

THE TWO TEMPLES IN THE NEW TESTAMENT

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Section 1 - Preamble

English translations of the Bible conceal an important difference¹ among the houses of worship mentioned in the Tenakh² and the New Covenant Scriptures³ because they translate all of them as temple.

According to SECB,⁴ when referring to the physical **tabernacle** in which the Jews worshipped for 487 years (1464-977 BC), the Tenakh uses the Hebrew words **ohel'**⁵ and **mishkan**⁶ and (b) the New Covenant Scriptures use the words **elala**⁷ and **alalon**.⁸

According to SECB, when referring to the physical **temples** in Jerusalem in which the Jews worshipped for 1,048 years (977 BC-70 AD), (a) the Tenakh uses the Hebrew words **bavith**,⁹ **heykal**,¹⁰ and **heykal**¹¹ and (b) the New Covenant Scriptures uses the Koine Judeo-Greek¹² word **hieron**.¹³

¹ Here I am indebted to James Lloyd's tape, *The Abomination of Desolation*, which can be obtained from the Apocalypse Chronicles, P.O. Box 448, Jacksonville OR 97530 (Tel: 541-899-8888). He points out that the Scriptures use different words for the physical **temple** in Jerusalem and the spiritual **temple** in the Saints.

² Old Testament in most churches.

³ New Testament in most churches.

⁴ James Strong's *The Exhaustive Concordance of the Bible* (1894), Abington, Nashville TN, 1980.

⁵ SEBC #168 - **ohel'** (*o-hel*) meaning "a tent, covering, dwelling place, home, tabernacle, tent."

⁶ SEBC #4908 - **mishkan** (*mish-kawn*) means "shepherd's hut."

⁷ SEBC #1636 - **elala** (*el-ah'-yah*) meaning "olive tree, berry tree."

⁸ SEBC #1638 - **elalon** (*el-ah-yone*) meaning "Mount of Olives, Olivet."

⁹ SEBC #1004 - **bavith** (*bah'-yith*) means "house, court, daughter, dungeon, palace, place, prison, steward, tablet, temple."

¹⁰ SEBC #1964 - **heykal** (*hay-kawl'*) means "a large public building, such as a temple or palace."

¹¹ SEBC #1965 - **heykal** (*hay-kal'*) means "temple or palace."

¹² **Judeo-Greek** - Dr. Eli Lizonkin Eyzenberg describes this Greek as "Koine Judeo-Greek." Koine refers to "...the common, multi-regional form of Greek spoken and written during Hellenistic and Roman antiquity." Judeo refers to the "...specialized form of Greek used by Jews to communicate. This form of Greek retained many words, phrases, grammatical structures, and patterns of thought characteristic of the Hebrew language. We have similar examples in other languages: the well-known Judeo-German (Yiddish), Judeo-Spanish (Ladino), and the less familiar Judeo-Farsi, Judeo-Arabic, Judeo-Italian, and Judeo-Georgian languages." Eyzenberg rejects the idea that "...the New Testament was first written in Hebrew and then later translated into Greek." (See <https://israelbiblecenter.com/the-original-language-of-new-testament/?via=cd5eb07> of February 21, 2018.)

¹³ SEBC #2411 - **hieron** (*hee-er-on*) means "a sacred place - i.e. the entire precinct."

According to SECB, when referring to the spiritual *temple* in the hearts of the Saints,¹⁴ which is identified in the Scriptures as the *Temple of the Holy Spirit*, which has existed since Messiah's crucifixion in 33 AD and will continue to exist until at least the Parousia that will occur at an unknown date in the future,¹⁵ the New Covenant Scriptures use the Koine Judeo-Greek word **naos**¹⁶

The difference in the foregoing is that (a) the physical *tabernacle* and *temples* were made with dead material (fabric and stone) and (b) the spiritual *temple* resides in the living bodies of Messiah and His followers.

Section 2 - Messiah's 2nd Temptation

There are two passages in Scripture that describe the second temptation that Satan presented to Messiah.

Matthew 4:5-7 states, "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the **temple**, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (KJV).

Luke 4:9-12 states, "And [Satan] brought him to Jerusalem, and set him on a pinnacle of the **temple**, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God" (KJV).

In both of these passages, the word used to refer to the *physical temple* in Jerusalem is *heer-eron* (SEBC #2411).

Section 3 - John 2:14-21

Just before Passover in 33 AD, Jesus visited the temple in Jerusalem with His disciples and then they moved to the Mount of Olives nearby, where He delivered His Olivet Discourse to them..

John 2:14-21 states, Jesus "...found in the **temple** [SECB #2411] those who sold oxen and sheep and doves; and also the changers of money sitting there. And when He had made a scourge of small cords, He drove them all out of the **temple** [SECB #2411], with the sheep and the oxen and poured out the changers' money and overthrew the tables. And He said unto those who sold doves, 'Take these things hence! Make not My Father's house a house of merchandise!' And His disciples remembered that it was written: 'The zeal of Thine house hath eaten me up.' Then the Jews answered and said unto Him, 'What sign showest thou unto us, seeing that thou doest these

¹⁴ The Saints are the Jewish and Gentile sinners who have repented of their sins and accepted Yeshua/Jesus as their Lord and Savior. They are also called the Body of Messiah/Christ and the Bride of Messiah/Christ.

¹⁵ Parousia is a term for the 2nd Coming of the Messiah or Christ at the end of the current world age.

¹⁶ SECB #3485 - **naos** (*nah-os*'), which is a derivative of the verb "to dwell," means "a fane, shrine, temple."

things?’ Jesus answered and said unto them, ‘Destroy this **temple** [SECB #3485], and in three days I will raise it up.’ Then said the Jews, ‘Forty and six years was this **temple** [SECB #3485] in building, and wilt thou raise it up in three days?’¹⁷ But He spoke of the **temple** [SECB #3485] of His body” (KJ21).

Here John uses the same word for the *physical* **temple** in Jerusalem as Matthew and Luke did - i.e. *heer-er-on* (SEBC #2411) - but then He uses a different word - i.e. *naos* (SEBC #3485) - for the *spiritual* **temple** in the hearts of His followers.¹⁸

¹⁷ Although the Jews repeated Messiah’s use of the word for the *spiritual* **temple** that Jesus did, they were not aware of its import, which is clear from the following verse 21: “But He spoke of the **temple** of His body” (KJ21).

¹⁸ Since Jesus is being quoted here, He undoubtedly chose the word in the text.