

# WHEN THE STONES SPEAK

*The Remarkable Discovery of  
the City of David and What Israel's Enemies  
Don't Want You to Know*

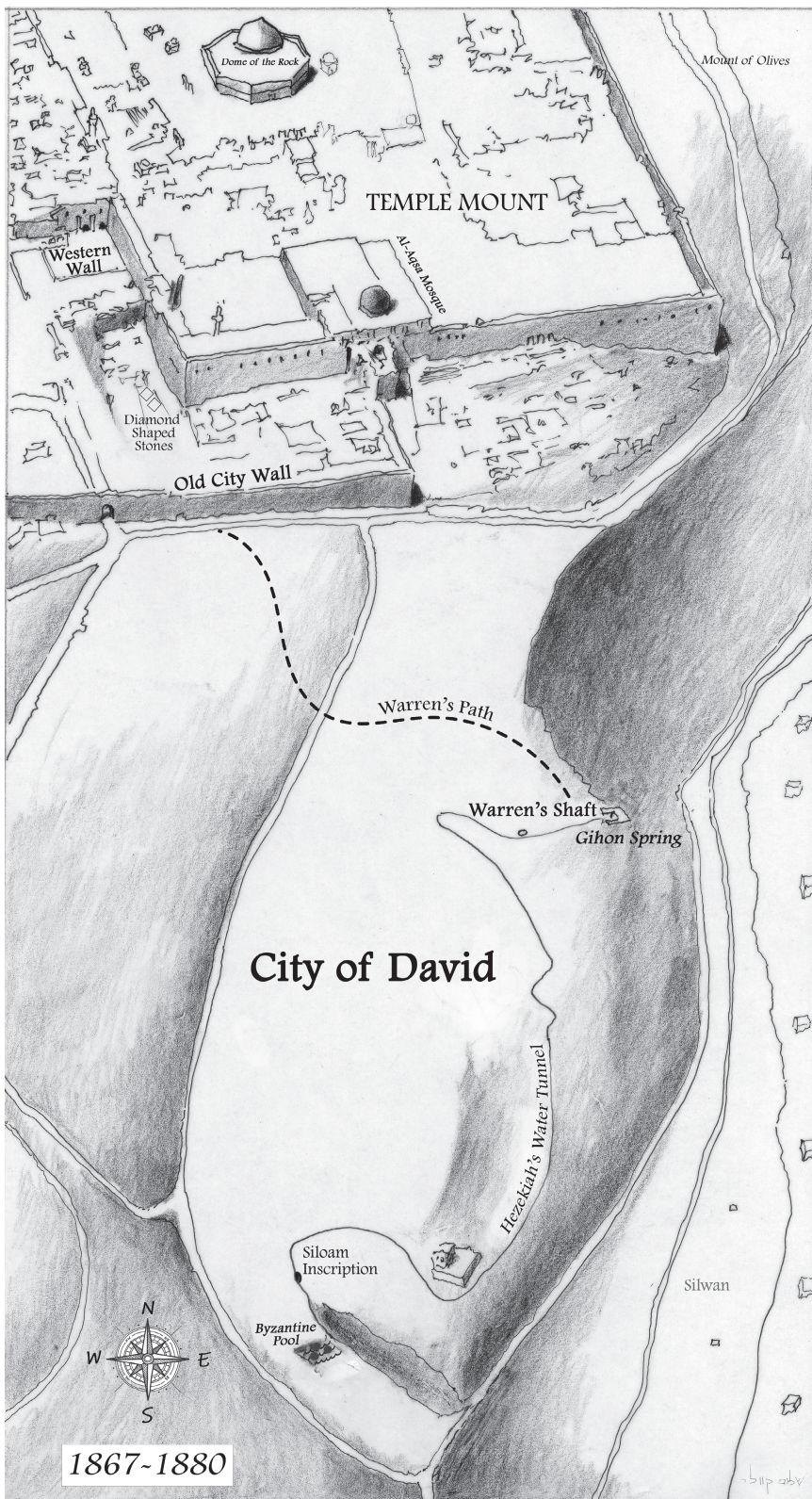


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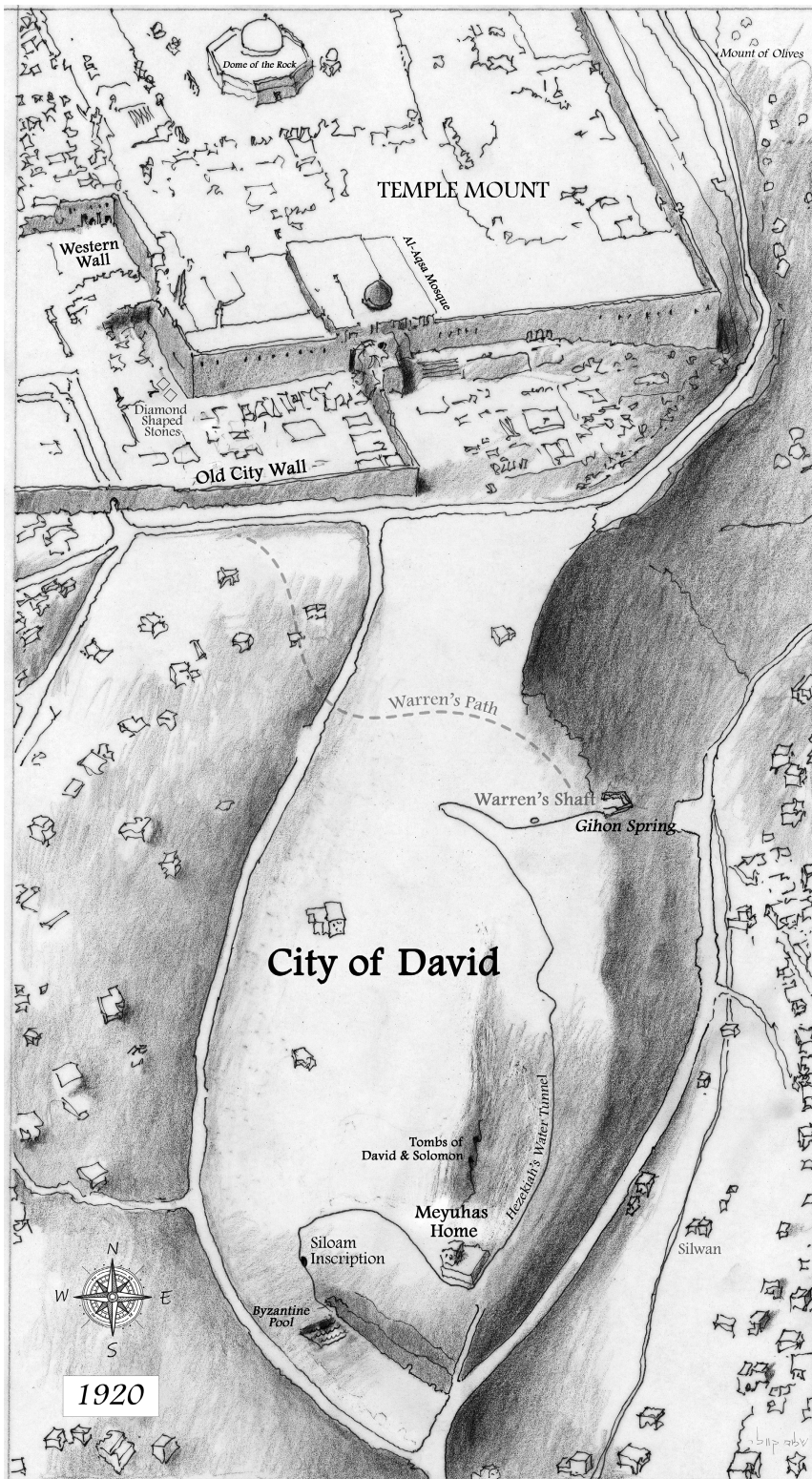


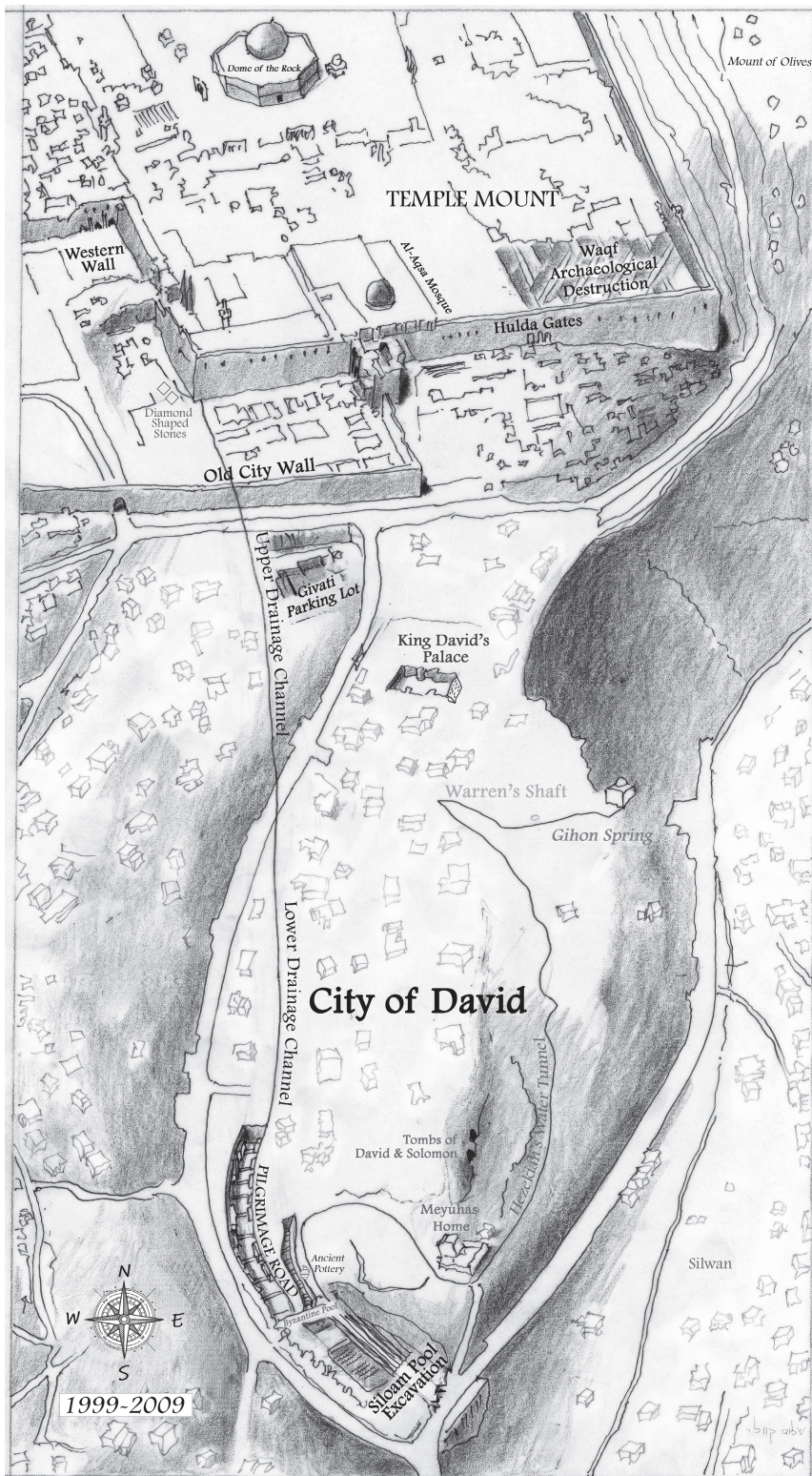
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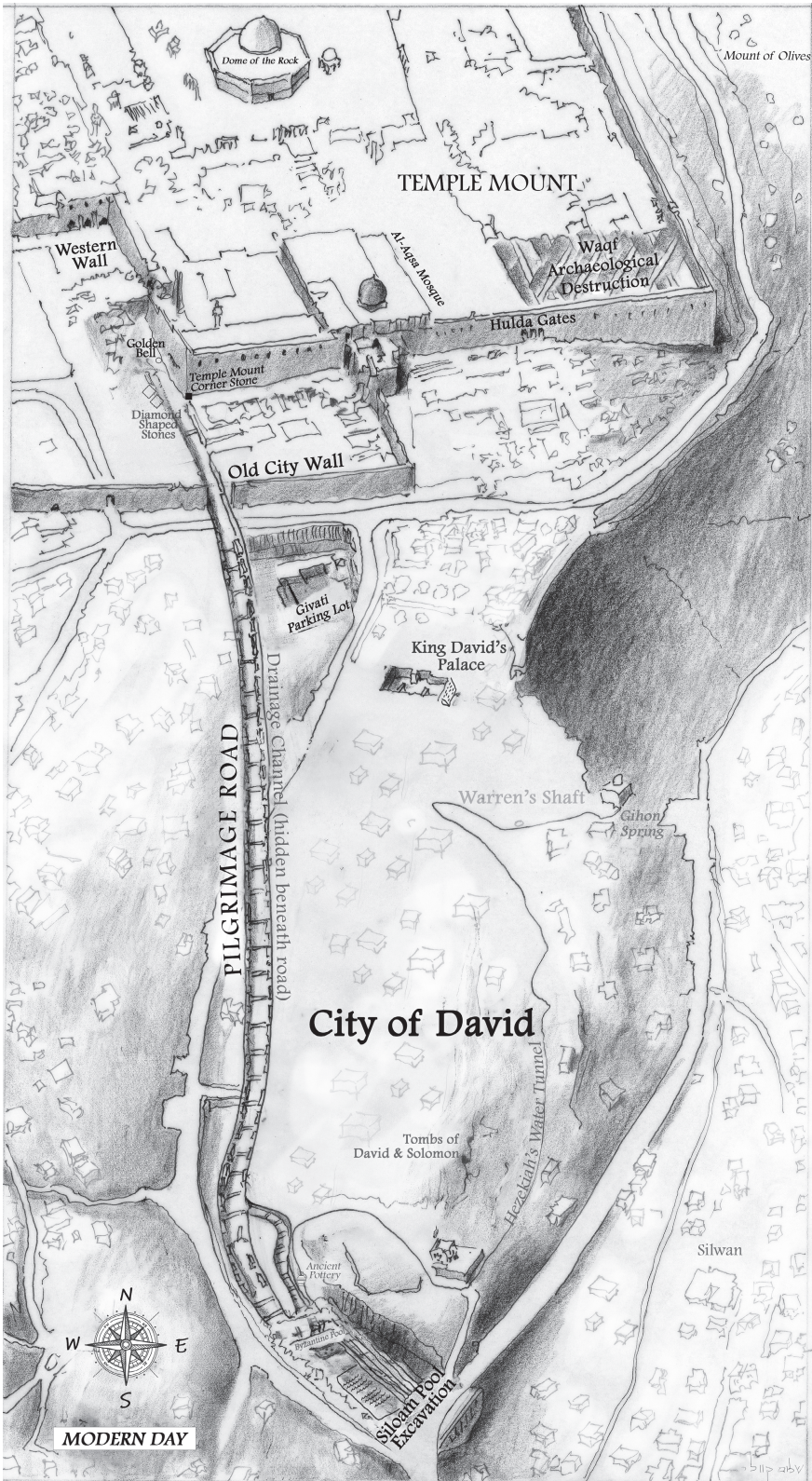














## Preface

Just south of the Old City of Jerusalem is an even older city, the original Jerusalem, known then—and again today—as the City of David. The stones of the City of David tell a story even older than the stones of the Old City. They tell a story that goes back beyond the Ottoman era, beyond the medieval and Byzantine periods, beyond the Roman Empire, beyond even Ancient Greece. Beginning in the waning years of the Ottoman Empire, explorers and archaeologists began to dig through layers and layers of rubble and found shards of materials even older than the two-thousand-year-old stones of the Roman-era ruins. Digging even deeper, the archaeologists found pillars and pottery, seals and coins, walls and roads, and tablets with names and dates inscribed, which scientists were able to date to what historians call the Bronze and Iron Ages—the time the Bible refers to as the reigns of Kings David and Solomon.

What the archaeologists found among those stones are the remnants of the City of David, physical, tangible, proof that the Jewish people have been indigenous to the land for more than thirty-eight hundred years.

In *When the Stones Speak*, those stones will finally tell their stories.



More than three thousand years ago, a king named David, a thirty-year-old man of short stature, with red hair and bright eyes, was anointed king of the tribe of Judah. He conquered a small hilltop not

far from what is known today as the “Old City” of Jerusalem. David managed to reunite the other eleven tribes of Israel into a single nation and govern them from his hilltop capital, known as the City of David.

King David’s heirs wrestled both with foreign rulers and each other over this hilltop city. Despite these challenges, David’s descendants managed to forge a dynasty that lasted the better part of a thousand years, until their final defeat and dispersal by the legions of Rome in the year 70 CE.

Successive rulers—including Romans, Persians, Muslims, and Crusaders—established a city at the top of a neighboring hill just to the north of the City of David, which came to be known as the Old City of Jerusalem—but the walls they built around this city actually excluded David’s original site. The City of David eventually fell into disrepair and was abandoned and covered by the sands of time until it was forgotten.

So, while the site known today as the Old City of Jerusalem is thousands of years old, it actually excludes the oldest part of Jerusalem from the Bible, the City of David.

Being forgotten was perhaps what saved the City of David, for over the next two thousand years while the Old City of Jerusalem was frequently the site of war and was ransacked countless times by marauders searching for treasures from the Bible, the City of David and its biblical treasures lay buried, protected, and largely undisturbed.

During those centuries while the City of David lay buried, the Jewish people were forced to wander from land to land, going from exile to exile, suffering persecution, finding new homes, attaining wealth and success, only to be expelled again and again. Since the founding of the State of Israel in 1948, the Jewish people have faced nine different wars<sup>1</sup> against multiple enemies, most recently fighting enemies on seven fronts.

But a war more dangerous than these physical wars has been

waged against Israel and the Jewish people, a war fought on a deeper ideological level, one created with cunning by certain Arab leaders, and echoed wittingly or unwittingly by international institutions such as the United Nations. This more-dangerous attack seeks to erase the ancestral connection of the Jewish people to the Land of Israel, severing the Jewish people's ancient tie to the land, casting them as outsiders, imposters, colonialists, and "settlers."

In many ways, one of the only things standing in the way of this campaign in recent years is the rediscovery of the ancient City of David and the excavations unearthing the stunning evidence that clearly proves the indigenous connection of the Jewish people to the Holy Land.

The archaeological evidence from the City of David threatens to deal a fatal blow to the propaganda and historical revisionism that has tried—and unfortunately been largely successful in—convincing many people around the world that Jews and Israelis are foreign outsiders, with no connection to the land itself.

Every shovel of dirt from the City of David shows that while many people may claim to be indigenous to Jerusalem, the Jewish people are more indigenous to the Land of Israel than are perhaps any other people living anywhere in the world.

Today, the City of David has become Israel's largest excavation site and one of the most active excavations in the world. The uniqueness of these excavations is that the guidebook to the dig and the discoveries is none other than the Bible itself. The names found inscribed on tablets discovered in recent years do not need to be looked up in an encyclopedia. They almost jump off the pages of the Bible, as if delighted to be rediscovered.

This book tells the story of the dramatic uncovering of the City of David excavations and the courage of those who continued with this task while confronted by some of the world's most powerful agencies and organizations, all seemingly determined to prevent these



discoveries from coming to light. These international organizations have been aided and abetted by terror groups that use all means at their disposal, including intimidation, libel, and ultimately violence.

The City of David story also foreshadows the events that unfolded in 2023 with Hamas's attack on Israel on October 7.

On October 8, the day after the Hamas massacre, I was in military uniform, standing on the southern border with Gaza, on an empty highway near the Israeli city of Sderot. Silence hung heavily in the air. The road was a graveyard of hundreds of abandoned vehicles—overturned, smashed into light poles, burned-out metal frames left as the grim remnants of chaos. The ground was littered with what remained of disrupted lives: backpacks, baby bottles, scattered belongings left behind in panic.

I stood by one of the wrecked cars with a fellow soldier who had driven south with me. The bodies had already been removed by the first responders, but the driver's ID lay untouched on the seat—a silent testament to the lives that had been taken there. Holding that ID in my hands, the weight of what had happened pressed down on me, piercing the silence. Innocent civilians—men, women, and children—had been slaughtered. And we, the soldiers of Israel, had not been able to shield them.

My companion pointed to a pile of white zip ties discarded near the car door. I stared at them, not understanding. "They used these to bind the hands of the hostages," he said, his voice flat, "before dragging them into Gaza." The words hit me like a punch to the gut. I stepped back, disturbed, yet unable to look away. The quiet of the scene, the lifeless cars—the horror of what had happened struck me. What had happened there was not just murder; it was something darker, driven by a hatred I could hardly comprehend.

Before October 7, I was immersed in writing this book. But after being called up to serve, witnessing the reality on the ground, and enduring ninety-six days of continuous duty, I was profoundly

changed. The subject of this book—the deliberate attempt to erase Jewish history and sever the bond between the Jewish people and their land—had come to life in the most brutal, undeniable way, tied now to the massacre of more than twelve hundred innocent lives.

This book, initially a recounting of archaeological discoveries in the City of David and the efforts of Israel’s adversaries to bury this truth, now holds a deeper meaning in light of what I saw. The evidence of the Jewish people’s historical presence in this land is not just history—it is the front line in a battle that Israel will be fighting for the foreseeable future, to ensure that the truth cannot be erased.

The campaign to erase Jewish ancestry in Israel can be found in the ideology of the Hamas terrorists who massacred so many innocents, but sadly it can also be found in the worldview of many of those who took to the streets with chants of Jewish annihilation like “From the river to the sea, Palestine will be free.”



I worked as vice president of the City of David for more than two decades. During that time, I was privileged to witness, firsthand, the transformation of a neglected hilltop outside the Old City walls into the archaeological wonder of the City of David.

Over the years, as the site rose to prominence, I took hundreds of people—including donors, diplomats, professors, and politicians—deep into the City of David’s tunnels. The list of people I accompanied included entertainment figures such as Jerry Seinfeld, Helen Mirren, and Demi Lovato, and politicians and diplomats such as Secretary of State Mike Pompeo, Secretary of Defense Pete Hegseth, Ambassador Nikki Haley, and Governors Gretchen Whitmer, Ron DeSantis, and Gavin Newsom. While often holding vastly different political views, after seeing the evidence of thirty-eight hundred years of Jewish history unearthed, these visitors seemed to

agree on one thing: that the story of the City of David must be told to a wider audience.

This is not an academic account by a historian or a Middle East history professor. I am neither. It is a personal account, based on my own experiences. Where I have relied on research done by historians and archaeologists, references are provided so the reader can explore further.

Given that the connection between the Jews and their land is once again being challenged, understanding the objective proof of this connection—along with understanding the importance and centrality of this bond to so many Jews and non-Jews—is more important than ever.

*When the Stones Speak* is a sweeping story of history, one that becomes more relevant every day. As each brush sweeps away the dust, and with every fresh find uncovered, two shockwaves are sent off: The first is the veracity of the historical connection of the Jewish people to their homeland; the second is the doctrine of denialism that seeks to eliminate this connection.

You are about to read a story that spans more than three thousand years. However, its end is not yet known. Perhaps those of you reading this story will play a role in how it unfolds. Perhaps you will witness its unfolding.

Before you do, I ask you to let the stones speak.



# Introduction

## *The City of David and the Indigenous Jews*

One month before the Hamas massacre on October 7, 2023, Palestinian Authority President Mahmoud Abbas gave a speech to his Fatah revolutionary council that shocked much of the Western world. Aired on Palestinian television, he declared:

They say Hitler killed the Jews for being Jews, and that Europe hated the Jews because they were Jews. Not true! It was clearly explained that they fought the Jews because of their social role, not their religion. He fought the Jews because they were dealing with money lending...In his view they were engaged in sabotage and that is why he hated them.<sup>1</sup>

Abbas claimed that the Holocaust couldn't be about anti-Semitism because "European Jews are not Semites." Instead, he quoted a disproven historical theory claiming that European Jews are not descendants of ancient Israel. Rather, this theory asserts, Ashkenazi Jews are instead descended from a now extinct "ninth-century Tatar kingdom that converted to Judaism." This theory has no basis in reality. Genetic and linguistic studies have not linked the Ashkenazi Jews of Western Europe to these Tatar or Khazar roots. Genetically, Ashkenazi Jews are linked to Sephardic Jews or Jews from Iran, Iraq, or Syria.

Nevertheless, this denialist claim persists among Palestinian and Arab academics and has spread to Europe and America.

Although Abbas's remarks were quickly condemned in America and in European capitals, even a cursory look at Abbas's history shows these remarks were in keeping with anti-Semitic ideas he has held and expressed his entire life. To understand his true bias, one need only look at his doctoral thesis, written in 1984, titled, "The Secret Relations Between Nazism and the Leadership of the Zionist Movement."<sup>2</sup> In this PhD thesis, he went even further, blaming Zionist Jews for bringing on the Holocaust as a means of gaining world sympathy for a Jewish state:

The Zionist movement led a broad campaign of incitement against the Jews living under Nazi rule to arouse the government's hatred of them, to fuel vengeance against them and to expand the mass extermination.<sup>3</sup>

Little more than two months after his remarks and one month after Hamas's attack, Mahmoud Abbas was being touted by both the United States and European countries as the top contender to run the postwar Gaza Strip, as if this was a different man from the one that had spoken only two months before.<sup>4</sup>

One might ask, isn't there a better person to represent the Palestinian people, one without such hatred of Jews?

But Mahmoud Abbas is not alone in his denial of the Holocaust and the indigenous rights of the Jewish people. In the Hamas charter, originally written in 1988 and held sacred by many in Gaza, Jews are cast as similar to Nazis. Article 20 reads, "In their Nazi treatment, the Jews make no exception for women or children. Their policy of striking fear in the heart is meant for all. They attack people where their breadwinning is concerned, extorting their money and threatening their honor."<sup>5</sup> Other articles in the

charter are similarly filled with hatred, not only of Israelis but of Jews worldwide.

If the story ended there, it would be enough to fill the pages of a book in its own right.

However, the story only *begins* there.



The dehumanization of the Jews is just one small part of a carefully constructed ecosystem of falsehoods that Arabs have been taught to believe about the Jewish people.

Building on the narrative of Holocaust denial, a narrative of illegitimacy has been constructed, one that has sparked the ire of Palestinians not only toward Israelis but toward Jews worldwide. To construct this narrative, there could not be two competing legitimate claims for the same piece of land: One would have to be delegitimized. Any indigenous rights of the Jews to the land had to be eliminated and erased from history.

First the Jewish people and the State of Israel were depicted with words like *colonialist* and *occupier* and *Apartheid*. A false picture of the diverse population of Israel as white and European had to be created—despite that more than 50 percent of the Israeli population comes from North Africa and the Middle East.<sup>6</sup>

The Palestinian leadership embarked on a systematic campaign to eliminate any and all Jewish claims to the land by eliminating the 3,800-year history of the Jewish people in the Land of Israel. They did this despite historical and archaeological evidence to the contrary, despite hundreds of biblical references, despite numerous passages in ancient Jewish, Christian, and Islamic texts, and despite common sense. They attempted to convince the world that the Israelis are nothing more than “settler colonialists,” that the State of Israel was unjustly given to white European Jews after World War II by



guilt-ridden white European Christians who had no right to give it to them in the first place, and that the Palestinians are the only true indigenous people in the region.

The world had long understood that Jerusalem was the city of King David, the Jewish king, and that the Temple Mount, upon which now stands the Al-Aqsa Mosque and the Dome of the Rock, which sits above the Western Wall, was originally the holiest Jewish site of Solomon's and Herod's temples. Therefore, a narrative had to be created to reverse that understanding and to reposition Jerusalem as a purely Muslim city.

This was not easy to do: Centuries of Islamic scholarship and liturgy clearly stated that Al Aqsa was the site of the first two temples of the Jews, the "people of the Book," as the Koran refers to Jews. Nevertheless, influential Palestinians like Sheikh Ikrima Sabri, the Mufti of the Temple Mount in Jerusalem and one of the founders of Al Quds University, began to make statements denying that the Temple ever existed or that the Jews had any connection to Jerusalem: "There is not the smallest indication of the existence of a Jewish temple on this place in the past," he claimed to a reporter. "In the whole city, there is not even a single stone indicating Jewish history . . . It is the art of the Jews to deceive the world."<sup>7</sup>

Another influential Palestinian scholar, Walid Awad, in charge of publications for the Palestinian Ministry of Information, said: "The fact of the matter is that almost thirty years of excavations did not reveal anything Jewish. . . . Jerusalem is not a Jewish city, despite the biblical myth implanted in some minds."<sup>8</sup>

And Yasser Arafat, the head of the Palestine Liberation Organization and founder of its current rendition, the "Palestinian Authority," himself nearly derailed the Camp David Accords, when shortly after signing them, according to US Ambassador Dennis Ross, Arafat declared that the Western Wall was a "Muslim shrine" and that a Jewish temple in Jerusalem had never even existed. President Bill

Clinton, who had been hoping that the Camp David Accords would be remembered as one of his greatest achievements, threatened to get up and leave the table unless Arafat retracted his words.<sup>9</sup> Only recently, on May 15, 2023, during a speech to the United Nations, the “moderate” Palestinian leader Mahmoud Abbas claimed that there was no proof whatsoever of Jewish ties to the area of the al-Aqsa compound. He stated that Israel “dug under al-Aqsa. They dug everywhere and they could not find anything.”<sup>10</sup>

The ultimate result of this campaign was the horrors of the Hamas massacre on October 7, followed by the cries that shocked so many, when hundreds of thousands of people, marching in cities throughout the Western world called out, “From the river to the sea, Palestine will be free.”

The goal was clear: *Deny the Holocaust, deny Jewish history, dismantle the State of Israel, and eradicate the Jewish people.*

One thing, however, stands in the way of the denialists: the more than three thousand years of history that can be witnessed at the City of David.



The Jewish people of today have had three different names throughout the millennia: Hebrews, Israelites, and most recently, Jews. Each of these names reflects a stage in the development of the People.

Our Hebrew ancestry begins with the patriarch Abraham, who lived in approximately 1850 BCE. According to the Bible in Genesis, Abraham was born in the Mesopotamian city of Ur, located in modern-day Iraq. The term *Hebrew*, or *Ivri*, as it is pronounced in the Hebrew language, likely means “one who came across,” a reference to Abraham, who literally had to cross over the Euphrates and Tigris Rivers on his journey from Ur, through the Fertile

Crescent, and into the land that today is called Israel and was then called Canaan. To the local Canaanite population, Abraham was a foreigner, and thus, his descendants were called the Hebrews, as in “those who crossed over.”

These are the earliest roots of the Jewish people. Looking to fortify the Hebrews’ connection to the land, the Bible goes into great detail in describing how Abraham purchased the area of Hebron, known today as the Tomb of the Patriarchs, from Efron the Hittite for the vast sum at the time of 400 shekels of silver. This process would be followed by Abraham’s grandson, the patriarch Jacob, who purchased Shechem (modern day Nablus) from the Canaanites, and hundreds of years later, by King David, who purchased the Temple Mount in Jerusalem from Arunah the Jebusite.

The patriarch Jacob, also known as Israel in the Bible, had twelve sons. These twelve sons became known as the Twelve Tribes of Israel. They established themselves in the Land, and over the centuries, their descendants took the name Israelites. While the name Hebrews didn’t disappear altogether, the term *Israelites* lasted for close to 1,300 years and was recorded throughout history, both in the Bible and in numerous extra-biblical sources, cuneiform tablets, and writings. During Jacob’s lifetime, a harsh famine struck the land of Canaan, forcing Jacob and his family to move to Egypt, where Jacob’s second youngest son, Joseph, became viceroy to Pharaoh.

In a paradigm that would follow the Jewish people throughout their history, the freedom first experienced by Jacob’s children was eventually seen as a threat by the Egyptians, and the Israelites were ultimately enslaved. It was from just after the Israelites had been freed from slavery during the thirteenth century BCE that the earliest reference to the word *Israel* was found written on an inscription by Pharaoh Merneptah, who ruled Egypt from 1213 to 1203 BCE.<sup>11</sup> Merneptah was the thirteenth son of Pharaoh Ramses II,<sup>12</sup> often considered to be the Pharaoh of the exodus story.

In approximately the thirteenth century BCE, the Israelites, led by Moses, were liberated from slavery and left Egypt. They began the forty-year trek through the Sinai Desert back to the land of their forefathers. Moses and the original generation of Israelites died in the desert; however, the next generation was led into the Land of Canaan by Moses's loyal student Joshua. Joshua led the Israelites on a fourteen-year military campaign, which was only partially successful. Large pockets of Canaanites and other tribes remained in the land. The next two hundred years or so were characterized by a lack of Israelite leadership. The Israelites fell into subjugation by enemy tribes and then regained partial independence.

In approximately the year 1000 BCE, King David, of the tribe of Judah, succeeded in unifying the twelve tribes and established Jerusalem as the capital of the Israelite people. During this time, Jerusalem was referred to in the Bible as the City of David.

In approximately 960 BCE, David's son, King Solomon, built the Temple on the Temple Mount in Jerusalem and brought the Ark of the Covenant to rest inside of it. The Temple became a pilgrimage site for both Israelites and non-Israelites, who were drawn to the unique Israelite theology, known today as monotheism, that there was one central God of all of humankind.

In the year 722 BCE, approximately 240 years after Solomon's Temple was built, the Assyrians conquered ten of the twelve tribes who were living in the north of the country, and dispersed them across the vast Assyrian Empire. This left the large tribe Judah dominant in the land, along with a smaller tribe, Benjamin, which eventually was absorbed into Judah.

The remaining two tribes, along with refugees that had escaped from the other ten tribes, established a vast and wealthy kingdom in the land, centered around Jerusalem as the nation's capital and Solomon's Temple, which remained standing throughout this entire period. In 586 BCE, however, the Babylonians destroyed Jerusalem

and exiled the leadership of the tribe of Judah to Babylon, located in modern-day Iraq.

In total, King Solomon's Temple stood for close to four hundred years, from 960 BCE until its destruction in 586 BCE. This period is called the First Temple Period.

Then, seventy-one years after the Babylonian exile, in 515 BCE, the kingdom of Persia conquered Babylon and allowed the Jews to return to their ancestral land and rebuild the kingdom of Judea.

It was at that point in time that the Israelites, having been reduced to the tribe of Judah, or Yehuda, became known as Yehudim—or Jews. The name of the Land of Israel was also changed; from this point forward it was referred to as Judea, the land of Judah. Persia issued coinage to identify this region. The coins, thousands of which survive to this day, bear the three-letter insignia which spells *Yahad*, or “Judea,” the land of the Jew. When the Jews returned to Judea, they once again repaired the Temple, which had fallen into ruins, and once again they rebuilt a thriving kingdom in antiquity. This began what is known as the Second Temple Period.

During this time, the kingdom of Judea was rocked by various tumultuous events such as the Greek invasion. This resulted in the Maccabean revolt and the victory of the Jews commemorated in the holiday of Hanukkah.

Throughout, the Temple remained standing.



In the year 70 CE, the Roman Emperor Vespasian conquered Judea, destroyed the Second Temple, and exiled large segments of the Jewish people throughout the Roman Empire. The destruction ended the Second Temple Period, which had lasted 585 years.

One final attempt to regain Jewish independence in the land happened sixty-two years after the destruction of the Temple. In

the year 132 CE, the Jews still living in the land rose once again against their Roman oppressors. It took the Romans three years to suppress the revolt, but in the end they succeeded. Hadrian, the Roman emperor of the time, destroyed whatever was left of Jerusalem and forbade Jews to visit the city. According to the Roman historian Cassius Dio, Hadrian destroyed 985 villages and killed 580,000 people.<sup>13</sup>

It is hard to imagine such a large number of Jews killed in the ancient world. All these killings were done face-to-face by the hands of the soldiers. Hadrian did not stop there, however, and in a final act to ensure the Jews would never return to the land, he changed the name of the land from Judea to Syria Palestina, a term first employed by the ancient historian Herodotus that is a reference to the Philistines, a nation of people who had been wiped out by the Babylonians 700 years earlier and who had been a great enemy to the Israelites. This was Hadrian's attempt to sever the connection between now dispersed members of the tribe of Judah and the land that bore its name.<sup>14</sup>

It was Hadrian who ensured that the name Palestine became associated with this land. For the next two thousand years, the area of land called Palestine was a backwater province inhabited by numerous warring nations. The people living there were subjects of the nations who conquered the land, such as the Romans, the Byzantines, the Fatimids, the Crusaders, the Mamluks, and the Ottomans. They identified themselves by the names of the conquering nations.

Throughout this entire time, there never was an independent government or country of Palestine, nor an independent Palestinian people.



As this book will show, archaeological evidence and DNA evidence, along with the continued use of the Hebrew language, the Jewish



religion, and Jewish traditions attest to the Jewish people of today being part of one of the longest running civilizations still in existence in the world.

There are no other people on the face of the planet who can so carefully trace their history back to a land that bore their name. Even while the majority of the Jewish people were in exile over the past two thousand years, that land always had at least a remnant of Jews who lived there. One of numerous reminders of the connection between the Jews and Jerusalem is that, throughout the two-thousand-year exile of the Jews, every synagogue, wherever it was built in the world, always faced the direction of Jerusalem.

Given that the evidence speaks so clearly, it is then beyond surprising—in fact, it is ludicrous—that there are probably no other people on earth who have been as vilified for returning to their land, or whose historical connection to their land has been challenged as much as the Jews of today.

The legacy of the Roman conquerors of the Jews, who tried to sever this connection by exiling the people and changing the name of the land from Judah to Palestine, seems to have been passed down to our day.

Indeed, it has certainly taken root again.

We need only look to the crowds of protestors, including students and even Ivy League professors, who marched through campuses around the world following Hamas's massacre of Israelis on October 7, 2023, chanting "From the river to the sea, Palestine will be free."

If the "river" is the Jordan River and the "sea" is the Mediterranean, where is Israel on that map? Nowhere.

The chant is a call for the extinction of the Israeli people and the extinction of the land known today as Israel, just as Hadrian tried to do two thousand years ago.



For more than twenty years, I arrived at work each morning greeted by the soft, steady sounds of pickaxes as archaeologists carefully pried through the earth in search of the buried City of David. For many of those years, it was nearly impossible to imagine—let alone convince anyone—that King David’s ancient city lay hidden beneath a hilltop of decrepit homes and a single ailing street, just south of the Temple Mount and outside the Old City of Jerusalem.

But as the days and years passed, puzzle piece after puzzle piece emerged, revealing the site that was once the cradle of Jewish civilization. From the moment King David made Jerusalem his capital to the final hours of the Second Temple’s destruction by the Romans more than a thousand years later, the ancient city slowly rose from the ground, reclaiming its place in history. Today, it is one of the most active archaeological excavations on earth, a national park on land originally purchased by Baron Edmund de Rothschild under both the Ottoman Empire and the British Mandate in the early 1900s, well before the founding of the State of Israel.

After Jordan illegally occupied Jerusalem between 1948 and 1967, the land had to be repurchased for the second time in less than a few decades.

This book will set the record straight about what was found in the archaeological excavations at the City of David. We will see those that unearthed these treasures, as well as those that tried almost any means to stop the excavations from happening, and to prevent the discoveries from coming to light.

Given that the connection between the Jews and their land is once again being challenged, understanding the objective proof of this connection, along with the importance and centrality of this bond to so many Jews and non-Jews, is more important than ever.

This is what I hope the following pages will do.

The story of the rediscovery of King David’s ancient city in the modern era begins, most appropriately, with a queen.

Part One



VICTORIAN EXPLORERS  
AND THE SEARCH FOR  
JERUSALEM

## Chapter 1

# Charles Warren and the Diamond-Shaped Stones

*It is 1867. Queen Victoria is celebrating the thirtieth year of her reign. In addition to granting royal assent to the British North America Act, and turning Canada into a federal dominion, she has sponsored the newly created Palestine Exploration Fund, and they have recruited Second Lieutenant Charles Warren of the British Royal Engineers to conduct their first archaeological expedition to the Holy Land.*

*Given the recent and temporary alliance between Britain and the Ottoman Empire, permission is given to Warren to unearth biblical-era antiquities, concentrating on those of King David and King Solomon. Warren will be allowed to bring some of those treasures back to the British Museum.*

*Warren is given unprecedented access with one caveat:*

The Temple Mount is to remain off-limits.



Upon arriving in the Holy Land, Charles Warren bribed his way through the ranks of the Ottoman bureaucracy and launched his expedition as close to the Temple Mount as he could. He knew that the Mount, upon which today stands the Dome of the Rock, was a Muslim holy site, upon which once stood the first and second Jewish Temples.

When his team began excavating, the initial results were disappointing: pottery and coins but nothing that reached the time of the Bible.

Had Warren's adventures ended there, his name would likely have been one more in a list of treasure hunters who came before and after him. But Warren went on to uncover something extraordinary, something that neither he nor the queen—nor anyone else, for that matter—thought had been lost: Warren discovered the original site of Jerusalem, known in the Bible as the City of David, a discovery that changed the way we understand history.

One day Warren decided to leave the safety and security of the Old City walls and explore the mostly barren, rolling hills outside the Old City. He walked through some vegetable fields, down a mountainside to the valley floor, where he happened upon an arched entrance into a cave, leading to a flight of stone stairs that descended beneath the mountain. At the bottom of the stairs, Warren found a spring of water flowing softly. When his eyes adjusted to the dark of the cave, he realized that the water was flowing not into the valley, but rather through a stone tunnel bored into the heart of the mountain itself.

Warren gathered his team, and they followed the waters of the spring through the bedrock of the mountain. After a few dozen feet they noticed, over their heads, a man-made shaft leading up into the mountain. They built scaffolds and began digging. As they examined the pottery shards coming out of the shaft, they were stunned. The pottery was thousands of years older than what they had found in what everyone at the time considered to be the "Old City" of Jerusalem inside the walls.

*There was something older than the Old City.*

Warren and his team spent the next few months digging out the entire shaft until they burst out of the ground into a vegetable field on the surface of the mountain above.

They realized that they had discovered a secret passageway that

had once connected an ancient people living on the top of the mountain down to the spring of water on the valley floor.

But what was the purpose of this passageway?

Warren was an aficionado of the Bible and knew the story of King David word for word. As he thought about the shaft, little knowing that one day it would bear his own name and be called “Warren’s Shaft,” he remembered a cryptic line from the Bible in which King David himself describes how he captured Jerusalem from an enemy people called the Jebusites, three thousand years earlier: “And David said on that day, he who conquers the Jebusites, will capture the water channel.”

In all the explorations inside the Old City walls of Jerusalem, such a water source had never been found. The “water channel” referred to by King David had always remained a mystery.

Warren understood that he had found a water channel flowing beneath the mountain, along with a shaft that would have been used by people during the time of the Bible to secretly reach the source.

But how could King David use this water channel to capture Jerusalem if the hill he was standing on was outside the Old City Walls?

Unless...

Warren looked up from the hill he was standing on, and gazed toward the Old City walls in the distance and had a thought: *What if the actual site of Jerusalem from the time of King David was not inside what everyone thinks are the Old City walls? What if, instead, it lay beneath the small hilltop on which I now stand?*

Over the next three years, Warren dug where he was allowed to—and sometimes where he was not allowed to—sometimes through a hundred feet of rubble or tunnels—locating sources of water leading to and from the Gihon Spring and the Pool of Siloam along with a broad section of an ancient wall that would be identified years later by Kathleen Kenyon, a British archaeologist, as King



Solomon's Wall, predating the medieval walls that surround the Old City today by more than 2,500 years.

It became clear that outside what is today referred to as the Old City of Jerusalem there is a much older city, the site of Jerusalem from biblical times.

Charles Warren had discovered what would later be identified as the City of David.

At one point during the excavations, an artist, part of the team sent by Queen Victoria, drew a picture showing Warren's assistant, Corporal Henry Birtles, dangling on a rope and holding a candle, climbing down the rope between two massive, diamond-shaped stone blocks suspended at the top of a tunnel.<sup>1</sup>

The drawing raises many questions: Researchers would debate whether the drawing was based on a real event, and if so, where did it take place? What are the two large stones in the drawing, and why are they suspended in the roof of a tunnel?

This thought-provoking drawing survives to this day in an archive in Greenwich, England, along with the other antiquities that Warren and his team discovered.

Charles Warren's discoveries changed our very understanding of what and where Ancient Jerusalem was.



The story of the City of David is also a personal one for me. Over the past twenty-one years, I have had the privilege of working closely with the modern-day founder of the City of David National Park, David Beerli, known in Israel simply as "Davidleh" ("Little David"), along with Yehuda Maly, cofounder of the project, and a small group of people who have dedicated their lives to transforming the site from a neglected hilltop village into one of the most important archaeological heritage sites in the world.

One of the many digs Davidleh took us on was an early-morning journey to the past. In 2010, a digger on the evening crew made one of those discoveries that changes everything.

He was using his pickaxe to clear away the archaeological fill that had accumulated at the upper section of an ancient water tunnel, built during the Second Temple period and likely commissioned by King Herod, when suddenly, the top two feet of a wall gave way, exposing a long, dark tunnel. This was a very unusual experience, the kind of thing that only happens in Indiana Jones movies. Climbing closer to get a better look, he peered inside the tunnel with his flashlight. The tunnel extended far into blackness. He crawled in with the flashlight for around twenty feet before having the good judgment to crawl back out again.

The crew immediately called archaeologist Eli Shukron of the Israel Antiquities Authority, who spearheaded the excavations at the site. The tunnel was part of an ancient underground water system, only parts of which had been explored. Shukron worked his way up and into the narrow shaft and crawled a dozen meters or so. The tunnel continued into the distance. Realizing it wasn't prudent to continue alone and without necessary supplies, Shukron crawled out. He needed a small team of people willing to head into the narrow tunnel without knowing exactly how long they would be crawling, people who would be able to keep their wits about them.

At around ten p.m. that evening, he contacted Davidleh, who immediately agreed to join him. Shortly afterward, Davidleh called me, recognizing the immense significance of the moment. He understood that as the one responsible for representing the site to the world, I needed to experience this moment firsthand. Without hesitation, I agreed, fully aware of the significance of what was about to unfold.

I brought with me a new colleague of mine, Eli Alony, who would go on to play an instrumental role in raising the finances

needed to grow the City of David in the future. Cofounder Yehuda Maly was in, and since he was always conscious of the historical significance of the work we were doing, he recruited Gil Mezuman, a videographer, to document the crawl.

We were to meet at five a.m. the next morning, before even the day shift arrived at the site.



The tunnel was called Herod's Water Channel, and excavators had been digging it for six years straight. King Herod was both a madman and an architectural genius, and he was both feared and respected by his Jewish subjects. The achievement he is most known for was his reconstruction of the Second Temple.

Following the return of the Jewish people from the Babylonian exile in 515 BCE, they built the Second Temple, using whatever materials they could scrounge together from what remained of the destroyed First Temple. The result was a Second Temple patchwork of stones that lacked the beauty and grandeur of the original First Temple structure.

Herod decided to transform the Second Temple structure into an edifice that would rival anything in the Roman world at the time. He created an architectural masterpiece. Although the Temple itself was subsequently destroyed by the Romans, the platform upon which he built the Temple, called the Temple Mount, stands to this day. It has a surface area large enough for twenty football fields. Today, the Dome of the Rock and the Mosque of Omar, two Muslim holy sites, stand on top of the original Temple Mount.

The western supporting wall that holds up this massive structure is the Western Wall holy site.

King Herod's Tunnel is one of the most important discoveries made in the City of David. It ran the entire length of the City of

David from top to bottom. The theory was that Herod's teams built the tunnel, which was more than half a mile long, as a drainage system for rainwater that fell in the area of the massive Temple Mount, which was located to the north of the City of David and at higher elevation. The water would drain through culverts or drains in the ground around the Temple Mount and follow gravity through the tunnel, all the way past the City of David to the valley floor, into a pool at the far end.

In 2005, the entrance to the southern section of Herod's Tunnel was discovered at the bottom of the City of David, next to a pool we were excavating. This section of the tunnel is called the Lower Tunnel, and inside it we found the site where the last Jews of Jerusalem had been hiding until the Romans found and killed them.

Since then, archaeologists had been inching along, heading away from the pool, all the way north toward the area of the Temple Mount, removing bags of dirt for years. Now the crews had made it to the upper half of Herod's Tunnel, known as the Upper Tunnel. There was still another three hundred feet left to go to see if the tunnel reached the area of the Temple Mount and the Western Wall.

No one could know for sure where the tunnel actually ended up until the dig was completed.



We gathered in the early dawn, and Shukron laid out the rules: We would crawl single file, head to tail. We would go for as long as we could, until we hit the end of the tunnel or decided we couldn't continue any farther physically.

If we couldn't find a place to turn around before heading back, we would have to crawl in reverse all the way out of the tunnel.

He estimated that we would be able to keep up the crawl for around two hours.

“This is game time,” he told us, “and if anyone wants out, now is the time.”

We set off into the narrow opening with Shukron in the lead, followed by Davidleh, me, Yehuda Maly, Eli Alony, and finally in the rear videographer Gil Mezman.

One after the other we squeezed into the small opening. The roof of the tunnel rubbed against my back, forcing me to inch my way along, my face down, crawling like a dog.

Driven at first by our adrenaline, the beginning was okay. But after around ten minutes, Yehuda Maly called out to all of us to stop. He said that Gil, the videographer, was only getting video of our rear ends. Gil needed to be in front, between Davidleh and Eli Shukron, so he could document what was happening. We ruled out heading backward out of the tunnel both because of the time it would take and the exertion.

Yehuda said that we should all lie down flat and Gil would crawl over us.

I could hear both Eli Alony and Yehuda behind me grunting as Gil slithered over them. He was using his boots to get traction on their bodies and push himself forward in the narrow space. Then it was my turn.

I tried not to suffocate as he went over me and made a mental note to myself: *Always let the video guy go in front.*

We continued forward in silence, each one of us with his own thoughts. I tried not to think about how I was basically locked underground, with no place to go either forward or backward. I hadn't forgotten the claustrophobia I had felt when we had first uncovered this tunnel, years before, hundreds of meters to the south. I felt the sensation creep up on me, and paused at a certain point to calm my heart, which I could feel beating loudly in my chest.

With nowhere to go, the panic passed, and thankfully it didn't return.

After around forty minutes, Shukron paused and called back to us that the tunnel veered sharply to the left. That was a new development. For the entire length of the tunnel up until that point, it had been on a straight course from the Siloam Pool directly up toward the Temple Mount. I saw Shukron disappear around the sharp corner followed by the cameraman and Davidleh. When I rounded the corner, I could see the three of them propped up, sitting against the walls of the tunnel.

The roof of the tunnel in this section was much higher, shaped like a dome over their heads, and it was at least a foot wider. I breathed a sigh of relief. They were smiling. We all knew at least one thing for sure: We wouldn't have to back out in reverse on the way back! We had more than enough room to turn.

Shukron was examining the sharp angle the tunnel had made, mumbling something to himself, like a mathematician trying to figure out a formula.

He then looked at us and told us what was on his mind.

"The only reason that I can think this tunnel suddenly breaks to the left is because something is on the other side of this wall that the tunnelers wanted to avoid."

He looked back at us and continued. "I think that the foundations of the Temple Mount are right on the other side of this wall, and that we are now skirting the southern edge of the Temple Mount toward the west."

We all stared at him open eyed. The foundation stones of the Temple Mount!

Pointing to the domed roof over our heads, he continued, "This also explains why the roof here is domed, as opposed to the rest of the tunnel. The structure of the Temple Mount is massive, and it must put an enormous stress on the ground and anything built around it. As the original tunnelers neared the area of the Temple Mount itself, they constructed an arched ceiling with a much

stronger weight-bearing capacity than the rest of the tunnel, which is simply a flat roof.” He pointed up to the keystone in the middle of the tunnel that held the arched dome in place.

I looked at the gray limestone wall next to me. Just a few feet on the other side of that wall lay the holiest site in all of Judaism, the place our ancestors had been praying to for thousands of years. And now, deep inside the earth, the six of us were crawling along the very foundation stones upon which it had been built.

We sat there for a few minutes reflecting, until Davidleh turned to Shukron and said that we should probably continue if we were going to go any farther that day.

Shukron led the way again and we continued crawling. After around fifty feet, the tunnel turned sharply back to the right again, which was the original trajectory we had been following. We were once again heading north, and realized that we were now probably crawling along the edge of the Western Wall of the Temple Mount. After a few feet, the tunnel led to a small opening approximately a foot and a half high. Shukron tried to squeeze his head through, but he got wedged in.

Davidleh pulled him back out.

Davidleh was smaller, and he thought he could make it through. He squeezed in through the opening and dropped in on the other side. After a few seconds, his voice echoed back to us. He said he was in some kind of round chamber. He told Shukron to put his arms first and head through. Davidleh pulled him and Shukron made it in. The next was Gil. He lowered his camera gear and was then pulled through. By the time I came through, the area had already been a bit dug out by the pulling. I put my arms first and felt two big hands of Davidleh and Shukron take me and pull me through. After a few minutes we were all in.

We were crouched down on a pile of dirt that filled a circular room carved into the bedrock of the mountain.



Shukron said it looked like a cistern that had been filled with dirt. On the wall opposite us, we could see another small opening, which led out of the cistern and continued north. Shukron crawled over and looked with his flashlight. He said that he could see the drainage channel continuing on the other side and a few big rocks hanging down from the roof of the tunnel.

Over our heads, in the roof of the cistern, a hole had been carved out heading upward. Shukron called us to take a look. At the top of the shaft, around twenty feet above us, a ray of sunlight was shining down on us from above. After crawling underground through the belly of the earth for so long, the sight of the sun was exceptionally beautiful.

Shukron thought that likely in Temple times, people had dropped their buckets into the cistern through the shaft above to draw water before heading up to the Temple. We were elated and started asking Shukron questions in loud voices when he abruptly hushed us all.

We could hear the faint sound of voices coming from the top of the shaft. I moved closer to listen, and I thought I could hear someone speaking English. I discerned a male voice. He was speaking loudly, explaining something to a group of people. As my ears adjusted, I could make out his words.

“Here we are, standing next to the southern section of the Western Wall. If you look closely above our heads, you can see a row of stones jutting out—those are the remains of Robinson’s Arch, one of the original entrances to the Temple.” The voice was that of a tour guide giving an early-morning tour to a group at the southwestern corner of the Temple Mount.

Unknown to him—but because of him—the six of us underground now knew where we were! We had gone all the way from the Siloam Pool and continued under the Old City wall, and we had now reached the original gate to the Temple, known as Robinson’s Arch, located at the southern end of the Western Wall.

Davidleh's vision—that one day we would make it to the area of the Western Wall—had finally come true. We had made it from the City of David to the Western Wall of the Temple Mount—and in one morning and in one crawl.

Gil Mezuman recorded the moment when we spontaneously burst into cheers and gave each other high fives.

It dawned on me while we were cheering that it was imperative that the group above would not hear us. I hushed the group.

Where we were located carried significant implications. We were underground, next to one of the most important and sensitive structures in the entire world. We knew we were not under the Temple Mount itself. However, if rumors began to circulate that there was an excavation taking place beneath the ground, this close to the Temple Mount, it could easily be construed that we were underneath the Temple Mount itself.

Those who were constantly inciting that the Temple Mount was in danger would see this as a ripe opportunity to inflame the Arab world into fiery protests—or worse. In fact, in 1996, when a tunnel had been opened leading from the Western Wall into the Arab Quarter, such a claim had been made, and while not true, it had ignited a massive clash between Israelis and rioting Palestinians. The clashes lasted four days and left seventeen innocent Israelis killed along with fifty-nine Palestinian rioters and militants. Now that we had connected the City of David to the Western Wall of the Temple Mount, we had entered the realm of geopolitics. We would have to be incredibly careful to make sure that our momentous discovery did not cause the same reaction. We all agreed that until further notice, no one was to breathe a word of our adventure that day, or of how far the excavation reached.

Before crawling back to the Givati Parking Lot, we still had one more area to explore.

We formed back into our crawling order and exited on the

northern side of the ancient cistern into the continuation of the drainage channel. After a few paces, we came to an extraordinary sight: There, cracked right through the roof of the tunnel, two massive stones were poking through, like diamonds that had fallen from high above, wedged into the roof of the tunnel. Each looked like it weighed a few tons.

Shukron thought that they had been carved to be used in the construction of the Temple, and perhaps, during the construction, had fallen from above and gotten wedged down here. Then he reached down and pulled something out of the ground. It looked like the remains of an old kerosene lamp and some metal chisels. We all looked at this discovery confused. It looked like someone had been here before us.

Shukron ran his hands along one of the diamond-shaped stones and told us that they were the same stones used by Herod's men to build the Temple Mount and the Western Wall.

Shukron kept staring at the diamond-shaped stones.

"I've seen these stones before," he said.

We looked at him in confusion. It wasn't possible that Shukron had been here before, unless he was two thousand years old.

"I think Charles Warren was here," he blurted.

"What I mean," he said, "is that I have seen a drawing of these stones before. There is a drawing of Warren's assistant Corporal Henry Birtles, dangling on a rope between two diamond-shaped stones.

"The stones we are looking at are the stones in the drawing."



It was a hot summer day in 1880, ten years after Charles Warren returned to England.

Jacob Eliyahu, a fifteen-year-old boy from a Turkish-Jewish

family, was shepherding his flock of sheep in the Kidron Valley, which borders the area of the City of David on its eastern side. In the blistering heat of summer, the temperatures in Jerusalem can often exceed 100 degrees Fahrenheit. Thirsty for water, Jacob grazed his flock over a small hill and made his way to a stone staircase that led down to a freshwater pool that was known to the local shepherds in the area. Jacob bent down and drank from the cool waters, while his flock crammed in for space around the pool and dipped their heads in and drank.

While the sheep drank, Jacob carefully lowered himself into the pool. He waded through the knee-high water toward a cleft in the mountain rock, from which the water flowed to fill the pool.

He poked his head into the cleft of the rock and saw a dark tunnel heading beneath the mountain. The water was flowing past him to the pool behind, from some unknown source lost in the darkness ahead of him. He came out, took a wooden torch from his bag, lit it, and went back in to explore. The tunnel was filled with shallow water and continued into the distance. As he walked inside, he ran his fingers along the chisel marks of whoever had carved the tunnel out of the limestone mountain long ago.

We know from Jacob's account that after around twenty yards in the darkness he slipped on a stone and fell into the shallow waters. As he pulled himself back up out of the water, he felt something protruding from the wall. He relit his torch and looked closely. The protrusion was a rectangular stone tablet that had letters carved along its surface. The letters resembled Hebrew, but with an odd shape, including many letters he had never seen before.

Jacob Eliyahu ran out of the tunnel, excited to report his discovery. As the story of the inscription circulated through the narrow streets of Jerusalem's Old City, some villagers from Silwan eventually removed the tablet, probably hoping to broker a deal with a European museum. As they removed the sign, it broke into six or

seven pieces. The Turkish governor of Jerusalem apprehended the villagers and sent the sign to the Istanbul Archaeology Museum in Turkey where it remains to this day. Several linguistic experts examined the sign, first in its original location in the tunnel and later at the museum, in an effort to decipher the writing.

They were stunned. The sign was written in the ancient Hebrew of the Israelites, dating back to the Biblical First Temple Period, around the eighth century BCE. The linguistic experts concluded that it was the oldest biblical inscription ever discovered.<sup>2</sup> They also noticed something remarkable: The event described on the inscription closely matched an event in the Bible attributed to King Hezekiah, a descendant of King David who lived in the eighth century BCE.

The “Siloam Inscription,” as it came to be called, describes the construction of the water tunnel Jacob Eliyahu had waded through, a tunnel that stretched more than half a kilometer in length. The inscription told the story of the workers who dug the tunnel and managed to meet from two opposite ends in the belly of the earth in what we recognize as the year 702 BCE.

What most astounded the scholars is that the tunnel—and the time period of writing on the inscription—matches the biblical description of a tunnel that was dug out under the orders of King Hezekiah, who ruled Jerusalem in 702 BCE. Hezekiah was besieged by the leader of the Assyrian Empire, King Sennacherib, who had at the time the largest army in antiquity. The Bible describes how Hezekiah, desperate to secure the city’s water supply, ordered the waters of the Gihon Spring to be diverted inside the mountain.

In the Second Book of Chronicles, chapter 32, it reads:<sup>3</sup>

When Hezekiah saw that Sennacherib had come, intent on making war against Jerusalem, he consulted with his officers and warriors about stopping the flow of the springs outside

the city, and they supported him. A large force was assembled to stop up all the springs and the wadi that flowed through the land, for otherwise, they thought, the king of Assyria would come and find water in abundance.

The gamble paid off and, in the end, Sennacherib's army never reached the water source. The Bible praises Hezekiah for this historic move:

It was Hezekiah who stopped up the spring of water of Upper Gihon, leading it downward west of the City of David; Hezekiah prospered in all that he did.

The story is recorded both in the Book of Kings and the Book of Chronicles in great detail, making the Siloam Inscription one of the most important pieces of evidence ever found that corroborates the biblical text with archaeological evidence.

Adding to its importance, a rare nonbiblical reference to the same event was uncovered by explorers excavating Sennacherib's palace in Iraq. They discovered a hexagonal prism, known as Taylor's Prism, which recounts Sennacherib's attack on Jerusalem from his perspective. Today, the prism is on display in the British Museum.

In July 2007, we were notified that the then mayor of Jerusalem, Uri Lupolianski, had made an official request to the Turkish ambassador to Israel to return the Siloam Inscription to the State of Israel as a sign of goodwill between the two countries. The Turkish president agreed in principle.<sup>4</sup>

However, a few months into the diplomatic efforts, the Hamas terror organization made their violent takeover of the Gaza Strip, ousting the Palestinian Authority and killing many of the Palestinian leaders. In response, Israel blockaded the area from the sea and a diplomatic crisis developed between Israel and Turkey. A flotilla, named

the Mavi Marmara, was launched from Turkey with 590 passengers in an attempt to break the Gaza blockade. Israeli Navy warnings to stop approaching the blockade and to change course were ignored. When Israeli special forces attempted to board the ship, they were confronted by forty men armed with iron bars and knives. In the fighting that ensued, nine of the Turkish combatants were killed.

The diplomatic crisis that developed between Israel and Turkey put any chance of recovering the Siloam Inscription on hold for well over a decade.

Little did Jacob Eliyahu know, on that hot summer day in 1880 when he slipped in the darkness as he quenched his thirst and the thirst of his sheep, that the inscription he had uncovered was one of the most important biblical inscriptions ever found in Israel, or anywhere else in the world, for that matter. Three independent sources—the Bible, the Siloam Inscription, and Taylor's Prism—all verify a historical event dating back to biblical times, and recognized by Muslim scholars in nineteenth-century Istanbul.



Twenty-three excavations over the past one hundred years have confirmed that Captain Charles Warren was right: Over the course of thousands of years, the inhabitants of Jerusalem had moved only a few hundred yards away from the City of David, the original location of Jerusalem from the Bible, to safer ground at the top of the mountain. Jerusalem was a city often at war, and conqueror after conqueror would build a new set of walls around the upper city to protect its new inhabitants. Over the centuries, the City of David at the bottom of the hill was buried, and the actual site of ancient Jerusalem—this tiny stretch of land, only 2 percent the size of New York's Central Park—was forgotten, covered by the sands of time and the rubble of conquests.

Only 450 years ago the Turkish ruler Suleiman the Magnificent captured Jerusalem and built the picturesque walls we see today that surround what is commonly referred to as the Old City. To contemporary people, 450 years seems like a long time ago, but when we consider that many events in the Bible, verified by archaeological discoveries, took place 2,500 years ago, Suleiman the Magnificent's reign seems more like modern history, especially in terms of the history of Jerusalem.

While today the validity of the Jewish connection to Jerusalem is often a topic of heated debate on university campuses, in government parliaments and criminal tribunals, and of course in the media, already by the late 1800s the initial excavations in the City of David proved without a doubt the historical connection between the Jewish people and Jerusalem, one that precedes the advents of Christianity and Islam by thousands of years.

However, the political upheavals of two world wars, and the subsequent wars fought over the State of Israel, put the City of David excavations and the proof of the Jewish connection to Jerusalem in jeopardy once again.



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Born and educated in the United States, Doron Spielman moved to Israel in 2000, where he serves as an international spokesperson in the Israel Defense Forces reserves with the rank of major. For more than two decades, he has worked to transform the City of David into one of the world's most significant archaeological and historical sites. He is a graduate of the Churchill National Security Program, a senior fellow at the Herut Center in Jerusalem, and a graduate of the University of Michigan.

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