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Telephone: 503 292 4352

• **Internet:** www.askelm.com •

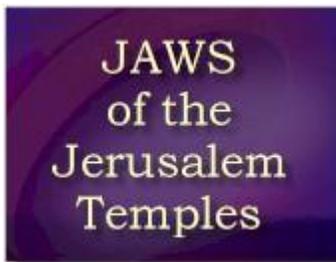
E-Mail: askoffice@askelm.com

JAWS of the Jerusalem Temples

by David Sielaff, November 2021

Read the "[November 2021 Newsletter](#)"

Then read the November 1, 2021 Commentary, "[The Folly of Setting Prophetic Dates](#)"



JAWS? JAWS is an acronym for the four lines of evidence I present for people to understand where all Jerusalem Israelite Temples were located. The Temples were above and just west of the Gihon Springs. The traditional Temple site is on top of the platform containing the Al-Aqsa Mosque and the Dome of the Rock. It is the remains of Fort Antonia during the time of Jesus and the New Testament. The last Temple was from the Herodian period; it was destroyed in 70 AD.

I thought of this acronym, **J-A-W-S**, to present information about the Jerusalem Temples when I cannot have access to my slide presentation. It would have been useful to me in the past. It might be useful to you.

J – Jesus’ prophecies about the Temple

A – Antonia’s location in relation to the Temple

W – Water within the Temple

S – Sion or Zion, both spellings are used in the King James Version

These four letters will help you remember the evidence of the true location of the Temple. But first let us look at Dr. Martin’s organization of *Temples*.

The Organization of Dr. Ernest Martin’s Book: [The Temples That Jerusalem Forgot](#)

Dr. Martin arranged his book into four parts. These partitions are often overlooked. The information in this article is presented differently than the book, but first I want to point out how Dr. Martin presented his research. The four parts of *Temples* are shown in the [Table of Contents](#), after the Introduction:

Part One: The Wrong Site of the Temple (7 chapters). Dr. Martin begins by showing that the so-called “Temple Mount,” the Haram esh-Sharif, could not be the location of any of the Jerusalem Temples from Solomon to King Herod.

Part Two: The Original Site of the Temples at Jerusalem (7 chapters). He presents the biblical and historical information about the requirements of a functioning sacrificial Temples of God in Israel (1) begun by Solomon, (2) reconstructed in the time of Zerubbabel and Ezra, and (3) the reconstruction, enlargement, and purification during the time of the Hasmonean period. All were located above the Gihon Springs.

Part Three: A Biblical History of the Temples to Herod the Great (16 chapters). Beginning with the Garden of Eden, Dr. Martin reviews the historical temples up to the Herodian reconstruction and final expansion of the Temple to its final dimension of 600 x 600 feet above the Gihon Springs (within its southeast corner) jutting out into the Kidron Valley as a 40-to-45-foot tower. Dr. Martin termed this to be an ancient type of skyscraper. It had the appearance of a giant cube inserted into the hillside of the City of David. Truly it was a magnificent architectural achievement to work through all the potential problems of the foundation and support of a massive stone structure. And remember, Jerusalem was subject to occasional earthquakes. One happened at the crucifixion of Jesus when He died (Matthew 27:51, 54). On the third day another earthquake occurred at His resurrection (Matthew 28:2).¹

Part Four: The Position and Description of Herod's Temple (5 chapters). This final section presents historical information of the expansion of the Jewish Temple by King Herod. In addition to historical information in the Scriptures, the major sources are Jewish writings and Gentile histories. Early Christian writers also provide evidence. Together, they support a Gihon Springs location for the Herodian Temple.

These four parts are an excellent way to write history, progressively by topic and chronology. Dr. Martin presented detailed Temple information in a sequence of Temple events in Jerusalem through to our present day.² The rest of *Temples* gives reinforcing evidence to what was told in Chapter 1. When I give a quick review of the evidence to people I highlight four points, the “JAWS of the Jerusalem Temples.”

J – *Jesus' Prophecies About the Temple and City of Jerusalem*

The prophecies of Jesus regarding the destruction of the Jerusalem Temple are found in Luke chapter 21, Matthew chapter 24, and Mark chapter 13. [See the Table on the next page.] I begin with Luke because his Gospel has the best chronology of the Synoptic Gospels, followed closely by Matthew and Mark.

The Gospel of Luke was compiled to present the understanding of the Gospel of the apostle Paul and Gentiles. Neither Luke nor Paul were eyewitnesses, but Luke in his introduction to both his Gospel and Acts, states that he received his information from a multitude of eyewitnesses. It is not the first Gospel in rank (Matthew has that honor), but it is deliberately in chronological order. The Gospel of Mark is compiled from and confirms the accounts of Luke and Matthew with added commentary that could only be provided by the apostle Peter, an eyewitness. It was written after those two Gospels.

Positioned last of the four gospels, the Gospel of John is presented according to topics and not chronologically (although it begins with creation and ends with the post-resurrection appearances of Jesus to His disciples). Surprisingly, there is no prophecy or mention of the destruction of the Temple or Jerusalem.³

¹ Other earthquakes occurred in Palestine in the past and are mentioned in Scripture (Psalm 18:7; Habakkuk 3:6; Isaiah 5:25; 1 Kings 19:11–12) and a great earthquake will occur in the future (Zechariah 14:5). That will get everyone's attention.

² One friend told me, after reading “[Chapter 1: What Was the Haram Esh-Sharif?](#)” of *Temples* that he was convinced. The rest of the book was detail. It made total sense to him. He said he could never again think of the Haram esh-Sharif as the “temple mount.”

³ See “[The New Apostle John](#),” “[The Two Apostle Johns](#),” “[The Apostle John, The Lamb, and the Spirit](#),” and “[The Seven Miracles of John](#).” There is a pattern to the organization of John's Gospel, but strict chronology is not part of that pattern.

The information in between the beginning and end of the Gospel of John are topics that were written after the revelation of the Mystery to Paul and later accepted by Peter and John. Both the Temple and Jerusalem. were destroyed before the final “edition” of the Gospel of John was completed. This is explained in Dr. Martin's book, [Restoring the Original Bible: The Design and Development of the Holy Scriptures](#), free online. See “[Chapter 19: The Apostle John and Canonization](#)” and “[Chapter 26: The Rejection of the Apostle John](#).”

Jesus Prophecies the Destruction of the Temple to His Disciples <i>Concordant New Testament</i>		
Luke 21:5–6	Matthew 24:1–2	Mark 13:1–2
<p>⁵ And at some saying concerning <u>the sanctuary</u>,</p> <p>that it is adorned with ideal stones and votive offerings,</p> <p>He said,</p> <p>⁶ <i>“These which you are beholding — there will be coming days in which <u>NOT a stone will be left here on a stone, which will not be demolished.</u>”</i></p>	<p>¹ And, coming out, Jesus went from <u>the sanctuary</u>. And His <u>disciples</u></p> <p>approached to exhibit to Him the buildings of the sanctuary.</p> <p>² Yet He, answering, said to them,</p> <p><i>“Are you not observing all these? Verily, I am saying to you, <u>Under NO circumstances may a stone here be left on a stone, which shall not be demolished.</u>”</i></p>	<p>¹ And at His going out of <u>the sanctuary</u>, one of His <u>disciples</u> is saying to Him,</p> <p>Teacher! Lo! what manner of stones and what manner of buildings!”</p> <p>² And answering, Jesus said to him,</p> <p><i>“Are you observing these great buildings? <u>Under NO circumstances may a stone be left here on a stone, which may not by all means be demolished.</u>”</i></p>

The biblical text of this table is from the Concordant New Testament. It has a very consistent translation of words using a translation system that minimizes human opinion for meaning. This provides a regularity of words between books, making it extremely useful for comparing Bible passages side by side.⁴

What does it mean, “**no ... stone here be left on a stone**”? It means the Temple would be dismantled stone by stone. Dr. Martin presents the evidence from Josephus of why the Romans forced the captive Jews to do so. His message to His disciples about the destruction of the Temple was accompanied by a prophecy about the destruction of the city of Jerusalem. Jesus prophesied what Josephus confirmed, likely without Josephus even realizing he was doing so. Did the prophecy of Jesus happen? Yes, it did. Read “[Chapter 11: Every Stone Uprooted From the Temple](#)” from *Temples*.

If the prophecy of Jesus did not occur, then either He was mistaken, and the Temple has many stones remaining one upon another — or Jesus was a liar. I believe the prophecy happened as Jesus said. So ... why are there thousands of stones one upon another at the traditional site of the “temple mount”? There are thousands of original stones supporting the retaining walls of the Haram esh-Sharif platform. One estimate is there may be as many as 10,000 original stones topped with smaller stones from elsewhere in the city, even repurposed stones from the Temple.

The answer is simple. The Temple was not at that location. Wherever the Temple was located, there would be no stones upon another for the Herodian Temple, or the prophecy of Jesus could be challenged as false.⁵ The Temple was located somewhere else. It was located south of the Haram and the site of the traditional “temple mount” is the remains of Fort Antonia.

From the Mount of Olives (the perspective where Jesus spoke to His disciples for the Luke, Matthew, and Mark passage above) viewing the Temple across the Kidron Valley, it was amazingly impressive.

The pro-Roman, Jewish historian Josephus tells us that the Herodian Temple was south of Antonia, south of the platform of the Haram, as you will read farther down.

⁴ My extended series of “[Israel and Judah](#)” articles uses the Concordant Old Testament as a basis for the side-by-side Hebrew translation into English of 1 and 2 Samuel/1 and 2 Kings compared with 1 and 2 Chronicles and some prophetic writings. Of course, always feel free to use your own favorite translation to compare the translated texts I use to compare verses that say similar things. The comparisons reinforce the message, and the contrasts serve the purpose of God expanding our human minds with additional and true information. Scripture does not contradict itself, but God uses different people to express the same message differently. See Deuteronomy 17:6, 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; and Hebrews 10:28.

⁵ The prophecy of Jesus did not apply to destructions of earlier Israelite Temples.

Jesus Also Foretold the Destruction of Jerusalem

It was not just the Temple that was to be destroyed. Jesus also gave important information in Luke chapter 19 about the destruction of the city of Jerusalem. That information is different from His statements about the destruction of the Temple complex .

Jesus said the entire city of Jerusalem would also be demolished:

“And as He draws near, perceiving the city [Jerusalem], He laments over it, saying that,

‘If you knew, even you, and surely in this day, what is for your peace —! Yet now it was hid from your eyes, for the days will be arriving on you, and your enemies

- [1] **will be casting up a rampart about you, and**
- [2] **will be surrounding you, and**
- [3] **will be pressing [attacking] you everywhere, and**
- [4] **will be leveling you and your children in you, and they**
- [5] **will NOT be leaving a stone on a stone in you,**

[WHY did this all happen?] **because you knew not the era [time] of your visitation.”**

• ***Luke 19:41–44, Concordant New Testament***

In Matthew, Jesus lamented about the coming destruction of the city. It would occur at the same time as the destruction of the Temple. And Jesus gave the reason it would happen. The people of Jerusalem committed the same crimes and sins in the time of Jesus as they did in ancient times. Those crimes brought punishment upon Jerusalem then and would bring punishment in the future:

“Jerusalem! Jerusalem! who are killing the prophets and pelting with stones those who have been dispatched to her [to warn and call them to repent]!

How many times do I want to assemble your children in the manner a hen is assembling her brood under her wings — and you will not! Lo! left is your house to you desolate. For I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, ‘Blessed is He Who is coming in the name of the Lord!’”

• ***Matthew 23:37–39***

The city of Jerusalem was to be destroyed to the ground, but the Temple was to be destroyed to the ground and more. In the Temple, not only would not one stone remain upon another, but Josephus tells us even the foundation stones were dug up. The Christian Church father and historian Eusebius of Caesarea (a coastal town today) in the late 200s or early 300s AD wrote that Jerusalem in his day was still a **“quarry of stone”** available for public and private buildings throughout the city (Eusebius of Caesarea, [*Proof of the Gospel*](#) Volume 2, vii.3 [p. 141]).

The Haram is a raised platform of earth surrounded by retaining walls. It is easy to distinguish the larger Herodian stones carved in a consistent pattern from the patchwork placement of stones of the upper parts of the walls around the perimeter of the Haram. The difference is striking when you get close to the walls outside of the Haram as you can do on the west side where the Wailing Wall is, and south to where the original archaeological excavations took place. Dr. Martin supervised college students for the original dig for consecutive summers from 1969 to 1973. See [“A Critique by Dr. Leen Ritmeyer/Rebuttal by Dr. Martin.”](#)

There is part of one wall and structures in the Old City of Jerusalem. There are also First Temple structures in the older City of David (also called Mt. Zion) where all the Temples were located. Every tour of the City of David shows them to you.

However, no structures, buildings, or wall of the Temple (or in the city of Jerusalem) exist from the Herodian period and subsequent 70 AD destruction. The reason is “gold.” The city of Jerusalem was taken apart stone by stone to get at gold hidden by its residents in houses, rich or poor. The most gold was in the Temple, which was looted first. When the Herodian Temple [mistakenly?] caught fire, much of the gold in

and decorating the Temple melted in the heat. Roman soldiers forced Jewish prisoners to move stone from stone at the Temple. They even removed the foundation stones at the structure to get to the gold.

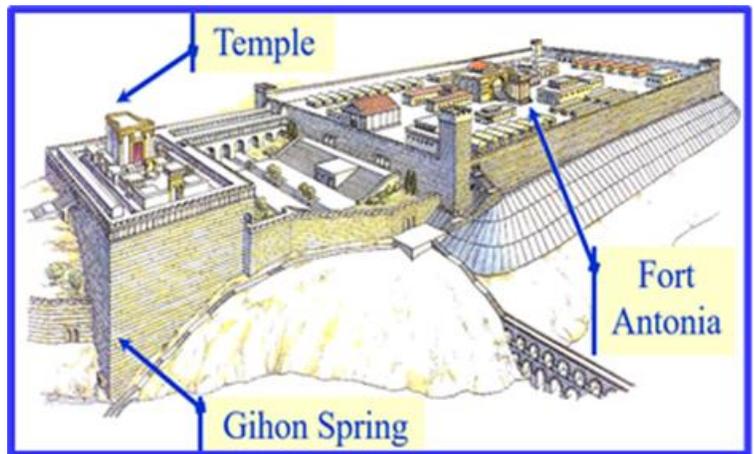
Did the Prophecies of Jesus Come True?

Yes. What Jesus predicted in Luke, Matthew, and Mark was reported and confirmed to have happened by the Jewish historian Josephus:

“Caesar ordered the whole city and the temple to be razed to the ground ...

All the rest of the wall encompassing the city was so completely leveled to the ground as to leave future visitors to the spot no ground for believing that it had ever been inhabited. Such was the end to which the frenzy of revolutionaries brought Jerusalem, that splendid city of worldwide renown.”

- **Josephus, Wars of the Jews 7.1–4 (Loeb edition)**



Dr. Martin's Illustration of the Herodian Temple/Antonia

Of course, Josephus makes no reference to the prophecies of Jesus about the Temple and city of Jerusalem, but the details Josephus gives to his Roman and Greek-speaking audience, provides corroboration to the destruction. He even tells why the Romans went from house to house, building to building and removed one stone from another. Note below what Josephus wrote about the destruction of the Temple.

A – *Antonia's Location in Relation to the Temple*

The present so-called “temple mount” is the remains of Fort Antonia. It cannot be the site of the Herodian Temple. The land originally was the site of the Baris, a fortress built by the Hasmonean kings north of the expanded Temple. Simon the Hasmonean completely tore down the Zerubbabel Temple, cut down Zion to bedrock and then rebuilt a new and enlarged Temple with the full approval of the people, the nobility, the Hasmonean royalty, and the priesthood. The only group who thought these actions were blasphemous and a great evil were the writers of several of the Qumran community who wrote the Dead Sea Scrolls.

Information about the size, structure, and remains of Antonia are from the Jewish historian Josephus. His description of Fort Antonia in relation to the Temple is devastating to those who hold to the traditional “temple mount” being the place where the Al Aqsa Mosque and the Dome of the Rock are located.

Josephus writes of: **“the castle formerly called Baris, afterwards Antonia”** (*Wars of the Jews* 1:75, Thackeray translation). Later Josephus wrote again about the Baris:

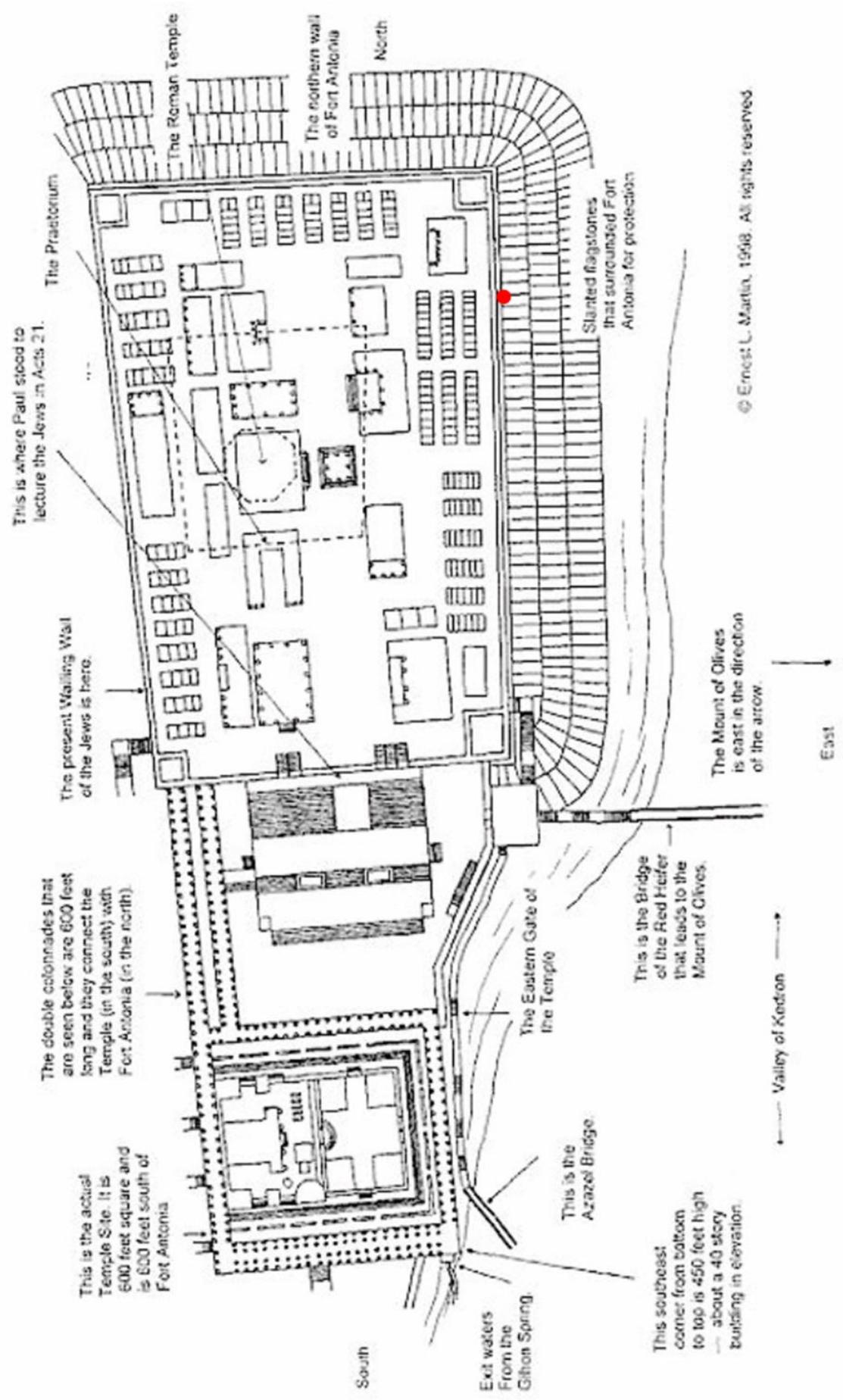
“... Antonia. This was a fortress adjoining the north side of the temple, which, as I said, was formerly called Baris, but afterwards took this new name under Antony's supremacy.”

- **Wars of the Jews 1:118** (Thackeray translation)

Josephus was from a Levitical priestly family, raised in Jerusalem, fought against Rome, survived, turned to aid the Romans, was present at the siege, capture, and systematic destruction of Jerusalem. He witnessed it all. Later he writes he was given access by two Roman emperors to Roman records about the siege.

Note what Josephus wrote about Fort Antonia [on page 7 following the diagram]:

A Birdseye View (looking downward) on the Temple and Fort Antonia
[The dotted line in Fort Antonia represents the platform of the Dome of the Rock, and the Dome itself is shown with its octagonal shape.]



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“The tower of Antonia lay at the angle where two porticoes, the western and the northern, of the first court of the temple met; it was built upon a rock fifty cubits high and on all sides precipitous. It was the work of King Herod and a crowning exhibition of the innate grandeur of his genius. For, to begin with, the rock was covered from its base upwards with smooth flagstones, both for ornament and in order that anyone attempting to ascend or descend it might slip off. Next, in front of the actual edifice, there was a wall three cubits high; and behind this the tower of Antonia rose majestic to an altitude of forty cubits.

The interior resembled a palace in its spaciousness and appointments, being divided into apartments of every description and for every purpose, including cloisters, baths and broad courtyards for the accommodation of troops; so that from its possession of all conveniences it seemed a town, from its magnificence a palace.;

The general appearance of the whole was that of a tower with other towers at each of the four corners; three of these turrets were fifty cubits high, while that at the south-east angle rose to seventy cubits, and so commanded a view of the whole area of the temple. At the point where it impinged upon the porticoes of the temple, there were stairs leading down to both of them, by which the guards descended; for a Roman cohort was permanently quartered there, and at the festivals took up positions in arms around the porticoes to watch the people and repress any insurrectionary movement.

For if the temple lay as a fortress over the city, Antonia dominated the temple, and the occupants of that post were the guards of all three; the upper town had its own fortress — Herod's palace. The hill Bezetha was, as I said, cut off from Antonia; the highest of all the hills, it was encroached on by part of the new town and formed on the north the only obstruction to the view of the temple. As I propose hereafter to give a fuller and more circumstantial description of the temple and the walls, these remarks shall for the present suffice.”

Josephus, [Wars of the Jews 5.238–247](#), Loeb, Thackeray translation

Note the detail of description about Antonia that indicates great familiarity with the structure of Antonia, its place in the city of Jerusalem, and its relationship to the Temple. Josephus was a military leader during the early days of the Jewish rebellion against Rome. He knew the relationship of the Temple to Antonia and walked the grounds of both before and after Jerusalem was conquered. All this is in *Temples*:

[“Chapter 1: What Was the Haram Esh-Sharif?”](#) [“Chapter 4: Fort Antonia Was a Roman City”](#)

[“Chapter 2: The Roman Fortress at Jerusalem”](#) [“Chapter 5: The Harem Esh-Sharif Was Fort Antonia”](#)

[“Chapter 3: The Largeness of Fort Antonia”](#) [“Chapter 6: The Rock and the Fortress of Antonia”](#)

A separate article on the ASK website, [“The Temple Mount and Fort Antonia,”](#) is not in *Temples*. In the article there are two links to graphics about the Temple and Antonia: They are [“Side View of the Temple Mount and Fort Antonia”](#) and [“Top View of the Temple Mount and Fort Antonia.”](#)

Independent researcher Marilyn Sams gives new insight into information by Josephus and other sources in her article reprinted by ASK: [“How the Siege of Titus Locates the Temple.”](#) The north wall of Antonia was where Roman soldiers attacked through the weakened wall, and charged through to seize Fort Antonia. From there they later captured their goal, the Temple. Ms. Sams has her own strong theories that make are very interesting arguments. In New Testament times Antonia was not considered part of the city of Jerusalem.

Dr. Martin’s article [“The Strange Story of the False Wailing Wall”](#) and in *Temples* [“Chapter 7: The Significance of the "Rock" Under the Dome of the Rock,”](#) demonstrate that the Jews are praying to the site of the Roman fortress that had in its center a pagan temple.

Political Solutions Can Come from Proper Identifications

Once the truth is acknowledged that the Harem esh-Sharif is the site of Fort Antonia and not the “temple mount,” then a source of major political conflict between Jews and Muslims can be greatly diminished. The

Jews (or Christians) would have no reason to revere the Haram as “sacred ground” to them. This should cause more cooperation of Israel with Muslim authorities around the world and disavow any claim to that piece of land. It was never the site of any Jewish Temples.

Of course, the result of Dr. Martin’s research is that he and ASK have been attacked. The idea that the “temple mount” is not the true site is somehow a form of “temple denial.” This is absurd. We merely believe the tradition is wrong, the historical evidence fits the archaeology, and the Temple(s) were located one-third of a mile from the traditional site. The area is open to development, but it would be a very difficult project. The Jews could build their Temple wherever there is water. The Gihon at the present provides insufficient water for Temple sacrifices. A Sanhedrin has begun operating and they can make those decisions of where to build the next Temple according to biblical and Talmudic rulings. That is their responsibility.

What prevents the Temple from being rebuilt now? Only tradition stands in the way of further biblical and historical investigation for the undeniable truth to emerge. Once done, political cooperation between people of differing religious perspectives can seriously begin. Only then will the truths of God be acknowledged and honored.

That will happen before the End Times begin. May God reveal more information and change minds.

W – *Water Within the Temple*

Water had two uses at the Temple:

- (1) To cleanse and purify the ritual objects for further use (and for priests to cleanse themselves, their clothes, and for them to drink). And
- (2) To provide water to flush the blood, small animal parts, and the ash from the burnt offerings off and away from the true Temple site. This water did not need to be purified. Cistern water was excellent for this purpose.

There were sources of water for each function in the Temple.

The first source is “Living Water.” Scripture and non-biblical and historical sources give strong evidence that the Temple had a fountain of “living water” within the sanctuary but outside of the Holy of Holies and Holy Place structures. This is not surprising considering King David wrote:

**“The voice of YHWH is upon the waters: the God of glory thunders: YHWH is upon many waters.
... YHWH sits upon the flood; yea, YHWH sits [as] King for ever [olam, for the age].”**

• *Psalm 29:3, 10*

These two verses indicates that a large amount of water is under where God’s presence was located. The waters are loud, and it is declared that **“YHWH sits upon the flood.”** Moving water is “living water.”

This fountain of “living water” which is the Gihon Springs provided clean and ritually pure water for Temple operations: washing and cleansing the sacrificial flesh of the ritual animals before cooking, for cleansing tools: knives, shovels, hooks to hang carcasses and drain blood, and for cleaning altars where sacrifices were performed. At the Temples in Jerusalem — all of them, the source of “living water” was the Gihon Springs. Read the details in *Temples*.

A second source is cistern water. This water did not have to be “living water.” Its purpose was to “flush” the blood and bits of gore from the sacrificed animals. Some sacrifices were entirely burnt. For other sacrifices, part was offered to God, and part eaten by the priests and the person offering the sacrifice. Any water could be used — even stagnant water in cisterns that were positioned to operate from systems higher than the level of the Temple. They were to the west and north of the Temple; many were on the Haram. This clean but not “living” water was used to flush the blood, animal waste (animal bladders and bowels empty at death), and

wash the ash from the burnt portions of the sacrifice. Like a toilet, all this waste material was flushed from the Temple platform. This was done through a system of slotted floor stones that allowed the flush water to expel the waste into the Kidron Valley and from there, the water flowed eventually to the Dead Sea.

Every permanent sacrificial system and temple (pagan and Israelite) must have a “flush” system of some kind to remove the waste, and particularly the blood away from the ritually pure altar and cutting tables. Failure to provide such a system will cause blood to gather, flies and vermin to proliferate, and disease affecting the population.

Before a permanent Temple was built in Jerusalem, the Tabernacle was always located in close access to a body of “living water.” (For example, the Sea of Galilee was a fresh-water lake of “living water.”) The Tabernacle was in use from the time of Moses until David moved it and the Ark of the Covenant to Jerusalem. He placed the Ark of the Covenant down by the Gihon Springs.

YHWH provided the “living water” in the wilderness when none was visible or available, or Israel placed the Tabernacle and the Ark where there was a stream of “living water” (Exodus 17:6; Numbers 20:8–11; Deuteronomy 8:15; 2 Samuel 21:10; Nehemiah 9:15; Psalm 114:8). John the Baptist was at the “living water” of the Jordan River when he baptized Jesus and multitudes of Jews. Christians also baptized in the ocean (a source of “living water”) and any stream of moving water just as John the Baptist did. Jews purified themselves in *mikvehs* before they entered the sanctuary of the Temple in the days of Jesus and the apostles. Levites, Aaronic priests, and the people did the same before they entered the Temple to perform their ritual services and sacrifices, or offer sacrifices. Most was stationary water with some “living water” added in the *mikvehs* that was poured into the basins, and after a time was drained out and the facility cleaned.

One Jewish archaeologist told me that the matter of “living water” was overdone and he minimized its importance in the Old Testament and at the Temple, but Jesus used that symbol to describe Himself as being the “Living Water.”

Read John 4:7–15 where Jesus had a dialogue with a Samaritan woman. It took place close to the Samaritan Temple. Jesus says He is the “Living Water” that everyone needs:

“There comes a woman of Samaria to draw water [from a well]: Jesus says unto her, ‘Give me to drink.’ (For his disciples were gone away unto the city to buy meat [food].)

Then said the woman of Samaria unto him, ‘How is it that you, being a Jew, ask drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.’

Jesus answered and said unto her, ‘If you knew the gift of God, and who it is that says to you, “Give me to drink”; you would have asked of him, and he would have given you LIVING WATER.’

The woman said unto him, ‘Sir, you have nothing to draw with, and the well is deep: from whence [where] then have you that LIVING WATER? Are you greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?’

Jesus answered and said unto her, ‘Whosoever drinks of this water [at the well] shall thirst again: But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting [eonian, age-lasting] life.’

The woman said unto him, ‘Sir, give me this water, that I thirst not, neither come hither [closer] to draw [water].’”

• **John 4:7–15**

This dialogue was written later in the life of the apostle John, after the revelation of the Mystery, but John no doubt used it when he preached. The information about “Living Water” becomes very important because the apostle Paul tells us that when we have God’s Holy Spirit we are “living Temples” of God. Water is a symbol of God’s Holy Spirit that indicates life within the living Temple as the apostle Paul wrote: **“Know you not that you are the temple of God, and that the Spirit of God dwells in you?”** (1 Corinthians 3:16).

Note what Jesus said to Jews who questioned Him about giving them a sign. He gave them one.

“Jesus answered and said unto them, ‘Destroy this temple, and in three days I will raise it up.’

Then said the Jews, ‘Forty and six years was this temple in building, and will you rear it up in three days?’

But He spoke of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said.”

• **John 2:19–22**

Christ’s body was a “temple” because God’s Holy Spirit was powerfully within Him without **“measure”**:

“For he whom God has sent speaks the words of God: for God gives not the Spirit by measure unto him [the words “unto him” are not in the Greek].”

• **John 3:34**

Jesus thought the concept of “living water” was important because He identified His teaching and role as Messiah as to the presence of God’s Holy Spirit.

While in the Temple (John 7:28), note what Jesus said in John chapter 7:

“In the last day, that great day of the feast, Jesus stood and cried, saying,

‘If any man thirst, let him come unto me, and drink. He that believes on me, as the scripture has said, “out of his belly shall flow [in Greek “gush”] rivers of LIVING WATER.”

(But this spoke he of the Spirit, which they that believe on him should receive: for the Holy Ghost [Spirit] was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, ‘Of a truth this is the Prophet.’ Others said, ‘This is the Christ.’

• **John 7:37–41**

Living Water is a true symbol operating within God’s Temple system with the Gihon Springs, where God’s presence was symbolically. The living water in the Temple symbolized the flow of God’s Holy Spirit to purify everything it touches for every believer.

Where Is “Living Water” Found in Jerusalem?

There is no natural spring on the Haram esh-Sharif (the so-called “temple mount”). There never was a natural spring in Fort Antonia (the Haram today), but there are many cisterns, several are quite large, established to collect and store rainwater).⁶ This is exactly what a fortress like Antonia would require. Massive quantities of water in cisterns during times of a siege.

There is only one source of “living water” in Jerusalem, the Gihon Springs. In fact, the Gihon is the only substantial source of water within a 5-mile radius of the City of David where the true site of all the Temples were located throughout history. Dr. Martin wrote about this water in “Chapter 20: The Original Temple Over the Gihon Springs” and “Chapter 21, Necessary Spring Waters Within the Temples.”

Ten Non-Biblical Sources Tell of a Fountain in the Temple

In my article “A Fountain in the Temple, 10 Historical Sources” I compiled non-biblical and historical sources that tell of the existence of a fountain within the environs of the Temple. Beginning with Dr. Martin’s sources indicated throughout *Temples*, I compiled the list of ten historical sources of a spring or fountain

⁶ Pontius Pilate sought to use sacred Temple funds to construct one (and two separate) aqueducts from the Bethlehem area south of Jerusalem to bring to Jerusalem for the public good (Josephus, *Antiquities of the Jews* 18.60–62 and *Wars of the Jews* 2.175–177). His purpose was to benefit all people of Jerusalem. The Temple used so much water during the Jewish feasts that Jerusalem suffered from a lack of water. The aqueduct was eventually built, made available to the city, and the water likely terminated at Antonia. King Herod built aqueducts (*Wars of the Jews* 1.422), but none in Judea that we know about.

outside open to the sky, but within the Temple environs. With so many sources saying the same thing at the same location, this information was well-known.

After *Temples* was published, Dr. Martin also wrote a fascinating article about an “atmospheric spring” developed by the Jewish priests to provide super-pure water for special purposes. This would be an 11th historical source of a “spring” within the Temple. Dr. Martin’s source for this information is from post-biblical Jewish writings, primarily from a particular section of the *Mishnah* called the “Middot” which provides interesting descriptions of the Temple, its environs, and its operation. That article is “[Water Management in Herod’s Temple](#).”



The Largest Cistern Under the Haram esh-Sharif

There are two articles in the ASK website written by Professor George Wesley Buchanan that discuss this water. One article is “[The Tower of Siloam](#).” The other article is “[Running Water in the Temple of Zion](#)” focuses on the waters of Ezekiel chapter 47. Ezekiel 47:1–12 is a vision given to Ezekiel describing waters in the future coming from underneath the Temple.

Buchanan presents a strong argument that Ezekiel’s readers and listeners experienced that system in Solomon’s Temple, but it was to be greatly enlarged in a future glorious Temple told of in Ezekiel chapters 40–48 (excluding part of chapter 43). Ezekiel had his visions and wrote after the destruction of the Solomonic Temple. The subject of “living water” coming from under the Temple into the Kidron Valley and flowing down to the Dead Sea was known to the Jewish exiles in Babylon.

The Fountain in the Temple Told By Aristeas

Around 200–160 BC a traveler from Egypt named Aristeas describes the massive system supplying fresh water (the “Living Water”) and water for cleansing and flushing the waste from the temple area.

⁸⁸ **“And the temple [Literally “house”] looks toward the east, and its back is turned westwards. And the whole floor is paved and slopes away in the right directions, so as to admit of the influx of water, with which it is flushed to wash away the blood from the sacrifices. For many thousands of cattle are offered on the feast-days.**

And there ⁸⁹ is an unfailling supply of water, because a rich natural spring bubbles up within the temple area, and there are also wonderful underground reservoirs passing description. These, as was explained to me, extended at a distance of five furlongs all round the site of the temple, and had innumerable pipes attached to each of them, since the channels converge on every side.

[It was explained] **also how all ⁹⁰ these were soldered with lead to the ground and the sides, and over them is laid a great mass of plaster, so that everything is made secure: and they have numerous outlets at the base of the temple, which are invisible to all except the actual ministrants: and in this way all the vast accumulation of sacrificial blood is swept away in the twinkling of an eye. And, having myself been convinced**

⁹¹ **as to the nature of the reservoirs, I will explain how I reached that conviction. They led me more than four furlongs out of the city, and at a certain place bade me stoop down and listen to the rushing noise of the meeting of the waters; thus was the magnitude of the receptacles made evident to me, as I have described them.”**

• [Letter from Aristeas 88–91, Thackeray translation](#)

Aristeas wrote about the Hasmonean Temple that existed before the Herodian Temple. As much as two hundred years after Aristeas the Roman historian Tacitus (who lived from about 56 AD to about 118 AD), briefly

described the Herodian Temple before its destruction in 70 AD:

“The temple was built like a citadel, with walls of its own, which were constructed with more care and effort than any of the rest; the very colonnades about the temple made a splendid defense.

[1] **Within the enclosure is an ever-flowing spring**

[2] **in the hills are subterranean excavations, with pools and cisterns for holding rain-water.”**

• [Tacitus, Historiae V, 10](#)

Tacitus wrote about one hundred years after the destruction of the Herodian Temple. He must have had access to a written document to make his accurate description that corresponds with the longer description of Aristeeas 200 years earlier, before the Herodian Temple existed. It leads one to presume that the Hasmonean Temple and the Herodian Temple were constructed at the same location, with the same system of water for a spring or fountain **“within the enclosure,”** as Aristeeas and the other non-biblical, historical sources declare.

See also George Buchanan’s article, [“In Search of King Solomon's Temple.”](#) He analyzes verses about those who rejected YHWH, and also rejected **“the fountain of living waters.”** Instead, they constructed **“broken cisterns”** that leaked, and could not hold **“living waters”** (Jeremiah 2:13, 17:13). In the future, according to Zechariah 14:8–9 **“living waters”** again will flow from Jerusalem:

“It shall be in that day, that living waters shall go out from Jerusalem ... And YHWH [Christ having authority to use YHWH’s name] shall be king over all the earth: in that day shall there be YHWH, and his name one.”

S – *Sion or Zion, Both Spellings Are in the King James Version*

Zion spelled with a “Z” occurs 152 times in the King James Version. The word is spelled two times in the Old Testament with an “S” in Deuteronomy 4:48 and Psalm 65:1 to become **“Sion.”** In the New Testament **“Sion”** occurs seven times: Matthew 21:5; John 12:15; Romans 9:33, 11:26; Hebrews 12:22; 1 Peter 2:6; and Revelation 14:1. Yes, there probably is a reason for the different spellings, but I do not care why the King James translators did so. There is no excuse for not consistently spelling Zion with a **“Z”** which more closely approximates the Hebrew.

What is important about Zion? Zion is identified often with the City of David. Once this is understood, it is proper to understand every use of Zion as referring to the City of David.

“Nevertheless David took the stronghold of Zion: the same is the city of David.”

• **2 Samuel 5:7**

“And the inhabitants of Jebus said to David, ‘You shall not come there.’ Nevertheless David took the castle of Zion, which is the city of David.”

• **1 Chronicles 11:5**

Note these two verses above are nearly identical:

1 Kings 8:1	2 Chronicles 5:2
<p>“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,</p> <p><i>unto king Solomon in Jerusalem, that they might bring UP the ark of the covenant of YHWH out of the city of David, which is Zion.”</i></p>	<p>“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,</p> <p><i>unto Jerusalem, to bring UP the ark of the covenant of YHWH out of the city of David, which is Zion.”</i></p>

While the first two examples are definitive, identifying Zion with the city of David, the last two verses side by side are problematic for some people. They claim the words **“OUT of the city of David”** indicate that the Ark was moved to the Solomonic Temple that was located outside and above of the City of David. However, the term **“UP”** is operative, and not **“OUT.”** The Ark was down by the Gihon Springs, inside the city of David. It had to be taken **“out”** of the lower regions of Zion. This is not a problem.⁷

“Sing praises to YHWH, which [Who] dwells in Zion: declare among the people his doings.”

• *Psalm 9:11*

“Remember your congregation, which you have purchased of old; the rod of your inheritance, which you have redeemed; this mount Zion, wherein you have dwelt.”

• *Psalm 74:2*

“But [YHWH] chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he has established for ever [*olam*, for the age].”

• *Psalm 78:68–69*

“For YHWH has chosen Zion; he has desired it for his habitation. This is my rest for ever [to the future]: here will I dwell; for I have desired it.”

• *Psalm 132:13–14*

“Blessed be YHWH out of [from] Zion, which [Who] dwells at Jerusalem. Praise you YHWH.”

• *Psalm 135:21*

“Behold, I and the children whom YHWH has given me are for signs and for wonders in Israel from YHWH of hosts, which [Who] dwells in mount Zion.”

• *Isaiah 8:18*

“So shall you know that I am YHWH your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more ... for YHWH dwells in Zion.”

• *Joel 3:17, 21*

After Christ returns God shall again dwell in Zion as He did in the past.

“Thus says YHWH; ‘I am returned unto Zion, and [I] will dwell in the midst [center] of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of YHWH of hosts the holy mountain.’”

• *Zechariah 8:3*

Other ASK articles deal with Zion. The concept of Zion is geographically fluid. It has to do with God’s presence. It can be enlarged and can move. Read Dr. Martin’s interesting article, [“The Expansion and Portability of Zion.”](#) I reformatted and edited Dr. Martin’s article in May 2021 [“New Evidence for the Site of the Temple Mount in Jerusalem.”](#) It contains information that is not in *Temples*.

You might want to consult [“A Brief Temple Timeline”](#) that I put out in May 2018. It will be useful for you to keep the chronology of Temple events in order.

Conclusion

This appraisal of the evidence condensed as **“JAWS of the Jerusalem Temples”** hopefully gives a useful summary of evidence of the historical locations of the Temples, Fort Antonia, the water sources for God’s “house,” where God placed His name, and the location of Sion (Zion). All are to help you tell others about the Temple. Review with me all the Temples of God — past, present, and future — in my article [“A Short History of God's Temples.”](#)

⁷ If the Temple was not in Zion and not in the City of David, where are the verses telling of God’s presence outside of Zion and outside the city of David?

- It begin in Eden, as Dr. Martin shows in *Temples*: “[Chapter 15: The Garden of Eden, the Tower of Babel, and the Temple of God.](#)” Events in Eden followed a ritual pattern of humanity being driven from the presence of God because of sin, requiring a reconciliation with YHWH.⁸
- God ordered Moses and Israel to construct the Tabernacle (a mobile Temple) made to specifications given to Moses in Exodus 25:8–9. The Tabernacle lasted to the time of Solomon.
- The Temple was designed by YHWH (2 Chronicles 28:11–19⁹) and built by Solomon. It functioned from its dedication to its destruction by the Babylonians.
- A new Temple at the same location was constructed by Jewish exiles who returned from Babylon led by Zerubbabel and Ezra the Priest,
- A destruction of the Zerubbabel Temple, a ritual cleansing, preparation, and reconstruction of an enlarged Temple began during the reign of Maccabee King Simon the Hasmonean.
- King Herod the Great doubled the size of the sanctuary of the Temple. It was still under construction during the time of Jesus and His disciples. It was destroyed in 70 AD.
- Since Christ’s resurrection God’s Holy Spirit is resident in every believer. This makes every believer a Temple of God (John 14:23; Romans 8:9, 11; 1 Corinthians 3:16, 6:19; 2 Corinthians 6:16; Galatians 2:20; 1 Timothy 1:14; 1 John 4:12, 15).
- A physical Temple will be built before Christ returns. The antichrist will desolate it.
- A much larger Temple is described in visions in Ezekiel 40:1–48:35 (excluding Ezekiel 47:1–12¹⁰) after He returns. That Temple will last during the 1,000 years reign of Christ. Ezekiel was given a series of visions of the new Temple and the new land.
- New Jerusalem, in heaven at present, is unbelievably huge, but there is a reason for its size. It is a Temple of YHWH, it exists now, and it will come down from heaven and transition to a new heavens and a new enlarged physical earth. This will be primarily for the judgment and salvation for those whose minds were never opened to God’s grace, or those who have rejected God’s grace and miss out on the first part of the Kingdom of God.¹¹
- Finally, we are told God and Christ will be the Temple within New Jerusalem, as will each resurrected believer. Eventually all humanity will be part of God’s Temple, sort of a Temple within a Temple. God the Father will become “**all in all**” (1 Corinthians 15:28).

The Temple is an effective symbol of God’s plan beginning in Eden and ending in Revelation; or ending in 1 Corinthians 15:28; or ending in Colossians 1:15–20. All apply

Note two verses about the scope of God’s salvation for every human being. Read Ephesians 1:11 in context about God’s will; then read 1 Timothy 2:4–6 to learn where God declares what His will is for every human being. God shall fulfill His will because He “**works all things after the counsel of his own will.**”

If you remember the four parts of the “JAWS of the Jerusalem Temples” you will remember an important part of how God will include every human being into His family.

David Sielaff, November 2021

⁸ The completion of God’s plan of the Gospel will bring every human to be in God’s presence and become a full child of God, but not until that process is completed.

⁹ See my article “[The Pattern of the Temple.](#)”

¹⁰ Ezekiel 47:1–12 is a retrospective look at the Solomonic Temple describing waters flowing from underneath the Temple to the Kidron Valley and flowing down to the Dead Sea. It not about the future “Ezekiel Temple.” Even in our current day fish were observed and photographed in the waters just before it enters the Dead Sea.

¹¹ Read “[Losing Your Salvation](#)” for details.