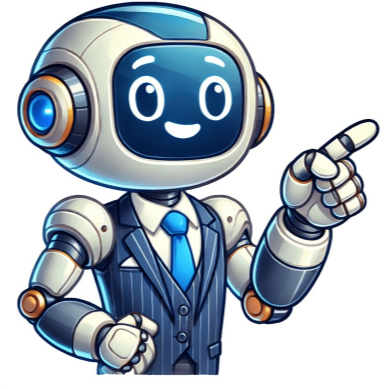


Continue



Josephus (520 B.C.; Ezra 4). On the other hand, the prophets Haggai and Zechariah stimulated the flagging zeal of the builders, and, new permission being obtained, the work was resumed, and proceeded so rapidly that in 516 B.C. the temple was completed, and was dedicated with joy (Ezra 5; Ezra 6:11. The Temple Structure. 1. The approach. The details are available regarding this temple of Zerubbabel. It stood on the ancient site, and Joseph states that the temple in Ezekiel, the temple of the first Temple, alluded to in Ezra 3:12 and Haggai 2:3, plan could not be 10 to 13 sizes for its dimensions as specified in the book of Cyrus, namely, 60 cubits in height, and 60 cubits in breadth (Ezra 6:3; there is no warrant for confining the 60 cubits of height to the porch only; compare Josephus, Ant. XI, 1), exceed considerably those of the Temple of Solomon (side-chambers are no doubt included in the breadth). The greater glory of the former Temple can only refer to adornment, and to the presence in it of objects wanting in the second. The Mishna declares that the second temple lacked five things present in the first—the ark, the sacred fire, the shekhinah, the Holy Spirit, and the Urim and Thummim (Yoma', xxi.2). 2. Its Divisions and Furniture:The temple was divided, like its predecessor, into a holy and a most holy place, doubtless in similar proportions. In 1 Maccabees 1:22 mention is made of the "veil" between the two places. The most holy place, as just said, was empty, save for a stone on which the high priest, on the great Day of Atonement, placed his censor (Yoma' v.2). The holy place had its old furniture, but on the simpler scale of the tabernacle—a golden altar of incense, a single table of shewbread, and 70-branched candelstick. These were taken away by Antiochus Epiphanes (1 Maccabees 1:21, 22). At the cleansing of the sanctuary after its profanation by this prince, they were renewed by Judas Maccabaeus (1 Maccabees 4:4-1); Judas pulled down also the old desecrated altar, and built a new one (1 Maccabees 4:4-4); 3. Its Courts, Altar, etc.: The second temple had two courts—an outer and an inner (1 Maccabees 4:38, 48; 9:54; Josephus, Ant. XIV, 2)-planned apparently on the model of those in Ezekiel. A.R.S. Kennedy infers from the measurements in the Haram that "the area of the great court of the second temple, before it was enlarged by Herod on the South and East, followed that of Ezekiel's outer court—that is, it measured 500 cubits each with the sacred rock precisely in the center" (Expository Times, XX, 182). The altar on this old Sakhra site—the first thing of all to be "set on its base" (Ezra 3:3)-is shown by 1 Maccabees 4:47 and a passage quoted by Josephus from Hecataeus (Apion, I, xciii) to have been built of unhewn stones. Hecataeus gives its dimensions as a square of 20 cubits and 10 cubits in height. There seems to have been free access to this inner court till the time of Alexander Jannaeus (104-78 B.C.), who, pained by his sacrifice, fenced off the part of the court in front of the altar, so that no layman could go farther (Josephus, Ant. XIII, iiii, 5). The courts were colonnaded (Ant. XI, iv, 7; XIV, xvi, 2), and, with the house, had numerous chambers (compare Nehemiah 12:44; Nehemiah 13:4, etc.)A brief contemporary description of this Temple and its worship is given in Aristides, 83-104. This writer's interest, however, was absorbed chiefly by the devices for carrying away the sacrificial blood and by the technique of the officiating priests.4. Later Fortunes:The vicissitudes of this temple in its later history are vividly recorded in 1 Maccabees and in Josephus. In Ecclesiasticus 50 is given a glimpse of a certain Simon, son of Onias, who repaired the temple, and a striking picture is furnished of the magnificence of the worship in his time. The desecration and pillaging of the sanctuary by Antiochus, and its cleansing and restoration under Judas are alluded to above (see HASMONEANS; MACCABAEUS). At length Judaea became an integral part of the Roman empire. In 66 B.C. Pompey, having taken the temple-hill, entered the most holy place, but kept his hands off the temple-treasures (Ant., XIV, iv, 4). Some years later Crassus carried away everything of value he could find (Ant., XIV, vii, 1). The people revolted, but Rome remained victorious. This brings us to the time of Herod, who was nominated king of Judea by Rome in 39 B.C., but did not attain actual power until two years later.IV. THE TEMPLE OF HERODI. Introductory. 1. Initiation of the Work:Herod became king de facto by the capture of Jerusalem in 37 B.C. Some years later he built the fortress Antonia to the North of the temple (before 31 B.C.). Midway in his reign, assigning a religious motive for his purpose, he formed the project of rebuilding the temple itself on a grander scale (Josephus gives conflicting dates: in Ant. XV, xi, 1, he says "in his 18th year"; in BJ, I, xxi, 1, he names his 15th year; the latter date, as Schurer suggests (GJV4, 1369), may refer to the extensive preparations). To allay the distrust of his subjects, he undertook that the materials for the new building should be collected before the old was taken down, he likewise trained 1,000 carpenters to work upon the sanctuary, 10,000 skilful workmen altogether were employed upon the task. The building was commenced in 20-19 B.C. The nave, or temple proper, was finished in a year and a half, but it took 8 years to complete the courts and cloisters. The total erection occupied a much longer time (compare John 2:20, "Forty and six years," etc.); indeed the work was not entirely completed till 64 A.D.-6 years before its destruction by the Romans 2. Its Grandeur:Built of white marble, covered with heavy plates of gold in front and rising high above its marble-cloistered courts-themselves a succession of terraces-the temple, compared by Josephus to a snow-covered mountain (BJ, V, v, 6), was a conspicuous and dazzling object from every side. The general structure is succinctly described by G. A. Smith: "Herod's temple consisted of a house divided like its predecessor into the Holy of Holies, and the Holy Place: a porch; an immediate fore-court with an altar of burnt offering; a Court of Israel; in front of this a Court of Women; and round the whole of the preceding, a Court of the Gentiles" (Jerusalem, II, 502). On the "four courts," compare Josephus, Apion, II, viii, 3. Authorities:The original authorities on Herod's temple are chiefly the descriptions in Josephus (Ant., XV, xi, 3, 5; BJ, V, v, etc.), and the tractate Middoth in the Mishna. The data in these authorities, however, do not always agree. The most helpful modern descriptions, with plans, will be found, with differences in details, in Keil, Biblical Archaeology, I, 187;; in Fergusson, Temples of the Jews; in the articles "Temple" in HDB (T. Witton Davies) and Encyclopaedia Biblica (G. H. Box); in the important series of papers by A. R. S. Kennedy in The Expository Times (vol XX), "Some Problems of Herod's Temple" (compare his article "Temple" in one-vol DB); in Sanday's Sacred Sites of the Gospels (Waterhouse); latterly in G. A. Smith, Jerusalem, II, 499:4. Measurements:Differences of opinion continue as to the sacred cubit. A. R. S. Kennedy thinks the cubit can be definitely fixed at 17, 6 inches. (Expository Times, XX, 24); G. A. Smith reckons it at 20, 67 inches. (Jerusalem, II, 504); T. Witton Davies estimates it at about 18 in. (HDB, IV, 713), etc. W. S. Caldecott takes the cubit of Josephus and supra (Josephus, BJ, V, v, 3); (2) Court of the Women. The eastern gate, approached from the outside by 12 steps (Mid., iii, 3; Maimonides), admitted into the court of the women, so called because it was accessible to women as well as to men. Above its single colonnades were galleries reserved for the use of women. Its dimensions are given in the Mishna as 135 cubits square (Mid., iii, 5), but this need not be precise. At its four corners were large roofless rooms for storage and other purposes. Near the pillars of the colonnades were 13 trumpet-shaped boxes for receiving the money-offerings of the people (compare the incident of the widow's mite, Mark 12:41.; Luke 21:1.); for which reason, and because this court seems to have been the place of deposit of the temple-treasures generally, it bore the name "treasury" (gazophylakion, John 8:20).See TREASURY.(3) Inner Courts: Court of Israel: From the women's court, the ascent was made by 15 semicircular steps (Mid., iii, 5; Luke 21:1.); the steps were the Levites chanted, and beneath them their instruments were kept) to the inner court, comprising, at different levels, the court of Israel and the court of the priests. Here, again, at the entrance, was a lofty, richly ornamented gate, which, some, as said, prefer to regard as the Gate of Nicoranor Beautiful Gate. Probably, however, the view above taken, which places this gate at the outer entrance, is correct. The Mishna gives the total dimensions of the inner court as 187 cubits long (East to West) and 135 cubits wide (Mid., iii, 6; v, 1). Originally the court was one, but disturbances in the time of Alexander Jannaeus (104-78 B.C.) led, as formerly told, to the greater part being railed off for the exclusive use of the priests (Josephus, Ant. XIII, xiii, 5). In the Mishna the name "court of the priests" is used in a restricted sense to denote the space-11 cubits-between the altar and "the court of Israel" (see the detailed measurements in Mid., v, 1). The latter-"the court of Israel"-2 1/2 cubits lower than "the court of the priests," and separated from it by a pointed fence, was likewise a narrow strip of only 11 cubits (Mid., iii, 6; v, 1). Josephus, with more probability, carries the 11 cubits of the "court of Israel" round the whole of the temple-court (BJ, V, v). Waterhouse (Sacred Sites, 112) thinks 11 cubits too small for a court of male Israelites, and supposes a much larger enclosure, but without warrant in the authorities (compare Kennedy, ut supra, 183; G. A. Smith, Jerusalem, II, 508);(4) The Altar, etc. In the priests' court the principal object was the great altar of burnt offering, situated on the old site of the Sakhra-immediately in front of the porch of the temple (at 22 cubits distance-the space "between the temple and the altar" of Matthew 23:35). The altar, according to the Mishna (Mid., iii, 1), was 32 cubits square, and, like Ezekiel's, rose in six stages, each diminishing by a cubit-one of 1 cubit in height, three of 5 cubits, which, with deduction of another cubit for the priests to walk on, left a square of 24 cubits at the top. It had four horns. Josephus, on the other hand, gives 50 cubits for the length and breadth, and 15 cubits for the height of the altar (BJ, V, v, 6)-his reckoning perhaps including a platform (a cubit high?) from which the height is taken (see ALTAR). The altar was built of unhewn stones, and had on the South a sloping ascent of lime material, 32 cubits in length and 16 in width. Between temple and altar, toward the South, stood the "laver" for the priests. In the court, on the north side, were rings, hooks, and tables, for the slaughtering, flaying and suspending of the sacrificial victims.3. The Temple Building:(1) House and Porch.Yet another flight of 12 steps, occupying most of the space between the temple-porch and the altar, led up to the platform (6 cubits high) on which stood the temple itself. This magnificent structure, built, as said before, of blocks of white marble, richly ornamented with gold on front and sides, exceeded in dimensions and splendor all previous temples. The numbers in the Mishna and in Josephus are in parts discrepant, but the general proportions can readily be made out. The building with its platform rose to the height of 100 cubits (150 ft., the 120 cubits in Josephus, Ant. XV, xi, 3, is a mistake), and was 60 cubits (90 ft.) wide. It was fronted by a porch of like height, but with wings extending 20 cubits (30 ft.) on each side of the temple, making the total breadth of the vestibule 100 cubits (150 ft.) also.Read Complete Article... TEMPLE, BB. IN CRITICISM; ALLEGED LACK OF HARMONY BETWEEN EARLIER (KINGS) AND LATER (CODE OF HAMMURABI) VERSIONS OF TEMPLE BUILDING. Second Version Not a Facsimile of First2. The Two Versions Differ as to the Builder3. The Earlier Version Silent about Things Recorded in Later VersionII. DETAILED OBJECTIONS AGAINST CHRONICLER'S ACCOUNT1. Reason for Interdicting David's Purpose to Build a Temple2. Improbability of David in His Old Age Collecting Materials Enumerated by the Chronicler3. Supernaturally Received Pattern of the Temple Said to Have Been Given by David to Solomon4. Alleged Organization of the Temple-Service by David5. Assertion by Solomon That the Temple Would Be Used as a Central SanctuaryLITERATURE. IN CRITICISMModern criticism does not challenge the existence of a Solomonian Temple on Mt. Moriah, as it does that of a Mosaic tabernacle in the wilderness. Only it maintains that historic value belongs exclusively to the narrative in Kings, while the statements in Chronicles are pure ornamentation or ecclesiastical trimming dating from post-exilic times. All that is true about the Temple, says criticism, is(1) that David originally, i.e. on coming to the throne of all Israel, contemplated erecting such a structure upon Araunah's threshing-floor, but was prohibited from doing so by Nathan, who at first approved of his design but was afterward directed by Yahweh to stay the king's hand, and to inform the king that the work of building a house for Yahweh to dwell in was not to be his (the king's) task and privilege but his son's, and that as a solatium for his disappointment Yahweh would build him a house, by establishing the throne of his kingdom forever (2 Samuel 7:4-17);(2) that after David's death Solomon called to mind the pious purpose of his father of which he had been informed and the express promise of Yahweh that David's successor on the throne should execute that purpose, and accordingly resolved to "build a house for the name of Yahweh his God" (1 Kings 5:3-5); and(3) that 7 1/2 years were employed in the work of construction, after which the finished Temple was dedicated in the presence of the congregation of Israel, with their princes, priests and Levites, in a speech which rehearsed the fact that David had intended to build the house but was prevented, and with a prayer which once more connected the Temple with the pious intention of David (1 Kings 8:18-20).All the rest is simply embellishment (Wellhausen, GI, 181-92; article "Temple" in EB)(1) that David's purpose to build the Temple was interdicted because he had been a man of war and had shed blood (1 Chronicles 28:3), which in Wellhausen's judgment should rather have been a qualification for the business;(2) that David in his old and feeble age made elaborate preparations for the construction of the house he was not to see-which, again, were like "making the bread so far ready that his son only required to shove it into the oven";(3) that David gave to his son Solomon the pattern of the house in all its details-the Lord had caused him to understand in writing ("black upon white," as Wellhausen expresses it) by His (the Lord's) hand upon him-which was different from the way in which Moses received instruction about the tabernacle, namely, by a pattern shown to him in the Mount, and carried in his recollection;(4) that David before his death arranged all the musical service for the Temple, invented musical instruments, appointed all the officers to be associated with the Temple priests, Levites, porters and singers, distributing them in classes and assigning them their duties by lot (1 Chronicles 23:2-26 2 Chronicles 8:12-16) exactly as these things were afterward arranged in the second or post-exilic temple and were now carried back to David as the legislation of the Priestly Code was assigned to Moses; and(5) that David's son Solomon assures Hiram (the Revised Version (British and American) "Hiram") that the Temple will be used as a central sanctuary "to burn before him (Yahweh) incense of sweet spices, and for the continual showbread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the set feasts of Yahweh our God" (2 Chronicles 2:3), i.e. for divine service, which, according to criticism, was of post-exilic origin.The questions that now fall to be considered are: (1) whether the statements of the Chronicler are inconsistent with those in the Books of Samuel and Kings; and (2) if not, whether they are in themselves such as to be incredible. I. Alleged Want of Harmony between Earlier (K) and Later (Ch) Versions of Temple Building. 1. Second Version Not a Facsimile of FirstIt does not seem reasonable to hold that this has been established. The circumstance that the second account is not a facsimile of the first does not warrant the conclusion that the first alone is fact and the second fiction. It is quite conceivable that both might be true. David might have had it in his mind, as the first account states and the second acknowledges, to build a house for Yahweh, and yet not have been able to carry his purpose into effect, and have been obliged to hand over its execution to his son. David, moreover, might have been hindered by Yahweh (through His prophet Nathan) from building the Temple for more reasons than one. Strange as it may seem (Winer) that David should have been debarred from carrying out his purpose for the reason assigned, yet there was reason in the interdict, for not only was it fitting that peaceful works should be carried out by peaceful hands (Merz in PRE2), but David's vocation was not temple-building but empire-building (to use a modern phrase), and many campaigns lay before him ere the leisure could be found or the land could be ready for the execution of his sacred design.2. Impossibility of David in His Old Age Collecting Materials Enumerated by the ChroniclerThat David in his old and feeble age could not possibly have collected all the materials enumerated by 1 Chronicles 29 might possibly have been true, had David been an impecunious chieftain and had he only in the last years of his life commenced to amass treasure. But David was a powerful and wealthy eastern potentate and a valiant warrior besides, who had conquered numerous tribes, Philistines, Moabites, Syrians, Edomites and Ammonites, and had acquired from his victories large spoil, which from an early stage in his career he had been accustomed to dedicate to the Lord (2 Samuel 8:11). Hence, it is little better than trifling to put forward as an inherent mark of incredibility the statement that David in his old age could not have made extensive and costly preparations for the building of the Temple-all the more that according to the narrative he was assisted by "the princes of the fathers' houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, and the rulers over the king's work," and "the people" generally, who all "offered willingly for the service of the house of God." "No doubt the value in sterling money of these preparations is enormous-the gold and silver alone being variously reckoned at 8 (Keil), 16 (Berthaeu), 81 (Michaeils), 80 (Kautzsch), 1,400 (Rawlinson) millions of pounds-and might reasonably suggest either that the text has become corrupt, or the numbers were originally used loosely to express the idea of an extraordinary amount, or were of set purpose exaggerated. The first of these explanations is adopted by Rawlinson; the second by Berthaeu; the third by Wellhausen, who sees in the whole section (1 Chronicles 22-29) "a frightful example of the statistical fancy of the Jews, which delights itself in immense sums of gold upon paper." But even conceding that in each of these explanations a measure of truth may lie, it does not seem justifiable to wipe out an unhistorical and imaginary main statement of the Chronicler, that David's preparations were both extensive and costly, all the less that 1 Kings 10:14, 15 bears witness to the extraordinary wealth of Solomon, whose income is stated to have been 666 talents of gold, or about 3 millions sterling, a year, besides that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia and of the governors of the country. If David's annual income was anything like this, and if he had command of all the treasures accumulated in previous years, it does not look so impossible as criticism would make out that David could have prepared for the future Temple as the Chronicler reports.3. Supernaturally Received Pattern of the Temple Said to Have Been Given by David to SolomonThat David gave to Solomon the pattern of the Temple in a writing which had been prepared by him under direct supernatural guidance can be objected to only by those who deny the possibility of such divine communications being made by God to man. If criticism admits, as it sometimes does, the possibility of both revelation and inspiration, the objection under consideration must fall to the ground. That the method of making David acquainted with the pattern of the Temple was not in all respects the same as that adopted for showing Moses the model of the tabernacle, only proves that the resources of infinite wisdom are not usually exhausted by one effort, and that God is not necessarily tied down to one particular way of uttering His thoughts. But criticism mostly rejects the idea of the supernatural and accordingly dismisses this statement about the God-given pattern as altogether fanciful-pointing (1) to the fact that similar temples already existed among the Canaanites, as e.g. at Shechem (Judges 9:46) and at Gaza (Judges 16:29), which showed there was no special need for a divinely-prepared plan; and (2) to the circumstance that Semon fetched Hiram, a Tyrian worker in brass, to assist in the erection of the Temple, which again, it is urged, renders probable the conclusion that at least Phoenician ideas entered into its structure (Dancker, Benzinger). Surely, however, it were true that the Temple was fashioned on a Phoenician, Canaanite or Egyptian model, that would not disprove the statement that David was guided by divine inspiration in drawing up the outline of the building.4. Alleged Organization of the Temple-Service by DavidThat David's organization of the Temple-service, both as to officers and instruments as to ritual and music, corresponded exactly (or nearly so) with that afterward existed in the second temple had never existed before, which some modern critics do not admit. But, if it was merely, as some maintain, a codification of a cult that existed before, then no sufficient reason exists for holding that Solomon's Temple was designed to be a private chapel for the king (Benzinger), erected partly out of piety but partly also out of love of splendor and statecraft (Reuss), rather than a central sanctuary for the people. A study of Solomon's letter to Hiram (2 Chronicles 2:4) shows that the Temple was intended for the concentration of the nation's sacrificial worship which had up till then been frequently offered at local shrines, though originally meant for celebration at the Mosaic tabernacle-for the burning of sweet incense (Exodus 30:1), the offering day by day continually of the burnt offering (Exodus 29:39). And though, it is admitted, the letter to Hiram as reported in 1 Kings makes no mention of this intention, yet it is clear from 1 Kings 8:62-65, that Solomon, after dedicating the Temple by prayer, used it for this purpose. Wherefore, if Chronicles simply transferred to the consecration of the Temple a ritual that had no existence until after the exile, the author of Kings did the same, which again would restore Wellhausen's admission that historical validity attaches to the earlier source. A much more likely supposition is that the ritual reported by both historians was not that of a Priestly Code manufactured for the second temple, but that which had been published by Moses for the tabernacle in a place of which it had come. That local shrines for many years existed along with the Temple only proves that Solomon's original idea was not perfectly carried out either by his people LITERATURE. In the Commentaries of Berthaeu and Keil on Chronicles, Reuss, Geschichte der heiligen Schriften des Alten Testaments; articles on "Temple" in Sch-Herz; Riehm, Handwörterbuch; HDB; EB; Wellhausen, Prolegomena schichtae Israels; WhiteheadTREASURY. (OF TEMPLE)trezh-'ur-i (ot'sar, usually, ganzakh, 1 Chronicles 28:11; gazophylakion, korbanas). 1. Origin of the Treasury:The need of a "treasury" in connection with the house of Yahweh would early be felt for the reception of the offerings of the people, of tithes, and of the spoils of war dedicated to Yahweh. Already in Joshua 6:19, 24, therefore, we read of a "treasury of the house of Yahweh," into which "the silver and gold, and vessels of brass and iron," taken at Jericho, were brought. In the reign of David, and in his plans for the future temple, great prominence is given to the "treasuries." In 1 Chronicles 26:20; are given the names of those who were over "the treasures of the house of God," and over "the treasures of the dedicated things" ("the spoil won in battles," 26:27), the latter being applied "to repair the house of Yahweh."2. The Solomonic Temple:In David's plans for Solomon the "treasuries" (ganzakim) are mentioned with the "porch," "the houses," "the upper rooms," "the inner chambers" of the Temple (1 Chronicles 28:11); and the same distinction is made of "the treasuries (ot'sroth) of the house of God," and "the treasuries of the dedicated things" (1 Chronicles 28:12). In the accounts of the actual building of the Temple, "treasuries" are not mentioned, but subsequent notices give ample evidence of their existence. In the narratives of the repeated plunderings of the Temple (see TEMPLE), constant allusion is made to the carrying away of "the treasures of the house of Yahweh" and "the treasures of the king's house" or palace (1 Kings 14:26; 1 Kings 15:15, 18 2 Kings 12:18; 2 Kings 14:14; 2 Kings 16:8; 2 Kings 18:15; 2 Kings 24:13). In the episode of Jehoash's repair of the Temple (2 Kings 12 2 Chronicles 24), we have a refreshing glimpse of the presence and uses of the treasury; but this brighter gleam is soon swallowed up again in darkness. Of the larger store-chambers we get a glance in Jeremiah, where we are told that "the house of the king" was "under the treasury" (38:11), i.e. on a lower level under the south wall. The Second Temple:The Book of No returns us to treasury-chambers in the second temple now used for the voluntary offerings (tithes) of the people-grain, and wine, and oil (Nehemiah 13:4); compare Malachi 3:10). A certain Meshullam had repaired the city wall "over against his chamber" (Nehemiah 3:30), and he, with other Levites, kept "the watch at the storehouses of the gates" (Nehemiah 12:25). These gates were probably gates of exit on the southern side, as in the Herodian temple.4. Herod's Temple in the New Testament:In Herod's temple the name "treasury" was specially given to the "court of the women" (see TEMPLE, HEROD'S), where were 13 trumpet-shaped boxes for the reception of the offerings of the worshippers. It was here that Jesus saw the poor widow cast in her two mites (Mark 12:41 Luke 21:1-4), and the court is expressly named the "treasury" in John 8:20: "These words spake he in the treasury, as he taught in the temple." It is a legitimate deduction that this court was the ordinary scene of the Lord's ministry when teaching in the temple.See also TREASURE, TREASURER, TREASURY,W. Shaw CaldecottBELUS, TEMPLE OFbe-'us, See LABEL, TEMPLE, HEROD'Ssee TEMPLE GREK3485. naos - a temple ... a temple. Part of Speech: Noun, Masculine Transliteration: naos Phonetic Spelling: (nah-oh's) Short Definition: a temple, shrine Definition: a temple, a shrine ... //strongnumbers.com/greek2/3485.htm - 7k3511. nekooros - a temple keeper. Part of Speech: Noun, Masculine Transliteration: nekooros Phonetic Spelling: (neh-ok-koor'-os) Short Definition: temple-warden Definition: (lit ... //strongnumbers.com/greek2/3511.htm - 6k2411. hieron - temple, ... 2410b, 2411. hieron. 2412 . temple, ... 2411 (from 2413, "ny") - the Temple complex, ie (precincts, courtyards) and the central . Word Origin see hieros. temple, ... //strongnumbers.com/greek2/2411.htm - 6k1493. eidoleion - an idol's temple ... a idol's temple. Part of Speech: Noun, Neuter Transliteration: eidoleion Phonetic Spelling: (i-do-ill-on) Short Definition: a temple for an image Definition: a ... //strongnumbers.com/greek2/1493.htm - 6k2665. katapetasma - a curtain (the inner veil of the temple) , ... a curtain (the inner veil of the temple). Part of Speech: Noun, Neuter Transliteration: katapetasma Phonetic Spelling: (kat-ap-et'-as-mah) Short Definition: a ... //strongnumbers.com/greek2/2665.htm - 6k2416. hierosuleo - to rob a temple / to rob a temple. Part of Speech: Verb Transliteration: hierosuleo Phonetic Spelling: (hee-er-os-ool-eh'-o) Short Definition: i commit sacrilege Definition: 1. ... //strongnumbers.com/greek2/2416.htm - 6k2413. hieros - sacred, a sacred thing, a temple. Part of Speech: Adjective Transliteration: hieros Phonetic Spelling: (hee-er-os) Short Definition: sacred, holy Definition ... //strongnumbers.com/greek2/2413.htm - 6k2183. anathema - a gift set up (in a temple) ... a gift set up (in a temple) ... a gift set up (in a temple). Part of Speech: Noun, Neuter Transliteration: anathema Phonetic Spelling: (an-ath-ay-mah) Short Definition: an offering dedicated ... //strongnumbers.com/greek2/334.htm - 6k914. Barachias - Barachiah, the father of a man killed in the temple. Part of Speech: Noun, Masculine Transliteration: Barachias Phonetic Spelling: (bar-akh-ee-as) Short ... //strongnumbers.com/greek2/914.htm - 6k187. hekal - a palace, temple, ... 1963, 1964, hekal. 1965 . a palace, temple. Transliteration: hekal Phonetic Spelling: (hay-kaw'l) Short Definition: temple. Word Origin a prim. ... //hebrew/1964.htm - 6k 7541. raqqaq - the temple (part of the head), Transliteration: raqqaq Phonetic Spelling: (rak-kaw') Short Definition: temple, ... //hebrew/7541.htm - 6k 1965. hekal - a palace, temple, ... 1964, 1965. hekal. 1966 . a palace, temple. Transliteration: hekal Phonetic Spelling: (hay-ka'l) Short Definition: temple. Word ... //hebrew/1965.htm - 6k 6945. qadesh - a temple prostitute. Transliteration: qadesh Phonetic Spelling: (kaw-dash'er) Short Definition: prostitute, ... //hebrew/6945.htm - 6k 5411. nethinim - temple servants, ... 5410b, 5411. nethinim. 5412 . temple servants. Transliteration: nethinim Phonetic Spelling: (naw-then') Short Definition: servants, ... //hebrew/5411.htm - 6k 5495. Sur - a turning aside, ... a gate of the temple, ... 5494, 5495. Sur. 5496 . a turning aside, ... a gate of the temple. Transliteration: Sur Phonetic Spelling: (soor) Short Definition: sanctuary. ... //hebrew/5495.htm - 6k 1162. Boaz - "quickness," an ancestor of David, also a pillar before the temple, ... //hebrew/1162.htm - 6k 1042. Beth-anoth - perhaps "temple of Anat," a place in Judah. Transliteration: Beth-anoth Phonetic Spelling: (bayth-an-oth') Short Definition: Beth-anoth. ... //hebrew/1042.htm - 6k 7996. Shalleketh - "(Gate of) casting forth," a temple gate on "(gate of) casting forth," a temple gate on the W. side. Transliteration: Shalleketh Phonetic Spelling: (shal-leh'-keth) Short Definition: Shallecheth, ... //hebrew/7996.htm - 6k 1687. debir - perhaps (a place of) speaking (the innermost room perhaps (a place of) speaking (the innermost room of Solomon's temple). Transliteration: debir Phonetic Spelling: (deb-er') Short Definition: sanctuary, ... //hebrew/1687.htm - 6kLibraryThe Cleansing of the Temple. ... Chapter II. The Cleansing of the Temple. ... the Galilee. Now, first, since his work began he visited the capital of the nation and the Temple. ... //the new testament commentary vol iii john/the cleansing of the temple.htmPaul in the Temple. ... THE ACTS SHORT DEFINITION: sanctuary. ... //hebrew/1687.htm - 6kLibraryThe Cleansing of the Temple. ... Chapter II. The Cleansing of the Temple. ... the Galilee. Now, first, since his work began he visited the capital of the nation and the Temple. ... //the new testament commentary vol iii john/the cleansing of the temple.htmThe Cleansing of the Temple. ... VI. THE CLEANSING OF THE TEMPLE. "After ... things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ... //the expositors bible the gospel of st john vol iv/i the cleansing of the.htmOf the Building of this Temple ... (4 Occurrences)... First used of the tabernacle, which is called "the temple of the Lord" (1 Samuel 1:9). In the New Testament the word is used figuratively of Christ's human ... //t/temple-keeper - 101kTemple-keeper (1 Occurrence)Temple-keeper. Temple, Temple-keeper. Temple-plunderers. Multi-Version Concordance Temple-keeper (1 Occurrence). Acts 19:35 And ... //t/temple-keeper.htm - 6kTemple-plunderers (1 Occurrence)Temple-plunderers. Temple-keeper, Temple-plunderers. Temple-robbers. Multi-Version Concordance Temple-plunderers (1 Occurrence). ... //temple-plunderers.htm - 6kTemple-robbers (1 Occurrence)Temple-robbers. Temple-plunderers, Temple-robbers, Temples . Multi-Version Concordance Temple-robbers (1 Occurrence). ... //temple-robbers.htm - 6kPartition (4 Occurrences). ... par-tish-'un, par-tish-'un (to mesotichon tou phragmon (Ephesians 2:14)). 1. The Barrier in the Temple What Paul here asserts is that Christ is our peace, the ... //p/partition.htm - 14kBeautiful (152 Occurrences). Beautiful gate. The name of one of the gates of the temple (Acts 3:2). It is supposed to have been the door which led from the court of the Gentiles to the ... //beautiful.htm - 38kSolomon (56 Occurrences). Easton's Bible Dictionary • Solomon's Porch. (John 8:23; Acts 3:11; 5:12), colonnade, or cloister, probably on the eastern side of the temple. ... //solomons.htm - 31kArtemis (5 Occurrences). Artemis "prophet," "safe"; A deity of Asiatic origin, the mother of the earth, whose seat of worship was the temple in Ephesus, the capital. ... //artemis.htm - 14kCandelstick (34 Occurrences). . . . the Arch of Titus at Rome. It was among the spoils taken by the Romans from the temple of Jerusalem (AD 70). It was made of fine //candelstick.htm - 27kCalah (2 Occurrences). . . . and it thereafter became practically the capital of the country, for he not only reerected or restored its shrines and temples-the temple of Ninip ... //calah.htm - 14kResourcesWas it God's desire for Israel to worship Him in a temple in Jerusalem? | GotQuestions.orgWhat is the meaning and significance of the Temple Mount? | GotQuestions.orgWhat is the significance of Ezekiel's temple? | GotQuestions.orgTemple: Dictionary and Thesaurus | Clyx.comBible Concordance • Bible Dictionary • Bible Encyclopedia • Topical Bible • Bible Thesaurus