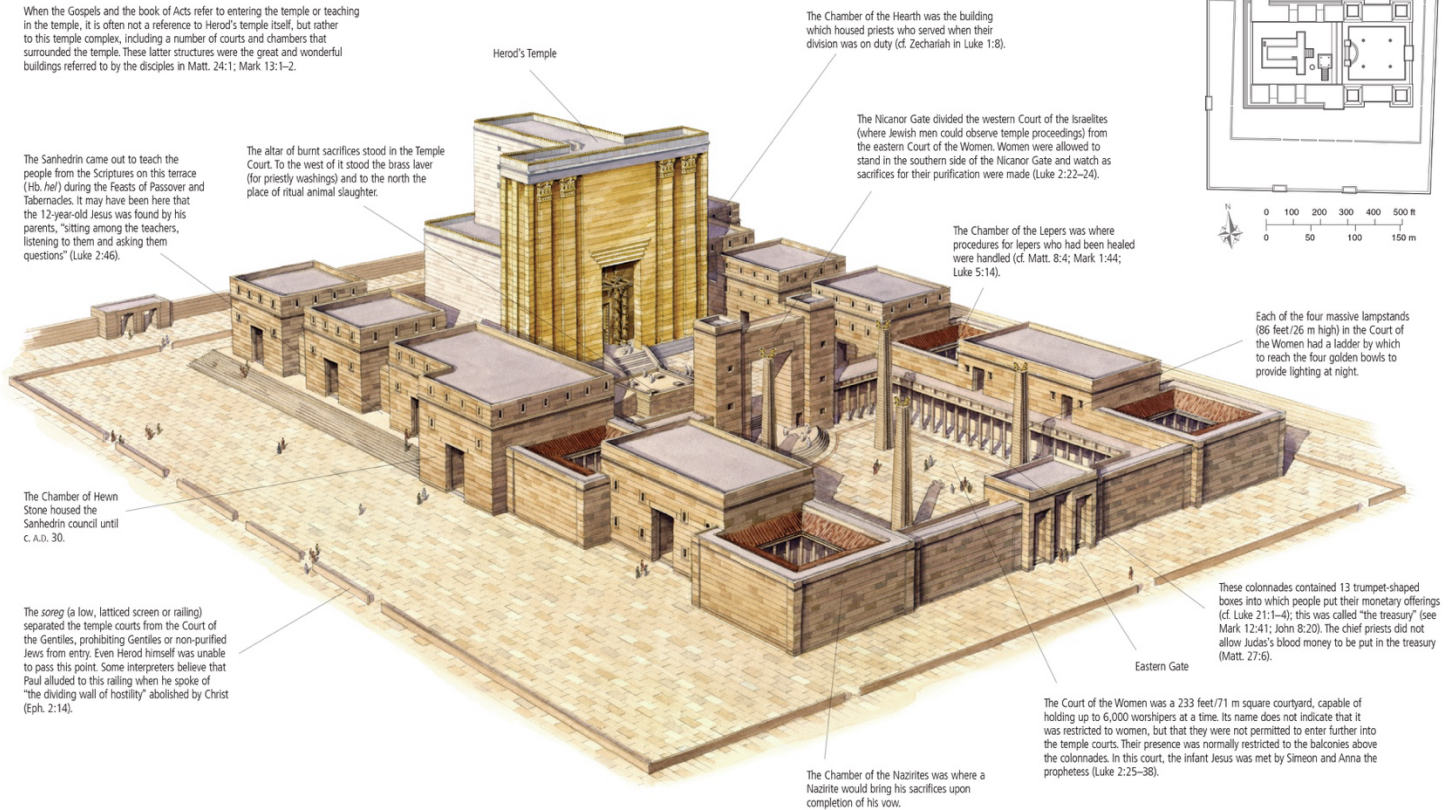
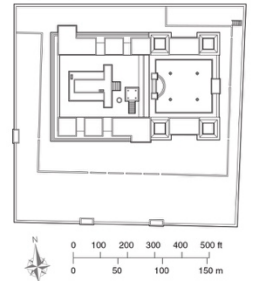


- [Rev22:5](#) – in the New Creation, we won't need the "light of the sun, because the Lord God" will be our light ([Is60:19-20](#)) ... The glory and brilliance of God is a reality hard to fully comprehend ... How brilliant and powerful does His Light need to be to take out the sun? ... Sun produces 44-quadrillion watts of power = 44 mill power plants ... His power is greater than 44 million power plants ... Believing that God and Jesus are of equal glory and brilliance and power, when Jesus says, "I am the Light of the World" – His claim was not meant to be taken lightly ... He meant for people to stand still and consider His claim ... As He said this, He was most likely in the center of the Court of Women, and surrounded by 4 towering pillars, topped with 4 bowls, each filled with 17gal of oil – the light of these pillars filled the massive Temple complex, around Jerusalem, and could be seen from a far distance ... Jesus stands in the middle of them and says, "I am the Light of the World. And My light is far greater than these" – pointing to the pillars ... The Light of Jesus is a light that no man, nor nothing in all of creation, can ever produce – hope to produce ...
- In [ch6](#), He calls people to believe in Him as the Bread of Life – to receive His salvation and live from His salvation ... Then **Feast of Tabernacles** – celebrating God's provision for Israel while they lived in the desert ... People built shelters, lived in them for 8 days, a daily ceremony for water and light ... **Water** celebrating God providing food and water (water from [the Rock](#)); also looking forward to God sending His Messiah and Spirit ... **Light** celebrating God leading Israel with a Cloud by day and a Fire by night to the Promised Land; also, God's presence with them in Temple ...
 - Last day of Feast, after water ceremony – [7:37-39](#) ... People question identity of Jesus ... the Messiah, the Prophet, the promised King from David's line ... Pharisees argue with each other – who does this guy think He is ... He's from a Podunk town that no true prophet would ever come from ... In center of the 4 pillars of light, Jesus declares – [8:12](#) ... Now, the Pharisees begin to argue with Jesus about His testimony ... They scold Him for testifying about Himself – "You can't do that" ... In [ch5:31-47](#), Jesus has already given them examples of how John the Baptist, God the Father, signs and wonder, and the Scriptures all testify about Him ... And they don't believe Him ... So, He tells them – [8:14](#) ...
 - The very ones who should recognize and understand and accept the testimony of Jesus, are the very ones who cannot see and cannot comprehend and reject the testimony of Jesus ... [1:11](#) ... In rejecting Him, they also reject the Father ... To accept One is to accept the Other ... [12:45-46](#) ... To believe is to follow – [8:12](#) ... To follow is to live eternally accepted with the Light of Life, who is Jesus – [1:4-5](#) ... To reject this, is to die and be eternally rejected – [8:24](#) ... No light, only darkness; no hope, only despair; no life, only torment; no God, only emptiness ... All this, for all eternity ... Difference between Light and Darkness is a difference between Life and Death ...
- What does light do – breaks up the darkness ... exposes what's in the darkness ... illuminates what is and what's not ... gives life and produces life ... changes environment ... testifies to the source and to the witness (lamp, [1:7-8](#)) ... And all of these are true of Jesus – this is who He is and what He does within the life of each one who follows Him ... As children of God, you and I are to be "children of light" – we are to be lamps that shine His light (see [Matthew 5:14](#), [2 Corinthians 4:4-6](#), [Ephesians 5:8-14](#), [Philippians 2:15-16](#), [1 John 1:5-7](#))
- Example of Jesus as the Light of the World – [8:1-11](#) ... Textual evidence shows John didn't write this; but story is true ... Tradition places the story here, and I think for good reason ...
- He is the Light of the World, who fills us with His Spirit and nourishes us with His Life ... By His Spirit and Light does He guide us and sustain us, as we make the journey to the Promised Land ...

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.

Temple Complex Architectural Plan



The Sanhedrin came out to teach the people from the Scriptures on this terrace (hib. her) 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).

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).

Each of the four massive lampstands (85 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.

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).

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 Simon 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.

