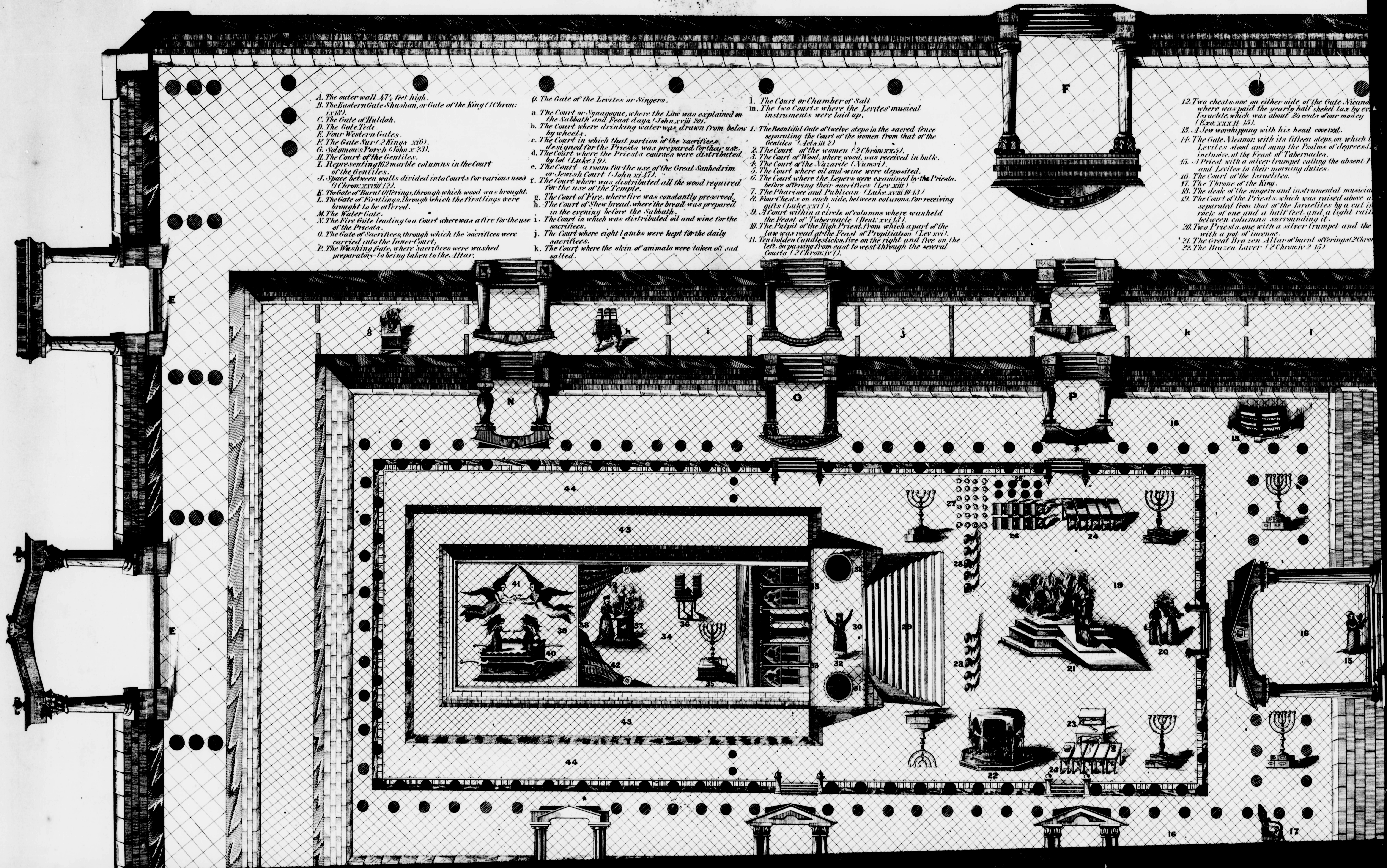


1870. SOLOMON

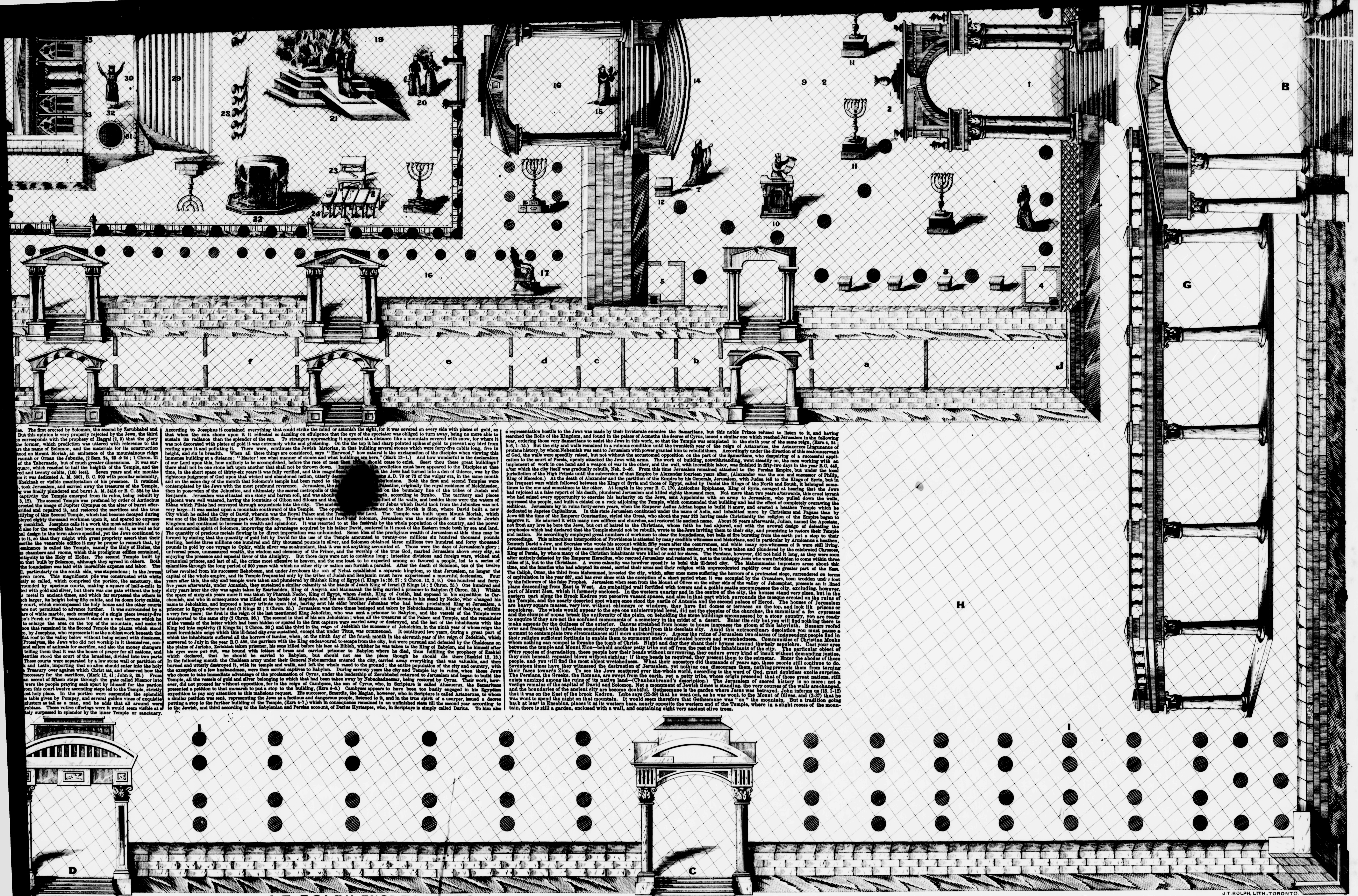


A. The outer wall 47' feet high.
B. The Eastern Gate Shushan, or Gate of the King (1 Chron: xvii 27).
C. The Gate of Hulda.
D. The Gate Tedi.
E. Four Western Gates.
F. The Gate Sur (2 Kings xv 6).
G. Solomon's Porch (1 John x 33).
H. The Court of the Gentiles.
I. Representing 62 marble columns in the Court of the Gentiles.
J. Space between walls divided into courts for various uses (1 Chron: xxviii 12).
K. The Gate of Burnt Offerings through which wood was brought.
L. The Gate of Firstlings through which the firstlings were brought to be offered.
M. The Water Gate.
N. The Fire Gate leading to a Court where was a fire for the use of the Priests.
O. The Gate of Sacrifices through which the sacrifices were carried into the Inner Court.
P. The Washing Gate, where sacrifices were washed preparatory to being taken to the Altar.

Q. The Gate of the Levites or Singers.
a. The Court or Synagogue, where the Law was explained on the Sabbath and Feast days (John xviii 20).
b. The Court where drinking water was drawn from below by wheels.
c. The Court in which that portion of the sacrifices designated for the Priests was prepared for their use.
d. The Court where the Priests' causes were distributed by lot (Luke 19).
e. The Court a room for the use of the Great Sanhedrim or Jewish Court (John xi 47).
f. The Court where was distributed all the wood required for the use of the Temple.
g. The Court of Fire, where fire was constantly preserved.
h. The Court of Shew bread where the bread was prepared in the evening before the Sabbath.
i. The Court in which was distributed oil and wine for the sacrifices.
j. The Court where eight lambs were kept for the daily sacrifices.
k. The Court where the skin of animals were taken off and salted.

1. The Court or Chamber of Salt.
m. The two Courts where the Levites' musical instruments were laid up.
1. The Beautiful Gate of twelve steps in the sacred fence separating the Court of the women from that of the Gentiles (1 Jels iii 2).
2. The Court of the women (2 Chron xxv).
3. The Court of Wood, where wood was received in bulk.
4. The Court of the Nazirite (Num vi).
5. The Court where oil and wine were deposited.
6. The Court where the Lepers were examined by the Priests before offering their sacrifices (Lev xiii).
7. The Pharmacy and Apothecary (Luke xxii 13).
8. Four Chests on each side, between columns for receiving gifts (Luke xxi 1).
9. A Court within a circle of columns where was held the Feast of Tabernacle (Lev xxv 13).
10. The Pulpit of the High Priest from which a part of the Law was read at the Feast of Propitiation (Lev xvi).
11. Ten Golden Candlesticks, five on the right and five on the left, as passing from east to west through the several Courts (2 Chron iv).

12. Two chests, one on either side of the Gate, Nicanor where was paid the yearly half shekel tax by the Israelites which was about 25 cents of our money (Exo xxxi 13).
13. A Levite standing with his head covered.
14. The Gate, Vestibule, with its fifteen steps, on which Levites stood and sang the Psalms of degrees, inclusive, at the Feast of Tabernacles.
15. A Priest with a silver trumpet calling the absent Levites to their morning duties.
16. The Court of the Israelites.
17. The Throne of the King.
18. The desk of the singers and instrumental musicians separated from that of the Israelites by a cut in the roof of one and a half feet, and a tight rail between columns surrounding it.
19. Two Priests, one with a silver trumpet and the other with a pot of incense.
20. The Great Brazen Altar of burnt offerings (2 Chron iv).
21. The Brazen Laver (2 Chron iv).



The first erected by Solomon, the second by Zerubbabel and that this opinion is very properly rejected by the Jews, the third corresponds with the prophecy of Haggai (2, 9) that the glory be former, which prediction was fulfilled with reference to the name of Solomon, and the materials for its construction found on Mount Moriah, an eminence of the mountainous ridge south of the Temple, (1 Sam. 24, 25 & 26 1 Chron. 11, of the Tabernacle, but of much greater dimensions. It was square, which reached to half the height of the Temple and the roof and twenty cubits, (100 feet). Seven years and six months it was dedicated, A. M. 2021, B. C. 950 with peculiar solemnity, Shebnaiah or visible manifestation of his presence. It retained its glory Jerusalem, and carried away the treasure of the Temple, was finally plundered and burnt, A. M. 3416 or B. C. 586 by the captivity. The Temple escaped from its ruins, being rebuilt by Zerubbabel, A. M. 3420, B. C. 520. The second Temple was erected by order of Antiochus around the image of Jupiter Olympus on the altar or burnt offering and repaired it, and removed the sacrifices and the true worship of the Second Temple, which had become decayed during the long period of 400 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 the Temple frequently only by the tribes of Judah and Benjamin must have experienced a mournful dedication. Four years after the city was again taken by Sennacherib, King of Assyria, and Manasseh the King carried a prison to Babylon (2 Chron. 33). Within the space of sixty-six years more it was taken by Nabuchodonosor, King of Babylon, who had opposed to his expedition Jeroboam, and who in consequence was killed at the battle of Megiddo, and his son Elakim placed on the throne in his stead by Nebo, who changed his name to Jehoiakim, and imposed a heavy tribute upon him, having sent his elder brother Jehoiachin who had been proclaimed King at Jerusalem, a prisoner to Egypt where he died (2 Kings 23; 2 Chron. 36). Jerusalem was three times besieged and taken by Nebuchodonosor, King of Babylon, within a very few years; the first in the reign of the last mentioned King Jehoiakim, who was sent a prisoner to Babylon, and the result of the Temple were transported to the same city (2 Chron. 36). The second in that of his son Jehoiachin, who was sent a prisoner to Babylon, and the remainder of the vessels of the Temple 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 Zedekiah the successor of Jehoiachin, in the ninth year of whose reign the most formidable siege which this ill-fated city ever sustained, was commenced, it continued two years, during a great part of which the inhabitants suffered all the horrors of a desert, which answered to July in the year B. C. 586, the garrison with the King endeavored to escape from the city, but were pursued and defeated by the Chaldeans on the plain of Jericho, Zedekiah taken prisoner, his sons killed before his eyes at Ribbath, whether he was taken to the King of Babylon, or whether 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 not be buried in the land of his fathers, but should be buried in the land of the living, (Ezekiel 1, 12). In the following month the Chaldean army under their General Nebuzardan entered the city, carried away everything that was valuable, and then destroyed it utterly, destroyed it with its temple and walls, and left the whole land to the ground; the entire population, except the few who were spared, was carried captive to Babylon. During seventy years the city and Temple lay in ruins, and the 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 the Temple, which had been taken away by Nebuchodonosor, being restored by Cyrus, who never 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). Cambyses appears to have been too busy engaged in the Egyptian expedition to pay any attention to this malicious request. His successor, Smerdis, the Magian, however, who in Scripture is called Artaxerxes, to whom a similar petition was sent, representing the Jews as a bold 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 7). In consequence remained in an unfinished state till the second year according to the Jewish, and third according to the Babylonian and Persian accounts, 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 noble Prince refused to listen to it, and having searched the Rolls of the Kingdom, and found in the palace of Ahasuerus the decree of Cyrus, issued a similar one which reached Jerusalem in the following year, ordering those very Samaritans to assist the Jews in this work, so that the Temple was completed. In the sixth year of the same reign, (Ezra 6, 15-16). But the city and walls remained a ruinous condition until the twentieth year of the reign of Artaxerxes, the Artaxerxes Linguansus of profane history, by whom Nehemiah was sent to Jerusalem with power granted him to rebuild them. Accordingly under the direction of this zealous servant of God, the walls were speedily raised, but not without the acrimonious opposition on the part of the Samaritans, who despairing of a successful application to the court of Persia, openly attacked the Jews with arms. The work of building, notwithstanding, went steadily on, the men working with an implement of work in one hand and a weapon of war in the other, and the wall, with incredible labor, was finished in fifty-two days in the year B. C. 444, for which the city itself was greatly rebuilt, Neh. 6-10. From this time Jerusalem remained attached to the Persian Empire, but under the load jurisdiction of the High Priests until the subversion of that Empire by Alexander fourteen years after, (Alexander was the son and successor of Philip, King of Macedonia). At the death of Alexander and the partition of his Empire by his Generals, Jerusalem, with Judea fell to the Kings of Syria, but under the load the frequent wars which followed between the Kings of Syria and those of Egypt, called by Daniel the Kings of the North and South, it belonged some to the one and sometimes to the other. At length in the year B. C. 170, Antiochus Epiphanes, King of Syria, enraged at hearing that the Jews oppressed the people, and built a chapel on a rock adjoining the Temple, which diminished the effect of completely covering the edifice, Jerusalem lay in ruins forty-seven years, when the Emperor Antiochus Epiphanes began to build it anew, and erected a heathen Temple which he dedicated to Jupiter Olympus. In this state Jerusalem continued under the name of Aelia, and inhabited more by Christians and Pagans than by Jews till the time of the Emperor Constantine, styled the Great, who about the year 325 having made Christianity the religion of the Empire began to improve it. He adorned it with many new edifices and churches, and restored the ancient ones. About 35 years afterwards Julian, named the Apostate, prophesied which had declared that the Temple should not be rebuilt, wrote to the Jews inviting them to their city, and promising to restore their Temple, not from any love he bore the Jews, but out of hatred to the Christians, whose faith he had abjured, and with the avowed design of defeating the Christian religion. He accordingly employed great numbers of workmen to clear the foundations, but he died before he had laid a stone to their proceedings. This extraordinary interposition of Providence is attested by many credible witnesses and historians, and in particular by Ariusmontus a heathen, Lamachus David a Jew, and Sozomen who wrote his account within fifty years after the occurrence, and while many eye-witnesses of it were still living. Jerusalem continued in nearly the same condition till the beginning of the seventh century, when it was taken and plundered by the celebrated Chosroes, King of Persia, by whom many of the Christian inhabitants were killed or sold for slaves. The Persians, however, did not hold it long, as they were soon after entirely defeated by the Emperor Heraclius, who reconquered Jerusalem and restored it, not to the unhappy Jews who were forbidden to come within three miles of it, but to the Christians. A worse calamity was however speedily to befall this ill-fated city. The Mohammedan imposture arose about this time, and the fanatic who had adopted his creed, carried their arms and their religion with unprecedented rapidity over the greater part of the East. The Caliph, Omar the third from Mohammed, invested this city, which after once more suffering the horrors of a protracted siege, surrendered on terms to the followers of the false Prophet. Jerusalem when seen from the Mount of Olives on the other side of the valley of Jehoshaphat, presents an ill-omened scene descending from East to West. An embattled wall fortified with towers and a double castle surmounts the city, ascending however, part of Mount Zion, which is formerly enclosed. In the western quarter and in the centre of the city, the houses stand very close, but in the eastern part along the Brook Kedron run various narrow passages, and also in that part which surrounds the mosque extend on the ruins of the Temple, and the nearly deserted spot where once stood the acropolis of Antonia and the second palace of Herod. The houses of Jerusalem are of the heavy square mass, very low, without windows, they have flat domes or terraces on the top, and look like prisons or the steeples of mosques break the uniformity of the plain, on beholding the stone buildings encompassed by a stony country, you are ready to enquire if they are not the confused monuments of a desert. Enter the city but you will find nothing like a city, you must pass a narrow passage for the dullness of the exterior. Canvass stretched from house to house increase the gloom of this labyrinth. Basars roofed over and fringed with infatigable companies still more extraordinary. Among the ruins of Jerusalem two classes of independent people find in whom nothing can compel to forsake the tomb of Christ. Night and day they chant their hymns around the holy sepulchre. Cast your eyes on the thick blackness which surrounds the city, and you will find the most wretched of the wretched. Enter the abodes of those who have been driven from their homes, and you will find the most wretched of the wretched. Communitaries of Christian monks, people, and you will find the most wretched of the wretched. What their ancestors did thousands of years ago, these people still continue to do. The Persians, the Greeks, the Romans, are swept from the earth, but a petty tribe, whose origin proceeded that of those great nations, still remain the lords of the city, and the Jews scattered over the whole world, according to the word of God, must doubtless exist surprise. The Jerusalem of sacred history is no more; not a vestige remains of the capital of David and Solomon. Not a monument of Jewish times is standing, the very courses of the walls are changed, and the boundaries of the ancient city are become doubtful. Gehazimeh is the garden where Jesus was betrayed. John informs us (II. 14) that it was on the East of the Brook Kedron. Luke says (22-39) that he went out, as he was wont, to the Mount of Olives, and (2-37) that he went to spend the night on that mountain; there would seem therefore that Gehazimeh was "on" the Mount of Olives, and (2-37) that he went back to it at Enshebus, place II at its western base, nearly opposite the western end of the Temple, where in a slight recess of the mountain, there is still a garden, enclosed with a wall, and containing eight very ancient olive trees.

J. T. ROLPH, ENG^R TORONTO. J. T. ROLPH, LITH. TORONTO

SOLOMON'S TEMPLE.

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