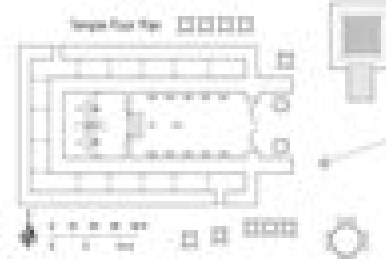


A platform was built around the walls of the temple containing three levels. The lower chamber was 15 feet (2.14 m) wide, the middle chamber was 9 feet (2.74 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 4:3-6, 8, 10).

Two bronze vessels (lavers), covered with gold, supported for water purification. One was on the east (1 Kings 8:17-18).

The open end containing vessels with incense (1 Kings 8:18).

The vestibule was 20 feet (6.1 m) wide and 15 feet (4.6 m) deep (1 Kings 8:12, 20; 2 Chron. 3:6).



The tabernacle (tent) after it on the north was called "Shewet," and the one on the south was called "Shewet" (1 Kings 1:21, 2 Chron. 3:11).

Two bronze vessels, holding olive oil, covered with gold, supported the roof from the vestibule (1 Kings 8:18-19).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 20 feet (6.1 m) long and wide (2 Chron. 4:1).

The most sanctuary for the holy place was a 20 feet (6.1 m) wide (1 Kings 8:17, 20; 2 Chron. 3:6, 11). Two bronze vessels were placed in temples at the eastern base. Each bronze golden chamber was on either side of the altar, 15 feet (4.6 m) high with 15 feet (4.6 m) long (1 Kings 8:18-19). The end of the pavement was between the two chambers (1 Kings 8:17-19, 2 Chron. 3:11-12).

The base for holy place was 10 feet (3.0 m) long and 10 feet (3.0 m) wide (1 Kings 8:17, 20; 2 Chron. 3:6, 11). It contained the golden altar for incense, the golden table for the bread of the presence, and the golden vessels, one on the north and one on the south (1 Kings 8:18-19, 2 Chron. 4:1).

Two bronze vessels (lavers and basins) held water for washing off what was used for the burnt offerings (1 Kings 8:17-18, 2 Chron. 4:1).

The "Sea" was a metal basin 10 feet (3.0 m) high and 10 feet (3.0 m) in diameter (1 Kings 8:10, 2 Chron. 4:2). It held 10,000 gallons (37,854 liters) of water for the priests to wash in. It was supported by twelve bronze oxen in pairs of three facing in each direction (1 Kings 8:10-11, 2 Chron. 4:2-3).

SOLOMON'S TEMPLE

Solomon began to build "the house of the Lord" in Jerusalem on Mount Moriah at the spring of 1000 or 990 B.C. (1 Kings 6:1, 2 Chron. 3:1-2) and completed it seven years later in the month of Nisan or Abib A.D. (1 Kings 6:38). The temple itself, not including the surrounding chambers or the outer wall, was 60 feet (18.3 m) long, 30 feet (9.1 m) wide, and 30 feet (9.1 m) high. It was built in the middle of a court with surrounding walls.

Rebuilding Of King Solomons Temple 191

Gard Granerød



Rebuilding Of King Solomons Temple 191:

Solomon's Temple Alan Balfour, 2012-12-03 A highly original architectural history of Solomon's Temple and Islam's Dome of the Rock that doubles as a social and cultural history of the region The most extensive study of the interrelated history of two monuments Solomon's Temple and The Dome of the Rock drawing on an exhaustive review of all the visual and textual evidence Relayed as a gripping narrative allowing readers to re enter and experience the emotions and the visceral reality of the major events in its history Integrates illustration with the text to offer a highly detailed and accurate portrait of the major structures and figures involved in the history of the temple Opens up a fascinating line of questioning into the conventional interpretation of events particularly Christ's actions in the Temple Reproduces rarely seen detailed drawings of the subterranean passages beneath Temple Mount as part of the British survey in the 19th century *Recent Discoveries on the Temple Hill at Jerusalem* James King, 1891 [The Complete Works of Flavius-Josephus the Celebrated Jewish Historian](#) William Whiston, 1895 *The Complete Works of Flavius-Josephus, the Celebrated Jewish Historian Comprising the History and the Antiquities of the Jews ...*, 1901 [The Complete Works of Flavius Josephus](#) Flavius Josephus, 1895 **The Bible Unearthed** Israel Finkelstein, Neil Asher Silberman, 2002-03-06 In this groundbreaking work that sets apart fact and legend authors Finkelstein and Silberman use significant archeological discoveries to provide historical information about biblical Israel and its neighbors In this iconoclastic and provocative work leading scholars Israel Finkelstein and Neil Asher Silberman draw on recent archaeological research to present a dramatically revised portrait of ancient Israel and its neighbors They argue that crucial evidence or a telling lack of evidence at digs in Israel Egypt Jordan and Lebanon suggests that many of the most famous stories in the Bible the wanderings of the patriarchs the Exodus from Egypt Joshua's conquest of Canaan and David and Solomon's vast empire reflect the world of the later authors rather than actual historical facts Challenging the fundamentalist readings of the scriptures and marshaling the latest archaeological evidence to support its new vision of ancient Israel The Bible Unearthed offers a fascinating and controversial perspective on when and why the Bible was written and why it possesses such great spiritual and emotional power today [Israel's Messianic Hope to the Time of Jesus](#) George Stephen Goodspeed, 1900 [Dimensions of Yahwism in the Persian Period](#) Gard Granerød, 2016-07-25 What was Judaeen religion in the Persian period like Is it necessary to use the Bible to give an answer to the question Among other things the study argues that the religion practiced in the 5th c BCE Elephantine community and which is reflected in the so called Elephantine documents represent a well attested manifestation of lived Persian period Yahwism as religio historical sources the Elephantine documents reveal more about the actual religious practice of the Elephantine Judaeans than what the highly edited and canonised texts of the Bible reveal about the religious practice of the contemporary Yahwistic coreligionists in Judah and the image of the Elephantine Judaism emerging from the Elephantine documents can revise the canonised image of Judaeen religion in the Persian period cf A Assmann The Elephantine Yahwism should not be

interpreted within a framework dependent upon theological conceptual and spatial concepts alien to it such as biblical ones The study proposes an alternative framework by approaching the Elephantine documents on the basis of N Smart s multidimensional model of religion Elephantine should not be exotified but brought to the very centre of any discussion of the history of Judaism *The Resilient City* Lawrence J. Vale, 2005-01-20 Revealing how traumatized city dwellers consistently develop narratives of resilience and how the pragmatic process of urban recovery is always fueled by highly symbolic actions The resilient city offers an informative tribute to the persistence of the city and indeed of the human spirit book cover

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This book delves into Rebuilding Of King Solomons Temple 191. Rebuilding Of King Solomons Temple 191 is a vital topic that must be grasped by everyone, from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Rebuilding Of King Solomons Temple 191, encompassing both the fundamentals and more intricate discussions.

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- Chapter 1: Introduction to Rebuilding Of King Solomons Temple 191
- Chapter 2: Essential Elements of Rebuilding Of King Solomons Temple 191
- Chapter 3: Rebuilding Of King Solomons Temple 191 in Everyday Life
- Chapter 4: Rebuilding Of King Solomons Temple 191 in Specific Contexts
- Chapter 5: Conclusion

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6. In chapter 5, the author will draw a conclusion about Rebuilding Of King Solomons Temple 191. This chapter will summarize the key points that have been discussed throughout the book.

This book is crafted in an easy-to-understand language and is complemented by engaging illustrations. This book is highly recommended for anyone seeking to gain a comprehensive understanding of Rebuilding Of King Solomons Temple 191.

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