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a *Grace Notes* course

## **History II**

### **The Temple**

*Its Ministry and Services as they were at the time of Christ*  
by Alfred Edersheim

**Lesson 2 – Chapter 2, Within the Holy Place**

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### The Temple

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### Instructions for Completing the Lesson

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

#### Instructions

1. Read the lesson notes carefully.
  2. Look up and study each passage of the Bible that is mentioned.
  3. Complete the answers to the QUIZ and send your response to Grace Notes. The instructions for returning the Quiz are at the end of the lesson.
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## Chapter 2, Within the Holy Place

### The Royal Bridge

Of the four principal entrances into the Temple--all of them from the west--the most northerly descended, perhaps by flights of steps, into the Lower City; while two others led into the suburb, or Parbar, as it is called. But by far the most magnificent avenue was that at the south-western angle of the Temple. Probably this was 'the ascent...into the house of the Lord,' which so astounded the Queen of Sheba (1 Kings 10:5) <sup>1</sup>

It would, indeed, be difficult to exaggerate the splendour of this approach. A colossal bridge on arches spanned the intervening Valley of the Tyropoeon, connecting the ancient City of David with what is called the 'Royal Porch of the Temple.' From its ruins we can reconstruct this bridge. Each arch spanned 41 1/2 feet, and the spring-stones measured 24 feet in length by 6 in thickness. It is almost impossible to realise these proportions, except by a comparison with other buildings. A single stone 24 feet long! Yet these were by no means the largest in the masonry of the Temple. Both at the south-eastern and the south-western angles stones have been found measuring from 20 to 40 feet in length, and weighing above 100 tons.

### The Temple Porches

The view from this 'Royal Bridge' must have been splendid. It was over it that they led the Saviour, in sight of all Jerusalem, to and from the palace of the high-priest, that of Herod, the meeting-place of the Sanhedrim, and the judgment-seat of Pilate. Here the city would have lain spread before us like a map. Beyond it the eye would wander over straggling suburbs, orchards, and many gardens--fairest among them the royal gardens to the south, the 'garden of roses,' so celebrated by the Rabbis--

<sup>1</sup> According to Mr. Lewin, however (Siege of Jerusalem, p. 270), this celebrated 'ascent' to the house of the Lord went up by a double subterranean passage, 250 feet long and 62 feet wide, by a flight of steps from the new palace of Solomon, afterwards occupied by the 'Royal Porch,' right into the inner court of the Temple.

till the horizon was bounded by the hazy outline of mountains in the distance. Over the parapet of the bridge we might have looked into the Tyropoeon Valley below, a depth of not less than 225 feet. The roadway which spanned this cleft for a distance of 354 feet, from Mount Moriah to Mount Zion opposite, was 50 feet broad, that is, about 5 feet wider than the central avenue of the Royal Temple-Porch into which it led.

These 'porches,' as they are called in the New Testament, or cloisters, were among the finest architectural features of the Temple. They ran all round the inside of its wall, and bounded the outer enclosure of the Court of the Gentiles. They consisted of double rows of Corinthian pillars, all monoliths, wholly cut out of one block of marble, each pillar being 37 1/2 feet high. A flat roof, richly ornamented, rested against the wall, in which also the outer row of pillars was inserted. Possibly there may have been towers where one colonnade joined the other.

But the 'Royal Porch,' by which we are supposed to have entered the Temple, was the most splendid, consisting not as the others, of a double, but of a treble colonnade, formed of 162 pillars, ranged in four rows of 40 pillars each, the two odd pillars serving as a kind of screen, where the 'Porch' opened upon the bridge. Indeed, we may regard the Royal Porch as consisting of a central nave 45 feet wide, with gigantic pillars 100 feet high, and of two aisles 30 feet wide, with pillars 50 feet high. By very competent authorities this Royal Porch, as its name indicates, is regarded as occupying the site of the ancient palace of Solomon, to which he 'brought up' the daughter of Pharaoh.

Here also had been the 'stables of Solomon.' When Herod the Great rebuilt the Temple, he incorporated with it this site of the ancient royal palace. What the splendour and height (Professor Porter has calculated it at 440 feet) of this one porch in the Temple must have been is best expressed in the words of Captain Wilson (Recovery of Jerusalem, p. 9): 'It is almost impossible to realise the effect which would be produced by a building longer and higher than York Cathedral, standing on a solid mass of masonry almost equal in height to the tallest of our church spires.' And this was only one of the

porches which formed the southern enclosure of the first and outermost court of the Temple--that of the Gentiles. The view from the top of this colonnade into Kedron was to the stupendous depth of 450 feet. Here some have placed that pinnacle of the Temple to which the tempter brought our Saviour.

These halls or porches around the Court of the Gentiles must have been most convenient places for friendly or religious intercourse--for meetings or discussions. Here Jesus, when still a child, was found by His parents disputing with the doctors; here He afterwards so often taught the people; and here the first assemblies of the Christians must have taken place when, 'continuing daily with one accord in the Temple,...praising God, and having favour with all the people,...the Lord added to the church daily such as should be saved.' Especially do we revert to Solomon's Porch, that ran along the eastern wall of the Temple, and faced its great entrance. It was the only remnant left of the Temple built by the wise King of Israel. In this porch 'Jesus walked' on that 'Feast of the Dedication,' (John 10:23) when He 'told it plainly,' 'I and my Father are one'; and it was thither 'that all the people ran together' when 'the notable miracle' on the lame man had been wrought at the 'Beautiful Gate of the Temple.'

### **Court of the Gentiles**

It was the rule when entering the Temple to pass in by the right, and when leaving it to go out by the left hand. The great Court of the Gentiles, which formed the lowest or outer enclosure of the Sanctuary, was paved with the finest variegated marble.

According to Jewish tradition, it formed a square of 750 feet. Its name is derived from the fact that it was open to all--Jews or Gentiles--provided they observed the prescribed rules of decorum and reverence. In this court tradition places eating and sleeping apartments for the Levites, and a synagogue. But, despite pharisaic punctilliousness, the noise, especially on the eve of the Passover, must have been most disturbing. For there the oxen, sheep, and doves selected as fit for sacrifices were sold as in a market; and here were those tables of the money-changers which the Lord overthrew when He drove from His Father's

house them that bought and sold (Matthew 21:12; John 2:14).

Within a short distance, in the court, a marble screen 4 1/2 feet high, and beautifully ornamented, bore Greek and Latin inscriptions, warning Gentiles not to proceed, on pain of death. One of those very tablets, bearing almost the same words as those given by Josephus, has been discovered in late excavations. It was because they thought Paul had infringed this order, that the infuriated multitude 'went about to kill him' (Acts 21:31). Beyond this enclosure a flight of fourteen steps, each 9 inches high, led up to a terrace 15 feet broad, called the 'Chel,' which bounded the inner wall of the Temple.

We are now approaching the Sanctuary itself, which consisted, first, of three courts, each higher than the former, and, beyond them, of the Holy and Most Holy Places, with their outbuildings. Entering by the principal gate on the east we pass, first into the Court of the Women, thence into that of Israel, and from the latter into that of the Priests. This would have been, so to speak, the natural way of advancing. But there was a nearer road into the Court of the Priests. For both north and south, along the terrace, flights of steps led up to three gates (both north and south), which opened into the Court of the Priests, while a fourth gate (north and south) led into the middle of the Court of the Women. Thus there were nine gates opening from 'the Terrace' into the Sanctuary--the principal one from the east, and four north and south, of which one (north and south) also led into the Court of the Women, and the other three (north and south) into that of the Priests.

### **The 'Beautiful Gate'**

These eight side gates, as we may call them, were all two-leaved, wide, high, with superstructures and chambers supported by two pillars, and covered with gold and silver plating. But far more magnificent than any of them was the ninth or eastern gate, which formed the principal entrance into the Temple. The ascent to it was from the terrace by twelve easy steps. The gate itself was made of dazzling Corinthian brass, most richly ornamented; and so massive were its double doors that it needed the united strength of twenty men to open and close them.

This was the 'Beautiful Gate'; and on its steps had they been wont these many years to lay the lame man, just as privileged beggars now lie at the entrance to Continental cathedrals. No wonder that all Jerusalem knew him; and when on that sunny afternoon Peter and John joined the worshippers in the Court of the Women, not alone, but in company with the well-known cripple, who, after his healing, was 'walking and leaping and praising God,' universal 'wonder and amazement' must have been aroused. Then, when the lame man, still 'holding by' the apostles, again descended these steps, we can readily understand how all the people would crowd around in Solomon's Porch, close by, till the sermon of Peter--so fruitful in its spiritual results--was interrupted by the Temple police, and the sudden imprisonment of the apostles.

#### Court of the Women

The Court of the Women obtained its name, not from its appropriation to the exclusive use of women, but because they were not allowed to proceed farther, except for sacrificial purposes. Indeed, this was probably the common place for worship, the females occupying, according to Jewish tradition, only a raised gallery along three sides of the court. This court covered a space upwards of 200 feet square. All around ran a simple colonnade, and within it, against the wall, the thirteen chests, or 'trumpets,' for charitable contributions were placed. These thirteen chests were narrow at the mouth and wide at the bottom, shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was legally due by worshippers; the other four for strictly voluntary gifts.

Trumpets I and II were appropriated to the half-shekel Temple-tribute of the current and of the past year. Into Trumpet III those women who had to bring turtledoves for a burnt- and a sin-offering dropped their equivalent in money, which was daily taken out and a corresponding number of turtledoves offered. This not only saved the labour of so many separate sacrifices, but spared the modesty of those who might not wish to have the occasion or the circumstances of their offering to be publicly known. Into this trumpet Mary the mother of Jesus must have dropped the value of

her offering (Luke 2:22,24) when the aged Simeon took the infant Saviour 'in his arms, and blessed God.'

Trumpet IV similarly received the value of the offerings of young pigeons. In Trumpet V contributions for the wood used in the Temple; in Trumpet VI for the incense, and in Trumpet VII for the golden vessels for the ministry were deposited. If a man had put aside a certain sum for a sin-offering, and any money was left over after its purchase, it was cast into Trumpet VIII. Similarly, Trumpets IX, X, XI, XII, and XIII were destined for what was left over from trespass-offerings, offerings of birds, the offering of the Nazarite, of the cleansed leper, and voluntary offerings. In all probability this space where the thirteen Trumpets were placed was the 'treasury,' where Jesus taught on that memorable Feast of Tabernacles (John 7 and 8; see specially 8:20). We can also understand how, from the peculiar and known destination of each of these thirteen 'trumpets,' the Lord could distinguish the contributions of the rich who cast in 'of their abundance' from that of the poor widow who of her 'penury' had given 'all the living' that she had (Mark 12:41; Luke 21:1). But there was also a special treasury-chamber, into which at certain times they carried the contents of the thirteen chests; and, besides, what was called 'a chamber of the silent,' where devout persons secretly deposited money, afterwards secretly employed for educating children of the pious poor.

It is probably in ironical allusion to the form and name of these treasure-chests that the Lord, making use of the word 'trumpet,' describes the conduct of those who, in their almsgiving, sought glory from men as 'sounding a trumpet' before them (Matthew 6:2)--that is, carrying before them, as it were, in full display one of these trumpet-shaped alms-boxes (literally called in the Talmud, 'trumpets'), and, as it were, sounding it.<sup>2</sup>

<sup>2</sup> The allusion is all the more pointed, when we bear in mind that each of these trumpets had a mark to tell its special object. It seems strange that this interpretation should not have occurred to any of the commentators, who have always found the allusion such a crux interpretum. An article in the Bible Educator has since substantially adopted

### The Chambers

In each of the four corners of the Court of the Women were chambers, or rather unroofed courts, each said to have been 60 feet long. In that at the right hand (on the north-east), the priests who were unfit for other than menial services on account of bodily blemishes, picked the worm-eaten wood from that destined for the altar. In the court at the farther angle (north-west) the purified lepers washed before presenting themselves to the priests at the Gate of Nicanor. At the left (south-east) the Nazarites polled their hair, and cooked their peace-offerings; while in a fourth court (at the south-west) the oil and wine were kept for the drink-offerings. The musical instruments used by the Levites were deposited in two rooms under the Court of the Israelites, to which the access was from the Court of the Women.

Of course the western colonnade of this court was open. Thence fifteen easy steps led through the so-called Gate of Nicanor into the Court of Israel. On these steps the Levites were wont on the Feast of Tabernacles to sing the fifteen 'Psalms of Degrees,' or ascent (Psalms 120 to 134), whence some have derived their name. Here, or, rather, in the Gate of Nicanor, all that was ordered to be done 'before the Lord' took place. There the cleansed leper and the women coming for purification presented themselves to the priests, and there also the 'water of jealousy' was given to the suspected wife.

### Court of Israel

Perhaps it will be most convenient for practical purposes to regard the two Courts of Israel and of the Priests as in reality forming only one, divided into two parts by a low balustrade 1 1/2 feet high. Thus viewed, this large double court, inclusive of the Sanctuary itself, would measure 280 1/2 feet in length by 202 1/2 feet in breadth. Of this a narrow strip, 16 1/2 feet long, formed the Court of Israel. Two steps led up from it to the Court of the Priests. Here you mounted again by three low semicircular steps to a kind of pulpit or platform,

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this view, adding that trumpets were blown when the alms were collected. But for the latter statement there is no historical authority whatever, and it would contravene the religious spirit of the times.

where, as well as on the 'fifteen steps,' the Levites sang and played during the ordinary service. The priests, on the other hand, occupied, while pronouncing the blessing, the steps at the other end of the court which led up to the Temple porch. A similar arrangement existed in the great court as in that of the Women. Right and left of the Nicanor Gate were receptacles for the priestly vestments (one for each of the four kinds, and for the twenty-four courses of priests:  $4 \times 24 = 96$ ).

Next came the chamber of the high-priest's meat-offering (Lev 6:20), where each morning before going to their duties the officiating priesthood gathered from the so-called 'Beth-ha-Moked,' or 'house of stoves.' The latter was built on arches, and contained a large dining-hall that communicated with four other chambers. One of these was a large apartment where fires were continually burning for the use of the priests who ministered barefoot. There also the heads of the ministering courses slept, and here, in a special receptacle under the pavement, the keys of the Temple were hung up at night.

Of the other three chambers of the Beth-Moked, one was appropriated to the various counterfoils given as a warrant when a person had paid his due for a drink-offering. In another the shewbread was prepared, while yet a third served for the lambs (at least six in number) that were always kept ready for the regular sacrifice. Here also a passage led to the well-lit subterranean bath for the use of the priests. Besides the Beth-Moked there were, north and south of the court, rooms for storing the salt for the altar, for salting the skins of sacrifices, for washing 'their inwards,' for storing the 'clean' wood, for the machinery by which the laver was supplied with water, and finally the chamber 'Gazith,' or Hall of Hewn Stones, where the Sanhedrim was wont to meet. Above some of these chambers were other apartments, such as those in which the high-priest spent the week before the Day of Atonement in study and meditation.

### The Chambers

The account which Jewish tradition gives of these gates and chambers around the Court of the Priests is somewhat conflicting, perhaps because the same chambers and gates may have borne different names. It may, however, be thus

summarised. Entering the Great Court by the Nicanor Gate, there was at the right hand the Chamber of Phinehas with its 96 receptacles for priests' vestments, and at the left the place where the high-priest's daily meat-offering was prepared, and where every morning before daybreak all the ministering priests met, after their inspection of the Temple and before being told off to duty. Along the southern side of the court were the Water-gate, through which at the Feast of Tabernacles the pitcher with water was brought from the Pool of Siloam, with a chamber above it, called Abtinias, where the priests kept guard at night; then the Gate of the Firstlings, through which the firstlings fit to be offered were brought; and the Wood-gate, through which the altar-wood was carried.

Alongside these gates were Gazith, the hall of square polished stones, where the Sanhedrim sat; the chamber Golah, for the water apparatus which emptied and filled the laver; and the wood-chamber. Above and beyond it were the apartments of the high-priest and the council-chamber of the 'honourable councillors,' or priestly council for affairs strictly connected with the Temple. On the northern side of the Priests' Court were the gate Nitzutz (Spark Gate), with a guard-chamber above for the priests, the Gate of Sacrifices, and the Gate of the Beth-Moked. Alongside these gates were the chamber for salting the sacrifices; that for salting the skins (named Parvah from its builder), with bathrooms for the high-priest above it; and finally the Beth-Moked with its apartments. The two largest of these buildings--the council-chamber of the Sanhedrim at the south-eastern, \* and the Beth-Moked at the north-western angle of the court--were partly built into the court and partly out on 'the terrace.'

\* It is very strange what mistakes are made about the localisation of the rooms and courts connected with the Temple. Thus the writer of the article 'Sanhedrim' in Kitto's Encycl., vol. iii. p. 766, says that the hall of the Sanhedrim 'was situate in the centre of the south side of the Temple-court, the northern part extending to the Court of the Priests, and the southern part to the Court of the Israelites.' But the Court of Israel and that of the Priests did not lie north and south, but east and west, as a glance at the Temple plan will show!

The hall of the Sanhedrim extended indeed south, though certainly not to the Court of Israel, but to the Chel or terrace. The authorities quoted in the article 'Sanhedrim' do not bear out the writer's conclusions. It ought to be remarked that about the time of Christ the Sanhedrim removed its sittings from the Hall of Square Stones to another on the east of the Temple-court.

This, because none other than a prince of the house of David might sit down within the sacred enclosure of the Priests' Court. Probably there was a similar arrangement for the high-priest's apartments and the priests' council-chamber, as well as for the guard-chambers of the priests, so that at each of the four corners of the court the apartments would abut upon 'the terrace.'

All along the colonnades, both around the Court of the Gentiles and that of the Women, there were seats and benches for the accommodation of the worshippers.

### The Altar

The most prominent object in the Court of the Priests was the immense altar of unhewn stones, \* a square of not less than 48 feet, and, inclusive of 'the horns,' 15 feet high.

\* They were 'whitened' twice a year. Once in seven years the high-priest was to inspect the Most Holy Place, through an opening made from the room above. If repairs were required, the workmen were let down through the ceiling in a sort of cage, so as not to see anything but what they were to work at.

All around it a 'circuit' ran for the use of the ministering priests, who, as a rule, always passed round by the right, and retired by the left.

As this 'circuit' was raised 9 feet from the ground, and 1 1/2 feet high, while the 'horns' measured 1 1/2 feet in height, the priests would have only to reach 3 feet to the top of the altar, and 4 1/2 feet to that of each 'horn.' An inclined plane, 48 feet long by 24 wide, into which about the middle two smaller 'descents' merged, led up to the 'circuit' from the south. Close by was the great heap of

salt, from which every sacrifice must be salted with salt.<sup>3</sup>

On the altar, which at the top was only 36 feet wide, three fires burned, one (east) for the offerings, the second (south) for the incense, the third (north) to supply the means for kindling the other two. The four 'horns' of the altar were straight, square, hollow prominences, that at the south-west with two openings, into whose silver funnels the drink-offerings, and, at the Feast of Tabernacles, the water from the Pool of Siloam, were poured. A red line all round the middle of the altar marked that above it the blood of sacrifices intended to be eaten, below it that of sacrifices wholly consumed, was to be sprinkled. The system of drainage into chambers below and canals, all of which could be flushed at will, was perfect; the blood and refuse being swept down into Kedron and towards the royal gardens. Finally, north of the altar were all requisites for the sacrifices--six rows, with four rings each, of ingenious mechanism, for fastening the sacrifices; eight marble tables for the flesh, fat, and cleaned 'inwards'; eight low columns, each with three hooks, for hanging up the pieces; a marble table for laying them out, and one of silver for the gold and silver vessels of the service.

### The Laver

Between the altar and porch of the Temple, but placed towards the south, was the immense laver of brass, supported by twelve colossal lions, which was drained every evening, and filled every morning by machinery, and where twelve priests could wash at the same time. Indeed, the water supply to the Sanctuary is among the most wonderful of its arrangements. That of the Temple is designated by Captain Wilson as the 'low-level supply,' in contradistinction to the 'high-level aqueduct,' which collected the water in a rock-hewn tunnel four miles long, on the road to Hebron, and then wound along so as to deliver water to the upper portion of the city.

<sup>3</sup> Also a receptacle for such sin-offerings of birds as had become spoiled. This inclined plane was kept covered with salt, to prevent the priests, who were barefooted, from slipping.

The 'low-level' aqueduct, which supplied the Temple, derived its waters from three sources--from the hills about Hebron, from Etham, and from the three pools of Solomon. Its total length was over forty miles. The amount of water it conveyed may be gathered from the fact that the surplusage of the waters of Etham is calculated, when drained into the lower pool of Gihon, to have presented when full, 'an area of nearly four acres of water.' And, as if this had not been sufficient, 'the ground is perfectly honeycombed with a series of remarkable rock-hewn cisterns, in which the water brought by an aqueduct from Solomon's Pools, near Bethlehem, was stored.

The cisterns appear to have been connected by a system of channels cut out of the rock; so that when one was full the surplus water ran into the next, and so on, till the final overflow was carried off by a channel into the Kedron. One of the cisterns--that known as the Great Sea--would contain two million gallons; and the total number of gallons which could be stored probably exceeded ten millions.' There seems little doubt that the drainage of Jerusalem was 'as well managed as the water supply; the mouth of the main drain being in the valley of the Kedron, where the sewerage was probably used as manure for the gardens.'

### The Great Stones

The mind becomes bewildered at numbers, the accuracy of which we should hesitate to receive if they were not confirmed by modern investigations. We feel almost the same in speaking of the proportions of the Holy House itself. It was built on immense foundations of solid blocks of white marble covered with gold, each block measuring, according to Josephus, 67 1/2 by 9 feet. Mounting by a flight of twelve steps to the 'Porch,' we notice that it projected 30 feet on each side beyond the Temple itself. Including these projections, the buildings of the Temple were 150 feet long, and as many broad. Without them the breadth was only 90, and the length 120 feet. Of these 60 feet in length, from east to west, and 30 feet in breadth, belonged to the Holy Place; while the Most Holy was 30 feet long, and as many broad. There were, therefore, on either side of the Sanctuary, as well as behind it, 30 feet to spare, which were occupied by side buildings three



stories high, each containing five rooms, while that at the back had eight. These side-buildings, however, were lower than the Sanctuary itself, over which also super-structures had been reared. A gabled cedar roof, with golden spikes on it, and surrounded by an elegant balustrade, surmounted the whole.

### The Veil

The entrance to the 'Porch,' which was curiously roofed, was covered by a splendid veil. Right and left were depositories for the sacrificial knives. Within the 'Porch' a number of 'dedicated' gifts were kept, such as the golden candelabra of the proselyte queen of Adiabene, two golden crowns presented by the Maccabees, etc. Here were also two tables--one of marble, on which they deposited the new shewbread; the other of gold, on which they laid the old as it was removed from the Holy Place. Two-leaved doors, with gold plating, and covered by a rich Babylonian curtain of the four colours of the Temple ('fine linen, blue, scarlet, and purple'), formed the entrance into the Holy Place.

Above it hung that symbol of Israel (Psalm 80:8; Jeremiah 2:21, Ezekiel 19:10; Joel 1:7) a gigantic vine of pure gold, and made of votive offerings--each cluster the height of a man. In the Holy Place were, to the south, the golden candlestick; to the north, the table of shewbread; and beyond them the altar of incense, near the entrance to the Most Holy. The latter was now quite empty, a large stone, on which the high-priest sprinkled the blood on the Day of Atonement, occupying the place where the ark with the mercy-seat had stood. A wooden partition separated the Most Holy from the Holy Place; and over the door hung the veil which was 'rent in twain from the top to the bottom' when the way into the holiest of all was opened on Golgotha (Matthew 27:51).<sup>4</sup>

Such was the Temple as restored by Herod--a work which occupied forty-six years to its completion. Yet, though the Rabbis never weary

<sup>4</sup> The Rabbis speak of two veils, and say that the high-priest went in by the southern edge of the first veil, then walked along till he reached the northern corner of the second veil, by which he entered the Most Holy Place.

praising its splendour, not with one word do any of those who were contemporary indicate that its restoration was carried out by Herod the Great. So memorable an event in their history is passed over with the most absolute silence. What a complete answer does this afford to the objection sometimes raised from the silence of Josephus about the person and mission of Jesus!

### Our Lord's Prediction

With what reverence the Rabbis guarded their Temple will be described in the sequel. The readers of the New Testament know how readily any supposed infringement of its sanctity led to summary popular vengeance. To the disciples of Jesus it seemed difficult to realise that such utter ruin as their Master foretold could so soon come over that beautiful and glorious house. It was the evening of the day in which He had predicted the utter desolation of Jerusalem. All that day He had taught in the Temple, and what He had said, not only there, but when, on beholding the city, He wept over it, seems to have filled their minds alike with awe and with doubt. And now He, with His disciples, had 'departed from the Temple.' Once more they lingered in sweet retirement 'on the Mount of Olives' (Matthew 24:1,3). 'The purple light on the mountains of Moab was fast fading out. Across the city the sinking sun cast a rich glow over the pillared cloisters of the Temple, and over the silent courts as they rose terrace upon terrace. From where they stood they could see over the closed Beautiful Gate, and right to the entrance to the Holy Place, which now glittered with gold; while the eastern walls and the deep valley below were thrown into a solemn shadow, creeping, as the orb sunk lower, further and further towards the summit of Olivet, irradiated with one parting gleam of roseate light, after all below was sunk in obscurity' (Bartlett, Jerusalem Revisited, p. 115).

Then it was and there that the disciples, looking down upon the Temple, pointed out to the Master: 'What manner of stones and what buildings are here.' The view from that site must have rendered belief in the Master's prediction even more difficult and more sad. A few years more, and it was all literally fulfilled! It may be, as Jewish tradition has it, that ever since the Babylonish captivity the 'Ark of the Covenant' lies buried and

concealed underneath the wood-court at the north-eastern angle of the Court of the Women. And it may be that some at least of the spoils which Titus carried with him from Jerusalem--the seven-branched candlestick, the table of shewbread, the priests' trumpets, and the identical golden mitre which Aaron had worn on his forehead--are hidden somewhere in the vaults

beneath the site of the Temple, after having successively gone to Rome, to Carthage, to Byzantium, to Ravenna, and thence to Jerusalem. But of 'those great buildings' that once stood there, there is 'not left one stone upon another' that has not been 'thrown down.'

### Quiz - Instructions

The following questions relate to your study of this lesson.

Respond to the questions as required.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the questions, you can use the REPLY feature of your e-mail application to open the file. Enter your responses in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**

**% Warren Doud**

**1705 Aggie Lane**

**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your response, we will send you the next lesson in the series.

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### Questions on The Temple, Lesson 2

1. The bridge over the Valley of the Tyropoeon connected the ancient City of David with \_\_\_\_\_.

Answer:

2. The Temple was last rebuilt by \_\_\_\_\_.

Answer:

3. In what Court was it likely that Jesus was found by his parents, when He was still a child?

Answer:

4. By what gate were Paul and Peter entering the Temple when they encountered the lame man?

Answer:

5. Jews were not allowed to enter the Court of the Gentiles. (True/False)

Answer:

6. Jewish women were free to go into any part of the temple. (True/False)

Answer:

7. The thirteen chests into which charitable offerings were placed were called \_\_\_\_\_.

Answer:

8. How much time did the High Priest spend in study and meditation, in the apartment called the Hall of Hewn Stones, before the Day of Atonement?

Answer:

9. Pitchers of water were brought from the \_\_\_\_\_ for the Feast of Tabernacles.

Answer:

10. The most prominent object in the Court of the Priests was \_\_\_\_\_.

Answer:

End of Quiz

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