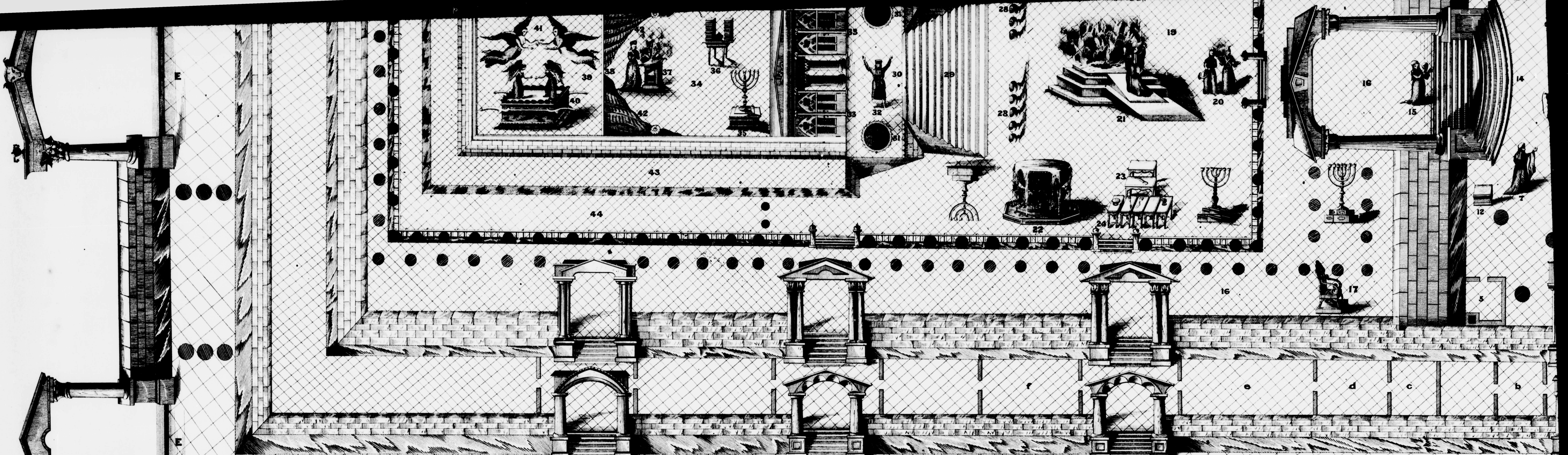
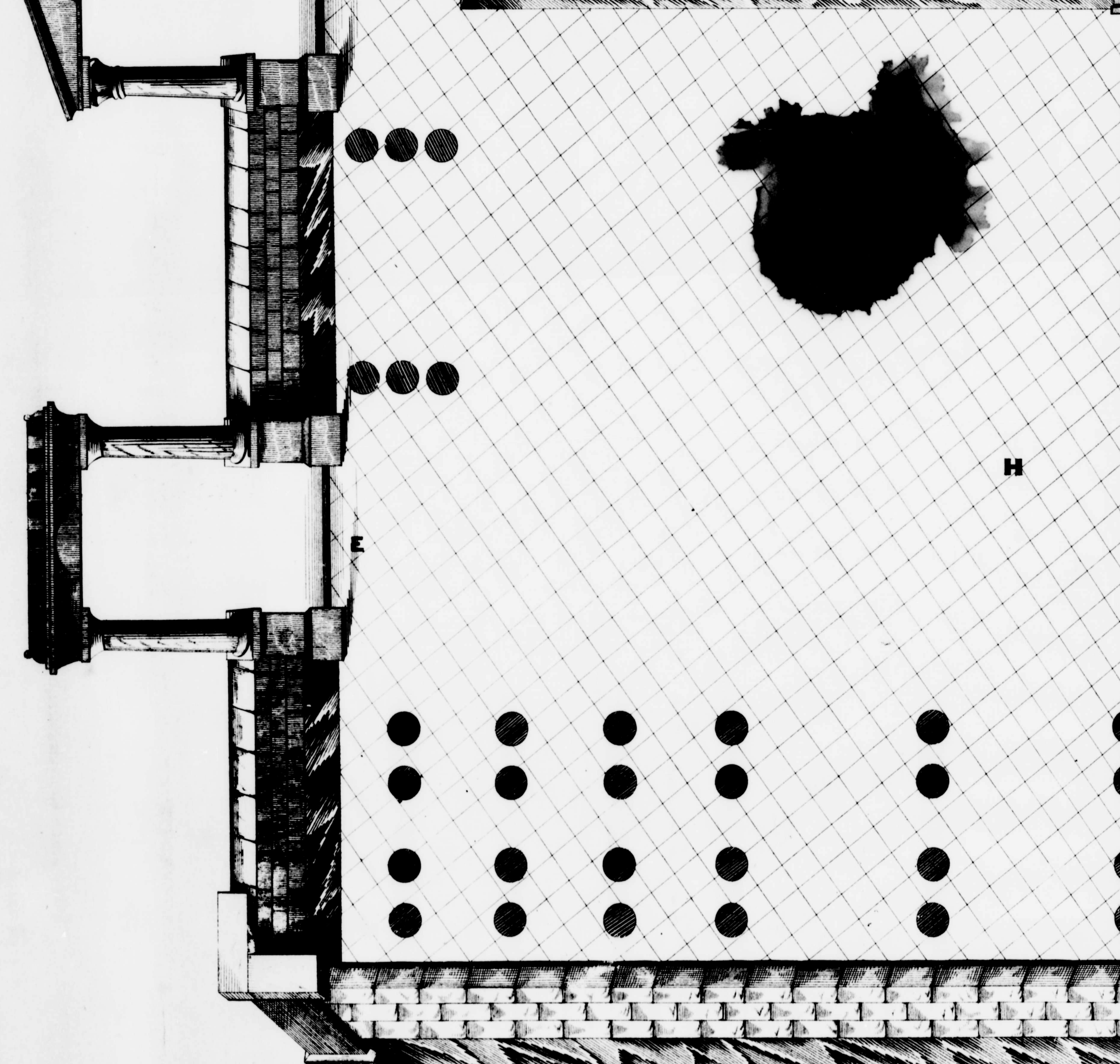
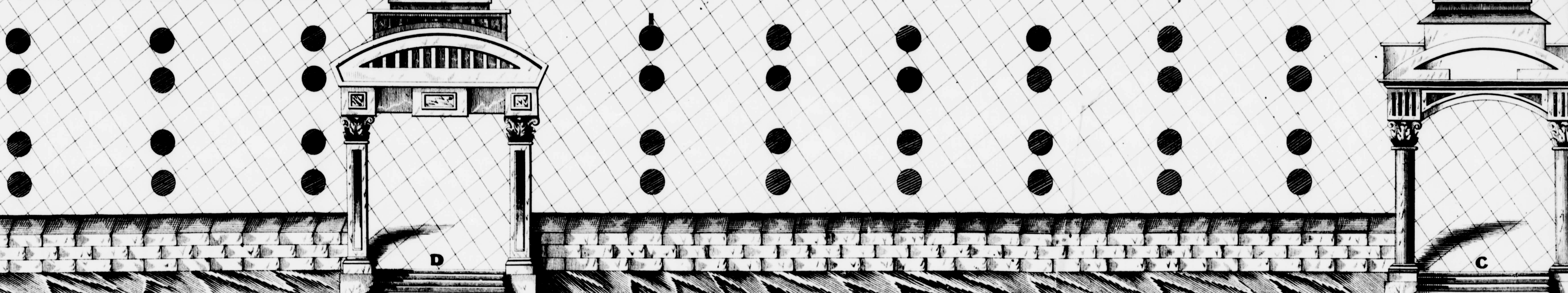




According to the opinion of some writers, there were among the Jews three temples. The first erected by Solomon, the second by Zerubbabel and Joshua the High Priest and the third by Herod, a few years before the birth of Christ. But this opinion is very properly rejected by the Jews, the third to be a new temple, but only the second Temple repaired and beautified, and this opinion corresponds with the prophesy of Haggai (2, 9) that the glory of this latter house, the temple built by Zerubbabel, should be greater than that of the former, which prediction was uttered with reference to the Messiah honoring it with his presence and ministry. The first Temple is that which bears the name of Solomon, and the materials for its construction were provided by David before his death, though the edifice was raised by his son. It stood on Mount Moriah, an eminence of the mountainous ridge termed in the Scriptures Mount Zion (Ps. 132, 13 & 14), which had been purchased by Araunah or Ornan the Jebusite, (2 Sam. 24, 23 & 24 ; 1 Chron. 21 & 25.) The plan and the whole model of this superb structure were formed after that of the Tabernacle, but of much greater dimensions. It was surrounded, except at the front or east end, by three stories of chambers, each five cubits square, which reached to half the heighth of the Temple, and the front was ornamented with a magnificent portico which rose to the height of one hundred and twenty cubits, (180 feet). Seven years and six months were occupied in the erection of the superb and magnificent Temple of Solomon, by whom it was dedicated A. M. 3001, B. C. 999 with peculiar solemnity, to the worship of the Most High, who on that occasion vouchsafed to honor it with the Shekinah or visible manifestation of his presence. It retained its pristine splendor only thirty-three or thirty-four years, when Shishak, King of Egypt, took Jerusalem, and carried away the treasures of the Temple, and after undergoing subsequent profanations and pillages, this stupendous building was finally plundered and burnt A. M. 3416 or B. C. 584 by the Chaldeans, under Nebuchadnezzar (2 Kings 25, 13–15,) (2 Chron. 36, 17–20). After the captivity the Temple emerged from its ruins, being rebuilt by Zerubbabel, on a larger scale, but with vastly inferior and diminished glory, (Ezra 3, 12). The second Temple was profaned by order of Antiochus Epiphanes, A.M. 3837, B. C. 163, who caused the daily sacrifices to be discontinued, and erected the image of Jupiter Olympus on the altar of burnt offerings. In this condition it continued three years (1 Mac. 4, 42), when Judas Maccabees purified and repaired it, and restored the sacrifices and the true worship of Jehovah. Some years before the birth of Our Saviour the repairing and beautifying of this Second Temple, which had become decayed during the lapse of five centuries, were undertaken by Herod the Great, who for nine years employed eighty thousand workmen upon it, and spared no expense to render it equal, if not superior in magnitude, splendor and beauty, to anything among mankind. Josephus calls it a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude, and also for the wealth that had been expended on it, as well as for the universal reputation of its sanctity. But though Herod accomplished his original design in the term above specified, yet the Jews continued to ornament and enlarge it, expending the sacred treasure in annexing additional buildings to it, so that they might with great propriety assert that their Temple had been forty and six years in building (John 2, 20). Before we proceed to describe the venerable edifice it may be proper to remark that, by the Temple, is to be understood not only the fabric or house itself, which by way of eminence is called the Temple, namely the Holy of Holies, the sanctuary and the several courts both of the Priests and Israelites, but also the numerous chambers and rooms, which this prodigious edifice contained, each of which had its respective degree of sanctity, increasing in proportion to its contiguity to the Holy of Holies. The second Temple built by Zerubbabel after the captivity, and repaired by Herod, differed in several respects from that built by Solomon, although they agreed in others. Both were built on the same site, a very hard rock, encompassed by a frightful precipice, and the foundation was laid with incredible expense and labor. The super-structure was not inferior to this great work. The height of the Temple wall, particularly on the south side, was stupendous; in the lowest places it was three hundred cubits or four hundred and fifty feet, and in some places even more. This magnificent pile was constructed with white marble stones of prodigious magnitude and exquisitely wrought. The Temple itself, strictly so called, which comprised the portico, the sanctuary, the Holy of Holies formed only a small part of the sacred edifice on Mount Moriah, being surrounded by spacious courts, making a square of half-a-mile in circumference. It was entered through nine gates, which were on every side thickly coated with gold and silver, but there was one gate without the holy house called "beautiful," (Acts 3, 2,) which was of Corinthian Brass, the most precious metal in ancient times, and which far surpassed the others in beauty; for while those were of equal size, the gate composed of Corinthian Brass was much larger, its height being fifty cubits, and its doors forty cubits, and its ornaments both of gold and silver far more massive and costly. The first, or outer court, which encompassed the holy house and the other courts was called the Court of the Gentiles, because the latter were allowed to enter it, but were not permitted to advance further. It was surrounded by a range of porticos or cloisters, above which were galleries or apartments supported by pillars of white marble, each consisting of a single piece twenty-five cubits in height. One of these fronting the Mount of Olives on the East was called Solomon's Porch or Piazza, because it stood on a vast terrace which he had originally raised from a valley beneath to the height of four hundred cubits, in order to enlarge the area on the top of the mountain, and make it equal to the place of his intended building, and as this terrace was the only work of Solomon that remained in the Second Temple the piazza which stood upon it retained the name of that prince. This superb portico is termed the Royal Portico, by Josephus, who represents it as the noblest work beneath the sun, being elevated to such a prodigious height, that no one could look down from its flat roof to the valley below without being seized with dizziness, the sight not reaching to such a vast depth. The outer court was assigned to the Gentile Proselytes, the Jews who did not worship in it themselves, conceived that it might lawfully be put to profane uses, and here we find that the buyers and sellers of animals for sacrifice, and also the money changers had stationed themselves, until Jesus Christ, awing them into submission, expelled them, telling them that it was the house of prayer for all nations, and should not be profaned, (Matt. 21, 12 & 13 ; Mark 11, 15 to 17). Within the court of the Gentiles stood the court of the Israelites, divided into two parts or courts, the outer one being assigned to the women, and the inner one to the men. These courts were separated by a low stone wall or partition of elegant construction, on which stood pillars at equal distances, with inscriptions of Greek and Latin, importing that no alien should enter into the holy place. To this wall St. Paul evidently alludes in (Eph. 2, 13 & 14.) In this court was the Treasury over against which Christ sat, and observed how the people threw their voluntary offerings into it, for furnishing the victims and other things necessary for the sacrifices, (Mark 12, 41 ; John 8, 20.) From the court of the women, which was on higher ground than that of the Gentiles, there was an ascent of fifteen steps through the gate called Nicanor into the inner, or men's court. In these two courts, collectively called the courts of Israelites, were the people praying each apart by himself for the pardon of their sins, while Zacharias was offering incense within the sanctuary, (Luke 1, 10). From this court twelve ascending steps led to the Temple, strictly so called, which was divided into three parts—the portico, the outer sanctuary, and the most holy place. In the portico were suspended the splendid votive offerings made by various individuals. Amongst other treasures, there was a golden table given by Pompey, and several golden vines of exquisite workmanship as well as of immense size and value, for Josephus relates that there were clusters as tall as a man, and he adds that all around were arranged and displayed the spoils and trophies taken by Herod from the Barbarians and Arabians. These votive offerings were it would seem visible at a distance, (Luke 21, 5). Magnificent as was the exterior of the sacred edifice, its was infinitely surpassed in splendor by the inner Temple or sanctuary.

According to Josephus it contained everything that could strike the mind or astonish the sight, for it was covered on every side with plates of gold, so that when the sun shone upon it it reflected so dazzling on effulgence that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. To strangers approaching it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold it was extremely white and glistening. On the the top it had sharp pointed spikes of gold to prevent any bird from resting upon it and polluting it. There were, continues the Jewish historian, in that building several stones which were forty-five cubits long, five in height, and six in breadth. When all these things are considered, says "Harwood," how natural is the exclamation of the disciples when viewing this immense building at a distance: "Master ! see what manner of stones and what buildings are here," (Mark 13–1.) And how wonderful is the declaration of our Lord upon this, how unlikely to be accomplished, before the race of men [illegible] should cease to exist. Seest thou these great buildings? there shall not be one stone left upon another that shall not be thrown down. [illegible] prediction must have appeared to the Disciples at that time, in the short space of thirty-six years it was fully verified, and this magnifi[illegible] the Jews had turned into a den of thieves, was by the righteous judgment of God upon that wicked and abandoned nation, utterly dest[illegible] A.D. 70 or 73 of the vulgar era, in the same month and on the same day of the month that Solomon's temple had been razed to the [illegible]bylonians. Both the first and second Temples were contemplated by the Jews with the most profound reverence. Jerusalem, the [illegible] Palestine, originally the royal residence of Melchisedec, then in possession of the Jebusites, and ultimately the sacred metropolis of the [illegible] on the boundary line of the tribes of Judah and Benjamin. Jerusalem was situated on a stony and barren soil, and was about [illegible]gth, according to Strabo. The territory and places adjacent were well watered, having the fountains of Gibon and Siloam and the [illegible] foot of its walls, and besides these were the waters of Ethan which Pilate had conveyed through acqueducts into the city. The ancie[illegible] or Jebus which David took from the Jebusites was not very large—it was seated upon a mountain southward of the Temple. The opp[illegible] situated to the North is Sion, where David built a new City which he called the City of David, wherein was the Royal Palace and the Te[illegible] the Lord. The Temple was built upon Mount Moriah, which was one of the little hills forming part of Mount Sion. Through the reigns of David [illegible] Solomon, Jerusalem was the metropolis of the whole Jewish Kingdom and continued to increase in wealth and splendour. It was resorted to at the festivals by the whole population of the country, and the power and commercial spirit of Solomon, improving the advantages acquired by his father David, centered in it most of the Eastern trade both by sea and land. The quantity of precious metals flowing in by direct importation was unbounded. Some idea of the prodigious wealth of Jerusalem at this time may be formed by stating that the quantity of gold left by David for the use of the Temple amounted to twenty-one millions six hundred thousand pounds sterling, besides three millions one hundred and fifty thousand pounds in silver, and Solomon obtained three millions two hundred and forty thousand pounds in gold by one voyage to Ophir, while silver was so abundant, that it was not anything accounted of. Those were the days of Jerusalem's glory; universal peace, unmeasured wealth, the wisdom and clemency of the Prince, and the worship of the true God, marked Jerusalem above every city, as enjoying the presence and especial favor of the Almighty. But those days were not to continue long; intestine divisions and foreign wars, wicked and tyrannical princes, and last of all, the crime most offensive to heaven, and the one least to be expected among so favored a people, led to a series of calamities through the long period of 900 years with which no other city or nation can furnish a parallel. After the death of Solomon, ten of the twelve tribes revolted from his successor Rehoboam, and under Jeroboam the son of Nebat established a separate kingdom, so that Jerusalem, no longer the capital of the whole empire, and its Temple frequented only by the tribes of Judah and Benjamin must have experienced a mournful declension. Four years after this, the city and temple were taken and plundered by Shishak King of Egypt (1 Kings 14 : 26, 27 ; 2 Chron. 12, 2, 9.) One hundred and forty-five years afterwards, under Amaziah, they sustained a similar calamity at the hands of Joash King of Israel (2 Kings 14 ; 2 Chron. 25.) One hundred and sixty years later the city was again taken by Esarhadden, King of Assyria, and Mannassah the King carried a prisoner to Babylon (2 Chron. 33.) Within the space of sixty-six years more it was taken by Pharoah Necho, King of Egypt, whom Josiah, King of Judah, had opposed in his expedition to Carchemish, and who in consequence was killed at the battle of Megiddo, and his son Eliakim placed on the throne in his stead by Necho, who changed his name to Jehoiakim, and imposed a heavy tribute upon him, having sent his elder brother Jehoahaz who had been proclaimed King at Jerusalem, a prisoner to Egypt where he died (2 Kings 23 ; 2 Chron. 35.) Jerusalem was three times besieged and taken by Nebuchadnezzar, King of Babylon, whithin a very few years; the first in the reign of the last mentioned King Jehoikim, who was sent a prisoner to Babylon, and the vessels of the Temple were transported to the same city (2 Chron. 36.) The second in that of his son Jehoichim ; when all the treasures of the Palace and Temple, and the remainder of the vessels of the latter which had been hidden or spared in the first capture were carried away or destroyed, and the last of the inhabitants with the King led into captivity (2 Kings 24 ; 2 Chron. 36 ;) and the third in the reign of Jedekiah the successor of Jehoichim, in the ninth year of whose reign the most formidable seige which this ill-fated city ever sustained, except that under Titus, was commenced. It continued two years, during a great part of which the inhabitants suffered all the horrors of famine, when, on the ninth day of the fourth month in the eleventh year of the reign of Zedekiah, which answered to July in the year B.C. 588, the garrison with the King endeavoured to escape from the city, but were pursued and defeated by the Chaldeans on the plains of Jericho, Zedekiah taken prisoner, his sons killed before his face at Bibloh, whither he was taken to the King of Babylon, and he himself after his eyes were put out, was bound with fetters of brass and carried prisoner to Babylon where he died, thus fulfilling the prophecy of Ezekiel which declared, that he should be carried to Babylon, but should not see the place though he should die there (Ezekiel 12, 13.) In the following month the Chaldean army under their General Nebusarrdan entered the city, carried away everything that was valuable, and then burned and utterly destroyed it, with its temple and walls, and left the whole razed to the ground; the entire population of the city and country, with the exception of a few husbandmen, were then carried captives to Babylon. During seventy years the city and Temple lay in ruins, when those Jews who chose to take immediate advantage of the proclamation of Cyrus, under the leadership of Zerubbabel returned to Jerusalem and began to build the Temple, all the vessels of gold and silver belonging to which that had been taken away by Nebuchadnezzar, being restored by Cyrus. Their work, however, did not proceed far without opposition, for in the reign of Cambyses, the son of Cyrus, who, in Scripture is called Ahasuerus, the Samaritans presented a petition to that monarch to put a stop to the building, (Ezra 4-6.) Cambyses appears to have been too busily engaged in his Egyptian expedition to pay any attention to this malicious request. His successor, Smerdis, the Magian, however, who in Scripture is called Astaxerxes, to whom a similar petition was sent, representing the Jews as a factious and dangerous people, listened to it, and in the true spirit of a usurper, issued a decree putting a stop to the further building of the Temple, (Ezra 4-7,) which in consequence remained in an unfinished state till the second year according to the Jewish, and third according to the Babylonian and Persian account, of Darius Hystaspes, who, in Scripture is simply called Darius. To him also

a representation hostile to the Jews was made by their inveterate enemies the Samaritans, but this nob
searched the Rolls of the Kingdom, and found in the palace of Acmetha the decree of Cyrus, issued a simil
year, ordering those very Samaritans to assist the Jews in this work, so that the Temple was completed i
5–6, 1--15.) But the city and walls remained in a ruinous condition until the twentieth year of the reign
profane history, by whom Nehemiah was sent to Jerusalem with power granted him to rebuild them. Accor
of God, the walls were speedily raised, but not without the accustomed opposition on the part of the Sam
cation to the court of Persia, openly attacked the Jews with arms. The work of building, notwithstandi
implement of work in one hand and a weapon of war in the other, and the wall, with incredible labor, wa
after which the city itself was gradually rebuilt, Neh. 2--46. From this time Jerusalem remained attache
jurisdiction of the High Priests until the subversion of that Empire by Alexander fourteen years after, (A
King of Macedon.) At the death of Alexander and the partition of the Empire by his Generals, Jerusalem
the frequent wars which followed between the Kings of Syria and those of Egypt, called by Daniel the Ki
times to the one and sometimes to the other. At length in the year B. C. 170, Antiochus Epiphanes, Kin
had rejoiced at a false report of his death, plundered Jerusalem and killed eighty thousand men. Not mo
who had seized every opportunity to exercise his barbarity on the Jews, sent Appolonius with an army
oppressed the people, and built a cidatel on a rock adjoining the Temple, which commanded that building
seditious. Jerusalem lay in ruins forty-seven years, when the Emperor Aelius Adrian began to build it an
dedicated to Japetee Capitolinus. In this state Jerusalem continued under the name of Aelia, and inhab
Jews till the time of the Emperor Constantine, styled the Great, who about the year 323 having made Chr
improve it. He adorned it with many new edifices and churches, and restored its ancient name. About 35
not from any love he bore the Jews, but out of hatred to the Christians, whose faith he had abjured, a
prophecies which had declared that the Temple should not be rebuilt, wrote to the Jews inviting them to th
and nation. He accordingly employed great numbers of workmen to clear the foundations, but balls of fir
proceedings. This miraculous interposition of Providence is attested by many credible witnesses and histori
Zemuch David a Jew, and Socrates who wrote his account within fifty years after the occurrences, and whi
Jerusalem continued in nearly the same condition till the beginning of the seventh century, when it was ta
King of Persia, by whom many of the Christian inhabitants were killed or sold for slaves. The Persians, ho
after entirely defeated by the Emperor Heraclius, who rescued Jerusalem and restored it, not to the unhapp
miles of it, but to the Christians. A worse calamity was however speedily to befal this ill-fated city. T
time, and the fanatics who had adopted its creed, carried their arms and their religion with unprecedented
The Caliph, Omar, the third from Mahommed, invested the city, which, after once more suffering the horro
of capitulation in the year 637, and has ever since with the exception of a short period when it was occupi
by the followers of the false Prophet. Jerusalem when seen from the Mount of Olives on the other side of t
plane descending from East to West. An embattled wall fortified with towers and a gothic castle
part of Mount Zion, which it formerly enclosed. In the western quarter and in the centre of the ci
eastern part along the Brook Kedron you perceive vacant spaces, and also in that part which sur
the Temple, and the nearly deserted spot where once stood the castle of Antonia and the second pa
are heavy square masses, very low, without chimneys or windows, they have flat domes or ter
sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the
and the clumps of nopas break the uniformity of the plain, on beholding the stone buildings encom
to enquire if they are not the confused monuments of a cemetery in the midst of a desert. Enter
make amends for the dullness of the exterior. Canvas stretched from house to house increases the
over and fraught with infection completely exclude the light from this desolate city. Amid this e
moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem
their religion sufficient fortitude to enable them to surmount such complicated horrors and wretche
whom nothing can compel to forsake the tomb of Christ. Night and day they chant their hymns a
between the temple and Mount Zion—behold another petty tribe cut off from the rest of the inhabita
every species of degradation, these people bow their heads without murmuring, they endure every
they sink beneath repeated blows without sighing: if there heads be required, they present them t
people, and you will find the most abject wretchedness. What their ancestors did thousands of ye
Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage t
their faces towards Zion. To see the Jews scattered over the whole world, according to the wor
The Persians, the Greeks, the Romans, are swept from the earth, yet a petty tribe, whose origin
exists unmixed among the ruins of its native land—(Chaubaubreaud's description.) The Jerusal
vestige remains of the capital of David and Solomon. Not a monument of Jewish times is standing,
and the boundaries of the ancient city are become doubtful. Gethsemane is the garden where Jesu
that it was on the East of the brook Kedron. Luke says (22-39) that he went out, as he was wont, t
was wont to spend the night on that mountain. It would seem therefore that Gethsemane was "o
back at least to Eusebius, places it at its western base, nearly opposite the western end of the Temp
tain, there is still a garden, enclosed with a wall, and containing eight very ancient olive trees.



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SOLOMON'S TEMPLE.

ENTERED ACCORDING TO ACT OF PROVINCIAL LEGISLATURE AD. 1870, BY JAMES B. LAZIER, IN THE REGISTRAR'S OFFICE FOR THE DOMINION OF CANADA.