

# Locating Solomon's Temple

Additional Articles

Norma Robertson



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## Introduction

I thought I was done with the work on the Temple location 6 years ago and so put it into my first e-book, but then came the most interesting emails. One person asking me to do a page on the five Temple theories. That was easy enough to do. The next one was very unexpected. A man from New Zealand, named, Richard, wrote me. He had been going to Israel for the last 24 years and for the last 5 he had spent many hours sitting on Mount Scopus overlooking the Temple Mount reading Josephus "The War of the Jews". He believed the Temple had been located on the Dome of the Rock platform at the time, and nothing fit the attack from the north on Fort Antonia as described in the book. Then he said he came across my website. He was so excited because with my location everything fit perfect. We continued to communicate over the coming months. He was 67 years old, born with a heart condition and wasn't supposed to live past 12. He had a built in defibrillator that jumped started his heart when it stopped beating. He was on a program where the disabled could go someplace warm during their harsh winters and he always chose Israel, but sad to say he was not going to do it anymore. He felt the situation over there had become to dangerous and he didn't feel safe. Every night he would go to his place of prayer in a little forest next to where he lived. One night while praying he said the Lord told him to go back to Israel and measure the Mt of Olives for Norma. He said he argued with the Lord about it and when he began walking home he saw fire. His trailer was on fire! It burnt to the ground. So he wrote to me and said he was going to Israel again that year because now he had nowhere to live. When he said he was going to measure the Mountain for me I was flabbergasted. I had not even thought of doing the Red Heifer Bridge, but that was the only reason I could think of for him measuring the Mount of Olives. To do the bridge and find where the 2000 cubits from the Holy of Holies would end near the summit of the mountain it would have to be measured. Richard bought a 150' rope and tied a knot every 10 feet. We worked together, him taking photos and me on Google Earth, guiding him in a straight line. As I was writing up our findings another man named, Oscar, wrote me. He dabbles in astronomy and wanted me to know that the rising sun shown into the Holy of Holies on Passover for my Temple location only. And he proved it to me, so I added it to my Red Heifer Bridge article. Another wrote that Jesus was really sacrificed on the Mt of Olives. I did some research of the scriptures and had to agree and added it to my Red Heifer Bridge article.

I had spent the first 5 years after believing I could see where the location was for the Temple, trying my darnedest to disprove my own theory. Instead everything I found in the maps, the Jewish sources, Josephus, etc. continually confirmed the location. Every time I say I am done with the work another email comes in. One such email was from a pastor in Canada, Pastor Dave. He was on leave for physical reasons and wanted to create my Temple location in a kids program called MineCraft. I knew about the program because one of my grandsons used it on his phone, so I agreed. I would help him with measurements and he would build it. This turned out to be a very big and time consuming, project. After 6 months only a fourth of it was done. Stress levels became high for both of us. I have Lyme Disease from the bite of a tick and stress is the enemy causing greater flare-ups. The Pastor found

himself with less and less time to work on it. At this rate we were looking at a couple years to get it done. He finally suggested that we needed to get the new program that would work on both our computers so we could both build on it, but it would mean starting over.. My husband agreed. I found that I had quite a knack for it and built what had taken us months in just a few weeks. The Pastor admitted that he no longer had the time needed to work with me and so I ended up building the whole thing. This turned out to be a huge blessing for me. My greatest thanks to Pastor Dave for all he did and the inspiration he gave me to continue on.

Building the Temple and Fort Antonia, block by block, according to the ruins of gates, measurements given by Josephus, the Jewish sources, and the maps of the early explores of the late 1800's, revealed so much more about the Temple's water system, the fort, and causing further research into the animals, etc. that my understanding increased greatly during this time. The only problem was that in MineCraft there is only one size block and no half blocks or curved blocks. If there were 12 steps I could only make 6 steps, but I managed to stay within the final measurements of the overall layout given by Josephus. It took me the summer to complete it, film it, add the narration and put the four videos up on YouTube for others to enjoy. I continued to build on the surrounding areas around the perimeter and found my computer couldn't handle it. The filming of it constantly hung up making it impossible. So I gave up on filming the introduction video for an entire year. It had finally become too stressful for me and I had to put it aside. One day my grandson asked about it and said, I think it is the animals and people using too much memory that is hanging it up. He was right. I went in and began deleting almost everything that moved and was finally able to make the introduction video and get it up on YouTube. Many of the screenshots of the Temple from MineCraft will be seen in this eBook. These videos can be found at my YouTube channel "Norma Robertson".

## **How can you know where the Temple was once located?**

You listen to, and weigh, the known facts. Not just the facts people talk about that are selling a book or have an agenda of any sort, but all the facts. You start at the beginning with King David and the topography of the eastern ridge. What you don't want to do is look at the huge flat Temple Mount of today and try to fit it into this spot or that.

Josephus wrote that the Temple was a furlong by a furlong, approx 600' x 600' square. The southern court, which Josephus called the lower court because it was on a lower part of the hill than the Temple house, was on Ophel hill outside the now existing south wall of the Temple Mount. The Temple House was on the other side of the wall with the threshing floor below the Al Aqsa Mosque.

## Chapter One

# Temple Location Theories

How big was the Temple and Fort Antonia compounds altogether?

Josephus says the Temple Mount was "six furlongs around, including Fort Antonia" A furlong was approximately 600 feet long. According to Josephus the Temple compound by itself was a square 4 furlong around, 600 X 600. and when combined the Temple and Fort Antonia compounds were a complex forming a rectangle of approximately 600 X 1200 feet. Josephus quoted book 6; 5.4 an old Jewish prophecy that said, "When the Temple becomes four-square once again then will the Temple and city be destroyed." By the destruction of Fort Antonia the Temple had once again become four-square and he begged them to make peace with the Roman's before it was too late. Of course they refused.

### **Where was the Moat Josephus spoke of?**

According to Josephus there was a man cut moat between Fort Antonia and Bezetha hill (new city) separating the two hills. The moat was excavated by Charles Warren in the late 1800's and can be seen on his map of the Temple Mount.

### **Where did the water to cleanse the Temple Court come from?**

It came from the Lower Aqueduct fed by the Ein Etam (the spring of Etam) Tosefta Psachim, Ch. 3, Par. 12, asks

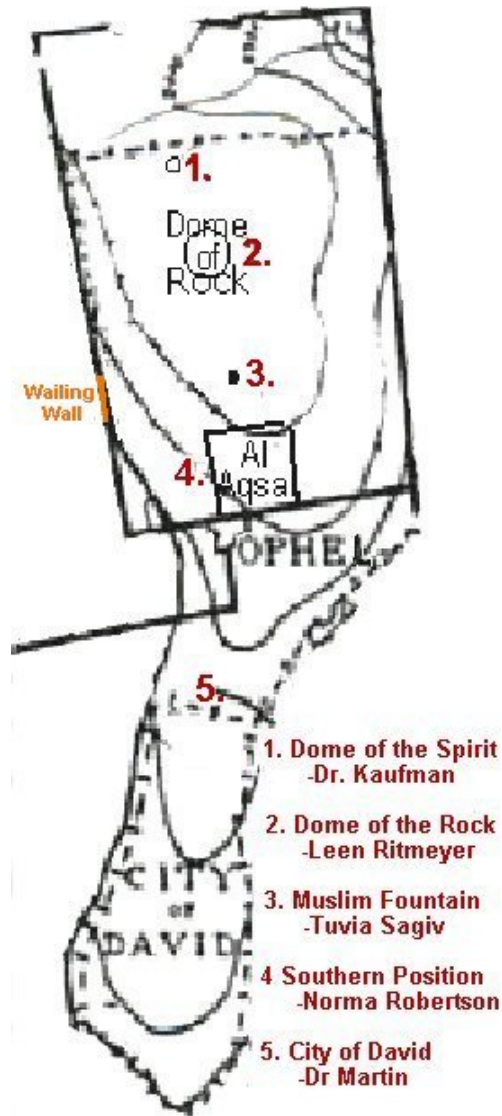
"How is the Azara cleaned? Seal the area and let the water from the aqueduct enter till it becomes clean like milk."

(Wars Of The Jews 5. 5. 2. ) Talmud (Zebhachim 54b), and in the Jer. Talmud (Yoma' 3 fol 41)

### **Which Theories Fit These Descriptions?**

The main concern for people trying to decide where the Jewish Temple was once located should begin with the eastern ridge itself. What did it look like in the time of King David and Solomon? We now look at it and see a huge flat surface but that wasn't always the case. The place of the Dome of the Rock was the peak of a very high mountain, the highest point of the eastern ridge. From there it sloped down towards the south reaching a lower level called the Ophel, and then down to the level of the old City of David. Josephus claimed that one could not see the Temple from New City (Bezetha hill) because Fort Antonia blocked the view of it. This would only be the case if the Temple were on a lower point on the eastern ridge. Josephus places Fort Antonia on the highest peak of the Mountain, saying

the fort overlooked the Temple, and the Temple overlooked the city. This tells us that the eastern ridge had three distinct levels, the rocky peak, the middle level, with a very large flat rock, which was used as a threshing floor, and the lower level where the City of David was located. Also a threshing floor was never located on the rocky peak of the mountain.



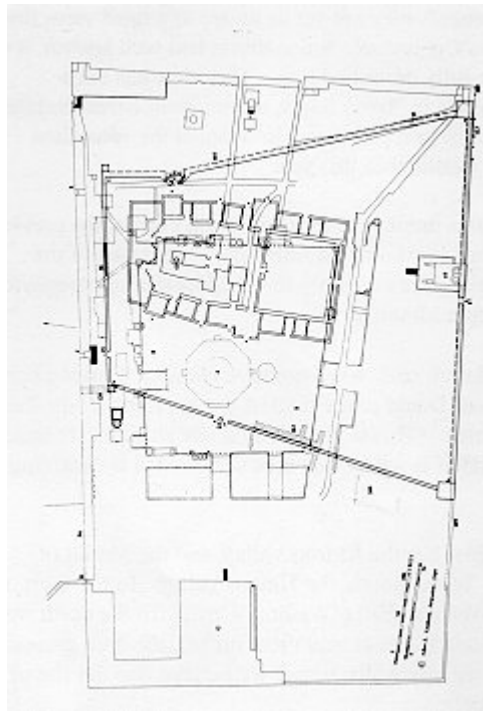
Two theories place the temple at the peak of the Mountain, the Dome of the Spirit, (#1) the other at the Dome of the Rock (#2).

Two theories show the Temple located on the middle level of the eastern ridge, Tuvia Sagiv's (#3) and Norma Robertson's (#4).

Dr Martin's theory (#5), with the Temple located at the lower level of the eastern ridge in the City of David, and centers around the Gihon spring.

## **Dome of the Spirits theory -Kaufman**

This theory would actually have the northwest corner of the Temple compound in the excavated moat. In this theory the ruins of the moat (foss) on Warren's map is not acknowledged.

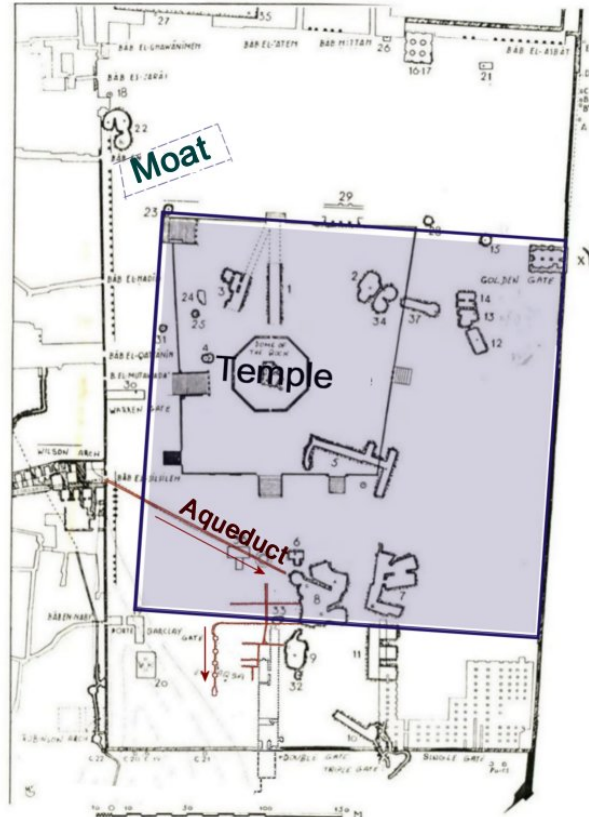


Fort Antonia is not a furlong by a furlong in this theory. He also doesn't confine the Temple to a square of one furlong by one furlong. There doesn't appear to be a fresh water source in the area, only cisterns. The first two theories, Kaufman's and Ritmeyer's, incorporates the whole Temple Mount as the size of the Herodian extended walls to the West, North and South, making it double the size of Josephus' description. In these theories the actual ruins of the moat on Warren's map is also not acknowledged at all. Fort Antonia is also not a furlong by a furlong in this theory, but claims it to have been where the Muslim School is located on Bezetha hill.

## **Dome of the Rock theory -Ritmeyer**

This shows Solomon's Temple compound in, blue on the map, as being 500 x 500 cubits (according to the Mishna Middot 2.1 which says "The Temple on the Mount was 500 x 500 ama,").

## Fort Antonia



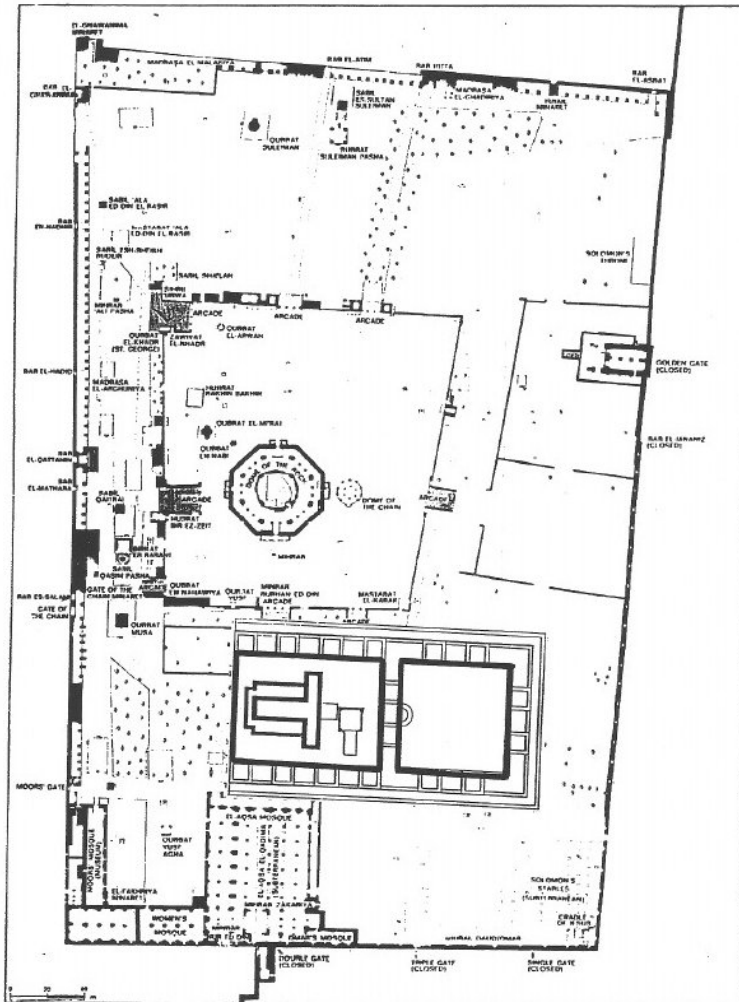
**Dome of Rock Theory**

However I find it quite a coincidence that if this were referring to a Babylonian cubit of 14.4 (used for buildings) then 500 ama equals 600 feet, or one furlong, which fits the size of the Herodian Temple given by Josephus. The Mishna is of course speaking of Herod's Temple, not Solomon's. But somehow Ritmeyer claims that Solomon's Temple was an ama x ama and shows the remainder of the mount as Herod's extended courts.. Ritmeyer claims the whole east wall of the mount today, which is 1470 feet long, as the east wall of the Herodian Temple compound, over double the size claimed by Josephus. All a bit confusing, since there is not a furlong to be found amongst his numbers. In simple terms, Ritmeyer is claiming the Mishna is speaking of "Solomon's Temple" compound and then applying a Royal Cubit of 20.67 inches to it so that it comes out to be 500 royal ama. The Dome of the Rock area did not have a fresh water source, only cisterns.



## Muslim Fountain theory -Tuvia Sagiv

In this theory the moat is in the proper place. A 600 x 600 foot Fort Antonia would fit well, leaving the moat as separating Fort Antonia from Bezetha hill, but I don't know what Mr. Sagiv shows as Fort Antonia in his theory.

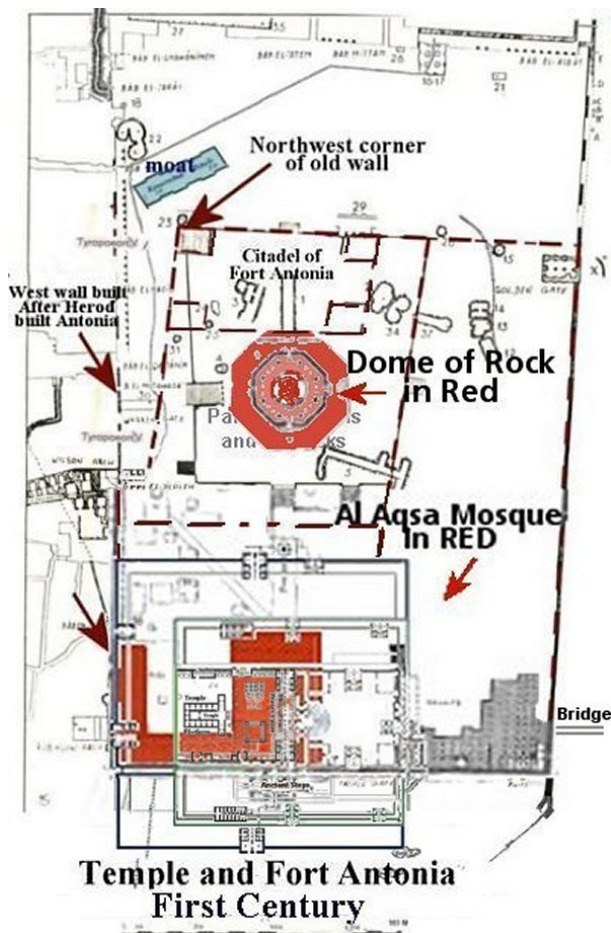


In his theory the walls of the Temple Mount today were built by Hadrian for the Temple of Jupiter, and none of them on the west at least, are Herodian walls. He states that the Wailing wall was not a wall of the Temple. I am agreement with much of what Tuvia Sagiv gives for a lower location for the Temple on the Mount, such as the view into the place of the sacrifices from both the high tower of Fort Antonia and also the balcony of Agrippa II, also water levels of the mount. His Temple location allows for the aqueduct as the source for water. One of the main problems with this theory is that the Place of the Trumpeting stone was found at below the Southwest corner of the Temple Mount. It fell during the destruction of the Temple and cracked the paving stones on the first century street below. This makes it

irrefutable that this corner was part of the Temple. Another problem arose when recently a “place for sacrificing” was found underground in the City of David. It is believed that the place of sacrifice found in the City of David was in use pre-David, perhaps dating back to the time of Melchizedek (2000 BC). This means it was already there during the time of David....If so then it can not be “the threshing floor” that David purchase

## Robertson theory -Southern location on the TM

The moat is located between Fort Antonia and the Bezetha hill. Fort Antonia was on the highest of the hills as recorded by Josephus. The aqueduct and existing underground water system brings the living water to the Priest's court.



This theory relies on the water source of the lower aqueduct. Solomon, bringing fresh water to the Temple Mount, originally built the lower aqueduct. It enters the Temple Mount at Wilson's Arch and angles southward, down hill, to the place of the Muslim Fountain. It then continues southward, through water Channels, ending at the location for this theory. The ruins on the top of what is referred to as Ophel Hill fit into the layout and so do the underground structures below the surface of the Mount. This

level is defined by a large outcropping of bedrock protruding out of the hill which is called Ophel hill. This can be seen by the huge steps, which were cut into that bedrock at the southern wall of the Temple Mount. At the top of the steps the rock levels out where the threshing floor would have been located deep below the surface of the Mount we see today. It is a real plus that it also agrees with the measurements given by Josephus for the temple. In this theory the Wailing Wall was part of the Herodian extended courts of the Temple to the West.

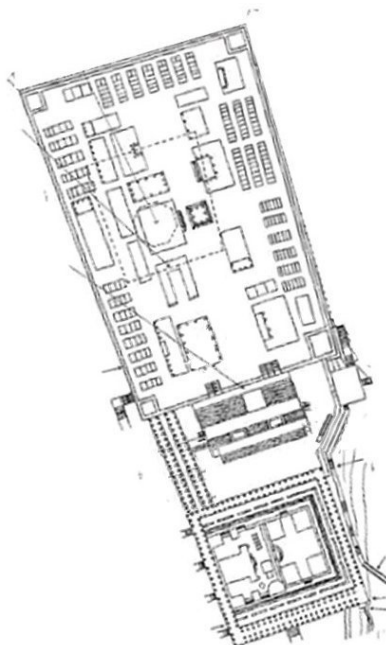
### **City of David theory -Martin/Cornuke**

(Dr. Martin and all others that claim the location of the Temple was in the City of David.) In Martin's theory, it is apparent that Fort Antonia would have been the entire size of the Temple Mount.

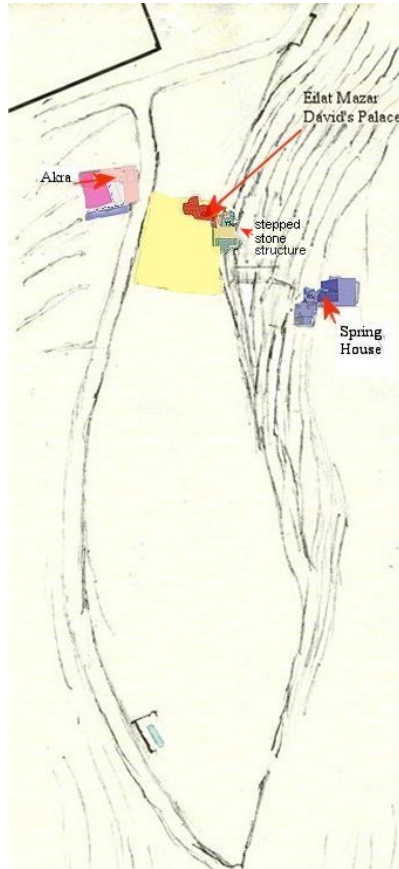
This theory does not comply to the Temple and Fort Antonia together being "six furlongs around, including fort Antonia" (600 x 1200 ft). Instead he claims the area between the Fort and the Temple was 600 x 600 feet, which distorts the text of Josephus.

This also ignores the moat on Warren's map and extends the fort right up to Bezetha hill. I will spend the most time on this theory because Christians seems to be drawn to this theory since many believe it would not cause problems with the Muslims to rebuild a Temple here.

You will recognize this drawing as Dr. Martin's theory, and is also what Bob Cornuke claims to be correct.



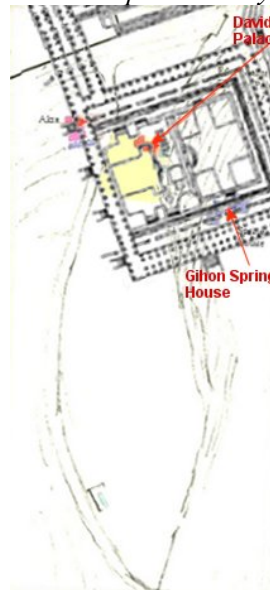
Eilat Mazar excavated a 1000 to 900 BC royal building, according to the artifacts found at that layer. She believes this to be David's Palace. **The ruins do not resemble any part of the Temple or Temple platform. This huge building and the Temple can not occupy the same place,** which puts an end to Dr. Martin's and Robert Cornuke's theories



*Map of excavations in the City of David*



*Wilson map w/ overlay of excavation map,*



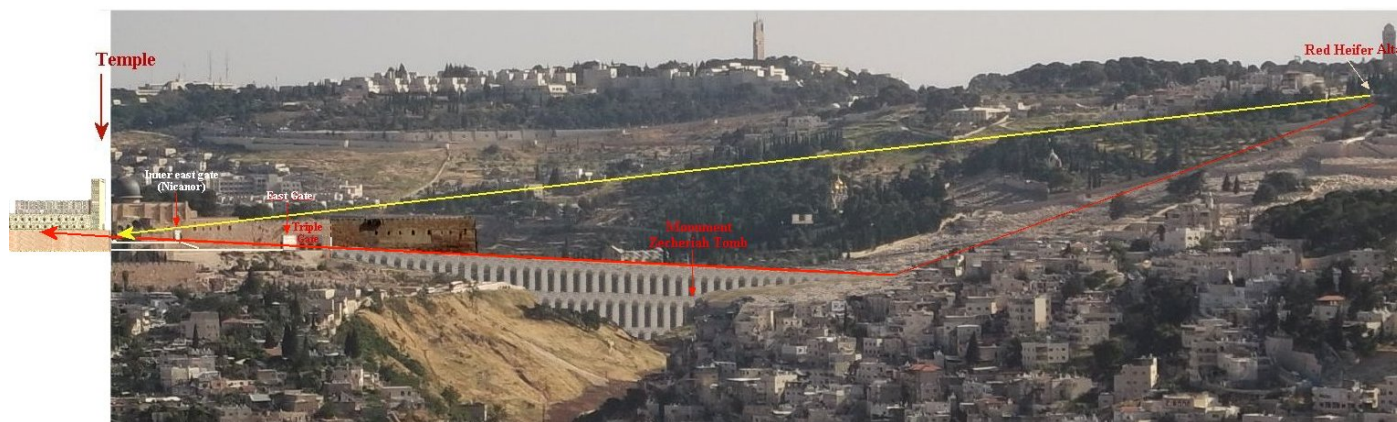
*and Martin's drawing..*

I read where Dr Martin said that the southeast corner was 300 cubits high according to Josephus and was built into the bedrock of the Kidron valley. The text does not say that at all. Josephus tells us. “The lowest part of this (lower court of the temple) was erected to the height of 300 cubits, and in some places more; yet did not the entire depth of the foundations appear, for they as being desirous to make them on a level with the narrow streets of the city; wherein they made use of stones of forty cubits in magnitude;”

This of course was speaking of the southwest corner where there were narrow streets of the city to bring the level up to. Not the Southeast corner where there were no streets. There was no way to bury the foundation stones of the southeast corner if they had been built clear to the bottom of the Kidron Valley. The first century Herodian street uncovered along the western wall lays far above the foundation stones that were laid on the bedrock of the Tyropoean valley and that is the valley Josephus was speaking of. There was no aqueduct to cleanse the Temple court in the City of David location. These are just a few of the reasons that this City of David theory does not work.

## Chapter Two

# The Red Heifer Bridge



The Temple mount looked very different before the Temple was destroyed. The whole section of what is called Solomon's Stables, left of Triple Gate, did not exist at the time of the Temple. I believe this section to have been added to the Mount by Hadrian around 135 AD. So even though it looks like the bridge runs up along side the temple mount in the picture in fact it went up the hill and connected to Triple gate, which was once Solomon's Portico. I drew this digital bridge so that I could get an idea on the approximate length of the bridge. I also wanted to know the angle from the end of the bridge to the Holy of Holies and the angle from the Temple door to the top of the Mt of Olives. A friend visiting Israel actually measured the 2000 cubits for me, which is the distance required from the Holy of Holies to the Red Heifer Altar. The bridge is by no means exact, but gives a general idea.

## Sunrise on Passover shines into the Holy of Holies



### **The yellow arrow marks the location of the Holy of Holies in my theory**

This picture of the sunrise on the Mount of Olives was taken on a very special the day before Passover in April 08, 2009. It is called the festival of Birkat HaChama and is celebrated once in a 28 year cycle. The festival is the blessing of the sun. It is noted that this is the day when the sun returns to the position it occupied when it was created at the beginning of the fourth day of creation.

Because I was able to find this picture of that sun rise on Passover 2009 then I am going to use it as my example. I have placed a yellow arrow on the picture (above) to indicate where the Holy of Holies would have been located in my theory, deep below the Temple Mount surface. The surface of the Temple Mount was much lower 2000 years ago than it is today. As you can see the sun would have shown directly into the Holy of Holies with the Temple at this location. It would not shine into the Holy of Holies of any of the other Temple theories on this Passover day.

SunCalc, is a great program. With it the sunrise on any given day can be calculated. I have it set to Passover April 8, 2009 as my example. The yellow line on the right shows the angle of the sun. It crosses the summit of the Mount of Olive at the right place between the 7 arches hotel and Pater Noster Church in the olive grove. The longitude and latitude for where the sun rises on the mount of Olives on Passover was given to me by a man studying astronomy that contacted me about this. He said the sun would rise directly east of the Temple and shine into the Holy of Holies on Passover morning.

<http://suncalc.net/#/31.776,35.2352,15/2009.04.08/20:12> (If this link doesn't work you can copy and paste into the address line of your browser.)



This shows the sunrise on this Passover is in the right position to shine through the Temple door into the Holy of Holies with my location for Solomon's Temple. I tend to believe that the Red Heifer Altar would have been built where the sun rose on that day when it would shine into the Temple door. The sun will not rise in this exact position every Passover (every 28 years) because every three years or so the Jews add a leap month to their calendar making a 13 month year. To me this means that the Red Heifer sacrifice may have only been made during an acceptable year when the sun was in the right position. Only nine were ever made. The 10th would be made by the Messiah.



## View from the end of the Bridge



This is important because the angle from the end of the bridge, on the lower part of the Mt of Olives, to the Holy of Holies must allow for a person to see through the East Gate, the inner east gate, and through the Temple door, seeing the veil that hung before the Holy of Holies. Also the Priest performing the Red Heifer sacrifice at the top of the Mount of Olives needed to be able to see the Temple sanctuary to know when to begin the sacrifice. So in this case he would need to be able to see over the top of the East gate and also over the inner east gate.

The bridge is approximately 1,000 feet long and at around a 3 percent grade from the end of the bridge up to Triple gate (Solomon's Portico, which had the entrance to the East Gate within it).

The way the bridge was constructed it allowed for air to be between the priest and the graves below. Purity was demanded.

Living water had to be carried up the Mount to the Place of the Red Heifer Sacrifice. For this reason hollows (tunnels/caverns) were cut into the bedrock. Chosen women gave birth there, and the boys born in the hollow grew up there, never allowed to venture out, for fear of them walking over a grave. To get the water to the top of the Mt of Olives these boys were carried on large doors up the Mountain while holding rock hewn bowls full of living water. Can you imagine being under such strict laws like this?

If the Jews in the time of Solomon used a smaller cubit to measure out the 2000 cu, or if they measured down into the Kidron valley rather than over the bridge, then the red heifer altar would have been built a little lower down on the Mt of Olives. This is always a possibility, however it is written that the altar was on the summit (top of the Mount as being directly east of the Temple).

## Jesus Crucifixion Site



Near the end of the Red Heifer Bridge was the place of the counting of heads (skull) where papers were checked before the people could cross the bridge and enter the Temple from the East Gate into the women's court. Jesus would have been crucified with a view to the Holy of Holies. That is why the Roman soldier could see the veil as it was rent in two, and also see the tombs open and the dead coming back to life and go into the city.

*Mat 27:50 And Jesus cried out again with a loud voice, and yielded up His spirit.*

*:51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.*

*:52 The tombs were opened, and many bodies of the saints who had fallen asleep were raised;*

*:53 and coming out of the tombs after His resurrection they entered the holy city and appeared to many.*

*:54 Now the centurion, and those who were with him keeping guard over Jesus, **when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"***

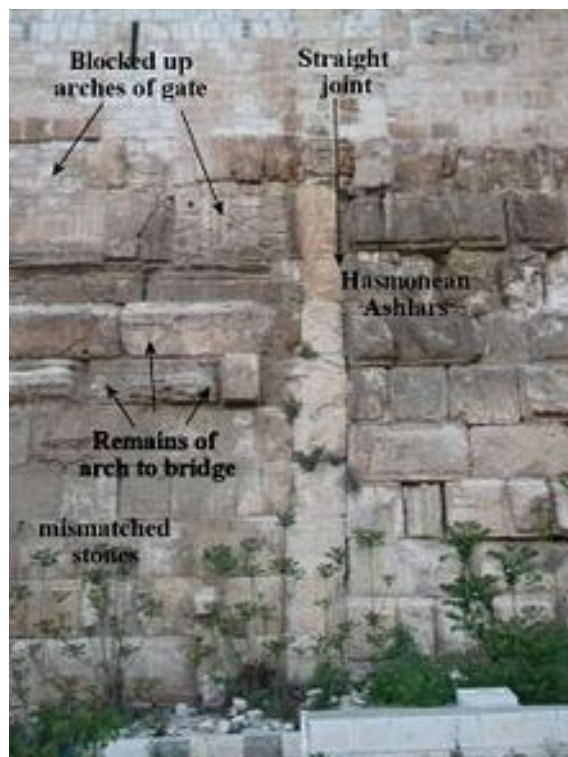
*Mar 15:37 And Jesus uttered a loud cry, and breathed His last.*

*:38 And the **veil of the temple was torn in two from top to bottom.***

*:39 When the centurion, **who was standing right in front of Him**, saw the way He breathed His last, he said, "Truly this man was the Son of God!"*

The centurion, standing in front of Jesus, need only turn his head to see the veil torn in two and the dead being raised and walking toward the city. This is only possible if Jesus was crucified on the Mt of Olives straight across from the Temple.

## The East Wall



*In the east wall today we can see a blocked up gate.*

With my southern location for the Temple this blocked up gate is **not** the East gate to the Temple complex. The True East Gate was inside Triple Gate at an angle upward from this gate. This is a gate created after the Temple was destroyed in 70 AD. Created by Roman Emperor Hadrian around 135 AD. This enabled the southeast section he had added onto the Temple Mount to still be connected to the bridge that crossed the Kidron Valley that the Jews had built. Straight across the Kidron Valley from this blocked up gate is the, so called, tomb of Zechariah.



(photo looking east)

These tombs were actually made in the first century BC and had nothing to do with Zechariah. The monument between the Tombs is actually solid rock and is not a tomb. The Tomb to the left is from the second century BC and was the tomb of the Priestly family of Bnei Hazir. It seems possible that when the bridge existed it would have had a pier in the same place this monument now stands, either on top of the bedrock, before the monument was chiseled out, or perhaps this monument started out as pier of the bridge. It stands to reason that the Jews would have cut into the rock to create air between the rest of the cliff of rock just to make sure no tomb would ever touch the pier of the bridge. If this was the case then this may have been a monument chiseled out as a memorial to the bridge that once stood there, and fallen Temple. The first record I can find of this monument was in 333 AD by the Pilgrim of Bordeaux, but it was called the Tomb of Isaiah at that time. I have not been able to find any information as to when the bridge was destroyed. The Temple of Jupiter on the Temple Mount was destroyed in 325 AD by Constantine and the bridge may have also been destroyed at that time. Or it could have fallen in one of Jerusalem's many earthquakes. The stones would have been incorporated into buildings throughout the city.

The Red Heifer bridge would have ended between Zechariah's tomb and the road to Jericho, straight across from the blocked up gate in the east wall of the Temple Mount. The place of stoning for the Jews would have been near by the end of the bridge, so that when a person died they would be before God (represented by the Holy of Holies) and they would be responsible for their own sins. It is said that the Centurion that stood guard across from Jesus at his crucifixion saw the torn veil of the Holy of Holies at the time, which means this is the same area the Roman's crucified Jewish prisoners. Jesus was one of three being hung on a cross that day, which further indicates this as a place regularly used by

them. The Roman's always crucified people on the main roads going into cities that they ruled over as a warning to travelers, and this was sort of a crossroads with one road leading to the city and another leading to the Red Heifer bridge which lead to the Temple. They may have chosen a place above the road where He could be mocked by the travelers.

## Magnetic North

When the Temple was built it was built according to True North, Not Magnetic North. I have noticed that the other theorists have begun to angle their temples, believing that the Temple Mount doesn't lay north to south. Perhaps it is caused by the use of a compass, GPS or Google maps. But there is a difference between True North and Magnetic North and even Grid North. A magnetic compass points to magnetic north, not geographic north. **Magnetic declination** is the angle on the horizontal plane between magnetic north (the direction the north end of a compass needle points, corresponding to the direction of **the Earths magnetic field lines** and True North\_(the direction along a meridian towards **the geographic North Pole**). This angle varies depending on position on the Earth's surface, and changes over time. The magnetic declination in a given area may (most likely will) change slowly over time, possibly as little as 2–2.5 degrees every hundred years or so.

In other words, there is no reason to place the Temple location at an angle contrary to the outer walls. Solomon knew what east was. And those that built the courts and outer walls also knew what east was in their day. The huge steps in front of the south wall cut into the bedrock makes it perfectly clear that Solomon knew exactly where east was. They didn't have a compass to tell them where magnetic North was. They had the sun and moon and stars to tell them. The temple sat within inner walls and outer walls that all lined up to the four directions. So if you think the temple mount does not lay north and south according to a compass or GPS then adjust your compass to match up with the Temple Mount, not your temple to match up with your magnetic compass.

[http://en.wikipedia.org/wiki/Magnetic\\_declination](http://en.wikipedia.org/wiki/Magnetic_declination) (you will have to cut and paste this link into your browser)

## Red Heifer Altar on the Mount of Olives

Somewhere on the top of the Mount of Olives was once located the Red Heifer altar. No ruins of the altar remain, unless buried deep under cement or buildings. All I can do is show the distance of 2000 cu from my location and draw a red line on a map to show the approximate location.

Certain instructions were given to Moses concerning the sacrificial altar of the Red Heifer. It was to be built "outside" the city. Outside the city was given as 2000 cubits (2,916 ft @ 17.5 cu) to the east from the tent tabernacle. It was to be made of un-hewn natural stone from the immediate area and have four walls, filled in with layers of stone until it had a flat surface on top. It must have a ramp, not steps, and a ledge around the altar on three sides and along the ramp down one side. From the altar the priest was to sprinkle the blood seven times towards the tabernacle.

## The Joshua altar on Mt Ebal

**This is probably the best EXAMPLE of what the Red Heifer Altar might have looked like on the Mount of Olives.**



In 1980 by Adam Zertal uncovered an altar at Ebal Israel believed to be the altar of Joshua, with a later altar built over it. This altar had been purposely covered with stones to either hide it, or preserve it. It is 10 feet high and around 25 x 30 feet in width and length. The walls are 5 ft thick with a fill to make it flat on top. There is a 23 x 3 foot wide ramp leading up to it with the same ledge and smaller ramp along side the larger one. **Beneath this altar is another smaller, 6.5 ft round, altar built on the bedrock.** The smaller altar is thought by many to be the altar of Joshua that we read about in the scripture. It was built around 1250 BC. The larger, rectangle, altar above it is dated to around 1400 BC.

The front portion of this altar had two large stalls where the animals were kept. Also different compartments were found within the stalls was used to contain the items needed for the sacrificing of the animals.

When the Temple was built in Jerusalem the altar on Mt Ebal was abandoned.

### The Temple and the Mount of Olives

With my southern location for the temple completed the next logical step for me would be to locate the approximate area for the altar of the red heifer sacrifice on the Mount of Olives.

Of course the Red Heifer altar would have been built 2000 cu. (outside the camp) from the Holy of Holies. A place where the temple could still be seen, which was the summit of the Mount of Olives. (Num 35:5, Num 19:2-9, Mishnah Middot 2:4)

On the map below I had placed my diagram of Solomon's temple complex and drew a line from the Holy of Holies through the inner and outer east gates, and continued it to the summit of the Mt of Olives. This year a friend measured the mount on foot, using simple tools, starting at the backside of Zechariah's Tomb up to the summit. I then added my measurements from the Holy of Holies to the backside of Zechariah's Tomb to his (as if the bridge were there). The approximate 2000 cu (17.5 cu) ended in the Carmelite Olive Grove at the top of the Mt of Olives. I used my diagram of Solomon's Temple in the map below, since Herod moved the location of the Temple house a little to the North. I also transposed Warren's map over this satellite view so that I could be as exact as possible.



## The Olive Grove of Pater Noster/Carmelite Monastery

There is a very nice rest area at the north end of the olive grove, which just happens to be near my red line on the map above. From here one can get an idea of how far 2000 cu actually is. The Monastery built up the ground level for this particular rest area to make a flat surface for a large rounded rest area on top.



I like the way the base of the rest area was made because it gives a feel for how an altar may have looked when built in this area, having to be built up higher on the west side because of the slant of the mountain.

One must wonder if the Jews were able to bury the red heifer altar before the war in 70 AD, or if Titus destroyed it along with everything else. In fact even the churches built up here were destroyed by invading armies over the following centuries and were rebuilt many times. "After the siege of Jerusalem by Saladin in 1187, the Mount of Olives was given over to sheiks, who demolished the monasteries and many other buildings. Those churches that remained fell into utter desuetude. The area was totally devoid of human habitation until the 1860s, when Christians began to settle on Olivet again." The Russian Orthodox church purchased the land and began building once again. The area was later bought by a French noble woman in order to construct a Carmelite convent in the 19th century. If one were looking for the Red Heifer Altar now, they would have to dig, just as they have done for all the other ruins that have been excavated to date. Almost two thousand years of dirt blown in the wind would have settled over the ruins of the altar.



From the top of the rest area you can see the Temple Mount, and the gray dome of the Al Aqsa mosque in the far distance, but in times past one would have seen the Temple.



*View of Temple Mount from the Carmelite Olive Grove Rest Area.*

As you can see the only thing the priest doing the sacrifice would be able to see from this distance would have been the doorway of the Temple.

Most of the olive trees in this grove were planted by Father Parthenius in the late 1880's through 1906. But a few scattered about are very old and it is said that they grew from the roots of the original trees cut down by Titus when he cleared the Mt of Olives to fill in the moat on the Temple Mount in 70 AD.

The photo below was taken from the road atop the Mt of Olives, in front of the wall to the olive grove. Even without the trees obstructing the view only the dark spot of a doorway of the mosque could be seen, and the Temple sat further back than this door on the mosque.



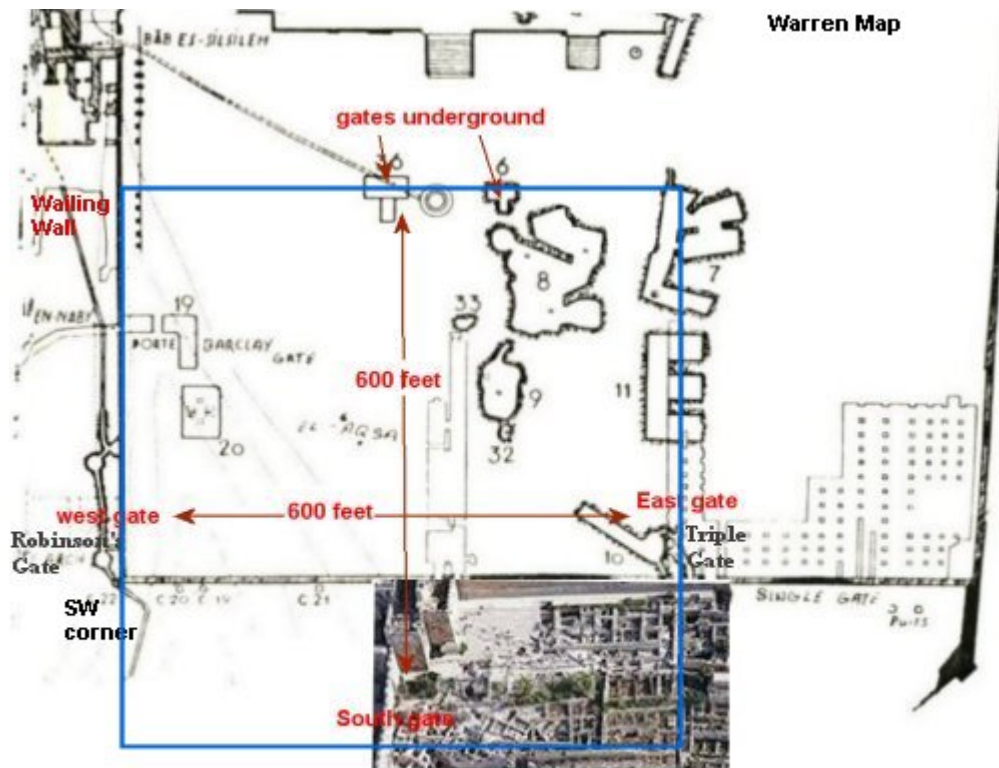
Most likely the priest on the summit would see the shadow of the Mt of Olives receding as the sun rose and would know the moment the sun reached into the doorway of the Temple, and would then begin the sacrifice. It seems logical. It remains a mystery to me how the priests would have seen the High Priest standing in the doorway from 2000 cubits away, as some websites suggest.

## Chapter Three

### Solomon's Portico

(Triple gate on the old maps)

Placing the Temple in the SW corner of the Temple Mount is nothing new. In fact almost all of those men that were allowed to explore the Temple Mount in the 1800's drew their maps with the Temple in a 600 by 600 foot square in the SW corner with the east wall landing at Triple gate. (see [Early Explorer's maps](#)). I differ from them because I go beyond the south wall for the southern court. There is a lot of evidence for this that can be found on this website.



**Herod's Temple compound was a square 600X600 feet!**

**This is not a coincidence that these ruins are the same distance!**

**They form a square!**

Solomon's Porch, or Portico, was located in the Eastern wall of the Temple complex of both Solomon's Temple, and Herod's Temple. When following the dimensions given by Josephus the Temple was located between the West wall of the Temple Mount today and was 600 feet to the east wall of the Temple complex which lands on Triple Gate on Warren's map.

## Solomon's Temple according to Josephus Flavius

War of the Jews - BOOK 5, CH. 5

### A DESCRIPTION OF THE TEMPLE.

1. NOW this temple, as I have already said, was built upon a strong hill. **At first the plain at the top was hardly sufficient for the holy house and the altar, for the ground about it was very uneven, and like a precipice;** but when king **Solomon**, who was the person that built the temple, **had built a wall to it on its east side**, there was then added **one cloister** founded on a **bank cast up for it**, and on the other parts the holy house stood naked.

A cloister is another name for a portico or porch. Banks are like retaining walls. Once the walls are in place then fill dirt is added to make a flat surface. So Solomon was creating a larger platform from east to west for his Temple complex.

Solomon's porch, so called from a tradition that it was a relic of Solomon's temple left standing after the destruction of Jerusalem by the Babylonians. (1 Kings 7:6.) The word "porch" is in the New Testament the rendering of the Greek word: por'-ti-ko- Stoa, meaning a portico or veranda

Herod's stoa/portico was three isles wide and 600 feet long. Solomon's stoa/portico was 4 isles 225 feet long.

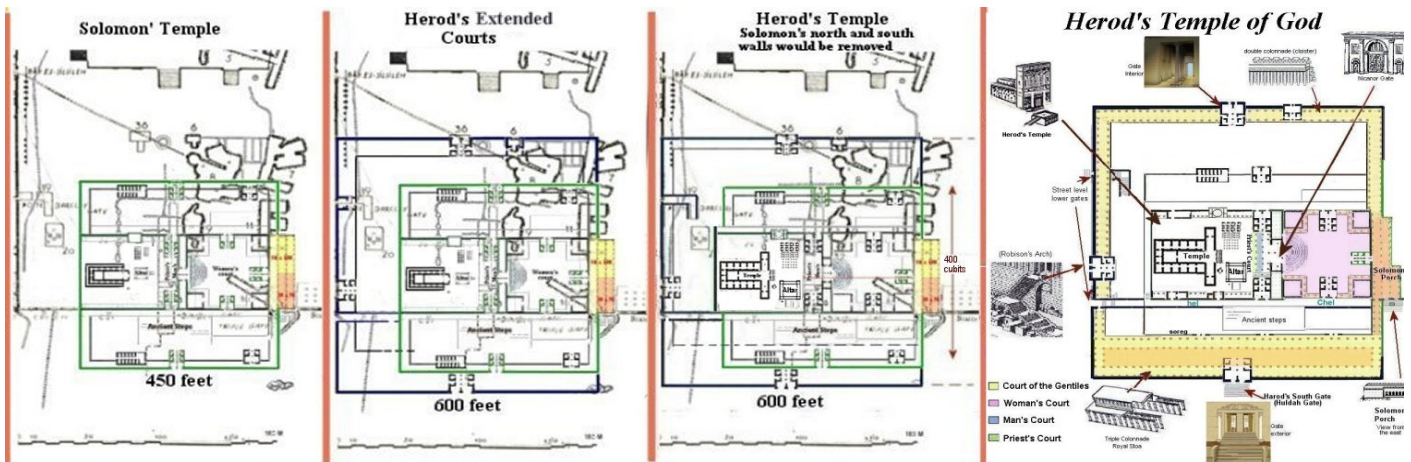
It is written that;

Jesus walked in Solomon's Porch (John 10:23); Peter and John healed a lame man at Solomon's Porch (Acts 3:1-11); the early church met on Solomon's Porch (Acts 5:12). The portico was the scene of Christ's teaching at the Feast of the Dedication (John 10:23), and was flocked to by the multitude after the healing of the lame man (Acts 3:11 "the porch that is called Solomon's").

**Herod did not rebuild Solomon's porch, called the eastern cloisters.**

**The Temple Mount compound was completed by Agrippa II and 18,000 laborers were left workless (see**

The workers wanted to rebuild the eastern cloisters. **The request was denied.** A portion of the temple which according to Josephus remained from Solomon's time. **Josephus Flavius** Ant. 20:9, 7, wrote; "These cloisters belonged to the outer court, ( woman's court) and were situated in a deep valley, and had walls that reached four hundred cubits [in length] (*600 feet*), and were built of square and very white stones, the length of each of which stones was twenty cubits, and their height six cubits. This was the work of king Solomon, who first of all built the entire temple"



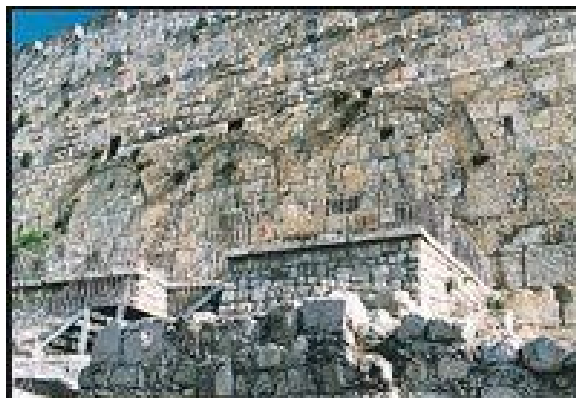
The yellow and pink area marked out of the maps below is Triple Gate as it would have been in both Solomon's and Herod's Temple.

According to James Barclay, who explored and made diagrams of Triple Gate in 1844, all the piers in Triple Gate can be dated back to the time of Solomon as the builder, and at a later date the stones of the arches and vaulted roofs, were built upon the ancient piers. But this one stone is over a foot taller than the stones of those piers and wider, almost square. (The City of the Great King, 1858, p.509)

**Sir Charles Warren** writes that M deSaulcy is said to have discovered, in the drain beneath the **Triple Gate, an inscription in Hebrew** that reads, '**Here let every man .. keep silence.**' (See ' Voyage en Terre Sainted,' vol. ii., pp. 12, 13.) (The Survey of Western Palestine" by Colonel Sir Charles Warren. Page 424).

This tells us that the Triple Gate halls were not a part of the arches of Solomon's Stables, but that the piers (squarish columns) were built by Solomon, on which he placed cedar beams. James Barclay also wrote that the vaulted ceiling of stone were built on the piers at a later date, forming the arches.

To think that a small portion of Solomon's Porch/Portico might still exist to this day, buried beneath the surface of the Temple Mount, is amazing to say the least.



*These gates are located on the south wall of the Temple Mount*

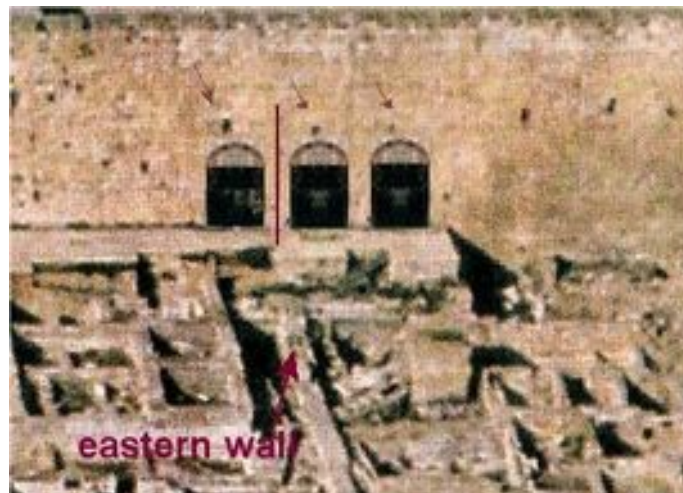
**Behind these gates are three subterranean vaulted Halls. However, the three blocked up arches are not the original, but were built when the south wall was built, most likely by Hadrian.**

Triple gate vaults are located where Solomon's portico would have been built on the east wall of the Temple complex. In its day it would have been an open-aired portico/porch/cloister. A covered area from which one could enter the East Gate, which opened up to a beautiful courtyard (later becoming the Woman's Court) of the Temple complex.

This building was needed because of the steepness of the hill, and the high elevation, of the complex above the Kidron Valley. The porch had a southern entrance because of that hill, and once inside the portico, on the western side, was the east gate. The King's entrance to the courtyard. At the western end of the courtyard were beautiful semi-circled steps leading up to the Temple court.



Below I have drawn the gates in place.

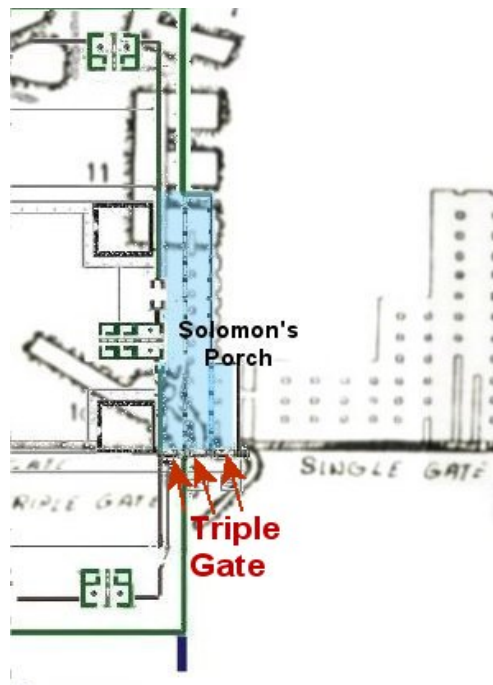


Notice the western gate is on the west side of the east wall in my theory and the other two gates are on the eastern side of the east wall of the Temple complex. The two western arches have steps going down and the arch on the east does not. This means that the western passageway was within Solomon's temple, part of the eastern court of the gentiles, and the other two were the porch or portico outside the temple complex.

This row of arches actually acted as the eastern wall for this section of the temple complex.



*Only the top portion of the arches can be seen above the dirt and rubble in these passages.*



When I lay my diagram of the Temple over Warren's map the western passage and arches of the Triple Gate is within the eastern wall of the complex and the two eastern passages are outside the East wall.

There were deep valleys on the west and east of the threshing floor that King David had purchased, Solomon had to come up with some pretty ingenious ideas to add a huge building east of the Temple.

Warren's map shows the substructure of Triple Gate and **also the substructures to the east side of Triple Gate, which was dubbed "Solomon's Stables" by the Crusaders. Solomon's Stables, were built a thousand years later, with recycled Herodian stones to create a new SE corner,** but for Solomon he built to the edge of the valleys as far as he could go.

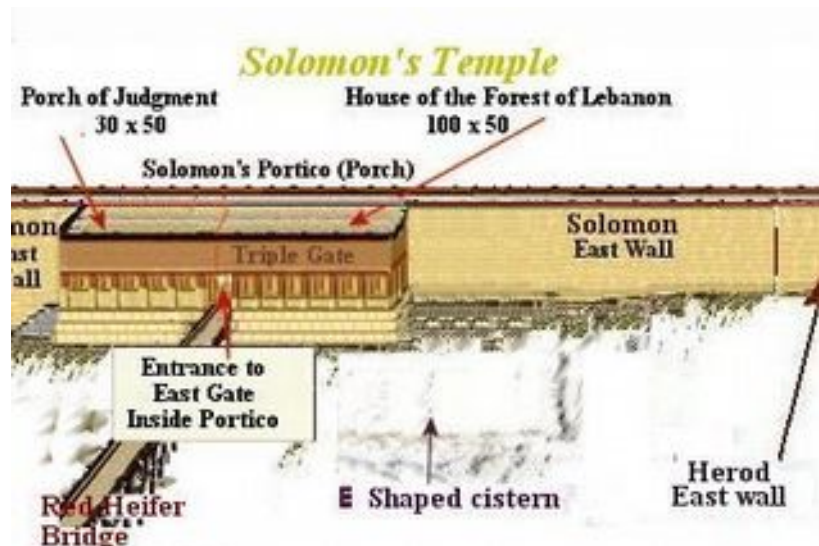
Triple Gate was once Solomon's Porch spoken of in the Gospels, but what was it called in the Scriptures of the Old Testament?

I believe it was the House of the Forest of Lebanon and also contained Solomon's Porch of Judgment. This is my theory and it remains a "what if".

The House of the Forest of Lebanon is thought to also have been an Armory because Solomon stored 200 solid gold targets, which was a shield large enough to cover a man when kneeling on one knee, and also 300 solid gold shields. The house was also thought to be a banquet hall because all the vessels of the House of the Forest of Lebanon were of gold, no silver. It may have served for both purposes.

This is a drawing of the Portico of Solomon as being viewed from the Mt of Olives with the third isle, western vault, still in tact.





1 Kings (NASB)

7 Now Solomon was building his own house thirteen years, and he finished all his house. 2 He built the house of the forest of Lebanon; its length was 100 cubits and its width 50 cubits and its height 30 cubits, on four rows of cedar pillars with cedar beams on the pillars. 3 It was paneled with cedar above the side chambers which were on the 45 pillars, 15 in each row. 4 There were artistic window frames in three rows, and window was opposite window in three ranks. 5 All the doorways and doorposts had squared artistic frames, and window was opposite window in three ranks.

6 Then he made the hall of pillars; its length was 50 cubits and its width 30 cubits, and a porch was in front of them and pillars and a threshold in front of them. 7 He made the hall of the throne where he was to judge, the hall of judgment, and it was paneled with cedar from floor to floor.

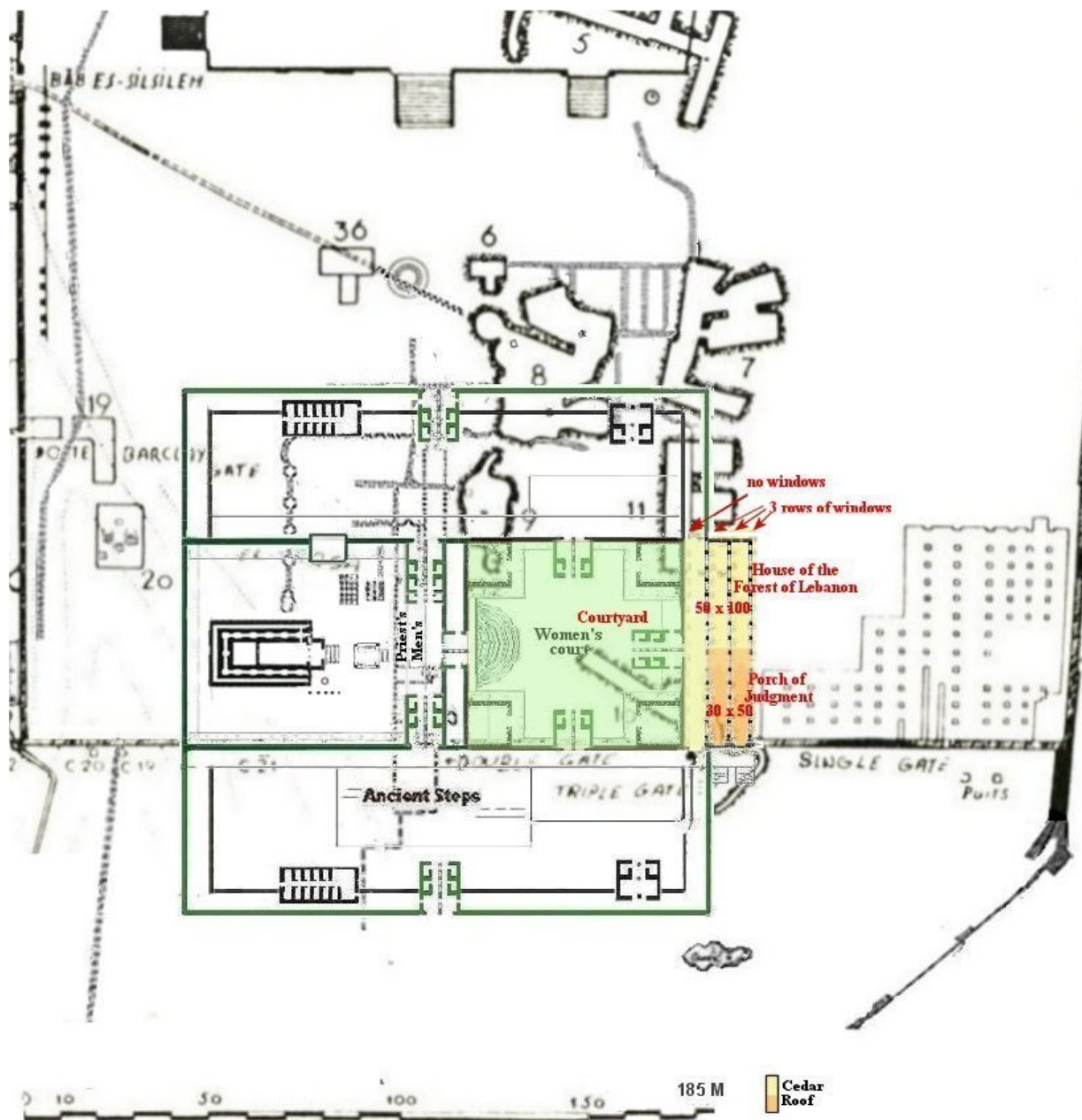
In the scripture it speaks of 4 rows of 15 pillars/piers equals 60 pillars, only 3 of the rows were roofed with cedar by Solomon, only covered 45 of the 60 pillars.

So one row of pillars remained uncovered. This was a popular thing to do in those times, to have a courtyard with pillars before it, not roofed and yet still with the open beams for beauty, and then covered, or roofed pillars, behind that and they are called the side chambers (side chambers because the entrance to the building was on the south). Since the building lay longways north to south facing the courtyard and the Temple House, then this courtyard would evolve into the Woman's Court with the beautiful semi-circle steps leading up to the upper courts and Temple House. In front of the house of the Forest of Lebanon and the Porch of Judgment was a porch and a row of pillars running the whole length of the buildings, and a threshold in front of the pillars. This would be speaking of the threshold of the East Gate. In the western side of Triple gate between the third and fourth piers is the lintel, a horizontal block that spans the space a large gate, but the gate is buried beneath the dirt and debris which fills Triple Gate. Some suggest that it was a two story building, with the upper story built of wood, and so that is how I have drawn it.

In this drawing the East Gate can be seen at the far end of triple gate, on the western most wall, as an entrance into the Woman's court. Both the scripture, which speaks of a threshold, and Charles Warren, who tells of a lintel of a large gate, now buried below the rubble in triple gate, and also Barclay, who speaks of a doorway, are referring to a gate in the west wall, which just happens to be straight across from where I propose the Temple House once was. Just as it should be.

The excerpt below is part of the description Warren gave after being led through the substructure of the terraced area of the south east corner called Solomon's Stables. Warren is then lead into the area of the **Triple Gate**:

*"higher up (the west wall) there is a hole on the right-hand side, partly excavated in the rock, and beyond this on the left there is, in the side of the wall, **either a large stone or a portion of the natural rock which looks very like the lintel of an old doorway.** The surface of the rubbish rises to the under side of this, but a stick between three and four feet long could be pushed in horizontally, and the ground beneath appeared to be soft; the distance between the vertical joints was 18 feet 2 inches. (13 cubits @ 18" cubit)*



I believe This is what it would have been shaped like before the destruction of 70 AD, although just one big building with vaulted stone ceilings.

### The Destruction of the House of the Forest of Lebanon and the Porch of Judgment

With the attack of the Babylonians all of the wood in this building would have been burned and everything of value carried away.

What remained were the pillars, or rectangle piers, that were once covered with beautiful cedar from Lebanon. With widows of light row upon row it created an open-aired portico. What remained was the piers, and at some point vaults of stone were built above them, with arches, and it all became one

building, as it was in the 1st century known simply as Solomon's Porch (IE. New Testament) After the destruction of the Temple in 70 AD the vaults and arches of the east and west walls were blocked up with stones and it became no more than an underground substructure. This structure of Triple gate was used to raise the mount level up to the flat surface that we see today. I believe this was done by Emperor Hadrian so he could build his Temple of Jupiter above. The same reason is give for the arches of Solomon Stables, which was built of recycled Herodian stones most likely by Hadrian, from a tower at the SE corner to the Hasmonean straight joint in the east wall. This, and the new south wall, completed the huge rectangle of the Temple Mount. See chap 4 of my free on-line book.

## **The Large Stone in Triple Gate**

What Barkley calls a pier was discovered in Triple Gate that was larger than the other pier blocks in triple gate, and stood alone as a single stone. In my opinion this could have been a rejected cornerstone. The average pier in Triple Gate is 4×3 and under 5 feet tall whereas the cornerstone is 6 feet tall and 4 x 4. It is out of place where it stands along the east wall of Triple gate, across from the Temple house. A legend was perpetrated about this stone by a person in the 5th century CE that the stone was too heavy to lift so Solomon commanded two demons to lift it and place it before the Temple. Although the story is not true, it may have been brought about by the unusual placement of this single stone found in Triple Gate. The larger than normal stone is out of place where it sits, and holds the mystery for the Muslims that it is the stone on which Solomon tortured the demon. When a Muslim hit it with a pickax, believing another legend that the stone had treasure inside, the stone cried out, "Let me alone", and they have left it alone.

Back to the facts. There is a stone in Triple gate that is larger and heavier than all the other stones in the building. It is out of place. At the time of Solomon a way of moving such a stone as this would be very difficult, and yet the effort was put forth to move it and place it. The question is why go through all that just to place it along the east wall of this building?

I have two theories concerning this stone. The first is that it is called a pillar in scripture, but the word pillar can also mean "platform or pedestal". A six foot platform that if a king would stand upon and be seen above the crowd. It would also be where a prince would stand during the coronation to be crowned king.

*2Chr 23:13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.*

*2Kings 23:3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.*

In both of these verses the words, stood "by " were added to the original and could easily read as stood "on". Of course it would be hard to visualize a man standing upon a pillar, which were usually 18 feet tall at that time, but he could stand on a platform that was only 6 feet tall.

My second thought is that this could have been the platform where Solomon placed his throne in the Porch of Judgment. There were 6 steps leaded up to the throne, so we know it was on a platform. Which of these ideas would be correct would depend on where the stone is located on the east wall of Triple Gate. Barclay wrote it was located about midway up the east wall, but if we look at Warren map it shows the east wall in two sections.



The southern section of triple gate, that I attribute to the Porch of Judgment, has one more vault than the northern section of triple gate. If the stone is located in this extra vault then it would be the platform of his throne located against the east wall. However if Barclay is saying it was located at the middle, going from the south wall to the north wall, and calling it all the east wall, then this platform would be located within the House of the Forest of Lebanon and would be where the king stood above and addressed the crowd.

\* Judging from appearances these piers may all be ascribed to Solomon or his immediate successors, though the vaults are apparently more modern. \*The City of the Great King, pg 589

## Solomon's Palace

Quote: After building the Temple, Solomon also erected a palace, a hall of justice, an armory (house of the Forest of Lebanon), and other administrative buildings on Mount Moriah.

Solomon's palace was built at a lower elevation just southeast of the Temple.

From 1968 to 1977, large-scale excavations took place in Jerusalem along the southern wall of the Temple Mount and the southern portion of the western wall. In the area of the Ophel, south of the eastern Hulda Gate (Triple Gate), **remains of a royal building complex of the First Temple period were discovered.**

Further evidence of the Davidic dynasty was found in 1986 by archaeologist Eilat Mazar. Digging on the southeast Ophel slope, she discovered an eighth-century B.C. gate that may well have led to the First Temple area. Beyond it: an area that appears to have been a royal administrative center.

Major construction units of this area from the outset of construction in the First Temple period: two towers, a gate, and an adjacent royal building, apparently first built in the 9th century BCE.

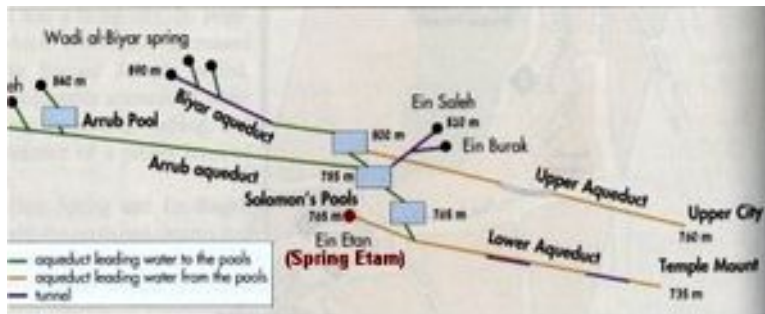
## Chapter Four

# Solomon Built the Lower Aqueduct to the Temple Mount

Solomon built the Temple of God around 960 BC. Water was very important for the Temple to cleanse the court every evening of the blood of sacrifices. Many believe this water came from the Gihon Spring. For this reason they place the Temple in the City of David above that spring. This theory was created by Ernest Martin and now promoted by Bob Cornuke and claimed as the true location. This becomes a huge debate. Was the Temple in the City of David or on the Temple Mount?

This article is not about Herod's Temple which came later in time. This is about Solomon's Temple and the Hasmonean dynasty, as to which one built the lower aqueduct. Even though the 2nd Temple was rebuilt by the Jews, returning from captivity in Babylon, and I could call it Zerubbabel's Temple. I will just refer to it as Solomon's, because Solomon built the Temple on the threshing floor and the location of the Temple never changed.

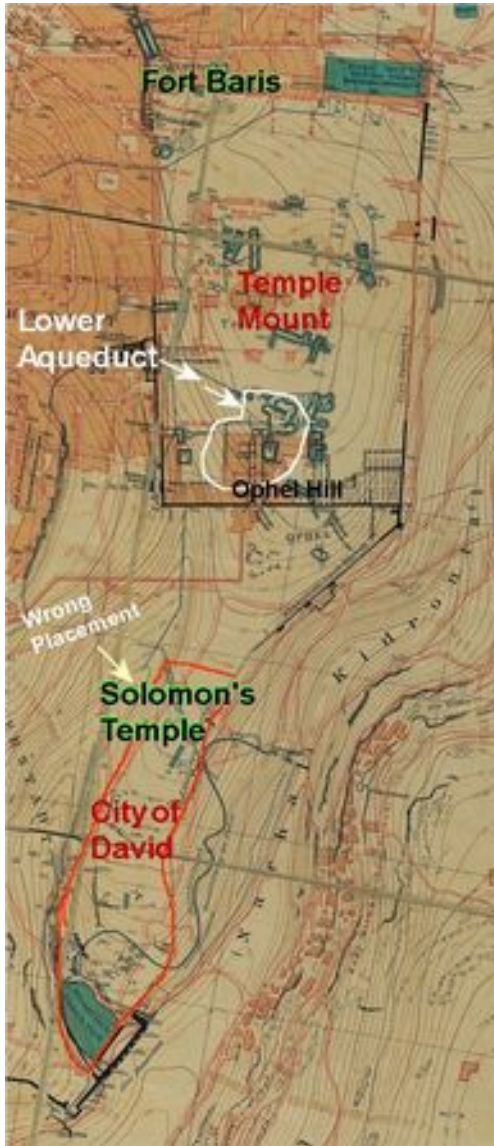
Who built the Lower Aqueduct from Etam Spring, at Solomon's pools in Bethlehem, all the way to the Temple Mount?



Those that believe the Temple was built by Solomon in the City of David claim the Aqueduct was built by the Hasmonean around 160 BC, after the Maccabean revolt ended. Then Israel gained independence for a short time. The Hasmonean did build upon the aqueduct but they were not the original builders. Solomon was. I will prove this through maps and ruins, and sources. But also through pure common sense.

The lower aqueduct enters the Mount at Wilson's arch, as seen in white on the map below. The Hasmonean also built a fort at the north end of the Temple Mount to stop northern invasions and called it Fort Baris. It replaced the Towers that stood there before this time. Remember we are not interested in Fort Antonia right now. We are pre-Herod in this debate.

This map has Fort Baris at the north end of the Temple Mount and the Temple of Solomon located in the City of David. In between these two is where the Lower Aqueduct enters the Temple Mount. At the time of Solomon no buildings were in that area.



Fort Baris was connected to the Temple by an underground passageway. So let's look at the map above. If Fort Baris was on the north wall of the Temple Mount and the Temple was in the city of David then that is one heck of a long tunnel! Makes no sense. The army needed to be able to get to the Temple fast.

I just know all the people that believe Solomon's Temple was in the City of David are thinking, "No. The whole Temple Mount was Fort Antonia. It is only 600 or so feet from there to the Temple." To them I say please remember that Fort Antonia wouldn't be built for another 140 years, or so, by Herod. All there was before that was Fort Baris that was located on the north wall that Nehemiah rebuilt. Fort

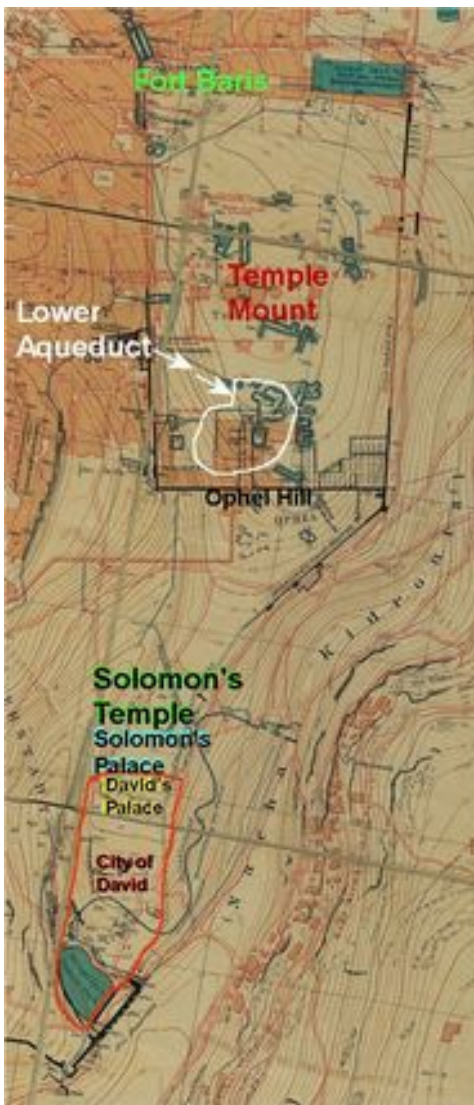


Baris was not even close to the size of Fort Antonia.

So, the question is, what was the purpose for the aqueduct? (seen in white on the above map). Why would the Hasmonean build it at such great expense, and labor, if it didn't go to the Temple?? Nor did it go uphill to Fort Baris. Was it built to bring water to nothing? Again it makes no sense. Not only that, but they built an elaborate system of smaller water channels from the aqueduct leading even farther toward the south, the opposite direction from Fort Baris. Huston we have a problem! According to the City of David theory there was nothing in this area in the time of Solomon. There aren't even any water channels continuing down to the City of David from the aqueduct. Evidently they think the aqueduct served no purpose at all.

The fact is, it was David's Palace that was built at the north end of the City of David, above the Gihon Springs, not the Temple. This site was excavated by Eilat Mazar. Many ruins of walls were found, none of which fit the shape of the Temple. So the Temple couldn't have been in that same spot as Martin and Cornuke claim.

Here is the order of the buildings that were south of Solomon's Temple. Below Solomon's Temple was Solomon's Palace and royal area, and south of that was David's Palace, which was at the north end of the City of David. Let's see how that works out on the map with the theory that the Temple was located in the City of David.



You can see in the map above, that with the location of the Temple in the City of David, the size of the city becomes half it's known size. Again, makes no sense.

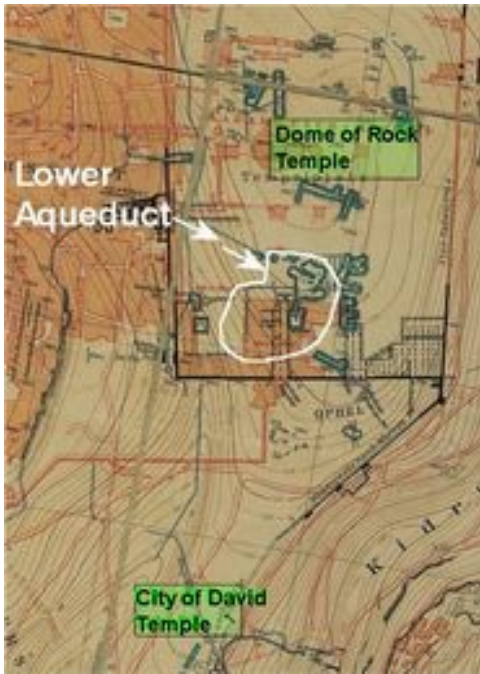
In my work, I have found that Fort Baris was farther south than they place it in the Dome of the Rock theory. A moat, that was excavated by Charles Warren in the late 1800's, and shown on all his maps, was north of the fort. Josephus writes that Fort Antonia was south of the moat. Fort Antonia was built to replace Fort Baris. Fort Baris and Fort Antonia were built on the old Nehemiah wall, that went along the north end of the Dome of the Rock Platform.

Once the fort is moved southward and the Temple is placed at Ophel hill, then it becomes feasible that an underground tunnel went from the fort to the Temple. The Temple is fed by the aqueduct and the smaller water channels go straight to the court to wash away the blood of the sacrifices. Solomon's Palace is against the Temple's south wall, right where Eilat Mazar excavated and found the entrance to Solomon's Royal area.



Notice how the City of David now returns to its normal size when the Temple is on Ophel hill where it belongs.

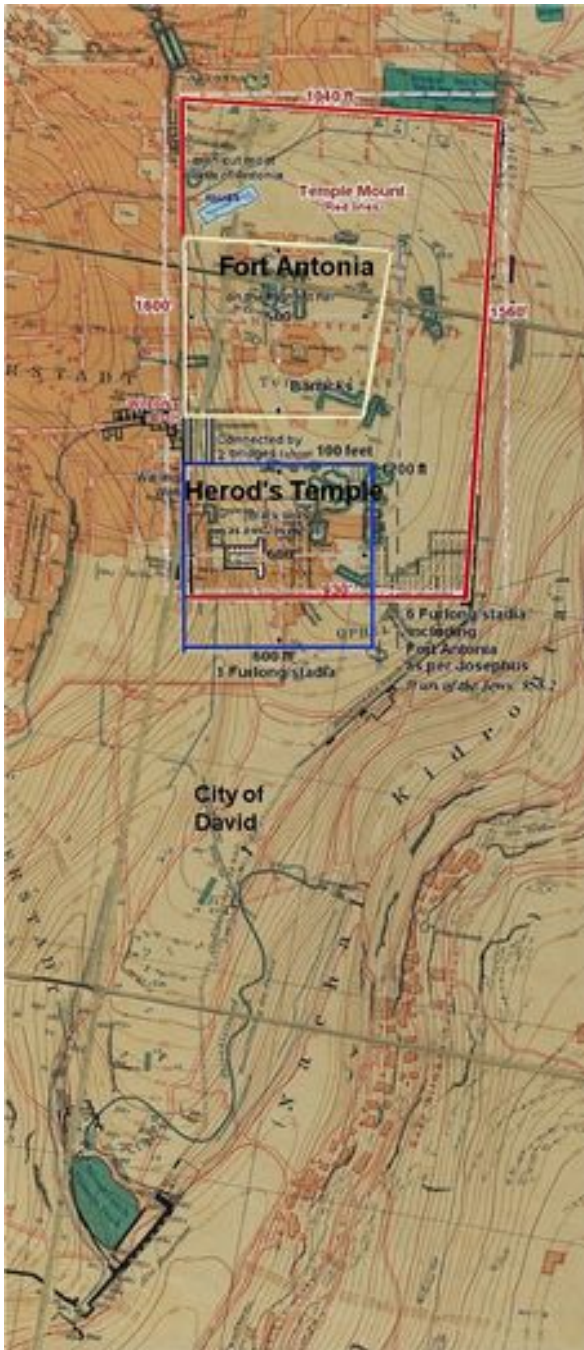
With the Dome of the Rock Temple theory, and the City of David Temple theory, a problem remains, when they claim the Hasmonean built the aqueduct in 160 BC. In their theories the aqueduct brings water to nothing.



That fact should haunt them in the middle of the night. It should make them question whether or not Solomon actually built the aqueduct to bring water to his Temple. It is common sense that he did, but they don't question it because it ruins their theories.

## The True Location of Solomon's and Herod's Temples

In my theory, Herod built Fort Antonia to replace Fort Baris and he also extended Solomon's Temple courts to the North, West and South. This made the Temple compound one furlong by one furlong. 600 x 600 feet. Josephus included Fort Antonia in with the Temple calling it a complex, both together measured 6 furlong when walking around the perimeter. In other words 600 X 1200 feet. This places Fort Antonia as being built on the Dome of the Rock platform.



Wilson's map overlaid Herod's Temple and Fort Antonia diagram.

As you can see Herod's Temple is way too big to fit above the Gihon Spring.

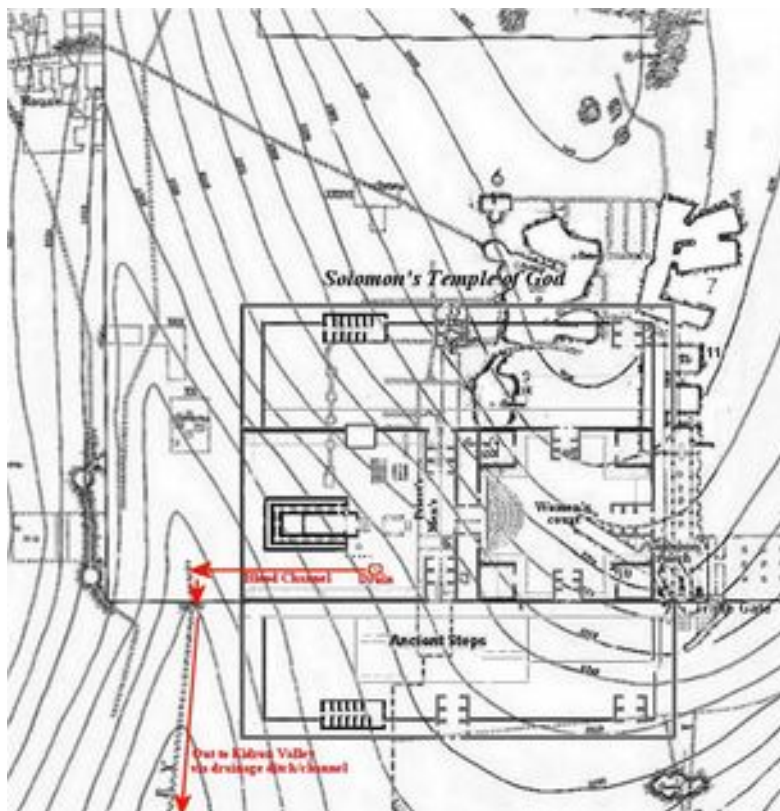
## Chapter Five

# The Blood Channel on the Temple Mount

Some believe that if the blood channel could be located then it can be proven where the Temple once stood on the Mount. I feel that the rest of the ruins, also at this location, prove this without knowing the location of the blood channel. However, I couldn't help but notice a certain channel/drainage ditch on this map of Sir Charles Warren's that could well be connected to the blood channel.

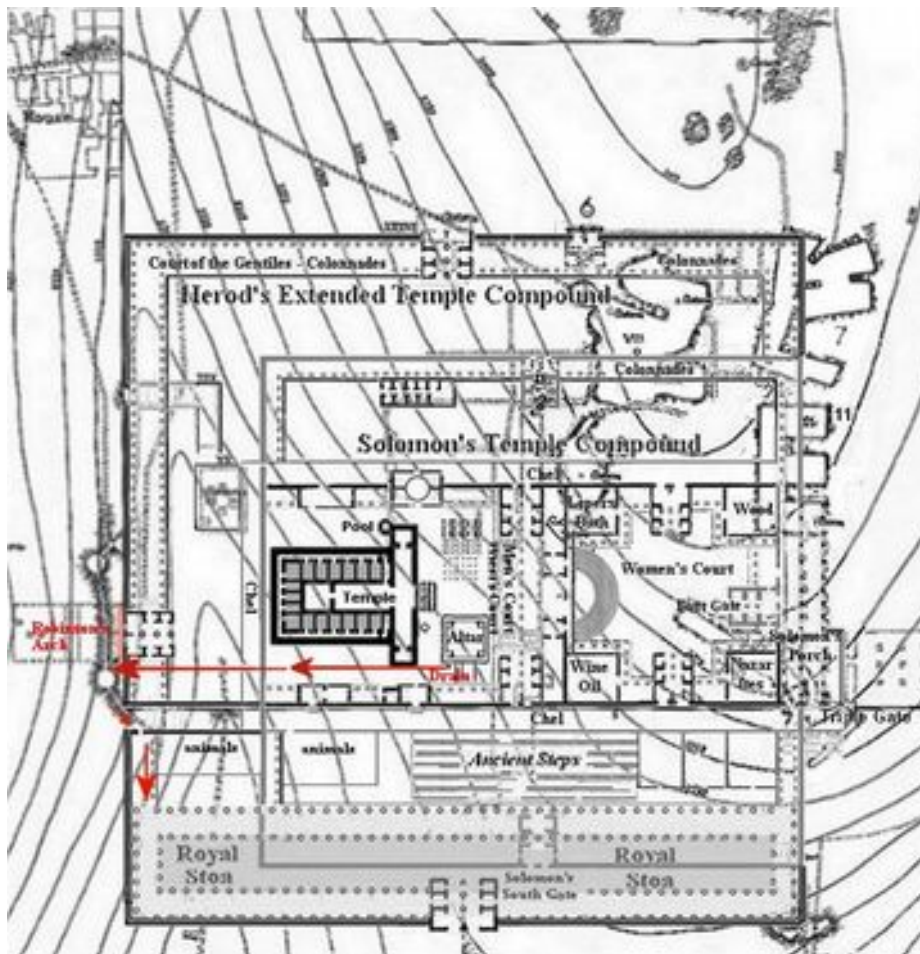
The blood of each animal sacrificed was let into a bowl by the priests. The blood was sprinkled on the altar and the remainder and was then poured down a drain in the court. Needless to say this was only a very small portion of the blood running on the Priest court to the drain. Most came from the area of the racks or hooks where the animals were hung to drain the carcass of the remaining blood. It isn't a small amount of blood during a feast time. Solomon sacrificed 22,000 cattle and 120,000 sheep and goats on the day he dedicated the altar. In later times as the population grew so did the number of animals being sacrificed. That was a lot of blood to be disposed of. How did Solomon's architects solve this problem?

*The path of the blood is shown by red arrows for Solomon's Temple on this map*



## The blood channel and drainage ditch of Herod's Temple

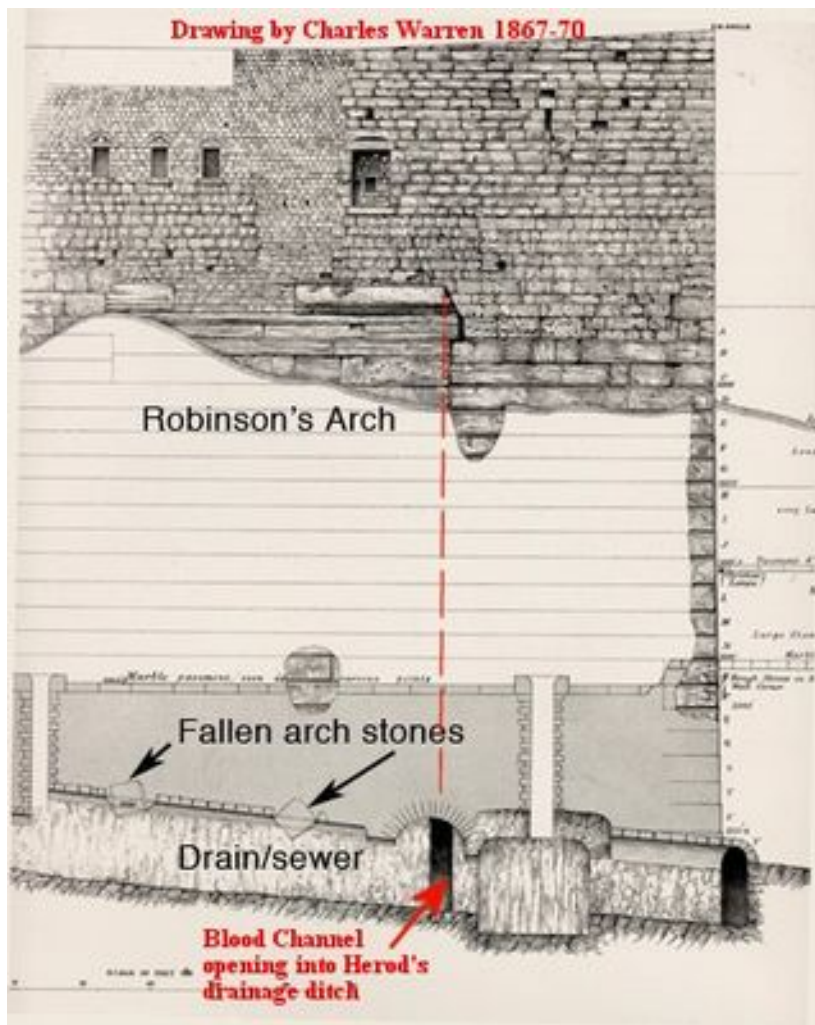
In Herod's Temple the altar was moved toward the south and the drain was said to be at the southwest corner of the altar. There was a trap door in the priest court next to the drain where a priest could go down into the blood channel and clean it out if it became clogged. When Herod built the temple, the inner wall, and the southwest corner, it cut off both Solomon's drainage ditch and also the city drainage ditch. A new extension of the city ditch was built skirting the corner of the new walls. At this time a new blood channel was extended over to this new section of the city drainage ditch. As you can see in the map below the blood channel would empty into the drainage ditch in a direct line and be located near the south side of Robinson's Arch. The blood was diluted with water each evening when the Priest court was flooded with water, and the mixture went down into the drainage ditch which flowed down along side of the City of David and ultimately dumped into the Kidron Valley.



# Evidence in the Ruins

In this illustration by Charles Warren, as early explorer of the Temple mount in 1867-70 shows an opening/channel

exactly where it should be according to my location for the Temple and the drain.



The drainage ditch has been excavated and tours are available to the public.



## Chapter Six

### Bringing in the Animals for Sacrifice

While being involved with David Morton in the creation of a 3D of the Temple for my location (contributing the measurements, layout and design for him) I have come to understand a great deal more about the Temple. One of those things concerns the many animals brought in for sacrifice. How did they get into the Temple? Where were they sold? There were many thousands of animals brought in on a single day, such as Passover, and other feast days or celebrations.

(This is written in accordance with my Temple location which is at the south end of the Temple Mount, with its southern court beyond the south wall of the Mount on the Ophel.)

We know from the scriptures that on the north city wall, that Nehemiah repaired, was the Sheep gate. Also a gate right around the corner on the city wall was the Miphkad gate. The gate that is there now is a Muslim built gate that some people call the Golden Gate, believing it to be the famed East gate of the Temple Mount, but Nehemiah rebuilt the city wall only, not a single wall of the Temple in his account. Deep below this gate is an ancient gate believed to be the original gate Miphkad that Nehemiah spoke of. Miphkad has much to do with the Red Heifer. The word means inspector and was probably where the final inspection of the red heifer took place. However it is written that only nine red heifer sacrifices took place from the time of Solomon until the destruction of the Temple in 70 AD. Sheep and cattle were kept separate, as they are today. So I believe the young bulls that were needed for sacrifice were most likely brought in through the Miphkad gate. Goats would have been brought in through the sheep gate.

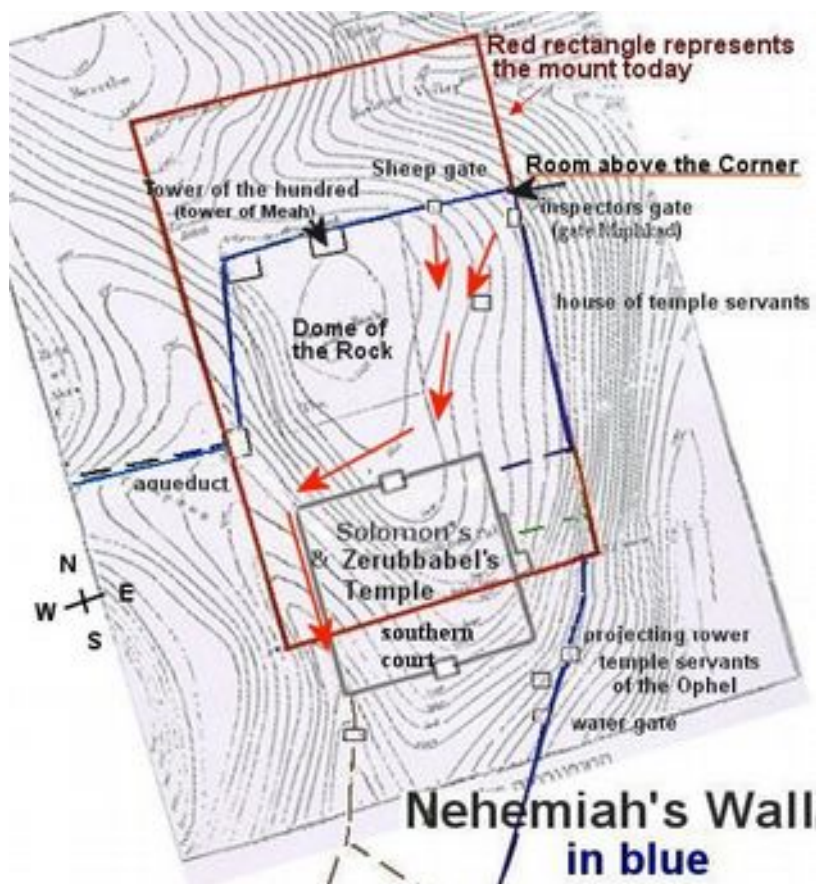
So let's begin this study with how the animals were brought into Solomon's/Zerubbabel's Temple. Solomon's Temple had no west gate, the north gate later became damaged and was not rebuilt. So these animals were not corralled in the north court. or they would have had a great need to repair the damaged. A new north gate was built by Herod when he extended the north court.

The East gate was entered into by way of Solomon's Porch/Portico and entered directly into the Women's court. The Women's court was not a place for the corralling of the thousands of animals needed. It had other functions. This only leaves the southern court for the corralling and sale of these animals.

Once inside the city wall enclosure the animals had to be managed and then herded to the Temple and into corrals, where they would be sold to the Jews coming to the Temple to make a sacrifice. This was a big business. At one point a famous High Priest and his family owned all of the shops, and

overcharged, which made the people very upset. The family were the richest people in the city.

In this map the Nehemiah wall is shown with blue lines. The Tower Meah later was enlarged, with many towers added, and called Fort Baris. Fort Baris did not connect with a wall to the temple, but had an underground passage from the fort to the temple. This left open land for the many animals to be corralled and then herded in groups into the temple via the west side of the lower southern court. The red arrows indicate the path of the animals on these maps.

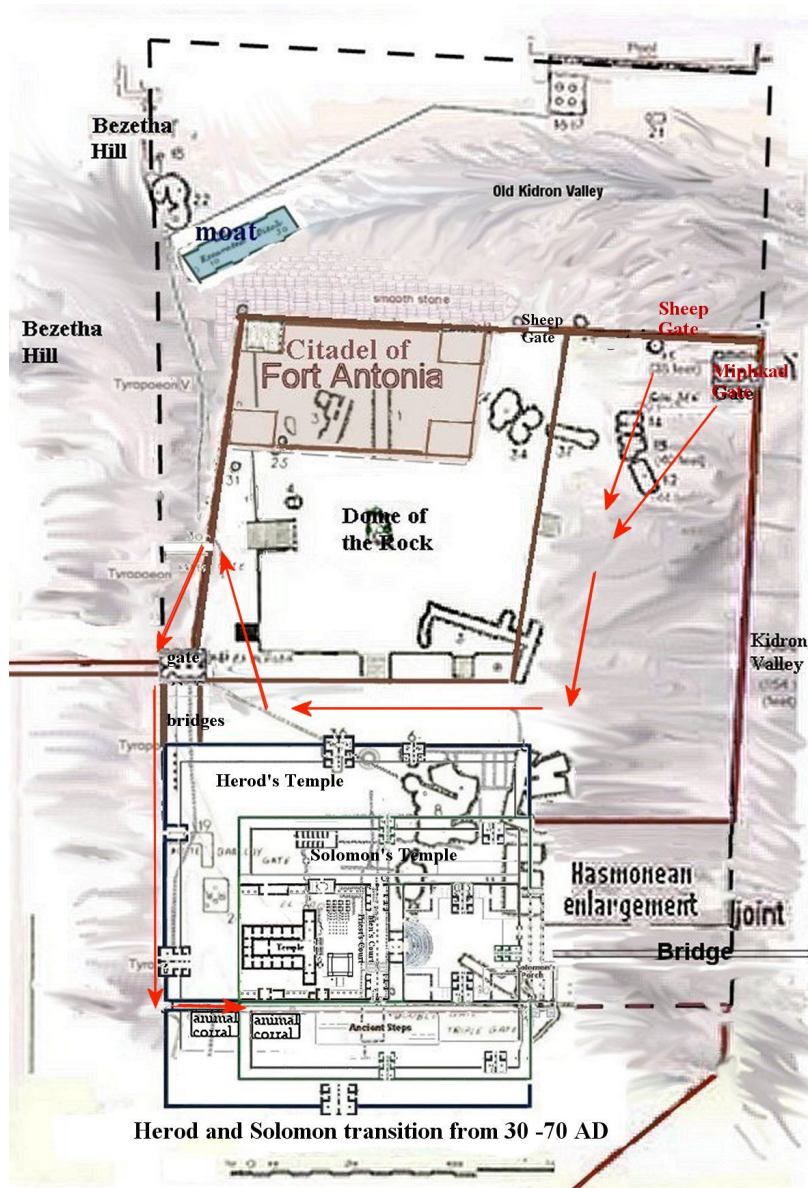


The lower court was the southern court of both Solomon's/Zerubbabel's temple, and also Herod's Temple. It was Josephus that called this court the Lower Court, because the Temple was on a higher part of the hill. The Herodian extension of this lower court, by Herod's grandson, was most likely only begun in the time of Jesus and wasn't completed until a few years before the Temple was destroyed in 70 AD. On the western side of Solomon's Temple there was a man-made drainage ditch which flowed at the bottom of the Tyropoean Valley and ultimately emptied into the Kidron Valley. The maintenance for these corrals would have required small drains going down to that drainage ditch to handle the

copious amount of urine needing to be drained away. This leads me to believe the animals were corralled on the western side of the southern court.

Before the Herodian's extended the courts, the Tyropoean Valley was a steep valley on the west side of the Temple. A walkway or path needed to be built along the west wall of the Temple for the animals to be brought into the west side of the southern court from the Sheep and Miphkad gates at the north end of the city wall.

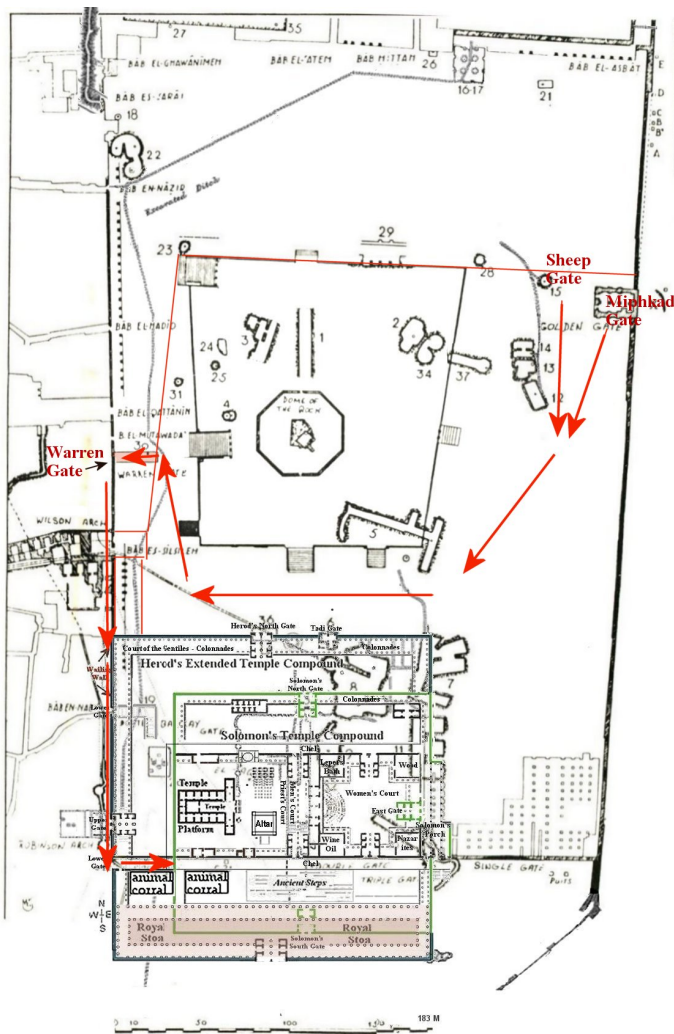
This changed when Herod the Great built Fort Antonia in place of Fort Baris and connected Fort Antonia to the Temple with a wall. The path for the animals was cut off and had to change.



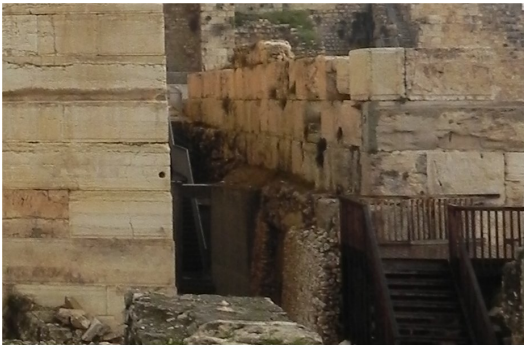
Herod and Solomon transition from 30 -70 AD

Herod the Great died in 4 BC but the work continued on the west wall with Herod's son, Herod Agrippa I, and later the southern court was extended under his grandson, Herod Agrippa II.

When Herod Agrippa I began building the west wall northward in a straight line, as it is today, then a tunnel was needed to connect from this new wall to Herod the Great's west wall, which was angled following the path of the Nehemiah wall. This tunnel, or gate, is named Warren's Gate, after the explorer Charles Warren and is shown on his maps. So the animals were herded from the sheep and Miphkad gates around to the new tunnel going from the old west wall to the new west wall as shown in the next map.



With the Herodian's building of the west wall the Tyropoean Valley was filled in and brought up to the street level of the west hill, and a first century street was built along the west wall. The street, however, was built for people not animals. To accommodate the animals the Herodian's built a string of shops along the west wall with a walkway on top of the shops. At the level of the top of the shops both Warren's gate and Barclay's gate have their thresholds. The animals entered the walkway through Warren's gate and continued southward, but some of the animals could be brought up through Barclay's gate to a barn in the upper west court to be sold. This would be where people entering from the west by means of Robinson's arch bridge could purchase animals for sacrifice. The rest of the animals were brought down to the alleyway between the upper court and the southern/lower court. In this alley were two separate entrances, one for sheep/goats and one for young bulls. The arched entrance, which I believe was for the young bulls, and the red heifer, can still be seen in the alley today.



This illustration below shows the path they followed to reach the alleyway.



6/5/2018

## Chapter Seven

# Building the Temple of God

"An artists construction on the threshing floor around 1000 BCE through 70 AD"  
This would have been the rock where Abraham took Isaac on the mount to sacrifice him to the Lord, but the Lord had stopped him at the last moment.

### *Genesis 22*

*"After these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you."*

I awoke this morning with a picture in my mind of this, flat topped, outcropping of rock (threshing floor) that King David purchased and how it might have progressed in stages through time until it became what we see today. I also had a desire to try and draw what I was seeing. Below are some simple computer generated paintings I created in a paint program. The first one being of what Ophel Rock (sakrah/sela), or the threshing floor, would have looked like as viewed by King David from the City of David.



Ophel Rock (threshing floor)

*2 Samuel 24: 15, 16, 18, 25*

***And God came that day to David and said to him, "Go up, erect an altar to the Lord on the threshing floor of Araunah the Jebusite." . . . And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord heeded the prayers for the land, and the plague was withdrawn from Israel.***

David then erected an altar there and offered sacrifices there. I believe this rock was the threshing floor (pavement). Later Solomon built the House of the Lord there as planned by King David.

The steps were cut into the bedrock and then smooth flagstone was laid over the top and an altar was placed at the top, as seen below.



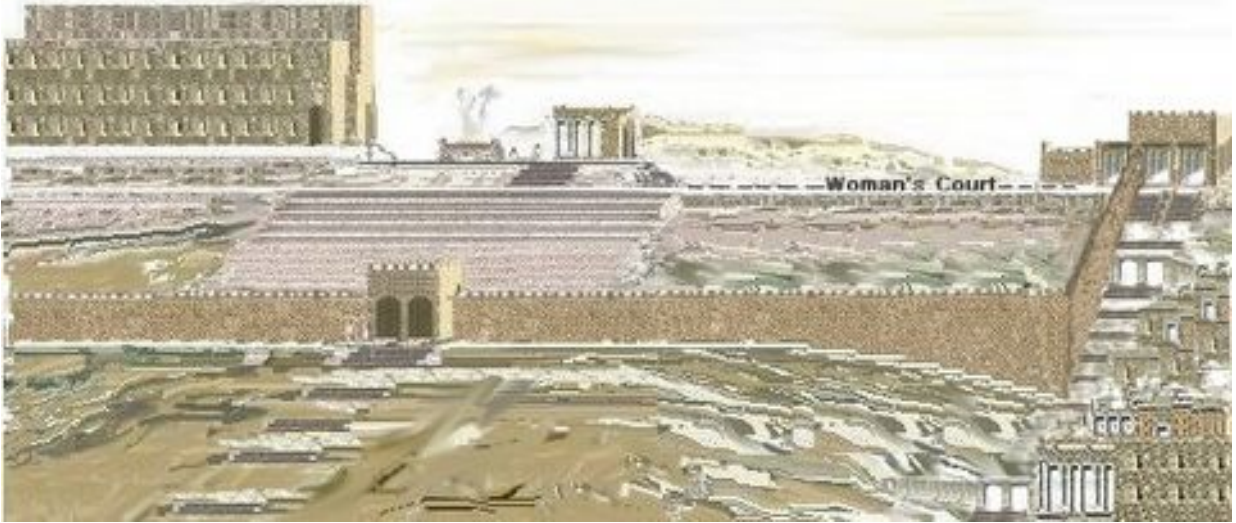
It was not for David to build the Temple but for his son, Solomon, to build it. To do so in this particular place a platform with banks had to be built towards the west of the threshing floor (altar platform).

The building of the First Temple was a monumental task. Phoenician craftsmen were employed to build the Temple. Construction began in the fourth year of Solomon's reign and took seven years.

***1 Kings 5:13; 2 Chronicles 2:2***

***Then King Solomon raised up a labor force out of all Israel - and the labor force was thirty thousand men . . . Solomon selected seventy thousand men to bear burdens, eighty thousand to quarry stone in the mountains, and three thousand six hundred to oversee them.***





It is written in the Jewish Mishna that the temple itself had to be built over vaults. The vaults were important because the air had to be between the earth (grave) and the temple, because the temple must be pure. The temple was not built on the bedrock platform... but next to it. The bedrock was the place of the altar and the altar was before (in front of) the temple. A vaulted platform (banks) were built, joining it with the threshing floor, on which the temple of Solomon was then built. This extended the 215 ft platform to include a Temple platform. After this, Solomon built a cloister on the east and then began building walls and filling the area with vaults and dirt to create a level area, although still terraced. This long platform leading to the temple became known as Upper Street. It was the way to the Holy of Holies.

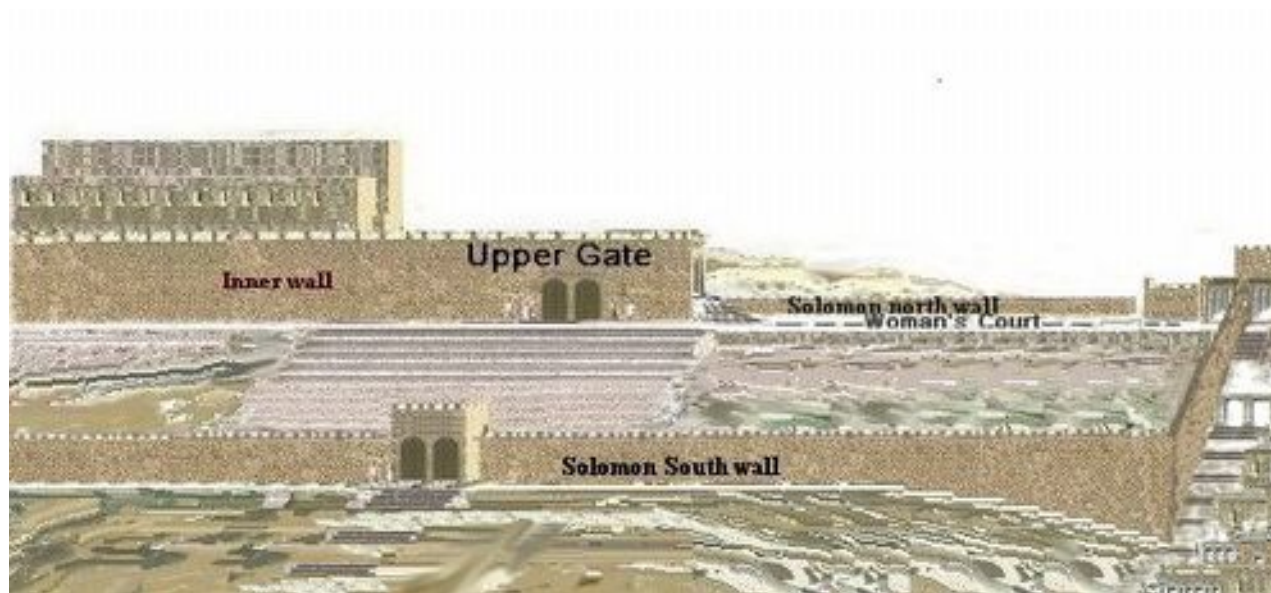
**With this theory it helped me understand why Josephus describes so many sets of steps.**

After the completion of the Temple it was dedicated by King Solomon in 953 BC.

**2 Chronicles 7:1-6**

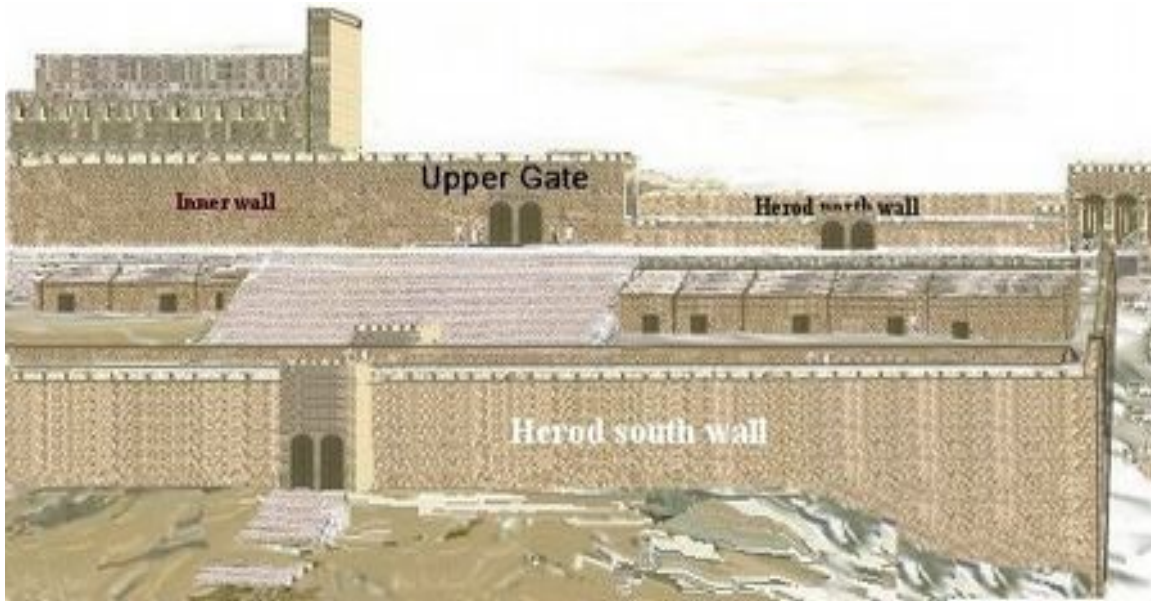
***When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD'S house. When all the children of Israel saw the fire come down and the glory of the LORD upon the temple, they bowed down with their faces to the earth on the pavement, and worshiped and gave thanks to the LORD, saying, "For he is good, for his steadfast love endures for ever." Then the king and all the people offered sacrifice before the LORD. King Solomon offered as a sacrifice twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. The priests stood at their posts, the Levites also, with the instruments for music to the LORD which King David had made for giving thanks to the LORD for his steadfast love endures for ever whenever David offered praises by their ministry, opposite them the priests sounded trumpets; and all Israel stood.***

Solomon marked out the boundaries of a square area that encompassed the Temple. The soleg was a low wall surrounding the Holy Temple, which served as a boundary. Beyond this point, entry was permitted only to Jews who were not impure through exposure to death. The Temple, inner courts and woman's court were all within the soleg.



The descendants of Solomon built the inner and outer walls. The inner gate (upper gate) was built by King Jotham (758-742)

At a later time King Manasseh (698-642) compassed the Ophel hill with the outer wall, making it into a compound or fortress. (But I am still referring to it as Solomon's wall) They dug down to the bedrock and cut a level place for each foundation stone, building up the walls. Then fill was used to create a level area.



Herod The Great tore down and then built a new Temple and Inner wall. He also extended the Temple and priests platform, and women's court, to the north to make room for his larger Temple. Later the descendants of Herod increased the size of the outer courts to the North, West, and South (which were destroyed just a few years after they were completed). The Inner wall was 60 feet on the outside but only 37.5 feet on the inside. The reason for this is because the walls of the 22 feet high platform were included in the height when viewed from the outside. It encompassed not only the Temple building but also the Altar platform (threshing floor) and the cloister (Gate) that he built on the east.



Solomon's Temple superimposed Mount picture

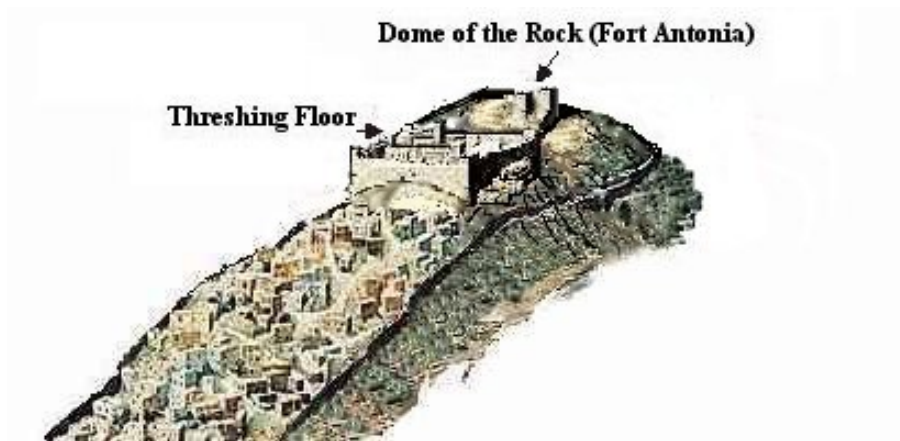
## Josephus speaks of going up many different sets of steps to reach the inner gates!

This is a view of the Ophel ruins from the side (picture taken from the mount of Olives) Notice that the ruins are on a terraced hill.

The city wall leading up hill, from right to left, was built after the Temple was destroyed in 70 AD. It cuts the Ophel ruins in half, the rest of the ruins that were part of the Temple compound are behind that city wall.

Herod's extended Temple compound



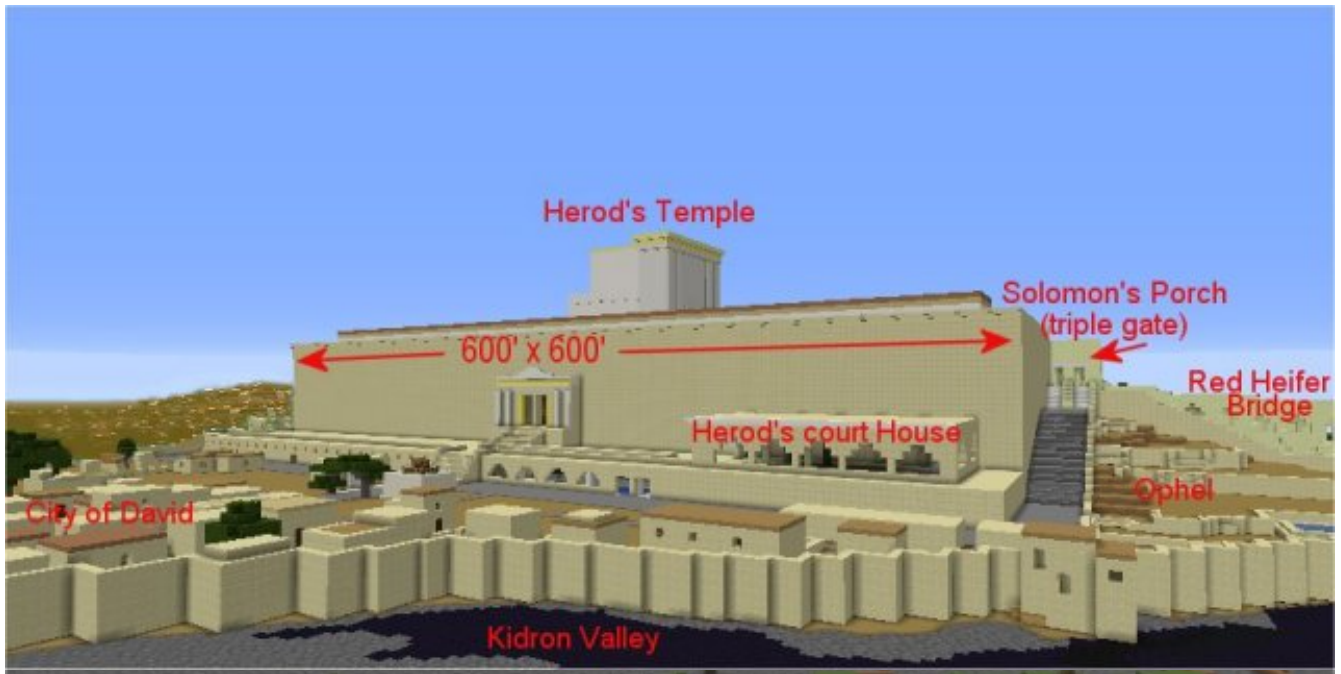


### ***Mount Moriah and the City of David in the Time of Solomon***

In the time of Solomon the Mount had two high places, the threshing floor which David purchased where he built the Temple and the highest point, where a tower was built (later becoming fort Antonio) by which the temple was defended from Northern attacks.

## Chapter Eight

# Photo Gallery of Herod's Temple in 3D



(feel free to copy these photos at <http://templemountlocation.com/photoGalleryofHerodsTemple.html>)