**009 为你的殿心里焦急，如同火烧。约2章13-22**

* **小孩子：**有谁生气时候丢东西的？有谁生气丢别人的东西的？如果去打翻人的店会发生什么事？
* **约2章13-22**[[1]](#footnote-1)
* **问：**耶稣洁净圣殿几次[[2]](#footnote-2)？3本福音书记载耶稣是在后期洁净圣殿。有一些牧者认为可能是2次。
* **.（I）罪容易使我们偏离敬拜**
* **约2:13 犹太人的逾越节[[3]](#footnote-3)近了，耶稣就上耶路撒冷去。14 他在圣殿的外院里看见有卖牛羊鸽子[[4]](#footnote-4)的，和坐在那里兑换银钱的，**
* **Pic 背景：**逾越节是犹太人重大的节期之一。纪念神在古时把他们的列祖拯救出埃及。出12
* **Pic map** 犹太人会从各个省份到耶路撒冷的圣殿过节，去献祭
* 因为路途遥远[[5]](#footnote-5)(比柔佛州大)，很难携带牛羊鸽子去献祭，也害怕带去的牲畜不合格
* 他们所拥有的银钱,可能因为有罗马君王的头像所以必须兑换银钱的服务
* **Pic** 在圣殿的外院里有一站式服务方便那些去敬拜神的人
* **问：**他们这样提供服务不应该吗？为什么耶稣要发那么大的脾气？
* **Pic 圣殿外院：**是当时外邦人唯一能够靠近的地方。 宗教领袖却拿来变成巿场（V16）[[6]](#footnote-6)
* 对宗教领袖而言，提供信徒服务，又能增加圣殿经费 [[7]](#footnote-7)（一件双雕？）
* ap 生活的需要，很容易被我们合理化，然后成为我们没有敬拜主的借口
* e.g.孩子需要补习，学习课程（需要），后来造成全家人没有去敬拜主
* 本该是用来让外邦人认识神的地方，却成了拦阻人认识神，敬拜神的地方！
* **反省：**是否有任何事情是拦阻我们或其他人敬拜神的事。
* **.（II） 主除去拦阻我们敬拜神的事**
* **V15 就用绳索做了一条鞭子，把众人连牛带羊都从外院赶出去，倒掉兑换银钱[[8]](#footnote-8)的人的钱，推翻他们的桌子；16 又对卖鸽子的说：“把这些东西搬出去，不要把我父的殿当作巿场。”**
* **烈怒！**绳索做成鞭子，把众人连牛带羊赶出去！ 掀开桌子，使他们的银钱掉在地上！
* 主从来不为自己的事情生气，人抵挡上帝[[9]](#footnote-9)时他才生气
* 我们多数时候，生气都是为了自己的事。但耶稣是为父的事生气。
* 耶稣发义怒时，展现出惊人的自制能力！他没有打翻鸽子笼！因鸽子飞走很难抓回。
* **V16 …“把这些东西搬出去，不要把我父的殿当作巿场[[10]](#footnote-10)。**
* A.p.主在乎我们如何敬拜上帝。
* A.p.主爱我们，所以当我们偏离上帝时，祂会以慈爱来管教我们。
* **提醒：**我们要时常鞭策与洁净自己。但不要老想着用去鞭打洁净别人，因我们不是基督，
* **.（III）爱上帝的人，为主的殿（教会）迫切**
* **V17 他的门徒就想起经上记着：“我为你的殿心中迫切，如同火烧[[11]](#footnote-11)。”[[12]](#footnote-12) will consume me.**
* 当门徒看见主耶稣洁净圣殿时，他们便想起诗篇的话
* **（大卫的诗）诗 69:8 我的兄弟都疏远我，我同母的兄弟把我当作外人【外邦人】。9 因我为你的殿，心中迫切如同火烧；辱骂你的人的辱骂，都落在我身上。**
* 大卫王 (约主前1000年)。圣灵默示大卫写下他自己的经历
* e.g.先知们、大卫、耶稣 都是为主的殿**心中迫切**
* e.g.为主火热的人，会使人感受到他们都是怪人！men with zeal
* e.g.这些人会发光，就好像被火焰点着！ 圣灵在他们内心里的感动，如同火烧！
* e.g.他们会为主火热，为神家里的事，着急、迫切、行动。看见需要，会自动自发去做
* 我相信我们大多数人曾经都火热过，（只不过多数是三分中热度）
* **Pic** 烧烤bbq 要使火焰持续，就必须不断看住那火焰，并加按时加火炭
* **A.p.**要持续火热必须每天亲近主、爱主与主说话，默想神的话，时常以天父的事为念。
* **罗 12:11** 殷勤不可懒惰。要心里火热，常常服事主。
* 愿主在我们当中兴起内心火热的人
* **.（IV）耶稣的身体就是神的殿**
* **V18 犹太人就问他：“你可以显什么神迹[[13]](#footnote-13)给我们看，证明你有权作这些事呢？”19 耶稣回答：“你们拆毁这殿[[14]](#footnote-14)，我三天之内要把它建造起来[[15]](#footnote-15)。”20 犹太人说：“这殿[[16]](#footnote-16)建了四十六年[[17]](#footnote-17)，你三天之内就能把它建造起来吗？”21 但耶稣所说的殿，就是他的身体。**
* 犹太人并没有把耶稣当成流氓抓起来。可能是因为他们心里也知道不对。
* 但他们没有悔改之意，他们关注的是权利！
* 他们问耶稣凭什么权柄？你要行什么神迹来证明？
* **V19...你们拆毁这殿，我三天之内要把它建造起来。20 犹太人说:“这殿建了四十六年,你三天之内就能把它建造起来吗？**
* **意思：**他们要杀害耶稣，但耶稣会3天后复活。他的复活证明他就是基督。他有权柄这样做！
* **Pic 耶稣说他的身体就是神的殿**
* **问：**神的殿在哪里？
* **Pic** 主后70年，圣殿被罗马提图斯 Titus 拆毁 70AD (可13:1-2)
* **Pic** 以色列的 圓頂清真寺 691AD（The Dome of the Rock）？
* **Pic** 西墙，又名哭墙[[18]](#footnote-18)?
* **Pic** 圣殿是教堂？ 教堂也不是圣殿。
* **V21 但耶稣所说的殿，就是他的身体。...**
* **Pic 预表论：**献祭的羊(约1:29、林前5:7)、祭司(来9:11)、圣殿（V21）都是预表antitype 原型。
* e.g.3 slides 初型的飞机 prototype.
* 圣殿是象征神与人同在，神的灵所在的地方。
* 旧约中的圣殿，其实是其中一个初型 prototype
* **简化Pic [[19]](#footnote-19) 圣殿 （初型）预表 耶稣的身体**
* 耶稣就是神的殿，因父在子里面 约10:38、14:10-11、14:20、17:21
* **O 约 14:11** 你们应当信我是在父里面，父是在我里面**…**
* **Pic 信徒的身体也是神的殿**[[20]](#footnote-20) (林前3:16、6:19) ,因信徒与基督联合（约17:21、17:23）
* 我们是神的殿，因神的灵住在我们里面。林前6:19
* **Pic** 所有信徒集合（教会）是神的殿！（弗2:19-22）
* a.p.我们不用去庙或堂来敬拜神，因为神的灵住在我们里面！
* a.p.我们可以在任何地方祷告，敬拜神！
* a.p.因我们是神的殿，所以我们要圣洁 （林前6:18-20）
* **Gospel** 你若是愿意相信耶稣，耶稣会把圣灵赐给你，使你与我们一样成为神的殿
* **.（V）信心的成长是一个过程[[21]](#footnote-21)**
* **V22 所以当耶稣从死人中复活以后，门徒想起了他说过这话，就信了圣经和耶稣所说的话[[22]](#footnote-22)。**
* 这里不是指门徒们之前还没信耶稣，而是后来他们更加明白、更加坚信
* 他们看见主耶稣死后3天后复活，后来就更加的坚信不移
* 信心也是透过经历神的话。我们信心的成长也是需要时间的
* 圣经讲到许多事，可能我们暂时无法明白，慢慢的主会教导我们。
* **问：**主耶稣在乎我们如何敬拜上帝，你在乎自己如何敬拜上帝吗？
* **问：**主耶稣为神的殿（教会）迫切，你关心弟兄姐妹（教会）吗？
* 我邀请你来信耶稣，来经历主耶稣。
1. John’s record of the temple cleansing immediately after the miracle at Cana (vv. 1–11 note) offers an important key to the whole of Jesus’ ministry. In these events are signaled replacement of the old order (water of ceremonial cleansing, Herod’s temple) with the new (the wine of salvation, Is. 25:6–9; the risen Lamb as the new temple, Rev. 21:22). The Reformation Study Bible [↑](#footnote-ref-1)
2. Only a very few judge it likely that there were two temple cleansings, one near the beginning of Jesus’ public ministry and the other at the end (*e.g.* Hendriksen, p. 120; Morris, pp. 188–191). …. In short, it is not possible to resolve with certainty whether only one cleansing of the temple took place, or two; but the arguments for one are weak and subjective, while the most natural reading of the texts favours two. Meanwhile it is important to note (1) that a detail in *John’s* account of the temple-cleansing provides crucial background to the *Synoptic* record of Jesus’ trial (*cf.* notes on 2:19), and (2) that this *early* temple-cleansing does not issue immediately in a conspiracy by the authorities to have him arrested and killed, for Jesus has not yet established his reputation, whereas the *later* cleansing reported in the Synoptics is presented more or less as one of the last straws that call down the wrath of the religious establishment.Carson,

Alternatively, the fourth evangelist may have brought forward his account of the temple cleansing for theological or literary reasons. In that case, the arrangement of his material was not meant to be chronological but thematic. A third possibility is that there were two temple cleansings, one at the beginning and another at the end of Jesus’ ministry. While most scholars reject this alternative, it cannot be ruled out altogether. Kruse, C. G.

Apart from the work of the Baptist (which is manifestly different from anything in the Synoptics54) nothing in the first five chapters of this Gospel is to be found in any of the Synoptics. Morris, L. [↑](#footnote-ref-2)
3. John keeps meticulous track of Jewish feasts. In addition to other feasts, he mentions three Passovers (2:13; 6:4; 11:55), possibly a fourth (5:1). This one probably takes place in AD 28. Carson, D. A .

13 John refers to three Passovers (four if 5:1 be taken of a Passover). The first is that mentioned here and in verse 23. There is a second in 6:4, while the third is referred to several times (11:55; 12:1; 13:1; 18:28, 39; 19:14). If, as seems probable, we take 5:1 to refer to another feast we are left with three Passovers, which will give us a minimum of two years for Jesus’ ministry, and possibly something approaching three years. Morris, L. [↑](#footnote-ref-3)
4. Animals for sacrifice and coins appropriate for the payment of God’s tithes (in exchange for Roman coinage, which bore idolatrous imagery and wording) were offered as a convenience to pilgrims who had traveled from a distance to worship at the temple. But this profitable commerce rendered the temple, “my Father’s house,” an unfit venue for worship, especially (as the Synoptic accounts of the later temple cleansing show) for Gentiles, who were restricted to the outer “court of the Gentiles,” where the animal merchants and moneychangers conducted their business. The Reformation Study Bible [↑](#footnote-ref-4)
5. 以色列大约是北京加上海这样大。 [↑](#footnote-ref-5)
6. 太21:13 对他们说：「经上记著说：我的殿必称为祷告的殿，你们倒使他成为贼窝了。」 “贼窝”似乎暗示这些允许买卖的宗教领袖得了不该得的经济利益 [↑](#footnote-ref-6)
7. It is in this sense that Bauckham17 is right: what he calls ‘Jesus’ demonstration in the temple’ was ‘an attack on the whole of the financial arrangements for the sacrifical system’,18 and thus an enormous threat to the priestly authorities. Carson, D. A . [↑](#footnote-ref-7)
8. An astonishing number of commentators affirm that the reason for the unacceptability of other currencies was that the coins bore the Emperor’s image or some heathen symbol. But, as Israel Abrahams pointed out long ago, Tyrian coinage was not only permitted but expressly prescribed (Mishnah, Bekh. 8:7), and this bore heathen symbols.67 He thinks that the reason for the prescription was that this coinage was “of so exact a weight and so good an alloy.” Whatever the reason, people had to change their money before making their offerings and this required that money changers should be at work somewhere.Morris, L. [↑](#footnote-ref-8)
9. 可3:5、太16:23 [↑](#footnote-ref-9)
10. **太21:13** … 我的殿必称为祷告的殿，**你们倒使他成为贼窝了**。可能是第二次洁净圣殿（赛56:7、耶7:11）

Perhaps most importantly, there is little evidence that Jerusalem’s aristocracy profited directly from the commercial activity in the temple, whether from selling or money-changing. That polemical texts which often complain about the priestly aristocracy are silent about them profiting from sales in the temple makes it unlikely that they did so.293 Granted, according to tradition some patrician sages profited from the sale of ritually pure merchandise in the temple.294 Further, even if they were involved in trade, our texts cannot reveal the motives of those involved in such trade; second-century sages warned against those who dealt with sacred merchandise such as Torah scrolls for profit rather than for God’s honor.295 But this does not constitute evidence that economic exploitation was at the center of the activity in the temple or of Jesus’ protest there.Keener, C. S. [↑](#footnote-ref-10)
11. Jesus, like the psalmist, and like Phinehas, Elijah and Mattathias before him (cf. Num. 25:6–13; 1 Kgs 19:10, 14; Sirach 48:1–4; 1 Maccabees 2:23–26), was consumed with zeal to preserve God’s honour. Kruse, C. G.. [↑](#footnote-ref-11)
12. Jesus fulfills the prophecy of Mal. 3:1–4. He comes suddenly to the temple and purifies the sons of Levi, as a demonstration of His zeal for God and for keeping God’s ordinances holy. The Reformation Study Bible

Dodd (IFG, p. 300) suggests there is an allusion to **Zechariah 14:21**: ‘And on that day there will no longer be a merchant in the house of the LORD Almighty.’ Equally, John may be alluding to **Malachi 3:1, 3**: ‘Then suddenly the Lord you are seeking will come to his temple … he will purify the Levites and refine them like gold and silver.’ This means that this act of prophetic symbolism was a denunciation of worship that was not pure (cf. also Ezk. 10:15–19; 11:22–23). It was a prophetic invitation to worship God from the heart, without clamour or distracting influences. At the same time it leads into a related theme: the temple itself, the focal point where God and believers meet, where God accepts believers because of a bloody sacrifice, will be superseded by another ‘temple’, another sacrifice (vv. 18–22) Carson, D. A.

The psalmist’s zeal for God’s house (Ps 69:9, 68:10 LXX) led to his suffering, and thus provides a model for Jesus’ zeal.340 As this zeal “consumed” the psalmist, so Jesus would be “consumed”—bring life to others by his death (6:51–53). Johannine Christians would remember that their Lord opposed not their Jewish heritage itself, but those he considered its illegal guardians. Throughout the Gospel, Jesus is zealous for his Father’s will and ultimately dies in obedience to it (10:17–18; 14:31).Keener, C. S. [↑](#footnote-ref-12)
13. Their demand arose from the facts that the Jews were a very practical race and that they expected God to perform mighty miracles when the messianic age dawned.80 Thus their test for a messianic claimant was, Can he do the signs of the Messiah? Paul could think of the Jews as seekers after signs just as typically as the Greeks were pursuers of wisdom (1 Cor. 1:22) Morris, L. [↑](#footnote-ref-13)
14. Second, for Jesus to make this identification, after cleansing the temple in Jerusalem, means that he himself saw the connection between the temple and his own body to be fundamentally typological. We are inclined to think of ‘prophecy’ as verbal prediction that is ‘fulfilled’ when the event predicted by the prophecy has come to pass. But there is ample evidence that at least some New Testament writers, ultimately learning their principles of interpretation from Jesus himself, understood that some things ‘predicted’ in the Old Testament were not set out as verbal predictions, but as pictures, events, people, institutions. The sacrifices mandated by the Mosaic law included some built-in features that forced the thoughtful reader to expect a sacrifice beyond themselves; the law anticipated holiness from the heart; the system of priests looked forward to a perfect mediator; David and his kingdom announced, in their very being, the promise of a perfect David (cf. notes on 2:17). Such links cannot be traced out in detail here; but it appears that the temple in Jerusalem is being viewed in such a typological way.Carson, D. A.

Different words are used to denote the temple in 2:13–22. **The first, hieron**, is used frequently in the Gospel of John to refer to the whole temple complex (2:14, 15; 5:14; 7:14; 7:28; 8:2, 20, 59; 10:23; 11:56; 18:20). **The second, naos**, used only in this passage in the Gospel of John, can refer to either the whole complex or the inner sanctuary. Jesus uses naos when speaking metaphorically of his own body as a temple. The third expression used to denote the temple is oikos tou patros mou (‘my Father’s house’). Jesus used this expression when he accused people of turning his Father’s house into a house of merchandise (2:16). It stresses that the temple belongs to God and is to be used for his purposes. Kruse, C. G. (2017). [↑](#footnote-ref-14)
15. which John alone records (v. 19), probably was the basis for the accusation by false witnesses who misconstrued His meaning (Matt. 26:61; Mark 14:58), and again for the taunting comment of some spectators at the crucifixion (Matt. 27:40; Mark 15:29). The Reformation Study Bible [↑](#footnote-ref-15)
16. The sign Jesus offered the temple authorities was in effect the same one he offered the scribes and Pharisees in Matthew 12:39–40: A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.Jesus’ answer, interpreted by the evangelist, constitutes the first clear reference to Jesus’ death in the Gospel of John. Kruse, C. G.. [↑](#footnote-ref-16)
17. **forty-six years**. The sentence itself does not indicate whether the temple was finished or was still under construction after these years of building. The first-century Jewish historian Josephus (Antiquities, 15.380) says that the temple was begun in the eighteenth year of Herod the Great (around 19 b.c.) and was not completed until the reign of Herod Agrippa (a.d. 63), indicating that construction was still continuing in Jesus’ time. The Reformation Study Bible [↑](#footnote-ref-17)
18. According to Jewish Law, one is obliged to grieve and rend one's garment upon visiting the Western Wall and seeing the desolate site of the Temple.[145] Bach (17th century) instructs that "when one sees the Gates of Mercy which are situated in the Western Wall, which is the wall King David built, he should recite: Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the nations: the law is no more; her prophets also find no vision from the Lord".[146] Some scholars write that rending one's garments is not applicable nowadays as Jerusalem is under Jewish control. Others disagree, pointing to the fact that the Temple Mount is controlled by the Muslim waqf and that the mosques which sit upon the Temple site should increase feelings of distress. If one hasn't seen the Wall for over 30 days, the prevailing custom is to rend one's garments, but this can be avoided if one visits on the Sabbath or on festivals.[147] According to Donneal Epstein, a person who has not seen the Wall within the last 30 days should recite: "Our Holy Temple, which was our glory, in which our forefathers praised You, was burned and all of our delights were destroyed".[148] wiki [↑](#footnote-ref-18)
19. 伊甸园（创3:8）、何烈山(出3:1-5) 、西乃山（出19:11-17）、会幕(出40:34-35)、所罗门圣殿 957BC (代下7:1-2)、被掳巴比伦时上帝与祂的百姓同在 (耶42:11)、重建第二圣殿（亚8:9）、耶稣的身体（玛3:1、太1:23、V21）、信徒的身体（林前12:27、弗2:19-22、弗4:12、林前6:19） [↑](#footnote-ref-19)
20. 信耶稣的人与耶稣属灵的联合 (约17:21-23)。 教会（众信徒）是耶稣的身体 (林前12:27、弗4:12) [↑](#footnote-ref-20)
21. All the misunderstandings in this group (e.g. 2:18–22; 6:32–35; 10:1–6) were removed with the passage of time—usually the period from the onset of the misunderstanding to the resurrection of Jesus. From that point on there is no misunderstanding. That does not mean that everyone accepts the postulate that Jesus is the true temple, or the true bread from heaven, or the good shepherd; what it means is that Christians have come to understand it and believe it, while those to whom they are witnessing understand the claims well enough but choose not to believe them (at least initially).Carson, D. A. [↑](#footnote-ref-21)
22. 2:22 his disciples remembered. During His final instruction of the disciples before His arrest, Jesus promises that what He has taught them will be brought to their remembrance by the Holy Spirit (14:25, 26). The ability to predict events otherwise unknowable is evidence of divine authority. This applies to the prophecies of the OT and to the predictions made by Jesus, especially about His resurrection. The Reformation Study Bible [↑](#footnote-ref-22)