

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
45	Casts Out Money Changers 趕出兌換銀錢的人 Curses Fig Tree – Cleanses the Temple	Jerusalem 耶路撒冷	21:12-22	11:12-19; 11:20-26 <i>[also in Move #46]</i>	19:45-48	2:13-22 <i>[also in Move #9]</i>

1. Jesus Curses the Fig Tree (Monday morning)

Matthew 21:18-19	Mark 11:12-14
<p><sup>18</sup> Now in the morning as he returned into the city, he hungered. 早晨回城的時候，他餓了，</p> <p><sup>19</sup> And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 看見路旁有一棵無花果樹，就走到跟前，在樹上找不著甚麼，不過有葉子，就對樹說：從今以後，你永不結果子。那無花果樹就立刻枯乾了。</p>	<p><sup>12</sup> And on the morrow, when they were come from Bethany, he was hungry: 第二天，他們從伯大尼出來，耶穌餓了。</p> <p><sup>13</sup> And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 遠遠的看見一棵無花果樹，樹上有葉子，就往那裡去，或者在樹上可以找著甚麼。到了樹下，竟找不著甚麼，不過有葉子，因為不是收無花果的時候。</p> <p><sup>14</sup> And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 耶穌就對樹說：從今以後，永沒有人吃你的果子。他的門徒也聽見了。</p>

2. Jesus Cleanses the Temple

Matthew, Mark and Luke place the "Cleansing of the Temple" at the end of Jesus' ministry			John put it at the beginning
Matthew 21:12-17	Mark 11:15-19	Luke 19:45-48	John 2:13-22
<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</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</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</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</p>

is written, My house shall be called the house of prayer (Isaiah 56:7); but ye have made it a den of thieves. (Jeremiah 7:11)

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。

<sup>14</sup>And the blind and the lame came to him in the temple; and he healed them.

在殿裡有瞎子、癩子到耶穌跟前，他就治好了他們。

<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：和散那歸於大衛的子孫！就甚惱怒，

<sup>16</sup>And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

(Psalm 8:2)

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？

<sup>17</sup>And he left them, and

鴿子之人的凳子；

<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；

<sup>17</sup>And he taught, saying unto them, 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.

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。

<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 astonished at his doctrine.

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。

<sup>19</sup>And when even was come, he went out of the city.

每天晚上，耶穌出城去。

說：我的殿必作禱告的殿，你們倒使他成為賊窩了。

<sup>47</sup>And he taught 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，

<sup>48</sup>And could not find what they might do: for all the people were very attentive to hear him.

但尋不出法子來，因為百姓都側耳聽他。

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？」

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

<p>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>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?</p> <p>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.</p> <p>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.</p> <p>所以他從死裡復活以後，門徒就想起他說過這話，便信了聖經和耶穌所說的。</p>
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3. A Lesson Learned from the Fig Tree (Tuesday morning)

<p>Matthew 21:20-22</p> <p><sup>20</sup> And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!</p> <p>門徒看見了，便希奇說：無花果樹怎麼立刻枯乾了呢？</p> <p><sup>21</sup> Jesus answered and said unto them, <b>Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.</b></p> <p>耶穌回答說：我實在告訴你們，你們若有信心，不疑惑，不但能行無花果樹上所行的事，就是對這座山說：你挪開此地，投在海裡！也必成就。</p>	<p>Mark 11:20-26 [Move #46]</p> <p><sup>20</sup> And in the morning, as they passed by, they saw the fig tree dried up from the roots.</p> <p>早晨，他們從那裡經過，看見無花果樹連根都枯乾了。</p> <p><sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.</p> <p>彼得想起耶穌的話來，就對他說：拉比，請看！你所咒詛的無花果樹，已經枯乾了。</p> <p><sup>22</sup> And Jesus answering saith unto them, <b>Have faith in God.</b></p>
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**22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**

你們禱告，無論求甚麼，只要信，就必得著。

耶穌回答說：你們當信服神。

**23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.**

我實在告訴你們，無論何人對這座山說：你挪開此地，投在海裡！他若心裡不疑惑，只信他所說的必成，就必給他成了。

**24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.**

所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得著的，就必得著。

**25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.**

你們站著禱告的時候，若想起有人得罪你們，就當饒恕他，好叫你們在天上的父也饒恕你們的過犯。

**26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

你們若不饒恕人，你們在天上的父也不饒恕你們的過犯。（有古卷無此節）

# Bible Teaching 聖經教導

## CONNECTION

The Triumphal Entry of Jesus into the Holy City, and the tremendous demonstration on the part of the people, had created a great stir. "The whole city was moved"(Mt. 21:10) by it. The Chief Priests and Pharisees were making definite plans to take Jesus before the Passover week should come to an end, but had not yet laid hands on Him, because they feared the people. They could not risk inciting the opposition of the throng of worshippers that crowded the city at that time.

*"The whole city was moved"*

Matthew 21:10	And when he was come into Jerusalem, all the city was moved, saying, Who is this? 耶穌既進了耶路撒冷，合城都驚動了，說：這是誰？
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When the triumphant procession had ended at the temple, and the hosannas had ceased, Jesus returned with His disciples to Bethany. In Zion, "City of Our God,"(Ps. 87:2,3) He had not where to lay His head, so He trudged out through the gate and around the Mount at Olives, to the home of His friends Martha, Mary and Lazarus, where apparently He lodged throughout the week, spending each day teaching in the temple.

*"City of Our God"*

Psalm 87:2,3	The LORD loveth the gates of <u>Zion</u> more than all the dwellings of Jacob. Glorious things are spoken of thee, O <u>city of God</u> . Selah. 他愛錫安的門，勝於愛雅各一切的住處。神的城啊，有榮耀的事乃指著你說的。（細拉）
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On the Monday morning He and His disciples returned to the City, and on the way He cursed the fig tree and taught the disciples another lesson on faith and prayer, and also the hypocrisy of a mere profession. When they reached the city they went into the temple, and finding His Father's House desecrated by the traffic of the venders and money changers, He drove them all out, again demonstrating His authority and His disregard for the opposition of the Pharisees.

Matthew does not distinguish between Monday and Tuesday mornings as Mark does. Mark gives the lesson on faith on Tuesday morning, when they found the tree withered, and adds an injunction 命令 on forgiveness.

There are two distinct incidents in this Move, and the teacher will decide how much time should be given to each.

The question is here raised whether the incident of the cleansing of the temple is the same as that recorded by John (ch. 2), or whether there were two similar incidents. (See Move 9) John places this event at the beginning of Christ's ministry, on His first visit to Jerusalem. Matthew and Mark record it at the end of His ministry, as given in this Move. John gives the more complete story, but the details given are identical, and most scholars believe that the event occurred but once, but that one of the writers misplaced it in his order of events. If this is correct, it would seem that it is most likely that this drastic action on the part of our Lord was taken at the end of His ministry, after He had openly declared His authority, and announced His kingdom, rather than at the beginning. In the meantime He had often observed the desecration of the temple, had been stoned from its courts more than once, had wept over the city, and had seen the full extent of the unbelief and hypocrisy of the Jewish leaders who were in charge of the temple. Also, after His triumphal entry

His assumption of authority had been sanctioned by the populace, and they had hailed Him as their King. It is here, therefore, that this event seems most fitting, when as Son of David, "He that cometh in the name of the Lord,"(Mt. 21:9) He would not tolerate the pollution of His Father's House.

*"come in the name of the Lord"*

Matthew 21:9	And the multitudes that went before, and that followed, cried, saying, Hosanna to <u>the son of David</u> : <u>Blessed is he that cometh in the name of the Lord</u> (Psalm 118:25-26); Hosanna in the highest. (Psalm 148:1) 前行後隨的眾人喊著說：和散那（原有求救的意思，在此是稱頌的話）歸於大衛的子孫！奉主名來的是應當稱頌的！高高在上和散那！
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The people were astonished, and the scribes and Pharisees were infuriated and "sought how they might destroy Him,"(Mk. 11:18) but they did not know what to do, because of His favor among the people.

*"sought how they might destroy Him"*

Mark 11:18	And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 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。
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In the evening He and His disciples returned again to Bethany for the night.

## DISCUSSION

Jesus was fully aware of the grave issues that were involved in the events that were to take place during Passover week. Doubtless the great weight of the impending tragedy was already beginning to sink down upon His heart. Very early on the Monday morning He and the disciples set forth to return to Jerusalem, apparently without breakfast. Jesus may have spent much of the night in prayer to His Father. As they made the journey from Bethany He was hungry. In the distance He saw a fig tree, and although it was early in the season there were leaves on the tree, which would indicate that there was fruit, also, for the fig tree puts forth her fruit before the leaves appear. He expected to find some ripe, luscious(juicy) figs for His breakfast, but when He reached the tree and searched among the abundance of leaves, He found no fruit. While the main crop of figs was in the autumn, there was often an early crop in the spring. Travelers tell us these early figs are frequently sold in Jerusalem at Easter time.

Jesus found "nothing but leaves,"(Mk. 11:13) and immediately He cursed the tree, saying: "Let no fruit grow on thee forever."(Mt. 21:19) His disciples heard it, and they were amazed to see the tree at once begin to wither away before their eyes. How awe-inspiring it must have been for them to constantly see everything He touched or looked at respond to His power! In the face of this fact, it is difficult to understand their unbelief and lack of faith.

*"nothing but leaves"*

Mark 11:13	And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 遠遠的看見一棵無花果樹，樹上有葉子，就往那裡去，或者在樹上可以找著甚麼。到了樹下，竟找不著甚麼，不過有葉子，因為不是收無花果的時候。
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"let no fruit grow on thee"

Matthew 21:19	And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 看見路旁有一棵無花果樹，就走到跟前，在樹上找不著甚麼，不過有葉子，就對樹說：從今以後，你永不結果子。那無花果樹就立刻枯乾了。
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The cursing of the fig tree was a dramatized parable - the first and only miracle of judgment the Master ever performed. Far from being an example of petty spite, as some have inferred推論, it is another proof of His mercy and love. It was necessary to show the world that the same Arm which is so powerful to save, is equally powerful to strike when the need arises. "Knowing, therefore, the terror of the Lord, we persuade men," said Paul (2 Cor. 5:11). "It is a fearful thing to fall into the hands of the living God,"(Heb. 10:31) and yet David, when given his choice, said, "Let us fall into the hands of the Lord, rather than men" (2 Sam. 24:14).

"the terror of the Lord"

2 Corinthians 5:11	Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 我們既知道主是可畏的，所以勸人。但我們在神面前是顯明的，盼望在你們的良心裡也是顯明的。
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"it is a fearful thing..."

Hebrews 10:31	It is a fearful thing to fall into the hands of the living God. 落在永生神的手裡，真是可怕的！
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"fall into the hands of the Lord"

2 Samuel 24:14	And David said unto Gad, I am in a great strait艱難: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. 大衛對迦得說：我甚為難！我願落在耶和華的手裡，因為他有豐盛的憐憫。我不願落在人的手裡。
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But such was the tenderness and gentleness of Jesus, that instead of striking a blow at man, He let it fall upon the unconscious tree, which could not suffer pain. But the act was symbolic. It was only an example of what He had found in Israel, of which the fig tree is usually a type. He had found a gorgeous display of religious profession, an elaborate system of worship and observance of laws and ordinances, but it was of no profit to God or man, for while making a great show before the world, it bore no real fruit - nothing but leaves. He found the tree guilty of the same hypocrisy and pretence, and seized upon it as an opportunity to teach a great lesson and warn His disciples against fruitlessness.

**A Christian must bear fruit:** if not, he fails of the Lord's purpose for him, which is that he should **manifest Christlike qualities of character** and give his life in ministry to others. Fruit trees are expected to bear fruit, and if not they shall be "hewn down," for "now the axe is laid unto the root of the trees" (Mt. 3:10; Lk. 3:9). But we can only bear fruit as we "abide in the Vine,"(Jn. 15:4) as Jesus later told His disciples (Jn. 15). "Herein is My Father glorified, that ye bear much fruit."(Jn. 15:8) Paul also emphasized this when he prayed that the Philippians might be "filled with the fruits of righteousness."(Phil. 1:11) Again and again he exhorted his converts that they should not only **give up the lusts of the flesh, but bear the fruits of the Spirit.**

"hewn down" "the axe is laid unto the root ..."

Matthew 3:10	Luke 3:9
And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.	And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。

現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。

"abide in the vine"

John 15:4	Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 你們要常在我裡面，我也常在你們裡面。枝子若不常在葡萄樹上，自己就不能結果子；你們若不常在我裡面，也是這樣。
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"Herein is my Father glorified"

John 15:8	Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。
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"the fruits of righteousness"

Philippians 1:11	Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. 並靠著耶穌基督結滿了仁義的果子，叫榮耀稱讚歸與神。
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It is definitely stated that "the time of figs was not yet."(Mk. 11:13) It was before the season, and yet Jesus expected fruit. It was because of the leaves! He had reason to expect something. The Lord has more patience with immature or undeveloped experience, which has the promise of things to come, than He has with a great show of "leaves," a mere profession of having accomplished something, without any real fruit. Again we see that **in the mind of Jesus hypocrisy is one of the worst of sins**. The tree had all the evidences of life, but it was barren. This was an object lesson that Jesus knew His disciples would be needing, and doubtless they never saw a fig tree, living or dead, in after days, but they heard the words of Jesus in the whispering of the leaves, and remembered His challenging lesson on faith: "Verily I say unto you, if ye have faith, and doubt not . . . ye shall say unto this mountain, Be thou removed . . . and it shall be done. And *all* things, whatsoever ye shall ask in prayer, believing, ye shall receive."(Mt. 21:21,22; Mk. 11:23,24)

"the time of figs was not yet"

Mark 11:13	And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 遠遠的看見一棵無花果樹，樹上有葉子，就往那裡去，或者在樹上可以找著甚麼。到了樹下，竟找不著甚麼，不過有葉子，因為不是收無花果的時候。
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"if ye have faith...say unto this mountain...ye shall receive"

Matthew 21:21-22	Mark 11:23-24
Jesus answered and said unto them, <u>Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.</u> 耶穌回答說：我實在告訴你們，你們若有信心，不疑惑，不但能行無花果樹上所行的事，就是對這座山說：你挪開此地，投在海裡！也必成就。你們禱告，無論求甚麼，只要信，就必得著。	For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 我實在告訴你們，無論何人對這座山說：你挪開此地，投在海裡！他若心裡不疑惑，只信他所說的必成，就必給他成了。所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得著的，就必得著。



"Ye shall do," "ye shall say," and "ye shall ask." There is more here than simply praying, asking God to do things for us. Jesus said "Ye shall do," and "If ye say, it shall be done." But the condition for all three is in the "believing." (Mt. 21:21-22) Whether we do, or say, or pray, nothing will happen unless and until we "believe." This is the great lesson that Christians need to learn. Many are willing to pray, and even spend whole nights in prayer; but the results show that there has been no believing. "He could not do many mighty works there because of unbelief."(Mt. 13:58)

"unbelief"

Matthew 13:58	And he did not many mighty works there because of their unbelief. 耶穌因為他們不信，就在那裡不多行異能了。
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When the disciples exclaimed at the withering of the fig tree, Jesus did not explain the application of His acted parable, but left it, as He often did His spoken parables, to suggest its own meanings and cause them to think. **One of the great difficulties is to get men to examine themselves and see where they stand in the Christian life.** Their minds are so filled with their own affairs, business, pleasure and social duties, that there is no time for the things of God. Others are afraid to think, for fear of doubts. Jesus preached His truth in such striking and original ways that men were compelled to think.

The cursing of the fig tree was an arresting引人注意的 example of this. Perhaps no other act in the ministry of Jesus has been more criticized and misunderstood. It has been looked upon by some as an outburst of anger against an innocent tree, which He expected to bear figs before the season had come. All such interpretations show a very superficial knowledge of the record of His life, and a lack of insight into His character as revealed there. Some acts, more than others, must be judged by the motives back of them and the person performing them. We frequently miss the full meaning of the lessons Jesus intended to convey, because we do not keep in mind the supreme purposes and objectives of His life's undertakings. He constantly declared them: first in the synagogue at Nazareth (Lk. 4), and throughout His ministry, and He never lost sight of them for a moment, even in His consideration for the needs of the multitudes around Him. He "came not to destroy men's lives, but to save them"(Lk. 9:56); **He was anointed to bring deliverance;** "that they might have Life, and have it more abundantly."(Jn. 10:10) But in order to fulfil His mission He must carry out His Father's plans; He must first be true to God and to His kingdom. It is for this reason that His acts at times seem almost harsh, to those whose vision cannot penetrate to the far reaches of God's eternal designs. Both incidents in this Move are of that drastic激烈的 type. They speak of **the holiness and sovereignty of God, Who requires all, because He has given all.** Jesus always looked beyond the temporal things to the eternal mysteries beyond. He drank everything to the dregs殘滓 and did not flee from any fact or thrust anything out of His attention. **He faced it, and faced it from His Father's standpoint.** He "did nothing of Himself."(Jn. 5:19) Another such incident was when He commended Peter for his confession of faith, and almost immediately thereafter said to him, "Get thee behind me, Satan."(Mt. 16:23; Mk. 8:33)

"came not to destroy men's lives..."

Luke 9:56	For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. 人子來不是要滅人的性命（或作：靈魂；下同），是要救人的性命。說著就往別的村莊去了（有古卷只有五十五節首句，五十六節末句）。
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"more abundantly"

John 10:10	The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。
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"can do nothing of himself"

John 5:19	Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的是，子也照樣做。
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"get thee behind me, Satan"

Matthew 16:23	Mark 8:33
But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 耶穌轉過來，對彼得說：撒但，退我後邊去罷！你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。	But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. 耶穌轉過來，看著門徒，就責備彼得說：撒但，退我後邊去罷！因為你不體貼神的意思，只體貼人的意思。

It was the same fiery zeal for the glory of God, and His Father's House, that caused Him to grasp a scourge of cords and drive out those who bought and sold in the temple. There has been much misunderstanding about this action, also. Some have taken advantage of it as justification for the use of force to stamp out evil, or to maintain their standards of righteousness, and so for war. This might afford a fruitful discussion, but we must keep in mind that it was not the force of the cords that drove those men out of the temple, but the condemnation that came to them in Jesus' clarion響亮清澈的 denunciation of their desecration of God's house. Convicted by the truth of His words, they could not oppose them, and therefore fled. One true man, standing for the truth and for the honor of God and the right, is more than a match for any gang of ruffians暴徒。

The part of the temple where this scene occurred was likely the inner court directly in front of the temple entrance, where the altar of burnt offerings was located. The traffic in animals for sacrifices and offerings was a necessary one, according to the form of worship in that day; and as the people came to these feasts from many different lands ([Acts 2:9-11](#)), with different monetary systems, there was need of money changers to purchase and exchange foreign coins, for the payment of the temple tax required of all worshippers, and the purchase of their offerings, had to be made in Jewish money. The pilgrims from afar could not bring their sacrificial animals with them, and it was a real accommodation to the visiting worshippers to be able to secure such requirements on the grounds. In fact, provision was made for that very thing in certain adjacent temple courts. Connected to the temple was the bazaar市場, which was open to the street. But evidently competition became so keen that some of the more enthusiastic among the dealers succeeded in securing permission to place their stalls within the court where the altar of burnt offerings is located. This brought the altar and the sacrifices side by side, on the most sacred spot outside the temple itself, for it is located where the worshippers came for their devotions. Of course no one but the priests ever entered the temple proper; even Jesus Himself was never inside either of its two rooms - the Holy Place and the Holy of Holies. The Holiest of All was only entered once a year, and by one man only - the High Priest. No one but he ever saw the only piece of furniture in it - the Ark of the Covenant. Even in the days of the Tabernacle, when this sacred piece was carried from place to place, it was covered (by helpers who moved in backwards so that they themselves could not see it), before it was carried out into the presence of the congregation, so that the only knowledge the people had of its appearance was that divulged(*reveal*) to them by the High Priest.

Acts 2:9-11

Parthians(North-east of Iran), and Medes, and Elamites(southwest of Iran), and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

我們帕提亞人、瑪代人、以攔人，和住在米所波大米、猶太、加帕多家、本都、亞西亞、弗呂家、旁非利亞、埃及的人，並靠近古利奈的呂彼亞一帶地方的人，從羅馬來的客旅中，或是猶太人，或是進猶太教的人，革哩底和亞拉伯人，都聽見他們用我們的鄉談，講說神的大作為。

What, then, was the reason for Jesus' condemnation, since the business carried on was necessary for their worship? He had no desire to use force, which was not a part of His doctrine or practice. His was an act of righteous indignation. **His zeal for the house of worship and the holiness of God demanded uncompromising action.** When He heard those greedy vendors crying their wares商品 in the sacred court where the devout came to worship, disturbing everyone but the priests at the altar who had likely received a price for granting concessions to them, the whole scene was more than He could endure. As was His invariable不變的 custom, **He based His procedure upon the Word of God.** Looking round upon them all, with His eyes flaming, He cried out, "It is written, My House shall be called a house of prayer, and ye have made it a den of thieves" (Mt. 21:13; Mk. 11:17; Lk. 19:46; Jn. 2:16; Isa. 56:7, Jer. 7:11). And without further words He strode in among them, turning over the tables of the money changers and the benches of those that sold doves, brandishing揮 His whip of cords, although it is not stated that He struck anyone. The cages were upset, the doves flew away, the sheep and oxen scurried out of the place in droves, followed by their owners. He took command, and no one dared to oppose. And the disciples remembered how it was written, "The zeal of thine house hath eaten me up" (Jn. 2:17; Ps. 69:9).

"It is written..."

Matthew, Mark and Luke place the "Cleansing of the Temple" at the end of Jesus' ministry			John put it at the beginning
Matthew 21:13	Mark 11:17	Luke 19:46	John 2:16
<p>And said unto them, It is written, My house shall be called the house of prayer (Isaiah 56:7); but ye have made it a den of thieves. (Jeremiah 7:11)</p> <p>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>And he taught, saying unto them, 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.</p> <p>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>Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.</p> <p>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>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」</p>

"House of Prayer"

"Den of thieves"

Isaiah 56:7	Jeremiah 7:11
<p>Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer 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，</p>	<p>Is this house, which is called by my name, become a den of robbers 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>

在我壇上必蒙悅納，因我的殿必稱為萬民禱告的殿。

"The zeal of thine house"

John 2:17

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。」

Psalm 69:9

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

因我為你的殿心裡焦急，如同火燒，並且辱罵你人的辱罵都落在我身上。

**The first reason**, then, for His condemnation, was that they had set aside the commandment of God. He had said, "My House" - it was the very dwelling place of God, where He came down to meet with His people - "shall be called a house of prayer." It was to be only for the holy exercises of prayer and worship, but the religious leaders themselves, who were in charge of its holy precincts, had allowed a spirit of commercialism and materialism to creep into the temple and destroy its very purpose. It is evident that they had condoned寬容 the traffic, and perhaps sold concessions to the vendors, for there is no record that they made any apology whatsoever for their presence in the inner court. They added no rebuke to the intruders; their criticism was of Jesus, who sought to restore the House of God to its rightful purpose. Jesus had not denounced the priests, yet they criticized Him and sought to put Him to death. No doubt they were humiliated by the affront冒犯 to their dignity by this young impostor, as they considered Him, for they knew that the responsibility rested upon them for granting the concessions, and if they had taken money for it they might also have feared a demand for redress賠償.

**The second reason** for Jesus' fiery denunciation was that not only had they set aside the command of God concerning His House, but they had "made it a den of thieves." Evidently they were thieving - demanding extortionate profits from the people because of the convenience afforded them, and making a business of it. It has been said that this traffic was controlled by Annas, the High Priest, and his family, and that they made as much as forty thousand dollars a year from it.

**The third cause** of condemnation was that the spirit of true worship had been made well nigh impossible by the noise and commotion caused by the vendors. The Jews performed their acts of worship in the inner court, where the sacrifices were offered, and it was there that the stalls of the vendors and the tables of the money changers had been set up. The Gentiles were only allowed to enter the outer courts, and there the confusion was such that the pious Gentile would find it very difficult to carry out the object of his journey to Jerusalem, to worship the true God, and would see little difference between the temple of God and one of the bazaars of their own heathen gods. God had said that the Gentile, "the son of the stranger that hath joined himself to the Lord," should not be separated from the people of God but should be allowed to worship with them if he was willing to "take hold of the covenant," and that He would "give them a place within His walls and a name better than of sons and daughters, an everlasting name; and that He would make them joyful in His house of prayer, and accept their offerings; for Mine to use shall be called a house of prayer for all people" (Isa. 56:3-7). God had intended that His temple should be a place so holy and so filled with His Spirit that not only His people Israel should feel His presence there, but "all nations" would be compelled to recognize its holiness and would come up to Jerusalem to worship in the "House of Prayer." This will be fulfilled in the future kingdom when our Lord returns. (Isa. 25:6; Zech. 14:16-17)

Isaiah 56:3-7

<sup>3</sup> Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

與耶和華聯合的外邦人不要說：耶和華必定將我從他民中分別出來。太監也不要說：我是枯樹。

<sup>4</sup> For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

因為耶和華如此說：那些謹守我的安息日，揀選我所喜悅的事，持守我約的太監，

<sup>5</sup> Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

我必使他們在我殿中，在我牆內，有記念，有名號，比有兒女的更美。我必賜他們永遠的名，不能剪除。

<sup>6</sup> Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

還有那些與耶和華聯合的外邦人，要事奉他，要愛耶和華的名，要作他的僕人——就是凡守安息日不干犯，又持守他（原文是我）約的人。

<sup>7</sup> Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

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。

*the future kingdom*

Isaiah 25:6	Zechariah 14:16-17
<p>And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.</p> <p>在這山上，萬軍之耶和華必為萬民用肥甘設擺筵席，用陳酒和滿髓的肥甘，並澄清的陳酒，設擺筵席。</p>	<p>And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.</p> <p>所有來攻擊耶路撒冷列國中剩下的人，必年年上來敬拜大君王——萬軍之耶和華，並守住棚節。地上萬族中，凡不上耶路撒冷敬拜大君王——萬軍之耶和華的，必無雨降在他們的地上。</p>

Jesus knew what the attitude of the chief priests would be, but He always looked beyond all temporal considerations to the great purpose of God. **First**, He must be true to God and to His Kingdom; the true worship of a holy God must be maintained in its **purity**, and that which hindered must be removed. **Second**, He must be true to His own mission, as the One sent of God, regardless of consequences; true to the one great purpose and goal of His life, which was the glory of God and the fulfilling of His Father's will. He never lost sight of this.

This is indeed the goal for the Church of Jesus Christ today: that *the house of God should be a "house of prayer," a holy place known to all as the very dwelling place of God; a place of worship and praise, not of sociability, pleasure, entertainment and money making.* If Jesus should enter many of our churches today He

would find much to grieve His heart, and doubtless He would wish to drive out those that desecrate His Father's house. As He loved the temple, so He "loved the Church and gave Himself for it."(Eph. 5:25) Do we overlook the primary purpose of the church? Do we go to church to meet God and worship Him, in spirit and in truth, or just to meet our friends and have an enjoyable service?

"loved the church"

Ephesians 5:25	Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。
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The need for *more reverence in the house of God* is one of the chief lessons in this incident. Many things are done in the name of religion that detract from the atmosphere of prayer and reverence which should always prevail in the place of worship. We need to go back to the days when our forefathers founded our country. How reverently they gathered in the church! *Not a word was spoken*; every head was bowed in prayer. Our reverence has been lost through too great familiarity with holy things. "Familiarity breeds contempt藐視." In those early days in New England everyone was compelled to go to church. We may feel that this robs one of freedom, but it was far better than the condition today, when only about one-fourth of the population of our land attends church. We have lost our sense of need for God and His divine worship. We worship our money, our business, our pleasure, ourselves - anything but God. Jesus was always found in the synagogue on the sabbath day. *Worship and prayer always came first in His life*. If this was true of the holy Son of God, how much more is it needed in our lives!

After worship, ministry to others was always uppermost in the thought of Jesus. When He had cleansed the temple, the blind and lame and sick came to Him there, and He healed them. Remembering the great demonstration of the day before, and His triumphal entry into the city, the people continued to praise Him. Even the children sang and chanted about Him, "Hosanna to the Son of David!" His praise filled the temple. When the chief priests and scribes heard it, and saw the wonderful things He did, they were "sore displeased," but it appears they made no attempt to stop it. They simply questioned Him: "Hearest thou what these say?" They expected Him to stop it, but as always He had the appropriate answer for them. He was never taken off guard, and *He always rested upon the Word of God concerning Him*: "Yea, have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" (Mt. 21:15,16; Ps. 8:2) His critics were always silenced by their own scriptures. This only increased their resentment and determination to destroy Him, but they feared the people. Sentiment was still strong in His favor, as evidenced both by the songs and praises of the children and by the fact that the people came to Him with their needs. They "were very attentive to hear Him," and were astonished at His teaching, "and many believed."(Jn. 2:23) He had a power that none of them could gainsay否認. His enemies "could not find anything that they could do," (Lk. 19:48) and again that day no man laid hands on Him.

"Out of the mouth of babes ...."

Matthew 21:15,16	Psalm 8:2
<p>And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, <u>Hosanna to the son of David</u>; they were <u>sore displeased</u>. And said unto him, <u>Hearest thou what these say?</u> And Jesus saith unto them, <u>Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?</u></p> <p>祭司長和文士看見耶穌所行的奇事，又見小孩子在殿裡喊著說：和散那歸於大衛的子孫！就甚惱怒，對他說：這些人所</p>	<p>Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.</p> <p>你因敵人的緣故，從嬰孩和吃奶的口中，建立了能力，使仇敵和報仇的閉口無言。</p>

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？	
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"many believed"

John 2:23	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。
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"attentive" "could not find ..."

Luke 19:48	And <u>could not find what they might do</u> : for all the people were very <u>attentive to hear him</u> . 但尋不出法子來，因為百姓都側耳聽他。
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According to John's gospel, the Jews asked for a sign, and Jesus said to them, "Destroy this temple, and in three days I will raise it up."(Jn. 2:19) This indicates that the cleansing of the temple was at the end of His ministry, and not at the beginning as given in Move 9. The Jews did not believe, because they thought He spoke of the temple, but he was speaking of "the temple of His body" (Jn. 2:21), and His sign was fulfilled when He rose from the grave on the third day, as He had spoken. Then His disciples remembered the things He had said.

"Destroy this temple..."

John 2:19	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。」
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"the temple of His body"

John 2:21	But he spake of the temple of his body. 但耶穌這話是以他的身體為殿。
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Jesus did not remain in Jerusalem over night, but returned to Bethany where He lodged with His friends and enjoyed a welcome and protection which were denied Him among the leaders of the House of God. He returned to the City and "taught daily in the temple." (Lk. 19:47)

"taught daily"

Luke 19:47	And he taught 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，
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## MEDITATION

**Fruit trees are expected to bear fruit.** This is their primary purpose. Their leaves may give shade, and they may make a beautiful appearance, but their first duty is to bring forth fruit. So it is with the child of God. Jesus said, "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain."(Jn. 15:16) The Psalmist realized this when He likened the righteous man to "a tree planted by the rivers of water, that bringeth forth its fruit in due season."(Ps. 1:3)

"I have chosen you"

John 15:16	Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 不是你們揀選了我，是我揀選了你們，並且分派你們去結果子，叫你們
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的果子常存，使你們奉我的名，無論向父求甚麼，他就賜給你們。

"a tree planted by the rivers of water"

Psalm 1:3	And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾。凡他所做的盡都順利。
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What does Jesus mean by the word "fruit"? The word includes all the fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. It includes the keeping of the commandments, the Sermon on the Mount, the Beatitudes. It includes all labors for the conversion of souls and the blessing of mankind. It takes in all the graces of the Spirit on the one hand, and the activities of the Christian life on the other: activities such as Jesus spoke of when He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me" (Mt. 25:40).

".. ye have done it unto one of the least ..."

Matthew 25:40	And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 王要回答說：我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。
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**"He found nothing but leaves."** What would the result be if Jesus should come to you now, looking for fruit in your life? Would He be disappointed? Would He find only a luxuriant繁茂的 growth of leaves, without the fruit which should accompany them? The "leaves" show a public profession before the world. We may have joined the church and declared that we belong to God; we may have all the outward forms of religion, but is there the fruit of the Spirit, which is the evidence of real life? "Leaves only" is a tragedy in any life. If we would be of benefit to God and others, we must have the fruit of the Spirit.

**"Let no fruit grow on thee forever."** How terrible to be cut off from service forever, because of a lost opportunity, and to be left to wither away! Let us search our lives and not be satisfied with leaves. "The branch cannot bear fruit of itself, except it abide in the Vine."(Jn. 15:4)

"As the branch cannot bear fruit of itself..."

John 15:4	Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 你們要常在我裡面，我也常在你們裡面。枝子若不常在葡萄樹上，自己就不能結果子；你們若不常在我裡面，也是這樣。
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**"If ye have faith, and doubt not."** We must not only have faith to grow and flourish, but "doubt not" (Mt. 21:21) when it comes to specific needs for ourselves and others.

**"A House of Prayer for all nations."** This is indeed the only remedy for all our ills, the only solution for the world's problems, and the only way of salvation for the multitudes. *But the Church has lost its true function and failed in its divine mission, because it has ceased to be a "house of prayer."* It is therefore rejected by the world, and its message is not going out to all nations.

**"Perfect praise" - without unbelief.** The disciples always "marveled" at the things Jesus did, because their faith in Him had not reached **fulness**. After Pentecost they were filled with boldness and the people "marvelled" at them.



**From the Greek:** "doubt not" (Mt. 21:21) is graphic. To doubt means primarily "to separate," and here "to be divided in one's mind, to hesitate," and thus "to doubt." When we doubt we are divided into two men: one affirming, the other denying. "A double minded man is unstable in all his ways" (Jas. 1:6-8).

*"A double minded man...."*

James 1:6-8	But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. 只要憑著信心求，一點不疑惑；因為那疑惑的人，就像海中的波浪，被風吹動翻騰。這樣的人不要想從主那裡得甚麼。心懷二意的人，在他一切所行的路上都沒有定見。
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## STUDY

Did Jesus curse the fig tree because He was angry that His hunger was not satisfied, or was it as a lesson to the Twelve? Did He know there was no fruit before He reached the tree? Do you feel this curse was justified, and if so how would you explain it? How do you connect this incident with the great subject of faith? Was the power that withered the tree the same as that which restored the withered hand? (Move 18) Could anyone actually move a mountain by faith? Have some men prayed all their lives for something and died without getting it? Why? Can one believe and not receive?

Do you believe there were two cleansings of the temple or one? At the beginning or end of Jesus' ministry? Do you think Jesus was angry? What was the real purpose in this action? Why is the church a sacred place? Do you feel there is a proper spirit of reverence in our churches today? What do you consider the most important reason for driving out the money changers and vendors?

## REVIEW

Questions	Answers
1. What day did Jesus return to Jerusalem?	Monday morning
2. Who accompanied Him?	His disciples
3. What great event had occurred the day before?	Jesus' triumphal Entry into Jerusalem
4. What incident occurred on the journey from Bethany?	Jesus cursed the fig tree.
5. Why was Jesus interested in the fig tree?	He was hungry and tried to find fruit from the fig tree having leaves.
6. What season of the year was it?	Spring
7. Was it the time for figs?	Not the main crop of figs, but the early crop.
8. What appearance had the tree?	There were leaves on the tree
9. What did Jesus expect?	Jesus expected to find some ripe, luscious figs.
10. What did He find?	He found no fruit, only leaves.
11. What did He say and do?	<i>"Let no fruit grow on thee henceforward for ever". "No man eat fruit of thee hereafter for ever."</i>
12. What was the result?	The fig tree dried up from the roots.
13. How soon did it occur?	Right away
14. What did the disciples say?	<i>"How soon is the fig tree withered away!"</i>
15. What did Jesus reply?	<i>"Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."</i>
16. What lesson did He teach the disciples?	He taught the disciples a lesson on faith and prayer, and also on the hypocrisy of a mere profession.
17. What did He tell them they should be able to do?	They would be able to move mountains, if they believed and did not doubt.
18. What was the promise on prayer?	<i>"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."</i>
19. When they reached the city where did they go?	They went to the Temple
20. What did they find there?	They found the temple was desecrated by the traffic of the venders and money changers.
21. What did Jesus do?	He cast them all out of the Temple.

22. What did He say?	<i>"It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."</i>
23. From what scriptures was He quoting?	Isaiah 56:7 and Jeremiah 7:11
24. In which part of the temple were the money changers?	The inner court
25. How was it used?	It was used to locate the altar of burnt offerings and the worshippers came there for their devotions.
26. What command had God given concerning His house?	It should be a house of prayers
27. Why did Jesus say it was a den of thieves?	Because of the greedy vendors and the priests used the name of religion to make a big personal gain in the house of God.
28. Who was responsible for the condition?	The priests
29. Was it necessary to have money changers, and animals for sale near the temple?	Yes
30. Why?	According to the form of worship in that day, worshippers needed to bring animals for sacrifice and pay a temple tax. Since people came from many different lands, with different monetary systems, there was a need of money changers and the sale of animals.
31. Where did the worshippers come from?	They come from many different lands, i.e. Parthians ( <i>North-east of Iran</i> ), Medes, and Elamites ( <i>southwest of Iran</i> ), Mesopotamia, Judaea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene, Rome... etc.
32. What was the attitude of the people toward Jesus when they met Him in the temple?	They were astonished at His doctrine.
33. What did the children do?	The children cried in the temple saying "Hosanna to the son of David".
34. What did the priests say about it?	The priests were sore displeased and said to Jesus "Hearest thou what these say?"
35. What did Jesus answer?	Jesus saith unto them, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"
36. From what scripture was He quoting?	Psalm 8:2
37. What else did Jesus do in the temple?	He healed the blind and the lame that came to Him for healing in the temple.
38. Did the leaders still wish to destroy Him?	Yes
39. Did they make an attempt to take Him that day?	No
40. Why?	Because they feared the people. They could not risk inciting the opposition of the throng of worshippers that crowded the city.
41. When they asked for a sign, what did Jesus tell them?	Jesus said "Destroy this temple, and in three days I will raise it up."
42. To what did He refer?	He is referring to the temple of His body.
43. How long had it taken men to build the temple?	46 years

44. Does God expect the same reverence for His house today?	Yes
45. Name three reasons why Jesus denounced the condition in the temple.	(1) They set aside the commandment of God (2) They demanded extortionate profits from the people (3) The spirit of true worship had been made well nigh impossible by the noise and commotion caused by the vendors.
46. What was His chief objective at all times?	To save people and bring deliverance.
47. Did any Gentiles worship in the temple?	No, the Gentiles were only allowed to enter the outer courts.
48. Did Jesus and His disciples remain in Jerusalem over night?	No
49. Where did they go?	They went back to Bethany.
50. When did they return?	They returned to Jerusalem in the morning.
51. What did Jesus do each day?	Jesus taught in the temple.
52. Why was He permitted this privilege by the leaders, when they hated Him and wished to put Him to death?	For all the people were very attentive to hear him.

## HEROD'S TEMPLE

