

WHAT DOES UNESCO KNOW

That Everyone Else Doesn't?



Produced by StandWithUs

UNESCO Is Hoping To Erase Jewish History

That is what UNESCO is doing by ignoring the Jewish connection to Jerusalem.

The fact – not opinion – that Jerusalem and the Temple Mount are fundamentally linked to the Jewish people and Judaism, and plays a key role in Christian theology, is thoroughly woven into Western and Islamic culture.

And there is all that archaeological evidence, literally tons of it. Also, the world's libraries are filled with historical documentation from Roman, Greek, Jewish, Christian, and Islamic sources regarding the intrinsic bond of the Jewish people with Jerusalem.

Ignoring all this is like, well, declaring the earth to be flat.

So, why the controversy? The contention that there is no proof the two Jewish temples existed on the Mount is a consequence of the modern Israeli-Arab conflict. It is promoted by Palestinian political and religious leaders as a way to deny any connection of the Jewish people with their ancient and indigenous homeland.

And UNESCO's resolutions ignoring the Jewish, and Christian, connections to the Temple Mount demonstrate for all to see how United Nations bodies have become thoroughly politicized, rendering them ineffective in promoting a peaceful solution to the Israeli-Palestinian conflict.

What Does UNESCO Know That Archaeologists and Historians Don't Know?

“[W]e have hundreds, probably thousands, of ostraca, inscriptions on stone, inscribed pots, seals and seal-impressions from well-dated tenth–sixth century BCE contexts...in...Iron Age Hebrew.”

—Professor William G. Dever, “Archeology, Ideology, and the Quest for an ‘Ancient’ or ‘Biblical’ Israel,” *Near Eastern Archeology* 61:1 (1998), p. 43

Archaeologists for the Israel Antiquities Authority, Hebrew University, and other academic institutions in Israel and around the world have uncovered the earliest known artifacts in Jerusalem, carbon dated to as early as the 9th to 10th centuries BCE. Objects bearing Hebrew inscriptions carrying the names of Judean kings and their functionaries bear evidence to the deep indigenous Jewish roots in Israel. Some examples found in the City of David excavations:¹



*Seal bearing the name of
Judean King Hezekiah*

© Eilat Mazar, Photo: Cheri Tadmor



*Sixth-century BCE stamp
seal bearing the name of a
Judean official believed to
be Galiyahu, son of Imer*

¹ Special thanks to the City of David Foundation for the use of these photos.

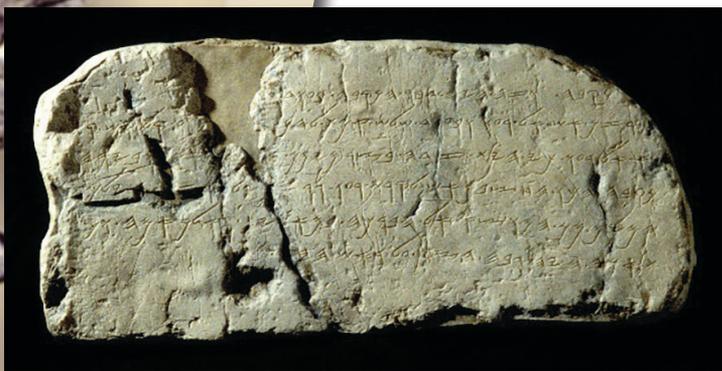
What Does UNESCO Know



Silver Scrolls:

Priestly Blessing:

Found southwest of the Old City of Jerusalem, the silver scrolls are two amulets containing the priestly blessing found in Numbers 6:24–26, the earliest recorded biblical verses, dated to the late 7th century BCE during the First Temple period.



Siloam Inscription: This Hebrew inscription is dated to the Israelite period (8th century BCE) and was discovered within what is known as Hezekiah's tunnel.

That Archaeologists and Historians Don't Know?



Artifacts from the Temple Mount

In 1996 the Waqf (the Islamic trust administering the Haram a'Sharif/Temple Mount) began unauthorized excavations to build an underground mosque. Forbidding any archaeological salvation efforts and using bulldozers, the Waqf destroyed layers of ancient archaeological treasures from the First and Second Temple periods. Some 400 truckloads of archaeological debris were haphazardly dumped in the adjacent Kidron Valley in a deliberate attempt to destroy the Jewish archaeological heritage in Jerusalem at arguably the most politically and religiously sensitive site in the world.

To recover at least some of these ancient, indigenous, cultural artifacts, two Israeli archaeologists, under the auspices of Bar-Ilan University, launched the Temple Mount Sifting Project (TMSP), tasked with “sifting all the debris removed from the Temple Mount and to try to retrieve as many artifacts as possible.”²

² See <https://templemount.wordpress.com/brief-introduction-to-the-project>

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Second Temple courts paving stones: Hundreds of cut work stone tiles were found in the sifting project. Cut work (Latin: *opus sectile*) is a technique of paving floors in lavish geometric patterns using meticulously cut and polished polychrome tiles.

Silver half shekel coins ➤ from the Great Revolt of the Jews against the Romans (66 to 70 CE): The words “Holy Jerusalem” appear in Hebrew on one side of the coin, while the words “Half Shekel” appear on the other.



◀ **Immer seal impression:** The most direct evidence ever found of the First Temple comes from a tiny seal impression made of clay. The seal bears the inscription: “(Belonging to) [...]yahu (son of) Immer.” The Immer family was a well-known priestly family at the end of the First Temple period, around the 7th to 6th centuries BCE, mentioned in the Book of Jeremiah (20:1).

That Archaeologists and Historians Don't Know?

The Jewish Identity in Jerusalem in Pagan Greek and Roman Sources

- In his account of Titus' siege of Jerusalem, Tacitus describes the Temple as "built like a citadel, with walls of its own. ... [T]he very colonnades made a splendid defense. Within the enclosure is an ever-flowing spring."³ Tacitus also wrote, "A great part of Judea is covered with scattered villages, but there are some towns also; Jerusalem is the capital of the Jews. In it was a temple possessing enormous riches."⁴
- According to Manetho, after Pharaoh expelled the Israelites, "They journeyed over the desert ... they built in the land now called Judaea a city large enough to hold all those thousands of people and gave it the name of Jerusalem."⁵
- Hecataeus of Abdera (c. 300 BCE) speaks of Judea containing cities, including "one that is the most renowned of all, called Jerusalem ... [and] the temple that they [Jews] hold in chief veneration. ... [They] instituted their forms of worship and ritual, drew up their laws and ordered their political institutions."⁶

³ Tacitus, *Historiae* V:12:1 (Stern, II, XCII, no. 281) 22,30. ⁴ Tacitus, *Historiae* V:8:1.

⁵ Manetho's references to Jerusalem come from his *Aegyptiaca*, refuted by Josephus in *Against Apion* I, 90; I, 93; I, 228; Stern, I, X, no.19, 68-69; no. 20, 74-75; no. 21, 78,81,83. ⁶ Hecataeus, cited in Stern, Menachem, *Greek and Latin Authors on Jews and Judaism*, I, V, no. 11, 26-28.



Detail from the Arch of Titus, erected in 81 CE, depicting the looting of the Second Temple.

The Arch of Titus in Rome commemorates the Jews' defeat by the Romans, 70 CE

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The Jewish Temple in Islamic Sources

“From an Islamic point of view there is no sound theological reason to deny Jews [...] rights over Jerusalem.”

—Sheikh Abdul Hadi Palazzi, Secretary General of the Italian Muslim Assembly and the Khalifa for Europe’s Qadiri Sufi Order

“It’s in the Muslim consciousness that the land first belonged to the Jews. It doesn’t matter if the Jews were exiled 500 years or 2,000 years, the Holy Land, as mentioned in Qur’an, belongs to Moses and his people, the Jews.”⁷

—Khaleel Mohammed, Professor of Religion, San Diego State University
Core faculty member of SDSU’s Center for Islamic and Arabic Studies

Source: The Qur’an (written some 700 years after the destruction of Jerusalem and the Second Temple by the Romans in 70 CE) refers to the existence of both temples in verse 17:7, in which the Qur’an deals with God’s punishment of the Children of Israel for their transgressions:

“(We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.”

⁷ Cited in Handler, Judd. “The dissenting Muslim.” *San Diego Jewish Journal*, August 2004

That Islamic Scholars Don't Know?

Source: Imam Abu Abdullah al-Qurtubi, who lived from 1214 to 1273 and was one of the most authoritative medieval Quranic annotators, in his *Encyclopedia of Quranic Rules*, explains the context of the verses by mentioning among other sources the authentic Prophetic tradition (hadith). He wrote:

“Hudhayfah Ibn al-Yaman asked the Prophet Muhammad, peace and blessings be upon him: ‘I travelled more than once to Jerusalem, but saw no Temple standing there. What is the reason?’

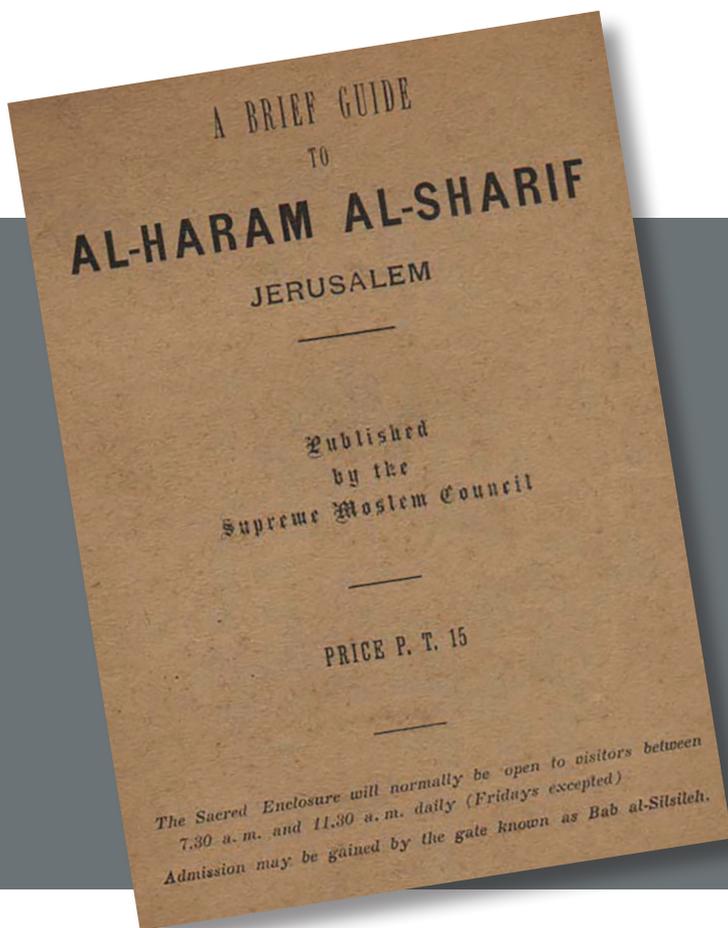
The Prophet Muhammad replied:

‘Verily Solomon son of David raised Bayt al-Maqdis [Hebrew: Beyt ha-Miqdash, the First Temple] with gold and silver, with rubies and emeralds, and Allah caused human beings and spirits to work under his command, until the raising of the House was completed. Afterwards a Babylonian King destroyed Bayt al-Maqdis and brought its treasures to the land of Babylonia, until a King of Persia defeated him and ransomed the Children of Israel. They rebuilt Bayt al-Maqdis for the second time [the Second Temple], until it was destroyed for the second time by an army led by a Roman Emperor.’ ”

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Source: Imam Muhammad ibn Jarir at-Tabari, who lived from 838 to 923, wrote in his History of Prophets and Kings,

“In Jerusalem on a huge Rock, Solomon son of David built a beautiful Temple to expand the worship of God. Today on the base of that Temple stands the Dome of the Rock.”



That Islamic Scholars Don't Know?

Source: The Official 1924 Supreme Moslem Council (Waqf) "Guide Book To Al-Haram Al-Sharif" recognized the presence of the Jewish Temples atop the Mount. In the second paragraph on page four, this is written:

"Its [the Temple Mount's] identity with the site of Solomon's Temple is beyond dispute."

On page 16, paragraph 2, there is the following reference to "Solomon's Temple," a section of which was "used as a place of refuge by the Jews at the time of the conquest of Jerusalem by Titus in the year 70 A.D.":

The two principal edifices are the Dome of the Rock, on a raised platform in the middle, and the mosque of al-Aqsa against the south wall. Other buildings which we shall consider later lie dotted about here and there. On the left, along the east wall, the double portals of the Golden Gate appear. On every side, trees break the prospect, which lend a peculiar charm to the scene. The site is one of the oldest in the world. Its sanctity dates from the earliest (perhaps from pre-historic) times. Its identity with the site of Solomon's Temple is beyond dispute. This, too, is the spot, according to the universal belief, on which "David built there an altar unto the Lord, and offered burnt offerings and peace offerings". (1)

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The Temple in Jewish and Christian Sources

NOTE: In the Hebrew Scriptures, the Temple is called variously “Beyt Ha’Miqdash” (Sanctified House), “Beyt Hashem” (House of the Lord), and “Bayyit” (House). All these are generally rendered as “Temple” in most English translations of the Bible.

The First Temple in Jerusalem (c. 960 BCE – 587 BCE)

“Therefore I have decided to build a House (bayyit) for the Name of the Lord my God, as the Lord spoke to my father David, saying, ‘Your son, whom I shall place upon your throne in your stead – he will build a House for My Name.’” (1 Kings, 5:19 – King Solomon speaking to Hiram, king of Tyre)

“Solomon then began building the Temple of the Lord in Jerusalem on Mount Moriah, where He had appeared to his father David. He established it at David’s place, on the threshing floor of Ornan the Jebusite. He began to build on the second [day] of the second month, in the fourth year of his reign.” (2 Chronicles 3:1-2)

“He [Babylonian King Nebuchanezzar] burned the Temple of the Lord, the king’s palace and all the buildings in Jerusalem; and every great house he burned in Jerusalem.” (2 Kings, 25:9)

“By the rivers of Babylon, there we sat and we wept when we remembered Zion. ... If I forget you, Oh Jerusalem, let my right hand wither. Let my tongue cleave to my palate, if I remember you not; if I set not Jerusalem above my highest joy.” (Psalm 137)

That 2.2 billion Christians and 14 million Jews Don't Know?

The Second Temple and Hanukah (167 BCE)

NOTE: Hanukah, meaning “dedication” in Hebrew, is a Jewish holiday commemorating the rededication of the Temple in Jerusalem after a successful Judean revolt led by Judah Maccabee against the Seleucid Empire, whose king, Antiochus IV, had outlawed Judaism and desecrated the Temple in Jerusalem.

“For eight days they celebrated the dedication [hanukah] of the altar. ... They ornamented the front of the Temple with crowns and bosses of gold, renovated the gates and storerooms, providing the latter with doors. Judah [Maccabee], with his brothers and the whole assembly of Israel, made it a law that the days of the dedication of the altar should be celebrated yearly at the proper season, for eight days beginning on the twenty-fifth of the month of Chislev, with rejoicing and gladness.”
(1 Maccabees 4:56-59)

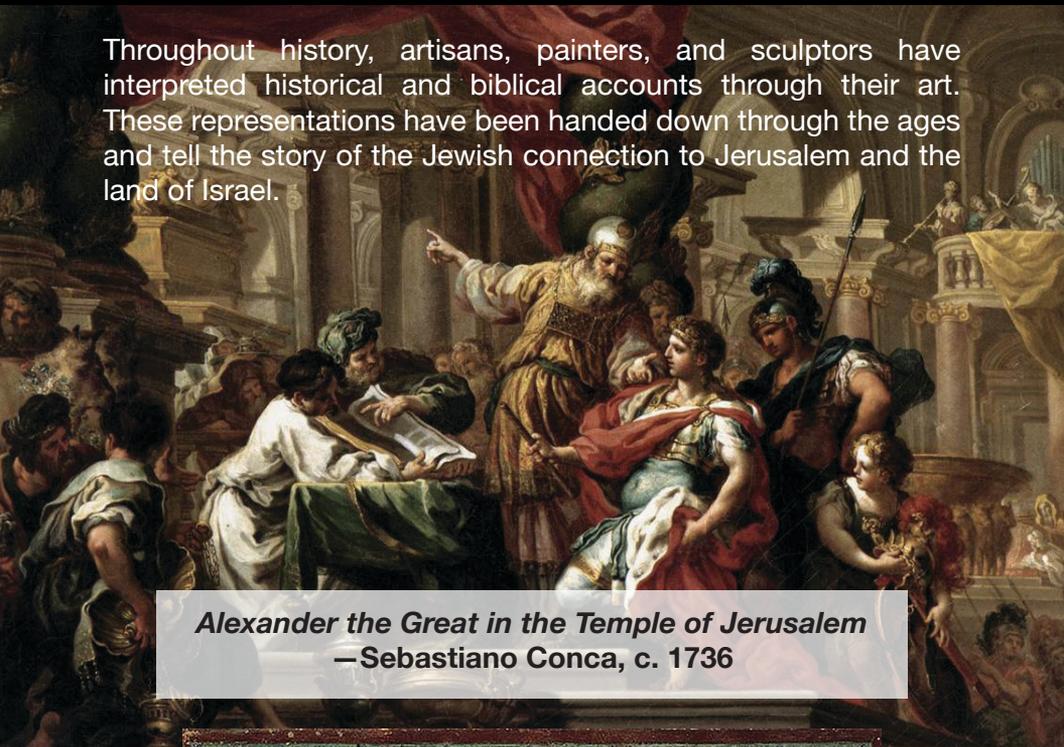
The Second Temple and Jesus (c. 30 CE)

“Then they came to Jerusalem. And he [Jesus] entered the temple and began to drive out those who were selling and those who were buying in the Temple, and he overturned the tables of the money changers and the seats of those who sold doves.” (Mark 11:15)

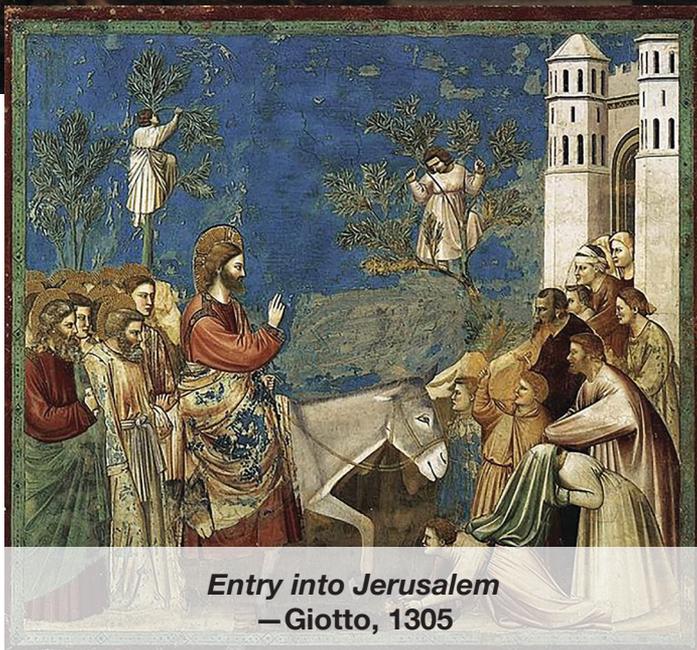
“Then he (Satan) brought him (Jesus) to Jerusalem, set him on the pinnacle of the Temple, and said to him, ‘If you are the son of God, throw yourself down from here.’ ”
(Luke 4:9)

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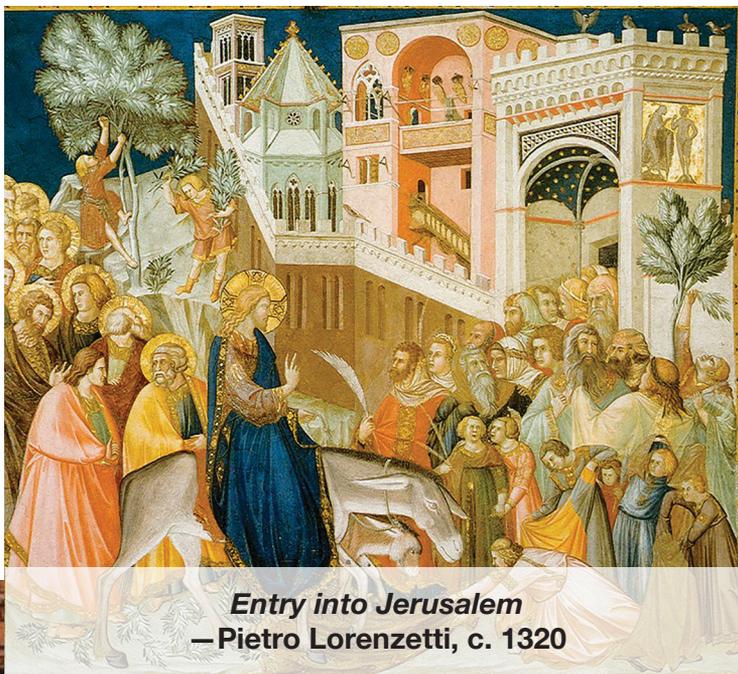
Throughout history, artisans, painters, and sculptors have interpreted historical and biblical accounts through their art. These representations have been handed down through the ages and tell the story of the Jewish connection to Jerusalem and the land of Israel.

A dramatic Baroque painting by Sebastiano Conca depicting Alexander the Great in the Temple of Jerusalem. Alexander, a bearded man in a golden and brown robe, stands centrally, pointing towards the left. He is surrounded by a group of people, including a woman in a red and white dress who is looking at him with a concerned expression. The background is filled with architectural details of a grand temple, with other figures in various poses, some appearing to be in a state of distress or confusion. The lighting is dramatic, with strong highlights and deep shadows.

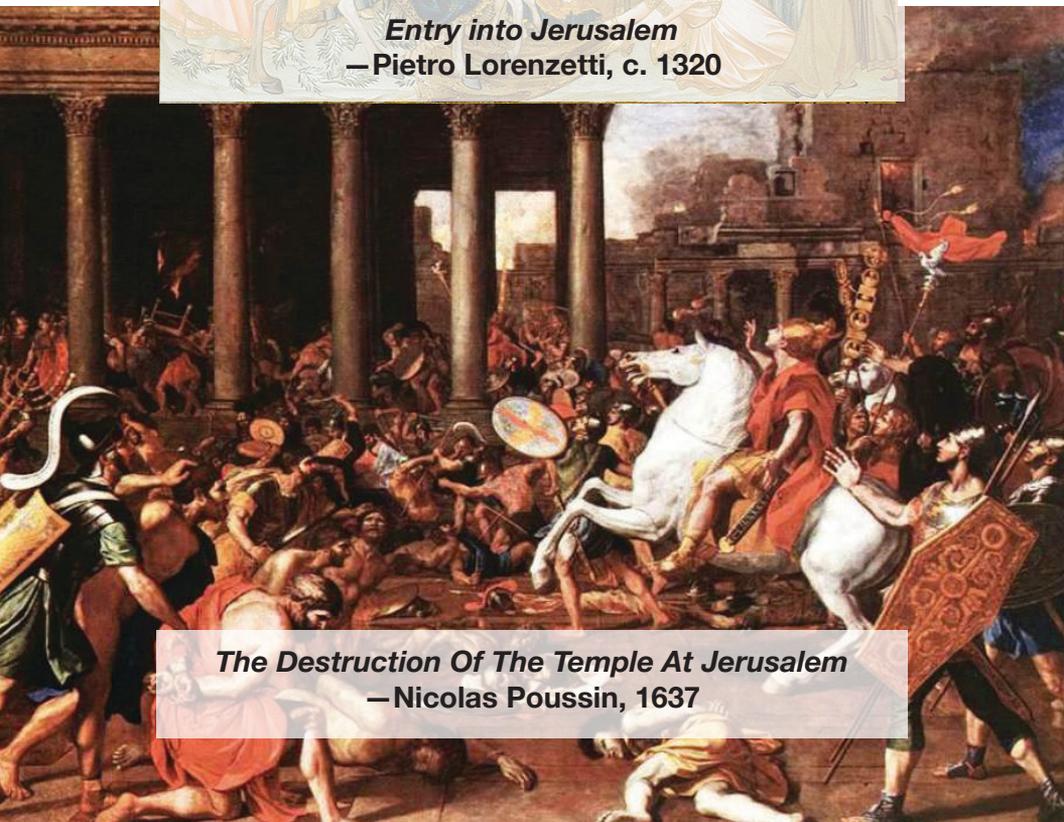
Alexander the Great in the Temple of Jerusalem
—Sebastiano Conca, c. 1736



That Artists Don't Know?



Entry into Jerusalem
—Pietro Lorenzetti, c. 1320



The Destruction Of The Temple At Jerusalem
—Nicolas Poussin, 1637

What Israel's enemies could not achieve through terrorism or wars, they hope to do through misinformation and lies. Of all the attempts to destroy the Jewish people throughout history, the campaign to distort or erase the Jewish narrative is the most devious. "Temple denial" is a prime example of anti-Semitism.

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info@standwithus.com • 310.836.6140
www.standwithus.com
PO Box 341069
Los Angeles, CA 90034-1069

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