Latter-day Strengths donates 10% of its profits to support the full-time LDS Missionaries.

*Thank you* for purchasing *TITLE* from Latter-day Strengths.
Look for more LDS eBooks written by James E. Talmage, including:

www.latterdaystrengths.com/jesus-the-christ/

www.latterdaystrengths.com/articles-of-faith/

For a full listing of eBooks published by Latter-day Strengths, please visit our website at www.latterdaystrengths.com
TABLE OF CONTENTS

JAMES E. TALMAGE
THE PARABLE OF THE UNWISE BEE
PREFACE
CHAPTER 1 - A PREVIEW OF THE SUBJECT
CHAPTER 2 - SANCTUARIES IN EARLIER DISPENSATIONS
CHAPTER 3 - NEED OF TEMPLES IN THE PRESENT DISPENSATION
CHAPTER 4 - MODERN TEMPLE ORDINANCES
CHAPTER 5 - MODERN DAY TEMPLES—THE TEMPLES AT KIRTLAND AND NAUVOO
CHAPTER 6 - THE GREAT TEMPLE AT SALT LAKE CITY, UTAH—HISTORICAL
CHAPTER 7 - THE GREAT TEMPLE AT SALT LAKE CITY—EXTERIOR
CHAPTER 8 - THE GREAT TEMPLE AT SALT LAKE CITY—INTERIOR
CHAPTER 9 - TEMPLE BLOCK
CHAPTER 10 - OTHER UTAH TEMPLES
CHAPTER 11 – CONCLUSION

PLATES
PLATE 1 - THE KIRTLAND TEMPLE
PLATE 2 - THE NAUVOO TEMPLE
PLATE 3 - THE GREAT TEMPLE AT SALT LAKE CITY, UTAH
PLATE 4 - THE GREAT TEMPLE IN WINTER
PLATE 5 - STATUE SURMOUNTING THE CAPSTONE OF THE GREAT TEMPLE
PLATE 6 - ONE OF THE OUTER DOORS OF THE TEMPLE
PLATE 7 - ANNEX TO THE GREAT TEMPLE
PLATE 8 - ASSEMBLY ROOM IN THE TEMPLE ANNEX
PLATE 9 - PASSAGE CONNECTING ANNEX WITH TEMPLE
PLATE 10 - LOWER CORRIDOR OF THE TEMPLE
PLATE 11 - THE BAPTISTRY
PLATE 12 - THE LOWER LECTURE ROOM
PLATE 13 - THE GARDEN ROOM
PLATE 14 - THE UPPER CORRIDOR
PLATE 15 - SIDE CORRIDOR
PLATE 16 - ART WINDOW, THE EXPULSION FROM EDEN
PLATE 17 - THE WORLD ROOM, LOOKING WEST
James Edward Talmage was 13 years old when his family emigrated from their native England and settled in Provo, Utah.

Intelligent and thirsty for knowledge, James was a part-time member of the faculty of the Brigham Young Academy in Provo, Utah, by the time he was 17. He went on to study chemistry and geology at Lehigh University in Pennsylvania and at Johns Hopkins University in Baltimore, Maryland. Membership in many prominent scientific societies gave James Talmage access to important people and publications and helped him combat much of the prejudice faced by Latter-day Saints at the time.

In 1888 he married Mary May Booth. They became the parents of eight children. From 1894 to 1897 he was president of the University of Deseret in
Salt Lake City (now the University of Utah). During that time he bought one of the popular new chain-driven bicycles and rode it often. One evening he arrived home an hour late for dinner, bruised, bloodied, and dirty. Near his home was a single-plank bridge across a ditch. Normally, he dismounted and crossed on foot. But this time he felt he could ride across. He kept at it, crash after crash, until he mastered the maneuver.

Elder Talmage was an effective lecturer, and some of his talks and lessons became the basis of some of the books for which he is well-known, including *The Articles of Faith*. Prior to his call to the Quorum of the Twelve Apostles in 1911, the First Presidency had asked him to write a book on the life and ministry of the Savior. Later, a room was set aside in the Salt Lake Temple where Elder Talmage could concentrate on his writing. His 700-page book, *Jesus the Christ*, was published in 1915 and has been reprinted several times since then.
THE PARABLE OF THE UNWISE BEE

by James E. Talmage

In addition to Elder Talmage’s more well known books listed above, he also began writing short stories, or in other words parables - taken from his personal experiences that teach gospel principles. The following story is one of Elder Talmage’s parables.

Sometimes I find myself under obligations of work requiring quiet and seclusion such as neither my comfortable office nor the cozy study at home insures. My favorite retreat is an upper room in the tower of a large building, well removed from the noise and confusion of the city streets. The room is somewhat difficult of access and relatively secure against human intrusion. Therein I have spent many peaceful and busy hours with books and pen.

I am not always without visitors, however, especially in summertime; for when I sit with windows open, flying insects occasionally find entrance and share the place with me. These self-invited guests are not unwelcome. Many a time I have laid down the pen and, forgetful of my theme, have watched with interest the activities of these winged visitants, with an afterthought that the time so spent had not been wasted, for is it not true that even a butterfly, a beetle, or a bee may be a bearer of lessons to the receptive student?

A wild bee from the neighboring hills once flew into the room, and at intervals during an hour or more I caught the pleasing hum of its flight. The little creature realized that it was a prisoner, yet all its efforts to find the exit through the partly opened casement failed. When ready to close up the room and leave, I threw the window wide and tried at first to guide and then to drive
the bee to liberty and safety, knowing well that if left in the room it would die as other insects there entrapped had perished in the dry atmosphere of the enclosure. The more I tried to drive it out, the more determinedly did it oppose and resist my efforts. Its erstwhile peaceful hum developed into an angry roar; its darting flight became hostile and threatening.

Then it caught me off my guard and stung my hand—the hand that would have guided it to freedom. At last it alighted on a pendant attached to the ceiling, beyond my reach of help or injury. The sharp pain of its unkind sting aroused in me rather pity than anger. I knew the inevitable penalty of its mistaken opposition and defiance, and I had to leave the creature to its fate. Three days later I returned to the room and found the dried, lifeless body of the bee on the writing table. It had paid for its stubbornness with its life.

To the bee’s shortsightedness and selfish misunderstanding I was a foe, a persistent persecutor, a mortal enemy bent on its destruction; while in truth I was its friend, offering it ransom of the life it had put in forfeit through its own error, striving to redeem it, in spite of itself, from the prison house of death and restore it to the outer air of liberty.

Are we so much wiser than the bee that no analogy lies between its unwise course and our lives? We are prone to contend, sometimes with vehemence and anger, against the adversity which after all may be the manifestation of superior wisdom and loving care, directed against our temporary comfort for our permanent blessing. In the tribulations and sufferings of mortality there is a divine ministry which only the godless soul can wholly fail to discern. To many the loss of wealth has been a boon, a providential means of leading or driving them from the confines of selfish
indulgence to the sunshine and the open, where boundless opportunity waits on effort. Disappointment, sorrow, and affliction may be the expression of an all-wise Father’s kindness.

Consider the lesson of the unwise bee!

“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:5–6). (Improvement Era, Sept. 1914, 1008–9)
Among the numerous sects and churches of the present day, the Latter-day Saints are distinguished as builders of Temples. In this respect they resemble Israel of olden time. It is not surprising that great and widespread interest is manifest respecting this peculiarity of the Church of Jesus Christ of Latter-day Saints, nor that questions are continually arising as to the purpose and motive behind this great labor, and the nature of the ordinances administered in these modern Houses of the Lord. To answer some of these questions, and to place within the reach of earnest inquirers authentic information concerning the doctrine and practice of Temple ministration, this book has been written.

By way of affording means of easy comparison between the Temple-building achievements of past and those of current time, a brief treatment of the sanctuaries of earlier dispensations has been included. While detailed information pertaining to ancient Temples and related sanctuaries is accessible to all, through cyclopedias, Bible dictionaries and works of more special scope, but little concerning the Temples of today and the sacred service therein rendered has been published in separate form. The official "History of the Church of Jesus Christ of Latter-day Saints" contains abundant data on the subject; but the information is distributed through many tomes, and is of access to comparatively few.

Among the special publications in this field, most of which are primarily devoted to the history and description of the Temple at Salt Lake City, are the following:

"Temples: Descriptive and historical sketches of ancient and modern sacred edifices," a pamphlet of 28 pages, by J. M. Sjodahl, Salt Lake City, 1892. This covers the history of the Salt Lake City Temple to the time of the laying of the capstone, April, 1892. The pamphlet contains outline drawings.

"The Salt Lake Temple," an article by James H. Anderson, published in "The Contributor," Vol. XIV, No. 6, April, 1893, 60 pages with numerous illustrations of the Temple at different stages, together with details of
construction, and portraits of Church officials and others connected with the erection of the great structure.

"Historical and descriptive sketch of the Salt Lake Temple," an illustrated pamphlet of 36 pages published by the Deseret News, Salt Lake City, April, 1893.

"A Description of the Great Temple, Salt Lake City, and a statement concerning the purposes for which it has been built," a pamphlet of 40 pages, by D. M. McAllister, Salt Lake City, 1912. This contains half-tone engravings of both exterior and interior views.

In the present undertaking the author has been the recipient of many courtesies and much assistance from the officials of the several Temples, the Church Historian and his assistants, the general authorities of the Church, and many others. To all who have assisted in the pleasing labor his obligations are respectfully acknowledged.

The photographs showing interior views of the Salt Lake City Temple are the work of the C. R. Savage Company, to whom thanks are tendered for liberal, courteous, and efficient service.

James E. Talmage
Salt Lake City, Utah, September 21, 1912.
CHAPTER 1 - A PREVIEW OF THE SUBJECT

Both by derivation and common usage the term "temple," in its literal application, is of restricted and specific meaning. The essential idea of a temple is and ever has been that of a place specially set apart for service regarded as sacred, and of real or assumed sanctity; in a more restricted sense, a temple is a building constructed for and exclusively devoted to sacred rites and ceremonies.

The Latin Templum was the equivalent of the Hebrew Beth Elohim, and signified the abode of Deity; hence, as associated with Divine worship, it meant literally the HOUSE OF THE LORD.

Structures regarded in their entirety as sanctuaries, or enclosing apartments so designated, have been reared in many different ages, both by worshippers of idols and by the followers of the true and living God. Heathen temples of antiquity were regarded as abiding places of the mythical gods and goddesses whose names they bore, and to whose service the structures were dedicated. While the purlieus of such temples were used as places of general assembly and public ceremony, there were always inner precincts, into which only the consecrated priests might enter, and wherein, it was claimed, the presence of the deity was manifest. As evidence of the exclusiveness of ancient temples, even those of heathen origin, we find that the altar of pagan worship stood not within the temple proper, but in front of the entrance. Temples have never been regarded as places of ordinary public assembly, but as sacred enclosures consecrated to the most solemn ceremonials of that particular system of worship, idolatrous or Divine, of which the temple stood as visible symbol and material type.

In olden times the people of Israel were distinguished among nations as the builders of sanctuaries to the name of the living God. This service was specifically required of them by Jehovah, whom they professed to serve. The history of Israel as a nation dates from the exodus. During the two centuries of their enslavement in Egypt, the children of Jacob had grown to be a numerous and powerful people; nevertheless they were in
bondage. In due time, however, their sorrows and supplications came up before the Lord, and He led them forth by the outstretched arm of power. No sooner had they escaped from the environment of Egyptian idolatry, than they were required to prepare a sanctuary, wherein Jehovah would manifest His presence and make known His will as their accepted Lord and King.

The Tabernacle, which from the time of its construction in the wilderness and thence onward throughout the period of wandering and for centuries thereafter, was sacred to Israel as the sanctuary of Jehovah, had been built according to revealed plan and specifications. It was a compact and portable structure as the exigencies of migration required. Though the Tabernacle was but a tent, it was made of the best, the most prized, and the costliest materials the people possessed. This condition of excellence was appropriate and fitting, for the finished structure was a nation’s offering unto the Lord. Its construction was prescribed in minutest detail, both as to design and material; it was in every respect the best the people could give, and Jehovah sanctified the proffered gift by His divine acceptance. In passing, let us be mindful of the fact that whether it be the gift of a man or a nation, the best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparison that best may be.

To the call for material wherewith to build the Tabernacle, there was such willing and liberal response that the need was more than met: "For the stuff they had was sufficient for all the work to make it, and too much." Proclamation was made accordingly, and the people were restrained from bringing more. The artificers and workmen engaged in the making of the Tabernacle were designated by direct revelation, or chosen by divinely appointed authority with special reference to their skill and devotion. The completed Tabernacle, viewed in relation to its surroundings and considered in connection with the circumstances of its creation, was an imposing structure. Its frames were of rare wood, its inner hangings of fine linen and elaborate embroideries with prescribed designs in blue, purple, and scarlet; its middle and outer curtains of choice skins; its metal parts of brass, silver, and gold.
Outside the Tabernacle, but within its enclosing court, stood the altar of sacrifice and the laver or font. The first apartment of the Tabernacle proper was an outer room, or Holy Place; and beyond this, screened from observation by the second veil, was the inner sanctuary, the Most Holy Place, specifically known as the Holy of Holies. In the appointed order, only the priests were permitted to enter the outer apartment; while to the inner place, the "holiest of all," none but the high priest might be admitted, and he but once a year, and then only after a long course of purification and sanctification.

Among the most sacred appurtenances of the Tabernacle was the Ark of the Covenant. This was a casket or chest, made of the best wood obtainable, lined and overlaid with pure gold, and provided with four rings of gold to receive the rods or poles used in carrying the Ark during travel. The Ark contained certain objects of sacred import, such as the golden pot of manna, preserved as a remembrance; and to this were afterward added Aaron's rod that had budded, and the tablets of stone inscribed by the hand of God. When the Tabernacle was set up in the camp of Israel, the Ark was placed within the inner veil, in the Holy of Holies. Resting upon the Ark was the Mercy Seat, surmounted by a pair of cherubim made of beaten gold. From this seat did the Lord manifest His presence, even as promised before either Ark or Tabernacle had been made: "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

No detailed description of the Tabernacle, its appurtenances or furniture, will be attempted at this place; it is sufficient for our present purpose to know that the camp of Israel had such a sanctuary; that it was constructed according to revealed plan; that it was the embodiment of the best the people could give both as to material and workmanship; that it was the offering of the people to their God, and was duly accepted by Him. As shall yet be shown, the Tabernacle was a prototype of the more stable and magnificent Temple by which in course of time it was superseded.

After Israel had become established in the land of promise, when, after four decades of wandering in the wilderness, the covenant people
possessed at last a Canaan of their own, the Tabernacle with its sacred contents was given a resting place in Shiloh; and thither came the tribes to learn the will and word of God. Afterward it was removed to Gibeon and yet later to the City of David, or Zion.

David, the second king of Israel, desired and planned to build a house unto the Lord, declaring that it was unfit that he, the king, should dwell in a palace of cedar, while the sanctuary of God was but a tent. But the Lord spake by the mouth of Nathan the prophet, declining the proposed offering, and making plain the fact that to be acceptable unto Him it was not enough that the gift be appropriate, but that the giver must also be worthy. David, king of Israel, though in many respects a man after God's own heart, had sinned; and his sin had not yet found atonement. Thus spake the king: "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." Nevertheless, David was permitted to gather material for the House of the Lord, which edifice not he, but Solomon, his son, should build.

Soon after Solomon's accession to the throne he set about the labor, which, as heritage and honor, had come to him with his crown. He laid the foundation in the fourth year of his reign, and the building was completed within seven years and a half. With the great wealth accumulated by his kingly father and specifically reserved for the building of the Temple, Solomon was able to put the known world under tribute, and to enlist the co-operation of nations in his great undertaking. The temple workmen numbered scores of thousands, and every department was in charge of master craftsmen. To serve on the great structure in any capacity was an honor; and labor acquired a dignity never before recognized. Masonry became a profession, and the graded orders therein established have endured until this day. The erection of the Temple of Solomon was an epoch-making event, not alone in the history of Israel, but in that of the world.

According to commonly accepted chronology, the Temple was finished about 1005 B. C. In architecture and construction, in design and
costliness, it is known as one of the most remarkable buildings in history. The dedicatory services lasted seven days—a week of holy rejoicing in Israel. With fitting ceremony, the Tabernacle of the Congregation and the sacred Ark of the Covenant were brought into the Temple; and the Ark was deposited in the inner sanctuary, the Most Holy Place. The Lord's gracious acceptance was manifest in the cloud that filled the sacred chambers as the priests withdrew: "So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." Thus did the Temple supersede and include the Tabernacle, of which, indeed, it was the gorgeous successor.

A comparison of the plan of Solomon's Temple with that of the earlier Tabernacle shows that in all essentials of arrangement and proportion the two were so nearly alike as to be practically identical. True, the Tabernacle had but one enclosure, while the Temple was surrounded by courts, but the inner structure itself, the Temple proper, closely followed the earlier design. The dimensions of the Holy of Holies, the Holy Place, and the Porch, were in the Temple exactly double those of the corresponding parts in the Tabernacle.

The glorious pre-eminence of this splendid structure was of brief duration. Thirty-four years after its dedication, and but five years subsequent to the death of Solomon, its decline began; and this decline was soon to develop into general spoliation, and finally to become an actual desecration. Solomon the king, the man of wisdom, the master-builder, had been led astray by the wiles of idolatrous women, and his wayward ways had fostered iniquity in Israel. The nation was no longer a unit; there were factions and sects, parties and creeds, some worshipping on the hill-tops, others under green trees, each party claiming excellence for its own particular shrine. The Temple soon lost its sanctity. The gift became depreciated by the perfidy of the giver, and Jehovah withdrew His protecting presence from the place no longer holy.

The Egyptians, from whose bondage the people had been delivered, were again permitted to oppress Israel. Shishak, king of Egypt, captured Jerusalem—the city of David and the site of the Temple—"and he took away the treasures of the house of the Lord." Part of the aforetime sacred
furniture left by the Egyptians was taken by others, and bestowed upon idols. The work of desecration continued through centuries. Two hundred and sixteen years after the Egyptian spoliation, Ahaz, king of Judah, robbed the Temple of some remaining treasures, and sent part of its remnant of gold and silver as a present to a pagan king whose favor he sought to gain. Furthermore, he removed the altar and the font, and left but a house where once had stood a Temple. Later, Nebuchadnezzar, king of Babylon, completed the despoiling of the Temple, and carried away its few remaining treasures. He then destroyed the building itself by fire.

Thus, about six hundred years before the earthly advent of our Lord, Israel was left without a Temple. The people had divided; there were two kingdoms—Israel and Judah—each at enmity with the other; they had become idolatrous and altogether wicked; the Lord had rejected them and their sanctuary. The Kingdom of Israel, comprising approximately ten of the twelve tribes, had been made subject to Assyria about 721 B. C., and a century later the Kingdom of Judah was subdued by the Babylonians. For seventy years the people of Judah—thereafter known as Jews—remained in captivity, even as had been predicted. Then, under the friendly rule of Cyrus and Darius they were permitted to return to Jerusalem, and once more to rear a Temple in accordance with their faith. In remembrance of the director of the work, the restored Temple is known in history as the Temple of Zerubbabel. The foundations were laid with solemn ceremony; and on that occasion living veterans who remembered the earlier Temple, wept with joy. In spite of legal technicalities and other obstructions, the work continued, and within twenty years after their return from captivity the Jews had a Temple ready for dedication. The Temple of Zerubbabel was finished 515 B. C., specifically on the third day of the month of Adar, in the sixth year of the reign of Darius the king. The dedicatory services followed immediately. While this Temple was greatly inferior in richness of finish and furniture as compared with the splendid Temple of Solomon, it was nevertheless the best the people could build, and the Lord accepted it as an offering typifying the love and devotion of His covenant children. In proof of this Divine acceptance, witness the ministrations of such prophets as Zechariah, Haggai, and Malachi, within its walls.
About sixteen years before the birth of Christ, Herod I, king of Judea, commenced the reconstruction of the then decayed and generally ruinous Temple of Zerubbabel. For five centuries that structure had stood, and doubtless it had become largely a wreck of time. Many incidents in the earthly life of the Savior are associated with the Temple of Herod. It is evident from scripture that while opposed to the degraded and commercial uses to which the Temple had been betrayed, Christ recognized and acknowledged the sanctity of the temple precincts. The Temple of Herod was a sacred structure; by whatsoever name it might have been known, it was to Him the House of the Lord. And then, when the sable curtain descended upon the great tragedy of Calvary, when at last the agonizing cry, "It is finished," ascended from the cross, the veil of the Temple was rent, and the one-time Holy of Holies was bared. The absolute destruction of the Temple had been foretold by our Lord, while yet He lived in the flesh. In the year 70 A.D. the Temple was utterly destroyed by fire in connection with the capture of Jerusalem by the Romans under Titus.

The Temple of Herod was the last temple reared on the eastern hemisphere. From the destruction of that great edifice onward to the time of the re-establishment of the Church of Jesus Christ in the nineteenth century, our only record of temple building is such mention as is found in Nephitechronicles. Book of Mormon scriptures affirm that temples were erected by the Nephite colonists on what is now known as the American continent; but we have few details of construction and fewer facts as to administrative ordinances pertaining to these western temples. The people constructed a Temple about 570 B.C. and this we learn was patterned after the Temple of Solomon, though greatly inferior to that gorgeous structure in grandeur and costliness. It is of interest to read that when the resurrected Lord manifested Himself to the Nephites on the western continent, He found them assembled about the Temple. The Book of Mormon, however, makes no mention of temples even as late as the time of the destruction of the Temple at Jerusalem; and moreover the Nephite nation came to an end within about four centuries after Christ. It is evident, therefore, that on both hemispheres temples ceased to exist in the early
period of the apostasy and the very conception of a Temple in the distinctive sense perished amongst mankind.

For many centuries no offer of a sanctuary was made unto the Lord; indeed, it appears that no need of such was recognized. The apostate church declared that direct communication from God had ceased; and in place of Divine administration a self-constituted government claimed supreme power. It is evident that, as far as the Church was concerned, the voice of the Lord had been silenced; that the people were no longer willing to listen to the word of revelation, and that the government of the Church had been abrogated by human agencies.

When, in the reign of Constantine, a perverted Christianity had become the religion of state, the need of a place wherein God would reveal Himself was still utterly unseen or ignored. True, many edifices, most of them costly and grand, were erected. Of these some were dedicated to Peter and Paul, to James and John; others to the Magdalene and the Virgin; but not one was raised by authority and name to the honor of Jesus, the Christ. Among the multitude of chapels and shrines, of churches and cathedrals, the Son of Man had not a place to call His own. It was declared that the pope, sitting in Rome, was the vicegerent of Christ, and that without revelation he was empowered to declare the will of God.

Not until the Gospel was restored in the nineteenth century, with its ancient powers and privileges, was the Holy Priesthood manifest again among men. And be it remembered that the authority to speak and act in the name of God is essential to a Temple, and a Temple is void without the sacred authority of the Holy Priesthood. In the year of our Lord 1820, Joseph Smith, the prophet of the latest dispensation, then a lad in his fifteenth year, received a Divine manifestation, in which both the Eternal Father and His Son, Jesus Christ, appeared and instructed the youthful suppliant. Through Joseph Smith, the Gospel of old was restored to earth, and the ancient law was re-established. In course of time, through the ministry of the prophet, The Church of Jesus Christ of Latter-day Saints was organized, and its establishment was marked by manifestations of Divine power.
It is a significant fact that this Church, true to the distinction it affirms—that of being the Church of the living God as its name proclaims—began in the very early days of its history to provide for the erection of a temple. The Church was organized as an earthly body-corporate on the sixth of April, A. D. 1830; and, in July of the year following, a revelation was received designating the site of a future temple near Independence, Missouri. The construction of a temple on this chosen spot is yet delayed, as is also the case with another temple-site in Far West Missouri, on which the corner-stones were laid in 1838. The Church holds as a sacred trust the commission to build the temples so located, but as yet the way has not been opened for the consummation of the plan. In the meantime temples in other places have been reared, and already the modern dispensation is marked by the erection of six such sacred edifices.

On the first day of June, 1833, in a revelation to the Prophet Joseph Smith, the Lord directed the immediate building of a holy house, in which He promised to endow His chosen servants with power and authority. The people responded to the call with willingness and devotion. In spite of dire poverty and in the face of unrelenting persecution, the work was carried to completion, and in March, 1836, the first Temple of modern times was dedicated at Kirtland, Ohio. The dedicatory services were marked by Divine manifestations comparable to those attending the offering of the first Temple of olden times; and on later occasions heavenly beings appeared within the sacred precincts with revelations of the Divine will to man. In that place the Lord Jesus was again seen and heard. Within two years from the time of its dedication the Kirtland Temple was abandoned by the people who built it; they were forced to flee because of persecution, and with their departure the sacred Temple became an ordinary house, disowned of the Lord to whose name it had been reared. The building still stands and is used as a meeting-house by a small and comparatively unknown sect.

The migration of the Latter-day Saints was to the west; and they established themselves first in Missouri, and later in Illinois with Nauvoo as the central seat of the Church. Scarcely had they become settled in their new abode when the voice of revelation was heard calling upon the people to again build a house sacred to the name of God.
The corner-stones of the Nauvoo Temple were laid April 6, 1841, and the capstone was placed in position May 24, 1845; each event was celebrated by a solemn assembly and sacred service. Though it was evident that the people would be forced to flee again, and though they knew that the Temple would have to be abandoned soon after completion, they labored with might and diligence to finish and properly furnish the structure. It was dedicated April 30, 1846, though certain portions, such as the baptistry, had been previously dedicated and used in ordinance work. Many of the Saints received their blessings and holy endowments in the Nauvoo Temple, though, even before the completion of the building, the exodus of the people had begun. The Temple was abandoned by those who in poverty and by sacrifice had reared it. In November, 1848, it became a prey to incendiary flames, and in May, 1850, a tornado demolished what remained of the blackened walls.

On the 24th of July, 1847, the "Mormon" pioneers entered the valleys of Utah, while yet the region was Mexican territory, and established a settlement where now stands Salt Lake City. Four days later Brigham Young, prophet and leader, indicated a site in the sage-brush wastes, and, striking the arid ground with his staff, proclaimed, "Here will be the Temple of our God." That site is now the beautiful Temple Block, around which the city has grown. In February, 1853, the area was dedicated with sacred service, and on the 6th of April following, the corner stones of the building were laid to the accompaniment of solemn and imposing ceremony. The Salt Lake City Temple was forty years in building; the capstone was laid on the 6th of April, 1892, and the completed Temple was dedicated one year later.

Of the four Temples already erected in Utah, the one in Salt Lake City was the first begun and the last finished. During its course of construction three other Temples were built by the Latter-day Saints, one at St. George, one at Logan, and one at Manti, Utah. Add to these the two earlier Temples—at Kirtland, Ohio, and at Nauvoo, Illinois—and we have six of these sacred structures already erected in the present and last dispensation of the Priesthood—the dispensation of the fullness of times.
It is not the purpose of the present chapter to consider in detail any particular Temple, either ancient or modern; but rather to show the essential and distinguishing features of Temples, and to make plain the fact that in both ancient and modern times the covenant people have regarded the building of Temples as a labor specifically required at their hands. From what has been said it is plain that a Temple is more than chapel or church, more than synagogue or cathedral; it is a structure erected as the House of the Lord, sacred to the closest communion between the Lord Himself and the Holy Priesthood, and devoted to the highest and most sacred ordinances characteristic of the age or dispensation to which the particular Temple belongs. Moreover, to be indeed a holy Temple—accepted of God, and by Him acknowledged as His House—the offering must have been called for, and both gift and giver must be worthy.

The Church of Jesus Christ of Latter-day Saints proclaims that it is the possessor of the Holy Priesthood again restored to earth, and that it is invested with Divine commission to erect and maintain Temples dedicated to the name and service of the true and living God, and to administer within those sacred structures the ordinances of the Priesthood, the effect of which shall be binding both on earth and beyond the grave.
CHAPTER 2 - SANCTUARIES IN EARLIER DISPENSATIONS

As understood and applied herein, the designation "temple" is restricted to mean an actual structure, reared by man, hallowed and sanctified for the special service of Deity, such service including the authoritative administration of ordinances pertaining to the Holy Priesthood, and not merely a place, however sacred the spot may have become. If sacred places were to be classed with sacred buildings as essentially temples, the category would include many a holy Bethel rarely considered as such. In the more extended application of the term, the Garden in Eden was the first sanctuary of earth, for therein did the Lord first speak unto man and make known the Divine law. So too, Sinai became a sanctuary, for the mount was consecrated as the special abode of the Lord while He communed with the prophet, and issued His decrees. The sanctity of such places was as that of Horeb, where God spake unto Moses from the midst of the flame; and where, as the man approached he was halted by the command: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." A temple, however, is characterized not alone as the place where God reveals Himself to man, but also as the House wherein prescribed ordinances of the Priesthood are solemnized.

THE "TESTIMONY"

Prior to the construction of the Tabernacle in the wilderness, and indeed during the early stages of the memorable journey from Egypt, the people of Israel had a certain depository for sacred things, known as the Testimony. This is definitely mentioned in connection with the following incident. Under Divine direction a vessel of manna was to be preserved, lest the people forget the power and goodness of God, by which they had been fed:
"And Moses said. This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

"And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

"As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept."

There appears little room for doubt that the Testimony here referred to was a material structure, and that its name is suggestive of Divine witness as to its sacred character. Inasmuch as the account of the exodus contains no mention of the making of such a structure, and moreover as its existence and use were definitely affirmed before the people had had time or opportunity to shape it in the wilderness, it would seem that they must have brought the sacred Testimony with them from Egypt. This incident is of interest and importance as indicating the existence of a holy sanctuary during the formative stages of Israel's growth as a nation, and while the people were in subjection to idolatrous rulers. This application of the term Testimony must not be confused with later usage by which the tables of stone bearing the divinely inscribed Decalogue are so designated. It is to be noted further that the Tabernacle, wherein was housed the Ark of the Covenant containing the sacred tables of stone, is distinctively called the Tabernacle of Testimony. These several uses of the term lead to no ambiguity if the context be duly considered in each case.

THE PROVISIONAL TABERNACLE

While Moses communed with the Lord on Sinai, the people, left for a time to themselves, set up a golden calf in imitation of Apis, an Egyptian idol; and in consequence of their idolatrous orgies, the Lord's anger was kindled against them. During the period of their consequent estrangement, before a reconciliation had been effected between Jehovah and His people, Divine manifestations ceased within the camp and only afar off could the
Lord be found. In connection with this condition we read of the establishment of a temporary place of meeting—possibly the dwelling tent of Moses, which became sanctified by the Divine Presence. Thus runs the record:

"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that everyone which sought the Lord went out into the tabernacle of the congregation, which was without the camp.

"And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

That the tent here called the Tabernacle of the Congregation is not the elaborate and costly structure specially built as the Lord directed, is evident from the fact that the greater and more enduring Tabernacle had not been constructed at the time referred to in the scripture last cited. Unlike the later Tabernacle, which was set up in the center of the camp with the tribes massed about it in specified order, this Provisional Tabernacle was pitched outside the camp—a far off—perhaps as an indication of the Lord's withdrawal following Israel's idolatrous turning away from Him. That the Provisional Tabernacle was, however, a holy sanctuary is attested by the personal communion therein between Jehovah and His servant Moses.

THE TABERNACLE OF THE CONGREGATION
From amidst the clouds, and to the accompaniments of thunders and lightnings on Sinai, the Lord gave unto Moses the law and the testimony. Not alone did Moses there talk with the Lord in person, but by Divine command, Aaron and his sons Nadab and Abihu, together with seventy of the elders of Israel, went up upon the mountain and did see God, even the God of Israel. Over Sinai the glory of the Lord abode for many days: "And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights."

When he descended Moses bore with him the commission to call upon the children of Israel for contributions and offerings of their substance and all their precious things, such as would be suitable for the construction of a sanctuary for service in the wilderness.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

"And this is the offering which ye shall take of them; gold, and silver, and brass,

"And blue, and purple, and scarlet, and fine linen, and goats' hair,

"And rams' skins dyed red, and badgers' skins, and shittim wood,

"Oil for the light, spices for anointing oil, and for sweet incense,

"Onyx stones, and stones to be set in the ephod, and in the breastplate.

"And let them make me a sanctuary; that I may dwell among them.

"According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

The response of the people was so liberal and prompt that a surplus of material was soon amassed.

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.
"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

"For the stuff they had was sufficient for all the work to make it, and too much."

Divine direction was manifest in the appointment of men who should be in charge of the labor. Bezaleel, the son of Uri, and Aholiab, the son of Ahisamach, were designated by revelation as the master craftsmen under whose direction the other workers should labor until all had been finished in direct accord with the revealed pattern and plan. And when so finished it was the embodiment of the best in material and workmanship.

The Tabernacle stood in an outer enclosure or court, walled in by canvas screens with entrance curtains finely embroidered. The curtains that formed the walls of the court were suspended from pillars, which stood at intervals along the sides of an oblong. The longer walls ran east and west, with the main entrance to the enclosure on the eastern side. Of the two squares within the curtains, the easterly was reserved for assemblies of the people, while the square to the west constituted the more sacred area pertaining to the Tabernacle itself.

The entire space so enclosed covered one hundred cubits east and west and fifty cubits north and south, or approximately one hundred and fifty feet by seventy-five feet. In the easterly section, and therefore removed from the Tabernacle, stood the altar of burnt-offerings. Between the altar and the Tabernacle stood the laver; this was a large vessel of brass standing upon a pedestal and containing water for the ceremonial cleansing of the hands and feet of the priests. It is interesting to note that the laver and its supporting pedestal were made by special contribution of the women, who gave their brazen mirrors for this purpose. The Tabernacle stood with its longer axis east and west, and with its entrance on the easterly side. The structure was but thirty cubits long by ten cubits broad, or forty-five by fifteen feet; these are the dimensions given by Josephus, and they are practically in accord with the description in Exodus, which
states that the walls comprised twenty boards on a side, each board one and a half cubits wide; at the west end there were six boards, each one and a half cubits wide or nine cubits in all; these with the angle posts would make the entire breadth equal to that given by Josephus, ten cubits. The boards of the walls were held together by tenon-joints having sockets of silver, two to each board; the boards themselves were overlaid with gold and were provided with rings of the same metal to receive the bars, which also were overlaid with gold.

It will be seen that the Tabernacle was but a small structure, entirely unsuited to the accommodation of large assemblies, but it is to be remembered that for such it was never intended. Within the Tabernacle, only the appointed bearers of the Priesthood officiated; and of these none but the few actually engaged in the service of the day could be admitted.

The Tabernacle was divided by a curtain, specifically called the Veil, into two compartments, the outer of which was known as the Holy Place, and the inner as the Most Holy Place or Holy of Holies. Josephus and some others state that the Tabernacle comprised three parts; the third division, however, was really outside the main tent and appeared as a porch at the east end, five cubits deep, and extending across the entire front. The Veil, which separated the Holy Place from the Holy of Holies, was of fine workmanship, "of blue, and purple, and scarlet, and fine twined linen of cunning work," and was embroidered with cherubim. It was hung upon four pillars of wood overlaid with gold; the hooks were of gold and the sockets of silver. The wood used for these pillars, as indeed that used in other parts of the structure, was the rare, costly, and durable shittim or acacia, sometimes known as thorn-wood. Beyond the Veil the enclosure was most holy, and therein was placed the Ark of the Covenant with its Mercy Seat bearing the sacred cherubim, the description of which appears in the record as follows:

"And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:
"And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

"And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

"And he made staves of shittim wood, and overlaid them with gold.

"And he put the staves into the rings by the sides of the ark, to bear the ark.

"And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and half the breadth thereof.

"And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat:

"One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

"And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims."

Outside the Veil, yet within the Tabernacle, was the Holy Place; in this were placed the table of shewbread, the altar of incense, and the golden seven-branched candlestick.

The rich fabrics of delicate workmanship forming the walls and roof of the Tabernacle were protected by coarser hangings of goats' hair, and these in turn by a covering of skins. The structure as completed is referred to in the scripture sometimes as the Tent of the Congregation and at others as the Tabernacle of the Congregation; the former expression occurs thirteen times, the latter one hundred and thirty-three times; yet notwithstanding this difference, the original in each case was Ohel Moed, the best authenticated translation of which is the Tent of Meeting. Let it not be supposed, however, that this means in the ordinary sense a meeting-house, for the meeting here expressed is not that of a concourse of worshippers, but the place of communion between God and His
Priesthood. The Tent of Meeting, or the Tabernacle of the Congregation, in Israel, was the Lord's tent wherein He met the authorized representatives of His people.

On the first day of the second year following Israel's exodus from Egypt, the Tabernacle was set up for the first time, and all the sacred furniture was disposed according to the direct commands of the Lord. The veil was hung, and the place was consecrated as a most holy spot, ineffably sacred as the dwelling place of Jehovah. Then, even as on Sinai a cloud had shrouded the temporary abiding place of God, so was it with the Tabernacle:

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

"And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon and the glory of the Lord filled the tabernacle.

"And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

"But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

"For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

The all-pervading and all-controlling thought in the erection of this portable sanctuary was that of expressing the close association between Jehovah and His people. The people were to consider themselves specifically the people of God, and amongst them should be His dwelling, surpassing in a transcendent degree the presence of the gods of wood and stone housed among the idolatrous nations with whom Israel had to contend. This thought was expressed in the earliest commandment respecting the building of the Tabernacle: "And let them make me a sanctuary; that I may dwell among them."
Even more truly indispensable than Tabernacle or Temple, in the maintenance of close relationship with Deity, is the Priesthood. It was therefore to be expected that with the establishment of a holy sanctuary, appointments and ordinations should be made whereby men would be truly set apart to the sacred offices of the Priesthood. While Moses was the great high priest of Israel, standing at the head of a distinctive dispensation of Divine authority and power, there were many priestly functions pertaining to the less exalted orders, and unto these Aaron and his four sons, Nadab, Abihu, Eleazer, and Ithamar, were set apart. As the Tabernacle had been built under express direction extending even into minute detail, so the ministrations of the Priesthood were prescribed and the order of worship was established, whereby the people should be reminded that amongst them dwelt Jehovah, before whom they should set none other gods.

The Tabernacle was prepared primarily for migratory service; its parts therefore were separately finished and so fitted as to permit of easy putting together or taking apart. When set up within its court, the Tabernacle occupied the place of honor in the center of the camp.

On the east, and therefore immediately before the entrance to the court, were the tents of the Priests; while on the other three sides the Levites were encamped. These, being closest in attendance have been likened to the body-guard of the Great King whose throne was within the sanctuary; and beyond them were stationed the other tribes in order of established precedence. While dismantled and in transit, when the people were on the march, the Tabernacle still held the central place; its bearers were the Levites, and the whole army of Israel was its guard.

Until Israel had become permanently established in the land of promise, the Tabernacle of the Congregation had but temporary resting places. As the people moved the sanctuary was carried, until it found a somewhat more permanent home at Shiloh. There, at the door of the Tabernacle, the final apportionment of Canaan among the tribes was made. There it remained during the period of the Judges, and until after the Ark of God had been allowed to pass from the custody of Israel to that of the Philistines, because of sin. The glory of the sanctuary was largely lost, and though the Tabernacle continued in existence its sacred service was in
abeyance. Sadly was the truth declared, "The glory is departed from Israel: for the ark of God is taken." There is evidence that for a short time during the reign of Saul, the Tabernacle was established at Nob; for there we find the priest Ahimelech maintaining the service of the shew-bread, but the Ark of the Covenant was certainly not there. We next learn of the Tabernacle having been set up at Gibeon, though the conditions resulting in its removal thither are not fully stated. The Ark was housed in another tent, and finally both were brought into the splendid Temple of Solomon by which all earlier sanctuaries were superseded.

THE THIRD TABERNACLE

Yet another tent of sanctuary was made and used in Israel prior to the erection of the great Temple. This we may call for convenience the Third Tabernacle; it was erected by David the king, in his own city, as a shelter for the Ark of the Covenant. As already cited, the scriptural record tells of the capture of the Ark by the Philistines, and of its return to Israel. This incident occurred during the latter part of the administration of the Judges, before Israel had bowed to a king in Canaan.

Throughout the reign of Saul, the Ark remained under the roof of a private dwelling; wherein, however, a priest was maintained for its care and ministry. One of the early acts of David after he became king, was to plan the removal of the Ark to a more suitable situation. In the course of this removal, Uzzah was stricken, because without authority he essayed to take hold of the sacred vessel; and this manifestation of Divine displeasure so affected David that he delayed his purpose of setting up the Ark in his own city and placed it in another private house—that of Obed-edom the Gittite. While the Ark remained beneath that roof the household was blessed and prospered. In course of time the original plan was carried into effect and the Ark was set up in a tent specially prepared for its reception in the City of David: "And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord."
Thus, during the reign of David there were two places regarded as sanctuaries; and the worship of the people was divided. Solomon appears to have acknowledged the sanctity of both places—the resting place of the Ark at Jerusalem and the place of the Tabernacle of the Congregation at Gibeon. Through him both shrines were again brought together.

THE TEMPLE OF SOLOMON

Scarcely had the Ark of the Covenant been deposited at the capital of the kingdom—the City of David,—when the king became desirous of erecting for its accommodation a more enduring shelter than the tent in which it had been installed with pomp and ceremony. It appears that the conscience of the king was troubled by the thought that he was better housed than was the sanctuary of the Lord: "Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." It was David's desire to build a suitable House for the Lord and Nathan the prophet at first encouraged the undertaking. The Lord spake to Nathan however, and directed him to decline the king's proffered gift. Although Jehovah had been without a fixed place recognized by the people as His, though as He said He had not dwelt in a house amongst Israel, but had gone from tent to tent and from one tabernacle to another, though as the context implies, the Lord had been neglected in the long delay attending the erection of a house to His name, nevertheless David could not be honored with the commission or even the permission to build such a house for he was accounted a man of blood. Let us not undertake to judge the extent of David's offending; to do so would be to usurp the Divine prerogative; it is enough for us to know that even the gift of royalty may be declined if there be aught requiring reconciliation between the mortal and his God. David, however, was permitted to provide means and to gather material which afterward should be used in the erection of the Temple, moreover, the very site on which the great building was subsequently erected was chosen and sanctified through his agency. A great pestilence had fallen upon Israel, and the Angel of the Lord, sent forth with the warrant of destruction, was seen by David, standing, sword in hand, on Mount
Moriah at the threshing floor of Araunah the Jebusite. That spot, hallowed by the presence of a heavenly messenger, though that messenger was the Angel of Death, was marked by the erection of an altar, as the Lord directed through the prophet Gad.

As David realized that his years of life were few, he laid upon Solomon, his son and chosen successor, the solemn charge to build the house he had been forbidden to build. The king dwelt pathetically upon his own disqualification, and then repeated the Lord's promise of acceptance at the hand of Solomon. The scriptural record runs thus:

"So David prepared abundantly before his death.
"Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.
"And David said to Solomon. My son, as for me, it was in my mind to build an house unto the name of the Lord my God:
"But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.
"Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.
"He shall build an house for my name; and he shall be my son, and I will be his father: and I will establish the throne of his kingdom over Israel forever.
"Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.
"Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.
"Then shalt thou prosper, if thou takest heed to fulfill the statues and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.
"Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

"Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

"Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee.

"David also commanded all the princes of Israel to help Solomon his son, saying,

"Is not the Lord your God with you? And hath he not given you rest on every side? For he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people.

"Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord."

David gave Solomon detailed instructions as to the design and specifications of the house and its appurtenances, the plan of the porch and that of both the main structure and the accessory buildings, "and the pattern of all that he had by the Spirit." Furthermore he gave directions as to the ministry of the various courses of Priests and Levites, "and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord."

The actual work of construction was begun in the fourth year of Solomon's reign, and the Temple was ready for dedication in the twelfth, or about 1005 B. C. At the inception of the labor, Solomon entered into an agreement with Hiram, a neighboring king, whereby the resources of Tyre and Sidon were annexed in the great undertaking. Through this alliance the splendid forests of Lebanon were made accessible; cedar, and fir, and other trees were felled and floated by the thousand to the most convenient
point for land transportation to Jerusalem. It had been previously explained
to Hiram that the demand would be a heavy one, for, as Solomon had said:
"The house which I build is great: for great is our God above all gods."
Sidonian hewers were put to work,—the most skilful of all known woodmen;
and the timbers of Lebanon were supplied in abundance. The extent of the
demand may be judged from the enormous payment proffered and made
by Solomon.

Israelitish workmen were employed in great numbers, both in co-
operation with the Sidonians and at home. Thus we read:

"And King Solomon raised a levy out of all Israel; and the levy was
thirty thousand men.

"And he sent them to Lebanon, ten thousand a month by courses: a
month they were in Lebanon, and two months at home: and Adoniram was
over the levy.

"And Solomon had threescore and ten thousand that bare burdens,
and fourscore thousand hewers in the mountains;

"Beside the chief of Solomon's officers which were over the work,
three thousand and three hundred, which ruled over the people that
wrought in the work.

"And the king commanded, and they brought great stones, costly
stones, and hewed stones, to lay the foundation of the house.

"And Solomon's builders and Hiram's builders did hew them, and the
stonesquarers: so they prepared timber and stones to build the house."

For the successful employment of such great numbers of workmen
an effective system of organization was necessary; we are not surprised,
therefore, in reading that thirty-three hundred overseers were in service.
The efficiency of the system is attested by the success attending the great
undertaking. The Israelites and the men of Tyre and Sidon worked in
harmony, and much of the building material was shaped by pattern and
measurement in forest and quarry; therefore "the house, when it was in
building, was built of stone made ready before it was brought thither; so
that there was neither hammer nor ax nor any tool of iron heard in the
house, while it was in building."

Our primary source of information relating to the erection of the great
Temple is the scriptural record contained in I Kings, chapters 6 and 7; a
later account appears in II Chronicles, chapter 3 and 4, which account as
well as the description given by Josephus appears to have been derived
from the record first cited.

In general, the design of Solomon's Temple was that of the specially
constructed Tabernacle of the Congregation, though the dimensions of the
Temple were double those of the Tabernacle. It will be remembered that
the porch of the Tabernacle was five cubits deep; that of the Temple
measured ten cubits in depth; in each case the porch extended across the
full width of the house. The Holy Place, or first compartment within the
walls, was twenty cubits long, ten cubits wide and ten high in the
Tabernacle; that of the Temple was forty by twenty cubits and twenty cubits
high. The inner sanctuary, Oracle, or Holy of Holies, in the Tabernacle was
cubical and measured ten cubits each way; in the Temple this sacred
enclosure was a cube of twenty cubits. Thus the ground plan of the
Tabernacle covered thirty-five by twenty cubits, and that of the Temple
seventy cubits by forty. These measurements do not take into account the
side chambers, which in the Tabernacle were five cubits wide; those
connected with the Temple measured ten cubits in extreme width; with
these included, the entire area of the Tabernacle was forty by twenty
cubits, and that of the Temple eighty by forty cubits; or, at the usually
accepted equivalent for the cubit, sixty by thirty feet for the Tabernacle, and
one hundred and twenty feet by sixty feet for the Temple. In height the
same relation was maintained; the Tabernacle rose fifteen cubits and the
Temple thirty cubits. The Temple porch appears to have towered above the
height of the main structure.

In the porch, standing as a guard at the threshold of the Temple,
were two brazen pillars, of elaborate design, and doubtless of emblematical
significance. They were regarded as of such importance as to merit
detailed description, and the name of their maker was inscribed in the
Temple archives. They were wrought by Hiram of Tyre,—not the king who
bore the same name—but a master-artisan, skilled in the working of brass. Hiram fashioned the pillars, each twelve cubits in circumference and eighteen cubits high exclusive of the massive chapiters, which were ornamented with pomegranates and lily work. The pillar at the right of the entrance was named Jachin, meaning "He shall establish," and that at the left was called Boaz, signifying "In it is strength." Whatever deeper meaning may have been attached to these massive columns, their suggestive symbolism of strength and firmness is plainly apparent. As to whether they actually supported the roof of the porch, or were free, standing as embellishments and symbols alone, the scriptural text is not definite.

The walls of the great Temple were of hewn stone, yet on the inside no stone was visible; for the walls were wainscoted from floor to ceiling with cedar, richly decorated with carvings of flowers, trees, and other designs, and the flooring was of fir. Moreover, the interior was richly embellished with overlaid work in pure gold. The partition by which the Oracle or Holy of Holies was divided off, corresponding to the veil in the Tabernacle, was thus overlaid, and was hung with chains of gold. The cherubim that stood as the symbol of guardianship over the Oracle were of olive wood, covered with gold, the precious metal being fitted upon the carved work.

The vestibule or porch stood at the east end; and this constituted the only entrance to the Temple proper. On the other three sides, therefore surrounding both the Holy Place and the Oracle, were numerous small chambers, built in three tiers or stories. The width of these was five cubits in the lowest story, six cubits in the middle, and seven cubits in the top story; this peculiarity in width increasing with height was made possible by the decrease in the thickness of the walls. By this rebatement of the walls, the cedarn chambers were well supported yet they formed no part of the main structure; it was so designed "that the beams should not be fastened in the walls of the house." These small apartments were therefore "chambers round about, against the walls of the house," yet of independent construction. From the mention made by Ezekiel these chambers are supposed to have numbered thirty, though no precise specification is found. They were probably used for service required of the priests aside from the ceremonial labor connected with the general ritual. Entrance to
these chambers was provided on the right side of the building with winding
stairs leading to the upper rooms. Above the level of the upper chambers
were windows by which the outer apartment or Holy Place was lighted; the
Holy of Holies, however, was without natural light.

The furniture within the Temple comprised but few objects, yet every
piece was of special design and for exclusive use. In the Holy Place stood
the table, or a series of tables to bear the sacred shew-bread. Mention is
made also of an altar of gold, and of ten candlesticks of pure gold set in
front of the entrance to the Oracle, five on either side; furthermore there
were tongs of gold, bowls and snuffers, basins and spoons. The Oracle
was prepared for the reception of the Ark of the Covenant, and to
overshadow that holy vessel there were prepared the two great cherubim,
each ten cubits high; these were of olive wood overlaid with gold.

The Temple stood within walled enclosures, generally spoken of as
outer and inner courts respectively. The wall of the inner court is described
as consisting of three courses of hewn stone, in which was set a course of
cedar beams. This corresponded to the single enclosure of the ancient
Tabernacle. Inasmuch as all the specified measurements show the Temple
to have been double the size of the Tabernacle, this court may have been
of corresponding proportion; it is therefore generally believed to have
extended one hundred cubits north and south and two hundred cubits east
and west.

Within the court, "before the porch of the Lord" stood the altar of
sacrifice. This was of brass twenty cubits square and ten cubits high. To
the service of the altar belonged many of the utensils such as basins, pots,
and shovels, specially made under the direction of the master craftsman,
Hiram of Tyre. Another prominent object within the court was the molten
sea, called also the brazen sea. This great font measured thirty cubits in
circumference and stood five cubits high, and was richly ornamented. The
walls were a hand-breadth in thickness, and the brim was embellished with
flower work. It was mounted on twelve brazen oxen, arranged in groups of
three, the groups facing respectively north, south, east and west. The great
font stood between the altar and the porch "on the right side of the house,
eastward, over against the south." Associated with the molten sea were ten
smaller vessels called lavers, mounted on bases of special construction and provided with wheels to facilitate removal. The lavers were used in connection with the service of the altar, for the washing of the offerings; but the main font or molten sea was reserved for the ceremonial cleansing of the priests.

When the House of the Lord was completed, elaborate preparations were made for its dedication. First came the installation of the Ark of the Covenant and its appurtenances, the Tabernacle of the Congregation, and the holy vessels. With great solemnity and to the accompaniment of ceremonial sacrifice, the Ark was brought by the priests and placed within the Holy of Holies beneath the wings of the cherubim. At this time the Ark contained only the two tables of stone "which Moses put there." The staves by which the Ark was borne were so drawn out as to be visible from within the Holy Place, and then "it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."

Then Solomon addressed the assembled multitude, reciting the circumstances under which the building of the Temple had been conceived by his father David and executed by himself, and proclaiming the mercy and goodness of Israel's God. Standing before the altar of the Lord, in the court of the Temple, the king spread forth his hands toward heaven, and offered the dedicatory prayer. The king then blessed the people, saying "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us."

The principal services with the attendant festivities lasted seven days, and "on the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people."
For only a third of a century did this splendid edifice maintain its supremacy and glory. In the later years of his reign Solomon had done wickedly in the sight of God and the people had not been slow to follow their king in evil paths. Israel had grown weak in their allegiance to Jehovah and had gone after strange gods. Following the death of Solomon the nation was disrupted. In the fifth year of the reign of Rehoboam, Shishak king of Egypt besieged the City of David and even despoiled the Temple and carried away part of the sacred treasures. Next, Jehoash, king of one part of the divided nation, took away gold and silver and sacred vessels from the House of the Lord and carried them into Samaria. It is thus shown that the desecration of the Temple was not effected wholly by the enemies of Israel; the people to whom the House had once been sacred contributed to its profanation. Ahaz, the wicked king of Judah, removed the altar from its place and substituted therefore another fashioned by his own order after the pattern of the altars of the heathen; moreover he took down the molten sea and dismantled the lavers. Mannasseh, another evil king who reigned in Judah, followed after Baal and set up idolatrous shrines within the very precincts of the Temple. The precious things of the House of the Lord were used as barter between kings. So, Asa king of Judah purchased the aid of Ben-hadad, to fight against Israel; so also did Jehoash purchase peace from Hazael king of Syria; and so did Hezekiah strip the House of the Lord for plunder wherewith to pay tribute to the Assyrians.

Some attempts were made to repair the worst of the ravages upon and within the Temple but it seemed that the House had been abandoned to its fate. In the year 586 B. C., Nebuchadnezzar, king of Babylon, completed the destruction of the Temple in connection with his conquest of the kingdom of Judah. Whatever of value was yet there he carried away, and the building was destroyed by fire.

There occurs yet one later mention of some of the vessels that had been made for the service of Jehovah,—when they were brought out to crown the triumph of Belshazzar in his heathenish feast. Then was manifest the displeasure of the Lord, and the trembling king heard from the lips of Daniel his doom,—for he had been unmindful of the fate that had overtaken his father, and had lifted up himself against the Lord of heaven;
and had brought out the vessels of the house of God that he and his lords, his wives and his concubines might drink wine therefrom; and he had praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; but the God in whose hand was his breath and whose were all his ways had he not glorified. He had been weighed in the balances and was found wanting; and his kingdom was taken from him. That night, Belshazzar the king was slain.

THE TEMPLE OF EZEKIEL'S VISION

In the twenty-fifth year of the Babylonian captivity, while yet the people of Israel were in exile in a strange land, the word of the Lord came to the prophet Ezekiel; the power of God rested upon him; and he saw in vision a glorious Temple, the plan of which he minutely described. As to whether the prophet himself considered the design so shown as one to be subsequently realized, or as but a grand yet unattainable ideal, is not declared. Certain it is that the Temple of the vision has not yet been built.

In most of its essential features Ezekiel's ideal followed closely the plan of Solomon's Temple; so close, indeed, is the resemblance, that many of the details specified by Ezekiel have been accepted as those of the splendid edifice destroyed by Nebuchadnezzar. A predominant characteristic of the Temple described by Ezekiel was the spaciousness of its premises and the symmetry of both the Holy House and its associated buildings. The area was to be a square of five hundred cubits, walled about and provided with a gateway and arches on each of three sides; on the west side the wall was to be unbroken by arch or portal. At each of the gateways were little chambers regarded as lodges, and provided with porches. In the outer court were other chambers. The entire area was to be elevated, and a flight of steps led to each gateway. In the inner court was seen the great altar, standing before the House, and occupying the center of a square of one hundred cubits. Ample provision was made for every variety of sacrifice and offering, and for the accommodation of the priests, the singers, and all engaged in the holy ritual. The main structure comprised a Porch, a Holy Place, and an inner sanctuary or Most Holy Place, the last named elevated above the rest and reached by steps. The
plan provided for even greater exclusiveness than had characterized the sacred area of the Temple of Solomon; the double courts contributed to this end. The service of the Temple was prescribed in detail; the ordinances of the altar, the duties of the priests, the ministry of the Levites, the regulations governing oblations and feasts were all set forth.

The immediate purpose of this revelation through the vision of the prophet appears to have been that of awakening the people of Israel to a realization of their fallen state and a conception of their departed glory. The prophet was thus commanded:

"Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

"And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

"This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house."

THE TEMPLE OF ZERUBBABEL

For three score years and ten the Jews had grieved and groaned under Babylonian rule. The greater part of the once proud Kingdom of Judah had been carried away captive, and such as remained in the land of their fathers had lost their national status and had become largely merged with the Gentiles. With dreadful exactness had been fulfilled the dire prediction of Jeremiah. Through that prophet the Lord had spoken, saying:

"Therefore thus saith the Lord of hosts; Because ye have not heard my words,

"Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring
them against this land, and against the inhabitants thereof, and against all these nations around about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."

However, the gloom of the saddening prophecy had been lightened by one ray of hope and promise—the assurance that when the seventy years of the Lord's chastisement had been completed, the people should return to the land of their inheritance, and once again be recognized as the Lord's own. In the encouragement of that hope the people had lived; by its inspiration their prophets, even while in captivity, had sought the Lord, and declared His will to the people; by its light Ezekiel had seen in the vision of seership the re-establishment of his people and the possibility of a Temple greater and grander than the first. In due time the God of Israel made good His word, and vindicated anew His power as King of kings; He ruled and overruled the passions of nations and the acts of earthly rulers, and once again brought His people from the land of their bondage. Persia had become the controlling power among the nations, and by decree of the Persian king, Judah was emancipated. Behold the power of God in directing the rulers among mortals:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

"Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.
"And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

Under this gracious permission the people returned to the land of their fathers, and set about the work of building anew a House to the Lord. Cyrus had issued his royal decree that the structure be worthy the great Name to which it was to be reared—the foundations were to be strongly laid; the height was to be three score cubits, and the breadth the same; there were to be set three rows of great stones and a row of new timber; moreover, the expenses were to be met by the royal treasury. The king restored to the people the vessels that had been taken by Nebuchadnezzar from the first Temple,—all these, numbering many thousands, were formally delivered by the king's treasurer.

So great was the enthusiasm of the people, so strong their desire to have individual part in the holy undertaking, that many who had been careless of their heritage now claimed priestly standing; but, as their genealogy had not been preserved, they were debarred from the priesthood, though permitted to return with the rest. The prerogatives of the priestly order were denied them until one would arise with power to declare their genealogy through Urim and Thummim.

Zerubbabel and Jeshua had charge of the work; and without delay they built anew the altar of the God of Israel and re-established the ritual of sacrifice, and the observance of the sacred festivals. Masons and carpenters, workmen and artisans of all kinds and degrees were brought into service; again were Tyre and Sidon put under friendly tribute, and once more the wealth of the forests of Lebanon was brought to Jerusalem. Priests and Levites were marshalled in order as of old, and the sound of trumpets and cymbals was mingled with the voices of the singers. Is there cause for wonder that as the foundations were laid, old men who remembered the first House and its glory wept aloud and shouted in their tearful joy?
But adversaries arose who put obstacles in the way of the builders. The people of Canaan—Israelites who had forgotten their allegiance to God, and had mingled with idolaters, took offense at the activity of the returned Jews. At first they offered to assist in the work, but being refused recognition because of their idolatrous associations, they became obstructionists, and "weakened the hands of the people of Judah, and troubled them in building; and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." The claim was made that of old the people of Judah had been a trouble to other nations, and that with the restoration of their Temple they would again become seditious. At last the protests and charges reached Darius, the reigning monarch; and he, having investigated the whole matter, issued a decree, that not only should the Jews be free from interruption in the building of the Temple, but that a portion of the king's tribute, the regular taxes of the land, should be devoted to the work; and, said the king:

"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

With such support the people soon completed the building. Though nearly twenty years elapsed between the laying of the foundation and the finishing, the greater part of the labor was done during the last four years. The dedicatory services were solemn and inspiring. For seven days the Feast of Unleavened Bread was observed; the Passover was eaten by those who had returned from captivity and by such others as had "separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel."

This, the second Temple, was finished in the year 515 B. C.; it is known in history as the Temple of Zerubbabel. In general plan it was patterned after the Temple of Solomon, though in many of its dimensions it exceeded its prototype. The court was divided into a section for priests only
and another for the public; according to Josephus the division was effected by a wooden railing. An altar of unhewn stone was erected in place of the great brazen alter of old. The Holy Place was graced by but one candlestick instead of ten; and by a single table for the shew-bread instead of the ten tables overlaid with gold which stood in the first Temple. We read also of a golden altar of incense, and of some minor appurtenances. The Most Holy Place was empty, for the Ark of the Covenant had not been known after the people had gone into captivity.

In many respects the Temple of Zerubbabel appeared poor in comparison with its splendid predecessor and in certain particulars, indeed, it ranked lower than the ancient Tabernacle of the Congregation—the sanctuary of the nomadic tribes. Critical scholars specify the following features characteristic of the Temple of Solomon and lacking in the Temple of Zerubbabel: (1) the Ark of the Covenant; (2) the sacred fire; (3) the Shekinah, or glory of the Lord, manifested of old as the Divine Presence; (4) the Urim and Thummim, by which Jehovah made plain His will to the priests of the Aaronic order; (5) the genius or spirit of prophecy, indicative of the closest communion between mortals and their God. Notwithstanding these differences the Temple of Zerubbabel was recognized of God and was undoubtedly the site or seat of Divine revelation to duly constituted prophets.

The inferiority of the second Temple as compared with the first is generally conceded; the difference, however, was rather in matter of splendor than in point of size. But even such glory as it did possess was not to be long maintained. Again the people became recreant to their God, and the voice of the prophet was unheeded. Again did Jehovah permit the heathen to oppress Judah. Of the later history of this Temple the Biblical record gives but few details; but from other sources we learn of its vicissitudes. In connection with the Maccabean persecution the House of the Lord was profaned. A Syrian king, Antiochus Epiphanes, captured Jerusalem (168 to 165 B.C.) and perpetrated blasphemous outrage against the religion of the people. He plundered the Temple and carried away its golden candlestick, its golden altar of incense, its table of shewbread, and even tore down the sacred veils, which were of fine linen
and scarlet. His malignity was carried so far that he purposely desecrated the altar of sacrifice by offering swine thereon, and erected a heathen altar within the sacred enclosure. Not content with the violation of the Temple, this wicked monarch had altars erected in the towns and ordered the offering of unclean beasts upon them. The rite of circumcision was forbidden on pain of death, and the worship of Jehovah was declared a crime. As a result of this persecution many of the Jews apostatized, and declared that they belonged to the Medes and Persians—the nations from whose dominion they had been delivered by the power of God.

Among those who remained true to the religion of their fathers was Mattathias, who was a priest, and a man of prominence. He was besought to offer heathen sacrifice; not only did he refuse but in righteous indignation he slew those who did attempt the sacrilege. This act led to further strife and for three years the struggle continued. Judas, son of Mattathias, came into prominence and is known as Judas Maccabeus,—the first of the Maccabees. Under his leadership the people returned to Jerusalem and found the Temple deserted, as it had been left by the army of Antiochus. Its gates had been broken down and burned; and within the walls weeds were growing. Judas tried to cleanse and rehabilitate the House; he brought in new vessels, and replaced the candlestick, the altar of incense, the table of shewbread, and the veils, and built a new altar for burnt offerings. Then in the year 163 B. C. the House was rededicated; and the occasion was remembered in annual festival thereafter under the name of the Feast of Dedication.

In the interest of self-preservation the Jews entered into an alliance with the Romans, who eventually became their masters. During the reign of the Maccabees the Temple fell into decay, and when the last of that dynasty had been succeeded by Herod the Great, the House was little more than a ruin. Nevertheless the priestly orders had been maintained; and some semblance of ritualistic worship had continued. The history of the Temple of Zerubbabel is merged with that of the Temple of Herod.

THE TEMPLE OF HEROD
In the year 37 B. C. Herod I, known in history as Herod the Great, was established on the throne as King of Judea. He had already served successively as procurator and tetrarch, and, indeed, had been king in name for some time prior to his enthronement, during which period he had been in hostile conflict with the people over whom the decree of the Roman Senate had made him ruler. He came to the throne noted for arrogance and cruelty; and his reign was one of tyranny, in which even family relationship and the closest ties of blood proved unavailing to protect the victims of his displeasure. In the early part of his reign he put to death nearly all the members of the Sanhedrin, the great Jewish Council, and throughout he ruled with increasing severity. Nevertheless he was successful in maintaining peace with other governments, and by his Roman masters was accounted an able ruler. Among his acts of cruelty was the slaughter of the babes of Bethlehem, a murder planned and executed in the hope of including among the victims the Child Jesus.

Such is the character of the man who proposed to replace the time-worn Temple of Zerubbabel by a new and more splendid structure. Can it be thought that a proffered gift from such a donor could be acceptable to the Lord? David had aforetime offered to build a House to the Lord, but had been restrained, for he was a man of blood. Herod's purpose in the great undertaking was that of aggrandizing himself and the nation, rather than the rendering of homage to Jehovah. His proposition to rebuild or restore the Temple on a scale of increased magnificence was regarded with suspicion and received with disfavor by the Jews, who feared that were the ancient edifice demolished, the arbitrary monarch might abandon his plan and the people would be left without a Temple. To allay these fears the king proceeded to reconstruct and restore the old edifice, part by part, directing the work so that at no time was the Temple service seriously interrupted. So little of the ancient structure was allowed to stand, however, that the Temple of Herod must be regarded as a new creation. The work was begun about sixteen years before the birth of Christ; and while the Holy House itself was practically completed within a year and a half, this part of the labor having been performed by a body of one thousand priests specially trained for the purpose, the temple area was a scene of
uninterrupted building operations down to the year 63 A. D. We read that in
the time of Christ's ministry the Temple had been forty-six years in building;
and at that time it was unfinished.

The Biblical record gives us little information regarding this the last
and the greatest of ancient temples; for what we know concerning it we are
indebted mainly to Josephus, with some corroborative testimony found in
the Talmud. In all essentials the Holy House or Temple proper was similar
to the two earlier houses of sanctuary, though externally far more elaborate
and imposing than either; but in the matter of surrounding courts and
associated buildings, the Temple of Herod preeminently excelled. In
proceeding from the outer wall to the innermost enclosure occupied by the
Holy House one would traverse successive courts, each at a higher level
than the last, to which arrangement the slopes of Mount Moriah were
favorable. The courts extended as enormous platform-terraces, supported
by foundations of massive masonry, which rose vertically in some places
seven hundred feet from the foot of the hill.

The outer wall enclosing the entire temple area, which approximated
the form of a square, measured four hundred cubits, or one stadium, (about
six hundred feet) along each side. The east wall, constituting the principal
defense of the city on that side, was unbroken by gates; on each of the
other three sides one or more large and beautiful portals afforded passage
through the fortress-like wall. The four sides of the great enclosure,
immediately within the outer wall, were occupied by a series of magnificent
porticoes, of Grecian design, forming a covered colonnade in which every
pillar was a massive monolith of white marble. This colonnade was
interrupted at the north-west corner, where the continuity of the wall was
broken by the Tower of Antonia, in reality a fortified castle, from which a
subterranean passage led into the inner enclosure where stood the Holy
House. The colonnade or line of porticoes along the south side was
particularly elaborate, and was known as the Royal Porch. Here were four
rows of huge columns, and consequently three corridors, of which the inner
was forty-five feet wide and one hundred feet high, while each of the side
corridors measured thirty feet in width and sixty feet in height. The
imposing effect of the Royal Porch is dwelt upon by Josephus, who states
that its beauty was incredible to those who had not seen it, and amazing to those who beheld.

The east colonnade or row of porticoes was known as Solomon's Porch, the name having reference to a tradition that the porch covered and included part of the original wall erected by the builder of the first Temple. Within the colonnade was a spacious area, to which general admission was allowed; this was the Court of the Gentiles. It was in this court that money-changers and traffickers in animals used for sacrifice had established their stalls at the time of our Lord's ministry, and from which they were expelled through His righteous indignation, the while He declared: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Between the Court of the Gentiles and the inner courts rose a wall twenty-five cubits high; this marked the boundary of the more sacred precincts within which no Gentile could be lawfully admitted. At intervals along the wall were inscription tablets, warning all who were not of Israel to enter not on pain of death. A literal translation of such inscription reads: "Let no alien enter within the balustrade and embankment about the sanctuary. Whoever is caught makes himself responsible for his death which will follow."

The inner courts were accessible from the Court of the Gentiles through nine gates, of which one was on the east, and four were on the north and south respectively; as in the earlier Temples the west wall was without a gate. Of these portals the principal one was on the east; this was an elaborate structure built of the costly Corinthian brass, and known as the Corinthian Gate, though sometimes called from the name of its donor, the Gate of Nicanor; furthermore this is held by many authorities to be the Beautiful Gate, before which sat the lame man who was healed through the ministrations of Peter and John.

Part of the space within the inner courts was open to Israelites of both sexes, and was known distinctively as the Court of the Women. This was a colonnaded enclosure, and constituted the place of general assembly in the prescribed course of public worship. Chambers used for ceremonial
purposes occupied the four corners of this court; and between these and
the houses at the gates, were other buildings, of which one series
constituted the Treasury wherein were set trumpet-shaped receptacles for
gifts.

Beyond the Court of the Women and really a continuation thereof,
was a section sufficiently described by its name, the Court of the Men;
these two courts are sometimes referred to as one and designated the
Court of Israel. Within this court were numerous buildings reserved for the
storage of sacred things or devoted to special assemblies. Within and
above the Court of Israel was the Court of the Priests, wherein was placed
the great altar of sacrifice, and to which were admitted none but duly
appointed priests and laymen who came to make offerings. The altar was a
large structure of unhewn stones, forty-seven feet square at the base, and
diminishing upward to the hearth which was a square of thirty-six feet. The
inclined way of approach was on the south side. A laver or font, reserved
for the prescribed ablutions of the officiating priests, stood nearby on the
west.

Within the Court of the Priests, on an elevation reached by twelve
steps, stood the Holy House, the Temple itself. In comparison with its many
and massive outliers, this was a small edifice, but in the architectural plan it
was made the most impressive, if not the most imposing feature of the
whole. It has been properly described as "a glittering mass of white marble
and gold." Like the earlier Temples, this comprised Porch, Holy Place, and
Most Holy Place or Holy of Holies. The Porch measured one hundred
cubits both in width and height. The Holy Place was forty by twenty cubits,
as in the Temple of Zerubbabel, but its height was increased to forty cubits.
By adding side chambers, with a passage between them and the main
building, Herod made the new Temple greater and grander than either of its
predecessors. The Holy of Holies retained the original form and
dimensions, making it a cube, twenty cubits in each measurement.
Between this and the Holy Place hung a double veil, of finest material,
elaborately embroidered. The outer of the two veils was open at the north
end, the inner at the south; so that the high priest who entered at the
appointed time once a year could pass between the veils without exposing
the Holy of Holies. The sacred chamber was empty save for a large stone upon which the high priest sprinkled the sacrificial blood on the Day of Atonement; this stone occupied the place of the Ark and its Mercy Seat. Outside the veil, in the Holy Place, stood the altar of incense, the seven-branched candle-stick, and the table of shewbread.

That the Temple of Herod was by far the grandest structure ever erected as a Temple in any age is generally admitted; yet its beauty and grandeur lay in architectural excellence rather than in the sanctity of its worship or in the manifestation of the Divine Presence within its walls. Its ritual and service were largely man-prescribed; for while the letter of the Mosaic Law was professedly observed, the law had been supplemented and in many features supplanted by rule and priestly prescription. The Jews professed to consider it holy, and by them it was proclaimed as the House of the Lord. Devoid though it was of the Divine accompaniments of earlier shrines accepted of God, and defiled as it was by priestly arrogance and usurpation, as also by the selfish interest of traffic and trade, it was nevertheless recognized even by our Lord the Christ as His Father's House. Therein the Boy Jesus was presented as required by the Law, thereto came He with His people at the time of the Passover; within its precincts He declared Himself and the Father who sent Him. When at last, rejected by His own, and by them brought to the cross, He wrought the sacrifice through which salvation was made possible to man, the veil of the Temple was rent by an unseen power and the last vestige of supreme sanctity departed from the place.

As long as it stood, however, the Temple was held by the Jews in high veneration. An utterance of the Savior, construed by the dark-minded as an aspersion upon the Temple, was used against Him as one of the chief accusations on which His death was demanded. When the Jews clamored for a sign of His authority He predicted His own death and subsequent resurrection, saying, "Destroy this temple, and in three days I will raise it up." They blindly regarded this remark as a disrespectful allusion to their Temple, a structure built by human hands, and they refused to forget or forgive. That this veneration continued after the crucifixion of our Lord is evident from accusations brought against Stephen, and still later
against Paul. In their murderous rage the people accused Stephen of
disrespect for the Temple, and brought false witnesses who uttered
perjured testimony saying, "This man ceaseth not to speak blasphemous
words against this holy place." And Stephen was numbered with the
martyrs. When it was claimed that Paul had brought with him into the
temple precincts, a Gentile, the whole city was aroused, and the infuriated
mob dragged Paul from the place and sought to kill him.

For thirty or more years after the death of Christ, the Jews continued
the work of adding to and embellishing the temple buildings. The elaborate
design conceived and projected by Herod had been practically completed;
the Temple was well-nigh finished, and, as soon afterward appeared, was
ready for destruction. Its fate had been definitely foretold by the Savior
Himself. Commenting on a remark by one of the disciples concerning the
great stones and the splendid buildings on the Temple hill, Jesus had said,
"Seest thou these great buildings? There shall not be left one stone upon
another that shall not be thrown down."

This dire prediction soon found its literal fulfilment. In the great
conflict with the Roman legions under Titus, many of the Jews had taken
refuge within the temple courts, seemingly hoping that there the Lord would
again fight the battles of His people and give them victory. But the
protecting presence of Jehovah had long since departed therefrom and
Israel was left a prey to the foe. Though Titus would have spared the
Temple, his legionaries, maddened by the lust of conflict, started the
conflagration and everything that could be burned was burned. The
slaughter of the Jews was appalling; thousands of men, women and
children were ruthlessly butchered within the walls, and the temple courts
were literally flooded with human blood. This event occurred in the year 70
A. D.; and according to Josephus, in the same month and on the same day
of the month as that on which the once glorious Temple of Solomon had
fallen a prey to the flames kindled by the king of Babylon. Of the temple
furniture the golden candlestick and the table of shewbread from the Holy
Place were carried by Titus to Rome as trophies of war; and
representations of these sacred pieces are to be seen on the arch erected
to the name of the victorious general.
Since the destruction of the splendid Temple of Herod no other structure of the kind, no Temple, no House of the Lord as the terms are used distinctively, has been reared on the eastern hemisphere. Sometime between 361 and 363 A. D. the Roman emperor Julian, surnamed because of his reversion from Christianity to paganism Julian the Apostate, attempted to reconstruct the Temple at Jerusalem. His purpose was not that of devotion to nor love for God; but that of controverting prophecy, and thus proving false the Christian belief. So ends the category of Temples reared to the name of the living God prior to the dispensation of the fullness of times.