

John 1-2

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Overall structure



Somes questions 一些迷團

1. What is Logos? 什麼是洛哥斯？
2. Why does John the Baptist baptise people? 為什麼施洗約翰要給人施洗？
3. Why did Jesus say to Nathanael, "I saw you under the the fig tree"? 為什麼耶穌對拿但業說：“我在無花果樹下看見你”？
4. Why did Jesus say to his mother, "Woman, why do you involve me"? 為什麼耶穌對他的母親說：婦人，我與你何干呢？
5. When did Jesus cleanse the temple? 耶穌什麼時候潔淨聖殿？

The Prologue 序言 (1:1-18)

- Read 1:1-18
- "Both [John and Genesis] begin with the phrase "in the beginning," and they share similar themes of light, darkness, life, humanity and, of course, word (Gen 1:1-5, 26-27; 2:7; Jn 1:1-5, 9)." "[約翰和

創世記]都以“起初”這個短語開頭，它們有相似的主題：光明、黑暗、生命、人性，當然還有「話語」（創 1:1-5, 26-27; 2: 7；約翰福音 1:1-5, 9）。"^[1]

- "the more plausible backgrounds for the use of *logos* in the Gospel of John include the OT, wisdom traditions, Philo's writings, and the *memra* ("word") of the Lord in the Jewish Targumim." 在約翰福音中使用 *logos* 的更合理的背景包括舊約、智慧傳統、斐羅的著作，以及在猶太口述釋經中的 *memra* ("主言")。"^[2]
- "In John's Gospel Jesus' descent from heaven (Jn 3:13, 31) and his doing and speaking what the Father tells him indicate similarity with Isaiah 55 (Jn 5:30, 36; 8:28; 12:49-50)." 在約翰福音中，耶穌從天降下（約 3:13, 31）、他的言行與父告訴他的事，都表明與以賽亞書 55 章相似（約 5:30, 36；8:28；12:49-50）。"^[3]
- Wisdom tradition: Proverbs 8:22-36. "22 The Lord brought me forth as the first of his works... 23 I was formed long ages ago... 27 I was there when he set the heavens in place... 35 For those who find me find life... 22 耶和華在造化的起頭，在太初創造萬物之先，就有了我。23 從亙古，從太初...我已被立... 27 他立高天，我在那裏... 因為尋得我的，就尋得生命"
- "Both the *logos* and wisdom are preexistent with God (Prov 8:22-31; Jn 1:1), engage in creation (Prov 8:30; Wis 7:22; 9:2; Jn 1:3) and are personified (Prov 8:22; Wis 18:15-16; Sir 24:3-22; Jn 1:1-2, 14)." *logos* 和智慧都與上帝同在（箴 8:22-31；約 1:1），參與創造（箴 8:30；智 7:22；9:2；約 1:3）並被人格化（箴 8:22；智慧 18:15-16；西拉 24:3-22；約翰福音 1:1-2, 14）。"^[4]
 - noteworthy but they are not the same
- Logos ≠ "the way 道"; Logos = "spoken word 話語"
 - Don't confuse with Jn 14:6 不要混淆約14:6 — Jesus answered, "I am the way (*hodos*) and the truth and the life. 耶穌對他說：「我就是道路(*hodos*)、真理、生命
 - Don't confuse with Chinese Tao/Dao 不要混淆中國文化裏的「道」^[5]
 - "The "Tao" is conceived as a metaphysical reality, the origin of heaven and earth, and the very beginning and end of all things." 「道」被認為是一種超物質的現實，天地的起源，萬物的開始和結束。^[6]
 - The Chinese Union Version may have picked "Tao" for Logos for its multiple meanings (spoken word/ the way) and deep cultural root. 和合本選擇把Logos譯作「道」，可能是因為它的多重含義（話語/道路）和深厚的文化根源。

• **Poetic nature and chiasmic structure** 詩意的本質和交叉結構

Ἐν ἀρχῇ in the beginning 太初
ἦν was 有
ὁ λόγος, the Word 道
καὶ ὁ λόγος and the Word 道與
ἦν was
πρὸς τὸν θεόν, toward/facing/with God 上帝同在
καὶ θεὸς and God 道
ἦν was 就是
ὁ λόγος the Word 上帝
οὗτος ἦν He was 這道
ἐν ἀρχῇ in the beginning 太初(與上帝同在)

- "The Gospel of John is about revelation; the text begins with audible revelation ("Word"), moving on to visible revelation ("**light**"), and thence back and forth between the two (embodied in Jesus'

signs and discourses) as the story unfolds." 約翰福音是關於啟示的；文本從可聽的啟示（“道”）開始，接著是可見的啟示（“光”），然後隨著故事的展開，在兩者之間來回切換（體現在耶穌的神蹟和話語中）。[7]

The identity of the Son of God 神兒子的身份[8]

- preexistence of the Son; the 'Eternal Son' vs 'Incarnate Son' 聖子的先在；“永恆之子”與“道成肉身之子”[9]
- "He is God-in-descent, God stepping into the context of humanity. In more technical terms, Jesus has an *ontological* divinity." 他是降下來的上帝，是進入人類世界的上帝。用術語來說，耶穌擁有本質上的神聖。[10]

The nature of the world 世界的本質

- "John's worldview is strictly dualistic: The forces of light and darkness, good and evil, God and Satan are arrayed against one another to such a degree that there can be no compromise. No intermingling. No association." 約翰的世界觀是二元的：光明與黑暗、善與惡、上帝與撒旦的力量相互對抗，以至於無法妥協。兩者不可混雜，不可成為朋友。[11]
- "John's theology of the world is his vehicle for explaining Jesus' rejection by Judaism (1:11), the failure of most to understand the things of God (1:10), and the hostility of the world in general when the things of God are brought to the fore (1:5)." 約翰的世界神學是他解釋為什麼耶穌被猶太教拒絕（1:11），為什麼大多數人無法理解上帝的事情（1:10），以及為什麼世界對上帝的事情滿有敵意（1:5）。這些都被帶擺在眼前。[12]
- "The world, then, is not a neutral place, a place of open inquiry and curiosity about God." 因此，世界從不是一個中立的地方，一個單單是對上帝探究和好奇的地方。[13]
- "In John the focus moves from the world perceived as creation to the world of humankind (1:9–10) dominated by the darkness of false loves, false values, false knowledge (3:19) and to the mission to save the world (3:16–17)." 在約翰福音中，焦點從被視為創造的世界（1:9–10），轉移到被虛假的愛、虛假的價值觀、虛假的知識（3:19）所充滿的人類世界，到拯救世界的使命上（3:16–17）。[14]
 - 1:9–10 9 The true light that gives light to everyone was coming into the world. 那光是真光，來到世上，照亮所有的人。
 - 3:19 This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. 光來到世上，世人因自己的行為是惡的，不愛光，倒愛黑暗，這就定了他們的罪。
 - 3:16–17 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 上帝愛世人，甚至將他獨一的兒子賜給他們，叫一切信他的人不致滅亡，反得永生。17 因為上帝差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。

Applications 經文應用

- Get to know a sound Christology: "Jesus is not one savior among the world's many saviors, nor is he one good man among many men. Jesus is God-in-flesh." 認識健全的基督論：“耶穌不是世界上眾多救世主中的一個救世主，也不是眾多好人中的一個好人。耶穌是道成肉身的神。”[15]
- Acknowledge a hostile world: "Western society had emptied modern life of the ability to see the world *theocentrically*. God had been dismissed from his role of running the external world, thanks to the advent of science, and God's last domain—the inner world—had been taken over by psychology." (cf. 1:11) 認清這是一個充滿敵意的世界：“西方社會使現代生活除去「以神為中心」的世

界觀。先有科學的主導，後來連本屬上帝的最後領域——內心世界，也被心理學掌管了，上帝好像從管治世界中被趕了出去。（參見 1:11）[\[16\]](#)

- 1:11 He came to that which was his own, but his own did not receive him. 他來到自己的地方，自己的人並不接納他。
- Be ready to be transformed into "full of grace and truth": "John says that God takes the initiative, for God becomes flesh. God discloses himself. God enters our world bearing truth and grace in order to transform whoever will receive him. Transformation is not an inspired human work; it is a divine work through and through."準備好被轉化為“充滿恩典和真理”：“約翰說上帝採取主動，因為上帝成了肉身，上帝揭示了自己。上帝帶著真理和恩典進入我們的世界，以改變任何願意接受他的人。這轉化不是屬人的工作，而是徹頭徹尾神的工作。[\[17\]](#)

John the Baptist and Jesus first disciples 施洗約翰和耶穌的第一批門徒(1:19–51)

Group activity: Find the Names of Jesus 小組活動：找出耶穌的稱號和名字

- Messiah 彌賽亞 (vv. 20, 41)
- the Prophet 先知 (v. 21)
- Jesus 耶穌 (v. 29)
- Lamb of God 神的羔羊 (v. 29, 36)
- one who baptizes with the Spirit 用聖靈施洗的人 (v. 33)
- chosen [Son] of God 上帝揀選的[兒子] (v. 34)
- rabbi/teacher 拉比/教師 (vv. 38, 49)
- Christ/anointed one 基督/受膏者 (v. 41)
- son of Joseph 約瑟的兒子 (v. 45)
- Nazarene 拿撒勒人 (v. 45)
- Son of God 神的兒子 (v. 49)
- King of Israel 以色列王 (v. 49)
- Son of Man 人子 (v. 51)[\[18\]](#)

John's Baptism 約翰的施洗

- v.32: "A link with Noah's **dove**, a harbinger of new life, is more likely." 聖靈彷彿鴿子可能聯繫於挪亞的鴿子：新生命的預兆。[\[19\]](#)
- v.33: JB's quoting the Father's speaking there; moment of Trinity 施洗約翰引用了天父說話；三位一體的時刻
- "Nowhere is the title, "Gospel of *John*," more apt than here. John uses the emphatic "I" nine times in verses 19 to 34 (and once more in 3:28), but no one else (including Jesus) ever uses it within the p 116 Gospel's first three chapters." 用“約翰福音”作為標題實在最貼切不過。約翰在第 19 至 34 節中使用了強調的“我”九次（在 3:28 中再次使用了一次），但沒有其他人（包括耶穌）在福音書的前三章中使用過它（包括耶穌）。[\[20\]](#)
- "Once-for-all ritual baptism was used in Judaism only for proselytes, and anyone presuming to baptize those who were already Jews by birth was in effect putting them in the position of proselytes. Such a procedure would have signaled that a new age was at hand and that all Israel needed cleansing." 一次過的洗禮儀式在猶太教中只用於新入教者，任何人若想為那些生來就是猶太人的人施洗，實際上就是將他們置於新入教者的位置。這樣的儀式將表明一個新時代即將到來，所有以色列人都需要重新被潔淨。[\[21\]](#)

The First Disciples 第一批門徒

- v. 38 Rabbi (which means "Teacher"); Help Greek-speaking audience understand the Jewish culture 拉比（意思是“老師”）；幫助講希臘語的觀眾了解猶太文化。
- v. 39 "the tenth hour" 第十小時: 4pm.
- follow (v.37) and stay (v.38): "the verb "to stay," or "remain" (Gr. *menein*), represents another paradigm for discipleship, alongside "to follow" (Gr. *akolouthēin*)." 「跟著」（第 37 節）和「住」（第 38 節）：“「跟著」或「住」（希臘語 *menein*）這些動詞，代表了與「跟隨」（希臘語 *akolouthēin*），是一種門徒訓練模式。[\[22\]](#)
- v. 46 Come and see: "Philip's words, "Come and see," stand as an invitation to the Jewish community to put old prejudices aside and test the claims of Jesus and the Christian movement fairly on the basis of personal experience." 「來看」：“腓力的話，‘來看看’，是對猶太群眾的邀請，要他們將舊有偏見放下，並根據自己經驗，公平地檢視耶穌和基督教是否真實。”[\[23\]](#)
- v. 47 reference to Gen 27:35–36 "Isn't he rightly named Jacob? He has deceived me these two times: He took my birthright, and now he's taken my blessing!"; 'Nathanael is a true "Israel," forever free of the "deceit" (*dolos*) that marked the life of the old "Jacob": 參考創 27:35-36 “他名叫雅各，豈不是這樣嗎？他欺騙了我兩次：他先前奪了我長子的名分，看哪，他現在又奪了我的福分”；“拿但業是一個真正的“以色列人”，永遠擺脫了標誌著雅各舊有「欺騙」(*dolos*) 的本性。[\[24\]](#)
- v. 48 Why fig tree? 為什麼提及無花果樹？
 - "the most likely meaning is that "under the fig tree" is where Nathanael was when Philip "found" him and told him about Jesus (v. 45). This would imply as well that Jesus knew of his comment about Nazareth" 最可能的意思是“無花果樹下”是腓力“找到”拿但業並告訴他有關於耶穌的事時拿但業所在的地方（第 45 節）。這也意味著耶穌知道他對拿撒勒的評論[\[25\]](#)
 - Hosea 9:10 "Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree, in its first season, I saw your ancestors" (NRSV).
 - "if Nathanael represents "Israel" in a symbolic reenactment of biblical history, then Jesus' role is the role of God... 如果拿但業在聖經歷史的象徵性重演中代表“以色列”，那麼耶穌的角色就是上帝的角色.....
 - The point would then be a comparison between Jesus finding the new Israel among the disciples of John, and God finding the old Israel in the days of the patriarchs." 重點將是耶穌在約翰的門徒中找到「新以色列」和上帝在族長時代找到「舊以色列」之間的比較。
 - a enigma — no one knows why Jesus mentions the fig tree. 仍舊是一個謎——沒有人知道耶穌為什麼提到無花果樹。[\[26\]](#)
- v.49–50 Nathanael was the first disciple to believe(!), but not necessarily part of the Twelve. Nathanael is traditionally regarded as the same as Bartholomew but there is no historical evidence. 拿但業是第一個相信的門徒，但不一定是十二使徒的一位。「拿但業」傳統上被認為就是「巴多羅買」，但沒有歷史證據支持。[\[27\]](#)
- v. 51 "Very truly I tell you... 我實實在在地告訴你們" = Amen, amen, I say to you all. 「真係真係我同你哋講」[\[28\]](#)
- v. 51 "The double "Amen" formula occurs 25 times in John's Gospel as a way of **solemnly attesting the truth** of what is about to be said. It is never doubled p 135 in the other Gospels, where Jesus uses the single "Amen" 31 times in Matthew, 13 times in Mark, and 6 times in Luke." 雙重“阿門”公式在約翰福音中出現了 25 次，作為一種鄭重證明即將要講的是千真萬確的一種方式。在其他福音書中，它只是單次出現，其中耶穌在馬太福音中使用了 31 次“阿門”，在馬可福音中使用了 13 次，在路加福音中使用了 6 次。[\[29\]](#)
- v. 51 (cf. Gen 28:12) [Jacob] had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. [雅各]做夢，看哪，一個梯子立在地上，梯子的頂端直伸到天；看哪，上帝的使者在梯子上，上去下來。
- v. 51 "[Ascending and descending] simply reinforce the notion that God is with Jesus from the beginning of his ministry to the end." [上升和下降] 強調上帝從耶穌的事工開始到結束都一直同在。[\[30\]](#)

- v. 51 NOT "to equate "the Son of man" either with the stairway or with the sleeping Jacob at the bottom." 不要將「人子」看為「天梯」或「睡在天梯下的雅各」。[\[31\]](#)
- v. 51 **Son of Man** 人子：
 - "[By using the term 'Son of man'] Jesus simply presents himself as a human with certain rights and authority." [通過使用'人子'這個詞]耶穌將自己呈現為一個擁有一些權柄和權威的人[\[32\]](#)
 - "an important Somebody 一個重要而獨特的人" (J. Nolland)
 - "draws attention to [Jesus'] extraordinary, unique qualities" 讓人注意 [耶穌] 非凡、獨特的本質(J. Green)[\[33\]](#)

Applications 經文應用

- COME AND SEE: "The central focus of the story is about [disciples'] contact with Jesus." 「來看」：「這個故事的中心焦點是關於[門徒]與耶穌如何接觸」。[\[34\]](#)
 - "Conversion is not about knowledge alone; it is about coming yourself and appropriating a relationship with Jesus personally." 信主不僅僅是關於知識；這是關於你自己來親自與耶穌建立關係[\[35\]](#)
- LET OTHERS COME AND SEE: "John the Baptist, Andrew, and Philip each bring others to Jesus quite intentionally. Converts make new converts. They speak what they know about Jesus and they bring other people along so that they too will "come and see." 讓他人「來看」：施洗約翰、安得烈和腓力都是有意將其他人帶到耶穌面前的。信徒帶來新的信徒。他們講述他們所知道的關於耶穌的事，並帶著其他人一起來，這樣他們也能「來看」。[\[36\]](#)
- REALISE WE ARE SEEN: "the process of discipleship and conversion are not matters left in human hands. Nathanael must "come and see," but Jesus has "seen" him already." 知道我們其實被看見：「門徒訓練和信主過程並不是人手的工作。拿但業必須「來看」，但事實上耶穌已經「看見」了他。[\[37\]](#)

Jesus Changes Water Into Wine 耶穌變水為酒 (2:1-12)

- v. 3 They have no wine 他們沒有酒了 "she is simply pointing out a fact, not asking Jesus to do anything, least of all for herself." 她只是講出一個事實，並沒有要求耶穌做任何事，更沒有私心。[\[38\]](#)
- v. 4 WOMAN 婦人
 - "'Woman" is not an entirely happy translation and is somewhat archaic. However, modern English is deficient in a courteous title of address for a woman who is no longer a "Miss." Both "Lady" and "Madam" have taken on an unpleasant tone when used as an address without an accompanying proper name." 「婦人」不是一個令人滿意的翻譯，而且有點過時。然而，對於不再是「小姐」的女性，現代英語缺乏禮貌的稱呼。「Lady」和「Madam」在用作沒有伴隨其他名稱時都感覺有點不妥。[\[39\]](#)
 - "While the term implies no disrespect, it makes Jesus' mother a stranger, just as the Samaritan woman was a stranger to Jesus" 雖然[婦人這個稱號]沒有不尊重的意思，但它使耶穌的母親成為陌生人，就像撒瑪利亞婦人對耶穌是陌生人一樣[\[40\]](#)
 - "Jesus never calls her "mother" (or "Mary") in any of the four Gospels." 在四福音中的任何一本中，耶穌從未稱她為「母親」（或「馬利亞」）。[\[41\]](#)
 - "he replies not as her son but as her Lord." 他不是作為她的「兒子」而是作為她的「主」來回答。[\[42\]](#)
- v. 4 NIV: Woman, why do you involve me? 母親/婦人，我與你何干呢？
 - "'What is that to me or to you?" (literally, "What to me and to you?)" 對我、對你又點呢？（字面意思是「對我對你有什麼？」）[\[43\]](#)

- "his reply could be read as a disengagement of *both of them* from the troubles of the wedding party" 他的回答可以被解讀為婚禮派對的麻煩與他們二人都沒有關係。[44]
- "Don't worry, woman. What is it to us? It is a small thing, and easily fixed." 女士，別擔心。這事對我們來說是什麼呢？小事一樁。[45]
- "The issue is not compassion, but the revealing of Jesus' glory (compare 1:14), and it is important to make clear at the outset (to his mother, but above all to the reader) that whatever revelation is to take place here is only a beginning, and a modest one at that." 問題不是[要]憐憫[一對新人]，而是顯明耶穌的榮耀（比較 1:14），重要的是一開始就（對他的母親，但最重要的是對讀者）明確啟示無論發生什麼，都只是一個開始，而且是一個微小的開始。[46]
- PATTERN 隱藏結構
 1. refuse a request 拒絕請求
 2. because of "hour" or "time" 因為那時候未到
 3. grant the request (for example, Jesus and his brothers in 7:2-10; Jesus and the sisters of Lazarus in 11:1-7) 批准請求（例如，7:2-10 中的耶穌和他的兄弟們；11:1-7 中的耶穌和拉撒路的姐妹們）[47]
- v. 4 My HOUR has not yet come 我的時候還沒有到
 - cf. 7:30 At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. 於是他們想要捉拿耶穌，只是沒有人下手，因為他的時候還沒有到。
 - 8:20 He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come. 這些話是耶穌在聖殿的銀庫房裏教導人的時候說的。當時沒有人捉拿他，因為他的時候還沒有到。
 - 12:23 Jesus replied, "The hour has come for the Son of Man to be glorified." 耶穌回答他們說：「人子得榮耀的時候到了。」
- v. 5 Do whatever he tells you. 他告訴你們甚麼，你們就做吧。
 - "She assumes that he *will* act, first because he considers the shortage of wine a matter easily remedied ("What is that to me or to you?"), and second because whatever dark crisis may be on the horizon, it is "not yet here." 她假設他將採取行動，首先是因為他認為葡萄酒短缺是很容易解決的問題（“這對我還是對你來算什麼？”），其次是因為將來的黑暗危機還未來臨。[48]
- v. 6 six stone water jars... for ceremonial washing 六口石缸(潔淨禮的規矩)
 - a measure 桶 = nine gallons
 - 2 or 3 × 6 = 12 to 18 measures = 110 to 160 gallons[49]
 - 416 to 605 litres!
 - 554 to 806 bottles of wine 樽酒
 - "Strict Pharisees would have regarded transforming the content of waterpots set aside for ritual purposes (2:6) as disrespect toward the tradition of ritual purity, as casting off the law. Jesus, by contrast, valued the honor of his friend more highly." 嚴格的法利賽人會認為把石缸的水[變酒] (2:6) 是對潔淨儀式的不敬，也是對律法違背。相比之下，耶穌更看重他朋友的榮譽。[50]
- v. 7-10

who	notices the miracle?	possible reaction
servants	probably	amazed?
master of the banquet	no	amazed and puzzled (v.10)
bride and bridegroom	no	face saved; relieved
guests	no	happy
Mary	yes	relieved?
disciples	yes	<i>believed in him</i> (v.11)

Applications 經文應用

- A CALL TO BELIEVE: "It is easy for us to spiritualize the work of Christ today and conclude that he is only in the business of saving souls and renewing lives. But is he really interested in the commonplace events [and simple conundrums] of my [everyday] life? The Cana story says "yes." We can invite Christ into dilemmas that seem embarrassingly inconsequential—dilemmas that seem ridiculously practical—and ask him to help." 相信吧！：“我們很容易將今天基督的工作屬靈化，認為他只是在乎拯救靈魂和更新生命。但他真的會對我們生活中平凡事[和難處]感興趣嗎？迦拿婚宴的故事說「他真的會」。我們可以邀請基督進入看似毫不重要的困境——甚至看似最平凡最實際的困境——並求他幫助。”^[51]

Jesus Clears the Temple Courts 耶穌潔淨聖殿 (2:13–25)

- cf. Mt 21:12,13; Mk 11:15–17; Lk 19:45,46 太21·12–13；可11·15–17；路19·45–46
- When? Three options: near the beginning, or near the end of Jesus's ministry, or twice 什麼時候？三個選項：近耶穌傳道開始，或近耶穌傳道結束，或兩次
- PRO Near the beginning 贊成近耶穌傳道開始
 - one journey to Jerusalem in the Synoptic gospels; must place the episode near the end; yet John mentioned several trips to Jerusalem. 同觀福音書裡去耶路撒冷只有一次；必須將劇情放在接近尾聲；然而約翰福音提到了去耶路撒冷好幾次
 - "[A]t the trial of Jesus his statement about the Temple is recalled with difficulty by the witnesses as if it had been uttered long before; in John's chronology it would have been uttered at least two years before." 在耶穌受審時，證人很難回憶起他關於聖殿的陳述，好像很久以前的事。按照約翰福音的時間表，耶穌說這番話已至少在兩年前。^[52] See 見 Mk 可 14:58–59
 - the word "and" (*kai*) is not translated in both NIV and RCUV!! NIV 和「和修版」都沒有翻譯“and” (*kai*) 這個詞！
 - "the conjunction drives the story forward without hesitation (compare the repeated “and” at the beginning of vv. 14, 15, and 16)" 連詞毫不猶豫地推動故事發展（比較第 14、15 和 16 節開頭重複的“和”）^[53]
- PRO Near the end 贊成近耶穌傳道結束
 - "It is also argued that to be in a position to cleanse the temple precincts Jesus had to have public status as a prophet and a numerous following." 也有人認為，要潔淨聖殿，耶穌必須已先在眾人眼中具有先知地位和擁有眾多追隨者。^[54]
- "Unless Jesus cleansed the temple twice, which is unlikely, it is impossible to harmonize John's chronology for cleansing the temple with that of the Synoptics." 除非耶穌清潔聖殿兩次（這不太可能），否則不可能將約翰福音潔淨聖殿的時間與同觀福音的時間協調。^[55]
- v. 16 recalls Is 56:7 and Jer 7:11
 - Is 賽 56:7b for my house will be called a house of prayer for all nations. 因我的殿必稱為萬民禱告的殿。
 - Je 耶 7:11a Has this house, which bears my Name, become a den of robbers to you? 這稱為我名下的殿在你們眼中豈可看為賊窩呢？
- "The temple is a sacred place or place of worship (*hieron*) not in and of itself, but because of its relationship to the God of Israel as God's "house" (*oikos*), the place where God dwells." 聖殿是一個神聖的地方或敬拜場所(*hieron*) 本身不是因為它與以色列的上帝的關係，而是聖殿根本就是上帝的“家”(*oikos*)，是上帝居住的地方。^[56]
- v. 17 — Zeal for your house will consume me 我為你的殿心裏焦急，如同火燒。(from Ps 69:9)
- v. 18 "the Jews, [typical of Johannine use and its Synoptic parallel, refer to the] chief priests, scribes, and the elders of the people." 猶太人，[在典型的福音書用法，指的是] 祭司長、文士和人民中的長老。^[57]
- v. 19 the temple 聖殿

- "And now Herod, in the **eighteenth year of his reign**, [] undertook a very great work, that is, to build of himself the temple of God" 而現在希律王在位第十八年[]，進行了一項非常偉大的工作，那就是為自己建造上帝的聖殿。(Josephus 約瑟夫斯, *Ant. 猶太古史* XV.xi.1;#380)^[58]
- started about 20/19 BC and finished about 27/28 AD. 大約開始於公元前 20/19 年，結束於大約公元 27/28 年。^[59]
- v. 21-22: post-Easter perspective
- v. 23-25: next time

Applications 經文應用

- "Evangelical Christianity is not often outrageous. We speak with boldness in the pulpit and narthex, but rarely envision ourselves speaking with boldness on the [Beehive/Legco]. Yet Jesus went to [Wellington/the Central]. He was outrageous." (paraphrased) 福音派基督教並不經常令人吃驚的。我們會在講壇上大膽發言，但很少想像自己在[蜂巢/立法會]上大膽發言。然而，耶穌去了[威靈頓/中環]。他的做法是令人吃驚的。(改述)^[60]
- "John 2:13-25 asks that I look with some care at the life of my own religious house. It asks me to imagine what would happen if Jesus were to come for a visit. Would he be outraged by battles between choirs and contemporary worship teams? With struggles over plans to build or not to build? [] Is there a chance that he would interrupt things?" 約翰福音 2 : 13-25 要求我謹慎看待我自己教會。它讓我想像如果耶穌來拜訪會發生什麼。他會對詩班和敬拜隊之間的爭鬥感到憤怒嗎？為重建或不重建的計劃的爭拗[會讓他憤怒嗎]？[] 他 會憤怒到要馬上撥亂反正嗎？^[61]

Conclusion 總結

- Do we have the maturity in faith in Jesus to live with enigmas? 我們對耶穌的信心是否成熟到可以與謎團共處？
- Jesus's answers often at first create a "misunderstanding", but open up an opportunity for the interlocutors to reflect on deeper meanings (e.g. Mary at Cana, Jews at the temple). 耶穌的回答起初往往會造成“誤解”，但為對談者提供了反思更深層含義的機會（例如迦拿婚宴的馬利亞、聖殿中的猶太人）。
- Be transformed by *grace and truth* 準備被恩典和真理所轉化(1:17)
- Come and see; let others come and see; realise we're seen (cf. Jesus's first disciples) 「來看」；讓別人「來看」；意識到我們被看見（參：耶穌的第一批門徒）
- Nothing is too small for God (cf. water-to-wine). 對上帝來說沒有什麼事是微不足道的（參：水變酒）。
- It's okay for Christians to be bold — for the right reasons and motivations (cf. temple cleansing). 基督徒可以放膽發聲——但要是基於正確的原因和動機（參：潔淨聖殿）。

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