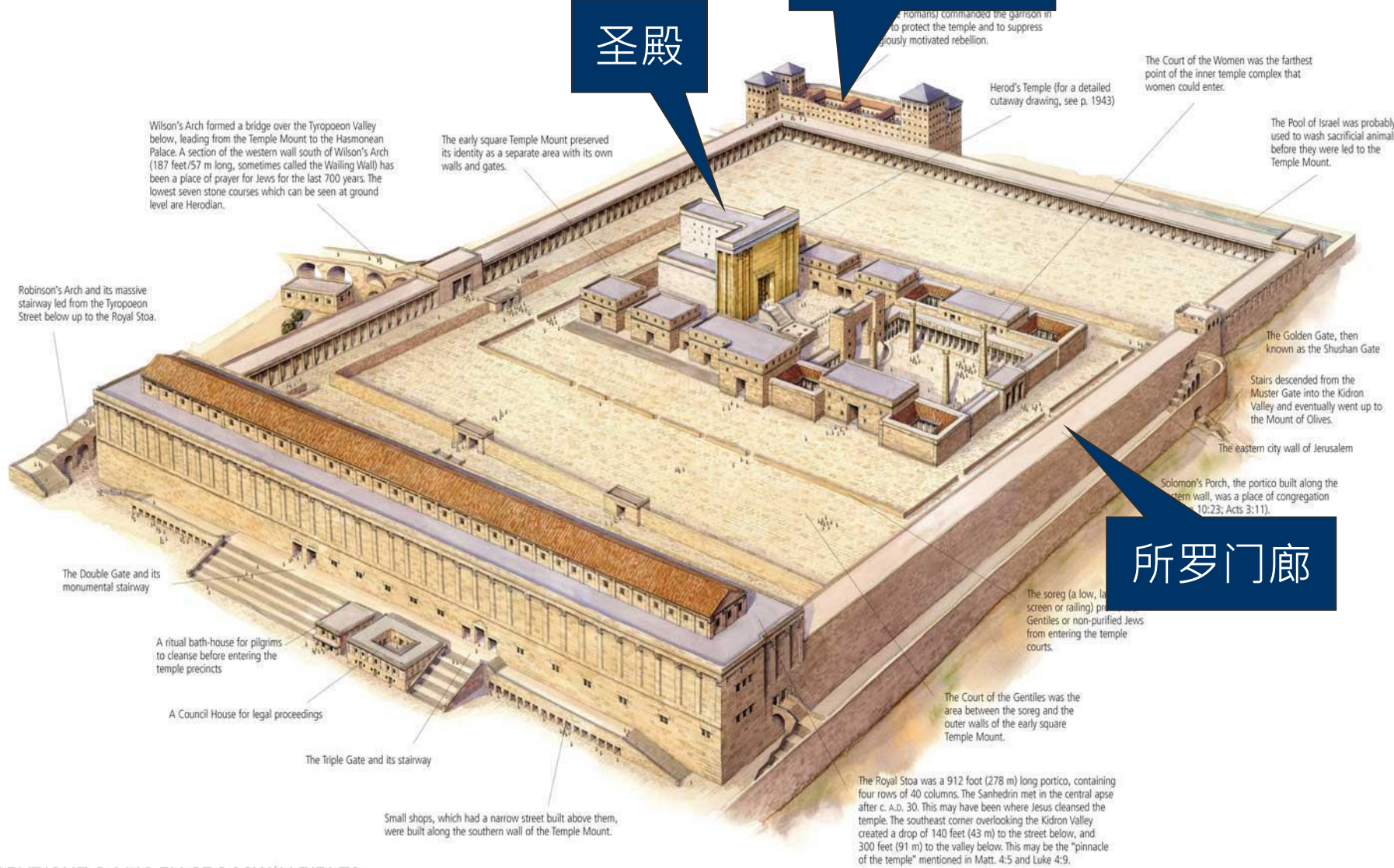


# 安东尼堡

# 圣殿

# 所罗门廊



The Romans commanded the garrison in the Antonia to protect the temple and to suppress any rebellious motivated rebellion.

Herod's Temple (for a detailed cutaway drawing, see p. 1943)

The Court of the Women was the farthest point of the inner temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson's Arch (187 feet/57 m long, sometimes called the Wailing Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses which can be seen at ground level are Herodian.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

Solomon's Porch, the portico built along the eastern wall, was a place of congregation (1 Kings 8:23; Acts 3:11).

The Double Gate and its monumental stairway

A ritual bath-house for pilgrims to cleanse before entering the temple precincts

A Council House for legal proceedings

The Triple Gate and its stairway

Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.

The Soreg (a low, lattice screen or railing) protected the Court of the Gentiles from entering the temple courts.

The Court of the Gentiles was the area between the Soreg and the outer walls of the early square Temple Mount.

The Royal Stoa was a 912 foot (278 m) long portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after c. A.D. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.

# 弥赛亚的盼望

- 犹太人一直寄望一位（像大卫一样）神膏立的大能君王来到。
  - 犹太人对**弥赛亚 = 基督(受膏者)**的看法：  
是一位先知；或祭司；一位超然的弥赛亚。或战士型的君王，是大卫的子孙，将以政治和军事领袖的姿态出现，消灭仇敌，制胜列邦，率领选民得胜。
  - 这观念直接影响犹太人，不能接纳耶稣。
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# 新旧约关系

旧约隐藏基督， 新约显露基督；

旧约应许基督， 新约应验基督；

旧约期待基督， 新约释明基督；

旧约是新约的影儿， 新约是旧约的实物；

旧约是锁， 新约是钥；

旧约是种， 新约是果；

旧约之中心是以色列， 新约之中心是教会 ；

旧约是行为之约， 新约是恩典之约；

旧约是律法之约， 新约是信心之约 ；

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# 新旧约之关系

1. 承受：旧约的神学思想在新约内重复出现。
  2. 延伸：旧约期待的，在新约里有更丰富的启示。
  3. 补充：旧约不清的，新约清楚解释、补充及加深。
  4. 协调：旧新两约的真理不矛盾，可以协调起来。
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- ✓ 旧约告诉人为什么要死；新约告诉人怎么样能活。
  - ✓ 旧约里已看见了神的手；新约里将更体验神的心。
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# 正典

- 基督宗教相信正典是由上帝通过特定的人传给世人的，因此具有最高权威，可作为信仰的准绳。
  - 旧约正典大概在**以斯拉**的时代已经确定，公元九十年犹太拉比在**雅尼亚**大会，再度确认律法书与先知书，同时也决定圣文集的正典地位。
  - 新约圣经是在**迦太基**会议（主后397年）确定27卷为正典。
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