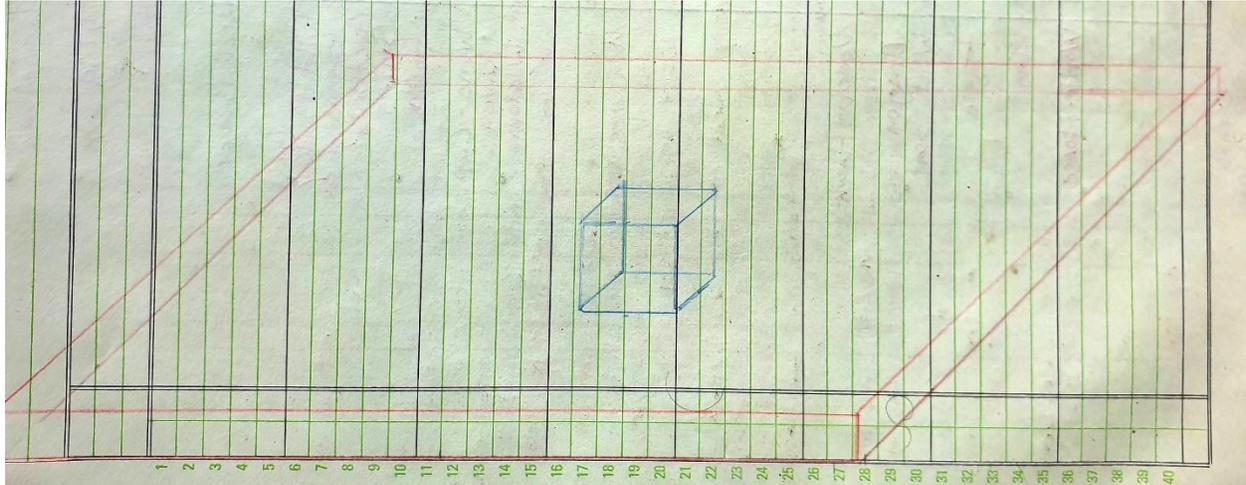


Great Hall in New Jerusalem

New Jerusalem in Rev 21:22 John says, "I saw no temple therein for YHWH El Shaddai and the Lamb are the temple of it." Yet a structure or house is mentioned in the Dead Sea Scrolls New Jerusalem and in this study we seek to make sense of this "House."



Enoch sees 1st House - Ezekiel Temple

Above we depict the structure and the surrounding wall of each house.

1 Enoch 14:8 And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. 9 And I went in till I drew nigh to a **WALL** which is built of crystals and surrounded by tongues of fire: and it began to affright me. 10 And I went into the tongues of fire and drew nigh to a **large HOUSE** which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. 11 Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. 12 A flaming fire surrounded the walls, and its portals blazed with fire. 13 And I entered into that **house**, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me

Father's House in New Jerusalem

1 Enoch 14:15 And I beheld a vision, And lo! there was a **second HOUSE**, greater than the former, and the entire **portal/Gate** stood open before me, and it was built of flames of fire. 16 And in every respect it so excelled in splendour and magnificence and extent

that I cannot describe to you its splendour and its extent. 17 And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. 18 And I looked and saw ¶therein¶ a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19 And from underneath the throne came streams of flaming fire so that I could not look thereon. 20 And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21 None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. 22 The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counsellor. 23 And the most holy ones who were nigh to Him did not leave by night nor depart from Him. 24 And until then I had been prostrate on my face, trembling:

King's House

The New Jerusalem from the Dead Sea Scrolls describes a Great Hall with dimensions shared closely with what we call the King's House in the Ezekiel Temple. In these passages a building is west of the Temple, yet has an "inner temple"

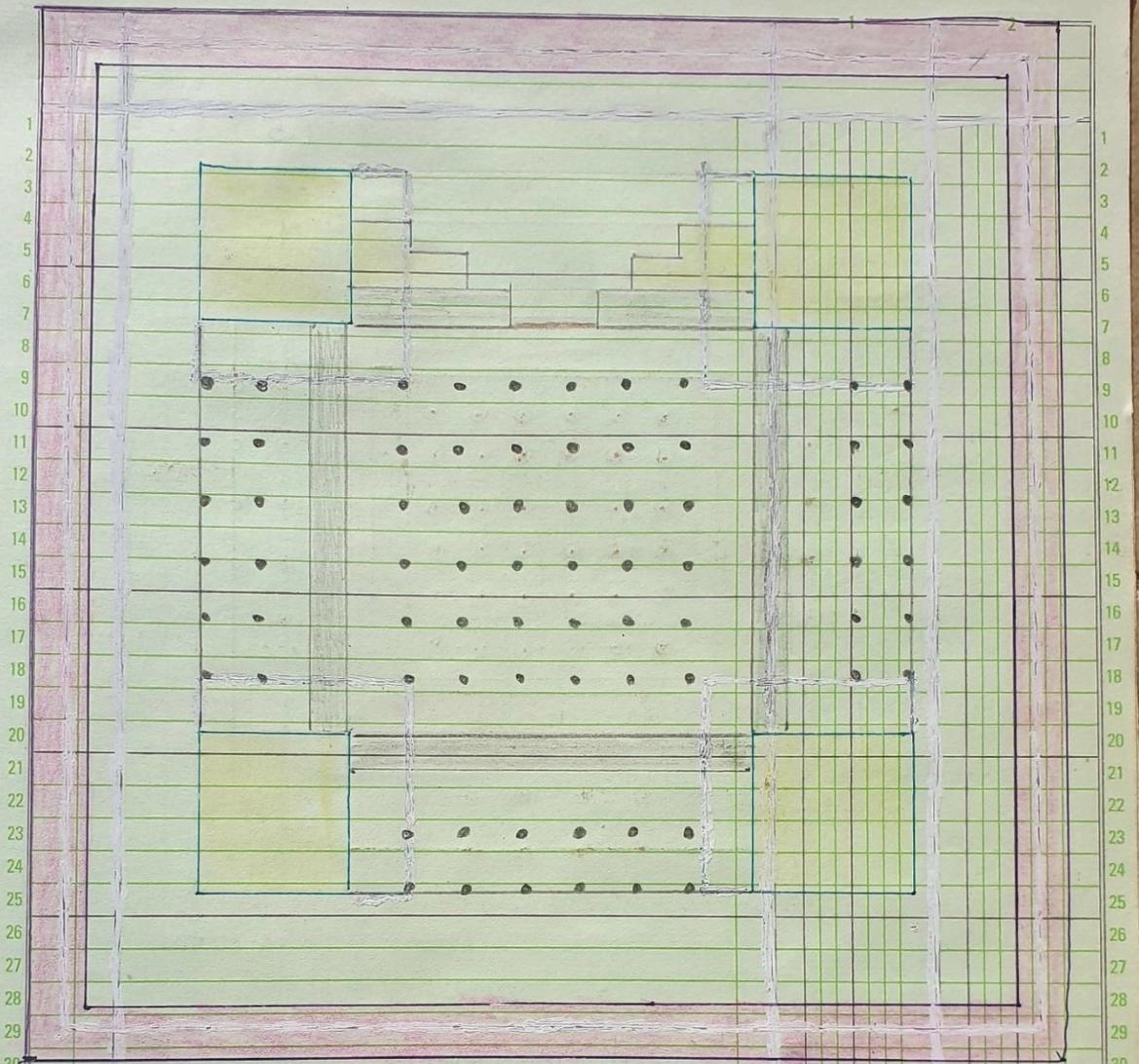
Ezk 41:12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of was seventy cubits broad;

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple הֵיכֹל hêkol, and the porches of the court;



72 Pillars - Shushan Palace Model

Prepared By	Initials	Date
Approved By		



Towers = 15×15 , 60 Cubits High, 70 cu Corner to Corner

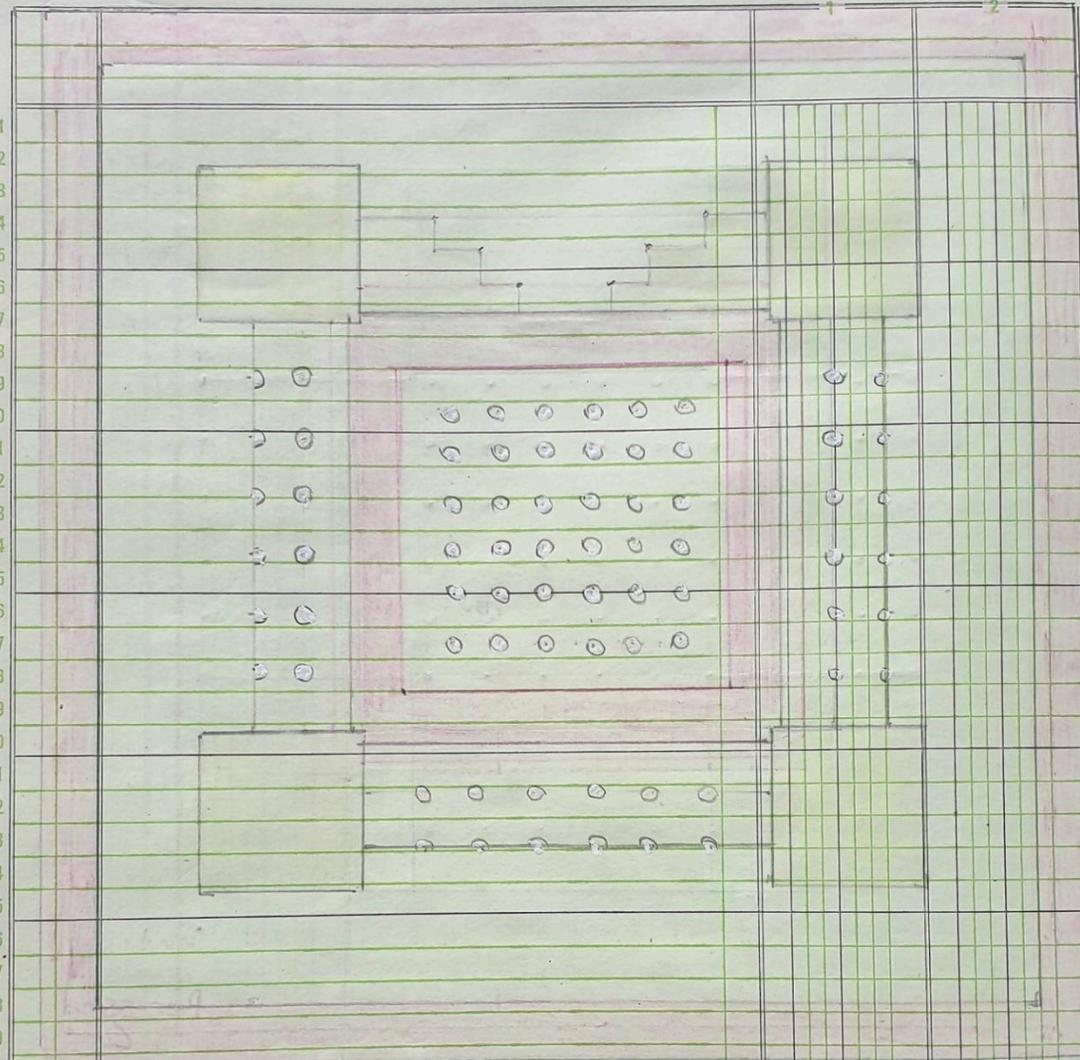
72 Pillars spaced 5.714 Cubits apart
1.5 diameter, 2 base & capital

Inner Temple = 40×40 , 30 Cubits High

Wall 5 cu thick, Height 10 cu
Length 100 cubits outer, 90 cu Inner

Great Hall in Qumran New Jerusalem

Palace Armoury - Swords, Chariots, Shields, Arrows,
Banners, Army/Chorus, Feet Shod/scandals in Song of Solomon



SS 4:4 Tower of David built for an Armoury
 7:4 Tower of Ivory, Gate of Bathribbim, Tower
 of Lebanon looks to Damascus vs the King is
 held in the Galleries (Pillars)

Lvki 1:2 Spoiled Principalities / Haman - Strong man armed keeps
 his Palace, his goods are at peace. When a stronger than he
 comes and overcomes him, He take All his Armour (G 3838
 panoplia whole Armour in Eph 6) and divides his Spoils.

See Col 2:15 and Zech 14:1 when He divides the Spoils

King's House has an inner hall of 40 x 40 cubits and a 5 cubit wall. The Great Hall is 42 by 42 cubits with Upper rooms that are 7 cubits high and the King's House has upper floors of 10 cubits so the size of the measurements are similar. The Great Hall has two doors and 7 columns and the King's House has double doors and two rows of 6 columns in the side porches. This section the scroll fragment was damaged with only the following information legible.

Column 8

1. four . . . around and] around the upper hall that . . .] and the two doors
2. [. . .] cubits seven columns [. . . and the width of the upper hall
3. [... their length and their width are six by six (42 cu) [its height] one rod width
4. and he mea[sured . . .] and he built a building upon it [. . .] and likewise
5. [... buil]ding and all these buildings that [. . .] the stairs
6. And [...] temple [...]
7. and he sh[owed me and he measured from this gate up to]
8. the corner[...]
9. and [you] saw [. . . on the ri]ght
10. [... its length and its width measured the same
11. [cubits . . . the same from here
12. [and from here . . . the same from there
13. [and from there . . . the horn [of the altar
14. '[. . .] its height and its width
15. [he measured the same cubits . . .] for every
16. [direction of the wind...]

The New Jerusalem Scroll from Qumran - A Comprehensive Reconstruction

The following are quotations from Architect Michael Chyutin's book regarding the Great Hall.

The **'Throne' Ceremony** The fragment at the top of col. 4 apparently relates to two subjects, as appears from the verse that concludes line 4. The first section (4.1-4) describes the conclusion of a ceremony that centers around a throne, kûrsiyâ. The ceremony is held in the Great Hall on **Sabbaths and New Months**. At the end of the ceremony, which is probably conducted by the High Priest, the latter calls out in a loud voice and also places his hand on the seven-branched candelabrum.

From the descriptions of the revelations to Isaiah and Ezekiel it may be understood that the image of the throne was borrowed for the Holy of Holies. In my opinion, the kûrsiyâ which appears in the ceremony described in the New Jerusalem Scroll is a real throne that served as a seat for the High Priest during ceremonies. The throne stood beside a gate, a door, the entrance to the Great Hall, opposite the Holy of Holies. It is possible that the High Priest, after being crowned with the seven crowns, sat on the throne that symbolized his rule, reading from a book, as described in the next ceremony.

The New Jerusalem Scroll exposes fragments of such descriptions for the first time, according to traditions that are unknown to us. In the ceremony held inside the Great Hall, the priest is dressed in his **father's vestments**, crowned with the seven diadems, and is then seated on the throne of the high priests which stands in the Great Hall. The High Priest and the lay ruler read from the **Book of the Teaching**. In the course of the ceremony, the priests receive gifts, and a ceremony of the changing of the priestly shifts takes place. At the end of the ceremony, it appears, the High Priest enters the Holy of Holies as a final confirmation of his receiving the sacred post, and all the priests prostrate themselves.

The **Ceremony of the Showbread** Following the description of the ceremony of the coronation of the High Priest, there appears a description of the ceremony of the showbread, which is conducted in the Great Hall and in the court of the Temple (10.18-11.14). The instructions for the showbread offering appear in Leviticus (24.5-9): "You shall take choice flour and bake of it twelve loaves, two-tenths of a measure for each loaf. Place them on the pure table before the Lord in two rows, six to a row. With each row you shall place pure frankincense, which is to be a token offering for the bread, as an offering by fire to the Lord. He shall arrange them before the Lord regularly every sabbath day—it is a commitment for all time on the part of the Israelites. They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from the Lord's offerings by fire, a due for all time.'

The description in the New Jerusalem Scroll follows the instructions given in Leviticus, step by step. The ceremony is conducted inside the Great Hall (10.18). For the 12 loaves, 24 tenths of choice flour are required, which come to eight seahs, as noted (10.19), for the seah is three-tenths of an ephah. The bread is taken from the place

where it is baked and placed in two rows in front of the altar on a pure table, which is the table of the showbread (10.20-21).

there is no doubt that the altar is inside the Great Hall, and is not the sacrificial altar in the court. Afterwards, over the two rows of bread they place pure frankincense, perhaps with an addition of salt, according to the Septuagint version, and it becomes the bread of remembrance (10.21-22).

The bread is replaced every seventh day, and the remembrance incense (the frankincense) is burned on the incense altar in the Great Hall (11.1)

Up to this point the description follows the instructions in Leviticus, but the detailed division of the old bread among the priests is an innovation which appears for the first time in the New Jerusalem Scroll. The bread is taken from the Great Hall to some place in the south of the western part of the inner court, the Priests' Court, and is divided among the priests (11.2-4). This place, where the priests eat, is mentioned explicitly in Ezekiel (46.19-20):

Several details of the description of the Temple are mentioned further on in the Scroll. The Great Hall (hikāl) (4.1, 3,6; 10.18; 11.2) is also called '**My House**' (6.14). There is possibly also a reference to the Sanctuary (d'bir) (4.3); its doors (4.1), and the Holy of Holies (5.5), are mentioned in various contexts, but it is not possible to reconstruct any clear picture of the form or measurements of the entire temple. A detailed description of the outer appearance of the temple building probably appeared on col. 8, which makes mention of an Upper Hall with two gates to it, columns, and stairs leading up to it (8.1-6). The name migdās (Temple) appears explicitly in this fragment (8.6).

The Temple Courts We learn of the existence of a court that encompasses the Temple from the explicit mention of the name ezrata (6.10), and from the descriptions in cols. 6-8 of the Scroll. In the First Temple, according to Ezekiel's vision, the Temple building is encompassed by two courts, an oblong inner court and a square outer court (fig. 2). According to the Tractate Middot, the Temple had four courts: one for the priests, one for Israel, one for women and one for gentiles. The outer court is square, with the same measurements as the court in Ezekiel's description. Josephus, too, writes that the Temple had four courts. In the description of the Temple in the Temple Scroll there also appear to be four courts: an oblong inner court of the priests, and three square encompassing courts. From the surviving fragments of the New Jerusalem Scroll it is difficult to reconstruct the number of courts and their description. A description of the inner court probably appears in cols. 6-8, and a description of the outer courts in cols. 14-15. The identification of the inner court relies upon the description of the ceremonial installations that appear there, especially the altar (6.16). The court is surrounded by a

wall built of white stone (6.6). The wall contains twelve gates (6.3), and probably also a roofed and gold-coated colonnade of columns which connects the gates to each other (7.6-8). The number of gates, twelve, recurs in the Scroll and in other literary sources, and will be referred to further on.

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