

Stephen's Speech

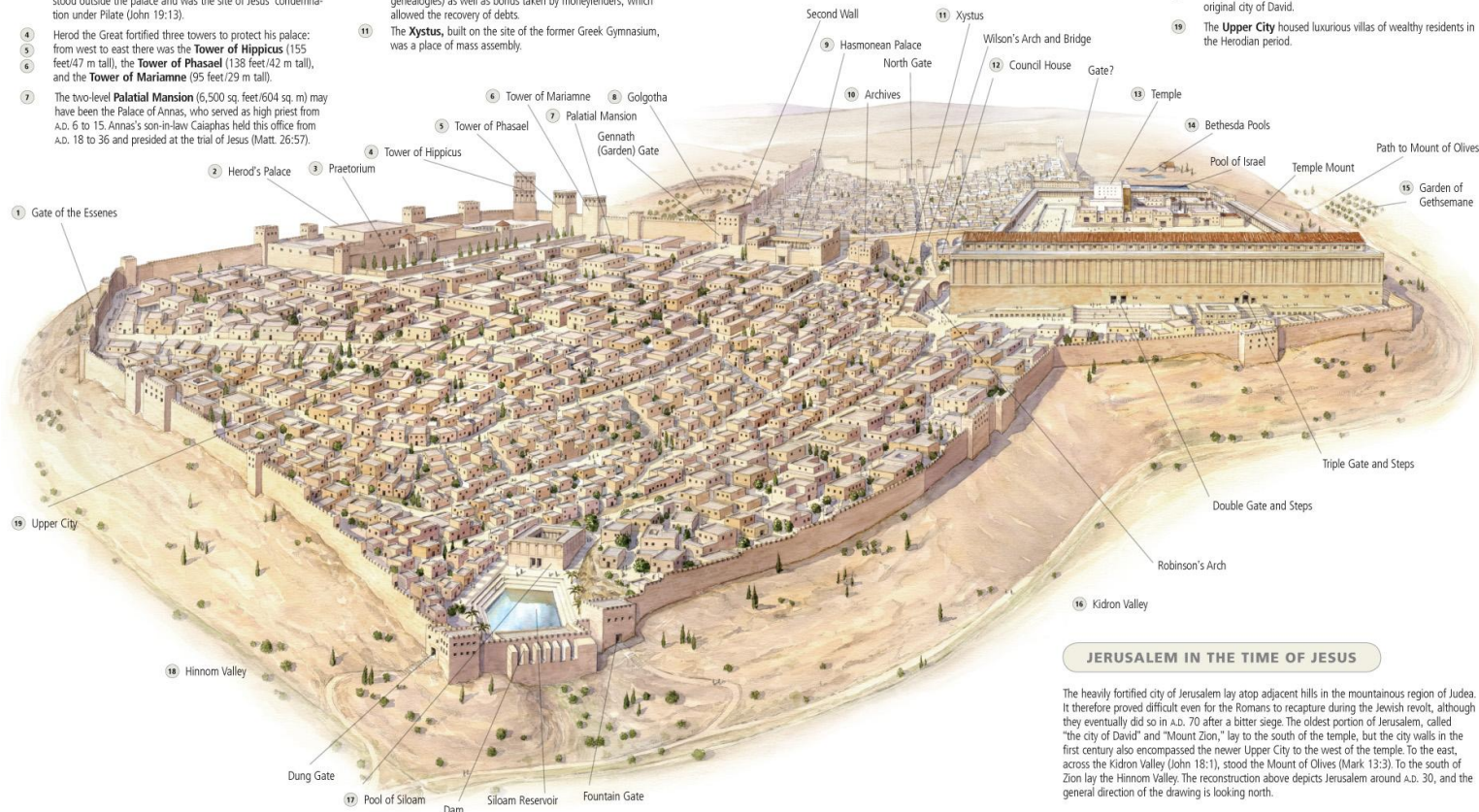
Acts 7

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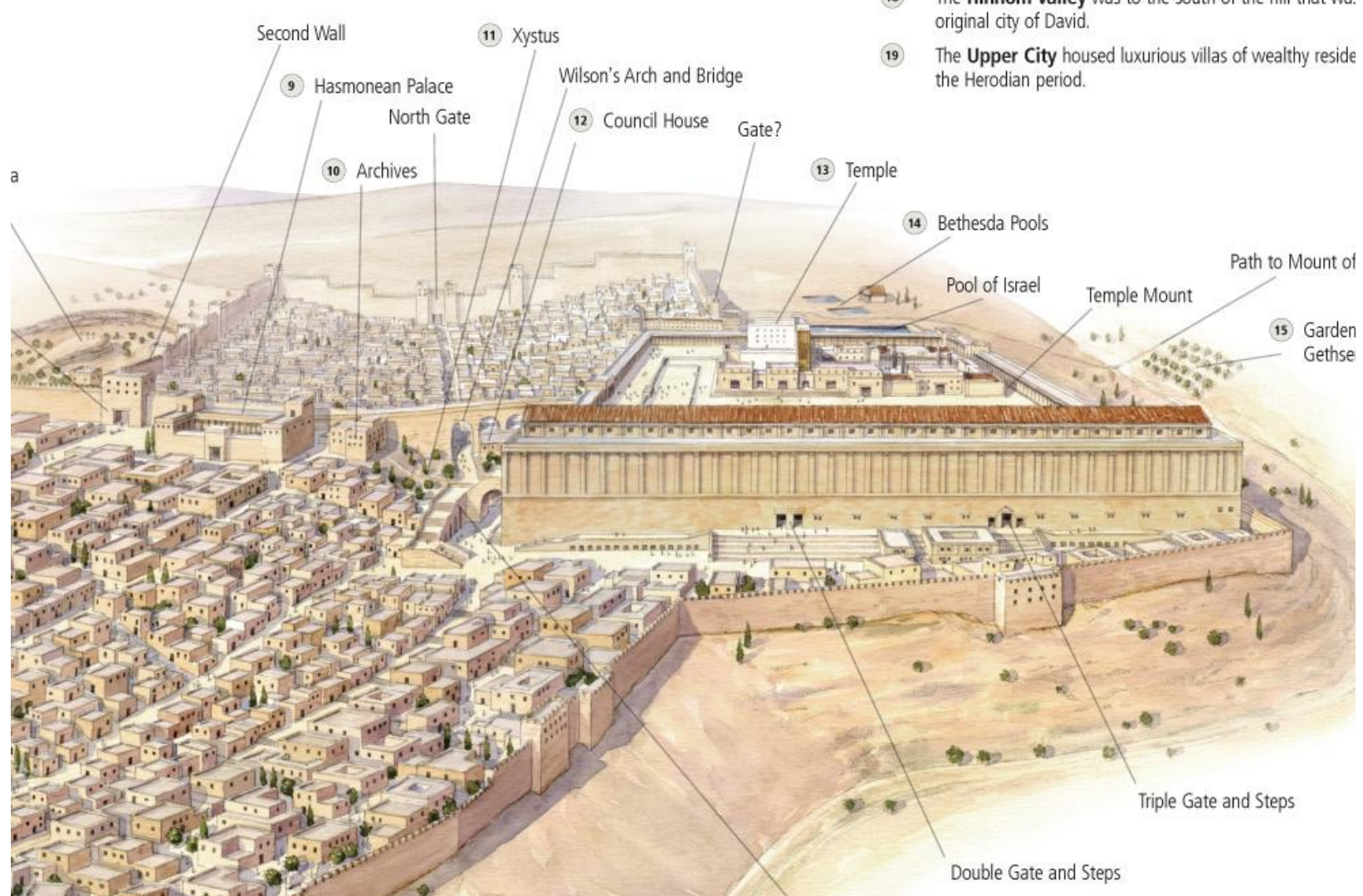
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JERUSALEM IN THE TIME OF JESUS

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The **Temple Valley** was to the south of the hill that was the original city of David.

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Second Wall

11 Xystus

19

original city of David.
The **Upper City** housed
the Herodian period.

9 Hasmonean Palace

Wilson's Arch and Bridge

North Gate

12 Council House

Gate?

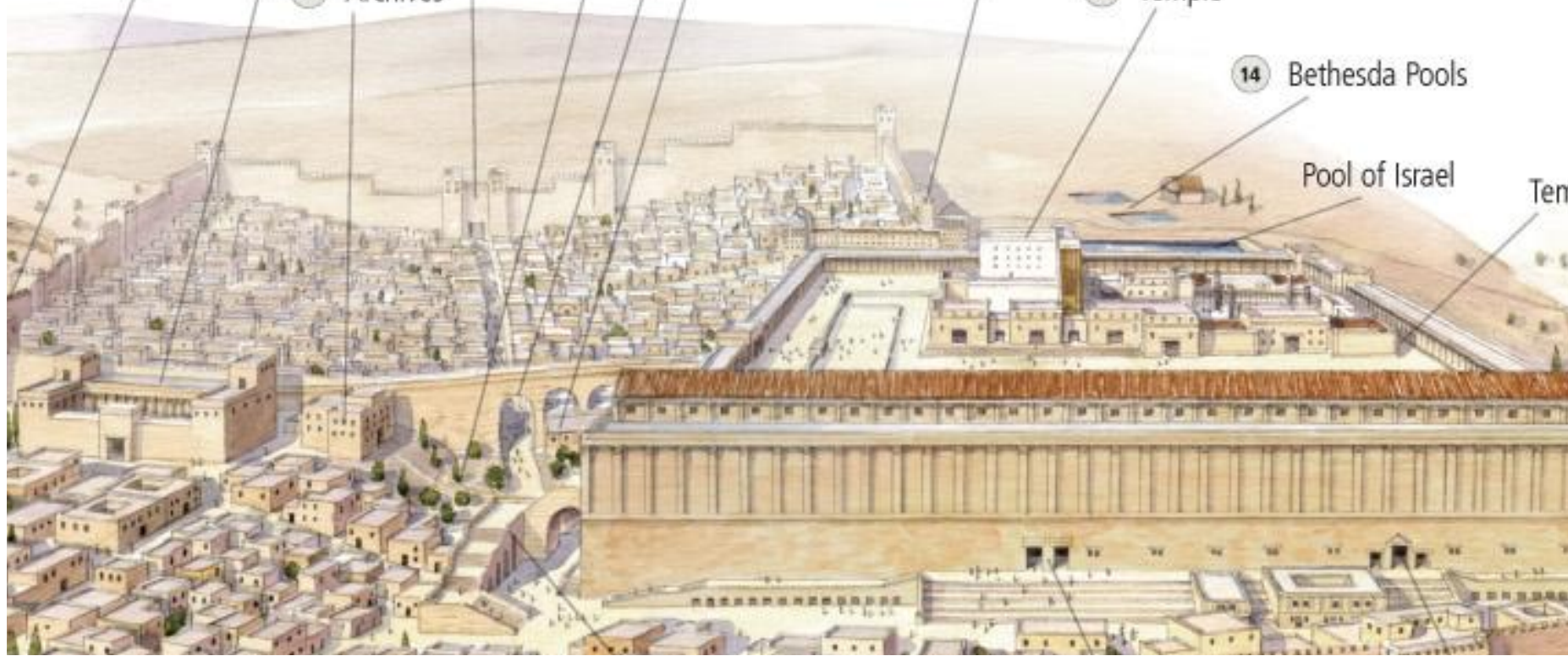
10 Archives

13 Temple

14 Bethesda Pools

Pool of Israel

Ten



THE TEMPLE MOUNT IN THE TIME OF JESUS

Herod's Temple Mount was the focal point of Jerusalem during the time of Jesus. Sitting atop Jerusalem's north-eastern ridge, it occupied one-sixth of the city's area. Under Herod the Great, the Temple Mount's foundation was expanded to encompass approximately 1.5 million square feet (140,000 square meters). Its foundational walls were constructed using gigantic stones, the largest found being 45 feet long, 11.5 feet high, and 12 feet thick (13.7 m by 3.5 m by 3.7 m).

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 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 Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously 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.

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

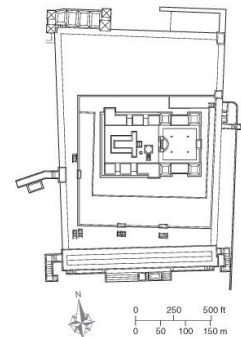
Solomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The soieg (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

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

The Royal Stoa was a 912-foot-long (278 m) 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.

Temple Mount Architectural Plan



HEROD'S TEMPLE COMPLEX IN THE TIME OF JESUS

When the Gospels and the book of Acts refer to entering the temple or teaching in the temple, it is often not a reference to Herod's temple itself, but rather to this temple complex, including a number of courts and chambers that surrounded the temple. These latter structures were the great and wonderful buildings referred to by the disciples in Matt. 24:1; Mark 13:1–2.

The Sanhedrin came out to teach the people from the Scriptures on this terrace (Hb. *hel*) during the Feasts of Passover and Tabernacles. It may have been here that the 12-year-old Jesus was found by his parents, "sitting among the teachers, listening to them and asking them questions" (Luke 2:46).

The altar of burnt sacrifices stood in the Temple Court. To the west of it stood the brass laver (for priestly washings) and to the north the place of ritual animal slaughter.

Herod's Temple

The Chamber of the Hearth was the building which housed priests who served when their division was on duty (cf. Zechariah in Luke 1:8).

The Nicanor Gate divided the western Court of the Israelites (where Jewish men could observe temple proceedings) from the eastern Court of the Women. Women were allowed to stand in the southern side of the Nicanor Gate and watch as sacrifices for their purification were made (Luke 2:22–24).

The Chamber of the Lepers was where procedures for lepers who had been healed were handled (cf. Matt. 8:4; Mark 1:44; Luke 5:14).

Each of the four massive lampstands (86 feet/26 m high) in the Court of the Women had a ladder by which to reach the four golden bowls to provide lighting at night.

The Chamber of Hewn Stone housed the Sanhedrin council until c. A.D. 30.

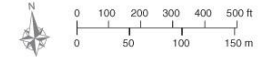
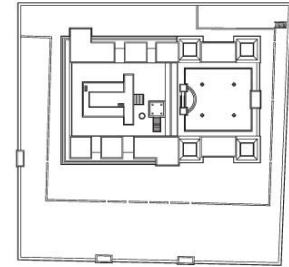
The *soreg* (a low, latticed screen or railing) separated the temple courts from the Court of the Gentiles, prohibiting Gentiles or non-purified Jews from entry. Even Herod himself was unable to pass this point. Some interpreters believe that Paul alluded to this railing when he spoke of "the dividing wall of hostility" abolished by Christ (Eph. 2:14).

Eastern Gate

The Chamber of the Nazirites was where a Nazirite would bring his sacrifices upon completion of his vow.

The Court of the Women was a 233 feet/71 m square courtyard, capable of holding up to 6,000 worshippers at a time. Its name does not indicate that it was restricted to women, but that they were not permitted to enter further into the temple courts. Their presence was normally restricted to the balconies above the colonnades. In this court, the infant Jesus was met by Simeon and Anna the prophetess (Luke 2:25–38).

Temple Complex Architectural Plan









EGYPT

CANAAN

SINAI
(claimed by Egypt)

MIDIAN

WILDERNESS OF ZIN

WILDERNESS OF SHUR

WILDERNESS OF PARAN

WILDERNESS OF SIN

Mediterranean Sea

Nile River

Red Sea

GOSHEN

Way of the land of the Philistines

Mount Sinai? (Jebel Musa)

--- Possible routes of the exodus

— Traditional route of the exodus

0 50 100 mi
0 50 100 km



The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

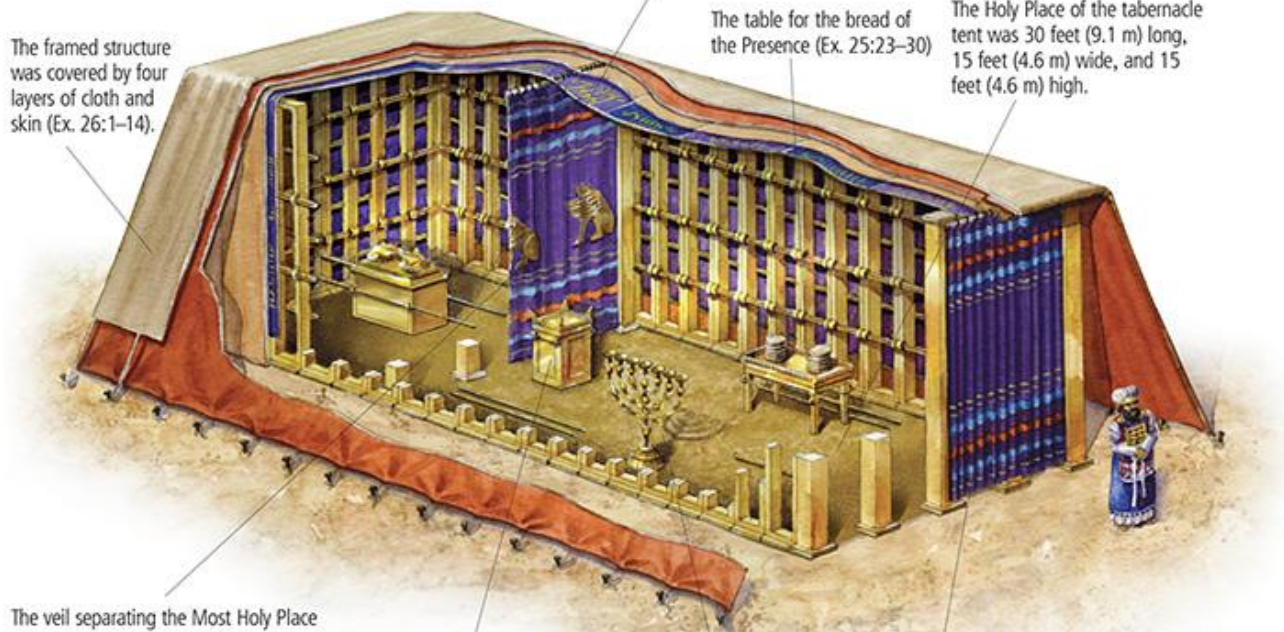
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–10; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).



THE TABERNACLE AND COURT

The tabernacle was a portable temple—a "tent of meeting"—within a movable courtyard. Exodus 25:1-31:35-40. It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Israel led the Israelites from Egypt to the Promised Land. For an enlargement of the tent itself, see p. 388. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).

The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10-22; 37:1-9). It was here that Yahweh would descend to meet with his people in a cloud (theophany) (shine appearance).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1-14).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23-30), the golden lampstand (Ex. 25:31-40; 37:17-24), and the altar of incense (Ex. 30:1-5; 37:25-28).

The wall separating the Holy Place from the tabernacle courtyard was similar to the wall separating the Holy Place from the Most Holy Place, except that cherubim were not embossed on it (Ex. 26:36-37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1-6; 30:1-7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

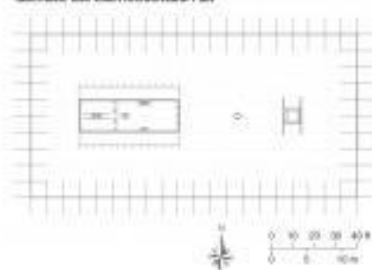
The entire tabernacle tent was 45 feet (14 m) long, 75 feet (23 m) wide, and 15 feet (4.6 m) high. It was a wooden skeleton structure overlaid with gold, with no gold leaf or front wall (Ex. 26:15-29). The wooden bars overlaid with gold passed through rings attached to each frame (Ex. 26:26-30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17-21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with five twisted linen (Ex. 38:18-23).

The surrounding hangings (five twisted linen curtains) were connected to pillars and stabilized by oak ropes and pegs stood about 7.5 feet (2.3 m) high. The 40 wooden pillars were overlaid with bronze, stood on copper sockets, and had capitals overlaid with silver (Ex. 27:9-19; 38:9-17).

Tabernacle and Court Architectural Plan



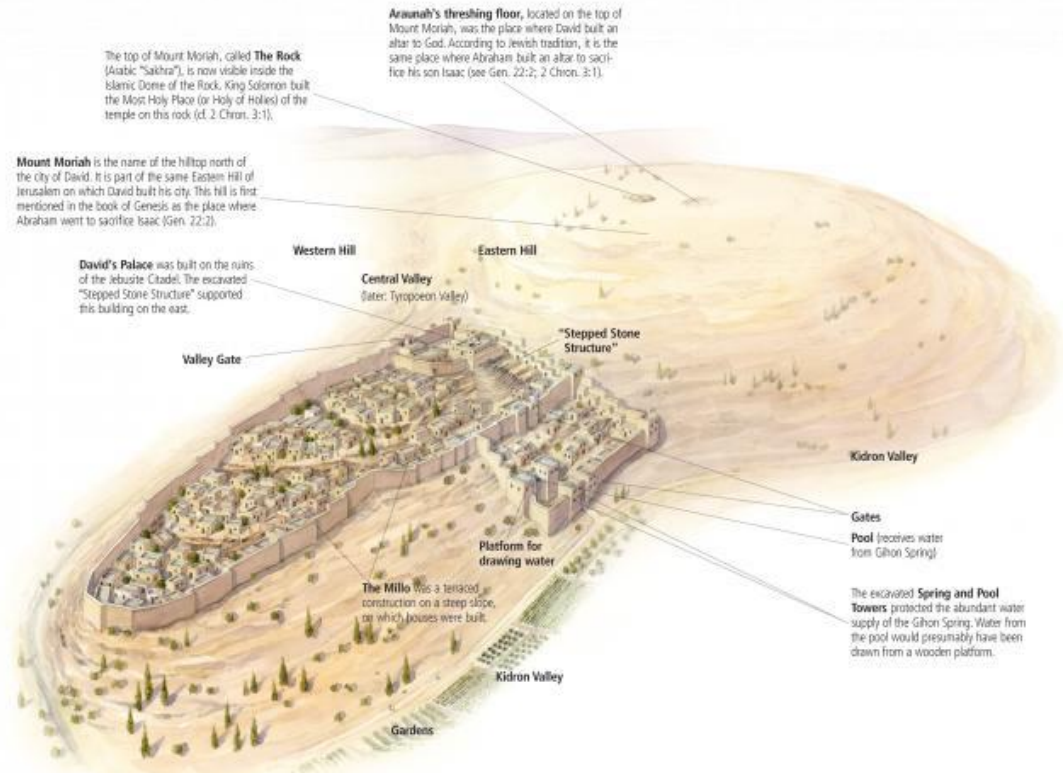
JERUSALEM IN THE TIME OF DAVID (C. 1010-970 B.C.)

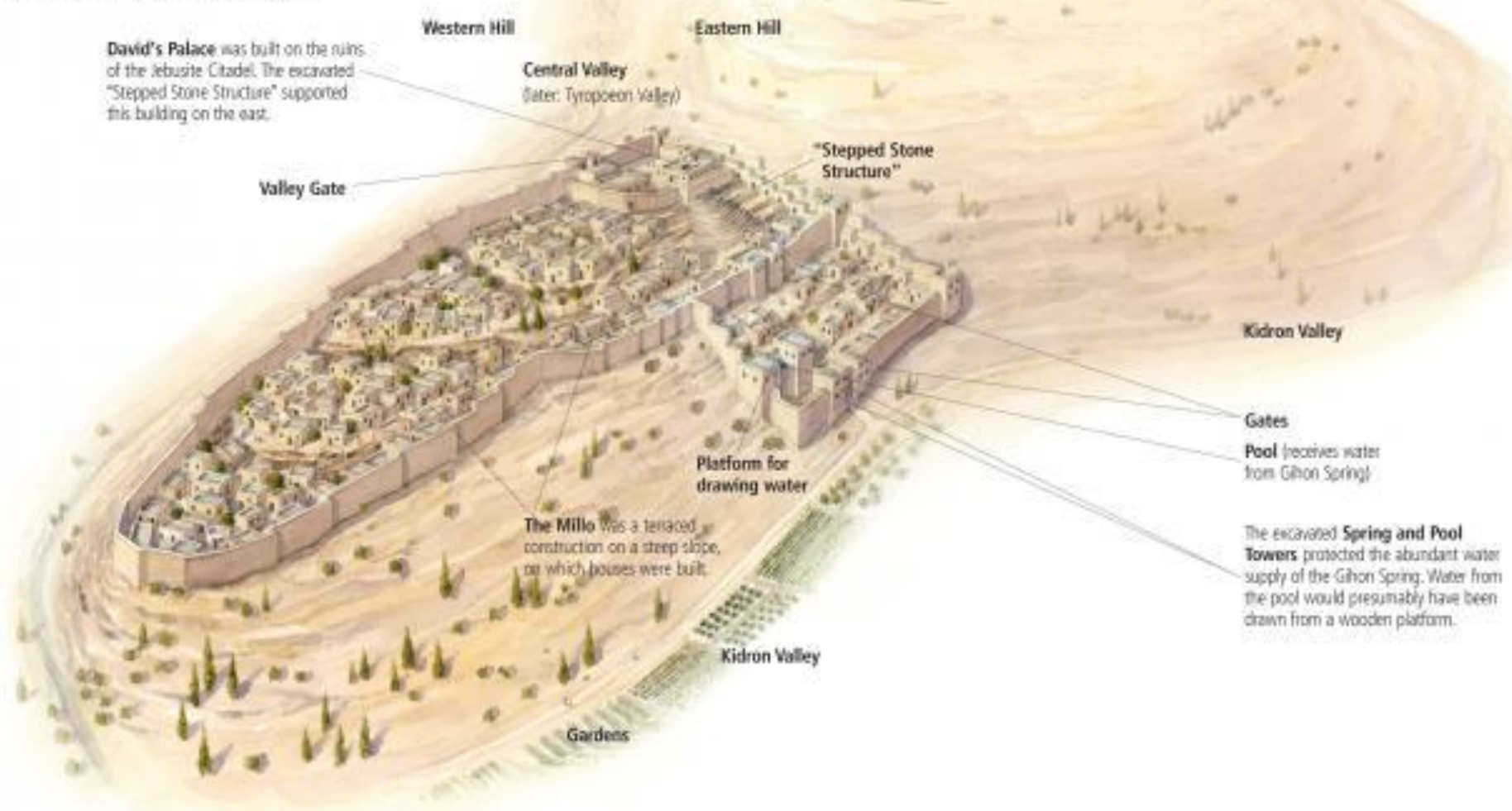
About four millennia ago, Melchizedek was king of Jerusalem, which was then called Salem (Gen. 14:18). This was an unwallled city, which was taken over in c. 1850 B.C. by the Jebusites, who built a city wall around it and called it Jebus (cf. 1 Chron. 11:4).

King David captured this city after having ruled for seven years in Hebron (2 Sam. 5:5). The city was strongly fortified, especially the area around the Gihon Spring, where massive towers dating from this period have been excavated. The Jebusites were so confident of their fortifications that they taunted David, saying that even the blind and the lame would prevent him from capturing their city (2 Sam. 5:6).

However, Joab, David's commander-in-chief, managed to secretly enter the city through its water system and open the gates for David to take control (1 Chron. 11:16). The Jebusite Citadel was destroyed and replaced by the "stronghold of Zion, that is, the city of David" (2 Sam. 5:7).

Later on in his life, David built an altar on the threshing floor of Araunah the Jebusite, which stopped a plague sent by God upon Israel from reaching Jerusalem (2 Sam. 24:18-25).



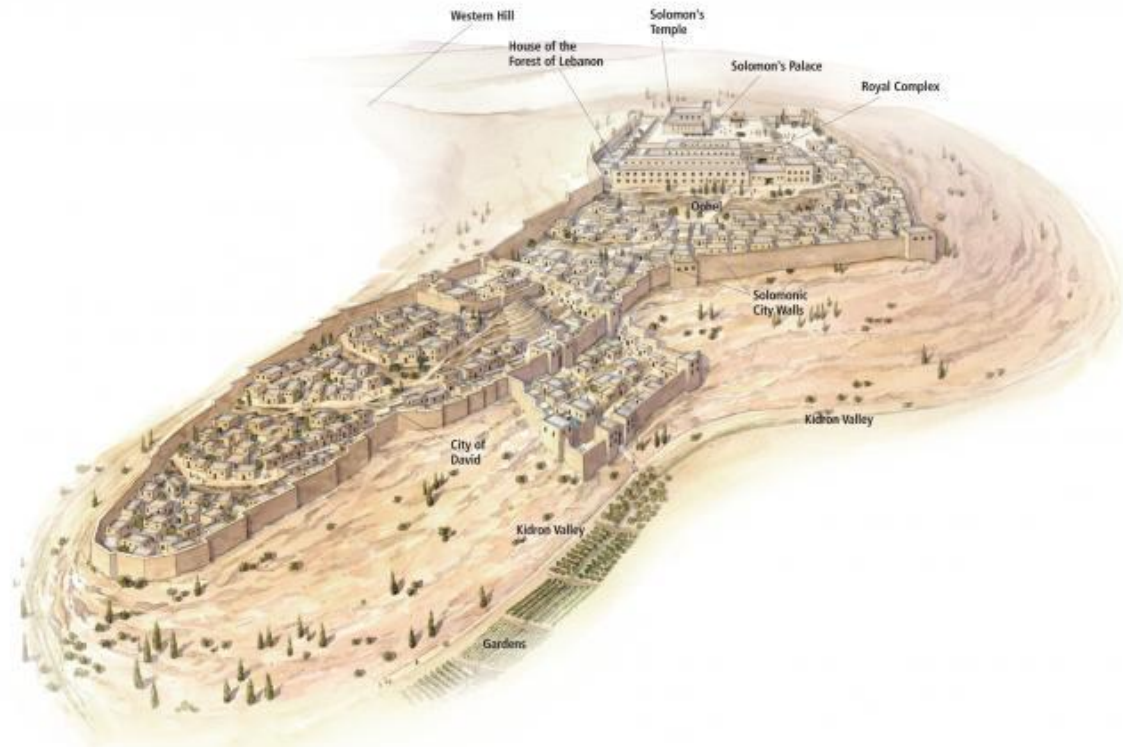


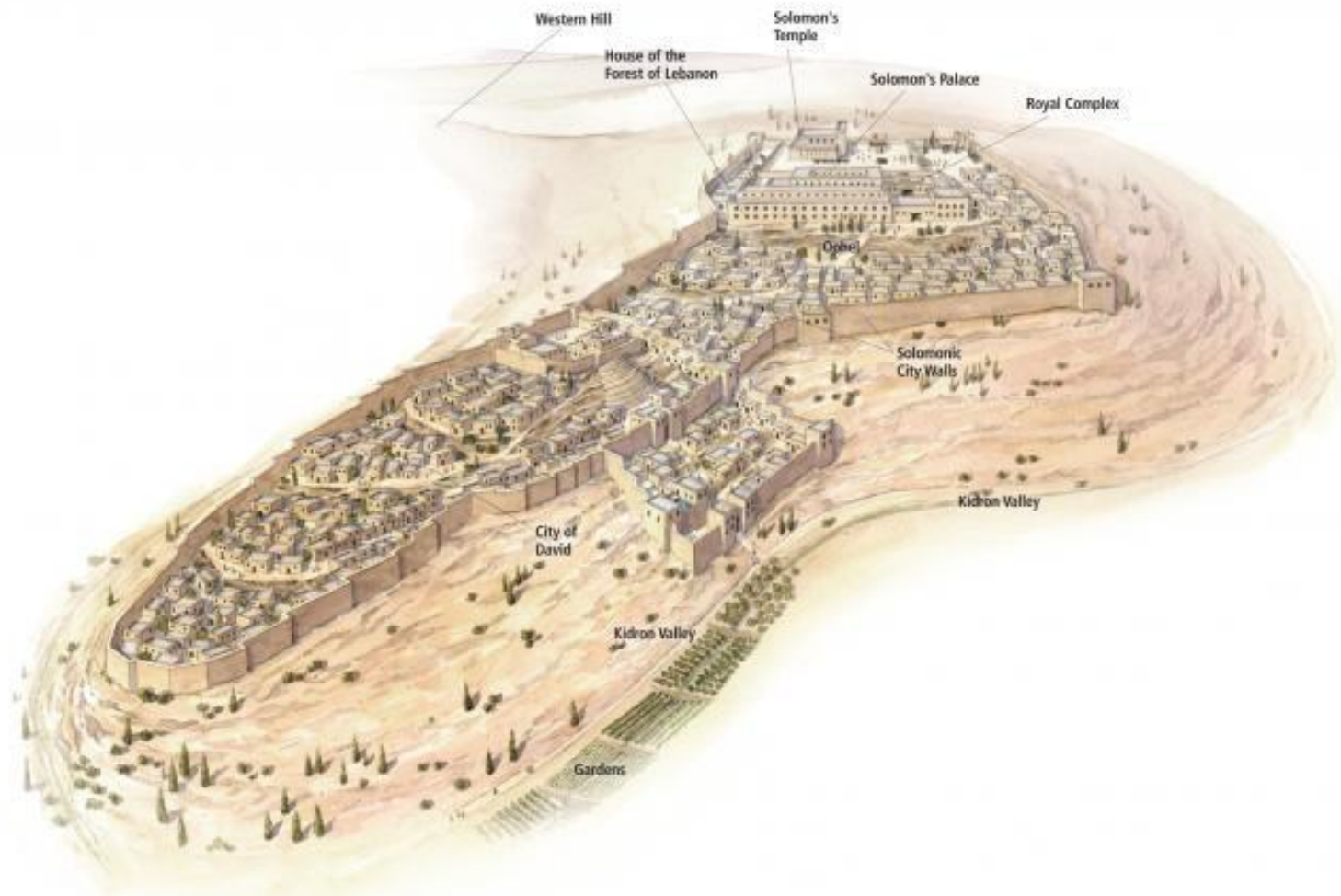
JERUSALEM IN THE TIME OF SOLOMON (C. 970–930 B.C.)

David commanded his son Solomon to build a new temple on Mount Moriah. This work took seven years, followed by 13 years of building a royal complex to the south of the temple (1 Kings 6:38; 7:1). As this quarter was located outside and north of the original city of David, new city walls must have been built to connect the two areas.

Solomon's temple was Israel's first permanent sanctuary. The temple was constructed on the top of Mount Moriah (2 Chron. 3:1). The royal complex was built to the immediate south of the temple. (See also Solomon's Temple and Palace Complex, p. 507.) It consisted of Solomon's own palace and a smaller house for his Egyptian wife (1 Kings 7:8), an armory called the "House of the Forest of Lebanon" (1 Kings 7:2–5), a Hall of Pillars (1 Kings 7:6), and a Hall of the Throne (1 Kings 7:7). A special "Ascent" connected this complex with the temple.

The area between the temple complex and the city of David was called the Ophel.



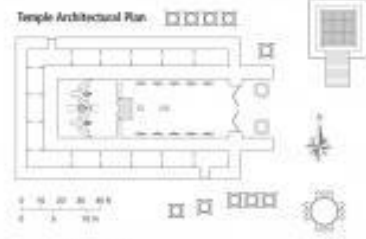


A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 2 feet (0.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5-6, 8, 10).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31-32).

The nave had clerestory windows with crossed frames (1 Kings 6:4).

The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; 2 Chron. 3:4).



The hollow bronze pillar on the north was called "Bac," and the one on the south was called "Sabe" (1 Kings 7:17; 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:33-35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (2 Chron. 4:1).

The inner sanctuary for Most Holy Place was a 30-foot (9.1 m) cube (1 Kings 6:15-20; 2 Chron. 3:6-10). Such rooms were often elevated in terraces of the ancient Near East. Two massive golden chambers stood on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6 m) wingspan (1 Kings 6:23-28). The ark of the covenant stood between the two chambers (1 Kings 8:5-11; 2 Chron. 5:2-10).

The nave for Holy Place was 60 feet (18 m) long and 38 feet (11.6 m) wide (1 Kings 6:15, 17-18; 2 Chron. 3:5-7). It contained the golden altar of incense, the golden table for the bread of the Presence, and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48-49; 2 Chron. 4:7).

Two bronze wheeled stands, each holding a large basin, contained water for rinsing off the animal parts that were used for the burnt offerings (1 Kings 7:27-30; 2 Chron. 4:8).

The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23-26; 2 Chron. 4:2-5).

SOLOMON'S TEMPLE

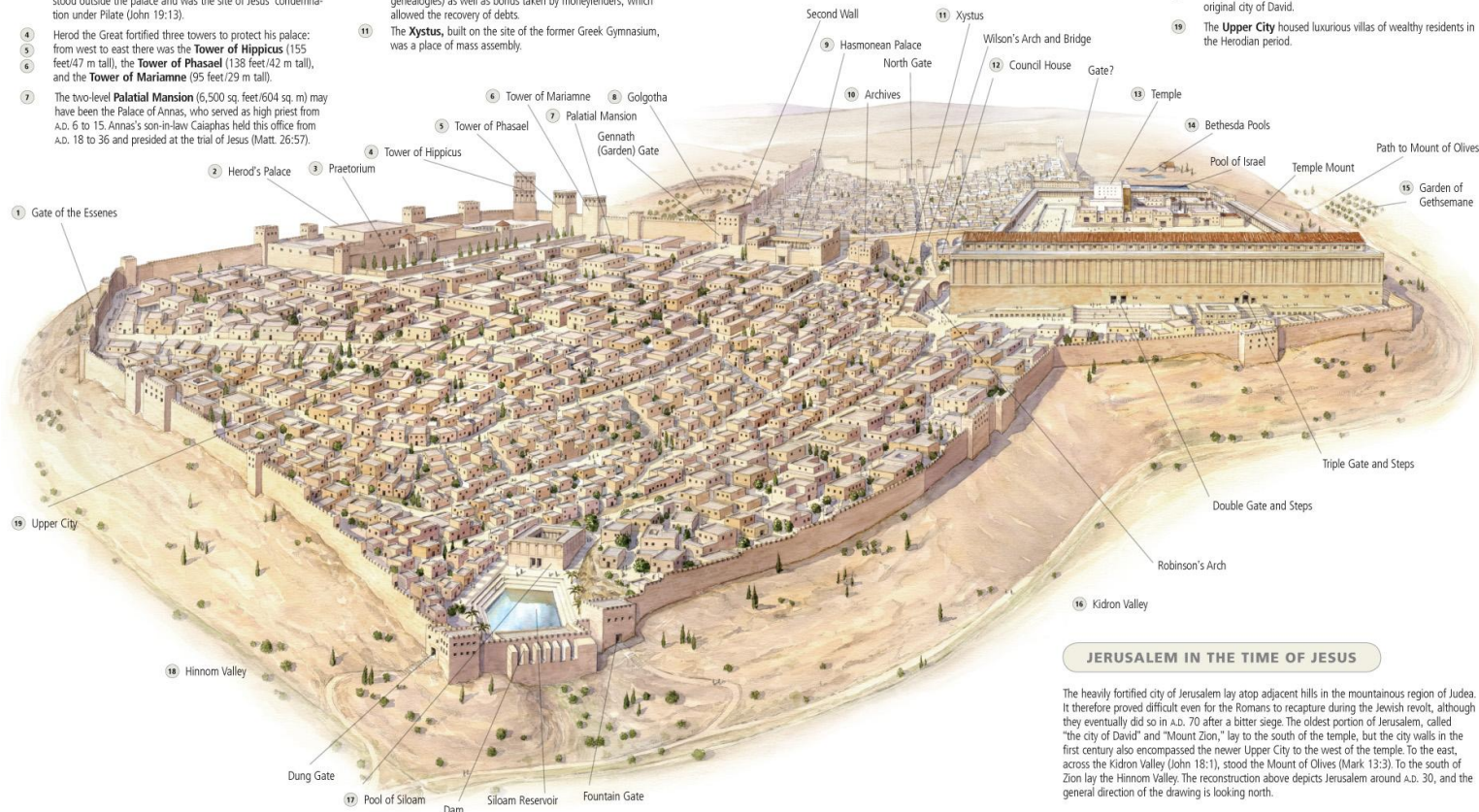
Solomon began to build "the house of the Lord" in Jerusalem on Mount Moriah in the spring of 967 or 966 a.c. (1 Kings 6:1; 2 Chron. 3:1-3) and completed it seven years later, in the fall of 960 or 959 (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high. It stood in the middle of a court with boundary walls.

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