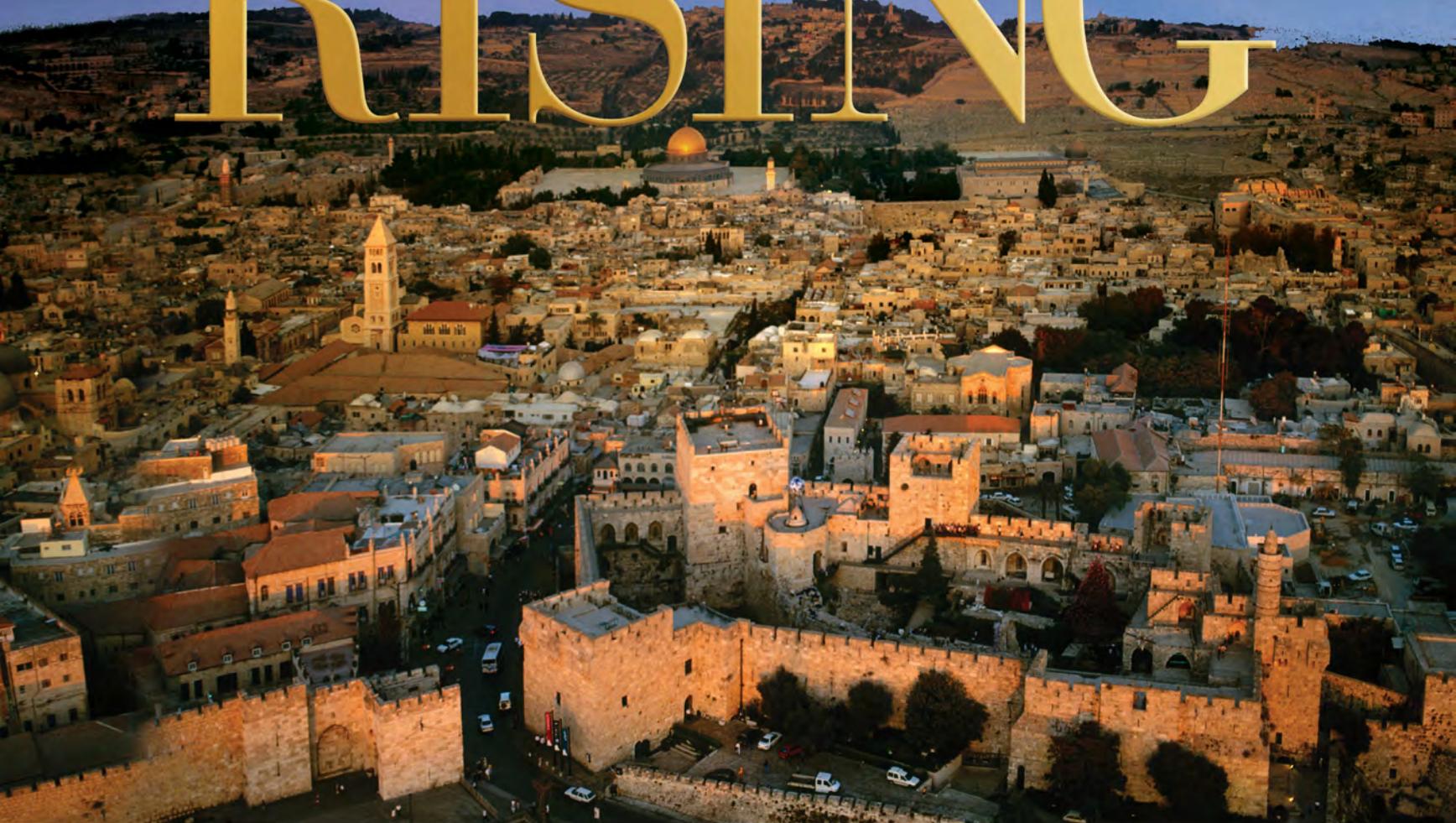


THE *CITY of PEACE* REAWAKENS



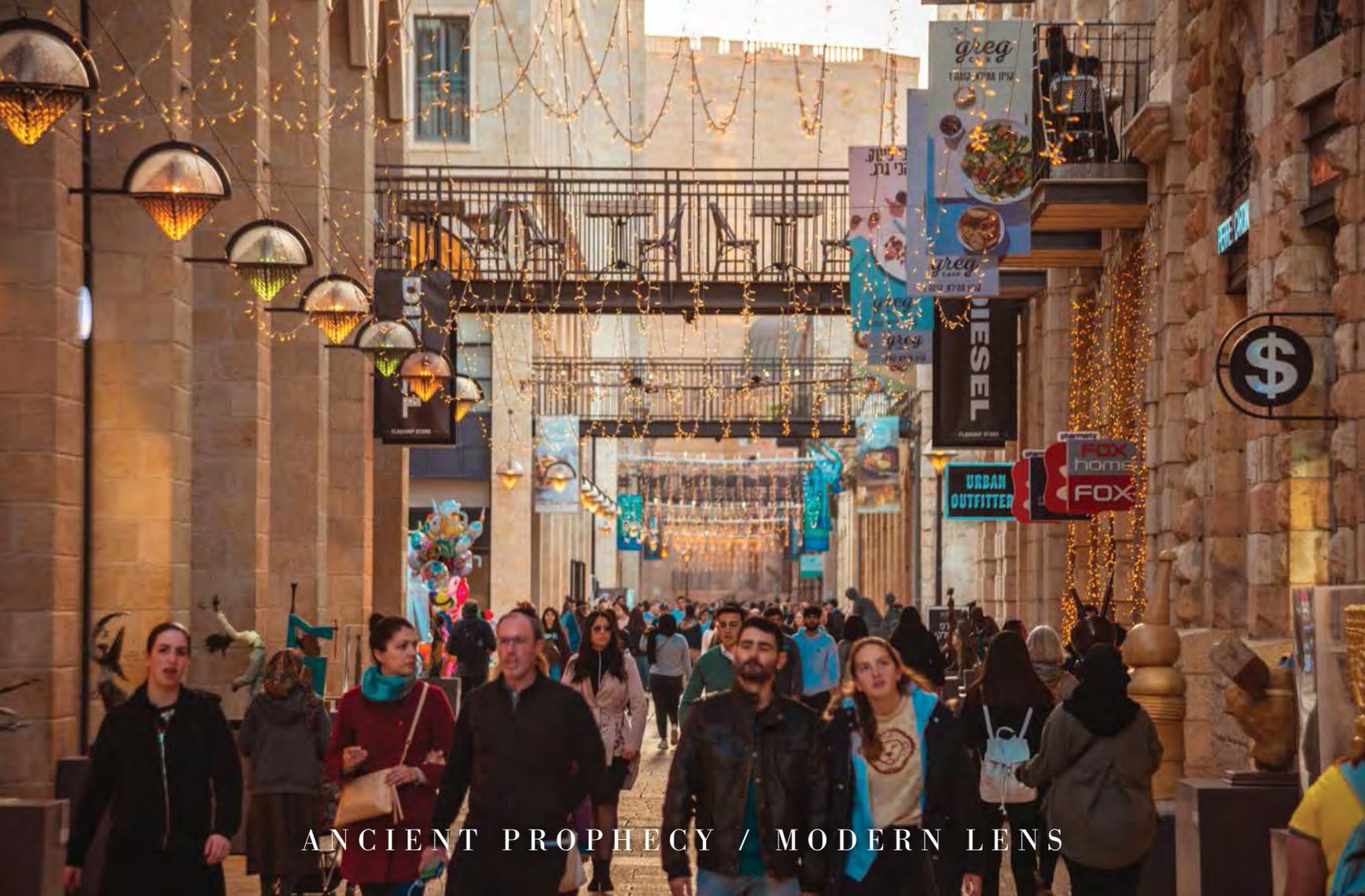
ANCIENT PROPHECY / MODERN LENS

JERUSALEM RISING



DOUG HERSHEY

Photography Edden Ram



ANCIENT PROPHECY / MODERN LENS

JERUSALEM RISING

The City of Peace Reawakens

DOUG HERSHEY

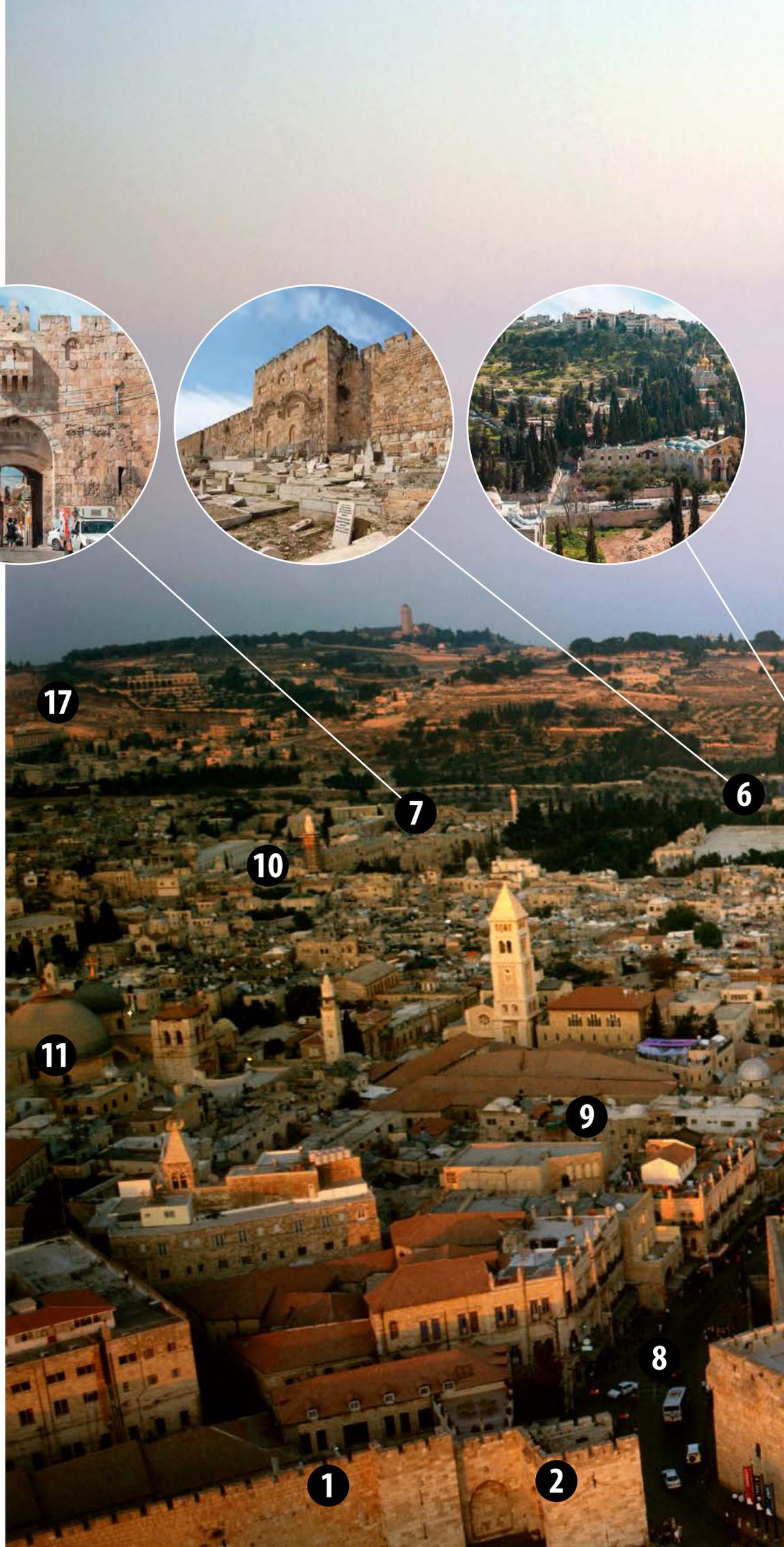
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- 1: Jaffa Gate Wall**
pages 61, 63
- 2: Jaffa Gate**
page 62
- 3: View from the Tower of David**
page 119
- 4: Tower of David (Citadel)**
page 66
- 5: South Wall**
page 70
- 6: Eastern Gate**
pages 80, 142
- 7: Lions' Gate**
page 82
- 8: Inside Jaffa Gate**
page 98
- 9: Pool of Hezekiah**
page 102
- 10: Near the Start of the Via Dolorosa**
page 108
- 11: Church of the Holy Sepulchre**
page 116
- 12: Western Wall (Kotel)**
page 124
- 13: Southwest Side of Temple Mount Area**
page 126
- 14: Dome of the Rock**
pages 134–39
- 15: Temple Mount**
pages 136–39
- 16: Al-Aqsa Mosque**
page 140
- 17: Mount Scopus**
page 144
- 18: Mount of Olives**
pages 164–65
- 19: Garden of Gethsemane**
pages 164–65
- 20: Russian Orthodox Church**
page 165
- 21: Kidron Valley**
pages 168–73
- 22: Village of Silwan**
page 174



JERUSALEM RISING

Points of Interest



18

20

19

15

14

12

16

13

21

22

5

3

4

Colorful markets
of the Old City



The background of the entire page is a photograph of a light-colored, textured stone wall. The wall is composed of large, rectangular blocks of stone with visible mortar joints. A small, dark green tree with many tiny leaves is growing out of a crack in the upper right section of the wall. The overall tone is warm and natural.

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Jerusalem Rising: The City of Peace Reawakens

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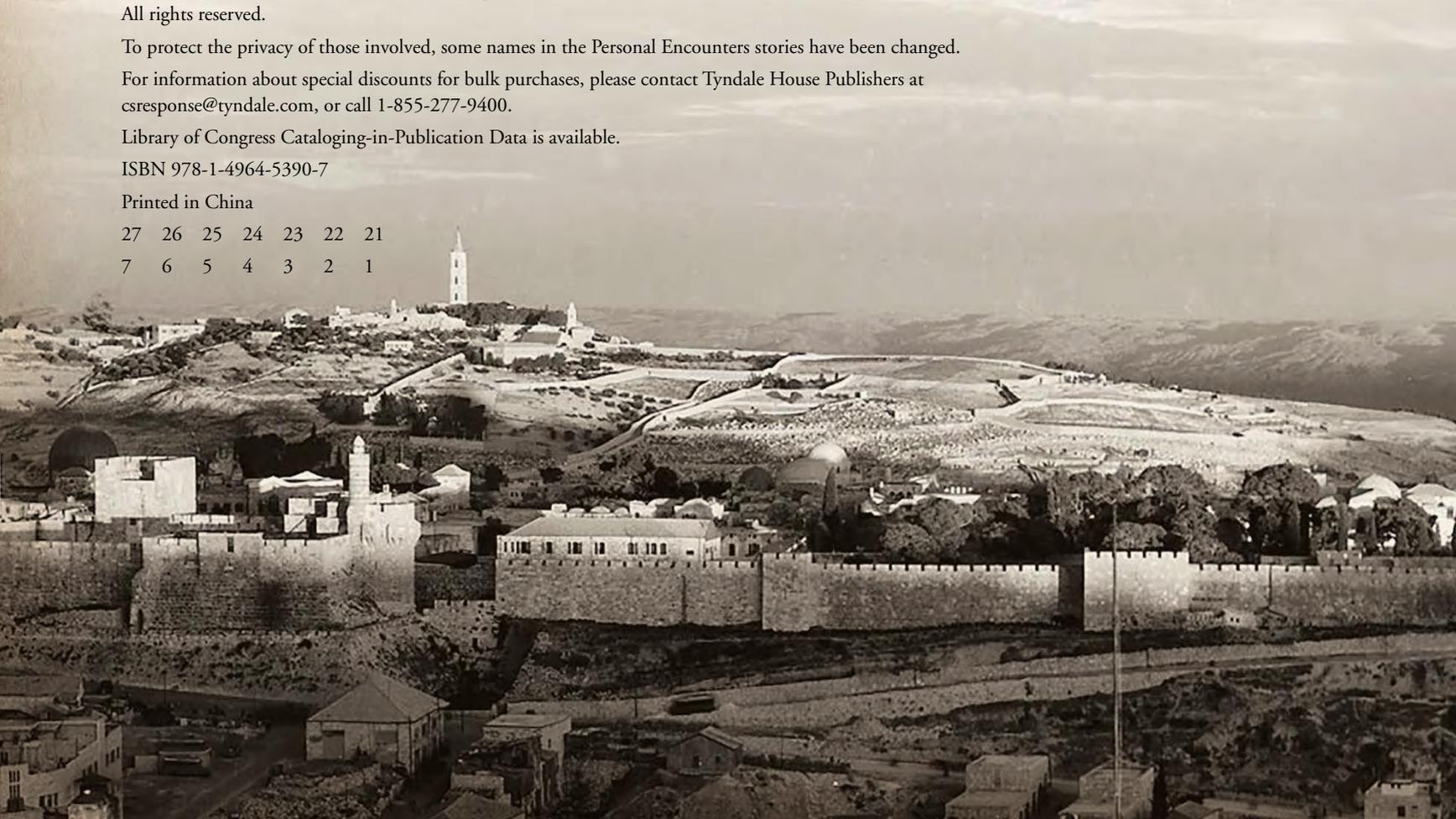
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CONTENTS



<i>Dedication</i>	8
<i>Special Thanks</i>	9
<i>Foreword</i>	11
<i>Introduction</i>	15
<i>Preface</i>	17
<i>Why Jerusalem?</i>	21
<i>The Ancient Prophecy: Zechariah 8</i>	24
<i>The First Photographers in Jerusalem</i>	29
<i>The Modern Lens</i>	
The Photos	56
Gates and Walls of the Old City	60
Old City	94
Western Wall and Temple Mount	120
New City	144
Panoramas of Jerusalem	166
<i>Conclusion: The City of Peace Reawakens</i>	196
<i>Historical References: The Hearts of Men</i>	200



DEDICATION

To Elijah, Josiah, Levi, and Rachel. I'm so proud of who you have become! You may not remember, but our journey began in this city with each of you being carried in my arms—Elijah was six, Josiah four, Levi two, and Rachel six weeks. It's also where my name—"Abba"—first stuck, thanks to Jerusalem's playgrounds. Now as you enter adulthood, may your hearts always be drawn to return to our beginning and to where our heavenly Abba has chosen to live—Jerusalem. I'll meet you there! - *Abba*



SPECIAL THANKS

Thank you to the many around the world who have enjoyed *Israel Rising* and kicked off the Ancient Prophecy/Modern Lens series, which provides a visual exploration of Ancient Prophecy, captured through a Modern Lens.

Edden, your insistence to “get it right,” arguing in Hebrew and sneaking us into unlikely places while trekking fourteen kilometers a day in Jerusalem, made this five-day shoot unforgettable! Truly amazing work! My beloved Rachel, what a joy for us to be together on these shoots! Our secret cameos are forever engraved in these pages—*shhh* . . . 🤫. My agent, Yochanan Marcellino, I’m grateful for your undying drive for excellence and have learned to trust your solid counsel. I’m blessed to be on this “Rising” road with you.

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Thank you, Kevin Jessip of Global Strategic Alliance (GSA)/The Return, for your generous support and personal introductions; Rabbi Yehudah Glick, for inspiring millions—myself included—with your amazing work regarding the Temple Mount, and for such a powerful and meaningful foreword; Rabbi Jonathan Cahn, for partnering our like-minded visions of this city and providing your heart-stirring insight in the introduction section of this work; and Lynn McCain, McCain & Co. PR, for being a consistent and faithful driver from the beginning with *Israel Rising*.

Joshua Aaron and the Music House, thanks for my Galilean home away from home, an amazingly creative place to write, and for the honor of allowing me to be the first! Thanks to DUBY Tal/Albatross Aerial Photography for the stunning cover shot of the Old City. Sam Interrante, love those headshots. Thanks to Todd Bolen/BiblePlaces.com and the Library of Congress Prints and Photographs Division for permission to use the American Colony (copyright © American Colony) and the Eric Matson (copyright © Eric Matson) black-and-white photo collections. Thanks to Julia Skinner for permission to use those beautiful shots from the 1850s (FrancisFrith.com, copyright © The Francis Frith Collection) and the beautiful IAA archival photo (copyright © Courtesy of the Israel Antiquities Authority). Thanks also to Sam Noerr/Gyroscope Graphics and Mark Maxwell for your legal counsel.



*When the LORD brought back the captive ones of Zion,
we were like those who dream.”*

Psalm 126:1, NASB

Thank you, Lord, for the honor of sharing the changes in your city and helping to restore “the captive ones,” as the psalmist promised. Many times I do feel like I’m in a dream when you exchange my own tears for joy as you bring me back to Zion again and again. For all my days, thank you.



FOREWORD

by Rabbi Yehudah Glick, former member of the Israeli Knesset

For centuries, historians around the world have pondered a mysterious secret. Though archaeologists have unearthed remnants of dozens of remarkable cultures and civilizations, of massive and complex empires of the ancient Near East—the Babylonians, ancient Egyptians, Canaanites, Akkadians, Sumerians, Hurrians, and many, many more—all but one have disappeared and become lost to history as distinctive entities. Only the People of Israel, of the smallest nations from the Fertile Crescent, have survived against all odds. They not only survived the destruction of their capital and death of their State in spite of all vicissitudes, but also brought to the world a legacy which serves until current times as the foundation of the major religions of the Western world—Judaism, Christianity, and Islam. What is the secret of this unique People?

Anyone who has opened The Book—the Hebrew Bible—is aware of the answer to this question. The secret is the Covenant the Lord made with the Patriarch Abraham. God promised him progeny, blessing, and land and assigned him a mission: to be the source of Divine blessing to all the families of the world.

Later in history, Hashem chose King David to lead the royal family. David swore not to give sleep to his eyes nor slumber to his eyelids until finding a place for the Lord's Divine Presence to dwell. Finally, Hashem pronounced the city of Jerusalem as the capital of His Kingdom, the desire of His habitation.

These blessings and assignments are the essence of the words of the prophets, who speak of all nations streaming to Jerusalem, striving to ascend the Lord's mount to listen to the teachings of His ways and go in His paths, for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem (Isaiah 2:3).

The secret of the survival of the People of Israel is a minor one compared to the phenomenon of their return in the redemption process we have been witnessing in past decades. The city of Jerusalem has been awaiting the return home of her People and is flourishing like never before. The past is reawakening, and the nations are pouring into the City of God to receive the promised blessings.

For the past two decades, I have been privileged to guide thousands of tourists from all over the world around the State of Israel, but mainly to Jerusalem. I always imagine—to myself and out loud with my tourists—the reactions of the listeners when they heard the prophet Isaiah talking about Jerusalem becoming a House of Prayer for all nations—nations who would fill the streets of the city. I remind myself that in his time the other nations were idol worshipers and the city of Jerusalem a tiny village of a few hundred acres. I recall that this was an era with no trains, buses, airplanes, or any other serious means of transportation. How did Isaiah dare think of such an illusion, that nations worldwide would be interested in this neglected city? How would people manage to get there?

We all stand astonished and privileged to live in these days when the words of the prophets are coming alive from the pages of The Book, materializing and becoming a reality. We see how Jerusalem is standing up to her name—the City of Shalom. (This is also why I gave the organization I established the name “Shalom Jerusalem.”)

Many mistakenly think the word *shalom* means “peace.” Actually, *shalom* is something much greater. It originates from the word *shalem*, meaning in Hebrew “complete, comprehensive.” Shalom refers to inclusiveness, diversity. In our tradition, it is also God's name—Harmony. It reflects the legacy of the Bible's battle against separate gods. It speaks up as a city calling out to all nations to come serve the Lord on Zion, His chosen mountain, and to unite in spite of differences. One world, One God.

Today, reviewing this wonderful book by Doug Hershey identifying Jerusalem's venues and comparing the magnificent photography of what was and what is, my eyes are filled with tears. The monumental buildings are coming to life; the faces of men, women, and children are crying out with joy coming from deep in their souls. The city is lively. Millions of prayers from generation to generation—“*Next year in Jerusalem*”—are being fulfilled in ways no one could have ever dreamt.

The hands of the God of history are more evident than ever before.

*Rabbi Yehudah Glick,
Shalom Jerusalem Foundation
Jerusalem, February 2021*





Author Doug Hershey and Photographer Edden Ram, from the roof of the King David Hotel

Merchants in the Old City



INTRODUCTION

by Jonathan Cahn, author and leader of Hope of the World Ministries/Beth Israel—Jerusalem Center

The LORD says this: “I will return to Zion and dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of armies will be called the Holy Mountain.” The LORD of armies says this: “Old men and old women will again sit in the public squares of Jerusalem, each person with his staff in his hand because of age. And the public squares of the city will be filled with boys and girls playing in its squares.”

ZECHARIAH 8:3-5, NASB

Yerushalayim, Jerusalem—the City of cities, the habitation of God’s presence and glory, the city of Messiah and His salvation, and the epicenter of biblical prophecy. Jerusalem—what was, what is, and what is yet to come.

Without Jerusalem, the purposes of God cannot come to pass. Upon this unlikely mountaintop city of rocks, resting between pastureland on one side and desert on the other, rests the fate of the world, of human history, and of the cosmos itself.

For most of the past two thousand years, Jerusalem was a neglected ruin of a city—overlooked, forgotten, languishing. And yet in the ancient prophecy of Zechariah, God promises He will remember His city and return to it. It will rise from its tomb and be filled again with old men and women, boys and girls playing in its squares. And for most of the past two thousand years, such words appeared the stuff of fantasy, an impossible dream.

Yet after nearly two thousand years and against all odds, the words of the prophets were fulfilled as the hand of God gathered His scattered people back to their ancient homeland. But it could not be complete until the Jewish people returned to their Holy City, Jerusalem. And so in June of 1967, as Israeli soldiers entered the gates of the Temple Mount, the other ancient prophecies were fulfilled: The Jewish people had returned to Jerusalem.

It was only the beginning of the miracle. What followed was nothing short of a prophetic resurrection. It is for this reason that when I lead tours to the land of Israel, I always make sure to stop inside the Old City and there recite the prophecy of Zechariah 8, of the children playing in the city’s squares. Yet it has never happened that I’ve read those words and the tourists have seen, in living color, Jewish children playing in the squares—prophecy fulfilled in flesh and blood.

And that is why Doug Hershey’s *Jerusalem Rising* is so powerful. It is a witness in graphic imagery to the reality of God’s existence, the truth of His Word, the record of His hand in the affairs of human history, the faithfulness of His promises, and His love and mercy toward His ancient people. The images in the book are not matters of opinion or feeling but are the immutable stones that cry out, “*God is real, and His love endures forever.*”

They not only cry out but also prophesy, “*Messiah is coming again*”—for the return of the Jewish people to Jerusalem is the prophetic prerequisite for Messiah’s return, on the day they will cry out, “*Baruch haba b’Shem Adonai*”—“*Blessed is He who comes in the Name of the Lord.*”

May this book strengthen and encourage all who put their hope in Him, the Messiah—the Light of the World, the Hope of Israel, and the King of Jerusalem.

Jonathan Cahn

“After all, I think Jerusalem is part of . . .
the world’s heritage.”
King Hussein of Jordan



Revisiting the spot where I stood on the Mount of Olives years ago

“The view of Jerusalem is the history of the world; it
is more, it is the history of earth and of heaven.”
Benjamin Disraeli, nineteenth-century British prime minister,
Tancred, vol. 1 (New York: M. Walter Dunne, 1904), 23–24

PREFACE

On a fall day during Sukkot (the Feast of Tabernacles), I was standing on the Mount of Olives with a bus group of Christians and Jews, overlooking the Old City from one of the most iconic spots in Jerusalem. The sun was warm against the cool autumn breeze, the sky a vibrant blue, with white, wispy clouds blowing in directional chaos. For the few minutes we had there among the hustle and bustle, it seemed I was all alone.

As my eyes accepted the famed view and my heart began to settle, what impacted me the most were the clouds overhead. They looked so familiar, like the ones I used to see over my childhood home. I had an overwhelming revelation that the mysterious, faraway city of Jerusalem I had read about as a kid was a tangible location with real people, problems, and events—and with real promises—all covered in white, puffy clouds! This place, the stories, its destiny . . . just like those clouds, they were as inexplicably real and familiar as my life on the other side of the world.

More than twenty years later, I don't remember much about my ten-day trip, aside from that brief encounter with the clouds. It was when I suddenly understood that my life—somehow, some way—would be interwoven with this city and region. Even if it took another twenty to thirty years, I knew then that Jerusalem was where I belonged and needed to go back to. As a prominent rabbi would later tell me, “The pull of Jerusalem is like gravity—you can't escape it.” Since that life-changing moment, I've realized my

story is not unique, both throughout history and in our current day. What in the human heart feels such an unexplainable pull toward this city? Across the ages, people of different backgrounds, cultures, and religions have all sensed it and responded.

Jerusalem is unique among all cities on earth; no other city changes people so dramatically upon their first visit. No other city's future has been foretold, from its destruction to its rebirth to its prophesied rise back to center stage in the theater of history. Even through the centuries of its desolation, it has been prayed for, sought after, fought against, and wept over. Yet it wasn't until the return of the Jewish people, who had made it their capital, that Jerusalem truly began to revive. This stunning revival is still occurring today, as you will soon see. And while it is happening, hearts are still being drawn to Jerusalem—perhaps even your own.

Ironically, Jerusalem—the “City of Peace,” as its name means in Hebrew—has been attacked or besieged more than seventy times, has changed hands more than forty times, and was completely destroyed at least twice. As historian Simon Montefiore writes, Jerusalem is “*the desire and prize of empires, yet of no strategic value*” (Simon Sebag Montefiore, *Jerusalem: The Biography* [New York: Alfred A. Knopf, 2011], xxi). Historically it was a small mountainous city away from any viable trade route, with only an average water source and no coastal access or natural resources. There is no earthly reason why anyone would want to control Jerusalem. Yet a spiritual reason is another matter.



Jerusalem is a witness, an echo of eternity. Stand still and listen.”

*A. J. Heschel, twentieth-century Polish-born American rabbi and Jewish theologian,
from “An Echo of Eternity,” quoted in *I Asked for Wonder* (New York: Crossroad, 1984), 116*



You're shaking. . . . So am I. It's because of Jerusalem, isn't it? One doesn't go to Jerusalem, one returns to it. That's one of its mysteries."

Elie Wiesel, renowned writer, Nobel Prize recipient, and Holocaust survivor,

A Beggar in Jerusalem (New York: Random House, 1970), 186

Jerusalem's connection to the God of the Bible is undeniable. Specifically, he said it is the only city where he has chosen to dwell: "For the LORD has chosen Zion, he has desired it for his dwelling, saying, 'This is my resting place for ever and ever'" (Psalm 132:13-14). This alone sets it apart from any other place on the planet. The numerous ancient prophecies that surround the destruction and future revival of Jerusalem are remarkably unique, one of which we will look at in the pages ahead. For centuries, devout men and women have been looking for and praying toward that glorious end, a fact which is also unrivaled with any other city.

In the second century, one such account of this hope was written about Rabbi Akiva, as recorded in the Talmud many years later:

Once [Rabbi Akiva and three fellow Sages] were coming up to Jerusalem. When they reached Mount Scopus, they rent their garments. When they came to the Temple Mount they saw a fox emerging from the Holy of Holies, and they started to weep. But Rabbi Akiva smiled. His companions said to him, "Why are you smiling?" He replied, "Why are you weeping?" They said, "A place about which it is written: A stranger who comes close shall be put to death (Numbers 1:51), and now foxes are walking about there—should we not weep?" "That is why I am smiling," Rabbi Akiva replied, reminding them that the Prophets had foretold both the destruction of Jerusalem and its restoration. "Now that the prophecy of its desolation has been fulfilled," he said, "I know that its restoration will also come to pass"

(Talmud, Makkot 24b, quoted in Jack Friedman, *The Jerusalem Book of Quotations: A 3,000-Year Perspective* [Jerusalem: Gefen, 2007], 22).

It was while working in and flying over Jerusalem during photo shoots for *Israel Rising*, the first book in the Ancient Prophecy/Modern Lens series, that I knew I needed to return to focus only on this city and the mystique it carries. Since then, a quote from Shmuel Yosef Agnon has stirred my heart and become my prayer: "I returned to Jerusalem, and it is by virtue of Jerusalem that I have written all that God has put into my heart and into my pen" ("Shmuel Agnon Banquet Speech," nobelprize.org). I have prayed the same will be true of this project.

In the pages ahead, you'll read a compelling ancient prophecy. Written nearly 2,600 years ago, parts of it defy logic and fly in the face of the last two millennia of human history. Given traditional conflicts, the prophecy's predictions seem unlikely or even impossible. They foretell the revival of the city—the restoration of life and honoring of a Jewish culture that, until the Six-Day War of 1967, seemed to be a distant, idealistic dream. Yet within our lifetimes, much of it has begun to unfold in an unprecedented way.

The awe-inspiring photography in this book contains visual treasures that few have ever seen. I obtained some of the oldest photos ever taken of Jerusalem—from the 1840s to 1860s—for the purpose of reshooting them as accurately as possible, showing the dramatic changes that have occurred in such a short amount of time. For many of these photos, we found the "X" that marked the spot on



*I would never call Jerusalem beautiful or comfortable or consoling.
But there's something about it that you can't turn away from."*

*Pico Iyer, twentieth-century author and travel writer,
Talk of the Nation interview, npr.org, June 15, 2011*

which these early adventurous photographers stood. In cases where an older style of photography was used, the locations were particularly difficult to find. But once we understood a key aspect of how those photos were recently presented, we identified the correct angle and retook the shots, perhaps for the first time in 175 years.

I've also included many photos from the American Colony Collection (ACC) that were not in my previous book, *Israel Rising*. Whenever possible, priority was given to the early and rare photos, as few have seen pictures of Jerusalem from this era, let alone compared them to photos taken from those exact angles today. Many times, shooting from the exact angle was not possible due to the growth of vegetation, buildings, and population . . . and yet these changes are precisely what were prophesied. The results are astounding.

You'll also read short vignettes of my "Personal Encounters"—accounts of people I got to know while on the photo shoot, including my Israeli photographer, Edden Ram. Born in America but raised in Israel, Edden is a talented and adventurous travel photographer in his own right. He not only captured some of the most amazing photography of Jerusalem that I've ever seen, but also the essence of the Israeli heart and the spirit of these early photos. In our drive to find "the spot" for each photo, we climbed more walls and fences; ignored, schmoozed, or argued with more security guards; and quietly got in and out of more sticky areas than I will admit to. He was perfect for this project.

Finally, you'll read quotes revealing how Jerusalem has motivated both soul-stirring devotion and warmongering claims, capturing the desires of Jews, Christians, and Muslims for the last two thousand years. From Christopher Columbus's request that profits from his exploration be used to recover Jerusalem to Turkish President Recep Tayyip Erdoğan's statement claiming his country has a stake in Jerusalem, it's undeniable that even in Jerusalem's desolation, this city has continued to seize hearts and blur the lines between the impassioned, the devout, and the obsessed. There is a reason why.

At the end of the book, the decision will be yours to make: Is this all just a historical coincidence, or is the ancient prophecy coming to pass? Like Rabbi Akiva's wisdom demonstrates, if the destruction has come to pass and restoration is beginning, perhaps we can expect the rest to unfold as well. As the history of Jerusalem has already demonstrated from the beginning, time will tell.



It is my distinct honor to welcome you home to a unique perspective of Jerusalem—the center of the earth!

Doug Hershey



*This is what the Sovereign LORD says:
This is Jerusalem, which I have set in
the center of the nations."*

Ezekiel 5:5



“*Jerusalem of gold, and of bronze and of light,
behold I am a violin for all of your songs*”
Naomi Shemer, “Jerusalem of Gold”

WHY JERUSALEM?

One of the most ancient and historical cities in the world, Jerusalem has captured the hearts and minds of the nations for three millennia. Originally it was a small and isolated mountainous city, built on one of the smallest hills in the Judean range at the point where the Kidron, Tyropoeon, and Hinnom valleys join. As mentioned before, the city held little strategic value positioned away from ancient trade routes. Even today, it has little, if any, natural resources and only a meager water source. At best, its location is unimpressive. Yet it has continued to find itself at the center of world plans, goals, and conflicts.

While it was more than three thousand years ago that King David made Jerusalem Israel's capital, he was not the first to capture the city. One of its early historical mentions is in the Scriptures, where the book of Judges mentions that the tribes of Judah and Benjamin both fought the Jebusites for control over the city. Yet Israel wasn't able to hold it until King David conquered and finally subdued the Jebusites, securing Jerusalem and making it his capital.

This act likely contributed to Israel's love for David. His childhood home was in Bethlehem, a mere five miles away, and as king and military leader

over Israel, he could have established a comfortable capital city in his hometown. Instead, he chose to live on the front lines with his warriors, risking his own life to ensure the city remained Israel's capital. Since then it has remained on the front lines throughout history, even struggling to retain its Jewish identity. Midway through the twentieth century, Winston Churchill quipped, "You ought to let the Jews have Jerusalem; it is they who made it famous" (quoted in Evelyn Shuckburgh, *Descent to Suez* [New York: W. W. Norton, 1987], 251).

Yet King David was not the only one who chose Jerusalem. Around the same time, it was becoming clear that the Lord had also chosen it to be more than a mere earthly city:

The LORD appeared to [David's son Solomon] at night and said: . . . "I have chosen and consecrated this temple [in Jerusalem] so that my Name may be there forever. My eyes and my heart will always be there."

2 CHRONICLES 7:12, 16, EMPHASIS ADDED

The LORD, the God of Israel, says: . . . "I will give one tribe to [Solomon's] son so that David my servant may always have a lamp before me in Jerusalem, the city where I chose to put my Name."

1 KINGS II:31, 36, EMPHASIS ADDED

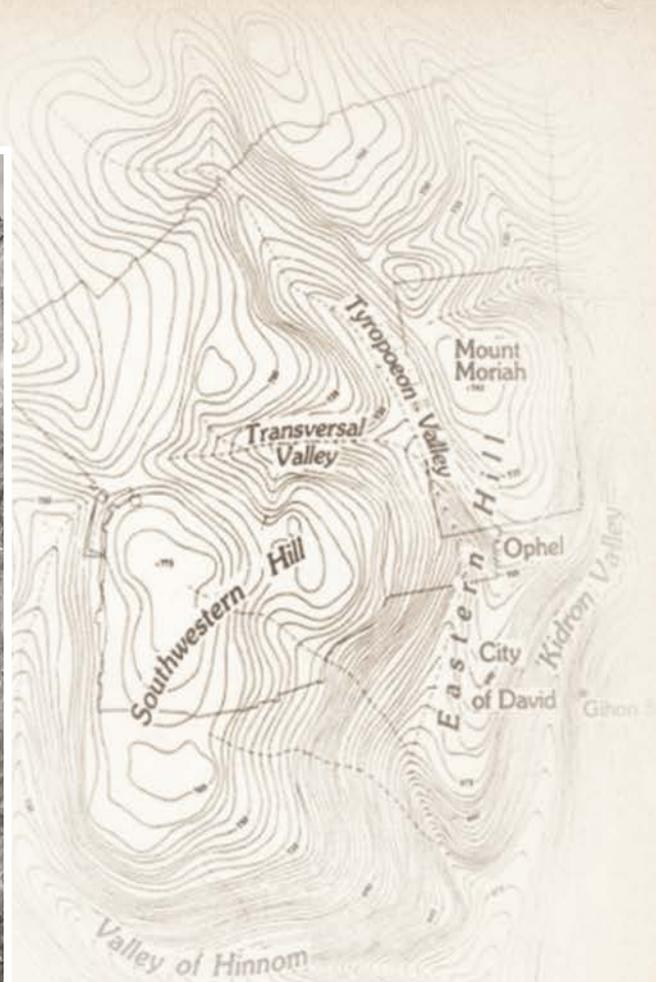
From the time of Moses, God said he would bring Israel to the place he had chosen for his name to dwell forever. Perhaps this was not simply symbolic or metaphorical but literal as well. In the Hebrew language, the combinations of letters that form words have meaning, and the letters themselves often represent specific words. The twenty-first letter of the Hebrew alphabet is the letter shin (ש), and in Jewish tradition, it represents the word *El Shaddai*, one of the names of God.

We find this letter in many traditional and religious settings relating to the Torah (the first five books of

the Bible, written by Moses) and to God. It can be seen on mezuzahs (little boxes holding tiny scrolls of specific Scriptures, fastened to the doorposts of Jewish homes) and on phylacteries (small boxes with specific Scriptures, often worn on the arms and above the foreheads of religious Jews while praying). It's also the shape the high priests made with their hands while extending their arms to bless the people of Israel.

As you can see, the shin is a significant letter in Judaism. When looking at old aerial photos or a topographical map of Jerusalem, it's evident that the city's three valleys naturally form the crude shape of

YEAR	PERIOD	LAND NAME	EYEWITNESS ACCOUNTS OF THE LAND
UNDER FOREIGN RULE			
539–332 BC	Persian Empire, return of exiles, Second Temple	Judah/Jerusalem	Ezra; Nehemiah; Zechariah; Haggai
332–142 BC	Greek Empire	Judah/Jerusalem	1 Maccabees 1:29-39
JEWISH INDEPENDENCE			
142–63 BC	Hasmonean Dynasty	Judah/Jerusalem	1 Maccabees 14:5-12
UNDER FOREIGN RULE			
63–37 BC	Roman Empire	Judah/Jerusalem	
37–4 BC	Roman Empire/Herod	Judah/Jerusalem	
4 BC–AD 70	Roman Empire/procurators	Judah/Jerusalem	Flavius Josephus
70–136	Roman Empire/Jewish expulsion	Aelia Capitolina	Pliny the Elder
136–306	Bar Kochbah Revolt/ Roman Empire	Palestine/ Aelia Capitolina	Dio Cassius
306–614	Byzantine Empire	Palestine/Jerusalem	Helena; Paula of Bethlehem; St. Jerome
614–628	Neo-Persian/Sasanian Empire	Palestine/Jerusalem	
628–638	Byzantine Empire	Palestine/Jerusalem	Sophronius
638–1099	Multiple Muslim/Arab caliphates	Palestine/Jerusalem	Mukaddasi
1099–1291	Crusades	Palestine/Jerusalem	Nahmanides
1291–1516	Mamluk Sultanate	Palestine/Jerusalem	Niccolò of Poggibonsi
1516–1917	Ottoman Empire	Palestine/Jerusalem	Alphonse de Lamartine; Mark Twain
1917–1948	British Mandate	Palestine/Jerusalem	Rabbi Abraham Isaac Kook
1948–1967	Kingdom of Jordan	Transjordan/ Jerusalem	David Ben-Gurion; Shmuel Yosef Agnon
JEWISH INDEPENDENCE			
1967–present	Israel	Israel/Jerusalem	Yehuda Amichai



**Topographical Relief Map of Jerusalem,
1934–39 (ACC—Views of the City)**

North at the top. This relief map is believed to be one created by Ernest Beaufort of the American Colony community.



a shin, making the argument that God’s name really does rest forever among Jerusalem’s hills and valleys, just as the Lord spoke through the prophets.

Whether or not one recognizes the shin in the hills and valleys of Jerusalem, this isn’t what makes the city unique. No other people group has the history of its capital city foretold in ancient writings. Jerusalem has no equal—from the city’s conquest, destruction, and enduring desolation to its revival as a world player and prophesied seat of power for a King who will rule the earth. Furthermore, according to these

prophecies, the Creator calls the physical location of Jerusalem “home” and will personally dwell there with his people. For 1,900 years after the Romans burned the city and region—and most significantly after the decline of the Byzantine period in the fourth century—history clearly demonstrated that Jerusalem was indeed a barren wasteland. Yet dramatic changes have taken place over the last half century. Let’s look at what the ancient prophecy in Zechariah 8 says about what is coming and see whether there is a connection.



THE FIRST PHOTOGRAPHERS IN JERUSALEM

Today Jerusalem is a popular tourist destination with a growing population and an exciting international culture. Yet historical eyewitness accounts from travelers like Mark Twain tell us that Jerusalem was once a quiet, dilapidated, and empty wasteland. After spending some time in the city in 1867, Mark Twain famously wrote, *“Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here”* (Mark Twain, *The Innocents Abroad* [Hartford, CT: American Publishing, 1869], 560). Upon his departure, he lamented, *“Renowned Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur, and is become a pauper village; the riches of Solomon are no longer there to compel the admiration of visiting Oriental queens”* (607). It was as if any romantic notions he had of this profound, ancient biblical city were quickly overtaken by the reality of desolation that could be seen, smelled, and tasted at every turn. By the

time he boarded his ship in Jaffa, he seemed eager to leave.

At least twenty-five years before Twain first shared his bleak descriptions of Jerusalem, entrepreneurial explorers embarked upon the Holy Land to document it using daguerreotype, the first revolutionary form of photography. It used a chemical reaction on a light-sensitive, silver-coated copper plate, coupled with mercury vapors and iodine, to make the process of capturing true images much faster and more mobile. Due to their commitment and artistic passion, we can see for ourselves the work and travels of these early photographers, the most notable being Joseph-Philibert Girault de Prangey. Soon pioneers like Francis Frith used even faster and easier processes in the 1860s, producing far better images. Thanks to their enduring struggles, we can see exactly what Mark Twain wrote about, as well as the state of Jerusalem twenty-five years before his arrival.

JOSEPH-PHILIBERT GIRAULT
DE PRANGEY, 1842-44





Perhaps the most unlikely of these explorers, Joseph-Philibert Girault de Prangey (1804–92), has become for me an exciting and unsuspecting hero of this photo project. He was a Paris-trained painter at heart with a love for architecture and landscape. Ironically, his painting roots may have unintentionally credited him with taking Jerusalem’s oldest photographs. He learned daguerreotype photography in 1841, possibly from its creator, when Louis Daguerre himself publicly demonstrated his state-of-the-art process.

Soon afterward, adventure photographers flooded the Middle East, hoping to capture the region in more accurate images that could be made available to the public. Girault de Prangey shared this excitement, traveling to Italy, Greece, and the Middle East during the early 1840s. Toward the end of his time in Jerusalem, he wrote in a letter home, *“After spending 55 days in the holy city and its environs . . . I am sure you can share*

my natural delight in fulfilling a dream cherished since childhood. . . . How happy I am to realize that in a few months I will be able to share them with you as they are, as I bear with me their precious and unquestionably faithful trace that cannot be diminished by time or distance” (quoted in Karen Chernick, “The Earliest Surviving Photographs of Jerusalem Live On in Historic Exhibit,” *Jewish Standard*, February 12, 2019, jewishstandard.timesofisrael.com). Even for this French photographer, we can sense his childlike attraction to Jerusalem. Now he is a part of Jerusalem’s history.

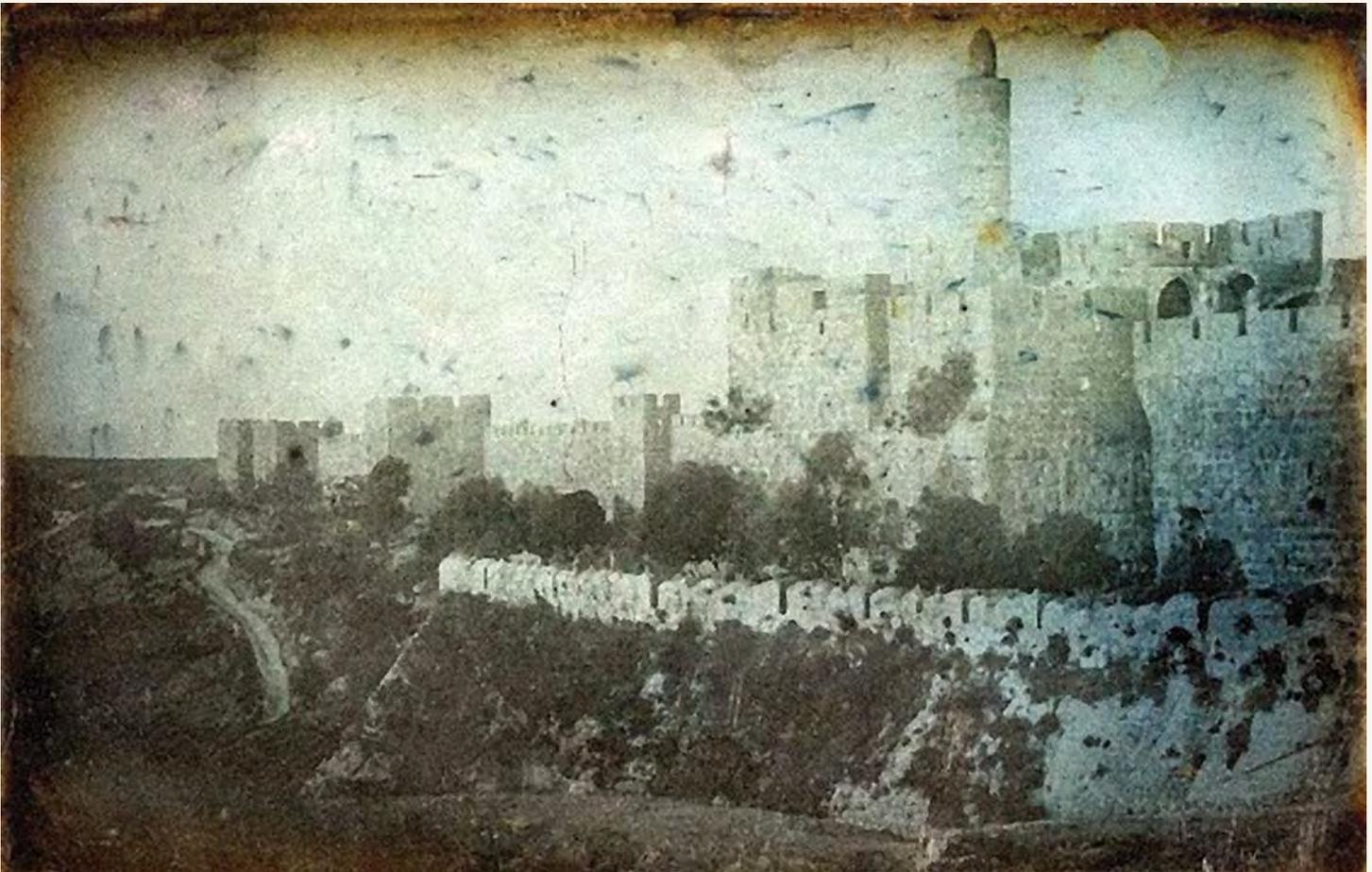
Upon returning home to France, Girault de Prangey published lithographs of watercolor paintings and ink-pen drawings that he made from his more than nine hundred daguerreotypes, while carefully storing the actual photoplates in wooden boxes. This fact alone may be why we know of him now. Many adventure-seeking photographers explored the Middle East before

Tower of David (Citadel)

The image on the left is Girault de Prangey's daguerreotype; the image on the right is the actual view in 1844.



While the current walls and tower date to the sixteenth century, this location near the Jaffa Gate has been significant since at least the Hasmonean Kingdom more than two thousand years ago, when a defensive wall and towers stood at the site. Remains of a wall dating back to King Hezekiah's reign during the First Temple period were also found. See today's comparison on page 67.



Girault de Prangey arrived, yet no known original works of his predecessors exist.

While it is said that he reportedly enjoyed showing his photographic plates to private guests, Girault de Prangey never exhibited his daguerreotypes publicly, and they were soon forgotten. It wasn't until the 1920s, about thirty years after his death, that the new owner of his run-down estate discovered these treasures in their old wooden crates. Yet the world didn't catch its first glimpse until 2003, eighty years later, when several select pieces were auctioned, with one selling

for more than \$900,000.

One hundred and sixty years after capturing his photos of Jerusalem, word was finally getting out regarding Girault de Prangey's photography. The Smithsonian Institution began to digitize his work and shared it online with the world in 2014, yet with one misunderstood detail. The daguerreotype plates were correctly published as they are, a perfect mirror image of the subject matter, but to the viewer, the pictures reversed the real-life perspective. Aside from local historical guides in Jerusalem understanding this fact, it



has gone largely unnoticed until now.

Ironically, in *Israel Rising*, I also published a couple of Girault de Prangey's reversed images. Before realizing this quandary in my research for this book, I would stare at one of his photos—such as *Dome of the Rock*—yet still be lost. I knew Jerusalem's backstreets and the Old City's hidden gems, but I still couldn't place the angles his shots were taken from. Hidden in plain sight, it wasn't until we reversed the images, at the prodding of a friend, that I fully recognized the true view. At that point, I knew exactly where they had been taken and where to go to enable my team to reshoot them. It is my

honor to share with you, possibly for the first time ever, these true angles and the then-now comparisons with his work, spanning more than 175 years. The results and obvious transformations are astounding and truly speak to how this city has come back from the ashes.

In these featured photographs from 1844, the image on the left reflects the actual daguerreotype plates and how they were first published. The image on the right shows the true views that one would see at these locations, which you'll find re-created throughout this book.





Dome of the Rock

The image on the left is Girault de Prangey's daguerreotype; the image on the right is the actual view in 1844.



One of the more well-known shrines in Jerusalem, the Dome of the Rock, was built in the late seventh century, within the first sixty years of the founding of Islam. Ironically, the structure was originally based on Byzantine church and palace construction. It is situated over what many consider to be a rock called the Foundation Stone, where according to Jewish tradition, God created Adam, Abraham almost sacrificed Isaac, and the First and Second Temples stood. See today's comparison on page 135.



Village of Silwan

The image on the left is Girault de Prangey's daguerreotype photo; the image on the right is the actual view in 1844.



Located across the Kidron Valley from the ancient City of David and known today as Silwan, this village dates back to biblical times. The area has often been referred to as the "Hill of Corruption" since it's here that King Solomon built a shrine to the foreign gods of his wives (1 Kings 11:7-8; 2 Kings 23:13); idols from the time of Solomon have even been found at this site. Prestigious biblical tombs are also located on this hillside, dating to the same era. See today's comparison on page 175.





Jerusalem from Mount Scopus

The top photo is Girault de Prangey's daguerreotype; the bottom photo is the actual view in 1844.



One of the most revealing shots from this early time period shows the size and dimensions of Jerusalem in 1844. The same year, an Ottoman Empire census recorded over fifteen thousand people living in Jerusalem, with more than seven thousand inhabitants being Jewish. This photo was taken from Mount Scopus, where the primary Roman command post under Titus was located during the siege of Jerusalem and the Temple's destruction in AD 70. Today it is where Hebrew University stands. See today's comparison on pages 186–87.







Lions' Gate

The Lions' Gate, on the eastern side of the Old City. The image on the left is Girault de Prangey's daguerreotype; the image on the right is the actual view in 1844.



Jacob's prophecy in Genesis 49:9-10 connected the tribe of Judah with the symbol of a lion and Israel's future monarchy. Because the nation's kings ruled from Jerusalem, Israel's capital, the lion became a vital part of the city's identity and history. Ironically and according to legend, in the early sixteenth century the Ottoman sultan Selim had plans to destroy Jerusalem until he dreamed that lions were eating him for doing so. After promising to protect the city with a wall, he was saved. The next sultan, Süleyman the Magnificent, rebuilt the walls around 1538 and added the protective lions, or leopards, to the gate. See today's comparison on page 83.



CONCLUSION

The City of Peace Reawakens

For the first time in almost two millennia, dramatic and unprecedented changes are happening in the city of Jerusalem. Perhaps what's most amazing is that many of them were foretold more than 2,500 years ago. Let's look again at aspects of this ancient prophecy from Zechariah 8:4-8:

This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each of them with cane in hand because of their age. The city streets will be filled with boys and girls playing there."

This is what the LORD Almighty says: "It may seem marvelous to the remnant of this people at that time, but will it seem marvelous to me?" declares the

LORD Almighty.

This is what the LORD Almighty says: "I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God."

We've already seen that until the Six-Day War in 1967, when Israel took full ownership of Jerusalem for the first time in more than two thousand years, the prophecies described above had not come to pass. Over the past fifty years, we've seen that despite occasional periods of unrest, peace and security have increasingly become a hallmark of life in Jerusalem. As history shows, this has not always been the norm.

Today, in the view of history, peace and security are growing in Jerusalem as never before. Just as prophesied in Zechariah 8:4-8, old men and women are walking in the streets with their canes, and children are playing there. God's people are returning to live in Jerusalem.



God also said through Zechariah that he would save his people from the nations to the east and to the west. The last one hundred years marks the first time in history that the Jewish people have been returning from nations all over the world. And they are coming back to Jerusalem. For centuries, travelers and locals alike commented on the dwindling population of Jerusalem and how quiet and forlorn the city was. According to a 1906 travel guide to Palestine, the population of Jerusalem was at least 60,000 people, with 40,000 of those Jews (Karl Baedeker, *Palestine and Syria Handbook for Travellers*, 4th ed. [New York: Charles Scribner's Sons, 1906], 22, 24). In 111 years, the population multiplied many times over to 559,800 Jews out of a total population of 901,300 in 2017 (Peggy Cidor, "The Holy City: Jerusalem by the Numbers," *Jerusalem Post*, May 21, 2020, jpost.com).

Now let's consider Zechariah 8:12:

The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people.

It's happening right now: The physical land has responded to the presence and care of the Jewish people in Jerusalem, who have cultivated it and are bound to it by an everlasting covenant. In the last one hundred years, after a decimating four-hundred-year period of Ottoman rule, the Jewish National Fund has replanted entire forests around Jerusalem, bringing big changes to the city and its surrounding areas. Weather patterns have brought more dew and rain, topsoil is being naturally re-created, and animal populations are returning. While the city had begun growing prior to the rebirth of the nation in 1948, it had not experienced



anything close to this type of growth and production since the Hasmonean Kingdom before the time of the Romans (142–63 BC). Today it is flourishing like never before as exports of flowers, fruits, and vegetables grown on farms surrounding Jerusalem are being shipped around the world. And after centuries of travelers and locals alike commenting on the dwindling population of Jerusalem and how quiet and forlorn the city was, the nations are now streaming to Israel, and specifically Jerusalem:

This is what the LORD Almighty says: “Many peoples and the inhabitants of many cities will yet come, and the inhabitants of one city will go to another and say, ‘Let us go at once to entreat the LORD and seek the LORD Almighty. I myself am going.’ And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him.”

This is what the LORD Almighty says: “In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and

say, 'Let us go with you, because we have heard that God is with you.'"

ZECHARIAH 8:20-23

The year 2019 was a record for tourism in Israel, surpassing the 4.5-million-visitors mark for the first time ever (Eytan Halon, "Israel Welcomes Record-Breaking 4.55 Million Tourists in 2019," *Jerusalem Post*, December 29, 2019, jpost.com), and according to statistics from 2016, it's likely that at least 78 percent of these visitors also went to Jerusalem (see "Jerusalem Is Moving in the Right Direction: Statistics and Numbers," Israel Ministry of Foreign Affairs, mfa.gov.il). Regardless of their purpose for coming, never before in history have the nations shown such interest in seeing Israel and visiting its capital city, Jerusalem.

Perhaps even more stunning is that amid the rise of anti-Semitism around the world, an unprecedented rise in support for the Jewish people has come from the nations, primarily from Christians within those nations. While it is difficult to find a 100-year time span in the last 1,700 years when a segment of the Christian church has not been directly or indirectly involved in the persecution of the Jewish people, the tide is beginning to turn. Organizations with millions of members, such as Christians United for Israel, are becoming vocal defenders and active advocates for Israel and the Jewish people.

Both the government of Israel and the religious Jewish community are taking notice. Israeli Prime Minister Benjamin Netanyahu has been quoted several times saying that Christians are Israel's best friends, and in 2015, a group of Orthodox rabbis from Israel, Europe, and the US made a public

statement calling Christianity part of God's divine plan and a gift to the nations. Both declarations would have seemed far-fetched or impossible only thirty years ago, yet today these relationships are beginning to change in a way the world has never seen—and exactly as the prophets foretold.

If these examples from Zechariah 8 are coming to pass in practical and tangible ways, what should we make of the first part of the prophecy?

This is what the LORD says: "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the Faithful City, and the mountain of the LORD Almighty will be called the Holy Mountain."

ZECHARIAH 8:3

I don't pretend to have an explanation for why this verse precedes the others we've looked at. But I do know that the other portions of this ancient prophecy, which at one time seemed utterly idealistic, are unfolding in tangible detail for the first time ever. Perhaps we should expect more of the same practical fulfillments, whether we can see them clearly now or not.

One thing is for certain: An increasing number of Jews and Christians are seeing them as a sign and are awaiting the Lord's arrival in Jerusalem. I have a friend who has witnessed the massive increase in tourism and crowd congestion while living in Jerusalem's Old City for the last twenty years. He has wryly joked, "*When the Messiah is ruling in Jerusalem and all nations are coming to worship here, I hope he has a better traffic plan.*" Yes, I'm sure he has thought of that as well.

In our day, Jerusalem, the City of Peace, is reawakening.



*Awake, awake, Zion, clothe yourself with strength!
Put on your garments of splendor, Jerusalem, the holy city. . . .
Shake off your dust; rise up, sit enthroned, Jerusalem."*

Isaiah 52:1-2

HISTORICAL REFERENCES

The Hearts of Men

Through the millennia, people from multiple empires, backgrounds, and faiths have felt the inexplicable magnetism of Jerusalem, more so than toward any other city in the world. The lure on their hearts is undeniable. Whether from good or evil motivations, the following quotes represent a small cross section of those responses over the last two thousand years.

First Century

“The rest of Judaea is divided into ten Local Government Areas . . . [including] the district that formally contained Jerusalem, by far the most famous city of the East and not of Judaea only.”
—Pliny the Elder, AD 23–79, Roman naturalist (Natural History, vol. 2 [Cambridge, MA: Harvard University Press, 1989], 273, 275)

“The Romans, although they were greatly distressed in getting together their materials, raised their banks

in one and twenty days, after they had cut down all the trees that were in the country that adjoined to the city, and that for ninety furlongs [eleven miles] round about [Jerusalem]. . . . And truly, the very view itself was a melancholy thing; for those places which were before adorned with trees and pleasant gardens, were now become a desolate country every way, and its trees were all cut down: nor could any foreigner that had formerly seen Judea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change; for the war had laid all the signs of beauty quite waste; nor if any one that had known the place before, had come on a sudden to it now, would he have known it again; but though he were at the city itself, yet would he have inquired for it notwithstanding.”—Flavius Josephus, AD 37–100, first-century Jewish-Roman historian (The Wars of the Jews, 272)

Second Century

“I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.” —Justin Martyr, AD 100–165, early Christian church father and apologist (The Writings of Justin Martyr and Athenagoras [Edinburgh: T & T Clark, 1892], 200)

“Jews . . . are distinguished from the rest of mankind in practically every detail of life, and especially by the fact that they do not honour any of the usual gods, but show extreme reverence for one particular divinity. They never had any statue of him even in Jerusalem itself, but believing him to be unnamable and invisible, they worship him in the most extravagant fashion on earth. They built to him a temple.” —Dio Cassius, AD 155–235, Roman statesman and historian (T. E. Page and W. H. D. Rouse, eds., Dio’s Roman History, vol. 3, trans. Earnest Carey [London: William Heinemann, 1914], 127)

Fourth Century

“As Judaea is exalted above all other provinces, so is this city [Jerusalem] exalted above all Judaea.” —Saint Jerome, AD 347–420, author of the Vulgate translation of the Bible (Letter 46, “Paula

and Eustochium to Marcella,” in The Principal Works of St. Jerome, trans. W. H. Fremantle, et al., A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, vol. 6 [New York: The Christian Literature Company, 1893], 61)

Fifth Century

“No other sentiment draws people to Jerusalem than the desire to see and touch the places where Christ was physically present, and to be able to say from their very own experience, ‘We have worshipped in the places where his feet have stood.’” —Paulinus of Nola, AD 353–431, Roman poet and senator (Epistle 49:14, in Hoyland and Williamson, eds., The Oxford Illustrated History of the Holy Land [Oxford, UK: Oxford University Press, 2018], 293)

Sixth Century

“A bride that was in Jerusalem did not need to adorn herself with perfumes, since she was perfumed by the fragrance of the incense, which filled the air of Jerusalem.” (Talmud, Yoma 39b, sefaria.org)

“One who did not see Jerusalem in its glory, never saw a beautiful city. One who did not see the Temple in its constructed state, never saw a magnificent structure.” (Talmud, Sukkah 51b, sefaria.org)

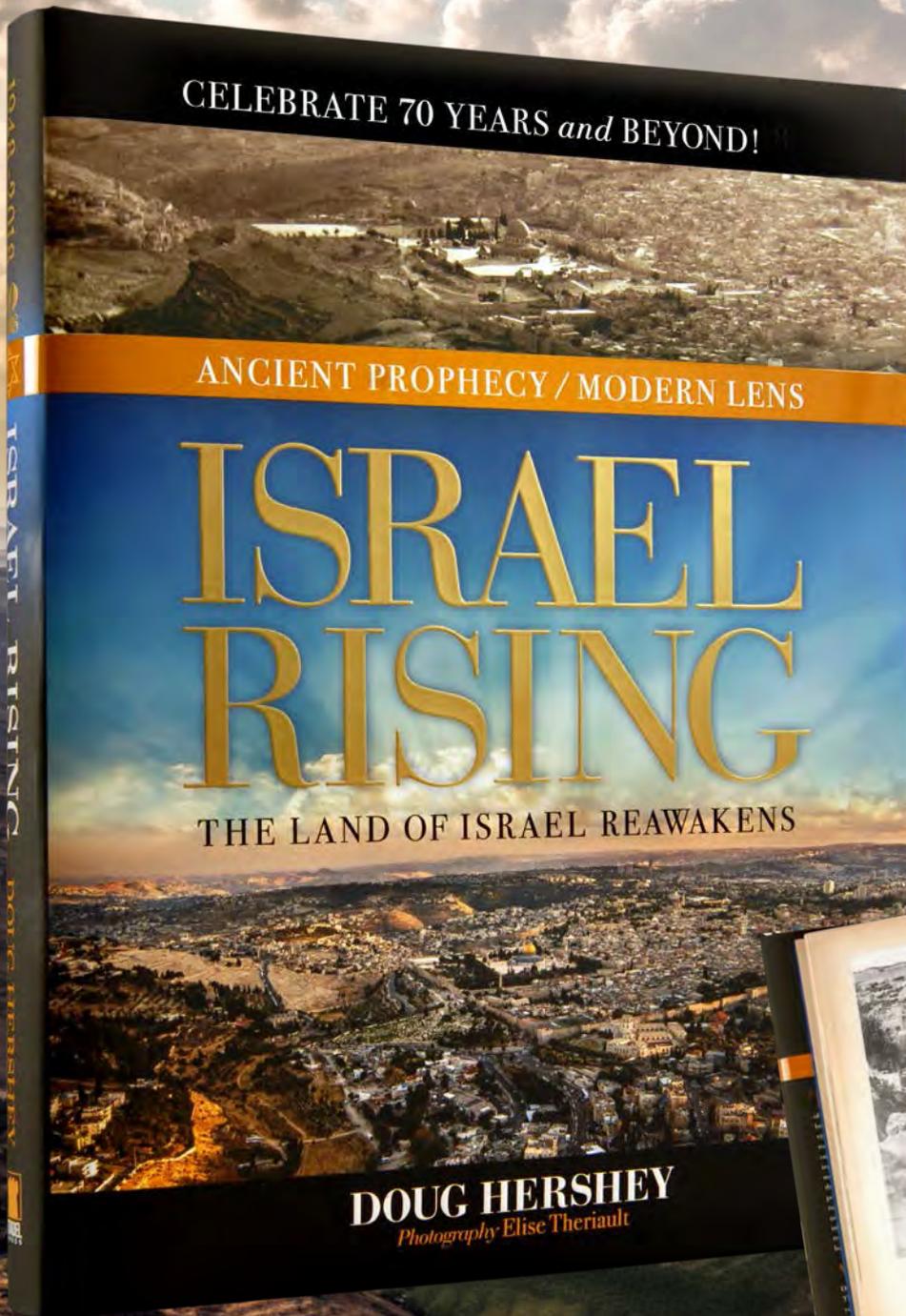
“Ten [measures] of beauty descended to the world; Jerusalem took nine and all the rest of the world in its entirety took one.” (Talmud, Kiddushin 49b, sefaria.org)

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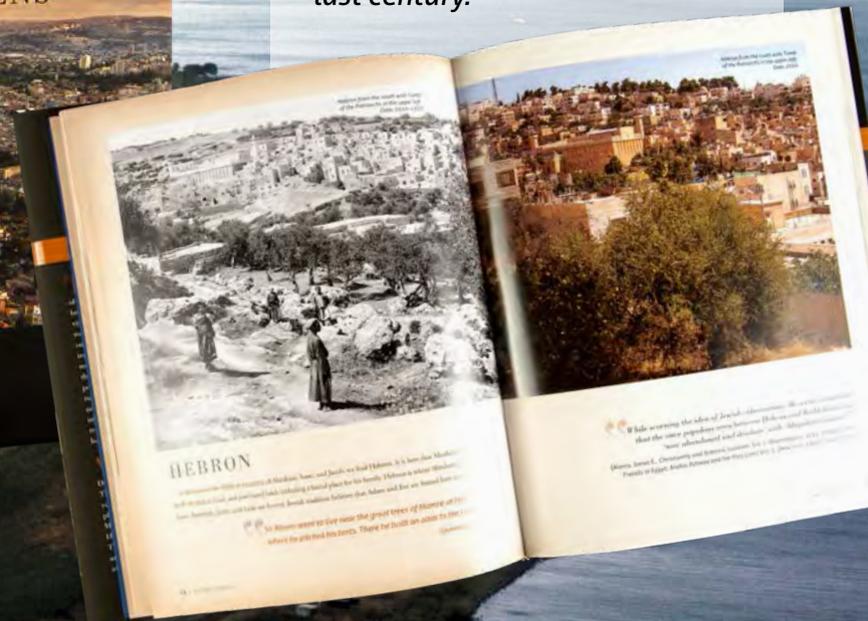


Israel Rising: The Land of Israel Reawakens celebrates the 70th anniversary of the birth of Israel. A unique visual story of Israel's miraculous journey from unforgiving desert to thriving land.

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Contemporary photos taken from the same angle exclusively for this collection. With over 175 images, these "then and now" comparisons allow readers to truly witness the physical transformation of the land within the last century.





Over the past 3,000 years, the city of Jerusalem has captivated and intrigued the hearts of people everywhere.

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