



The Jerusalem Temple Mount Myth

Marilyn Sams

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The Jerusalem Temple Mount Myth amasses over 200 ancient descriptions which overturn the unsubstantiated tradition that Solomon built his temple at the Dome of the Rock site or anywhere else on the alleged temple mount in Jerusalem. The first set of chapters establish that Zion and Mount Zion were identical with the City of David/Jerusalem and were located on the southeastern hill, not where the alleged temple mount stands today. No northern extension of the city was made until the Hasmonean era. This is affirmed by descriptions of the city, such as that of Aristeas, that the City of David/Jerusalem had its towers arranged in the “manner of a theater” (the shape of the southeastern hill), and that an abundant spring flowed underneath the temple (the Gihon Spring). In addition, Hecateus describes the temple as being in the “middle of the city,” not at a large rock on an imagined northerly extension. The Jerusalem Talmud also mentions Shiloah stood in the center of the city, the same place where the temple stood. In addition, Josephus claims the temple was built in the Kidron Valley, which is affirmed by Nehemiah’s description of the temple as the “great tower that lieth out,” near the water gate, which gave access to the Gihon Spring, just north of the royal palace. The account of Jossipon also mentions the Kidron Brook could be seen from the temple above, flowing a cubit away from the east wall of the temple. Other chapters include descriptions of the temple mount, with a myriad of details which do not correspond to today’s alleged temple mount. However, chapters on Fort Antonia give descriptions of the Roman camp which do correspond with today’s alleged temple mount. This camp guarded the temple from a distance 600 feet north, accessing the roofs of the temple cloisters via two bridges which connected the edifices. At Masada, Eleazar (in Josephus) described this camp as the only monument remaining after 70 A.D. Byzantine pilgrimage accounts affirm they believed the 36-acre walled edifice was the Praetorium or the Roman camp and that the Church of St. Sophia stood over the Sakrah, where the Dome of the Rock stands today. At the same time, Eutychius declares the Christians did not build any church over the temple ruins, signaling the temple ruins were not at the Dome of the Rock. The pilgrims describe the temple ruins as near the waters of Shiloah, in the middle of the southeastern hill. The beginning of the temple mount myth is traced through the later Byzantine and early Crusader accounts. Two chapters on the archaeology of the “temple mount” and the City of David compare the written histories with the remains on the ground. The results certify the correct interpretation of Christ’s prophecy that not one stone of the temple would be standing upon another, a stark contrast to the myth claiming the 10,000 Herodian stones still standing are the former temple mount.

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