

~TEMPLE (3326)

[Hebrew, *heh-khal'*, Greek, *hi-e-ron'*, *na-os'*]

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• A divine habitation, sacred place or sanctuary, either physical or spiritual, that is employed for worship. The Hebrew word *heh-khal'*, translated, temple, also means, palace.

• The Greek *hi-e-ron'* and *na-os'* are both rendered, temple, and may refer to the entire temple complex or to its central edifice, *na-os'*, meaning, sanctuary or divine habitation, or dwelling, at times refers specifically to the sacred inner rooms of the temple.

See Also HOLY PLACE

•• Solomon's Temple

• King David entertained a strong desire to build a house for Yehowah, to contain the ark of the covenant, which was dwelling in the middle of tent cloths.

- **Yehowah was pleased with David's proposal but told him that, because he had shed much blood in warfare, his son, Solomon, would be privileged to do the building.**
- **This was not to say that God did not approve David's wars fought in behalf of Yehowah's name and His people. But the **temple** was to be built in peace by a man of peace.**
- **And it came about that, when the king dwelt in his own house and Yehowah himself had given him rest from all his enemies round about. (2 Samuel 7:1)**
- **Then the king said to Nathan the prophet; See, now, I am dwelling in a house of cedars while the ark of the true God is dwelling in the middle of tent cloths. (2 Samuel 7)**
- **Upon that Nathan said to the king; Everything that is in your heart, go, do, because Yehowah is with you. (2 Samuel 7)**
- **And it came about on that night that the word of Yehowah came to Nathan, saying; (2 Samuel 7)**
- **Go, and you must say to my servant David; This is what Yehowah has said; Should you yourself build me a **house for me to dwell in?** (2 Samuel 7)**
- **For I have not dwelt in a house from the day of my bringing the sons of Israel up out of Egypt to this day, but I was continually walking about in a tent and in a tabernacle. (2 Samuel Chapter 7)**
- **During all the time that I have walked about among all the sons of Israel, was there a word that I spoke with one of the tribes of Israel that I commanded to shepherd my people Israel, saying; Why did you people not build me a house of cedars? (2 Samuel 7:7)**
- **And now this is what you will say to my servant David; This is what Yehowah of armies has said; I myself took you from the pasture ground from following the flock to become a leader over my people Israel. (2 Samuel 7)**
- **And I shall prove to be with you wherever you do go, and I will cut off all your enemies from before you, and I shall certainly make for you a great name, like the name of the great ones that**

are in the earth. (2 Samuel 7:9)

- **And I shall certainly appoint a place for my people Israel and plant them, and they will indeed reside where they are, and no more will they be disturbed, and the sons of unrighteousness will not afflict them again as they did at the first. (2 Samuel 7:10)**
- **Even from the day that I put judges in command over my people Israel, and I will give you rest from all your enemies. And Yehowah has told you that a house is what Yehowah will make for you. (2 Samuel 7:11)**
- **When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. (2 Samuel 7:12)**
- **He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. (2 Samuel 7:13)**
- **I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. (2 Samuel 7:14)**
- **As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (2 Samuel 7:15)**
- **And your house and your kingdom will certainly be steadfast to time indefinite before you, your very throne will become one firmly established to time indefinite. (2 Samuel 7:16)**
- **You yourself well know that David my father was not able to build a house to the name of Yehowah his God because of the warfare with which they surrounded him, until Yehowah put them under the soles of his feet. (1 Kings 5:3)**
- **And now Yehowah my God has given me rest all around. There is no resister, and there is nothing bad happening. (1 Kings 5:4)**
- **And here I am thinking of building a house to the name of Yehowah my God, just as Yehowah promised to David my father, saying; Your son whom I shall put upon your throne in place of**

- you, he is the one that will build the house to my name. (1 Kings 5:5)**
- **And it came to be close to the heart of David my father to build a house to the name of Yehowah the God of Israel. (1 Kings 8:17)**
 - **And it came about that as soon as David had begun dwelling in his own house, David proceeded to say to Nathan the prophet; Here I am dwelling in a house of cedars, but the ark of the covenant of Yehowah is under tent cloths. (1 Chronicles 17:1)**
 - **Upon that Nathan said to David; Everything that is in your heart do, for the true God is with you. (1 Chronicles 17:2)**
 - **And it came about on that night that the word of God came to Nathan, saying; (1 Chronicles 17:3)**
 - **Go, and you must say to David my servant; This is what Yehowah has said; It will not be you that will build me the house in which to dwell. (1 Chronicles 17:4)**
 - **For I have not dwelt in a house from the day that I brought Israel up until this day, but I continued from tent to tent and from one tabernacle to another. (1 Chronicles 17:5)**
 - **During all the time that I walked about in all Israel, did I speak a single word with one of the judges of Israel whom I commanded to shepherd my people, saying; Why have you men not built me a house of cedars? (1 Chronicles 17:6)**
 - **And now this is what you will say to my servant David; This is what Yehowah of armies has said; I myself took you from the pasture ground from following the flock to become a leader over my people Israel. (1 Chronicles 17:7)**
 - **And I shall prove to be with you wherever you do walk, and I shall cut off all your enemies from before you, and I shall certainly make for you a name like the name of the great ones that are upon the earth. (1 Chronicles 17:8)**
 - **And I shall certainly appoint a place for my people Israel and plant them, and they will indeed reside where they are and no more will they be disturbed, and the sons of unrighteousness will not wear them out again, just as they did at the first. (1**

Chronicles 17:9)

- **Even since the days that I put judges in command over my people Israel. And I shall certainly humble all your enemies. And I tell you, Also a house Yehowah will build for you. (1 Chronicles 17:10)**
- **And it must occur that when your days have come to the full for you to go to be with your forefathers, I shall certainly raise up your seed after you that will come to be one of your sons, and I shall indeed firmly establish his kingship. (1 Chronicles 17:11)**
- **He is the one that will build me a house, and I shall certainly establish his throne firmly to time indefinite. (1 Chronicles 17:12)**
- **I myself shall become his father, and he himself will become my son, and my loving-kindness I shall not remove from him the way I removed it from the one that happened to be prior to you. (1 Chronicles 17:13)**
- **And I will cause him to stand in my house and in my kingship to time indefinite, and his throne will itself become one lasting to time indefinite. (1 Chronicles 17:14)**
- **Moreover, he called Solomon his son that he might command him to build a house to Yehowah the God of Israel. (1 Chronicles 22:6)**
- **And David went on to say to Solomon his son; As for myself, it became close to my heart to build a house to the name of Yehowah my God. (1 Chronicles 22:7)**
- **But Yehowah's word came against me, saying; Blood in great quantity you have spilled, and great wars you have waged. You will not build a house to my name, for a great deal of blood you have spilled on the earth before me. (1 Chronicles 22:8)**
- **Look! There is a son being born to you. He himself will prove to be a restful man, and I shall certainly give him rest from all his enemies all around, for Solomon is what his name will become, and peace and quietness I shall bestow upon Israel in his days. (1 Chronicles 22:9)**
- **It is he that will build a house to my name, and he himself will**

become a son to me, and I a father to him. And I shall certainly establish the throne of his kingship firmly over Israel to time indefinite. (**1 Chronicles 22:10**)

·· Cost

- **Later David purchased the threshing floor of Ornan or Araunah, the Jebusite on Mount Moriah as the **temple** site.**
- **However, the king said to Araunah; No, but without fail I shall buy it from you for a price, and I shall not offer up to Yehowah my God burnt sacrifices without cost. Accordingly David bought the threshing floor and the cattle for fifty silver shekels. (**2 Samuel 24:24**)**
- **And David proceeded to build there an altar to Yehowah and offer up burnt sacrifices and communion sacrifices, and Yehowah began letting himself be entreated for the land, so that the scourge was halted from upon Israel. (**2 Samuel 24:25**)**
- **However, King David said to Ornan; No, but without fail I shall make the purchase for the money in full, because I shall not carry what is yours to Yehowah to offer up burnt sacrifices without cost. (**1 Chronicles 21:24**)**
- **So David gave Ornan for the place gold shekels to the weight of six hundred. (**1 Chronicles 21:25**)**
- **He amassed 100,000 talents of gold, 1,000,000 talents of silver, and copper and iron in great abundance, besides contributing from his personal fortune 3,000 talents of gold and 7,000 talents of silver.**
- **He also received as contributions from the princes, gold worth 5,000 talents and 10,000 darics and silver worth 10,000 talents, as well as much iron and copper.**
- **And here during my affliction I have prepared for Yehowah's house a hundred thousand talents of gold and a million talents of silver, and the copper and the iron there is no means of weighing because they have come to be in such quantity, and timbers and stones I have prepared, but to them you will make additions. (**1 Chronicles 22:14**)**
- **And since I am taking pleasure in the house of my God, there is**

- yet a special property of mine, gold and silver, I do give it to the house of my God over and above all that I have prepared for the holy house. (1 Chronicles 29:3)
- Three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver, for coating the walls of the houses. (1 Chronicles 29:4)
 - Of the gold for the goldwork, and of the silver for the silverwork and for all the work by the hand of the craftsmen. And who is there volunteering to fill his hand today with a gift for Yehowah? (1 Chronicles 29:5)
 - And the princes of the paternal houses and the princes of the tribes of Israel and the chiefs of thousands and of hundreds and the chiefs of the business of the king proceeded to volunteer. (1 Chronicles 29:6)
 - Accordingly they gave to the service of the house of the true God gold worth five thousand talents and ten thousand darics and silver worth ten thousand talents and copper worth eighteen thousand talents and iron worth a hundred thousand talents. (1 Chronicles 29:7)
 - This total, amounting to 108,000 talents and 10,000 darics of gold and 1,017,000 talents of silver, would be worth \$48,337,047,000 at current values. His son Solomon did not spend the entire amount in building the temple, the remainder he put in the temple treasury.
 - Finally all the work that King Solomon had to do as regards the house of Yehowah was at its completion, and Solomon began to bring in the things made holy by David his father, the silver and the gold and the articles he put in the treasures of the house of Yehowah. (1 Kings 7:51)
 - Finally all the work that Solomon had to do for the house of Yehowah was at its completion, and Solomon began to bring in the things made holy by David his father, and the silver and the gold and all the utensils he put in the treasures of the house of the true God. (2 Chronicles 5:1)

•• Workmen

- **King Solomon began building the temple for Yehowah in the fourth year of his reign, 1034 B.C.E, in the second month, Ziv, following the architectural plan that David had received by inspiration.**
- **And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (1 Kings 6:1)**
- **And David proceeded to give Solomon his son the architectural plan of the porch and of its houses and its storerooms and its roof chambers and its dark inner rooms and the house of the propitiatory cover. (1 Chronicles 28:11)**
- **Even the architectural plan of everything that had come to be with him by inspiration for the courtyards of Yehowah's house and for all the dining rooms all around, for the treasures of the house of the true God and for the treasures of the things made holy. (1 Chronicles 28:12)**
- **And for the divisions of the priests and of the Levites and for all the work of the service of Yehowah's house and for all the utensils of the service of Yehowah's house. (1 Chronicles 28:13)**
- **For the gold by weight, the gold for all the utensils for the different services, for all the utensils of silver by weight, for all the utensils for the different services. (1 Chronicles 28:14)**
- **And the weight for the lampstands of gold and their lamps of gold, by weight of the different lampstands and their lamps, and for the lampstands of silver by weight for the lampstand and its lamps according to the service of the different lampstands. (1 Chronicles 28:15)**
- **And the gold by weight for the tables of the layer bread, for the different tables, and silver for the tables of silver. (1 Chronicles 28:16)**
- **And the forks and the bowls and the pitchers of pure gold, and for the small gold bowls by weight for the different small bowls, and for the small silver bowls by weight for the different small bowls. (1 Chronicles 28:17)**

- **And for the incense altar refined gold by weight and for the representation of the chariot, namely, the cherubs of gold for spreading their wings out and screening over the ark of the covenant of Yehowah. (1 Chronicles 28:18)**
- **He gave insight for the entire thing in writing from the hand of Yehowah upon me, even for all the works of the architectural plan. (1 Chronicles 28:19)**
- **The work continued over a seven-year period.**
- **In the fourth year the house of Yehowah had its foundation laid, in the lunar month of Ziv. (1 Kings 6:37)**
- **And in the eleventh year, in the lunar month of Bul, that is, the eighth month, the house was finished as regards all its details and all its plan, so that he was seven years at building it. (1 Kings 6:38)**
- **In exchange for wheat, barley, oil, and wine, Hiram king of Tyre supplied timbers from Lebanon along with skilled workers in wood and stone, and one special expert, also named Hiram, whose father was a Tyrian and his mother an Israelitess of the tribe of Naphtali. This man was a fine workman in gold, silver, copper, iron, wood, stones, and fabrics.**
- **Accordingly Hiram sent to Solomon, saying; I have heard what you sent to me. For my part, I shall do all your delight in the matter of timbers of cedar trees and timbers of juniper trees. (1 Kings 5:8)**
- **My servants themselves will bring them down out of Lebanon to the sea, and I, for my part, shall put them in log rafts to go by sea clear to the place that you will send me notice of, and I shall certainly have them broken up there, and you, for your part, will carry them, and you, for your part, will do my delight by giving the food for my household. (1 Kings 5:9)**
- **So Hiram became a giver of timbers of cedar trees and timbers of juniper trees to Solomon according to all his delight. (1 Kings 5:10)**
- **And Solomon, for his part, gave Hiram twenty thousand cor measures of wheat as food supplies for his household and twenty**

- cor measures of beaten-out oil. That was what Solomon kept giving Hiram year by year. (**1 Kings 5:11**)
- So Solomon's builders and Hiram's builders and the Gebalites did the cutting, and they kept preparing the timbers and the stones to build the house. (**1 Kings 5:18**)
 - And King Solomon proceeded to send and fetch Hiram out of Tyre. (**1 Kings 7:13**)
 - He was the son of a widowed woman from the tribe of Naphtali, and his father was a Tyrian man, a worker in copper, and he was full of the wisdom and the understanding and the knowledge for doing every sort of work in copper. Accordingly he came to King Solomon and began to do all his work. (**1 Kings 7:14**)
 - And Hiram gradually made the basins and the shovels and the bowls. At length Hiram finished doing all the work that he did for King Solomon as respects the house of Yehowah. (**1 Kings 7:40**)
 - And the cans and the shovels and the bowls and all these utensils, which Hiram made of polished copper for King Solomon for the house of Yehowah. (**1 Kings 7:45**)
 - And now I do send a skillful man, experienced in understanding, belonging to Hiram-abi. (**2 Chronicles 2:13**)
 - The son of a woman of the sons of Dan but whose father was a man of Tyre, experienced, to work in gold and in silver, in copper, in iron, in stones and in timbers, in wool dyed reddish purple, in blue thread and in fine fabric and in crimson and at cutting every sort of engraving and at designing every sort of device that may be given to him along with your own skillful men and the skillful men of my lord David your father. (**2 Chronicles 2:14**)
 - And now the wheat and the barley, the oil and the wine that my lord has promised, let him send to his servants. (**2 Chronicles 2:15**)
 - As for ourselves, we shall cut down trees from Lebanon according to all your need, and we shall bring them to you as rafts by sea to Joppa, and you, for your part, will take them up to Jerusalem. (**2 Chronicles 2:16**)

- **In organizing the work, Solomon conscripted 30,000 men out of Israel, sending them to Lebanon in shifts of 10,000 for a month, with a two-month stay at home between shifts.**
- **And King Solomon kept bringing up those conscripted for forced labor out of all Israel, and those conscripted for forced labor amounted to thirty thousand men. (1 Kings 5:13)**
- **And he would send them to Lebanon in shifts of ten thousand a month. For a month they would continue in Lebanon, for two months at their homes, and Adoniram was over those conscripted for forced labor. (1 Kings 5:14)**
- **As burden bearers, he conscripted 70,000 from among the alien residents in the land, and as cutters, 80,000.**
- **And Solomon came to have seventy thousand burden bearers and eighty thousand cutters in the mountain. (1 Kings 5:15)**
- **As for all the people remaining over from the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were no part of the sons of Israel. (1 Kings 9:20)**
- **Their sons who had been left over after them in the land whom the sons of Israel had been unable to devote to destruction, Solomon kept levying them for slavish forced labor until this day. (1 Kings 9:21)**
- **Accordingly Solomon counted off seventy thousand men as burden bearers and eighty thousand men as cutters in the mountain, and as overseers over them three thousand six hundred. (2 Chronicles 2:2)**
- **As foremen over the work, Solomon appointed 550 men and apparently 3,300 as assistants.**
- **Besides Solomon's princely deputies who were over the work, three thousand three hundred foremen over the people who were active in the work. (1 Kings 5:16)**
- **And there were none of the sons of Israel that Solomon constituted slaves, for they were the warriors and his servants and his princes and his adjutants and chiefs of his charioteers and of his horsemen. (1 Kings 9:22)**

- These were the chiefs of the deputies who were over the work of Solomon, five hundred and fifty, the foremen over the people who were active in the work. (**1 Kings 9:23**)
- It appears that, of these, 250 were Israelites and 3,600 were **alien residents** in Israel.
- Then Solomon took a count of all the men that were alien residents, who were in the land of Israel, after the census that David his father had taken of them, and there came to be found a hundred and fifty-three thousand six hundred. (**2 Chronicles 2:17**)
- So he made seventy thousand of them burden bearers and eighty thousand cutters in the mountain and three thousand six hundred overseers for keeping the people in service. (**2 Chronicles 2:18**)

•• Length Of Cubit Used

- In the following discussion of the measurements of the three **temples** built by Solomon, Zerubbabel, and Herod we shall calculate them on the basis of the cubit of 44.5 centimeters (17.5 inches) However, it is possible that they used the longer cubit of about 51.8 centimeters (20.4 inches).
- And these things Solomon laid as a foundation for building the house of the true God, the length in cubits by the former measurement being sixty cubits, and the width twenty cubits. (**2 Chronicles 3:3**)
- Which mentions a length in cubits by the former measurement, this perhaps being a longer measure than the cubit that came to be commonly in use and,
- And, look! There was a wall outside the house all round about. And in the hand of the man there was the measuring reed of six cubits, by a cubit and a handbreadth. And he began to measure the breadth of the thing built, one reed, and the height, one reed. (**Ezekiel 40:5**)

See Also CUBIT

· Plan And Materials

- The **temple**, a most magnificent structure, followed the general plan of the tabernacle. However, the inside dimensions of the Holy and Most Holy were greater than those of the tabernacle.
- The Holy was 40 cubits (17.8 meters)(58.3 feet) long, 20 cubits (8.9 meters)(29.2 feet) wide, and evidently 30 cubits (13.4 inches)(43.7 feet) high.
- And the house that King Solomon built to Yehowah was sixty cubits in its length, and twenty in its width, and thirty cubits in its height. (1 Kings 6:2)
- The Most Holy was a cube 20 cubits on a side.
- And the innermost room was twenty cubits in length, and twenty cubits in width, and twenty cubits in its height, and he proceeded to overlay it with pure gold, and to overlay the altar with cedarwood. (1 Kings 6:20)
- And he proceeded to make the house of the Most Holy, its length in relation to the width of the house being twenty cubits, and its own width being twenty cubits, and then he covered it with good gold to the amount of six hundred talents. (2 Chronicles 3:8)
- Additionally, there were roof chambers over the Most Holy that were approximately 10 cubits (4.5 meters)(14.6 feet) high.
- And David proceeded to give Solomon his son the architectural plan of the porch and of its houses and its storerooms and its roof chambers and its dark inner rooms and the house of the propitiatory cover. (1 Chronicles 28:11)
- There was also a side structure around the **temple** on three sides, containing storage chambers, and so forth.
- And for the house he went on to make windows of narrowing frames. (1 Kings 6:4)
- Further, he built against the wall of the house a side structure all around, against the walls of the house all around the **temple** and the innermost room, and made side chambers all around. (1 Kings 6:5)

- **The lowest side chamber was five cubits in its width, and the middle one was six cubits in its width, and the third one was seven cubits in its width, for there were cutbacks that he gave to the house all around outside, that it might not have a hold in the walls of the house. (1 Kings 6:6)**
- **Moreover, he built the side chambers against the whole house five cubits in their height, and they had a hold on the house by timbers of cedar trees. (1 Kings 6:10)**
- **Materials used were primarily stone and wood. The floors of these rooms were overlaid with juniper wood, the inside walls were of cedar engraved with carvings of cherubs, palm trees, and blossoms, the walls and ceiling were entirely overlaid with gold.**
- **And he proceeded to build the walls of the house inside it with boards of cedar. From the floor of the house up to the rafters of the ceiling he overlaid it with timber inside, and he went on to overlay the floor of the house with boards of juniper. (1 Kings 6:15)**
- **And the cedarwood on the house inside was with carvings of gourd-shaped ornaments and garlands of blossoms. All of it was cedarwood, there was no stone to be seen. (1 Kings 6:18)**
- **And Solomon went on to overlay the house inside with pure gold, and to make chainwork of gold pass across in front of the innermost room, and to overlay it with gold. (1 Kings 6:21)**
- **And the whole house he overlaid with gold, until all the house was completed, and all the altar that was toward the innermost room he overlaid with gold. (1 Kings 6:22)**
- **And all the walls of the house round about he carved with engraved carvings of cherubs and palm-tree figures and engravings of blossoms, inside and outside. (1 Kings 6:29)**
- **The doors of the Holy, at the temple entrance, were made of juniper carved and overlaid with gold foil.**
- **And the two doors were of juniper wood. The two leaves of the one door turned on pivots, and the two leaves of the other door turned on pivots. (1 Kings 6:34)**

- **And he carved cherubs and palm-tree figures and engravings of blossoms, and overlaid gold foil upon the representations. (1 Kings 6:35)**
- **Doors of oil-tree wood, likewise carved and overlaid with gold, provided entrance between the Holy and Most Holy. Whatever their exact position, these doors did not fully replace the curtain arrangement that had been in effect in the **tabernacle**.**
- **Further, he made the curtain of blue thread and wool dyed reddish purple and crimson and fine fabric, and worked in cherubs upon it. (2 Chronicles 3:14)**
- **Two gigantic cherubs of oil-tree wood, gold overlaid, occupied the Most Holy. Under these the ark of the covenant was placed.**
- **Further, he made in the innermost room two cherubs of oil-tree wood, ten cubits being the height of each one. (1 Kings 6:23)**
- **And five cubits was the one wing of the cherub, and five cubits was the other wing of the cherub. Ten cubits it was from the tip of his wing to the tip of his wing. (1 Kings 6:24)**
- **And the second cherub was ten cubits. The two cherubs had the same measure and the same shape. (1 Kings 6:25)**
- **The height of the one cherub was ten cubits, and that was so of the other cherub. (1 Kings 6:26)**
- **Then he put the cherubs inside **the inner house**, so that they spread out the wings of the cherubs. Thus the wing of the one reached to the wall and the wing of the other cherub was reaching to the other wall, and their wings were toward the middle of the house, reaching wing to wing. (1 Kings 6:27)**
- **Moreover, he overlaid the cherubs with gold. (1 Kings 6:28)**
- **And the entrance of the innermost room he made with doors of oil-tree wood, side pillars, doorposts and a fifth. (1 Kings 6:31)**
- **And the two doors were of oil-tree wood, and he carved upon them carvings of cherubs and palm-tree figures and the engravings of blossoms, and he overlaid them with gold, and he**

proceeded to beat the gold down upon the cherubs and the palm-tree figures. (1 Kings 6:32)

- And that was the way he made for the entrance of the **temple**, the doorposts of oil-tree wood, foursquare. (1 Kings 6:33)
- Then the priests brought in the ark of the covenant of Yehowah to its place, to the **innermost room of the house**, the Most Holy, to underneath the wings of the cherubs. (1 Kings 8:6)

See Also CHERUB 1

- All the utensils of the Holy were of gold, the altar of incense, the ten tables of showbread, and the ten lampstands, together with their appurtenances. Beside the entrance to the Holy, the first compartment, stood two copper pillars, called **Jachin** and **Boaz**.
- Then he cast the two pillars of copper, eighteen cubits being the height of each pillar, and a string of twelve cubits would measure around each of the two pillars. (1 Kings 7:15)
- And two capitals he made to put upon the tops of the pillars, cast in copper. Five cubits was the height of the one capital, and five cubits was the height of the other capital. (1 Kings 7:16)
- There were nets in network, twisted ornaments in chainwork, for the capitals that were upon the top of the pillars, seven for the one capital, and seven for the other capital. (1 Kings 7:17)
- And he went on to make the pomegranates and two rows round about upon the one network to cover the capitals that were upon the top of the pillars, and that was what he did for the other capital. (1 Kings 7:18)
- And the capitals that were upon the top of the pillars at the porch were of lily work, of four cubits. (1 Kings 7:19)
- And the capitals were upon the two pillars, also up close beside the belly that was adjoining the network, and there were two hundred pomegranates in rows all around upon each capital. (1 Kings 7:20)
- And he proceeded to set up the pillars belonging to the porch of the temple. So he set up the right-hand pillar and called its name

- Jachin, and then set up the left-hand pillar and called its name Boaz. (**1 Kings 7:21**)
- And upon the top of the pillars there was lily work. And the work of the pillars was gradually completed. (**1 Kings 7:22**)
 - And Solomon gradually made all the utensils that pertained to the house of Yehowah, the altar of gold and the table on which was the showbread, of gold. (**1 Kings 7:48**)
 - And the lampstands, five to the right and five to the left before the innermost room, of pure gold, and the blossoms and the lamps and the snuffers, of gold. (**1 Kings 7:49**)
 - And the basins and the extinguishers and the bowls and the cups and the fire holders, of pure gold, and the sockets for the doors of the inner house, that is, the Most Holy, and for the doors of the house of the temple, of gold. (**1 Kings 7:50**)
 - And the gold by weight for the tables of the layer bread, for the different tables, and silver for the tables of silver. (**1 Chronicles 28:16**)
 - Further, he made ten tables, and stationed them in the **temple**, five to the right and five to the left, and made a hundred bowls of gold. (**2 Chronicles 4:8**)
 - The inner courtyard was constructed of fine stone and cedarwood.
 - And he went on to build the inner courtyard with three rows of hewn stone and a row of beams of cedarwood. (**1 Kings 6:36**)
 - The courtyard furnishings, the altar of sacrifice, the great **molten sea**, ten carriages for water basins, and other utensils were of copper.
 - And he proceeded to make the molten sea ten cubits from its one brim to its other brim, circular all around, and its height was five cubits, and it took a line of thirty cubits to circle all around it. (**1 Kings 7:23**)
 - And there were gourd-shaped ornaments down below its brim all around, encircling it, ten in a cubit, enclosing the sea all around, with two rows of the gourd-shaped ornaments cast in its casting.

(1 Kings 7:24)

- **It was standing upon twelve bulls, three facing north, and three facing west, and three facing south, and three facing east, and the sea was above upon them, and all their hind parts were toward the center. (1 Kings 7:25)**
- **And its thickness was a handbreadth, and its brim was like the workmanship of the brim of a cup, a lily blossom. Two thousand bath measures were what it would contain. (1 Kings 7:26)**
- **And he went on to make the ten carriages of copper, four cubits being the length of each carriage, and four cubits its width, and three cubits its height. (1 Kings 7:27)**
- **And this was the workmanship of the carriages, they had sidewalls, and the sidewalls were between the crossbars. (1 Kings 7:28)**
- **And upon the sidewalls that were between the crossbars there were lions, bulls and cherubs, and over the crossbars it was like that. Up above and beneath the lions and the bulls there were wreaths in hanging work. (1 Kings 7:29)**
- **And there were four wheels of copper to each carriage, with axles of copper, and its four cornerpieces were supports for them. Beneath the basin were the supports, cast with wreaths across from each. (1 Kings 7:30)**
- **And its mouth from inside to the supports and upward was ? cubits, and its mouth was round, the workmanship of a stand of one and a half cubits, and also upon its mouth there were carvings. And their sidewalls were squared, not round. (1 Kings 7:31)**
- **And the four wheels were down below the sidewalls, and the supports of the wheels were by the carriage, and the height of each wheel was one and a half cubits. (1 Kings 7:32)**
- **And the workmanship of the wheels was like the workmanship of a chariot wheel. Their supports and their felloes and their spokes and their hubs, they were all cast. (1 Kings 7:33)**
- **And there were four supports upon the four corners of each**

carriage, its supports were of one piece with the carriage. (**1 Kings 7:34**)

- **And on top of the carriage there was a stand a half a cubit in height, circular all around, and upon the top of the carriage its sides and its sidewalls were of one piece with it. (1 Kings 7:35)**
- **Further, he engraved upon the plates of its sides and upon its sidewalls cherubs, lions and palm-tree figures according to the clear space of each, and wreaths all around. (1 Kings 7:36)**
- **It was like this that he made the ten carriages, they all had one cast, one measure, one shape. (1 Kings 7:37)**
- **And he proceeded to make ten basins of copper. Forty bath measures were what each basin would contain. Each basin was four cubits. There was one basin upon each carriage for the ten carriages. (1 Kings 7:38)**
- **Then he put five carriages on the right side of the house, and five on the left side of the house, and the sea itself he put to the right side of the house eastward, toward the south. (1 Kings 7:39)**
- **And Hiram gradually made the basins and the shovels and the bowls. At length Hiram finished doing all the work that he did for King Solomon as respects the house of Yehowah. (1 Kings 7:40)**
- **The two pillars and the bowl-shaped capitals that were upon the top of the two pillars, and the two networks to cover the two round capitals that were upon the top of the pillars. (1 Kings 7:41)**
- **And the four hundred pomegranates for the two networks, two rows of pomegranates to each network, to cover the two bowl-shaped capitals that were upon the two pillars. (1 Kings 7:42)**
- **And the ten carriages and the ten basins upon the carriages. (1 Kings 7:43)**
- **And the one sea and the twelve bulls beneath the sea. (1 Kings 7:44)**
- **And the cans and the shovels and the bowls and all these utensils, which Hiram made of polished copper for King Solomon**

- for the house of Yehowah. (**1 Kings 7:45**)
- In the District of the Jordan it was that the king cast them in the clay mold, between Succoth and Zarethan. (**1 Kings 7:46**)
 - And Solomon left all the utensils unweighed because of so extraordinarily great a quantity. The weight of the copper was not ascertained. (**1 Kings 7:47**)
 - Dining rooms were provided around the perimeter of the courtyards.
 - Even the architectural plan of everything that had come to be with him by inspiration for the courtyards of Yehowah's house and for all the dining rooms all around, for the treasures of the house of the true God and for the treasures of the things made holy. (**1 Chronicles 28:12**)

See Also BOAZ 2

- An outstanding feature of the construction of this **temple** was the fact that all the stone was cut at the quarry, so that it fit perfectly at the temple site. As for hammers and axes or any tools of iron, they were not heard in the **house** while it was being built.
- As for the **house**, while it was being built, it was of quarry stone already completed that it was built, and as for hammers and axes or any tools of iron, they were not heard in the house while it was being built. (**1 Kings 6:7**)
- The work was completed in seven and a half years, from spring **1034 B.C.E.**, to fall, **Bul**, the eighth month of **1027 B.C.E.**
- And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (**1 Kings 6:1**)
- And in the eleventh year, in the lunar month of **Bul**, that is, the eighth month, the house was finished as regards all its details and all its plan, so that he was seven years at building it. (**1 Kings 6:38**)

· Inauguration

- In the seventh month, Ethanim, apparently in the 12th year of Solomon's reign, **1026 B.C.E.**, Solomon congregated the men of Israel to Jerusalem for the **temple** inauguration and the Festival of Booths. The tabernacle with its holy furniture was brought up, and the ark of the covenant was placed in the Most Holy.

- At this Yehowah's cloud filled the temple. Solomon then blessed Yehowah and the congregation of Israel and, standing on a special platform before the copper altar of sacrifice, offered a long prayer praising Yehowah and asking for his loving-kindness and mercy in behalf of those who turned toward Him to fear and to serve Him, both the Israelite and the foreigner.

- A grand sacrifice of 22,000 cattle and 120,000 sheep was offered. The inauguration occupied 7 days, and the Festival of Booths 7 days, after which, on the 23rd day of the month, Solomon sent the people home joyful and thankful for Yehowah's goodness and bountifulness.

- Finally all the work that Solomon had to do for the house of Yehowah was at its completion, and Solomon began to bring in the things made holy by David his father, and the silver and the gold and all the utensils he put in the treasures of the house of the true God. (**2 Chronicles 5:1**)

- And on the twenty-third day of the seventh month he sent the people away to their homes, joyful and feeling good at heart over the goodness that Yehowah had performed toward David and toward Solomon and toward Israel his people. (**2 Chronicles 7:10**)

See Also SOLOMON (Inauguration of the temple)

See Also ALTAR

See Also MOST HOLY

· History

- This **temple** existed until **607 B.C.E.**, when it was destroyed by the Babylonian army under King Nebuchadnezzar.

- And he proceeded to burn the house of Yehowah and the king's house and all the houses of Jerusalem, and the house of every great man he burned with fire. (**2 Kings 25:9**)

- And he proceeded to burn the house of the true God and pull down the wall of Jerusalem, and all its dwelling towers they burned with fire and also all its desirable articles, so as to cause ruin. (**2 Chronicles 36:19**)
- And he proceeded to burn the house of Yehowah and the house of the king and all the houses of Jerusalem, and every great house he burned with fire. (**Jeremiah 52:13**)
- Because of the falling away of Israel to false religion, God permitted the nations to harass Judah and Jerusalem, at times stripping the **temple** of its treasures. The temple also suffered periods of neglect. King Shishak of Egypt robbed it of its treasures, **993 B.C.E**, in the days of Rehoboam the son of Solomon, only about 33 years after its inauguration.
- And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against Jerusalem. (**1 Kings 14:25**)
- And he got to take the treasures of the house of Yehowah and the treasures of the house of the king, and everything he took. And he went on to take all the gold shields that Solomon had made. (**1 Kings 14:26**)
- So Shishak the king of Egypt came up against Jerusalem and took the treasures of the house of Yehowah and the treasures of the king's house. Everything he took, and so he took the gold shields that Solomon had made. (**2 Chronicles 12:9**)
- King Asa, **977-937 B.C.E**, had respect for Yehowah's **house**, but to protect Jerusalem he foolishly bribed King Ben-hadad I of Syria, with silver and gold from the treasures of the **temple**, to break his covenant with Baasha king of Israel.
- At that Asa took all the silver and the gold that were left in the treasures of the house of Yehowah and the treasures of the house of the king and put them in the hand of his servants, and King Asa now sent them to Ben-hadad the son of Tabrimmon the son of Hezion, the king of Syria, who was dwelling in Damascus, saying; (**1 Kings 15:18**)
- There is a covenant between me and you, between my father and

- your father. Here I have sent you a present of silver and gold. Come, do break your covenant with Baasha the king of Israel, that he may withdraw from me. (1 Kings 15:19)**
- **And the high places themselves did not disappear from Israel. Only Asa's heart itself proved to be complete all his days. (2 Chronicles 15:17)**
 - **And he proceeded to bring the things made holy by his father and the things made holy by himself into the house of the true God, silver and gold and utensils. (2 Chronicles 15:18)**
 - **Asa now brought out silver and gold from the treasures of Yehowah's house and the king's house and sent to Ben-hadad the king of Syria, who was dwelling at Damascus, saying; (2 Chronicles 16:2)**
 - **There is a covenant between me and you and between my father and your father. Here I do send you silver and gold. Go, break your covenant with Baasha the king of Israel, that he may withdraw from me. (2 Chronicles 16:3)**
 - **After a period of turbulence and neglect of the temple, King Jehoash of Judah, 898-859 B.C.E, oversaw its repair.**
 - **And Jehoash proceeded to say to the priests; All the money for the holy offerings that is brought to the house of Yehowah, the money at which each one is assessed, the money for the souls according to individual valuation, all the money that it comes up on the heart of each one to bring to the house of Yehowah. (2 Kings 12:4)**
 - **Let the priests take for themselves, each one from his acquaintance, and let them, for their part, repair the cracks of the house wherever any crack is found. (2 Kings 12:5)**
 - **And it came about that by the twenty-third year of King Jehoash, the priests had not yet repaired the cracks of the house. (2 Kings 12:6)**
 - **So King Jehoash called Jehoiada the priest and the priests and said to them; Why is it that you are not repairing the cracks of the house? Now, then, do not take any more money from your acquaintances, but for the cracks of the house you should give it.**

(2 Kings 12:7)

- **At that the priests consented not to take any more money from the people and not to repair the cracks of the house. (2 Kings 12:8)**
- **Jehoiada the priest now took a chest and bored a hole in its lid and put it beside the altar on the right as a person comes into the house of Yehowah, and there the priests, the doorkeepers, put all the money that was being brought into the house of Yehowah. (2 Kings 12:9)**
- **And it came about that as soon as they saw that there was a great deal of money in the chest, the secretary of the king and the High Priest would come up, and they would bind it up and count the money that was being found at the house of Yehowah. (2 Kings 12:10)**
- **And they gave the money that had been counted off over to the hands of doers of the work that were appointed to the house of Yehowah. In turn they paid it out to the workers in wood and to the builders that were working at the house of Yehowah. (2 Kings 12:11)**
- **And to the masons and to the hewers of stone, and to buy timbers and hewn stones for repairing the cracks of the house of Yehowah and for all that was expended upon the house to repair it. (2 Kings 12:12)**
- **Now it occurred afterward that it became close to the heart of Jehoash to renovate the house of Yehowah. (2 Chronicles 24:4)**
- **Accordingly he collected the priests and the Levites together and said to them; Go out to the cities of Judah and collect money from all Israel to repair the house of your God from year to year, and you, for your part, should act quickly in the matter. And the Levites did not act quickly. (2 Chronicles 24:5)**
- **So the king called Jehoiada the head and said to him; Why is it that you have not required an account of the Levites for bringing in from Judah and Jerusalem the sacred tax ordered by Moses the servant of Yehowah, even that of the congregation of Israel, for the tent of the Testimony? (2 Chronicles 24:6)**

- **For as regards Athaliah the wicked woman, her sons themselves had broken into the house of the true God, and even all the holy things of the house of Yehowah they had rendered up to the Baals. (2 Chronicles 24:7)**
- **Then the king said the word, and so they made a chest and put it outside at the gate of the house of Yehowah. (2 Chronicles 24:8)**
- **After that they issued a call throughout Judah and Jerusalem to bring to Yehowah the sacred tax ordered by Moses the servant of the true God upon Israel in the wilderness. (2 Chronicles 24:9)**
- **And all the princes and all the people began to rejoice, and they kept bringing and casting it into the chest until they all had given. (2 Chronicles 24:10)**
- **And it came about at the proper time he would bring the chest to the care of the king by the hand of the Levites, and, as soon as they saw that there was plenty of money, the secretary of the king and the commissioner of the chief priest came and then emptied the chest and lifted it up and returned it to its place. That was the way they did from day to day, so that they gathered money in abundance. (2 Chronicles 24:11)**
- **Then the king and Jehoiada would give it to the doers of the work of the service of Yehowah's house, and they came to be hirers of the stonecutters and of the craftsmen for renovating Yehowah's house, and also of the workers in iron and copper for repairing Yehowah's house. (2 Chronicles 24:12)**
- **And the doers of the work began operations, and the repair work kept advancing by their hand, and finally they made the house of the true God stand as it structurally should and made it strong. (2 Chronicles 24:13)**
- **And as soon as they had finished they brought before the king and Jehoiada the rest of the money, and they proceeded to make utensils for the house of Yehowah, utensils for the ministry and for making offerings and cups and utensils of gold and of silver, and they came to be offerers of burnt sacrifices in the house of Yehowah constantly all the days of Jehoiada. (2 Chronicles 24:14)**
- **In the days of his son Amaziah, Jehoash king of Israel robbed it.**

- And it was Amaziah the king of Judah the son of Jehoash the son of Ahaziah that Jehoash the king of Israel captured at Bethshemesh, after which they came to Jerusalem and he made a breach in the wall of Jerusalem at the Gate of Ephraim clear to the Corner Gate, four hundred cubits. (2 Kings 14:13)
- And he took all the gold and silver and all the articles to be found at the house of Yehowah and in the treasures of the house of the king and the hostages and then returned to Samaria. (2 Kings 14:14)
- King Jotham, 777-762 B.C.E, did some construction work on the temple area, building the upper gate.
- In the second year of Pekah the son of Remaliah the king of Israel, Jotham the son of Uzziah the king of Judah became king. (2 Kings 15:32)
- It was only that the high places did not disappear. The people were still sacrificing and making sacrificial smoke on the high places. He it was that built the upper gate of the house of Yehowah. (2 Kings 15:35)
- Twenty-five years old was Jotham when he began to reign, and for sixteen years he reigned in Jerusalem. And his mother's name was Jerushah the daughter of Zadok. (2 Chronicles 27:1)
- He himself built the upper gate of Yehowah's house, and on the wall of Ophel he did a great deal of building. (2 Chronicles 27:3)
- King Ahaz of Judah, 761-746 B.C.E, not only sent the treasures of the temple to Tiglath-pileser III, king of Assyria, as a bribe but he also polluted the temple by building an altar patterned after one in Damascus and by replacing the copper altar of the temple with it.
- It was then that Rezin the king of Syria and Pekah the son of Remaliah the king of Israel proceeded to come up against Jerusalem in war and laid siege against Ahaz, but they were not able to fight. (2 Kings 16:5)
- At that time Rezin the king of Syria restored Elath to Edom, after which he cleared out the Jews from Elath, and the Edomites, for their part, entered Elath and kept dwelling there down to this

day. (2 Kings 16:6)

- So Ahaz sent messengers to Tiglath-pileser the king of Assyria, saying; I am your servant and your son. Come up and save me out of the palm of the king of Syria and out of the palm of the king of Israel, who are rising up against me. (2 Kings 16:7)
- Accordingly Ahaz took the silver and the gold that was to be found at the house of Yehowah and in the treasures of the king's house and sent the king of Assyria a bribe. (2 Kings 16:8)
- At that the king of Assyria listened to him and the king of Assyria went up to Damascus and captured it and led its people into exile at Kir, and Rezin he put to death. (2 Kings 16:9)
- Then King Ahaz went to meet Tiglath-pileser the king of Assyria at Damascus, and he got to see the altar that was in Damascus. So King Ahaz sent Urijah the priest the design of the altar and its pattern as respects all its workmanship. (2 Kings 16:10)
- And Urijah the priest proceeded to build the altar. According to all that King Ahaz had sent from Damascus was the way that Urijah the priest made it, pending the time that King Ahaz came from Damascus. (2 Kings 16:11)
- When the king came from Damascus, the king got to see the altar, and the king began to go near to the altar and make offerings upon it. (2 Kings 16:12)
- And he continued to make his burnt offering and his grain offering smoke and to pour out his drink offering and to sprinkle the blood of the communion sacrifices that were his upon the altar. (2 Kings 16:13)
- And the copper altar that was before Yehowah he now brought near from in front of the house, from between his altar and the house of Yehowah, and put it at the north side of his altar. (2 Kings 16:14)
- And King Ahaz went on to command him, even Urijah the priest, saying; Upon the great altar make the burnt offering of the morning smoke, also the grain offering of the evening and the burnt offering of the king and his grain offering and the burnt offering of all the people of the land and their grain offering and

- their drink offerings, and all the blood of burnt offering and all the blood of a sacrifice you should sprinkle upon it. As for the copper altar, it will become something for me to take under consideration. (2 Kings 16:15)
- And Urijah the priest went doing according to all that King Ahaz had commanded. (2 Kings 16:16)
 - Finally he closed the doors of Yehowah's house.
 - Furthermore, Ahaz gathered together the utensils of the house of the true God and cut to pieces the utensils of the house of the true God, and closed the doors of the house of Yehowah, and made altars for himself at every corner in Jerusalem. (2 Chronicles 28:24)
 - Ahaz son Hezekiah, 745-717 B.C.E, did what he could to undo the bad works of his father. At the very beginning of his reign, he reopened the temple and had it cleaned up.
 - He himself, in the first year of his reigning, in the first month, opened the doors of the house of Yehowah and began to repair them. (2 Chronicles 29:3)
 - Then they gathered their brothers together and sanctified themselves and came according to the kings commandment in the words of Yehowah, to cleanse the house of Yehowah. (2 Chronicles 29:15)
 - The priests now came inside the house of Yehowah to do the cleansing and brought out all the uncleanness that they found in the temple of Yehowah to the courtyard of the house of Yehowah. In turn the Levites received it to take it out to the torrent valley of Kidron outside. (2 Chronicles 29:16)
 - However, later on, for fear of Sennacherib king of Assyria, he cut off the doors and the doorposts of the temple that he himself had caused to be overlaid with gold and sent them to Sennacherib.
 - Therefore Hezekiah gave all the silver that was to be found at the house of Yehowah and in the treasures of the king's house. (2 Kings 18:15)
 - At that time Hezekiah cut off the doors of the temple of Yehowah

and the doorposts that Hezekiah the king of Judah had overlaid and then gave them to the king of Assyria. (**2 Kings 18:16**)

- **But when Hezekiah died, the temple entered a half century of desecration and disrepair. His son Manasseh, 716-662 B.C.E, went beyond any of Judah's previous kings in wickedness, setting up altars to all the army of the heavens in two courtyards of the house of Yehowah.**
- **Twelve years old was Manasseh when he began to reign, and for fifty-five years he reigned in Jerusalem. And his mother's name was Hephzibah. (2 Kings 21:1)**
- **And he proceeded to do what was bad in Yehowah's eyes, according to the detestable things of the nations that Yehowah had driven out from before the sons of Israel. (2 Kings 21:2)**
- **So he built again the high places that Hezekiah his father had destroyed, and set up altars to Baal and made a sacred pole, just as Ahab the king of Israel had done, and he began to bow down to all the army of the heavens and to serve them. (2 Kings 21:3)**
- **And he built altars in the house of Yehowah, respecting which Yehowah had said; In Jerusalem I shall put my name. (2 Kings 21:4)**
- **And he went on to build altars to all the army of the heavens in two courtyards of the house of Yehowah. (2 Kings 21:5)**
- **Twelve years old was Manasseh when he began to reign, and for fifty-five years he reigned in Jerusalem. (2 Chronicles 33:1)**
- **And he proceeded to do what was bad in Yehowah's eyes, according to the detestable things of the nations that Yehowah had driven out from before the sons of Israel. (2 Chronicles 33:2)**
- **So he built again the high places that Hezekiah his father had pulled down, and set up altars to the Baals and made sacred poles, and he began to bow down to all the army of the heavens and serve them. (2 Chronicles 33:3)**
- **And he built altars in the house of Yehowah, respecting which Yehowah had said; In Jerusalem my name will prove to be to time indefinite. (2 Chronicles 33:4)**

- **By the time of Manasseh's grandson Josiah, 659-629 B.C.E, the formerly magnificent edifice was in a state of disrepair. Evidently it was in a disorganized or cluttered condition, for High Priest Hilkiyah finding the book of the Law, likely an original scroll written by Moses, was an exciting discovery.**
- **And it came about in the eighteenth year of King Josiah that the king sent Shaphan the son of Azaliah the son of Meshullam the secretary to the house of Yehowah, saying; (2 Kings 22:3)**
- **Go up to Hilkiyah the High Priest, and let him complete the money that is being brought into the house of Yehowah that the doorkeepers have gathered from the people. (2 Kings 22:4)**
- **And let them put it into the hand of those doing the work, the appointed ones, in the house of Yehowah, that they may give it to those doing the work who are in the house of Yehowah to repair the cracks of the house. (2 Kings 22:5)**
- **To the craftsmen and the builders and the masons, and to buy timbers and hewn stones to repair the house. (2 Kings 22:6)**
- **Only no accounting should be taken of the money with them into whose hand it is being put, for it is in faithfulness that they are working. (2 Kings 22:7)**
- **Later Hilkiyah the High Priest said to Shaphan the secretary; The very book of the Law I have found in the house of Yehowah. So Hilkiyah gave the book to Shaphan, and he began to read it. (2 Kings 22:8)**
- **Then Shaphan the secretary came in to the king and replied to the king and said; Your servants have poured out the money that was to be found in the house, and they keep putting it into the hand of the doers of the work, the ones appointed, in the house of Yehowah. (2 Kings 22:9)**
- **And Shaphan the secretary went on to tell the king, saying; There is a book that Hilkiyah the priest has given me. And Shaphan began to read it before the king. (2 Kings 22:10)**
- **And it came about that as soon as the king heard the words of the book of the law, he immediately ripped his garments apart.**

(2 Kings 22:11)

- **Then the king commanded Hilkiyah the priest and Ahikam the son of Shaphan and Achbor the son of Micaiah and Shaphan the secretary and Asaiah the king's servant, saying; (2 Kings 22:12)**
- **Go, inquire of Yehowah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found, for great is Yehowah's rage that has been set afire against us over the fact that our forefathers did not listen to the words of this book by doing according to all that is written concerning us. (2 Kings 22:13)**
- **And in the eighteenth year of his reigning, when he had cleansed the land and the house, he sent Shaphan the son of Azaliah and Maaseiah the chief of the city and Joah the son of Joahaz the recorder to repair the house of Yehowah his God. (2 Chronicles 34:8)**
- **And they proceeded to come to Hilkiyah the High Priest and give the money that was being brought to the house of God, which the Levites the doorkeepers had gathered from the hand of Manasseh and Ephraim and from all the rest of Israel and from all Judah and Benjamin and the inhabitants of Jerusalem. (2 Chronicles 34:9)**
- **Then they put it into the hand of the doers of the work that were appointed over the house of Yehowah. In turn the doers of the work who were active in the house of Yehowah applied it to mending and repairing the house. (2 Chronicles 34:10)**
- **So they gave it to the craftsmen and the builders to buy hewn stones and timbers for clamps and to build with beams the houses that the kings of Judah had brought to ruin. (2 Chronicles 34:11)**
- **And the men were acting in faithfulness in the work, and over them there were appointed Jahath and Obadiah the Levites, from the sons of Merari, and Zechariah and Meshullam, from the sons of the Kohathites, to act as overseers. And the Levites, each of whom was expert with the instruments of song. (2 Chronicles 34:12)**
- **Were over the burden bearers, and the overseers of all the doers**

of the work for the different services, and from the Levites there were secretaries and officers and gatekeepers. (2 Chronicles 34:13)

- Now while they were bringing out the money that was being brought to the house of Yehowah, Hilkiyah the priest found the book of Yehowah's Law by the hand of Moses. (2 Chronicles 34:14)
- So Hilkiyah answered and said to Shaphan the secretary; The very book of the Law I have found in the house of Yehowah. With that Hilkiyah gave the book to Shaphan. (2 Chronicles 34:15)
- Then Shaphan brought the book to the king and replied further to the king, saying; All that has been put in the hand of your servants they are doing. (2 Chronicles 34:16)
- And they pour out the money that is found in the house of Yehowah and put it in the hand of the appointed men and into the hand of the doers of the work. (2 Chronicles 34:17)
- And Shaphan the secretary went on to report to the king, saying; There is a book that Hilkiyah the priest gave me. And Shaphan began to read out of it before the king. (2 Chronicles 34:18)
- And it came about that as soon as the king heard the words of the law, he immediately ripped his garments apart. (2 Chronicles 34:19)
- Then the king commanded Hilkiyah and Ahikam the son of Shaphan and Abdon the son of Micah and Shaphan the secretary and Asaiah the king's servant, saying; (2 Chronicles 34:20)
- Go, inquire of Yehowah in my own behalf and in behalf of what is left in Israel and in Judah concerning the words of the book that has been found, for great is Yehowah's rage that must be poured out against us because of the fact that our forefathers did not keep the word of Yehowah by doing according to all that is written in this book. (2 Chronicles 34:21)
- After the **temples** repair and cleansing, the greatest Passover since the days of Samuel the prophet was celebrated.
- The king now commanded all the people, saying; Hold a

Passover to Yehowah your God according to what is written in this book of the covenant. (2 Kings 23:21)

- **For no Passover like this had been held from the days of the judges that had judged Israel, nor all the days of the kings of Israel and the kings of Judah. (2 Kings 23:22)**
- **But in the eighteenth year of King Josiah this Passover was held to Yehowah in Jerusalem. (2 Kings 23:23)**
- **And the sons of Israel that were to be found proceeded to hold the Passover at that time and also the festival of the unfermented cakes for seven days. (2 Chronicles 35:17)**
- **And there had never been held a Passover like it in Israel since the days of Samuel the prophet, neither had any of the other kings of Israel themselves held a Passover like that which Josiah and the priests and the Levites and all Judah and Israel that were to be found and the inhabitants of Jerusalem held. (2 Chronicles 35:18)**
- **In the eighteenth year of Josiah's reign this Passover was held. (2 Chronicles 35:19)**
- **This was during the ministry of the prophet Jeremiah.**
- **The words of Jeremiah the son of Hilkiah, one of the priests that were in Anathoth in the land of Benjamin. (Jeremiah 1:1)**
- **To whom the word of Yehowah occurred in the days of Josiah the son of Amon, the king of Judah, in the thirteenth year of his reigning. (Jeremiah 1:2)**
- **And it kept on occurring in the days of Jehoiakim the son of Josiah, the king of Judah, until the completion of the eleventh year of Zedekiah the son of Josiah, the king of Judah, until Jerusalem went into exile in the fifth month. (Jeremiah 1:3)**
- **From this time until the **temples** destruction, it remained open and in use by the priesthood, though many of the priests were corrupt.**

•• **The Temple Built By Zerubbabel**

- **As foretold by Yehowah's prophet Isaiah, God raised up Cyrus king of Persia as a liberator of Israel from the power of Babylon.**
- **This is what Yehowah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings, to open before him the two-leaved doors, so that even the gates will not be shut. (Isaiah 45:1)**
- **Yehowah also stirred up his own people under the leadership of Zerubbabel of the tribe of Judah to return to Jerusalem. This they did in 537 B.C.E, after 70 years of desolation, as Jeremiah had foretold, for the purpose of rebuilding the temple.**
- **And in the first year of Cyrus the king of Persia, that Yehowah's word from the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying; (Ezra 1:1)**
- **This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. (Ezra 1:2)**
- **Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Yehowah the God of Israel, he is the true God, which was in Jerusalem. (Ezra 1:3)**
- **As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem. (Ezra 1:4)**
- **Then the heads of the fathers of Judah and of Benjamin and the priests and the Levites rose up, even everyone whose spirit the true God had roused, to go up and rebuild the house of Yehowah, which was in Jerusalem. (Ezra 1:5)**
- **As for all those round about them, they strengthened their hands with utensils of silver, with gold, with goods and with domestic animals and with choice things, besides all that which was**

- voluntarily offered. (**Ezra 1:6**)
- **And these were the sons of the jurisdictional district that went up out of the captivity of the exiled people whom Nebuchadnezzar the king of Babylon had taken into exile at Babylon and who later returned to Jerusalem and Judah, each one to his own city. (**Ezra 2:1**)**
 - **Those who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: (**Ezra 2:2**)**
 - **For this is what Yehowah has said; In accord with the fulfilling of seventy years at Babylon I shall turn my attention to you people, and I will establish toward you my good word in bringing you back to this place. (**Jeremiah 29:10**)**
 - **This structure, though not nearly so glorious as Solomon's temple, endured longer, standing for nearly 500 years, from 515 B.C.E. to very late in the First Century B.C.E. The temple built by Solomon had served about 420 years, from 1027 to 607 B.C.E.**
 - **In Cyrus decree he ordered; As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem.**
 - **And in the first year of Cyrus the king of Persia, that Yehowah's word from the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying; (**Ezra 1:1**)**
 - **This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. (**Ezra 1:2**)**
 - **Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Yehowah the God of Israel, he is the true God, which was in Jerusalem. (**Ezra 1:3**)**

- As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem. ([Ezra 1:4](#))
- Cyrus also returned 5,400 vessels of gold and silver that Nebuchadnezzar had taken from Solomon's **temple**.
- Also, King Cyrus himself brought forth the utensils of the house of Yehowah, which Nebuchadnezzar had brought out from Jerusalem and then put in the house of his god. ([Ezra 1:7](#))
- And Cyrus the king of Persia proceeded to bring them forth under the control of Mithredath the treasurer and to number them out to Sheshbazzar the chieftain of Judah. ([Ezra 1:8](#))
- Now these are the numbers of them, thirty basket-shaped vessels of gold, a thousand basket-shaped vessels of silver, twenty-nine replacement vessels. ([Ezra 1:9](#))
- Thirty small bowls of gold, four hundred and ten small secondary bowls of silver, a thousand other utensils. ([Ezra 1:10](#))
- All the utensils of gold and of silver were five thousand four hundred. Everything Sheshbazzar brought up, along with the bringing up of the exiled people out of Babylon to Jerusalem. ([Ezra 1:11](#))
- In the seventh month, **Ethanim, or Tishri**, of the year **537 B.C.E**, the altar was set up, and in the following year, the foundation of the new **temple** was laid. As Solomon had done, the builders hired Sidonians and Tyrians to bring cedar timbers from Lebanon.
- And they proceeded to give money to the cutters and to the craftsmen, and eatables and drink and oil to the Sidonians and the Tyrians, to bring cedar timbers from Lebanon to the sea at Joppa, according to the permission granted by Cyrus the king of Persia to them. ([Ezra 3:7](#))
- Opposition, particularly from the Samaritans, disheartened the builders, and after about 15 years those opposers even incited the king of Persia to ban the work. ([Ezra Chapter 4](#))

- The Jews had stopped their **temple** building work and had turned to other pursuits, so Yehowah sent his prophets Haggai and Zechariah to stir them to renew their efforts in the second year of Darius I, **520 B.C.E.**, and thereafter a decree was made upholding Cyrus original order and commanding that moneys be provided from the royal treasury, to supply what the builders and priests needed.

- And Haggai the prophet and Zechariah the grandson of Iddo the prophet prophesied to the Jews who were in Judah and in Jerusalem, in the name of the God of Israel who was over them. (**Ezra 5:1**)

- It was then that Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak got up and started to rebuild the house of God, which was in Jerusalem, and with them there were God's prophets giving them aid. (**Ezra 5:2**)

- It was then that Darius the king put an order through, and they made an investigation in the house of the records of the treasures deposited there in Babylon. (**Ezra 6:1**)

- And at Ecbatana, in the fortified place that was in the jurisdictional district of Media, there was found a scroll, and the memorandum to this effect was written within it. (**Ezra 6:2**)

- In the first year of Cyrus the king, Cyrus the king put an order through concerning the house of God in Jerusalem. Let the house be rebuilt as the place where they are to offer sacrifices, and its foundations are to be fixed, its height being sixty cubits, its width sixty cubits. (**Ezra 6:3**)

- With three layers of stones rolled into place and one layer of timbers, and let the expense be given from the king's house. (**Ezra 6:4**)

- And also let the gold and silver vessels of the house of God that Nebuchadnezzar took out of the **temple** that was in Jerusalem and brought to Babylon be returned, that they may reach the temple that is in Jerusalem at its place and be deposited in the house of God. (**Ezra 6:5**)

- Now Tattenai the governor beyond the River, Shethar-bozenai and their colleagues, the lesser governor's that are beyond the River, keep your distance from there. (**Ezra 6:6**)

- **Let the work on that house of God alone. The governor of the Jews and the older men of the Jews will rebuild that house of God upon its place. (Ezra 6:7)**
- **And by me an order has been put through as to what you will do with these older men of the Jews, for rebuilding that house of God, and from the royal treasury of the tax beyond the River the expense will promptly be given to these able-bodied men without cessation. (Ezra 6:8)**
- **And what is needed, young bulls as well as rams and lambs for the burnt offerings to the God of heaven, wheat, salt, wine and oil, just as the priests that are in Jerusalem say; let there be given them continually day by day without fail. (Ezra 6:9)**
- **That they may continually be presenting soothing offerings to the God of the heavens and praying for the life of the king and his sons. (Ezra 6:10)**
- **And by me an order has been put through that, as for anybody that violates this decree, a timber will be pulled out of his house and he will be impaled upon it, and his house will be turned into a public privy on this account. (Ezra 6:11)**
- **And may the God who has caused his name to reside there overthrow any king and people that thrusts his hand out to commit a violation and destroy that house of God, which is in Jerusalem. I, Darius, do put through an order. Let it be done promptly. (Ezra 6:12)**
- **The building work was carried on, and the house of Yehowah was completed on the third day of Adar in the sixth year of Darius, probably **March 6** of **515 B.C.E**, after which the Jews inaugurated the rebuilt **temple** and held the Passover.**
- **Then Tattenai the governor beyond the River, Shethar-bozenai and their colleagues, just as Darius the king had sent word, so they did promptly. (Ezra 6:13)**
- **And the older men of the Jews were building and making progress under the prophesying of Haggai the prophet and Zechariah the grandson of Iddo, and they built and finished it due to the order of the God of Israel and due to the order of**

Cyrus and Darius and Artaxerxes the king of Persia. ([Ezra 6:14](#))

- And they completed this house by the third day of the lunar month Adar, that is, in the sixth year of the reign of Darius the king. ([Ezra 6:15](#))
- And the sons of Israel, the priests and the Levites and the rest of the former exiles held the inauguration of this house of God with joy. ([Ezra 6:16](#))
- And they presented for the inauguration of this house of God a hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel. ([Ezra 6:17](#))
- And they appointed the priests in their classes and the Levites in their divisions, for the service of God which is in Jerusalem, according to the prescription of the book of Moses. ([Ezra 6:18](#))
- And the former exiles proceeded to hold the Passover on the fourteenth day of the first month. ([Ezra 6:19](#))
- As the priests and the Levites had cleansed themselves as one group, they were all of them clean, and so they slaughtered the Passover victim for all the former exiles and for their brothers the priests and for themselves. ([Ezra 6:20](#))
- Then the sons of Israel that had returned from the Exile ate, and everyone that had separated himself to them from the uncleanness of the nations of the land, to search for Yehowah the God of Israel. ([Ezra 6:21](#))
- And they went on to hold the festival of unfermented cakes seven days with rejoicing, for Yehowah caused them to rejoice, and he had turned the heart of the king of Assyria around toward them to strengthen their hands in the work of the house of the true God, the God of Israel. ([Ezra 6:22](#))
- Little is known about the details of the architectural plan of this second temple. Cyrus decree authorized the building of a structure its height being sixty cubits, 27 meters (88 feet), its width sixty cubits, with three layers of stones rolled into place and one layer of timbers. The length is not stated.

- In the first year of Cyrus the king, Cyrus the king put an order through concerning the house of God in Jerusalem; Let the house be rebuilt as the place where they are to offer sacrifices, and its foundations are to be fixed, its height being sixty cubits, its width sixty cubits. (**Ezra 6:3**)
- With three layers of stones rolled into place and one layer of timbers, and let the expense be given from the king's house. (**Ezra 6:4**)
- It had dining rooms and storerooms.
- Now before this, Eliashib the priest in charge of a dining hall of the house of our God was a relative of Tobiah. (**Nehemiah 13:4**)
- And he proceeded to make for him a large dining hall, where previously they were regularly putting the grain offering, the frankincense and the utensils and the tenth of the grain, the new wine and the oil, to which the Levites and the singers and the gatekeepers are entitled, and the contribution for the priests.
- And he proceeded to make for him a large dining hall, where previously they were regularly putting the grain offering, the frankincense and the utensils and the tenth of the grain, the new wine and the oil, to which the Levites and the singers and the gatekeepers are entitled, and the contribution for the priests. (**Nehemiah 13:5**)
- And undoubtedly it had roof chambers, and possibly other buildings were associated with it, along the same lines as Solomon's **temple**.
- This second **temple** did not contain the ark of the covenant, which seems to have disappeared before Nebuchadnezzar captured and looted Solomon's **temple** in **607 B.C.E.**
- According to the account in the Apocryphal book of **First Maccabees [1:21-24,57][Apocryphal book of First Maccabees 4:38,44-51]**, there was one lampstand instead of the ten that were in Solomon's, the golden altar, the table of showbread, and the vessels are mentioned, as is the altar of burnt offering, which, instead of being of copper as was the altar in Solomon's temple, is there described as being of stone.

- This altar, after being defiled by King Antiochus Epiphanes, in **168 B.C.E**, was rebuilt with new stones under the direction of Judas Maccabaeus.

•• The Temple Rebuilt By Herod

- This **temple** is not described in any detail in the Scriptures. The primary source is Josephus, who personally saw the structure and who reports on its construction in **The Jewish War and Jewish Antiquities**. The Jewish Mishnah supplies some information, and a little is gained from archaeology. Therefore the description set forth here is from these sources, which in some instances may be open to question.

- In **The Jewish War [I, 40, xxi, 1]**, Josephus says that Herod rebuilt the **temple** in the 15th year of his reign, but in **Jewish Antiquities [XV, 380, xi, 1]**, he says it was in the 18th year.

- This latter date is generally accepted by scholars, although the beginning of Herod's reign, or how Josephus calculated it, is not established with certainty.

- The sanctuary itself took 18 months to build, but the courtyards, and so forth, were under construction for eight years. When certain Jews approached Jesus Christ in **30 C.E**, saying; This temple was built in forty-six years.

- Therefore the Jews said; This **temple** was built in forty-six years, and will you raise it up in three days? (**John 2:20**)

- These Jews were apparently talking about the work that continued on the complex of courts and buildings up until then. The work was not finished until about six years before the destruction of the **temple** in **70 C.E**.

- Because of hatred and distrust of Herod, the Jews would not permit him to rebuild the **temple**, as he proposed, until he had everything prepared for the new building.

- For the same reason they did not consider this temple as a third one, but only as a rebuilt one, speaking only of the first and second **temples**, Solomon's and Zerubbabel's.

- As to Josephus measurements, **Smith's Dictionary of the Bible [1889, Vol. IV, p. 3203]** says: **His horizontal dimensions are so minutely accurate**

that we almost suspect he had before his eyes, when writing, some ground-plan of the building prepared in the quartermaster-generals department of Tituss army.

- They form a strange contrast with his dimensions in height, which, with scarcely an exception, can be shown to be exaggerated, generally doubled. As the buildings were all thrown down during the siege, it was impossible to convict him of error in respect to elevations.

·· Colonnades And Gates

- Josephus writes that Herod doubled the size of the **temple** area, building up the sides of Mount Moriah with great stone walls and leveling off an area on the top of the mountain. [The Jewish War, I, 401 [xxi, 1] [Jewish Antiquities, XV, 391-402, xi, 3]

- The Mishnah [Middot 2:1] says the Temple Mount measured 500 cubits (223 meters) or 729 feet square. On the outer edge of the area were colonnades.

- The temple faced the East, as did the previous ones. Along this side was the colonnade of Solomon, consisting of three columns of marble pillars. On one occasion, in the wintertime, Jesus was approached here by certain Jews asking if he was the Christ.

- At that time the festival of dedication took place in Jerusalem. It was wintertime. (John 10:22)

- And Jesus was walking in the **temple** in the colonnade of Solomon. (John 10:23)

- Therefore the Jews encircled him and began to say to him; How long are you to keep our souls in suspense? If you are the Christ, tell us outspokenly. (John 10:24)

- In the North and West were also colonnades, dwarfed by the Royal Colonnade on the South, consisting of four rows of Corinthian pillars, 162 in all, with three aisles.

- The pillars circumferences were so great that it took three men with outstretched arms to reach around one of them, and they stood much higher than those of the other colonnades.

- There were evidently eight gates leading into the **temple** area: four on the West side, two on the South, and one each on the East and North.
- Because of these gates, the first court, the Court of the Gentiles, also served as a thoroughfare, travelers preferring to go through it instead of outside around the temple area.

See Also GATE, GATEWAY (Temple Gates)

· Court Of The Gentiles

- The colonnades surrounded the large area named the Court of the Gentiles, so called because Gentiles were permitted to enter it. It was from it that Jesus, on two occasions, once near the beginning and once at the close of his earthly ministry, expelled those who had made the house of his Father a house of merchandise.
- Now the Passover of the Jews was near, and Jesus went up to Jerusalem. (**John 2:13**)
- And he found in the **temple** those selling cattle and sheep and doves and the money brokers in their seats. (**John 2:14**)
- So, after making a whip of ropes, he drove all those with the sheep and cattle out of the **temple**, and he poured out the coins of the money changers and overturned their tables. (**John 2:15**)
- And he said to those selling the doves; Take these things away from here! Stop making the house of my Father a house of merchandise! (**John 2:16**)
- His disciples called to mind that it is written: The zeal for your **house** will eat me up. (**John 2:17**)
- And Jesus entered into the **temple** and threw out all those selling and buying in the temple, and overturned the tables of the money changers and the benches of those selling doves. (**Matthew 21:12**)
- And he said to them; It is written: My **house** will be called a house of prayer, but you are making it a cave of robbers. (**Matthew 21:13**)

- Now they came to Jerusalem. There he entered into the **temple** and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves. (**Mark 11:15**)
- And he would not let anyone carry a utensil through the **temple**. (**Mark 11:16**)
- But he kept teaching and saying; Is it not written: My house will be called a house of prayer for all the nations? But you have made it a cave of robbers. (**Mark 11:17**)
- And the chief priests and the scribes heard it, and they began to seek how to destroy him, for they were in fear of him, for all the crowd was continually being astounded at his teaching. (**Mark 11:18**)
- There were several courts through which a person passed as he proceeded to the central building, the sanctuary itself. Each succeeding court was of a higher degree of sanctity. Passing through the Court of the Gentiles, one encountered a wall three cubits (1.3 meters)(4.4 feet) high, with openings through which to pass.
- On its top were large stones bearing a warning in Greek and Latin. The Greek inscription read, according to one translation: **Let no foreigner enter inside of the barrier and the fence around the sanctuary.**
- **Whosoever is caught will be responsible for his death which will ensue.** [The New Westminster Dictionary of the Bible, edited by H. Gehman, 1970, p. 932]
- On the occasion when the apostle Paul was mobbed in the **temple**, it was because the Jews rumored that he had brought a Gentile within the forbidden area.
- We are reminded of this wall, though Paul was using the term **wall** symbolically, when we read that Christ destroyed the wall that fenced off Jew from Gentile.
- For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. (**Ephesians 2:14**) Footnote
- After hearing this they began to glorify God, and they said to

him; You behold, brother, how many thousands of believers there are among the Jews, and they are all zealous for the Law. **(Acts of Apostles 21:20)**

- But they have heard it rumored about you that you have been teaching all the Jews among the nations an apostasy from Moses, telling them neither to circumcise their children nor to walk in the solemn customs. **(Acts of Apostles 21:21)**
- What, then, is to be done about it? In any case they are going to hear you have arrived. **(Acts of Apostles 21:22)**
- Therefore do this which we tell you; We have four men with a vow upon themselves. **(Acts of Apostles 21:23)**
- Take these men along and cleanse yourself ceremonially with them and take care of their expenses, that they may have their heads shaved. And so everybody will know that there is nothing to the rumors they were told about you, but that you are walking orderly, you yourself also keeping the Law. **(Acts of Apostles 21:24)**
- As for the believers from among the nations, we have sent out, rendering our decision that they should keep themselves from what is sacrificed to idols as well as from blood and what is strangled and from fornication. **(Acts of Apostles 21:25)**
- Then Paul took the men along the next day and cleansed himself ceremonially with them and went into the **temple**, to give notice of the days to be fulfilled for the ceremonial cleansing, until the offering should be presented for each one of them. **(Acts of Apostles 21:26)**
- Now when the seven days were about to be concluded, the Jews from Asia on beholding him in the **temple** began to throw all the crowd into confusion, and they laid their hands upon him. **(Acts of Apostles 21:27)**
- Crying out; Men of Israel, help! This is the man that teaches everybody everywhere against the people and the Law and this place and, what is more, he even brought Greeks into the **temple** and has defiled this holy place. **(Acts of Apostles 21:28)**
- For they had previously seen Trophimus the Ephesian in the city

- with him, but they were imagining Paul had brought him into the **temple**. (**Acts of Apostles 21:29**)
- And the whole city was set in an uproar, and a running together of the people occurred, and they laid hold of Paul and dragged him outside the **temple**. And immediately the doors were closed. (**Acts of Apostles 21:30**)
 - And while they were seeking to kill him, information came up to the commander of the band that all Jerusalem was in confusion. (**Acts of Apostles 21:31**)
 - And he at once took soldiers and army officers and ran down to them. When they caught sight of the military commander and the soldiers, they quit beating Paul. (**Acts of Apostles 21:32**)

•• **Court Of Women**

- The Court of Women was 14 steps higher. Here women could enter for worship. Among other things, the Court of Women contained treasure chests, near one of which Jesus stood when he commended the widow for giving her all.
- Now as he looked up he saw the rich dropping their gifts into the treasury chests. (**Luke 21:1**)
- Then he saw a certain needy widow drop two small coins of very little value there. (**Luke 21:2**)
- And he said; I tell you truthfully, this widow, although poor, dropped in more than they all did. (**Luke 21:3**)
- For all these dropped in gifts out of their surplus, but this woman out of her want dropped in all the means of living she had. (**Luke 21:4**)
- In this court were also several buildings.

•• **Court Of Israel And Court Of Priests**

- Fifteen large semicircular steps led up to the Court of Israel, which could be entered by men who were ceremonially clean. Against the outside wall of this court were storage chambers.

- Then came the Court of Priests, which corresponded to the courtyard of the tabernacle. In it was the altar, built of unhewn stones.
- According to the **Mishnah**, it was 32 cubits (14.2 meters)(46.7 feet) square at the base. [**Middot 3:1**] **Josephus** gives a higher figure. [**The Jewish War, V, 225, v, 6**][**Postexilic Altars**]
- The priests reached the altar by an inclined plane. A laver was also in use, according to the Mishnah. [**Middot 3:6**]
- Around this court also were various buildings.

See Also ALTAR

•• The Temple Building

- As previously, the **temple** proper consisted primarily of two compartments, the Holy and the Most Holy. The floor of this building was 12 steps above the Court of Priests.
- Even as with Solomon's **temple**, chambers were built on the sides of this building and there was an upper chamber. The entrance was closed by golden doors, each 55 cubits (24.5 meters)(80.2 feet) high and 16 cubits (7.1 meters)(23.3 feet) broad.
- The front of the building was wider than the back, having wings or **shoulders** that extended out 20 cubits (8.9 meters)(29.2 feet) on each side. The inside of the Holy was 40 cubits (17.8 meters)(58.3 feet) long and 20 cubits wide. In the Holy were the lampstand, the table of showbread, and the altar of incense all of gold.
- The entrance to the Most Holy was a beautifully ornamented thick curtain, or veil. At the time of Jesus death, this curtain was torn in two from top to bottom, exposing the Most Holy as containing no ark of the covenant. In place of the Ark was a stone slab upon which the High Priest sprinkled the blood on the Day of Atonement.
- And, look! The curtain of the sanctuary was rent in two, from top to bottom, and the earth quaked, and the rock-masses were split. (**Matthew 27:51**)
- This hope we have as an anchor for the soul, both sure and firm, and it enters in within the curtain.

- This hope we have as an anchor for the soul, both sure and firm, and it enters in within the curtain. (**Hebrews 6:19**)
- Which he inaugurated for us as a new and living way through the curtain, that is, his flesh. (**Hebrews 10:20**)
- This room was 20 cubits long and 20 cubits wide.
- The Jews used the **temple** area as a citadel, or fortress, during the Roman siege of Jerusalem in **70 C.E.** They themselves set fire to the colonnades, but a Roman soldier, contrary to the wishes of the Roman commander Titus, fired the **temple** itself, thereby fulfilling Jesus words regarding the **temple** buildings: **By no means will a stone be left here upon a stone and not be thrown down.** [*The Jewish War, VI, 252-266 [iv, 5-7], VII, 3,4, i, 1]*
- In response he said to them; Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down. (**Matthew 24:2**)

•• **Yehowah's Great Spiritual Temple**

- The tabernacle constructed by Moses and the **temples** built by Solomon, Zerubbabel, and Herod were only typical, or pictorial. This was shown by the apostle Paul when he wrote that the tabernacle, the basic features of which were included in the later temples, was a **typical representation** and a **shadow** of the heavenly things.
- Now as to the things being discussed this is the main point. We have such a High Priest as this, and he has sat down at the right hand of the throne of the Majesty in the heavens. (**Hebrews 8:1**)
- A public servant of the holy place and of the true tent, which Yehowah put up, and not man. (**Hebrews 8:2**)
- For every High Priest is appointed to offer both gifts and sacrifices, wherefore it was necessary for this one also to have something to offer. (**Hebrews 8:3**)
- If, now, he were upon earth, he would not be a priest, there being men who offer the gifts according to the Law. (**Hebrews 8:4**)
- But which men are rendering sacred service in a typical

- representation and a shadow of the heavenly things, just as Moses, when about to make the tent in completion, was given the divine command; For says he; See that you make all things after their **pattern** that was shown to you in the mountain. (**Hebrews 8:5**)
- But will God truly dwell upon the earth? Look! The heavens, yes, the heaven of the heavens, themselves cannot contain you, how much less, then, this house that I have built! (**1 Kings 8:27**)
 - This is what Yehowah has said; The heavens are my throne, and the earth is my footstool. Where, then, is the house that you people can build for me, and where, then, is the place as a resting-place for me? (**Isaiah 66:1**)
 - Nevertheless, the Most High does not dwell in **houses** made with hands, just as the prophet says,
 - Nevertheless, the Most High does not dwell in **houses** made with hands, just as the prophet says. (**Acts of Apostles 7:48**)
 - The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade **temples**. (**Acts of Apostles 17:24**)
 - The **Christian Greek Scriptures** disclose the reality represented by the type. These Scriptures show that the tabernacle and the **temples** built by Solomon, Zerubbabel, and Herod, along with their features, **represented a greater, spiritual temple of Yehowah, the true tent,** which Yehowah put up, and not man.
 - A public servant of the holy place and of **the true tent**, which Yehowah put up, and not man. (**Hebrews 8:2**)
 - As revealed by its various features, that **spiritual temple** is the arrangement for approaching Yehowah in worship on the basis of the propitiatory sacrifice of Jesus Christ.
 - For there was constructed a first tent compartment in which were the lampstand and also the table and the display of the loaves, and it is called, the Holy Place. (**Hebrews 9:2**)
 - But behind the second curtain was the tent compartment called, the Most Holy. (**Hebrews 9:3**)

- This had a golden censer and the ark of the covenant overlaid all around with gold, in which were the golden jar having the manna and the rod of Aaron that budded and the tablets of the covenant. (**Hebrews 9:4**)
- But up above it were the glorious cherubs overshadowing the propitiatory cover. But now is not the time to speak in detail concerning these things. (**Hebrews 9:5**)
- After these things had been constructed this way, the priests enter the first tent compartment at all times to perform the sacred services. (**Hebrews 9:6**)
- But into the second compartment the High Priest alone enters once a year, not without blood, which he offers for himself and for the sins of ignorance of the people. (**Hebrews 9:7**)
- Thus the Holy Spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing. (**Hebrews 9:8**)
- This very tent is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. (**Hebrews 9:9**)
- But have to do only with foods and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight. (**Hebrews 9:10**)
- Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. (**Hebrews 9:23**)
- The inspired letter to the Hebrews states that in this spiritual **temple** the Most Holy is **heaven itself**, the area where the person of God is.
- For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. (**Hebrews 9:24**)

- Since only the Most Holy is **heaven itself**, then the Holy and the priestly courtyard, as well as their features, must pertain to things on earth, those things having to do with Jesus Christ during his ministry on earth and his followers who are partakers of the heavenly calling.
- Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and High Priest whom we confess, Jesus. (**Hebrews 3:1**)
- The curtain was a barrier separating the Holy from the Most Holy, in Jesus case it represented, **his flesh**, which he had to lay down in sacrifice, giving it up forever, to be able to enter heaven, the antitypical Most Holy.
- Which he inaugurated for us as a new and living way through the curtain, that is, **his flesh**. (**Hebrews 10:20**)
- Anointed Christians must also pass the fleshly barrier that separates them from access to God's presence in heaven. Consistently, the Holy represents their condition as spirit-begotten sons of God, with heavenly life in view, and they will attain to that heavenly reward when their fleshly bodies are laid aside in death.
- However, this I say; brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. (**1 Corinthians 15:50**)
- For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. (**Hebrews 2:10**)
- While still in the antitypical Holy, these who have been anointed with Holy Spirit and who serve as underpriests with Christ are able to enjoy spiritual enlightenment, as from the lampstand, to eat spiritual food, as from the table of showbread, and to offer up prayer, praise, and service to God, as if presenting sweet-smelling incense at the golden altar of incense.
- The Holy of the typical **temple** was screened off from the view of outsiders, and similarly, how a person knows that he is a spirit-begotten son of God and what he experiences as such cannot be fully appreciated by those who are not.

- **And they are singing as if a new song before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. (Revelation 14:3)**
- **In the ancient temple courtyard was the altar for offering sacrifices. This foreshadowed God's provision, according to his will, for a perfect human sacrifice to ransom the offspring of Adam.**
- **For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (Hebrews 10:1)**
- **Otherwise, would the sacrifices not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins anymore? (Hebrews 10:2)**
- **To the contrary, by these sacrifices there is a reminding of sins from year to year. (Hebrews 10:3)**
- **For it is not possible for the blood of bulls and of goats to take sins away. (Hebrews 10:4)**
- **Hence when he comes into the world he says; Sacrifice and offering you did not want, but you prepared a body for me. (Hebrews 10:5)**
- **You did not approve of whole burnt offerings and sin offering. (Hebrews 10:6)**
- **Then I said; Look! I am come, in the roll of the book it is written about me, to do your will, O God. (Hebrews 10:7)**
- **After first saying; You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin offering, sacrifices that are offered according to the Law. (Hebrews 10:8)**
- **Then he actually says; Look! I am come to do your will. He does away with what is first that he may establish what is second.**

(Hebrews 10:9)

- By the said **will** we have been sanctified through the offering of the body of Jesus Christ once for all time. **(Hebrews 10:10)**
- We have an altar from which those who do sacred service at the tent have no authority to eat. **(Hebrews 13:10)**
- For the bodies of those animals whose blood is taken into the holy place by the High Priest for sin are burned up outside the camp. **(Hebrews 13:11)**
- Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. **(Hebrews 13:12)**
- Sacrifice and offering you did not delight in, these ears of mine you opened up. Burnt offering and sin offering you did not ask for. **(Psalms 40:6)**
- In view of that, I said; Here I have come, in the roll of the book it being written about me. **(Psalms 40:7)**
- To do your will, O my God, I have delighted, and your Law is within my inward parts. **(Psalms 40:8)**
- In the spiritual **temple** the courtyard itself must pertain to a condition related to that sacrifice. In the case of Jesus, it was his being a perfect human that made the sacrifice of his life acceptable.
- In the case of his anointed followers, all of these are declared righteous on the basis of their faith in Christ's sacrifice, and thus they are viewed by God as sinless while in the flesh.
- And it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. **(Romans 3:24)**
- God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance. **(Romans 3:25)**
- So as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the

man that has faith in Jesus. (**Romans 3:26**)

- Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ. (**Romans 5:1**)
- Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath. (**Romans 5:9**)
- Therefore those in union with Christ Jesus have no condemnation. (**Romans 8:1**)
- The features of **the true tent**, God's **great spiritual temple**, already existed in the **First Century C.E.** This is indicated by the fact that, with reference to the tabernacle constructed by Moses, Paul wrote that it was **an illustration for the appointed time that is now here**, that is, for something that existed when Paul was writing.
- This very tent is an illustration for the appointed time that **is now here**, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. (**Hebrews 9:9**)
- That **temple** certainly existed when Jesus presented the value of his sacrifice in its Most Holy, in heaven itself. It must actually have come into existence in **29 C.E.**, when Jesus was anointed with Holy Spirit to serve as Yehowah's great High Priest.
- Seeing, therefore, that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. (**Hebrews 4:14**)
- However, when Christ came as a High Priest of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation. (**Hebrews 9:11**)
- He entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us. (**Hebrews 9:12**)
- Jesus Christ promises the spirit-begotten Christians that the one who conquers, who endures faithfully to the end, will be made a pillar

in the **temple** of my God, and he will by no means go out from it anymore.

- The one that conquers, I will make him a pillar in the **temple** of my God, and he will by no means go out from it anymore, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new name of mine. (**Revelation 3:12**)
- So, such a one is granted a permanent place in **heaven itself**, the antitypical Most Holy.
- After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (**Revelation 7:9**)
- And they keep on crying with a loud voice, saying; Salvation we owe to our God, who is seated on the throne, and to the Lamb. (**Revelation 7:10**)
- And all the angels were standing around the throne and the elders and the four living creatures, and they fell upon their faces before the throne and worshiped God. (**Revelation 7:11**)
- Saying; Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength be to our God forever and ever. Amen. (**Revelation 7:12**)
- And in response one of the elders said to me; These who are dressed in the white robes, who are they and where did they come from? (**Revelation 7:13**)
- So right away I said to him; My lord, you are the one that knows. And he said to me; These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. (**Revelation 7:14**)
- That is why they are before the throne of God, and they are rendering him sacred service day and night in his **temple**, and the One seated on the throne will spread his tent over them. (**Revelation 7:15**)

- Reveals a **great crowd** of other worshipers of Yehowah sharing in pure worship at the **spiritual temple**. Those making up this great crowd are not described in terms that identify them as underpriests.
- So they must be understood to be standing in what was represented by the courtyard of the Gentiles, a special feature of the temple as rebuilt by Herod. The ones who make up this great crowd are said to have washed their robes and made them white in the blood of the Lamb.
- Because of their faith in the sacrifice of Christ, they are credited with a righteous standing that makes possible their preservation through the great tribulation, so they are said to come out of it as survivors.
- The thing that Isaiah the son of Amoz visioned concerning Judah and Jerusalem. ([Isaiah 2:1](#))
- And it must occur in the final part of the days that the mountain of the house of Yehowah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it all the nations must stream. ([Isaiah 2:2](#))
- And many peoples will certainly go and say; Come, you people, and let us go up to the mountain of Yehowah, to the house of the God of Jacob, and he will instruct us about his ways, and we will walk in his paths. For out of Zion Law will go forth, and the word of Yehowah out of Jerusalem. ([Isaiah 2:3](#))
- And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore. ([Isaiah 2:4](#))
- And it must occur in the final part of the days that the mountain of the house of Yehowah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it peoples must stream. ([Micah 4:1](#))
- And many nations will certainly go and say; Come, you people, and let us go up to the mountain of Yehowah and to the house of the God of Jacob, and he will instruct us about his ways, and we will walk in his paths. For out of Zion Law will go forth, and the

word of Yehowah out of Jerusalem. (**Micah 4:2**)

- And he will certainly render judgment among many peoples, and set matters straight respecting mighty nations far away. And they will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war anymore. (**Micah 4:3**)
- And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble, for the very mouth of Yehowah of armies has spoken it. (**Micah 4:4**)
- Reference is made to a lifting up of the **mountain of the house of Yehowah** in the final part of the days, and it is foretold that there would be a gathering of people of all the nations to that **house of Yehowah**.
- Since there has been no physical **temple** of Yehowah in Jerusalem since **70 C.E.**, this must refer, not to some physical structure, but to an elevating of true worship in the lives of Yehowah's people during, the final part of the days, and a great gathering of people of all nations to share in worship at **Yehowah's great spiritual temple**.
- Detailed description of a **temple** of Yehowah is also found at (**Ezekiel Chapters 40-47**), but it is not a **temple** that was ever built on Mount Moriah in Jerusalem, nor would it fit there.
- So, it must be another illustration of God's great spiritual temple. In this instance, however, the focus of attention is the time after the attack by Gog of Magog. (**Ezekiel Chapters 38,39**)
- Special consideration is given in the account to the provisions that emanate from the temple and to the fact that precautions are taken to keep out all who are unworthy to be among the worshipers in its courtyards.

•• **Ezekiel's Temple Vision**

- In **593 B.C.E.**, in the 14th year after the destruction of Jerusalem and Solomon's **temple** therein, the priest-prophet Ezekiel, transported in vision to a high mountaintop, beheld a great temple of Yehowah.
- In the twenty-fifth year of our exile, in the start of the year, on the tenth day of the month, in the fourteenth year after the city

- had been struck down, on this very same day the hand of Yehowah proved to be upon me, so that he brought me to that place. (**Ezekiel 40:1**)
- In the visions of God he brought me to the land of Israel and gradually set me down upon a very high mountain, on which there was something like the structure of a city to the south. (**Ezekiel 40:2**)
 - To humiliate and bring about repentance of the exiled Jews, also doubtless to comfort faithful ones, Ezekiel was instructed to relate everything he saw to the house of Israel.
 - And the man began to speak to me; Son of man, see with your eyes, and with your ears hear, and set your heart upon all that I am showing you, because for the purpose of my showing you, you have been brought here. Tell everything that you are seeing to the house of Israel. (**Ezekiel 40:4**)
 - As for you, O son of man, inform the house of Israel about the House, that they may feel humiliated because of their errors, and they must measure the pattern. (**Ezekiel 43:10**)
 - And if they actually feel humiliated because of all that they have done, the ground plan of the House, and its arrangement and its exits and its entryways, and all its ground plans and all its specifications, and all its ground plans and all its laws do you make known to them and write before their eyes, in order, that they may observe all its ground plan and all its specifications and may actually carry them out. (**Ezekiel 43:11**)
 - The vision gave careful attention to the details of measurement. The units of measure used were the **reed**, the long reed, 3.11 meters. (10.2 feet) and the **cubit**, the long cubit, 51.8 centimeters)(20.4 inches).
 - And, look! There was a wall outside the house all round about. And in the hand of the man there was the measuring reed of six cubits, by a cubit and a handbreadth. And he began to measure the breadth of the thing built, one reed, and the height, one reed. (**Ezekiel 40:5**) Footnote
 - This attention to measurement has led some to believe that this visionary **temple** was to serve as a model for the temple later

constructed by Zerubbabel in the postexilic period. There is, however, no conclusive substantiation of this assumption.

- The entire **temple** area was evidently a square 500 cubits to a side. It contained an outer courtyard, an elevated inner courtyard, the temple with its altar, various dining rooms, and a building to the West, or rear, of the temple.
- Providing access to the temples outer and inner courtyards were six huge gateways, three for the outer courtyard and three for the inner courtyard. These faced North, East, and South, each inner gate being directly behind, or in line with, its corresponding outer gate.
- Then he came to the gate, the front of which is toward the east, and went up by its steps. And he began to measure the threshold of the gate, one reed in width, and the other threshold, one reed in width. (**Ezekiel 40:6**)
- And the outer courtyard had a gate the front of which was toward the north. He measured its length and its width. (**Ezekiel 40:20**)
- And the gate of the inner courtyard was opposite the gate to the north, also one to the east. And he proceeded to measure from gate to gate a hundred cubits. (**Ezekiel 40:23**)
- And he gradually brought me toward the south, and, look! There was a gate toward the south, and he measured its side pillars and its porch as of the same measurements as these. (**Ezekiel 40:24**)
- And the inner courtyard had a gate toward the south. And he measured from gate to gate toward the south a hundred cubits. (**Ezekiel 40:27**)
- Inside the outer wall was the lower pavement. It was 50 cubits (25.9 meters)(85 feet) wide, the same as the length of the gateways.
- And the pavement at the side of the gates was exactly as the length of the gates, the lower pavement. (**Ezekiel 40:18**)
- And its guard chambers were three on this side and three on that side. And its own side pillars and its own porch proved to be according to the measurement of the first gate. Fifty cubits was

its length, and its width was twenty-five in cubits. ([Ezekiel 40:21](#))

- **Thirty dining rooms, likely places for the people to eat their communion sacrifices, were located there.**
- **And he gradually brought me into the outer courtyard, and, look! There were dining rooms, and a pavement made for the courtyard all around. There were thirty dining rooms upon the pavement. ([Ezekiel 40:17](#))**
- **At each of the four corners of this outer courtyard were locations where the peoples portions of their sacrifices were cooked by the priests, according to the Laws requirement, then they were apparently consumed in the provided dining rooms.**
- **And he proceeded to bring me out to the outer courtyard and make me pass along to the four corner posts of the courtyard, and, look! There was a courtyard by this corner post of the courtyard, a courtyard by that corner post of the courtyard. ([Ezekiel 46:21](#))**
- **At the four corner posts of the courtyard there were small courtyards, forty cubits in length and thirty in width. The four of them with corner structures had the same measurement. ([Ezekiel 46:22](#))**
- **And there was a row round about them, round about the four of them, and there were boiling places made beneath the rows round about. ([Ezekiel 46:23](#))**
- **Then he said to me; These are the houses of those doing the boiling, where the ministers of the House boil the sacrifice of the people. ([Ezekiel 46:24](#))**
- **The remainder of the outer courtyard between the lower pavement and the gates to the inner courtyard was apparently 100 cubits in width.**
- **And he proceeded to measure the width from in front of the lower gate to the front of the inner courtyard. Outside it was a hundred cubits, to the east and to the north. ([Ezekiel 40:19](#))**
- **And the gate of the inner courtyard was opposite the gate to the**

north, also one to the east. And he proceeded to measure from gate to gate a hundred cubits. ([Ezekiel 40:23](#))

- And the inner courtyard had a gate toward the south. And he measured from gate to gate toward the south a hundred cubits. ([Ezekiel 40:27](#))
- The priests dining rooms were separated from the peoples, being placed closer to the **temple**. Two of these, along with two dining rooms for the temple singers, were in the inner courtyard beside the massive inner gateways.
- And a dining room with its entrance was by the side pillars of the gates. There it was that they would rinse the whole burnt offering. ([Ezekiel 40:38](#))
- And on the outside of the inner gate there were the dining rooms of the singers, in the inner courtyard, which is on the side of the north gate. And their front side was toward the south. There was one on the side of the east gate. The front was toward the north. ([Ezekiel 40:44](#))
- And he proceeded to speak to me; This one, the dining room the front of which is toward the south, is for the priests who are taking care of the obligation of the house. ([Ezekiel 40:45](#))
- And the dining room the front of which is toward the north is for the priests who are taking care of the obligation of the altar. They are the sons of Zadok, who, from the sons of Levi, are approaching Yehowah to minister to him. ([Ezekiel 40:46](#))
- The priests also had dining-room blocks, to the North and South of the **sanctuary** itself.
- And he gradually brought me forth to the outer courtyard by the way toward the north. And he proceeded to bring me to the dining-room block that was in front of the separated area and that was in front of the building to the north. ([Ezekiel 42:1](#))
- Before the length of a hundred cubits there was the north entrance, and the width was fifty cubits. ([Ezekiel 42:2](#))
- In front of the twenty cubits that belonged to the inner courtyard and in front of the pavement that belonged to the outer

courtyard there was gallery opposite gallery in three stories.
([Ezekiel 42:3](#))

- And before the dining rooms there was a walkway ten cubits in width to the inside, a way of one cubit, and their entrances were to the north. ([Ezekiel 42:4](#))
- And as for the dining rooms, the uppermost ones were shorter, for the galleries took away from them, more than the lowest ones and than the middle ones, as regards the building. ([Ezekiel 42:5](#))
- For they were in three stories, and they had no pillars like the pillars of the courtyards. That is why more room was taken away than from the lowest ones and from the middle ones from the floor. ([Ezekiel 42:6](#))
- And the stone wall that was outside was close by the dining rooms toward the outer courtyard before the other dining rooms. Its length was fifty cubits. ([Ezekiel 42:7](#))
- For the length of the dining rooms that were toward the outer courtyard was fifty cubits, and, look! Before the **temple** it was a hundred cubits. ([Ezekiel 42:8](#))
- And from below these dining rooms the entryway was to the east, when one comes in to them from the outer courtyard. ([Ezekiel 42:9](#))
- In the width of the stone wall of the courtyard toward the east, before the separated area and before the building, there were dining rooms. ([Ezekiel 42:10](#))
- And there was a way before them like the appearance of the dining rooms that were toward the north, so their length was and so their width was, and all their exits were alike, and their plans alike and their entrances alike. ([Ezekiel 42:11](#))
- And like the entrances of the dining rooms that were toward the south was the entrance at the head of the way, the way before the corresponding stone wall toward the east, when one comes in to them. ([Ezekiel 42:12](#))

- **These dining rooms, in addition to their most evident purpose, were places for the priests to change the linen garments used in **temple** service prior to their entering the outer courtyard.**
- **And he proceeded to say to me; The dining rooms of the north and the dining rooms of the south that are before the separated area, they are the holy dining rooms, where the priests who are approaching Yehowah eat the most holy things. There they deposit the most holy things and the grain offering and the sin offering and the guilt offering, because the place is holy. (Ezekiel 42:13)**
- **When they, the priests, have come in, they will not also go out from the holy place to the outer courtyard, but there they will deposit their garments in which they customarily minister, for they are something holy. They will clothe themselves with other garments, and must approach to what has to do with the people. (Ezekiel 42:14)**
- **And when they go forth to the outer courtyard, even to the outer courtyard to the people, they should strip off their garments in which they were ministering, and they must deposit them in the holy dining rooms and put on other garments, that they may not sanctify the people with their garments. (Ezekiel 44:19)**
- **Also in that area, to the rear of the dining-room blocks, were the boiling and baking places of the priests, intended for the same basic purpose as those in the outer courtyard, but these for only the priests.**
- **And he proceeded to bring me in by the entryway that was by the side of the gate to the holy dining rooms, those belonging to the priests, that were facing to the north, and, look! There was a place there on both rear sides to the west. (Ezekiel 46:19)**
- **And he proceeded to say to me; This is the place where the priests will boil the guilt offering and the sin offering, and where they will bake the grain offering, in order to carry nothing out to the outer courtyard so as to sanctify the people. (Ezekiel 46:20)**
- **Progressing across the outer courtyard and through the inner gateway, one entered the inner courtyard. The edge of the inner courtyard was 150 cubits (77.7 meters)(255 feet) from the edge of the outer courtyard on the East, North, and South. The inner courtyard was 200 cubits (103.6 meters)(340 feet) wide.**

- **And he went measuring the inner courtyard. The length was a hundred cubits, and the width a hundred cubits, foursquare. And the altar was before the house. (Ezekiel 40:47)**
- **Says the inner courtyard was 100 cubits square. This evidently refers to just the area in front of the temple and into which the inner gateways led. Prominent in the inner courtyard was the altar.**
- **And these are the measurements of the altar in cubits, a cubit being a cubit and a handbreadth. And its bottom is a cubit. And a cubit is the width. And its border is upon its lip round about, one span. And this is the base of the altar. (Ezekiel 43:13)**
- **And from the bottom on the floor to the lower surrounding ledge there are two cubits, and the width is one cubit. And from the small surrounding ledge to the big surrounding ledge there are four cubits, and its width is a cubit. (Ezekiel 43:14)**
- **And the altar hearth is four cubits, and out from the altar hearth and upward there are the four horns. (Ezekiel 43:15)**
- **And the altar hearth is twelve cubits in length, with twelve cubits of width, squared on its four sides. (Ezekiel 43:16)**
- **And the surrounding ledge is fourteen cubits in length, with fourteen cubits of width, on its four sides, and the border surrounding it is half a cubit, and its bottom is a cubit round about. And its steps are facing east. (Ezekiel 43:17)**

See Also ALTAR (Altar of Ezekiel's Temple)

- **The sanctuary's first room, 40 cubits (20.7 meters)(68 feet) long and 20 cubits (10.4 meters)(34 feet) wide, was entered by a doorway having two 2-leaved doors.**
- **And the temple and the holy place had two doors. (Ezekiel 41:23)**
- **And two door leaves belonged to the doors, the two being turnable. One door had two door leaves, and the other had two door leaves. (Ezekiel 41:24)**
- **Therein was the table that is before Yehowah, a wooden altar.**

- As for the **temple**, the doorpost was squared, and in front of the holy place there was an appearance like the following appearance. ([Ezekiel 41:21](#))
- The wooden altar was three cubits high, and its length was two cubits, and it had its corner posts. And its length and its walls were of wood. And he proceeded to speak to me; This is the table that is before Yehowah. ([Ezekiel 41:22](#))
- The outer walls of the sanctuary had side chambers four cubits (2 meters)(6.8 feet) wide incorporated into and against them. Rising three stories, they covered the western, northern, and southern walls, 30 chambers to a story.
- And he proceeded to measure the wall of the house, six cubits. And the width of the side chamber was four cubits, round about, all around the house it was, round about. ([Ezekiel 41:5](#))
- And the side chambers were side chamber upon side chamber, three stories, and for thirty times, and they were entering into the wall that belonged to the house, that is, the side chambers all around, in order, that they might be held in, but they were not held in in the wall of the house. ([Ezekiel 41:6](#))
- To ascend the three stories, winding passages, seemingly circular staircases, were provided on the North and South.
- And there was a widening out and turning around upward and upward to the side chambers, for the winding passage of the house was upward and upward all around the house. Therefore there was a widening to the house upward, and from the lowest story one could go up to the uppermost story, by the middle story. ([Ezekiel 41:7](#))
- To the rear, or West, of the **temple**, lying apparently lengthwise North to South, was a structure called *bin-yan'*, a building to the west.
- And the building that was before the separated area, the side of which was toward the west, was seventy cubits wide. And the wall of the building was five cubits in width, it being all around, and its length was ninety cubits. ([Ezekiel 41:12](#))
- Although some scholars have attempted to identify this building with the **temple** or sanctuary itself, there appears no basis for such an

identification in the book of Ezekiel, the building to the west, for one thing, was of different shape and dimensions from those of the sanctuary.

- This structure doubtless served some function in connection with the services carried on at the **sanctuary**. There may have been a similar building or buildings West of Solomon's **temple**.
- Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Yehowah by the dining room of Nathan-melech the court official, which was in the porticoes, and the chariots of the sun he burned in the fire. (**2 Kings 23:11**)
- For the portico to the west, four at the highway, two at the portico. (**1 Chronicles 26:18**)
- The Most Holy was of the same shape as that of Solomon's **temple**, being 20 cubits square. In the vision, Ezekiel saw Yehowah's glory come from the East, filling the **temple**. Yehowah described this temple as, **the place of my throne**.
- Then he made me go to the gate, the gate that is facing toward the east. (**Ezekiel 43:1**)
- And, look! The glory of the God of Israel was coming from the direction of the east, and his voice was like the voice of vast waters, and the earth itself shone because of his glory. (**Ezekiel 43:2**)
- And it was like the appearance of the vision that I had seen, like the vision that I saw when I came to bring the city to ruin, and there were appearances like the appearance that I saw by the river Chebar, and I went falling upon my face. (**Ezekiel 43:3**)
- And the glory of Yehowah itself came into the House by way of the gate the front of which was toward the east. (**Ezekiel 43:4**)
- And a spirit proceeded to raise me up and bring me into the inner courtyard, and, look! The House had become full of the glory of Yehowah. (**Ezekiel 43:5**)
- And I began to hear someone speaking to me out of the House, and the man himself had come to be standing beside me. (**Ezekiel**

43:6)

- **And He went on to say to me; Son of man, this is the place of my throne and the place of the soles of my feet, where I shall reside in the midst of the sons of Israel to time indefinite, and no more will they, the house of Israel, defile my holy name, they and their kings, by their fornication and by the carcasses of their kings at their death. (Ezekiel 43:7)**
- **Ezekiel describes a wall 500 reeds (1,555 meters)(5,100 feet) on each side, around the temple. This has been understood by some scholars to be a wall at a distance of about 600 meters (2,000 feet) from the courtyard, a space surrounded by the wall to make a division between what is holy and what is profane.**
- **He measured the eastern side with the measuring reed. It was five hundred reeds, by the measuring reed, round about. (Ezekiel 42:16)**
- **He measured the northern side, five hundred reeds, by the measuring reed, round about. (Ezekiel 42:17)**
- **The southern side he measured, five hundred reeds, by the measuring reed. (Ezekiel 42:18)**
- **He went around to the western side. He measured five hundred reeds, by the measuring reed. (Ezekiel 42:19)**
- **For the four sides he measured it. It had a wall all around, with a length of five hundred reeds and a width of five hundred reeds, to make a division between what is holy and what is profane. (Ezekiel 42:20)**
- **Ezekiel also beheld a stream of water flowing from under the threshold of the House eastward and south of the altar, growing into a deep and mighty torrent as it flowed down through the Arabah into the north end of the Salt Sea. Here it healed the salt waters so that they became filled with fish.**
- **And gradually he brought me back to the entrance of the House, and, look! There was water going forth from under the threshold of the House eastward, for the front of the House was east. And the water was going down from under, from the right-hand side of the House, south of the altar. (Ezekiel 47:1)**

- **And he gradually brought me forth by the way of the north gate and took me around by the way outside to the outer gate that is facing toward the east, and, look! Water was trickling from the right-hand side. (Ezekiel 47:2)**
- **When the man went forth eastward with a measuring line in his hand, he also proceeded to measure a thousand in cubits and to make me pass through the water, water up to the ankles. (Ezekiel 47:3)**
- **And he continued measuring a thousand and then made me pass through the water, water up to the knees. And he continued measuring a thousand and now made me pass through, water up to the hips. (Ezekiel 47:4)**
- **And he continued measuring a thousand. It was a torrent that I was not able to pass through, for the water had got high, water permitting swimming, a torrent that could not be passed through. (Ezekiel 47:5)**
- **At that he said to me; Have you seen this, O son of man? Then he had me walk and had me return to the bank of the torrent. (Ezekiel 47:6)**
- **When I returned, why, look! On the bank of the torrent there were very many trees, on this side and on that side. (Ezekiel 47:7)**
- **And he went on to say to me; This water is going forth to the eastern region and must go down through the Arabah. And it must come to the sea. It being brought forth into the sea itself, its water is also actually healed. (Ezekiel 47:8)**
- **And it must occur that every living soul that swarms, in every place to which the double-size torrent comes, will get life. And it must occur that there will be very many fish, because there is where this water will certainly come, and the seawater will be healed, and everything will be alive where the torrent comes. (Ezekiel 47:9)**
- **And it must occur that fishers will actually stand alongside it from En-gedi even up to En-eglaim. There will come to be a drying yard for dragnets. In their kinds their fish will prove to**

be, like the fish of the Great Sea, very many. (**Ezekiel 47:10**)

- There are its swampy places and its marshy places, and they will not be healed. To salt they will certainly be given. (**Ezekiel 47:11**)
- And alongside the torrent there will come up, along its bank on this side and on that side, all sorts of trees for food. Their leafage will not wither, nor will their fruitage be consumed. In their months they will bear new fruit, because the water for them, it is coming forth from the very sanctuary. And their fruitage must prove to be for food and their leafage for healing. (**Ezekiel 47:12**)

•• Anointed Christians, A Spiritual Temple

- Anointed Christians on earth are likened to a number of things, including a **temple**. This comparison is fitting because God's spirit dwells within the congregation of anointed ones.
- Paul wrote to the Christians in Ephesus in union with Christ Jesus, those who are sealed with the promised Holy Spirit, saying; You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone.
- In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Yehowah. In union with him you, too, are **being built up together into a place for God to inhabit by spirit**.
- Paul, an apostle of Christ Jesus through God's will, to the holy ones who are in Ephesus and faithful ones in union with Christ Jesus. (**Ephesians 1:1**)
- But you also hoped in him after you heard the word of truth, the Good News about your salvation. By means of him also, after you believed, you were sealed with the promised Holy Spirit. (**Ephesians 1:13**)
- And you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. (**Ephesians 2:20**)
- In union with him the whole building, being harmoniously joined

- together, is growing into a holy **temple** for Yehowah. (**Ephesians 2:21**)
- In union with him you, too, are being built up together into a place for God to inhabit by spirit. (**Ephesians 2:22**)
 - These **sealed** ones, laid upon Christ as Foundation, are shown to number **144,000**.
 - And I heard the number of those who were sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel. (**Revelation 7:4**)
 - And I saw, and, look! The Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. (**Revelation 14:1**)
 - The apostle Peter speaks of these as **living stones** being **built up a spiritual house for the purpose of a holy priesthood**.
 - You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (**1 Peter 2:5**)
 - Since these underpriests are, **God's building**, he will not let this spiritual **temple** suffer defilement. Paul emphasizes the holiness of this spiritual **temple**, and the danger to one who attempts to defile it, when he writes:
 - For we are God's fellow workers. You people are God's field under cultivation, God's building. (**1 Corinthians 3:9**)
 - Do you not know that you people are God's **temple**, and that the spirit of God dwells in you? (**1 Corinthians 3:16**)
 - If anyone destroys the **temple** of God, **God will destroy him**, for the **temple** of God is holy, which **temple** you people are. (**1 Corinthians 3:17**)
 - And what agreement does God's **temple** have with idols? For we are a temple of a living God, just as God said; I shall reside among them and walk among them, and I shall be their God, and they will be my people. (**2 Corinthians 6:16**)

·· Yehowah God And The Lamb Are Its Temple

- **When John sees New Jerusalem coming down from heaven, he remarks; And I did not see a **temple** in it, for Yehowah God the Almighty is its temple, also the Lamb is.**
- **I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (Revelation 21:2)**
- **And I did not see a **temple** in it, for Yehowah God the Almighty is its temple, also the Lamb is. (Revelation 21:22)**
- **Since the members of New Jerusalem will have direct access to the face of Yehowah himself, they will not need a **temple** through which to approach God.**
- **Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is. (1 John 3:2)**
- **And no more will there be any curse. But the throne of God and of the Lamb will be in the city, and his slaves will render him sacred service. (Revelation 22:3)**
- **And they will see his face, and his name will be on their foreheads. (Revelation 22:4)**
- **Those who make up New Jerusalem will render sacred service to God directly under the High Priesthood of the Lamb, Jesus Christ. For this reason the Lamb shares with Yehowah in being, in effect, the **temple** of the New Jerusalem.**

·· An Impostor

- **The apostle Paul, in warning of the apostasy to come, spoke of the man of lawlessness as setting himself up so that he sits down in the **temple of The God**, publicly showing himself to be a god.**
- **Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction. (2 Thessalonians 2:3)**

- He is set in opposition and lifts himself up over everyone who is called, **god** or an object of reverence, so that he sits down in the **temple of The God**, publicly showing himself to be a god. (**2 Thessalonians 2:4**)
- This **man of lawlessness** is an apostate, a false teacher, so he actually seats himself only in what he falsely claims to be that **temple**.

See Also MAN OF LAWLESSNESS

· An Illustrative Use

- On one occasion, when the Jews demanded a sign from Jesus, he replied; Break down this **temple**, and in three days I will raise it up. The Jews thought he was speaking of the temple building, but the apostle John explains;
- Therefore, in answer, the Jews said to him; What sign have you to show us, since you are doing these things? (**John 2:18**)
- In answer Jesus said to them; Break down this **temple**, and in three days I will raise it up. (**John 2:19**)
- Therefore the Jews said; This **temple** was built in forty-six years, and will you raise it up in three days? (**John 2:20**)
- But he was talking about the **temple** of his body. (**John 2:21**)
- When, though, he was raised up from the dead, his disciples called to mind that he used to say this, and they believed the Scripture and the saying that Jesus said. (**John 2:22**)
- And saying; O you would-be thrower-down of the **temple** and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake! (**Matthew 27:40**)
- He was resurrected, but not in his fleshly body, which was given as a ransom sacrifice, yet that fleshly body did not go into corruption, but was disposed of by God, just as a sacrifice was consumed on the altar.

- **Jesus, when resurrected, was the same person, the same personality, in a new body made for his new dwelling place, the spiritual heavens.**
- **On the first day of the week, however, they went very early to the tomb, bearing the spices they had prepared. (Luke 24:1)**
- **But they found the stone rolled away from the memorial tomb. (Luke 24:2)**
- **And when they entered they did not find the body of the Lord Jesus. (Luke 24:3)**
- **While they were in perplexity over this, look! Two men in flashing clothing stood by them. (Luke 24:4)**
- **As the women became frightened and kept their faces turned to the ground, the men said to them; Why are you looking for the living One among the dead? (Luke 24:5)**
- **He is not here, but has been raised up. Recall how he spoke to you while he was yet in Galilee. (Luke 24:6)**
- **Saying that the Son of man must be delivered into the hands of sinful men and be impaled and yet on the third day rise. (Luke 24:7)**
- **Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit. (1 Peter 3:18)**
- **Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many. (Matthew 20:28)**
- **He saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption. (Acts of Apostles 2:31)**
- **Jesus Christ is the same yesterday and today, and forever. (Hebrews 13:8)**

- A notice from Jerusalem's **temple** courtyard warning Gentiles not to approach closer.