

le-mikdash") R. Johanan b. Zakkai ordered that the celebration of the lulab be continued for seven days during the Sukkot festival as had been the custom in the Temple, although in Temple times the celebration was observed outside the sanctuary on one day only (Suk. iii. 12). As a sign of mourning for the destruction of the Temple, one should not whitewash or paint his house entirely, but should leave a space about one cubit square above the door (B. B. 60b). See SANCTUARY.

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TEMPLE, THE SECOND: The Temple of Solomon was destroyed by Nebuchadnezzar in 586 B.C. (II Kings xxv. 9). It is usually supposed that its sacred site was desolate and unused for fifty years, until the accession of Cyrus made the rebuilding of the Temple possible. This view is shown by Jer. xli. 5 to be mistaken; for two months after the city was destroyed a company of men from Samaria, Shechem, and Shiloh came to keep the Feast of Ingathering at Jerusalem. It is true that Giesebrecht (*ad loc.*) argues that the men were bound for Mizpah and not for Jerusalem; but if that be so the whole narrative is meaningless. No reason is known why at this date men from a distance should go to Mizpah to worship. More probably they were on their way to Jerusalem, when the messenger from Mizpah enticed them into that town. It is probable, therefore, that, though the building was in ruins, the site of the Temple was used by the poor Hebrews resident in Palestine as a place of worship all through the Exile.

With the accession of Cyrus in 538 it became possible—that monarch replacing the old Assyro-Babylonian policy of transportation by a policy of toleration—for the Jews to resuscitate their religious institutions. The Chronicler, who wrote much of

**The
Decree of
Cyrus.**

the Book of Ezra, represents Cyrus as issuing a decree for the rebuilding of the Temple at Jerusalem; but this assertion is of doubtful authority. The Aramaic document in Ezra relates that the sacred vessels which Nebuchadnezzar had carried away were delivered to Sheshbazzar with authority to take them back and rebuild the Temple (Ezra v. 14, 15). It states also that Sheshbazzar "laid the foundations of the house," but it is doubtful if any building was then done, as the house remained unbuilt in the time of Haggai, twenty years later. The Chronicler (Ezra iii. 1) declares that Zerubbabel (whom he puts in place of Sheshbazzar, thus placing him twenty years too early) "built the altar of the God of Israel, to offer burnt offerings thereon"; but as Haggai (ii. 14) declared that all which was offered here was unclean, it is altogether probable that the altar was the same that had been used throughout the Exile, and that the Chronicler's statement is a mistake.

In the second year of the reign of Darius Hystaspes (519) the real rebuilding began. The people

**The Re-
building.** were aroused to the effort by the preaching of Haggai and Zechariah; and in the course of three years the rebuilding was accomplished. It is now generally recognized that the representation in the Book of Ezra, that the work was begun immediately

upon the accession of Cyrus and was then interrupted by opposition from Israel's neighbors, is unhistorical.

Of the dimensions of this Temple there are given but few data. Hecataeus, a Greek writer contemporary with Alexander the Great, is quoted by Josephus ("Contra Ap." i. 22) as saying that the Temple area was enclosed by a wall a plethra, or 500 Greek feet, in length and 100 Greek cubits in breadth, *i.e.*, $485\frac{1}{2} \times 145\frac{1}{2}$ English feet. The altar was built of unhewn stones in conformity with the precepts of the Law (comp. I Macc. iv. 44 *et seq.*). The dimensions of the building were probably the same as those of Solomon's Temple, though the edifice was apparently at first lacking in ornament. It was probably because the building was less ornate that the old men who had seen the former Temple wept at the sight of its successor (Ezra iii. 12; Josephus, "Ant." xi. 4, § 2). Nehemiah in rebuilding the city wall followed the lines of the former wall, and it is altogether likely that the old lines were followed in building the walls of the Temple also. The statement in Ezra vi. 3 that Cyrus gave permission to make the Temple 60 cubits high and

**Di-
mensions.** 60 cubits broad has probably no connection with its actual dimensions; how the statement arose can now be

only conjectured. The authorities for this period make no mention of the palace of Solomon. If the wall of the Temple was at this period less than 500 feet long, the whole Temple court occupied but about one-third the length of the present Haram area, and less than half its width (comp. Baedeker, "Palestine and Syria," ed. 1898, p. 39). It is probable that the site of Solomon's palace either lay desolate or was covered by other dwellings.

The Temple was surrounded by two courts (I Macc. i. 22, iv. 48); but until the time of Alexander Jannæus (104–79 B.C.) it would seem that these were separated by a difference of elevation only. That ruler surrounded the inner court with a wall of wood because the Pharisees, with whom he was unpopular, had pelted him with citrons while officiating at the altar at the Feast of Tabernacles (comp. "Ant." xiii. 13, § 5). The inner court contained chambers for storing the garments of the priests (I Macc. iv. 38, 57). The stone altar of burnt offering probably occupied the site of the bronze altar in Solomon's Temple.

The Temple, or Holy Place, seems to have had two veils or curtains at its front (*ib.* iv. 51). It had

Furniture also one holy candlestick, a golden altar of incense, and a table of show-bread (*ib.* i. 21, 22). Separated from

Temple. the Temple by another veil was the Holy of Holies (Josephus, "B. J." v. 5, § 5). According to Josephus, this contained nothing; but, according to the Mishnah (Mid. iii. 6), the "stone of foundation" stood where the Ark used to be, and the high priest put his censor on it on the Day of Atonement. According to the Babylonian Talmud (Yoma 22b), the Second Temple lacked five things which had been in Solomon's Temple, namely, the Ark, the sacred fire, the Shekinah, the Holy Spirit, and the Urim and Thummim.

In the time of Nehemiah there were two towers,

named respectively Hananeel and Meah, which probably formed parts of a fortress on the site afterward occupied by the tower Antonia (comp. Neh. xii. 39, and Mitchell in "Jour. Bib. Lit." xxii. 144). The small size of the Temple area at this period makes it improbable that this fortress adjoined the Temple court. The "gate of the guard" (Neh. xii. 39) was probably an entrance into the Temple court on the north side. From the time of Zerub-

History. babel to the time of Antiochus Epiphanes the history of this Temple was comparatively uneventful. Sirach (Ecclus.) i. 1 *et seq.* says that "Simon, son of Onias, the great priest," repaired the Temple and fortified it; but the text of the passage is corrupt. In the year 168 Antiochus, as a part of a policy to enforce Hellenistic practises on the Jews, robbed the Temple of its candlestick, golden altar, table of showbread, and veils (these being its distinctive furniture), and compelled the high priest to sacrifice swine upon its altar. This led to the Maccabeu revolt (comp. I Macc. i.), as a result of which the Jews after three years regained possession of their Temple and rededicated it. They carefully replaced the stone altar of burnt offering with stones which had not been defiled, and replaced the other characteristic articles of furniture (*ib.* iv. 43-56). Judas Maccabeus at this time fortified the Temple with high walls and towers (*ib.* iv. 60, vi. 7); so that thenceforth the Temple was the real citadel of Jerusalem. These walls were pulled down by Antiochus V. (*ib.* vi. 62), but were restored by Jonathan Maccabeus ("Ant." xiii. 5, § 11). The fortifications were afterward strengthened by Simon (I Macc. xiii. 52). At the time of the rededication, in the year 165, the front of the Temple was decorated with gilded crowns and shields (*ib.* iv. 57).

At some time during the ascendancy of the Hasmonæan dynasty a bridge was built across the Tyropæon valley to connect the Temple with the western hill ("Ant." xiv. 4, § 2). This bridge was probably situated at the point where Robinson's arch (so called because its nature and importance were first discovered by Prof. Edward Robinson; see his "Biblical Researches," ed. 1856, i. 287 *et seq.*) may still be seen. The nature and purpose of this bridge have been regarded as obscure problems; but there can be little doubt that the structure was intended to afford easy access to the Temple from the royal palace which the Hasmonæans had built on the western hill ("Ant." xx. 8, § 11). From this palace the movements of people in the Temple courts could be seen, as Josephus records; and as the Hasmonæans were high priests as well as monarchs, the purpose of the bridge is clear.

In 63 B.C. Pompey, the Roman general, captured Jerusalem and had a hard struggle to take the Temple ("Ant." xiv. 4). In the conflict the bridge was broken down. In exploring Jerusalem Sir Charles Warren found its remains, or the remains of its successor, lying in the ancient bed of the Tyropæon valley eighty feet below (comp. Warren and Conder, "Jerusalem," p. 184, London, 1884). Pompey did not harm the Temple itself or its furniture; but nine years later Crassus plundered it of all its gold ("Ant." xiv. 7, § 1). In 37 B.C. Herod during his

siege of Jerusalem burned some of the cloisters about the courts, but did not otherwise harm the Temple (*ib.* 16, § 2).

BIBLIOGRAPHY: See TEMPLE OF HEROD.

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TEMPLE OF SOLOMON.—Biblical Data: David, according to II Sam. vii. 2 *et seq.*, desired to build a temple for YHWH, but was not permitted to do so, although, according to the Chronicler (I Chron. xxii. 14 *et seq.*), he prepared for the building a large quantity of material, which he later gave to his son Solomon. David also purchased a thrashing-floor from Araunah the Jebusite (II Sam. xxiv. 21 *et seq.*), on which he offered sacrifice; and there Solomon afterward built his Temple (II Chron. iii. 1). In preparation for the building Solomon made an alliance with Hiram, King of Tyre, who furnished him with skilled workmen and, apparently, permitted him to cut timber in Lebanon. Solomon began to build the Temple in the fourth year of his reign; its erection occupied seven years (I Kings vi. 37, 38).

The structure was 60 cubits long, 20 cubits wide, and 30 cubits high (I Kings vi. 2). It faced the east (Ezek. xlvii. 1). Before the Temple stood a porch 20 cubits long (corresponding to the width of the Temple) and 10 cubits deep (I Kings vi. 3). II Chron. iii. 4 adds the curious statement (probably corrupted from the statement of the depth of the porch) that this porch was 120 cubits high, which would make it a regular tower. The stone of which the Temple was built was dressed at the quarry, so that no work of that kind was necessary within the Temple precincts (I Kings vi. 7). The roof was of cedar, and the whole house was overlaid with gold (I Kings vi. 9, 22).

The structure was three stories in height. The wall was not of equal thickness all the way up, but had ledges on which the floor-

Structure. beams rested. Around the structure was a series of chambers, of varying size because of the differences in the thickness of the wall. Those of the lowest story were 5 cubits in depth; those of the second 6; and those of the third, 7. The Temple was also provided with windows of fixed latticework (I Kings vi. 4, 6, 8, 10). At the rear of this edifice was the Holy of Holies, which was in form a perfect cube, each of its dimensions being 20 cubits. The interior was lined with cedar and overlaid with pure gold. The Holy of Holies contained two cherubim of olive-wood, each 10 cubits high (I Kings vi. 16, 20, 21, 23-28) and each having outspread wings 10 cubits from tip to tip, so that, since they stood side by side, the wings touched the wall on either side and met in the center of the room (comp. CHERUB). According to II Chron. iii. 14, a veil of variegated linen separated the Holy of Holies from the rest of the Temple.

The rest of the building, the Holy Place, was of the same width and height as the Holy of Holies, but 40 cubits in length. Its walls were lined with cedar, on which were carved figures of cherubim, palm-trees, and open flowers, which were overlaid with gold. Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir-wood overlaid with gold. The door-