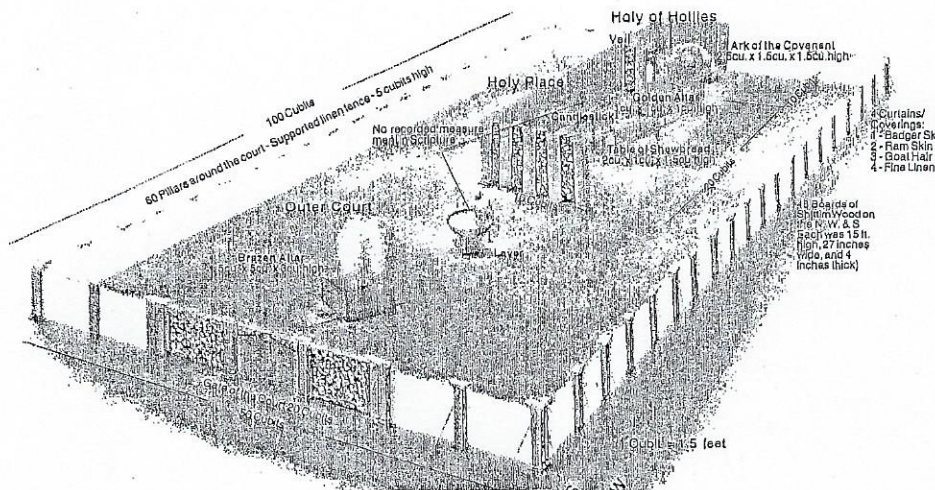


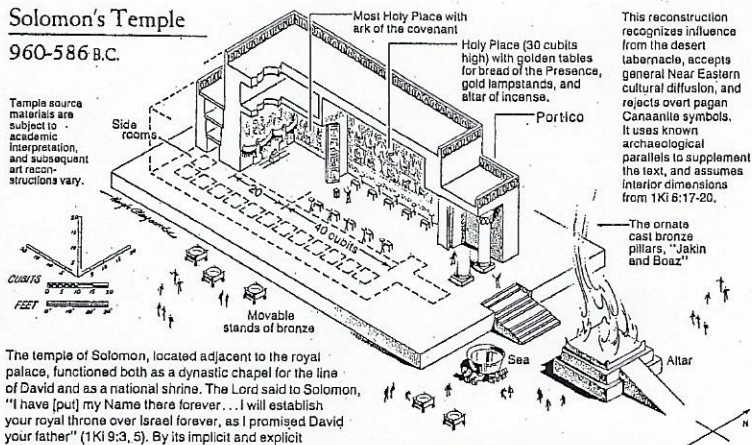
# The Structure and Dimensions of the Tabernacle



## Solomon's Temple

960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



This reconstruction recognizes influence from the desert tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text, and assumes interior dimensions from 1KI 6:17-20.

The temple of Solomon, located adjacent to the royal palace, functioned both as a dynastic chapel for the line of David and as a national shrine. The Lord said to Solomon, "I have [put] my Name there forever... I will establish your royal throne over Israel forever, as I promised David your father" (1KI 9:3, 5). By its implicit and explicit cosmology, the sanctuary taught the absolute sovereignty of God over the created world, symbolizing simultaneously his headship over Israel.

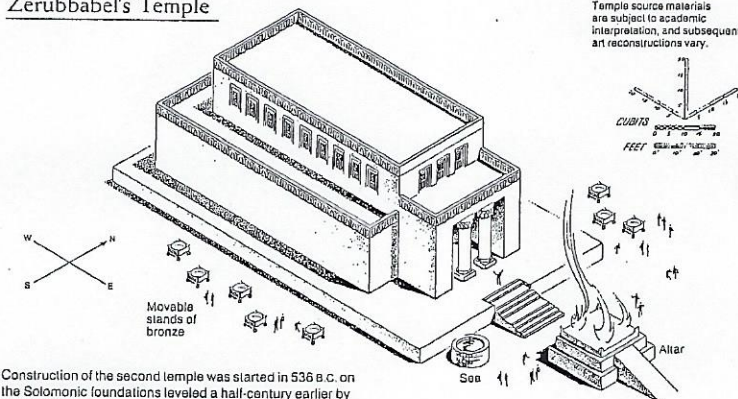
The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *ulam*, *hekai*, and *dabir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1KI 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

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## Zerubbabel's Temple



Construction of the second temple was started in 536 B.C. on the Solomonic foundations leveled a half-century earlier by the Babylonians. People who remembered the richness of the earlier temple wept at the comparison (Ezr 3:12). Not until 516 B.C., the 6th year of the Persian emperor Darius I (522-486), was the temple finally completed at the urging of Haggai and Zechariah (Ezr 6:13-15).

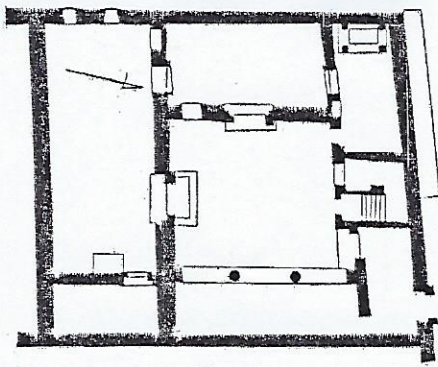
Archaeological evidence confirms that the Persian period in Palestine was a comparatively impoverished one in terms of material culture. Later Aramaic documents from Elephantine in Upper Egypt illustrate the official process of gaining permission to construct a Jewish place of worship, and the opposition engendered by the presence of various foes during this period.

Of the temple and its construction, little is known. Among the few contemporary buildings, the Persian palace at Lachish and the Tobiad monument at Iraq el-Amir may be compared in terms of technique.

Unlike the more famous structures razed in 586 B.C. and A.D. 70, the temple begun by Zerubbabel suffered no major hostile destruction, but was gradually repaired and reconstructed over a long period. Eventually it was replaced entirely by Herod's magnificent edifice.

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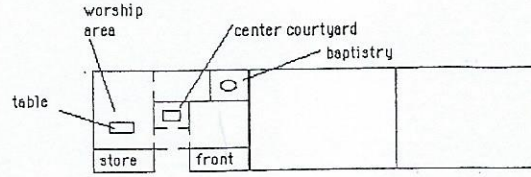
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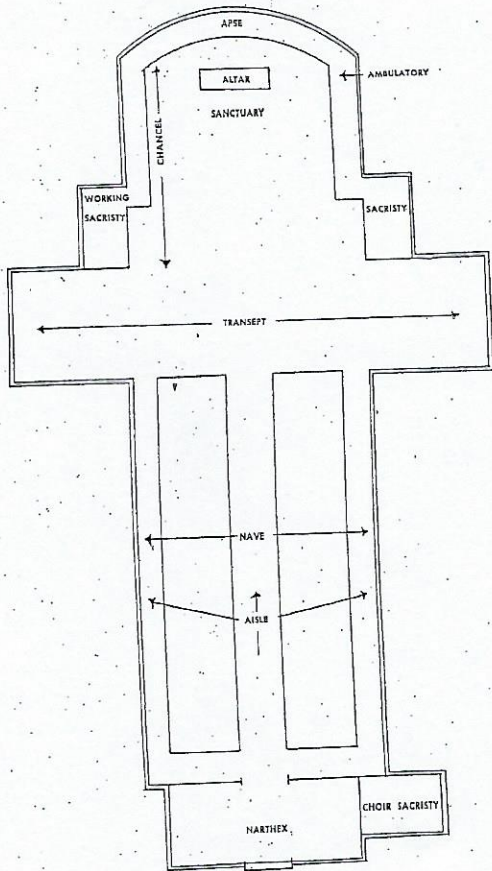
SACRAMENT

Two Structures of the Early Church Worship

30-312 A.D.



House Church  
30 - 312 A.D.



A CHURCH

