

PILGRIMAGE IN THE HOLY LAND: ISRAEL
CHAPTER 1 – Tel Aviv – Netanya – Caesarea

[Note: The names Yoshua, Yeshua, Jesus are used interchangeably -- The English name Joshua is a rendering of the Hebrew language "Yahoshua", meaning "Yahweh is salvation." "Jesus" is the English of the Greek transliteration of "Yahoshua" via Aramaic. In the Septuagint, all instances of the word "Yahoshua" are rendered as "Ἰησοῦς" (Iēsoūs), the closest Greek pronunciation of the Aramaic "Yeshua". Thus in Greek Joshua is called "Jesus son of Nun" (τοῦ Ναυή) to differentiate him from Jesus the Christ. Joshua and Jesus are called with the same name, adding Navin ("son of Nun") for Joshua and Christ for Jesus. Yeshua, (yēšūā' in Hebrew) was a common alternative form of the name Joshua "Yehoshuah" in later books of the Hebrew Bible and among Jews of the Second Temple Period. The name corresponds to the Greek spelling Iesous, from which comes the English spelling Jesus. Yehoshua is a rare Hebrew surname which means roughly "YHWH rescues" or "YHWH is salvation". "Yehoshua" was also the Hebrew name for Jesus and Joshua and has been used as a masculine given name. – from Wikipedia] Yoshua=Yeshua=Yehoshua=Yahoshua=Jesus, etc...]

Square brackets [] indicate a note or quote from a resource. Parentheses () indicate the inclusion of a comment or additional info. Pictures with captions are inserted to illustrate the pilgrimage.

A Pilgrim Tours bus met us at the Tel Aviv airport. A short bearded man named Jacob greeted us on the bus. And so did several pilgrims from Arkansas, who were traveling together. One of them was a professor named Dr. Ron Moseley, who had a strong regional accent. He had a sense of humor and a friendly smile that made me want to strike up a conversation with him. [Pilgrim Tours](http://www.pilgrimtours.com/mideast/israel/Retail/israel10.htm) <http://www.pilgrimtours.com/mideast/israel/Retail/israel10.htm>

However, Jacob, the guide, quickly got the show on the road by grabbing the microphone and saying: "Welcome to the land of milk and honey, where there's plenty of milk and honey, but no money. (laughter) There is no twilight zone in this country. The curtain goes down at 5:30 PM and goes up at 6:00 AM. If you think this pilgrimage is a time for you to rest and relax, forget it. You rest when you get home or when you go to heaven. (laughter) If you look at my face, you will see that one side is smiling and the other is crying. The smiling side is for the tourists, to make them happy; the crying side is for the land, because we have no rain. Anyway, I don't know if you know it, but in Israel we have optimists and

pessimists. The optimist says let's fight the USA, and if we lose we'll be the 51st state. The pessimist says, ' And what will happen if we win?'"

Jacob finished with the jokes and started to tell us about some facts that he told to all the pilgrims that he greeted to Israel. "Israel is a little bigger than New Hampshire. The money system is the shekel, which is about 3.6 shekels to \$1.00 (American dollar). Gasoline is \$2.00 a liter, and for you Americans, that means 3.8 liters = 1 gallon. So you can figure that we pay almost \$8.00 of your American dollars for a gallon of gas, which I hear is more than twice than what most of you pay. The population of Israel is 7.7 million people."

The bus arrived at the Hotel Solomon in Netanya, and we checked into our rooms. Later in the evening we had a buffet dinner and a briefing with our tour guide, Marian Gavish.

Stan and I were doing pretty good so far – no major mishaps, and only one minor incident on the airplane when Stan couldn't open the door in the toilet. I had to talk him through a series of steps on locating the latch before he finally was able to free himself from the tight enclosure. This was my first experience with what was known as cognitive impairment, which meant that the brain was losing the capability of remembering basic survival skills. It seemed that the brain was not able to make new connections and remember what to do in a new or unfamiliar environment. Before we went to sleep that first night in Israel, I made sure he took the prescribed medication that his wife had packed into his suitcase. Stan was on a daily regimen of three medications: Aricept, Simvastatin, and Namenda. Supposedly, the medication was meant to slow down the progression of Alzheimer's disease.

In the morning, we had a buffet breakfast and some time to visit the nearby shoreline of the Mediterranean Sea before we had to board the bus.



At the Mediterranean Sea, city of Netanya. We flew into Tel Aviv, and a bus took us to Netanya (on the coast north of Tel Aviv). We stayed at the King Solomon Hotel.



Flashback: In 2007, I took my first pilgrimage to the Holy Land. It was with a Jewish group on an Isram Israel tour of the Holy Land. The pilgrimage included: Tel Aviv, Jaffa, Dead Sea, Ein Gedi, Masada, Caesarea, Nazareth, Haifa (Mt. Carmel), Acre, Rosh Hanikra, Safed, Sea of Galilee, Tiberias, Capernaum, Golan Heights, Bet Shean, and Jerusalem (museums, Mount Olivet, city gates, ramparts, Via Dolorosa, etc).

Introduction to the Coastal Plain by our guide, Marian Gavish; bus ride to Caesarea.

[\[Netanya, Israel http://en.wikipedia.org/wiki/Netanya,_Israel](http://en.wikipedia.org/wiki/Netanya,_Israel)

It is located 30 km (18.64 mi) north of Tel Aviv, and 56 km (34.80 mi) south of Haifa. Caesarea is mid-way between Tel Aviv and Haifa (45 km away, 26mi)]

[Board the bus at the King Solomon Hotel in Netanyu. Travel northward to Caesarea on the coastal highway, Highway 2.]

Marian Gavish (our guide): "The first Hebrew word I'm going to teach you is, 'sababa.' It's the Hebrew equivalent for 'everything's cool.' You know how Americans always say, 'cool.' In Hebrew we say, 'sababa.' So, how was breakfast?"

Everyone: "Sababa."

Marian: "OK, my dears. So now we're on the coastal plain. And I mentioned this town (Netanya) was founded in 1929. If you'd have come here 100 to 150 years ago, you would have found on the coastal plain nothing. This was an area of swamps and sand dunes. One of the things we'll work out in this area is how the countries around us – and how this country – developed in ancient times, and in modern. And one of the most important thing to get used to now is that all this area in the Middle East – from and including Turkey today, up to and including Iraq, even a small part of what we call Iran-Persia, and including parts of Egypt – it was all the Ottoman Turkish Empire. And this (Israel) was a small part of the Ottoman Empire – up till the first world war.

"So for 400 years – until the first world war – all this belonged to Turkey. And Turkey had no great interest in the coastal plain. The coastal plain has a tendency to make swamps, and for sand dunes to come in, as we'll see. The whole area was just swamps and sand dunes. But in the 1880s, when Jewish people returned for the first time as settlers – of course, Jewish people were coming all the time, but for religious reasons – but when they come as settlers for the first time in the 1880s, they're coming from the west, they're coming from Russia, or they're coming from Europe. And so the first place they settle is on the coast. See, these were people who were religious, but that wasn't the reason they came. We'll talk more fully about it during our trip – we have at least eight days together, as far as I can count – so we have plenty of time to talk about things. I'm just introducing subjects right now.

"So when they came from the west, they arrive first on the coastal plains. This is where they bought the land. Now you can imagine when strangers come to a land, you don't sell your best farm land. You sell what you don't need, what you don't want. So what did they get sold? They got sold swamps. Nobody was working

in the swamps. And the swamps were malaria infested. These were what we call the Jewish pioneers. And when we're going along the coastal plain, we're going to see these eucalyptus trees. And eucalyptus trees are indigenous to Australia alone. That's even if you have them in the States, or in Canada. They're indigenous to Australia. Well, they had to get here somehow. They were planted by the pioneers – they weren't brought by them – but, they were planted by them to drain the swamp areas.

"So you see a lot of sand around you. Where sand ends, begin swamps. The whole coastal plain was sand dunes and swamps. Those that came with me from the airport yesterday – I told you I actually live between a swamp and a sand dune. One day I had a bus tour group for one day, and I had this guy come up to me and say, 'I remember you from ten years ago.' So I was thinking to myself, 'wow, I must have been good.' I was all happy with myself. And he said, 'yeh, you're the one who spoke endlessly about sand dunes and swamps.' (Marian laughs, and a few others laugh with her)

"By the way, my dears, if you want the air conditioner – open it – and if you don't – just close it up. So when you see this tree, this is eucalyptus. This was the tree that was planted by the early pioneers to drain swamps. It's going to be our indication that an area was a swamp. The trees have roots that go down twenty meters – 66 feet. (response, 'wow') And that drinks up a lot of water. Now, this is your first indication that these people who came here to farm the land had no idea of farming. They were not allowed to be farmers when they were back in Europe. And so this was going to be a big deal for them. They could have drained the swamps quite simply by doing something else, because the worse way to drain a swamp is to plant trees. The best way is – we got the sea over there (to the west), you got a swamp here – you just cut a canal and let it flow out to the sea. Wouldn't that be the best way? But you see, their mindset was: there's no trees anywhere. They came from Europe – and anybody who's been to Russia knows its forest after forest. And so they found this tree here.

"Why was this tree here? Because this was part of the Turkish Empire. And the Turks had been building train lines across the Turkish Empire – you remember the famous Orient Express, the trains that go down to Saudi Arabia, the trains that go down from Egypt, from Cairo to Damascus – and for that you need a lot of wood. There wasn't a lot of wood. So the Turkish imported this tree from Australia for the train lines for running the trains. And when these early pioneers got here, they saw the tree, they saw how quickly it drank up the water, and so it seemed like a good idea. But when you have a tree that has roots twenty meters, it's really hard to get rid of them now. And now we don't want them to be

drinking any water, but it's a very hard job to get rid of them. Under this road is actually quite a lot of them.

"Now look on the left hand side, and you can see a beautiful white sand. This is a present from Egypt. This is Nile delta sand. That's what we have on our coast. It's blown up by the current from the Mediterranean, which is anti-clockwise. And except for maybe Steven and Jeremy, anti-clockwise goes that way (demonstrates by waving to the left). They're digital kids. (laughter)

"Now, in a moment we're passing the second largest river in Israel – don't miss it, have a good look at it, and see how it's flowing. Is that a quick flowing river? (response, 'no') No, actually. In fact, it's so slow that it can't even push out to the sea. So when this river gets to the sea, a sandbar closes it, because the sand is being blown up from the Mediterranean. The river can't get out; it closes back on itself, and it makes a swamp. Which is why the whole coastal plain is sand dune and swamp.

"But today, this is the most well developed area of the country. So you would say, 'OK, the state of Israel was founded in 1948, and they drained the swamps, and they checked the sand dunes, and so they could make it very fertile.' But, the fascinating thing is that if you had come here a thousand years ago – not a hundred and fifty, but a thousand years ago – you would have once again found that this was the most well developed area of the country. In between is nothing. Between a thousand years ago and a hundred and fifty there is empty. And then, if you would have come before a thousand years ago, you would have found it desolate again. But if you would have come here two thousand years ago – in the Roman period – you would have found exactly like today: the most well developed area of the country.

"So, this is an area that fluctuates. And it fluctuates for a very good reason. And the reason is – it depends on where the country is orientated. If the country is orientated west, the coastal plain develops. If the rulers of the country are orientated east, this area of the country declines. And in the Turkish period, they had no interest; the area declined. Israel today is orientated to the west. Firstly, because until the peace agreement with Egypt, and until the 1994 accord with Jordan – those were the end of the country to the east of us.

"So, we are orientated to the west – the coastal plain becomes the most well developed. Also, the coastal plain is our flat area, so what you see from the bus is our flat area. All the rest is mountainous, except for the Jordan Valley.

[Marian makes a call to Caesarea to verify the appointment for her group coming there]

Approach Caesarea; Bible Reading – Peter in Capernaum.

Marian: "I saw the cloud, I saw it was over Caesarea. I know that yesterday I was saying this is when we pray for rain. And I guess last night some of you began to pray – that's what happens when you pray really hard. But we need this rain. And because it comes, and then stops, we'll do a lot of talking in the bus – and by the time we get there, it will probably stop.

"So, Hadera – we just passed it. That's our first town (along coastal highway 2). It's built in a swamp. On your left hand side you can actually see the installation for electric, which we run on coal. You know, we are the only country in the Middle East with no petrol. And we explain that, of course, by Moses – not our driver – but the one that brought us out of Egypt. You know, you got to really look hard to find somewhere with no petrol. So we sort of imagine – 40 years – why was he 40 years (in the wilderness)? He must have gone round and round – no, they got petrol, they've got petrol, no – we'll go there. (laughter) And we actually ended up with no petrol. But, we have discovered off-shore gas. And we're now getting the installations ready so that we can start using off-shore gas."

Wilfred: "Is the off-shore gas in your area?"

Marian: "Actually, off-shore gas is here, just opposite Caesarea. One opposite Haifa. And what was the question – if it's in our area?"

Wilfred: "Yes."

Marian: "Well, we found it."

Wilfred: "OK." (laughter)

Kim: "It's ours."

Marian: "And you know what happens after you find something – oh, it's mine. Thank you. Yes, we found it. So, we're going to leave the main road. Look to the right. See a lot of eucalyptus trees? What does that mean? (response, 'swamps') Look to the left – sand dunes. Then, in between is a road – see that road? It goes between the sand dune and the swamp. Well, this is a small part of the Via Maris ('Way of the Sea').

[[Via Maris \('Way of the Sea'\)](http://en.wikipedia.org/wiki/Via_Maris) http://en.wikipedia.org/wiki/Via_Maris]

"When we turn left, we're going to be on a small part of a major ancient highway that ran across the country. Ancient highways couldn't go through swamps, and they couldn't go through sand dunes. But they could go on the edge of the sand dune and before the swamp began. And that would explain why Caesarea was built exactly here, because the road could get here without going through a swamp or sand dune. And that's why a king, very famous, known as Mister King Herod the Great – to differentiate him from the Herods not-so-great – built here a port that was larger than Piraeus, the port for Athens. In fact, the largest port on the Mediterranean. And that's where we're going.

"When we talk about Herod, I personally am only going to say nice things about him. I know everybody hates him – we call him the J.R. Ewing (villainous oil baron from the TV series, 'Dallas') of Jewish history. You know, no matter what JR did, everybody hated him. Herod is the J.R. Ewing of Jewish history and we love to hate him, but without him I probably wouldn't have much work. So, not all my groups are religious, and he provides me with a lot of work. When we go to Masada – that will be his. Caesarea here – that's his. The Western Wall, you know it as the Wailing Wall – that's his. So he was the greatest builder this country had seen in the Roman period, and I think throughout the Roman world he is considered one of the greatest builders of the Roman period.

"So we're on the way to see his port, but not because of Herod. We're on our way to see his port because we have some stories to tell there about Peter. And before we get there and talk about Peter, I will remind you that just a little along the coast we have the town of Tel Aviv – and right by Tel Aviv, Jaffa. Netanya is a little further up north. And Caesarea a little further than that. And just below us is the conglomerate of Tel Aviv-Jaffa.

[[Jaffa](http://en.wikipedia.org/wiki/Jaffa) <http://en.wikipedia.org/wiki/Jaffa>]

"And our story will begin in Jaffa. And I'm not going to tell you the story, and then either Pastor Tom or Pastor John – or someone else, I'm not quite sure – is going to give us a reading. If it rains, we'll do that reading now in the bus. And what I want to do is connect it to an Old Testament story. And the Old Testament story from Jaffa (aka Joppa) – because we're going to have the Book of Acts, which is going to talk about Peter coming from Jaffa – the Old Testament story from Jaffa is very famous. All the kids love this story. It's a story of . . . (response, 'Jonah') Jonah and . . . (response, 'the whale') the whale.

"Now, I want to ask you if you see any connection between the story of Jonah and what happens when the centurion's servant arrives in Jaffa – you remember the centurion sends a messenger to Peter to come to Caesarea. So, do you see any connection between Peter and Jonah?"

Paul: "The Fish."

Marian: "I love that. (laughs) I love that. Give 2,000 points to – what's your name?"

Paul: "Paul."

Marian: "OK, Paul has to have 2,000 points. He can see fish. It's very interesting how people make connections. So, anything having to do with food, I'm going to turn to Paul." (Paul laughs)

Paul: "Epicurean."

Marian: "Where was Jonah sent to prophesy to?" (response, 'Ninevah') Is that our people – Israeli? (response, 'no') It's non-Jewish."

Paul: "Gentile."

Marian: "He's turning, in fact, to an audience that is universal. He's saying, 'God is universal.' And when Peter would come to Caesarea, he will baptize the first non-Jewish person, telling us that God is universal. So we have a connection there. Personally, I don't think it's by chance. My philosophy is that things don't happen by chance.

"So we will read in one moment from the Book of Acts. But I first want to take you to see the aqueduct. When Herod built this city, it was fine, because it was on this major highway. But it had no water supply. This was not a big problem for Herod. So, about 30 kilometers away from here, there's a good supply of water in the Carmel mountains. All he does is, he builds an aqueduct from the Carmel mountains to the city of Caesarea. And enormous parts of that aqueduct remain to us today 2,000 years after it was built. So I thought that would be really nice to get a photo and get an idea of the immense structures that Herod was building in order to create the city.

"And then we'll pray together for those clouds to lift just a little bit more for us, and we can do our Caesarea walk without being in the rain.

"So who's going to do the reading from the Book of Acts? (response, 'John') Pastor John, you want to come to the front of the bus so you can be heard. You can use my microphone."

Pastor John Miller: "Here we go. I'm reading from Acts, chapter 10: New International Version (©1984)

1 At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. 2 He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly. 3 One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, "Cornelius!" 4 Cornelius stared at him in fear. "What is it, Lord?" he asked. The angel answered, "Your prayers and gifts to the poor have come up as a memorial offering before God. 5 Now send men to Joppa to bring back a man named Simon who is called Peter. 6 He is staying with Simon the tanner, whose house is by the sea." 7 When the angel who spoke to him had gone, Cornelius called two of his servants and a devout soldier who was one of his attendants. 8 He told them everything that had happened and sent them to Joppa. 9 About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. 10 He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. 11 He saw heaven opened and something like a large sheet being let down to earth by its four corners. 12 It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. 13 Then a voice told him, "Get up, Peter. Kill and eat." 14 "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." 15 The voice spoke to him a second time, "Do not call anything impure that God has made clean." 16 This happened three times, and immediately the sheet was taken back to heaven. 17 While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate. 18 They called out, asking if Simon who was known as Peter was staying there. 19 While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you. 20 So get up and go downstairs. Do not hesitate to go with them, for I have sent them." 21 Peter went down and said to the men, "I'm the one you're looking for. Why have you come?" 22 The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to have you come to his house so that he could hear what you have to say." 23 Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the brothers from Joppa went along. 24 The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. 25 As Peter entered the house, Cornelius met him and fell at his feet in reverence. 26 But Peter made him get up. "Stand up," he said, "I am only a man myself." 27 Talking with him, Peter went inside and found a large gathering of people. 28 He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him.

But God has shown me that I should not call any man impure or unclean. 29 So when I was sent for, I came without raising any objection. May I ask why you sent for me?” 30 Cornelius answered: “Four days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me 31 and said, ‘Cornelius, God has heard your prayer and remembered your gifts to the poor. 32 Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.’ 33 So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us.” 34 Then Peter began to speak: “I now realize how true it is that God does not show favoritism 35 but accepts men from every nation who fear him and do what is right. 36 You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all. 37 You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached— 38 how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him. 39 “We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, 40 but God raised him from the dead on the third day and caused him to be seen. 41 He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead. 42 He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. 43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.” 44 While Peter was still speaking these words, the Holy Spirit came on all who heard the message. 45 The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. 46 For they heard them speaking in tongues and praising God. Then Peter said, 47 “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.” 48 So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

[Marian has us go out to take a photo of the aqueduct. Afterwards, we proceed to Caesarea and the ruins of the ancient port city.]



After breakfast, we travel by private motor coach along the coast of the Mediterranean Sea to Caesarea, where Gentiles first heard the Good News from Peter and were baptized. We'll see the Roman Amphitheatre, hippodrome, a film on history and remains of this famous port city, and aqueduct. The high aqueduct transported water from the Shuni springs on the slopes of Mount Carmel (about 30 km away) to the port city of Caesarea, the largest port on the Mediterranean Sea.

[[Caesarea](http://en.wikipedia.org/wiki/Caesarea) <http://en.wikipedia.org/wiki/Caesarea>

Caesarea is located on the Israeli coastal plain, the historic land bridge between Europe, Asia and Africa approximately halfway between the major cities of Tel Aviv 45 kilometers (28 mi) and Haifa 45 kilometers (28 mi).]

Film about Caesarea (with narration):

**[Time Travel through different time periods of Caesarea's existence]
"It all began with a dream. The year is 22BC. Herod the Great, king of Judea, who was crowned in Rome, is keen to strengthen the commercial ties between the Roman Empire and his kingdom. In his vision, Herod imagined a deep water harbor to shelter ships from across the empire, a harbor with a man-made breakwater, a high tower and fortified walls to provide a safe haven for merchant vessels. This was a revolutionary project, ambitious in scale, and unique in vision. Herod named his dream Caesarea.**

"Thousands of workers toiled to make this dream a reality. Enormous wooden caissons are sunk into the sea to form the foundations of the massive

breakwater. Out of the shifting sands, born of skilled engineering and techniques, the harbor takes shape.

"In a dozen years, Herod's dream has become real. Where once there were dunes, now stands a city with throngs of people and thriving with life. Ships carrying cargo arrive from all corners of the empire. The elegance of Caesarea is admired throughout the region. Merchants and workmen are everywhere. Towering above the harbor, the fire is burning bright on the Drusion Tower, bringing ships safely into the harbor. To honor his Roman patrons, Herod builds a temple in the harbor front and dedicates it to the goddess Roma and Augustus Caesar. In return, he gains the trust of the Roman Empire, and its reign reaches as far as Syria.

"After Herod's death, his heirs fail to step into his shoes, and his charismatic presence and tough regime are no more. His successors fade into the mists of time, and the Roman hold on Caesarea grows stronger. [Time marches on]

"Caesarea becomes the capital of the Roman province of Palestine and headquarters of the Roman governor. The harbor becomes a source of income to the flourishing city. [winds of change overwhelm the city]

"Mighty storms and earthquakes damage the breakwater and the fortified walls. Yet the city stands and attracts Jews, Christians, and pagans alike. A Jewish community develops in Caesarea and becomes one of the most dominant in the land. Its center of education and knowledge draw numerous scholars; many entertainment venues are established in Caesarea. Theater plays and horse races draw huge audiences. [The clock of time ticks away]

"By the end of the 4th century, the Roman Empire collapses, and its place in the east is taken by the rising Byzantine Empire. This is a new era for Caesarea. Better fortified walls are built to surround it. The gladiator games are banned. The chariot races continue to entertain the citizens and the guests. Prosperity is everywhere. The markets are abundant with fine olive oils and wines, and trade is flourishing. Christianity becomes the official religion of the Byzantine Empire. The temple of the goddess Roma and Augustus Caesar is torn down to build in its place an amazing octagonal church. The city's wealth is clearly evident in the richly designed and decorated church. Alas, man-made work cannot survive the forces of nature for long. Severe earthquakes continue to hit Caesarea. Gradually, the breakwaters' foundations deteriorate, and the harbor is flooded. [Natural forces and time ravage the city]

"In the 7th century, after many battles and a seven month siege, Byzantine Caesarea, which was one of the most prosperous and fortified cities in the land, falls to the Muslim hands. A mosque with magnificent arcade facing the sea is built where the Roman temple and the Byzantine church once stood. When the city's harbor finally yields to earthquakes and storms, Caesarea becomes a sleepy town, and its ruins turn into marble quarries. [The wheel of time and fortune revolve and tick away]

"In the 12th century, once again the tides of war are upon Caesarea. European Crusaders invade the land, hoping to conquer the Christian holy cities. From a struggle of war, Caesarea emerges to be rebuilt; a new quay is built to the harbor. Impressive Crusader walls surround the reviving city. For 200 years, the wars between Muslims and Crusaders have shattered the Holy Land. It is the year 1265 AD. Immense and powerful Muslim armies approach Caesarea's walls, led by the Mameluke sultan Beybars. After three days of battle, Beybars soldiers break into the city, spreading havoc and destruction. For the first time since its foundation, Caesarea is thoroughly demolished. Sultan Beybars does not rest until he razes Caesarea, wishing to wipe it from the face of the earth. Caesarea slowly fades into the realm of dream and fantasy, for which it was created. [Winds of time and a wide expanse of silence engulfs the city]

"But the legend of Caesarea does not end here. As it was created by the vision of Herod the Great, modern Caesarea has been revived by the vision of a single man – Baron Edmond Benjamin de Rothschild. The baron purchased Caesarea's lands, and he was determined to turn them into a unique place of creativity, tourism, recreation, and leisure. Thanks to him, Caesarea is prosperous again, and life fills the city once more.

"Thus, through thousands of years, Caesarea stands – a city made from dreams."

[The film leaves a lasting impression on the mind of the passage of time within one place – Caesarea.]

Caesarea – temple, palace, etc. [walk out to the ruins of Caesarea]



Marian: ". . . the city is full of those. (pointing to naked statues) Statues. You cannot have statues in the Jewish religion. Worse, some of them have no clothes on. Now you can imagine a very religious Jewish person – if God forbid he got into a city like that – he'd have to walk around with his eyes covered all the time. That is not something he would want to see.

"And now I want to introduce you to something really fascinating about our world as a world. There is this thing where people from the eastern part of the world dress as much as possible, and people from the western part of the world undress as much as possible. (laughter) People in the western part of the world love their bodies. People in the eastern part of the world see their bodies as some kind of a crime that has to be hidden. So, that's going to be a conflict, because the Jewish people are eastern. And the culture that has taken over is Greek, and that's western.

"Now the Romans are here, but I have to tell you something about the Romans. They actually don't have a culture – sorry everybody – but they adopted what they could from the Greeks. And for several hundred years they even spoke Greek. So Romans were speaking Greek, as well as some Latin. But the main language remained Greek. The culture remained Greek, only the Romans didn't quite get it. So when they did something, it had a sort of Greco-Roman thing. That culture Herod loved. And we're going to talk about Herod a great deal, but when Herod built his port here, he was going to make a city that was going to be Greco-Roman.

"So, the first question is: Why is he building a port here at all? There was a great port in Jaffa. Everybody had been using it. We know from Jonah – and hundreds and thousands of years it had been a port – so why is he building a port here? Because when this guy builds, he has to build in Greco-Roman style. He's got to have in his city a theater – you can't have that in the Jewish world. An amphitheater – that we're going to be talking about – you can't have that in the Jewish world. That's gladiators – you can't have that. Statues – you can't have that. See, we're a really boring religion, you know. All the fun things, we just don't have them. So, that's why we just have a small amount of people here.

"So, when Herod builds this, there is Jewish people going to come and live here, but they are those who are going to be socially and culturally open to this kind of thing. Now you notice that all these statues that you see here – their heads are missing. Because in the 7th century, the Muslims came along, and they have the same religion – I mean the same tradition – that you must not have a statue. Their religion is an adoption of Christian and Jewish ideas. So they cut off all the statues. And originally, anybody who had been here twenty years ago, there was a lot of good fun, because we could go and stand behind the statue and get some real good photos, you know – some with clothes and some without. But unfortunately, they've done it like that now (put enclosure around statues), and so we can't. But I'm sure you get the idea – the city was covered with statues. So that would be number one why someone like Yeshua would not come into the city. He, for one, would not be bowing down to a statue. And he wouldn't be speaking to Jewish people who were willing to bow down to statues.

"Now we're going to go into the theater itself to get an idea of the Roman city that was here in the time of Yeshua." [walk to the theater]



Caesarea's theater was constructed by Herod the Great (ruled between the years 37-4 BCE). The city Caesarea was named in honor of Herod's patron, Octavian Augustus Caesar. The theater had two cavea (seating areas) and could accommodate 4,000 spectators. In the Bible, Caesarea is known as the place where Simon Peter preached to a Gentile congregation at the house of Cornelius the Centurion (Acts 10). The message, according to our guide Marian, was that "God is universal" (i.e. not just for the Jews).

"You know, the theater was a wonderful idea of the Greeks. And what the Greeks did was they had hillsides, so they would sit on the hillside and – just at the base of the hill, below the hill – they would have an actor. And this was before Hollywood. OK? So the actor would act out the story of the Greek mythology. It was a lovely thing – there was a chorus that would sing things. It would go like this – because there was only be an actor – it's a long story, these mythologies. They would help the people know who the actor was by where he came in and where he went out. So, for instance, you have an entrance and exit from here, an entrance and exit from here, and an entrance and exit from here, where the group is (shows three places – left, center, right). So, if you were killed, you would come on stage from the right hand side; if you were going into the city, you would go out from the right hand side. If you were an ordinary person, a country person, you would come in from the left hand side, and if you were going to the countryside, you would go out the left hand side. So that was the way. If you ever read Shakespeare – with his enter left, enter right – he was using these things, you know. He still had the same ideas. But – and remember, this is before Hollywood – you have only one actor, so you have this problem where you can't kill off everybody, because you

have just one actor. So you have to solve the problem that had been occurring during the play, and the way they did that was by bringing in the gods. So, of course, that entrance was for the gods. And they would literally wind them down into the theater.

"Now the Romans loved the spectacles. And as nice as that was, they liked to add in the underworld. So they added a stage. So what we're on could only be in a Roman theater. (We're standing on the stage) Then you have an entrance and exit down here, and an entrance and exit down there. So the people could be dragged off to the underworld. What would they do in the Greek theater? They would just sing those things.

"So, just to give you an idea how different these two cultures are – both using the theater. I will give an example of one play that everybody knows, and that is the story of Oedipus. [[Oedipus](#)] Everybody knows this is a really good guy who loves his mommy. OK? And when Oedipus finds out that he slept with his mother and killed his father, he is so distraught that he literally gouges out his own eyes. And in the Greek theater, what would happen is that the chorus would come on and sing out that harsh part of the story. What did they do in the Roman theater? They would just bring on a slave and gouge out his eyes. (response, 'Uuuu')

"What I want to introduce to you is the world in which Yeshua was living. The Romans were not this sweet, kind, gentle people. They were a blood-thirsty people based on their army, and based on warfare. How did they get to be an empire? They had a lot of good ways of doing it. One of them is – I'll explain now. Notice there's one-two-three-four-five-six entrances. Right? Where would you put your box office? Where did the Romans put the box office – for selling tickets to the theater? First one, middle one, last one – what do you think?"

Ron: "At the doors."

Marian: "All doors? All six?"

Ron: "You got me."

Lady: "The Middle?"

Marian: "Down here? Well, where would you put the box office? You wouldn't. Cause if you're Roman, all this is free. The amphitheater is free. The theater is free. This is entertainment. Don't take away the television from poor people. The opposite – give poor people as much television as possible, and they'll watch television. Let these people watch a theater. Let them watch the gladiators.

And you control them. You give the people bread, you give the people games – there it is. You have control of the population.

"So we're introducing you to the Roman world, because this is the world that Yeshua lived in. And the Jewish world, we've already said, is very different, especially when we take into account now that this is a promised land. And you're living in a land that is promised you by God, and it's overrun by these beings who are blood-thirsty.

"So, if you want to get some photos of the theater, do so. And then we're going to make an attempt to get to the area of the palace. [walk to palace, hoping it doesn't rain on us; on the way, stop to hear about the semi-circular area]

"You see these stones cut nicely? That's original. And the little ones were built up just to give you an idea. So the patchwork wall is not original. The patchwork wall there is not original. And you so here below the large stones cut in straight lines, like here – this is all original.

"OK, now, so the Romans are going to the theater, and everything is fine, but, you know, even those plays were getting a bit boring. So a little bit later they add on to Herod's theater this semi-circle here (opposite area of theater), and you can see by the aqueducts below us, or the line of the water below us, that this was full of water. And in this area were alligators. And that means that if the crowd got a little bit bored with the show, then just pick up a few Christians and throw them to the alligators. Remember, being Christian was an unofficial religion – you were not allowed to be Christian in the Roman Empire. So, you could just pick up a few Christians, throw them to the alligators, and that would keep the crowd happy for the next hour or so. And then you could go on with the play afterwards. That's the Roman world.

"When it comes to the seating – you see the first line of seating over there is original, but the rest we've redone because we use this for a theater today. And when we do it, we have it usually at sunset. So when the sun's going down, we come to the theater here. But in the Roman times, they would actually have big sails to shelter the people from the sun. We use the theater now in the evening.

[Walk to the palace, overlooking the sea.]

"Caesarea received its money from a trade route that brought spices Saudi Arabia to the port. And those spices then went to Rome. Then there was another trade route coming from China with silk, going here and taking those silks to Rome. So Herod thought a little bit and said, 'why don't I cut that trade route by

one day, and let them bring their spices to here instead of going all the way across the Sinai to there; and anyway, the silk road comes first to me before it goes there; so I can save at least a day or two of the caravan route.' And if you can do that, you're saving a lot of money. And so he builds Caesarea. Now, of course, when we read why Herod built it, it doesn't say to compete with Alexandria, but it doesn't take a lot to understand that that is what is going on here.

"So he wants to compete with Alexandria, and that means he now has – for this country – an enormous income. So you would think historians would all say nice things about Herod, like me. I say nice things cause without him I have no work. But they say things about Herod that are not nice, because the people who wrote the history were people who hated him. And his life was not the life of a Judean – he loved his Greco-Roman culture. So whatever he did, he got a bad report. But you can now see that financially he was very good for the country. He's making this port. So when people ask, 'where did all the money come from?' – From Herod. He's in charge of trade. He got trade moving. And it's a trade route that Israel is on. We're on a trade route between Mesopotamia and Egypt. Everything has to go through us. What Herod does is, he takes that trade route that goes north-south and brings it to the coast. Remember I showed you swamps on one side, sand dunes on the other? There he could bring it to the coast, and that's why we get Caesarea here.

"When you look around you, you see marble; you see granite. We don't have marble; we don't have granite. Don't see the city as you see it here – imagine it covered with marble and granite. Granite comes from here, way down in Egypt, the southern Sinai. And marble from over here (local); it's not Italian marble. And all this is put in by Herod in order to build Caesarea. And then he builds himself a stupendous palace that we are going to see. Come. [walk to nearby palace]



"It's quite a nice representation of Herod's palace over here (pointing to artistic rendering of Herod's palace on a sign). You can have a little look at that. And just nearby was the amphitheater – and, actually, it started out as a hippodrome. So, from the other side to this side was where you had hippos – hippodrome, hippos, you get it? (response, 'oh') Guys, I had ten years in England – it's British humor, you have to get used to it. (response, 'yeh') So, you're horse racing here (north of palace), and Herod's palace here (overlooking the sea).

"Herod was a great ruler, but he was also paranoid. And he did the one thing – the great threat that we make, but he carries it out. You know what the great threat is? It's something we say to our kids, 'if you do that again, I'll kill you.' But we don't, of course. He did. He kills his own children. And so when he dies, there's really not a lot of good sons left to take over, and so his kingdom is divided up between his sons (that are left). Octavius – that is the son who got Jerusalem and this area – was so bad that after a few years he had to be deposed. And instead of him comes a Roman prefect.

"Now, these Roman prefects were not happy about coming here, because, you know, this is Jewish. There's no amphitheater, there's no fun going on, and we don't even have orgies, you know. It was the dullerest place around. So, the only place that they could live and feel at home was going to be Caesarea. So when they get to Caesarea, they take over Herod's palace, which means that in this palace will live the famous prefect of the Roman army – Pontius Pilate. And we found his name in the excavations. Come and see it. [nearby is the stone that has an inscription of Pilate's name]

"Look at this, and then we'll go back to the bus, and we'll take the bus to the other side of the city, because if we really get wet today, we'll just spend the whole day being wet. So just take the photo – you see the name Pontius 'Pilatus' here - it was in the reign of Tiberius."

[[Pontius Pilate](http://en.wikipedia.org/wiki/Pontius_Pilate) http://en.wikipedia.org/wiki/Pontius_Pilate]

The first physical evidence relating to Pilate was discovered in 1961, when a block of limestone, the Pilate Stone, was found in the Roman theatre at Caesarea Maritima, the capital of the province of Judaea (Iudaea). Bearing a damaged dedication by Pilate of a Tiberieum,[10] the dedication states that he was [...]ECTVS IUDA[...] (usually read as praefectus Iudaeae), that is, prefect of Judaea. The early governors of Judaea were of prefect rank, the later were of procurator rank, beginning with Cuspius Fadus in AD 44. The inscription was discovered by a group led by Antonio Frova and has been dated to AD 26–37. The inscription is currently housed in the Israel Museum, Jerusalem, while a replica stands at Caesarea.

The partial inscription reads (conjectural letters in brackets):

**[DIS AUGUSTI]S TIBERIÉUM
[...PO]NTIUS PILATUS
[...PRAEF]ECTUS IUDA[EA]E
[...FECIT D]E[DICAVIT]**

The translation from Latin to English for the inscription reads:

**To the Divine Augusti [this] Tiberieum
...Pontius Pilate
...prefect of Judea
...has dedicated [this]**



Caesarea became the administrative capital of the Province of Judea, where the Roman procurators, or governors, resided. Three Roman governors of Palestine lived there: Felix (Acts 24), Festus (Acts 25), and Pontius Pilate (John 19).

[At the quay of Caesarea.]



Steven: "What filled in the quay?"

Marian: "What filled in the quay was natural fill. This has all been excavated. So when they came for the excavations, it was at the highest part of the grass (grassy area below). It's simply the sand that's blown in – remember we get the Nile delta sand – and it just blew in and blocked the whole port. Remember, if you don't care what's going on here, you don't make ports, you don't check the sand dunes, you don't drain the swamps. So, when nobody checked the sand dune, it just filled in the port. And I think they showed it quite well in the film – you saw how it came from the grandeur of Herod and just slowly slides down until today, where it's just a ruin that see.

"So they left in the excavation just one quay open – just to give an idea of the boats coming here, and unloading. And Paul was put in his boat from here; and from here sailing out to Rome. Paul, of course was tried in the Roman praetorium, that is, Herod's palace. Remember we said when the Romans became governors, they lived in Caesarea. And, of course, they were going to use the palace. And that palace would have been where the judgment took place. That was quite normal. People were tried in the area of the palace. Palaces were actually fortresses; palaces were always a palace-fortress thing. And there would always be a place there a room, like a basilica – but not a church basilica – where you would have a low court.

"I don't know which room it was, but all those stories about Paul being kept in a dungeon – it wasn't like that at all. He was kept in one of the rooms, cause he was a Roman citizen. He had superb rights. And they really don't know what to do with him. They would like to let him go – in this case. Not because they're nice people, but because he's a Roman citizen.

"So, thank you for the question, Steven. Are there any other questions?"

Lady: "What kind of mosaics did they have for their floors?"

Marian: "Very plain, simple mosaics. A simple mosaic floor."

Man: "What kind of drainage did they have?"

Marian: "What you can see below is the drainage. Herod never built without drainage. His drainage system was brilliant. He opened the drainage to the sea. We don't have a big tide, but enough comes in flush out the drains. Just brilliant."

[Stan and I walk over to a Russian group and listen to the guide for a while]

Caesarea (Crusader port)



During the Crusader Period (1099-1291 CE), Caesarea was fortified by impressive city walls and a 9 m deep dry moat. The wall was 900 m long and 13 m high. The glacis – a slanted portion of the wall at the bottom of the moat – allowed defenders a good view of the bottom of the moat and thwarted any effort to scale the wall. According to our guide, the slanted walls made it harder for the enemy to dig under the fortress.

Marian: "About a thousand years after Yoshua (or Yeshua – used interchangeably), we get to a period of a wonderful, sweet, kind, and gentle movement known as – the Crusades. And this, of course, is the Christian world attempting to regain control of Christianity – the holy places – that had been lost to the Muslims. And by some miracle, they do it. They actually manage to conquer the country. When they conquer the country, they then need ports to get out. And they build a port here. We can see glacis (sloped) walls and the fortifications from a thousand years ago. And all this is built on the Roman port. So in a moment, we're going to go through there.

"But if we're already here, at this site – at the Crusader port – it may be good to explain that Hollywood has rather mucked up history. (laughter) Because there are some things you get in a Hollywood film that never happened. So we are now in a Crusader set, so we can see. You know those bits where the enemy is attacking the Crusader fortress, and they have a drawbridge? And someone runs to the drawbridge to pull it up? And then, as he's drawing it up, and drawing it up – and then it gets too hard, and he drops it a bit, and it goes back down – will he get it up in time? It's a moment of great tension. Guys, that never happened. (laughter)

"See the drawbridge – it's made of wood. Not by chance they made this of wood. They made it of wood because in the Crusader period this would have been wood. When the enemy approached, you burn your bridge. You burn your bridges when you get to them. Then the enemy is down in the moat below. The enemy is down in the moat, but the level of the door is still up here. They actually have to build up to the level of the door. They're down in the moat, which means if you're up there, you can throw down on the Muslims trying to get to the level of the door – anything that you have handy, anything that you don't need. And anyone who has seen a Monty Python film knows exactly what we're talking about. (laughter)

"So, you had to get to the level of the door, and then when we see the door, you'll see how difficult it was to get through. One of the biggest protections that the Crusaders needed was this sloping wall that we call a glacis wall. So, you have a moat, so what do you need that sloping wall for?"

A Lady's Response: "So they can't climb up."

Marian: "That's a very good idea."

Steven: "To drop oil?"

Marian: "To drop oil – that's a lovely idea. Gee, you're so creative. Let me just tell you something about oil. This is Hollywood – you got to understand. In the Middle East you would not waste oil on your enemy. Oil is your food, it's your electric, it's a medicine – you're not going to throw it away on your enemy. You would throw hot sand – we have plenty of sand. If you heat sand and throw that down on someone's armor, that gets into it – that's burning him. And it's cheap, and you have a big supply of it. Why waste oil? So, oil – that's Hollywood. In Europe – maybe they did. But here, the logic would say, don't waste good oil on the enemy.

"So, what's the glacis wall for? Well, when we go through this door, we'll begin to understand. But first I'm going to take you in to the main entrance, and explain the glacis wall afterwards. So we're going over the original moat – the drawbridge would have been of wood – and we're going in the main Crusader gate. [go through gate]

"So, imagine a big log, and there are about four he-men on one side, and four he-men on the other, and they sort of run back a bit, and then with the log they run and break down the door – it's a really great bit, you know. That never happened. (laughter) The door was not there. Why would you put a door opposite your bridge? It would just make like easier for everyone. The door was around

there (further in the gateway, to the right). That's also something that never happened in Crusader cities.



The reconstructed eastern gatehouse serves as the main entrance into the Crusader city for today's visitors. The entrance to the gatehouse could be closed with a portcullis (a barred gate through which the enemy could be shot at with arrows). The defensive capabilities of the city walls and gatehouses helped preserve it until it was conquered in 1265 by the Mamelukes and destroyed. During the Ottoman period (1561-1917), the fortress was renovated.

"So, they've managed to build up to the level of the door, and you let in ten or twenty into the gateway area, and you drop down a barrier – and they're stuck inside. They're inside, but they're not in the city yet, because there's another barrier at the second gate. So they're stuck in between that door and that door (the two barrier gates) – that's when you throw down your arrows and whatever else to kill the ten to twenty of the enemy. Then you open the door (first gateway), and you let in another ten to twenty and kill those – what we are saying is, it's almost impossible to get in through these gateways with the moat, with the bridge, and everything else.

"So, the Muslims wouldn't even try that. What they would try to do is a tunnel. So if you have a normal one meter wall, they could tunnel through that in an evening. So what you need to do is make a glacis slope, which gives you another four or five meters. You have to stop them from coming in. And it's going to take them much longer in the night time to get out to the other side, and by then it's

day time, and it's too late. So the glacis wall – although it was a lovely idea of oil sliding down, and just imagine there would be all these soldiers sliding down, no – that was so that you couldn't tunnel under.

"So we're in a Crusader fortification, which was a port in the time of Herod. What the Crusaders did with the marble was simply strengthen the gateway. That's what they were interested in – fortification. What Herod was interested in was beautification. See how much marble there is. And this is after the Arab village of the 7th century used a lot of the marble for whitewash on the houses; so a lot of the marble disappeared.

[walk on to an overlook of the ancient port area – Marian asks for a volunteer to read about the story of Apostle Paul in Caesarea, and I volunteer.]



View of the Harbor area. A large artificial harbor ("Sebastos") was built here during the time of Herod. It consisted of an outer quay with a 400m long breakwater, an inner quay, and an anchorage area along which stood columns and mooring stones.

Marian: "When Paul is taken prisoner, the Roman soldier is just about to flog him. And you flog, because that's what you do if you're a Roman soldier. And then Paul says to him, 'hello, you can't flog me without a trial, I'm a Roman citizen.' So he says, 'how much did that cost you.' And Paul answers, 'no, no, I was born a Roman citizen.' And this guy says, 'well, I had to pay a lot of money for

mine.' So we have people who are buying the right to be Roman citizens. And we have people who are born as Roman citizens -- Paul was one of them.

"Because he was a Roman citizen, he had lots of privileges. So, are you able to read that small print?"

Paul: "Sure."

Marian: "So he is then brought here to await his trial, because if he's a Roman citizen, he deserves a trial. If you are not a Roman citizen, you do not deserve a trial. Think of Yeshua – did he deserve a trial?"

"Now the person who is ruling here – Pontius Pilate – he has certain rights. One of them is he can hold a summary trial, that is, it doesn't have to be an official trial. But he can condemn people to death. So that was the privilege of being a prefect (official in ancient Rome) – a prefect of Judea. And we found on the stone that he was a prefect of Judea.

"So Paul, what would you like to read us?"

Paul: "You wanted me to start from Acts 25:18 – "When the accusers stood up, they brought no accusation against him ..." (New King James Version, NKJV Bible)

[this is where Festus lays Paul's case before King Agrippa. This is after Paul has been transferred to Caesarea in Acts 23]

Marian: "Yes, we can do that."

Paul: "...of such things as I supposed. 19 but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive. 21 But when Paul appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar." 22 Then Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him." 23 So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus' command Paul was brought in. 24 And Festus said: "King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was not fit to live any longer. 25 But when I found that he had committed nothing deserving of death, and that he himself had appealed to Augustus, I decided to send him. 26 I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and

especially before you, King Agrippa, so that after the examination has taken place I may have something to write. 27 For it seems to me unreasonable to send a prisoner and not to specify the charges against him."

Paul: "And then it goes into Chapter 26."

Marian: "It goes into a great chapter where Paul actually tries to convert Agrippa. Now this an Agrippa who is from the Herodian family. This guy grew up in Rome; he's a friend of Caligula (also known as Gaius, was Roman Emperor from 37 AD to 41 AD), you know, that nice guy in Rome. And your remember Claudius (Roman Emperor from 41 to 54) – these are all friends of his. So you imagine how interested he is in all that.

"I will just give you the gist of it: he's giving this spiel, as we say, about Yeshua and being saved, and Agrippa is listening politely. And then at the end of it, he just turns to him and he says, 'Are you mad?' (laughter) You found that one verse?"

Paul: 28 Then Agrippa said to Paul, "You almost persuade me to become a Christian." 29 And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains." 30 When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; 31 and when they had gone aside, they talked among themselves, saying, "This man is doing nothing deserving of death or chains." 32 Then Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

Paul: "But I don't see that where he said the mad part."

Marian: "Never mind, you'll see it later. But Agrippa is not converted, and it puts it very nicely that he would have been converted . . ."

Paul: "Oh, yeah, here it is. 24 Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!"

Marian: "The one about you are beside yourself is, 'Are you mad.'"

Paul: "Yeh."

Marian: "OK, that's the point. The point is, you know, he was really not speaking to the right audience there. So Paul is sent eventually to Rome from here.

See where the bulrushes are – down there? That area there is the quay where the boats would come in. Everywhere that you see the grass – that’s an inner port.



The green (reeds) and grassy area is where the harbor once extending towards land. After the Arab conquest (638 CE), the harbor fell into disuse and silted up. This would have been the place where Apostle Paul embarked on his journey from Caesarea to Tarsus (Acts 9:30). Caesarea was also the place of Paul’s imprisonment for two years and his meeting with King Agrippa and Bernice (Acts 23 – 25).

"And where that group is walking right now (beyond the grassy area) – beyond the inner port – was the outer port. If you remember a little bit of the film that you saw, you remember the ships came in to an outer port. From here you can literally see into the sea – on the right hand side was the breakwater, where those waves are breaking now. And then there’s another breakwater, but it’s way out in the sea. Now the sea changes color – usually when there’s a bright sun it’s easier to see – the water changes color out there. It’s not the first set of calm water, but a little beyond there’s another line of calm water. That’s the outer port. That’s how enormous it was. Enemy ships out there. Then small boats – your own people – coming in here and unloading.

"Now, we’re actually going to go down there, and walk along it so we can see it. So we’re in the port where Paul was taken to Rome. [walk down to quay, grassy area; afterwards, ascend to temple area on upper level]



". . .You don't put temples down below, you put temples somewhere high. There was really no where high, so you build somewhere. So, below us were the storerooms, and this is where there was an enormous temple. You saw that temple in the film. The temple was up here. That temple later became the site of the church – you saw that in the film, too, that Byzantine church. And that became the site of a mosque, just here. You can see part of the octagonal church that was here, that later became part of the mosque. You can see here they've done a portrayal of the temple, and over there the church and the mosque. When you see a mosque that is an octagonal shape, you know it's built on a church. Early churches were octagonal. So now the Crusaders come along, and they want to put a church up here, too. So they build this enormous cathedral, and it collapses. So they saw that as a sign from God that he didn't want a big cathedral. And that maybe they should build a smaller church. So one is an enormous Crusader church, and then you have this small chapel here. The enormous church collapsed because this is not a hill. We're on these enormous storerooms from the time of Herod, which I'm going to show you now as we go down. Come, my dears." [walk to the storerooms]



"So these were the storerooms that supported the temple above. Everywhere that you see the grass, that's the inner port. It was part of the water." [There were other sites to see at Caesarea as we made our way back to the bus.]

In the evening, when Stan's morning medication was starting to wear off, he began to repeatedly ask me if his wife was coming to pick him up. He thought that he was going to be with me just a day and then his wife would take him back home. When I asked him if he remembered flying in the plane to Israel, which was on the other side of the world, he kept saying, "You kidding." The flight in space and the distance in time were incomprehensible to him. It appeared that he was living in an "Eternal Now," where only the present moment was part of his awareness. Nevertheless, thoughts of his wife kept popping up in his consciousness, and he was sure that she was just a short distance away from him.