

# 耶路撒冷 圣城



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# 今天的世界



# 现代中东



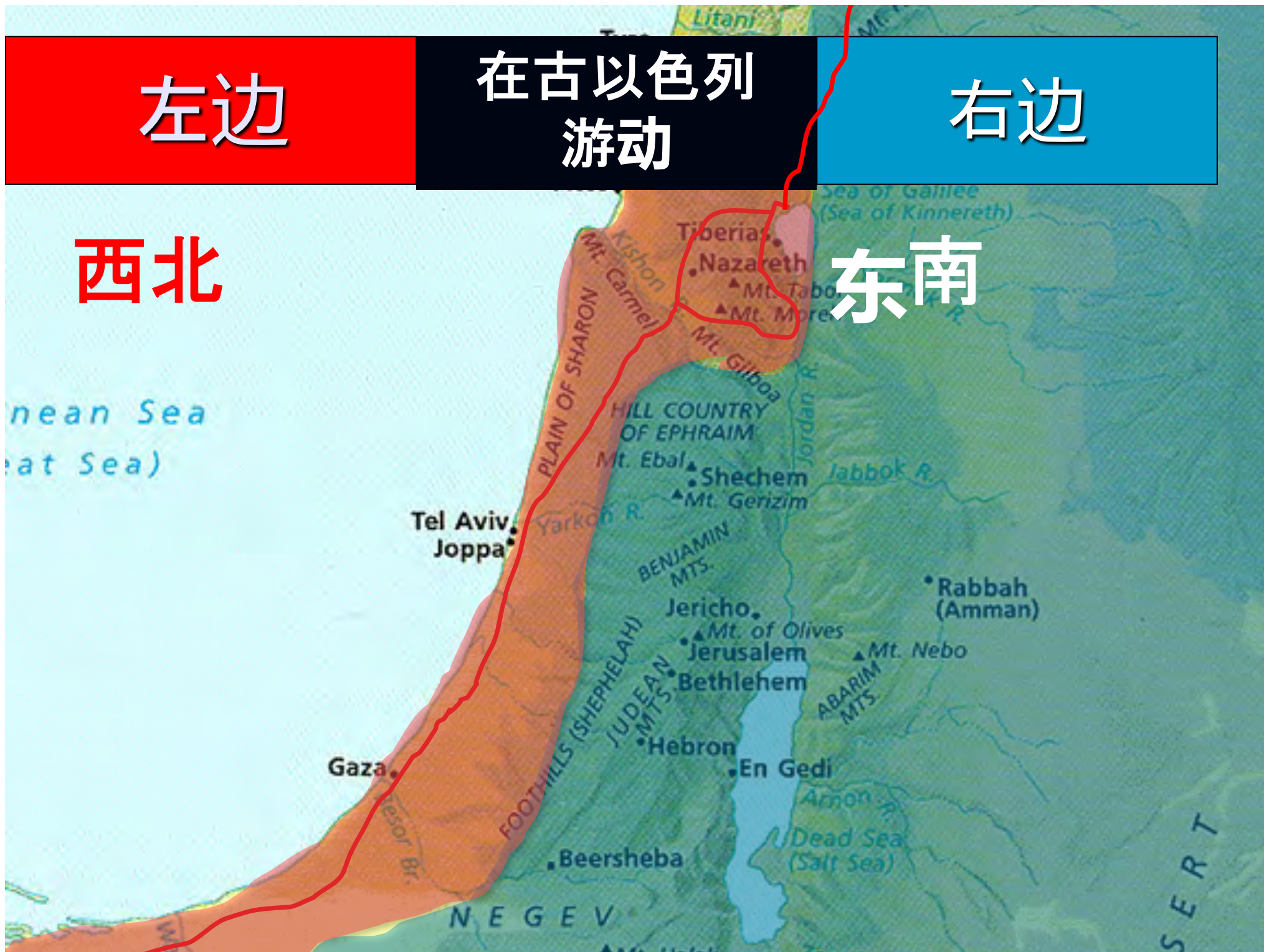
左边

在古以色列  
游动

右边

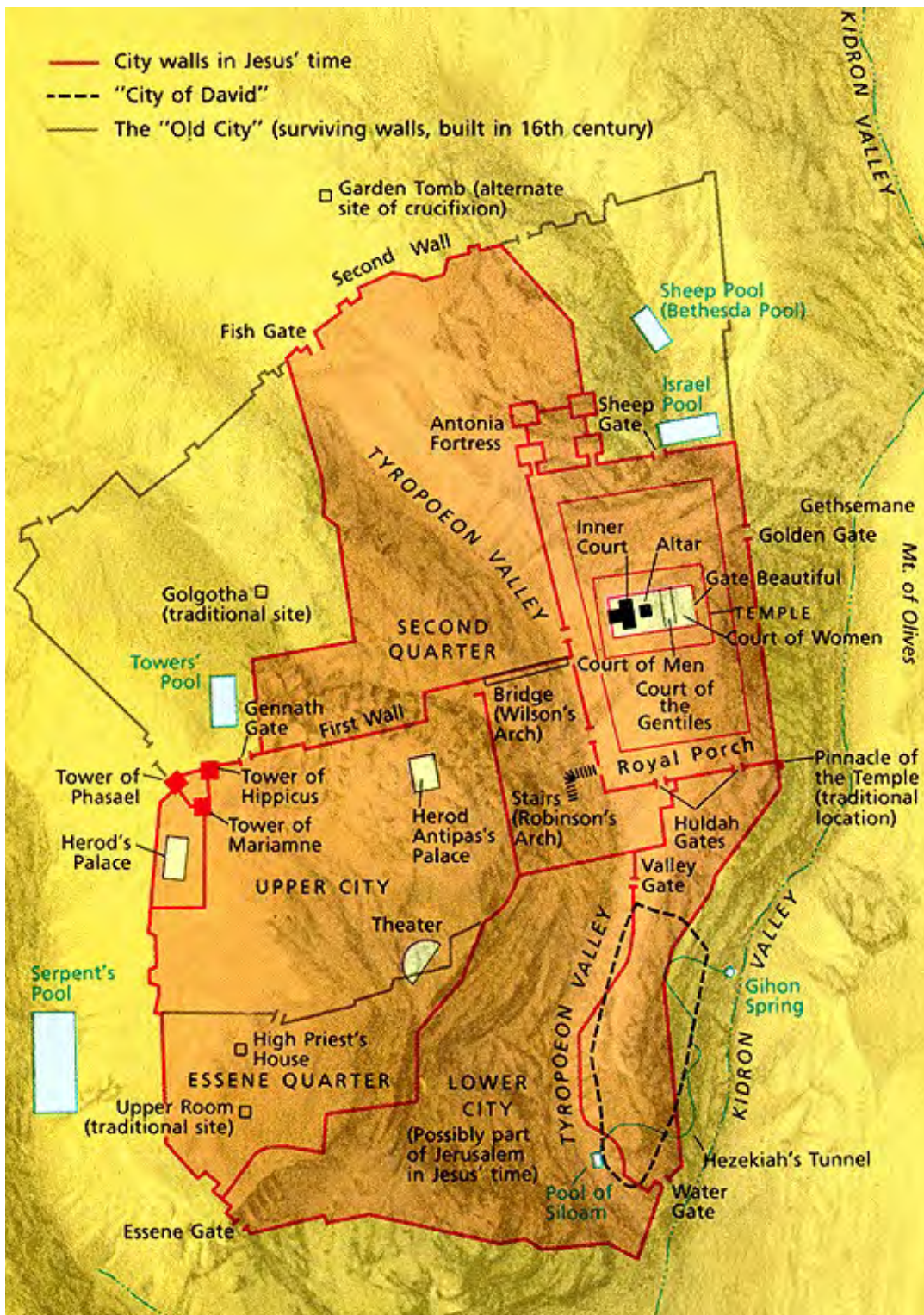
西北

东南



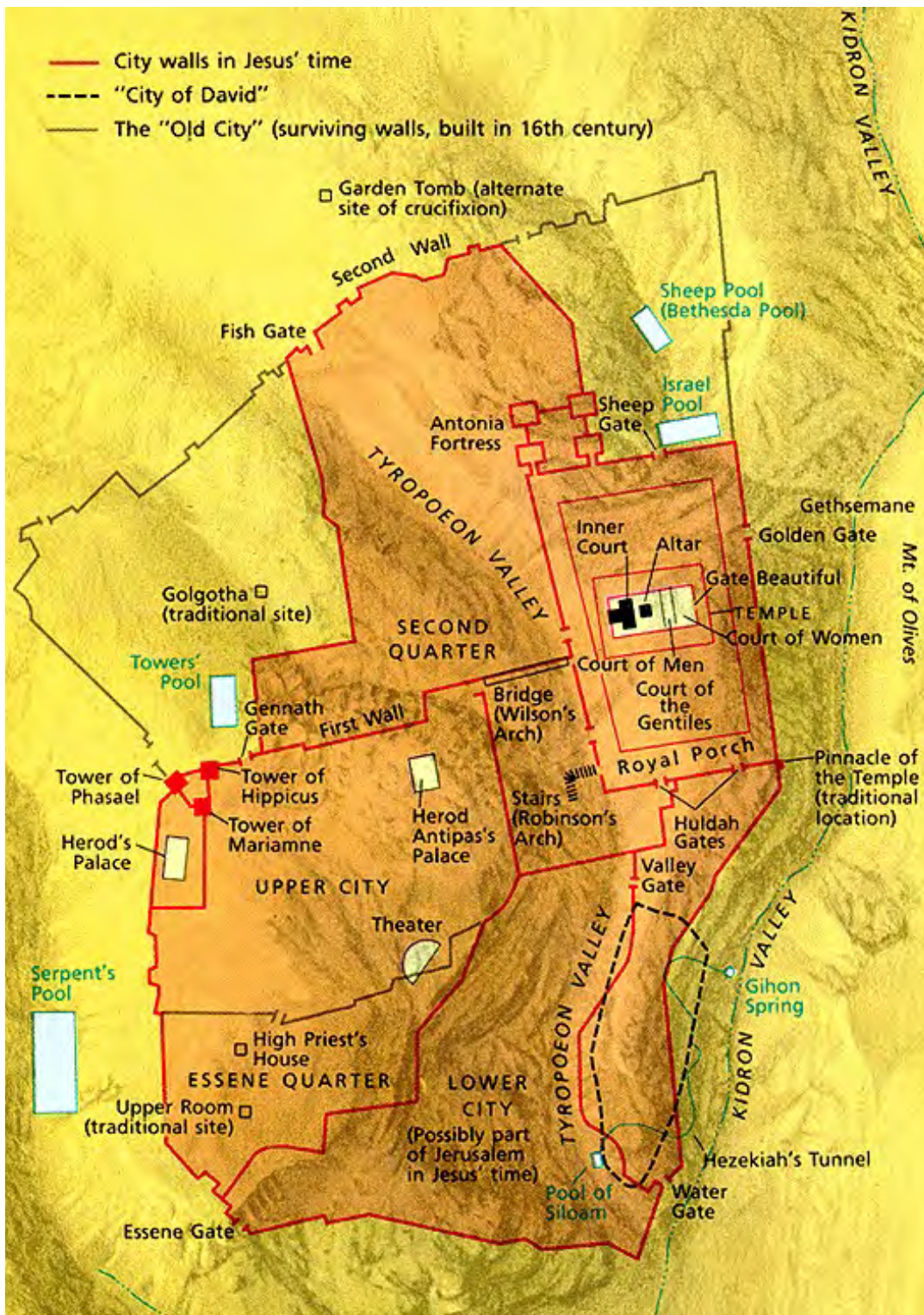
# 耶路撒冷

- 不利条件
- 有利条件
- 不同阶段
- 重要性



# 耶路撒冷

## •不利条件



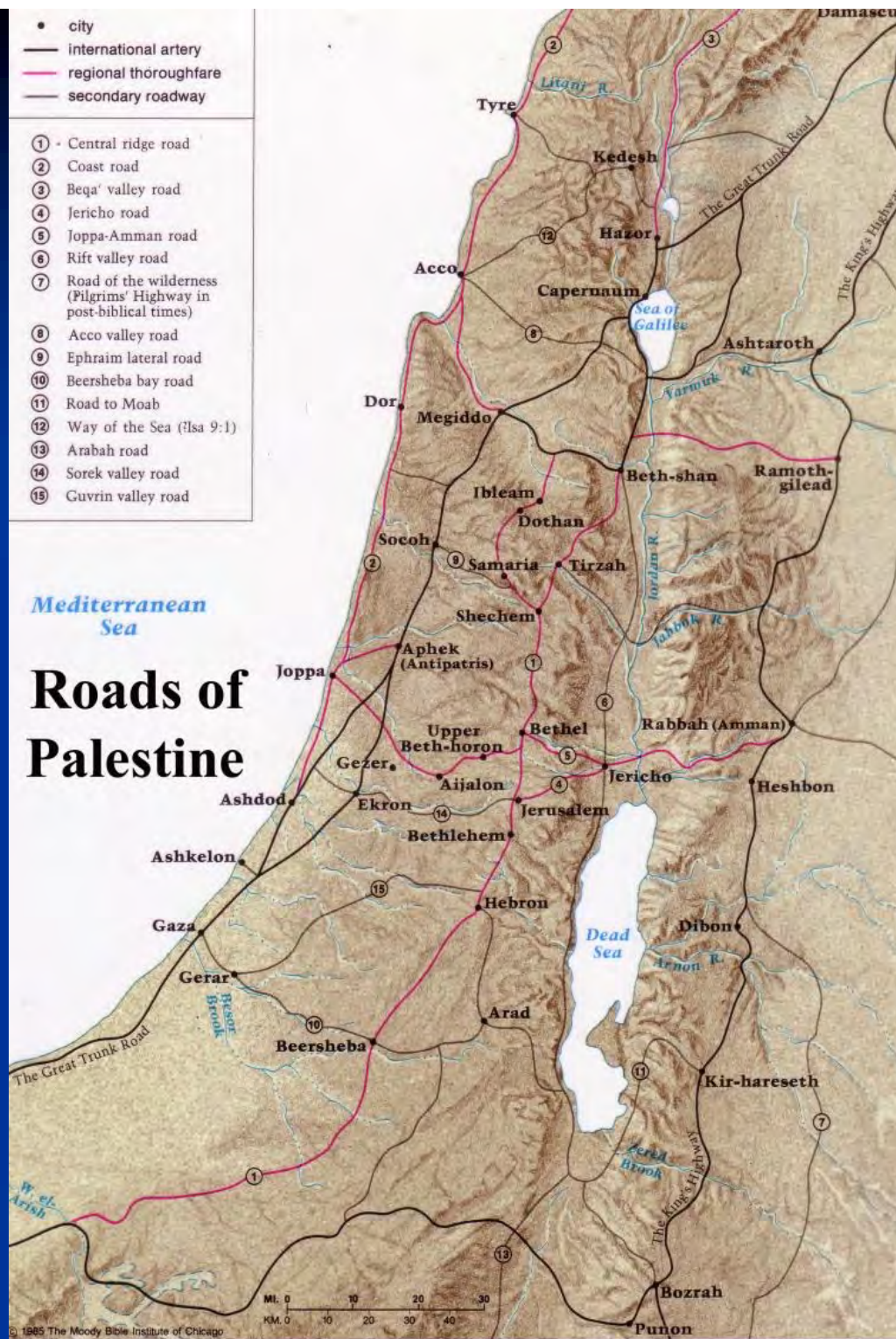
左边

在古以色列  
游动

右边

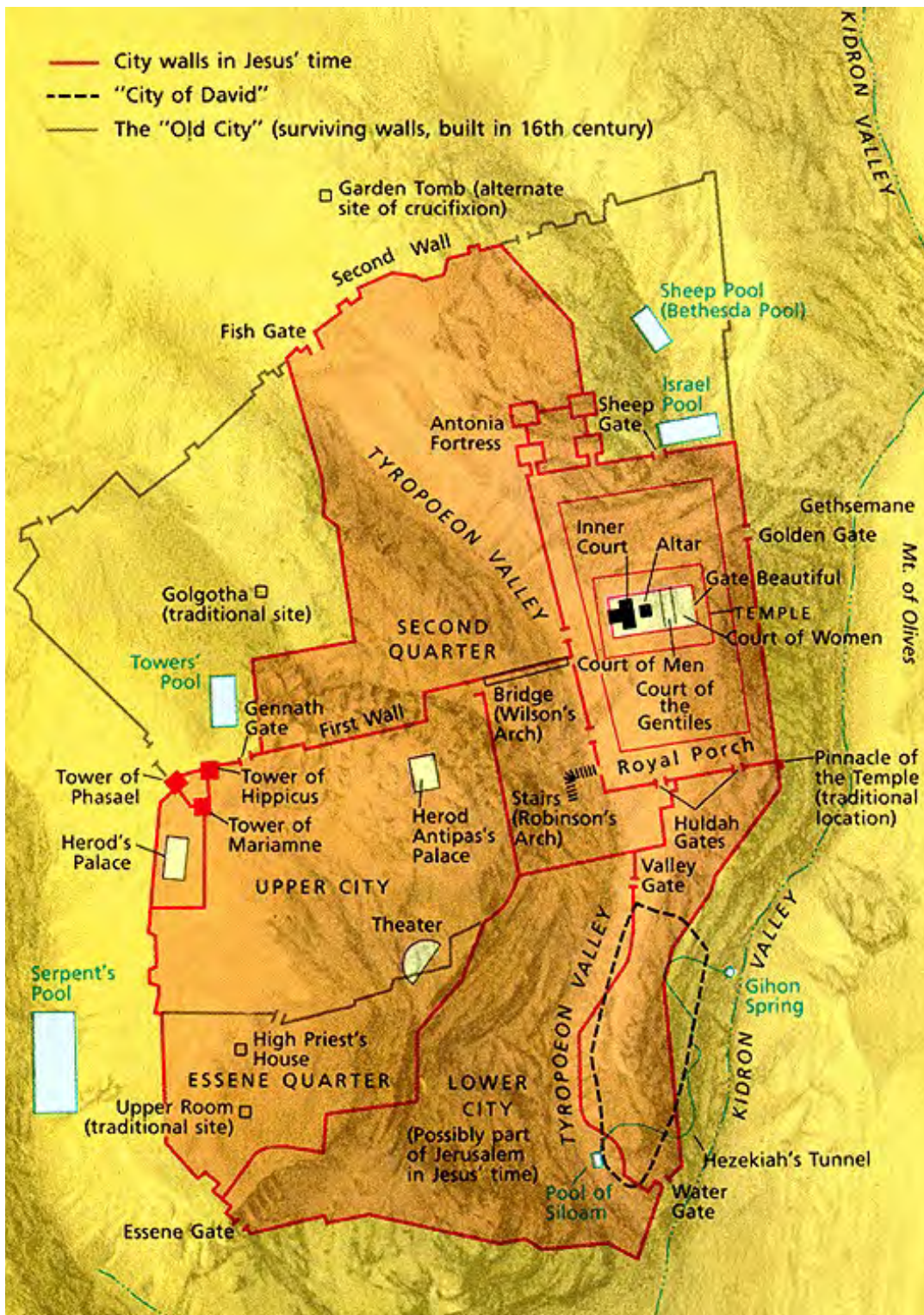


# 耶路撒冷处在 主要公路以外



# 耶路撒冷

- 不利条件
- 有利条件



# 以色列战略上的位置

想一想

耶和华让您做什么  
战略上的位置?

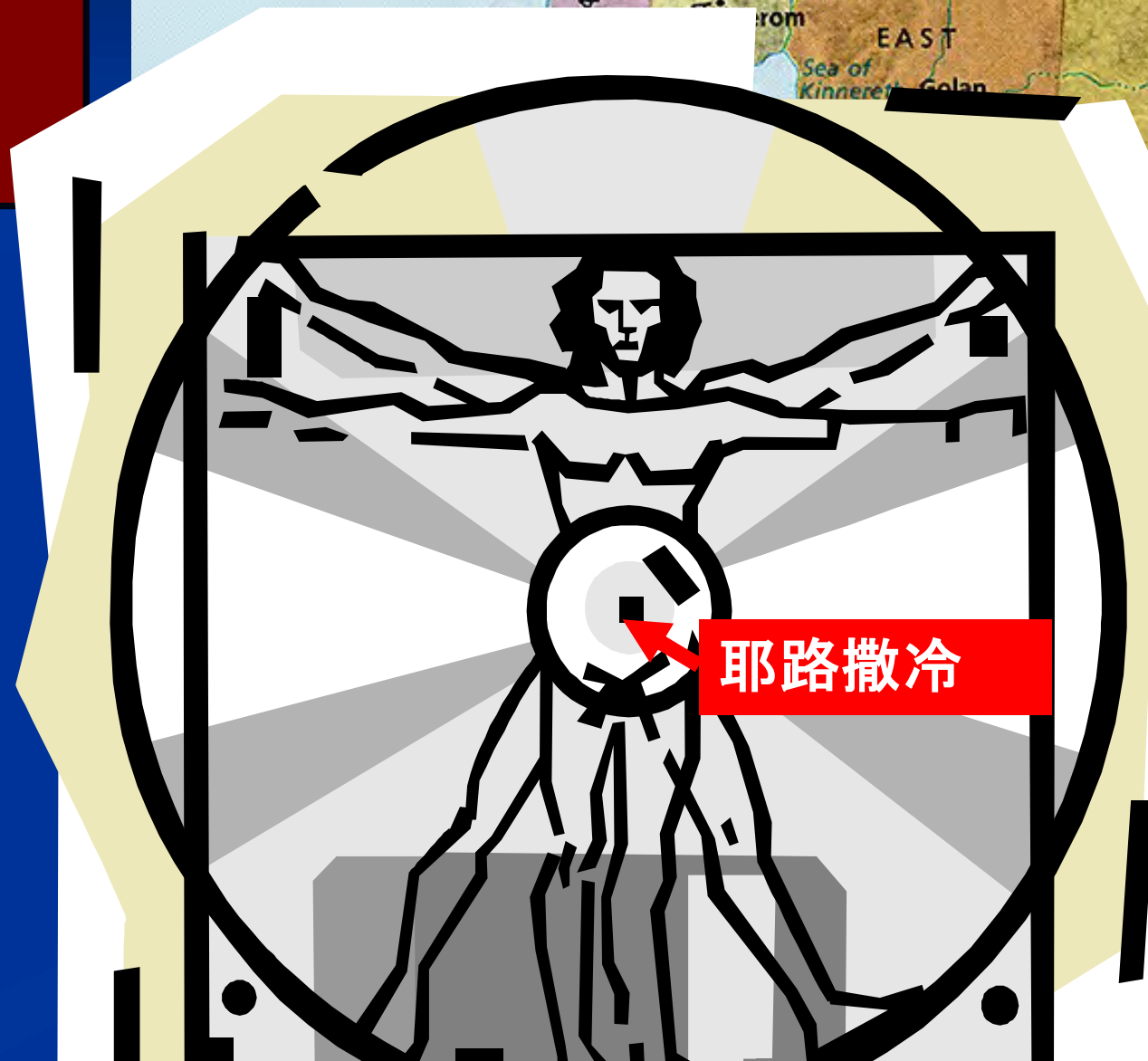
“主耶和华这样说  
“这就是耶路撒冷  
我曾把她安置在列  
国中间，万邦环绕  
着她  
以西结 5:

0 100 200 300 mi.  
0 100 200 300 400 km.

# 中心地点

耶路撒冷  
被称为  
以色列的肚脐

- Cities of refuge
- Other cities



耶路撒冷

# 中心地点

耶路撒冷处在便雅悯内，在犹大旁边却靠近北方民族





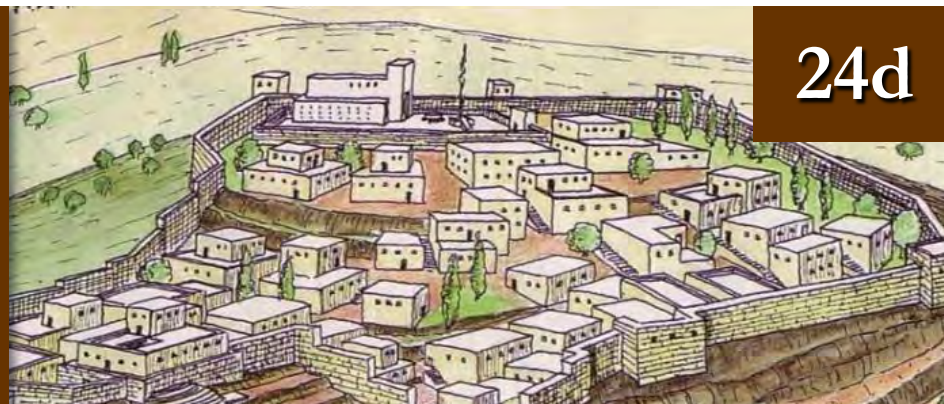
“希西家力图自强，就修筑所有拆毁的城墙，高与城楼相齐，在城外又筑一城，坚固大卫城的米罗，制造了许多军器、盾牌。”

(历代志下32章5节)

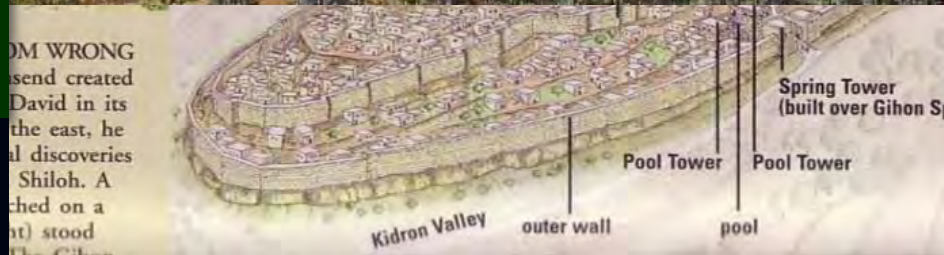
“此后玛拿西在大卫城外，从谷内基训西边直到鱼门口，建筑城墙，环绕俄斐勒，这墙筑得甚高；又在犹大各坚固城内，设立勇敢的军长。”

(历代志下33章14节)

## 大卫城四部



24d



...M WRONG  
...send created  
David in its  
the east, he  
al discoveries  
Shiloh. A  
ched on a  
t) stood  
The Gihon

Spring Tower  
(built over Gihon Sp)

Pool Tower

Pool Tower

Kidron Valley

outer wall

pool



创世记 22章

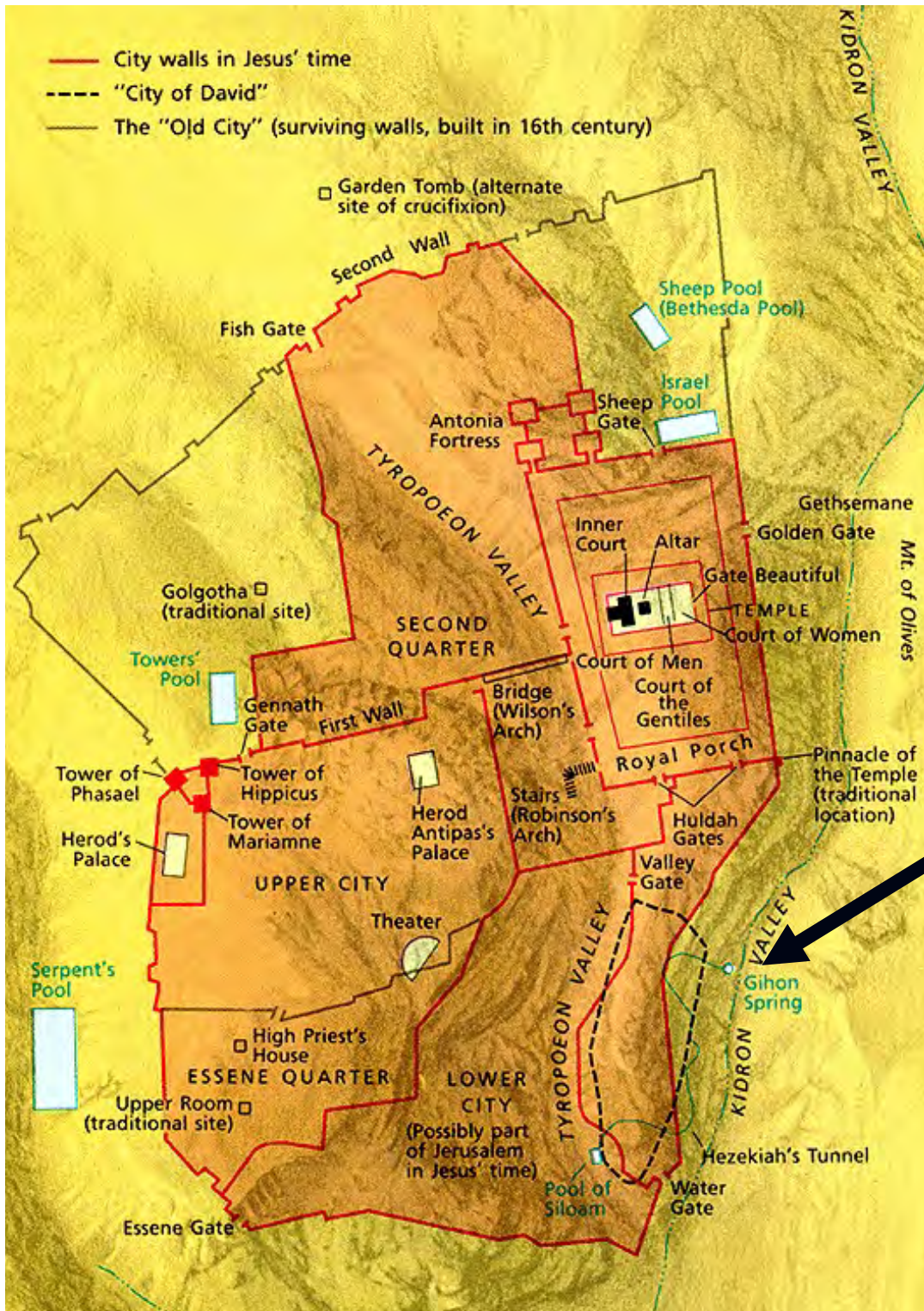
# 耶路撒冷

•不利条件

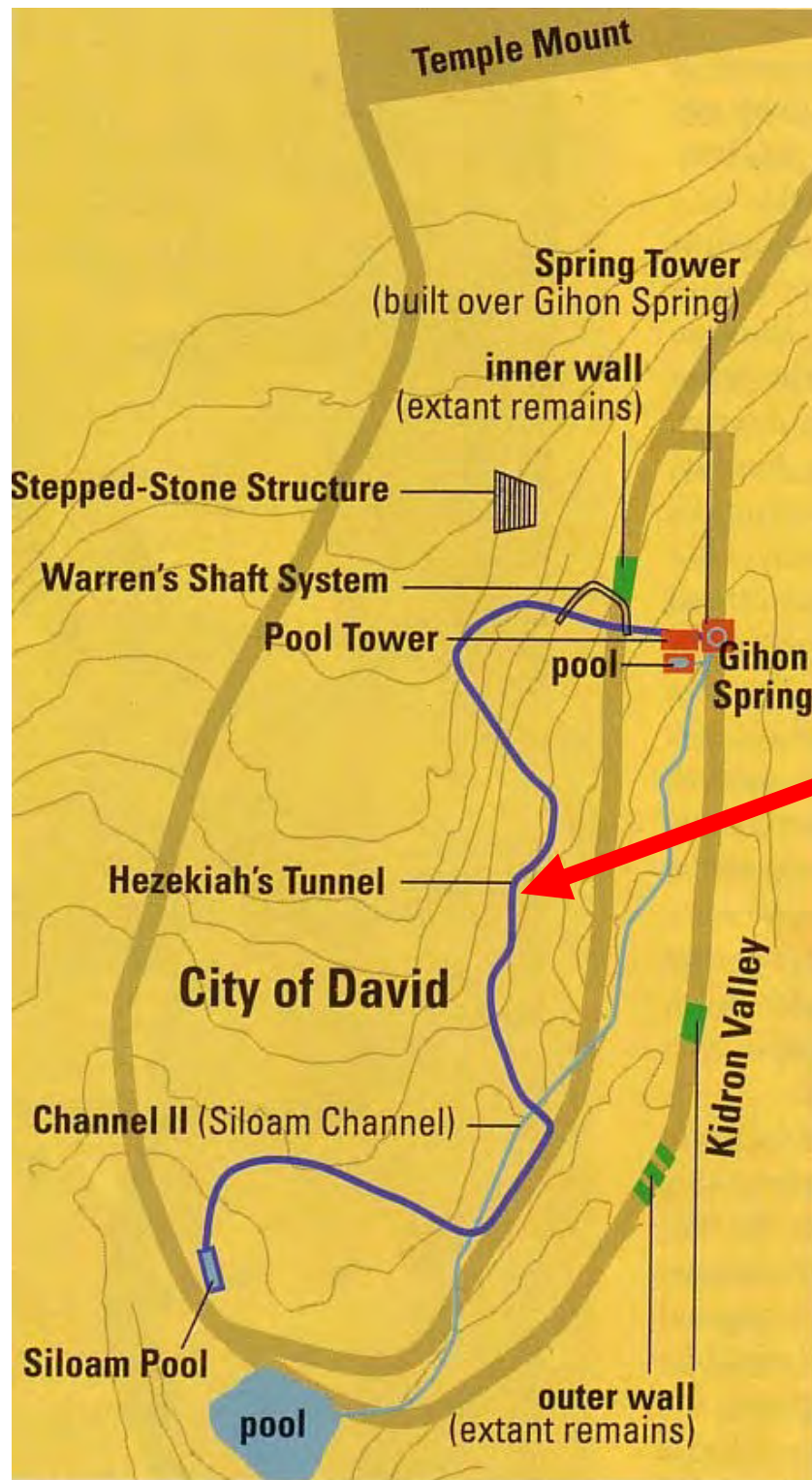
•有利条件

•山区保护

•水源

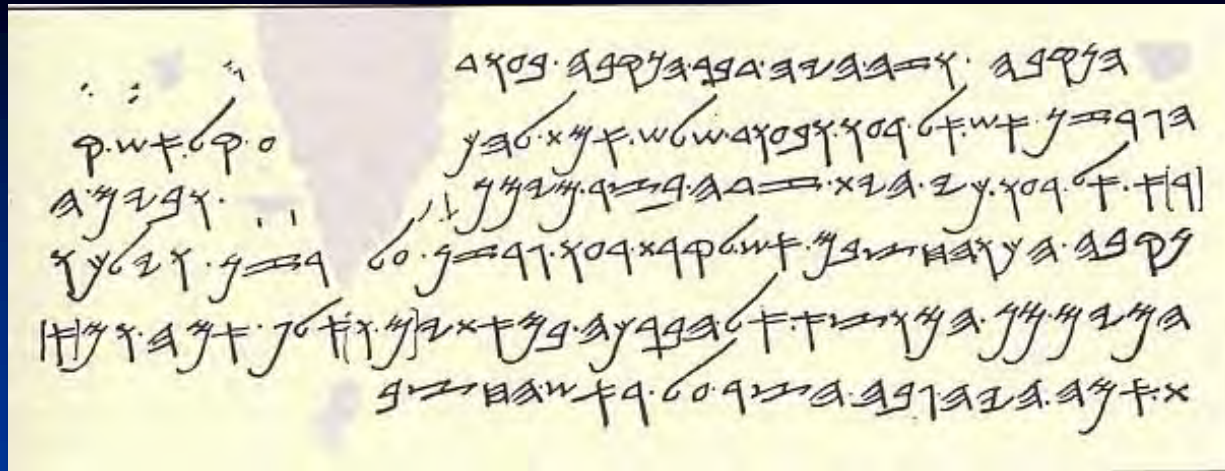


# 希西家地道



# 希西家地道

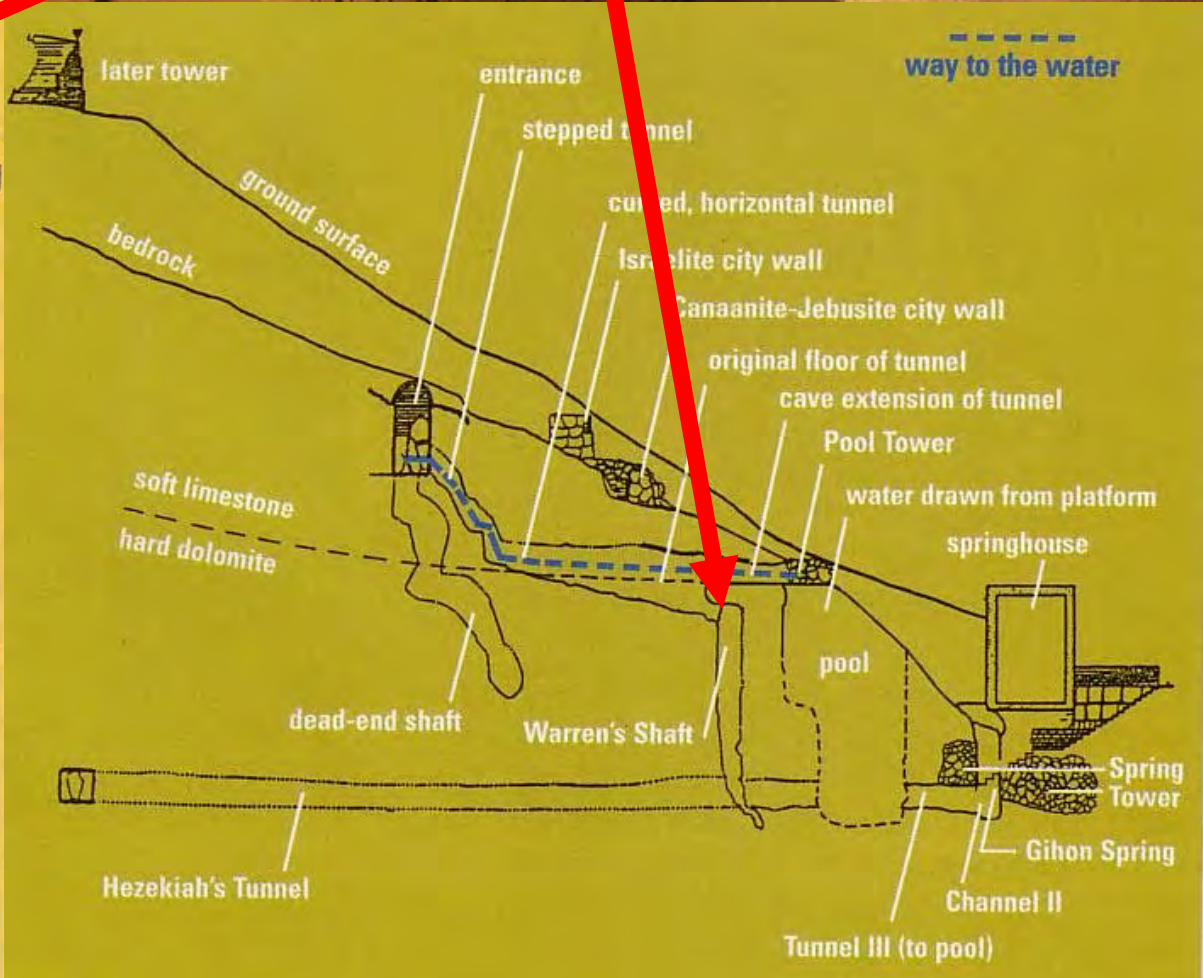




## 西羅亞 銘文

“[...當時] (隧道) 已挖通。 就是這樣把它打通： 當 [...] (是) 還在 [...] 斧頭， 每個人向著同伴， 以及當那裡還有三肘要打通， [聽見] 人聲呼叫他的同伴， 因為有石塊重疊在右邊(和在左邊)。 當隧道挖通時， 石礦工人劈(石頭)， 每個人向著同伴， 斧頭向著斧頭； 水由泉源流至水庫有1,200肘， 石礦工人頭上的岩石高100肘。

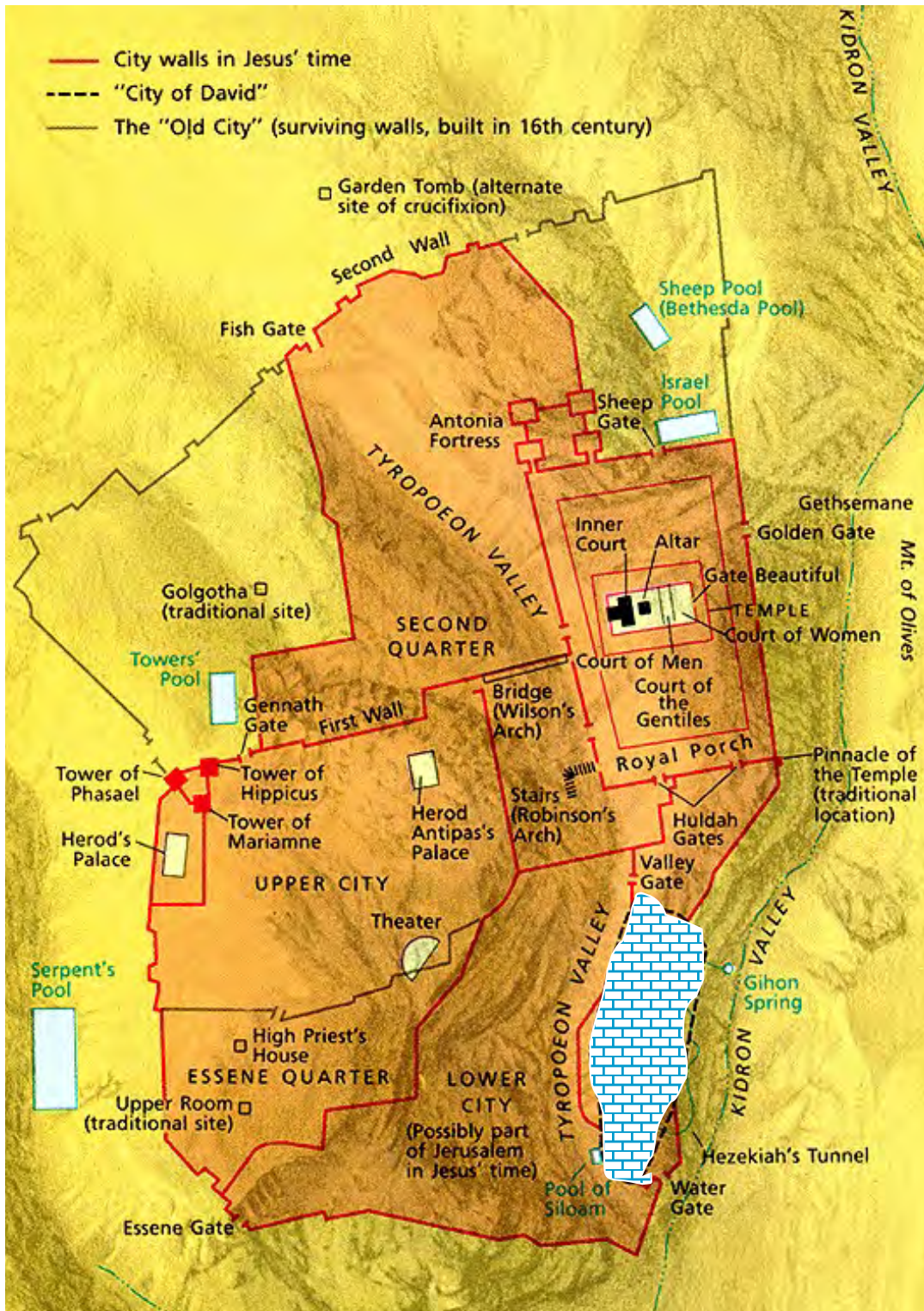
# 狭窄的通道



# 耶路撒冷

- 不利条件
- 有利条件
- 不同阶段

耶布斯 (主前1500年)



# 大卫城之模型城 (主后 66年) (重建后的耶布斯城)



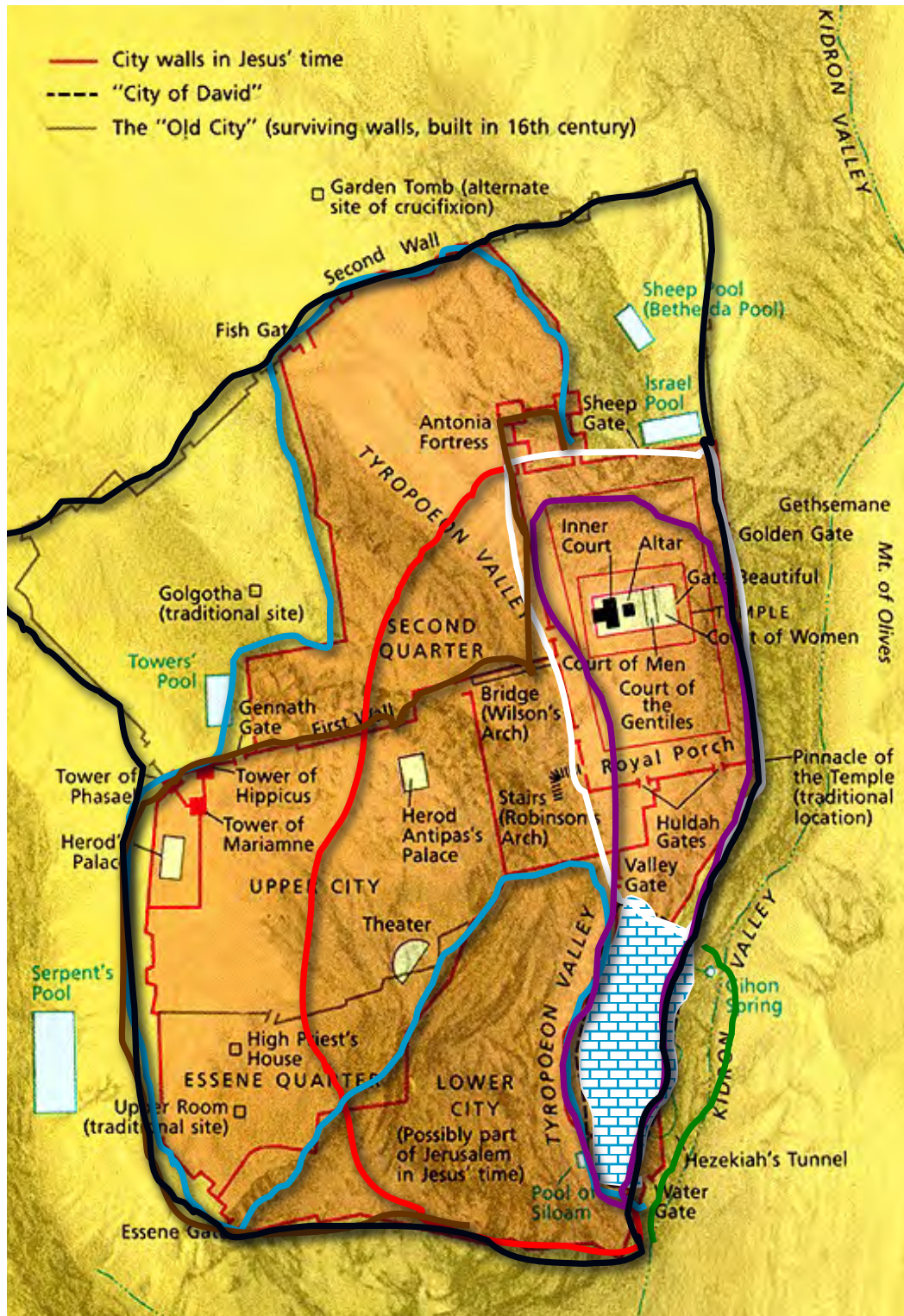










# 耶路撒冷

•不利条件

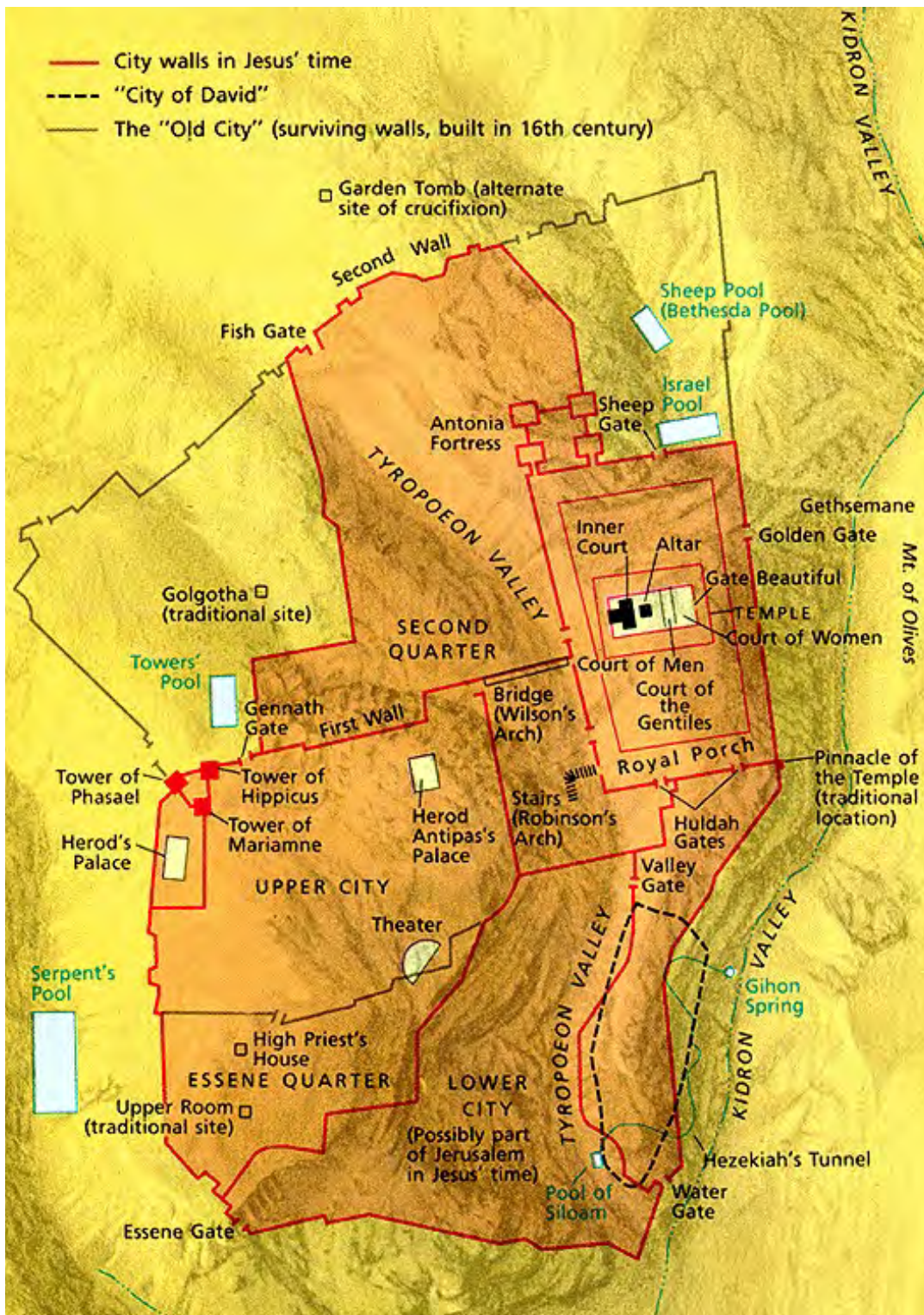
•有利条件

•不同阶段



-  耶布斯 (主前1500年)
-  所罗门 (主前971年)
-  希西家 (主前700年)
-  希西家 (主前700年) 586年
-  尼希米 (主前444年)
-  哈斯摩尼家族 (主前100年)
-  西律王 (主前20年)
-  现代城墙

# 耶路撒冷



•不利条件

•有利条件

•不同阶段

•重要性

•犹太人

•基督徒

•回教徒

•万国

# 以色列对万国的态度如何？



# 犹太人在圣地之十个阶层的圣洁

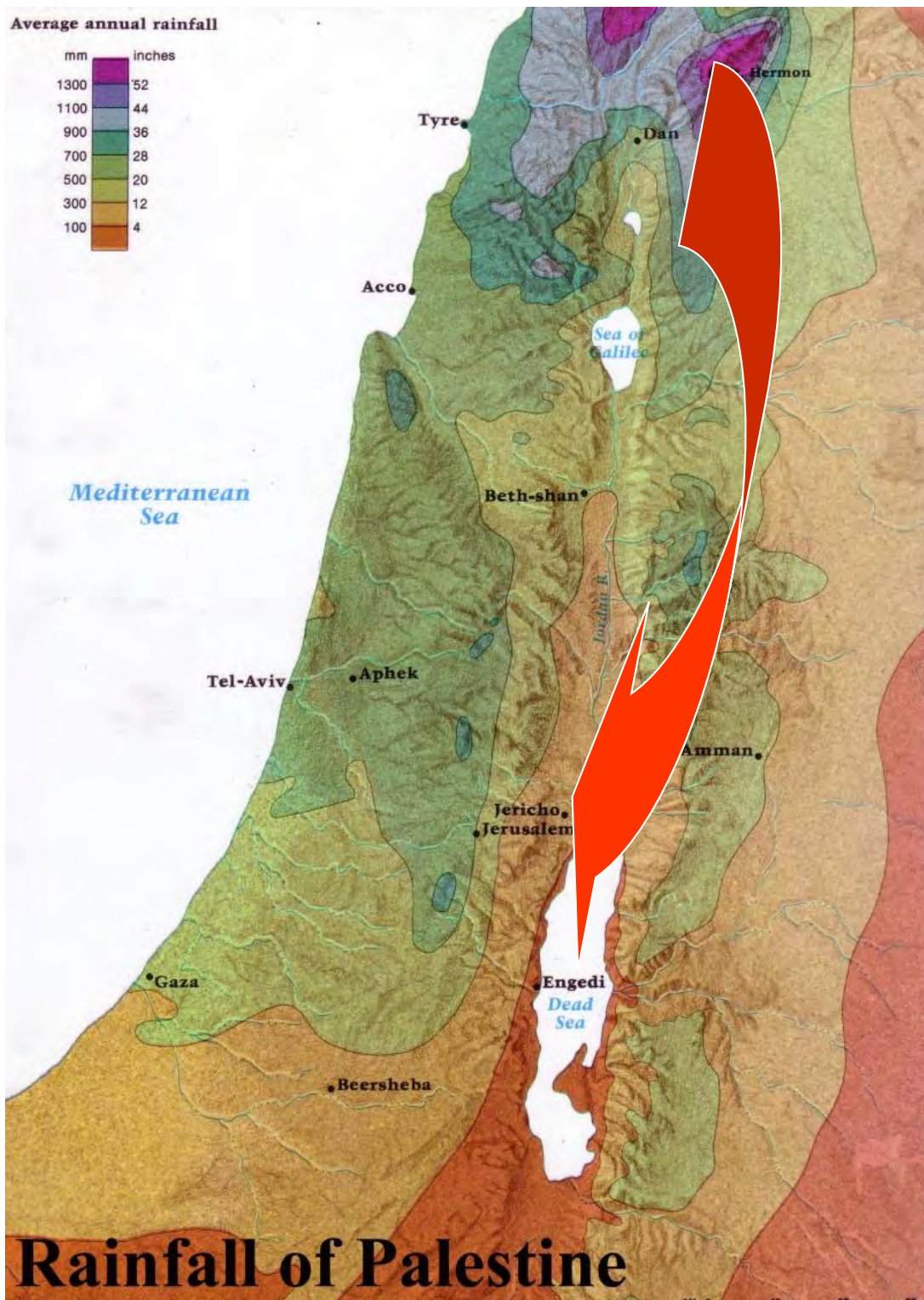
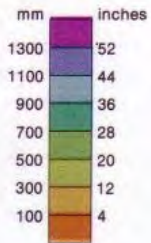
以色列与其他国家

“圣洁可分为十个阶层。以色列地比其他地都要圣洁...唯有从此地人能找到初结的果子及二饼...”

第十个最圣洁之地

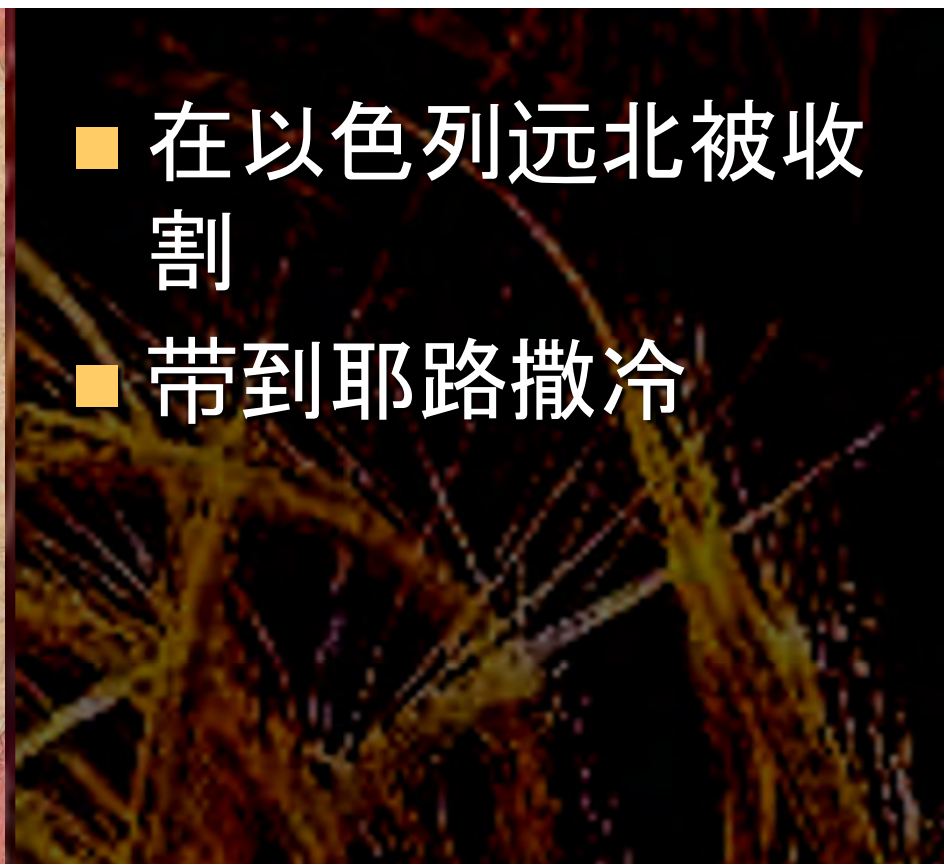


Average annual rainfall



Rainfall of Palestine

- 在以色列远北被收割
- 带到耶路撒冷



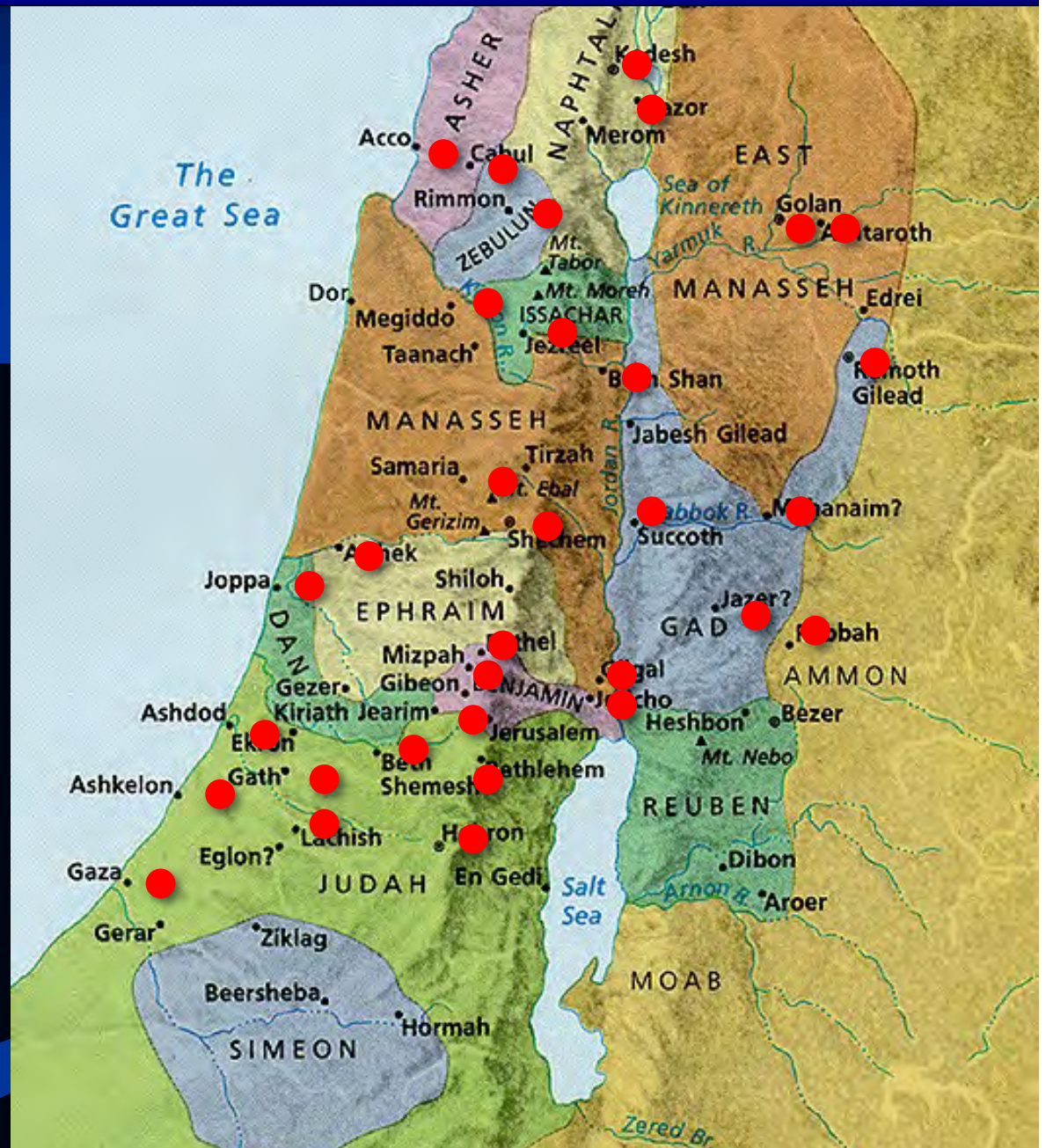
初结的果子：  
摇捆祭

# 犹太人在圣地之十个阶层的圣洁

## 城市与乡村

“被城墙包围的城市比较圣洁因为麻风病人和‘尸体’都会被送走”

第九个最圣洁之地



# 犹太人在圣地之十个阶层的圣洁

## 耶路撒冷与其他城市

“在‘耶路撒冷’墙内的比较圣洁因为唯有在那里人们都吃‘圣洁’的食物”

第八个最圣洁之地

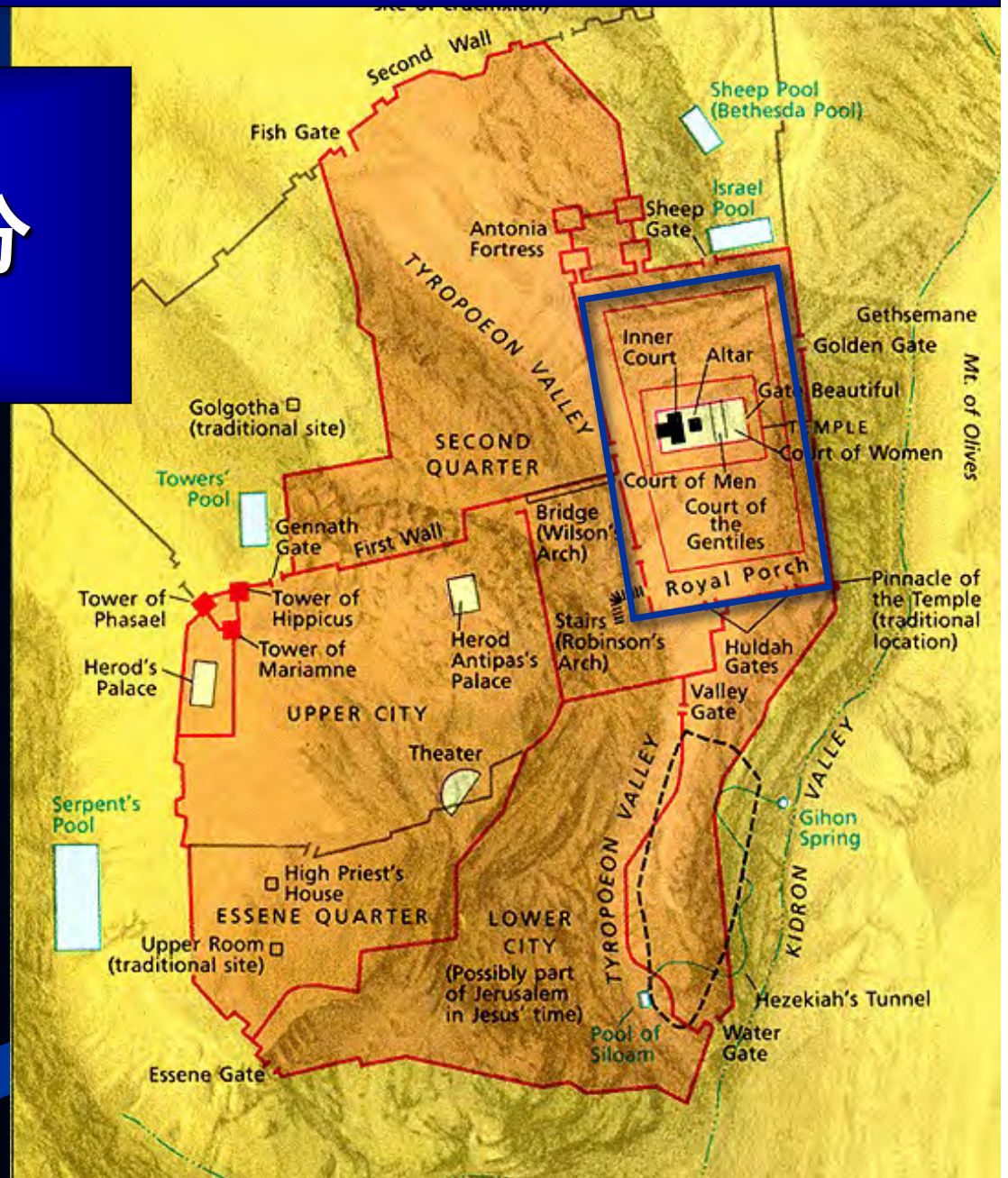


# 犹太人在圣地之十个阶层的圣洁

## 圣殿山与其他部分

“凡有排放的男或女、  
在月经期间和刚生产的  
女人都不可踏入此地。”

第七个最圣洁之地

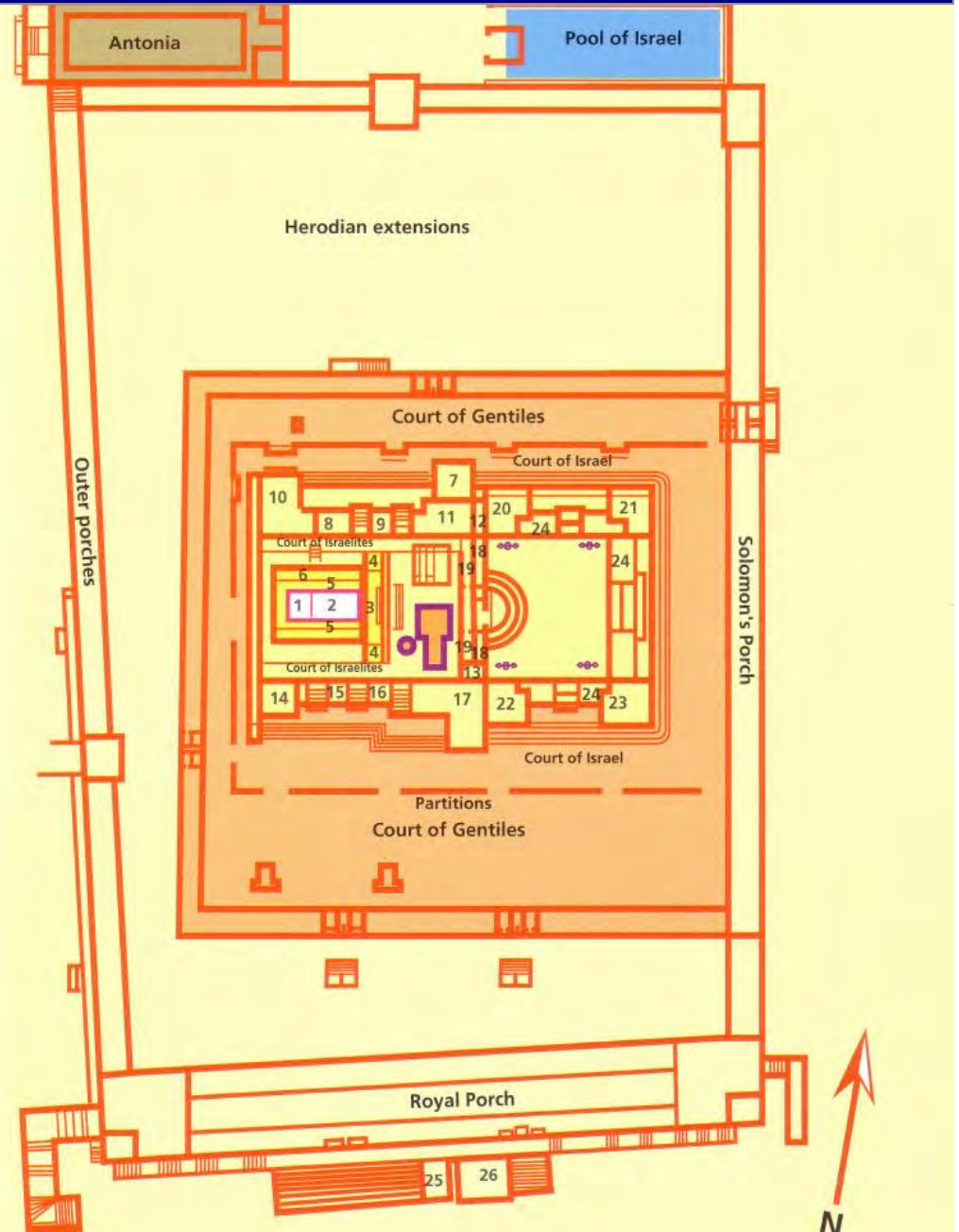


# 犹太人在圣地之十个阶层的圣洁

## 围墙与圣殿山的其他部分

“外帮人和因碰过死人而成为不洁净的都不能进入。”

第六个最圣洁之地



# 犹太人在圣地之十个阶层的圣洁

## 女人的庭院

这给女人的地方  
不包括当天受浸  
的男人。



女人或外帮人?

以色列人

祭司

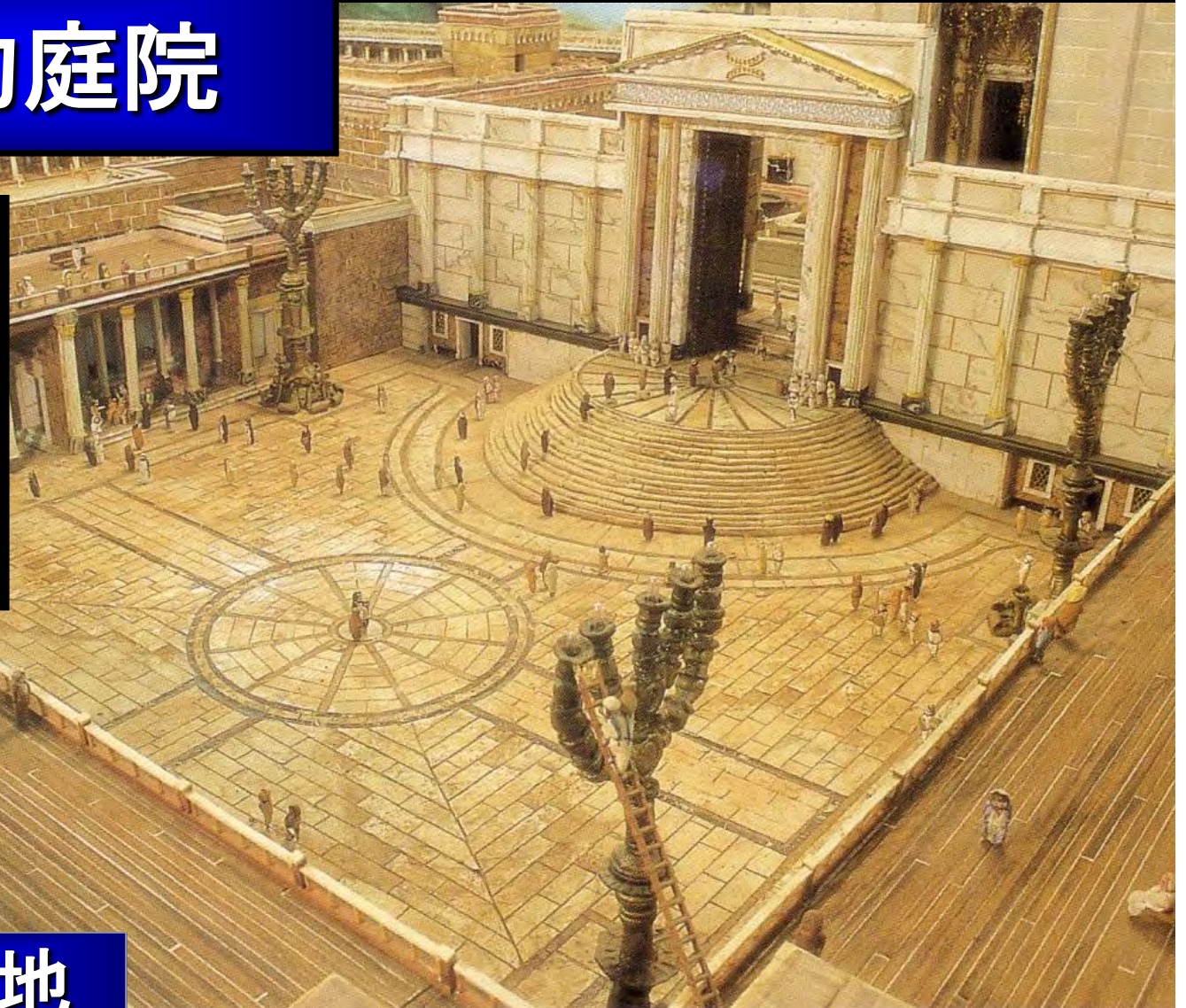
以色列人

第五个最圣洁之地

# 犹太人在圣地之十个阶层的圣洁

## 以色列人的庭院

唯有完成赎罪祭  
的男人可以进入  
(否则他们必须先  
献上赎罪祭)

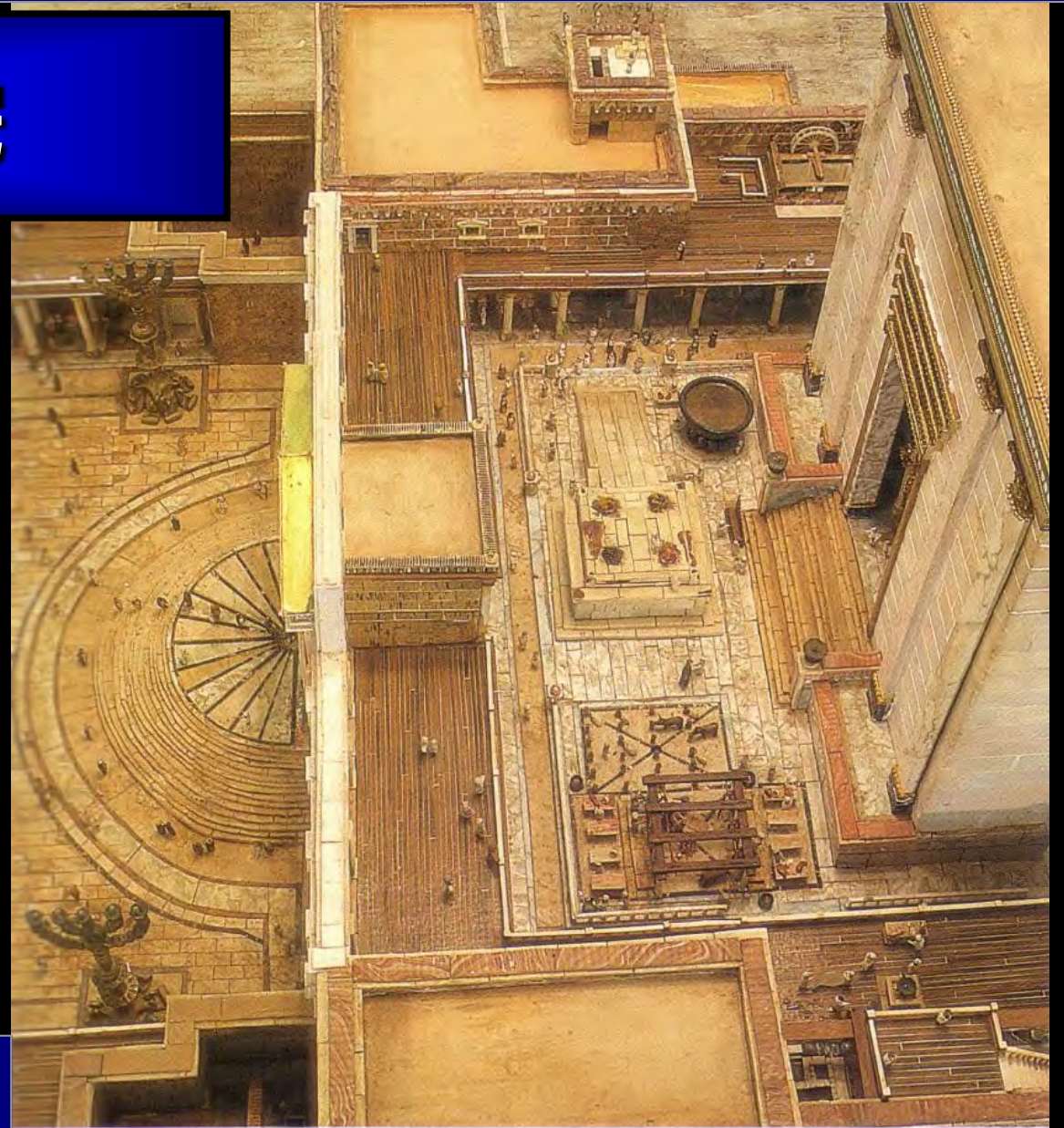


第四个最圣洁之地

# 犹太人在圣地之十个阶层的圣洁

## 祭师的庭院

只有祭师及必须  
“按首，宰杀和献  
摇祭”的男人可  
以进入。



第三个最圣洁之地

# 犹太人在圣地之十个阶层的圣洁

## 门廊与祭坛之间

唯独身无瑕疵的祭师，系起头发方可进入洗手和脚。



门廊

祭坛

第二个最圣洁之地

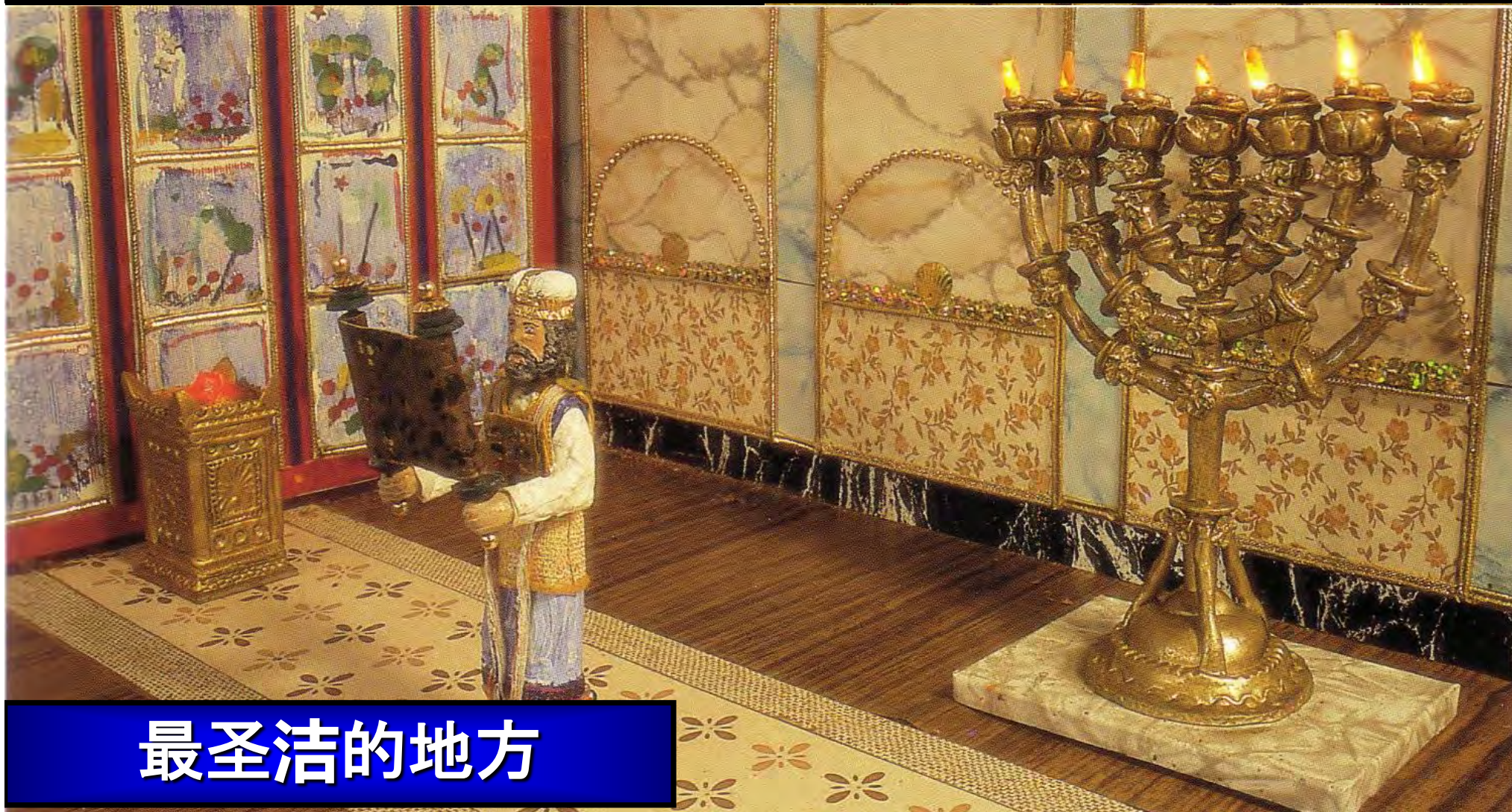


# 大门

通往圣所之门。唯有洗了手脚的祭师可以进入。

# 犹太人在圣地之十个阶层的圣洁

## 圣洁的地方



## 最圣洁的地方

# 犹太人在圣地之十个阶层的圣洁

## 至圣所

唯有大祭师在每年一次的赎罪日当天才可以通过帘子进入此地。



至圣洁的地方

## Where's the Square?

# Leen Ritmeyer, "Locating the Original Temple Mount," *Biblical Archaeology Review* 18 (March/April 1992): 27

How did Leen Ritmeyer locate the original Temple Mount platform? This plan highlights the clues he used to identify each corner of the square structure. Unlike earlier researchers, who started with their understanding of where the Temple stood and then tried to outline the platform around it, Ritmeyer first assembled archaeological clues to pinpoint the square Temple platform. Only then did he venture to locate the Temple itself.

## 李梅尔林, "找出圣殿山的正确位置," 圣经考古回顾 18 (1992年3/4月份): 27

### The Telltale "Step"

(see p. 28)

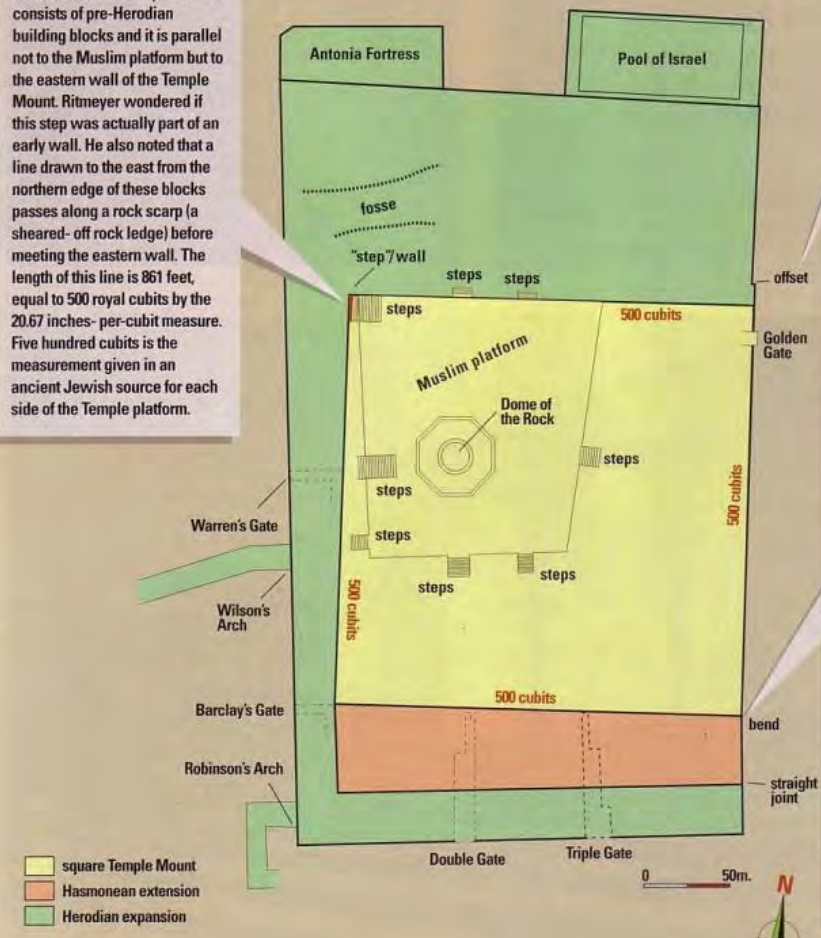
Ritmeyer noted two anomalies about the bottom step of the staircase at the northwest corner of the Muslim platform: it consists of pre-Herodian building blocks and it is parallel not to the Muslim platform but to the eastern wall of the Temple Mount. Ritmeyer wondered if this step was actually part of an early wall. He also noted that a line drawn to the east from the northern edge of these blocks passes along a rock scarp (a sheared-off rock ledge) before meeting the eastern wall. The length of this line is 861 feet, equal to 500 royal cubits by the 20.67 inches-per-cubit measure. Five hundred cubits is the measurement given in an ancient Jewish source for each side of the Temple platform.

This protruding course ends at the point marked "offset" on the plan, north of the northeastern corner of the proposed square Temple Mount. Ritmeyer hypothesized that a defensive tower stood in the area between the northeast corner of the square Temple Mount and the offset. A comparable tower may have been attached at the northwest corner, between the "step" and the fosse, or moat.

### The Southern End of the Eastern Wall

(see pp. 38-39)

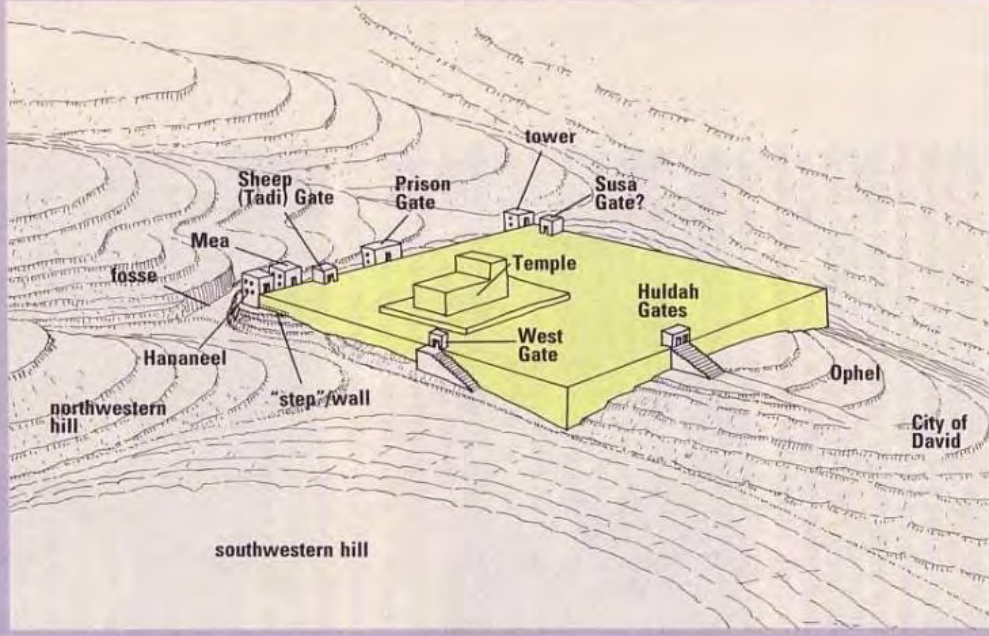
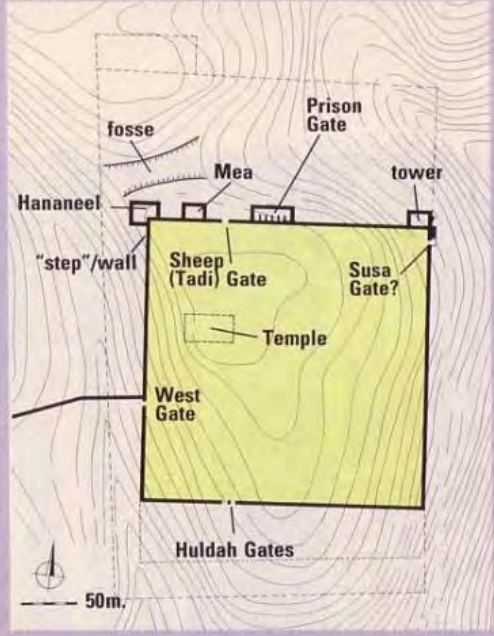
A slight bend in the eastern wall helped Ritmeyer fix the southeastern corner of the square Temple Mount. The famous 19th-century explorer of Jerusalem Charles Warren recorded this bend. When Ritmeyer measured it, he found that it began exactly 500 royal cubits south of where his proposed northern wall intersects the eastern wall. Ritmeyer then drew a perpendicular line west from where the bend in the eastern wall begins and a line directly south from the "step," yielding two sides each 500 cubits long. Later expansions of this original square platform, as Ritmeyer reconstructs them, are shown on pages 30-31; his placement of the Temple appears on page 44.



square Temple Mount  
 Hasmonean extension  
 Herodian expansion

# How the Temple Mount Developed

## ORIGINAL SQUARE TEMPLE MOUNT

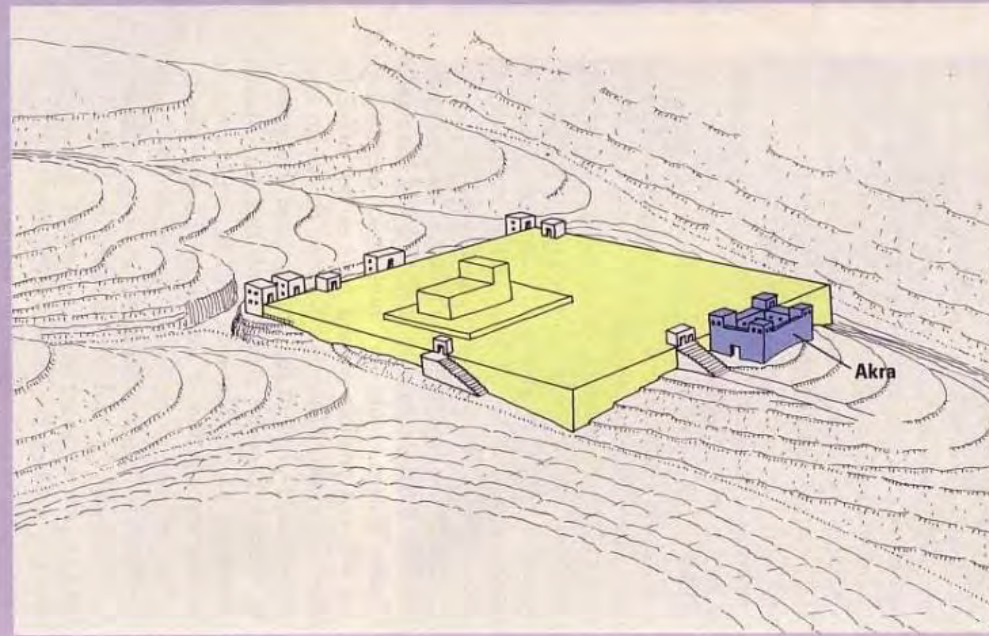


The four major stages of development of the Temple Mount platform are shown here from two views—as plans seen from above and as perspective reconstructions viewed from the southwest.

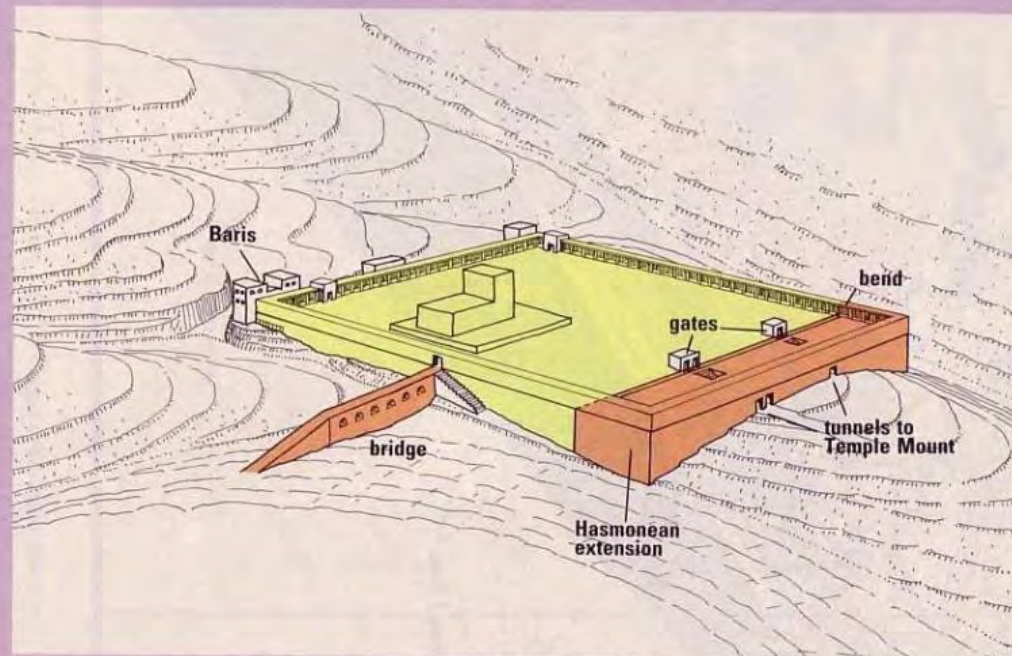
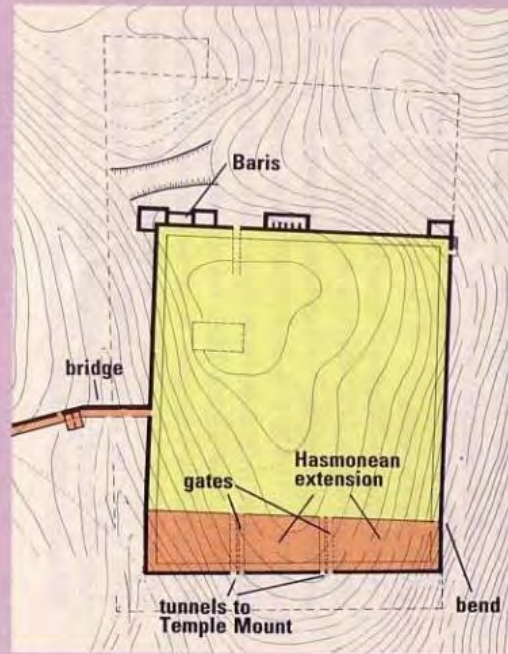
### SQUARE TEMPLE MOUNT

This square platform (top drawings) supported the First Temple, which was destroyed by the Babylonian ruler Nebuchadnezzar in 587/586 B.C. and then rebuilt by Nehemiah and the returnees from the Babylonian Exile in about 444 B.C. According to Nehemiah 3:1 and 12:39, the towers of Hananeel and Mea stood at the northwest corner of the Temple Mount. The Sheep Gate and Prison Gate were to the east of them. As recorded in Jeremiah 31:38 and Zechariah 14:10, Hananeel existed already at the end of the First Temple period, which also indicates that the square Temple Mount existed then as well. After the destruction of Hananeel and Mea in 587/586 B.C., they were rebuilt and called Baris by the Hasmonean ruler John Hyrcanus I (134-104 B.C.). According to Josephus the Baris stood on the north side of the Temple, apparently on the same spot where previously the towers of Hananeel and Mea stood. This Baris was destroyed in 63 B.C. by Pompey. Herod rebuilt Baris between 37 and 31 B.C. (that is, before he enlarged the Temple Mount) and renamed it Antonia after his patron Mark Antony. This original Antonia was located therefore at the northwest

## SELEUCID ADDITION OF AKRA (186 B.C.)



### HASMONEAN EXTENSION (141 B.C.)



corner of the square Temple Mount. Herod later built another fortress, also called Antonia, at the northwest corner of his enlarged Temple Mount.

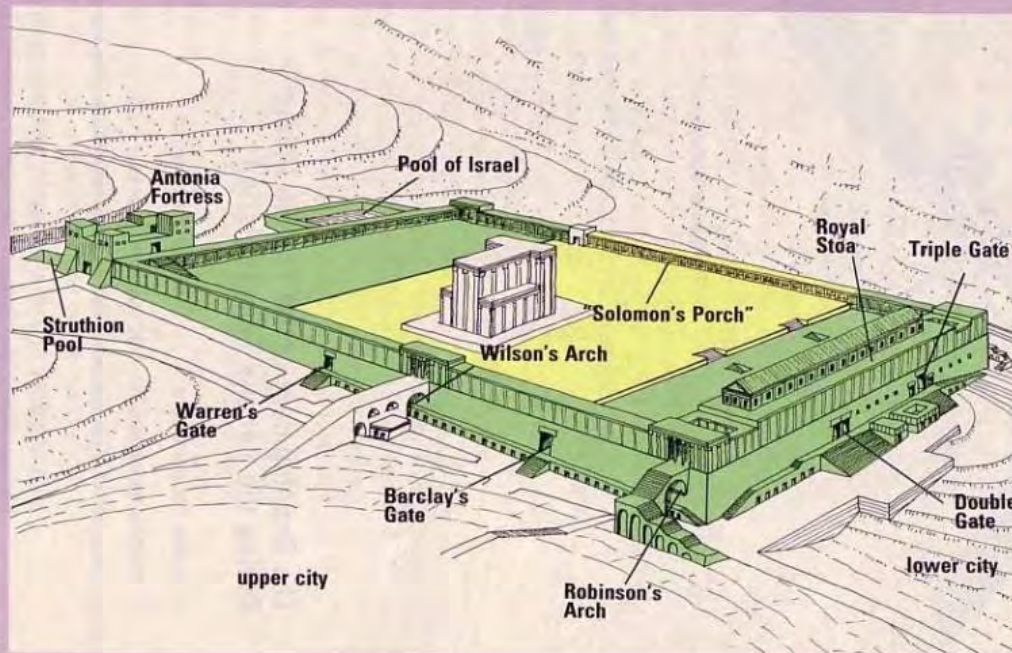
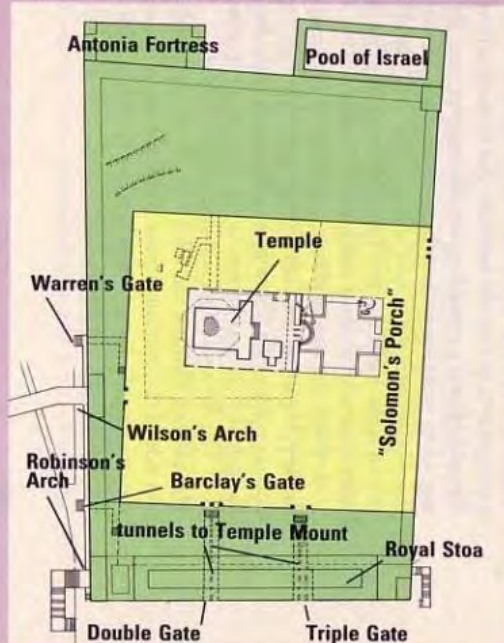
### SELEUCID ADDITION

In 186 B.C. the Seleucid ruler of Syria built the Akra (drawings second from top), a fortress intended to control the population of Jerusalem. It adjoined the southern side of the Temple Platform.

### HASMONEAN EXTENSION

The Hasmoneans extended the platform (drawings third from top) along the southern end of the Temple Mount in 141 B.C., building atop the dismantled Akra fortress. A pair of tunnels that would later be known as the Double and Triple Gate passageways were built at the south, leading up to the Mount.

### HERODIAN EXPANSION (19-11 B.C.)

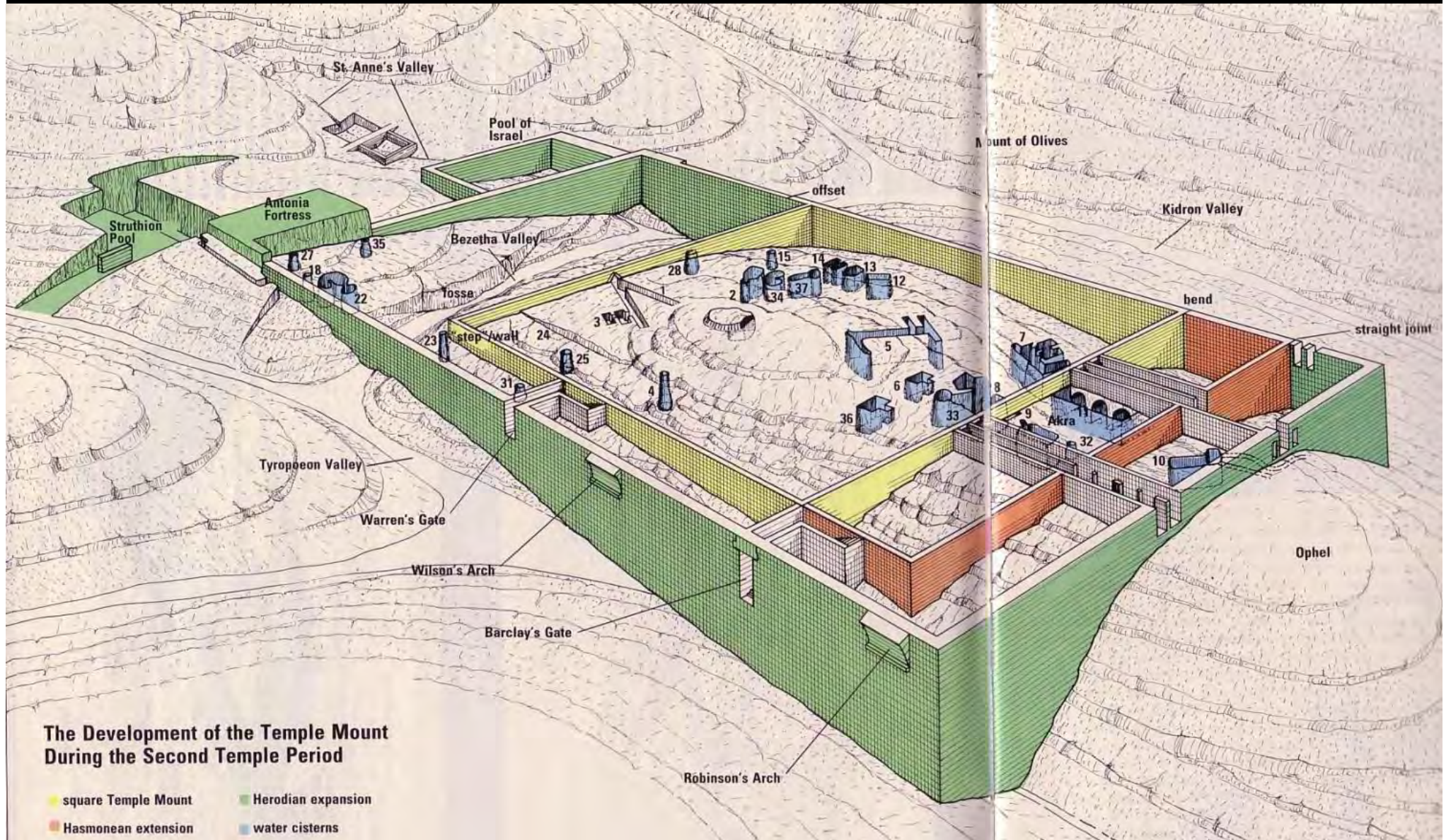


### HERODIAN EXPANSION

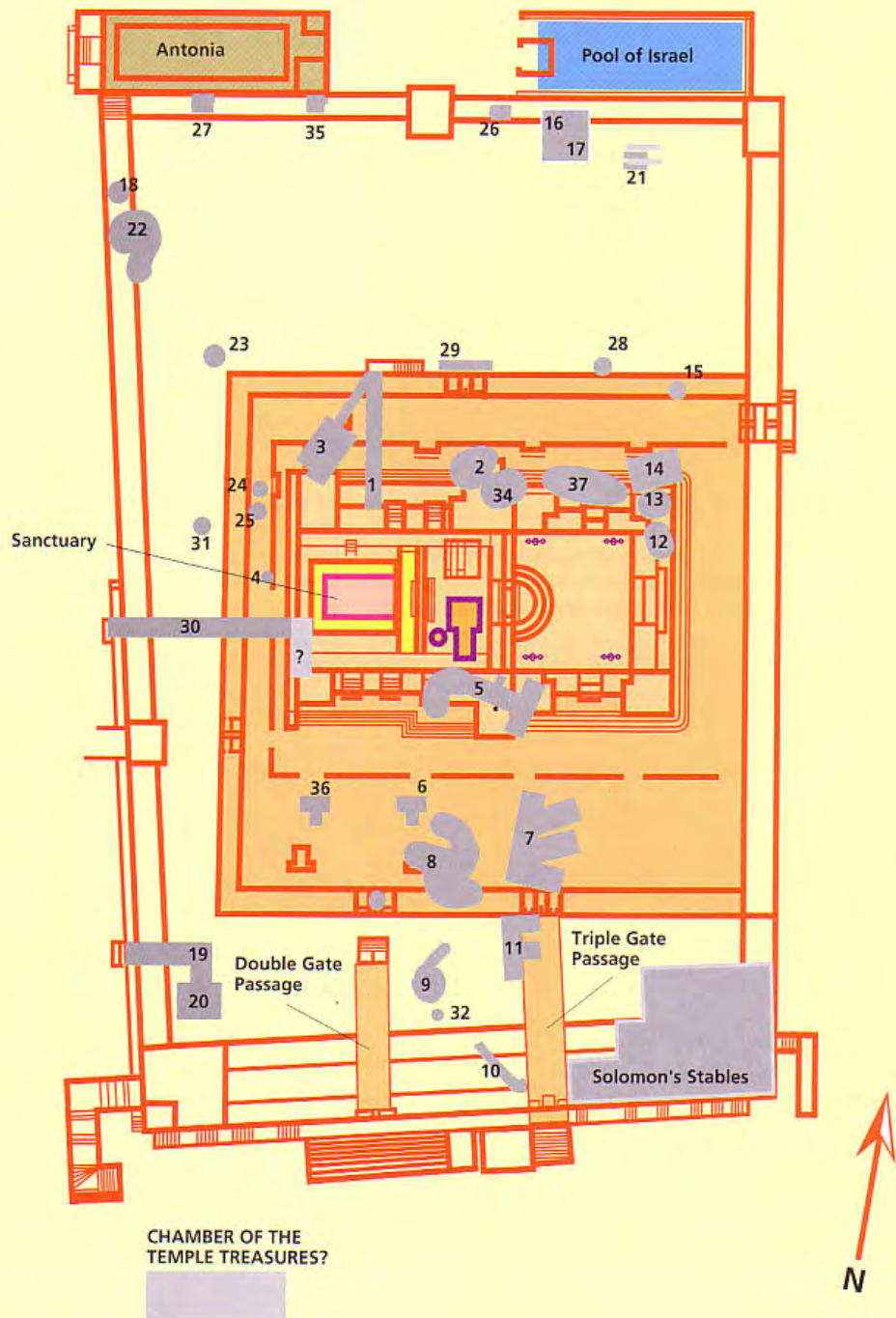
The last and most extensive expansion of the Temple Mount (bottom drawings) occurred under King Herod (37-4 B.C.), who enlarged the Mount on the north and west and even further to the south.

At the northwest corner of the newly expanded platform, Herod built the Antonia fortress to defend the Temple precincts. The north side of the Temple was most vulnerable to attack because it did not have a valley to hamper assaults, as did the other three sides. Because the eastern edge of the Temple Mount drops off steeply into the Kidron valley, no extension was ever made on that side.

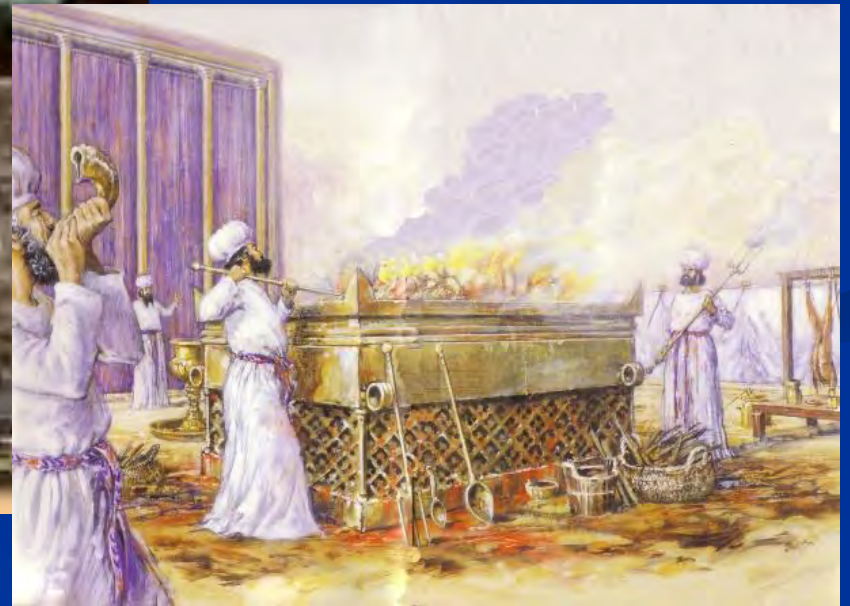
# 圣殿山成型的进展



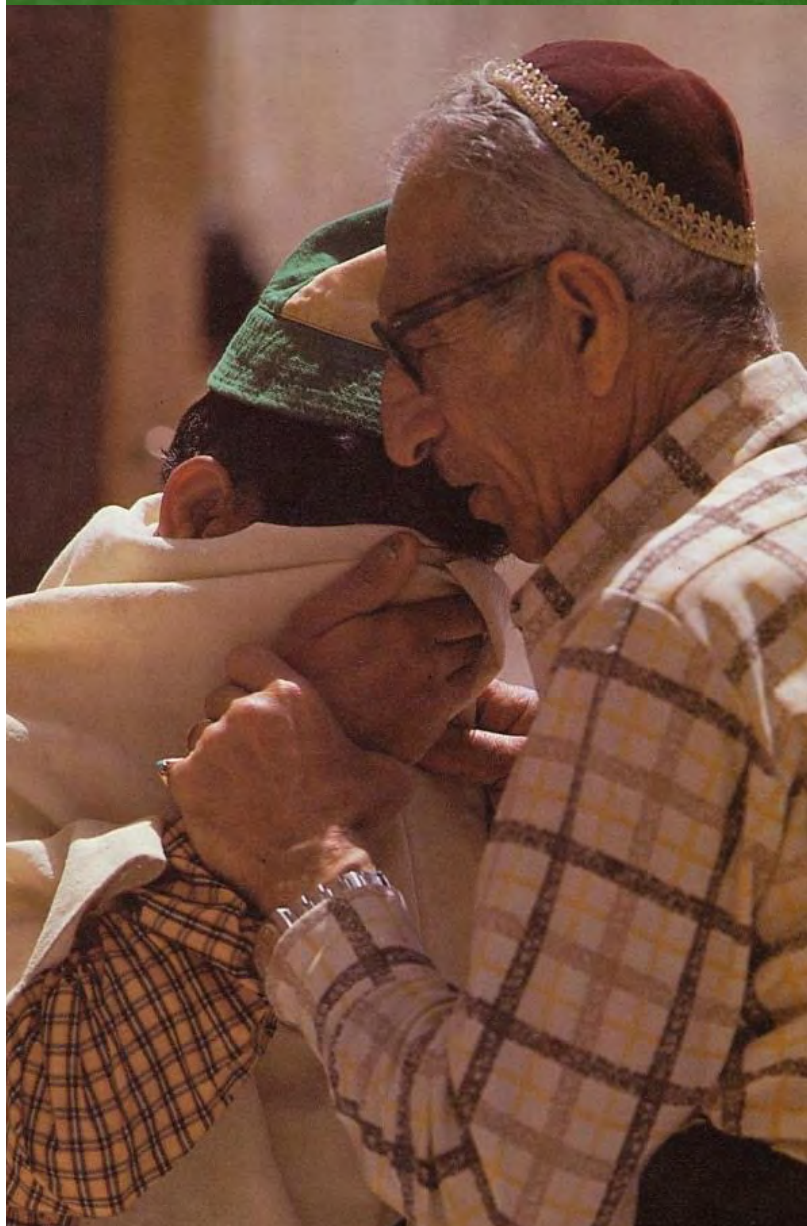
# Underground Chambers of the Temple



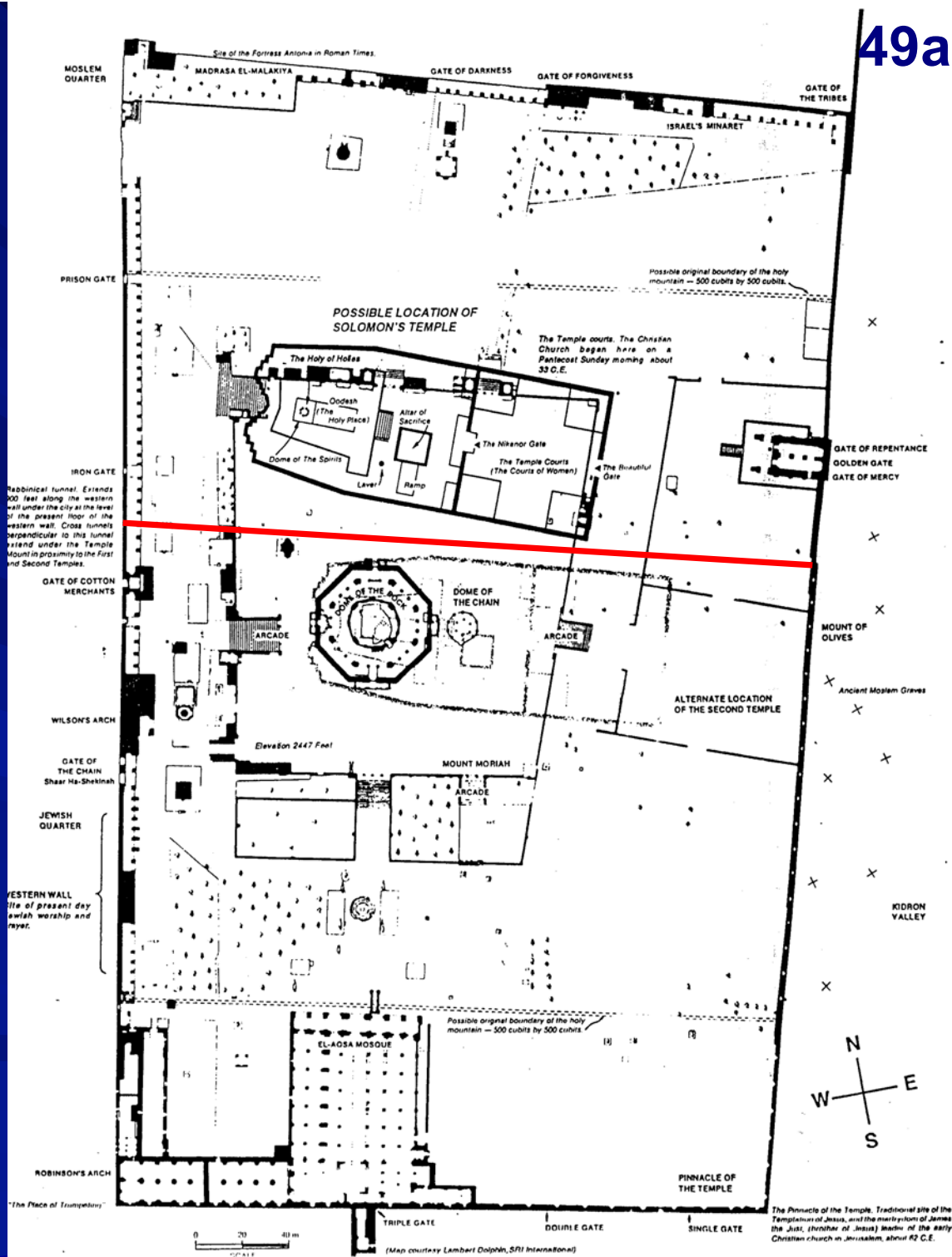
# 犹太西墙



# 为第三座圣殿 祈祷



# 现代的 圣殿山



2001

# 今天的耶路撒冷



Dome of the Rock

## THEN

- ① **Golgotha** Reputed site of Jesus' crucifixion and tomb
- ② **Wealthy residential area** Luxurious two-story houses
- ③ **West side of Temple Mount** Huge platform built by Herod
- ④ **Main entrance** Staircase and passageways to Temple Mount
- ⑤ **Beautiful Gate** Where Jesus may have entered the city

## NOW

- Church of the Holy Sepulcher** First built ca. A.D. 326
- Jewish Quarter** Restored after the 1967 war
- Western (Wailing) Wall** Remains are an important Jewish shrine
- Al-Aqsa Mosque** One of Islam's largest and holiest mosques
- Golden Gate** Blocked site where believers expect Messiah to enter

# 敌基督将与以色列立七年的条约

79 B



这有可能协助以色列圣殿的重建

# 犹太人复活的盼望



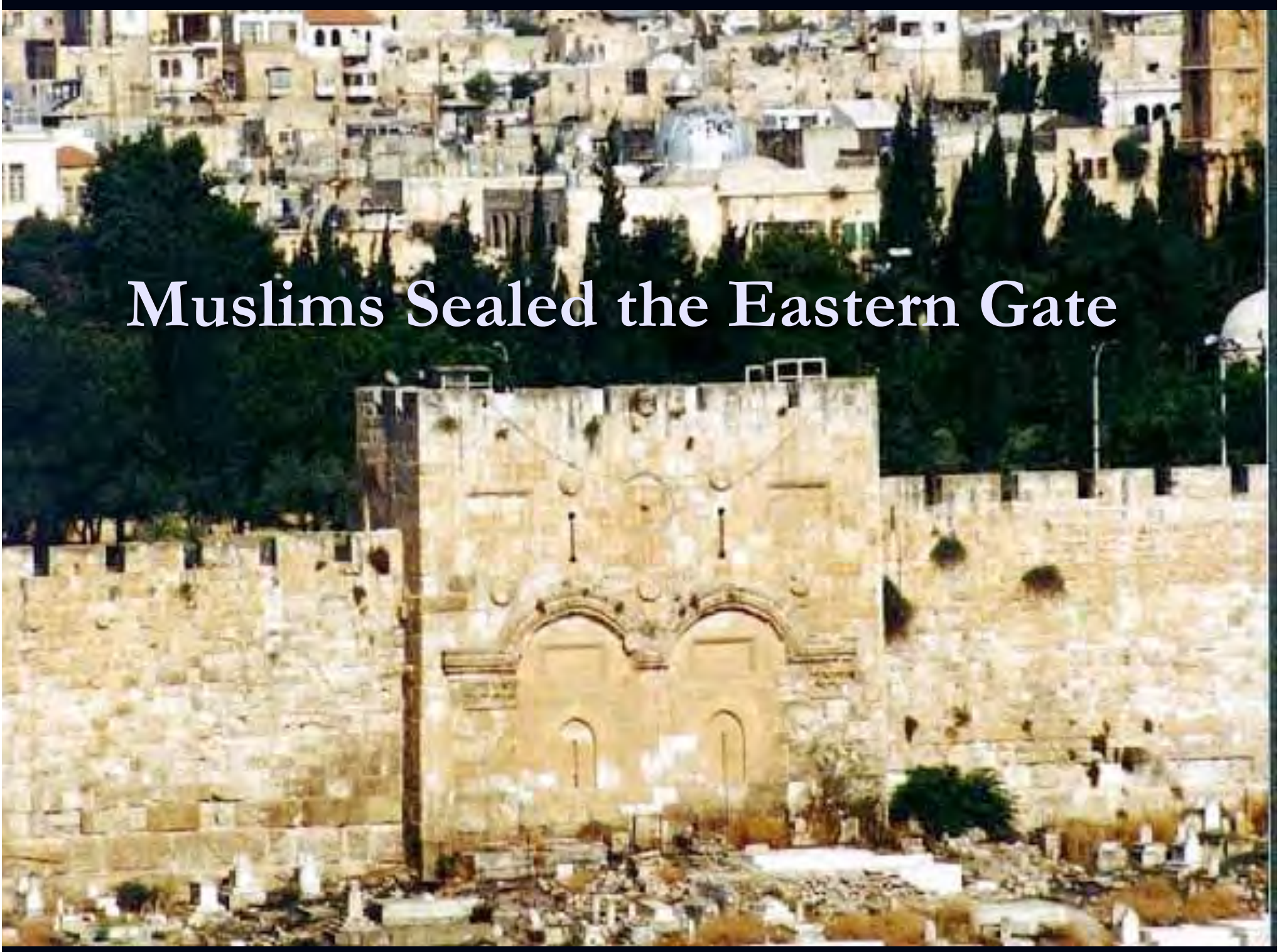
A wide-angle photograph of a hillside covered in thousands of rectangular stone tombs, likely Jewish graves. The tombs are arranged in rows and are made of light-colored stone. A person is visible in the distance, standing on a higher level of the hillside. The sky is blue with some light clouds.

# First to Rise?

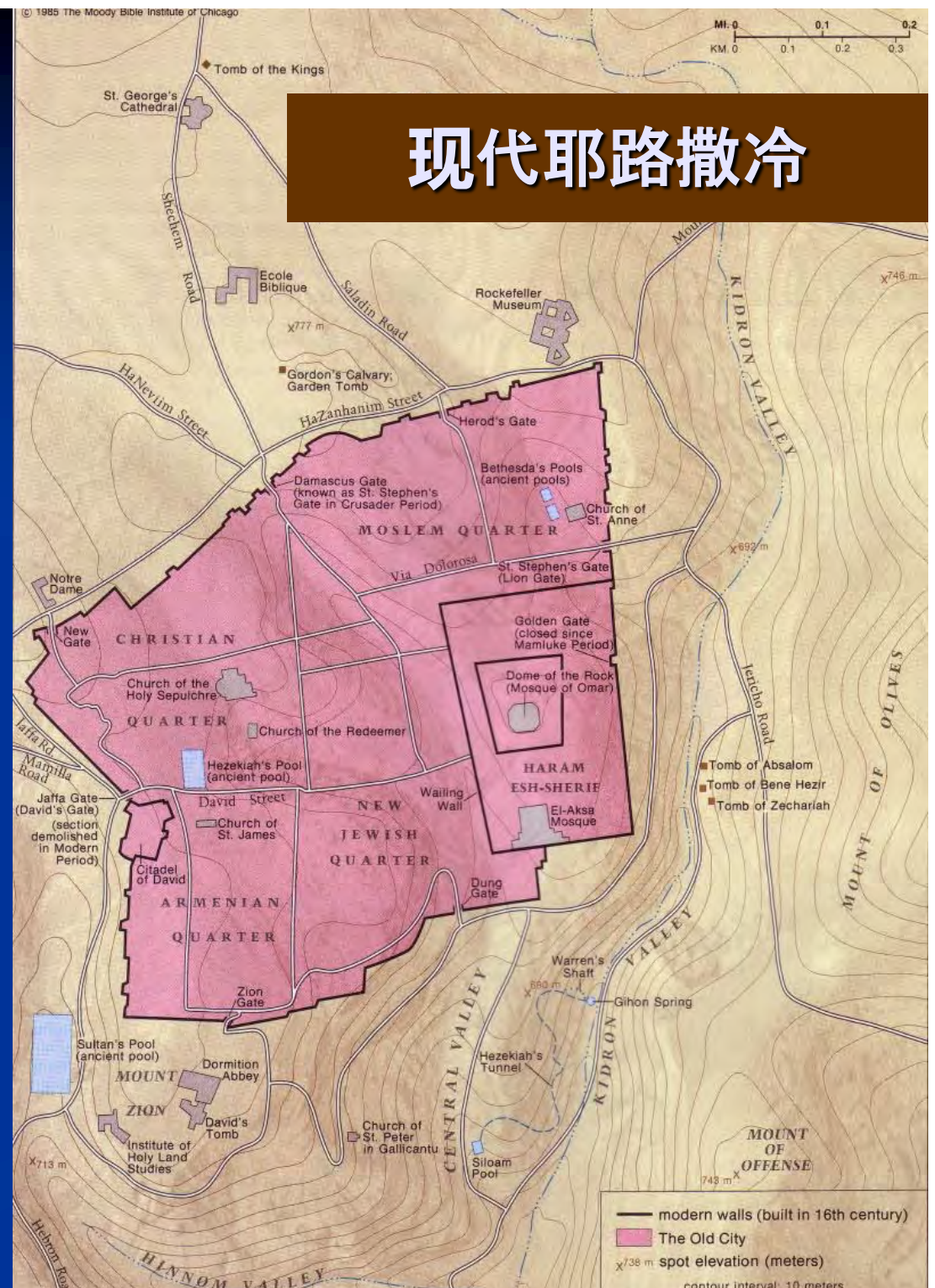
Peace reigns on the Mount of Olives, where Jewish tombs share a hillside with Christian and Muslim cemeteries — although they, too, play a part in

the battle for Jerusalem. Tombs are often destroyed when the city changes hands; 50,000 Jewish graves were defaced here during Jordanian rule.

# Muslims Sealed the Eastern Gate



# 现代耶路撒冷





马可福音14章32节  
他们来到一个地方，名叫客西马尼。耶稣对门徒说：“你们坐在这里，等我祷告。”

# 客西马尼

- 这山洞处在橄榄山的一个花园内，横跨圣殿山。





# 回教徒的控制

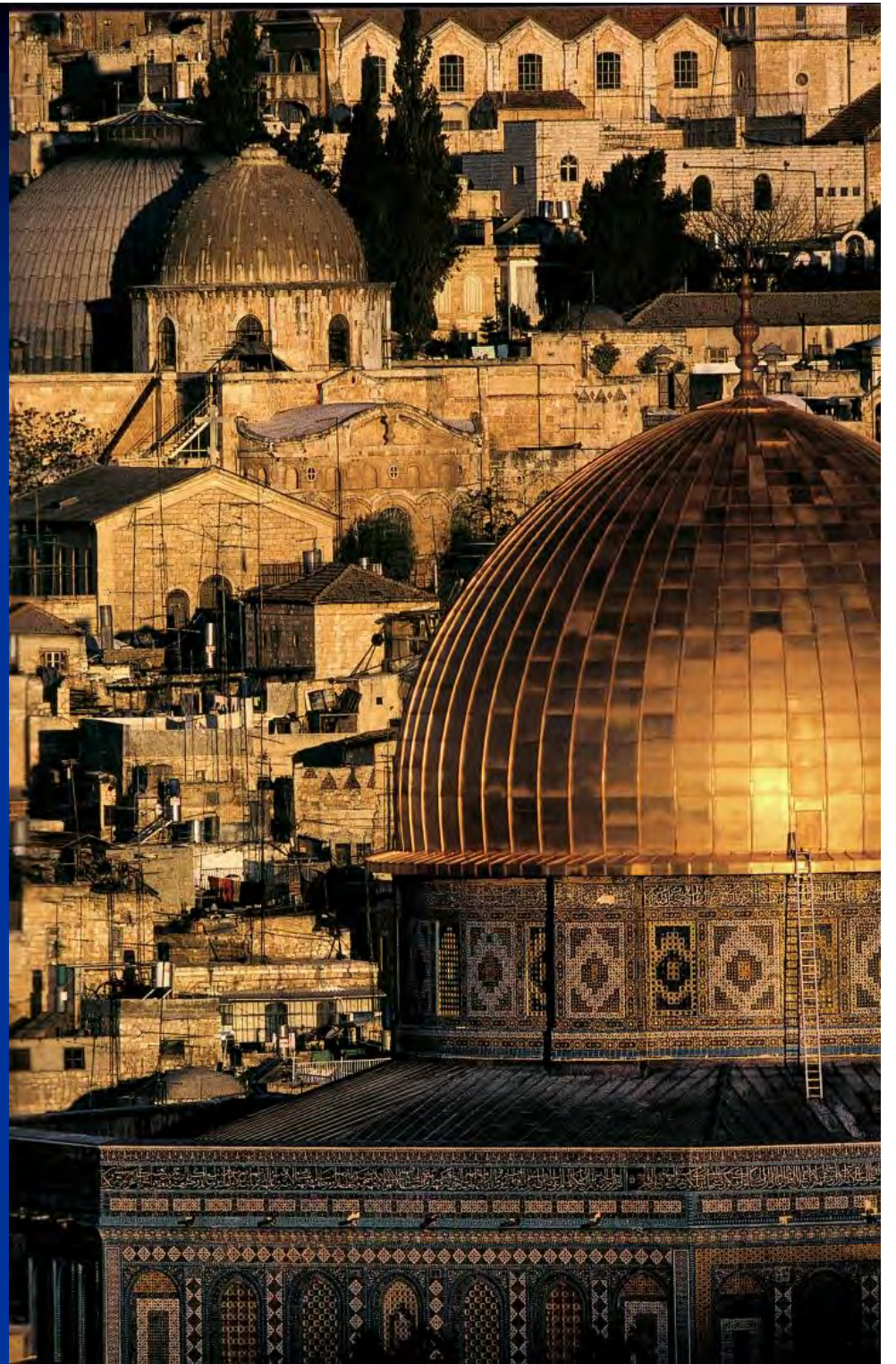


欧玛(Omar)会教堂  
(岩石穹顶)



雅押克斯(Al-Aksa)回  
教堂

这穹顶比那  
原有的穹顶  
更为耀眼



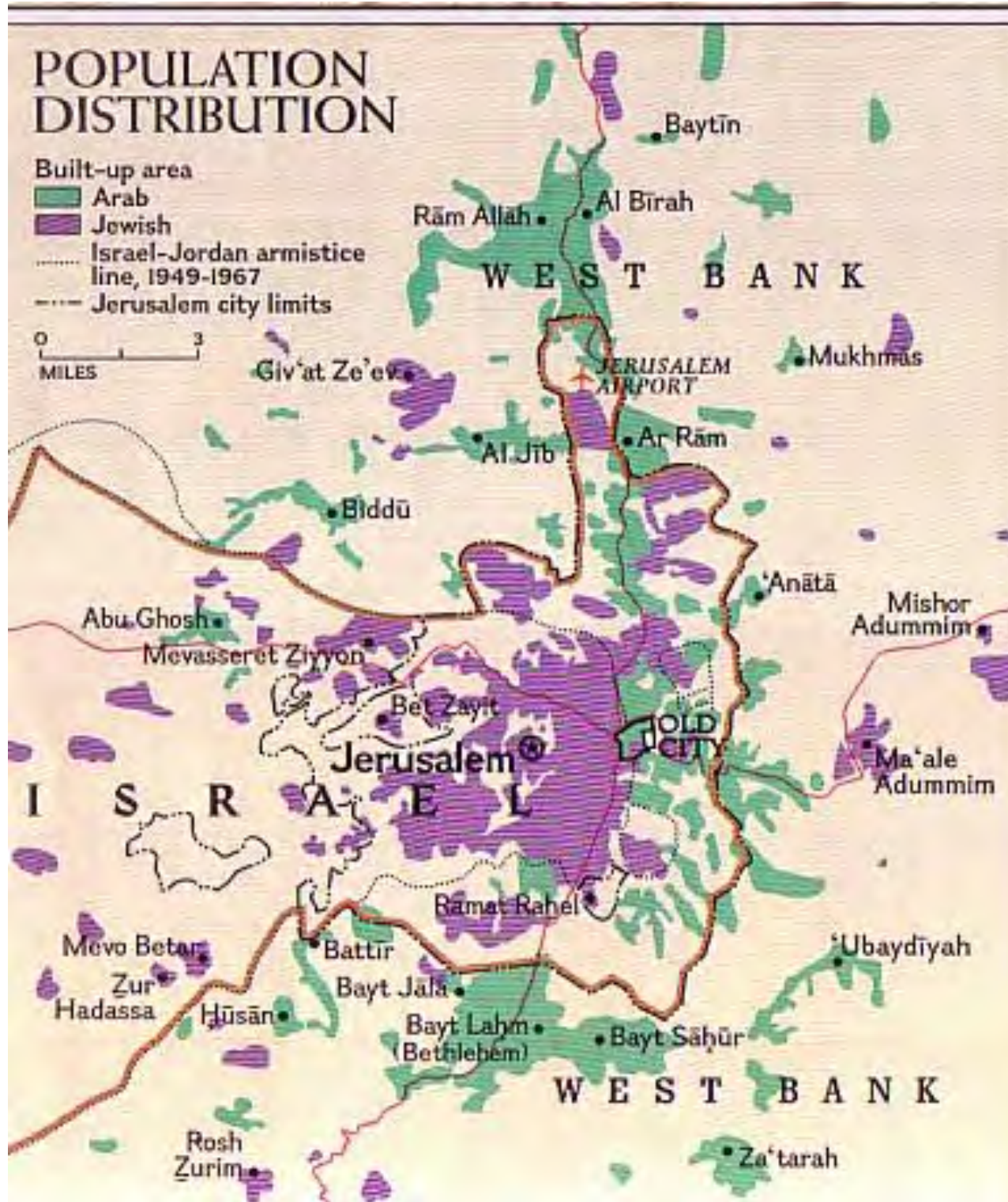
**SACRED STONE:**  
The Dome of the  
Rock celebrates a  
union with God



**里面的石头**

# 回教徒 在穹顶的 祈祷





## 现今耶路撒冷人口

- 西部=犹太人
- 东部=阿拉伯人

# Metropolitan Jerusalem



# 耶路撒冷 (2002)

Foundation for Middle East Peace

(March 2002)

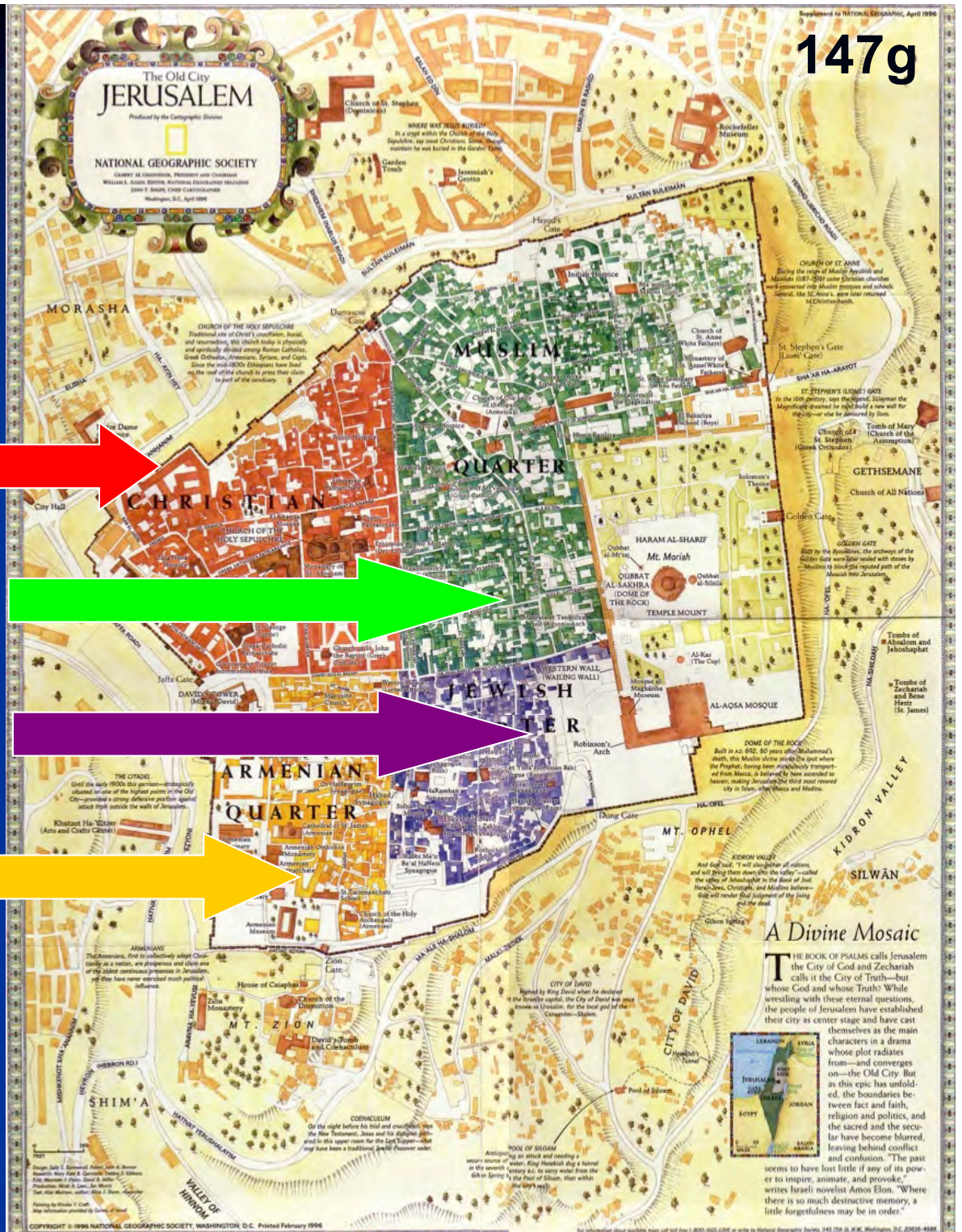


# 现代耶路撒冷：“耶路撒冷必有人居住，像没有城墙规限的田野”（亚2:4）

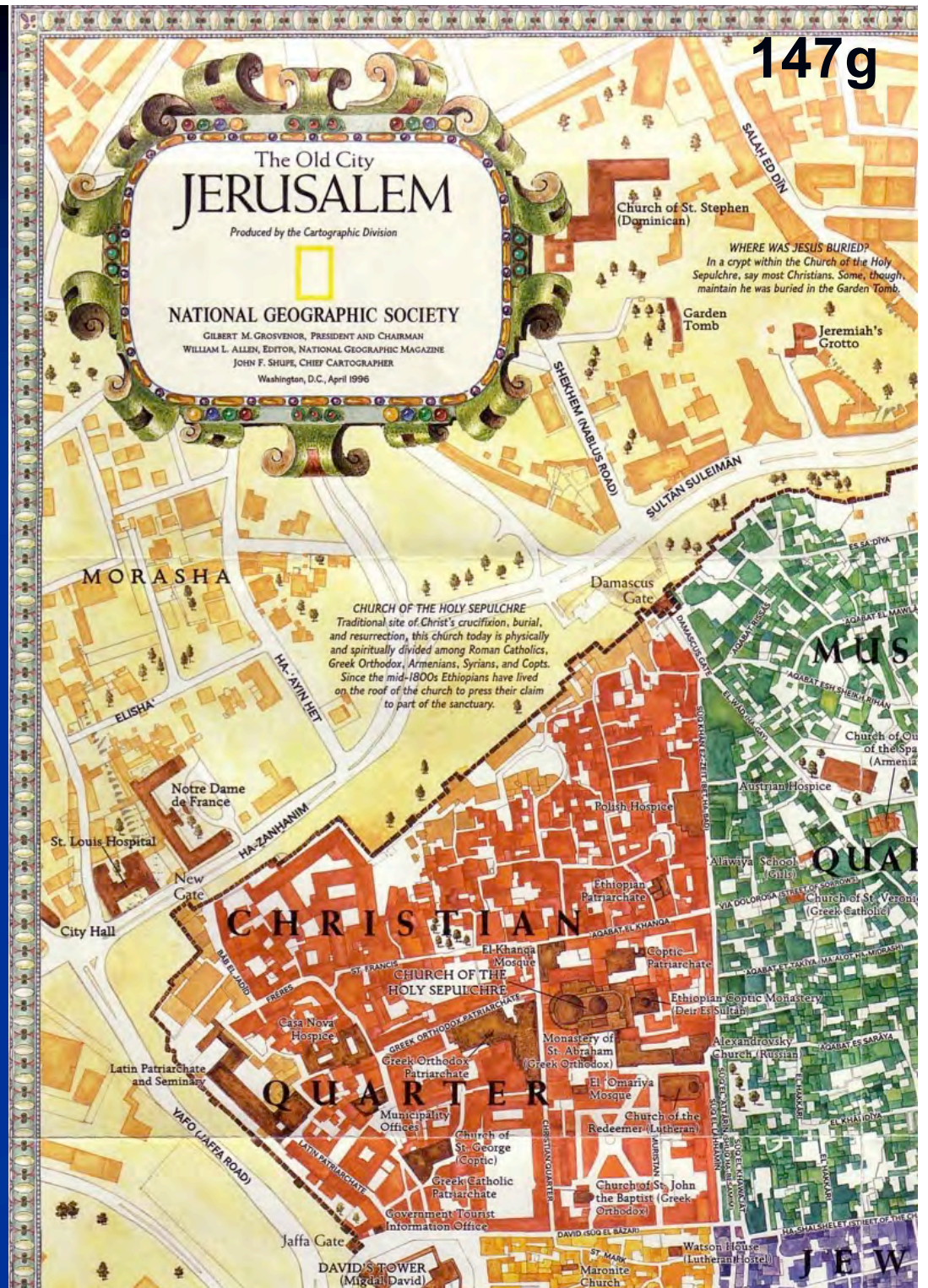


# 古老耶路撒冷的宿舍

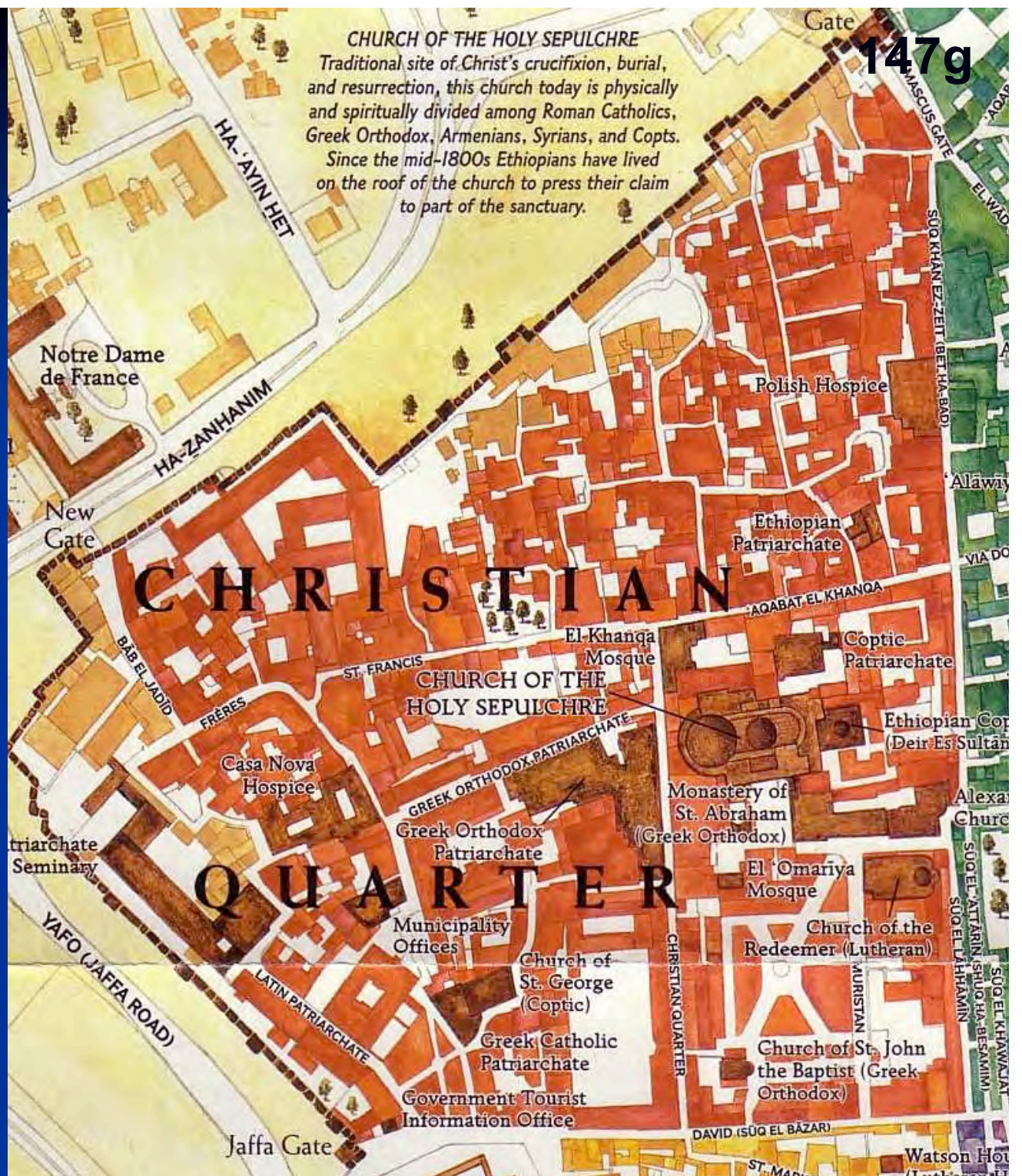
- 基督徒
- 穆斯林
- 犹太人
- 亚美尼亚人



# 基督徒的 宿舍



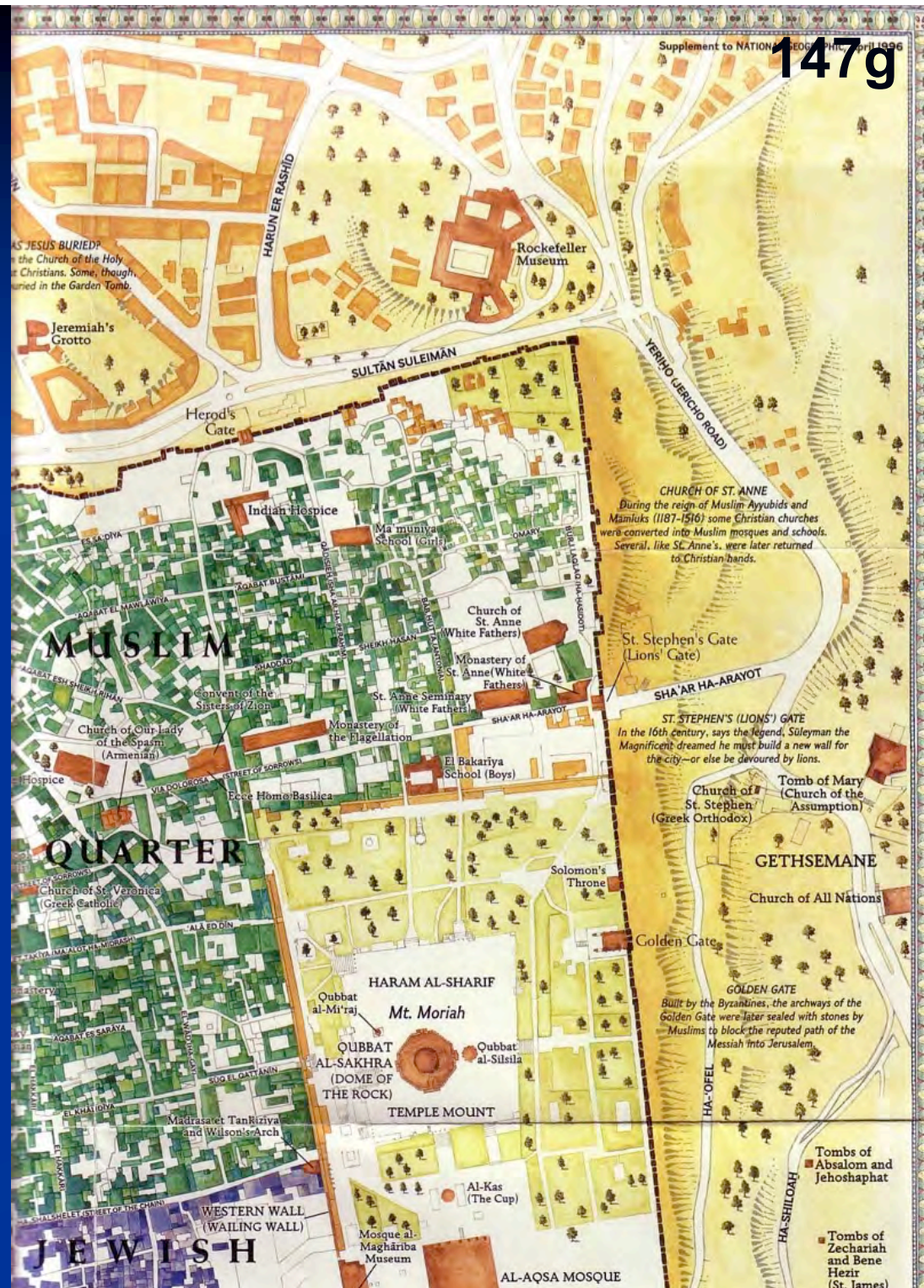
# 基督徒的 宿舍



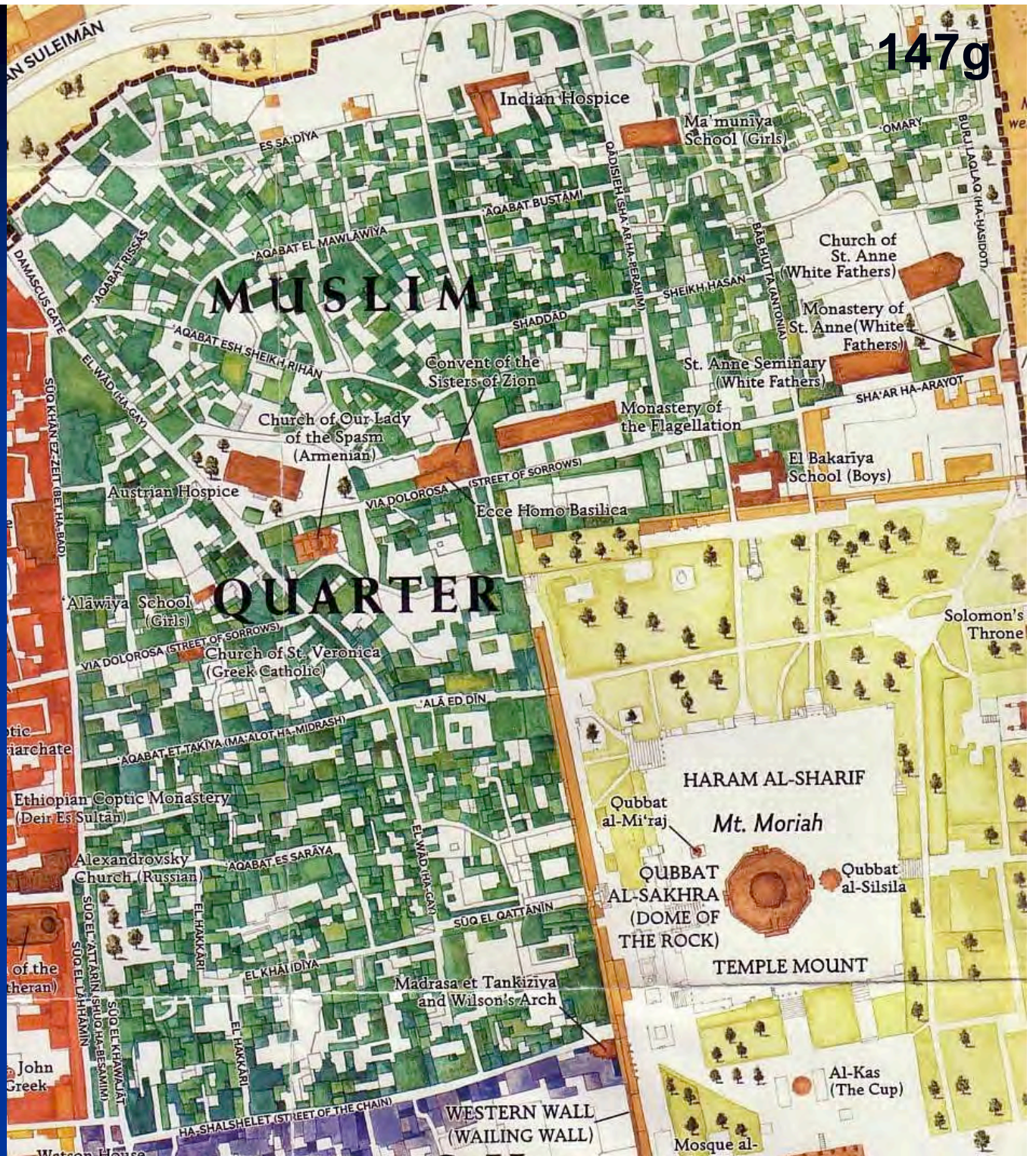


# 圣殿的新模式

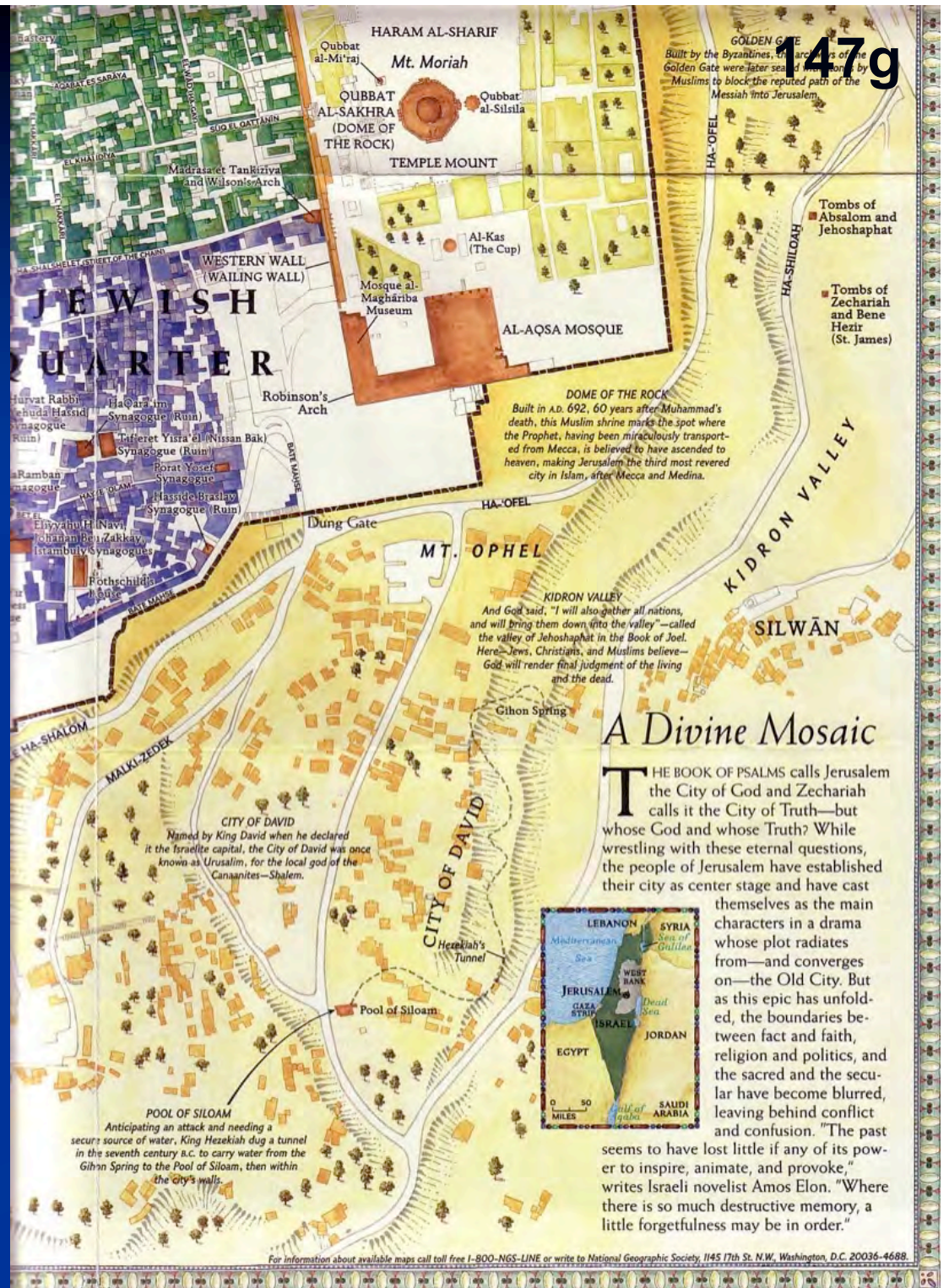
# 穆斯林的宿舍



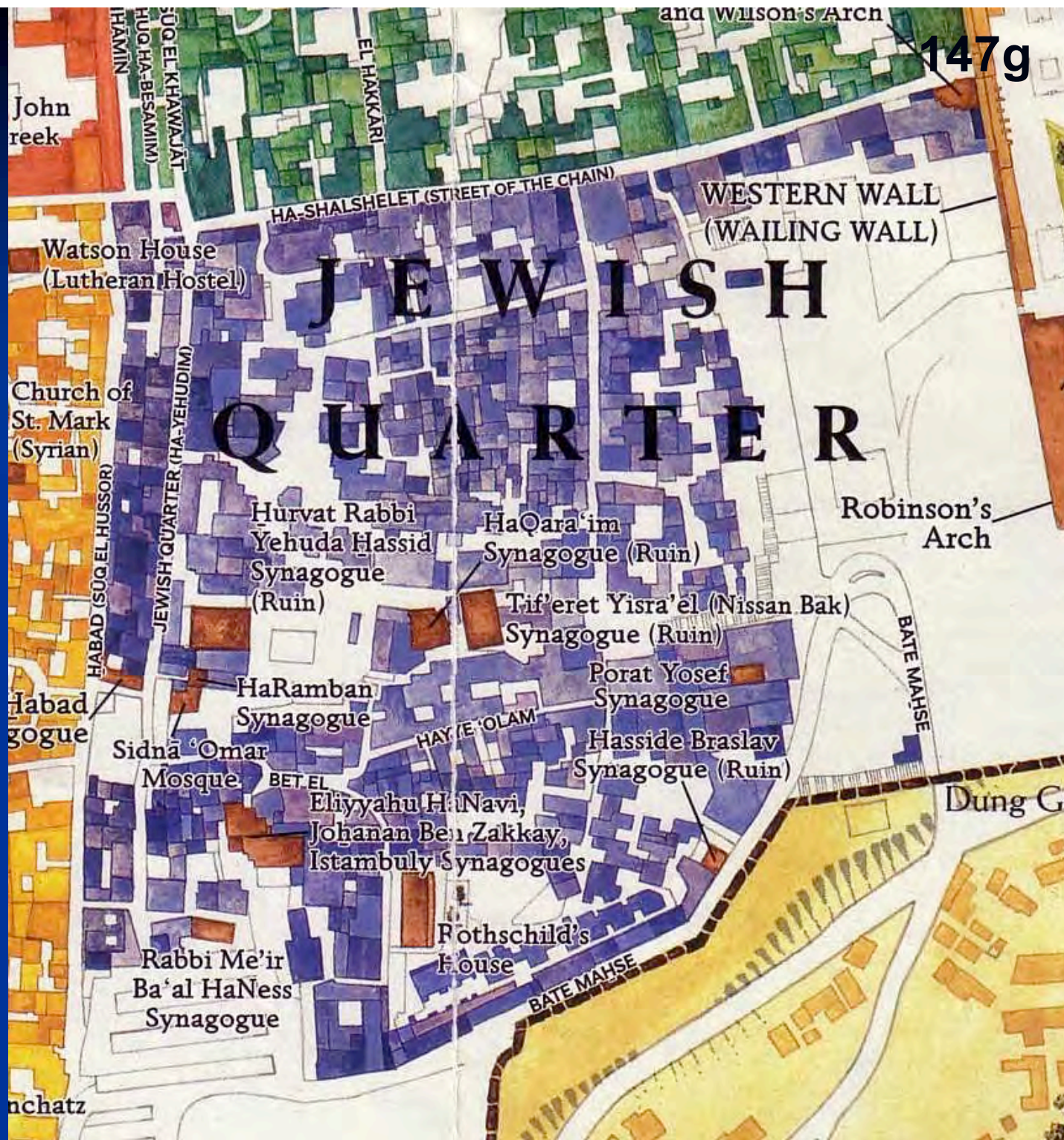
# 穆斯林的宿舍



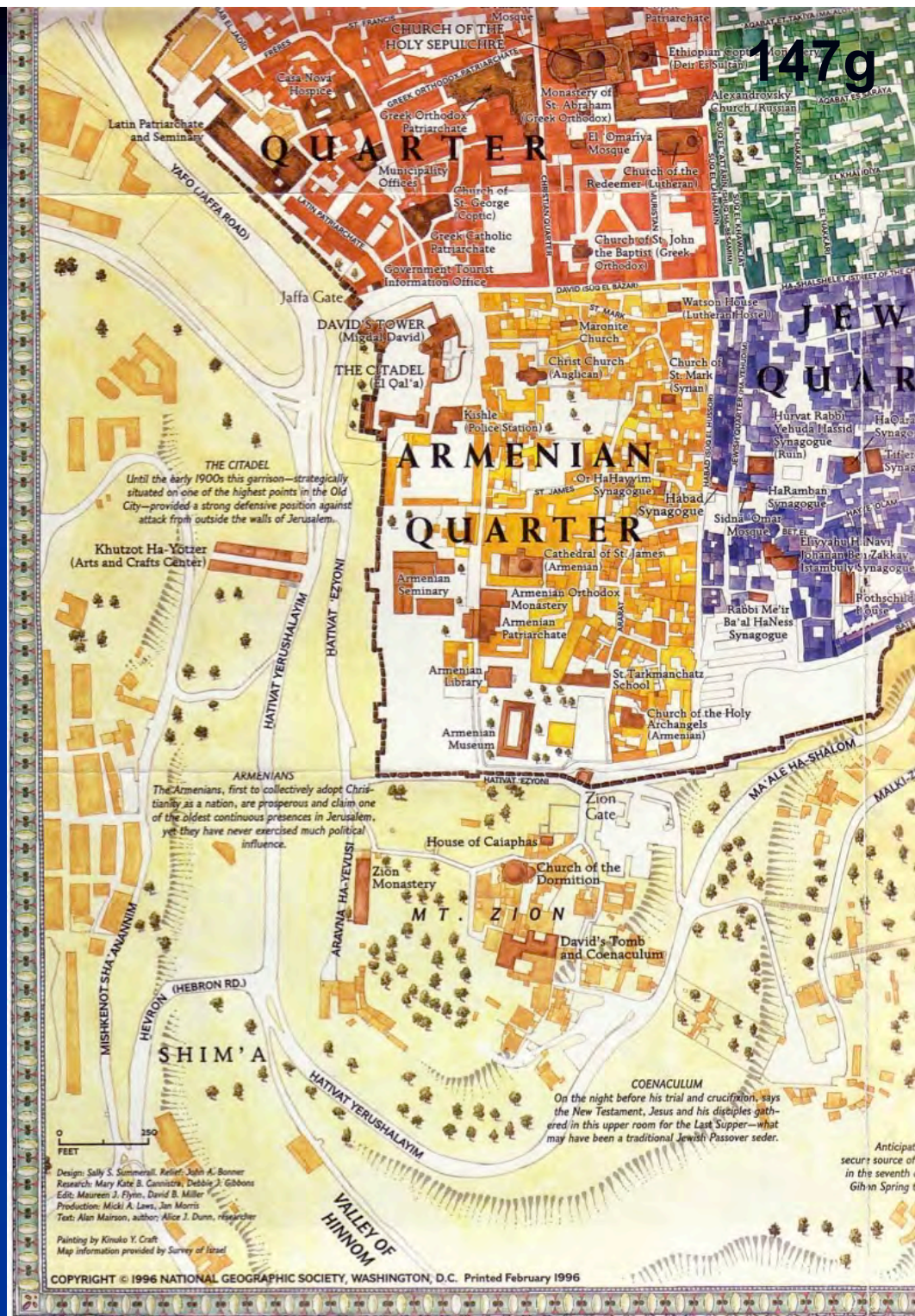
# 犹太人的宿舍



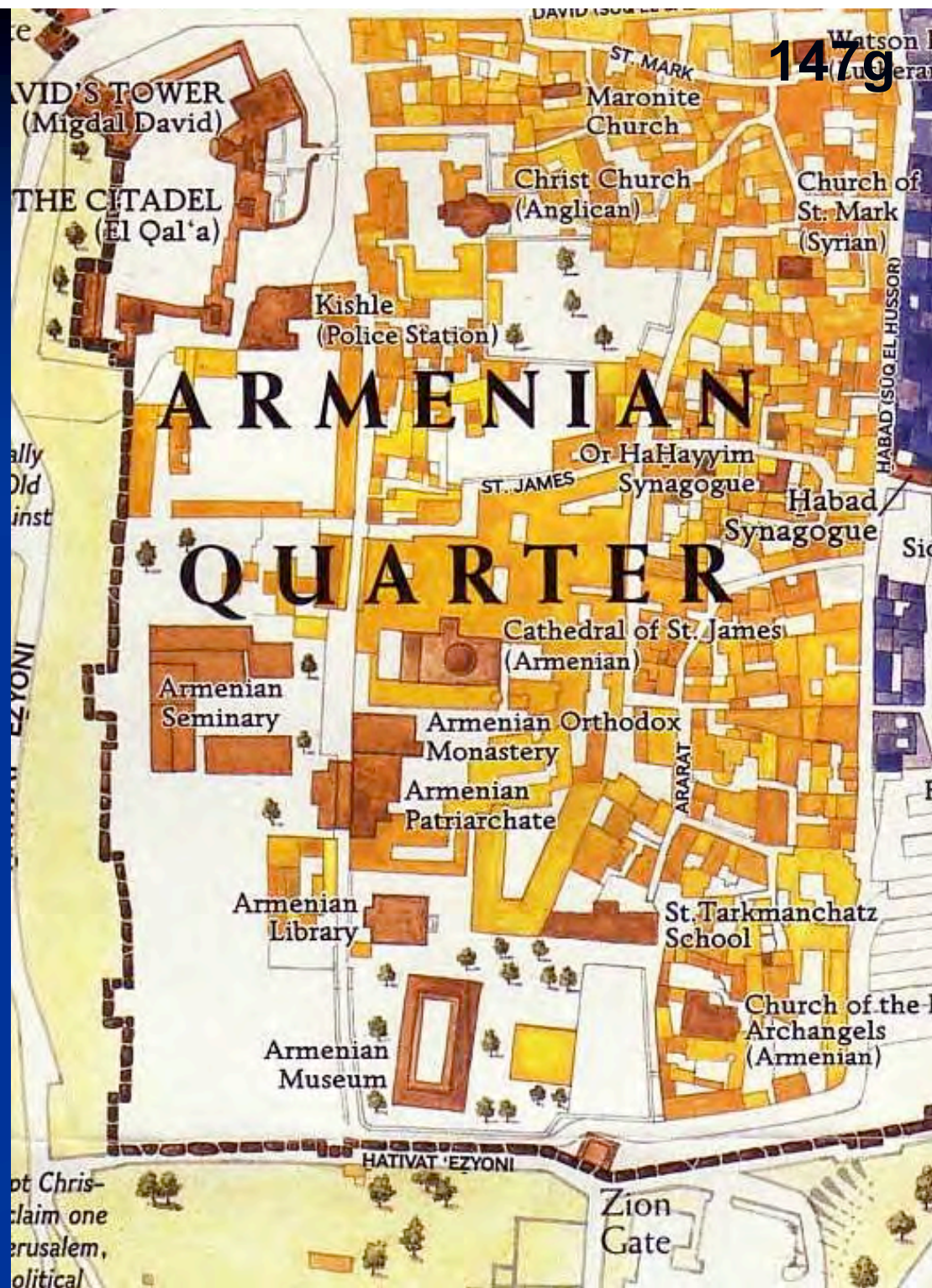
# 犹太人的宿舍



# 亚美尼人的宿舍



# 亚美尼人的宿舍



穹顶的将来会是什么呢？



# 千禧耶路撒冷



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