

Jan 15, Â· In Jerusalem the occasional flubs of the organ player, the reedy voice of the hymn-singing woman behind me and the squabbles of children in the pews were oddly comforting. Advertisement Continue.

And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him. Every year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they travelled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. Your father and I have been anxiously searching for you. While a third of the gospels deals with the last seven days in the life of our Lord just the ten or so verses before us are the one passage opening a window on the thirty years in which Jesus lived in Nazareth. In fact they are not focused on Nazareth; there is nothing whatsoever in the Bible about the three decades our Lord spent in Nazareth. This account describes one of the annual visits the family took to the Feast of the Passover in Jerusalem when Jesus was twelve years of age. It was on this occasion, on their way back home to Nazareth that something occurred that none of the family could ever have forgotten. How often must they have subsequently spoken about it. Watch these people as they go down from Jerusalem to their home in Nazareth. There they were going with the other people in the caravan, and as they journeyed they talked. Nothing seemed to worry them. Maybe they were discussing together the services they had just been attending at Jerusalem, commenting perhaps on the addresses they had heard. No doubt also the political situation was mentioned and the whole question of the Roman domination was raised and freely discussed. Quite likely also the relative strength of the various groups and parties of priests – the Pharisees, Sadducees, etc. Probably also the women in particular had their discussions as to the various things they had seen in the shops and bazaars of the city, the various purchases they had made and the whole difficulty and problem of life and living. On they went, so concerned about this, that and the other, and not thinking at all about the one thing that was really of greatest importance; not thinking at all as to whether the boy Jesus was with them or not. There, I say again, is a perfect picture of life and of the masses. So in our passage, what is placed before us is the possibility of losing God the Son. If Mary the mother of Jesus could lose him, and lose him in Jerusalem, then we must all face up to the possibility of losing God. The old evangelist Gypsy Smith preached a sermon on this passage, and it had two headings; first that the experience of losing Christ happened in the most unlikely place, and secondly, that the experience of losing Christ happened to the most unlikely people. Joseph, Mary and the children never missed celebrating Passover in Jerusalem. It was a kind of convention cum adventure cum holy holiday cum friends-reunion that was their high spot each year, leaving that dusty group of houses where they lived for the vast city, its impressive buildings and the bustle of Jerusalem. The Old Testament insisted that the head of the household be present at the feasts in Jerusalem, but Mary was devout; she loved to accompany Joseph and bring her children with her to the feast. Now we know that the great reason the little Lord Jesus went with his father to Jerusalem observing the feast was in order to keep the ceremonial law of God perfectly on our behalf. In other words, he was there because of me, to obtain my salvation by fulfilling all righteousness on my behalf. But the story is not about any misdeeds of Jesus when he got away from Nazareth but on the fact that his parents lost him in Jerusalem. This was Jerusalem packed with thousands of devout pilgrims gathered for the feast, with a highly charged religious atmosphere, the sound of psalms being sung coming from rooms on every narrow street. There were thousands of Passover feasts being celebrated solemnly everywhere with the odour of roast lamb hanging over the entire city. Surrounded by earnest religion somehow they mislaid Jesus, even leaving for home unaware that he was no longer with them. It is possible to find yourselves drifting spiritually under mighty gospel preaching and miracles as did Judas, and also Ananias and Sapphira under apostolic preaching, growing cold and entering a

period where all that once seemed satisfying fades away – as happened to the members of the church at Laodicea. The fiery darts of doubt start to hit home as the shield of faith drops. Has it been real? There is scarcely a Christian who has not experienced such attacks. Think of such a place and occasion to be losing Jesus, and watch and pray. Was there ever a stronger and healthier bonding between a mother and a son than between Mary and Jesus? Jesus had energy; he could keep going, running errands, playing and working day after day. He was rarely sick, if at all. He had resilience and vitality. He could have brought a load of wood home for his father and Joseph might have blinked at him with amazement at what he could carry! Jesus was strong, but more important, he knew why he was strong. He knew himself – who he was – from his very childhood. He had a sense of self-identity. He always knew himself to be the Son of God as well as the son of Mary. In other words, he knew he had two natures in his one person, the divine nature and the human nature, and he always operated in terms of both natures. For him it was utterly natural and easy. He was man and he was God, and he knew the contrast between having fellowship with his heavenly Father and then seeing the cruelty and hearing the curses and the weeping in the world around him where Joseph lived. He lived all his days as the God-man in this groaning, fallen world. Even at a tender age he understood with increasing clarity why he had been sent into the world. His mother Mary would have told him everything that had happened to her when Gabriel appeared. The angel of the Lord had announced that she was to be with child of the Holy Spirit. She told her son Jesus that he was different, he was the Son of the Highest. She kept nothing back from Jesus of all the words of men and women and angels who had spoken before and after his birth all saying that Jesus would be great and God would give him the throne of his father David and he would reign for ever. She answered his questions honestly as far as she could. He was filled with wisdom so that from the earliest age he could understand her as well as the Scriptures she taught him. Jesus knew that he had come into the world to be made the sin-bearer, and that is the great reason why he was made strong in body and strong in spirit from the youngest age, because there was such a burden that he would have to bear alone, and even as a twelve year old boy he was beginning to bear it. He was made strong to love his neighbour as himself every minute of his life, strong to love his childhood enemies, strong to be without any sins of omission. Yet though there was such bonding between mother and son as this world has never seen, this mother lost this son in Jerusalem, and I am warning you who have been raised in a Christian home, and sat under biblical ministry, and enjoyed the company of Christian friends and so have known something of the fellowship of Jesus Christ in many rich ways to take heed lest you lose the Saviour. Is it this the one loss you dread most of all, above every other loss, of losing Jesus Christ the Saviour? Anyone can lose the Lord Jesus Christ. They assumed he was there with them. Why did they take his presence for granted? They had had breakfast together. He was there then. What is your life? You are a mist that appears for a little while and then vanishes. All such boasting is evil. He was a blameless child, utterly reliable; they could give him his freedom. They forgot that every relationship is two way, and this relationship especially so. He was their son, yes, but he was also the Son of God. He was under their authority, but they were also under his authority that of the eternal Word made flesh. They thought of him as predictable, but one thing about Christ is that he is never predictable. He could call Herod a fox, and the religious leaders of his day a nest of vipers. He said that one day he would separate all mankind into sheep and goats and he would tell many to depart from him that he never knew them. It is this Lord who gives a thorn in the flesh to his greatest follower. Sometimes he causes me to tremble, tremble, tremble. You can never take Jesus for granted. We expect him to come, we assume he will come. We think that we can come and go as we please and do anything we like, but that he will always be there when we need him. Parents automatically think about who is caring for the children. It is part of marriage. There is no day when a husband decides he is going to Cardiff to the rugby and the wife decides she is going to Shrewsbury shopping and off they go that morning. First they talk together about their plans, and they determine who is going to look after the children. All the time you have to plan for the children whom God has given you. This is the enormous change parenthood brings. Where are the children? What are the children doing? This is especially the case if the oldest is merely twelve years of age. Yet Mary and Joseph were so obsessed with the Passover in Jerusalem, all they had seen and heard, that they never discussed who was keeping an eye on Jesus. Here is the body of Christ, the church of the living God, the pillar and ground of the truth, and our paramount concern is

that Jesus is at the heart of his worshipping congregation, that he is not outside standing at the door and knocking for admission. We can have so many schemes, speakers, and special meetings. We can talk of the people, the students, the different countries they come from and our plans for the future, but what about Jesus?

Chapter 2 : Siege of Jerusalem () - Wikipedia

Luke 41 Now his parents went to Jerusalem every year at the feast of the Passover. 42 And when he was twelve years old, they went up according to custom; 43 and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem.

It was universally agreed that the former Temples were once located somewhere east of the "Wailing Wall" and inside the Haram esh-Sharif. Yes, this is what the whole world accepted, but things are different now. The world is being staggered by new historical, biblical and geographical information that shows that all scholars throughout the earth have actually lost the knowledge of where those Temples were built. This loss of knowledge is rampant among Jewish religious authorities as well as ordinary Jewish laypersons. The historical documents show they have been oblivious to the true site of their former Temples for the past eight centuries. I show this fact in my new book "The Temples that Jerusalem Forgot. As a matter of fact, the "Wailing Wall" that Jewish people insist is the remnant of their once glorious Temple has absolutely nothing to do with any of the original architecture of the sanctuaries in Jerusalem. The western part of that rectangular shaped area that the Jewish people have selected to adore and at which they presently congregate to worship, and they have done so for almost years is the remains of a structure that their forefathers held in utmost disdain and contempt in the first century. We now have available a major historical "key" that opens this truth to the clear understanding of all. We can now see that modern Jews have lost their way on this important subject including their Rabbis and religious scholars. They have literally set aside the true location of their former Temples and have substituted the real location for a first century Roman citadel called Fort Antonia that was built by Herod the Great. They are worshipping at the wrong place. The Jewish historian Josephus informs us that the southern wall of this Fort Antonia that they now revere was situated about feet north of the northern wall of their former Temple at Jerusalem. There are no stones to be found on top one another of this former Temple as Jesus prophesied would happen. The original site of the Jewish Temple now stands in a secular and unsanctified state. It is forlorn, lonely, abandoned, and thoroughly forgotten by all Jews. It is even bereft of even a scant of attention by the very people who once adored it. The site is even accounted today by the Jewish people as an inferior part of Jerusalem and they give not the slightest reverence to it, though Maimonides the great Jewish philosopher of the twelfth century said the true spot would always retain its holiness and it would show a permanent sanctification no matter what derelict condition it might become see Mishneh Torah, sect. Strangely, the Jewish authorities lost the knowledge of the whereabouts of their Temples in the period following the Crusades. This was caused by their acceptance of particular doctrines that to the Jews were novel mystical teachings of a religious nature and counter to biblical teachings that diminished the role of the Temple in their social and religious environments. These false religious principles, along with making misjudgments on archaeological and geographical matters regarding Jerusalem, caused the generality of the Jews in the centuries following the Crusades to abandon their Temple site and to replace it with a false area. The erroneous site that the Jews accepted is interesting. It was their embrace of the Haram esh-Sharif then sanctioned by Christians and Muslims as the place where Solomon, Zerubbabel and Herod constructed their Temples. By siding with the Christians and Muslim in this identification, they were wrong! It is time that my Jewish brothers and sisters understand the enormous blunders they have made through their acceptance of false religious beliefs that their authorities in the time of their "Dark Ages" have imposed upon the modern Jewish people. Indeed, they should "thank me" for having the gumption to point out to them their outrageous mistakes that the whole nation and religion are now engaged in. The Jewish authorities need to abandon their historical, geographical and religious misjudgments that originated among Jews within the medieval period by their absorption of mystical theological nonsense that their forefathers in the Talmudic and biblical periods shunned as heathen idolatrous concepts. Listen, I am not "anti-Jewish" when I make my criticisms. I have nothing against the Jewish people in a personal sense. Even their own scholars will agree with me that my evaluation is correct. As for me, I am a Christian, and following the primrose path we Christians are as guilty as the Jews in selecting erroneous "holy places" in Jerusalem and we Christians also need to get rid of them.

The Muslims have not escaped either. They need to do the same thing with their equally false "holy places. There needs to be a thorough housecleaning of the enormous blunders among all groups regarding the history and geography of Jerusalem that are now thriving, festering and, yes, causing wars that are on the brink of spilling over into a grand scale world conflict. The simple fact is, modern Jewish, Christian and Islamic authorities have literally abandoned and set aside the true location of the former Temples of God that were once in Jerusalem. They have stripped the proper area that was selected by God of all its former holiness and sublime sanctification. They have substituted the real House of God once located over the Gihon Spring at the southeastern ridge of Jerusalem for the first century Roman military citadel called Fort Antonia that was built by Herod the Great. The Jewish people are unitedly directing their national devotions and religious worship to a wall of Fort Antonia and by extension, to the interior buildings that were once on the other side of the wall such as a Temple to Jupiter Capitolinus, a Shrine to the City and People of Rome, plus an abundance of other deities and idolatrous artifacts that those in the Roman Imperial Army then worshipped. It may be hard to believe but the Jewish authorities are adoring an alien pagan holy site once dedicated to the Roman army and gods. The Medieval Historical and Geographical "Key" Unlocking the Location of the Temples There is a major "key" that if applied can be of prime significance in identifying the true Temple site of God. This "key" is a historical truism vouched for by several eyewitness accounts of competent scholars from the time of Omar the Second Caliph C. If modern historians and theologians will pay attention to this initial factor and subsequent ones that I will present and let them serve as "deal points" in showing historical and geographical truths – which they all demonstrate , these facts will aid us in wading through the murky and sometime contradictory writers of Jewish literature beginning in the seventh century and thriving for the next thousand years that have confused Jewish scholars. The prime "key" is very clear. The first illustration of the "key" is not of Jewish origin. It is the observations a Christian archbishop who wrote a history about a main Jewish return to Jerusalem took place at the time of Omar the Second Caliph in C. This historical account reveals a "deal point" of factual geographical knowledge that is recorded by the first Christian Arabic author and church leader by the name of Euty chius Arabic name: Said Ibn Bitriq who wrote his historical work in C. He stated how Omar and Sophronius the Christian archbishop of Jerusalem originally came to a final recognition of the true site of the Jewish Temples in Jerusalem. In my new book mentioned above, I present the details about the conversations recorded by Euty chius that took place between Omar and Sophronius. If you have read my book, you will recall that there were three sites shown Omar by Sophronius as contenders for the place where the former Jewish Temples stood. Yet, it was the final place the third site that was eventually selected by Omar as the real area of the Jewish Temple. The first two places that Sophronius showed Omar when Sophronius gave false identifications that the Caliph did not accept were rightly aborted. This third place suggested by Sophronius that Omar finally accepted was an area over the Gihon Spring. This former Temple site had a particular and even a unique architectural history associated with it that none of the other areas in Jerusalem possessed. Euty chius gave us a primary identifying "key" that later Jews also recognized that singled out this true site of the Temples. The "key" point of knowledge was the fact that the Romans from the year 70 C. Euty chius made this statement as a standard sign of identification that all people in Jerusalem recognized. He went even further. These two evaluations eliminate the area of the Haram esh-Sharif from being considered as a proper Temple site because in C. This means that Sophronius was informing Omar in C. Consequently, there were no ruins in the area that could have come from the Romans or Byzantines. What we discover is the simple fact that the Romans and the Byzantines left the whole region of the former Temples to be a unique "Jewish area" in Jerusalem between the year 70 C. They had a specific reason for not building within the region. Early Christians said it was to sustain the reliability of the prophecy of Christ that the Temple area would remain in ruins with no stone on another. Note the words written by Euty chius translation is by F. Give me a place in which I might build a sanctuary [masjid "a prayer shrine"]. It is the center of the world and was a Temple for the Israelites. These were well-known facts being told Omar by Sophronius. The Gentile Romans and Byzantines deliberately shied away from building on the spot in order for the prophecy of Christ to remain in fulfillment. So, they left the southeast section of Jerusalem empty of any major buildings where the former City of David had been at the original Mount Zion. Oh yes, we do have a

few Christian records that the desolation of the area had been graced on occasion by a ramshackle hut or a temporary covering for some Roman farmers who once watched over some crops that once grew in the region. This was the clear teaching of Eutychius. This fact becomes a "key" sign a "deal point" because there are two later writers one in , another in testifying the same. This fact recorded by Eutychius becomes a prime "key" or "deal point. To be near those ruined buildings and Temple on the southeast ridge, the Jews in the time of Omar asked the Second Caliph for permission to move from Tiberias in Galilee to this part of Jerusalem. We have absolute documentary evidence that 70 Jewish families in the seventh century were allowed by Omar to settle in Jerusalem. Omar, who was then beginning to build his Al Aqsa Mosque in the southern extremity of the Haram esh-Sharif, allowed them their request. This historical fact is found in a fragment of a letter discovered in the Geniza library of Egypt now in Cambridge University in England. Notice what it states: They agreed to that. After that, he asked: This was granted them [the 70 Jewish families] by the Emir of the Believers. So seventy households including women and children moved from Tiberias, and established settlements in buildings [then in ruins] whose foundations had stood for many generations. Those 70 families certainly had their settlement further south than these ruins of the two palatial Muslim government buildings. And note carefully, that these seventy Jewish families wanted to establish themselves "in buildings whose foundations had stood for many generations. It shows that there were indeed "foundations" of the former Temples that were built in the fourth century still in place in the region. There were no walls remaining on the foundations. It was from those ruined areas that Omar took his stone and placed it in his new Mosque that he was building at the southern end of the Haram esh-Sharif. Interestingly, in this early document from the Geniza library in Egypt and in all pre-Crusade records , Jews showed no interest in the "Rock" now under the Dome of the Rock. Also, when the Karaite Jews a century after the time of Omar settled in Jerusalem, they also went to this same southern area which was the former site of the City of David on the southeast ridge as well as adjacently across the Kidron into the Silwan area. The Temple was actually near the "waters of Shiloah" waters that flowed from the Gihon Spring. All the Jews within the early Arabic period knew that the Temples were located over the Gihon. Anyone who would have suggested any other area would have been laughed at by the Rabbis and by the generality of the Jewish people. The Jewish authorities were then aware the Temples were over the Gihon Spring. This was especially true of some of the foundations as the Geniza records show. These were all Jewish ruins from those two fourth century Temples because Eutychius stated there were no Gentile buildings erected in or on that Jewish "Temple Mount" for just over the previous years "from 70 C. This stone was a portable one. He set it up at the southern end of his mosque to serve as the pointing device the Qiblah that directed Muslims to face Mecca. This portable stone certainly WAS NOT that rock under the Dome of the Rock within the Haram esh-Sharif because that stationary "rock outcropping" is a part of the bedrock formation on the northeastern ridge.

Chapter 3 : The boy Jesus in the Jerusalem temple | Alfred Place Baptist Church

Lost Jerusalem, previously known as Earth until T.C. , is the third planet from the Sun in the Sol System within the Milky Way www.nxgvision.comgh it is never called such, Lost Jerusalem can be thought as being First Jerusalem or Original Jerusalem.

All the more reason, I say, to cultivate true and sincere optimism to see you through to the next day. Somehow, somewhere along the path of my life, smiling became a very difficult thing for me to do, despite being a friendly, and honestly, rather nice person. I am however, a not completely recovered shy and timid person. And trust me--being shy is the pits. This last weekend, I was fired from a job for the first time in my life. To punctuate the whole unpleasant experience, the assessment of the degree of my smileyness was given by the most unsmiley manager imaginable. It just does not compute: Actual portrait of my former manager I have held down plenty of jobs since high school, most of them in customer service, or some other sort of position in which I regularly engage with the public, and I always excel. If I were the cheerful, bubbly type, and that kind of behavior just flowed naturally from me, then sure, that would work too. I smile when I feel happy, but even then, the upturned lips are not plastered there eerily like The Joker. I have never wanted to be that person; you know, The Constant Smiler, because they have always been a disconcerting bunch to me. We all know the type, and we encounter them from time to time; perhaps like me, you always get the sense that behind the mask-like smile lurks a terrible, sinister monster of a human that is hiding a terrifying secret--like a freezer full of hacked up animal meat that is not of the commonly and socially acceptable to eat variety. Just stop smiling, already! We all know you have someone locked in the basement, okay? To overcome my once almost crippling shyness, I was often given the conflicting advice to just be myself, and then to smile more than I naturally do, be more energetic, and exaggerate positive emotions, and then that elusive confidence often missing from most adolescent lives would magically just fall into place. Well, then I guess everyone would love and accept me, or something. But as I got older, as I grew up, I found some sort of comfortable balance between my naturally reserved "resting state," and the more animated, cheerful me that family, friends and loved ones get to see from time to time. To this day, well into adulthood, every time some well-meaning person suggests that I cheer up and smile, my heart sinks a little. I am cheerful--not always, but who, outside of a manic state, is? Why is it so hard to see those emotions manifest from within me so much of the time? An attractive man smiles at me! I grimace in return, suddenly stricken with self-consciousness over my smile. Does it look genuine? Does it look happy enough? Is it a pretty smile? Does it convey what I actually feel, which is yes, I too am confident, fun, able to laugh, able to let go? Will he actually see that, or does the mocking grimace convey the anxiety, the neurotic worry, the nervousness that comes with years of being told to make my face look differently than it looks? All this in a passing moment floods my thoughts, my emotions, my bloodstream, my fluttering chest, my pulse suddenly in my overly pink ears. And just as our self-made fears and anxieties often create our own personal hells, those cozy, confining, familiar little cages where imaginary boogeymen wait at the unlocked doors, all of the confidence that I had, all the easygoing feeling I actually felt mere seconds before dissipates and gives way to the worry. You look like that. I give in to that noise in my head and think, "What is wrong with me? Rock the pouty, moody look that comes so easily, of course! Obviously, if you can do this in black and white, it looks way better. I suppose I could also take a queue from that optimistic disposition that I keep insisting that I have and just smile like a crazy person and not care how it comes off. The "fake it until you make it" approach has worked for me in other areas of my life, so why not here? It has taken years for me to just get at this current level of comfort with my outward appearance and self-expression, but I suppose such changes can only take root over time. But perhaps there is something quietly heroic and impressive about being able to smile through anything, at any time, and even for no reason.

Chapter 4 : Boy Jesus Visits the Temple – Mission Bible Class

It was in Jerusalem's Old City, in the Muslim Quarter; it met my requirements for price – about \$50 a day for a private room with a bath – and its two mitigating factors didn't really impact me.

Background[edit] The Kingdom of Jerusalem, weakened by internal disputes, was defeated at the Battle of Hattin on 4 July. Most of the nobility were taken prisoner, including King Guy. Thousands of Muslim slaves were freed. The survivors of the battle and other refugees fled to Tyre, the only city able to hold out against Saladin, due to the fortuitous arrival of Conrad of Montferrat. Saladin granted his request, provided that Balian not take up arms against him and not remain in Jerusalem for more than one day; however, upon arrival in the holy city, Patriarch Heraclius of Jerusalem, Queen Sibylla, and the rest of the inhabitants begged him to take charge of the defense of the city. Heraclius, who argued that he must stay for the sake of Christianity, offered to absolve him of the oath, and Balian agreed. As the highest ranking lord remaining in Jerusalem, according to the chronicler Ibn al-Athir, Balian was seen by the Muslims as holding a rank "more or less equal to that of a king. There were fewer than fourteen knights in the whole city, so he created sixty new knights from the ranks of the squire knights in training and burgesses. He prepared for the inevitable siege by storing food and money. The armies of Syria and Egypt assembled under Saladin, and after conquering Acre, Jaffa, and Caesarea, though he unsuccessfully besieged Tyre, the sultan arrived outside Jerusalem on September. For six days, skirmishes were fought with little result. On September 26, Saladin moved his camp to a different part of the city, on the Mount of Olives where there was no major gate from which the crusaders could counter-attack. The walls were constantly pounded by the siege engines, catapults, mangonels, petraries, Greek fire, crossbows, and arrows. A portion of the wall was mined, and it collapsed on September. Soon there were only a few dozen knights and a handful of remaining men-at-arms defending the wall, as no more men could be found even for the promise of an enormous fee. According to a passage possibly written by Ernoul, a squire of Balian, in the Old French Continuation of William of Tyre, the clergy organized a barefoot procession around the walls, much as the clergy on the First Crusade had done outside the walls in. For the stench of adultery, of disgusting extravagance and of sin against nature would not let their prayers rise to God. Saladin told Balian that he had sworn to take the city by force, and would only accept an unconditional surrender. Balian threatened that the defenders would destroy the Muslim holy places, slaughter their own families and the Muslim slaves, and burn all the wealth and treasures of the Crusaders. Balian told him that there were 20, in the city who could never pay that amount. Saladin proposed a total of 30,000 dinars to free all the 20, Crusaders who were unable to pay. Balian complained that the Christian authorities could never raise such a sum. He proposed that 7, of them would be freed for a sum of 30,000 dinars, and Saladin agreed. The take-over of the city was relatively peaceful especially in contrast to the Crusader siege of the city in 1099. Balian paid 30,000 dinars for freeing 7, of those unable to pay from the treasury of the city. The large golden Christian cross that had been placed over the Dome of the Rock by the Crusaders was pulled down and all Muslim prisoners of war taken by the Crusaders were released by Saladin who according to the Kurdish scholar and historian Baha ad-Din ibn Shaddad, numbered close to 3,000, Saladin allowed many of the noble women of the city to leave without paying any ransom. For example, a Byzantine queen living a monastic life in the city was allowed to leave the city with her retinue and associates as also Sibylla, the queen of Jerusalem and wife of the captured King Guy. Saladin also granted her safe passage to visit her captive husband in Nablus. The Native Christians were allowed to remain in the city while those of Crusader origin were allowed to leave Jerusalem for other lands along with their goods through a safe passage via Akko by paying a ransom of 10,000 dinars. Saladin granted his wish and Al-Adil immediately released them all. Heraclius upon seeing this asked Saladin for some slaves to liberate. He was granted while Balian was granted and all of them were freed by them. All the aged people who could not pay the ransom were freed by orders of Saladin and allowed to leave the city. He then proceeded to free 1,000 more captives upon request of Muzaffar al-Din Ibn Ali Kuchuk who claimed they were from his hometown of Urfa. In order to control the departing population he ordered the gates of the city to be closed. At each gate of the city a commander was placed who checked the movement of

the Crusaders and made sure only those who paid the ransom left the city. The grand masters of the Templars and Hospitallers were approached to donate money for the release of the poor Crusaders. However they refused and a riot almost erupted after which they were forced to donate the money[citation needed]. Saladin then assigned some of his officers the job of ensuring the safe arrival of the Crusaders in Christian lands. According to Imad ad-Din al-Isfahani , 7, of them were men and 8, were women and children. The Templars and Hospitallers led the first two, with Balian and the Patriarch leading the third. Balian joined his wife and family in County of Tripoli. The refugees first reached Tyre where only men who could fight were allowed to enter the city by Conrad of Montferrat. The remaining refugees went to the County of Tripoli , which was under Crusader control. They were denied entrance and robbed of their possessions by raiding parties from within the city. Most of the less affluent refugees went to Armenian and Antiochian territories and were later successful in gaining entrance into Antioch. The remaining refugees fled from Ascalon to Alexandria where they were housed in makeshift stockades and received hospitable treatment from the city officials and elders. The captains of the ships at first refused to take the refugees since they were not being paid for them and did not have supplies for them. The governor of Alexandria who had earlier taken the oars of the ships for payment of taxes refused to grant sailing permits to the captains until they agreed. The latter then agreed to take the refugees along with them and were made to swear decent treatment and safe arrival of the refugees before they left. Some of his advisers told him to destroy the Church in order to end all Christian interest in Jerusalem. Most of his advisers however told him to let the Church remain there saying that Christian pilgrimages would continue anyway because of the sanctity of the place and also reminded him of the Caliph Umar who allowed the Church to remain in Christian hands after conquering the city. Saladin rejected the destruction of the church saying that he had no intention to discourage the Christian pilgrimages to the site and it was reopened after three days on his orders. The Frankish pilgrims were allowed to enter the church upon paying a fee. To solidify Muslim claims to Jerusalem, many holy sites, including the shrine known as Al-Aqsa Mosque , were ritually purified with rose water. Christian furnishings were removed from the mosque and it was fitted with oriental carpets. Its walls were illuminated with candelabras and text from the Quran. The Orthodox Christians and Jacobites were allowed to remain and to worship as they chose. The Copts who were barred from entering Jerusalem by the Crusader kingdom of Jerusalem as they were considered heretics and atheists, were allowed to enter the city without paying any fees by Saladin as he considered them his subjects. The Coptic places of worship that were earlier taken over by the Crusaders were returned to the Coptic priests. The Abyssinian Christians were allowed to visit the holy places of Jerusalem without paying any fees. His request was granted and the rights of other sects were preserved. The local Christians were allowed to pray freely in their churches and the control of Christian affairs was handed over to the Byzantine patriarchate. Meanwhile, news of the disastrous defeat at Hattin was brought to Europe by Joscius, Archbishop of Tyre , as well as other pilgrims and travelers, while Saladin was conquering the rest of the kingdom throughout the summer of In England and France, the Saladin tithe was enacted in order to finance expenses. They failed to regain Jerusalem. In popular culture[edit] Much of the film Kingdom of Heaven focuses on the siege, though this version has been roundly criticized by historians.

Chapter 5 : Lost in Jerusalem

Intro & Languages. Introductory Series. Storyline of the Bible - Mathewson; Inductive Bible Study - Bauer; Hermeneutics - Mathewson; Introduction to Historical Geography - Phillips.

As a child, I waited with eager anticipation for the double edition of the Radio Times and I carefully went through each page circling which films to watch and to tape. There were many blockbusters that were shown at Christmas too, like Star Wars, Back to the Future and so on. Do you remember that film? Where a boy called Kevin is somehow left at home while his parents fly to France for Christmas, and he has to fend for himself and deal with burglars until they get back. There have been others in the franchise too. Pause Now his parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old, they went up according to custom. And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. But, as you can see from the text, he stays behind when his parents are returning home - another 3-day journey. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. In fact, as verse 44 says, HOW does it take them a whole day to realise? Cos the women were sent on first cos they were slower. The men packed up and left later and they caught up with the women at night when they set up camp to sleep. What astounds me is that they searched for him for 3 days before going to the temple to look for him. Now, what this is telling us is that Mary and Joseph have somehow perhaps lost sight who Jesus is. Joseph was told the same about Mary. So after 12 years of taking care of this boy, you might kinda lose sight of the words of the angel that this is the Son of God. And Mary and Joseph are going to be reminded of this. V41 - his parents went to Jerusalem. V48 - his parents saw him Behold, your father and I have been searching for you in great distress. And to make matters worse, Jesus responds with something that would have felt like a bucket of iced water on their face! Luke 2: But, in time, he would So I can only imagine that Joseph was hurt by this. And his mother treasured up all these things in her heart. Pause See, Jesus has realised who he is and why he is here. He is the Son of God and he has a mission to do. But this is a stark reminder to them that

Chapter 6 : Get Lost in Jerusalem - Biblical eLearning

If you want, you can go to Amazon and buy a used copy of Get Lost in Jerusalem for \$35, or you can visit the site of the author, Prof. Ted Hildebrandt of Gordon College, and get it for FREE.

Mary and Joseph found the year-old truant Jesus in the Temple complex, learning and debating in one of its schools for young men. Jesus saw the Temple as the home of his Father: Jerusalem at Passover Passover was the greatest of the three festivals which all Jewish men had to keep in Jerusalem. Whole families and village groups travelled together to Jerusalem, swamping the capital with pilgrims - men, women and children. At Passover there were as many as , People travelled in large groups for security. Women and children formed one group, men another. There was a certain amount of to-ing and fro-ing between the two groups, but people like Joseph and Mary could go a whole travelling day without seeing each other. This particular year they brought Jesus with them for a reason: A child was a child until the age of twelve. Then he was an adult. He had been a boy; now he was a man. With adult status, Jesus took his rightful place among the adults in the Temple. Now twelve years old, he moved naturally to the space reserved for men - the Court of the Israelites. He assumed the status of an adult man, with the particular responsibilities assumed by men. This was his first Passover in Jerusalem, and it was a happy time for all. The parents go, the boy stays Until things went wrong. Previously he had travelled with the women; now he was supposed to travel with the men. But as it happens, he was with neither. His absence was not noted until the end of the day, when family groups of men and women assembled for the evening meal. Frantic with worry when they found Jesus was missing, Mary , Joseph and probably other family members set out to return to the city, to search for the young man. Jesus had now been missing for two days. The scholars in the Temple college were impressed by his unusual promise as a pupil, and apparently welcomed him. This answer seem to point to the fact that the young Jesus had already developed the idea of God as an intimate Father, something which went beyond the normal religious consciousness of a devout 1st century Jew. This innovative idea would shape his whole life and teaching. Read the red text at the bottom of this page The young man Jesus Jesus returned to Nazareth with his parents, and lived out his adolescence there. He was a young man now, but he maintained the traditional attitude of respect and obedience towards his parents. One interesting sentence from the gospel passage is often overlooked: Why is the mother mentioned, but not Joseph?

Chapter 7 : When Jesus was lost in Jerusalem his parents found him here doing this father's work

Major "Keys" in Discovering the Lost Temples of Jerusalem. By Ernest L. Martin, PH. D., November Just a few years ago (as late as) all people in the world believed the Jewish Temples in Jerusalem were never lost from sight by modern man.

Chapter 8 : JESUS LOST IN JERUSALEM

Lost in Jerusalem A newly Jewish small-town something seeks out the meaning of life in the the Holy Land in the hopes of finding herself somewhere along the way. Hilarity ensues.

Chapter 9 : Biblical Studies and Technological Tools: Get Lost in Jerusalem - Free Interactive Program

When Jesus was lost in Jerusalem for three days they found him in the temple (Luke), asking and answering questions from the priests.