

THE TEMPLES OF YHVH, OUR FATHER—PAST AND PRESENT

There is profound desire expressed by our Father that is designed into the schematic dimensions of the temples. Beginning with the Genesis account in the Garden of Eden (the first home designed for man) then the history of the portable temple—the tabernacle—as well as the successive stationary temples that were built and have subsequently passed into history. There is also a **special temple** today being constructed. The future temples will add their unique revelations as they are introduced into the flow of prophetic events.

The building plans given to YHVH's servants in the design of the temples are remarkably similar, with the center of the structure as YHVH's presence in the most holy place. The additional holy space is specific for the priest's assigned duties and both of these areas are central to the larger area used for sacrificing and interaction with the worshippers.

The Blessing of Knowing

Ezekiel was given an amazing message in reference to the temple. This apparently is a prophecy for those to be resurrected in the Kingdom of God time-period, however these words from Ezekiel are also very instructive today. "Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities [come to repentance]; and let them measure the pattern, and if they are ashamed [repentant] of all that they have done, make known to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its ordinances, all its forms and all its laws. Write it down in their sight, so that they may keep its whole design and all its ordinances and perform them. ***This is the law of the temple:*** The whole area surrounding the mountaintop is most holy. ***Behold, this is the law of the temple*** [emphasis mine throughout; biblical quotes from NKJV except when otherwise noted].

There is a message revealed in the design and pattern of the temple. The **law** (or *torah*) of the temple may be interpreted, in my opinion, as **holiness**, which is the presence of God. Consider scriptures in 1 John: God is light, law, and love. The Apostle Paul stated, "Therefore the law is holy, and the commandment holy and just and good." And in **Romans 7:12**, then in **verse 14**, "For we know the law is *spiritual*...." The NLT translates **Ezekiel 43:12** this way: "And this is the basic law of the temple: absolute holiness. The entire top of the mountain where the temple is built is holy. Yes, this is the basic law of the temple". Therefore I submit the conclusion that ***the purpose of a temple is to produce and illuminate holiness.***

Parameters of this Study

In researching this voluminous and wonderful subject I've found there are researchers who have additional understanding and have expanded the breadth of this vital subject. However, I don't feel any one source has all the answers, including myself, so please seek with an open mind and ask the probing questions with intent to prove all things. (**Acts 17:11**)

I find that different authors will have different dates ascribed to historical events. These are sometimes accurate and sometimes just close. The events did occur and the Bible references absolute. So when references are made to additional research websites or literature, again,

take what is helpful and appreciate what information is available and avoid opinions as truth. Opinions are opinions to respect but facts [truth] are the ultimate defining tool. I felt this disclaimer should be inserted here.

I will address the tabernacle—the portable temple—and the **four** stationary and historically recorded temples from Solomon to Herod’s commenced construction in 19 BCE, then the **one** temple in existence now—on this earth—and under construction. The Apostle Paul addresses this later temple in detail. More on this after some historical information.

The future temples will be revealed to us as we are guided through the prophetic events ahead.

The material for this study is garnered from the record of Scripture, eyewitness historical sources, and additional authors who have studied this subject. Historical information and dates will be distilled as carefully as possible but at best there may be some approximation. Historical emphasis will be on eyewitness reports but mostly on scriptural records.

Why a Temple?

What is a temple? A temple, as a building, is a designed edifice of beauty and functionality. It is intended to be a blessing for the worshipper, as well as a communal meeting place where God *meets* His people and *shares* His spiritual culture and divine laws. It’s a consistent location where the people are confident of God’s presence and know He is available. The physical edifice reflects God as omnipresent, seeking to dwell among His people.

What a different world it would be today if mankind could **really grasp** that we are *never* out of sight or hearing of God Himself! In addition, the LORD and His Christ maintain a worldwide comprehension of all activity on this planet and a galactic view of the spirit world they created. For the most part mankind is unaware of this understanding. But for those who are called and have surrendered their lives and wills to the Great Father, hopefully there is a growing, active awareness of this omnipresent dimension.

Another very significant awareness is that the Father has always desired a familial relationship with His people and has desired to dwell among them.

YHVH—The Tabernacling God

Planning to build the first moveable temple—the tabernacle—YHVH addressed the multitude of Israel by saying, “And let them with a willing heart make ME a sanctuary that ***I may dwell*** among them.” (**Exodus 25:8-9**)

This expressed desire by YHVH includes future millennia. “...I will establish them [Israel] and multiply them and I will set My sanctuary ***in their midst forevermore***. My tabernacle shall be with them; indeed, I will be their God and they shall be My people. The nations shall know that I, the LORD, sanctify Israel when ***My sanctuary is in their midst forevermore***.”—**Ezekiel 37:26-28**. Additional prophecies can be found in **Ezekiel 43:1-9** and **48:10**. A similar one is made by the Prophet Zachariah, “Thus says the LORD, I will return to Zion and dwell in the ***midst*** [center] ***of Jerusalem***. I will bring them [Israel] back and they shall dwell in the midst

[center] of Jerusalem.” (**Zechariah 8:3**) And in **verse 8**, “They shall be My people and I will be their God in truth and righteousness.”

The Tabernacle

Within the first year after YHVH delivered Israel from Egyptian slavery, plans for the *tabernacle*—the first portable temple—were given to Moses and Israel, as seen in **Exodus 25-31; 35-40**. Construction was completed within this first year. “It came to pass in the first month of the *second* year on the *first* day of the month that the tabernacle was raised up.” (**Exodus 40:2,17**)

The Levitical Priesthood was also established at this time to serve the multitude and maintain the temple routines. At the dedication of the tabernacle, God’s presence was manifest in the cloud that covered the tabernacle. (**Exodus 40:34-35**)

From the Time of Joshua to the Time of King Saul—1400 BCE to 1048 BCE

After the death of Moses, Joshua was given the task of leading Israel’s families into their inheritances. The tribes of Israel proceeded to conquer the pagan kingdoms within the Promised Land, and as long as Joshua and the elders—those contemporary with Moses and Joshua—lived, there was direction and order within the 12 tribes (**Joshua 1:1-9**).

King David’s Reign—1008 BCE to 968 BCE

Through King David, YHVH began to bring the necessary elements together to build the first *permanent* temple in Jerusalem. YHVH chose a particular location. David was instructed to obtain the threshing floor of Ornan the Jebusite. (**1 Chronicles 21:18-26**) Then David was later commanded to “...erect an altar to the LORD on the threshing floor of Ornan the Jebusite” (**2 Samuel 24:18**). David erected an altar on the threshing floor and sacrificed to YHVH (**verse 25**).

The tabernacle built by Moses was kept at Gibeon, but without the Ark of the Covenant. David kept the Ark in the tent erected above the Gihon spring. (**2 Chronicles 1:4**)

Many locations have multiple names—please note that “David took the stronghold of **Zion**, the same is the city of David”—**2 Samuel 5:7, KJV**. The stronghold of Zion, the threshing floor of Ornan, in the city of David, is also on Mount Moriah. “Now Solomon began to build the House of the LORD at Jerusalem on Mount Moriah where the LORD had appeared to his father David at the place that David had prepared on the threshing floor of Ornan the Jebusite.”—**2 Chronicles 3:1**.

This location is above the Gihon spring which still produces water for Hezekiah’s tunnel. After a violent earthquake, around 1033 AD, the spring’s historic prolific flow was dramatically reduced and the water became bitter. Prior to the quake this siphon spring supplied the living water for the needs of the temple and the inhabitants of Jerusalem.

Before Solomon’s construction of the temple, King David erected a tent above this rare water spring, and the tent served as a temporary tabernacle that housed the **Ark**, brought from Perez-uzzah [or Kirjath-Jearim]—**2 Chronicles 1:4**. The Levites were installed, sacrifices

commenced, and regular worship was maintained. **1 Chronicles 16:1-43.**

The Ark remained in this tent above the Gihon spring for 38 years until Solomon finished construction of the first permanent temple. This location is on Mount Moriah [Zion]. This is likely the same location at which Abraham was commanded to sacrifice Isaac. (**Genesis 22:2; 2 Chronicles 3:1**)

Solomon's Reign from 968 to 928 BCE and the Magnificent Temple

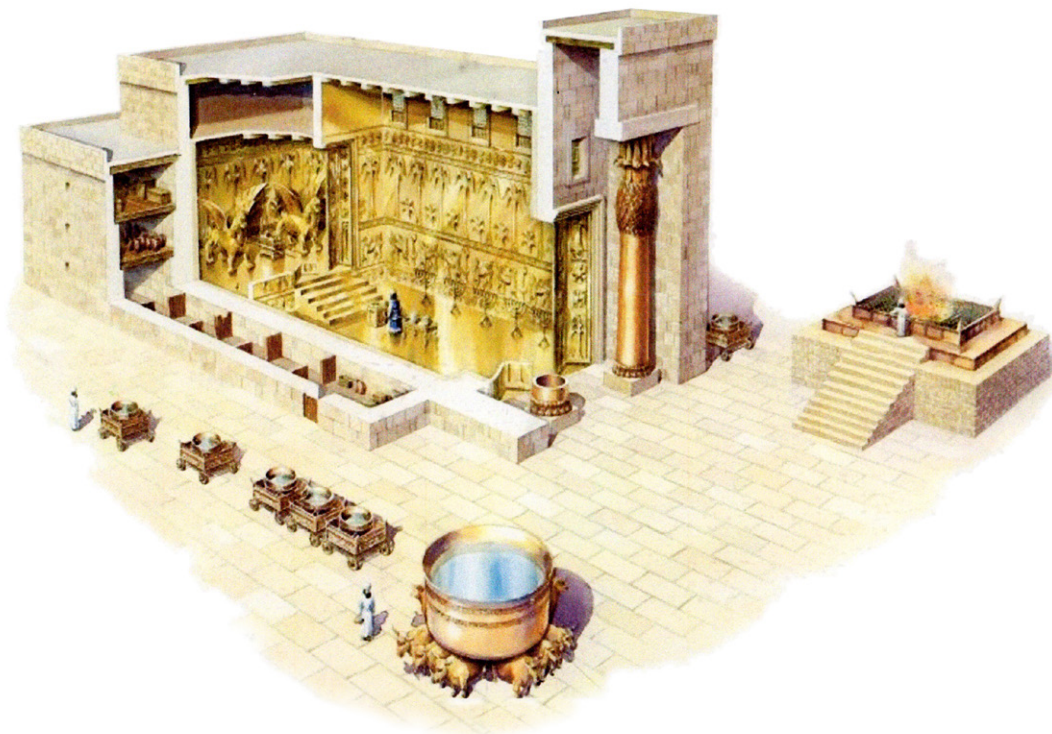
2 Chronicles 3:1 “And Solomon began to build the house of the LORD at Jerusalem on Mount Moriah where the LORD appeared unto David his father in the place that David had prepared in the threshing floor of Ornan the Jebusite.” Therefore, Mount Moriah and Mount Zion are the *same* location.

At this point I feel it would be beneficial for the reader to read the following excerpts from the research of Dr. Ernest Martin in his book, ***The Temples Jerusalem Forgot***, published in 2000. Beginning on page 265 of Dr. Martin's book, I will quote and summarize some of the pertinent material.

Helpful Geography

The city of Jerusalem, including the temple, was on the southeast ridge. The shape of the ridge is like the moon in its third quarter of luminescence. An aerial view shows the two horn tips of the north-and-south-oriented crescent are bent backward toward the Mount of Olives, to the

1st TEMPLE 957-587 BC



east, and clearly shows the contour of the mountain ridge. The city and temple were on this single mountain located east of the Tyropoeon Valley that runs north and south, the length of the Jerusalem Ridge. The City of David and the temple are bordered on the eastern side of the ridge by the Kidron Valley and the Tyropoeon Valley on the west.

There **were** two “humps” or “summits” on this singular ridge. The northern and eastern one was called the Ophel (also known as Mount Moriah or Mount Zion) which lay alongside the higher western but slightly southern summit called the Citadel or the Akra. The Ophel temple location has remained fixed for the successive temples built but the City of David, as well as all of Jerusalem, have experienced a number of changes and expansions after the second temple was erected (516 BCE), especially during the Jewish Hasmonean Dynasty, which began in 142 BCE. This period will also be more detailed shortly.

On page 269 of the book, *The Temples that Jerusalem Forgot*, an eyewitness, Aristeas of Marmora, of Alexandria, Egypt (285 BCE), testified that, “*When we arrived in the land of the Jews we saw the city [Jerusalem] situated in the middle of the whole of Judaea on the top of a mountain of considerable altitude. On the summit the temple had been built in all its splendor. It was surrounded by three walls.*” [That is, a wall on the south, one on the west, and one on the north; the eastern rampart of the temple was the east wall of the city; this wall extended down into the Kidron Valley]. “*The temple faces the east, and its back is toward the west.*”

Aristeas also added that from the citadel (Akra) “summit” one could look down into the activities of the outer court of the temple which was slightly north and east of the citadel. This also informs us that “*the Citadel was higher and alongside the temple built in the midst [or middle] of the Jerusalem ridge.*”

Adding this to the recorded information of the living water supplied for the temple and Jerusalem from the Gihon spring, located in the southeast corner of the temple platform, there is absolutely no way the temples could have been located on the *third summit to the north*; today this area still remains as the Roman Fort Antonia, or named by the Muslims as the Haram El Schrif.

I’ll add one more eyewitness account, quoted by Dr. Martin on page 271-273. Hecateus of Abdera was a Greek historian noted in *Oxford Classical Dictionary*, 3rd. ed., Oxford University Press, 1999, who also lived after the time of Alexander the Great. He is quoted as saying, “*The Jews have only one fortified city, they call it Jerusalem. Nearly in the center of the city stands a stone wall enclosing the area, about 500 feet long and 150 feet broad, approached by a pair of gates [the temple platform]. Within this enclosure is a square altar built of heaped up stones unhewn and unwrought. Each side is 30 feet long with height of 15 feet. Beside it stands a great edifice, containing an altar and a lampstand, made of gold and weighing two talents; upon these is a light which is never extinguished by night or day.*”

Planned Temple Location—In ‘the Midst of’ and ‘in the Center of’

The translators of the New King James Version chose, in some instances, to use the word **center** to replace the word **midst**, to further clarify *centrality of the Temple*, since some might find midst more ambiguous, while center is more definitive.

Ezekiel 48:10—“the sanctuary shall be in the **center**.” [NKJV] And again **center** is repeated in verses **15 and 21**.

One of the psalmists in **Psalms 116:18,19** declares, “I will pay my vows unto the LORD now in the presence of all His people, in the courts of the LORD’s house, in the **midst** [center] of thee, O Jerusalem.”

Ezekiel 37:26, 28 “...and I will set My sanctuary in their **midst** forevermore”.

YHVH’s presence in the Temple of Solomon

1 Kings 8:10; 2 Chronicles 7:1, 3—At the dedication of Solomon’s temple, YHVH’s glory entered the Holiest of all. The first appearing of the LORD’s glory occurred at the dedication of the tabernacle (**Exodus 40:34**) and now at the dedication of the first permanent temple. (**1 Kings 8:3-18**)

Because of progressive sinful conduct, God removed His presence, as recorded by **Ezekiel 10:4**. “Then the glory of the LORD went up from the cherub and paused over the threshold of the temple; and the house was filled with the cloud and the court was full of the brightness of the LORD’s glory.” **Verse 18**, “Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. **Verse 19**, “And the cherubim lifted their wings and mounted up from the earth in my sight...and the Glory of the God of Israel above them.”

Destruction of Solomon’s Temple and 70 Years Captivity for the Southern Kingdom of Judah

The first temple built by Solomon stood till 597 BCE, or approximately 377 years.

Nebuchadnezzar, King of Babylon, conquered Jerusalem from 607-597 BCE, executed King Zedekiah’s sons, then blinded the king and destroyed the temple and buildings. Only the poorer Jews were left in Judea, as well as the Prophet Jeremiah. This marked the beginning of the prophesied 70 years of captivity for the Southern Kingdom.

Building the Second Temple during the Persian Reign—539 to 331 BCE

The Median-Persian forces conquered Babylon in 539 BCE. The prophesied Persian ruler Cyrus, described in **2 Chronicles 36:22-23**, called for a volunteer Jewish migration back to Jerusalem in 538 BCE (**Ezra 1:1-2**). He supplied financial support and supplies to rebuild the temple and the city (**Ezra 1:3-11; 5:13, 17; 6:1-5,14**).

Some of the Jews responded with a willingness to relocate to Jerusalem, to rebuild the temple and the city. Upon arrival and within the first year an altar was completed (**Ezra 3:6**). In 536 BCE, work on the temple was begun (**Ezra 3:8-10**). Within 20 years, in spite of a great deal of resistance from the neighboring Gentile nations in the land, and with the added encouragement from the prophets Haggai and Zechariah, the Jews rallied and the temple was completed in 516 BCE (**Ezra 6:14-16**).

The enemies of the Jews kept trying to derail full restoration of Jerusalem, namely completion of the wall itself, which would ensure an enclosed temple fortress. The constant pressure

wearied the Jews, and their enthusiasm to complete the wall lay dormant for many years until they were stirred to action, and they completed the wall in 52 days (**Nehemiah 6:15**), the estimated date to have been in 444 BCE.

During the Persian domination YHVH also stirred up events in the *eastern* part of the Empire. This activity centered in the city of Shushan or Susa. Susa was the location of the winter palace for the kings of Persia. These amazing details are recorded in the book of Esther. Here are a few highlights:

In the reign of Xerxes [Ahasuerus, in Scripture] the king was advised by his counsellors to replace the present queen and look for another. In **478 BCE**, Esther, a Jewish lady, became queen of the vast Persian Empire (**Esther 1:2-4, 16-18**).

Events in Jerusalem and in the eastern side of the empire worked together to resolve several major obstacles for the Jews. These events can only be rationally understood as interventions by YHVH. Shushan [Susa] was 900 miles from Jerusalem by camel or horseback, and it usually took several months to communicate across this distance. The preservation of the Jewish population throughout the Persian empire was secured by YHVH's servants Queen Esther and Mordacai, her first cousin and patron. If the satanic plot by Haman (**Esther 9:1-19**) to inflict genocide upon the Jews throughout the Persian empire had been successful, then the previous efforts in rebuilding the temple in Jerusalem would have been in vain—with the demise of the Levites and priests throughout the empire. The arrogance of the devil is beyond one's mortal comprehension, but then from the beginning he has tried to seize the Father's throne, and murder the Messiah as an infant in Bethlehem.

In **457 BCE**, an edict by another Persian monarch, Darius, enabled Ezra's return to Jerusalem to restore Godly worship (**Ezra 7:1-10**).

Alexander the Great Conquerors the Persian Empire in 331 BCE

At the time of Alexander the Great's conquest of the Persian empire, the second temple in Jerusalem had stood for 185 years, from its completion in 516 BCE. It would continue to function for another 163 years, until the defilement by Antiochos IV Epiphanes in 168 BCE.

Major Events Prepare the Way for the Two Additional Temples to be Built in Jerusalem

After a meteoric rise to power and domination over the Persian empire, Alexander the Great unexpectedly dies in 323 BCE and his four generals inherit his empire. The scriptural record concerning Alexander the Great can be found in the book of Daniel: "Then a mighty king shall arise, who shall rule with great dominion and do according to his will. And when he has arisen his kingdom shall be broken up and divided toward the four winds of heaven but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted even for others besides these." (**Daniel 11:3-4**)

The four jurisdictions gradually resolved into those of the two major conglomerates of nations—the Seleucid (northern) and the Ptolemy (governed from Egypt).

At this time the *Judean area* of the empire was dominated by *thoroughly* Hellenized Syrians. It was the determined effort by Antiochus Epiphanes (175 BCE–164 BCE) to indoctrinate the Jewish population with Greek mythology, which gave rise to armed resistance by the Jews. Antiochus Epiphanes, in 168 BCE, sacrificed a pig on the temple altar and erected a statue of Zeus in the holy place.

Twenty years after the defilement of the temple by Antiochos Epiphanes, Mattathias Maccabee's family and followers became numerically strong enough to overcome and oust the Syrian military in Judea.

Mattathias was a Jewish priest who lived in a village 17 miles northwest of Jerusalem. The village became a center of resistance against the Syrians who dominated the region. His five sons followed their father in successful revolt against their oppressors. Mattathias also became a punisher of any Jews who would choose to compromise themselves through politics or the worship of Greek gods. This family of the Maccabees became known as the Hasmonean dynasty, which gained dominance in Judea in 164 BCE. It was Judas Maccabeus, the son of Mattathias, who recaptured Jerusalem from the Syrians.

Temple # 3 and the Hasmonean Reign in Judea—142 BCE to 63 BCE

Simeon Maccabee, youngest son of Mattathias, was confirmed High Priest by the Jewish Great Assembly and began to make sweeping reforms in Jerusalem. As the High Priest he persuaded the Jews to dismantle the present desecrated and defiled temple and then *proceeded to remove the topsoil from Mount Zion to the bedrock*, which lowered the mount dramatically. The soil from the mount was used to fill in the Tyropoeon Valley, which ceased to be a valley and became a leveled plain (**Antiquities 13:213-217**).

The rebuilt and lowered temple platform now became vulnerable to raiders. So, with Mount Zion and the Akra altered, and the Jewish focus pointed west of the now leveled Tyropoeon Valley, they created the new lower and upper city additions to Jerusalem. The upper city was renamed the new Zion.

The Jews also established an armed encampment north of the temple called a **Brasil** or **Brasilia**. This fortification provided protection for the Hasmonean temple.

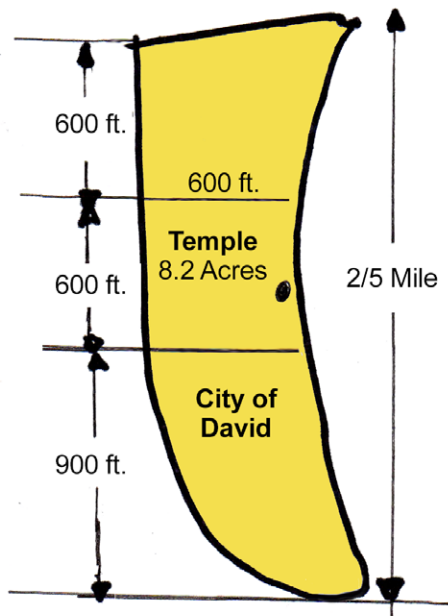
An added note here. Hanukkah, described in **John 10:22** as the Feast of Dedication, really celebrates the construction of the brand-new temple by Simon the Hasmonean, and dedicated by his son, John Hyrcanus (**II Maccabees 1:9,10**).

Change in World Rulership in 68 BCE

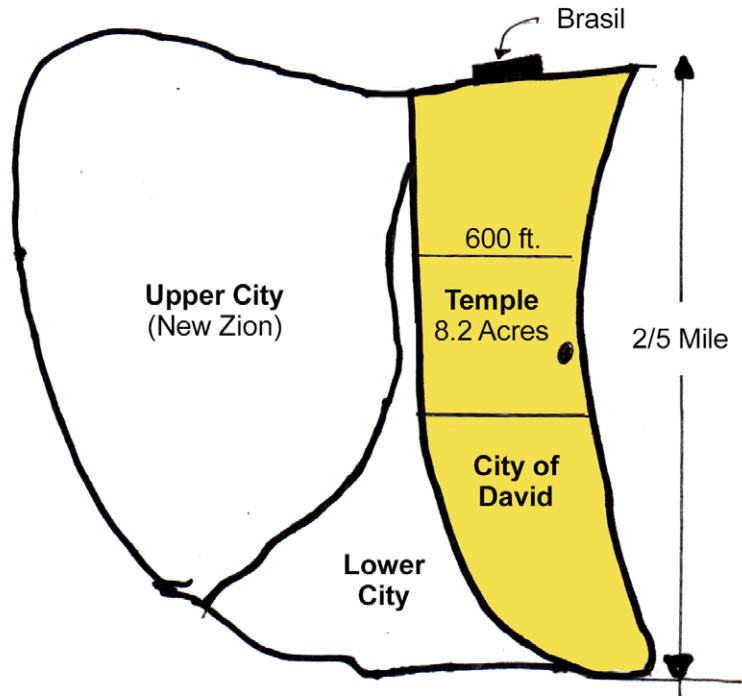
Maccabean control of Judea lasted less than 100 years when Judea came under Roman domination in 68 BCE. The Brasil was now occupied by Roman soldiers and was eventually developed, by Herod, into the present-day Roman Fort Antonia. Called the Haram by Muslims, it is recognized by the general public as the temple mount whose walls still surround the original 36 acres of the fort.

The Hasmonean temple built on the lowered Mount Zion was the edifice Herod the great

**Jerusalem-Solomon to
Hasmonean Control
968-142 BCE**



**Hasmonean changes to the
Temple and City of Jerusalem
142-68 BCE**



dismantled and replaced with an enlarged and greatly elevated temple platform during the Roman occupation of Judea.

Temple # 4—Herod's Temple

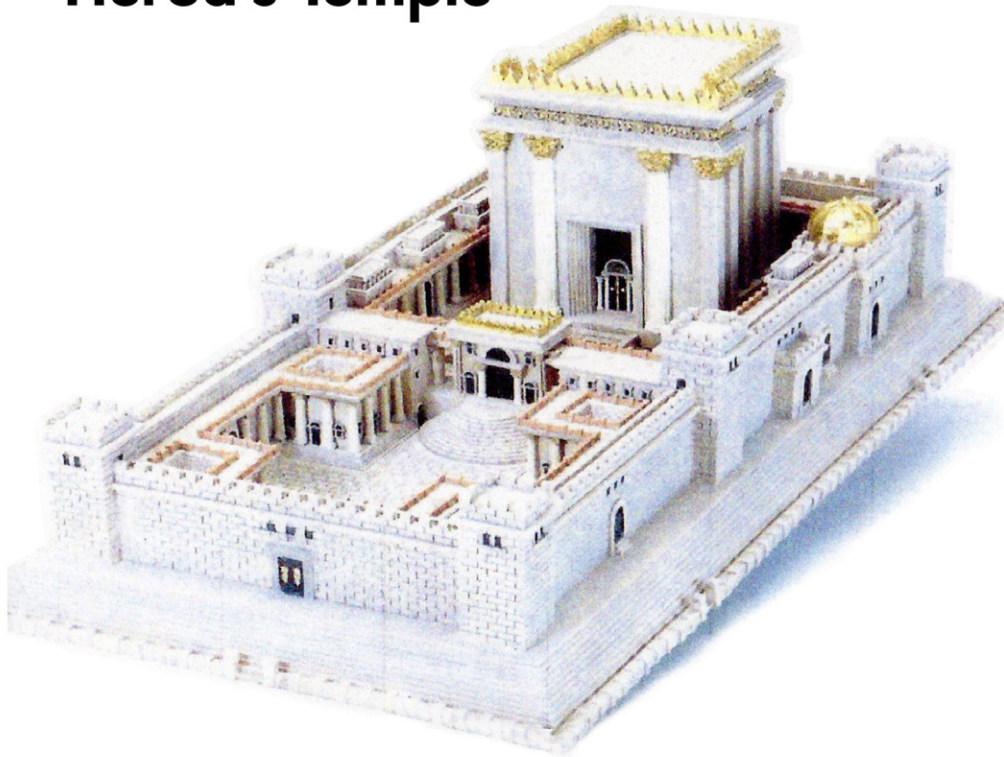
Herod the Great's father, Antipater, procurator of Judea, was a Moabite-Idumaeen-Roman convert to Judaism. His son, Herod the Great, was a man of great talent given to bouts of monumental cruelty. The record states that in his lifetime he murdered members of his own family if he considered them a threat to his throne. He died in 4-3 BCE but his malevolence seemed to carry over to Herod Antipas, the son who succeeded him.

Roman rulership was established in Canaan in 37 BCE. The Roman administrator Herod the Great was given authority over this area. He was also a gifted builder. Two of the numerous projects created were the 36-acre fort (replacing the Hasmonean Brasilia) and the reconstruction of the temple on Mount Zion. The construction of this later edifice resulted in a most spectacular temple.

Temple planning commenced in 19 BCE with the gathering of supplies. In 18 BCE the construction began. King Herod died in 4-3 BCE (some say 1 BCE), so he never saw the completion of the temple, which remained in a state of construction for over 46 years (**John 2:20**).

The Maccabean Brasilia was expanded into a formidable Roman fortress. Herod enlarged this

Herod's Temple



area to 36 acres—that of a typical Roman fort. Fort Antonia (named after Mark Antony) was capable of bivouacking 10,000 military personnel. Thirty-eight huge water cisterns are buried in its interior. Add in the officers, housing for wives and families, housing for the camp followers, spas for the soldiers, barracks for the 10th and 11th Legions, stables for the horses, space for the armories, etc.—this was a typical military fort. A Roman legion of soldiers was between 4,000 and 6,000 men, so the least number of assigned soldiers would have been 8,000.

Josephus, a Jewish historian present at the time of the destruction of the temple in 70 AD, recorded the following, in viewing Fort Antonia: “... next, in front of the actual edifice, there was a wall three cubits high, and behind this the tower of Antonia rose majestic to an altitude of forty cubits. The interior resembled a palace in its spaciousness and appointments, being divided into apartments of every description and for every purpose, including cloisters, baths, and broad courtyards for the accommodation of troops, so that from its possession of all conveniences it **seemed a city**, from [with] the magnificence of a palace.” Full quote in **Flavius Josephus, Wars of the Jews, 5.238-247, Thackeray translation.**

Remember that Christ was taken before Pontus Pilate at the judgment seat (or *gabbatha*) which was in the Roman fort, not in Jerusalem proper. Since it was pre-dawn of the 14th day of the Passover sacrifice, the Jews would not have gone into this Gentile Roman preserve lest they be defiled and not able to eat the Passover. (**John 18:28**)

The newly constructed temple was impressive. It was now built on a large, elevated platform 600-foot square and the building was expanded so that it was larger than the first temple

built by Solomon. It was also 600 feet south of Fort Antonia (**Josephus Wars 6.144**). The beauty of the temple was noted in **Luke 21:5**, "...how it was adorned with beautiful stones and donations...."

This temple was to have a very short existence. Christ prophesied that not one stone would be standing upon another, including foundation stones (**Matthew 24:2; Mark 13:1, 2; Luke 21:5, 6**) In Luke's gospel account (**Luke 19:43, 44**) is a more complete compilation of Christ's prediction, "For the days will come upon you when your enemies will build an embankment around you, surround you, and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation." Along with the temple, the City of David was destroyed to its foundations [ground level] in 70 AD. Eyewitnesses to this destruction said it was so complete it was as if no buildings had ever stood there. (**Josephus Wars BK 6. Chapters 1-8; & Chapter 7.1-4**)

Titus Caesar viewed Jerusalem and felt deeply melancholy about his victory in the destruction of so great a city. (**Wars Bk VII. Ch V. 2**)

A quote from a surviving Jewish leader, Eleazar Bin Jari, in 73 AD, barricaded with 965 resistant Jews in the Masada fortress some few miles away from Jerusalem, states that, "*It [Jerusalem] is now demolished to the very foundations and hath nothing left but that monument of it preserved, by which I mean the camp of those [the Romans] that hath destroyed it, which still dwells upon its [Jerusalem's] ruins.*"

It is noteworthy that the Roman fort (or temple mount) still standing north of the city of Jerusalem, to this day, after 2,000 years, has yet to display any demolition or burn marks on its stone walls from the horrendous fire that engulfed the temple and adjacent buildings in 70 CE. The only stones to be replaced were on the north side of the Haram that the Roman legions removed to enter the recently Jewish-occupied fort. The retreating Jews fled into the temple itself. It is likely the Romans directed the final breaching of the temple walls (to the south of them) from the vantage point of Fort Antonia's more than 50-cubit-high walls and towers.

Roman Emperor Hadrian visited Jerusalem in 130 CE. There was nothing left of Jewish Jerusalem except a few houses and one small Christian church. It was at this time Hadrian started to rebuild the city of Aelia, or new Jerusalem, in the northern part of the upper city, but decided not to restore the temple. It was Hadrian who also made the area south of Fort Antonia into a garbage dump for the new city of Aelia. (**Epiphanius, On Weights and Measures, Dindorf ed., vol. V, pp. 17-18**)

The church father and historian, Eusebius of Caesarea, in the late 200's and early 300's CE, wrote that Jerusalem, as he saw it, was still a quarry of stones available for public or private construction throughout the now expanded city (**Eusebius of Caesarea, Proof of the Gospel, vol. 2, vii, 3 page 141**). It was during the time of Hadrian, 130 CE, to the early years of 300 CE, that the "quarry of temple stones" was removed and used in the building of the new city of Aelia.

Micah prophesied that "Zion would become plowed like a field, Jerusalem shall become heaps

of ruins [ruined rubble], and the mountain of the temple like the bare hills of the forest.” (**Micah 3:12; Jeremiah 26:18**)

Some remains of the physical temples (excluding the temple destroyed in 70 CE), of Solomon, Zerubbabel and the Hasmonean may still lay buried in the earth they were constructed upon. I make this statement since Simon Maccabee removed the topsoil of Zion down to bed rock. This could have resulted in the removal of stone and timber materials. However, an excavation in the Jerusalem site is now unearthing the water and sewer system of Solomon’s temple. The temple constructed by Herod the Great has totally disappeared (as predicted by Christ), in the conflagration of Jerusalem’s demise in 70 AD and the carrying away of the building stones. See Robert Cornuke’s website and book *Temple* for his eyewitness report on this excavation. <https://baseinstitute.org>

Temple # 5—Predicted, Unique, and Growing Numerically Through the Millennia

This present temple is unique and predicted in numerous places throughout scripture. Appreciate the Apostle Paul’s statement in Romans: “For whom He foreknew, He [the Father] also predestined to be conformed to the image of His Son, that He [Jesus] might be the firstborn of many brethren.” (**Romans 8:29**)

Our Father, **the God** (*ton Theos*, in Greek) is also the LORD of the first testament. From the beginning He made it clear that His deep desire is to dwelt with His people. Building a physical tabernacle secured a meeting place for the children of Israel and Himself. This includes YHVH’s dwelling presence in the Holy of Holies. The prophetic predictions of things to come also include the Father’s statements of desire to dwell in the midst of His people. (**Ezekiel 37:26-27; Zechariah 2:11; 8:3, 8**)

The Messiah, the Christ, secured the way with His sacrifice so that we can be forgiven and “begotten from on high” with the Father’s Spirit. Our status now is that of God’s begotten children and siblings to Jesus Christ. A priceless promise was made by Christ that **both** the Father and Himself would **dwelt in us**. **John 14:23**—The future temples will secure a meeting place for God and His future children. We **now** have the immeasurable blessing of having God dwelling in and with us on a permanent basis. This process, in responding to the design, pattern, and ordinances, will produce holiness in a repentant and willing individual. (**Ezekiel 43:10-12**)

The Apostle Paul, in teaching the Corinthians about this present and awesome relationship, stated in **1 Corinthians 3:16-17**, “Do you not know that you are the temple of [the] God [Father] and that the spirit of [the] God dwells in you? If anyone defiles the temple of God, God will destroy him. **For the temple of God is holy, which temple you are.**” Holiness is present when God’s presence is there.

2 Corinthians 6:16—Paul continues with this theme in his second letter to the Corinthian brethren: “For you are the **temple** of the living [the] God [Theos]. As [the] God [Theos] has said: I will dwell in them and walk among them, I will be their God, and they shall be My people.” This is the reference from **Ezekiel 37:26-27** where the YHVH promised a future but fuller context with Israel by bringing them back together as one nation. King David will rule over

them, with the YHVH setting His temple (in the NLT), or tabernacle (in the NKJV), among them *forever*.

The Gentile Christians are encouraged that they too are necessary and valuable components in the building of the Holy Temple. “Now therefore you are no longer strangers and foreigners but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building being *fitted together* grows into an holy **temple** in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.” (**Ephesians 2:19-22**)

Paul further carried this theme of understanding to the Hebrew converts “...But Christ as a son over His own house, whose house we are if we hold fast the confidence the rejoicing of the hope [of the resurrection] to the end.” Christ is the head of the body which is the ekklesia—the called-out ones. (**Hebrews 3:6; Matthew 16:18**)

The Apostle Peter used similar phraseology in describing this spectacular process: “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light, who were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” (**1 Peter 2:9, 10**)

The Christ, with the direction of the Father, is molding each of us to become a substantial part of the Father’s temple—a spiritual temple that will never grow old nor diminish in glory or radiance. Which building block within the temple each will become is unclear now but not to the Father; He has a position, a future for each one (**John 14:1-2**). It is also true that the future is spoken of as if it were already completed. Only with God is this possible. Hopefully we will love each other fervently until our Father’s will is fulfilled and we are bound together in perpetuity as part of the future and promised spiritual temple.

Written by Glen White

Additional references for research and study:

www.askelm.com In the masthead open “Articles”, then click on “Temple Update Articles Index”. In the listing of articles there is research by leading researchers and archeologists; I suggest several:

“A Short History of God’s Temples”; David Sielaff, May 2018

“JAWS of Jerusalem”, David Sielaff, Nov 2021

“New evidence for the Site of the Temple Mount in Jerusalem”, 2021

“How the Siege of Titus Locates the Temple Mount in Jerusalem”, Marilyn Sams, March 2016

“The Tower of Siloam”; reprint from *The Expository Times*, found at Sage Journals: [https://journals.sagepub.com/doi/abs/10.1177/001452460311500201?journalCode=exta&Nov.1,2003,GeorgeWesleyBuchanan \[topic\] Changes to Jerusalem—Maccabees to Herod](https://journals.sagepub.com/doi/abs/10.1177/001452460311500201?journalCode=exta&Nov.1,2003,GeorgeWesleyBuchanan%5Btopic%5DChanges%20to%20Jerusalem%20%E2%80%94%20Maccabees%20to%20Herod)

Books:

The Temples that Jerusalem Forgot by the late Dr. Ernest Martin; ISBN: 0-945657-95-1 His writings are located on www.askelm.com

Robert Cornuke, <https://baseinstitute.org>; archeologist, lecturer, on-site investigator and writer

Josephus, Flavius, *The New Complete Works of Josephus*; W. Whiston translation, Grand Rapids, Michigan, 1999

Books authored by Marilyn Sams: *The Jerusalem Temple Mount Myth 2015*; <http://jerusalemtemplemountmyth.com>; *The Jerusalem Temple Mount: A Compendium of Ancient Descriptions*, 2017 <https://academia.edu>.