she was, giving him a personal tour of the excavation site while in progress. After, I asked Eilat why she opened up her precious dig site to someone who disagrees with her so strongly. She said it is not up to her to keep Jerusalem's history to herself; it belongs to everyone.

There was also the time between the excavation seasons when I accompanied Eilat to an archaeological convention in Tel Aviv. She was releasing her recent discovery of Nehemiah's wall to a standing-room-only crowd of hundreds of people. This event—a scholar from Hebrew University in Jerusalem walking into liberal Tel Aviv University—was as close as I've gotten to high-noon showdown in Dodge City. Immediately following Eilat's presentation, the next professor got up; instead of using his time to show what he had discovered, he used all of it to discredit Dr. Mazar's work. I was incensed at some of the preposterous claims. But she was unaffected, unperturbed, and determined to continue her work.

Then there was the time a few months later when Eilat released to the public a reading of an inscription found in her excavations. She read it as "Temech," a family mentioned in the Bible that went with the Jews who returned from Babylonian exile during the Persian period. After a few more epigraphers viewed the inscription online, they wrote Dr. Mazar, saying that her reading was wrong. Instead of obstinately continuing to believe her theory, Dr. Mazar happily conceded, saying how wonderful the Internet can be as it unites scholars from around the world in helping the process of discovery. I've witnessed this type of intellectual honesty a number of times. While Eilat is stubbornly committed to her work, she is not stubbornly committed to her theories.

There was the time—actually many times during the latest phase of excavation—when I arrived for work at the normal time of 6:30 a.m. and found Eilat wearing a safety



AT HOME ON THE DIG (Top) Eilat Mazar as Area E3 supervisor at the City of David in 1981 and (above) excavating the floor of a large pithoi in 1986.

vest and walkie-talkie directing the flow of morning traffic. She had been at the dig site since 5:15 to oversee the crane and skeleton crew removing the massive sacks of earth from the previous day's digging. Traffic in Jerusalem is so congested that the crane has to be off the street by 6:30. (We once made a game of timing the most prolonged car horn blast—it was over a minute.) At a time when most people aren't awake, the head of the excavation thought nothing of pulling traffic duty.

There were the many times when we would leave the dig site together in her car, crawling through the epic congestion of Silwan, the predominantly Arab village that sits on the location of the ancient City of David. Every time we came to a stop for a brief moment, she'd be talking out her rolled-down window to some local as he walked past, or yelling to another as he sipped his Turkish coffee from a rooftop

overlooking the road. At first I thought she was just being friendly with strangers. But then I overheard them calling her Eilat. Whether Arab or Jew, these City of David inhabitants all knew her. What amazed me further is that she knew them: She had worked with many of them or their family members over decades of excavation on that same hill. In this most volatile neighborhood on the planet, here was one lady who had the respect of them all.

Then there was the time when I was up late one night working on some post-excavation work. When I was finished, I e-mailed her the file and went to bed. The next day at work she lightly scolded me, telling me that I needed to get more sleep and not stay up that late working. Checking my e-mail when I got home, I noticed that she had replied to my e-mail. The time stamp of her reply was just after I had sent it—in the middle of the night. It seems that *only she* is allowed to work late into the evening, not one of her staff.

Then there was the time, just a month ago, when I was talking to her eldest son over a beer in Jerusalem. I told him how impressed I was with his mother's unrelenting effort in the face of all the difficulties and criticisms over the years. I expected to catch some slight sense of "*Here's another person going on about my famous mother*" in him. Instead, he responded with unvarnished ex-Israeli army resoluteness: "She is amazing!"

Work and Family

Eilat has only two priorities in her life: her work and her family. That is literally all she has time for. Thankfully, when you participate in her work with her, you become her family.

This is the brilliant, experienced, intellectually tough-but-honest, hard-working, yet unpretentious, unprejudiced and downright motherly archaeologist who has produced many amazing discoveries coming out of Jerusalem. Along with her use of the Bible as a manual of history, this is the character behind the discovery of David's palace, Solomon's construction and Nehemiah's wall.

For me it has been an honor to be part of those discoveries, and also a privilege to work with the woman whose character made them possible. ■



KING DAVID

A PALACE FIT FOR A KING

CRITICS HAVE LONG CONTENDED that the Bible is an unreliable source of history. That it is loaded with exaggeration, legend and fable, inflating the importance of Israel's past.

One particular source of scorn is the fantastic descriptions of the golden age of Israel's monarchy, the reigns of King David and King Solomon. Revisionist historians claim the account overstates the significance of their rule.

In 2005, however, in what many archaeologists called "the find of the century," something was unearthed that brought fresh credence to the scriptural narrative.

8 And intriguingly enough, it was a respect for the Bible that precipitated the discovery.

What the Bible Says

King David was the 10th-century B.C. poet-warrior and slayer of Goliath whom the Bible says consolidated and expanded the ancient Israelite kingdom into a regional power. In about 1000 B.C., King David conquered Jerusalem and made it his capital.

The biblical account of this conquest is noteworthy. Before David established Israel's capital there, Jerusalem was a Jebusite stronghold (Joshua 15:8). David ruled for seven years in Hebron before attacking this enemy fortress at the heart of Israel's territory. The Jebusites were so certain they could defend against David's attack that they taunted the young king—boasting that even the blind and lame could defend the city (2 Samuel 5:6). David offered the reward of command of the field armies

to whoever could capture the stronghold. Joab seized the opportunity. He led a sneak attack by climbing up into the fortified city through a water conduit, resulting in its capture (verses 7-8; article, page 12).

The account continues: "So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the Lord God of hosts was with him" (verses 9-10). Thus the kingdom of Israel, under David's reign, became a world-ruling empire, according to the Bible.

At that point, Scripture describes David's *palace* being built—by workers sent by the Phoenician king of Tyre as a gesture of friendship (verse 11).

Another detail worth noting in the passage comes in verse 17: "But when the



ROCK CITY An artist's conception of David's palace, with a view overlooking the city. (Below) Herbert W. Armstrong College student John Rambo clears out some large stones on the site of the palace in 2007.



Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the [strong]hold"—or, the fortress. This verse in particular had a profound impact on Eilat Mazar of Hebrew University.

'A Fantastic House'

"Where was David coming down from?" Dr. Mazar asked, with 2 Samuel 5:17 in mind. She reasoned that he must have come down from his palace—which was situated on top of the hill, just outside of the original Jebusite city.

Many archaeologists had assumed that David's palace must have been located within the walled city. But why would the king of Israel build his royal palace inside

the cramped city walls of the old Jebusite fortress, Mazar wondered. The old city was only about 9 square acres. Relying on the history recorded in 2 Samuel, however, the location of the palace to the north made sense: Once David heard about the Philistines' approach, he left his palace at the peak of Mount Zion and "went down" to the stronghold, or entered the walled city.

With this Bible-based theory in mind, Dr. Mazar started digging immediately north of the City of David, right at the top of Mount Zion. And after just one season of digging, she discovered a massive wall—up to 10 feet wide in some places, and running 100 feet long, east to west.

Below the walls, Mazar first found 11th-century B.C. pottery. Then, inside a room above the 11th-century B.C. fill, her team

located 10th-century pottery—dating to the time of King David and free from material from any other period.

The following season of excavation, Dr. Mazar expanded the dig site, discovering a much larger wall over 16 feet wide, testifying of the building's importance and grandeur. As she put it, this was "not just a house, but a *fantastic* house."

A house—you could say—fit for the king of a mighty nation. Just like the Bible said. And in the location the biblical account suggested.

Dr. Mazar believes that only 20 percent of the palace has been uncovered. Plans are underway for further excavation in the near future.

**STEPHEN FLURRY AND
ROBERT MORLEY**

KING SOLOMON

THE ROYAL QUARTER

Temple Mount Wall
(Herodian period)

Wall
(Byzantine period)

Gatehouse
(Solomonic period)

Bedrock

(Unknown)



WHEN KING DAVID DIED, THE throne of Israel passed on to his son Solomon. In the years that followed, the nation emerged as the region's most dominant kingdom. The biblical account, found in 1 Kings 3-10, describes Israel's unparalleled prosperity, peace and international influence. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" (1 Kings 4:20).

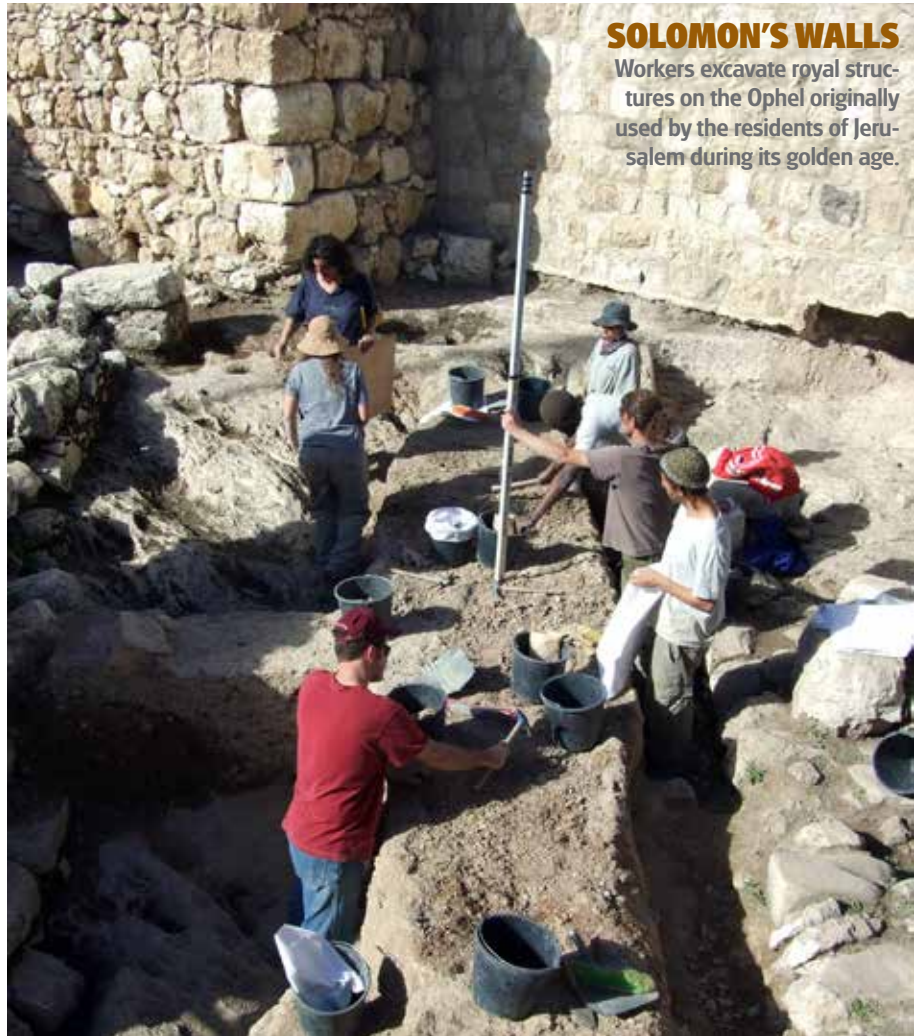
The Bible says Solomon's rule extended all the way to the Euphrates in the northeast, to the Mediterranean Sea in the west and to the border of Egypt in the south (verse 21). And King Solomon was known throughout the inhabited world—not just for his power and wealth, but also for his God-given wisdom and understanding (verse 30).

Like David, Solomon expanded, fortified and beautified Jerusalem. He spent 13 years constructing his own magnificent palace. He also built the outstanding "house of the forest of Lebanon," a facility laden with gold, silver and other precious materials. In addition, Solomon fortified the city by building a wall around it (1 Kings 9:15).

In 1968, Prof. Benjamin Mazar pioneered the excavations just north of the City of David on what is known as the area of the biblical Ophel. Following history backward, Professor Mazar and his crew dug every summer for a decade before they reached a wall dating to the First Temple period. The ruins were well preserved, and some parts of the wall stood impressively nearly 20 feet high.

Picking up where her grandfather left off, Eilat Mazar began a small excavation in 1986 that concentrated primarily on the First Temple area of the dig. Her excavation fully revealed a large stone gateway complex, 45 by 54 feet, constructed sometime before the Babylonians sacked Jerusalem in the sixth century B.C. Also attached to the gate was a short section of the city wall of Jerusalem built by Solomon.

Announcing the news at a press conference in 1986, Dr. Mazar said the gateway complex was probably one of 12 gates mentioned in the biblical record. Benjamin Mazar, who attended the briefing with his granddaughter, said, "Now we have more or less the feeling that this is



SOLOMON'S WALLS

Workers excavate royal structures on the Ophel originally used by the residents of Jerusalem during its golden age.

really a gate of Jerusalem from the period of the kings of Judah" (Associated Press, April 21, 1986).

In 2009, Eilat Mazar reopened the Ophel excavation. During that season, more fascinating details emerged about the First Temple period. Inside the royal structure, Dr. Mazar discovered two floors, one layered on top of the other. Using pottery and other finds, she was able to determine the upper surface was a renovated floor that had been installed during the eighth century. The bottom floor and the walls of the structure had been constructed during the 10th century B.C.

All evidence indicates that this structure was built by King Solomon and is the one mentioned in 1 Kings 3:1. This scripture speaks of Solomon building his own palace, "and the house of the Lord, and *the wall of Jerusalem round about.*"

How wonderful that visitors to the

Ophel can now reach out and touch a wall that King Solomon himself strolled by daily three millennia ago.

This gigantic wall not only confirms the presence of Solomon in Jerusalem, it also corroborates the biblical narrative of ancient Israel as a large and advanced kingdom. "The city wall that has been uncovered testifies to a *ruling presence*," Dr. Mazar told the *Trumpet* soon after its discovery in 2010. "Its strength and form of construction indicate a high level of engineering."

Speaking at the official unveiling ceremony, Dr. Mazar stated the "reality was that a very highly skilled fortification and sophisticated fortification was built by King Solomon." The wall contains the largest hewn stones from the First Temple period ever found in Israel. Larger building blocks would not appear until the time of Herod the Great—1,000 years later. **BRAD MACDONALD**

ACCESS POINT

Dr. Eilat Mazar holds a light at the end of an ancient tunnel that may have biblical significance.

from north to south and was wide enough for one person to pass through.

Both ends of the tunnel are blocked by debris and fallen stones—yet it still measures over 160 feet long. Dr. Mazar says that further excavation would require constructing proper reinforcements to support the subterranean structure.

The tunnel walls follow a natural cavity in the bedrock that runs along the upper part of the eastern slope of the City of David. She believes the tunnel was integrated into its construction and might have been used to channel water to a man-made pool built on the southeast side of the palace, referred to in Nehemiah 3:16.

“Toward the end of the First Temple period (sixth century B.C.), the tunnel was converted to an escape passage, perhaps used in a manner similar to King Zedekiah’s escape during the Babylonian siege (2 Kings 25:4),” Mazar wrote in a press release. “During this phase, additional walls were constructed in order to prevent the possibility of anyone entering the tunnel from the slope of the hill and to prevent penetration of debris inside the tunnel. Complete oil lamps were found on the ground of the tunnel, characteristic of the end of the First Temple period. These lamps testify to the tunnel’s last use.”

Once the Babylonians laid siege upon the city in 585 B.C., however, the tunnel was lost from world view and forgotten—until now.

Dr. Mazar called the discovery “completely unexpected.” And since it occurred near the end of a digging season, she believes there is much more to be learned about the passageway. “We have a general knowledge of the tunnel,” she said, “but we are far from having a complete picture.

STEPHEN FLURRY

COURTESY DR. ELIAT MAZAR

JOAB

A SECRET TUNNEL

THE BIBLE SAYS JOAB CONDUCTED his sneak attack on the Jebusite city using a water conduit—*tsinnor* in Hebrew (see 2 Samuel 5:8). The weak point allowed him and his men to storm the city and claim it for King David.

Toward the end of an archaeological dig in 2008, while excavating around the top half of the famous Stepped Stone Structure, Eilat Mazar accidentally discovered an opening to a

tunnel dating to the 10th century B.C.

“The tunnel’s characteristics, date and location testify with high probability that the water tunnel is the one called *tsinnor* in the story of King David’s conquest of Jerusalem,” said Dr. Mazar. Layers of debris dating to the end of the First Temple period (sixth century B.C.) had buried the entrance to the tunnel. After stumbling upon the opening, Dr. Mazar investigated the tunnel. She found that it ran

THE CITY'S EARLIEST INSCRIPTIONS

ANOTHER THRILLING FIND OF THE 2010 SEASON WAS A fragment of a 3,000-year-old clay tablet covered with cuneiform script. Discovered in the Ophel dig and currently on display at the Davidson Center in Jerusalem's Old City, experts say the thumb-size splinter is the oldest written document ever found in Jerusalem.

Later, in the 2012 season, a remarkable inscription was found on the rim of an ancient vessel. The vessel itself is dated to the 11th or 10th century B.C., the very time of David and Solomon. The exciting part of this inscription is that it is the oldest alphabetical writing ever to be discovered in Israel.



AKKADIAN TABLET

In 2010, Dr. Mazar's excavation team found a clay fragment containing 14th-century B.C. Akkadian cuneiform script. The fragment appears to have been part of a tablet, and contains the oldest text ever found in Jerusalem.

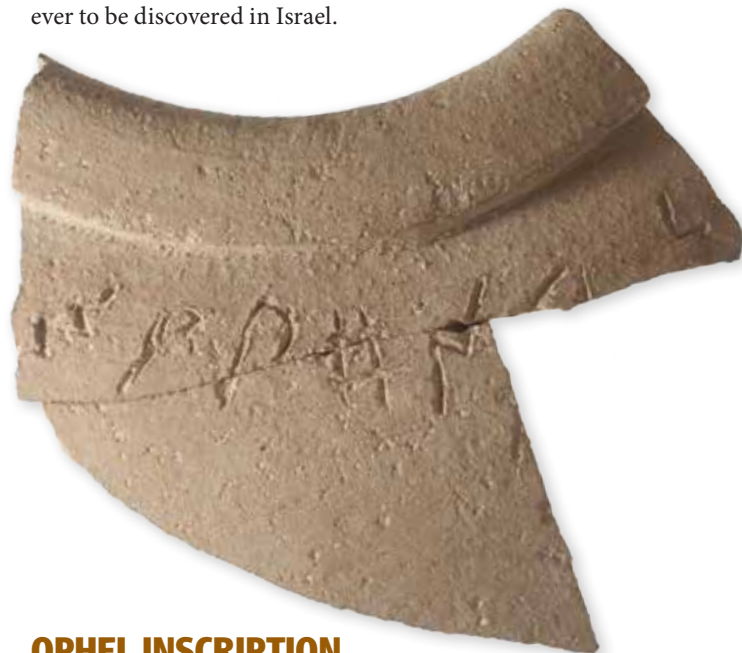
Archaeologists deciphered the words "you," "you were," "them," "to do" and "later" on the fragment.

According to Hebrew University Prof. Wayne Horowitz, the high quality of the writing "indicates that the person responsible for creating the tablet was a first-class scribe." Dr. Mazar believes the fragment likely came from a royal court.

"In those days, you would expect to find a first-class scribe only in a large, important place," Horowitz said. He also explained the fragment was made from Jerusalem clay, attesting to Jerusalem's importance as a central city of the area at that time.

The 14th century B.C. predates the ancient Israelites' entrance into the Promised Land, but Bible history reveals Jerusalem was an important city prior to King David's rule. Abraham paid tithes to King Melchizedek in the ancient city of Jerusalem (Genesis 14:17-20), and the city later became a Jebusite stronghold (1 Chronicles 11:4).

The tiny fragment is 4/5 inch long and 2/5 inch thick. It was found while wet-sifting fill dirt from the Ophel, between the Old City's southern wall and the City of David.



OPHEL INSCRIPTION

This inscription was discovered in the final days of the 2012 excavation season and was revealed to the public in July 2013. It is incised along the rim of a large pithos, a neckless ceramic jar.

"The inscription was engraved near the edge of the jar before it was fired, and only a fragment of it has been found, along with fragments of six large jars of the same type," according to Eilat Mazar's press release. "The fragments were used to stabilize the earth fill under the second floor of the building they were discovered in, which dates to the Early Iron IIA period (10th century B.C.). An analysis of the jars' clay composition indicates that they are all of a similar make, and probably originate in the central hill country near Jerusalem."

Initially, the excavation team and epigraphic experts believed the language to be Canaanite, but further examination suggests the inscription is Hebrew, making it the oldest Hebrew inscription ever found in the city. "Dated to the 10th century B.C., the artifact predates by 250 years the earliest known Hebrew inscription from Jerusalem, which is from the period of King Hezekiah at the end of the eighth century B.C." (ibid).

Dr. Gershon Galil of Haifa University believes one of the words on the inscription could be the Hebrew word for *wine*, possibly indicating the vessel was used to store that timeless beverage.

BRENT NAGTEGAAL



JEREMIAH

ENEMIES OF A PROPHET

DURING THE LAST DAYS OF THE kingdom of Judah, the Prophet Jeremiah warned the residents of Jerusalem of their impending captivity at the hands of the Babylonian army. Instead of heeding that warning message, the princes of King Zedekiah's administration attacked the messenger and cast him into a miry dungeon (Jeremiah 38:1-6).

Judah's princes advised the king not to surrender to Babylon. Meanwhile, God used Jeremiah to inform the king and Jerusalem's inhabitants that surrender was actually the only way to survive. The king deliberated: Should he heed the prophet's counsel, surrender Jerusalem and possibly save his people? Or should he capitulate to his princes, kill the prophet and prepare the nation for war? The fate of the nation rested on his verdict.

It's a gripping story, told in the book of Jeremiah. But is it true?

The best way to verify its authenticity would be to discover *tangible proof* corroborating the events and characters described. Jeremiah recorded one of his confrontations with the princes in chapter 38. In fact, in verse 1 the prophet even identified the names of his accusers, two of whom were

"Jehucal, son of Shelemiah," and "Gedaliah, son of Pashur."

In 2005, Eilat Mazar was digging in the northern section of the City of David when one of her colleagues spotted a small piece of clay lying in the dust. It turned out to be a seal, the kind used to affix a cord tied around a papyrus scroll. The tiny artifact bore a three-line Paleo-Hebrew inscription: "Belonging to Yehucal, son of Shelemiyahu, son of Shovi."

This was the seal of Jehucal.

Three years later, Dr. Mazar and her team set about enlarging the dig, a process that included wet-sifting debris they had excavated just a few yards from the location of the Jehucal bulla. After washing

away 2,600 years of dirt and dust, Mazar found herself staring at another bulla. This one read, "Gedalyahu ben Pashur," or, *Belonging to Gedaliah, son of Pashur.*

It was the seal of Gedaliah.

These bullae are extremely precious discoveries. As Mazar told the *Trumpet* not long after the Gedaliah bulla was found, "It's not often that such discoveries happen in which real figures of the past shake off the dust of history and so vividly revive the stories of the Bible."

These original two seal impressions are currently on display in Armstrong Auditorium, on the campus of Herbert W. Armstrong College in Edmond, Oklahoma (article, page 20). **BRAD MACDONALD**

SEE THE BIBLE COME ALIVE
DISCOVER THE HISTORY
LEARN THE LESSONS

Order our free pamphlet
Seals of Jeremiah's Captors Discovered



NEHEMIAH

THE WALL BUILT IN 52 DAYS**WONDER WALL**

Dr. Mazar's team excavates a fortification wall that was rapidly built by Nehemiah nearly 2,500 years ago.

FOR YEARS, ADJACENT TO THE WALL OF KING DAVID'S PALACE stood a large stone tower archaeologists believed to have been built during the Hasmonean dynasty (142-37 B.C.). In the summer of 2007, a section of that tower, built on a steep slope just outside the palace, began to give way, indicating it was on the verge of collapse. What started as a simple task of repairing a collapsing tower turned into a six-week dig—and a fascinating new discovery.

On Nov. 8, 2007, at an archaeological conference at Bar Ilan University near Tel Aviv, Eilat Mazar explained, "Under the tower, we found the bones of two large dogs—and under those bones, a rich assemblage of pottery and finds from the Persian period [sixth to fourth centuries B.C.]. No later finds from that period were found under the tower." The pottery is what clearly dates the time period for the tower's construction. Had the tower been built during the second or first century B.C., Dr. Mazar explained, sixth-century pottery underneath the wall would leave a chronological gap of several hundred years. Therefore it was clear, based on the pottery dating, that the tower was built three to four centuries earlier than previously thought.

What was happening at that time in Jerusalem's history?

In the fifth century B.C., the city lay in ruins. Its walls were broken down; its gates were ashes.

Hearing about the great affliction of the inhabitants there, Nehemiah, a Jew who served in the court of the Persian King

Artaxerxes, appealed to God for intervention. The king noticed his distress, and Nehemiah explained that he had a heavy heart because the city, "the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire" (Nehemiah 2:3). He asked the king for leave so that he might coordinate several construction projects in Jerusalem. Nehemiah made this request in the 20th year of Artaxerxes, about 445 B.C. (verse 1).

MOTIVATION

Nehemiah stirred builders to work hard and fast.



The king granted his request and provided enough materials for Nehemiah to rebuild the temple gates, a house for himself, and the wall around the city. It was this last project that Nehemiah is most famed for completing. As the Bible describes it, he was so driven to erect that barrier to protect the Jews from their enemies that he motivated a crew to work nonstop. They completed the wall in a mere 52 days (Nehemiah 6:15).

At the 2007 archaeological conference, Dr. Mazar announced to 500 attendees that she had discovered this famed wall of Nehemiah. The tower, which formed part of it, had been constructed during the Persian Empire's heyday, which is precisely when the Bible says Nehemiah rebuilt the wall around Jerusalem.

Today, *many* of the landmarks described in Nehemiah's book can now be clearly identified, thanks in large part to the work of Eilat Mazar. She has been working *hard and fast*, just as Nehemiah did 2,500 years ago. **STEPHEN FLURRY**



THE JEWS

A DESPERATE STRUGGLE FOR SAFETY



A CITY FALLS

An artist's depiction of the Roman army killing the inhabitants of Jerusalem inside the precincts of the temple during the First Jewish-Roman War.

IT IS ONE OF THE HOLY CITY'S MOST NIGHTMARISH CHAPTERS: its besiegement at the hands of the Roman army in A.D. 70. Before razing the city and destroying the temple, Roman forces put a chokehold on the Jewish inhabitants over a period of several months, creating a deadly famine and unspeakable suffering.

Besides the terror of an impending breach of their defenses by Roman forces outside, the Jews also faced bandits from their own people marauding within the city. There was nowhere "in the city that had no dead bodies in it, but what was entirely covered with those that were killed either by the famine or the rebellion; and all was full of dead bodies of such as had perished either by the sedition or by that famine," explained Flavius Josephus, the first-century eyewitness and historian. "So now the last hope, which supported the tyrants and that crew of robbers which were with them, was *in the caves and caverns underground...*" (*The Jewish War*, emphasis added). Josephus wrote that the Jews hoped to hide out in these caves until the Romans were gone.

An archaeological find this past summer brought this violent history into poignant relief. Excavators uncovered what they believe to be one of these underground refuges that these besieged Jews turned to as their last resort.

The discovery came to light when workers in Eilat Mazar's Ophel dig team began exploring a cave below the Area B excavation area.

Three vertical water shafts connected the cave to the First Temple period structure directly above it. Along with the thick plaster coating on the walls of the cave, these shafts indicated that the cave had been used as a water cistern in that earlier period.

As the cave excavation continued, the team discovered substantial walls built against the plaster. This showed that "there was some type of occupation or at least construction" within the cave after its use as a cistern had ceased, according to Area B supervisor Brent Nagtegaal.

These walls were connected to another interesting element of the cave: a system of tunnels chiseled into one side. Removal of dirt and rock debris revealed a series of vertical and horizontal passageways. All the pottery within the debris belonged to the same period as the walls inside the cave: the Herodian period—the time that ended with the A.D. 70 siege.

The tunnels had many signs of human occupation: handholds and footholds on the vertical shafts; nooks for oil lamps with traces of charcoal on the bedrock above them. Some tunnels were incomplete: They went nowhere, as if work on them had been abruptly interrupted.

"This was probably the point at which the Romans broke through," Nagtegaal speculated, "or the point at which the Jews realized they could do no more digging. They had no more time—they had to hide themselves."

Josephus's account ends ominously: Of the Jews' hope that they could hide out and later escape, he says, "This was no better than a dream of theirs; for they were not able to lie hid either from God or from the Romans."

Excavation inside the cave is not yet complete. Archaeologists hope to understand its history more fully when they return to dig in the next season of excavation.



THE STRATA OF JERUSALEM'S HISTORY

BYZANTINE A.D. 324–638

- A.D. 335** The Church of the Holy Sepulchre is dedicated after Helena, mother of the emperor, identifies the location.
- A.D. 324** Emperor Constantine the Great establishes Christianity as the official religion of the empire.



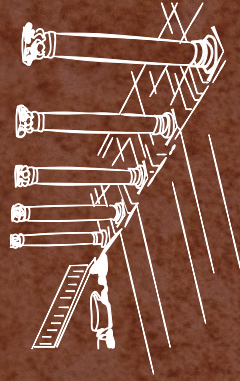
MENORAH MEDALLION The appearance of the seven-branched menorah symbol on this gold medallion links the item to Jewish owners. To the left of the menorah is a shofar, to the right is what appears to be a Torah scroll. It is believed that the medallion was used to decorate a Torah scroll. The medallion is 3.9 inches in diameter and a millimeter thick.

ROMAN A.D. 70–324

- A.D. 285** The Tenth Roman Legion leaves the city.
- A.D. 132-135** The Bar Kokhba Revolt, after which Jews are forbidden to enter the city
- A.D. 130** The Emperor Hadrian establishes a Roman city named Aelia Capitolina on the ruins of Jerusalem.



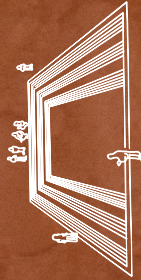
STAMP OF THE TENTH LEGION The Roman Tenth Legion was charged with maintaining peace in the city. A ceramic roof tile with a stamp of this legion was found.



THE JERUSALEM CARDO Jerusalem was transformed into a completely Roman city named Aelia Capitolina by Emperor Hadrian. This main thoroughfare from that city was found in Jerusalem in 1976.

HERODIAN 37 B.C.–A.D. 70

- 37-4 B.C.** Jerusalem and Judea come under the monarchy of Herod the Great. Herod undertakes massive building projects in the city, starting with rebuilding the temple.



POOL OF SILOAM Discovered in 2004 at the bottom of the City of David is the famed pool where Jesus Christ healed the man who was born blind (John 9).



ARCH OF TITUS After General Titus sacked Jerusalem in A.D. 70, he returned to Rome and erected a massive arch, on which is this relief of the Jewish captives.

HELLENISTIC 332–37 B.C.

167 B.C. The temple is desecrated and its treasures confiscated. As a result, a revolt breaks out under the leadership of the Hasmonean family.

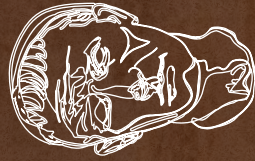
200 B.C. Antiochus III conquers the city from the Ptolemies.

332 B.C. Alexander the Great conquers the land of Israel.



FIRST JEWISH COIN IN JERUSALEM

Reading, “Yehohanan [John] the High Priest and the Council of the Jews.” John Hyrcanus was one of the Hasmonean nationalists that led the revolt from the Seleucid Empire.



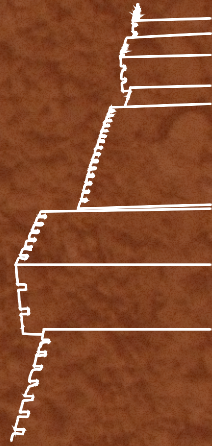
ANTIOCHUS EPIPHANES

Bust resembling the Syrian king who desecrated the temple after failing in his attempt to overrun Egypt.

PERSIAN 586–332 B.C.

516 B.C. Completion of second temple construction by the governor Zerubbabel

538 B.C. Fall of Babylon; Cyrus, king of Persia, allows exiles to return to Jerusalem.



NEHEMIAH'S WALL A supporting tower of the famed 52-day wall was found in 2007 attached to the eastern wall of King David's palace.

FIRST TEMPLE PERIOD 1000–586 B.C.

586 B.C. Siege of Jerusalem by Nebuchadnezzar, king of Babylon. The city is conquered and destroyed and the temple burned.

701 B.C. Sennacherib begins and then unexpectedly lifts the siege of Jerusalem.

705-702 B.C. Hezekiah prepares the city for the siege of Sennacherib, king of Assyria.

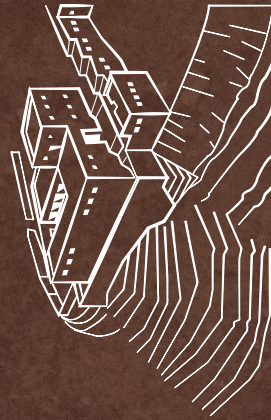
928 B.C. The united monarchy divides into two kingdoms; Jerusalem remains the capital of Judah.

960 B.C. Solomon builds the first temple and the new palace.

1000 B.C. King David conquers Jebus (Jerusalem) and turns it into the capital of the united monarchy.



BULLAE Personal signatures of two of the Judean princes that wanted the Prophet Jeremiah killed were found in 2005 and 2008 (Jeremiah 38:1).



KING DAVID'S PALACE Discovered in 2005 at the summit of the City of David by using the Bible and archaeology (2 Samuel 5:17)



SOLOMONIC WALL King David's son Solomon expanded the city northward and enclosed the construction with a massive wall (1 Kings 3:1).



EDMOND, OKLAHOMA

WELCOME TO OUR EXHIBIT!

An insider tour of the renowned 'Seals of Jeremiah's Captors Discovered' exhibit in Armstrong Auditorium **BY EDWIN TREBELS**

YOU TURN OFF BRYANT AVENUE IN northern Edmond, pass through a landscaped entrance and parking lot, and pull to a stop next to a building that stands out in this semi-rural setting. You walk up the steps, through a colonnade of 12 gigantic pillars, and into Armstrong Auditorium. This is the home of the archaeological exhibit “Seals of Jeremiah’s Captors Discovered.”

Inside, the exhibit blends into its surroundings of cherry paneling, emperador marble and glass. Above hang three huge crystal chandeliers. Looking around at the lobby’s crystal candelabra and marble feature walls, some first-time visitors briefly forget that they’ve come to see an exhibit.

“This makes me feel like royalty,” one guest recently said.

Tour guides have learned that they often have to introduce the building first, giving a few facts and answering a few questions, but once you’re ready to focus on the exhibit you came to see, you’re in for a treat.

Introduction to First Temple History

All the artifacts at “Seals of Jeremiah’s Captors Discovered” are from the First Temple period, from approximately 1000 B.C.—about when David started his reign—to 585 B.C., when the Babylonians destroyed Jerusalem.

King David’s Jerusalem was only about 40 acres and sat on top of a hillside surrounded by valleys to the east, west and south. David built his palace north of the city, extending the city walls around it. After his 40-year reign ended, his son, Solomon, ruled for another four decades, enlarging the city northward and constructing the first temple. The temple was priceless in a religious sense and virtually so in a physical sense. The Bible records that 100,000 talents of gold were applied to the building’s interiors. Today, that gold—just one of many fine materials in the temple—would be worth \$300 billion.

Three years after Solomon’s reign, the kingdom split into a larger northern kingdom (Israel) and a southern kingdom (Judah), consisting

of the tribes of Judah, Benjamin and Levi. The 10 tribes in the northern kingdom set up their own capital, Samaria, and rejected Jerusalem, the house of David, and the worship of the true God.

About 200 years later, God allowed the empire of Assyria to invade the paganized northern kingdom and take the Israelites captive.

In the southern kingdom, King Hezekiah knew the Assyrian forces would continue their incursion into Judah and

Almost all the artifacts in the exhibit were uncovered during excavations supported by the Armstrong International Cultural Foundation and its predecessor, the Ambassador International Cultural Foundation. Herbert W. Armstrong College students helped dig up the two idol heads and the bulla that once belonged to Gedaliah. Edwin Trebels participated in Dr. Mazar’s City of David excavation from 2006 to 2008.

Jerusalem. He made several preparations, including digging a tunnel from inside the city walls to the Gihon Spring, Jerusalem’s only reliable natural water source (article, page 33).

King Hezekiah also prepared Judah by other means, using supplies you can see in person at our first exhibit case.

The First Artifacts

There were four cities in the southern kingdom aside from Jerusalem. King Hezekiah supplied these cities by vessels that could contain food, drink, olive oil and other goods. These vessels were stamped with what we now call a “lamelech” seal.

In order to prepare for the pending siege of Judah’s cities, Hezekiah gathered vessels containing foodstuffs at four distribution cities within the kingdom.

These vessels were stamped



Jar handles with the lamelech seal

with a *lamelech* seal. In Hebrew, LMLK means “belonging to the king.” These inscriptions included a two- or four-winged beetle and the name of one of the four distribution cities, serving as a sort of postal address in Hezekiah’s system for supplying these cities ahead of the Assyrian siege.

The *lamelech* seals sit in the display cabinet next to other artifacts that are more common to the period. Some of these items, however, were uncovered just outside a window to King David’s palace. So although these artifacts were household items, they probably belonged to the royal household or to the servants of the palace. The items include a plate, a bowl and dipper juglets. Ancient residents of Jerusalem used the juglets to extract contents from inside larger vessels.

They were often used for more expensive substances, such as ointments or perfumes.

Daily (and Royal) Life in Jerusalem

The next display contains a large storage vessel, called a *pithos*. It is the largest vessel of its kind ever found in Jerusalem. It was one of 12 *pithoi* found burned and crushed. One of these vessels bore a partial inscription: “belonging to the minister of the o” The context indicates this may well have read *ophim*, Hebrew for bakery. This wasn’t just any bakery; it was part of the royal administration. Another *pithos* bore a stamp with a date tree on it. This might have been used to store date syrup, which is used in baking.

We then come to the stars of the exhibit: the *bullae*. Each bulla is a ceramic impression created by the personal seal of a Judean noble to authenticate his documents. These particular seals symbolize a significant and somber history, however: They were used by two princes who fought against the message of the Prophet Jeremiah prior to the cataclysmic destruction of Jerusalem in 585 B.C. (article, page 14).

The next display case includes ominous artifacts that are directly related to that destruction: the heads of idols. These idols were fertility goddesses that Jerusalemites worshiped. These idols were

WHY THE EXHIBIT?

Perhaps Armstrong Auditorium, in the middle of Oklahoma, seems like a strange location to house some of Jerusalem's most intriguing archaeological artifacts. Yet not only did Herbert W. Armstrong College students help dig up these finds, but one of Israel's preeminent archaeologists and its Antiquities Authority released them to the temporary care of the Armstrong International Cultural Foundation. The foundation was thrilled to be able to debut the bullae and their accompanying artifacts in January 2012 because they bring the pages of Bible history to life. They also teach visitors important lessons for our lives today: Sin results in destruction, but God always warns—and gives a message of the hope beyond. That warning message lives through the destruction, and shows the way to abundant, joyful living, and a bright future ahead.



found right inside the palace and nearby, quite close to the bullae. The proximity of these government artifacts to these pagan goddesses paints a picture of what was happening in Judah during this period—and why God punished this sinful city.

Also in this cabinet are a handful of bowls and oil lamps from the same time period. Lamps are always interesting, because their styles change with time. Lamps from today are different from 10 or 100 years ago—or 3,000 years ago, as you can see here.

Herbert W. Armstrong College students helped find a 150-foot tunnel beneath David's palace apparently last used during the First Temple period (article, page 12). When we first entered that tunnel, there were a few of these oil lamps still sitting on the floor. This was an "Indiana Jones" moment for us, since this wasn't a museum set up to mimic an ancient tunnel: This was the real thing, frozen in time.

The Destruction of Jerusalem

Armstrong College students also helped Dr. Mazar excavate a small square along the ancient eastern city wall, where dozens of arrowheads made of bronze and iron from the time of the Babylonian destruction were found. These recall a horrific time in Jerusalem's history, when Babylonian soldiers armed with these weapons killed Judah's defenders and overran the city in 585 B.C. King Nebuchadnezzar ordered his soldiers to slaughter the sons of Judah's king

before his eyes. Then they gouged out King Zedekiah's eyes and hauled him in chains to Babylon, took the people of Judah captive, and left behind a devastated city.

The Prophet Jeremiah had warned the royals of Judah and the citizens of Jerusalem that their idolatry and sinfulness would lead to this fate. Near this point in this exhibit is a photograph of a cistern in Jerusalem. This could have been the pit that Judah's princes threw Jeremiah in, leaving him to die in the mire in the midst of a siege. Jeremiah 38:6 says the prophet was cast into a dungeon "in the court of the prison." This First Temple period cistern, with its plastered walls, appears to be the one most proximate to where the "court of the prison" would have been. "[A]nd in the dungeon there was no water, but mire, so Jeremiah sunk in the mire."

But the Story Continues ...

However, Jeremiah did *not* die in the dungeon. Jeremiah 38, 39 and 43 record that he was saved by Ebedmelech, the servant of King Zedekiah. He remained imprisoned until the day Jerusalem fell. After Babylonian forces took control of the city and its captives, King Nebuchadnezzar ordered his commander to "take [Jeremiah], and look well to him, and do him no harm; but do unto him even as he shall say unto thee" (Jeremiah 39:12). The Babylonians released Jeremiah, supplied with food, money and authorization to travel wherever he and his small entourage wished.

This is perhaps the most intriguing part of the exhibit. Jeremiah's life—and his mission—did not end here. So where did he go? The prophet went to Mizpah, where he met some important Jewish survivors: the daughters of King Zedekiah—descendants of King David. Against Jeremiah's instructions, he and his party were taken along with some other Jewish survivors south to Egypt, where many of them were killed. Jeremiah's band escaped back to Judah.

Historical records show that Jeremiah journeyed across the Mediterranean Sea to Spain and eventually all the way to Ireland. Among the Irish annals of history, it is recorded that in 569 B.C. (only 14 years after Jerusalem's destruction), "A wise holy man from the East came to [Ireland] bringing with him his scribe, also a beautiful princess, daughter of a king." Ancient records also show that Jeremiah brought to Ireland a harp, an ark, and a stone called *lia-fail*, or the "stone of destiny." This stone can still be seen in Edinburgh Castle in Scotland today. These things all have one factor in common: They represent the continuation of the throne of David! ■

"Seals of Jeremiah's Captors Discovered" concludes with a display of the foundation's history with Eilat Mazar. For more detail on this rich and surprising history, read "Rewarding Partnership," page 23.

ON THE SAME TEAM

Herbert W. Armstrong College
Chancellor Gerald Flurry and
archaeologist Eilat Mazar

REWARDING PARTNERSHIP

The connection between Jerusalem archaeology and a tiny college in America's heartland **BY JOEL HILLIKER**

FOR THE PAST SEVEN YEARS, JERUSALEM archaeology has enjoyed some unusual support: direct participation from a tiny college of several dozen students in Oklahoma.

The *Philadelphia Trumpet's* publisher, the Philadelphia Church of God, also operates a small liberal arts school, Herbert W. Armstrong College (HWAC). Through the past six phases of archaeological excavation in the City of David and the Ophel, Armstrong College students and alumni have been there, enthusiastically breaking rocks, shoveling soil and brushing away dust.

Nearly a quarter of the college's current student body has spent time in Jerusalem volunteering on these digs. They consider the opportunity an honor and a thrill.

On the other end, Jerusalem's premier archaeologist, Eilat Mazar, says she considers the Armstrong College contribution indispensable. The HWAC personnel not only serve as enthusiastic labor on the dig site, but one alumnus serves as an area supervisor; one student was an assistant supervisor on the most recent phase of excavation; a few students have chronicled the work as videographers and photographers; several have helped publish

literature about the dig. The student staff also produces the excavation's official website, The Key to David's City.

The unlikely but wonderfully productive relationship between these two entities, though only seven years old, actually traces its roots back much deeper. It started with the namesake of the college, Herbert W. Armstrong.

The 'Big Dig'

As chairman of the Ambassador International Cultural Foundation, Herbert W. Armstrong supported humanitarian projects all over the world and met with dozens of heads of state from Asia to Africa to Europe and beyond.

Of all the places he traveled and connections he forged, however, Mr. Armstrong's greatest affection was for one tiny, new country at the heart of the world: Israel. A devoted student and teacher of the Bible, Mr. Armstrong cherished both the remarkable history and the glorious future of Jerusalem. Between 1967 and his death in 1986, he met with many of Israel's prime ministers, presidents and other dignitaries, including Zalman Shazar, Golda Meir, Yitzhak Rabin, Yitzhak Navon, Menachem Begin,

Yitzhak Shamir, Shimon Peres, Moshe Dayan, Moshe Kol and Teddy Kollek.

One particularly strong relationship Mr. Armstrong forged was with Hebrew University Professor Benjamin Mazar. After Israel won control of the Old City in the 1967 war, Professor Mazar was placed in charge of Hebrew University's massive new archaeological dig near the Temple Mount in 1968. Mr. Armstrong flew to Israel to meet with Mazar and was dazzled by the scope and importance of the excavation.

Soon after, Professor Mazar, joined by dean of Hebrew University's Humanities Program Josef Aviram, traveled to America to tour Mr. Armstrong's Ambassador College (AC) campuses in California and Texas. Meanwhile, Hebrew University was fielding offers from several major American universities that hoped to collaborate on the project. These offers were rejected, and AC was given a 50/50 joint partnership with Professor Mazar and Hebrew University.

The partnership was formalized on Dec. 1, 1968, at the presidential palace in Jerusalem. There, Tourism Minister Moshe Kol proposed "an iron bridge" between Hebrew University and Ambassador College "that can never be broken."

**Check out the latest on
Dr. Mazar's digs. Visit
www.keytodavidscity.com**



Beginning in the summer of 1969, scores of Ambassador College students packed up and flew to Israel to volunteer on the excavation. The “Big Dig,” as it became known, would continue for 10 years and grant hundreds of AC students the opportunity to touch those ancient stones.

In addition to sending students who were praised as the excavation’s most enthusiastic laborers, Ambassador College also shouldered half of the cost of excavations from 1968 until 1976. The work they undertook yielded many impressive artifacts, some of which dated back to the time of Solomon’s temple.

Bond of Friendship

As the years passed, the friendship between Professor Mazar and Herbert Armstrong blossomed. The two friends could often be seen walking arm in arm visiting the dig site, or relaxing at Dr. Mazar’s home in Jerusalem. Professor Mazar also visited Ambassador College multi-

times. On one occasion, Mr. Armstrong, Josef Aviram and

Professor Mazar teamed up to host an archaeological exhibit in Japan, where they met with Prince Mikasa.

Professor Mazar and Mr. Armstrong shared many similar traits. Both were straight-talking and uncompromising. Both believed in the authority of the Bible and in objectively proving the truth, whatever it might be, rather than striving to force it into preconceived beliefs. In fact, Mazar was praised as a pioneer of a research discipline that fused archaeology, geography and histories described in Jewish Scripture and other ancient Near Eastern sources. He was also noted for accurately reporting details about Jerusalem’s important Umayyad period under Muslim rule, impressing visiting Arab leaders with his candor.

After Professor Mazar wrapped up his Temple Mount excavation in 1978, Mr. Armstrong continued to support archaeology in the City of David with the excavations of Prof. Yigal Shiloh.

Herbert Armstrong died Jan. 16, 1986. In reflection, Professor Mazar wrote, “During the years of our association with him, all

of us developed the highest regard for [his] wonderful personality and qualities. His deep devotion to the ideals of peace and justice in the spirit of the biblical prophets was appreciated by his friends in Israel. His feeling for Israel and Jerusalem was manifested in his true interest in the archaeological excavations near the Temple Mount and in the City of David. His name will always be attached to this most important undertaking carried out in Jerusalem.”

Restoring the Iron Bridge

During Benjamin Mazar’s excavations in the shadow of the Temple Mount, a young girl was often seen at his side, rubbing elbows with archaeologists and Ambassador College students. She was the professor’s granddaughter Eilat.

Benjamin Mazar’s Temple Mount excavations ended in 1978, but years later, a second round of digging began there, this time under the direction of Eilat Mazar.

Meanwhile, back in the United States, the work of Herbert W. Armstrong was also being revived. After Mr. Armstrong died,



PARTNERING WITH ISRAEL

Herbert W. Armstrong and Prof. Benjamin Mazar (far left, top), Prime Minister Golda Meir (far left, bottom) and Jerusalem Mayor Teddy Kollek (center). Dr. Eilat Mazar and Herbert W. Armstrong College Dean of Students Stephen Flurry (left)

Exciting Discoveries

Since the fall of 2006, Herbert W. Armstrong College has participated in several key phases of Dr. Mazar's excavation in Jerusalem, and has contributed to a string of remarkable discoveries.

In late 2006, HWAC students were present when Dr. Mazar discovered the eastern wall of David's palace (article, page 8). They were on site in 2007, when continued excavations revealed that a wall previously thought to date to the Hasmonean period was in fact a segment of the fortification wall built by Nehemiah (article, page 15).

In 2008, Armstrong students were digging with her in the City of David when Dr. Mazar discovered the seal impression of Gedaliah, who is mentioned in Jeremiah 38:1 (article, page 14). During the same dig, the team discovered a water tunnel more than 150 feet long that might have been the conduit through which King David's forces crawled to conquer the city in the 10th century B.C. (article, page 12). The excavation of the tunnel, Dr. Mazar said, was almost entirely an "Armstrong College enterprise."

In late 2009 and 2010, Herbert W. Armstrong College was with Dr. Mazar again when she unearthed what is believed to be a royal complex built by King Solomon (article, page 10).

Last year, Armstrong College students again joined Dr. Mazar as she resumed work on the Solomonic complex. Another contingent of students helped with a second portion of excavation on the same area this past summer, which turned up the Ophel treasure (article, page 2).

Armstrong College and the Armstrong International Cultural Foundation plan to continue to support Dr. Mazar's archaeological adventures. And Dr. Mazar plans to continue unearthing finds that expose Jerusalem's spectacular ancient history. ■

his successors abandoned his legacy; within a decade, his globe-encompassing, multi-million-dollar humanitarian work was practically dead, and its work in Israel was an abandoned ruin. But in December 1989, his legacy was revived when Gerald Flurry started the Philadelphia Church of God.

In 1996, Mr. Flurry established the Armstrong International Cultural Foundation, patterned after Mr. Armstrong's Ambassador International Cultural Foundation. The foundation began supporting a small number of humanitarian ventures in Jordan and Israel. Its first project, in fact, was to raise up one of the initiatives Mr. Armstrong had established and his successors had abandoned: helping teach handicapped children in Jordan.

Herbert W. Armstrong College began in 2001 (initially named Imperial College), aiming to carry on the educational activities of Ambassador College.

In the summer of 2005, the world of archaeology was rocked when Dr. Mazar announced that her team had unearthed a huge building in the ancient City of David

that dated to the 10th century B.C.: the palace of King David!

Gerald Flurry read about Dr. Mazar's landmark discovery with keen interest, and was thrilled to learn of her family connection to Benjamin Mazar.

In July 2006, Herbert W. Armstrong College president Stephen Flurry contacted Dr. Mazar. Though many years had passed since she had worked with Mr. Armstrong, her childhood memories flooded back. "Without the support of Mr. Armstrong and the Ambassadors, the Temple Mount excavations would have never become, as it did, the most important and largest excavations in Israel at that time," she recalled.

When Mr. Flurry said that Herbert W. Armstrong College was eager to provide support to her excavations, Dr. Mazar pounced on the offer. Within months, a handful of HWAC students were living in Jerusalem, working on Dr. Mazar's City of David projects. She saw it as a natural continuation of the relationship she had grown up with, and said she was "excited to have the Ambassadors back with us."



THE TOMBS OF THE KINGS

Another future archaeological find in Jerusalem you should stay tuned for **BY STEPHEN FLURRY**

D ID YOU KNOW THAT THE RIGHTEOUS kings of Israel who sat on the throne of King David were all buried in a massive tomb along with David and Solomon?

The Bible makes several references to “the sepulchres of the kings.” These sepulchres are probably rooms inside one large tomb.

At the time of Nehemiah and the reconstruction of Jerusalem in the fifth century B.C., these tombs were apparently still a well-known fixture within the city. In the first century, after Jesus Christ had come and gone, the Apostle Peter said the location of David’s sepulchre was common knowledge.

Historians have recorded incidents of people trying to get *into* those tombs—and succeeding, to a point, on a couple of occasions. However, in one instance in the second century B.C., when two men tried to enter the tombs further, they were *struck dead*. That caused so much fear that nobody again attempted to enter these tombs.

Is it possible that God did not want those tombs opened at that time?

Amazingly, there is indication in Scripture that the Tombs of the Kings will be uncovered *in this end time*. What makes it especially interesting is the fact that there is so much evidence within Scripture indicating *where* this grand sepulchre is. Every indication is those tombs are right *under*

David’s palace, or very close to it.

And in recent years, a small part of David’s palace was discovered.

Might the Tombs of the Kings be another spectacular find that archaeologists will uncover in the near future?

Where Is David’s Tomb?

Where was David buried? The Bible provides a lot of evidence to answer.

A good starting place is the book of Nehemiah. It is set during the time when the Jews were rebuilding Jerusalem years after the city had been sacked by Babylon, and gives some remarkable detail about the physical layout of the city at that time. It has become even more interesting in light of recent archaeological discoveries in Jerusalem.

Nehemiah 3 contains a list of the numerous gates that surrounded the city, starting at the Sheep Gate on the north (verse 1), and moving around in order, counter-clockwise. Verse 15 describes the Fountain Gate, also known as the Spring Gate. In her *The Complete Guide to the Temple Mount Excavations*, Dr. Eilat Mazar notes that this gate is located around the Gihon Spring. This verse says that after fixing this gate, a man named Shallun repaired “the wall of [or from] the pool of [Siloam] by the king’s garden, and unto the *stairs* that go down from the city of David.”

These “stairs” may refer to the Stepped Stone Structure—the remains of which exist in the City of David today—or a stairwell that merges into that structure. Nehemiah 12:37 describes a procession of musicians that went northward from the Gihon Spring, *up* “the stairs of the city of David,”

and then beyond David’s palace—indicating that these stairs *end* near the palace.

Back in Nehemiah 3, after the Spring Gate and the stairs are listed, we get this: “After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over *against the sepulchres of David...*” (verse 16). So Nehemiah the son of Azbuk (a different Nehemiah than the author of the book) carried on where Shallun left off—“unto the place over against the sepulchres of David.” The Jewish inhabitants of the city at this time apparently knew of these tombs and their location. And from this verse, it appears the tombs were located next to where the stairs ended.

Nehemiah’s counter-clockwise description shows that the tombs of David—or at least their entrance—lie on the eastern side of the City of David. They are described as being between the Spring Gate and the Water Gate, which is the next gate listed (verse 26). That still covers a large area. If, however, the tombs are located between the “stairs that go down” (verse 15) and the “high house” (verse 25)—which Solomon added to David’s palace immediately to the north—this could considerably narrow down the possible location of the access point.

If these tombs lie on the east side of David’s palace, “over against” the section of wall that Nehemiah repaired, that would place the entrance somewhere around where Dr. Mazar began digging at David’s palace in 2006.

Under David’s Palace?

Several scriptures refer to David and other kings of Judah as being buried in the City of David (e.g. 1 Kings 2:10; 11:43; 14:31; 15:8; 2 Kings 8:24).

David’s palace, as has been proven in Mazar’s excavations, was constructed *outside* the walls of the Jebusite fortress that David conquered in 2 Samuel 5:6-8. For years, it was commonly assumed David built his palace *inside* the city walls, because scholars always considered it *part* of the City of David. But there is no way a glorious palace would have fit within the cramped Jebusite city. David built it adjacent to the northern walls and then went *down* to the “stronghold”—that preexisting fortress—when the Philistines attacked (verse 17). Once it was attached to the city

walls and more strongly fortified on the exterior, the palace would have been considered part of the City of David.

So when the Bible says the kings of Judah were buried in the City of David, that certainly could include somewhere *under the palace*.

It turns out that it was fairly standard practice for Judah's leaders to build their tombs under their homes. Several scriptural references associate tombs of prophets and kings with their actual place of residence.

For example, when the Prophet Samuel died, the Israelites "buried him *in his house* at Ramah" (1 Samuel 25:1). The *Jamieson, Fausset and Brown Commentary* says this refers not to his dwelling-house, "but a building contiguous to it, built as a family cemetery; his own mausoleum. The Hebrews took as great care to provide graves anciently as people do in the East still, where every respectable family has its own house of the dead . . ."

Samuel's burial is especially significant because he was David's mentor. He anointed David as king. Throughout 1 Samuel, David continually turned to him for guidance and encouragement. And when Samuel died, David was on hand as the Israelites buried him in his house.

An article in *Biblical Archaeological Review*, "Lost Tombs of the Israelite Kings" (July-August 2007), described an interesting find regarding the palace of the Israelite King Omri (1 Kings 16), which was discovered in Samaria. Norma Franklin says the builders carved a platform out of rock at one of the region's higher points, similar to how David's palace was constructed. Franklin believes she located *two tombs* under Omri's palace, situated below the large courtyard of the palace. Franklin wrote that Omri's tomb was actually built first, before the palace was erected. She also described tunnels that were hewn into the side of the rock to make the tombs accessible to visitors.

The Israelites in Omri's day may well have modeled their palaces after the design of David's palace, especially considering Israel and Judah were once united under his reign.

In her article, Franklin quoted Isaiah 14:18: "All the kings of the nations, even all of them, lie in glory, every one *in his*

own house." The king's tomb, Franklin says, symbolized his house, which is why they were constructed underneath the palace. "David and his descendants, from Rehoboam to Ahaz, were all buried in their 'houses,' that is, in their palaces," she wrote.

At times, God prevented certain *evil* kings from having this noble type of burial. In the case of Jehoram, 2 Chronicles 21:20 tells us that he was buried "in the city of David, *but not in the sepulchres of the kings*"—plural. Manasseh, one of Judah's worst kings, was not buried in David's sepulchre, but rather "in his own house" (2 Chronicles 33:20). 2 Kings 21:18 elaborates, saying Manasseh was buried "in the *garden* of his own house." This was undoubtedly a palace that Manasseh or one of his ancestors constructed—one with a family tomb on the grounds.

Asa, on the other hand, was a righteous king. When he died, 1 Kings 15:24 tells us that he "was buried *with his fathers in the city of David* his father." That is a clear reference to the Tombs of the Kings. After Josiah, another righteous king, died in battle at the valley of Megiddo, his servants brought his body back to Jerusalem so he could be buried in the "sepulchres of his fathers" (2 Chronicles 35:24). So while there might be many smaller tombs scattered underneath the City of David, there is also one massive tomb for the righteous kings.

Besides these biblical references, archaeologists have also found evidence that monarchs of neighboring kingdoms, including the kings and queens of Assyria and five Babylonian kings, were also buried in their own palaces. In his article "Death Formulae and the Burial Place of the Kings of the House of David," Tel Aviv University historian and archaeologist Nadav Naaman wrote, "The above makes it clear that the practice of burying kings in their 'houses,' namely their palaces, conceived as places of dwelling and rest in life and afterlife, was widespread all over the ancient Near East.

This supports the assumption that the kings of the house of David were also buried in the royal palace" (Biblica 2004, Vol. 85, Fasc. 2; emphasis added).

If David expanded northward from the Jebusite city to build his palace, it would have made sense to also build new tombs *underneath that palace*, as Omri would later do. And if the design of David's tomb was anything like Omri's, the entrance could be close to the courtyard of David's palace, much of which has already been exposed by Dr. Mazar's excavations.

The 'High Place'

Isaiah 22 relates a story about a treasurer named Shebna who served in Hezekiah's court. Notice how God used His prophet to correct this man for his pride: "What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre ON

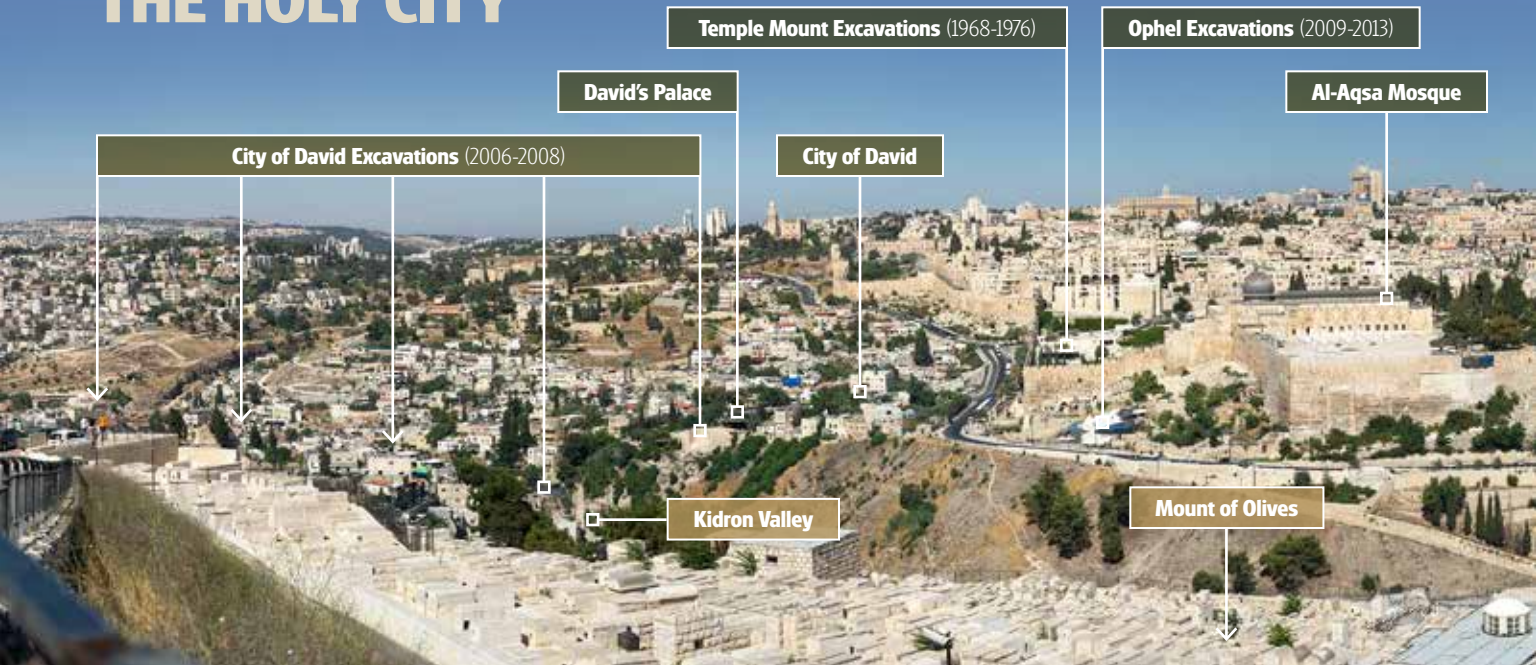
It would be an electrifying discovery that would give even greater credence to the reliability of the veracity of the historical account contained within the pages of the Bible.

HIGH, and that graveth an habitation for himself *in a rock*?" (verse 16).

Apparently, God sent His prophet to the very place Shebna was busily and presumptuously preparing his own grand sepulchre. Why would this vain man have been carving out a tomb into a ROCK "on high"? *Because that's where the kings in Judah were buried*. Shebna coveted a "nest on high," just like the man spoken of in Habakkuk 2:9.

Ezekiel 43:7 references the fact that the kings in Judah were buried "on high": "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom,

LIVING HISTORY IN THE HOLY CITY



nor by the carcasses of their kings in their HIGH PLACES.” In this prophetic vision, God is speaking of a time when He will rule in Israel and remove all barriers that once divided Him from His people. He describes the place of His throne as being in close proximity to the place where the kings’ bodies currently lay. This suggests that the tombs are somewhere near the throne. The *International Critical Commentary* says, “It is implied that the kings were buried within the temple precincts, no doubt as being holy ground and *near to their palace.*”

This says the kings were buried “in their *high places,*” where Shebna arrogantly tried to carve out his tomb. The question is, where would the “high place” be at the time David’s sepulchres were carved?

As Dr. Mazar wrote in her groundbreaking article back in 1997, “We know quite a bit about this city [the City of David]—from excavations, topography and the biblical text” (“Excavate King David’s Palace,” *Biblical Archaeological Review*, January/February 1997). Indeed, the biblical text reveals that the *only* royal building constructed at the time the tombs were made was King David’s palace. And as she went on to explain, when the Philistines approached to attack the city, David went *down* to the fortress. In other words, DAVID’S PALACE WAS SITUATED ON THE HIGHEST POINT OF

THE CITY. Before Solomon enlarged the city, the palace *was* the high place.

So when God says the bones of Judah’s kings were buried in their “high places,” it’s logical to assume they were buried at the peak of the city during David’s reign—just underneath the palace.

Raiding the Tombs

Here is how Josephus, the famous first-century Jewish historian, described King David’s burial: “He was buried by his son Solomon, in Jerusalem, with great magnificence, and with all the other funeral pomp which kings use to be buried with; moreover, he had great and immense wealth buried with him . . .”

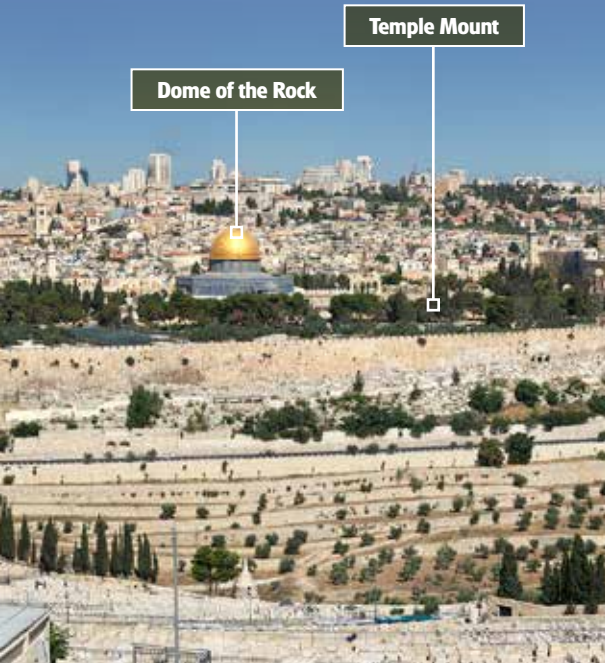
The wealth within this tomb was no secret, nor was its location. In the second century B.C., about 830 years after David was buried, the first known raid of the tomb occurred. As Josephus described it, Hasmonean leader Johanan Hyrcanus was under siege in Jerusalem by Antiochus of the Seleucid Empire. In desperation, he forged a truce agreement that involved a payment of 3,000 talents of silver. Having no other means of acquiring the money, Hyrcanus opened one room of David’s sepulchre, withdrew 3,000 talents, and paid Antiochus (*Jewish Antiquities*, Book 7, Chapter 15, Number 3).

Hyrcanus only raided *one room* of the tombs. A hundred years later, King Herod

determined to pick up where Hyrcanus had left off. Known for his vast building projects throughout Jerusalem, Herod had heard that Hyrcanus had left behind a tremendous amount of wealth. Josephus relates that after Herod planned a raid for some time, “he opened that sepulchre by night, and went into it, and endeavored that it should not be at all known in the city, but took only his most faithful friends with him. As for any money, he found none, as Hyrcanus had done, but that furniture of gold, and those precious goods that were laid up there; all which he took away” (*ibid*, Book 16, Chapter 7, Number 1).

Why did Herod do this secretly, at night? He certainly had enough power to do as he pleased in Jerusalem. Perhaps since he was half Jewish, his conscience prevented him from openly desecrating the Tombs of the Kings. Or maybe he knew that raiding the tombs in broad daylight would trigger a war with the Jews.

The success of this plunder made Herod greedier. “[H]e had a great desire to make a more diligent search, and to go farther in, even as far as the very bodies of David and Solomon,” Josephus wrote. However, as two of Herod’s guards approached the bones of David and Solomon, according to Josephus, they were killed “by a flame that burst out” on them! By all appearances, God struck them dead!

'THE HOUSE OF MY FATHERS' SEPULCHRES'

Dome of the Rock

Temple Mount

WHEN Nehemiah appealed to King Artaxerxes to be relieved of his duties so he could return to Jerusalem to rebuild its wall, he said, “Let the king live for ever: why should not my countenance be sad, when the city, the *place of my fathers’ sepulchres*, lieth waste, and the gates thereof are consumed with fire?” (Nehemiah 2:3). The Hebrew word for “place” is often translated “house,” as in Isaiah 22:22, where it refers to the key of the “house” of David. Nehemiah was upset because the *house* of his father’s tombs lay in waste. Anciently, the kings of Judah (and Israel) were buried in their *house* (Isaiah 14:18).

Nehemiah is well known for repairing the protective wall around Jerusalem. But since he twice referred to the decayed state of the area around the sepulchres (Nehemiah 2:3, 5), it is likely that, after repairing the wall, he concentrated on rebuilding David’s palace and *the place of his fathers’ sepulchres*. In verse 8, Nehemiah secured a letter from the king authorizing him to retrieve timber in order “to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the *house that I shall enter into*.” Some commentaries speculate that the “house that I shall enter” refers to David’s palace—that Nehemiah reconstructed that house for himself. This great man was certainly concerned about “the place [or house] of my fathers’ sepulchres”—well aware of the tombs where, for centuries, noble Jewish kings were lain.

This supernatural *jolt* prompted Herod to abandon the project and to erect a monument. “So he was terribly frightened, and went out, and built a propitiatory monument of that fright he had been in; and this of white stone, at the mouth of the sepulchre, and that at great expense also” (ibid).

Of the three tombs discovered in the Kidron Valley in 1989, two had stone doors with hinges sealing the entrance; one even had an intact locking device. “Hinged stone doors are rare in the tombs of the Second Temple period; they are mostly found in the largest and most sumptuously appointed tombs, such as the Tombs of the Kings. This method of sealing burial chambers became more common in the late Roman period...” (Hillel Geva, editor, *Ancient Jerusalem Revealed*). Perhaps Herod built a huge impenetrable door blocking access to the tombs after the frightening incident involving his two guards; maybe he erected a huge monument in front of a hinged door that was already there. In any event, the tomb was well fortified after those two robbers were struck dead.

It’s a fascinating bit of history.

Location Still Known

A generation after Herod’s death, we find a reference to the Tombs of the Kings in the book of Acts. Speaking in A.D. 31, the Apostle Peter said, “Men and brethren, let me freely speak unto you of the patriarch

David, that he is both dead and buried, and *his sepulchre is with us unto this day*” (Acts 2:29). Peter referred to David’s tomb as if its location was common knowledge in Jerusalem at that time. In his sermon, he was discussing the resurrection of Jesus Christ. *David wasn’t yet resurrected*, Peter told the people. *He’s over there still lying in his tomb*.

Josephus was born a few years after Peter made that remark. Putting Peter’s comment together with the history Josephus wrote about, clearly, the whereabouts of David’s tomb was widely known during the first century A.D.

Even as late as the early third century, we find a historical reference to David’s sepulchre. In the Jewish *Tosefta* (A.D. 220-230), there is a dialogue about what to do about tombs that were near cities. It explains that, except for kings and prophets, the Israelites always buried their dead *outside* the city walls. “Now were not the graves of the house of David and the grave of Hulda the prophetess in Jerusalem,” it says, “and *no one ever laid a hand on them*” to move them. Then R. Aqiba responds, “What proof is there from the fact? In point of fact they had underground channels, and it would remove uncleanness to the Qidron Brook” (*Tosefta*, Fourth Division, Neziqin, Baba Batra 1:11; Jacob Neusner translation).

This description of the tombs as having underground channels that empty

into the Kidron Valley indicates that David’s tomb lay along the *eastern* ridge of the City of David, as Nehemiah suggested. More importantly, *Tosefta* relates that *no one laid a hand on the contents of David’s tomb*. This is an important reference because it is long after Titus sacked Jerusalem in A.D. 70, indicating that the tombs escaped desecration.

So as late as the third century—nearly 1,200 years after David’s burial—we find a clear reference to the location of the Tombs of the Kings. And besides the wealth confiscated by Hyrcanus and Herod, its contents were still unmolested.

Since that time, David’s sepulchre has remained hidden from world view.

Discovery Awaits

Excavation in recent years is bringing the history of Israel’s kings—even back to King David—back to life from the ancient soil of Jerusalem. A substantial portion of David’s palace has been uncovered in the City of David. More excavation has yet to take place there.

Will the Tombs of the Kings be located under that palace? It would be an electrifying discovery that would give even greater credence to the reliability of the veracity of the historical account contained within the pages of

Mohamed Morsi loyalists march in Alexandria to protest the killing of hundreds of fellow loyalists.



1 | EGYPT

Pay attention to Cairo unrest

WITH THE DEATH TOLL STILL mounting in Egypt, the media is raising the question, is Egypt the next Syria? Are we going to see mass unrest, and mass bloodshed? Perhaps, but there's one key difference between Syria and Egypt that will radically change how this latest crisis unfolds.

Unrest in Syria has been going on for two years—yet, despite a death toll in the tens of thousands, it has had little direct effect on most people outside the region.

Not so with Egypt. The worst of the recent violence—which only lasted a few days in August after the military overthrew President Mohamed Morsi, and resulted in 2,000 deaths—caused oil prices to hit their highest point in four months. Nothing actually disrupted the oil coming out of the country, but Egypt is such an important choke point that the risk alone was enough to drive prices up.

If Egypt's unrest follows the Syrian path, it will have an immediate, clear, direct effect on nations around the world. As the situation unfolds, watch how Iran, Europe and even the U.S. and

China respond. Events in Egypt will provoke changes in countries and alliances around the world.

Seven percent of the world's seaborne oil trade and 13 percent of its liquefied natural gas comes through Egypt. It is the vital gateway between Europe and the Eastern hemisphere. For quite some time in ancient history, Egypt was a superpower. Its geographic situation at the crossroads of three continents guarantees that it will always be of major importance.

That makes Egypt a target for external forces seeking to control this strategic real estate. How will that affect what happens next? In potentially dozens of ways.

For Europe, any turmoil in Egypt that results in the closure of the Suez Canal would knock billions of euros off its economic growth. It could severely aggravate Europe's unemployment problem. Thus Europe is deeply interested in Egypt's future. If the closure of the canal were even *threatened*, it would motivate European nations to further unite their militaries so as to increase their capability to intervene if they needed to. An actual closure is the stuff of war.

For Israel, the unstable situation is extremely tense. Israel allowed the Egyptian Army to boost its military presence in the Sinai Peninsula on July 15, putting Egyptian tanks on Israel's border for the first time since the Six-Day War in 1967. Allowing Egyptian troops into the area exposes Israel to a full-scale land invasion on a flank it has long regarded as secure. The alternative would mean allowing terrorists to become more entrenched in the Sinai, making it even easier for Iran to smuggle weapons to Hamas in Gaza. Despite President Mohamed Morsi's overthrow, Israel is much less secure than when Hosni Mubarak was in charge.

For Iran, the premier Middle East power, Egypt's unrest is a prime opportunity to gain influence in the region's most populous Muslim nation. Iran is certain to continue courting the Muslim Brotherhood. With the Brotherhood now under attack by the Egyptian military, it will be more receptive to Iranian influence than ever.

There are also signs that Iran is playing both sides in Egypt. As America has reduced its support for the Egyptian military, Iran has actually made overtures to the new rulers. No matter which way the Egypt's revolution swings, it appears Iran is set to gain influence and power in a nation once considered its enemy.

Biblical prophecy makes this clear. Daniel 11 tells us that Egypt will end up aligned with Iran—a prophecy the *Trumpet* has used as its guide to events in the Middle East since decades before Hosni Mubarak fell.

With Egypt as part of its alliance, Iran is powerful enough to push against Europe. Daniel shows that in doing so, it will provoke a furious response from the Continent that leads directly into World War III.

For more information on Egypt's strategic significance, see *Trumpet* columnist Joel Hilliker's article "Will the Muslim Brotherhood Close the Suez Canal?" thetrumpet.com/go/7928

NUMBERS

30

30 Number of terrorist attacks in Iraq per month during July and August

7

Thousands of centrifuges Iran has installed since the election of "moderate" president Hasan Rowhani

4

Approximate number of people, in thousands, killed by Hezbollah-linked terrorist group Boko Haram.



2 | SYRIA Crossing the red line

GUT-WRENCHING REPORTS AND footage of people harmed and killed by chemical weapons attacks in Syria dominated headlines in August and early September. Estimates place the death toll in the hundreds.

The most vocal world leader calling for intervention was British Prime Minister David Cameron. However, his bold talk was undermined on August 29 when the Parliament voted against Britain taking action. It revealed the nation's deep political divide and lack of will to involve itself in foreign affairs. The *Telegraph's* Dan Hodges called it "a catastrophe for British foreign policy."

A similar process unfolded in America. U.S. President Barack Obama had declared that a chemical attack was a "red line" that would provoke a military retaliation. After initially promising to follow through, the president then stepped back to get support from Congress, putting the whole process in doubt. The American public also expressed loud disapproval of getting

involved militarily in yet another Middle Eastern country. Like Britain, America's credibility—its willingness and capability to make good on its word—was weakened.



Syrians evacuate a victim after an air strike by regime forces in Aleppo on August 26.

In *The United States and Britain in Prophecy*, Herbert W. Armstrong summarized this loss of Anglo-American prestige in recent decades: "Today even little nations dare to insult, trample on, or burn the United States flag—and the United States, still having power, does no more than issue a weak protest! What's happened to the pride of our power? We have already lost it! God said, 'I will break the pride of your power!' And He did!"

1 | EGYPT Targeting Christians

A rift is deepening in Egypt between the Coptic Christian minority and the vast Islamic population of the country. The Muslim Brotherhood, desperately trying to reverse its losses, is trying to bring about as much instability as possible in hopes of bogging the military down in the turmoil. Much of the Brotherhood's attention has been focused on Christians, whom they are targeting with looting, vandalism, arson, kidnapping, torture and murder.

According to some news sources, in just one week in August at least 40 churches were looted and torched. Dozens of others have been attacked and wrecked by armed thugs.

The Brotherhood wants to turn the violence into a sectarian battle in an attempt to incite hatred and thereby obtain more political clout for itself. If the Brotherhood can convince the people of Egypt that it is indeed fighting for the support of Islam, it may drum up the support it needs to stand against the might of Egypt's military. The military has been slow to respond to violence against the Christians, largely for political reasons.

While the attention in Egypt may be on the Brotherhood and the military at present, there are some who will be closely watching the persecution of Christians. One organization undoubtedly monitoring the situation is the Roman Catholic Church. While the Catholics and Copts are not the same religion per se, they have a long history and have made several attempts to reconcile and unite. Persecution against the Copts only adds to the Vatican's list of grievances against violent Muslims, and hastens the religious war the Bible prophesies will occur between them.



Torched Coptic church in Egypt

3 | IRAN Does that sound moderate?

Iranian President Hasan Rowhani made fiery, anti-Zionist statements on August 2. Quoted by local media one day before his inauguration, Rowhani, whom many in the West consider "moderate," said, "The Zionist regime is a wound inflicted for years on the body of the Muslim world that must be cleansed."

Since Rowhani's election, Iran has installed 7,000 centrifuges, many of which have enhanced uranium enrichment capabilities.

President Rowhani has made a tactful move, appointing outgoing Foreign Minister Ali Akbar Salehi as head of the Atomic Energy Organization of Iran. The post oversees the operation of Iran's nuclear facilities, though it is not directly involved in nuclear negotiations. Salehi is a well-known pragmatist who replaces a hardliner appointed under former President Mahmoud Ahmadinejad. The appointment helps calm the international community while bringing Iran even closer to creating nuclear weapons behind the "moderate" facade.

"The difference between Mahmoud Ahmadinejad and Rowhani is no more than the difference between Coca-Cola and Pepsi."

ABDULLAH AL ASKAR
CHAIRMAN OF THE FOREIGN AFFAIRS
COMMITTEE IN SAUDI ARABIA

Rowhani's "moderate" reputation buys Tehran time, increases its legitimacy, and could help ease crippling economic sanctions against it. Yet the Islamic Republic of Iran remains a dangerous, anti-Israel, terrorist-sponsoring state.



Rowhani



Tunisians protest Mohammed Brahmi's assassination, July 27.

TUNISIA Arab Spring 2.0

Following the assassination of opposition lawmaker Mohammed Brahmi by unknown assailants on July 25, thousands of Tunisians took to the streets, calling on the government to resign. Some directly blame the government for the assassination, others blame it for not preventing it. Some evidence indicates that al Qaeda terrorists may have orchestrated the assassination to create a political crisis for the Tunisian government. In any case, they are taking full advantage of the crisis and public outrage against the government over the murder. On July 29, al Qaeda terrorists ambushed and savagely slaughtered eight Tunisian soldiers, leading to a military offensive by the Tunisian Army. All the while, opposition groups and Tunisia's biggest labor union have been calling urgently for "million man" protests and for the current Tunis administration to step down. What is happening in Tunisia—birthplace of the wildly explosive Arab Spring—is a sign of the prophesied radicalization of much of the Middle East.

IRAN, EGYPT Ties with al Qaeda

In May, Egypt arrested three militants armed with 22 pounds of explosives and bomb-making equipment. Egypt's Interior Minister Mohamed Ibrahim told journalists that they had received instructions from an al Qaeda leader, Dawoud al-Asadi. The U.S. State Department says Asadi is actually Muhsin al-Fadhli, the leader of al Qaeda in Iran. Ibrahim said one of the three terrorists had received military training in Iran. It seems that common enemies do much to unite disparate radical elements.

SAUDI ARABIA, QATAR German guns, Arab buyers

German arms exports to Gulf Arab states are on record pace, according to official figures released on August 7. Germany set the previous record just last year with €1.42 billion (US\$1.87 billion) in arms going to Gulf states, €1.24 billion of which went to Saudi Arabia. In the first half of 2013, Germany approved the export of weapons worth €817 million; Qatar was the primary customer. These arms sales are part of a huge change in German foreign policy. From 2002 to 2011, Germany sold roughly €250 million in arms to Saudi Arabia, Qatar and the United Arab Emirates. Today, Germany sells more to these countries in *two months* than in that decade. Meanwhile, Berlin has put arms exports to Egypt on hold. Across North Africa and the Middle East, Germany is using arms sales to build alliances to contain Iran.



A U.S. Border Patrol agent searches for illegal immigrants, including drug cartel members.

MEXICO Drug cartels invade America

As many as 1,286 cities in America are reported to have some kind of cartel presence. In the past, Mexican cartels dealt with American drug runners, saving them the danger of having to traffic the drugs themselves. But a study by the Associated Press has found that cartels are starting to send their own members into America to oversee drug operations because they have become so massive. Last year, drug cartels made \$64 billion from their sales in the United States. This May, law enforcement officials in Oregon foiled a drug operation run by a Mexican cartel. Twenty-three homes were raided and 38 people arrested in the largest-ever drug bust in that state. While some American lawmakers look to limit the flow of drugs into the country through tighter border control, the real issue is that America is hooked on drugs. As long as this problem persists, so will the cartels.

UNITED STATES More vulnerable than ever

Security experts are admitting how easily cyber terrorists could decimate infrastructure in the United States. Despite continued encouragement and even an executive order from the federal government for companies to upgrade their existing security systems, many of America's key infrastructure controls are still easily accessible. Alan Roberson, director of federal relations at the American Water Works Association, says most American utility companies "are aware that they need to separate their control systems from the Internet... but we still don't know how many have done that, and how many vulnerabilities are left." Tim Simonite of *MIT Tech Review* warned that one of the sensors "used to monitor oil, water, nuclear and natural gas infrastructure" can be hacked into with "a relatively cheap 40-mile-range radio transmitter." America's port systems are also at risk of being hacked. The consensus is that America's increasing reliance on technology is putting it an increasing risk of attack.



The Lesson of Hezekiah's Tunnel

What are you willing to do to break through to spiritual water?

TOWARD THE END OF THE EIGHTH CENTURY B.C., JERUSALEM came under siege by King Sennacherib of Assyria. When King Hezekiah of Judah learned about the oncoming attack, the Bible says “he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him” (2 Chronicles 32:1-3).

Hezekiah's first thought was to protect Judah's source of water—the fountains. To do so, he had his engineers stop the fountains, or redirect them, by carving a 1,700-foot water tunnel through solid rock (verses 4, 30). This impressive subterranean structure can still be seen in Israel today.



PRINCIPLES OF LIVING
STEPHEN FLURRY

To cut this channel, workers began tunneling through the rock on either end, until they met—incredibly—not only in the middle, but also at a perfect gradient to facilitate the flow of water. Inside Hezekiah's tunnel, carved into the rock wall near the exit, an inscription reads: “The tunneling was completed While the hewers wielded the ax, each man

toward his fellow ... there was heard a man's voice calling to his fellow ... the hewers hacked each toward the other, ax against ax, and the water flowed from the spring to the pool, a distance of 1,200 cubits.”

The way this tunnel was constructed is powerfully symbolic.

When facing invasion, Hezekiah focused on what was perhaps Jerusalem's most critical element: its only reliable water source. The king commissioned a colossal engineering effort to protect it. God records this in the Bible to remind us how desperately we need *spiritual spring water* from God. Without water, *how do you live?* Physically or spiritually speaking, *you have to get to the water*. You have to be willing to carve through solid rock—to do whatever it takes to break through and get to the water. That spiritual effort and that spiritual water are the only things that will lead to a joyous and fruitful life. Hezekiah's example to us is crystal clear: *Whatever it takes, keep those living waters flowing in your life.*

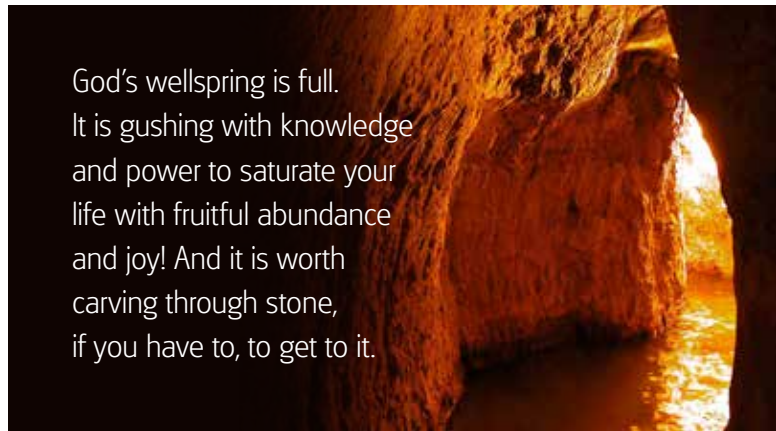
Isaiah 55:6-7 admonish us, “Seek ye the Lord WHILE HE MAY BE FOUND, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Seek God while there is still time to find Him! *So much* depends on what kind of effort *you* expend to *go after* God. This is one of the great lessons a true Christian must learn: that it takes intense effort to obey God. The Apostle Paul told us to work out our own salvation with fear and trembling. It takes tenacious, laborious, energetic *work*—and it requires more than just human power (Zechariah 4:6; Matthew 19:26). The only way to get to God, to get to the spiritual water, is to ask for God's help in this effort

every single day. But God won't do all the work for us, either; we must put forth our own effort.

We DO have to hunger and thirst for His way of life, as Jesus said (Matthew 5:6; see also John 7:37-39). We must desire it; we have to be absorbed in it. If we are, the waters will never stop flowing.

“The Holy Spirit of God is pictured as living water,” Herbert W. Armstrong wrote in an article titled “This is the Life! Real Abundant Living” (*Good News*, May 1986). “It comes into you. You go to Christ to receive it. You don't bottle it up and put a cork on it.



God's wellspring is full.
It is gushing with knowledge
and power to saturate your
life with fruitful abundance
and joy! And it is worth
carving through stone,
if you have to, to get to it.

It flows out from you. The Holy Spirit flows out in love, peace and joy, radiating *from* you. There is no other way to find these resources. There is no other way to live a happy life.”

Isaiah 2 describes a time following “the last days,” when God's headquarters will be established in Jerusalem, with Christ sitting on David's throne. Other prophecies, such as Zechariah 14, speak of the landscape changing dramatically to allow for the fountain of God—rivers of living water—to flow from God's holy temple.

In the same way that water will flow in and out of this city, people from all over Earth will flow in and out of Jerusalem! And so will God's law and Spirit. Isaiah 11 says at that time—now just ahead of us—“the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

“The laws of God are a way of life,” Mr. Armstrong continued. “The Bible in its whole is a way of life. Jesus Christ said that we must live by every word of God. If you live by every word of God, you will live according to the way of life that God has laid down in His Book, the Holy Bible.

“It is the way of life that is the *abundant* life. It's the way of the happy, the cheerful life that simply *radiates*. It radiates sunshine and happiness, and it's always happiness within. The well is not dry. It's filled!”

God's wellspring is FULL. It is gushing with knowledge and power to saturate your life with fruitful abundance and joy! And it is worth carving through stone, if you have to, to get to it.

DISCUSSION BOARD

Man-made climate change

My compliments to you on this article (“Are You Causing Climate Change?” September) that exposes the falsehood of so-called climate change. Great job! I think you had a very balanced approach, bringing in all the facts, and acknowledging that while some of man’s activities do harm and affect the environment, they cannot account for the scale of weather disasters assaulting the civilized world today. That 15-year study you cited was a great way to cement your point. Global warming, climate change, whatever they call it now, is such a proven fallacy, it’s sad to see so many people believing it, especially because it obscures the real source of the problem, which is our sins. I hope your article will help wake them up. So kudos to you, and keep up the great writing and research.

D.B.—CANADA



This is why I read *The Trumpet Weekly* and go to the Trumpet.com every day to (“Why the News Gets It Wrong,” September). Get the real news.

Porter Leaman

Close to home

Thank you for a very informative article (“Iran’s Battle for Africa,” September). Even though I live at the bottom end of Africa, it’s still pretty much close to home. May our Father send His Son very soon to restore His government to Earth.

Tessa Van Heerden—SOUTH AFRICA

The Queen

Thank you for bringing Queen Victoria into view (“The Mystery of the Royal British Throne,” September). Her comments were modest, honest and conveyed understanding of history with a godly fear. One would hope the present Queen Elizabeth would learn from her example regarding the royal family, the throne of David her ancestor, and do her duty to speak without fear, but to preserve virtue.

Bruce Young

I know the Queen is more a figurehead than a politician, but regardless of parliamentary procedure she did not have to sign the homosexual “marriage” law. Isn’t it better to fear God than to fear man?

Kofi Appiah—CALIFORNIA

A hollowed-out city

I live in Detroit. What a sad-looking city—blocks with no houses (“Detroit Bankruptcy—Nothing to See Here,” September). I feel depressed when I drive through the neighborhoods. There’s not much to see or do. I don’t enjoy going for a walk or riding my bike anymore. I can’t trust anyone. There’s no one to talk to, but people don’t seem to care. No one is talking about bankruptcy. People are dining out, going shopping with their kids and hanging out in clubs and bars. Wish I could move, but not that simple.

Jai Strong

It feels like I just read the beginning of a horror novel written in real time. With dead bodies being left on the street, tucked away in various places and being exhumed, you CAN expect to hear about sickness and disease on the rise! ... Are the hospitals able to handle the ramifications of all this? What are we going to read in next chapter? How will this story end? The decisions we make each day will determine whether the ending is horrifying or happy ever after.

Christine

Where’s the real news?

It was in 2002 when I first picked up a copy of the *Trumpet*. I had never heard of it before, but was very intrigued as I remembered the Bible using the word “trumpet” in it in the book of Revelation. I prayed and asked God to show me the truth and He still is today through this wonderful, refreshing magazine and website. I feel very grateful everyday for being able to come here and read real “news.”

Susan

theTrumpet.com RECENT ONLINE HIGHLIGHTS

Syria’s WMD—A Sign for Us

Gerald Flurry examines how the suffering in Syria will affect the world.

thetrumpet.com/go/10938



Ogallala Aquifer: Is America Emptying Its Fuel Tank?

thetrumpet.com/go/10887



Sex, Smack and Sodomy

This volatile combination has wounded society.

thetrumpet.com/go/10897



Washington Paying the Wages of Appeasement

The cost to the nation will be extreme.

thetrumpet.com/go/10884



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The Armstrong-Mazar Family

The legacy continues. **BY STEPHEN FLURRY**

IMMEDIATELY AFTER THE JEWISH STATE CAPTURED THE OLD City of Jerusalem in 1967, Hebrew University archaeologist Benjamin Mazar embarked on the most significant excavation ever undertaken in Israel. Three large universities in the United States immediately offered to support Professor Mazar's work and asked to participate. But he opted instead for an exclusive partnership with a small liberal arts college in Pasadena, California, headed by a man named Herbert W. Armstrong.

"Ambassador College has just been given the great honor and responsibility of entering JOINT PARTICIPATION with HEBREW UNIVERSITY of Jerusalem in the MOST IMPORTANT ARCHAEOLOGICAL EXCAVATION of our time—uncovering 3,000 years of history!" Mr. Armstrong enthusiastically wrote on Dec. 10, 1968.

Mr. Armstrong believed the project would actually prepare the way for Jesus Christ's return to Earth. God WILL YET CHOOSE Jerusalem, the Bible says, making it the capital city of the wonderful World Tomorrow. And besides the great *spiritual* work that needs to be done before the Messiah's arrival, Mr. Armstrong believed there is also much *physical* work to be done in Jerusalem in order to prepare the VERY SPOT from which Christ will rule the nations.

Ambassador College started funding Benjamin Mazar's work in late 1968. The next year, the college sent 60 students to Jerusalem to work at the excavation. For 10 years after that, about 50 or 60 Ambassador students traveled to Jerusalem each summer for what Mr. Armstrong called "the BIG DIG."

Throughout that decade, Herbert Armstrong and Benjamin Mazar developed a close personal friendship. It was like a family relationship—and it led Mr. Armstrong to many other friendships in Israel, including numerous prime ministers, presidents and other high-ranking government officials.

Ten years after the partnership began, Mr. Armstrong wrote to his supporters: "[On] December 1, the Israeli government is planning a celebration in my honor—on the 10th anniversary of the beginning of our participation in the great archaeological excavation, starting southward from the Temple Mount. This date will mark the beginning of the second decade of this major project—now starting further south, in the area of the ancient City of David, to uncover 2,500 years of accumulated debris (some 50 feet high) over the *ancient palace* and throne of King David" (May 21, 1978).

Excavations in the City of David continued during the 1980s, but David's palace remained hidden. Many archaeologists believed it must have been located somewhere inside the cramped city walls of the ancient capital.

Mr. Armstrong died in 1986—and Ambassador College's support for raising the ruins of ancient Jerusalem perished with him. Soon after, the church he had founded renounced his teachings,

and Ambassador College ceased to exist. But God raised the ruins of his work through Gerald Flurry and the Philadelphia Church of God beginning in 1989. In 2001, we opened Herbert W. Armstrong College with the intent of continuing in Mr. Armstrong's footsteps.

Although Benjamin Mazar died in 1995, God revived his legacy through the devoted work of a faithful disciple: his granddaughter Eilat. Before her grandfather died, Eilat told him she believed David's palace was built *outside* the northern walls of ancient Jerusalem. Benjamin Mazar encouraged his granddaughter to pursue her theory in the field, but in the years after his death, Eilat struggled to obtain the funding and support needed to excavate.

It wasn't until 2005 that she was finally able to test her theory. When she put spade to soil, she made the sensational discovery of a "fantastic house"—one that had to be built by King David himself. She also found a sixth-century B.C. seal inscribed with the name Jehucal, a Judean prince mentioned in Jeremiah 37:3 and 38:1.

Soon after Dr. Mazar completed the first phase of her excavation at the palace of David, I contacted her to offer student volunteers from Armstrong College for the next phase of digging. She was overjoyed at the prospect of resuming the Armstrong-Mazar relationship. "Without the support of Mr. Armstrong and the ambassadors," she wrote to me at the time, "the Temple Mount Excavations would have never become, as it did, the most important and largest excavations in Israel at that time."

We started small in late 2006, sending three students from Oklahoma to live in Jerusalem for five months, excavating by day and keeping up with online classes at night. In the seven years since, dozens of Armstrong students, alumni and faculty have participated in six seasons of excavating. We've also supported Dr. Mazar's extensive work outside the excavation sites—helping with the research needed to process her finds and providing editorial assistance and financial support for her publications.

Every contribution we make, large or small, Dr. Mazar *always* receives with appreciation. "We carry this partnership, and it's wonderful," she told the *Trumpet* in September. "And it makes everything so different. Of course we would have done it without you, it's not like we wouldn't. But it wouldn't have looked the same, by any means. . . . I consider myself personally very lucky to have such a wonderful relationship with the college and the students, and with Mr. Gerald Flurry—this is fantastic."

In the 1970s, Eilat Mazar excitedly walked through the stones of the most dramatic project in Jerusalem as student volunteers she called "the ambassadors" looked up from their work and waved—and helped make remarkable archaeological discoveries. Now it's 2013; a lot has happened. But not that much has changed.



UNITED
Armstrong (center) visits
Mazar (right) at the dig site.

► **INTERVIEW** from page 3

menorah, that option made more sense. It's not usual, it's not so common, to see such a symbol beside the menorah.

What was the purpose of the gold coins and other items discovered in the second bundle?

That's what was amazing about this. We kind of expected at least one, two, some of the coins (we have, altogether, 36 coins)—so we expected some of the gold coins to be in the first purse. But it seems like they were meant to be separated. ... And that all brings us to believe that the other purse was meant to be used, not for ornamentation of the Torah scroll, but to be used as money.

I believe that they were messengers and that they were sent for a specific commission. And they were given the money in order to probably build a synagogue. So that money was meant to be used for that purpose.

Of course, these are assumptions. ... [T]hat's what I think now, but we still give ourselves the option to go on more deeply into these types and study more, to see how more accurately we can come to further conclude it.

What significance do you think these finds will have on the world of archaeology and in regard to the history of the Jewish people?

Well, you know, everybody wants to find gold. But it's not what archaeology is all about. Usually archaeology is very hard work ... it's pottery, it's walls, stones—nothing like gold.

So, once in a while to find such a treasure, this is great, but I wouldn't recommend it as if it happened on a regular basis. ...

[S]uch a small treasure, relatively small, contains so much information, and it teaches so much. In this case, we can relate it to Jewish people very clearly. There is no doubt. We

Such a small treasure ... contains so much information, and it teaches so much.

can relate it to a specific time—there is no doubt about that because the coins are telling us about the specific time And the location is very clear, so near the Temple Mount. So we got enough information to base a very good theory, and relate it to a specific time—which, we know what became of the Jewish people at that time: They were eager to come and build Jerusalem.

What would you say is your most remarkable find to date?

I don't think that it's one item, unless it's this medallion. The menorah—of course, it's amazing. But when it comes to the importance of what we did in Jerusalem, archaeological projects that I conducted, I believe it's the whole thing: the buildings, monumental structures from the time of King David and

Solomon. Structures that existed up to the end of the First Temple period—I believe that this is the most important contribution. I'm very proud of that. ■

THE KEY OF DAVID

ALL TIMES ARE A.M. LOCAL TIME UNLESS OTHERWISE NOTED

UNITED STATES

Nationwide Satellite

Galaxy 3 Trans. 17 11:30 ET, Tue/Thu
Galaxy 3 Trans. 21 11:30 ET, Tue/Thu

Direct TV

CW Plus, Chan. 34, 9:30 ET/PT, Sun
Discovery, Chan. 278, 6:30 ET/PT, Sun
ION, Chan. 305, 6:00 ET, Fri
WGN, Chan. 307, 8:00 ET, Sun

Dish Network

Discovery, Chan. 182, 6:30 ET/PT, Sun
ION, Chan. 216, 6:00 ET, Fri
WGN, Chan. 239, 8:00 ET, Sun

Nationwide Cable

CW Plus, 9:30 ET/PT, Sun
Discovery, 6:30 ET/PT, Sun
ION, 6:00 ET, Fri
WGN, 8:00 ET, Sun

Alabama, Birmingham WPMH 5:00, Fri

Dothan WTVY-DT 8:30, Sun

Montgomery WBMM/WBMM-DT 8:30, Sun

Alaska, Anchorage KIMO-DT 8:30, Sun

Fairbanks KATN-DT 8:30, Sun

Juneau KJUD-DT 8:30, Sun

Arizona, Phoenix KPPX 5:00, Fri; KAZT

8:00, Sun

Yuma-El Centro KSWT-DT 9:30, Sun

Arkansas, Fayetteville KWFT 8:30, Sun

Fort Smith KCWA 8:30, Sun

Jonesboro KJOS 8:30, Sun

Rogers KWFT 8:30, Sun

Springdale KWFT 8:30, Sun

California, Bakersfield KGET-DT 9:30, Sun

Chico KHSL-DT 9:30, Sun; KRCR 9:00, Sun

El Centro KWUB 9:30, Sun

Eureka KUVU-DT 9:30, Sun

Los Angeles KPXN 6:00, Fri; TVCLT-

Bilingual, 7:30 Sun

Monterey KMWB 9:30, Sun

Palm Springs KESQ/KCWQ-DT 9:30, Sun

Redding KHSL-DT 9:30, Sun; KRCR

9:00, Sun

Sacramento KSPX 6:00, Fri; TVCLT-

Bilingual, 7:30 Sun

Salinas KION 9:30, Sun

San Diego TVCLT-Bilingual, 7:30 Sun

San Francisco KKPX 6:00, Fri

Santa Barbara KSBY-DT 9:30, Sun

Sun City/Menifee TVCLT-Bilingual,

7:30 Sun

Colorado, Denver KPXC 5:00, Fri

Grand Junction KCJT 8:30, Sun

Montrose KKCO-DT 10:30, Sun

Connecticut, Hartford WHPX 6:00, Fri

Delaware, Dover WBD 9:30, Sun

Salisbury WMDT-DT 9:30, Sun

Florida, Gainesville WCJB-DT 9:30, Sun

Jacksonville WPXC/WPXJ-LP 6:00, Fri

Miami WPMX 6:00, Fri

Orlando WOPX 6:00, Fri

Panama City WJHG-DT 8:30, Sun

Tallahassee WTXL 7:30, Sun

Tallahassee-Thomasville WTLF-DT/

WTLH-DT 9:30, Sun

Tampa WXPX 6:00, Fri; WTTA 8:30 am, Sun

West Palm Beach WPXP 6:00, Fri

Georgia, Albany WBSK 9:30, Sun

Augusta WAGT-DT 9:30, Sun

Brunswick WPXC 6:00, Fri

Columbus WLGA 9:30, Sun

Macon WBMN 9:30, Sun

Savannah WGSA/WGCW-LP 9:30, Sun

Hawaii, Hawaii Na Leo Chan. 54 6:30,

Sun; 8:30, Wed

Kauai Ho' Ike Chan. 52 9:30, Tue

Maui/Lanai/Molokai/Niihau/Akaku

Chan. 52 6:30 pm, Sun; 3:30, Mon

Oahu Focus Chan. 49 7:00 am Sat (Olelo)

Chan. 27 5:00 am, Fri KPXO

Chan. 333 3:30 am, Sun The Discovery

Channel

Idaho, Idaho Falls KPFI/KBEO 10:30, Sun

Pocatello KPIF 10:30, Sun

Twin Falls KMVT-DT/KTWT-LP 10:30, Sun

Illinois, Bloomington WHOI-DT 8:30, Sun

Chan. 52 7:00, Mon-Fri; WCUI

9:30, Sun; WCPX 5:00, Fri

Peoria WHOI-DT 8:30, Sun

Rockford WREX-DT 8:30, Sun

Indiana, Fort Wayne WPTA-DT 12.1

9:30, Sun

Indianapolis WIPX 6:00, Fri

Terre Haute WBI 8:30, Sun

Iowa, Austin KTTC-DT 8:30, Sun

Cedar Rapids KPXR 5:00, Fri

Des Moines KPFX 5:00, Fri

Keokuk WEWB 8:30, Sun

Keokuk WEWB 8:30, Sun

Kirksville KWOT 8:30, Sun

Mason City KTTC-DT 8:30, Sun

Ottumwa KWOT 8:30, Sun

Sioux City KTVI-DT 8:30, Sun

Kansas, Topeka KSNT 8:30, Sun

Kentucky, Bowling Green WBKO 8:30, Sun

Lexington WUPX 6:00, Fri

Louisiana, Alexandria KBCA 8:30, Sun

El Dorado-Monroe KNOE-DT 8:30, Sun

Lafayette KLWB 8:30, Sun

Lake Charles WBLC 8:30, Sun

New Orleans WPXL 5:00, Fri

Maine, Bangor WABI-DT 9:30, Sun

Presque Isle WBPO 9:30, Sun

Maryland, Salisbury WBD 9:30, Sun

Massachusetts, Holyoke WBOT 9:30, Sun

Springfield WBQT 9:30, Sun

Michigan, Alpena WBAE 9:30, Sun

Cadillac WGTU/WGTQ 9:30, Sun

Detroit WPXD 6:00, Fri; WADL 10:00, Sun

Grand Rapids WZPX 5:00, Fri

Lansing WLAJ-DT 9:30, Sun

Marquette WBKP 9:30, Sun

Traverse City-Cadillac WGTU-DT/

WGTQ-DT 9:30, Sun

Minnesota, Duluth-Superior WDLH

8:30, Sun

Mankato KWYE 8:30, Sun

Minneapolis KPXM 5:00, Fri

Rochester-Austin KTTC-DC 8:30, Sun

Sioux Fall (Mitchell) KWSD/KSWD-DT

8:30, Sun

Mississippi, Biloxi WBGP 8:30, Sun

Columbus WCBI-DT 8:30, Sun

Greenville WBWD 8:30, Sun

Greenwood WBWD 8:30, Sun

Gulfport WBGP 8:30, Sun

Philadelphia Trumpet editor in chief Gerald Flurry appears each week on **The Key of David** explaining the meaning behind world events and teaching the inspiring truths of the Bible. The program is also available at keyofdavid.com



Hattiesburg WBH 8:30, Sun
Laurel WBH 8:30, Sun
Meridian WTOK-DT 8:30, Sun
Tupelo WCBI-DT 8:30, Sun
West Point WCBI-DT 8:30, Sun
Missouri, Columbia KOMU-DT 8:30, Sun
Hannibal WGEM-DT 8:30, Sun
Jefferson City KOMU-DT 8:30, Sun
Joplin-Pittsburg KSXF 8:30, Sun
Kansas City KPXE 5:00, Fri
Quincy-Keokuk WGEM-DT 8:30, Sun
St. Joseph WBJO 8:30, Sun
Montana, Billings KTVO-DT 8:30, Sun
Bozeman-Butte KBZK-DT/KXLF-DT 10:30, Sun
Glendive KWZB 10:30, Sun
Great Falls KRTV-DT 10:30, Sun
Helena KMTF-DT 10:30, Sun
Missoula KPAX-DT 10:30, Sun
Nebraska, Lincoln-Hastings KCWL-TV 8:30, Sun
Kearney KCWL-TV 8:30, Sun
North Platte KNOP 10:30, Sun; KWPL 8:30, Sun
Scottsbluff KCHW 10:30, Sun
Nevada, Reno KREN/KREN-DT 9:30, Sun
New York, Albany WYPX 6:00, Fri
Binghamton WBXI 9:30, Sun
Buffalo WPXJ 6:00, Fri; WUTV 10:00, Sun
Elmira WBE 9:30, Sun
New York City TVCLT-Bilingual, 10:30 Sun WPXN 6:00, Fri
Rochester WUHF 8:30, Sun
Syracuse WSPX 6:00, Fri
Utica WBU 9:30, Sun
Watertown WWTI-DT 9:30, Sun
North Carolina, Durham WRPX 6:00, Fri; 9:00 am, Sun
Fayetteville WFPX 6:00, Fri
Greensboro WGPX 6:00, Fri
Greenville WEPX 6:00, Fri; WNCT-DT 9:30, Sun
Lumber Bridge WFPX 6:00, Fri
New Bern WNCT-DT 9:30, Sun
Raleigh WRPX 6:00, Fri; 9:00 am, Sun
Washington WNCT-DT 9:30, Sun
Wilmington WBW 9:30, Sun
North Dakota, Bismarck KWMK 10:30, Sun
Dickinson KWMK 10:30, Sun
Fargo WDAY-DT 8:30, Sun
Minot KWMK 10:30, Sun
Valley City WDAY-DT 8:30, Sun

Ohio, Cleveland WVPX 6:00, Fri
Cincinnati WSTR 8:30, Sun
Lima WLIO-DT 9:30, Sun
Steubenville WBWO 9:30, Sun
Zanesville WBZV 9:30, Sun
Oklahoma, Ada KSHD 8:30, Sun
Lawton KAUZ 8:30, Sun
Oklahoma City KOPX 5:00, Fri
Tulsa KTPX 5:00, Fri
Oregon, Bend KTVZ-DT 9:30, Sun
Klamath Falls KMFD 9:30, Sun
Medford KMFD 9:30, Sun
Portland KPXG 6:00, Fri
Pennsylvania, Erie WBEP 9:30, Sun
Philadelphia WPPX 6:00, Fri
Wilkes Barre WOPX 6:00, Fri
Rhode Island, Providence WPXQ 6:00, Fri
South Carolina, Charleston WCBD-DT 9:30, Sun
Florence WWWB/WWWB-DT 9:30, Sun
Myrtle Beach WWWB/WWWB-DT 9:30, Sun
South Dakota, Mitchell KWSB 8:30, Sun
Rapid City KWBH-LP 10:30, Sun
Sioux Falls KWSB 8:30, Sun
Tennessee, Jackson WBJK 8:30, Sun
Knoxville WPXK 6:00, Fri
Memphis WPXJ 5:00, Fri
Nashville WNPX 5:00, Fri
Texas, Abilene KTWS-DT 8:30, Sun
Amarillo KVII-DT/KVIH/KVIH-DT 8:30, Sun
Beaumont KFDM-DT 8:30, Sun
Brownsville KSFE-LP/KTIZ-LP 8:30, Sun
Corpus Christi KRIS-DT 8:30, Sun
Dallas TVCLT-Bilingual, 9:30 Sun
Harlingen KSFE-LP/KTIZ-LP 8:30, Sun
Houston KPXB 5:00, Fri
Laredo KTXW 8:30, Sun
Longview KCEB 8:30, Sun
Lubbock KLCW 8:30, Sun
Midland KWWT 8:30, Sun
Odessa KWWT 8:30, Sun
Port Arthur KFDM 8:30, Sun
San Angelo KWSA 8:30, Sun
San Antonio KPXL 5:00, Fri
Sherman-Ada KTEN-DT 8:30, Sun
Sweetwater KTWS-DT 8:30, Sun
Tyler KCEB 8:30, Sun
Victoria KWVB 8:30, Sun
Weslaco KSFE-LP/KTIZ-LP 8:30, Sun
Wichita Falls KAUZ-DT 8:30, Sun

Utah, Salt Lake City KUPX 5:00, Fri
Vermont, Burlington WVNY 10:00, Sun
Virginia, Charlottesville WVIR-DT 9:30, Sun
Harrisonburg WVIR-DT 9:30, Sun
Norfolk WPXV 6:00, Fri
Roanoke WPXR 6:00, Fri
Washington D.C. WDCW 8:00, Sun; WPXW 6:00, Fri
Washington, Kennewick KCWK 9:30, Sun; KIMA-DT2 9:30, Sun
Pasco KEPR 6:30, Sun; KIMA-DT2 9:30, Sun
Richland KCWK 9:30, Sun; KIMA-DT2 9:30, Sun
Seattle-Tacoma KWPX 6:00, Fri
Seattle KCPO 7:00, Sun
Spokane KGPX 6:00, Fri; KAYU 7:30, Sun
Yakima KIMA-DT2 9:30, Sun
West Virginia, Beckley KVVA-DT 9:30, Sun
Bluefield KVVA-DT 9:30, Sun
Charleston WLPX 6:00, Fri
Clarksburg WVFX-DT 9:30, Sun
Oak Hill KVVA-DT 9:30, Sun
Parkersburg WBPB 9:30, Sun
Weston WVFX-DT 9:30, Sun
Wheeling WBWO 9:30, Sun
Wisconsin, Eau Claire WQOW-DT/ WXOW-DT 8:30, Sun
La Crosse WQOW/WXOW 8:30, Sun
Milwaukee WPXE 5:00, Fri
Rhineland WAOW/WYOW 8:30, Sun
Wausau WAOW-DT/WYOW-DT 8:30, Sun
Wyoming, Casper 10:30, Sun
Cheyenne KCHW 10:30, Sun
Riverton 10:30, Sun

Lethbridge KAYU 8:30, Sun
British Columbia, Vancouver CHEK 9:00, Sun; CHNU 5:30 pm, Sun; KCQO 7:00, Sun
Victoria CHNU 5:30 pm, Sun
Manitoba, Winnipeg WUHF 8:30, Sun; CII Joy TV 11:00, Sun
Nova Scotia, Halifax WUHF 8:30, Sun
Sydney WUHF 8:30, Sun
Ontario, Ottawa CJOH 5:30, Sun
Toronto WADL 10:00, Sun; WUTV 10:00, Sun; CHNU 8:30 pm, Sun
P.E.I., Charlottetown WUHF 8:30, Sun
Quebec, Montreal WVNY 10:00, Sun
Saskatchewan, Saskatoon WUHF 8:30, Sun

CARIBBEAN

Regional satellite
Galaxy 3 Trans. 17 11:30 ET, Tue/Thu
Galaxy 3 Trans. 21 11:30 ET, Tue/Thu
Aruba WGN 8:00, Sun
Bahamas Discovery Chan. 26, 6:30, Sun
FOX W Chan. 216, 10:30, Sun
Belize WGN 7:00, Sun
Cuba WGN 8:00, Sun
Dominican Republic WGN 8:00, Sun
Haiti WGN 7:00, Sun
Jamaica WGN 9:00, Sun
Puerto Rico WGN 8:00, Sun
Trinidad and Tobago WGN 8:00, Sun

LATIN AMERICA

Regional satellite
Galaxy 3 Trans. 17 11:30 ET, Tue/Thu
Galaxy 3 Trans. 21 11:30 ET, Tue/Thu
El Salvador WGN 6:00, Sun
Guatemala WGN 6:00, Sun
Honduras WGN 6:00, Sun
Mexico TVCLT-Bilingual, 7:30 Sun; WGN 7:00, Sun
Panama WGN 7:00, Sun

AUSTRALASIA

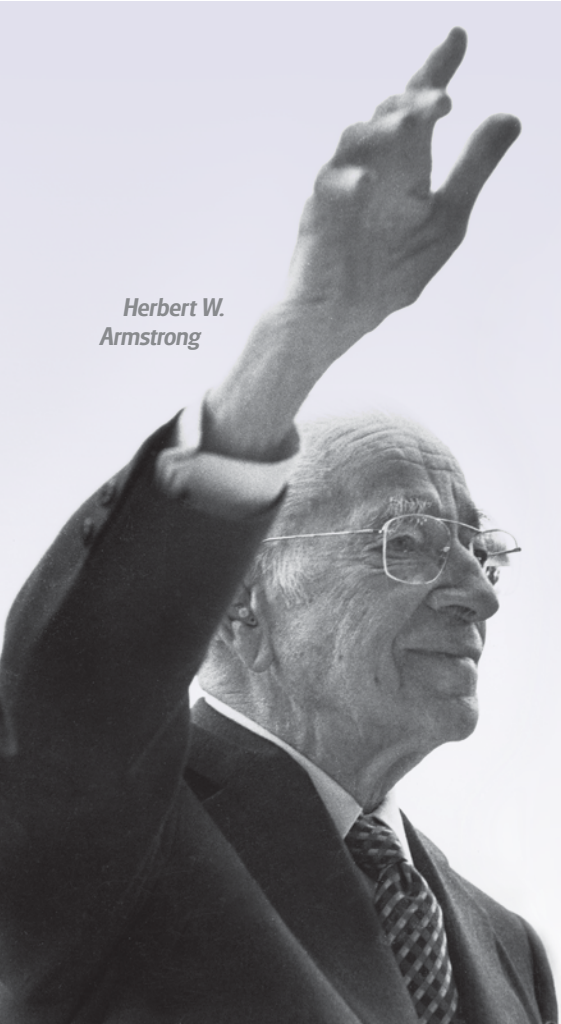
New Zealand TVNZ, 5:30, Sun
Philippines TV4 9:30 PHT, Sun

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Herbert W. Armstrong

Restoring a legacy, reviving a friendship

What does the Trumpet have to do with Jerusalem archaeology?

The Philadelphia Church of God produces the *Trumpet*—and it also sponsors the Armstrong International Cultural Foundation. This foundation follows in the footsteps of Herbert W. Armstrong, who established the Ambassador International Cultural Foundation and partnered with pioneering Israeli archaeologist Prof. Benjamin Mazar. Today, the Armstrong International Cultural Foundation is reviving that partnership with Israel and one of its eminent archaeologists, Eilat Mazar. Like her grandfather before her, Dr. Mazar is exploring ancient Jerusalem one shovelful at a time. The AICF supports Dr. Mazar’s excavations in the City of David and the Ophel, and has helped send Herbert W. Armstrong College students to personally assist in some of the most fascinating and important archaeological discoveries ever to occur in Jerusalem. “Without the support of Mr. Armstrong and the ambassadors, the Temple Mount excavations would have never become, as it did, the most important and largest excavations in Israel at the time,” Dr. Mazar said, adding, “I am excited to have the ambassadors back with us.” The AICF is proud to support Jerusalem archaeology and Dr. Mazar and to carry on the legacy of Herbert W. Armstrong’s work in Israel. To learn more about our connection to Jerusalem, request our free pamphlet ***A Warm Friend of Israel***.



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