

The Mystery of the Temple of Solomon



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In Association With Blue Marble University



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Foreword



When Doaa Elshereef first came to our University with an idea for a Dissertation, her writing style and thinking were reflective of all the radicals in the Middle East, Jews on one side, Muslims on the other. And it was at the time when Islamic terrorists were in the news, and harsh language swirling all around the world. In fact, the world seemed to be on fire.

But buried in all her radical “anti-Zionist” rhetoric, we thought we could see an idea for a wonderful work centered around the Temple of Solomon in Jerusalem and comparing the archeological finds to the passages from the great Holy Books of the Quran and the Bible.

It took a full 1 1/2 years of discussion and numerous rejected radical tonal writings before we could see an honest effort on her part to create a scholarly work about the Temple of Solomon rather than just another book for distribution at Arab book fairs. We demanded a scholarly work be completed that could serve as a reference work for all scholars of the Middle East globally.

In the 3 years spent creating this fascinating work, Doaa Elshereef has matured into the scholar we envisioned she could be, and she has created not only a lively, easy-reading work on whether the Temple of Solomon ever existed, but has amassed a wonderful collection of references to the Temple as found in the Quran and the Holy Bible juxtaposed against the relevant archeological findings for use by future scholars. We are very proud to have had her as a graduate student and are very proud to have been a part of this work.

Even a cursory look at this book shows it to be a monumental effort that has resulted in creating the very best reference material in the world relating to the Al Aqsa Mosque and the Temple of Solomon. The collection of illustrations in Chapter 6 alone separates this book from every other reference in existence today and is a treasure trove for further study by future Mid East and international scholars. Nowhere else can such a beautiful and thorough collection of authorities, images, and diagrams, all carefully laid out against Holy texts be found.



Although the theme of the book, in fact its very conclusion, is that the Temple of Solomon never existed in Jerusalem, that is her interpretation of the materials so meticulously collected and curated. Whether or not one agrees with that idea, which theory has been disparagingly referred to as “Temple Denial”, her interpretation does not take away from the elegance of the presentation and cataloging of so many rich sources speaking to this question which are now made available to others. Yes, the weight of authority contradicts her conclusion. But at one time, the “weight of authority” was that the world was flat, and the “weight of authority” was that the Sun orbited the Earth.

It is discourse such as represented by this book which leads to mutual respect of differing opinions...and further leads maybe even to friendship...

Walter P. Drake, J.D., Ph.D.
Director, Blue Marble University



About the Author



She is the Arabic researcher from the distant country... Egypt... The land of Pharaohs and civilization... Since childhood, every time she goes to the Pharaonic museum, she stand still in front of the greatness of the grandfathers and especially in front the treasure of Tutankhamun and the room of mummies and the tablet of Merenpetah and she gets the wind up by the extent of their knowledge and development, which left to us as a witness of their greatness and thought and their monuments which are still puzzling scientists till now and she wished many times when she was a child that the curse of the Pharaohs would strike her because she imagined if that happened she can reach their greatness in science and knowledge like we always say here in Egypt “Be neighbor to a happy man to be happy”.



After years, many events happened in the Middle East and Israel came from nowhere and began to grow and began to promote a new history in the Middle East which is the Ancient history of the Kingdom of Israel so she began to learn about this new history and learn more about the most significant building which is Temple of Solomon and at first she believed that the temple existed for real in Jerusalem and it was really destroyed at 70 AD but she was shocked that the only reference of Israel was the Bible and there is no monuments found for this huge temple of Solomon with the testimony of Israeli and Western archaeologists and while working on this book she searched for other books that talk about the temple and prove its existence but every evidence was against the temple and even the Bible itself has many contradictions regarding the description and the location of the temple of Solomon and she found a big misunderstanding that a group of Muslims believe that Solomon build Al-Aqsa Mosque and the Jews call it Temple of Solomon so she found that her duty to find the truth and deliver it to the whole world and not only to the Arab world as the truth began to disappear and the lies and falsehood began to be believed.



Acknowledgements



To Dr. Piotr Beck,

During the search on these mysterious stuff, it is very difficult in these days to find someone that helped to achieve your dream or to believe in you or even to give you support. In this research and since its beginning three years ago and I am trying to create the impossible and try to deliver what I reached it through many researches during dozens of years while I tried to dive in history using my Hebrew language and evidence and monuments of the ancient period to know the truth which may contribute to change the present... If there is a people lived somewhere in the ancient period so this people must have history in its area and this history produce a civilization and the civilization is a language that talk to us and help us to understand our past which contribute directly to made us understand our present but this present I wish to change or clarify it outside the land of my Arabic countries and it must be proven on an international scale and not only on an Arab scale...

That's why I submit this dissertation in many American and British universities but they rejected it but I didn't give up and kept looking until I found Blue Marble University and its wonderful and creative team which revive the hope again and then I met you Professor Piotr Beck and I found you not only a teacher, a mentor and a counselor but you were also persistent with me and take my hand every time I stumbled upon it with an extraordinary encouragement from your side and huge belief that this research will be something important someday.

I felt that you are holding my pen and turning my writing method from the traditional way to reach the international reader not only the Arab reader and you thought me how to think, how to express, how to write and how to search in a global way.

Really thank you for teaching, helping me and believing in me and believe me how much thank you in all its known words in the dictionary and unknown words it will not be enough for you, Professor Piotr Beck.

The success has some people who appreciate its meaning and creativity has some people who harvest it that is why I appreciate your strenuous efforts.

To my dear husband Amr El Kharbotly,

To who taught me how to learn and to who helped me and was a reason for my success and a reason for self-realization and made me a person who has a place in society that is why I thank you and may Allah grant you the health, the wellness and the happiness and make conciliation your ally throughout your life and bring you everything you wish.

To my research assistant and my dearest friend Maha Omar,

To who supported me since the beginning of my thoughts.. We often dreamed together, made researches together, learned together and I knew that the word “thank you” is not enough.. As I always say to you that “Without you I am incomplete” so my dearest friend thanks for your tender.

To my lovely daughter Mai Mohamed,

You are the hope, the smile and the shining star in my sky which does not fade its glimmering for one moment and I thank you because you were the main reason in my success and push towards the path of process and excellence.

To my dear son Mamdouh Mohamed,

Everyone have someone close to his heart who help and stand for him until he achieve everything he wished for and you are that person who I can't imagine my life without you.

To my mother (may she rest in peace),

You were and will always remain a good spirit fluttering around me and give me the blessing and the determination.

Finally thank you to everyone who gave support in life and stand for me and never give up on me despite my difficult circumstances.





Preface



When I finish studying the Hebrew language and its literature and history and religion, I thought as many in the Arabic and Islamic world that the Temple of Solomon was built and been destructed many time in Jerusalem until Bar Kokhba revolt at 70 AD which resulted the destruction of the Temple with the city of Jerusalem and the expulsion of the Jews from the city and they were dispersed throughout the world.

But in the last third of the twentieth century, a group of Israeli and Jewish archaeologists who are working in the exploration and archaeological research field started to think that all they have been thought about the ancient glory of Israel in Palestine begin to break down due the lack of assertive archaeological evidence and there is no trace of the Kingdom of David and Solomon neither of the Temple of Solomon and after that their purpose of their research became to present scientific facts not to prove the validity of Zionist and Israeli biblical theories.

But at this point, there is a clash between me and them which is considered one of the most important problems of this book; that Abraham, David and Solomon are prophets mentioned in Quran and in the books of the doctrine of the Sunnah, how could I deny their existence and say like the Western and Israeli archaeologists that this period never happen and the Old Testament which consists of Pentateuch (the five books of Moses), Historical Books (the history of the Israelites, from their conquest of Canaan to their defeat and exile in Babylon) and Biblical Prophets was written after the Babylonian Captivity.

For many years, I tried to find the answer of this question Did Solomon really build a Temple in Jerusalem? If so where is it? Where are the ruins of the Temple? While the science of exploration of monuments has recently terribly developed and there has been a big boom since 1980s and it has been monitored many evidence of the kingdoms located in the region of Iraq, Syria and Egypt and now we have a detailed history supported with documents and monuments about these kingdoms and their development, relations and correspondence between them and their wars and their peace treaties. In the midst of these events, the Bible and the Quran tell us about the existence of great king who has

a kingdom which has never seen him before and this king is Solomon son David who subjected to him the kingdoms and the Jinn built miraculous structures that humans cannot build.

So I depended in this book to make a comparison between Abraham, David and Solomon mentioned in Quran and mentioned in the Bible and I didn't depend only to mention the contradictions and the differences but I touched on the agreed points regarding these prophets in the three religions and with total neutrality hoping to reach the nearest point to the truth to answer the question.

But it turned out that at the time the Torah and the Old Testament mention that Solomon built a Temple for the Lord which its length is sixty cubits and its width is twenty cubits and its height is thirty cubits and it was built with stone, wood and gold and Solomon built it on Moriah Mount (the Noble Sanctuary on which Al Aqsa Mosque and the Dome of the Rock located) in Jerusalem; the Quran didn't mentioned this Temple and it mentioned that Solomon built a palace paved with glass and it didn't specify its location neither the location of the kingdom of David and Solomon and more than that Jerusalem with all its names (Ur Shalem, Urusalem, Jerusalem, Yebus) was not mentioned in the Quran while it mentioned other city clearly and explicitly for example: Egypt was mentioned 8 times, The Sacred valley of Tuwa was mentioned once, Iram of the Pillars was mentioned once, Mecca was mentioned once, Babel was mentioned once, Sheba was mentioned twice and it has a complete Surrah with its name and at the same time the Quran didn't specify dates like the Torah and the Old Testament did and made the archaeologists believe that the biblical history did not happen at all after comparing the archaeological periods with the biblical history of Judahite and Israelite Kings.

But there is some Islamic narratives based on the books of the doctrine of the Sunnah which was written hundreds of years ago but many of these books which considered as masterpiece books or basic references tell the story of Solomon and his Temple based on biblical narratives only and they also say that Solomon build Al Aqsa Mosque after Abraham with great shape and the Jews twist its name to the Temple of Solomon.

So what is the truth about this Temple? And how does a group of the Jews say that Solomon built the Temple beneath Al Aqsa Mosque? And how does a group of the Muslims say that Solomon built Al Aqsa Mosque?

And because the key of our scientific future is hidden in our past and because the man stands today at the threshold of a new era in which he will begin to return to nature and old ways that's why I searched the Temple based on the archaeological periods and compare it with the Chronology of Judahite and Israelite Kings in:

1. Hebrew Bible
2. The Talmud of Babylon and the Talmud of Jerusalem
3. Masoretic Hebrew texts
4. The Septuagint
5. The Authorized Holy Bible, King James Version of 1611
6. Dead Sea Scrolls



7. Cyrus Cylinder
8. Samaritan Pentateuch
9. In rabbinic literature Seder ha-Dorot (published 1769)
10. The Holy Quran and hundreds of references

The historical existence of Solomon and his Temple will be discussed based on the great remaining ruins and the correspondences between him and the surrounding kingdoms as the greatness of the kingdom certainly reflect its relationship with its neighbors and the kingdom impact's on the events in the region.

By Doaa El Shereef



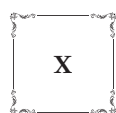


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Introduction and Chapter Summaries



Background

Jews are believing that Solomon built the first temple and it was destroyed by Nebuchadnezzar who burned with the whole Holy City and destroyed the state of Judah, then Jews rebuild the temple for the second time and it has been ruined again and they are believing that the temple should be built for the third time but at this point Jews differ from each other in their beliefs:

- One group believes that the temple will be built once Messiah appears.
- One group believes that it should be built and ruin and burn it for the third time and this will be the sign of the emergence of their Messiah Savior from the seed of David who will rule the whole world and Jews of all nations will subject to him.
- One group believes that the temple will descend from heaven ready and then Messiah appears.
- One group believes that Jews should stay off the Temple Mount and that the establishment of the state of Israel was contrary to Jewish law.

Before and after the occupation of Palestine, Zionist movements and the extremist Right-wing political parties and Israeli Leaders remained to taken the temple as their slogan by saying **“No value to Israel without Jerusalem, No value to Jerusalem without the Temple”** and they are struggling for it and they consider themselves a movement aimed to restore the glory of Israel and construct the Solomon’s Temple on the ruins of Al-Aqsa Mosque and then take over the world and make Jerusalem the centre of their rule by the hand of the king of Jews who is their Messiah Savior.

Objective of the study

In this work, I will demonstrate that the Temple of Solomon was never existed under the Dome of the Rock or under Al-Aqsa Mosque or in the city of Jerusalem because the Temple of Solomon was not built at all.

This work seeks to shed new light on the Jebusites, the Canaanites, the Arabs who built the city of Jerusalem and they are its rightful owners and Jews and Israelis were complete strangers to the city of Jerusalem according to Torah and this work also highlights that Jews had no civilization in the city of Jerusalem.

Methodology of the study

Old Testament books have linked the building of Temple of Solomon in Jerusalem city to three persons who are Jacob, David and Solomon... If the construction of the temple is related to the era of David and Solomon so the choice of the place of its construction in Jerusalem is related to Jacob.

Therefore, the study relied on a method in the study of ancient history based on the basis of textual criticism and scientific data of archaeology and history to formulate the answer to the question: Is there a built temple in the era of David and Solomon?

The methodology of the study depends on mainly analyzing details and various historical data which retrieved from history to come out with results that illustrate how to formulate the current era.

Each chapter of the study will present the Biblical texts and then critique them by invoking references to compare between different texts and analyze them with Torah and Quran.

Statement of the Problems

First: One of the most important problems that David and Solomon are prophets in holy books as Quran, the Bible and Torah so many researchers whether Jews or Muslims relied on the existence of these prophets in their holy books to prove the history of Jews in the city of Jerusalem and prove the existence of the temple and who try to deny this kingdom is a disbeliever and to resolve these misunderstandings:

1. The study will compare between David and Solomon mentioned in Torah and David and Solomon mentioned in Quran and will prove that they are completely different.
2. The study will prove that when Torah narrates the history of Solomon and David, in particular, and the history of The Patriarchs it is identifying a specified period, unlike Quran did not identify a period.
3. The study will prove that Solomon palace which mentioned in Quran is completely different then Temple of Solomon mentioned in Old Testament because in Quran it was a palace paved with glass built by the jinn but in Old Testament it was a temple despite its specifications differ from verses to verses but it was built with stones.
4. The study will identify that Al-Aqsa Mosque is for all people to worship in it, but the palace is a special place was only for the prophet Solomon and the evidence of that he was alone there when he died.

Second: Some historians who claimed the eligibility of Jews in Jerusalem relied on the English and Arabic versions of the Bible to and these copies contains a lot of intentional distortion from the original text of the Torah and the Old Testament in Hebrew Language because of that when Jews historians and other historians had debates; Jews historians win because they speak with evidence from the translated copies and prove from it their rightful in Palestine so the other historians became speechless. Therefore, the study relied on the Hebrew Bible and translated into English to do not fall in their mistakes and will illustrate with citations how the translations are different that it was necessary to mention the verses in Hebrew on the basis of the study and not in the footnote.

Third: There is a complete absence of any archaeological and historical evidences that proves the great civilization of Solomon and David kingdoms contrary to what described in the Old Testament books and even the archaeological evidences that talked about the presence of traces of these Kingdoms such as (Tel Dan Stele, Jehoash Tablet, Siloam Inscription, etc.) the study will demonstrate that the Israeli archeology itself proved recently that some of them are fake because their dating back to past centuries not Solomon and David eras and the others are related to the Jebusites not to Solomon and David kingdoms.

Basic Sources of the study

The main sources in the study will be used to achieve the contradictions of the Temple of Solomon which they are:

First: The Holy Book

The study will quote from (Torah, Old Testament and the Bible) the Hebrew books and will translate the quotations into English because as mentioned before there is a difference between the Hebrew book and the current English books and will quote also from Quran.

Second: Dead Sea Scrolls (Qumran Scrolls)

The study will quote also from Qumran Scrolls because Jews and the researchers and the specialists who are studying the books of the Old Testament are considering these scrolls contain the oldest copy of the Torah and there is a big difference regarding the Temple of Solomon construction as in Torah and the Old Testament God ordered to build a Temple with stones and other materials (wood and gold) while in Qumran Scrolls the order was to make a tent or “apartments” to be a dwelling place for God, which is known later in Jewish heritage the Meeting Tent or Tabernacle which according to the Old Testament the Tabernacle included the “Ark of the Covenant” or the box that contain what was written by Moses from God.

Third: The Book of Tobit

The Book of Tobit was discovered among the findings of Qumran Scrolls which enlighten the story that Tobit was a part of the tribe of Naphtali who in the days of

Shalmaneser, king of the Assyrians, was taken into captivity after destroying the Kingdom of Samaria (the kingdom of Israel) at 721 BC and some of the Christian denominations confirmed that this book is one of the books of “Old Testament”.

The narratives differ about the time in which the book of Tobit was written, some of them said that is related to the eighth century BC that is the time in which Tobit lived and the others said that it was written in the second century BC.

What concerns us here in this book, the paragraphs where Tobit prayer for Jerusalem and asked to bless the Lord perhaps he will come back and build his “tabernacle” in Jerusalem. However, the Arabic translation comes “[O Jerusalem] Thank God that blesses you and Bless God the lord of ages so he comes back and builds his home in you.”

Which means in this text that in Tobit time, which is supposed to have lived in the eighth century BC, or in this same century that the book was written, there was no house for the Lord in Jerusalem, whether a tent or a house but according to the biblical narrative the Temple of Solomon was built in 957 BC until 586 BC when it was destroyed by the Babylonian King Nebuchadnezzar and we take the other narrative which says that the book of Tobit was written in the second century BC, we conclude that there was no Temple also in Jerusalem despite that “the Second Temple” continued to exist according to the biblical narrative from 516 BC to 70 AD when it was destroyed by the Romans.

Fourth: The archaeological excavations

Through what “Israelis and Jewish archaeologists themselves” have proven the falsity of all these allegations, because during the last third of the twentieth century a group of them who work in the exploration and archaeological research field have figured that all they have been learned about the old glory of Israel in Palestine started to crack as a result of the lack of definite and firm archaeological evidence and the monuments of David and Solomon united kingdom have no evidence and the alleged Temple of Solomon has no proof also.

As researchers preferred to believe on scientific and objective facts away from the Zionist theses and they preferred to publish their researches that based on scientific and archaeological facts which defeated the Zionist theses and the Biblical school that lead they faced an offensive campaign from the Israeli Zionist foundations in addition to the Israeli priestly foundation and the biblical and archaeological institutions that seek to Judaize all monuments in “Israel” even if the monument is Canaanite.

Fifth: Israel Antiquities Authority

The study will quote also from old and recent researches, documents and maps published at Israel Antiquities Authority that prove there was not a temple in Jerusalem.

The questions of the study

- Did the Lord order Moses to built a Temple in the Pentateuch?
- What is the difference between the Hebrew, the Israeli and the Jew?
- How does Torah recognize that Palestine’s land was a foreignness land for Patriarchs and their family’s?

- Is there any relationship between the people of Abraham and the people of Moses?
- Did Jacob build a Temple in Jerusalem?
- What civilization was in the city of Jerusalem before David seized it - according to Torah? Who are its people? Did they leave or emigrate from it after David took over the city?
- What is the difference between the story of David and Solomon mentioned in the Bible and in the Quran?
- The Hebrew Bible, the Samaritan Torah, and the Dead Sea Scrolls, do they agree about a specific place of the holy Temple?
- Is there a uniform specification for the Temple of Solomon mentioned in the Old Testament?
- Had really Solomon build a temple?
- Did Cyrus call the exiled Jews to return to Jerusalem in Cyrus Cylinder?
- What is the relation between Herod the Great and Jews?
- How many historical reference that mention the story of the Second Temple?
- Was Al-Aqsa Mosque built on the ruins of the Temple of Solomon?
- Is the Wailing Wall related to Jews or Muslims?

Chapter Summaries

Chapter One: Palestine was a strange land for Abraham and the Patriarchs

This chapter will define the Patriarchs and how Palestine was a strange land for them and their children citing from the Bible and from the researches of archaeologists and citing from Quran that Abaraham, Jacob, Ishmael, Isaac and the tribes are not Jewish nor Christian.

There is no relationship between the people of Abraham (the Hebrews) and the people of Moses (the children of Israel) and there is no relationship between the Israelis and the Hebrews and there is no relationship between the Jews and the Hebrews according to the Bible.

This chapter will compare the religion and Gods of the Patriarchs between what is mentioned in Quran and what is mentioned in the Bible.

Chapter Two: The Temple according to the Jewish doctrine

This chapter will discuss that the Pentateuch did not mention the Temple of Solomon and Moses did not build a temple and there was no building or place to worship God except in the Tent of Meeting and it will discuss that After the death of Moses and in the period of wandering, the children of Israel entered the land of Canaan led by Joshua Ben Nun at 1450 B.C. and he could not conquer Jerusalem which belonged to the Jebusites so Jerusalem was not ruled by the Jews at all.

Joshua did not build a temple to the Jews to worship God and built a tent too not a temple in Shiloh area, South of Nablus and the revelation kept descend on him in the tent and also Manna and Quail so there is no relation between the revelation and the temple and between the worship and the temple also.

This chapter will discuss the Temple and its place according to Torah and Old Testament and will prove that Jacob did not build a temple in Jerusalem.

Chapter Three: David and Jerusalem and the Temple

This chapter will discuss that the city of Jerusalem was inhabited through many eras and its first people was the Jebusite-Canaanite and the Jebusites are considered that they were the first builders of Jerusalem in about 2000 BC and this city was built on the highlands located southwest of the current Jerusalem and is now known as the Mount of David.

The Jebusites were ruled by the pharaohs of Egypt and paid to them taxes and there were transactions between them in various fields and the Jebusite-Canaanite civilization was mentioned in the ancient Egyptian civilization. This chapter will prove with evidence that the Jews did have real a history and civilization in the city of Jerusalem in ancient times like mentioned in the Bible and will finally prove that David also did not build a temple in Jerusalem.

Chapter Four: Temple of Solomon

Over the religious texts that talked about the story of a temple built by Solomon in Jerusalem, which is known as “The First Temple”, we face many descriptions and contradictions that cause confusion to its reader or its researcher too that is why this chapter will take up the temple subject starting from the books of the Old Testament then the other texts including (Dead Sea Scrolls especially “The Temple Scroll” - The Book of Tobit - The Gospel - The Quran) and will identify its contradictions about the Temple based on that the scientific history, which derives its credibility from facts and clear evidence.

This chapter will discuss the definition and building description of the Temple according to the biblical narratives and its contradictions and will discuss that the Lord commanded an altar of earth not made of raw materials and it should be a movable altar to be in all places where the Lord is worshiped and this chapter will discuss the location of the Temple mentioned in the Bible and mentioned in the Dead Sea Scrolls and finally the chapter will review the opinions of the archaeologists and the new historians about the Temple of Solomon.

Chapter Five: The Second Temple

According to the biblical narratives, the Second Temple lasted for 420 years but according to the historians’ estimates, it lasted from 520 BC until it was destroyed according to all opinions in 70 AD. This is a brief about the biblical definition of the Temple and this chapter will discuss in detail:

- First: The specifications of the Second Temple according to the biblical narratives.
- Second: Specifications of Herod Temple.
- Third: The destruction of the Temple and Bar Kokhba revolt.

This chapter will discuss how Jews say that the second temple was built by Herod and Herod was Idumean and was not related to Jews and he didn’t build a temple for Jews and will discuss the people mentioned in the Cyrus Cylinder to return from the exile and worship their God which was the Jews at all and the chapter will discuss that Marduk was the God of Cyrus not the God of the Jews and he built a temple for Marduk not for the God of the Jews.

Chapter Six: Al Aqsa Mosque and the Temple

Speculation about the rock in the Temple Mount - the Haram esh-Sharif- has taken place Al Aqsa Mosque to be either “Holy of Holies” in the Temple of Solomon or the Altar on which offerings were made. This view was based on Jewish narratives that grew after the destruction of the Second Temple - according to the Bible - and took this rock, which included the story of Isaac’s sacrifice, and the belief that the rock is the center of the world and that it was the place where God began the process of universe creation.

Because this narrative was lacking historical and scientific evidence since there is no trace of the existence of the temple, so several different theories arose about the place of the temple:

- There is a theory that the Holy of Holies was located 50 meters to the southwest of the Dome of the Rock.
- Another theory says that “Holy of Holies” is located to the north under the dome known as the “dome of spirits”, a small dome raised on columns and is on the north-west edge of the high plate on which the Dome of the Rock.
- In the opposite direction to the theories that placed the Temple in the framework of the Temple Mount, with differences in location, recently emerged a theory dared to say that the Holy Haram was never in history a place of the temple and that the Jebusites Canaanite are from They built the Holy Temple before The era of Solomon. The temple was outside the current wall of Jerusalem and to the south of it, around the “spring of Gehon” in the village of “Silwan”.

In this chapter of the study, we will investigate these assumptions by scientific evidence that proves the historical and property rights of the land on which the Al-Aqsa Mosque was built, by knowing who is the first people to live in this land and building the city walls and an altar to the Lord.

- Preface on the Jerusalem’s Antiquity history According to Hebrew sources.
- History of the construction of the Holy Temple in the city of Jerusalem and the altar of the Lord and the walls of the city by its early Arab kings - Salem Al-Yabusi and Melchizedek - Abdu Hiba.
- Definition of Al-Aqsa Mosque, its features, borders, dimensions.
- Dome of the Rock and its construction and architectural planning and what has been exposed to the buildings throughout the ages.
- Mosque of Omar, built by Omar ibn al-Khattab
- Architectural installations inside the Temple Mount (mosques, domes, basins, wells, arches ...)
- The Western Wall of the Holy Haram (Wall of Al-Buraq to Muslims .. Wailing Wall for Jews)
- The theories of the Temple places for Al-Aqsa Mosque and its criticism





Chapter 1

Palestine was a strange land for Abraham and the Patriarchs



The Patriarchs אבות

Haggadah attribute the origin of the Israelis to three Ancient Patriarchs, the oldest one of these Patriarchs and began with him the Patriarchs stories, is Abraham, and then come the stories about the Patriarch Isaac, the son of Abraham and Jacob's Father. The name "Patriarchs" also stated in the Bible with a comprehensive sense is the bygone generations and applies with this sense sometimes on the Jews who came out of Egypt or the group that went with Jacob from Canaan to Egypt. And also the texts of Torah state that the Patriarchs who begin with them the history of Israel and Torah stories are Abraham, Isaac and Jacob. It was stated in Talmud:

(אין קוראים אבות אלא שלשה)⁽¹⁾ "Three only are called Patriarchs".

Abraham was the first known prophet who lived in Palestine and died there. According to the bible, Abraham was born in 2000 BC in the city of "Ur", which is one of the ancient cities located on the banks of the Euphrates River.

There is a difference between the story of Abraham in "Torah"⁽²⁾ and his story in Quran.

Torah was keen to mention the life of Abraham including events and the promise of God to him and to his descendants by succession in the land and their link with the holy land with many confusion and ambiguity but in the other hand Quran refers the life of this prophet with a brief signals preferring his virtuous morals and alluding his sacrifices and his struggles in order to get his monotheistic message, considering him as a Role Model for all humanity without exception, and one of those of determination among the messengers, denying the right of affiliation of Christians and Jews to him, and this is not found in Torah, as Allah says:

1. The Jerusalem Talmud: Zeraim, tractate Berachot, Chapter 9. (Berachot): Jewish prayers and worship and the rules relating to the basic worship daily prayers.

2. Book of Genesis - From Chapter 11 to Chapter 26.

(Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists. Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers.) ⁽³⁾

And in the same Surah, Allah says:

(O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason? Here you are – those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.) ⁽⁴⁾

But in Torah and according to non-legalistic exegetical texts in the classical rabbinic literature of Judaism, Abraham is the first of the three patriarchs and the Old Testament assign the ethnicity of Jews to him and attributed the Semitic people to Shem⁽⁵⁾.

In spite of there are many verses in Torah confirm completely that Abraham was Aramean:

(אז יכריז האיש לפני ה' אלוהיכם: 'אבי היה ארמי נודד. הוא ירד למצריים וחי שם כתושב זר עם מעט אנשים, אך הפך לעם גדול ורב.)
(And thou shalt speak and say before the Lord thy God, Aramean ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.) ⁽⁶⁾

So he was neither a Jew nor his descendants and Judaism came later more than seven centuries with the admission of the biblical text itself, and Abraham's family was from Ur the Chaldean city⁽⁷⁾, where Torah tells us so:

(וַיָּמָת הָרָן, עַל-פְּנֵי תֵּרַח אָבִיו, בְּאֶרֶץ מוֹלְדֹתוֹ, בְּאֶרֶץ כְּשָׁדִים.)
(And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldeans.) ⁽⁸⁾

3. Surah Al Imran - Verses (67-68).

4. Surah Al Imran - Verses (65-66).

5. Book of Genesis - Chapter 11 – Verses (11-27).

6. Book of Deuteronomy - Chapter 26 – Verse (5).

7. Historians agreed that Abraham was born in Iraq but the narratives are different from specifying the place and the date of his birth as some narratives mention that he was born in Ur which was an important Sumerian city-state in ancient Mesopotamia, located at the site of modern Tell el-Muqayyar in south Iraq's Dhi Qar Governorate. Although Ur was once a coastal city near the mouth of the Euphrates on the Persian Gulf, the coastline has shifted and the city is now well inland, south of the Euphrates on its right bank, 16 kilometers (9.9 mi) from Nasiriyah.

8. Book of Genesis - Chapter 11 – Verse (28).

When Abraham grew up, he married Sarah and his brother Nahor married Milcah (Daughter of his brother Haran) and when Terah the father decided to go to the land of Canaan, he took with him his son Abraham and Sarah and Lot (Son of Haran because Haran has died). Everyone travels from there to go to the land of Canaan, but when they reached “Haran”⁽⁹⁾ they settled there because Terah has died and has never gone to the land of Canaan:



וַיְחִי-פֶלֶג, שְׁלֹשִׁים שָׁנָה; וַיּוֹלֶד, אֶת-רְעוּ. יֵט וַיְחִי-פֶלֶג, אַחֲרֵי הוֹלִידוֹ אֶת-רְעוּ, תִּשְׁעַת שָׁנִים, וּמֵאֲתַיִם שָׁנָה; וַיּוֹלֶד בָּנִים, וּבָנוֹת. {ס} כ וַיְחִי רְעוּ, שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה. וַיּוֹלֶד, אֶת-שְׂרוּגָה. כֹּא וַיְחִי רְעוּ, אַחֲרֵי הוֹלִידוֹ אֶת-שְׂרוּגָה, שְׁבַע שָׁנִים, וּמֵאֲתַיִם שָׁנָה; וַיּוֹלֶד בָּנִים, וּבָנוֹת. {ס} כב וַיְחִי שְׂרוּגָה, שְׁלֹשִׁים שָׁנָה; וַיּוֹלֶד, אֶת-נָחוֹר. כג וַיְחִי שְׂרוּגָה, אַחֲרֵי הוֹלִידוֹ אֶת-נָחוֹר--מֵאֲתַיִם שָׁנָה; וַיּוֹלֶד בָּנִים, וּבָנוֹת. {ס} כד וַיְחִי נָחוֹר, תִּשְׁעַת וְעֶשְׂרִים שָׁנָה; וַיּוֹלֶד, אֶת-תֵּרַח. כה וַיְחִי נָחוֹר, אַחֲרֵי הוֹלִידוֹ אֶת-תֵּרַח, תִּשְׁעַת-עֶשְׂרֵה שָׁנָה, וּמֵאֲתַיִם שָׁנָה; וַיּוֹלֶד בָּנִים, וּבָנוֹת. {ס} כו וַיְחִי-תֵּרַח, שְׁבַעִים שָׁנָה; וַיּוֹלֶד, אֶת-אַבְרָם, אֶת-נָחוֹר, וְאֶת-הָרָן. כז וְאַלְהָה, תּוֹלְדֹת תֵּרַח--תֵּרַח הוֹלִיד אֶת-אַבְרָם, אֶת-נָחוֹר וְאֶת-הָרָן; וְהָרָן, הוֹלִיד אֶת-לוֹט. כח וַיָּמָת הָרָן, עַל-פְּנֵי תֵרַח אָבִיו, בְּאַרְצָה מוֹלְדָּתוֹ, בְּאֹרֶן כְּשָׂדִים. כט וַיִּסַּח אַבְרָם וְנָחוֹר לָהֶם, נָשִׁים: שֵׁם אִשְׁת־אַבְרָם, שָׂרָי, וְשֵׁם אִשְׁת־נָחוֹר מִלְכָּה, בַּת-הָרָן אֲבִי-מִלְכָּה וְאֲבִי יִסְכָּה. ל וַתְּהִי שָׂרָי, עֲקָרָה: אֵין לָהּ, יֶלֶד. לא וַיִּסַּח תֵּרַח אֶת-אַבְרָם בְּנוֹ, וְאֶת-לוֹט בֶּן-הָרָן בְּנוֹ-בְנוֹ, וְאֵת שְׂרֵי כְלָתוֹ, אִשְׁת־אַבְרָם בְּנוֹ; וַיֵּצְאוּ אֹתָם מֵאֹרֶן כְּשָׂדִים, לָלֶכֶת אֶרְצָה כְּנָעַן, וַיָּבֹאוּ עַד-חָרָן, וַיֵּשְׁבוּ שָׁם. לב וַיְהִי יְמֵי-תֵרַח, חֲמִשָּׁה שָׁנִים וּמֵאֲתַיִם שָׁנָה; וַיָּמָת תֵּרַח, בְּחָרָן.)

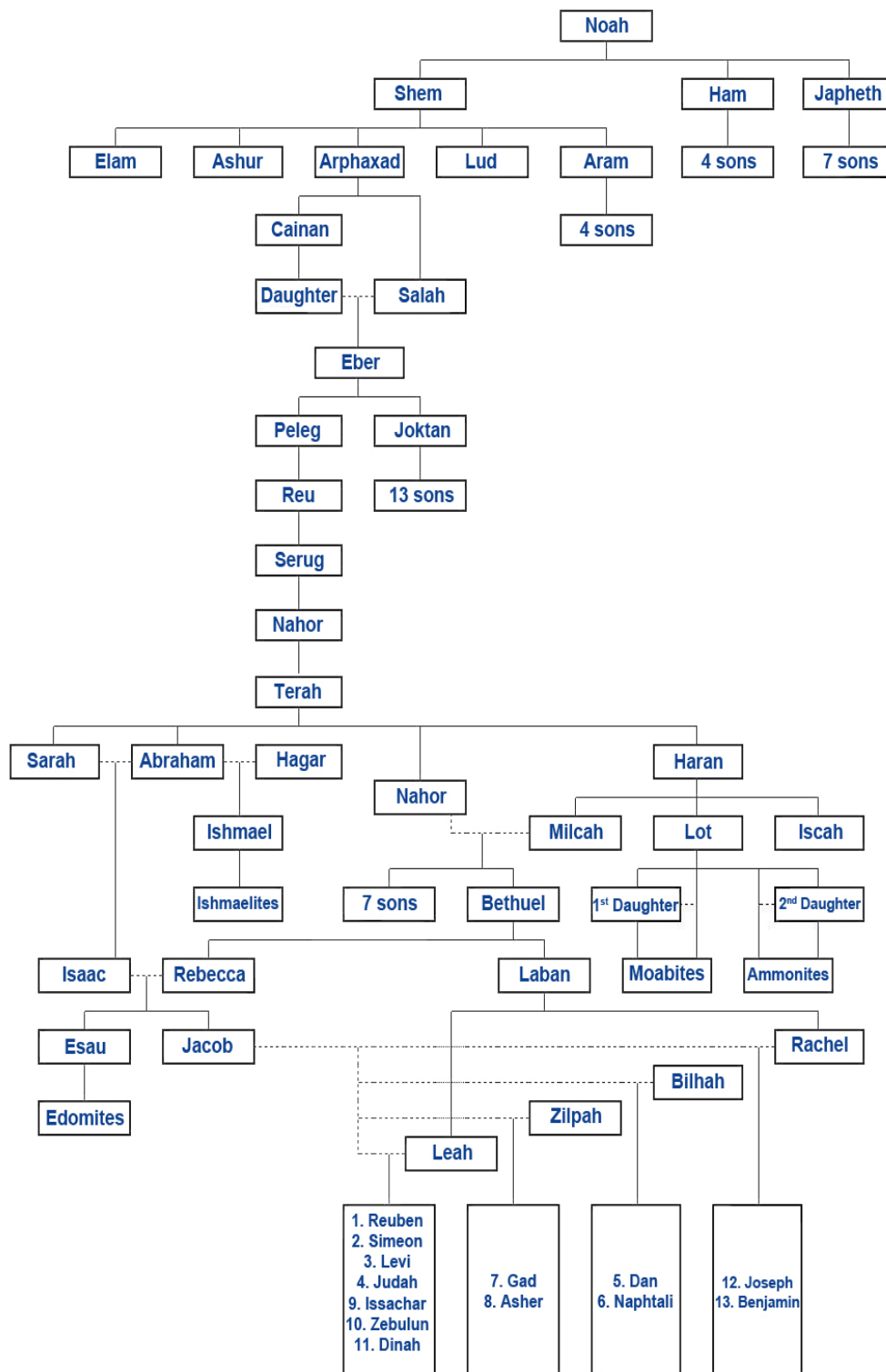
(And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now, these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldeans. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Isciah. But Sarai was barren; she had no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldeans, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.)

(10)



9. Haran: Name of several old and new towns and cities scattered in different parts of Syria, but the most famous historical and cultural city of Harran, located in the Upper Peninsula Syrian (southern Turkey today), near the headwaters of the river of Balikh between Ar-Raqqa and Ras al-Ayn.

10. Book of Genesis - Chapter 11 – Verses (19-32).



Family tree for the descendants of the line of Noah's son Shem, through Abraham to Jacob and his sons, according to the bible

Abram son of Terah who is mentioned here in the verses is Abraham and the word Abram in Hebrew means “Fine Father” or “Venerable Father”. Torah mentions why his name was changed as described in the Book of Genesis:

וְלֹא-יִקְרָא עוֹד אֶת-שְׁמִי, אַבְרָם; וְהָיָה שְׁמִי אַבְרָהָם, כִּי אֲב-הַמּוֹן גּוֹיִם נִתְּנִיךְ.
(Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee) (11)

It is worth mentioning that Quran mentions that when the people of Abraham refused the call of Abraham of the oneness of God and destroyed their idols, they threw Abraham in a big fire which God saved him from it and made it cool and safe for him as stated in Surah Al-Anbiya - Verses (55-70) and in front of this great affliction Abraham was forced to emigrate and search for a new country that accepts his monotheistic message so he went out with his believing family and Lot (Son of his Brother Haran) was one of the emigrants with him in a long divine journey.

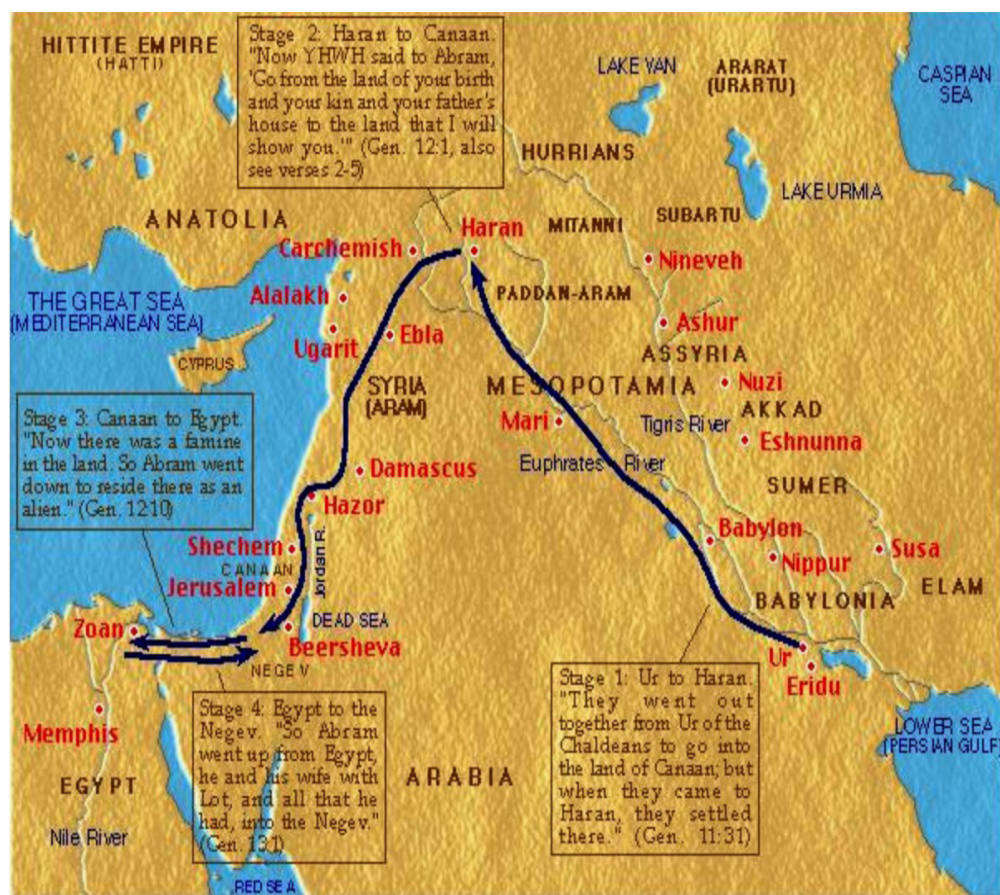
“They said: “Have you brought us the truth, or are you one of those who plays about?” He said: “Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that, I am one of the witnesses”. And “by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs”. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. They said: “Who has done this to our aliba (gods)? He must indeed be one of the wrong-doers”. They said: “We heard a young man talking (against) them who is called Ibrahim (Abraham)”. They said: “Then bring him before the eyes of the people, that they may testify”. They said: “Are you the one who has done this to our gods, O Ibrahim (Abraham)?” Ibrahim (Abraham) said: “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!” So they turned to themselves and said: “Verily, you are the Zalimun (polytheists and wrong-doers)”. Then they turned to themselves (their first thought and said): “Indeed you [Ibrahim (Abraham)] know well that these (idols) speak not!” Ibrahim (Abraham)] said: “Do you then worship besides Allah, things that can neither profit you, nor harm you? Fie upon you, and upon that which you worship besides Allah! Have you then no sense?” They said: “Burn him and help your aliba (gods), if you will be doing”. We (Allah) said: “O fire! Be you coolness and safety for Ibrahim (Abraham)!” And they wanted to harm him, but we made them the worst losers.” (12)

While Torah does not refer to this at all and it points only to the sudden divine order to Abraham which is the transition from the land of his father to the blessed land to be a great nation and this happened after Terah travelled from Ur of the Chaldeans heading to the land of Canaan and he had to walk westward directly.. But instead of this suddenly he went north unjustifiably to reach the city “Haran” which is just six hundred miles

11. Book of Genesis - Chapter 17 – Verse (5).

12. Surah Al-Anbiya - Verses (55-70).

northwest of "Ur"⁽¹³⁾, and we can see the itinerary of Terah, Abraham, Lot, and Sarah from Ur of the Chaldeans to Harraan on the map.



Map the movements of Terah and Abraham, according to Genesis

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ וּמִמִּלְכָּתֶךָ וּמִבֵּית אָבִיךָ, אֶל-הָאֶרֶץ, אֲשֶׁר
אֵרָאֶךָ. בִּשְׁנֵשָׁךְ, לְגוֹי גָּדוֹל, וְאֶבְרַכְךָ, וְאֶגְדָּלְךָ שָׁמָּה; וְהָיָה, בְּרַכְּךָ. ג וְאֶבְרַכְּךָ,
מִבְּרַכֶּיךָ, וּמִסְקָלְךָ, אָאֹר; וּנְבִרְכּוּ בְּךָ, כָּל מִשְׁפַּחַת הָאָדָמָה.
(Now the Lord had said unto Abram, Get thee out of thy country, and from thy
kindred, and from thy father's house, unto a land that I will shew thee: And I will
make of thee a great nation, and I will bless thee, and make thy name great; and thou
shalt be a blessing: And I will bless them that bless thee, and curse him that curseth
thee: and in thee shall all families of the earth be blessed.)

(14)

But during his period of stay in the land of Canaan and according to Torah he did

13. Deeb, Soheli. "Torah... Its history and Its aims." Beirut, Lebanon: Dar El Nafayes for Publications, 1992.

14. Book of Genesis - Chapter 12 – Verses (1-3).

not make anything and he built only a tent to him in the area between “Bethel” and “Ai” and established an altar to God (In the city of Nablus) then he departed again but to Egypt this time due to the famine and the drought that happened in Canaan as mentioned in Torah:

וַיַּעֲבֹר אַבְרָם, בְּאַרְצָא, עַד מְקוֹם שָׁכֶם, עַד אֱלוֹן מוֹרְהָ; וַהֲכִנֵּעֲנִי, אִזְּ בְּאַרְצָא. זֶו וַיֵּרָא
יְהוָה, אֶל-אַבְרָם, וַיֹּאמֶר, לְזַרְעֲךָ אֶתְּןָ אֶת-הָאָרֶץ הַזֹּאת; וַיָּבֹן שָׁם מִזְבֵּחַ, לַיהוָה
הַנִּרְאָה אֵלָיו. ח וַיַּעֲתֶק מִשָּׁם הַהִרָה, מִקְדָּם לְבֵית-אֵל--וַיֵּט אֶהְלָה; בֵּית-אֵל מִיָּם,
וְהָעִי מִקְדָּם, וַיָּבֹן-שָׁם מִזְבֵּחַ לַיהוָה, וַיִּקְרָא בְּשֵׁם יְהוָה. ט וַיֵּשֶׁע אַבְרָם, הַלּוֹךְ וְנִסּוּעַ
הַנֶּגְבָה.)

(And Abram passed through the land unto the place of Shechem⁽¹⁾, unto the plain of Moreh⁽²⁾. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, unto thy seed will I give this land: and there he built an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he built an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.)

1. “Shechem” is the old name for the city “Nablus” or other city located near the current city of Nablus, the Canaanites may founded it in the mid-third millennium BC.

2. “Moreh” mentioned in the verse is a Canaanite name means (oak’s teacher) and is located near Shechem (Nablus). (15)

Torah states then in the Book of Genesis also that Abraham went to Jerusalem and to its Arabic king and the city was built before Abraham came to Palestine, and it was the capital of an Arabic Canaanite kingdom and before Abraham came to Jerusalem which was called at that time “Ur Salem”⁽¹⁶⁾ (it was the oldest of its names) and the king of the Canaanites in the era of Abraham called “Melchizedek”⁽¹⁷⁾.

יֵיח וּמֶלֶכִּי-צִדְקַת מֶלֶךְ שָׁלֵם, הוֹצִיא לֶחֶם וַיָּבִין; וְהוּא כְהֵן, לְאֵל עֶלְיוֹן. יט וַיִּבְרַכְהוּ,
וַיֹּאמֶר: בְּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. כ וּבְרוּךְ אֵל עֶלְיוֹן, אֲשֶׁר-מִגֹּן
צִדִּיק בְּיַדְךָ; וַיִּתֵּן-לוֹ מַעֲשֶׂר, מִכָּל.)

(And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.) (18)

15. Book of Genesis - Chapter 12 – Verses (6-9).

16. Ur means a city and Salem or Shalem is the God of peace to the Canaanites and the city was built by the Jebusites and they the ancient residents of Jerusalem.

17. Melchizedek in the biblical dictionary is a Semitic name means “King of righteousness and he was “Malki Shalim” (King of Salem which is Ur Salem or Jerusalem now) and this priest of the most high God brought forth bread and wine to Abraham at the valley of Shaveh, which is the king’s dale, and he took tithes of all. Melchizedek was a priest same as Jesus and it seems that he was keeping the old law of Allah among the heathen people so he has the precedence over Abraham and the other priests and Saint Ambrose clarified that Melchizedek was a sacred man and a holy priest of God symbolized to our Lord “Jesus” not an angel like the Jews claim.


18. Book of Genesis - Chapter 14 – Verses (18-20).

Hebrew or Hebrews

Among the “Semitic peoples”⁽¹⁹⁾ a group emerged and had many names throughout history and in different periods, each name was given to this group had a certain concept of religious or geographical or sovereign or nationalism significance.


The oldest name was “Hebrews” which scientists disagreed about the secret nominated by that name and we can sum up the views that have tried to interpret this term in the following:

- Some scientists agreed that the word “Hebrew” is a description of Abraham, either because he lived on the other side of the Jordan River or the Euphrates⁽²⁰⁾ as stated in Torah:



יהושע אמר לכל העם: “כך אמר ה' אלוהי ישראל, 'בעבר הרחוק גרו אבותיכם, וביניהם תרח אבי אברהם ואבי נחור, ממזרח לנהר פרת, ועבדו אלוהים אחרים. לקחתי את אביכם אברהם מהארץ שממזרח לנהר פרת, הובלתי אותו בכל ארץ כנען ונתתי לו צאצאים רבים. נתתי לו את יצחק.)

(And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nabor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.)



So they believe that the name “Hebrew” (עברית) that describe Abraham: “Abraham the Hebrew” (איברהים עברית) which is derived from the “Triple Verb” (Verb with three letters) “עבר” “cross”, in reference to the crossing of Abraham and those with him to the Euphrates River after migrated from the city of Ur of the Chaldeans, or to the crossing of the Jordan River to the east bank.

19. In 1781, a German Historian Schlozer was searching in Arabic, Hebrew, Syriac, and Amharic languages and found a similarity between them and he wanted to name this group of languages so he went back to Torah and choose “Shem”, one of the three sons of Noah, from Book of Genesis - Chapter 10 and named the group “Semitic Languages”. In the late nineteenth century and early twentieth, the languages of the Fertile Crescent after they were deciphered they were added to this group of languages and they are: Akkadian, Assyrian, Amorite and Canaanite and the Eblaite language was added recently and according to the studies of the specialists it is the origin of the Phoenician language which preceded it by a thousand years. All these languages called “Semitic Languages” based on Schlozer naming and the people who speak these languages are called “Semitic People”. We are not satisfied with the name and we found it Non-scientific for the following reasons:

** “Old Testament” from the “Bible” which is Torah can't be a reliable source for the history of the ancient Arabs as the existence of scientific errors began to be revealed by modern historical studies which made senior historians to refer to these errors.

** The Palestinian Intellectual, Ezziden Al-Manasra, Professor at University of Philadelphia in Jordan, detected a new map for the first alphabet in the world - Levantine Canaanite language – clashing with this classification of Schlozer which is the “Semitic languages”. Ezziden Al-Manasra replaced the term “Sam” to “Sham” (Levant) and pointed that Orientalists have neglected the discovery of the Orientalist Flinders Petrie in 1904 which is “Proto-Sinaitic-Canaanite inscriptions”, which are called “Primitive Writings of Palestine - the first alphabet”, which later evolved into the so-called “Canaanite Palest”. Ezziden Al-Manasra defined the date of the first alphabet to the year 3400 BC approximately and said that this alphabet reached the peak in the thirteenth century BC represented by the alphabet “Phoenician Canaanite” in Lebanon and Syria. He also revealed the relationship Asir the Canaanite and southern of Hijaz with the Southern Arabic language and said that it is probably that the mixing of the Southern Arabic language with the Arabic Nabataean alphabet with Aramaic language is the origin of the Arabic language “Pre-Islamic Poetry in addition of Quran Language”.

20. Kautzsch, E. “Gesenius' Hbwev Grammar” London, Great Britain: The Clarendon Press, 1956.

21. Book of Joshua - Chapter 24 – Verses (2-3).

This was stated in different verses in the Book of Joshua as well:

“

אחרי שעברתם את הירדן ובאתם ליריחו, נלחמו בכם תושבי יריחו
והאמורים, הפריזים, הכנענים, החיתים, הגרגשים, החיווים והיבוסים, אבל
אני נתתי אותם בידכם.)

*(And you went over Jordan, and came unto Jericho: and the men of Jericho fought
against you, the Amorites, and the Perizzites, and the Canaanites, and the
Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them
into your hand.)*

(22)

”

In another meaning indicates finishing a phase of the road or moving or travelling, and it is one of the characteristics of desert nomads which means that “Abraham the Hebrew” is “Abraham the itinerant” or “Abraham the transit”⁽²³⁾.

This point of view has support in the sense of the word in Arabic which is mobility and passing or walking from one place to another.

- Others say that this term has a meaningful social class where the Hebrews were slaves in Canaan and do not own lands and who worked from them worked as a peddler... This point of view based on what is stated in the Old Testament as in the dialogue between God and Moses after Exodus from Egypt. In the Book of Exodus that indicates that they were slaves:

“

אם תקנה עבד עברי, הוא יעבוד אצלך שש שנים, ובשנה השביעית יצא
לחופשי בחינם, בלי לשלם לך.)

*(If thou buy a Hebrew servant, six years he shall serve: and in the seventh, he
shall go out free for nothing.)*

(24)

”

- There is who depend on the Arabic dictionaries to understand the word Hebrew which means “Uncircumcised” and this point of view say that “Abram the Hebrew” means “Abram the Uncircumcised” and this was quoted as evidence that Abraham before performing the imposition of circumcision as God commanded him his name was “Abram the Hebrew” which is “Abram the Uncircumcised” and this trait was not mentioned again after his name became Abraham:

22. Book of Joshua - Chapter 24 – Verse (11).

23. The two Syriac Scientists Jacob ben Salibi (died at 1171) and Gregory Bar Hebraeus (died at 1286) have said that it is probably the naming was based on the crossing of Abraham to the Euphrates River and Gregory Bar Hebraeus agreed by saying that the Hebrew means in Greek means the transit.

24. Book of Exodus - Chapter 21 – Verse (2).



(אלוהים הוסיף ואמר לאברהם: "עליך ועל צאצאך בכל הדורות לשמור את בריתי. זו הברית ביני לבינך ולבין צאצאך שעליכם לשמור: לְמוֹל כל זכר. עליכם לְמוֹל את הָעֶרְלָה, זה יהיה האות לברית שביני לביניכם. כל זכר בכל הדורות יְמוֹל כשיהיה בן שמונה ימים, גם כל בן שנולד בביתך לאחת משפחותיך ועבד שקנית מְזָרִים בכסף ושאינו צאצא שלך. עליך לְמוֹל כל בן שנולד לשפחתך בביתך וכל עבד שקנית בכסף. כך תהיה בריתי בגופכם כאות לברית עולם. זכר שלא יְמוֹל יָקֵרָת)

(And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant)

(25)



In the story of Moses as well, we find that the Pharaoh's daughter when she found a crying baby hideout in an ark of bulrushes and when she knew that he was not an Egyptian she said immediately: "This is one of the Hebrews' children" i.e. One of the uncircumcised boys because the ancient Egyptians were practicing male circumcision and God did not order Moses to circumcise his followers only after he fled and his followers from the land of Egypt.



(כשפתחה בת פרעה את התיבה, ראתה תינוק בוכה. היא ריחמה עליו ואמרה: "זהו אחד מילדי העברים")

(And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him and said, This is one of the Hebrews' children.)

(26)



- There is who links between the name "Hebrew" and the name "Khabiru" and this tribe⁽²⁷⁾ has been mentioned in the letters of Tell el-Amarna⁽²⁸⁾ and in some other ancient inscriptions dating back to the second millennium BC, and "Khabiru" began to be mentioned at the beginning of the second millennium BC and ended to be

25. Book of Genesis - Chapter 17 – Verses (9-14).

26. Book of Exodus - Chapter 2 – Verse (6).

27. Khabiru: Tribes appeared in a contemporary period of the emergence of the Hebrews and invaded Palestine and penetrated in it from the desert, in a country under the Egyptian control. "Khabiru" or "Habiru" is a Chaldean word means border crossers or mercenaries.

28. Messages of the Canaanite princes of Palestine to Aziz Misr i.e. Mighty One of Egypt.

mentioned at the end of the second millennium BC. Perhaps the name “Khabiru” based on the “Habor” area mentioned in Torah:

בשנה התשיעית למלכות הושע כבש מלך אשור את שומרון והגלה את תושבי
ישראל לאשור. הוא ישב אותם בחֶלֶח ובחָבֹר שעל גדות נהר גֹזָן, ובערי מְדִי.

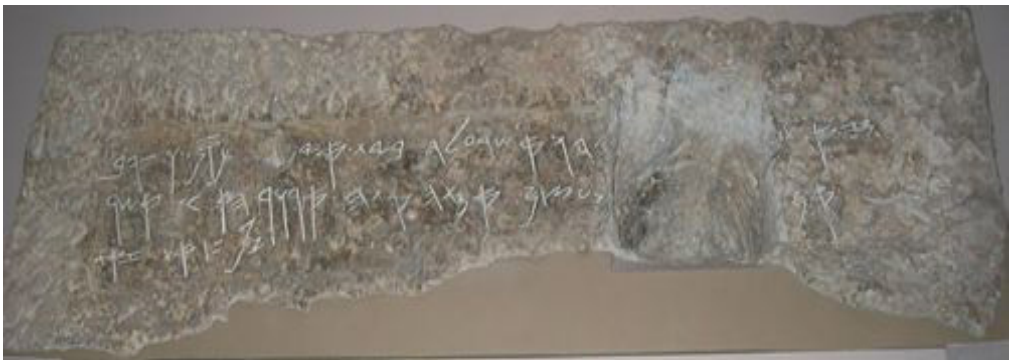
(In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor.)

(29)

Philip Khuri Hitti said: **“Khabiru is not a racial name but the naming was called on groups of nomads and foreigners and thugs who are ready to join any army for money or to get the spoils”**⁽³⁰⁾.

The word is describing anyone who crosses but the scribes made it the Hebrews which is a proper name to their tribe and after this period there was no mention of Khabiru and only Hebrew is mentioned.

Dr. Rashad Al-Shami⁽³¹⁾ mentioned: **“The evolution of the name “Khabiru” into “Hebrew” is consistent with the rules of Hebrew phonetics”**⁽³²⁾.



Ancient inscriptions in Canaanite language carved on a stone back to one of the old messages

This naming has been used to refer to the spoken language by this group and later the language became known as the Hebrew language and also the literature created by this language through different eras regardless the region or the era named Hebrew Literature and also their language is known as the Canaanite Language which is the language of the natives “Canaanite Arabs”:

29. Book of 2 Kings - Chapter 17 – Verse (6).

30. Hitti, Philip Khuri. “History of Syria including Lebanon and Palestine.” London: Macmillan co. LTD, 1951. and also Daoud, Ahmad. “The Arabs.. The Semites.. The Hebrews.. Children of Israel.. The Jews.” Damascus, Syria: Dar El Mostabal, 1991.

31. Dr. Rashad Abdallah Al-Shami (January 5, 1943 - October 14, 2006), one of the pioneers of Hebrew studies in Egypt and in the Arabic world and was the head of the first specialized department in studying Hebrew language and Israeli studies in Egypt and in the Arabic world at the Faculty of Arts, Ain Shams University until 2003. He was one of the most distinguished who specialized in the field of Israeli affairs and Hebrew literature and analyzed the Jewish and Zionist character for a long time and was one of the founders of Al-Ahram Center for Political and Strategic Studies in 1969 and was the owner of the first translation of Talmud to Arabic language.

32. Al-Shami, Dr. Rashad. “The evolution and characteristics of the ancient Hebrew language.” Cairo, Egypt: Said Rafat Library for Publishing, 1978. pp. 11-12.

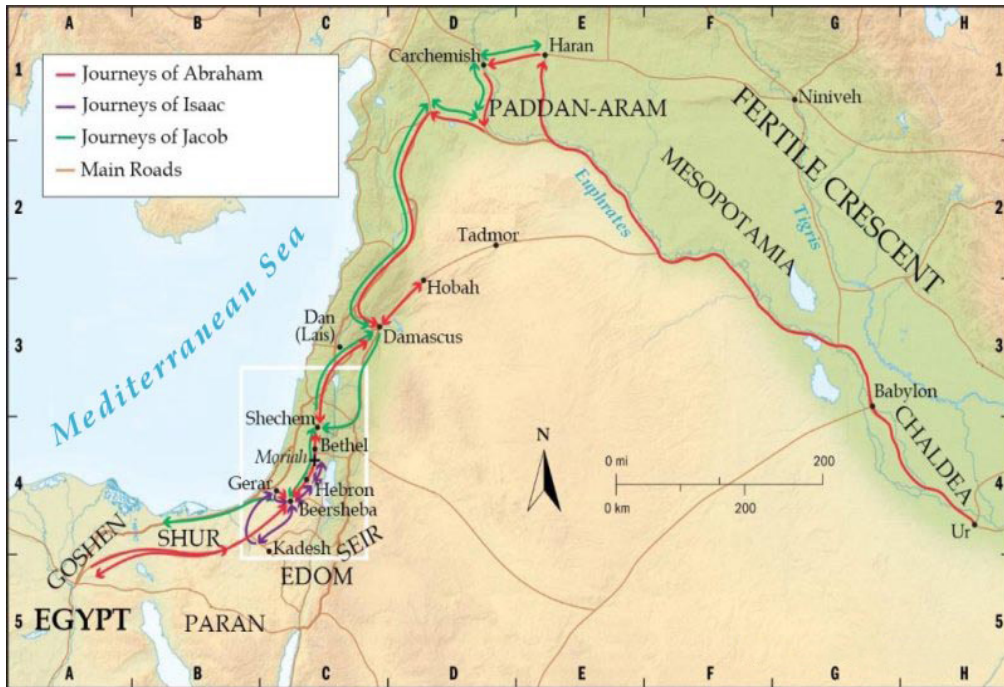
ביום ההוא יהיו חמש ערים בארץ מצריים שידברו בשפת כנען וישבעו לה
צבאות. אחת מהן תיקרא עיר ההרס.)

(In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, the city of destruction.) (33)

The Canaanites spoke a Semitic language similar to the language of the eastern Canaanites Amorites who came from the Arabian Peninsula and the names of kings of some cities indicate that the language was an Amorite language⁽³⁴⁾.

Israelis or The children of Israel

After that this group known as the Hebrews settled in the land of Canaan became known as “Children of Israel” related to “Jacob, son of Isaac, son of Abraham”.



Jacob is a Hebrew name means “he who follows upon the heels of one” or “heel-catcher” or “supplanter” and he is the third one of the Patriarchs of Judaism, his name was derived from the incident that occurred when he was born as mentioned in Torah:

33. Book of Isaiah - Chapter 19 – Verse (18).

34. Amorite language is one of the Semitic extinct languages (North West). Semitic Amorites tribes who lived in Syria and in the Levant spoke this language in general in ancient history. It was known through the Akkadian writings in the period between the end of the third millennium BC to the first millennium BC. It was mentioned in some ancient Egyptian writings.

וַיֵּצֵא אֶחָיו, וַיְדֹ אֶחָזֶז בְּעֵקֶב עֵשָׂו, וַיִּקְרָא שְׁמוֹ, יַעֲקֹב; וַיִּצְחָק בֶּן-שָׁשִׁים
שָׁנָה, בְּלִדְתָּ אֹתָם)

(And after that came his brother out, and his hand took hold on Esau's heel, and his name was called Jacob: and Isaac was threescore years old when she bares them.) (35)

The people of Israel were attributed to “Jacob” or the Prophet Israel, son of Isaac, son of Abraham and his mother was Rebecca, daughter of Bethuel, daughter of Nahor, son of Terah. It is worth mentioning here that the Jews are not mentioned in Torah as Israel before the advent of Jacob. As mentioned earlier, Jacob is the third one of the Patriarchs of Judaism and the father of the twelve tribes and the father of Joseph and it is stated in the Book of Genesis a story that he fought against a man until dawn at a small stream in Jordan area named “Jabbok”, and when the man saw that he could not defeat him he asked Jacob to let him go.. Jacob said to him: I will not let you go, except you bless me... So the man blessed Jacob saying as Torah states:

כֹּז וַיֹּאמֶר שְׁלַחְנִי, כִּי עָלָה הַשָּׁחַר; וַיֹּאמֶר לֹא אֶשְׁלַחְךָ, כִּי אִם-בִּרְכָתְךָ. כֹּחַ וַיֹּאמֶר
אֵלָיו, מֶה-שָּׁמֶךְ; וַיֹּאמֶר, יַעֲקֹב. כֹּט וַיֹּאמֶר, לֹא יַעֲקֹב יֹאמֶר עוֹד שְׁמֶךְ--כִּי, אִם-
יִשְׂרָאֵל: כִּי-שָׁרִיתָ עִם-אֱלֹהִים וְעִם-אֲנָשִׁים, וַתִּוָּכַל. הַ שְׁמֶךְ? “יַעֲקֹב.” “שְׁמֶךְ לֹא
יְהִי עוֹד יַעֲקֹב אֲלֵא יִשְׂרָאֵל כִּי שָׁרִיתָ [נִאֲבַקְתָּ] עִם אֱלֹהִים וְעִם אֲנָשִׁים וַנִּיבַחְתָּ.”
(And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.) (36)

The term “יִשְׂרָאֵל Israel” consists of two Semitic words... The first one “יִשְׂר” Isr” which means “Defeat” and the second one is “אֵל ael” which means “God”.

The word (יִשְׂרָאֵל Israel) was mentioned in more than one verse in the books of the Old Testament with different descriptions of the form of “Group”.

The strange thing here that is the sons of Israel have been described in many verses of the Book of Exodus as they are “עַם יִשְׂרָאֵל the people of Israel” for example:

(הַמֶּלֶךְ אָמַר לַעֲמֹ: “אַתֶּם רֹאִים שְׁעַם יִשְׂרָאֵל גָּדוֹל וְחֹזֶק מֵאַתְנֹ.)
(The king said to his people: Do you see the people of Israel bigger and stronger than us.) (37)

35. Book of Genesis - Chapter 25 – Verse (26).

36. Book of Genesis - Chapter 32 – Verse (26-28).

37. Book of Exodus - Chapter 1 - Verse (9).

But in other verses of the same book that they have been described as “עַדַּת יִשְׂרָאֵל tribe of Israel” for example:

”וַתִּדְבֹּר, אֶל-כָּל-עַדַּת יִשְׂרָאֵל לֵאמֹר, בָּעֶשֶׂר, לַחֹדֶשׁ הַזֶּה: וַיִּקְחוּ לָהֶם, אִישׁ שֶׂה לְבֵית-אָבִתּוֹ--שֶׂה לְבֵיתוֹ
(*Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house*) (38)

Also, sons of Israel were described as a group or congregation, not as the people in other Books of the Old Testament such as the Book of Leviticus:

”וְעַד שִׂנְאָה. הוּא יִכְפֹּר בַּעַד עֲצָמוֹ, בַּעַד בְּנֵי מִשְׁפַּחְתּוֹ וּבַעַד כָּל עַם יִשְׂרָאֵל.
(*And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*) (39)

So the question here: **Is in the Exodus era, the sons of Israel were people or group?**

The purpose of this naming is to relate the descendants of Jacob and separate them from the descendants of Ishmael of Arabs and because the naming of the Hebrews was a comprehensive naming and that's means that the name of “Hebrew” was the oldest and it includes other nations such as Midian, Ammon, and Moab but the Sons of Israel are different from the ancient Hebrew origin and they made their new path for themselves in the history of peoples and religions.

38. Book of Exodus - Chapter 12 - Verse (3).

39. Book of Leviticus - Chapter 16 - Verse (17).

What is the relationship between the Hebrews and Children of Israelis?

After we knew that Hebrews were the people of Abraham and Israelis are the people of Moses who came out with him from Egypt we will review some evidence that deny the existence of any relationship between the Hebrews and the Israelis:

- First, we mentioned that the intention of naming Hebrew is a contempt name dealt with by the people of the urban with the nomads and the verses of Torah in many places allow to enslave Hebrew for seven years, extendable for life, as described in the Book of Exodus:

כִּי תִקְנֶה עֶבֶד עִבְרִי, שֵׁשׁ שָׁנִים יַעֲבֹד; וּבִשְׁבַעַת, יֵצֵא לְחֶפְשִׁי חֲנָם: אִם־בִּגְפוֹ בָּגַפוּ יֵצֵא; אִם־בַּעַל אִשָּׁה הוּא, וַיִּצָּאָה אִשְׁתּוֹ עִמּוֹ: אִם־אֲדָנִיו יִתְּנֶלֶה אִשָּׁה, וַיִּלְדְּהֵלוּ בָנִים אוֹ בָנוֹת; הָאִשָּׁה וְיִלְדֶיהָ, תִּהְיֶה לְאֲדֹנֶיהָ, וְהוּא יֵצֵא בִּגְפוֹ: וְאִם־אָמַר יֹאמֶר הָעֶבֶד, אֶהְבֵּתִי אֶת־אֲדֹנִי, אֶת־אִשְׁתִּי וְאֶת־בָּנִי; לֹא יֵצֵא חֶפְשִׁי: וְהִגִּישׁוּ אֲדָנָיו אֶל־הָאֱלֹהִים, וְהִגִּישׁוּ אֶל־הַדֹּלֶת, אוֹ אֶל־הַמְּזוּזָה; וְרָצַע אֲדָנִיו אֶת־אָזְנוֹ בַּמַּרְצֵעַ, וַעֲבָדוֹ לְעֹלָם)

(If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl, and he shall serve him forever) ⁽⁴⁰⁾

While we find in the Book of Leviticus it is forbidden to enslave any Israeli of the Israelis who came out of Egypt with Moses:

אֲנִי ה' אֱלֹהֵיכֶם שֶׁהוֹצִיא אֶתְכֶם מִמִּצְרַיִם כְּדִי לֵתֵת לָכֶם אֶת אֶרֶץ כְּנָעַן וְלִהְיוֹת אֱלֹהֵיכֶם. אִם בֶּן עַמְךָ שָׂגַר לִידֶךָ יִהְיֶה לְעַנִּי וַיִּמְכֹּר לְךָ אֶת עַצְמוֹ לַעֲבֹד, אֶל תַּעֲבִיד אוֹתוֹ כְּמוֹ עֶבֶד.)

(I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant) ⁽⁴¹⁾

- Second, when Moses came to Pharaoh and spoke with him in the name of God the Lord of Israel but Pharaoh did not know who is talking about and did not know who the Israelis mainly, as they were known as the Hebrews “the slaves”, so Moses was forced to clarify what he says to Pharaoh:

40. Book of Exodus - Chapter 21 - Verses (2-6).

41. Book of Leviticus - Chapter 25 - Verses (38-39).

(מי הוא ה' שאשמע בקולו ואשחרר את ישראל?!), אמר פרעה. "אינני מכיר את ה', ואת ישראל לא אשחרר!" משה ואהרן אמרו: "אלוהי העברים⁽⁴²⁾ נגלה אלינו. אנחנו מבקשים לצאת למסע של שלושה ימים במדבר כדי להקריב קרבנות לה' אלוהינו, אחרת הוא עלול לפגוע בנו במחלה קשה ומידבקת או במלחמה".

(And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he falls upon us with pestilence, or with the sword.)

¹ אלוהי העברים means Lord of the Hebrews.

(42)

Besides, there is geopolitical significance of the naming of "Israel" that link the relation to the Kingdom of Israel that established after the death of Solomon and his kingdom was divided into Judea in the south and Israel in the north... This happened in 932 BC.

Jews or Jew

Spread The naming "Jews" was spread after that even after the books that have been written after Moses for long periods of time, where the neighboring peoples started to call them the name "יהודית Jewish" such as in the Book of Chronicles:

וַיִּקְרְאוּ בְּקוֹל גָּדוֹל יְהוּדִית, עַל-עַם יְרוּשָׁלַם אֲשֶׁר עַל-הַחוֹמָה, לִירָאָם, וּלְבַהֵלָם-
לְמַעַן, לִקְדוֹ אֶת-הָעִיר.)

(Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.)

(43)

This book talks about the reign of Solomon and registers the division of the kingdom in the time "Rehoboam"⁽⁴⁴⁾ and covers the history of the southern kingdom of Judah, until the captivity of the people to Babylon. And also named "Jews" as mentioned in the Book of the Prophet Isaiah:

42. Book of Exodus - Chapter 5 - Verses (2-3).

43. Book of 2 Chronicles - Chapter 32 - Verse (18).

44. Rehoboam: Hebrew name means "The people expand or grow", and it is the name of Solomon's Son and his successor to the throne and he was born before Solomon took the throne of his father David.

וַיַּעֲמֵד, רַב־שָׁקָה, וַיִּקְרָא בְּקוֹל-גָּדוֹל, יְהוּדִית; וַיֹּאמֶר--שְׁמָעוּ אֶת-דְּבָרֵי הַמֶּלֶךְ
הַגָּדוֹל, מֶלֶךְ אַשּׁוּר.)

*(Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said,
Hear ye the words of the great king, the king of Assyria.)*

(45)

There is more than one opinion for naming the Jews with that name... The first opinion says that the naming of the Jews and their Jewish language has been attributed to "Judah" who is one of Jacob's twelve sons and his mother was Leah:

(היא הרתה וילדה עוד בן. "הפעם אודה לה", אמרה, לכן קראה לבן יהודה.
אחר כך הפסיקה ללדת.)

*(And she conceived again, and bare a son: and she said, Now will I praise the Lord:
therefore she called his name Judah, and left bearing.)*

(46)

The other opinion attributes the naming to the area that lived in it the tribe of Judah, which is "Negev" desert in the south of Palestine, where geographic names appeared attributed to them in various books of the Old Testament and not in Torah, which are the five books of Moses area. There is no mention of the word "Jews" in Torah but there are only either Hebrew or Israeli and we find in the Book of Judges that the word "Jews" mentioned as follows:

וַיֹּאמֶר יְהוּדָה לְשִׁמְעוֹן אָחִיו עֲלֵה אִתִּי בְּגִרְלִי, וְנִלְחָמָה בְּפִנְעָנִי, וְהִלַּכְתִּי גַם-אֲנִי אִתְּךָ,
בְּגִירְךָ; וַיֵּלֶךְ אִתּוֹ, שְׁמָעוֹן.)

*(And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight
against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.)*

(47)

In the book of Amos⁽⁴⁸⁾, it is also mentioned the Jews word tied to where they lived:

(אמציה אמר לעמוס: "נביא! ברח לך לארץ יהודה והתפרנס שם ושם נבא)

*(Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of
Judah, and there eat bread, and prophesy there:)*

(49)

45. Book of Isaiah - Chapter 36 - Verse (13).

46. Book of Genesis - Chapter 29 - Verse (35).

47. Book of Judges - Chapter 1 - Verse (3).

48. Amos, Isaiah and Jeremiah are of the other prophets who were sent by Jehovah (The proper name of the God of Israel in the Hebrew Bible) to guide the Jews to the right path and keep them away from merging with the Canaanite people or other and be sure of the purity of their ethnic and purity and the need to preserve the holy seed and to be careful from the goyim (Non-Jew).

49. Book of Amos - Chapter 7 - Verse (12).

Thus it is clear that “the Jews” word were the name of the remnants of the tribe Judah who was captured by “Nebuchadnezzar” to Babylon in the sixth century BC and they were named like this related to the southern kingdom of Judah and this to gain a political and geographical significance after the Babylonian captivity since the end of the sixth century BC.

What is the relationship between the Hebrews and Jews of Moses?

The verses of Torah clarified that as well as there was a difference between the Hebrew character and the Israeli character, there is a big difference between the Hebrew and the Jewish. The Jews themselves enslaved the Hebrews and if the Hebrew is the Jewish, why he was enslaved?!

וזה הדבר שנמסר לירמיהו מה' אחרי שצדקיהו המלך כרת ברית עם כל העם שבירושלים, שלפיה יוציאו לחופשי את כל העבדים וכל איש ישחרר את עבדו העברי ואת שפחתו העבריה כדי שאנשי יהודה לא ישעבדו זה את זה. כל השרים וכל בני העם שלקחו חלק בברית שלפיה ישחררו את העבדים ואת השפחות ולא ישעבדו אותם עוד, נענו ושחררו את עבדיהם. אבל אחר כך הם התחרטו והשיבו את העבדים ואת השפחות ששחררו, ושעבדו אותם מחדש.)

(This is the word that came unto Jeremiah from the Lord, after that king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; That every man should let his manservant, and every man his maidservant, being a Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that everyone should let his manservant, and everyone his maidservant, go free, that none should serve themselves of them anymore, then they obeyed, and let them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.)

(50)

The verses of the Old Testament confirms that although the prophet Jeremiah warned them from enslaving the Hebrews but they freed them then they brought their slaves back again. It is worth mentioning the conversation between God and Moses after the Exodus from Egypt and before entering the land of Canaan, God tells Moses what he should do when they enter Canaan about the Hebrew slaves as God says:

(אם תקנה עבד עברי, הוא יעבוד אצלך שש שנים, ובשנה השביעית יצא לחופשי בחינם, בלי לשלם לך.)

(If thou buy a Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing.)

(51)

50. Book of Jeremiah - Chapter 34 - Verses (8-11).

51. Book of Exodus - Chapter 21 - Verses (2).

So if the Hebrews were the people of Abraham and were the Jews and their descendants are the Jews of today, **how they were slaves of the Canaanites and then of the Jews?**

This is a clear proof that the people of Abraham (the Hebrews) has no relationship from near and far to the Jews of Moses who came out with him from Egypt and has no relationship with the Jews of today.

There is another important difference between the Hebrews and the Jews regarding their God. The God who called Abraham to worship is completely different from the God of the Jews which is described in Torah, because Abraham called to worship one God and it was a general call to all the pagan people of his era without exception and God was called “El” but the God of the Jews was “Jehovah” who does not care about the world except the Jews or his chosen people. **(Note: Every God worshipped by every people is named in the hebrew bible while in the English Bible is named the Lord or the most high God).**

First: God of Abraham “אל El”

We read in Torah:

“
מִלְכִּי-צֶדֶק מֶלֶךְ שָׁלֵם, שֶׁהָיָה כֹהֵן לֵאלֹהֵי עֵלְיוֹן, יָצָא לִקְרֹאת אֲבֹרָם עִם לֶחֶם וַיֵּין.
הוּא אָמַר לְאַבְרָם: ”בְּרוּךְ אֲבֹרָם עַל יְדֵי אֱלֹהֵי, בּוֹרֵא שָׁמַיִם וָאָרֶץ,
(And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:)
”
”

As well as when Abraham called his servant and ordered him to go to “Haran” and take a wife for his son Isaac from his clan there he said to him:

“
וְאֶשְׁבִּיעַ אוֹתָךְ בֵּה' אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, שֶׁלֹא תִקַּח לְבִנִי אִשָּׁה מִבְּנוֹת
הַכְּנַעֲנִים שְׁבִינִיהֶם אֲנִי מֵתְגֹרֵר.
(And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:)
”
”

It is worth mentioning here that God who Abraham called to worship him in Torah is “אל El” and “El” is the same God who spoke to “Hagar” as mentioned in the Book of Genesis:

52. Book of Genesis - Chapter 14 - Verses (18-19).

53. Book of Genesis - Chapter 24 - Verse (3).

(הגר קראה לה' שדיבר אליה "אתה אל רואי" כי אמרה: "האם באמת ראיתי
כאן את עקבות רואי?". לכן נקראה הבאר שבין קדש לבין ברד, בְּאֵר לַחֵי רוֹאִי.)
(*And she called the name of the Lord that spake unto her, Thou God seest me: for she
said, Have I also here looked after him that seeth me? Wherefore the well was called
Beer-lahai-roi; behold, it is between Kadesh and Bered*)

(54)

"El" is the singular form of "אלוהים Elohim" the Canaanite plural form, which means Gods and from this word the naming came (בֵּית אֵל House of God) as stated in the book of Genesis:

(משם עבר אברם לאזור ההרים שממזרח לבית אל. הוא הקים את אוהלו כך
שבית אל הייתה ממערב לו והעי ממזרח. גם שם בנה מזבח והתפלל לה').
(*And he removed from thence unto a mountain on the east of Beth-el, and pitched his
tent, having Beth-el on the west, and Ai on the east: and there he built an altar unto
the Lord, and called upon the name of the Lord.*)

(55)

(הוא יצא למסע מהנגב לבית אל, עד למקום שבו עמד אוהלו בתחילה, אותו
מקום בין בית אל לבין העי)
(*And he went on his journeys from the south even to Beth-el, unto the place where his
tent had been at the beginning, between Beth-el and Ai;*)

(56)

The term "אל El" was mentioned in the Canaanite and Aramaic texts and there is the Egyptian text dating back to the era of the Hyksos mentioned in this sense as "Joseph – El" and "Jacob – El" that shows that the word "El" means "one God" which known in Canaan in the reign Abraham and in the era of the Hyksos who followed it, before Moses and the Jews came with several centuries.

54. Book of Genesis - Chapter 16 - Verses (13-14).

55. Book of Genesis - Chapter 12 - Verse (8).

56. Book of Genesis - Chapter 13 - Verse (3).

Second: God of Moses “Jehovah”

The Jews worshiped their own God who called “Jehovah”. God who does not care about the world except the Jews or his chosen people and is their ruler and leader, as described in Torah and the Old Testament... God in human form and human in God form, God is dwelling in the sky and sometimes come down to earth in human form, speaks to humans with a voice and eats and drinks like them and struggles and defeats and be defeated and this how the Jews imagine God, a tribal God for them only and compete gods of other clans and fight with the Jews as in the case in the era of city-states in ancient Iraq.

Sometimes Torah mentions Jewish God as someone who fights by himself for Israel and that when people of Moses was complaining to Moses and wanted to return to the Egyptians to serve them better than be in the desert... Where Moses told them and tried to reassure them:



(ה' ילחם למענכם ואתם לא תעשו דבר.)

(The Lord shall fight for you, and ye shall hold your peace.)

(57)



It also came in the book of Joshua⁽⁵⁸⁾ that God fought for Israel:



(את כל המלכים האלה הכניע יהושע וכבש את הממלכות שלהם במסע כיבוש אחד, כי ה' אלוהי ישראל נלחם למען ישראל.)

(And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.)

(59)



In the Book of Joshua again God of the Jews fought for the children of Israel:



(ראיתם בעצמכם את כל מה שעשה ה' אלוהיכם לכל העמים האלה למענכם. ה' אלוהיכם הוא שנלחם למענכם.)

(And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.)

(60)



57. Book of Exodus - Chapter 14 - Verse (14).

58. Joshua: "Jehoshua son of Nun" assistant of Moses and became Joshua and his name was changed by Moses according to the Book of Numbers - Chapter 13 – Verse (16):

(אלה שמות האנשים ששלח משה לסייר בארץ (משה כינה את הושע בן נון – יהושע)

(These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.)

He is his successor, he took over the rule after the death of Moses and his era was characterized according to Torah and the Old Testament by committing the most heinous crimes which were committed ever and their goal was to colonize the land of Canaan and not spreading the monotheistic religious teachings.

59. Book of Joshua - Chapter 10 - Verse (42).

60. Book of Joshua - Chapter 23 - Verse (3).

God of the Jews has been described also as a human has legs and walking:

וַיֵּרְאוּ, אֶת אֱלֹהֵי יִשְׂרָאֵל; וַתַּחַת רַגְלָיו, כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר, וּכְעֶצֶם
הַשָּׁמַיִם, לְטָהָר)
*(And they saw the God of Israel: and there was under his feet as it were a paved
work of a sapphire stone, and as it were the body of heaven in his clearness.)* (61)

God of the Jews has been described also that he writes with his finger:

וַיֵּתֶן אֶל-מֹשֶׁה, כְּכֹלְתּוֹ לְדַבֵּר אֵתוֹ בְּהַר סִינַי, שְׁנֵי, לַחַת הָעֵדֻת--לַחַת אֲבֹן,
קְּתָבִים בְּאֶצְבַּע אֱלֹהִים).
*(And he gave unto Moses, when he had made an end of communing with him
upon mount Sinai, two tables of testimony, tables of stone, written with the finger
of God.)* (62)

God of the Jews also regret of his actions as mentioned in the book of Samuel where
God describes himself as he is regretful because he made Shaul as a king:

וַיְהִי, דְּבַר-יְהוָה, אֶל-שְׁמוּאֵל, לֵאמֹר. יָא נַחֲמֵתִי, כִּי-הִמְלַכְתִּי אֶת-שְׁאוּל
לְמֶלֶךְ--כִּי-שָׁב מֵאַחֲרַי, וְאֶת-דְּבָרִי לֹא הָקִים; וַיַּחַר, לְשְׁמוּאֵל, וַיִּזְעַק אֶל-
יְהוָה, כָּל-הַלַּיְלָה).
*(Then came the word of the Lord unto Samuel, saying, It repenteth me that I
have set up Saul to be king: for he is turned back from following me, and hath
not performed my commandments. And it grieved Samuel, and he cried unto
the Lord all night.)* (63)

61. Book of Exodus - Chapter 24 - Verse (10).

62. Book of Exodus - Chapter 31 - Verse (18).

63. Book of 1 Samuel – Chapter 15 – Verses (10-11).

Palestine's land was a foreignness land for Patriarchs

Torah itself recognizes that Palestine's land was a foreignness land for Patriarchs and their family's (Abraham's family, Isaac's family and Jacob's family) and describes that they are expatriates in the land of Palestine between the Canaanites its indigenous population, and Torah speaks about them as outsiders and newcomers on Palestine.

Here is the evidence as follows:



(אלוהי השמים, ששלח אותי מבית אבי ומארץ מולדתי ושנשבע לי,
'לצאצאריך אתן את הארץ הזאת', ישלח את מלאכו לפניך ואתה תיקח
משם אישה לבני...)

*(The Lord God of heaven, which took me from my father's house, and from the
land of my kindred, and which spoke unto me, and that swear unto me, saying,
Unto thy seed will I give this land; he shall send his angel before thee, and thou
shalt take a wife unto my son from thence.)*

(64)



(אדוני השביע אותי ואמר, 'אל תיקח לבני אישה מבנות הכנענים שבארצם
אני מתגורר...')

*(And my master made me swear, saying, Thou shalt not take a wife to my son
of the daughters of the Canaanites, in whose land I dwell:)*

(65)



(על כך הוא השיב: 'ה' שבדרכי אני הולך ישלח את מלאכו אתך ויעזור לך
להצליח להביא לבני אישה ממשפחתי ומבית אבי.)

*(And he said unto me, The Lord, before whom I walk, will send his angel with
thee, and prosper thy way; and thou shalt take a wife for my son of my kindred,
and of my father's house.)*

(66)



Torah here proves also that the land of Palestine was a foreignness land for Isaac and his son Jacob as in the Book of Genesis, when Isaac called his son Jacob and blessed him and told him not to take a wife of the daughters of Canaan, and to go to "Padanaram", and take a wife from "Laban" Girls and Jacob said to him that God will give him the blessing of Abraham:

64. Book of Genesis – Chapter 24 – Verse (7).

65. Book of Genesis – Chapter 24 – Verse (37).

66. Book of Genesis - Chapter 24 - Verse (40).

“
(הוא יתן לך ולצאצאך את ברכת אברהם, והארץ שאתה מתגורר בה תהיה
שלך, הארץ שנתן אלוהים לאברהם.)

*(And give thee the blessing of Abraham, to thee, and to thy seed with thee; that
thou mayest inherit the land wherein thou art a stranger, which God gave unto
Abraham.)* (67)

Elsewhere in the same book comes another verse that confirms that the land of
Palestine was a foreignness land to Abraham and Isaac:

“
(עקב הגיע אל יצחק אביו, אל מִמְרָא שליד קריית ארבע (חברון). גם אברהם
התגורר שם בעבר.)

*(And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah,
which is Hebron, where Abraham and Isaac sojourned.)* (68)

Here Abraham is a stranger in Palestinians' land, as stated in the book of Genesis:

“
(הוא נשאר לגור בארץ הפלשתים ימים רבים.)
(And Abraham sojourned in the Philistines' land many days.) (69)

Elsewhere in the book of Genesis, Torah also proves that Abraham was a stranger in
the land of Egypt and we can see this in the following:

“
(בארץ היה רעב. אברם ירד לגור במצריים בגלל הרעב הכבד.)
*(And there was a famine in the land: and Abram went down into Egypt to
sojourn there; for the famine was grievous in the land.)* (70)

67. Book of Genesis - Chapter 28 - Verse (4).

68. Book of Genesis - Chapter 35 - Verse (27).

69. Book of Genesis - Chapter 21 - Verse (34).

70. Book of Genesis - Chapter 12 - Verse (10).

And also when Abraham wanted to buy the Cave of Machpelah from the Hittites in Hebron, he told them:

“ (אני תושב זר ביניכם. מכרו לי חלקת קבר כדי שאקבור בה את שרה אשתי.)

(I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight.)

(71)

And like that Torah mentioned also regarding Isaac and Jacob as in the Book of Genesis as follows:

“ (יעקב התיישב בארץ כנען שאביו התגורר)

(And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.)

(72)

There is another proof of it here:

“ (יעקב הגיע אל יצחק אביו, אל מִמְרָא שליד קריית ארבע (חברון). גם

אברהם התגורר שם בעבר.)

(And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.)

(73)

All these verses prove that the land of Palestine was a foreignness land for Abraham, Isaac, and Jacob, and their origin country is “Mesopotamia” currently “Haran” area where the Aramaic tribes belonged to and stabilized in the headwaters of the Balikh River after migrated from the Arabian Peninsula, and some of these tribes displaced to the south of the race (Babylon) and Abraham was one of its offspring, the word “sojourner” has been mentioned whenever Abraham moved in Palestine and Egypt and mentioned evidence on this.

71. Book of Genesis - Chapter 23 - Verse (4).

72. Book of Genesis - Chapter 37- Verse (1).

73. Book of Genesis - Chapter 35 - Verse (27).

Torah proves that the twelve sons of Jacob “Israel” were born all in Padanaram, “Haran zone”

וַיְהִי, בְּשָׁכֵן יִשְׂרָאֵל בְּאֶרֶץ הַחֹוּא, וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת-בִּלְהָה פִּילְגֶשֶׁת אָבִיו, וַיִּשְׁמַע יִשְׂרָאֵל; וַיַּהֲיוּ בְנֵי-יַעֲקֹב, שְׁנַיִם עָשָׂר. כֹּה בְנֵי לֵאָה, בְּכוֹר יַעֲקֹב רְאוּבֵן; וְשִׁמְעוֹן וְלֵוִי וַיְחִידָהּ, וַיִּשְׁשָׁכָר וַיְזַבְּלוֹן. כֹּד בְּנֵי רָחֵל, יוֹסֵף וּבִנְיָמִן. כֹּה וּבְנֵי בִלְהָה שְׁפָחַת רָחֵל, דָּן וְנַפְתָּלִי. כֹּו וּבְנֵי זֵלְפָּה שְׁפָחַת לֵאָה, גָּד וְאָשֶׁר; אֵלֶּה בְנֵי יַעֲקֹב, אֲשֶׁר יָלַד-לוֹ בְּפָדָן אֲרָם.)

(And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asber: these are the sons of Jacob, which were born to him in Padan-aram.)

(74)

Torah also proves that Jacob “Israel” stayed in “Haran” twenty years as mentioned in Jacob’s speech with his father-in-law “Laban”:

(עֲשָׂרִים שָׁנָה אָנֹכִי עֹמֵד, רֹחֵלִיד וְעֹזִיד לֹא שָׁכַלְוּ; וְאֵילִי צֹאנֶךָ, לֹא אָכַלְתִּי)
(This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.)

(75)

All these verses prove that the twelve sons of Jacob were born and upbringing outside Palestine, these are the children of Israel, who are mentioned in Torah.

Finally it must be distinguished between the children of Israel when their migration to Egypt in the seventeenth century BC they were one family they were no more than seventy people according to Torah and the people of Moses when they went to Palestine in the thirteenth century BC because Israel’s family were blended with the society Egyptian over time so no one is left when Joshua invasion and the people of Moses the land of Palestine from Egypt after about six hundred years to the time of Jacob’s family and they constituted a pure Egyptian campaign and the most of it were the remnants of the Hyksos and soldiers from Egypt.

To justify the eligibility of the Jews to the land of Palestine and God has given it to their father Abraham and his sons i.e. “The Patriarchs”, and with this confusion they deludes the world that the Holy Land is a Jewish Israeli Land and it is the rightful inheritance, which they inherited from their father “Abraham” and this allegation made the

74. Book of Genesis - Chapter 35 - Verses (22-26).



75. Book of Genesis – Chapter 31 - Verse (38).

majority of the writers and Western historians follow this biblical approach in presenting the historical events where they considered it as an acceptable scientific facts that give the Jews the right to what they have no right to it.

But in fact, there is serious confusion and falsification in history as there is no relationship between the Two Migrations as the migration of “Abraham” from his hometown in Iraq occurred in the nineteenth century BC which is before the appearance of the people of Moses of more than seven centuries.

But the second migration i.e. The migration of the people of Moses from Egypt and the intention was to go to Palestine which is known historically by the Exodus, it has occurred in the thirteenth century BC. Is it logical to link between the migration of Abraham and the Exodus of Moses?

The role of Abraham, Isaac, and Jacob is, in fact, an independent role by itself does not have any connection with the role of Moses and his people or the Jews and they were not Jewish or Christian and this was mentioned in the Quran:


.....
(Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, “Are you more knowing or is Allah ?” And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do.)
.....

.....


(76)

So it is clear that the most important thing that the writers of Torah when they began to write it down after the time of Abraham which is more than a thousand and three hundred years and as well as after the reign of Moses with Seven hundred were aiming to link the remains of the Hebrews who came out of Egypt led by Moses to Abraham.

At the end of this chapter, we emphasize that:

- The land of Palestine was a foreign land for the Patriarchs.
- There is no relationship between the people of Abraham and the people of Moses and the Jews.
- There is no mention of the Temple in the land of the Patriarchs.





Chapter 2

The Temple according to the Jewish doctrine



The Jews believe that Solomon built the first temple and it was destroyed by Nebuchadnezzar and it was burned with the entire Holy City and the kingdom of Judah was destroyed.

Then the Jews rebuilt the Temple for the second time and it was destroyed again. The Jews believe that the Temple must be built for the third time and here the Jews differ from themselves in their beliefs related to the Temple.

A group of them believe that at the moment the temple is built the Messiah will appear and there is another group believe that it must be built for the third time to be demolished and burned and this will be a sign of the appearance of the Messiah, their Savior of the descendants of David, who will rule the whole world and all the nations will be under the rule of the Jews and this will happen in “The Happy Millennium”.

According to the Hebrew calendar, “The Happy Millennium” will begin with the beginning of the seventh millennium and we are now in the sixth millennium, i.e., in the year 5777 so the salvation will happen after 223 years.

According to the Jewish doctrine⁽¹⁾, the world will last 6 thousand years and after that catastrophes will happen prefacing the coming of the Messiah to save the Jews, at the beginning of the seventh millennium or as they called it the Happy Millennium.

The Jews also believe that the salvation can be accelerated by several things or actions,

1. The Sixth Millennium: Millenarism and Messianism in the Zohar and Haviva Pedaya Daat: A Journal of Jewish Philosophy & Kabbalah - No. 72, pp. 51-98.

האלף הששי: מילניום ומשיחיות בספר הזוהר חביבה פדיה דעת: כתב-עת לפילוסופיה יהודית וקבלה (א), 72 (חורף תשע"ב), 51-98.

including the building of the Temple and Christian Zionism⁽²⁾ also adopted this belief. There is another group of Jews believe that the Temple will come down from heaven and ready to establish and then the Messiah will appear.

Does the Torah of Moses have any relation to this temple at all?

This temple, which they claim that it must be built for the coming of salvation, does not exist in the Torah of Moses, the prophet of the children of Israel who came with Torah. He used to take the Tabernacle (Tent of Meeting) as a worship place and it was set up wherever the children of Israel are travelling to.



Shows part of Egypt, the Sinai Peninsula, and Palestine on both sides of the Jordan River, divided among the Tribes. The shoreline runs from "Biblus" as far as the Nile delta. Delineating the route of the Exodus. The emblems of the Tribes appear on the map. Biblical illustrations are scattered over the map—e.g., the encampment of the Tribes in the Desert around the Tabernacle. The title cartouche shows Moses and Aaron. Includes the inset of Jerusalem, a plan of the ancient city surrounded by vignettes showing the Temple vessels and index to locations of biblical events⁽³⁾

Tabernacle (Tent of Meeting)

The tabernacle consisted of a tent-like structure (the tabernacle proper) covered by rug-like coverings for a roof, and an external courtyard (150 feet by 75 feet). The whole compound was surrounded by a high fence about 7 feet in height. The fence was made of

2. Christian Zionism is a belief among some Christians that the return of the Jews to the Holy Land, and the establishment of the State of Israel in 1948, is in accordance with Biblical prophecy. The term began to be used in the mid-20th century, superseding Christian Restorationism. Some Christian Zionists believe that the gathering of the Jews in Israel is a prerequisite for the Second Coming of Jesus. The idea that Christians should actively support a Jewish return to the Land of Israel, along with the parallel idea that the Jews ought to be encouraged to become Christians as a means of fulfilling a Biblical prophecy, has been common in Protestant circles since the Reformation for more details:

- Lewis, Donald (2 January 2014). *The Origins of Christian Zionism: Lord Shaftesbury And Evangelical Support For A Jewish Homeland*. Cambridge: Cambridge University Press. p. 380.
- A. B. Hillel Halkin. "Power, Faith, and Fantasy by Michael B. Oren". *Commentary magazine*. Retrieved 1 November 2013.
- Boyer, Paul S., *When Time Shall Be No More: Prophecy Belief in Modern American Culture*, Cambridge, MA: Harvard University Press, 1992.
- Berlet, Chip, and Nikhil Aziz. "Culture, Religion, Apocalypse, and Middle East Foreign Policy," IRC Right Web, Silver City, NM: Interhemispheric Resource Center, 2003.

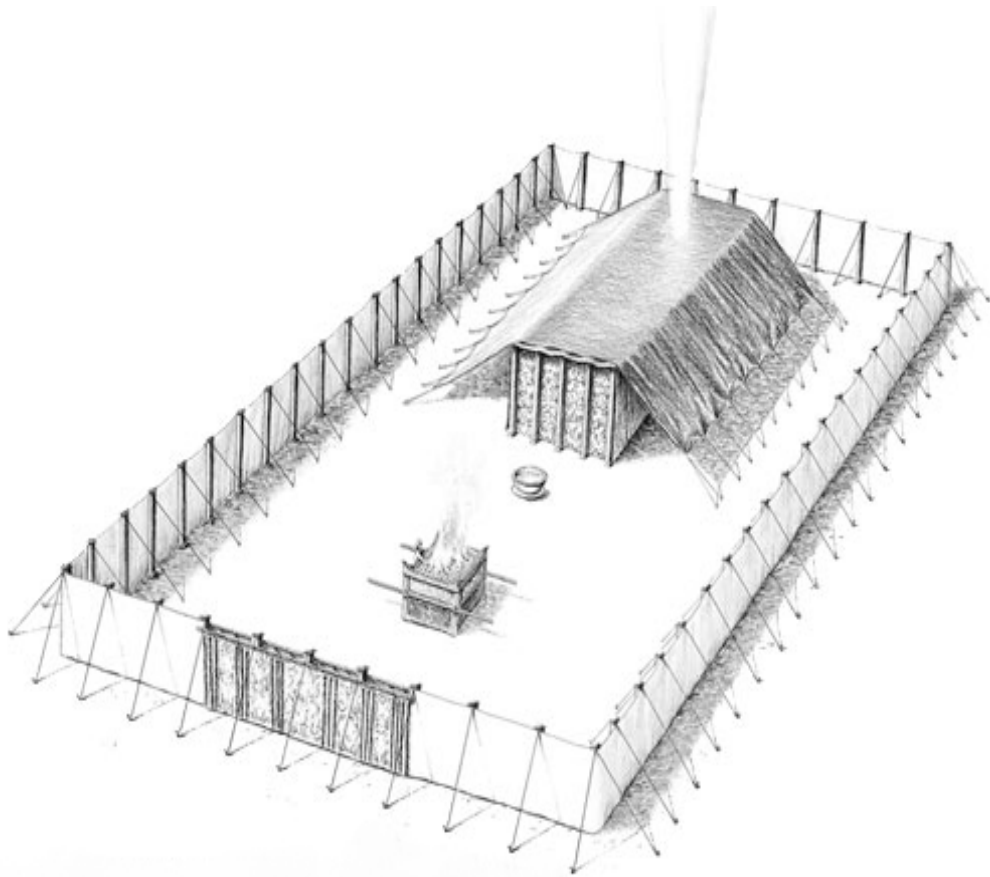
3. Speed, John. *Canaan*. [London: Bassett and Chiswell, 1651 (1676)]. Copperplate 37 x 51 cm.

linen hangings held by pillars.

The tent (tabernacle proper) was divided into the Holy Place and the Holy of Holies. The tent was made of acacia wood boards overlaid with gold and fitted together to form the walls, measuring 45 by 15 feet. On top, four layers of curtains acted as a roof to shield the tabernacle from sun and rain:

The innermost layer was woven with fine linen and embroidered with figures of cherubim (angels), the second layer was made of goat's hair, the third layer was made of rams' skins dyed red, and the outermost layer was made of porpoise skins. The curtains were pinned to the ground with loops and clasps.

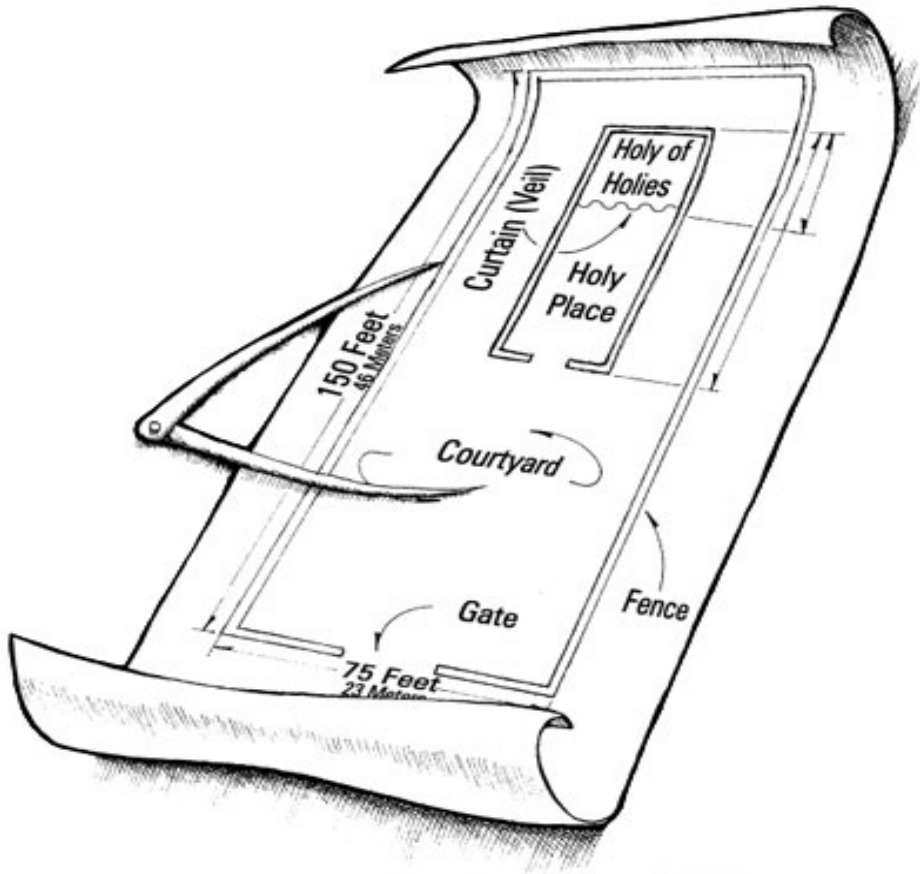
Diagrams of the Tabernacle and Basic Layout



The specific layout of the tabernacle and its courtyard is significant because it illustrates God's prescribed way for man to approach him

The whole compound was surrounded by a high fence with only one entrance. A person could not simply come from any direction into the tabernacle as he pleased — he had to enter through the one gate, which was always located to the east (so that people were facing west when they entered the tabernacle — a direct opposition to the pagan sun worshippers of the day who always faced east).

Upon entering the gate, he encountered the brazen altar, where he was to present his animal offering and then hand the reigns over to the priests, who make atonement and intercession for him in the tent.



So Torah scrolls confirms itself that the tent of meeting is the place where God meets and says his words to the children of Israel for example what came in the Book of Exodus:

מד וקדשתי את-אהל מועד, ואת-המזבח; ואת-אֶהֱרֹן ואת-בָּנָיו אֶקְדֹּשׁ,
לְכַהֵן לִי. מִה וְשִׁכְנֹתִי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל; וְהִיִּיתִי לָהֶם, לֵאלֹהִים. מִו וְיָדְעוּ,
כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם, לִשְׁכֵּנִי בְּתוֹכָם:
אֲנִי, יְהוָה אֱלֹהֵיהֶם.

*(I will consecrate the tent of meeting and the altar; Aaron also and his sons
I will consecrate, to serve me as priests. I will dwell among the Israelites, and
I will be their God. And they shall know that I am the Lord their God, who
brought them out of the land of Egypt that I might dwell among them; I am
the Lord their God.)* ⁽⁴⁾

4. Book of Exodus - Chapter 29 - Verses (44-46).

It also came in another verses of the same book that everyone who wants to hear the voice of God must be away from the places of sin and go to his place to pray and his place which the tent of meeting between him and God and that when God spoke to Moses:

”

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה, לֵךְ עֲלֵה מִזֶּה--אֶתְּהָ וְהָעָם, אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרַיִם:
אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר, לְזֶרְעֲךָ, אֶתְנַנָּה. (

(The Lord said to Moses, Go, leave this place, you and the people whom you have brought up out of the land of Egypt, and go to the land of which I swore to Abraham, Isaac, and Jacob, saying, To your descendants I will give it.) (5)

”

And it came again in the book of Leviticus that God had spoken to Moses in the tent of meeting:

”

א וַיִּקְרָא, אֶל-מֹשֶׁה; וַיְדַבֵּר יְהוָה אֵלָיו, מֵאֹהֶל מוֹעֵד לֵאמֹר. ב דַּבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, אָדָם כִּי-יָקָרִיב מִכֶּם קֶרְבָּן, לַיהוָה--מִן-הַבְּהֵמָה, מִן-
הַבָּקָר וּמִן-הַצֹּאן, תִּקְרִיבוּ, אֶת-קֶרְבָּנֵכֶם. (

(The Lord summoned Moses and spoke to him from the tent of meeting, saying: Speak to the people of Israel and say to them: When any of you bring an offering of livestock to the Lord, you shall bring your offering from the herd or from the flock.) (6)

”

And it came also in the book of Numbers that God spoke to Moses in the wilderness of Sinai in the tent of meeting:

”

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּמִדְבַּר סִינַי, בְּאֹהֶל מוֹעֵד: בַּאֲחָד לַחֹדֶשׁ הַשֵּׁנִי
בַּשָּׁנָה הַשֵּׁנִית, לְצֵאתָם מִצְרַיִם--לֵאמֹר. ב שְׂאוּ, אֶת-רֹאשׁ כָּל-עֵדַת
בְּנֵי-יִשְׂרָאֵל, לְמִשְׁפְּחֹתָם, לְבֵית אֲבֹתָם--בְּמִסְפַּר שְׁמוֹת, כָּל-זָכָר לְגִלְגָּלָתָם. (

(The Lord spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: Take a census of the whole congregation of Israelites, in their clans, by ancestral houses, according to the number of names, every male individually.) (7)

”

5. Book of Exodus - Chapter 33 - Verse (1).

6. Book of Leviticus - Chapter 1 - Verses (1-2).

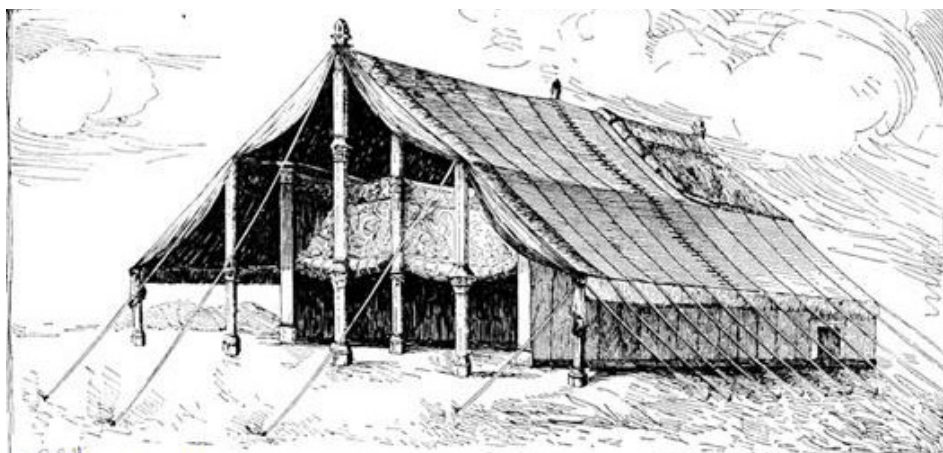
7. Book of Numbers - Chapter 1 - Verses (1-2).



Sinai map (Numbers 14:36-39)

(וַיֵּצֵא אֱלֹהִים-מוֹעֵד מַחֲנֵה הַלְוִיִּם, בְּתוֹךְ הַמַּחֲנֵה; כַּאֲשֶׁר יִחַנּוּ כֹן יִסְעוּ, אִישׁ
 עַל-יָדוֹ לְדִגְלֵיהֶם.)
*(Then the tabernacle of the congregation shall set forward with the camp of
 the Levites in the midst of the camp: as they encamp, so shall they set forward,
 every man in his place by their standards.)*

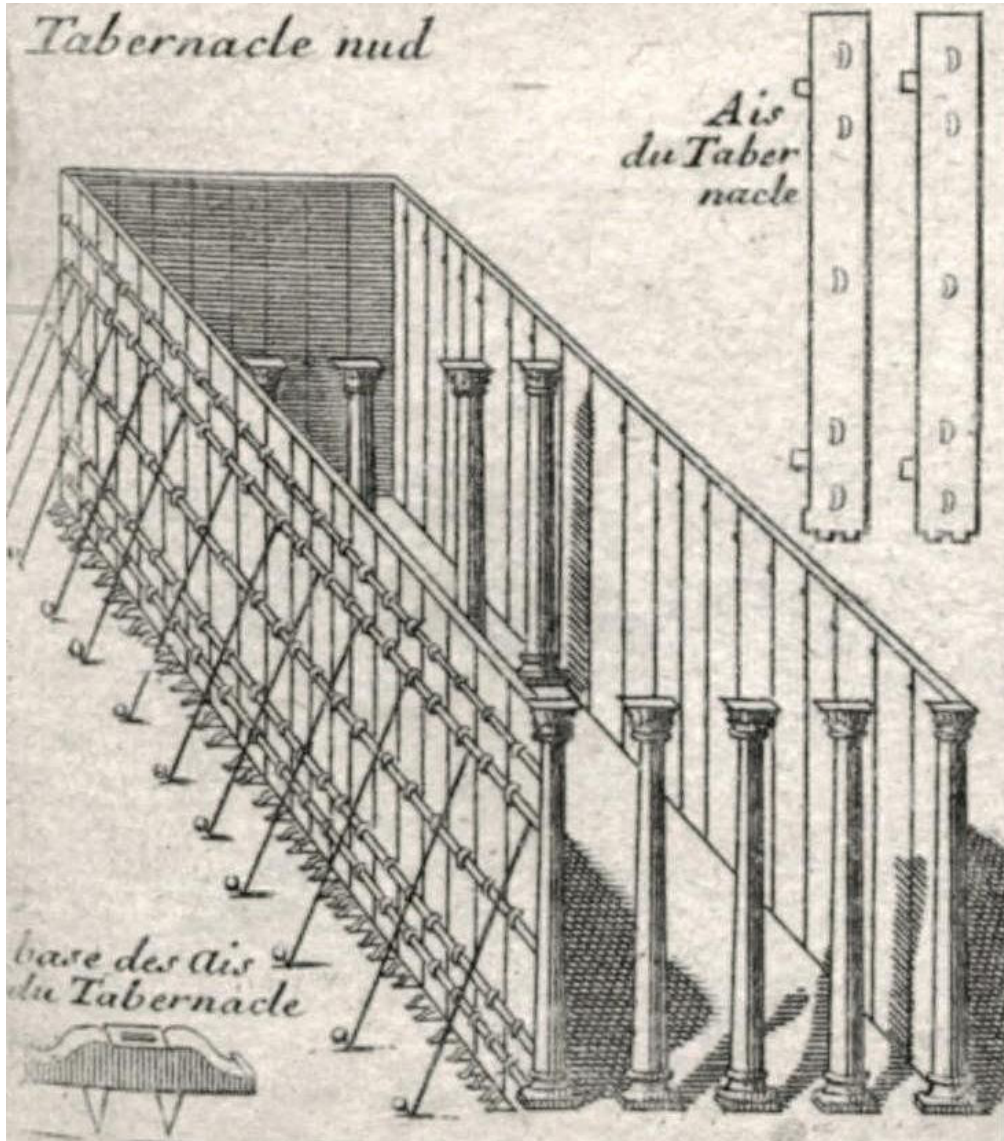
(8)



The Tabernacle. (Restored by Ferguson). Title-Page from Yom-Tob Zahalon's "She'elot u-Teshubot," Venice, 1694, Showing Ground-Plan of the Tabernacle. (From the Sulzberger collection in the Jewish Theological Seminary of America, New York).

Thus it is clear that the basic concept of Torah were in the five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) and the commandments of God were direct to Moses so if God wants a sanctuary or a Temple for him to gather the Jewish people to worship at the Temple why God did not ask Moses to build a temple in these books and asked him to build a “tent of meeting” only.

But this tent was a small movable temple that the Jews take it with them and contains an altar for burnt offerings and a court surrounded by pillars—A light is to burn always in the tabernacle of the congregation⁹.



Tabernacle preparation. French map from the 17th century depicting the Exodus

9. The details mentioned in the Book of Exodus - Chapter 25 - 30.

וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת, וְכֵן נְחֹשֶׁת--לְרַחֵצָה; וְנָתַתָּ אֹתוֹ, בֵּין-אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שָׁמָּה, מַיִם. וְרָחֲצוּ אַחֲרָיו וּבָנָיו, מִמֶּנּוּ, אֶת-יְדֵיהֶם, וְאֶת-רַגְלֵיהֶם. בְּבָאֵם אֶל-אֹהֶל מוֹעֵד, וְרָחֲצוּ-מַיִם--וְלֹא יָמָתוּ; אוֹ בְּגִשְׁתֶּם אֶל-הַמִּזְבֵּחַ לְשָׁרֵת, לְהִקְטִיר אֶשָּׁה לַיהוָה.)

(You shall make a bronze basin with a bronze stand for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it; with the water. Aaron and his sons shall wash their hands and their feet. When they go into the tent of meeting, or when they come near the altar to minister, to make an offering by fire to the Lord.)

(10)

These paragraphs explain that God asked Moses to set up just a Movable Meeting tent to take with them and not a temple or sanctuary... As for the location, which will be held in which this tent in the wilderness of Sinai not in Jerusalem and there is an evidence to confirm this which in the words of David in the book of 2 Samuel when it was mentioned for the first time in the book of the old Testament that David was thought in his heart to build a house for God and asked Nathan the prophet to ask God to do so.

However, God told David through Nathan that since the children of Israel were out of Egypt God did not live in a house but God was walking in the “tent of meeting” and did not ask to build a house as follows:

וַיְהִי בַּלַּיְלָהָ הַהוּא וַיְהִי דְבַר-יְהוָה אֶל-נָתָן לֵאמֹר. לֵךְ וְאָמַרְתָּ אֶל-עַבְדִּי אֶל-דָּוִד כֹּה אָמַר יְהוָה הַאֲתָה תִּבְנֶה-לִּי בַיִת לְשָׁבִתִּי. וְכִי לֹא יֵשְׁבִתִּי בְּבַיִת לְמִיּוֹם הָעֹלָמִית אֶת-בְּנֵי יִשְׂרָאֵל מִמֶּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאָהִיָּה מְתִהֵלָה בָּאֹהֶל וּבְמִשְׁכָּן.)

(But that same night the word of the Lord came to Nathan: Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, Why have you not built me a house of cedar?)

(11)

And it came in the Book of Kings:

וַיֹּאמֶר, אֶמֶר שְׁלֹמֹה: יְהוָה אָמַר, לְשָׁכֹן בְּעֲרֶפֶל. יֵג בְּנֵה בְּנִיתִי בַיִת זָבֵל, לָךְ--מְכוֹן לְשִׁבְתְּךָ, עוֹלָמִים.)

(Then Solomon said: The Lord has said that he would dwell in thick darkness. I have built you an exalted house a place for you to dwell in forever.)

(12)

10. Book of Exodus - Chapter 30 - Verses (18-20).

11. Book of 2 Samuel - Chapter 7 - Verses (4-7).

12. Book of 1 Kings - Chapter 8 - Verses (12-13).

And it came in the Book of Exodus:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר

(And have them make me a sanctuary, so that I may dwell among them. In accordance with all that I show you concerning the pattern of the tabernacle and of all its furniture, so you shall make it. They shall make an ark of acacia wood; it shall be two and a half cubits⁽¹⁾ long, a cubit and a half wide, and a cubit and a half high)

1. The cubit is an ancient unit of length that had several definitions according to each of the various different cultures that used the unit.

These definitions ranged between 444mm and 529.2mm.

(13)

Moses did not build a temple during his era and there was no building or place to worship God except in the Tent of Meeting, so there is no temple in the Torah of Moses, the Prophet of the Children of Israel.

After the death of Moses and in the period of wandering, the children of Israel entered the land of Canaan led by Joshua Ben Nun. **Did Joshua build a temple to worship for the Jews?**

And after the Jews entered the land of Canaan led by Joshua Ben Nun at 1450 B.C. he could not conquer Jerusalem which belonged to the Jebusites so Jerusalem was not ruled by the Jews at all, Joshua built a tent too not a temple in Shiloh area, South of Nablus and the revelation kept descend on him in the tent and also Manna and Quail so there is no relation between the revelation and the temple and between the worship and the temple also.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר

(And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?)

(14)

Therefore this proves that the Jews did not have a specific sacred place to worship since Moses era to Solomon era and also the Ten Commandments were placed in a coffin

13. Book of Exodus - Chapter 25 - Verses (8-10).

14. Book of Joshua - Chapter 18 - Verses (1-3).

known as the Ark of the Covenant, this coffin was allocated in a tent known as the Tabernacle or the Tent of Meeting that deports with the Jews wherever they journeyed, according to Torah and the Old Testament.

וַיַּעֲלוּ אֶת-אֲרוֹן יְהוָה, וְאֶת-אֹהֶל מוֹעֵד, וְאֶת-כָּל-כֵּלֵי הַקֹּדֶשׁ, אֲשֶׁר בָּאֹהֶל;
וַיַּעֲלוּ אֹתָם, הַכֹּהֲנִים וְהַלְוִיִּם.

(So they brought up the ark of the Lord, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up.)

(15)

If the Jews since their entry with Joshua who remained about 403 years did not enter the city of Jerusalem or the area of the temple which is Al-Aqsa Mosque according to some beliefs of the Jews.

What is the truth of this temple? Where is its place according to Torah and the Old Testament? And how do Jews claim that they have a temple under the Al-Aqsa Mosque?

The Temple and its place according to Torah and Old Testament

The word “temple” was not used in the Torah of Moses at all but it was used for the first time in the Babylonian captivity which is the period proved by many history scientists and Israeli archeologists and others in which the five books of Moses have been notated i.e. After the death of Moses about 700 years.

Old Testament Links the building of the temple in Jerusalem to three characters: Jacob, David, and Solomon... If the construction of the temple related to the era of David and Solomon but the choice of its place which is the city of Jerusalem related to Jacob according to the Old Testament. **Did Jacob build a Temple in Jerusalem?**

The Bible mentioned that Jacob after he came out of Beer-sheba on his way to Haran he lied down to rest and he put stones under his head and slept:

וַיֵּצֵא יַעֲקֹב, מִבְּעֵר שֶׁבַע; וַיֵּלֶךְ, חֲרָנָה. יָא וַיִּפְגַּע בְּמָקוֹם וַיֵּלֶן שָׁם, כִּי-בָא
הַשָּׁמֶשׁ, וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשָּׂם מֵרָאשָׁתָיו; וַיִּשְׁכַּב, בְּמָקוֹם הַהוּא

(And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.)

(16)

15. Book of 1 Kings - Chapter 8 – Verse (4).

16. Book of Genesis - Chapter 28 - Verses (10-11).

Here God appeared to Jacob in a dream and God renewed his promise land:

יב ויחלם, והנה סלם מצב ארצה, וראשו, מגיע השמימה; והנה מלאכי אלהים, עלים וירדים בו. יג והנה יהוה נצב עליו, ויאמר, אני יהוה אלהי אברהם אביך, ואלהי יצחק; הארץ, אשר אתה שכב עליה--לך אתננה, ולזרעך. יד והנה זרעך כעפר הארץ, ופרצת ימה וקדמה וצפנה ונגבה; ונברכו בך כל-משפחות האדמה, וברךך. טו והנה אנכי עמך, ושמרתיך בכל אשר-תלך, והשבתיך, אל-האדמה הזאת: כי, לא אעזבך, עד אשר-אם-עשיתי, את אשר-דברתי לך)

(And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.)

(17)

When Jacob woke up, he said to himself “God house is in this place” as mentioned as follows:

וַיִּירָא, ויאמר, מה-נורא, המקום הזה: אין זה, כי אם-בית אלהים, וזה, שער השמים.)

(And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven)

(18)

But the place mentioned in these verses is not Jerusalem and the following verses will reveal it:

וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא, בֵּית-אֵל; וְאוֹלָם לִזְשֵׁם-הָעִיר, לְרֵאשֶׁנָּה. כ וַיִּדַּר יַעֲקֹב, נָדָר לֵאמֹר: אִם-יְהִיָּה אֱלֹהִים עִמָּדִי, וְשָׁמְרֵנִי בְּדֶרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ, וְנָתַן-לִי לֶחֶם לֶאֱכֹל, וּבִגְד לְלַבֵּשׁ. כא וְשָׁבְתִי בְּשָׁלוֹם, אֶל-בֵּית אָבִי; וְהָיָה יְהוָה לִי, יֵאלֹהִים. כב וְהָאֵבֶן הַזֶּאת, אֲשֶׁר-שָׁמַתִּי מִצְבָּה--יְהִיָּה, בֵּית אֱלֹהִים; וְכָל אֲשֶׁר תִּתֶּן-לִי, עֲשֹׂר אֶעֱשֶׂרְנָהּ לָךְ.)

(And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God, And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee..)

(19)

17. Book of Genesis - Chapter 28 - Verses (12-15).

18. Book of Genesis - Chapter 28 - Verse (17).

19. Book of Genesis - Chapter 28 - Verses (19- 22).

So the place is Bethel not Jerusalem, and Bethel is currently the city of Ramallah and the word “Bethel” in Hebrew means (House of God) and the word “Ramallah” is a word of Aramaic origin and the word (RAM) in the Aramaic language means (House of the Lord) therefore, the original meaning of its name is also the house of God.

The city of Jerusalem stated Torah it in the era of Jacob and before it was known as (Ur Shalem - Ur Salem) is the oldest names of Jerusalem and as it mentioned previously in the book of Genesis that Abraham went to Jerusalem and to its Canaanite Arab king “Melchizedek” and the city of Ur Salem was built before the entering of Abraham to Palestine and it was the capital of a Canaanite Arab kingdom:

“

וַיַּחַד מֶלֶכִּי-צֶדֶק מֶלֶךְ שְׁלָם, הוֹצִיא לֶחֶם וַיָּבִי; וְהוּא כֹהֵן, לֵאלֹהֵי עֵלְיוֹן. יֵט וַיְבָרְכֵהוּ, וַיֹּאמֶר: בָּרוּךְ אַבְרָם לֵאלֹהֵי עֵלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. כ וַיְבָרֶךְ אֱלֹהֵי, אֲשֶׁר-מִגֹּן צָרֶיךָ בְּיָדְךָ; וַיִּתֶּן-לוֹ מַעֲשֶׂר, מְכֹל.
(And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.) (20)

So Jacob did not build anything in Jerusalem and did not build a temple but in the contrary, the following verses of book of “Genesis” will discover that Jacob lived in the city of Nablus in the land of Canaan and not in the city of Jerusalem:

“

וַיַּעֲקֹב נָסַע סֻכּוֹתָה, וַיִּבֶן לוֹ בַּיִת; וַלְמִקְנֵהוּ עָשָׂה סֻכּוֹת, עַל-כֵּן קָרָא שֵׁם-הַמָּקוֹם סֻכּוֹת. וַיָּבֹא יַעֲקֹב שָׁלָם עִיר שָׁכֶם, אֲשֶׁר בְּאֶרֶץ כְּנַעַן, בְּבֹאוֹ, מִפָּדָן אֶרֶם; וַיַּחַן, אֶת-פְּנֵי הָעִיר.
(And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.) (21)

He bought a piece of land to live on, and set up his tent and then he established an altar to God and called it on behalf of Bethel:

“

וַיֵּט וַיִּקֶּן אֶת-חֶלְקֶת הַשָּׂדֶה, אֲשֶׁר נָטָה-שָׁם אָהֱלוֹ, מִיַּד בְּנֵי-חָמוֹר, אֲבִי שָׁכֶם--בְּמַמָּה, קִשְׁיֻטָּה. כ וַיַּצֵּב-שָׁם, מִזְבֵּחַ; וַיִּקְרָא-לוֹ--אֵל, אֱלֹהֵי יִשְׂרָאֵל.
(And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-eloh-Israel.) (22)

20. Book of Genesis - Chapter 14 - Verses (18- 20).

21. Book of Genesis - Chapter 33 - Verses (17- 18).

22. Book of Genesis - Chapter 33 - Verses (19- 20).

Again, where the city of Jerusalem in all these events? What is the relationship between Jacob and the city of Jerusalem? How he built a temple for the Jews even though the Jews did not enter Jerusalem even at the era of David according to Torah?

According to the books of the prophets and Historical books that were written after Torah, that after the death of Moses, Joshua appeared coming out from the second generation and the rest of the generation of cowards and losers so God held his hand open but taking into account a crucial thing that Joshua did not enter Jerusalem also did not enter Al-Aqsa Mosque area with the children of Israel but he entered Jericho area and remained with the Jews in that region more than 390 years, according to what mentioned at the book of Kings in the story of the construction of the temple and says:

וַיְהִי בִשְׁמוֹנִים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ-מִצְרָיִם
בִּשְׁנָה הָרְבִיעִית בַּחֹדֶשׁ זֶה הוּא הַחֹדֶשׁ הַשֵּׁנִי לְמִלְכָּה שְׁלֹמֹה עַל-יִשְׂרָאֵל וַיִּבְנוּ
הַבַּיִת לַיהוָה.

(And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.)

(23)

Here the book of Kings mentions that the construction of the temple happened after 480 years of the migration of the Israelites from Egypt.

So based on these data, if we took out the 40-year of wandering of the Israelites from these years and then delete the 37 years during the presidency of David it will be left for us 403 years.

At the end of this chapter, we emphasize that:

- Moses has not built a temple during his era and there was no building or place to worship God except in the Tent of Meeting so there is no temple in the Torah of Moses, the Prophet of the Children of Israel.
- After the death of Moses and in the period of the entry of the children of Israel to the land of Canaan led by Joshua Ben Nun, Joshua did not build a temple to the Jews to worship God.
- Unlike the texts of the Old Testament linked the building of the temple in Jerusalem to the three characters: Jacob, David and Solomon and linked the building of the temple to the era of David and Solomon and linked the choice of its place which is the city of Jerusalem to Jacob; this chapter proved that Jacob did not build a temple in Jerusalem.



Chapter 3

David and Jerusalem and the Temple



In the previous chapter, we proved with evidence and citations that the temple has no existence in the Religious Law of Moses, the prophet of Children of Israel, who came with Torah.

He used to take the tent of meeting as a place to worship and he set it up wherever the Children of Israel went and this was the orders of God.

Also, we proved that Moses didn't enter the land of Canaan and did not set foot in Palestine because he and Aaron died while wandering in the land of Moab in Jordan.

After the death of Moses, the Children of Israel entered the land of Canaan lead by Joshua son of Nun in 1450 BC.

Even Joshua did not build a temple for God but built a tent in the area of Shiloh, which is located south of Nablus and not in Jerusalem, which was called then "The land of the Jebusites" and for 403 years after their entry with Joshua the Jews didn't enter the city of Jerusalem or the area of the temple – which is the Aqsa Mosque area but they enter the city according to Torah after the tenth century BC in the era of David and his wars with the Palestinians and capturing parts of the land of Canaan.

In this chapter we will answer the following questions:

- **The first question:** What civilization was in the city of Jerusalem before David seized it - according to Torah? Who are its people? Did they leave or emigrate from it after David took over the city?
- **The second question:** After David took over the city of Jerusalem; did he build a temple in it?

The city of Jerusalem lived through many eras, the first and the oldest one was the era of the Jebusite-Canaanite. The Jebusites are considered that they were the first builders of Jerusalem in about 2000 BC.

They were a tribe from the first Arabic tribes who migrate from the Arabian Peninsula with the displaced Canaanite tribes and they settled in the land of Palestine.



Map of the 7 Nations of Canaan

The (Western and Israeli) archaeological excavations have recently proven that the city of Jebus is the Arabic name of the city of Jerusalem and the Arab Jebusites founded and built in 3000 BC.

This city was built on the highlands located southwest of the current Jerusalem and is now known as the Mount of David.

The Jebusites were ruled by the pharaohs of Egypt and paid to them taxes and there were transactions between them in various fields and the Jebusite Canaanite civilization was mentioned in the ancient Egyptian civilization and specifically in the letters of Tell el-Amarna and some of these letters shows the relationship between the city of Jerusalem with the pharaohs including Amenhotep the Third and Amenhotep the Fourth (Akhenaten) and the Amarna archive contains three hundred and fifty letters written in Akkadian language sent from the princes of the Canaanite cities to Amenhotep the Fourth in the fourteenth century BC and there are also engraved texts and ancient pottery that mentioned the names of the princes of the Canaanite cities most of them talked

about the relations between the two parties and the reinforcements that have been sent to those cities by the central government in Egypt.

One of these letters talked about a boundary agreement between Jerusalem and its two neighbors, Shechem⁽¹⁾ in the north and Bethlehem in the south, where this agreement organized the border points between these kingdoms.

In one of these letters mentions the word “Ibri” which means “Stranger”. This word applies to the children of Jacob and from it, the Jewish people (Hebrew) began the process of forgery while it was clearly described in the letter. It is noticed also in many other letters that Jerusalem had multiple names.

The Jebusites believed in Monotheism

The historical studies specialized in this era showed that the Jebusite people believed in Monotheism and their spiritual leader was King Melchizedek, who believed in Monotheism and also one of their most famous kings and spiritual leaders was Salem the Jebusite and for the first glance, their names look like ancient Arabic names. For example, by searching the name “Salem” in Alghani Azzahir Dictionary we will find that is an Arabic proper noun for male and also a participle which means the survivor from any lesion or the guarded against diseases.

ויח ומלכי-צדק מלך שלם הוציא לחם ויין והוא כהן לאל עליון. יט ויברכהו
ויאמר ברוך אברהם לאל עליון קנה שמים וארץ. כ וברוך אל עליון אֲשֶׁר-מִגֵּן
צָרֶיךָ בְּיָדֶךָ ויִתֶּן-לוֹ מֵעֵשֶׂר מְכֹל)
(And King Melchizedek of Salem brought out bread and wine; he was priest of
God Most High. He blessed him and said, 'Blessed be Abram by God Most High,
maker of heaven and earth; and blessed be God Most High, who has delivered
your enemies into your hand! 'And Abram gave him one-tenth of everything.) (2)

The previous verse tells us that Melchizedek was a man believed in monotheism which means that the ancestors of the ancient Arabs were the first who believe in one God and also the verse tells us that when Abraham arrived at the land of Canaan for the second time after his return from Egypt in 1900 BC he went to the city of Salem and he was welcomed by its ruler, Melchizedek who gave him food and hosted him in the cave where Melchizedek worshiped which was located in the desert.

Where Melchizedek took the place of the Haram Area as a sanctuary and was a priest

1. Letter from Labayu of Shechem

To the king, my Lord and my God and Sun, thus speaks Labayu, your servant, the dust under your feet. At the feet of the king, my Lord and my God and Sun, seven times and seven times I prostrate myself. I have heard the words that the king wrote to me and who I am that the king loses his land through my fault? I am the servant of the king, and I have not rebelled and I have not sinned, and I do not retain my tribute, and I do not disregard the demands of his commissioner. They defame to me with ill will, but may the king, my Lord, not accuse me of revolting!

Moreover, my crime is, so they say, that I entered Gezer and said in public: “Will the king take my property and not the property of Milkilu [Ruler of Gezer]?” I know what Milkilu has done against me.

Moreover, the king wrote about my son. I did not know that my son was associated to the Hapiru [Outlaws], and I certainly would have put him into the hands of Addaya.

Moreover, if the king wrote requesting my woman, how could I retain her? If the king wrote to me: “Sink a bronze dagger in your heart and die!” how could I disobey the order of the king?

2. Book of Genesis - Chapter 14 - Verses (18-20).

of God offering sacrifices on the site of the “Foundation Stone” where he worshiped so this means that the Arab Jebusite were the oldest people who sanctify this spot according to the verses of Torah itself even before the advent of Abraham⁽³⁾.

The city of Jerusalem was known as “Yebus” (Jebus) which was mentioned in the ancient Egyptian writings, it was found inscribed in a hieroglyphic language called “Yabthi” and “Yabti” which is a distortion of the Canaanite name “Yebus”.

Later, the Jebusites called their city “Ur Salim” (i.e. the city of peace) or the city of the god Salem related to Salem, their God of peace, and this name was also mentioned in the ancient Egyptian writings and the word “Jerusalem” derived from “Ur Salim” which pronounced in Hebrew (**יְרוּשָׁלַיִם**) “Yerushalayim”.

The New Testament of Gospel also confirms that the city of “Jerusalem” was called “Ur Salim:”

“This King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him; and to him Abraham apportioned ‘one-tenth of everything’. His name, in the first place, means ‘king of righteousness’; next he is also king of Salem, that is, ‘king of peace’.” (4)

The name of the “Jebusites” is originally related to their great grandfather “Yebus”. It has been mentioned more than once in the Old Testament that the Jebusites are the original inhabitants of Jerusalem.

The verses of the Bible state that they remained in Jerusalem until the era of David.

The Jebusites took refuge in their city, after the weakness of the Egyptian empire in the late era of the New Kingdom in Asia (i.e. in Syria and Palestine).

However it is clear that the city was a strange city to the Jews and it is ruled by their owners the Jebusites that’s why Joshua could not seize it and beat the king Adoni-Zedek king of Jerusalem, therefore, the children of Judah could not drive them out but they lived in the city of Jebus with the Jebusites as stated in the following verses:

וְאֶת-הַיְבוּסִי יוֹשֵׁבֵי יְרוּשָׁלַם, לֹא-יוּכְלוּ (יִכְלֹוּ) בְּנֵי-יְהוּדָה לְהוֹרִישָׁם; וַיֵּשֶׁב
הַיְבוּסִי אֶת-בְּנֵי יְהוּדָה, בְּיְרוּשָׁלַם, עַד, הַיּוֹם הַזֶּה.
(But the people of Judah could not drive out the Jebusites, the inhabitants of Jerusalem; so the Jebusites live with the people of Judah in Jerusalem to this day.) (5)

3. More details in El Shereef, Doaa “Chapter 5 - The Jebusites were the real builders of Jerusalem.” Smashing Biblical Myths, Arabic Version. Cairo, Egypt: Dar El Thakafia, 2015.

4. Gospel, New Testament, Chapter Hebrews: Chapter 7 - Verses (1-2).

5. Book of Joshua - Chapter 15 - Verses (63).

Thus, it is clear from the previous verse that the Jews were unable to expel the Jebusites from the city, but they were forced to share them in the habitation in their city and they were merged with the Jebusites and but they also get married. The Jebusites have been mentioned again in the Book of Judges:

(וְאֶת-הַיְבוּסִי יֵשֵׁב יְרוּשָׁלַם לֹא הוֹרִישׁוּ בְנֵי בִנְיָמִן וַיֵּשֶׁב הַיְבוּסִי אֶת-בְּנֵי בִנְיָמִן
בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה)

(But the Benjaminites did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived in Jerusalem among the Benjaminites to this day.) ⁽⁶⁾

Thus, the Benjaminites (i.e. The Jews) were not able to expel the Jebusites as it is clearly described in the verse of the Old Testament.

This proves without any doubt that the city of Jerusalem is not the city of Solomon as they claim because it was mentioned in the Torah which is actually descended before the appearance of Solomon.

Thus, the city of Yabus or Salem is an Arab city without question, and the ancient Arabs are its inhabitants.

However, there are many Israeli studies and statements that say the opposite as follows:

- At the 1991 Madrid Peace Conference, Prime Minister Yitzhak Shamir said in the opening session attended by nearly all the region's Arab leaders:

"We are the only people who have lived in the Land of Israel without interruption for nearly 4,000 years; we are the only people, except for a short Crusader kingdom, who have had an independent sovereignty in this land; we are the only people for whom Jerusalem has been a capital; we are the only people whose sacred places are only in the Land of Israel?"

- And the Jews have history and civilization in the city of Jerusalem as the Professor Robert S. Wistrich⁽⁷⁾ said in his exhibition **"People, Book, Land – The 3,500 Year Relationship of the Jewish People to the Holy Land"**⁽⁸⁾.

So here we have a very important question: **Had the Jews for real a history and civilization in the city of Jerusalem in ancient times?**

6. Book of Judges - Chapter 1 - Verses (21).

7. Robert S. Wistrich (April 7, 1945 – May 19, 2015) was the Erich Neuberger Professor of European and Jewish history at the Hebrew University of Jerusalem, and the head of the University's Vidal Sassoon International Center for the Study of Anti-Semitism. According to Indiana University, Wistrich was a leading scholar of the history of anti-Semitism.

8. The exhibition entitled **"People, Book, Land – The 3,500 Year Relationship of the Jewish People to the Holy Land"** was opened for the first time on June 11, 2014 at UNESCO headquarters in Paris despite the objections of the Arab countries and a number of other countries. The exhibition was also opened at the United Nations Headquarters in New York, The American Congress, the Israeli Knesset (parliament), as well as in Copenhagen and Chicago. The exhibition was created by the Israeli historian Robert Wistrich, was co-organized by UNESCO and the "Simon Wiesenthal Center".

To answer this question we will be guided by:

- **First:** Torah and the Old Testament to see what the biblical tradition mentions about the indigenous inhabitants of Jerusalem and about the relation between Jews and Israelis with the city of Jerusalem.
- **Second:** Scientific historical references.
- **Third:** Archeology, which is considered as a living evidence of the existence of civilizations anywhere in the world. Archeology is the record of civilization noted by the interior and the surface of earth, which indicates the identity of the inhabitants of the place and it sheds light on their prevailed methods of living and their political and social system and at the same time it is a proof of identity and proof of their belonging and it is a title deed and a document that gives their legitimacy to the world.

First: What is mentioned in the biblical tradition about the relation between Jews and Israelis with the city of Jerusalem and about the indigenous inhabitants of Jerusalem?

Torah and the Old Testament admit in their books that the Israelis had nothing to do with the establishment of Jerusalem and they were foreigners before David was able to invade and conquer it in about 1000 BC.

For example, in 1150 BC when some of the Israelis had entered parts of Palestine under the leadership of Joshua ben Nun there were an Israeli man and his wife and his servant travelling once on the outskirts of Jerusalem what did they do at night?

וְלֹא-אָבָה הָאִישׁ לָלוּן וַיָּקָם וַיֵּלֶךְ וַיָּבֹא עַד-נֹכַח יְבוּס הַיָּא יְרוּשָׁלַם וַעֲמֹן צָמַד
חֲמוּרִים חֲבוּשִׁים וּפִילֵגֶשׁוֹ עִמּוֹ. הֵם עַם-יְבוּס וְהַיּוֹם רֹד מְאֹד וַיֹּאמֶר הַנָּעַר
אֶל-אֲדֹנָיו לָכֶּה-נָּא וְנִסְוָה אֶל-עִיר-הַיְבוּסִי הַזֹּאת וְנָלִין בָּהּ. וַיֹּאמֶר אֵלָיו
אֲדֹנָיו לֹא נִסּוּר אֶל-עִיר נֹכְרִי אֲשֶׁר לֹא-מִבְּנֵי יִשְׂרָאֵל הִנֵּה וְעַבְרָנוּ עַד-גִּבְעָה.)

(But the man would not spend the night; he got up and departed, and arrived opposite Jebus (that is, Jerusalem). He had with him a couple of saddled donkeys, and his concubine was with him. When they were near Jebus, the day was far spent, and the servant said to his master, 'Come now, let us turn aside to this city of the Jebusites, and spend the night in it.' But his master said to him, 'We will not turn aside into a city of foreigners, who do not belong to the people of Israel; but we will continue on to Gibeah.)

(9)

These verses refer clearly and frankly that “Jerusalem” is a Canaanite city and they confirm that it is a strange city for the Israelis as mentioned:

(We will not turn aside into a city of foreigners, who do not belong to the people of Israel)

9. Book of Judges – Chapter 19 - Verses (10-12).

In other words, at this time there was not even one Israeli in Jerusalem and that what made the man rejected the servant's proposal to enter the city of the Jebusites.

As for the indigenous inhabitants of Jerusalem, the Old Testament mentions that even when David entered the city of Yebus "Jerusalem" he found that the inhabitants of the land were the Jebusites as mentioned:

וַיֵּלֶךְ הַמֶּלֶךְ וְאֲנָשָׁיו יְרוּשָׁלַם אֶל-הַיְבוּסִי יוֹשֵׁב הָאָרֶץ וַיֹּאמֶר לְדָוִד לֵאמֹר
 לֹא-תָבוֹא הֵנָּה כִּי אִם-הִסִּירְךָ הָעֲרֹרִים וְהַפְסָחִים לֵאמֹר לֹא-יָבוֹא דָּוִד הֵנָּה
 (The king and his men marched to Jerusalem against the Jebusites, the
 inhabitants of the land, who said to David, 'You will not come in here, even
 the blind and the lame will turn you back'—thinking, 'David cannot come
 in here.')

(10)

And also there is a confirmation about this mentioned again in the book of 1 Chronicles:

וַיֵּלֶךְ דָּוִד וְכָל-יִשְׂרָאֵל יְרוּשָׁלַם הֵיא יְבוּס וְשָׁם הַיְבוּסִי יֹשְׁבֵי הָאָרֶץ.
 (David and all Israel marched to Jerusalem, that is, Jebus where the
 Jebusites were, the inhabitants of the land.)

(11)

From here it is clear that David and the sons of Judah tried to seize the city and take it from the hands of the Jebusites. The Old Testament explainers agreed that Jerusalem was in the hands of the Jebusites for about two hundred and fifty years between Joshua and David⁽¹²⁾.

Second: Testimonies from historical and scientific references on the non-relation between Jews and Israelis with the city of Jerusalem

When the search for answers began by quoting from Torah and the Old Testament as mentioned above more complex puzzles appeared here it was necessary to go back to many sources and documented scientific references to know the truth about this matter and to solve the mystery of the city of Jerusalem and its establishment.

Had the Jews and the Israelis history and civilization in the city of Jerusalem dates back 3500 years starts from the era of Abraham and even before David's control over it, as mentioned by some Israeli historians? Or was it a total foreigner city to the Israelis, and there is no a single Israeli in it as mentioned the verses of Torah and the Old Testament?

Of course, to start the research on answers about this thorny and puzzling matter it

10. Book of 2 Samuel – Chapter 5 - Verse (6).

11. Book of 1 Chronicles – Chapter 11 - Verse (4).

12. Hitti, Philip K. History of Syria: Including Lebanon and Palestine. London: Macmillan co. LTD, 1951. p. 187..

was a must go back to international encyclopedias that have interests about the Jews to find out the truth beginning with the “Jewish Encyclopedia”⁽¹³⁾ but unexpectedly that it also confirms by stating:

“In fact, Jerusalem is expressly called a (foreign city), not belonging to the Israelites and the Jebusites are said to have lived there for very many years together with the Benjamites, in whose territory the city lay. At one time the city seems to have been called (Jebus).”

The Encyclopedia of Archaeological Excavations in the Holy Land also confirmed that there was no historical connection of the Jews with the city of Jerusalem before the rule of David.

On the contrary, the encyclopedia affirmed that Jerusalem is an Arab city since its establishment, ruled by an Arabic Jebusite prince:

“The city was known also as Jebus, an ethnic name denoting the population of the city and its land in the period of the Israelite Settlement down to its conquest by David. Araunah, apparently the last pre-Israelite ruler of the city, is thus called Araunah the Jebusite.”

(14)

Many historians and researchers proved that the inhabitants of Palestine were Arabs as the have written on the Arab land in general and Jerusalem in particular, including the American archaeologist James H. Breasted who said in his book entitled by The Dawn of Conscience:

“The Hebrews consequently, on entering Palestine, were in immediate contact with a highly advanced composite civilization of the Canaanites, built up largely out of Babylonian and Egyptian elements. This Canaanite civilization had already passed through a long social experience during which there developed also many cultural elements due to the Canaanites themselves. Indeed it was, without doubt, the very language, which the Hebrews found in Palestine, the Canaanite speech, current there at that time, which the Hebrews adopted and which has descended to us as the Hebrew of the Old Testament. Unhappily we know little of the moral history of these people before the Israelite invasion.”

(15)

13. Isidore Singer, Projector and Managing Editor. The Jewish Encyclopedia, VII, Italy - Leon. New York and London: Funk and Wagnalls Company, 1901-1906. p. 120.

14. Avi-Yonah, Micheal. Encyclopedia of Archaeological Excavations in the Holy Land, Volume 2. Prentice Hall, 1978. p. 580.

15. Breasted, James Henry. The Dawn of Conscience. New York and London: Charles Scribner's Sons, 1939. p. 347.

Joseph Mary Nagle Jeffries also said in his book entitled by Palestine: The Reality:

"It is the opinion of competent judges [declares a great scholar, Sir James Frazer] that the Arabic-speaking peasants of Palestine are the descendants of the pagan tribes which dwelt there before the Israelite invasion, and have clung to the soil ever since, being submerged but never destroyed by each successive wave of conquest which has swept over the land."

Joseph Mary Nagle Jeffries continued:

"They are the veritable descendants of the Canaanites described in the Bible, of the Jebusites, and of the Amorites. [says Sir Richard Temple] Originally they must have had a decided character of their own and a settled form of society. Their system may have been broken up by the Jewish conquest; but, as the students of Bible history will remember, they never yielded to Jewish influence. On the contrary, they often made their influence disastrously felt by the Jewish nationality."

(16)

It is worth mentioning here that despite all these facts about the inhabitants of Jerusalem and Palestine, the Torah and the Biblical historians, when they talk about the ancient people of Palestine in the past they are not showing them as one people, but they are referring them as groups, communities, and scattered peoples, while, they are showing the Israelis as mentioned before as one people that had the basics of a nation.

Third: Archeology and the relationship of Jews and Israelis with Jerusalem

Beginning with the letters of Tell el-Amarna about the city of Jerusalem:

The famous Amarna letters were discovered at Tell el-Amarna in Egypt more than a century ago. These thirty-five hundred-year-old clay tablets included diplomatic letters that were written in the 14th-century B.C. in Akkadian cuneiform characters, the common official language at the time.

This valuable library of government documents includes more than three hundred diplomatic letters written by the governors or kings of Canaan to the Egyptian pharaoh who ruled Canaan as a province of the Egyptian-controlled territory in Palestine and Syria.

This extensive correspondence includes hundreds of letters written by two well-known Egyptian pharaohs (Amenophis III [1391 - 1353 B.C.] and Amenophis IV, popularly known as Akhenaten [1353 - 1337 B.C.]). The dates when these Egyptian pharaohs ruled are widely accepted.

16. Jeffries, Joseph Mary Nagle. Palestine: The Reality. Longman, Green Co., 1939. p. 12.

The most important portion of the letters for biblical scholars includes six diplomatic messages sent from the King of Jerusalem, who ruled Canaan.

These letters are incredibly valuable for the detailed historical evidence they provide about the situation in Canaan at the approximate time of the conquest of the Promised Land under the leadership of Joshua and Gideon, according to the biblical record found in Joshua and Judges.

The letters of Tell el-Amarna provide invaluable independent information about historical conditions in Canaan. Written by several kings who ruled their provinces and cities under the rule of Egypt, these letters are of vital importance to scholars because they describe conditions in Canaan only one or two generations after the Exodus at the very time the Bible tells us the conquest of the Promised Land occurred.

One of the six diplomatic messages sent from the King of Jerusalem confessed loyalty to Egypt and asked for help to repel the enemies, the Hapiru who began to attack Palestine and threatened Jerusalem as follows:



“EA 289 - Title: A reckoning demanded” sent from Abdi-Heba to Pharaoh

To the king my lord, [say]: message from Abdi-Heba, your servant. At the feet of the king my lord, I throw myself, seven and seven times.

Look, Milki-Ilu does not separate himself from the sons of Lab’aya and the sons of Arzaya, in the desire of the king’s land for themselves. A regent who commits a similar act, why does the king not interrogate him? Look, Milki-Ilu and Tagi, the action which they have committed is this, that they took Rubuta.

And now Jerusalem: if this land belongs to the king, then why ever -- while Gaza remained the king’s -- look: the land of Ginti-kirmil to Tagi and the men of Ginti are the garrison at Beth-Shean!? Should we do as Lab’aya, who gave Shechem to the enemy {hapiru}? Milki-Ilu wrote to Tagi and to the sons: “Be men! Give to the men of Qiltu that which they desire! Let us abandon Jerusalem!” The garrison troops that you sent, by the hand of Haya son of Miyare, were taken by Addaya, and he put them in his house at Gaza and sent twenty men to Egypt.

Let the king know that there are no garrison troops with me. So live the king, his nobleman. Pawuru has left me and is at Gaza. May the king remember, with him (Pawuru) before him.

May the king send fifty garrison men to protect the land. All the king’s land deserted! Send Yanhamu, who knows the land of the king.

To the scribe of the king [my lord], message of Abdi-Heba your servant. Present good words before the king. I would really die for you, I am your servant!”



But the pharaoh Amenhotep the Third did not respond to his request and also Akhenaten as some historians believe that he was occupied with the problem of the monotheism religion which he defended for it and his minister who also was involved with the Hebrews in Egypt.

Although there was no Egyptian support for resisting the Hapiru fierce against Jerusalem, the Jebusites were desperate to defend their city and Torah recognizes this brave resistance:

וַתַּעֲבְרוּ אֶת-הַיַּרְדֵּן וַתָּבֹאוּ אֶל-יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בְּעַלְי-יְרִיחוֹ הָאֲמֹרִי
וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וְאַתֶּן אוֹתָם בְּיָדְכֶם

(When you went over the Jordan and came to Jericho, the citizens of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites; and I handed them over to you.)

(17)

All these people are Arab, except the Hittites and the Hivites. Sources point out that the Hebrews failed twice in the occupation of Jerusalem, and were forced to withdraw losers despite their severe siege.

The famous historian “James H. Breasted” described the resistance of Jerusalem and other Canaanite cities by saying that when the Hebrews entered Palestine and found in it the Canaanites living in glorious cities surrounded by huge walls, they could only invade the weak cities... Even Jerusalem ridiculed the Hebrew invasions for few centuries.

For example each of the following once they were discovered, Israel enthusiastically announced that they are Jewish monuments but Israeli and Western archaeologists themselves declared that they have excavated for more than 50 years in the city of Jerusalem and in the land of Palestine to find any archaeological proof that there is a Jewish connection with the city of Jerusalem, but instead of discovering even one Jewish stone but all the monuments they have discovered are related to the Canaanites, to the Natufians and to the Arabic Jebusites but not related to the Jewish people.

17. Book of Joshua - Chapter 24 - Verse (11).

The Fortress of Jebus

The Jebusites built a fortress on the south-eastern mount of Jerusalem called the “Fortress of Jebus”. This Fort is the oldest building in Jerusalem until now. The Jebusites chose this place for building their fort is the strategic natural advantages.

This eastern site is naturally endowed with a spring abundant in water in the “Kidron” valley known as “Gihon” (the Virgin Spring). The Jebusites dug a tunnel under the mountain to transfer water to the inside of the fort and this tunnel which was mentioned by king Hezekiah⁽¹⁸⁾.

The Jebusites also built walls around the fort and a high tower on one of its sides to control the surrounding area and to protect the fortress from raids.

The fortress remained in the hand of the Jebusites after the coming of the people of Moses for more than three centuries because the people of Moses could not invade it.

But after David became the ruler he gathered his supporters and went to “Jebus” and there he said to them: **“Whoever leads the attack on the Jebusites will become commander-in-chief.”**

וַיֹּאמְרוּ יִשְׁבִּי יְבוּס לְדָוִד לֹא תָבוֹא הֵנָּה וַיִּלְכְּד דָּוִד אֶת-מִצְדַּת צִיּוֹן הָיָא
עִיר דָּוִד. וַיֹּאמְרָ דָּוִד כָּל-מִמְּנָה יְבוּסִי בְּרֹאשׁוֹנָה יִהְיֶה לְרֹאשׁ וּלְשָׂר וַיַּעַל
בְּרֹאשׁוֹנָה יוֹאָב בֶּן-צְרוּיָה וַיְהִי לְרֹאשׁ

(David and all the Israelites marched to Jerusalem (that is, Jebus). The Jebusites who lived there, said to David, “You will not get in here.” Nevertheless, David captured the fortress of Zion—which is the City of David. David had said, “Whoever leads the attack on the Jebusites will become commander-in-chief.” Joab son of Zeruiah went up first, and so he received the command.)

(19)

The fortress of Jebus was later known as the fortress of Zion, but the mount which established on it the fortress on the “Ophel hill” and sometimes known as “Mount Zion”. Later, the Seleucids⁽²⁰⁾ established at this location a fortress named “Acra Castle”.

Excavations carried out by the English researcher Kathleen M. Kenyon in the layers of the Early Bronze age in Jerusalem revealed in 1961 the remains of the first wall which was built by the Jebusites on Mount Zion, and exposed a section of the foundations of the buildings and the extensions of dragging water to the fortress from the “Gihon” spring. Thus, the excavations revealed some graves and porcelain pots from the Early Bronze Age to the Modern Age.

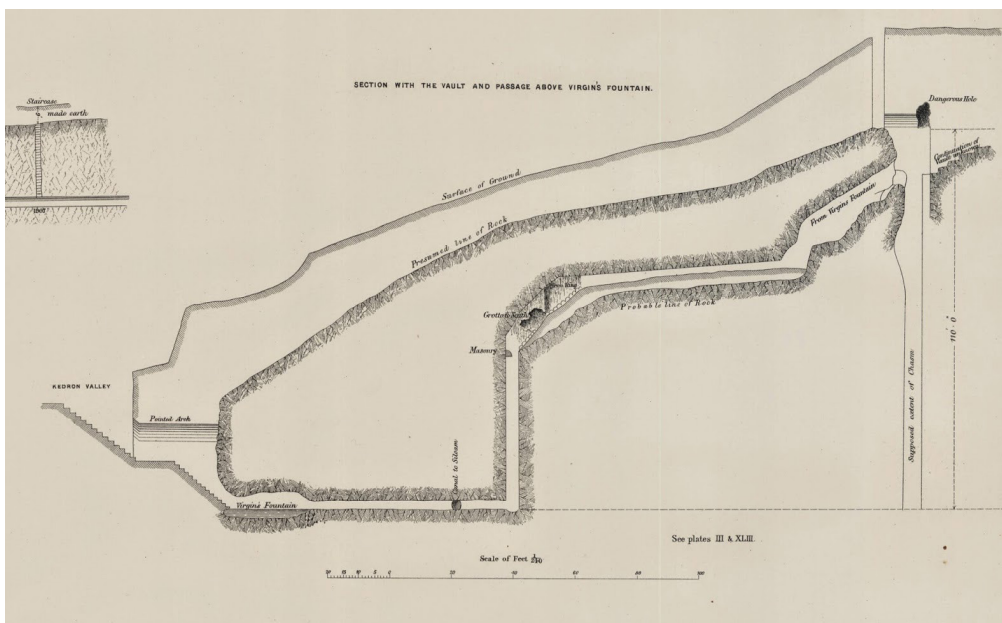
18. Hezekiah: is an Hebrew name which means “Strengthened by Yahweh”, or “Yah is my strength” / “My strength is Yah” and he is the son of Ahaz and the king of Judah and he participated with his father the rule at 728 B.C.

19. Book of 1 Chronicles - Chapter 11 - Verses (5-6).

20. The Seleucids were the rulers of the eastern part of Alexander the Great's empire from June 312 B.C. to 64 B.C. They were Hellenistic Greek kings in Asia. When Alexander the Great died, his empire was carved up. The Seleucids were the members of the dynasty that ruled Phoenicia, Asia Minor, northern Syria and Mesopotamia.

King Hezekiah did not build the Silwan tunnel... The Jebusites did

Although it was the Jebusites who built the Silwan tunnel to supply their fort with water, the biblical scientists attributed this tunnel to King Hezekiah based on a water pond mentioned in the Bible narratives.



Warren's drawing of the tunnel and shaft leading to the water supply, aka the "Virgin's Fount"
(from Excavations at Jerusalem 1867-70, pl. 43, detail)

וַיֵּתֶר דְּבָרֵי חִזְקִיָּהוּ, וְכָל־גְּבוּרָתוֹ, וְאֲשֶׁר עָשָׂה אֶת־הַבְּרִכָּה וְאֶת־הַתְּעָלָה, וַיָּבֵא
אֶת־הַמַּיִם הָעִירָה: הֲלֹא־הֵם כְּתוּבִים, עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמֶלֶךְ יְהוֹנָדָה.
(The rest of the deeds of Hezekiah, all his power, how he made the pool and the
conduit and brought water into the city, are they not written in the Book of the
Annals of the Kings of Judah?)

(21)

Silwan (Siloam) Channel and Tunnel

One of the water system, known as the Siloam Channel, also starts at the Gihon Spring. This channel is linked with other Canaanite monuments discovered in the surrounding area with a spring dating to the 17-18th century B.C.. It leads the spring water south along the valley floor, through a channel that was partly rock-hewn and stone-covered and partly a rock-hewn tunnel.

The Siloam Channel extended for a length of about 1,300 feet. This channel served several purposes. First, it carried the waters of the Gihon Spring to reservoirs at the southern end.

21. Book of 2 Kings - Chapter 20 - Verse (20).

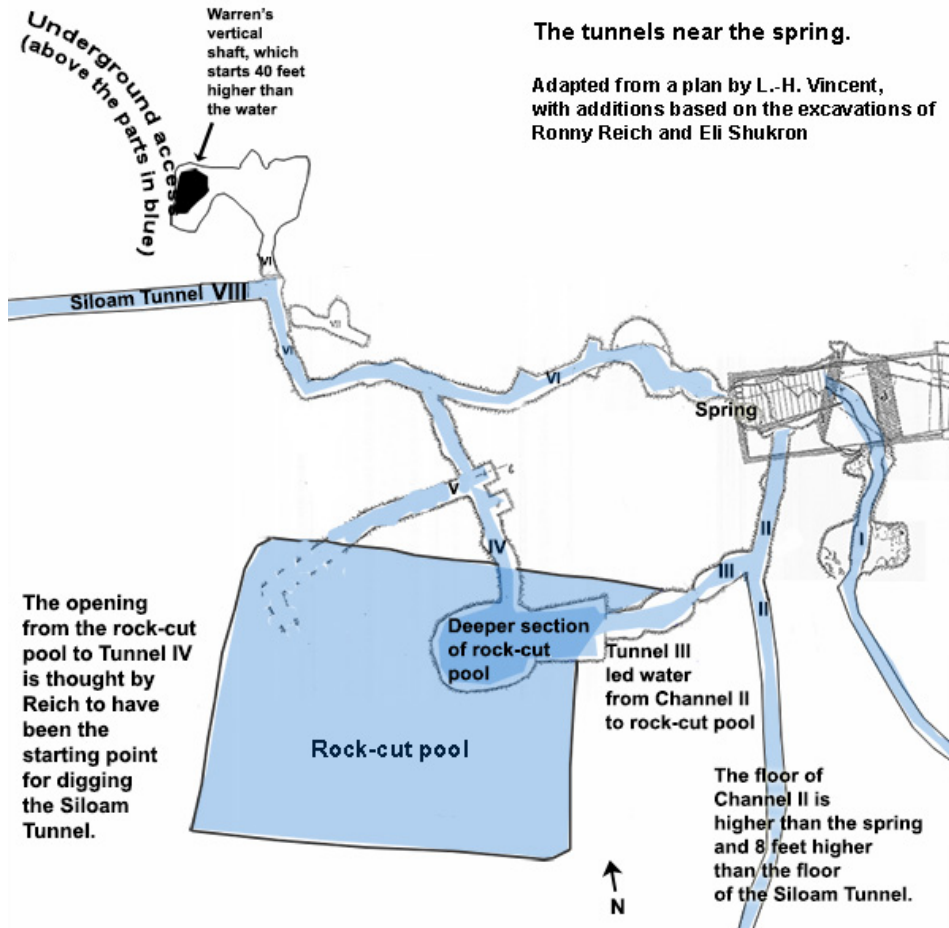


The Entrance to the Pool of Siloam

Reservoirs were important to collect the Gihon Spring waters unlike water sources at other sites, the Gihon Spring does not flow constantly, nor is it below a water table. In order to capture the intermittent flow, the result of a relatively unique hydrological condition that creates a kind of siphon, it is necessary to provide for reservoirs.

The Siloam Channel also provided irrigation water for the fields in the Kidron Valley. In the eastern wall of the Siloam Channel, facing the valley, window-like apertures were built that could be blocked or opened to provide a flow to the agricultural plots in the valley.

Finally, openings in the higher (western) wall of the Siloam Channel allowed the capture of runoff water as it flowed down the slope. The major disadvantage of this system was its vulnerability since its entire course lay outside the fortified area of the city. Thus, it was necessarily a peace-time system.



The Siloam Tunnel inscription is not a royal display inscription. It makes no mention of the king or the deity (or other gods) — which is unparalleled in royal building inscriptions.

Moreover, the inscription was located six meters inside the tunnel from the outlet at the Siloam Pool. In other words, only those who worked on the tunnel and engraved the inscription would have known of its existence.

At the same time, this is not a simple graffito, since the wall was carefully prepared and the letters are elegantly carved in a cursive style into the hard limestone. The writing employed here differs from the standard genres of the royal palace and priestly temple writing; rather, the inscription is the work of engineers, craftsmen, and laborers whose aim was to commemorate their accomplishment⁽²²⁾.

22. Rendsburg, Gary A. and Schniedewind, William M. "The Siloam Tunnel Inscription: Historical and Linguistic Perspectives." *Israel Exploration Journal* (2010): p. 188.



Siloam Tunnel inscription

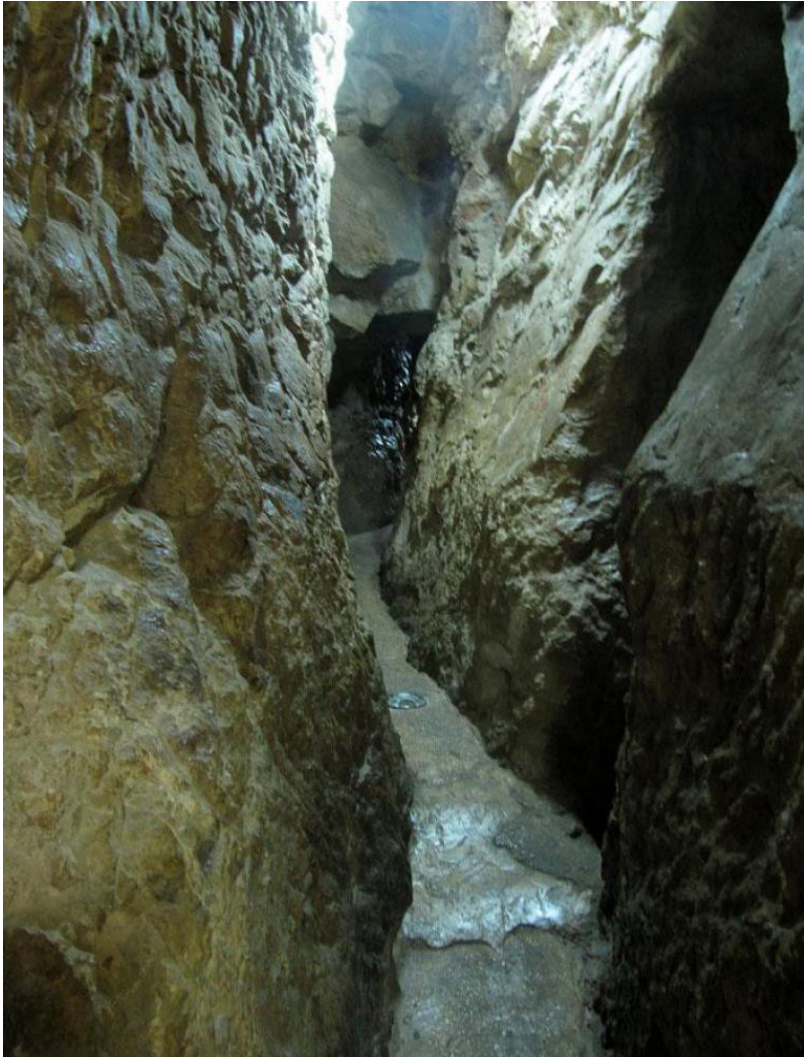
All begin at the Gihon Spring near the valley floor, on the eastern slope of the city, outside the defense walls. The earliest of these water systems is known as Warren's Shaft, named after the 19th-century British engineer Charles Warren who first explored it. In this system, the water was led from the spring to an underground pool about 70 feet from the spring.

Above the pool was a vertical shaft 80 feet high, down which a bucket on a rope could be lowered to bring up the water. The top of the shaft could be reached underground through an entrance chamber that led to a stepped tunnel that in turn led to a horizontal tunnel that led to the shaft.

Vincent and Parker studied water networks in 1911. While the "Shiloh" expedition worked to clean the water networks anew. Since 1995, Ronny Reich and Eli Shukron have expanded the drilling area under the residents' homes. Currently, no one can access the spring through its historic entrance (dating back to the medieval ages) at the bottom of the slope.

The recent excavations at the source of the spring and at the start of the water system show that the first control of the spring water was during the mid-Bronze Age (nearly 1700 BC) when a large number of forts were built. The pond was dug into the rock and also the horizontal section of Warren's shaft was dug to allow the residents to access the spring and the pond.

Today, the spring's water is transferred via a channel dug into the rock (channel II) to the south along the valley, perhaps to pour in an unexplored water tank.



The second Canaanite Jebusite channel of Siloam

Reich has recently been making the argument (although it is not in his new work) that King Hezekiah did not actually build the water tunnel underneath City of David that is named for him.

Sixteen years have passed since that event and Reich, together with his younger partner Eli Shukron, spent most of them above and below the ground in the City of David. He holds the title of a researcher who has studied for the longest period in the city and is considered one of the most important scholars of Jerusalem. His list of findings is large and sheds new light on the history of the city.

But alongside the findings is political criticism of Reich and his excavations, and especially of allowing the settler organization Elad to use archeology to Judaize Silwan in East Jerusalem⁽²³⁾.

23. Hasson, Nir. "In Jerusalem's City of David Excavation, Politics Is Never Absent." Haaretz Newspaper (Mar 29, 2012).

Moreover, there is skepticism from the scientific public over the attribution of the date of the construction of the tunnel to King Hezekiah, where Ronny Reich & Eli Shukron said in their article entitled “The Date of the Siloam Tunnel Reconsidered” at Pages 147-157 in Journal of the Institute of Archaeology of Tel Aviv University, Volume 38, 2011 - Issue 2 that the dates were challenged in 2011 by new excavations that suggested an earlier origin in the late 9th or early 8th century BCE and there is nothing in Torah determining the place of the construction of water stations during the reign of Hezekiah.

They suggested that the water stations in the area of “Mamilla, were outside the Old City, to the west of the Jaffa Gate were constructed to face the Assyrian army.

A 3700-year-old fortress has been discovered in Jerusalem



Israeli archaeologists prove that Jerusalem is Canaanite and its people was very developed and prove also that the Canaanites Palestinians were in Palestine before the Jewish occupation by thousands of years and their presence continued until the occupation of Palestine in recent years and they will not be able to change history despite their permanent attempts to find monuments that prove their rights in this country.

The primary responsible of the archaeological excavations in East Jerusalem and in the area of “Al-Haram”, the professor “Ronny Reich”, admitted to the Hebrew Channel 10 that there are clear political motives behind the intensive and continued excavation under the area of “Al-Haram” which are contrary to the scientific standards.

Reich explained that he digs in “City of David” for 15 years ago and did not find any Jewish monuments but only Canaanite monuments dating back to 800 years before the advent of Israelis and continued that the fortress was built to protect the city water resources and it’s one of the oldest fortresses in the Middle East.

Reich added that the fortress which has a height of eight meters prove that the Canaanites who built it was a people with sophisticated civilization and the fortress proves that the ancient residents of Jerusalem had reached a high degree of sophistication so they were able to implement massive engineering projects.

He said that the enormous size of the fortress and how it has been able to resist the time for more than 3700 years it is a great achievement even by today’s standards.

In conclusion based on historical and written information derived from historical sources and reports of archaeological excavations, the builders of the city of Jerusalem are the Arabic Jebusites whether it was built in 2000 BC - according to the views of historical sources or was built in 3000 BC - according to archeology and exploration missions in Palestine by the West or by Israeli scientists and this proves that the city of Jerusalem was built by the Arabic Jebusites before the construction of the Temple with more than 2000 years.

Accordingly, the following is clear:

1. Jerusalem is an Arab country by origin, culture, and population. It was founded and developed their cultural and religious institutions by the Amorite, the Canaanite and the Jebusites who are the ancient Arabs who fled from the Arabian Peninsula or from Syria. Jerusalem does not differ in its development from other Syrian or Palestinian cities.
2. Hebrews have never established a pure capital in Jerusalem, where historically they have not conquered Jerusalem but have occupied the Zion Citadel in Jerusalem only and the biggest proof about this that the Jebusites in Jerusalem remained heavily in business, in the military, or in religious institutions which mean that the city remains Arab in its society, culture, and language.
3. Archaeologists during Ottoman rule or during British Mandate or during Israeli occupation did not find any purely Hebrew archaeological remains. But many of these have been misinterpreted however the systematic archaeologists have demonstrated the invalidity of these interpretations.

4. Although archeological excavations have been conducted in Jerusalem since the 19th century, the explorers have found no little Hebrew archaeological remains. In this regard, the researcher and archeologist Kathleen Kenyon said about her recent excavations in Jerusalem that there is no trace of any buildings that can be the rest of the so-called city of David.

After proving here that there is no archaeological or historical evidence - outside of the Bible - about the existence of a relationship of the Jews with the city of Jerusalem until David controlled parts of the land of Canaan and his entry to the city of Jerusalem.

Now continuing this research and let's see if David built a temple in Jerusalem after he entered it and his reign lasted for 40 years in it according to biblical tradition?

The story of David and the Temple!!

Years passed after the entry of Joshua Ben Nun and the sons of Israel entered the city of Jerusalem with David who became their king but it was not a great kingdom but a "small village" between the houses and the villages of the Jebusites.

The Bible mentions that David is an arrogant mighty man; he was not a prophet but he was king over the children of Israel and he ruled 37 years but 7 of them was in Hebron and he loved women and he slept with Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite, then she gave birth to a son, and they named him Solomon⁽²⁴⁾.

As in the biblical narratives that one day, David wanted to do what God ordered him by building a temple in Mount of Moriah so he bought the threshing floor of Araunah the Jebusite but he was prevented from building the temple:

“

(כִּי יִמְלְאוּ יָמַיךָ וְשָׁכַבְתָּ אֶת-אַבְתְּיךָ וְהִקִּימְתִּי אֶת-זֶרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יָצָא
מִמֶּנִּי וְהִכִּינְתִּי אֶת-מַמְלַכְתּוֹ. יֵג הוּא יִבְנֶה-בַּיִת לִשְׁמִי וְלִנְנְתִי אֶת-כִּסֵּא
מַמְלַכְתּוֹ עַד-עוֹלָם.)

(When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.)

(25)

”

Here as mentioned in the Bible, the Lord prevented David from building the Temple and predicted the constructing by Solomon, not by David, because David's hands are stained with blood and he is adultery and other bad characteristics and this was cleared in 2 Samuel:

24. The whole story in the book of 1 and 2 Samuel.

25. Book of 2 Samuel - Chapter 7 - Verses (12-13).



וַיֹּאמֶר נָתָן אֶל-דָּוִד אֶתְּהָא הָאִישׁ {ס} כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי
 מְשַׁחְתִּיךָ לְמֶלֶךְ עַל-יִשְׂרָאֵל וְאֲנֹכִי הִצַּלְתִּיךָ מִיַּד שָׂאוּל. ח וְאֶתְּנָה לְךָ אֶת-בַּיִת
 אֲדֹנֶיךָ וְאֶת-נְשֵׁי אֲדֹנֶיךָ בְּחִיקְךָ וְאֶתְּנָה לְךָ אֶת-בַּיִת יִשְׂרָאֵל וְיִהְיֶה וְאִם-מָעַט
 וְאִסְפָּה לְךָ כְּהֶנָּה וְכֶהֱנָה. ט מִדֹּעַ בְּזִיתָ אֶת-דָּבָר יְהוָה לַעֲשׂוֹת הָרַע בְּעֵינֵינוּ
 (בְּעֵינֵי) אֵת אֲוִרָהּ הַחֲתִי הַכִּיתָ בַּחֶרֶב וְאֶת-אִשְׁתּוֹ לָקַחְתָּ לְךָ לְאִשָּׁה וְאֵת
 הָרֶגֶת בַּחֶרֶב בְּנֵי עַמּוֹן. י וְעַתָּה לֹא-תִסּוּר חֶרֶב מִבֵּיתְךָ עַד-עוֹלָם עֲקֹב כִּי
 בְּזִיתָ וְתִסַּח אֶת-אִשְׁתּוֹ אֲוִרָהּ הַחֲתִי לְהִיּוֹת לְךָ לְאִשָּׁה

(Nathan said to David, 'You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites.)

(26)



This proves that David also did not build a temple in Jerusalem.





Appendix (A)

The difference between the story of David and Solomon mentioned in the Bible and in the Quran



The story of David in the Bible and in the Quran

First: The historical context of the emergence of David and his purpose of fighting in the Bible and in the Quran

David kill the commander of the enemy:



נִיאֲמַר דָּוִד, אֶל-הַפְּלִשְׁתִּי, אַתָּה בָּא אֵלַי, בְּחֶרֶב וּבַחֲנִית וּבְכִידּוֹן; וְאֲנֹכִי בָא-
אֶלֶיךָ, בְּשֵׁם יְהוָה צְבָאוֹת, אֱלֹהֵי מִעְרָכוֹת יִשְׂרָאֵל, אֲשֶׁר חֲרַפְתָּ. מִן הַיּוֹם
הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדִי וְהַכִּיתֶךָ, וְהִסְרֹתִי אֶת-רֹאשְׁךָ מֵעַלְיָךָ, וְנָתַתִּי פָגֶר מַחְנֶה
פְּלִשְׁתִּים הַיּוֹם הַזֶּה, לְעוֹף הַשָּׁמַיִם וּלְחַיֵּית הָאָרֶץ; וְיָדְעוּ, כָּל-הָאָרֶץ, כִּי יֵשׁ
אֱלֹהִים, לְיִשְׂרָאֵל. מִן הַיּוֹם הַזֶּה, לֹא-יִדְעוּ כָל-הַקָּהָל הַזֶּה, כִּי-לֹא בְחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ
יְהוָה: כִּי לַיהוָה הַמִּלְחָמָה, וְנָתַן אֶתְכֶם בְּיָדוֹ.

(But David said to the Philistine, 'You come to me with sword and spear and javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This very day the Lord will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the Philistine army this very day to the birds of the air and to the wild animals of the earth, so that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not save by sword and spear; for the battle is the Lord's and he will give you into our hand.)

(1)



1. Book of 1 Samuel - Chapter 17 - Verses (45 - 47).

Since the appearance of David in the Books of the Old Testament, we see the verses that speak of David's purpose in the fighting. It turns out that David is targeting the Philistine army, but children, women and animals are not targeted. Where is it that claimed order from the Lord to kill women and children? Or is David not carrying out the orders of the Lord?

כֹּה אָמַר, יְהוָה צְבָאוֹת, פְּקֻדָּתִי, אֶת אֲשֶׁר-עָשָׂה עִמָּלֶק לְיִשְׂרָאֵל--אֲשֶׁר-שָׂם לוֹ בְּדָרְדָר, בְּעֵלְתּוֹ מִמְצָרִים. ג עֲתָה לָךְ וְהִכִּיתָ אֶת-עִמָּלֶק, וְהִחַרְמָתָם אֶת-כָּל-אֲשֶׁר-לוֹ, וְלֹא תִחַמַּל, עָלָיו; וְהִמַּתָּה מֵאִישׁ עַד-אִשָּׁה, מִעַלְל וְעַד-יֹנֵק, מִשּׁוֹר וְעַד-שָׂה, מִגֹּמֶל וְעַד-חֲמוֹר.)

(Thus says the Lord of hosts, "I will punish the Amalekites for what they did in opposing the Israelites when they came up out of Egypt. Now go and attack Amalek, and utterly.)

(2)

Then there is a great difference between what aspire David and what is attributed to the Lord by determining the goals of the war as David wanted to:

וַיֵּדְעוּ כָל-הַקָּהָל הַזֶּה, כִּי-לֹא בַחֲרֵב וּבִבְחִינִית יְהוֹשִׁיעַ יְהוָה: כִּי לַיהוָה הַמִּלְחָמָה, וְנָתַן אֶתְכֶם בְּיָדוֹ.)

(and that all this assembly may know that the Lord does not save by sword and spear; for the battle is the Lord's and he will give you into our hand.)

(3)

This means that the war was not to kill anyone but to pay injustice to the oppressed and call for the monotheism to who want to believe but they wanted the revenge even from the animals and took revenge for what happen before.

The Quran supports what was pointed out of what David (Dawood in Quran) said about the goal of fighting, and the importance of trust in God during the conflict as mentioned:

(And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah . And Allah is with the patient.)

(4)

2. Book of 1 Samuel - Chapter 15 - Verses (2 - 3).

3. Book of 1 Samuel - Chapter 17 - Verse (47).

4. Surrah Al Baqarah - Verse (249).

And continued to say:

“
(And when they went forth to [face] Goliath and his soldiers, they said, “Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.)
”

(5)

So believing in God was the real objective and the first guide to the war not for killing women and children nor for damaging their funds.

Let’s go back to the Old Testament and see what happen after the war:

“
וַיָּשׁוּבוּ בְנֵי יִשְׂרָאֵל, מִדָּלֶק אַחֲרֵי פְּלִשְׁתִּים ; וַיָּטְסוּ, אֶת-מַחֲנֵיהֶם. נָד וַיָּקֶץ
דָּוִד אֶת-רֹאשׁ הַפְּלִשְׁתִּי, וַיִּבְּאֵהוּ יְרוּשָׁלַם ; וְאֶת-כְּלָיו, שָׁם בְּאֶהֱלוֹ.
(The Israelites came back from chasing the Philistines, and they plundered their camp.)
”

(6)

This is a recognition of the fact that they have not obeyed God’s commands and that they have always violated them. Although they were forbidden from stealing the funds and they were ordered to damage the funds, they admit the violation.

The Quran speaks about this part of the story, linking the verse to the purpose of the story and the statement of the repelling by Allah:

“
(So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and propbthood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.)
”

(7)

Let’s go back to the Old Testament and see what happen in the exam and his failure in it:

5. Surrah Al Baqarah - Verse (250).

6. Book of 1 Samuel - Chapter 17 - Verse (53).

7. Surrah Al Baqarah - Verse (251).

כד ואיש-ישׂראל נגשׁ, ביום ההוא; ויאכל שאול את-העם לאמר, ארור האיש
אשר-יאכל לחם עד-הערב ונקמתי מאיביו, ולא-טעם כל-העם, לחם. כה וכל-
הארץ, באו בער; ויהי דבש, על-פני השדה. כו ויבא העם אל-היער, והנה
הלך דבש; ואין-משׁיג ידו אל-פיו, כי-גרא העם את-השבועה.)

(Now Saul committed a very rash act on that day. He had laid an oath on the
troops, saying, 'Cursed be anyone who eats food before it is evening and I have
been avenged on my enemies.' So none of the troops tasted food. All the troops*
came upon a honeycomb; and there was honey on the ground. When the troops
came upon the honeycomb, the honey was dripping out; but they did not put their
hands to their mouths, for they feared the oath.)*

(8)

The first problem here is that Saul, with these actions, was not yet king over the people as it will be mentioned in the next book of 1 Samuel⁽⁹⁾ that he was anointed to be king over his people which means that these actions were mentioned before becoming king.

After that and based on the verses, Saul forbade the people from eating bread until night but honey was not forbidden but also what is stated in the verses that: “they did not put their hands to their mouths” is contrary to what will come after that the people took sheep and oxen and calves, and slaughtered them on the ground; and the troops ate them with the blood:

ויעש (ויעט) העם אל-שלל (השׁלל), ויקחו צאן ובקר ובגין בקר וישׁטו-
אֲרָצָה; ויאכל העם, על-הדם.)

*(So the troops flew upon the spoil, and took sheep and oxen and calves, and
slaughtered them on the ground; and the troops ate them with the blood.)*

(10)

If the spoils were in the oath so there is a contradiction because the troops took them and if the spoils were not in the oath then why does Saul consider them vicious and he hold his son Jonathan accountable for being their leader who eat and encouraged the people to eat too.

8. Book of 1 Samuel - Chapter 14 - Verses (24 - 26).

9. Book of 1 Samuel - Chapter 15 - Verse (1).

10. Book of 1 Samuel - Chapter 14 - Verse (32).



וַיֹּאמֶר שָׁאוּל--הַפִּילוּ, בֵּינִי וּבֵין יוֹנָתָן בְּנִי; וַיִּלְכְּדוּ, יוֹנָתָן. מִגַּ וַיֹּאמֶר שָׁאוּל
אֶל-יוֹנָתָן, הַגִּידָה לִּי מָה עָשִׂיתָה; וַיַּגֵּד-לוֹ יוֹנָתָן, וַיֹּאמֶר טַעַם טַעַמְתִּי בִקְצֵה
הַמָּטָה אֲשֶׁר-בְּיָדִי מֵעֵט דָּבֶשׁ--הִנְנִי אָמוּת. מִדּ וַיֹּאמֶר שָׁאוּל, כֹּה-יַעֲשֶׂה
אֱלֹהִים וְכֹה יוֹסֵף: כִּי-מוֹת תָּמוּת, יוֹנָתָן.)

(Then Saul said, 'Cast the lot between me and my son Jonathan.' And Jonathan was taken. Then Saul said to Jonathan, 'Tell me what you have done.' Jonathan told him, 'I tasted a little honey with the tip of the staff that was in my hand; here I am, I will die.' Saul said, 'God do so to me and more also; you shall surely die, Jonathan!)

(11)



As we find that in the following verses this battle was separated from its predecessor and they expressed this battle by saying: "One day":



וַיְהִי הַיּוֹם, וַיֹּאמֶר יוֹנָתָן בֶּן-שָׁאוּל אֶל-הַנָּעַר נָשֹׂא כֶּלִיו, לָכֶה וְנַעֲבְרָה אֶל-מִצֵּב
פְּלִשְׁתִּים, אֲשֶׁר מֵעֵבֶר הַלָּז; וּלְאָבִיו, לֹא הִגִּיד.)

(One day Jonathan son of Saul said to the young man who carried his armour, 'Come, let us go over to the Philistine garrison on the other side.' But he did not tell his father.)

(12)



Then the book of 1 Samuel described Goliath from Gath:



וַיֵּצֵא אִישׁ-הַפְּלִשְׁתִּים מִמַּחֲנוֹת פְּלִשְׁתִּים, גִּלְיָת שְׁמוֹ מִגַּת: גָּבְהוּ, שֵׁשׁ אַמּוֹת
(וְזֶרֶת.)

(And there came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span.)*

(13)



While the Quran considered the story as one and considered it as an exam of God and not an oath from anyone and the test was drinking from river not eating bread:

11. Book of 1 Samuel - Chapter 14 - Verses (42 - 44).

12. Book of 1 Samuel - Chapter 14 - Verse (1).

13. Book of 1 Samuel - Chapter 14 - Verse (4).

(And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah . And Allah is with the patient.) (14)

So the Quran narrate this story as one story and their king was Saul (Talut in Quran) who bring the victory and God tested his army with a river and David who was in his army fought Goliath but in the Bible we don't have any other choice then make these stories two separate stories.

Second: David during the chase

Once David wins over his Palestinian rival Goliath:

(מִיָּמִינוּ וְהָיָה כִּי-קָם הַפְּלִשְׁתִּי, וַיִּלָּךְ וַיִּקְרַב לְקִרְיַת דָּוִד; וַיִּמְהַר דָּוִד, וַיָּרָץ הַמַּעֲרָכָה לְקִרְיַת הַפְּלִשְׁתִּי. מִטּוֹ וַיִּשְׁלַח דָּוִד אֶת-יָדוֹ אֶל-הַכֶּלִי, וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע, וַיִּדֹּא אֶת-הַפְּלִשְׁתִּי, אֶל-מִצְחוֹ; וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ, וַיִּפֹּל עַל-פָּנָיו אֲרָצָה. נִוַּיְחֹזֵק דָּוִד מִן-הַפְּלִשְׁתִּי בְּקִלְעוֹ וּבְאֶבֶן, וַיִּדֹּא אֶת-הַפְּלִשְׁתִּי וַיִּמְתֵּהוּ; וַחֲרַב, אֵין בְּיַד-דָּוִד. נָא וַיָּרָץ דָּוִד וַיַּעֲמֵד אֶל-הַפְּלִשְׁתִּי וַיִּקַּח אֶת-חֶרְבּוֹ וַיִּשְׁלֹפָה מִתַּעֲרָה, וַיִּמְתֵּהוּ, וַיִּכְרֹת-בָּהּ, אֶת-רֹאשׁוֹ; וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי-מָת גְּבוֹרָם, וַיָּנֹסוּ. נָב וַיִּקְמוּ אֲנָשֵׁי יִשְׂרָאֵל וַיהוּדָה וַיָּרָעוּ, וַיִּרְדְּפוּ אֶת-הַפְּלִשְׁתִּים, עַד-בּוֹאֵד גִּזָּא, וְעַד שְׁעָרֵי עֶקְרוֹן; וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים, בְּדֶרֶךְ שְׁעָרֵים, וְעַד-גֵּת, וְעַד-עֶקְרוֹן.)

(When the Philistine drew nearer to meet David, David ran quickly towards the battle line to meet the Philistine. David put his hand in his bag, took out a stone, slung it, and struck the Philistine on his forehead; the stone sank into his forehead, and he fell face down on the ground. So David prevailed over the Philistine with a sling and a stone, striking down the Philistine and killing him; there was no sword in David's hand. Then David ran and stood over the Philistine; he grasped his sword, drew it out of its sheath, and killed him; then he cut off his head with it. When the Philistines saw that their champion was dead, they fled. The troops of Israel and Judah rose up with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.)* (15)

14. Surrah Al Baqarah - Verse (249).

15. Book of 1 Samuel - Chapter 14 - Verses (48 - 52).

That's why the army of the enemy⁽¹⁶⁾ is defeated after that according to the Old Testament a new chapter of treason against David begins with the fear of King Saul of David and his repeated victories and the people's love for David according to these victories so the King begins envying David and even tries to assassinate him so David begins a new life characterized by displacement and escape.

The Old Testament reserved a great of space for this stage in the Book of 1 Samuel from Chapter 18 until the end of Chapter 31 which full of many intertwined stories filled up with contradictions⁽¹⁷⁾, but we will try to limit ourselves to what has to do with David in particular in the major issues which entails something to imagine the attitude of the Prophets, for example in Chapter 25 of the Book of 2 Samuel:

- The injustice and the fluctuating positions which show David that he was moody and quick anger and hard to be satisfied and drinks wine and when he is angry he is satisfied only with prostrations for him and this happen many times and this prostration for David was repeated for twelve times in the Book of 2 Samuel.
- David's mysterious marriages, his marriage from Abigail despite the generosity of giving to him (where the woman gave him more than he asked her as a husband), David still angry and he is not satisfied and he was healed only by the death of Nabal even after Nabal was pardoned.

“

וַיִּשְׁמַע דָּוִד, כִּי מֵת נָבָל, וַיֹּאמֶר בְּרוּךְ יְהוָה אֲשֶׁר רַב אֶת-רִיב חֲרָפְתִּי מִיַּד נָבָל
וְאֶת-עֲבָדוֹ חֲשָׁד מֵרָעָה, וְאֶת רָעַת נָבָל הִשִּׁיב יְהוָה בְּרָאשׁוֹ; וַיִּשְׁלַח דָּוִד וַיְנַדְּבֶר
בְּאַבְיגַיִל, לְקַחְתָּהּ לוֹ לְאִשָּׁה.
*(When David heard that Nabal was dead, he said, 'Blessed be the Lord who
has judged the case of Nabal's insult to me, and has kept back his servant from
evil; the Lord has returned the evildoing of Nabal upon his own head.' Then
David sent and wooed Abigail, to make her his wife.)*

(18)

”

In these verses, we find a great legislative and ideological problem where David even though he was a prophet he did not satisfied although he pardoned Nabal so he took over the wife of Nabal and then there is other verses which confirm that David took over another woman and when we searched the mentioned woman we found her name:

16. The full details of the battle in the book of 1 Samuel - Chapter 17.

17. One of the most striking of these contradictions is what was said about Saul in the Book of 1 Samuel - Chapter 31 - Verses (4 - 6):

(Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.)

But as soon as the Book of 2 Samuel begins, this story is lost and it is replaced by another story that is completely different which is narrated in Chapter 1 - Verses (2 - 10):

(It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.)

Which one of these stories is right?!

18. Book of 1 Samuel - Chapter 25 - Verse (39).

וְשֵׁם אִשְׁתּוֹ שָׁאוּל, אַחִינוֹעַם בֶּת-אֲחִימֶעֶץ; וְשֵׁם שָׂר-צָבָאוּ אֲבִינֶר, בֶּן-נֵר דָּוִד
(שָׁאוּל.)

(The name of Saul's wife was Abinoam daughter of Abimaaz. And the name of the commander of his army was Abner son of Ner, Saul's uncle.)

(19)

This verse confirm again the way that David took over Abigail is completely normal and known as here David assaults Saul's wife and took over her just like Saul gives David's wife to Palti son of Laish as follows:

וְשָׁאוּל, נָתַן אֶת-מִיכַל בִּתּוֹ--אִשְׁתּוֹ דָּוִד : לְפָלְטִי בֶן-לֵישׁ, אִשְׁרָא מְגִלִּים.)

(Saul had given his daughter Michal, David's wife, to Palti son of Laish, who was from Gallim.)

(20)

It is a mess rejected by reason, thought and ethics, it is not suitable for kings and prophets? And why he took over a wife from her husband? What is the right that was given to him to do so?

Third: David the King

A remarkable story we see in the Old Testament about this heinous situation made by David which is narrated in full detail in Chapter 11 of the book of 2 Samuel. This situation is summarized in:

וַיְהִי לַעֲת הָעָרֶב, וַיָּקָם דָּוִד מֵעַל מִשְׁכְּבוֹ וַיֵּתֶהְלֶךְ עַל-גֹּג בֵּית-הַמֶּלֶךְ, וַיֵּרָא אִשָּׁה
רֹחֶצֶת, מֵעַל הַגֹּג; וְהָאִשָּׁה, טוֹבַת מְרָאָה מְאֹד. ג וַיִּשְׁלַח דָּוִד, וַיִּדְרֹשׁ לָאִשָּׁה;
וַיֹּאמֶר, הֲלוֹא-זֹאת בֶּת-שֹׁבַע בֶּת-אֱלִיעֶם--אִשְׁתּוֹ, אֹרְיָה הַחִתִּי. ד וַיִּשְׁלַח דָּוִד
מַלְאָכִים וַיִּקְרְחוּ, וַתָּבוֹא אֵלָיו וַיִּשְׁכַּב עִמָּה, וְהִיא מְתַקְּדָּתָה, מְטַמְּאָתָה; וַתֵּשֶׁב,
אֶל-בֵּיתָהּ. ה וַתֵּהָר, הָאִשָּׁה; וַתִּשְׁלַח וַתִּגְדֹּל דָּוִד, וַתֹּאמֶר הָרָה אֲנִכִּי.)

(It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, 'This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite.' So David sent messengers to fetch her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, 'I am pregnant.')

(21)

19. Book of 1 Samuel - Chapter 14 - Verse (50).

20. Book of 1 Samuel - Chapter 25 - Verse (44).

21. Book of 2 Samuel - Chapter 12 - Verses (2 - 5).

Despite the ugliness of this crime from a king rather than being a prophet, the situation did not stop at this point: (looking at a foreigner woman and raping her with the help of his servants) but the attempts to cover up the crime were even worse:

וַיִּשְׁלַח דָּוִד, אֶל-יֹאבָב, שָׁלַח אֵלָיו, אֶת-אוּרִיָּה הַחִתִּי; וַיִּשְׁלַח יֹאבָב אֶת-
אוּרִיָּה, אֶל-דָּוִד. ֹ וַיָּבֹא אוּרִיָּה, אֵלָיו; וַיִּשְׁאַל דָּוִד, לְשָׁלוֹם יֹאבָב וְלְשָׁלוֹם
הָעָם, וְלְשָׁלוֹם, הַמִּלְחָמָה. ח וַיֹּאמֶר דָּוִד לְאוּרִיָּה, רֵד לְבֵיתְךָ וּרְחֹץ רַגְלֶיךָ;
וַיָּצֵא אוּרִיָּה מִבֵּית הַמֶּלֶךְ, וַתֵּצֵא אֲחֵרָיו מִשָּׂאת הַמֶּלֶךְ. ט וַיִּשְׁכַּב אוּרִיָּה,
פֶּתַח בֵּית הַמֶּלֶךְ, אֵת, כָּל-עַבְדֵי אֲדֹנָיו; וְלֹא נָרַד, אֶל-בֵּיתוֹ. י וַיִּגְדוּ לְדָוִד
לֵאמֹר, לֹא-נִרְדָּ אוּרִיָּה אֶל-בֵּיתוֹ; וַיֹּאמֶר דָּוִד אֶל-אוּרִיָּה, הֲלוֹא מִדְּרָךְ אַתָּה
בָּא--מִדּוּעַ, לֹא-יָרַדְתָּ אֶל-בֵּיתְךָ. יא וַיֹּאמֶר אוּרִיָּה אֶל-דָּוִד, הָאָרוֹן וַיִּשְׂרָאֵל
וַיהוּדָה יֹשְׁבִים בְּסֻכּוֹת וָאֲדָנִי יֹאבָב וְעַבְדֵי אֲדָנִי עַל-פְּנֵי הַשָּׂדֶה חֲנִים, וָאֲנִי
אָבֹא אֶל-בֵּיתִי לֶאֱכֹל וּלְשִׁתּוֹת, וְלִשְׁכַּב עִם-אִשְׁתִּי; חִידָּ וְחִי נִפְשְׁךָ, אִם-
אֵעָשֶׂה אֶת-הַדָּבָר הַזֶּה. יב וַיֹּאמֶר דָּוִד אֶל-אוּרִיָּה, שֵׁב בְּזֶה גַם-הַיּוֹם--וּמָחָר
אֲשַׁלְּחֶךָ; וַיֵּשֶׁב אוּרִיָּה בִּירוּשָׁלַם בַּיּוֹם הַהוּא, וּמִמָּחָרֵת. יג וַיִּקְרָא-לוֹ דָּוִד,
וַיֹּאכַל לֶפָנָיו וַיִּשְׁתֵּ--וַיִּשְׁכַּרְהוּ; וַיָּצֵא בָּעָרֵב, לְשָׁכַב בְּמִשְׁכָּבוֹ עִם-עַבְדֵי אֲדֹנָיו,
וְאֶל-בֵּיתוֹ, לֹא נָרַד.)

(So David sent word to Joab, 'Send me Uriah the Hittite.' And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared, and how the war was going. Then David said to Uriah, 'Go down to your house, and wash your feet.' Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of his lord, and did not go down to his house. When they told David, 'Uriah did not go down to his house', David said to Uriah, 'You have just come from a journey. Why did you not go down to your house?' Uriah said to David, 'The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing.' Then David said to Uriah, 'Remain here today also, and tomorrow I will send you back.' So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.)*

(22)

The process of summoning the poor fighter by the king, portrayed by these verses as being within the context of crime in order to cover it and this is evident by insisting on the man's descent to his home when it did not work, the king made the man drunk on the next day but the man did not go down to his house but it did not work also so the solution was to cover the crime by shed blood:

(י) וַיְהִי בַבֹּקֶר, וַיִּכְתֹּב דָּוִד סֵפֶר אֶל-יוֹאָב; וַיִּשְׁלַח, בְּיַד אֲוִרְיָה. טו וַיִּכְתֹּב בְּסֵפֶר, לֵאמֹר: הִבּוּ אֶת-אֲוִרְיָה, אֶל-מוֹל פְּנֵי הַמִּלְחָמָה הַחֲזָקָה, וְשַׁבְתֶּם מֵאַחֲרָיו, וְנָכָה וָמָת. טז וַיְהִי, בְּשִׁמּוֹר יוֹאָב אֶל-הָעִיר; וַיִּתֵּן, אֶת-אֲוִרְיָה, אֶל-הַמָּקוֹם אֲשֶׁר יָדַע, כִּי אֲנָשֵׁי-חֵיל שָׁם. יז וַיִּצְאוּ אֲנָשֵׁי הָעִיר, וַיִּלָּחֲמוּ אֶת-יוֹאָב, וַיַּפֵּל מִן-הָעָם, מֵעֶבְדֵי דָוִד; וַיָּמָת, גַּם אֲוִרְיָה הַחֲתִי.)

(In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, 'Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die.' As Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant warriors. The men of the city came out and fought with Joab; and some of the servants of David among the people fell. Uriah the Hittite was killed as well.)

(23)

The man was eliminated in a complex crime that resulted the death of many people not only the poor man from one side and a record of state defeats on the other side. All these crimes and betrayals in order to cover up a crime that started with a look at a foreign woman.

All these atrocities did not stop here, but the woman who has caused all these calamities and major sins as adultery, drinking wine, killing believers, will join the wives' record but for the first time she had the chance unlike the two other wives to mourned for her husband.

These are self-explanatory stories and it is enough for a reasonable human judge them when hearing them as their chapters are saying that they are from an imagination of a liar, regardless of the fact that they are contrary to the law of Jewish religion itself, these stories are impossible even to speak of a righteous person so what about speaking of a prophet who God chose him like David (Dawood) whom God said about him in Quran:

(And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron, [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing.")

(24)

23. Book of 2 Samuel - Chapter 11 - Verses (14 - 17).

24. Surrah Saba - Verses (10 - 11).

God also said about David and his son Solomon:

“
(And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].)
”
(25)

God praises all the contradictions from his prophet David as do with all other prophets without attaining the rank of divinity, and giving them the right to forgive sins or prostrate to them instead of prostrating to God.

God said about David also:

“
(Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah]. Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. And the birds were assembled, all with him repeating [praises].)
”
(26)

So God bestowed on David and David was enriched with physical things in a permissible way not in a forbidden way.

25. Surrah Al-Anbya - Verse (79).

26. Surrah Sad - Verses (17 - 20).

Fourth: The Trial

The Old Testament narrates the trial as follow:

וַיִּשְׁלַח יְהוָה אֶת-נָתָן, אֶל-דָּוִד; וַיָּבֹא אֵלָיו, וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אַחַת, אֶחָד עָשִׂיר, וְאֶחָד רֹאשׁ. בִּלְעָשִׂיר, הָיָה צֹאן וּבָקָר--הִרְבֵּה מְאֹד. ג' וְלָרֶשׁ אֵין-כֹּל, כִּי אִם-כִּבְשָׂה אַחַת קִטְנָה אֲשֶׁר קָנָה, וַיַּחֲמֶה, וַיַּגְדֵּל עִמּוֹ וְעַם-בָּנָיו יַחְדָּו; מִפְּתוֹ תֹאכֵל וּמִכֶּסּוֹ תִשָּׁתָה, וּבְחִיקוֹ תִשְׁכָּב, וַתְּהִי-לוֹ, כָּבֶת. ד' וַיָּבֹא הֶלֶךְ, לְאִישׁ הָעָשִׂיר, וַיַּחְמַל לִקְחַת מִצֹּאֲנוֹ וּמִבָּקָרוֹ, לַעֲשׂוֹת לְאִרְחֵי הַבָּא-לוֹ; וַיִּקַּח, אֶת-כִּבְשָׂת הָאִישׁ הָרֹאשׁ, וַיַּעֲשֶׂהָ, לְאִישׁ הַבָּא אֵלָיו. ה' וַיַּחֲר-אַף דָּוִד בְּאִישׁ, מְאֹד; וַיֹּאמֶר, אֶל-נָתָן, חִי-יְהוָה, כִּי כֹר-מִנֹּת הָאִישׁ הָעָשִׂה זֹאת. ו' וְאֶת-הַכִּבְשָׂה, יִשְׁלַם אַרְבַּעַתִּים: עֶקֶב, אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה, וְעַל, אֲשֶׁר לֹא-חָמַל. {ס} ז' וַיֹּאמֶר נָתָן אֶל-דָּוִד, אֲתָה הָאִישׁ; {ס} ח-כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל, אֲנֹכִי מִשְׁחִיתִיךָ לְמִלְכָּךְ עַל-יִשְׂרָאֵל, וְאֲנֹכִי הַצֵּלְתִּיךָ, מִיָּד שָׂאוּל. ח' וְאֲתָנָה לָךְ אֶת-בֵּית אֲדֹנֶיךָ, וְאֶת-נָשֵׁי אֲדֹנֶיךָ בְּחִיקָךְ, וְאֲתָנָה לָךְ, אֶת-בֵּית יִשְׂרָאֵל וַיְהוּדָה; וְאִם-מֵעַט--וְאִסְפָּה לָךְ, כֶּהֱנָה וְכַהֲנָה. ט' מִדּוּעַ בִּזְיֹת אֶת-דָּבָר יְהוָה, לַעֲשׂוֹת הָרַע בְּעֵינֵינוּ (בְּעֵינִי), אֵת אִוְרִיָּה הַחֲתָי הַכְּתִיב בְּחָרָב, וְאֶת-אִשְׁתּוֹ לִקְחֹת לָךְ לְאִשָּׁה; וְאֵתוֹ הִרְגִּיתָ, בְּחָרָב בְּנֵי עַמּוֹן. י' וְעַתָּה, לֹא-תִסּוּר חָרָב מִבֵּיתְךָ--עַד-עוֹלָם: עֶקֶב, כִּי בִזְתִּנִּי, וַתִּקַּח אֶת-אִשְׁתִּי אִוְרִיָּה הַחֲתָי, לְהִיּוֹת לָךְ לְאִשָּׁה. {ס} יא כֹּה אָמַר יְהוָה, הִנְנִי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ, וְלִקְחֹתִי אֶת-נָשֶׁיךָ לְעֵינֶיךָ, וְנָתַתִּי לָרֶעִיד; וְשָׁכַב עִם-נָשֶׁיךָ, לְעֵינֵי הַשָּׁמַשׁ הַזֹּאת.)

(And the Lord sent Nathan to David. He came to him, and said to him, 'There were two men in a certain city, one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meagre fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveller to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him.' Then David's anger was greatly kindled against the man. He said to Nathan, 'As the Lord lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity.' Nathan said to David, 'You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the Lord: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbour, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun.'

(27)

This story has been mentioned in the Quran, but in a different way where God says:

(And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber - When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path. Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. So We forgave him that; and indeed, for him is nearness to Us and a good place of return. [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah ." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.)

(28)

But the other story of woman, adultery, wine and murder has no origin in Quran and it was confirms when God told David to judge between the people in truth and do not follow his own desire and God admonishes David as being in a hurry to judge so David asked forgiveness of his Lord.

These were some comparisons that show the difference between David the King mentioned in the Old Testament and between David the Prophet of God and the King in the Quran and we will conclude as follow:

- The story of David in Quran focuses on God's blessing on David and how he was a king that had pioussness, knowledge and wisdom and God gave him the Zabur (One of the holy books revealed by God before the Quran).
- The Quran shows the connection of David (and those who believe with him) with God and David resorted to God at all times in the good situations and the bad situations not like in the Old Testament David resorted to God when he need thing only and if he despaired of God he stop resorting to God.
- The Quran does not care about the details of his life, nor the number of his children, nor any of the detailed information about his food, drink and housing and it only care the lesson taken from the prophets and if they do a small bad thing due to ignorance that made God angry they ask forgiveness and promise to not do this again at once for years if it does take until God forgave him.

Thus, the doctrine is correct, there is no partner and no rival to God and the law is prescribed and the prophets of God are righteous people, free of injustice, tampering and negativity.

The story of Solomon in the Bible and in the Quran

Who is Solomon according to the Bible and to the Quran?

According to the Jews, Solomon is one of the kings of the Kingdom of Israel according to the Book of 1 Kings and the Book of 1 Chronicles and the Talmud; he is one of the forty-eight prophets and he is the son of David and the third king of the United Monarchy before its division into the northern kingdom of Israel which was ruled by the twelve tribes of Israel and into the southern kingdom of Judah which was ruled by the tribe of Judah, the only surviving tribe of the twelve tribes according to the biblical narratives.

It is believed that Solomon lived between 970 BC and 931 BC and he was known by his wisdom, wealth, great kingdom and a number of sins which because of them Jehovah their God punished the Israelites by dividing their kingdom. Solomon's name is associated with a number of stories mentioned in the Old Testament, such as his meeting with the Queen of Sheba, which is also mentioned in the Quran and the story of Solomon's trial between the two women quarreling over an infant.

According to the biblical narratives, he was the first who build a temple and there is also his story with Asmodeus (אַשְׁמֹדֶי)⁽²⁹⁾.

According to the Muslims, Solomon was a prophet and was mentioned many times in the Quran with differences in the aspects of the Hebrew story but they confirm his wisdom, his richness, a kingdom such as will not belong to anyone after him and according to the Quran, Solomon learned the language of birds, animals and insects and had the jinn who serve him and obey him.

First: The prophet Solomon in the Quran

The Quran did not review many of the personal conditions of this prophet, but the amount that the Quran has dealt with the character of this prophet and his kingdom and his prophethood is enough to reveal the features of this personality. The Quran has reviewed a number of stories that reflect the reality of this character in the history of the divine messages such as:

- Solomon (Suleiman), the heir of David
- Solomon's dominion
- Solomon is an excellent servant for God
- Solomon judgement and knowledge

29. Asmodeus or Ashmedai is a king of demons mostly known from the deuterocanonical Book of Tobit, in which he is the primary antagonist. The demon is also mentioned in some Talmudic legends; for instance, in the story of the construction of the Temple of Solomon. He was supposed by some Renaissance Christians to be the King of the Nine Hells. Asmodeus also is referred to as one of the seven princes of Hell. In Binsfeld's classification of demons, each one of these princes represents one of the seven deadly sins (Lust, Gluttony, Greed, Sloth, Wrath, Envy, and Pride). Asmodeus is the demon of lust and is therefore responsible for twisting people's sexual desires, as seen in the book of Tobias especially. He is also said to be here on Earth after millions of years in hell.

Solomon (Suleiman), the heir of David

The Quran referred in some verses the inheritance of Solomon to his father such as:

“
(And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].)
” (30)

The Quran referred again in another verse:

“
(And Solomon inherited David. He said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.”)
” (31)

Solomon's dominion

The Quran reviewed some of the features of the greatness of Solomon's dominion in many verses and in many surrah of the Quran such as Surrah Saba, Surrah Sad, Surrah An-Naml, Surrah Al-Baqarah and in Surrah Al-Anbya and who read these verses in the mentioned surah it will revealed to him how was the greatness of Solomon's dominion.

Solomon loved horses a lot and he had one of the finest and fastest horses. One day, a show of these horses started in front of Solomon, and some narrations say that the number was more than twenty thousand horses and Solomon was contemplating the horse show and he was occupied from his daily remembrance of his God until sunset and suddenly he paid attention and he reprimanded himself because his love for these horses and occupied him from his daily remembrance of his God so he ordered the return of horses and God forgave him and God subjected to Solomon the wind blowing by his command wherever Solomon directed:

“
(And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.)
” (32)

30. Surrah Sad - Verse (30).

31. Surrah An-Naml - Verse (16).

32. Surrah Al-Anbya - Verse (81).

There is one gift from God that devils were serving Solomon in his kingdom:

*(And of the devils were those who dived for him and did work other than that.
And We were of them a guardian.)*

(33)

Among the stories in the Quran there are the stories of animals and insects that show God's grace and great ability. Here are the ants, that small micro-organism has set an example of the ability of God, and God made the story of the ant with his prophet Solomon so we can learn lessons.

God has blessed Solomon with many blessings, including that the jinn and men and birds serve him and God taught Solomon the language of birds and animals of all kinds. This wonderful story of the ant with Solomon began when one day Solomon collected his soldiers of jinn and men and birds and ordered them to walk in regular rows and as they passed through a valley inhabited by ants and all the ants are engaged in their tasks only one ant stood watching the scene of Solomon and his soldiers and when the soldiers approached the houses of ants, the ant shouted "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not" but Solomon heard the ant and ordered his soldiers to walk slowly until the ants would enter their houses and not be harmed and this story is mentioned in the Quran as follow:

(And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows. Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not." So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants.")

(34)

Other verses talk about God's temptation to Solomon and then ask for forgiveness and ask for a kingdom such as will not belong to anyone after him and God responded to his call:

(And We certainly tried Solomon and placed on his throne a body; then he returned. He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.")

(35)

33. Surrah Al-Anbya - Verse (82).

34. Surrah An-Naml - Verses (17 - 19).

35. Surrah Sad - Verses (34 - 35).

Next to all this is his great story with Queen Saba that prove that how his dominion is great:



(And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization." But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided, [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare - Allah - there is no deity except Him, Lord of the Great Throne." [Solomon] said, "We will see whether you were truthful or were of the liars. Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return." She said, "O eminent ones, indeed, to me has been delivered a noble letter. Indeed, it is from Solomon, and indeed, it reads: "In the name of Allah, the Entirely Merciful, the Especially Merciful, Be not haughty with me but come to me in submission [as Muslims]."" She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me." They said, "We are men of strength and of great military might, but the command is yours, so see what you will command." She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do. But indeed, I will send to them a gift and see with what [reply] the messengers will return." So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift. Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased." [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?" A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous." He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided." So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah]. And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people." She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.")

(36)



Solomon is an excellent servant for God

The Quran praised this noble prophet in many surrah and in many verses such as he was described in Surrah Sad - Verse 30: “An excellent servant, indeed he was one repeatedly turning back [to Allah]” and despite the great dominion of Solomon and his power and his soldiers of jinn, humans and birds, he was humble and always turn back to God and ask for forgiveness as he always sense that he is failing to fulfill in the remembrance of his God.

Solomon judgement and knowledge

The following two verses recall an aspect of the life of David and Solomon, which is the incident of judgment issued by them when David was judging an issue concerning the field - when the sheep of a people overran it at night but Solomon had the best judgment:

“

(And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement. And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].) (37)

”

The details of the story referred by these verses: Some sheeps of a sheperd entered at night to a farm and ate the leaves and destroyed the clusters of grapes so the owner of the farm raised a complaint to David so the opinion of David was the sheperd had to compensate the owner of the farm for his loss by giving him the sheeps but Solomon said: “Father, God’s prophet, my opinion is the sheperd rent his sheeps for the owner of the farm to benefit from their milk and their wool and the owner of the farm rent his farm so the sheperd fix what is damaged if the farm returns to its original state, the sheeps return to his owner and the farm return to his owner.

37. Surrah Al-Anbya - Verses (78 - 79).

Second: Solomon in the Bible

Solomon and the Queen of Sheba

Although the Bible mentioned that all the kings of the earth came to Solomon to hear his wisdom, we found the bible unusually mentions only one unknown queen who the history does not know anything about her and says:

וּמִלְכַּת-שָׁבָא, שָׁמַעַת אֶת-שִׁמְעֵי שְׁלֹמֹה--לָשֹׁם יְהוָה; וַתָּבֹא לִנְסֹתוֹ, בְּחִידוֹת. ב וַתָּבֹא יְרוּשָׁלָּיִם,
בְּחֵיל כָּבֵד מְאֹד, גִּמְלִים נִשְׂאִים בְּשָׂמִים וְזָהָב רַב-מְאֹד, וְאֶבֶן יָקָרָה; וַתָּבֹא, אֶל-שְׁלֹמֹה, וַתִּדְּבַר
אֵלָיו, אֶת כָּל-אֲשֶׁר הָיָה עִם-לִבָּהּ. ג וַיַּגֵּד-לָהּ שְׁלֹמֹה, אֶת-כָּל-דִּבְרֵיהָ: לֹא-הָיָה דָּבָר נֶעְלָם מִן-
הַמֶּלֶךְ, אֲשֶׁר לֹא הִגִּיד לָהּ. ד וַתֵּרָא, מִלְכַּת-שָׁבָא, אֶת, כָּל-חֲכָמַת שְׁלֹמֹה; וַהֲבִיתָ, אֲשֶׁר בָּנָה.
ה וּמֵאֲכָל שֶׁלְחָנוֹ וּמוֹשָׁב עֲבָדָיו וּמַעְמַד מִשְׁרָתוֹ וּמִלְבָּשֵׁיהֶם, וּמִשְׁקִיו, וְעֹלֹתָו, אֲשֶׁר יַעֲלֶה בֵּית
יְהוָה; וְלֹא-הָיָה בָּהּ עוֹד, וְיֵחַ. ו וַתֹּאמֶר, אֶל-הַמֶּלֶךְ, אֲמַת הָיָה הַדָּבָר, אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי-
עַל-דִּבְרֶיךָ, וְעַל-חֲכָמְתֶּךָ. ז וְלֹא-הֵאֱמַנְתִּי לְדִבְרִים, עַד אֲשֶׁר-בֹּאֲתִי וַתֵּרָאֵנִי עֵינִי, וַהֲנֵה לֹא-
הִגַּדְתִּי, לִי, הַחֲצִי: הוֹסַפְתָּ חֲכָמָה וְטוֹב, אֶל-הַשְּׁמוּעָה אֲשֶׁר שָׁמַעְתִּי. ח אֲשֶׁרִי אֲנִשְׁךָ, אֲשֶׁרִי
עֲבָדֶיךָ אֵלֶּה, הַעֲמָדִים לְפָנֶיךָ תָּמִיד, הַשְּׁמָעִים אֶת-חֲכָמְתֶּךָ. ט יְהִי יְהוָה אֱלֹהֶיךָ, בְּרוּךְ, אֲשֶׁר
חִפְּץ בָּךְ, לְתִתֶּךָ עַל-כֹּסֶף וְשָׂרָאֵל--בְּאַהֲבַת יְהוָה אֶת-יִשְׂרָאֵל, לְעָלֶם, וּיְשִׁימְךָ לְמֶלֶךְ, לְעַשׂוֹת
מִשְׁפָּט וְצִדְקָה. י וַתֵּתֶנּוּ לְמֶלֶךְ מֵאָה וָעֶשְׂרִים כֶּפֶר זָהָב, וּבְשָׂמִים הַרְבֵּה מְאֹד--וְאֶבֶן יָקָרָה; לֹא
בָּא כֶּשֶׁם הַחֹמָה עוֹד לָרֹב, אֲשֶׁר-נִתְּנָה מִלְכַּת-שָׁבָא לְמֶלֶךְ שְׁלֹמֹה. יא וְגַם אֲנִי חִירָם, אֲשֶׁר-נָשָׂא
זָהָב מְאוּפִיר: הִבִּיא מְאִפִּיר עֲצֵי אֱלֻמִּיָּם, הַרְבֵּה מְאֹד--וְאֶבֶן יָקָרָה. יב וַיַּעַשׂ הַמֶּלֶךְ אֶת-עֲצֵי
הָאֱלֻמִּיָּם מִסְּעָד לְבֵית-יְהוָה, וּלְבֵית הַמֶּלֶךְ, וְכִזְרוֹת וּבָלִים, לְשָׂרִים; לֹא בָּא-כֹּ עֲצֵי אֱלֻמִּיָּם,
וְלֹא נִרְאָה, עַד, הַיּוֹם הַזֶּה. יג וְהַמֶּלֶךְ שְׁלֹמֹה נָתַן לְמִלְכַּת-שָׁבָא, אֶת-כָּל-חֲפָצָהּ אֲשֶׁר שָׁאָלָה,
מִלְּבָד אֲשֶׁר נָתַן-לָהּ, כִּי־הַמֶּלֶךְ שְׁלֹמֹה; וַתֵּתֶנּוּ וַתֵּלֶךְ לְאַרְצָהּ, הִיא וְעַבְדֶּיהָ.)

(When the queen of Sheba heard of the fame of Solomon, (fame due to the name of the Lord), she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones; and when she came to Solomon, she told him all that was on her mind. Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. When the queen of Sheba had observed all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his valets, and his burnt-offerings that he offered at the house of the Lord, there was no more spirit in her. So she said to the king, 'The report was true that I heard in my own land of your accomplishments and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it. Not even half had been told me; your wisdom and prosperity far surpass the report that I had heard. Happy are your wives!* Happy are these your servants, who continually attend you and hear your wisdom! Blessed be the Lord your God, who has delighted in you and set you on the throne of Israel! Because the Lord loved Israel for ever, he has made you king to execute justice and righteousness.' Then she gave the king one hundred and twenty talents of gold, a great quantity of spices, and precious stones; never again did spices come in such quantity as that which the queen of Sheba gave to King Solomon. Moreover, the fleet of Hiram, which carried gold from Ophir, brought from Ophir a great quantity of almu wood and precious stones. From the almu wood the king made supports for the house of the Lord, and for the king's house, lyres also and harps for the singers; no such almu wood has come or been seen to this day. Meanwhile, King Solomon gave to the queen of Sheba every desire that she expressed, as well as what he gave her out of Solomon's royal bounty. Then she returned to her own land, with her servants.)*

(38)



The Queen of Sheba approaches King Solomon's throne according to the Bible

It is noted here that there is no mention of the name of the Queen and the Bible does not tell us about the reception of the royal courts of Solomon of any other king.

Solomon's Army



The bible describe the army of Solomon as follow:

וַיְהִי לְשִׁלְמֹה, אַרְבָּעִים אֶלֶף אֲרוֹת סוּסִים--לְמַרְכָּבוֹ ; וּשְׁנַיִם-עָשָׂר אֶלֶף,
(פָּרָשִׁים.)

(Solomon also had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.)

(39)

39. Book of 1 Kings - Chapter 5 - Verse (6) in Hebrew but in English it is Chapter 4 - Verse (26).

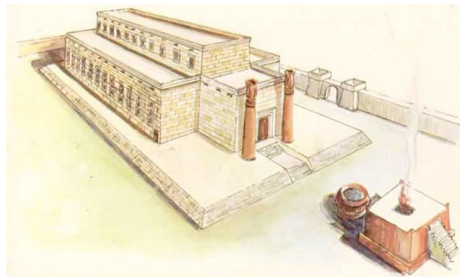
Solomon's Temple and Palace

The architectural buildings that came in the Bible were the first Temple or the House of the Lord and the palace in which Solomon lived. The Bible describes the Temple as follows:

וַיְהִי בְשָׁמוֹנִים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ-מִצְרָיִם
בְּשָׁנָה הָרְבִיעִית בְּחֹדֶשׁ זֶה, הוּא הַחֹדֶשׁ הַשֵּׁנִי, לְמִלְכּוֹ שְׁלֹמֹה, עַל-יִשְׂרָאֵל; וַיִּבְנוּ
הַבַּיִת, לַיהוָה. בַּוְּהַבִּית, אֲשֶׁר בְּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה--שְׁשִׁים-אַמָּה אָרְכוֹ,
וְעֶשְׂרִים רָחְבוֹ; וּשְׁלֹשִׁים אַמָּה, קוֹמָתוֹ. ג וְהָאוֹלָם, עַל-פְּנֵי הַיֵּכַל הַבַּיִת--
עֶשְׂרִים אַמָּה אָרְכוֹ, עַל-פְּנֵי רֹחַב הַבַּיִת; עֶשֶׂר בְּאַמָּה רָחְבוֹ, עַל-פְּנֵי הַבַּיִת.)

(In the four hundred and eightieth year after the Israelites came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord. The house that King Solomon built for the Lord was sixty cubits long, twenty cubits wide, and thirty cubits high. The vestibule in front of the nave of the house was twenty cubits wide, across the width of the house. Its depth was ten cubits in front of the house.)

(40)



As for the description of the palace:

וַיֵּאֵת-בֵּיתוֹ בְּנָה שְׁלֹמֹה, שְׁלֹשׁ עֶשְׂרֵה שָׁנָה; וַיְכַל, אֶת-כָּל-בֵּיתוֹ. ב וַיִּבְנוּ אֶת-
בֵּית יְעַר הַקִּבְנוֹן, מֵאֶה אַמָּה אָרְכוֹ וְחֲמִשִּׁים אַמָּה רָחְבוֹ, וּשְׁלֹשִׁים אַמָּה,
קוֹמָתוֹ; עַל, אַרְבַּעַה טוּרֵי עֲמוּדֵי אֲרָזִים, וַיְכַרְתּוּ אֲרָזִים, עַל-הָעֲמוּדִים.
ג וַסִּפֹּן בְּאַרְזוֹ, מִמַּעַל עַל-הַצִּלְעוֹת אֲשֶׁר עַל-הָעֲמוּדִים, אַרְבָּעִים, וְחֲמִשָּׁה--
חֲמִשָּׁה עֶשֶׂר, הַטּוֹר.)

(Solomon was building his own house for thirteen years, and he finished his entire house. He built the House of the Forest of the Lebanon one hundred cubits long, fifty cubits wide, and thirty cubits high, built on four rows of cedar pillars, with cedar beams on the pillars. It was roofed with cedar on the forty-five rafters, fifteen in each row, which were on the pillars.)

(41)

40. Book of 1 Kings - Chapter 6 - Verses (1 - 3).

41. Book of 1 Kings - Chapter 7 - Verses (1 - 3).

Solomon's Throne

וַיַּעַשׂ הַמֶּלֶךְ כִּסֵּא-שֵׁן, גָּדוֹל; וַיְצַבְהוּ, זָהָב מוֹכָז. יָט שֵׁשׁ מַעְלֹת לַכִּסֵּה,
וְרֹאשׁ-עָגֹל לַכִּסֵּה מֵאַחֲרָיו, וַיָּדֶת מִזָּה וּמִזָּה, אֶל-מְקוֹם הַשְּׁבֵת; וּשְׁנַיִם
אֲרִיּוֹת, עֹמְדִים אֶצְל הַיָּדוֹת.)

*(The king also made a great ivory throne, and overlaid it with the finest gold.
The throne had six steps. The top of the throne was rounded in the back, and
on each side of the seat were arm rests and two lions standing beside the arm
rests, while twelve lions were standing, one on each end of a step, on the six
steps. Nothing like it was ever made in any kingdom.)*

(42)

And with all this power and wealth, Solomon had to marry a appropriate wife but despite all the disputes between Solomon and Egypt and the Egyptians according to the Bible, however Solomon married the daughter of Pharaoh of Egypt and beside Solomon loved strange women.

Here are some important notes:

- Despite all this huge army of chariots and horsemen, we find another verse of the same book indicates that Solomon could not occupy the coastal city of Gazer even that his father-in-law the Pharaoh sent him a few battalions seized the city for him and then gave it to Solomon as a token of friendship for the wedding of his daughter.
- This marriage is weird, especially as we know from the documents of history that the ancient Egyptian royal families were almost expected to marry within the family, as inbreeding was present in virtually every dynasty. Pharaohs were not only wed to their brothers and sisters, but there were also “double-niece” marriages, where a man married a girl whose parents were his own brother and sister. It is believed that the pharaohs did this because of the ancient belief that the god Osiris married his sister Isis to keep their bloodline pure so what about marrying the King of the Israelites!!!

Characteristics of Solomon in the Bible

The Quran has praised Solomon in various verses; perhaps the purpose of this is to refute the slanders of this character while the Old Testament mentioned that Solomon became a disbeliever and start to questioning the pure unification of God and the Old Testament harmed the integrity and piety of Solomon perhaps that's why the Quran confronted through a number of verses to defend this great personality.

Here we refer to some of the Jewish abuse to Solomon in the Bible, specifically in the Old Testament which indicates that Solomon was womanizer and he adored women very much and they claimed that he had seven hundred wives and three hundred coubines:

42. Book of 1 Kings - Chapter 10 - Verses (18 - 20).



וְהַמֶּלֶךְ שָׁלַמָּה, אֶהָב נָשִׁים נְכָרִיּוֹת רַבּוֹת--וְאֶת-בֶּת-פָּרְעָה: מוֹאֲבִיּוֹת עַמֻּנִיּוֹת
אֲדָמִית, יִצְדָּנִית חֲתִית. ב מן-הַגּוֹיִם, אֲשֶׁר אָמַר-יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר
תִּבְאֹו בָהֶם וְהֵם לֹא-יָבֹאוּ בָכֶם, אַךְ יֵטוּ אֶת-לִבָּבְכֶם, אַחֲרֵי אֱלֹהֵיהֶם--בָּהֶם
דָּבַק שָׁלַמָּה, לְאַהֲבָהּ. ג וְהִי-לוֹ נָשִׁים, שָׁרוֹת שִׁבְעַ מֵאוֹת, וּפְלִגְשִׁים, שְׁלֹשׁ
מֵאוֹת; וַיֵּטוּ נַפְשׁוֹ, אֶת-לִבּוֹ.)

(King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, 2from the nations concerning which the Lord had said to the Israelites, 'You shall not enter into marriage with them, neither shall they with you; for they will surely incline your heart to follow their gods;' Solomon clung to these in love. 3Among his wives were seven hundred princesses and three hundred concubines; and his wives turned away his heart.)

(43)



Also the verses of the Old Testament pointed out that Solomon had deviated in the last of his life from the worship of God and worshiped idols because of the intensity of his love for some of his wives he responded to their request and build houses to worship idols that the wives were worshiped:



וְהִי, לַעֲת זָקֵנָה שָׁלַמָּה, נָשִׁיו הָיוּ אֶת-לִבָּבּוֹ, אַחֲרֵי אֱלֹהִים אֲחֵרִים; וְלֹא-
הָיָה לִבָּבוֹ שָׁלֵם עִם-יְהוָה אֱלֹהָיו, כְּלָבָב דָּוִיד אָבִיו. ה וַיֵּלֶךְ שָׁלַמָּה--אַחֲרֵי
עֲשֻׁתָּרֶת, אֱלֹהֵי צִדְנִים; וְאַחֲרֵי מִלְכָּם, שֶׁקֶץ עַמֻּנִים. ו וַיַּעַשׂ שָׁלַמָּה הַרֶע, בְּעֵינֵי
יְהוָה; וְלֹא מָלֵא אַחֲרֵי יְהוָה, כְּדוֹד אָבִיו. { ס } ז אַז יִבְנֶה שָׁלַמָּה בָמָה,
לְכֹמוֹשׁ שֶׁקֶץ מוֹאָב, בָּהָר, אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלָּם; וּלְמֶלֶךְ, שֶׁקֶץ בְּנֵי עַמּוֹן. ח וְכֹן
עָשָׂה, לְכָל-נָשָׁיו הַנְּכָרִיּוֹת, מִקְטִירוֹת וּמִזְבְּחוֹת, לְאֱלֹהֵיהֶן. ט וַיִּתְּאֶנֶף יְהוָה,
בְּשָׁלַמָּה: כִּי-נָטָה לִבָּבוֹ, מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל, הַנִּרְאָה אֵלָיו, פְּעָמִים. י
וַצָּנָה אֵלָיו, עַל-הַדָּבָר הַזֶּה, לְבַלְתִּי-לָקֵת, אַחֲרֵי אֱלֹהִים אֲחֵרִים; וְלֹא שָׁמַר,
אֶת אֲשֶׁר-צִוָּה יְהוָה.)

(For when Solomon was old, his wives turned away his heart after other gods; and his heart was not true to the Lord his God, as was the heart of his father David. For Solomon followed Astarte the goddess of the Sidonians, and Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the Lord, and did not completely follow the Lord, as his father David had done. Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. He did the same for all his foreign wives, who offered incense and sacrificed to their gods. Then the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice, and had commanded him concerning this matter, that he should not follow other gods; but he did not observe what the Lord commanded.)

(44)



43. Book of 1 Kings - Chapter 11 - Verses (1 - 3).

44. Book of 1 Kings - Chapter 11 - Verses (4 - 10).

The Quran addresses the defense of Solomon and denied the charge of blasphemy and idolatry:



(And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah . And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.) ⁽⁴⁵⁾



The Quran also stressed in many verses that the personality of Solomon as king did not distract him from worshipping his God and he was one repeatedly turning back to God.



45. Surrah Al-Baqarah - Verse (102).



Chapter 4

Temple of Solomon



Over the religious texts that talked about the story of a temple built by Solomon in Jerusalem, which is known as “The First Temple”, we face many descriptions and contradictions that cause confusion to its reader or its researcher too that is why this chapter will take up the temple subject starting from the Books of the Old Testament then the other texts including (Dead Sea Scrolls especially “The Temple Scroll” - The Book of Tobit - The Gospel - The Quran) and identify its contradictions about the Temple based on that the scientific history, which derives its credibility from facts and clear evidence.

This chapter will discuss that through three major topics:

- **First:** Defining and describing the Temple according to the biblical narratives.
- **Second:** The building specifications of the Temple.
- **Third:** The location of the Temple.

Definition and description of the Temple according to the Biblical narratives

The previous chapter discussed that when David wanted to build a temple God prevented him from building because David’s hands are stained with blood and he is

adultery and God was angry with David because he despised the word of God (as in Book of 2 Samuel - Chapter 12 - Verses 7 to 9) and besides that David decided by himself to build a Temple but God told David through Nathan:

(לְךָ וְאֶמְרָתְךָ אֶל-עַבְדִּי אֶל-דָּוִד, {ס} כֹּה אָמַר יְהוָה: הֲאֵתָה תִּבְנֶה-לִּי בַּיִת, לְשִׁבְתִּי. וְכִי לֹא יֹשְׁבִתִּי, בְּבַיִת, לְמִיּוֹם הָעֲלֵתִי אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם, וְעַד הַיּוֹם הַזֶּה; וְאָהֳנָה, מִתְחִלָּה, בְּאַהֲלִי, וּבְמִשְׁכָּן. בְּכָל אֲשֶׁר-הִתְהַלַּכְתִּי, בְּכָל-בְּנֵי יִשְׂרָאֵל, הֲדָבַר דִּבַּרְתִּי אֶת-אֶחָד שְׂבָטֵי יִשְׂרָאֵל, אֲשֶׁר צִוִּיתִי לַרְעוּת אֶת-עַמִּי אֶת-יִשְׂרָאֵל לֵאמֹר: לָמָּה לֹא-בָנִיתָם לִי, בַּיִת אֲרָזִים.)

(Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, 'Why have you not built me a house of cedar?')* (1)

So God refused to have a house as God has been moving about in a tent and a tabernacle. After all, David did not begin the process of construction, although he worked to provide everything to build and before his death he called his son Solomon and commanded him to build a house for the Lord God of Israel:

(ב וַיֹּאמֶר דָּוִיד--לְכָנוֹס אֶת-הַגֵּרִים, אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל; וַיַּעֲמֵד חֲצָבִים, לַחֲצוֹב אֲבָנֵי גִזִּית, לִבְנוֹת, בַּיִת הָאֱלֹהִים. ג וַיִּבְרָזֶל לָרֹב לְמַסְמָרִים לְדִלְתוֹת הַשְּׁעָרִים, וְלִמְחַבְרוֹת--הַכֵּין דָּוִיד; וַיַּחֲשֵׁת לָרֹב, אֵין מִשְׁקָל. ד וַעֲצֵי אֲרָזִים, לְאֵין מִסְפָּר: כִּי-הִבִּיאוּ הַצִּידִּנִּים וְהַצִּרִּים עֲצֵי אֲרָזִים, לָרֹב--לְדָוִיד. {פ} ה וַיֹּאמֶר דָּוִיד, שְׁלֹמֹה בְנִי נַעַר וְרוֹךְ, וְהִפִּצֵּת לִבְנוֹת לַיהוָה לְהַגְדִּיל לְמַעַלְה לְשֵׁם וּלְתִפְאֶרֶת לְכָל-הָאֲרָצוֹת, אֲכִינָה נָא לוֹ; וַיָּכֹן דָּוִיד לָרֹב, לְפָנֵי מוֹתוֹ. ו וַיִּקְרָא, לְשְׁלֹמֹה בְּנוֹ; וַיְצַוְהוּ לִבְנוֹת בַּיִת, לַיהוָה אֱלֹהֵי יִשְׂרָאֵל. {ס} ז וַיֹּאמֶר דָּוִיד, לְשְׁלֹמֹה: בְּנוּ (בְּנִי)--אֲנִי הָיָה עִם-לְבָבִי, לִבְנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי.)

(David gave orders to gather together the aliens who were residing in the land of Israel, and he set stonemasons to prepare dressed stones for building the house of God. David also provided great stores of iron for nails for the doors of the gates and for clamps, as well as bronze in quantities beyond weighing, and cedar logs without number—for the Sidonians and Tyrians brought great quantities of cedar to David. For David said, 'My son Solomon is young and inexperienced, and the house that is to be built for the Lord must be exceedingly magnificent, famous and glorified throughout all lands; I will therefore make preparation for it.' So David provided materials in great quantity before his death. Then he called for his son Solomon and charged him to build a house for the Lord, the God of Israel. David said to Solomon, 'My son, I had planned to build a house to the name of the Lord my God.) (2)

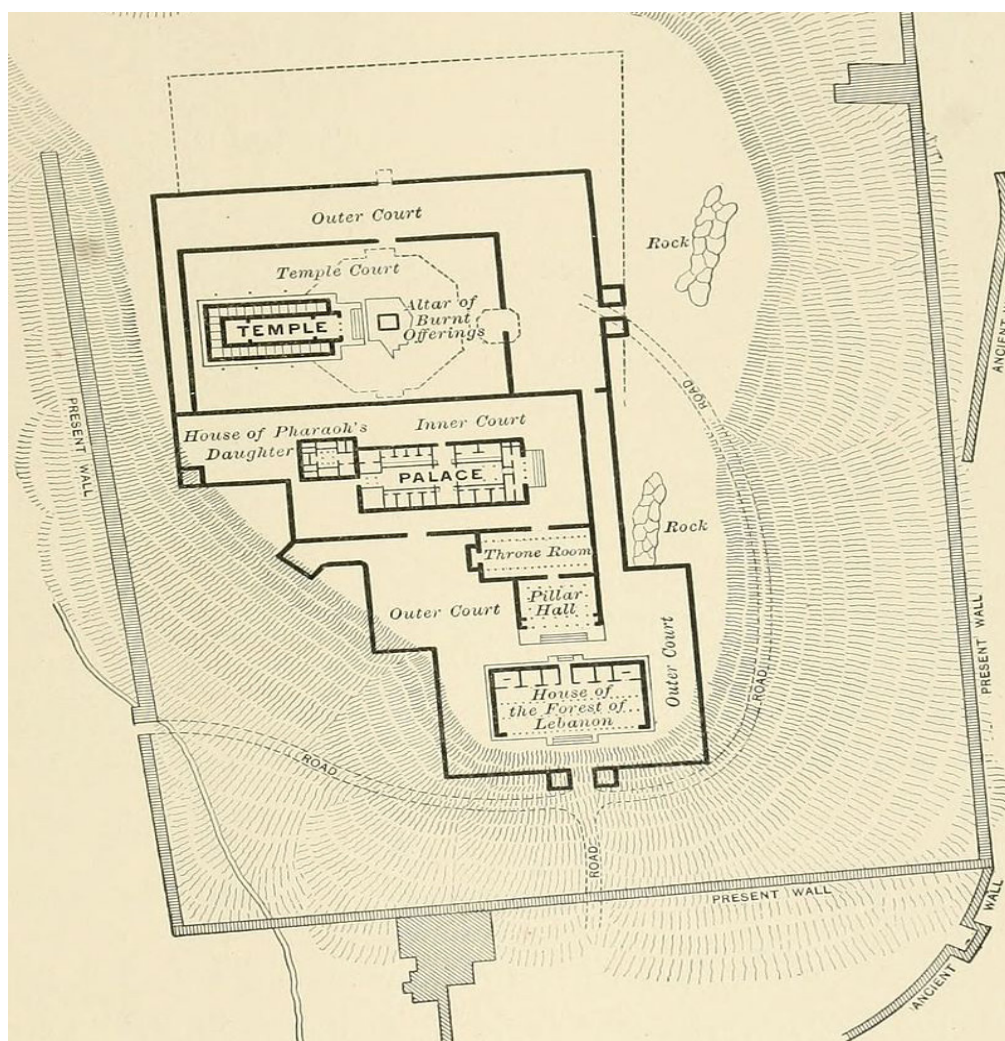
1. Book of 2 Samuel - Chapter 7 - Verses (5-7).

2. Book of 1 Chronicles - Chapter 22 - Verses (2-7).

So it was Solomon, the successor of David is the one who built the house of the Lord as God said:

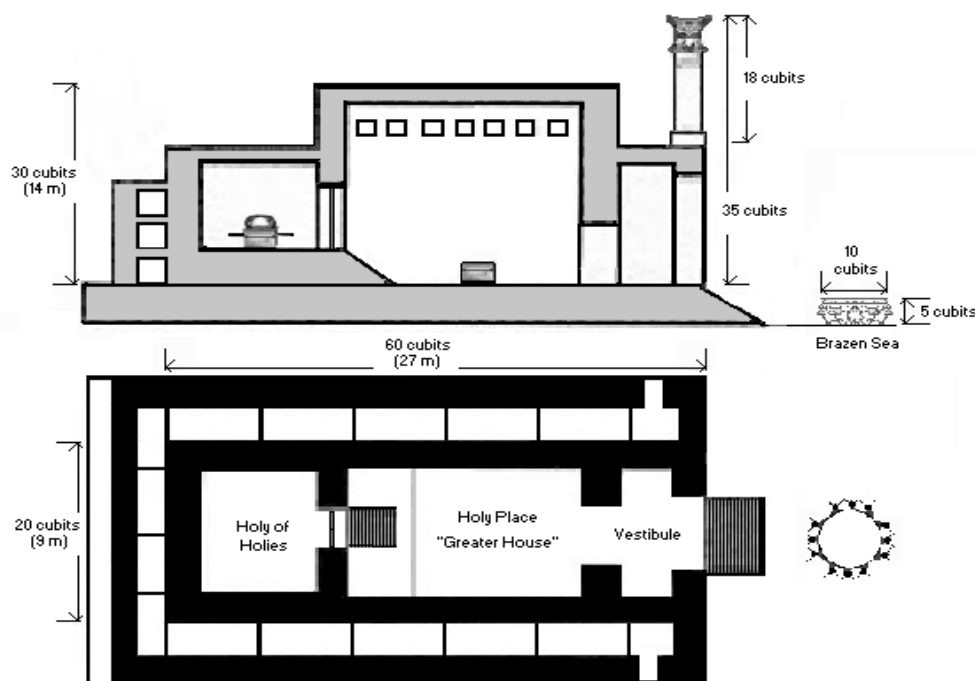
“
 (הוא יבנה בית, לשמי ; וכננתי את-כסא ממלכתו, עד-עולם.)
(He shall build a house for my name, and I will establish the throne of his kingdom for ever.)
 ”
 (3)

The biblical narratives state that the temple was built by Solomon in the period 960-953 B.C. and it lasted for 410 years. Solomon built it on the Mount of Moriah which is known by the Jews as the Temple Mount and on it, there are the Al-Aqsa Mosque and the Dome of the Rock.



Plan of Solomon's Temple published 1905 based on biblical narratives as the only source of information on the First Temple is the Tanakh

3. Book of 2 Samuel - Chapter 7 - Verse (13).



Plan of Solomon's Temple with measurements based on biblical narratives

The scribes who wrote the books of the Bible described in full detail and talk about his beauty, his greatness and his magnificence.

The number of workers employed in the construction was thirty thousand, who were assigned to cut the cedar wood in Lebanon and bring it to the work site, and seventy thousand carrying the load, and eighty thousand cut in the mountain, all under the presidency of three thousand and three hundred men.

The work took seven years and the building included lobbies, corridors and balconies, and the height was thirty cubits.

The house was built with carved stones and cedar wood brought from Lebanon, and entered in its construction of copper and its walls covered with gold plates, and also the joints of the doors were made of gold and also the altar was made of pure gold and the table in front the house and all the utensils of the house.

When Solomon finished construction, he spoke to the audience who invited to the house:

יב אָז, אָמַר שְׁלֹמֹה: יְהוָה אָמַר, לְשֹׁכֵן בְּעֶרְפֶּל. יג בָּנָה בְּנִינִי בֵּית זָבֹל, לָךְ--
מִכּוֹן לְשִׁבְתְּךָ, עוֹלָמִים.)

(Then Solomon said: The Lord has said that he would dwell in thick darkness.

I have built you an exalted house, a place for you to dwell in for ever)

(4)

4. Book of 1 Kings - Chapter 8 - Verses (12-13).

(סב וְהִמָּלֵךְ, וְכָל-יִשְׂרָאֵל עִמּוֹ, זָבָחִים זָבַח, לִפְנֵי יְהוָה. סג וַיִּזְבַּח שְׁלָמָה, אֶת זָבַח הַשְּׁלָמִים אֲשֶׁר זָבַח לַיהוָה, בְּקֹר עֶשְׂרִים וּשְׁנַיִם אֶלֶף, וְצֹאן מֵאָה וָעֶשְׂרִים אֶלֶף; וַיִּחְנֹכוּ אֶת-בֵּית יְהוָה, הַמִּלָּךְ וְכָל-בְּנֵי יִשְׂרָאֵל.)
(Then the king, and all Israel with him, offered sacrifice before the Lord. Solomon offered as sacrifices of well-being to the Lord twenty-two thousand oxen and one hundred and twenty thousand sheep. So the king and all the people of Israel dedicated the house of the Lord.)

(5)

It should be noted that the Lord did not specify the place of building the temple, but the choice was Solomon, which denies the status of holiness from this temple and the temple acquired the holiness by the existence of the Ark of the Covenant.

The contents of the Ark of the Covenant were in the Book of Exodus to Moses:

וַעֲשׂוּ אֹרֹן, עֲצֵי שִׁטִּים: אֲמֹתַיִם וָחֹצִי אֶרְכּוֹ, וְאֲמָה וָחֹצִי רָחְבּוֹ, וְאֲמָה וָחֹצִי קִמְתּוֹ. וְצִפִּיתְ אֹתוֹ זָהָב טָהוֹר, מִבֵּית וּמְחוּץ תְּצַפֵּנוּ; וַעֲשִׂיתְ עָלָיו זָר זָהָב, סָבִיב. וְצִקֶּתָ לוֹ, אַרְבַּע טַבַּעֲתֵי זָהָב, וְנִתְּתָהּ, עַל אַרְבַּע פְּעֻמֹּתָיו; וּשְׁתִּי טַבַּעַת, עַל-צִלְעוֹ הָאֶחָת, וּשְׁתִּי טַבַּעַת, עַל-צִלְעוֹ הַשֵּׁנִית. וַעֲשִׂיתְ בְּדִי, עֲצֵי שִׁטִּים; וְצִפִּיתְ אֹתָם, זָהָב. וְהִבֵּאתָ אֶת-הַבָּדִים בְּטַבַּעַת, עַל צִלְעַת הָאֹרֹן, לְשֵׂאת אֶת-הָאֹרֹן, בָּהֶם. בְּטַבַּעַת, הָאֹרֹן, יִהְיוּ, הַבָּדִים: לֹא יָסְרוּ, מִמֶּנּוּ. וְנִתְּתָ, אֶל-הָאֹרֹן--אֶת, הָעֵדֻת, אֲשֶׁר אֲתֹן, אֵלֶיךָ. וַעֲשִׂיתְ כִּפְרֹת, זָהָב טָהוֹר: אֲמֹתַיִם וָחֹצִי אֶרְכָּהּ, וְאֲמָה וָחֹצִי רָחְבָּהּ. וַעֲשִׂיתְ שְׁנַיִם כְּרָבִים, זָהָב; מִקָּשָׁה תַעֲשֶׂה אֹתָם, מִשְׁנֵי קְצוֹת הַכִּפְרֹת. וַעֲשֶׂה כְרוֹב אֶחָד מִקָּצָה, מְזָה, וּכְרוֹב-אֶחָד מִקָּצָה, מְזָה; מִן-הַכִּפְרֹת תַעֲשֶׂה אֶת-הַכְּרָבִים, עַל-שְׁנֵי קְצוֹתָיו. וְהָיוּ הַכְּרָבִים פְּרָשֵׁי כְנָפַיִם לְמַעַלָּה, סֹכְכִים בְּכַנְפֵיהֶם עַל-הַכִּפְרֹת, וּפְגִיחֵם, אִישׁ אֶל-אָחִיו; אֶל-הַכִּפְרֹת--יִהְיוּ, פְּנֵי הַכְּרָבִים. וְנִתְּתָ אֶת-הַכִּפְרֹת עַל-הָאֹרֹן, מִלְּמַעַלָּה; וְאֶל-הָאֹרֹן--תִּתֵּן אֶת-הָעֵדֻת, אֲשֶׁר אֲתֹן אֵלֶיךָ. וְנוֹעַדְתִּי לָךְ, שָׁם, וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכִּפְרֹת מִבֵּין שְׁנֵי הַכְּרָבִים, אֲשֶׁר עַל-אֹרֹן הָעֵדֻת--אֶת כָּל-אֲשֶׁר אֲצַוְהָ אוֹתְךָ, אֶל-בְּנֵי יִשְׂרָאֵל.)

(Then you shall make a mercy-seat of pure gold; two cubits and a half shall be its length, and a cubit and a half its width. You shall make two cherubim of gold; you shall make them of hammered work, at the two ends of the mercy-seat. Make one cherub at one end, and one cherub at the other; of one piece with the mercy-seat you shall make the cherubim at its two ends. The cherubim shall spread out their wings above, overshadowing the mercy-seat with their wings. They shall face each other; the faces of the cherubim shall be turned towards the mercy-seat. You shall put the mercy-seat on the top of the ark; and in the ark you shall put the covenant that I shall give you. There I will meet you, and from above the mercy-seat, from between the two cherubim that are on the Ark of the Covenant, I will deliver to you all my commands for the Israelites.)

(6)

5. Book of 1 Kings - Chapter 8 - Verses (62-63).

6. Book of Exodus - Chapter 25 - Verses (10-22).

After the division of the kingdom of Solomon, the temple of Solomon lost its prestige because Jeroboam built two temples in the kingdom of the north to distract the citizens of his kingdom from the Temple of Jerusalem⁽⁷⁾.

Then the temple was destroyed by Nebuchadnezzar in 586 BC, who sent his captain of the bodyguard, Nebuzaradan, to Jerusalem:

וּבַחֹדֶשׁ הַחֲמִישִׁי, בְּשִׁבְעָה לַחֹדֶשׁ--הִיא שְׁנַת תְּשַׁע-עָשָׂרָה שָׁנָה, לְמֶלֶךְ
נְבֻכַדְנֶאצַּר מֶלֶךְ-בָּבֶל: בָּא נְבוּזַרְאֲדָן רַב-טַבָּחִים, עֶבֶד מֶלֶךְ-בָּבֶל--יְרוּשָׁלַם.
ט וַיִּשְׂרֹף אֶת-בֵּית-יְהוָה, וְאֶת-בֵּית הַמֶּלֶךְ; וְאֶת כָּל-בְּתֵי יְרוּשָׁלַם וְאֶת-כָּל-
בֵּית גָּדוֹל, שָׂרָף בָּאֵשׁ. י וְאֶת-חֹמֹת יְרוּשָׁלַם, סָבִיב--נָתַצוּ כָל-חֵיל כַּשְׂדִּים,
אֲשֶׁר רַב-טַבָּחִים. יא וְאֶת יְתֵר הָעָם הַנִּשְׁאָרִים בְּעִיר, וְאֶת-הַנְּפִלִים אֲשֶׁר
נָפְלוּ עַל-הַמֶּלֶךְ בָּבֶל, וְאֶת יְתֵר הַהֶמְוֹן--הַגָּלָה, נְבוּזַרְאֲדָן רַב-טַבָּחִים.)

(In the fifth month, on the seventh day of the month—which was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. He burned the house of the Lord, the king's house, and all the houses of Jerusalem; every great house he burned down. All the army of the Chaldeans who were with the captain of the guard broke down the walls around Jerusalem. Nebuzaradan the captain of the guard carried into exile the rest of the people who were left in the city and the deserters who had defected to the king of Babylon—all the rest of the population.)

(8)

After the conquest of Babylon by Cyrus the Great, he allowed the Jews to return to Jerusalem and they were allowed to take their vessels which Nebuchadnezzar had taken and they were allowed to rebuild the temple. The temple was rebuilt by Zerubbabel (The head of the tribe of Judah during the time of the return from the Babylon exile) from 520 to 515 BC.

ב) בָּאדָן קָמוּ זְרֻבָּבֶל בֶּר-שְׁאֵלְתִיאל, וַיִּשׁוּעַ בֶּר-יֹזָאדָק, וְשָׂרִי לְמִבְנֵא, בֵּית
אֱלֹהִים דִּי בִירוּשָׁלַם; וַעֲמָהוֹן בְּנִימָא דִי-אַלְהָא, מְסַעְדִּין לְהוֹן.)

(Then Zerubbabel son of Shealtiel and Jeshua son of Jozadak set out to rebuild the house of God in Jerusalem; and with them were the prophets of God, helping them.)

(9)

This second temple was demolished by the Roman military commander Titus in 70 AD who destroyed Jerusalem and it was sacked and much of the population killed or dispersed. Josephus claims that 1,100,000 people were killed during the siege, of which majorities were Jewish.

7. Full details about these events are in the Book of 1 Kings - Chapter 11.

8. Book of 2 Kings - Chapter 25 - Verses (8-11).

9. Book of Ezra - Chapter 4 - Verse (2).

Contradictions in defining and describing the temple in the Holy Bible

First: The Lord commands an altar of earth not made of raw materials

Now we see in all perceptions of the Jews about the first temple, we will find that the altar made of refined stones i.e. carved stones and even “Benjamin Mazar”⁽¹⁰⁾ who relied on the book of “Josephus Flavius”⁽¹¹⁾ that the altar was built with carved stone.

But this is the opposite of what the Lord directly ordered Moses in the Book of Exodus:

וְעָשִׂהָ לִי, וְזָבַחְתָּ עָלָיו אֶת-עֹלֹתֶיךָ וְאֶת-שְׁלָמֶיךָ, אֶת-
צֹאנְךָ וְאֶת-בְּקָרְךָ; בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכִּיר אֶת-שְׁמִי, אֲבוֹא אֵלֶיךָ
וּבֵרַכְתִּיךָ. כֹּא וְאִם-מִזְבֵּחַ אֲבָנִים תַּעֲשֶׂה-לִּי, לֹא-תִבְנֶה אֹתוֹן גָּזִית: כִּי
חָרַבְתָּ הַנִּפְתָּ עָלָיָהּ, וַתַּחֲלֶלְהָ. כִּב וְלֹא-תַעֲלֶה בָמַעְלֶת, עַל-מִזְבְּחִי: אֲשֶׁר
לֹא-תִגָּלֶה עֲרוֹנְתִּי, עָלָיו.)

*(An altar of earth thou shalt make unto Me, and shalt sacrifice thereon
thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen;
in every place where I cause My name to be mentioned I will come unto
thee and bless thee. And if thou make Me an altar of stone, thou shalt
not build it of hewn stones; for if thou lift up thy tool upon it, thou hast
profaned it. Neither shalt thou go up by steps unto Mine altar, that thy
nakedness be not uncovered thereon.)*

(12)

Second: It should be a movable altar to be in all places where the Lord is worshiped

This is one of the most mysterious things that cause confusion to the reader or the researcher.

If the Lord himself ordered in more than one book of Torah that the altar should be moveable to mention in it the name of the Lord...

Why did the Jews ignore this direct divine order in the books of Old Testament

10. Benjamin Mazar, a prominent historian and archeologist who pioneered a synthesis of biblical research with historical geography in Israel, died on Friday in Jerusalem. He was 89. A scholar of Jewish history in the biblical period and a former president of the Hebrew University, Professor Mazar was best known in Israel for directing large-scale excavations along the ancient western and southern walls of the area known to Jews as the Temple Mount in the Old City of Jerusalem.

11. Titus Flavius Josephus, original name Joseph Ben Matthias (born 37/38 AD, Jerusalem—died 100 AD, Rome), Jewish priest, scholar, and historian who wrote valuable works on the Jewish revolt of 66–70 and on earlier Jewish history. His major books are History of the Jewish War (75–79), The Antiquities of the Jews (93), and Against Apion. Flavius Josephus was born of an aristocratic priestly family in Jerusalem. According to his own account, he was a precocious youth who by the age of 14 was consulted by high priests in matters of Jewish law. At age 16 he undertook a three-year sojourn in the wilderness with the hermit Bannus, a member of one of the ascetic Jewish sects that flourished in Judaea around the time of Christ.

Returning to Jerusalem, he joined the Pharisees—a fact of crucial importance in understanding his later collaboration with the Romans. The Pharisees, despite the unflattering portrayal of them in the New Testament, were for the most part intensely religious Jews and adhered to a strict though nonliteral observance of the Torah. Politically, however, the Pharisees had no sympathy with the intense Jewish nationalism of such sects as the military patriotic Zealots and were willing to submit to Roman rule if only the Jews could maintain their religious independence.

In 64 AD Josephus was sent on an embassy to Rome to secure the release of a number of Jewish priests of his acquaintance who were held prisoners in the capital. There, he was introduced to Poppaea Sabina, Emperor Nero's second wife, whose generous favour enabled him to complete his mission successfully. During his visit, Josephus was deeply impressed with Rome's culture and sophistication—and especially its military might.

12. Book of Exodus – Chapter 20 - Verses (20-21).

and built only one altar in a fixed place and the altar was made of stones and gold even though the Lord has requested an altar made with earth?

Why did they break the orders of the Lord and built his altar in only one fixed place in the city of Jerusalem?

There is another contradiction in the Book of 1 Chronicles, where we find the following:

“

א וַיֹּאמֶר דָּוִיד--זֶה הוּא, בֵּית יְהוָה הָאֱלֹהִים; וְזֶה-מִזְבֵּחַ לְעֹלָה, לְיִשְׂרָאֵל. ב
וַיֹּאמֶר דָּוִיד--לְכָנוֹס אֶת-הַגֵּרִים, אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל; וַיַּעֲמֵד חֲצָבִים, לְחִצּוֹב
אֲבָנֵי גָזִית, לִבְנוֹת, בֵּית הָאֱלֹהִים. ג וַיְבַרֵּךְ לְרֹב לְמִסְמָרִים לְדֹלְתוֹת הַשְּׁעָרִים,
וְלַמַּחְבְּרוֹת--הַכֵּין דָּוִיד; וַיִּנְחֹשֶׁת לְרֹב, אֵין מִשְׁקָל. ד וַעֲצֵי אֲרָזִים, לְאֵין מִסְפָּר:
כִּי-הִבְיָאוּ הַצִּידָנִים וְהַצָּרִים עֲצֵי אֲרָזִים, לְרֹב--לְדָוִיד.)

(Then David said, 'Here shall be the house of the Lord God and here the altar of burnt-offering for Israel.' David gave orders to gather together the aliens who were residing in the land of Israel, and he set stonecutters to prepare dressed stones for building the house of God. David also provided great stores of iron for nails for the doors of the gates and for clamps, as well as bronze in quantities beyond weighing, and cedar logs without number—for the Sidonians and Tyrians brought great quantities of cedar to David.)

(13)

”

The strange thing here in the previous verses of the Book of 1 Chronicles that the house of the Lord was built of cedar wood but the Old Testament books return and contradict themselves in the Book of 2 Chronicles as follow:

“

וַיָּאֵת הַבַּיִת הַגָּדוֹל, חֹפֶה עֵץ בְּרוֹשִׁים, וַיְחַפְּהוּ, זָהָב טוֹב; וַיַּעַל עָלָיו
תַּמְרִים, וַשִּׁשְׁרֵת.)

(The nave he lined with cypress, covered it with fine gold, and made palms and chains on it.)

(14)

”

Third: Building description of the Temple and its contradictions

There are clear contradictions about building description of the Temple in the Old Testament such as:

1. The discrepancy in the number of supervisors on the workers:

This contradiction appears in the following verses as it is mentioned in the Book of 1 Kings:

13. Book of 1 Chronicles - Chapter 22 - Verses (1-4).

14. Book of 2 Chronicles - Chapter 3 - Verses (5).



כט וַיְהִי לְשִׁלְמֹה שְׁבָעִים אֶלֶף, נִשָּׂא סִבָּל; וּשְׁמֹנִים אֶלֶף, חִצָּב בָּהֶר. לְבַד
מִשְׁרֵי הַנֹּצְבִים לְשִׁלְמֹה, אֲשֶׁר עַל-הַמְּלָאכָה, שְׁלֹשֶׁת אֲלָפִים, וּשְׁלֹשׁ מֵאוֹת-
הָרָדִים בָּעֵם, הָעֹשִׂים בְּמִלָּאכָה.)

*(And Solomon had threescore and ten thousand⁽¹⁾ that bore burdens, and
fourscore thousand⁽²⁾ that were bawlers in the mountains; besides Solomon's
chief officers that were over the work, three thousand and three hundred,
who bore rule over the people that wrought in the work.)*

1. Threescore: being three times twenty; Sixty. This means "threescore and ten thousand" = Seventy.

2. Fourscore: being four times twenty; Eighty.

(15)



And it is mentioned in the Book of 2 Chronicles:



א) וַיִּסְפֹּר שְׁלֹמֹה שְׁבָעִים אֶלֶף, אִישׁ סִבָּל, וּשְׁמֹנִים אֶלֶף אִישׁ, חִצָּב בָּהֶר;
וּמִנְצָחִים עֲלֵיהֶם, שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת.)

*(And Solomon counted out threescore and ten thousand men to bear burdens,
and fourscore thousand men that were bawlers in the mountains, and three
thousand and six hundred to oversee them.)*

(16)



And again it is mentioned in the Book of 2 Chronicles:



טז) וַיִּסְפֹּר שְׁלֹמֹה, כָּל-הָאֲנָשִׁים הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל, אַחֲרֵי הַסָּפָר,
אֲשֶׁר סָפַר דָּוִיד אָבִיו; וַיִּמְצְאוּ, מֵאָה וְחֲמִשִּׁים אֶלֶף, וּשְׁלֹשֶׁת אֲלָפִים, וְשֵׁשׁ
מֵאוֹת. יז וַיַּעַשׂ מֵהֶם שְׁבָעִים אֶלֶף, סִבָּל, וּשְׁמֹנִים אֶלֶף, חִצָּב בָּהֶר; וּשְׁלֹשֶׁת
אֲלָפִים וְשֵׁשׁ מֵאוֹת, מִנְצָחִים לְהַעֲבִיד אֶת-הָעָם.)

*(And Solomon numbered all the strangers that were in the land of Israel,
after the numbering wherewith David his father had numbered them; and they
were found a hundred and fifty thousand and three thousand and six hundred.
And he set threescore and ten thousand of them to bear burdens, and fourscore
thousand to be bawlers in the mountains, and three thousand and six hundred
overseers to set the people at work.)*

(17)



Through the previous biblical verses, it is clear that the first text of the Book of 1 Kings determines the number of supervisors on the workers is three thousand and three hundred (3300), and the other two texts of the Book of 2 Chronicles determine the number is three thousand and six hundred (3600), which means that the difference between them is 300 supervisors.

15. Book of 1 Kings - Chapter 5 – In Hebrew they are Verses (29-30) but in English they are Verses (15-16).

16. Book of 2 Chronicles – Chapter 2 – Verse (1).

17. Book of 2 Chronicles – Chapter 2 – In Hebrew they are Verses (16-17) but in English they are Verses (17-18).

2. The contradiction in the dimensions of the temple:

The detailed measurements (length, width, height) of the Temple are mentioned in the biblical texts as in the Book of 1 Kings:

א ויהי בשמונים שנה וארבע מאות שנה לצאת בני-ישראל מארץ-מצרים בשנה הרביעית בחדש זו, הוא החדש השני, למלך שלמה, על-ישראל; ויבן הבית, ליהוה. ב והבית, אשר בנה המלך שלמה ליהוה-ששים-אמה ארכו, ועשרים רחבו; ושלשים אמה, קומתו. ג והאולם, על-פני היכל הבית--עשרים אמה ארכו, על-פני רחב הבית; עשר באמה רחבו, על-פני הבית.

(And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the LORD. And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.) (18)

And in the Book of 2 Chronicles:

א ויחל שלמה, לבנות את-בית-יהוה בירושלם, בהר המוריה, אשר נראה לדוד אביו--אשר הכין במקום דוד, בגרן ארנו היבوسی. ב ויחל לבנות בחדש השני, בשנת ארבע, למלכותו. ג ואלה הוסד שלמה, לבנות את-בית האלהים: הארץ אמות במדה הראשונה, אמות ששים, ורחב, אמות עשרים. ד והאולם אשר על-פני הארץ על-פני רחב-הבית, אמות עשרים, והגבה, מאה ועשרים; ויצפחו מפנימה, זהב טהור.

(Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where [the LORD] appeared unto David his father; for which provision had been made in the Place of David, in the threshing-floor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of the house of God. The length by cubits after the ancient measure was threescore cubits, and the breadth twenty cubits. And the porch that was before [the house], the length of it, according to the breadth of the house, was twenty cubits, and the height a hundred and twenty; and he overlaid it within with pure gold.) (19)

The first biblical text of the Book of 1 Kings determined the length of the temple by **sixty cubits** and its width by **twenty cubits** and its height by **thirty cubits** and also

18. Book of 1 Kings – Chapter 6 – Verses (1-3).

19. Book of 2 Chronicles – Chapter 3 – Verses (1-4).

showed that the temple is preceded by a porch with length **twenty cubits** and width **ten cubits** but it did not mention its height.

The second biblical text of the Book of 2 Chronicles determined also the length of the temple by **sixty cubits** and its width by **twenty cubits** as stated in the first biblical text but it did not mention the height of the temple and it determined the porch dimensions that its length is **twenty cubits** and did not mention its width but here mention the height is **one hundred and twenty cubits**.

Note: In King James Version of the English Holy Bible, the Verse 4 mentions that the height of the porch is hundred and twenty cubits which is equal to the number mentioned in the Hebrew Bible that is why it is used in references but in New International Version of the English Bible the Verse 4 mentions that the height of the porch is twenty cubits.

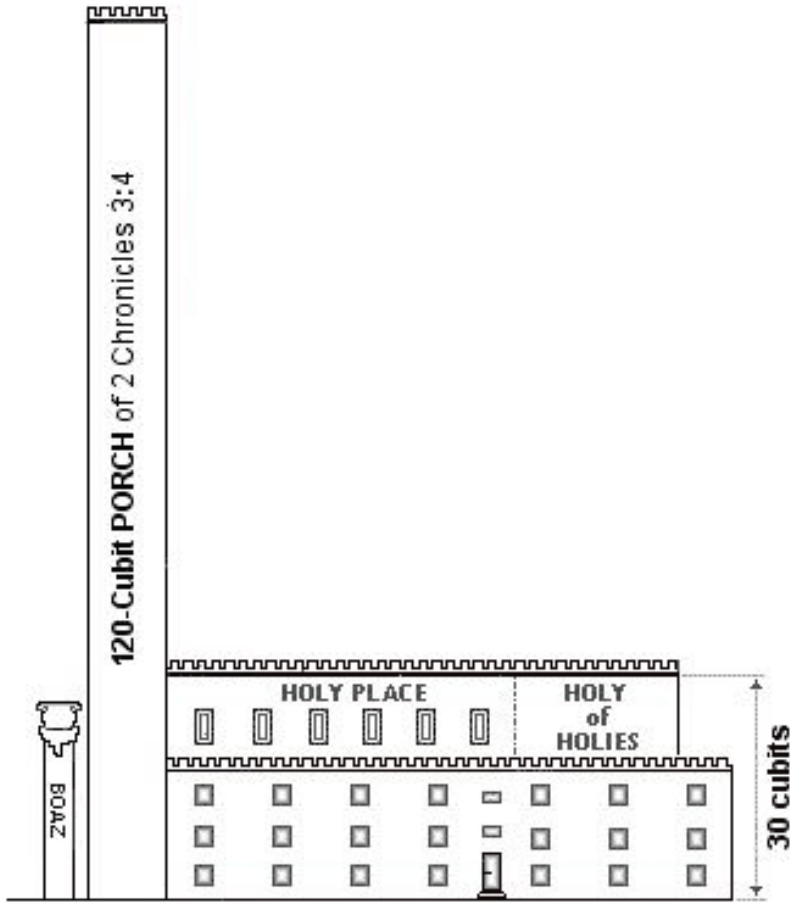
By combining what is stated in the previous two biblical texts, it became clear the whole dimensions of the temple and the porch as follow:

1. The length of the temple is 60 cubits and the width is 20 cubits and the height is 30 cubits.
2. The length of the porch is 20 cubits equal to the width of the temple and the width is 10 cubits and the height of 120 cubits.

What is striking here that the height of the temple is 30 cubits which is 15 meters and the height of the porch is 120 cubits which is 60 meters what is representing a clear architecturally and geometrically contradiction because the porch which is considered the entrance of the temple its height can't be greater four times than the height of the temple itself what is compatible with the common designs of all archaeological and historical buildings.

This unjustified contradiction between the height of the porch and the height of the temple made one of the Western Jewish researchers, "Tony Badillo" said:

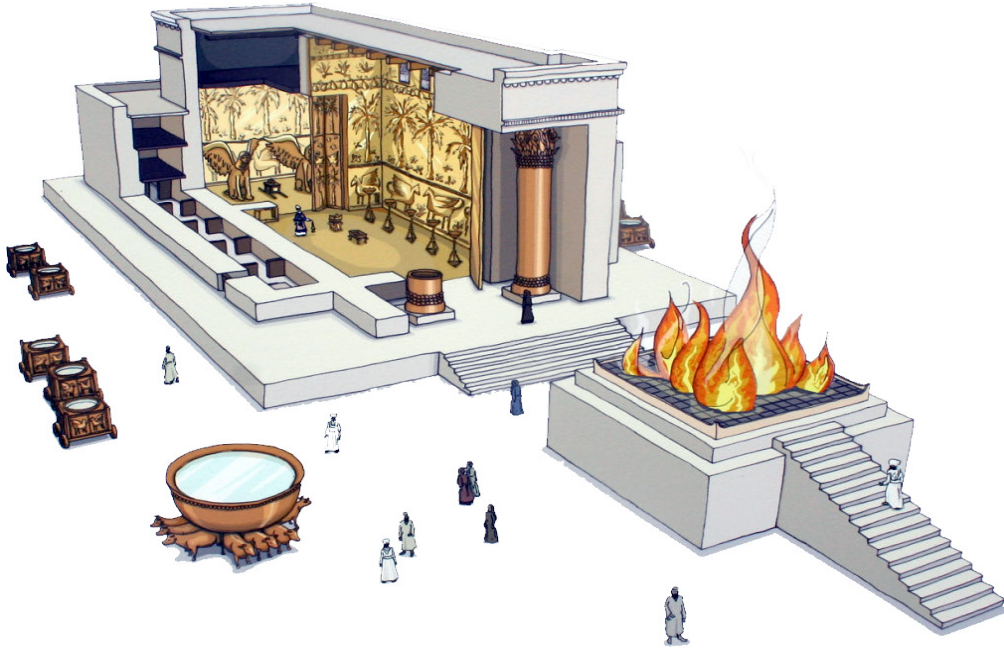
“The drawing below: This shows what Solomon’s Temple would look like with a building height of 30 cubits (1 Kings 6:2) and a porch of 120 (2 Chronicles 3:4). Not very appealing. No ancient or modern architect would want to lay claim to this miscreation, the porch is 90 cubits higher than the 30 cubit main structure ($30 + 90 = 120$).”



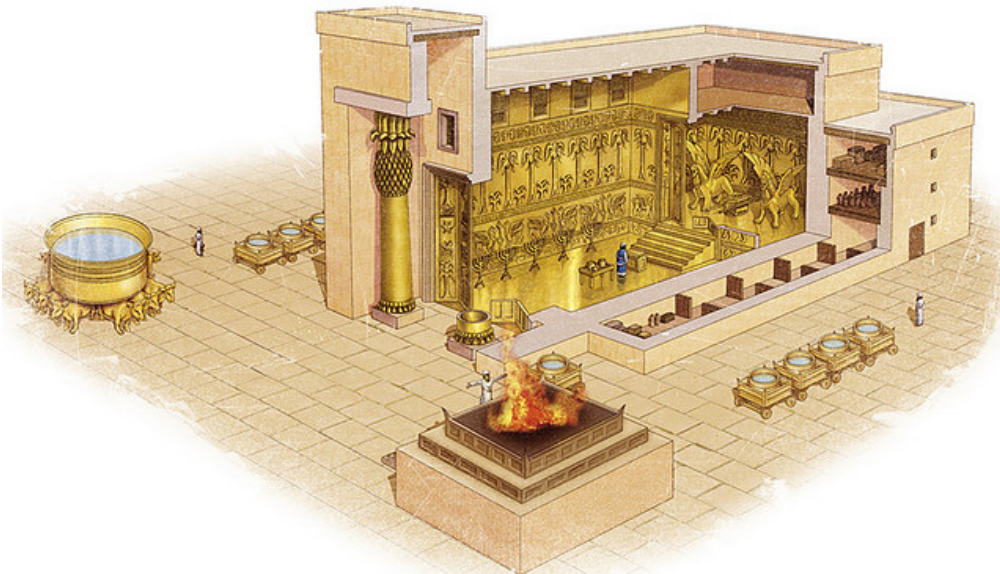
That's why "Tony Badillo" had to resort to anomalous explanations to justify this contradiction so he claimed these contradictory measurements had sexual symbols and he said that the porch with its huge height symbolizes male sexual organs as follow:

"The 120 cubit porch is the male genital organ, symbolizing Jacob fathering national Israel, and its entrance – likely without doors – is the woman's vaginal opening, because Temple Man's genitalia is androgynous, depicting both genders."

As a result of this clear geometrically contradiction of geometry and returning to the architectural drawings of the temple according to the description of the Bible prepared by the Israeli archaeologists and architects by themselves, there is a clear contradiction in their drawings as some of them drew the porch that precedes the temple with height equal to or lower than the height of the temple itself, as reported in the Book of 1 Kings.



Few of them drew the porch much higher than the Temple as reported in the Book of 2 Chronicles. All these contradiction in the drawings of the temple are a result of the unreasonable height of the porch compared to the height of the temple itself.



The first biblical text of the Book of 1 Kings determines the height of the temple by thirty cubits while the second biblical text of the Book of 2 Chronicles determines the height of the porch by one hundred and twenty cubits. **So which height should we follow??**

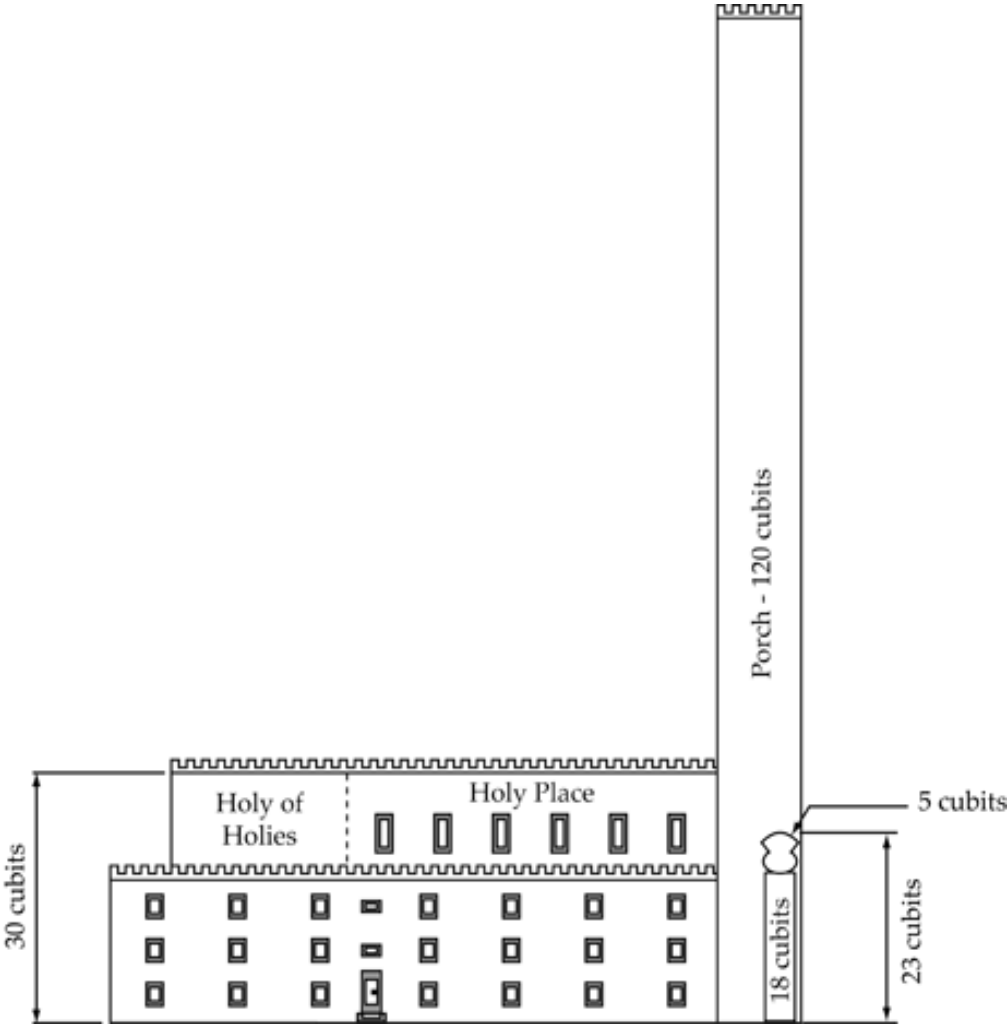
3. The contradiction in the height of the two columns in front of the porch of the temple:

According to some biblical texts, two columns of copper were placed in front of the temple's porch, one named "Yakin" and the other "Boaz". The height of the two columns appears in the following verses as it is mentioned the Book of 1 Kings:

טו וַיַּצַּר אֶת-שְׁנֵי הָעַמֻּדִים, נְחֹשֶׁת: שְׁמֹנֶה עֶשְׂרֵה אַמָּה, קוֹמַת הָעַמֻּד הָאֶחָד, וְחוּט שְׁתֵּים-עֶשְׂרֵה אַמָּה, יָסַב אֶת-הָעַמֻּד הַשֵּׁנִי. טז וַיִּשְׁתִּי כְתֹרֶת עֹשֶׂה, לְתֵת עַל-רֹאשֵׁי הָעַמֻּדִים--מִצֵּק נְחֹשֶׁת: חֲמִשׁ אַמּוֹת, קוֹמַת הַכְּתֹרֶת הָאֶחָת, וְחֲמִשׁ אַמּוֹת, קוֹמַת הַכְּתֹרֶת הַשֵּׁנִית. יז שְׂבָכִים מַעֲשֶׂה שְׂבָכָה, גְּדָלִים מַעֲשֶׂה שְׂרָשֻׁרוֹת, לַכְּתֹרֶת, אֲשֶׁר עַל-רֹאשׁ הָעַמֻּדִים--שְׂבָעָה לַכְּתֹרֶת הָאֶחָת, וְשְׂבָעָה לַכְּתֹרֶת הַשֵּׁנִית. יח וַיַּעַשׂ, אֶת-הָעַמֻּדִים; וּשְׁנֵי טוּרִים סָבִיב עַל-הַשְּׂבָכָה הָאֶחָת, לְכַסּוֹת אֶת-הַכְּתֹרֶת אֲשֶׁר עַל-רֹאשׁ הָרַמְנִים, וְכֹן עֹשֶׂה, לַכְּתֹרֶת הַשֵּׁנִית. יט וְכְתֹרֶת, אֲשֶׁר עַל-רֹאשׁ הָעַמֻּדִים--מַעֲשֶׂה, שׁוֹשֶׁן בָּאוּלָם: אַרְבַּע, אַמּוֹת. כ וְכְתֹרֶת, עַל-שְׁנֵי הָעַמֻּדִים, גַּם-מִמַּעַל מְלַעֲמַת הַבֶּטֶן, אֲשֶׁר לְעֵבֶר שַׁבְכָה (הַשְּׂבָכָה); וְהָרַמְנִים מֵאַתֵּים טוּרִים סָבִיב, עַל הַכְּתֹרֶת הַשֵּׁנִית. כא וַיִּקַּם, אֶת-הָעַמֻּדִים, לְאַלֵם, הַהִיכָל; וַיִּקַּם אֶת-הָעַמֻּד הַיְמָנִי, וַיִּקְרָא אֶת-שְׁמוֹ יָכִין, וַיִּקַּם אֶת-הָעַמֻּד הַשְּׂמָאלִי, וַיִּקְרָא אֶת-שְׁמוֹ בּוֹאֵז.

(Thus he fashioned the two pillars of brass, of eighteen cubits high each; and a line of twelve cubits did compass it about; [and so] the other pillar. And he made two capitals of molten brass, to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the other capital was five cubits. He also made nets of checker-work, and wreaths of chain-work, for the capitals which were upon the top of the pillars: seven for the one capital, and seven for the other capital. And he made the pillars; and there were two rows round about upon the one network, to cover the capitals that were upon the top of the pomegranates; and so did he for the other capital. And the capitals that were upon the top of the pillars in the porch were of lily-work, four cubits. And there were capitals above also upon the two pillars, close by the belly which was beside the network; and the pomegranates were two hundred, in rows round about upon each capital. And he set up the pillars at the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.)

(20)



And it is mentioned in the Book of 2 Kings:

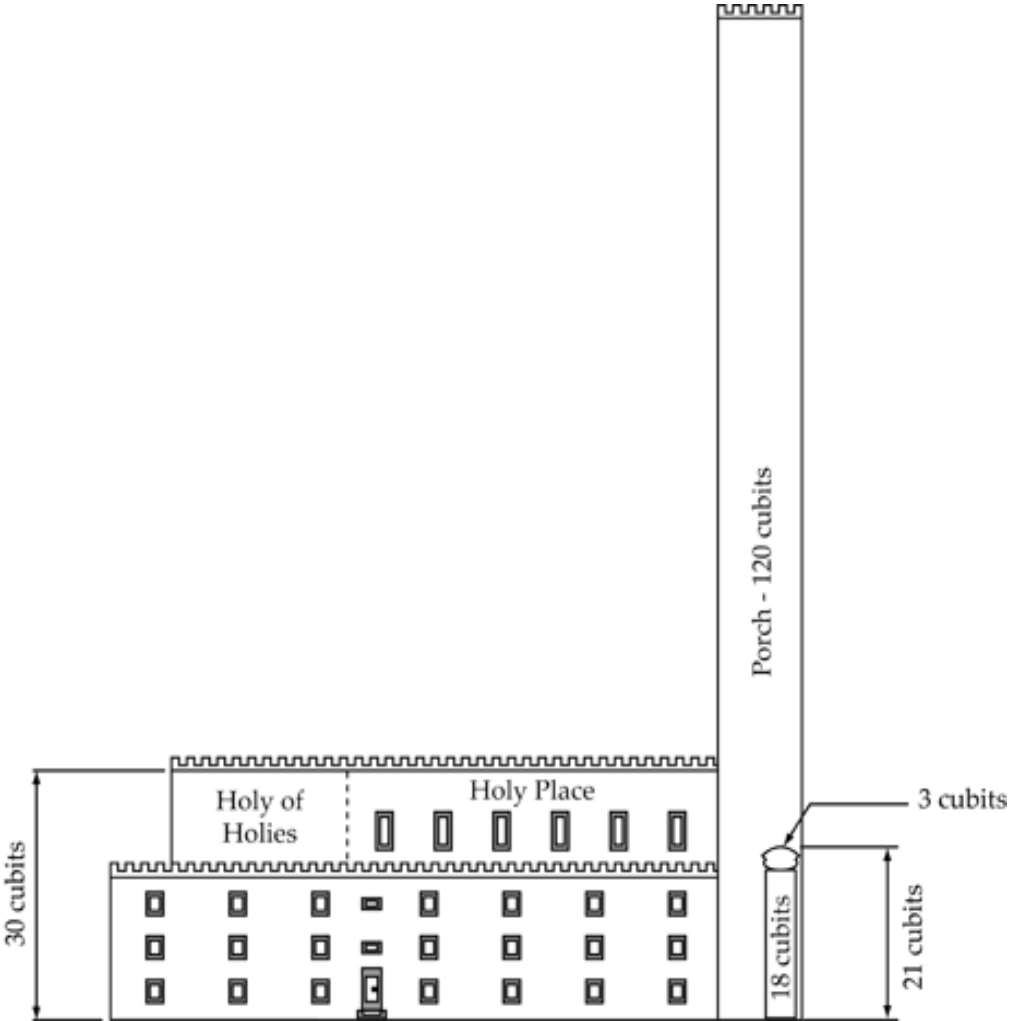


וַחַ וּבַחֲדָשׁ הַחֲמִישִׁי, בְּשִׁבְעָה לַחֲדָשׁ--הִיא שְׁנַת תְּשַׁע-עָשָׂרָה שָׁנָה, לְמֶלֶךְ
 נְבוּכַדְנֶאצַּר מֶלֶךְ-בָּבֶל: בָּא נְבוּזַרְאֲדָן רַב-טַבָּחִים, עֶבֶד מֶלֶךְ-בָּבֶל--יְרוּשָׁלַם.
 ט וַיִּשְׂרֹף אֶת-בַּיִת-יְהוָה, וְאֶת-בַּיִת הַמֶּלֶךְ; וְאֶת כָּל-בְּתֵי יְרוּשָׁלַם וְאֶת-כָּל-
 בַּיִת גָּדוֹל, שָׂרָף בָּאֵשׁ. י וְאֶת-חוֹמוֹת יְרוּשָׁלַם, סָבִיב--נִתְּצוּ כָל-חֵיל כְּשָׂדִים,
 אֲשֶׁר רַב-טַבָּחִים. יא וְאֶת יֵתֵר הָעָם הַנִּשְׁאָרִים בְּעִיר, וְאֶת-הַנְּפִלִים אֲשֶׁר
 נָפְלוּ עַל-הַמֶּלֶךְ בָּבֶל, וְאֶת, יֵתֵר הַהֶמּוֹן--הַגָּלָה, נְבוּזַרְאֲדָן רַב-טַבָּחִים. יב
 וַיַּדְלֵת הָאֶרֶץ, הַשְּׂאִיר רַב-טַבָּחִים, לְכַרְמִים, וּלְיִגְבִּים. יג וְאֶת-עַמּוּדֵי
 הַנְּחֹשֶׁת אֲשֶׁר בַּיִת-יְהוָה, וְאֶת-הַמְּכֻנוֹת וְאֶת-גִּם הַנְּחֹשֶׁת אֲשֶׁר בְּבַיִת-יְהוָה--
 שִׁבְרוּ כְּשָׂדִים; וַיִּשְׂאוּ אֶת-נְחֹשֶׁתָם, בָּבֶלָה. יד וְאֶת-הַסִּירֹת וְאֶת-הַיְעִים
 וְאֶת-הַמְּזֻמְרוֹת וְאֶת-הַכַּפּוֹת, וְאֶת כָּל-כְּלֵי הַנְּחֹשֶׁת אֲשֶׁר יִשְׁתּוּ-בָם--לָקְחוּ.
 טו וְאֶת-הַמַּחֲתוֹת, וְאֶת-הַמְּזֻרְקוֹת, אֲשֶׁר זָהָב זָהָב, וְאֲשֶׁר-כֶּסֶף כֶּסֶף--לָקְחוּ,
 רַב-טַבָּחִים. טז הָעַמּוּדִים שְׁנַיִם, הֵימָּה אֶחָד וְהַמְּכֻנוֹת, אֲשֶׁר-עָשָׂה שְׁלֹמֹה,
 לְבַיִת יְהוָה--לֹא-הָיָה מִשְׁקָל, לְנְחֹשֶׁת כָּל-הַכֵּלִים הָאֵלֶּה. יז שְׁמֹנֶה עָשָׂרָה
 אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד, וְכַתְּרָת עָלָיו נְחֹשֶׁת וְקוֹמַת הַכַּתְּרָת שְׁלֹשׁ אַמָּה
 (אַמּוֹת), וַיִּשְׂבְּכָה וְרַמְנִים עַל-הַכַּתְּרָת סָבִיב, הַכֹּל נְחֹשֶׁת; וְכֹאֵלָה לַעֲמוּד
 הַשֵּׁנִי, עַל-הַשְּׂבָכָה.)

(Now in the fifth month, on the seventh day of the month, which was the
 nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan
 the captain of the guard, a servant of the king of Babylon, unto Jerusalem.
 And he burnt the house of the LORD, and the king's house; and all the houses
 of Jerusalem, even every great man's house, burnt he with fire. And all the
 army of the Chaldeans, that were with the captain of the guard, broke down
 the walls of Jerusalem round about. And the residue of the people that were
 left in the city, and those that fell away, that fell to the king of Babylon, and
 the residue of the multitude, did Nebuzaradan the captain of the guard carry
 away captive. But the captain of the guard left of the poorest of the land to be
 vinedressers and husbandmen. And the pillars of brass that were in the house
 of the LORD, and the bases and the brazen sea that were in the house of the
 LORD, did the Chaldeans break in pieces, and carried the brass of them to
 Babylon. And the pots, and the shovels, and the snuffers, and the pans, and
 all the vessels of brass wherewith they ministered, took they away. And the
 fire-pans, and the basins, that which was of gold, in gold, and that which was
 of silver, in silver, the captain of the guard took away. The two pillars, the one
 sea, and the bases, which Solomon had made for the house of the LORD; the
 brass of all these vessels was without weight. The height of the one pillar was
eighteen cubits, and a capital of brass was upon it; and the height of the capital
was three cubits; with network and pomegranates upon the capital round about,
 all of brass; and like unto these had the second pillar with network.)

(21)

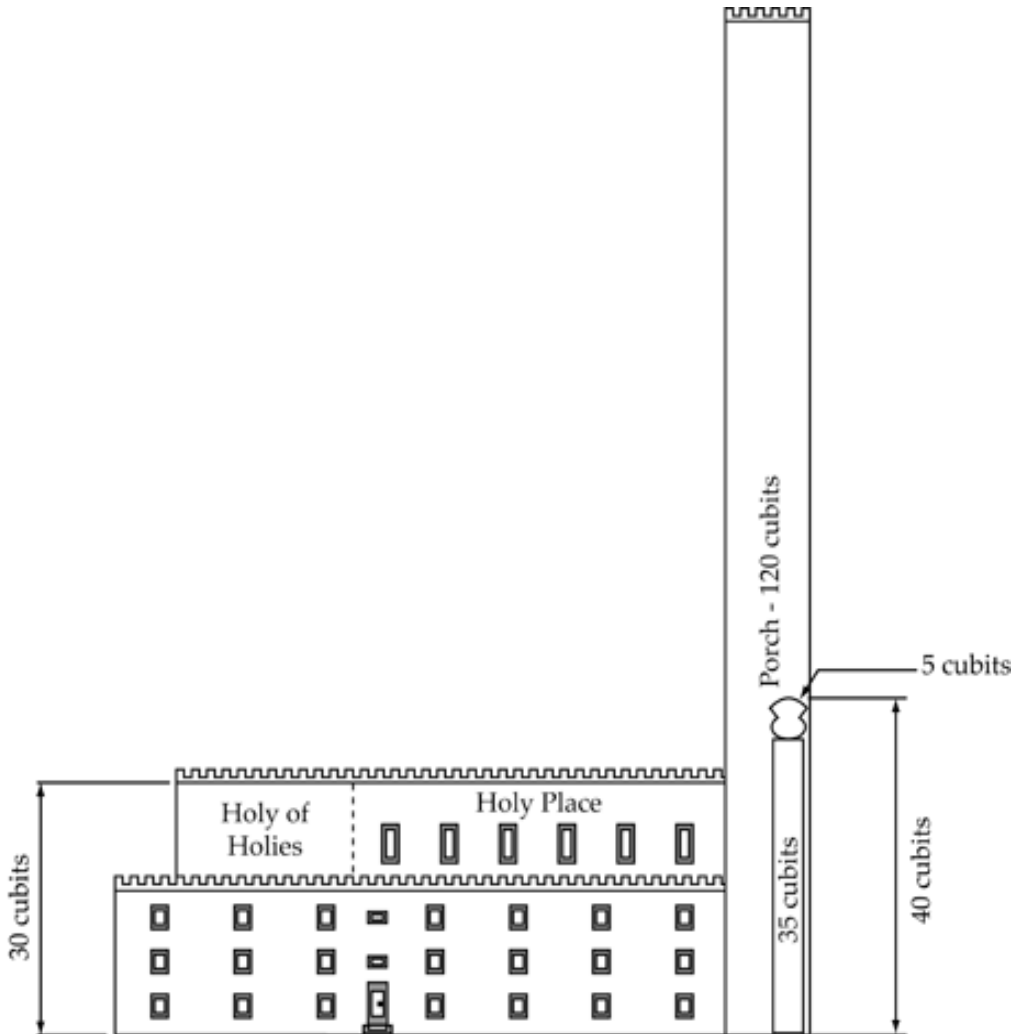




And it is mentioned in the Book of 2 Chronicles:

(טו וַיַּעַשׂ לִפְנֵי הַבַּיִת, עַמּוּדִים שְׁנַיִם, אַמּוֹת, שְׁלֹשִׁים וְחֲמֵשׁ אַרְבָּ; וְהָצַפֶּת
אֲשֶׁר-עַל-רֹאשׁוֹ, אַמּוֹת חֲמֵשׁ. {ס} טז וַיַּעַשׂ שְׁרָשְׁרוֹת בְּדָבִיר, וַיִּתֵּן עַל-רֹאשׁ
הָעַמּוּדִים; וַיַּעַשׂ רְמוֹנִים מֵאָה, וַיִּתֵּן בְּשִׁרְשְׁרוֹת. יז וַיָּקֶם אֶת-הָעַמּוּדִים עַל-
פְּנֵי הַהֵיכָל, אֶחָד מִיְּמִין וְאֶחָד מִהַשְּׂמָאל; וַיִּקְרָא שֵׁם-הַיְמִינִי (הַיְמָנִי) יָכִין,
וְשֵׁם הַשְּׂמָאֵלִי בּוֹאָז.)

(Also he made before the house two pillars of thirty and five cubits high, and the capital that was on the top of each of them was five cubits. {S} And he made chains in the Sanctuary, and put them on the tops of the pillars; and he made a hundred pomegranates, and put them on the chains. And he set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.) ⁽²²⁾



22. Book of 2 Chronicles – Chapter 3 – Verses (15-17).

According to the two biblical texts from the Book of 1 Kings and 2 Kings, it is clear that the length of the pillar is eighteen cubits but in the biblical text of the Book of 1 Kings the height of the capital of the pillar is five cubits and in the biblical text of the Book of 2 Kings the height of the capital of the pillar is three cubits..

There is a new height mentioned in the Book of 2 Chronicles which is the height of the pillar but its height is thirty-five cubits and the capital of the pillar is five cubits high.
So which one of them should we believe??

After viewing these three biblical texts, it is clear that there is a big contradiction in mentioning the height of these two pillars. Is the height of the pillar 18 cubits as mentioned in the Book of 1 Kings and 2 Kings or it is 35 cubits as mentioned in the Book of 2 Chronicles? And the height of the capital of the pillar is it five cubits as mentioned in the Book of 2 Chronicles and the Book of 1 Kings or it is 3 cubits as mentioned in the Book of 2 Kings.

How high were the pillars? A majority of American rituals state that they were thirty-five cubits in height. Some of the others say it was only eighteen.

Albert Mackey, in his Encyclopedia of Freemasonry, says they were 27 feet. There are two accounts in the Bible both 1 Kings and 2 Chronicles of the building of King Solomon's Temple. In one, the height of the pillars is 18 cubits, in the other 35 cubits. Which measurement is right?

4. Contradiction in the capacity and the size of the molten sea:



One of the elements mentioned in the description of the temple is a circular bronze basin filled with water and placed in front of the temple in which the priests of the temple shall wash. The descriptions and the measurements of this basin or molten sea were given in the Book of 1 Kings:



וַיַּעַשׂ אֶת-הַיָּם, מוֹצָק: עֶשֶׂר בָּאַמָּה מִשְׁפָּתוֹ עַד-שְׁפָתוֹ עָגֹל סָבִיב, וְחָמֵשׁ בָּאַמָּה קוֹמָתוֹ, וְקוֹה (וְקוֹ) שְׁלֹשִׁים בָּאַמָּה, יָסֹב אֹתוֹ סָבִיב. כֹּד וּפְקָעִים מִתַּחַת לְשִׁפְתוֹ סָבִיב, סִבְבִּים אֹתוֹ--עֶשֶׂר בָּאַמָּה, מִקְפִּים אֶת-הַיָּם סָבִיב; שְׁנֵי טוֹרִים הַפְּקָעִים, יִצְקִים בִּיצָקָתוֹ. כֹּה עֹמֵד עַל-שְׁנֵי עֶשֶׂר בָּקָר, שְׁלֹשָׁה פָּנִים צְפוֹנָה וְשְׁלֹשָׁה פָּנִים יָמָה וְשְׁלֹשָׁה פָּנִים נֶגְבָּה וְשְׁלֹשָׁה פָּנִים מִזְרָחָה, וְהָיָה עֲלֵיהֶם, מִלְמַעְלָה; וְכָל-אַחֲרֵיהֶם, בִּיתָה. כּוֹ וְעִבְיוֹ טַפַּח, וּשְׁפָתוֹ כְּמַעֲשֵׂה שִׁפְת-כּוֹס פָּרַח שׁוֹשָׁן; אֲלָפִים בֵּת, יָכִיל. וַיַּעַשׂ אֶת-הַמְּכֻנּוֹת עֶשֶׂר, נְחֹשֶׁת: אַרְבַּע בָּאַמָּה, אַרְבֵּי הַמְּכֻנָּה הָאֶחָת, וְאַרְבַּע בָּאַמָּה רְחֵבָהּ, וְשֵׁשׁ בָּאַמָּה קוֹמָתָהּ.)

(And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops which did compass it, for ten cubits, compassing the sea round about; the knops were in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. And it was a hand-breadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily; it held two thousand baths.)

(23)



And the descriptions and the measurements were given also in the Book of 2 Chronicles:



ב) וַיַּעַשׂ אֶת-הַיָּם, מוֹצָק: עֶשֶׂר בָּאַמָּה מִשְׁפָּתוֹ אֶל-שְׁפָתוֹ עָגֹל סָבִיב, וְחָמֵשׁ בָּאַמָּה קוֹמָתוֹ, וְקוֹ שְׁלֹשִׁים בָּאַמָּה, יָסֹב אֹתוֹ סָבִיב. ג וַיְדַמֵּי בָקָרִים תַּחַת לוֹ סָבִיב סָבִיב, סִבְבִּים אֹתוֹ, עֶשֶׂר בָּאַמָּה, מִקְפִּים אֶת-הַיָּם סָבִיב: שְׁנֵים טוֹרִים הַבָּקָר, יִצְוִקִים בְּמִצָּקָתוֹ. ד עוֹמֵד עַל-שְׁנֵים עֶשֶׂר בָּקָר, שְׁלֹשָׁה פָּנִים צְפוֹנָה וְשְׁלֹשָׁה פָּנִים יָמָה וְשְׁלֹשָׁה פָּנִים נֶגְבָּה וְשְׁלֹשָׁה פָּנִים מִזְרָחָה, וְהָיָה עֲלֵיהֶם, מִלְמַעְלָה; וְכָל-אַחֲרֵיהֶם, בִּיתָה. ה וְעִבְיוֹ טַפַּח--וּשְׁפָתוֹ כְּמַעֲשֵׂה שִׁפְת-כּוֹס, פָּרַח שׁוֹשָׁנָה; מִחֲזִיק בֵּתִים, שְׁלֹשָׁת אֲלָפִים יָכִיל.)

(Also he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits did compass it round about. And under it was the similitude of oxen, which did compass it round about, for ten cubits, compassing the sea round about. The oxen were in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. And it was a handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily; it received and held three thousand baths.)

(24)

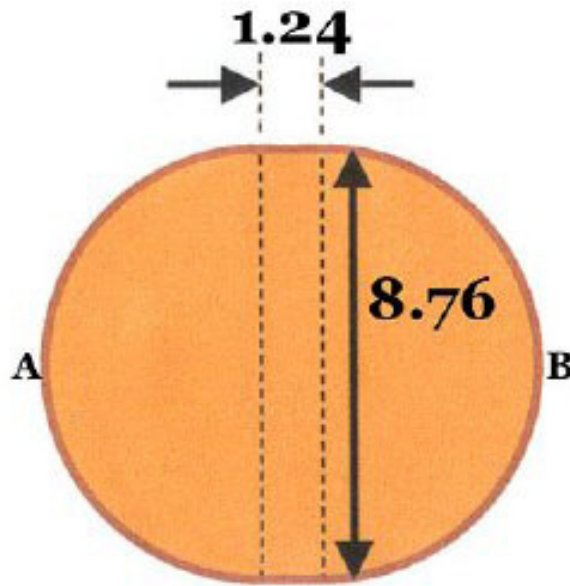


23. Book of 1 Kings – Chapter 7 – Verses (23-26).

24. Book of 2 Chronicles – Chapter 4 – Verses (2-5).

By studying the two previous biblical texts, a clear contradiction appeared in the Book of 1 Kings and the Book of 2 Chronicles state that the molten sea is circular in shape, ten cubits from brim to brim and **its circumference is equal to thirty cubits** but this is impossible, for **the ratio of the circumference to the diameter** (a ratio called 'Pi' by mathematicians) is given here as **30/10 or 3**, whereas **the real value of pi is an unending decimal which begins 3.14159...** If the molten sea were really ten cubits in diameter it would be **$C \approx 31.42$ not 30 cubits** as mentioned in the biblical texts.

Despite this mathematical fact, however, some theories tried to justify this contradiction so **one of the theory claimed that the molten sea is oval shaped** and its layout consists of two semicircles with diameters of 8.76 cubits, separated by a rectangle 1.24 cubits wide. At its widest point, A to B, this Sea measures $8.76 + 1.24 = 10.00$ cubits from brim to brim. Its circumference is $(8.76 * \pi) + 1.24 + 1.24 = 30.00$ cubits.



But this theory forgets that the verses stated in the English Bible the molten sea is **“round in compass”** which is a circle without any doubt and in the Hebrew Bible the molten sea is “עגל” which means “circle” not “סגלגל” which means “oval”.

There is another theory claimed that perhaps the writer of the bible had no interest in being precise... or perhaps were not looking at this problem correctly that's why 31.42 cubits was magically transformed to 30 cubits but this also is against **the law of approximation** because 31.42 is approximated to 31 or 31.5 and probably 31.5 but it is never approximated to 30 and if we neglect the law of approximation 31.42 is approximated to the greatest value which is 32 cubits so this theory is not correct regardless **the writer of the bible should be more careful while writing the words of God to not make readers doubt in God and his Holy Bible.**

5. Contradiction in the weight of gold sent to Solomon:



In many biblical texts, gold has been used to cover the walls of the temple and its doors and some its elements. The following two biblical texts indicate that King Hiram, who was used by Solomon to build the temple and he sent gold from the city of Ophir with his slaves and the slaves of Solomon but there is a clear contradiction after comparing the weight of gold mentioned in the Book of 1 Kings:

וַיָּבֹאוּ אוֹפִירָה--וַיִּקְחוּ מִשָּׁם זָהָב, אַרְבַּע-מֵאוֹת וָעֶשְׂרִים כֶּכָר; וַיָּבֹאוּ, אֶל-
הַמֶּלֶךְ שְׁלֹמֹה.

(And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.)

(25)

With the weight of gold mentioned in the Book of 2 Chronicles:

יֵח וַיִּשְׁלַח לוֹ חֹרֶם בֶּן-עֲבָדִי אוֹנִיּוֹת (אֲנִיּוֹת), וְעֲבָדִים יוֹדְעֵי יָם, וַיָּבֹאוּ
עִם-עֲבָדֵי שְׁלֹמֹה אוֹפִירָה, וַיִּקְחוּ מִשָּׁם אַרְבַּע-מֵאוֹת וַחֲמִשִּׁים כֶּכָר זָהָב;
וַיָּבֹאוּ, אֶל-הַמֶּלֶךְ שְׁלֹמֹה.

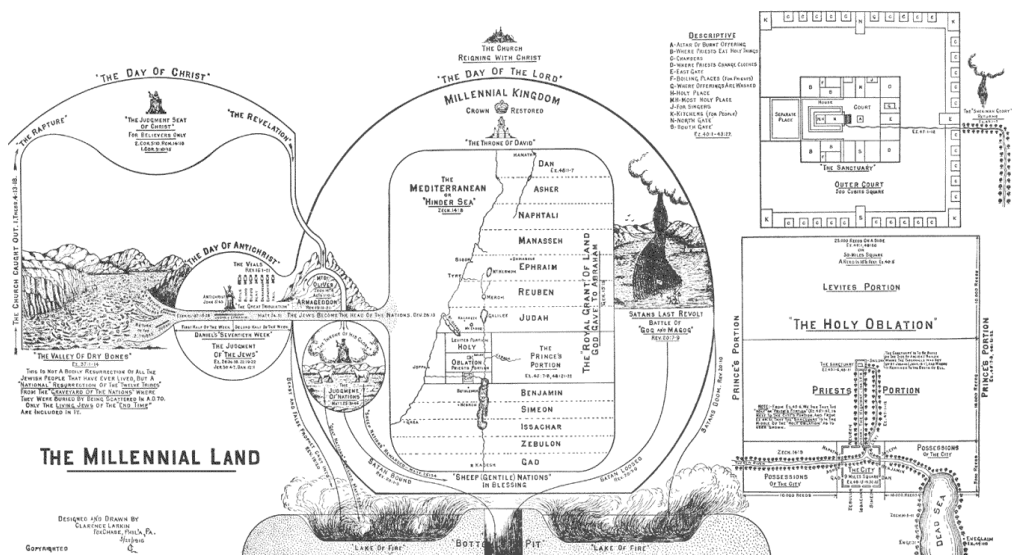
(And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they came with the servants of Solomon to Ophir, and fetched from thence four hundred and fifty talents of gold, and brought them to King Solomon.)

(26)

Which one of these biblical texts is correct and which one of them should we believe?? As in the Book of 1 Kings the weight of gold is 420 talents but in the book of 2 Chronicles, the weight of gold is 450 talents... **Is the weight of gold 420 or 450 talents?**

25. Book of 1 Kings – Chapter 9 - Verse (28).

26. Book of 2 Chronicles – Chapter 8 – Verse (18).



At the beginning of the study of the specifications of the Temple of Solomon in the Bible, many confusing puzzles and contradictions appeared. First, let us look at this “puzzle” mentioned in the Book of Ezekiel about the Temple.

108

God showed every detail of the temple to prophet Ezekiel through visions and made each measurement of every corner of it and informed him of the exact measurements. However, when the Lord showed the visions to Ezekiel, He did not tell him to “build it”. He only ordered him to see with his eyes, hear with his ears, and give attention to all that God was going to show him:

וַיֹּדְבֶר אֵלַי הָאִישׁ, בֶּן-אָדָם רָאָה בְּעֵינָיָהּ וּבְאָזְנֶיהָ שָׁמַע וְשָׁיָם לְבָד לְכָל
אֲשֶׁר-אָנִי מְרַאֶה אוֹתָךְ--כִּי לִמְעַן הִרְאֹתְךָ, הִבְאֵתָהּ הֵנָּה; הִגַּד אֶת-כָּל-
אֲשֶׁר-אֵתָהּ רָאָה, לְבֵית יִשְׂרָאֵל.)

(The man said to me, 'Mortal, look closely and listen attentively, and set your mind upon all that I shall show you, for you were brought here in order that I might show it to you; declare all that you see to the house of Israel'.)

(27)

Among these many visions, God showed Ezekial in a vision the temple and defined the specifications of its construction and architecture, including corridors, halls, gates and walls with precise standards, as well as the religious rituals in which it is conducted and the traditions that should follow as mentioned in the Book of Ezekial – Chapter 43:

וַיֹּאמֶר בֶּן-אָדָם, הִגַּד אֶת-בֵּית-יִשְׂרָאֵל אֶת-הַבֵּית, וְנִכְלְמוּ, מַעֲוֹנוֹתֵיהֶם;
וּמִדְּוֵי, אֶת-תִּקְוָתָם. יֵאָמְרוּ וְנִכְלְמוּ מִכָּל אֲשֶׁר-עָשׂוּ, צוּרַת הַבֵּית
וּתְכוּנָתוֹ וּמוֹצְאָיו וּמוֹבְאָיו וְכָל-צוּרָתוֹ וְאֵת כָּל-חֻקֹּתָיו וְכָל-צוּרָתוֹ וְכָל-
תּוֹרָתוֹ הַיּוֹדֵעַ אוֹתָם, וּכְתֹב, לְעֵינֵיהֶם; וַיִּשְׁמְרוּ אֶת-כָּל-צוּרָתוֹ, וְאֵת כָּל-
חֻקֹּתָיו--וַעֲשׂוּ אוֹתָם. יֵב זֹאת, תּוֹרַת הַבֵּית: עַל-רֹאשׁ הַהָר הָהוּא כָּל-גְּבֻלוֹ
סָבִיב סָבִיב, קִדָּשׁ קִדָּשִׁים--הֵנָּה זֹאת, תּוֹרַת הַבֵּית.)

(Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure accurately. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight; that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.)

(28)

When you reach the forty-fifth chapter in the Book of Ezekial, you will find that the Lord determines the place of the Temple and its dimensions in the city of Jerusalem as follow:

27. Book of Ezekiel – Chapter 40 – Verse (4).

28. Book of Ezekiel – Chapter 43 – Verses (10-12).

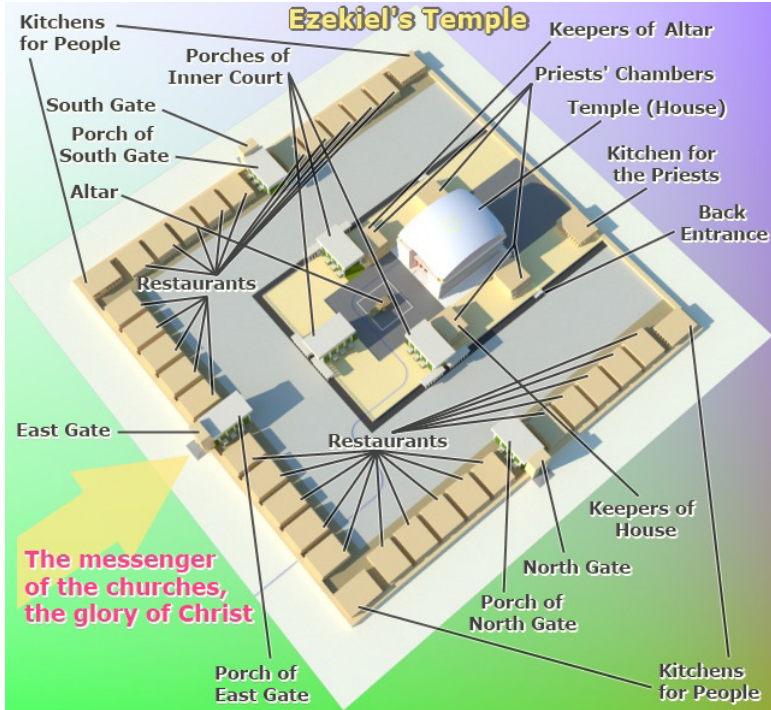


א) וּבַהֲפִילְכֶם אֶת-הָאָרֶץ בְּנִחְלָה, תָּרִימוּ תְרוּמָה לַיהוָה קֹדֶשׁ מִן-הָאָרֶץ-
אֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ, וְרַחֲב עֶשְׂרֵה אֶלֶף: קֹדֶשׁ-הוּא בְּכָל-
גְּבוּלָהּ, סָבִיב. ב) וְהָיָה מִזֶּה אֶל-הַקֹּדֶשׁ, חֲמִשׁ מֵאוֹת בְּחִמָּשׁ מֵאוֹת מֵרֻבַּע
סָבִיב; וְחֲמִשִּׁים אַמָּה, מִגֶּרֶשׁ לוֹ סָבִיב. ג) וּמִן-הַמִּדָּה הַזֹּאת, תָּמּוּד, אֶרֶץ
חֲמִשׁ (חֲמִשָּׁה) וְעֶשְׂרִים אֶלֶף, וְרַחֲב עֶשְׂרֵת אֲלָפִים; וּבֹ-יִהְיֶה הַמִּקְדָּשׁ,
קֹדֶשׁ קֳדָשִׁים. ד) קֹדֶשׁ מִן-הָאָרֶץ הוּא, לַכֹּהֲנִים מִשְׁרָתִי הַמִּקְדָּשׁ יִהְיֶה,
הַקְּרָבִים, לְשֵׁרֵת אֶת-יְהוָה; וְהָיָה לָהֶם מְקוֹם לְבָתִּים, וּמִקְדָּשׁ לְמִקְדָּשׁ.
ה) וְחֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ, וְעֶשְׂרֵת אֲלָפִים רַחֲב; יִהְיֶה (וְהָיָה) לַלְוִיִּם
מִשְׁרָתִי הַבַּיִת לָהֶם, לְאַחֲזָה--עֹשְׂרִים לְשֹׁכֶת. ו) וְאַחֲזֵת הָעִיר תִּתְּנֶנּוּ, חֲמִשֵּׁת
אֲלָפִים רַחֲב, וְאֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף, לְעַמֹּת תְּרוּמַת הַקֹּדֶשׁ--לְכָל-בֵּית
יִשְׂרָאֵל, יִהְיֶה.)

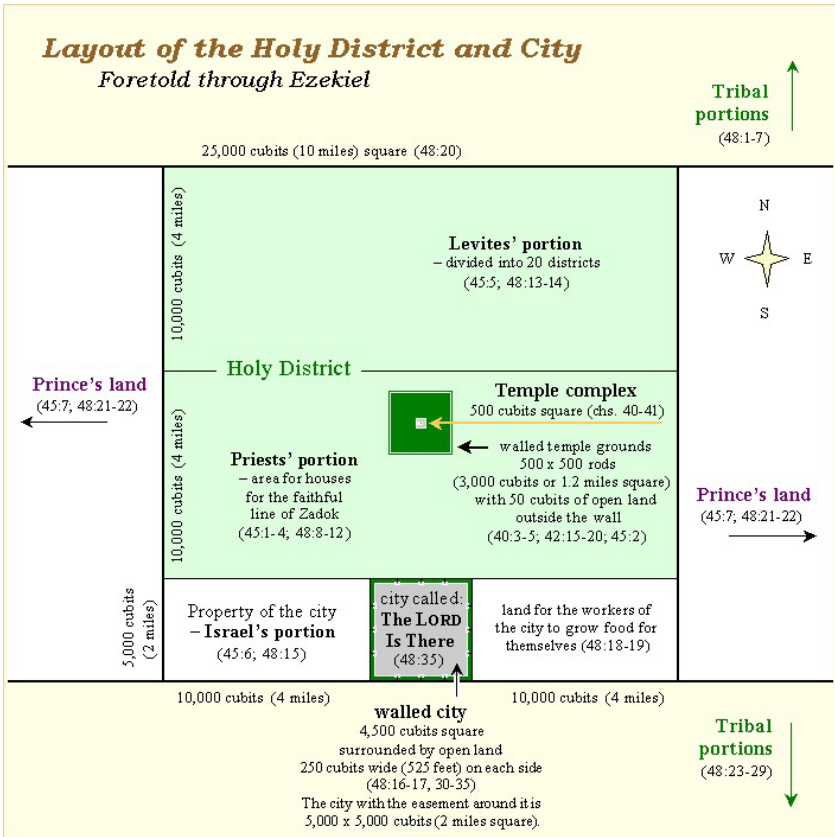
(When you allot the land as an inheritance, you shall set aside for the Lord a portion of the land as a holy district, twenty-five thousand cubits long and twenty thousand cubits wide; it shall be holy throughout its entire extent. Of this, a square plot of five hundred by five hundred cubits shall be for the sanctuary, with fifty cubits for an open space around it. In the holy district you shall measure off a section twenty-five thousand cubits long and ten thousand wide, in which shall be the sanctuary, the most holy place. It shall be a holy portion of the land; it shall be for the priests, who minister in the sanctuary and approach the Lord to minister to him; and it shall be both a place for their houses and a holy place for the sanctuary. Another section, twenty-five thousand cubits long and ten thousand cubits wide, shall be for the Levites who minister at the temple, as their holding for cities to live in. Alongside the portion set apart as the holy district you shall assign as a holding for the city an area five thousand cubits wide, and twenty-five thousand cubits long; it shall belong to the whole house of Israel.)*

(29)





3D model of Ezekiel's Temple according to the Bible



Layout of the Holy District and City according to the Bible

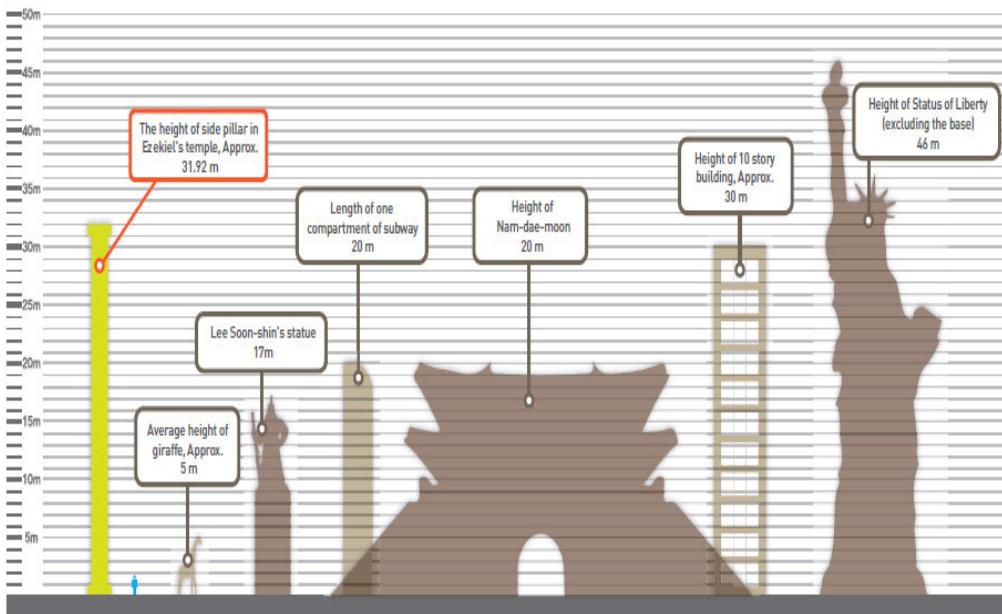
	Measuring units in the Bible		Conversion into the modern metric units	Bible verse (Ezek)	Miscellaneous
The holy allotment set apart	length × width	25,000 cubits × 25,000 cubits	13.3km × 13.3km	48:20	25,000 × 53.2cm=13.3km
	length × width	500 measuring rod × 500 measuring rod	1,596m × 1,596m	42:15-20	500 × 3.19m=1,596m
Outer wall	※ Ezekiel temple has inner walls, and outside the temple there are another walls surrounding them. ※ Outer walls (500 measuring rod = 3,000 cubits) are six times longer in length and 36 times bigger in size, compared to inner walls (500 cubits).				
	Thickness	1 measuring rod	3.19m	40:5	6 × 53.2cm=3.19m
Inner wall	Height	1 measuring rod	3.19m	40:5	6 × 53.2cm=3.19m
	length × width	500cubits × 500cubits	266m × 266m	45:2	500 × 53.2cm=266m
The open space round about and the walls that belong to sanctuary	length × width	600cubits × 600cubits	319.2m × 319.2m	45:2	600 × 53.2cm=319.2m
	※ Walls belong to the sanctuary are inner walls (500 cubits × 500 cubits), and open space round about surrounds the four sides of the inner walls, 50 cubits on each side. Therefore, if inner walls and open space are combined, it makes a square with 600 cubits in length and width.				
Inner court	length × width	100cubits × 100cubits	53.2m × 53.2m	40:47	100 × 53.2cm=53.2m
The altar hearth	length × width	12cubits × 12cubits	6.38m × 6.38m	43:16	12 × 53.2cm=6.38m

1 long cubit = 53.2 cm / 1 measuring rod = 6 cubit = 3.192 m

*** The unit of the measurement used in measuring Ezekiel temple is “a measuring rod.” It is kane in Hebrew, meaning reed, or staff. In English Bible, it is translated as “rod,” or “reed.”

The Hebrew word kane is kanon in Greek (a language in which the New Testament is recorded), meaning “ruler, standard, statutes, border.” In other words, a tool of measurement is the Word of God which is the statutes and law of saints. These words still exist in modern English in different forms: canon means “norm, precepts, the canon of the Bible,” and “cane” means “staff.”

The height of side pillar in Ezekiel's temple (Ezekiel 40:14)



But interestingly, when you complete reading and studying the forty-fifth chapter in the Book of Ezekiel and reach the forty-seventh chapter you will be surprised that the temple which the Lord showed to Ezekiel come out of it a large river below the threshold of the temple towards the east and the flow of the water miraculously increases at each step, first reaching to the prophet's ankles, then to his knees and waist, until it becomes too deep for him to stand in which after 4000 cubits from the Temple and then it goes down into the Arabah which is the Dead Sea whose "waters shall be healed" and miraculously revived as follow:

א וַיִּשְׁבְּנִי, אֶל-פֶּתַח הַבַּיִת, וְהִנֵּה-מַיִם יֹצְאִים מִתַּחַת מַכְתָּן הַבַּיִת קְדִימָה, כִּי-פָנִי הַבַּיִת קִדְּמִים; וְהַמַּיִם יֹרְדִים, מִתַּחַת מַכְתָּן הַבַּיִת הַיְמָנִית, מִנֶּגֶב, לַמִּזְבֵּחַ. ב וַיּוֹצֵאֲנִי, דֶּרֶךְ-שָׁעַר צְפוֹנָה, וַיִּסְבְּנִי דֶּרֶךְ חוּץ, אֶל-שָׁעַר הַחוּץ דֶּרֶךְ הַפּוֹנֶה קִדְּמִים; וְהִנֵּה-מַיִם מִפְּכִסִּים, מִן-הַכֶּתֶף הַיְמָנִית. ג בְּצֵאת-הָאִישׁ קִדְּמִים, וְקוֹ בִּידּוֹ; וַיָּמֶד אֶלֶף בָּאַמָּה, וַיַּעֲבֵרֵנִי בַּמַּיִם מִי אֶפְסָסִים. ד וַיָּמֶד אֶלֶף, וַיַּעֲבֵרֵנִי בַּמַּיִם מִיִּם בְּרָכָסִים; וַיָּמֶד אֶלֶף, וַיַּעֲבֵרֵנִי מִי מִתְּנִיָּם. ה וַיָּמֶד אֶלֶף-נֶחֱל, אֲשֶׁר לֹא-אוּכָל לַעֲבֹר: כִּי-גָאוּ הַמַּיִם מִי שָׁחוּ, נֶחֱל אֲשֶׁר לֹא-יַעֲבֹר. ו וַיֹּאמֶר אֵלַי, הֲרָאִית בֶּן-אָדָם; וַיֹּלֶכְנִי וַיִּשְׁבְּנִי, שְׂפַת הַנָּחַל. ז בְּשׁוֹבִי--וְהִנֵּה אֶל-שְׂפַת הַנָּחַל, עַץ רַב מְאֹד: מִזָּה, וּמִזָּה. ח וַיֹּאמֶר אֵלַי, הַמַּיִם הָאֵלֶּה יּוֹצְאִים אֶל-הַגִּלְגָּל הַקָּדְמוֹנָה, וַיָּרְדּוּ, עַל-הָעֲרֶבָה; וַיָּבֹאוּ הַיָּמָה, אֶל-הַיָּמָה הַמוֹצְאִים וְנִרְפָּאוּ הַמַּיִם.)

(Then he brought me back to the entrance of the temple; there, water was flowing from below the threshold of the temple towards the east (for the temple faced east); and the water was flowing down from below the south end of the threshold of the temple, south of the altar. Then he brought me out by way of the north gate, and led me round on the outside to the outer gate that faces towards the east, and the water was coming out on the south side. Going on eastwards with a cord in his hand, the man measured one thousand cubits, and then led me through the water; and it was ankle-deep. Again he measured one thousand, and led me through the water; and it was knee-deep. Again he measured one thousand, and led me through the water; and it was up to the waist. Again he measured one thousand, and it was a river that I could not cross, for the water had risen; it was deep enough to swim in, a river that could not be crossed. He said to me, 'Mortal, have you seen this?' Then he led me back along the bank of the river. As I came back, I saw on the bank of the river a great many trees on one side and on the other. He said to me, 'This water flows towards the eastern region and goes down into the Arabah; and when it enters the sea, the sea of stagnant waters, the water will become fresh.)*

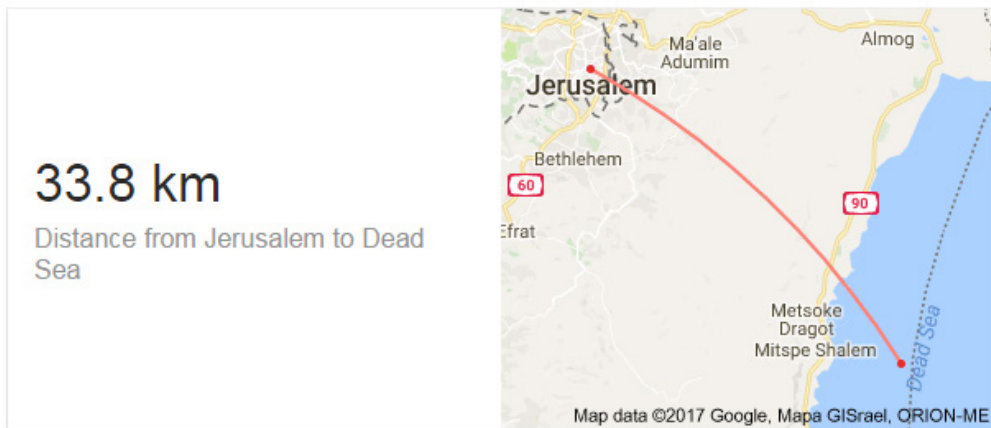
(30)

First, according to the Bible, the man walked through the river and after 4000 cubits which is around 2 km and then he reached the Dead Sea but the problem here from where he started to count these 2 Kilometers.

30. Book of Ezekiel – Chapter 47 – Verses (1-8).

By simple math, let's assume the center of Ezekiel's Temple is the center of the city of Jerusalem and according to the Bible the area of the walled temple grounds is 500 rods X 500 rods if we go east after the north gate (From the center to the north gate = 250 rods = 0.79 Km) and walk for 2 Kilometers; **the distance from the center will be 2.79 Km** so we will never reach the Dead Sea because the distance between Jerusalem and the Dead Sea is 33.8 Km.

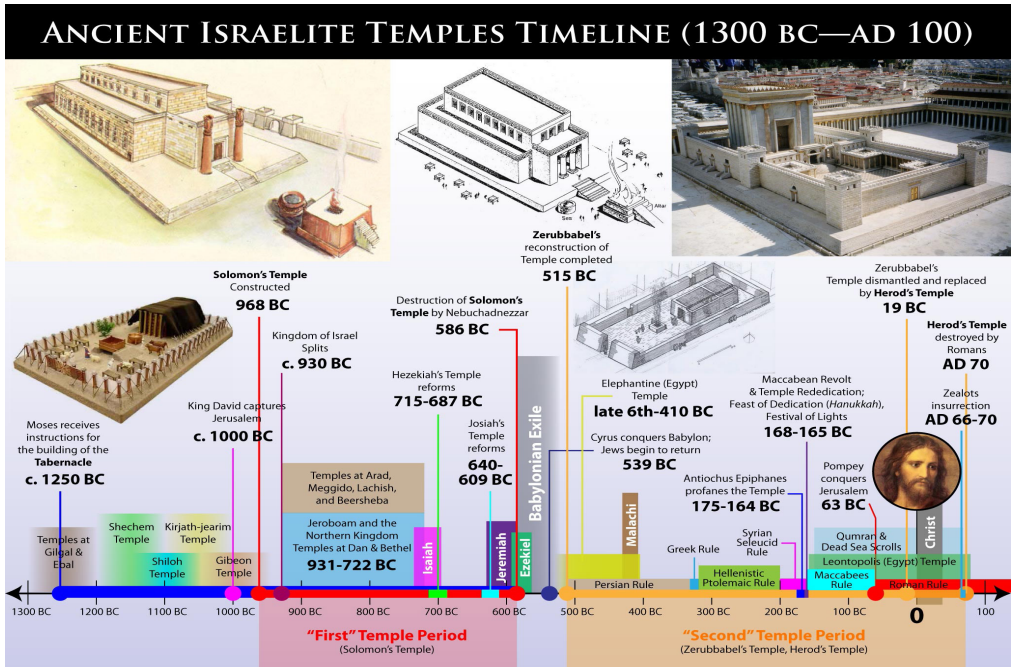
There is another assumption, if we assume that the 2 kilometers start after the Holy District and the whole city and according to the Bible the area of the Holy District is 25000 cubits X 25000 cubits and we go towards east (From the center = 12500 cubits = 6.65 Km) and walk for 2 Kilometers; **the distance from the center will be 8.65 Km** so we will never reach the Dead Sea.



The distance between Jerusalem and the Dead Sea

So this miraculous river is impossible to exist with these measurements although the book writer gave detailed measurements which we are supposed to adopt; he could simply wrote that the river reached the Dead Sea in general but he specified that the distance is 4000 cubits from the north gate which is completely confusing to the Bible reader.

The location of the Temple in the Hebrew Bible, the Samaritan Torah, and the Dead Sea Scrolls



After finishing the description of the temple and the specifications of its building will all their contradictions and before continuing the research many questions just popped up like:

On what basis was Jerusalem chosen to build the temple? Is it the Lord who chose this place? Is there any other proof that there is a Temple of the Lord in other places other than Jerusalem?

When the search began to answer these questions, confusion began to grow because the books of the Bible that talked about the location of the temple were different according to the writer of the book, especially with regard to the wishes of their God, as they stated that building the temple was against the desire of their God "Yahweh" who lived a roaming life in tents in Sinai and Palestine and this means that who thinks to build a house or a temple for their God "Yahweh" is against the desire of the Lord as they think.

Then in the Book of 1 Chronicles – Chapter 13 they believed that in 1000 B.C. David thought about moving the ark of the covenant from the village of Yearim (on the western border of his kingdom) to Jerusalem he could not because it was not right for a human to carry the ark of the covenant without a divine order but the writer of the book returned to contradict himself by saying that the Lord had allowed the transfer of the Ark of the Covenant from Kirjath-jearim to Jerusalem three months later!! Then David tried again and he bought from Araunah the Jebusite the site on which the temple would be built.



י וַיַּחַר אֵף יְהוָה, בְּעֵזָא, וַיַּכְהוּ, עַל אֲשֶׁר-שָׁלַח יְדוֹ עַל-הָאָרוֹן; וַיָּמָת שָׁם, לִפְנֵי אֱלֹהִים. יֵא וַיַּחַר לְדָוִיד, כִּי-פָרַץ יְהוָה פָּרֶץ בְּעֵזָא; וַיִּקְרָא לְמָקוֹם הַהוּא, פָּרֶץ עֵזָא, עַד, הַיּוֹם הַזֶּה. יב וַיִּירָא דָוִיד אֶת-הָאֱלֹהִים, בַּיּוֹם הַהוּא לֵאמֹר: הִיךְ אֲבִיא אֵלַי, אֶת אָרוֹן הָאֱלֹהִים. יג וְלֹא-הִסִּיר דָוִיד אֶת-הָאָרוֹן אֵלָיו, אֶל-עִיר דָּוִיד; וַיֵּטְהוּ, אֶל-בֵּית עֲבָד אָדָם הַגִּתִּי. יד וַיֵּשֶׁב אָרוֹן הָאֱלֹהִים עִם-בֵּית עֲבָד אָדָם, בְּבֵיתוֹ--שְׁלֹשָׁה חֳדָשִׁים; וַיְבָרֶךְ יְהוָה אֶת-בֵּית עֲבָד אָדָם, וְאֶת-כָּל-אֲשֶׁר-לוֹ.)

(The anger of the Lord was kindled against Uzẖab; he struck him down because he put out his hand to the ark; and he died there before God. David was angry because the Lord had burst out against Uzẖab; so that place is called Perez-uzẖab to this day. David was afraid of God that day; he said, 'How can I bring the ark of God into my care?' So David did not take the ark into his care into the city of David; he took it instead to the house of Obed-edom the Gittite. The ark of God remained with the household of Obed-edom in his house for three months, and the Lord blessed the household of Obed-edom and all that he had.)*

(31)



Although the Lord had agreed to transfer the Ark of the Covenant – as they claim – the Lord became angry again and sent the plague to the Kingdom and killed 70 thousand people in three days and then the Lord agreed again.



יד וַיִּתֵּן יְהוָה דָּבָר, בְּיִשְׂרָאֵל; וַיַּפֵּל, מִיִּשְׂרָאֵל, שְׁבַעִים אָלֶף, אִישׁ. טו וַיִּשְׁלַח הָאֱלֹהִים מַלְאָךְ לִירוּשָׁלַם, לְהַשְׁחִיתָהּ, וּכְהַשְׁחִית רָאָה יְהוָה וַיִּנָּחֵם עַל-הָרָעָה, וַיֹּאמֶר לְמַלְאָךְ הַמַּשְׁחִית רַב עֲתָה הֲרֹף יָדְךָ; וּמַלְאָךְ יְהוָה עָמַד, עִם-גֵּרוֹן אֲרֹנָה הַיְבוּסִי.)

(So the Lord sent a pestilence on Israel; and seventy thousand persons fell in Israel. And God sent an angel to Jerusalem to destroy it; but when he was about to destroy it, the Lord took note and relented concerning the calamity; he said to the destroying angel, 'Enough! Stay your hand.' The angel of the Lord was then standing by the threshing-floor of Ornan the Jebusite.)

(32)



Therefore, one of the confidants pointed out to David to build an altar for the Lord Yahweh at the site which he bought from Araunah the Jebusite. When Solomon starts to rule in 970 BC, he built a temple for the Lord “Yahweh” at this site.

31. Book of 1 Chronicles – Chapter 13 – Verses (10-14).

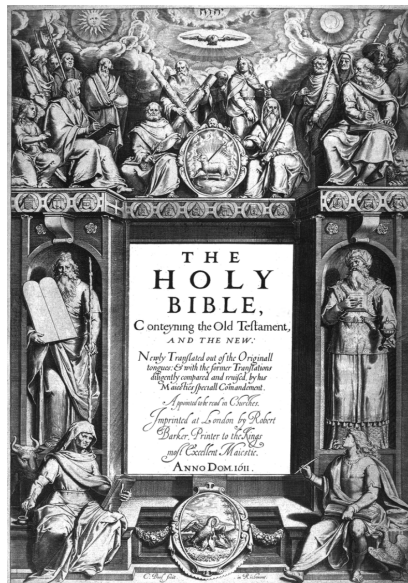
32. Book of 1 Chronicles – Chapter 21 – Verses (14-15).

וַיֹּאמֶר יְהוָה אֶל-גָּד, לֵאמֹר לְדָוִד: כִּי יַעֲלֶה דָוִד, לְהַקִּים מִזְבֵּחַ
 לַיהוָה, בְּגֵרָן, אֶרְנֹן הַיִּבְסִי. יֵט וַיַּעַל דָּוִד בְּדֶבֶר-גָּד, אֲשֶׁר דִּבֶּר בְּשֵׁם יְהוָה.
*(Then the angel of the Lord commanded Gad to tell David that he should
 go up and erect an altar to the Lord on the threshing-floor of Ornan the
 Jebusite. So David went up following Gad's instructions, which he had
 spoken in the name of the Lord.)*

(33)

Before continuing the search about the location of the temple of Solomon let's clarify that through the critical and the analytical study of the books of the Bible of "King James Version"⁽³⁴⁾ it became clear previously the presence of the vast amount of contradictions all in one version which is King James Version and not compared with other versions of the Bible.

If there were time differences or linguistic differences between the versions so we could say that when writing the version there has been a temporal or linguistic change and these differences were the result of translation or accidentally dropped.



King James Version: The Holy Bible: conteyning the Old Testament, and the New / newly translated out of the originall tongues: & with the former translations diligently compared and reuised, by His Maiesties speciall commandment. Appointed to be read in churches. ANNO DOM. 1611. At bottom is: "C. Boel fecit in Richmond".

33. Book of 1 Chronicles – Chapter 21 – Verses (18-19).

34. The King James Version (KJV), also known as Authorized Version (AV) or simply King James Bible (KJB), is an English translation of the Christian Bible for the Church of England begun in 1604 and completed in 1611. The books of the King James Version include the 39 books of the Old Testament, an intertestamental section containing 14 books of the Apocrypha, and the 27 books of the New Testament.

It was first printed by the King's Printer Robert Barker and was the third translation into English approved by the English Church authorities. The first had been the Great Bible, commissioned in the reign of King Henry VIII (1535), and the second had been the Bishops' Bible of 1568. In January 1604, James VI and I convened the Hampton Court Conference, where a new English version was conceived in response to the problems of the earlier translations perceived by the Puritans, a faction of the Church of England. The translation is noted for its "majesty of style", and has been described as one of the most important books in English culture.

As to be a difference about the description of the Temple and the specifications of its building in one version of one book which is confusing so how can we know the truth here? If the Temple with its magnificent architectural and its religious significance in the Jewish doctrine – as described in the Bible how the writers of the Bible differ about its building and it is assumed that they are the books of one Bible and how the writers of the Bible differ about the shape of the Temple although they all lived in the Temple period and saw the Temple in front of them?

Thus, it was necessary to seek the truth in other references about the Temple other than the Bible and the intended here Jewish religious references that are older than the Old Testament of the King James Version and compare them with the texts that determine the place of the temple, such as Qumran Scrolls (Dead Sea Scrolls), the Septuagint, the Hebrew Torah and the Samaritan Bible.

Dead Sea Scrolls



Portion of the Temple Scroll⁽³⁵⁾, labeled 11Q19, one of the longest of the Dead Sea Scrolls
Israel Museum - The Israel Museum's "Dead Sea Scrolls Digital Project"

The story of the Temple begins with Solomon according to the Old Testament in King James Version but there is other Jewish texts older than King James Version go back centuries and make it a part of the promise of their God "Yahweh" to the children of Israel when they were in the wandering and "Yahweh" send revelation to Moses and order him to build a temple for the Lord and draw to him its building specifications with precise details especially the architecture of its building, its dimensions, its corridors, its doors, its stairs, its entrances and how to construct its walls and the materials that should be used in construction including the gold which should cover the walls and other details described in many pages and this revelation was recorded in what currently called "The

35. APPENDIX (A) – The Temple Scroll

Temple Scroll”⁽³⁶⁾, which was found in Qumran.

Johann Maier mentioned the temple scroll in his book⁽³⁷⁾:

“The Temple Scroll does the same thing for the period of the Second Temple; its criticisms of the current Temple are nevertheless articulated in a unique fashion, not as prophetic revelation in the manner of Ezekiel, but as divine revelation to Moses—actually in direct imperative speech to Moses, as part of the Torah. Hence its stipulations are not for an eschatological future but for the historical period after the conquest of the Land. In other words, Solomon should actually have built the First Temple as it is described here in the Temple Scroll.”

One of the Temple Scroll labeled 4Q365a Frag. 2 Col. 2⁽³⁸⁾ mention the area of the Temple and its gates told by their God “Yahweh” to Moses:

“1 one hundred cubits; from the gate of Zebulon up to the gate of Gad, [three hundred and] sixty [cubits]; from the ga[te of G]ad up [to the North corner, three hundred] 2 and sixty cubits. From this corner up to the gate of Dan, thr[ee hundred] and sixty cubits; and the same [from the gate of Dan up to] 3 the gate of Nephtali, three hundred and sixty cubits; and from the gate of Nephtali up to the gate of Asher, three hundred and [sixty cubits] 4 and from the gate of Asher up to the Eastern corner three hundred and sixty cubits. And the g[ates of the courtyard] w[all] will project outwards 5 seven cubits; {...} before them / they will protrude/ from the courtyard wall thirty-six cubits. The width of the gateways [will be fourteen] 6 cubits and their height twenty-eight cubits up to {the lintel and from} the lintel. They will be roofed over with [beams of cedar-wood] 7 and gilded with gold. Their doors will be gilded with pure gold. Between one door and another you shall make [storage places and rooms and porches.] 8 The width of a room will be ten cubits, its length twenty cubits, and its height four[teen cubits]. They will be roofed over with beams of] 9 cedar-wood. The width of the wall will be two cubits and on the outside, the storage room. The wi[dth of a storage room will be ten cubits, its length] 10 twenty cubits. The width of the wall will be two cubits [...] 11 of cedar-wood and its entrance three cubits wide [...].”

36. The Temple Scroll (Hebrew: *מגילת המקדש*) is one of the longest of the Dead Sea Scrolls. The Temple Scroll (11Q19) was almost certainly discovered in 1956 in Cave 11, located about two kilometers north of Khirbet Qumran. The manuscript is written in Hebrew in the square Herodian script of the late Second Temple Period (the first half of the first century CE), on extremely thin animal skin (one-tenth of a millimeter), making it the thinnest parchment scroll ever found in the caves of Qumran. Two other copies of the same composition have also come to light: one in Cave 11 (Temple Scrollb [11Q20]), and another (possibly a fragmentary copy of the last part of the work) in Cave 4 (4QTemple Scrollb [4Q524]). Most scholars believe that all three manuscripts are copies of an original work composed in the Land of Israel in the second half of the second century BCE (after 120 BCE, perhaps during the rule of John Hyrcanus I).

The Temple Scroll consists of 18 sheets of parchment, each of which has three or four columns of text. The scroll's total length is 8.146 meters; it is thus the largest scroll ever discovered in the Qumran caves. Its second half – the inner portion of the scroll – is better preserved than the first.

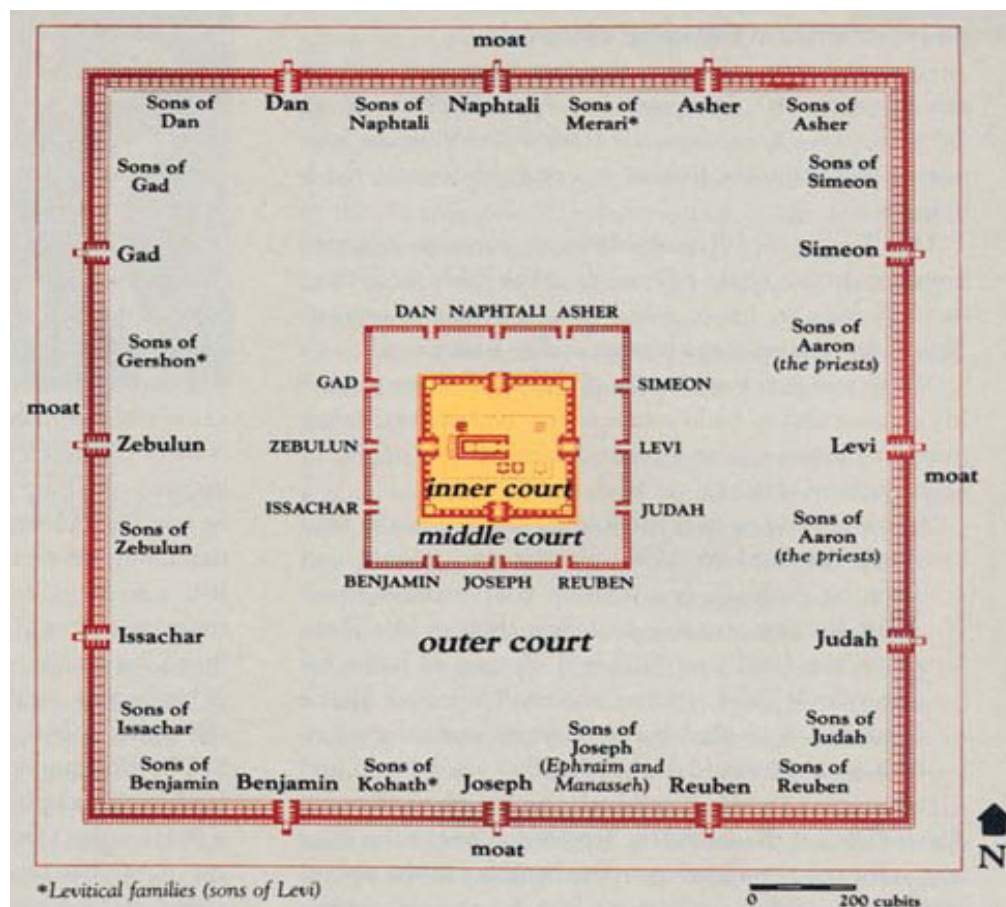
The work claims to provide the details of God's instructions (to Moses?) in regard to the construction and operation of the Temple. It was evidently supposed to be a kind of “New Book of Moses”, which systematically combines the laws of the Temple and the sacrifices (mainly from the books of Exodus, Leviticus, and Numbers) with a new version of these laws as articulated in Deuteronomy chapters 12–23.

The Temple compound, as described in the scroll, was to be arranged in three concentric square courts, meant to resemble the camp of the Israelites in the desert. Just as the Tabernacle stood at the center of the Israelite camp, so too the utopian Temple was to stand at the center of the inner court, with the altar for burnt offerings and other objects near it, radiating its holiness to the whole of the Jewish People and the Land of Israel, as the Tabernacle did in the time of the Israelites' wandering in the desert.

37. Maier, Johann. “The Temple Scroll: An Introduction, Translation and Commentary.” England: JSOT Press, 1985. p. 59.

38. Martínez, Florentino García & Tigheelaar, Eibert J. C. “The Dead Sea Scrolls Study Edition: 4Q274-11Q31. Volume two.” Leiden, The Netherlands: Brill, 1998. p. 725.

The scroll was found in 1956 but not disclosed until 1973⁽³⁹⁾. What is striking in this scroll is much of what is stated in it corresponds to the description of the Temple in the Old Testament and it said that Solomon built it although the first one explains further and exaggerate the details and it dates back to about 200 BC.



The Temple structures as envisioned in the Temple Scroll

Here a contradiction revealed between the revelation about the temple mentioned in the Dead Sea Scrolls and the demand of the Lord from Moses to talk the children of Israel when they were in Sinai to build a dwelling place for the Lord to live with them mentioned in the Old Testament although there is similarity in details between the two texts but the contradiction is as follows:

First: The specifications of the Temple in Dead Sea Scrolls

In the Temple Scroll, the Lord ordered to build a temple with stones and cedar-wood and gold but in the Old Testament it was requested to make a tent or apartment to be a house for the Lord which is known in the Old Testament and the Jewish heritage by (**הַמִּשְׁכָּן** - The Tabernacle) which included the “Ark of the Covenant” that contains

39. Vermes, Translated by Geza. "The Complete Dead Sea Scrolls in English." London: Penguin Books, 1998. pp. 233 - 265.

what Moses wrote about the Lord and the following verses states the materials that the tabernacle should be built with:

וְאֶת-הַמִּשְׁכָּן תַּעֲשֶׂה, עֹשֶׂר זָרִיעַת: שֵׁשׁ מִשְׁזָר, וּתְכֵלֶת וְאַרְגָּמָן וְתִלְעַת שָׁנִי-
כְּרִבִּים מַעֲשֵׂה חֹשֶׁב, תַּעֲשֶׂה אֹתָם. בִּאֶרֶץ הַזְרִיעָה הָאֶחָת, שְׁמֹנֶה וְעֶשְׂרִים
בָּאַמָּה, וְרֹחַב אַרְבַּע בָּאַמָּה, הַזְרִיעָה הָאֶחָת; מִדָּה אֶחָת, לְכָל-הַזְרִיעוֹת.
*(Moreover, you shall make the tabernacle with ten curtains of fine twisted
linen, and blue, purple, and crimson yarns; you shall make them with cherubim
skillfully worked into them.)*

(40)

Second: The location of the temple in Dead Sea Scrolls especially in the Book of Tōbit⁽⁴¹⁾



Tobit and Anna. Painting by Abraham De Pape (c. 1658), National Gallery of London

As for the Biblical Tradition and the Old Testament refer that the place of the Temple of Solomon is the city of Jerusalem but the Book of Tobit contradicts with this but first let's tell the story of Tobit who is from the tribe of Naphtali⁽⁴²⁾.

40. Book of Exodus – Chapter 26 – Verses (1-2).

41. APPENDIX (B) – The Book of Tobit.

42. Naphtali, one of the 12 tribes that in biblical times constituted the people of Israel who later became the Jewish people. The tribe was named after the younger of two sons born to Jacob and Bilhah, a maidservant of Jacob's second wife, Rachel. After Joshua led the people of Israel into the Promised Land, he divided the new territory among the 12 tribes, assigning a region northwest of the Sea of Galilee to the tribe of Naphtali.

After the death of King Solomon (922 bc), the 10 northern tribes established an independent Kingdom of Israel. In 734 bc the Naphtalites were conquered by the Assyrian king Tiglath-pileser III, whose armies in 721 bc gained control over the entire northern kingdom. Israelites who were deported into slavery and those who remained behind were gradually assimilated by other peoples. The tribe of Naphtali thus lost its identity and became known in Jewish legend as one of the Ten Lost Tribes of Israel.

“Tobit” was one of the group taken captive to Nineveh by the Assyrian king “Shalmaneser”⁽⁴³⁾ after the destruction of the Kingdom of Samaria (Kingdom of Israel) in 721 BC⁽⁴⁴⁾.

The book is talking about the biography of Tobit in the exile once as the speaker and another as he. This book has been recognized by some Christian denominations as one of the books of the Bible. Narratives differ among themselves about the time that this book was written in it as some of them date back the book to the eighth century BC, that is the time in which Tobit lived, and others date back the book to the second century BC and the book found in Qumran is considered the oldest text known till now.

The important things here from this book are the biblical texts in which Tobit talks to Jerusalem and asks it to bless the Lord so he may return and build his “tabernacle”⁽⁴⁵⁾ as follow:

“ “

(... Praise the Lord of righteousness, and exalt the King of the ages. I give him thanks in the land of my captivity, and I show his power and majesty to a nation of sinners. Turn back, you sinners, and do right before him; who knows if he will accept you and have mercy on you? 13:7 I exalt my God; my soul exalts the King of heaven, and will rejoice in his majesty. 13:8 Let all men speak, and give him thanks in Jerusalem. 13:9 O Jerusalem, the holy city, he will afflict you for the deeds of your sons, but again he will show mercy to the sons of the righteous. 13:10 Give thanks worthily to the Lord, and praise the King of the ages, that his tent may be raised for you again with joy.)

(46)

” ”

43. Shalmaneser V was the Assyrian king who reigned probably between Tiglath-Pileser and Sargon, B.C. 727-722. He led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority. (2 Kings 17:3) Hoshea submitted and consented to pay tribute; but he soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year, B.C. 721, when the Assyrian arms prevailed. (2 Kings 17:4-6; 18:9-11) It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. Shalmaneser died in the same year, 722 BC, and it is possible that the population exchanges were done by his successor Sargon II. In the book of Tobit, chapter 1, the exiled Tobit is shown finding favor in Shalmaneser's court, only to lose influence under Sennacherib.

44. The people of Israel received abundant warning that their departure from the ways of God would result in the destruction of their kingdom and captivity to a foreign land. Many prophets had warned Israel that disaster lay ahead if they refused to repent. Hosea and Micah and Isaiah had over and over again stated that Israel's idolatry and immorality and oppression of the poor would bring divine judgment. **The Bible mentioned two important events for the people of Israel because of their sin:**

The first captivity: The Assyrian captivity (or Assyrian exile) is the period in Jewish history during which a number of Israelites of the Northern Kingdom of Israel were captives in Assyria. The Northern Kingdom of Israel was the first of the two kingdoms (Israel and Judah) to fall, when it was conquered by the Assyrian monarchs, Tiglath-Pileser III (Pul) and Shalmaneser V. The captivities began in approximately 734-732 BC.

The later Assyrian kings Sargon II and his son and successor, Sennacherib, finished the demise of Israel's northern ten-tribe kingdom. In 721 BC, nearly ten years after the initial deportations, the capital city of the Northern Kingdom of Israel, Samaria, was finally taken by Sargon II.

The second important captivity: The Babylonian captivity (or Babylonian exile) is the period in Jewish history during which a number of Jews of the Kingdom of Judah were captives in Babylon. In the late 7th century BC, the Kingdom of Judah was a client state of the Assyrian empire. In the last decades of the century, Assyria was overthrown by Babylon, an Assyrian province. Nebuchadnezzar, king of Babylon, plundered Jerusalem and its Temple and took king Jehoiachin (also called Jeconiah), his court and other prominent citizens (including the prophet Ezekiel) back to Babylon. Jehoiakim's uncle Zedekiah was appointed king in his place.

Despite God's warnings and call to repentance through His prophet Jeremiah, Zedekiah revolted against Babylon, to which Nebuchadnezzar returned and besieged Jerusalem, resulting in the city's destruction in 586 BC. Nebuchadnezzar destroyed the city wall and the Temple, together with the houses of the most important citizens. King Zedekiah was blinded and taken to Babylon with many others.

45. There is a contradiction between the English Version of the Book of Tobit and the Arabic Version because it is mentioned in the English Version as a Tent or Tabernacle but in the Arabic Version is mentioned as a house as follow **“O Jerusalem give thanks to the Lord for his grace on you and bless the God of the ages to come back and build his house in you”**.

46. Book of Tobit – Chapter 13 – Verses (6-10).

What this biblical text implies about the time of Tobit, who is supposed to have lived in the eighth century BC or in the same century in which the book was written that there was no house for the Lord in Jerusalem, whether a tent or a dwelling place, although according to the biblical⁽⁴⁷⁾ chronology⁽⁴⁸⁾ that Solomon built a Temple in 957 BC and it existed until 586 BC when it was destroyed by the Babylonian King Nebuchadnezzar.

If we take the other story that the book of Tobia was written in the second century BC, it can be concluded that there was no temple in Jerusalem even though the “Second Temple” continued to exist at this time according to biblical chronology from 516 BC to 70 AD when it was destroyed by the Romans.

Now let us return to analyze and criticize the location of the Temple according to the Old Testament and Dead Sea Scrolls.

According to the Bible the Lord did not specify the location or the holy mountain on which Solomon should build the temple but Gad one of the confidants to David who specify the location and suggested the place or the holy mountain to be Mount Moriah in Jerusalem and the verses that mention the holy mountain in Jerusalem were not in Torah of Moses but were in Torah of Jews (Old Testament) in the books of the prophets and the place was mentioned also in the New Testament.

Isaiah prophesied during the reigns of Uzziah (or Azariah), Jotham, Ahaz, and Hezekiah, the kings of Judah for more than 60 years. The traditional view is that all 66 chapters of the Book of Isaiah were written by one man, Isaiah—possibly in two periods between 740 BCE and c. 686 BCE, separated by approximately 15 years and in the Book of Isaiah mention that the holy mountain in Jerusalem as follows:

יג וְהָיָה בַּיּוֹם הַהוּא, יִתְקַע בְּשׁוֹפָר גָּדוֹל, וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר,
וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם; וְהִשְׁתַּחֲוּ לַיהוָה בְּהַר הַקֹּדֶשׁ, בִּירוּשָׁלַם.
*(And on that day a great trumpet will be blown, and those who were lost in the
land of Assyria and those who were driven out to the land of Egypt will come
and worship the Lord on the holy mountain at Jerusalem.)*

(49)

It is mentioned in the Book of Zechariah:

ג כֹּה, אָמַר יְהוָה, שְׁבִתִּי אֶל-צִיּוֹן, וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם; וְנִקְרְאָה יְרוּשָׁלַם
עִיר הָאֱמֻנָה, וְהָרִ-יְהוָה צְבָאוֹת הָר הַקֹּדֶשׁ.
*(Thus says the Lord: I will return to Zion, and will dwell in the midst of
Jerusalem; Jerusalem shall be called the faithful city, and the mountain of the
Lord of hosts shall be called the holy mountain.)*

(50)

47. The King James Version Bible (KJV).

48. Chronology (from Latin *chronologia*, from Ancient Greek *χρόνος*, *chrónos*, “time”; and *-λογία*, *-logia*) is the science of arranging events in their order of occurrence in time. Consider, for example, the use of a timeline or sequence of events. It is also “the determination of the actual temporal sequence of past events”.

Chronology is part of periodization. It is also part of the discipline of history, including earth history, the earth sciences, and study of the geologic time scale.

49. Book of Isaiah – Chapter 27 – Verse (13).

50. Book of Zechariah – Chapter 8 – Verse (3).

It is mentioned in the Book of Daniel:

” (אֲדֹנָי, כָּכָל-צִדְקָתְךָ יֵשֶׁב-נָא אַפָּךְ וְחִמָּתְךָ, מֵעִירְךָ יְרוּשָׁלַם, הֶר-קִדְשֶׁךָ : כִּי
בְחַטָּאֵינוּ וּבַעֲוֹנוֹת אֲבוֹתֵינוּ, יְרוּשָׁלַם וְעַמָּךְ לְחֶרֶף לְכָל-סְבִיבֵיתֵינוּ.)
*(O Lord, in view of all your righteous acts, let your anger and wrath, we
pray, turn away from your city Jerusalem, your holy mountain; because of
our sins and the iniquities of our ancestors, Jerusalem and your people have
become a disgrace among all our neighbours.)* (51)

It is mentioned in the Book of Joel:

” יִזְוֶיעַתֶּם, כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם, שָׁכֵן, בְּצִיּוֹן הֶר-קִדְשִׁי ; וְהִיִּתָּה
יְרוּשָׁלַם קֹדֶשׁ, וְזָרִים לֹא-יַעֲבְרוּ-בָהּ עוֹד.)
*(So you shall know that I, the Lord your God, dwell in Zion, my holy
mountain. And Jerusalem shall be holy, and strangers shall never again
pass through it.)* (52)

The New Testament also mentions the holy mountain in Jerusalem in Book of Revelation:

” (And in the spirit he carried me away to a great, high mountain and showed
me the holy city Jerusalem coming down out of heaven from God.) (53)

If we agree that the holy mountain is in Jerusalem, let's see which mountain the Jews believed that is their holy mountain and based on what.

51. Book of Daniel – Chapter 9 – Verse (16).

52. Book of Joel – Chapter 4 – Verse (17) in Hebrew but it is Book of Joel – Chapter 3 – Verse (17) in English.

53. Book of Revelation – Chapter 21 - Verse (10).

The holy mountain is Mount Moriah



An aerial view shows The Temple Mount, also know as Mount Moriah⁽⁵⁴⁾, the holiest site to Jews, and the Al-Aqsa mosque compound with the Dome of the Rock, the third holiest site to Muslims in Jerusalem's Old City

Mount Moriah (which is known as the Temple Mount) is mentioned only in one verse of the whole Bible and specified it as it is the mountain on which the First Temple (Solomon's Temple) was built and this verse is in the Book of 2 Chronicles:

אֶשֶׁר
נִרְאָה לְדָוִד אֲבִיהוּ--אֶשֶׁר הָכִין בְּמָקוֹם דָּוִד, בְּגֵרֹן אֲרָנֹן הַיְבוּסִי.)

(Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had designated, on the threshing-floor of Ornan the Jebusite.)

(55)

Moriah is also mentioned only in one verse of the whole Bible but in another book as “the land of Moriah” and it includes several mountains, not just one mountain and this verse is in the Book of Genesis in the story of Abraham when he was commanded to sacrifice his son Isaac:

54. It is the mountain on which the Arabs built the city of Jerusalem for the first time. It is known as the Haram al-Haram, where it embraces Al-Aqsa Mosque, which is mentioned in the Holy Quran in the beginning of Surah Al-Isra. It also embraces the Dome of the Rock mosque where the Prophet Muhammad, peace and blessings be upon him. The height of the mountain of Jerusalem from the sea by about 740 meters, and is called in Hebrew as “Temple Mount” or “Mount Moriah”.

55. Book of 2 Chronicles – Chapter 3 – Verse (1).

וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וְהָאֱלֹהִים, נִסָּה אֶת-אַבְרָהָם; וַיֹּאמֶר אֵלָיו, אַבְרָהָם וַיֹּאמֶר הִנְנִי. ב וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךְךָ אֶת-יִחִידְךָ אֲשֶׁר-אַהֲבָתָּ, אֶת-יִצְחָק, וְלֶךְ-לְךָ, אֶל-אֶרֶץ מֹרְיָה; וְהַעֲלֵהוּ שָׁם, לְעֹלָה, עַל אֶחָד הַהָרִים, אֲשֶׁר אָמַר אֵלֶיךָ.

(After these things God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' 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 on one of the mountains that I shall show you.')

(56)

The question here: **Did Solomon build a Temple on Mount Moriah in Jerusalem? Or was it in another place called the land of Moriah which includes other mountains?** And this question also came to the archeologist Dr. Rivka Gonen⁽⁵⁷⁾ in her book:

"What Was the Exact Site of the Temple?"

The Bible does not deliberate on the exact site on which the Temple stood. The only reference to a location is in II Chronicles 3:1: "Then Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Oman the Jebusite." This verse is the one and only place Mount Moriah is mentioned in the Bible. The early reference in Genesis 22:2 is to the Land of Moriah, where on one of the mountains Abraham was commanded to sacrifice his son Isaac. The substitution of the Land of Moriah, a vague geographical location, with the univer-sally known mountain on which Solomon built his Temple could not have occurred during the First Temple period, because Mount Moriah is not referred to in any other book save Chronicles. It has already been mentioned that Chronicles is a late book, the work of the editor sometime after the return of the exiles from Babylon. It would seem that the substitution of Mount Moriah for the Land of Moriah was meant to endow Solomon's Temple, and more so the newly constructed Second Temple, with the aura of the place where the monumental event of the Binding of Isaac occurred. Thus the verse in II Chronicles began the tradition of identifying Mount Moriah with the Temple Mount. After the destruction of the Second Temple, the name Mount Moriah was so strongly identified with the Temple Mount that it was even considered the origin of other mountains of Jewish significance. Thus the Jerusalem Talmud relates that Mount Sinai is only a piece torn out of Mount Moriah, as a piece of dough is torn to make a ballah bread."

(58)

56. Book of Genesis – Chapter 22 - verses (1-2).

57. Rivka Gonen is a Jerusalemite whose family's roots in Israel go back to the early nineteenth century. She was educated in a Jewish religious school for girls in which English was one of the two leading languages and the Bible was a primary subject. She has a Ph.D. in archeology and lectured on archeology and the ancient Middle East at several Israeli universities and to audience in Israel and abroad.

58. Gonen, Rivka. "Contested Holiness: Jewish, Muslim, and Christian Perspective on the Temple Mount in Jerusalem." New Jersey: KTAV Publishing House Inc., 2003. pp. 41-42.

It can be inferred from all of this that the place on which Solomon build a Temple called Mount Moriah, however, there is a hang on from the Jewish religious heritage which has penetrated into other religious and historical writings that the place of the Temple is Mount Moriah in Jerusalem within the area of the Haram esh-Sharif but at this point many speculations and puzzles appeared to specify the place exactly because there are other holy mountains mentioned in the Hebrew Torah and the Dead Sea Scrolls and the Septuagint.

The holy mountain is Mount Ebal in the City of Nablus



These 2 mountains are Mt. Gerisim (the “Mountain of Blessings”) on the left and Mt. Ebal (the “Mountain of Cursings”) on the right

The Hebrew Torah agrees with the Dead Sea Scrolls and the Septuagint⁽⁵⁹⁾ that the place of the Temple is Mount Ebal as it is mentioned in the Book of Deuteronomy in the Hebrew Version of the Bible:

וְהָיָה, בְּעָבְרְכֶם אֶת-הַיַּרְדֵּן, תְּקִימוּ אֶת-הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֲנִי
מִצְוָה אֲתֶכֶם הַיּוֹם, בְּהָרַעִיבָל; וְשָׁדַת אוֹתָם, בְּשִׂיד)
*(So when you have crossed over the Jordan, you shall set up these stones,
about which I am commanding you today, on Mount Ebal, and you shall
cover them with plaster.)*

(60)

59. APPENDIX (C) – The Septuagint.

60. Book of Deuteronomy in the Hebrew Version of the Bible – Chapter 27 – Verse (4).

It is also mentioned in the Septuagint which dates back to the third century B.C.:

והיה בעברכם את־הירדן תקימו את־האבנים האלה אשר אנכי
מצוה אתכם היום בַּהַר עֵיבַל ושדת אותם בשיד:

*(And it shall be as soon as ye are gone over Jordan, ye shall set up these
stones, which I command thee this day, on Mount Gaebal, and thou shalt
plaster them with plaster.)*

(61)

Dead Sea Scrolls also mentioned that the holy mount is not in Jerusalem and it is Mount Ebal in the City of Nablus as mentioned in the book of Michael Wise after he studied the scrolls 4Q280, 4Q286 to 4Q289⁽⁶²⁾:

"A liturgy of blessing and cursing

Moses never lived to enter the Promised Land, the Bible says; but that did not keep him from issuing detailed commands for what was to happen once Israel did enter Canaan.

"On the day that you cross over the Jordan into the land that the LORD your God is about to give you ... these shall stand on Mount Gerizim for the blessing of the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali" (Deut. 27:2-13).

The antiphonal blessing and curses that followed were a defining element in God's covenant with Israel.

The Yabad took this unique biblical ceremony extremely seriously. They incorporated its pattern into both their initiation ceremony (Charter of a Jewish Sectarian Association 2:1-18, text 5) and their battle liturgy (Uicl Scroll 13:1-4, text 8).

Furthermore, the present work takes over the structure of the biblical ceremony wholesale. The writer details first blessings upon God and his holy angels, then curses upon Satan-here called Belial and Melkiresha'-and his attendant evil spirits.

Clearly this work represents a liturgy, as witnessed by the repeated introductory formula "they shall say in response." Each blessing or curse ends with the Yabad's characteristic twofold "Amen," which is rare in the Bible (it occurs only in Neh. 5:22; 8:6).

In Deuteronomy 27 and elsewhere in the Old and New Testaments the "Amen" is never repeated twice-except, of course, for the twofold "Amen" with which Jesus is said to preface his most sober pronouncements."

61. Book of Deuteronomy in the Septuagint – Chapter 27 – Verse (4).

62. Wise, Michael; Abegg, Martin Jr and Cook, Edward. "The Dead Sea Scrolls: A New Translation." United States of America: Harper San Francisco, 1996. p. 286.

Here is the scroll labeled 4Q280 Frag. 1 from the Dead Sea Scrolls which entitled *Origin of and curse on Melkiresha*:

“1 [... God shall separate him out] for evil from the midst of the Sons of Li[ght because of his apostasy.] 2 [And they shall say in response, “Cur]sed are you, O Melkiresha’, for all the pur[poses of your guilty desires. May] God [appoint you] 3 as an object of terror in the hands of those who wreak vengeance. May God not be gracious to you when you call out, [and may He lift up His angry face] 4 to you in indignation, so that you might not have peace in the mouth of all who make interces[sion. Cursed are you] 5 without remnant. You are damned, without survivor. And cursed are all who perpetra[te deception, ...] 6 and those who [es]tablish evil plans in their hearts, to plot against the covenant of God [...] 7 [...] all those who see [His] tru[th. And ev]ery one who despises to enter [into the covenant of God, walking in the stubbornness of his heart...]”

Here is the scroll labeled 4Q286 Frag. 7 Col. 2 from the Dead Sea Scrolls:

“Curse on Belial and the spirits of his lot.

Then [they] shall denounce Belial 2 and all his guilty lot. Then they shall say in response: “Cursed is [B]elial because of his malevolent [pu]rposes, 3 he is damned for his guilty dominion. And cursed are all the sp[ir]its of] his [lo]t for their wicked purpose, 4 they are damned for their filthy [un]clean intentions. For [they are the lo]t of darkness and their punishment 5 is the eternal pit. Amen. Amen.

Belial and his sons are destined for mmihilation.

And cursed is the Wick[ed One in all of the purposes of] his dominion, and damned 6 are all the sons of Beli[al] for all the iniquities of their office, until their annihilation [... Amen. Amen.]”

Joshua’s Altar on Mount Ebal

In Josh 8:30-35 Israel constructs an altar on Mt. Ebal in fulfillment of the command of Deut 27:1-8.

This structure had very important social, political, and religious implications for Israel, for it was the first structure to be built upon entering into the land of Canaan. Upon completion of the altar, sacrifices were to be offered upon it, and a renewal of the covenant was to be carried out (patterned after the ritual of Deut 31:9-13).

The altar on Mt. Ebal and its concomitant ceremony are, therefore, according to the claims of the Hebrew Bible, of supreme importance within the life of ancient Israel.



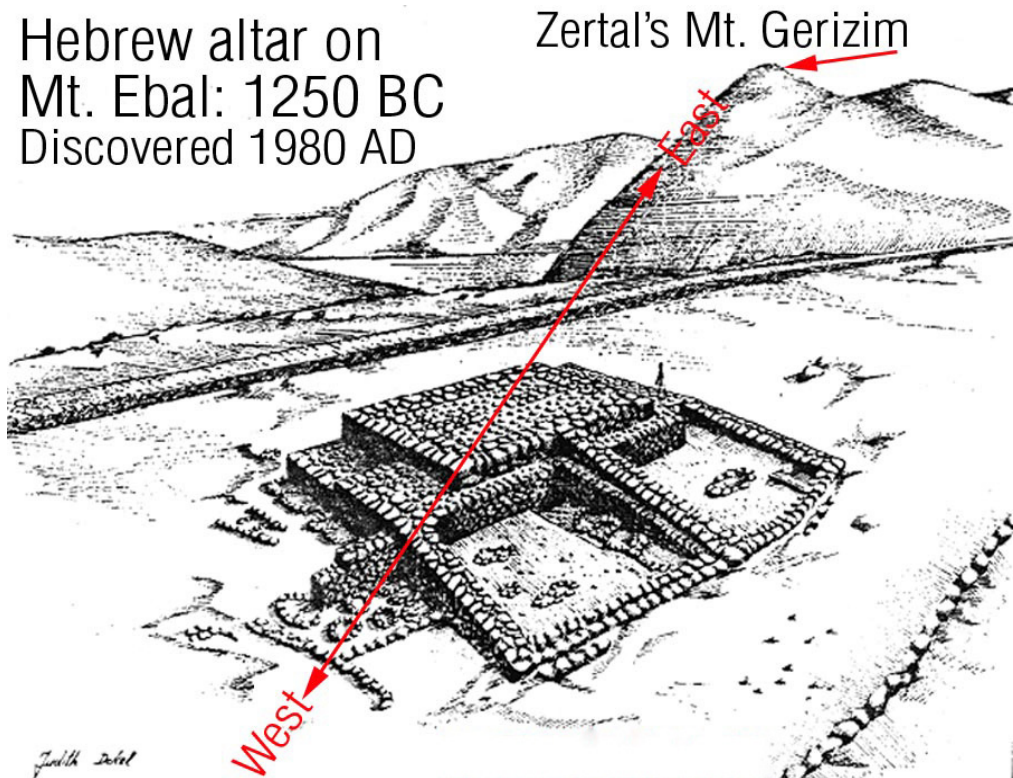
Map of the Twelve Tribes of Israel

In 1980, during the survey of the territory of Manasseh, Israeli archaeologist Adam Zertal⁽⁶³⁾ discovered a site on Mt. Ebal dating to the period of Iron I, during which the Israelites began to sedentarize in the central hill-country of Canaan. The site is known in Arabic as el-Burnat, and lies on a mountain ridge high above sea level and far from any roads.

The site was excavated over eight seasons, from 1982 to 1989, under the auspices of the University of Haifa and the Israeli Exploration Society. In 1985, Zertal published an article in which he suggested that the structure on Ebal may have been the altar of Josh 8:30-35 (Zertal 1985: 26-43).

Zertal had concluded that the stone structure was Joshua's altar. It fit the Bible's description of the site, he says, and its ramp and other features are consistent with ancient accounts of the altar at the Second Temple in Jerusalem—another example of such a structure in ancient Israel.

In addition, Zertal says he found charred animal bones at the site, which he interpreted as sacrificial offerings. To Zertal, the "altar" proves that the Israelites crossed the Jordan and entered Canaan, just as the Old Testament says they did.



Joshua's altar on Mount Ebal according to Adam Zertal

63. Adam Zertal, a prominent Israeli archaeologist and expert in ancient Near East studies who spent 30 years surveying a tremendous breadth of land in the West Bank, passed away on Sunday at the age of 79. In the 1980s, Zertal, a professor at the University of Haifa, believed the books of the Hebrew Bible could and should inform the work of contemporary archaeologists, identified an altar built by the Biblical prophet Joshua on Mount Ebal.



BIBLICAL ALTAR ON MT. EBAL? Adam Zertal and his team discovered a cultic site on Mt. Ebal with a large altar. Could this be the Biblical altar mentioned in Joshua 8?

While Zertal's findings on Mount Ebal have given comfort to those in Israel and elsewhere who take the Bible literally, few of his fellow archaeologists have accepted his conclusions.

In an article in the Biblical Archaeology Review in 1986, Aharon Kempinski of Tel Aviv University contended that the stones were actually part of a watchtower from the first part of the Iron Age and that there is **“no basis whatever for interpreting this structure as an altar.”**

Most archaeologists have ignored the find. **“Adam Zertal is the lone wolf,”** says Uzi Dahari, deputy director of the Israel Antiquities Authority. **“He’s working alone.”**

“There’s definitely an Iron I site there, and there may even be evidence for cultic activity,” says Israel Finkelstein, an archaeologist at Tel Aviv University. **“But I don’t think that you can take the Book of Joshua and use it as a guidebook to the architectural landscape. Joshua was put in writing much later than the events it describes and is full of ideologies related to the needs of the writers.”**

Though Finkelstein occupies the middle ground between the literalists and the minimalists, he has led the challenge to traditional biblical archaeology in Israel for the past decade. He offers a markedly different picture of Israel's early history.

Finkelstein and co-author Neil Asher Silberman rocked the world of biblical archaeology with the publication, sixteen years ago, of *The Bible Unearthed*.

The book argues that the biblical accounts of early Israelite history reveal more about the time they were written — the seventh century B.C.— than the events they describe, which would have taken place centuries earlier.

The book also maintains that Israeli archaeologists have indulged in a kind of circular reasoning, drawing on biblical references to date a potsherd, for example, and then using it to identify places described in the Bible.

The Bible, Finkelstein believes, should be used far more cautiously in interpreting archaeological sites.

Therefore, Joshua did not build an altar on Ebal Mount but there are many puzzles appeared during studying the story of Joshua 's invasion of Jerusalem in the Bible and after analyzing the reports of the archaeologists like Jonathan N. Tubb, Kathleen Kenyon, and many others after searching and excavating for several years in Jerusalem; they have confirmed that there are no traces of these fortresses mentioned in the Bible and even they have confirmed that the city of Jericho never existed in that period of time⁽⁶⁴⁾ while most of the Biblical archaeologists have identified the story of Joshua Ben Nun according to the Bible in the thirteenth century BC and according to William Foxwell Albright, the destruction of the walls of Jericho occurred around 1230 BC in the Late Bronze Age.

It was clear here that Joshua was in the thirteenth century BC, a time that is widespread in the cities, but with some exceptions in the destroyed cities as Hazor and Lachish which they are not the cities that the Bible associated with the time of Joshua.

64. ElShereef, Doaa. "Smashing Biblical Myths." Chapter 2 - Smashing Jericho Myth. Cairo, Egypt: Dar El-Thaafia, 2015.

The holy mountain is Mount Gerizim⁽⁶⁵⁾ in the City of Nablus



View of Mount Gerizim from Shechem

The biblical texts mention that the holy mount and Bethel (The house of God) are in Shechem (Currently Nablus) not in Jerusalem and we will start with what we have proved previously that Jacob did not build an altar or house of God in the city of Jerusalem but he built it in the city of Shechem as mentioned in the book of Genesis (Which is the first book of the Hebrew Torah and the Samaritan Pentateuch):



וַיַּעֲקֹב נָסַע סֹכְתָה, וַיִּבְנוּ לוֹ בָּיִת; וַלְמִקְנֵהוּ עָשָׂה סֹכֶת, עַל-כֵּן קָרָא שֵׁם-הַמָּקוֹם סֹכּוֹת. {ס} יח וַיָּבֹא יַעֲקֹב שָׁלֹם עִיר שָׁכֵם, אֲשֶׁר בְּאֶרֶץ כְּנָעַן, בְּבֹאוֹ, מִפָּדָן אֲרָם; וַיְחַן, אֶת-פָּנָיו הָעִיר. יט וַיִּקֶּן אֶת-חֶלְקֶת הַשָּׂדֶה, אֲשֶׁר נָטָה שָׁם אָהֱלוֹ, מִיַּד בְּנֵי-חָמוֹר, אֲבִי שָׁכֵם--בְּמֵאָה, קֶשֶׁטָה. כ וַיִּצֹב-שָׁם, מִזְבֵּחַ; וַיִּקְרָא-לוֹ--אֵל, אֱלֹהֵי יִשְׂרָאֵל.)

(But Jacob journeyed to Succoth, and built himself a house, and made booths for his cattle; therefore the place is called Succoth. Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram; and he camped before the city. And from the sons of Hamor, Shechem's father, he bought for one hundred pieces of money the plot of land on which he had pitched his tent. There he erected an altar and called it El-Elohe-Israel.)

(66)



65. A rocky mountain slope is the southern boundary of the valley in which Shechem lies (Nablus) facing Mount Ebal on the north side of the valley.

66. Book of Genesis – Chapter 33 – Verses (17-20).

The Mount Gerizim is mentioned as a Holy Mount in the Book of Judges:

וַיִּגְדּוּ לְיוֹתָם, וַיֵּלֶךְ וַיַּעֲמֵד בְּרֹאשׁ הַר-גֵּרְזִים, וַיִּשָּׂא קוֹלוֹ, וַיִּקְרָא; וַיֹּאמֶר
לָהֶם, שְׁמְעוּ אֵלַי בְּעֵלֵי שֵׁכֶם, וַיִּשְׁמַע אֲלֵיכֶם, אֱלֹהִים.)

(When it was told to Jotham, he went and stood on the top of Mount Gerizim, and cried aloud and said to them, Listen to me, you lords of Shechem, so that God may listen to you.)

(67)

It's confirmed again in the same book that Bethel (The house of God) is in the city of Shechem:

(מֹו וַיִּשְׁמְעוּ, כָּל-בְּעֵלֵי מִגְדַּל-שֵׁכֶם; וַיָּבֹאוּ אֶל-צְרִיחַ, בֵּית אֵל בְּרִית.)

(When all the lords of the Tower of Shechem heard of it, they entered the stronghold of the temple of El-berith.)

(68)

And even when Joshua entered the land of Palestine after Moses commanded him to do so and when he and his fellows of the Jews wanted to bury the bones of Joseph which accompanied them; they did not bury the bones in Jerusalem but they buried the bones in the city of Shechem:

לֵב וְאֶת-עֲצָמוֹת יוֹסֵף אֲשֶׁר-הָעִלוּ בְנֵי-יִשְׂרָאֵל מִמִּצְרָיִם, קָבְרוּ בְשֵׁכֶם,
בְּחֻלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי-חָמוֹר אָבִי-שֵׁכֶם, בְּמֵאָה
קֶשֶׁטָה; וַיְהִי לְבְנֵי-יוֹסֵף, לְנַחֲלָה.)

(The bones of Joseph, which the Israelites had brought up from Egypt, were buried at Shechem, in the portion of ground that Jacob had bought from the children of Hamor, the father of Shechem, for one hundred pieces of money; it became an inheritance of the descendants of Joseph.)

(69)

If you return back to the Book of Tobit and continue reading it you will find that in the commandments that their God “Yahweh” highlighted the Mount Gerizim in a sacred frame through Moses directed to the Children of Israel when they are still in the wandering while Jerusalem is completely absent from the commandments.

67. Book of Judges – Chapter 9 – Verse (7).

68. Book of Judges – Chapter 9 – Verse (46).

69. Book of Joshua – Chapter 24 – Verse (32).

Mount Gerizim is the heart of the doctrine of the Samaritans⁽⁷⁰⁾ who consider themselves the real heirs of the Law of Moses and they only recognize the first five books of the thirty-nine books of the Bible which called Books of Moses or the Torah (consists of Genesis, Exodus, Leviticus, Numbers, Deuteronomy) with variations in the subjects between the Samaritan Torah and the Hebrew Torah.

Thus, the Book of Kings which speaks about building the Temple by Solomon come out from their beliefs and based on that they don't believe in the Temple itself.

They proceed from the above text about the blessing given to Gerizim to the say of the temple was built there and according to the Bible, Joshua was one of the twelve spies from Israel sent by Moses to explore the land of Canaan:

וַיִּקְרָא מֹשֶׁה
לְהוֹשֵׁעַ בֶּן-נּוּן, יְהוֹשֻׁעַ וַיִּשְׁלַח אֹתָם מֹשֶׁה, לְתוֹר אֶת-אֶרֶץ כְּנָעַן; וַיֹּאמֶר
אֲלֵהֶם, עֲלוּ זֶה בְּנֶגֶב, וַעֲלִיתֶם, אֶת-הָהָר.

*(These were the names of the men whom Moses sent to spy out the land.
And Moses changed the name of Hoshea son of Nun to Joshua Moses sent
them to spy out the land of Canaan, and said to them, 'Go up there into the
Negeb, and go up into the hill country.)*

(71)

After the death of Moses, Joshua led the Israelite tribes in the conquest of Canaan and allocated the land to the tribes. According to the biblical chronology, Joshua lived some time in the late Bronze Age and according to it also he died at the age of 110 as mentioned in the Book of Joshua:

וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וַיָּמָת יְהוֹשֻׁעַ בֶּן-נּוּן, עֶבֶד יְהוָה--בֶּן-מֵאָה
וָעָשָׂר, שָׁנִים.)

*(After these things Joshua son of Nun, the servant of the Lord, died,
being one hundred and ten years old.)*

(72)

It is mentioned that Mount Gerizim is the holy mountain on which the House of God was built in many of the books of the Bible as in the Book of Deuteronomy:

70. The Ten Commandments differ from the commandments of the Jews because they gathered the first and second commandments (I am the Lord your God, you have no gods other than me; do not make a statue for you), and make a commandment about the holiness of Mount Gerizim (Deuteronomy 11:29 and 17:12) and they don't accept the books written after the return of captivity.

71. Book of Numbers – Chapter 13 – Verses (16-17).

72. Book of Joshua – Chapter 24 – Verse (29).

כט וְהָיָה, כִּי יָבִיֵאֵךְ יְהוָה אֱלֹהֶיךָ, אֶל-הָאָרֶץ, אֲשֶׁר-אַתָּה בָא-שָׁמָּה
לְרִשְׁתָּהּ--וְנִתְּתָה אֶת-הַבְּרָכָה עַל-הָרִ גְּרִזִּים, וְאֶת-הַקְּלָלָה עַל-הָר עֵיבָל.
*(When the Lord your God has brought you into the land that you are
entering to occupy, you shall set the blessing on Mount Gerizim and the curse
on Mount Ebal.)*

(73)

It was confirmed that Mount Gerizim is the holy mountain again and Mount Ebal is cursed in the same book as follow:

ויב אֵלֶּה יַעֲמִדוּ לְבָרֵךְ אֶת-הָעָם, עַל-הָר גְּרִזִּים, בְּעֶבְרָכֶם, אֶת-הַיִּרְדֵּן:
שִׁמְעוֹן וְלֵוִי וִיהוּדָה, וְיִשָּׁשְׁכָר וַיֹּסֵף וּבִנְיָמִן. יג וְאַלֶּה יַעֲמִדוּ עַל-הַקְּלָלָה,
בְּהָר עֵיבָל: רְאוּבֵן גָּד וְאַשֶּׁר, וְזִבְלוֹן דָּן וְנַפְתָּלִי. יד וְעֲנוּ הָלְוִיִּם, וְאָמְרוּ אֶל-
כָּל-אִישׁ יִשְׂרָאֵל--קוֹל רָם.)

*(When you have crossed over the Jordan, these shall stand on Mount Gerizim
for the blessing of the people: Simeon, Levi, Judah, Issachar, Joseph, and
Benjamin. And these shall stand on Mount Ebal for the curse: Reuben, Gad,
Asher, Zebulun, Dan, and Naphtali. Then the Levites shall declare in a
loud voice to all the Israelites.)*

(74)

Although the holy mountain of Gerizim is sacred to the Samaritans only who believe in the five books of Moses - as previously mentioned - but in the Books of King James Version of the Bible what proves that Mount Gerizim in Shechem (Currently Nablus) is the holy mountain on which Bethel (the house of God) was built as the Lord demand Moses as in the book of Judges:

וַיִּגְדּוּ לְיוֹתָם, וַיֵּלֶךְ וַיַּעֲמֵד בְּרֹאשׁ הָר-גְּרִזִּים, וַיִּשָּׂא קוֹלוֹ, וַיִּקְרָא; וַיֹּאמֶר
לָהֶם, שְׁמְעוּ אֵלַי בְּעֲלֵי שִׁכְם, וְיִשְׁמַע אֱלֹהֵיכֶם, אֱלֹהֵיכֶם.)
*(When it was told to Jotham, he went and stood on the top of Mount
Gerizim, and cried aloud and said to them, 'Listen to me, you lords of
Shechem, so that God may listen to you.)*

(75)

73. Book of Deuteronomy – Chapter 11 – Verse (29).

74. Book of Deuteronomy – Chapter 27 – Verses (12-14).

75. Book of Judges – Chapter 9 – Verse (7).

The Samaritan temple on Mount Gerizim



According to the Samaritans, this is the Samaritan Temple ruins on Mount Gerizim
and on the left is the tomb of an Arab sheikh

The Samaritan community mentions in both versions of the Decalogue in the addition of a tenth commandment referring to the sanctity of Mount Gerizim and the Samaritan perspective, Shechem had already been chosen at the time of the patriarchs (Gen 12: 6; Gen 33: 18-20)⁽⁷⁶⁾.

Gerizim was the site of the Samaritan temple, which was built there after the captivity, in rivalry with the temple at Jerusalem. Gerizim is still to the Samaritans what Jerusalem is to the Jews and Mecca to the Mohammedans.

The story surrounding this Temple and how it came into being is a fascinating one.

The account is given to us by the historian Josephus. A summary of his account is as follows:

During the time of Darius the third, king of Persia, a man by the name of Sanballat was sent by Darius to be a governor over Samaria. (This Sanballat was a descendant of an earlier Sanballat who is mentioned in the Bible who attempted to kill Nehemiah the

76. Toy, Emanuel. "Textual Criticism of the Hebrew Bible, Second Revised Edition." Minneapolis: Fortress Press, First Published in 1992.

prophet when he began to rebuild the walls and the temple 100 years earlier).

Now Sanballat, wanting to live peacefully with the Jews, decided to give his daughter in marriage to one of the overseers of the Jews, a man by the name of Manasseh. He was serving in the temple in Jerusalem as a priest along with his brother Jaddua the high priest. (Jaddua is mentioned in the Bible's book of Nehemiah 12:11).

But because Manasseh married a woman who was not an Israelite, something the law prohibited, the Jewish leaders commanded him to either divorce Sanballat's daughter or stop serving in the Temple.

Manasseh disturbed at this demand tells his father-in-law the situation. Sanballat not wishing to see his daughter divorced promises to build a Temple on Mount Gerizim where Manasseh would become the high priest.

Sanballat also offers Manasseh a position of governing over the people in Samaria. In this fashion, Manasseh agreed not to divorce Sanballat's daughter and this set into motion the wheels that began the construction of a temple in Samaria.

But it was not by the command of God, but that of Sanballat himself. Roughly 200 years after the Samaritan temple was built it would be destroyed by a Jewish high priest by the name of John Hyrcanus.

Josephus accounts the following:

"Hyrcanus now rebelled against the Macedonians (the Greeks) and no longer had dealings with them. He also decided to attack his nearby enemies, including the Samaritans. Hyrcanus attacked Mount Gerizim, destroying its temple there. And then marched against the city of Samaria. Having put the siege of the city under the command of his two sons, he left the battle. The Samaritans had assistance from the Syrians but were finally defeated. Their city was laid to ruins and its residents were enslaved."

(77)

77. Argubright, John. "Bible Believer's Archaeology - Volume 3: Behold the Man!" United States of America: John Argubright, 2013. In Chapter 4 - The Samaritan Temple the story of the Temple according to the biblical narratives and to their historian Josephus.

Yitzhak Magen proved in his article that temple is not related to the Samaritans:

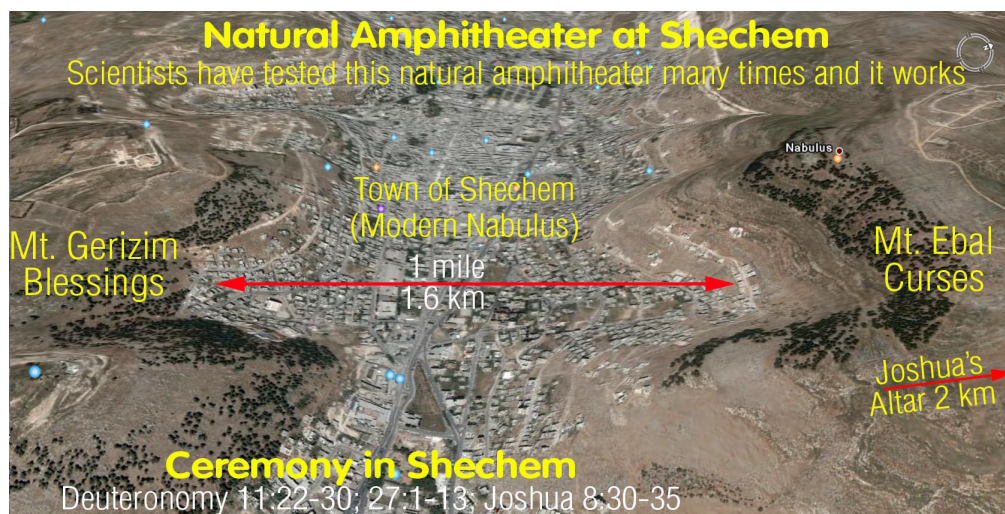
"The archaeological excavations at Mt. Gerizim proved unequivocally that the temple on the mount was built in the middle of the fifth century B.C.E., that is, most likely before Nehemiah's arrival in 445 B.C.E. The dating of the temple is based on the architecture that is dated with certainty to the Persian period, the carbon-14 tests that were conducted on hundreds of thousands of the bones of sacrifices from kosher animals that were discovered in the sacred precinct and the pottery vessels and coins that are dated to the fifth century B.C.E. An additional temple was built over the first temple during the reign of Antiochus III, c. 200 C.E.

On Mount Gerizim are the remains of a Hellenistic city and a Byzantine church and its enclosure, covering over 100 acres in area. In 1982 archaeological excavations were begun on Mount Gerizim and have continued uninterrupted for twenty two years. The excavations at Mount Gerizim have turned up new scientific data that provided answers to numerous longstanding historical and archaeological questions since the beginning of the twentieth century."

(78)

Where is the Temple of God?

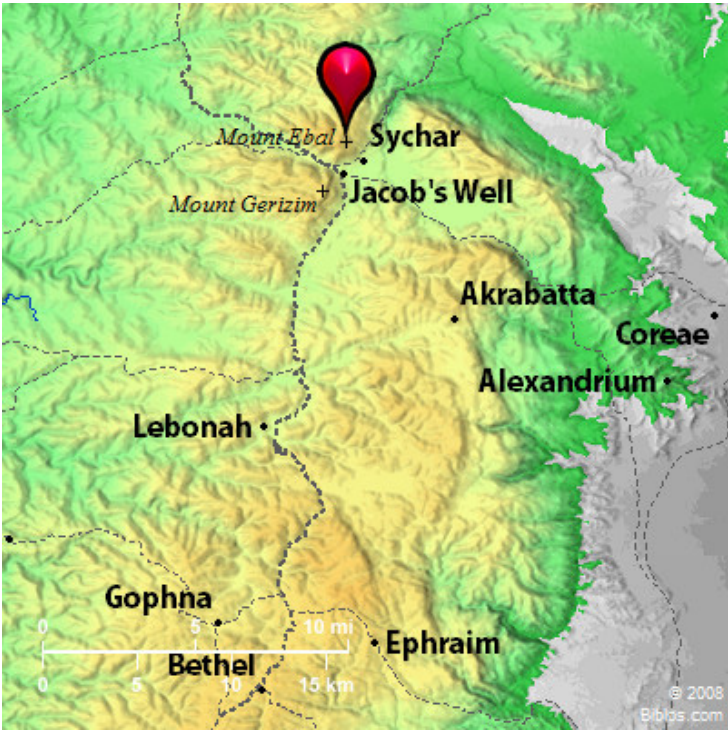
These differences in the texts, which are "sacred" to their owners, justify the question of the existence of a temple in Jerusalem dating back to the 10th century BC. The Hebrew Bible mentions that the place of the temple on Mount Ebal and the Samaritan Torah proves that the place of the Temple is on Mount Gerizim.



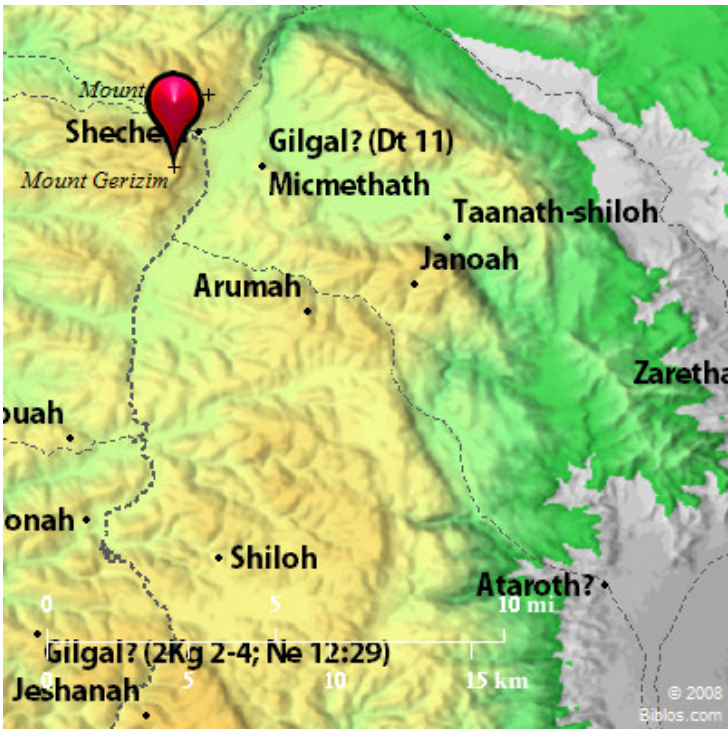
Whether the place of the temple on the holy mountain of Gerizim or on the holy mountain of Ebal there is no dispute here at all because the mountain of Ebal is near the

78. Magen, Yitzhak. "Dating of the Samaritan Temple on Mt. Gerizim." 9 June 2012. Bible History Daily. <<http://www.biblicalarchaeology.org/scholars-study/magens-response/>>.

mountain of Gerizim, separated only by a narrow valley and in any case both of them are in the city of Nablus, these maps show that:



The location of Mount Ebal on the map



The location of Mount Gerizim on the map

Finally the opinions of the archaeologists and the new historians about the Temple of Solomon

After viewing the story of the “First Temple” as mentioned in the biblical narratives and reviewed all its contradictions; the next step is analyzing the physical facts on the ground and studying the reports of the archaeological excavations that took place in Jerusalem, especially in the so-called Temple Mount (The area of the Haram esh-Sharif) as their mission to find any trace of the Temple but the results after years of excavations have another opinion, for example, but not limited to:

The Israeli archaeologist David Ussishkin discussed the problem of the Temple Mount that he faced during his researches:

“It is usually assumed that the “Stepped Stone Structure” supported a public building or fort on the summit of the ridge. Recent excavations at this spot by Eilat Maẕar revealed substantial structural remains, which she dated to this general period and—on the basis of the biblical text—identified as parts of King David’s royal palace (E. Maẕar 2006a; see also A. Maẕar 2006:269–70). Different stratigraphical and chronological conclusions have recently been reached by I. Finkelstein, Z. Herzog, L. Singer-Avitz, and D. Ussishkin (2007).

Turning back to the problems of the Temple Mount, the above topographical and archaeological data leave us with four options for reconstructing the Temple Mount during the tenth century B.C.E.:

First option: Based on the proposal of Knauf (2000), the Temple Mount formed the cultic and secular center of the city already during the Late Bronze Age and the earlier part of the Iron Age. However, there are no textual or archaeological indications to support this theory.

Second option: Based on the biblical tradition, Solomon built a small, modest temple on the Temple Mount, which formed the basis for later reconstruction and extension of the buildings here. In that case, the large compound and the monumental royal palace were added, and the temple was enlarged or rebuilt, in the eighth century B.C.E., when the Temple Mount was incorporated into the extended city. This is the view of Naaman, who argued that Solomon built a temple on the Temple Mount, “though on a much smaller scale than the one built in the late monarchical period” (Naaman 1996:23).

Third option: The royal acropolis was built as a separate entity by Solomon, as described in the biblical text, and it was incorporated in the expanding city during the late eighth century B.C.E.

Fourth option: The royal acropolis was built as described in the biblical text, but in the late eighth century B.C.E., when the modest tenth-century settlement became a large, fortified city and the Temple Mount was incorporated in it.” (79)

79. Ussishkin, David. “The Temple Mount in Jerusalem during The First Temple Period: An Archaeologist’s View.” Schloen, J. David. *Exploring the Longue Durée: Essays in Honor of Lawrence E. Stager*. Warsaw, Indiana: Eisenbrauns, 2009. pp. 473-483.

There is also the archaeologist Jane M. Cahill and Professor of Archeology at the Hebrew University of Jerusalem:

“While the location of the temple and the royal precinct can reasonably be surmised and even their appearance can reasonably be reconstructed based on excavated remains from other sites, no archaeological remains in Jerusalem can be identified confidently with any of the structures named in the Bible.”

(80)

There is also the Professor of Archeology at the University of Tel Aviv Israel Finkelstein and the researcher specializing in archeology Neil Asher Silberman:

“In fact, one may wonder if the original kernel of the description of the construction of the Temple by Solomon in 1 Kings was not related to the reorganization of the Judabite cult by Hezekiah in the late eighth century BCE.”

(81)

The Archaeologist Rivka Gonen who carried out numerous excavations in the Temple Mount:

“Since this evidence is only of a circum-stantial nature—no trace of either the First or the Second Temple has been found, and it is doubted that anything will ever be found—several other locations for the Temples have been suggested.”

(82)

At the end of this chapter, we emphasize that:

- The temple of Solomon has no basis in the Books of Moses, the prophet of the children of Israel who came with Torah, and he took the tabernacle as a place of worship and a place where he receives the revelation from the LORD, and the tabernacle is set up wherever the children of Israel went. If Moses did not build a temple so the holy place is the place in which the Lord shall come and this happens in the tabernacle.

80. Cahill, Jane M. “Jerusalem at the Time of the United Monarchy: The Archaeological Evidence.” Andrew G. Vaughn, Ann E. Killebrew. Jerusalem in Bible and Archaeology: The First Temple Period. Atlanta: Society of Biblical Literature, 2003. p. 54.

81. Israel Finkelstein and Neil Asher Silberman, “Temple and Dynasty: Hezkie, the Remaking of Judah and the Rise of Pan-Israelite Ideology”, Journal for the Study of the Old Testament, Vol. 30.3 (2006), p. 275.

82. Gonen, Rivka. “Contested Holiness: Jewish, Muslim, and Christian Perspective on the Temple Mount in Jerusalem.” New Jersey: KTAV Publishing House Inc., 2003. p. 42.

- Moses did not enter the land of Canaan and he died and Aaron died also during the wandering in the land of Moab in Jordan. After that the Jews entered the land of Canaan under the leadership of Joshua son of Nun in 1450 BC, Joshua built a tent also in the area of Shiloh, which is located south of the city of Nablus which is not the city of Jerusalem and the revelation continued to come to him, which means that there is no connection between the revelation and the temple or between the worship and the temple.
- After Joshua entered the land of Canaan, he could not conquer Jerusalem, which was called “The land of the Jebusites” so the Jews did not have control on it at all, but after the tenth century BC in the era of David and his wars with the Palestinians and his capture of parts of the land of Canaan according to the biblical narratives, David asked from the prophet Nathan to build a place for the Lord. Nathan said to him that the LORD did not agree to build a house for the Lord because David’ hands were stained with the blood of the Palestinians.”
- After the death of David, his son Solomon took over and he had 700 wives and 300 concubines according to the Old Testament. Solomon signed treaties with all kings and married their daughters and he married the daughter of Pharaoh and the daughter of King Mawab and others but the most important part of the temple was the place of slaughter, so there was no sanctity of the temple so the temple is equal with the rest of the temples that he built for his non-Jewish wives and he built for the daughter of Pharaoh a temple for the Egyptian gods and another temple for the gods of Moab.
- The Hebrew Torah and the Dead Sea Scrolls and the Septuagint mention that the place of the Temple is Mount Ebal in the city of Shechem (Nablus).
- The Samaritan Torah mentions that the place of the Temple is Mount Gerizim in the city of Shechem (Nablus).
- Israeli and Western archaeologists declared that they have been digging for more than 50 years and there is no archeological evidence that indicates the presence of the Temple of Solomon or that it actually existed.





Appendix (A)

The Temple Scroll



Plate 673, Frag 13- B-506806 - manuscript: 1Q5 –1Q Deuth

Manuscript Types: The majority of the Dead Sea Scrolls are religious works, divided on this website into “Biblical” and “Non-Biblical” compositions, with a special category for “Tefillin and Mezuzot”. The non-literary records in the corpus (mostly papyrus manuscripts from sites other than the Qumran caves) are grouped into “Documents” and “Letters”, and a small number of “Scribal Exercises”. The “Unidentified Texts” are tiny fragments in such poor condition that they cannot be categorized. There are also “Multiple Compositions”. In most cases, a manuscript label refers to a single text. However, sometimes a single label was assigned to more than one composition.

In some cases, this is due to the re-use of a scroll in antiquity-- when writing was superimposed over existing text (a palimpsest) or there are separate texts written on the two sides of a scroll (recto and verso). Other cases of “multiple compositions” with a single label manuscript number reflect modern errors and disagreements about classifying fragments.



Left: Mas 1o Recto - Text mentioning Mt. Gerizim

Right: Mas 1o Verso - Unidentified text

Occasionally, scholars mistakenly thought that different fragments came from the same manuscript and grouped them together. Sometimes the fragments are the same composition, e.g., the book of Leviticus, but originate from different copies. In such cases, the texts are given an extra letter to distinguish them, such as 4Q26, 4Q26a, 4Q26b, 4Q26c, which represent different copies of Leviticus that were placed together.

Composition Types: The literary compositions among the Dead Sea Scrolls are conventionally categorized according to their content or genre. Scholars differ in their opinions about specific categories and labels, and the terms used here are designed to help the user navigate this unique site rather than to contribute to the on-going and complicated scholarly debates. One text can have more than one label describing it.

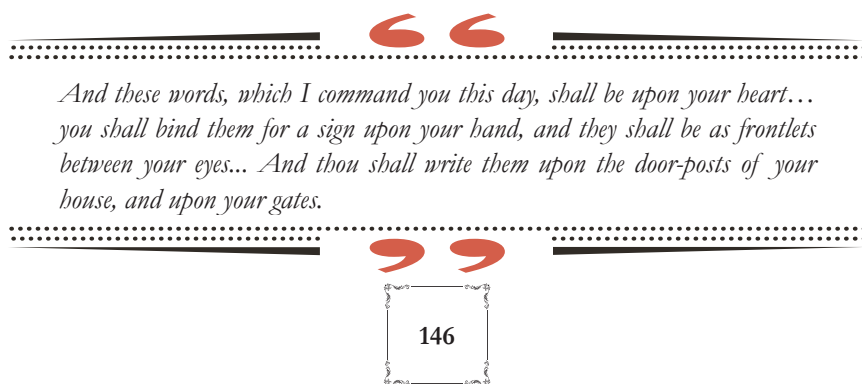
- **Biblical Compositions:**

Scripture (מקרא) – These manuscripts contain material now considered to be part of the Hebrew Bible. Every book is represented among the Dead Sea Scrolls, except the book of Esther. These are the oldest known copies of biblical works.

Translation of Scripture (תרגום מקרא) – These are translations of scriptural texts into Aramaic and Greek.

Tefillin and Mezuzot

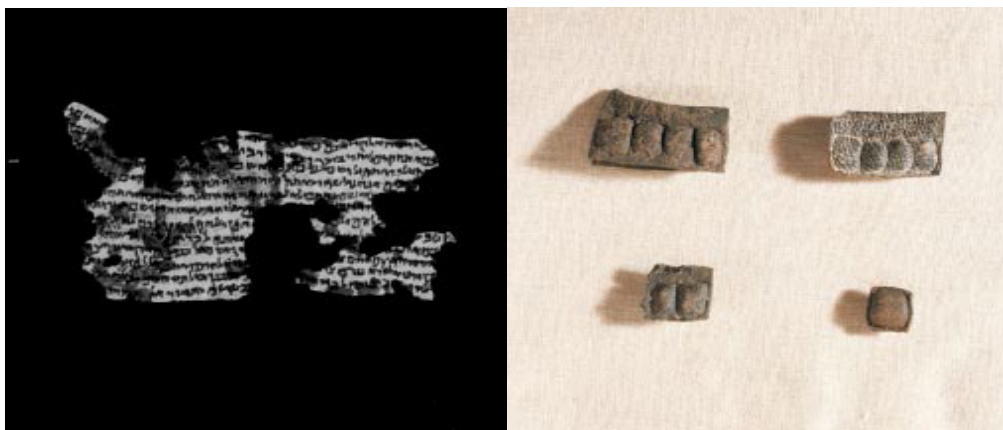
**** Tefillin (“phylacteries”)** and Mezuzot are ritual objects, small slips of parchment containing excerpts of biblical texts in keeping with Deut 6:6-9:



*And these words, which I command you this day, shall be upon your heart...
you shall bind them for a sign upon your hand, and they shall be as frontlets
between your eyes... And thou shall write them upon the door-posts of your
house, and upon your gates.*

Tefillin (תפילין) - These parchment slips, folded and placed in capsules, are understood to be the “frontlets between your eyes.” About two dozen tefillin slips were recovered from the Qumran caves and additional tefillin were found at Wadi Murabba’at, Nahal Hever, and Nahal Se’elim.

**** Mezuzot (מזוזה)** - These are placed on doorposts of houses. Eight mezuzot were found in the Qumran caves, and one was discovered at Wadi Murabba’at. The biblical passages on the mezuzot often include the same texts that appear on doorposts of Jewish homes today.



Left: Image of tefillin cases from Qumran Cave 4 - 1cm x 2-3 cm

Right: 4Q135 4QPhylactery H, text of tefillin - 2.5 cm x 4 cm

They are identified by the biblical passages they contain and some special scribal features such as a tiny script. The texts are the same as those required by later rabbinic halakha that has been passed down to modern Jewish practice, but some contain additional biblical passages. Since the Qumran tefillin are the only examples we have from the Second Temple period, we cannot know whether their distinctive features reflect the traditions of a specific community or whether they represent a more widespread tradition.

• Non-Biblical Compositions

Non-biblical compositions refer to texts that are not considered part of the Modern Hebrew Bible. Some may have been considered sacred by their contemporary writers and readers.

Apocrypha (אפוקריפה) – The term “Apocrypha” is used here to refer to the specific collection of books considered to be canonical in the Catholic and Eastern Orthodox traditions, but not part of the Hebrew Bible or Protestant canon. Three works of the Apocrypha are found among the Dead Sea Scrolls: Ben Sira (also known as the Wisdom of Ben Sira, Sirach, or Ecclesiasticus), the book of Tobit, and the Epistle of Jeremiah.

Calendrical Texts (חיבורים קלנדריים) – “Calendrical Texts” found in the Qumran caves rely mainly on solar rather than lunar calculations. The calendars are useful sources of information about festivals and priestly courses (mishmarot). The cryptic script (a type

of unusual Hebrew writing) of some of the calendars may imply that the information was secret and esoteric. These manuscripts are especially valued for their orderly and systematic lists of days and months, enabling scholars to recreate missing pieces of the calendar. The most prominent calendar consists of 364 days divided into 4 seasons of 13 weeks each.

Exegetical Texts (חיבורים פרשניים) – The term “Exegetical texts” used here refers to texts that analyze and interpret biblical works through explicit reference. The most well-known of these texts are the pesharim; others include a “Halakhic Midrash” and commentaries on Genesis.

Pesher (פשר) – This type of exegetical literature applies biblical prophecy to the history and experience of the sectarian community known as the Yahad, with a special focus on the End of Days. These commentaries are easily recognized by the use of the word Pesher in the written formulas that link the citation of the biblical text to its interpretation.

Historical Texts (חיבורים היסטוריים) – Historical texts relate to historical events; some of these works feature moral and theological interpretations of the events. These fragments mention historical people such as Queen Salome and Greek kings, and many of the events described are set in the midst of war and rebellion.

Legal Texts (חיבורים הלכתיים) – Legal texts (also referred to as halakha, a term used in later rabbinic texts), deal with matters of religious law. Biblical legal texts cover a broad range of subjects including civil matters; ritual requirements such as festivals, Temple service, and physical purity; ethical behaviors; and more. Many Qumran texts interpret and expand upon biblical laws. “Rules” texts like the Community Rule, or portions of the Damascus Document, deal specifically with sectarian rules and regulations. Some legal texts, most notably Miqsat Ma’aseh haTorah (MMT, also known as the Halakhic Letter), reflect polemics with opposing groups.

Parabiblical Texts (חיבורים על המקרא) – The term “Parabiblical Texts” is used here to refer to texts that relate to scriptural works by re-telling, expanding upon, or embellishing biblical stories or legal texts. Examples are the Genesis Apocryphon, Enoch, and the Temple Scroll. Some books categorized as parabiblical, e.g., Jubilees or the Aramaic Levi Document, may have been given scriptural status by certain groups in ancient times.

Poetical/Liturgical Texts (חיבורים שיריים וליטורגיים) – Most of the poems and hymns among the Dead Sea Scrolls are closely related to biblical poetry. Many also incorporate themes and expressions from later periods, most notably sectarian hymns such as the Hodayot. Some texts would have been used for personal study or reflection, while others were intended for more formal liturgical use, such as Daily Prayers and Festival Prayers, and the Songs of the Sabbath Sacrifice.

Sapiential Texts (חיבורים חכמתיים) – Among the Dead Sea Scrolls are works that continue the sapiential, or wisdom traditions, found in the biblical books of Proverbs, Job, Ecclesiastes and some Psalms, and in the Apocryphal works of Ben Sira and the Wisdom

of Solomon. These works offer practical advice about daily life, alongside intellectual inquiry about the world and humanity. Qumran Scrolls wisdom texts, such as Instruction and Mysteries, combine the practical and intellectual themes with apocalyptic concerns and occasionally relate to legal matters as well.

Sectarian Texts (חיבורים כיתתיים) – The “Sectarian texts” use unique terminology to describe the special theology, worldview, and history of a particular group, which called itself the Yahad (“Community”). The core texts outline the rules and regulations of the Yahad and emphasize the End of Days, which the Community viewed as imminent. Scholars used to attribute all of the Qumran Scrolls to the Essenes, one of the three major Jewish sects in the Second Temple period. Most now agree that the corpus represents the writings of related, evolving communities rather than a single sect. Even the texts labeled as sectarian were likely to have been composed by multiple groups, within and outside of the Community. Three of the original seven scrolls found in Cave 1 near Qumran were instrumental in identifying sectarian texts and remain some of the most well-known manuscripts: the Community Rule (Serekh HaYahad), the Scroll of the War of the Sons of Light Against the Sons of Darkness, and the Habakkuk Commentary (Peshar Habakkuk).

- **Documents and Letters**

Bar Kokhba Letters (איגרות בר כוכבא) – Fifteen military letters were found stored in a leather waterskin in Cave 5/6 of Nahal Hever, known as the Cave of the Letters. All of the letters in this bundle were written by men who were involved with the administration of Shim'on b. Kosiba, the leader of the Bar Kokhba Revolt, and most were written in Shim'on's name.

Archive of Babatha (ארכיון בבתא) – The personal archive of Babatha, apparently a refugee during the Bar Kokhba Revolt, was found in Cave 5/6 of Nahal Hever, known as the Cave of the Letters. These thirty-five financial documents, including marriage contracts, land deeds, and bills of sale, had been wrapped in a package stored inside a leather purse and placed in a concealed crevice inside the cave, presumably for safekeeping for future retrieval. Most of the Babatha documents are well preserved and feature explicit dates, ranging from 94-132 C.E. The archive includes documents written in Aramaic, Nabatean, and Greek

Archive of Eleazar ben Shmuel (ארכיון אלעזר בן שמואל) – In addition to the Bar Kokhba and Babatha archives, the Cave of the Letters also yielded another small collection of documents. Five contracts belonging to Eleazar the son of Shmuel, a farmer from Ein Gedi, were found inside a leather purse concealed in a crevice alongside the Babatha archive. An additional papyrus document belonging to Eleazar was found hidden inside a reed.

Alleged Qumran Documents (תעודות לכאורה ממערות קומראן) – Some of the documents sold by Bedouin to the Rockefeller Museum were attributed to Qumran caves but may actually have been found elsewhere. In at least one of these cases, a Qumran Cave origin does, in fact, seem likely. One fragment is an account in Greek that was probably written on the back of a Qumran Scroll.



Appendix (B)

The Book of Tobit



Tobias Saying Good-Bye to his Father. Painting by William-Adolphe Bouguereau (1860)

The Book of Tobias, as it is called in the Latin Vulgate, is also known in the Greek Septuagint as the Book of Tobit, and serves as part of the Historical Books of the Latin Vulgate and Greek Septuagint Bible. Both the Hebrew origin of the book and the name Tobiah - טוביה which means “Yahweh is my good” has been appreciated since antiquity. The name itself is noted, for example, in 2 Chronicles 17:8, Ezra 2:60, Nehemiah 2:10, Tobit 1:9, and Zechariah 6:10. The recent discovery of five scrolls of Tobit - 4QTob 196-

200 in both Aramaic and Hebrew among the Dead Sea Scrolls in Cave IV of Qumran has given the book renewed attention. As with all ancient texts discovered in the Dead Sea Scrolls, Hebrew was in consonantal form only. The Book of Tobit is also extant in Arabic, Armenian, Coptic, Ethiopic, and Syriac. This translation is primarily based upon the Codex Sinaiticus, the Greek version discovered in St. Catherine's Monastery at Mount Sinai, Egypt in 1844.

The Book itself is one of the most delightful books of Hebrew Scripture. The book is a religious novel characterized as a Hebrew romance and is a captivating narrative. The father is called Tobit or $\tau\omega\beta\iota\tau$ in the Greek Septuagint. The son is called Tobiah or **טוביה** in Aramaic (4Q196 2:3, 2:10, 2:12) and Hebrew (4Q200 4:3, 4:6), Tobias or $\tau\omega\beta\iota\alpha\varsigma$ in Greek, and Tobias in Latin. In this translation, both father and son are known as Tobias. The book begins with Tobit or Tobias the Father, an Israelite of the Northern Kingdom deported to Nineveh who suffers blindness. Sara in Medes suffers torment. Because of their good life and prayers, God sends the Archangel Raphael to help them. The virtuous Tobias the Son joins the disguised Raphael on a journey to Medes on his father's behalf, and brings happiness both to his Father and Sara.

The message of the book is that God is both just and free. The book offers much wisdom and notes suffering is not a punishment but a test. God, in the long run, does reward the just and punish the wicked. The believer is called upon to trust God and live his way. The book presents the sanctity of Marriage, intercession through Angels, the reward of good works, and parental respect, as well as the importance of prayer in our daily lives, fasting, and especially almsgiving in expiation of sin (12:9). Raphael reveals himself in a fascinating statement in Chapter 12 as "the angel Raphael, one of the seven who stand before the Lord" (12:15).

The account includes the story of Tobit (or Tobias) who was exiled to Nineveh with his family around 722 BC after the fall of the Northern Kingdom of Israel. Tobit and his family sought to live for God. After being blinded, Tobit asks God to allow him to die. The same day, a relative named Sarah asks to die because she had been married seven times, yet a demon named Asmodeus had killed each husband before the marriage could be consummated.

Before his expected death, Tobit commands his son Tobiah to return money to a relative. The angel Raphael accompanies Tobiah. While Tobiah washes his feet in the Tigris River, a large fish attacks his foot. Raphael orders Tobiah to remove its heart, liver, and gall bladder for medicine. Tobiah is told of Sarah and to use the liver and heart of the fish to burn for protection against the demon Asmodeus on the night he weds Sarah. Tobiah and Sarah wed and return to Nineveh where the angel Raphael instructs Tobiah to use the fish gall bladder to heal his father from blindness. Raphael disappears and Tobit sings a hymn of praise. Tobit then commands his son to leave Nineveh before God destroyed it. Tobias later buries his father and mother and moves to Media with his own family.

Some historical and theological errors in the work have been noted. Among the historical problems noted is that Tobit 1:15 incorrectly notes that Sennacherib was Shalmaneser's son (rather than the son of Sargon II). Also, Tobit implied he was alive during the reign of Jeroboam I (930 BC), but at his death, he was noted as 117 years old. However, some scholars have proposed ways of handling these concerns that reveal these

may or may not truly be inconsistencies.

Even though the setting takes place in the eighth century BC, it is thought the book was written after the time of Ezra, and thus it was not included in the shorter Hebrew Canon. However, the book followed Ezra and Nehemiah in the Greek Septuagint Old Testament and has always been considered inspired by both Catholic and Eastern Orthodox Churches. It is part of the Apocrypha in the King James Bible. The Historical Books are followed by the Wisdom Literature such as Job and the Psalms in the Greek Septuagint, Latin Vulgate, and the Christian Old Testament of the Bible.

The Book of Tobit is one of the books in the collection of the Apocrypha or Deuterocanonical Books that is considered authoritative in the Catholic and Orthodox Churches. Protestant groups do not accept the Book of Tobit as it was not considered authoritative in the Jewish collection of authoritative books. Based on fragments of this writing found in the Dead Sea Scrolls, the likely origin of the Book of Tobit is the second century BC.

Of greater concern are some of the Book of Tobit's theological teachings. One concerning teaching is certainly the apparent condoning of magic in connection with the use of fish body parts to heal or fight off demons. Both a demon named Asmodeus and an angel named Raphael are also mentioned in this writing that are found nowhere in the Old or New Testament. This does not make the account inaccurate, yet is unique information not collaborated in the rest of Scripture. A third concern is the teaching that almsgiving alone would save a person according to the Book of Tobit (4:11; 12:9), a clear contrast with the New Testament's teaching of salvation by grace alone through faith alone in Jesus Christ alone (Ephesians 2:8-9). John 3:16 is clear, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."



Tobias heals the blindness of his father Tobit, by Domingos Sequeira



Appendix (C)

Septuagint



Origin of Septuagint



1555-1565

First recorded in 1555-65, Septuagint is from the Latin word *septuāgintā* seventy

ΣΙΝΕΤΩΝΕΒΔΟΜΗΚΉ
 ΑΡΤΑΒΑΣΙΑΕΧΟΝΤΟΣΚΥΡ
 ΠΕΡΣΩΝΕΤΟΥΣΠΥΩ
 ΤΟΥΕΙΣΣΥΝΤΕΛΕΙΑΝ
 ΡΗΜΑΤΟΣΚΥΕΝΣΤΟΜΑ
 ΤΙΙΕΡΕΜΙΟΥΗΓΕΙΡΕΝ
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 ΒΑΣΙΛΕΥΣΠΕΡΣΩΝΚΑΙ
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 ΣΑΝΤΕΣΟΙΔΑΡΧΙΦΥΛΟΙ
 ΤΩΝΠΑΤΡΙΩΝΤΗΣΙΟΥΔΑ

Fragment of a Septuagint: A column of uncial book from 1 Esdras in the Codex Vaticanus c.
 325–350 CE, the basis of Sir Lancelot Charles Lee Brenton's Greek edition and English translation

Derivation

The Septuagint, the Greek Bible, represents the first known attempt to translate the Hebrew Scriptures into an Indo-European language. Its name is derived from the Latin *septuagint* meaning “The Seventy,” hence the abbreviation LXX.

“The Seventy” originates from a legendary account in the Letter of Aristeas of how

seventy-two Jewish scholars (six scribes from each of the twelve tribes) were asked by the Egyptian pharaoh Ptolemy II Philadelphus in the 3rd century BC to translate the Torah for inclusion in the Library of Alexandria. The names “Septuagint” and “LXX” are of later Latin origin and are not used in Greek.

The usual Greek name for the translation is *kata tous ebdomekonta* meaning “according to the seventy.” From the second century AD onward, the Greek Septuagint itself needed to be translated for readers who did not know Greek. The earliest of these translations are the Old Latin version from North Africa and Italy, and the Coptic versions from Egypt.

Contents

The Septuagint consists of Greek versions of all the books of the Hebrew Scriptures (the Jewish Tanakh and the Christian Old Testament) and a number of Greek apocryphal (or deuterocanonical) works: the additions to Esther, Jeremiah and Daniel, 1-4 Maccabees, Tobit, Judith, I Esdras, Wisdom, Sirach and the Psalms of Solomon.

These apocryphal and pseudepigraphical books, although Jewish in origin, owe their survival to their preservation in Christian biblical manuscripts—to their inclusion in the Septuagint. When the earliest Jewish sources refer to the Greek translations, they apparently mean only the five books attributed to Moses.

Christian authors, however, from Justin in the second century AD and onwards, refer to the work of the Seventy as covering any or all of the books of the Bible in Greek which were accepted by Christians. The earliest comprehensive manuscripts, from the fourth and fifth centuries AD, indicate that the Septuagint embraces all of the books of the Hebrew canon.

It provides our earliest evidence for the way in which the Hebrew Scriptures were understood by non-Hebrew speaking readers, both Jewish and Christian. It also contributes to our knowledge of Koine Greek. To study the Septuagint is to study entire Bibles.

The Septuagint has been called a “phenomenon” both linguistically and culturally. It is revered as a remarkable achievement of Hellenistic Judaism, with subsequent impact on early Christianity, and is of major importance for biblical and other studies today.

Dating and critical scholarship

Modern scholarship holds that the LXX was translated and composed over the course of the 3rd through 1st centuries BC, beginning with the Torah. The oldest manuscripts of the LXX include 2nd century BC fragments of Leviticus and Deuteronomy and first century BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Minor Prophets.

Relatively complete manuscripts of the LXX include the Codex Vaticanus and the

Codex Sinaiticus of the 4th century AD and the Codex Alexandrinus of the 5th century.

These are the oldest surviving nearly-complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date from around 1000 AD.

The sources of the many differences between the Septuagint and the Masoretic text have long been debated by scholars. One extreme view was that the Septuagint provides a reasonably accurate record of an early Hebrew textual variant, now lost, that differed from the Masoretic text.

The other extreme, favored by Jewish religious scholars, was that the differences were primarily due to the intentional or accidental corruption of the Septuagint since its original translation from the Masoretic text. Modern scholars follow a path between these two views. Origen, a Christian theologian in Alexandria, completed a comprehensive synopsis of each ancient version side-by-side, but his work is now almost completely lost.

Use of the Septuagint

Jewish use

The Septuagint made it possible for Jews who had migrated from the Greek homelands (Greek diaspora) to read their Holy Scriptures in their own familiar language. It also provided an opportunity for non-Jews to study the Old Testament (cf. Acts 8:26).² Jewish attitudes toward translations of their scriptures developed with time.

By the 2nd century BC, it was often necessary for the readings in the synagogues to be interpreted from Hebrew into Aramaic, producing the need for the Targumim, though one Talmud writer forbids their use except for foreigners. A later Talmudic injunction by Rabbi Simon ben Gamaliel said that Greek was the only language into which the Torah could be accurately translated.

The Septuagint found widespread use in the Hellenistic world, even in Jerusalem, which had become a rather cosmopolitan city. Both Philo and Josephus show the influence of the Septuagint in their citations of scripture, though both modified passages that did not agree with the Hebrew text.

Several factors finally led most Jews to abandon the LXX, including the fact that Greek scribes were not subject to the same rigid rules imposed on Hebrew scribes; that Christians favoured the LXX; and the gradual decline of the Greek language among Jews after most of them fled from the Greek-speaking Roman Empire into the Aramaic-speaking Persian Empire when Jerusalem was destroyed by the Romans. Instead, Hebrew/Aramaic manuscripts compiled by the Masoretes, or authoritative Aramaic translations such as that of Onkelos, of Rabbi Yonasan ben Uziel, and Targum Yerushalmi, were preferred. Ethiopian Jews are the only Jewish community today who accept the Septuagint (minus Ecclesiasticus).

Christian use

The Early Christian Church, however, continued to use the LXX, since most of its

earliest members were Greek-speaking and because the Messianic passages most clearly pointed to Jesus as the Christ in the Septuagint translation.

When Jerome started preparation of the Vulgate translation of the Bible into Latin, he started with the Septuagint, checking it against the Hebrew Masoretic text for accuracy, but ended up translating most of the Old Testament afresh from the Hebrew. (Jerome based his Psalms off of the Septuagint, however.) However, all the other early Christian translations of the Old Testament were done from the Septuagint with no regard to the Hebrew text, which few of the translators understood.

The writers of the New Testament, also written in Greek, quoted from the Septuagint frequently, though not exclusively, when relating prophecies and history from the Old Testament. Even when Latin, Syriac, Coptic, Armenian and other translations appeared, the Septuagint continued to be used by the Greek-speaking portion of the Christian Church.

The Eastern Orthodox Church still prefers to use LXX as the basis for translating the Old Testament into other languages, and the Greek Orthodox Church (which has no need for translation) continues to use it in its liturgy even today. Many modern Catholic translations of the Bible, while using the Masoretic text as their basis, employ the Septuagint to decide between different possible translations of the Hebrew text whenever the latter is unclear, corrupt, or ambiguous.

Historical importance of the Septuagint

The importance of the Septuagint Version is shown by the following considerations:

1. The Septuagint is the most ancient translation of the Old Testament and consequently is invaluable to critics for understanding and correcting the Hebrew text (Massorah), the latter, such as it has come down to us, being the text established by the Massoretes in the sixth century A.D. Many textual corruptions, additions, omissions, or transpositions must have crept into the Hebrew text between the third and second centuries B.C. and the sixth and seventh centuries of our era; the manuscripts therefore which the Seventy had at their disposal, may in places have been better than the Massoretic manuscripts.
2. The Septuagint Version accepted first by the Alexandrian Jews, and afterward by all the Greek-speaking countries, helped to spread among the Gentiles the idea and the expectation of the Messiah and to introduce into Greek the theological terminology that made it a most suitable instrument for the propagation of the Gospel of Christ.
3. The Jews made use of it long before the Christian Era, and in the time of Christ it was recognized as a legitimate text and was employed in Palestine even by the rabbis. The Apostles and Evangelists utilized it also and borrowed Old Testament citations from it, especially in regard to the prophecies. The Fathers and the other ecclesiastical writers of the early Church drew upon it, either directly, as in the case of the Greek Fathers, or indirectly, like the Latin Fathers and writers and others who employed Latin, Syriac, Ethiopian, Arabic and Gothic versions. It was held in high esteem by all, some even believed it inspired. Consequently, a knowledge of the Septuagint helps to a perfect understanding of these literatures.

4. At the present time, the Septuagint is the official text in the Greek Church, and the ancient Latin Versions used in the western church were made from it; the earliest translation adopted in the Latin Church, the *Vetus Itala*, was directly from the Septuagint: the meanings adopted in it, the Greek names and words employed (such as: Genesis, Exodus, Leviticus, Numbers [Arithmoi], Deuteronomy), and finally, the pronounciation given to the Hebrew text, passed very frequently into the *Itala*, and from it, at times, into the Vulgate, which not rarely gives signs of the influence of the *Vetus Itala*; this is especially so in the Psalms, the Vulgate translation being merely the *Vetus Itala* corrected by St. Jerome according to the Hexaplar text of the Septuagint.





Chapter 5

The Second Temple



Based on the biblical narratives, the temple was built after the return of children of Israel from Babylon about seventy years after the destruction of the First Temple. The story of its construction in full detail was in the books of Ezra, Nehemiah, Haggai, and Zechariah. It was built like the construction of the First Temple but they reduced some things such as a large vessel for liquids, laundries, basins, etc.

The most detailed description of the Second Temple is to be found in Middot (lit. “Measurements”) which is the tenth Mishnahic⁽¹⁾ tractate of the Order of Kodashim. According to this, the Temple consisted of the Sanctuary and the Holy of Holies, with an Entrance Hall or Porch in front of them, and above them, forming the second floor, an upper chamber. Around them, to the north, west, and south, were cells arranged in three storeys. To the north, beyond the cells, was the mesibbah, and to the south, a space for draining away the water.

1. The Mishnah is the oral law in Judaism, as opposed to the written Torah, or the Mosaic Law. The Mishnah was collected and committed to writing about AD 200 and forms part of the Talmud. A particular teaching within the Mishnah is called a midrash.

Orthodox Judaism believes that Moses received the Torah (the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) from God and that he wrote down everything God spoke to him. However, they also believe that God gave Moses explanations and examples of how to interpret the Law that Moses did not write down. These unwritten explanations are known in Judaism as the Oral Torah. The Oral Torah was supposedly passed down from Moses to Joshua and then to the rabbis until the advent of Christianity when it was finally written down as the legal authority called halakha (“The walk”). The two main sections of the Oral Torah are the Mishnah and the Gemara.

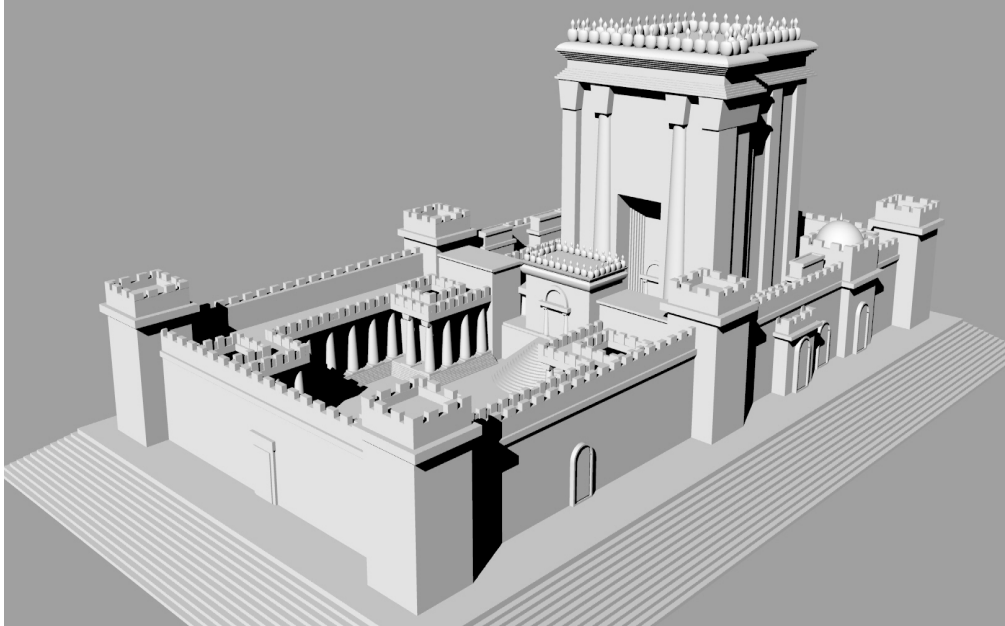
The Mishnah (“(משנה) repetition”) essentially records the debates of the post-temple sages from AD 70–200 (called the Tannaim) and is considered the first major work of “Rabbinical Judaism”. It is composed of six orders (sedarim), arranged topically:

- Zeraim (“seeds”) – discussions concerning prayer, diet, and agricultural laws.
- Moed (“festival”) – discussions about holidays.
- Nashim (“women”) – discussions about women and family life.
- Nezikin (“damages”) – discussions about damages and compensation in civil law.
- Kodashim (“holy things”) – discussions regarding sacrifices, offerings, dedications, and other temple-related matters.
- Tohorot (“purities”) – discussions regarding the purity of vessels, foods, dwellings, and people.

After the Mishnah was published, it was studied exhaustively by generations of rabbis in both Babylonia and Israel. From AD 200–500, additional commentaries on the Mishnah were compiled and put together as the Gemara. Actually, there are two different versions of the Gemara, one compiled by scholars in Israel (c. AD 400) and the other by the scholars of Babylonia (c. AD 500). Together, the Mishnah and the Gemara form the Talmud. Since there are two different Gemaras, there are two different Talmuds: the Babylonian Talmud and the Jerusalem (or Palestinian) Talmud. The Talmud can be thought of as rabbinical commentaries on the Hebrew Scriptures, just like there are commentaries written on the Bible from a Christian perspective.

“Herod”⁽²⁾ repaired the temple in the 18th year of his reign and added to it several luxury buildings from outside and halls in the yards. They also added a large number of yards that were filled with the people during the Pilgrimage period and built in it new buildings for different administrative purposes and one of them was the headquarter of the “Sanhedrin”⁽³⁾ (Supreme Court of the Jews).

“Herod” built the temple with white marble stones mixed in black with white limestone in the middle carved so it looks like soft sea waves.



King Herod's Holy Temple in Jerusalem according to the Bible

According to the biblical narratives, the Second Temple lasted for 420 years but according to the historians' estimates, it lasted from 520 BC until it was destroyed according to all opinions in 70 AD.

This is a brief about the biblical definition of the Temple and we will discuss in detail:

- **First:** The specifications of the Second Temple according to the biblical narratives.
- **Second:** Specifications of Herod Temple.
- **Third:** The destruction of the Temple and Bar Kokhba revolt.

2. Herod, byname Herod the Great, Latin Herodes Magnus (born 73 BCE—died March/April, 4 BCE, Jericho, Judaea), Roman-appointed king of Judaea (37 – 4 BCE), who built many fortresses, aqueducts, theatres, and other public buildings and generally raised the prosperity of his land but who was the centre of political and family intrigues in his later years. The New Testament portrays him as a tyrant, into whose kingdom Jesus of Nazareth was born.

Herod was born in southern Palestine. His father, Antipater, was an Edomite (a Semitic people, identified by some scholars as Arab, who converted to Judaism in the 2nd century BCE). Antipater was a man of great influence and wealth who increased both by marrying the daughter of a noble from Petra (in southwestern Jordan), at that time the capital of the rising Arab Nabataean kingdom. Thus, Herod was of Arab origin, although he was a practicing Jew.

3. The ancient Jewish court system was called the Sanhedrin. The Great Sanhedrin was the supreme religious body in the Land of Israel during the time of the Holy Temple. There were also smaller religious Sanhedrins in every town in the Land of Israel, as well as a civil political-democratic Sanhedrin. These Sanhedrins existed until the abolishment of the rabbinic patriarchate in about 425 CE.

The earliest record of a Sanhedrin is by Josephus who wrote of a political Sanhedrin convened by the Romans in 57 BCE. Hellenistic sources generally depict the Sanhedrin as a political and judicial council headed by the country's ruler.

First: The specifications of the Second Temple according to the biblical narratives

The story started from 586 BC when the Babylonian Nebuchadnezzar destroyed the city of Jerusalem, including the First Temple, and captured its people to Babylon but this event is not supported by any independent source but limited in the biblical narrative⁽⁴⁾ as follow:



וַיְהִי בִשְׁנַת הַתְּשִׁיעִית לְמָלְכוֹ, בַּחֹדֶשׁ הָעֲשִׂירִי בָעָשׂוֹר לַחֹדֶשׁ, בָּא נְבֻכַדְנֶאצַּר מֶלֶךְ-בָּבֶל הוּא וְכָל-חֵילוֹ עַל-יְרוּשָׁלַם, וַיִּחַן עָלֶיהָ; וַיִּבְנוּ עָלֶיהָ דֵּיִקָּה, סָבִיב. ב וַתְּבֹא הָעִיר, בְּמָצוֹר, עַד עֲשָׂתִי עֶשְׂרֵה שָׁנָה, לְמָלְךְ צִדְקִיָּהוּ. ג בַּתְּשַׁעָּה לַחֹדֶשׁ, וַיִּחְזַק הָרָעֵב בְּעִיר; וְלֹא-הָיָה לָחֶם, לָעָם הָאָרֶץ. ד וַתִּבָּקַע הָעִיר, וְכָל-אֲנָשִׁי הַמְּלָחָמָה הַלְּיָלָה דָּרָךְ שַׁעַר בֵּין הַחֲמֹתִים אֲשֶׁר עַל-גֹּן הַמָּלְךְ, וְכַשְׂדִּים עַל-הָעִיר, סָבִיב; וַיֵּלֶךְ, דָּרָךְ הָעֶרְבָּה. ה וַיִּרְדּוּ חֵיל-כַּשְׂדִּים אַחֵר הַמָּלְךְ, וַיִּשְׁגּוּ אֹתוֹ בְּעֶרְבוֹת יָרְחוֹ; וְכָל-חֵילוֹ--נָפְצוּ, מֵעָלָיו. ו וַיִּתְּפְשׂוּ, אֶת-הַמָּלְךְ, וַיַּעֲלוּ אֹתוֹ אֶל-מָלְךְ בָּבֶל, רַב־לָתָה; וַיַּדְּבֵרוּ אִתּוֹ, מִשְׁפָּט. ז וְאֶת-בְּנֵי, צִדְקִיָּהוּ, שְׁחָטוּ, לְעֵינָיו; וְאֶת-אִיְמָנִי צִדְקִיָּהוּ, עֹנִי, וַיֹּאסְרוּהוּ בַּחֲשֹׁתַיִם, וַיְבִאֻהוּ בָבֶל. { ס } ח וּבַחֹדֶשׁ הַחֲמִישִׁי, בִּשְׁבַעָה לַחֹדֶשׁ--הָיָה שְׁנַת תְּשַׁע-עֶשְׂרֵה שָׁנָה, לְמָלְךְ נְבֻכַדְנֶאצַּר מֶלֶךְ-בָּבֶל: בָּא נְבוּזַרְאֲדָן רַב-טַבָּחִים, עֶבֶד מֶלֶךְ-בָּבֶל--יְרוּשָׁלַם. ט וַיִּשְׁרֹף אֶת-בֵּית-יְהוָה, וְאֶת-בֵּית הַמָּלְךְ; וְאֶת כָּל-בְּתֵי יְרוּשָׁלַם וְאֶת-כָּל-בֵּית גְּדוֹל, שָׂרָף בָּאֵשׁ. י וְאֶת-חוֹמֹת יְרוּשָׁלַם, סָבִיב-נִצְתּוּ כָל-חֵיל כַּשְׂדִּים, אֲשֶׁר רַב-טַבָּחִים.)

(And in the ninth year of his reign, in the tenth month, on the tenth day of the month, King Nebuchadnezzar of Babylon came with all his army against Jerusalem, and laid siege to it; they built siege-works against it all round. So the city was besieged until the eleventh year of King Zedekiah. On the ninth day of the fourth month the famine became so severe in the city that there was no food for the people of the land. Then a breach was made in the city wall; the king with all the soldiers fled* by night by the way of the gate between the two walls, by the king's garden, though the Chaldeans were all round the city. They went in the direction of the Arabah. But the army of the Chaldeans pursued the king, and overtook him in the plains of Jericho; all his army was scattered, deserting him. Then they captured the king and brought him up to the king of Babylon at Riblah, who passed sentence on him. They slaughtered the sons of Zedekiah before his eyes, then put out the eyes of Zedekiah; they bound him in fetters and took him to Babylon. In the fifth month, on the seventh day of the month—which was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. He burned the house of the Lord, the king's house, and all the houses of Jerusalem; every great house he burned down. All the army of the Chaldeans who were with the captain of the guard broke down the walls around Jerusalem.)*

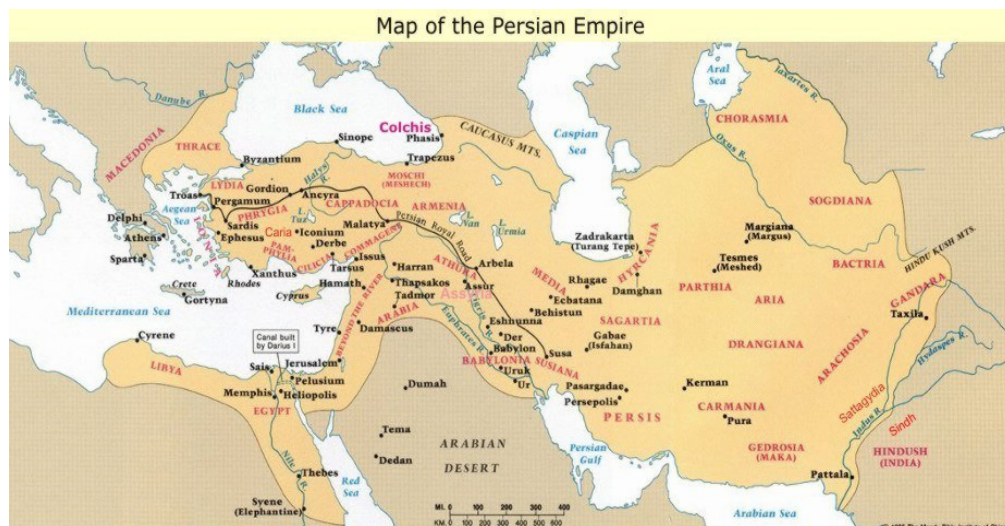
(5)



4. Mentioned in Book of 2 Kings – Chapter 25 and in Book of 2 Chronicles – Chapter 36

5. Book of 2 Kings – Chapter 25 – Verses (1-10).

After the event about 47 years, “Cyrus or Kourosh”⁽⁶⁾ who was the founder of the Achaemenid Empire, also called the First Persian Empire⁽⁷⁾ (which became one of the greatest empires of the East in its time) ruled the region of Persia which is currently southern of Iran as a King. “Cyrus” destroyed the Babylonian kingdom⁽⁸⁾ and entered its capital Babel in 539 BC and then he inherited all the glories of that great kingdom.



Map of the Achaemenid Empire with Persian names

The biblical writers lionize “Cyrus” and they raise him to the rank of the great prophets as the Lord chose him and alerted his heart and commanded him to build a house for the Lord in Jerusalem.

“

כג כה-אמר כורש מלך פרס, כל-ממלכות הארץ נתן לי יהוה אלהי
השמים, והוא פקד עלי לבנות-לו בית, בירושלם אשר ביהודה: מי-בכם
מכל-עמו, יהוה אלהיו עמו--ויצל.)

(Thus says King Cyrus of Persia: The Lord, the God of heaven, has given
me all the kingdoms of the earth, and he has charged me to build him a house
at Jerusalem, which is in Judah. Whoever is among you of all his people, May
the Lord his God be with him! Let him go up.)

”

6. Cyrus (Old Persian Kourosh or Khorvash) (ca. 576 – July 529 B.C.E.), also known as Cyrus the Great and Cyrus II of Persia,, was the founder of the Persian Empire under the Achaemenid dynasty. As the ruler of the Persian people in Anshan, he conquered the Medes and went on to conquer the Babylonian Empire. He wrote the Cyrus Cylinder, considered the first declaration of human rights.

7. (Persian: Hakhmashian) is a Persian royal family that had an empire in Persia in 559 BC. It captured Ali Lydia (western Anatolia), Babylon, Iran, Palestine and Egypt, which spread throughout the Near East, from the Indus Valley to Libya, and even north to Macedonia. Thus, they managed to control all trade routes leading to the Mediterranean by land and sea; the Achaemenid kings rebuilt the road from the Susa region of Arabistan to Sardis near Ephesus and Smyrna. The most famous of its kings, Dara (Darius), who tried to invade Athens in Greece defeated. Alexander the Great overthrew this empire in 331 BC. And its kings are Qambiz and Cyrus. The reign of this empire is the period of Persian civilization.

8. Babylon (Bābilū or Babilim; Aramaic : Babel; Hebrew: בָּבֶל:Bavel) was a major city of ancient Mesopotamia. The city was built upon the Euphrates river and divided in equal parts along its left and right banks, with steep embankments to contain the river's seasonal floods. Babylon was originally a small Semitic Akkadian city dating from the period of the Akkadian Empire c. 2300 BC.

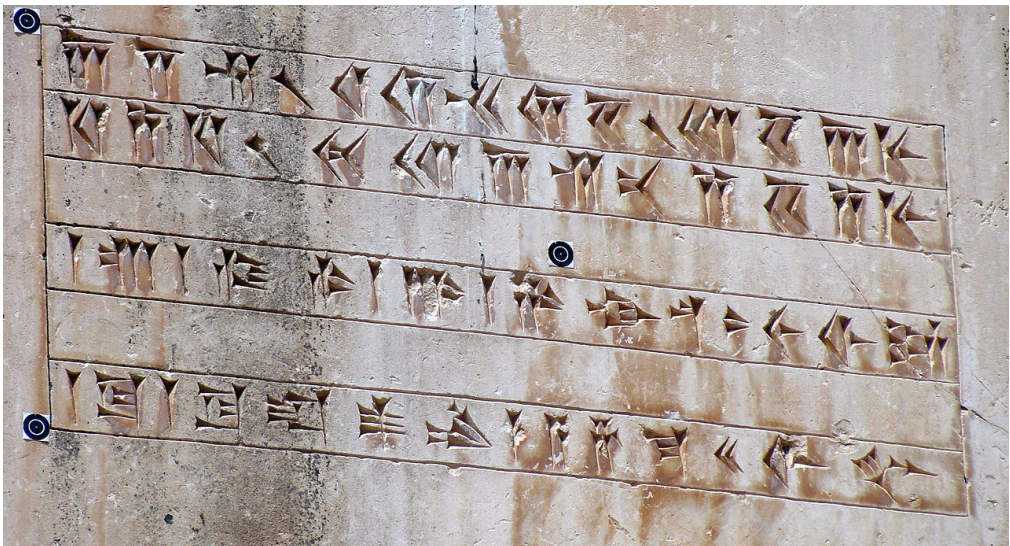
The town attained independence as part of a small city-state with the rise of the First Amorite Babylonian Dynasty in 1894 BC. Claiming to be the successor of the more ancient Sumero-Akkadian city of Eridu, Babylon eclipsed Nippur as the “holy city” of Mesopotamia around the time Amorite king Hammurabi created the first short lived Babylonian Empire in the 18th century BC. Babylon grew and South Mesopotamia came to be known as Babylonia.

9. Book of 2 Chronicles – Chapter 36 – Verse (23).



Relief of Cyrus the Great with the Hemhem Crown / Sydney Olympic Park

The biblical writers say that “Cyrus” began to execute what the Lord had commanded him, and made an appeal to the exiled Jews in his kingdom to return to Jerusalem to build in it the house of the Lord. At the same time, “Cyrus” took out from his safes the sacred vessels taken from the temple at the Captivity and “Cyrus” handed them over to Sheshbazzar, “the prince of Judah”, to bring them back to Jerusalem.



“I am Cyrus the king, an Achaemenid.” in Old Persian, Elamite and Akkadian languages.

It is carved in a column in Pasargadae

According to the biblical writers, there was a decree ordering the establishment of the house of the Lord in Jerusalem so that its height is sixty cubits and its width is sixty cubits and the expenses are on the King:

וַיִּזְכֹּר דָּרִיּוֹשׁ מֶלֶכָּא, שֶׁם טָעַם; וַיִּבְקְרוּ בְּבֵית סֻפְרָיָא, דִּי גִנְזִיָּא מִהֶחֱתִין
תַּמָּה--בְּבִבְלָ. וְהִשְׁתַּכַּח בְּאַחְמֶתָא, בְּבִירְתָא דִּי בְּמִדֵּי מִדְּיָנָתָא--מִנְהָ
חֲדָה; וְכֹן-כְּתִיב בְּגִנְזָה, דְּכְרוּנָה. בְּשָׁנַת חֲדָה לְכוֹרֶשׁ מֶלֶכָּא, כּוֹרֶשׁ מֶלֶכָּא שֶׁם
טָעַם--בֵּית-אַלְהָא בִּירוּשָׁלַם בִּיתָא יִתְבְּנָא, אֲתֵר דִּי-דְבָחִין דְּבָחִין וְאַשׁוּחֵי
מְסוּבְלִין; רִנְמָה אֲמִין שְׁתִּין, פְּתִיחָה אֲמִין שְׁתִּין. נִדְבָכִין דִּי-אַבְן גָּלָל,
תְּלָתָא, וְנִדְבָדָ, דִּי-אַע חֲדָת; וְנִפְקָתָא--מִן-בֵּית מֶלֶכָּא, תְּתִיחָב. וְאַף מֵאֲנִי
בֵּית-אַלְהָא, דִּי דְּהִבָּה וְכִסְפָּא, דִּי נְבִיכְדָנְצַר הִנְפִּק מִן-הֵיכְלָא דִּי-בִירוּשָׁלַם,
וְהֵיבֵל לְבָבָל--יִתְתִּיבוּן, וְיִהְיוּ לְהֵיכְלָא דִּי-בִירוּשָׁלַם לְאַתְרָהּ, וְתַחַת, בְּבֵית
אַלְהָא.)

(Then King Darius made a decree, and they searched the archives where the documents were stored in Babylon. But it was in Ecbatana, the capital in the province of Media, that a scroll was found on which this was written: 'A record. In the first year of his reign, King Cyrus issued a decree: Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices are offered and burnt-offerings are brought; its height shall be sixty cubits and its width sixty cubits, with three courses of hewn stones and one course of timber; let the cost be paid from the royal treasury. Moreover, let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon, be restored and brought back to the temple in Jerusalem, each to its place; you shall put them in the house of God.') (10)

It is clear from the progress of the events as quoted by the Bible that “Cyrus Decree” was not put into effect at once because there will be a break of about 18 years between the issuance of this “decree” and the return of the first group of the exiled Jews in Babylon.

During this period of interruption, the characters changed in the events because “Cyrus” died in 530 BC, without seeing what the Lord “alerted” him to his heart about building a house for the Lord in Jerusalem that had been achieved. Cambyses II⁽¹¹⁾ son of Cyrus the Great succeeded Cyrus and ruled until 522 BC without doing what his father had promised the exiled Jews to do.

10. Book of Ezra – Chapter 6 - Verses (1-5).

11. Cambyses II, (flourished 6th century bce), Achaemenid king of Persia (reigned 529–522 bce), who conquered Egypt in 525; he was the eldest son of King Cyrus II the Great by Cassandane, daughter of a fellow Achaemenid. During his father's lifetime Cambyses was in charge of Babylonian affairs. In 538 he performed the ritual duties of a Babylonian king at the important New Year festival, and in 530, before Cyrus set out on his last campaign, he was appointed regent in Babylon.

The conquest of Egypt, planned by Cyrus, was the major achievement of Cambyses' reign. The invasion took place during the reign of Psamtik III. Cambyses received assistance from Polycrates of Samos; from Phanes, a Greek general in the Egyptian army who gave him valuable military information; and from the Arabs, who provided water for the crossing of the Sinai Desert. After Cambyses had won the Battle of Pelusium (525) in the Nile Delta and had captured Heliopolis and Memphis, Egyptian resistance collapsed.

“King Darius I”⁽¹²⁾ started to rule since 522 BC and he is one of the greatest king of the Achaemenid Persians and at the beginning of his reign we hear again about the story of the return of the exiled Jews to Jerusalem.



Darius I of Persia, as Pharaoh of Egypt
The temple of Hibis in Kharga Oasis in Egypt was also decorated with the texts by the Persian king Darius I

The Book of Ezra tells us that during the reign of Darius I the second Temple was built:

וְשִׁיבִיא בֵּיתָהּ דָּנָה, עַד יוֹם תִּלְתָּהּ לִירַח אָדָר--דִּי-הִיא שְׁנַת-שֵׁשׁ,
לְמַלְכוּת דָּרְיֹוֹשׁ מֶלֶכָא.

(and this house was finished on the third day of the month of Adar, in the sixth year of the reign of King Darius.)

(13)

12. Darius I, byname Darius the Great (born 550 BC — died 486), king of Persia in 522–486 bc, one of the greatest rulers of the Achaemenid dynasty, who was noted for his administrative genius and for his great building projects. Darius attempted several times to conquer Greece; his fleet was destroyed by a storm in 492, and the Athenians defeated his army at Marathon in 490.

13. Book of Ezra – Chapter 6 – Verse (15).

This means in 516 BC as Darius I started to rule since 522 BC, the construction process took five years, which means that construction started in the second year of the reign of Darius I.

בַּאֲדֹנָה, בְּטִלְתָּ עֲבִידַת בֵּית-אֱלֹהִים, דִּי, בִּירוּשָׁלַם; וְהָיָה, בְּטָלָא, עַד שְׁנַת
תְּרִיתִין, לְמַלְכוּת דָּרְיוּשׁ מֶלֶךְ-פָּרְסָא.

(At that time the work on the house of God in Jerusalem stopped and was discontinued until the second year of the reign of King Darius of Persia.) ⁽¹⁴⁾

Book of Ezra is the essential biblical source of the Second Temple

It is clear from the biblical citations previously mentioned about the construction of the second temple that they all came from the book of Ezra, as it is the only source of this subject mentioning its introductions and details and its end. According to Lester L. Grabbe, a retired American scholar and Emeritus Professor of Hebrew Bible and Early Judaism at the University of Hull, England, who said in his book:

"Ezra 1-6 provides an apparent account of the initial return and the rebuilding of the temple. If reliable, this would be an invaluable source of information since we have no other narrative accounts of this period." ⁽¹⁵⁾

"Another factor that has to be considered was already implied above. This is that the narrative of Ezra 1-6 does not always appear to be based on sources. This means that sections of these chapters are only the composition of the author/compiler and represent nothing but his surmises, speculations, or invention. This is important because one of the most frequently quoted data is the supposed date for the completion of the temple. Yet we have no evidence that this was taken from any source, much less a reliable one." ⁽¹⁶⁾

According to the holy bible, Ezra went up from Babylon to Jerusalem in the seventh year of Artaxerxes the king⁽¹⁷⁾ (458 BC) to apply the law of God as ordered by the Persian

14. Book of Ezra – Chapter 4 – Verse (24).

15. Grabbe, Lester L. "A History of the Jews and Judaism in the Second Temple Period: Yehud, the Persian Province of Judah, Vol. I." London and New York: Continuum International Publishing Group, 2004. p. 270.

16. Grabbe, Lester L. "A History of the Jews and Judaism in the Second Temple Period: Yehud, the Persian Province of Judah, Vol. I." London and New York: Continuum International Publishing Group, 2004. p. 271.

17. Artaxerxes I was the fifth King of Persia from 465 BC to 424 BC. He was the third son of Xerxes I. He may have been the "Artasyrus" mentioned by Herodotus as being a Satrap of the royal satrapy of Bactria.

king, in the western parts of the river (west of the Euphrates). In addition, he is the one who discovered the Law of Moses, which according to the narrative it was missing, and he read it to the Jews and taught them.

Many doubts surrounded Ezra and his book in the bible and what he narrated about the construction of the temple as some scientific questions asking about the fact of Ezra's existence because there is no mention of Ezra in the books of "Ben Sira"⁽¹⁸⁾ which includes names of Israel's Great Ancestors who preceded him.

These books included dozens of names of his predecessors of the prophets, priests, and writers who has fittingly praised them and considered them role models for those who came after them.

It is noted that the books included the names of "Zerubbabel"⁽¹⁹⁾, he initiated the construction of the Second Temple, and Nehemiah, the owner of the book of the bible known by his name and he was brought to Jerusalem from Babylon and became the ruler of Jerusalem, Ben Sira praised them and both of them are supposed to have lived with Ezra while Ezra is not mentioned at all in these books.

Perhaps this is what led Dr. Charles c. Torrey, professor of Semitic languages at Yale University, to doubt that Ezra the Scribe is a fictitious figure; the edict of Cyrus and the letter of Artaxerxes are later forgeries; the story about the bringing of the Torah from Babylon is pure imagination; the expulsion of the foreign wives is an unfounded invention⁽²⁰⁾. Later in 1910, he mentioned that:

"The Chronicler's "creation of the character" of Ezra is not an especially noteworthy achievement for him. His immediate purpose drew the indistinct outlines. To what I wrote regarding this matter in my Comp., pp. 57-62, the following may be added, as to considerations, which must have chiefly influenced him in fashioning the story. It was necessary that the sin of intermarriage with foreigners the thing, which the Samaritans had done, should be severely scored. There was only one natural way to do this, namely, by telling how the returned exiles once fell into this evil way (in their partial innocence!), were rebuked by one who had authority; and how they then gave solemn promise, in public assembly, to do so no more. Given the obvious necessities of the Chronicler's aim, and the creation of "Ezra the scribe" just as he appears, and the general outline of the events in which he figured, follow as matters of course. Compare also what is said below, regarding the character of Nehemiah."

(21)

18. Ben Sira, also known as Shimon ben Yeshua ben Eliezer ben Sira or Jesus Ben Sira, (fl. 2nd century BCE) was a Hellenistic Jewish scribe, sage, and allegorist from Jerusalem. He is the author of the Book of Sirach, also known as the Book of the All-Virtuous Wisdom of Joshua ben Sira, commonly called the Wisdom of Sirach or simply Sirach, and also known as the Book of Ecclesiasticus (abbreviated Ecclus.) or Ben Sira, is a work of ethical teachings, from approximately 200 to 175 BCE. He wrote his work in Hebrew, possibly in Alexandria, Egypt ca. 180–175 BCE, where he is thought to have established a school.

19. Zerubbabel (Hebrew זְרֻבְבָּאֵל) was the leader of the first group of Jews, numbering 42,360, who returned from the Babylonian Captivity in the first year of Cyrus, King of Persia c. 538 B.C.E. He was a descendant of King David and grandson of Jehoiachin, the next-to-last king of Judah.

20. Torrey, Dr. Charles C. "The Composition and Historical Value of Ezra-Nehemiah." Giessen, Germany: J. Ricker'sche Buchhandlung, 1896.

21. Torrey, Dr. Charles C. "Ezra Studies." Chicago, United States: The University Of Chicago Press, 1910. p. 247.

Torrey's evaluation of the Ezra narrative received followers in the later part of the century, as well as Jacob Myers accepted his evaluation uncritically in his book "Ezra-Nehemiah" published in 1965 and also Dr. Jan-Wim Wesselius, Senior Lecturer and Head of the Department of Semitic Studies at the Theological University of Kampen at The Netherlands, reached the same conclusion about Ezra and the Book of Ezra itself:

"Though a very sophisticated analysis may finally yield results, it may be preferable to turn to the external evidence first, which clearly points to Ezra as being the later work. For Ezra is a relatively shadowy figure, who is omitted from the list of the famous forefathers in Ben Sira 49 (dated to ca. 200 BCE or somewhat earlier), where Nehemiah is mentioned with great distinction (Ben Sira 40 13). When coupled with the comparatively realistic account in Nehemiah in comparison with the ideal narrative about Ezra (note, for example, that Nehemiah receives a retinue for protection on his journey in Neh. 2,9, whereas Ezra declines to ask for on in Ezra 8,22), these considerations make it very likely that the book of Ezra was written as an imitation and emulation of the book of Nehemiah."

(22)

Also in his other book, he said:

"For modern scholarship, it is at times very difficult to determine whether certain texts were composed as a literary dossier, or are mere collections of originally separate documents, or are some sort of mixture of the two. This is especially clear with a book such as Ezra, supposedly a collection of various documents about the rebuilding of Jerusalem and the Temple and the re-establishing of the Jewish religion in the time after the captivity, but in the view of many at least in part worked over by one or more redactors."

(23)

22. Wesselius, Jan-Wim. "Discontinuity, Congruence, and the Making of the Hebrew Bible. from page 24 to page 77." Scandinavian Journal of the Old Testament Vol. 13 No. 1 (1999): p.36.

23. Wesselius, Jan-Wim. "The Origin of the History of Israel - Herodotus's Histories as Blueprint for the First Books of the Bible". London - New York: Sheffield Academic Press, 2002. p. 91.

In addition, there is an exclamation why Ezra is not mentioned in the first six chapters of Book of Nehemiah while his role is important:

“Though it is not a very close parallel, it seems rather likely that we also have the idea of two accounts of history existing side-by-side, without the reader being provided with the means of discerning whether they follow each other in time or are to be regarded as mutually exclusive alternatives (no IV in the table), in the journeys and assignments of Ezra and Nehemiah. Especially in the later account of Nehemiah 1-6, it seems very strange that there should be no reference at all to the person of the highly revered priest and scribe Ezra. In the second half of Nehemiah, however, we see Ezra appearing, first in the scene of the reading of the Law (Neh. 8), and then even, as if to deny our perception of Ezra playing no role of importance in the events of Nehemiah’s governorship, as his co-leader in the festive procession of two groups to the Temple after the completion of the city walls (Neh. 12:36), which makes it even stranger that he is not mentioned even once in Nehemiah’s account in Neh. 1-6. This compares, albeit in a rather different way, to the surprises, which await the reader at the end of the biographies in the Primary History, where, as noted above, commonly one of the two alternatives at the beginning is either denied or strongly affirmed.” ⁽²⁴⁾

John Rogerson (Biblical scholar and an ordained priest of the Church of England) and Philip Davies (British biblical scholar and archaeologist) had an exclamation also about the mission of Ezra:

“The mission of Ezra is more difficult to understand than that of Nehemiah. Ezra himself appears only in Ezra 7-10 and Nehemiah 8, and the latter reference is widely held to belong originally between Ezra 8 and 9. His mission, moreover, consists of only one year’s activity. He was not sent as a governor, or to rebuild Temple or walls. He is said to have had Persian authority specifically to take home fellow Jews, take gifts and grants for the national-ethnic cult, investigate the status of Jewish law, and appoint judges of the law over the entire satrapy of “Beyond the River”. Ezra is described as a priest and “a scribe skilled in the law of Moses which the Lord, the God of Israel, had given”, which may give a clue to his aims. But does the term “scribe” mean “administrator”, from the Persian point of view, or “legal expert”, from the Jewish? Or both? If Ezra’s mission did include regularization of law throughout the satrapy, that law must have been seen as religious law, binding only on the Jews, but equally not a law by which the province of Judah should be ruled. If he were a kind of “minister for Jewish affairs”, responsible for Jewish affairs in the empire, it is strange that he had no successors.” ⁽²⁵⁾

24. Roukema, Riemer; Peerbolte, Bert Jan Lietaert; Spronk, Klaas; Wessels, Jam-Wim. “The Interpretation of Exodus: Studies in Honour of Cornelis Houtman.” Leuven, Belgium - Paris, France - Dudley, Massachusetts, United States: Peeters, 2006. p. 56.

25. Rogerson, John; Davies, Philip. “The Old Testament World.” Cambridge - New York - New Rochelle - Melbourne - Sydney: Cambridge University Press, 1989. p. 170.

There is no scientific certainty that question about the only source who tells the story of the Temple of Zerubbabel, or the Second Temple and this applies therefore all the content of the story and all its details.

Therefore, the “decree” which came in the book of Ezra that Cyrus ordered the Jews of captivity to return to Jerusalem and to build the house of the Lord in it. **What is the story of this decree and what is the truth of this decree?**

According to the Bible, the decree was mentioned twice, one of them is a herald throughout his entire kingdom and in a written edict in the first year of King Cyrus of Persia (i.e. 539 BC):



ובשנת אחת, לכוֹרֶשׁ מֶלֶךְ פָּרַס, לְכָלוֹת דְּבַר-יְהוָה, מִפִּי יִרְמְיָהּ: הֲעִיר יְהוָה, אֶת-רוּחַ כֹּרֶשׁ מֶלֶךְ-פָּרַס, וַיַּעֲבֹר-קוֹל בְּכָל-מַלְכוּתוֹ, וְגַם-בְּמִקְתָּב לֵאמֹר. בַּזֶּה אָמַר, כֹּרֶשׁ מֶלֶךְ-פָּרַס--כָּל מַמְלָכוֹת הָאָרֶץ, נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם; וְהוּא-פָקַד עָלַי לְבָנוֹת-לוֹ בַּיִת, בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה. ג מִי-בָכֶם מְכָל-עַמּוֹ, יְהִי אֱלֹהֵיו עִמּוֹ, וְיַעַל, לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה; וַיָּבֹאוּ, אֶת-בְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל--הוּא הָאֱלֹהִים, אֲשֶׁר בִּירוּשָׁלַם. ד וְכָל-הַנָּשָׂאֵר, מִכָּל-הַמְּקוֹמוֹת אֲשֶׁר הוּא גָר-שָׁם--יִנְשְׂאוּהוּ אֲנָשֵׁי מְקוֹמוֹ, בְּכֶסֶף וּבַזָּהָב וּבְכֹשֶׁב וּבִבְהֶמָה; עִם-הַנִּדְבָּה--לְבֵית הָאֱלֹהִים, אֲשֶׁר בִּירוּשָׁלַם.

(In the first year of King Cyrus of Persia, in order that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of King Cyrus of Persia so that he sent a herald throughout all his kingdom, and also in a written edict declared:

“Thus says King Cyrus of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem in Judah. Any of those among you who are of his people—may their God be with them!—are now permitted to go up to Jerusalem in Judah, and rebuild the house of the Lord, the God of Israel—he is the God who is in Jerusalem; and let all survivors, in whatever place they reside, be assisted by the people of their place with silver and gold, with goods and with animals, besides freewill-offerings for the house of God in Jerusalem.”.)

(26)



The other mention was about the building of the house of God in Jerusalem:



וּבְשָׁנָה חֲדָה לְכוֹרֶשׁ מֶלֶכָּא, כּוֹרֶשׁ מֶלֶכָּא שֵׁם טַעַם--בֵּית-אֱלֹהִים בִּירוּשָׁלַם
בֵּיתָא יִתְבָּנָא, אֲתֵר דִּי-דְבָחִין דְּבָחִין וְאִשׁוּחֵי מְסוּבָּלִין; רֹימָה אֲמִין
שְׁתִּין, פְּתִיחָה אֲמִין שְׁתִּין. ד נְדָבְכִין דִּי-אֲבֹן גָּלִל, תְּלָתָא, וְנִדְבָד, דִּי-אֶע
חֲדָת; וְנִפְקָתָא--מִן-בֵּית מֶלֶכָּא, תִּתְיָהֵב. ה וְאִף מְאִנִּי בֵּית-אֱלֹהִים, דִּי
דְּהָבָה וְכֶסֶף, דִּי נְבוּכַדְנֶצַּר הִנְפִּק מִן-הִיכְלָא דִּי-בִירוּשָׁלַם, וְהִיכָל לְבָבֵל-
יִתְחַיְבֹון, וְיִחַד לְהִיכְלָא דִּי-בִירוּשָׁלַם לְאַתְרָה, וְתַחַת, בְּבֵית אֱלֹהִים. { ס }
ו כְּעֵן תִּתְּנִי פַחַת עֲבַר-נְהָרָה שְׁתֵּר בּוֹזְנִי, וְכְנֹתֶהוּן, אֲפֹרְסָכִיָּא, דִּי בַעֲבַר
נְהָרָה--רַחִיקִין הֵו, מִן-תַּמָּה. ז שְׁבָקוּ, לְעִבְדֵּת בֵּית-אֱלֹהִים דָּךְ; פַּחַת
יְהוּדִיָּא וְלִשְׁבֵּי יְהוּדִיָּא, בֵּית-אֱלֹהִים דָּךְ יִבְנוּן עַל-אַתְרָה. ח וּמִנִּי, שִׁים טַעַם--
לְמָא דִּי-תַעֲבֹדוּן עִם-שְׁבֵי יְהוּדִיָּא אֵלֶךְ, לְמַבְנָא בֵּית-אֱלֹהִים דָּךְ; וּמִנְכְּסִי
מֶלֶכָּא, דִּי מִדַּת עֲבַר נְהָרָה, אֲסַפְרָנָא נִפְקָתָא תִּהְיֹא מִתְיָהֵבָא לְגִבְרִיָּא אֵלֶךְ,
דִּי-לֹא לְבִטְלָא. ט וּמָה חֲשָׁחוּ וּבְנֵי תוֹרִין וְדַכְרִין וְאִמְרִין לַעֲלוֹן לְאַלְהָ שְׁמִיָּא
חֲנִטִין מֶלַח חֲמֵר וּמִשַׁח, כְּמֵאמֵר כְּהֵנִיָּא דִּי-בִירוּשָׁלַם לְהֹוּא מְתִיָּהֵב לְהֵם
יוֹם בְּיוֹם--דִּי-לֹא שְׁלוּ. י דִּי-לְהֹון מְהֻקְרְבִין נִיחוּחִין, לְאַלְהָ שְׁמִיָּא; וְכִמְצִלִין,
לְחַיִּי מֶלֶכָּא וּבְנוֹהִי. יא וּמִנִּי, שִׁים טַעַם--דִּי כָל-אִנְשׁ דִּי יִתְשַׁבָּא פְתָגְמָא דְנָה,
יִתְנַסַּח אֶע מִן-בֵּיתָה וְזָקִיף יִתְמַחָא עֲלֵהִי; וּבִיתָה נָלוּ יִתְעַבֵּד, עַל-דְּנָה.)

(In the first year of his reign, King Cyrus issued a decree: Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices are offered and burnt-offerings are brought; its height shall be sixty cubits and its width sixty cubits, with three courses of hewn stones and one course of timber; let the cost be paid from the royal treasury. Moreover, let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon, be restored and brought back to the temple in Jerusalem, each to its place; you shall put them in the house of God.)


Now you, Tattenai, governor of the province Beyond the River, Shethar-bozenai, and you, their associates, the envoys in the province Beyond the River, keep away; let the work on this house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. Moreover, I make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God: the cost is to be paid to these people, in full and without delay, from the royal revenue, the tribute of the province Beyond the River. Whatever is needed—young bulls, rams, or sheep for burnt-offerings to the God of heaven, wheat, salt, wine, or oil, as the priests in Jerusalem require—let that be given to them day by day without fail, so that they may offer pleasing sacrifices to the God of heaven, and pray for the life of the king and his children. Furthermore, I decree that if anyone alters this edict, a beam shall be pulled out of the house of the perpetrator, who then shall be impaled on it. The house shall be made a dunghill.)

(27)



Cyrus Cylinder

CYRUS CYLINDER



What: Clay cylinder, 22.5cm by 10cm, inscribed with arguably the world's first known human rights charter	Antiquity: 539BC, when Persian emperor Cyrus conquered Babylon	Contents: Freedom of worship for all, call for repatriation of deportees	Home: London Museum
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Cyrus Cylinder (British Museum)

It is historically proven that when “Cyrus” took over the throne of Babylon; he adopted a new policy that differed from his predecessors of the Assyrian and the Babylonian kings in dealing with the peoples and populations who were governed by force of arms. The followed policies were captivating a large number of people and migrating them to areas outside their countries while others replace them. The policy was intended to facilitate the leadership and control of those populations where they are displaced from their homes. “Cyrus” violated this policy and worked to bring back the displaced populations to their original areas and bring back with them the symbols of their former worship.

“Cyrus” registered this policy which was written in cuneiform and in the Akkadian language on the cylinder of clay (known as Cyrus Cylinder)⁽²⁸⁾ and placed in the foundations of the Esagila (the Marduk temple of Babylon)⁽²⁹⁾ and is kept now in the British Museum in London. “Cyrus” also registered on the cylinder his lineage and his victories up to Babylon and the works he did for the Marduk temple and his compassionate policy towards the people and his glorious works for his God. “Cyrus” devoted a paragraph to the displaced people to return to their homes and bring back with them the symbols of

28. APPENDIX (A) Cyrus Cylinder

29. Marduk was the patron god of Babylon, the Babylonian king of the gods, who presided over justice, compassion, healing, regeneration, magic, and fairness, although he is also sometimes referenced as a storm god and agricultural deity. His temple, the famous ziggurat described by Herodotus, is considered the model for the biblical Tower of Babel. The Greeks associated him with Zeus and the Romans with Jupiter. He is depicted as a human in royal robes, carrying a snake-dragon and a spade.

their former worship (the symbols of their gods)⁽³⁰⁾.

The text of the cylinder is quite clear about the people involved in the policy of Cyrus, who are the population of the land of Sumer and Akkad and there is no mention of the people at the west of the Euphrates River, therefore there is no mention of the Jews or their symbols of their worship or even Jerusalem.

The cylinder of Cyrus opened wide doors of questions about the historicity of the decree and the written appeal as stated in the Book of Ezra as Paolo Sacchi said about the decree of Cyrus:

“A list of ‘liberated’ peoples has survived in the so-called ‘Cylinder of Cyrus’. This has led to some doubt concerning the historicity of the Edict of Cyrus in favour of the Jews. In effect, it is probable that such an edict was never issued: the Jewish tradition itself seems to indicate that the first return of the exiles came about only with the rise of Darius I to the throne (521 BCE). Cyrus wanted to remedy the situation created by Nabonidus, and not the pre-existent one. Furthermore, since the vassal kings had been integrated into the state apparatus of the Babylonian empire, liberating them would not have made political sense. They were integrated into the state, their liberation had come about at the moment when Babylon itself had been liberated.”

(31)

Also, Lester L. Grabbe concluded about the Persian Policy on Religion by saying:

“The alleged support of cults and religion under the Persians is often exaggerated in modern literature. This is in part due to the propaganda of the Persian kings themselves (Kubrt 1983). In actual practice the Persians continued what was already general policy in the Near Eastern empires: to declare their personal piety in their inscriptions—of how they were diligent to obey their god(s) and follow his (their) will (the inscriptions of Babylonian and Assyrian rulers are filled with these—the Persians are hardly unique); to give precedent to their own state and/or personal royal cults; to tolerate local cults as long as they did not threaten insubordination; and to punish or even destroy any local cults that were seen as providing a support for rebellion (Dandamaev and Lukonin 1989: 356-60; HPE: 543-49).”

(32)

Then he went even further and he analyzed the decree mentioned in the Book of Ezra under the Persians' policy for the non-Persian religions:

30. The full text of “Cyrus Cylinder” translated into English at the book of Understanding the History of Ancient Israel- Proceedings of the British Academy (Vol. 43-2007): in the part “Ancient Near Eastern History: The Case of Cyrus the Great of Persia” edited by Amelie Kuhrt in pp. 119-124.

31. Sacchi, Paolo. “The History of the Second Temple Period.” London - New York: T&T Clark International - A Continuum Imprint, 2004. p. 59.

32. Grabbe, Lester L. “A History of the Jews and Judaism in the Second Temple Period: Yehud, the Persian Province of Judah, Vol. I.” London and New York: Continuum International Publishing Group, 2004. p. 215.



“Two passages in Ezra state that Cyrus issued a specific decree with regard to Jerusalem and the Jews in his first year. Ezra 1.2-4 says (in Hebrew) that Cyrus issued a decree authorizing—indeed, commanding—the rebuilding of the ruined temple and allowing the return of the Jews to Palestine. Although this decree had seemed to many to fit the propaganda of the Cyrus Cylinder and the actions related in the Nabonidus Chronicle, the authenticity of this decree has often been questioned or rejected. Despite the fact that it has been defended, especially by no less a figure than E. J. Bickerman (1976) but also by others (e.g. Williamson 1985: 6-7, 11-14; Clines 1984: 36-39), a number of commentators have not been convinced (e.g. Galling 1964b: 61-77; M. Smith 1987: 78, 186 n. 16; Blenkinsopp 1988: 74-76), for some of the following reasons:

- *Although at first blush the Cyrus Cylinder might seem to support the issue of a specific decree on behalf of the Jews to allow the Jews to return, it must be noted that Cyrus's decree seems to have been a general policy, not one on behalf of a specific nation. Furthermore, the areas named are limited to ‘Sumer and Akkad’, while nothing is said even about the other side of the Euphrates, much less the Jews.*
- *The edict in Ezra 1 is issued in the name of Cyrus ‘king of Persia’, yet Cyrus never used such a title. This looks like the Jewish designation for Cyrus (Ezra 1.1, 8; 4.3, 5; Dan. 10.1).*
- *The propagandistic nature of Cyrus's decrees has been made clear since Bickerman wrote (Kubrt 1983), and we should be careful about taking such pronouncements at face value. The religious policy of the Persians was not that different from the basic practice of the Assyrians and Babylonians before them (§10.1.4). They tolerated—but did not promote—the local cults (except for the traditional temples in the Persian heart-land).*
- *It seems very unlikely that Cyrus would have taken the trouble to issue a decree specifically on behalf of a minority ethnic group in the first year of his reign nor do the parallels cited above suggest otherwise. This decree of Cyrus is in Hebrew, whereas the expected scribal language would have been Aramaic. Bickerman (1976) suggests that 1.1-4 was an oral message and therefore in the language of the native peoples (Hebrew in this case). The only evidence offered is from the biblical text, however, and these are all examples which could easily be Jewish propaganda (e.g. Est. 1.22; 2.12; 8.9).*
- *The alleged decree, despite its short length, is full of biblical theology. The reference to a prophecy of Jeremiah in 1.1 may not be a part of the decree, though this is not certain, but the decree refers to ‘Yhwh the God of Israel’ (Ezra 1.3). The province was always referred to as ‘Judah’ and the people as ‘Judahites’ by non-Jews (§8.1). Bickerman (1976:103-104) defends even this theology, though others accepting the decree are more cautious (e.g. Williamson [1985:9-10] admits this is probably the contribution of the editor). A further suspect point is the requirement that the local people (apparently even non-Jews) provide funds and provisions for anyone who wants to go to Jerusalem to build the temple (cf. Blenkinsopp 1988: 75-76). What is the likelihood that an official Persian decree would have such statements from Jewish theology? On the other hand, they are precisely what we would expect from a Jewish writer inventing a decree to support his perspective (e.g. Williamson [1985:16] sees an exodus motif here).”* (33)



33. Grabbe, Lester L. “A History of the Jews and Judaism in the Second Temple Period: Yehud, the Persian Province of Judah, Vol. I.” London and New York: Continuum International Publishing Group, 2004. pp. 272 - 273.

The invention of these two texts with all its Jewish theological expressions was necessary to sanctify the process of building the Second Temple and it was necessary to give a special sanctity to Cyrus that's why the Jewish writings gave him the rank of the prophets as in some verses of the Bible they made Cyrus believes in Monotheism and believes in "the God of Israel" and in other verses as in the book of Isaiah which make him a prophet from the prophets of Israel in the eighth century BC and the Persian emperor Cyrus is the only foreigner in the Bible to be identified as the Messiah or anointed one of Yahweh, the Israelite God, and Yahweh helped him to overcome all the nations he fought:

(כֹּה-אָמַר יְהוָה, לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר-הִחְזָקְתִּי בְיָמֵינוּ לְרֹד-לִפְנֵי גוֹיִם,
וּמִתְּנֵי מַלְכִּים, אֶפְתָּח--לִפְתָּח לִפְנֵי דֹלֵתָם, וּשְׁעָרִים לֹא יִסָּגְרוּ. בִּאֲנִי
לִפְנֵיךָ אֵלֹהִי, וְהַדּוּרִים אוֹשֵׁר (אֲנִשֶּׁר); וְדֹלֵתוֹת נְחוֹשֶׁה אֲשַׁבֵּר, וּבְרִיחֵי בְרָזֶל
אֲגַדֵּעַ. גִּּוְנִתִּי לָךְ אוֹצְרוֹת חֹשֶׁךְ, וּמִטְמֵנֵי מִסְתָּרִים: לְמַעַן יִדְעַ, כִּי-אֲנִי
יְהוָה הַקּוֹרֵא בְּשִׁמְךָ--אֱלֹהֵי יִשְׂרָאֵל)

(Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him and the gates shall not be closed: I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron, I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name.)

(34)

This was not the only invention but the Romano-Jewish scholar, historian and hagiographer Flavius Josephus⁽³⁵⁾ said in his book that Cyrus believed in Yahweh, the God of Israel and after Cyrus read the book of Isaiah he called the exiled Jewish people to come back to their land and build the temple:

34. Book of Isaiah – Chapter 45 – Verses (1-3).

35. Titus Flavius Josephus (37 – c.100), also Yosef Ben Matityahu (Joseph son of Matthias) and Titus Flavius Josephus was a first-century Romano-Jewish historian and hagiographer of priestly and royal ancestry who recorded first century Jewish history, such as the First Jewish–Roman War which resulted in the Destruction of Jerusalem in 70 CE. He has been credited by many as recording some of the earliest history of Jesus Christ outside of the gospels.

Josephus was a law-observant Jew who believed in the compatibility of Judaism and Graeco-Roman thought, commonly referred to as Hellenistic Judaism. His most important works were The Jewish War (c. 75) and Antiquities of the Jews (c. 94). The Jewish War recounts the Jewish revolt against Roman occupation (66–70). Antiquities of the Jews recounts the history of the world from a Jewish perspective for a Roman audience. These works provide valuable insight into first century Judaism and the background of Early Christianity.



"In the first year of the reign of Cyrus which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity. And these things God did afford them; for he stirred up the mind of Cyrus, and made him write this throughout all Asia: "Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea."

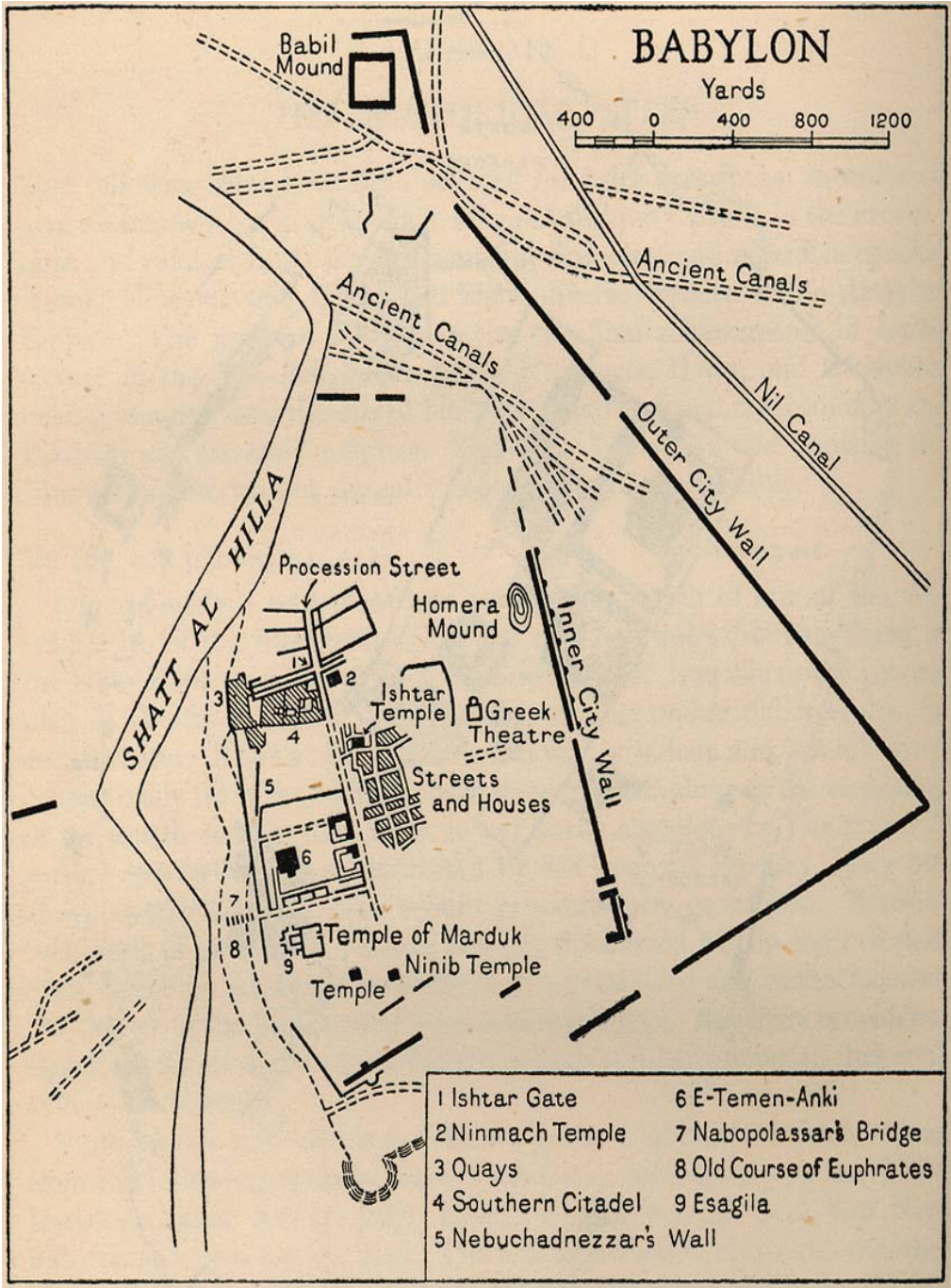
This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices."

(36)



But the problem is, 'Who (what god?) empowers Cyrus?' Yahweh or Marduk is responsible for the victory of Cyrus. This issue is solved in the Cyrus cylinder (dating from shortly after the fall of Babylon, thus not long after Isaiah 44-45), in which Marduk is given credit for Cyrus's victory beside that Cyrus build a temple for his god Marduk but this fact was missing in the biblical narratives and they falsify the reality of Cyrus and said that the temple is a divine affair inspired by their God to Cyrus.

36. Josephus, Flavius. "The Antiquities of the Jews: Complete and Unabridged". BOOK XI: Containing the interval of two hundred and fifty-three years and five months - from the first of cyrus to the death of Alexander the Great - Chapter 1: How Cyrus, King of the Persians, delivered the jews out of babylon and suffered them to return to their own country and to build their temple, for which work he gave them money. Paragraph 1 - 2.



This map depicts more clearly the relative positions of Etemenanki and the Temple of Marduk

Finally, Niels Peter Lemche, a Biblical scholar at the University of Copenhagen, said about the relationship the data of the Hellenistic era and the “historical” stories in the Bible:



“According to our second scenario, the Old Testament historiographers were active probably in the late Persian period, that is, between 539 and 331 BCE, or more likely in the Hellenistic period, probably in the third century BCE. Their literature shows many signs of influence from Greek historiography. It also represents a definite reaction against Greek influence. We have an example of a simultaneous acculturation and deculturation, so to speak, and can see how the authors are at the same time attracted by the Greek world and repulsed by its content.

In order to achieve their goal, that is, to create an identity absolutely different from the Hellenistic koine to which they physically belonged, the Old Testament historiographers created their version of virtual history. It was planned as a piece of propaganda put together in order to persuade people to join their cause and separate from their Greek masters. These authors probably created their ‘national’ history at the same time as other representatives of ancient Near Eastern culture, now to a large extent assimilated with Greek culture, wrote their versions. There is, from an historian’s point of view, no reason to separate the biblical historiographers from their colleagues such as the Egyptian Manetho, the Mesopotamian Berossus, or the Phoenician Philo. The period knows of other historiographers of the same category. It was a general trend of the period to create ‘national’ histories in order to preserve ‘national’ culture and identity before it was totally swallowed up by the overwhelming Greek cultural influence.”

(37)



So in this “Virtual History”, the story of the Second Temple was invented as one of the tools used to fabricate a “national history” for the Jews that’s why the prospectors with the intensity of their archaeological excavations and surveys did not find a trace of it that indicates its existence.

37. Lemche, Niels Peter. “What If Zedekiah Had Remained Loyal To His Master?” Exum, Jo Cheryl. Virtual History And The Bible. London - Boston - Köln: Brill, 2000. pp. 115 - 128.

Second: Specifications of Herod Temple





Herod's Temple as imagined in the Holy Land Model of Jerusalem. It is currently situated adjacent to the Shrine of the Book exhibit at the Israel Museum, Jerusalem.

It is a little different for the so-called Herod Temple because here we have another reference than the Bible reveals the construction of this temple and monitors the occurred developments that happened to the temple between 19 and 18 BC until its destruction by the Roman army in 70 AD. This reference is the Romano-Jewish scholar, historian, and hagiographer “Flavius Josephus” who is the reference to all the narratives of Herod Temple⁽³⁸⁾.

Thus, if the narratives of the Bible about the First Temple and the Second Temple are questionable as they are inventive narratives that did not happen in history, the historians take Josephus as a reference for Herod Temple and consider him with some reservations as historical evidence of this temple especially since Josephus himself was a contemporary of the developments he talked about as he lived in the first century AD so before going to the story of this temple it is worth pausing a little bit to know his builder Herod.

According to Josephus, Herod belongs to the Edomites⁽³⁹⁾, who were migratory people from the Arabian Peninsula and they were mentioned for the first time in history in an Egyptian document dating back to the era of Pharaoh Merenptah (1224-1214 BC) as Donald Bruce Redford, a Canadian Egyptologist and archaeologist, said in his book:


.....
“A famous letter from the resident scribe, dated to the eighth year of Merenptah, yields a precious insight into this purpose: “We have finished passing the tribes of the Shasu of Edom through the fortress of Merenptah-content-with-peace, L.p.h. which is (in) Tjekku to the pools of the House-of-Atum of Merenptah-content-with-peace which is (in) Tjekku, for their sustenance and the sustenance of their flocks” (P. Anast. IV, 18, 6-7).”
.....


(40)

The Edomites settled in the area between the south of the Dead Sea and the present port city of Aqaba on the Red Sea then they moved to southern Palestine (south of the current city Hebron).

In these two regions, the Edomites established a civilization with a high degree of economic progress thanks to their control over maritime trade as their land was located on the Red Sea and also to the existence of the copper mines located in their lands (their antiquities are still in Khirbat en-Nahas and are recently discovered in southern Jordan).

The Edomites were also known for their wisdom, their writing, the textile industry, the pottery industry and their skills in the metal industry.

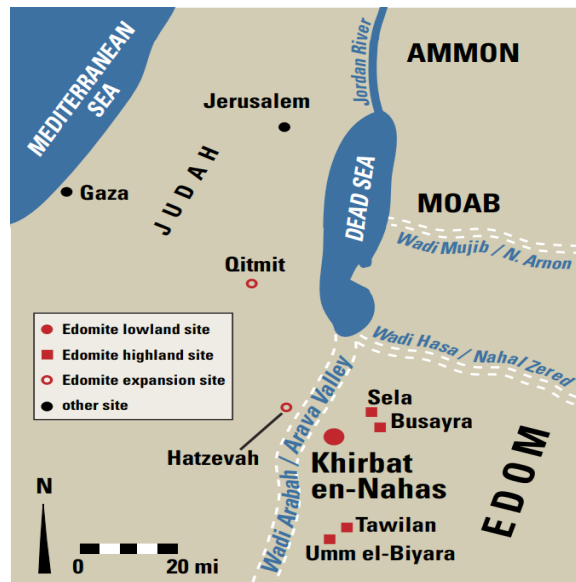
38. Josephus, Flavius. “The Antiquities of the Jews: Complete and Unabridged”. BOOK XV: Containing the interval of eighteen years - From the death of Antigonus to the finishing of the temple by Herod - Chapter 11: How Herod rebuilt the temple and raised it higher and made it more magnificent than it was before; as also concerning that tower which he called Antonia.

39. Edom is a country located initially in Transjordan, between Ammon to the north, the Dead Sea and the Arabah to the west, and the Arabian desert to the south and east Edom appears in written sources relating to the late Bronze Age and to the Iron Age in the Levant, such as the Hebrew Bible and Egyptian and Mesopotamian records. In classical antiquity the cognate name Idumea was used for a smaller area in the same general region.

40. Lemche, Niels Peter. “What If Zedekiah Had Remained Loyal To His Master?” Exum, Jo Cheryl. Virtual History And The Bible. London - Boston - Köln: Brill, 2000. pp. 115 - 128.

This was proven by the archaeologists Thomas E. Levy and Mohammad Najjar as they said:

“What seems clear is that, at least by the beginning of the Iron Age, Edom was a complex society with the ability to construct major buildings, defend itself with strong fortifications and create a technologically sophisticated organization to draw copper from ore and thereafter to manufacture objects with it. If it could do this, there is no reason to doubt that it could also field an army. Edom was always a kind of tribal society, even at its most advanced period, when highland sites like Busayra and Umm el-Biyara were occupied in the eighth to sixth centuries B.C.E.



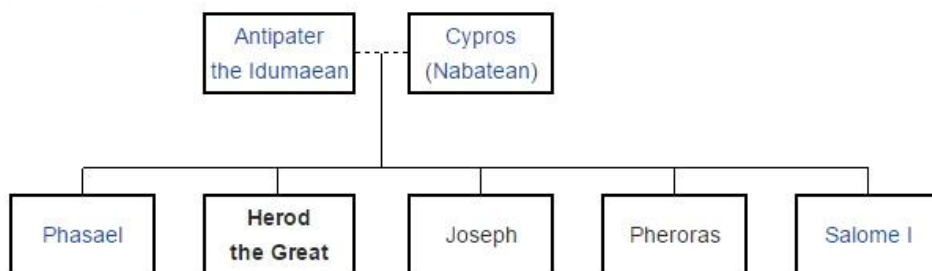
The barren landscape of Edom glows with a reddish hue, which may be how the Edomites got their name; it means, literally, “the red ones.” Though archaeological excavations in the highlands suggested that Edom did not develop into a state until the late-eighth or seventh century B.C.E., more recent excavation in the copper-rich Edomite lowlands has shown that Edom was a complex society centuries earlier, as reflected in the Bible

But it was also a complex society quite early in the Iron Age, if not toward the end of the Late Bronze Age. Looking at a broader canvas, when the center of eastern-Mediterranean copper production in Cyprus collapsed, along with the rest of civilization at the end of the Late Bronze Age (c. 1400–1200 B.C.E.), Edom’s copper production—which had flourished previously during the Early Bronze Age (c. 3600–2000 B.C.E.)—was resurrected. Control of lowland-Edom copper production at the beginning of the Iron Age provided a catalyst for the emergence of Edom as a “super chiefdom,” if not as a state supported by a complex copper-mining and processing apparatus..”* (41)

41. Lemche, Niels Peter. “What If Zedekiah Had Remained Loyal To His Master?” Exum, Jo Cheryl. Virtual History And The Bible. London - Boston - Köln: Brill, 2000. pp. 115 - 128.

Back to Josephus and his narratives about the connection of the Edomites with Jerusalem which began in 63 BC through their leader Antipater⁽⁴²⁾. Josephus explains that Antipater's family converted to Judaism during the forced conversions by the Sadducee-influenced Hasmonean leader John Hyrcanus.

Hyrcanus threatened that any Idumean who wished to maintain their land would need to be circumcised and enter into the traditions of the Jews. Josephus acknowledges Herod as being “by birth a Jew” and Antipater as being “of the same people” with the Jews. Nevertheless, this influential family came to be resented by many Jews for their Edomite ancestry, a fact used by the Hasmoneans and their supporters against them. As such, in a polemic against Herod to discredit him in the eyes of the Romans as unfit to become king of the Jews, Antigonus the Hasmonean is quoted by Josephus as referring to Herod as “no more than a private man, and an Idumean, i.e. a half-Jew”.



Antipater married Cypros, a Nabataean noblewoman, which helped endear the Nabateans to him. Their marriage helped bring about a close friendship between him and King Aretas, called by Josephus “Aretas the Arabian”, to whom Cypros was related. The two men had such a relationship that Antipater entrusted his children to his friend when he went to war with the Hasmonean Aristobulus II. They had four sons: Phasael, Herod, Joseph, and Pheroras, and a daughter, Salome, one of the several Salomes among the Herodians. Antipater also had a brother named Phalion, who was killed in battle against Aristobulus at Papyron.

Antipater served as a governor of Idumea under King Alexander Jannaeus and Queen Salome Alexandra, the parents of the feuding heirs. Josephus writes that he was a man of great authority among the Idumeans, both wealthy and born into a dignified family. Indeed, it is clear in the various forms of assistance that Antipater provides to both Hyrcanus II, brother of Aristobulus, and the Romans, that he possessed great resources, and brilliant military and political capabilities.

Antipater laid the foundation for Herod's ascension to the throne of Judea partly through his activities in the court of the Hasmoneans, the heirs of the Maccabees, who were the hereditary leaders of the Jews, and partly by currying favor with the Romans,

42. Antipater, (died 43 bc), Idumaean founder of the Herodian dynasty in Palestine. Antipater gained power in Judaea by making himself useful to the Romans. In return for Antipater's support, Caesar appointed him procurator of Judaea in 47 bc. Although Antipater was assassinated by a political rival four years later, his son, Herod I the Great, was later made king of Judaea by the Romans.

who were growing more involved and dominant over the region at this time.

Soon after Hyrcanus succeeded his widowed mother as ruler and took the office of the high priest, he was immediately attacked by his brother and surrendered. Hyrcanus agreed to retire from public life. Antipater, who seems to have succeeded his father as governor of Idumæa, had reason to fear that King Aristobulus would not retain him in this position.

Antipater was known as a seditious and trouble-making man, and he exploited the weak-willed Hyrcanus for the sake of his ambition. After Hyrcanus stepped down, Antipater persuaded him to contend against his brother for his rightful position and even convinced the unsuspecting and reluctant Hyrcanus that his younger brother intended to kill him.

He arranged for Hyrcanus to come under the protection of the Arabian King Aretas III in Petra. Together they attacked Aristobulus in Jerusalem, and there was a great upheaval that drew the attention of the Roman magistrate Pompey assigned to the eastern Mediterranean province.

Although Pompey and his lieutenant Scaurus initially ruled in Aristobulus' favor when the brothers brought their case forward, on the third intervention Pompey ordered the brothers to wait. Aristobulus impatiently provoked a political offense that brought Pompey to appoint Hyrcanus the ethnarch of Judea.

Hyrcanus proved ineffective as either an administrator or more importantly, as tax collector. Antipater was able to insinuate himself into a position of influence, and soon exercised the authority that ostensibly belonged to Hyrcanus as high priest. Antipater recognized Rome's growing dominance in the region and exploited it to his advantage. Due to his loyalty to Rome and reliability as a statesman, he was placed in charge of Judea, with responsibilities and privileges that included mediating civil disturbance and tax collecting.

With Hyrcanus established, Antipater thrived and laid the foundation for his family's success by navigating conflicts of loyalty and power-shifting within the Roman elite. When Julius Caesar and Pompey went to battle in Egypt, Pompey was killed, so Antipater in 47 BC shifted his allegiance to Caesar, and indeed ingratiated himself with Caesar.

While Caesar was besieged in Alexandria, Antipater rescued him with three thousand men and the aid of numerous nearby friends. For his "demonstrations of valor" Caesar elevated Antipater to the Roman citizenry, freed him from taxes, and showered him with honors and declarations of friendship.

Later when accused by Aristobulus' son, Antigonus, who returns from Roman bondage to contest for power, Antipater made a great scene of his scars from fighting for Caesar's life in Egypt. He defended himself with a history of unfailing loyalty to the Romans. This appeal persuaded Caesar who then appointed Antipater the first Roman Procurator of Judea.

This amity allowed the Jews a special degree of protection and freedom to govern themselves and enjoy Rome's goodwill. Josephus notes that with his newfound rights and honors, Antipater immediately began to rebuild the wall of Jerusalem that Pompey had destroyed when subduing Aristobulus.

He established order by tempering civil disturbances in Judea and threatening to become a "severe master instead of a gentle governor" should the people grow seditious and unruly. Matters in Judea were finally calm for a time.

At this time came the defining point in Antipater's legacy, whereby he made his son, Phasaël, governor of Jerusalem, and Herod the governor of Galilee, to the north of Samaria between the Sea of Galilee and Mediterranean. Herod quickly set about ridding Galilee of what his court historian calls "robbers", although they may also have been people resisting Roman rule. His activities eventually resulted in complaints raised with the Sanhedrin.

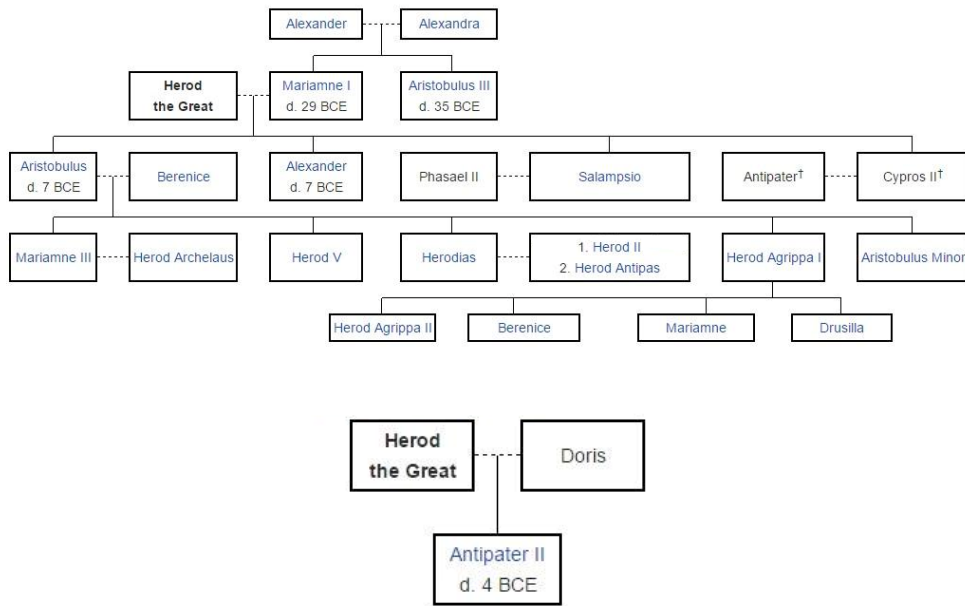
After the assassination of Julius Caesar, Antipater was forced to side with Cassius against Mark Antony. When Cassius came to Syria to collect troops, he began to demand harsh tributes, so much so that some entire cities and city curators were sold into slavery. Cassius demanded seven hundred talents out of Judea, so Antipater split the cost between his two sons.

One aristocrat tasked with collecting tribute was Malichus, who disdained Antipater and enraged Cassius by not collecting with haste. However, Antipater saved Malichus from death by expending one hundred talents of his own and placating Cassius' anger.

Although Antipater saved Malichus' life a second time from a different ruler, Malichus continued to despise Antipater and seek his murder. Josephus presents two opposing reasons, one which would help secure Hyrcanus against the rising threat of Herod, and the other being his desire to quickly dispose of Hyrcanus and take power himself. He devised multiple assassination attempts which Antipater evaded, but successfully bribed one of Hyrcanus' cup-bearers to poison and kill Antipater.

These developments compelled Herod to run away to Rome to plead with the Romans to restore Hyrcanus II to power. The Romans had a special interest in Judea because their general Pompey the Great had conquered Jerusalem in 63 BCE, thus placing the region in the Roman sphere of influence. In Rome, Herod was unexpectedly appointed King of the Jews by the Roman Senate. Josephus puts this in the year of the consulship of Calvinus and Pollio (40 BCE), but Appian places it in 39 BCE. Herod went back to Judea to win his kingdom from Antigonus.

Toward the end of the campaign against Antigonus, Herod married the granddaughter of Hyrcanus II, Mariamne (known as Mariamne I), who was also a niece of Antigonus. Herod did this in an attempt to secure his claim to the throne and gain some Jewish favor. However, Herod already had a wife, Doris, and a young son, Antipater, and chose therefore to banish Doris and her child.



After three years of conflict, Herod and the Romans finally captured Jerusalem and Herod sent Antigonus for execution to Marc Antony. Herod took the role as sole ruler of Judea and the title of basileus (king) for himself, ushering in the Herodian Dynasty and ending the Hasmonean Dynasty. Josephus reports this as being in the year of the consulship of Agrippa and Gallus (37 BCE), but also says that it was exactly 27 years after Jerusalem fell to Pompey, which would indicate 36 BCE. Cassius Dio also reports that in 37 BCE “the Romans accomplished nothing worthy of note” in the area. According to Josephus, Herod ruled for 37 years, 34 of them after capturing Jerusalem.

Let’s stop a little bit from this historical narrative to pay attention to the religion of the Herodian family as some references insist on describing it as Judaism based on a historical incident described by Josephus that during the time of the Hasmonean ruler John Hyrcanus (134–104 BCE), Judea conquered Edom (Idumea) and forced the Edomites to convert to Judaism.

But the Bible refrained from recognizing the Jewishness of that generation of Edomites previously mentioned and according to the Torah, the congregation could not receive descendants of a marriage between an Israelite and an Edomite until the fourth generation:

(לא-תִדְרֹשׁ שְׂלָמִים, וְטֹבָתָם, כָּל-יָמֶיךָ, לְעוֹלָם. לֹא-תִתְעֵב אֲדָמִי, כִּי אֶחָיד
הוּא; לֹא-תִתְעֵב מִצְרִי, כִּי-גֵר הָיִיתָ בְּאֶרֶצוֹ.)
*(You shall not abhor any of the Edomites, for they are your kin. You shall
not abhor any of the Egyptians, because you were an alien residing in their
land. The children of the third generation that are born to them may be
admitted to the assembly of the Lord.)*

(43)

43. Book of Deuteronomy – Chapter 23 – Verses (7-8).

According to the Jewish Encyclopedia, this law was a subject of controversy between R. Simeon and other Talmudists, who maintained that female descendants were also excluded until the fourth generation contrary to R. Simeon, who regarded the limitation as applicable in only to male descendant but even so, these conditions are not applicable to Antipater and Herod the Great.

In addition, the historical narratives mentioned that Herod was saturated with Hellenistic culture and also these narratives show us not only the attitude of the Jews toward Herod the Great but as well his attitude towards the Jews when he came back after he regained his powers he got rid of every member of the Sanhedrin⁽⁴⁴⁾(the Supreme Jewish Court).

Herod did not hide the fact that he was not Jewish as in 40 B.C., the young Octavian and Antony obtained for Herod from the Roman senate the crown of Judea, and between these two powerful friends Herod went up to the temple of Jupiter to thank the gods of Rome.

Herod adorned his kingdom by building cities and temples in honor of the emperor and of the gods. Samaria was built and called Sebaste (near the current city Nablus), from the Greek name for Augustus.

Cæsarea with its fine harbor was also built; and being a Greek in his tastes, Herod erected theatres, amphitheaters, and hippodromes for games, which were celebrated at stated times even at Jerusalem. As he builds temples to the Roman and the Greek gods as one at Rhodes for the god Apollo.

We refer initially and according to Josephus also that in the eighth year (20-19 B.C.) of the reign of Herod, he rebuilt the Temple on a more magnificent scale. The new Temple was rebuilt as quickly as possible, being finished in a year and a half, although additional construction work continued on it until its destruction by the Romans in 70 AD.

As it was unlawful for any but practices to enter the Temple, Herod employed 1,000 of them as masons and carpenters. To demonstrate his good faith, Herod accumulated the materials for the new building before the old one was taken down.

But the question here is: **What made Herod build a temple for the Jews? Even the Jews themselves were not satisfied with this project.**

Josephus reveals to us that Herod found strong opposition from the priests when he put forward the idea of building the temple and after that he put them all in front of the fait accompli by recruiting large numbers of them in his project after training them on construction and carpentry and this made the anthropologist at catholic university Sandra Scham said that this was caused by:

44. The Sanhedrin (Hebrew: סנהדרין) synedrion, "sitting together," hence "assembly" or "council") was an assembly of twenty-three to seventy-one men appointed in every city in the Land of Israel. The Talmud (tractate Sanhedrin) identifies two classes of rabbinical courts called Sanhedrin, a Great Sanhedrin (בית דין הגדול) and a Lesser Sanhedrin (בית דין הקטן). Each city could have its own lesser Sanhedrin of 23 judges, but there could be only one Great Sanhedrin of 71, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts. The numbers of judges were predicated on eliminating the possibility of a tie and the last to cast their vote was the head of the court.

“Herod’s temple was a single-minded restoration which has always posed something of a moral dilemma for Jewish sages, as almost every other thing attributed to him is utterly villainous. Even more perplexing to the religious authorities of his own time was the fact that Herod himself was not Jewish (his mother was an Idumaeon from the Transjordan) and thus was not worthy of even entering the Temple--let alone rebuilding it (Armstrong 1997:130-3). A number of things testify to Herod’s need to use the Temple as both a challenge to this consensus of religious elites that repeatedly condemned his actions and a means of establishing popular legitimacy for the consolidation and formation of the client state of Palestina. Herod reportedly added a number of additional spaces to the simple tripartite structure, one specifically for women and one, curiously, for non-Jews, ostensibly in an effort to draw more pilgrims to the site--and thus to his domain (Anderson 1995: 451-3). He made a clear effort to preserve, and even copy, structures that were popularly revered at the time as remnants of the First Temple. The Herodian walls, which can be seen today, incorporate these older walls. Although most scholars now date the older structures to either the Persian or Hellenistic Period (639-63 BC)--historical records tell us that the people of Herod’s time referred to them as “Solomon’s Portico” (Jacobson 2000: 135-8).”

(45)

Herod’s construction of a temple for Jews, it becomes understandable in the light of a personal understanding of the man himself as it seems clear from his work, his internal politics and his external relations as the Israeli architect, educator and archaeologist, Ehud Netzer:

“If it is possible to learn about Herod from his projects, then he was a practical and thorough man, with a broad worldview, outstanding organizational talent and improvisational ability (in the best sense of the term), able to adapt himself to his surroundings and to changing situations – a man who anticipated the future and had his two feet planted firmly on the ground.”

(46)

The conclusion that can be reached from this temple that it was not a purely Jewish temple but there is a large proportion of its area was reserved for non-Jews beside that his builder did not recognize his Jewishness and also he was confronted with the absolute hostility of the Jews in his kingdom.

45. Scham, Sandra. “High Place: Symbolism and Monumentality on Mount Moria, Jerusalem”. *Antiquity*, Vol. 78, Issue 301 (September 2004), pp. 647-660.

46. Netzer, Ehud. “The Architecture of Herod, the Great Builder.” Tübingen, Germany: Mohr Siebeck, 2006. p. 306.

Third: The destruction of the Temple and Bar Kokhba revolt

Karen Armstrong quoted from Josephus the story of the destruction of the Temple in her book:

“In 70, however, Vespasian was made emperor and returned to Rome, leaving his son Titus in charge of the Jewish war. Titus promptly began the siege of Jerusalem in February of that year. By May he had broken through the new northern wall, and a week later he demolished the Second Wall around the markets.

The fighting now centered around the Temple itself. In late July the Romans captured the Antonia and began to bombard the Temple courts. The last sacrifice was offered on 6 August. But still the Jews did not give up. Many of the Zealots continued to believe that because God dwelt in the city, it could not fall. One prophet insisted that at the eleventh hour God would intervene miraculously to save his people and his Temple. And so, when the Roman troops finally broke into the inner courts of the Temple on 28 August, they found six thousand Jewish Zealots waiting to fight to the death. The Greek historian Dio Cassius (d. 230) says that the Jews defended themselves with extraordinary courage, deeming it an honor to die in the defense of their Temple. Right up to the end, they observed the purity laws, each fighting in his appropriate place and, despite the danger, refusing to enter forbidden areas: “The ordinary people fought in the forecourt and the nobility in the inner courts, while the priests defended the Temple building itself”. Finally, they saw the Temple catch fire, and a terrible cry of horror arose. Some flung themselves onto the swords of the Romans, others hurled themselves into the flames. But once the Temple had gone, the Jews gave up.

They showed no interest in defending the Upper City or continuing the struggle from other fortresses nearby. Some asked leave to go out into the desert in the forlorn hope that this new exodus would lead to a new national liberation. The rest watched helplessly as Titus’s officers efficiently demolished what was left of the Temple buildings, though, it was said, the western wall of the Devir was left standing.

Since this was where the divine Presence had been thought to rest, Jews drew some consolation from this. But it was poor comfort. For centuries the Temple had stood at the heart of the Jewish world, and it was central to the Jewish religion. Once again it had been destroyed, but this time it would not be rebuilt.” ⁽⁴⁷⁾

After the destruction of the temple, the Rabbis claim that those who did not see the temple of Herod did not see a beautiful building in his life.

47. Armstrong, Karen. “Jerusalem: One city, Three faiths.” New York: Alfred A. Knopf, 1996. pp. 151 - 152.



Destruction of Herod's Temple by the Italian painter Francesco Hayez

However, the Jews did not respect this huge temple and transform it into a dirty building as they made it a market for sale and purchase so it became a place for trade and bargaining instead of prayer and worship and Jesus suffered when he saw that and said to them:

(Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves. He said to them, 'It is written "My house shall be called a house of prayer"; but you are making it a den of robbers'.)*

(48)

Then he said to his disciples:

(Then he asked them, 'You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down'.)

(49)

The decisive end came after these bloody events in the history of Judaism. The last Jewish attempt to revive their heritage in Palestine was when some of the Jews of Jerusalem declared disobedience to the Romans and called for their state to be rebuilt and

48. Gospel, New Testament, Chapter Matthew: Chapter 21 – Verses (12-13).

49. Gospel, New Testament, Chapter Matthew: Chapter 21 – Verse (2).

Simon bar Kokhba called himself patriarch. Emperor Hadrian⁽⁵⁰⁾ attacked them 117 - 128 AD and occupied the Jewish area in Jerusalem and destroyed and killed the Jews, but what was left of the foundations of the second temple was undermined then built instead of the city of Jerusalem a new city called it (Aelia Capitolina) and forbid the Jews to live in it.

Karen Armstrong mentioned also the Bar Kokhba war in her book:

“Aelia was now an entirely pagan, gentile city, indistinguishable from any other Roman colonial settlement. By the third century, the town had spread eastward and there was extensive building at the southern end of the Temple Mount. When the Tenth Legion left Aelia in 289, the Romans built a new city wall. Jewish occupation of the city seemed a thing of the past.

Yet, surprisingly, the Jews’ relations with Rome improved during these years. Emperor Antoninus Pius (138 - 61) relaxed Hadrian’s antiJewish legislation, and the practice of Judaism became legal once more. The Bar Kokhba war had shown Rome that it was important to send able men to Judaea who had firsthand knowledge of the region, and the rabbis obviously appreciated this.

They often praised the conduct of the Roman legates. In Galilee they were allowed to develop a new type of leadership: in 140, Rabbi Simon, a descendant of Hillel, was proclaimed patriarch. Gradually he assumed monarchical powers and came to be recognized as head of all the Jews of the Roman empire. Since Simon was also said to be a descendant of King David, he united the ancient with the modern, rabbinic authority. The patriarchate gave Jews a new political focus that compensated in some small degree for their loss of Jerusalem; it reached its apogee under Simon’s son Judah I (200 - 20), who was known as “the Prince” and lived in regal splendor.”

(51)

The 2nd-century Roman historian Cassius Dio wrote that the Jews revolted when Hadrian visited Jerusalem in 130 CE and renamed the city Aelia Capitolina after himself. This led to a Jewish uprising of “no slight importance nor of brief duration.” Roman soldiers, with extra legions sent from abroad, spent four years suppressing the revolt.

The war was devastating. The legions destroyed 50 fortresses, 985 settlements, and killed 580,000 fighters and innumerable others who died of starvation and illness. “Thus nearly the whole of Judea had been made desolate,” Dio wrote of the aftermath.

But the Christian historian Eusebius, a bishop of Caesarea, wrote that Hadrian only changed the name of Jerusalem to Aelia Capitolina after Roman troops suppressed the revolt, as a punishment for the Jewish uprising. Hadrian banned Jews from the city and attempted to erase their connection to it through changing its name. “It was colonized by a different race,” Eusebius wrote.

50. Hadrian (76-138 CE) was the fourteenth Emperor of Rome (10 August 117 to 10 July 138 CE) and is known as the third of the Five Good Emperors (Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius) who ruled justly. Born Publius Aelius Hadrianus, probably in Hispania, Hadrian is best known for his substantial building projects throughout the Roman Empire and, especially, Hadrian’s Wall in northern Britain.

51. Armstrong, Karen. “Jerusalem: One city, Three faiths.” New York: Alfred A. Knopf, 1996. p. 166.

Another chronicle of the time, the *Historiae Augustae*, says that it was a ban on circumcision, which the Roman Empire considered a form of castration, that triggered the uprising. Scholars today are still divided on what exactly triggered the revolt and when Jerusalem was renamed.

The Jewish sources include little historical material about the war. Instead, they chronicle a debate on whether its leader should be called Bar Kokhba, meaning “son of a star,” and hailed as a messiah, or Bar Koziba, “son of a liar,” whose power and ambition resulted in calamity for his people at the hands of the Romans.

This war, designated by the Mishnah (Sotah ix. 14) as “the final polemos,” had lasted three and one-half years (Seder ‘Olam R., toward the end, according to the reading of Dei Rossi; not two and one-half, as in the common reading; Yer. Ta’anit iv. 68d et seq.; Lam. R. ii. 2; Jerome on Dan. ix.).

Anyway, after the Bar Kokhba war, the Jewish Christian community had also been expelled from Aelia, because, whatever their religious persuasion, the ban had applied to them too as circumcised Jews. But some of the Greek and Syrian colonists imported by Hadrian were probably Christian because we hear of a wholly gentile church in Aelia thereafter and after this attempt, the Jews in Palestine did not make any political activity until the modern era.



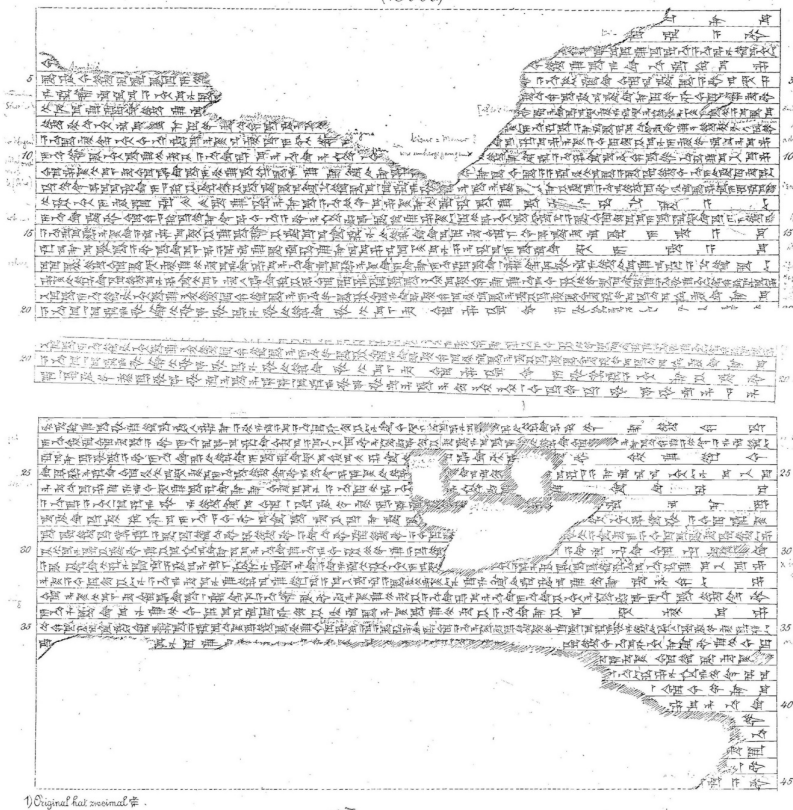


Appendix (A)

Cyrus Cylinder⁽¹⁾



Der Kyroszylinder.
(Vol. 35)



Th. Pinches' drawing of the Cyrus Cylinder, 539 BCE

1. Lendering, Jona. Livius.org. This page was created in 1998; last modified on 4 November 2017. < <http://www.livius.org/sources/content/cyrus-cylinder/> >.

Introduction

The Cyrus Cylinder, discovered in 1879 and now in the British Museum, is one of the most famous cuneiform texts, because it was once believed that it confirmed what the Bible says (Isaiah 44.23-45.8; Ezra 1.1-6, 6.1-5; 2 Chronicles 36.22-23): that in 539 BCE, the Persian conqueror Cyrus the Great had allowed the Jews to return from their Babylonian Captivity.

Although this information can in fact not be found in the text (only countries east of the Tigris are mentioned), the Cyrus Cylinder remains an interesting document, because it shows that the common elements of Babylonian and Assyrian royal propaganda were also used by the Persian conqueror: for example the restoration of the temples, good care for the gods, the return of exiles and the statues of the deities (cf. ABC 2, 15-17), and a lengthy titulary (cf. the Nabonidus Cylinder from Sippar). So, Cyrus presented himself to the conquered nation as a normal ruler. There is no evidence that Cyrus inaugurated a new policy of tolerance.

The document is also interesting because it confirms information from the Nabonidus Chronicle: that, after the battle of Opis, the capture of Babylon itself was peaceful. Sources that indicate that Nabonidus, the last king of Babylonia, was unpopular and believed to be mad, such as the Verse Account, are also corroborated by the Cyrus Cylinder.

Modern propaganda

The cylinder played an important role in the imperial propaganda of Shah Mohammad Reza Palavi, who in 1971 used it as symbol of the celebration of what he called the 2,500th anniversary of the Persian monarchy. A copy was given to the United Nations (text). The Shah tried to prove that the secular Iran with religious freedom that he wanted to promote had existed before, and in this context, the Cyrus Cylinder has been called the “world’s human rights charter”. This interpretation ignores the stereotypical nature of the document.

However, the idea that the Cyrus Cylinder plays a role in the history of human rights, has turned out to be quite persistent, and because the text itself does not enable the interpretation, a fake translation has been made that can still be found on many places on the internet and was, for instance, quoted by Shirin Ebadi when she accepted the Nobel Peace Prize in 2003.

The fake translation can be recognized because the name of the supreme god, Marduk, is replaced by Ahuramazda, and because it contains lines like I announce that I will respect the traditions, customs and religions of the nations of my empire and never let any of my governors and subordinates look down on or insult them as long as I shall live. From now on, while Ahuramazda lets me rule, I will impose my monarchy on no nation. Each is free to accept it, and if any one of them rejects it, I shall never resolve on war to reign.

I do not know the author of the falsification, but because the fake text is usually published after the text known as fragment-A, I suspect that it was made before fragment-B was discovered. I do not know what is more disturbing: that someone has made a falsification to prove the Shah's propaganda, or that no university has put online the correct text to contradict this unpleasant fraud.

The transcript of the text offered on the next page has been adapted from the edition by Hanspeter Schaudig the translation is based on Mordechai Cogan's, published in W.H. Hallo and K.L. Younger, *The Context of Scripture. Vol. II: Monumental Inscriptions from the Biblical World* (2003, Leiden and Boston), but has been adapted to Schaudig's edition with the help of Bert van der Spek.

Cyrus Cylinder

The Cyrus Cylinder was discovered in 1879 and rapidly became one of the most famous cuneiform texts, as it seemed to confirm that the Persian conqueror Cyrus the Great had allowed the Jews to return from their Babylonian Captivity. Although this is a bit exaggerated, it remains an interesting text.

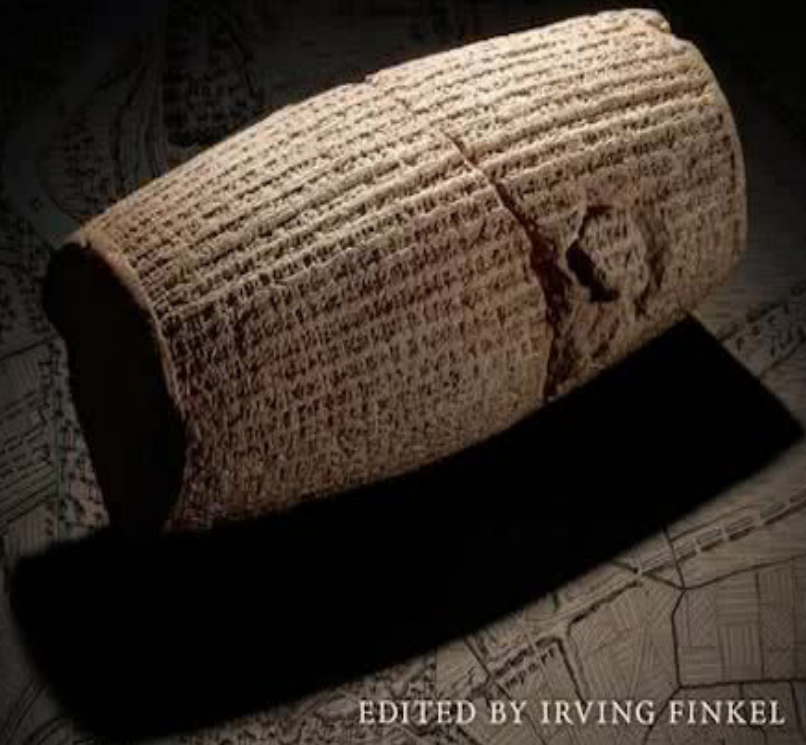
- The transcription offered here has been adapted from the edition by Hanspeter Schaudig, *Die Inschriften Nabonids von Babylon und Kyros' des Grossen* (Münster 2001). Because this web edition was made to counter propaganda, Mr. Schaudig's footnotes could be ignored; some aspects have been simplified; and Personenkeile have been rendered with m instead of i (cf. the web versions of the *Babylonian Chronicles*). Check the original if you need to quote it.
- The translation is a modified version of Mordechai Cogan's, which was published in W.H. Hallo and K.L. Younger, *The Context of Scripture. Vol. II: Monumental Inscriptions from the Biblical World* (2003, Leiden and Boston), now adapted to Schaudig's edition with the help of Bert van der Spek and Mr. M. Stolper.

THE KING OF PERSIA'S PROCLAMATION
FROM ANCIENT BABYLON

THE CYRUS CYLINDER

*'A very significant addition to existing studies of this iconic object,
which only seems to grow in stature with the passage of time'*

DAVID STRONACH, OBE



EDITED BY IRVING FINKEL

I.B. TAURIS

Cuneiform text of Cyrus Cylinder: Transliteration⁽²⁾

Text of Fragment A

1	[i-nu x x x] /x\ -ni-šu
2	[x x x ki-i] b-ra-a-ti
3	[x x x] /x x\ GAL ma-tu-ú iš-šak-na a-na e-nu-tu ma-ti-šú
4	/ú ² \ [x x x] -ši-li ú-ša-áš-ki-na še-ru-šu-un
5	ta-am-ši-li É-SAG-ÍL i-te-[pu-uš-ma x x x t]i ⁷ a-na ÚRI ^{ki} ù si-it-ta-a-ti ma- ha-za
6	pa-ra-aš la si-ma-a-ti-šu-nu ta-[ak-li-im la-me-si x x x la] pa-lih _u u ₄ -mi-šá- am-ma id-de-né-eb-bu-ub ù /ana ma-ag\ -ri-ti
7	sat-tuk-ku ú-šab-ti-li ú-l[a-ap-pi-it pél-lu-de-e x x x iš]-tak-ka-an qé-reb ma- ha-zi pa-la-ha ^d AMAR.UTU LUGAL DINGIR ^{meš} i[g-m]ur kar-šu-uš-šu
8	le-mu-ut-ti URU-šu [i-t]e-né-ep-pu-/uš\ u ₄ -mi-ša-am-/ma x x\ [x x x ÚG] ^{meš} -šú i-na ab-ša-a-ni la ta-ap-šu-úh-ti ú-hal-li-iq kul-lat-si-in
9	a-na ta-zi-im-ti-ši-na ^d EN.LÍL DINGIR ^{meš} ez-zi-iš i-gu-ug-m[a x x x] ki- su-úr-šu-un DINGIR ^{meš} a-ši-ib ŠÀ-bi-šu-nu i-zi-bu at-/ma\ -an-šu-un
10	i-na ug-ga-ti-ša ú-še-ri-bi a-na qé-reb ŠU.AN.NA ^{ki} ^d AMAR.UTU t[i-iz- qa-ru ^d EN.LÍL DINGIR ^m]eš us-sa-ah _u -ra a-na nap-har da-ád-mi šá in-na-du-ú šu-bat-su-un
11	ù ÚG ^{meš} KUR šu-me-ri ù URI ^{ki} ša i-mu-ú ša-lam-ta-áš ú-sa/ah\ -hi-ir ka-/bat\ -[ta-áš] ir-ta-ši ta-a-a-ra kul-lat ma-ta-a-ta ka-li-ši-na i-hi-it _u ib-re-e-ma
12	iš-te-'e-e-ma ma-al-ki i-šá-ru bi-bil ŠÀ-bi-ša it-ta-ma-ah _u qa-tu-uš-šu ^m Ku- ra-áš LUGAL URU an-ša-an it-ta-bi ni-bi-it-su a-na ma-li-ku-ti kul-la-ta nap- har iz-zak-ra šu-/um-šú\
13	^{kur} qu-ti-i gi-mir um-man-man-da ú-ka-an-ni-ša a-na še-pi-šu ÚG ^{meš} sal- mat SAG.DU ša ú-ša-ak-ši-du qa-ta-a-šú
14	i-na ki-it-ti ù mi-šá-ru iš-te-né-'e-e-ši-na-a-ti ^d AMAR.UTU EN GAL ta-ru- ú ÚG ^{meš} -šú ep-še-e-ti-ša dam-qa-a-ta ù ŠÀ-ba-šu i-ša-ra ha-di-iš ip-pa-li-i[s]
15	a-na URU-šu KÁ.DINGIR ^{meš} ^{ki} a-la-ak-šu iq-bi ú-ša-aš-bi-it-su-ma har- ra-nu TIN.TIR ^{ki} ki-ma ib-ri ù tap-pe-e it-tal-la-ka i-da-a-šu
16	um-ma-ni-šu rap-ša-a-ti ša ki-ma me-e ÍD la ú-ta-ad-du-ú ni-ba-šu-un giš ^{TUKUL} ^{meš} -šú-nu sa-an-du-ma i-ša-ad-di-ha i-da-a-šu
17	ba-lu qab-li ù ta-ha-zi ú-še-ri-ba-áš qé-reb ŠU.AN.NA ^{ki} URU-šu KÁ.DINGIR ^{meš} ^{ki} i-ti-ir i-na šap-ša-qí, ^{md} NÀ.NÍ.TUKU LUGAL la pa-li-hi- šú ú-ma-al-la-a qa-tu-uš-šú

2. Cyrus Cylinder BM 90920. <<http://www.laviana.org/english/archivo/CyrusCylinderEN.html>>.

18 ÛG ^{meš} TIN.TIR ^{ki} ka-li-šu-nu nap- <u>har</u> KUR šu-me-ri u URI ^{ki} ru-bé-e ù šak-ka-nak-ka ša-pal-šu ik-mi-sa ú-na-áš-ši-qu še-pu-uš-šu i <u>h</u> -du-ú a-na LUGAL-ú-ti-šú im-mi-ru pa-nu-uš-šú-un
19 be-lu ša i-na tu-kul-ti-ša ú-bal-li-tu mi-tu-ta-an i-na pu-uš-qu ù ú-de-e ig-mi-lu kul-la-ta-an <u>ta</u> -bi-iš ik-ta-ar-ra-bu-šu iš-tam-ma-ru zi-ki-ir-šu
20 a-na-ku ^m Ku-ra-áš LUGAL kiš-šat LUGAL GAL LUGAL dan-nu LUGAL TIN.TIR ^{ki} LUGAL KUR šu-me-ri ú ak-ka-di-i LUGAL kib-ra-a-ti er-bé-et-ti
21 DUMU ^m Ka-am-bu-zi-ia LUGAL GAL LUGAL URU an-ša-an DUMU DUMU ^m Ku-ra-áš LUGAL GAL LUGA[L U]RU an-ša-an ŠÀ.BAL.BAL ^m ši-iš-pi-iš LUGAL GAL LUGAL URU an-šá-an
22 NUMUN da-ru-ú ša LUGAL-ú-tu ša ^d EN u ^d NA ir-a-mu pa-la-a-šu a-na tu-ub ŠÀ-bi-šú-nu i <u>h</u> -ši- <u>ha</u> L[UGA]L-ut-su e-nu-ma a-n[a q]é-reb TIN.TIR ^{ki} e-ru-bu sa-li-mi-iš
23 i-na ul- <u>ši</u> ù ri-ša-a-ti i-na É.GAL ma-al-ki ar-ma-a šu-bat be-lu-ti ^d AMAR.UTU EN GAL ŠÀ-bi ri-it-pa-šu ša ra-/im\ TIN.TIR ^{ki} ši-m[a]/a-tiš\ /iš-ku [?] -na\ -an-ni-ma u ₄ -mi-šam a-še-'a-a pa-la-/a <u>h</u> \-šú
24 um-ma-ni-ia rap-ša-ti i-na qé-reb TIN.TIR ^{ki} i-ša-ad-di- <u>ha</u> šú-ul-ma-niš nap- <u>har</u> KU[R šu-me-ri] /ù\ URI ^{ki} mu-gal-[l]i-ti ul ú-šar-ši
25 /URU ^{ki} \ KÁ.DINGIR.RA ^{ki} ù kul-lat ma- <u>ha</u> -zi-šu i-na ša-li-im-ti áš-te-'e-e DUMU ^{meš} TIN.TIR ^{ki} x x x š]a ki-ma la ŠÀ-[bi DING]IR-ma ab-šá-a-ni la si-ma-ti-šú-nu šu-ziz-/zu [!] \
26 an- <u>hu</u> -ut-su-un ú-pa-áš-ši- <u>ha</u> ú-ša-ap-ti-ir sa-ar-ma-šu-nu a-na ep-še-e-ti-[ia dam-qa-a-ti] ^d AMAR.UTU EN GA[L]-ú i <u>h</u> -de-e-ma
27 a-na ia-a-ti ^m Ku-ra-áš LUGAL pa-li-i <u>h</u> -šu ù ^m Ka-am-bu-zi-ia DUMU <u>ši</u> -it ŠÀ-bi-[ia ù a-n]a nap- <u>h</u> [ar] um-ma-ni-ia
28 da-am-qí-iš ik-ru-ub-ma i-na šá-lim-ti ma- <u>har</u> -ša <u>ta</u> -bi-iš ni-it-t[a-al-la-ak i-na qí-bi-ti-šú] <u>šir</u> -ti nap- <u>har</u> LUGAL a-ši-ib BÁRA ^{meš}
29 ša ka-li-iš kib-ra-a-ta iš-tu tam-ti e-li-ti a-di tam-ti šap-li-ti a-ši-ib n[a-gi-i né-su-ti] LUGAL ^{meš} KUR a-mur-ri-i a-ši-ib kuš-ta-ri ka-li-šú-un
30 bi-lat-su-nu ka-bi-it-ti ú-bi-lu-nim-ma qé-er-ba ŠU.AN.NA ^{ki} ú-na-áš-ši-qu še-pu-ú-a iš-tu [ŠU.AN.NA ^{kj}] a-di URU aš-šur ^{ki} ù MUŠ-EREN ^{ki}
31 a-kà-dè ^{ki} KUR èš-nu-nak URU za-am-ba-an URU me-túr-nu BÀD.DINGIR ^{ki} a-di pa-a <u>t</u> ^{kur} qu-ti-i ma-ha-z[a e-be]r-ti ^{id} IDIGNA ša iš-tu pa [!] -na-ma na-du-ú šu-bat-su-un
32 DINGIR ^{meš} a-ši-ib ŠÀ-bi-šú-nu a-na áš-ri-šu-nu ú-tir-ma ú-šar-ma-a šu-bat da-rí-a-ta kul-lat ÛG ^{meš} -šú-nu ú-pa-a <u>h</u> - <u>hi</u> -ra-am-ma ú-te-er da-ád-mi-šú-un

<p>33 ù DINGIR^{meš} KUR šu-me-ri ù URI^{ki} ša ^{md}NÀ.NÍ.TUKU a-na ug-ga-ti EN DINGIR^{meš} ú-še-ri-bi a-na qé-reb ŠU.AN.NA^{ki} i-na qí-bi-ti ^dAMAR.UTU EN GAL i-na ša-li-im-ti</p>
<p>34 i-na maš-ta-ki-šu-nu ú-še-ši-ib šú-ba-at tu-ub ŠÁ-bi {ut} kul-la-ta DINGIR^{meš} ša ú-še-ri-bi a-na qé-er-bi ma-<u>ha</u>-zi-šu-un</p>
<p>35 u₄-mi-ša-am ma-<u>har</u> ^dEN ù ^dNÀ ša a-ra-ku U₄^{meš}-ia li-ta-mu-ú lit-taz-ka- ru a-ma-a-ta du-un-qí-ia ù a-na ^dAMAR.UTU EN-ia li-iq-bu-ú ša ^mKu-ra-áš {-áš} LUGAL pa-li-<u>hi</u>-ka u ^mKa-am-bu-zi-ia DUMU-šú</p>
<p>Text of Fragment B</p>
<p>36 /x\ [x x x- i]b šu-nu lu-ú /x x x x x x x\ ÛG^{meš} TIN.TIR^{ki} /ik-tar-ra-bu\ LUGAL-ú-tu KUR.KUR ka-li-ši-na šu-ub-ti né-<u>eh</u>-tì ú-še-ši-ib</p>
<p>37 [x x x KUR.]GI^{mušen} 2 UZ.TUR^{mušen} ù 10 TU.GUR₄^{mušen.meš} e-li KUR.GI^{mušen} UZ.TUR^{mušen.meš} ù TU.GUR₄^{mušen.meš}</p>
<p>38 [x x x u₄-m]i-šam ú-<u>ta-ah</u>-<u>hi</u>-id BÀD im-gur-^dEN.LÍL BÀD GAL-a ša TIN.TIR^k[ⁱ ma-aš-<u>s</u>]ar-/ta\ -šú du-un-nu-nù áš-te-'e-e-ma</p>
<p>39 [x x x] ka-a-ri a-gur-ru šá GÚ <u>ha</u>-ri-<u>si</u> ša LUGAL mah-ri i-p[u-šu-ma la ú- ša]k-/li-lu\ ši-pi-ir-šu</p>
<p>40 [x x x la ú-ša-as-<u>hi</u>-ru URU] /a\ -na ki-da-a-ni ša LUGAL ma-<u>ah</u>-ra la i-pu- šu um-man-ni-šu di-ku-u[t ma-ti-šu i-na (or: a-na) q]é-/reb\ ŠU.AN.NA^{ki}</p>
<p>41 [x x x i-na ESIR.HÁD.RÁ]/A\ ù SIG₄.AL.ÛR.RA eš-ši-iš e-pu-uš-ma [ú- šak-lil ši-pir-ši]-in</p>
<p>42 [x x x ^{giš}IG^{meš} ^{giš}EREN MA<u>H</u>]^{meš} ta-<u>ah</u>-lu-up-tì ZABAR as-ku-up-pu ù nu-ku-š[e-e pi-ti-iq e-ri-i e-ma KÁ^{meš}-š]i-na</p>
<p>43 [ú-ra-at-ti x x x š]i-ti-ir šu-mu šá ^mAN.ŠÁR-DÛ-IBILA LUGAL a-lik mah-ri-[ia šá qer-ba-šu ap-pa-a]l-sa[!]</p>
<p>44 [x x x]/x x x\[x x x]-x-tì</p>
<p>45 [x x x]/x x x\[x x a-na d]a-rí-a-tì</p>

British Museum
Translation by Irving Finkel Assistant Keeper
Department of the Middle East

Text of Fragment A

- 1 [When ... Mar]duk, king of the whole of heaven and earth, the who, in his ..., lays waste his
- 2 [.....]broad ? in intelligence, who inspects} (?) the wor]ld quarters (regions)
- 3 [.....]his [first]born (=Belshazzar), a low person was put in charge of his country,
- 4 but [.....] he set [a (...) counter]feit over them.
- 5 He ma[de] a counterfeit of Esagil, [and]... for Ur and the rest of the cult-cities.
- 6 Rites inappropriate to them, [impure] fo[od-offerings.....]disrespectful [...] were daily gabbled, and, as an insult,
- 7 he brought the daily offerings to a halt; he inter[fered with the rites and] instituted [.....] within the sanctuaries. In his mind, reverential fear of Marduk, king of the gods, came to an end.
- 8 He did yet more evil to his city every day; ... his [people], he brought ruin on them all by a yoke without relief.
- 9 Enlil-of-the-gods became extremely angry at their complaints, and [...] their territory. The gods who lived within them left their shrines,
- 10 angry that he had made (them) enter into Shuanna (Babylon). Ex[alted Marduk, Enlil-of-the-Go]ds, relented. He changed his mind about all the settlements whose sanctuaries were in ruins,
- 11 and the population of the land of Sumer and Akkad who had become like corpses, and took pity on them. He inspected and checked all the countries,
- 12 seeking for the upright king of his choice. He took the hand of Cyrus, king of the city of Anshan, and called him by his name, proclaiming him aloud for the kingship over all of everything.
- 13 He made the land of Gutti and all the Median troops prostrate themselves at his feet, while he shepherded in justice and righteousness the black-headed people
- 14 whom he had put under his care. Marduk, the great lord, who nurtures his people, saw with pleasure his fine deeds and true heart,
- 15 and ordered that he should go to Babylon He had him take the road to Tintir (Babylon), and, like a friend and companion, he walked at his side.
- 16 His vast troops whose number, like the water in a river, could not be counted, were marching fully-armed at his side.

17 He had him enter without fighting or battle right into Shuanna; he saved his city Babylon from hardship. He handed over to him Nabonidus, the king who did not fear him.
18 All the people of Tintir, of all Sumer and Akkad, nobles and governors, bowed down before him and kissed his feet, rejoicing over his kingship and their faces shone.
19 The lord through whose help all were rescued from death and who saved them all from distress and hardship, they blessed him sweetly and praised his name.....
20 I am Cyrus, king of the universe, the great king, the powerful king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world,
21 son of Cambyases, the great king, king of the city of Anshan, grandson of Cyrus, the great king, ki[ng of the ci]ty of Anshan, descendant of Teispes, the great king, king of the city of Anshan,
22 the perpetual seed of kingship, whose reign Bel (Marduk)and Nabu love, and with whose kingship, to their joy, they concern themselves. When I went as harbinger of peace i[nt]o Babylon
23 I founded my sovereign residence within the palace amid celebration and rejoicing. Marduk, the great lord, bestowed on me as my destiny the great magnanimity of one who loves Babylon, and I every day sought him out in awe.
24 My vast troops were marching peaceably in Babylon, and the whole of [Sumer] and Akkad had nothing to fear.
25 I sought the safety of the city of Babylon and all its sanctuaries. As for the population of Babylon [....., w]ho as if without div[ine intention] had endured a yoke not decreed for them,
26 I soothed their weariness; I freed them from their bonds(?). Marduk, the great lord, rejoiced at [my good] deeds,
27 and he pronounced a sweet blessing over me, Cyrus, the king who fears him, and over Cambyases, the son [my] issue, [and over] my all my troops,
28 that we might live happily in his presence, in well-being. At his exalted command, all kings who sit on thrones,
29 from every quarter, from the Upper Sea to the Lower Sea, those who inhabit [remote distric]ts (and) the kings of the land of Amurru who live in tents, all of them,
30 brought their weighty tribute into Shuanna, and kissed my feet. From [Shuanna] I sent back to their places to the city of Ashur and Susa,
31 Akkad, the land of Eshnunna, the city of Zamban, the city of Meturnu, Der, as far as the border of the land of Guti - the sanctuaries across the river Tigris - whose shrines had earlier become dilapidated,
32 the gods who lived therein, and made permanent sanctuaries for them. I collected together all of their people and returned them to their settlements,
33 and the gods of the land of Sumer and Akkad which Nabonidus –to the fury of the lord of the gods – had brought into Shuanna, at the command of Marduk, the great lord,

34 I returned them unharmed to their cells, in the sanctuaries that make them happy. May all the gods that I returned to their sanctuaries,
35 every day before Bel and Nabu, ask for a long life for me, and mention my good deeds, and say to Marduk, my lord, this: "Cyrus, the king who fears you, and Cambyes his son,
Text of Fragment B
36 may they be the provisioners of our shrines until distant (?) days, and the population of Babylon call blessings on my kingship. I have enabled all the lands to live in peace.
37 Every day I increased by [... ge]ese, two ducks and ten pigeons the [former offerings] of geese, ducks and pigeons.
38 I strove to strengthen the defences of the wall Imgur-Enlil, the great wall of Babylon,
39 and [I completed] the quay of baked brick on the bank of the moat which an earlier king had bu[ilt but not com]pleted its work.
40 [I which did not surround the city] outside, which no earlier king had built, his workforce, the levee [from his land, in/int]o Shuanna.
41 [.....with bitum]en and baked brick I built anew, and [completed] its [work].
42 [.....]great [doors of cedarwood] with bronze cladding,
43 [and I installed] all their doors, threshold slabs and door fittings with copper parts. [.....]I saw within it an inscription of Ashurbanipal, a king who preceded me;
44 [.....]his ... Marduk, the great lord, creator (?) of [...]
45 [.....] my [... I presented] as a gift..... your pleasure forever.





Chapter 6

Al Aqsa Mosque and the Temple



There was speculation about the sacred rock is the name given by the Talmud to the “foundation stone” over which the Dome of the Rock is built was considered holy before the arrival of Islam. Jews believed, and still believe, the rock to be the very place where Abraham prepared to sacrifice Isaac. In addition, the Dome of the Rock (or the adjacent Dome of the Chain) is believed by many to stand directly over the site of the Holy of Holies⁽¹⁾ of both Solomon’s Temple and Herod’s Temple (The Second Temple) and on it the creation of the world began.



The rock in the Dome of the Rock as it looks today without the earth which covered part of it

1. The Holy of Holies, or Kodesh haKodashim in Hebrew, (1 Kings 6:19; 8:6), also called the “Inner House” (6:27), (Heb. 9:3) was 20 cubits in length, breadth, and height. The usual explanation for the discrepancy between its height and the 30-cubit height of the temple is that its floor was elevated, like the cella (is a Latin word and it means the inner chamber of a temple) of other ancient temples. Kodesh haKodashim (the Holy of Holies) was prepared to receive and house the Ark (1 Kings 6:19); and when the Temple was dedicated, the Ark, containing the original tablets of the Ten Commandments, was placed beneath the cherubim (1 Kings 8:6).

But this biblical narrative lacked historical and scientific evidence since there is no trace of the existence of the temple, so several different theories arose about the place of the temple:

- A theory about the Holy of Holies is located 50 meters to the southwest of the Dome of the Rock.
- A theory about the Holy of Holies is located to the north of the Dome of the Rock and states that the Dome of the Spirits⁽²⁾ is on the rock (The small dome in the forefront is known as the Dome of the Spirits or Dome of the Tablets. The dome stands to the northwest of the Dome of the Rock and is in a direct east/west line from the peak of the Mt. of Olives through the Eastern Gate to the Temple Mount).
- Unlike previous theories that placed the Temple in the area of the Temple Mount with the difference in location, a theory recently appeared and dared to say that the Temple Mount known to Muslims as the Haram esh-Sharif or the Noble Sanctuary was never a place of the temple through history and the Jebusite Canaanite people who built the Noble Sanctuary before the era of Solomon and the temple was outside the current wall of Jerusalem and to the south of it around the “Spring of Gihon”⁽³⁾ in the village of “Silwan”⁽⁴⁾.

In this chapter, we will investigate these assumptions with scientific evidence that proves the historical rights and the land rights on which the Al-Aqsa Mosque was built, by knowing the first people who lived in this land and built the city walls and an altar to their God. And because the city of Jerusalem and the Temple Mount or the Noble Sanctuary (Haram al-Sharif) and its walls are related to prophets mentioned in the three heavenly religions (Judaism, Christianity and Islam) and in their holy books (The Torah and the Bible and the Qur'an) who are Abraham, David and Solomon. Therefore, the chapter will include the following points:

- The history of Jerusalem during ancient times according to the Jewish tradition.
- The history of the construction of the Noble Sanctuary in the city of Jerusalem and the altar of the Lord and the walls of the city by its early Arab kings: Salem the Jebusite and Melchizedek and Abdi-Heba.
- The definition of Al-Aqsa Mosque, its features, its borders and its dimensions.
- The Dome of the Rock and its construction and its architectural planning and what its buildings have been exposed throughout the ages.
- Mosque of Omar ibn al-Khattab.
- The architectural buildings inside the Noble Sanctuary including mosques, domes, basins, wells, and arches.
- The Western Wall of the Noble Sanctuary (known to Muslims as Al-Buraq Wall - known to Jews as Wailing Wall).
- The theories of the Temple location to Al-Aqsa Mosque and its criticism.

2. The Dome of the Spirits is a small octagonal dome located close to the Dome of al-Khidr. It is based on eight marble columns attached to eight arches carrying the dome's drum. The structure was probably built during the 10th century AD.

3. The spring of Umm al-Daraj, or the spring of the Virgin and also the spring of Gihon, is a carstic spring that originates from an underground cave. The water's current once alternated between becoming stronger and then weakening (hence the name “rhythmic spring”). The spring hasn't done so for decades due to changes in the structure of the underground spaces that are associated with it. The spring waters provided drinking water for the city's residents and its waters were also brought south through the Canaanite Tunnel (referred to as Tunnel 2) to water the agriculture fields in the Kidron River Valley.

4. Silwan is the village most closely connected to the walls and doors of ancient Jerusalem, on the south-eastern side adjacent to the Al-Aqsa Mosque and its outer wall, one of the largest villages in Palestine, the most populated in contemporary history, and a famous water eye called Ein Silwan Jerusalem through history, through channels built by the Jebusites (the original builders of Jerusalem), and its effects still exist to this day.

The history of the city of Jerusalem during ancient times according to the Jewish tradition

According to the largest Encyclopedias, with a history extending over some 4,000 years, Jerusalem has been inhabited longer than almost any other city in the world and has had a long succession of rulers and it was originally a village built on a hill. The name “Urushalim is first found on Egyptian statues, circa 2500 B.C. “Urushalim”, in fact is a word of Canaanite derivation; the prefix “Uru”, meaning “city”, and the suffix “Salem” or “Shalim,” Phoenician Canaanite god of dusk. This evidence is reinforced by archaeology and by tablets found in Elba, Syria, dating back to 3000 B.C., on which the god Shalem being venerated in a city called Urushalim is mentioned. The old name of the city Urushalim figures also in the Egyptian texts called Texts of Proscription of XII dynasty ‘ws’m pronounced in Akkadian language Urushalim city of god.

Even the archaeological excavations reveal the ancient human urban presence in what is called today Jerusalem since the middle-bronze age, between 3,300 and 2,200 BC and the city was mentioned also in ancient Egyptian scripts and in the letters of Tell el-Amarna. The Israeli narrative, itself, admits that there was an urban presence in the ancient area of today’s Jerusalem, which existed before the emergence of Jewish people and before the ancient Hebrews crystallized as a people and the city was called Shalem and Yevus before the Hebrew era. Prelude to talk about the history of ancient Jerusalem, let’s compare the dates of certain events given by the biblical narratives with the dates given by the archeology which depend on Radiocarbon dating and Infrared spectroscopy dating.

Chronology of Judahite and Israelite Kings⁽⁵⁾

2000 - 1500 BC	is the time when Abraham, Isaac, and Jacob lived.
1260 - 1250 BC	is the expected time of the exodus from Egypt led by Moses.
1200 - 1000 BC	is the time of settlement in the land of Canaan led by Joshua Ben Nun.
1001- 969 BC	is the time of the establishment of the Kingdom of David in Jerusalem.
969 - 931 BC	is the time when King Solomon lived and built the First Temple.
931 - 914 BC	is the time when the king of Rehoboam son of Solomon lived and the division of the kingdom into two kingdoms: Israel kingdom of the north and Judah kingdom of the south.
931 - 910 BC	is the time when Jeroboam son of Solomon came to the kingdom of Israel.
885 - 874 BC	is the time of the establishment of the Kingdom of the House of Omri which were a ruling dynasty of the Kingdom of Israel (Samaria) founded by King Omri.

5. See also Stenring, Knut. “The Enclosed Garden.” Stockholm: Almqvist & Wiksell, 1966. and Larsson, Gerhard. “The Secret System: A Study in the Chronology of the Old Testament.” Leiden: Brill, 1973 and Thiele, Edwin R. “The Mysterious Numbers of the Hebrew Kings.” Michigan: Kregel Academic, 1983 and Hayes, John H. and Hooker, Paul K. “A New Chronology for the Kings of Israel and Judah and Its Implications for Biblical History and Literature.” Oregon: Wipf and Stock Publishers, 2007 and Miller, J. Maxwell. “Another Look at the Chronology of the Early Divided Monarchy.” Journal of Biblical Literature Vol. 86, No. 3 (1967): pp. 276-288.

874 - 853 BC	is the time when the king Ahab son of Omri ruled.
723 - 722 BC	is the time of the capture of Samaria by the Assyrians and displacing its people and replace them by new people.
605 - 586 BC	is the time when the Assyrian kingdom fell and the time of the establishment of the second Babylonian kingdom (Chaldean).
587 - 538 BC	is the time of the Babylonian captivity.
538 BC	is the time when Cyrus captured Babylon.
538 - 333 BC	is the time of the Achaemenid of the Levant and Egypt as well.
336 BC	is the time when Alexander the Great appeared.
141 BC	is the time of the establishment of Hasmoneans or Maccabees kingdom.
63 BC	is the time when Pompey took the Levant on the name of Rome.
37 BC - 4 AD	is the time when Herod the Great ruled.
73 AD	is the time when Vespasian the Roman destroyed Palestine and exterminated its people.

The main archaeological period⁽⁶⁾

3500 – 2200 BC	Early Bronze Age
2200 - 2000 BC	Intermediate Bronze Age
2000 – 1500 BC	Middle Bronze Age
1550 – 1200 BC	Late Bronze Age
1150 – 900 BC	Iron Age I
900 – 586 BC	Iron Age II
586 – 538 BC	Babylonian period
538 – 333 BC	Persian period

*** Dates for the Early Bronze through the Middle Bronze Ages are approximate and depend mainly on cultural considerations. Dates for the Late Bronze Age through the Persian Period depend in the main on historical events**

After comparing the chronology of Judahite and Israelite Kings with the dates of the main archaeological period, it became clear that the beginning of the appearance of the biblical patriarchs Abraham, Isaac, Jacob (the beginning of Jewish history) according to the Old Testament was at the Middle Bronze Age (2000 - 1500 BC); however, according to Pharaonic inscriptions, the letters of Tell el-Amarna, the Karnak Temple and the archaeological finds in Jerusalem, the history of Jerusalem dates back to the early Bronze Age (3500 BC) which is before Abraham by 1500 years and before the Kingdom of David and Solomon and the construction of the temple by 2500 years. Let's go back in time in Jerusalem, in order to know the real history of the sanctuary of the Al-Aqsa Mosque by identifying its first inhabitants and the first king of Jerusalem who built a sacred sanctuary to worship his God in the same location of the Temple Mount and also the first king who

6. Finkelstein, Israel and Silberman, Neil Asher. "The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts". New York: Simon & Schuster, 2002. p. 20.

built the great walls of Jerusalem in the same period as the beginning of the appearance of the biblical patriarchs.

First: The Temple Mount - The Noble Sanctuary in Early Bronze Age (3500 – 2200 BC)

Without controversy, it is commonly agreed to classify the Arabs with the Semitic group.⁽⁷⁾ In it are generally included those peoples who were called Syrians or Aramaeans in the north; Babylonians and Assyrians in the east; Arabs in the south; Phoenicians, Edomites, Canaanites, Moabites, and so forth, in the west and they all lived in the Fertile Crescent as Angelo S. Rappoport said in his book:

(The areas which they inhabited or which they still inhabit are bounded by the Taurus, the Persian Gulf, the Indian Ocean, the Red Sea, Egypt, and the Mediterranean. The whole of this is called the Fertile Crescent because it constitutes a semicircle open to the south, with the desert in front and the mountains behind.)

(8)

Whence come the Semites? Not from Central Asia, as it used to be asserted, but actually from the Arabian Peninsula. Winkler, an authority on the subject, is categorical. **“The home of the Semites,”** he affirms, **“is Arabia”**⁽⁹⁾. Sprenger before him also maintained that **“all the Semites are Arabs”**⁽¹⁰⁾.

In successive eras, starting with the earliest antiquity, under the pressure of overpopulation (Winkler), or more simply, of climatic variations which caused persistent famine, their migration waves overflowed periodically in the neighboring countries, overwhelming the native populations, or evicting them from their country of origin. Four times in history the Semitic wave broke its dam and spread outside.

The first migration, called Babylonian, is lost in the night of time. It went in the direction of the Tigris and Euphrates valley and reached northern Babylonia, where the Sumerians and Akkadians had to surrender⁽¹¹⁾.

The second time, it invaded the countries of the west, especially Canaan. This is the migration of the Amurru, or western Semites. The known history of Palestine goes back to that period.

7. According to Bertholon and Chantre the true Arabs are brachycephalous (Aryan branch) and not dolichocephalous (Recherches anthropologiques dans le Berberie Orientale (Lyon, 1913)). Ethnologists have not concurred in this view: “The anthropological picture which one has of the Arabs is that of tall men, with dolichocephalous heads, with a long face and black hair and eyes.” (Eugene Pittard, Les Races et l'Histoire, p. 433).

8. Dr. Rappoport, “Histoire de la Palestine” (Paris, 1933).

9. “Geschichte Babylonien und Assyrien”. See, by the same author, “Die Völker Vorderasiens” (in Alte Orient, I, 2, I, 10).

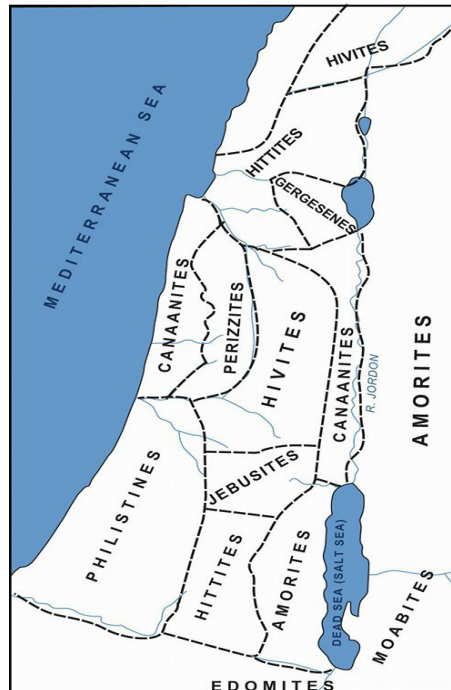
10. “Leben und Lehre des Mohammed” (Berlin, 1869), pp. 241 - 242. See, by the same author, “Die Alte Geographie Arabiens” (Bern, 1875), pp. 293 - 294. This is the most widespread view: E. Meyer, “Geschichte des Altertums”, Vol. I, 2, pp. 386 - 387; Weber, “Arabien vor dem Islam”, pp. 3 - 4. Other writers as well have expressly stated that Arabia was the cradle of the Semitic race. English writers also share the same view: Burton, “A Sketch of Semitic Origins” and Clay, “The Empire of the Amorites”. See, however, against this view: M. Hartmann, “Die Aramäische Frage”. But Guidi, “Della sede primitiva dei popoli semitici in Acti della R. Acc. dei Lincei” (Rome, 1879) inclines to favor the region of the southern Euphrates. He agrees with Noëlle, however, in attributing a common ancestry to the Semitic races.

11. Since the dawn of historical time, that is, since the Sumerians came from the south, 3,500 years at least before our era, and occupied the ground on which Ur and Eridu stood, the Semites of Arabia have never ceased to overflow into Mesopotamia and Arabia, in the same way as the Bedouins are trying to do today.” (R. Blanchard, L'Asie Occidentale, Vol. VIII of P. Vidal de la Blache and L. Gallois, Geographie Universelle, p.232).



This migration was known as “Amorite-Canaanite” migration, one of the oldest migrations known to date

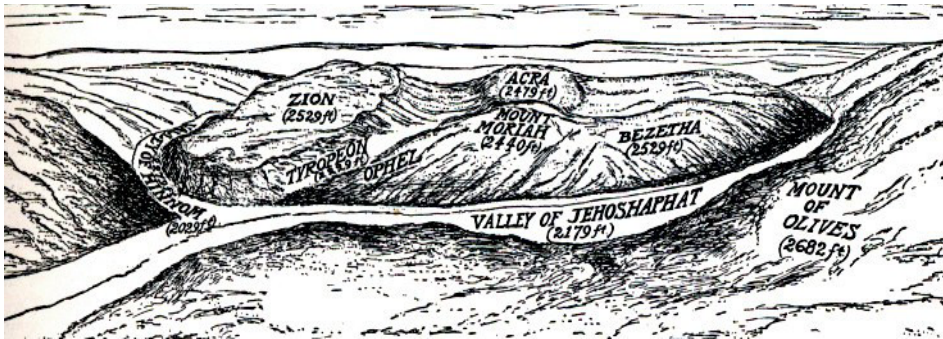
MAP OF CANAANITE NATIONS



The city of Yabus under the rule of the Arab King Salem the Jebusite at 3000 years BC

The Jebusites were the descendants of the Arabs, a branch of the Canaanites who lived in the land of Canaan, like other Arab tribes around 5,000 BC. And the Jebusites were the first to build a city in this place - Jerusalem - and they called it Yabus, this name was mentioned in the records of the Pharaohs (Ypti) or (Yapethi) which is a distortion of the Canaanite name.

Several studies⁽¹²⁾ proved that King Salem the Jebusite built the city of Jerusalem around the spring of Silwan and called it Yabus based on the name of his tribe. Salem the Jebusite, who built the fortress of the city in order to defend it against the enemies. In this era, Yabus city had important trade routes because of its location on two important trade ways of the area, and built towers to defend the city, which were built on four hills:



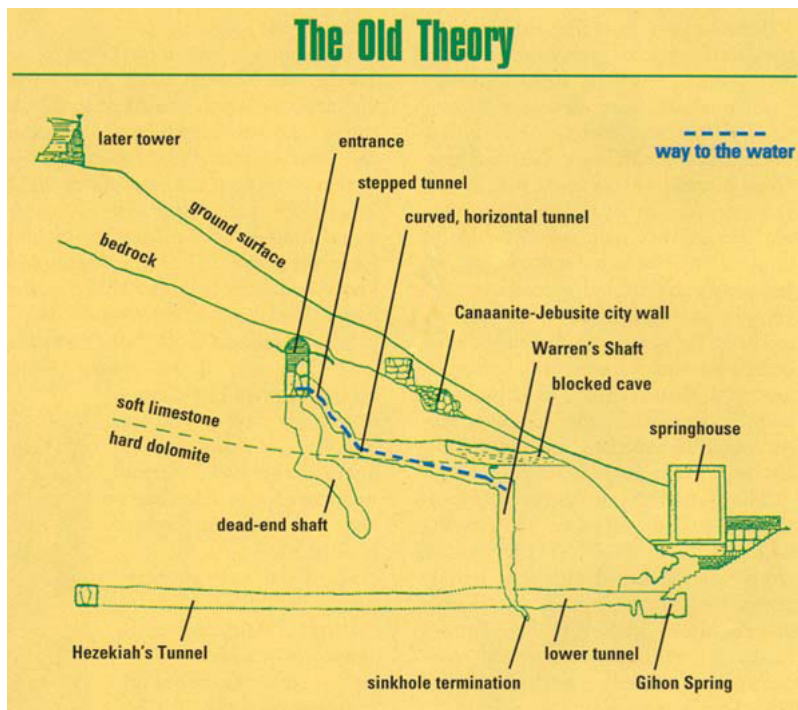
- **Mount Zion:** Fortress of Zion was originally an ancient Jebusite fortress in the city of Jerusalem and the Israeli archaeologists at first claimed that they uncovered the citadel captured from the Jebusites by King David but radiocarbon-dating undermines biblical narrative for ancient Jerusalem tower as the findings, based on soil samples taken from under a seven-meter thick walled tower, shave nearly a thousand years from previous archaeological dating of the structure, which placed it c. 1700 BCE — and contradict a presumed biblical linkage to the site. However, new findings by an interdisciplinary cooperative team of Israel Antiquities Authority archaeologists and Weizmann Institute scientists place the construction of the tower during the second half of the Iron Age — smack dab in the middle of the Israelite period, and much closer to the days of Herod than earlier suspected.
- **Mount Moriah:** It is the name of the elongated north-south stretch of land lying between Kidron Valley and “Hagai” Valley, between Mount Zion to the west and the Mount of Olives to the east which is the hill of the Dome of the Rock.
- **Mount Ophel:** It is located between the Al-Aqsa Mosque and the village of Silwan from the east and the word “ophel” means “swell or rise” and refers to a higher part of the landscape. The Jebusites built their citadel there and the Israeli archaeologists at first claimed that the Stepped Stone Structure is a part of King David’s palace but recently they discovered that it is a rampart built by the Jebusites.
- **Mount Bezetha:** Also called by Josephus the New City was a suburb of Jerusalem.

12. See Finkelstein, Israel and Silberman, Neil Asher. “The Bible Unearthed: Archaeology’s New Vision of Ancient Israel and the Origin of Its Sacred Texts”. New York: Simon & Schuster, 2002. and Thompson, Thomas L. “Jerusalem in Ancient History and Tradition”. London - New York: T&T Clark International - A Continuum Imprint, 2003.

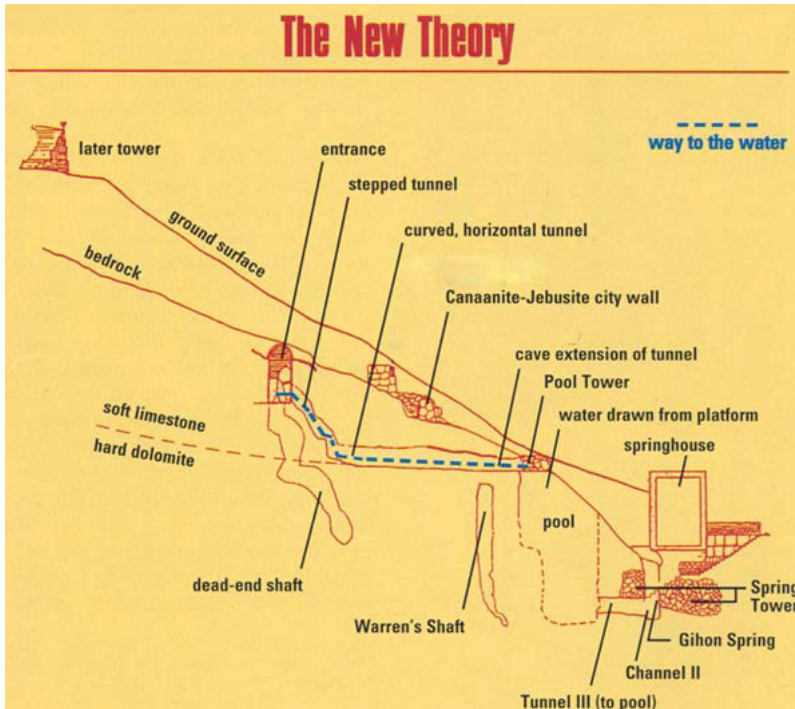
The Jebusites dug a tunnel to reach the spring in the village of Silwan, which is now called Ain Umm al-Daraj. This tunnel was discovered by Lieutenant Warren in the 19th century and Katharina Galor talk about an article entitled “LIGHT AT THE END OF THE TUNNEL?”

(In 1999 Reich and Shukron published an article in a popular archaeology journal entitled “Light at the End of the Tunnel: Warren’s Shaft Theory of David’s Conquests Shattered”. This publication, and the excavations on which it was based, had the potential to liberate the Southeast Hill from its longstanding burden to provide the physical proof of the biblical narrative of King David’s conquest. For nearly 150 years, Warren’s theory that a vertical sinkhole in proximity of the Gihon Spring was used by the Israelites to conquer Jerusalem from the Jebusites was widely accepted among scholars and was a magnet for anyone visiting Silwan. Reich and Shukron’s excavations established that Warren’s Shaft, was not accessible until about two hundred years after the legendary conquest, dated to around 1000 BCE. They also showed that the site’s most impressive features, including fortifications and water installations, were built during the Middle Bronze Age, long before King David’s and King Solomon’s reigns. But despite the fact that the theory of David’s conquest via Warren’s Shaft has lost its credibility, the rapidly expanding underground facilities have met with growing interest and enthusiasm among tourists and visitors.)

(13)



13. Galor, Katharina. “Finding Jerusalem: Archaeology Between Science and Ideology”. California: University of California Press, 2017. pp. 129 - 130.



The Bible again confirmed that the city of Jerusalem was called Jebus and was a city inhabited by its Arab Jebusites:

וַיֵּצֵא הָאֵלֶף וְהַיְבוּסִי הָיָא יְרוּשָׁלַם, גִּבְעַת קִרְיַת--עָרִים אַרְבַּע-עָשָׂרָה,
וְחִצְרֵיהֶן: זֹאת נְחֻלַת בְּנֵי-בִנְיָמִן, לְמִשְׁפְּחֹתָם.
(Zela, Haeleph, Jebus* (that is, Jerusalem), Gibeah,* and Kiriath-
jearim*—fourteen towns with their villages. This is the inheritance of the
tribe of Benjamin according to its families.) (14)

וְלֹא-אָבָה הָאִישׁ, לָלוֹן, וַיָּקָם וַיֵּלֶךְ וַיָּבֹא עַד-נֹכַח יְבוּס, הָיָא יְרוּשָׁלַם;
וַיַּעֲמֹד, צֶמֶד תְּמוּרִים חֲבוּשִׁים, וּפִילָגְשׁוֹ, עִמּוֹ.
(But the man would not spend the night; he got up and departed, and arrived
opposite Jebus (that is, Jerusalem). He had with him a couple of saddled
donkeys, and his concubine was with him.) (15)

14. Book of Joshua – Chapter 18 – Verse (28).

15. Book of Judges – Chapter 19 – Verse (10).

(וַיֵּלֶךְ דָּוִיד וְכָל-יִשְׂרָאֵל יְרוּשָׁלַם, הִיא יְבוּס; וְשָׁם, הַיְבוּסִי, יֹשְׁבֵי הָאָרֶץ.)
(David and all Israel marched to Jerusalem, that is, Jebus where the Jebusites were, the inhabitants of the land.)

(16)

Second: The Temple Mount - The Noble Sanctuary in Middle Bronze Age (2000 – 1500 BC)

The name of the city was changed from Yebus to Ur Salem and was ruled by King Melchizedek

In Middle Bronze Age, Jerusalem was mentioned several times in Egyptian texts from the 19th – 18th centuries BC⁽¹⁷⁾. In this period, after the Jebusites completed the construction of the castle, they built a wall around the mountain. The Jebusites were the first to build the walls of their city, known as the First Wall in the 18th century BC. It was equipped with 60 towers, supervised by the soldiers, to protect the city. The site of the wall was close to what is known today, the door of Hebron, the Armenian Quarter and David neighborhood until the hills east of the Haram. This wall has been destroyed and restored over the ages. Historians have counted the number of times the wall was demolished and rebuilt and it was six times. Most likely that this wall was extended from the western neighborhoods of the Old City, the British archeologist Dr. Kathleen Kenyon in 1961 discovered in the Ophel fortress in Jerusalem on the remains of this wall (the first) built by the Jebusites.

A town called Salem is mentioned in the Bible in the biblical story of Melchizedek which is Jerusalem:

וַיֵּצֵא מֶלֶךְ שָׁלֵם, הוֹצִיָא לֶחֶם וְיַיִן; וְהוּא כֹהֵן, לֵאלֹהֵי עֵלְיוֹן. יֵט וַיְבָרְכֵהוּ, וַיֹּאמֶר: בָּרוּךְ אַבְרָם לֵאלֹהֵי עֵלְיוֹן, קִנְיָה שְׂמִימִם וְאֶרֶץ. כ וּבְרוּךְ אֱלֹהֵי, אֲשֶׁר-מִגֹּן צָרֶיךָ בְּיָדְךָ; וַיִּתֵּן-לוֹ מֵעֵשֶׂר, מְכֹל.
(And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said, 'blessed be Abram by God Most High maker of heaven and earth; and blessed be God Most High who has delivered your enemies into your hand!' And he gave him one-tenth of everything.)

(18)

Melchizedek, or Melik Sadiq, king of Jerusalem, or Salem or Jerusalem, was one of the most famous kings of the Jebusites Canaanite Arab who ruled the city of Jerusalem

16. Book of Judges – Chapter 19 – Verse (10).

17. Mazar, Eilat, "The Palace of King David: Excavations at the Summit of the City of David ; Preliminary Report of Seasons 2005-2007". Warsaw, Indiana, United States: Eisenbrauns, 2009.

18. Book of Genesis – Chapter 14 – Verses (18 - 19).

(Yebus) during the 19th century. The rule of Melchizedek came in 1840 BC.

In his time Jerusalem became a major commercial station between the Assyrian cities and the Egyptian cities. The name “Shalem” means “complete,” “prosperous,” and “peaceful” as seen in the biblical verses that “king of Salem” means “king of peace”:

“

(This ‘King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him’; 2and to him Abraham apportioned ‘one-tenth of everything’. His name, in the first place, means ‘king of righteousness’; next he is also “king of Salem” that is ‘king of peace’.)

(19)

”

In the majority of “Masoretic”⁽²⁰⁾ Hebrew texts the name is written as two words, Meleki-sedeq מלכִי־סֶדֶק rendered in one word in both the “Septuagint” and “Vulgate”⁽²¹⁾ (Melchisedech). The authorized “Holy Bible, King James Version of 1611” renders the name Melchizedek when translating from the Hebrew, and Melchisedec in the New Testament.

The name is composed from the two elements mele(h) “king” and Sedeq “righteousness”. With the addition of the hiriq compaginis (ִי) indicating the archaic construct form, malk-ī means “king of”, so that the name literally translates to “king of righteousness”.

The name is formed in parallel with Adoni-sedeq אֲדֹנִי־סֶדֶק, also a king of Salem, mentioned in the Book of Joshua (10:1–3), where the element malik “king” is replaced by adon “lord”.

“

וַיְהִי כִשְׁמֹעַ אֲדֹנִי־סֶדֶק מֶלֶךְ יְרוּשָׁלַם, כִּי־לָכַד יְהוֹשֻׁעַ אֶת־הָעִיר וַיַּחְרִימָהּ--כַּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ, כֹּן־עָשָׂה לְעִיר וּלְמַלְכָּהּ; וְכִי הִשְׁלִימוּ יִשְׂבִּי גִבְעוֹן, אֶת־יִשְׂרָאֵל, וַיְהִי, בְּקִרְבָּם. ב וַיִּירָאוּ מֵאֵד--כִּי עִיר גְּדוֹלָה גִבְעוֹן, כְּאַחַת עָרֵי הַמְּמֻלָּכָה; וְכִי הִיא גְדוֹלָה מִן־הָעִיר, וְכָל־אֲנָשֶׁיהָ גִבּוֹרִים. ג וַיִּשְׁלַח אֲדֹנִי־סֶדֶק מֶלֶךְ יְרוּשָׁלַם, אֶל־הוֹהֵם מֶלֶךְ־חִבְרוֹן וְאֶל־פְּרָאִם מֶלֶךְ־גֵּרְמוֹת וְאֶל־זִפְיָע מֶלֶךְ־לָכִישׁ וְאֶל־דְּבִיר מֶלֶךְ־עֶגְלוֹן--לֵאמֹר.

(When King Adoni-zedek of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it, doing to Ai and its king as he had done to Jericho and its king, and how the inhabitants of Gibeon had made peace with Israel and were among them, he became greatly frightened, because Gibeon was a large city, like one of the royal cities, and was larger than Ai, and all its men were warriors. So King Adoni-zedek of Jerusalem sent a message to King Hoham of Hebron, to King Piram of Jarmuth, to King Japhia of Lachish, and to King Debir of Eglon, saying.)*

(22)

”

19. Gospel, New Testament, Chapter Hebrews: Chapter 7 - Verses (1-2).

20. The Masoretic text is the authoritative Hebrew and Aramaic text of the Tanakh for Rabbinic Judaism. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries CE. The oldest extant manuscripts date from around the 9th century. The Aleppo Codex (once the oldest-known complete copy but now missing the Torah) dates from the 10th century. The Masoretic Text defines the Jewish canon and their precise letter-text, with their vocalization and accentuation known as the Masorah.

21. The Vulgate is a late-4th-century Latin translation of the Bible that became the Catholic Church's officially promulgated Latin version of the Bible during the 16th century.

22. Book of Joshua – Chapter 10 – Verses (1 - 3).

The Melchizedek clan is one of the few clans that have continued to believe in the oneness of God based on the Dead Sea Scrolls 11Q13 (11QMelch)⁽²³⁾ is a fragment (that can be dated to the end of the 2nd or start of the 1st century BC) of a text about Melchizedek found in Cave 11 at Qumran in the Israeli Dead Sea area and which comprises part of the Dead Sea Scrolls. In this “eschatological”⁽²⁴⁾ text, Melchizedek is seen as a divine being and Hebrew titles such as Elohim are applied to him. According to this text Melchizedek will proclaim the “Day of Atonement”⁽²⁵⁾ and he will atone for the people who are predestined to him. He also will judge the peoples.⁽²⁶⁾ The Genesis Apocryphon (1QapGen) repeats information from Genesis⁽²⁷⁾.

The king, Melchizedek, was the priest of the Highest God who believed in the religion of Monotheism. He built the first Temple of Monotheism in Jerusalem “Yebus” to worship God Salem on the Mount Moriah at the site of Al-Aqsa Mosque. Also, he was known for his piety, asceticism and honesty, until he was known as king of honesty and righteousness. He was loved by all the kings of the land of Canaan in Palestine around 10 to 12 kings and they called him “The king of kings... The king of peace”.

He re-built the wall of the city and drew water through the rock tunnels. He worshiped at the Al-Aqsa Mosque and slaughtered the animals over the rock in the north of the mosque, where he distributed their meat to the poor, needy and passersby, so the rock took its sanctity and importance before Islam and was mentioned in Rabbinic Literature.

The chronological work “Seder ha-Dorot”⁽²⁸⁾ quotes that Melchizedek was the first to initiate and complete a wall in circumference of the city, and had to exit Salem to reach Abram and his men. Upon exiting Salem, he presented to them “bread and wine” with the intent to refresh them from their journey. This is also what the Old Testament said:

יִחְיֶה וּמִלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם, הוֹצִיא לֶחֶם וְיַיִן; וְהוּא כֹהֵן, לְאֵל עֶלְיוֹן. יֵט וּבִרְכָּהוּ,
וַיֹּאמֶר: בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן, קִנְהָ שָׁמַיִם וָאָרֶץ. כִּי וּבְרוּךְ אֵל עֶלְיוֹן, אֲשֶׁר-בָּמֶנּוּ
צָרִיד בְּיָדָךְ; וַיִּתֵּן-לוֹ מַעֲשֶׂר, מִכָּל.

(And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.) ⁽²⁹⁾

23. APPENDIX (A) – Dead Sea Scrolls, 11Q13 (11QMelch).

24. Eschatology: is a part of theology concerned with the final events of history, or the ultimate destiny of humanity. This concept is commonly referred to as the “end of the world” or “end times”.

25. Atonement is the process of causing a transgression to be forgiven or pardoned.

26. Wise, Michael; Abegg, Martin Jr and Cook, Edward. “The Dead Sea Scrolls: A New Translation.” United States of America: Harper San Francisco, 1996.

27. Horton, Fred L.. “The Melchizedek Tradition: A Critical Examination of the Sources”. London: Cambridge University Press, 1976.

28. The Seder HaDorot or “Book of Generations” (completed 1725, published 1768) by Lithuanian Rabbi Jehiel Heilprin (1660–1746) is a Hebrew-language chronological work that serves as a depot of multiple Hebrew language chronological books and manuscripts. The work presents all given dates in the Hebrew Calendar format. As well, Heilprin analyzed alternating and sometimes conflicting dates to produce a final decision and/or at times presents two plausible dates for a given event. This work consists of three independent volumes or parts: **The first part:** entitled Yemot Olam, is a history from the Creation down to his own time. The author always endeavors to give, by means of calculation, the dates of Biblical personalities. He bases his work on the Yuhasin of Abraham Zacuto, on the Shalshelet HaKabbalah of Gedaliah ibn Yahya, and on the Zemah Dawid of David Gans. It seems that this first part was written when the author was still young, for the last event which he registered was one occurring in 1697.

The second part: Seder HaTanna'im WehaAmora'im, contains lists of the Tannaim and Amoraim in alphabetical order with their dates.

The third part: is a kind of catalogue containing first the names of all the authors, then those of their works, both arranged in alphabetical order. Heilprin based this part on the Sifte Yeshenim of Shabbethai Bass, but added a great number of other titles. He states in the preface the many advantages of a knowledge of the chronological order of the Talmudists, which indeed in certain cases is absolutely necessary.

29. Book of Genesis - Chapter 14 – Verses (18-20).

Third: The Temple Mount - The Noble Sanctuary in Late Bronze Age (1550 – 1200 BC)

Jerusalem is called Ur šalim in the letters of Tell el-Amarna of Abdi-Heba (1330 BCE)



ú-ru-sa-lim inscription on one of the letters of Tell el-Amarna, 14th century BCE

Jerusalem, the city of Ur - Salem, an Arab Jebusite city during the 14th century BC was thriving, independent city, followed by its surrounding areas and ruled by a king named Abdi - Heba.

During Abdi-Heba's reign the region was under attack from marauding bands of Habiru. Abdi-Heba made frequent pleas to the Pharaoh of Egypt (probably Amenhotep III), for an army or, at least, an officer to command. Abdi-Heba also made other requests for military aid in fighting off his enemies, both Canaanite war lords and bands of Apiru (who Donald Redford" define them as Bedouins of the Arabian Peninsula who emigrated to Palestine and do not belong to the Hebrews).

Among the letters of Tell el-Amarna, there are seven letters EA 285-291 sent by Abdi Heba to Egyptian pharaoh Amnoves IV (Akhenaten) (1352-1336 BC)⁽³⁰⁾ and they are at the Berlin Museum. Abdi Heba is also mentioned in EA 280 letter sent by Shuwardata of Keilah, the governor of the town of Kalt near Orsalem. They are kept in the Egyptian Museum.

30. APPENDIX (B) – Letters from Abdi-Heba to the Egyptian Pharaoh.

Ur - Salem was mentioned in the letter number 287. The letter is preserved at the Berlin Museum, No. 1644. Pritchard referred to it in his book "The Ancient Near East"⁽³¹⁾ that it states:

(25) *Look at the city of Orsalem, neither my father nor my mother gave it to me, but the King strong hand gave it to me.*
 (60) *See! The king has established his name in the land of Orsalem forever, and he can not leave it, the countries of Orsalem city.)*

According to the letter number 289 which is preserved in the Museum of Berlin in with numbers 2709 and 1645:

(10) *Why does the king not achieve with him?! Look! This is the act done by my lord Elo and Taji, they have conquered Robot city. Now (with regard to) the city of Orslim.*
 (25) *My king, Elo, wrote to Taji and the sons of Labio, saying: "Let the two sides support each other, give the men of Kelt city their demands, and let us separate the city of Orsalem.)*

In the letter number 290, preserved at the Berlin Museum, No. 1646:

(15) *A city called the house of Ninurta belonging to the country of Orsalem, a city belonging to the king separated and became next to the city Kelt. If the king cares about Abdi Hebeh your servant.)*

The letter 291 preserved at the Berlin Museum, No. 1713:

(There are eight or nine lines that are initially destroyed, as well as lines whose numbers are difficult to determine at the end. The status of the text is bad, and it is difficult to provide a coherent translation of the scattered words and sentences in the text. But the form of inscriptions, written signs, and expressionism in the rest of the text confirmed that this is the rest of the message of Abdi Hebeh, ruler of Ursalem.)

31. Pritchard, James B. "Ancient Near Eastern Texts relating to the old testament" Third edition with supplement, Princeton: Princeton University Press, 1969, Volume 1, pp. 270-271.

As for the letter 280, which is preserved in the Egyptian Museum in Cairo (12213) 4772. The length of the text is 40 / line. It includes a letter from Shordat, the governor of the small town of Kelt, near Orslim, to Pharaoh Amnoves IV. He sent six other letters to the Egyptian court (EA 278-284), as mentioned in three other letters (EA271: 2; 290: 26,27; 366: 3). It seems that his city was originally belonging to Orsalem, and he tried to break away from their sovereignty.

Al Aqsa Mosque and the origin of its name

Al-Masjid El-Aqsa is an Arabic name which means the Farthest Mosque because of the distance between it and the “Great Mosque of Mecca”⁽³²⁾. To understand its name, and its importance, it must be remembered that the roots of Islam began in the Arabian Peninsula (Saudi Arabia today). Ten years after the Prophet Mohammad (pbuh) received his first revelation, he made a miraculous night journey from Mecca to Jerusalem and to the Seven Heavens on a white flying horse called Al-Buraq El-Sharif. During his interval in Jerusalem, the Prophet stopped to pray at the rock (now covered by the Golden Dome), and was given the commandment to pray five times a day.

“
.....
(Glorified (and Exalted) is He(Allah) Who took His slave (Muhammed) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammed) of Our Ayat (proofs, evidences, lessons, signs,etc). Verily, He is the All-Hearer, the All-Seer.)
.....
”

(33)

Today, Muslims throughout the World use Mecca as the direction of prayers (Qibla). However, for 16½ months following the Prophet Mohammad’s miraculous journey, Jerusalem was the Qibla.

During Prophet Mohammad’s life (pbuh), he instructed Muslims to visit not only the mosque where they lived in Mecca, but also the ‘Farthest mosque’ from them which lay 2000 kilometers north, in Jerusalem. Hence the name Al-Masjid El-Aqsa, or Al-Aqsa Mosque.

Al-Aqsa Mosque is the second oldest mosque in Islam after the Ka’ba in Mecca, and is third in holiness and importance after the mosques in Mecca and Medina.

The rectangular Al-Aqsa Mosque is 144,000 square meters, 35 acres, or 1/6 of the entire area within the walls of the Old City of Jerusalem as it stands today. It is also called Al-Haram El-Sharif (the Nobel Sanctuary). The Dome of the Chain marks the exact central point of this Mosque.

32. The Grand Mosque of Makkah, also called the Great Mosque of Mecca, is the largest mosque in the World, and surrounds Islam’s Qiblah, that is the Kaaba in the Hejazi city of Mecca, Saudi Arabia. Muslims face the Kaaba while performing the prayer.

33. Surrat Al Israa: Verse (1).

Caliph Umar's peaceful entry to Jerusalem 14 centuries ago

During the period of the Second Caliph Umar Ibn al-Khattab, the Muslim forces, under the command of Abu Ubaydah, lay siege to Jerusalem after capturing Damascus in the Battle of Yarmuk. The Patriarch of the city, Sophronius, stated that he would negotiate only with Caliph Umar and that nobody enters Jerusalem before Caliph Umar. On hearing this Caliph Umar informed that he was on his way.

Accompanied by a servant, Caliph Umar rode on camelback to Jerusalem though he could have been accompanied by an entourage that could have made the ground tremble under the hooves of horses. He did so to show simplicity and ensure that Allah alone deserves all the glories.

On reaching Jerusalem, it was the servant's turn to ride the camel and as a mark of respect and to ensure that the people see Caliph Umar, he wanted the Caliph to ride the camel. However Caliph Umar refused and entered Jerusalem on foot while the servant rode the camel to the shock and surprise of everyone including Patriarch Sophronius. On reaching the place Caliph Umar continued the journey on foot carrying his shoes in hand under the astonished gaze of the people.

The Muslims who saw this spectacle recited the short prayers that refer to Allah's absolute greatness and uniqueness. Caliph Umar walked to the army wearing modest threadbare clothes. The Christians who watched everything from the walls of Jerusalem were amazed at the strange simplicity, unable to believe that this simple man could be the leader of those well equipped armies.

The spacious complex of Masjid Al Aqsa. Masjid Al Aqsa is in the right and the Dome of the Rock in the left

Abu Ubaidah who could not contain himself on seeing this unprecedented show of humility rushed to Umar's side saying "today you have performed a magnificent deed before the people, perhaps you might....? Umar slapped him on the chest and criticized him saying "I wish someone other than you, Abu Ubaydah, had said this. We were a humiliated people and Allah honored us with Islam. We were weak and He gave us strength".

The Patriarch who saw the unfolding scenes with great admiration said to his people that nobody in the world would be able to stand up to these people and advised them to surrender to be saved. Negotiation took place and a famous treaty called 'Umariyya Covenant' was concluded. This treaty is still preserved in the Church of the Holy Sepulchre in Jerusalem.

The Christians requested that Jews, who were not there before the conquest, be forbidden to enter Jerusalem and Umar accepted. Yet on his part Umar offered members of all faiths safety in Jerusalem and protection for their beliefs and their holy places, forbidding them to be desecrated or destroyed⁽³⁴⁾.

After the treaty was signed the key to the city was formally handed over in 637 AD. The gates of Jerusalem were opened and Caliph Umar entered along a promenade that

34. APPENDIX (C) – The Covenant of Umar.

led him to the Church of the Holy Sepulchre. Caliph Umar was inside and the Patriarch said to him “pray”. However Caliph Umar declined, fearing it might establish a precedent that would threaten the church’s continued use as a Christian house of worship. Instead he prayed in an area to the south of the church, now the site of the Mosque of Umar in Jerusalem.

In doing so Caliph Umar showed the world the meaning of tolerance and generosity in victory and strength. It was the greatness of Islam that shone in his spirit and was reflected in his ethics though he was a person known for his firmness and courage.

Caliph Umar then asked to be taken to the site of Masjid Al Aqsa. He could not find, but patriarch showed him the way.

On arrival, accompanied by hundreds of Muslims, he found the area covered in dust and debris. He rolled up his sleeves and began sweeping and clearing the mosque immediately. On seeing this other Muslims including army generals and soldiers joined him in cleaning the place. Once cleaned up Caliph Umar took off his cloak, prayed and left there. It was the first prayer of Muslims in the Masjid Al Aqsa after the Prophet Muhammad (pbuh).

Caliph Umar immediately ordered the restoration of the mosque. A huge timber mosque, Masjid Al Marwani, with a capacity to accommodate 3000 worshippers was erected on this site at the southernmost wall of the Noble Sanctuary. They then started praying in this holy place. This was the most peaceful manner Jerusalem was conquered and great status of this mosque was restored.

Under Caliph Umar’s generosity those who wanted to leave were allowed to do so with all their possessions while others who opted to stay were guaranteed protection for their lives, property and places of worship.

Later, Caliph Umar reversed the four hundred year Christian ban on Jews, allowed them to return to Jerusalem and granted Christians free use of their holy sites. Thus he turned Jerusalem into a city where Jews, Christians, and Muslims lived in tolerance, peace and harmony.

Under Muslim rule there were no massacres, no burning and looting and no desecration of holy places unlike being committed now by the Zionist Jews. The only conflict that marred the peace of the city was the conflict between various Christian sects for control of the Christian holy sites, but Muslims were generally successful in keeping them from violent confrontations.

This opened the doors to the Jews who were denied access to Jerusalem. Throughout the Muslim rule of Jerusalem, from 637 to 1917 except for two relatively short periods, Jerusalem maintained its rightful title of “The Holy City”.

Instead when Jerusalem fell to the Crusaders in the year 1099 the invaders went into the city with all the barbarity. They slaughtered people without any discrimination - young and the aged, men and women and healthy and the sick. Most of the people took refuge in the masjid of Jerusalem which was filled with around 100,000 people. The crusader governor found no better chance to behead them and got them slaughtered.

Don't Confuse With Al-Aqsa Mosque

At the time when AlAksa Masjid is notified in visual media, it does not show the image of Al-Aqsa Mosque. It shows the image of Dome of the Rock rather than Al Aqsa.

A Question can comes Why?

The main reason for that is the Zionist Conspiracy to erase from the memory of Muslims worldwide, the true picture of Mosque Al-Aqsa. Many Muslims and Non-Muslims publish the incorrect picture of Mosque Al-Aqsa out of ignorance.

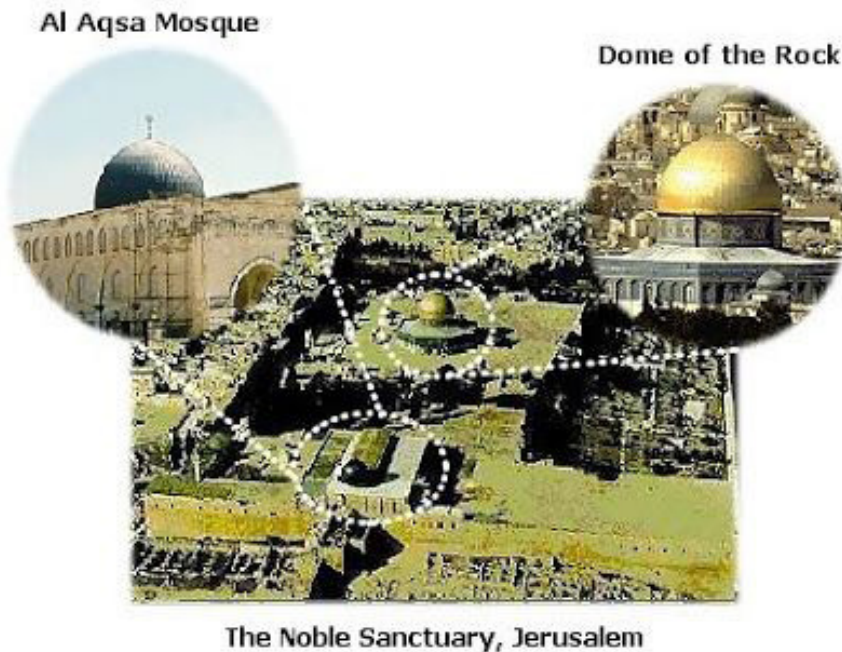
What is worse than this is that many Muslims today, display the picture of the Dome of the Rock in their homes and offices, as it were Mosque Al-Aqsa. The real tragedy is that generations of Muslim children (as well as many adults) around the world, are unable to differentiate between Mosque Al-Aqsa and The Dome of the Rock.

What do you think is going to happen if Mosque Al-Aqsa is destroyed and removed from the present landscape. Obviously, you might not expect much, since everyone will see the Dome of the Rock still standing, unharmed. People will incorrectly believe that nothing has changed and that something else was destroyed.

What are you going to do NOW?

It is our duty now to make simplify this misunderstanding, especially for our children because they are the future. We have to transfer out this responsibility even we have to demonstrate as well as scream on the street ways. We have must assist people to know the truth.

Look at the difference:



The Gates of al-Aqsa Mosque

Al-Aqsa mosque has gates as entrance. Some gates are on the fence of the city of al-Quds and other gates are on the fence of the al-Aqsa mosque. The wide of Al-Aqsa mosque is 14.4 hectares, it impossible that the mosque is only has one or two gates to get in. There are ten entrances that are still open. These gates are in the north and west of the mosque. There are four other gates have been closed with walls for security reasons. The closed gate is a gate which is directly adjacent to the holy city of al-Quds. These gates are in the east and south of the mosque. Here are the names that are on the gates of the al-Aqsa mosque and the history of its development

Al-Asbat Gate

This gate is located in the northernmost left of al-Aqsa mosque. This was renewed during the reign of Ayyubid at 610 H / 1213 AD when there was remodeling the hall north and renewed also the later period. At the corner of the inner gate there are stairs that connect directly to the north corridor, while the outer gate of the mosque has rectangular tapered curved to width about 2 meters high and has a 4 meters. This entrance has two doors made of wood. If we looked from the type of wood, these doors are made in the present.

Hittah Gate (Remission Gate)

This gate is located between the ancient gates of the mosque in the north corridor. The position is among the madrasa al-Karimiyah and madrasa at-Turbah al-Auhadiyah. It was renewed during the reign of the Ayyubid in 617 H / 1220 AD when al-Malik al-Isa Mu'adzam ruled the roost.

Al-Atam Gate (King Faisal's Gate)

This gate is between the Hittah Gate and Ghawanimah Gate in the north of the al-Aqsa mosque. The people of Bait al-Maqdis named it Al-Atam, means dark. There are several other names of this gate, including the gate of King Faisal, attributed to King Faisal ibn Husayn, king of Syrians who came to the al-Aqsa mosque in 1930 AD through this gate. Another name is ad-Duwaidariyah gate, because beside it there is ad-Duwaidariyah school and the gate was attributed to him. It is also called Syaraf al-Anbiya gate.

The gate was renewed during the reign of al-Malik al-Mu'adzam bin al-Malik al-Adil Abu Bakr ibn Ayyub from Ayyubid sultanate in 610 AH / 1213 AD. It was done when the renovation of north corridor.

Al-Gawanimah Gate (Gate of the Bani Ghanim)

Al-Ghawanimah gate: This is the first gate on ruwak Gharbi (western corridor). It position is in the northeast of the al-Aqsa mosque. Established in the Umayyad era, the gate is also known as the door of al-Walid, attributed to al-Walid bin Abdul Malik. Renewed during the Ayyubid empire in 707 AH / 1307 AD when it was built west corridor. This gate is rather small, rectangular shape. Between the width and height of the gate is very

different. The entrance is made of wood and there is one for people to in and out. To enter this gate there are eight stairs. On it there are houses. The gate was once burned by Jewish settlers in 1998, and then it was repaired.

An-Nazir Gate (Al-Nazir Gate)

An-Nazir Gate: Among the other names of this gate is the gate of al-Habs, means prison. It names gate of al-Habs because in the Turkish Empire the gate was close to the prison. Another name of this gate is al-Majlis gate. This gate is located to the west of al-Aqsa mosque. It has been renewed during the Ayyubid era in 600 AH / 1203 AD.

Al-Hadid Gate (Iron Gate)

Al-Hadid Gate: The position of this gate is located on the west of al-Aqsa mosque. This gate is one of several gates that branch of the al-'Amud Street, one of the fortress entrances of al-Quds. The another name of this gate is Argun, because it was renewed in the Amir Argun who died in 758 AH / 1356 AD. Argun in Arabic means al-Hadid (Iron). Far above the gate there is a room that once functioned during Mamalik era. Its midst there is a rectangular window that is surrounded by a stone ornament shaped zigzag curved. The window list is combined with red and white stones.

Al-Qatanin Gate (Gate of the Cotton Merchants)

Al-Qatanin Gate: Located in the west of al-Aqsa mosque. Among the main and the large gate, parallel to Qathanin market. In the Sultan Mameluke Muhammad Qalawoon era, he ordered his governor al-Amir Saifuddin an-Nashiri to renovate these gate in 737 AH / 1333 AD.

Al-Mitharah Gate (Ablution Gate)

Al-Mitharah Door: Located in the west of al-Aqsa mosque, which leads directly to the place of ablution. Therefore it's called al-Mitharah gate which means cleansing. This gate includes the old gate as the other gates. Renewed during the reign of Mamalik in 665 AH / 1266 AD by al-Amir Adaghidi, or in 666 AH / 1267 AD by Alauddin al-Amir al-Bashiri.

The Chain Gate (Chain Gate)

The Chain Gate: Located in the west of al-Aqsa mosque, it overlaps with the western corridor. Some people say this there are two gates instead one. The first gate is called the Chain as it is believed there was once a chain hanging on the door. The second gate is called As-Sakinah. The second gate is closed, opened only in an emergency. Meanwhile the chain gate is always open. The gate was renewed during the reign of the Ayyubid in 600 AH / 1266 AD in al-Malik al-Adil Saifuddin Abu Bakar era. The top of chain gate is covered by dome. This dome is standing on the walls of the gate. The decorative of the dome is very beautiful because it is octagon. The top of the gate there is a room, the history of its room is back to the days of the Mamluk and Ottoman Empire.

Al-Magharibah Gate (Marocco Gate)

Al-Magharibah gate: The gate is also known as An-Nabi gate or Al-Buraq gate. Because it is believed, the Prophet PBUH entranced into the al-Aqsa mosque through this gate in the 'Isra night. Meanwhile it called the Al-Magharibah gate, because the gate has a direct access to the Moroccan village (Morocco district).

This village has been demolished and replaced with Jewish settlement. Renewed during the Mamluk empire in 737 AH / 1336 AD when Sultan Nasir Muhammad Qalawoon era. From the outside of the mosque, the shaped of this gate is curve. From the inside of the mosque, the gate is rectangular with a ratio of length and width, 2: 3. It has made of wood with a single door.

The gate has two domes. At the north of this gate there is small mosque called Al-Buraq. This mosque was built during the years of 707-737 AH in Mameluke era. This mosque's shape is rectangular with 3 meters high.

Al-Janaiz Gate



Al-Janaiz gate: This gate is in the east of al-Aqsa mosque. The east fence is also a fortress city of al-Quds. On the fence there are only two gates, the Al-Janaiz gate and Ar-Rahmah gate.

Al-Janaiz gate specially used to carry the dead body (lychgate) from the mosque to the rahmah cemetery, next to the mosque. It closed in the Sultan Saladin era to keep the mosque and the al-Quds from various attacks.

Ar- Rahmah gate and At-Tauba gate (Az-Zahabi / Golden Gate)

Ar-Rahmah gate: the second gate on the east of al-Aqsa mosque. Consists of two entrances, it's called the Ar-Rahmah and at-Tawbah. Ar-Rahmah gate is in the south and Al-Tawbah gate is in the north of the mosque of al-Aqsa.

The gate were open until the arrival of the crusade. Crusaders making this gate as an entrance to attack the al-Aqsa Mosque and the city of al-Quds. Then the door was closed at the time of Sultan Saladin to keep the mosque and al-Quds from various attacks. Inside this door Saladin wrote verse (13) from Surrat Al Hadid of the Quran:


.....
(On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.)
.....


As for Jews and Christians called this gate as the Az-Zahabi gate (gold) and believe that Isa ibn Maryam will come through this gate at the end of time.

Ats-Tsulasi Gate

Ats-Tsulasi gate: Located in the south of the mosque, and as entrance into mushalla Marwani. It was closed on the orders of Sultan Saladin to keep mosque and al-Quds from the attacks. In 1990s, the Zionist occupiers built stairs to reach this gate, to take mushalla Marwani, but are prevented by the Aqsa Foundation immediately by renovating the mushalla and making it a place of prayer. Zionist plan failed.

Al-Muzdawij gate

Al-Muzdawij gate: Al-Muzdawij means two. It's named like this because the gate has two doors. The position is in the south of the mosque. This gate was built to the entrance of Amir and Sultan to pray in the qibli mosque as prayer leader. Because this gate directly coincide with the Umayyad palace located in the south of the mosque. This door has been closed on the orders of Saladin to keep mosque and al-Quds from the various attacks. The fence of al-Aqsa mosque in the south is also a fortress for the city of al-Quds.

Al-Munfarid gate

Al-Munfarid gate: Not much literature that describes the history of this gate because it has been closed when the sultan Saladin won the crusades and opens the mosque of al-Aqsa.

The Towers of al-Aqsa Mosque

Minaret is a place to make the adhan (call to prayer). In history, there were no prophets of this special building. There was only Shahaba Bilal bin Rabah when make the adhan, he climbed to higher place so that his voice could be heard far away. The first person who build minarets and make it part of the mosque was Ziyad ibn Muawiyah Ubayyah during in Basra, Iraq in 45 AH / 665 AD.

The structures of the tower consist of foundation, tower body, balconies, domes and stairs leading to the top. Foundation structures have some shapes, like rectangular, cylindrical or conical. Balcony functioned as a person to make the call to prayer. Typically, minarets are including of the beauty architecture of the mosque, which marks the history of the construction of the mosque.

There are four (4) towers in the mosque of al-Aqsa and the history of its building back to the Mameluki era. Although there was the argument that some of the al-Aqsa mosque tower that is now standing on the ruins of the old tower, the history back to the time of Abdul Malik ibn Marwan, the Umayyad era.

Tower of Al-Magharibah gate

The tower is also called as Al-Fakhriyah Tower, because it was built by al-Qadi Sharafuddin Abdurrahman bin Ash-Sahib Fakhruddin Al-Khalili during Sultan Malik Sa'id Muhammad Nasiruddin Barkah Khan (676-678 AH / 1277-1280 AD) of Sultanate Mamalik al-Bahriyah. The tower was built in 677 AH / 1278 AD with the form as it is today. The top of tower ever destroyed by an earthquake in 1922 AD, then rebuilt in the

same year. It is the smallest tower of al-Aqsa mosque with 23.5 meters high and 2.5 meters in diameter. It has rectangular structure, and the part of its foundation is coinciding with the mosque an-Nisa’.

Tower of Chain Gate

The tower is named also as Tower Court because the tower besides with the Tankaziyah school that turned into a court (judicial) during the Ottoman empire. Built in Mamalik era in 730 AH / 1329 AD by Amir Saifuddin Tankiz an-Nashiri in the period of Sultan Malik Nasir Muhammad ibn Qalawun the third of the Ottoman empire (709-741 AH / 1309-1340 AD) it has same shape until now. It was renovated in 1922 AD due to the influence of the earthquake. It lies to the west of the mosque of al-Aqsa, in addition to the Chain gate in the north side, and on the south of madrassa Asyrafyah (now it has turned into a madrasa libraries of al-Aqsa Mosque).

Tower of Al-Ghawanimah Gate

The tower is located in the northeast of the mosque of al-Aqsa, the meeting point between the north and the west gate of the mosque. The name of Al-Ghawanimah is taken from village around the gate. It’s also called the Qalawoon Tower and As-Sarai Tower during the Mamelukes era. The tower was built during Mamalik era in 697 AH / 1297 AD by al-Qadi Syafafuddin Abdurrahman bin Ash-Sahib al-Wazir Fakhruddin al-Khalili, who built the tower of al-Fakhriyah. Then renewed in 730 AH / 1329 AD by al-Amir Saifuddin at-Tankizi an-Nashiri when built the tower of Chain gate. This tower is the tallest minarets in the mosque of al-Aqsa with 38.5 meters high with a foundation diameter of 5.5 meters and bodies diameter tower 4.5 meters.

Tower Al-Asbat Gate

The tower is located between the Al-Asbat gate and the Hittah gate, in the north of al-Aqsa mosque. It is the only mosque in the north tower of al-Aqsa mosque. Built in 769 AH / 1376 AD at Mameluke era by Al-Amir Saifuddin, supervisor of two holy cities (al-Quds and al-Khalil) when Sultan Malik Ashraf Sha’ban ibn Malik Hasan bin Sultan Nasir bin Muhammad bin Qalawun era. The information engraved on the tower. In 1927 AD there was earthquake that makes the top of the tower was destroyed. In the same year, it was renovated by the Islamic High Council by changing the original shape. Now the shape is tubular cylinder and being the only tower with a shape like that. Before the earthquake, they said the minaret was rectangular. The height of this minaret is 28.5 meters with 4.5 meters foundation length and the cylinder tube diameter is 3 meters.

The Place of Prayer (Masjid / Mushalla) in al-Aqsa Mosque

Overall place inside the fence of the mosque is called Al-Aqsa mosque, although the place is not roofed. Because not the entire Al-Aqsa mosque are roofed. Everyone who pray in the corners of Al-Aqsa mosque is still get rewarded more than other places.

In the Al-Aqsa mosque there are several roofed place of prayer. Here’s a picture of the place and position:



Al-Qibli Mosque

Masjid Al-Qibli or Al-Jami 'Al-Qibli. People know it as al-Aqsa mosque, but it was not appropriate because it is one part of the al-Aqsa mosque that consisting of land and buildings. It is located in the south of the mosque of al-Aqsa (Qibla direction). Because of its position in Qibla direction, then called the Al-Qibli. Masjid al-Qibli built by Caliph Abdul Malik bin Marwan of the Umayyads and perfected during his son Al-Walid bin Abdul Malik between 86-96 AH / 705-714 AD. Before, this mosque has 15 ruwak (corridor), and then renewed after the earthquake in the Fathimiyah dynasty by Az-Zahir li P'zazi ruwak Dinillah to 7 corridors, as it is today.

The history began when the Caliph Umar ibn al-Khathab came to Jerusalem to free Baitul Maqdis in 15- AH / 636 AD he asked Ka'bu Al-Ahbar about a good place to establish a place of prayer? Ka'bu Al-Ahbar replied: Facing the Dome of the Rock, so it could direct the Qibla of the Prophet Moses and the Prophet Muhammad. But Umar rejected this proposal and chose a place that is now built the mosque of Al-Qibli. Then Umar built the mosque known as the Jami 'Umar (Omar Mosque).

The building material of the mosque composed of wood and tree trunks as the Prophet's Mosque in advance. At that time it could accommodate about 1000 worshipers. Then renewed and expanded by the Caliph Mu'awiya ibn Sufyan, so it could accommodate about 3000 worshipers. When the crusaders controlled al-Quds, they divided the mosque of al-Qibli into three parts: First, used as commander crusader office. Secondly, the mosque of al-Qibli used as place to live the cavalry and the third, used as a church. When Saladin Al-Ayyubi liberated al-Quds in 583 AH / 1187 AD, he restored the function of the mosque of al-Qibli as before.

Masjid al-Qibli often renovated on several Islamic reign, including the Mamluk era, Utsmani and early English colonization of Palestinian land. It's consisting of one large corridor in the middle and three corridors each on the right and left. Masjid al-Qibli has a large dome made of wood on the inside and coated with tin on the outside, with a height of 17 meters. The length of this mosque is 80 meters and width 55 meters. The extent of 4000 square meters. Inside are 11 entrances and at present can accommodate 5500 worshipers.

Dome of the Rock Mosque

Dome of the Rock Mosque is one of the famous Islamic buildings in the world. Built by Caliph Abdul Malik bin Marwan (65-86 AH / 685-705 AD). Its construction began in 66 AH / 685 AD completed in 72 AH / 691 AD. The construction is headed by two architects at that time: Roja 'ibn al-Kanadi Hiwah, a tabi'in from Bisan-Palestine and Yazid ibn Salam, foster children of ibn Marwan Abdul Malik, an architect of the building from al-Quds.

This octagonal building is the best one. It's located in the middle of the heart of the al-Aqsa mosque. In the midst of this building there is ash-Shakhrah al-Musyarrafah (glorified rock). The pome of the Rock is located in altitude of 1.5 meters from the ground and has irregular shape.

Mushalla Al-Marwani

Mushalla Al-Marwani: Located in the southeast of the mosque of al-Aqsa. Built during the Umayyad, the purposed is level the south and north side yard of al-Aqsa mosque. Therefore, before the building is known as the “Taswiyah Syarqiyah” (Equitable Land Eastern). This large building has area of more than 4000 m². This mushalla consists of 16 ruwak (corridors). This is the biggest roofed prayer hall in the mosque of al-Aqsa.

The crusaders made this mushalla as stables until Saladin released it. When Saladin released it, he restored this building to its original, as the equalization between the north and south side of the mosque of al-Aqsa and as a storage (warehouse) until the Zionist colonizing the region of al-Aqsa mosque.

Al-Aqsa Al-Qadeem Mosque

Al-Aqsa Al-Qadeem Mosque: Commonly called as the mosque of Al-Qadeem. An ancient building at south of al-Aqsa mosque and under the mosque of Al-Qibli.

This mosque was built during the Umayyad Empire, consists of two ruwak (corridors). These corridors lead to Al-Muzdawij gate, the gate of the south of al-Aqsa mosque were closed. Al-Muzdawij gate is directly to the Umayyad palace at south of the mosque.

The construction purpose of the Al-Qadeem mosque was to flatten the south side of the courtyard of al-Aqsa. For centuries, the mosque of Al-Qadeem neglected and a lot of dust and stones until it reopened in 1420 AH / 1999 AD by al-Aqsa Foundation for the development of the holy city. This mosque could accommodate 1000 worshipers pray in it.

Al-Buraq Mosque

Al-Buraq Mosque: This mosque is located in the southwest of al-Aqsa mosque and is under the gate of Al-Magharibah. To enter this mosque it's through the down stairs from ruwak Gharbi (western corridor). There are 38 stairs leading down. The mosque is open on Friday for the pilgrimage. Called Al-Buraq, because it was the place where the Prophet Muhammad is believed to put the Buraq on the night of Isra 'and Mi'raj. In it there is 'halqah' (paten) of ottoman, this is where the Prophet mentioned tying the vehicle at night.

On the west side of the mosque, there was once a gate called Al-Buraq gate. This gate has been shut down after the Umayyad era. This gate coulff directly access to the buraq yard outside the al-Aqsa mosque.

Al-Magharibah Mosque

Al-Magharibah Mosque: Located in the southwest corner of the mosque of al-Aqsa or the south wall of the Al-Buraq. This mosque has two gates: north (now closed) and the east (open). This mosque was built by Sultan Saladin in 590 AH / 1193 AD when it was used as a Imam Malik prayer. Today, the mosque of Al-Magharibah used as the main room of Islamic museum. The museum functioned since 1929 AD, where was the displacement of Rabat at the time of al-Manshury to this mosque.

An-Nisa' Mosque

An-Nisa' mosque: this mosque is inside the al-Aqsa mosque. A large building on the west side of the mosque Al-Qibli, stretching to the west wall of the mosque of al-Aqsa. Some say, it was built during the Crusader control of al-Aqsa mosque to serve the church in the mosque. Then Saladin came and cleaned up the place and made it a place of prayer for women.

Currently An-Nisa' mosque is divided into three parts: the first, an additional building for the museum located in the west of the mosque, the second for the public library in the middle, and the third to the warehouse (attached to the wall of the mosque of Al-Qibli).

Some of the Domes in the Noble Sanctuary

Dome is an element of architecture that resembles the hollow upper half of a sphere. The dome has functioned as a place of preaching, place of worship, to stay in a particular place (I'tikaf) or to commemorate an event. Currently in the Masjid al-Aqsa, the dome is made for the Islamic Waqf Affairs office, the Shari'a Court and the teaching of the Qur'an and hadith.

Masjid al-Aqsa has 15 domes, its construction was going on some of the reign of the Islamic Umayyad period, the Ayyubid, Mamluk and the Ottoman period. Here are the names of the dome and its position in the Masjid Al-Aqsa:

First: Dome of the Umayyad Period

1. Dome of the Rock



The position of the dome on the top of the ash-Shakhrah al-Musyarrafah. This large dome is layered with gold-plate; the height is 35m, with diameter 20m. At the uppermost

there is 4 meters crescent. Inside the dome there is decoration, mosaic and beautiful calligraphy. Dome of Rock divided into two: inside and outside. Between the inner and outer dome there is a distance about one meter. The inner dome is made of wood covered with gold lime.

The outer dome, which used to be made of pewter gold plated, then the material is converted into a slab tin coated aluminum gold until the 1950s. In 1995, the dome covered with zinc painted with pure gold, which spends about 24 kg of gold.

The dome from the Umayyad to Ottoman covered with mosaic engraving. When Sultan Sulaiman al-Qanuni of Ottoman ruled, he was ordered to replace a mosaic with blue glazed tiles. The glass tiles were made of hard ceramic coated with paint smooth and illuminated. When Sultan Abdul Hamid II ruled, he ordered to write Surah Yasin around the eight square building. This written by a calligrapher named Muhammad Shafiq.

2. Dome of Chain



Dome of Chain was built by Abdul Malik bin Marwan in 65-68 AH / 685-688 AD. Historians had different opinions as the origin of its construction, but most said that it was built as a place to monitor the construction of the dome of Rock and as early miniature of dome of Rock. This dome is located in the east of the dome of Rock with three meters distance.

Caliph Sulaiman bin Abdul Malik ever sat in it to keep an eye on his people. This dome was once used for teaching and learning and a place of prayer and other worship. When the crusaders controlled the Masjid al-Aqsa, the dome was used as a church by the name of “Church of Saint James”.

This dome has eleven pillars made of marble and the niche that is located on the west (the direction of the Qibla). In addition to eleven pillars earlier, there are six other pillars are inside. Six pillars raised hexagon dome.

Second: Dome of the Ayyubid Period

3. Dome of al-Mi'raj

Dome of al-Mi'raj is one of the domes in the court of dome of Rock to the northwest. This dome was built by Al-Amir Al-Isfisihi Izzuddin, governor of al-Quds during the Ayyubid Empire in 597 AH / 1201 AD. The purpose of this dome was built to commemorate the Ascension of Prophet Muhammad PBUH.

This dome has octagon shaped with one niche in the direction of Qibla. The walls are covered with white marble and the doors are in the north. The building stands on 30 pillars. On it there is a dome made of tin. At the top of the dome there are other small domes over the head like a crown.

This dome has been renovated in the Ottoman Empire. Now the building is used for offices of Affairs Development of al-Aqsa Mosque.



4. Dome of Nahwiyah



Dome of Nahwiyah is in the southwest of the courts of Dome of Rock. Built by

al-Malik Sharafuddin Isa Abu Mansoor al-Ayyubi in 604 AH / 1207 AD. The place is used for education and teaching nahwu and sharaf. This dome is named attributed to its function.

The building consists of 3 rooms in it, and in one of the west there is a dome on top. Its entrance is facing north. When the British army invaded, this dome turned into a library. Now, this dome has become a religious court in al-Quds.

5. Dome of Moses



Dome of Moses is located in the west courtyard of Masjid al-Aqsa, between Chain Gate in the west and the dome of Nahwiyah in the east. Built by al-Malik Najm al-Din Ayyub in 647 AH / 1249 AD. The name of the dome is taken from one of the teachers who had taught there, this also be attributed to the Prophet Moses PBU. Another name of this dome is dome of ash-Syajarah as previously plenty of shade trees around it. Some people named it with a wide dome.

This dome has square shaped building with one niche in the direction of Qibla. The length and width are six meters of each. There are 6 windows and entrance is on the north side. The dome is also stands on masthabah that has own niche.

At this time the dome is used for tahfiz Qur'an classroom. This is where the first centers of the Al-Qur'an stands and is still graduating the alumni of tahfiz and students of Al-Qur'an.

6. Dome of Suleiman

This dome is located in the southwest of al-Atam gate (King Faisal Gate), precisely in the northern part of the central courtyard of Masjid al-Aqsa. It's named with dome of Suleiman because the dome is attributed to Sulaiman bin Abdul Malik, the Umayyad caliph who became leader in 96-99 AH. or before Caliph Umar bin Abdul Aziz led.

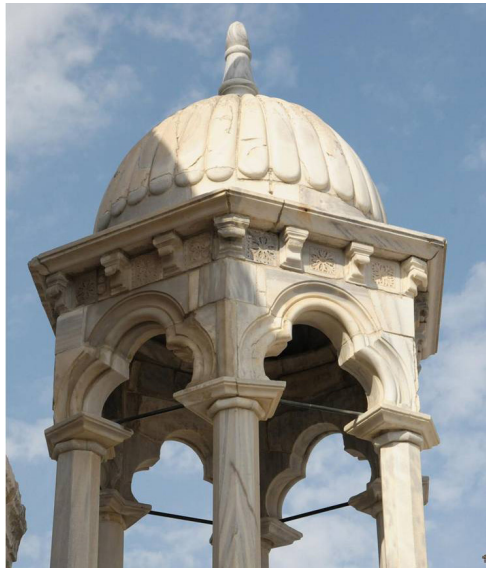
Although the dome was actually built during the Ayyubid in 600 AH / 1203 AD, it was renovated in the Ottoman Empire.

This dome has octagonal shaped and one niche. The dome in the above of 24 pillars was made of marble. The gate of dome is in the north of the building. Dome was once used for worship, seclusion and to save the archives of the religion court of Masjid al-Aqsa. Then Waqf Affairs and Development was renovating and making it an affair counseling office. There is a backrest that surrounds the Rock in it and splitting the dome but now the back has been removed.



Third: Dome of the Mamluk Period

7. Dome of Al-Mizan



It is located in the south courtyard of the dome of Rock and sticking in the south

baikah. This dome is above of the Burhanuddin pulpit. Initially, the pulpit was made during the Ayyubid which created from wood then on the Mamluk period it replaced with marble. This replacement was done by Qadi Burhanuddin in 790 AH. He was a teacher at the Shalahiyah School and preacher at the Masjid Al-Aqsa.

This dome is named with Al-Mizan, because its position is next to the south baikah. This baikah is known as Al-Mizan (the scales). That's why this dome is attributed with the baikah. This dome has six pillars made of marble. The pillars have octagonal shape. Between one pillar to the other pillar is connected with three half ring bond. There is a bulge above it that circles the dome. The dome itself is above the marble tiles.

Fourth: Dome of the Ottoman Period

8. Dome of An-Nabi



Dome of An-Nabi is located in the northwest of the dome of Rock courts, which is between the dome of Rock and dome of al-Mi'raj. Named by dome of An-Nabi as it is believed this is where the Prophet Muhammad PBUH prayed along with other prophets in the night journey. There are some texts stating that the prayer of Prophet and Messenger with the other prophets was to the right of dome of Rock.

The dome was built during the Ottoman Empire. The construction was done in two-stage process. The first phase, built during the Sultan Sulaiman al-Qanuni era in 945 AH / 1538 AD by built niche inside the dome as now, with height of 70 cm. The second phase was built during the Sultan Abdul Majid II in 1261 AH / 1845 AD by built a dome over the niche. The dome was built on eight pillars made of marble. There is no wall in the dome. The floor is red which surround the niche.

9. Dome of Al-Arwah

This dome is in the court of the dome of Rock in the northwest or in front of the guardhouse of Masjid al-Aqsa. We don't have any information why this dome is called the dome of Al-Arwah? Some say that the name is attributed to the hadith of Prophet PBUH stating that this land is the land where it collects and generates human souls. The dome was built in the Ottoman period. This dome has no wall. The building is built over 8 pillars made of marble. In the pillars foundation there is stone back that surrounds the dome that shaped niche in the direction of Qibla.



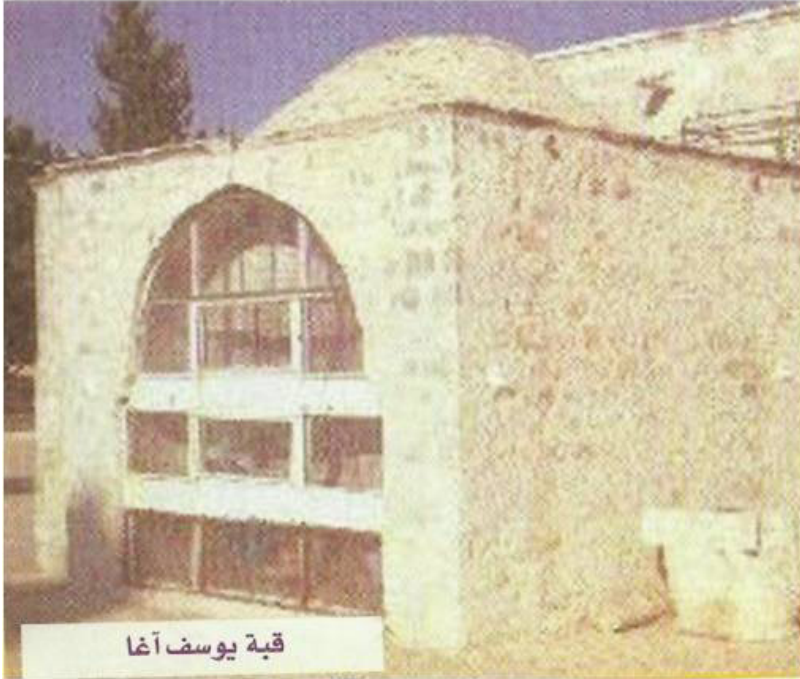
10. Dome of Al-Khidhr



It is located in the northwest courtyard of dome of Rock, precisely in the northwest near baikah and next to the staircase walls. This building was founded in the 10th century or 16th Hijra, during the Ottoman period.

Some say, the Prophet Khidhr had been leading prayers at this place as a place under this dome is the place for dhikr, praying, studying and i'tikaf. The underneath place is known as the corner of Al-Khidr, these two places are attributed to the Prophet Khidhr. There were no arguments that supporting it. The building is small. It was built on six pillars made of marble. At the top of the pillars tied with beautiful decorated arches. Inside the dome has red floor, which forms the niche facing towards the Qiblah.

11. Dome of Yusuf Agha



This place is inside of Masjid al-Aqsa, west of the Jami 'al-Qibli or in front of the museum Islam (Masjid Al-Magharibah). This dome is named with "Yusuf" because the founder's name was Governor Yusuf. Established in the year 1092 AH / 1681 AD.

This building shape is rectangular which has dome above it. Currently, this building functioned as ticket booth to go to museum for non-Muslim visitors. The ticket is only for non-Muslim visitors, while Muslim visitors are not charged at all. In addition to the booth, the building also serves as the office lighting.

12. Dome of Joseph

This dome is in the court of the dome of Rock, which is between the Burhanuddin pulpit and the dome of An-Nahwiyah (south of dome of Rock). Established by Governor of al-Quds during the Umayyad named Joseph in 1092 AH / 1681 AD.

If someone attributed this dome to the Prophet Yusuf, it's false, because in this dome there is a signpost written by Salahuddin Yusuf ibn Ayyub and placed on the walls of this dome. The aim to build this dome was to keep the gate in order to remain immortal. It occurs when the renovation at the time of the Ottoman Empire.

This dome has rectangular shape with no walls but the Qibla direction (south) that

have signpost. Dome is above the four foundation pillars and above the dome there is crescent, the whole building is built in Ottoman period.



13. Dome of 'Asysyaq An-Nabi

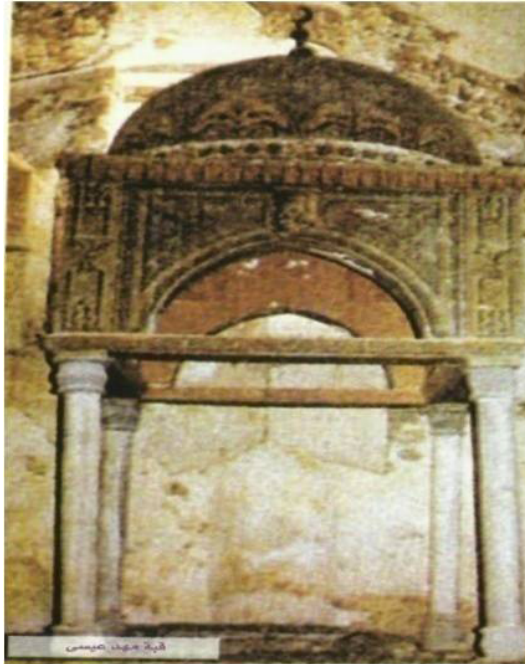


This dome is located at the southeast gate of Al-Atam (King Faisal Gate). The dome

was established in the Sultan Mahmud II period of the Ottoman Empire. The name was used in the 1233 AH / 1817 AD because of habit of Sufi teachers who gathered to hold a dhikr in it.

The building has rectangular shape with length of 7 meters. Stands on four solid foundations in the corners. There are four arched stone bonds which oversees the dome over it. The dome has no walled with a stone niche. To go up to the court dome it needs three steps from the east and west. The floor is made of stone tiles. On the north side there are two lists backrest.

14. Dome of Mahdi Isa



The dome of Mahdi Isa is a relic of the Ottoman Empire that located on the southeast corner of the Masjid al-Aqsa. Built in 1315 AH / 1898 AD.

The building consists of a small dome prop by four pillars. Under the building there is a stone basin called the “Mahdi Isa” (Isa crib). This stone basin was constructed during the Abbasid or Fathimiyah. In front of the stone there is a niche. Mentioned, that Isa Al-Masih slept in that place when he was a baby. But the truth could not be justified. Christians also do not admit this story.

Researchers tried to find the essence of this building and what does it for. As a result, this building is part of the caliph’s palace. This place is one of the rooms of a large room with fortified wall of the mosque. The palace is located near the niche. Dynasty Fathimiyah made the niche and the palace as a place of worship and they named it Masjid Mahdi Isa. Then the Ottoman Empire made a dome on top of the stone and this niche.

15. Dome of Sheikh Al-Khalily

This dome is located in the northwest courtyard of dome of Rock, or pecisely between the dome of Sheikh Al-Khalily with dome of Rock there are dome of Al-Mi’raj

and dome of An-Nabi.

This dome has rectangular shape, wall enclosed, which is prop by four pillars foundation. On each side of the wall there are two windows, total the windows are 8.



The Western Wall of the Noble Sanctuary... Al-Buraq Wall...Wailing Wall

The length of the western wall of the Holy Haram is more than 100 meters and its height is about 20 meters. It is built of large stones. The part that is called the Wailing Wall is about 30 meters long and there is a small mosque next to it. There is a sidewalk extends towards this part of the wall but we can enter it from the north only through a narrow alley that starts from King David Street (Bab Al-Silesia). This sidewalk extends southward to another wall.

In 1929, a door leading to these houses and the mosque was opened at the southern end of the last wall. This sidewalk in front of the wall is about four meters width. There is a cavity inside the wall within a short distance from the sidewalk on the southern side which the Muslims known as the wall of al-Buraq which Prophet Mohamed hold his Buraq in the night of Asraa and Maraj. This wall itself is the wall that Umar ibn al-Khattab arrived when he entered the city of Elia Captolina, after it opened to hold peace with him

The Western wall of the Temple Mount is called “Wailing Wall” by the Jews. The Hebrew word “kotel ma’aravi” which means “western wall” and is called “El Buraq Wall” by the Arab Muslims, so we will discuss the following:

- First: The Western Wall and its sanctity to the Jews (Wailing Wall).
- Second: The Western Wall and its sanctity among Muslims (Al-Buraq Wall).
- Third: The historical and legal ownership of the western wall.
- Fourth: archaeological evidence and the western wall.

First: The Western Wall and its sanctity to the Jews (Wailing Wall)

But the Jews had no interest in the past for that part of the wall, after the reconstruction of the Temple for the second time in Herod's reign in 40 BC. The place was part of a commercial center.

Ernest L. Martin (1932-2002), a professor of biblical studies with an interest in archeology, pointed out in his book "The Temples That Jerusalem Forgot" published in 2000 that the Jews until the early Ottoman period in Palestine (Sultan Selim opened Palestine in the framework of Ottoman expansion in the Arab region in 1516) were unaware of the location of this "wall" until the Ottoman Sultan discovered "by chance" its foundations so he removed the accumulation of dirt to show the foundations to the people. The Jewish sages differed about the sultan who made this discovery, once by Sultan Selim and another by his son Sultan Sulaiman.

One of the sultans (according to the novel) noticed that the Christians in Palestine were throwing their dirt, especially the women, at that site. When they asked a woman about the reason of doing this, she answered that she did so because it was a Christian habit intended to insult the Jews in their ancient temple. The structure and the remaining wall were then identified.

What Martin wanted to deduce from this story is that the wall that the Jews decide to be the remains of the temple was unknown to the Jews until the early decades of the 16th century (the time of Sultan Selim or the time of his son and successor, Sultan Suleiman). And as a consequence it was not a destination to visit for them or place for worship.

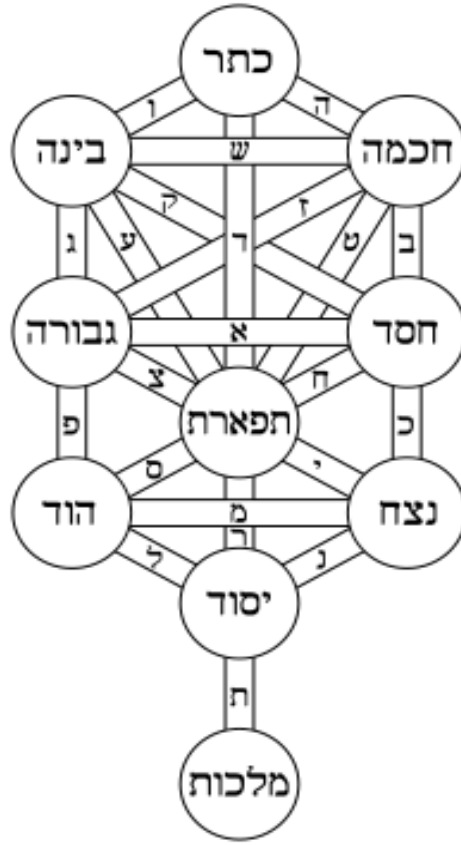
According to Martin, the first person to enter the Wailing Wall's claim to sanctify it in the Jewish faith was a senior Jewish priest in the sixteenth century AD and a schoolteacher of Jewish theology who had a great influence in the formulation of this theology for centuries after his death. This was 'Isaac Luria' who was born in Jerusalem in 1534 and settled after many tours to him in Safed (in the north of Palestine) and spread his ideas until his death in 1572.

Luria belongs to the theological thought known as Kabbalah⁽³⁵⁾, which in general includes esoteric mystical teachings to explain the relationship between the infinite, immortal and anonymous Creator on the one hand and the created, limited, and vanity universe on the other.

In this thought, Luria expanded into the doctrine of reincarnation and the transfer of life from body to body, or from generation to generation. He offered himself to his disciples that the spirits of Abraham, Moses, and David had been dissolved in his body.

He also gave himself the ability to predict, and another ability to locate the graves of the prophets and former priests, and carried out this task with special activity in the areas of the Palestinian Galilee. His ideas have been widely accepted by many religious authorities in Palestine itself and among large Jewish communities throughout the world.

35. Kabbalah's definition varies according to the tradition and aims of those following it from its religious origin as an integral part of Judaism, to its later Christian, New Age, and Occultist/western esoteric syncretic adaptations. Kabbalah is a set of esoteric teachings meant to explain the relationship between an unchanging, eternal, and mysterious Ein Sof (infinity) and the mortal and finite universe (God's creation). While it is heavily used by some denominations, it is not a religious denomination in itself. It forms the foundations of mystical religious interpretation. Kabbalah seeks to define the nature of the universe and the human being, the nature and purpose of existence, and various other ontological questions. It also presents methods to aid understanding of the concepts and thereby attain spiritual realisation. Kabbalah originally developed within the realm of Jewish tradition, and kabbalists often use classical Jewish sources to explain and demonstrate its esoteric teachings. These teachings are held by followers in Judaism to define the inner meaning of both the Hebrew Bible and traditional Rabbinic literature and their formerly concealed transmitted dimension, as well as to explain the significance of Jewish religious observances.



Part of a series of Kabbalah

Based on his claim of his ability to determine the places attributed to Luria designation the location of the “Wailing Wall” and the adaptation of make it a sacred place, in the stange story narrated about him, including several vocabulary of the idea of mysteries secrets, the story says:

Luria once said to Rabbi Abraham Levy (one of his disciples):

“You must know that your days are limited and you will die immediately if you do not do what I will tell you, but if you do that, you will live twenty-two years, and this is what I ask you to do: Go to Jerusalem and stand in your prayers in front of the Wailing Wall and thus you will have a vision of the divine presence there. Rabbi Avraham went to his house and closed it for three days and three nights, during which he was dressed in scouring, putting on ash and fasting, and then went to Jerusalem and stopped praying in front of the Wailing Wall and pondered deeply as he cried and suddenly he saw a picture of a woman dressed in black on the wall, he fell on the ground and was terrified, and then he twisted his hair as he screamed and said: oh, what did I see? Then he went into a deep sleep and saw the divine presence in beautiful clothes. She said to him, “O son of Abraham, as there is still hope for you, the children of Israel will return to their inheritance, and I will include them in my mercy”. He returned to Safed, and when Luria saw him, Luria said to him immediately: “Now I know that you have met the divine presence, and that you will live another twenty-two years”.

It is clear that in the past, Jews never showed any interest in that part of the Western Wall, even during the Crusader period. Many studies reported that when Jews were prevented from entering the city during the Crusader period they prayed at the eastern wall of the Haram. It was Solomon Al Kanoni who issued a firmana that allowed them to pray at the western wall. The wall soon attracted many legends, and the wall was connected to the Talmud. The wall became a symbol of the Jews. And they felt they were connected to the previous generations.

The British author “Karen Armstrong” asserts in her book entitled “Jerusalem: One City, Three Faiths” that the Jews did not have a formal ritual of worship but that the Jews used to spend the afternoon there read the psalms and kiss the stones and the Jews praised Suleiman Al Kanoni and the Jewish myths said that he helped clean the site himself and he washed the wall with the water of roses to clean it like what had already done Omar Ibn El Khattab and Salah al-Din.

The Wall was soon attracted by many legends. The wall was connected to the Talmud says about the Western Wall, which became the symbol of the Jews that makes them feel that they are connected to the past generations and to their previous glory. It is clear that the prayer at the wall was codified during the Ottoman rule by Suleiman Al Kanoni, and that the habit of weeping at the wall was codified during the Egyptian rule of the Sham in the 19th century.

This fact is supported by two texts: the first is mentioned in the “Jewish Encyclopedia” issued in Jerusalem in 1971, which reads as follows:

“The Western Wall became part of Jewish religious traditions around the year 1520 as a result of Jewish immigration from Spain and after the Ottoman conquest in 1517”.

The second text was referred to in the report of the International Commission on the Determination of Rights and Claims on the Wall, which states that:

“A reference was made to one of the researchers in 1625, talking about the establishment of prayers organized at the wall for the first time”.

During the Egyptian rule of the Sham (1831-1840), Jews were allowed to approach the wall and cry at it for three hundred English pounds they paid annually.

Where the Jews used to go at the wall and cry in a group every year on the anniversary of the destruction of the Temple, claiming that this is their custom, which dates back to a long time and then repeated this habit on different holidays and on Saturdays except for their break during the Crusader occupation and after Salahuddin ruled the city once more, he allowed the Jews to return back to the city which prompted the inhabitants of Ashkelon Jews to settle Jerusalem and the Jews were allowed to go to the wall.

The Jews also claim that during the first century of Christianity Spread the Romans allowed them to come to Jerusalem and worship in this place. They claim that they practiced this habit during the seventeenth and eighteenth centuries and increased their arrival since the end of the 18th century due to the growth of their numbers in Palestine and especially in Jerusalem. Their prayers were limited to crying and wailing. The pious were approaching the wall and touching it with their foreheads and tears and put scraps of paper containing religious consolation in the holes between the stones and wishes to

be under the sight of the Lord hastened to build the temple.

“Encyclopedia Judaica”, printed in 1917, mentions that the Western Wall, which they called the Wailing Wall, is only an archaeological remains or part of the wall of the Second Temple built by Herod, which was destroyed in 70 AD:

“The Wailing Wall or the Western Wall is part of the wall of the Second Temple that was destroyed in the year 70 AD”.

The same encyclopedia confirms that the Western Wall became “suddenly” of Jewish tradition and became sanctified in the middle of the 16th century:

“The Western Wall became part of the Jewish religious tradition around the year 1520 AD, as a result of Jewish immigration from Spain, and after the Ottoman conquest of 1517”.

With a simple calculation we will find the difference between the two dates mentioned in the Encyclopedia is 1447 years... Which is wonderful!! Where was the sanctity of this wall throughout this long period of hundreds of years?

If we look at Encyclopedia Judaica “Jewish Encyclopaedia” printed in Jerusalem in 1947, we will find about the Western Wall: **“Part of the wall of the Temple Mount, which has been in ruins since its second destruction in the year 70 AD and has become the most sacred place in Jewish customs and rituals, because it is near to the wall of The Temple and the sanctities of the Temple Mount”.**

And then return and mention a big surprise and even acknowledge a clear recognition that there are no remains of the alleged temple and confirm that the temple has been destroyed and wiped completely that is nothing left of it at all even a wall, says:

“All the remains of the temple were completely wiped out over time, and the place of worship was not clear to the Jews, and it was not clear exactly where the wall which was performed for worshipping”.

So how about the so-called Wailing Wall, which was completely destroyed with what was destroyed and erased from the walls of the Temple for more than 20 centuries as they mention in its Encyclopedia that it is the same wall of Al-Buraq?!

Sometimes there are voices among the Jews who remove Jewish sanctity from the Wailing Wall and consider that the Jewish religion has nothing to do with this site, since there is no connection between it and the law of the prophet Moses. Nowadays, some enlightened Jews have resorted to recalling the disappearance of that sanctity. Rabbi Yehoram Mazor secretary of the Progressive Judaism Council, wrote in an article entitled: **“Is it important to pray specifically at the Wailing Wall?”**

Rabbi Mazor stated in this article that there is no sanctity of the Western Wall in the Jewish religion, and that he refuses to hold puberty or any other rituals there, Rabbi Mazur said:

“We meet for hours throughout the day people in this place who pray at the site of those who sanctified it”.

He added:

“It’s like worshipping idols, and the Progressive Rabbis Council of Israel has to choose another site for Jewish prayer”.

Second: The Wall of Buraq and its sanctity among Muslims:

For Muslims, the Wall of Buraq is linked to the miracle of Israa and Mi'raj in the Islamic faith and history, as it is a link to Al Buraq of the Prophet Muhammad, peace and blessings be upon him, from the Grand Mosque to the Al-Aqsa Mosque.

Al-Buraq Wall is the southern part of the western wall of the Holy Haram. The original length of the Buraq Wall is 58 meters, and the height is 20 meters. It includes 25 stone columns; the lower ones are the oldest ones.

The depth of the wall buried below the surface of the earth about one third of the wall above it, and the pavement in front of the wall is currently rising from the sea level about 708 meters, and this is the lowest place of the land of the old city of Jerusalem.

It is known historically, frequency and inheritance among the people of Jerusalem and Muslims in general that there is a shop called Al-Buraq at the door of the Al-Aqsa Mosque called Bab al-Maghriba and next to Al-Buraq Mosque (which was demolished by the Israeli occupation authorities in 1968) adjacent to the western wall of the Holy Haram.



The photograph was taken from inside the Al-Buraq Mosque in 1920, before the Israeli occupation

On the evening of Saturday, 10 June 1967, three days after the Israeli army took over the Old City of Jerusalem, on the last day of the Six-Day War, workers guarded by soldiers demolished the first public latrine and then the remaining 135 houses. It also destroyed the Sheikh Eid Mosque, one of the few remaining mosques from the era of Saladin.

Third: Legal Property of The Western Wall:

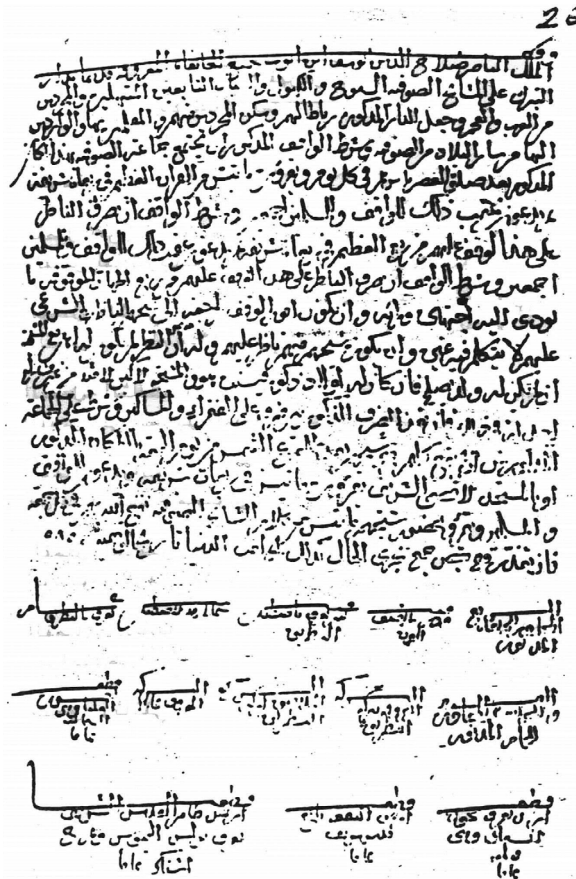
The Western Wall the “Wall of Al Buraq” and the near sidewalk is part of the the Al-Mugharba Quarter in Jerusalem, by “Al-Afdal king Nur al-Din Ali” bin Sultan “Salah al-Din al-Ayyubi”, for the benefit of the Moroccans residing in those neighborhoods that bore their name.

Volunteers of the Maghreb (North Africa-Algeria, Morocco, Tunisia, Libya) took

part in the Salah al-Din army when it was liberated the city of Jerusalem in 583 AH / 1187 AD. and loved Al-Aqsa Mosque and defended it. Moroccan volunteers settled in the southwestern part of Al-Aqsa Mosque.

Al Afdal king Ali bin Salah al-Din al-Ayyubi gave them the land near to Al Aqsa Mosque and Al Buraq Wall in 858 AH / 1189 AD. It was called the Marhaba neighborhood and the door was called the Bab Al-Mugharba Gate. For hundreds of years the neighborhood was inhabited and populated by many properties and Islamic endowments.

During the reign of Salah al-Din al-Ayyubi before his death in the Emirate of Palestine and the Levant to his son Nur al-Din Ali, the king take care of Jerusalem and its sanctities. In 589 AH (1193 AD), Al Afdal give the Moroccans the place that they used to be near Jerusalem, the southwest corner of the Haram Wall and in the nearest place to the Al-Aqsa Mosque, give it to them to live in its homes and benefit from it, and established in the same neighborhood a school known as Al Afdalya, and restrained the order of the forensic judge by the book "connected proven by the law" in 666 AH / 1268 AD and 1004 AH / 1596 AD.



The document of the best of the reign of the king, Nur al-Din, on the son of Salah al-Din al-Ayyubi of the Moroccans in Jerusalem and bearing the argument No. 26 in the documents of Jerusalem

A rare picture of a document in a total of documents stolen by the Israeli occupation forces on Monday, November 18, 1991 from the Shari'a Court at Salah al-Din Street in Old Jerusalem, including the original document proving the rights of Palestinians in the neighborhood of the Moroccans.

The text of the Waqf document and its image are mentioned in many historical sources. This text includes the borders of the Moroccan Quarter, as follows: **“The first border is the southern end to the HolyWall of Jerusalem and to the road to Ein Silwan, the second one is the eastern end to the wall of Holy Haram, the third which is the northern one ends with Al-Qantara, known as Qantara Umm al-Banat, and the fourth is the western end to the home of Imam al-'Alam al-Sham al-Din judge of Jerusalem, then to the house of Prince Imad al-Din ibn Muski and then to the house of Prince Hossam al-Din Qaymaz.”**

The text also includes:

“This particular limited neighborhood was given Sultan Al Afdalto all Moroccans of different denominations and their characters, their males and females, old and young, virtuous and their curiosity to live in its houses and benefit from its facilities as much as their class and what the ruler sees for them and to stop them from arranging this and choosing the one who prefers. There is no such thing as a property, nor a detention, nor a sale, and a legal moratorium on this community of Moroccans”.

Sheikh Abu Madin Shu'ayb al-Mughrabi (died in 1198) also ruled two areas that were under his property and disposed in Jerusalem, he gives them to Moroccans that settle in to benefit from renting, housing and planting. It is important to know that the eastern boundary of one of these areas is Al-Buraq Wall and that this waqf was legitimately restricted in the time of his grandson in 730 AH / 1320AD .

This wall is an integral part of the Al-Aqsa Mosque and the mosque where Muslims pray nowadays (men) and the Marwani Chapel, the Dome of the Rock and all the mosques and schools and squares, including the Western Wall (the Wall of the Buraq). The Wall is named after the incident of Isra and Maraj.

Where the Prophet Muhammad (peace and blessings of Allaah be upon him) linked his Daba, which he rides (Al-Buraq) in this wall. King Fadl, the nephew of Saladin, also make the large area that lies in front of the Buraq wall for the charity work.

Also, he gives the Moroccan Quarter, which follows the courtyard of the wall, and the corner of the Moroccan Sufi Imam (Abu Madin al-Ghaouth) to the Moroccan visitors. And support those who were homeless.

When the Muslims rebelled 1929 against the decision of the British Mandate government to give the Jews this wall, a neutral international committee was formed and gave its decision in 1930, confirming that the Palestinian Muslims are the owners of this wall, and that it belongs to Muslims only and there is no right to the Jews.

It is noteworthy that the Jews did not take the Western Wall as a place of worship at any time only after the Balfour Declaration of 1917 ... This wall was not part of the so-called Jewish structure, but it was Islamic tolerance that enabled the Jews to stand in front of it, and weeping for its demise, and the demise of the Jewish state claimed to be short-lived in ancient times.

Although the Jews do not have any legal right to this wall, but the Muslims allowed the Jews to visit this wall and cry behind it, hence they called it Wailing Wall, and this wall was not a site of worship until the sixteenth century AD as stated in the Jewish Encyclopedia.

Therefore, the Jews themselves admit that they considered Wall of Buraq or the Western Wall, as a place of prayer since the sixteenth century only, there has been repeated attempts by Jews to seize this wall during the British Mandate of Palestine until the revolution of Al-Buraq on 23/8/1929, in which dozens of The Arab and Jews were killed, the events resulted in the formation of an international committee to determine the rights of Arabs and Jews in the Wailing Wall.

The committee was headed by a former Swedish foreign minister and a Swiss and Dutch member. Following an investigation conducted by the committee, the committee set up a report in 1930, in which it endorsed the right of Muslims, who are not suspected of ownership of Al-Buraq Wall, the report said: **“Muslim only are the owners of the Western Wall and them alone have the legal right because it is an integral part of Holy Mosque, which is one of the Islamic property.”**

“Muslims also own the sidewalk located in front of the wall and in front of the area known as the Moroccan Quarter, being detained according to the provisions of Islamic law.”

But the Israeli authorities in 1967 seized the Wall of Al-Buraq after the demolition of the Moroccans neighborhood, and put its hand on the door of the Moroccans one of the doors of Al-Aqsa Mosque, this is the historical evidence proves the right of Muslims to the wall of Al-Buraq, but there are also archaeological evidences proving falsehoods claims of Jews any right in this wall; because the Torah has given a specific description of the form of stones used in the construction of the alleged temple.

If we know that the area of the Old City of Jerusalem within the walls is about 1 sq. Km, this means that the total area of the sacred part of the temple and the surrounding area is about two and a half times the area of old Jerusalem, which is totally illogical and unbelievable by all archaeological and historical maps. It is sufficient to mention the document announced by an archaeologist at Tel Aviv University, Prof. Zeev Herzog.

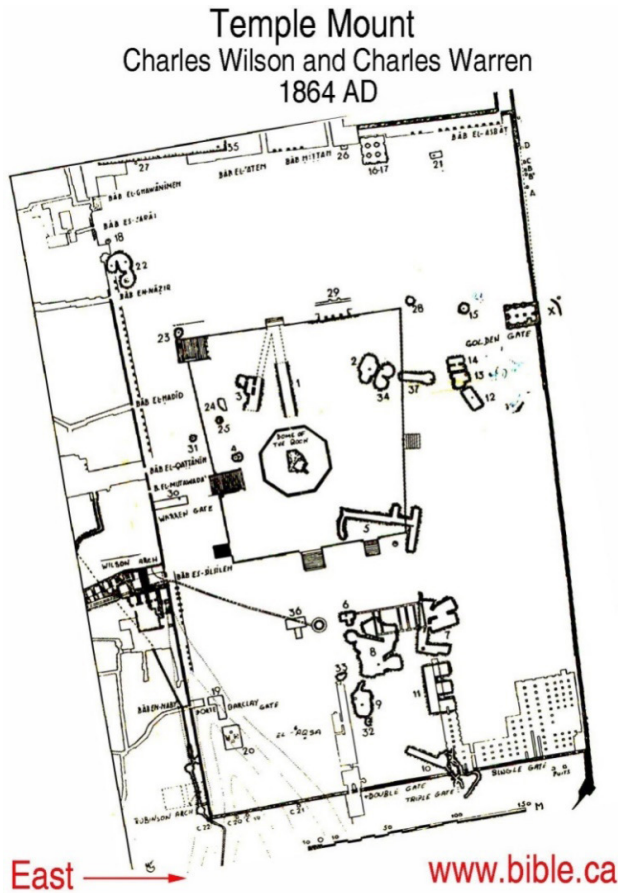
Contradictions of the theories of the place of Solomon's Temple for the Al-Aqsa Mosque

The location of the Temple on the Temple Mount:
Speculation about the rock at the Temple Mount was to be either the “holiest shrine” in the temple (the holiest place) or the altar where offerings were made. This view was based on the “whole set of Jewish myths that grew after the destruction of the Second Temple” and took about this rock, which included the story of “Isaac's Genesis”, and the belief that the rock is the center of the world and that it is the place where God began the process of creating the universe.

Because this assumption was lacking in evidence, since there is no trace of the existence of the temple, several different theories arose about the location of the temple⁽³⁶⁾.

36. Gonen, Rivka. “Contested Holiness: Jewish, Muslim, and Christian Perspective on the Temple Mount in Jerusalem”, Ktav Pub & Distributors Inc, 2003, pp. 42 - 45.

First: Over the “Gihon Spring” Charles Wilson’s work in 1864



This view believes the entire area of the temple mount we see today was the fortress of Anania and the temple of Solomon was built several hundred meters south, so that the holy of holies was directly over the Gihon Spring. Solomon built the temple on the threshing floor David bought. Of course, threshing floors are never put anywhere near springs for the same reason toilets are not built in kitchens. The spring was all important and the threshing floor would be located far from the spring so chaff from threshing would not contaminate it. Also, the temple was very dirty and unsanitary because of all the blood that had to be washed away from the animal sacrifices.

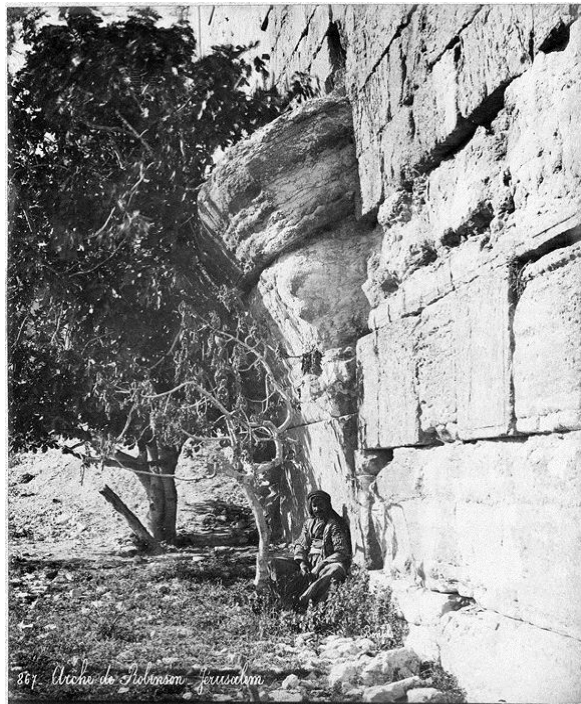
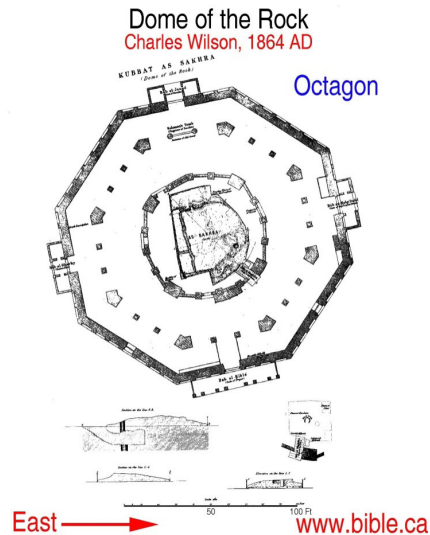
In the 19th century, there was another theory by Sir Charles Warren, the British archaeologist who undertook excavations in Palestine and Jerusalem in particular from 1867. Warren’s view was that:

“The “Holy of Holies” in the Temple of Solomon was located 50 meters to the southwest of the Dome of the Rock”⁽³⁷⁾.

The foundations of the Western Wall were first exposed in 1867 by General “Sir Charles Warren”. He dug two tunnels from inside the Second Temple drainage channel that ascends north from Siloam Pool toward the Temple Mount and to the street at the

37. Warren C. 1884. Plans, Elevation, Sections: Showing the Results of Excavations at Jerusalem, 1867–1870 Executed for the Committee of the Palestine Exploration Fund.

foot of the Mount. Both tunnels led from the drainage channel to the Western Wall foundations. Warren breached the street above the northern tunnel, and descended through it into the drainage channel. This is the same opening visitors use today to exit into the street below Robinson's Arch in the visitor center of the archaeological park. The southern tunnel is located c. 10 m south of the northern one⁽³⁸⁾.



The buttress of Robinson's Arch, at the southern end of the Western Wall of the Haram, photographed by Felix Bonfils in the 1850s and thus, as it appeared when 'discovered' by the American theologian Edward Robinson in 1852. [Picture reproduced by kind permission of Fr Jean-Michel Tarragon, from his collection at the Ecole Biblique, Jerusalem.]

38. Israel Antiquities Authority, Hadashot Arkheologiyot Excavations and Surveys in Israel, The Old City, The Western Wall Foundations Moran Hagbi and Joe Uziel, Volume 127- 2015.

Contradictions in Warren's theory



The bedrock, or the actual stone, of the top of Mount Moriah can be seen covered by the Muslim's Dome of the Spirits

This theory was not popular, another “theory” appeared and pushed the “Holy of Holies” to the north and placed it under the dome known as the dome of spirits, a small dome on columns and in the northwestern edge of the high plateau where is Dome of the Rock.

In contrast to this theory, another theory appeared and pushed the “Holy of Holies” to the south and placed it between the Dome of the Rock and Al-Aqsa Mosque in the place known as Al Kas, a small installation with water taps from underground basins, primarily for ablution.

Second: On the Dome of the Tablets: Asher S. Kaufman” in 1983



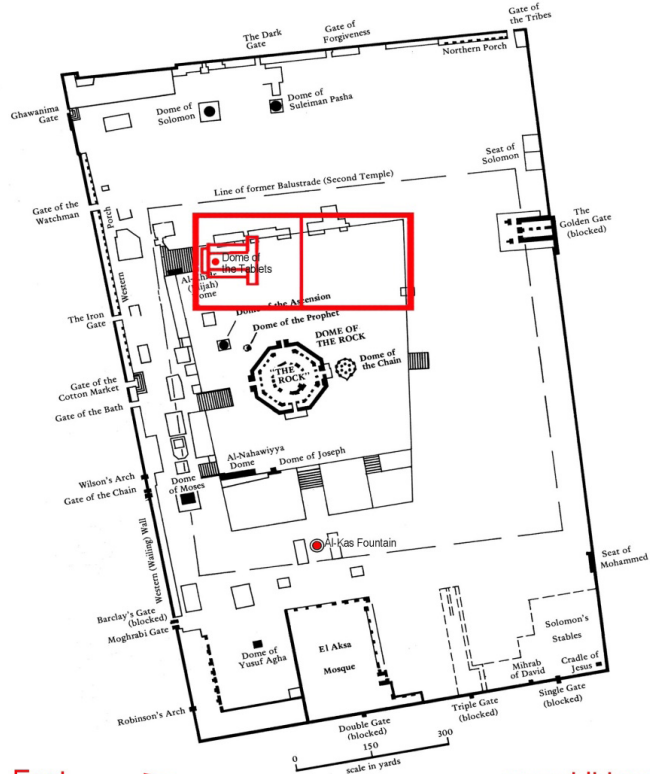
The “Dome of the Tablets” or “Dome of the Spirits” is pictured with the dark roof in front of the Dome of the Rock. It is based on eight marble columns attached to eight arches carrying the dome's drum. The structure was probably built during the 10th century AD.



is a close up of the rock underneath the Dome of the Tablets”

Asher S. Kaufman takes the view that the temple was located over the Dome of the Tablets, also known as the Dome of the Spirits. Kaufman concluded that the Temple was located within a taper-shaped complex about 325 feet northwest of the Dome of the Rock. He further contended that the Dome of the Tablets (also known as the Dome of the Spirits) was the location of (and sheltered) the Foundation Stone that had protruded from the floor of the Holy of Holies in the Temple.

Herodian Temple: Holy of Holies over Dome of Tablets (Asher S. Kaufman's view, 1983 AD)



East →

www.bible.ca

The two names of this Islamic structure are suggested to be connected with the Holy of Holies of the Jewish Temple. It is suggested that “Dome of the Tablets” traces back to the “Dome of the Tablets of the Covenant inside the ark in the Holy of Holies”. It is suggested that “Dome of the Spirits” traces back to “Dome of the Spirit of God that dwelt in the Holy of Holies”.

The Temple in Jerusalem was not located over the Dome of Tablets:

“If it is assumed that the orientation of the Second Temple was exactly east-west, then the alignment 9° south of west indicates that the line of the Temple building or complex of buildings associated with it angled a bit to the south (to the left looking west). One might suppose that the building was nevertheless rectangular and that its orientation was simply off east-west by 9°; that is, instead of its being oriented exactly on an east-west axis, it was oriented slightly to the south of west. But this supposition is contradicted by another series of ancient objects on the other (southern) side of the building complex whose plan and location we are trying to determine. (Asher S. Kaufman, Where the Ancient Temple of Jerusalem Stood. Extant “foundation stone” for the Ark of the Covenant is identified.” (BAR 9:02, Mar/Apr 1983)

Third: Over the threshing floor: Tuvia Sagiv in 2004

Another “theory” emerged that pushed the Temple site south-east of the Temple Mount and placed it between the Al-Aqsa Mosque and Bab Al Zahara (the Golden Gate) and near the Marwani Chapel, which is named in the Jewish writings (Solomon’s Stables). The author of this theory is Tuvia Sagiv, an architect from Tel Aviv, who spent -as he said- seven years studying the location of the Temple until he reached this conclusion⁽³⁹⁾.

Solomon built the temple on the threshing floor David bought. The Dome of the rock is the highest point of the temple mount. Threshing floors were never built on hills, but in curved valleys, like directly under the Al Kas Fountain. Under the dome of the Rock, was where the Fortress of Antonia stood. In 135 AD, Hadrian filled in about 50 feet of earth over top of where the temple stood and enlarged the temple mount and built a temple of Jupiter where we see the Dome of the rock today.

In 325 AD Constantine tore down the Temple of Jupiter and assumed Hadrian built the temple of Jupiter on top of the spot where the temple of Solomon once stood. Constantine built an octagon church on the site. In 700 AD the Muslims found the foundations of Constantine’s octagon church and built the dome of the Rock we see today.

“On the Temple Mount he (Hadrian) erected a temple to Jupiter with an equestrian statue of himself in front of it.” (The temple of Jerusalem, Joan Comay, 1975, p199)

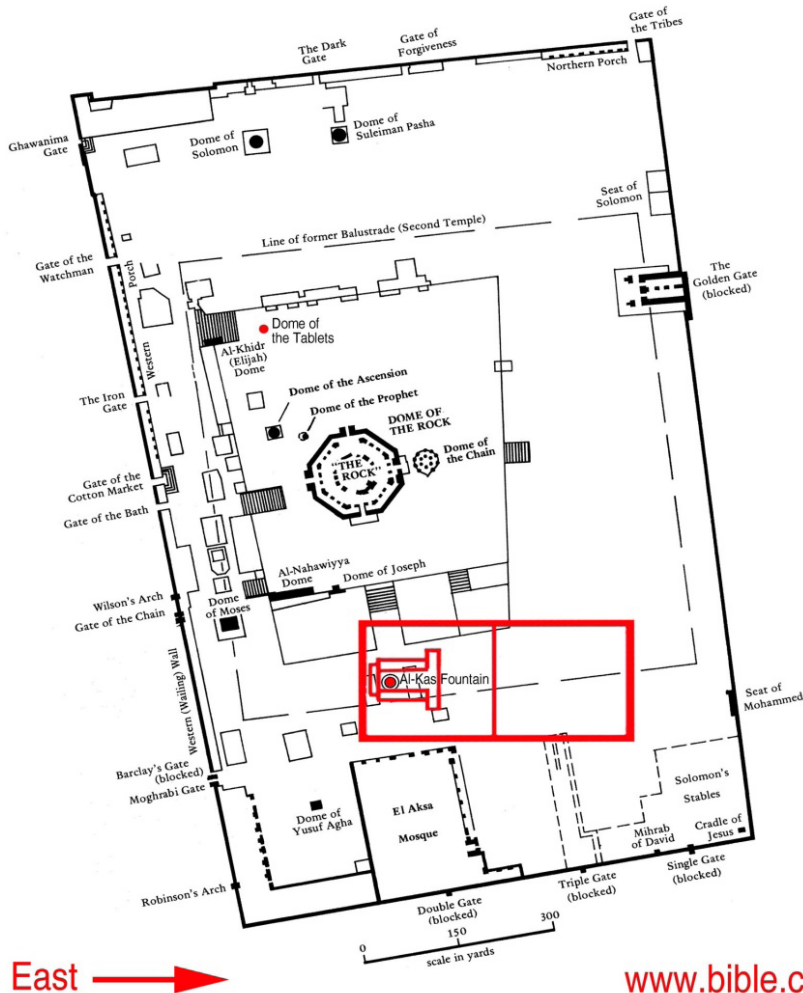
39. Sagiv wrote more than once about his “theory”, and his ideas were widely circulated in various writings dealing with different alternatives to the structure’s location. He wrote a letter to Israeli Prime Minister Benjamin Netanyahu (1996), stating his opinion on the site of the Temple (as stated in the text above), arguing that the agreement on this site will end the conflict between the Arabs and the Israelis. The Israelis will no longer insist on the Dome of the Rock or the mosque Aqsa Mosque as presumed outposts. The Arabs will find this solution appropriate, as the Israelis’ claims about these sites are removed. The letter was published by the Jewish extremist Temple Mount Trustees. From Tuvia Sagiv – A Letter to the Prime Minister Benjamin Netanyahu: The Temple Mount – Solomon’s Stables (October 11, 1996).

Where was the threshing floor on the temple mount?

Tuvia Sagiv's theory focuses on Hadrian building a Temple of Jupiter on the temple mount in 135 AD. Hadrian had built many large-scale projects including the Jupiter on the Temple in Baalbek, Lebanon, that is still standing to this day. Sagiv, being an architect by trade, noticed that both the Temple of Jupiter in Baalbek and the Islamic buildings we see on the temple mount today, were almost an exact match in both design and scale.

The similarity between a hexagon shaped Jupiter "Forecourt" with the Dome of the Rock and the Jupiter Temple with the Al-Aqsa mosque is nothing short of stunning, but some problems with Tuvia Sagiv's view because a threshing floor would never have been built at the highest point of a hill where the Dome of the Rock presently sits.

Herodian Temple: Holy of Holies over Threshing Floor (Tuvia Sagiv's view, 2004)



Titus tore down the temple in 70 AD. Jesus said not one stone would be left upon another.

In 135 AD Hadrian enlarged the temple mount area and filled in dirt about 50 feet of dirt above the temple location and built a temple to Jupiter. The temple of Jupiter featured a 6 sided (hexagon) building.

In 325 AD Constantine tore down Hadrian's temple of Jupiter and built a church on the site with a 8 sided (octagon) dome, just like we see he did today at the "Church of Mary's Rock" and the "Church of the Nativity" that still stand today.

In 685 AD, when the Muslims started to build the Dome of the Rock, it may have been patterned after the octagon of Constantine's church rather than the hexagon of Hadrian's temple of Jupiter. Either way, the Muslims mistook the structure that was there for the original Jewish temple and built the Dome of the Rock.

But the Dome of the Rock is more likely patterned after Constantine's octagonal church that he built on the temple site. Perhaps Constantine built this church on what he knew was the place where Jesus was condemned at the fortress of Antonia.

Conclusion

1. The only place for a threshing floor is in the hollow of the hill, 50 below where the Al Kas fountain presently sits. Today, the temple mount level is 10-20 meters higher than it was in Jesus' day. A threshing floor would never have been built at the highest point of a hill where the Dome of the Rock presently sits.
2. Titus tore down the temple in 70 AD. Jesus said not one stone would be left upon another.
3. In 135 AD Hadrian enlarged the temple mount area and filled in dirt about 50 feet of dirt above the temple location and built a temple to Jupiter. The temple of Jupiter featured a 6 sided (hexagon) building.
4. In 325 AD Constantine tore down Hadrian's temple of Jupiter and built a church on the site with a 8 sided (octagon) dome, just like we see he did today at the "Church of Mary's Rock" and the "Church of the Nativity" that still stand today.
5. In 685 AD, when the Muslims started to build the Dome of the Rock, it may have been patterned after the octagon of Constantine's church rather than the hexagon of Hadrian's temple of Jupiter. Either way, the Muslims mistook the structure that was there for the original Jewish temple and built the Dome of the Rock.
6. But the Dome of the Rock is more likely patterned after Constantine's octagonal church that he built on the temple site. Perhaps Constantine built this church on what he knew was the place where Jesus was condemned at the fortress of Antonia.
7. The only place for a threshing floor is in the hollow of the hill, 50 below where the Al Kas fountain presently sits.

Fourth: On the Dome of the Rock

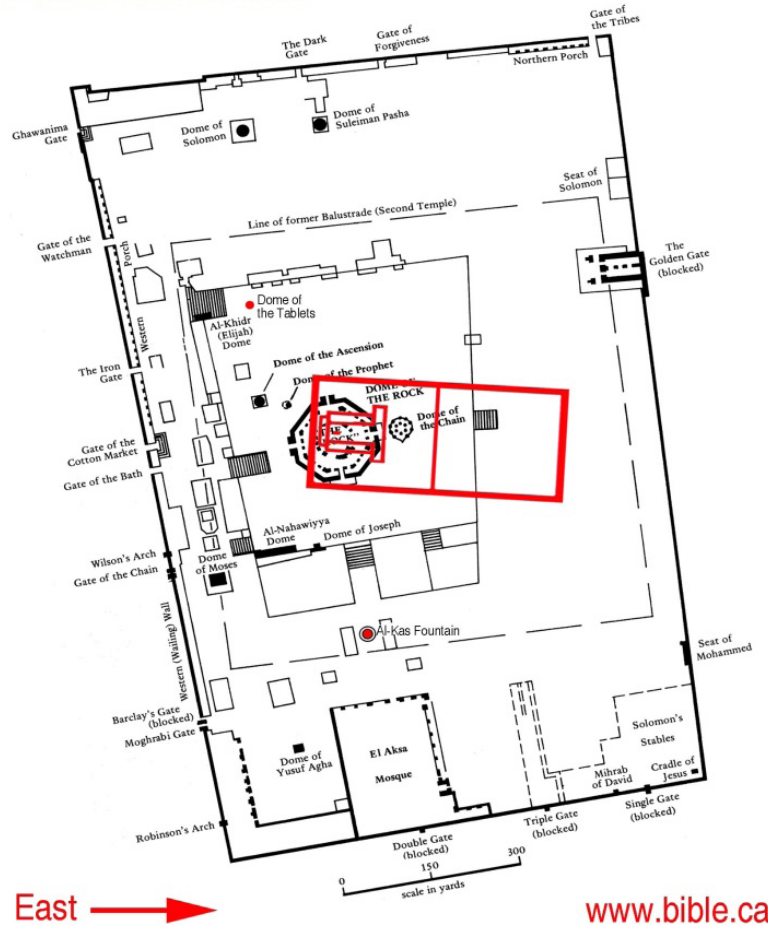
The most popular view is that the temple was located over the Dome of the Rock.

- **Leen Ritmeyer's 1984 theory: "that rectangular carved depression":**

Leen Ritmeyer in 1984 used a small rectangular shaped hollow carved out of the Dome of the Rock as the actual resting place for the Ark of the Covenant.

Herodian Temple: Holy of Holies over Dome of the Rock (Leen Ritmeyer's view, 1984 AD)

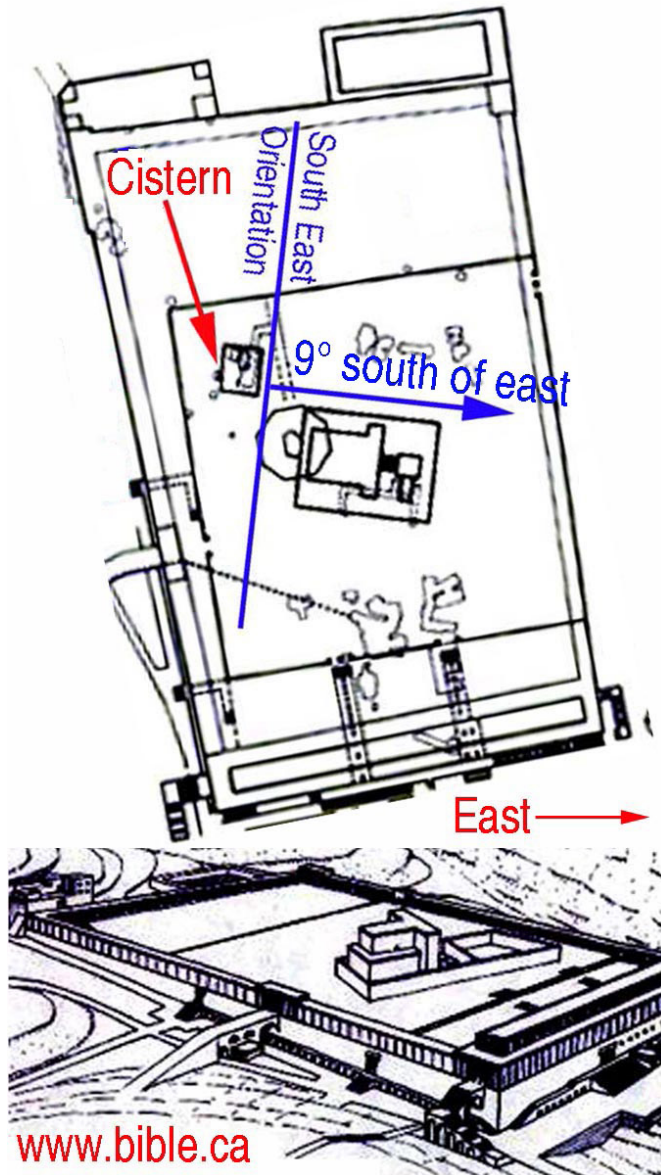
Temple is 9 degrees south of east



- **Joseph Patrich's theory:**

Joseph Patrich in 2007 placed the temple to line up with "cistern 3" and "cistern 5" in the 1864 AD map by Charles Wilson and Charles Warren. This of course, gives the temple a noticeable south east orientation at "9° north of west". With the input of Leen Ritmeyer, Patrich moved the temple east so that half of the "Rock" was outside the temple.

Herodian Temple: Holy of Holies over Dome of the Rock
(Joseph Patrich, 2007)

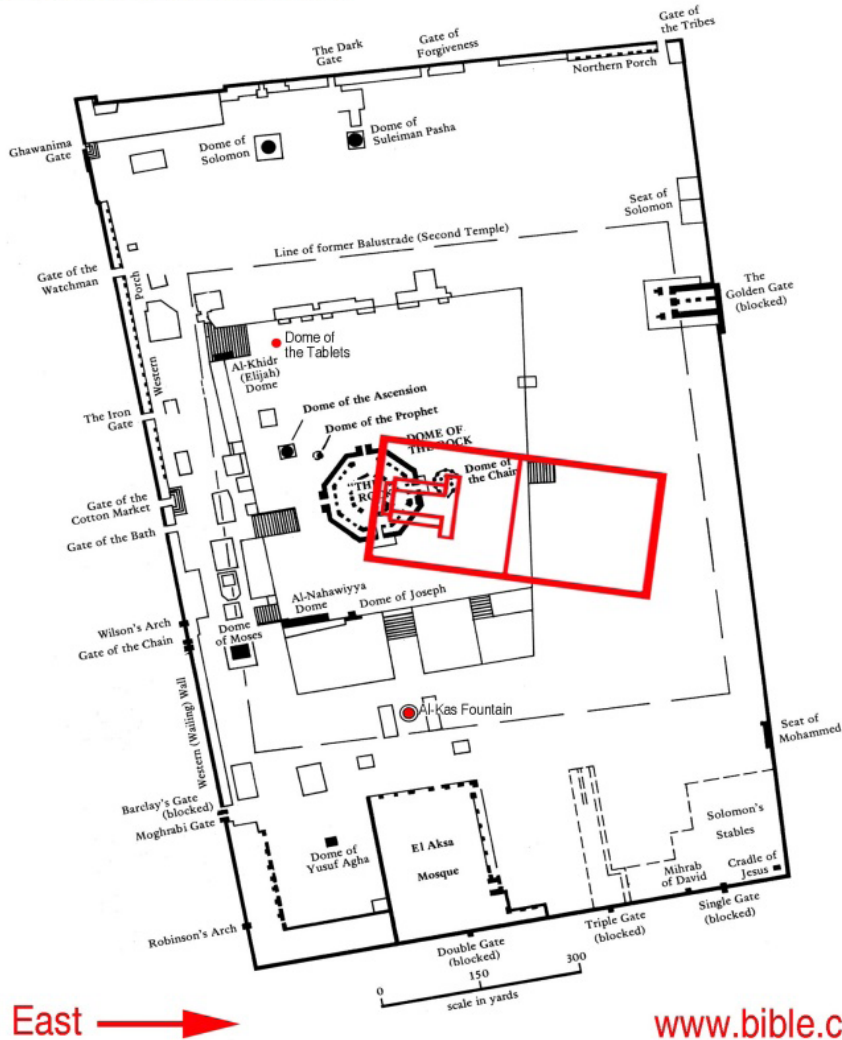


We are not sure if Leen Ritmeyer has abandoned his 1994 AD theory or if he believes Patrich's new theory is more likely.

Both theories of Ritmeyer and Patrich are based upon rather random superficial features since one can find almost any angle as a reference point for some reason on the Temple mount. Ritmeyer focused on a small rectangular carved out chunk of the Rock (under the Dome) and Patrich focused on the "9° north of west" of cisterns 3 & 5 to orient the temple. Both theories could have been deduced with the Wilson/Warren map, a good photograph of the "Rock" under the dome, a kitchen table and a bit of speculative imagination.

Herodian Temple: Holy of Holies over Dome of the Rock (Joseph Patrick's view, 2007 AD)

Temple is 9 degrees south of east



Kaufman notes all these angles in his 1983 AD theory that the temple was located over the Dome of the Tablets. Joseph Patrick's "new theory" is based upon little more than recycled speculation that could be deduced by little more than looking at "cistern 3" on Wilson's and Warren's 1864 AD map, combined with Kaufman's 1983 AD angle calculations.

It is likely that none of the current visible features of the Temple Mount relate in any way to the Herodian temple, since we know that the current temple mount is about 50 feet higher than it was in Jesus' day. Looking at the 1864 AD field notes of Charles Wilson and Charles Warren, we can see that none of the "cisterns" were deeper than 50 feet, except for cisterns 7 and 11, which were 60 feet deep. If we remove this 50 feet, none of the current cisterns existed in Jesus time, but were built after the destruction of Jerusalem.

The Temple in Jerusalem was not located over the Dome of the Rock:

1. Hadrian did such a good job of hiding the temple mount, it is still hidden to this day.
2. The Dome of the rock is the highest point of the temple mount. Threshing floors were never built on hills, but in curved valleys, like directly under the Al Kas Fountain.
3. Under the dome of the Rock, was where the Fortress of Antonia stood.
4. In 135 AD, Hadrian filled in about 50 feet of earth over top of where the temple stood and enlarged the temple mount and built a temple of Jupiter where we see the Dome of the rock today. In 325 AD Constantine tore down the Temple of Jupiter and assumed Hadrian built the temple of Jupiter on top of the spot where the temple of Solomon once stood.
5. Constantine built an octagon church on the site. In 700 AD the Muslims found the foundations of Constantine's octagon church and built the dome of the Rock we see today.

Certainly, each of these “theories” is based on the arguments that makes it popular, but none provide material evidence to support what they are going through. Rather, they are based on questioning the ancient texts of descriptions of the temple and deriving from them what their understanding and interpretation suggests. But each of them contradicts the arguments of others and shows their mistakes.

• Ernst Martin Theory

In the opposite direction to the “theories” that the Temple was erected within the framework of the Temple Mount, with differences in location, a “theory” has recently emerged that dared to say that the Temple Mount was never a place for the temple in history, but it was built(since Suleiman) outside the current wall of Jerusalem and to the south of it around the spring of Gihon in the village of Silwan. This “audacity” even reaches the conclusion that the current “Wailing Wall” has nothing to do with the temple, and that it is a “false wall.”

The author of this theory is the American Ernest L. Martin (1932-2002), a professor of biblical studies with an interest in archeology. The most famous of his works, *The Temple that Jerusalem Forgot*, has generated mixed reactions among supporters of his views, to put the Temple outside the framework of the Holy Haram, and opponents attacked him violently on his ideas not only on the basis of historical arguments and religious, but the attack was also a political character, his opponents accused him of justifying the Arabs to “acquit” the Holy Haram claims to be a place of the temple, consequently, the Islamic right in this place is undisputed by the Jews.

Ernest Martin gives his views on this issue to a number of arguments derived from the following⁽⁴⁰⁾:

1. Re-reading the texts of the Bible related to the temple and interpreted it in a way that

40. We present Martin's views in this part of the study based on what he wrote in his book: *“The Temple that Jerusalem Forgot”* (ASK Publications, 2000). In addition to his articles published on the Commission's website, Associates for Scriptural Knowledge, there is also the following articles:

The Temple and Fort Antonia (April 1998), *The Secret Key to the Dome of the Rock* (October 1999), *A Critique by Dr. Leen Ritmeyer and Rebuttal by Dr. Martin* (May 2000), *Introduction to Temple Update* (May 2000), *The Strange Story of the False Wailing Wall* (July 2000) and *New Evidence for the Site of the Temple in Jerusalem*.

proves that the temple was not in the area of the Noble Sanctuary.

2. The use of the ancient Jewish historian “Flavius Josephus” to read what came to him a new reading confirms his “theory.”
3. Refer to ancient sources dating back to the third and second centuries BC, where news of the temple proves that its location was outside what is now known as the “Temple Mount”.
4. An examination of the books of ancient travelers, in addition to the views of medieval Jewish religious scholars, all reinforce his “theory”.

It is clear from the presentation of these references to which Ernest Martin was referring to, as others do, to recognize the historical existence of the temple in its three stages (Solomon’s Temple, Zerubbabel’s Temple, and its renewal by Herod), but what distinguished him was his rejection of all the previous “theories” that assure that the Noble Sanctuary to be the site of the Temple.

What should be mentioned here is that Martin has found a positive echo of his ideas in a different middle school, especially in the United States of America, so that today we can see various writings that develop his ideas and add new ones.

Here are Martin’s most important ideas on this issue:

1. The main error that led to the establishment of the Temple within the framework of the Holy Haram was a geographical misunderstanding of the location of Mount Zion by setting its location to the southwest of the Old City of Jerusalem. This led to a certain distinction between Mount Zion and Temple Mount and David city, However, Ernest Martin turns the equation upside down and says that Mount Zion is located to the southeast of the Old City of Jerusalem over the spring of Gehon. This is evidenced by a return to Flavius Josephus, from whom Martin understood that he had determined the location of the temple in that place.
2. Martin believes that the temple was built near the source of running water, but that this water within the limits of its location, because of the need of this source of water to clean the blood that was shed from the many sacrifices that sacrificed in Jewish religious events. The only place in Jerusalem that has a source of running water is the spring of Gehon, and the temple must have been built there.

What was then at the site of the Noble Sanctuary?

Martin believes that this site was occupied by Antonia Fortress, built by Herod in Jerusalem around 34 BC. He also called it the Roman commander Mark Antony.

Commenting on Martin’s opinion, the castle was converted to be the seat of the Roman governor of Jerusalem and was known in the first century AD as Praetorium derived from the Greek word Praitonion, which means military leadership.

The Gospels state that Christ was brought to the court in this place by the Pontius Pilate, who responded to the Jews’ request for crucifixion.

The name of this place came in the Arabic translations of the gospels by the term “governor’s headquarters”:

“
(Then the soldiers of the governor took Jesus into the governor's headquarters,
and they gathered the whole cohort around him.) (41)

”
“
(Then the soldiers led him into the courtyard of the palace (that is, the governor's
headquarters); and they called together the whole cohort.) (42)

”
“
(Then they took Jesus from Caiaphas to governor's headquarters. It was early in
the morning. They themselves did not enter the governor's headquarters, * so as
to avoid ritual defilement and to be able to eat the Passover.) (43)

”
Returning to Martin, he based on Josephus on the statement that the Roman commander Titus, when he destroyed Jerusalem in 70 CE and with Herod's temple, kept the castle of Antonia to be the seat of the Roman army in the city.

It seems from the historical evidence that this castle remained in 134 AD. when the Roman Emperor Hadrian (76-138 CE) rebuilt Jerusalem after destroying all its old buildings and establishing a new city named Aelia Capitolina . In the process, the castle was demolished and a Roman temple was built on its ruins for Roman god Jupiter.

Contradictions of the theory of Ernest Martin

Dr. Martin's Research Validated?

Recent archaeological discoveries give indications of validating research published by Dr. Ernest L. Martin in November 2001, some two months before he died. The discovery involves one of the foundation stones of the Haram esh-Sharif near the southwest corner. This was above the spot where the excavation supervised by Professor Benjamin Mazar began in 1969, with Dr. Martin supervising students from Ambassador College in that summer and for four summers after.

The 1969 excavation began under Robinson's Arch. The recent find also was discovered under Robinson's Arch but much deeper — at the level of the foundation stones.

41. Gospel, New Testament, Chapter Matthew: Chapter 27 - Verse (27).

42. Gospel, New Testament, Chapter Mark: Chapter 15 - Verse (16).

43. Gospel, New Testament, Chapter John: Chapter 18 - Verse (28).

In November 2011, the Israel Antiquities Authority announced:

“Building the Western Wall: Herod Began It but Didn’t Finish It”

“... the archaeological excavations alongside the ancient drainage channel of Jerusalem

a very old ritual bath (miqwe) was recently discovered that challenges the conventional archaeological perception which regards Herod as being solely responsible for its construction.

Recently, reinforcement and maintenance measures were implemented in the pavement of Jerusalem’s main street from 2,000 years ago, used by pilgrims when they went up to the Temple Mount. This was done as part of the project to re-expose the drainage channel that passes beneath the street, running from the Siloam Pool in the City of David to the Jerusalem Archaeological Garden near the Western Wall. The excavations at the site are being conducted on behalf of the Israel Antiquities Authority, in cooperation with Nature and Parks Authority and the East Jerusalem Development Corporation, and are underwritten by the Ir David foundation. The excavations are directed by archaeologist Eli Shukron of the Israel Antiquities Authority, with assistance from Professor Ronny Reich of the University of Haifa.

In an excavation beneath the paved street near Robinson’s Arch, sections of the Western Wall’s foundation were revealed that is set on the bedrock – which is also the western foundation of Robinson’s Arch — an enormous arch that bore a staircase that led from Jerusalem’s main street to the entrance of the Temple Mount compound.

According to Professor Reich, ‘It became apparent during the course of the work that there are rock-hewn remains of different installations on the natural bedrock, including cisterns, ritual baths and cellars. These belonged to the dwellings of a residential neighborhood that existed there before King Herod decided to enlarge the Temple Mount compound. The Jewish historian Josephus, a contemporary of that period, writes that Herod embarked on the project of enlarging the compound in the eighteenth year of his reign (that is in 22 BCE) and described it as “the largest project the world has ever heard of.”⁽⁴⁴⁾

When it was decided to expand the compound, the area was confiscated and the walls of the buildings were demolished down to the bedrock. The rock-cut installations were filled with earth and stones so as to be able to build on them.

When the locations of the Temple Mount corners were determined and work was begun setting the first course of stone in place, it became apparent that one of the ritual baths was situated directly in line with the Western Wall. The builders filled in the bath with earth, placed three large flat stones on the soil and built the first course of the wall on top of this blockage.

While sifting the soil removed from inside the sealed ritual bath, three clay oil lamps were discovered of a type that was common in the first century CE. In addition, the sifting

44. Israel Antiquities Authority, Building the Western Wall: Herod began it but didn’t finish it (December 2011).

also yielded seventeen bronze coins that can be identified. Dr. Donald Ariel, curator of the numismatic collection of the Israel Antiquities Authority, determined that the latest coins (4 in all) were struck by the Roman procurator of Judea, Valerius Gratus, in the year 17/18 CE. This means that Robinson's Arch, and possibly a longer part of the Western Wall, were constructed after this year — that is to say: at least twenty years after Herod's death (which is commonly thought to have occurred in the year 4 BCE)⁽⁴⁵⁾.



איור 21. מטבע ברונזה

המאה הראשונה לספ"ה. נמצאו גם 21 מטבעות שהמאחרת ביותר מביניהן היא של קופוניוס, מימי הקיסר הרומי אוגוסטוס, בשנת 5-6 לספ"ה (איור 21). גם כאן התמונה החדשה אודות תאריך יסודות הכותל לא השתנתה.

The first century CE There were also 21 coins, the latest of which was that of Coponius, From the time of the Roman emperor Augustus, in 5-6 CE (Fig. 21) Here, too, the new picture of the date of the foundations of the Wall has not changed.

Seventeen coins and three pieces of pottery dating back to the Roman era of Verleus Gertus, who ruled on behalf of the Romans in Jerusalem, were also discovered. It dates back to the sixteenth century AD, twenty years after the death of the emperor "Herod the Great" who Jews attribute to him the building of the temple. In this study, the two Israeli scientists acknowledged that the Wailing Wall was not Jewish at all⁽⁴⁶⁾.

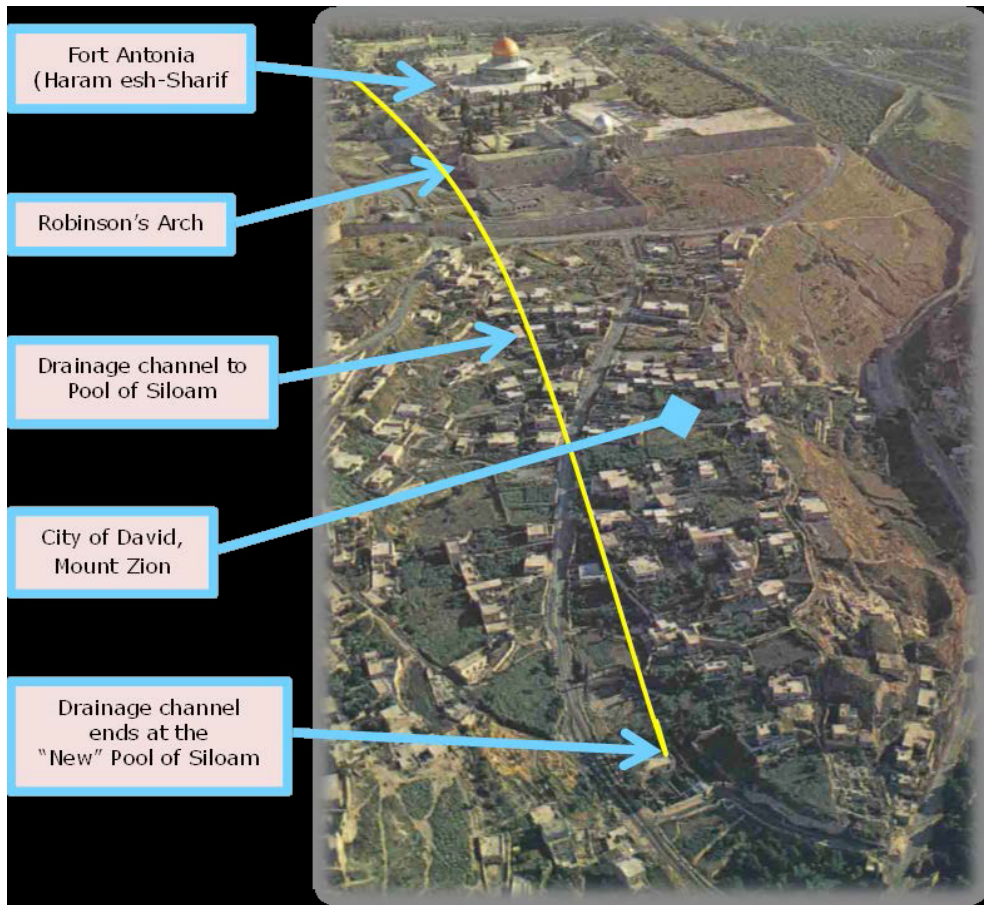
This bit of archaeological information illustrates the fact that the construction of the Temple Mount walls and Robinson's Arch was an enormous project that lasted decades and was not completed during Herod's lifetime.

This dramatic find confirms Josephus' descriptions which state that it was only during the reign of King Agrippa II (Herod's great-grandson) that the work was finished, and upon its completion there were eight to ten thousand unemployed in Jerusalem.

I underlined the portion regarding the datable coins. As the press release indicates, the foundation stones near the southwest corner were placed after the coins were minted in the years 17 or 18 AD. The article also implies that the entire wall surrounding the Haram (incorrectly termed as the "Temple Mount" by Jewish authorities) was begun after that time. Dr. Martin's 2001 research article provides evidence that those stones on that portion of the wall were placed hundreds of years later than proposed in the article.

45. Dr. Ariel states that the coins under the foundation stone were there 20 years after Herod's death. If Herod died in 4 BC and the coins were minted in 17 or 18 AD this would be correct. However, if Herod died in 1 BC these coins would be placed only 17 or 18 years after his death, not 20 years after.

46. Shukron, Eli. "Did Herod Build the Foundations of the Western Wall?" In E. Meiron ed. City of David Studies of Ancient Jerusalem. Jerusalem. pp. 15 – 29 (In Hebrew).



The “ritual bath,” a mikveh as the press release terms it, or mikveh as I will term it, is one of many around the Temple. Jews immersed themselves in mikvehs for ritual purification before entering the Temple. One of the large foundation stones of the Haram was placed directly on the steps to the mikveh.

The articles and the archaeologists are mistaken in that they assume that the portion of the wall where the coins and mikveh were found represents the date of construction for all of the walls surrounding the Haram. In fact it represented only a portion of the Haram walls.

How Was It Found?

The coins and the foundation stone over the mikveh were discovered near the northern end of the excavation of a long drainage channel that flowed down to the Pool of Siloam. The channel is dry now. It is uncertain whether this channel carried sewage or runoff water.

It ends very close to the Pool of Siloam and the fresh water from Hezekiah's Tunnel. This channel was opened to the public by the Israeli Antiquities Authority this autumn of 2011.

A Problem for the Traditional Temple Location



If this discovery of the foundation stone over the mikveh and the datable coins are legitimate (and I am confident they are), then this is a major complication for those who believe the Jewish Temples were constructed on the Haram. Contrary to Josephus' account (who had access to the records of Herod's historiographer, Antiquities of the Jews 16:183), King Herod did not build the walls of the Temple as the title of Robert Waugh's article seems to indicate. Waugh's article title is correct, but for the wrong reason.

The problem is that scholars have the wrong location for the Temple and Fort Antonia. The Haram esh-Sharif is thought to be the Temple Mount, when in fact it is the site of Fort Antonia.

The historical evidence shown in Dr. Martin's book *The Temples That Jerusalem Forgot* makes clear that all of the Israelite Temples through history were constructed above and west of the Gihon Spring. Josephus' account of the Temple construction and its timing has nothing to do with this recent find near the southwest corner of the Haram. Slowly the world is engaging Dr. Martin's Temple evidence, as well as the independently researched evidence by Professor George Wesley Buchanan. Additional evidence (mostly written after Dr. Martin's book was published) is presented in the "Temple Update Articles Index" on the ASK website. That webpage also links two articles by Professor Buchanan.

No Temples were built anywhere on the Haram. That massive structure is the site of Fort Antonia. It is easy to imagine that structure as a fortress. According to Josephus it was built at about the same time as Herod's Temple. This puts these new archaeological finds in a different perspective than the press articles or traditional archaeologists show.

We have a date marker in the Gospel of John telling us when construction of the Herodian Temple began:


.....
(Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.' Then said the Jews, 'Forty and six years was this temple in building, and will you rear it up in three days?' But he spoke of the temple of his body.)
.....
 (47)

This incident took place at the beginning of Jesus' ministry in 28 AD. That would mean the Temple was begun by Herod in 18 BC. He died in 1 BC (see footnote 1 above).

The Temple was completed during the reign of King Agrippa II (Josephus, Jewish Antiquities 20:219) just before the outbreak of the Jewish rebellion began in 66 AD. It is uncertain how soon after Herod became king that he began construction of Fort Antonia to protect the Temple, although it is likely that both were begun around the same time:

A Portion Not Built by Herod

In fact, the portion of the wall under which the coins and mikveh were discovered was built in the 6th century AD by the Roman Emperor Justinian, some 500 years after

47. Gospel, New Testament, Chapter John: Chapter 2 - Verses (19-21).

King Herod. The Haram (Fort Antonia) north of the “seam” was built by Herod and his descendants. The portion of the western wall south of the “seam,” under which the recent discovery was made, was added by Justinian.

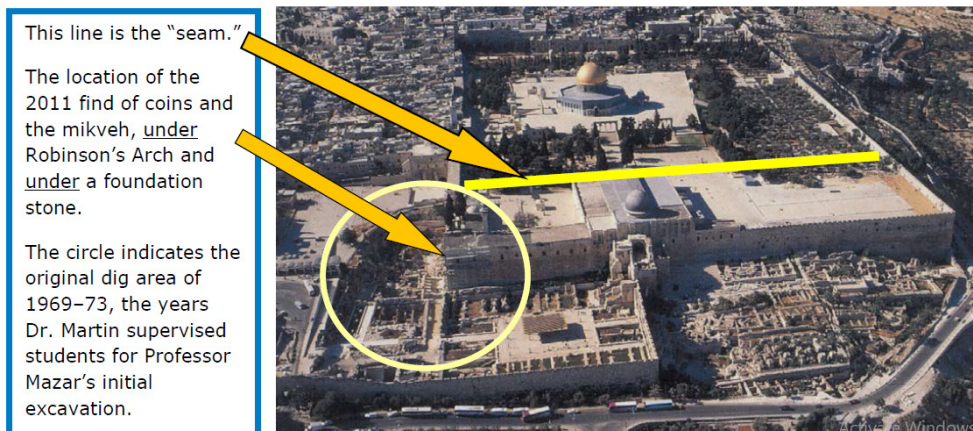
Finally we come to the evidence developed by Dr. Martin and published in his November 2001. This article anticipated this recent archaeological find by some 10 years.

In his detailed article: “Major ‘Keys’ in Discovering the Lost Temples of Jerusalem,” Dr. Martin provides data that explain Justinian’s construction of what was called the Church of the Holy Wisdom or the Nea Church on top of the remains of Fort Antonia (and older church structures) in the 6th century AD⁽⁴⁸⁾. Here is a relevant portion from his article:

“From what is called the ‘Seam’ in the east wall (Kenyon said the ‘Seam’ was a little over 107 feet north of the southeast angle)⁽⁴⁹⁾, Justinian appears to have built a southern extension and made a new southeastern angle. He then repositioned the whole of the southern wall that paralleled the former wall (some 107+ feet south) with refurbished and new stones (which were made to resemble all Herodian type of masonry).

This reconstruction formed a new southwestern corner about 107+ feet south of the former angle. From there his architects built a new part of the western wall about 107+ feet north to intersect with the former southwestern angle. If this is true, and it appears as though this is what Procopius is stating, then Robinson’s Arch and its stairways were a creation of Justinian and not a part of the original wall build by Herod.

It will be noticed that the whole of the southern wall even today appears in a much newer condition than any of the stones in other parts of the Haram walls. It could well be that it was Justinian who re-positioned the south wall. Only extensive archaeological investigations can determine if this is true or not.”



Fortress Antonia / Harem esh-Sharif / erroneous “Temple Mount”

48. There was at least one other earlier church structure on that platform. Justinian's construction of the Nea Church took place about 100 years before the Muslims captured Jerusalem in 638 AD. The Nea Church was destroyed 16 years earlier by a combined Persian and Jewish army in 614 AD.

49. Kathleen Kenyon (d. 1978) dug extensively in the City of David a bit north of the Gihon Spring from 1961 to 1967. Regarding her mention of the “seam” on the Haram, footnote #18 from Dr. Martin's article says: “Kathleen Kenyon in her work on Jerusalem said that the ‘Seam’ was 32.72 meters north of the southeast angle, or in English feet that answers to 107 feet 4.5 inches.”

Another Intriguing Discovery

I must mention yet another discovery in Jerusalem that was made public on December 7, 2011. Again, the announcement was made by archaeologists Eli Shukron and Ronny Reich. Here is a portion of the Associated Press article, “Experts stumped by ancient Jerusalem markings”:

“Mysterious stone carvings made thousands of years ago and recently uncovered in an excavation underneath Jerusalem have archaeologists stumped. Israeli diggers who uncovered a complex of rooms carved into the bedrock in the oldest section of the city recently found the markings: Three ‘V’ shapes cut next to each other into the limestone floor of one of the rooms, about 2 inches (5 centimeters) deep and 20 inches (50 centimeters) long. There were no finds to offer any clues pointing to the identity of who made them or what purpose they served.

The archaeologists in charge of the dig know so little that they have been unable even to posit a theory about their nature, said Eli Shukron, one of the two directors of the dig. ‘The markings are very strange, and very intriguing. I’ve never seen anything like them,’ Shukron said.

The shapes were found in a dig known as the City of David, a politically sensitive excavation conducted by Israeli government archaeologists and funded by a nationalist Jewish group under the Palestinian neighborhood of Silwan in east Jerusalem. The rooms were unearthed as part of the excavation of fortifications around the ancient city’s only natural water source, the Gihon spring. ...

Ceramic shards found in the rooms indicate they were last used around 800 B.C., with Jerusalem under the rule of Judean kings, the dig’s archaeologists say. At around that time, the rooms appear to have been filled with rubble to support the construction of a defensive wall. It is unclear, however, whether they were built in the time of those kings or centuries earlier by the Canaanite residents who predated them....

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Excavations near the Gihon Spring in Jerusalem's City of David have uncovered three strange V-shaped markings that have archaeologists completely stumped. Dr. Eli Shukron with the strange floor markings

This discovery was not made near the Haram, but down inside the Gihon Spring water complex. This site has become a major tourist attraction for visitors to Jerusalem, with hundreds of thousands of tourists viewing the ancient water system every year.

Digging has continued for decades at this Gihon location, and when these chambers were discovered they were filled with rubble to add support to a defensive wall structure.

After the chambers were cleared, it became evident that the room itself was carved out of the limestone bedrock. At some time after the room was carved from bedrock the strange cuttings in the floor were added.

You will understand the importance of this Gihon complex in regard to the Temple as well as what else may be near this location.

It was Dr. Martin's understanding from the historical evidence published in his book *The Temples That Jerusalem Forgot*, that all the Israelite Temples were located above and west of this same Gihon Spring water system where numerous subterra-nean rooms have been uncovered. More discoveries will come from this site in the future.

Besides the complex of water channels under the City of David (such as the old Canaanite channel, Hezekiah's Tunnel, and the newly discovered Siloam channel), and the newly discovered rooms, there are yet other tunnels or passageways that existed and history records the All that is revealed here is Yabusi Kananim.

Excavations at the base of the western wall

The Israel Antiquities Authority (IAA) has documented in a report (The Western Wall Foundations, Jerusalem, The Old)⁽⁵⁰⁾ excavations conducted over more than two years at the foundations of the Al-Aqsa Mosque in the southwestern corner of the Western Wall of Al-Aqsa, revealing the foundations of the Al-Aqsa Mosque.

The foundations of the Western Wall were first exposed in 1867⁽⁵¹⁾ by General Sir Charles Warren. He dug two tunnels from inside the Second Temple drainage channel that ascends north from Siloam Pool toward the Temple Mount and to the street at the foot of the Mount. Both tunnels led from the drainage channel to the Western Wall foundations. Warren breached the street above the northern tunnel, and descended through it into the drainage channel. This is the same opening visitors use today to exit into the street below Robinson's Arch in the visitor center of the archaeological park. The southern tunnel is located c. 10 m south of the northern one.

In 2012, work was begun to properly reveal the Western Wall foundations⁽⁵²⁾ (DT and Reich 2011; Shukron 2012). The excavations were conducted through the drainage channel, from the southern tunnel to the northern tunnel dug by Warren, and from there northward to the ascent to the Mughrabi Gate. The Western Wall foundations and building remains that predate the wall's construction were exposed.



The foundations of the Western Wall foundation uncovered by the Israelis during the excavations are published in a study entitled “The foundations of the Western Wall Did Horodus build them?” Eli Shukron Israel Antiquities Authority (in Hebrew)

50. Israel Antiquities Authority, Hadashot Arkheologiyot/Excavations and Surveys in Israel/Jerusalem, The Old City, The Western Wall Foundations/Moran Hagbi and Joe Uziel, Volume 127 - 2015.

51. Warren C. 1884. Plans, Elevation, Sections: Showing the Results of Excavations at Jerusalem, 1867–1870 Executed for the Committee of the Palestine Exploration Fund.

52. Reich R. and Shukron E. 2012. Excavations Next to Robinson's Arch 2011 – From the Level of the Paved Street to Bedrock. In E. Baruch, A. Levy-Reifer and A. Faust eds. New Studies on Jerusalem. Ramat Gan. pp. 219–238 (Hebrew).

In the current excavation, the exposure of the Western Wall foundations continued southward, from the spot where the excavation began in 2012. The excavation area (2.5×10.0 m) extended along the western slope of the Htirofiaon Valley, at a maximum depth of 6 m below the Second Temple. Besides the Western Wall foundations (W101), an array of walls that delimited three cells (C1–C3) was exposed. These walls, dating to the first half of the first century CE, were meant to retain the street which ran along the foot of the Temple Mount. Also revealed in the excavation were a drainage channel and rock-cuttings in the bedrock surface. Some cuttings predate the construction of the Western Wall, whereas others were made in preparation for the construction of the Western Wall and the array of other wall. Most of the finds in the excavation date to the first century AD.

The study added that the excavations reached a depth of six meters below the foundations, and also to the rocky layer that carried the foundations of the mosque in the area mentioned, which extended from the extreme bottom of the southwest corner of the western wall to the area below the hill of Moroccans.

The Center pointed out that the primary report, which reported that between the years 2013 and 2014 was the systematic excavations of the foundations of the Western Wall of Al-Aqsa Mosque, led to the detection of four pillars of the construction of the western wall of Al-Aqsa.

The excavations reached a depth of six meters below these foundations and adjacent waterways, which the occupation claims to be waterways from the Second Temple period; but in fact it is from the Jebusites Arabic and Islamic Umayyad period, and reached the rocky area.

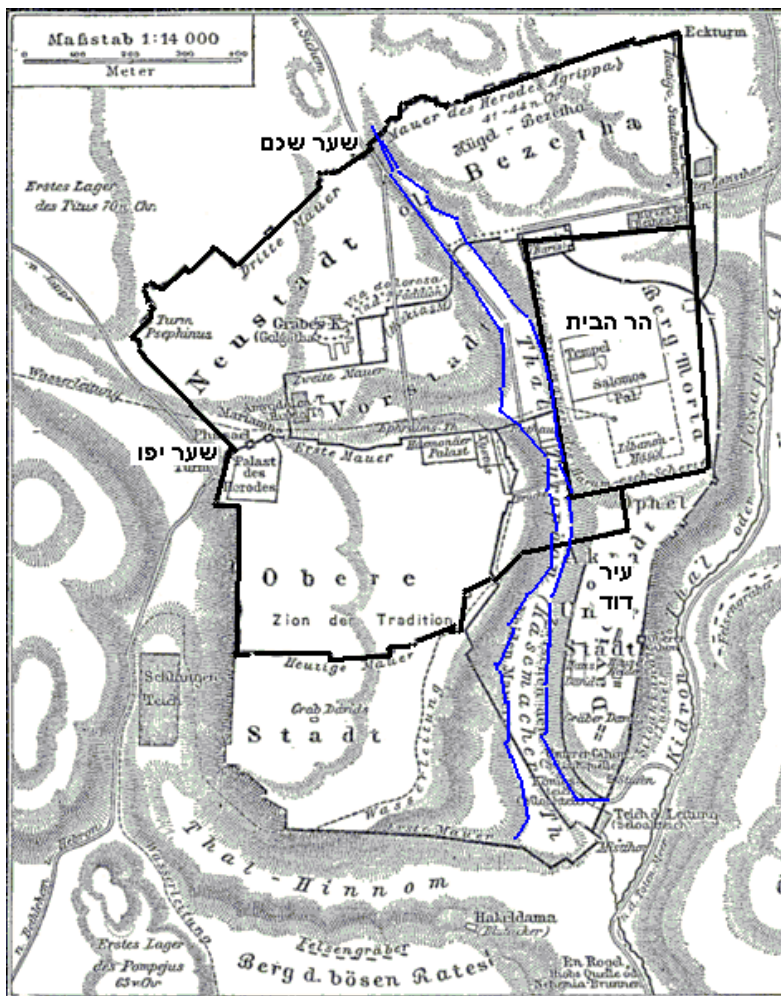


Excavations were carried out from December 2013 to March 2014 near the southwest corner of the Noble Sanctuary in the Jerusalem Archeological Park (License No. A-6971, A-7016; Map of Reference No. 222305-20 / 631442-70) for the discovery of foundations of the Western Wall of the Al-Aqsa Mosque. The excavations were carried out on behalf of the Israel Antiquities Authority and funded by the Elad Association.

And that from the beginning of 2012, began the process of detection of the foundations of the Western Wall on a regular basis (explained the discovery of the basis in a study carried out by Shukurun alone in 2011 and also Shukurun and the Reich 2011; 2012)

The excavations were conducted through the drainage channel, through the southern tunnel to the northern tunnel dug by “Warren”, and from there north until ascending to the door of the Moroccans. Through these excavations, the foundations of the western wall have been exposed, causing damage to the pillars of Al-Aqsa mosque.

Exposure to the foundations of the western wall continued south, from the place where the excavation began in 2012 until the present excavation, which is 2.5×10.0 m (Figs. 1 and 2) and extends along the western slope of the central valley - known as the Greek name “Tyropoeon” The translation of the word “Valley of the Cheese Makers” which was the name of this valley. And their pilgrimage in that the antiquities of the second temple is located in this place, although we mentioned in the previous lines that the valley “Tirupon” was named Greek, not Hebrew, and amazing that the name is the Jewish historian “Josephus Flavius” Are they looking for a Greek temple?!



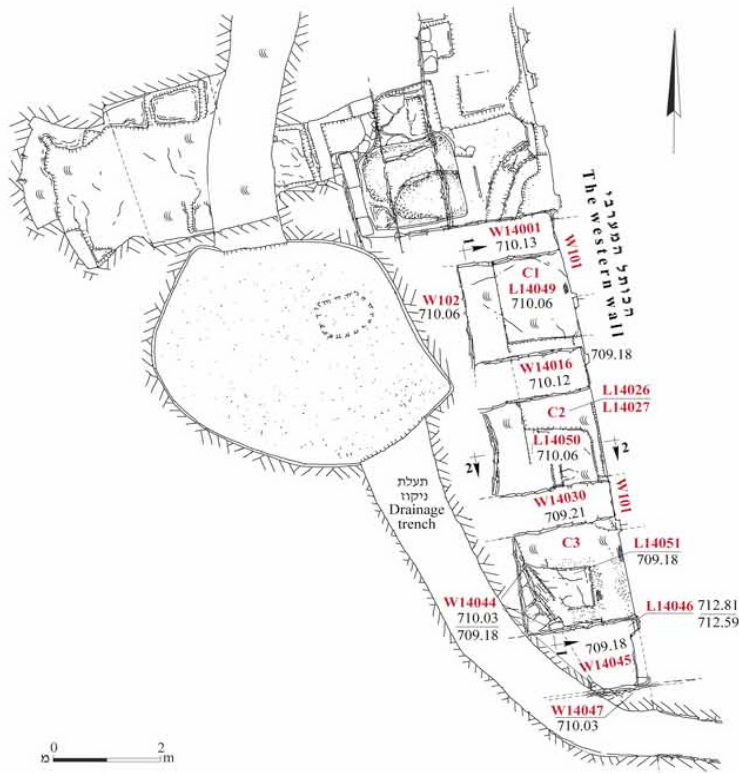
A sketch of the Tyropoeon Road, a narrow passage inside the Old Town as is evident in the map it is written primarily in the Greek language and Hebrew translation

Alongside the foundations of the western wall (W101), a number of walls were exposed in the excavation area until they reached the lining (C1-C3). These walls date back to the first half of the first century AD. The excavation also revealed a drainage channel and a rock cut in the surface of the foundation stone.

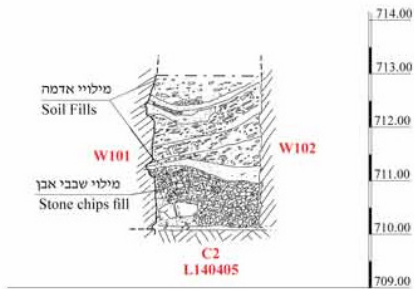
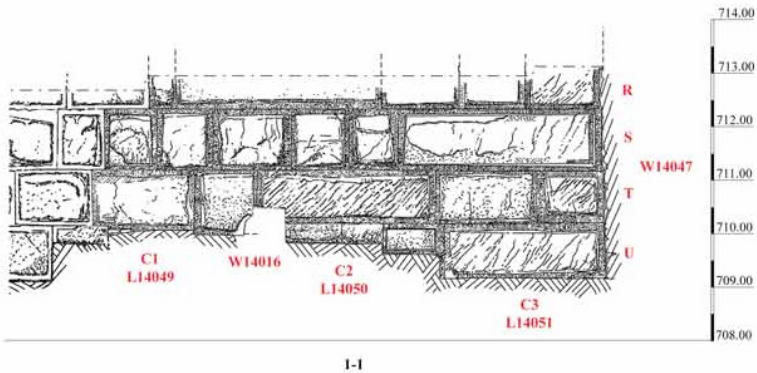


Sloped areas of rock

The report indicates that this stage of excavations preceded by preliminary excavations began at the end of 2011, revealed cavities and rocky construction, paved the way for access to the current excavation stage, which of course continues to this day.



The plan



Sectors



Leveled bedrock surfaces, looking south





Appendix (A)

Dead Sea Scrolls, 11Q13 (11QMelch)



11Q13 – 11Q: Melchizedek
MelSite:Qumran, Cave 11, Language:Hebrew, Period: Hasmonean

11Q13, also 11QMelch or the Melchizedek document, is a fragmentary manuscript among the Dead Sea Scrolls which mentions Melchizedek as leader of God's angels in a war in Heaven against the angels of darkness instead of the more familiar Archangel Michael. The text is an apocalyptic commentary on the Jubilee year of Leviticus 25.

The Dead Sea Scrolls contain texts in Hebrew, Aramaic and Greek, the language of 11Q13 is Hebrew, date of composition is circa 100 BCE. In the fragmentary passage the term "Elohim" appears a dozen times, mainly referring to the God of Israel, but in commentary on "who says to Zion "Your Elohim reigns" (Isa. 52;7) 11Q13 states that

Zion is the congregation of all the sons of righteousness, while Melchizedek is “Your Elohim” who will deliver the sons of righteousness from Belial.

“II... And concerning that which He said, In [this] year of Jubilee [each of you shall return to his property (Lev. xxv, 13); and likewise, And this is the manner of release:] every creditor shall release that which he has lent [to his neighbour. He shall not exact it of his neighbour and his brother], for God’s release [has been proclaimed] (Deut. xv, 2). [And it will be proclaimed at] the end of days concerning the captives as [He said, To proclaim liberty to the captives (Isa. lxi, 1). Its interpretation is that He] will assign them to the Sons of Heaven and to the inheritance of Melchizedek; f[or He will cast] their [lot] amid the po[r]tions of Melchizedek, who will return them there and will proclaim to them liberty, forgiving them [the wrong-doings] of all their iniquities. And this thing will [occur] in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee, when all the Sons of [Light] and the men of the lot of Mel[chi]zedek will be atoned for. [And] a statute concerns them [to prov]ide them with their rewards. For this is the moment of the Year of Grace for Melchizedek. [And h]e will, by his strength, judge the holy ones of God, executing judgement as it is written concerning him in the Songs of David, who said, ELOHIM has taken his place in the divine council; in the midst of the gods he holds judgement (Psalms lxxxii, 1). And it was concerning him that he said, (Let the assembly of the peoples) return to the height above them; EL (god) will judge the peoples (Psalms vii, 7-8). As for that which he s[aid, How long will you] judge unjustly and show partiality to the wicked? Selah (Psalms lxxxii, 2), its interpretation concerns Belial and the spirits of his lot [who] rebelled by turning away from the precepts of God to ... And Melchizedek will avenge the vengeance of the judgements of God... and he will drag [them from the hand of] Belial and from the hand of all the sp[irits of] his [lot]. And all the ‘gods [of Justice]’ will come to his aid [to] attend to the de[struction] of Belial. And the height is ... all the sons of God... this ... This is the day of [Peace/Salvation] concerning which [God] spoke [through Isaiah the prophet, who said, [How] beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who says to Zion: Your ELOHIM [reigns] (Isa. lii, 7). Its interpretation; the mountains are the prophets... and the messenger is the Anointed one of the spirit, concerning whom Dan[iel] said, [Until an anointed one, a prince (Dan. ix, 25)] ... [And he who brings] good [news] , who proclaims [salvation]: it is concerning him that it is written... [To comfort all who mourn, to grant to those who mourn in Zion] (Isa. lxi, 2-3). To comfort [those who mourn: its interpretation], to make them understand all the ages of t[ime] ... In truth ... will turn away from Belial... by the judgement[s] of God, as it is written concerning him, [who says to Zion] ; your ELOHIM reigns. Zion is ..., those who uphold the Covenant, who turn from walking [in] the way of the people. And your ELOHIM is [Melchizedek, who will save them from] the hand of Belial. As for that which He said, Then you shall send abroad the trump[et in] all the land (Lev. xxv, 9)”.



Appendix (B)

Letters from Abdi-Heba to the Egyptian Pharaoh



EA 286: “A Throne Granted, Not Inherited”

Amarna letter EA 286, titled: “A Throne Granted, Not Inherited,” is a tall, finely-inscribed clay tablet letter, approximately 8 in tall, from Abdi-Heba the mayor/ruler of Jerusalem, of the mid 14th century BC Amarna letters. The scribe of his six letters to Egypt were penned by the “Jerusalem scribe”; EA 286 is a moderately long, and involved letter.

EA 286, letter two of six. (Not a linear, line-by-line translation, and English from French.) [is numbered VAT 1642, from the Vorderasiatisches Museum Berlin] (Obverse & Reverse):

(5-15)--What have I done to the king, my lord? They denounce me : ú-ša-a-ru (I am slandered) before the king, my lord, “Abdi-Heba has rebelled against the king, his lord.” Seeing that, as far as I am concerned, neither my father nor my mother put me in this place, but the strong arm of the king brought me into my father’s house, why should I of all people commit a crime against the king, my lord?

(16-21)--As truly as the king, my lord, lives, I say to the commissioner of the king, [my] lord, “Why do you love the ‘Apiru but hate the mayors? Accordingly, I am slandered before the king, my lord.

(22-31)--Because I say “Lost are the lands of the king, my lord,” accordingly I am slandered before the king, my lord. May the king, my lord, know that (though) the king, my lord stationed a garrison (here), Enhamu has taken i[t al]l away. [...]

(44-52)--And may it seem good in the sight of the king, [and] may he send a garrison so I may go in and visit the king, my lord. In truth, the king, my lord, lives: whenever the commissioners have come out, I would say (to them), “Lost

are the lands of the king,” but they did not listen to me. Lost are all the mayors; there is not a mayor remaining to the king, my lord.

(53-60)--May the king turn his attention to the archers so that archers of the king, my lord, come forth. The king has no lands. (That) ‘Apiru has plundered all the lands of the king. If there are archers this year, the lands of the king, my lord, will remain. But if there are no archers, lost are the lands of the king, my lord.

(61-64)--[T]o the scribe of the king, my lord: Message of Abdi-Heba, your [ser]vant. Present eloquent words to the king, my lord. Lost are all the lands of the king, my lord.

EA 287: “A Very Serious Crime”

Amarna letter EA 287, titled: “A Very Serious Crime,” is a tall, finely-inscribed clay tablet letter, approximately 8 in tall, from Abdi-Heba the mayor/ruler of Jerusalem, of the mid 14th century BC Amarna letters. The scribe of his six letters to Egypt were penned by the “Jerusalem scribe”; EA 287 is a moderately long, and involved letter.

EA 287, letter three of six. (Not a linear, line-by-line translation, and English from French.)[is numbered VAT 1644, from the Vorderasiatisches Museum Berlin] (Obverse & Reverse):

(4-9)--Consider] the ent(ire) affair., [Milkilu and Tagi brought [troop]s into [Qiltu] against me. [Consider] the deed that they did [to your servant]. Arrow(s) [...]

(... lacuna)

(... lacuna)

(10-12)--[.] they brought into [Qilt]u. May the [kin]g know (that) all the lands are [at] peace (with one another), but I am at war.

(13-13)--May the king provide for his land.

(14-19)--Consider the lands of Gazru, Ašqaluna, and L [akis]i. They have given them food, oils, and any other requirement. So may the king provide for archers and send the archers against men that commit crimes against the king, my lord.

(20-24)--If this year there are archers, then the lands and the mayors will belong to the king, my lord. But if there are no archers, then the ki[ng] will have neither lands nor mayors.

(25-28)--Consider Jerusalem! This neither my father nor m[y] mother gave to me. The [str]ong hand : (gloss) zu-ru-uh (arm) [of the king] gave to me.

(29-31)--Consider the deed! This is the deed of Milkilu and the deed of the sons(=cohorts) of Lab’ayu, who have given the land of the king (to) the ‘Apiru.

(32-32)--Consider, O king, my lord! I am in the right!

(33-42)--With regard to the Kašites, may the king make inquiry of the commissioners. Though the house is well fortified, they attempted a very serious crime. They [t]ook their tools, and I had to seek shelter by a support for the roof: (gloss) ga-ag-gi. A[nd so i]f he is going to send troop]s into [Jerusalem], let them come with [a garrison for] (regular) service. May the king provide for them; [all] of the land might be in dire straits’ on their account.

EA 289: “A Reckoning Demanded”

Amarna letter EA 289, titled: “A Reckoning Demanded,” is a moderately tall, finely-inscribed clay tablet letter, approximately 6.5 in tall, from Abdi-Heba the mayor/ruler of Jerusalem, of the mid 14th century BC Amarna letters. The scribe of his six letters to Egypt were penned by the “Jerusalem scribe”; EA 289 is a moderately long, and involved letter, mentioning ten named individuals, some more than three times. A total of nine locations are referenced, as well as men of the “Hapiru”- (“LÚ-MEŠ-Hapiru-ki”).

EA 289, letter five of six. (Not a linear, line-by-line translation, and English from French.) [is numbered VAT 1645, from the Vorderasiatisches Museum Berlin] (Obverse & Reverse):

(5-10) Milkilu does not break away from the sons of Labaya and from the sons of Arsawa, as they desire the land of the king for themselves. As for a mayor who does such a deed, why does the king not (c)all him to account?

(11-17)--Such was the deed that Milkilu and Tagi did: they took Rubutu. And now as for Jerusalem-(URU Uru-Salimki), if this land belongs to the king, why is it ((not)) of concern to the king like Hazzatu?

(18-24)--Ginti-kirmil belongs to Tagi, and men of Gintu are the garrison in Bitsanu. Are we to act like Labaya when he was giving the land of Šakmu to the Hapiru?

(25-36)--Milkilu has written to Tagi and the sons ((of Labaya)), “Be the both of you a protection. Grant all their demands to the men of Qiltu, and let us isolate Jerusalem.” Addaya has taken the garrison that you sent in the charge of Haya, the son of Miyare; he has stationed it in his own house in Hazzatu and has sent 20 men to Egypt-(Misri). May the king, my lord, know (that) no garrison of the king is with me.

(37-44)--Accordingly, as truly as the king lives, his irpi- official, Pu’uru, has left me and is in Hazzatu. (May the king call (this) to mind when he arrives.) And so may the king send 50 men as a garrison to protect the land. The entire land of the king has deser[ted].

(45-46)--Send Ye((eh))enhamu that he may know about the land of the king, [my lord].





Appendix (C)

The Covenant of Omar



Introduction

About 638 AD, the Caliph Omar Ibn al-Khattab, entered the city of Jerusalem, then called Aelia Capitolina by the Romans or “Ilia” by the Arab conquerors. According to tradition, Omar granted to the people of Jerusalem and to the Patriarch Safronius a covenant of peace and protection which came to be known the Covenant of Omar, or the Code of Omar. In addition, to ensure the care and protection of Christian and Jewish Holy places, Omar entrusted each of the major holy places to the care and protection of a different Muslim family. Many non-Muslim scholars believe that the covenant of Omar was actually written at a later date, since the earliest manuscript can only be dated from the eleventh century, and because they believe that it represents customs that had accumulated over the centuries. However, there is no definitive proof that the document is not genuine.

For some reason, this document has gained a very bad reputation among critics of Islam. However, considering the fate of conquered populations in general at that time, it seems to be very liberal, and the intention was to protect and reassure the Christian population of Jerusalem. The institution of the Jizziya tax and other marks of second class citizenship were not invented by Omar, but rather copied from the custom instituted in other conquered Muslim cities, based on the Qur’an. We must remember that when the Crusaders conquered Jerusalem several hundred years later, Muslims and especially Jews were evicted.

Omar seemingly did not keep one promise of his covenant, which reads “None of the Jews shall reside with them in Ilia’.” In fact, Omar allowed the Jews, formerly excluded from Jerusalem by the Christians, to return and live there, though under Muslim rule, each group lived in different quarters of the city.



The replica of the Covenant of Umar which is a treaty between the Muslim and the Christians in 637, hung at the wall of Umar Al-Khattab's Mosque

“In the Name of Allah, the Most Merciful, the Most Compassionate

This is an assurance of peace and protection given by the servant of Allah Omar, Commander of the Believers to the people of Ilia’ (Jerusalem). He gave them an assurance of protection for their lives, property, church and crosses as well as the sick and healthy and all its religious community.

Their churches shall not be occupied, demolished nor taken away wholly or in part. None of their crosses nor property shall be seized. They shall not be coerced in their religion nor shall any of them be injured. None of the Jews shall reside with them in Ilia’.

The people of Ilia shall pay Jizia tax (head tax on free non-Muslims living

under Muslim rule) as inhabitants of cities do. They shall evict all Romans and thieves.

He whoever gets out shall be guaranteed safety for his life and property until he reach his safe haven. He whoever stays shall be (also) safe, in which case he shall pay as much tax as the people of Ilia' do. Should any of the people of Ilia wish to move together with his property along with the Romans and to clear out of their churches and crosses, they shall be safe for their lives, churches and crosses, until they have reached then safe haven. He whoever chooses to stay he may do so and he shall pay as much tax as the people of Ilia' do. He whoever wishes to move along with the Roman, may do so, and whoever wishes to return back home to his kinsfolk, may do so. Nothing shall be taken from them, their crops have been harvested. To the contents of this convent here are given the Covenant of Allah, the guarantees of His Messenger, the Caliphs and the Believers, provided they (the people of Ilia') pay their due Jizia tax.

Witnesses hereto are:

Khalid Ibn al-Waleed Amr Ibn al-Ass Abdul-Rahman Ibn'Auf Mu'awiya Ibn abi-Sifian Made and executed in the year 15 AH".

The above is the text approved by historians, foremost of whom are Imam al-Tabari. The text appears in his book "Tareekh Al Umam wal Molouk" (History of Nations and Kings), Part III, Page 105, printed in Cairo and collected by a team of scholars and printed in English at Brill Printing Press London.





Conclusion



The biblical narratives say that there was a great Temple in Jerusalem and the modern science came to destroy that building from the basics. There is no doubt that the Jews have a worship place there.

No one doubt the existence of the Jews in Jerusalem in some of its historical stages and it was necessary to establish a place of worship in the city for them as other places of worship which were built there for the other religions that Jerusalem hosted through its long history. But that “a place of worship” or so-called “synagogue” is thing and that legendary “temple” is other thing, and Herod the Edumean built a temple but it is not the Temple mentioned in the biblical narratives as it was a place of worship for followers of different religions in his kingdom and this temple was outside the walls of old Jerusalem and was demolished with Jerusalem in 70 AD and another time in 135 AD and the archaeologists did not find any trace of it.

The only monument that is related to Herod’s activity in Jerusalem is confined in what is known as the Western Wall, which made it a legend as the remains of Herod’s Temple and however, many historical evidence show that this wall is all what is left of a castle built by Herod and called it Antonia Castle.

The Israeli Antiquities Authority has recently proved that the Wall is not Jewish and that its construction took place after Herod’s death 20 years ago and that his foundations are Jebusite-Canaanite so it is clear from that:

- The temple of Solomon has no basis in the law of Moses, the prophet of the children of Israel who came to the Torah, and he took the tabernacle of the congregation as a place of worship, and the revelation of it fell upon him by order of the LORD; and he set it up wherever the children of Israel went. If Moses did not build a temple, In which the Lord shall come, and he that shall happen in the tent.

- Moses did not enter the land of Canaan, where he and Aaron died while wandering in the land of Moab in Jordan. After the Jews entered the land of Canaan under the leadership of Joshua son of Nun in 1450 BC, Joshua built a tent also in the area of Shiloh, which is located south of the city of Nablus, not in the city of Jerusalem, and continued to descend upon him, which means that there is no connection between the revelation and the temple or worship And structure.
- After Joshua entered the land of Canaan, he could not conquer Jerusalem, which was called “the land of the Jebusites” if the Jews did not control them at all, but after the tenth century BC in the era of David and his wars with the Palestinians and his capture of parts of the land of Canaan according to the biblical account , David asked the prophet Nathan to build a place for the Lord. Nathan said to him, “The LORD did not agree to build your house because your hand was stained with the blood of the Philistines.”
- David also did not build a temple or temple in Jerusalem
- After the death of David, his son Solomon took over, and had 700 wives and 300 of the Sarari according to the Old Testament. Solomon signed treaties with all kings and married their daughters, where he married the daughter of Pharaoh and the daughter of King Mawab and others. And the most important part of the temple was the place of slaughter, so there was no sanctity of the temple where it equated with the rest of the temples that he built for his non-Jewish wives, built the daughter of Pharaoh Temple of the Egyptian gods and another For the goddess of repentance.
- The Torah in the Hebrew version, the Qumran manuscripts, and the Septuagint translation remember that: the place of the temple on Mount Ebal in the city of Shechem, Nablus.
- The Samaritan Bible recalls that: The place of the Temple on Mount Gerizim in Shechem is also the city of Nablus.
- Israeli and foreign archaeologists say: “They have been digging for more than 50 years and there is no archeological evidence that indicates the presence of Solomon’s Temple or that it actually existed.”

Finally this book proved that the Temple of Solomon has never existed in Jerusalem





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