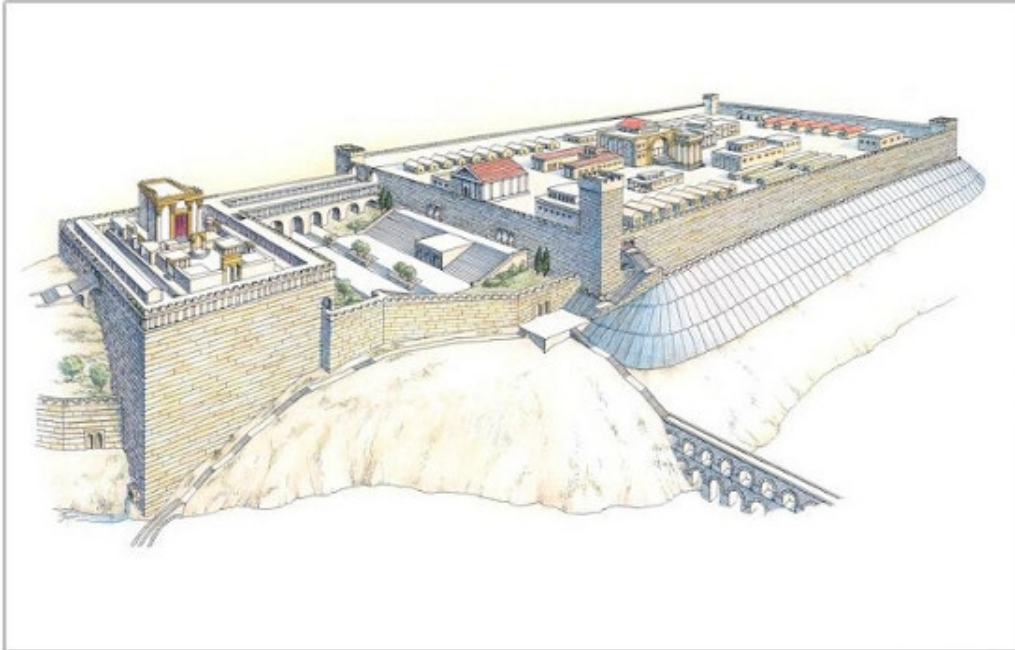


The Coming Temple

“And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”

(Matthew 24:2)



For many years Jews and Christians alike have anticipated the rebuilding of the Temple on Mt. Moriah. The assumption being that it will stand where the Dome of the Rock now does. That the Temple would be rebuilt, and where it would be, are beliefs accepted almost by default, until recently.

After combing through the details, research, archaeology of the region and the Biblical account I have become convinced that the Dome of the Rock, indeed the entire Haram-Al-Sharif was not the location of Solomon's nor Herod's temple.

The exact location of the first Temple

1. The Threshing Floor

2 Samuel 24:18-25

“And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Arau'nah the Jeb'usite.

And David, according to the saying of Gad, went up as the LORD commanded.

And Arau'nah looked, and saw the king and his servants coming on toward him: and Arau'nah went out, and bowed himself before the king on his face upon the ground.

And Arau'nah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

And Arau'nah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

All these things did Arau'nah, as a king, give unto the king. And Arau'nah said unto the king, The LORD thy God accept thee.

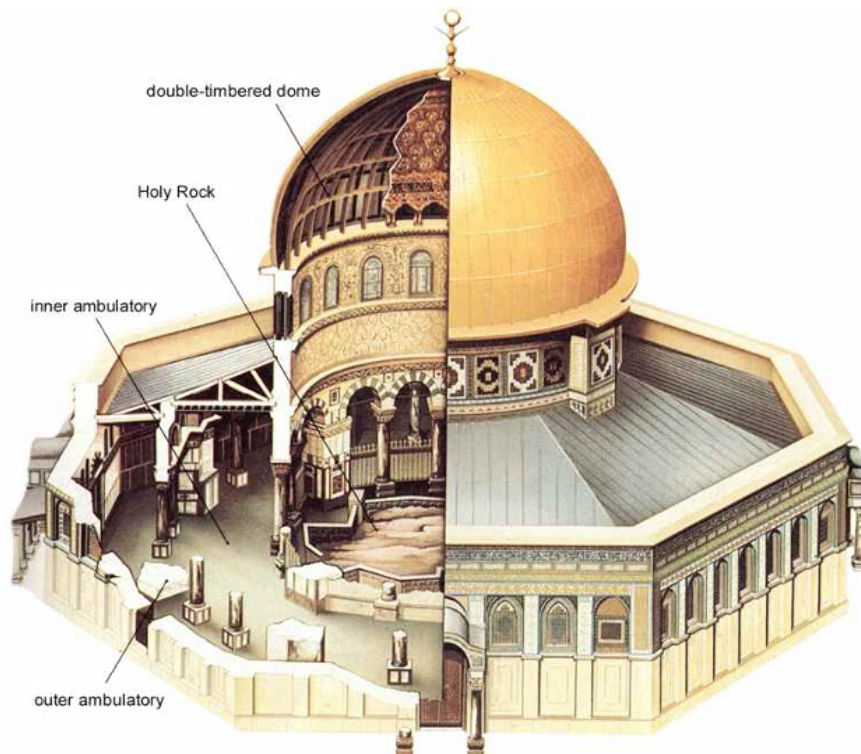
And the king said unto Arau'nah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.”

2 Chronicles 3:1

“Then Solomon began to build the house of the LORD at Jerusalem in mount Mori'ah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jeb'usite.”

[Below are some photos showing the interior of the Mosque of Omar, the Rock, and a threshing floor.]



Dome of the Rock – Interior view



The Rock from a top view.

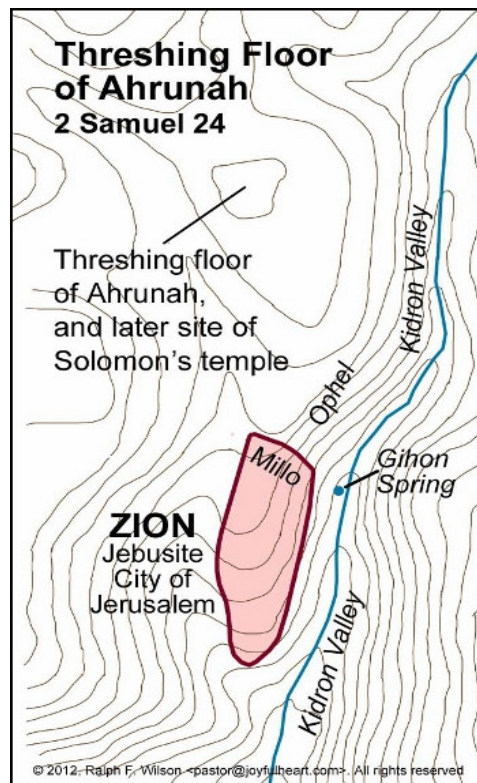


The Rock from a side view.



© Balage - Archaeology Illustrated.com

A threshing floor.



“A threshing floor is of two main types: 1) a specially flattened outdoor surface, usually circular and paved, or 2) inside a building with a smooth floor of earth, stone or wood where a farmer would thresh the grain harvest and then winnow it.” Wikipedia

As you can see from the photos, comparing the top of the Rock and a threshing floor, it would have been very difficult, if not impossible for the Rock to serve as a threshing floor.

2. The Gihon Spring

The books of Nehemiah and Ezra take place at the time Cyrus, king of Persia, gave certain Jews permission to return to Jerusalem and begin the rebuilding of the Temple. Zerubbabel, Ezra, and Nehemiah were among them.

“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.” Ezra 1:2-3

Here are some interesting verses out of the book of Nehemiah that show the commencement of the rebuilding.

2:15 “Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

3:7 And next unto them repaired Melati'ah the Gib'e-onite, and Jadon the Meron'othite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

3:15 But the gate of the fountain repaired Shallun the son of Col-ho'zeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Silo'ah by the king's garden, and unto the stairs that go down from the city of David.

3:16 After him repaired Nehemi'ah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

3:26 Moreover the Neth'inim dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

3:27 After them the Teko'ites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

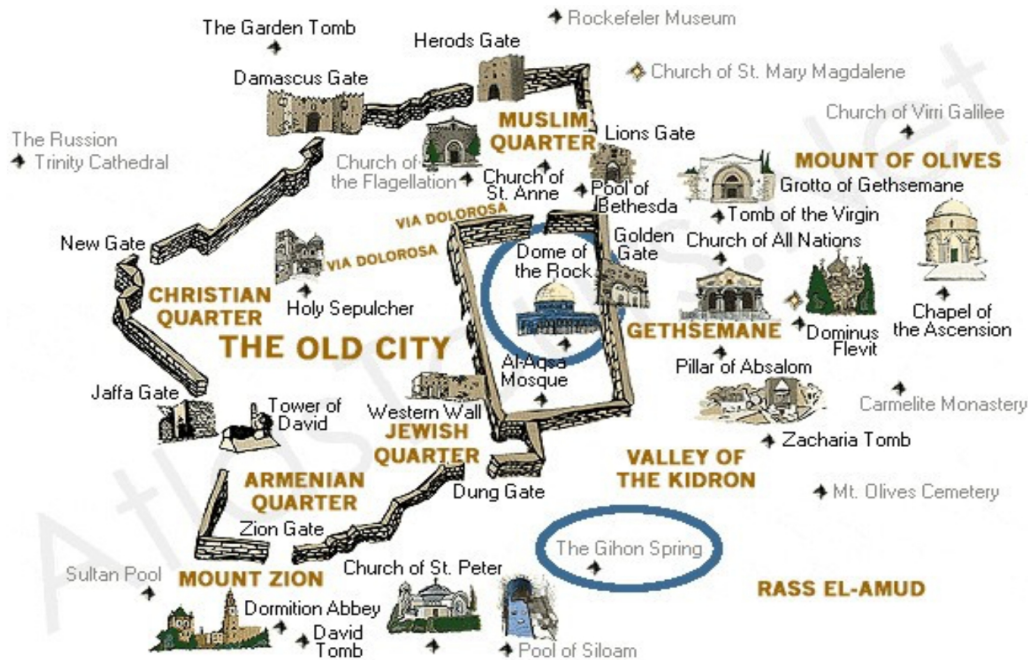
12:37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.”

2 Chronicles 32:30 “This same Hezeki'ah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezeki'ah prospered in all his works.”

The thing that stands out in these verses is how often words like brook, river, fountain, pool, water, and watercourse are used. The Gihon is even named in 2 Chronicles 32:30. From these verses it seems the Temple was built over running water rather than the numerous cisterns that exist within the

Haram Al-Sharif. And the only running water within several miles of Jerusalem is the Gihon Spring. The two mentions of the Ophel are also quite significant as it is still shown on maps of Jerusalem and its outlying areas today.

According to Nehemiah 3:26 the Nethinim (Temple assistants) dwelt in the Ophal. This bears note for they would be very well placed to assist in the Temple if the location was on the Gihon Spring. If over the Dome of the Rock it would have been approximately one thousand feet for them to perform their duties.



(Google Maps)

3. How the “rock” under the Dome of the Rock came to be believed to be the location of Solomon's Temple

The Muslim account of the fourteenth century titled Muthir al-Ghiram summarizes early events at the beginnings of Islam by stating that Omar, the Second Caliph [the second successor to Muhammad], came to Jerusalem in 638 C.E. Seeking to pray at the place where King David erected the altar that became the site of the Temple. This historical record states that Omar had been given a divine revelation from God (so this account relates) wherein the prophet Muhammad showed him the area from whence Muhammad ascended from the “Farthest Masque” and into heaven. The Christian authority in charge of Jerusalem at this period was Sophronius, the patriarch of the Church of the Holy Sepulcher, was summoned to a conference by Omar.

Sophronius was well aware of the spot the Jews had claimed for their Temple site, but since the time of Hadrian the area had been turned in the city dump (and was reconfirmed as a dump in the time of Constantine).

The area for all practical purposes was vacant and was a place where people of Jerusalem cast their refuse.

Sophronius then took Omar and his associates to the place where the Jews believed the Temple site was. The spot was just above and near the Gihon Spring. [Then] Sophronius pointed out to Omar ...the place where David prayed. [There was a rock], even shentihaya, portable stone. It was not a permanent outcropping of rock like under the Dome of the Rock.

The “rock” in Eutychius’ account was actually a “stone” that could be carried by humans. Omar even took that particular “rock” and carried it into the region of the Haram esh-Sharif. He then made this portable “rock” part of his qibla area in what was to become known as the Al Aqse Mosque. (Later Jewish records state that an elderly Jewish man helped Omar discover a stone underneath the refuse that represented where the Holy of Holies once stood.)

[The stones] were from the previous Temple begun at the time of Julian the Apostate (362 C.E.)

The “Stone” Was Transferred to the Haram esh-Sharif

With the discovery of the “stone” from what Omar thought was the site of Solomon's Temple, he looked around that part of Jerusalem for the place to build his shrine or mosque as he had been told to do in his vision. Omar then looked north at the southern wall of the Haram esh-Sharif where he saw a gate allowing entrance into the enclosure. This southern gate was particularly important to Omar because of a prime teaching of Islam that was beginning to circulate at this period.

It concerned an account of Muhammad's vision of a Night Journey on his fabled horse named Buraq. A cardinal factor of the story was a southern gate through which Muhammad was supposed to have entered an enclosure from whence he went to heaven. Omar thought that this southern gate of the Haram might be the one associated with the Night Journey of the Prophet.

Omar and Sophronius took the “stone” from the Jewish Temple site south of the Haram

and with the other Muslims went through the southern gate in the Haram. Omar looked at the geographical factors of the spot and came to the conclusion that this was the region shown in his vision associated with Muhammad's Night Journey. It was the spot he wanted to build his Mosque.

Omar then named the southern gate of the Haram the Bab al-Nabi (the Gate of the Prophet) in dedication to the holy event of the site as Omar judged it, he then placed the “stone” from the southern Temple Mount to this southern part of the Haram esh-Sharif. He put it at the southern end of the building and it became a part of the qibla that pointed toward Mecca. This was the place that finally became the Al Aqse Mosque.

This moving of the “stone” to the inside southern wall of the Haram (along with many other rectangular stones used for building purposes) answered to an official relocating of the holiness of Solomon's Temple from its former spot over the Gihon Spring to this new site about 800 feet north. That is why it became common after the time of Omar by most people in Jerusalem to view the Al Aqsa Mosque as the place of “Solomon's Temple.”

During the Crusades, the Christians finally had enough historical sense to abandon their belief that the Church of the Holy Sepulcher had had been part of Herod's Temple. They then joined the Muslims and took it for granted that the building the Al Aqse Mosque was the place where Solomon's Temple once stood.

The Abbasid Dynasty

The importance of the “Rock” under the Dome of the Rock changed dramatically and swiftly with the Abbasid Dynasty beginning in 750 C.E. Not only the footprints of Jesus (and even God's) were believed to be on the “Rock” but Muhammad's footprints (and also his handprint) were discovered near 750 C.E. These new “facts” proved to many Muslims that Muhammad's famous Night Journey to heaven took place on the “Rock,” and not at the Al Aqsa Mosque. From then on, a flood of folklore traditions descended upon the “Rock” that caused the Muslims to transfer almost all the events associated with the former Jewish Temple to the “Rock,”. It has remained that way ever since. Taken from “The Temples that Jerusalem Forgot” by Ernest L. Martin pages 114-134.

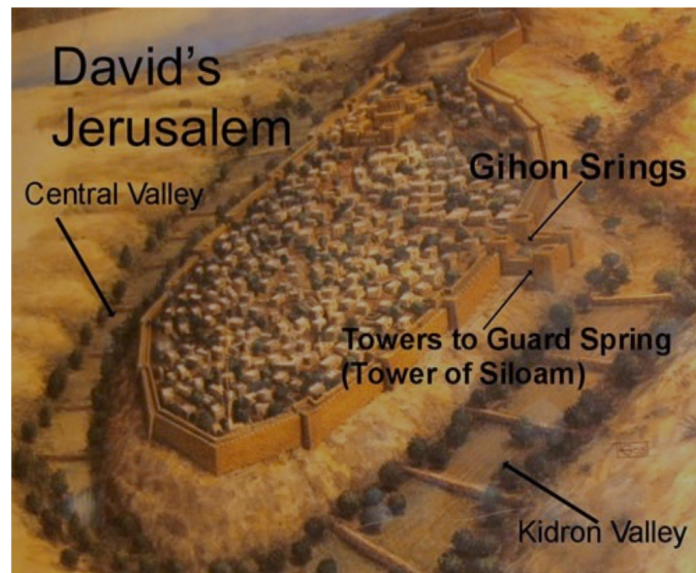
4. The Rebuilding

A question arises then. What happened to Mt. Zion and the City of David? If the City of David was located in very close proximity to the Temple, as Nehemiah 3:15 and 12:37 indicate, what happened to the hill on which it rested? The answer is in “The Works of Josephus” by the titular historian.

The Works Of Josephus Antiquities XIII 6:7.

“But Simon, [the Hasmonean – 140-135 BCE] who was made high priest by the multitude, on the very first year of his high priesthood set his people free from their slavery under the Macedonians, and permitted them to pay tribute to them no longer; which liberty and freedom from tribute they obtained after a hundred and seventy years of the kingdom of the Assyrians, which was after Seleucus, who was called Nicator, got the dominion over Syria. Now the affection of the multitude towards Simon was so

great, that in their contracts one with another, and in their public records, they wrote, "In the first year of Simon the benefactor and ethnarch of the Jews;" for under him they were very happy, and overcame the enemies that were round about them; for Simon overthrew the city Gazara, and Joppa, and Jamneia. He also took the citadel of Jerusalem by siege, and cast it down to the ground, that it might not be any more a place of refuge to their enemies when they took it, to do them a mischief, as it had been till now. And when he had done this, he thought it their best way, and most for their advantage, to level the very mountain itself upon which the citadel happened to stand, that so the temple might be higher than it. And indeed, when he had called the multitude to an assembly, he persuaded them to have it so demolished, and this by putting them in mind what miseries they had suffered by its garrison and the Jewish deserters, and what miseries they might hereafter suffer in case any foreigner should obtain the kingdom, and put a garrison into that citadel. This speech induced the multitude to a compliance, because he exhorted them to do nothing but what was for their own good: so they all set themselves to the work, and levelled the mountain, and in that work spent both day and night without any intermission, which cost them three whole years before it was removed, and brought to an entire level with the plain of the rest of the city. After which the temple was the highest of all the buildings, now the citadel, as well as the mountain whereon it stood, were demolished. And these actions were thus performed under Simon."



If Josephus is correct, the citadel of Mt. Zion on which the City of David sat, was razed to the ground by Simon the Hasmonean.

“Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” Micah 3:12

“Woe to A'ri-el, to A'ri-el, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress A'ri-el, and there shall be heaviness and sorrow: and it shall be unto me as A'ri-el.

And I will camp against thee round about, and will lay siege against thee with a mount,

and I will raise forts against thee.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.” Isaiah 29:1-4

The book of 1 Maccabees, chapter 14 verses 41-47, shows us the extent of authority and power that was given to Simon.

41: “Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42: Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

43: Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44: Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

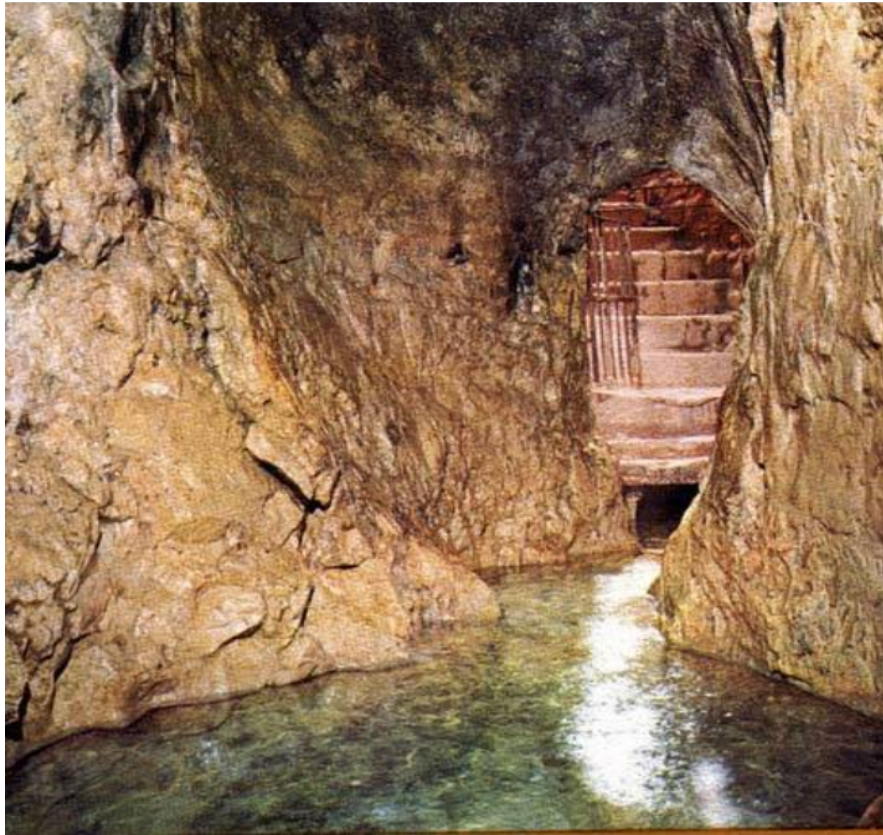
45: And whosoever should do otherwise, or break any of these things, he should be punished.

46: Thus it liked all the people to deal with Simon, and to do as hath been said.

47: Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.”

An impediment to the Temple's restructure remains though. The waters of the Gihon are no longer as pure and useable as they once were. This has largely been attributed to a major earthquake that occurred in 1067 CE, that changed the topography and strata of the area.

“The city suffered badly during the eleventh century from a series of earthquakes in 1016, in 1033, and again in 1067. In the last, it is reported, 25,000 people were killed and only two houses remained.” Joshua Praver – The History of the Jews in the Latin Kingdom of Jerusalem p. 15.



The Gihon Spring

But could a modern water filtration system not be implemented to rectify this problem? Given the magnitude of importance that anyone rebuilding the Temple would surely place on the task, does this not seem like a trivial detail?

So the big question is when will the Temple be rebuilt? The quote below may give some indication:

“ruins of the former building [the Temple built in the time of Constantine], they dug up the ground and cleared away its foundation [of the recent Temple]; it is said that the following day when they were about to lay the first foundation [of their new Temple], a great earthquake occurred, and by the violent agitation of the earth, stones were thrown up from the depths, by which those of the Jews who were engaged in the work were wounded, as likewise those who were merely looking on. The houses and public porticos near the site of the Temple [the Jews found buildings and colonnades already located on the Temple Mount – also built in the time of Constantine]; in which they [the Jews] had diverted themselves, were suddenly thrown down.”

277 Sozomen, History V.22.

In God's time.

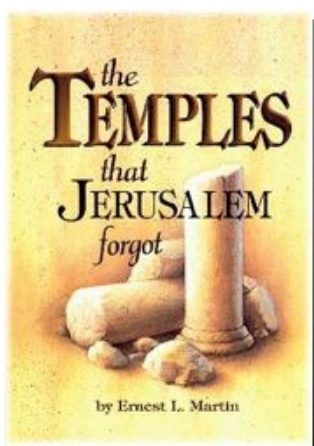
And it appears to be getting very close.

What then is the “Western Wall”?



The “Western Wall”.

“In this large world in which we live, no man is ever an island. Each of us is constantly coming in contact with others from whom we learn many valuable teachings that cause us to change our minds on some important occasions. In regard to the discovery of the site of the Temples in Jerusalem, I have had the pleasure and the good fortune of being brought into the company of many of the top historians and archaeologists of Jerusalem over the period of my professional career as a historian and theologian. My first visit to Jerusalem in 1961 set my mind on solving the problems that affected the true geographical comprehension of early Jerusalem throughout all its periods of history. I watched closely how Professor Benjamin Mazar and Meir Ben Dov (his assistant at the time) went about their professional duties and this was a great learning experience. Both of them were more than willing to answer questions for me in the many private times that I could learn from them. I later met Professor Mazar's son, Ory, who was the first to recommend to me that the Temples of Solomon and Zerubbabel were located on the



Ophel mound just to the north of the original Mount Zion on the southeast ridge. He said that his father was leaning in that direction at the time of his death. After a study of six months, in 1995 I wrote a preliminary report that suggested strongly that this theory was indeed correct for the two earlier Temples. I was then under the impression that Simon the Hasmonean (along with Herod a century later) moved the Temple from the Ophel mound to the Dome of the Rock area. Mr. Bill Lavers in England in reading closely the texts in Josephus mentioned that Herod stated dogmatically that his Temple (though enlarged to be double in size of the former Temple) was still located in

the same general area as that of the former Temples. This was also pointed out to me by Dr. James Tabor and David Sielaff (My historical and compositional editor).

But then I noticed the eyewitness account of Eleazar who led the final contingent of Jewish resistance to the Romans at Masada. He stated that the Roman fortress which had

long been in Jerusalem was the only structure left by 73 C.E. With this key in mind, I came to the conclusion in 1997 that all the Temples were indeed located on the Ophel mound over the area of the Gihon Spring. It then became clear that the dimensions of the Temple (with its unique shape and characteristics) was not the Haram esh-Sharif. We then began to draw (as would an architect) the Temple at its location over the Gihon Spring. I had the good fortune of having a professional artist, who was also interested in biblical matters, draw what Josephus stated in his writings. My thanks go to Lydia Cooper who provided the pictures showing how the Temple and Fort Antonia looked in relationship to one another. The illustrations she provided help make the matter much clearer to those who have only a limited amount of study into these historical and geographical matters.

This book is a result of my concluding research that shows that the Temples of God in Jerusalem were indeed located over the Gihon Spring and not over the Dome of the Rock. What has been amazing to me is the vast amount of Jewish, Muslim, and Christian records that remain available from the first to the sixteenth centuries that clearly vindicate the conclusions that I have reached in this book of research. Any information that you readers may have or discover that either support or detract from the conclusions that I have made in this book, would be greatly appreciated by me.” Ernest L. Martin.

Ernest L. Martin, who is now deceased, wrote “the Temples that Jerusalem forgot”. He spent the majority of his book proving the Haram Al-Sharif, could not have been the site of Harrod's Temple, but was in fact the site of the Fortress of Antonia.

The book is 476 pages with 704 cross references.

The “Western Wall” as the name suggests is the western wall of the Fortress of Antonia, from which Titus and his legion eventually razed Jerusalem to the ground.

5. If this is the truth why do so many find it so difficult to believe?

The Gihon Spring was known for the pureness of its waters. It represented the pure water of life flowing from the Throne of God.

“A glorious high throne from the beginning is the place of our sanctuary.

“O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jeremiah 17:12-13

And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. Jeremiah 2:18-19

Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. Jeremiah 8:14

Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. Jeremiah 9:15

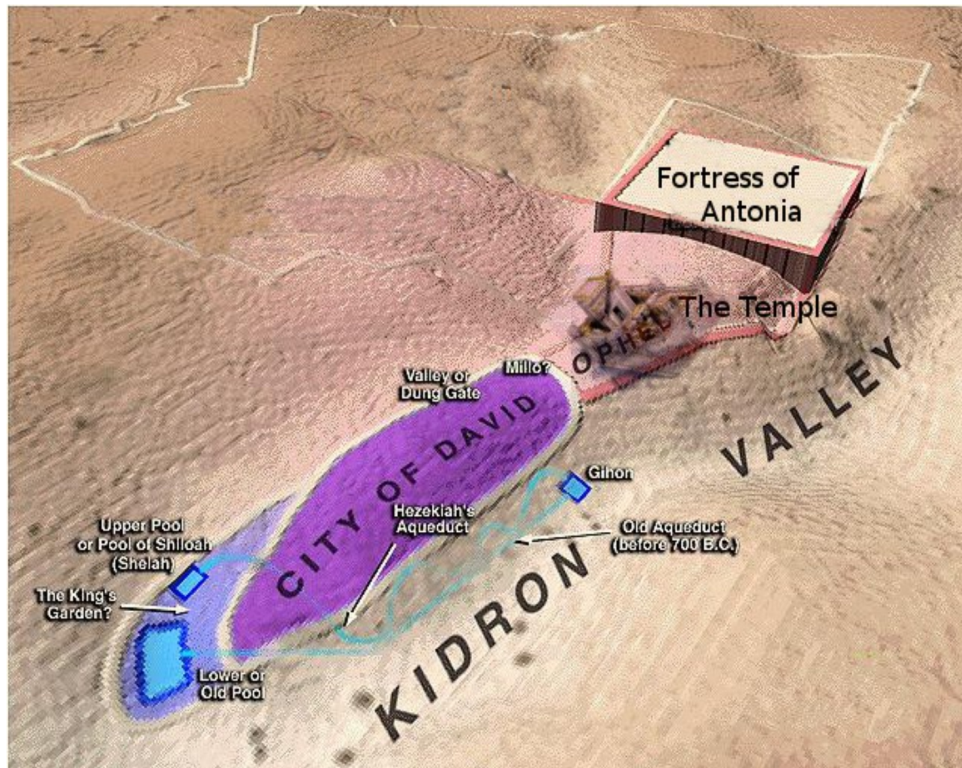
Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Jeremiah 23:15

Any observant Jew would instantly recognize the symbolic significance of the fresh waters of the Gihon/Siloam system turning bitter. It would have inspired a certain devastating and humiliating interpretation.” The Temples That Jerusalem Forgot p.151 footnote 192- Ernest L. Martin.

I suspect the reason they reject the the Temple being over the Gihon Spring could be a possibility and combination of three or more reasons.

1. “For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.” Isaiah 29:10
2. Centuries of tradition.
3. Deceit.

If this were indeed the case that the Temples were located at the Gihon Spring it would surely make a phenomenal difference in the past, present, and definitely the future of the Middle East and the world.



What happened to the Ark of the Covenant and the Shekinah Glory?

“O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God,

even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.
Isaiah 37:16

“And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.” Jeremiah 3:16

What happened to the Ark of the Covenant after the complete destruction of the Temple by Nebuchadnezzar and his armies in 586 BC? If 2 Maccabees is correct, it is in a cave on Mount Nebo.

“The book of 2 Maccabees, in “The Apocrypha” may hold the answer. The general term is usually applied to the books in the Roman Catholic Bible or the Christian Old Testament, and the Eastern Orthodox Bible, but not the Protestant Bible. In Luther's Bible of 1534 the Apocrypha was first published as a separate intertestamental section. Luther was making a polemical point about the canonicity of these books. As an authority for this division, he cited St. Jerome, who in the early 5th century distinguished the Hebrew and Greek Old Testaments, stating that books not found in the Hebrew were not received as canonical. Although his statement was controversial in his day, Jerome was later titled a Doctor of the Church and his authority was also cited in the Anglican statement in 1571 of the Thirty-Nine Articles.

There was agreement among the Reformers that “The Apocrypha” contained "books proceeding from godly men" and therefore recommended reading. The Geneva Bible said this in 1560. (Wikipedia)

2 Maccabees 2:4-8

“It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

”And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it.

Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.”



Mount Nebo

The Book of Ezekiel also reveals some interesting things in chapters 10:18-19 and 11:23:

“Then the glory of the Lord departed from the house, and went up on the cherubs. And the cherubs lifted up their wings, and mounted up from the earth in my sight: when they went forth, the wheels were also beside them, and they stood at the entrance of the front gate of the house of the Lord; and the glory of the God of Israel was upon them above.

And the glory of the Lord went up from the midst of the city, and stood on the mountain which was in front of the city.”

If this is true the Ark of the Covenant, the very center of Jewish worship for remission of sin, has not been available to the Jews since before the time of the Babylon destruction of the Temple in approximately 586 B.C.

“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.” Deuteronomy 34:1-6

This brings up a question. Why did Jesus say in the Gospel of John, chapter two, verse sixteen; “ And (He)said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.” If there was no Ark, no Shekinah Glory, how could He still have called the Temple His “Fathers house”.

“Shekinah, (Hebrew: שכינה) the English spelling of a grammatically feminine □ Hebrew ancient blessing of God. The original word means the dwelling or settling, and denotes the dwelling or settling of the divine presence of God, especially in the Temple in Jerusalem

In Biblical Hebrew that Semitic root means literally to settle, inhabit, or dwell, and is used frequently in the Hebrew Bible. (See Exodus 40:35, "Moses could not enter the Tent of Meeting, for the cloud rested [shakhan] upon it, and the glory of the Lord filled the Tabernacle." Wikipedia



“O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.” Isaiah 37:16

The answer may be found in the book of Micah, chapter four, verse ten:

“Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.”

God dwells in Zion, His people, and His presence can move.

“And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings [are here!]And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.” Mark 13:1-2

“For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” Luke 19:43-44

“And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, [As for] these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.” Luke 21:5-6

All Old Testament scripture is taken from The Septuigint version of the Bible. All New Testament scripture is taken from the King James Version of the Bible.

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