

Ephesians 2:11-13

- The Gentiles' Former Condition
 - ◆ Without Christ
 - ◆ Aliens from the Commonwealth of Israel
 - ◆ Strangers from the Covenants of Promise
 - ◆ Having No Hope
 - ◆ Without God in the World

- The Gentiles' New Condition
 - ◆ In Christ
 - ◆ Brought Near

Ephesians 2:14

- He is our peace
- He made both groups into one
- He broke down the wall
 - ◆ The middle wall of separation
 - ◆ The barrier of the dividing wall
 - ◆ The dividing wall of hostility

Separation

(Tabernacle)

Leviticus 10:1-3; 16:1-2

Numbers 1:50-51; 3:10

(1st Temple)

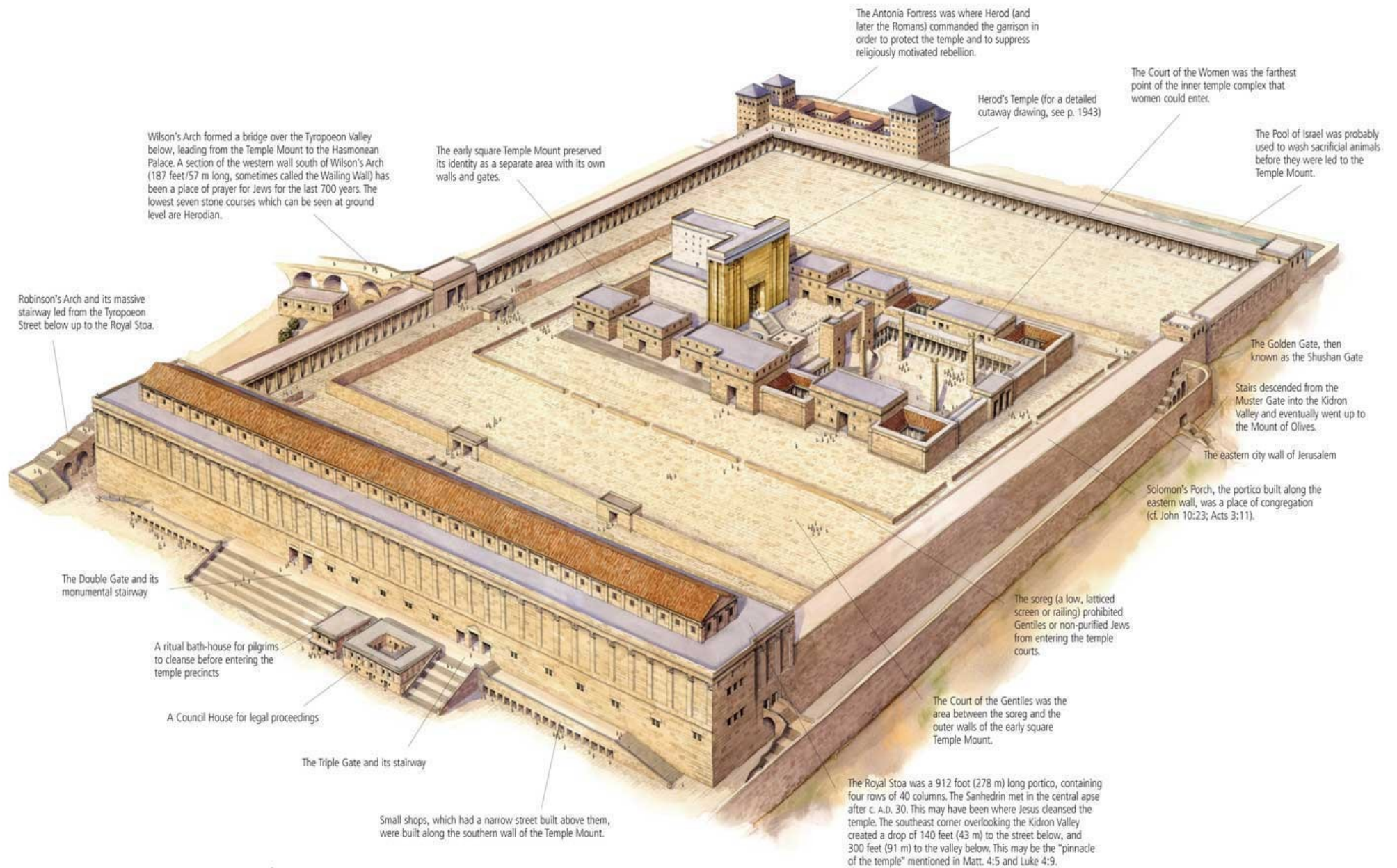
2 Chronicles 6:32-33

Isaiah 56:6-7

(2nd Temple – Herod's expansion)

Matthew 21:12-13

Acts 21:26-36



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.

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.

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 (cf. John 10:23; Acts 3:11).

The Double Gate and its monumental stairway

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

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

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

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 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.

Herod's Temple

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.

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).

These colonnades contained 13 trumpet-shaped boxes into which people put their monetary offerings (cf. Luke 21:1-4); this was called "the treasury" (see Mark 12:41; John 8:20). The chief priests did not allow Judas's blood money to be put in the treasury (Matt. 27:6).

Eastern Gate

The Court of the Women was a 233 feet/71 m square courtyard, capable of holding up to 6,000 worshipers 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).

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

Ephesians 2:15

- In His flesh He abolished the enmity
 - ◆ The law of commandments in ordinances
- To create in Himself one new man of the two
- To establish peace

Ephesians 2:16

- He reconciled both to God
 - ◆ In one body
 - ◆ Through the cross

- He put the enmity to death

Ephesians 2:17-18

- He came and preached peace
 - ◆ You who were far away
 - ◆ Those who were near

- Both have access...
 - ◆ To the Father
 - ◆ Through Christ
 - ◆ By the Holy Spirit