
Chapter 21

NECESSARY SPRING WATERS WITHIN THE TEMPLES

THERE CAN NEVER BE a representation of the House of God on earth without *spring waters* being within the enclosure. They provide the symbol of *everlasting life* and spiritual regeneration connected with the salvation of God and the righteousness associated with his heavenly household. Jeremiah the prophet noted this fact. Look at two verses in tandem to one another that show this teaching of the prophet Jeremiah. The verses are found in Jeremiah 17:12–13.

“A glorious high throne from the beginning is the place of our sanctuary [the Temple]. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the *fountain* [water spring] of *living waters*.”

Notice that Jeremiah associates the “glorious and high throne” of God with “the fountain of living waters.” The term “living waters” within God’s Sanctuary was interpreted by early Jewish

commentators to mean "*spring waters*" which are the only fit symbol of the purity found at God's fountain within His heavenly dwelling. Josephus tells us that when Moses raised up the Tabernacle in the wilderness, *spring waters* were necessary to purify the Temple and the priests.

"Now when Moses had bestowed such honorary presents on the workmen [who built the Tabernacle], as it was fit they should receive, who had wrought so well, he offered sacrifices in the open court of the Tabernacle, as God commanded him; a bull, a ram, and a kid of the goats, for a sin-offering. Now I shall speak of what we do in our sacred offices in my discourse about sacrifices; and therein shall inform men in what case Moses bid us offer a whole burnt offering, and in what cases the law permits us to partake of them as of food. And when Moses had sprinkled Aaron's vestments, himself, and his sons, with the blood of the beasts that were slain, and *had purified them with spring waters* and ointment, they became God's priests. After this manner did he consecrate them and their garments for seven days together."⁴⁰⁸

Use of *spring waters* was far more sanctified than rainwater or waters from cisterns. The cistern water collected from rain water has to flow over areas of earth that may be contaminated. Such was not considered fit to describe *the living waters of God* that came from the purity of God's fountain of life. That is why Jeremiah contrasted cistern waters as inferior to *living waters* that emerge from underground springs. In Jeremiah 2:13 he said:

"For my people have committed two evils; they have forsaken me *the fountain of living waters*, and hewed them out cisterns [for the catchment of rain water], broken cisterns, that can hold no water."

While waters from cisterns could be used for drinking and other domestic functions (and for minor purification rites associated with normal ritual bathing), the most holy of purification ceremonies, such as those involving the Red Heifer, etc., required a higher level of purity. In those cases *spring water* had to be used.⁴⁰⁹ This was pure *spring water* and to a lesser degree from rivers fed by natural *spring waters* at their source.

⁴⁰⁸ *Antiquities* III.8.6.

⁴⁰⁹ In Hebrew it is rendered living water or the water of life (Numbers 19:17).

This is why the laver in Solomon's Temple contained only *spring water*. We are confidently told in the Talmud by Jewish authorities that only water from the laver could be described as "holy." Note what the Talmud relates (the capital letters represent the words of the Mishnah). "AND THE PRIEST SHALL TAKE HOLY WATER. There are no holy waters save those that are hallowed by being put in a vessel, and these are *the waters of the laver*."⁴¹⁰ "AND THE PRIEST SHALL TAKE HOLY WATER, such that is, as was made holy *in the laver*."⁴¹¹

Look at the Temple ritual to determine if a woman committed adultery. The Scriptures teach that the priest shall take *water* and prepare it for the judgment to be rendered by the priest. We read an explanation of this ceremony in Philo Judaeus who lived in the time of Jesus. Philo was thoroughly knowledgeable of the symbolic usages in the Temple of this holy rite and he gave a description that deserves full quotation. Notice Philo.

"Then the Law proceeds to say, the priest, having taken an earthen vessel, shall pour forth *pure water*, having drawn it from a *fountain*, and shall also bring a lump of clay *from the ground of the Temple*, which also I think has in it a symbolical reference to the search after truth; for the earthenware vessel is appropriate to the commission of adultery because it is easily broken, and death is the punishment appointed for adulterers; but *the earth and the water* are appropriate to the purging of the accusation, since the origin, and increase, and perfection of all things, take place by them: on which account it was very proper for the law-giver to set them both off by epithets, saying, that the *water* which the priest was to take *must be PURE and LIVING WATER* [spring water], since a blameless woman is pure as to her life, and deserves to live; and the earth too is to be taken, not from any chance spot, *but from the SOIL of the GROUND of the TEMPLE*, which must, of necessity, be most excellent, just as a modest woman is."⁴¹²

Notice that the earth in the ritual had to come from the interior of the Temple. But the *water* had to have an equal holiness; it had

⁴¹⁰ Midrash Rabbah, Numbers 9:14 Soncino ed., italics mine, capital letters are original text.

⁴¹¹ *Ibid.*, Numbers 9:32, italics mine, capital letters are of original text.

⁴¹² Philo, Yonge's translation, vol. III, p.318.

to be pure *spring water*. And since all references I have given so far (from scriptural and secular records) reveal the Temple had a *natural spring* within its courts (the Gihon Spring waters), it follows that the *spring waters* used in this holy ceremony were those from the Gihon Spring. Indeed, even later in Herod's Temple with the ceremony of the "Water Drawing" (the joyous festivity in the Temple at the Feast of Tabernacles), the waters were obtained from the Siloam water system,⁴¹³ and these waters came from the Gihon. This ritual was looked on as drawing "water out of the wells of salvation."⁴¹⁴

The illustration of the "water out of the wells of salvation" comes from the narrative of the child Immanuel in chapters 7 to 12 in the Book of Isaiah. That long prophecy of six chapters centers geographically "at the end of the conduit of the upper pool in the highway of the fuller's field."⁴¹⁵ From there, Isaiah declares events of the prophecy concerning Immanuel. Further on, he tells how Israel "refuseth the waters of Shiloah that go softly."⁴¹⁶ Then Isaiah concludes the prophecy by showing how Immanuel "is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."⁴¹⁷ The "water" in the Immanuel prophecy is parallel with that of "Shiloah that go softly" which provided the geographical theme of the Immanuel prophecy of Isaiah.

These waters which represented "salvation" came from the Gihon Spring within the Temple. Such waters could aptly represent the waters of God from the throne area in the Temple. Indeed, we are told in the Mishnah that the symbolic waters of the "Water Drawing" were collected in a pitcher from Shiloah. They were typical of future waters that would issue forth from the threshold of the Temple mentioned in Ezekiel's prophecy of Ezekiel 47:1.⁴¹⁸

⁴¹³ Sukkah 21a, 48a,b.

⁴¹⁴ Isaiah 12:3.

⁴¹⁵ Isaiah 7:3.

⁴¹⁶ Isaiah 8:6.

⁴¹⁷ Isaiah 12:23.

⁴¹⁸ Middoth 2:6. This symbolic ritual is also described in detail in Sukkah 4:9. In Sukkah 4:10 the Mishnah states that if the time for the rite occurs on the Sabbath, then priests could collect the needed water from the laver. Why from the

Not All Rituals Required Spring Waters

Though any clear and clean water could be used for most ritual bathing, certain water sources were considered more pure than others. For example, rivers that had sources at underground springs (such as the Jordan River) were considered appropriate waters for purification rites not associated with major Temple ceremonies. Thus, John the Baptist and Jesus himself could baptize (baptism was a purification ritual) in the Jordan River. Such ceremonies were legal and proper for general and non-Temple purifications.

The rivers associated with the Garden of Eden were also appropriate for ritual purifications because the waters had mountain springs as their source. Even waters from rain and snow that filled the rivers were given greater holiness if the original sources of the rivers were *natural springs*. As a matter of fact, the Garden of Eden itself was looked upon by early biblical authorities as a type of Sanctuary of God from the rivers, notably the Gihon, that ran through it (a forerunner of the Tabernacle and the Temples).

Garden of Eden Like the Tabernacle and Temples

We have been observing in this book that the Scriptures demand a water source within the precincts of the Temple. This requirement is even reflected within the symbolism associated with the Garden of Eden. The Garden of Eden has much symbolic teaching to it. In two other books of mine,⁴¹⁹ I provide abundant proof that biblical people and early Jewish authorities recognized the Garden in Eden, the Land of Eden, and the Land of Nod where Cain was banished, as represented symbolic features of the later Tabernacle in the wilderness as well as the Temples in Jerusalem.

The inner part of the Garden was understood as analogous to the Holy of Holies, the outer Garden answered to the Holy Place where the seven-branched Menorah was placed, while the altar where Cain and Abel presented their offerings was likened to the

laver? It was simply because even waters brought in great abundance into the laver, were waters from the Siloam water system with its origin at the Gihon.

⁴¹⁹ *Secrets of Golgotha*, pages 1–8 and 384–390 and *101 Bible Secrets That Christians Do Not Know*, pages 127–133.

Altar of Burnt Offering. Indeed, the rest of the Land of Eden as described in the Book of Genesis represented the outer courts of the Temple (including the Camp area surrounding the Sanctuaries). Even the Altar of Cain positioned before the “door” in the Land of Nod (outside the Land of Eden) symbolized the Altar of the Red Heifer located in the time of Jesus “outside the camp” on the Mount of Olives.

While all this is true, one thing must be borne in mind regarding this symbolism of the Garden of Eden with the Tabernacle and later Temples. That is, the four rivers, which had their sources in the mountains came together in the center part of the Garden of Eden to form one stream. This single stream then left the Garden and flowed into the Persian Gulf. That singular stream that emerged from the confluence of the four streams continued to be called the “Gihon.” Since *this* stream issued from the Garden of Eden, which then represented the Temple of God on earth in the pre-diluvian period, it became common to designate the spring waters coming from the interior of the Temple at Jerusalem (a type of the Garden of Eden) with the same identification. It was well known in Jewish traditional teachings that the Gihon Spring at Jerusalem was named after the Gihon River, the essential stream that finally left the Garden of Eden and debouched into the Persian Gulf.⁴²⁰

⁴²⁰ It was often taken for granted that in future Temples built in Jerusalem, waters coming from them would still be issuing from the Gihon Spring. In the account by Eliyahu ha-Cohen, *Midrash Talpioth*, 1903, p.203 and Emek ha-Melech, p.14 as recorded in Zev Vilnay’s *Legends of Jerusalem*, p.279 it states: “At that time a great stream shall flow forth from the Holy Temple, and its name is Gihon.” The early Arabs used to say: “He who comes to visit Jerusalem, shall bathe in the fount of Siloam, which springs from the Garden of Eden” (Vilnay, *Ibid.*). Another theory among the Jews was that the waters of the Gihon came from the Shiloh area in the north where the Tabernacle was first pitched. Thus the name Shiloah associated with the Gihon Spring in Isaiah 8:6 (they thought) referred to this traditional belief (see “Work on Geography,” in Wilkinson’s *Jerusalem Pilgrimage 1099–1185*, p.200.

The Christian traveler Theodoric in 1169 C.E. reported the same belief among Jews of the Shiloh origin of the waters at his time, though he himself did not believe it (*Ibid.*, p.295). Another belief of the Jews is that the waters of the Gihon originated at ‘Ayn ‘Eytiam south of Bethlehem (because the area was

This fact (with proof) is thoroughly explained in my books mentioned above. Thus, even with later Sanctuaries representing the Garden of Eden, we still observe a *water source* issuing from the Garden. That river later gave its name to the Gihon Spring that supplied *spring water* to the Tent area where David placed the Ark of the Covenant and over which Solomon built the original Temple. These similarities of names and other details were not coincidental. They were deliberately planned by biblical authorities to provide a consistent symbol for the *fountain of life* issuing from God's heavenly Temple which the Garden of Eden, the Tabernacle and the later Temples symbolically represented.

Not only did Aristeas and Tacitus state that the Gihon Spring was within the precincts of the Temple, but Jewish writers also echoed the theme. We find in Zev Vilnay's *Legends of Jerusalem*:

“To the Jews of Jerusalem, the Fountain of Gihon is known as the Bath of Ishmael the High Priest. They relate that on the Day of Atonement, before entering the Holy of Holies, the high priest used to dip his body and purify himself in its waters.”⁴²¹

Vilnay adds the comment: “The ritual bath of the high priest *was in the Temple courtyard*; see legend VIII:2.”⁴²² Thus, the Gihon Spring was within the Temple.

There is more. Vilnay also records:

“It is said of the Fountain of Gihon: ‘It was the ritual bath of Rabbi Ishmael the high priest,’ who was among the ‘ten martyrs of Israel.’ And a big fountain fills it with water every day before the break of dawn; and the waters were sweet and pure from the moment they gushed forth from the spring till sunrise. But after the sun shined and flashed its rays over the surface, they became so salty that no man could drink from them.”⁴²³

higher in elevation than Jerusalem). What is significant, however, is that both names “Gihon” and “Shiloah” (a variant of “Shiloh”) were used to denote waters that came forth from earlier Houses of God (that is, Eden and Shiloh) in order to show a spiritual identity and a consistent nomenclature. And so, the waters of the Gihon in Jerusalem were known to issue forth from the Temple precincts just as Aristeas and Tacitus stated that they did.

⁴²¹ Vilnay, *Legends of Jerusalem*, p.277.

⁴²² *Ibid.*, see note on page 277.

⁴²³ *Ibid.*

Again, this ritual bath of the high priest was understood to be located in the Temple courtyard. “*In the Temple courtyard* there was a bathhouse for the high priest. He used to immerse himself in water on the eve of the Day of Atonement.”⁴²⁴ The Gihon was from an early period known as the “Spring of the High Priest.” This is noted in Eusebius when he recorded an early eyewitness to the Temple named Philo. *This Philo* called that single *spring* in Jerusalem “the High Priest’s *fountain* and the canal that carries off the water, he [Philo] proceeds as follows: ‘A headlong stream [from the fountain] by channels *underground*, the pipes pour forth.’”⁴²⁵ This Philo was certainly speaking of the Gihon Spring.

Gentiles Used Spring Waters and Its Eden Theme

Early histories of the Gentile nations surrounding Israel also had memories and mythic stories about the Garden of Eden theme. It was no wonder they customarily built their most famous shrines or Temples where *natural springs* issued from sacred spots. In truth, sometimes the existence of a *spring* itself gave Gentile holy places their sanctification. One could cite the Temple of Apollo at Delphi. This shrine was reckoned by Greeks as the very center of the universe (the navel of the earth) just as Jerusalem was the navel of the earth to biblical peoples. A prime feature at the Temple at Delphi was a *spring* that issued from the earth and from which the oracles associated with Delphi were derived.

Another important Gentile Temple and Citadel region (very much like Jerusalem) was the Acropolis in Athens. The region was ideally situated as a fortress combined with a Temple, and there was also a *natural spring* within the Temple precincts that afforded the rites of purification and other ceremonies to priests and people who attended the religious ceremonies.

The celebrated Temple of Zeus Ammon, one of the chief desert Temples in Egypt at the time of Alexander the Great, was built over a *natural spring* (there were many springs in this desert region). This natural spring provided an abundance of water in the

⁴²⁴ Vilnay, *Legends of Jerusalem*, p.88.

⁴²⁵ Eusebius, *Preparation of the Gospel*, Bk.IX, ch.36.

middle of the desert some 300 miles west by south of Memphis. This water turned the region into a beautiful oasis. It was the *natural springs* that gave sacredness to the area.

At the source of the Jordan River at the base of Mount Hermon was a *natural spring* (indeed, several springs) and the site was looked on by people of the Hellenistic age as a center of activity for all the gods in the Greek pantheon. The Greeks gave the name *Panias* to the region in honor of the god Pan and also all the gods. (It is now called *Banias*.) This area was in fact a most holy area to many nations of the Gentiles. The Book of Enoch states that this area was where the “Sons of God” came down from heaven to enter into an earthly environment before the Flood of Noah.⁴²⁶

The holiness of Mount Hermon is mentioned in the Bible. The Psalmist was convinced Mount Hermon, located above the *natural springs*, was itself a type of holy place. Its dew was equivalent with the dew of Mount Zion. The Psalmist said God’s blessings could come forth from either mountain.⁴²⁷ It was no accident that Jesus was transfigured before his disciples, as the New Testament records the Father himself appeared to witness the divine mission of Jesus at the summit of Mount Hermon. This divine epiphany was reckoned as providing authority for Jesus’ final teachings to the Jewish nation before his death on the tree of crucifixion.⁴²⁸

Keep in mind the sacredness associated with many of these natural springs among various peoples throughout all regions of the earth. It was common custom for many Temples of the Gentile nations to have *springs* in their interior or vicinity. Numerous examples could be given of the shrines of people from Egypt, India, China, Japan, all over Europe and into both of the American continents. People all over the world inherited the belief that sacred springs are like the water found in the Garden of Eden (the primeval Park of God). This is one of the reasons that the Temple of God at Jerusalem was recognized by many Gentiles peoples as representing the true Palace of God in heaven.

⁴²⁶ First Enoch 6:1–6.

⁴²⁷ Psalm 133:3.

⁴²⁸ Matthew 17:1–9.

Tabernacle Had Water Springing from Within

Another matter involving water in the various Sanctuaries of God has puzzled biblical scholars over the centuries. That was the teaching of the apostle Paul that a “spiritual Rock” accompanied the Israelites at the Exodus that provided them with *water to drink* in the arid regions of the wilderness.⁴²⁹ Paul said that Rock was actually Christ. How did Christ as a Rock (or a Stone) accompany Israel to give them *water to drink* in the wilderness?

This is easy to explain, but few have understood what the apostle Paul actually meant. To realize what happened, note what Paul said in I Corinthians 10:1. He associated “the cloud” as a major part of his context. This cloud was the Shekinah (the Glory of God) that accompanied the Israelites in the wilderness. It hovered constantly over the holiest part of the Tabernacle.⁴³⁰ When God wanted the Israelites to journey to another area in the wilderness, the cloud (or pillar of fire by night) would lift and move in the direction God wanted them to journey. When the cloud (the Shekinah) stopped moving, that is when they again pitched the Tabernacle. The cloud (the Shekinah) accompanied Israel wherever they went or camped in the wilderness and water became associated with it.

While this is well understood, how did water come from a rock as the apostle Paul taught? Note that the prophet Ezekiel in vision also observed the Shekinah that went with Israel in the wilderness. He saw a great cloud and a fire that was transported by cherubim in a conveyance that had wheels within wheels.⁴³¹ But within the main part of the cloud and the fire, Ezekiel saw a throne. This “throne of God” was located inside the cloud and the cherubim carried it. This throne was made from a solid piece of sapphire stone. On it sat the Glory of the Lord who appeared like a human suspended above the cherubim who carried the sapphire stone.⁴³²

⁴²⁹ I Corinthians 10:1–4.

⁴³⁰ Exodus 13:21–22.

⁴³¹ Ezekiel 1:4. Verse 4 describes the cloud and the fire, verses 5 to 25 describe the conveyance.

⁴³² Ezekiel 1:26–28.

Thus, Ezekiel described the Shekinah (the Glory of God) as associated with that precious stone and that the Shekinah was in this cloud (or fire). The cherubim conveyed the entire apparatus.⁴³³ Recall that the Shekinah of Ezekiel was the same spiritual epiphany that accompanied Israel in the wilderness for forty years. The apostle Paul called special reference to the “Rock” (that is, that “Sapphire Stone”) in this cloud that went with Israel. He said that Rock (or Stone) represented Christ because Christ was sitting on that divine throne made out of the Sapphire Stone.⁴³⁴

Now, what about the *water* that Israel was able to *drink* in the wilderness? Paul tells us the *water* came forth from that Rock (that Stone which was a solid piece of sapphire stone in the shape of a throne on which the Glory of God sat). It was this *water* emerging from that stone which Israel was given to drink in the wilderness.⁴³⁵ This was the *water* that came forth from the “Rock” or “Stone” above the cherubim in the Holy of Holies. The stream from this Stone went out of the Tabernacle eastward to give the Israelites water to drink. Paul simply identified the one sitting on that Stone in the cloud as Christ some fourteen centuries before his birth in Bethlehem.

What Paul meant was that *water* came forth from the Stone (throne) for almost the whole forty years of the Exodus to give Israel *water* to drink and to use. But when Israel got to Kadesh at the border of the Land of Canaan, *water* stopped coming from that Stone. This is when God told Moses to speak unto another rock to produce a new water source for the Israelites while in Kadesh.⁴³⁶ Once they left Kadesh the Israelites found water in streams and in wells, and no longer needed a miraculous water source.⁴³⁷

The point should be made that *water* (miraculous *water*) was associated with God’s symbolic throne in the Tabernacle while the Israelites were in the wilderness. This shows how *spring waters*

⁴³³ Ezekiel 10:1.

⁴³⁴ Ezekiel 1:26; I Corinthians 10:1.

⁴³⁵ I Corinthians 10:4.

⁴³⁶ Numbers 20:1–13.

⁴³⁷ Numbers 21:12–18.

were connected with God's Temples. The waters must spring up *within* the Temples to symbolize the "fountain of life" that is associated with God's dwelling in heaven.

Remember, in Ezekiel's ideal Temple which God revealed to him in vision, Ezekiel saw *water* (spring waters) ushering forth from the Holy Place that went out the right side of the Altar of Burnt Offering and into the Dead Sea to make those acrid waters clean and fresh.⁴³⁸ On the sides of this river that came forth from that Holy Place were trees that gave life-giving attributes to all who eat from them.⁴³⁹ This is similar to what the Book of Revelation said about waters that will issue from the throne of God and the Lamb in the New Jerusalem. "And he showed me a pure river of water of life, clear as crystal, proceeding *out of the throne* of God and of the Lamb."⁴⁴⁰

So, emerging from the Tabernacle of the Exodus there was *water* coming from *within* the Sanctuary when Israel was in the wilderness. Later, whenever the Israelites pitched the Tabernacle, it was common to position it at a water source. In Gilgal, the first site of the Tabernacle in the Holy Land, there were the springs from Jericho that supplied an abundance of water. When the Tabernacle was at Shiloh (from the times of Joshua to Samuel), there was a natural spring that supplied water to the Temple, the city and the surrounding area.

The only departure from the rule that *spring waters* be associated with God's House was when Israel went into a time of rebellion to God once the Ark of the Covenant was taken from Shiloh by the Philistines. For a period of 20 years the Ark was situated at the House of Abinadab, and for about another 100 years it was located at an adjacent site. During that 120 years, Israel was accustomed to raise up altars (illegally) in "high places" throughout the country.⁴⁴¹ Such high places were condemned by the prophets.⁴⁴²

⁴³⁸ Ezekiel 47:1-12.

⁴³⁹ Ezekiel 47:12.

⁴⁴⁰ Revelation 22:1.

⁴⁴¹ I Kings 3:1-2.

⁴⁴² I Kings 3:3 *passim*.

There were, of course, no natural springs in those “high places.” When the Tabernacle was pitched at Nob in the summit area of the Mount of Olives,⁴⁴³ it was not a proper site for a functioning “House of God” to meet the qualifications for holiness that Moses and the prophets demanded. David recognized the inferior status of such a Tabernacle at Nob because it did not contain the Ark of the Covenant, nor did it have spring waters. David thought nothing about eating the shewbread from such a place.⁴⁴⁴ Had such a site been fully sanctified, however, that act would have consigned David to the death penalty.⁴⁴⁵ Soon after this action by David at Nob, we find the Tabernacle was taken down and pitched at a more suitable location at the great high place of Gibeon, because proper *spring waters* were at that site.⁴⁴⁶ It is essential to keep in mind the need for *spring waters* to be part of a fully developed House of God.

A significant point to realize is, however, when David selected Jerusalem as the place for the Ark of the Covenant (which site he called the “House of the Lord” — the place of “his [God’s] habitation”), he placed the Ark directly over the Gihon Spring. And, from what I have shown so far, the Gihon was also *within* the area of the Temples of Solomon, Zerubbabel and Herod and was called the “*fountain of Israel*.” Recall that Aristeeas (just prior to Simon the Hasmonean) said there was an abundant natural spring gushing up *within* the Temple, and Tacitus confirmed this fact. This was the Gihon Spring. This means that throughout the history of the Tabernacle or Temples (whether in Old or New Testaments), the theme is consistent and constant. A *water spring* had to be intimately associated with all legal Sanctuaries.

It is now time to look closely at the geography of early Jerusalem to determine the exact site of the early Temples in the city. We need to focus attention on the period before Simon the Hasmonean. When we do, we will witness a Jerusalem very different from that

⁴⁴³ See Isaiah 10:32 for the position of Nob on the Mount of Olives.

⁴⁴⁴ I Samuel 21:6.

⁴⁴⁵ See Leviticus 24:5–23.

⁴⁴⁶ I Kings 3:4; I Chronicles 16:39; Jeremiah 41:12.

of Herod and Jesus' day. We will discover that Jerusalem was located almost entirely on the southeast ridge, now called the "Lower City." This is where the Citadel (or the *Akra*) and the original Temples were located. We will see that the early Temples were situated directly above the Gihon Spring and NOT a third of a mile north at the Dome of the Rock.