

## TARTAN

Seleucid king Antiochus IV Epiphanes in the second century B.C. (2 Macc 4:30), and by New Testament times, the city was the capital of the Roman province of Cilicia. A rich commercial center, Tarsus could justifiably be called “no mean city” (Acts 21:39). After Paul’s conversion and the dangers he faced at Jerusalem, the apostles sent him to Tarsus (Acts 9:30). There **Barnabas** sought him out to assist in the ministry of the church at Antioch (Acts 11:25).

**TARTAN** The title of a high-ranking Assyrian official. A Tartan was sent by **Sargon II** to besiege Ashdod (Isa 20:1); likewise, a Tartan was part of the delegation of officials sent by **Sennacherib** to demand the surrender of Jerusalem in 701 B.C. (2 Kgs 18:17).

**TATTENAI** The governor of the Persian province or satrapy called “Beyond the River,” which was made up of the lands west of the Euphrates, including Syria, Palestine, and Phoenicia. Tattenai appears in Ezra when he inquired of the Persian king **Darius I** whether it was lawful for the Jews to rebuild the Temple in Jerusalem (Ezra 5:3, 6). As it turned out, the governor was instructed not to interfere with the reconstruction; instead, he was to help finance the effort with monies from his provincial treasury (Ezra 6:6–13).

**TAX COLLECTORS** Officials who collected monies from taxpayers on behalf of governing authorities. Typically, a tax collector was a private businessman who paid the government a fixed amount estimated according to various calculations. Any amount collected

over the calculated estimate could be kept by the tax collector as a personal commission, but the fixed amount had to be paid, whether that amount was actually collected or not. For obvious reasons, the system was open to abuse, and tax collectors in first-century Palestine were despised (cf. Matt 5:46; Luke 6:32) along with sinners and Gentiles (Matt 9:11; 11:19; 18:17). Tax collectors represented an especially despicable aspect of Roman rule and oppression.

Jesus shocked the Pharisees with his willingness to interact with tax collectors, and in the face of the accusations that he was a friend of publicans and sinners, he replied to the Pharisees that he had come to call not the righteous but the sinner (Mark 2:15–17; Luke 7:34). Tax collectors listened to both **John the Baptist** (Matt 21:32; Luke 7:29) and Jesus (Luke 15:1). **Matthew**, or Levi, was a tax collector and was at his tax collector’s table when Jesus called him to become an apostle (Matt 9:9; Mark 2:14; Luke 5:27–38). Likewise, **Zacchaeus**, the chief tax collector in Jericho, invited Jesus into his home (Luke 19:1–10). In a parable, Jesus uses the tax collector as a model of humility that calls forth the mercy of God (Luke 18:9–14).

**TEKEL** See *Mene, Mene, Tekel, Parsin*.

**TEKOA** A town in Judah, south of **Bethlehem**, now called **Khirbet Tequa**. Tekoa was the hometown of the prophet Amos (Amos 1:1); of Ira the son of Ikkeah, one of David’s great warriors (2 Sam 23:26; 1 Chr 27:9); and of the wise woman chosen by **Joab** to convince David to reconcile with **Absalom** after he had killed Amnon (2 Sam 14:2). King **Rehoboam** strengthened the town’s fortifications (2 Chr 11:6). People

from Tekoa assisted later in the rebuilding of the city wall of Jerusalem (Neh 3:5, 27).

**TEL-ABIB** A site in Babylonia near the river Chebar to which exiled Jews were sent after the fall of Jerusalem (Ezek 3:15).

**TELAIM** A city in Judah where **Saul** gathered his army in preparation for war against the Amalekites (1 Sam 15:4). It may be the same as **Telem**, a site in the **Negeb** given to Judah (Josh 15:24).

**TELASSAR** An Aramean city populated by the people of Edem, one of the nations conquered by Assyria in the eighth century B.C. The city was destroyed and listed with **Gozan**, **Haran**, and **Rezeph** in **Sennacherib**’s message to **Hezekiah** that compelled the king to surrender (2 Kgs 19:12; Isa 37:32). It was located on the Euphrates.

**TELL** In Near Eastern archaeology, a hill or mound created by a long succession of human occupation. Typically, the site began as a small village that was established because of available nearby water or a strong defensive position. Over the course of centuries, the village might be destroyed or abandoned and another built on top of the old one because the geographical features or available resources were still useful. The tell is thus the creation of successive inhabitation and construction, but it is also the product of time. For archaeologists, the tell is a valuable source for information on the history of human civilization and culture, and contains vital remains, including buildings, pottery, and debris. (See also *Archaeology*.)

**TEMA** A region in northern Arabia (Isa 21:14; Jer 25:23; Job 6:19). It was the home of the descendants of Ishmael (Gen 25:15; 1 Chr 1:30).

**TEMAN** The son of Eliphaz and a descendant of **Esau** (Gen 36:11, 15; 1 Chr 1:36, 53). It is also the name of a region in Edom (Ezek 25:13; Amos 1:12) that was well known for the wisdom of its inhabitants (Jer 49:7; Obad 8).

**TEMPLE** The central sanctuary where God dwelt in the midst of his people. The Temple in Jerusalem—the heart of Israel’s religious life and worship—was not constructed until the emergence of the monarchy, but the idea of a central sanctuary was a feature of the Deuteronomistic covenant.

- I. *The Origins of the Temple*
  - II. *The Temple of Solomon*
  - III. *The Second Temple*
  - IV. *The Temple of Herod*
- Y. *The Temple in the New Testament*

- A. *The Gospels and Epistles*
- B. *Hebrews and Revelation*

There were three Temples constructed in Jerusalem:

1. The Temple of **Solomon** (ca. 960–586 B.C.), which was destroyed when the Babylonians conquered Jerusalem.
2. The Second Temple (ca. 515–19 B.C.), built on the ruins of the first after the **Exile**.
3. The Temple of **Herod** (19 B.C.–A.D. 70), an extensive renovation and enlargement of the Second Temple.

The place of the Temple in the life of Israel was recognized and respected by Jesus,

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who participated in its worship and feasts of pilgrimage. The Temple prefigured his own mystery, and his prediction of its destruction anticipated Jesus's own destruction and the establishment of the new and definitive Temple in his own glorified body (Matt 12:6; John 2:19–22).

### I. THE ORIGINS OF THE TEMPLE

The beginnings of the Temple are remotely connected with the patriarchal period, when the people of God hallowed specific locations by calling upon the Lord in prayer and erecting altars at a number of worship sites (Gen 12:7–8; 13:18; 26:25; etc.). Yet the primary antecedent of the Temple is the Mosaic **Tabernacle**, the collapsible tentlike shrine that Israel manufactured at Mount Sinai (Exod 35–40) and transported through the wilderness (Num 4:1–33; 9:15–23) into the Promised Land (Josh 18:1). This sanctuary was believed to be an earthly replica of the Lord's heavenly dwelling (Exod 25:9, 40) and served as a centralized location for Israelite worship during the wilderness period (Lev 17:1–9).

The Deuteronomic covenant, which regulated Israel's life as a settled people in Canaan, envisioned a transition from a movable Tabernacle to a more permanent Temple. Once Israel established peace on its borders, it was to begin construction of a central sanctuary at a site chosen by God (eventually Jerusalem). As part of the Law given to Moses on the establishing of a central sanctuary, Moses declared,

*But when you go over the Jordan, and live in the land which the LORD your God gives you to inherit, and when he gives you rest from all*

*your enemies round about, so that you live in safety, then to the place which the LORD your God will choose, to make his name dwell there, thither you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the offering that you present, and all your votive offerings which you vow to the LORD. And you shall rejoice before the LORD your God, you and your sons and your daughters, your menservants and your maid servants, and the Levite that is within your towns, since he has no portion or inheritance with you. (Deut 12:10–14)*

Centralizing worship in this way was a means of safeguarding the purity of Israel's faith. Pagan shrines dotted the landscape of ancient Canaan, and if the nation of Israel was going to keep its worship properly focused on the one true God, it would have to assemble and sacrifice at the one sanctuary consecrated for that purpose.

The conditions for building this sanctuary would not be met until the rise of the Israelite monarchy. In particular, it was David who gave Israel "rest" from its enemies (2 Sam 7:1) by conquering all the surrounding nations that shared a border with Israel (2 Sam 8:1–14). It was to him that God revealed both the site he had chosen for the Temple (1 Chr 21:28–22:1) and the heavenly blueprints for its construction.

But David was prohibited from building the Temple himself because he was stained with the blood of war (1 Chr 22:8). Nevertheless, he prepared for the undertaking by assembling the materials and manpower that would enable his son Solomon to do the building (1 Chr 22:2–16). The actual construction began

in the fourth year of Solomon's reign (1 Kgs 6:1); the Temple was completed seven years later (1 Kgs 6:37–38).

### II. THE TEMPLE OF SOLOMON

Solomon's Temple was built on the site of the threshing floor of Araunah the Jebusite, where David had built an altar to end the plague that had struck as God's punishment for David's census (2 Sam 24:18–25; 1 Chr 22:1). The site was on the crest of Mount **Moriah** (2 Chr 3:1). The Mosque of Omar, or "Dome of the Rock," marks the site today. For the construction, Solomon solicited the assistance of Hiram, king of Tyre, who provided skilled craftsmen and materials in exchange for food, and laborers were levied from among the tribes of Israel (1 Kgs 5:1–18).

The chief sources for information on the Solomonic Temple are 1 Kgs 6–7 and 2 Chr 3–4; these are supplemented by the description of an eschatological sanctuary provided by Ezekiel 40–43. The structure followed a rectangular plan and was made of stone and cedar wood. The Temple building itself was 90 feet (27 meters) long, 30 feet (9 meters) wide, and 45 feet (14 meters) high, with a porch at the front. On either side of the Temple entrance were two freestanding bronze pillars. The one on the right was **Jakin** ("He will establish") and the one on the left was **Boaz** ("In him is strength"). The interior of the Temple was approached by going up a flight of steps and passing through an atrium or porch (vestibule), which led to two chambers of different dimensions. The first, larger chamber, called the holy place (nave), was 40 cubits long by 20 cubits wide (60 by 30 feet). The second, smaller chamber

was the sanctuary, the holy of holies (inner sanctuary), 20 by 20 cubits (30 by 30 feet).

The holy place housed the altar of incense (1 Kgs 6:20–21), the table on which was placed the **bread of the presence**, and ten lamp stands (five at the right and five at the left; 1 Kgs 7:48–49). The holy of holies contained the **ark of the covenant** under two figures of the cherubim carved of olive wood (1 Kgs 6:23–28; 8:6–7).

In the courtyard before the Temple stood the bronze altar of sacrifice (1 Kgs 8:64) and the bronze laver (or "molten sea") supported by twelve bronze oxen. The laver contained water for the cult services, especially the ablutions for the priests (1 Kgs 7:23–26; 2 Chr). Storage rooms lined the outside of the Temple building on three sides (1 Kgs 6:5).

The solemn dedication of the Temple was held by Solomon during the feast of Booths (1 Kgs 8:1–66). The Temple remained in use for the next centuries, but after three centuries, during the reign of **Josiah**, it was in need of repairs. Contributions from the worshippers paid for the repairs (2 Kgs 22:4). But the restored Temple did not long survive. With the fall of Jerusalem in 586 B.C., the Temple was destroyed by the Babylonians under **Nebuchadnezzar** (2 Kgs 25:8–9, 13–17).

### III. THE SECOND TEMPLE

The Temple lay in ruins during the first fifty years of the **Exile**, but hope was given to those in exile by **Ezekiel** through his vision of a new Temple (Ezek 40–43). The construction of a new temple was permitted by the decree of **Cyrus the Great** to the repatriated Jews (Ezra 1:1–4). The returning Jews began work immediately around 537 B.C., at which time they set

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up the altar of sacrifice and laid the foundation stones for the sanctuary building (Ezra 3:1–13). But the work was halted for about seventeen years (ca. 537–520 B.C.) because of the opposition of the Samaritans (Ezra 4:1–5). After the legal validation of their right to rebuild, the Jewish community of Jerusalem returned to work and finished the restored Temple in 515 B.C. Nothing is known of its dimensions and form, but it was certainly not as magnificent as Solomon's Temple (cf. Ezra 3:12–13; Hag 2:3).

The Temple was profaned by Antiochus IV Epiphanes (see *Seleucids*) in 167 B.C. (1 Macc 1:54–55; 2 Macc 6:1–6), but was purified and rededicated by *Judas Maccabeus* in 164 B.C. (1 Macc 4:36–59), an event celebrated thereafter as the feast of the Dedication, or Hanukkah (John 10:22).

## IV. THE TEMPLE OF HEROD

**Herod the Great** commissioned a monumental renovation and expansion of the Temple complex. Work began in 20 B.C., and the main sanctuary building, which adhered closely to the dimensions of Solomon's Temple, was completed in about eighteen months. The Temple platform, however, with its series of courts, colonnade porches, and massive retaining walls, was not completed until the sixties A.D., only a few years before the destruction of the Temple by the Romans in A.D. 70.

The Herodian Temple was a dazzling spectacle of marble, white limestone, and gold. Its overall size was twice that of the Second Temple. The Jewish historian Josephus tells us that its courtyard was divided into several zones of progressively more restrictive access (*Ant.* 15.11.3; *B.J.* 1.21.1; 5.5.2). The outermost court

was the Court of the Gentiles, which was the largest open space in the Temple and could be accessed by all. Beyond this was the Court of Women, into which only the Jews could pass (a sentence of death was imposed on any Gentile who penetrated into this or any of the other inner courts, Acts 21:28–30). Beyond this was the Court of Israel, into which only Jewish males were permitted to enter. Finally, the open expanse surrounding the main sanctuary building was the Court of Priests, where the

clergymen of Israel had a right of access and where they ministered at the altar of sacrifice. The perimeter of the Temple platform was lined with covered colonnade porches called porticoes. At the northwest corner stood the Fortress Antonia, which was manned by Roman soldiers. The southeast corner of the platform, which overlooked the steep descent into the Kidron Valley, may have been the so-called pinnacle of the Temple (Matt 4:5).

## V. THE TEMPLE IN THE NEW TESTAMENT

### A. *The Gospels and Epistles*

The life of Jesus is closely tied to the Temple. Forty days after his birth he was dedicated to God in the Temple (Luke 2:22–38), and his family made routine trips to the Temple for the main Jewish feasts (Luke 2:41–51). Jesus continued these pilgrimages as an adult and presumably took part in the liturgies of Temple worship (John 2:13; 5:1; 7:14; 10:22–23; etc.). Like every Jewish man, he also paid the annual Temple tax (Matt 17:24–27). His reverence for the sanctuary stood out clearest when he saw others profaning the sacredness of the Temple.

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On one occasion, Jesus burned with righteous zeal at the sight of merchants doing their business in the Temple courtyard (John 2:13–22). He reacted by driving them out and toppling their tables because they had made his “Father’s house” into a “house of trade” (John 2:16). In the Synoptic Gospels, we see Jesus angered that such activities amounted to robbery, and beyond that, they made it all but impossible for pilgrims to pray (Matt 21:12–13; Mark 11:15–19; Luke 19:45–46).

Interestingly, Jesus also prophesied the destruction of the Temple. The Temple had its place in the economy of the Old Covenant but with the inauguration of the New Covenant through the dying and rising of Christ, the institutions of the old would have to be swept away. Jesus envisioned the fall of the Temple and the termination of its worship in the Olivet Discourse (Matt 24:1–51; Mark 13:1–27; Luke 21:1–38). There would be a siege and conquest of Jerusalem (Luke 21:20) within the first Christian generation (Matt 24:34), he predicted. The fulfillment of his words came in A.D. 70, when Roman legions laid siege to Jerusalem and eventually burned and leveled the Temple.

In prophesying this event, Jesus was not saying that Christianity was to be a religion without a temple. On the contrary, Jesus himself was a new and greater Temple (Matt 12:6), destined to be destroyed in death and then rebuilt in the Resurrection (John 2:19–21). This notion was picked up and developed by the apostles Peter and Paul. In Pauline theology, incorporation into the body of Christ means incorporation into a holy temple in which the Spirit dwells (1 Cor 3:16–17; 2 Cor 6:16; Eph 2:19–22). And what is true of the Church is

also true of the individual Christian, whose body is a temple of God's presence (1 Cor 6:19). Peter likewise envisions believers as “living stones” who are built into a spiritual temple that gives pleasing worship to God (1 Pet 2:5) (CCC 583–86, 593, 756, 797–98).

### B. *Hebrews and Revelation*

The Letter to the Hebrews sees the Temple of Jerusalem in a typological sense, as “a copy and shadow of the heavenly sanctuary” (Heb 8:5). The heavenly sanctuary is the true one: “For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf” (Heb 9:24). The heavenly sanctuary is a sanctuary into which Christ has entered as High Priest forever according to the order of *Melchizedek* (Heb 6:20). Believers participate in this celestial worship through the Church's sacramental worship on earth (cf. Heb 10:19; 12:22).

Revelation locates the true Temple on the celestial Mount Zion, the New Jerusalem (cf. Rev 3:12; 14:1; 21:10), but the New Jerusalem does not possess an architectural Temple, “for its temple is the Lord God the Almighty and the Lamb” (Rev 21:22). The city itself is shaped like a cube, with each side measuring nearly 1,500 miles and its walls over 200 feet thick. The shape of the New Jerusalem is clearly modeled after the inner chamber of the Temple, the holy of holies (1 Kgs 6:20). The Trinity is thus the sanctuary of the heavenly city (chap. 21). (See also *Spirit, Holy*.)

**TEMPLE SERVANTS** Members of the Temple staff in Jerusalem appointed by David to