

Solomons Temple: Myth and History  
By William Hamblin and David Seely  
2007 FAIR Conference

David Seely: We are really pleased today to talk before Dan Peterson because we know you won't leave, but we also know since you won't leave we're not in a very big hurry but we are in a big hurry. Solomon's Temple. We just finished a book on this but we really not here to talk about the book, we are here to talk about an idea. "This book is not the story of a place, but of an idea, whose origins lie before the dawn of history, and whose culmination extends beyond the apocalyptic twilight of mankind." For nearly half of mankind; Jews, Christians and Muslims the site of the temple remains one of the most sacred spots on earth. The influence of the temple of Solomon on history, culture, religion, ritual, music, mysticism, art and architecture has been enormous. Primarily Solomon's Temple epitomizes the idea of a golden ever-sought-for-moment when God dwells among us.

This is a topic that has great interests for Latter-Day Saints as I am sure you know. This is the cover we chose for our book because of course Bill Hamblin and David Seely wanted to write a book called Solomon's Temple in History and Myth but you'll quickly see that, the people that make books said, "Myth and History is better." So in the front of our book was going to be an actual picture of a real temple in real time in a real place 968 BC Mount Moriah, Jerusalem.

These guys actually captured better what we are here to talk about the temple is an idea. This is a Gothic cathedral and the people building this cathedral thought in a very real way they were building the temple there and this picture does capture this idea, the idea that even 2000 years later Solomon's Temple has a huge interest amongst the three great world religions and in fact is a part of almost all the newscasts every single day in world politics.

Our book consists of five chapters. Once again we are not here to talk about the book we are here to talk about an idea. The idea that we have consists of five parts. The first part is Israelite temples and the Ancient Near East, second is Temple traditions in Judaism, the Christian temple, Islam and the Temple of Solomon, and finally modern conceptions of Solomon's Temple which includes Latter-Day Saints by the way and there is a short chapter in the book about Latter-Day Saints. It turns out as we started pursuing this idea that no one has ever written a book quite like this before. You know there is quite specialized scholarship in all of these five areas but we never found anywhere that put these all together and in particular the section on Islam which Professor Hamblin will talk about in just a moment. My job is simply to get you though Israelite temples, temple traditions and Judaism, and the Christian temple and we need to move quickly here because we have lots and lots of pictures.

We discovered something we already knew actually from Hugh Nibley that Solomon's Temple is part of a wider Ancient Near Eastern temple tradition and we were trained at

BYU under Professor Nibley to always look for the temple everywhere as the centerpiece of all ancient culture. There are five ideas that we want to touch upon really quickly here. Number one, it's the dwelling place on earth of God, number two the temple is a gateway to God's dwelling place in the heavenly temple, number three Garden of Eden imagery is part of this wider Ancient Near Eastern temple tradition consisting of trees, living water, and cherubim, gradated sacred space creates for worshipper a journey to God, and in terms as Latter-Day Saints this might be the most important thing about temples. They teach us about our journey back to the presence of God. And finally the journey mediated by priesthood and consists of prayer and sacrifice are the two main things that were present in Ancient Near East.

First temple in the bible-Bible is actually a Tower of Babel and there is a very, very interesting story and it raises a very interesting question that we don't have all the answers for and that is what is the meaning of this common temple---Latter-Day Saints are used to calling this the typology and some of you are aware of John Lundquist Typology that shows the common ground shared by most Ancient Near Eastern temples. When I was at BYU of course we were trained by Professor Nibley that whatever we saw a Babylonian temple we could quickly find the 21 points that make it similar to us from the Salt Lake Temple and we knew we were proving our religion true.

I had the privilege of studying at University of Michigan. The University of Michigan I studied under a man named Professor George Mendenhall one of the great scholars of the last generation. Professor Mendenhall had the opposite view on this. He said anytime you can find comparisons with the Babylonian temple you are seeing signs of apostasy. And working between Nibley and Mendenhall we learned many things, many issues that are raised in our books and they are serious issues and the issue can be seen quite clearly I think is what is the relationship between common cultural influences in a temple and what we know from revelation and it's an issue that needs lots and lots of work and probably the truth lies somewhere between the Nibley approach and the Mendenhall approach.

We are going to speak [of this] in just a minute but Margaret Barker who raised sort of a third approach to this and she just raised the possibility that everything Josiah threw out of the temple was in fact what was the original part of the temple to start with. The Tower of Babel you know that story. It's dramatized here by the Ziggurat at Ur, the Tower of Babel is actually an anti-temple polemic. It shows us the abuse of men trying to reach heaven on their own without atonement. Patriarchal worship, as you know and are familiar with, can be summarized by the experience of Jacob at Bethel a place that means the house of God. There he saw this wonderful display of angels going up and down from heaven and this is the Abbey at Bath that shows these angels going up and down the ladder. I primed my children to go see this wonderful pieces of sculpture and I taught them the wonderful story in Jacob chapter or in Genesis where Jacob sees the ladder of God and he says this is the gate of heaven where angels come up and down between heaven and earth and I took my young children out there and I showed them this and I said there it is, it's the ladder of heaven, see the angels going up and down and my 6-year-old said dad, why don't they just use their wings. Never really quite survived that one.

Some of you know that within tradition the Scone of Sstone, the stone of destiny in Westminster Abbey is the stone that is allegedly from Bethel and provided the place of the coronation of most of the English kings and queens and this is just sort of a sidelight that shows you the scope of Solomon's Temple how it embraces lots of traditions in our world culture.

Within history we are going to do this really, really quickly because I think most of you know this material. The Tabernacle is the first actual building. Patriarchs worshipped at shrines that of course moved around the country and commemorated places where God appeared to them, made covenant with them, and they sacrificed to him and made covenants back. The Tabernacle is the first official building of this temple. You know that at Mount Sinai Moses received a revelation of the plan of this temple, receiving plans of temples by revelation is also a motive known from other Ancient Near Eastern temples. Here we have Gudea of Lagash and on his lap we see the plan of the temple which God revealed to him in the Sumerian temple so this is something that's familiar to people in the Ancient Near East the plans for temples ~~for temples~~ are given from on high.

The temple represents this gradated sacred space and taught the children the way back to God under the Lord Moses of course, only the priest could actually go within that Tabernacle or the dwelling place of God. When one starts doing geography with temple and sacred space one learns something really interesting here. You will see on the left hand side the center of this if you take this sacred space and divide it into two equilaterals or two, yeah, two squares here you'll see that on the left hand side the center of that square is the altar or is the Holy of Holies, the Ark of the Covenant where God manifest himself to man. On the right hand side you'll see at the center of that space is the altar where God or where man brings his offerings to God, and thus we have dramatized in sacred space this wonderful idea of man going into the presence of God and worshipping Him and been able to enjoy his presence there.

You know the instruments in the Tabernacle, the showbread table, the candlestick or the Menorah meno and the incense altar. You know that there are veils here with Cherubim that guard these sacred spaces. You know of course from the movie about the ark of the covenant. You laugh at this but you can go into religion class at BYU today and say how many have not seen "Raiders of the Lost Ark" and about a third of our classes have not seen "Raiders of the Lost Ark" but we are all safe because they've all seen Prince of Egypt. So they are getting their religious instruction somewhere.

Looking down from the top we see the centerpiece of this sacred building and that is the Ark of the Covenant. It represents the throne of God and the place where God meets mankind and where the covenants serves as the mediator between God and humans.

The idea of a portable shrine of course has been written about in other Mormon places but is also well known phenomenon in the ancient world and here one from Egypt where

we see a portable shrine that takes the image of the God back and forth. And once again one of our ideas was that the sacred space in antiquity is always mediated by priesthood those who are called to mediate between God and man.

The primary thing that was done at these places was sacrifice. Sacrifice, blood sacrifice at least, is a little unfamiliar to us but sacrifice as a concept is something that is very familiar to us as Latter-Day Saints as a form of worship of our God. Solomon's Temple from 968 to 586 B.C. (for about 400 years) an actual building stood on Mount Moriah. This building then serves as the main idea of our book that overshadows all of the rest of history to the present day, this idea of Solomon's Temple. We don't think there is a single artifact remaining from this building and yet this powerful idea continues to influence three great world religions; Christianity, Judaism, and Islam.

Here's a picture of Jerusalem at the time of Solomon. You are familiar with that. The temple on the top of the hill facing towards the East, towards the Mount of Olives is designed to greet God or the Messiah when he returns at the end of time from the East and also facing the rising sun there and you'll see the palace down there about the middle of our picture.

Solomon's temple which you'll see from one of the drawings in our book was greatly expanded, at least in terms of dimensions of the symbols, from the Tabernacle and we have these large Cherubim here, we had the 10 moveable fonts of water inside, we had the great basin outside on top of the 12 that we are familiar with as Latter-Day Saints and we see the great altar in front.

Many aspects of this temple and we actually have to reconstruct this temple largely by analogy with other near Eastern manifestations of these symbols since we only have literary kinds of descriptions of these objects but here we have living water, we have trees, we have Cherubim, we have incense altars here. If you look on the upper left hand you'll see the two columns, a Canaanite view of these two columns that we're familiar with in the temple. We see an incense altar, we see an ivory cherub, we see incense shovels, and we see the moveable basins that were there and once again we are faced with this interesting issue about cultural, kinds of borrowings that might have occurred here versus the revelation that we come to expect with the building of temples.

There are interesting temples besides Solomon's Temple in Ancient Israel one at Dan if you ever get a chance to go to the Holy Land, this is the temple you can actually stand right on the high place there, this is the temple of Dan according to the Biblical writers it was an apostate temple where the golden bulls were. It has the same kind of architecture that we are familiar with in the sacred space at the temple.

We have a temple to Jehovah the Lord God of Israel at Arad which shows a basic form of the tripartite structure of Solomon's Temple and these appear to us to have been authorized temples to Jehovah before the time of Josiah who then overthrew many of these sacred places. And you can see here we have the archeological remains there so you can actually visit some of these sacred places so it has the great altar in front, it has the

stairs moving up into the holy place and up into the most holy place and you can go stand on these places and observe this sacred space.

Baal and Asherah invade our temples in ancient Israel and the meaning of these symbols in the temple is not clearly or is not fully understood but we are familiar with these as representing idolatry and Professor Mendenhall taught us at the University of Michigan that idolatry is when a culture even a religious culture puts any interest above God or of their fellowmen and he actually taught us that lots of symbols in the temple maybe even authorized symbols could have become a parts of idolatrous worship. There is a great insight in studying what idolatry means both in terms of symbols and in terms of our individual and personal lives.

You are familiar with Josiah. Josiah cleansed the temple. He threw out all of these pagan things and there has been now a movement within Latter-Day Saints scholarship to acknowledge the work of one Margaret Barker. Margaret Barker suggest to us that many of the things that Josiah threw out of the temple were in fact part of the ancient old, scholars would call it Yahwehism, or the ancient worship of Jehovah and of course there remains a lot of work to be done on that but she sort of taking a third position in between Nibley and Mendenhall as to the meaning of lots of these symbols that we find in the Bible.

Ezekiel. Ezekiel had this marvelous vision of God on his throne and I guess Ezekiel really contributes three things to our discussion. First of all he sees God on his moveable throne; a moveable throne that has come from heaven and has met Ezekiel in Babylon on the river Kebar. Ezekiel also teaches us that the temple will be restored, it will be restored in the future and Ezekiel teaches us that one can enjoy the presence of God through vision not being in Jerusalem which is the basis of lots of the mysticism both in Christianity, Islam and Judaism.

As you know in 586 B.C. the temple was destroyed Zerubbabel's temple took its place for about 500 years and then it was replaced by Herod's temple, a temple that we are interested in, because of course this is the temple at the time of Jesus. Herod the Great the great builder reestablished the sacred space on the mount there and reinstated the practice of religion on a grand scale here. Zerubbabel's Temple was somewhat less than Solomon's Temple. This was a great building in the ancient world and Herod the great was a great builder and this was acknowledged achievement. One of Herod's greatest achievements in his life was that he sponsored the Olympics one year all my himself. So when they say Herod the Great they certainly did mean he was great but this was one of his great contributions to our idea of Solomon's Temple. You are familiar with maybe some of the remains of this building; we still do have a sign that warned anyone from crossing the line from the court of the Gentiles into the courts where Israelites could go and where he would be responsible for his or her death.

Of course there is a great debate in scholarship, one that we won't go into here, as how would one know if one was a member of the covenant at this gate. And some people have

actually suggested a circumcision check which of course is probably something that the church will probably just do with bar codes now days. Maybe I didn't say that right.

Dead Sea Scrolls. The people in the desert thought that the temple in Jerusalem was apostate and there they created a temple scroll and the temple scroll talked about a modern manifestation of the temple that would come in the future time to be built before the coming of the Messiah but maybe more important than that the Dead Sea Scroll people consider themselves as a community to be the temple itself that this community would serve as the body of the presence of God, an idea that was actually picked up later by the Christians.

70 AD, of course, Titus destroys the temple. We of course are interested in how this temple survives in Judaism and there are six simple ways that we can do this. Number one, and we'll just go through these quickly. Number one, that from the very beginning the Jews have the idea of the rebuilding of the temple and this is the coin of Bar Kochba in 135 A.D. which had a picture of the temple on it. Bar Kochba said 70 years are up it's time to rebuild the temple. We found this picture and this is a marvelous, marvelous picture on the left you will see a commemorative plate from Rome that commemorated Herod's temple and it's right next door to a commemorative plate that was built at the time of the Nauvoo temple and that deserves a great article somewhere -- commemorative plates probably somebody will do that and start a business but you see this marvelous way of keeping the memory of the temple even on plates. Pilgrimage. Jews initially made pilgrimage of the temple Mount we still have inscriptions of Jerusalem of the pilgrims and we still see this manifested at the Western Wall where they go to pray as close as they could to God.

Number three. The temple remains in Judaism in memory both in writings and in art and people like Maimonides added to the already quite large collections of writings in the oral law on the mission on the Talmud that recalled for the Jews the exact way that temple worship had to be carried forth. You can see the pictures here of the temple implements, you will see the story of the Tabernacle in an illuminated manuscript. And you can see this marvelous Jewish picture of the Messiah coming to Jerusalem on his donkey. You don't often see this in Judaism you see this of course a lot in Christianity.

The temple survived at least in the Synagogue in terms of the people that prayed in the Synagogue oriented themselves towards Jerusalem. There is a quite a bit of Synagogue art we discovered now in the last hundred years that illustrate temple symbols one of great interest is the sacrifice of Abraham which of course occurred on Mount Moriah which is the traditional site of the temple and quite often we see this picture of Abraham connected with temple symbols because sacrifice of course was still at the center of this worship.

Mystics in the celestial temples started by Ezekiel. Mystics learned that one could worship at the temple without a temple and through their mind and their hearts and through meditation and through reading of sacred texts these people could achieve experience in the heavenly temple through cabalistic and other mystical means. Finally

we have the Samaritans who continue to sacrifice without a temple but they continue to do the Passover.

Finally, temple in Christianity. We're mostly interested in the New Testament from my part then Professor Hamblin will take over from here. As you know in all of Christianity Jerusalem always remains the center of the world and the temple is always a part of the center of that world and the meaning of that temple has always interested Christians. I just read a book by Eliofoe called "The Mountain of the Lord" I think it's called but I saw in there a quote of Nibley's "Envy of the Temple." I haven't seen that quoted for many, many years and the author that writes this book says Nibley has exactly captured this, "the envy expresses both the love and hatred for the temple." The envy of the temple. And Christianity will sort of adopt that pose.

As you know and an observation they can make here that worth noting that in New Testament times the scriptures of the early Christians was the Old Testament and virtually everything that we learned about the temple in the New Testament is based on Old Testament things. You know the story of Zachariah lighting the menorah; Gabriel coming through the veil to announce the coming of the Messiah.

There was an early Christian story of Mary who worked at the temple. Jesus was presented to the temple by his parents as you know. Jesus taught his Messiahship using temple images: "I am the true vine" maybe a reference to the great vine on the gates of Herod's temple, "I am the light of the world" given on the last day of the feast of Tabernacles when Jerusalem was lit up, Jesus casting the money changers from the temple, and finally Behold the Lamb of God a description of the Messiah that depends on our understanding of the temple.

And finally the Book of Hebrews Jesus is the high priest who comes and atones for our sins by going to the Holy of Holies. Saint John in the celestial temple in the Book of Revelation and finally the holy city of heavenly Jerusalem where there was no temple because the Father and the Son were there. Thank you.

William Hamblin: I'll just try to hurry along so I can leave plenty of time for Dan but I do want to note that Dan and I have known each other for several decades. We were students together in Cairo. We kind of had an ongoing bet whenever we have a dispute about grammar or history or theology or whatever, whoever is right gets to pluck a hair from the head of the other person. It's not a toupee guys. Anyway I am here to talk about the temple among medieval Christians.

Essentially what happens is the idea of the temple gets picked up by Jews, Christians and Muslims and throughout the middle ages it's manifest in all sorts of different ways in art, music, architecture, liturgy; we can go and on and on. So we'll just give you a sampling, a sense of the many different ways in which the idea of the temple persisted and was transformed in many different ways during the medieval period

The Church of Holy Sepulcher for example is a surrogate temple. On Easter the high priest the patriarch enters into that chamber, comes out with a fire and spreads holy fire just as the high priest did in the temple during the day of atonement. Greek Byzantine Christians called their churches now as temples all the time and it was very common in the Greek. It usually gets translated as church so you miss it in translations. Eusebius for example preserves a dedication speech that was given at the cathedral of Tyre which probably parallels what he said at the Church of Holy Sepulcher and he just goes on and on describing how the cathedral is really just the temple. This aspect is just like another aspect of the temple, the baptismal font is the brazen sea, and on and on and on and in every way you can imagine.

The Holy of Holies is the site of the ascent. And temples are associated with the ascending in the presence of God. Here you've got a little ivory panel where you can see Jesus here is ascending up the Mount of Olives, the soldiers are here sleeping, the Marys have come to the tomb, the angel are sitting there, and then the Father is sticking his hand out through the cloud and taking Jesus by the hand there.

The Hagia Sophia, a big church made by Justinian, for a thousand years the largest church in the world, was dedicated to Holy Wisdom which was understood to be Jesus and when it was completed in the descriptions of this church there is just numerous parallels to temple imagery and all sorts of different ways. A when it was completed Justinian is supposed to have said Solomon I have outdone thee or I have conquered thee. That is he has made a church, a new temple superior to the one that Solomon originally made.

Here is the fellow named Germanos who was patriarch of Constantinople. He died in 730. He wrote a book called "On the Liturgy" and in, it we don't have time to read it all but he calls the church the temple. He says it represents the Holy of Holies. You can see here the "chancel barrier" is equal to the veil of the temple, the bishops of the high priest, the Eucharist is the spiritual sacrifice by which they mean a bloodless sacrifice so the conclusion is the church is the true temple. I mean he went through the whole liturgy and said it's all parallel to the temple.

Typologically the Christian, used all sorts of temple imagery and we'll just give you a few examples. Here is from Ravenna in the 6th century some mosaics there and you can see Abel on the one side with the primordial temple shrine of Adam here and then Melchizedek over here with the temple of Melchizedek. Josephus tells us that Melchizedek built a temple it was before the temple of Solomon and the Christians use this and say see that's our temple is the Melchizedekian temple that antedated Solomon's it's superior it's the original form and here you can see they are both offering their sacrifices and the hand of God comes through the clouds to accept it but it's all centered around the altar of the mass.

Here you've got another typology where you can see in the bottom panel Christ before a cathedral and up above Solomon before the temple and notice the temples in the shape of



the Dome of the Rock because when medieval Christians went on pilgrimage what they saw and that was the temple was the Dome of the Rock and throughout medieval art the temple is often depicted in that way.

Here you've got a apse in a church in France in which depicts the Ark of the Covenants and two grand angels, the two cherubim who were described as overarching the ark with their wings outstretched. So the apse of the church where the altar was was equated with the Holy of Holies and there is very clear typology there. Here is a baptismal font from Belgium that uses the oxen of the brazen sea as a symbol associated with baptism. All sorts of mysticism got involved with temple motifs and symbolism especially this book by Richard of Saint Victor of the Mystical Ark where he goes through the Ark of the Covenant and equates it all with mysticism that the medieval monks practice and so forth. But this is a very interesting image because you've got a mixture of the Ark of the Covenants, the Merkaba or chariot that Ezekiel envisions with his four wheels on the ark, the four cherubim on the sides of that, Christ's cross coming out of the Ark of the Covenant, and then Christ as God enthroned on all of this. So they are merging all of these different symbols together with temple ideas and medieval Christian ideas and so forth. The crusaders of course conquered Jerusalem and established themselves there and they called the Dome of the Rock the *Templem Domini*, the temple of the Lord. And the Templars as a movement is of course the priest or the monks of the temple. They had reestablished the temple priesthood there in other words.

Here you can see a map of medieval Jerusalem and on it are depicted the great buildings of Jerusalem which are the Church of the Holy Sepulcher here which is the most important but second only that is the Temple of the Lord which is depicted here and of course it's the Dome of the Rock and when medieval Christians came and said we visited the temple they meant they went to the Dome of the Rock on pilgrimage and so forth.

Here you've got the seal of the Templars who became the guardians of Solomon's Temple and on it on the one side you see their military activities but on the other side on the right you see their religious activities which depicts again the temple of the Lord as the Dome of the Rock. When they went in there they took the rock and built an altar on it. We don't have much archaeology about this but in other secondary literature and trying to come up with what they thought the temple looked like and we are beginning to get something approaching what modern scholars think the temple was like. Temples symbolism pops up all over the place with these columns. These are known as Solomonic columns because when Constantine build the first Vatican in the 4th century, he is said to have brought, I think it's 2 dozen columns from Solomon's Temple and used them to build the Vatican. He rebuilt Solomon's Temple using these columns and these columns are the twisty ones like this, these curly ones and so they become Solomonic columns. They appear in art and architectural all over the place. This is the Baldacchino Bernini's in St. Peter's today -- a splendid thing but it then becomes the Holy of Holies using these pillars to recreate Solomon's Temple in a sense.

All sorts of mystics use temple motives in many different ways. Sir Isaac Newton wrote a whole book about ancient chronology and so forth and tries to recreate what the temple

looked like in many different plans. Magicians were using all sorts of Solomonic motifs. This is the seal of Solomon used by magicians in all sorts of different ways but they also did what they called the magic circle. This magic circle was designed to protect them from demonic powers and so forth or perhaps to imprison demons within it but notice the use of all these names of the Lord. Adonai, Tetragrammaton, and so forth. The magicians by using the name of the Lord are essentially usurping the role of the high priest right when they do this and that's what they are doing in the circles. Here's a description of how you make a magic circle and a magic book by a guy named Pseudo-Agrippa and Pseudo is not his real name, but Fourth Book of Occult Philosophy and he says "when you would consecrate any Place or [magic] Circle, you ought to take the prayer Solomon used in the dedication of the Temple." In other words well if you make a magic circle you got to say Solomon's prayer because you are creating a temple or a sacred space by making this.

Freemasons of course have all sorts of temple motives. Here is the famous one with the compass of Christ creating the universe using the compass tool. Here is a very interesting one. This is 13th century pre Freemasons but here you got Solomon and you've got Hiram of Tyre and notice he's got a square there and behind him you can see the cherubs on the ark of the covenant but this is a typological motif paralleling Christ, Peter, and Paul, and the church. So Solomon's temple, the church, Peter and Paul fulfilling these roles of the builders of the new temple the new church and so forth but using what will become Masonic symbolism with the square there.

Here is a picture used by French Masons equating all their Masonic stuff with the temple all the different temple things here: the showbread table, altar of incense, menorah and so forth; they're all associated with Freemasonry in that way. There is also interesting movements called neon-Templar movements which developed in the 18th century and they essentially created a new Templar mythology associating them with all sorts of mystical things. You picked this up in "Da Vinci Code" if you've read that. The Templars pop up as an element in there and the temple motives go on and his new book's going to be "The Solomon Key" I think is what it's entitled so who knows what Solomonic stuff might be in there.

Modern scholars from the 19th century on through archeology have attempted to recreate what the temple look like. This is a guy named Tissot trying to tells us what Herod's temple looked like. Here is Tissot's depiction of the Ark of the Covenant and of course this gets picked up in Indiana Jones the basis of this, the one they used in the movie was based on Tissot's painting here.

Archaeology has uncovered all sorts of stuff. There is a huge archeological movement and a scholarly movement designed just trying to figure out what the temple was, what it looked like, and what it means. It's a whole independent branch of ancient studies. Here we are running out of time. So there's also a political dimension with the Arab-Israeli crises. The struggle over who is going to control this Temple Mount and what we're going to do with it when the Israelis made their seal, they took it from the temple vision of Zechariah in Zechariah 4 with the menorah and the olive branches recounted in that.

Go read Zechariah 4 and look at that seal and you'll see that's what they were doing there. The Israelis captured the Temple Mount in '67 and this fellow Rabbi Goren and this fellow here and his cohorts tried to blow it up. They were prevented by other Israelis but here you can see the Israeli soldiers taking over this and it spawns a whole phenomenon in Israel called The Third Temple movements in which they are attempting to destroy the Dome of the Rock and rebuilt Solomon's Temple in its third form. And this is the Temple Mount Faithful's movement and it says here "The Third Temple." They are ready to build the Third Temple and these are the corner stones for that temple that they've cut and they annually try to go up on the Temple Mount and set those down. The Israeli police always prevented them from doing it because they don't want to start riots and stuff but there is a strong movement in Israel and there is an equally strong movement among Evangelicals. Now there are all sorts of ways Evangelicals interpret the temple but if you read "Left Behind" books the antichrist builds the temple right that's one of the things that happen I haven't read them but I hope he does because that's what we said in the book. It said it on the blurb right so I assume that it really happened in the book. Randall Price is an Evangelical who has written numerous books on this subject and if you want the Evangelical perspective he is probably the guy to turn to. So what we end up with then is after 3000 years the temple has influenced art architecture all sorts of different ways theology and it still continues to be probably the most intractable problem for the Arab-Israeli conflict. Is going to be a place that we fight over and kill over or is it a house of prayer for all nations which Isaiah prophesied it would become? And so you know if you look at Solomon's temple as this overarching cultural phenomenon it's everywhere in Judaism, Christianity, Islam, it's really quite amazing.

From the FAIR perspective there are a couple of things you can take a look at. Lots of Evangelicals say Christians never built temples or cared about temples. It's just everywhere in Christianity. There is also all sorts of an ascent mysticism associated with the temple that is with the Celestial Temple in heaven the real one on earth is destroyed but you ascend into heaven and visit the Celestial Temple and that's how you entered into the presence of God by entering into the Celestial Temple.

Watch this presentation, which includes the many slides, on our Youtube site.

Pt 1- <http://www.youtube.com/watch?v=1HffOPxNcpo>

Pt 2- <http://www.youtube.com/watch?v=3ev9EXbV4nM>

Pt 3- [http://www.youtube.com/watch?v=sVJY\\_vPPkyI&feature=watch\\_response\\_rev](http://www.youtube.com/watch?v=sVJY_vPPkyI&feature=watch_response_rev)

Pt 4- <http://www.youtube.com/watch?v=yd117JcLQ-0>