

### 1: Nataraja - Wikipedia

*The destruction was an important point in the separation of Christianity from its Jewish roots: many Christians responded by distancing themselves from the rest of Judaism, as reflected in the Gospels which some believe portray Jesus as anti-Temple and view the destruction of the temple as punishment for rejection of Jesus.*

A male dancer is termed Koothan. Also known as Natarajan in Tamil, meaning "Naatiyathin" of dance "Raajan" king. Naatiyam or Nandanam is another word for dance in Tamil. Depiction[ edit ] The dance of Shiva in Tillai, the traditional name for Chidambaram , forms the motif for all the depictions of Shiva as Nataraja. He is also known as "Sabesan" which splits as "Sabayil aadum eesan" in Tamil which means "The Lord who dances on the dais ". This form is present in most Shiva temples, and is the prime deity in the Nataraja Temple at Chidambaram. The symbolism in the art has been variously interpreted by scholars since the Chola empire era: The fire also represents the evils, dangers, heat, warmth, light and joys of daily life. The arch of fire emerges from two makara on each end, which are water creatures of water and part of Hindu mythologies. His legs are bent, which suggests an energetic dance. His long, matted tresses, are shown to be loose and flying out in thin strands during the dance, spread into a fan behind his head, because of the wildness and ecstasy of the dance. On his right side, meshed in with one of the flying strands of his hair near his forehead, is typically the river Ganges personified as a goddess, from the Hindu mythology where the danger of a mighty river is creatively tied to a calm river for the regeneration of life. The upper left hand contains Agni or fire, which signifies forces of creation and destruction. The opposing concepts show the counterpoise nature of life. A cobra uncoils from his lower right forearm, while his palm shows the Abhaya mudra meaning fearlessness in Sanskrit , suggesting not to fear nearby evil, as well as evil and ignorance surrounding the devotee as he or she follows the righteousness of dharma. The lower left hand is bent downwards at the wrist with the palm facing inward away from the viewer and points towards the raised left foot so that it is diametrically opposite to the lower right arm Abaya mudra. The face shows two eyes plus a slightly open third on the forehead, which symbolize the triune in Shaivism. The eyes represent the sun, the moon and the third has been interpreted as the inner eye, or symbol of knowledge jnana , urging the viewer to seek the inner wisdom, self-realization. Sattva, Rajas and Tamas. The dwarf on which Nataraja dances is the demon Apasmara purusha Muyalaka , as it is known in Tamil , and which symbolises action and dance that leads to victory over demonic evil and ignorance. The slightly smiling face of Shiva represents his calmness despite being immersed in the contrasting forces of universe and his energetic dance. Notwithstanding such claims, it is clear that the Chola style statues are remarkably different and unique when compared to the other sculptures listed below in the gallery. This is represented by the circular or elliptical frame surrounding Shiva. Secondly, the purpose of his dance is to release the souls of all men from the snare of illusion. Lastly, the place of the dance, Chidambaram , which is portrayed as the center of the universe, is actually within the heart. Nataraja, states James Lochtefeld, symbolizes "the connection between religion and the arts", and it represents Shiva as the lord of dance, encompassing all "creation, destruction and all things in between". The details in the Nataraja artwork has attracted commentaries and secondary literature such as poems detailing its theological significance. Pancha Sabhai A statue of Shiva engaging in the Nataraja dance gifted by India placed at CERN in Geneva, Switzerland One of earliest known Nataraja artworks has been found in the archaeological site at Chidambaram village in Tamilnadu , which includes an inscription, and is dated to about the 6th century CE. Stone reliefs depicting the classical form of Nataraja are found in numerous cave temples of India, such as the Ellora Caves Maharashtra , the Elephanta Caves , and the Badami Caves Karnataka , by around the 6th-century. The dancing Shiva became a part of Chola era processions and religious festivals, a practice that continued thereafter. Hundreds of years ago, Indian artists created visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most advanced technology to portray the patterns of the cosmic dance. The metaphor of the cosmic dance thus unifies ancient mythology, religious art and modern physics.

### 2: Chronology of the War According to Josephus: Part 7, The Fall of Jerusalem

*The destruction of the Second Temple is one of the most important events in the history of the Jewish people, and certainly one of the most depressing. It is a sign that God has withdrawn from (though certainly not abandoned) the Jews.*

Schiffman Studies on the descriptions of the Jerusalem Temple found in the works of Josephus have generally concerned the correspondence between those descriptions and the Second Temple as it stood in the last days before its destruction. It has generally been assumed that some form of harmonization of the data in these two sources would yield a reasonable reconstruction of the architectural plan and appearance of what is generally termed the Herodian Temple-- the Temple as rebuilt by King Herod B. It is possible that the Temple plan included in the scroll was composed even before the Maccabean Revolt. Yadin adds that Josephus may even have been influenced by the Temple Scroll itself and the Essenes with whom he spent some time in his youth. A few words should be said about the nature of the material in Josephus which will be studied. Josephus presents three descriptions of the Jerusalem Temple. In Antiquities 8, he describes the Temple as it was built by Solomon. Scholars have suggested that Josephus was influenced in this description by the nature of the Temple as it stood in his own day. Finally, in War 5 Josephus describes the Temple within the context of the description of Jerusalem on the eve of the Roman conquest. In addition, various minor comments regarding the Temple structure which appear scattered throughout the writings of Josephus will be dealt with in notes. Probably dating to the early Hasmonean period or to earlier in the Hellenistic period, this plan is spelled out in great detail with exacting dimensions. It was created based on some form of exegesis of the Tabernacle texts in the Pentateuch as well as the descriptions of the Temple in Exodus, Kings and Chronicles with some literary dependence on the Temple plan of Ezekiel as well. The Temple Precincts a. Josephus In Antiquities 8, Josephus described the area of the Temple precincts built by Solomon. Immediately around the Temple there was a parapet of only three cubits. Surrounding the Temple and this parapet, Josephus says that there was another courtyard which was square. The wall of this courtyard had four gates, each of which was closed with two golden doors. The walls were also decorated with beautiful porticoes which must have been constructed, according to this plan, on the inside of the walls. A third area, which Josephus describes as including the entire temenos, seems to have included the entire raised area upon which the Temple was said to have been built. Extremely important is the fact that, as described by Josephus, the massive earthworks which created what we know as the Temple Mount, seem to be ascribed to Solomon who had to fill up large valleys with earth and level the area to the level of the top of the mountain. This entire Temple precinct, in this description, was surrounded again with double porticoes which were beautifully roofed, and were entered through silver doors. Reading this description might give the impression that we are dealing with a three courtyard Temple, but this is not the case. The inner area is occupied by the Temple building itself and the area into which only priests were permitted to enter. Further r out, within the next precincts there were permitted Israelites, apparently male, who were ritually pure. The final area, was that into which women and those of a lower purity status might enter. Only two sets of walls, porticoes and doors would then surround the Temple, not three as in the Temple Scroll. Then in Antiquities 15, , in describing the Herodian building project, Josephus again describes the basic setup of the Temple courtyards. In this passage, he again emphasizes the contribution of Solomon to expanding the upper surface of the mountain and creating the basic platform upon which the Temple precincts stand. Herod, is credited with replacing the ancient foundations of the Temple with new ones In this passage, we hear that surrounding the Temple itself was a set of porticoes which ringed the entire Temple enclosure--the Temple Mount. Another set of porticoes was located between the outer wall and a Temple structure. Here again, the Temple structure is surrounded by two apparently concentric courtyards, just as in the account of the Solomonic Temple. The measurements given by Josephus, namely that each side of the Temple enclosure was the length of a stade, which is between and feet, seems to indicate a dimension which agrees neither with that of the Mishnah nor with that of the present-day Temple Mount enclosure which may have been expanded somewhat during the Islamic period. In his description in War 5, Josephus again repeats

the contribution of Solomon to the expansion of the Temple Mount. The Temple precincts were surrounded at the very outside by a double row of porticoes. Between this outer boundary and that of the "second court" there was a small balustrade which contained the well-known signs warning gentiles not to enter further. Further in was the wall of the court which was higher than the outer area. This area is also described as quadrangular. Still higher was the wall itself. This wall surrounded a complex which included the court of the women, and further to the West the courts of the Israelites and priests. The Temple itself was at its western end. Four gates were installed on each of the North and South sides of this complex. The wall surrounding this area was likewise outfitted with porticoes, but these were single. Detailed descriptions of the gates are given by Josephus. In this description, it is clear that the outer wall, that surrounding the entire Temple precincts, totally surrounded that of the Temple area. Further, within the Temple complex itself, one proceeded from an outer court, the court of women, to an inner Temple court, without any concentric arrangement. Indeed, from an architectural point of view, these two courts constitute one structure subdivided by a wall. However, it is possible to reconstruct the dimensions and plan of this court. The text specifies an Inner Court the inside measurements of which, when the length of the sections between the gates  $\times 2$  and the gates themselves 40 are taken together, is cubits square. With the thickness of the walls  $2 \times 7$ , the total outside dimension of the Inner Court is cubits square. These gates, as can be determined by comparison with the apportionment of chambers on the outside wall of the Outer Court, represented the four groups of the tribe of Levi, the Aaronide priests on the east, and the Levites of Kohath on the south, Gershon on the west and Merari on the north. This arrangement corresponds exactly to the pattern of the desert camp as described in Num. The Middle Court is to be concentric if this can be said of a square with the Inner Court, surrounding it on all four sides, and located cubits further out. Here the measurements are outside measurements. Included in the cubits is the width of the walls 4 cubits. Again the measurements given in the scroll are outside measurements, including the width of the walls. The sides are each "about" cubits long. The actual dimension is cubits, or, including the outward extension of the gates from the outer wall, cubits. Each section of the wall is cubits and each gate is This yields a total of 4 sections of wall and three gates equaling cubits. The scroll spells out the exact location of the respective gates for each tribe 11QT Both descriptions list the sons of Jacob and proceed from the northeastern corner southwards. Three distinct structures are envisaged here. As one approached the outer wall, one first entered the stoas, then proceeded further into the "rooms," and then entered the inner "chambers. For the chambers, we learn of 3 cubits wide entrances. In the case of the stoas, the width is 10 cubits and the height 14, but there are no room divisions. Following these measurements, there is space for 18 chambers and their rooms on each side. The total height of these structures was to be 50 cubits. The apportionment of a double portion to Aaron raises the possibility that in a ritual sense Aaron holds the birthright among the sons of Jacob. The pattern of distribution of chambers corresponds to the distribution of the gates. The twelve sons each receive the chambers closest to their gates into the Outer and Middle Courts, and the four Levitical clans receive chambers between those assigned to their brothers, opposite their gates to the Inner Court. We should pause to sum up our comparison of the structure of the Temple precincts the temenos. The entire temenos was surrounded by one wall and porticoes, and a second enclosure surrounded the Temple building. In the Temple Scroll, it was expected that three enclosures with similar, even more extensive porticoes, would surround the Temple building itself. The Herodian Temple was patterned according to Josephus on that of Solomon. Yet detailed study of the Temple plan of the scroll indicates that it was a replica of the desert camp of Israel. We can conclude, then, that as regards the general layout of the temenos and the internal courts, the accounts of Josephus and the plan of the Temple Scroll have very little resemblance. These chambers were entered through the outside, and, from this point of view, were not part of the actual Temple. These structures are mentioned in the description of the Solomonic Temple. This structure consisted of three rows of chambers on each side. The lowest was five cubits wide, the next six, and the top seven. This description is based on his exegesis of the relevant biblical passages, which means that like the author of the Temple Scroll, he searched for sources in the descriptions of the Tabernacle in Exodus, the Temple of Kings and that of Ezekiel. Furthermore, he seems to have mixed in elements from the Temple of his own day, some of which are supported by tannaitic sources as well. According to him, the Solomonic

Temple was surrounded by thirty small chambers which had entrances one to another. While this specific arrangement is not discussed in the biblical account, it clearly represents some interpretation of 1 Kings 6: Indeed, it is probable that he imagined an extremely high set of chambers because of his view that the Temple was cubits high. He describes three sets, one on top of another, and says that they are "equal in proportion and number," which seems to deny the increasing width of the consecutive layers of chambers mentioned in the Bible. He also notes that the height was equal to that of the lower story, that is, the main Temple building, and did not surround the upper story. These structures then would have been 60 cubits high. They had three stories and doors connecting them. He also indicates that these chambers did not surround the upper story of the Temple, which in his view was 40 cubits high. Again, in this account as well, he does not seem to allude to the outward slant of the chambers. These same structures appear in the Temple plan of the Temple Scroll. Effectively, these structures were part of the same building as housed the Temple. However, since they were entered from the outside they were not considered to be part of the actual Temple. The term restored in the scroll, would have designated this storied structure. The term is used to designate the pavement or terrace upon which each story is constructed. This pavement would have had to be strong in order to support the next chamber which protruded further out than the one below. It expects that there will be six levels of chambers, not three.

### 3: Destruction of Jerusalem : Wikis (The Full Wiki)

*The tale of Solomon's Temple, Israel's glory, and its eventual debasement. The prophets went unheeded, and the result was a destroyed nation and a burnt house of God.*

Revolt in Cyrene Despite early successes in repelling the Roman sieges, the Zealots fought amongst themselves, and they lacked proper leadership, resulting in poor discipline, training, and preparation for the battles that were to follow. After Jewish allies killed a number of Roman soldiers, Titus sent Josephus , the Jewish historian, to negotiate with the defenders; this ended with Jews wounding the negotiator with an arrow, and another sally was launched shortly after. Titus was almost captured during this sudden attack, but escaped. In mid-May Titus set to destroying the newly built Third Wall with a ram, breaching it as well as the Second Wall, and turning his attention to the Fortress of Antonia just north of the Temple Mount. The Romans were then drawn into street fighting with the Zealots, who were then ordered to retreat to the temple to avoid heavy losses. Josephus failed in another attempt at negotiations, and Jewish attacks prevented the construction of siege towers at the Fortress of Antonia. Food, water, and other provisions were dwindling inside the city, but small foraging parties managed to sneak supplies into the city, harrying Roman forces in the process. To put an end to the foragers, orders were issued to build a new wall, and siege tower construction was restarted as well. Catapulta , by Edward Poynter Siege engines such as this were employed by the Roman army during the siege. After several failed attempts to breach or scale the walls of the Antonia Fortress , the Romans finally launched a secret attack, overwhelming the sleeping Zealots and taking the fortress. Overlooking the Temple compound, the fortress provided a perfect point from which to attack the Temple itself. Titus had wanted to seize it and transform it into a temple dedicated to the Roman Emperor and the Roman pantheon. The fire spread quickly and was soon out of control. Part of the remaining Jews escaped through hidden underground tunnels, while others made a final stand in the Upper City. This defence halted the Roman advance as they had to construct siege towers to assail the remaining Jews. The city was completely under Roman control by September 7 and the Romans continued to pursue those who had fled the city. Destruction of Jerusalem "Destruction of Jerusalem" redirects here. Stones from the Western Wall of the Temple Mount Jerusalem thrown onto the street by Roman soldiers on the Ninth of Av, 70 The account of Josephus described Titus as moderate in his approach and, after conferring with others, ordering that the year-old Temple be spared. However, Josephus may have written this in order to appease his coreligionists. Josephus had acted as a mediator for the Romans and, when negotiations failed, witnessed the siege and aftermath. Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury for they would not have spared any, had there remained any other work to be done , [Titus] Caesar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as they were of the greatest eminence; that is, Phasaelus, and Hippicus, and Mariamne; and so much of the wall enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison [in the Upper City], as were the towers [the three forts] also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination.

### 4: True Location of Solomon's Temple | The I Spy Radio Show

*A chilling testimony to the destruction of the Second Temple. The Herodian Quarter, Jerusalem Jewish Priesthood after the Destruction of the Jerusalem Temple in A.D. 70 - Duration:*

Light from the East. From another of the El-Amarna letters , 5 it appears that Jerusalem itself was in the hands of rebels, and that Egyptian troops which had been sent under Haya had been detained in Gaza. It was evidently a period of general anarchy, due to the break-up of the Egyptian power. It was one of the five cities of the Amorites, who seem to have succeeded to the Egyptian power in southern Palestine. Each of these cities had its prince "melek" , that of Jerusalem being Adoni-zedek, who took the lead against the city of Gibeon Josh. All the princes were taken, slain, and hanged at Makkedah see, also, the list, ib. The relation of the inhabitants of Jerusalem to the Jebusites can not now be determined. They may themselves have been Jebusites; at least, the latter were not completely driven out at the time ib. In fact, Jerusalem is expressly called a "foreign city," not belonging to the Israelites Judges xix. At one time the city seems to have been called "Jebus" Josh. It was at Jerusalem that Adoni-bezek died Judges i. Finally the Judahites took the place, burned it, and killed its inhabitants. It must have been soon rebuilt; for in the early history of David I Sam. In addition to the fortress, it must have contained some place of worship, besides houses for the people and the soldiers. The word is usually rendered "watercourse" LXX. The exact situation of these early settlements has always been a matter of dispute. The author of I Macc. Zion; and the presence of St. Mommert "Topographie des Alten Jerusalems," Leipsic, have not been successful in harmonizing this theory with the Biblical data. There were only two natural water sources near Jerusalem, En-rogel and Gihon, respectively east and southeast of the city. The first II Sam. But the distance is too great; and the application of the term to these particular steps is not certain. En-rogel, according to tradition "Ant. The well Gihon I Kings i. The city at this epoch may have extended to the southwestern hill; but it is not clear what enlargements were due to David. Whether the latter was part of the wall or a citadel LXX. It was, however, part of the defense of the city, and is mentioned in connection with the walls ib. It must have stood somewhere between the Temple and the Siloam Pool, from the latter of which steps led up to the city of David Neh. Some sort of tabernacle must also have been erected for him, , II Sam. It was here that he deposited the gold and the silver that he had taken from the Aramean princes and from the Moabites and Ammonites, whom he had subdued ib. It was supposed to have been stayed mysteriously at a threshing-floor on Mt. Moriah, north of the city of David, belonging to one Araunah or Aranyah, which place was then bought by David, who erected an altar there II Sam. David was buried "in the city of David" I Kings ii. The site of the tomb is unknown; but it was situated probably in the rocks of the southeastern hill "Z. It is mentioned in Neh. Under Solomon the city took on a much grander aspect. There is now definite reference to a wall surrounding it I Kings iii. This wall must have enclosed some portion left open by David ib. Solomon erected a palace made up of various buildings ib. The Temple was commenced in the month Ziv ib. With the help of a Tyrian, the two pillars Jachin and Boaz were fashioned out of bronze ib. With the assistance of Hiram of Tyre I Kings v. Smaller courts surrounded the individual buildings. Solomon is said to have embellished Jerusalem with silver and costly wood ib. In later years he built, also, a "bamah" to Chemosh and to Molech "in the Mount that is before Jerusalem" ib. The extent of the city at this time might be gaged by tracing the probable line of the wall, if that line were at all certain. Some scholars believe that Solomon enclosed the western hill; the wall would then be the first of the three, which had sixty crenelations, mentioned by Josephus "B. It would accordingly have commenced at what was later the tower Hippicus, near the present Jaffa Gate; running eastward to the Xystus, it would then have encircled the greater part of the Temple mount; bending south and southwest, it would have skirted Ophel, though not including the Siloam Pool Josephus says "above the fountains" ; and, enclosing the present Jewish and Protestant cemeteries, it would then have turned north again, meeting the other end at the Jaffa Gate. Upon this supposition, the remains found in the excavations of Maudslay in , successfully followed by Bliss in , are parts of this wall. Where the towers Hananeel and Ha-Meah or Meah stood can not be ascertained. They are mentioned in Jer. The former seems to have marked the northeast corner of the city; the latter, to have been on a wall leading

westward from this corner. As Capital of Judah. After the partition of the kingdom Jerusalem suffered many vicissitudes. It seems probable that the wall was repaired under Uzziah; at least, according to II Chron. The Ophel wall was further repaired or enlarged by Jotham ib. The coming of Sennacherib caused the rebuilding of some portion of the wall which in the course of time had become ruined; but Sennacherib withdrew and Jerusalem was spared a siege see Nagel, "Der Zug des Sanherib Gegen Jerusalem," Leipsic, ; and Jensen in "Theol. Zeitung," , 4, col. Hezekiah is mentioned as having done this repairing. He also rebuilt the Millo, and especially erected "another wall outside" Isa. This indicates the growth of the city to the north; the additional part being called "Mishneh" "second city"; II Kings xxii. Whether the Maktesh Zeph. To Hezekiah was due also the regulation of the water-supply in Jerusalem, so that the city might be prepared for a siege. Undoubted traces have been found of an early conduit, partly open and partly underground, which conducted the water from the spring around the hill into the city of David perhaps the earlier "Shiloah" of Isa. Hezekiah cut off the flow of water to the north and had a conduit excavated through the rock, thus leading the water within the city limits to the Siloam Pool II Chron. This Siloam conduit, which was discovered in , is 1, feet in length. At about 19 feet from the Siloam end was found the famous inscription detailing the manner in which the undertaking had been carried out see Siloam Inscription. It seems probable also that this king built a special fortification around Siloam "wall of the pool of Siloah," Neh. The graves of the common people Jer. The wall built by Manasseh II Chron. Its position can not be accurately determined. In the reign of Jehoiakim, Nebuchadnezzar of Babylon made his first invasion into Palestine. There is no trace of a siege of Jerusalem at this time; but some of the Temple vessels were carried off ib. At the time of Jehoiachin Jer. The rebellion of Zedekiah caused a second invasion in ; and after a siege of a year and a half Jerusalem was taken on the ninth day of the fourth month Ab , The beauty and the strength of the city were destroyed. The walls were razed, and a large number of the inhabitants 10,, according to II Kings xxiv. Even before this the city must have been depleted through the flight of many to Egypt Jer. The seat of government was removed to Mizpah II Kings xxv. There are no materials for a history of Jerusalem during the period of the captivity, or even during the centuries following the return. The view advanced by Kusters and supported especially by Wildeboer and Cheyne will be criticized elsewhere see Zerubbabel ; but there seems to be no really valid ground for doubting the tradition reported by the chronicler in Ezra iii. In the seventh month of that year there was a great gathering in Jerusalem, and the altar of burnt offering was again set upâ€”presumably upon the place it had formerly occupied. The reconstruction of the Temple was begun in the second month of the second year ; Ezra iii. Though this was attended with great ceremony ib. But as nothing is said in Ezra iii. It was at length finished in ib. For the Temple building itself see Temple. It is possible that the Birah or fortress was built at this time, though it is first mentioned in Neh. It was twice rebuilt in later times: The Night Ride of Nehemiah. The population of the city was further augmented by the expedition under Ezra in the year , which comprised 1, men, besides women and children. It was through Ezra and Nehemiah that the new community was organized. It is difficult to estimate accurately the relation of these two to each other; but the material building up of the city seems to have been due to the latter. Whatever theories may exist regarding the composition of the Book of Nehemiah, the data there given are old and trustworthy. The most recent study of the subject has been commenced by H. Vincent in "Revue Biblique," , pp. The location of these various places depends upon the position assigned to the Valley Gate. The word "Gai" undoubtedly stands for "Gai ben Hinnom"; and this must be identical with the Wadi al-Rababi on the south and its continuation northward on the west. Bliss has uncovered a line of wall starting southwest of the old Pool of Siloam and running in a northwestern direction, as well as remains of a gate feet from what was the southwestern corner of the ancient city.

### 5: The Works of Flavius Josephus

*THE TEMPLE DESTROYED, 70 A.D. The fulfillment of Christ's prophecy concerning the destruction of the magnificent temple at Jerusalem not only reveals the year of Christ's crucifixion, but also ended one phase of God's plan for the salvation of humanity and ushered in the next phase—Christ's return to conquer and rule the earth.*

Herod had previously served as the governor of Galilee and was a personal friend of Mark Antony before Antony was defeated by Octavian. Herod the Great ruled Judea for the next 36 years, during which time he began many huge building projects including the building of a new Temple in Jerusalem for the worship of God. From the beginning of the Temple project in 19 B. This was a huge undertaking which required a tremendous amount of labor and money. This new temple was said to be a larger and a more beautiful temple than the one that Solomon built. The historian Josephus said that much of the exterior of the Temple was covered with gold that reflected the fiery rays of the sun. Moreover, he said that, from a distance, the Temple appeared like a mountain covered with snow. This was probably because those parts that were not covered with gold were made of white stone. The Temple "Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. In his well known prophecy about the end of the age recorded by Matthew and Luke, Jesus predicted the destruction of the Temple and Jerusalem which came to pass 40 years after his death and resurrection. Because the disciples as most of the Jews of their day especially the Essenes and the Pharisees were looking for a Messiah to come who would restore national Israel, set up an earthly kingdom, and destroy the existing Temple and build a new one in its place See Ezekiel chapters 40 to 47 , they were anxious to know when this would happen. They asked, "When will this happen, and what will be the sign of your coming and of the end of the age? Many today believe that the answer that Jesus gave to his disciples referred to the time that they were living in. Although in a general sense, some of what he said would apply to their age, Jesus did not answer the first part of their question: You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains" Matt. And he said to them, It is not for you to know the times or the seasons, which the Father has put in his own power" Acts 1: Looking back on the task that Jesus gave to the disciples after his resurrection Matt. Jerusalem There were two occasions on which Jesus foretold the destruction of Jerusalem that would occur in 70 A. The first was when he entered the city and the people laid their clothes on the ground before him, which was the custom to honor someone of great importance such as a king: Let all heaven rejoice! Glory to God in the highest heavens! Your enemies will pile up earth against your walls and encircle you and close in on you, and crush you to the ground, and your children within you; your enemies will not leave one stone upon another- for you have rejected the opportunity God offered you. It is important to understand that Jesus was no ordinary man, he was the Creator God who voluntarily gave up his immortal existence to become human and die for the sins of humanity. Although Jesus understood that his heavenly Father was merciful, he also understood the heart of the vast majority of the Jews and their leadership and that they would not repent of their evil ways. This is one of the reasons he wept over Jerusalem as he foretold its destruction. The second time that Jesus predicted the destruction of Jerusalem was as he was being led to the place of his execution. The streets along the way were packed with his enemies as well as with those who enthusiastically followed his teaching and were hopeful that he was indeed the prophesied Messiah: But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us" Lk. What Jesus said to those who were showing their concern for him and the injustice that was about to befall him foretold the destruction of Jerusalem and the horrible starvation, sickness, and death that would come upon them before and after the Romans destroyed the city and its Temple. It is also possible that what he said to these women may also have some application during the end of this age just before his return. The Passover season of 30 A. Thousands of

pilgrims from all over the world crowded into Jerusalem. Because they were concerned with preparing for the Passover, they did not realize that this particular Passover would be the most important event in all of human history. It was on this Passover that the Lamb of God would be sacrificed for the sins of humanity. Jesus died about 3 p. His death set into motion a series of events and warnings to the Jews which were meant to show that indeed the Jews had murdered the Messiah and that his prophecy concerning the destruction of the Temple and Jerusalem would come to pass. One at the huge gated entry into the Temple and the other separating the Holy of Holies and the main sanctuary. We are told that these curtains were so heavy that priests were needed to manipulate each one. See the Jewish Talmud, Yoma 39b. The curtain separated the Holy Place from everyone but the high priest. The Holy Place was where the presence of God dwelled on the mercy seat. The curtain was a constant reminder to the Israelites that their access to God depended on another physical human, and that this access was only granted through the physical works of the sacrificial system. And the veil of the temple was torn in half from the top to the bottom" Mk. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life" Matt. Consider the enormous significance of this monumental historical event. At the same instant, the Temple veil tears apart as a powerful earthquake shakes Jerusalem. Furthermore, picture the high priest who having just condemned Jesus to death the night before was splashing the blood of Passover lambs against the altar of God. When Jesus cried out "it is finished" and the curtain tore, the relationship between God and humanity was altered forever. The tearing of the curtain of separation from top to bottom forever opens the way for all humanity to eventually fellowship directly with God the Father. This is the moment in time that Jesus spoke of to the woman of Samaria when he foretold that the existing worship system would be abolished, and that those who wanted to worship God would no longer need to travel to a specific location to worship: Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship. Jesus said to her, Woman believe me that an hour is coming when you will worship the Father neither in this mountain nor in Jerusalem. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth" Jn. See our study paper about the new creation for more details about worshiping God in spirit. No longer would a physical man be required to offer animal sacrifices for sins. Any who truly worship the Father can now stand before him and present their own cause to him, knowing that he will hear and consider their prayer because of the sacrifice of Jesus the Christ. The apostle Paul explains this improved relationship between God and non-Israelites to the elect in the city of Ephesus: But now in Christ Jesus you who sometimes were far off are made near by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in the ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both to God in one body by the cross, having slain the enmity thereby" Eph. With the tearing of the curtain, all who worship God, whether Jew or Gentile, have access to the throne of mercy by the one and final sacrifice of Jesus Christ, the Lamb of God. The Dead Raised The earthquake and resurrection of the righteous dead at the death of Jesus pertains to a number of prophetic events for that time and the future. This event was evidence that God had fulfilled his promise contained in the many prophecies about the redemption of humanity. A way was now open for all who would truly worship God to have victory over sin and death. This event also pointed toward the future when a great earthquake will shake the entire earth before the return of Christ to gather the righteous dead of all ages to meet him in the air. This resurrection of the dead shows the following: See our study papers on the return of Christ and the resurrections. The Jews had rejected Christ as the Messiah and murdered him as their fathers had murdered many others whom God had sent to them to teach his laws and ways of life. To their shame, it was a Roman centurion, not an Israelite, who recognized and acknowledged Jesus as the Son of God. Because of their rejection of the Messiah and his message the Jews would now pay a heavy price. Zakkai rebuked them i. We know that you are destined to be destroyed" Yoma 39b. History tells us that the Sanhedrin moved from their opulent surroundings in the Chamber of Hewn Stones to lesser accommodations shortly after the earthquake. Because there is no record of the Sanhedrin being forced by the Romans to move from the Temple which would have caused a major political crisis , one can assume that the Sanhedrin moved

because the earthquake had so damaged the building that it was unsafe for them to continue to meet there. The last judgement that the Sanhedrin made from the Temple was to sentence the Messiah and Creator of humanity to death. With the departure of the Sanhedrin from the Chamber of Hewn Stones, the law no longer went forth from the Temple. Forty years before the destruction of the Temple, the Sanhedrin was banished from their official residence to the trading station on the Temple Mount Shabbat 15a , and eventually off the Mount altogether. First, the number 40 in the Bible is symbolic of trial, testing, and punishment. Although the Temple and city were not destroyed until 70 A. On the Day of Atonement in 30 A. There is much debate over exactly what kind of objects the lots were. However, the information found in the Babylonian Talmud and the Mishnah indicates that the lots were two stones—one white and one black. These two stones were placed into a container and it was shaken; then, without looking into the container, the high priest would put his right hand into the container and draw out one of the lots. The Babylonian Talmud shows that, for two hundred years before 30 A. One would expect this type of randomness, because God selected the more perfect goat to be slain for the sins of the people. But, beginning with the Day of Atonement in 30 A. The fulfillment of the prophetic black stone came after forty years of continuous warning when the Temple and Jerusalem were destroyed in 70 A. The Scarlet Thread On the Day of Atonement, a scarlet wool thread was placed on the door of the sanctuary. It was said that this thread turned white when the live goat was set free. But, beginning on the Day of Atonement in 30 A. For his continued effort to warn of the impending disaster which lasted seven years and five months according to Josephus he was ridiculed and beaten. Three years after Jesus the son of Ananus began his prophetic warnings, and in the Spring of 66 A.

### 6: Titus' Siege of Jerusalem - Livius

*Re: Date of destruction Regarding the date of the destruction of the first temple, please see the comments on the article The Second Temple is Built Reply Robert Berkovits January 2, The destruction of the first temple was. BCE, not BCE.*

He was not a very experienced general, but his assistant was Tiberius Julius Alexander, who had been governor of Judaea and knew how to fight a war. Besides the Zealots of Eleazar son of Simon and the private army of John of Gischala, a new leader had come to power, Simon bar Giora "son of the proselyte"? John and Simon had different agendas. The first strove only for political freedom and minted silver coins with the legend "Freedom of Zion". Simon, on the other hand, stood at the head of a messianic movement; his copper coins have the legend "Redemption of Zion". On 14 April 70, during Passover, Titus laid siege to Jerusalem. The soldiers of this legion had a special incentive to fight: The besieged did not stand a chance against this army. During this same Passover, Eleazar allowed all inhabitants to perform their religious duties in the Temple. The city as a whole consisted of four parts. The Old Town was situated on a steep plateau in the south; its walls, which faced the Valley of Hinnom in the west and south, were old but almost impossible to assail. Here, Simon was in charge; he commanded 10, Jewish warriors and 5, Idumeans. This inner bulwark was next to the Kidron ravine, which prevented any attack. Part of the Temple complex was a lofty castle called Antonia. West of the Temple complex was the New Town, which had walls of its own, built in the forties. More to the north was a quarter named Bezetha which also means New Town. Bezetha had only recently been added to the city; it had not many inhabitants and old graves could still be seen between the houses. Since the siege started at Passover, half a million pilgrims were trapped inside the city, and were forced to live in tents in Bezetha. Its walls were high and a series of sixty feet high towers dominated the scene, but for the Romans there was at least one advantage: It was the logical place to attack Jerusalem. After this success, John wanted to launch a preemptive strike at the Romans, who were building new camps to the west of the city: But John was afraid that Simon would close the city gates behind his back, and did not assail the new camps. As a consequence, the legions were able to build their redoubts almost without any trouble; soon, their catapults started to throw heavy stones into the city. Under cover of this artillery fire, the Roman soldiers could start to bash the northern wall with their battering-rams. The Roman attack served to unite the Jews, who started to make sorties, but failed to destroy the new weapon that the Romans had prepared: These were taller than the walls and enabled the legionaries to throw missiles on the defenders of the walls; when the latter tried to evade the missiles, the battering-rams could do their work. After fifteen days, the wall collapsed, and the Jews withdrew from Bezetha to their second wall. Titus ordered an all-out attack on this wall, where the defences were still unorganized. The men of John and Simon were able to ward off the danger for four days, but on the fifth day the second wall yielded to the violence of the battering-rams. Antonia Fighting continued in the streets of the New Town, where the defenders inflicted heavy losses upon the Romans, who were forced to retire through the breach to Bezetha. After four days of heavy fighting, the latter again managed to drive away the Jews from the second wall, which was immediately destroyed. Titus now decided upon a show of strength, and staged an army parade, which lasted for four days. Meanwhile, his adviser Flavius Josephus was to talk to the men on the walls, trying to induce them to surrender. The Jewish leaders were not impressed by the arguments of the turncoat, and on the fifth day, the Roman soldiers renewed the struggle: It was to be taken by force, because it had large stores and two great cisterns. The Roman attack was no success: The Roman commanders now knew that their enemies would fight for every inch of their city, and understood that the siege of Jerusalem would take a long time. Therefore, Titus changed his plans. There were signs that the supplies of Jerusalem were giving out: Many of them had been caught and crucified - some five hundred every day. The soldiers had amused themselves by nailing their victims in different postures. The Romans decided to starve the enemies into surrender. In three days, Jerusalem was surrounded with an eight kilometer long palisade. All trees within fifteen kilometres of the city were cut down. The death rate among the besieged increased. Soon, the Kidron valley and the Valley of Hinnom were filled with corpses. One defector told Titus that their number was estimated at , Desperate people tried to leave Jerusalem. When they

had succeeded in passing their own lines and had not been killed by Roman patrols, they reached the palisade. Some of them ate so much, that they could not stomach it and died. Titus refrained from punishing these violators when he discovered that there were too many. One of the defectors was the famous teacher Yohanan ben Zakkai, who escaped in a coffin and saved his life by predicting Titus that he, too, would be an emperor. Since there was no wood, the construction of new siege dams to attack the Antonia took three weeks. A sortie of weakened Jewish warriors had no success. Soon, the sound of the battering-rams was to be heard, and one night, a wall of the Antonia collapsed; but the legionaries discovered that a new wall had been built behind the breach. The Antonia had to be taken by other means. During a dark night at the beginning of July, twenty-four Roman soldiers climbed the walls of the castle, killed the guard, and sounded a trumpet. The garrison of the Antonia overestimated the number of enemies; many fled to the Temple. Jerusalem, temple complex and Antonia right A couple of days later, on 14 July, prisoners told them that the priests in the Temple had been forced to interrupt the daily sacrifices, which had greatly demoralized the defenders of Jerusalem. The Antonia was demolished. The stones were used to build a new dam, this time towards the Temple terrace. The Romans used the dam to set fire to the porticoes on the northern and western side of the terrace, but it was impossible to bash through the walls. On the tenth of August, the Temple itself was burning. Six thousand women and children were taken prisoner at the Court of the Gentiles, while the legionaries sacrificed to their standards in the Holy of Holies. The Temple was intentionally set in fire. A fourth-century writer, Sulpicius Severus, states that Titus ordered the destruction of the sanctuary, and this piece of information almost certainly stems from the Roman historian Tacitus. Then, they descended into the Old Town. John was among them, and was among the first to surrender. On 8 September, Titus was master of what was left of the city. There seems to have been some talk of the successful general revolting against his father. Some years later, the Greek author Philostratus published a biography of a contemporary of Titus, the charismatic teacher Apollonius of Tyana, and he has Apollonius praise Titus for his obedience. On his return in Rome, Vespasian, Titus and their soldiers celebrated a triumph. They paraded through the streets of their capital in a beautiful procession, which culminated in the punishment of the Jewish leaders: Simon son of Giora was executed and John of Gischala was sentenced to life imprisonment. The Jews were forced to pay an additional tax *fiscus Judaicus*. During the four years of war, the Romans had taken 97,000 prisoners. Thousands of them were forced to become gladiators and were killed in the arena, fighting wild animals or fellow gladiators. Others were employed at Seleucia, where they had to dig a tunnel. But most of these prisoners were brought to Rome, where they were forced to build the Forum of Peace a park in the heart of Rome and the Colosseum. The Menorah and the Table were exhibited in the temple of Peace. Another arch was built on the Forum Romanum, where it can still be seen. The first arch was destroyed in the Middle Ages; its inscription, however, was copied by an anonymous monk from Einsiedeln Switzerland who visited Rome in the eighth century. This page was created in ; last modified on 12 April

*The assault culminated in the burning and destruction of the Temple that served as the center of Judaism. In victory, the Romans slaughtered thousands. Of those spared from death: thousands more were enslaved and sent to toil in the mines of Egypt, others were dispersed to arenas throughout the Empire to be butchered for the amusement of the.*

Bible Finding a red heifer is like finding a needle in a hay stack. But early this week some overly industrious Jew managed to do just that in the United States of America. This finding is all the more intriguing considering that on the coming Sabbath Shabbat Jews will read in the synagogues the Torah portion that begins with one of the mysterious commandment of the Red Heifer: The Red Heifer is an extremely rare creature. According to Jewish tradition, during the two thousand years from the time this commandment was given until the destruction of the Second Temple in the first century AD, only nine red cows that met the biblical criteria were ever found. For a cow to be a Red Heifer it has to be without blemish, one that was never put to work and completely reddish. Jewish law requires keeping the young cow under strict care until it reaches three years old. During this time, leaning on the cow, riding it even once or even putting a piece of cloth on its back disqualifies it from becoming a Red Heifer. Strict rules also apply to its color. Two single hairs of a color other than red automatically disqualify it from becoming a Red Heifer. A Red Heifer candidate that that was discovered in was disqualified after two black hairs were found on it. Likewise, a cow that meets all other criteria, but is older than four is disqualified. The present calf has a long way until, if at all, it will become a real Red Heifer. In biblical times, the Red Heifer was to be completely burnt by a priest outside the Temple. This most serious form of defilement required Jews to undergo a ceremonial cleansing with the ash of a Red Heifer before they could again enter the Temple courtyards. The discovery of a red calf that could potentially become a Red Heifer excites many Jews who believe that Moses prepared the first Red Heifer and Messiah will prepare the last one. The possibility of finding a real Red Heifer prompted the Temple Institute to make the logistic preparations needed for bringing the American calf to Israel and to train priests that will perform this sacred and rare sacrificial ceremony. At least in theory, this calf could help Jews sufficiently purify themselves to engage in real Temple activities. For now, however, believers will have to chew their nails for at least two and a half years before it will be known whether or not this import is the Red Heifer. Want more news from Israel? Keep Israel Today at your fingertips!

*The prophecies that Jesus made "a siege and destruction of Jerusalem by armies surrounding the city, the total annihilation of the temple, the death of many in battle, the fleeing of others, the enslavement and scattering into different parts of the world, and the trampling of Jerusalem by the nations had been fulfilled.*

The view is from outside the Eastern Wall of the Temple Mount. The Temple Mount forms the northern portion of a very narrow spur of hill that slopes sharply downward from north to south. This artificial expansion resulted in a large flat expanse which today forms the eastern section of the Old City of Jerusalem. The southern section of the western flank is revealed and contains what is known as the Western Wall. The retaining walls on these two sides descend many meters below ground level. A northern portion of the western wall may be seen from within the Western Wall Tunnel, which was excavated through buildings adjacent to the platform. On the southern and eastern sides the walls are visible almost to their full height. The platform itself is separated from the rest of the Old City by the Tyropoeon Valley, though this once deep valley is now largely hidden beneath later deposits, and is imperceptible in places. Religious significance of Jerusalem The temple mount has historical and religious significance for all three of the major Abrahamic religions: Judaism, Christianity and Islam. It has particular religious significance for Judaism and Islam, and the competing claims of these faith communities has made it one of the most contested religious sites in the world. Due to its extreme sanctity, many Jews will not walk on the Mount itself, to avoid unintentionally entering the area where the Holy of Holies stood, since according to Rabbinical law, some aspect of the divine presence is still present at the site. According to the rabbinic sages whose debates produced the Talmud, it was from here the world expanded into its present form and where God gathered the dust used to create the first human, Adam. The "land of Moriah" Hebrew: Modern scholarship tends to regard them as distinct see Moriah. Presumed to be The Foundation Stone, or a large part of it Jewish connection and veneration to the site arguably stems from the fact that it contains the Foundation Stone which, according to the rabbis of the Talmud, was the spot from where the world was created and expanded into its current form. An early Jewish text, the Genesis Rabba, states that this site is one of three about which the nations of the world cannot taunt Israel and say "you have stolen them," since it was purchased "for its full price" by David. According to the Bible the site should function as the center of all national life—a governmental, judicial and religious center. In the 2nd century, the site was used for a temple to Jupiter Capitolinus. It was redeveloped following the Arab conquest. The Arabs conquered the city from the Byzantine Empire which had retaken it in The Byzantine ban on the Jews was lifted and they were allowed to live inside the city and visit the places of worship. Christian pilgrims were able to come and experience the Temple Mount area. The Crusaders captured Jerusalem in and the Dome of the Rock was given to the Augustinians, who turned it into a church, and the Al-Aqsa Mosque became the royal palace of Baldwin I of Jerusalem in The New Testament recounts a story of a Samaritan woman asking Jesus about the appropriate place to worship, Jerusalem or the Samaritan holy place at Mount Gerizim, to which Jesus replies, Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth. The Dome of the Rock currently sits in the middle, occupying or close to the area where the Holy Temple previously stood. Ibn Taymiyyah had also opposed giving any undue religious honors to mosques even that of Jerusalem, to approach or rival in any way the perceived Islamic sanctity of the two most holy mosques within Islam, Masjid al-Haram in Mecca and Al-Masjid al-Nabawi in Madina. For a few years in the early stages of Islam, Muhammad instructed his followers to face the Mount during prayer. Indeed, He is the Hearing, the Seeing. When the people of Quraish did not believe me i. Volume 5, Book 58, Number Archaeological remnants of the Jerusalem Temple Israelite period The hill is believed to have been inhabited since the 4th millennium BCE. Assuming colocation with the biblical Mount Zion, its southern section would have been walled at the beginning of the 2nd millennium BCE, in around

BCE, by Canaanites who established a settlement there or in the vicinity named Jebus. Jewish tradition identifies it with Mount Moriah where the binding of Isaac took place. The prophet Gad suggested the area to King David as a fitting place for the erection of an altar to YHWH, since a destroying angel was standing there when God stopped a great plague in Jerusalem. YHWH instructed David to build a sanctuary on the site, outside the city walls on the northern edge of the hill. The building was to replace the Tabernacle, and serve as the Temple of the Israelites in Jerusalem. Persian, Hasmonean and Herodian periods Main article: Evidence of a Hasmonean expansion of the Temple Mount has been recovered by archaeologist Leen Ritmeyer. Herod leveled the area by cutting away rock on the northwest side and raising the sloping ground to the south. He achieved this by constructing huge buttress walls and vaults, and filling the necessary sections with earth and rubble. It was also customary in Roman rites to sacrifice a pig in land purification ceremonies. These three factors, the graven images, the sacrifice of pigs before the altar, and the prohibition of circumcision, are thought to have constituted for non-Hellenized Jews a new abomination of desolation, and thus Bar Kochba launched the Third Jewish Revolt. They mourn and rend their garments, and then depart. The Jews in Palestine were allowed to set up a vassal state under the Sassanid Empire called the Sassanid Jewish Commonwealth which lasted for five years. Jewish rabbis ordered the restart of animal sacrifice for the first time since the time of Second Temple and started to reconstruct the Jewish Temple. Shortly before the Byzantines took the area back five years later in , the Persians gave control to the Christian population, who tore down the partially built Jewish Temple edifice and turned it into a garbage dump, [74] which is what it was when the Rashidun Caliph Umar took the city in . The model can be seen in the Bijbels Museum in Amsterdam In Arabs besieged and captured the city from the Byzantine Empire, which had defeated the Persian forces and their allies, and reconquered the city. There are no contemporary records, but many traditions, about the origin of the main Islamic buildings on the mount. According to Muslim sources, Jews participated in the construction of the haram, laying the groundwork for both the Al-Aqsa and Dome of the Rock mosques. The dome itself was covered in gold in . The term "Noble Sanctuary" or "Haram al-Sharif", as it was called later by the Mamluks and Ottomans, refers to the whole area that surrounds that Rock. The mosque and shrine are currently administered by a Waqf an Islamic trust. The various inscriptions on the Dome walls and the artistic decorations imply a symbolic eschatological significance of the structure. In , once he retook Jerusalem, Saladin removed all traces of Christian worship from the Temple Mount, returning the Dome of the Rock and the Al-Aqsa Mosque to their original purposes. It remained in Muslim hands thereafter, even during the relatively short periods of Crusader rule following the Sixth Crusade. Mamluk period There are several Mamluk buildings on and around the Haram esplanade. The Mamluk-period substructures and over-ground buildings are thus covering much of the Herodian western wall of the Temple Mount. Ottoman period Following the Ottoman conquest of Palestine in , the Ottoman authorities continued the policy of prohibiting non-Muslims from setting foot on the Temple Mount until the early 19th century, when non-Muslims were again permitted to visit the site. Warren secretly[ citation needed ] excavated some tunnels near the Temple Mount walls and was the first one to document their lower courses. Warren also conducted some small scale excavations inside the Temple Mount, by removing rubble that blocked passages leading from the Double Gate chamber. The Israeli Chief Rabbinate also declared a religious holiday on the anniversary, called " Yom Yerushalayim " Jerusalem Day , which became a national holiday to commemorate the reunification of Jerusalem. Many saw the capture of Jerusalem and the Temple Mount as a miraculous liberation of biblical-messianic proportions. Islamic authorities did not disturb Goren when he went to pray on the Mount until, on the Ninth Day of Av , he brought 50 followers and introduced both a shofar , and a portable ark to pray, an innovation which alarmed the Waqf authorities and led to a deterioration of relations between the Muslim authorities and the Israeli government. The site has since been a flash-point between Israel and local Muslims. A tear gas canister was detonated among the female worshippers, which caused events to escalate. On 12 October Palestinian Muslims protested violently the intention of some extremist Jews to lay a cornerstone on the site for a New Temple as a prelude to the destruction of the Muslim mosques. The attempt was blocked by Israeli authorities but demonstrators were widely reported as having stoned Jews at the Western Wall. The Salah Eddin minbar was also restored. He toured the site, together with a Likud party

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delegation and a large number of Israeli riot police. The visit was seen as a provocative gesture by many Palestinians, who gathered around the site. Demonstrations quickly turned violent, with rubber bullets and tear gas being used. This event is often cited as one of the catalysts of the Second Palestinian Intifada.

### 9: The Temple Destroyed, 70 A.D.

*Descriptions of the Jerusalem Temple in Josephus and the Temple Scroll. Lawrence H. Schiffman. Studies on the descriptions of the Jerusalem Temple found in the works of Josephus have generally concerned the correspondence between those descriptions and the Second Temple as it stood in the last days before its destruction.*

Aaron, though he is but rarely called "the great priest," being generally simply designated "as ha- kohen" the priest, was the first incumbent of the office, to which he was appointed by God Ex. The succession was to be through one of his sons, and was to remain in his own family Lev. Failing a son, the office devolved upon the brother next of age: But Solomon is reported to have deposed Abiathar, and to have appointed Zadok, a descendant of Eleazar, in his stead I Kings ii. After the Exile, the succession seems to have been, at first, in a direct line from father to son; but later the civil authorities arrogated to themselves the right of appointment. Herod nominated no less than six high priests; Archelaus, two. The Roman legate Quirinius and his successors exercised the right of appointment, as did Agrippa I. Even the people occasionally elected candidates to the office. The high priests before the Exile were, it seems, appointed for life comp. The age of eligibility for the office is not fixed in the Law; but according to rabbinical tradition it was twenty II Chron. Aristobulus, however, was only seventeen when appointed by Herod "Ant. Legitimacy of birth was essential; hence the care in the keeping of the genealogical records Josephus, "Contra Ap. The high priest might marry only an Israelitish maiden Lev. He was not permitted to come in contact with the bodies of the dead, even of his parents; and he was not permitted, as a sign of mourning, to leave his hair disheveled, to expose it, or to rend his garments Lev. According to Josephus "Ant. The ceremonial of consecration, extending through an entire week Ex. But Aaron the high priest was anointed with sacred oil, hence the title of the "anointed priest"; other passages have it that all priests were anointed Ex. The first consecration was performed by Moses; the Bible does not state who consecrated subsequent high priests. The distinguished rank of the high priest is apparent from the fact that his sins are regarded as belonging also to the people Lev. He was entrusted with the stewardship of the Urim and Thummim Num. On the Day of Atonement he alone entered the Holy of Holies, to make atonement for his house and for the people Lev. He alone could offer the sacrifices for the sins of the priests, or of the people, or of himself Lev. He also offered a meal-offering every morning and evening for himself and the whole body of the priesthood Lev. Other information concerning his functions is not given. He was privileged, probably, to take part at his own pleasure in any of the priestly rites. This may also be inferred from the glowing description given in Ecclus. The high priest is the chief of all the priests; he should be anointed and invested with the pontifical garments; but if the sacred oil is not obtainable see Hor. A high priest so invested is known as "merubbeh begadim. The only distinction between the "anointed" and the "invested" high priest is that the former offers the bull for an unintentional transgression Hor. The Great Sanhedrin alone had the right to appoint, or confirm the appointment of, the high priest. His consecration might take place only in the day-time. Two high priests must not be appointed together. Every high priest had a "mishneh" a second called the Segan, or "memunneh," to stand at his right; another assistant was the "catholicos" "Yad," I. The right of succession was in the direct, or, the direct failing, the collateral, line, provided the conditions concerning physical fitness were fulfilled ib. For offenses which entailed flagellation the high priest could be sentenced by a court of three; after submitting to the penalty he could resume his office "Yad," I. The high priest was expected to be superior to all other priests in physique, in wisdom, in dignity, and in material wealth; if he was poor his brother priests contributed to make him rich Yoma 18a; "Yad," I. The high priest was required to be mindful of his honor. He might not mingle with the common people, nor permit himself to be seen disrobed, or in a public bath, etc. He might not participate in a public banquet, but he might pay a visit of consolation to mourners, though even then his dignity was guarded by prescribed etiquette Sanh. The high priest might not follow the bier of one in his own family who had died, nor leave the Temple or his house during the time of mourning. The people visited him to offer consolation; in receiving them, the Segan was at his right, the next in rank and the people at his left. During the offering of consolation he sat on a stool, the people on the floor; he rent his garments, not from above, but from below, near the feet, the penalty for

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rending them from above being flagellation Semag, Lawin, He could not permit his hair to be disheveled, nor could he cut it "Yad," l. He had one house attached to the Temple Mid. His honor required that he should spend most of his time in the Sanctuary "Yad," l. The high priest was subject to the jurisdiction of the courts, but if accused of a crime entailing capital punishment he was tried by the Great Sanhedrin; he could, however, refuse to give testimony Sanh. The high priest must be married; to guard against contingencies it was proposed to hold a second wife in readiness immediately before the Day of Atonement Yoma i. When entering the Temple "Hekal" he was supported to the curtain by three men Tamid 67a; this may perhaps have reference to his entering the Holy of Holies; but see "Yad," l. He could take part in the service whenever he desired "Yad," l. On the Day of Atonement he wore white garments only, while on other occasions he wore his golden vestments Yoma 60a; comp. The seven days preceding the Day of Atonement were devoted to preparing for his high function, precautions being taken to prevent any accident that might render him Levitically impure Yoma i. List of High Priests.

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