

## A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
09	Nicodemus 尼哥底母 Meets Nicodemus – Preaches in Judea	Jerusalem 耶路撒冷				2:13-4:3

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## SCRIPTURE LISTING BY EVENTS

Event	Matthew	Mark	Luke	John
1. Jesus Cleanses the Temple 耶穌潔淨聖殿				2:13-25
2. Nicodemus Visits Jesus 尼哥底母來見耶穌				3:1-21
3. Jesus and John the Baptist 耶穌和施洗約翰				3:22-30
4. The One Who Comes from Heaven 從天上來的那一位				3:31-36
5. Jesus Left Judea and Returned to Galilee 耶穌離了猶太，回到加利利				4:1-3

## 1. Jesus Cleanses the Temple 耶穌潔淨聖殿

## John 2:13-25

<sup>2:13</sup>And the Jews' passover was at hand, and Jesus went up to Jerusalem.

猶太人的逾越節近了，耶穌就上耶路撒冷去。

<sup>14</sup>And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

看見殿裡有賣牛、羊、鴿子的，並有兌換銀錢的人坐在那裡，

<sup>15</sup>And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

耶穌就拿繩子做成鞭子，把牛羊都趕出殿去，倒出兌換銀錢之人的銀錢，推翻他們的桌子，

<sup>16</sup>And said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.**

又對賣鴿子的說：「把這些東西拿去！不要將我父的殿當作買賣的地方。」

<sup>17</sup>And his disciples remembered that it was written, The zeal of thine house hath eaten me up. (Psalm 69:9)

他的門徒就想起經上記著說：「我為你的殿心裡焦急，如同火燒。」

<sup>18</sup>Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

因此猶太人問他說：「你既做這些事，還顯甚麼神蹟給我們看呢？」

## John 2:13-25

<sup>19</sup>Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**

耶穌回答說：「你們拆毀這殿，我三日內要再建立起來。」

<sup>20</sup>Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

猶太人便說：「這殿是四十六年才造成的，你三日內就再建立起來嗎？」

<sup>21</sup>But he spake of the temple of his body.

但耶穌這話是以他的身體為殿。

<sup>22</sup>When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

所以到他從死裡復活以後，門徒就想起他說過這話，便信了聖經和耶穌所說的。

<sup>23</sup>Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

當耶穌在耶路撒冷過逾越節的時候，有許多人看見他所行的神蹟，就信了他的名。

<sup>24</sup>But Jesus did not commit himself unto them, because he knew all men,

耶穌卻不將自己交託他們；因為他知道萬人，

<sup>25</sup>And needed not that any should testify of man: for he knew what was in man.

也用不著誰見證人怎樣，因他知道人心裡所存的。

## 2. Nicodemus Visits Jesus 尼哥底母來見耶穌

### John 3:1-21

<sup>3:1</sup>There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

有一個法利賽人，名叫尼哥底母，是猶太人的官。

<sup>2</sup>The same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him".

這人夜裡來見耶穌，說「拉比，我們知道你是由神那來作師傅的；因為你所行的神蹟，若沒有神同在，無人能行。」

<sup>3</sup>Jesus answered and said unto him, **"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."**

耶穌回答說：「我實實在在地告訴你，人若不重生，就不能見神的國。」

<sup>4</sup>Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

尼哥底母說：「人已經老了，如何能重生呢？豈能再進母腹生出來嗎？」

<sup>5</sup>Jesus answered, **"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

耶穌說：「我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國。」

<sup>6</sup>**That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

從肉身生的就是肉身；從靈生的就是靈。

**7 Marvel not that I said unto thee, Ye must be born again.**

我說：『你們必須重生』，你不要以為希奇。

**8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."**

風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去；凡從聖靈生的，也是如此。」

**9 Nicodemus answered and said unto him, "How can these things be?"**

尼哥底母問他說：「怎能會有這事呢？」

**10 Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?"**

耶穌回答說：「你是以色列人的先生，還不明白這事嗎？」

**11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**

我實實在在的告訴你，我們所說的是我們知道的；我們所見證的是我們見過的；你們卻不領受我們的見證。

**12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"**

我對你們說地上的事，你們尚且不信，若說天上的事，如何能信呢？」

**13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**

除了從天降下、仍舊在天的人子，沒有人升過天。

**14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，

**15 That whosoever believeth in him should not perish, but have eternal life.**

叫一切信他的都得永生（或作：叫一切信的人在他裡面得永生）。

**16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」

**17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

因為神差他的兒子降世，不是要定世人的罪（或作：審判世人；下同），乃是要叫世人因他得救。

**18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

信他的人，不被定罪；不信的人，罪已經定了，因為他不信神獨生子的名。

**19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

光來到世間，世人因自己的行為是惡的，不愛光，倒愛黑暗，定他們的罪就是在此。

John 3:1-21

**20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.  
凡作惡的便恨光，並不來就光，恐怕他的行為受責備。

**21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. *[Amplified Bible's note: divinely prompted, done with God's help, in dependence upon Him]*  
但行真理的必來就光，要顯明他所行的是靠神而行。」

3. Jesus and John the Baptist 耶穌和施洗約翰

John 3:22-30

**3:22** After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

這事以後，耶穌和門徒到了猶太地，在那裡居住，施洗。

**23** And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

約翰在靠近撒冷的哀嫩也施洗；因為那裡水多，眾人都去受洗。

**24** For John was not yet cast into prison.

(那時約翰還沒有下在監裡。)

**25** Then there arose a question between some of John's disciples and the Jews about purifying.

約翰的門徒和一個猶太人辯論潔淨的禮，

**26** And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

就來見約翰，說：「拉比，從前同你在約旦河外、你所見證的那位，現在施洗，眾人都往他那裡去了。」

**27** John answered and said, A man can receive nothing, except it be given him from heaven.

約翰說：「若不是從天上賜的，人就不能得甚麼。」

**28** Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

我曾說：『我不是基督，是奉差遣在他前面的』，你們自己可以給我作見證。

**29** He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

娶新婦的就是新郎；新郎的朋友站著，聽見新郎的聲音就甚喜樂。故此，我這喜樂滿足了。

**30** He must increase, but I must decrease.

他必興旺，我必衰微。」

4. The One Who Comes from Heaven 從天上來的那一位

John 3:31-36

**3:31** He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

「從天上來的是在萬有之上；從地上來的是屬乎地，他所說的也是屬乎地。從天上來

John 3:31-36

的是在萬有之上。

<sup>32</sup>And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

他將所見所聞的見證出來，只是沒有人領受他的見證。

<sup>33</sup>He that hath received his testimony hath set to his seal that God is true.

那領受他見證的，就印上印，證明神是真的。

<sup>34</sup>For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

神所差來的就說神的話，因為神賜聖靈給他是沒有限量的。

<sup>35</sup>The Father loveth the Son, and hath given all things into his hand.

父愛子，已將萬有交在他手裡。

<sup>36</sup>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」

*5. Jesus Left Judea and Returned to Galilee* 耶穌離了猶太，回到加利利

John 4:1-3

<sup>4:1</sup>When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

主知道法利賽人聽見他收門徒，施洗，比約翰還多，

<sup>2</sup>(Though Jesus himself baptized not, but his disciples,)

（其實不是耶穌親自施洗，乃是他的門徒施洗，）

<sup>3</sup>He left Judaea, and departed again into Galilee.

他就離了猶太，又往加利利去。

# Bible Teaching 聖經教導

## CONNECTION

Move nine in the earth life and ministry of our Lord is one of the most significant and interesting of all the things which He did. It lies between two of His best beloved miracles, viz: the water made wine at Cana of Galilee, and the woman made Christian at Jacob's well in Samaria. The former was on the occasion of a wedding feast; the latter, at the meeting of Jesus and the woman at the ancient well. Jesus, as always, met each situation with frankness, and with His unique power gave complete satisfaction. Each time He proved Himself to be the Son of God, perfect combination of humanity and divinity. *[videlicet (viz.): that is to say; namely]*

In the last lesson we left Jesus in Capernaum where He spent a few days with His mother on the beautiful Sea of Galilee. But as the Passover was nearing, He made His way towards Jerusalem.

Jerusalem was the center of Jewish thought. Jesus was a Jew, and hence His life, it seems, flowed out from the center. There Joseph and Mary presented Him to the Lord in the Temple, when He was only a Babe. There, at the tender age of twelve, He perplexed and confounded the doctors of the law with His profound wisdom, about the law, and life in general. It was there that He was rejected by His own nation at the time of the Triumphal Entry. He "steadfastly set His face toward Jerusalem," (Lk. 9:51) at last to be crucified and buried there. It is there, say the prophets, that He will come again, in God's own time, to bring universal love, harmony, and peace to the world.

Luke 9:51	And it came to pass, when the time was come that he should be received up, he <u>steadfastly set his face to go to Jerusalem,</u> 耶穌被接上升的日子將到，他就定意向耶路撒冷去，
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## DISCUSSION

According to the arrangement of the story, Jesus entered the Temple suddenly and drove out the money-changers without any preliminary words, or thoughts, about it. But it seems reasonably certain that 3:22-30 should follow chapter 2:12, thus bringing the Judean ministry to precede the incident of the money-changers. This being true, Jesus must have been in and out of Jerusalem many times during the seven or eight months of His ministry there, and having observed a continuous desecration of the Temple privileges, and the slackness of the Temple officers, who were probably bribed into giving their consent for such concession, Jesus' antipathy憎惡 was finally raised to the point of action, and resulted in the dramatic outburst when He mercilessly denounced the intruders. It seems the dealers themselves did not challenge this drastic action of Jesus, but rather the representatives or of the Jews, who, of course, were the officers of the Temple. Jesus' defense was not only one of power, but He backed it up with convincing signs or miracles, which proved at least to some of the members of the Sanhedrin that He was "a Teacher come from God," (3:2) and apparently closed the matter for the time being. In fact, this incident led the highest court of the Jews into a consideration of the merits of the claims of Jesus, and sent a representative of their group to Him, if possible to extract from Him first-hand information regarding His plans, purposes and doctrines.

*It seems reasonably certain that John 3:22-30 should follow chapter 2:12*

John 2:12	After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.
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這事以後，耶穌與他的母親、弟兄、和門徒都下迦百農去，在那裡住了不多幾日。

John 3:22-30

<sup>22</sup>After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

這事以後，耶穌和門徒到了猶太地，在那裡居住，施洗。

<sup>23</sup>And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

約翰在靠近撒冷的哀嫩也施洗；因為那裡水多，眾人都去受洗。

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(那時約翰還沒有下在監裡。)

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約翰的門徒和一個猶太人辯論潔淨的禮，

<sup>26</sup>And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

就來見約翰，說：「拉比，從前同你在約旦河外、你所見證的那位，現在施洗，眾人都往他那裡去了。」

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約翰說：「若不是從天上賜的，人就不能得甚麼。」

<sup>28</sup>Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

我曾說：『我不是基督，是奉差遣在他前面的』，你們自己可以給我作見證。

<sup>29</sup>He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

娶新婦的就是新郎；新郎的朋友站著，聽見新郎的聲音就甚喜樂。故此，我這喜樂滿足了。

<sup>30</sup>He must increase, but I must decrease.

他必興旺，我必衰微。」

*"A teacher come from God"*

John 3:2	The same came to Jesus by night, and said unto him, "Rabbi, we know that thou art <u>a teacher come from God</u> : for no man can do these miracles that thou doest, except God be with him".
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這人夜裡來見耶穌，說「拉比，我們知道你是由神那來作師傅的；因為你所行的神蹟，若沒有神同在，無人能行。」

While John places the cleansing of the temple at this point in his gospel record (2:13-22), the other three writers place it at the end of His ministry (Mt. 21:12-17; Mk. 11:15-19; Lk. 19:45-48 *Move 45*). John gives the more complete story. Most scholars are of the opinion that there were not two such events, but that one or the other of the writers misplaced the story in his order of events. If this is correct, it would seem that the event more properly belongs at the close of His ministry, when He began more openly to display His authority, after His triumphal entry into Jerusalem, rather than at this early date, on the occasion of His first visit to

Jerusalem. However, it would not be at all strange if He both opened and closed His ministry in the same manner, by cleansing the Temple, His "Father's House." (2:16)

Matthew, Mark and Luke place the "Cleansing of the Temple" at the end of Jesus' ministry [Move #45]			John put it at the beginning [Move #9]
<p><b>Matthew 21:12-17</b></p> <p><sup>12</sup>And Jesus went into the <u>temple of God</u>, and <u>cast out</u> all them that sold and bought in the temple, and <u>overthrew</u> the tables of the moneychangers, and the seats of them that sold doves, 耶穌進了神的殿，趕出殿裡一切作買賣的人，推倒兌換銀錢之人的桌子，和賣鴿子之人的凳子；</p> <p><sup>13</sup>And said unto them, <b>It is written, My house shall be called the house of prayer (Isa. 56:7); but ye have made it a den of thieves. (Jer. 7:11)</b> 對他們說：經上記著說：我的殿必稱為禱告的殿，你們倒使他成為賊窩了。</p> <p><sup>14</sup>And the blind and the lame came to him in the temple; and he <u>healed</u> them. 在殿裡有瞎子、癩子到耶穌跟前，他就治好了他們。</p> <p><sup>15</sup>And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, 祭司長和文士看見耶穌所行的奇事，又見小孩子在殿裡喊着說：和散那歸</p>	<p><b>Mark 11:15-19</b></p> <p><sup>15</sup>And they come to Jerusalem: and Jesus went into the temple, and began to <u>cast out</u> them that sold and bought in the temple, and <u>overthrew</u> the tables of the moneychangers, and the seats of them that sold doves; 他們來到耶路撒冷。耶穌進入聖殿，趕出殿裡作買賣的人，推倒兌換銀錢之人的桌子，和賣鴿子之人的凳子；</p> <p><sup>16</sup>And would not suffer that any man should carry any vessel through the temple. 也不許人拿著器具從殿裡經過；</p> <p><sup>17</sup>And he <u>taught</u>, saying unto them, <b>Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.</b> 便教訓他們說：經上不是記著說：我的殿必稱為萬國禱告的殿麼？你們倒使他成為賊窩了。</p> <p><sup>18</sup>And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was <u>astonished</u> at his doctrine.</p>	<p><b>Luke 19:45-48</b></p> <p><sup>45</sup>And he went into the temple, and began to <u>cast out</u> them that sold therein, and them that bought; 耶穌進了殿，趕出裡頭做買賣的人，</p> <p><sup>46</sup>Saying unto them, <b>It is written, My house is the house of prayer: but ye have made it a den of thieves.</b> 對他們說：經上記著說：我的殿必作禱告的殿，你們倒使他成為賊窩了。</p> <p><sup>47</sup>And he <u>taught</u> daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 耶穌天天在殿裡教訓人。祭司長和文士與百姓的尊長都想要殺他，</p> <p><sup>48</sup>And could not find what they might do: for all the people were very <u>attentive</u> to hear him. 但尋不出法子來，因為百姓都側耳聽他。</p>	<p><b>John 2:13-22</b></p> <p><sup>13</sup>And the Jews' passover was at hand, and Jesus went up to Jerusalem. 猶太人的逾越節近了，耶穌就上耶路撒冷去。</p> <p><sup>14</sup>And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 看見殿裡有賣牛、羊、鴿子的，並有兌換銀錢的人坐在那裡，</p> <p><sup>15</sup>And when he had made a scourge of small cords, he <u>drove</u> them all <u>out</u> of the temple, and the sheep, and the oxen; and <u>poured out</u> the changers' money, and <u>overthrew</u> the tables; 耶穌就拿繩子做成鞭子，把牛羊都趕出殿去，倒出兌換銀錢之人的銀錢，推翻他們的桌子，</p> <p><sup>16</sup>And said unto them that sold doves, <b>Take these things hence; make not my Father's house an house of merchandise.</b> 又對賣鴿子的說：「把這些東西拿去！不要將我父的殿當作買賣的地方」</p> <p><sup>17</sup>And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 他的門徒就想起經</p>



Matthew, Mark and Luke place the "Cleansing of the Temple" at the end of Jesus' ministry [Move #45]			John put it at the beginning [Move #9]
<b>Matthew 21:12-17</b>	<b>Mark 11:15-19</b>	<b>Luke 19:45-48</b>	<b>John 2:13-22</b>
<p>於大衛的子孫！就甚惱怒，</p> <p><sup>16</sup>And said unto him, Hearest thou what these say? And Jesus saith unto them, <b>Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?</b> (Psa. 8:2)</p> <p>對他說：這些人所說的，你聽見了麼？耶穌說：是的。經上說你從嬰孩和吃奶的口中完全了讚美的話，你們沒有念過麼？</p> <p><sup>17</sup>And he left them, and went out of the city into Bethany; and he lodged there.</p> <p>於是離開他們，出城到伯大尼去，在那裡住宿。</p>	<p>祭司長和文士聽見這話，就想法子要除滅耶穌，卻又怕他，因為眾人都希奇他的教訓。</p> <p><sup>19</sup>And when even was come, he went out of the city.</p> <p>每天晚上，耶穌出城去。</p>		<p>上記著說：「我為你的殿心裡焦急，如同火燒。」 (Psa. 69:9)</p> <p><sup>18</sup>Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 因此猶太人問他說：「你既做這些事，還顯甚麼神蹟給我們看呢？」</p> <p><sup>19</sup>Jesus answered and said unto them, <b>Destroy this temple, and in three days I will raise it up.</b> 耶穌回答說：「你們拆毀這殿，我三日內要再建立起來。」</p> <p><sup>20</sup>Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 猶太人便說：「這殿是四十六年才造成的，你三日內就再建立起來嗎？」</p> <p><sup>21</sup>But he spake of the temple of his body. 但耶穌這話是以他的身體為殿。</p> <p><sup>22</sup>When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 所以到他從死裡復活以後，門徒就想起他說過這話，便信了聖經和耶穌所說的。</p>

First, **the primacy** 首位 **of the Temple** is here emphasized. Matthew says: "Jesus entered into the Temple of God." (Mt. 21:12) It was the house of God. Today the Church is the Temple of God. (The Christian's body also is the temple of God (1 Cor. 3:16-17; 2 Cor. 6:16), and should be recognized as such.) Outward and inward conditions in the modern church must be such that when members and visitors enter for worship they can feel that they are in the Temple of God. Then, like Isaiah of old, they will see the Lord "high and lifted up," (Isa. 6:1) and yet be conscious that He is in their very midst, and sensing something of their impurity of life, will make full confession, and then go forth with consecration and enlarged vision, to better serve humankind.

*The Christians's body also is the temple of God*

1 Corinthians 3:16-17	2 Corinthians 6:16
<p>Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.</p> <p>豈不知你們是神的殿，神的靈住在你們裡頭麼？若有人毀壞神的殿，神必要毀壞那人；因為神的殿是聖的，這殿就是你們。</p>	<p>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.</p> <p>神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。</p>

*"high and lifted up"*

Isaiah 6:1	<p>In the year that king Uzziah died I saw also the LORD sitting upon a throne, <u>high and lifted up</u>, and his train filled the temple. <i>[train: an elongated part of a skirt or robe trailing behind on the ground.]</i></p> <p>當烏西雅王崩的那年，我見主坐在高高的寶座上。他的衣裳垂下，遮滿聖殿。</p>
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Second, **the purity of the Temple**. Whatever is pure cannot mix with impurity. They are like oil and water. His Father's house was intended to be a "house of prayer." (Isa. 56:7) The traders were making it a "den of thieves," (Jer. 7:11) "a house of merchandise." (2:16) The need was worthy; the motive unworthy. Those who were in the selling business were not seeking to glorify God. They were extortioners, taking advantage of things divine. It is the inward motive that is important in His sight. Unless the heart be right, the hand cannot be right. It was the evil motive, wrong purpose, that Jesus struck with the whip, and of course, the animals and men went out also. The Temple is not the place to buy and sell; rather the place to pray, worship, and practice stewardship. The Temple is the place of "spiritual commerce."

*"House of prayer"*

Isaiah 56:7	<p>Even them will I bring to my holy mountain, and make them joyful in my <u>house of prayer</u>: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an <u>house of prayer</u> for all people.</p> <p>我必領他們到我的聖山，使他們在禱告我的殿中喜樂。他們的燔祭和平安祭，在我壇上必蒙悅納，因我的殿必稱為萬民禱告的殿。</p>
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*"Den of thieves"*

Jeremiah 7:11	<p>Is this house, which is called by my name, become a <u>den of robbers</u> in your eyes? Behold, even I have seen it, saith the LORD.</p> <p>這稱為我名下的殿在你們眼中豈可看為賊窩麼？我都看見了。這是耶和華說的。</p>
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The second event in this lesson, Jesus' conference with Nicodemus, was the occasion for His first great revelation of His truth—the discourse on the New Birth and the way of entrance into His kingdom. He had not yet begun His public ministry, but in this lesson and the one to follow, He began to unfold His teaching and His

purpose in coming into the world. Chapter 3 is the great gospel chapter; the 16th verse alone has brought salvation to multitudes.

This evening meeting of the two teachers is most interesting. Whether Nicodemus was sent by the Jews or came alone in secret, he was a hungry soul, and Jesus at once struck right to the heart of his need. He was a good man, a rich man, and a man of influence, but Jesus at once told him that he had nothing whatsoever that would qualify him for the kingdom of God. He could not even see the kingdom, much less enter it (vs. 3, 5). Nicodemus promptly evidenced that this was true, and that he was blind to the things of the Spirit, by inquiring, "How can these things be?" (vs. 4, 9).

*"see" and "enter" the kingdom of God*

John 3:3, 5	<p><sup>3</sup>Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot <u>see</u> the kingdom of God." 耶穌回答說：「我實實在在地告訴你，人若不重生，就不能見神的國。」</p> <p><sup>5</sup>Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot <u>enter</u> into the kingdom of God. 耶穌說：「我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國。」</p>
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*"How can these things be?"*

John 3:4, 9	<p><sup>4</sup>Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" 尼哥底母說：「人已經老了，如何能重生呢？豈能再進母腹生出來嗎？」</p> <p><sup>9</sup>Nicodemus answered and said unto him, "<u>How can these things be?</u>" 尼哥底母問他說：「怎能能有這事呢？」</p>
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Jesus replied, "You are a teacher, a master in Israel, how is it you know not these things?" (v.10) To His people Israel down through the ages God had ever manifested Himself through the Spirit. Those who were in communion with Him knew spiritual things. "Marvel not that I have said, Ye must be born again." (v.7) It is not a natural birth, but a spiritual. He was using earthly things to explain heavenly things (v.12). He said, You cannot understand it any more than you can understand the wind (v.8). It is something entirely new. The kingdom of God is spiritual, it is heavenly; and no man has ascended to heaven, except the One who came down from heaven, to be the Son of Man, the eternal Son who is at the same time in heaven (v.13). He is above all and all things are in His hands (v.35).

*"...how is it you know not these things?"*

John 3:10	<p>Jesus answered and said unto him, "Art thou <u>a master of Israel</u>, and <u>knowest not these things?</u>" 耶穌回答說：「你是以色列人的先生，還不明白這事嗎？」</p>
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*"Marvel not..."*

John 3:7	<p><u>Marvel not</u> that I said unto thee, <u>Ye must be born again</u>. 我說：『你們必須重生』，你不要以為希奇。</p>
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*Jesus was using earthly things to explain heavenly things*

John 3:12	<p>If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 我對你們說地上的事，你們尚且不信，若說天上的事，如何能信呢？</p>
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*"the wind"*

John 3:8	<p>The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."</p>
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風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去；凡從聖靈生的，也是如此。」
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"which is in heaven"

John 3:13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
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除了從天降下、仍舊在天的人子，沒有人升過天。

"all things into his hand"

John 3:35	The Father loveth the Son, and hath given all things into his hand.
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父愛子，已將萬有交在他手裡。

Then Jesus set forth clearly the method by which every man may enter into the kingdom. It is only by being born into it, and this was to be made possible through God's great love for the world, in sending His only begotten Son to be "lifted up" upon the cross (v.14) to die for sinful men. Just as the serpent on the pole brought life and healing to Israel in the wilderness, so "there is life for a look at the crucified One," (Hymn: "There is Life for a Look" base on [Isa. 45:22](#)) and whosoever believeth in Him shall receive everlasting life (vs. 15, 16, 36). God had sent His Son to save the world (v.17). He did not come to condemn the world, but men were already condemned, because they loved sin and darkness (vs. 18-21). The only way out is to receive a new life and begin all over again. "Ye must be born again." (vs. 7) The old life cannot enter the heavenly kingdom (1 Cor. 15:50). "That which is born of the flesh is flesh; that which is born of the Spirit is spirit," (v.6) and can be a part of the spiritual kingdom. Because Jesus the Son of God became Son of Man, through Him it is possible for other men to become sons of God (1:12). Men were not sons of God naturally. Even before the fall, Adam was a son of God by creation only. He possessed only created life, and not the uncreated, eternal life of God, which resides only in the only begotten Son of God, and of which we become partakers only through Him. We are sons only in the eternal Son. "If any man be in Christ he is a new creation." (2 Cor. 5:17) He is born again into a new family; the family of God, and he receives a new life, a new nature—the nature and character of his Father (2 Pet. 1:4). He receives a new Spirit, which is the Father's seal upon Christ's saving work (Eph. 1:13-14).

"lift up"

John 3:14	And as Moses lifted up the serpent in the wilderness, even so must the Son of man be <u>lifted</u>
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up: 摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，

"There is life for a look at the crucified One"

Hymn: "There is Life for a Look" by Amelia M. Hull	Isaiah 45:22
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*There is life for a look at the Crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him Who was nailed to the tree.*

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.  
地極的人都當仰望我，就必得救；因為我是神，再沒有別神。

"Believe in Him"

John 3:15, 16, 36
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<sup>15</sup>That whosoever believeth in him should not perish, but have eternal life.

叫一切信他的都得永生（或作：叫一切信的人在他裡面得永生）。

<sup>16</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」

<sup>36</sup>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. 信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」

*"God sent His Son to save the World"*

John 3:17	For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 因為神差他的兒子降世，不是要定世人的罪（或作：審判世人；下同），乃是要叫世人因他得救。
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*"because they loved sin and darkness"*

John 3:18-21	<p><sup>18</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 信他的人，不被定罪；不信的人，罪已經定了，因為他不信神獨生子的名。</p> <p><sup>19</sup>And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 光來到世間，世人因自己的行為是惡的，不愛光，倒愛黑暗，定他們的罪就是在此。</p> <p><sup>20</sup>For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 凡作惡的便恨光，並不來就光，恐怕他的行為受責備。</p> <p><sup>21</sup>But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. <i>[Amplified Bible's note: divinely prompted, done with God's help, in dependence upon Him]</i> 但行真理的必來就光，要顯明他所行的是靠神而行。」</p>
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*The old life cannot enter the heavenly kingdom*

1 Corin. 15:50	Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 弟兄們，我告訴你們說，血肉之體不能承受神的國，必朽壞的不能承受不朽壞的。
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*"that which is born of the Spirit is spirit"*

John 3:6	That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 從肉身生的就是肉身；從靈生的就是靈。
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*"become the sons of God"*

John 1:12	But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。
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*"a new creation"*

2 Corin. 5:17	Therefore <u>if any man be in Christ, he is a new creature</u> : old things are passed away; behold, all things are become new. 若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。
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*"a new nature"*

2 Peter 1:4	Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 因此，他已將又寶貴又極大的應許賜給我們，叫我們既脫離世上從情慾來的敗壞，就得與神的性情有分。
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*"the Father's seal"*

Ephesians 1:13-14	<p><sup>13</sup>In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,</p>
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## Ephesians 1:13-14

你們既聽見真理的道，就是那叫你們得救的福音，也信了基督，既然信他，就受了所應許的聖靈為印記。

<sup>14</sup>Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

這聖靈是我們得基業的憑據（原文作：質），直等到神之民（原文作：產業）被贖，使他的榮耀得著稱讚。

All this was to be made possible through the cross of Christ, where He was to be "lifted up" (vs. 14) to meet the righteous demands of a holy God for man's sin (Rom. 3:9-24). In this brief space only a bare mention can be made of the wonder of the spiritual birth from above, but it was very fully explained in Jesus' later ministry, and has been interpreted in the epistles.

## Romans 3:9-24

<sup>9</sup>What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

這卻怎麼樣呢？我們比他們強麼？決不是的！因我們已經證明，猶太人和希利尼人都在罪惡之下。

<sup>10</sup>As it is written, There is none righteous, no, not one:

就如經上所記：沒有義人，連一個也沒有。

<sup>11</sup>There is none that understandeth, there is none that seeketh after God.

沒有明白的；沒有尋求神的；

<sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

都是偏離正路，一同變為無用。沒有行善的，連一個也沒有。

<sup>13</sup>Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

他們的喉嚨是敞開的墳墓；他們用舌頭弄詭詐，嘴唇裡有虺蛇的毒氣，

<sup>14</sup>Whose mouth is full of cursing and bitterness:

滿口是咒罵苦毒。

<sup>15</sup>Their feet are swift to shed blood:

殺人流血，他們的腳飛跑，

<sup>16</sup>Destruction and misery are in their ways:

所經過的路便行殘害暴虐的事。

<sup>17</sup>And the way of peace have they not known:

平安的路，他們未曾知道；

<sup>18</sup>There is no fear of God before their eyes.

他們眼中不怕神。

<sup>19</sup>Now we know that what things soever the law saith, it saith to them who are under the law: that every

Romans 3:9-24

mouth may be stopped, and all the world may become guilty before God.

我們曉得律法上的話都是對律法以下之人說的，好塞住各人的口，叫普世的人都伏在神審判之下。

<sup>20</sup>Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

所以凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪。

<sup>21</sup>But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

但如今，神的義在律法以外已經顯明出來，有律法和先知為證：

<sup>22</sup>Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

就是神的義，因信耶穌基督加給一切相信的人，並沒有分別。

<sup>23</sup>For all have sinned, and come short of the glory of God;

因為世人都犯了罪，虧缺了神的榮耀；

<sup>24</sup>Being justified freely by his grace through the redemption that is in Christ Jesus:

如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。

The record is incomplete. We should like to know what Nicodemus said and did. Did he go away determined to seek that new birth from above? We know that he became a secret believer, and in [John 7:50,51](#), when Jesus was in trouble with the Pharisees, he spoke in His defense. After the crucifixion he came out boldly as a disciple, and joined Joseph of Arimathea in a loving ministry in the burial of the body of our Lord ([19:39,40](#)).

*Nicodemus spoke in Jesus' defense*

John 7:50,51	<p><sup>50</sup>Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 內中有尼哥底母，就是從前去見耶穌的，對他們說：</p> <p><sup>51</sup>Doth our law judge any man, before it hear him, and know what he doeth? 不先聽本人的口供，不知道他所做的事，難道我們的律法還定他的罪麼？</p>
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*Nicodemus joined Joseph of Arimathea to bury the body of Jesus*

John 19:39,40	<p><sup>39</sup>And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 又有尼哥底母，就是先前夜裡去見耶穌的，帶著沒藥和沉香約有一百斤前來。</p> <p><sup>40</sup>Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 他們就照猶太人殯葬的規矩，把耶穌的身體用細麻布加上香料裹好了。</p>
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Jesus "tarried" for some time in Judea preaching, and His disciples baptized many converts. It was not long before He had a larger following than John the Baptist, who was also baptizing in that region. When John was questioned, he said, "A man can receive nothing except it be given from heaven... I am not the Christ. He must increase, but I must decrease. My joy is fulfilled in being His friend" (3:27-30).

John 3:27-30

<sup>27</sup>John answered and said, A man can receive nothing, except it be given him from heaven.

約翰說：「若不是從天上賜的，人就不能得甚麼。」

<sup>28</sup>Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

我曾說：『我不是基督，是奉差遣在他前面的』，你們自己可以給我作見證。

<sup>29</sup>He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

娶新婦的就是新郎；新郎的朋友站著，聽見新郎的聲音就甚喜樂。故此，我這喜樂滿足了。

<sup>30</sup>He must increase, but I must decrease.

他必興旺，我必衰微。」

When Jesus heard of the dispute which had arisen with the Pharisees, He left Judea and departed into Galilee.

## MEDITATION

The question of vast and vital importance to each and every one of us is, "Have I been born again? Have I fulfilled the condition of entrance into the family of God?" This condition, according to the word of God, is faith in and acceptance of the crucified Son of God. If I have, then I can say on the authority of God's word, I have been born again; I am a child of God; and "if children then heirs, heirs of God and joint heirs with Jesus Christ," (Rom. 8:17) "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." (1 Peter 1:4-5)

"if children then heirs..."

Romans 8:17	And <u>if children, then heirs; heirs of God, and joint-heirs with Christ</u> ; if so be that we suffer with him, that we may be also glorified together.
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既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。

"an inheritance incorruptible..."

1 Peter 1:4,5	<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
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可以得著不能朽壞、不能玷污、不能衰殘、為你們存留在天上的基業。

	<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
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你們這因信蒙神能力保守的人，必能得著所預備、到末世要顯現的救恩。

"Jesus did not commit Himself unto them," (2:24) says the writer. Just before this he said, "Many believed in His name." (2:23) "Believed" and "commit" are the same word in the original. The thought is this: many believed that He was the Messiah but did not commit themselves to Him by a decision of the inner life, by a personal surrender to His Lordship. Therefore He did not commit Himself to them. The disciples who came to Him from John, with open hearts ready to follow Him anywhere at any cost, had a different



experience: Jesus gave Himself to them. When one wholly surrenders to Jesus, what glorious fellowship results as He enters the depths of the soul! Have you made this great surrender of life and will?

*"Believed" and "commit" are the same word in the original*

John 2:23,24	<p><sup>23</sup>Now when he was in Jerusalem at the passover, in the feast day, many <u>believed</u> in his name, when they saw the miracles which he did. 當耶穌在耶路撒冷過逾越節的時候，有許多人看見他所行的神蹟，就信了他的名。</p> <p><sup>24</sup>But Jesus did not <u>commit</u> himself unto them, because he knew all men, 耶穌卻不將自己交託他們；因為他知道萬人，</p>
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"That which is born of the Spirit is spirit." (vs. 6) The new birth is a re-birth of the spirit of man, by its union with the Spirit of God, baptizing him into the Body of Christ and becoming "in him a well of living water springing up into everlasting life," (4:14; 7:38) and flowing out through all the life: spirit, soul and body.

John 4:14	John 7:38
<p>But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 人若喝我所賜的水就永遠不渴。我所賜的水要在他裡頭成為泉源，直湧到永生。」</p>	<p>He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 信我的人就如經上所說：從他腹中要流出活水的江河來。</p>

It is only the soul who has been truly born from above who can understand the analogy of the wind (vs. 8). As the gentle breeze that floats in at your window on a summer's afternoon, or the rushing gale of a winter's night: "so, is every one that is born of the Spirit." (vs. 8b) You can hear it and feel it, but cannot tell whence it cometh or whither it goeth. You only know it has come.

God poured out His Spirit without measure upon the Son, and in Him is the only source of that everlasting Life which cometh from above. He that is of the earth is earthly; He that cometh from heaven is above all (3:31-36).

John 3:31-36
<p><sup>31</sup>He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 「從天上來的是在萬有之上；從地上來的是屬乎地，他所說的也是屬乎地。從天上來的是在萬有之上。</p> <p><sup>32</sup>And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 他將所見所聞的見證出來，只是沒有人領受他的見證。</p> <p><sup>33</sup>He that hath received his testimony hath set to his seal that God is true. 那領受他見證的，就印上印，證明神是真的。</p> <p><sup>34</sup>For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 神所差來的就說神的話，因為神賜聖靈給他是沒有限量的。</p> <p><sup>35</sup>The Father loveth the Son, and hath given all things into his hand. 父愛子，已將萬有交在他手裡。</p>

John 3:31-36

<sup>36</sup>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」

**FROM THE GREEK:** "zeal" is the same word as "jealousy" in other places ([Acts 13:45](#)). The root means "to boil." Jesus boiled with desire for God's glory, the Jews with selfish desire for their own advancement. What kind of boiling does my life show?

John 2:17

And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

他的門徒就想起經上記著說：「我為你的殿心裡焦急，如同火燒。」

Acts 13:45 *[Paul and Barnabas at Antioch in Pisidia@1<sup>st</sup> Mission Trip]*

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

但猶太人看見人這樣多，就滿心嫉妒，硬駁保羅所說的話，並且毀謗。

## STUDY

Was it the illegitimate method of getting money that Jesus frowned upon, or was it the desecration of the temple, or both? Why did Jesus call it "My Father's House" when this temple was built by one of the most wicked of all heathen—Herod? Would this indicate that the place has nothing to do with the nature of true worship? From the nature of Nicodemus' introduction of himself to Jesus, would you judge he was deeply impressed by the works and worship of Jesus? Do you think Nicodemus was sent to Jesus by some group, or did he come of his own accord? Was it what Jesus said or what He did that enabled Nicodemus to "know" He was "a teacher sent from God"? What Biblical authority (if any) do you have as a proof to yourself and others that you have been "born from above"? How would you explain to a sincere inquirer exactly and definitely how he might be certain he had been born again? Do you think the average person knows any more about it than did this ruler? Do you consider that Jesus' explanation of it was perfectly clear?

# Thoughts to Ponder

(Selected Quotes from the Lesson)

“Outward and inward conditions in the modern church must be such that when members and visitors enter for worship **they can feel that they are in the Temple of God**. Then, like Isaiah of old, they will see the Lord “high and lifted up,” (Isa. 6:1) and yet **be conscious that He is in their very midst**, and sensing something of their impurity of life, will make full confession, and then go forth with consecration and enlarged vision, to better serve humankind.” (page 10)

“Those who were in the selling business were not seeking to glorify God. They were extortioners, taking advantage of things divine. It is the inward motive that is important in His sight. Unless the heart be right, the hand cannot be right. It was the evil motive, wrong purpose, that Jesus struck with the whip, and of course, the animals and men went out also. The Temple is not the place to buy and sell; rather **the place to pray, worship, and practice stewardship**. The Temple is the place of “**spiritual commerce**.” (page 10)

“He was a good man, a rich man, and a man of influence, but Jesus at once told him that he had nothing whatsoever that would qualify him for the kingdom of God.” (page 11)

“The kingdom of God is spiritual, it is heavenly; and no man has ascended to heaven, except the One who came down from heaven, to be the Son of Man, the eternal Son who is at the same time in heaven (v.13). He is above all and all things are in His hands (v.35).” (page 11)

“Because Jesus the Son of God became Son of Man, through Him it is possible for other men to become sons of God (1:12). Men were not sons of God naturally. Even before the fall, Adam was a son of God by creation only. He possessed only created life, and not the uncreated, eternal life of God, which resides only in the only begotten Son of God, and of which we become partakers only **through Him**. **We are sons only in the eternal Son**. “If any man be in Christ he is a new creation.” (2 Cor. 5:17) He is born again into a new family; the family of God, and he receives a new life, a new nature—the nature and character of his Father (2 Pet. 1:4). He receives a new Spirit, which is the Father's seal upon Christ's saving work (Eph. 1:13-14).” (page 12)

“The question of vast and vital importance to each and every one of us is, “Have I been born again? Have I fulfilled the condition of entrance into the family of God?” This condition, according to the word of God, is **faith in and acceptance of the crucified Son of God**. “ (page 16)

“Jesus did not commit Himself unto them,” (2:24) says the writer. Just before this he said, “Many believed in His name.” (2:23) “Believed” and “commit” are the same word in the original. The thought is this: **many believed that He was the Messiah but did not commit themselves to Him by a decision of the inner life, by a personal surrender to His Lordship**. Therefore He did not commit Himself to them. The disciples who came to Him from John, with open hearts ready to follow Him anywhere at any cost, had a different experience: Jesus gave Himself to them. **When one wholly surrenders to Jesus, what glorious fellowship results as He enters the depths of the soul!** Have you made this great surrender of life and will?” (page 16-17)

“That which is born of the Spirit is spirit.” (vs. 6) **The new birth is a re-birth of the spirit of man, by its union with the Spirit of God**, baptizing him into the Body of Christ and becoming “in him a well of living water springing up into everlasting life,” (4:14; 7:38) and flowing out through all the life: spirit, soul and body.” (page 17)

## REVIEW

Look up the origin of The Passover. (Ex. 12)

Questions	Answers
1. What did Jesus find traders doing in the temple?	Those that sold oxen and sheep and doves, and the changers of money sitting.
2. What did He do about it?	He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
3. Since they were selling sacrificial animals to visitors at the feast, where in lies the harm?	(Their business was conducted too near the altar and prices were exorbitant.)
4. What did the Jews inquire of Jesus following this disturbance?	They wanted Jesus to show a miraculous sign to prove that God gave Him authority to cleanse the temple.
5. What was His reply?	Destroy this temple, and in three days I will raise it up.
6. What did He mean by this temple?	Jesus meant His body.
7. How long had they been working on Herod's temple?	(forty-six years up to this time.)
8. What "ruler of the Jews" came to Jesus one night during this Passover?	Nicodemus
9. Do you suppose Nicodemus' visit was in any way connected with the temple cleansing incident?	Yes
10. Did Nicodemus understand Jesus' demand, "Be born again"?	No
11. Do you understand it?	Yes
12. Do you believe one receives this experience (or condition) by doing something or understanding something? In being "born again," do you get something or know something?	1. Understand that the only condition to be "born again" is faith in and acceptance of the crucified Son of God. 2. Being "born again", you enter into the Kingdom of God. The things of the Kingdom start to become real and clear to you.
13. After attending this Passover, what else did Jesus do in Judea?	"there (in Judea) Jesus tarried with them, and baptized." (John 3:22)
14. What was John the Baptist doing at this time?	John also was baptizing in Aenon.
15. What inquiry did the people make of John?	About purifying
16. Did John attempt to take any honor from Jesus?	No
17. What do you think he meant by saying, "I must decrease"?	John was simply a witness to tell about the light. When the light appears, he can disappear.
18. What point in this lesson impresses you most?	Jesus' zeal for His Father's house
19. When He had finished in Judea, where did Jesus go?	Galilee

**MOVE 9 — CAPERNAUM**

**TO JERUSALEM**

**SPRING, 27 A.D.**

**Capernaum**

*MEDITERRANEAN SEA*

*JORDAN RIVER*

**JERUSALEM**

**Drives Out Money Changers  
Meets Nicodemus.**

*DEAD SEA*

