



VIEW NORTHEAST: THE REMAINING WALL FROM A ROMAN-PERIOD TEMPLE AT TEL KEDESH. IN 2000, HERSHEL SHANKS CALLED FOR A RESTORATION OF THE TEMPLE.¹ TWENTY-PLUS YEARS LATER, IT STILL HAS NOT HAPPENED.

BELOW: THIS PILLAR (ONE OF SIX) AND ORNATE CORNICE STONES COME FROM THE ROMAN TEMPLE. THESE AND OTHER ARTIFACTS REMAIN UNPROTECTED IN THE TEMPLE'S COURTYARD, WHICH AWAITS EXCAVATION.





VIEW NORTHEAST: TEL KEDESH (CENTER) IS LOCATED ON A PLATEAU IN UPPER GALILEE. THE REMAINS OF THE ROMAN TEMPLE ARE VISIBLE JUST OFF THE PATH THAT CIRCLES THE TEL (RIGHT CENTER; SEE THE TOP PHOTO ON PAGE 60).

KEDESH OF NAPHTALI

(SEE BOTTOM MAP ON PAGE 46)

Kedesh was a Canaanite city of Upper Galilee defeated by Joshua during the conquest of Israel (Josh. 12:22). The ancient site rests in a fertile basin in the mountains of Naphtali, overlooking the Upper Jordan Valley. The Bible identifies Kedesh as a fortified city of the tribe of Naphtali (Josh. 19:35–37), one of six refuge cities² located “in Galilee in mount Naphtali” (Josh. 20:7), and as a levitical city³ (Josh. 21:32, 1 Chron. 6:61). When it was conquered by the Assyrian monarch Tiglath-Pileser III in 732 BC, its inhabitants, along with those of many other cities, were deported to areas of the Assyrian Empire (2 Kgs. 15:29).

DEBORAH AND BARAK

A second “Jabin king of Canaan that reigned in Hazor” overpowered the northern Israelites 160 years after Joshua conquered and burned the city (see “Tel Hazor” in *Blessed Pilgrimage*, vol. 2).⁴ Jabin and his captain, Sisera, “mightily oppressed the children of Israel” for twenty years (Judg. 4:2–3). The prophetess Deborah “sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? . . . And Deborah arose, and went with Barak to Kedesh. . . . And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him” (Judg. 4:6, 9–10).

In the battle that followed in the Jezreel Valley (see “Mt. Tabor” in *Blessed Pilgrimage*, vol. 2), God used Deborah and Barak to deliver Israel from the Canaanites: “And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan” (Judg. 4:23–24).



VIEW EAST: LARGE SARCOPHAGI WERE FOUND AT TEL KEDESH. THIS ONE IS LOCATED IN THE TREES ON THE WEST END OF THE EAST MOUND (SEE THE PHOTO ON PAGE 63; THE MOUND AND TREES ARE TOP CENTER).

BELOW (VIEW NORTH): TEL KEDESH IS LESS THAN 1 MILE (1.6 KILOMETERS) FROM THE LEBANESE BORDER. THESE EARLY ISRAELI MILITARY TRENCHES ARE ON THE NORTHWEST SIDE OF TEL KEDESH (EAST MOUND).





VIEW NORTHEAST: THE EAST MOUND OF TEL KEDESH (TOP CENTER) HAS THE ROMAN TEMPLE. THE SOUTH MOUND (BOTTOM CENTER) CONTAINS THE REMAINS OF THE HELLENISTIC ADMINISTRATION BUILDING OF KEDESH.

ENDNOTES

1 Hershel Shanks, “Restore the Roman Temple at Kedesh,” *Biblical Archaeology Review* 26, no. 5 (Sep./Oct. 2000), <https://library.biblicalarchaeology.org/article/restore-the-roman-temple-at-kedesh>.

2 The Bible mentions six refuge cities, including Kedesh, Shechem, and Hebron on the western side of the Jordan River and Bezer, Ramoth, and Golan on the eastern side. If a man accidentally committed homicide, he could take refuge from someone who might try to avenge the victim’s death. The Bible provides regulations governing the use of these cities in Num. 35:6–34, Deut. 19:1–13, and Josh. 20.

3 The tribe of Levi did not receive an inheritance in the Promised Land. Instead, they received forty-eight cities in the inheritances of the other twelve tribes. The Bible lists the names of the cities in Josh. 21:1–42 and 1 Chron. 6:54–81. Levites in the LDS Bible Dictionary: “Descendants of Levi. The work of ministering in the sanctuary was assigned to this tribe. The Levites are sometimes spoken of as distinct from the priests (1 Kgs. 8:4; Ezra 2:70; John 1:19); sometimes as though all Levites were also priests, “the priests, the Levites” (Deut. 18:1; Josh. 3:3). The work of the Levites was to assist the priests (Num. 3:5–10; 18:1–7). They acted as musicians (1 Chr. 6:16, 31; 15:16; Neh. 11:17, 22); slaughtered the sacrifices (2 Chr. 29:34; 35:11; Ezra 6:20); and generally assisted in the temple (Neh. 11:16, 19). The Levites were themselves offered as a wave-offering on behalf of the children of Israel (Num. 8:11–15); they thus became God’s peculiar property, given to Him in place of the firstborn (8:16). They were cleansed for their office (8:7–16). They had no inheritance in Canaan (18:23–24); but they had the tithe (18:21), 48 cities (35:6), and a claim on the alms of the people at feast times (Deut. 12:18–19; 14:27–29).”

4 The name of the king of Hazor whom Joshua defeated was also Jabin. The second Jabin in the story of Deborah and Barak rose to power during the period of the Judges, nearly two centuries after the first Jabin.