

君王的官方介绍

§ § 138-149

Section summaries based on J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981)

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Jerusalem

During the Ministry of Jesus

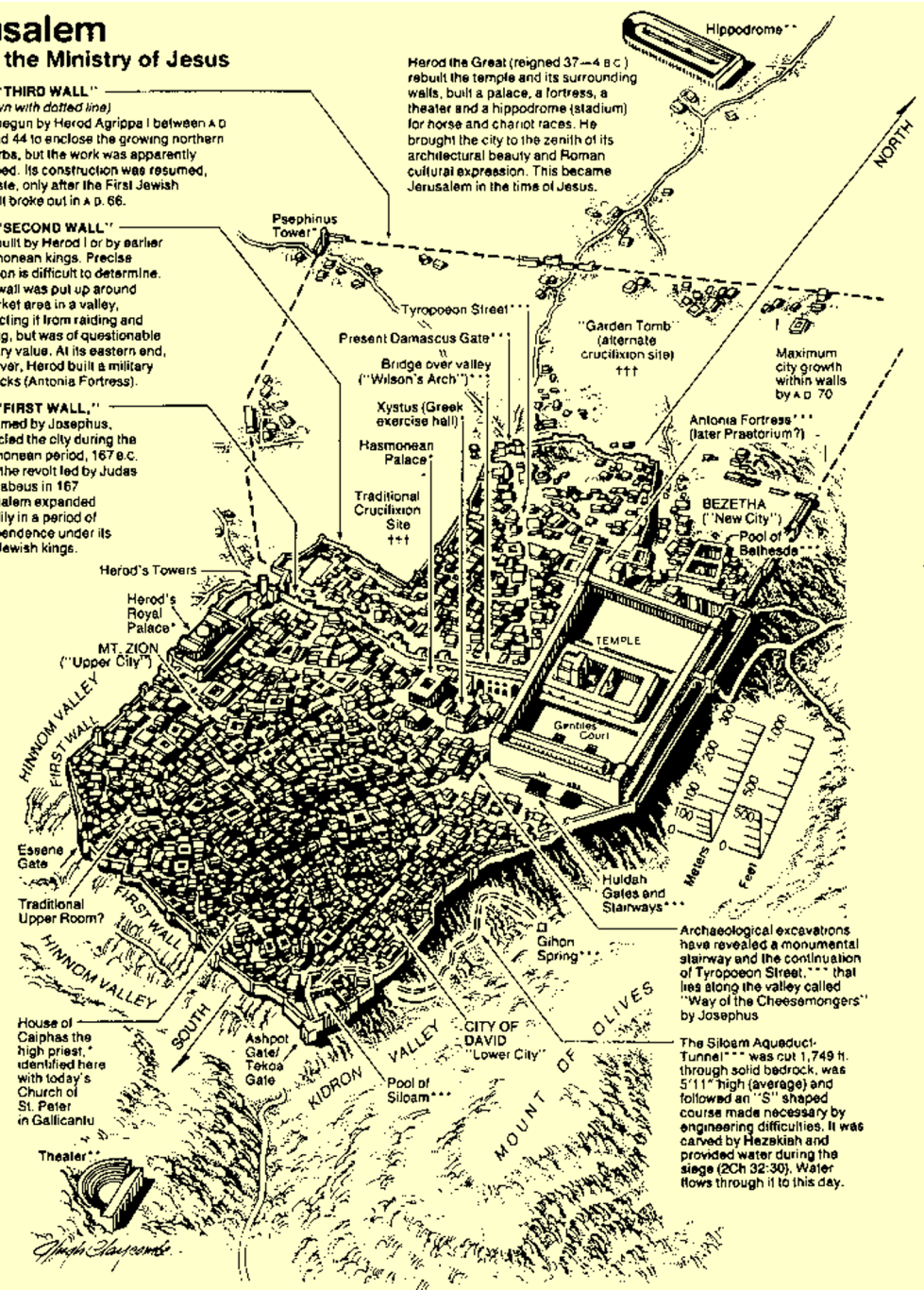
耶穌傳道 時期的 耶路撒冷

The **"THIRD WALL"** (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The **"SECOND WALL"** was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The **"FIRST WALL,"** so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabaeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37-4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



** Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.

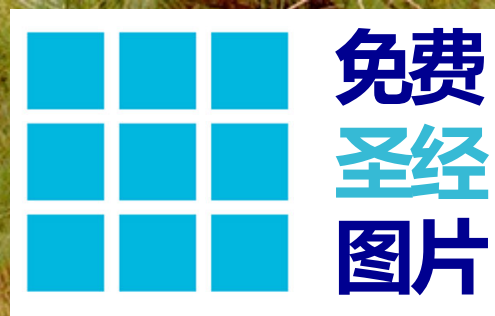
*** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.

**** Ancient feature has remained, or appearance has been determined from evidence.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.

DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.

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马太 21:1-11

马可 11:1-11

路加 19:28-44

约翰 12:12-19

复活节的故事

凯旋进

圣城 (棕枝全日)

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P R O J E C T

马太福音	马可福音	路加福音	约翰福音
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圣枝

主日



The image features a green background. On the left side, there is a close-up of a palm frond with its characteristic fan-like shape and radiating leaflets. On the right side, there is a simple wooden cross standing against a bright, hazy light source, possibly the sun, which creates a soft glow around the cross. At the bottom center, the Chinese text '从圣枝到十架' is written in a bold, white, stylized font with a black outline.

从圣枝到十架

凯旋进圣城

马太 21:9





凯旋进圣城



前行後隨的眾人喊着說：
和散那
(原有求救的意思，在此是稱頌的話)
歸於大衛的子孫！
奉主名來的是應當稱頌的！
高高在上和散那！

馬太21:9



The image features a stylized map of the African continent in a light tan color, centered over a background of palm fronds. The fronds are rendered in shades of brown and gold, creating a textured, layered effect. The sky in the background is a soft gradient of blue and orange, suggesting a sunset or sunrise. The overall composition is artistic and evokes a sense of African heritage and nature.

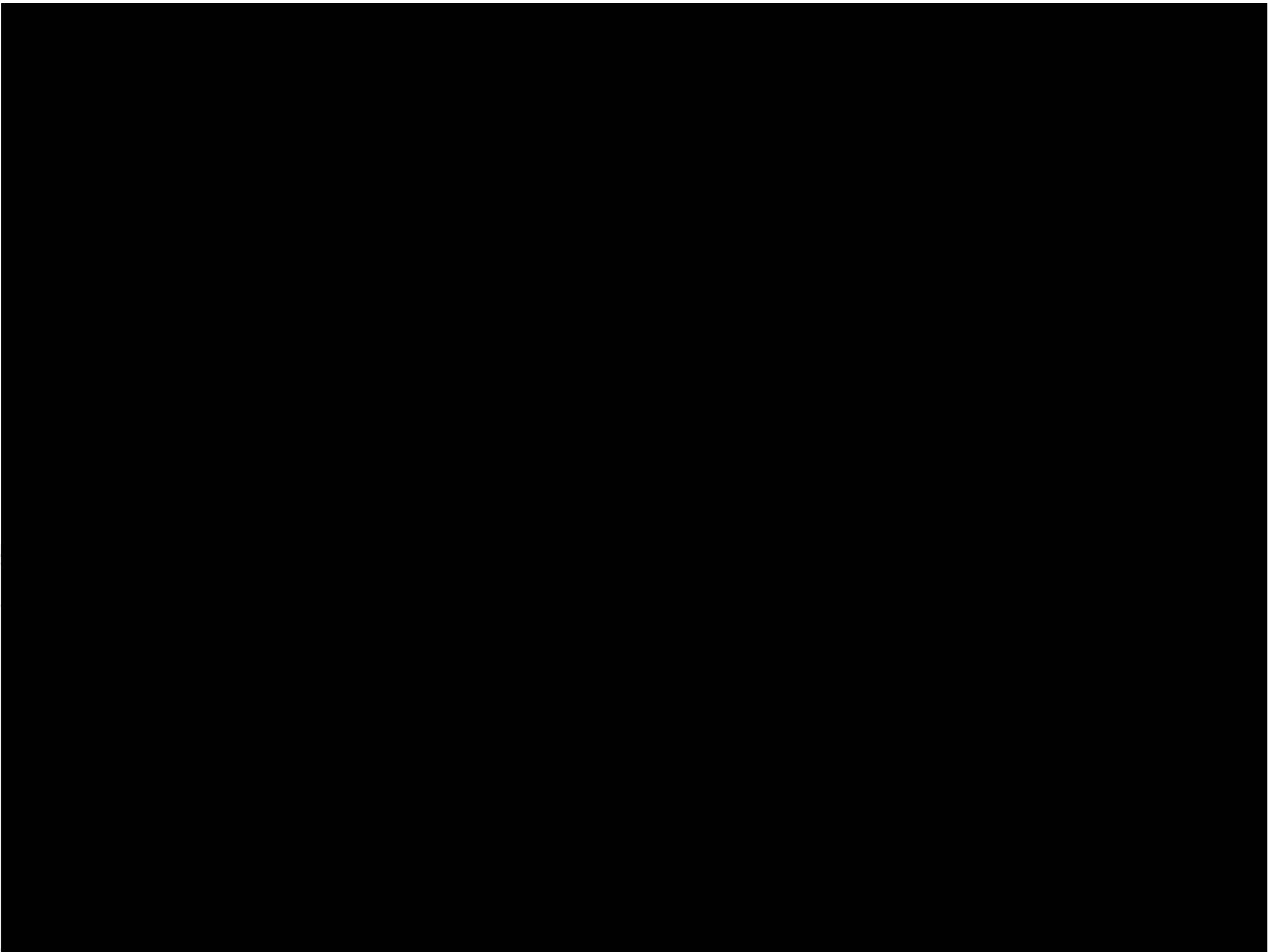
从圣枝到双掌

耶稣受难日为何是美好的？



A dramatic photograph of a crucifixion. The figure of Jesus is on the cross, set against a sky filled with heavy, golden-brown clouds. The sun is low on the horizon, creating a strong backlighting effect. The text is overlaid in the lower center of the image.

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